GREEK-ENGLISH LEXICON

OF THE

NEW TESTAMENT



άρχη παιδεύσεως ή των ονομάτων έπίσκεψις.

EPICTETUS, Diss. i. 17, 12.

maius quiddam atque divinius est sermo humanus quam quod totum mutis litterarum figuris comprehendi queat.

HERMANN, Opuscc. iii. 253.

TA PHMATA A EFO AEAAHKA YMIN TINEYMA EZTIN KAI ZOH EZTIN

GREEK-ENGLISH LEXICON

OF THE

NEW TESTAMENT

BEING

Grimm's Wilke's Clavis Novi Testamenti

TRANSLATED REVISED AND ENLARGED

BY

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CORRECTED EDITION

NEW YORK · CINCINNATI · CHICAGO

AMERICAN BOOK COMPANY

Univ. Library, UC Santa Cruz 1998

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E P :

PREFACE.

OWARDS the close of the year 1862, the "Arnoldische Buchhandlung" in Leipzig published the First Part of a Greek-Latin Lexicon of the New Testament, prepared, upon the basis of the "Clavis Novi Testamenti Philologica" of C. G. Wilke (second edition, 2 vols. 1851), by Professor C. L. WILIBALD GRIMM of Jena. In his Prospectus Professor Grimm announced it as his purpose not only (in accordance with the improvements in classical lexicography embodied in the Paris edition of Stephen's Thesaurus and in the fifth edition of Passow's Dictionary edited by Rost and his coadjutors) to exhibit the historical growth of a word's significations and accordingly in selecting his vouchers for New Testament usage to show at what time and in what class of writers a given word became current, but also duly to notice the usage of the Septuagint and of the Old Testament Apocrypha, and especially to produce a Lexicon which should correspond to the present condition of textual criticism, of exegesis, and of biblical theology. He devoted more than seven years to his task. The successive Parts of his work received, as they appeared, the outspoken commendation of scholars diverging as widely in their views as Hupfeld and Hengstenberg; and since its completion in 1868 it has been generally acknowledged to be by far the best Lexicon of the New Testament extant.

An arrangement was early made with Professor Grimm and his publisher to reproduce the book in English, and an announcement of the same was given in the Bibliotheca Sacra for October 1864 (p. 886). The work of translating was promptly begun; but it was protracted by engrossing professional duties, and in particular by the necessity—as it seemed—of preparing the authorized translation of Lünemann's edition of Winer's New Testament Grammar, which was followed by a translation of the New Testament Grammar of Alexander Buttmann. Meantime a new edition of Professor Grimm's work was called for. To the typographical accuracy of this edition liberal contributions were made from this side the water. It appeared in its completed form in 1879. "Admirable", "unequalled", "invaluable", are some of the epithets it elicited from eminent judges in England; while as representing the estimate of the book by competent critics in Germany a few sentences may be quoted from Professor Schärer's review of it in the Theologische Literaturzeitung for January 5, 1878: "The use of Professor Grimm's book for years has convinced me that it is not only unquestionably the test among existing New Testament Lexicons, but that, apart from all comparisons, it is a work

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of the highest intrinsic merit, and one which is admirably adapted to initiate a learner into an acquaintance with the language of the New Testament. It ought to be regarded by every student as one of the first and most necessary requisites for the study of the New Testament, and consequently for the study of Theology in general."

Both Professor Grimm and his publisher courteously gave me permission to make such changes in his work as might in my judgment the better adapt it to the needs of English-speaking students. But the emphatic commendation it called out from all quarters, in a strain similar to the specimens just given, determined me to dismiss the thought of issuing a new book prepared on my predecessor's as a basis, and—alike in justice to him and for the satisfaction of students—to reproduce his second edition in its integrity (with only the silent correction of obvious oversights), and to introduce my additions in such a form as should render them distinguishable at once from Professor Grimm's work. (See [] in the list of "Explanations and Abbreviations" given below.) This decision has occasionally imposed on me some reserve and entailed some embarrassments. But notwithstanding all minor drawbacks the procedure will, I am sure, commend itself in the end, not only on the score of justice to the independent claims and responsibility of both authors, but also on account of the increased assurance (or, at least, the broader outlook) thus afforded the student respecting debatable matters,—whether of philology, of criticism, or of interpretation.

Some of the leading objects with the editor in his work of revision were stated in connection with a few specimen pages privately printed and circulated in 1881, and may here be repeated in substance as follows: to verify all references (biblical, classical, and — so far as practicable - modern); to note more generally the extra-biblical usage of words; to give the derivation of words in cases where it is agreed upon by the best etymologists and is of interest to the general student; to render complete the enumeration of (representative) verbal forms actually found in the New Testament (and exclude all others); to append to every verb a list of those of its compounds which occur in the Greek Testament; to supply the New Testament passages accidentally omitted in words marked at the end with an asterisk; to note more fully the variations in the Greek text of current editions; to introduce brief discussions of New Testament synonyms; to give the more noteworthy renderings not only of the "Authorized Version" but also of the Revised New Testament; to multiply cross references; references to grammatical works, both sacred (Winer, Buttmann, Green, etc.) and classical (Kühner, Krüger, Jelf, Donaldson, Goodwin, etc.); also to the best English and American Commentaries (Lightfoot, Ellicott, Westcott, Alford, Morison, Beet, Hackett, Alexander, The Speaker's Commentary, The New Testament Commentary, etc.), as well as to the latest exegetical works that have appeared on the Continent (Weiss, Heinrici, Keil, Godet, Oltramare, etc.); and to the recent Bible Dictionaries and Cyclopædias (Smith, Alexander's Kitto, McClintock and Strong, the completed Riehm, the new Herzog, etc.), besides the various Lives of Christ and of the Apostle Paul.

Respecting a few of these specifications an additional remark or two may be in place:

One of the most prominent and persistent embarrassments encountered by the New Testament lexicographer is occasioned by the diversity of readings in the current editions of the Greek text. A slight change in the form or even in the punctuation of a passage may

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entail a change in its construction, and consequently in its classification in the Lexicon. In the absence of an acknowledged consensus of scholars in favor of any one of the extant printed texts to the exclusion of its rivals, it is incumbent on any Lexicon which aspires after general currency to reckon alike with them all. Professor Grimm originally took account of the text of the 'Receptus', together with that of Griesbach, of Lachmann, and of Tischendorf. In his second edition, he made occasional reference also to the readings of Tregelles. In the present work not only have the textual statements of Grimm's second edition undergone thorough revision (see, for example, "Griesbach" in the list of "Explanations and Abbreviations"), but the readings (whether in the text or the margin) of the editions of Tregelles and of Westcott and Hort have also been carefully noted.

Again: the frequent reference, in the discussion of synonymous terms, to the distinctions holding in classic usage (as they are laid down by Schmidt in his voluminous work) must not be regarded as designed to modify the definitions given in the several articles. On the contrary, the exposition of classic usage is often intended merely to serve as a standard of comparison by which the direction and degree of a word's change in meaning can be measured. When so employed, the information given will often start suggestions alike interesting and instructive.

On points of etymology the statements of Professor Grimm have been allowed to stand, although, in form at least, they often fail to accord with modern philological methods. But they have been supplemented by references to the works of Curtius and Fick, or even more frequently, perhaps, to the Etymological Dictionary of Vaniček, as the most compendious digest of the views of specialists. The meaning of radical words and of the component parts of compounds is added, except when it is indubitably suggested by the derivative, or when such words may be found in their proper place in the Lexicon.

The nature and use of the New Testament writings require that the lexicographer should not be hampered by a too rigid adherence to the rules of scientific lexicography. A student often wants to know not so much the inherent meaning of a word as the particular sense it bears in a given context or discussion:—or, to state the same truth from another point of view, the lexicographer often cannot assign a particular New Testament reference to one or another of the acknowledged significations of a word without indicating his exposition of the passage in which the reference occurs. In such a case he is compelled to assume, at least to some extent, the functions of the exegete, although he can and should refrain from rehearsing the general arguments which support the interpretation adopted, as well as from arraying the objections to opposing interpretations.

Professor Grimm, in his Preface, with reason calls attention to the labor he has expended upon the explanation of doctrinal terms, while yet guarding himself against encroaching upon the province of the dogmatic theologian. In this particular the editor has endeavored to enter into his labors. Any one who consults such articles as alών, alώνιος, βασιλεία τοῦ θεοῦ etc., δίκαιος and its cognates, δόξα, ελπίς. ζωή, θάνατος, θεός, κόσμος, κύριος, πίστις, πνεῦμα, σάρξ, σοφία, σώζω and its cognates, νίὸς τοῦ ἀνθρώπου, νίὸς τοῦ θεοῦ, Χριστός, and the like, will find, it is believed, all the materials needed for a complete exposition of the biblical contents of those terms. On the comparatively few points respecting which doctrinal opinions still differ, references have been

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added to representative discussions on both sides, or to authors whose views may be regarded as supplementing or correcting those of Professor Grimm.

Convenience often prescribes that the archæological or historical facts requisite to the understanding of a passage be given the student on the spot, even though he be referred for fuller information to the works specially devoted to such topics. In this particular, too, the editor has been guided by the example of his predecessor; yet with the constant exercise of self-restraint lest the book be encumbered with unnecessary material, and be robbed of that succinctness which is one of the distinctive excellences of the original.

In making his supplementary references and remarks the editor has been governed at different times by different considerations, corresponding to the different classes for whose use the Lexicon is designed. Primarily, indeed, it is intended to satisfy the needs and to guide the researches of the average student; although the specialist will often find it serviceable, and on the other hand the beginner will find that he has not been forgotten. Accordingly, a caveat must be entered against the hasty inference that the mention of a different interpretation from that given by Professor Grimm always and of necessity implies dissent from him. It may be intended merely to inform the student that the meaning of the passage is still in debate. And the particular works selected for reference have been chosen—now because they seem best suited to supplement the statements or references of the original; now because they furnish the most copious references to other discussions of the same topic; now because they are familiar works or those to which a student can readily get access; now, again, because unfamiliar and likely otherwise to escape him altogether.

It is in deference, also, to the wants of the ordinary student that the references to grammatical works — particularly Winer and Buttmann — have been greatly multiplied. The expert can easily train his eye to run over them; and yet even for him they may have their use, not only as giving him the opinion of eminent philologists on a passage in question, but also as continually recalling his attention to those philological considerations on which the decision of exegetical questions must mainly rest.

Moreover, in the case of a literature so limited in compass as the New Testament, it seems undesirable that even a beginner should be subjected to the inconvenience, expense, and especially the loss of facility, incident to a change of text-books. He will accordingly find that not only have his wants been heeded in the body of the Lexicon, but that at the close of the Appendix a list of verbal forms has been added especially for his benefit. The other portions of the Appendix will furnish students interested in the history of the New Testament vocabulary, or investigating questions—whether of criticism, authorship, or biblical theology—which involve its word-lists, with fuller and more trustworthy collections than can be found elsewhere.

Should I attempt, in conclusion, to record the names of all those who during the many years in which this work has been preparing have encouraged or assisted me by word or pen, by counsel or book, the list would be a long one. Express acknowledgments, however, must be made to George B. Jewett, D.D., of Salem and to Professor W. W. Eaton now of Middlebury College, Vermont. The former has verified and re-verified all the biblical and classical

PREFACE.

references, besides noting in the main the various readings of the critical texts, and rendering valuable aid in correcting many of the proofs; the latter has gathered the passages omitted from words marked with a final asterisk, completed and corrected the enumeration of verbal forms, catalogued the compound verbs, had an eye to matters of etymology and accentuation, and in many other particulars given the work the benefit of his conscientious and scholarly labor. To these names one other would be added were it longer written on earth. Had the lamented Dr. Abbot been spared to make good his generous offer to read the final proofs, every user of the book would doubtless have had occasion to thank him. He did, however, go through the manuscript and add with his own hand the variant verse-notation, in accordance with the results of investigation subsequently given to the learned world in his Excursus on the subject published in the First Part of the Prolegomena to Tischendorf's Editio Octava Critica Major.

To Dr. Caspar René Gregory of Leipzig (now Professor-elect at Johns Hopkins University, Baltimore) my thanks are due for the privilege of using the sheets of the Prolegomena just named in advance of their publication; and to the Delegates of the Clarendon Press, Oxford, for a similar courtesy in the case of the Seventh Edition of Liddell and Scott's Lexicon.

No one can have a keener sense than the editor has of the shortcomings of the present volume. But he is convinced that whatever supersedes it must be the joint product of several laborers, having at their command larger resources than he has enjoyed, and ampler leisure than falls to the lot of the average teacher. Meantime, may the present work so approve itself to students of the Sacred Volume as to enlist their co-operation with him in ridding it of every remaining blemish

- ενα δ λόγος τοῦ κυρίου τρέχη καὶ δοξάζηται.

J. H. THAYER.

Cameridge, Massachusetts.

Dec. 25. 1885.

In issuing this "Corrected Edition" opportunity has been taken not only to revise the supplementary pages (725 sq.), but to add in the body of the work (as circumstances permitted) an occasional reference to special monographs on Biblical topics which have been published during the last three years, as well as to the Fourth Volume of Schmidt's Synonymik (1886), and also to works which (like Meisterhans) have appeared in an improved edition. The Third edition (1888) of Grimm, however, has yielded little new material; and Dr. Hatch's "Essays in Biblical Greek" comes to hand too late to permit references to its valuable discussions of words to be inserted.

To the correspondents, both in England and this country, who have called my attention to errata, I beg to express my thanks; and I would earnestly ask all who use the book to send me similar favors in time to come: — ἀτελὲς οὐδὲν οὐδενὸς μέτρον.

April 10, 1889.

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LIST OF ANCIENT AUTHORS

QUOTED OR REFERRED TO IN THE LEXICON.

N. B. In the preparation of this list, free use has been made of the lists in the Lexicons of Liddell and Scott and of Sophocles, also of Freund's Triennium Philologicum (1874) vols. i. and ii., of Smith's Dictionary of Greek and Roman Biography, of Smith and Wace's Dictionary of Christian Biography, of Engelmann's Bibliotheca Scriptorum Classicorum (8th ed. 1880), and of other current works of reference. An asterisk (*) before a date denotes birth, an obelisk (†) death.

| B.0 | A.D. | B.C. | A.D. |
|--|--------------------------------|--|------------------|
| ACHILLES TATIUS | 500 ? | Aretaeus | 80 ? |
| Acts of Paul and Thecla, of Pilate, of | | Aristaenetus | 450 9 |
| Thomas, of Peter and Paul, of Barna- | | ARISTEAS 1 270 | |
| bas, etc., at the earliest from | 2d cent on | ARISTIDES, P. AELIUS | 160 |
| AELIAN | c. 180 | ARISTOPHANES | |
| ABSCHINES 345 | | ARISTOPHANES, the grammarian 200 | |
| AESCHYLUS | | ARISTOTLE | |
| AESOP ¹ 570 | | ARRIAN (pupil and friend of Epictetus) | *c. 100 |
| AETIUS | с. 500 | ARTEMIDORUS DALDIANUS (oneiro- | 0. 100 |
| AGATHARCHIDES 117? | | critica) | 160 |
| ALCAEUS MYTILENAEUS 610 | | ATHANASIUS | †37 3 |
| ALCIPHRON | 200 ? | ATHENAEUS, the grammarian | 228 |
| ALCMAN 610 | | ATHENAGORAS of Athens | 177 9 |
| ALEXANDER APHRODISIENSIS | 200 | AUGUSTINE, Bp. of Hippo | †430 |
| ALEXIS | | Ausonius, Decimus Magnus | † c. 390 |
| Ambrose, Bp. of Milan | 374 | BABRIUS (see Rutherford, Babrius, Intr. | 10.090 |
| Ammianus Marcellinus | † c. 400 | | с. 225 |
| Ammonius, the grammarian | 390 | ch. i.) (some say 50?) | |
| Anacreon ² 530 | | BARNABAS, Epistle written | c. 100 ? |
| Anaxandrides 350 | | Baruch, Apocryphal Book of | c. 75 ? |
| ANAXIMANDER 580 | | Basilica, the 2 | c. 900 |
| Andocides 405 | | Basil the Great, Bp. of Cæsarea . | †379 |
| ANTIPHANES | | Basil of Seleucia | 450 |
| Antiphon 412 | | Bel and the Dragon 2d cent.? | |
| Antoninus, M. Aurelius | †180 | BION 200 | |
| APOLLODORUS of Athens 146 | | CAESAR, GAIUS JULIUS † March 15, 44 | |
| APOLLONIUS DYSCOLUS | 140 | Callimachus 260 | |
| APOLLONIUS RHODIUS 200 | | Canons and Constitutions, Apostolic | 8d and 4th cent. |
| APPIAN | 150 | CAPITOLINUS, JULIUS (one of the "Hist. | |
| APPULEIUS | 160 | August. scriptores sex ") | c. 310 |
| AQUILA (translator of the O. T.) | { 2d cent. (under Hadrian.) | Севев | |
| ARATUS 270 | | CEDRENUS | 1050 |
| Archilochus 700 | | | |
| ARCHIMEDES, the mathematician 250 | | ¹ But his letter is spurious; see <i>Hody</i> , De Bibl. te | xt. orig. L i.; |

¹ But the current Fables are not his; on the History of Greek Fable, see Rutherford, Babrius, Introd. ch. ii.

² Only a few fragments of the odes ascribed to him are genuine.

But his letter is spurious; see Hody, De Bibl. text. orig. l. i.;
 A. Kurz, Arist. ep. etc (Bern 1872).
 The law-book of the Byzantine Empire, founded upon the work

² The law-book of the Byzantine Empire, founded upon the work of Justinian and consisting of sixty books. It was begun under the emperor Basil of Macedonia (†886), completed under his son Leo, and revised in 945 under Constantine Porphyrogenitus; (ed. Heimbach, 6 vols. 1833-70).

| B.C. CRISHS A CORNELING the medical | A.D. | B.C. | A.D. |
|--|------------------|--|---------------------|
| CELSUS, A. CORNELIUS, the medical writer | 00 | EUTHYMIUS ZIGABENUS or Zigadenus | |
| writer | 20 | (Zygadenus) | 1100 |
| CHARITON | 450.0 | FLORUS, JULIUS | c. 1 25 |
| CHRYSIPPUS of Tyana (in Athenaeus) | 450 ? ? | GALEN | *131, to. 11 |
| CHRYSOSTOM, DIO, the orator, see Dio Chrys. | , | Gellius, Aulus (author of Noctes | |
| CHRYSOSTOM, JOHN, Bp. of Constan- | | Atticae) | 150 |
| tinople | +407 | GENESIUS | 950 |
| CICERO | †407 | Geoponica (20 bks. on agriculture com- | |
| CLEMENS ALEXANDRINUS | 200 | piled by Cassianus Bassus) | c. 9 25 |
| CLEMENS ROMANUS, Epistle written . | 93-97 | GERMANUS of Constantinople, the | |
| CLEOMEDES | 100 ? | younger | c. 12 30 |
| Columella | 50 | GORGIAS of Leontini | |
| CONSTANTINUS PORPHYROGENITUS, | 50 | | †89 0 |
| emperor from | 911-959 | GREGORY of Nyssa | †395 |
| Constitutiones apostolicae | 8d and 4th cent | HARPOCRATION (lexicon to the Ten | |
| CRATINUS | or son are destr | Attic Orators) | 350 7 |
| CRITIAS 411 | | HECATAEUS 510 | |
| CTESIAS | | HEGESIPPUS (quoted in Eusebius) | c. 17 5 |
| CURTIUS | 50 | HELIODORUS, Bp. of Tricca in Thessaly | 890 f |
| CYPRIAN | †257 | HERACLIDES PONTICUS (but the Alleg. | |
| CYRIL of Alexandria | 1201 1444 | Homer. are spurious) | |
| CYRIL of Jerusalem | †386 | HERACLITUS | 140 7 |
| DEMOCRITUS 430 | 1000 | 1 | |
| Demosthenes | | HERMIPPUS | |
| Dexippus, the historian | c. 270 | HERO ALEXANDRINUS 250 | 170 |
| DIDYMUS of Alexandria | c. 395 | HERODIAN, the grammarian | 160 |
| Dio Cassius | 200 | 1 77 | †24 0 |
| DIO CHRYSOSTOM | 100 | Herodotus | |
| Diocles 470 | | Hesiod | |
| DIODORUS SICULUS 40 | | Hesychius of Alexandria, the lexicog- | |
| Diogenes Laertius | c. 200 | rapher | 600 1 |
| DIOGNETUS, Epistle to | 2d or 3d cent. | HIEROCLES | 450 |
| DIONYSIUS PSEUDO-AREOPAGITA | 500 ? | HIERONYMUS, see Jerome. | 100 |
| Dionysius of Halicarnassus 30 | | Himerius | 360 |
| DIONYSIUS PERIEGETES | 300 ? | HIPPOCRATES 430 | |
| Dioscorides | 100 ? | Hippolytus | 225 |
| DIPHILUS 800 | | HIPPONAX 540 | |
| Ecclesiasticus (Wisdom of Jesus the | | HIRTIUS (the continuator of Caesar's | |
| Son of Sirach; Grk. trans.) c. 132? | | Commentaries) | |
| Ennius | | HOMER 900? | |
| Enoch, Book of 2d cent. on | | HORAPOLLO, grammarian | 400 7 |
| EPHREM SYRUS | c. 375 | HORACE | |
| Epicharmus 480 | | Hyperides | |
| EPICTETUS | 100 | IGNATIUS | c. 110 |
| EPICURUS | | IRENAEUS, Bp. of Lyons | 178 |
| EPIMENIDES 600 | | ISAEUS | |
| EPIPHANIUS, Bp. of Salamis | †403 | ISIDORUS HISPALENSIS, Bp. of Seville | †636 |
| ERATOSTHENES | | ISOCRATES | |
| Esdras, First Book of (Vulgate Third) 1st cent.? | | Jamblichus | 300 |
| Esdras, Second Book of (Vulgate Fourth) | 1st cent ? | Jeremiah, Ep. of (6th ch. of Baruch) | 1st cent. • |
| Esther, Additions to 2d cent.? | | JEROME (Sophronius (?) Eusebius Hie- | |
| Etymologicum Magnum | 1006 9 | ronymus) | †420 |
| EUBULUS | | JOANNES DAMASCENUS | 730 |
| EUCLID | | JOANNES MOSCHUS | †620 |
| Eurolis | | Јозерния | 75 |
| Euripides | • | Judith | |
| Eusebius, Bp. of Cæsarea 1 | t c. 340 | Julian, Roman emperor from | 861 -868 |
| EUSTATHIUS of Constantinople, gram- | | Justinian, Roman emperor from | 527 -565 |
| marian | 1160 | Justin, the historian | 150 9 |
| 4.0.11.15 | | JUSTIN MARTYR | 150 |
| Called Pamphili (as friend of the martyr Pamp | hilus). | JUVENAL | 100 |

| B.C. | ▲.D. | ј В.О. | A.D. |
|--|-------------|---|--------------|
| LACTANTIUS | 310. | Numerius (as quoted by Athen.) c. 350 | A.D. |
| LAMPRIDIUS, the historian | 310 | OCELLUS LUCANUS 400 ? | |
| LEO 'Philosophus', emperor | 886 | OECUMENIUS, Bp. of Tricca | 950 ? |
| LIBANIUS, the rhetorician | 350 | OLYMPIODORUS, the Neo-Platonic phi- | |
| Livy | †17 | losopher | 525 |
| Longinus | 250 | OPPIAN of Anazarbus in Cilicia (auth. | |
| Longus | 400 ? | of the ἀλιευτικά) | 180 ? |
| Lucan, the epic poet | †65 | OPPIAN of Apameia in Syria (auth. of | |
| Lucian of Samosata, the satirist | 160 ? | the κυνηγετικά) | 210? |
| Lucilius, the Roman satirist †103 | | Origen | † c. 254 |
| Lucretius, the Roman poet | | Orosius Paulus | 415 |
| LYCOPHRON | | Orphica, the | ¥ |
| LYCURGUS of Athens, the orator †329 | | OVID | †1 7 |
| LYNCEUS | | PALAEPHATUS | _ |
| Lysias, the Athenian orator, opened | | PAPIAS, Bp. of Hierapolis, first half of | 2d cent. |
| his school | | PAUSANIAS | 160 |
| Lysippos | - 050 | Petrus Alexandrinus | †811 |
| MACARIUS | c. 850 | Phalaris, spurious epistles of | 9 |
| Maccabess, First Book of 105-63! | | Phavorinus, Varinus ¹ | |
| Maccabees, Second Book of c. 751 | - 400 | PHILEMON, COMICUS 830 | 00 |
| Maccabees, Third Book of | c. 40 ? | PHILO | 39 |
| Maccabees, Fourth Book of 1st. cent? | | PHILODEMUS | 007 |
| Machon | 420 | PHILOSTRATUS | 237 |
| Malalas, John, the annalist | 600 f | PSEUDO-PHOCYLIDES (in the Sibyl. | |
| Manasses, Prayer of 1st cent.? | 0007 | Orac., q. v.) | Ist cent. ? |
| Manetho, the Egyptian priest 300 | | Photius (Patriarch of Constantinople) | 850 |
| MARCION | 140 | Phrynichus, the grammarian | 180 |
| MAXIMUS TYRIUS 150 | 170 | Phylarchus | 100 |
| MELA, POMPONIUS, the Roman geog- | | PINDAR *521 (4 yrs. after Aeschylus), †441 | |
| rapher | 45 | PLATO, COMICUS, contemporary of Ari- | |
| MELEAGER, the founder of the epi- | | stophanes 427 | |
| gram. anthologies 60 | | Plato, the philosopher | |
| MELITO, Bp. of Sardis | c. 175 | PLAUTUS | |
| MENANDER, the poet 325 | | PLINY the elder, the naturalist | †79 |
| MENANDER, the Byzantine historian . | 583 | PLINY the younger, the nephew and | |
| MIMNERMUS, the poet c. 600 | | adopted son of the preceding | †118 |
| Moeris, the "Atticist" and lexicog- | | PLOTINUS, the philosopher | †270 |
| rapher | 2d cent. | PLUTARCH | †120 |
| Moschion | 110 ? | Pollux, author of the δνομαστικόν | 180 |
| Мовснив 200 | | Polyaenus, author of the στρατηγή- | |
| MUSONIUS RUFUS | 66 | ματα | 163 |
| Nemesius | 400 ? | POLYBIUS | |
| Nepos | | POLYCARP | †155, Feb.23 |
| NICANDER 160 ? | | PORPHYRY, pupil of Plotinus | 270 |
| Nicephorus, patriarch of Constanti- | Anno | Postpoyung philosopher (teacher of | |
| nople | †828 | Posidonius, philosopher (teacher of Cicero and Pompey) | |
| NICEPHORUS DRIENNIUS, THE METO- | 42200 | 1 | 450 |
| rian | †1137 | Proclus, philosopher | 400 |
| torian | A1050 | Protevangelium Jacobi | 2d cent. |
| NICETAS ACOMINATUS (also Choniates), | †1359 | Psalter of Solomon 63-48? | |
| Byzantine historian | 1200 | Psellus the younger, philosopher | 1050 |
| Nicodemus, Gospel of, see Acts of Pilate | 1200 | Prolemy, the geographer | 160 |
| NICOLAUS DAMASCENUS 14 | | Pythagoras 581 | - = = |
| NICOMACHUS GERASENUS | 50 | QUINTILIAN, rhetorician, teacher of | |
| Nilus, the pupil and friend of John | | Pliny the younger | †95 |
| Chrysostom | 420 | QUINTUS SMYRNAEUS | 380 9 |
| NONNUS of Panopolis in Upper Egypt, | | | |
| the poet | 500 ? | 1 The Latin name of the Italian Guarino Pavorin | |
| Numerius of Apameia, the philoso- | | A D. 1537, and was the author of a Greek Lexicon com from Suïdas, Hesychius, Harpocration, Eustathius, | |
| pher (as quoted by Origen) | c. 150 | chus. 1st ed. Rome, 1523, and often elsewhere since. | mjar |

| , В. | C. A.D. | I Ba | A.D. |
|---|------------------|--|----------|
| SALLUST | 35 | TERTULLIAR | 1220 1 |
| Sapientia (Sal.), see Wisdom of Solomon. | | Testaments of the Twelve Patriarchs | c. 125 f |
| | 10 | THEAGES | |
| SENECA, L. Annaeus, the philosopher | | THEMISTIUS | 855 |
| (son of the rhetorician) | †65 | THEOCRITUS | |
| Septuagint, Greek translation of O.T. c. 280-19 | 50 | THEODORET | 420 |
| SEXTUS EMPIRICUS | 225 ? | THEODORUS METOCHITA | 1300 |
| Sibylline Oracles, of various dates, rang- | | THEODOTION (translator of O. T. into | |
| ing perhaps from 170 | to the 4th cent. | Greek) before | 160 |
| Silius Italicus, poet | †10 1 | THEOGNIS 540 | |
| SIMONIDES of Amorgos, "Iambo- | | THEOPHILUS, Bp. of Antioch | 180 |
| graphus" 693 | 3 | THEOPHRASTUS, pupil and successor of | |
| SIMONIDES of Ceos (author of the epi- | | Aristotle | |
| taph on the Spartans that fell at | | THEOPHYLACT, Abp. of Bulgaria | 1078 |
| Thermopylae) 525 | • | THEOPHYLACT SIMOCATTA | 610 |
| SIMPLICIUS, the commentator on Aris- | | THOMAS MAGISTER, lexicographer and | |
| totle and Epictetus | 500 | grammarian | 1310 |
| Sirach, 800 Ecclesiasticus. | | THUCYDIDES 423 | |
| SOCRATES 'Scholasticus', of Constan- | | Tibullus | |
| tinople, historian | 439 | TIMAEUS, the historian of Sicily 260 | |
| SOCRATES (in Stobaeus) | | TIMAEUS the Sophist, author of Lexicon | |
| Solinus, surnamed Polyhistor | 800 1 | to Plato | 250 ° |
| Solomon, Psalms of, see Psalter etc. | | TIMAEUS of Locri, Pythagorean phi- | |
| Solomon, Wisdom of, see Wisdom etc. | | losopher | |
| Solon, the lawgiver and poet 594 | | Timon, the "Sillographus" or satirist . c. 279 | |
| Sung of the Three Children 2d cent.? | | TIMOCLES | |
| Sophocles | | Tobit | |
| SOPHRONIUS of Damascus | 638 | TRYPHIODORUS, a versifier | 400 ° |
| SOTADES | | Tzetzes, Byzantine grammarian and | |
| Sozomen, historian | 450 | poet | 1150 |
| STATIUS, the Roman poet | †96 | VALERIUS MAXIMUS | 30 |
| STOBAEUS, i. e. John of Stobi in Mace- | | VARRO, "vir Romanorum eruditissi- | |
| donia (compiler of Anthol.) | 500 ? | mus" (Quintil.) | |
| STRABO, the geographer | †24 | VEGETIUS, on the art of war | 420 ? |
| STRATON, epigrammatist | 150 1 | Vergil | |
| STRATTIS, comic poet 407 | | VITRUVIUS, the only Roman writer on | |
| SUETONIUS, the historian, friend of | | architecture | |
| Pliny the younger | †160 | Voriscus, historian (cf. Capitolinus) . | c. 810 |
| Suïdas, the lexicographer | 1100 1 | Wisdom of Solomon (abbr. Sap.) c. 100 ? | |
| Susanna 1st cent.? | | XENOPHANES, founder of the Eleatic | |
| SYMMACHUS (translator of the O. T. | | philosophy 540 | |
| into Greek) | 200 ? | XENOPHON (Anabasis) 401 | |
| SYNESIUS, pagan philosopher and | | XENOPHON of Ephesus, romancer | 400 9 |
| bishop of Ptolemais | 410 | Zeno of Citium 290 | |
| TACITUS | † c. 117 | ZENODOTUS, first librarian at Alexan- | |
| TATIAN | c. 160 | dria 280 | |
| Teaching of the Twelve Apostles | 2d cent. ? | ZONARAS, the chronicler | 1118 |
| Terence | | Zosimus, Roman historian | 490 |
| | | 1 | |

LIST OF BOOKS

REFERRED TO MERELY BY THEIR AUTHOR'S NAME OR BY SOME EXTREME ABRIDGMENT OF THE TITLE.

- Alberti = Jounnes Alberti, Observationes Philologicae in sacros Novi Foederis Libros. Lugd. Bat., 1725.
- Aristotle: when pages are cited, the reference is to the edition of the Berlin Academy (edited by Bekker and Brandis; index by Bonitz) 5 vols. 4to, 1831-1870. Of the Rhetcric, Sandys's edition of Cope (3 vols., Cambridge, 1877) has been used.
- Bäumlein = W. Bäumlein, Untersuchungen über griechische Partikeln. Stuttgart, 1861.
- B.D. = Dr. William Smith's Dictionary of the Bible, 3 vols. London, 1860-64. The American edition (4 vols., N. Y. 1868-1870), revised and edited by Professors Hackett and Abbot, has been the edition used, and is occasionally referred to by the abbreviation "Am. ed."
- BB. DD. = Bible Dictionaries: comprising especially the work just named, and the third edition of Kitto's Cyclopsedia of Biblical Literature, edited by Dr. W. L. Alexander: 3 vols., Edinburgh, 1870.
- Bnhdy. = G. Bernhardy, Wissenschaftliche Syntax der Griechischen Sprache. Berlin, 1829.
- B. = Alexander Buttmann, Grammar of the New Testament Greek. (Authorized Translation with numerous Additions and Corrections by the Author: Andover, 1873.) Unless otherwise indicated, the reference is to the page of the translation, with the corresponding page of the German original added in a parenthesis.
- Bum. Ausf. Spr. or Sprchl. = Philipp Buttmann, Ausführhene Griechische Sprachlehre. (2d ed., 1st vol. 1830, 2d vol. 1839.)
- Bttm. Gram. = Philipp Buttmann's Griechische Grammatik. The edition used (though not the latest) is the twenty-first (edited by Alexander Buttmann: Berlin, 1863). Its sections agree with those of the eighteenth edition, translated by Dr. Robinson and published by Harper & Brothers, 1851. When the page is given, the translation is referred to.
- Bitm. Lexil. = Philipp Buttmann's Lexilogus u. s. w. (1st vol. 2d ed. and 2d vol. Berlin, 1825.) The work was translated and edited by J. R. Fishlake, and issued in one volume by John Murray, London, 1836.
- Bible Educator" = a collection (with the preceding name) of miscellaneous papers on biblical topics by various writers under the editorship of Rev. Professor E. H.

- Plumptre, and published in 4 vols. (without date) by Cassell, Petter, and Galpin.
- Chandler = Henry W. Chandler, A Practical Introduction to Greek Accentuation. Second edition, revised: Oxford,
- Cremer = Hermann Cremer, Biblisch-theologisches Wörterbuch der Neutestamentlichen Gräcität. 'Third greatly enlarged and improved Edition': Gotha, 1883. Of the 'Fourth enlarged and improved Edition' nine parts (comprising nearly two thirds of the work) have come to hand, and are occasionally referred to. A translation of the second German edition was published in 1878 by the Messrs. Clark.
- Curtius = Georg Curtius, Grundzüge der Griechischen Etymologie. Fifth edition, with the co-operation of Ernst Windisch: Leipzig, 1879.
- Dict. of Antiq. = Dictionary of Greek and Roman Antiquities.
 Edited by Dr. William Smith. Second edition:
 Boston and London, 1869, also 1873.
- Dict. of Biog. = Dictionary of Greek and Roman Biography and Mythology. Edited by Dr. William Smith. 3 vols. Boston and London, 1849.
- Dict. of Chris. Antiq. = A Dictionary of Christian Antiquities, being a Continuation of the Dictionary of the Bible.
 Edited by Dr. William Smith and Professor Samuel Cheetham. 2 vols. 1875-1880.
- Dict. of Chris. Biog. = A Dictionary of Christian Biography, Literature, Sects and Doctrines; etc. Edited by Dr. William Smith and Professor Henry Wace: vol. i. 1877; vol. ii. 1880; vol. iii. 1882; (not yet complete).
- Dict. of Geogr. = Dictionary of Greek and Roman Geography. Edited by Dr. William Smith. 2 vols. 1854-1857.
- Edersheim = Alfred Edersheim, The Life and Times of Jesus the Messiah. 2 vols. Second edition, stereotyped. London and New York, 1884.
- Elsner = J. Elsner, Observationes sacrae in Novi Foederis libros etc. 2 vols., Traj. ad Rhen. 1720, 1728.
- Etym. Magn = the Etymologicum Magnum (see List of Ancient Authors, etc.) Gaisford's edition (1 vol. folio, Oxford, 1848) has been used.
- Fick = August Fick, Vergleichendes Wörterbuch der Indogermanischen Sprachen. Third edition. 4 vols. Göttingen, 1874–1876.

- Göttling = Carl Goettling, Allgemeine Lehre vom Accent McC. and S. = McClintock and Strong's Cyclopædia of der griechischen Sprache. Jena, 1835.

 Biblical, Theological, and Ecclesiastical Literature. 10
- Goodwin = W. W. Goodwin, Syntax of the Moods and Tenses of the Greek Verb. 4th edition revised. Boston and Cambridge, 1871.
- Graecus Venetus the Greek version of the Pentateuch, Prov., Ruth, Canticles, Eccl., Lam., Dan., according to a unique MS. in the Library of St. Mark's, Venice; edited by O. v. Gebhardt. Lips. 1875, 8vo pp. 592.
- Green = Thomas Sheldon Green, A Treatise on the Grammar of the New Testament etc. etc. A new Edition. London, Samuel Bagster and Sons, 1862.
 - Also, by the same author "Critical Notes on the New Testament, supplementary to his Treatise on the Grammar of the New Testament Dialect." London, Samuel Bagster and Sons, 1867.
- Hamburger=J. Hamburger, Real-Encyclopädie für Bibel und
 Talmud. Strelitz. First Part 1870; Second Part 1883.
 Herm. ad Vig., see Vig. ed. Herm.
- Herzog = Real-Encyklopädie für Protestantische Theologie und Kirche. Edited by Herzog. 21 vols. with index, 1854–1868.
- Herzog 2 or ed. 2 = a second edition of the above (edited by Herzog †, Plitt †, and Hauck), begun in 1877 and not yet complete.
- Hesych. Hesychius (see List of Ancient Authors, etc.)
 The edition used is that of M. Schmidt (5 vols. Jena, 1858–1868)
- Jelf = W. E. Jeff, A Grammar of the Greek Language. Third edition. Oxford and London, 2 vols. 1861. (Subsequent editions have been issued, but without, it is believed, material alteration.)
- Kantzsch = E. Kautzsch, Grammatik des Biblisch-Aramäischen. Leipzig, 1884.
- Keim = Theodor Keim, Geschichte Jesu von Nazara u. s. w. 3 vols. Zürich, 1867–1872.
- Klotz ad Devar. = Matthaeus Devarius, Liber de Graecae Linguae Particulis, ed. R. Klotz, Lips., vol. i. 1835, vol. if. sect. 1, 1840, vol. ii. sect. 2, 1842.
- Krebs, Observv. = J. T. Krebsii Observationes in Nov. Test. e Flavio Josepho Lips. 1755.
- Krüger = K. W. Krüger, Griechische Sprachlehre für Schulen. Fourth improved and enlarged edition, 1861 sq.
- Kypke, Observv. = G. D. Kypke, Observationes sacrae in Novi Foederis libros ex auctoribus potissimum Graecis et antiquitatibus. 2 vols. Wratisl. 1755.
- L. and S. = Liddell and Scott, Greek-English Lexicon etc. Seventh edition, 1883.
- Lob. ad Phryn., see Phryn. ed. Lob.
- Loesner = C. F. Loesneri Observationes ad Novum Test. e Philone Alexandrino. Lips. 1777.
- Lightft. = Dr. John Lightfoot, the learned Hebraist of the 17th century.
- Bp. Lghtft. = J. B. Lightfoot, D.D., Bishop of Durham; the 8th edition of his commentary on the Epistle to the Gala tians is the one referred to, the 7th edition of his commentary on Philippians, the 7th edition of his commentary on Colossians and Philemon.
- Lipsius = K. H. A. Lipsius, Grammatische Untersuchungen über die Biblische Gräcität (edited by Prof. R. A. Lipsius, the author's son). Leipzig, 1863.
- Matthiae = August Matthid, Ausführlich Griechische Grammatik. Third edition, 3 Pts., Leipz. 1835.

- McC. and S. = McClintock and Strong's Cyclopædia of Biblical, Theological, and Ecclesiastical Literature. 10 vols. 1867-1881; with Supplement, vol. i. (1885), vol. ii. with Addenda (1887). New York: Harper and Brothers.
- Meisterhans = K. Meisterhans, Grammatik der Attischen Inschriften. Berlin, 1885. (2d edition, 1888.)
- Mullach = F. W. A. Mullach, Grammatik der Griechischen Vulgarsprache u. s. w. Berlin, 1856.
- Munthe = C. F. Munthe, Observationes philolog. in sacros Nov. Test. libros ex Diod. Sic. collectae etc. (Hafn. et Lips. 1755.)
- Palairet = E. Palairet, Observationes philol.crit. in sacros Novi Foederis libros etc. Lugd. Bat. 1752.
- Pape = W Pape, Griechisch-Deutsches Handwörterbuch. Second edition. 2 vols. Brunswick, 1866. A continuation of the preceding work is the "Wörterbuch der Griechischen Eigennamen." Third edition, edited by G. E. Benseler. 1863-1870.
- Passow = Franz Passow's Handwörterbuch der Griechischen Sprache as re-edited by Rost, Palm, and others. Leips. 1841–1857.
- Phryn. ed. Lob. = Phrynichi Eclogae Nominum et Verborum Atticorum etc. as edited by C. A. Lobeck. Leipzig, 1820. (Cf. Rutherford.)
- Poll. = Pollux (see List of Ancient Authors, etc.) The edition used is that published at Amsterdam, 1 vol. folio, 1706. (The most serviceable is that of William Dindorf, 5 vols. 8vo, Leipzig, 1824.)
- Pss. of Sol. = Psalter of Solomon; see List of Ancient Authors, etc.
- Raphel = G. Raphelii annotationes in Sacram Scripturam
 ... ex Xen., Polyb., Arrian., et Herodoto collectae. 2
 vols. Lugd. Bat. 1747.
- Riddell, Platonic Idioms = A Digest of Idioms given as an Appendix to "The Apology of Plato" as edited by the Rev. James Riddell, M. A.; Oxford, 1867.
- Riehm (or *Riehm*, HWB.) = Handwörterbuch des Biblischen Altertums u. s. w. edited by Professor Edward C. A. Riehm in nineteen parts (2 vols) 1875–1884.
- Rutherford, New Phryn. = The New Phrynichus, being a revised text of the Ecloga of the Grammarian Phrynichus, etc., by W. Gunion Rutherford. London, 1881.
- Schaff-Herzog A Religious Encyclopædia etc. by Philip Schaff and associates. 3 vols. 1882–1884. Funk and Wagnalls, New York. Revised edition, 1887.
- Schenkel (or Schenkel, BL.) = Bibel-Lexikon u. s. w. edited by Professor Daniel Schenkel. 5 vols. Leipz. 1869-1875.
- Schmidt = J. H. Heinrich Schmidt, Synonymik der Griechischen Sprache. 4 vols. Leipz. 1876, 1878, 1879, 1886.
- Schöttgen = Christiani Schoettgenii Horae Hebraicae et Talmudicae etc. 2 vols. Dresden and Leipzig. 1733, 1742.
- Schürer = Emil Schürer, Lehrbuch der Neutestamentlichen Zeitgeschichte. Leipzig, 1874. The "Second Part" of a new and revised edition has already appeared under the title of Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi, and to this new edition (for the portion of the original work which it covers) the references have been made, although for convenience the title of the first edition has been retained. An English translation is appearing at Edinburgh (T. and T. Clark).
- Scrivener, F. H. A.: A Plain Introduction to the Criticisms of the New Testament etc. Third Edition. Cambridge and London, 1883.

Bezae Codex Cantabrigiensis etc. Cambridge and London, 1864.

A Full Collation of the Codex Sinaiticus with the Received Text of the New Testament etc. Second Edition, Revised. Cambridge and London, 1867.

Six Lectures on the Text of the New Testament etc. Cambridge and London, 1875.

Sept. — the translation of the Old Testament into Greek known as the Septuagint. Unless otherwise stated, the sixth edition of Tischendorf's text (edited by Nestle) is referred to; 2 vols. (with supplement), Leipzig, 1880. The double verse-notation occasionally given in the Apocryphal books has reference to the edition of the Apocrypha and select Pseudepigrapha by O. F. Fritzsche; Leipzig, 1871. Readings peculiar to the Complutensian, Aldine, Vatican, or Alexandrian form of the text are marked respectively by an appended Comp., Ald., Vat., Alex. For the first two the testimony of the edition of Lambert Bos, Franck. 1709, has been relied on.

The abbreviations Aq., Symm., Theod. or Theodot, appended to a reference to the O. T. denote respectively the Greek versions ascribed to Aquila, Symmachus, and Theodotion; see List of Ancient Authors, etc.

"Lag." designates the text as edited by Paul Lagarde, of which the first half appeared at Göttingen in 1883.

Soph. = E. A. Sophocles, Greek Lexicon of the Roman and Byzantine Periods (from B.C. 146 to A.D. 1100.) Boston: Little, Brown & Co. 1870. The forerunner (once or twice referred to) of the above work bears the title "A Glossary of Later and Byzantine Greek. Forming vol. vii. (new series) of the Memoirs of the American Academy." Cambridge, 1860.

Steph. Thes. = the "Thesaurus Graecae Linguae" of Henry Stephen as edited by Hase and the Dindorfs. 8 vois. Paris, 1831–1865. Occasionally the London (Valpy's) edition (1816–1826) of the same work has been referred

Suid. = Suidas (see List of Ancient Authors, etc.) Gaisford's edition (2 vols. folio, Oxford, 1834) has been followed.

*Teaching = The Teaching of the Twelve Apostles (Δεδιχή τῶν δάδεκα ἀποστόλων.) The edition of Harnack

(in Gebhardt and Harnack's Texte und Untersuchungen u. s. w. Second vol., Pts. i. and ii., Leipzig 1884) has been followed, together with his division of the chapters into verses.

Thiersch = Friedrich Thiersch, Griechische Grammatik u. s. w. Third edition. Leipzig, 1826.

Trench = Abp. R. C. Trench's Synonyms of the New Testament. Ninth edition, improved. London, 1880.

Vaniček = Alois Vaniček, Griechisch-Lateinisches Etymologisches Wörterbuch. 2 vols. Leipz. 1877.

By the same author is "Freundwörter im Griechischen und Lateinischen." Leipzig, 1878.

Veitch = William Veitch, Greek Verbs irregular and defective, etc. New Edition. Oxford, 1879.

Vig. ed. Herm. = Vigeri de praecipuis Graecae dictionis Idiotismis. Edited by G. Hermann. Fourth edition. Leipzig, 1834. A meagre abridgment and translation by Rev. John Seager was published at London in 1828.

Vulg. == the translation into Latin known as the Vulgate. Professor Tischendorf's edition (Leipzig, 1864) has been followed.

Wetst. or Wetstein = J. J. Wetstein's Novum Testamentum Graecum etc. 2 vols. folio. Amsterdam, 1751, 1752.

W. = G. B. Winer, Grammar of the Idiom of the New Testament etc. Revised and Authorized Translation of the seventh (German) edition of the original, edited by Lünemann; Andover, 1883. Unless otherwise indicated, it is referred to by pages, the corresponding page of the original being added in a parenthesis. When Dr. Moulton's translation of the sixth German edition is referred to, that fact is stated.

Win. RWB. = G. B. Winer, Biblisches Realwörterbuch n.s.w. Third edition. 2 vols., Leipzig and New York, 1849.

Win. De verb. Comp. etc. = G. B. Winer, De verborum cum praeposicionibus compositorum in Novo Testamento usu. Five academic programs; Leipzig, 1843.

Other titles, it is believed, are so fully given as to be easily verifiable.

EXPLANATIONS AND ABBREVIATIONS

As respects Punctuation—it should be noticed, that since only those verbal forms (or their representatives) are given in the Lexicon which actually occur in the Greek Testament, it becomes necessary to distinguish between a form of the Present Tense which is in use, and one which is given merely to secure for a verb its place in the alphabet. This is done by putting a semi-colon after a Present which actually occurs, and a colon after a Present which is a mere alphabetic locum tenens.

Further: a punctuation-mark inserted before a classic voucher or a reference to the Old Testament (whether such voucher or reference be included in a parenthesis or not) indicates that said voucher or reference applies to other passages, definitions, etc., besides the one which it immediately follows. The same principle governs the insertion or the omission of a comma after such abbreviations as "absol.", "pass.", etc.

A hyphen has been placed between the component parts of Greek compounds only in case each separate part is in actual use; otherwise the hyphen is omitted.

- [] Brackets have been used to mark additions by the American editor. To avoid, however, a complexity which might prove to the reader confusing, they have been occasionally dispensed with when the editorial additions serve only to complete a statement already made in part by Professor Grimm (as, in enumerating the forms of verbs, the readings of the critical editors, the verbs compounded with $\sigma \delta r$ which observe assimilation, etc. etc.); but in no instance have they been intentionally omitted where the omission might seem to attribute to Professor Grimm an opinion for which he is not responsible.
- An asterisk at the close of an article indicates that all the instances of the word's occurrence in the New Testament are noticed in the article. Of the 5594 words composing the vocabulary of the New Testament 5800 are marked with an asterisk. To this extent, therefore, the present work may serve as a concordance as well as a lexicon

A superior or or occurrence of a given word or construction in that verse. The same letters appended to a page-numeral designate respectively the first, second, third, columns of that page. A small a. b. c. etc. after a page-numeral designates the subdivision of the page.

The various forms of the GREEK TEXT referred to are represented by the following abbreviations:

- R or Rec. = what is commonly known as the Textus Receptus. Dr. F. H. A. Scrivener's last edition (Cambridge and London 1877) has been taken as the standard. To designate a particular form of this "Protean text" an abbreviation has been appended in superior type; as, for Elzevir, "for Stephen, been for Beza, eras for Erasmus.
- G or Grsb. == the Greek text of Griesbach as given in his manual edition, 2 vols., Leipzig, 1805. Owing to a disregard of the signs by which Griesbach indicated his judgment respecting the various degrees of probability belonging to different readings, he is cited not infrequently, even in critical works, as supporting readings which he expressly questioned, but was not quite ready to expel from the text.
- L or Lchm. = Lachmann's Greek text as given in his larger edition, 2 vols., Berlin, 1842 and 1850. When the text of his smaller or stereotyped edition (Berlin, 1831) is referred to, the abbreviation "min." or "ster." is added to his initial.
- T or Tdf. = the text of Tischendorf's "Editio Octava Critica Major" (Leipzig, 1869-1872).
- Tr or Treg. = "The Greek New Testament" etc. by S. P. Tregelles (London, 1857-1879).
- WH = "The New Testament in the Original Greek. The Text Revised by Brooke Foss Westcott D.D. and Fenton John Anthony Hort D.D. Cambridge and London, Macmillan and Co. 1881."
- KC = "Novum Testamentum ad Fidem Codicis Vaticani" as edited by Professors Kuenen and Cobet (Leyden, 1860).

The textual variations noticed are of course mainly those which affect the individual word or construction under discussion. Where an extended passage or entire section is textually debatable (as, for example, Mk. xvi. 9-20; Jn. v. 3 fin.-4; vii. 53 fin.—viii. 11), that fact is assumed to be known, or at least it is not stated under every word contained in the passage.

As respects the NUMBERING OF THE VERSES — the edition of Robert Stephen, in 2 vols. 16°, Geneva 1551, has been

¹ Respecting the edition issued by the Bible Society, which was followed by Professor Grimm, see Carl Bertheau in the Theologische Literaturzeitung for 1877, No. 5, pp. 103-106.

followed as the standard (as it is in the critical editions of | ex., exx. = example, examples. Tregelles, Westcott and Hort, etc.). Variations from this standard are indicated by subjoining the variant verse-numeral within marks of parenthesis. The similar addition in the case of references to the Old Testament indicates the variation between the Hebrew notation and the Greek.

In quotations from the ENGLISH BIBLE -

A. V. = the current or so-called "Authorized Version";

R. V. = the Revised New Testament of 1881. But when a rendering is ascribed to the former version it may be assumed to be retained also in the latter, unless the contrary be expressly stated. A translation preceded by R. V. is found in the Revision only.

A. S. = Anglo-Saxon.

Abp. = Archbishop.

aheol. = absolutely.

acc. or accus. = accusative.

acc. to = according to.

ad l. or ad loc. = at or on the passage.

al. = others or elsewhere.

al. al. = others otherwise.

Ald. = the Aldine text of the Septuagint (see Sept. in List

Alex. = the Alexandrian text of the Septuagint (see Sept. in List of Books).

ap. = (quoted) in

App. = Appendix.

appos. = apposition.

Aq. = Aquila (see Sept. in List of Books).

art. = article.

augm. = augment.

auth. or author. = author or authorities.

B. or Bttm. see List of Books.

B. D. or BB. DD. see List of Books.

betw. = between.

Bibl = Biblical.

Bp. = Bishop.

br. = brackets or enclose in brackets.

c. before a date = about.

Cantabr. = Cambridge.

cf. = compare.

ch. = chapter.

cl. = clause.

cod., codd. = manuscript, manuscripts.

Com., Comm. = commentary, commentaries.

comp. = compound, compounded, etc.

compar. = comparative.

Comp. or Compl. = the Complutensian text of the Septuagint (see Sept. in List of Books).

contr. = contracted, contract.

dim. or dimin. = diminutive.

dir. disc. = direct discourse.

e. g. = for example.

esp. = especially.

exc. = except.

excrpt. = an excerpt or extract.

fin. or ad fin. = at or near the end.

G or Grsb. = Griesbach's Greek text (see above).

Graec. Ven. = Graecus Venetus (see List of Books).

i. e. = that is.

ib. or ibid. = in the same place.

indir. disc. = indirect discourse.

init. or ad init. = at or near the beginning.

in l. or in loc. = in or on the passage.

i. q. = the same as, or equivalent to.

KC=Kuenen and Cobet's edition of the Vatican text (see

L or Lchm. = Lachmann's Greek text (see above).

L. and S. = Liddell and Scott (see List of Books).

l. or lib. = book.

l.c., ll. cc. = passage cited, passages cited.

Lag. = Lagarde's edition of the Septuagint (see Sept. in List of Books).

mrg. = the marginal reading (of a critical edition of the Greek Testament).

Opp. = Works.

opp. to = opposed to.

paral. = the parallel accounts (in the Synoptic Gospels).

Pt. or pt. = part.

q. v. = which see.

R or Rec. = the common Greek text (see above).

r = root.

rel. or relat. = relative.

sc. = namely, to wit.

Skr. = Sanskrit.

sq., sqq. = following.

Steph. = Stephanus's Thesaurus (see List of Books).

Stud. u. Krit. = the Studien und Kritiken, a leading German Theological Quarterly.

s. v. = under the word.

Symm. = Symmachus, translator of the Old Testament into Greek (see Sept. in the List of Books).

T or Tdf. = Tischendorf's Greek text (see above).

Theod. or Theodot. = Theodotion (see Sept. in the List of Books).

Tr or Treg. = Tregelles's Greek text (see above).

u. i. = as below.

u. s. = as above.

V. == 800.

var. = variant or variants (various readings).

Vat. = the Vatican Greek text (see above, and Sept. in the List of Books).

Vulg. = the Vulgate (see List of Books).

w. = with (especially before abbreviated names of cases).

writ. = writer, writers, writings.

WH = Westcott and Hort's Greek text (see above).

Other abbreviations will, it is hoped, explain themselves.



NEW TESTAMENT LEXICON.

A

A a, άλφα

'**Α**βιάθαρ

A. a. aba, 70, the first letter of the Greek alphabet, opening the series which the letter ω closes. Hence the expression έγω είμι τὸ Α [LTTrWH ἄλφα] καὶ τὸ Ω 70 LWH], Rev. i. 8, 11 Rec., which is explained by the appended words ή ἀρχή καὶ τὸ τέλος, xxi. 6, and by the further addition ὁ πρῶτος καὶ ὁ ἔσχατος, xxii. 13. On the meaning of the phrase cf. Rev. xi. 17; Is. xli. 4; xliv. 6; xlviii. 12; [esp. B. D. Am. ed. p. 73]. when prefixed to words as an inseparable syllable, is 1. privative (στερητικόν), like the Lat. in-, the Eng. un-, giving a negative sense to the word to which it is prefixed, as άβαρής; or signifying what is contrary to it, 28 ἄτιμος, ἀτιμόω; before vowels generally ἀν-, as ἀναίτιος. 2. copulative (ἀθροιστικόν), akin to the particle αμα [cf. Curtius § 598], indicating community and fellowship, as in $a\delta\epsilon\lambda\phi$ os, $a\kappa\delta\lambda ov\theta$ os. Hence it is tensive (ἐπιτατικόν), strengthening the force of terms, like the Lat. con in composition; as ἀτενίζω fr. ἀτενής [yet cf. W. 100 (95)]. This use, however, is doubted or denied now by many [e. g. Lob. Path. Element. i. 34 sq.]. Cf. Kühner i. 741, § 339 Anm. 5; [Jelf § 342 8]; Bitm. Gram. § 120 Anm. 11; [Donaldson, Gram. p. 334; New Crat. §§ 185, 213; L. and S. s. v.].*

*Aβαδδών, indecl., μπρικ, 1. ruin, destruction, (fr. τρικ to perish), Job xxxi. 12.

2. the place of destruction i. q. Orcus, joined with μπικ, Job xxvi. 6; Prov. xv. 11.

3. as a proper name it is given to the angel-prince of the infernal regions, the minister of death and author of havoc on earth, and is rendered in Greek by ᾿Απολλύων Destroyer, Rev. ix. 11.

dβapris, -έs, (βάρος weight), without weight, light; trop. not burdensome: ἀβαρῆ ὑμῦν ἐμαυτὸν ἐτήρησα I have avoided burdening you with expense on my account, 2 Co. xi. 9; see 1 Th. ii. 9, cf. 6. (Fr. Aristot. down.)*

'Aββā [WH -βá], Hebr. IN father, in the Chald. emphatic state, NAN i. e. δ πατήρ, a customary title of God in prayer. Whenever it occurs in the N. T. (Mk. xiv. 36; Ro. viii. 15; Gal. iv. 6) it has the Greek interpretation subjoined to it; this is apparently to be explained by the fact that the Chaldee NAN, through frequent use in prayer, gradually acquired the nature of a most sacred proper name, to which the Greek-speaking Jews added the appellative from their own tongue.*

"Αβελ [WH "Aβ. (see their Intr. § 408)], indecl. prop. name (in Joseph. [e. g. antt. 1, 2, 1] "Αβελος, -ου), "ΓΓΓ (breath, vanity), Abel, the second son born to Adam (Gen. iv. 2 sqq.), so called from his short life and sudden death [cf. B. D. Am. ed. p. 5], (Job vii. 16; Ps. xxxix. 6): Mt. xxiii. 35; Lk. xi. 51; Heb. xi. 4; xii. 24.

"Aßid, indecl. prop. name (Joseph. antt. 7, 10, 8; 8, 10, 1 ה' Aßias [W. § 6, 1 m.], -a), אַבְיָהוּ and אַבְיָהוּ (my father is Jehovah), Abia [or Abijah, cf. B. D. s. v.], 1. a king of Judah, son of Rehoboam: Mt. i. 7 (1 K. xiv. 31; xv. 1).

2. a priest, the head of a sacerdotal family, from whom, when David divided the priests into twenty-four classes (1 Chr. xxiv. 10), the class Abia, the eighth in order, took its name: Lk. i. 5.*

Aβιάθαρ, indecl. prop. name (though in Joseph. antt. 6, 14, 6 'Aβιάθαρος, -ov), הרי, 'קר', (father of abundance), Abiathar, a certain Hebrew high-priest: Mk. ii. 26,—where he is by mistake confounded with Ahimelech his father (1 S. xxi. 1 sqq.); [yet cf. 1 S. xxii. 20 with 1 Chr. xviii. 16; xxiv. 6, 31; also 2 S. xv. 24-29; 1 K. ii. 26, 27 with 2 S. viii. 17; 1 Chr. xxiv. 6, 31. It would seem that double names were esp. common in the case of priests (cf. 1 Macc. ii. 1-5; Joseph. vit. §§ 1, 2) and that father and son often bore the same name (cf. Lk. i. 5, 59; Joseph. l. c. and antt. 20, 9, 1). See Mo Clellan ad loc. and B. D. Am. ed. p. 7].

'Aβιληνή [WH 'Aβειλ. (see s. v. ει)], -ῆs, η, (sc. χώρα, the district belonging to the city Abila), Abilene, the name of a region lying between Lebanon and Hermon towards Phoenicia, 18 miles distant from Damascus and 37 [acc. to the Itin. Anton. 38] from Heliopolis: Lk. iii. 1. Cf. Λυσανίας [and B. D. s. v.].*

"Aβισύδ, ὁ, indecl. prop. name, אָרֶידוּדּוּ (father of the Jews [al. of glory]), Abiud, son of Zorobabel or Zerubbabel: Mt. i. 13.*

'Aβραίμ [Rec." 'Aβρ.; cf. Tdf. Proleg. p. 106] (Joseph. 'Aβραμος, -ου), בקרקת (father of a multitude, cf. Gen. xvii. 5), Abraham, the renowned founder of the Jewish nation: Mt. i. 1 sq.; xxii. 32; Lk. xix. 9; Jn. viii. 33; Acts iii. 25; Heb. vii. 1 sqq., and elsewhere. He is extolled by the apostle Paul as a pattern of faith, Ro. iv. 1 sqq. 17 sqq.; Gal. iii. 6 (cf. Heb. xi. 8), on which account all believers in Christ have a claim to the title sons or posterity of Abraham, Gal. iii. 7, 29; cf. Ro. iv. 11.

d-βυσσος, in classic Greek an adj., -os, -oν, (fr. ὁ βυσσός i. q. βυθός), bottomless (so perhaps in Sap. x. 19), unbounded (πλούτος ἄβυσσος, Aeschyl. Sept. (931) 950). In the Scriptures ή ἄβυσσος (Sept. for פתחום) sc. χώρα, the pit, the immeasurable depth, the abuss. Hence of 'the deep' sea: Gen. i. 2; vii. 11; Deut. viii. 7; Sir. i. 3; xvi. 18, etc.; of Orcus (a very deep gulf or chasm in the lowest parts of the earth: Ps. lxx. (lxxi.) 21 ἐκ τῶν ἀβύσσων της γης, Eur. Phoen. 1632 (1605) ταρτάρου άβυσσα χάσματα, Clem. Rom. 1 Cor. 20, 5 αβύσσων ανεξιχνίαστα κλίματα, ibia. 59, 3 δ επιβλέπων εν ταις αβύσσοις, of God: [Act. Thom. 32 ὁ τὴν ἄβυσσον τοῦ ταρτάρου οἰκῶν, of the dragon]), both as the common receptacle of the dead, Ro. x. 7, and especially as the abode of demons, Lk. viii. 31; Rev. ix. 1 sq. 11; xi. 7; xvii. 8; xx. 1, 3. Among prof. auth. used as a subst. only by Diog. Laërt. 4, (5,) 27 κατηλθες είς μέλαιναν Πλουτέως άβυσσον. Cf. Knapp, Scripta var. Arg. p. 554 sq.; [J. G. Müller, Philo's Lehre von der Weltschöpfung, p. 178 sq.; B. D. Am. ed. s. v. Deep].

Ayabo-ποιίω, -ω; 1 sor. inf. dyaboποιῆσαι; (fr. dyabo-ποιόs); 1. to do good, do something which profits others: Mk. iii. 4 [Tdf. dyabòπ ποιῆσαι; Lk. vi. 9]; to show one's self beneficent, Acts xiv. 17 Rec.; τικά, to do some one a favor. .o benefit, Lk. vi. 33, 35, (equiv. to Συμη, Zeph. i. 12; Num. x. 32; Tob. xii. 13, etc.). 2. to do well, do right: 1 Pet. ii. 15, 20 (opp. to ἀμαρτάνω); iii. 6, 17; 3 Jn. 11. (Not found in secular authors, except in a few of the later in an astrological sense, to furnish a good omen.)*

Ayaborota [WH -πoila (see 1, i)], -as, ή, a course of people, Jn. vii. 12; pre-eminently of God, as consumight action, well-doing: ἀν ἀγαθοποιία, 1 Pet. iv. 19 i. q. mately and essentially good, Mt. xix. 17 (Mk. x. 18; ἀγαθοποιοῦντες acting uprightly [cf. xii. Patr. Jos. § 18]; Lk. xviii. 19); ἀγ. θησαυρός in Mt. xii. 35; Lk. vi. 48

if we read here with L Tr mrg. ἐν ἀγαθοποιῖαις we must understand it of single acts of rectitude [cf. W. § 27, 3; B. § 123, 2]. (In eccl. writ. ἀγαθοπ. denotes beneficence.)*

άγαθοποιός, .όν, acting rightly, doing well: 1 Pet. ii. 14. [Sir. xlii. 14; Plut. de Is. et Osir. § 42.]*

άγαθός, -ή, -όν, (akin to äγαμαι to wonder at, think highly of, ayaorós admirable, as explained by Plato, Crat. p. 412 c. [al. al.; cf. Donaldson, New Crat. § 323]), in general denotes "perfectus, . . . qui habet in se ac facit omnia quae habere et facere debet pro notione nominis, officio ac lege" (Irmisch ad Hdian. 1, 4, p. 134), excelling in any respect, distinguished, good. It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and sea-To this general signif. can be traced back all those senses which the word gathers fr. the connection in which it stands; 1. of a good constitution or nature: γη, Lk. viii. 8; δένδρον, Mt. vii. 18, in sense equiv. to 'fertile soil,' 'a fruitful tree,' (Xen. oec. 16, 7 γη αγαθή, . . . γη κακή, an. 2, 4, 22 χώρας πολλης κ. αγαθης ούσης). In Lk. viii. 15 ἀγαθή καρδία corresponds to the fig. expression "good ground", and denotes a soul inclined to goodness, and accordingly eager to learn saving truth and ready to bear the fruits (καρπούς ἀγαθούς, Jas. iii. 17) of a Christian life. 2. useful, salutary: δόσις αγαθή (joined to δώρημα τελειον) a gift which is truly a gift, salutary, Jas. i. 17; δόματα αγαθά, Mt. vii. 11; ἐντολή ἀy. a commandment profitable to those who keep it, Ro. vii. 12, acc. to a Grk. scholium equiv. to els τὸ συμφέρον εἰσηγουμένη, hence the question in vs. 13: τὸ οδυ αγαθον έμοι γέγονε θάνατος; αγ. μερίς the 'good part,' which insures salvation to him who chooses it, Lk. x. 42; Epyor dy. (differently in Ro. ii. 7, etc.) the saving work of God, i. e. substantially, the Christian life, due to divine efficiency, Phil. i. 6 [cf. the Comm. ad loc.]; els dyabór for good, to advantage, Ro. viii. 28 (Sir. vii. 13; πάντα τοις εὐσεβέσι els άγαθά, . . . τοις άμαρτωλοις els κακά, Sir. xxxix. 27; τὸ κακὸν . . . γίγνεται els dyaθόν, Theognis 162); good for, suited to something: πρός οἰκοδομήν, Eph. iv. 29 [cf. W. 868 (840)] (Xen. mem. 4, 6, 10). 3. of the feeling awakened by what is good, pleasant, agreeable, joyful, happy: ຖືμέραι αχ. 1 Pet. iii. 10 (Ps. xxxlii. (xxxiv.) 13; Sir. xiv. 14; 1 Macc. x. 55); έλπίς, 2 Th. ii. 16 (μακαρία έλπίς, Tit. ii. 13); συνείδησις, a peaceful conscience, i. q. consciousness of rectitude, Acts xxiii. 1; 1 Tim. i. 5, 19; 1 Pet. iii. 16; reconciled to God, vs. 21. 4. excellent, distinguished: 5. upright, konorable: so τὶ ἀναθών, Jn. i. 46 (47). Mt. xii. 34; xix. 16; Lk. vi. 45; Acts xi. 24; 1 Pet. iii. 11, etc.; πονηροί κ. αγαθοί, Mt. v. 45; xxii. 10; αγαθ. καὶ δίκαιος, Lk. xxiii. 50; καρδία άγαθή κ. καλή, Lk. viii. 15 (see kalós, b.); fulfilling the duty or service demanded, δοῦλε ἀγαθὲ κ. πιστέ, Mt. xxv. 21, 28; upright, free from guile, particularly from a desire to corrupt the people, Jn. vii. 12; pre-eminently of God, as consummately and essentially good, Mt. xix. 17 (Mk. x. 18;

denotes the soul considered as the repository of pure thoughts which are brought forth in speech; mioris dy. the fidelity due from a servant to his master, Tit. ii. 10 [WH mrg. om.]; on αγαθ. ἔργον, αγ. ἔργα, see ἔργον. In a narrower sense, benevolent, kind, generous: Mt. xx. 15; 1 Pet. ii. 18; µveia, 1 Th. iii. 6 (cf. 2 Macc. vii. 20); beneficent (Xen. Cyr. 8, 3, 4; מוֹב, Jer. xxxiii. 11; Ps. xxxiv. 9; Cic. nat. deor. 2, 25, 64 "optimus i. e. beneficentissimus"), Ro. v. 7, where the meaning is, Hardly for an innocent man does one encounter death; for if he even dares hazard his life for another, he does so for a benefactor (one from whom he has received favors); cf. W. 117 (111); Gifford in the Speaker's Com. p. 123]. The neuter used substantively de-1. a good thing, convenience, advantage, and in partic. a. in the plur., external goods, riches: Lk. i. 53; xii. 18 sq. (Sir. xiv. 4; Sap. vii. 11); τὰ ἀγαθά σου comforts and delights which thy wealth procured for thee in abundance, Lk. xvi. 25 (opp. to κακά, as in Sir. xi. 14); outward and inward good things, Gal. vi. 6, cf. Wieseler ad loc. b. the benefits of the Messianic kingdom: Ro. x. 15; τὰ μέλλοντα ἀγ. Heb. ix. 11; x. 1. what is upright, honorable, and acceptable to God: Ro. xii. 2; ἐργάζεσθαι τὸ ἀγ. Ro. ii. 10; Eph. iv. 28; πράσσειν, Ro. ix. 11; [2 Co. v. 10]; διώκειν, 1 Th. v. 15; μιμείσθαι, 3 Jn. 11; κολλάσθαι τῷ ἀγ. Ro. xii. 9; τί με ἐρωτῷς περί τοῦ ἀγαθοῦ, Mt. xix. 17 G L T Tr WH, where the word expresses the general idea of right. Spec., what is salutary, suited to the course of human affairs: in the phrase διάκονος els τὸ ἀγ. Ro. xiii. 4; of rendering service, Gal. vi. 10; Ro. xii. 21; τὸ ἀγ. σου the favor thou conferrest, Philem. 14.

[" It is to be regarded as a peculiarity in the usage of the Sept. that and good is predominantly [?] rendered by kalos. ... The translator of Gen. uses αγαθός only in the neut., good, goods, and this has been to a degree the model for the other translators. . . . In the Greek O. T., where of bikasos is the technical designation of the pious, οί ἀγαθοί οτ ὁ ἀγαθός does not occur in so general a sense. The avhp dyabós is peculiar only to the Prov. (xiii. 22, 24; xv. 3); cf. besides the solitary instance in 1 Kings ii. 32. Thus even in the usage of the O. T. we are reminded of Christ's words, Mk. x. 18, obsels ayasos el μη els o seos. In the O. T. the term 'righteous' makes reference rather to a covenant and to one's relation to a positive standard; dyados would express the absolute idea of moral goodness" (Zezschwitz, Profangraec. u. bibl. Sprachgeist, Leipz. 1859, p. 60). Cf. Tittm. p. 19. On the comparison of ἀγαθός see B. 27 (24).]

άγαθουργίω, -ŵ; Acts xiv. 17 L T Tr WH for R άγαθοποιώ. The contracted form is the rarer [cf. WH. App. p. 145], see ἀγαθοεργέω; but cf. κακοῦργος, ἱερουργέω.

Ayasao śνη, -ης, ή, [on its formation see W. 95 (90); WH. App. p. 152], found only in bibl. and eccl. writ., uprightness of heart and life, [A. V. goodness]: 2 Th. i. 11; Gal. v. 22 (unless here it denote kindness, beneficence); Ro. xv. 14; Eph. v. 9. [Cf. Trench § lxiii.; Ellic. and Bp. Lghtft. on Gal. l. c.] •

άγαλλιάομαι, see άγαλλιάω.

tyaλλίαστε, -ees, ή, (dyaλλιάω), not used by prof. writ. Jn. iii. 35; [v. 20 L mrg.]; x. 17; xv. 9; Eph. i. 6. but often by the Sept.; exultation, extreme joy: Lk. i. When used of love to a master, God or Christ, the word

14, 44; Acts ii. 46; Jude 24. Heb. i. 9 (fr. Ps. xliv. (xlv.) 8) oil of gladness with which persons were anointed at feasts (Ps. xxiii. 5), and which the writer, alluding to the inaugural ceremony of anointing, uses as an emblem of the divine power and majesty to which the Son of God has been exalted.*

άγαλλιάω, -ω, and -άομαι, (but the act. is not used exc. in Lk. i. 47 [ηγαλλίασα], in Rev. xix. 7 [αγαλλιώμεν] L T Tr WH [and in 1 Pet. i. 8 WH Tr mrg. (ἀγαλλιᾶτε), cf. WH. App. p. 169]); 1 aor. ἡγαλλιασάμην, and (with a mid. signif.) ηγαλλιάθην (Jn. v. 35; Rec. ἢγαλλιάσθην); a word of Hellenistic coinage (fr. αγάλλομαι to rejoice, glory [yet cf. B. 51 (45)]), often in Sept. (for שוש ,רָגַן ,עָלץ, to exult, rejoice exceedingly: Mt. v. 12; Lk. x. 21; Acts ii. 26; xvi. 34; 1 Pet. i. 8; iv. 13; *iv tur*, 1 Pet. i. 6, dat. of the thing in which the joy originates [cf. W. § 33 a.; B. 185 (160)]; but Jn. v. 35 means, 'to rejoice while his light shone' [i. e. in (the midst of) etc.]. ἐπί τινι, Lk. i. 47; foll. by ïva, Jn. viii. 56 that he should see, rejoiced because it had been promised him that he should see. This divine promise was fulfilled to him at length in paradise; cf. W. 339 (318); B. 239 (206). On this word see Gelpke in the Stud. u. Krit. for 1849, p. 645 sq.* 4

6-γαμος, -ον, (γάμος), unmarried: 1 Co. vii. 8, 32; used even of women, 1 Co. vii. 11, 34 (Eur. Hel. 690 [and elsewhere]), where the Grks. commonly said ἄνανδρος.*

άγανακτίω, -ω; 1 aor. ἡγανάκτησα; (as πλεονεκτέω comes fr. πλοενέκτης, and this fr. πλέον and ἔχω, so through a conjectural ἀγανάκτης fr. ἄγαν and ἄχομαι to feel pain, grieve, [al. al.]); to be indignant, moved with indignation: Mt. xxi. 15; xxvi. 8; Mk. x. 14; xiv. 4; περί τινος [cf. W. § 33 a.], Mt. xx. 24; Mk. x. 41; foll. by ὅτε, Lk. xiii. 14. (From Hdt. down.) *

ώγανάκτησιε, -εως, ή, indignation : 2 Co. vil. 11. [(From Plat. on.)]*

άγαπάω, -ŵ; [impf. ἢγάπων]; fut. ἀγαπήσω; 1 aor. ἢγάπησα; pf. act. [1 pers. plur. ηγακήκαμεν 1 Jn. iv. 10 WH txt.], ptcp. ηγαπηκώς (2 Tim. iv. 8); Pass., [pres. dyaπῶμαι]; pf. ptcp. ηγαπημένος; 1 fut. ἀγαπηθήσομαι; (akin to dyamas [Fick, Pt. iv. 12; see dyabós, init.]); to love, to be full of good-will and exhibit the same: Lk. vii. 47; 1 Jn. iv. 7 sq.; with acc. of the person, to have a preference for, wish well to, regard the welfare of: Mt. v. 43 sqq.; xix. 19; Lk. vii. 5; Jn. xi. 5; Ro. xiii. 8; 2 Co. xi. 11; xii. 15; Gal. v. 14; Eph. v. 25, 28; 1 Pet. i. 22, and elsewhere; often in 1 Ep. of Jn. of the love of Christians towards one another; of the benevolence which God, in providing salvation for men, has exhibited by sending his Son to them and giving him up to death, Jn. iii. 16; Ro. viii. 87; 2 Th. ii. 16; 1 Jn. iv. 11, 19; Inoteworthy is Jude 1 L T Tr WH τοις έν θεώ πατοί ηγαπημένοις; see έν, I. 4, and cf. Bp. Lghtft. on Col. iii. 12]; of the love which led Christ, in procuring human salvation, to undergo sufferings and death, Gal. ii. 20; Eph. v. 2; of the love with which God regards Christ, Jn. iii. 35; [v. 20 L mrg.]; x. 17; xv. 9; Eph. i. 6.

involves the idea of affectionate reverence, prompt obedience, grateful recognition of benefits received: Mt. vi. 24; xxii. 37; Ro. viii. 28; 1 Co. ii. 9; viii. 3; Jas. i. 12; 1 Pet. i. 8; 1 Jn. iv. 10, 20, and elsewhere. With an acc. of the thing dyamaw denotes to take pleasure in the thing, prize it above other things, be unwilling to abandon it or do without it: δικαιοσύνην, Heb. i. 9 (i. e. steadfastly to cleave to); την δόξαν, Jn. xii. 43; την πρωτοκαθεδρίαν, Lk. xi. 43; τὸ σκότος and τὸ φῶς, Jn. iii. 19; τὸν κόσμον. 1 Jn. ii. 15; τὸν νῦν alῶνa, 2 Tim. iv. 10, — both which last phrases signify to set the heart on earthly advantages and joys; την ψυχήν αὐτῶν, Rev. xii. 11; ζωήν, 1 Pet. iii. 10 (to derive pleasure from life, render it agreeable to himself); to welcome with desire, long for: την επιφάνειαν αὐτοῦ, 2 Tim. iv. 8 (Sap. i. 1; vi. 13; Sir. iv. 12, etc.; so of a person: $\eta \gamma \alpha \pi \eta \theta \eta$, Sap. iv. 10, cf. Grimm ad loc.). Concerning the unique proof of love which Jesus gave the apostles by washing their feet, it is said ἢγάπησεν αὐτούς, Jn. xiii. 1, cf. Lücke or Meyer ad loc. [but al. take ηγάπ. here more comprehensively, see Weiss's Mey., Godet, Westcott, Keil]. The combination ἀγάπην ἀγαπᾶν τινα occurs, when a relative intervenes, in Jn. xvii. 26; Eph. ii. 4, (2 S. xiii. 15 where τὸ μῖσος ὁ ἐμίσησεν αὐτήν is contrasted; cf. Gen. xlix. 25 εὐλόγησέ σε εὐλογίαν; Ps. Sal. xvii. 35 [in cod. Pseudepig. Vet. Test. ed. Fabric. i. p. 966; Libri Apocr. etc., ed. Fritzsche, p. 588] δόξαν ην έδόξασεν αὐτήν); cf. W. § 32, 2; [B. 148 sq. (129)]; Grimm on 1 Macc. ii. 54. On the difference betw. ἀγαπάω and φιλέω, see φιλέω. Cf. ἀγάπη, 1 fin.

άγάπη, -ης, ή, a purely bibl. and eccl. word (for Wvttenbach, following Reiske's conjecture, long ago restored αγαπήσων in place of αγάπης, ων in Plut. sympos. quaestt. 7, 6, 8 [vol. viii. p. 885 ed. Reiske]). Prof. auth. fr. [Aristot.], Plut. on used dyannous. "The Sept. use מֹצְמֹהַתְּק for אַרֶּבֶּה, Cant. ii. 4, 5, 7; iii. 5, 10; v. 8; vii. 6; viii. 4, 6, 7; [" It is noticeable that the word first makes its appearance as a current term in the Song of Sol.; - certainly no undesigned evidence respecting the idea which the Alex. translators had of the love in this Song" (Zezschwitz, Profangraec. u. bibl. Sprachgeist, p. 63); Jer. ii. 2; Eccl. ix. 1, 6; [2 S. xiii. 15]. It occurs besides in Sap. iii. 9; vi. 19. In Philo and Joseph. I do not remember to have met with it. Nor is it found in the N. T. in Acts, Mk., or Jas.; it occurs only once in Mt. and Lk., twice in Heb. and Rev., but frequently in the writings of Paul, John, Peter, Jude" (Bretschn. Lex. s. v.); [Philo, deus immut. § 14].

In signification it follows the verb ἀγαπάω, consequently it denotes

1. affection, good-will, love, benevolence: Jn. xv. 13; Ro. xiii. 10; 1 Jn. iv. 18. Of the love of men to men; esp. of that love of Christians towards Christians which is enjoined and prompted by their religion, whether the love be viewed as in the soul or as expressed: Mt. xxiv. 12; 1 Co. xiii. 1-4, 8; xiv. 1; 2 Co. ii. 4; Gal. v. 6; Philem. 5, 7; 1 Tim. i. 5; Heb. vi. 10; x. 24; Jn. xiii. 35; 1 Jn. iv. 7; Rev. li. 4, 19, etc. Of the love of men towards God ἡ ἀγάπη

τοῦ θεοῦ (obj. gen. [W. 185 (175)]), Lk. xi. 42; Jn. v. 42; 1 Jn. ii. 15 (τοῦ πατρός); iii. 17; iv. 12; v. 3. Of the love of God towards men: Ro. v. 8; viii. 39; 2 Co. xiii. 13 (14). Of the love of God towards Christ : Jn. xv. 10; xvii. 26. Of the love of Christ towards men: Jn. xv. 9 sq.; 2 Co. v. 14; Ro. viii. 35; Eph. iii. 19. In construction: dy. els riva, 2 Co. ii. 8 [?]; Eph. i. 15 [L WH om. Tr mrg. br. την αγάπην]; τη έξ ύμων έν ήμῶν i. e. love going forth from your soul and taking up its abode as it were in ours, i. q. your love to us, 2 Co. viii. 7 [W. 193 (181 sq.); B. 329 (283)]; μεθ' ὑμῶν i. e. is present with (embraces) you, 1 Co. xvi. 24; $\mu\epsilon\theta$ ήμῶν i. e. seen among us, 1 Jn. iv. 17. Phrases: ἔχειν αλάπην είς τινα, 2 Co. ii. 4; Col. i. 4 [L T Tr, but WII br.]; 1 Pet. iv. 8; ἀγάπην διδόναι to give a proof of love, 1 Jn. iii. 1, ἀγαπῶν ἀγάπην τινά, Jn. xvii. 26; Eph. ii. 4 (v. in ἀγαπάω, sub fin.); ἀγ. τοῦ πνεύματος i. e. enkindled by the Holy Spirit, Ro. xv. 30; & viòs της αγάπης the Son who is the object of love, i. q. αγαπητός, Col. i. 13 (W. 237 (222); [B. 162 (141)]); δ θεδς της dy. the author of love, 2 Co. xiii. 11; κόπος της dy. troublesome service, toil, undertaken from love, 1 Th. i. 3; αν. της αληθείας love which embraces the truth, 2 Th. ii. 10; δ θεὸς ἀγάπη ἐστίν God is wholly love, his nature is summed up in love, 1 Jn. iv. 8, 16; φίλημα αγάπης a kiss as a sign among Christians of mutual affection, 1 Pet. v. 14; διὰ τὴν ἀγ. that love may have opportunity of influencing thee ('in order to give scope to the power of love' De W., Wies.), Philem. 9, cf. 14; in ανάπη lovingly, in an affectionate spirit, 1 Co. iv. 21; on love as a basis [al. in love as the sphere or element], Eph. iv. 15 (where $\vec{\epsilon} \nu$ $\vec{a} \gamma$. is to be connected not with άληθεύοντες but with αὐξήσωμεν), vs. 16; έξ ἀγάπης influenced by love, Phil. i. 17 (16); κατὰ ἀγάπην in a manner befitting love, Ro. xiv. 15. Love is mentioned together with faith and hope in 1 Co. xiii. 13; 1 Th. i. 3; v. 8, Col. i. 4 sq.; Heb. x. 22-24. On the words ανάπη, αναπαν, cf. Gelpke in the Stud. u. Krit. for 1849, p. 646 sq.; on the idea and nature of Christian love see Köstlin, Lehrbgr. des Ev. Joh. etc. p. 248 sqq., 832 sqq.; Rückert, Theologie, ii. 452 sqq.; Lipsius, Paulin. Rechtfertigungsl. p. 188 sqq.; [Reuss, Théol. 2. Plur. ἀγάπαι, -ῶν, Chrét. livr. vii. chap. 13]. agapae, love-feasts, feasts expressing and fostering mutual love which used to be held by Christians before the celebration of the Lord's supper, and at which the poorer Christians mingled with the wealthier and partook in common with the rest of food provided at the expense of the wealthy: Jude 12 (and in 2 Pet. ii. 13 L Tr txt. WH mrg.), cf. 1 Co. xi. 17 sqq.; Acts ii. 42, 46; xx. 7; Tertull. Apol. c. 39, and ad Martyr. c. 3; Cypr. ad Quirin. 8, 8; Drescher, De vet. christ. Agapis. Giess. 1824; Mangold in Schenkel i. 53 sq.; [B. D. s. v. Love-Feasts; Dict. of Christ. Antiq. s. v. Agapae; more fully in McC. and S. s. v. Agape].

άγαπητός, -ή, -όν, (ἀγαπάω), beloved, esteemed, dear, favorite; (opp. to ἐχθρός, Ro. xi. 28): ὁ νίός μον (τοῦ Θεοῦ) ὁ ἀγαπητός, of Jesus, the Messiah, Mt. iii. 17

There WH mrg. take & dy. absol., connecting it with what follows]; xii. 18; xvii. 5; Mk. i. 11; ix. 7; Lk. iii. 22; ix. 35 (where L mrg. T Tr WH ὁ ἐκλελεγμένος); 2 Pet. i. 17, cf. Mk. xii. 6; Lk. xx. 13; [cf. Ascensio Isa. (ed. Dillmann) vii. 23 sq.; viii. 18, 25, etc.]. пптої Өсой [W. 194 (182 sq.); B. 190 (165)] is applied to Christians as being reconciled to God and judged by him to be worthy of eternal life: Ro. i. 7, cf. xi. 28; 1 Th. i. 4; Col. iii. 12, (Sept., Ps. lix. (lx.) 7; cvii. (cviii.) 7; exxvi. (exxvii.) 2, αγαπητοί σου and αὐτοῦ, of pious Israelites). But Christians, bound together by mutual love, are ἀγαπητοί also to one another (Philem. 16; 1 Tim. vi. 2); hence they are dignified with this epithet very often in tender address, both indirect (Ro. xvi. 5, 8; Col. iv. 14; Eph. vi. 21, etc.) and direct (Ro. xii. 19; 1 Co. iv. 14; [Philem. 2 Rec.]; Heb. vi. 9; Jas. i. 16; 1 Pet. ii. 11; 2 Pet. iii. 1; [1 Jn. ii. 7 GLTTrWH], etc.). Generally foll. by the gen.; once by the dat. ἀγαπ. ἡμῖν, 1 Th. ii. 8 [yet cf. W. § 31, 2; B. 190 (165)]. αγαπητός εν κυρίφ beloved in the fellowship of Christ, equiv. to dear fellow-Christian, Ro. xvi. 8. [Not used in the Fourth Gospel or the Rev. In class. Grk. fr. Hom. Il. 6, 401 on; cf. Cope on Aristot. rhet. 1, 7, 41.]

"Aγαρ [WH "Aγ. (see their Intr. § 408)], ή, indecl., (in Joseph. 'Αγάρα, ¬ης), γλη (flight), Hagar, a bondmaid of Abraham, and by him the mother of Ishmael (Gen. xvi.): Gal. iv. 24, [25 L txt. T om. Tr br.]. Since the Arabians according to Paul (who had formerly dwelt among them, Gal. i. 17) called the rocky Mt. Sinai by a name similar in sound to για (i. e. rock), the apostle in the passage referred to employs the name Hagar allegorically to denote the servile sense of fear with which the Mosaic economy imbued its subjects. [Cf. B. D. Am. ed. pp. 978, 2366 note; Bp. Lghtft.'s remarks appended to his Com. on Gal. l. c.]*

άγγαρεύω; fut. άγγαρεύσω; 1 aor. ηγγάρευσα; to employ a courier, despatch a mounted messenger. A word of Persian origin [used by Menander, Sicyon. 4], but adopted also into Lat. (Vulg. angariare). "Ayyapot were public couriers (tabellarii), stationed by appointment of the king of Persia at fixed localities, with horses ready for use, in order to transmit royal messages from one to another and so convey them the more speedily to their destination. See Hdt. 8, 98 [and Rawlinson's note]; Xen. Cyr. 8, 6, 17 (9); cf. Gesenius, Thesaur. s. v. אגרת; [B. D. s. v. Angareuo; Vaniček, Fremdworter s. v. ayyapos]. These couriers had authority to press into their service, in case of need, horses, vessels, even men they met, [cf. Joseph. antt. 13, 2, 3]. Hence αγγαρεύειν τινά denotes to compel one to go a journey, to bear a burden, or to perform any other service: Mt. v. 41 (ὅστις σε ἀγγαρεύσει μίλιον ἔν i. e. whoever shall compel thee to go one mile); xxvii. 32 (ηγγάρευσαν iva don i. e. they forced him to carry), so Mk. xv. 21.*

άγγείον, -ου, τό. (i. q. τὸ ἄγγος), a vessel, receptacle: Mt. xiii. 48 [R G L]; xxv. 4. (From Hdt. down.)*

άγγελία, -as. ή, (ἄγγελος), a message, announcement, thing announced; precept declared, 1 Jn. i. 5 (where Rec. has ἐπαγγελία) [cf. Is. xxviii. 9]; iii. 11. [From Hom. down.]*

άγγελλω; [1 aor. ἤγγειλα, Jn. iv. 51 T (for ἀπήγγ. R G L Tr br.)]; (ἄγγελος); to announce: ἀγγελλουσα, Jn. xx. 18 L T Tr WH, for R G ἀπαγγελλ. [From Hom. down. Comp.: ἀν-, ἀπ-, δι-, έξ-, ἐπ-, προ-επ-, κατ-, προ-κατ-, παρ-αγγελλω.]*

1. a messenger, envoy, one who is **ἄγγελος,** -ου, ό, sent: Mt. xi. 10; Lk. vii. 24, 27; ix. 52; Mk. i. 2; Jas. ii. 25. [Fr. Hom. down.] 2. In the Scriptures, both of the Old Test. and of the New, one of that host of heavenly spirits that, according alike to Jewish and Christian opinion, wait upon the monarch of the universe, and are sent by him to earth, now to execute his purposes (Mt. iv. 6, 11; xxviii. 2; Mk. i. 13; Lk. xvi. 22; xxii. 43 [L br. WH reject the pass.]; Acts vii. 35; xii. 23; Gal. iii. 19, cf. Heb. i. 14), now to make them known to men (Lk. i. 11, 26, ii. 9 sqq.; Acts x. 3; xxvii. 23; Mt. i. 20; ii. 13; xxviii. 5; Jn. xx. 12 sq.); hence the frequent expressions αγγελος (angel, messenger of God, מֵלְאַן) and מֹץאָנּאסו העףוֹסט or άγγι τοῦ θεοῦ. They are subject not only to God but also to Christ (Heb. i. 4 sqq.; 1 Pet. iii. 22, cf. Eph. i. 21; Gal. iv. 14), who is described as hereafter to return to judgment surrounded by a multitude of them as servants and attendants: Mt. xiii. 41, 49; xvi. 27; xxiv. 31; xxv. 31; 2 Th. i. 7, cf. Jude 14. Single angels have the charge of separate elements; as fire, Rev. xiv. 18; waters, Rev. xvi. 5, cf. vii. 1 sq.; Jn. v. 4 [R L]. Respecting the ἄγγελος της ἀβύσσου, Rev. ix. 11, see 'Aβαδδών, 3. Guardian angels of individuals are mentioned in Mt. xviii. 10; Acts xii. 15. 'The angels of the churches' in Rev. i. 20; ii. 1, 8, 12, 18; iii. 1, 7, 14 are not their presbyters or bishops, but heavenly spirits who exercise such a superintendence and guardianship over them that whatever in their assemblies is worthy of praise or of censure is counted to the praise or the blame of their angels also, as though the latter infused their spirit into the assemblies; cf. De Wette, Düsterdieck, [Alford,] on Rev. i. 20, and Lucke, Einl. in d. Offenb. d. Johan. ii. p. 429 sq. ed. 2; [Bp. Lghtft. on Philip. p. 199 sq.]. διά τους άγγελους that she may show reverence for the angels, invisibly present in the religious assemblies of Christians, and not displease them, 1 Co. xi. 10. ωφθη αγγέλοις in 1 Tim. iii. 16 is probably to be explained neither of angels to whom Christ exhibited himself in heaven, nor of demons triumphed over by him in the nether world, but of the apostles, his messengers, to whom he appeared after his resurrection. This appellation, which is certainly extraordinary, is easily understood from the nature of the hymn from which the passage εφανερώθη . . . εν δόξη seems to have been taken; cf. W. 639 sq. (594), [for other interpretations see Ellic. ad loc.]. In Jn. i. 51 (52) angels are employed, by a beautiful image borrowed from Gen. xxviii. 12, to represent the divine power that will aid Jesus in the discharge of his Messianic office, and the signal proofs to appear in his history of a divine superintendence. Certain of the angels have proved faithless to the trust committed to them by God, and have given themselves up to sin, Jude 6; 2 Pet. ii. 4 (Enoch c. vi. etc., cf. Gen. vi. 2), and now obey the devil, Mt. xxv. 41; Rev. xii. 7, cf. 1 Co. vi. 3 [yet on this last passage cf. Meyer; he and others maintain that ayy. without an epithet or limitation never in the N. T. signifies other than good angels]. Hence άγγελος Σατάν is trop. used in 2 Co. xii. 7 to denote a grievous bodily malady sent by Satan. See δαίμων; [Soph. Lex. s. v. ayyelos; and for the literature on the whole subject B. D. Am. ed. s. v. Angels, — and to the reff. there given add G. L. Hahn, Theol. des N. T., i. pp. 260-384; Delitzsch in Riehm s. v. Engel; Kübel in Herzog ed. 2, ibid.].

άγγος, -εος, τό, (plur. άγγη), i. q. άγγεῖον q. v.: Mt. xiii. 48 T Tr WH. (From Hom. down; [cf. Rutherford, New Phryn. p. 23].)*

dye, (properly impv. of $dy\omega$), come! come now! used, as it often is in the classics (W. 516 (481)), even when more than one is addressed: Jas. iv. 13; v. 1.*

άγελη, -ης, ή, (ἄγω to drive), a herd: Mt. viii. 30 sqq.; Mk. v. 11, 13; Lk. viii. 32 sq. (From Hom. down.) *

άγενεαλόγητος, -ου, ό, (γενεαλογέω), of whose descent there is no account (in the O. T.), [R. V. without genealogy]: Heb. vii. 3 (vs. 6 μ) γενεαλογούμενος). Nowhere found in prof. auth.

dyevis, -έos (-οῦs), ὁ, ἡ, (γένος), opp. to εὐγενής, of no family, a man of base birth, a man of no name or reputation; often used by prof. writ., also in the secondary sense ignoble, cowardly, mean, base. In the N. T. only in 1 Co. i. 28, τὰ ἀγενῆ τοῦ κόσμου i. e. those who among men are held of no account; on the use of a neut. adj. in ref. to persons, see W. 178 (167); [B. 122 (107)].*

άγιάζω; 1 aor. ἡγίασα; Pass., [pres. ἀγιάζομαι]; pf. ἡγίασμαι; 1 aor. ἡγιάσθην; a word for which the Greeks use מאוֹלנים, but very freq. in bibl. (as equiv. to הקריש, הקריש) and eccl. writ.; to make ayou, render or declare sacred or holy, consecrate. Hence it denotes 1. to render or acknowledge to be venerable, to hallow: τὸ ὅνομα τοῦ θεοῦ, Mt. vi. 9 (so of God, Is. xxix. 23; Ezek. xx. 41; xxxviii. 23; Sir. xxxiii. (xxxvi.) 4); [Lk. xi. 2]; 707 Χριστόν, 1 Pet. iii. 15 (R G θεόν). Since the stamp of sacredness passes over from the holiness of God to whatever has any connection with God, dyidew denotes 2. to separate from things profane and dedicate to God, to consecrate and so render inviolable; a. things (πᾶν πρωτότοκου, τὰ ἀρσενικά, Deut. xv. 19; ἡμέραν, Ex. xx. 8; οἶκον, 2 Chr. vii. 16, etc.): τὸν χρυσόν, Mt. xxiii. 17; τὸ δῶρον, vs. 19; σκεῦος, 2 Tim. ii. 21. b. persons. So Christ is said by undergoing death to consecrate himself to God, whose will he in that way fulfils, Jn. xvii. 19; God is said áyráoar Christ, i. e. to have selected him for his service (cf. apopi(ser, Gal. i. 15) by having committed to him the office of Messiah, Jn. x. 36, cf. Jer. i. 5; Sir. xxxvi. 12 [έξ αὐτῶν ἡγίασε, καὶ πρὸς αὐτὸν ffγησεν, of his selection of men for the priesthood]; xlv.

4; xlix. 7. Since only what is pure and without blemish can be devoted and offered to God (Lev. xxii. 20; Deut. xv. 21; xvii. 1), áyiáča signifies purify, (ἀπὸ τῶν ἀκαθαρσιῶν is added in Lev. xvi. 19; 2 S. xi. 4); and a. to cleanse externally (πρὸς την τῆς σαρκὸς καθαρότητα), to purify levitically: Heb. ix. 13; 1 Tim. iv. 5. b. to purify by expiation, free from the guilt of sin: 1 Co. vi. 11; Eph. v. 26; Heb. x. 10, 14, 29; xiii. 12; ii. 11 (equiv. to בַּבֶּר, Ex. xxix. 33, 36); cf. Pfleiderer, Paulinismus, p. 340 sqq., [Eng. trans. ii. 68 sq.]. c. to purify internally by reformation of soul: Jn. xvii. 17, 19 (through knowledge of the truth, cf. Jn. viii. 32); 1 Th. v. 23; 1 Co. i. 2 (ἐν Χριστῷ Ἰησοῦ in the fellowship of Christ, the Holy One); Ro. xv. 16 (¿) πνεύματι άγίω imbued with the Holy Spirit, the divine source of holiness); Jude 1 (L T Tr WH ηγαπημένοις [q. v.]); Rev. xxii. 11. In general, Christians are called hyparméros [cf. Deut. xxxiii. 3], as those who, freed from the impurity of wickedness, have been brought near to God by their faith and sanctity, Acts xx. 32; xxvi. 18. In 1 Co. vii. 14 άγιάζεσθαι is used in a peculiar sense of those who, although not Christians themselves, are yet, by marriage with a Christian, withdrawn from the contamination of heathen impiety and brought under the saving influence of the Holy Spirit displaying itself among Christians; cf. Neander ad loc.*

άγιασμός, -οῦ, ὁ, a word used only by bibl. and eccl. writ. (for in Diod. 4, 39; Dion. Hal. 1, 21, ἀγισμός is the more correct reading), signifying 1. consecration, purification, τὸ ἀγιάζειν. 2. the effect of consecration: sanctification of heart and life, 1 Co. i. 30 (Christ is he to whom we are indebted for sanctification); 1 Th. iv. 7; Ro. vi. 19, 22; 1 Tim. ii. 15; Heb. xii. 14; ἀγιασμὸς πνεύματος sanctification wrought by the Holy Spirit, 2 Th. ii. 18; 1 Pet. i. 2. It is opposed to lust in 1 Th. iv. 3 sq. (It is used in a ritual sense, Judg. xvii. 3 [Alex.]; Ezek. xiv. 4; [Am. ii. 11]; Sir. vii. 31, etc.) [On its use in the N. T. cf. Ellic. on 1 Th. iv. 3; iii. 13.]*

dyιos, -a, -or, (fr. τὸ dyos religious awe, reverence; d(w, d(ouas, to venerate, revere, esp. the gods, parents, [Curtius § 118]), rare in prof. auth.; very frequent in the sacred writ.; in the Sept. for קרוש; 1. properly reverend, worthy of veneration · τὸ ὄνομα τοῦ θεοῦ, Lk. i. 49; God, on account of his incomparable majesty, Rev. iv. 8 (Is. vi. 3, etc.), i. q. žvõofos. Hence used things which on account of some connection with God possess a certain distinction and claim to reverence, as places sacred to God which are not to be profaned, Acts vii. 33; τόπος άγιος the temple, Mt. xxiv. 15 (on which pass. see βδέλυγμα, c.); Acts vi. 13; xxi. 28; the holy land or Palestine, 2 Macc. i. 29; ii. 18; 70 dyror and τὰ ἄγια [W. 177 (167)] the temple, Heb. ix. 1, 24 (cf. Bleek on Heb. vol. ii. 2, p. 477 sq.); spec. that part of the temple or tabernacle which is called 'the holy place' (מקדש, Ezek. xxxvii. 28; xlv. 18), Heb. ix. 2 [here Rect reads dyla]; dyla dylwv [W. 246 (231), cf. Ex. xxix. 37; xxx. 10, etc.] the most hallowed portion of the temple, 'the holy of holies,' (Ex. xxvi. 33 [cf. Joseph.

antt. 3, 6, 4]), Heb. ik. 3, in ref. to which the simple rà ayıa is also used: Heb. ix. 8, 25; x. 19; xiii. 11; fig. of heaven, Heb. viii. 2; ix. 8, 12; x. 19; άγία πόλις Jerusalem, on account of the temple there, Mt. iv. 5; xxvii. 53; Rev. xi. 2; xxi. 2; xxii. 19, (Is. xlviii. 2; Neh. xi. 1, 18 [Compl.], etc.); τὸ ὅρος τὸ ἄγιον, because Christ's transfiguration occurred there, 2 Pet. i. 18; ή (θεοῦ) ἀγία διαθήκη i. e. which is the more sacred because made by God himself, Lk. i. 72; rò ayıov, that worshipful offspring of divine power, Lk. i. 35; the blessing of the gospel, Mt. vii. 6; άγιωτάτη πίστις, faith (quae creditur i.e. the object of faith) which came from God and is therefore to be heeded most sacredly, Jude 20; in the same sense άγία ἐντολή, 2 Pet. ii. 21; κλησις dyía, because it is the invitation of God and claims us as his, 2 Tim. i. 9; άγιαι γραφαί (τὰ βιβλία τὰ άγια, 1 Macc. xii. 9), which came from God and contain his words, Ro. i. 2. b. of persons whose services God employs; as for example, apostles, Eph. iii. 5; angels, 1 Th. iii. 13; Mt. xxv. 31 [Rec.]; Rev. xiv. 10; Jude 14; prophets, Acts iii. 21; Lk. i. 70, (Sap. xi. 1); (oi) Σγιοι (τοῦ) θεοῦ ἄνθρωποι, 2 Pet. i. 21 [R G L Tr txt.]; worthies of the O. T. accepted by God for their piety. Mt. xxvii. 52; 1 Pet. iii. 5. 2. set apart for God, to be, as it were, exclusively his; foll. by a gen. or dat.: τῷ κυρίφ, Lk. ii. 23; τοῦ θεοῦ (i. q. ἐκλεκτὸς τοῦ $\theta \epsilon o \hat{v}$) of Christ, Mk. i. 24; Lk. iv. 34, and acc. to the true reading in Jn. vi. 69, cf. x. 36; he is called also & ayuos παις του θεου, Acts iv. 30, and simply δ άγιος, 1 Jn. ii. Just as the Israelites claimed for themselves the title oi dyioi, because God selected them from the other nations to lead a life acceptable to him and rejoice in his favor and protection (Dan. vii. 18, 22; 2 Esdr. viii. 28), so this appellation is very often in the N. T. transferred to Christians, as those whom God has selected ἐκ τοῦ κόσμου (Jn. xvii. 14, 16), that under the influence of the Holy Spirit they may be rendered, through holiness, partakers of salvation in the kingdom of God: 1 Pet. ii. 9 (Ex. xix. 6), cf. vs. 5; Acts ix. 13, 32, 41; xxvi. 10; Ro. i. 7; viii. 27; xii. 13; xvi. 15; 1 Co. vi. 1, 2; Phil. iv. 21 sq.; Col. i. 12; Heb. vi. 10; Jude 3; Rev. v. 8, etc.; [cf. B. D. Am. ed. s. v. Saints]. 3. of sacrifices and offerings; prepared for God with solemn rite, pure, clean, (opp. to ἀκάθαρτος): 1 Co. vii. 14, (cf. Eph. v. 3); connected with auwuos, Eph. i. 4; v. 27; Col. i. 22; ἀπαρχή, Ro. xi. 16; θυσία, Ro. xii. 1. 4. in a moral sense, pure, sinless, upright, holy: 1 Pet. i. 16 (Lev. xix. 2; xi. 44); 1 Co. vii. 34; δίκαιος κ. άγιος, of John the Baptist, Mk. vi. 20; άγιος κ. diracos, of Christ, Acts iii. 14; distinctively of him, Rev. iii. 7; vi. 10; of God pre-eminently, 1 Pet. i. 15; Jn. xvii. 11; αγιαι αναστροφαί, 2 Pet. iii. 11; νόμος and έρτολή, i. e. containing nothing exceptionable, Ro. vii. 12; φίλημα, such a kiss as is a sign of the purest love, 1 Th. v. 26; 1 Co. xvi. 20; 2 Co. xiii. 12; Ro. xvi. 16. On the phrase τὸ ἄγιον πνεῦμα and τὸ πνεῦμα τὸ ἄγιον, Cf. Diestel, Die Heiligkeit Gottes, вее пиециа, 4 а. in Jahrbb. f. deutsch. Theol. iv. p. 1 sqq.; [Baudissin, |

Stud. z. Semitisch. Religionsgesch. Heft ii. p. 3 sqq.; Delitzsch in Herzog ed. 2, v. 714 sqq.; esp.] Cremer, Wörterbuch, 4te Aufl. p. 32 sqq. [trans. of 2d ed. p. 34 sqq.; Oehler in Herzog xix. 618 sqq.; Zezschwitz, Profangräcität u. s. w. p. 15 sqq.; Trench § lxxxviii.; Campbell, Dissertations, diss. vi., pt. iv.; esp. Schmidt ch. 181].

dyu6της, ητος, ή, sanctity, in a moral sense; holiness: 2 Co. i. 12 L T Tr WH; Heb. xii. 10. (Besides only in 2 Macc. xv. 2; [cf. W. 25, and on words of this termination Lob. ad Phryn. p. 350].)*

άγιωσύνη [on the ω see reff. in ἀγαθωσύνη, init.], ης, ή, a word unknown to prof. auth. [B. 73 (64)]; 1. (God's incomparable) majesty, (joined to μεγαλοπρέπεια, Ps. xcv. (xcvi.) 6, cf. cxliv. (cxlv.) 5): πνεῦμα ἀγιωσύνης a spirit to which belongs ἀγιωσύνη, not equiv. to πνεῦμα ἄγιων, but the divine [?] spiritual nature in Christ as contrasted with his σάρξ, Ro. i. 4; cf. Rückert ad loc., and Zeller in his Theol. Jahrbb. for 1842, p. 486 sqq.; [yet cf. Mey. ad loc.; Gifford (in the Speaker's Com.). Most commentators (cf. e. g. Ellic. on Thess. as below) regard the word as uniformly and only signifying holiness]. 2. moral purity: 1 Th. iii. 13; 2 Co. vii. 1.°

άγκάλη, -ης, ή, (ἀγκή, ἀγκάς [fr. r. ak to bend, curve, cf. Lat. uncus, angulus, Eng. angle, etc.; cf. Curtius § 1; Vaniček p. 2 sq.]), the curve or inner angle of the arm: δέξασθαι εἰς τὰς ἀγκάλας, Lk. ii. 28. The Greeks also said ἀγκὰς λαβεῖν, ἐν ἀγκάλαις περιφέρειν, etc., see ἐναγκαλίζομαι. [(From Aeschyl. and Hdt. down.)]*

άγκιστρού, -ου, τό, (fr. an unused ἀγκίζω to angle [see the preceding word]), a fish-hook: Mt. xvii. 27.*

άγκυρα, -ας, ή, [see ἀγκάλη], an anchor — [ancient anchors resembled modern in form: were of iron, provided with a stock, and with two teeth-like extremities often but by no means always without flukes; see Roschach in Daremberg and Saglio's Dict. des Antiq. (1873) p. 267; Guhl and Koner p. 258]: ρίπτειν to cast (Lat. jacere), Acts xxvii. 29; ἐκτείνειν, vs. 30; περιαιρεῖν, vs. 40. Figuratively, any stay or safeguard: as hope, Heb. vi. 19; Eur. Hec. 78 (80); Heliod. vii. p. 352 (350).*

άγναφος, -ου, ό, ή, (γνάπτω το dress or full cloth, cf. ἄρραφος), unmilled, unfulled, undressed: Mt. ix. 16; Mk. ii. 21. [Cf. Moeris s. v. ἄκναπτον; Thom. Mag. p. 12, 14.]* άγνεία [WH άγνία (see I, ε)], -ας, ή, (άγνεύω), purity, sinlessness of life: 1 Tim. iv. 12; v. 2. (Of a Nazirite, Num. vi. 2, 21.) [From Soph. O. T. 864 down.]*

άγνιζω; 1 aor. ἦγνισα; pf. ptcp. act. ἡγνικώς; pass. ἡγνισμένος; 1 aor. pass. ἡγνίσθην [W. 252 (237)]; (ἀγνός); to purify; 1. ceremonially: ἐμαυτόν, Jo. xi. 55 (to cleanse themselves from levitical pollution by means of prayers, abstinence, washings, sacrifices); the pass. has a reflexive force, to take upon one's self a purification, Acts xxi. 24, 26; xxiv. 18 (ܕܕܪܕ), Num. vi. 3), and is used of Nazirites or those who had taken upon themselves a temporary or a life-long vow to abstain from wine and all kinds of intoxicating drink, from every defilement and from shaving the head [cf. BB. DD. s. v. Nazarite]. 2. morally: τὰς καρδίας, Jas. iv. 8; τὰς ψυχάς, 1 Pet. i. 22; ἐαυτόν, 1 Jn. iii. 8. (Soph., Eur., Plut., al.)*

dγνισμός, -οῦ, δ, purification, lustration, [Dion. Hal. 3, 22, i. p. 469, 13; Plut. de defect. orac. 15]: Acts xxi. 26 (equiv. to γ_{ij} , Num. vi. 5), Naziritic; see $dyvi\zeta_{ij}$, 1.*

άγνοέω (ΓΝΟ [cf. γινώσκω]), -ω, [impv. αγνοείτω 1 Co. xiv. 38 R G Tr txt. WH mrg.]; impf. ηγνόουν; 1 sor. ηγνόησα; [Pass., pres. άγνοοῦμαι, ptcp. άγνοούμενος; fr. a. to be ignorant, not to know: absol., Hom. down]; 1 Tim. i. 13; τωά, τί, Acts xiii. 27; xvii. 23; Ro. x. 3; έν τινι (as in [Test. Jos. § 14] Fabricii Pseudepigr. ii. p. 717 [but the reading ηγνόουν ἐπὶ πᾶσι τούτοις is now given here; see Test. xii. Patr. ad fid. cod. Cant. etc., ed. Sinker, Cambr. 1869]), 2 Pet. ii. 12, unless one prefer to resolve the expression thus: ἐν τούτοις, å ἀγνοοῦσι βλασ-Φημούντες, W. 629 (584), [cf. B. 287 (246)]; foll. by ότι, Ro. ii. 4; vi. 3; vii. 1; 1 Co. xiv. 38 (where the antecedent clause ὅτι κτλ. is to be supplied again); οὐ θέλω ύμᾶς ἀγνοεῖν, a phrase often used by Paul, [an emphatic] scitote: foll. by an acc. of the obj., Ro. xi. 25; ὑπέρ τινος, οτι, 2 Co. i. 8; περί τινος, 1 Co. xii. 1; 1 Th. iv. 13; foll. by ὅτι, Ro. i. 13; 1 Co. x. 1; in the pass. ἀγνοείται 'he is not known' i. e. acc. to the context 'he is disregarded,' 1 Co. xiv. 38 L T Tr mrg. WH txt.; ἀγνοούμενοι (opp. to ἐπιγινωσκόμενοι) men unknown, obscure, 2 Co. vi. 9; αγνοούμενός τινι unknown to one, Gal. i. 22; οὐκ αγνοείν to know very well, τi , 2 Co. ii. 11 (Sap. xii. 10). b. not to understand: 7i, Mk. ix. 32; Lk. ix. 45. 0. to err, sin through mistake, spoken mildly of those who are not high-handed or wilful transgressors (Sir. v. 15; 2 Macc. xi. 31): Heb. v. 2, on which see Delitzsch.*

άγνόημα, τος, τό, a sin, (strictly, that committed through ignorance or thoughtlessness [A. V. error]): Heb. ix. 7 (1 Macc. xiii. 39; Tob. iii. 3; Sir. xxiii. 2); cf. ἀγνοέω, c. [and Trench § lxvi.].*

άγνοια, -as, ή, [fr. Aeschyl. down], want of knowledge, ignorance, esp. of divine things: Acts xvii. 30; 1 Pet. i. 14; such as is inexcusable, Eph. iv. 18 (Sap. xiv. 22); of moral blindness, Acts iii. 17. [Cf. ἀγνοίω.]*

άγνός, -ή, -όν, (ἄζομαι, see ἄγιος); 1. exciting reverence, venerable, sacred: πῦρ καὶ ἡ σποδός, 2 Macc. xiii. 8; Eur. El. 812. 2. pure (Eur. Or. 1604 ἀγνὸς γάρ εἰμι χεῖρας, ἀλλ' οὐ τὰς φρένας, Ηipp. 316 sq. ἀγνὰς... χεῖρας αἵματος φέρεις, χεῖρες μὲν ἀγναί, φρὴν δ' ἔχει μίασμα); a. pure from carnality, chaste, modest: Tit. ii. 5; παρθένος an unsullied virgin, 2 Co. xi. 2 (4 Macc. xviii. 7). b. pure from every fault, immaculate: 2 Co. vii. 11; Phil. iv. 8; 1 Tim. v. 22; 1 Pet. iii. 2; 1 Jn. iii. 3 (of God [yet cf. ἐκεῖνος 1 b.]); Jas. iii. 17. (From Hom. down.) [Cf. reff. s. v. ἄγιος, fin.; Westc. on 1 Jn. iii. 3.]*

dγνότης, -ητος, ή, [άγνός], purity, uprightness of life: 2 Co. vi. 6; in 2 Co. xi. 3 some critical authorities add καὶ τῆς ἀγνότητος after ἀπλότητος (so L Tr txt., but Tr mrg. WH br.), others read τῆς ἀγνότητος καὶ before ἀπλότ. Found once in prof. auth., see Boeckh, Corp. Inserr.i. p.583 no. 1133 l. 15: δικαιοσύνης ἔνεκεν καὶ ἀγνότητος.*

dyrŵs, adv., purely, with sincerity: Phil. i. 16 (17). dyrwola, -as, ή, (γνώσις), want of knowledge, ignorance: 1 Pet. ii. 15; 1 Co. xv. 34, (Sap. xiii. 1). d-yvectos, -or, [fr. Hom. down], unknown: Acts xvii. 23 [cf. B. D. Am. ed. s. v. Altar].*

dyopá, -as, ή, (ἀγείρω, pf. ήγορα, to collect), [fr. Hom. down];

1. any collection of men, congregation, assembly.

2. place where assemblies are held; in the N. T. the forum or public place, — where trials are held, Acts xvi. 19; and the citizens resort, Acts xvii. 17; and commodities are exposed for sale, Mk. vii. 4 (ἀπ' ἀγορᾶς sc. ἐλθόντες on returning from the market if they have not washed themselves they eat not; W. § 66, 2 d. note); accordingly, the most frequented part of a city or village: Mt. xi. 16, (Lk. vii. 32); Mk. vi. 56; Mt. xx. 3; xxiii. 7; Mk. xii. 38; [Lk. xi. 43]; xx. 46. [See B. D. Am. ed. s. v. Market.]*

άγοράζω; [impf. ηγόραζον; fut. ἀγοράσω]; 1 aor. ηγόρασα; Pass., pf. ptep. ηγορασμένος; 1 sor. ηγοράσθην; 1. to frequent the market-place. (properly, in the market-place), [Arstph., Xen., al.]; a. literally: absol., Mt. xxi. 12; Mk. xi. 15; Lk. xix. 45 [not G T Tr WH]; 71, Mt. xiii. 44, 46; xiv. 15 and parallel pass., Jn. iv. 8; vi. 5; with παρά and gen. of the pers. fr. whom, Rev. iii. 18, [Sept., Polyb.]; ¿k and gen. of price, Mt. xxvii. 7; simple gen. b. figuratively: Christ is said of price, Mk. vi. 37. to have purchased his disciples i. e. made them, as it were, his private property, 1 Co. vi. 20 [this is commonly understood of God; but cf. Jn. xvii. 9, 10], 1 Co. vii. 23 (with gen. of price added; see τιμή, 1); 2 Pet. ii. 1. He is also said to have bought them for God ev to αίματι αὐτοῦ, by shedding his blood, Rev. v. 9; they, too, are spoken of as purchased ἀπὸ τῆς γῆς, Rev. xiv. 3. and ἀπὸ τῶν ἀνθρώπων, vs. 4, so that they are withdrawn from the earth (and its miseries) and from (wicked) men. But ἀγοράζω does not mean redeem (ἐξαγομάζω), - as is commonly said. [COMP.: έξ-αγοράζω]

dyopalos (rarely -aίa), -aίον, (άγορά), relating to the market-place; 1. frequenting the market-place, (either transacting business, as the κάπηλοι, or) sauntering idly, (Lat. subrostranus, subbasilicanus, Germ. Pflastertreter, our loafer): Acts xvii. 5, (Plat. Prot. 347 c. ayopaîoi kal φαῦλοι, Arstph. ran. 1015, al.). 2. of affairs usually transacted in the market-place: ayopaîoi (sc. huépai [W. 590 (549)] or σύνοδοι [Mey. et al.]) αγονται, judicial days or assemblies, [A. V. mrg. court-days], Acts xix. 38 (τὰς ἀγοραίους ποιείσθαι, Strabo 13, p. 932), but many think we ought to read ayopaioi here, so G L cf. W. 53 (52); but see [Alf. and Tdf. ad loc.; Lipsius, Gram. Untersuch. p. 26;] Meyer on Acts xvii. 5; Göttling p. 297; [Chandler ed. 1 p. 269].*

αγρα, -as, ή, [άγω]; . 1. a catching, hunting: Lk. v. 4.
2. the thing caught: ή ἄγρα τῶν ἰχθύων 'the catch or haul of fish' i. e. the fishes taken [A. V. draught], Lk. v. 9.*

άγράμματος, -ον, [γράμμα], illiterate, without learning: Acts iv. 13 (i. e. unversed in the learning of the Jewish schools; cf. Jn. vii. 15 γράμματα μὴ μεμαθηκώς).*

άγρ-αυλίω, -ω; to be an ἄγραυλος (ἀγρός, αὐλή), i. e. to live in the fields, be under the open sky, even by night: Lk. ii. 8, (Strabo p. 301 a.; Plut. Num. 4).

άγρεύω: 1 aor. ήγρευσα; (άγρα); to catch (properly, wild animals, fishes): fig., Mk. xii. 13 μα αὐτὸν ἀγρεύσωσι λόγφ in order to entrap him by some inconsiderate remark elicited from him in conversation, cf. Lk. xx. 20. (In Anthol. it often denotes to ensnare in the toils of love, captivate; cf. παγιδεύω, Mt. xxii. 15; σαγηνεύω, Lcian. Tim. 25.)*

άγρι-λαιος, -ον, (ἄγριος and ἐλαιος οτ ἐλαία, like ἀγριάμπελος); 1. of or belonging to the oleaster, or wild olive, (σκυτάλην ἀγριέλαιον, Anthol. 9, 237, 4; [cf. Lob. Paralip. p. 376]); spoken of a scion, Ro. xi. 17. 2. As subst. ἡ ἀγριέλαιος the oleaster, the wild olive, (opp. to καλλιέλαιος [cf. Aristot. plant. 1, 6]), also called by the Greeks κότινος, Ro. xi. 24; cf. Fritzsche on Rom. vol. ii. 495 sqq. [See B. D. s. v. Olive, and Tristram, Nat. Hist. of the Bible, s. v. Olive. The latter says, p. 377, 'the wild olive must not be confounded with the Oleaster or Oil-tree'.]*

αγριος, -a, -ον, (ἀγρός), [fr. Hom. down]; 1. living or growing in the fields or the woods, used of animals in a state of nature, and of plants which grow without culture: μέλι ἄγριον wild honey, either that which is deposited by bees in hollow trees, clefts of rocks, on the bare ground (1 S. xiv. 25 [cf. vs. 26]), etc., or more correctly that which distils from certain trees, and is gathered when it has become hard, (Diod. Sic. 19, 94 fin. speaking of the Nabathaean Arabians says φύεται παρ' αὐτοῖς μέλι πολὺ τὸ καλούμενον ἄγριον, ῷ χρῶνται ποτῷ μεθ τόδατος; cf. Suid. and esp. Suicer s. v. ἀκρίς): Mt. iii. 4; Mk. i. 6. 2. fierce, untamed: κύματα θαλάσσης, Jude 13 (Sap. xiv. 1).*

*Aγρίππας, -a (respecting this gen. see W. § 8, 1 p. 60 (59); B. 20 (18)), δ, see Ἡρώδης, (3 and) 4.

cypós, -οῦ, δ, [fr. ἄγω; prop. a drove or driving-place, then, pasturage; cf. Lat. ager, Germ. Acker, Eng. acre; Fick, Pt. i. p. 8]; a. a field, the country: Mt. vi. 28; xxiv. 18, Lk. xv. 15; [Mk. xi. 8 TTr WH], etc. b. i. q. χωρίω, a piece of land, bit of tillage: Acts iv. 37; Mk. x. 29; Mt. xiii. 24, 27, etc. c. οἱ ἀγροἱ the farms, country-seats, neighboring hamlets: Mk. v. 14 (opp. to πόλις); vi. 36; Lk. ix. 12. [(From Hom. on.)]

άγρυπνέω, -ω; (ἄγρυπνος equiv. to ἄῦπνος); to be sleepless, keep awake, watch, (i. q. γρηγορέω [see below]); [fr. Theognis down]; trop. to be circumspect, attentive, ready: Mk. xiii. 33; Lk. xxi. 36; els re, to be intent upon a thing, Eph. vi. 18; ὑπέρ τινος, to exercise constant vigilance over something (an image drawn from shepherds), Heb. xiii. 17. [Syn. αγρυπνείν, γρηγορείν, νή φειν: "άγρυπνείν may be taken to express simply . . . absence of sleep, and, pointedly, the absence of it when due to nature, and thence a wakeful frame of mind as opposed to listlessness; while γρηγορείν (the offspring of εγρήγορα) represents a waking state as the effect of some arousing effort . . . i. e. a more stirring image than the former. The group of synonyms is completed by εήφειν, which signifies a state untouched by any slumberous or beclouding influences, and thence, one that is guarded against advances of drowsiness or bewilderment. Thus it becomes a term for wariness (cf. ναφε καὶ μέμνασ' ἀπιστεῖν) against spiritual dangers and beguilements, 1 Pet. v. 8, etc." Green, Crit. Notes on the N. T. (note on Mk. xiii. 33 sq.).]*

άγρυπνία, -a, ή, sleeplessness, watching: 2 Co. vi. 5; xi. 27. [From Hdt. down.]*

άγω; impf. ήγου; fut. άξω; 2 aor. ήγαγου, inf. αγαγείν, (more rarely 1 aor. ήξα, in ἐπάγω 2 Pet. ii. 5); Pass., pres. $dyo\mu ai$; impf. $dyo\mu \eta \nu$; 1 aor. $d\chi \theta \eta \nu$; 1 fut. $d\chi \theta \eta \dot{\eta}$ σομαι; [fr. Hom. down]; to drive, lead. 1. properly [A. V. ordinarily, to bring]; a. to lead by laying hold of, and in this way to bring to the point of destination: of an animal, Mt. xxi. 7; Lk. xix. 35; Mk. xi. 7 (T Tr WII φέρουσιν); [Lk. xix. 30]; τινά foll. by els with acc. of place, Lk. iv. 9 [al. refer this to 2 c.]; x. 34; (ηγαγον κ. εἰσήγαγον εἰς, Lk. xxii. 54); Jn. xviii. 23; Acts vi. 12; ix. 2; xvii. 5 [R G]; xxi. 34; xxii. 5, 24 Rec.; xxiii. 10, 31; ἐπί with acc., Acts xvii. 19; ἔως, Lk. iv. 29; πρός τωα, to persons, Lk. [iv. 40]; xviii. 40; Acts ix. 27; Jn. viii. 8 [Rec.]. b. to lead by accompanying to (into) any place: els, Acts xi. 26 (25); εως, Acts xvii. 15; spós rwa, to persons, Jn. i. 42 (48); ix. 13; Acts xxiii. 18; foll. by dat. of pers. to whom, Acts xxi. 16 on which see W. 214 (201) at length, [cf. B. 284 (244)], (1 Macc. vii. 2 ἄγειν αὐτοὺς αὐτῷ). lead with one's self, attach to one's self as an attendant: τινά, 2 Tim. iv. 11; 1 Th. iv. 14, (Joseph. antt. 10, 9, 6 απηρεν είς την Αίγυπτον αγων και Ίερεμίαν). Some refer Acts xxi. 16 to this head, resolving it ἄγοντες Μνάσωνα παρ' & ξενισθώμεν, but incorrectly, see W. [and B.] as above: d. to conduct, bring: τινά, [Lk. xix. 27]; Jn. vii. 45; [xix. 4, 13]; Acts v. 21, 26, [27]; xix. 37; xx. 12; xxv. 6, 23; πώλον, Mk. xi. 2 (where T Tr WH φέρετε); [Lk. xix. 30, see a. above]; τινά τιπ οτ τί τιπ, Mt. xxi. 2; Acts xiii. 23 G L T Tr WH. away, to a court of justice, magistrate, etc.: simply. Mk. xiii. 11; [Acts xxv. 17]; ἐπί with acc., Mt. x. 18; Lk. xxi. 12 (T Tr WH ἀπαγομένους); [Lk. xxiii. 1]; Acts [ix. 21]; xviii. 12; (often in Attic); [πρός with acc., Jn. xviii. 13 L T Tr WH]; to punishment: simply (2 Macc. vi. 29; vii. 18, etc.), Jn. xix. 16 Grsb. (R ral άπήγαγον, which L T Tr WH have expunged); with telic inf., Lk. xxiii. 32; [foll. by Tva, Mk. xv. 20 Lchm.]; έπὶ σφαγήν, Acts viii. 32, (ἐπὶ θανάτφ, Xen. mem. 4, 4, 2. tropically; a. to lead, guide, 3; an. 1, 6, 10). direct: Jn. x. 16; εls μετάνοιαν, Ro. ii. 4. b. to lead through, conduct, to something, become the author of good or of evil to some one: els dófav, Heb. ii. 10, (els [al. έπί] καλοκάγαθίαν, Xen. mem. 1, 6, 14; εἰς δουλείαν, Dem. p. 213, 28). c. to move, impel, of forces and influences affecting the mind: Lk. iv. 1 (where read èr τῆ ἐρήμφ [with L txt. T Tr WH]); πνεύματι θεοῦ ἄγεσθαι, Ro. viii. 14; Gal. v. 18; ἐπιθυμίαις, 2 Tim. iii. 6; simply, urged on by blind impulse, 1 Co. xii. 2 — unless impelled by Satan's influence be preferable, cf. 1 Co. x. 20; Eph. ii. 2; [B. 383 (328) sq.]. 3. to pass a day. keep or celebrate a feast, etc : τρίτην ημέραν άγει sc. δ 'Ισραήλ, Lk. xxiv. 21 [others (see Meyer) supply αὐτός

ἀδελφός

or & Invove; still others take ayer as impers., one passes, Vulg. tertia dies est; see B. 134 (118)]; γενεσίων ἀγομένων, Mt. xiv. 6 R G; άγοραῖοι (q. v. 2), Acts xix. 38; often in the O. T. Apocr. (cf. Wahl, Clavis Apocr. s. v. ayo, 3), in Hdt. and Attic writ. 4. intrans. to go, depart, (W. § 38, 1, p. 251 (286); [B. 144 (126)]): " Tywher let us go, Mt. xxvi. 46; Mk. xiv. 42; Jn. xiv. 31; πρός rwa, Jn. xi. 15; els with acc. of place, Mk. i. 38; Jn. xi. 7, (Epict. diss. 3, 22, 55 αγωμεν έπὶ τὸν ἀνθύπατον); [foll. by [να, Jn. xi. 16. COMP.: αν-, επ-αν-, απ-, συν-απ-, δι-, είσ-, παρ-εισ-, έξ-, έπ-, κατ-, μετ-, παρ-, περι-, προ-, προσ-, συν, ἐπι-συν, ὑπ-άγω. SYN. cf. Schmidt ch. 105.]*

άγωγή, -η̂ς, ή, (fr. ἄγω, like ἐδωδή fr. ἔδω); 2. figuratively, erly, a leading. a. trans. a conducting, training, education, discipline. b. intrans. the life led, way or course of life (a use which arose from the fuller expression ἀγωγὴ τοῦ βίου, in Polyb. 4, 74, 1. 4; cf. Germ. Lebensführung): 2 Tim. iii. 10 [R. V. conduct], (Esth. ii. 20; 2 Macc. iv. 16; ή ἐν Χριστῷ ἀγωγή, Clem. Rom. 1 Cor. 47, 6; ἀγνη ἀγωγή, ibid. 48, 1). Often in prof. auth. in all these senses.*

 $\dot{\alpha}\gamma\dot{\omega}\nu$, $-\hat{\omega}\nu\sigma$, $\dot{\sigma}$, $(\tilde{d}\gamma\omega)$; 1. a place of assembly (Hom. Il. 7, 298; 18, 376); spec. the place in which the Greeks assembled to celebrate solemn games (as the Pythian, 2. a contest, of athletes, runthe Olympian); hence ners, charioteers. In a fig. sense, a. in the phrase (used by the Greeks, see τρέχω, b.) τρέχειν τὸν ἀγῶνα, Heb. xii. 1, that is to say 'Amid all hindrances let us exert ourselves to the utmost to attain to the goal of perfection set before the followers of Christ'; any struggle with dangers, annoyances, obstacles, standing in the way of faith, holiness, and a desire to spread the gospel: 1 Th. ii. 2; Phil. i. 30; 1 Tim. vi. 12; 2 Tim. iv. 7. b. intense solicitude, anxiety: περί τινος, Col. ii. 1 [cf. Eur. Ph. 1350; Polyb. 4, 56, 4]. On the ethical use of figures borrowed from the Greek Games cf. Grimm on Sap. iv. 1; [Howson, Metaphors of St. Paul, Essay iv.; Conyb. and Hows. Life and Epp. of St. Paul, ch. xx.; Mc. and S. iii. 733b sq.; BB.DD. s. v. Games].*

άγωνία, -as, ή; 1. i. q. ἀγών, which see. 2. It is often used, from Dem. (on the Crown p. 236, 19 hr & Φίλιππος ἐν φόβφ καὶ πολλῆ ἀγωνία) down, of severe mental struggles and emotions, agony, anguish: Lk. xxii. 44 [L br. WH reject the pass.]; (2 Macc. iii. 14, 16; xv. 19; Joseph. antt. 11, 8, 4 δ ἀρχιερεὺς ἦν ἐν ἀγωνία ταὶ δέει). [Cf. Field, Otium Norv. iii. on Lk. l. c.]*

άγωνίζομαι; impf. ήγωνιζόμην; pf. ήγώνισμαι; a depon. mid. verb [cf. W. 260 (244)]; (ἀγών); 1. to enter a contest; contend in the gymnastic games: 1 Co. ix. 25. 2. univ. to contend with adversaries, fight: foll. by "va 3. fig. to contend, struggle, with μή, Jn. xviii. 36. difficulties and dangers antagonistic to the gospel: Col. i. 29; 1 Tim. iv. 10 (L T Tr txt. WH txt.; for Rec. ονειδιζομεθα); αγωνίζομαι αγώνα (often used by the Greeks also, esp. the Attic), 1 Tim. vi. 12; 2 Tim. iv. 4. to endeavor with strenuous zeal, strive, to obtain something; foll. by an inf., Lk. xiii. 24; ὑπέρ τινος ἐν ταῖς προσευγαίς, wa, Col. iv. 12. [COMP.: ar-, es-, κατ-, συν-αγωνίζομαι.]

'Aδάμ, indecl. prop. name (but in Joseph. "Aδαμος, -ου), ווארם (i. e. acc. to Philo. de leg. alleg. i. 29, Opp. i. p. 62 ed. Mang., γήϊνος; acc. to Euseb. Prep. Ev. vii. 8 γηγενής; acc. to Joseph. antt. 1, 1, 2 πυρρός, with which Gesenius agrees, see his Thesaur. i. p. 25); 1. Adam, the first man and the parent of the whole human race: Lk. iii. 38; Ro. v. 14; 1 Co. xv. 22, 45; 1 Tim. ii. 13 sq.; Jude 14. In accordance with the Rabbinic distinction between the former Adam (אַרָם הַרָאשוֹן), the first man, the author of 'all our woe,' and the latter Adam (ארם האחרון), the Messiah, the redeemer, in 1 Co. xv. 45 Jesus Christ is called ὁ ἔσχατος ᾿Αδάμ (see ἔσχατος, 1) and contrasted with ό πρώτος ἄνθρωπος; Ro. v. 14 ό μέλλων sc. 'Αδάμ. [2. one of the ancestors of Jesus: Lk. iii. 33 WH mrg. (cf. 'Αδμείν).]*

άδάπανος, -ον, (δαπάνη), without expense, requiring no outlay: 1 Co. ix. 18 (ΐνα ἀδάπανον θήσω τὸ εὐαγγέλιον 'that I may make Christian instruction gratuitous').

'Assi or 'Addei T Tr WH [see WH. App. p. 155, and s. v. es, e], o, the indeel, prop. name of one of the ancestors of Christ: Lk. iii. 28.*

άδελφή, - $\hat{\eta}s$, $\hat{\eta}$, (see $\hat{a}\delta\epsilon\lambda\phi\delta s$), [fr. Aeschyl. down], sis-1. a full, own sister (i.e. by birth): Mt. xix. 29; Lk. x. 39 sq.; Jn. xi. 1, 3, 5; xix. 25; Ro. xvi. 15, etc.; respecting the sisters of Christ, mentioned in Mt. xiii. 56; Mk. vi. 3, see ἀδελφός, 1. 2. one connected by the tie of the Christian religion: 1 Co. vii. 15; ix. 5; Philem. 2 L T Tr WH; Jas. ii. 15; with a subj. gen., a Christian woman especially dear to one, Ro. xvi. 1.

άδελφός, -οῦ, ὁ, (fr. a copulative and δελφύς, from the same womb; cf. ἀγάστωρ), [fr. Hom. down]; brother (whether born of the same two parents, or only of the same father or the same mother): Mt. i. 2; iv. 18, and often. That 'the brethren of Jesus,' Mt. xii. 46, 47 [but WH only in mrg.]; xiii. 55 sq.; Mk. vi. 3 (in the last two passages also sisters); Lk. viii. 19 sq.; Jn. ii. 12; vii. 3; Acts i. 14; Gal. i. 19; 1 Co. ix. 5, are neither sons of Joseph by a wife married before Mary (which is the account in the Apocryphal Gospels [cf. Thilo, Cod. Apocr. N. T. i. 362 sq.]), nor cousins, the children of Alphæus or Cleophas [i. e. Clopas] and Mary a sister of the mother of Jesus (the current opinion among the doctors of the church since Jerome and Augustine [cf. Bp. Lghtft. Com. on Gal., diss. ii.]), according to that use of language by which αδελφός like the Hebr. To denotes any blood-relation or kinsman (Gen. xiv. 16; 1 S. xx. 29; 2 K. x. 13; 1 Chr. xxiii. 22, etc.), but own brothers, born after Jesus, is clear principally from Mt. i. 25 [only in R G]; Lk. ii. 7 - where, had Mary borne no other children after Jesus, instead of υίον πρωτότοκον, the expression υίον μονογενή would have been used, as well as from Acts i. 14, cf. Jn. vii. 5, where the Lord's brethren are distinguished from the See further on this point under Ἰάκωβος, 3. [Cf. B. D. s. v. Brother; Andrews, Life of our Lord, pp. 104-116; Bib. Sacr. for 1864, pp. 855-869; for 1869

pp. 745-758; Laurent, N. T. Studien pp. 153-193; Mc-Clellan, note on Mt. xiii. 55.] 2. according to a Hebr. use of TR (Ex. ii. 11; iv. 18, etc.), hardly to be met with in prof. auth., having the same national ancestor, belonging to the same people, countryman; so the Jews (as the σπέρμα 'Αβραάμ, νίοὶ 'Ισραήλ, cf. Acts xiii. 26; [in Deut. xv. 3 opp. to δ αλλότριος, cf. xvii. 15; xv. 12; Philo de septen. § 9 init.]) are called ἀδελφοί: Mt. v. 47; Acts iii. 22 (Deut. xviii. 15); vii. 23; xxii. 5; xxviii. 15, 21; Ro. ix. 3; in address, Acts ii. 29; iii. 17; xxiii. 1; Heb. vii. 5. 3. just as in Lev. xix. 17 the word או is used interchangeably with דע (but, as vss. 16, 18 show, in speaking of Israelites), so in the sayings of Christ, Mt. v. 22, 24; vii. 3 sqq., άδελφός is used for δ πλησίον to denote (as appears from Lk. x. 29 sqq.) any fellow-man, - as having one and the same father with others, viz. God (Heb. ii. 11), and as descended from the same first ancestor (Acts xvii. 26); 4. a fellow-believer, united to cf. Epict. diss. 1, 13, 3. another by the bond of affection; so most frequently of Christians, constituting as it were but a single family: Mt. xxiii. 8; Jn. xxi. 23; Acts vi. 3 [Lchm. om.]; ix. 30; xi. 1; Gal. i. 2; 1 Co. v. 11; Phil. i. 14, etc.; in courteous address, Ro. i. 13; vii. 1; 1 Co. i. 10; 1 Jn. ii. 7 Rec., and often elsewhere; yet in the phraseology of John it has reference to the new life unto which men are begotten again by the efficiency of a common father, even God: 1 Jn. ii. 9 sqq.; iii. 10, 14, etc., cf. v. 1. 5. an associate in employment or office: 1 Co. i. 1; 2 Co. i. 1; ii. 13(12); Eph. vi. 21; Col. i. 1. 6. brethren of Christ is used of, a. his brothers by blood; see 1 above. b. all men: Mt. xxv. 40 [Lchm. br.]; Heb. ii. 11 sq. [al. refer these exx. to d.] c. apostles: Mt. xxviii. 10: Jn. xx. 17. d. Christians, as those who are destined to be exalted to the same heavenly dofa (q. v. III. 4 b.) which he enjoys: Ro. viii. 29.

Δδελφότης, ητος, η, brotherhood; the abstract for the concrete, a band of brothers i. e. of Christians, Christian brethren: 1 Pet. ii. 17; v. 9. (1 Macc. xii. 10, 17, the connection of allied nations; 4 Macc. ix. 23; x. 3, the connection of brothers; Dio Chrys. ii. 137 [ed. Reiske]; often in eccl. writ.)*

6-δηλος, -ον, (δηλος), not manifest: Lk. xi. 44; indistinct, uncertain, obscure: φωνή, 1 Co. xiv. 8. (In Grk. auth. fr. Hes. down.) [Cf. δηλος, fin.; Schmidt ch. 130.]*

άδηλότης, -ητος, ή, uncertainty: 1 Tim. vi. 17 πλούτου **άδηλότητι** equiv. to πλούτφ ἀδήλφ, cf. W. § 34, 3 a. [Polyb., Dion. Hal., Philo.]*

δδήλως, adv., uncertainty: 1 Co. ix. 26 οὖτω τρέχω,
ώς οὖκ ἀδήλως i. e. not uncertain whither; cf. Mey.
ad loc. [(Thuc., al.)]*

άδημονίω, -ω; (fr. the unused ἀδήμων, and this fr. a priv. and δήμως; accordingly uncomfortable, as not at home, cf. Germ. unheimisch, unheimlich; cf. Bttm. Lexil. ii. 136 [Fishlake's trans. p. 29 sq. But Lob. (Pathol. Proleg. p. 238, cf. p. 160) et al. connect it with ἀδήμων, ἀδήσωι; see Bp. Lghtft. on Phil. ii. 26]); to be troubled, distressed: Mt. xxvi. 37; Mk. xiv. 38; Phil. ii. 26.

(Xen. Hell. 4, 4, 3 ἀδημονῆσαι τὰς ψυχάς, and often in prof. auth.)*

"Aidys, adys, -ou, o, (for the older 'Aidys, which Hom. uses, and this fr. a priv. and lociv, not to be seen, [cf. Lob. Path. Element. ii. 6 sq.]); in the classics name, Hades, Pluto, the god of the lower regions; so in Hom. always. 2. an appellative, Orcus, the nether world, the realm of the dead [cf. Theorr. idyll. 2, 159 schol. την τοῦ άδου κρούει πύλην τοῦτ' ἔστιν ἀποθανείται]. In the Sept. the Hebr. שאור is almost always rendered by this word (once by bávaros, 2 S. xxii. 6); it denotes, therefore, in bibl. Grk. Orcus, the infernal regions, a dark (Job x. 21) and dismal place (but cf. γέεννα and παράδεισος) in the very depths of the earth (Job xi. 8: Is. lvii. 9: Am. ix. 2, etc.; see asvoros), the common receptacle of disembodied spirits: Lk. xvi. 23; els adou sc. douov. Acts ii. 27, 31, acc. to a very common ellipsis, cf. W. 592 (550) [B. 171 (149)]; (but L T Tr WH in vs. 27 and T WH in both verses read εἰς ἄδην; so Sept. Ps. xv. (xvi.) 10); πύλαι άδου, Mt. xvi. 18 (πυλωροὶ άδου, Job xxxviii. 17; see πύλη); κλεῖς τοῦ ἄδου, Rev. i. 18; Hades as a power is personified, 1 Co. xv. 55 (where L T Tr WH read θάνατε for R G ἄδη [cf. Acts ii. 24 Tr mrg.]); Rev. vi. 8; xx. 13 sq. Metaph. ἔως ἄδου [καταβαίνειν or] καταβιβάζεσθαι to [go or] be thrust down into the depth of misery and disgrace: Mt. xi. 23 [here L Tr WH καταβαίνειν]; Lk. x. 15 [here Tr mrg. WH txt. катаВаічен . [See esp. Boettcher, De Inferis, s. v. Aldys in Grk. index. On the existence and locality of Hades cf. Greswell on the Parables, App. ch. x. vol. v. pt. ii. pp. 261-406; on the doctrinal significance of the word see the BB.DD. and E. R. Craven in Lange on Rev. pp. 364-377.] 4

ά-διά-κριτος, -ον, (διακρίνω to distinguish); 1. undistinguished and undistinguishable: φωνή, Polyb. 15, 12, 9; λόγος, Lcian. Jup. Trag. 25; for της, Gen. i. 2 Symm.

2. without dubiousness, ambiguity, or uncertainty (see διακρίνω, Pass. and Mid. 3 [al. without variance, cf. διακρίνω, 2]): ἡ ἄνωθεν σοφία, Jas. iii. 17 (Ignat. ad Eph. 3, 2 Ἰησοῦς Χριστὸς τὸ ἀδιάκριτον ἡμῶν ζῆν [yet al. take the word here i. q. inseparable, cf. Zahn in Patr. Apost. Opp., ed. Gebh., Harn. and Zahn, fasc. ii. p. 7; see also in general Zahn, Ignatius, p. 429 note¹; Bp. Lghtft. on Ignat. l. c.; Soph. Lex. s. v. Used from Hippocr. down.].•

αδιάλειπτος, -ον, (διαλείπω to intermit, leave off), unintermitted, unceasing: Ro. ix. 2; 2 Tim. i. 3. [Tim. Locr. 98 e.]*

dδιαλείπτως, adv., without intermission, incessantly, assiduously: Ro. i. 9; 1 Th. i. 2(3); ii. 13; v. 17. [Polyb., Diod., Strabo; 1 Macc. xii. 11.]*

ά-δια-φθορία, -as, ή, (fr. ἀδιάφθορος incorrupt, incorruptible; and this from ἀδιαφθείρω), incorruptibility, soundness, integrity: of mind, ἐν τῆ διδασκαλία, Tit. ii. 7 (L T Tr WH ἀφθορίαν). Not found in the classics.

άδικίω, -ω̂; [fut. ἀδικήσω]; 1 aor. ἠδίκησα; Pass., [pres. ἀδικοῦμαι]; 1 aor. ἠδικήθην; literally to be ἄδικος. 1. absolutely; a. to act unjustly or wickedly, to sin: Rev. xxii. 11; Col. iii. 25. b. to be a criminal, to have violated the laws in some way: Acts xxv. 11, (often so

in Grk. writ. [cf. W. § 40, 2 c.]). c. to do wrong: 1 Co. vi. 8; 2 Co. vii. 12. d. to do hurt: Rev. ix. 19. transitively; a. ri, to do some wrong, sin in some respect: Col. iii. 25 (δ ηδίκησε 'the wrong which he hath done'). b. rwá, to wrong some one, act wickedly towards him: Acts vii. 26 sq. (by blows); Mt. xx. 13 (by fraud); 2 Co. vii. 2; pass. ἀδικεῖσθαι to be wronged, 2 Co. vii. 12; Acts vii. 24; mid. ἀδικοῦμαι to suffer one's self to be wronged, take wrong [W. § 38, 3; cf. Riddell, Platonic Idioms, § 87 sq.]: 1 Co. vi. 7; τινὰ οὐδέν [B. § 131, 10; W. 227 (213)], Acts xxv. 10; Gal. iv. 12; τινά τι, Philem. 18; [άδικούμενοι μισθον αδικίας (R. V. suffering wrong as the hire of wrong-doing), 2 Pet. ii. 13 WII Tr mrg.]. c. τινά, to hurt, damage, harm (in this sense by Greeks of every period): Lk. x. 19; Rev. vi. 6; vii. 2 sq.; ix. 4, 10; xi. 5; pass. οὐ μὴ ἀδικηθῆ ἐκ τοῦ θανάτου shall suffer no violence from death, Rev. ii. 11.*

δδίκημα, -τος, τό, (ἀδικέω), [fr. Hdt. on], a misdeed [τὸ ἄδικον . . . ὅταν πραχθη, ἀδίκημά ἐστιν, Aristot. Eth. Nic. 5, 7]: Acts xviii. 14; xxiv. 20; Rev. xviii. 5.*

άδικία, -as, ή, (ἄδικος), [fr. Hdt. down]; 1. injustice. of a judge: Lk. xviii. 6; Ro. ix. 14. 2. unrighteousness of heart and life; a. univ.: Mt. xxiii. 25 Grsb.; Acts viii. 23 (see σύνδεσμος); Ro. i. 18, 29; ii. 8; vi. 13; 2 Tim. ii. 19; opp. to ή ἀλήθεια, 1 Co. xiii. 6; 2 Th. ii. 12; opp. to ή δικαιοσύνη, Ro. iii. 5; Heb. i. 9 Tdf.; owing to the context, the guilt of unrighteousness, 1 Jn. i. 9; ἀπάτη της ἀδικίας deceit which unrighteousness uses, 2 Th. ii. 10; μισθὸς ἀδικίας reward (i. e. penalty) due to unrighteousness, 2 Pet. ii. 13 [see ἀδικέω, 2 b. fin.]. b. spec., unrighteousness by which others are deceived > Jn. vii. 18 (opp. to $a\lambda\eta\theta\eta s$); $\mu\mu\mu\omega\nu as \tau\eta s$ άδικίας deceitful riches, Lk. xvi. 9 (cf. ἀπάτη τοῦ πλούτου, Mt. xiii. 22; others think 'riches wrongly acquired'; [others, riches apt to be used unrighteously; cf. vs. 8 and Mey. ad loc.]); κόσμος της άδικίας, a phrase having reference to sins of the tongue, Jas. iii. 6 (cf. κόσμος, 8); treachery, Lk. xvi. 8 (οἰκονόμος τῆς ἀδικίας, [al. take it generally, 'acting unrighteously']). 3. a deed violating law and justice, act of unrighteousness: πασα αδικία άμαρτία ἐστί, 1 Jn. v. 17; ἐργάται τῆς ἀδικίας, Lk. xiii. 27; ai ἀδικίαι iniquities, misdeeds, Heb. viii. 12 (fr. Sept. Jer. xxxviii. (xxxi.) 34; cf. Dan. iv. 20 (24)); μισθός adixias reward obtained by wrong-doing, Acts i. 18; 2 Pet. ii. 15; spec., the wrong of depriving another of what is his, 2 Co. xii. 13 (where a favor is ironically called adiria).

άδικος, -ον, (δίκη), [fr. Hes. down]; descriptive of one who violates or has violated justice; 1. unjust, (of God as judge): Ro. iii. 5; Heb. vi. 10. 2. of one who breaks God's laws, unrighteous, sinful, (see ἀδικία, 2): [1 Co. vi. 9]; opp. to δίκαιος, Mt. v. 45; Acts xxiv. 15; 1 Pet. iii. 18; opp. to εὐσεβής, 2 Pet. ii. 9; in this sense acc. to Jewish speech the Gentiles are called ἄδικοι, 1 Co. vi. 1 (see ἀμαρτωλός, b. β.). 3. spec., of one who deals fraudulently with others, Lk. xviii. 11; who is false to a trust, Lk. xvi. 10 (opp. to πιστός);

deceitful, μαμωνας, ibid. vs. 11 (for other interpretations see ἀδικία, 2 b.).*

άδικως, adv., unjustly, undeservedly, without fault: πάσχειν, 1 Pet. ii. 19 [A. V. wrongfully. (Fr. Hdt. on.)]*

'Aδμείν, δ, Admin, the indecl. prop. name of one of the ancestors of Jesus: Lk. iii. 33, where Tdf. reads τοῦ 'Αδμείν τοῦ 'Αρνεί for Rec. τοῦ 'Αράμ (q. v.), [and WII txt. substitute the same reading for τοῦ 'Αμιναδάβ τοῦ 'Αράμ of R G, but in their mrg. 'Αδάμ (q. v. 2) for 'Αδμείν; on the spelling of the word see their App. p. 155].*

d-δόκιμος, -ον, (δόκιμος), [fr. Eur. down], not standing the test, not approved; properly of metals and coin, ἀργύριον, Is. i. 22; Prov. xxv. 4; νόμισμα, Plat. legg. v. p. 742 a., al.; hence, which does not prove itself to be such as it ought: γη, of sterile soil, Heb. vi. 8; in a moral sense [A. V. reprobate], 1 Co. ix. 27; 2 Co. xiii. 5-7; νοῦς, Ro. i. 28; περὶ τὴν πίστιν, 2 Tim. iii. 8; hence, unfit for something: πρὸς πῶν ἔργον ἀγαθὸν ἀδ. Tit. i. 16.*

ő-δολος, -ον, (δόλος), [fr. Pind. down], guileless; of things, unadulterated, pure: of milk, 1 Pet. ii. 2. [Cf. Trench § lvi.]*

'Αδραμυττηνός, -ή, -όν, adj., of Adramyttium (Αδραμύττιον, 'Αδραμύττιον, 'Αδραμμύτειον [also 'Ατραμυτ., etc., cf. Poppo, Thuc. pt. i. vol. ii. p. 441 sq.; Wetst. on Acts, as below; WH 'Αδραμυντηνός, cf. their Intr. § 408 and App. p. 160]), a sea-port of Mysia: Acts xxvii. 2, [modern Edremit, Ydramit, Adramiti, etc.; cf. Mc. and S. s. v. Adramyttium].*

'Aδρίας [WII 'Aδρ.], -ου, δ, Adrias, the Adriatic Sea i. e., in a wide sense, the sea between Greece and Italy: Acts xxvii. 27, [cf. B. D. s. v. Adria; Dict. of Grk. & Rom. Geog. s. v. Adriaticum Mare].*

dδρότης [Rec. dδρ.], -ητος, ή, or better (cf. Bttm. Ausf. Spr. ii. 417) άδροτής, -ήτος, [on the accent cf. Ebeling, Lex. Hom. s. v.; Chandler §§ 634, 635], (fr. άδρός thick, stout, full-grown, strong, rich [2 K. x. 6, 11, etc.]), in Grk. writ. it follows the signif. of the adj. άδρός; once in the N. T.: 2 Co. viii. 20, bountiful collection, great liberality, [R. V. bounty]. (άδροσύνη, of an abundant harvest, Hes. έργ. 471.)*

αδυνατίω, -ω: fut. ἀδυνατήσω; (ἀδύνατος); a. not to have strength, to be weak; always so of persons in classic Grk. b. a thing ἀδυνατεῖ, cannot be done, is impossible; so only in the Sept. and N. T.: οὐκ ἀδυνατήσει παρὰ τῷ θεῷ [τοῦ θεοῦ L mrg. T Tr WH] πῶν ῥῆμα, Lk. i. 37 (Sept. Gen. xviii. 14) [al. retain the act. sense here: from God no word shall be without power, see παρά, I. b. cf. Field, Otium Norv. pars iii. ad loc.]; οὐδὲν ἀδυνατήσει ὑμῦν, Mt. xvii. 20, (Job xlii. 2).*

6-δύνατος, -ον, (δύναμαι), [fr. Hdt. down]; 1. without strength, impotent: τοῖς ποσί, Acts xiv. 8; fig. of Christians whose faith is not yet quite firm, Ro. xv. 1 (opp. to δυνατός). 2. impossible (in contrast with δυνατόν): παρά τινι, for (with) any one, Mt. xix. 26; Mk. x. 27; Lk. xviii. 27; τὸ ἀδύν. τοῦ νόμου 'what the law could not do' (this God effected by, etc.; [al. take τὸ ἀδύν. here as nom. absol., cf. B. 381 (326); W. 574 (534); Meyer or Gif-

ford ad loc.]), Ro. viii. 3; foll. by acc. with inf., Heb. vi. 4, 18; x. 4; by inf., Heb. xi. 6.*

(deiδω); common in Grk. of every period; in Sept. for τιν; to sing, chant;

1. intrans.: τινί, to the praise of any one (Judith xvi. 1 (2)), Eph. v. 19; Col. iii. 16, (in both passages of the lyrical emotion of a devout and grateful soul).

2. trans.: φδήν, Rev. v. 9; xiv. 3; xv. 3.*

bil, [see alist], adv., [fr. Hom. down], always; 1. perpetually, incessantly: Acts vii. 51; 2 Co. iv. 11; vi. 10; Tit. i. 12; Heb. iii. 10. 2. invariably, at any and every time when according to the circumstances something is or ought to be done again: Mk. xv. 8 [T WH om.] (at every feast); 1 Pet. iii. 15; 2 Pet. i. 12.*

derós, -οῦ, ὁ, (like Lat. avis, fr. ἄημι on account of its wind-like flight [cf. Curtius § 596]), [fr. Hom. down], in Sept. for τοῦ, an eagle: Rev. iv. 7; viii. 13 (Rec. ἀγγάλου); xii. 14. In Mt. xxiv. 28; Lk. xvii. 37 (as in Job xxxix. 30; Prov. xxx. 17) it is better, since eagles are said seldom or never to go in quest of carrion, to understand with many interpreters either the vultur percnopterus, which resembles an eagle (Plin. h. n. 10, 3 "quarti generis — viz. aquilarum — est percnopterus"), or the vultur barbatus. Cf. Win. RWB. s. v. Adler; [Tristram, Nat. Hist. of the Bible, p. 172 sqq.]. The meaning of the proverb [cf. exx. in Wetst. on Mt. l. c.] quoted in both passages is, 'where there are sinners (cf. πτῶμα), there judgments from heaven will not be wanting'.*

מנים, -ον, (ζύμη), Hebr. כצה, unfermented, free from leaven; properly: aprol, Ex. xxix. 2; Joseph. antt. 3, 6, 6; hence the neut. plur. דע מענות, nileavened loaves; הְ נֹסְרְהֹי יִשֹּׁי מֹלְנִיְתִי, חוג הפצוֹת, the (paschal) festival at which for seven days the Israelites were accustomed to eat unleavened bread in commemoration of their exit from Egypt (Ex. xxiii. 15; Lev. xxiii. 6), Lk. xxii. 1; ή πρώτη (sc. ἡμέρα) τῶν ἀζ. Mt. xxvi. 17; Mk. xiv. 12; Lk. xxii. 7; al ἡμέραι τῶν ἀζ. Acts xii. 3; xx. 6; the paschal festival itself is called rà đ(vµa, Mk. xiv. 1, [cf. 1 Esdr. i. 10, 19; W. 176 (166); B. 23 (21)]. Figuratively: Christians, if such as they ought to be, are called a(vuos i. e. devoid of the leaven of iniquity, free from faults, 1 Co. v. 7; and are admonished έορτάζειν εν άζύμοις είλικρινείας, to keep festival with the unleavened bread of sincerity and truth, vs. 8. (The word occurs twice in prof. auth., viz. Athen. 3, 74 (άρτον) άζυμον, Plat. Tim. p. 74 d. άζυμος σάρξ flesh not yet quite formed, [add Galen de alim. fac. 1, 2].)*

'Alo, Azor, the indecl. prop. name of one of the ancestors of Christ: Mt. i. 13 sq.*

"Agures, -ov, ή, אלשרטא, Azotus, Ashdod, one of the five chief cities of the Philistines, lying between Ashkelon and Jamnia [i. e. Jabneel] and near the Mediterranean: Acts viii. 40; at present a petty village, Esdûd. A succinct history of the city is given by Gesenius, Thesaur. iii. p. 1366; Raumer, Palästina, p. 174; [Alex.'s Kitto or Mc. and S. s. v. Ashdod].*

6ηδία, -as, ή, (fr. ἀηδής, and this fr. a priv. and ἦδος
 pleasure, delight), [fr. Lysip. down];
 1. unpleasant-

ness, annoyance. 2. dislike, hatred: ἐν ἀηδία, cod. Cantabr. in Lk. xxiii. 12 for Rec. ἐν ἔχθρα.*

άήρ, ἀέρος, ὁ, (ἄημι, ἄω, [cf. ἄνεμος, init.]), the air (particularly the lower and denser, as distinguished from the higher and rarer & aidip, cf. Hom. Il. 14, 288), the atmospheric region: Acts xxii. 23; 1 Th. iv. 17; Rev. ix. 2; xvi. 17; ὁ ἄρχων τῆς ἐξουσίας τοῦ ἀέρος in Eph. ii. 2 signifies 'the ruler of the powers (spirits, see ¿ξουσία 4 c. $\beta\beta$.) in the air, i. e. the devil, the prince of the demons that according to Jewish opinion fill the realm of air (cf. Mey. ad loc.; [B. D. Am. ed. s. v. Air; Stuart in Bib. Sacr. for 1843, p. 139 sq.]). Sometimes indeed, άήρ denotes a hazy, obscure atmosphere (Hom. II. 17, 644; 3, 381; 5, 356, etc.; Polyb. 18, 3, 7), but is nowhere quite equiv. to σκότος, — the sense which many injudiciously assign it in Eph. l. c. ἀέρα δέρειν (cf. verberat ictibus auras, Verg. Aen. 5, 377, of pugilists who miss their aim) i. e. to contend in vain, 1 Co. ix. 26; els αέρα λαλείν (verba ventis profundere, Lucr. 4, 929 (932)) 'to speak into the air' i. e. without effect, used of those who speak what is not understood by the hearers, 1 Co. xiv. 9.*

άθανασία, -as, ή. (ἀθάνατος), immortality: 1 Co. xv. 53 sq.; 1 Tim. vi. 16 where God is described as ὁ μόνος ἔχων ἀθανασίαν, because he possesses it essentially — 'ἐκ τῆς οἰκείας οὐσίας, οὐκ ἐκ θελήματος ἄλλου, καθάπερ οἱ λοιποὶ πάντες ἀθάνατοι' Justin, quaest. et resp. ad orthod. 61 p. 84 ed. Otto. (In Grk. writ. fr. Plato down.) *

ά-θέμιτος, -ον, a later form for the ancient and preferable ἀθέμιστος, (θεμιτός, θεμιστός, θεμιστός, θέμις law, right), contrary to law and justice, prohibited by law, illicit, criminal: 1 Pet. iv. 3 [here A. V. abominable]; ἀθέμιτον ἐστί τινι with inf., Acts x. 28.*

a-θeos, -ον, (θεός), [fr. Pind. down], without God, knowing and worshipping no God, in which sense Ael. v. h. 2, 31 declares ὅτι μηδεὶς τῶν βαρβάρων ἄθεος; in classic auth. generally slighting the gods, impious, repudiating the gods recognized by the state, in which sense certain Greek philosophers, the Jews (Joseph. c. Ap. 2, 14, 4), and subsequently Christians were called affect by the heathen (Justin, apol. 1, 13, etc.). In Eph. ii. 12 of one who neither knows nor worships the true God; so of the heathen (cf. 1 Th. iv. 5; Gal. iv. 8); Clem. Alex. protr. ii. 23 p. 19 Pott. ἀθέους . . . οἱ τὸν ὅντως ὅντα θεον ηγνοήκασι, Philo, leg. ad Gai. § 25 αλγυπτιακή άθεότης, Hos. iv. 15 Symm. οἶκος ἀθείας a house in which idols are worshipped, Ignat. ad Trall. 10 αθεοι τουτέστιν απιστοι (of the Docetae); [al. understand Eph. l. c. passively deserted of God, Vulg. sine Deo; on the various meanings of the word see Mey. (or Ellic.)].*

«θεσμος, -ον, (θεσμός), lawless, [A. V. wicked]; of one who breaks through the restraints of law and gratifies his lusts: 2 Pet. ii. 7; iii. 17. [Sept., Diod., Philo, Joseph., Plut.]*

αθετίω, -ῶ; fut. ἀθετήσω; 1 aor. ἡθέτησα; a word met with first (yet very often) in Sept. and Polyb.; a. properly, to render ἄθετον; do away with θετόν τι i. e. something laid down, prescribed, established: διαθήκην, Gal.

iii. 15, (1 Macc. xi. 36; 2 Macc. xiii. 25, etc.); acc. to the context, 'to act towards anything as though it were annulled'; hence to deprive a law of force by opinions or acts opposed to it, to transgress it, Mk. vii. 9; Heb. x. 28, (Ezek. xxii. 26); πίστιν, to break one's promise or engagement, 1 Tim. v. 12; (Polyb. 8, 2, 5; 11, 29, 3, al.; Diod. excerpt. [i. e. de virt. et vit.] p. 562, 67). b. to thwart the efficacy of anything, nullify, make void, frustrate: την βουλήν τοῦ θεοῦ, Lk. vii. 30 (they rendered inefficacious the saving purpose of God); την σύνεσιν to render prudent plans of no effect, 1 Co. i. 19 (Is. xxix. 14 [where κρύψω, yet cf. Bos's note]). c. to reject, refuse, slight: τὴν χάριν τοῦ θεοῦ, Gal. ii. 21 [al. refer this to b.]; of persons: Mk. vi. 26 (by breaking the promise given her); Lk. x. 16; Jn. xii. 48; 1 Th. iv. 8; Jude 8 (for which καταφρονείν is used in the parallel pass. 2 Pet. ii. 10). [For exx. of the use of this word see Soph. Lex. s. v.]*

αθέτησις, -εως, ή, (ἀθετέω, q. v.; like νουθέτησις fr. νουθετεῦν), abolition: Heb. vii. 18; ix. 26; (found occasionally in later authors, as Cicero ad Att. 6, 9; Diog. Laërt. 3, 39, 66; in the grammarians rejection; more frequently in eccl. writ.).

'Αθηναι, -ῶν, al, (on the plur. cf. W. 176 (166)), Athens, the most celebrated city of Greece: Acts xvii. 15 sq.; xviii. 1; 1 Th. iii. 1.*

'Abnvaios, -ala, -alov, Athenian: Acts xvii. 21 sq.

dθλίω, -ω; [1 aor. subjunc. 3 pers. sing. ἀθλήση]; (ἀθλος a contest); to engage in a contest, contend in public games (e. g. Olympian, Pythian, Isthmian), with the poniard [?], gauntlet, quoit, in wrestling, running, or any other way: 2 Tim. ii. 5; (often in classic auth. who also use the form ἀθλεύω). [COMP.: συν-αθλέω.]*

άθλησιε, -εωε, ή, contest, combat, (freq. fr. Polyb. down); fig. ἄθλησιε παθημάτων a struggle with sufferings, trials, Heb. x. 32; [of martyrdom, Ign. mart. 4; Clem. mart. 25].*

άθροζω: pf. pass. ptcp. ἠθροισμένος; (fr. ἀθρόος i. q. θρόος [a noisy crowd, noise], with a copulative [see A, a, 2]); to collect together, assemble; pass. to be assembled, to convene: Lk. xxiv. 33 L T Tr WH. ([Soph.,] Xen., Plat., Polyb., Plut., al.; O. T. Apocr.; sometimes in Sept. for γτρ.) [Comp.: ἐπ-, συν-αθροίζω.]*

άθυμίω, -ω; common among the Greeks fr. [Aeschyl.,] Thuc. down; to be ἄθυμος (θυμός spirit, courage), to be disheartened, dispirited, broken in spirit: Col. iii. 21. (Sept. 1 S. i. 6 sq., etc.; Judith vii. 22; 1 Macc. iv. 27.) *

dθώcs [R G Tr], more correctly ἀθφος (L WH and T [but not in his Sept. There is want of agreement among both the ancient gramm. and modern scholars; cf. Steph. Thes. i. col. 875 c.; Lob. Path. Element. i. 440 sq. (cf. ii. 377); see I, ι]), -ον, (θωή [i. e. θωῖή, cf. Etym. Mag. p. 26, 24] punishment), [fr. Plat. down], unpunished, innocent: αἶμα ἀθφον, Mt. xxvii. 4 [Tr mrg. WH txt. δίκαιον], (Deut. xxvii. 25; 1 S. xix. 5, etc.; 1 Macc. i. 37; 2 Macc. i. 8); ἀπό τινος, after the Hebr. [? ??] ([Num. xxxii. 22; cf. Gen. xxiv. 41; 2 S. iii. 28; W. 197 (185); B. 158 (138)]), 'innocent (and therefore far)

from,' innocent of, Matt. xxvii. 24 (the guilt of the murder of this innocent man cannot be laid upon me); ἀπὸ τῆς ἀμαρτίας, Clem. Rom. 1 Cor. 59, 2 [cf. Num. v. 31]. The Greeks say ἀθφός τινος [both in the sense of free from and unpunished for].*

αίγειος [WH -γιος; see their App. p. 154, and I, ι], -εία, -ειον, (αἶξ, gen. -γός goat, male or female), of a goat, (cf. καμήλειος, ἴππειος, ὕειος, προβάτειος, etc.): Heb. xi. 37. [From Hom. down.]*

alyradós, $-\hat{ov}$, δ , the shore of the sea, beach, [fr. Hom. down]: Mt. xiii. 2, 48; Jn. xxi. 4; Acts xxi. 5; xxvii. 39, 40. (Many derive the word from $\tilde{a}\gamma\nu\nu\mu$ and $\delta\lambda_s$, as though equiv. to $\tilde{a}\kappa\tau\dot{\eta}$, the place where the sea breaks; others fr. $a\tilde{l}\gamma\epsilon_s$ billows and $\delta\lambda_s$ [Curtius § 140; Vaniček p. 83]; others fr. $a\tilde{l}\sigma\sigma\omega$ and $\delta\lambda_s$ [Schenkl, L. and S., s. v.], the place where the sea rushes forth, bounds forward.)

Alγόπτιος, -a, -or, a gentile adjective, Egyptian: Acts vii. 22, 24, 28; xxi. 38; Heb. xi. 29.

Αἴγυπτος, του, ἡ, [always without the art., B. 87 (76); W. § 18, 5 a.], the proper name of a well-known country, Egypt: Mt. ii. 13 sq.; Acts ii. 10; Heb. iii. 16, etc.; more fully γῆ Αἴγυπτος, Acts vii. 36 [not L WH Tr txt.], 40; xiii. 17; Heb. viii. 9; Jude 5, (Ex. v. 12; vi. 26, etc.; 1 Macc. i. 19; Bar. i. 19 sq., etc.); ἡ γῆ Αἴγυπτος, Acts vii. 11; ἐν Αἰγύπτου sc. γῆ, Heb. xi. 26 Lchm., but cf. Bleek ad loc.; B. 171 (149); [W. 384 (359)]. In Rev. xi. 8 Αῖγ. is figuratively used for Jerusalem i. e. for the Jewish nation viewed as persecuting Christ and his followers, and so to be likened to the Egyptians in their ancient hostility to the true God and their endeavors to crush his people.

άτδιος, -ον, (for ἀείδιος fr. ἀεί), eternal, everlasting: (Sap. vii. 26) Ro. i. 20; Jude 6. (Hom. hymn. 29, 3; Hes. scut. 310, and fr. Thuc. down in prose; [freq. in Philo, e. g. de profug. § 18 (ζωὴ ἀΐδιος), § 31; de opif. mund. § 2, § 61; de cherub. § 1, § 2, § 3; de post. Cain. § 11 fin. Syn. see alώνιος].)*

albás, (-óos) -oûs, ή; fr. Hom. down; a sense of shame, modesty: 1 Tim. ii. 9; reverence, Heb. xii. 28 (λατρεύειν θεώ μετά alδούς και εὐλαβείας, but L T Tr WH εὐλαβείας καὶ δέους). [Syn. alδώς, alσχύνη: Ammonius distinguishes the words as follows, αίδως καὶ αἰσχύνη διαφέρει, ότι ή μέν αίδώς έστιν έντροπή πρός εκαστον, ώς σεβομένως τις έχει · αλσχύνη δ' έφ' οις έκαστος άμαρτων αλσχύνεται. ως μη δέον τι πράξας. καὶ αίδειται μέν τις τὸν πατέρα · αίσχύνεται δὲ δς μεθύσκεται, etc., etc.; accordingly aid. is prominently objective in its reference, having regard to others; while alox. is subjective, making reference to one's self and one's actions. Cf. Schmidt ch. 140. It is often said that 'alô. precedes and prevents the shameful act, aloy. reflects upon its consequences in the shame it brings with it' (Cope, Aristot. rhet. 5, 6, 1). ald. is the nobler word, alox. the stronger; while "ald. would always restrain a good man from an unworthy act, alox. would sometimes restrain a bad one." Trench §§ xix. xx.]*

Alθίοψ, -οπος, δ, (αΐθω to burn, and ωψ [ὄψ] the face; swarthy), Ethiopian (Hebr. 'Ψί): Acts viii. 27, here

the reference is to upper Ethiopia, called Habesh or Abyssinia, a country of Africa adjoining Egypt and including the island Meroë; [see Dillmann in Schenkel i. 285 sqq.; Alex.'s Kitto or Mc. and S. s. v. Ethiopia. Cf. Bib. Sacr. for 1866, p. 515].

αίμα, τος, τό, blood, whether of men or of animals; 1. a. simply and generally: Jn. xix. 34; Rev. viii. 7 sq.; xi. 6; xvi. 3 sq. 6 b (on which passages cf. Ex. vii. 20 sqq.); xix. 13; ρύσις αίματος, Mk. v. 25, [(πηγή αίμ. 29)]; Lk. viii. 43 sq.; θρόμβοι αΐματος, Lk. xxii. 44 [L br. WH reject the pass.]. So also in passages where the eating of blood (and of bloody flesh) is forbidden, Acts xv. 20, 29; xxi. 25; cf. Lev. iii. 17; vii. 16 (26); xvii. 10; see Knobel on Lev. vii. 26 sq.; [Kalisch on Lev., Preliminary Essay § 1]; Rückert, Abendmahl, p. b. As it was anciently believed that the blood is the seat of the life (Lev. xvii. 11; [cf. Delitzsch, Bibl. Psychol. pp. 238-247 (Eng. trans. p. 281 sqq.)]), the phrase סמֹסְצָּ גּ. מוֹעָם (בשר ורס), a common phrase in Rabbinical writers), or in inverse order αίμα κ. σάρξ, denotes man's living body compounded of flesh and blood, 1 Co. xv. 50; Heb. ii. 14, and so hints at the contrast between man and God (or even the more exalted creatures, Eph. vi. 12) as to suggest his feebleness, Eph. vi. 12 (Sir. xiv. 18), which is conspicuous as respects the knowledge of divine things, Gal. i. 16; Mt. xvi. 17. c. Since the first germs of animal life are thought to be in the blood (Sap. vii. 2; Eustath. ad Il. 6, 211 (ii. 104, 2) τὸ δὲ αίματος αντί του σπέρματός φασιν οί σοφοί, ως του σπέρματος ύλην τὸ αίμα ἔχοντος), the word serves to denote generation and origin (in the classics also): Jn. i. 13 (on the plur. cf. W. 177 (166)); Acts xvii. 26 [R G]. used of those things which by their redness resemble blood: al. σταφυλής the juice of the grape [the blood of grapes,' Gen. xlix. 11; Deut. xxxii. 14], Sir. xxxix. 26; l. 15; 1 Macc. vi. 34, etc.; Achill. Tat. ii. 2; reference to this is made in Rev. xiv. 18-20. els alua, of the moon, Acts ii. 20 (Joel ii. 31 (iii. 4)), i. q. ως αίμα, 2. blood shed or to be shed by violence (very often also in the classics); a.: Lk. xiii. 1 (the meaning is, whom Pilate had ordered to be massacred while they were sacrificing, so that their blood mingled with the blood [yet cf. W. 623 (579)] of the victims); al. αθώου [or δίκαιου Tr mrg. WH txt.] the blood of an innocent [or righteous] man viz. to be shed, Mt. xxvii. 4; פֿאַכּוּ and פֿאַצעייפני מוֹשָם (פֿדָ הַפּן, Gen. ix. 6; Is. lix. 7, etc.) to shed blood, slay, Mt. xxiii. 35; Lk. xi. 50; Acts xxii. 20; Ro. iii. 15; Rev. xvi. 6 • [here Tdf. aίματα]; hence aίμα is used for the bloody death itself: Mt. xxiii. 30, 35; xxvii. 24; Lk. xi. 51; Acts [ii. 19, vet cf. 1 d. above; xx. 26; Rev. xvii. 6; uéyous aiuaros unto blood i. e. so as to undergo a bloody death, Heb. xii. 4, (τὸν αἴτιον τῆς . . . μέχρις αἵματος στάσεως, Heliod. 7, 8); τιμή αίματος 'price of blood' i. e. price received for murder, Mt. xxvii. 6; aypòs aïµaros field bought with the price of blood, Mt. xxvii. 8, i. q. χωρίον aluatos. Acts i. 19 — unless in this latter passage we prefer the explanation, which agrees better with the

context, 'the field dyed with the blood of Judas': the guilt and punishment of bloodshed, in the following Hebraistic expressions: ἐν αὐτῆ αἵματα (Rec. αἵμα [so L Tr WH]) εὐρέθη i. e. it was discovered that she was guilty of murders, Rev. xviii. 24 (cf. πόλις αἰμάτων, Ezek. xxiv. 6); τὸ αίμα αὐτοῦ ἐφ' ἡμᾶς (sc. ἐλθέτω) let the penalty of the bloodshed fall on us, Mt. xxvii. 25; τὸ αίμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν (sc. ἐλθέτω) let the guilt of your destruction be reckoned to your own account, Acts xviii. 6 (cf. 2 S. i. 16; Josh. ii. 19, etc.); ἐπάγειν τὸ αἰμά τινος ἐπί τινα to cause the punishment of a murder to be visited on any one, Acts v. 28; ἐκζητεῖν דם פי מור פ' מור פ' מור מי alμά τινος ἀπό τινος (בקשׁ הַם פ' מור פ' בָּקשׁ, 2 S. iv. 11; Ezek. iii. 18, 20; xxxiii. 8), to exact of any one the penalty for another's death, Lk. xi. 50; the same idea is expressed by ἐκδικεῖν τὸ αἶμά τινος, Rev. vi. 10; xix. b. It is used specially of the blood of sacrificial victims having a purifying or expiating power (Lev. xvii. 11): Heb. ix. 7, 12 sq. 18-22, 25; x. 4; xi. 28; c. Frequent mention is made in the N.T. of the blood of Christ (αίμα τοῦ Χριστοῦ, 1 Co. x. 16; τοῦ κυρίου, xi. 27; τοῦ ἀρνίου, Rev. vii. 14; xii. 11, cf. xix. 13) shed on the cross (al. τοῦ σταυροῦ, Col. i. 20) for the salvation of many, Mt. xxvi. 28; Mk. xiv. 24, cf. Lk. xxii. 20; the pledge of redemption, Eph. i. 7 (ἀπολύτρωσις διά τοῦ αι. αὐτοῦ; so too in Col. i. 14 Rec.); 1 Pet. i. 19 (see ἀγορά(ω, 2 b.); having expiatory efficacy, Ro. iii. 25; Heb. ix. 12; by which believers are purified and are cleansed from the guilt of sin, Heb. ix. 14; xii. 24; [xiii. 12]; 1 Jn. i. 7 (cf. 1 Jn. v. 6, 8); Rev. i. 5; vii. 14; 1 Pet. i. 2; are rendered acceptable to God, Ro. v. 9, and find access into the heavenly sanctuary, Heb. x. 19; by which the Gentiles are brought to God and the blessings of his kingdom, Eph. ii. 13, and in general all rational beings on earth and in heaven are reconciled to God, Col. i. 20; with which Christ purchased for himself the church, Acts xx. 28, and gathered it for God, Rev. v. 9. Moreover, since Christ's dying blood served to establish new religious institutions and a new relationship between men and God, it is likened also to a federative or covenant sacrifice: τὸ αἶμα τῆς διαθήκης the blood by the shedding of which the covenant should be ratified, Mt. xxvi. 28; Mk. xiv. 24, or has been ratified, Heb. x. 29; xiii. 20 (cf. ix. 20); add, 1 Co. xi. 25; Lk. xxii. 20 [WH reject this pass. (in both which the meaning is, 'this cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the new covenant'), 1 Co. xi. 27; (cf. Cic. pro Sestio 10, 24 foedus sanguine meo ictum sanciri, Liv. 23, 8 sanguine Hannibalis sanciam Romanum foedus). πίνειν τὸ αἶμα αὐτοῦ (i. e. of Christ), to appropriate the saving results of Christ's death, Jn. vi. 53 sq. 56. [Westcott, Epp. of Jn. p. 34 sq.] αίματεκχυσία, -as, ή, (αίμα and ἐκχύνω), shedding of blood: Heb. ix. 22. Several times also in eccl. writ.

alμoppole, -ŵ; to be alμόρροος (alμa and ρέω), to sufferfrom a flow of blood: Mt. ix. 20. (Sept. Lev. xv. 83, where it means menstruous, and in medical writ.)

Alvias, -ov, &, Ae'neas, the prop. name of the paralytic cured by Peter: Acts ix. 33 sq.*

מוֹנִיתוּ, -בּשׁבּ, קָּ, (alvɛ́שׁ), praise: θυσία alvɛ́σεως (חבוֹנְהוּ, Lev. vii. 13), Heb. xiii. 15 a thank-offering, [A. V. 'sacrifice of praise'], presented to God for some benefit received; see θυσία, b. (alveσις often occurs in Sept., but not in prof. auth.)*

משׁלש, -ŵ; (found in prof. auth. of every age ["only twice in good Attic prose" (where ἐπαιν. παραιν. etc. take its place), Veitch], but esp. freq. in Sept. and the Apocr. of the O. T.; from alvos); to praise, extol: τὸν θεόν, Lk. ii. 13, 20; xix. 37; xxiv. 53 [WH om. Tr txt. br.]; Acts ii. 47; iii. 8 sq.; Ro. xv. 11; with dat. of person, τῷ θεῷ, to sing praises in honor of God, Rev. xix. 5 L T Tr WH, as Sept. in 2 Chr. vii. 3 (for אַרַהָּה), 1 Chr. xvi. 36; xxiii. 5; Jer. xx. 13 etc. (for אַרַה); [W. § 31, 1 f.; B. 176 (153). Сомр. ἐπ-, παραινέω.].*

ακυγμα, -τος, τό, (common fr. [Pind. frag. 165 (190),] Aeschyl. down; fr. αινίσσομαι or αινίττομαί τι to express something obscurely, [fr. αινος, q. v.]); 1. an obscure saying, an enigma, Hebr. Τη (Judg. xiv. 13, Sept. πρόβλημα). 2. an obscure thing: 1 Co. xiii. 12, where εν αινίγματι is not equiv. to αινιγματικώς i. e. αμαυρώς obscurely, but denotes the object in the discerning of which we are engaged, as βλέπειν εν τινι, Mt. vi. 4; cf. De Wette ad loc.; the apostle has in mind Num. xii. 8 Sept.: εν είδει καὶ οὐ δι' αινιγμάτων. [Al. take εν locally, of the sphere in which we are looking; al. refer the pass. to 1. and take εν instrumentally.]*

alvos, -oυ, δ, (often used by the Grk. poets); 1. a saying, proverb. 2. praise, laudatory discourse: Mt. xxi. 16 (Ps. viii. 3); Lk. xviii. 43.*

Alvών, ή, (either a strengthened form of γγ and equiv. to עינון or a Chaldaic plur. i. q. עינון springs; [al. al.]), Aenon, indecl. prop. name, either of a place, or of a fountain, not far from Salim: Jn. iii. 28, [thought to be Wâdy Fâr'ah, running from Mt. Ebal to the Jordan; see Conder in "Pal. Explor. Fund" for July 1874, p. 191 sq.; Tent Work in Palestine, i. 91 sq.; esp. Stevens in Journ. of Exeget. Soc., Dec. 1883, pp. 128-141. Cf. B. D. Am. ed.].* αίρεσις, -εως, ή; 1. (fr. aἰρέω), act of taking, capture: της πόλεως, the storming of a city; in prof. auth. 2. (fr. alpéonai), choosing, choice, very often in prof. writ.: Sept. Lev. xxii. 18; 1 Macc. viii. 30. which is chosen, a chosen course of thought and action; hence one's chosen opinion, tenet; acc. to the context, an opinion varying from the true exposition of the Christian faith (heresy): 2 Pet. ii. 1 (cf. De Wette ad loc.), and in eccl. writ. [cf. Soph. Lex. s. v.]. body of men separating themselves from others and following their own tenets [a sect or party]: as the Sadducees, Acts v. 17; the Pharisees, Acts xv. 5; xxvi. 5; the Christians, Acts xxiv. 5, 14 (in both instances with a suggestion of reproach); xxviii. 22, (in Diog. Laërt. 1 (13,) 18 sq., al., used of the schools of philosophy). 5. dissensions arising from diversity of opinions and aims: Gal. v. 20; 1 Co. xi. 19. [Cf. Mey. ll. cc.; B.D.] Am. ed. s. v. Sects; Burton, Bampt. Lect. for 1829; Campbell, Diss. on the Gospels, diss. ix. pt. iv.]*

alper(ζω: 1 aor. ἡρέτισα [Treg. ἡρ., see I, ι]; (fr. alperós, see alpέω); to choose: Mt. xii. 18. (Often in Sept. in O. T. Apoer. and in eccl. writ.; the mid. is found in Ctes. Pers. § 9 [cf. Hdt. ed. Schweig. vi. 2, p. 354]. Cf. Sturz, De dial. Maced. etc. p. 144.) *

alperusés, -ή, -όν, [see alρέω]; 1. fitted or able to take or choose a thing; rare in prof. auth. 2. schismatic, factious, a follower of false doctrine: Tit. iii. 10.*

αιρέω, -ῶ: [thought by some to be akin to ἄγρα, ἀγρέω, χείρ, Eng. grip, etc.; cf. Bitm. Lexil. i. 131—but see Curtius § 117]; to take. In the N. T. in the mid. only: fut. αἰρήσομαι; 2 αοτ. εἰλόμην, but G L T Tr WH εἰλάμην, 2 Th. ii. 13, cf. [Tdf. Proleg. p. 123; WH. App. p. 165;] W. § 13, 1 a.; B. 40 (35), see ἀπέρχομαι init.; [ptcp. ελόμενος, Heb. xi. 25]; to take for one's self, to choose, prefer: Phil. i. 22; 2 Th. ii. 13; μᾶλλον foll. by inf. with ή (common in Attic), Heb. xi. 25. [Comp.: ἀν-, ἀφ-, δι-, ἐξ-, καθ-, περι-, προ-αιρέω.]*

αἴρω (contr. fr. poet. ἀείρω); fut. ἀρῶ; 1 aor. ἦρα, inf. δραι, impv. δρον; pf. ήρκα (Col. ii. 14); Pass., [pres. αιρομαι]; pf. ηρμαι (Jn. xx. 1); 1 aor. ηρθην; (on the rejection of iota subscr. in these tenses see Bttm. Ausf. Spr. i. pp. 413, 439; [W. 47 (46)]); 1 fut. ἀοθήσομαι; [fr. Hom. down]; in the Sept. generally i. q. אט; to lift up, raise. 1. to raise up; a. to raise from the ground, take up: stones, Jn. viii. 59; serpents. Mk. xvi. 18; a dead body, Acts xx. 9. b. to raise upwards, elevate, lift up: the hand, Rev. x. 5; the eyes. Jn. xi. 41; the voice, i. e. speak in a loud tone, cry out, Lk. xvii. 13; Acts iv. 24, (also in prof. writ.); την ψυχήν, to raise the mind, i. q. excite, affect strongly (with a sense of fear, hope, joy, grief, etc.); in Jn. x. 24 to hold the mind in suspense between doubt and hope, cf. Lücke [or Meyer] ad loc. c. to draw up: a fish, Mt. xvii. 27 (ἀνασπᾶν, Hab. i. 15); σκάφην, Acts xxvii. 17; anchors from the bottom of the sea, Acts xxvii. 13, where supply τὰς άγκύρας; cf. Kuinoel ad loc.; [W. 594 (552); B. 146 (127)]. 2. to take upon one's self and carry what has been raised, to bear: τινα έπὶ χειρών, Mt. iv. 6; Lk. iv. 11, (Ps. xc. (xci.) 12); a sick man, Mk. ii. 3; ζυγόν, Mt. xi. 29 (Lam. iii. 27); a bed, Mt. ix. 6; Mk. ii. 9, 11 sq.; Lk. v. 24 sq.; Jn. v. 8-12; τον σταυρόν, Mt. [x. 38 Lchm. mrg.]; xvi. 24; xxvii. 32; Lk. ix. 23; Mk. viii. 34; x. 21 [in R Lbr.]; xv. 21; [λίθον,] Rev. xviii. 21; to carry with one, [A. V. take]: Mk. vi. 8; Lk. ix. 3; xxii. 36. Both of these ideas are expressed in class. Grk. by the mid. αἴρεσθαι. 3. to bear away what has been raised, carry off; a. to move from its place: Mt. xxi. 21; Mk. xi. 23, (ἄρθητι be thou taken up, removed [B. 52 (45)], sc. from thy place); Mt. xxii. 13 [Rec.]; Jn. ii. 16; xi. 39, 41; xx. 1. b. to take off or away what is attached to anything: Jn. xix. 31, 38 sq.; to tear away, Mt. ix. 16; Mk. ii. 21; to rend away, cut off, Jn. xv. 2. c. to remove: 1 Co. v. 2 (cast out from the church, where ἀρθη should be read for Rec. εξαρθή); tropically: faults, Eph. iv. 31; της

dugoriar, Jn. i. 29, [36 Lchm. in br.], to remove the guilt and punishment of sin by expiation, or to cause that sin be neither imputed nor punished (αίρειν άμάρτημα, 1 S. xv. 25; ἀνόμημα, 1 S. xxv. 28, i. e. to grant pardon for an offence); but in 1 Jn. iii. 5 τὰς άμαρτίας ἡμῶν αἶρειν is to cause our sins to cease, i. e. that we no longer sin, while we enter into fellowship with Christ, who is free from sin, and abide in that fellowship, cf. vs. 6. d. to carry off, carry away with one: Mt. xiv. 12, 20; xv. 37; xx. 14; xxiv. 17 sq.; Mk. vi. 29, 43; viii. 8, 19 sq.; xiii. 15 sq.; Lk. ix. 17; xvii. 31; Jn. xx. 2, 13, 15; Acts xx. 9. e. to appropriate what is taken: Lk. xix. 21 sq.; Mk. xv. 24. f. to take away from another what is his or what is committed to him, to take by force: Lk. vi. 30; xi. 52; τὶ ἀπό with gen. of pers., Mt. xiii. 12; xxi. 43; xxv. 28; Lk. viii. 12, 18; xix. 24, 26; [Mt. xxv. 29]; Mk. iv. (15), 25; Jn. x. 18; xvi. 22; perhaps also with the mere gen. of the pers. from whom anything is taken, Lk. vi. 29; xi. 22; Jn. xi. 48, unless one prefer to regard these as possessive gen. g. to take and apply to any use: Acts xxi. 11; 1 Co. vi. 15. h. to take from among the living, either by a natural death, Jn. xvii. 15 (ἐκ τοῦ κόσμου take away from intercourse with the world), or by violence, Mt. xxiv. 39; Lk. xxiii. 18; Jn. xix. 15; Acts xxi. 36; with the addition of από της γης, Acts xxii. 22; αίρεται από της γης ή ζωή αὐτοῦ, of a bloody death inflicted upon one, Acts viii. 33 (Is. liii. 8). i. of things; to take out of the way, destroy: χειρόγραφον, Col. ii. 14; cause to cease: την κρίσιν, Acts viii. 33 (Is. liii. 8). [Comp.: an-, έξ-, έπ-, μετ-, συν-, ύπερ-αίρω.]*

alobe vopa: 2 aor. $\eta \sigma \theta \delta \mu \eta \nu$; [fr. Aeschyl. down]; depon. mid. to perceive; 1. by the bodily senses; 2. with the mind; to understand: Lk. ix. 45.*

alσθησιε, -εως, ή, (alσθάνομαι), [fr. Eurip. down], perception, not only by the senses but also by the intellect; cognition, discernment; (in the Sept., Prov. i. 22; ii. 10, etc., i. q. πρη): Phil. i. 9, of moral discernment, the understanding of ethical matters, as is plain from what is added in vs. 10.*

alσθητήριον, -ου, τό, an organ of perception, external sense, [Hippoc.]; Plat. Ax. 366 a.; Aristot. polit. 4, 3, 9, al.; faculty of the mind for perceiving, understanding, judging, Heb. v. 14, (Jer. iv. 19 alσθητ. τῆς καρδίας, 4 Macc. ii. 22 [com. text] τὰ ἔνδον αἰσθητήρια).*

alσχροκερδής, ε΄ς, (alσχρός and κέρδος; cf. alσχροπαθής in Philo [de merc. meretr. § 4]), eager for base gain, [greedy of filthy lucre]: 1 Tim. iii. 3 Rec., 8; Tit. i. 7. (Hdt. 1, 187; Xen., Plat., al.; [cf. turpilucricupidus, Plaut. Trin. 1, 2, 63].)

alorxposepsas, adv., from eagerness for base gain, [for filthy lucre]: 1 Pet. v. 2, cf. Tit. i. 11. Not found elsewhere.*

alσχρολογία, -as, ή, (fr. alσχρολόγοs, and this fr. alσχρόs and λέγω), foul speaking (Tertull. turpiloquium), low and obscene speech, [R. V. shameful speaking]: Col. iii. 8. (Xen., Aristot., Polyb.) [Cf. Bp. Lghtft. ad loc.; Trench § xxxiv.]*

alσχρός, -ά, -όν, (fr. alσχος baseness, disgrace), base, dishonorable: 1 Co. xi. 6; xiv. 35; Eph. v. 12; Tit. i. 11.* alσχρότης, -ητος, ή, baseness, dishonor: Eph. v. 4 [A. V. filthiness]. (Plat. Gorg. 525 a.)*

alσχύνη, ης, ἡ, (alσχος [cf. alσχρός]);

1. subjectively, the confusion of one who is ashamed of anything, sense of shame: μετ αlσχύνης suffused with shame, Lk. xiv. 9; τὰ κρυπτὰ τῆς alσχύνης those things which shame conceals, opp. to φανέρωσις τῆς ἀληθείας, 2 Co. iv. 2 (evil arts of which one ought to be ashamed).

2. objectively, ignominy: visited on one by the wicked, Heb. xii. 2; which ought to arise from guilt, Phil. iii. 19 (opp. to δόξα).

3. a thing to be ashamed of: ἡ αlσχύνη τῆς γυμνότητος (gen. of appos.) nakedness to be ashamed of, Rev. iii. 18, cf. xvi. 15; plur. [cf. W. 176 (166)] al alσχῦναι basenesses, disgraces, shameful deeds, Jude 18. [(Aeschyl., Hdt., al.) Syn. see alδώς, fin.]*

alσχύνω: (alσχος [cf. alσχρός]); 1. to disfigure: πρόσωπον, Hom. II. 18, 24, and many others. 2. to dishonor: Sept. Prov. xxix. 15. 3. to suffuse with shame, make ashamed: Sir. xiii. 7. In the N. T. only pass., alσχύνομαι; fut. alσχυνθήσομαι; 1 aor. ἢσχύνθην; to be suffused with shame, be made ashamed, be ashamed: 2 Co. x. 8; Phil. i. 20; 1 Pet. iv. 16; μὴ αἰσχυνθώμεν ἀπ' αὐτοῦ that we may not in shame shrink from him, 1 Jn. ii. 28 (Sir. xxi. 22 αἰσχυνθήσεται ἀπὸ προσώπου [Is. i. 29; Jer. xii. 13; cf. B. § 147, 2]); foil. by inf. (on which see W. 346 (325)), Lk. xvi. 3. [Comp.: ἐπο (-μαι), κατ-αισχύνω.]*

αίτίω, -ω; fut. αλτήσω; 1 aor. ήτησα; pf. ήτηκα; Mid., pres. αἰτοῦμαι; impf. ἢτούμην; fut. αἰτήσομαι; 1 aor. ητησάμην; [fr. Hom. down]; to ask; mid. to ask for one's self, request for one's self; absol.: Jas. i. 6; Mt. vii. 7; mid., Jas. iv. 3; Jn. xvi. 26; Mk. xv. 8; alreiσθαί τι, Jn. xv. 7; Mt. xiv. 7; Mk. vi. 24; x. 38; xi. 24; xv. 43; 1 Jn. v. 14 sq.; Lk. xxiii. 52; Acts xxv. 3, 15, etc.; alreiv with acc. of the pers. to whom the request is made: Mt. v. 42; vi. 8; Lk. vi. 30; αἰτεῖσθαι with acc. of the pers. asked for - whether to be released, Mt. xxvii. 20; Mk. xv. 6 [here T WH Tr mrg. παραιτ. q. v.]; Lk. xxiii. 25; or bestowed as a gift, Acts xiii. 21; alτείν τι ἀπό τινος, Mt. xx. 20 L Tr txt. WH txt.; [Lk. xii. 20 Tr WH]; 1 Jn. v. 15 L T Tr WH; (so alτείσθαι in Plut. Galb. 20) [cf. B. 149 (130)]; τὶ παρά τινος, Acts iii. 2; Mt. xx. 20 R G T Tr mrg. WH mrg.; Jas. i. 5; 1 Jn. v. 15 R G; foll. by the inf., Jn. iv. 9; mid., Acts ix. 2; [αἰτεῖν τι έν τ. ὀνόματι Χριστοῦ, Jn. xiv. 13; xvi. 24 (see ονομα, 2 e.); τὶ ἐν τῆ προσευχῆ, Mt. xxi. 22]; alteîv τινά τι, Mt. vii. 9; Lk. xi. 11; Mk. vi. 22; Jn. [xiv. 14 T but L WH Tr mrg. br.]; xvi. 23; ύπέρ τινος foll. by ΐνα, Col. i. 9 [cf. B. 237 (204)]; αἰτεῖσθαι with the acc. and inf., Lk. xxiii. 23; Acts iii. 14; with inf. only, Acts vii. 46 (ητήσατο εύρειν he asked that he himself might find; others wrongly translate ητήσατο desired); Eph. iii. 13. With the idea of demanding prominent : alτείν τι, Lk. i. 63; 1 Co. i. 22; τινά τι, Lk. xii. 48; 1 Pet. iii. 15.

The constructions of this word in the Greek Bible, the

Apost. Fathers, etc., are exhibited in detail by Prof. Ezra Abbot in the No. Am. Rev. for Jan. 1872, p. 182 sq. He there shows also (in opposition to Trench, § xl., and others) that it is not "the constant word for the seeking of the inferior from the superior," and so differing from eparda, which has been assumed to imply 'a certain equality or familiarity between the parties'; that the distinction between the words does not turn upon the relative dignity of the person asking and the person asked; but that αλτέω signifies to ask for something to be given not done, giving prominence to the thing asked for rather than the person, and hence is rarely used in exhortation. 'Epurdu, on the other hand, is to request a person to do (rarely to give) something; referring more directly to the person, it is naturally used in exhortation, etc. The views of Trench are also rejected by Cremer, 4te Aufl. s. v. The latter distinguishes αἰτέω from similar words as follows: "alréw denotes the request of the will, ἐπιθυμέω that of the sensibilities, δέομαι the asking of need, while downdo marks the form of the request, as does εσχεσθαι also, which in classic Greek is the proper expression for a request directed to the gods and embodying itself in prayer." 'Eowtdw. altew and deouge are also compared briefly by Green, Critical Notes, etc. (on Jn. xiv. 13, 16), who concludes of ¿pwráw "it cannot serve to indicate directly any peculiar position, absolute or relative, of the agent. The use of the word may, therefore, be viewed as having relation to the manner and cast of the request, namely, when carrying a certain freedom of aim and bearing; a thing inseparable from the act of direct interrogation"; cf. further Schmidt ch. 7. Comp.: ἀπ-, ἐξ-, ἐπ-, παρ-(-μαι), προσ-αιτέω.]

αἴτημα, -τος, τό, (alτέω), [fr. Plato down], what is or has been asked for: Lk. xxiii. 24; plur. [A. V. requests], Phil. iv. 6 [cf. Ellic. ad loc.]; things asked for, 1 Jn. v. 15. [See the preceding word, and Trench § li.]*

1. cause, reason: Acts x. 21; xxii. airia, -as, ή; 24; xxviii. 20; κατὰ πᾶσαν αἰτίαν for every cause, Mt. xix. 3; di hu airiau for which cause, wherefore, Lk. viii. 47; 2 Tim. i. 6, 12; Tit. i. 13; Heb. ii. 11; cf. Grimm on 2 Macc. iv. 28. 2. cause for which one is worthy of punishment; crime of which one is accused: Mt. xxvii. 37; Mk. xv. 26; Jn. xviii. 38; xix. 4, [6; Acts xxiii. 28]; aiτία θανάτου [A. V. cause of death] crime deserving the punishment of death, Acts xiii. 28; xxviii. 3. charge of crime, accusation: Acts xxv. 18, 27. (All these signif. in prof. writ. also; [but L. and S. now make signif. 3 the primary].) In Mt. xix. 10 the words εί ούτως έστιν ή αίτία του ανθρώπου μετά της γυναικός find a simple explanation in a Latinism (causa i. q. res: si ita res se habet, etc.) if the case of the man with his wife is so.*

α**Ιτίαμα, -τ**ος, τό, see αἰτίωμα.

[alτιόομαι, -ώμαι: to accuse, bring a charge against; ἢτιασάμεθα is a various reading in Ro. iii. 9 for the προητιασάμεθα of the printed texts. (Prov. xix. 3; Sir. xxix. 5; freq. in prof. writ.) Syn. see κατηγορέω.*]

extros, -a, -ov, that in which the cause of anything resides, causative, causing. Hence 1. δ atrios the author: σωτηρίας, Heb. v. 9 (the same phrase is freq. in prof. writ.; cf. the opp. al. τῆς ἀπωλείας in Bel and the Dragon vs. 41; τῶν κακῶν, 2 Macc. xiii. 4; Lcian. Tim. 36 ed. Lips.; τῶν ἀγαθῶν, Isocr. ad Phil. 49 p. 106 a.; cf. Bleek on Heb. vol. ii. 2, p. 94 sq.). 2. τὸ

aïrior i. q. ή alría; a. cause: Acts xix. 40 [cf. B. 400 (342) n.]. b. crime, offence: Lk. xxiii. 4, 14, 22. (aïrios culprit.) [See alría, 3.]*

alτίωμα, -τος, τό, (alτιάομαι); in Acts xxv. 7 the reading of the best codd. adopted by G L T Tr WH for Rec. alτίαμα: accusation, charge of guilt. (A form not found in other writ.; [yet Mey. notes alτίωσις for alτίασις, Eustath. p. 1422, 21; see B. 73; WH. App. p. 166].)*

alφνίδιος, -ον, (αἴφνης, ἀφανής, ἄφνω q. v.), unexpected, sudden, unforeseen: Lk. xxi. 34 [here WH ἀφνίδ., see their Intr. § 404 and App. p. 151]; 1 Th. v. 3. (Sap. xvii. 14; 2 Macc. xiv. 17; 3 Macc. iii. 24; Aeschyl., Thuc. 2, 61 τὸ αἰφνίδιον καὶ ἀπροσδόκητον, Polyb., Joseph., Plut., Dion. Hal., al.) •

atχμαλωσία, -as, ή, (aἰχμάλωτος, q. v.), captivity: Rev. xiii. 10; abstr. for concr. i. q. aἰχμάλωτοι (cf. ἀδελφότης above), Eph. iv. 8 (fr. Ps. lxvii. (lxviii.) 19, [cf. B. 148 (129); W. 225 (211)]); also εἴ τις αἰχμαλωσίαν συνάγει (acc. to the common but doubtless corrupt text), Rev. xiii. 10 (as in Num. xxxi. 12, etc.). [Polyb., Diod., Joseph., Plut., al.]*

alχμαλωτεύω; 1 aor. ήχμαλώτευσα; a later word (cf. Lob. ad Phryn. p. 442; [W. 92 (88)]); to make captive, take captive: 2 Tim. iii. 6 Rec.; freq. in the Sept. and O. T. Apocr.; to lead captive: Eph. iv. 8 (Ezek. xii. 3; [1 Esdr. vi. 15]).

alχμαλωτίζω; 1 fut. pass. alχμαλωτισθήσομαι; a. equiv. to alχμαλωτον ποιῶ, which the earlier Greeks use. b. to lead away captive: foll. by els with acc. of place, Lk. xxi. 24, (1 Macc. x. 33; Tob. i. 10). c. fig. to subjugate, bring under control: 2 Co. x. 5 (on which passage see νόημα, 2); τινά τινι, Ro. vii. 23 [yet T Tr * etc. insert ἐν before the dat.]; to take captive one's mind, captivate: γυναικάρια, 2 Tim. iii. 6 [not Rec.], (Judith xvi. 9 τὸ κάλλος αὐτῆς ἢχμαλώτισε ψυχὴν αὐτοῦ). The word is used also in the Sept., Diod., Joseph., Plut., Arr., Heliod.; cf. Lob. ad Phryn. p. 442; [W. 91 (87); Ellic. on 2 Tim. l. c.].*

alχμ-άλωτος, -ον, (fr. alχμή a spear and άλωτός, verbal adj. fr. άλῶναι, prop. taken by the spear), [fr. Aeschyldown], captive: Lk. iv. 18 (19).

alw, -ωνος, δ, (as if alèv - poet. for ael - ων, so teaches Aristot. de caelo 1, 11, 9, vol. i. p. 279, 27; [so Proclus lib. iv. in Plat. Timaeo p. 241; et al.]; but more probable is the conjecture [cf. Etym. Magn. 41, 11] that alών is so connected with ἄημι to breathe, blow, as to denote properly that which causes life, vital force; cf. Harless on Eph. ii. 2). [But alών (= al Fών) is now generally connected with alei, dei, Skr. êvas (aivas), Lat. aevum, Goth. aivs, Germ. ewig, Eng. aye, ever; cf. Curtius § 585; Fick, Pt. i. p. 27; Vaniček p. 79; Benfey, Wurzellex. i. p. 7 sq.; Schleicher, Compend. ed. 2, p. 400; Pott, Etym. Forsch., ed. 2, ii. 2, p. 442; Ebeling, Lex. Hom. s. v.; L. and S. s. v. dei; Cremer, edd. 2, 3, 4 (although in ed. 1 he agreed with Prof. Grimm); Pott and Fick, however, connect it with Skr. âyus rather than êvas, although both these forms are derived from i to go (see Pott, Schleicher, Fick, Vaniček, u. s.).] In

Greek authors 1. age (Lat. aevum, which is alwe with the Aeolic digamma), a human lifetime (in Hom., Hdt., Pind., Tragic poets), life itself (Hom. Il. 5, 685 με και λίποι αιών etc.). 2. an unbroken age, perpetuity of time, eternity, (Plat. Tim. p. 37 d. 38 a.; Tim. Locr. p. 97 d. [quoted below]; Plut., al.). With this signification the Hebrew and Rabbinic idea of the word עולם (of which in the Sept. alw is the equiv.) combines in the bibl. and eccl. writ. Hence in the N. T. used 1. a. univ.: in the phrases els ròv alŵva, לעולם (Gen. vi. 3), for ever, Jn. vi. 51, 58; xiv. 16; Heb. v. 6; vi. 20, etc.; and strengthened els tor alora tor aloros, Heb. i. 8 [fr. Ps. xliv. (xlv.) 7 Alex., cf. W. § 36, 2] (Tob. vi. 18; Ps. lxxxii. (lxxxiii.) 18, etc.); els alova, Jude 13; είς ἡμέραν αἰώνος unto the day which is eternity (gen. of appos.), 2 Pet. iii. 18 [cf. Sir. xviii. 10 (9)]; with a negation: never, Jn. iv. 14 [Lchm. in br.]; viii. 51; x. 28; xi. 26; xiii. 8; 1 Co. viii. 13; or not for ever, not always, Jn. viii. 35; els roùs alwas unto the ages, i. e. as long as time shall be (the plur. denotes the individual ages whose sum is eternity): [Lk. i. 33]; Ro. i. 25; ix. 5; xi. 36; [xvi. 27 R G Tr WH]; 2 Co. xi. 31; Heb. xiii. 8; εls πάντας τ. alŵras, Jude 25; εls τούς αίωνας των αίωνων (in which expression the endless future is divided up into various periods, the shorter of which are comprehended in the longer [cf. W. § 36, 2; among the various phrases to express duration composed of this word with prep. or adjuncts, (which to the number of more than fifteen are to be found in the Sept., cf. Vaughan on Ro. i. 25), this combination of the double plural seems to be peculiar to the N. T.]): [Ro. xvi. 27 L T]; Gal. i. 5: [Phil. iv. 20]; 1 Tim. i. 17; [2 Tim. iv. 18; 1 Pet. iv. 11]; Rev. i. 6, 18; iv. 9 sq.; v. 13; vii. 12; x. 6; xi. 15; xv. 7; xix. 3; xx. 10; xxii. 5; εls alώνas alώνων, Rev. xiv. 11; δ alών τών alwww the (whole) age embracing the (shorter) ages, Eph. iii. 21 (cf. Mey. [or Ellic.] ad loc.); ἀπὸ τῶν αἰώνων from the ages down, from eternity, Col. i. 26: Eph. iii. 9; πρὸ τῶν αἰώνων before time was, before the foundation of the world, 1 Co. ii. 7; πρόθεσις τῶν αἰώνων eternal purpose, Eph. iii. 11. b. in hyperbolic and popular usage: ἀπὸ τοῦ αἰῶνος (מֵעוֹלָם, Gen. vi. 4, cf. Deut. xxxii. 7) from the most ancient time down, (within the memory of man), from of old, Lk. i. 70; Acts iii. 21; xv. 18, (Tob. iv. 12 οἱ πατέρες ἡμῶν ἀπὸ τοῦ αἰῶνος; Longin. 34 τούς ἀπ' αλώνος ρήτορας); also ἐκ τοῦ αλώνος, Jn. ix. 32, (1 Esdr. ii. 19, 22 (23); Diod. iv. 83 of the temple of Venus την έξ αιώνος άρχην λαβόν, 17, 1 τούς έξ alώvos βασιλείς, [excerpt. de legat. xl.] p. 632 την έξ αίωνος παραδεδομένην έλευθερίαν). 2. by meton. of the container for the contained, of aloves denotes the worlds, the universe, i. e. the aggregate of things contained in time, [on the plur. cf. W. 176 (166); B. 24 (21)]: Heb. i. 2; xi. 3; and (?) 1 Tim. i. 17; [Rev. xv. 3 WH txt.; cf. Ps. exliv. (exlv.) 13; Tob. xiii. 6, 10; Sir. xxxvi. 22; Philo de plant. Noë § 12 bis; de mundo § 7; Joseph. antt. 1, 18, 7; Clem. Rom. 1 Cor. 61, 2; 35, 3 (πατήρ τ. a.); 55, 6 (θεὸς τ. a.); Constt. Ap. 7, 34; see Abbot in Journ Soc. Bibl. Lit. etc. i. p. 106 n.]. So alών in Sap. xiii. 9; xiv. 6; xviii. 4; the same use occurs in the Talmud, Chaldee, Syriac, Arabic: cf. Bleek. Hebraerbr. ii. 1, p. 36 sqq.; Gesenius, Thesaur. ii. p. 1036; [cf. the use of oi alores in the Fathers i. q. the world of mankind, e. g. Ignat. ad Eph. 19, 2]. the Jews distinguished העולם הנה the time before the Messiah, and העולם הבא the time after the advent of the Messiah (cf. Riehm, Lehrb. d. Hebräerbr. p. 204 sqq.; [Schürer § 29, 9]), so most of the N. T. writers distinguish o alw ovros this age (also simply o alw. Mt. xiii. 22: Mk. iv. 19 G L T Tr WH; δ ένεστως alw, Gal. i. 4; δ νῦν αἰών, 1 Tim. vi. 17; [2 Tim. iv. 10]; Tit. ii. 12), the time before the appointed return or truly Messianic advent of Christ (i. e. the παρουσία, q. v.), the period of instability, weakness, impiety, wickedness, calamity, misery, — and alw µêxxw the future age (also o alw excivos, Lk. xx. 35; δ αλών δ έρχόμενος, Lk. xviii. 30; Mk. x. 30; oi alώνες οι επερχόμενοι, Eph. ii. 7), i. e. the age after the return of Christ in majesty, the period of the consummate establishment of the divine kingdom and all its blessings: Mt. xii. 32; Eph. i. 21; cf. Fritzsche on Rom. vol. iii. 22 sq. Hence the things of 'this age' are mentioned in the N. T. with censure: 6 alw ovros. by meton. men controlled by the thoughts and pursuits of this present time, Ro. xii. 2, the same who are called υίοὶ τοῦ αἰ. τούτου in Lk. xvi. 8; xx. 34; κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου conformably to the age to which this (wicked) world belongs, Eph. ii. 2 [cf. Trench § lix. sub fin.]; ἀγαπᾶν τὸν νῦν αἰώνα, 2 Tim. iv. 10 (see αγαπάω); ἄρχοντες τοῦ αἰ. τούτου, 1 Co. ii. 6 (see ἄρχων); δ θεὸς τοῦ al. τούτου the devil, who rules the thoughts and deeds of the men of this age, 2 Co. iv. 4; al μέριμναι τοῦ αἰῶνος the anxieties for the things of this age, Mk. iv. 19; πλούσιος ἐν τῷ νῦν αἰῶνι rich in worldly wealth, 1 Tim. vi. 17; σοφία τοῦ αἰ. τούτ. such wisdom as belongs to this age, - full of error, arrogant, hostile to the gospel, 1 Co. ii. 6; συζητητής τοῦ al. τούτ. disputer, sophist, such as we now find him, 1 Co. i. 20; συντέλεια τοῦ al. τούτ. the end, or rather consummation, of the age preceding Christ's return, with which will be connected the resurrection of the dead, the last judgment, the demolition of this world and its restoration to a more excellent condition [cf. 4 Esdr. vii. 43], Mt. xiii. 39 sq. 49; xxiv. 3; xxviii. 20; it is called συντέλεια τῶν αlώνων in Heb. ix. 26 [so Test. xii. Patr., test. Levi 10, test. Benj. 11 (cf. Vorstman p. 133)]; τὰ τέλη τῶν αἰώνων the ends (last part) of the ages before the return of Christ, 1 Co. x. 11; δυνάμεις τοῦ μέλλοντος alώνος powers which present themselves from the future or divine order of things, i.e. the Holy Spirit, Heb. vi. 5; τοῦ αἰῶνος ἐκείνου τυχεῖν to partake of the blessings of the future age, Lk. xx. 35. Among the N. T. writers James does not use the word alway.

[On the word in its relation to rososes E Trench § lix. Its biblical sense and its relation to Div are discussed by Stuart, Exeget. Essays on Words relating to Fut. Punishment, Andover, 1830 (and Presbyt. Publ. Committee, Phil.); Tayler Lewis in Lange's Com. on Eccl. pp. 44-51; J. W. Hanson, Aion-Aionios, (pp. 174), Chicago, 1880. See esp.

E. Abbot. Literature of the Doctrine of a Future Life, etc., (New York, 1867), Index of subjects s. v. For its meanings in eccl. writ. see Suicer, Thesaur. Eccles. i. col. 140 sqq., cf. ii. col. 1609; Huet, Origeniana (App. to vol. iv. of De la Rue's Origen) lib. ii. c. ii. quaest. 11, § 26. Its use in Hom., Hes., Pind., Aeschyl., Soph., Eur., Aristot., Plato, Tim. Locr., is exhibited in detail by E. S. Goodwin in the Christ. Exam. for March and May, 1831, March and May, 1832. "On alw as the complete period, either of each particular life or of all existence, see Arist. cael. 1, 9, 15; on alw and γρόνος, cf. Philo [quis rer. div. her. § 34] i. 496, 18 sq.; [de mut. nom. § 47] i. 619, 10 sq." L. and S. ed. 6; see also Philo de alleg. leg. iii. 8; quod deus immut. § 6 fin.; de prof. § 11; de praem. et poen. § 15; and (de mund. opif. § 7) esp. J. G. Müller, Philo's Lehre v. d. Weltschöpfung, p. 168 (Berl. 1864). Schmidt (ch. 44) gives the distinction, for substance, as follows: both words denote the abstract idea of time and with special reference to its extent or duration; xpóvos is the general designation for time, which can be divided up into portions, each of which is in its turn a xpovos; on the other hand, alw, which in the concrete and simple language of Homer (Pindar and the Tragedians) denotes the allotted lifetime, even the life, of the individual (II. 4, 478 μινυνθάδιος 86 of alw etc.), in Attic prose differs from xpovos by denoting time unlimited and boundless, which is not conceived of as divisible into alwes (contrast here biblical usage and see below), but rather into xpóvos. In philosophical speech it is without beginning also. Cf. Tim. Locr. 97 c. d. xpórw 82 7à μέρεα τάσδε τὰς περιόδως λέγοντι, ας εκόσμησεν ό θεός σὺν κόσμφ · οὐ γὰρ ἦν πρὸ κόσμω ἄστρα · διόπερ οὐδ' ἐνιαυτὸς οὐδ' ώραν περίοδοι, αις μετρέεται ό γεννατός χρόνος οδτος. είκων δέ έστι τω άγεννάτω χρόνω, δν αίωνα ποταγορεύομες · ώς γάρ ποτ' άξδιον παράδειγμα, τον ίδανικον κόσμον, δδε ό ώρανος έγεννάθη, ούτως ώς πρός παράδειγμα, τον αίωνα, όδε ο χρόνος συν κόσμο έδαμιουργήθη - after Plato, Timaeus p. 37 d. (where see Stallbaum's note and reff.); Isocr. 8, 34 robs 8è μετ' εὐσεβείας κ. δικαιοσύνης ζώντας (όρω) έν τε τοῖς παροῦσι χρόνοι s ἀσφαλῶs διάγοντας καὶ περὶ τοῦ σύμπαντος αἰῶνος ήδίους τας έλπίδας έχοντας. The adj. άχρονος independent of time, above and beyond all time, is synon. with alwros; where time (with its subdivisions and limitations) ends eternity begins: Nonnus, metaph. evang. Johan. i. 1, ἄχρονος ἢν, ακίχητος, εν αρρήτφ λόγος αρχή. Thoroughly Platonic in cast are the definitions of Gregory of Nazianzus (orat. xxxviii. 8) αίων γάρ ούτε χρόνος ούτε χρόνου τι μέρος · οὐδὲ γαρ μετρητόν, αλλ' δπερ ήμιν ο χρόνος ήλίου φορά μετρούμενος, τοῦτο τοῖς ἀιδίοις αἰών, τὸ συμπαρεκτεινόμενον τοῖς οδσιν οδόν τι χρονικόν κίνημα και διάστημα (Suicer u. s.). So Clem. Alex. strom. i. 13, p. 756 a. ed. Migne, 'Ο γ' οδν αλών τοῦ χρόνου το μέλλον και το ένεστώς, αυτάρ δη και το παρφχηκός anapialus συνίστησι. Instances from extra-biblical writ. of the use of alών in the plural are: τον ἀπ' αlώνων μύθον, Anthol. vol. iii. pt. ii. p. 55 ed. Jacobs; els alwas, ibid. vol. iv. epigr. 492; ἐκ περιτροπῆς αἰώνων, Joseph. b. j. 3, 8, 5; els alavas διαμένει, Sext. Empir. adv. Phys. i. 62. The discussions which have been raised respecting the word may give interest to additional reff. to its use by Philo and Josephus. Philo: δ πᾶς (ἄπας, σύμπας) or πᾶς (etc.) δ αἰών: de alleg. leg. iii. § 70; de cherub. § 1 (a noteworthy passage, cf. de congressu erud. § 11 and reff. s. v. θάνατος); de sacrif. Ab. et Caini § 11; quod det. pot. § 48; quod deus immut. § 1, § 24; de plantat. § 27; de sobrietate § 13; de migr. Abr. § 2; de prof. § 9; de mut. nom. § 34; de somn. ii. § 15, § 31, § 38; de legat. ad Gaium § 38; (6) µanpòs al.: de sacrif. Ab. et Caini § 21; de ebrietate § 47; de prof. § 20; al. μήκιστος:

de sobrietate § 5; de prof. § 21; & ameigos al.: de legat. ad Gaium § 11; δ ξμπροσθεν αί.: de praem et. poen. § 6; αί. πολύs: de Abrah. § 46; τ/s al.: de merc. meretr. § 1; δι' al.: de cherub. § 26; de plantat. § 27; els ròv al.: de gigant. § 5: έν (τῶ) αλ: de mut. nom. § 2 (bis) (note the restriction); quod deus immut. § 6; ¿¿ al.: de somn. i. § 3; ¿π' al.: de plantat. § 12 (bis); de mundo § 7; πρὸ αἰ.: de mut. nom. § 2; mpòs al.: de mut. nom. § 11; (8) al.: de prof. § 18; de alleg. leg. iii. § 70; de cherub. § 22; de migr. Abr. § 22; de somn. i. § 18, § 22; de Josepho § 5; de vita Moys. ii. § 3; de decalogo § 14; de victimis § 3; frag. in Mang. ii. 660 (Richter vi. p. 219); de plantat. § 12 (bis); de mundo § 7. Josephus: (δ) πâs aldr: antt. 1, 18, 7; 3, 8, 10; c. Ap. 2, 11, 3; 2, 22, 1; μακρὸς al.: antt. 2, 7, 3; πολὺς al.: c. Ap. 2, 31, 1; τοσούτος al.: c. Ap. 1, 8, 4; πλήθος alώνος: antt. procem. § 3; ἀπ' αί.: b. j. procem. § 4; δι' αί.: antt. 1, 18, 8; 4, 6, 4; b. j. 6, 2, 1; els (Tor) al.: antt. 4, 8, 18; 5, 1, 27; 7, 9, 5; 7, 14, 5; & al.: b. j. 5, 10, 5; (b) al.: antt. 19, 2, 2; b. j. 1, 21, 10; plur. (see above) 3, 8, 5. See alwros.] alávios, -ov, and (in 2 Th. ii. 16; Heb. ix. 12; Num. xxv. 13; Plat. Tim. p. 38 b. [see below]; Diod. i. 1; [cf. WH. App. p. 157; W. 69 (67); B. 26 (28)]) -os. -a, -or, (alw); 1. without beginning or end, that which always has been and always will be: Geos, Ro. xvi. 26, (6 μόνος αλώνιος, 2 Macc. i. 25); πνεῦμα, Heb. ix. 14. without beginning: χρόνοις αλωνίοις, Ro. xvi. 25; πρό χρόνων αλωνίων, 2 Tim. i. 9; Tit. i. 2; εὐαγγέλιον a gospe. whose subject-matter is eternal, i. e. the saving purpose of God adopted from eternity, Rev. xiv. 6. out end, never to cease, everlasting: 2 Co. iv. 18 (opp. to πρόσκαιρος); αλώνιον αὐτόν, joined to thee forever as a sharer of the same eternal life, Philem. 15; Bápos doEns. 2 Co. iv. 17; βασιλεία, 2 Pet. i. 11; δόξα, 2 Tim. ii. 10; 1 Pet. v. 10; ζωή (see ζωή, 2 b.); κληρονομία, Heb. ix. 15; λύτρωσις, Heb. ix. 12; παράκλησις, 2 Th. ii. 16; σκηναί, abodes to be occupied forever, Lk. xvi. 9 (the habitations of the blessed in heaven are referred to, cf. Jn. xiv. 2, [also, dabo eis tabernacula aeterna, quae praeparaveram illis, 4 Esdr. (Fritzsche 5 Esdr.) ii. 11]; similarly Hades is called αλώνιος τόπος, Tob. iii. 6, cf.

[Of the examples of alώνιος from Philo (with whom it is less common than àtδιος, q. v., of which there are some fifty instances) the following are noteworthy: de mut. nom. § 2; de caritate § 17; κόλασις al. frag. in Mang. ii. 667 fin. (Richter vi. 229 mid.); cf. de praem. et poen. § 12. Other exx. are de alleg. leg. iii. § 70; de poster. Caini § 35; quod deus immut. § 30; quis rer. div. her. § 58; de congressu quaer. erud. § 19; de prof. § 38; de somn. ii. § 43; de Josepho § 24; quod omn. prob. lib. § 4, § 18; de ebrietate § 32; de Abrah. § 10; (ω) al.: de plan

Eccl. xii. 5); σωτηρία, Heb. v. 9; [so Mk. xvi. WII, in

the (rejected) 'Shorter Conclusion']. Opposite ideas

are: κόλασις, Mt. xxv. 46; κρίμα, Heb. vi. 2; κρίσις,

Mk. iii. 29 (Rec. [but L T WH Tr txt. άμαρτήματος;

in Acta Thom. § 47, p. 227 Tdf., ἔσται σοι τοῦτο εἰς ἄφεσιν

άμαρτιῶν καὶ λύτρον αἰωνίων παραπτωμάτων, it has been

plausibly conjectured we should read λύτρον αλώνιον (cf.

Heb. ix. 12)]); ὅλεθρος [Lchm. txt. ἀλέθριος], 2 Th. i.

9, (4 Macc. x. 15); πῦρ, Mt. xxv. 41, (4 Macc. xii. 12

αλωνίφ πυρλ κ. βασάνοις, αξ ελς όλον τον αλώνα οὐκ ἀνήσουσί

tat. § 2, § 18 (bis), § 20 (bis); de mundo § 2. From Josephus: antt. 7, 14, 5; 12, 7, 3; 15, 10, 5; b. j. 1, 33, 2; 6, 2, 1; ελέος αl.: antt. 4, 6, 5; b. j. 3, 8, 5; μνήμη αl.: antt. 1, 13, 4; 6, 14, 4; 10, 11, 7; 15, 11, 1; οἶκον μὲν αἰώνιον ξχεις (of God), antt. 8, 4, 2; ἐφυλάχθη ὁ Ἰωάννης δεσμοῖς αἰωνίοις, b. j. 6, 9, 4.

Syn. Δtδιος, albrios: Δtδ. covers the complete philosophic idea — without beginning and without end; also either without beginning or without end; as respects the past, it is applied to what has existed time out of mind. albrios (fr. Plato on) gives prominence to the immeasurableness of eternity (while such words as συνεχής continuous, unintermitted, διατελής perpetual, lasting to the end, are not so applicable to an abstract term, like albrio; albrios accordingly is esp. adapted to supersensuous things, see the N. T. Cf. Tim. Locr. 96 c. θεδν δὲ τδν μὲν αlbrios νόρη μόνος etc.; Plat. Tim. 37 d. (and Stallbaum ad loc.); 38 b. c.; legg. x. p. 904 a. ἀνάλεθρον δὲ δν γενόμενον, ἀλλ' οἰκ albrios. Cf. also Plato's διαιώνιος (Tim. 38 b.; 39 e.). Schmidt ch. 45.]

december 1. december 2. decem

άκαθάρτης, -ητος, ή, impurity: Rev. xvii. 4, - not found elsewhere, and the true reading here is τὰ ἀκάθαρτα τῆς.* άκάθαρτος, -ον, (καθαίρω), [fr. Soph. down], in the Sept. i. q. NDD, not cleansed, unclean; a. in a ceremonial sense, that which must be abstained from according to the levitical law, lest impurity be contracted: Acts x. 14; xi. 8 (of food); Acts x. 28; 1 Co. vii. 14 (of men); 2 Co. vi. 17 (fr. Is. lii. 11, of things pertaining to idolatry); Rev. xviii. 2 (of birds). moral sense, unclean in thought and life (freq. in Plat.): Eph. v. 5; τὰ ἀκάθαρτα τῆς πορνείας, Rev. xvii. 4 (acc. to the true reading); πνεύματα, demons, bad angels, [in twenty-three pass. of the Gospels, Acts, Rev.]: Mt. x. 1; xii. 43; Mk. i. 23, 26; iii. 11, etc.; Lk. iv. 33, 36; vi. 18, etc.; Acts v. 16; viii. 7; Rev. xvi. 13; xviii. 2, (πνεύματα πονηρά in Mt. xii. 45; Lk. vii. 21; viii. 2; xi. 26; Acts xix. 12 sq. 15 sq.).

άκαιρόφαι, -οῦμαι: [impf. ἡκαιρούμην]; (ἄκαιρος inopportune); to lack opportunity, (opp. to εὐκαιρέω): Philiv. 10. (Phot., Suid., Zonar.; ἀκαιρεῖν, Diod. excerp. Vat. ed. Mai p. 30 [frag. l. x. § 7, ed. Dind.].)*

dκαίρως, (καιρός), adv., unseasonably, [A. V. out of season], (opp. to εὐκαίρως): 2 Tim. iv. 2 (whether seasonable for men or not). (Sir. xxxv. 4; [Aeschyl. Ag. 808]; Plat. de rep. x. p. 606 b.; Tim. 33 a.; 86 c.; Xen. Eph. 5, 7; Joseph. antt. 6, 7, 2, al.)

6-κακος, -ον, (κακός); a. without guile or fraud, harmless; free from guilt: Heb. vii. 26; [cf. Clement. frag. 8 ed. Jacobson, (Bp. Lghtft. S. Clement of Rome etc. p. 219): ἄκακος ὁ Πατὴρ πνεῦμα ἔδωκεν ἄκακον]. b. fearing no evil from others, distrusting no one, [cf. Eng. guileless]: Ro. xvi. 18. ([Aeschyl.,] Plat., Dem., Polyb., al.; Sept.) [Cf. Trench § lvi.; Tittmann i. p. 27 sq.].

dravea, -ης, ή, (ἀκή a point [but see in ἀκμή]); a. a thorn, bramble-bush, brier: Mt. vii. 16; Lk. vi. 44; Heb. vi. 8; εἰς τὰς ἀκάνθας i. e. among the seeds of thorns, Mt. xiii. 22; Mk. iv. 7 [L mrg. ἐπί], 18 [Tdf. ἐπί]; Lk. viii. 14 (vs. 7 ἐν μέσφ τῶν ἀκανθῶν); ἐπὶ τὰς ἀκ. i. e. upon ground in which seeds of thorns were lying hidden, Mt. xiii. 7. b. a thorny plant: στέφανον ἐξ ἀκανθῶν, Mt. xxvii. 29; Jn. xix. 2,—for bare thorns might have caused delirium or even death; what species of plant is referred to, is not clear. Some boldly read ἀκάνθων, from ἄκανθος, acanthus, bear's-foot; but the meaning of ἄκανθα is somewhat comprehensive even in prof. writ.; cf. the class. Grk. Lexx. s. v. [On the "Crown of thorns" see BB.DD. s. v., and for reff. Mc. and S.]*

dκάνθινος, -ον, (ἄκανθα; cf. ἀμαράντινος), thorny, woven out of the twigs of a thorny plant: Mk. xv. 17; Jn. xix. 5. (Is. xxxiv. 13.) Cf. the preceding word.*

d.καρπος, -ον, (καρπός), [fr. Aeschyl. down], without fruit, barren; 1. prop.: δένδρα, Jude 12. 2. metaph. not yielding what it ought to yield, [A. V. unfruitful]: Mt. xiii. 22; Mk. iv. 19; destitute of good deeds, Tit. iii. 14; 2 Pet. i. 8; contributing nothing to the instruction, improvement, comfort, of others, 1 Co. xiv. 14; by litotes pernicious, Eph. v. 11, (Sap. xv. 4; cf. Grimm on Sap. i. 11).*

d-κατά-γνωστος, -ον, (καταγινώσκω), that cannot be condemned, not to be censured: Tit. ii. 8. (2 Macc. iv. 47, and several times in eccl. writ.)*

d-κατα-κάλυπτος, -ον, (κατακαλύπτω), not covered, unveiled: 1 Co. xi. 5, 13. (Polyb. 15, 27, 2; [Sept., Philo].) d-κατά-κριτος, -ον, (κατακρίνω), uncondemned; punished without being tried: Acts xvi. 37; xxii. 25. (Not found in prof. writ.) *

d-κατά-λυτος, -ον, (καταλύω), indissoluble; not subject to destruction, [A. V. endless]: ζωή, Heb. vii. 16. (4 Macc. x. 11; Dion. Hal. 10, 31.)

dκατάπαστος, -ον, — found only in 2 Pet. ii. 14 in codd. A and B, from which L WH Tr mrg. have adopted it instead of the Rec. ἀκαταπαύστους, q. v. It may be derived fr. πατέομαι, pf. πέπασμαι, to taste, eat; whence ἀκατάπαστος insatiable. In prof. writ. κατάπαστος [which Bttm. conjectures may have been the original reading] signifies besprinkled, soiled, from καταπάσσω to besprinkle. For a fuller discussion of this various reading see B. 65 (57), [and WH. App. p. 170].*

dκατάπαυστος, -ον, (καταπαύω), unable to stop, unceasing; passively, not quieted, that cannot be quieted; with gen. of thing (on which cf. W. § 30, 4), 2 Pet. ii. 14 [R G T Tr txt.] (eyes not quieted with sin, sc. which they commit with adulterous look). (Polyb., Diod., Joseph., Plut.)*

dκαταστασία, -as, ή, (ἀκατάστατος), instability, a state of disorder, disturbance, confusion: 1 Co. xiv. 33; Jas. iii. 16; (Clem. Rom. 1 Cor.14, 1; [Prov. xxvi. 28; Tob. iv. 13]); plur. disturbances, disorders: of dissensions, 2 Co. xii. 20; of seditions, 2 Co. vi. 5 (cf. Mey. ad loc.); of the tumults or commotions of war, Lk. xxi. 9. (Polyb., Dion. Hal.) *

d-κατά-στατος, -ον, (καθίστημι), unstable, inconstant, restless: Jas. i. 8, and L T Tr WH in iii. 8 also, but less fitly; [cf. Hermae Past. l. ii. mand. 2, 3 πονηρὸν πνεῦμά ἐστιν ἡ καταλαλιά, καὶ ἀκατάστατον δαιμόνιον, μηδέποτε εἰρηνεῦον, ἀλλά etc.]. ([Hippocr. et al.] Polyb. 7, 4, 6, al. [Sept. Is. liv. 11].) *

d-κατάσχετος, -ον, (κατέχω to restrain, control), that cannot be restrained: Jas. iii. 8 R G. (Job xxxi. 11; 3 Macc. vi. 17; Diod. 17, 38 ἀκατ. δάκρυα, al.)*

'Ακελδαμά, or 'Ακελδαμάχ (Lchm.), [or 'Ακελδ. WH (see their Intr. § 408)], or 'Αχελδαμάχ (T Tr), fr. Chald. τρη (field of blood), Akeldama: Acts i. 19; see alua, 2 a. [B. D. s. v.; esp. Kautzsch, Gram. pp. 8, 173].*

dκέραιος, -ον, (κεράννυμ); a. unmixed, pure, as wine, metals. b. of the mind, without admixture of evil, free from guile, innocent, simple: Mt. x. 16; Ro. xvi. 19; Phil. ii. 15; (and freq. in prof. writ.). [Cf. Ellic. on Phil. l. c.; Trench § lvi.; Tittmann i. 27 sq.]*

ἀκλινής, -ές, (κλίνω), not inclining, firm, unmoved: Heb. x. 23. (Freq. in prof. writ.)*

dκμάζω: 1 aor. ήκμασα; (ἀκμή); to flourish, come to maturity: Rev. xiv. 18. (Very freq. in prof. writ.)*

dκμή, -η̂s, η̂, (cf. ἀκή [on the accent cf. Chandler § 116; but the word is 'a mere figment of the grammarians,' Pape (yet cf. L. and S.) s. v.], aἰχμή, Lat. acies, acuo); among the Greeks a. prop. a point, to prick with (cf. [the classic] alχμή). b. extremity, climax, acme, highest degree. c. the present point of time. Hence accus. [W. 230 (216), 464 (432 sq.); B. 153 (134)] ἀκμήν with adverbial force, i. q. ἔτι, ενεη ποω, ενεη yet: Mt. xv. 16. (Theocr. id. 4, 60; Polyb. 4, 36, 8; Strat. epigr. 3 p. 101 ed. Lips.; Strabo l. i. [c. 3 prol.] p. 56; Plut. de glor. Athen. 2, 85, al.) Cf. Lob. ad Phryn. p. 123.*

άκοη, -η̂s, η̂, (fr. an assumed pf. form ήκοα, cf. ἀγορά above [but cf. Epic ἀκουή; Curtius p. 555]); ing, by which one perceives sounds; sense of hearing: 1 Co. xii. 17; 2 Pet. ii. 8. Hebraistically, ἀκοῆ ἀκούειν by hearing to hear i. e. to perceive by hearing, Mt. xiii. 14; Acts xxviii. 26, (Is. vi. 9); cf. W. § 44, 8 Rem. 3 p. 339; § 54, 3 p. 466; [B. 183 sq. (159)]. **2.** the organ of hearing, the ear: Mk. vii. 35; Lk. vii. 1; 2 Tim. iv. 3, 4; Acts xvii. 20; Heb. v. 11. 3. thing heard; a. instruction, namely or al; spec. the preaching of the gospel, [A. V. txt. report]: Jn. xii. 38; Ro. x. 16 sq. (7is έπίστευσε τῆ ἀκοῆ ἡμῶν; fr. Is. liii. 1, Hebr. שמוצה, which in 2 S. iv. 4, etc., is rendered αγγελία); ακοή πίστεως preaching on the necessity of faith, (Germ. Glaubenspredigt), Gal. iii. 2, 5; λόγος ἀκοῆς i. q. λ. ἀκουσθείς [cf. W. 531 (494 sq.)]: 1 Th. ii. 13; Heb. iv. 2. say, report, rumor; τινός, concerning any one: Mt. iv. 24; xiv. 1; xxiv. 6; Mk. i. 28; xiii. 7. (Freq. in Grk. writ.)*

ἀκολουθίω, -ω; fut. ἀκολουθήσω; impf. ἡκολούθουν; 1 aor. ἡκολούθησα; pf. ἡκολούθηκα (Mk. x. 28 L T Tr WII); (fr. ἀκόλουθος, and this fr. a copulative and κέλευθος road, prop. walking the same road); 1. to follow one who precedes, join him as his attendant, accompany him: Mt. iv. 25; viii. 19; ix. 19; xxvii. 55; Mk. iii. 7;

v. 24, [37 Lchm.]; xiv. 51 [R G]; Lk. xxii. 39, 54; xxiii. 27; Jn. i. 37 sq. 43 (44); vi. 2; xviii. 15; xx. 6, etc.; Acts xii. 8; xiii. 43; xxi. 36; 1 Co. x. 4; distinguished fr. προάγειν in Mt. xxi. 9; Mk. xi. 9; trop. τὰ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν, their good deeds will accompany them to the presence of God the judge to be rewarded by him, Rev. xiv. 13; on the other hand, ηκολούθησαν αὐτης αἱ άμαρτίαι ἄχρι τοῦ οὐρανοῦ, Rev. xviii. 5, but here for ηκολούθησαν G L T Tr WII have restored εκολλήθησαν; Γσημεία τοις πιστεύσασιν ακολουθήσει ταῦτα, Mk. xvi. 17 Tr WH txt. (where al. παρακολ. q. v.)]. to follow one in time, succeed one: Rev. xiv. 8 sq. (Hdian. 1, 14, 12 (6) τὰ γοῦν ἀκολουθήσαντα, al.) Since among the ancients disciples were accustomed to acconpany their masters on their walks and journeys - [al. derive the usage that follows from the figurative sense of the word directly; cf. e. g. 2 Macc. viii. 36 7ò ακολουθείν τοις νόμοις; Μ. Antonin. l. vii. § 31 ακολούθησον θεώ, and Gataker ad loc.], ἀκολουθέω denotes to join one as a disciple, become or be his disciple; side with his party, [A. V. follow him]: Mt. iv. 20, 22; ix. 9; xix. 27 sq.; Mk. i. 18; viii. 34; Lk. v. 11, 27, etc.; Jn. viii. 12 (where Jesus likens himself to a torch which the disciple follows); οὐκ ἀκολουθεῖ ἡμῖν he is not of our band of thy disciples, Mk. ix. 38. to cleave steadfastly to one, conform wholly to his example, in living and if need be in dying also: Mt. x. 38; xvi. 24; Jn. xii. 26; xxi. 22. This verb is not found in the Epp. exc. in 1 Co. x. 4. As in the classics, it is joined mostly with a dat. of the obj.; sometimes with μετά τινος, Lk. ix. 49; Rev. vi. 8 [Treg. mrg. dat.]; xiv. 13; (so also in Grk. writ.; cf. Lob. ad Phryn. p. 353 sq.; [Rutherford, New Phryn. p. 458 sq.]); ὀπίσω τινός, Mt. x. 38; Mk. viii. 34 (where R L WH Tr mrg. ἐλθεῖν), Hebr. הלך אחרי פלני, cf. 1 K. xix. 21; see W. 284 (219); [B. 172 (150), cf. ἀκολ. κατόπιν τινός, Arstph. Plut. 13. Comp.: έξ, έπ-, κατ-, παρ-, συν- ακολουθέω].

ακούω [on the use of the pres. in a pf. sense cf. W. 274 sq. (258); B. 203 (176)]; impf. #κουον; fut. (in best Grk. usage) ἀκούσομαι, Jn. v. 25 RGL, 28 RGL; Acts iii. 22; vii. 37 R G; xvii. 32; [xxi. 22]; xxv. 22; xxviii. 28; [Ro. x. 14 Tdf.], and (a later form) ἀκούσω, Mt. xii. 19; xiii. 14, (both fr. the Sept.); [Jn. x. 16; xvi. 13 Tr WH mrg.; Acts xxviii. 26]; Ro. x. 14 [RG]; and TTr WH in Jn. v. 25, 28, (cf. W. 82 (79); B. 53 (46) [Veitch s. v.]); [1 aor. ἤκουσα, Jn. iii. 32, etc,]; pf. ἀκήκοα; Pass., [pres. ἀκούομαι; 1 fut. ἀκουσθήσομαι]; 1 aor. ηκούσθην; [fr. Hom. down]; to hear. L absol. 1. to be endowed with the faculty of hearing (not deaf): Mk. vii. 37; Lk. vii. 22; Mt. xi. 5. 2. to attend to (use the faculty of hearing), consider what is or has been said. So in exhortations: ἀκούετε, Mk. iv. 3; ἀκούσατε, Jas. ii. 5; ό έχων ωτα ακούειν ακουέτω, Mt. xi. 15; xiii. 9, sin both T WH om. Tr br. ἀκούειν]; Mk. iv. 23; Lk. xiv. 35 (34); δ ἔχων οὖς ἀκουσάτω, Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22, 3. trop. to understand, perceive the sense of what is said: Mt. xiii. 15 sq.; Mk. viii. 18; 1 Co. xiv. II. with an object [B. § 132, 17; W. 199 (187 sq.)];

1. akove ti. to hear something; a. to perceive by the ear what is announced in one's presence, (to hear immediately): τὴν φωνήν, Mt. xii. 19; Jn. iii. 8; Rev. iv. 1; v. 11; xviii. 4; Acts xxii. 9, etc.; τὸν ἀσπασμόν, Lk. i. 41 (cf. 44); Talilaiar, the name 'Galilee,' Lk. xxiii. 6 [T WH om. Tr mrg. br. Γαλ.; cf. B. 166 (145)]; ἀνάστασιν νεκρών, the phrase 'ἀνάστ. νεκρών,' Acts xvii. 32; τον λόγον, Mk. v. 36 [RGL] (on this pass. see παρακούω, 2); Mt. xix. 22; Jn. v. 24, etc.; τοὺς λόγους, Acts ii. 22; v. 24; Mt. vii. 24; ρήματα, 2 Co. xii. 4; τί λέγουσιν, Mt. xxi. 16; pass., Mt. ii. 18; Rev. xviii. 22 sq.; tì čk tepos, 2 Co. xii. 6 [R G]; foll. by oti [B. 300 (257 sq.)], Acts xxii. 2; Mk. xvi. 11; Jn. iv. 42; b. to get by hearing, learn (from the mouth of the teacher or narrator): Acts xv. 17; Mt. x. 27 (8 eis τὸ οὖs ἀκούετε, what is taught you in secret); Ro. xv. 21; Eph. i. 13; Col. i. 6; Jn. xiv. 24; 1 Jn. ii. 7, 24; iii. 11; Χριστόν i. e. to become acquainted with Christ from apostolic teaching, Eph. iv. 21 (cf. μαθείν τὸν Χριστόν, vs. 20 [B. 166 (144) note; W. 199 (187) note]); pass., Lk. xii. 3; Heb. ii. 1; 7 with gen. of pers. fr. whom one hears, Acts i. 4; τὶ παρά τινος, Jn. viii. 26, 40; xv. 15; Acts x. 22; xxviii. 22; 2 Tim. ii. 2, (Thuc. 6, 93; Xen. an. 1, 2, 5 [here Dind. om. παρά]; Plat. rep. vi. p. 506 d., al.; [B. 166 (145); W. 199 (188)]); [παρά τωος, without an obj. expressed, Jn. i. 40 (41)]; έκ τινος, Jn. xii. 34 (ἐκ τοῦ νόμου, from attendance on its public reading); ἀπό with gen. of pers., 1 Jn. i. 5; with περί τινος added, Acts ix. 13; foll. by ότι, Mt. v. 21, 27, 33, 38, 43. C. ἀκούω τι, a thing comes to one's ears, to find out (by hearsay), learn, (hear [(of)] mediately): with acc. of thing, τὰ ἔργα, Mt. xi. 2; ὅσα ἐποίει, Mk. iii. 8 [Treg. txt. ποιεί]; πολέμους, Lk. xxi. 9; Mt. xxiv. 6; Mk. xiii. 7; to learn, absol. viz. what has just been mentioned: Mt. ii. 3; xxii. 7 [R L]; Mk. ii. 17; iii. 21; Gal. i. 13; Eph. i. 15; Col. i. 4; Philem. 5, etc. foll. by 371, Mt. ii. 22; iv. 12; xx. 30; Mk. vi. 55; x. 47; Jn. iv. 47; ix. 35; xi. 6; xii. 12; Gal. i. 23; περί τινος, Mk. vii. 25; τὶ περί τινος, Lk. ix. 9; xvi. 2; xxiii. 8 [RGL]; foll. by an acc. with ptep. [B. 303] (260)]: Lk. iv. 23; Acts vii. 12; 2 Th. iii. 11; 3 Jn. 4; foll. by acc. with inf. in two instances [cf. B. l. c.]: Jn. xii. 18; 1 Co. xi. 18. pass.: Acts xi. 22 (ἦκούσθη ό λόγος els τὰ ἀτα τῆς ἐκκλησίας was brought to the ears); 1 Co. v. 1 (ἀκούεται πορνεία εν ύμιν); Mt. xxviii. 14 (ἐὰν ἀκουσθή τοῦτο ἐπὶ [L Tr WH mrg. ὑπὸ] τοῦ ἡγεμόνος); Mk. ii. 1; Jn. ix. 32 ἡκούσθη ὅτι. d. to give ear to teaching or teacher: τοὺς λόγους, Mt. x. 14; to follow with attentive hearing, τον λόγον, Jn. viii. 43; τὰ ρήματα τοῦ θεοῦ, 47. e. to comprehend, understand, (like Lat. audio): Mk. iv. 33; Gal. iv. 21 [(Lchm. mrg. ἀναγινώσκετε) yet cf. Mey. ad loc.]; (Gen. xi. 7). 2. ἀκούειν is not joined with the genitive of the obj. unless one hear the person or thing with his own ears [B. 166 (144)]; a. with gen. of a person; simply; a. to perceive any one's voice: of i. e. of Christ, whose voice is heard in the instruction of his messengers (Lk. x. 16), Ro. x. 14, $[W. 199 (187) \text{ note}^2].$ β. to give ear to one, listen,

hearken, (Germ. ihm zuhören, ihn anhören): Mt. ii. 9: Mk. vii. 14; xii. 37; Lk. ii. 46; x. 16; xv. 1; xix. 48; xxi. 38; Acts xvii. 32; xxiv. 24 (in both these pass. τινός περί τινος); xxv. 22; Jn. vi. 60. γ. to yield to, hear and obey, hear to one, (Germ. auf einen hören): Mt. xvii. 5, (Mk. ix. 7; Lk. ix. 35); Jn. iii. 29; x. 8; Acts iii. 22 sq.; iv. 19; vii. 37 [RG]; 1 Jn. iv. 5 sq. Hence 8. its use by John in the sense to listen to, have regard to, of God answering the prayers of men: Jn. ix. 31; xi. 41; 1 Jn. v. 14 sq. (the Sept. render μης by εἰσακούω). e. with gen. of pers. and ptcp. [B. 301 (259)]: Mk. xiv. 58; Lk. xviii. 36; Jn. i. 37; vii. 32; Acts ii. 6, 11; Rev. xvi. 5; ήκουσα τοῦ θυσιαστηρίου λέγοντος, Rev. xvi. 7 G L T [Tr WH cod. Sin.], a poetic personification; cf. De Wette ad loc., W. § 30, 11. b. with gen. of a thing: της βλασφημίας, Mk. xiv. 64 (Lchm. την βλασφημίαν, as in Mt. xxvi. 65; the acc. merely denotes the object; τῆς βλασφ. is equiv. in sense to αὖτοῦ βλασφημοῦντος, [cf. B. 166 (145)]); τῶν λόγων, Lk. vi. 47, (Mt. vii. 24 τοὺς λόγους); Jn. vii. 40 (L T Tr WH cod. Sin., but R G τὸν λόγον, [cf. B. u. s.]); συμφωνίας κ. χορών, Lk. xv. 25; τοῦ στεναγμοῦ, Acts vii. 34; τῆς ἀπολογίας, Acts xxii. 1. The frequent phrase ἀκούειν τῆς φωνῆς (i. q. שמע בקול, Ex. xviii. 19) means a. to perceive the distinct words of a voice: Jn. v. 25, 28; Acts ix. 7; xi. 7; xxii. 7; Heb. iii. 7, 15; iv. 7; Rev. xiv. 13; xxi. 3. yield obedience to the voice: Jn. v. 25 (of akovoravres sc. τη̂ς φωνη̂ς); x. 16, 27; xviii. 37; Rev. iii. 20. In Jn. xii. 47; xviii. 37; Lk. vi. 47; Acts xxii. 1, it is better to consider the pron. μοῦ which precedes as a possess. gen. rather than, with B. 167 (145 sq.), to assume a double gen. of the object, one of the pers. and one of the thing. The Johannean phrase ἀκούειν παρὰ τοῦ θεοῦ, or τὶ παρὰ θεοῦ, signifies a. to perceive in the soul the inward communication of God: Jn. vi. 45. b. to be taught by God's inward communication: Jn. viii. 26, 40, (so, too, the simple arover in v. 30); to be taught by the devil, acc. to the reading of L T Tr WH, ηκούσατε παρὰ τοῦ πατρός, in Jn. viii. 88. For the rest cf. B. 165 (144) sqq.; 301 (258) sqq. [Comp.: δι-, είσ-, έπ-, παρ-, προ-, ὑπ-ακούω.]

ακρασία, -as, ή, (ἀκρατήs), want of self-control, incontinence, intemperance: Mt. xxiii. 25 (Grsb. ἀδικία); 1 Co. vii. 5. Cf. Lob. ad Phryn. p. 524 sq. [(Aristot. on.)]*
ακρατήs, -έs, gen. -έος, -οῦς, (κράτος), without self-control, intemperate: 2 Tim. iii. 3. (Freq. in prof. writ. fr. Plato and Xen. down.)*

ακρατος, -ον, (κεράννυμ), unmixed, pure: Rev. xiv. 10 (of wine undiluted with water, as freq. in prof. writ. and Jer. xxxii. 1 (xxv. 15)).*

dκρίβεια, -είας, ἡ, (ἀκριβής), exactness, exactest care: Acts xxii. 3 (κατὰ ἀκρίβειαν τοῦ νόμου in accordance with the strictness of the Mosaic law, [cf. Isoc. areop. p. 147 e.]). [From Thuc. down.]*

άκριβής, ές, gen. -οῦς, exact, careful. The neut. compar. is used adverbially in Acts xviii. 26; xxiii. 15, 20; xxiv. 22; ἡ ἀκριβεστάτη αἷρεσις the straitest sect i. e. the most precise and rigorous in interpreting the Mosaic law, and

in observing even the more minute precepts of the law and of tradition, Acts xxvi. 5. [From Hdt. down.]*

dκριβόω, -ω: 1 aor. ἦκρίβωσα; (ἀκριβής); 1. in prof. writ. to know accurately, to do exactly. 2. to investigate diligently: Mt. ii. 7, 16, (ἀκριβώς ἐξετάζεω, vs. 8); Aristot. gen. anim. 5, 1; Philo, m. opif. § 25 μετὰ πάσης ἐξετάσεως ἀκριβοῦντες. [Al. to learn exactly, ascertain; cf. Fritz. or Mey. on Mt. u. s.]*

dκριβώς, adv., exactly, accurately, diligently: Mt. ii. 8; Lk. i. 8; Acts xviii. 25; 1 Th. v. 2; ἀκριβώς περιπατεῖν to live carefully, circumspectly, deviating in no respect from the law of duty, Eph. v. 15. [Fr. Aeschyl. down.]*

aκρίς, -ίδος, ή, [fr. Hom. down], a locust, particularly that species which especially infests oriental countries, stripping fields and trees. Numberless swarms of them almost every spring are carried by the wind from Arabia into Palestine, and having devastated that country migrate to regions farther north, until they perish by falling into the sea. The Orientals are accustomed to feed upon locusts, either raw or roasted and seasoned with salt [or prepared in other ways], and the Israelites also (acc. to Lev. xi. 22) were permitted to eat them; (cf. Win. RWB. s. v. Heuschrecken; Furrer in Schenkel iii. p. 78 sq.; [BB.DD. s. v.; Tristram, Nat. Hist. of the Bible, p. 313 sqq.]): Mt. iii. 4; Mk. i. 6. A marvellous and infernal kind of locusts is described in Rev. ix. 3, 7, cf. 2, 5 sq. 8–12; see Düsterdieck ad loc.*

dκροατήριον, -ου, τό, (ἀκροάομαι to be a hearer), place of assemblage for hearing, auditorium; like this Lat. word in Roman Law, ἀκροατ. in Acts xxv. 23 denotes a place set apart for hearing and deciding cases, [yet cf. Mey. ad loc.]. (Several times in Plut. and other later writers.)*

ἀκροατήs, -οῦ, ὁ, (ἀκροάομαι, [see the preceding word]), a hearer: τοῦ νόμου, Ro. ii. 13; τοῦ λόγου, Jas. i. 22 sq. 25. (Thuc., Isocr., Plat., Dem., Plut.) *

ακροβυστία, -as, ή, (a word unknown to the Greeks, who used ή ἀκροποσθία and τὸ ἀκροπόσθιον, fr. πόσθη i. e. membrum virile. Accordingly it is likely that την πόσθην of the Greeks was pronounced την βύστην by the Alexandrians, and ἀκροβυστία said instead of ἀκροποσθία i. e. τὸ ἄκρον τῆς πόσθης; cf. the acute remarks of Fritzsche, Com. on Rom. vol. i. 136, together with the opinion which Winer prefers 99 (94), [and Cremer, 3te Aufl. s. v.]), in the Sept. the equiv. of ערלה the prepuce, the skin covering the glans penis; a. prop.: Acts xi. 3; Ro. ii. 25, 26 b; 1 Co. vii. 19; Gal. v. 6; vi. 15; Col. iii. 11; (Judith xiv. 10; 1 Macc. i. 15); ἐν ἀκροβυστία aν having the foreskin (Tertull. praeputiatus), uncircumcised i. e. Gentile, Ro. iv. 10; ἐν ἀκρ. sc. ὅν, 1 Co. vii. 18; equiv. to the same is δι' ἀκροβυστίας, Ro. iv. 11; ή έν τη ἀκροβ. πίστις the faith which one has while he is uncircumcised, Ro. iv. 11 sq. b. by meton. of the abstr. for the concr., having the foreskin is equiv. to a Gentile: Ro. ii. 26 *; iii. 30; iv. 9; Eph. ii. 11; ή ἐκ φύσεως ἀκροβ. one uncircumcised by birth or a Gentile, opp. to a Jew who shows himself a Gentile in character, Ro. ii. 27; εὐαγγέλιον της ἀκροβ. gospel to be preached to the Gentiles, Gal.

ii. 7. o. in a transferred sense: ἡ ἀκροβ. τῆς σαρκός (opp. to the περιτομή ἀχειροποίητος or regeneration, Col. ii. 11), the condition in which the corrupt desires rooted in the σάρξ were not yet extinct, Col. ii. 13 (the expression is derived from the circumstance that the foreskin was the sign of impurity and alienation from God, [cf. B. D. s. v. Circumcision]).*

depo-γerealos, -aía, -aîor, a word wholly bibl. and eccl., [W. 99 (94); 236 (221)], (ἄκρος extreme, and γωνία corner, angle), placed at the extreme corner; λίθος corner-stone; used of Christ, 1 Pet. ii. 6; Eph. ii. 20; Sept. Is. xxviii. 16 for אָבֶּהְ . For as the corner-stone holds together two walls, so Christ joins together as Christians, into one body dedicated to God, those who were formerly Jews and Gentiles, Eph. ii. 20 [yet cf. Mey. ad loc.] compared with vss. 14, 16–19, 21 sq. And as a corner-stone contributes to sustain the edifice, but nevertheless some fall in going around the corner carelessly; so some are built up by the aid of Christ, while others stumbling at Christ perish, 1 Pet. ii. 6–8; see γωνία, a.*

cirpoθίνιον, -ου, τό, (fr. ἄκρος extreme, and θίς, gen. θυνός, a heap; extremity, topmost part of a heap), generally in plur. τὰ ἀκροθίνια the first-fruits, whether of crops or of spoils (among the Greeks customarily selected from the topmost part of the heaps and offered to the gods, Xen. Cyr. 7, 5, 35); in the Bible only once: Heb. vii. 4, of booty. (Pind., Aeschyl., Hdt., Thuc., Plut., al.)*

άκρος, -a, -oν, (ἀκή point [see ἀκμή]), [fr. Hom. down], highest, extreme; τὸ ἄκρον the topmost point, the extremity [cf. B. 94 (82)]: Lk. xvi. 24; Heb. xi. 21 [see προσκυνέω, a. fin.]; ἄκρα, ἄκρον γῆς, οἰρανοῦ, the farthest bounds, uttermost parts, end, of the earth, of heaven: Mt. xxiv. 31; Mk. xiii. 27; cf. Deut. iv. 32; xxviii. 64; Is. xiii. 5; Jer. xii. 12.*

'Ακύλας, -ου, [but no gen. seems to be extant, see B. 20 (18)], δ, Aquila, a Jew of Pontus, a tent-maker, convert to Christ, companion and ally of Paul in propagating the Christian religion: Acts xviii. 2, 18, 26; Ro. xvi. 3; 1 Co. xvi. 19; 2 Tim. iv. 19; [see B. D.].*

dκυρόω, -ω; 1 aor. ἠκύρωσα; (ἄκυρος without authority, not binding, void; fr. κύρος force, authority), to render void, deprive of force and authority, (opp. to κυρόω to confirm, make valid): ἐντολήν, Mt. xv. 6 [R G; νόμον, ibid. T WH mrg.]; λόγον [ibid. L Tr WH txt.]; Mk. vii. 13, (cf. ἀθετέω); διαθήκην, Gal. iii. 17. ([1 Esdr. vi. 31]; Diod., Dion. Hal., Plut.)*

άκωλύτως, adv., (κωλύω), without hindrance: Acts xxviii. 31. [Plato, Epict., Hdian.]*

όκων, ἄκουσα, ἀκου, (contr. fr. ἀέκων, a priv. and ἐκων willing), not of one's own will, unwilling: 1 Co. ix. 17. (Very freq. among the Greeks.)*

[ἄλα, τό, read by Tdf. in Mt. v. 13; Mk. ix. 50; Lk. xiv. 34; see ἄλας.]

άλάβαστρον, -ου, τό, (in the plur in Theocr. 15, 114; Anth. Pal. 9, 153; in other prof. writ. $\dot{\delta}$ and $\dot{\eta}$ άλάβαστρος; [the older and more correct spelling drops the ρ , cf. Steph. Thesaur. s. v. 1385 d.; L. and S. s. v. άλά-

βαστρος]), a box made of alabaster, in which unguents are preserved, (Plin. h. n. 13, 2 (3), [al. 13, 19,] "unguenta optime servantur in alabastris"); with the addition of μύρου (as in Lcian. dial. mer. 14, 2; [Hdt. 3, 20]): Lk. vii. 37; Mt. xxvi. 7; Mk. xiv. 3 (where L T adopt τὸν ἀλάβ., Tr WH [Mey.] τὴν ἀλ.; Mt. and Lk. do not add the article, so that it is not clear in what gender they use the word, [cf. Tdf.'s crit. note ad loc.]). Cf. Win. RWB. [or B. D.] s. v. Alabaster.*

άλαζονεία, and ἀλαζονία (which spelling, not uncommon in later Grk., T WH adopt [see I, ε]), -as, ή, (fr. ἀλαζονεύομαι i. e. to act the ἀλαζών, q. v.); a. in prof. writ. [fr. Arstph. down] generally empty, braggart talk, sometimes also empty display in act, swagger. For illustration see Xen. Cyr. 2, 2, 12; mem. 1, 7; Aristot. eth. Nic. 4, 13, p. 1127 ed. Bekk.; [also Trench § xxix.]. an insolent and empty assurance, which trusts in its own power and resources and shamefully despises and violates divine laws and human rights: 2 Macc. ix. 8; Sap. v. 8. c. an impious and empty presumption which trusts in the stability of earthly things, [R. V. vaunting]: Jas. iv. 16 (where the plur. has reference to the various occasions on which this presumption shows itself; [cf. W. § 27, 3; B. 77 (67)]); τοῦ βίου, display in one's style of living, [R. V. vainglory], 1 Jn. ii. 16.

άλαζών, -όνος, ό., ή, (ἄλη wandering), [fr. Arstph. on], an empty pretender, a boaster: Ro. i. 30; 2 Tim. iii. 2. [Trench §xxix.; Tittmann i. p. 73 sq.; Schmidt ch. 172, 2.]*

d.λάλητος, -ον, (λαλητός fr. λαλέω; [cf. W. 23]), not to be uttered, not to be expressed in words: στεναγμοί mute sighs, the expression of which is suppressed by grief, Ro. viii. 26, [al. 'which (from their nature) cannot be uttered'; cf. Mey. ad loc.; W. 97 (92)]. (Anth. Pal. 5, 4 συνίστορα άλαλήτων i. e. of love-secrets.)*

ἄ-λαλος, -ον, (λάλος talking, talkative), [fr. Aeschyl. on], speechless, dumb, wanting the faculty of speech: Mk. vii. 37; πνεῦμα, Mk. ix. 17, 25, because the defects of demoniacs were thought to proceed from the nature and peculiarities of the demons by which they were possessed. (Sept. Ps. xxxvii. (xxxviii.) 14; xxx. (xxxi.) 19; ἀλάλου καὶ κακοῦ πνεύματος πλήρης, Plut. de orac. def. 51 p. 438 b.) •

These, -aros, τό, (a later form, found in Sept. and N. T. [Aristot. de mirab. ausc. § 138; Plut. qu. conv. iv. 4, 3, 3], cf. Bttm. Ausf. Spr. i. p. 220; dat. δλατι Col. iv. 6), and δλε, δλόε, δ, (the classic form [fr. Hom. down]; Sir. xxii. 15 (13); xliii. 19; Sap. x. 7; 1 Macc. x. 29, etc.; Mk. ix. 49 δλί dat. [T WH Tr mrg. om. Tr txt. br.], and in vs. 50 L T Tr WH δλα acc. [yet without the art.] with nom. τὸ δλας), finally, nom. and acc. δλα Tdf.

in Mk. ix. 50 [also Mt. v. 13; Lk. xiv. 34 (where see his note)] (similar to yála, gen. yálaros, a form noted by certain grammarians, see [WH. App. p. 158;] Kühner i. 353 sq.; but see what Fritzsche, Com. on Sir. (xxxix. 26) p. 226 sq., says in opposition); salt; Salt with which food is seasoned and sacrifices are sprinkled: Mk. ix. 49 R G; cf. άλίζω. 2. άλας της γης. those kinds of saline matter used to fertifize arable land, Mt. v. 13 *; here salt as a condiment cannot be understood, since this renders land sterile (Deut. xxix. 23; Zeph. ii. 9; Judg. ix. 45); cf. Grohmann in Käuffer's Bibl. Studien, 1844, p. 82 sqq. The meaning is, 'It is your prerogative to impart to mankind (likened to arable land) the influences required for a life of devotion to God.' In the statement immediately following, έὰν δὲ άλας κτλ., the comparison seems to be drawn from salt as a condiment, so that two figures are blended; but it is better to adopt this latter meaning throughout the pass., and take yn to denote the mass of mankind, see s. v. 4 b. and cf. Tholuck et al. ad loc.]. In Mk. ix. 50 and Lk. xiv. 84 salt is a symbol of that health and vigor of soul which is essential to Christian virtue; [cf. Mey. on the former pass.]. 3. Salt is a symbol of lasting concord, Mk. ix. 50°, because it protects food from putrefaction and preserves it unchanged. cordingly, in the solemn ratification of compacts, the Orientals were, and are to this day, accustomed to partake of salt together. Cf. Win. RWB. s. v. Salz; [BB.DD. s. v. Salt]; Knobel on Leviticus p. 370. Wisdom and grace exhibited in speech: Col. iv. 6 [where see Bp. Lghtft.].*

"Alagra: Acts xxvii. 8; cf. Aagaía.

[dλee¢s, δ, T WH uniformly for dλιe¢s, see Tdf.'s note on Mk. i. 16 and N. T. ed. 7, Proleg. p. l.; esp. ed. 8, Proleg. p. 82 sq.; WH. App. p. 151.]

ἀλείφω: impf. ήλειφον; 1 aor. ήλειψα; 1 aor. mid. impv. άλειψα; [allied with λίπ-os grease; cf. Curtius § 340; Vaniček p. 811; Peile p. 407; fr. Hom. down]; to anoint: τινά οτ τί, Mk. xvi. 1; Jn. xii. 3; τινά οτ τί τινι [W. 227 (213)], as έλαίφ, Lk. vii. 46°; Mk. vi. 13; Jas. v. 14; μύρφ, Jn. xi. 2; Lk. vii. 38, 46°; Mid.: Mt. vi. 17 (lit. 'anoint for thyself thy head,' unge tibi caput tuum; cf. W. 257 (242); B. 192 (166 sq.)). Cf. Win. RWB. s. v. Salbe; [B.D. or McC. and S. s. v. Anoint, etc. Syn.: "άλείφειν is the mundane and profane, χρίειν the sacred and religious, word." Trench § xxxviii. Comp.: ἐξ-αλείφω]."

cherropowerla, -as, ή, (ἀλέκτωρ and φωνή [W. 25]), the crowing of a cock, cock-crowing: Aesop. fab. 79 [44]. Used of the third watch of the night: Mk. xiii. 35; in this passage the watches are enumerated into which the Jews, following the Roman method, divided the night; [cf. Win. RWB. s. v. Nachtwachen; B. D. s. v. Watches of Night; Alex.'s Kitto s. v. Cock-crowing; Wetst. on Mt. xiv. 25; Wieseler, Chron. Syn. p. 406 note]. (For writ. who use this word see Lob. ad Phryn. p. 229, [and add (fr. Soph. Lex. s. v.) Strab. 7, frag. 35 p. 83, 24; Orig. i. 825 b.; Constt. Ap. 5, 18; 5, 19; 8, 34].)*

cMirrop, -opos, 5, a cock, (Lat. gallus gallinaceus): Mt. xxvi. 34, 74 sq.; Mk. xiv. 30, 68 [Lchm. br.], 72; Lk. xxii. 34, 60 sq.; Jn. xiii. 38; xviii. 27. Cf. Lob. ad Phryn. p. 229; [Rutherford, New Phryn. p. 307; W. 23; see also BB.DD. s. v.; Tristram, Nat. Hist. of the Bible, p. 221 sq.; esp. Egli, Zeitschr. f. wiss. Theol., 1879 p. 517 sqq.].*

'Aλεξανδρεύς, -ίως, ό, an Alexandrian, a native or a resident of Alexandria (a celebrated city of Egypt): Acts vi. 9: xviii. 24. [(Plut. Pomp. 49, 6; al.)]*

'Aλαξανδρινός [cf. Tdf.'s note on Acts xxvii. 6; G L Tr Cobet, al. -δρίνος; Chandler § 397 note], -ή, -όν, Alexandrian: Acts xxvii. 6; xxviii. 11. [(Polyb. 34, 8, 7.)]*

'AMfavhos [i. e. defender of men], -ov, b, Alexander;

1. a son of that Simon of Cyrene who carried the cross of Jesus: Mk. xv. 21.

2. a certain man of the kindred of the high priest: Acts iv. 6.

3. a certain Jew: Acts xix. 33.

4. a certain coppersmith, an opponent of the apostle Paul: 1 Tim. i. 20; 2 Tim. iv. 14; [al. doubt whether both these passages relate to the same man; cf. e. g. Ellic. on the former].

άλευρον, -ου, τό, (ἀλεύω to grind), wheaten flour, meal: Mt. xiii. 33; Lk. xiii. 21. Hesych. άλευρα κυρίως τὰ τοῦ σίτου, άλφιτα δὲ τῶν κριθῶν. (Hdt., Xen., Plat., Joseph., al.) *

αλήθεια, -as, ή, (άληθήs), [fr. Hom. down], verity, truth. I. objectively; 1. univ. what is true in any matter under consideration (opp. to what is feigned, fictitious, false): Jas. iii. 14; ἀλήθειαν λέγειν, ἐρεῖν, Jn. viii. 45 sq.; xvi. 7; Ro. ix. 1; 1 Co. xii. 6; 1 Tim. ii. 7; εἶπεν αὐτῷ πάσαν την ἀλήθειαν, everything as it really was, Mk. v. 33. (so in classics); μαρτυρείν τη άληθεία to testify according to the true state of the case, Jn. v. 33; in a broader sense, λαλείν ἀλήθειαν to speak always according to truth, Eph. iv. 25; [άληθείας ρήματα ἀποφθέγγομαι, as opp. to the vagaries of madness, Acts xxvi. 25]; ἀλήθεια έγένετο, was shown to be true by the event, 2 Co. vii. 14. έν ἀληθεία in truth, truly, as the case is, according to fact: Mt. xxii. 16; Jn. iv. 23 sq. (as accords with the divine nature); 2 Co. vii. 14; Col. i. 6; ἐπ' ἀληθείας a. truly, in truth, according to truth: Mk. xii. 32; Lk. iv. 25, (Job ix. 2 Sept.; Philo, vit. Moys. i. § 1). b. of a truth, in reality, in fact, certainly: Mk. xii. 14; Lk. xx. 21; [xxii. 59]; Acts iv. 27; x. 34, (Clem. Rom. 1 Cor. 23, 5 and 47, 3); [cf. W. § 51, 2 f.; B. 336 (289)]; κατ' ἀλήθειαν in accordance with fact, i. e. (acc. to the context) justly, without partiality: Ro. ii. 2; εἶτε προφάσει, είτε αληθεία, Phil. i. 18; εν έργφ κ. αληθεία, 1 Jn. iii. 18 [Rec. om. ἐν; so Eph. iv. 21 WH mrg.]. 2. In reference to religion, the word denotes what is true in things appertaining to God and the duties of man, ('moral and religious truth'); and that greatest latitude, in the sceptical question τί ἐστιν ἀλήb. the true notions of God which θεια, Jn. xviii. 38; are open to human reason without his supernatural intervention: Ro. i. 18; also ή ἀλήθεια θεοῦ the truth of which God is the author, Ro. i. 25, cf. 19, (ἡ ἀλήθεια τοῦ Χριστοῦ, Evang. Nicod. c. 5, 2; accordingly it is not, as many interpret the phrase, the true nature of God [yet al.) to speak the truth;

see Mey. ad loc.]); truth, the embodiment of which the Jews sought in the Mosaic law, Ro. ii. 20. c. the truth. as taught in the Christian religion, respecting God and the execution of his purposes through Christ, and respecting the duties of man, opposed alike to the superstitions of the Gentiles and the inventions of the Jews, and to the corrupt opinions and precepts of false teachers even among Christians: ἡ ἀλήθεια τοῦ εὐαγγ, the truth which is the gospel or which the gospel presents, Gal. ii. 5, 14, [cf. W. § 34, 3 a.]; and absol. ή αλήθεια and άλήθεια: Jn. i. 14, 17; viii. 32, 40; [xvi. 13]; xvii. 19; 1 Jn. i. 8; ii. 4, 21; 2 Jn. 1-3; Gal. iii. 1 (Rec.); v. 7; 2 Co. iv. 2; xiii. 8; Eph. iv. 24; 2 Th. ii. 10, 12; 1 Tim. ii. 7 (ἐν πίστει κ. ἀληθεία in faith and truth, of which I became a partaker through faith); iii. 15; iv. 3; vi. 5; 2 Tim. ii. 18; iii. 8; iv. 4; Tit. i. 14; 2 Pet. i. 12; [3 Jn. 8, 12]; ὁ λόγος τῆς ἀληθείας, Col. i. 5; Eph. i. 13; 2 Tim. ii. 15; λόγος ἀληθείας, 2 Co. vi. 7; Jas. i. 18; όδὸς της άλ. 2 Pet. ii. 2; πίστις άληθείας, 2 Th. ii. 13 [W. 186 (175)]; ὑπακοὴ τῆς ἀλ. 1 Pet. i. 22; ἐπίγνωσις της άλ. Heb. x. 26; 1 Tim. ii. 4; 2 Tim. ii. 25; iii. 7; [Tit. i. 1]; πνεῦμα τῆς ἀλ. the Spirit (of God) which is truth (1 Jn. v. 6) and imbues men with the knowledge of the truth, Jn. xiv. 17; [xvi. 13]; xv. 26; 1 Jn. iv. 6; ένω είμι ή ἀλήθεια I am he in whom the truth is summed up and impersonated, Jn. xiv. 6; ή ἀλήθειά σου [Rec.] (i. e. θεοῦ) the truth which is in thee and proceeds from thee, Jn. xvii. 17; [ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί i. e. controls, actuates, me, 2 Co. xi. 10]; είναι ἐκ τῆς ἀληθείας to be eager to know the truth, Jn. xviii. 37 (see ¿x, II. 7, and elui, V. 3 d.); to proceed from the truth, 1 Jn. ii. 21; to be prompted and controlled by the truth, 1 Jn.iii. 19; μαρτυρείν τη άληθ. to give testimony in favor of the truth in order to establish its authority among men, Jn. xviii. 37; ἀλήθειαν ποιείν to exemplify truth in the life, to express the form of truth in one's habits of thought and modes of living, Jn. iii. 21; 1 Jn. i. 6, (Tob. xiii. 6; iv. 6; cf. Neh. ix. 33; όδον άληθείας αίρετίζεσθαι, Ps. cxviii. (cxix.) 30); so also περιπατείν έν τῆ άλ. 2 Jn. 4; 3 Jn. 3 sq.; ἀπειθείν τῆ ἀλ. is just the opposite, Ro. ii. 8; so also πλανηθήναι ἀπὸ τῆς ἀλ. Jas. v. 19. jectively; truth as a personal excellence; that candor of mind which is free from affectation, pretence, simulation, falsehood, deceit: Jn. viii. 44; sincerity of mind and integrity of character, or a mode of life in harmony with divine truth: 1 Co. v. 8; xiii. 6 (opp. to aduria); Eph. iv. 21 [see I. 1 b. above]; v. 9; [vi. 14]; σοῦ ἡ άλήθεια the truth as it is discerned in thee, thy habit of thinking and acting in congruity with truth, 3 Jn. 3; ή ἀλήθεια τοῦ θεοῦ which belongs to God, i. e. his holiness [but cf. περισσεύω, 1 b. fin.], Ro. iii. 7; spec. veracity (of God in keeping his promises), Ro. xv. 8; ¿v άληθεία sincerely and truthfully, 2 Jn. 1; 3 Jn. 1. The word is not found in Rev. ([nor in 1 Thess., Philem., Jude]). Cf. Hölemann, "Bibelstudien", (Lpz. 1859) 1te Abth. p. 8 sqq.; [Wendt in Stud. u. Krit., 1883, p. 511 sqq.]* αληθεύω; in prof. writ. ([Aeschyl.], Xen., Plat., Aristot.,

αληθεύω; in prof. writ. ([Aeschyl.], Xen., Plat., Aristot., al.) to speak the truth; a. to teach the truth: τινί

Gal. iv. 16.

b. to profess the truth (true doctrine):

22; χάρις, grace which can be trusted, 1 Pet. v. 12. 22. loving the truth, speaking the truth, truthful: Mt. xxii. 16; Mk. xii. 14; Jn. vii. 18; 2 Co. vi. 8 (opp. to πλάνος); of God, Jn. iii. 33; viii. 26; Ro. iii. 4 (opp. to ψεύστης).

3. i. q. ἀληθωός, 1: Jn. vi. 55 (L T Tr WII; for Rec. ἀληθῶς), as in Sap. xii. 27, where ἀληθῆς θεός is contrasted with οδε ἐδόκουν θεούς. Cf. Rückert, Abendmahl, p. 266 sq. [On the distinction betw. this

word and the next, see Trench § viii.; Schmidt ch. 178, 6.]* άληθινός, -ή, -όν, (freq. in prof. writ. fr. Plato down; [twenty-three times in Jn.'s writ.; only five (acc. to Lchm. six) times in the rest of the N. T.]); 1. "that which has not only the name and semblance, but the real nature corresponding to the name" (Tittmann p. 155; ["particularly applied to express that which is all that it pretends to be, for instance, pure gold as opp. to adulterated metal" Donaldson, New Crat. § 258; see, at iength, Trench § viii.]), in every respect corresponding to the idea signified by the name, real and true, genuine; a. opp. to what is fictitious, counterfeit, imaginary, simulated, pretended: θεός (אֵל'הָי אָמָת, 2 Chr. xv. 3), 1 Th. i. 9; Heb. ix. 14 Lchm.; Jn. xvii. 3; 1 Jn. v. 20. (ἀληθινοὶ φίλοι, Dem. Phil. 3, p. 113, 27.) b. it contrasts realities with their semblances: σκηνή, Heb. viii. 2: the sanctuary, Heb. ix. 24. (δ ιππος contrasted with δ ἐν τῆ εἰκόνι, Ael. v. h. 2, 3.) c. opp. to what is imperfect, defective, frail, uncertain: Jn. iv. 23, 37; vii. 28; used without adjunct of Jesus as the true Messiah, Rev. iii. 7; φῶς, Jn. i. 9; 1 Jn. ii. 8; κρίσις, Jn. viii. 16 (L T Tr WH; Is. lix. 4); κρίσεις, Rev. xvi. 7; xix. 2; doros, as nourishing the soul unto life everlasting, Jn. vi. 32; ἄμπελος, Jn. xv. 1; μαρτυρία, Jn. xix. 35; μάρτυς, Rev. iii. 14; δεσπότης, Rev. vi. 10; δδοί, Rev. xv. 3; coupled with πιστός, Rev. iii. 14; xix. 11; substantively, τὸ ἀληθινόν the genuine, real good, opp. to external riches, Lk. xvi. 11, ([οίς μέν γὰρ ἀληθινός πλοῦτος έν οὐρανώ, Philo de praem. et poen. § 17, p. 425 ed. Mang.; cf. Wetst. on Lk. l. c.]; αθληταί, Polyb. 1, 6, 6). 2. i. q. ἀληθής, true, veracious, sincere, (often so in Sept.): καρδία. Heb. x. 22 (μετ' αληθείας 'ν καρδία αληθινή, Is. xxxviii. 3); λόγοι, Rev. [xix. 9]; xxi. 5; xxii. 6, (Plut. apoph. p. 184 e.). [Cf. Cremer 4te Aufl. s. v. ἀλήθεια.]*

dλήθω; (a com. Grk. form for the Attic ἀλέω, cf. Lob. ad Phryn. p. 151); to grind: Mt. xxiv. 41; Lk. xvii. 35. It was the custom to send women and female slaves to the mill-houses [?] to turn the hand-mills (Ex. xi. 5), who were called by the Greeks γυναίκες ἀλετρίδες (Hom. Od. 20, 105); [cf. B. D. s. v. Mill].*

άληθώς, adv., [fr. Aeschyl. down], truly, of a truth, in |

reality; most certainly: Jn. i. 47 (48); iv. 42; vi. 14, 55 Rec.; vii. 26, 40; viii. 31; xvii. 8; Mt. xiv. 38; xxvi. 73; [Mk. xiv. 70; Mt.] xxvii. 54; [Mk. xv. 39]; Lk. ix. 27; xii. 44; xxi. 3; Acts xii. 11; 1 Th. ii. 13; 1 Jn. ii. 5.*

dλιεύς, -έως, ό, (đλς, dλός, the sea), [fr. Hom. down]; a fisherman, fisher: Mt. iv. 18 sq.; Mk. i. 16 sq.; Lk. v. 2, — in all which pass. T and WH have άλεεῖς fr. the form άλεεῦς, q. v.*

dλιεύω; (άλιεύς); to fish: Jn. xxi. 3. [Philo, Plut.]* άλιζω: (άλς, άλός, salt); to salt, season with salt, sprinkle with salt; only the fut. pass. is found in the N. T.: έν τίνι άλισθήσεται; by what means can its saltness be restored? Mt. v. 13; θυσία άλὶ άλισθήσεται, the sacrifice is sprinkled with salt and thus rendered acceptable to God, Mk. ix. 49 [R G L Tr txt. br.], (Lev. ii. 13; Ezek. xliii. 24; Joseph. antt. 3, 9, 1; cf. Knobel on Lev. p. 369 sq.; Win. RWB. s. v. Salz; [BB.DD. s. v. Salt]); πας πυρὶ άλισθήσεται, every true Christian is rendered ripe for a holy and happy association with God in his kingdom by fire, i. e. by the pain of afflictions and trials, which if endured with constancy tend to purge and strengthen the soul, Mk. ix. 49. But this extremely difficult passage is explained differently by others; [cf. Meyer, who also briefly reviews the history of its exposition]. (Used by the Sept., Aristot., [cf. Soph. Lex.]; Ignat. ad Magnes. 10 [shorter form] άλίσθητε εν Χριστώ, ΐνα μη διαφθαρή τις εν ύμιν.) [COMP.: συν-αλίζω, - but see the word.]

dλίσγημα, τος, τό, (ἀλισγέω to pollute, which occurs Sir. xl. 29; Dan. i. 8; Mal. i. 7, 12; akin to ἀλίνω ἀλινέω to besmear [Lat. linere, cf. Lob. Pathol. Element. p. 21; Rhemat. p. 123; Steph., Hesych., Sturz, De Dial. Alex. p. 145]), pollution, contamination: Acts xv. 20 (τοῦ ἀπέχεσθαι κτλ. to beware of pollution from the use of meats left from the heathen sacrifices, cf. vs. 29). Neither ἀλισγέω nor ἀλίσγημα occurs in Grk. writ.*

άλλά, an adversative particle, derived from άλλα, neut. of the adj. άλλος, which was originally pronounced άλλός (cf. Klotz ad Devar. ii. p. 1 sq.), hence properly. other things sc. than those just mentioned. It differs from dé, as the Lat. at and sed from autem, [cf. W. 441 sq. (411)]. I. But. So related to the preceding words that it serves to introduce 1. an opposition to concessions; nevertheless, notwithstanding: Mt. xxiv. 6; Mk. xiii. 20; xiv. 28; Jn. xvi. 7, 20; Acts iv. 17; vii. 48; Ro. v. 14 sq.; x. 16; 1 Co. iv. 4; 2 Co. vii. 6; Phil. ii. 27 (ἀλλ' ὁ θεός etc.), etc. 2. an objection: Jn. vii. 27; Ro. x. 18 sq.; 1 Co. xv. 35; Jas. ii. 18. 3. an exception: Lk. xxii. 53; Ro. iv. 2; 1 Co. viii. 7; 4. a restriction: Jn. xi. 42; Gal. iv. 8; Mk. x. 23. 5. an ascensive transition or gradation, xiv. 36. nay rather, yea moreover: Jn. xvi. 2; 2 Co. i. 9; esp. with καί added, Lk. xii. 7; xvi. 21; xxiv. 22. ἀλλ' οὐδέ, but . . . not even (Germ. ja nicht einmal): Lk. xxiii. 15; Acts xix. 2; 1 Co. iii. 2 [Rec. ovre]; cf. Fritzsche or Mk. p. 157. 6. or forms a transition to the cardina. matter, especially before imperatives: Mt. ix. 18; Mk.

ix. 22; xvi. 7; Lk. vii. 7; Jn. viii. 26; xvi. 4; Acts ix. 6 [not Rec.]: x. 20: xxvi. 16. 7. it is put elliptically: ἀλλ' ΐνα, i. e. ἀλλὰ τοῦτο γέγονεν, ΐνα, Mk. xiv. 49; Jn. xiii. 18; xv. 25; 1 Jn. ii. 19. 8. after a conditional or concessive protasis it signifies, at the beginning of the apodosis, yet [cf. W. 442 (411)]: after rai el, 2 Co. xiii. 4 [RG]; Mk. xiv. 29 RGL, (2 Macc. viii. 15); after ei kai, Mk. xiv. 29 [T Tr WH]; 2 Co. iv. 16; v. 16; xi. 6; Col. ii. 5, (2 Macc. vi. 26); after el, 1 Co. ix. 2; Ro. vi. 5, (1 Macc. ii. 20); after eav, 1 Co. iv. 15; after εἴπερ, 1 Co. viii. 6 [L Tr mrg. WH br. άλλ']; cf. Klotz ad Devar. ii. p. 93 sq.; Kühner ii. p. 827, § 535 Anm. 6. 9. after a preceding $\mu \dot{\epsilon} \nu$: Mk. ix. 13 [T om. Tr br. μέν]; Acts iv. 16; Ro. xiv. 20; 1 Co. xiv. 17. 10. it is joined to other particles; άλλά γε [Grsb. άλλάγε] (twice in the N. T.): yet at least, 1 Co. ix. 2; yet surely (aber freilich), Lk. xxiv. 21 [L T Tr WH add rai yea and etc.], cf. Bornemann ad loc. In the more elegant Greek writers these particles are not combined without the interposition of the most emphatic word between them; cf. Bornemann l. c.; Klotz ad Devar. ii. pp. 15 sq. 24 sq.; Ast, Lex. Plat. i. p. 101; [W. 444 (413)]. ἀλλ' ή (arising from the blending of the two statements οὐδὲν ἄλλο ἤ and οὐδὲν ἄλλο, ἀλλά) save only, except: 1 Co. iii. 5 (where αλλ' π omitted by G L T Tr WH is spurious); Lk. xii. 51, (Sir. xxxvii. 12; xliv. 10); and after άλλα itself, 2 Co. i. 13 [here Lchm. br. ἀλλ' before ή]; cf. Klotz u. s. ii. 31 sqq.; Kühner ii. p. 824 sq. § 535, 6; W. 442 (412); [B. 374 (320)]. ἀλλ' οὐ but not, yet not: Heb. iii. 16 (if punctuated παρεπίκραναν: ἀλλ' οὐ) for 'but why do I ask? did not all, etc.; cf. Bleek ad loc. [W. 442 (411)]. ἀλλ' oùxi will he not rather! Lk. xvii. 8. II. preceded by a negation: but (Lat. sed, Germ. sondern); $(\mu \dot{\eta}) \dots \dot{d} \lambda \lambda \dot{d}$: Mt. xix. 11; Mk. v. 39; Jn. vii. 16; 1 Co. i. 17; vii. 10, 19 [οὐδέν]; 2 Co. vii. 9; 1 Tim. v. 23 [μηκέτι], etc. By a rhetorical construction οὐκ ... άλλά sometimes is logically equiv. to not so much ... as: Mk. ix. 37 (οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με); Mt. x. 20; Jn. xii. 44; Acts v. 4; 1 Co. xv. 10; 1 Th. iv. 8; by this form of speech the emphasis is laid on the second member; cf. Fritzsche on Mk. p. 773 sqq.; W. § 55, 8 b.; [B. 356 (306)]. οὐ μόνον. άλλα καί not only ... but also: Jn. v. 18; xi. 52 [άλλ' ΐνα καί, etc.]; Ro. i. 32, and very often. When καί is omitted (as in the Lat. non solum . . . sed), the gradation is strengthened: Acts xix. 26 [Lehm. adds rai]; 1 Jn. v. 6; ἀλλὰ πολλφ μᾶλλον, Phil. ii. 12; cf. Fritzsche l. c. p. 786 sqq.; W. 498 (464); [B. 369 sq. (317)]. 2. The negation to which ἀλλά pertains is suppressed, but can easily be supplied upon reflection [W. 442 (412)]: Mt. xi. 7-9; Lk. vii. 24-26, (in each passage, before ἀλλά supply 'you will say you did not go out into the wilderness for this purpose'); Acts xix. 2 (we have not received the Holy Spirit, but . . .); Gal. ii. 3 (they said not one word in opposition to me, but ...); 2 Co. vii. 11 (where before ἀλλά, repeated six times by anaphora, supply οὐ μόνον with the accus. of the preceding

word). It is used in answers to questions having the force of a negation [W. 442 (412)]: Jn. vii. 49; Acts xv. 11; 1 Co. x. 20. ἀλλὰ ἵνα [or ἀλλ' ἵνα, cf. W. 40; B. 10] elliptical after a negation [W. 316 sq. (297); 620 (576); Fritzsche on Mt. p. 840 sq.]: Jn. i. 8 (supply άλλα ήλθεν, ίνα); ix. 3 (άλλα τυφλός ενένετο [or ένεννήθη], ίνα); Μκ. iv. 22 (ἀλλά τοιοῦτο ἐγένετο, ίνα). ["The best Mss. seem to elide the final a before nouns, but not before verbs" Scrivener, Plain Introduction, etc., p. 14; but see Dr. Gregory's full exhibition of the facts in Tdf. Proleg. p. 93 sq., from which it appears that "elision is commonly or almost always omitted before a. almost always before v, often before ϵ and η , rarely before o and w, never before i; and it should be noticed that this coincides with the fact that the familiar words έν, ΐνα, ὅτι, οὐ, ὡς, prefer the form ἀλλ'"; see also WH. App. p. 146. Cf. W. § 5, 1 a.; B. p. 10.]

αλλάσσω: fut. ἀλλάξω; 1 aor. ἤλλαξα; 2 fut. pass. ἀλλαγήσομαι; (ἄλλος); [fr. Aeschyl. down]; to change: to cause one thing to cease and another to take its place, τὰ ἔθη, Acts vi. 14; τὴν φωνήν to vary the voice, i. e. to speak in a different manner according to the different conditions of minds, to adapt the matter and form of discourse to mental moods, to treat them now severely, now gently, Gal. iv. 20 [but see Meyer ad loc.]. to exchange one thing for another: τὶ ἔν τινι, Ro. i. 23 (϶ τινις) Ps. cv. (cvi.) 20; the Greeks say ἀλλάσσειν τί τινος [cf. W. 206 (194), 388 (363); Vaughan on Rom.l.c.]). to transform: 1 Co. xv. 51 sq.; Heb. i. 12. [Comp.: ἀπ, δι-, κατ-, ἀπο-κατ-, μετ-, συν-αλλάσσω.]* ἀλλαχόθεν, adv., from another place: Jn. x. 1 (i. q. ἄλλοθεν [which the grammarians prefer, Thom. Mag.

ed. Ritschl p. 10, 13; Moeris ed. Piers. p. 11]; cf. έκασταχόθεν, πανταχόθεν). [(Antiph., al.)]*
άλλαχοθ, adv., i. q. άλλοθι, elsewhere, in another place:
Mk. i. 38 (T Tr txt. WH Tr mrg. br.). Cf. Bornemann in the Stud. u. Krit. for 1843, p. 127 sq. [Soph.,

mann in the Stud. u. Krit. for 1040, p. 127 sq. [Sopin, Xen., al.; see Thom. M. and Moer. as in the preced. word.]*

ἀλληγορέω, -ῶ: [pres. pass. ptcp. ἀλληγορούμενος]; i. e. ἄλλο, μὲν ἀνορείω, ἄλλο δὲ νοέω, "aliud verbis, aliud

āλλο μὲν ἀγορείω, āλλο δὲ νοέω, "aliud verbis, aliud sensu ostendo" (Quint. instt. 8, 6, 44), to speak allegorically or in a figure: Gal. iv. 24. (Philo, Joseph., Plut., and gram. writ.; [cf. Mey. on Gal. l. c.].)

מאליים, [WH. 'All. and -á: see Intr. § 408], Hebr. הְּלְלוּ־יָה, praise ye the Lord, Hallelujah: Rev. xix. 1, 3 sq. 6. [Sept. Pss. passim; Tob. xiii. 18; 3 Macc. vii. 18.]

άλλήλων, gen. plur. [no nom. being possible]; dat.
-οις, -αις, -οις; acc. -ους, -ας, -α, one another; reciprocally,
mutually: Mt. xxiv. 10; Jn. xiii. 35; Acts xxviii. 25;
Ro. i. 12; Jas. v. 16; Rev. vi. 4, and often. [Fr. Hom.
down.]

άλλογενής, -ές, (ἄλλος and γένος), sprung from another race, a foreigner, alien: Lk. xvii. 18. (In Sept. [Gen. xvii. 27; Ex. xii. 43, etc.], but nowhere in prof. writ.)*

άλλομαι; impf. ήλλόμην; aor. ήλάμην and ήλόμην (Bttm. Ausf. Spr. ii. p. 108; [W. 82 (79); B. 54 (47)]); to leap (Lat. salio): Acts iii. 8; xiv. 10 (Rec. ήλλετο;

GLTTrWH flaro); to spring up, gush up, of water, Jn. iv. 14, (as in Lat. salire, Verg. ecl. 5, 47; Suet. Octav. 82). [Comp.: ἐξ-, ἐφ-άλλομα.]*

άλλος, -η, -ο, [cf. Lat. alius, Germ. alles, Eng. else; fr. Hom. down], another, other; a. absol.: Mt. xxvii. 42; xx. 3; Mk. vi. 15; Acts xix. 32; xxi. 34 (ἄλλοι μὲν ἄλλο), and often. b. as an adj.: Mt. ii. 12; iv. 21; Jn. xiv. 16; 1 Co. x. 29 (ἄλλη συνείδησις i. e. ή συν. άλλου τινός). c. with the art.: ὁ ἄλλος the other (of two), Mt. v. 39; xii. 13, etc. [cf. B. 32 (28), 122 (107)]; ol ἄλλοι all others, the remainder, the rest: Jn. xxi. 8; 1 Co. xiv. 29.

[Stn. & λλος, ἔτερος: ἄλ. as compared with ἔτ. denotes numerical in distinction from qualitative difference; ἄλ. adds ('one besides'), ἔτ. distinguishes ('one of two'); every ἔτ. is an ἄλ., but not every ἄλ. is a ἔτ.; ἄλ. generally 'denotes simply distinction of individuals, ἔτερος involves the secondary idea of difference of kind'; e.g. 2 Co. xi. 4; Gal. i. 6, 7. See Bp. Lghtft. and Mey. on the latter pass.; Trench § xcv.; Schmidt ch. 198.]

άλλοτριο-επίσκοπος (LTTrWH άλλοτριεπ.), -ου, δ, (άλλοτριος and ἐπίσκοπος), one who takes the supervision of affairs pertaining to others and in no wise to himself, [a meddler in other men's matters]: 1 Pet. iv. 15 (the writer seems to refer to those who, with holy but intemperate zeal, meddle with the affairs of the Gentiles—whether public or private, civil or sacred—in order to make them conform to the Christian standard). [Hilgenfeld (cf. Einl. ins N. T. p. 630) would make it equiv. to the Lat. delator.] The word is found again only in Dion. Areop. ep. 8 p. 783 (of one who intrudes into another's office), and [Germ. of Const. ep. 2 ad Cypr. c. 9, in] Coteler. Eccl. Graec. Mon. ii. 481 b.; [cf. W. 25, 99 (94)].*

tlloring to another (opp. to totos), not one's own: Heb. ix. 25; Ro. xiv. 4; xv. 20; 2 Co. x. 15 sq.; 1 Tim. v. 22; Jn. x. 5. in neut., Lk. xvi. 12 (opp. to τὸ ὑμίτερον). 2. foreign, strange: γη, Acts vii. 6; Heb. xi. 9; not of one's own family, alien, Mt. xvii. 25 sq.; an enemy, Heb. xi. 34, (Hom. Il. 5, 214; Xen. an. 3, 5, 5).*

άλλόφιλος, -ον, (άλλος, and φῦλον race), foreign, (in prof. auth. fr. [Aeschyl.,] Thuc. down); when used in Hellenistic Grk. in opp. to a Jew, it signifies a Gentile, [A. V. one of another nation]: Acts x. 28. (Philo, Joseph.)*

άλλως, adv., (άλλος), [fr. Hom. down], otherwise: 1 Tim. v. 25 (τὰ ἄλλως ἔχοντα, which are of a different sort i. e. which are not καλὰ ἔργα, [al. which are not πρόδηλα]).*

άλοάω, -ω; (connected with ή άλως or ή ἀλωή, the floor on which grain is trodden or threshed out); to thresh, (Ammon. τὸ ἐπὶ τῷ άλω πατεῖν καὶ τρίβειν τὰς στάχυας): 1 Co. ix. [9], 10; 1 Tim. v. 18 (Deut. xxv. 4). In prof. auth. fr. Arstph., Plato down.

6-λογος, -ον, (λόγος reason); 1. destitute of reason, brute: ζωα, brute animals, Jude 10; 2 Pet. ii. 12, (Sap. xi. 16; Xen. Hier. 7, 3, al.). 2. contrary to reason, absurd: Acts xxv. 27, (Xen. Ages. 11, 1; Thuc. 6, 85; often in Plat., Isocr., al.).*

άλδη [on the accent see Chandler § 149], ης, ἡ, (commonly ξυλαλόη, ἀγάλλοχον), Plut., the aloe, aloes: Jn. xix. 39. The name of an aromatic tree which grows in eastern India and Cochin China, and whose soft and bitter wood the Orientals used in fumigation and in embalming the dead (as, acc. to Hdt., the Egyptians did), Hebr. מַּיִּדְלִים and מַּיִּדְלִים [see Mühlau and Volck s. vv.], Num. xxiv. 6; Ps. xlv. 9; Prov. vii. 17; Cant. iv. 14. Arab. Alluwe; Linn.: Excoecaria Agallochum. Cf. Win. RWB. s. v. Aloe [Löw § 235; BB.DD].*

άλς, άλός, ό, see āλας.

άλυκός, -ή, -όν, salt (i. q. άλμυρός): Jas. iii. 12. ([Hippocr., Arstph.,] Plat. Tim. p. 65 e.; Aristot., Theophr., al.) *

άλυπος, -ον, (λύπη), free from pain or grief: Phil. ii. 28. (Very often in Grk. writ. fr. Soph. and Plat. down.)*

αλωσις, or as it is com. written αλυσις [see WH. App. p. 144], τως, ή, (fr. a priv. and λύω, because a chain is αλυτος i. e. not to be loosed [al. fr. r. val, and allied w. είλέω to restrain, άλίζω to collect, crowd; Curtius § 660; Vaniček p. 898]), a chain, bond, by which the body, or any part of it (the hands, feet), is bound: Mk. v. 3; Acts xxi. 33; xxviii. 20; Rev. xx. 1; ἐν ἀλύσει in chains, a prisoner, Eph. vi. 20; οὐκ ἐπαισχύνθη τὴν αλ. μου he was not ashamed of my bonds i. e. did not desert me because I was a prisoner, 2 Tim. i. 16. spec. used of a manacle or hand-cuff, the chain by which the hands are bound together [yet cf. Mey. on Mk. u. i.; per contra esp. Bp. Lghtft. on Phil. p. 8]: Mk. v. 4; [Lk. viii. 29]; Acts xii. 6 sq. (From Hdt. down.)*

d-λυσιτελής, -ές, (λυσιτελής, see λυσιτελέω), unprofitable, (Xen. vectig. 4, 6); by litotes, hurtful, pernicious: Heb. xiii. 17. (From [Hippocr.,] Xen. down.)*

chha, τό, indecl.: Rev. i. 8; xxi. 6; xxii. 13. See A. 'Ahhatos [WH 'Ahφ., see their Intr. § 408], -aίου, ὁ, ('a) ⊓, cf. 'Ī 'Aγγαῖος, Hag. i. 1), Alphœus or Alphœus;

1. the father of Levi the publican: Mk. ii. 14, see Λευί,

4. 2. the father of James the less, so called, one of the twelve apostles: Mt. x. 3; Mk. iii. 18; Lk. vi. 15; Acts i. 13. He seems to be the same person who in Jn. xix. 25 (cf. Mt. xxvii. 56; Mk. xv. 40) is called Κλωπᾶς after a different pronunciation of the Hebr. 'D'Π acc. to which Π was changed into κ, as Πραφασίκ, 2 Chr. xxx. 1. Cf. Ἰάκωβος, 2; [B. D. Am. ed. s. v. Alphæus; also Bp. Lghtft. Com. on Gal. pp. 256, 267 (Am. ed. pp. 92, 103); Wetzel in Stud. u. Krit. for 1883, p. 620 sq.].*

αλων, -ωνος, ή, (in Sept. also ὁ, cf. Ruth iii. 2; Job xxxix. 12), i. q. ἡ ἄλως, gen. ἄλω, a ground-plot or threshing-floor, i. e. a place in the field itself, made hard after the harvest by a roller, where the grain was threshed out: Mt. iii. 12; Lk. iii. 17. In both these pass., by meton. of the container for the thing contained, ἄλων is the heap of grain, the flooring, already indeed threshed out, but still mixed with chaff and straw, like Hebr. τι, Ruth iii. 2; Job xxxix. 12 (Sept. in each place ἀλῶνα); [al. adhere to the primary meaning. Used by Aristot. de vent. 3, Opp. ii. 973°, 14].*

άλώπηξ, -εκος, ή, a fox: Mt. viii. 20; Lk. ix. 58.

Metaph. a sly and crafty man: Lk. xiii. 32; (in the same sense often in the Grk. writ., as Solon in Plut. Sol. 30, 2; Pind. Pyth. 2, 141; Plut. Sulla 28, 5).*

έλωσις, -εως, ή, (ἀλόω, ἀλίσκομαι to be caught), a catching, capture: 2 Pet. ii. 12 εἰς ἄλωσιν to be taken, [some would here take the word actively: to take]. (Fr. Pind. and Hdt. down.)*

δμα [Skr. sa, sama; Eng. same; Lat. simul; Germ. sammt, etc.; Curtius § 449; Vaniček p. 972. Fr. Hom. down];
1. adv., at the same time, at once, together: Acts xxiv. 26; xxvii. 40; Col. iv. 3; 1 Tim. v. 13; Philem. 22; all to a man, every one, Ro. iii. 12.
2. prep. [W. 470 (439)], together with, with dat.: Mt. xiii. 29. δμα πρωί early in the morning: Mt. xx. 1, (in Grk. writ. δμα τῷ ἡλίφ, δμα τῷ ἡμέρα). In 1 Th. iv. 17 and v. 10, where δμα is foll. by σύν, δμα is an adv. (at the same time) and must be joined to the verb.*

[Syn. $\delta \mu \alpha$, $\delta \mu o \hat{v}$: the distinction given by Ammonius (de diff. voc. s. v.) et al., that $\delta \mu \alpha$ is temporal, $\delta \mu o \hat{v}$ local, seems to hold in the main; yet see Ro. iii. 12, and cf. Hesych. s. v.]

ἀμαθής, -έs, gen. -οῦς, (μανθάνω, whence ἔμαθον, τὸ μάθος, cf. ἀληθής), unlearned, ignorant: 2 Pet. iii. 16. (In Grk. writ. fr. Hdt. down.)*

dμαράντινος, -ον, (fr. ἀμάραντος, as ῥόδινος made of roses, fr. ῥόδον a rose; cf. ἀκάνθινος), composed of amaranth (a flower, so called because it never withers or fades, and when plucked off revives if moistened with water; hence it is a symbol of perpetuity and immortality, [see Paradise Lost iii. 353 sqq.]; Plin. h. n. 21 (15), 23 [al. 47]): στέφανος, 1 Pet. v. 4. (Found besides only in Philostr. her. 19, p. 741; [and (conjecturally) in Boeckh, Corp. Insert. 155, 39, c. B. C. 340].)*

ἀμάραντος, -ον, (fr. μαραίνω; cf. ἀμίαντος, ἄφαντος, etc.), not fading away, unfading, perennial; Vulg. immarcescibilis; (hence the name of the flower, [Diosc. 4, 57, al.]; see ἀμαράντινος): 1 Pet. i. 4. Found elsewhere only in Sap. vi. 13; [ζωή ἀμαρ. Sibyll. 8, 411; Boeckh, Corp. Inserr. ii. p. 1124, no. 2942 c, 4; Leian. Dom. c. 9].*

ἀμαρτάνω; fut. άμαρτήσω (Mt. xviii. 21; Ro. vi. 15; in the latter pass. LTTrWH give αμαρτήσωμεν for RG άμαρτήσομεν), in class. Grk. άμαρτήσομαι; 1 aor. (later) ἡμάρτησα, Mt. xviii. 15; Ro. v. 14, 16 (cf. W. 82 (79); B. 54 (47)); 2 aor. ημαρτον; pf. ημιίρτηκα; (acc. to a conjecture of Bttm., Lexil. i. p. 137, fr. a priv. and μείρω, μείρομαι, μέρος, prop. to be without a share in. sc. the mark); prop. to miss the mark, (Hom. II. 8, 311, etc.; with gen. of the thing missed, Hom. Il. 10, 372; 4, 491; τοῦ σκοποῦ, Plat. Hipp. min. p. 375 a.; τῆς ὁδοῦ, Arstph. Plut. 961, al.); then to err, be mistaken; lastly to miss or wander from the path of uprightness and honor, to do or go wrong. ["Even the Sept., although the Hebr. אטח also means primarily to miss, endeavor to reserve άμαρτ. exclusively for the idea of sin; and where the Hebr. signifies to miss one's aim in the literal sense, they avail themselves of expressive compounds, in particular εξαμαρτάνειν, Judg. xx. 16." Zezschwitz, Profangraec. u. bibl. Sprachgeist, p. 63 sq.] In the N. T. to wander from the law of God, violate God's law, sin; a. absol.: Mt. xxvii. 4; Jn. v. 14; viii. 11; ix. 2 sq.; 1 Jn. i. 10; ii. 1; iii. 6, 8 sq.; v. 18; Ro. ii. 12; iii. 23; v. 12, 14, 16; vi. 15; 1 Co. vii. 28, 36; xv. 34; Eph. iv. 26; 1 Tim. v. 20; Tit. iii. 11; Heb. iii. 17; x. 26 (έκουσίως); [2 Pet. ii. 4]; of the violation of civil laws. which Christians regard as also the transgression of divine law, 1 Pet. ii. 20. b. άμαρτάνειν άμαρτίαν to commit (lit. sin) a sin, 1 Jn. v. 16, (μεγάλην άμαρτίαν, Εχ. χχχίι. 30 sq. Hebr. אָטָא הָטָאָה; alσχράν άμ. Soph. Phil. 1249; μεγάλα άμαρτήματα άμαρτάνειν, Plat. Phaedo p. 113 e.); cf. αγαπάω, sub fin. αμαρτάνειν είς τινα [B. 173 (150); W. 233 (219)]: Mt. xviii. 15 (LTWH om. Tr mrg. br. els $\sigma \epsilon$). 21; Lk. xv. 18, 21; xvii. 3 Rec., 4; 1 Co. viii. 12; 7ì els Καίσαρα, Acts xxv. 8; είς τὸ ἴδιον σῶμα, 1 Co. vi. 18, (είς αύτούς τε καὶ εἰς ἄλλους, Plat. rep. 3, p. 396 a.; εἰς τὸ θείον, Plat. Phaedr. p. 242 c.; είς θεούς, Xen. Hell. 1, 7, 19, etc.; [cf. άμ. κυρίω θεώ, Bar. i. 13; ii. 5]); Hebraistically, ἐνώπιόν (לְפַנֵי) τινος [B. § 146, 1] in the presence of, before any one, the one wronged by the sinful act being, as it were, present and looking on: Lk. xv. 18, 21, (1 S. vii. 6; Tob. iii. 3, etc.; [cf. εναντι κυρίου, Bar. i. 17]). [For reff. see άμαρτία. COMP.: προ-αμαρτάνω.]*

άμάρτημα, -τος, τό, (fr. άμαρτέω i. q. άμαρτάνω, cf. άδίκημα, ἀλίσγημα), a sin, evil deed, [" Different ή άμαρτία et τὸ ἀμάρτημα ut Latinorum peccat us et peccat um. Nam το άμάρτημα et peccatum proprie malum facinus indicant; contra ή άμαρτία et peccatus primum peccationem, τὸ peccare, deinde peccatum, rem consequentem, valent." Fritzsche; see άμαρτία, fin.; cf. also Trench § lxvi.]: Mk. iii. 28, and (L T Tr txt. WH) 29; iv. 12 (where G T Tr txt. WH om. L Tr mrg. br. τὰ άμαρτ.); Ro. iii. 25; 1 Co. vi. 18; 2 Pet. i. 9 (R [L WH txt. Tr mrg.] άμαρτιῶν). In prof. auth. fr. Soph. and Thuc. down; [of bodily defects, Plato, Gorg. 479 a.; άμ. μνημονικόν, Cic. ad Att. 13, 21; άμ. γραφικόν, Polyb. 34, 3, 11; ὅταν μὲν παραλόγως ή βλάβη γένηται, ἀτύχημα · ὅταν δὲ μὴ παραλόγως, ἄνευ δὲ κακίας, άμειρτημα · όταν δε είδως μεν μη προβουλεύσας δε, αδίκημα, Aristot. eth. Nic. 5, 10 p. 1135b, 16 sq.].*

άμαρτία, -as, ή, (fr. 2 aor. άμαρτεῖν, as ἀποτυχία fr. ἀποτυχείν), a failing to hit the mark (see άμαρτάνω). In Grk. writ. (fr. Aeschyl. and Thuc. down). 1st, an error of the understanding (cf. Ackermann, Das Christl. im Plato, p. 59 Anm. 3 [Eng. trans. (S. R. Asbury, 1861) p. 57 n. 99]). 2d, a bad action, evil deed. In the N. T. always in an ethical sense, and 1. equiv. to tò ápaoτάνειν a sinning, whether it occurs by omission or commission, in thought and feeling or in speech and actior (cf. Cic. de fin. 3, 9): Ro. v. 12 sq. 20; ὑφ' ἀμαρτίαν είναι held down in sin, Ro. iii. 9; ἐπιμένειν τῆ άμαρτία, Ro. vi. 1; ἀποθυήσκειν τη άμ. and ζην έν αὐτη, Ro. vi. 2; την άμ. γινώσκειν, Ro. vii. 7; 2 Co. v. 21; νεκρὸς τῆ άμ. Ro. vi. 11; περὶ ἀμαρτίας to break the power of sin, Ro. viii. 3 [cf. Mey.]; σῶμα τῆς ἀμ. the body as the instrument of sin, Ro. vi. 6; ἀπάτη τῆς άμ. the craft by which sin is accustomed to deceive, Heb. iii. 13; ἄνθρωπος τῆς άμ. [ἀνομίας T Tr txt. WH txt. the man so possessed by sin that he seems unable to exist without it, the man utterly given up

to sin, 2 Th. ii. 3 [W. § 34, 3 Note 2]. In this sense in άμαρτία (i. q. τὸ άμαρτάνειν) as a power exercising dominion over men (sin as a principle and power) is rhetorically represented as an imperial personage in the phrases in άμ. βασιλεύει, κυριεύει, κατεργάζεται, Ro. v. 21; vi. 12, 14; vii. 17, 20; δουλεύειν τη άμ. Ro. vi. 6; δούλος της άμ. Jn. viii. 34 [WH br. Gom. της άμ.]; Ro. vi. 17; νόμος this du. the dictate of sin or an impulse proceeding from it, Ro. vii. 23; viii. 2; δύναμις τῆς άμ. 1 Co. xv. 56; (the prosopopæia occurs in Gen. iv. 7 and, acc. to the reading άμαρτία, in Sir. xxvii. 10). Thus άμαρτία in sense, but not in signification, is the source whence the several evil acts proceed; but it never denotes vitiosity. 2. that which is done wrong, committed or resultant sin, an offence, a violation of the divine law in thought or in act (ή άμαρτία ἐστὶν ή ἀνομία, 1 Jn. iii. 4); a. generally: Jas. i. 15; Jn. viii. 46 (where dyapr. must be taken to mean neither error, nor craft by which Jesus is corrupting the people, but sin viewed generally, as is well shown by Lücke ad loc. and Ullmann in the Stud. u. Krit. for 1842, p. 667 sqq. [cf. his Sündlosigkeit Jesu p. 66 sqq. (Eng. trans. of 7th ed. p. 71 sq.)]; the thought is, 'If any one convicts me of sin, then you may lawfully question the truth and divinity of my doctrine, for sin hinders the perception of truth'); χωρὶς άμαρτίας so that he did not commit sin, Heb. iv. 15; ποιείν άμαρτίαν and την άμ. Jn. viii. 34; 1 Jn. iii. 8; 2 Co. xi. 7; 1 Pet. ii. 22; ἔχειν άμαρτίαν to have sin as though it were one's odious private property, or to have done something needing expiation, i. q. to have committed sin, Jn. ix. 41; xv. 22, 24; xix. 11; 1 Jn. i. 8, (so alua exew, of one who has committed murder, Eur. Or. 514); very often in the plur. auapria: [in the Synopt. Gospels the sing. occurs but once: Mt. xii. 31]: 1 Th. ii. 16; [Jas. v. 16 LTTrWH]; Rev. xviii. 4 sq., etc.; πληθος άμαρτιῶν, Jas. v. 20; 1 Pet. iv. 8; ποιείν άμαρτίας, Jas. v. 15; also in the expressions ἄφεσις άμαρτιῶν, ἀφιέναι τὰς άμ., etc. (see ἀφίημι, 1 d.), in which the word does not of itself denote the guilt or penalty of sins, but the sins are conceived of as removed so to speak from God's sight, regarded by him as not having been done, and therefore are not punished. ἐν άμαρτ. σὰ ἐγεννήθης ὅλος thou wast covered all over with sins when thou wast born, i. e. didst sin abundantly before thou wast born, Jn. ix. 34; εν ταις άμ. ἀποθνήσκειν to die loaded with evil deeds, therefore unreformed, Jn. viii. 24; Ett en augotiais einas still to have one's sins, sc. unexpiated, 1 Co. xv. 17. b. some particular evil deed: την άμ. ταύτην, Acts vii. 60; πάσα άμαρτία, Mt. xii. 31 ; άμαρτία πρὸς θάνατον, 1 Jn. v. 16 (an offence of such gravity that a Christian lapses from the state of Cwn received from Christ into the state of θάνατος (cf. θάνατος, 2) in which he was before he became united to Christ by faith; cf. Lücke, DeWette, [esp. Westcott, ad l.]). 3. collectively, the complex or aggregate of sins committed either by a single person or by many: αίρειν την άμ. τοῦ κόσμου, Jn. i. 29 (see αίρω, 3 ε.); ἀποθνήσκειν ἐν τῆ ἀμ. Jn. viii. 21 (see 2 a. sub fin.); τερὶ άμαρτίας, sc. θυσίας [W. 583 (542); B. 393 (336)], expiatory sacrifices, Heb. x. 6 (acc. to the usage of the Sept., who sometimes so translate the Hebr. ΤΕΡΡΙ από ΛΕΡΡΙ, e. g. Lev. v. 11; vii. 27 (37); Ps. xxxix. (xl.) 7); χωρὶς ἀμαρτίας having no fellowship with the sin which he is about [?] to expiate, Heb. ix. 28.

4. abstract for the concrete, i. q. ἀμαρτωλός: Ro. vii. 7 (ὁ νύμος ἀμαρτία, opp. to ὁ νύμος ἄγιος, vs. 12); 2 Co. v. 21 (τὸν ... ἀμαρτίαν ἐποίησεν he treated him, who knew not sin, as a sinner). Cf. Fritzsche on Rom. vol. i. 289 sqq.; [see ἀμάρτημα; Trench § lxvi.].

άμάρτυρος, -ον, (μάρτυς), without witness or testimony, unattested: Acts xiv. 17. (Thuc., Dem., Joseph., Plut., Lcian., Hdian.)*

άμαρτωλός, -όν, (fr. the form άμάρτω, as φείδωλος from Φείδομαι), devoted to sin, a (masc. or fem.) sinner. In the N. T. distinctions are so drawn that one is called a. not free from sin. In this sense άμαρτωλός who is all men are sinners; as, Mt. ix. 13; Mk. ii. 17; Lk. v. 8, 32; xiii. 2; xviii. 13; Ro. iii. 7; v. [8], 19; 1 Tim. i. 15; b. pre-eminently sinful, especially wicked; a. univ.: 1 Tim. i. 9; Jude 15; Mk. viii. 38; Lk. vi. 32-34; vii. 87, 39; xv. 7, 10; Jn. ix. 16, 24 sq. 31; Gal. ii. 17; Heb. xii. 3; Jas. iv. 8; v. 20; 1 Pet. iv. 18; ἀμαρτία itself is called άμαρτωλός, Ro. vii. 13. B. spec., of men stained with certain definite vices or crimes, e. g. the tax-gatherers: Lk. xv. 2; xviii. 13; xix. 7; hence the combination τελώναι καὶ άμαρτωλοί, Mt. ix. 10 sq.; xi. 19; Mk. ii. 15 sq.; Lk. v. 30; vii. 34; xv. 1. heathen, called by the Jews sinners κατ' έξοχήν (1 Macc. i. 34; ii. 48, 62; Tob. xiii. 6): Mt. xxvi. 45 [?]; Mk. xiv. 41; Lk. xxiv. 7; Gal. ii. 15. (The word is found often in Sept., as the equiv. of השין and , and in the O. T. Apocr.; very seldom in Grk. writ., as Aristot. eth. Nic. 2, 9 p. 1109, 33; Plut. de audiend. poët. 7, p. 25 c.)*

άμαχος, -ον, (μάχη), in Grk. writ. [fr. Pind. down] commonly not to be withstood, invincible; more rarely abstaining from fighting, (Xen. Cyr. 4, 1, 16; Hell. 4, 4, 9); in the N. T. twice metaph. not contentious: 1 Tim. iii. 3; Tit. iii. 2.*

dμάω, -ω: 1 aor. ημησα; (fr. μμα together; hence to gather together, cf. Germ. sammeln; [al. regard the init. a as euphonic and the word as allied to Lat. meto, Eng. mow, thus making the sense of cutting primary, and that of gathering in secondary; cf. Vaniček p. 673]); freq. in the Grk. poets, to reap, mow down: τὰs χώρας, Jas. v. 4.*

dμέθυστος, -ου, ή, amethyst, a precious stone of a violet and purple color (Ex. xxviii. 19; acc. to Phavorinus so called διὰ τὸ ἀπείργειν τῆς μέθης [so Plut. quaest. conviv. iii. 1, 3, 6]): Rev. xxi. 20. [Cf. B. D. s. v.] •

dμελίω, -ω; fut. ἀμελήσω; 1 aor. ἡμέλησα; (fr. ἀμελής, and this fr. a priv. and μέλω to care for); very com. in prof. auth.; to be careless of, to neglect: τινός, Heb. ii. 3; viii. 9; 1 Tim. iv. 14; foll. by inf., 2 Pet. i. 12 R G; without a case, ἀμελήσαντες (not caring for what had just been said [A. V. they made light of ü]), Mt. xxii. 5.*

6-μεμπτος, -ον, (μέμφομαι to blame), blameless, deserving no censure (Tertull. irreprehensibilis), free from fault or defect: Lk. i. 6; Phil. ii. 15; iii. 6; 1 Th. iii. 13 [WH

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mrg. ἀμέμπτως]; Heb. viii. 7 (in which nothing is lacking); in Sept. i. q. pp., Job i. 1, 8 etc. Com. in Grk. writ. [Cf. Trench § ciii.]*

d-μίμπτως, adv., blamelessly, so that there is no cause for censure: 1 Th. ii. 10; [iii. 13 WH mrg.]; v. 23. [Fr. Aeschyl. down. Cf. Trench § ciii.]*

dμέριμνος, -ον, (μέριμνα), free from anxiety, free from care: Mt. xxviii. 14; 1 Co. vii. 32 (free from earthly cares). (Sap. vi. 16; vii. 23; Hdian. 2, 4, 3; 3, 7, 11; Anth. 9, 359, 5; [in pass. sense, Soph. Ajax 1206].)

d-μετάθετος, -ον, (μετατίθημι), not transposed, not to be transferred; fixed, unalterable: Heb. vi. 18; τὸ ὰμετάθετον as subst., immutability, Heb. vi. 17. (3 Macc. v. 1; Polyb., Diod., Plut.) *

d-μετα-κίνητος, -ον, (μετακινέω), not to be moved from its place, unmoved; metaph. firmly persistent, [A. V. unmovable]: 1 Co. xv. 58. (Plat. ep. 7, p. 343 a.; Dion. Hal. 8, 74; [Joseph. c. Ap. 2, 16, 9; 2, 32, 3; 2, 35, 4].) •

Δμεταμέλητος, -ον, (μεταμέλομαι, μεταμέλει), not repented of, unregretted: Ro. xi. 29; σωτηρία, by litotes, salvation affording supreme joy, 2 Co. vii. 10 [al. connect it with μετάνοιαν]. (Plat., Polyb., Plut.).

dμετανόητος, -ον, (μετανοέω, q. v.), admitting no change of mind (amendment), unrepentant, impenitent: Ro. ii. 5. (In Leian. Abdic. 11 [passively], i. q. ἀμεταμέλητος, q. v.; [Philo de praem. et poen. § 3].)*

άμετρος, -ον, (μέτρον a measure), without measure, immense: 2 Co. x. 13, 15 sq. (εἰς τὰ ἄμετρα καυχᾶσθαι to boast to an immense extent, i. e. beyond measure, excessively). (Plat., Xen., Anthol. iv. p. 170, and ii. 206, ed. Jacobs.)*

duήν, Hebr. τηκ; 1. verbal adj. (fr. 10% to prop; Niph. to be firm), firm, metaph. faithful: δ ἀμήν, Rev. iii. 14 (where is added δ μάρτυς δ πιστός κ. άληθινός). it came to be used as an adverb by which something is asserted or confirmed: a. at the beginning of a discourse, surely, of a truth, truly; so freq. in the discourses of Christ in Mt. Mk. and Lk.: ἀμὴν λέγω ὑμῖν 'I solemnly declare unto you,' e. g. Mt. v. 18; Mk. iii. 28; Lk. iv. 24. The repetition of the word (ἀμὴν ἀμήν), employed by John alone in his Gospel (twenty-five times), has the force of a superlative, most assuredly: Jn. i. 51 (52); iii. 3. b. at the close of a sentence; so it is, so be it, may it be fulfilled (γένοιτο, Sept. Num. v. 22; Deut. xxvii. 15, etc.): Ro. i. 25; ix. 5; Gal. i. 5; Eph. iii. 21; Phil. iv. 20; 1 Tim. i. 17; Heb. xiii. 21; 1 Pet. iv. 11; Rev. i. 6. and often; cf. Jer. xi. 5; xxxv. (xxviii.) 6; 1 K. i. 30. It was a custom, which passed over from the synagogues into the Christian assemblies, that when he who had read or discoursed had offered up a solemn prayer to God, the others in attendance responded Amen, and thus made the substance of what was uttered their own: 1 Co. xiv. 16 (τὸ ἀμήν, the well-known response Amen), cf. Num. v. 22; Deut. xxvii. 15 sqq.; Neh. v. 13; viii. 6. 2 Co. i. 20 ai ἐπαγγελίαι . . . τὸ ναί, καὶ . . . τὸ ἀμήν, i. e. had shown themselves most sure. [Cf. B. D. s. v. Amen.]

ἀμήτωρ, -opos, ὁ, ἡ, (μήτηρ), without a mother, mother-tess; in Grk. writ.

1. born without a mother, e. g.

Minerva, Eur. Phoen. 666 sq., al.; God himself, inasmuch as he is without origin, Lact. instt. 4, 13, 2. 2. bereft of a mother, Hdt. 4, 154, al. 3. born of a base or unknown mother, Eur. Ion 109 cf. 837. 4. unmotherly, unworthy of the name of mother: μήτηρ ἀμήτωρ, Soph. El. 1154. Cf. Bleek on Heb. vol. ii. 2, p. 305 sqq. 5. in a signif. unused by the Greeks, 'whose mother is not recorded in the genealogy': of Melchizedek, Heb. vii. 3; (of Sarah by Philo in de temul. § 14, and rer. div. haer. § 12; [cf. Bleek u. s.]); cf. the classic ἀνολυμπιάς.*

d-μίαντος, -ον, (μιαίνω), not defiled, unsoiled; free from that by which the nature of a thing is deformed and debased, or its force and vigor impaired: κοίτη pure, free from adultery, Heb. xiii. 4; κληρονομία (without defect), 1 Pet. i. 4; θρησκεία, Jas. i. 27; pure from sin, Heb. vii. 26. (Also in the Grk. writ.; in an ethical sense, Plat. legg. 6, p. 777 e.; Plut. Pericl. c. 39 βίος καθαρὸς καὶ ἀμίαντος.)*

Aμιναδάβ, δ, אַקּינְרָב, (servant of the prince, [al. my people are noble; but cf. B. D. s. v.], [A. V. Aminadab], the prop. name of one of the ancestors of Christ (1 Chr. ii. 10 [A. V. Amminadab]): Mt. i. 4; Lk. iii. 33 [not WH. See B. D. s. v.].

άμμος, -ου, ή, sand; acc. to a Hebr. comparison ἄμ. τῆς θαλάσσης and ἄμ. παρὰ τὸ χεῖλος τῆς θαλ. are used for an innumerable multitude, Ro. ix. 27; Heb. xi. 12; Rev. xx. 8, equiv. to xii. 18 (xiii. 1). Acc. to the context sandy ground, Mt. vii. 26. (Xen., Plat., Theophroften, Plut., Sept. often.)*

dμνός, -οῦ, ὁ, [fr. Soph. and Arstph. down], a lamb: Acts viii. 32; 1 Pet. i. 19; τοῦ θεοῦ, consecrated to God, Jn. i. 29, 36. In these passages Christ is likened to a sacrificial lamb on account of his death, innocently and patiently endured, to expiate sin. See ἀρνίον.*

άμοιβή, -ῆς, ἡ, (fr. ἀμείβω, as ἀλοιφή fr. ἀλείφω, στοιβή fr. στείβω), a very com. word with the Greeks, requital, recompense, in a good and a bad sense (fr. the signif. of the mid. ἀμείβομαι to requite, return like for like): in a good sense, 1 Tim. v. 4.*

ἄμπελος, -ου, $\dot{\eta}$, [fr. Hom. down], a vine: Mt. xxvi. 29; Mk. xiv. 25; Lk. xxii. 18; Jas. iii. 12. In Jn. xv. 1, 4 sq. Christ calls himself a vine, because, as the vine imparts to its branches sap and productiveness, so Christ infuses into his followers his own divine strength and life. $\ddot{\alpha}\mu\pi$. $\tau \dot{\eta} s \dot{\gamma} \dot{\eta} s$ in Rev. xiv. 18 [Rec. om. $\tau \dot{\eta} s \dot{\alpha} \mu \pi$.], 19, signifies the enemies of Christ, who, ripe for destruction, are likened to clusters of grapes, to be cut off, thrown into the wine-press, and trodden there.*

dμπελουργόε, -οῦ, ὁ, ἡ, (fr. ἄμπελος and ΕΡΓΩ), a vinedresser: Lk. xiii. 7. (Arstph., Plut., Geopon., al.; Sept. for מרבו

dμπελόν, -ôνος, δ, a vineyard: Mt. xx. 1 sqq.; xxi. 28, [38], 39 sqq.; Mk. xii. 1 sqq.; Lk. [xiii. 6]; xx. 9 sqq.; 1 Co. ix. 7. (Sept.; Diod. 4, 6; Plut. pro nobilit. c. 3.)*

'Αμπλίας [Τ 'Αμπλίατος, Tr WH L mrg. 'Αμπλιάτος; hence accent 'Αμπλιάς; cf. Lob. Pathol. Proleg. p. 505; Chandler § 32], -ου, δ, Amplias (a contraction from the Lat. Ampliatus, which form appears in some authorities,

cf. W. 102 (97)), a certain Christian at Rome: Ro. xvi. 8. [See Bp. Lghtft. on Phil. p. 174; cf. *The Athenœum* for March 4, 1882, p. 289 sq.]*

'Αμπλίατος (Tdf.) or more correctly 'Αμπλιατος (L mrg. Tr WH) i. q. 'Αμπλίας, q. v.

duére: 1 aor. mid. ημυνάμην; [allied w. Lat. munio, moenia, etc., Vaniček p. 731; Curtius § 451]; in Grk. writ. [fr. Hom. down] to ward off, keep off any thing from any one, τί των, acc. of the thing and dat. of pers.; hence, with a simple dat. of the pers., to aid, assist any one (Thuc. 1, 50; 3, 67, al.). Mid. dμύνομα, with acc. of pers., to keep off, ward off, any one from one's self; to defend one's self against any one (so also 2 Macc. x. 17; Sap. xi. 3; Sept. Josh. x. 13); to take vengeance on any one (Xen. an. 2, 3, 23; Joseph. antt. 9, 1, 2): Acts vii. 24, where in thought supply τὸν ἀδικοῦντα [cf. B. 194 (168) note; W. 258 (242)].*

dupidie; [fr. ἀμφί, lit. to put around]; to put on, clothe: in Lk. xii. 28 L WH ἀμφιάζει for Rec. ἀμφιένννσι. (A later Grk. word; Sept. [2 K. xvii. 9 Alex.]; Job xxix. 14; [xxxi. 19]; xl. 5; Ps. lxxii. 6 Symm.; several times in Themist.; cf. Bttm. Ausf. Spr. ii. p. 112; [Veitch s. v.; B. 49 (42 sq.); Steph. s. v. col. 201 c. quotes from Cram. Anecdot. Ox. vol. ii. p. 338, 31 τὸ μὲν ἀμφιέζω ἐστὶ κοινῶς, τὸ δὲ ἀμφιάζω Δωρικὸν, ὥσπερ τὸ ὑποπιέζω καὶ ὑποπιάζω].) Cf. ἀμφιάζω.*

dup. βάλλω; to throw around, i. q. περιβάλλω, of a garment (Hom. Od. 14, 342); to cast to and fro now to one side now to the other: a net, Mk. i. 16 G L T Tr WH [acc. to T Tr WH used absol.; cf. οἱ ἀμφιβολεῖς, Is. xix. 8]. (Hab. i. 17.)*

duφίβληστρον, -ου, τό, (ἀμφιβάλλω), in Grk. writ. anything thrown around one to impede his motion, as chains, a garment; spec. a net for fishing, [casting-net]: Mk. i. 16 RGL; Mt. iv. 18. (Sept.; Hes. scut. 215; Hdt. 1, 141; Athen. 10, 72, p. 450.) [SYN. see δίκτυον, and cf. Trench § lxiv.; B. D. s. v. net.]*

ἀμφιέζω, i. q. ἀμφιέννυμι; in Lk. xii. 28 ἀμφιέζει T Tr. Cf. ἀμφιάζω.

dμφι-έννυμι; pf. pass. ἡμφίεσμαι; (ἔννυμι); [fr. Hom. down]; to put on, to clothe: Lk. xii. 28 (R G; cf. ἀμφιέζω); Mt. vi. 30; ἔν τινι [B. 191 (166)], Lk. vii. 25; Mt. xi. 8.*

'Αμφίπολις, -εως, ή, Amphipolis, the metropolis of Macedonia Prima [cf. B. D. s. v. Macedonia]; so called, because the Strymon flowed around it [Thuc. 4, 102]; formerly called 'Εννέα όδοί (Thuc. 1,100): Acts xvii. 1 [see B. D.].

κμφοδον, -ου, τό, (ἀμφί, όδός), prop. a road round anything, a street, [Hesych. ἄμφο δα· ai ρύμαι. ἀγυιαί. δίοδοι (al. διέξοδοι διορυγμαί, al. ἡ πλατεία); Lex. in Bekk. Anecdota i. p. 205, 14 "Αμφοδον· ἡ ὥσπερ ἐκ τετραγώνου διαγεγραμμένη όδός. For exx. see Soph. Lex.; Wetst. on Mk. l. c.; cod. D in Acts xix. 28 (where see Tdf.'s note)]: Mk. xi. 4. (Jer. xvii. 27; xxx. 16 (xlix. 27), and in Grk. writ.)*

dμφότεροι, -a., -a., [fr. Hom. down], both of two, both the one and the other: Mt. ix. 17, etc.; τὰ ἀμφότερα, Acts xxiii. 8; Eph. ii. 14.

φμόμητος, -ον, (μωμάομαι), that cannot be censured, blameless: Phil. ii. 15 R G (cf. τέκνα μωμητά, Deut. xxxii. 5); 2 Pet. iii. 14. (Hom. Il. 12, 109; [Hesiod, Pind., al.;] Plut. frat. amor. 18; often in Anthol.)*

άμωμον, -ου, τό, amonum, a fragrant plant of India, having the foliage of the white vine [al. ampeloleuce] and seed, in clusters like grapes, from which ointment was made (Plin. h. n. 12, 13 [28]): Rev. xviii. 13 G L T Tr WH. [See B. D. Am. ed. s. v.]*

d-μωμος, -ον, (μῶμος), without blemish, free from faultiness, as a victim without spot or blemish: 1 Pet. i. 19 (Lev. xxii. 21); Heb. ix. 14; in both places allusion is made to the sinless life of Christ. Ethically, without blemish, faultless, unblamable: Eph. i. 4; v. 27; Col. i. 22; Phil. ii. 15 LTTrWH; Jude 24; Rev. xiv. 5. (Often in Sept.; [Hesiod, Simon., Iambl.], Hdt. 2, 177; Aeschyl. Pers. 185; Theorr. 18, 25.) [SYN. see Trench § ciii.; Tittmann i. 29 sq.]*

'Aμών, δ, indecl., Amon, (γισικ artificer [but cf. B. D.]), king of Judah, son of Manasseh, and father of Josiah: Mt. i. 10, [L T Tr WH -μώς. Cf. B. D.].*

'Aμώς, ό, Amos, (ຕ່າວສູ strong), indecl. prop. name of one of Christ's ancestors: [Mt. i. 10 L T Tr WH]; Lk. iii. 25.*

dv, a particle indicating that something can or could occur on certain conditions, or by the combination of certain fortuitous causes. In Lat. it has no equivalent; nor do the Eng. haply, perchance, Germ. wohl (wol), etwa, exactly and everywhere correspond to it. The use of this particle in the N. T., illustrated by copious exx. fr. Grk. writ., is shown by W. § 42; [cf. B. 216 (186) sqq. Its use in classic Grk. is fully exhibited (by Prof. Goodwin) in L. and S. s. v.].

It is joined I. in the apodoses of hypothetical sen-1. with the Impf., where the Lat. uses the tences impf. subjunctive, e. g. Lk. vii. 39 (ἐγίνωσκεν ἄν, sciret, he would know); Lk. xvii. 6 (ελέγετε αν ye would say); Mt. xxiii. 30 (non essemus, we should not have been); Jn. v. 46; viii. 42; ix. 41; xv. 19; xviii. 36; 1 Co. xi. 31; Gal. i. 10; iii. 21 [but WH mrg. br.]; Heb. iv. 8; viii. 4, 2. with the indic. Aor. (where the Lat. uses the plpf. subj. like the fut. pf. subj., I would have done it), to express what would have been, if this or that either were (el with the impf. in the protasis preceding), or had been (el with the aor. or plpf. preceding): Mt. xi. 21 and Lk. x. 13 (αν μετενόησαν they would have repented); Mt. xi. 23; xii. 7 (ye would not have condemned); Mt. xxiv. 43 (he would have watched), 22 and Mk. xiii. 20 (no one would have been saved, i. e. all even now would have to be regarded as those who had perished; cf. W. 304 (286)); Jn. iv. 10 (thou wouldst have asked); xiv. 2 (εἶπον ἄν I would have said so); 28 (ye would have rejoiced); Ro. ix. 29 (we should have become); 1 Co. ii. 8; Gal. iv. 15 (RG); Acts xviii. 14. Sometimes the condition is not expressly stated, but is easily gathered from what is said: Lk. xix. 23 and Mt. xxv. 27 (I should have received it back with interest, sc. if thou hadst given 3. with the Plupf.: Jn. xi. 21 it to the bankers). [R Tr mrg.] (οὐκ αν ἐτεθνήκει [L T Tr txt. WH ἀπέθανεν] would not have died, for which, in 32, the aor. our av απέθανε); Jn. xiv. 7 [not Tdf.] (ε with the plpf. preceding); 1 Jn. ii. 19 (they would have remained with us). Sometimes (as in Grk. writ., esp. the later) av is omitted, in order to intimate that the thing wanted but little (impf.) or had wanted but little (plpf. or aor.) of being done, which yet was not done because the condition was not fulfilled (cf. Alex. Bttm. in the Stud. u. Krit. for 1858, p. 489 sqq.; [N. T. Gram. p. 225 (194)]; Fritzsche on Rom. vol. ii. 33; W. § 42, 2 p. 305 (286)), e. g. Jn. viii. 39 (where the av is spurious); xv. 22, 24; xix. 11; Acts xxvi. 32; Ro. vii. 7; Gal. iv. 15 (ἄν before ἐδώκατε has been correctly expunged by LTTrWII). Joined to relative pronouns, relative adverbs, and adverbs of time and quality, it has the same force as the Lat. cumque or cunque, -ever, -soever, (Germ. irgend, 1. foll. by a past tense of the Indicative, when some matter of fact, something certain, is spoken of; where, "when the thing itself which is said to have been done is certain, the notion of uncertainty involved in au belongs rather to the relative, whether pronoun or particle" (Klotz ad Dev. p. 145) [cf. W. § 42, 3 a.]; δσοι αν as many as: Mk. vi. 56 (οσοι αν ηπτοντο [ηψαντο L txt. T Tr txt. WH] avrov as many as touched him [cf. B. 216 (187)]); Mk. xi. 24 (οσα αν προσευχόμενοι αιτείσθε [Grsb. om. av], but L txt. T Tr WH have rightly restored οσα προσεύχεσθε κ. αιτείσθε). καθότι αν in so far or so often as, according as, (Germ. je nachdem gerade): Acts ii. 45; iv. 35. &s av: 1 Co. xii. 2 (in whatever manner ye were led [cf. B. § 139, 13; 383 (329) sq.]). 2. foll. by a Suba. the Present, concerning that which may have been done, or is usually or constantly done (where the Germ. uses mögen); ήνίκα αν whensoever, as often as: 2 Co. iii. 15 L T Tr WH; ôs av whoever, be he who he may: Mt. xvi. 25 (L T Tr WH ἐάν); [Mk. viii. 35 (where TTr WH fut. indic.; see WH. App. p. 172)]; Lk. x. 5 (L T Tr WH aor.), 8; Gal. v. 17 (T Tr WH ¿áv. L br. $\epsilon \acute{a}\nu$); 1 Jn. ii. 5; iii. 17; Ro. ix. 15 (Ex. xxxiii. 19); xvi. 2; 1 Co. xi. 27, etc. őστις ἄν: 1 Co. xvi. 2 [Tr WH έάν; WH mrg. aor.]; Col. iii. 17 (L txt. Tr WH έάν). ὅσοι αν: Mt. vii. 12 (T WII ἐάν); xxii. 9 (L T Tr WH ἐάν). οπου αν whithersoever: Lk. ix. 57 (L Tr εάν); Rev. xiv. 4 (LTr [Ted. 7 not 8, WH] have adopted ὑπάγει, defended also by B. 228 (196)); Jas. iii. 4 (RGLTrmrg. in br.). ὁσάκις ἄν how often soever: 1 Co. xi. 25 sq. (where LTTrWII cáv). . is av in what way soever: 1 Th. ii. 7 ([cf. Ellic. ad loc.; B. 232 (200)], LTTrWH εάν). the Aorist, where the Lat. uses the fut. pf.; $\delta_s \tilde{a}_{\nu}$: Mt. v. 21, 22 (είπη whoever, if ever any one shall have said); 31 sq. [in vs. 32 L T Tr WII read πας δ απολύων]; x. 11; xxvi. 48 (Tdf. εάν); Mk. iii. 29, 35; ix. 41, etc. οστις αν: Mt. x. 33 [L Tr WH txt. om. αν]; xii. 50; Jn. xiv. 13 [Tr mrg. WH pres.]; Acts iii. 23 (Tdf. ἐάν), etc. ὅσοι ἄν: Mt. xxi. 22 (Treg. ἐάν); xxiii. 3 (TWH ἐάν); Mk. iii. 28 (Tr WH εάν); Lk. ix. 5 (L T Tr WH pres.); Jn. xi. 22; Acts ii. 39 (Lchm. οὖs); iii. 22. ὅπου ἄν: Mk. xiv. 9 (T WH εάν); ix. 18 (L T Tr WH εάν). ἄχρις οδ ล้ง until (donec): 1 Co. xv. 25 Rec.; Rev. ii. 25. จัดร ล้ง

until (usque dum): Mt. ii. 13; x. 11; xxii. 44; Mk. vi. 10; Lk. xxi. 32; 1 Co. iv. 5, etc. ἡνίκα ἄν, of fut. time, not until then, when . . . or then at length, when . . . : 2 Co. iii. 16 (T WH txt. εάν) [cf. Kühner ii. 951; Jelf ii. 565]. ώs av as soon as [B. 232 (200)]: 1 Co. xi. 34: Phil. ii. 23. ἀφ' οὖ ἀν ἐγερθη, Lk. xiii. 25 (from the time, whatever the time is, when he shall have risen up). But car (q. v.) is also joined to the pronouns and adverbs mentioned, instead of av; and in many places the Mss. and edd. fluctuate between av and eav, (exx. of which have already been adduced); [cf. Tdf. Proleg. p. 96; WH. App. p. 173 "predominantly av is found after consonants, and ¿áv after vowels"]. Finally, to this head must be referred ὅταν (i. q. ὅτε ἄν) with the indic. and much oftener with the subj. (see ὅταν), and ὅπως ἄν, although this last came to be used as a final conjunction in the sense, that, if it be possible: Lk. ii. 35; Acts iii. 20 (19); xv. 17; Ro. iii. 4; see ὅπως, II. 1 b. [Cf. W. 309] (290 sq.); B. 234 (201).] III. av is joined to the Optat. [W. 303 (284); B. 217 (188)]; when a certain condition is laid down, as in wishes, I would that etc.: Acts xxvi. 29 (εὐξαίμην [Tdf. εὐξάμην] αν I could pray, sc. did it depend on me); in direct questions [W.l.c.; B. 254 (219)]: Acts viii. 31 (πως Δν δυναίμην; i. e. on what condition, by what possibility, could I? cf. Xen. oec. 11. 5); Acts xvii. 18 (τί αν θέλοι . . . λέγειν what would he say? it being assumed that he wishes to utter some definite notion or other); Acts ii. 12 RG; in dependent sentences and indirect questions in which the narrator introduces another's thought [W. § 42, 4; B.l.c.]: Lk. i. 62; vi. 11; ix. 46; [xv. 26 L br. Tr WH; cf. xviii. 36 Lbr. Trbr. WH mrg.]; Acts v. 24; x. 17; xvii. 20 IV. av is found without a mood in 1 Co. vii. 5 (εὶ μή τι ἄν [WII br. ἄν], except perhaps, sc. γένοιτο, [but cf. Bttm. as below]). ws dv, adverbially, tanguam (so already the Vulg.), as if: 2 Co. x. 9 (like Εσπερ αν in Grk. writ.; cf. Kühner ii. 210 [§ 398 Anm. 4; Jelf § 430]; B. 219 (189); [L. and S. s. v. D. III.]).

60, contr. from ἐάν, if; foll. by the subjunc.: Jn. xx. 23 [Lchm. ἐάν. Also by the (pres.) indic. in 1 Jn. v. 15 Lchm.; see B. 223 (192); W. 295 (277)]. Further, L T Tr WH have received ἄν in Jn. xiii. 20; xvi. 23; [so WH Jn. xii. 32; cf. W. 291 (274); B. 72 (63)].*

άνά, prep., prop. upwards, up, (cf. the adv. ἄνω, opp. to κατά and κάτω), denoting motion from a lower place to a higher [cf. W. 398 (372) n.]; rare in the N. T. and only with the accus. 1. in the expressions ἀνὰ μέσον (or jointly ἀνάμεσον [so R* Tr in Rev. vii. 17]) into the midst, in the midst, amidst, among, between, - with gen. of place, Mt. xiii. 25; Mk. vii. 31; Rev. vii. 17 [on this pass. see $\mu \epsilon \sigma \sigma s$, 2 sub fin.]; of pers., 1 Co. vi. 5, with which cf. Sir. xxv. 18(17) ανα μέσον τοῦ (Fritz. τῶν) πλησίον αὐτοῦ; cf. W. § 27, 1 fin. [B. 332 (285)], (Sir. xxvii. 2; 1 Macc. vii. 28; xiii. 40, etc.; in Sept. for בתוך, Ex. xxvi. 28; Josh. xvi. 9; xix. 1; Diod. 2, 4 ἀνὰ μέσον τῶν χειλέων [see μεσος. 2]); ἀνὰ μέρος, (Vulg. per partes), in turn, one after auother, in succession: 1 Co. xiv. 27 [where Rect writes avaιέρος], (Polyb. 4, 20, 10 ἀνὰ μέρος ἄδειν). 2. joined to

numerals, it has a distributive force [W. 398 (372); B. 331 sq. (285)]: Jn. ii. 6 (ἀνὰ μετρητὰς δύο ἡ τρεῖς two or three metretæ apiece); Mt. xx. 9 sq. (ἔλαβον ἀνὰ δηνάριον they received each a denarius); Lk. ix. 3 [Tr br. WH om. ἀνά; ix. 14]; x. 1 (ἀνὰ δύο [WH ἀνὰ δύο [δύο]] two by two); Mk. vi. 40 (L T Tr WH κατά); [Rev. iv. 8]; and very often in Grk. writ.; cf. W. 398 (372). It is used adverbially in Rev. xxi. 21 (ἀνὰ εἶς ἔκαστος, like ἀνὰ τέσσαρες, Plut. Aem. 32; cf. W. 249 (234); [B. 30 (26)]). 3. Prefixed to verbs avá signifies, a. upwards, up, up to, (Lat. ad, Germ. auf), as in ανακρούειν, αναβαίνειν, αναβάλλειν, ανακράζειν, etc. b. it corresponds to the Lat. ad (Germ. an), to [indicating the goal], as in avayγέλλειν [al. would refer this to d.], ἀνάπτειν. notes repetition, renewal, i. q. denuo, anew, over again, as in avayevvav. d. it corresponds to the Lat. re, retro, back, backwards, as in ἀνακάμπτειν, ἀναχωρείν, etc. Cf. Win. De verb. comp. Pt. iii. p. 3 sq.*

άνα-βαθμός, -οῦ, ὁ, (βαθμός, and this fr. βαίνω); 1. an ascent. 2. a means of going up, a flight of steps, a stair: Acts xxi. 35, 40. Exx. fr. Grk. writ. in Lob. ad Phryn. p. 324 sq.*

άνα-βαίνω; [impf. ἀνέβαινον Acts iii. 1; fut. ἀναβήσομαι Ro. x. 6, after Deut. xxx. 12]; pf. ἀναβέβηκα; 2 aor. ανέβην, ptcp. αναβάς, impv. ανάβα Rev. iv. 1 (ανάβηθι Lchm.), plur. ἀνάβατε (for R G ἀνάβητε) Rev. xi. 12 L TTr[WH; cf. WH. App. p. 168b]; W. § 14, 1 h.; [B. 54 (47); fr. Hom. down]; Sept. for גָּקָרָה; a. to go up, move to a higher place, ascend: a tree (ἐπί), Lk. xix. 4; upon the roof of a house $(i\pi i)$, Lk. v. 19; into a ship (els), Mk. vi. 51; [Mt. xv. 39 G Tr txt.; Acts xxi. 6 Tdf.]; εἰς τὸ ὅρος, Mt. v. 1; Lk. ix. 28; Mk. iii. 13; εἰς τὸ ύπερώον, Acts i. 13; εἰς τὸν οὐρανόν, Ro. x. 6; Rev. xi. 12; είς τὸν οὐρ. is omitted, but to be supplied, in Jn. i. 51 (52); vi. 62, and in the phrase ἀναβ. πρὸς τὸν πατέρα, Jn. xx. 17. (It is commonly maintained that those persons are fig. said ἀναβεβηκέναι εἰς τὸν οὐρανόν, who have penetrated the heavenly mysteries: Jn. iii. 13, cf. Deut. xxx. 12; Prov. xxiv. 27 (xxx. 4); Bar. iii. 29. But in these latter pass. also the expression is to be understood literally. And as respects Jn. iii. 13, it must be remembered that Christ brought his knowledge of the divine counsels with him from heaven, inasmuch as he had dwelt there prior to his incarnation. Now the natural language was oudels ην εν τῷ οὐρανῷ; but the expression ἀναβέβηκεν is used because none but Christ could get there except by ascending. Accordingly el un refers merely to the idea, involved in ἀναβέβηκον, of a past residence in heaven. Cf. Meyer [or Westcott] ad loc.) Used of travelling to a higher place: εἰς Ἱεροσόλ. Mt. xx. 17 sq.; Mk. x. 32 sq., etc.; εls τὸ lερόν, Jn. vii. 14; Lk. xviii. 10. Often the place to or into which the ascent is made is not mentioned, but is easily understood from the context: Acts viii. 31 (into the chariot); Mk. xv. 8 (to the palace of the governor, acc. to the reading draßde restored by L T Tr txt. WH for RG dvaBonoas), etc.; or the place alone is mentioned from which (dato, da) the ascent is made: Mt. iii. 16; Acts viii. 39; Rev. xi. 7. b. in a wider sense of things rising up, to rise, mount, be borne up, spring up: of a fish swimming up, Mt. xvii. 27; of smoke rising up, Rev. viii. 4; ix. 2; of plants springing up from the ground, Mt. xiii. 7; Mk. iv. 7, 32, (as in Grk. writ.; Theophr. hist. plant. 8, 3, and Hebr. אָלָר (מְלֵּה (מֵלֶר (מִלֶר (מִלְר (מִלֶר (מִלֶר (מִלְר (מִלֶר (מִלֶר (מִלְר (מְלְר (מִלְר (מִלְר (מִלְר (מִלְר (מִלְר (מִבְּר (מְלְר (מִלְר (מִלְר (מִבְּר (מְלְר (מִלְר (מְלְר (מִלְר (מִבְּר (מְלְר (מִבְּר (מְלְר (מְלְר (מִבְּר (מְלְר מִבְּר (מְלְר מִבְּר מִבְּ

άνα-βάλλω: 2 aor. mid. ἀνεβαλόμην; 1. to throw or toss up. 2. to put back or off, delay, postpone, (very often in Grk. writ.); in this sense also in mid. (prop. to defer for one's self): τινά, to hold back, delay; in a forensic sense to put off any one (Lat. ampliare, Cic. Verr. act. 2, 1, 9 § 26) i. e. to defer hearing and deciding (adjourn) any one's case: Acts xxiv. 22; cf. Kypke [or Wetst.] ad loc.*

άνα-βιβάζω: 1 aor. ἀνεβίβασα; to cause to go up or ascend, to draw up, (often in Sept. and Grk. writ.): Mt. xiii. 48, (Xen. Hell. 1, 1, 2 πρὸς τὴν γῆν ἀνεβίβαζε τὰς ἐαυτοῦ τριήρεις).

ἀνα-βλέπω; 1 aor. ἀνέβλεψα; [fr. Hdt. down]; 1. to look up: Mk. viii. 24, [25 R G L]; xvi. 4; Lk. xix. 5; xxi. 1; Acts xxii. 13; εἴs τινα, ibid.; εἰs τὸν οὐρανόν, Mt. xiv. 19; Mk. vi. 41; vii. 34, (Plat. Axioch. p. 370 b.; Xen. Cyr. 6, 4, 9).

2. to recover (lost) sight: Mt. xi. 5; xx. 34; Lk. xviii. 41 sqq., etc. ([Hdt. 2, 111;] Plat. Phaedrus p. 243 b. παραχρῆμα ἀνέβλεψε, Arstph. Plut. 126); used somewhat loosely also of the man blind from birth who was cured by Christ, Jn. ix. 11 (12) (cf. Meyer ad loc.), 17 sq. (Paus. 4, 12, 7 (10) συνέβη τὸν ὀφιονέα . . . τὸν ἐκ γενετῆς τυφλὸν ἀναβλέψαι). Cf. Win De verb. comp. etc. Pt. iii. p. 7 sq.

dvá-βλεψις, -εως, ή, recovery of sight: Lk. iv. 18 (19), (Sept. Is. lxi. 1). [Aristot.]*

άνα-βοάω, -ῶ: 1 aor. ἀνεβόησα; [fr. Aeschyl. and Hdt. down]; to raise a cry, to cry out anything, say it shouting: Lk. ix. 38 (L T Tr WH ἐβόησε); Mk. xv. 8 (where read ἀναβάς, see ἀναβαίνω, a. sub fin.); with the addition of φωνῆ μεγάλη, Mt. xxvii. 46 [Tr WH L mrg. ἐβόησε], (as Gen. xxvii. 38; Is. xxxvi. 13, etc.). Cf. Win. De verb. comp. Pt. iii. p. 6 sq.; [and see βοάω, fin.].•

άνα-βολή, -ῆς, ἡ, (ἀναβάλλω, q. v.), often in Grk. writ., a putting off, delay: ποιεῖσθαι ἀναβολήν to interpose (lit. make) delay, Acts xxv. 17, (as in Thuc. 2, 42; Dion. Hal. 11, 33; Plut. Camill. c. 35).*

άνάγαιον, -ου, τό, (fr. ἀνά and γαῖα i. e. γῆ), prop. anything above the ground; hence a room in the upper part of a house: Mk. xiv. 15; Lk. xxii. 12,(in.G L T Tr WH). Also written ἀνώγαιον (which Tdf. formerly adopted; cf. Xen. an. 5, 4, 29 [where Dind. ἀνακείων]), ἀνώγεον (Rec.), ἀνώγεων; on this variety in writing cf. Lob. ad Phryn. p. 297 sq.; [Rutherford, New Phryn. p. 358];

Fritzsche on Mk. p. 611 sq.; B. 18 (12); \(\bar{V}H. \) App.

άν-αγγέλλω; impf. ἀνήγγελλον; [fut. ἀναγγελώ]; 1 aor. ανήγγειλα; 2 aor. pass. ανηγγέλην, Ro. xv. 21; 1 Pet. i. 12 (several times in Sept.; 1 Macc. ii. 31; W. 82 (78); [Veitch s. v. ἀγγέλλω]); to announce, make known, [cf. ἀνά, 3 b.]: τί, Acts xix. 18; foll. by ὅτι, Jn. v. 15 [L mrg. WH txt. T εἶπεν]; ὄσα κτλ. Acts xiv. 27; [Mk. v. 19 R G L mrg.]; [absol. with els, Mk. v. 14 Rec.]; equiv. to disclose: τί τινι, Jn. iv. 25; xvi. 13-15; used of the formal proclamation of the Christian religion: Acts xx. 20; 1 Pet. i. 12; 1 Jn. i. 5; περί τινος, Ro. xv. 21 (Is. lii. 15); to report, bring back tidings, rehearse, used as in Grk. writers (Aeschyl. Prom. 664 (661); Xen. an. 1, 3, 21; Polyb. 25, 2, 7) of messengers reporting what they have seen or heard, [cf. ἀνά u. s.]: τί, Acts xvi. 38 (where LTTr WH ἀπήγγ.); 2 Co. vii. 7.

άνα-γεννάω, -ω: 1 aor. ανεγέννησα; pf. pass. αναγεγέννημαι; to produce again, beget again, beget anew; metaph.: τινά, thoroughly to change the mind of one, so that he lives a new life and one conformed to the will of God, 1 Pet. i. 3; passively $\bar{\epsilon}_K$ rivos, ibid. i. 23. (In the same sense in eccl. writ. [cf. Soph. Lex. s. v.]. Among prof. auth. used by Joseph. antt. 4, 2, 1 τῶν ἐκ τοῦ στασιάζειν αὐτοῖς ἀναγεννωμένων [yet Bekker Δυ γενομένων] δεινῶν which originated.)*

άνα-γινώσκω; [impf. ανεγίνωσκεν Acts viii. 28]; 2 aor. ἀνέγνων, [inf. ἀναγνῶναι Lk. iv. 16], ptcp. ἀναγνούς; Pass., [pres. ἀναγινώσκομαι]; 1 aor. ἀνεγνώσθην; in prof. auth. 1. to distinguish between, to recognize, to know accurately, to acknowledge; hence 2. to read, (in this signif. ["first in Pind. O. 10 (11). 1"] fr. [Arstph.,] Thuc. down): τί, Mt. xxii. 31; Mk. xii. 10; Lk. vi. 3; Jn. xix. 20; Acts viii. 30, 32; 2 Co. i. 13; [Gal. iv. 21 Lchm. mrg.]; Rev. i. 3; v. 4 Rec.; τινά, one's book, Acts viii. 28, 30; έν with dat. of the book, Mt. xii. 5; xxi. 42; Mk. xii. 26; with ellipsis of ἐν τῷ νόμφ, Lk. x. 26; foll. by ὅτι [objective], Mt. xix. 4; [foll. by on recitative, Mt. xxi. 16]; τί ἐποίησε, Mt. xii. 3; Mk. ii. 25. The obj. not mentioned, but to be understood from what precedes: Mt. xxiv. 15; Mk. xiii. 14; Acts xv. 81; xxiii. 84; Eph. iii. 4; pass. 2 Co. iii. 2. to read to others, read aloud: 2 Co. iii. 15; Acts xv. 21, (in both places Μωΰσῆς i. q. the books of Moses); [Lk. iv. 16; Acts xiii. 27]; 1 Th. v. 27; Col. iv. 16.*

άναγκάζω; [impf. ηνάγκαζον]; 1 aor. ηνάγκασα; 1 aor. pass. ἢναγκάσθην; (fr. ἀνάγκη); [fr. Soph. down]; to necessitate, compel, drive to, constrain, whether by force, threats, etc., or by persuasion, entreaties, etc., or by other means: τινά, 2 Co. xii. 11 (by your behavior towards me); τινά foll. by inf., Acts xxvi. 11; xxviii. 19; Gal. ii. 3, 14 (by your example); vi. 12; Mt. xiv. 22; Mk. vi. 45; Lk. xiv. 23.*

άναγκαίος, -αία, -αίον, (ἀνάγκη), [fr. Hom. down (in various senses)], necessary; a. what one cannot do without, indispensable: 1 Co. xii. 22 (τὰ μέλη); Tit. iii. 14 b. connected by the bonds of nature or of o. what ought according to the law of duty to be done. what is required by the condition of things: Phil. i. 24. άναγκαιόν ἐστι foll. by acc. with inf., Acts xiii. 46; Heb. viii. 3. ἀναγκαῖον ἡγεῖσθαι to deem necessary, foll. by inf., Phil. ii. 25; 2 Co. ix. 5.*

άναγκαστώς, adv., by force or constraint; opp. to έκουσίως, 1 Pet. v. 2. (Plat. Ax. p. 366 a.)*

άνάγκη, -ης, ή; 1. necessity, imposed either by the external condition of things, or by the law of duty, regard to one's advantage, custom, argument: κατ' ἀνάγκην perforce (opp. to κατὰ ἐκούσιον), Philem. 14; ἐξ ἀνάγκης of necessity, compelled, 2 Co. ix. 7; Heb. vii. 12 (necessarily); ἔχω ἀνάγκην I have (am compelled by) necessity, (also in Grk. writ.): 1 Co. vii. 37; Heb. vii. 27; foll. by inf., Lk. xiv. 18; xxiii. 17 R L br.; Jude 3; dy. 404 ἐπίκειται necessity is laid upon me, 1 Co. ix. 16: ἀνάγκη (i. q. ἀναγκαῖόν ἐστι) foll. by inf.: Mt. xviii. 7; Ro. xiii. 5; Heb. ix. 16, 23, (so Grk. writ.). 2. in a sense rare in the classics (Diod. 4, 43), but very common in Hellenistic writ. (also in Joseph. b. j. 5, 13, 7, etc.; see W. 30), calamity, distress, straits: Lk. xxi. 23; 1 Co. vii. 26; 1 Th. iii. 7; plur. ἐν ἀνάγκαις, 2 Co. vi. 4; xii. 10.*

άνα-γνωρίζω: 1 aor. pass. ἀνεγνωρίσθην; to recognize: Acts vii. 13 [Tr txt. WH txt. εγνωρίσθη] was recognized by his brethren, cf. Gen. xlv. 1. (Plat. politic. p. 258 a. αναγνωρίζειν τούς συγγενείς.)*

άνά-γνωσις, -εως, ή, (ἀναγινώσκω, q. v.); a. a knowing again, owning. b. reading, [fr. Plato on]: Acts xiii. 15; 2 Co. iii. 14; 1 Tim. iv. 13. (Neh. viii. 8 i. q. •(.מְקָרָא

άν-άγω: 2 aor. ἀνήγαγον, inf. ἀναγαγεῖν, [ptcp. ἀναγαγών]; Pass., [pres. ἀνάγομαι]; 1 aor. [cf. sub fin.] ἀνήχθην; [fr. Hom. down]; to lead up, to lead or bring into a higher place; foll. by els with acc. of the place: Lk. ii. 22; iv. 5 [T Tr WH om. L br. the cl.]; xxii. 66 [T Tr WH ἀπήγαγον]; Acts ix. 39; xvi. 34; Mt. iv. 1 (εls τ. ἔρημον, sc. fr. the low bank of the Jordan). τινὰ ἐκ νεκρών fr. the dead in the world below, to the upper world, Heb. xiii. 20; Ro. x. 7; τωὰ τῷ λαῷ to bring one forth who has been detained in prison (a lower place), and set him before the people to be tried, Acts xii. 4; θυσίαν τῷ εἰδώλφ to offer sacrifice to the idol, because the victim is lifted up on the altar, Acts vii. 41. Navigators are κατ' έξοχήν said ἀνάγεσθαι (pass. [or mid.]) when they launch out, set sail, put to sea, (so araywyń in Justin. Mart. dial. c. Tr. c. 142 [and in the classics]): Lk. viii. 22; Acts xiii. 13; xvi. 11; xviii. 21; xx. 8, 13; xxi. [1], 2; xxvii. 2, 4, 12, 21; xxviii. 10 sq. 1, 21, 4; 23, 3, etc.) [Comp.: ἐπ-ανάγω.]

άνα-δείκνυμι: 1 aor. ἀνέδειξα, [impv. ἀνάδειξον; fr. Soph. down]; to lift up anything on high and exhibit it for all to behold (Germ. aufzeigen); hence to show accurately, clearly, to disclose what was hidden, (2 Macc. ii. 8 cf. 6): Acts i. 24 (show which of these two thou hast chosen). Hence avad. rwa to proclaim any one as elected to an office, to announce as appointed (king, general, etc., messenger): Lk. x. 1, (2 Macc. ix. 14, 23, 25; x. friendship: Acts x. 24 (ἀναγκαῖοι [A. V. near] φίλοι). | 11; xiv. 12, 26; 1 Esdr. i. 35; viii. 23; Polyb. 4, 48, 3; 51, 3; Diod. i. 66; 13, 98; Plut. Caes. 37, etc.; Hdian. 2, 12, 5 (3), al.). Cf. Win. De verb. comp. Pt. iii. p. 12 sq.*

Ará-Safes, -εως, ή, (ἀναδείκνυμι, q. v.), a pointing out, public showing forth; τῶν χρόνων, Sir. xliii. 6. a proclaiming, announcing, inaugurating, of such as are elected to office (Plut. Mar. 8 ὑπάτων ἀνάδειξις [cf. Polyb. 15, 26, 7]): Lk. i. 80 (until the day when he was announced [A. V. of his shewing] to the people as the forerunner of the Messiah; this announcement he himself made at the command of God, Lk. iii. 2 sqq.).*

dra-δίχομα: 1 aor. ἀνεδεξάμην; fr. Hom. down; to take up, take upon one's self, undertake, assume; hence to receive, entertain any one hospitably: Acts xxviii. 7; to entertain in one's mind: τὰς ἐπαγγελίας, i. e. to embrace them with faith, Heb. xi. 17.*

ἀνα-δίδωμ: 2 aor. ptcp. ἀναδούς;
1. to give forth, send up, so of the earth producing plants, of plants yielding fruit, etc.; in prof. auth.
2. acc. to the second sense which ἀνά has in composition [see ἀνά, 3 b.], to deliver up, hand over: ἐπιστολήν, Acts xxiii. 33, (the same phrase in Polyb. [29, 10, 7] and Plut.).*

ανο-ζώω, -ω: 1 aor. ἀνέζησα; a word found only in the N. T. and eccl. writ.; to live again, recover life; a. prop., in Rec. of Ro. xiv. 9; Rev. xx. 5. b. trop. one is said ἀναζῆν who has been νεκρός in a trop. sense; a. to be restored to a correct life: of one who returns to a better moral state, Lk. xv. 24 [WH mrg. ἔζησεν] ([A. V. is alive again], cf. Mey. ad loc.), 32 (T Tr WH ἔζησε). β. to revive, regain strength and vigor: Ro. vii. 9; sin is alive, indeed, and vigorous among men ever since the fall of Adam; yet it is destitute of power (νεκρά ἐστι) in innocent children ignorant of the law; but when they come to a knowledge of the law, sin recovers its power in them also. Others less aptly explain ἀνέζησε here began to live, sprang into life, (Germ. lebte a u f).*

ἀνα-ζητέα, -ῶ; [impf. ἀνεζήτουν]; 1 aor. ἀνεζήτησα; 'to run through with the eyes any series or succession of men or things, and so to seek out, search through, make diligent search, Germ. daran hinsuchen, aufsuchen' (Win. De verb. comp. etc. Pt. iii. p. 14): τινά, Lk. ii. 44, (and 45 L txt. T Tr WH); Acts xi. 25. (See exx. fr. Grk. writ. [fr. Plato on] in Win. l. c.) •

Ava-Lavrum: to gird up; mid. to gird up one's self or for one's self: ἀναζωσάμενοι τὰς δσφύας, 1 Pet. i. 13, i. e. prepared,—a metaphor derived from the practice of the Orientals, who in order to be unimpeded in their movements were accustomed, when about to start on a journey or engage in any work, to bind their long and flowing garments closely around their bodies and fasten them with a leathern girdle; cf. περιζώννυμι. (Sept. Judg. xviii. 16; Prov. xxix. 35 (xxxi. 17); Dio Chrys. or. 72, 2, ed. Emp. p. 729; Didym. ap. Athen. 4, (17) p. 139 d., al.)*

ava-ζωπυρίω, -ŵ; (τὸ ζώπυρον i. e. a. the remains of a fire, embers; b. that by which the fire is kindled anew or lighted up, a pair of bellows); to kindle anew, rekindle, resuscitate, [yet on the force of ἀνα-cf. Ellic.

on 2 Tim. as below]; generally trop., to kindle up, inflame, one's mind, strength, zeal, (Xen. de re equest. 10, 16 of a horse roused to his utmost; Hell. 5, 4, 46; Antonin. 7, 2 φαντασίας; Plut. Pericl. 1, 4; Pomp. 41, 2; 49, 5; Plat. Charm. p. 156 d.; etc.): τὸ χάρισμα, 2 Tim. i. 6, i. e. τὸ πνεῦμα, vs. 7. Intrans. to be enkindled, to gain strength: Gen. xlv. 27; 1 Macc. xiii. 7, and in prof. auth.; ἀναζωπυρησάτω ἡ πίστις, Clem. Rom. 1 Cor. 27, 3 [see Gebh. and Harn. ad loc.].*

άνα-θάλλω: 2 aor. ἀνέθαλον; (Ps. xxvii. (xxviii.) 7; Sap. iv. 4; very rare in Grk. writ. and only in the poets, cf. Bttm. Ausf. Spr. ii. p. 195; [Veitch s. v. θάλλω; W. 87 (83); B. 59 (52)]); to shoot up, sprout again, grow green again, flourish again, (Hom. Il. 1, 236; Ael. v. h. 5, 4); trop. of those whose condition and affairs are becoming more prosperous: Phil. iv. 10 ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν ye have revived so as to take thought for me [the inf. being the Grk. accus., or accus. of specification, W. 317 (298); cf. Ellic. ad loc.]. Others, acc. to a trans. use of the verb found only in the Sept. (Ezek. xvii. 24; Sir. i. 18, etc.), render ye have revived (allowed to revive) your thought for me [the inf. being taken as an object-acc., W. 323 (303); B. 263 (226); cf. Bp. Lghtft. ad loc.]; against whom see Meyer ad loc.

άνά-θεμα, -τος, τό, (i. q. τὸ ἀνατεθειμένον): 1. prop. a thing set up or laid by in order to be kept; spec. a votive offering, which after being consecrated to a god was hung upon the walls or columns of his temple, or put in some other conspicuous place: 2 Macc. ii. 18, (Plut. Pelop. c. 25); Lk. xxi. 5 in L T, for ἀναθήμασι RG Tr WH; for the two forms are sometimes confounded in the codd.; Moeris, ἀνάθημα ἀττικῶς, ἀνάθεμα έλληνικῶς. ἐπίθημα, ἐπίθεμα, etc., in Lob. ad Phryn. p. 249 [cf. 445; Paral. 417; see also Lipsius, Gram. Unters. p. 41]. άνάθεμα in the Sept. is generally the translation of the Heb. חרם, a thing devoted to God without hope of being redeemed, and, if an animal, to be slain [Lev. xxvii. 28, 29]; therefore a person or thing doomed to destruction, Josh. vi. 17; vii. 12, etc. [W. 32]; a thing abominable and detestable, an accursed thing, Deut. vii. 26. Hence in the N. T. ἀνάθεμα denotes a. a curse: ἀναθέματι ἀναθεματίζειν, Acts xxiii. 14 [W. 466 (434); B. 184 (159)]. b. a man accursed, devoted to the direct woes (i. q. enκατάρατος): ἀνάθεμα ἔστω, Gal. i. 8 sq.; 1 Co. xvi. 22; ανάθεμα λέγειν τινά to execrate one, 1 Co. xii. 3 (RG, but LTTr WH have restored ἀνάθεμα Ἰησοῦς, sc. ἔστω); ανάθεμα είναι από τοῦ Χριστοῦ, Ro. ix. 3 (pregnantly i. q. doomed and so separated from Christ). Cf. the full remarks on this word in Fritzsche on Rom. vol. ii. 247 sqq.; Wieseler on Gal. p. 39 sqq.; [a trans. of the latter by Prof. Riddle in Schaff's Lange on Rom. p. 302 sqq.; see also Trench § v.; Bp. Lightfoot on Gal. l. c.; Ellicott ibid.; Tholuck on Rom. l. c.; BB.DD. s. vv. Anathema, Excommunication].*

ανα-θεματίζω; 1 aor. ἀνεθεμάτισα; (ἀνάθεμα, q. v.); a purely bibl. and eccl. word, to declare anathema or accursed; in the Sept. i. q. πημπί to devote to destruction, (Josh. vi. 21, etc.; 1 Macc. v. 5); ἐαυτόν to declare one s

self liable to the severest divine penalties, Acts xxiii. 12, 21; ἀναθέματι ἀναθεματίζειν (Deut. xiii. 15; xx. 17, [W. § 54, 3; B. 184 (159)]) ἐαυτόν foll. by inf., to bind one's self under a curse to do something, Acts xxiii. 14. absol., to asseverate with direful imprecations: Mk. xiv. 71. [COMP.: κατ-αναθεματίζω.]*

άνα-θεωρίω, -ω; prop. 'to survey a series of things from the lowest to the highest, Germ. daran hinsehen, längs durchsehen', [to look along up or through], (Win. De verb. comp. Pt. iii. p. 3); hence to look at attentively, to observe accurately, consider well: τί, Acts xvii. 23; Heb. xiii. 7. (Diod. Sic. 12, 15 ἐξ ἐπιπολῆς μὲν θεωρούμενος... ἀναθεωρούμενος δὲ καὶ μετ' ἀκριβείας ἐξεταζόμενος; 14, 109; 2, 5; Lcian. vit. auct. 2; necyom. 15; Plut. Aem. P. 1 [uncertain]; Cat. min. 14; [adv. Colot. 21, 2].)*

ἀνά-θημα, -τος, τό, (ἀνατίθημι), a gift consecrated and laid up in a temple, a votive offering (see ἀνάθεμα, 1): Lk. xxi. 5 [R G Tr WH]. (3 Macc. iii. 17; cf. Grimm on 2 Macc. iii. 2; κοσμεῖν ἀναθήμασι occurs also in 2 Macc. ix. 16; Plato, Alcib. ii. § 12, p. 148 e. ἀναθήμασί τε κεκοσμήκαμεν τὰ ἰερὰ αὐτῶν, Hdt. 1, 183 τὸ μὲν δὴ ἱερὸν οὕτω κεκόσμηται · ἔστι δὲ καὶ ἴδια ἀναθήματα πολλά.)*

άναιδεια (T WII ἀναιδία; see I, ι), -as, ἡ, (ἀναιδήs, and this fr. ἡ aἰδώs a sense of shame); fr. Hom. down; shamelessness, impudence: Lk. xi. 8 (of an importunate man, persisting in his entreaties; [A. V. importunity]).*

&v-alpervs, -ωs, ή, (fr. ἀναιρέω, 2, q. v.), a destroying, killing, murder, 'taking off': Acts viii. 1; xxii. 20 Rec. (Sept. only in Num. xi. 15; Judg. xv. 17; Jud. xv. 4; 2 Macc. v. 13. Xen. Hell. 6, 3, 5; Hdian. 2, 13, 1.)*

άν-αιρέω, -ω; fut. ἀνελω, 2 Th. ii. 8 (L T Tr WH txt. cf. Jud. vii. 13; Dion. Hal. 11, 18; Diod. Sic. 2, 25; cf. W. 82 (78); [B. 53 (47); Veitch s. v. alpéw, "perh. late έλω"]), for the usual ἀναιρήσω; 2 aor. ἀνείλον; 2 aor. mid. ανειλόμην (but ανείλατο Acts vii. 21, ανείλαν Acts x. 39, ανείλατε Acts ii. 23, in GLTTr WH, after the Alex. form, cf. W. 73 (71) sq.; B. 39 (34) sq. [see alρέω]); Pass., pres. ἀναιροῦμαι; 1 aor. ἀνηρέθην; 1. to take up, to lift up (from the ground); mid. to take up for myself as mine, to own, (an exposed infant): Acts vii. 21; (so αναιρείσθαι, Arstph. nub. 531; Epict. diss. 1, 23, 7; [Plut. Anton. 36, 3; fortuna Rom. 8; fratern. am. 18, 2. to take away, abolish; a. ordinances, established customs, (to abrogate): Heb. x. 9: b. a man, to put out of the way, slay, kill, (often so in Sept. and Grk. writ. fr. [Hdt. 4, 66] Thuc. down): Mt. ii. 16; Lk. xxii. 2; xxiii. 32; Acts ii. 23; v. 33, 36; vii. 28; ix. 23 sq. 29; x. 39; xii. 2; xiii. 28; xxii. 20; xxiii. 15, 21, 27; xxv. 3; xxvi. 10; 2 Th. ii. 8 L T Tr WH txt.; έαυτόν, to kill one's self, Acts xvi. 27.

άν-αίτιος, -ον, (aἰτία) guilless, innocent: Mt. xii. 5, 7. (Often in Grk. writ.; Deut. xxi. 8 sq. i. q. γ.); Sus. 62.)* άνα-καθ-ζω: 1 aor. ἀνεκάθισα; to raise one's self and sit upright; to sit up, sit erect: Lk. vii. 15 [Lchm. mrg. WH mrg. ἐκάθισεν]; Acts ix. 40. (Xen. cyn. 5, 7, 19; Plut. Alex. c. 14; and often in medical writ.; with ἐαυτόν, Plut. Philop. c. 20; mid. in same sense, Plat. Phaedo c. 3 p. 60 b.)*

άνα-καινζω; (καινός); to renew, renovate, (cf. Germ. auffrischen): τινὰ els μετάνοιαν so to renew that he shall repent, Heb. vi. 6. (Isocr. Areop. 3; Philo, leg. ad Gaium § 11; Joseph. antt. 9, 8, 2; Plut. Marcell. c. 6; Lcian. Philop. c. 12; Sept. Ps. cii. (ciii.) 5; ciii. (civ.) 30, etc.; eccl. writ.) Cf. Win. De verb. comp. Pt. iii. p. 10.

άνα-καινόω, -ŵ: [pres. pass. ἀνακαινοῦμαι]; a word peculiar to the apostle Paul; prop. to cause to grow up (ἀνά) new, to make new; pass., new strength and vigor is given to me, 2 Co. iv. 16; to be changed into a new kind of life, opposed to the former corrupt state, Col. iii. 10. Cf. Win. De verb. comp. Pt. iii. p. 10 [or Mey. on Col. l. c.; Test. xii. Patr., test. Levi 16, 17 ἀνακαινοποιέω. Cf. Κöstlin in Herzog ed. 2, i. 477 sq.]*

άνα-καίνωσις, -εως, ή, a renewal, renovation, complete change for the better, (cf. ἀνακαινόω): τοῦ νοός, object. gen., Ro. xii. 2; πνεύματος ἀγίου, effected by the Holy Spirit, Tit. iii. 5. (Etym. Magn., Suid.; [Herm. vis. 3, 8, 9; other eccl. writ.]; the simple καίνωσις is found only in Joseph. antt. 18, 6, 10.) [Cf. Trench § xviii.]*

άνα-καλύπτω: [Pass., pres. ptcp. ἀνακαλυπτόμενος; pf. ptcp. dvakekalummévos]; to unveil, to uncover (by drawing back the veil), (i. q. גלה, Job xii. 22; Ps. xvii. (xviii.) 16): κάλυμμα . . . μη ανακαλυπτόμενον the veil . . . not being lifted (lit. unveiled) [so WH punctuate, see W. 534 (497); but LT Alf. etc. take the ptcp. as a neut. acc. absol. referring to the clause that follows with οτι: it not being revealed that, etc.; (for ανακαλ. in this sense see Polyb. 4, 85, 6; Tob. xii. 7, 11); see Meyer ad loc.], is used allegor, of a hindrance to the understanding, 2 Co. iii. 14, (ἀνακαλύπτειν συγκάλυμμα, Deut. xxii. 30 Alex.); ἀνακεκαλυμμένω προσώπω with unveiled face, 2 Co. iii. 18, is also used allegor, of a mind not blinded, but disposed to perceive the glorious majesty of Christ. (The word is used by Eur., Xen., [Aristot. de sens. 5, vol. i. p. 444b, 25], Polyb., Plut.)*

άνα-κάμπτω: fut. ἀνακάμψω; 1 aor. ἀνέκαμψα; to bend back, turn back. In the N. T. (as often in prof. auth.; in Sept. i. q. אש") intrans. to return: Mt. ii. 12; I.k. x. 6 (where the meaning is, 'your salutation shall return to you, as if not spoken'); Acts xviii. 21; Heb. xi. 15.*

ἀνά-κειμαι; [impf. 3 pers. sing. ἀνέκειτο]; depon. mid. to be laid up, laid: Mk. v. 40 R L br. [cf. Eng. to lay out]. In later Grk. to lie at table (on the lectus tricliniaris [cf. B.D. s. v. Meals]; the earlier Greeks used κείσθαι, κατακείσθαι, cf. Lob. ad Phryn. p. 216 sq.; Fritzsche [or Wetst.] on Mt. ix. 10): Mt. ix. 10; xxii. 10 sq.; xxvi. 7, 20; Mk. [vi. 26 T Tr WH]; xiv. 18; xvi. 14; Lk. vii. 37 (L T Tr WH κατάκειται); xxii. 27; Jn. xii. 2 (Rec. συνανακειμ.); xiii. 23, 28. Generally, to eat together, to dine: Jn. vi. 11. [Cf. ἀναπίπτω, fin. COMP.: συν-ανάκειμαι.]*

άνα-κεφαλαιόω, -ώ: [pres. pass. ἀνακεφαλαιοῦμαι; 1 aor. mid. inf. ἀνακεφαλαιώσασθαι]; (fr. κεφαλαιόω, q. v., and this fr. κεφάλαιον, q. v.); to sum up (again), to repeat summarily and so to condense into a summary (as, the substance of a speech; Quintil. 6. 1 'rerum repetitio et congregatio, quae graece ἀνακεφαλαίωσις dicitur', [ἔργον

όητορικῆς . . . ἀνακεφαλαιώσασθαι πρὸς ἀνάμνησιν, Aristot. frag. 123, vol. v. p. 1499, 33]); so in Ro. xiii. 9. In Eph. i. 10 God is said ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, to bring together again for himself (note the mid.) all things and beings (hitherto disunited by sin) into one combined state of fellowship in Christ, the universal bond, [cf. Mey. or Ellic. on Eph. l. c.]; (Protev. Jac. 13 εἰς ἐμὲ ἀνεκεφαλαιώθη ἡ ἱστορία ᾿Αδάμ, where cf. Thilo).*

ἀνακλίνω

ἀνα-κλίνω: fut. ἀνακλινῶ; 1 aor. ἀνέκλινα; Pass., 1 aor. ἀνεκλίθην; fut. ἀνακλιθήσομαι; [fr. Hom. down]; to lean against, lean upon; a. to lay down: τινά, Lk. ii. 7 (ἐν (τῆ) φάτνη). b. to make or bid to recline: Mk. vi. 39 (ἐπέταξεν αὐτοῖς, sc. the disciples, ἀνακλίναι [-κλιθῆναι L WH txt.] πάντας i. e. the people); Lk. ix 15 (TTr WH κατέκλιναν); xii. 37. Pass. to lie back, recline, lie down: Mt. xiv. 19; of those reclining at table and at feasts, Lk. vii. 36 (RG); xiii. 29; Mt. viii. 11,—in the last two pass. used fig. of participation in future blessedness in the Messiah's kingdom.*

άνα-κόπτω: 1 aor. ἀνέκοψα; to beat back, check, (as the course of a ship, Theophr. char. 24 (25), 1 [var.]): τινά foll. by an inf. [A. V. hinder], Gal. v. 7 Rec., where the preceding ἐτρέχετε shows that Paul was thinking of an obstructed road; cf. ἐγκόπτω.*

dra-κράζω: 1 aor. ["rare and late," Veitch s. v. κράζω; B. 61 (53)] ἀνέκραξα; 2 aor. ἀνέκραγον (Lk. xxiii. 18 T Tr txt. WH); to raise a cry from the depth of the throat, to cry out: Mk. i. 23; vi. 49; Lk. iv. 33; viii. 28; xxiii. 18. Exx. fr. prof. auth. in Win. De verb. comp. etc. Pt. iii. p. 6 sq.*

άνα-κρίνω; 1 aor. ἀνέκρινα; Pass., [pres. ἀνακρίνομαι]; 1 aor. ἀνεκρίθην; (freq. in Grk. writ., esp. Attic); prop. by looking through a series (ava) of objects or particulars to distinguish (κρίνω) or search after. Hence investigate, examine, inquire into, scrutinize, sift, question: Acts xvii. 11 (ràs ypapás); 1 Co. x. 25, 27 (not anxiously questioning, sc. whether the meat set before you be the residue from heathen sacrifices). Spec. in a forensic sense (often also in Grk. writ.) of a judge, to hold an investigation; to interrogate, examine, the accused or the witnesses; absol.: Lk. xxiii. 14; Acts xxiv. 8. rwá, Acts xii. 19; xxviii. 18; pass., Acts iv. 9. Paul has in mind this judicial use (as his preceding term άπολογία shows) when in 1 Co. ix. 3 he speaks of τοῖς έμε ἀνακρίνουσι, investigating me, whether I am a true b. univ. to judge of, estimate, determine (the excellence or defects of any person or thing): ti, 1 Co. ii. 15; τινά, 1 Co. iv. 3 sq.; pass., 1 Co. ii. [14], 15; xiv. 24. [Cf. Lghtft. Fresh Revision, etc. iv. § 3 (p. 67 sq. Am. ed.).]*

and spieres, -ews, $\hat{\eta}$, an examination; as a law-term among the Greeks, the preliminary investigation held for the purpose of gathering evidence for the information of the judges (Meier and Schömann, Att. Process, pp. 27, [622; cf. Dict. of Antiq. s. v.]); this seems to be the sense of the word in Acts xxv. 26.*

ira-rulle: 1. to roll up. 2. to roll back: avake-

κύλισται δ λίθος, Mk. xvi. 4 T Tr WH. (Alexis in Athen. vi. p. 237 c.; Leian. de luctu 8; Dion. Hal., Plut., al.) * dva-κύπτω: 1 aor. ἀνέκυψα; to raise or lift one's self

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dva-κύπτω: 1 sor. ἀνέκυψα; to raise or lift one's self up; a. one's body: Lk. xiii. 11; Jn. viii. 7, 10; (Xen. de re equ. 7, 10, al.; Sept. Job x. 15). b. one's soul; to be elated, exalted: Lk. xxi. 28; (Xen. oec. 11, 5; Joseph. b. j. 6, 8, 5, al.).*

ἀνα-λαμβάνω; 2 aor. ἀνέλαβον; 1 aor. pass. ἀνελήφθην (ἀνελήμφθην LTTr WH; cf. W. p. 48 [B. 62 (54); Veitch (s. v. λαμβάνω); see λαμβάνω, and s. v. M, μ]); [fr. Hdt. down]; 1. to take up, raise: εἰς τὸν οὐρανόν, Mk. xvi. 19; Acts i. 11; x. 16, (Sept. 2 K. ii. 11); without case, Acts i. 2, 22; 1 Tim. iii. 16 [cf. W. 413 (385)], (Sir. xlviii. 9). 2. to take up (a thing in order to carry or use it): Acts vii. 43; Eph. vi. 13, 16. to take to one's self: τυνά, in order to conduct him, Acts xxiii. 31; or as a companion, 2 Tim. iv. 11; or in Acts xx. 13 sq. to take up sc. into the ship.*

ἀνά-ληψιε (ἀνάλημψις L T Tr WH; see M, μ), -εως, ή, (ἀναλαμβάνω), [fr. Hippocr. down], a taking up: Lk. ix. 51 (sc. εἰς τὸν οὐρανόν of the ascension of Jesus into heaven; [cf. Test. xii. Patr. test. Levi § 18; Suicer, Thesaur. Eccles. s. v.; and Meyer on Lk. l. c.]).*

αν-αλίσκω: fr. the pres. αναλόω [3 pers. sing. αναλοί, 2 Th. ii. 8 WH mrg.] come the fut. ἀναλώσω; 1 aor. ἀνήλωσα and ἀνάλωσα [see Veitch]; 1 aor. pass. ἀνηλώθην; (the simple verb is found only in the pass. άλίσκομαι to be taken; but a in άλίσκομαι is short, in αναλίσκω long; cf. Bttm. Ausf. Spr. ii. p. 113; [Veitch s. vv.; "the diff. quantity, the act. form, the trans. sense of the pf., and above all the difference of sense, indicate a diff. origin for the two verbs." L. and S.]); [fr. Pind. 1. to expend; to consume, e. g. χρήματα (to down]; 2. to consume, spend money; very often in Xen.). use up, destroy: Lk. ix. 54; Gal. v. 15; 2 Th. ii. 8 RG WH mrg. (Sept. Jer. xxvii. (l.) 7; Prov. xxiii. 28; Gen. xli. 30, etc.) [COMP.: κατ-, προσ-αναλίσκω.]*

άναλογία, -as, ή, (ἀνάλογος conformable, proportional), proportion: κατὰ τὴν ἀναλογίαν τῆς πίστεως, i. q. κατὰ τὸ μέτρον πίστεως received from (iod, Ro. xii. 6, cf. 3. (Plat., Dem., Aristot., Theophr., al.)*

άνα-λογίζομαι: 1 aor. ἀνελογισάμην; dep. mid. to think over, ponder, consider: commonly with acc. of the thing, but in Heb. xii. 3 with acc. of the pers. 'to consider by weighing, comparing,' etc. (3 Macc. vii. 7. Often in Grk. writ. fr. Plat. and Xen. down.)*

άναλος, -ον, (ἄλς salt), saltless, unsalted, (ἄρτοι ἄναλοι, Aristot. probl. 21, 5, 1; ἄρτος ἄναλος, Plut. symp. v. quaest. 10 § 1): ἄλας ἄναλον salt destitute of pungency, Mk. ix. 50.*

[άναλόω, see ἀναλίσκω.]

ation; as a law-term ary investigation held dence for the informachömann, Att. Process, s. v.]); this seems to xxv. 26.*

2. to roll back: ἀνακε
ανάλυστε, ϵως, ἡ, (ἀναλύω, q. v.); 1. an unloosing (as of things woven), a dissolving (into separate parts).

2. departure, (a metaphor drawn from loosing from moorings preparatory to setting sail, cf. Hom. Od. 15, 548; [or, acc. to others, fr. breaking up an encampment; cf. Bp. Lghtft. on Phil. i. 23]), Germ. Aufbruch: 2 Tim. iv. 6 (departure from life; Philo in Flace. § 21 [p. 544]

ed. Mang.] ή έκ τοῦ βίου τελευταία ἀνάλυσις; [Clem. Rom. 1 Cor. 44, 5 ἔγκυρπον κ. τελείαν ἔσχον τὴν ἀνάλυσω; Euseb. h. e. 3, 32, 1 μαρτυρίφ τὸν βίον ἀναλῦσαι, cf. 3, 34]. Cf. ἀνάλυσις ἀπὸ συνουσίας, Joseph. antt. 19, 4, 1).

άνα-λύω: fut. ἀναλύσω; 1 aor. ἀνέλυσα; 1. to unloose, undo again, (as, woven threads). 2. to depart, Germ. aufbrechen, break up (see ἀνάλυσις, 2), so very often in Grk. writ.; to depart from life: Phil. i. 23, (Lcian. Philops. c. 14 ὀκτωκαιδεκαέτης ὧν ἀνέλυεν; add Ael. v. h. 4, 23; [ἀνέλυσεν ὁ ἐπίσκοπος Πλάτων ἐν κυρίφ, Acta et mart. Matth. § 31]). to return, ἐκ τῶν γάμων, Lk. xii. 36 [B. 145 (127); for exx.] cf. Kuinoel [and Wetstein] ad loc.; Grimm on 2 Macc. viii. 25.

άναμάρτητος, -ον, (fr. ἀν priv. and the form άμαρτίω), sinless, both one who has not sinned, and one who cannot sin. In the former sense in Jn. viii. 7; Deut. xxix. 19; 2 Macc. viii. 4; xii. 42; [Test. xii. Patr. test. Benj. § 3]. On the use of this word fr. Hdt. down, cf. Ullmann, Sündlosigkeit Jesu, p. 91 sq. [(abridged in) Eng. trans. p. 99; Cremer s. v.].*

dva-púve; [fr. Hom. down]; rivá, to wait for one (Germ. erharren, or rather heranharren [i. e. to await one whose coming is known or foreseen]), with the added notion of patience and trust: 1 Th. i. 10 [cf. Ellicott ad loc.]. Good Greek; cf. Win. De verb. comp. etc. Pt. iii. p. 15 sq.*

[ἀνα-μέρος, i. e. ἀνὰ μέρος, see ἀνά, 1.] [ἀνά-μεσον, i. e. ἀνὰ μέσον, see ἀνά, 1.]

άνα-μιμνήσκω; fut. ἀναμνήσω (fr. the form μνάω); Pass., [pres. ἀναμιμνήσκομαι]; 1 aor. ἀνεμνήσθην; [fr. Hom. down]; to call to remembrance, to remind: τινά τι one of a thing [W. § 32, 4 a.], 1 Co. iv. 17; to admonish, τινά foll. by inf., 2 Tim. i. 6. Pass. to recall to one's own mind, to remember; absol.: Mk. xi. 21. with gen. of the thing, Mk. xiv. 72 Rec. τί, Mk. xiv. 72 L T Tr WH; contextually, to (remember and) weigh well, consider: 2 Co. vii. 15; Heb. x. 32; cf. W. § 30, 10 c.; [B. § 132, 14]; Matth. ii. p. 820 sq. [Comp.: ἐπ-αναμιμνήσκω. Syn. see ἀνάμνησις fin.]*

dνάμνησις, -εως, ή, (ἀναμιμνήσκω), a remembering, recollection: εἰς τ. ἐμὴν ἀνάμνησιν to call me (affectionately) to remembrance, l.k. xxii. 19 [WH reject the pass.]; 1 Co. xi. 24 sq. ἐν αὐταῖς (sc. θυσίαις) ἀνάμνησις ἀμαρτιῶν in offering sacrifices there is a remembrance of sins, i. e. the memory of sins committed is revived by the sacrifices, Heb. x. 3. In Grk. writ. fr. Plat. down.*

[SYN. $d\nu d\mu\nu n\sigma is$, $\delta\pi \delta\mu\nu n\sigma is$: The distinction between these words as stated by Ammonius et al. — viz. that $d\nu d\mu\nu$ denotes an unassisted recalling, $\delta\pi \delta\mu\nu$ a remembrance prompted by another, — seems to be not wholly without warrant; note the force of $\delta\pi \delta$ (cf. our 'sug-gest'). But even in class. Grk. the words are easily interchangeable. Schmidt ch. 14; Trench \S cvii. 6, cf. p. 61 note; Ellic. or Holtzm. on 2 Tim. i. 5.]

dia-veóa, -δ: to renew, (often in Grk. writ.); Pass. [W. § 39, 3 N. 3; for the mid. has an act. or reciprocal force, cf. 1 Macc. xii. 1 and Grimm ad loc.] divaveoùσθαι τῷ πνεύματι to be renewed in mind, i. e. to be spiritually transformed, to take on a new mind [see νοῦς, 1 b. fin.;

πνεῦμα, fin.], Eph. iv. 28. Cf. Tittmann i. p. 60; [Trench §§ lx. xviii.], and ἀνακαινόω above.*

dua τήφω: ['in good auth. apparently confined to the pres.'; 1 aor. ἀνέπηψα]; to return to soberness (ἐκ μέθης, which is added by Grk. writ.); metaph.: 2 Tim. ii. 26 ἐκ τῆς τοῦ διαβόλου παγίδος [W. § 66, 2 d.] to be set free from the snare of the devil and to return to a sound mind ['one's sober senses']. (Philo, legg. alleg. ii. § 16 ἀνα-νήφει, τοῦτ' ἔστι μετανοεῖ; add Joseph. antt. 6, 11, 10; Ceb. tab. 9; Antonin. 6, 31; Charit. 5, 1.) [See ἀγρυπνέω, fin.]*

'Ararias [WH. 'Arar., see their Intr. § 408], -a [but on the gen. cf. B. 20 (18)], δ, Ananias (אַרְטָּוְהָן, קָרְרָּ, וְחָנְיִהְ to be gracious, and הַ Jehovah, [cf. Mey. on Acts v. 1]):

1. a certain Christian [at Jerusalem], the husband of Sapphira: Acts v. 1-6.

2. a Christian of Damascus: Acts ix. 10-18; xxii. 12 sqq.

3. a son of Nedebaeus, and high priest of the Jews c. A. D. 47-59. In the year 66 he was slain by the Sicarii: Acts xxiii. 2 sq.; xxiv. 1 sq.; Joseph. antt. 20, 5, 2; 6, 2; 9, 2-4; b. j. 2, 17, 6; 9. [Cf. B. D. s. v.]*

dravi-ppητος [WH dravipητος; see P, ρ], -ον, (a priv., dri., and ρητός fr. PEΩ to say), not contradicted and not to be contradicted; undeniable, [not to be gainsaid]; in the latter sense, Acts xix. 36. (Occasionally in Grk. writ. fr. Polyb. down.)*

άναντιρόττως [WH ἀναντιρόττως, see their App. p. 163, and P, ρ], adv., without contradiction: Acts x. 29 (I came without gainsaying). Polyb. 23, 8, 11, [al.].*

du dies, -ον. (a priv. and dies), [fr. Soph. down], unworthy (τινός): unfit for a thing, 1 Co. vi. 2.*

diration, adv., [fr. Soph. down], in an unworthy manner: 1 Co. xi. 27, and 29 Rec. [Cf. W. 463 (431).].

down]; -εως, ἡ, (ἀναπαύω), [fr. Mimnerm., Pind. down]; 1. intermission, cessation, of any motion, business, labor: ἀνάπαυσιν οὐκ ἔχουσι λέγοντες [Rec. λέγοντα] equiv. to οὐκ ἀναπαύονται λέγοντες they incessantly say, Rev. iv. 8. 2. rest, recreation: Mt. xii. 43; Lk. xi. 24; Rev. xiv. 11, (and often in Grk. writ.); blessed tranquillity of soul, Mt. xi. 29, (Sir. vi. [27] 28; li. 27; Sap. iv. 7). [The word denotes a temporary rest, a respite, e. g. of soldiers; cf. Schmidt ch. 25; Bp. Lghtft. on Philem. 7; Trench § xli.]*

άνα παύω: fut. ἀναπαύσω; 1 aor. ἀνέπαυσα; pf. pass. ἀναπέπαυμαι; Mid., [pres. ἀναπαύσμαι]; fut. ἀναπαύσομαι (Rev. vi. 11 [Lchm. ed. min., Tdf. edd. 2, 7, WH; but GLTTr with R σωνται]), and in the colloquial speech of inferior Grk. ἀναπαήσομαι (Rev. xiv. 13 LTTr WH, cf. Bttm. (57) esp. Eng. trans. p. 64 sq.; Kühner i. 886; [Tdf. Proleg. p. 123; WH. App. p. 170]; see also in ἐπαναπαύω); 1 aor. ἀνεπαυσάμην; (a common verb fr. Hom. down): to cause or permit one to cease from any movement cr labor in order to recover and collect his strength (note the prefix ἀνά and distinguish fr. καταπαύω, [see ἀνάπαυσις, fin.]), to give rest, refresh; mid. to give one's self rest, take rest. So in mid. absol. of rest after travelling, Mk. vi. 31; and for taking sleep, Mt. xxvi. 45; Mk. xiv. 41; of the sweet repose one enjoys after

toil, Lk. xii. 19; to keep quiet, of calm and patient expectation, Rev. vi. 11; of the blessed rest of the dead, Rev. xiv. 13 (ἐκ τῶν κόπων exempt from toils [cf. B. 158 (138)]; Plat. Critias in. ἐκ μακρᾶς ὁδοῦ). By a Hebraism (¬y [τι], Isa. xi. 2) τὸ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται rests upon you, to actuate you, 1 Pet. iv. 14. Act. to refresh, the soul of any one: τινά, Mt. xi. 28; τὸ πνεῦμά τινος, 1 Co. xvi. 18; τὰ οπλάγχνα τινός, Philem. 20. In pass., Philem. 7; 2 Co. vii. 13 (ἀπὸ πάντων ὑμῶν from your sight, attentions, intercourse). [COMP.: ἐπ-, συν-(-μαι).]*

άνα-πείθω; to stir up by persuasion (cf. Germ. aufreizen), to solicit, incite: τωά τι ποιῆσαι, Acts xviii. 13. So also in Hdt., Thuc., Plat., Xen., al.*

ανάπτιρος, a false spelling (arising from itacism, [cf. Phryn. in Bekker, Anecd. i. p. 9, 22: διὰ τοῦ η τὴν τρίτην, οὐ διὰ τῆς ει διφθόγγου ὡς οἱ ἀμαθεῖς]) in some Mss. in Lk. xiv. 18, 21 (and adopted by L Tr WH; [see WH. App. p. 151]) for ἀνάπηρος, q. v.

down]; 1. to send up; i. e. a. to a higher place; b. to a person higher in office, authority, power, (Plut. Marius c. 17; [Philo de creat. princip. § 8; Joseph. b. j. 2, 20, 5]): τινὰ πρός τινα, Lk. xxiii. 7, 15; Acts xxv. 21 LTTr WH. 2. to send back: τινά, Philem. 12(11); τινά τινι, Lk. xxiii. 11.*

dra-πηδάs: [1 aor. ptcp. draπηδήσαs]; (Hom. R. 11, 379; often in Plat., Xen., Dem.); to leap up, spring up, start up: draπηδήσαs, Mk. x. 50 L T Tr WH; cf. Fritzsche ad loc. (1 S. xx. 34; Prov. xviii. 4 [Ald. etc.]; Tob. ii. 4; vi. 3; vii. 6.)*

ἀνά-πηρος, -ον, (prop. πηρός fr. the lowest part to the highest—ἀνά; hence Suid. ὁ καθ' ὑπερβολὴν πεπηρωμένος, [cf. Lob. Path. Elementa i. 195]), disabled in the limbs, maimed, crippled; injured in, or bereft of, some member of the body: Lk. xiv. 13, 21 ἀναπήρους, χωλούς, τυφλούς. In both these pass. L Tr WH have adopted with certain Mss. the spelling ἀναπείρους — manifestly false, as arising from itacism. (Plat. Crito p. 58 a. χωλοὶ καὶ τυφλοὶ καὶ ἄλλοι ἀνάπηροι; Aristot. h. a. 7, 6 [vol. i. p. 585, 29] γίνονται ἐξ ἀναπήρων ἀνάπηροι; Lys. ap. Suid. ῥῖνα καὶ ὅτα ἀνάπηρος; 2 Macc. viii. 24 τοῖς μέλεσιν ἀναπήρους.)*

άνα-πίπτω: 2 aor. ἀνέπεσον, 3 pers. plur. ἀνέπεσον Mk. vi. 40 (TTr WH ἀνέπεσαν); Jn. vi. 10 (LTTr WH ανέπεσαν), inf. αναπεσείν, impv. ανάπεσε Lk. xiv. 10 (Rec. ανάπεσον fr. 1 aor. ανέπεσα, [(Grsb. ανάπεσαι i. e. 1 aor. mid. impv.)]); Lk. xvii. 7 [R G ἀνάπεσαι, cf. WH. App. p. 164; Tdf. Proleg. p. 123; see πίπτω], ptcp. ἀναπεσών; cf. W. § 13, 1 p. 73 (71); [B. 39 (34) sq., 67 (59); fr. Eur. down]; to lie back, lie down: absol., Mk. vi. 40; Jn. vi. 10, (sc. on the ground); ἐπὶ τὴν γῆν, Mt. xv. 35; ἐπὶ της γης, Mk. viii. 6. In later Grk. (cf. Lob. ad Phryn. p. 216; [W. 23 (22)]) for avaklivopas to recline at table: Lk. xi. 37; xiv. 10; xvii. 7; xxii. 14; Jn. xiii. 12; xxi. 20 [al. refer this to the following signif.]. to lean back, Jn. xiii. 25 L Tr WH. It denotes an act rather than a state, and in the last pass. differs from ἀνάκειμαι, vs. 23, by indicating a change of position.]*

ανα-πληρόω, -ω; fut. αναπληρώσω; 1 sor. ανεπλήρωσα;

[pres. pass. ἀναπληροῦμαι]; (ἀνά to, up to, e. g. to fill a vessel up to the brim; up to the appointed measure or standard, Germ. an fullen); [fr. Eurip. down]; to fill up, make full, e. g. a ditch (Strabo 5, 6 p. 223); hence trop. apaprias, 1 Th. ii. 16 (to add what is still wanting to complete the number of their sins; on the meaning, cf. Gen. xv. 16; Dan. viii. 23; ix. 24; Mt. xxiii. 32; 2 Macc. vi. 14). αναπληροῦται ή προφητεία the prophecy is fully satisfied, the event completely corresponds to it, Mt. xiii. 14. τον νόμον to fulfil i. e. observe the law perfectly, Gal. vi. 2, (Barn. ep. 21 ἀναπλ. πᾶσαν έντολήν); τὸν τόπον τινός to fill the place of any one, 1 Co. xiv. 16 (after the rabbin. מלא מקום to hold the position of any one, [yet cf. Mev. ad loc.]). supply: τὸ ὑστέρημα, Phil. ii. 30, (Col. i. 24); 1 Co. xvi. 17 (they by their presence supplied your place in your absence); cf. Plat. symp. p. 188 e. άλλ' εἴ τι ἐξέλιπον, σὸν έργον (sc. ἐστίν) ἀναπληρῶσαι. Cf. Win. De verb. comp. etc. Pt. iii. p. 11 sq.; [Ellic. on Phil. l. c., or Mey. on Gal. l. c. COMP.: ἀντ-, προσ-αναπληρόω].*

dvaπολόγητος, -ov, without defence or excuse, Ro. i. 20; also that cannot be defended, inexcusable, Ro. ii. 1. (Polyb., Dion. Hal. antt. 7, 46; Plut. Brut. 46, al.) •

i. q. auseinander, see ἀναλύω—and πτύσσω to fold up, roll together); to unroll, [i. e. open for reading]: τὸ βιβλίον (as in Hdt. 1, 48 and 125), Lk. iv. 17 [R G T], (2 K. xix. 14). The books of the Hebrews were rolls (Δίζη) fastened to [one or] two smooth rods and furnished with handles, so that they could be rolled up and unrolled; [cf. B. D. s. v. Writing].*

der άπτω; 1 aor. ἀνῆψα; 1 aor. pass. ἀνήφθην; to light up, kindle: Lk. xii. 49; Acts xxviii. 2 [RG]; Jas. iii. 5. [From Hdt. down.] •

dv-aρθμητος, -ον, (a priv. and ἀριθμέω), innumerable: Heb. xi. 12. [From Pind. down.]*

άνα-σείω; 1 aor. ἀνέσεισα; to shake up; trop. to stir up, excite, rouse: τὸν ὅχλον, Mk. xv. 11; τὸν λαόν, Lk. xxiii. 5. (So in Diod. 13, 91; 14, 10; Dion. Hal. antt. 8, 81.)*

dra-σκευάζω; (σκευάζω, fr. σκεῦος a vessel, utensil);

1. to pack up baggage (Lat. vasa colligere) in order to carry it away to another place: Xen. an. 5, 10, (6, 2) 8.

Mid. to move one's furniture (when setting out for some other place, Xen. Cyr. 8, 5, 4 ὅταν δὲ ἀνασκευάζωνται, συντίθησι μὲν ἔκαστος τὰ σκεύη); hence 2. of an enemy dismantling, plundering, a place (Thuc. 4, 116); to overthrow, ravage, destroy, towns, lands, etc.; trop. ψυχάς, to turn away violently from a right state, to unsettle, subvert: Acts xv. 24.*

drau up: Lk. xiv. 5; Acts xi. 10. [From Hom. down.]*

draw up: Lk. xiv. 5; Acts xi. 10. [From Hom. down.]*

draw up: Lk. xiv. 5; Acts xi. 10. [From Hom. down.]*

draw up: Lk. xiv. 5; Acts xi. 10. [From Hom. down.]*

1. a raising up, rising, (e. g. fr. a seat): Lk. ii. 34 (opp. to πτῶσις; the meaning is 'It lies [or 'is set' A. V.] like a stone, which some will lay hold of in order to climb; but others will strike against it and fall').

2. a rising from the dead (eccl. Lat. resurrectio), [Aeschyl.]

a. that of Christ: Acts i. 22; ii. 31; iv. Eum. 6487; 33; Ro. vi. 5; Phil. iii. 10; 1 Pet. iii. 21; with the addition of verpay, Ro. i. 4 (a generic phrase: the resurrectionof-the-dead, although it has come to pass as yet only in the case of Christ alone; cf. Acts xvii. 32; W. § 30, 2 a. fin.); ἐκ νεκρῶν, 1 Pet. i. 3. b. that of all men at the end of the present age. This is called simply avaoraous or n and orages, Mt. xxii. 23, [28], 30; Mk. xii. 18, 23; Lk. xx. 27, 33, 36; Jn. xi. 24; Acts xvii. 18; xxiii. 8; 2 Tim. ii. 18; by meton. i. q. the author of resurrection, Jn. xi. 25; with the addition of ή ἐκ νεκρών, Lk. xx. 35; Acts iv. 2; or simply of τῶν νεκρῶν [on the distinction which some (e. g. Van Hengel on Ro. i. 4; Van Hengel and Bp. Lghtft. on Phil. iii. 11; Cremer s. v.) would make between these phrases, see W. 123 (117); B. 89 (78)], Mt. xxii. 31: Acts xvii. 32; xxiii. 6; xxiv. 15 [Rec.], 21; xxvi. 23: 1 Co. xv. 12 sq. 21, 42; Heb. vi. 2. ἀνάστ. ζωῆς resurrection to life (ἀν. εἰς ζωήν, 2 Macc. vii. 14 [cf. Dan. xii. 2]), and ἀν. τῆς κρίσεως resurrection to judgment, Jn. v. 29, (on the genitives cf. W. 188 (177)); the former is $\dot{\eta}$ ανάστ. των δικαίων, Lk. xiv. 14; κρείττων ανάστασις, Heb. xi. 35 (so called in comparison with a continuance of life on earth, which is spoken of as an drágrages by a kind of license; [cf. W. 460 (429)]). ἡ ἀνάστ. ἡ πρώτη in Rev. xx. 5 sq. will be that of true Christians, and at the end of a thousand years will be followed by a second resurrection, that of all the rest of mankind, Rev. xx. 12 sqq. On the question whether and in what sense Paul also believed in two resurrections, separated from each other by a definite space of time, cf. Grimm in the Zeitschr. für wissenschaftl. Theol., 1873, p. 388 sq. c. the resurrection of certain in ancient Jewish story who were restored to life before burial: Heb. xi. 35.*

ἀναστατόω, -ω; 1 aor. ἀνεστάτωσα; a verb found nowhere in prof. auth., but [in Dan. vii. 23 Sept.; Deut. xxix. 27 Graec. Venet.] several times in the O. T. fragments of Aquila [e. g. Ps. x. 1] and Symmachus [e. g. Ps. lviii. 11; Is. xxii. 3], and in Eustathius, (fr. ἀνάστατος, driven from one's abode, outcast, or roused up from one's situation; accordingly equiv. to ἀνάστατον ποιώ), to stir up, excite, unsettle; foll. by an acc. a. to excite tumults and seditions in the State: Acts xvii. 6; xxi. 38. b. to upset, unsettle, minds by disseminating religious error: Gal. v. 12.*

dia-σταιρόω, -ω; to raise up upon a cross, crucify, (ἀνά as in ἀνασκολοπίζω): Heb. vi. 6, (very often in Grk. writ. fr. Hdt. down). Cf. Win. De verb. comp. etc. Pt. iii. p. 9 sq.; [Winer admits that in Heb. l. c. the meaning to crucify again, or afresh, may also be assigned to this verb legitimately, and that the absence of a precedent in prof. writ. for such a sense is, from the nature of the case, not surprising].*

dra-στενάζω: 1 aor. ἀνεστέναξα; to draw sighs up from the bottom of the breast, to sigh deeply: Mk. viii. 12. (Lam. i. 4; Sir. xxv. 18 (17); 2 Macc. vi. 30, and in Grk. writ. fr. [Aeschyl. choëph. 395,] Hdt. 1, 86 down.)* ἀνα-στρέφω: fut. ἀναστρέψω; [1 aor. ἀνέστρεψα; Pass.,

1. to turn

pres. ἀναστρέφομαι]; 2 aor. ἀνεστράφην;

upside down, overturn: τὰς τραπέζας, Jn. ii. 15, (δίφρους, Hom. Il. 23, 436). 2. to turn back; intrans. [W. 251 (236) to return, like the Lat. reverto i. q. revertor, (as in Grk. writ.; in Sept. i. q. שוב): Acts v. 22; xv. 16 (here ἀναστρέψω καί has not like the Hebr. Συ the force of an adverb, again, but God in the Messiah's advent returns to his people, whom he is conceived of as having previously abandoned; cf. W. 469 (437)). 3. to turn hither and thither; pass. reflexively, to turn one's self about, sojourn, dwell, in a place; a. literally: Mt. xvii. 22, where LTWHTr txt. συστρεφομένων, cf. Keim ii. p. 581 [Eng. trans. iv. p. 303]. (Josh. v. 5; b. like the Hebr. Ezek. xix. 6, and in Grk. writ.) to walk, of the manner of life and moral character, to conduct one's self, behave one's self, live: 2 Co. i. 12 (ἐν τῶ κόσμω); 1 Tim. iii. 15 (ἐν οἴκω θεοῦ); Eph. ii. 3 (èr ois among whom); 2 Pet. ii. 18 (èν πλάνη). simply to conduct or behave one's self, 'walk', (Germ. wandeln): 1 Pet. i. 17; Heb. x. 33; (καλώς) xiii. 18. [Cf. its use e. g. in Xen. an. 2, 5, 14; Polyb. 1, 9, 7; 74, 13; 86, 5 etc., (see ἀναστροφή, fin.); Prov. xx. 7 Sept.; Clem. Rom. 1 Cor. 1, 21, 8; etc.]*

dva-στροφή, -η̂s, η̂, (fr. the pass. ἀναστρέφομαι, see the preceding word), prop. 'walk,' i. e. manner of life, behavior, conduct, (Germ. Lebenswandel): Gal. i. 13; Eph. iv. 22; 1 Tim. iv. 12; Jas. iii. 13; 1 Pet. i. 15, 18; ii. 12; iii. 1 sq. 16; 2 Pet. ii. 7; plur. ἄγιαι ἀναστροφαί the ways in which holy living shows itself, 2 Pet. iii. 11. Hence life in so far as it is comprised in conduct, Heb. xiii. 7. (This word, in the senses given, is found in Grk. writ. fr. Polyb. 4, 82, 1 down; in the Scriptures first in Tob. iv. 14; 2 Macc. v. 8; add Epict. diss. 1, 9, 5; 4, 7, 5, [and (fr. Soph. Lex. s. v.) Agatharchides 134, 12; 153, 8; Aristeas 16].)*

dva-τάσσομαι; [1 aor. mid. inf. ἀνατάξασθαι]; (mid. of ἀνατάσσω), to put together in order, arrange, compose: διήγησιν, Lk. i. 1 (so to construct [R. V. draw up] a narrative that the sequence of events may be evident. Found besides only in Plut. de sollert. anim. c. 12, where it denotes to go regularly through a thing again, rehearse it; [in Eccl. ii. 20 Ald., and in eccl. writ. e. g. Iren. 3, 21, 2 sub fin.]).*

dra-τέλλω; 1 aor. ἀνέτειλα; pf. ἀνατέταλκα; a. trans. to cause to rise: τὸν ῆλιον, Mt. v. 45, (of the earth bringing forth plants, Gen. iii. 18; of a river producing something, Hom. Il. 5, 777). b. intrans. to rise, arise: light, Mt. iv. 16, (Is. lviii. 10); the sun, Mt. xiii. 6; Mk. iv. 6; xvi. 2; Jas. i. 11; the clouds, Lk. xii. 54; φωσφόρος, 2 Pet. i. 19. trop. to rise from, be descended from, Heb. vii. 14. The earlier Greeks commonly used ἀνατέλλειν of the sun and moon, and ἐπιτέλλειν of the stars; but Aelian., Paus., Stob. and other later writ. neglect this distinction; see Lob. ad Phryn. p. 124 sq. [Comp.: ἐξ-ανατέλλω.]*

άνα-τίθημι: 2 aor. mid. ἀνεθέμην; [in various senses fr. Hom. down]; in the mid. voice to set forth a thing drawn forth, as it were, from some corner (ἀνά), to set forth [in words], declare, [R. V. lay before]: τινί τι, Acts

xxv. 14; Gal. ii. 2, (2 Macc. iii. 9; [Mic. vii. 5]; Artem. oneir. 2, 64 τινὶ τὸ ὅναρ; Diog. Laërt. 2, 17, 16 p. 191 ed. Heubn.; Plut. amat. narr. p. 772 d.) Cf. Fritzschiorum Opuscc. p. 169; [Holsten, Zum Evang. des Paulus u. d. Petrus p. 256 sq. Comp.: προσ-ανατίθημι.]*

the archin, -η̄s, η̄, (fr. ἀνατέλλω, q. v.), as in Grk. writ.;

1. a rising (of the sun and stars); light rising ἐξ ῦψους,

Lk. i. 78.

2. the east (the quarter of the sun's rising): Mt. ii. 2, 9; Rev. xxi. 13 (Grsb. ἀνατολῶν); Hdian.

2, 8, 18 (10); 3, 5, 1; Joseph. c. Ap. 1, 14, 3, [6; 1, 26, 6; Mk. xvi. WH (rejected) 'Shorter Conclusion']; Clem.

Rom. 1 Cor. 5, 6; Ignat. ad Ro. 2, 2; Melito ap. Euseb.

h. e. 4, 26, 14; with ἡλίου added, Rev. vii. 2 [R G T Tr

WH txt.]; Plur. eastern regions, the east, [W. 176 (166)]:

Mt. ii. 1; viii. 11; xxiv. 27; Lk. xiii. 29, (Sept., Hdt., Plat., Polyb., Plut., al.; Philo in Flacc. § 7); with the addition of ἡλίου, Rev. xvi. 12 [-λῆς T Tr txt. WH txt.; vii. 2 L WH mrg.].*

άνα-τρέπω; [1 aor. ἀνέτρεψα]; to overthrow, overturn, de stroy: [τὰς τραπέζας, Jn. ii. 15 WH txt.]; ethically, to subvert: οἰκους families, Tit. i. 11. τήν τινων πίστιν, 2 Tim. ii. 18. (Common in Grk. writ., and in the same sense.)*

άνα-τρέφω: 2 aor. pass. ἀνετράφην; pf. pass. ptcp. ἀνατεθραμμένος; 1 aor. mid. ἀνεθρεψάμην; to nurse up, nourish up, (Germ. aufnühren, auffüttern); prop. of young children and animals nourished to promote their growth (Xen. mem. 4, 3, 10, etc.; Sap. vii. 4); to bring up: Lk. iv. 16 T WH mrg.; Acts vii. 20 sq.; with the predominant idea of forming the mind, Acts xxii. 3, (4 Macc. x. 2, and often in Grk. writ.). Cf. Win. De verb. comp. etc. Pt. iii. p. 4.*

ἀνα-φαίνω: 1 aor. ἀνέφανα, Doric for the more com. ἀνέφηνα, (Acts xxi. 3 R T WH [with Erasm., Steph., Mill]; cf. Passow p. 2199; [Veitch, and L. and S., s. v. φαίνω; W. 89 (85); B. 41 (35)]; see ἐπιφαίνω); Pass., [pres. ἀναφαίνομαι]; 2 aor. ἀνεφάνην; [fr. Hom. down]; to bring to light, hold up to view, show; Pass. to appear, be made apparent: Lk. xix. 11. An unusual phrase is ἀναφανέντες τὴν Κύπρου having sighted Cyprus, for ἀναφανείσης ἡμῶν τῆς Κύπρου, Acts xxi. 3; cf. B. 190 (164); W. § 39, 1 a. p. 260 (244); here Rⁿ T WH [see above] read ἀναφάναντες τὴν Κ. after we had rendered Cyprus visible (to us); [R. V. had come in sight of Cyprus.].*

dra φέρω; fut. ἀνοίσω (Lev. xiv. 20; Num. xiv. 33, etc.); 1 aor. ἀνήνεγκα; 2 aor. ἀνήνεγκον; [see reff. s. v. φέρω; impf. pass. ἀνεφερόμην; fr. Hom. down]; 1. to carry or bring up, to lead up; men to a higher place: Mt. xvii. 1; Mk. ix. 2; pass., Lk. xxiv. 51 [Tdf. om. WH reject the cl.]. ἀναφέρειν τὰς ἁμαρτίας ἐπὶ τὸ ξύλον, 1 Pet. ii. 24 (to bear sins up on the cross, sc. in order to expiate them by suffering death, [cf. W. 428 sq. (399)]). 2. to put upon the altar, to bring to the altar, to offer, (Sept. for הֹיִרְיִנְהְ of presentation as a priestly act, cf. Kurtz on Hebr. p. 154 sq.), θυσίας, θυσίαν, etc., (Isa. lvii. 6, etc.): Heb. vii. 27; xiii. 15; 1 Pet. ii. 5; with ἐπὶ τὸ θυσιαστήριον added, Jas. ii. 21, (Gen. viii. 20; Lev. xiv. 20; [Bar. i. 10; 1 Macc. iv. 53]); [ἐαυτόν, Heb. vii. 27, T Tr mrg. WH mrg. προσενέγκας]. Cf. Kurtz u. s.

to lift up on one's self, to take upon one's self, i. e. to place on one's self anything as a load to be upborne, to sustain: τὰς ἀμαρτίας i. e. by meton. their punishment, Heb. ix. 28 (Is. liii. 12; τὴν πορνείαν, Num. xiv. 33); cf. Win. De verb. comp. etc. Pt. iii. p. 5 sq.*

ἀνα-φωνίω, -ω: 1 aor. ἀνεφώνησα; to cry out with a loud voice, call aloud, exclaim: Lk. i. 42. (1 Chr. xv. 28; xvi. 4; [Aristot. de mund. 6, vol. i. p. 400°, 18]; Polyb., often in Plut.)*

ἀνά-χνσις, -εως, ή, (ἀναχέω [to pour forth]), rare in Grk. writ. [Strabo, Philo, Plut.; ἀν. ψυχῆς, in a good sense, Philo de decal. § 10 mid.]; an overflowing, a pouring out: metaph., 1 Pet. iv. 4 ἀσωτίας ἀνάχυσις the excess (flood) of riot in which a dissolute life pours itself forth.

dra-χωρίω, -ω; 1 aor. ἀνεχώρησα; (freq. in Grk. writ.);

1. to go back, return: Mt. ii. 12 sq. [al. refer this to next head].

2. to withdraw; a. univ., so as to leave room: Mt. ix. 24. b. of those who through fear seek some other place, or shun sight: Mt. ii. 14, 22; iv. 12; xii. 15; xiv. 13; xv. 21; xxvii. 5; Mk. iii. 7; Jn. vi. 15 [Tdf. φεύγει]; Acts xxiii. 19 (κατ' ἰδίαν); xxvi. 31.*

ἀκά-ψυξις, -εως, ή, (ἀναψύχω, q. v.), a cooling, refreshing: Acts iii. 20 (19), of the Messianic blessedness to be ushered in by the return of Christ from heaven; Vulg. refrigerium. (Ex. viii. 15; Philo de Abr. § 29; Strabo 10, p. 459; and in eccl. writ.)*

dra-ψήχω: 1 aor. ἀνήψυξα; to cool again, to cool off, recover from the effects of heat, (Hom. Od. 4, 568; Il. 5, 795; Plut. Aem. P. 25, etc.); trop. to refresh: τινά, one's spirit, by fellowship, consolation, kindnesses, 2 Tim. i. 16. (intrans. to recover breath, take the air, cool off, revive, refresh one's self, in Sept. [Ps. xxxviii. (xxxix.) 14; 2 S. xvi. 14; Ex. xxiii. 12; 1 S. xvi. 23; etc., in] 2 Macc. iv. 46; xiii. 11; and in the later Grk. writ.)*

ἀνδραποδιστής, -οῦ, ὁ, (fr. ἀνδραποδίζω, and this fr. τὸ ἀνδράποδον—fr. ἀνήρ and ποῦς—a slave, a man taken in war and sold into slavery), a slave-dealer, kidnapper, man-stealer, i. e. as well one who unjustly reduces free men to slavery, as one who steals the slaves of others and sells them: 1 Tim. i. 10. (Arstph., Xen., Plat., Dem., Isocr., Lys., Polyb.)*

'Avôpias, -ov, 6, Andrew, (a Grk. name [meaning manly; for its occurrence, see Pape, Eigennamen, s. v.; B. D. s. v. Andrew, init.]), a native of Bethsaida in Galilee, brother of Simon Peter, a disciple of John the Baptist, afterwards an apostle of Christ: Jn. i. 40, 44 (41, 45); vi. 8; xii. 22; Mt. iv. 18; x. 2; Mk. i. 16, 29; iii. 18; xiii. 3; Lk. vi. 14; Acts i. 13.*

ἀνδρίζω: (ἀνήρ); to make a man of or make brave, (Xen. oec. 5, 4). Mid. pres. ἀνδρίζομαι; to show one's self a man, be brave: 1 Co. xvi. 13 [A. V. quit you like men]. (Often in Sept.; Sir. xxxiv. 25; 1 Macc. ii. 64; Xen., Plat., App., Plut., al.)*

'Aνδρόνικος, ου, ό, Androni'cus, (a Grk. name, [lit. man iv. of victory; for its occurrence see Pape, Eigennamen, s. v.]), a Jewish Christian and a kinsman of Paul: Ro. 3. xvi. 7.*

ἀνδρο-φόνος, -ου, δ, a manslayer: 1 Tim. i. 9. (2 Macc. ix. 28; Hom., Plat., Dem., al.) [Cf. φονεύς.]*

der-έγκλητος, -ον, (a priv. and έγκαλέω, q. v.), that cannot be called to account, unreprovable, unaccused, blameless: 1 Co. i. 8; Col. i. 22; 1 Tim. iii. 10; Tit. i. 6 sq. (3 Macc. v. 31; Xen., Plat., Dem., Aristot., al.) [Cf. Trench § ciii.]*

dr-εκδιήγητος, -ον, (a priv. and ἐκδιηγέομαι, q. v.), unspeakable, indescribable: 2 Co. ix. 15 δωρεά, to describe and commemorate which words fail. (Only in eccl. writ. [Clem. Rom. 1 Con. 20, 5; 49, 4; Athenag., Theoph., al.].)*

ών-εκ-λάλητος, -ον, (a priv. and ἐκλαλέω), unspeakable: 1 Pet. i. 8 (to which words are inadequate). ([Diosc. medicam. p. 93 ed. Kühn]; Heliod. 6, 15 p. 252 (296); and in eccl. writ.)*

ώνεκλευπτος, -ον, (α priv. and εκλείπω to fail), unfailing: Lk. xii. 33. ([Hyperid. p. 58° ed. Teubner]; Diod. 4, 84; 1, 36, cf. 3, 16; Plut. de orac. defect. p. 438 d., and in eccl. writ.)*

dν-εκτός, -όν, and in later Grk. also -ός, -ή, -όν [cf. W. 68 (67); B. 25 (22)], (ἀνέχομαι to bear, endure); fr. Hom. down; bearable, tolerable: ἀνεκτότερον ἔσται the lot will be more tolerable, Mt. x. 15; xi. 22, 24; Mk. vi. 11 R L br.; Lk. x. 12, 14. (In Grk. writ. fr. Hom. down.)*

dir-ελεήμων, -ον, gen. -ονος, (a priv. and ελεήμων), without mercy, merciless: Ro. i. 31. ([Aristot. rhet. Alex. 37 p. 1442, 13]; Prov. v. 9, etc.; Sir. xiii. 12, etc.; Sap. xii. 5; xix. 1.)*

ds-θλεος, -ον, without mercy, merciless: Jas. ii. 13 LT Tr WH, unusual form for dνίλεως RG. The Greeks said dνηλεής and dνελεής, cf. Lob. ad Phryn. p. 710 sq.; W. 100 (95).*

ἀνεμίζω: (ἄνεμος); to agitate or drive by the wind; pres. pass. ptcp. ἀνεμιζόμενος, Jas. i. 6. Besides only in schol. on Hom. Od. 12, 336 ἔνθα ἢν σκέπη πρὸς τὸ μὴ ἀνεμίζεσθαι, [Hesych. s. v. ἀναψύξαι · ἀνεμίσαι; Joannes Moschus (in Patr. Graec. lxxxvii. p. 3044 a.) ἀνεμίζοντος τοῦ πλοίου velificante nave]. The Greeks said ἀνεμόω. Cf. κλυδωνίζομαι.*

ἄνεμος, -ου, δ, (ἄω, ἄημι to breathe, blow, [but etymologists connect ἄω with Skr. vâ, Grk. ἀήρ, Lat. ventus, Eng. wind, and ἄνεμος with Skr. an to breathe, etc.; cf. Curtius §§ 419, 597; Vaniček p. 28]), [fr. Hom. down], wind, a violent agitation and stream of air, [cf. (Trench § lxxiii.) πνεῦμα, 1 fin.]: Mt. xi. 7; xiv. 24; Jas. iii. 4, etc.; of a very strong and tempestuous wind: Mt. vii. 25; Mk. iv. 39; Lk. viii. 24, etc. οἱ τέσσαρες ἄνεμοι, the four principal or cardinal winds (Jer. xxv. 15 (xlix. 36)), τῆς γῆς, Rev. vii. 1; hence the four quarters of the heavens (whence the cardinal winds blow): Mt. xxiv. 31; Mk. xiii. 27; (Ezek. xxxvii. 9; 1 Chr. ix. 24). Metaph. ἄνεμος τῆς διδασκαλίας, variability and emptiness [?] of teaching, Eph. iv. 14.

du-ívδεκτος, -ον, (a priv. and ἔνδεκτος, and this fr. ἐνδέχομαι, q. v.), that cannot be admitted, inadmissible, unallowable, improper: ἀνένδεκτόν ἐστι τοῦ μὴ ἐλθεῖν it cannot be but that they will come, Lk. xvii. 1 [W. 328 (308); B. 269 (231)]. (Artem. oneir. 2, 70 ὁ ἀριθμὸς πρὸς τὸν μέλλοντα χρόνον ἀνένδεκτος, [Diog. Laërt. 7, 50], and several times in eccl. and Byzant. writ.) •

drefereivntos, T Tr WH -ραύνητος [cf. Tdf. Proleg. p. 81; B. 58 (50); Sturz, De dial. Maced. et Alex. p. 117; see ἐραυνάω], -ον, (α priv. and ἐξ-ερευνάω), that cannot be searched out: Ro. xi. 33. (Symm. Prov. xxv. 3; Jer. xvii. 9. Dio Cass. 69, 14.)*

dveξί-κακος, -ον, (fr. the fut. of ἀνέχομαι, and κακόν; cf. classic ἀλεξίκακος, ἀμνησίκακος), patient of ills and wrongs, forbearing: 2 Tim. ii. 24. (Lcian. jud. voc. 9; [Justin M. apol. 1, 16 init.; Pollux 5, 138].)*

that cannot be traced out, that cannot be comprehended, [A. V. unsearchable]: Ro. xi. 33; Eph. iii. 8. (Job v. 9; ix. 10; [xxxiv. 24]; Or. Manass. 6 [see Sept. ed. Tdf., Proleg. § xxix.]; several times in eccl. writ.)*

dv-en-alσχυντος, -ον, (a priv. and ἐπαισχύνω), (Vulg. inconfusibilis), having no cause to be ashamed: 2 Tim. ii. 15. ([Joseph. antt. 18, 7, 1]; unused in Grk. writ. [W. 236 (221)].)*

dw-eπί-ληπτος [LTTrWH -λημπτος; see M, μ], -ον, (a priv. and ἐπιλαμβάνω), prop. not apprehended, that cannot be laid hold of; hence that cannot be reprehended, not open to censure, irreproachable, [Tittmann i. p. 31; Trench § ciii.]: 1 Tim. iii. 2; v. 7; vi. 14. (Freq. in Grk. writ. fr. [Eur. and] Thuc. down.)*

dν-έρχομα: 2 aor. ἀνῆλθον; [fr. Hom. down]; to go up: Jn. vi. 3; to a higher place; to Jerusalem, Gal. i. 17 [L Tr mrg. ἀπῆλθον], 18; (1 K. xiii. 12). [Comp.: ἐπ-ανέρχομαι.]*

αν-ενις, τως, ἡ, (ἀνίημι to let loose, slacken, anything tense, e. g. a bow), a loosening, relaxing; spoken of a more tolerable condition in captivity: ἔχειν ἄνεσιν to be held in less rigorous confinement [R. V. have indulgence], Acts xxiv. 23, (Joseph. antt. 18, 6, 10 φυλακὴ μὲν γὰρ καὶ τήρησις ἡν, μετὰ μέντοι ἀνέσεως τῆς εἰς δίαιταν). relief, rest, from persecutions, 2 Th. i. 7; from the troubles of poverty, 2 Co. viii. 13; relief from anxiety, quiet, 2 Co. ii. 13 (12); vii. 5. (Sept.; in Grk. writ. fr. Thuc. [Hdt. 5, 28] down.) [Syn. see ἀνάπαυσις, fin.]*

dv-rτάζω; pres. pass. ἀνετάζομαι; (ἐτάζω to examine, test); to investigate, examine; τινά, to examine judicially: Acts xxii. 24, 29. (Judg. vi. 29 cod. Alex.; Sus. [i. e. Dan. (Theod.) init.] 14; [Anaph. Pilati A 6 p. 417 ed. Tdf.]. Not found in prof. auth.)•

with gen. of the pers. without: 1 Pet. iii. 1; iv. 9. with gen. of the pers. without one's will or intervention, (often so in Grk. writ. fr. Hom. down): Mt. x. 29. [Compared with χωρίς, see Tittm. i. p. 93 sq.; Ellic. on Eph. ii. 12; Green, Crit. Notes, etc. (on Ro. iii. 28).]*

άν-εύθετος, -ον, not convenient, not commodious, not fit:
Acts xxvii. 12. (Unused by Grk. writ.; [Moschion 53].)*
άν-ευρίσκω: 2 aor. ἀνεῦρον, 3 pers. plur. ἀνεῦραν, Lk.
ii. 16 (T Tr WH; see εὐρίσκω); to find out by search:
τινά, Lk. ii. 16; Acts xxi. 4. (In Grk. writ. fr. Hdt.
down.) Cf. Win. De verb. comp. etc. Pt. iii. p. 13 sq.*
ἀν-έχω: in the N. T. only in the mid. ἀνέχομαι; fut.

#νεξομαι (W. 83 (79)); impf. ηνειγόμην 2 Co. xi. [1 Receix]. 4 [Rec.] (GTTr WH mrg. ανειχόμην [cf. Moeris ed. Piers. p. 176; (but L WH txt. in vs. 4 dvéx.); cf. WH. App. p. 162; W. 72 (70); B. 35 (31)]); 2 aor. ηνεσχόμην Acts xviii. 14 (LTTrWH ἀνεσχόμην, reff. u. s.); to hold up, (e. g. κεφαλήν, χείρας, Hom. et al.); hence in mid. to hold one's self erect and firm (against any pers. or thing), to sustain, to bear (with equanimity), to bear with, endure, with a gen. of the pers. (in Grk. writ. the accus. is more com., both of the pers. and of the thing), of his opinions, actions, etc.: Mt. xvii. 17; Mk. ix. 19; Lk. ix. 41; 2 Co. xi. 19; Eph. iv. 2; Col. iii. 13. foll. by gen. of the thing: 2 Th. i. 4 [WH mrg. evey.] (als by attraction for &v, unless &s be preferred [B. 161 (140); cf. W. 202 (190)]). foll. by μικρόν τι with gen. of both pers. and thing, 2 Co. xi. 1 (acc. to the reading µov μικρόν τι άφροσύνης [Rbox els LTTrWH]; cf. Meyer ad loc.). without a case, 1 Co. iv. 12 (we endure). foll. by et ris, 2 Co. xi. 20. Owing to the context, to bear with i. e. to listen: with gen. of the pers., Acts xviii. 14; of the thing, 2 Tim. iv. 3; Heb. xiii. 22. [Comp.: προσανέχω.]*

declides, -οῦ, ὁ, [for ἀ-νεπτ-ιόs con-nepot-ius, cf. Lat. nepos, Germ. nichte, Eng. nephew, niece; Curtius § 842], a cousin: Col. iv. 10. (Num. xxxvi. 11; Tob. vii. 2.) [Cf. Lob. ad Phryn. p. 306; but esp. Bp. Lghtft. on Col. l. c.; also B. D. Am. ed. s. v. Sister's Son.]*

άνηθον, -ου, τό, dill, anise [(?); cf. BB.DD. s. v.; Tristram, Nat. Hist. of the Bible, p. 419 sq.]: Mt. xxiii. 23. (Arstph. nub. 982; [Aristot., al.]; often in Theophr. hist. pl.)

άν-ηκω; [impf. ἀνῆκεν]; in Grk. writ. to have come up to, arrived at, to reach to, pertain to, foll. generally by εἴs τι; hence in later writ. ἀνῆκει τί τινι something appertains to one, is due to him sc. to be rendered or performed by others (1 Macc. x. 42; xi. 35; 2 Macc. xiv. 8), and then ethically τὸ ἀνῆκον what is due, duty, [R. V. befitting], Philem. 8; τὰ οὐκ ἀνῆκοντα unbecoming, discreditable, Eph. v. 4 (LTTrWH ἀ οὐκ ἀνῆκεν, W. 486 (452); [B. 350 (301)]); impers. ὡς ἀνῆκε as was fitting, sc. ever since ye were converted to Christ, Col. iii. 18, [W. 270 (254); cf. B. 217 (187) and Bp. Lghtft. ad loc.].*

do-ήμερος, -ον (a priv. and ήμερος), not tame, savage, fierce: 2 Tim. iii. 3. (In Grk. writ. fr. [Anacr. 1, 7] Aeschyl. down.)*

άνηρ, ἀνδρός, ὁ, a man, Lat. vir. The meanings of this word in the N. T. differ in no respect fr. classic usage; for it is employed 1. with a reference to sex, and so to distinguish a man from a woman; either a. as a male: Acts viii. 12; xvii. 12; 1 Tim. ii. 12; or b. as a husband: Mt. i. 16; Mk. x. 2; Jn. iv. 16 sqq.; Ro. vii. 2 sqq.; 1 Co. vii. 2 sqq.; Gal. iv. 27; 1 Tim. iii. 2, 12; Tit. i. 6, etc.; a betrothed or future husband: Mt. i. 19; Rev. xxi. 2, etc. 2. with a reference to a ge, and to distinguish an adult man from a boy: Mt. xiv. 21; xv. 38 (where ἄνδρες, γυναῖκες and παιδία are discriminated); with the added notion also of intelligence and virtue: 1 Co. xiii. 11 (opp. to νήπιος); Eph. iv. 13; Jas. iii. 2, (in

the last two pass. τέλειος ἀνήρ). 3. univ. anu male person, a man; so where ris might have been used: Lk. viii. 41; ix. 38; Acts vi. 11; x. 5, etc. where auno and ris are united: Lk. viii. 27; Acts v. 1; x. 1. or ἀνήρ and ős he who, etc.: Ro. iv. 8; Jas. i. 12. where mention is made of something usually done by men, not by women: Lk. xxii. 63; Acts v. 36. where angels or other heavenly beings are said to have borne the forms of men: Lk. ix. 30; xxiv. 4; Acts x. 30, where it is so connected with an adjective as to give the adj. the force of a substantive: ἀνὴρ άμαρτωλός a sinner, Lk. v. 8; λεπροί ἄνδρες, Lk. xvii. 12; or is joined to appellatives: ανήρ φονεύς, Acts iii. 14; αν. προφήτης, Lk. xxiv. 19, (איש נביא, Judg. vi. 8; [cf. W. 30; § 59, 1; B. 82 (72); other reff. s. v. ἄνθρωπος, 4 a. fin.]); or to gentile names: ανδρες Νινευίται, Mt. xii. 41; ανήρ 'Ιουδαίος, Acts xxii. 3; αν. Αλθίοψ, Acts viii. 27; ανδ. Κύπριοι, Acts xi. 20; esp. in addresses of honor and respect [W. § 65, 5 d.; B. 82 (72)], Acts i. 11; ii. 14; xiii. 16; xvii. 22, etc.; even ανδρες αδελφοί, Acts i. 16; [ii. 29, 37; vii. 2]; xiii. [15], 26. etc. 4. when persons of either sex are included, but named after the more important: Mt. xiv. 35; Acts iv. 4; [Meyer seems inclined (see his com. on Acts l. c.) to dispute even these examples; but al. would refer several other instances (esp. Lk. xi. 31; Jas. i. 20) to the same head].

ανθ-ίστημι: pf. ἀνθέστηκα; 2 aor. αντέστην, [impv. ἀντίστητε], inf. ἀντιστῆναι; Mid., pres. ἀνθίσταμαι; impf. ἀνθιστάμην; (ἀντί and ἴστημι); to set against; as in Grk. writ., in the mid., and in the pf. plpf. [having pres. and impf. force, W. 274 (257)] and 2 aor. act., to set one's self against, to withstand, resist, oppose: pf. act., Ro. ix. 19; xiii. 2; 2 Tim. iv. 15 [R G]. 2 aor. act., Mt. v. 39; Lk. xxi. 15; Acts vi. 10; Gal. ii. 11; Eph. vi. 13; 2 Tim. iii. 8; [iv. 15 L T Tr W H]. impv., Jas. iv. 7; 1 Pet. v. 9. Mid.: pres., 2 Tim. iii. 8. impf., Acts xiii. 8.*

ανθ-ομολογέομαι, -οῦμαι: [impf. ἀνθωμολογούμην]; (ἀντί and ὁμολογέομαι); in Grk. writ. (fr. Dem. down) 1. to reply by professing or by confessing. 2. to agree mutually (in turn), to make a compact. 3. to acknowledge in the presence of (ἀντί before, over against; cf. ἐξομολογεῖσθαι ἔναντι κυρίου, 2 Chr. vii. 6) any one, (see Win. De verb. comp. etc. Pt. iii. p. 19 sq.): τὰς ἀμαρτίας to confess sins, Joseph. antt. 8, 10, 3 [Bekk. reads ἀνομολογουμένους]; cf. 1 Esdr. viii. 88 (90). τινί, to declare something in honor of one, to celebrate his praises, give thanks to him, Lk. ii. 38; (for πίτη in Ps. lxxviii. (lxxix.) 13; 3 Macc. vi. 33; [Dan. iv. 31 (34) Sept.; Test. xii. Patr. test. Jud. § 1]).*

ανθος, -εος, τό, [fr. Hom. down]; a flower: Jas. i. 10 sq.; 1 Pet. i. 24.*

άνθρακιά [on accent cf. Etym. Magn. 801, 21; Chandler § 95], -âs, ή, a heap of burning coals: Jn. xviii. 18; xxi. 9. (Sir. xi. 32; 4 Macc. ix. 20; Hom. Π. 9, 213, etc.) [Cf. BB.DD. s. v. Coal.] •

ανθραξ, -ακος, ό, coal, (also, fr. Thuc. and Arstph. down, a live coal), ἄνθρ. πυρός a coal of fire i. e. a burning or live coal; Ro. xii. 20 ἄνθρ. πυρὸς σωρεύειν ἐπὶ τὴν κεφαλήν

ruos, a proverbial expression, fr. Prov. xxv. 22, signifying to call up, by the favors you confer on your enemy, the memory in him of the wrong he has done you (which shall pain him as if live coals were heaped on his head), that he may the more readily repent. The Arabians call things that cause very acute mental pain burning coals of the heart and fire in the liver; cf. Gesenius in Rosenmüller's Bibl.-exeg. Repert. i. p. 140 sq. [or in his Thesaurus i. 280; cf. also BB.DD. s. v. Coal].*

ανθρωπ άρεσκος, -ον, (ἄνθρωπος and ἄρεσκος agreeable, pleasing, insinuating; cf. εὐάρεσκος, δυσάρεσκος, αὐτάρεσκος in Lob. ad Phryn. p. 621); only in bibl. and eccl. writ. [W. 25]: studying to please men, courting the favor of men: Eph. vi. 6; Col. iii. 22. (Ps. lii. (liii.) 6; [Ps. Sal. iv. 8, 10].)*

άνθρώπινος, -ίνη, -ινον, (ἄνθρωπος), [fr. Hdt. down], human; applied to things belonging to men: xeipes, Acts xvii. 25 L T Tr WH; φύσις, Jas. iii. 7; or instituted by men: κτίσις, [q. v. 3], 1 Pet. ii. 13; adjusted to the strength of man: πειρασμός [R. V. a temptation such as man can bear], 1 Co. x. 13 (cf. Neander [and Heinrici] ad loc.; Pollux 3, 27, 131 δ οὐκ ἄν τις ὑπομένειεν, δ οὐκ ἄν τις ένέγκη . . . τὸ δὲ ἐναντίον, κουφόν, εῦφορον, ὀϊστόν, ἀνθρώπινον, ἀνεκτόν). Opp. to divine things, with the implied idea of defect or weakness: 1 Co. ii. 4 Rec.; 13 (σοφία, originating with man); iv. 3 (ἀνθρωπίνη ἡμέρα the judicial day of men, i. e. human judgment). ανθρώπινον λέγω, Ro. vi. 19 (I say what is human, speak as is usual among men, who do not always suitably weigh the force of their words; by this expression the apostle apologizes for the use of the phrase δουλωθηναι τη δικαιοσύνη).*

deθρωποκτόνος, -ον, (κτείνω to kill), a manslayer, murderer: Jn. viii. 44. contextually, to be deemed equal to a murderer, 1 Jn. iii. 15. (Eur. Iph. T. (382) 389.) [Cf. Trench § lxxxiii. and φονεύς.]*

άνθρωπος, -ου, δ, [perh. fr. ἀνήρ and ἄψ, i. e. man's face; Curtius § 422; Vaniček p. 9. From Hom. down]; man. 1. univ., with ref. to the genus or nature, without distinction of sex, a human being, whether male or female: Jn. xvi. 21. And in this sense a. with the article, generically, so as to include all human individuals: Mt. iv. 4 (ἐπ' ἄρτφ ζήσεται ὁ ἄνθρωπος); Mt. xii. 35 (ὁ ἀγαθὸς ἄνθ. every good person); Mt. xv. 11, 18; Mk. ii. 27; vii. 15, 18, 20; Lk. iv. 4; Jn. ii. 25 [W. § 18, 8]; vii. 51; Ro. vii. 1, etc. b. so that a man is distinguished from beings of a different race or order; a. from animals, plants, etc.: Lk. v. 10; Mt. iv. 19; xii. 12; 2 Pet. ii. 16; Rev. ix. 4, 7, 10, 15, 18; xi. 13, etc. **B**. from God, from Christ as divine, and from angels: Mt. x. 32; xix. 6; Mk. x. 9; Lk. ii. 15 [T WH om., L Tr br.] (opp. to angels); Jn. x. 33; Acts x. 26; xiv. 11; 1 Th. ii. 13; Gal. i. 10, 12; 1 Co. iii. 21; vii. 23; Phil.ii. 7,7 (8); 1 Tim. ii. 5; Heb. viii. 2; xiii. 6; 1 Pet. ii. 4, etc. c. with the added notion of weakness, by which man is led into mistake or prompted to sin: οὐκ ἄνθρωποί (RG σαρκικοί) έστε; 1 Co. iii. 4; σοφία ανθρώπων, 1 Co. ii. 5; ανθρώπων επιθυμίαι, 1 Pet. iv. 2; κατά ανθρωπον περιπατείτε ye conduct yourselves as men, 1 Co. iii. 3; λαλείν or λέγειν κατὰ ἄνθρωπον, to speak according to human modes of thinking, 1 Co. ix. 8; Ro. iii. 5; κατὰ ἄνθρωπον λέγω, I speak as a man to whom analogies from human affairs present themselves, while I illustrate divine things by an example drawn from ordinary human life, Gal. iii. 15; κατὰ ἄνθρ. θηριομαχείν, as man is wont to fight, urged on by the desire of gain, honor and other earthly advantages, 1 Co. xv. 32; οὐκ ἔστι κατὰ ἄνθρ. is not accommodated to the opinions and desires of men, Gal. i. 11; [for exx. of κατὰ ἄνθ. in prof. auth. see Wetstein on Rom. u. s.]; with the accessory notion of malignity: προσέχετε από των ανθρώπων, Mt. x. 17; είς χείρας ανθρώπων, Mt. xvii. 22; Lk. ix. 44. d. with the adjunct notion of contempt, (as sometimes in Grk. writ.): Jn. v. 12; the address & ἄνθρωπε, or ἄνθρωπε, is one either of contempt and disdainful pity, Ro. ix. 20 (Plat. Gorg. p. 452 b. σύ $\delta \hat{\epsilon} \dots \tau i s \epsilon \hat{l}$, & $\tilde{a} \nu \theta \rho \omega \pi \epsilon$), or of gentle rebuke, Lk. xxii. 58, 60. The word serves to suggest commiseration: $id\epsilon$ [T Tr WH ίδου] ὁ ἄνθρ. behold the man in question, maltreated, defenceless, Jn. xix. 5. e. with a reference to the twofold nature of man, ό ἔσω and ὁ ἔξω ἄνθρωπος, soul and body: Ro. vii. 22; Eph. iii. 16; 2 Co. iv. 16, (Plat. rep. 9, 589 a. ό ἐντὸς ἄνθρωπος; Plotin. Enn. 5, 1, 10 ὁ εἴσω ἄνθρ.; cf. Fritzsche on Rom. vol. ii. 61 sq; [Mey. on Ro. l. c.; Ellic. on Eph. l. c.]); δ κρυπτὸς τῆς καρδίας $d\nu\theta\rho$. 1 Pet. iii. 4. f. with a reference to the twofold moral condition of man, ὁ παλαιός (the corrupt) and δ καινὸς (ὁ νέος) ἄνθρ. (the truly Christian man, conformed to the nature of God): Ro. vi. 6; Eph. ii. 15; iv. 22, 24; Col. iii. 9 sq. g. with a reference to the sex, (contextually) a male: Jn. vii. 22 sq. 2. indefinitely, without the article, ἄνθρωπος, a. some one, a (certain) man, when who he is either is not known or is not important: i. q. ris, Mt. xvii. 14; xxi. 28; xxii. 11; Mk. xii. 1; xiv. 13; Lk. v. 18; xiii. 19, etc. with the addition of ris, Mt. xviii. 12; Lk. x. 30; xiv. 2, 16; xv. 11; xvi. 1, 19; Jn. v. 5. in address, where the speaker either cannot or will not give the name, Lk. v. 20; or where the writer addresses any and every reader, Ro. ii. 1, 3. b. where what is said holds of every man, so that $d\nu\theta\rho$. is equiv. to the Germ. indef. man, one: Ro. iii. 28; 1 Co. iv. 1; vii. 1; xi. 28; Gal. ii. 16. So also where opp. to domestics, Mt. x. 36; to a wife, Mt. xix. 10; to a father, Mt. x. 35; to the master of a household, Lk. xii. 36 sq., — in which passages many, confounding sense and signific at i on, incorrectly say that the word $\tilde{a}\nu\theta\rho$. signifies father of a family, husband, son, servant. 3. in the plur. oi ανθρ. is sometimes (the) people, Germ. die Leute: Mt. v. 13, 16; vi. 5, 18; viii. 27; xvi. 13; Lk. xi. 44; Mk. viii. 24, 27; Jn. iv. 28; οὐδεὶς ἀνθρώπων (nemo hominum) no one, Mk. xi. 2; 1 Tim. vi. 16. 4. It is joined a. to another substantive, - a quasi-predicate of office, or employment, or characteristic, - the idea of the predicate predominating [W. § 59, 1]: ἄνθρωπος ἔμπορος α merchant (-man), Mt. xiii. 45 [WH txt. om. ανθο.]; οἰκοδεσπότης, Mt. xiii. 52; xx. 1; xxi. 33; βασιλεύς, Mt. xviii. 23; xxii. 2; φάγος, Mt. xi. 19. (So in Hebr.

סרים a eunuch, Jer. xxxviii. 7 sq., איש סרים a priest, Lev. xxi. 9; also in Grk. writ.: ἄνθ. όδίτης, Hom. Il. 16, 263, al.; cf. Matthiae § 430, 6; [Krüger § 57, 1, 1]; but in Attic this combination generally has a contemptuous force; cf. Bnhdy. p. 48; in Lat. homo gladiator, Cic. epp. ad diversos 12, 22, 1). b. to a gentile noun: $\tilde{a}\nu\theta$. Kuρηναίος, Mt. xxvii. 32; 'Iouδαίος, Acts xxi. 39; 'Pωμαῖος, Acts xvi. 37; xxii. 25, (acc. to the context, a Ro-5. $\dot{\phi} d\nu \theta \rho$, with the article, the particman citizen). ular man under consideration, who he is being plain from the context: Mt. xii. 13; xxvi. 72; Mk. iii. 5; Lk. xxiii. 6; Jn. iv. 50. οὖτος ὁ ἄνθ., Lk. xiv. 30; Jn. ix. 16, 24 [L Tr mrg. WH]; xi. 47; ὁ ἄνθ. οὖτος, Mk. xiv. 71; Lk. xxiii. 4, 14, 47; Jn. ix. 24 [RGTTrtxt.]; xviii. 17; Acts vi. 13; xxii. 26; xxvi. 31, 32. δ ἄνθ. ereiros, Mt. xii. 45; xxvi. 24; Mk. xiv. 21. 6. Phrases: ό ανθ. της άμαρτίας (or with T Tr txt. WH txt. τ. ανομίας), 2 Th. ii. 3, see άμαρτία, 1 p. 30 sq. ἄνθ. τοῦ θεοῦ a man devoted to the service of God, God's minister: 1 Tim. vi. 11; 2 Tim. iii. 17, (of the evangelists, the associates of the apostles); 2 Pet. i. 21 (of prophets, like איש אלהים often in the O. T.; cf. Gesenius, Thesaur. i. p. 85). For ό viòs τοῦ ἀνθρώπου and viol τῶν ἀνθρ., see under viós.

ανθ-υπατεύω; (ἀντί for i. e. in lieu or stead of any one, and ὑπατεύω to be ὕπατος, to be supreme, to be consul); to be proconsul: Acts xviii. 12 [R G; cf. B. 169 (147)]. (Plut. comp. Dem. c. Cic. c. 3; Hdian. 7, 5, 2.)*

Acts xiii. 7, 8, 12; xviii. 12 L T Tr WH; xix. 38. The emperor Augustus divided the Roman provinces into senatorial and imperial. The former were presided over by proconsuls; the latter were administered by legates of the emperor, sometimes called also propraetors. (Polyb., Dion. H., Lcian., Plut., and often in Dio Cass.) [B. D. s. v. Proconsul; Alex.'s Kitto s. v. Province; esp. Bp. Lghtft. in The Contemp. Rev. for 1878, p. 289 sq.]*

ds-ίημι, [ptcp. plur. ἀνιέντες]; 2 aor. subj. ἀνῶ, ptcp. plur. ἀνέντες; 1 aor. pass. ἀνέθην; to send back; to relax; contextually, to loosen: τί, Acts xvi. 26, (τοὺς δεσμούς, Plut. Alex. M. 73); xxvii. 40. trop. τὴν ἀπειλήν, to give up, omit, calm [?], Eph. vi. 9; (τὴν ἔχθραν, Thuc. 3, 10; τὴν ὀργήν, Plut. Alex. M. 70). to leave, not to uphold, to let sink: Heb. xiii. 5, (Deut. xxxi. 6).*

de-Aces, -ων, gen. -ω, (ἴλεως, Attic for τλαος), without mercy, merciless: Jas. ii. 13 [RG]. Found nowhere else [exc. Hdian. epim. 257]. Cf. ἀνέλεος.*

drintos, -ον, (νίπτω to wash), unwashed: Mt. xv. 20; Mk. vii. 2, and R L mrg. in 5. (Hom. II. 6, 266, etc.)*

de-lστημ: fut. ἀναστήσω; 1 aor. ἀνέστησα; 2 aor. ἀνέστην, impv. ἀνάστηθι and (Acts xii. 7; Eph. v. 14 and
L WH txt. in Acts ix. 11) ἀνάστα (W. § 14, 1 h.; [B. 47
(40)]); Mid., pres. ἀνίσταμαι; fut. ἀναστήσομαι; [fr.
Hom. down]; I. Transitively, in the pres. 1
aor. and fut. act., to cause to rise, raise up, (מרום);
a. prop. of one lying down: Acts ix. 41. b. to raise up
from death: Jn. vi. 39 sq. 44, 54; Acts ii. 32; xiii. 34,
(so in Grk. writ.). o. to raise up, cause to be born:

σπέρμα offspring (Gen. xxxviii. 8), Mt. xxii. 24, [cf. W. 33 (32)]; τὸν Χριστόν, Acts ii. 30 Rec. to cause to appear, bring forward, τινά τινι one for any one's succor: προφήτην, Acts iii. 22; vii. 37; τὸ παίδα αὐτοῦ, Acts iii. II. Intransitively, in the pf. plpf. and 2 aor. act., and in the mid.; 1. to rise, stand up; used a. of persons lying down (on a couch or bed): Mk. i. 35; v. 42; Lk. viii. 55; xi. 7; Acts ix. 34, 40. of persons lying on the ground: Mk. ix. 27; Lk. xvii. 19; xxii. 46; Acts ix. 6. b. of persons seated: Lk. iv. 16 (ἀνέστη ἀναγνῶναι); Mt. xxvi. 62; Mk. xiv. 60; Acts xxiii. 9. c. of those who leave a place to go elsewhere. Mt. ix. 9; Mk. ii. 14; [x. 50 RG]; Lk. iv. 38; xxiii. 1: Acts ix. 39. Hence of those who prepare themselves for a journey, (Germ. sich aufmachen): Mk. vii. 24; x. 1; Lk. i. 39; xv. 18, 20; Acts x. 20; xxii. 10. In the same way the Hebr. קום (esp. יֵיָקם) is put before verbs of going, departing, etc., according to the well known oriental custom to omit nothing contributing to the full pictorial delineation of an action or event; hence formerly מַיַּקִם and dvaorás were sometimes incorrectly said to be redundant; cf. W. 608 (565). ἀναστηναι ἀπό to rise up from something, i. e. from what one has been doing while either sitting or prostrate on the ground: d. of the dead; 2 aor., with ἐκ νεκρῶν Lk. xxii. 45. added: Mt. xvii. 9 R G WH mrg.; Mk. ix. 9 sq.; xii. 25; Lk. xvi. 31; xxiv. 46; Jn. xx. 9; Eph. v. 14 (here fig.); with ἐκ νεκρῶν omitted: Mk. viii. 31; xvi. 9; Lk. ix. 8, 19, [22 L T Tr mrg. WH mrg.]; xxiv. 7; Ro. xiv. 9 Rec.; so (without ἐκ νεκρ.) in the fut. mid. also: Mt. xii. 41; [xvii. 23 LWH mrg.]; xx. 19 [RGL Tr mrg. WH mrg.]; Mk. x. 34; Lk. xi. 32; xviii. 33; Jn. xi. 23 sq.; 1 Th. iv. 2. to arise, appear, stand forth; of kings, prophets, priests, leaders of insurgents: Acts v. 36 sq.; vii. 18. mid., Ro. xv. 12; Heb. vii. 11, 15. of those about to enter into conversation or dispute with any one, Lk. x. 25; Acts vi. 9; or to undertake some business, Acts v. 6; or to attempt something against others, Acts v. 17. Hence ἀναστηναι ἐπί τινα to rise up against any one: Mk. iii. 26, (קום על). [Syn. see ἐγείρω, fin. Comp.: ἐπ-, **έξ-**ανίστημι.]

"Avva [WH "Avva, see their Intr. § 408], -as [on this gen. cf. B. 17 (15); Ph. Bttm. Ausf. Spr. i. p. 138], ή, Anna, (קבון grace), the prop. name of a woman (so in 1 S. i. 2 sqq.; ii. 1 Alex.; Tob. i. 9, 20, etc.), a prophetess, in other respects unknown: Lk. ii. 36.

"Avvas [WH "Avvas, see their Intr. § 408], -a (on this gen. cf. W. § 8, 1 p. 60 (59)), ô, (in Joseph. "Avarcs; fr. Hebr. pr to be gracious), a high-priest of the Jews, elevated to the pontificate by Quirinius the governor of Syria c. A. D. 6 or 7; but afterwards, A. D. 15, deposed by Valerius Gratus, the procurator of Judæa, who put in his place, first Ismael, son of Phabi, and shortly after Eleazar, son of Annas. From the latter, the office passed to Simon; from Simon c. A. D. 18 to Caiaphas, (Joseph. antt. 18, 2, 1 sq.); but Annas, even after he had been put out of office, continued to have great influence: Jn. xviii. 13, 24. This explains the mistake [but

see reff. below (esp. to Schürer), and cf. ἀρχαρεύς, 2] by which Luke, in his Gospel iii. 2 (acc. to the true reading ἀρχαρείως) and in Acts iv. 6, attributes to him the pontificate long after he had beer removed from office. Cf. Win. RWB. s. v. Annas; Keim in Schenkel i. p. 135 sq.; Schürer in the Zeitschr. für wissensch. Theol. for 1876, p. 580 sq. [also in his Neutest. Zeitgesch. § 23 iv.; and BB.DD. s. v.].*

ά-νόητος, -ον, (νοητός fr. νοίω); 1. not understood, unintelligible; 2. generally active, not understanding, unwise, foolish: Ro. i. 14 (opp. to σοφοί); Lk. xxiv. 25; Gal. iii. 1, 3; Tit. iii. 3. ἐπιθυμίαι ἀνόητοι, 1 Tim. vi. 9. (Prov. xvii. 28; Ps. xlviii. (xlix.) 13; and often in Attic writ.; [cf. Trench § lxxv.; Ellic. on Gal. iii. 1; Schmidt ch. 147 § 20].)*

άνοια, -as, ή, (άνους [i. e. άνοος without understanding]), want of understanding, folly: 2 Tim. iii. 9. madness expressing itself in rage, Lk. vi. 11, [δύο δ' ἀνοίας γένη, τὸ μὲν μανίαν, τὸ δὲ ἀμαθίαν, Plato, Tim. p. 85 b.]. ([Theogn. 453]; Hdt. 6, 69; Attic writ. fr. Thuc. down.)* άν-οίγω; (ἀνά, οίγω i. e. οίγνυμι); fut. ἀνοίξω; 1 aor. fγοιξα and (Jn. ix. 14 and as a var. elsewh. also) ἀνέφξα (an earlier form) [and nrive & WH in Jn. ix. 17, 32 (cf. Gen. viii. 6), so Tr (when corrected), but without iota subscr.; see I, ι]; 2 pf. ἀνέφγα (to be or stand open; cf. Bttm. Ausf. Spr. ii. p. 250 sq.; [Rutherford, New Phryn. p. 247; Veitch s. v.]; the Attic writ. give this force mostly to the pf. pass.); Pass., [pres. ἀνοίγομαι Mt. vii. 8 L Tr txt. WH mrg.; Lk. xi. 10 Tr mrg. WH mrg.]; pf. ptep. ανεωγμένος and ηνεφγμένος, (ηνοιγμένος Acts ix. 8 Tdf.); 1 aor. $\frac{\partial u}{\partial x} = \frac{\partial u}{\partial y} + \frac{\partial u}{\partial y} + \frac{\partial u}{\partial y} = \frac{\partial u}{\partial y} + \frac{\partial u}{\partial y} + \frac{\partial u}{\partial y} = \frac{\partial u}{\partial y} + \frac{\partial u}{\partial y} + \frac{\partial u}{\partial y} = \frac{\partial u}{\partial y} + \frac{\partial u}{\partial y} + \frac{\partial u}{\partial y} = \frac{\partial u}{\partial y} + \frac{\partial u}{\partial y} + \frac{\partial u}{\partial y} = \frac{\partial u}{\partial y} + \frac{\partial u}{\partial y} +$ ωχθηναι (with double augm. Lk. iii. 21); 2 aor. ηνοίγην (the usual later form); 1 fut. ἀνοιχθήσομαι (Lk. xi. 9 Tdf., 10 LT); 2 fut. ἀνοιγήσομαι; (on these forms, in the use of which both codd and edd differ much, cf. [Tdf. Proleg. p. 121 sq.]; WH. App. pp. 161, 170; Bttm. Gram. p. 280 [21st Germ. ed.]; Bttm. N. T. Gr. 63 (55); W. 72 (70) and 83 (79); [Veitch s. v.]); to open: a door, a gate, Acts v. 19; xii. 10, 14; xvi. 26 sq.; Rev. iv. 1; very often in Grk. writ. Metaph., to give entrance into the soul, Rev. iii. 20; to furnish opportunity to do something, Acts xiv. 27; Col. iv. 3; pass., of an opportunity offered, 1 Co. xvi. 9; 2 Co. ii. 12; Rev. iii. 8; cf. θύρα. simply ανοίγειν τινί to open (the door [B. 145 (127)) to one; prop.: Lk. xii. 36; Acts v. 23; xii. 16; Jn. x. 3; in a proverbial saying, to grant something asked for, Mt. vii. 7 sq.; Lk. xi. 9 sq.; parabolically, to give access to the blessings of God's kingdom, Mt. xxv. 11; Lk. xiii. 25; Rev. iii. 7. τοὺς θησαυρούς, Mt. ii. 11, (Sir. xliii. 14; Eur. Ion 923); τὰ μνημεῖα, Mt. xxvii. 52; τάφος, Ro. iii. 13; τὸ φρέαρ, Rev. ix. 2. heaven is said to be opened and something to descend fr. it, Mt. iii. 16; Lk. iii. 21; Jn. i. 51 (52); Acts x. 11; or something is said to be seen there, Acts vii. 56 RG; Rev. xi. 19 (6 rads ... δ έν τῷ οὐρανῷ); [xv. 5]; xix. 11. ἀνοίγ. τὸ στόμα: of a fish's mouth, Mt. xvii. 27; Hebraistically, of those who begin to speak [W. 33 (32), 608 (565)], Mt. v. 2; Acts viii. 32, 35; x. 34; xviii. 14; foll. by εἰς βλασφημίαν [-μίας |

LTTrWH], Rev. xiii. 6; έν παραβολαίς, i. e. to make use of (A. V. in), Mt. xiii. 35, (Ps. lxxvii. (lxxviii.) 2; έν έπεσι Lcian. Philops. § 33); πρός τινα, 2 Co. vi. 11 (τὸ στόμα ήμῶν ἀνέφγε πρὸς ὑμᾶς our mouth is open towards you, i. e. we speak freely to you, we keep nothing back); the mouth of one is said to be opened who recovers the power of speech, Lk. i. 64; of the earth yawning, Rev. xii. 16. av. akoás rupos i. e. to restore the faculty of hearing, Mk. vii. 35 (LTTrWH). ἀν. τοὺς ὀφθαλμούς [W. 33 (32), to part the eyelids so as to see, Acts ix. 8, 40; rivos, to restore one's sight, Mt. ix. 30; xx. 33; Jn. ix. 10, 14, 17, 21, 26, 30, 32; x. 21; xi. 37; metaph., Acts xxvi. 18 (to open the eyes of one's mind). ανοίγω την σφραγίδα, to unseal, Rev. v. 9; vi. 1, 3, 5, 7, 9, 12; viii. 1; αν. τὸ βιβλίον, βιβλαρίδιον, to unroll, Lk. iv. 17 L Tr WH; Rev. v. 2-5; x. 2, 8; xx. 12. [Comp.: di-avoiyu.]*

ἀν-οικο-δομίω, -ω: fut. ἀνοικοδομήσω; to build again, (Vulg. reaedifico): Acts xv. 16. ([Thuc. 1, 89, 3]; Diod. 11, 39; Plut. Them. 19; Cam. 31; Hdian. 8, 2, 12 [5 ed. Bekk.].)*

άνοιξιε, -εως, ή, (ἀνοίγω, q. v.), an opening: ἐν ἀνοίξει τοῦ στόματός μου as often as I open my mouth to speak, Eph. vi. 19. (Thuc. 4, 68, 4; τῶν πυλῶν, id. 4, 67, 3; χειλῶν, Plut. mor. [symp. l. ix. quaest. 2, 3] p. 738 c.)*

dνομία, -as, η, (ανομος);1. prop. the condition of one without law, - either because ignorant of it, or because 2. contempt and violation of law, iniquity, violating it. wickedness: Mt. xxiii. 28; xxiv. 12; 2 Th. ii. 3 (T Tr txt. WH txt.; cf. άμαρτία, 1 p. 30 sq.), 7; Tit. ii. 14; 1 Jn. iii. 4. opp. to ή δικαιοσύνη, 2 Co. vi. 14; Heb. i. 9 [not Tdf.], (Xen. mem. 1, 2, 24 ανομία μάλλον ή δικαιοσύνη χρώμενοι); and to ή δικαιοσύνη and δ άγιασμός, Ro. vi. 19 (τη ανομία els την ἀνομίαν to iniquity - personified - in order to work iniquity); ποιείν την ἀνομίαν to do iniquity, act wickedly, Mt. xiii. 41; 1 Jn. iii. 4; in the same sense, ἐργάζεσθαι την αν. Mt. vii. 23; plur. al ανομίαι manifestations of disregard for law, iniquities, evil deeds: Ro. iv. 7 (Ps. xxxi. (xxxii.) 1); Heb. viii. 12 [RGL]; x. 17. (In Grk. writ. fr. [Hdt. 1, 96] Thuc. down; often in Sept.) [Syn. cf. Trench § lxvi.; Tittm. i. 48; Ellic. on Tit. ii. 14.]*

ά-νομος, -ον, (νόμος); 1. destitute of (the Mosaic) law: used of Gentiles, 1 Co. ix. 21, (without any suggestion of 'iniquity'; just as in Add. to Esth. iv. 42, where άνομοι ἀπερίτμητοι and ἀλλότριοι are used together). 2. departing from the law, a violator of the law, lawless, wicked; (Vulg. iniquus; [also injustus]): Mk. xv. 28 [R L Tr br.]; Lk. xxii. 37; Acts ii. 23, (so in Grk. writ.); opp. to ὁ δίκαιος, 1 Tim. i. 9; ὁ ἄνομος (κατ' ἐξοχήν), he in whom all iniquity has as it were fixed its abode, 2 Th. ii. 8; ἄν. ἔργον an unlawful deed, 2 Pet. ii. 8; free from law, not subject to law, [Vulg. sine lege]: μὴ ὧν ἄνομος θεοῦ [B. 169 (147)] (Rec. θεῷ), 1 Co. ix. 21. (Very often in Sept.) [Syn. see ἀνομία, fin.]*

dróμως, adv., without the law (see ἄνομος, 1), without a knowledge of the law: ἀν. άμαρτάνειν to sin in ignorance of the Mosaic law, Ro. ii. 12; ἀπόλλυσθαι to perish, but not by sentence of the Mosaic law, ibid. (ἀνόμως ζην to live ignorant of law and discipline, Isoc. panegyr. c. 10

§ 39; ἀνόμως ἀπόλλυσθαι to be slain contrary to law, as in wars, seditions, etc., ibid. c. 44 § 168. In Grk. writ. generally unjustly, wickedly, as 2 Macc. viii. 17.)*

dr-opθόω, -ŵ: fut. ἀνορθώσω; 1 aor. ἀνώρθωσα; 1 aor. ρass. ἀνωρθώθην (Lk. xiii. 13; without the aug. ἀνορθώθην LTTr; cf. [WH. App. p. 161]; B. 34 (30); [W. 73] (70)); L. to set up, make erect: a crooked person, Lk. xiii. 13 (she was made straight, stood erect); drooping hands and relaxed knees (to raise them up by restoring their strength), Heb. xii. 12. 2. to rear again, build anem: σκηνήν, Acts xv. 16 (Hdt. 1, 19 τὸν νηὸν... τὸν ἐνέπρησαν; 8, 140; Xen. Hell. 4, 8, 12, etc.; in various senses in Sept.).*

be-torios, ov, (a priv. and torios, q. v.), unholy, impious, wicked: 1 Tim. i. 9; 2 Tim. iii. 2. (In Grk. writ. from [Aeschyl. and] Hdt. down.)*

doox ή, -ῆs, ἡ, (compare ἀνέχομαί τωσς, s. v. ἀνέχω p. 45), toleration, forbearance; in this sense only in Ro. ii. 4; iii. 26 (25). (In Grk. writ. a holding back, delaying, fr. ἀνέχω to hold back, hinder.) [Cf. Trench § liii.]*

dirtayevQoµau; to struggle, fight; πρός τι, against a thing, Heb. xii. 4 [cf. W. § 52, 4, 3]. (Xen., Plat., Dem., etc.)*

dri-άλλαγμα, -τος, τό, (ἀντί in place of, in turn, and ἄλλαγμα see ἀλλάσσω), that which is given in place of another thing by way of exchange; what is given either in order to keep or to acquire anything: Mt. xvi. 26; Mk. viii. 37, where the sense is, 'nothing equals in value the soul's salvation.' Christ transfers a proverbial expression respecting the supreme value of the natural life (Hom. Il. 9, 401 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξων) to the life eternal. (Ruth iv. 7; Jer. xv. 13; Sir. vi. 15, etc.; Eur. Or. 1157; Joseph. b. j. 1, 18, 3.)*

the ava-πληρόω, -ω; (ἀντί and ἀναπληρόω, q. v.); to fill up in turn: Col. i. 24 (the meaning is, 'what is wanting of the afflictions of Christ to be borne by me, that I supply in order to repay the benefits which Christ conferred on me by filling up the measure of the afflictions laid upon him'); [Mey., Ellic., etc., explain the word (with Wetst.) by 'ἀντὶ ὑστερήματος succedit ἀναπλήρωμα'; but see Bp. Lghtft. ad loc., who also quotes the passages where the word occurs]. (Dem. p. 182, 22; Dio Cass. 44, 48; Apollon. Dysc. de constr. orat. i. pp. 14, 1 [cf. Bttm. ad loc.]; 114, 8; 258, 3; 337, 4.)*

der ano δίδωμ: fut. ἀνταποδώσω; 2 aor. inf. ἀνταποδοῦναι; 1 fut. pass. ἀνταποδοθήσομαι; (ἀντί for something received, in return, ἀποδίδωμι to give back); to repay, requite; a. in a good sense: Lk. xiv. 14; Ro. xi. 35; εὐχαριστίαν τινί, 1 Th. iii. 9. b. in a bad sense, of penalty and vengeance; absol.: Ro. xii. 19; Heb. x. 30, (Deut. xxxii. 35); θλίψιν τινί, 2 Th. i. 6. (Very often in the Sept. and Apocr., in both senses; in Grk. writ. fr. [Hdt.] Thuc. down.)*

der-and δομα, -τος, τό, (see ἀνταποδίδωμι), the thing paid back, requital; a. in a good sense: Lk. xiv. 12. b. in a bad sense: Ro. xi. 9. (In Sept. i. q. אָנְתִּוּל, Judg. ix. 16 [Alex.], etc.; the Greeks say ἀνταπόδοσις [cf. W. 25].)*

der-and-δοσις, -εως, ή, recompense: Col. iii. 24. (In

Sept. i. q. נְמוּל, Is. lix. 18, etc.; in Grk. writ. fr. Thuc. down.)•

dirt-ano-κρίνομαι; 1 aor. pass. ἀνταπεκρίθην [see ἀποκρίνω, ii.]; to contradict in reply, to answer by contradicting, reply against: τωὶ πρός τι, Lk. xiv. 6; (Sept. Judg. v. 29 [Alex.]; Job xvi. 8; xxxii. 12; Aesop. fab. 172 ed. de Furia, [p. 353 ed. Coray]). Hence i. q. to altercate, dispute: with dat. of pers. Ro. ix. 20. (In a mathematical sense, to correspond to each other or be parallel, in Nicomach. arithm. 1, 8, 11 p. 77 a. [p. 17 ed. Hoche].) Cf. Win. De verb. comp. etc. Pt. iii. p. 17.

άντ-είπου, a 2 aor. used instead of the verb ἀντιλέγειν, to speak against, gainsay; [fr. Aeschyl. down]: Lk. xxi. 15; Acts iv. 14. Cf. είπου.*

dst-έχω: Mid., [pres. ἀντέχομαι]; fut. ἀνθέξομαι; to hold before or against, hold back, withstand, endure; in the N. T. only in Mid. to keep one's self directly opposite to any one, hold to him firmly, cleave to, paying heed to him: τινός, Mt. vi. 24; Lk. xvi. 13; τῶν ἀσθενῶν, to aid them, care for them, 1 Th. v. 14; τοῦ λόγου, to hold to, hold it fast, Tit. i. 9. (Deut. xxxii. 41; Is. lvi. 4, 6; Prov. iii. 18, etc., and often in Grk. writ.) Cf. Kühner § 520 b. [2te Aufl. § 416, 2; cf. Jelf § 536]; W. 202 (190); [B. 161 (140)].*

αντί [before ων, $\dot{a}v\theta$; elsewhere neglecting elision] a preposition foll. by the gen. (answering to the Lat. ante and the Germ. prefixes ant-, ent-), in the use of which the N. T. writ. coincide with the Greek (W. 364 (341)); 1. prop. it seems to have signified over against, opposite to, before, in a local sense (Bttm. Gram. p. 412; [cf. Cur-2. indicating exchange, suctius § 204]). Hence cession, for, instead of, in place of (something). a. univ. instead of: ἀντὶ ἰχθύος ὄφιν, Lk. xi. 11; ἀντὶ περιβολαίου to serve as a covering, 1 Co. xi. 15; ἀντὶ τοῦ λέγειν, Jas. iv. 15, (ἀντὶ τοῦ with inf. often in Grk. writ. [W. 329 (309); B. 263 (226)]). b. of that for which any thing is given, received, endured: Mt. v. 38; xvii. 27 (to release me and thyself from obligation); Heb. xii. 2 (to obtain the joy; cf. Bleek, Lünemann, or Delitzsch ad loc.); of the price of sale (or purchase): Heb. xii. 16; λύτρον ἀντὶ πολλών, Mt. xx. 28; Mk. x. 45. Then c. of recompense: κακὸν ἀντὶ κακοῦ ἀποδιδόναι, Ro. xii. 17; 1 Th. v. 15; 1 Pet. iii. 9, (Sap. xi. 16 (15)). ἀνθ ων equiv. to ἀντὶ τούτων, ὅτι for that, because: Lk. i. 20; xix. 44; Acts xii. 23; 2 Th. ii. 10, (also in prof. auth. [exx. in Wetst. on Luke i. 20]; cf. Herm. ad Vig. p. 710; [W. 364 (342), cf. 162 (153); B. 105 (92)]; Hebr. תְּחָת אֲשֶׁר, Deut. xxi. 14; 2 K. xxii. 17). d. of the cause: dve wv wherefore, Lk. xii. 3; ἀντὶ τούτου for this cause, Eph. v. e. of succession to the place of another: 'Apx. Βασιλεύει αντί Ἡρώδου in place of Herod, Mt. ii. 22, (1 K. xi. 44; Hdt. 1, 108; Xen. an. 1, 1, 4). χάριν ἀντὶ χάριros grace in the place of grace, grace succeeding grace perpetually, i. e. the richest abundance of grace, Jn. i. 16, (Theogn. vs. 344 aut avias [yet cf. the context vs. 342 (vss. 780 and 778 ed. Welcker); more appropriate are the reff. to Philo, i. 254 ed. Mang. (de poster. Caini § 43, vol. ii. 39 ed. Richter), and Chrys. de sacerdot. l. vi. c. 18 § 622]). 3. As a prefix, it denotes a. opposite, over against: ἀντιπέραν, ἀντιπαρέρχεσθαι. b. the mutual efficiency of two: ἀντιβάλλειν, ἀντικαλείν, ἀντικούδρείν. o. requital: ἀντιμαθία, ἀνταποδίδωμι. d. hostile opposition: ἀντίχριστος. e. official substitution, instead of: ἀνθύπατος.*

dsm-βάλλω; to throw in turn, (prop. Thuc. 7, 25; Plut. Nic. 25): λόγους πρὸς ἀλλήλους to exchange words with one another, Lk. xxiv. 17, [cf. 2 Macc. xi. 13].*

dern-δια-τίθημ: [pres. mid. ἀντιδιατίθεμαι]; in mid. to place one's self in opposition, to oppose: of heretics, 2 Tim. ii. 25, cf. De Wette [or Holtzm.] ad loc.; (several times in eccl. writ.; in the act. to dispose in turn, to take in hand in turn: τινά, Diod. exc. p. 602 [vol. v. p. 105, 24 ed. Dind.; absol. to retaliate, Philo de spec. legg. § 15; de concupisc. § 4]).*

dertδικος, -ον, (δίκη); as subst. ὁ ἀντίδικος a. an opponent in a suit at law: Mt. v. 25; Lk. xii. 58; xviii. 3, (Xen., Plat., often in the Attic orators). b. univ. an adversary, enemy, (Aeschyl. Ag. 41; Sir. xxxiii. 9; 1 S. ii. 10; Is. xli. 11, etc.): 1 Pet. v. 8 (unless we prefer to regard the devil as here called ἀντίδικος because he accuses men before God).*

dωτί-θεσις, [(τίθημι), fr. Plato down], -εως, ή; a. opposition. b. that which is opposed: 1 Tim. vi. 20 (ἀντιθέσεις τῆς ψευδων. γνώσ. the inventions of false knowledge, either mutually oppugnant, or opposed to true Christian doctrine).*

άντι καθ-ίστημι: 2 aor. ἀντικατέστην; [fr. Hdt. down]; in the trans. tenses 1. to put in place of another.

2. to place in opposition, (to dispose troops, set an army in line of battle); in the intrans. tenses, to stand against, resist: Heb. xii. 4, (Thuc. 1, 62. 71).*

άντι-καλίω, -ω: 1 aor. ἀντεκάλεσα; to invite in turn: τινά, Lk. xiv. 12. [Xen. conviv. 1, 15.]*

drif-κειμα; 1. to be set over against, lie opposite to, in a local sense, ([Hippocr. de aëre p. 282 Foes. (191 Chart.); Strab. 7, 7, 5]; Hdian. 6, 2, 4 (2 Bekk.); 3, 15, 17 (8 Bekk.); [cf. Aristot. de caelo 1, 8 p. 277*, 23]). 2. to oppose, be adverse to, withstand: τινί, Lk. xiii. 17; xxi. 15; Gal. v. 17; 1 Tim. i. 10. simply (δ) ἀντικείμενος, an adversary, [Tittmann ii. 9]: 1 Co. xvi. 9; Phil. i. 28; 2 Th. ii. 4; 1 Tim. v. 14. (Dio Cass. 39, 8. Ex. xxiii. 22; 2 Macc. x. 26, etc.; [see Soph. Lex. s. v.].)*

άντικρύ (I T WII ἄντικρυς [Chandler § 881; Treg. ἀντικρύς. Cf. Lob. Path. Elementa ii. 283]; ad Phryn. p. 444; [Rutherford, New Phryn. p. 500 sq.]; Bttm. Ausf. Spr ii. 366), adv. of place, over against, opposite: with gen., Acts xx. 15. (Often in Grk. writ.; Philo de vict. off. § 3; de vit. Moys. iii. § 7; in Flace. § 10.)*

dντι-λαμβάνω: Mid., [pres. ἀντιλαμβάνομαι]; 2 aor. ἀντελαβόμην; to take in turn or in return, to receive one thing for another given, to receive instead of; in mid., freq. in Attic prose writ.,

1. to lay hold of, hold fast to, anything: τινός.

2. to take a person or thing in order as it were to be held, to take to, embrace; with a gen. of the pers., to help, succor: Lk. i. 54; Acts xx. 35, (Diod. 11, 13; Dio Cass. 40, 27; 46, 45; often in Sept.).

with a gen. of the thing, to be a partaker, partake of: τῆς εὐεργεσίας of the benefit of the services rendered by the slaves, 1 Tim. vi. 2; cf. De Wette ad loc. (μήτε ἐσθίων πλειόνων ἡδονῶν ἀντιλήψεται, Porphyr. de abstin. 1, 46; [cf. Euseb. h. e. 4, 15, 37 and exx. in Field, Otium Norv. pars. iii. ad l. c.]) [Comp.: συν-αντι-λαμβάνομαι.]*

contradict; absol.: Acts xiii. 45 [L Tr WH om.]; xxviii. 19; Tit. i. 9. τωί, Acts xiii. 45. foll. by μή and acc. with inf.: Lk. xx. 27 [L mrg. Tr WH λέγοντες], (as in Grk. writ.; see Passow [or L. and S.] s. v.; [W. § 65, 2 β.; B. 355 (305)]). to oppose one's self to one, decline to obey him, declare one's self against him, refuse to have anything to do with him, [cf. W. 23 (22)]: τωί, Jn. xix. 12, (Lcian. dial. inferor. 30, 3); absol., Ro. x. 21 [cf. Meyer]; Tit. ii. 9, (Achill. Tat. 5, 27). Pass. ἀντιλέγομαι I am disputed, assent or compliance is refused me, (W. § 39, 1): Lk. ii. 34; Acts xxviii. 22.*

dert-ληψε [L T Tr WII -λημψις; see M, μ], -εως, ή, (ἀντι-λαμβάνομαι), in prof. auth. mutual acceptance (Thuc. 1, 120), a laying hold of, apprehension, perception, objection of a disputant, etc. In bibl. speech aid, help, (Ps. xxi. 20 [cf. vs. 1]; 1 Esdr. viii. 27; Sir. xi. 12; li. 7; 2 Macc. xv. 7, etc.); plur., 1 Co. xii. 28, the ministrations of the deacons, who have care of the poor and the sick.

dστιλογία, as, ή, (ἀστίλογος, and this fr. ἀστιλέγω), [fr. Hdt. down]; 1. gainsaying, contradiction: Heb. vii. 7; with the added notion of strife, Heb. vi. 16, (Ex. xviii. 16; Deut. xix. 17, etc.). 2. opposition in act, [this sense is disputed by some, e. g. Lün. on Heb. as below, Mey. on Ro. x. 21 (see ἀστιλέγω); contra cf. Fritzsche on Ro. l. c.]: Heb. xii. 3; rebellion, Jude 11, (Prov. xvii. 11).*

άντι-λοιδορέω -ῶ: [impf. ἀντελοιδόρουν]; to revile in turn, to retort railing: 1 Pet. ii. 23. (Leian. conviv. 40; Plut. Anton. 42; [de inimic. util. § 5].)*

dert-λυτρον, -ου, τό, what is given in exchange for another as the price of his redemption, ransom: 1 Tim. ii. 6. (An uncert. translator in Ps. xlviii. (xlix.) 9; Orph. lith. 587; [cf. W. 25].)*

dστι-μετρέω, -ω̂: fut. pass. ἀντιμετρηθήσομαι; to measure back, measure in return: Mt. vii. 2 Rec.; Lk. vi. 38 [L. mrg. WII mrg. μετρέω], (in a proverbial phrase, i. q. to repay; Lcian. amor. c. 19).*

dστιμισθία, -as, ή, (ἀντίμισθος remunerating) a reward given in compensation, requital, recompense; a. in a good sense: 2 Co. vi. 13 (τὴν αὐτὴν ἀντιμισθίαν πλατύνθητε καὶ ὑμεῖς, a concise expression for Be ye also enlarged i. e. enlarge your hearts, just as I have done (vs. 11), that so ye may recompense me, — for τὸ αὐτό, ὅ ἐστιν ἀντιμισθία; cf. W. 530 (493), and § 66, 1 b.; [B. 190 (164); 396 (399)]). b. in a bad sense: Ro. i. 27. (Found besides only in Theoph. Ant.; Clem. Al.; [Clem. Rom. 2 Cor. 1, 3. 5; 9, 7; 11, 6], and other Fathers.)*

'Αντιόχεια, -as, ή, Antioch, the name (derived fr. various monarchs) of several Asiatic cities, two of which are mentioned in the N. T.;

1. The most celebrated of all, and the capital of Syria, was situated on the river Orontes, founded by Seleucus [I. sometimes (cf. Suidas s. v.

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Σέλευκος, col. 3277 b. ed. Gaisf.) called Nicanor [elsewhere (cf. id. col. 2137 b. s. v. Κολασσαεύς) son of Nicanor; but commonly Nicator (cf. Appian de rebus Syr. § 57; Spanh. de numis. diss. vii. § 3, vol. i. p. 413)], and named in honor of his father Antiochus. Many Έλληνισταί, Greek-Jews, lived in it; and there those who professed the name of Christ were first called Christians: Acts xi. 19 sqq.; xiii. 1; xiv. 26; xv. 22 sqq.; Gal. ii. 11; cf. Reuss in Schenkel i. 141 sq.; [BB. DD. s. v.; Conyb. and Howson, St. Paul, i. 121-126; also the latter in the Dict. of Geogr. s. v.: Renan, Les Apôtres. 2. A city of Phrygia, but called in Acts xiii. 14 Antioch of Pisidia [or acc. to the crit. texts the Pisidian Antioch (see Πισίδιος)] because it was on the confines of Pisidia, (more exactly ή πρὸς Πισιδία, Strabo 12, p. 577, 8): Acts xiv. 19, 21; 2 Tim. iii. 11. This was founded also by Seleucus Nicator, [cf. BB. DD. s. v.; Conub. and Howson, St. Paul, i. 168 sqq.].*

'Aντιοχεύς, -έως, δ, an Antiochian, a native of Antioch: Acts vi. 5.*

deri-παρ-ίρχομα: 2 aor. deriπαρήλθου; to pass by opposite to, [A. V. to pass by on the other side]: Lk. x. 31 sq. (where the meaning is, 'he passed by on the side opposite to the wounded man, showing no compassion for him'). (Anthol. Pal. 12, 8; to come to one's assistance against a thing, Sap. xvi. 10. Found besides in eccl. and Byzant. writ.)*

'Aντίπας [Tdf. 'Αντείπας, see s. v. et, i], α (cf. W. § 8, 1; [B. 20 (18)]), δ, Antipas (contr. fr. 'Αντίπατρος W. 103 (97)), a Christian of Pergamum who suffered martyrdom, otherwise unknown: Rev. ii. 13. On the absurd interpretations of this name, cf. Düsterd. [Alf., Lee, al.] ad loc. Fr. Görres in the Zeitschr. f. wissensch. Theol. for 1878, p. 257 sqq., endeavors to discredit the opinion that he was martyred, but by insufficient arguments.*

'Aντιπατρίς, -ίδος, ή, Antipatris, a city situated between Joppa and Cæsarea, in a very fertile region, not far from the coast; formerly called Χαβαρζαβα [al. Καφαρσαβα (or -σάβα)] (Joseph. antt. 13, 15, 1), and afterwards rebuilt by Herod the Great and named Antipatris in honor of his father Antipater (Joseph. b. j. 1, 21, 9): Acts xxiii. 31. Cf. Robinson, Researches etc. iii. 45 sq.; Later Researches, iii. 138 sq., [also Bib. Sacr. for 1843 pp. 478–498; and for 1853 p. 528 sq.].*

άντι-πέραν, or (acc. to the later forms fr. Polyb. down) ἀντίπερα [T WH], ἀντιπέρα [L Tr; cf. B. 321; Lob. Path. Elem. ii. 206; Chandler § 867], adv. of place, over against, on the opposite shore, on the other side, with a gen.: Lk. viii. 26.*

down]; b. to be adverse, oppose, strive against: τινί, Acts vii. 51. (Ex. xxvi. 5; xxxvi. 12 ed. Compl.; Num. xxvii. 14; often in Polyb., Plut.)*

cirri-στρατεύομα; 1. to make a military expedition, or take the field, against any one: Xen. Cyr. 8, 8, 26.
2. to oppose, war against: τινί, Ro. vii. 23. (Aristaenet. 2, 1, 13.)*

αντιτάσσω or -ττω: [pres. mid. ἀντιτάσσομαι]; to range

in battle against; mid. to oppose one's self, resist: τινί, Ro. xiii. 2; Jas. iv. 6; v. 6; 1 Pet. v. 5; cf. Prov. iii. 34. absol., Acts xviii. 6. (Used by Grk. writ. fr. Aeschyl. down.)*

duti-turos, -ον, (τύπτω), in Grk. writ. 1. prop. a. actively, repelling a blow, striking back, echoing, reflecting light; resisting, rough, hard. b. passively, struck back, repelled. 2. metaph. rough, harsh, obstinate, hostile. In the N. T. language ἀντίτυπον as a subst. means 1. a thing formed after some pattern (τύπος [q. v. 4 a.]), (Germ. Abbild): Heb. ix. 24 [R. V. like in pattern]. 2. a thing resembling another, its counterpart; something in the Messianic times which answers to the type (see τύπος, 4 γ.) prefiguring it in the O. T. (Germ. Gegenbild, Eng. antitype), as baptism corresponds to the deluge: 1 Pet. iii. 21 [R. V. txt. after a true likeness].

άντί-χριστος, -ου, ό, (ἀντί against and Χριστός, like αντίθεος opposing God, in Philo de somn. l. ii. § 27, etc., Justin, quaest. et resp. p. 463 c. and other Fathers; [see Soph. Lex. s. v., cf. Trench § xxx.]), the adversary of the Messiah, a most pestilent being, to appear just before the Messiah's advent, concerning whom the Jews had conceived diverse opinions, derived partly fr. Dan. xi. 36 sqq.; vii. 25; viii. 25, partly fr. Ezek. xxxviii. xxxix. Cf. Eisenmenger, Entdecktes Judenthum, ii. 704 sqq.; Gesenius in Ersch and Gruber's Encycl. iv. 292 sqq. s. v. Antichrist; Böhmer, Die Lehre v. Antichrist nach Schneckenburger, in the Jahrbb. f. deutsche Theol. vol. iv. p. 405 sqq. The name & duringiores was formed perhaps by John, the only writer in the N. T. who uses it, [five times]; he employs it of the corrupt power and influence hostile to Christian interests, especially that which is at work in false teachers who have come from the bosom of the church and are engaged in disseminating error: 1 Jn. ii. 18 (where the meaning is, 'what ye have heard concerning Antichrist, as about to make his anpearance just before the return of Christ, is now fulfilled in the many false teachers, most worthy to be called antichrists, 'on the om. of the art. cf. B. 89 (78)); 1 Jn. iv. 3; and of the false teachers themselves, 1 Jn. ii. 22; 2 Jn. 7. In Paul and the Rev. the idea but not the name of Antichrist is found; yet the conception differs from that of John. For Paul teaches that Antichrist will be an individual man [cf. B. D. as below], of the very worst character (τὸν ἄνθρ. τῆς άμαρτίας; see άμαρτία, 1), instigated by the devil to try to palm himself off as God: 2 Th. ii. 3-10. The author of the Apocalypse discovers the power of Antichrist in the sway of imperial Rome, and his person in the Emperor Nero, soon to return from the dead: Rev. xiii. and xvii. (Often in eccl. writ.) [See B. D. s.v. (Am. ed. for additional reff.), also B. D. s. v. Thess. 2d Ep. to the; Kähler in Herzog ed. 2, i. 446 sq.; Westcott, Epp. of St. John, pp. 68, 89.]*

dντλέω, -ω; 1 aor. ἤντλησα; pf. ἤντληκα; (fr. ὁ ἄντλος, or τὸ ἄντλον, bilge-water, [or rather, the place in the hold where it settles, Eustath. com. in Hom. 1728, 58 ὁ τόπος ἔνθα ὕδωρ συρρέει, τό τε ἄνωθεν καὶ ἐκ τῶν ἀρμονιῶν]); a. prop. to draw out a ship's bilge-water, to bale or pump

out. b. univ. to draw water: Jn. ii. 8; iv. 15; ὕδωρ, Jn. ii. 9; iv. 7. (Gen. xxiv. 13, 20; Ex. ii. 16, 19; Is. xii. 3. In Grk. writ. fr. Hdt. down.)*

continue, ros, ros; a. prop. what is drawn, (Dioscor. 4, 64). b. the act of drawing water, (Plut. mor. [de solert. an. 21, 1] p. 974 e. [but this example belongs rather under c.]). c. a thing to draw with [cf. W. 93 (89)], bucket and rope let down into a well: Jn. iv. 11.*

ἀντοφθαλμίω, -ω; (ἀντόφθαλμος looking in the eye);

1. prop. to look against or straight at.

2. metaph. to bear up against, withstand: τῷ ἀνέμφ, of a ship, [cf. our 'look the wind in the eye,' 'face' (R. V.) the wind]: Acts xxvii. 15. (Sap. xii. 14; often in Polyb.; in eccl. writ.)*

črušροs, ον, (a priv. and ὕδωρ), without water: πηγαί, 2 Pet. ii. 17; rόποι, desert places, Mt. xii. 43; Lk. xi. 24, (ή ἄνυδρος the desert, Is. xliii. 19; Hdt. 3, 4, etc.; in Sept. often γη ἄνυδρος), [desert places were believed to be the haunts of demons; see Is. xiii. 21; xxxiv. 14 (in Sept.), and Gesen. or Alex. on the former pass.; cf. further, Bar. iv. 35; Tob. viii. 3; 4 Macc. xviii. 8; (Enoch x. 4); Rev. xviii. 2; cf. d. Zeitschr. d. deutsch. morgenl. Gesell. xxi. 609]; κεφέλαι, waterless clouds (Verg. georg. 3, 197 sq. arida nubila), which promise rain but yield none, Jude 12. (In Grk. writ. fr. Hdt. down.)*

dr-νπόκριτος, -ον, (a priv. and ὑποκρίνομαι), unfeigned, undisguised: Ro. xii. 9; 2 Co. vi. 6; 1 Tim. i. 5; 2 Tim. i. 5; 1 Pet. i. 22; Jas. iii. 17. (Sap. v. 19; xviii. 16. Not found in prof. auth., except the adv. ἀνυποκρίτως in Antonin. 8, 5.)*

deverotacros, -oν, (a priv. and ὑποτάσσω); 1. [passively] not made subject, unsubjected: Heb. ii. 8, [Artem. oneir. 2, 30]. 2. [actively] that cannot be subjected to control, disobedient, unruly, refractory: 1 Tim. i. 9; Tit. i. 6, 10, ([Epict. 2, 10, 1; 4, 1, 161; Philo, quis rer. div. her. § 1]; διήγησις ἀνυπ. a narrative which the reader cannot classify, i. e. confused, Polyb. 3, 36, 4; 3, 38, 4; 5, 21, 4).*

dyw, adv., [fr. Hom. down]; a. above, in a higher place, (opp. to κάτω): Acts ii. 19; with the article, δ, ή, τὸ ἄνω: Gal. iv. 26 (ἡ ἄνω Ἱερουσαλήμ the upper i. e. the heavenly Jerusalem); Phil. iii. 14 (ἡ ἄνω κλῆσις the calling made in heaven, equiv. to ἐπουράνιος, Heb. iii. 1); the neut. plur. τὰ ἄνω as subst., heavenly things, Col. iii. 1 sq.; ἐκ τῶν ἄνω from heaven, Jn. viii. 23. ἔως ἄνω, Jn. ii. 7 (up to the brim). b. upwards, up, on high: Jn. xi. 41 (αἴρω); Heb. xii. 15 (ἄνω φύει).*

ανώγαιον and ανώγεον, see under ανάγαιον.

drwθev, (ἄνω), adv.; a. from above, from a higher place: απὸ ἄνωθεν (W. § 50, 7 N. 1), Mt. xxvii. 51 [Tdf. om. ἀπό]; Mk. xv. 38; ἐκ τῶν ἄνωθεν from the upper part, from the top, Jn. xix. 23. Often (also in Grk. writ.) used of things which come from heaven, or from God as dwelling in heaven: Jn. iii. 31; xix. 11; Jas. i. 17; iii. 15, 17. b. from the first: Lk. i. 3; then, from the beginning on, from the very first: Acts xxvi. 5. Hence o. anew, over again, indicating repetition, (a use somewhat rare, but wrongly denied by many [Mey. among them; cf. his comm. on Jn. and Gal. as below]): Jn. iii. 3,

7 αν. γεννηθήναι, where others explain it from above, i. e. from heaven. But, acc. to this explanation, Nicodemus ought to have wondered how it was possible for any one to be born from heaven; but this he did not say; [cf. Westcott, Com. on Jn. p. 68]. Of the repetition of physical birth, we read in Artem. oneir. 1, 13 (14) p. 18 [i. p. 26 ed. Reiff] (ἀνδρί) ἔτι τῷ ἔχοντι ἔγκυον γυναῖκα σημαίνει παίδα αὐτῷ γεννήσεσθαι ὅμοιον κατὰ πάντα. οὕτω γάρ ἄνωθεν αὐτὸς δόξειε γεννᾶσθαι; cf. Joseph. antt. 1, 18, 3 Φιλίαν ἄνωθεν ποιείσθαι, where a little before stands προτέρα φιλία; add, Martyr. Polyc. 1, 1; [also Socrates in Stob. flor. cxxiv. 41, iv. 135 ed. Meineke (iii. 438 ed. Gaisf.); Harpocration, Lex. s. vv. ἀναδικάσασθαι, ἀναθέσθαι, αναποδιζόμενα, ανασύνταξις; Canon. apost. 46 (al. 39, Coteler. patr. apost. opp. i. 444); Pseudo-Basil, de bapt. 1, 2, 7 (iii. 1537); Origen in Joann. t. xx. c. 12 (opp. iv. 322 c. De la Rue). See Abbot, Authorship of the Fourth Gospel, etc. (Boston 1880) p. 34 sq.]. πάλιν ἄνωθεν (on this combination of synonymous words cf. Kühner § 534, 1; [Jelf § 777, 1]; Grimm on Sap. xix. 5 (6)): Gal. iv. 9 (again, since ye were in bondage once before).*

ανωτερικός, -ή, -όν, (ἀνώτερος), upper: τὰ ἀνωτερικὰ μέρη, Acts xix. 1 (i. e. the part of Asia Minor more remote from the Mediterranean, farther east). (The word is used by [Hippocr. and] Galen.)*

dνότερος, -έρα, -ερον, (compar. fr. ἄνω, cf. κατώτερος, see W. § 11, 2 c.; [B. 28 (24 sq.)]), higher. The neut. ἀνώτερον as adv., higher; a. of motion, to a higher place, (up higher): Lk. xiv. 10. b. of rest, in a higher place, above i. e. in the immediately preceding part of the passage quoted, Heb. x. 8. Similarly Polyb. 3, 1, 1 τρίτη ἀνώτερον βίβλφ. (In Lev. xi. 21, with gen.)*

do-which, -έs, (a priv. and δφελος); fr. Aeschyl. down; unprofitable, useless: Tit. iii. 9. Neut. as subst. in Heb. vii. 18 (διὰ τὸ αὐτῆς ἀνωφελές on account of its unprofitableness).*

dfivη, -ης, ή, ([perh. fr.] ἄγνυμι, fut. ἄξω, to break), an axe: Lk. iii. 9; Mt. iii. 10. (As old as Hom. and Hdt.)* άξιος, -a, -oν, (fr. ἄγω, ἄξω; therefore prop. drawing down the scale; hence) a. weighing, having weight; with a gen. having the weight of (weighing as much as) another thing, of like value, worth as much: Bods afios, Hom. Il. 23, 885; with gen. of price [W. 206 (194)], as ag. δέκα μνών, common in Attic writ.; παν τίμιον οὐκ άξιον αὐτῆς (σοφίας) έστι, Prov. iii. 15; viii. 11; οὐκ έστι σταθμός πας αξιος έγκρατους ψυχής, Sir. xxvi. 15; οὐκ ἄξια πρὸς τ. δόξαν are of no weight in comparison with the glory, i. e. are not to be put on an equality with the glory, Ro. viii. 18; cf. Fritzsche ad loc. and W. 405 (378); [B. 340 (292)]. b. befitting, congruous, corresponding, τινός, to a thing: της μετανοίας, Mt. iii. 8; Lk. iii. 8; Acts xxvi. 20; ἄξια ὧν ἐπράξαμεν, Lk. xxiii. 41. agión cort it is besitting: a. it is meet, 2 Th. i. 8 (4 Macc. xvii. 8); B. it is worth the while, foll. by τοῦ with acc. and inf., 1 Co. xvi. 4; — (in both senses very com. in Grk. writ. fr. Hom. and Hdt. down, and often c. of one who has merited anywith ἐστί omitted). thing, worthy, - both in a good reference and a bad;

a. in a good sense; with a gen. of the thing: Mt. x. 10; Lk. vii. 4; [x. 7]; Acts xiii. 46; 1 Tim. i. 15; iv. 9; v. 18; vi. 1. foll. by the sor. inf.: Lk. xv. 19, 21; Acts xiii. 25; Rev. iv. 11; v. 2, 4, 9, 12; foll. by "va: Jn. i. 27 (το λύσω, a construction somewhat rare; cf. Dem. pro cor. p. 279, 9 ἀξιοῦν, ἵνα βοηθήση [(dubious); see s. v. ἵνα, II. 2 init. and c.]); foll. by os with a finite verb (like Lat. dignus, qui): Lk. vii. 4 [B. 229 (198)]. It stands alone, but so that the context makes it plain of what one is said to be worthy:, Mt. x. 11 (to lodge with); Mt. x. 13 (sc. της εἰρήνης); Mt. xxii. 8 (sc. of the favor of an invitation); Rev. iii. 4 (sc. to walk with me, clothed in white). with a gen. of the person, - worthy of one's fellowship, and of the blessings connected with it: Mt. x. 37 sq.; Heb. xi. 38, (τοῦ θεοῦ, Sap. iii. 5; Ignat. ad Eph. 2). β. in a bad sense; with a gen. of the thing: πληγών, Lk. xii. 48; θανάτου, Lk. xxiii. 15; Acts [xxiii. 29]; xxv. 11, [25]; xxvi. 31; Ro. i. 32; absol.: Rev. xvi. 6 (sc. to drink blood).*

ἀξιόω, -ῶ; impf. ἠξίουν; 1 aor. ἠξίωσα; Pass., pf. ἠξίωμα; 1 fut. ἀξιωθήσομαι; (ἄξιος); as in Grk. writ. a. to think meet, fit, right: foll. by an inf., Acts xv. 38; xxviii. 22. b. to judge worthy, deem deserving: τινά with an inf. of the object, Lk. vii. 7; τινά τινος, 2 Th. i. 11; pass. with gen. of the thing, 1 Tim. v. 17; Heb. iii. 3; x. 29. [COMP.: κατ-αξιόω.]*

dfies, adv., suitably; worthily, in a manner worthy of: with the gen., Ro. xvi. 2; Phil. i. 27; Col. i. 10; 1 Th. ii. 12; Eph. iv. 1; 3 Jn. 6. [From Soph. down.]*

ά-όρατος, -ον, (ὁράω), either, not seen i. e. unseen, or that cannot be seen i. e. invisible. In the latter. sense of God in Col. i. 15; 1 Tim. i. 17; Heb. xi. 27; τὰ ἀόρατα αὐτοῦ his (God's) invisible nature [perfections], Ro. i. 20; τὰ ὁρατὰ καὶ τὰ ἀόρατα, Col. i. 16. (Gen. i. 2; Is. xlv. 3; 2 Macc. ix. 5; Xen., Plat., Polyb., Plut., al.)*

άπ-αγγέλλω; impf. ἀπήγγελλον; fut. ἀπαγγελῶ; 1 aor. ἀπήγγειλα; 2 aor. pass. ἀπηγγέλην (Lk. viii. 20); [fr. Hom. down]; 1. ἀπό τινος to bring tidings (from a person or thing), bring word, report: Jn. iv. 51 [RGL Tr br.]; Acts iv. 23; v. 22; [xv. 27]; with dat. of the pers., Mt. ii. 8; xiv. 12; xxviii. 8, [8 (9) Rec.], 10; Mk. xvi. [10], 13; Acts v. 25; xi. 13; [xxiii. 16, 19]; τινί τι, [Mt. xi. 4; xxviii. 11 (here Tdf. avayy.)]; Mk. [v. 19 (L mrg. R G dwayy.)]; vi. 30; Lk. [vii. 22; ix. 36]; xiv. 21; xxiv. 9; Acts xi. 13; [xii. 17; xvi. 38 L T Tr WH; xxiii. 17]; τωί foll. by ὅτι, Lk. xviii. 37; [Jn. xx. 18 RG; foll. by πῶς, Lk. viii. 36]; τὶ πρός τινα, Acts xvi. 36; τινὶ περί τινος, Lk. vii. 18; xiii. 1; τὶ περί τινος, Acts xxviii. 21; [foll. by λέγων and direct disc., Acts xxii. 26]; foll. by acc. with inf., Acts xii. 14; els with acc. of place, to carry tidings to a place, Mk. v. 14 (Rec. avnyy.); Lk. viii. 34; with addition of an acc. of the thing announced, Mt. viii. 33, (Xen. an. 6, 2 (4), 25; Joseph. antt. 5, 11, 3; είς τοὺς ἀνθρώπους, Am. iv. 13 Sept.). 2. to proclaim (ἀπό, because what one announces he openly lays, as it were, off from himself, cf. Germ. abkundigen), to make known openly, declare: univ., περί τινος, 1 Th. i. 9; τωὶ περί τ. Jn. xvi. 25 LT Tr WH]; by teaching, τί, 1 Jn. i. 2 sq.; by teaching and commanding, τινί τι, Mt. viii. 33; τινί, with inf., Acts xxvi. 20; [xvii. 30 T WH Tr mrg.]; by avowing and praising, Lk. viii. 47; τινί τι, Heb. ii. 12 (Ps. xxi. (xxii.) 23 [yet Sept. διηγήσομαι]); [Mt. xii. 18]; foll. by δτι, 1 Co. xiv. 25.*

dπ-άγχω [cf. Lat. angustus, anxius, Eng. anguish, etc.; Curtius § 166]: 1 aor. mid. ἀπηγξάμην; to throttle, strangle, in order to put out of the way (ἀπό away, cf. ἀποκτείνω to kill off), Hom. Od. 19, 230; mid. to hang one's self, to end one's life by hanging: Mt. xxvii. 5. (2 S. xvii. 23; Tob. iii. 10; in Attic from Aeschyl. down.)*

όπ-άγω; [impf. ἀπῆγον (Lk. xxiii. 26 Tr mrg. WH mrg.)]; 2 aor. ἀπήγαγον; Pass., [pres. ἀπάγομαι]; 1 aor. ἀπήχθην; [fr. Hom. down]; to lead away: Lk. xiii. 15 (sc. ἀπὸ τῆς φάτνης); Acts xxiii. 10 (Lchm. [ed. min.]); 17 (sc. hence); xxiv. 7 [R G] (away, ἐκ τῶν χειρῶν ἡμῶν); 1 Co. xii. 2 (led astray πρὸς τὰ εἴδωλα). Used esp. of those led off to trial, prison, punishment: Mt. xxvi. 57; xxvii. 2, 31; Mk. xiv. 44, 53; xv. 16; Lk. xxi. 12 (T Tr WH); [xxii. 66 T Tr WH]; xxiii. 26; Jn. xviii. 18 R G [ῆγαγον L T Tr WH]; xix. 16 Rec.; Acts xii. 19; (so also in Grk. writ.). Used of a way leading to a certain end: Mt. vii. 18, 14 (εἰς τὴν ἀπώλειαν, εἰς τὴν ζωήν). [COMP.: συν-απάγω.]*

ά-παίδευτος, -ον, (παιδεύω), without instruction and discipline, uneducated, ignorant, rude, [W. 96 (92)]: ζητήσεις, stupid questions, 2 Tim. ii. 23. (In classics fr. [Eurip.,] Xen. down; Sept.; Joseph.)*

du-alow: 1 aor. pass. ἀπήρθην; to lift off, take or carry away; pass., ἀπό τινος to be taken away from any one: Mt. ix. 15; Mk. ii. 20; Lk. v. 85. (In Grk. writ. fr. Hdt. down.) *

άπ-αιτίω, -ω; to ask back, demand back, exact something due (Sir. xx. 15 (14) σήμερον δανειεῖ καὶ αὕριον ἀπαιτήσει): Lk. vi. 30; τὴν ψυχήν σου ἀπαιτοῦσιν [Tr WH aἰτοῦσιν] thy soul, intrusted to thee by God for a time, is demanded back, Lk. xii. 20, (Sap. xv. 8 τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρέος). (In Grk. writ. fr. Hdt. down.)*

dπ-αλγίω, -ώ: [pf. ptcp. απηλγηκώς]; to cease to feel pain or grief; a. to bear troubles with greater equanimity, cease to feel pain at: Thuc. 2, 61 etc. b. to become callous, insensible to pain, apathetic: so those who have become insensible to truth and honor and shame are called απηλγηκότες [A. V. past feeling] in Eph. iv. 19. (Polyb. 1, 35, 5 απηλγηκυίας ψυχάς dispirited and useless for war, [cf. Polyb. 16, 12, 7].)*

dπ-αλλάσσω: 1 aor. ἀπήλλαξα; Pass., [pres. ἀπαλλάσσωα]; pf. inf. ἀπηλλάχθαι; (ἀλλάσσω to change; ἀπό, sc. τινός); com. in Grk. writ.; to remove, release; pass. to be removed, to depart: ἀπ' αὐτῶν τὰς νόσους, Acts xix. 12 (Plat. Eryx. 401 c. εἰ αἱ νόσοι ἀπαλλαγείησαν ἐκ τῶν σωμάτων); in a transferred and esp. in a legal sense, ἀπό with gen. of pers., to be set free, the opponent being appeased and withdrawing the suit, to be quit of one: Lk. xii. 58, (so with a simple gen. of pers. Xen. mem. 2, 9, 6). Hence univ. to set free, deliver: τινά, Heb. ii. 15; (in prof. auth. the gen. of the thing freed fr. is often added; cf. Bleek on Heb. vol. ii. 1, p. 339 sq.).*

απ-αλλοτριώω, -ω: pf. pass. ptcp. απηλλοτριωμένος; to alienate, estrange; pass. to be rendered ἀλλότριος, to be shut out from one's fellowship and intimacy: ruros, Eph. ii. 12; iv. 18; sc. τοῦ θεοῦ, Col. i. 21, (equiv. to ગા, used of those who have estranged themselves fr. God, Ps. lvii. (lviii.) 4; Is. i. 4 [Ald. etc.]; Ezek. xiv. 5, 7; [Test. xii. Patr. test. Benj. § 10]; τῶν πατρίων δογμάτων, 3 Macc. i. 3; ἀπαλλοτριοῦν τινα τοῦ καλῶς ἔχοντος, Clem. Rom. 1 Cor. 14,2). (In Grk. writ. fr. [Hippocr.,] Plato down.)* dwalds, $-\dot{\eta}$, $-\delta\nu$, tender: of the branch of a tree, when full of sap, Mt. xxiv. 32; Mk. xiii. 28. [From Hom. down.]* άπ-αντάω, -ω: fut. ἀπαντήσω (Mk. xiv. 13; but in better Grk. ἀπαντήσομαι, cf. W. 83 (79); [B. 53 (46)]); 1 aor. άπήντησα; to go to meet; in past tenses, to meet: τινί, Mt. xxviii. 9 [T Tr WH 5π-]; Mk. v. 2 R G; xiv. 13; Lk. xvii. 12 [L WH om. Tr br. dat.; T WH mrg. read ὑπ-]; Jn. iv. 51 RG; Acts xvi. 16 [RGL]. In a military sense of a hostile meeting: Lk. xiv. 31 R G, as in 1 S. xxii. 17; 2 S. i. 15; 1 Macc. xi. 15, 68 and often in Grk. writ.*

ממשירוסיג, -εως, ή, (ἀπαυτάω), α meeting; εἰς ἀπάντησίν τινος or τινι to meet one: Mt. xxv. 1 R G; vs. 6; Acts xxviii. 15; 1 Th. iv. 17. (Polyb. 5, 26, 8; Diod. 18, 59; very often in Sept. equiv. to לְּקָרָאָת [cf. W. 30].)*

aπaξ, adv., once, one time, [fr. Hom. down]; a. univ.: 2 Co. xi. 25; Heb. ix. 26 sq.; 1 Pet. iii. 20 Rec.; ττ απαξ, Heb. xii. 26 sq.; απαξ τοῦ ἐνιαυτοῦ, Heb. ix. 7, [IIdt. 2, 59, etc.]. b. like Lat. semel, used of what is so done as to be of perpetual validity and never need repetition, once for all: Heb. vi. 4; x. 2; 1 Pet. iii. 18; Jude vss. 3, 5. c. καὶ ἀπαξ καὶ δίς indicates a definite number [the double καί emphasizing the repetition, both once and again i. e.] twice: 1 Th. ii. 18; Phil. iv. 16; on the other hand, ἀπαξ καὶ δίς means [once and again i. e.] several times, repeatedly: Neh. xiii. 20; 1 Macc. iii. 30. Cf. Schott on 1 Th. ii. 18, p. 86; [Meyer on Phil. l. c.].*

d-παρά-βατος, -ον, (παραβαίνω), fr. the phrase παραβαίνειν νόμον to transgress i. e. to violate, signifying either unviolated, or not to be violated, inviolable: leρωσύνη unchangeable and therefore not liable to pass to a successor, Heb. vii. 24; cf. Bleek and Delitzsch ad loc. (A later word, cf. Lob. ad Phryn. p. 313; in Joseph., Plut., al.)*

ά-παρα-σκεύαστος, -ον, (παρασκευάζω), unprepared: 2 Co. ix. 4. (Xen. Cyr. 2, 4, 15; an. 1, 1, 6 [var.]; 2, 3, 21; Joseph. antt. 4, 8, 41; Hdian. 3, 9, 19 [(11) ed. Bekk.]; adv. ἀπαρασκευάστως, [Aristot. rhet. Alex. 9 p. 1430° 3]; Clem. hom. 32, 15.) *

dπ-αρνίσμαι, -οῦμαι: depon. verb; fut. ἀπαρνήσομαι; 1 aor. ἀπηρνησάμην; 1 fut. pass. ἀπαρνηθήσομαι with a pass. signif. (Lk. xii. 9, as in Soph. Phil. 527, [cf. B. 53 (46)]); to deny (ab nego): τινά, to affirm that one has no acquaintance or connection with him; of Peter denying Christ: Mt. xxvi. 34 sq. 75; Mk. xiv. 30 sq. 72; [Lk. xxii. 61]; Jn. xiii. 38 RG L mrg.; more fully ἀπ. μὴ εἰδέναι Ἰησοῦν, Lk. xxii. 34 (L Tr WH om. μή, concerning which cf. Kühner ii. p. 761; [Jelf § 749, 1; W. § 65, 2β.; B. 355 (305)]). ἐαυτόν to forget one's self, lose sight of one's self and one's own interests: Mt. xvi. 24; Mk. viii. 34; Lk. ix. 23 R WH mrg.*

dπάρτι [so Tdf. in Jn., T and Tr in Rev.], or rather ἀπ' ἄρτι (cf. W. § 5, 2 p. 45, and 422 (393); [B. 320 (275). Lipsius p. 127]; see ἄρτι), adv., from now, henceforth: Mt. xxiii. 39; xxvi. 29, 64 (in Lk. xxii. 69 ἀπὸ τοῦ νῦν); Jn. i. 51 (52) Rec.; xiii. 19; xiv. 7; Rev. xiv. 13 (where connect ἀπ' ἄρτι with μακάριοι). In the Grk. of the O. T. it is not found (for the Sept. render ΤΡΥΡ by ἀπὸ τοῦ νῦν), and scarcely [yet L. and S. cite Arstph. Pl. 388; Plat. Com. Σοφ. 10] in the earlier and more elegant Grk. writ. For the similar term which the classic writ. employ is to be written as one word, and oxytone (viz. ἀπαρτί), and has a different signif. (viz. completely, exactly); cf. Knapp, Scripta var. Arg. i. p. 296; Lob. ad Phryn. p. 20 sq.*

dπαρτισμός, -οῦ, ὁ, (ἀπαρτίζω to finish, complete), completion: Lk. xiv. 28. Found besides only in Dion. Hal. de comp. verb. c. 24; [Apollon. Dysc. de adv. p. 532, 7, al.; cf. W. p. 24].

 $d\pi$ -αρχή, -η̂s, η̂, (fr. ἀπάρχομαι: a. to offer firstlings or first-fruits; b. to take away the first-fruits; cf. ἀπό in מποδεκατόω), in Sept. generally equiv. to דאשית; the firstfruits of the productions of the earth (both those in a natural state and those prepared for use by hand), which were offered to God; cf. Win. R W B. s. v. Erstlinge, [BB.DD. s. v. First-fruits]: ή ἀπαρχή sc. τοῦ φυράματος, the first portion of the dough, from which sacred loaves were to be prepared (Num. xv. 19-21), Ro. xi. 16. Hence, in a transferred use, employed a. of persons consecrated to God, leading the rest in time: ἀπ. τῆς 'Ayaias the first person in Achaia to enroll himself as a Christian, 1 Co. xvi. 15; with εls Χριστόν added, Ro. xvi. 5; with a reference to the moral creation effected by Christianity all the Christians of that age are called ἀπαργή τις (a kind of first-fruits) τῶν τοῦ θεοῦ κτισμάτων, Jas. i. 18 (see Huther ad loc.), [noteworthy is είλατο ὑμᾶς ὁ θεὸς ἀπαρχήν etc. as first-fruits 2 Th. ii. 13 L Tr mrg. WII mrg.; Christ is called ἀπ. τῶν κεκοιμημένων as the first one recalled to life of them that have fallen asleep, 1 Co. xv. 20, 23 (here the phrase seems also to signify that by his case the future resurrection of Christians is guaranteed; because the first-fruits forerun and are, as it were, a pledge and promise of the rest of the harvest). b. of persons superior in excellence to others of the same class: so in Rev. xiv. 4 of a certain class of Christians sacred and dear to God and Christ beyond all others, (Schol. ad Eur. Or. 96 ἀπαρχή ἐλέγετο οὐ μόνον τὸ πρώτον τῆ τάξει, ἀλλὰ καὶ τὸ πρώτον τῆ τιμή). Ο. οἱ ἔχοντες τὴν ἀπ. τοῦ πνεύματος who have the first-fruits (of future blessings) in the Spirit (τοῦ πν. is gen. of apposition), Ro. viii. 23; cf. what Winer § 59, 8 a. says in opposition to those [e.g. Mever, but see Weiss in ed. 6] who take τοῦ πν. as a partitive gen., so that of εχ. τ. απ. τοῦ πν. are distinguished from the great multitude who will receive the Spirit subsequently. (In Grk. writ. fr. [Soph.,] Hdt. down.) *

6-was, - $a\sigma a$, - $a\nu$, (fr. $a\mu a$ [or rather a (Skr. sa; cf. a copulative), see Curtius § 598; Vaniček p. 972] and $\pi a\hat{s}$; stronger than the simple $\pi a\hat{s}$, [fr. Hom. down]; quite

all, the whole, all together, all; it is either placed before a subst. having the art., as Lk. iii. 21; viii. 37; xix. 37; or placed after, as Mk. xvi. 15 (εls τὸν κόσμον ἄπαντα into all parts of the world); Lk. iv. 6 (this dominion whole-ly i. e. all parts of this dominion which you see); xix. 48. used absolutely, —in the masc., as Mt. xxiv. 39; Lk. iii. 16 [T WH Tr mrg. πάστω]; [iv. 40 WH txt. Tr mrg.]; v. 26; ix. 15 [WH mrg. πάσταs]; Mk. xi. 32 [Lchm. πάστες]; Jas. iii. 2; —in the neut., as Mt. xxviii. 11; Lk. v. 28 [R G]; Acts ii. 44; iv. 32 [L WH Tr mrg. πάστα]; x. 8; xi. 10; Eph. vi. 13; once in John viz. iv. 25 T Tr WH; [ἄπαντες οὖτοι, Acts ii. 7 L T; ἀπαντες ὑμεῖς, Gal. iii. 28 T Tr; cf. πᾶς, II. 1 fin. Rarely used by Paul; most frequently by Luke. On its occurrence, cf. Alford, Grk. Test. vol. ii. Proleg. p. 81; Ellicott on 1 Tim. i. 16].

àπ-ασπάζομαι: 1 aor. àπησπασάμην; to salute on leaving, bid farewell, take leave of: τινά, Acts xxi. 6 L T Tr WH. (Himer. eclog. ex Phot. 11, p. 194.)

daraτάω,- ω; 1 aor. pass. ἠπατήθην; (ἀπάτη); fr. Hom. down; to cheat, deceive, beguile: τὴν καρδίαν αὐτοῦ [RTTr WH mrg., αὐτ. G, ἐαυτ. L WH txt.], Jas. i. 26; τινά τινι, one with a thing, Eph. v. 6; pass. 1 Tim. ii. 14 (where L T Tr WH ἐξαπατηθεῖσα), cf. Gen. iii. 13. [COMP.: ἐξ-απατάω.]•

darárη, -ης, ή, [fr. Hom. down], deceit, deceitfulness: Col. ii. 8; τοῦ πλούτου, Mt. xiii. 22; Mk. iv. 19; τῆς ἀδικίας, 2 Th. ii. 10; τῆς ἀμαρτίας, Heb. iii. 13; αὶ ἐπιθυμίαι τῆς ἀπάτης the lusts excited by deceit, i. e. by deceitful influences seducing to sin, Eph. iv. 22, (others, 'deceitful lusts'; but cf. Mey. ad loc.). Plur. ἀπάται: 2 Pet. ii. 13 (where L Tr txt. WH mrg. ἐν ἀγάπαις), by a paragram (or verbal play) applied to the agapae or love-feasts (cf. ἀγάπη, 2), because these were transformed by base men into seductive revels.*

ἀπάτωρ, -opos, ὁ, ἡ, (πατήρ), a word which has almost the same variety of senses as ἀμήτωρ, q. v.; [fr. Soph. down]; [without father i. e.] whose father is not recorded in the genealogies: Heb. vii. 3.*

der-αύγασμα, τος, τό, (fr. ἀπαυγάζω to emit brightness, and this fr. αὐγή brightness; cf. ἀποσκίασμα, ἀπείκασμα, ἀπείκασμα, ἀπείκασμα, ἀπείκουσμα, ἀπείκασμα, ἀπείκασμα, ἀπείκουσμα, ἀπείκασμα, ἀπείκουσμα, ἀπείκασμα, ἀπείκουσμα, ἀπάχημα), reflected brightness: Christ is called in Heb. i. 3 ἀπαύγ. τῆς δόξης τοῦ θεοῦ, inasmuch as he perfectly reflects the majesty of God; so that the same thing is declared here of Christ metaphysically, which he says of himself in an ethical sense in Jn. xii. 45 (xiv. 9): δ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με. (Sap. vii. 26; Philo, mund. opif. § 51; plant. Noë § 12; de concup. § 11; and often in eccl. writ.; see more fully in Grimm on Sap. l. c., p. 161 sq.) [Some interpreters still adhere to the signif. ef fulgence or radiance (as distinguished from refulgence or reflection), see Kurtz ad loc.; Soph. Lex. s. v.; Cremer s. v.]*

dπ-είδον, (ἀπό and είδον, 2 aor. of obsol. είδω), serves as 2 aor. of ἀφοράω, (cf. Germ. ab sehen); 1. to look away from one thing and at another. 2. to look at from somewhere, either from a distance or from a certain present condition of things; to perceive: ὡς ἀν ἀπίδω (L T Tr WH ἀφίδω [see ἀφείδον]) τὰ περὶ ἐμέ as soon as I shall have seen what issue my affairs will have [A. V.

how it will go with me], Phil. ii. 23. (In Sept., Jon. iv. 5, etc.)*

describera [WH -θία, exc. in Heb. as below (see I, ι)], -as, ή, (ἀπειθήs), disobedience, (Jerome, inobedientia), obstinacy, and in the N. T. particularly obstinate opposition to the divine will: Ro. xi. 30, 32; Heb. iv. 6, 11; νίοὶ τ. ἀπειθείαs, those who are animated by this obstinacy (see νίος, 2), used of the Gentiles: Eph. ii. 2; v. 6; Col. iii. 6 [R G L br.]. (Xen. mem. 3, 5, 5; Plut., al.).

derevês, -ŵ; impf. ἡπείθουν; 1 aor. ἡπείθησα; to be ἀπειθής (q. v.); not to allow one's self to be persuaded; not to comply with; a. to refuse or withhold belief (in Christ, in the gospel; opp. to πιστεύω): τῷ νίῷ, Jn. iii. 36; τῷ λόγῳ, 1 Pet. ii. 8; iii. 1; absol. of those who reject the gospel, [R. V. to be disobedient; cf. b.]: Acts xiv. 2; xvii. 5 [Rec.]; xix. 9; Ro. xv. 31; 1 Pet. ii. 7 (T Tr WH ἀπιστοῦσιν). b. to refuse belief and obedience: with dat. of thing or of pers., Ro. ii. 8 (τῷ ἀληθείᾳ); xi. 30 sq. (τῷ θεῷ); 1 Pet. iv. 17; absol., Ro. x. 21 (Is. lxv. 2); Heb. iii. 18; xi. 31; 1 Pet. iii. 20. (In Sept. com. equiv. to Της, in Grk. writ. often fr. Aeschyl. Ag. 1049 down; in Hom. et al. ἀπιθεῖν.) *

drauθήs, -έs, gen. -οῦs, (πείθομαι), impersuasible, uncompliant, contumacious, [A. V. disobedient]: absol., Lk. i. 17; Tit. i. 16; iii. 3; τινί, 2 Tim. iii. 2; Ro. i. 30; Acts xxvi. 19. (Deut. xxi. 18; Num. xx. 10; Is. xxx. 9; Zech. vii. 12; in Grk. writ. fr. Thuc. down; [in Theogn. 1235 actively not persuasive].) *

dπειλέω, -ῶ: impf. ἢπείλουν; 1 aor. mid. ἢπειλησάμην; to threaten, menace: 1 Pet. ii. 23; in mid., acc. to later Grk. usage ([App. bell. civ. 3, 29]; Polyaen. 7, 35, 2), actively [B. 54 (47)]: Acts iv. 17 (ἀπειλῆ [L T Tr WH om.] ἀπειλεῖσθαι, with dat. of pers. foll. by μή with inf., with sternest threats to forbid one to etc., W. § 54, 3; [B. 183 (159)]). (From Hom. down.) [Comp.: προσαπειλέω.]*

άπειλή, -ῆς, ἡ, a threatening, threat: Acts iv. 17 R G (cf. ἀπειλέω), 29; ix. 1; Eph. vi. 9. (From Hom. down.)*

άπ-ειμι; (εἰμί to be); [fr. Hom. down]; to be away, be absent: 1 Co. v. 3; 2 Co. x. 1, 11; xiii. 2, 10; Col. ii. 5; Phil. i. 27; [in all cases exc. Col. l. c. opp. to πάρειμι].*

άπ-ειμι: impf. 3 pers. plur. ἀπήεσαν; (εἶμι to go); [fr. Hom. down]; to go away, depart: Acts xvii. 10.*

dπ-ενπον: (εἶπον, 2 aor. fr. obsol. ἔπω); 1. to speak out, set forth, declare, (Hom. II. 7, 416 ἀγγελίην ἀπέειπεν, 9, 309 τὸν μῦθον ἀποειπεῖν). 2. to forbid: 1 K. xi. 2, and in Attic writ. 3. to give up, renounce: with acc. of the thing, Job x. 3 (for ρκρ), and often in Grk. writ. fr. Hom. down. In the same sense 1 aor. mid. ἀπειπάμην, 2 Co. iv. 2 [see WH. App. p. 164], (cf. αἰσχύνη, 1); so too in Hdt. 1, 59; 5, 56; 7, 14, [etc.], and the later writ. fr. Polyb. down.*

dπείραστος, -ον, (πειράζω), as well untempted as untemptable: ἀπείραστος κακῶν that cannot be tempted by evil, not liable to temptation to sin, Jas. i. 13; cf. the full remarks on this pass. in W. § 30, 4 [cf. § 16, 3 α.; B. 170 (148)]. (Joseph. b. j. 5, 9, 3; 7, 8, 1, and eccl. writ. The Greeks said ἀπείρατος, fr. πειράω.)*

without experience of, with gen. of the thing (as in Grk. writ.): Heb. v. 18. [(Pind. and Hdt. down.)]

drag-δέχομαι; [impf. drageδεχόμην]; assiduously and patiently to wait for, [cf. Eng. wait it out]: absol., 1 Pet. iii. 20 (Rec. ἐκδέχομαι); τί, Ro. viii. 19, 23, 25; 1 Co. i. 7; Gal. v. 5 (on this pass. cf. ἐλπίς sub fin.); with the acc. of a pers., Christ in his return from heaven: Phil. iii. 20; Heb. ix. 28. Cf. C. F. A. Fritzsche in Fritzschiorum Opuscc. p. 155 sq.; Win. De verb. comp. etc. Pt. iv. p. 14; [Ellic. on Gal. l. c.]. (Scarcely found out of the N. T.; Heliod. Aeth. 2, 35; 7, 23.)*

dar-ek-δύομα: 1 aor. ἀπεκδυσάμην; 1. wholly to put off from one's self (ἀπό denoting separation fr. what is put off): τὸν παλαιὸν ἄνθρωπον, Col. iii. 9. 2. wholly to strip off for one's self (for one's own advantage), despoil, disarm: τινά, Col. ii. 15. Cf. Win. De verb. comp. etc. Pt. iv. p. 14 sq., [esp. Bp. Lghtft. on Col. ii. 15]. (Joseph. antt. 6, 14, 2 ἀπεκδὺς [but ed. Bekk. μετεκδὺς] τὴν βασιλικὴν ἐσθῆπα.)*

dπ-ίκ-δυσιε, -εως, ή, (ἀπεκδύομαι, q. v.), a putting off, laying aside: Col. ii. 11. (Not found in Grk. writ.)*

άπ-ελαύνω: 1 aor. ἀπήλασα; to drive away, drive off: Acts xviii. 16. (Com. in Grk. writ.)*

de-eλεγμός, -οῦ, ὁ, (ἀπελέγχω to convict, expose, refute; ελεγμός conviction, refutation, in Sept. for ελεγξες), censure, repudiation of a thing shown to be worthless: ελθεῦν εἰς ἀπελεγμόν to be proved to be worthless, to be disesteemed, come into contempt [R. V. disrepute], Acts xix. 27. (Not used by prof. auth.)*

dπ-λεύθερος, -ου, δ, ή, a manumited slave, a freedman, (ἀπό, cf. Germ. los, [set free from bondage]): τοῦ κυρίου, presented with (spiritual) freedom by the Lord, 1 Co. vii. 22. (In Grk. writ. fr. Xen. and Plat. down.) •

'Απίλλης [better -λλη̂ς (so all edd.); see Chandler §§ 59, 60], -οῦ, ὁ, Apelles, the prop. name of a certain Christian: Ro. xvi. 10. [Cf. Bp. Lghtft. on Philip. p. 174.]*

dredate (Lchm. ἀφελπίζω, [cf. gram. reff. s. v. ἀφειδον]); to despair [W. 24]: μηδέν ἀπελπίζοντες nothing despairing sc. of the hoped-for recompense from God the requiter, Lk. vi. 35, [T WII mrg. μηδένα ἀπελπ.; if this reading is to be tolerated it may be rendered despairing of no one, or even causing no one to despair (cf. the Jerus. Syriac). Tdf. himself seems half inclined to take μηδένα as neut. plur., a form thought to be not wholly unprecedented; cf. Steph. Thesaur. v. col. 962]. (Is. xxix. 19; 2 Macc. ix. 18; Sir. xxii. 21; [xxvii. 21; Judith ix. 11]; often in Polyb. and Diod. [cf. Soph. Lex. s. v.].)*

dm-ívavr., adv., with gen. [B. 319 (273)]; 1. over against, opposite: τοῦ τάφου, Mt. xxvii. 61; [τοῦ γαζοφυλακίου, Mk. xii. 41 Tr txt. WH mrg.]. 2. in sight of, before: Mt. xxi. 2 RG; xxvii. 24 (here L Tr WH txt. κατέναντι); Acts iii. 16; Ro. iii. 18 (Ps. xxxv. (xxxvi.) 2). 3. in opposition to, against: τῶν δογμάτων Καίσαρος, Acts xvii. 7. (Common in Sept. and Apocr.; Polyb. 1, 86, 3.)*

άπέραντος, -ον, (περαίνω to go through, finish; cf. ἀμά-

parros), that cannot be passed through, boundless, endless, verealoyias, protracted interminably, 1 Tim. i. 4. (Job xxxvi. 26; 3 Macc. ii. 9; in Grk. writ. fr. Pind. down.)*

description, adv., (περισπάω, q. v.), without distraction, without solicitude: 1 Co. vii. 35. (The adjective occurs in Sap. xvi. 11; Sir. xli. 1; often in Polyb. [the adv. in 2, 20, 10; 4, 18, 6; 12, 28, 4; cf. W. 463 (431)] and Plut.) *

ά-περί-τμητος, -ον, (περιτέμνω), uncircumcised; metaph. ἀπερίτμητοι τῆ καρδία (Jer. ix. 26; Ezek. xliv. 7) καὶ τ. ἀσί (Jer. vi. 10) whose heart and ears are covered, i. e. whose soul and senses are closed to divine admonitions, obdurate, Acts vii. 51. (Often in Sept. for דְּיָלֵי, 1 Macc. i. 48; ii. 46; [Philo de migr. Abr. § 39]; Plut. am. prol. 3.)*

άπ-ίρχομαι; fut. ἀπελεύσομαι (Mt. xxv. 46; Ro. xv. 28; W. 86 (82)); 2 aor. ἀπῆλθον (ἀπῆλθα in Rev. x. 9 [where RG Tr -θον], ἀπῆλθαν LT Tr WH in Mt. xxii. 22; Rev. xxi. 1, 4 [(but here WH txt. only), etc., and WH in Lk. xxiv. 24]; cf. W. § 13, 1; Mullach p. 17 sq. [226]; B. 39 (84); [Soph. Lex. p. 38; Tdf. Proleg. p. 123; WH. App. p. 164 sq.; Kuenen and Cobet, N. T. p. lxiv.; Scrivener, Introd. p. 562; Collation, etc., p. liv. sq.]); pf. ἀπελήλυθα (Jas. i. 24); plpf. ἀπεληλύθειν (Jn. iv. 8); [fr. Hom. down]; to go away (fr. a place), to depart; 1. properly, a. absol.: Mt. xiii. 25; xix. 22; Mk. v. 20; Lk. viii. 39; xvii. 23; Jn. xvi. 7, etc. Ptcp. dπελθών with indic. or subj. of other verbs in past time to go (away) and etc.: Mt. xiii. 28, 46; xviii. 30; xxv. 18, 25; xxvi. 36; xxvii. 5; Mk. vi. 27 (28), 87; Lk. v. 14. b. with specification of the place into which, or of the person to whom or from whom one departs: els with acc. of place, Mt. v. 30 L T Tr WH; xiv. 15; xvi. 21; xxii. 5; Mk. vi. 36; ix. 43; Jn. iv. 8; Ro. xv. 28, etc.; els όδον εθνών, Mt. x. 5; els το πέραν, Mt. viii. 18; Mk. viii. 13; [δι' ὑμῶν els Maκeδ. 2 Co. i. 16 Lchm. txt.]; ἐπί with acc. of place, Lk. [xxiii. 33 R G T]; xxiv. 24; $\epsilon \pi i$ with acc. of the business which one goes to attend to: ἐπί (the true reading for R G εἰς) τὴν ἐμπορίαν αὐτοῦ, Mt. xxii. 5; ἐκεῖ, Mt. ii. 22; ἔξω with gen., Acts iv. 15; πρός τινα, Mt. xiv. 25 [Rec.]; Rev. x. 9; ἀπό τινος, Lk. i. 38; viii. 37. Hebraistically (cf. הַלָּךְ אָחֶרֵי) ἀπέρχ. ὀπίσω rivos to go away in order to follow any one, go after him figuratively, i. e. to follow his party, follow him as a leader: Mk. i. 20; Jn. xii. 19; in the same sense ἀπέρχ. πρός τινα, Jn. vi. 68; Xen. an. 1, 9, 16 (29); used also of those who seek any one for vile purposes, Jude 7. Lexicographers (following Suidas, 'ἀπέλθη · ἀντὶ τοῦ ἐπανέλθη') incorrectly ascribe to ἀπέρχεσθαι also the idea of returning, going back, - misled by the fact that a going away is often at the same time a going back. But where this is the case, it is made evident either by the connection, as in Lk. vii. 24, or by some adjunct, as els row olkow αὐτοῦ, Mt. ix. 7; Mk. vii. 30, (οἴκαδε, Xen. Cyr. 1, 3, 6); πρὸς ἐαυτόν [Treg. πρ. αὐτόν] home, Lk. xxiv. 12 [R G, but L Tr br. TWH reject the vs.]; Jn. xx. 10 [here T Τι πρὸς αὐτούς, WH π. αὐτ. (see αὐτοῦ)]; εἰς τὰ ὀπίσω, Jn. vi. 66 (to return home); xviii. 6 (to draw back, re2. trop.: of departing evils and sufferings, Mk. i. 42; Lk. v. 13 (ή λέπρα ἀπῆλθεν ἀπ' αὐτοῦ); Rev. ix. 12; xi. 14; of good things taken away from one, Rev. xviii. 14 [RG]; of an evanescent state of things, Rev. xxi. 1 (Rec. παρῆλθε), 4; of a report going forth or spread εἰς, Mt. iv. 24 [Treg. mrg. ἐξῆλθεν].

da-έχω; [impf. ἀπείχον Mt. xiv. 24 Tr txt. WH txt.; pres. mid. ἀπέχομαι]; 1. trans. a. to hold back, keep off, preven', (Hom. II. 1, 97 [Zenod.]; 6, 96; Plat. Crat. c. 23 p. 407 b.). b. to have wholly or in full, to have received (what one had a right to expect or demand; cf. ἀποδιδόναι, ἀπολαμβάνειν, [Win. De verb. comp. etc. Pt. iv. p. 8; Gram. 275 (258); B. 203 (176); acc. to Bp. Lghtft. (on Phil. iv. 18) ἀπό denotes correspondence, i. e. of the contents to the capacity, of the possession to the desire, etc.]): τωά, Philem. 15; μισθόν, Mt. vi. 2, 5, 16; παράκλησιν, Lk. vi. 24; πάντα, Phil. iv. 18; (often so in Grk. writ. [cf. Bp. Lghtft. on Phil. l. c.]). Hence C. ἀπέχει, impers., it is enough, sufficient: Mk. xiv. 41, where the explanation is 'ye have slept now long enough'; so that Christ takes away the permission, just given to his disciples, of sleeping longer; cf. Meyer ad loc.; (in the same sense in (Pseudo-) Anacr. in Odar. (15) 28, 33; Cyril Alex. on Hag. ii. 9 [but the true reading here seems to be ἀπέχω, see P. E. Pusey's ed. Oxon. 1868]). 2. intrans. to be away, absent, distant, [B. 144 (126)]: absol., Lk. xv. 20; ἀπό, Lk. vii. 6; xxiv. 13; Mt. [xiv. 24 Tr txt. WH txt.]; xv. 8; Mk. vii. 6, (Is. xxix. 13). 3. Mid. to hold one's self off, abstain: ἀπό τινος, from any thing, Acts xv. 20 [RG]; 1 Th. iv. 3; v. 22, (Job i. 1; ii. 3; Ezek. viii. 6); τινός, Acts xv. 29; 1 Tim. iv. 3; 1 Pet. ii. 11. (So in Grk. writ. fr. Hom. down.) *

denorio, -ŵ; [impf. ηπίστουν]; 1 aor. ηπίστησα; (ἄπιστος);
1. to betray a trust, be unfaithful: 2 Tim. ii. 13 (opp. to πιστὸς μένει); Ro. iii. 3; [al. deny this sense in the N. T.; cf. Morison or Mey. on Rom. l. c.; Ellic. on 2 Tim. l. c.].
2. to have no belief, disbelieve: in the news of Christ's resurrection, Mk. xvi. 11; Lk. xxiv. 41; with dat. of pers., Lk. xxiv. 11; in the tidings concerning Jesus the Messiah, Mk. xvi. 16 (opp. to πιστεύω), [so 1 Pet. ii. 7 T Tr WH]; Acts xxviii. 24. (In Grk. writ. fr. Hom. down.)*

circuta, -as, ή, (fr. ἀπιστος), want of faith and trust;

1. unfaithfulness, faithlessness, (of persons betraying a trust): Ro. iii. 3 [cf. reff. s. v. ἀπιστέω, 1].

2. want of faith, unbelief: shown in withholding belief in the divine power, Mk. xvi. 14, or in the power and promises of God, Ro. iv. 20; Heb. iii. 19; in the divine mission of Jesus, Mt. xiii. 58; Mk. vi. 6; by opposition to the gospel, 1 Tim. i. 13; with the added notion of obstinacy, Ro. xi. 20, 23; Heb. iii. 12. contextually, weakness of faith: Mt. xvii. 20 (where LTTrWH δλεγοπιστίων); Mk. ix. 24. (In Grk. writ. fr. Hes. and Hdt. down.)*

6 πιστος, -ον, (πιστός), [fr. Hom. down], without faith or trust;

1. unfaithful, faithless, (not to be trusted, perfidious): Lk. xii. 46; Rev. xxi. 8.

2. incredible, of things: Acts xxvi. 8; (Xen. Hiero 1, 9; symp. 4,

49; Cyr. 3, 1, 26; Plat. Phaedr. 245 c.; Joseph. antt. 6, 10, 2, etc.).

3. unbelieving, incredulous: of Thomas disbelieving the news of the resurrection of Jesus, Jn. xx. 27; of those who refuse belief in the gospel, 1 Co. vi. 6; vii. 12-15; x. 27; xiv. 22 sqq.; [1 Tim. v. 8]; with the added idea of impiety and wickedness, 2 Co. iv. 4; vi. 14 sq. of those among the Christians themselves who reject the true faith, Tit. i. 15. without trust (in God), Mt. xvii. 17; Mk. ix. 19; Lk. ix. 41.*

άπλότης, -ητος, ή, singleness, simplicity, sincerity, mental honesty; the virtue of one who is free from pretence and dissimulation, (so in Grk. writ. fr. Xen. Cyr. 1, 4, 3; Hell. 6, 1, 18, down): ἐν ἀπλότητι (L T Tr WH ἀνιότητι) καὶ είλικρινεία θεοῦ i. e. infused by God through the Spirit [W. § 36, 3 b.], 2 Co. i. 12; ἐν ἀπλ. τῆς καρδίας (אָשֶׁר לְבָב), 1 Chr. xxix. 17), Col. iii. 22; Eph. vi. 5, (Sap. i. 1); ελε Χριστόν, sincerity of mind towards Christ, i. e. single-hearted faith in Christ, as opp. to false wisdom in matters pertaining to Christianity, 2 Co. xi. 3; & άπλότητι in simplicity, i. e. without self-seeking, Ro. xii. 8. openness of heart manifesting itself by benefactions. liberality, [Joseph. antt. 7, 18, 4; but in opposition see Fritzsche on Rom. vol. iii. 62 sq.]: 2 Co. viii. 2; ix. 11, 13 (της κοινωνίας, manifested by fellowship). Cf. Kling s. v. 'Einfalt' in Herzog iii. p. 723 sq.

dπλοῦς, -ῆ, -οῦν, (contr. fr. -όος, -όη, -όον), [fr. Aeschyl. down], simple, single, (in which there is nothing complicated or confused; without folds, [cf. Trench § lvi.]); whole; of the eye, good, fulfilling its office, sound: Mt. vi. 22; Lk. xi. 34, — [al. contend that the moral sense of the word is the only sense lexically warranted; cf. Test. xii. Patr. test. Isach. § 3 οὐ κατελάλησά τινος, etc. πορευόμενος ἐν ἀπλότητι ὀφθαλμῶν, ibid. § 4 πάντα ὁρᾶ ἐν ἀπλότητι, μὴ ἐπιδεχόμενος ὀφθαλμοῖς πουηρίας ἀπὸ τῆς πλάνης τοῦ κόσμου; yet cf. Fritzsche on Ro. xii. 8].*

dπλώs, adv., [fr. Aeschyl. down], simply, openly, frankly, sincerely: Jas. i. 5 (led solely by his desire to bless). dπό, [fr. Hom. down], preposition with the Genitive, (Lat. a, ab, abs, Germ. von, ab, weg, [cf. Eng. of, off]), from, signifying now Separation, now Origin. On its use in the N. T., in which the influence of the Hebr. is traceable, cf. W. 364 sq. (342), 369 (346) sqq.; B. 321 (276) sqq. [On the neglect of elision before words beginning with a vowel see Tdf. Proleg. p. 94; cf. W. § 5, 1 a.; B. p. 10 sq.; WH. App. p. 146.] In order to avoid repetition we forbear to cite all the examples, but refer the reader to the several verbs followed by this preposition. dπό, then, is used

I. of Separation; and
I. of local separation, after verbs of motion fr. a place, (of departing, fleeing, removing, expelling, throwing, etc., see αἴρω, ἀπέρχομαι, ἀποτινάσσω, ἀποχωρέω, ἀφίστημι, φεύγω, etc.): ἀπεσπάσθη ἀπ' αὐτῶν, Lk. xxii. 41; βάλε ἀπὸ σοῦ, Mt. v. 29 sq.; ἐκβάλω τὸ κάρφος ἀπὸ [L T Tr WH ἐκ] τοῦ ὀφθαλμοῦ, Mt. vii. 4; ἀφ' [L WH Tr txt. παρ' (q. v. I. a.)] ἡς ἐκβεβλήκει δαιμόνια, Mk. xvi. 9; καθεῖλε ἀπὸ θρόνων, Lk. i. 52.
2. of the separation of a part from the whole; where of a whole some part is taken: ἀπὸ τοῦ ἰματίου, Mt. ix. 16;

άπὸ μελεσσίου κηρίου, Lk. xxiv. 42 [RG, but Tr br. the clause]; ἀπὸ τῶν ὀψαρίων, Jn. xxi. 10; τὰ ἀπὸ τοῦ πλοίου fragments of the ship, Acts xxvii. 44; ενοσφίσατο ἀπὸ της τιμης, Acts v. 2; εκχεω από του πνεύματος, Acts ii. 17; έκλεξάμενος ἀπ' αὐτῶν, Lk. vi. 13; τίνα ἀπὸ τῶν δύο, Mt. xxvii. 21; ον ετιμήσαντο ἀπὸ υίων Ἰσραήλ, sc. τινές [R. V. whom certain of the children of Israel did price (cf. ris, 2 c.); but al. refer this to II. 2 d. aa. fin. q. v.], Mt. xxvii. 9, (ἐξῆλθον ἀπὸ τῶν ἱερέων, εc. τινές, 1 Macc. vii. 33); after verbs of eating and drinking (usually joined in Grk. to the simple gen. of the thing [cf. B. 159 (139); W. 198 (186) sq.]): Mt. xv. 27; Mk. vii. 28; πίνειν ἀπό, Lk. xxii. 18 (elsewhere in the N. T. $\epsilon \kappa$). 3. of any kind of separation of one thing from another by which the union or fellowship of the two is destroyed; a. after verbs of averting, loosening, liberating, ransoming, preserving: see ἀγοράζω, ἀπαλλάσσω, ἀποστρέφω, έλευθερόω, θεραπεύω, καθαρίζω, λούω, λυτρόω, λύω, ρύομαι, σώζω, φυλάσσω, etc. b. after verbs of desisting, abstaining, avoiding, etc.: see ἀπέχω, παύω, καταπαύω, βλέπω, προσέχω, φυλάσσομαι, etc. c. after verbs of concealing and hindering: see κρύπτω, κωλύω, παρακαλύπτω. Concise constructions, [cf. esp. B. 322 (277)]: ἀνάθεμα ἀπὸ τοῦ Χριστοῦ, Ro. ix. 3 (see ἀνάθεμα sub fin.); λούειν ἀπὸ τῶν πληγῶν to wash away the blood from the stripes, Acts xvi. 33; μετανοείν ἀπὸ τῆς κακίας by repentance to turn away from wickedness, Acts viii. 22; ἀποθνήσκειν ἀπό τινος by death to be freed from a thing, Col. ii. 20; Φθείρεσθαι ἀπὸ τῆς ἀπλότητος to be corrupted and thus led away from singleness of heart, 2 Co. xi. 3; eloakovσθεὶς ἀπὸ τ. εὐλαβείας heard and accordingly delivered from his fear, Heb. v. 7 (al. heard for i. e. on account of his godly fear [cf. II. 2 b. below]). 4. of a state of separation, i. e. of distance; and a. of distance of Place, — of the local terminus from which: Mt. xxiii. 34; xxiv. 31, etc.; after μακράν, Mt. viii. 30; Mk. xii. 34; Jn. xxi. 8; after ἀπέχειν, see ἀπέχω 2; ἀπὸ ἄνωθεν έως κάτω, Mk. xv. 38; ἀπὸ μακρόθεν, Mt. xxvii. 55, etc. [cf. B. 70 (62); W. § 65, 2]. Acc. to later Grk. usage it is put before nouns indicating local distance: Jn. xi. 18 (ην έγγυς ώς ἀπὸ σταδίων δεκαπέντε about fifteen furlongs off); Jn. xxi. 8; Rev. xiv. 20, (Diod. i. 51 ἐπάνω τῆς πόλεως ἀπὸ δέκα σχοίνων λίμνην ὥρυξε, [also 1, 97; 4, 56; 16, 46; 17, 112; 18, 40; 19, 25, etc.; cf. Soph. Lex. s. v. 5]; Joseph. b. j. 1, 3, 5 τοῦτο ἀφ' έξακοσίων σταδίων έντευθέν έστιν, Plut. Aem. Paul. c. 18, 5 δστε τους πρώτους νεκρούς ἀπὸ δυοίν σταδίων καταπεσείν, vit. Oth. c. 11, 1 κατεστρατοπέδευσεν από πεντήκοντα σταδίων, vit. Philop. c. 4, 3 ην γὰρ ἀγρὸς αὐτῷ ἀπὸ σταδίων εἶκοσι τῆς πόλεως); cf. W. 557 (518) sq.; [B. 153 (133)]. b. of distance of Time, — of the temporal terminus from which, (Lat. inde a): ἀπὸ τῆς ώρας ἐκείνης, Mt. ix. 22; xvii. 18; Jn. xix. 27; ἀπ' ἐκ. τῆς ἡμέρας, Mt. xxii. 46; Jn. xi. 53; Γάπὸ πρώτης ήμέρας,] Acts xx. 18; Phil. i. 5 [LT Tr WH της πρ. ήμ.]; ἀφ' ήμερῶν ἀρχαίων, Acts xv. 7; ἀπ' ἐτῶν, Lk. viii. 43; Ro. xv. 23; ἀπ' αἰῶνος and ἀπὸ τ. αἰώνων, Lk. i. 70, etc.; ἀπ' ἀργῆς, Mt. xix. 4, 8, etc.; ἀπὸ καταβολῆς κόσμου, Mt. xiii. 35 [L T Tr WH om. κοσμ.], etc.; ἀπὸ κτίσεως

κόσμου, Ro. i. 20; ἀπὸ βρέφους from a child, 2 Tim. iii. 15; από της παρθενίας, Lk. ii. 36; αφ' ης (sc. ημέρας) since, Lk. vii. 45; Acts xxiv. 11; 2 Pet. iii. 4; ἀφ' ἡς ἡμέρας, Col. i. 6, 9; ἀφ' οῦ equiv. to ἀπὸ τούτου ὅτε [cf. B. 82 (71); 105 (92)], Lk. xiii. 25; xxiv. 21; Rev. xvi. 18, (Hdt. 2, 44; and in Attic); ἀφ' οδ after τρία ἔτη, Lk. xiii. 7 TTrWH; ἀπὸ τοῦ νῦν from the present, henceforth, Lk. i. 48; v. 10; xii. 52; xxii. 69; Acts xviii. 6; 2 Co. v. 16; ἀπὸ τότε, Mt. iv. 17; xvi. 21; xxvi. 16; Lk. xvi. 16; ἀπὸ πέρυσι since last year, a year ago, 2 Co. viii. 10; ix. 2; ἀπὸ πρωΐ, Acts xxviii. 23; cf. W. 422 (393); [B. 320 (275)]; Lob. ad Phryn. pp. 47, 461. c. of distance of Order or Rank, - of the terminus from which in any succession of things or persons: ἀπὸ διετοῦς (sc. παιδός) καὶ κατωτέρω, Mt. ii. 16, (τοὺς Λευΐτας ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, Num. i. 20; 2 Esdr. iii. 8); ἀπὸ ᾿Αβραὰμ ἔως Δαυείδ, Mt. i. 17; εβδομος ἀπὸ λδάμ, Jude 14; ἀπὸ μικροῦ έως μεγάλου, Acts viii. 10; Heb. viii. 11; ἄρχεσθαι ἀπό τινος, Mt. xx. 8; Lk. xxiii. 5; xxiv. 27; Jn. viii. 9; Acts viii. 35; x. 37.

II. of Origin; whether of local origin, the place whence; or of causal origin, the cause from which. of the Place whence anything is, comes, befalls, is taken; a. after verbs of coming; see ἔρχομαι, ῆκω, etc.: ἀπὸ [LTr WH ἀπ'] dyopas sc. ελθόντες, Mk. vii. 4; άγγελος ἀπ' (τοῦ) οὐρανοῦ, Lk. xxii. 43 [L br. WH reject the pass.]; τον απ' οὐρανών sc. λαλοῦντα, Heb. xii. 25, etc.; of the country, province, town, village, from which any one has originated or proceeded [cf. W. 364 (342); B. 324 (279)]: Mt. ii. 1; iv. 25; Jn. i. 44 (45); xi. 1; μία ἀπὸ όρους Σινα, Gal. iv. 24. Hence δ or ol ἀπό τινος a native of, a man of, some place: ὁ ἀπὸ Ναζαρέθ the Nazarene, Mt. xxi. 11; δ ἀπὸ ᾿Αριμαθαίας, Mk. xv. 43; Jn. xix. 38 [here G L Tr WH om. δ]; οἱ ἀπὸ Ἰόππης, Acts x. 23; οἱ ἀπὸ 'Iraλίas the Italians, Heb. xiii. 24 [cf. W. § 66, 6]. A great number of exx. fr. prof. writ. are given by Wieseler, Untersuch. üb. d. Hebräerbr. 2te Hälfte, p. 14 sq. b. of the party or society from which one has proceeded, i. e. a member of the sect or society, a disciple or votary of it: οἱ ἀπὸ τῆς ἐκκλησίας, Acts xii. 1; οἱ ἀπὸ τῆς αἰρέσεως των Φαρισαίων, Acts xv. 5, (as in Grk. writ.: οἱ ἀπὸ της Στοας, οί ἀπὸ της 'Ακαδημίας, etc.). c. of the material from which a thing is made: ἀπὸ τριχών καμήλου, Mt. iii. 4 [W. 370 (347); B. 324 (279)]. d. trop. of that from or by which a thing is known: ἀπὸ τῶν καρπῶν ἐπιγινώσκειν, Mt. vii. 16, 20 [here Lchm. ἐκ τ. κ. etc.] (Lys. in Andoc. § 6; Aeschin. adv. Tim. p. 69 ed. Reiske); μανθάνειν ἀπό τινος to learn from the example of any one, Mt. xi. 29; xxiv. 32; Mk. xiii. 28; but in Gal. iii. 2; Col. i. 7; Heb. v. 8, μανθ. ἀπό τινος means to learn from one's teaching or training [cf. B. 324 (279) c.; W. 372 (348)]. e. after verbs of seeking, inquiring, demanding: ἀπαιτείν, Lk. xii. 20 [Tr WH αίτ.]; ζητείν, 1 Th. ii. 6 (alternating there with έκ [cf. W. § 50, 2]); ἐκζητεῖν, Lk. xi. 50 sq.; see αἰτέω. 2. of causal origin, or the Cause; and a. of the material cause, so called, or of that which supplies the material for the maintenance of the action expressed by the verb: so

γεμίζεσθαι, χορτάζεσθαι, πλουτείν, διακονείν ἀπό τινης. — 800 those verbs. b. of the cause on account of which anything is or is done, where commonly it can be rendered for (Lat. prae, Germ. vor): οὐκ ἠδύνατο ἀπὸ τοῦ δχλου, Lk. xix. 3; οὐκέτι ἴσχυσαν ἀπὸ τοῦ πλήθους, Jn. xxi. 6, (Judith ii. 20); ἀπὸ τ. δόξης τοῦ φωτός, Acts xxii. 11; [here many would bring in Heb. v. 7 (W. 371 (348); B. 322 (276)), see I. 3 d. above] c. of the moving or impelling cause (Lat. ex, prae; Germ. aus, vor), for, out of: ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, Mt. xiii. 44; ἀπὸ τοῦ φόβου for fear, Mt. xiv. 26; xxviii. 4; Lk. xxi. 26. Hebraistically: φοβείσθαι ἀπό τινος (יְרָא מֵן), Mt. x. 28; Lk. xii. 4; φεύγειν ἀπό τινος ([15 Ci]), to flee for fear of one, Jn. x. 5; Mk. xiv. 52 (RG, but L Tr mrg. br. ἀπ' αὐτῶν); Rev. ix. 6; cf. φεύγω and W. 223 (209 sq.). d. of the efficient cause, viz. of things from the force of which anything proceeds, and of persons from whose will, power, authority, command, favor, order, influence, direction, anything is to be sought; aa. in general: ἀπὸ τοῦ ὖπνου by force of the sleep, Acts xx. 9; ἀπὸ σοῦ σημείον, Mt. xii. 38; ἀπὸ δόξης εἰς δόξαν, 2 Co. iii. 18 (from the glory which we behold for ourselves [cf. W. 254 (238)] in a mirror, goes out a glory in which we share, cf. Meyer ad loc.); ἀπὸ κυρίου πνεύματος by the Spirit of the Lord [yet cf. B. 343 (295)], ibid.; ὅλεθρον ἀπὸ προσώπου τοῦ κυρίου destruction proceeding from the (incensed, wrathful) countenance of the Lord, 2 Th. i. 9 (on this passage, to be explained after Jer. iv. 26 Sept., cf. Ewald); on the other hand, ἀνάψυξις ἀπὸ προσώπου τ. κ. Acts iii. 20 (19); ἀπεκτάνθησαν ἀπὸ (Rec. ὑπό) τῶν πληγῶν, Rev. ix. 18. ἀφ' ἐαυτοῦ, ἀφ' ἐαυτῶν, ἀπ' ἐμαυτοῦ, an expression esp. com. in John, of himself (myself, etc.), from his own disposition or judgment, as distinguished from another's instruction, [cf. W. 372 (348)]: Lk. xii. 57; xxi. 30; Jn. v. 19, 30; xi. 51; xiv. 10; xvi. 13; xviii. 34 [L Tr WH ἀπὸ σεαυτ.]; 2 Co. iii. 5; x. 7 [T Tr WII ἐφ' ϵ. (see ἐπί A. I. 1 c'.)]; of one's own will and motion, as opp. to the command and authority of another: Jn. vii. 17 sq. 28; viii. 42; x. 18, (Num. xvi. 28); by one's own power: Jn. xv. 4; by one's power and on one's own judgment: Jn. viii. 28; exx. fr. prof. auth. are given in Kypke, Observ. i. p. 391. [Cf. εὐχὴν ἔχοντες ἀφ' (al. έφ' see ἐπί A. I. 1 f.) ἐαυτῶν, Acts xxi. 23 WH txt.] after verbs of learning, knowing, receiving, ἀπό is used of him to whom we are indebted for what we know, receive, possess, [cf.W. 370 (347) n., also De verb. comp. etc. Pt. ii. p.7 sq.; B. 324 (279); Mey. on 1 Co. xi. 23; per contra Bp. Lghtft. on Gal. i. 12]: ἀκούειν, Acts ix. 13; 1 Jn. i. 5; γινώσκειν, Mk. xv. 45; λαμβάνειν, Mt. xvii. 25 sq.; 1 Jn. ii. 27; iii. 22 L T Tr WH; ἔχειν, 1 Jn. iv. 21; 2 Co. ii. 3, etc.; παραλαμβάνειν, 1 Co. xi. 23; δέχεσθαι, Acts xxviii. 21; respecting μανθάνειν see above, II. 1 d.; λατρεύω τῷ θεῷ άπὸ προγόνων after the manner of the λατρεία received from my forefathers [cf. W. 372 (349); B. 322 (277)], 2 Tim. i. 3. γίνεταί μοι, 1 Co. i. 30; iv. 5; χάρις ἀπὸ θεοῦ or τοῦ θεοῦ, from God, the author, bestower, Ro. i. 7; 1 Co. i. 3; Gal. i. 3, and often; καὶ τοῦτο ἀπὸ θεοῦ, Phil. i. 28. ἀπόστολος ἀπό etc., constituted an apostle by authority and commission, etc. [cf. W. 418 (390)], Gal. i. 1. after πάσχειν, Mt. xvi. 21; [akin to this, acc. to many, is Mt. xxvii. 9 δυ έτιμήσαυτο ἀπὸ τῶυ υίῶυ Ἰσραήλ, R. V. mrg. whom they priced on the part of the sons of Israel; but see in I. 2 above]. bb. When aπο is used after passives (which is rare in the better Grk. auth., cf. Bnhdy. p. 222 sqq.; [B. 325 (280); W. 371 (347 sq.)]), the connection between the cause and the effect is conceived of as looser and more remote than that indicated by ὑπό, and may often be expressed by on the part of (Germ. von Seiten), [A. V. generally of]: ἀπὸ τοῦ θεοῦ ἀποδεδειγμένον approved (by miracles) according to God's will and appointment, Acts ii. 22; ἀπὸ θεοῦ πειράζομαι the cause of my temptation is to be sought in God, Jas. i. 13; different στερημένος [T Tr WH άφυστερ.] άφ' ύμῶν by your fraud, Jas. v. 4; αποδοκιμάζεσθαι, Lk. xvii. 25; Γέδικαιώθη ή σοφία άπὸ τῶν τέκνων, Lk. vii. 35 acc. to some; see δικαιόω, 2]; τόπον ήτοιμασμένον ἀπὸ τοῦ θεοῦ by the will and direction of God, Rev. xii. 6; διλούμενοι ἀπὸ (Rec. ὑπό, [see διλέω]) πνευμάτων ἀκαθάρτ. Lk. vi. 18 (whose annoyance by diseases [(?) cf. vs. 17] proceeded from unclean spirits [A. V. vexed (troubled) with etc.]); ἀπὸ τ. σαρκὸς ἐσπιλωμένον by touching the flesh, Jude 23; [add Lk. i. 26 T Tr WH ἀπεστάλη ὁ ἄγγελος ἀπὸ (RG L ὑπὸ) τοῦ θεοῦ]. As in prof. auth. so also in the N. T. the Mss. sometimes vary between ἀπό and ὑπό: e.g. in Mk. viii. 31; [Lk. viii. 43]; Acts iv. 36; [x. 17, 33; xv. 4]; Ro. xiii. 1; [xv. 24]; Rev ix. 18; see W. 370 (347) sq.; B. 325 (280) sq.; [cf. Vincent and Dickson, Mod. Grk. 2d ed. App. § 41].

III. Phrases having a quasi-adverbial force, and indicating the manner or degree in which anything is done or occurs, are the following: ἀπὸ τ. καρδιῶν ὑμῶν from your hearts, i. e. willingly and sincerely, Mt. xviii. 35; ἀπὸ μέρους in part, 2 Co. i. 14; ii. 5; Ro. xi. 25; xv. 24; ἀπὸ μιᾶς sc. either φωνῆς with one voice, or γνώμης or ψυχῆς with one consent, one mind, Lk. xiv. 18 (cf. Kuinoel ad loc.; [W. 423 (394); 591 (549 sq.); yet see Lob. Paralip. p. 363]).

IV. The extraordinary construction ἀπὸ ὁ ὧν (for Rec. ἀπὸ τοῦ ὁ) καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, Rev. i. 4, finds its explanation in the fact that the writer seems to have used the words ὁ ὧν κτλ. as an indeclinable noun, for the purpose of indicating the meaning of the proper name τιστ; cf. W. § 10, 2 fin.; [B. 50 (43)].

V. In composition ἀπό indicates separation, liberation, cessation, departure, as in ἀποβάλλω, ἀποκόπτω, ἀποκυλίω, ἀπολύω, ἀπολύτρωσις, ἀπαλγέω, ἀπότρχομαι; finishing and completion, as in ἀπαρτίζω, ἀποτελέω; refers to the pattern from which a copy is taken, as in ἀπογράφειν, ἀφομοιοῦν, etc.; or to him from whom the action proceeds, as in ἀποδείκνυμι, ἀποτολμάω, etc.

dπο-βαίνω: fut. ἀποβήσομαι; 2 aor. ἀπέβην; 1. to come down from: a ship (so even in Hom.), ἀπό, Lk. v. 2 [Tr mrg. br. ἀπ' αὐτῶν]; εἰς τὴν γῆν, Jn. xxi. 9. 2. trop. to turn out, 'eventuate,' (so fr. Hdt. down): ἀποβήσεται ὑμῦν εἰς μαρτύριον it will issue, turn out, Lk. xxi. 13; εἰς σωτηρίαν, Phil. i. 19. (Job xiii. 16; Artem. oneir. 3, 66.) •

dro-βάλλω: 2 aor. ἀπέβαλον; [fr. Hom. down]; to throw off, cast away: a garment, Mk. x. 50. trop. confidence, Heb. x. 35.*

άπο-βλέπω: [impf. ἀπέβλεπον]; to turn the eyes away from other things and fix them on some one thing; to look at attentively: είς τι (often in Grk. writ.); trop. to look with steadfast mental gaze: είς τι μισθαποδοσίαν, Heb. xi. 26 [W. § 66, 2 d.].*

מֹתְּלּ-βλητος, -or, thrown away, to be thrown away, rejected, despised, abominated: as unclean, 1 Tim. iv. 4, (in Hos. ix. 3 Symm. equiv. to אַכְטָּ unclean; Hom. Il. 2, 361; 3, 65; Lcian., Plut.).*

dπο-βολή, -ῆς, ἡ, a throwing away; 1. rejection, repudiation, (ἀποβάλλεσθαι to throw away from one's self, cast off, repudiate): Ro. xi. 15 (opp. to πρόσλημψις αὐτῶν, objec. gen.). 2. a losing, loss, (fr. ἀποβάλλω in the sense of lose): Acts xxvii. 22 ἀποβολή ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν no one of you shall lose his life [W. § 67, 1 e.]. (Plat., Plut., al.)

άπο-γίνομαι: [2 aor. ἀπεγενόμην]; 1. to be removed from, depart. 2. to die, (often so in Grk. writ. fr. Hdt. down); hence trop. ἀπογ. τινί to die to any thing: ταῖς άμαρτίαις ἀπογενόμενοι i. e. become utterly alienated from our sins, 1 Pet. ii. 24 [W. § 52, 4, 1 d.; B. 178 (155)].*

απο γραφή, -η̂s, η̂, (ἀπογράφω); a. a writing off, transcript (from some pattern). b. an enrolment (or registration) in the public records of persons together with their property and income, as the basis of an ἀποτίμησις (census or valuation), i. e. that it might appear how much tax should be levied upon each one: Lk. ii. 2; Acts v. 37; on the occurrence spoken of in both pass. cf. Schürer, Ntl. Zeitgesch. § 17, pp. 251, 262–286, and books there mentioned; [McClellan i. 392–399; B. D. s. v. Taxing].*

άπογράφω: Mid., [pres. inf. ἀπογράφεσθαι]; 1 aor. inf. ἀπογράψασθαι; [pf. pass. ptcp. ἀπογεγραμμένος; fr. Hdt. down]; a. to write off, copy (from some pattern). b. to enter in a register or records; spec. to enter in the public records the names of men, their property and income, to enroll, (cf. ἀπογραφή, b.); mid. to have one's self registered, to enroll one's self [W.§ 38, 3]: Lk. ii. 1, 3, 5; pass. οἱ ἐν οὐρανοῖς ἀπογεγραμμένοι those whose names are inscribed in the heavenly register, Heb. xii. 23 (the reference is to the dead already received into the heavenly city, the figure being drawn from civil communities on earth, whose citizens are enrolled in a register).*

dπο-δείκνυμ; 1 aor. ἀπέδειξα; pf. pass. ptcp. ἀποδεδειγμένος; (freq. in Grk. writ. fr. Pind. Nem. 6, 80 down); 1. prop. to point away from one's self, to point out, show forth; to expose to view, exhibit, (Hdt. 3, 122 and often): 1 Co. iv. 9. Hence 2. to declare: τινά, to show, prove what kind of a person any one is, Acts ii. 22 (where cod. D gives the gloss [δεδοκιμ]ασμένον); 2 Th. ii. 4 [Lchm. mrg. ἀποδειγνύοντα]. to prove by arguments, demonstrate: Acts xxv. 7. Cf. Win. De verb. comp. etc. Pt. iv. p. 16 sq.*

άπό-δειξις, -εως, ή, (ἀποδείκνυμ, q. v.), [fr. Hdt. down]; a. a making manifest, showing forth. b. a demonstration, proof: ἀπόδειξις πνεύματος καὶ δυνάμεως a proof by the Spirit and power of God, operating in me, and stirring in

the minds of my hearers the most holy emotions and thus persuading them, 1 Co. ii. 4 (contextually opposed to proof by rhetorical arts and philosophic arguments,—the sense in which the Greek philosophers use the word; [see *Heinrici*, Corinthierbr. i. p. 103 sq.]).*

dπο-δεκατεύω, Lk. xviii. 12, for ἀποδεκατόω q. v.; [cf. WH. App. p. 171].

άπο-δεκατόω, -ῶ, inf. pres. ἀποδεκατοῦν, Heb. vii. 5 T Tr WH (cf. Delitzsch ad loc.; B. 44 (38); [Tdf.'s note ad loc.; WH. Intr. § 410]); (δεκατόω q. v.); a bibl. and eccl. word; Sept. for της; to tithe i. e. 1. with acc. of the thing, to give, pay, a tenth of any thing: Mt. xxiii. 23; Lk. xi. 42; xviii. 12 where T WH, after codd. * B only, have adopted ἀποδεκατεύω, for which the simple δεκατεύω is more common in Grk. writ.; (Gen. xxviii. 22; Deut. xiv. 21 (22)). 2. τινά, to exact, receive, a tenth from any one: Heb. vii. 5; (1 S. viii. 15, 17). [B. D. s. v. Tithe.]*

άπό-δεκτος [so L T WH accent (and Rec. in 1 Tim. ii. 3); al. ἀποδεκτός, cf. Lob. Paralip. p. 498; Göttling p. 313 sq.; Chandler § 529 sq.], -ον, (see ἀποδέχομαι), a later word, accepted, acceptable, agreeable: 1 Tim. ii. 3: v. 4.*

άπο-δέχομαι; depon. mid.; impf. ἀπεδεχόμην; 1 aor. ἀπεδεξάμην; 1 aor. pass. ἀπεδέχθην; common in Grk. writ., esp. the Attic, fr. Hom. down; in the N. T. used only by Luke; to accept what is offered from without (ἀπό, cf. Lat. excipio), to accept from, receive: τινά, simply, to give one access to one's self, Lk. ix. 11 L T Tr WH; Acts xxviii. 30; with emphasis [cf. Tob. vii. 17 and Fritzsche ad loc.], to receive with joy, Lk. viii. 40; to receive to hospitality, Acts xxi. 17 L T Tr WH; to grant one access to one's self in the capacity in which he wishes to be regarded, e. g. as the messenger of others, Acts xv. 4 (L T Tr WH παρεδέχθησαν); as a Christian, Acts xviii. 27; metaph. τί, to receive into the mind with assent: to approve, Acts xxiv. 3; to believe, τονλόγον, Acts ii. 41; (so in Grk. writ. esp. Plato; cf. Ast, Lex. Plat. i. p. 232).*

άποδημέω, -ῶ; 1 aor. ἀπεδήμησα; (ἀπόδημος, q. v.); to go away to foreign parts, go abroad: Mt. xxi. 33; xxv. 14 sq.; Mk. xii. 1; Lk. xv. 13 (εἰς χώραν); xx. 9. (In Grk. writ. fr. Hdt. down.) *

άπό-δημος, -ον, (fr. ἀπό and δήμος the people), away from one's people, gone abroad: Mk. xiii. 34 [R. V. so-journing in another country]. [From Pind. down.]*

ἀποδίδωμι, pres. ptcp. neut. ἀποδιδοῦν (fr. the form -διδόω, Rev. xxii. 2, where T Tr WH mrg. -διδούς [see WH. App. p. 167]); impf. 3 pers. plur. ἀπεδίδουν (for the more com. ἀπεδίδοσαν, Acts iv. 33; cf. W. § 14, 1 c.); fut. ἀποδώσω; 1 aor. ἀπέδωκα; 2 aor. ἀπέδων, impv. ἀπόδος, subj. 3 pers. sing. ἀποδῷ and in 1 Thess. v. 15 Tdf. ἀποδοί (see δίδωμι), opt. 3 pers. sing. ἀποδώη [or rather, -δψη; for -δωη is a subjunctive form] (2 Tim. iv. 14, for ἀποδοίη, cf. W. § 14, 1 g.; B. 46 (40); yet L T Tr WH ἀποδώσει); Pass., 1 aor. inf. ἀποδοθῆναι; Mid., 2 aor. ἀπεδόμην, 3 pers. sing. ἀπέδοτο (Heb. xii. 16, where L WH ἀπέδετο; cf. B. 47 (41); Delitzsch on Hebr. p. 632 note; [WH. App. p. 167]); a common verb in Grk. writ. fr. Hom. down, and the N. T. does not deviate at all from their use of it; prop. to put away by giving, to give up, give over, (Germ.

abaeben, Ccf. Win. De verb. comp. etc. Pt. iv. p. 12 sq. who regards and as denoting to give from some reserved store, or to give over something which might have been retained, or to lay off some burden of debt or duty; cf. Cope on Aristot. rhet. 1, 1, 7]); 1. to deliver, relinquish what is one's own: τὸ σῶμα τοῦ Ἰησοῦ, Mt. xxvii. 58; hence in mid. to give away for one's own profit what is one's own, i. e. to sell [W. 253 (238)]: τί, Acts v. 8; Heb. xii. 16; τωά, Acts vii. 9, (often in this sense in Grk. writ., esp. the Attic, fr. Hdt. 1, 70 down; in Sept. for 33. Gen. xxv. 33 etc.; Bar. vi. [i. e. Ep. Jer.] 27 (28)). pay off, discharge, what is due, (because a debt, like a burden, is thrown off, ἀπό, by being paid): a debt (Germ. abtragen), Mt. v. 26; xviii. 25-30, 34; Lk. vii. 42; x. 35; xii. 59; wages, Mt. xx. 8; tribute and other dues to the government, Mt. xxii. 21; Mk. xii. 17; Lk. xx. 25; Ro. xiii. 7; produce due, Mt. xxi. 41; Heb. xii. 11; Rev. xxii. 2; oprovs things promised under oath, Mt. v. 33, cf. Num. xxx. 3, (εὐχήν a vow, Deut. xxiii. 21, etc.); conjugal duty, 1 Co. vii. 3; ἀμοιβάς grateful requitals, 1 Tim. v. 4; horor to render account: Mt. xii. 36; Lk. xvi. 2; Acts xix. 40; Ro. xiv. 12 L txt. Tr txt.; Heb. xiii. 17; 1 Pet. iv. 5; μαρτύριον to give testimony (as something officially due), Acts iv. 33. Hence 3. to give back, restore: Lk. iv. 20; [vii. 15 Lchm. mrg.]; ix. 42; xix. 8. 4. to requite, recompense, in a good or a bad sense: Mt. vi. 4, 6, 18; xvi. 27; Ro. ii. 6; 2 Tim. iv. [8], 14; Rev. xviii. 6; xxii. 12; κακὸν ἀντὶ κακοῦ, Ro. xii. 17; 1 Th. v. 15; 1 Pet. iii. 9. [Comp.: ἀντ-αποδίδωμι.]*

dero-δι-ορίζω; (διορίζω, and this fr. δρος a limit); by drawing boundaries to disjoin, part, separate from another: Jude 19 (οἱ ἀποδιορίζοντες ἐαυτούς those who by their wickedness separate themselves from the living fellowship of Christians; if ἐαυτ. be dropped, with Rect G L T Tr WH, the rendering is making divisions or separations). (Aristot. pol. 4, 4, 13 [p. 1290, 25].)*

άπο-δοκιμάζω: (see δοκιμάζω); 1 aor. ἀπεδοκίμασα; Pass., 1 aor. ἀπεδοκιμάσθην; pf. ptcp. ἀποδεδοκιμασμένος; to disapprove, reject, repudiate: Mt. xxi. 42; Mk. viii. 31; xii. 10; Lk. ix. 22; xvii. 25; xx. 17; 1 Pet. ii. 4, 7; Heb. xii. 17. (Equiv. to DND in Ps. cxvii. (cxviii.) 22; Jer. viii. 9, etc.; in Grk. writ. fr. Hdt. 6, 130 down.)*

άποδοχή, -ῆς, ἡ, (ἀποδέχομαι, q. v.), reception, admission, acceptance, approbation, [A. V. acceptation]: 1 Tim. i. 15; iv. 9. (Polyb. 2, 56, 1; 6, 2, 13, etc.; δ λόγος ἀποδοχῆς τυγχάνει id. 1, 5, 5; Diod. 4, 84; Joseph. antt. 6, 14, 4; al. [cf. Field, Otium Norv. pars iii. p. 124].)*

ἀπό-θεσι2, -εως, ἡ, [ἀποτίθημ], a putting off or away: 2 Pet. i. 14; 1 Pet. iii. 21. [In various senses fr. Hippocand Plato down.]*

ἀποθήκη, -ης, ἡ, (ἀποτίθημι), a place in which any thing is laid by or up; a storehouse, granary, [A. V. garner, barn]: Mt. iii. 12; vi. 26; xiii. 30; Lk. iii. 17; xii. 18, 24. (Jer. xxvii. (l.) 26; Thuc. 6, 97.)*

away, [seponendo thesaurum colligere, Win. De verb. comp. etc Pt. iv. p. 10]; to store up abundance for future use: 1 Tim. vi. 19: [Sir. iii. 4; Diod., Joseph., Epict., al.]*

Δπο-θλίβω; to press on all sides, squeeze, press hard: Lk. viii. 45. (Num. xxii. 25; used also of pressing out grapes and olives, Diod. 3, 62; Joseph. antt. 2, 5, 2; [al.].) •

άπο-θνήσκω, impf. ἀπέθνησκον (Lk. viii. 42); 2 aor. ἀπέθανον; fut. ἀποθανοῦμαι, Ro. v. 7; Jn. viii. 21, 24, (see θνήσκω); found in Grk. writ. fr. Hom. down; to die (ἀπό, so as to be no more; [cf. Lat. e morior; Eng. die off or out, pass away]; Germ. absterben, versterben); I. used properly 1. of the natural death of men: Mt. ix. 24; xxii. 24; Lk. xvi. 22; Jn. iv. 47; Ro. vii. 2, and very often; αποθυήσκοντες ἄνθρωποι subject to death, mortal, Heb. vii. 8 [B. 206 (178)]. 2. of the violent death - both of animals, Mt. viii. 32, and of men, Mt. xxvi. 35; Acts xxi. 13 etc.; 1 Pet iii. 18 L T Tr WH txt.; έν φόνω μαγαίρας. Heb. xi. 37; of the punishment of death, Heb. x. 28; often of the violent death which Christ suffered, as Jn. xii. 33; Ro. v. 6, etc. Phrases: ἀποθνήσκ. ἔκ τινος to perish by means of something, [cf. Eng. to die of], Rev. viii. 11; ἐν τῆ ἀμαρτία, έν ταις άμαρτίαις, fixed in sin, hence to die unreformed, Jn. viii. 21, 24; ἐν τῷ 'Αδάμ by connection with Adam, 1 Co. xv. 22; ἐν κυρίφ in fellowship with, and trusting in, the Lord, Rev. xiv. 13; αποθνήσκ. τι to die a certain death, Ro. vi. 10, (θάνατον μακρόν, Charit. p. 12 ed. D'Orville [l. i. c. 8 p. 17, 6 ed. Beck; cf. W. 227 (213); B. 149 (130)]); τη άμαρτία, used of Christ, 'that he might not have to busy himself more with the sin of men,' Ro. vi. 10; ¿aurô to become one's own master, independent, by dying, Ro. xiv. 7 [cf. Meyer]; τῶ κυρίω to become subject to the Lord's will by dying, Ro. xiv. 8 [cf. Mey.]; διά τινα i. e. to save one, 1 Co. viii 11; on the phrases ἀποθνήσκ. περί and ὑπέρ τινος, see περί I. c. δ. and ὑπέρ I. 2 and 3. Oratorically, although the proper signification of the verb is retained, καθ ἡμέραν ἀποθνήσκω I meet death daily, live daily in danger of death, 1 Co. xv. 31, cf. 2 Co. vi. 9. 4. of trees which dry up, Jude 12; of seeds, which while being resolved into their elements in the ground seem to perish by rotting, Jn. xii. 24; 1 Co. xv. 36. II. tropically, in various senses; 1. of eternal death, as it is called, i. e. to be subject to eternal misery. and that, too, already beginning on earth: Ro. viii. 13; 2. of moral death, in various Jn. vi. 50; xi. 26. senses; a. to be deprived of real life, i. e. esp. of the power of doing right, of confidence in God and the hope of future blessedness, Ro. vii. 10; of the spiritual torpor of those who have fallen from the fellowship of Christ, the fountain of true life, Rev. iii. 2. b. with dat. of the thing [cf. W. 210 (197); 428 (398); B. 178 (155)], to become wholly alienated from a thing, and freed from all connection with it: τῷ νόμφ, Gal. ii. 19, which must also be supplied with ἀποθανόντες (for so we must read for Recelz ἀποθανόντος) in Ro. vii. 6 [cf. W. 159 (150)]; τη άμαρτία, Ro. vi. 2 (in another sense in vs. 10; see I. 3 above); ἀπὸ τῶν στοιχείων τοῦ κόσμου so that your relation to etc. has passed away, Col. ii. 20, (ἀπὸ τῶν παθῶν, Porphyr. de abst. animal. 1, 41 [cf. B. 322 (277); W. 370 (347)]); true Christians are said simply ἀποθανεῖν, as having put off all sensibility to worldly things that draw them away from God, Col. iii. 3; since they owe this habit of mind to the death of Christ, they are said also ἀποθανεῖν σὺν Χριστῷ, Ro. vi. 8; Col. ii. 20. [Comp.: συν-αποθνήσκω.]

άπο-καθ-ίστημι, ἀποκαθιστάω (Mk. ix. 12 ἀποκαθιστậ RG), and ἀποκαθιστάνω (Mk. ix. 12 LTTr [but WH άποκατιστάνω, see their App. p. 168]; Acts i. 6; cf. W. 78 (75); [B. 44 sq. (39)]); fut. ἀποκαταστήσω; 2 aor. απεκατέστην (with double augm., [cf. Ex. iv. 7; Jer. xxiii. 8], Mk. viii. 25 T Tr WH); 1 aor. pass. ἀποκατεστάθην or, acc. to the better reading, with double augm. ἀπεκατεστάθην, Mt. xii. 13; Mk. iii. 5; Lk. vi. 10 (Ignat. ad Smyrn. 11; cf. $\lceil WH$. App. p. 162 \rceil ; W. 72 (69 sq.); $\lceil B$. 35 (31) \rceil ; Mullach p. 22); as in Grk. writ. to restore to its former state; 2 aor. act. to be in its former state: used of parts of the body restored to health, Mt. xii. 13; Mk. iii. 5; Lk. vi. 10; of a man cured of blindness, Mk. viii. 25; of the restoration of dominion, Acts i. 6 (1 Macc. xv. 3); of the restoration of a disturbed order of affairs, Mt. xvii. 11; Mk. ix. 12; of a man at a distance from his friends and to be restored to them, Heb. xiii. 19.*

άπο-καλύπτω: fut. ἀποκαλύψω; 1 aor. ἀπεκάλυψα; [Pass., pres. ἀποκαλύπτομαι]; 1 aor. ἀπεκαλύφθην; 1 fut. ἀποκαλυφθήσομαι; in Grk. writ. fr. [Hdt. and] Plat. down; in Sept. equiv. to גלה; 1. prop. to uncover, lay open what has been veiled or covered up; to disclose, make bare: Ex. xx. 26; Lev. xviii. 11 sqq.; Num. v. 18; Sus. 32; 7à στήθη, Plat. Prot. p. 352 a.; τὴν κεφαλήν, Plut. Crass. 6. 2. metaph. to make known, make manifest, disclose, what before was unknown; a. pass. of any method whatever by which something before unknown becomes evident: Mt. x. 26; Lk. xii. 2. b. pass. of matters which come to light from things done: Lk. ii. 35 [some make the verb mid. here]; Jn. xii. 38 (Is. liii. 1); Ro. i. 18; from the gospel: Ro. i. 17. c. ἀποκαλύπτειν τί rue is used of God revealing to men things unknown [Dan. ii. 19 Theod., 22, 28; Ps. xcvii. (xcviii.) 2; 1 S. ii. 27, cf. iii. 21], especially those relating to salvation: whether by deeds, Mt. xi. 25; xvi. 17; Lk. x. 21 (by intimacy with Christ, by his words and acts); - or by the Holy Spirit, 1 Co. ii. 10; xiv. 30; Eph. iii. 5; Phil. iii. 15; 1 Pet. i. 12; τὸν υἱὸν αὐτοῦ ἐν ἐμοί who, what, how great his Son is, in my soul, Gal. i. 16. Of Christ teaching men: Mt. xi. 27; Lk. x. 22. d. pass. of things, previously non-existent, coming into being and to view: as, ή δόξα, Ro. viii. 18 (είς ἡμᾶς to be conferred on us); 1 Pet. v. 1; ή σωτηρία, 1 Pet. i. 5; ή πίστις, Gal. iii. 23; the day of judgment, 1 Co. iii. 13. e. pass. of persons, previously concealed, making their appearance in public: of Christ, who will return from heaven where he is now hidden (Col. iii. 3) to the earth, Lk. xvii. 30; of Antichrist, 2 Th. ii. 3, 6, 8.*

[On this word (and the foll.) cf. Westcott, Introd. to the Study of the Gospels, p. 9 sq. (Am. ed. 34 sq.); Lücke, Einl. in d. Offenb. d. Johan. 2d ed. p. 18 sqq.; esp. F. G. B. van Bell, Disput. theolog. de vocabulis φανεροῦν et ἀποκαλύπτειν in N. T., Lugd. Bat., 1849. φανεροῦν is thought to describe an external manifestation, to the senses and hence open to all, but single or isolated; ἀποκαλύπτω an internal disclosure, to the

believer, and abiding. The anotherwise or unveiling precedes and produces the parépasts or manifestation; the former looks toward the object revealed, the latter toward the persons to whom the revelation is made. Others, however, seem to question the possibility of discrimination; see e.g. Fritzsche on Rom. vol. ii. 149. Cf. 1 Co. iii. 13.]

άπο-κάλυψις, -εως, ή, (ἀποκαλύπτω, q. v.), an uncovering; 1. prop. a laying bare, making naked (1 S. xx. 30). 2. tropically, in N. T. and eccl. language [see end], a. a disclosure of truth, instruction, concerning divine things before unknown - esp. those relating to the Christian salvation - given to the soul by God himself, or by the ascended Christ, esp. through the operation of the Holy Spirit (1 Co. ii. 10), and so to be distinguished from other methods of instruction; hence, κατὰ ἀποκάλυψιν γνωρίζεσθαι, Eph. iii. 3. πνεθμα αποκαλύψεως, & spirit received from God disclosing what and how great are the benefits of salvation, Eph. i. 17, cf. 18. with gen. of the obj., τοῦ μυστηρίου, Ro. xvi. 25. with gen. of the subj., κυρίου, Ἰησοῦ Χριστοῦ, 2 Co. xii. 1 (revelations by ecstasies and visions, [so 7]); Gal. i. 12; Rev. i. 1 (revelation of future things relating to the consummation of the divine kingdom); κατ' ἀποκάλυψω, Gal. ii. 2; λαλείν έν ἀποκ. to speak on the ground of [al. in the form of] a revelation, agreeably to a revelation received, 1 Co. xiv. 6; equiv. to ἀποκεκαλυμμένον, in the phrase ἀποκάλυψιν έχειν, 1 Co. xiv. 26. b. equiv. to τὸ ἀποκαλύπτεσθαι as used of events by which things or states or persons hitherto withdrawn from view are made visible to all, manifestation, appearance, cf. ἀποκαλύπτω, 2, d. and e.: φῶς εἰς ἀποκάλ. ἐθνῶν a light to appear to the Gentiles [al. render 'a light for a revelation (of divine truth) to the Gentiles,' and so refer the use to a. above], Lk. ii. 32; ἀποκ. δικαιοκρισίας θεοῦ, Ro. ii. 5; τῶν υίῶν τοῦ θεοῦ, the event in which it will appear who and what the sons of God are, by the glory received from God at the last day, Ro. viii. 19; της δόξης τοῦ Χριστοῦ, of the glory clothed with which he will return from heaven, 1 Pet. iv. 13; of this return itself the phrase is used ἀποκάλυψις τοῦ κυρίου 'Ι. Χριστοῦ: 2 Th. i. 7; 1 Co. i. 7; 1 Pet. i. 7, 13. (Among Grk. writ. Plut. uses the word once, Cat. maj. c. 20, of the denudation of the body, [also in Paul. Aemil. 14 ἀ. ὑδάτων; in Quomodo adul. ab amic. 32 à. ἀμαρτίας; cf. Sir. xi. 27; xxii. 22 etc. See Trench § xciv. and reff. s. v. ἀποκαλύπτω, fin.]) *

 fully discussed by C. F. A. Fritzsche in Fritzschiorum | Opusco. p. 150 sqq.; [cf. Ellic. and Lghtft. on Phil. l. c.].*

άπο κατ-αλλάσσω or -ττω: 1 aor. ἀποκατήλλαξα; 2 aor. pass. ἀποκατηλλάγητε (Col. i. 22 (21) L Tr mrg. WH mrg.); to reconcile completely (ἀπό), [al. to reconcile back again, bring back to a former state of harmony; Ellic. on Eph. ii. 16; Bp. Lghtft. or Bleek on Col. i. 20; Win. De verb. comp. etc. Pt. iv. p. 7 sq.; yet see Mey. on Eph. l. c.; Fritzsche on Rom. vol. i. p. 278; (see ἀπό V.)], (cf. καταλλάσσω): Col. i. 22 (21) [cf. Bp. Lghtft. ad loc.]; τινά τιν, Eph. ii. 16; concisely, πάντα εἰς αὐτόν [better αὐτόν with edd.; cf. B. p. 111 (97) and s. v. αὐτοῦ], to draw to himself by reconciliation, or so to reconcile that they should be devoted to himself, Col. i. 20 [W. 212 (200) but cf. § 49, a. c. δ.]. (Found neither in prof. auth. nor in the Grk. O. T.)*

άπο-κατά-στασις, -εως, ή, (ἀποκαθίστημι, q. v.), restoration: τῶν πάντων, the restoration not only of the true theocracy but also of that more perfect state of (even physical) things which existed before the fall, Acts iii. 21; cf. Meyer ad loc. (Often in Polyb., Diod., Plut., al.)*
[άπο-κατ-ιστάνω, see ἀποκαθίστημι.]

άπό-κειμαι; to be laid away, laid by, reserved, (ἀπό as in ἀποθησαυρίζω [q. v.], ἀποθήκη); a. prop.: Lk. xix. 20. b. metaph., with dat. of pers., reserved for one, awaiting kim: Col. i. 5 (ἐλπίς hoped-for blessedness); 2 Tim. iv. 8 (στέφανος); Heb. ix. 27 (ἀποθανεῖν, as in 4 Macc. viii. 10). (In both senses in Grk. writ. fr. Xen. down.)*

άποικφαλίζω: 1 aor. άπεκεφάλισα; (κεφαλή); to cut off the head, behead, decapitate: Mt. xiv. 10; Mk. vi. 16, 27 (28); Lk. ix. 9. A later Grk. word: [Sept. Ps. fin.]; Epict. diss. 1, 1, 19; 24; 29; Artem. oneir. 1, 35; cf. Fischer, De vitiis lexx. N. T. p. 690 sqq.; Lob. ad Phryn. p. 341.*

άπο-κλείω: 1 aor. ἀπέκλεισα; to shut up: τὴν θύρον, Lk. xiii. 25. (Gen. xix. 10; 2 S. xiii. 17 sq.; often in Hdt.; in Attic prose writ. fr. Thuc. down.)*

απο-κόπτω: 1 aor. ἀπόκοψα; fut. mid. ἀποκόψομαι; to cut off, amputate: Mk. ix. 43, [45]; Jn. xviii. 10, 26; Acts xxvii. 32; ὅφελον καὶ ἀποκόψονται I would that they (who urge the necessity of circumcision would not only circumcise themselves, but) would even mutilate themselves (or cut off their privy parts), Gal. v. 12. ἀποκόπτεσθαι occurs in this sense in Deut. xxiii. 1; [Philo de alleg. leg. iii. 3; de vict. off. § 13; cf. de spec. legg.i. § 7]; Epict. diss. 2, 20, 19; Lcian. Eun. 8; [Dion Cass. 79, 11; Diod. Sic. 3, 31], and other pass. quoted by Wetst. ad loc. [and Soph. Lex. s. v.]. Others incorrectly: I would that they would cut themselves off from the society of Christians, quit it altogether; [cf. Mey. and Bp. Lghtft. ad loc.].*

άπό-κριμα, -τος, τό, (ἀποκρίνομαι, q. v. in ἀποκρίνω), an answer: 2 Co. i. 9, where the meaning is, 'On asking myself whether I should come out safe from mortal peril, I answered, "I must die." (Joseph. antt. 14, 10, 6 of an answer (rescript) of the Roman senate; [similarly in Polyb. excpt. Vat. 12, 26, 1].)*

άποκρίνω: [Pass., 1 aor. ἀπεκρίθην; 1 fut. ἀποκριθήσο-

μαι]; i. to part, separate; Pass. to be parted, separated, (1 aor. ἀπεκρίθην was separated, Hom. II. v. 12; Thuc. 2, 49; [4, 72]; Theoph. de caus. plant. 6, 14, 10; [other exx. in Veitch s. v.]). ii. to give sentence against one, decide that he has lost; hence Mid., [pres. ἀποκρίνομαι; 1 aor. 3 pers. sing. ἀπεκρίνατο]; (to give forth a decision from myself [W. 253 (238)]), to give answer, to reply; so from Thuc. down (and even in Hdt. 5, 49 [Gaisf.]; 8, 101 [Gaisf., Bekk.], who generally uses ὑποκρίνομαι). But the earlier and more elegant Grk. writ. do not give this sense to the pass. tenses ἀπεκρίθην, ἀποκριθήσομαι. "The example adduced from Plat. Alcib. Secund. p. 149 b. [cf. Stallb. p. 388] is justly discredited by Sturz, De dial. Alex. p. 148, since it is without parallel, the author of the dialogue is uncertain, and, moreover, the common form is sometimes introduced by copyists." Lobeck ad Phryn. p. 108; [cf. Rutherford, New Phryn. p. 186 sq.; Veitch s. v.; W. 23 (22)]. But from Polyb. down ἀποκριθηναι and ἀποκρίνασθαι are used indiscriminately, and in the Bible the pass. forms are by far the more common. In the N. T. the aor. middle ἀπεκρίνατο is found only in Mt. xxvii. 12; Mk. xiv. 61; Lk. iii. 16; xxiii. 9; Jn. v. 17, 19; xii. 23 [R G L Tr mrg.]; Acts iii. 12; in the great majority of places ἀπεκρίθη is used; cf. W. § 39, 2; [B. 51 (44)7. 1. to give an answer to a question proposed, to answer; a. simply: καλώς, Mk. xii. 28; νουνεχώς, 34; ορθώς, Lk. x. 28; πρός τι, Mt. xxvii. 14. b. with acc.: λόγον, Mt. xxii. 46 ; οὐδέν, Mt. xxvii. 12 ; Mk. xiv. 61 ; xv. 4 sq. c. with dat. etc. : ἐνὶ ἐκάστω, Col. iv. 6; together with the words which the answerer uses, Jn. v. 7, 11; vi. 7, 68, etc.; the dat. omitted: Jn. vii. 46; viii. 19, 49, etc. πρός τινα, Acts xxv. 16. joined with φάναι, or λέγειν, or είπείν, in the form of a ptcp., as ἀποκριθείς είπε or έφη or λέγει: Mt. iv. 4; viii. 8; xv. 13; Lk. ix. 19; xiii. 2; Mk. x. 3, etc.; or ἀπεκρίθη λέγων: Mt. xxv. 9, 37, 44; Lk. iv. 4 [R G L]; viii. 50 [R G Tr mrg. br.]; Jn. i. 26; x. 33 [Rec.]; xii. 23. But John far more frequently says ἀπεκρίθη καὶ εἶπε: Jn. i. 48 (49); ii. 19; iv. 13; vii. 16, 20 [RG], 52, etc. d. foll. by the inf.: Lk. xx. 7; foll. by the acc. with inf.: Acts xxv. 4; foll. by or: Acts xxv. 16. 2. In imitation of the Hebr. ענה (Gesenius, Thesaur. ii. p. 1047) to begin to speak, but always where something has preceded (either said or done) to which the remarks refer [W. 19]: Mt. xi. 25; xii. 38; xv. 15; xvii. 4; xxii. 1; xxviii. 5; Mk. ix. 5, [6 T Tr WH]; x. 24; xi. 14; xii. 35; Lk. xiv. 3; Jn. ii. 18; v. 17; Acts iii. 12; Rev. vii. 13. (Sept. [Deut. xxvi. 5]; Is. xiv. 10; Zech. i. 10; iii. 4, etc.; 1 Macc. ii. 17; viii. 19; 2 Macc. xv. 14.) [COMP.: ἀντ-αποκρίνομαι.]

άπό-κρισις, -εως, ή, (ἀποκρίνομαι, see ἀποκρίνω), a replying, an answer: Lk. ii. 47; xx. 26; Jn. i. 22; xix. 9. (From [Theognis, 1167 ed. Bekk., 345 ed. Welck., and] Hdt. down.)*

άπο-κρύπτω: 1 aor. ἀπέκρυψα; pf. pass. ptep. ἀποκεκρυμμένος; a. to hide: τί, Mt. xxv. 18 (L T Tr WH ἔκρυψε). b. Pass. in the sense of concealing, keeping secret: σοφία, 1 Co. ii. 7; μυστήριον, Col. i. 26 (opp. to φανεροῦσθαι); with the addition of ἐν τῷ θεῷ, Eph. iii. 9; τὶ ἀπό τινος,

Lk. x. 21; Mt. xi. 25 (L T Tr WH Exputas), in imitation of the Hebr. p. Ps. xxxvii. (xxxviii.) 10; cxviii. (cxix.) 19; Jer. xxxix. (xxxii.) 17; cf. κρύπτω, [B. 149 (130); 189 (163); W. 227 (213)]. (In Grk. writ. fr. Hom.

άπόκρυφος,-ον, (ἀποκρύπτω), hidden, secreted: Mk. iv. 22; Lk. viii. 17. stored up: Col. ii. 3. (Dan. xi. 43 [Theod.]; Is. xlv. 8; 1 Macc. i. 28; Xen., Eur.; [cf. Bp. Lghtft. on the word, Col. l. c., and Ign. i. 351 sq.].)*

dato-κτείνω, and Aeol. -κτέννω (Mt. x. 28 LT Tr; Mk. xii. 5 G L T Tr; Lk. xii. 4 L T Tr; 2 Co. iii. 6 T Tr; cf. Fritzsche on Mk. p. 507 sq.; [Tdf. Proleg. p. 79]; W. 83 (79); [B. 61 (54)]), ἀποκτένω (Grsb. in Mt. x. 28; Lk. xii. 4), ἀποκταίνω (Lchm. in 2 Co. iii. 6; Rev. xiii. 10), αποκτέννυντες (Mk. xii. 5 WH); fut. αποκτενώ; 1 sor. απέκτεινα; Pass., pres. inf. αποκτέννεσθαι (Rev. vi. 11 GLTTrWH); 1 aor. ἀπεκτάνθην (Bttm. Ausf. Spr. ii. 227; W. l. c.; [B. 41 (35 sq.)]); [fr. Hom. down]; prop. to kill in any way whatever, (ἀπό i. e. so as to put out of the way; cf. [Eng. to kill off], Germ. abschlachten): Mt. xvi. 21; xxii. 6; Mk. vi. 19; ix. 31; Jn. v. 18; viii. 22; Acts iii. 15; Rev. ii. 13, and very often; [ἀποκτ. έν θανάτω, Rev. ii. 23; vi. 8, cf. B. 184 (159); W. 839 (319)]. to destroy (allow to perish): Mk. iii. 4 [yet al. take it here absol., to kill. 2. metaph. to extinguish, abolish: την έχθραν, Eph. ii. 16; to inflict moral death, Ro. vii. 11 (see ἀποθνήσκω, II. 2); to deprive of spiritual life and procure eternal misery, 2 Co. iii. 6 [Lchm. anokraívei; see above].

ἀπο-κυίω, -ω, or ἀποκύω, (hence 3 pers. sing. pres. either ἀποκυεί [80 WH] or ἀποκύει, Jas. i. 15; cf. W. 88 (84); B. 62 (54)); 1 aor. ἀπεκύησα; (κύω, or κυέω, to be pregnant; cf. ἔγκυος); to bring forth from the womb, give birth to: rwa, Jas. i. 15; to produce, ibid. 18. (4 Macc. xv. 17; Dion. Hal. 1, 70; Plut., Lcian., Ael. v. h. 5, 4; Hdian. 1, 5, 13 [5 ed. Bekk.]; 1, 4, 2 [1 ed. Bekk.].)*

άπο-κυλίω: fut. ἀποκυλίσω; 1 aor. ἀπεκυλισα; pf. pass. (3 pers. sing. ἀποκεκύλισται Mk. xvi. 4 R G L but T Tr WH ανακεκ.], ptcp. αποκεκυλισμένος; to roll off or away: Mt. xxviii. 2; Mk. xvi. 3; Lk. xxiv. 2. (Gen. xxix. 3, 8, 10; Judith xiii. 9; Joseph. antt. 4, 8, 37; 5, 11, 3; Leian. rhet. praec. 3.) But see ἀνακυλίω.*

άπο-λαμβάνω; fut. ἀπολήψομαι (Col. iii. 24; L T Tr WH ἀπολήμψεσθε; see λαμβάνω); 2 aor. ἀπέλαβον; 2 aor. mid. ἀπελαβόμην; fr. Hdt. down; 1. to receive (from another, ἀπό [cf. Mey. on Gal. iv. 5; Ellic. ibid. and Win. De verb. comp. etc. as below]) what is due or promised (cf. ἀποδίδωμι, 2): τ. υἰοθεσίαν the adoption promised to believers, Gal. iv. 5; τὰ ἀγαθά σου thy good things, " which thou couldst expect and as it were demand, which seemed due to thee" (Win. De verb. comp. etc. Pt. iv. p. 13), Lk. xvi. 25. Hence 2. to take again or back, to recover: Lk. vi. 34 [T Tr txt. WH \asset \asset \asset \in \text{27}; xv. 27; and to receive by way of retribution: Lk. xviii. 30 (L txt. Tr mrg. WH txt. λάβη); xxiii. 41; Ro. i. 27; 2 Jn. 3; Col. iii. 24. 3. to take from others, take apart or aside; Mid. rivá, to take a person with one aside out of the view of others: 83, (Joseph. b. j. 2, 7, 2; and in the Act., 2 Macc. vi. 21; Ύστάσπεα ἀπολαβών μοῦνον, Hdt. 1, 209; Arstph. ran. 78; ιδία ενα των τριών ἀπολαβών, App. b. civ. 5, 40). 4. to receive any one hospitably: 3 Jn. 8, where L T Tr WII have restored ὑπολαμβάνειν.*

άπόλαυσις, -εως, ή, (fr. ἀπολαύω to enjoy), enjoyment (Lat. fructus): 1 Tim. vi. 17 (els ἀπόλαυσιν to enjoy); Heb. xi. 25 (άμαρτίας ἀπόλ. pleasure born of sin). (In Grk. writ. fr. [Eur. and] Thuc. down.)*

άπο-λείπω: [impf. ἀπέλειπον, WH txt. in 2 Tim. iv. 13, 20; Tit. i. 5]; 2 aor. ἀπέλιπον; [fr. Hom. down]; leave, leave behind: one in some place, Tit. i. 5 L T Tr WH; 2 Tim. iv. 13, 20. Pass. ἀπολείπεται it remains, is reserved: Heb. iv. 9; x. 26; foll. by acc. and inf., Heb. 2. to desert, forsake: a place, Jude 6.* iv. 6.

άπο-λείχω: [impf. ἀπέλειχον]; to lick off, lick up : Lk. xvi. 21 R G; cf. ἐπιλείχω. ([Apollon. Rhod. 4, 478]; Athen. vi. c. 13 p. 250 a.)

άπ-όλλυμι and ἀπολλύω ([ἀπολλύει Jn. xii. 25 T TrWH], impv. ἀπόλλυε Ro. xiv. 15, [cf. B. 45 (39); WH. App. p. 168 sq.]); fut. ἀπολέσω and (1 Co. i. 19 ἀπολῶ fr. a pass. in the O. T., where often) ἀπολῶ (cf. W. 83 (80); [B. 64 (56)]); 1 aor. ἀπώλεσα; to destroy; Mid., pres. ἀπόλλυμαι; [impf. 3 pers. plur. ἀπώλλυντο 1 Co. x. 9 T Tr WH]; fut. ἀπολοῦμαι; 2 aor. ἀπωλόμην; (2 pf. act. ptcp. απολωλώς); [fr. Hom. down]; to perish. 1. to destroy i. e. to put out of the way entirely, abolish, put an end to, ruin: Mk. i. 24; Lk. iv. 34; xvii. 27, 29; Jude 5; τὴν σοφίαν render useless, cause its emptiness to be perceived, 1 Co. i. 19 (fr. Sept. of Is. xxix. 14); to kill: Mt. ii. 13; xii. 14; Mk. ix. 22; xi. 18; Jn. x. 10, etc.; contextually, to declare that one must be put to death: Mt. xxvii. 20; metaph. to devote or give over to eternal misery: Mt. x. 28; Jas. iv. 12; contextually, by one's conduct to cause another to lose eternal salvation: Ro. xiv. 15. Mid. to perish, to be lost, ruined, destroyed; a. of persons; a. properly: Mt. viii. 25; Lk. xiii. 3, 5, 33; Jn. xi. 50; 2 Pet. iii. 6; Jude 11, etc.; ἀπόλλυμαι λιμώ, Lk. xv. 17; ἐν μαχαίρα, Mt. xxvi. 52; καταβαλλόμενοι, άλλ' οὐκ ἀπολλύμενοι, 2 Co. iv. 9. β. tropically, to incur the loss of true or eternal life; to be delivered up to eternal misery: Jn. iii. 15 [R L br.], 16; x. 28; xvii. 12, (it must be borne in mind, that acc. to John's conception eternal life begins on earth, just as soon as one becomes united to Christ by faith); Ro. ii. 12; 1 Co. viii. 11; xv. 18; 2 Pet. iii. 9. Hence οἱ σωζόμενοι they to whom it belongs to partake of salvation, and οἱ ἀπολλύμενοι those to whom it belongs to perish or to be consigned to eternal misery, are contrasted by Paul: 1 Co. i. 18; 2 Co. ii. 15; iv. 3; 2 Th. ii. 10, (on these pres. ptcps. cf. W. 342 (321); B. 206 (178)). b. of things; to be blotted out, to vanish away: ή εὐπρέπεια, Jas. i. 11; the heavens, Heb. i. 11 (fr. Ps. ci. (cii.) 27); to perish, - of things which on being thrown away are decomposed, as μέλος τοῦ σώματος, Mt. v. 29 sq.; remnants of bread, Jn. vi. 12; - or which perish in some other way, as βρῶσις, Jn. vi. 27; χρυσίον, 1 Pet. i. 7; - or which are ruined so that they can no longer subserve with the addition of ἀπὸ τοῦ ὅχλου κατ' ἰδίαν in Mk. vii. I the use for which they were designed, as οἱ ἀσκοί: Mt. ix. 17; Mk. ii. 22; Lk. v. 37. 2. to destroy i. e. to lose; a. prop.: Mt. x. 42; Mk. ix. 41 (τὸν μισθὸν αὐτοῦ); Lk. xv. 4, 8, 9; ix. 25; xvii. 33; Jn. xii. 25; 2 Jn. 8, etc. b. metaph. Christ is said to lose any one of his followers (whom the Father has drawn to discipleship) if such a one becomes wicked and fails of salvation: Jn. vi. 39, cf. xviii. 9. Mid. to be lost: θρὶξ ἐκ τῆς κεφαλῆς, Lk. xxi. 18; θ. ἀπὸ τῆς κεφαλῆς, Acts xxvii. 34 (Rec. πεσείται); τὰ λαμπρὰ ἀπώλετο ἀπό σου, Rev. xviii. 14 (Rec. ἀπῆλθε). Used of sheep, straying from the flock: prop. Lk. xv. 4 (τὸ ἀπολωλός, in Mt. xviii. 12 τὸ πλανώμενον). Metaph. in accordance with the O. T. comparison of the people of Israel to a flock (Jer. xxvii. (l.) 6; Ezek. xxxiv. 4, 16), the Jews, neglected by their religious teachers, left to themselves and thereby in danger of losing eternal salvation, wandering about as it were without guidance, are called τὰ πρόβατα τὰ ἀπολωλότα τοῦ οἴκου Ἰσραήλ: Mt. x. 6; xv. 24, (Is. liii. 6; 1 Pet. ii. 25); and Christ, reclaiming them from wickedness, is likened to a shepherd and is said ζητείν καὶ σώζειν τὸ ἀπολωλός: Lk. xix. 10; Mt. xviii. 11 Rec. [Comp.: συν-απόλλυμι.]

'Απολλύων, -οντος, ό, (ptcp. fr. ἀπολλύω), Apollyon (a prop. name, formed by the author of the Apocalypse), i. e. Destroyer: Rev. ix. 11; cf. 'Aβάδδων, [and B. D. s. v.].*

'Aπολλωνία, -as, ή, Apollonia, a maritime city of Macedonia, about a day's journey [acc. to the Antonine Itinerary 32 Roman miles] from Amphipolis, through which Paul passed on his way to Thessalonica [36 miles further]: Acts xvii. 1. [See B. D. s. v.]*

'Aπολλώς [acc. to some, contr. fr. 'Απολλώνιος, W. 102 (97); acc. to others, the o is lengthened, cf. Fick, Griech. Personennamen, p. xxi.], gen. - (cf. B. 20 (18) sq.; [W. 62 (61)]), accus. - ω (Acts xix. 1) and - ων (1 Co. iv. 6 T Tr WH; Tit. iii. 13 T WH; cf. [WH. App. p. 157]; Kühner i. p. 315), ô, Apollos, an Alexandrian Jew who became a Christian and a teacher of Christianity, attached to the apostle Paul: Acts xviii. 24; xix. 1; 1 Co. i. 12; iii. 4 sqq. 22; iv. 6; xvi. 12; Tit. iii. 13.*

άπολογέομαι, -ουμαι; impf. ἀπελογούμην (Acts xxvi. 1); 1 aor. ἀπελογησάμην; 1 aor. pass. inf. ἀπολογηθηναι, in a reflex. sense (Lk. xxi. 14); a depon. mid. verb (fr. λόγος), prop. to speak so as to absolve (ἀπό) one's self, talk one's self off of a charge etc.; 1. to defend one's self, make one's defence: absol, Lk. xxi. 14; Acts xxvi. 1; foll. by ότι, Acts xxv. 8; τί, to bring forward something in defence of one's self, Lk. xii. 11; Acts xxvi. 24, (often so in Grk. writ. also); τὰ περὶ ἐμαυτοῦ ἀπ. either I bring forward what contributes to my defence [?], or I plead my own cause [R. V. make my defence], Acts xxiv. 10; περί with gen. of the thing and ¿ní with gen. of pers., concerning a thing before one's tribunal, Acts xxvi. 2; with dat. of the person whom by my defence I strive to convince that I am innocent or upright, to defend or justify myself in one's eyes [A. V. unto], Acts xix. 33; 2 Co. xii. 19, (Plat. Prot. p. 359 a.; often in Lcian., Plut.; [cf. B. 172 (149)]). 2. to defend a person or a thing (so not infreq. in proi. auth.): Ro. ii. 15 (where acc. to the context the \ λυσα; Pass., pf. ἀπολέλυμαι; 1 aor. ἀπελύθην; [fut. ἀπο-

deeds of men must be understood as defended); τὰ περὶ έμοῦ, Acts xxvi. 2 (but see under 1).*

ἀπολογία, -as, ή, (see ἀπολογέομαι), verbal defence, speech in defence: Acts xxv. 16; 2 Co. vii. 11; Phil. i. 7, 17 (16); 2 Tim. iv. 16; with a dat. of the pers. who is to hear the defence, to whom one labors to excuse or to make good his cause: 1 Co. ix. 3; 1 Pet. iii. 15; in the same sense ή ἀπολ. ή πρός τινα, Acts xxii. 1, (Xen. mem. 4, 8, 5).*

άπο-λούω: to wash off or away; in the N. T. twice in 1 aor. mid. figuratively [cf. Philo de mut. nom. § 6, i. p. 585 ed. Mang.]: ἀπελούσασθε, 1 Co. vi. 11; βάπτισαι καὶ ἀπόλουσαι τὰς άμαρτίας σου, Acts xxii. 16. For the sinner is unclean, polluted as it were by the filth of his sins. Whoever obtains remission of sins has his sins put, so to speak, out of God's sight, — is cleansed from them in the sight of God. Remission is [represented as] obtained by undergoing baptism; hence those who have gone down into the baptismal bath [lavacrum, cf. Tit. iii. 5; Eph. v. 26] are said ἀπολούσασθαι to have washed themselves, or τàs άμαρτ. ἀπολούσασθαι to have washed away their sins, i. e. to have been cleansed from their sins.

άπο-λύτρωσις, -εως, ή, (fr. ἀπολυτρόω signifying a. to redeem one by paying the price, cf. λύτρον: Plut. Pomp. 24; Sept. Ex. xxi. 8; Zeph. iii. 1; b. to let one go free on receiving the price: Plat. legg. 11 p. 919 a.; Polyb. 22, 21, 8; [cf.] Diod. 13, 24), a releasing effected by payment of ransom; redemption, deliverance, liberation procured by the payment of a ransom; 1. prop.: πόλεων alγμαλώτων, Plut. Pomp. 24 (the only pass. in prof. writ. where the word has as yet been noted; [add, Joseph. antt. 12, 2, 3; Diod. frag. l. xxxvii. 5, 3 p. 149, 6 Dind.; Philo, quod omn. prob. lib. § 17]). 2. everywhere in the N. T. metaph., viz. deliverance effected through the death of Christ from the retributive wrath of a holy God and the merited penalty of sin: Ro. iii. 24; Eph. i. 7; Col. i. 14, (cf. ἐξαγοράζω, ἀγοράζω, λυτρόω, etc. [and Trench § lxxvii.]); ἀπολύτρ. τῶν παραβάσεων deliverance from the penalty of transgressions, effected through their expiation, Heb. ix. 15, (cf. Delitzsch ad loc. and Fritzsche on Rom. vol. ii. p. 178); ἡμέρα ἀπελυτρώσεως, the last day, when consummate liberation is experienced from the sin still lingering even in the regenerate, and from all the ills and troubles of this life, Eph. iv. 30; in the same sense the word is apparently to be taken in 1 Co. i. 30 (where Christ himself is said to be redemption, i. e. the author of redemption, the one without whom we could have none), and is to be taken in the phrase ἀπολύτρ. της περιποιήσεως, Eph. i. 14, the redemption which will come to his possession, or to the men who are God's own through Christ, (cf. Meyer ad loc.); τοῦ σώματος, deliverance of the body from frailty and mortality, Ro. viii. 23 [W. 187 (176)]; deliverance from the hatred and persecutions of enemies by the return of Christ from heaven, Lk. xxi. 28, cf. xviii. 7 sq.; deliverance or release from torture, Heb. xi. 35.*

ἀπο-λύω; [impf. ἀπέλυον]; fut. ἀπολύσω; 1 aor. ἀπέ-

λυθήσομαι]; impf. mid. ἀπελυόμην (Acts xxviii. 25); used in the N. T. only in the historical books and in Heb. xiii. 23; to loose from, sever by loosening, undo, [see ἀπό, **V**.]; 1. to set free: τινά τινος (so in Grk. writ. even fr. Hom. down), to liberate one from a thing (as from a bond), Lk. xiii. 12 (ἀπολέλυσαι [thou hast been loosed i. e.] be thou free from [cf. W. § 40, 4] της ασθενείας [L T $d\pi d\tau \cdot d\sigma \theta$.]). 2. to let go, dismiss, (to detain no longer); τινά, a. a suppliant to whom liberty to depart is given by a decisive answer: Mt. xv. 23; Lk. ii. 29 ('me whom thou hadst determined to keep on earth until I had seen the salvation prepared for Israel, cf. vs. 26, thou art now dismissing with my wish accomplished, and this dismission is at the same time dismission also from life' -- in reference to which ἀπολύειν is used in Num. xx. 29; Tob. iii. 6; [cf. Gen. xv. 2; 2 Macc. vii. 9; Plut. consol. ad Apoll. § 13 cf. 11 fin.]); [Acts xxiii. 22]. b. to bid depart, send away: Mt. xiv. 15, 22 sq.; xv. 32, 39; Mk. vi. 36, 45; viii. 3, 9; Lk. viii. 38; ix. 12; xiv. 4; Acts xiii. 3; xix. 41 (τὴν ἐκκλησίαν); pass. Acts xv. 30, 33. let go free, to release; a. a captive, i. e. to loose his bonds and bid him depart, to give him liberty to depart: Lk. xxii. 68 [RGLTr in br.]; xxiii. 22; Jn. xix. 10; Acts xvi. 35 sq.; xxvi. 32 (ἀπολελύσθαι ἐδύνατο [might have been set at liberty, cf. B. 217 (187), § 139, 27 c.; W. 305 (286) i. e. might be free; pf. as in Lk. xiii. 12 [see 1 above, and W. 334 (313)]); Acts xxviii. 18; Heb. xiii. 23; ἀπολ. τινά τινι to release one to one, grant him his liberty: Mt. xxvii. 15, 17, 21, 26; Mk. xv. 6, 9, 11, 15; Lk. xxiii. [16], 17 [R L in br.], 18, 20, 25; [Jn. xviii. 39]. b. to acquit one accused of a crime and set him at liberty: Jn. xix. 12; Acts iii. 13. c. indulgently to grant a prisoner leave to depart: Acts iv. 21, 23; v. 40; xvii. 9. d. to release a debtor, i. e. not to press one's claim against him, to remit his debt: Mt. xviii. 27; metaph. to pardon another his offences against me: Lk. vi. 37, (της άμαρτίας ἀπολύεσθαι, 4. used of divorce, as ἀπολύω τὴν 2 Macc. xii. 45). yuvaika to dismiss from the house, to repudiate: Mt. i. 19; v. 31 sq.; xix. 3, 7-9; Mk. x. 2, 4, 11; Lk. xvi. 18; [1 Esdr. ix. 36]; and improperly a wife deserting her husband is said τον ἄνδρα ἀπολύειν in Mk. x. 12 [cf. Diod. 12, 18] (unless, as is more probable, Mark, contrary to historic accuracy [yet cf. Joseph. antt. 15, 7, 10], makes Jesus speak in accordance with Greek and Roman usage, acc. to which wives also repudiated their husbands [reff. in Mey. ad l.]); (cf. שְלַח, Jer. iii. 8; Deut. xxi. 14; xxii. 5. Mid. ἀπολύομαι, prop. to send one's self away; to depart [W. 253 (238)]: Acts xxviii. 25 (returned home; Ex. xxxiii. 11).*

dπο-μάσσω: (μάσσω to touch with the hands, handle, work with the hands, knead), to wipe off; Mid. ἀπομάσσομαι to wipe one's self off, to wipe off for one's self: τὸν κονιορτὸν ὑμῖν, Lk. x. 11. (In Grk. writ. fr. Arstph. down.) *

άπο-νέμω; (νέμω to dispense a portion, to distribute), to assign, portion out, (ἀπό as in ἀποδίδωμι [q. v., cf. ἀπό, V.]): τινί τι viz. τιμήν, showing honor, 1 Pet. iii. 7, (so Hdian. 1, 8, 1; τὴν τιμὴν καὶ τὴν εὐχαριστίαν, Joseph. antt. 1, 7,

1; τῷ ἐπισκόπφ πᾶσαν ἐντροπήν, Ignat. ad Magnes. 3; first found in [Simon. 97 in Anthol. Pal. 7, 253, 2 (vol. i. p. 64 ed. Jacobs)]; Pind. Isthm. 2, 68; often in Plat., Aristot., Plut., al.).*

άπο-νίπτω: to wash off; 1 aor. mid. ἀπενιψάμην; in mid. to wash one's self off, to wash off for one's self: τὰς χεῖρας, Mt. xxvii. 24, cf. Deut. xxi. 6 sq. (The earlier Greeks say ἀπονίζω—but with fut. ἀπονίψω, 1 aor. ἀπένιψα; the later, as Theophr. char. 25 [30 (17)]; Plut. Phoc. 18; Athen. iv. c. 31 p. 149 c., ἀπονίπτω, although this is found [but in the mid.] even in Hom. Od. 18, 179.)*

άπο-πίπτω: 2 aor. ἀπέπεσον; [(cf. πίπτω); fr. Hom. down]; to fall off, slip down from: Acts ix. 18 [W. § 52, 4. 1 a.].*

όπο-πλανόω, -ω; 1 aor. pass. ἀπεπλανήθην; to cause to go astray, trop. to lead away from the truth to error: τινά, Mk. xiii. 22; pass. to go astray, stray away from: ἀπὸ τῆς πίστεως, 1 Tim. vi. 10. ([Hippoer.]; Plat. Ax. p. 369 d.; Polyb. 3, 57, 4; Dion. Hal., Plut., al.) *

άπο-πλέω; 1 aor. ἀπέπλευσα; [fr. Hom. down]; to sail away, depart by ship, set sail: Acts xiii. 4; xiv. 26; xx. 15; xxvii. 1.*

dπο-πλύνω: [1 aor. ἀπέπλυνα (?)]; to wash off: Lk. v. 2 (where L Tr WH txt. ἔπλυνον, T WH mrg. -αν, for R G ἀπέπλυναν [possibly an impf. form, cf. B. 40 (35); Soph. Glossary, etc. p. 90]). (Hom. Od. 6, 95; Plat., Plut., and subseq. writ.; Sept. 2 S. xix. 24, [cf. Jer. ii. 22; iv. 14; Ezek. xvi. 9 var.].)*

dπο-πνίγω: 1 aor. ἀπέπνιξα; 2 aor. pass. ἀπεπνίγην; (ἀπό as in ἀποκτείνω q. v. [cf. to choke off]); to choke: Mt. xiii. 7 (T WH mrg. ἔπνιξαν); Lk. viii. 7 (of seed overlaid by thorns and killed by them); to suffocate with water, to drown, Lk. viii. 33 (as in Dem. 32, 6 [i. e. p. 883, 28 etc.; schol. ad Eur. Or. 812]).*

άπορίω, -ω: impf. 3 pers. sing. ἢπόρει (Mk. vi. 20 T WH Tr mrg.); [pres. mid. ἀποροῦμαι]; to be ἄπορος (fr. a priv. and πόρος a transit, ford, way, revenue, resource), i. e. to be without resources, to be in straits, to be left wanting, to be embarrassed, to be in doubt, not to know which way to turn; [impf. in Mk. vi. 20 (see above) πολλά ἢπόρει he was in perplexity about many things or much perplexed (cf. Thuc. 5, 40, 3; Xen. Hell. 6, 1, 4; Hdt. 3, 4; 4, 179; Aristot. meteorolog. 1, 1); elsewhere Mid. to be at a loss with one's self, be in doubt; not to know how to decide or what to do, to be perplexed: absol. 2 Co. iv. 8; περί τινος, Lk. xxiv. 4 L T Tr WH; περί τίνος τις λέγει, Jn. xiii. 22; ἀποροῦμαι ἐν ὑμῖν I am perplexed about you, I know not how to deal with you, in what style to address you, Gal. iv. 20; απορούμενος έγω είς [T Tr WH om. είς] την περί τούτου [-των L T Tr WH] ζήτησιν I being perplexed how to decide in reference to the inquiry concerning him [or these things], Acts xxv. 20. (Often in prof. auth. fr. Hdt. down; often also in Sept.) [Comp.: δι-, εξ-απορέω.]*

άπορία, -as, ή, (ἀπορίω, q. v.), the state of one who is ἄπορος, perplexity: Lk. xxi. 25. (Often in Grk. writ. fc [Pind. and] Hdt. down; Sept.)*

άπο-ρρίπτω: 1 sor. ἀπέρριψα [T WH write with one μ;

see P, \(\rho\); [fr. Hom. down]; to throw away, cast down; reflexively, to cast one's self down: Acts xxvii. 43 [R.V. cast themselves overboard]. (So in Lcian. ver. hist. 1, 30 var.; [Chariton 3, 5, see D'Orville ad loc.]; cf. W. 251 (236); [B. 145 (127)].)*

dπ-ορφανίζω: [1 aor. pass. ptcp. ἀπορφανισθείς]; (fr. ὁρφανός bereft, and ἀπό sc. τινός), to bereave of a parent or parents, (so Aeschyl. choëph. 247 (249)); hence metaph. ἀπορφανισθέντες ἀφ' ὑμῶν bereft of your intercourse and society, 1 Th. ii. 17 [here Recelz (by mistake) ἀποφανισθέντες].*

ἀπο-σκευάζω: 1 aor. mid. ἀπεσκευασάμην; (σκευάζω to prepare, provide, fr. σκεῦος a utensil), to carry off goods and chattels; to pack up and carry off; mid. to carry off one's personal property or provide for its carrying away, (Polyb. 4, 81, 11; Diod. 13, 91; Dion. Hal. 9, 23, etc.): ἀποσκευασάμενοι having collected and removed our baggage, Acts xxi. 15; but L T Tr WH read ἐπισκευασάμενοι (q. v.).*

ἀπο-σκίασμα, -τος, τό, (σκιάζω, fr. σκιά), a shade cast by one object upon another, a shadow: τροπῆς ἀποσκίασμα shadow caused by revolution, Jas. i. 17. Cf. ἀπαύγασμα.*

ἀπο σπάω, -ῶ; 1 aor. ἀπέσπασα; 1 aor. pass. ἀπεσπάσθην; to draw off, tear away: τ. μάχαιραν to draw one's sword, Mt. xxvi. 51 (ἐκσπᾶν τ. μάχ. (οτ ῥομφαίαν), 1 S. xvii. 51 [Alex. etc.]; σπᾶν, 1 Chr. xi. 11; Mk. xiv. 47); ἀποσπᾶν τοὺς μαθητὰς ὁπίσω ἐαυτῶν to draw away the disciples to their own party, Acts xx. 30, (very similarly, Ael. v. h. 13, 32). Pass. reflexively: ἀποσπασθέντες ἀπ' αὐτῶν having torn ourselves from the embrace of our friends, Acts xxi. 1; ἀπεσπάσθη ἀπ' αὐτῶν he parted, tore himself, from them about a stone's cast, Lk. xxii. 41; cf. Meyer ad loc. (In prof. auth. fr. [Pind. and] Hdt. down.)*

drog taσle, -as, ή, (dφίσταμαι), a falling away, defection, apostasy; in the Bible sc. from the true religion: Acts xxi. 21; 2 Th. ii. 3; ([Josh. xxii. 22; 2 Chr. xxix. 19; xxxiii. 19]; Jer. ii. 19; xxxvi. (xxix.) 32 Compl.; 1 Macc. ii. 15). The earlier Greeks say ἀπόστασις; see Lob. ad Phryn. p. 528; [W. 24].*

מלפר לה. writ., defection, of a freedman from his patron, Dem. 35, 48 [940, 16]; in the Bible 1. divorce, repudiation: Mt. xix. 7; Mk. x. 4 (βιβλίον ἀποστασίον, equiv. to סָפּר book or bill of divorce, Deut. xxiv. 1, 3; [Is.l. 1; Jer. iii. 8]). 2. a bill of divorce: Mt. v. 31. Grotius ad loc. and Lightfoot, Horae Hebr. ad loc., give a copy of one.*

dro στεγάζω: 1 aor. ἀπεστέγασα; (στεγάζω, fr. στέγη); to uncover, take off the roof: Mk. ii. 4 (Jesus, with his hearers, was in the ὑπερῷον q. v., and it was the roof of this which those who were bringing the sick man to Jesus are said to have 'dug out'; [cf. B. D. s. v. House, p. 1104]). (Strabo 4, 4, 6, p. 303; 8, 3, 30, p. 542.)*

dro στέλλω; fut. ἀποστελῶ; 1 aor. ἀπέστειλα; pf. ἀπέσταλκα, [3 pers. plur. ἀπέσταλκαν Acts xvi. 36 L T Tr WH (see γίνομαι init.); Pass., pres. ἀποστέλλομαι]; pf. ἀπέσταλμαι; 2 aor. ἀπεστάλην; [fr. Soph. down]; prop. to send off, send ανων;

1. to order (one) to go to a place ap-

pointed; a. either persons sent with commissions, or things intended for some one. So, very frequently, Jesus teaches that God sent him, as Mt. x. 40; Mk. ix. 37; Lk. x. 16; Jn. v. 36, etc. he, too, is said to have sent his apostles, i. e. to have appointed them: Mk. vi. 7; Mt. x. 16; Lk. xxii. 35; Jn. xx. 21, etc. messengers are sent: Lk. vii. 3; ix. 52; x. 1; servants, Mk. vi. 27; xii. 2; Mt. xxi. 36; xxii. 3; an embassy, Lk. xiv. 32; xix. 14; angels, Mk. xiii. 27; Mt. xxiv. 31, etc. Things are said to be sent, which are ordered to be led away or conveved to any one, as Mt. xxi. 3; Mk. xi. 3; τὸ δυέπανον i. e. reapers. Mk. iv. 29 [al. take ἀποστέλλω here of the "putting forth" of the sickle, i. e. of the act of reaping; cf. Joel (iii. 18) iv. 13; Rev. xiv. 15 (s. v. πέμπω, b.)]; τον λόγον, Acts x. 36; xiii. 26 (L T Tr WH εξαπεστάλη); την έπαγγελίαν (equiv. to τὸ έπηγγελμένον, i. e. the promised Holy Spirit) ἐφ' ὑμᾶς, Lk. xxiv. 49 [T Tr WH ἐξαποστέλλω]; τὶ διὰ χειρός τινος, after the Hebr. ٦٦, Acts xi. 30. b. The Place of the sending is specified: ἀποστ. είς τινα τόπον, Mt. xx. 2; Lk. i. 26; Acts vii. 34; x. 8; xix. 22; 2 Tim. iv. 12; Rev. v. 6, etc. God sent Jesus els τὸν κόσμον: Jn. iii. 17; x. 36; xvii. 18; 1 Jn. iv. 9. εἰς [unto i.e.] among: Mt. xv. 24; Lk. xi. 49; Acts [xxii. 21 WH mrg.]; xxvi. 17; [êv (by a pregnant or a Lat. construction) cf. W. § 50, 4; B. 329 (283): Mt. x. 16; Lk. x. 3; yet see 1 a. above]; ὀπίσω τινός, Lk. xix. 14; ἔμπροσθέν τινος, Jn. iii. 28; and πρό προσώπου τινός, after the Hebr. לפני-, before (to precede) one: Mt. xi. 10; Mk. i. 2; Lk. vii. 27; x. 1. πρός τινα, to one: Mt. xxi. 34, 37; Mk. xii. 2 sq.; Lk. vii. 3, 20; Jn. v. 33; Acts viii. 14; 2 Co. xii. 17, etc. Whence, or by or from whom, one is sent: ὑπὸ τοῦ θεοῦ, Lk. i. 26 (T Tr WII ἀπό); παρὰ θεοῦ, Jn. i. 6 (Sir. xv. 9); ἀπό with gen. of pers., from the house of any one: Acts x. 17 [T WH Tr mrg. $i\pi \delta$], 21 Rec.; $\epsilon \kappa$ with gen. of place: Jn. i. 19. c. The Object of the mission is indicated by an infin. following: Mk. iii. 14; Mt. xxii. 3; Lk. i. 19; iv. 18 (Is. lxi. 1, [on the pf. cf. W. 272 (255); B. 197 (171)]); Lk. ix. 2; Jn. iv. 38; 1 Co. i. 17; Rev. xxii. 6. [foll. by els for. eis diakoviav, Heb. i. 14. foll. by "va: Mk. xii. 2, 13; Lk. xx. 10, 20; Jn. i. 19; iii. 17; vii. 32; 1 Jn. iv. 9. [foll. by οπως: Acts ix. 17.] foll. by an acc. with inf.: Acts v. 21. foll. by τινά with a pred. acc. : Acts iii. 26 (εὐλογοῦντα ύμας to confer God's blessing on you [cf. B. 203 (176) sqq.]); Acts vii. 35 (ἄρχοντα, to be a ruler); 1 Jn. iv. 10. d. ἀποστέλλειν by itself, without an acc. [cf. W. 594 (552); B. 146 (128)]: as ἀποστέλλειν πρός τινα, Jn. v. 33; with the addition of the ptcp. λέγων, λέγουσα, λέyorres, to say through a messenger: Mt. xxvii. 19; Mk. iii. 31 [here φωνούντες αὐτόν R G, καλούντες αὐτ. L T Tr WH]; Jn. xi. 3; Acts xiii. 15; [xxi. 25 περὶ τῶν πεπιστευκότων έθνων ήμεις απεστείλαμεν (L Tr txt. WH txt.) κρίvarres etc. we sent word, giving judgment, etc.]. When one accomplished anything through a messenger, it is expressed thus: ἀποστείλας or πέμψας he did so and so; as, αποστείλας ανείλε, Mt. ii. 16; Mk. vi. 17; Acts vii. 14; Rev. i. 1; (so also the Greeks, as Xen. Cyr. 3, 1, 6 πέμψας ηρώτα, Plut. de liber. educ. c. 14 πέμψας ανείλε τον Θεόκριτον; and Sept. 2 K. vi. 13 ἀποστείλας λήψομαι αὐτόν).

2. to send away i. e. to dismiss; a. to allow one to depart: τινὰ ἐν ἀφέσει, that he may be in a state of liberty, Lk. iv. 18 (19), (Is. lviii. 6). b. to order one to depart, send off: Mk. viii. 26; τινὰ κενόν, Mk. xii. 3. o. to drive away: Mk. v. 10. [Comp.: ἐξ-, συν-αποστέλλω. Syn. see πέμπω, fin.]

απο-στερίω, -ω; 1 aor. ἀπεστέρησα; [Pass., pres. ἀποστεροῦμαι]; pf. ptcp. ἀπεστερημένος; to defraud, rob, despoil: absol., Mk. x. 19; 1 Co. vi. 8; ἀλλήλους to withhold themselves from one another, of those who mutually deny themselves cohabitation, 1 Co. vii. 5. Mid. to allow one's self to be defrauded [W. § 38, 3]: 1 Co. vi. 7; τινά τινις (as in Grk. writ.), to deprive one of a thing; pass. ἀπεστερημένοι τῆς ἀληθείας, 1 Tim. vi. 5 [W. 196 (185); B. 158 (138)]; τί to defraud of a thing, to withdraw or keep back a thing by fraud: pass. μισθὸς ἀπεστερημένος, Jas. v. 4 (T Tr WH ἀφυστερημένος, see ἀφυστερέω; [cf. also ἀπό, II. 2 d. bb. p. 59^b]), (Deut. xxiv. 14 [(16) Alex.]; Mal. iii. 5).*

dro στολή, -η̂s, η̂, (ἀποστέλλω); 1. a sending away: Τιμολέοντος els Σικελίαν, Plut. Timol. 1, etc.; of the sending off of a fleet, Thuc. 8, 9; also of consuls with an army, i. e. of an expedition, Polyb. 26, 7, 1. 2. a sending away i. e. dismission, release: Sept. Eccl. viii. 8. 3. a thing sent, esp of gifts: 1 K. ix. 16 [Alex.]; 1 Macc. ii. 18 etc. cf. Grimm ad loc. 4. in the N. T. the office and dignity of the apostles of Christ, (Vulg. apostolatus), apostolate, apostleship: Acts i. 25; Ro. i. 5; 1 Co. ix. 2; Gal. ii. 8.*

ἀπόστολος, -ου, δ; 1. a delegate, messenger, one sent forth with orders, (Hdt. 1, 21; 5, 38; for שלוח in 1 K. xiv. 6 [Alex.]; rabbin. שליח: Jn. xiii. 16 (where à מֿתּסֹסד. and ό πέμψας αὐτόν are contrasted); foll. by a gen., as τῶν ἐκκλησιών, 2 Co. viii. 23; Phil. ii. 25; απόστ. της δμολογίας ήμων the apostle whom we confess, of Christ, God's chief messenger, who has brought the κλησις ἐπουράνιος, as compared with Moses, whom the Jews confess, Heb. iii. 2. Specially applied to the twelve disciples whom Christ selected, out of the multitude of his adherents, to be his constant companions and the heralds to proclaim to men the kingdom of God: Mt. x. 1-4; Lk. vi. 13; Acts i. 26; Rev. xxi. 14, and often, but nowhere in the Gospel and Epistles of John; ["the word απόστολος occurs 79 times in the N. T., and of these 68 instances are in St. Luke and St. Paul." Bp. Lghtft.]. With these apostles Paul claimed equality, because through a heavenly intervention he had been appointed by the ascended Christ himself to preach the gospel among the Gentiles, and owed his knowledge of the way of salvation not to man's instruction but to direct revelation from Christ himself, and moreover had evinced his apostolic qualifications by many signal proofs: Gal. i. 1, 11 sq.; ii. 8; 1 Co. i. 17; ix. 1 sq.; xv. 8-10; 2 Co. iii. 2 sqq.; xii. 12; 1 Tim. ii. 7; 2 Tim. i. 11, cf. Acts xxvi. 12-20. According to Paul, apostles surpassed as well the various other orders of Christian teachers (cf. διδάσκαλος, εὐαγγελιστής, προφήτης), as also the rest of those on whom the special gifts (cf. χάρισμα) of the Holy Spirit had been bestowed, by receiving a richer and more copious conferment of the Spirit: 1 Co. xii. 28 sq.; Eph. iv. 11. Gertain false teachers are rated sharply for arrogating to themselves the name and authority of apostles of Christ: 2 Co. xi. 5, 13; Rev. ii. 2.

3. In a broader sense the name is transferred to other eminent Christian teachers; as Barnabas, Acts xiv. 14, and perhaps also Timothy and Silvanus, 1 Th. ii. 7 (6), cf. too Ro. xvi. 7 (?). But in Lk. xi. 49; Eph. iii. 5; Rev. xviii. 20, 'apostles' is to be taken in the narrower sense. [On the application of the term see esp. Bp. Lghtft. on Gal. pp. 92-101; Harnack on 'Teaching' etc. 11, 3; cf BB.DD. s. v.]

αποστοματίζω; (στοματίζω—not extant—from στόμα); prop. to speak ἀπὸ στόματος, (cf. ἀποστηθίζω); 1. to recite from memory: Themist. or. 20 p. 238 ed. Hard.; to repeat to a pupil (anything) for him to commit to memory: Plat. Euthyd. p. 276 c., 277 a.; used of a Sibyl prophesying, Plut. Thes. 24. 2. to ply with questions, catechize, and so to entice to [off-hand] answers: τινά, Lk. xi. 53.*

ἀπο-στρέφω; fut. ἀποστρέψω; 1 aor. ἀπέστρεψα; 2 aor. pass. ἀπεστράφην; [pres. mid. ἀποστρέφομαι; fr. Hom. 1. to turn away : τινά or τὶ ἀπό τινος, 2 Tim. iv. 4 (την ἀκοην ἀπὸ της ἀληθείας); to remove anything from any one, Ro. xi. 26 (Is. lix. 20); ἀποστρέφειν τινά simply, to turn him away from allegiance to any one, tempt to defection, [A. V. pervert], Lk. xxiii. 14. 2. to turn back, return, bring back: Mt. xxvi. 52 (put back thy sword into its sheath); Mt. xxvii. 8, of Judas bringing back the shekels, where T Tr WH ἔστρεψε, [cf. Test. xii. Patr. test. Jos. § 17]. (In the same sense for השיב, Gen. xiv. 16; xxviii. 15; xliii. 11 (12), 20 (21), etc.; Bar. i. 8; ii. 34, etc.) 3. intrans. to turn one's self away, turn back, return: ἀπὸ τῶν πονηριῶν, Acts iii. 26, cf. 19, (ἀπὸ άμαστίας, Sir. viii. 5; xvii. 21 [26 Tdf.]; to return from a place, Gen. xviii. 33; 1 Macc. xi. 54, etc.; [see Kneucker on Bar. i. 13]; Xen. Hell. 3, 4, 12); cf. Meyer on Acts l. c.; [al. (with A. V.) take it actively here: in turning away every one of you, etc.]. 4. Mid., with 2 aor. pass., to turn one's self away from, with acc. of the obj. (cf. [Jelf § 548 obs. 1; Krüg. § 47, 23, 1]; B. 192 (166)); to reject, refuse: τινά, Mt. v. 42; Heb. xii. 25; τὴν ἀλήθειαν, Tit. i. 14; in the sense of deserting, τινά, 2 Tim. i. 15.*

cino-στυγίω, -ω; to dislike, abhor, have a horror of: Ro. xii. 9; (Hdt. 2, 47; 6, 129; Soph., Eur., al.). The word is fully discussed by Fritzsche ad loc. [who takes the dπo- as expressive of separation (cf. Lat. reformidare), al. regard it as intensive; (see dπ6, V.)].

dποσυνάγωγος, -ον, (συναγωγή, q. v.), excluded from the sacred assemblies of the Israelites; excommunicated, [A. V. put out of the synagogue]: Jn. ix. 22; xii. 42; xvi. 2. Whether it denotes also exclusion fr. all intercourse with Israelites (2 Esdr. x. 8), must apparently be left in doubt; cf. Win. [or Riehm] R W B. s. v. Bann; Wieseler on Gal. i. 8, p. 45 sqq. [reproduced by Prof. Ridåle in Schaff's Lange's Romans pp. 304-306; cf. B. D. s. v. Excommunication]. (Not found in prof. auth.)*

dre-τάσσω: to set apart, to separate; in the N. T. only in Mid. ἀποτάσσομαι; 1 aor. ἀπεταξάμην; 1. prop. to separate one's self, withdraw one's self from any one, i. e. to take leave of, bid farewell to, (Vulg. valefacio [etc.]): τινί, Mk. vi. 46; Lk. ix. 61; Acts xviii. 18, 21 [here L T Tr om. the dat.]; 2 Co. ii. 13. (That the early Grk. writ. never so used the word, but said ἀσπάζεσθαί τινα, is shown by Lobeck ad Phryn. p. 23 sq.; [cf. W. 23 (22); B. 179 (156)].) 2. trop. to renounce, forsake: τινί, Lk. xiv. 33. (So also Joseph. antt. 11, 6, 8; Phil. alleg. iii. § 48; ταῖς τοῦ βίου φροντίσι, Euseb. h. e. 2, 17, 5; [τῷ βίῳ, Ignat. ad Philadelph. 11, 1; cf. Herm. mand. 6, 2, 9; Clem. Rom. 2 Cor. 6, 4 and 5 where see Gebh. and Harn. for other exx., also Soph. Lex. s. v.].)

dro-τελέω, -ω; [1 aor. pass. ptcp. ἀποτελεσθείς]; to perfect; to bring quite to an end: lάσεις, accomplish, Lk. xiii. 32 (L T Tr WH for R G ἐπιτελω); ἡ ἁμαρτία ἀποτελεσθείσα having come to maturity, Jas. i. 15. (Hdt., Xen., Plat., and subseq. writ.)*

dero-τίθημι: 2 aor. mid. ἀπεθέμην; [fr. Hom. down]; to put off or aside; in the N. T. only mid. to put off from one's self: τὰ ἰμάτια, Acts vii. 58; [to lay up or away, ἐν τῆ ψυλακῆ (i. e. put), Mt. xiv. 3 L T Tr WH (so εἰς ψυλακήν, Lev. xxiv. 12; Num. xv. 84; 2 Chr. xviii. 26; Polyb. 24, 8, 8; Diod. 4, 49, etc.)]; trop. those things are said to be put off or away which any one gives up, renounces: as τὰ ἔργα τοῦ σκότους, Ro. xiii. 12; — Eph. iv. 22 [cf. W. 347 (825); B. 274 (236)], 25; Col. iii. 8; Jas. i. 21; 1 Pet. ii. 1; Heb. xii. 1; (τὴν ὀργήν, Plut. Coriol. 19; τὸν πλοῦτον, τὴν μαλακίαν, etc. Luc. dial. mort. 10, 8; τ. ἐλευθερίαν κ. παρρησίαν, ibid. 9, etc.).*

dπο-τινάσσω; 1 aor. ἀπετίναξα; [1 aor. mid. ptcp. ἀποτιναξάμενος, Acts xxviii. 5 Tr mrg.]; to shake off: Lk. ix. 5; Acts xxviii. 5. (1 S. x. 2; Lam. ii. 7; Eur. Bacch. 253; [ἀποτιναχθη, Galen 6, 821 ed. Kühn].)*

dro-rive and ἀπο-τίω: fut. ἀποτίσω; (ἀπό as in ἀποδί-δωμι [cf. also ἀπό, V.]), to pay off, repay: Philem. 19. (Often in Sept. for ロッψ; in prof. auth. fr. Hom. down.) *

dro-τολμάω, -ῶ; prop. to be bold of one's self (ἀπό [q. v. V.]), i. e. to assume boldness, make bold: Ro. x. 20; cf. Win. De verb. comp. etc. Pt. iv. p. 15. (Occasionally in

Thuc., Plat., Aeschin., Polyb., Diod., Plut.)

ἀποτομία, -as, ή, (the nature of that which is ἀπότομος, cut off, abrupt, precipitous like a cliff, rough; fr. ἀποτέμνω), prop. sharpness, (differing fr. ἀποτομή a cutting off, a segment); severity, roughness, rigor: Ro. xi. 22 (where opp. to χρηστότης, as in Plut. de lib. educ. c. 18 to πραότης, in Dion. Hal. 8, 61 to τὸ ἐπιεικές, and in Diod. p. 591 [excpt. lxxxiii. (frag. l. 32, 27, 3 Dind.)] to ἡμερότης).*

caroróμes, adv., (cf. ἀποτομία); a. abruptly, precipitously. b. trop. sharpiy, severely, [cf. our curtly]: Tit. i. 13; 2 Co. xiii. 10. On the adj. ἀπότομος cf. Grimm on Sap. p. 121 [who in illustration of its use in Sap. v. 20, 22; vi. 5, 11; xi. 10; xii. 9; xviii. 15, refers to the similar metaph. use in Diod. 2, 57; Longin. de sublim. 27; and the use of the Lat. abscisus in Val. Max. 2, 7, 14, etc.; see also Polyb. 17, 11, 2; Polyc. ad Phil. 6, 1].*

dπο-τρέπω: [fr. Hom. down]; to turn away; Mid. [pres. ἀποτρέπομα, impv. ἀποτρέπου] to turn one's self away from, to shun, avoid: τινά οτ τί (see ἀποστρέφω sub fin.). 2 Tim. iii. 5. (4 Macc. i. 33; Aeschyl. Sept. 1060; Eur. Iph. Aul. 336; [Aristot. plant. 1, 1 p. 815, 18; Polyb. al.].)*

deschyl. down.]* (ἀπεῖναι), absence: Phil. ii. 12. [From Aeschyl. down.]*

daro φέρω: 1 aor. ἀπήνεγκα; 2 aor. inf. ἀπενεγκεῖν; Pass., [pres. inf. ἀποφέρεσθαι]; 1 aor. inf. ἀπενεγκεῖν; [fr. Hom. down]; to carry off, take away: τινά, with the idea of violence included, Mk. xv. 1; εἰς τόπον τινά, Rev. xvii. 3; xxi. 10; pass. Lk. xvi. 22. to carry or bring away (Lat. defero): τὶ εἰς with acc. of place, 1 Co. xvi. 3; τὶ ἀπό τινος ἐπί τινα, with pass., Acts xix. 12 (L T Tr WH for Rec. ἐπιφέρεσθαι).*

άπο φεύγω [ptcp. in 2 Pet. ii. 18 L T Tr WH; W. 342 (321)]; 2 aor. ἀπέφυγον; [fr. (Hom.) batrach. 42, 47 down]; to flee from, escape; with acc., 2 Pet. ii. 18 (where L T wrongly put a comma after ἀποφ. [W. 529 (492)]), 20; with gen., by virtue of the prep. [B. 158 (138); W. § 52, 4, 1 c.], 2 Pet. i. 4.*

απο-φθέγγομαι; 1 aor. ἀπεφθεγξάμην; to speak out, speak forth, pronounce, not a word of every-day speech, but one "belonging to dignified and elevated discourse, like the Lat. profari, pronuntiare; properly it has the force of to utter or declare one's self, give one's opinion, (einen Ausspruch thun), and is used not only of prophets (see Kypke on Acts ii. 4,—adding from the Sept. Ezek. xiii. 9; Mic. v. 12; 1 Chr. xxv. 1), but also of wise men and philosophers (Diog. Laërt. 1, 63; 73; 79; whose pointed savings the Greeks call ἀποφθέγματα, Cic. off. 1, 29) "; [see φθέγγομαι]. Accordingly, "it is used of the utterances of the Christians, and esp. Peter, on that illustrious day of Pentecost after they had been fired by the Holy Spirit, Acts ii. 4, 14; and also of the disclosures made by Paul to [before] king Agrippa concerning the ἀποκάλυψις κυρίου that had been given him, Acts xxvi. 25." Win. De verb. comp. etc. Pt. iv. p. 16.

dro-φορτίζομα; (φορτίζω to load; φόρτος a load), to disburden one's self; τί, to lay down a load, unlade, discharge: τὸν γόμον, of a ship, Acts xxi. 3; cf. Meyer and De Wette ad loc.; W. 349 (328) sq. (Elsewhere also used of sailors lightening ship during a storm in order to avoid shipwreck: Philo de praem. et poen. § 5 κυβερνήτης, χειμώνων ἐπιγινομένων, ἀποφορτίζεται; Athen. 2, 5, p. 37 c. sq. where it occurs twice.)

ἀπό-χρησιε, -εως, ἡ, (ἀποχράομαι to use to the full, to abuse), abuse, misuse: Col. ii. 22 å ἐστιν πάντα εἰς φθορὰν τῷ ἀποχρήσει "all which (i. e. things forbidden) tend to destruction (bring destruction) by abuse"; Paul says this from the standpoint of the false teachers, who in any use of those things whatever saw an "abuse," i. e. a blameworthy use. In opposition to those who treat the clause as parenthetical and understand ἀπόχρησιε to mean consumption by use (a being used up, as in Plut. moral. p. 267 f. [quaest. Rom. 18]), so that the words do not give the sentiment of the false teachers but Paul's

judgment of it, very similar to that set forth in Mt. xv. 17; 1 Co. vi. 13, cf. De Wette ad loc. [But see Meyer, Ellicott, Lightfoot.]*

ἀπο-χωρίω, -ŵ; 1 aor. ἀπεχώρησα; [fr. Thuc. down]; to go away, depart: ἐ-ὁ τινος, Mt. vii. 23; Lk. ix. 39; Acts xiii. 13; [absol. Lk. xx. 20 Tr mrg.].*

dπο-χωρίζω: [1 aor. pass. ἀπεχωρίσθην]; to separate, sever, (often in Plato); to part asunder: pass. ὁ οὐρανὸς ἀπεχωρίσθη, Rev. vi. 14; reflexively, to separate one's self, depart from: ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, Acts xv. 39.*

dro-ψύχω; to breathe out life, expire; to faint or swoon away: Lk. xxi. 26. (So Thuc. 1, 134; Bion 1, 9, al.; 4 Macc. xv. 18.)*

Aππος, -ου, δ, Appius, a Roman praenomen; 'Αππίου φόρου Appii Forum (Cic. ad Att. 2, 10; Hor. sat. 1, 5, 3), [R. V. The Market of Appius], the name of a town in Italy, situated 43 Roman miles from Rome on the Appian way,—(this road was paved with square [(?) polygonal] stone by the censor Appius Claudius Caecus, B. C. 312, and led through the porta Capena to Capua, and thence as far as Brundisium): Acts xxviii. 15. [Cf. BB.DD.]

d-πρόσ-ιτος, -ον, (προσιέναι to go to), unapproachable, inaccessible: φῶς ἀπρόσιτον, 1 Tim. vi. 16. (Polyb., Diod., [Strabo], Philo, Lcian., Plut.; φέγγος ἀπρόσιτον, Tatian c. 20; δόξα [φῶς], Chrys. [vi. 66 ed. Montf.] on Is. vi. 2.)*

dπρόσκοτος, -ον, (προσκόπτω, q. v.); 1. actively, having nothing for one to strike against; not causing to stumble; a. prop.: δδός, a smooth road, Sir. xxxv. (xxxii.) 21. b. metaph. not leading others into sin by one's mode of life: 1 Co. x. 32. 2. passively, a. not striking against or stumbling; metaph. not led into sin; blameless: Phil. i. 10 (joined with ελλικρινεῖς). b. without offence: συνείδησις, not troubled and distressed by a consciousness of sin, Acts xxiv. 16. (Not found in prof. auth. [exc. Sext. Emp. 1, 195 (p. 644, 13 Bekk.)].)*

dπροσωπολήπτως [-λήμπτως L T Tr WH; cf. reff. s. v. M, μ], a word of Hellenistic origin, (a priv. and προσωπολήπτης, q. v.), without respect of persons, i. e. impartially: 1 Pet. i. 17, (Ep. of Barn. 4, 12; [Clem. Rom. 1 Cor. 1, 3]). (The adj. ἀπροσωπόληπτος occurs here and there in eccl. writ.)*

6-πταιστος, -ον, (πταίω, q. v.), not stumbling, standing firm, exempt from falling, (prop., of a horse, Xen. de re eq. 1, 6); metaph.: Jude 24. [Cf. W. 97 (92); B. 42 (37).]*

(fr. Hom. down]; 1. prop. to fasten to, make adhere to; hence, spec. to fasten fire to a thing, to kindle, set on fire, (often so in Attic): λύχνον, Lk. viii. 16; xi. 33; xv. 8, (Arstph. nub. 57; Theophr. char. 20 (18); Joseph. antt. 4, 3, 4); πῦρ, Lk. xxii. 55 [T Tr txt. WH π εριαψάντων]; πυράν, Acts xxviii. 2 L T Tr WH. 2. Mid., [pres. ἄπτομαι]; impf. ἡπτόμην [Mk. vi. 56 R G Tr mrg.]; 1 aor. ἡψάμην; in Sept. generally for γ21, γ. 21; prop. to fasten one's self to, adhere to, cling to, (Hom. II. 8, 67);

a. to touch, foll. by the obj. in gen. [W. § 30, 8 c.; B. 167 (146); cf. Donaldson p. 483]: Mt. viii. 3; Mk. iii. 10; vii. 33; viii. 22, etc.; Lk. xviii. 15; xxii. 51, - very often in Mt., Mk. and Lk. In Jn. xx. 17, μή μου ἄπτου is to be explained thus: Do not handle me to see whether I am still clothed with a body; there is no need of such an examination, "for not yet" etc.; cf. Baumg.- Crusius and Meyer ad loc. [as given by Hackett in Bib. Sacr. for 1868, p. 779 sq., or B. D. Am. ed. p. 1813 sq.]. b. yvvaiκός, of carnal intercourse with a woman, or cohabitation, 1 Co. vii. 1, like the Lat. tangere, Hor. sat. 1, 2, 54; Ter. Heaut. 4, 4, 15, and the Hebr. נגע, Gen. xx. 6; Prov. vi. 29, (Plat. de legg. viii. 840 a.; Plut. Alex. Magn. c. 21). c. with allusion to the levitical precept ἀκαθάρτου μή άπτεσθε, have no intercourse with the Gentiles, no fellowship in their heathenish practices, 2 Co. vi. 17 (fr. Is. lii. 11); and in the Jewish sense, μη άψη. Col. ii. 21 (the things not to be touched appear to be both women and certain kinds of food, so that celibacy and abstinence from various kinds of food and drink are recommended: cf. De Wette ad loc. [but also Meyer and Bp. Lghtft.: on the distinction between the stronger term απτεσθαι (to handle?) and the more delicate $\theta_{ij} \in \mathcal{C}$ (to touch?) cf. the two commentators just named and Trench § xvii. In classic Grk. also απτεσθαι is the stronger term, denoting often to lay hold of, hold fast, appropriate; in its carnal reference differing from θιγγάνειν by suggesting unlawfulness. θιγγάνειν is used of touching by the hand as a means of knowledge, handling for a purpose; ψηλαφάν signifies to feel around with the fingers or hands, esp. in searching for something, often to grope, fumble, cf. ψηλαφίνδα blindman's buff. Schmidt ch. 10.]). d. to touch i.e. assail: Tipos, any one, 1 Jn. v. 18, (1 Chr. xvi. 22, etc.). [COMP.: ἀν-, καθ-, περι-άπτω.]

'Απφία, -as, ή, Apphia, name of a woman: Philem. 2. [Apparently a Phrygian name expressive of endearment, cf. Suïdae Lex. ed. Gaisf. col. 534 a. 'Απφά: ἀδελφῆς κ. ἀδελφοῦ ὑποκόρισμα, etc. cf. 'Απφύς. See fully in Bp. Lghtft.'s Com. on Col. and Philem. p. 306 sqq.]*

άπωθίω, -ω̂: to thrust away, push away, repel; in the N. T. only Mid., pres. ἀπωθέομαι (-οῦμαι); 1 aor. ἀπωσάμην (for which the better writ. used ἀπεωσάμην, cf. W 90 (86); B. 69 (61)); to thrust away from one's self, to drive away from one's self, i. e. to repudiate, reject, refuse: τωά, Acts vii. 27, 39; xiii. 46; Ro. xi. 1 sq.; 1 Tim. i. 19. (Jer. ii. 36 (37); iv. 30; vi. 19; Ps. xciii. (xciv.) 14 and often. In Grk. writ. fr. Hom. down.)*

destroying, utter destruction: as, of vessels, Ro. ix. 22; τοῦ μύρου, waste, Mk. xiv. 4 (in Mt. xxvi. 8 without a gen.), (in Polyb. 6, 59, 5 consumption, opp. to τήρησις); the putting of a man to death, Acts xxv. 16 Rec.; by meton. a destructive thing or opinion: in plur. 2 Pet. ii. 2 Rec.; but the correct reading ἀσελγείαις was long ago adopted here.

2. passively, a perishing, ruin, destruction; a. in general: τὸ ἀργύριον σου σύν σοι είη εἰς ἀπ. let thy money perish with thee, Acts viii. 20; βυθίζειν τινὰ εἰς δλεθρον κ. ἀπώλειαν, with the included idea of

misery, 1 Tim. vi. 9; alρέσεις ἀπωλείας destructive opinions, 2 Pet. ii. 1; ἐπάγειν ἐαυτοῖς ἀπώλειαν, ibid. cf. vs. 3. b. in particular, the destruction which consists in the loss of eternal life, eternal misery, perdition, the lot of those excluded from the kingdom of God: Rev. xvii. 8, 11, cf. xix. 20; Phil. iii. 19; 2 Pet. iii. 16; opp. to ἡ περιποίησις τῆς ψυχῆς, Heb. x. 39; to ἡ ζωή, Mt. vii. 13; to σωτηρία, Phil. i. 28. ὁ υἰὸς τῆς ἀπωλείας, a man doomed to eternal misery (a Hebraism, see υίός, 2): 2 Th. ii. 3 (of Antichrist); Jn. xvii. 12 (of Judas, the traitor); ἡμέρα κρίσεως κ. ἀπωλείας τῶν ἀσεβῶν, 2 Pet. iii. 7. (In prof. auth. fr. Polyb. u. s. [but see Aristot. probl. 17, 3, 2, vol. ii. p. 916°, 26; 29, 14, 10 ibid. 952°, 26; Nicom. eth. 4, 1 ibid. 1120°, 2, etc.]; often in the Sept. and O. T. Apocr.)°

άρα, an illative particle (akin, as it seems, to the verbal root APQ to join, to be fitted, [cf. Curtius § 488; Vaniček p. 47]), whose use among native Greeks is illustrated fully by Kühner ii. §§ 509, 545; [Jelf §§ 787-789], and Klotz ad Devar. ii. pp. 160-180, among others; [for a statement of diverse views see Bäumlein, Griech. Partikeln, p. 19 sq.]. It intimates that, "under these circumstances something either is so or becomes so" (Klotz L. c. p. 167): Lat. igitur, consequently, [differing from our in 'denoting a subjective impression rather than a positive conclusion.' L. and S. (see 5 below)]. In the N. T. it is used frequently by Paul, but in the writings of John and in the so-called Catholic Epistles it does not occur. On its use in the N. T. cf. W. §§ 53, 8 a. and 61, 6. It is found 1. subjoined to another word: Ro. vii. 21; viii. 1; Gal. iii. 7; ἐπεὶ ἄρα since, if it were otherwise, 1 Co. vii. 14; [v. 10, cf. B. § 149, 5]. When placed after pronouns and interrogative particles, it refers to a preceding assertion or fact, or even to something existing only in the mind. ris doa who then? Mt. xviii. 1 (i. e. one certainly will be the greater, who then?); Mt. xix. 25 (i. e. certainly some will be saved; you say that the rich will not; who then?); Mt. xix. 27; xxiv. 45 (I bid you be ready; who then etc.? the question follows from this command of mine); Mk. iv. 41; Lk. i. 66 (from all these things doubtless something follows; what, then?); Lk. viii. 25; xii. 42; xxii. 28 (it will be one of us, which then?); Acts xii. 18 (Peter has disappeared; what, then, has become of him?). el apa, Mk. xi. 13 (whether, since the tree had leaves, he might also find some fruit on it); Acts vii. 1 [Rec.] (apa equiv. to since the witnesses testify thus'); Acts viii. 22 (if, since thy sin is so grievous, perhaps the thought etc.), εἴπερ ἄρα, 1 Co. xv. 15, (κ)-Dκ εἰ ἄρα, Gen. xviii. 3). οὐκ ἄρα, Acts xxi. 38 (thou hast a knowledge of Greek; art thou not then the Egyptian, as I suspected?); μήτι ἄρα (Lat. num igitur), did I then etc., 2 Co. i. 17. 2. By a use doubtful in Grk. writ. (cf. B. 371 (318); [W. 558 (519)]) it is placed at the beginning of a sentence; and so, so then, accordingly, equiv. to ωστε with a finite verb: ἄρα μαρτυρείτε [μάρτυρές ἐστε T Tr WH], Lk. xi. 48 (Mt. xxiii. 31 ωστε μαρτυρείτε); Ro. x. 17; 1 Co. xv. 18; 2 Co. v. 14 (15) (in LTTrWH no conditional protasis preceding); 2 Co. vii. 12; Gal. iv. 31 (L T Tr WH &6); Heb. iv. 9.

apodosis, after a protasis with el, in order to bring out what follows as a matter of course, (Germ. so ist ia the obvious inference is): Lk. xi. 20; Mt. xii. 28; 2 Co. v. 14 (15) (R G, a protasis with el preceding); Gal. ii. 21; iii. 29; v. 11; Heb. xii. 8; joined to another word, 1 Co. xv. 14. 4. with yé, rendering it more pointed, ἄραγε [L Tr uniformly ἄρα γε; so R WH in Acts xvii. 27; cf. W. p. 45; Lips. Gram. Untersuch. p. 123], surely then, so then, (Lat. itaque ergo): Mt. vii. 20; xvii. 26; Acts xi. 18 (L T Tr WH om. ye); and subjoined to a word, Acts xvii. 27 [W. 299 (281)]. 5. ἄρα οὖν, a combination peculiar to Paul, at the beginning of a sentence (W. 445 (414); B. 371 (318), [" apa ad internam potius caussam spectat, ov magis ad externam." Klotz ad Devar. ii. p. 717; don is the more logical, our the more formal connective; "ἄρα is illative, οὖν continuative," Win. l. c.; cf. also Kühner § 545, 3]), [R. V.] so then, (Lat. hinc igitur): Ro. v. 18; vii. 3, 25; viii. 12; ix. 16, 18; xiv. 12 (L Tr om. WH br. οὖν); 19 [L mrg. ἀρα]; Gal. vi. 10; Eph. ii. 19; 1 Th. v. 6; 2 Th. ii. 15.*

apa, an interrogative particle ["implying anxiety or impatience on the part of the questioner." L. and S. s. v.], (of the same root as the preceding $\tilde{a}\rho a$, and only differing from it in that more vocal stress is laid upon the first syllable, which is therefore circumflexed); num igitur, i. e. marking an inferential question to which a negative answer is expected: Lk. xviii. 8; with ye rendering it more pointed, apá ye [G T apáye]: Acts viii. 30; [aρα οὖν . . . διώκομεν Lchm. ed. min. also maj. mrg. are we then pursuing etc. Ro. xiv. 19]. 2. ergone i. e. a question to which an affirmative answer is expected, in an interrogative apodosis, (Germ. so ist also wohl?), he is then? Gal. ii. 17 (where others [e. g. Lchm.] write doa, so that this example is referred to those mentioned under apa, 3, and is rendered Christ is then a minister of sin; but μη γένοιτο, which follows, is everywhere by Paul opposed to a question). Cf. W. 510 (475) sq. [also B. 247 (213), 371 (318); Herm. ad Vig. p. 820 sqq.; Klotz ad Devar. ii. p. 180 sqq.; speaking somewhat loosely, it may be said " apa expresses bewilderment as to a possible conclusion. . . åpa hesitates, while åpa concludes." Bp. Lghtft. on Gal. l. c.].*

dφά, -âs, ή, 1. a prayer; a supplication; much oftener 2. an imprecation, curse, malediction, (cf. κατάρα); so in Ro. iii. 14 (cf. Ps. ix. 28 (x. 7)), and often in Sept. (In both senses in native Grk. writ. fr. Hom. down.)*

'Aρaβίa, -as, ή, [fr. Hdt. down], Arabia, a well-known peninsula of Asia, lying towards Africa, and bounded by Egypt, Palestine, Syria, Mesopotamia, Babylonia, the Gulf of Arabia, the Persian Gulf, the Red Sea [and the Ocean]: Gal. i. 17; iv. 25.

[ἀραβών Τdf., see ἀρραβών.]

[άραγε, see ἄρα, 4.]

[ἀράγε, see ἀρα, 1.]

'Αράμ, Aram [or Ram], indeel. prop. name of one of the male ancestors of Christ: Mt. i. 3 sq.; Lk. iii. 33 [not T WH Tr mrg.; see 'Αδμείν and 'Αρνεί].*

άραφος Τ Tr for ἄρραφος, q. v.

"Aραψ, -aβos, δ, an Arabian: Acts ii. 11."

άργεω, -ω; (to be ἀργός, q. v.); to be idle, inactive; contextually, to linger, delay: 2 Pet. ii. 3 οἶς τὸ κρίμα ἔκπαλαι οὖκ ἀργεῖ, i. e.: whose punishment has long been impending and will shortly fall. (In Grk. writ. fr. Soph. down.)
[Comp.: κατ-αργέω.]*

άργός, -άν, and in later writ. fr. Aristot. hist. anim. 10, 40 [vol. i. p. 627, 15] on and consequently also in the N. T. with the fem. ἀργή, which among the early Greeks Epimenides alone is said to have used, Tit. i. 12; cf. Lob. ad Phryn. p. 104 sq.; id. Paralip. p. 455 sqq.; W. 68 (67), [cf. 24; B. 25 (23)], (contr. fr. αεργος which Hom. uses, fr. a priv. and foyor without work, without labor, doing nothing), inactive, idle; a. free from labor, at leisure, (apyòv elvai, Hdt. 5, 6): Mt. xx. 3, 6 [Rec.]; 1 Tim. v. 13. b. lazy, shunning the labor which one ought to perform, (Hom. Il. 9, 320 ő, τ' ἀεργὸς ἀνήρ, ὅ, τε πολλὰ έοργώς): πίστις, Jas. ii. 20 (L T Tr WH for R G νεκρά); γαστέρες άργαί i. e. idle gluttons, fr. Epimenides, Tit. i. 12 (Nicet. ann. 7, 4, 135 d. είς άργας γαστέρας όχετηγήσας); άργὸς καὶ ἄκαρπος είς τι, 2 Pet. i. 8. c. of things from which no profit is derived, although they can and ought to be productive; as of fields, trees, gold and silver, (cf. Grimm on Sap. xiv. 5; [L. and S. s. v. I. 2]); unprofitable, δημα ἀργόν, by litotes i. q. pernicious (see ἄκαρπος): Mt. xii. 36.4

[Syn. λργόs, βραδόs, νωθρόs: λργ. idle, involving blameworthiness; βρ. slow (tardy), having a purely temporal reference and no necessary bad sense; νωθρ. sluggish, descriptive of constitutional qualities and suggestive of censure. Schmidt ch. 49; Trench § civ.]

dργόρος -οῦς, -έα -â, -εον -οῦν, of silver; in the contracted form in Acts xix. 24 [but WH br.]; 2 Tim. ii. 20; Rev. ix. 20. [From Hom. down.]•

φργύριον, -ου, τό, (fr. άργυρος, q. v.), [fr. Hdt. down]; 1. silver: Acts iii. 6; vii. 16; xx. 33; 1 Pet. i. 18; [1 2. money: simply, Mt. xxv. Co. iii. 12 T Tr WH]. 18, 27; Mk. xiv. 11; Lk. ix. 3; xix. 15, 23; xxii. 5; Acts viii. 20; plur., Mt. xxviii. [12], 15. 3. Spec. a silver coin, silver-piece, (Luther, Silberling), שָׁקֵל, סוֹגאסs, shekel [see B. D. s. v.], i. e. a coin in circulation among the Jews after the exile, from the time of Simon (c. B. C. 141) down (cf. 1 Macc. xv. 6 sq. [yet see B. D. s. v. Money, and reff. in Schürer, N. T. Zeitgesch. § 7]); according to Josephus (antt. 3, 8, 2) equal to the Attic tetradrachm or the Alexandrian didrachm (cf. στατήρ [B. D. s. v. Piece of Silver]): Mt. xxvi. 15; xxvii. 3, 5 sq. 9. In Acts xix. 19, αργυρίου μυριάδες πέντε fifty thousand pieces of silver (Germ. 50,000 in Silber i. q. Silbergeld), doubtless drachmas [cf. δηνάριον] are meant; cf. Meyer [et al.] ad loc.*

dργυροκόπος, -ου, δ, (ἄργυρος and κόπτω to beat, hammer; a silver-beater), a silversmith: Acts xix. 24. (Judg. xvii. 4; Jer. vi. 29. Plut. de vitand. aere alien. c. 7.)*

άργυρος, -ου, δ, (ἀργός shining), [fr. Hom. down], silver:

1 Co. iii. 12 [T Tr WH ἀργύριον] (reference is made to the silver with which the columns of noble buildings were covered and the rafters adorned); by meton. things made of silver, silver-work, vessels, images of the

gods, etc.: Acts xvii. 29; Jas. v. 8; Rev. xviii. 12. silver coin: Mt. x. 9.*

"Apnos [Tdi. 'Apros] máyos, -ou, o, Areopagus (a rocky height in the city of Athens not far from the Acropolis toward the west; πάγος a hill, "Aperos belonging to (Ares) Mars, Mars' Hill; so called, because, as the story went, Mars, having slain Halirrhothius, son of Neptune, for the attempted violation of his daughter Alcippe, was tried for the murder here before the twelve gods as judges; Pausan. Attic. 1, 28, 5), the place where the judges convened who, by appointment of Solon, had jurisdiction of capital offences, (as wilful murder, arson, poisoning, malicious wounding, and breach of the established religious usages). The court itself was called Areopagus from the place where it sat, also Areum judicium (Tacit. ann. 2, 55), and curia Martis (Juv. sat. 9, 101). To that hill the apostle Paul was led, not to defend himself before the judges, but that he might set forth his opinions on divine subjects to a greater multitude of people, flocking together there and eager to hear something new: Acts xvii. 19-22; cf. vs. 32. Cf. J. H. Krause in Pauly's Real-Encycl. 2te Aufl. i. 2 p. 1497 sqq. s. v. Areopag; [Grote, Hist. of Greece, index s. v.; Dicts. of Geogr. and Antiq.; BB.DD. s. v. Areopagus; and on Paul's discourse, esp. B. D. Am. ed. s. v. Mars' Hill].*

'Aρεοπαγίτης, Tdf. -γείτης [see s. v. ει, ι], -ου, δ, (fr. the preceding [cf. Lob. ad Phryn. 697 sq.]), a member of the court of Areopagus, an Areopague: Acts xvii. 34.*

describe (T WH -κία [see I. i]), -as, ή, (fr. ἀρεσκεύω to be complaisant; hence not to be written [with R G L Tr] ἀρέσκεια, [cf. Chandler § 99; W. § 6, 1 g.; B. 12 (11)]), desire to please: περιπατεῖν ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκείαν, to please him in all things, Col. i. 10; (of the desire to please God, in Philo, opif. § 50; de profug. § 17; de victim. § 3 sub fin. In native Grk. writcommonly in a bad sense: Theophr. char. 3 (5); Polyb. 31, 26, 5; Diod. 13, 53; al.; [cf. Bp. Lghtft. on Col. l. c.]).*

chione; impf. ηρεσκον; fut. ἀρέσω; 1 aor. ηρεσα; (ΑΡΩ [see ἄρα init.]); [fr. Hom. down]; a. to please: τινί, Mt. xiv. 6; Mk. vi. 22; Ro. viii. 8; xv. 2; 1 Th. ii. 15; iv. 1; 1 Co. vii. 32-34; Gal. i. 10; 2 Tim. ii. 4; ἐνώπιόν τινος, after the Hebr. "Τη, Acts vi. 5, (1 K. iii. 10; Gen. xxxiv. 18, etc.). b. to strive to please; to accommodate one's self to the opinions, desires, interests of others: τινί, 1 Co. x. 33 (πάντα πὰσιν ἀρέσκω); 1 Th. ii. 4. ἀρέσκειν ἐαυτῷ, to please one's self and therefore to have an eye to one's own interests: Ro. xv. 1, 3.*

dos τός, -ή, -όν, (ἀρέσκω), pleasing, agreeable: τινί, Jn. viii. 29; Acts xii. 3; ἐνώπιόν τινος, 1 Jn. iii. 22 (cf. ἀρέσκω, a.); ἄρεστόν ἐστι foll. by acc. with inf. it is fit, Acts vi. 2 [yet cf. Meyer ad loc.]. (In Grk. writ. fr. [Soph.] Hdt. down.) •

'Apiras [WH 'Ap., see their Intr. § 408], -a (cf. W. § 8, 1; [B. 20 (18)]), o, Aretas, (a name common to many of the kings of Arabia Petraea or Nabathaean Arabia [cf. B. D. s. v. Nebaioth]; cf. Schürer, Neutest. Zeitgesch. § 17 b. p. 233 sq.); an Arabian king who made war (A. D. 36) on his son-in-law Herod Antipas for having repu-

diated his daughter; and with such success as completely to destroy his army (Joseph. antt. 18, 5). In consequence of this, Vitellius, governor of Syria, being ordered by Tiberius to march an army against Aretas, prepared for the war. But Tiberius meantime having died [March 16, A. D. 37], he recalled his troops from the march, dismissed them to their winter quarters, and departed to Rome. After his departure Aretas held sway over the region of Damascus (how acquired we do not know), and placed an ethnarch over the city: 2 Co. xi. 32. Cf. Win. RWB. s. v.; Wieseler in Herzog i. p. 488 sq.; Keim in Schenkel i. p. 238 sq.; Schürer in Riehm p. 83 sq.; [B. D. Am. ed. s. v. Aretas; Meyer on Acts, Einl. § 4 (cf. ibid. ed. Wendt).

dρετή, -η̂s, ή, [see ἄρα init.], a word of very wide signification in Grk. writ.; any excellence of a person (in body or mind) or of a thing, an eminent endowment, property or quality. Used of the human mind and in an ethical sense, it denotes 1. a virtuous course of thought, feeling and action; virtue, moral goodness, (Sap. iv. 1; v. 13; often in 4 Macc. and in Grk. writ.): 2 Pet. i. 5 [al. take it here specifically, viz. moral vigor; cf. next 2. any particular moral excellence, as modesty, purity; hence (plur. al aperal, Sap. viii. 7; often in 4 Macc. and in the Grk. philosophers) τὶς ἀρετή, Phil. iv. 8. Used of God, it denotes a. his power: 2 Pet. i. 3. b. in the plur. his excellences, perfections, 'which shine forth in our gratuitous calling and in the whole work of our salvation' (Jn. Gerhard): 1 Pet. ii. 9. (In Sept. for אס splendor, glory, Hab. iii. 3, of God; Zech. vi. 13, of the Messiah; in plur. for תהלות praises, of God, Is. xliii. 21 ; xlii. 12; lxiii. 7.)*

άρην, δ, nom. not in use; the other cases are by syncope ἀρκός (for ἀρένος), ἀρκί, ἄρκα; plur. ἄρκες, ἀρκόν, ἀρκόσι, ἄρκας, α sheep, a lamb: Lk. x. 3. (Gen. xxx. 32; Ex. xxiii. 19, etc.; in Grk. writ. fr. Hom. down.)*

ἀριθμέω, -ŵ: 1 aor. ἠρίθμησα; pf. pass. ἠρίθμημαι; (ἀριθμός); [fr. Hom. down]; to number: Mt. x. 30; Lk. xii. 7; Rev. vii. 9. [Comp.: κατ-αριθμέω.]*

ἀριθμός, -οῦ, ὁ, [fr. Hom. down], a number; a. a fixed and definite number: τὸν ἀριθμὸν πεντακισχίλιοι, in number, Jn. vi. 10, (2 Macc. viii. 16; 3 Macc. v. 2, and often in Grk. writ.; W. 230 (216); [B. 153 (134)]); ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα, Lk. xxii. 3; ἀρ. ἀνθρώπου, a number whose letters indicate a certain man, Rev. xiii. 18. b. an indefinite number, i. q. a multitude: Acts vi. 7; xi. 21; Rev. xx. 8.

'Aριμαθαία [WH 'Aρ., see their Intr. § 408], -as, ή, Arimathæa, Hebr. פְּהָרֹה (a height), the name of several cities of Palestine; cf. Gesenius, Thesaur. iii. p. 1275. The one mentioned in Mt. xxvii. 57; Mk. xv. 43; Lk. xxiii. 51; Jn. xix. 38 appears to have been the same as that which was the birthplace and residence of Samuel, in Mount Ephraim: 1 S. i. 1, 19, etc. Sept. 'Αρμαθαίμ, and without the art. 'Ραμαθέμ, and acc. to another reading 'Ραμαθαίμ, 1 Macc. xi. 34; 'Ραμαθά in Joseph. antt. 13, 4, 9. Cf. Grimm on 1 Macc. xi. 34; Keim, Jesus von Naz. iii. 514; [B. D. Am. ed.].*

'Aplorapxos, -ou, ó, [lit. best-ruling], Aristarchus, a certain Christian of Thessalonica, a 'fellow-captive' with Paul [cf. B. D. Am. ed.; Bp. Lghtft. and Mey. on Col. as below]: Acts xix. 29; xx. 4; xxvii. 2; Col. iv. 10; Philem. 24.*

dριστάω, -ω: 1 aor. ἠρίστησα; (τὸ ἄριστον, q. v.); a. to breakfast: Jn. xxi. 12, 15; (Xen. Cyr. 6, 4, 1; and often in Attic). b. by later usage to dine: παρά τινι, Lk. xi. 37; (Gen. xliii. 24; Ael. v. h. 9, 19).*

dριστερός, -ά, -όν, left: Mt. vi. 3; Lk. xxiii. 33; [Mk. x. 37 T Tr WH, on the plur. cf. W. § 27, 3]; δπλα ἀριστερά i. e. carried in the left hand, defensive weapons, 2 Co. vi. 7. [From Hom. down.]*

'Αριστόβουλος, -ου, ό, [lit. best-counselling], Aristobulus, a certain Christian [cf. B. D. Am. ed. s. v. and Bp. Lghtft. on Phil. p. 174 sq.]: Ro. xvi. 10.*

άρωτον, -ου, τό, [fr. Hom. down]; a. the first food, taken early in the morning before work, breakfast; dinner was called δεῖπνου. But the later Greeks called breakfast τὸ ἀκράτισμα, and dinner ἄριστον i. e. δεῖπνου μεσημβρινόυ, Athen. 1, 9, 10 p. 11 b.; and so in the N. T. Hence b. dinner: Lk. xiv. 12 (ποιεῖν ἄριστον ἢ δεῖπνου, to which others are invited); Lk. xi. 38; Mt. xxii. 4 (ἐτοιμάζειν). [B. D. s. v. Meals; Becker's Charicles, sc. vi. excurs. i. (Eng. trans. p. 312 sq.).]

doneros, -η, -όν, (ἀρκέω), sufficient: Mt. vi. 34 (where the meaning is, 'Let the present day's trouble suffice for a man, and let him not rashly increase it by anticipating the cares of days to come'; [on the neut. cf. W. § 58, 5; B. 127 (111)]); ἀρκετόν τῷ μαθητῆ [A.V. it is enough for the disciple i.e.] let him be content etc., foll. by wa, Mt. x. 25; foll. by an inf., 1 Pet. iv. 3. (Chrysipp. ap. Athen. 3, 79 p. 113 b.)*

άρκεσθήσομαι; to be possessed of unfailing strength; to be strong, to suffice, to be enough (as against any danger; hence to defend, ward off, in Hom.; [al. make this the radical meaning, cf. Lat arceo; Curtius § 7]): with dat. of pers., Mt. xxv. 9; Jn. vi. 7; ἀρκεῖ σοι ἡ χάρις μου my grace is sufficient for thee, sc. to enable thee to bear the evil manfully; there is, therefore, no reason why thou shouldst ask for its removal, 2 Co. xii. 9; impersonally, ἀρκεῖ ἡμῶν 'tis enough for us, we are content, Jn. xiv. 8. Pass. (as in Grk. writ.) to be satisfied, contented: τινί, with a thing, Lk. iii. 14; Heb. xiii. 5; 1 Tim. vi. 8; (2 Macc. v. 15); ἐπί τινι, 3 Jn. 10. [Comp.: ἐπ-αρκέω.]*

ἄρκτος, -ου, ὁ, ἡ, οτ [so G L T Tr WH] ἄρκος, -ου, ὁ, ἡ, a bear: Rev. xiii. 2. [From Hom. down.]•

άρμα, -ατος, τό, (fr. APΩ to join, fit; a team), a chariot: Acts viii. 28 sq. 38; of war-chariots (i. e. armed with scythes) we read άρματα ἵππων πολλών chariots drawn by many horses, Rev. ix. 9, (Joel ii. 5. In Grk. writ. fr. Hom. down).*

'Αρμαγεδών [Grsb. 'Αρμ., WH 'Αρ Μαγεδών, see their Intr. § 408; Tdf. Proleg. p. 106] or (so Rec.) 'Αρμαγεδών, Har-Magedon or Armageddon, indecl. prop. name of an imaginary place: Rev. xvi. 16. Many, following Beza and Glassius, suppose that the name is compounded of

הר mountain, and מגדון or מגדון, Sept. Mayedo, Mayeddo. Megiddo was a city of the Manassites, situated in the great plain of the tribe of Issachar, and famous for a double slaughter, first of the Canaanites (Judg. v. 19), and again of the Israelites (2 K. xxiii. 29 sq.; 2 Chr. xxxv. 22, cf. Zech. xii. 11); so that in the Apocalypse it would signify the place where the kings opposing Christ were to be destroyed with a slaughter like that which the Canaanites or the Israelites had experienced of old. But since those two overthrows are said to have taken place ἐπὶ ὕδατι May. (Judg. l. c.) and ἐν τῶ $\pi \in \delta i \omega$ May. (2 Chr. l. c.), it is not easy to perceive what can be the meaning of the mountain of Megiddo, which could be none other than Carmel. Hence, for one, I think the conjecture of L. Capellus [i. e. Louis Cappel (akin to that of Drusius, see the Comm.)] to be far more easy and probable, viz. that 'Aρμαγεδών is for 'Αρμαμεγεδών, compounded of NOTO destruction, and תגרון. (Wieseler (Zur Gesch. d. N. T. Schrift, p. 188), Hitzig (in Hilgenf. Einl. p. 440 n.), al., revive the derivation (cf. Hiller, Simonis, al.) fr. "מיר city of Megiddo.]*

άρμόζω, Attic άρμόττω: 1 aor. mid. ήρμοσάμην; (άρμός, 1. to join, to fit together; so in Hom. of carq. v.); penters, fastening together beams and planks to build houses, ships, etc. 2. of marriage: ἀρμόζειν τινὶ τὴν θυγατέρα (Hdt. 9, 108) to betroth a daughter to any one; pass. άρμόζεται γυνή ἀνδρί, Sept. Prov. xix. 14; mid. άρμόσασθαι την θυγατέρα τινός (Hdt. 5, 32; 47; 6, 65) to join to one's self, i. e. to marry, the daughter of any one: ἀρμόσασθαί τινί τινα to betroth, to give one in marriage to any one: 2 Co. xi. 2, and often in Philo, cf. Loesner ad loc.; the mid. cannot be said to be used actively, but refers to him to whom the care of betrothing has been committed; [cf. B. 193 (167); per contra Mey. ad loc.; W. 258 (242)].*

φρφός, -οῦ, ὁ, (ΑΡΩ to join, fit), a joining, a joint: Heb. iv. 12. (Soph., Xen., al.; Sir. xxvii. 2.) *

ἄρνας, see ἀρήν.

'Αρνί, δ, indecl. prop. name of one of the ancestors of Jesus: Lk. iii. 33 T WH Tr mrg.*

φονίομαι, -ουμαι; fut. ἀρνήσομαι; impf. ἡρνούμην; 1 aor. ηονησάμην (rare in Attic, where generally ηρνήθην, cf. Matth. i. p. 538 [better Veitch s. v.]); pf. ἤρνημαι; a depon. verb [(fr. Hom. down)] signifying 1. to deny, i. e. εἰπεῖν . . . οὐκ [to say . . . not, contradict]: Mk. xiv. 70; Mt. xxvi. 70; Jn. i. 20; xviii. 25, 27; Lk. viii. 45; Acts iv. 16; foll. by ore or instead of simple ore, in order to make the negation more strong and explicit: Mt. xxvi. 72; 1 Jn. ii. 22; (on the same use in Grk. writ. cf. Kühner ii. p. 761; [Jelf ii. 450; W. § 65, 2 β.; B. 355 2. to deny, with an acc. of the pers., in various senses: a. ἀρν. Ἰησοῦν is used of followers of Jesus who, for fear of death or persecution, deny that Jesus is their master, and desert his cause, [to disown]: Mt. x. 33; Lk. xii. 9; [Jn. xiii. 38 L txt. T Tr WH]; 2 Tim. ii. 12, (ἀρν. τὸ ὄνομα αὐτοῦ, Rev. iii. 8, means the same); and on the other hand, of Jesus, denying that one is his follower: Mt. x. 33; 2 Tim. ii. 12.

b. dov. God and Christ, is used of those who by cherishing and disseminating pernicious opinions and immorality are adjudged to have apostatized from God and Christ: 1 Jn. ii. 22 (cf. iv. 2; 2 Jn. 7-11); Jude 4; 2 Pet. ii. 1. c. ἀρν. ἐαυτόν to deny himself, is used in two senses. a. to disregard his own interests: Lk. ix. 23 [R WH mrg. άπαρν.]; cf. ἀπαρνέομαι. β. to prove false to himself, act entirely unlike himself: 2 Tim. ii. 13. 3. to deny i. e. abnegate, abjure; τί, to renounce a thing, forsake it: τὴν ἀσέβειαν κ. τὰς ἐπιθυμίας, Tit. ii. 12; by act to show estrangement from a thing: τὴν πίστιν, 1 Tim. v. 8: Rev. ii. 13; την δύναμιν της εὐσεβείας, 2 Tim. iii. 5. to accept, to reject, refuse, something offered: Twá, Acts iii. 14; vii. 35; with an inf. indicating the thing, Heb. хі. 24. [Сомр.: ἀπ-αρνέομαι.]

dovlov, -ου, τό, (dimin. fr. ἀρήν, q. v.), [fr. Lys. down], a little lamb, a lamb: Rev. xiii. 11; Jesus calls his followers τὰ ἀρνία μου in Jn. xxi. 15; τὸ ἀρνίον is used of Christ, innocently suffering and dying to expiate the sins of men, very often in Rev., as v. 6, 8, 12, etc. (Jer. xi. 19; xxvii. (l.) 45; Ps. cxiii. (cxiv.) 4, 6; Joseph. antt. 3, 8, 10.) *

ἀροτριάω, -ω; (ἄροτρον, q. v.); to plough: Lk. xvii. 7; 1 Co. ix. 10. (Deut. xxii. 10; [1 K. xix. 19]; Mic. iii. 12. In Grk. writ. fr. Theophr. down for the more ancient ἀρόω; cf. Lob. ad Phryn. p. 254 sq. [W. 24].)*

ἄροτρον, -ου, τό, (ἀρόω to plough), a plough: Lk. ix. 62. (In Grk. writ. fr. Hom. down.) •

dφπαγή, -η̂s, ή, (ἀρπάζω), rapine, pillage; 1. the act of plundering, robbery: Heb. x. 34. 2. plunder, spoil: Mt. xxiii. 25; Lk. xi. 39. (Is. iii. 14; Nah. ii. 12. In Grk. writ. fr. Aeschyl. down.) *

dρπαγμός, -οῦ, ὁ, (ἀρπάζω);

1. the act of seizing, robbery, (so Plut. de lib. educ. c. 15 (al. 14, 37), vol. ii. 12 a. the only instance of its use noted in prof. auth.).

2. a thing seized or to be seized, booty: ἀρπαγμὸν ἡγεῖσθαί τι to deem anything a prize, — a thing to be seized upon or to be held fast, retained, Phil. ii. 6; on the meaning of this pass. see μορφή; (ἡγεῖσθαι οτ ποιεῖσθαί τι ἄρπαγμα, Euseb. h. e. 8, 12, 2; vit. Const. 2, 31; [Comm. in Luc vi., cf. Mai, No: Bibl. Patr. iv. p. 165]; Heliod. 7, 11 and 20; 8, 7; [Plut. de Alex. virt. 1, 8 p. 330 d.]; ut omnium bona praedam tuam duceres, Cic. Verr. ii. 5, 15, 39; [see Bp. Lghtft. on Phil. p. 133 sq. (cf. p. 111); Wetstein ad loc.; Cremer 4te Aufl. p. 153 sq.]).*

dρπάζω; fut. ἀρπάσω [Veitch s. v.; cf. Rutherford, New Phryn. p. 407]; 1 aor. ἡρπασα; Pass., 1 aor. ἡρπάσθην; 2 aor. ἡρπάγην (2 Co. xii. 2, 4; Sap. iv. 11; cf. W. 83 (80); [B. 54 (47); WH. App. p. 170]); 2 fut. ἀρπαγήσομα; [(Lat. rapio; Curtius § 331); fr. Hom. down]; to seize, carry off by force: τί, [Mt. xii. 29 not RG, (see διαρπάζω)]; Jn. x. 12; to seize on, claim for one's self eagerly: τὴν βασιλείαν τοῦ θεοῦ, Mt. xi. 12, (Xen. an. 6, 5, 18, etc.); to snatch out or away: τί, Mt. xiii. 19; τὶ ἐκ χειρός τινος, Jn. x. 28 sq.; τινὰ ἐκ πυρός, proverbial, to rescue from the danger of destruction, Jude 23, (Am. iv. 11; Zech. iii. 2); τινά, to seize and carry off speedily, Jn. vi. 15; Acts xxiii. 10; used of divine power trans-

ferring a person marvellously and swiftly from one place to another, to snatch or catch away: Acts viii. 39; pass. πρὸς τ. Θεόν, Rev. xii. 5; foll. by ἔως with gen. of place, 2 Co. xii. 2; εἰς τ. παράδεισον, 2 Co. xii. 4; εἰς ἀέρα, 1 Th. iv. 17. [Comp.: δι-, συν-αρπάζω.]*

άρπαξ, -ayos, δ, adj., rapacious, ravenous: Mt. vii. 15; Lk. xviii. 11; as subst. a robber, an extortioner: 1 Co. v. 10 sq.; vi. 10. (In both uses fr. [Arstph.], Xen. down.)* dρραβών [Tdf. ἀραβών: 2 Co. i. 22 (so Lchm.); v. 5, (but not in Eph. i. 14), see his Proleg. p. 80; WH. App. p. 148; cf. W. 48 (47 sq.); B. 32 (28 sq.); cf. P, ρ], -ωνος, ό, (Hebr. ערבון, Gen. xxxviii. 17 sq. 20; fr. יערבון to pledge; a word which seems to have passed from the Phænicians to the Greeks, and thence into Latin), an earnest, i. e. money which in purchases is given as a pledge that the full amount will subsequently be paid [Suid. s. v. ἀραβών], (cf. [obs. Eng. earlespenny; cautionmoney], Germ. Kaufschilling, Haftpfennig): 2 Co. i. 22; V. 5, τὸν ἀρραβῶνα τοῦ πνεύματος i. e. τὸ πνεῦμα ώς ἀρραβώνα sc. της κληρονομίας, as is expressed in full in Eph. i. 14 [cf. W. § 59, 8 a.; B. 78 (68)]; for the gift of the Holy Spirit, comprising as it does the δυνάμεις τοῦ μέλλοντος alώνος (Heb. vi. 5), is both a foretaste and a pledge of future blessedness; cf. s. v. ἀπαρχή, c. [B.D. s. v. Earnest.] (Isae. 8, 23 [p. 210 ed. Reiske]; Aristot. pol. 1, 4, 5 [p. 1259, 12]; al.) •

άρραφος, Τ Tr WH άρραφος (cf. W. 48; B. 32 (29); [WH. App. p. 163; Tdf. Proleg. p. 80; cf. P, ρ]), -ον, (ράπτω to sew together), not sewed together, without a seam: Jn. xix. 23.*

άρρην, see *ἄρσην*.

το-ρητος, -ον, (ρητός, fr. PEQ); a. unsaid, unspoken: Hom. Od. 14, 466, and often in Attic. b. unspeakable (on account of its sacredness), (Hdt. 5, 83, and often in other writ.): 2 Co. xii. 4, explained by what follows: διούκ εξον ανθρώπω λαλησαι.*

δρρωστος, -ον, (ρώννυμι, q. v.), without strength, weak; sick: Mt. xiv. 14; Mk. vi. 5, 13; xvi. 18; 1 Co. xi. 30. ([Hippocr.], Xen., Plut.) *

άρσενοκοίτης, -ου, ό, (ἄρσην a male; κοίτη a bed), one who lies with a male as with a female, a sodomite: 1 Co. vi. 9; 1 Tim. i. 10. (Anthol. 9, 686, 5; eccl. writ.)*

άρσην, -ενος, ό, άρσεν, τό, also (acc. to R G in Rev. xii. 5, 13, and in many edd., that of Tdf. included, in Ro. i. 27°; cf. Fritzsche on Rom. vol. i. p. 78; [W. 22]) ἄρρην, -ενος, ό, ἄρρεν, τό, [fr. Hom. down], male: Mt. xix. 4; Mk. x. 6; Lk. ii. 23; Ro. i. 27; Gal. iii. 28; Rev. xii. 5, 13 (where Lchm. reads ἄρσεναν; on which Alex. form of the acc. cf. W. 48 (47 sq.); 66 (64); Mullach p. 22 [cf. p. 162]; B. 13 (12); [Soph. Lex., Intr. p. 36; Tdf. Proleg. p. 118; Müller's note on Barn. ep. 6, 2 p. 158; WH. App. p. 157; Scrwener, Collation etc. p. liv.]).*

Aρτεμώς, ·â, δ, (abbreviated fr. 'Αρτεμίδωρος [i. e. gift of Artemis], cf. W. 102 (97); [B. 20 (17 sq.); Lob. Pathol. Proleg. p. 505 sq.; Chandler § 32]), Artemas, a friend of Paul the apostle: Tit. iii. 12. [Cf. B. D. s. v.]*

"Apreus, -180s and -10s, \(\hat{\eta}\), Artemis, that is to say, the so-called Tauric or Persian or Ephesian Ar-

temis, the goudess of many Asiatic peoples, to be distinguished from the Artemis of the Greeks, the sister of Apollo; cf. Grimm on 2 Macc. p. 39; [B. D. s. v. Diana]. A very splendid temple was built to her at Ephesus, which was set on fire by Herostratus and reduced to ashes; but afterwards, in the time of Alexander the Great, it was rebuilt in a style of still greater magnificence: Acts xix. 24, 27 sq. 34 sq. Cf. Stark in Schenkel i. p. 604 sq. s. v. Diana; [Wood, Discoveries at Ephesus, Lond. 1877].*

άρτήμων, ονος (LTTr WH-ωνος, cf. W. § 9, 1 d.; [B. 24 (22)]), ό, top-sail [or foresail?] of a ship: Acts xxvii. 40; cf. Meyer ad loc.; [esp. Smith, Voyage and Shipwr. of St. Paul, p. 192 sq.; Graser in the Philologus, 3d suppl. 1865, p. 201 sqq.].*

άρτι, adv., acc. to its deriv. (fr. APQ to draw close together, to join, Lat. arto; [cf. Curtius § 488]) denoting time closely connected; 1. in Attic "just now, this moment, (Germ. gerade, eben), marking something begun or finished even now, just before the time in which we are speaking" (Lobeck ad Phryn. p. 20): Mt. ix. 18; 1 Th. iii. 6, and perhaps Rev. xii. 10. 2. acc. to later Grk. usage univ. now, at this time; opp. to past time: Jn. ix. 19, 25; xiii. 33; 1 Co. xvi. 7; Gal. i. 9 sq. opp. to future time: Jn. xiii. 37; xvi. 12, 31; 2 Th. ii. 7; opp. to fut. time subsequent to the return of Christ: 1 Co. xiii. 12; 1 Pet. i. 6, 8. of present time most closely limited, at this very time, this moment: Mt. iii. 15; xxvi. 58; Jn. xiii. 7; Gal. iv. 20. ἄχρι τῆς ἄρτι ὅρας, 1 Co. iv. 11; εως ἄρτι, hitherto; until now, up to this time: Mt. xi. 12; Jn. ii. 10; v. 17; xvi. 24; 1 Co. iv. 13; viii. 7; xv. 6; 1 Jn. ii. 9. ἀπ' ἄρτι, see ἀπάρτι above. Cf. Lobeck ad Phryn. p. 18 sqq.; [Rutherford, New Phryn. p. 70 sq.].

[SYN. & $\rho \tau i$, $\eta \delta \eta$, $\nu \hat{\nu} \nu$: Roughly speaking, it may be said that $\&p\tau i$ just now, even now, properly marks time closely connected with the present; later, strictly present time, (see above, and compare in Eng. "just now" i. e. a moment ugo, and "just now" (emphat.) i. e. at this precise time). $\nu \hat{\nu} \nu now$, marks a definite point (or period) of time, the (objective) immediate present. $\hbar \delta \eta$ now (already) with a suggested reference to some other time or to some expectation, the subjective present (i. e. so regarded by the writer). $\hbar \delta \eta$ and $\hbar \rho \tau i$ are associated in 2 Thess. ii. 7; $\nu \hat{\nu} \nu$ and $\hbar \delta \tau$ in 1 Jn. iv. 3. See Kühner §§ 498, 499; $B\ddot{e}umlein$, Partikeln, p. 138 sqq.; Ellic. on 1 Thess. iii. 6; 2 Tim. iv. 6.]

άρτι-γέννητος, -ον. (ἄρτι and γεννάω), just born, newborn: 1 Pet. ii. 2. (Lcian. Alex. 13; Long. past. 1, (7) 9; 2, (3) 4.)*

complete, perfect, [having reference apparently to 'special aptitude for given uses']; so 2 Tim. iii. 17, [cf. Ellicott ad loc.; Trench § xxii.]. (In Grk writ. fr. Hom. down.)

Magn. 150, 36—but doubtful]), bread; Hebr. Dŋɔ̈; 1. food composed of flour mixed with water and baked; the Israelites made it in the form of an oblong or round cake, as thick as one's thumb, and as large as a plate or platter (cf. Win. RWB. s. v. Backen; [BB.DD.]);

hence it was not cut, but broken (see κλάσις and κλάω): Mt. iv. 3; vii. 9; xiv. 17, 19; Mk. vi. 36 [T Tr WH om. L br.], 37 sq.; Lk. iv. 3; xxiv. 30; Jn. vi. 5 sqq.; Acts xxvii. 35, and often; ἄρτοι της προθέσεως, loaves consecrated to Jehovah, see πρόθεσις; on the bread used at the love-feasts and the sacred supper [W. 35], cf. Mt. xxvi. 26; Mk. xiv. 22; Lk. xxii. 19; Acts ii. 42, 46; xx. 7; 1 Co. x. 16 sq.; xi. 26-28. 2. As in Grk. writ., and like the Hebr. לחם, food of any kind: Mt. vi. 11; Mk. vi. 8; Lk. xi. 3; 2 Co. ix. 10; δ άρτος τῶν τέκνων the food served to the children, Mk. vii. 27; ἄρτον φαγείν or ἐσθίειν to take food, to eat (אַכֹר לְחָם) [W. 33 (32)]: Mk. iii. 20; Lk. xiv. 1, 15; Mt. xv. 2; ἄρτον φαγείν παρά τινος to take food supplied by one, 2 Th. iii. 8; τὸν ἐαυτοῦ ἄρτ. έσθίεω to eat the food which one has procured for himself by his own labor, 2 Th. iii. 12; μήτε ἄρτον ἐσθίων, μήτε οίνον πίνων, abstaining from the usual sustenance, or using it sparingly, Lk. vii. 33; τρώγειν τον άρτον μετά Tivos to be one's table-companion, his familiar friend, Jn. xiii. 18 (Ps. xl. (xli.) 10). In Jn. vi. 32-35 Jesus calls himself τὸν ἄρτον τοῦ θεοῦ, τ. ἄ. ἐκ τοῦ οὐρανοῦ, τ. ἄ. τῆς ζωῆς, as the divine hoves, come from heaven, who containing in himself the source of heavenly life supplies celestial nutriment to souls that they may attain to life eternal.

**epréw: fut. ἀρτύσω; Pass., pf. ἤρτυμαι; 1 fut. ἀρτυθήσομαι; (APΩ to fit); to prepare, arrange; often so in Hom. In the comic writers and epigrammatists used of preparing food, to season, make savory, ([τὰ ὄψα, Aristot. eth. Nic. 3, 13 p. 1118°, 29]; ἤρτυμένος οἶνος, Theophr. de odor. § 51 [frag. 4, c. 11]); so Mk. ix. 50; Lk. xiv. 34; metaph. ὁ λόγος ἄλατι ἦρτυμένος, full of wisdom and grace and hence pleasant and wholesome, Col. iv. 6.°

'Appa (ארפּביטר), son of Shem (Gen. x. 22, 24; xi. 10, 12, [cf. Jos. antt. 1, 6, 4]): Lk. iii. 36.* φρχ-άγγελος, -ου, ό, (fr. ἄρχι, q. v., and ἄγγελος), a bibl. and eccl. word, archangel, i. e. chief of the angels (Hebr. שר chief, prince, Dan. x. 20; xii. 1), or one of the princes and leaders of the angels (השרים הראשנים, Dan. x. 13): 1 Th. iv. 16; Jude 9. For the Jews after the exile distinguished several orders of angels, and some (as the author of the book of Enoch, ix. 1 sqq.; cf. Dillmann ad loc. p. 97 sq.) reckoned four angels (answering to the four sides of the throne of God) of the highest rank: but others, and apparently the majority (Tob. xii. 15, where cf. Fritzsche; Rev. viii. 2), reckoned seven (after the pattern of the seven Amshaspands, the highest spirits in the religion of Zoroaster). See s. vv. raβριήλ and Μιχαήλ.*

doxatos, -aία, -aίον, (fr. ἀρχή beginning, hence) properthat has been from the beginning, original, primeval, old, ancient, used of men, things, times, conditions: Lk. ix. 8, 19; Acts xv. 7, 21; xxi. 16; 2 Pet. ii. 5; Rev. xii. 9; xx. 2; ol ἀρχαῖοι the ancients, the early Israelites: Mt. v. 21, 27 [Rec.], 33; τὰ ἀρχαῖα the man's previous moral condition: 2 Co. v. 17. (In Grk. writ. fr. Pind. and Hdt. down.)*

[STN. άρχαῖος, παλαιός: in παλ. the simple idea of time dominates, while ἀρχ. (" σημαίνει καὶ τὸ ἀρχῆς ἔχεσθαι,"

and so) often carries with it a suggestion of nature or original character. Cf. Schmidt ch. 46; Trench § lxvii.]

'Aρχί-λαος, -ου, δ, Archelaus, (fr. ἄρχω and λαός, ruling the people), a son of Herod the Great by Malthace, the Samaritan. He and his brother Antipas were brought up with a certain private man at Rome (Joseph. antt. 17, 1, 3). After the death of his father he ruled ten years as ethnarch over Judæa, Samaria, and Idumæa, (with the exception of the cities Gaza, Gadara, and Hippo). The Jews and Samaritans having accused him at Rome of tyranny, he was banished by the emperor (Augustus) to Vienna of the Allobroges, and died there (Joseph. antt. 17, 9, 3; 11, 4; 13, 2; b. j. 2, 7, 3): Mt. ii. 22. [See B. D. s. v. and cf. 'Ηρώδης.]*

doxή, -η̂s, ή, [fr. Hom. down], in Sept. mostly equiv. to יָּתְחַלָּה ,רַאשׁית ,ראש; 1. beginning, origin; a. used absolutely, of the beginning of all things: ἐν ἀρχῆ, Jn. i. 1 sq. (Gen. i. 1); ἀπ' ἀρχηs, Mt. xix. 4 (with which cf. Xen. mem. 1, 4, 5 δ έξ ἀρχῆς ποιῶν ἀνθρώπους), 8; Jn. viii. 44; 1 Jn. i. 1; ii. 13 sq.; iii. 8; more fully ἀπ' ἀρχῆς κτίσεως οτ κόσμου, Mt. xxiv. 21; Mk. x. 6; xiii. 19; 2 Th. ii. 13 (where L [Tr mrg. WH mrg.] ἀπαρχήν, q. v.); 2 Pet. iii. 4; κατ' ἀρχάς, Heb. i. 10 (Ps. ci. (cii.) 26). b. in a relative sense, of the beginning of the thing spoken of: έξ ἀρχης, fr. the time when Jesus gathered disciples, Jn. vi. 64; xvi. 4; ἀπ' ἀρχῆs, Jn. xv. 27 (since I appeared in public); as soon as instruction was imparted, 1 Jn. ii. [7], 24; iii. 11; 2 Jn. 5 sq.; more fully ἐν ἀρχῆ τοῦ εὐαγγελίου, Phil. iv. 15 (Clem. Rom. 1 Cor. 47, 2 [see note in Gebh. and Harn. ad loc. and cf. Polyc. ad Philipp. 11, 3); from the beginning of the gospel history, Lk. i. 2; from the commencement of life, Acts xxvi. 4; ἐν ἀρχῆ, in the beginning, when the church was founded, Acts xi. 15. The acc. ἀρχήν [cf. W. 124 (118); Bp. Lghtft. on Col. i. 18] and την ἀρχήν in the Grk. writ. (cf. Lennep ad Phalarid. p. 82 sqq. and p. 94 sqq. ed. Lips.; Brückner in De Wette's Hdbch. on John p. 151) is often used adverbially, i. q. dlws altogether, (properly, an acc. of 'direction towards': usque ad initium, [cf. W. 230 (216); B. 153 (134)]), commonly followed by a negative, but not always [cf. e.g. Dio Cass. frag. 101 (93 Dind.); xlv. 34 (Dind. vol. ii. p. 194); lix. 20; lxii. 4; see, further, Lycurg. § 125 ed. Mätzner]; hence that extremely difficult passage, Jn. viii. 25 την . . . ὑμῖν, must in my opinion be interpreted as follows: I am altogether or wholly (i. e. in all respects, precisely) that which I even speak to you (I not only am, but also declare to you what I am; therefore you have no need to question me), [cf. W. 464 (432); B. 253 (218)]. ἀρχὴν λαμβάνειν to take beginning, to begin, Heb. ii. 3. with the addition of the gen. of the thing spoken of: ἀδίνων, Mt. xxiv. 8; Mk. xiii. 8 (9) [(here R G plur.); τῶν σημείων, Jn. ii. 11]; ἡμερῶν, Heb. vii. 3; τοῦ εὐαγγελίου, that from which the gospel history took its beginning, Mk. i. 1; της ύποστάσεως, the confidence with which we have made a beginning, opp. to μέχρι τέλους, Heb. iii. 14. τὰ στοιχεία τῆς ἀρχῆς, Heb. v. 12 (της ἀρχης is added for greater explicitness, as in Lat. rudimenta prima, Liv. 1, 3; Justin. hist. 7, 5; and prima

elementa, Horat. sat. 1, 1, 26, etc.); δ της άρχης τοῦ Χριστοῦ λόγος equiv. to ὁ τοῦ Χριστοῦ λόγος ὁ τῆς ἀρχῆς, i. e. the instruction concerning Christ such as it was at the very outset [cf. W. 188 (177); B. 155 (136)], Heb. 2. the person or thing that commences, the first person or thing in a series, the leader: Col. i. 18; Rev. i. 8 Rec.; xxi. 6; xxii. 13; (Deut. xxi. 17; Job xl. 14 (19), etc.). 3. that by which anything begins to be, the origin, active cause (a sense in which the philosopher Anaximander, 8th cent. B. C., is said to have been the first to use the word; cf. Simpl. on Aristot. phys. f. 9 p. 326 ed. Brandis and 32 p. 334 ed. Brandis, [cf. Teichmüller, Stud. zur Gesch. d. Begriffe, pp. 48 sqq. 560 sqq.]): ή ἀρχὴ τῆς κτίσεως, of Christ as the divine λόγος, Rev. iii. 14 (cf. Düsterdieck ad loc.; Clem. Al. protrept. 1, p. 6 ed. Potter, [p. 30 ed. Sylb.] ὁ λόγος ἀρχὴ θεῖα τῶν πάντων; in Evang. Nicod. c. 23 [p. 308 ed. Tdf., p. 736 ed. Thilo] the devil is called ή ἀρχή τοῦ θανάτου καὶ ῥίζα 4. the extremity of a thing: of the corτης άμαρτίας). ners of a sail, Acts x. 11; xi. 5; (Hdt. 4, 60; Diod. 5. the first place, principality, rule, magistracy, [cf. Eng. 'authorities'], (ἄργω τινός): Lk. xii. 11; xx. 20; Tit. iii. 1; office given in charge (Gen. xl. 13, 21; 2 Macc. iv. 10, etc.), Jude 6. Hence the term is transferred by Paul to angels and demons holding dominions entrusted to them in the order of things (see ayyelos, 2 [cf. Bp. Lghtft. on Col. i. 16; Mey. on Eph. i. 21]): Ro. viii. 38; 1 Co. xv. 24; Eph. i. 21; iii. 10; vi. 12; Col. i. 16; ii. 10, 15. See ¿ξουσία, 4 c. ββ.*

dox myos, -ov, adj., leading, furnishing the first cause or occasion: Eur. Hipp. 881; Plat. Crat. p. 401 d.; chiefly used as subst. δ , $\dot{\eta}$, $\dot{a}\rho\chi\eta\gamma\delta s$, $(\dot{a}\rho\chi\dot{\eta} \text{ and } \ddot{a}\gamma\omega)$; chief leader, prince: of Christ, Acts v. 31; (Aeschyl. Ag. 259; Thuc. 1, 132; Sept. Is. iii. 5 sq.; 2 Chr. xxiii. 2. one that takes the lead in any thing (1 Macc. x. 47 apx. λόγων είρηνικών) and thus affords an example, a predecessor in a matter: της πίστεως, of Christ, Heb. xii. 2 (who in the pre-eminence of his faith far surpassed the examples of faith commemorated in ch. xi.), [al. bring this under the next head; yet cf. Kurtz ad loc.]. So ἀρχηγός άμαρτίας, Mic. i. 13; ζήλους, Clem. Rom. 1 Cor. 14, 1; της στάσεως καὶ διχυστασίας, ibid. 51, 1; της ἀποστασίας, of the devil, Iren. 4, 40, 1; τοιαύτης φιλοσοφίαs, of Thales, Aristot. met. 1, 3, 7 [p. 983 20]. Hence 3. the author: της ζωής, Acts iii. 15; της σωτηpías, Heb. ii. 10. (Often so in prof. auth.: τῶν πάντων, of God, [Plato] Tim. Locr. p. 96 c.; τοῦ γένους τών ἀνθρώπων, of God, Diod. 5, 72; ἀρχηγὸς καὶ αἴτιος, leader and author, are often joined, as Polyb. 1, 66, 10; Hdian. 2, 6, 22 [14 ed. Bekk.]). Cf. Bleek on Heb. vol. ii.1, p.301 sq.*

doχι, (fr. ἄρχω, ἀρχός), an inseparable prefix, usually to names of office or dignity, to designate the one who is placed over the rest that hold the office (Germ. Ober., Erz., [Eng. arch. (chief., high.)]), as ἀρχάγγελος, ἀρχιστοίμην [q. v.], ἀρχιερεύς, ἀρχίστρος, ἀρχιστυούχος, ἀρχυπερέτης (in Egypt. inscriptions), etc., most of which belong to Alexand. and Byzant. Grk. Cf. Thiersch, De Pentateuchi versione Alex. p. 77 sq.

dρχ-ιερατικός, -ή, -όν, (ἄρχι and lερατικός, and this fr. lεράομαι [to be a priest]), high-priestly, pontifical: γένος, Acts iv. 6, [so Corp. Inserr. Grace. no. 4363; see Schurer as cited s. v. ἀρχιερεύς, 2 fin.]. (Joseph. antt. 4, 4, 7; 6, 6, 3; 15, 3, 1.)*

άρχ-ιερεύς, -έως, δ, chief priest, high-priest. 1. He who above all others was honored with the title of priest, the chief of the priests, לַהָן הָנָרול (Lev. xxi. 10; Num. xxxv. 25, [later להן הראש, 2 K. xxv. 18; 2 Chr. xix. 11, etc.]) : Mt. xxvi. 3, and often in the Gospels, the Acts, and the Ep. to the Heb. It was lawful for him to perform the common duties of the priesthood; but his chief duty was, once a year on the day of atonement, to enter the Holy of holies (from which the other priests were excluded) and offer sacrifice for his own sins and the sins of the people (Lev. xvi.; Heb. ix. 7, 25), and to preside over the Sanhedrin, or supreme Council, when convened for judicial deliberations (Mt. xxvi. 3; Acts xxii. 5; xxiii. 2). According to the Mosaic law no one could aspire to the high-priesthood unless he were of the tribe of Aaron, and descended moreover from a high-priestly family; and he on whom the office was conferred held it till death. But from the time of Antiochus Epiphanes. when the kings of the Seleucidæ and afterwards the Herodian princes and the Romans arrogated to themselves the power of appointing the high-priests, the office neither remained vested in the pontifical family nor was conferred on any one for life; but it became venal, and could be transferred from one to another according to the will of civil or military rulers. Hence it came to pass, that during the one hundred and seven years intervening between Herod the Great and the destruction of the holy city, twenty-eight persons held the pontifical dignity (Joseph. antt. 20, 10; see "Avvas). Cf. Win. RWB. s. v. Hoherpriester; Oehler in Herzog vi. p. 198 sqq.; [BB.DD. s. vv. Highpriest, Priest, etc. The names of the 28 (27?) above alluded to are given, together with a brief notice of each, in an art. by Schürer in the Stud. u. Krit. for 1872, pp. 597-607]. plur. apxiepeis, which occurs often in the Gospels and Acts, as Mt. ii. 4; xvi. 21; xxvi. 3; xxvii. 41; Mk. viii. 31; xiv. 1; xv. 1; Lk. xix. 47; xxii. 52, 66; xxiii. 4; xxiv. 20; Jn. vii. 32; xi. 57; xviii. 35; Acts iv. 23; v. 24; ix. 14, 21; xxii. 30; xxiii. 14, etc., and in Josephus, comprises, in addition to the one actually holding the high-priestly office, both those who had previously discharged it and although deposed continued to have great power in the State (Joseph. vita 38; b. j. 2, 12, 6; 4, 3, 7; 9; 4, 4, 3; see "Arras above), as well as the members of the families from which high-priests were created, provided they had much influence in public affairs (Joseph. b. j. 6, 2, 2). See on this point the learned discussion by Schürer, Die doyiepeis im N. T., in the Stud. u. Krit. for 1872, p. 593 sqq. and in his Neutest. Zeitgesch. § 23 iii. p. 407 sqq. [Prof. Schürer, besides reviewing the opinions of the more recent writers, contends that in no instance where indubitable reference to the heads of the twentyfour classes is made (aeither in the Sept. 1 Chr. xxiv

3 sq.; 2 Chr. xxxvi. 14; Ezra x. 5; Neh. xii. 7; nor in Joseph. antt. 7, 14, 7) are they called ἀρχιερεῖs; that the nearest approximations to this term are periphrases such as ἄρχοντες τῶν ἱερέων, Neh. xii. 7, or φύλαρχοι τῶν iερέων, Esra apocr. (1 Esdr.) viii. 92 (94); Joseph. antt. 11, 5, 4; and that the word doxuepeis was restricted in its application to those who actually held, or had held, the high-priestly office, together with the members of the few prominent families from which the high-priests still continued to be selected, cf. Acts iv. 6; Joseph. b. j. 4, 3. In the Ep. to the Heb. Christ is called 'high-priest,' because by undergoing a bloody death he offered himself as an expiatory sacrifice to God, and has entered the heavenly sanctuary where he continually intercedes on our behalf: ii. 17; iii. 1; iv. 14; v. 10; vi. 20; vii. 26; viii. 1; ix. 11; cf. Winzer, De sacerdotis officio, quod Christo tribuitur in Ep. ad Hebr. (three Programs), Leips. 1825 sq.; Riehm, Lehrbegriff des Hebräerbriefes, ii. pp. 431-488. In Grk. writ. the word is used by Hdt. 2, [(37), 142,] 143 and 151; Plat. legg. 12 p. 947 a.; Polyb. 23, 1, 2; 32, 22, 5; Plut. Numa c. 9, al.; [often in Inserr.]; once (viz. Lev. iv. 8) in the Sept., where lepeùs méyas is usual, in the O. T. Apocr. 1 Esdr. v. 40; ix. 40, and often in the bks. of Macc.

doχι-ποίμην, -ενος [so L T Tr WIIKC (after Mss.), but Grsb. al. -μήν, -μένος; cf. Lob. Paralip. p 195 sq.; Steph. Thesaur. s. v.; Chandler § 580], δ, a bibl. word [Test. xii. Patr. test. Jud. § 8], chief shepherd: of Christ the head of the church, 1 Pet. v. 4; see ποιμήν, b.*

"Apxirmos [Chandler § 308], -ou, δ , [i. e. master of the horse], Archippus, a certain Christian at Colossæ: Col. iv. 17; Philem. 2. [Cf. B. D. s. v.; Bp. Lghtft. on Col. and Philem. p. 308 sq.]*

άρχισυνάγωγος, -ου, ό, (συναγωγή), ruler of a synagogue, ראש הכנסת: Mk. v. 22, 35 sq. 38; Lk. viii. 49; xiii. 14; Acts xiii. 15; xviii. 8, 17. It was his duty to select the readers or teachers in the synagogue, to examine the discourses of the public speakers, and to see that all things were done with decency and in accordance with ancestral usage; [cf. Alex.'s Kitto s. v. Synagogue]. (Not found in prof. writ.; [yet Schürer (Theol. Literatur-Zeit., 1878, p. 5) refers to Corp. Inserr. Graec. no 2007 f. (Addenda ii. p. 994), no. 2221° (ii. p. 1031), nos. 9894, 9906; Mommsen, Inserr. Regni Neap. no. 3657; Garrucci, Cimitero degli antichi Ebrei, p. 67; Lampridius, Vita Alexandr. Sever. c. 28; Vopiscus, Vit. Saturnin. c. 8; Codex Theodos. xvi. 8, 4, 13, 14; also Acta Pilat. in Tdf.'s Ev. Apoer. ed. 2, pp. 221, 270, 275, 284; Justin. dial. c. Tryph. c. 137; Epiph. haer. 30, 18; Euseb. h. e. 7, 10, 4; see fully in his Gemeindeverfassung der Juden in Rom in d. Kaiserzeit nach d. Inschriften dargestellt (Leips. 1879), p. 25 sq.].)*

doχι-τέκτων, -ονος, δ, (τέκτων, q. v.), a master-builder, architect, the superintendent in the erection of buildings: 1 Co. iii. 10. (Hdt., Xen., Plat. and subseq. writ.; Is. iii. 3; Sir. xxxviii. 27; 2 Macc. ii. 29.) *

doxu-thávns, -ou, ό, a chief of the tax-collectors, chief publican: Lk. xix. 2. [See τελώνης.]*

dρχι-τρίκλινος, -ου, ό, (τρίκλινον [or -νος (sc. οἶκος), a room with three couches]), the superintendent of a dining-room, a τρικλινιάρχης, table-master: Jn. ii. 8 sq. [cf. B.D. s. v. Governor]. It differs from "the master of a feast," συμποσιάρχης, toast-master, who was one of the guests selected by lot to prescribe to the rest the mode of drinking; cf. Sir. xxxv. (xxxii.) 1. But it was the duty of the αρχιτρίκλινος to place in order the tables and couches, arrange the courses, taste the food and wine beforehand, etc. (Heliod. 7, 27.) [Some regard the distinction between the two words as obliterated in later Grk.; cf. Soph. Lex. s. v., and Schaff's Lange's Com. on Jn. l. c.]*

άρχοραι, see ἄρχω.

ἄρχω; [fr. Hom. down]; to be first. 1. to be the first to do (anything), to begin, - a sense not found in the Grk. Bible. 2. to be chief, leader, ruler: Turós [B. 169 (147)], Mk. x. 42; Ro. xv. 12 (fr. Is. xi. 10). See ἄρχων. Mid., pres. ἄρχομαι; fut. ἄρξομαι (once [twice], Lk. xiii. 26 [but not Tr mrg. WH mrg.; xxiii. 30]); 1 aor. ηρξάμην; to begin, make a beginning: ἀπό τινος. Acts x. 37 [B. 79 (69); cf. Matth. § 558]; 1 Pet. iv. 17; by brachylogy ἀρξάμενος ἀπό τινος εως τινός for, having begun from some person or thing (and continued or continuing) to some person or thing: Mt. xx. 8; Jn. viii. 9 [i. e. Rec.]; Acts i. 22; cf. W. § 66, 1 c.; [B. 374 (320)]; dofáμενον is used impers. and absol. a beginning being made, Lk. xxiv. 27 (so in Hdt. 3, 91; cf. W. 624 (580); [B. 374 sq. (321)]); carelessly, ἀρξάμενος ἀπὸ Μωυσέως καὶ ἀπὸ πάντων προφητών διηρμήνευεν for, beginning from Moses he went through all the prophets, Lk. xxiv. 27; W. § 67, 2; [B. 374 (320 sq.)]. ων ήρξατο ποιείν τε καὶ διδάσκειν, ἄχρι ης ημέρας which he began and continued both to do and to teach, until etc., Acts i. 1 [W. § 66, 1 c.; B. u. s.]. "Apyouas is connected with an inf. and that so often, esp. in the historical books, that formerly most interpreters thought it constituted a periphrasis for the finite form of the verb standing in the inf., as ήρξατο κηρύσσειν for ἐκήρυξε. But through the influence principally of Fritzsche (on Mt. p. 539 sq.), cf. W. § 65, 7 d., it is now conceded that the theory of a periphrasis of this kind was a rash assumption, and that there is scarcely an example which cannot be reduced to one of the following classes: a. the idea of beginning has more or less weight or importance, so that it is brought out by a separate word: Mt. xi. 7 (the disciples of John having retired, Christ began to speak concerning John, which he did not do while they were present); Lk. iii. 8 (do not even begin to say; make not even an attempt to excuse yourselves); Lk. xv. 14 (the beginning of want followed hard upon the squandering of his goods); Lk. xxi. 28; 2 Co. iii. 1; esp. when the beginning of an action is contrasted with its continuance or its repetition, Mk. vi. 7; viii. 31 (cf. ix. 31; x. 33 sq.); or with the end of it, Lk. xiv. 30 (opp. to ἐκτελέσαι); Jn. xiii. 5 (cf. 12). b. ἄρχ. denotes something as begun by some one, others following: Acts xxvii. 35 sq. [W. § 65, 7 d.]. c. ἄρχ. indicates that a thing was but just begun when it was interrupted by something else: Mt. xii. 1 (they had begun to pluck ears of corn,

but they were prevented from continuing by the interference of the Pharisees); Mt. xxvi. 22 (Jesus answered before all had finished), 74; Mk. ii. 28; iv. 1 (he had scarcely begun to teach, when a multitude gathered unto him); Mk. vi. 2; x. 41; Lk. v. 21; xii. 45 sq.; xiii. 25; Acts xi. 15 (cf. x. 44); xviii. 26, and often. d. the action itself, instead of its beginning, might indeed have been mentioned; but in order that the more attention may be given to occurrences which seem to the writer to be of special importance, their initial stage, their beginning, is expressly pointed out: Mk. xiv. 65; Lk. xiv. 18; Acts ii. 4, etc. e. ἄρχ. occurs in a sentence which has grown out of the blending of two statements: Mt. iv. 17; xvi. 21 (fr. ἀπὸ τότε ἐκήρυξε . . εδειξε, and τότε ήρξατο κηρύσσειν . . . δεικνύειν). The inf. is wanting when discoverable from the context: ἀρχόμενος, sc. to discharge the Messianic office, Lk. iii. 23 [W. 349 (328)]; ἀρξάμενος εc. λέγειν, Acts xi. 4. [COMP.: ἐν-(-μαι), προ-εν-(-μαι), ὑπ-, προ-ϋπ -άρχω.]

άρχων, -οντος, ό, (pres. ptcp. of the verb ἄρχω), [fr. Aeschyl. down], a ruler, commander, chief, leader: used of Jesus, ἄρχων τῶν βασιλέων τῆς γῆς, Rev. i. 5; of the rulers of nations, Mt. xx. 25; Acts iv. 26; vii. 35; univ. of magistrates, Ro. xiii. 3; Acts xxiii. 5; especially judges, Lk. xii. 58; Acts vii. 27, 35 (where note the antithesis: whom they refused as apporta kal dikaστήν, him God sent as ἄρχοντα— leader, ruler— καὶ λυτρωτήν); Acts xvi. 19. οἱ ἄρχοντες τοῦ αἰῶνος τούτου, those who in the present age (see alw, 3) by nobility of birth, learning and wisdom, power and authority, wield the greatest influence, whether among Jews or Gentiles, 1 Co. ii. 6, 8; cf. Neander ad loc. p. 62 sqq. Of the members of the Jewish Sanhedrin: Lk. xxiii. 13, 35; xxiv. 20; Jn. iii. 1; vii. 26, 48; xii. 42; Acts iii. 17; iv. 5, 8; xiii. 27; xiv. 5. of the officers presiding over synagogues: Mt. ix. 18, 23; Lk. viii. 41 (ἄρχων τῆς συναγωγῆς, cf. Mk. v. 22 ἀρχισυνάγωγος), and perhaps also Lk. xviii. 18; ἄργων τῶν Φαρισαίων, one who has great influence among the Pharisees, Lk. xiv. 1. of the devil, the prince of evil spirits: (δ) ἄρχων τῶν δαιμονίων, Mt. ix. 34; xii. 24; Mk. iii. 22; Lk. xi. 15; ὁ ἄρχ. τοῦ κόσμου, the ruler of the irreligious mass of mankind, Jn. xii. 31; xiv. 30; xvi. 11, (in rabbin. writ. שֵׁר הָעוֹלָם; ἄρχ. τοῦ αἰῶνος τούτου, Ignat. ad Eph. 19, 1 [ad Magn. 1, 3]; ἄρχων τοῦ καιροῦ τῆς ανομίας, Barn. ep. 18, 2); της εξουσίας τοῦ ἀέρος, Eph. ii. 2 (see ano). [See Hort in Dict. of Chris. Biog., s.v. Archon.]*

άρωμα, -τος, τό, (fr. APΩ to prepare, whence ἀρτύω to season; [al. connect it with r. ar (ἀρόω) to plough (cf. Gen. xxvii. 27); al. al.]), spice, perfume: Mk. xvi. 1; Lk. xxiii. 56; xxiv. 1; Jn. xix. 40. (2 K. xx. 13; Esth. ii. 12; Cant. iv. 10, 16. [Hippocr.], Xen., Theophr. and subseq. writ.) *

'Aσά, δ, (Chald. κρκ to cure), Asa, king of Judah, son of king Abijah (1 K. xv. 8 sqq.): Mt. i. 7 sq. [L T Tr WH read 'Ασάφ q: v.]*

N. T. ad fidem cod. Vat., Lugd. 1860 [pref. p. xc.]), folawing Lchm. [who followed Valckenser in following J.

J. Reiske (Animad. ad Polyb. p. 68); see Valck. Opuscc. ii. 246–249] in his larger edit., conjectured and received into their text μηδὲν ἀσαίνεσθαι, which they think to be equiv. to ἄχθεσθαι, χαλεπῶς φέρειν. But there is no necessity for changing the Rec. (see σαίνω, 2 b. β.), nor can it be shown that ἀσαίνω is used by Grk. writ. for ἀσάω.*

d-σάλευτος, -ον, (σαλεύω), unshaken, unmoved: prop. Acts xxvii. 41; metaph. βασιλεία, not liable to disorder and overthrow, firm, stable, Heb. xii. 28. (Eur. Bacch. 391; ελευθερία, Diod. 2, 48; εὐδαιμονία, ibid. 3, 47; ἡσυχία, Plat. Ax. 370 d.; Plut., al.)*

'Ασάφ, ό, (ηρκ collector), a man's name, a clerical error for R G 'Ασά (q. v.), adopted by L T Tr WH in Mt. i. 7 sq.•

ά-σβεστος, -ον, (σβέννυμ), unquenched (Ovid, inexstinctus), unquenchable (Vulg. inexstinguibilis): πῦρ, Mt. iii. 12; Lk. iii. 17; Mk. ix. 43, and R G L br. in 45. (Often in Hom.; πῦρ ἄσβ. of the perpetual fire of Vesta, Dion. Hal. antt. 1, 76; [of the fire on the altar, Philo de ebriet. § 34 (Mang. i. 378); de vict. off. § 5 (Mang. ii. 254); of the fire of the magi, Strabo 15, (3) 15; see also Plut. symp. l. vii. probl. 4; Aelian. nat. an. 5, 3; cf. Heinichen on Euseb. h. e. 6, 41, 15].)*

ἀσέβεια, -as, ή, (ἀσεβήs, q. v.), want of reverence towards God, impiety, ungodliness: Ro. i. 18; 2 Tim. ii. 16; Tit. ii. 12; plur. ungodly thoughts and deeds, Ro. xi. 26 (fr. Is. lix. 20); τὰ ἔργα ἀσεβείας [Treg. br. ἀσεβ.] works of ungodliness, a Hebraism, Jude 15, cf. W. § 34, 3 b.; [B. § 132, 10]; αὶ ἐπιθυμίαι τῶν ἀσεβείῶν their desires to do ungodly deeds, Jude 18. (In Grk. writ. fr. [Eur.], Plat. and Xen. down; in the Sept. it corresponds chiefly to röß.).

dσεβέω, -ω; 1 aor. ἠσέβησα; (ἀσεβής, q. v.); from [Aeschyl.], Xen. and Plato down; to be ungodly, act impiously: 2 Pet. ii. 6; ἀσεβεῖν ἔργα ἀσεβείας [Treg. br. ἀσεβείας], Jude 15, cf. W. 222 (209); [B. 149 (130)]. (Equiv. to της, Zeph. iii. 11; της, Dan. ix. 5.)*

dσεβής, -ές, (σέβω to reverence); fr. Aeschyl. and Thuc. down, Sept. for ywn; destitute of reverential awe towards God, contemning God, impious: Ro. iv. 5; v. 6; 1 Tim. i. 9 (joined here with άμαρτωλός, as in 1 Pet. iv. 18); 2 Pet. ii. 5; iii. 7; Jude 4, 15.

ασέλγεια, -as, ή, the conduct and character of one who is ἀσελγής (a word which some suppose to be compounded of a priv. and $\Sigma \hat{\epsilon} \lambda \gamma \eta$, the name of a city in Pisidia whose citizens excelled in strictness of morals [so Etym. Magn. 152, 38; per contra cf. Suidas 603 d.]; others of a intens. and σαλαγείν to disturb, raise a din; others, and now the majority, of a priv. and σέλγω i. q. θέλγω, not affecting pleasantly, exciting disgust), unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence: Mk. vii. 22 (where it is uncertain what particular vice is spoken of); of gluttony and venery, Jude 4; plur., 1 Pet. iv. 3; 2 Pet. ii. 2 (for Rec. ἀπωλείαις), 18; of carnality, lasciviousness: 2 Co. xii. 21; Gal. v. 19; Eph. iv. 19; 2 Pet. ii. 7; plur. "wanton (acts or) manners, as filthy words, indecent bodily movements, unchaste handling of males and females, etc." (Fritzsche), Ro. xiii. 13. (In bibl. Grk. besides only in Sap. xiv. 26 and 3 Macc. ii. 26. Among Grk. writ. used by Plat., Isocr. et sqq.; at length by Plut. [Lucull. 38] and Lcian. [dial. meretr. 6] of the wantonness of women [Lob. ad Phryn. p. 184 n.].) Cf. Tittmann i. p. 151 sq.; [esp. Trench § xvi.].*

άσημος, -ον, (σημα a mark), unmarked or unstamped (money); unknown, of no mark, insignificant, ignoble: Acts xxi. 39. (3 Macc. i. 3; in Grk. writ. fr. Hdt. down; trop. fr. Eur. down.)*

Ασήρ, δ, an indeel. Hebr. prop. name, (ਬਲ਼ਾ) [i. e. happy, Gen. xxx. 13]), (in Joseph. "Ασηρος, -ου, δ). Asher, the eighth son of the patriarch Jacob: Lk. ii. 36; Rev. vii. 6.

άσθένεια, -as, ή, (ἀσθενήs), [fr. Hdt. down], want of strength, weakness, infirmity; a. of Body; a. its native weakness and frailty: 1 Co. xv. 43; 2 Co. xiii. 4. B. feebleness of health; sickness: Jn. v. 5; xi. 4; Lk. xiii. 11, 12; Gal. iv. 13 (ἀσθένεια τῆς σαρκός); Heb. xi. 34; in plur.: Mt. viii. 17; Lk. v. 15; viii. 2; Acts xxviii. 9; 1 Tim. v. 23. b. of Soul; want of the strength and capacity requisite a. to understand a thing: Ro. vi. 19 (where $d\sigma\theta$. σαρκός denotes the weakness of human nature). β. to do things great and glorious, as want of human wisdom, of skill in speaking, in the management of men: 1 Co. ii. 3. y. to restrain corrupt desires; proclivity to sin: Heb. v. 2; vii. 28; plur. the various kinds of this proclivity, Heb. iv. 15. 8. to bear trials and troubles: Ro. viii. 26 (where read τη ασθενεία for Rec. ταις ασθενείαις); 2 Co. xi. 30; xii. 9; plur. the mental [?] states in which this weakness manifests itself: 2 Co. xii. 5, 9 sq.*

dσθενέω, -ω; impf. ἠσθένουν; pf. ἠσθένηκα (2 Co. xi. 21 LTTrWH); 1 aor. ησθένησα; (ἀσθενής); [fr. Eur. down]; to be weak, feeble; univ. to be without strength, powerless: Ro. viii. 3; rhetorically, of one who purposely abstains from the use of his strength, 2 Co. xiii. 4; and of one who has no occasion to prove his strength, 2 Co. xiii. 9; contextually, to be unable to wield and hold sway over others, 2 Co. xi. 21; by oxymoron, ὅταν ἀσθενῶ, τότε δυνατός είμι when I am weak in human strength, then am I strong in strength divine, 2 Co. xii. 10; eis reva, to be weak towards one, 2 Co. xiii. 3; with a dat. of the respect added: πίστει, to be weak in faith, Ro. iv. 19; πίστει, to be doubtful about things lawful and unlawful to a Christian. Ro. xiv. 1; simple ἀσθενείν with the same idea suggested, Ro. xiv. 2, 21 [T WH om. Ir mrg. br.]; 1 Co. viii. 9 Rec., 11 sq.; τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; who is weak (in his feelings and conviction about things lawful), and I am not filled with a compassionate sense of the same weakness? 2 Co. xi. 29. contextually, to be weak in means, needy, poor: Acts xx. 35 (so [Arstph. pax 636]; Eur. in Stob. 145 vol. ii. 168 ed. Gaisf.), cf. De Wette [more fully Hackett, per contra Meyer] ad loc. Specially of debility in health: with vooos added, Lk. iv. 40; simply, to be feeble, sick: Lk. vii. 10 [R G Tr mrg. br.]; Mt. xxv. 36, 39 L txt. T Tr WH; Jn. iv. 46; xi. 1-3, 6; Acts ix. 37; Phil. ii. 26 sq.; 2 Tim. iv. 20; Jas. v. 14; of do devouvres, and do devouvres, the sick, sick

folks: Mt. x. 8; Mk. vi. 56; Lk. ix. 2 Rec.; Jn. v. 3, 7, 13 Tdf.; vi. 2; Acts xix. 12.

doθένημα, -ατος, τό, (ἀσθενέω), infirmity: Ro. xv. 1 (where used of error arising from weakness of mind). [In a physical sense in Aristot. hist. an. 11, 7 vol. i. 638*, 37; gen. an. 1, 18 ibid. p. 726* 15.]*

ἀσθενής, -ές, (τὸ σθένος strength), weak, infirm, feeble; [fr. Pind. down]; a. univ.: Mt. xxvi. 41; Mk. xiv. 38; 1 Pet. iii. 7; τὸ ἀσθενὲς τοῦ θεοῦ, the act of God in which weakness seems to appear, viz. that the suffering of the cross should be borne by the Messiah,1 Co. i. 25. b. spec.: contextually, unable to achieve anything great, 1 Co. iv. 10; destitute of power among men, 1 Co. i. 27 [Lchm. br.]; weaker and inferior, μέλος, 1 Co. xii. 22; sluggish in doing right, Ro. v. 6; wanting in manliness and dignity, 2 Co. x. 10; used of the religious systems anterior to Christ, as having no power to promote piety and salvation, Gal. iv. 9; Heb. vii. 18; wanting in decision about things lawful and unlawful (see ἀσθενέω), 1 Co. viii. 7, 9 L T Tr WH, 10; ix. 22; 1 Th. v. 14. c. of the body, feeble, sick: Mt. xxv. 39 R G L mrg., 43 sq.; Lk. ix. 2 L Tr br.; x. 9; Acts iv. 9; v. 15 sq.; 1 Co. xi. 30.*

'Aola, -as, ή, Asia; 1. Asia proper, i loiws καλουμένη 'Aσία (Ptol. 5, 2), or proconsular Asia often so called from the 16th cent. down; but correctly speaking it was a provincia consularis, although the ruler of it was vested with 'proconsular power.' The 'Asia' of the N. T. must not be confounded with the 'Asia proconsularis' of the 4th cent.], embracing Mysia, Lydia, Phrygia and Caria [cf. Cic. pro Flac. c. 27]: Acts vi. 9 [Lom. Tr mrg. br.]; xvi. 6 sqq.; 1 Pet. i. 1; Rev. i. 4; and, apparently, Acts xix. 26; xx. 16; 2 Co. i. 8; 2 Tim. i. 15, etc. Cf. Win. RWB. s. v. Asien; Stark in Schenkel i. p. 261 sq.; [BB. DD. s. v. Asia; Conyb. and Howson, St. Paul, ch. viii.; Wieseler, Chron. d. apost. Zeit. p. 31 sqq.]. part of proconsular Asia, embracing Mysia, Lydia, and Caria, (Plin. h. n. 5, 27, (28) [al. 5, 100]): Acts ii. 9.

'Aovavos, -ov, o, a native of Asia, Asian, Asiatic: Acts xx. 4. [(Thuc., al.)]*

'Ασιάρχης, -ov, δ, an Asiarch, President of Asia: Acts xix. 31. Each of the cities of proconsular Asia, at the autumnal equinox, assembled its most honorable and opulent citizens, in order to select one to preside over the games to be exhibited that year, at his expense, in honor of the gods and the Roman emperor. Thereupon each city reported the name of the person selected to a general assembly held in some leading city, as Ephesus, Smyrna, Sardis. This general council, called to κοινόν, selected ten out of the number of candidates, and sent them to the proconsul; and the proconsul, apparently, chose one of these ten to preside over the rest. This explains how it is that in Acts l. c. several Asiarchs are spoken of, while Eusebius h. e. 4, 15, 27 mentions only one; [perhaps also the title outlasted the ser-Cf. Meyer on Acts l. c.; Win. RWB. s. v. Asiarchen; [BB.DD. s. v.; but esp. Le Bas et Waddington, Voyage Archéol. Inscrr. part. v. p. 244 sq.; Kuhn.

Die städtische u. bürgerl. Verf. des röm. Reichs, i. 106 sqq.; Marquardt, Röm. Staatsverwalt. i. 374 sqq.; Stark in Schenkel i. 263; esp. Bp. Lghtft. Polycarp, p. 987 sqq.]. dourta, -as, ή, (ἄσιτος q. v.), abstinence from food (whether voluntary or enforced): πολλή long, Acts xxvii. 21. (Hdt. 3, 52; Eur. Suppl. 1105; [Aristot. probl. 10, 35; eth. Nic. 10 p. 1180°, 9]; Joseph. antt. 12, 7; al.)*

d-σιτος, -ον, (σῖτος), fusting; without having eaten: Acts xxvii. 33. (Hom. Od. 4, 788; then fr. Soph. and Thuc. down.)*

down, $-\hat{\omega}$; 1. to form by art, to adorn; in Homer. 2. to exercise (one's self), take pains, labor, strive; foll. by an inf. (as in Xen. mem. 2, 1, 6; Cyr. 5, 5, 12, etc.): Acts xxiv. 16.*

dorkos, -oû, ô, a leathern bag or bottle, in which water or wine was kept: Mt. ix. 17; Mk. ii. 22; Lk. v. 37 sq. (Often in Grk. writ. fr. Hom. down; Sept.) [BB.DD. s. v. Bottle; Tristram, Nat. Hist. of the Bible, p. 92.]*

dophives, adv., (for ἡσμένως; fr. ἡδομαι), with joy, gladly: Acts ii. 41 [Rec.]; xxi. 17. (In Grk. writ. fr. Hom. [the adv. fr. Aeschyl.] down.) •

σοφός, -ον, (σοφός), unwise, foolish: Eph. v. 15. [From Theogn. down.] •

άσπάζομαι; [impf. ησπαζόμην]; 1 aor. ησπασάμην; (fr. σπάω with a intensive [q. v., but cf. Vaniček p. 1163; Curtius, Das Verbum, i. 324 sq.]; hence prop. to draw to one's self [W. § 38, 7 fin.]; cf. ἀσκαίρω for σκαίρω, ἀσπαίρω for σπαίρω, ἀσπαρίζω for σπαρίζω); [fr. Hom. down]; a. with an acc. of the pers., to salute one, greet, bid welcome, wish well to, (the Israelites, on meeting and at parting, generally used the formula שָׁלוֹם לָךְּ); used of those accosting any one: Mt. x. 12; Mk. ix. 15; xv. 18; Lk. i. 40; Acts xxi. 19. of those who visit one to see him a little while, departing almost immediately afterwards: Acts xviii. 22; xxi. 7; like the Lat. salutare, our 'pay one's respects to,' of those who show regard for a distinguished person by visiting him: Acts xxv. 13, (Joseph. antt. 1, 19, 5; 6, 11, 1). of those who greet one whom they meet in the way: Mt. v. 47 (in the East even now Christians and Mohammedans do not salute each other); Lk. x. 4 (as a salutation was made not merely by a slight gesture and a few words, but generally by embracing and kissing, a journey was retarded by saluting frequently). of those departing and bidding farewell: Acts xx. 1; xxi. 6 [RG]. of the absent, saluting by letter: Ro. xvi. 3, 5-23; 1 Co. xvi. 19; 2 Co. xiii. 12 (13); Phil. iv. 21 sq.; Col. iv. 10-12, 14 sq.; 1 Th. v. 26, etc. ἐν φιλήματι: Ro. xvi. 16; 1 Co. xvi. 20; 2 Co. xiii. 12; 1 Pet. v. 14. b. with an acc. of the thing, to receive joyfully, welcome: τὰς ἐπαγγελίας, Heb. xi. 13, (τὴν συμφοράν, Eur. Ion 587; τὴν εΰνοιαν, Joseph. antt. 6, 5, 3; τοὺς λόγους, ibid. 7, 8, 4; so saluto, Verg. Aen. 3, 524). [COMP.: ἀπ-ασπάζομαι.]

dσπασμός, -οῦ, ὁ, (ἀσπάζομαι), a salutation, — either oral: Mt. xxiii. 7; Mk. xii. 38; Lk. i. 29, 41, 44; xi. 43; xx. 46; or written: 1 Co. xvi. 21; Col. iv. 18; 2 Th. iii. 17. [From Theogn. down.]*

σπλος, -ον, (σπίλος a spot), spotless: ἀμνός, 1 Pet. i. Pt. i. 250; Curtius § 205; Vaniček p. 1146; fr. Hom.

19; (ἴππος, Hdian. 5, 6, 16 [7 ed. Bekk.]; μῆλον, Anthol. Pal. 6, 252, 3). metaph. free from censure, irreproachable, 1 Tim. vi. 14; free from vice, unsullied, 2 Pet. iii. 14; ἀπὸ τοῦ κόσμον, Jas. i. 27 [B. § 132, 5]. (In eccl. writ.) *

dowie, -180s, \$\hat{\eta}\$, an asp, a small and most venomous serpent, the bite of which is fatal unless the part bitten be immediately cut away: Ro. iii. 13. (Deut. xxxii. 33, Is. xxx. 6 [etc. Hdt., Aristot., al.] Ael. nat. an. 2, 24; 6, 38; Plut. mor. p. 380 f. i. e. de Isid. et Osir. § 74; Oppian. cyn. 3, 433.) [Cf. BB.DD. s. v. Asp; Tristram, Nat. Hist. of the Bible, p. 270 sqq.]*

ασπονδος, -ον, (σπονδή a libation, which, as a kind of sacrifice, accompanied the making of treaties and compacts; cf. Lat. spondere); [fr. Thuc. down]; 1. without a treaty or covenant; of things not mutually agreed upon, e. g. abstinence from hostilities, Thuc. 1, 37, etc. 2. that cannot be persuaded to enter into a covenant, implacable, (in this sense fr. Acschyl. down; esp. in the phrase ἄσπονδος πόλεμος, Dem. pro cor. p. 314, 16; Polyb. 1, 65, 6; [Philo de sacrif. § 4]; Cic. ad Att. 9, 10, 5; [cf. Trench § lii.]): joined with ἄστοργος, Ro. i. 31 Rec.; 2 Tim. iii. 3.*

doσάριον, -ου, τό, an assarium or assarius, the name of a coin equal to the tenth part of a drachma [see δηνάριον], (dimin. of the Lat. as, Rabbin. ΤῷΝ), [a penny]: Mt. x. 29; Lk. xii. 6. (Dion. Hal., Plut., al.) [Cf. BB.DD. s. v. Farthing.]*

ἀσσον, adv., nearer, (compar. of ἄγχι near [cf. ἐγγύς]): Acts xxvii. 13 [here Rec. ** * Ασσ. (or * Ασσ. q. v.), Rec. ** ασσ., (cf. Tdf. ad loc.); but see Meyer]. (Hom., Hdt., tragic poets; Joseph. antt. 19, 2, 4.) *

"Aσσος [so all edd., perh. better σσός; Chandler § 317, cf. § 319; Pape, Eigennamen s. v.], συ, ή, Assos, a maritime city in Asia Minor, on the Ægean Sea [Gulf of Adramyttium], and nine [acc. to Tab. Peuting. (ed. Fortia d'Urban, Paris 1845, p. 170) 20 to 25] miles [see Hackett on Acts as below] distant [to the S.] from Troas, a city of Lesser Phrygia: Acts xx. 13 sq.; [formerly read also in Acts xxvii. 13 after the Vulg.; cf. ἀσσον. See Papers of the Archæol. Inst. of America, Classical Series i. (1882) esp. pp. 60 sqq.].*

dστατίω, -ω; (ἄστατος unstable, strolling about; cf. ἀκατάστατος); to wander about, to rove without a settled abode, [A. V. to have no certain dwelling-place]: 1 Co. iv. 11. (Anthol. Pal. appendix 39, 4.)*

corτείος, -ον, (ἄστυ a city); 1. of the city; of polished manners (opp. to ἄγροικος rustic), genteel, (fr. Xen. and Plat. down). 2. elegant (of body), comely, fair, (Judith xi. 23; Aristaenet. 1, 4, 1 and 19, 8): of Moses (Ex. ii. 2), Heb. xi. 23; with τῷ θεῷ added, unto God, God being judge, i. e. truly fair, Acts vii. 20; cf. W. § 31, 4 a. p. 212 (199); [248 (232)]; B. 179 (156); (Philo, vit. Moys. i. § 3, says of Moses γεννηθείς ὁ παῖς εὐθὺς ἄψιν ἐνέφηνεν ἀστειοτέραν ἡ κατ' ἰδιώτην). [Cf. Trench § cvi.]*

αστήρ, -έρος, ό, [fr. r. star (prob. as strewn over the sky), cf. αστρον, Lat. stella, Germ. Stern, Eng. star; Fick, Pt. i. 250: Curtius \$ 205: Vaniček p. 1146: fr. Hom.

down]; a star: Mt. ii. 7, 9, 10 [acc. - ipay * C; see αρσην fin.]; xxiv. 29; Mk. xiii. 25; 1 Co. xv. 41; Rev. vi. 13; viii. 10-12; ix. 1; xii. 1, 4; ὁ ἀστὴρ αὐτοῦ, the star betokening his birth, Mt. ii. 2 (i. e. 'the star of the Messiah,' on which cf. Bertholdt, Christologia Judaeorum § 14; Anger, Der Stern der Weisen, in Niedner's Zeitschr. f. d. histor. Theol. for 1847, fasc. 3; [B. D. s. v. Star of the Wise Men]); by the figure of the seven stars which Christ holds in his right hand, Rev. i. 16; ii. 1; iii. 1, are signified the angels of the seven churches, under the direction of Christ, ibid. i. 20; see what was said s. v. άγγελος, 2. ἀστὴρ ὁ πρωϊνός the morning star, Rev. xxii. 16 [Rec. ὀρθρινός]; ii. 28 (δώσω αὐτῷ τὸν ἀστέρα τ. πρωϊνόν I will give to him the morning star, that he may be irradiated with its splendor and outshine all others, i. e. I will cause his heavenly glory to excel that of others). ἀστέρες πλανήται, wandering stars, Jude 13 (these are not planets, the motion of which is scarcely noticed by the commonalty, but far more probably comets, which Jude regards as stars which have left the course prescribed them by God, and wander about at will - cf. Enoch xviii. 15, and so are a fit symbol of men πλανώντες καὶ πλανώμενοι, 2 Tim. iii. 13).*

d-στήρικτος, -ον, (στηρίζω), unstable, unsteadfast: 2 Pet. ii. 14; iii. 16. (Anthol. Pal. 6, 203, 11.)*

αστοργος, -ον, (στοργή love of kindred), without natural affection: Ro. i. 31; 2 Tim. iii. 3. (Aeschin., Theocr., Plut., al.) *

ἀστοχόω, - $\hat{\omega}$: 1 aor. ἠστόχησα; (to be ἄστοχος, fr. στόχος a mark), to deviate from, miss, (the mark): with gen. [W. § 30, 6], to deviate from anything, 1 Tim. i. 6 (Sir. vii. 19; viii. 9); $\pi\epsilon\rho i$ $\tau\iota$, 1 Tim. vi. 21; 2 Tim. ii. 18. (Polyb., Plut., Lcian., [al.].)*

dστραπή, -η̂s, η̄, lightning: Lk. x. 18; xvii. 24; Mt. xxiv. 27; xxviii. 3; plur., Rev. iv. 5; viii. 5; xi. 19; xvi. 18; of the gleam of a lamp, Lk. xi. 36 [so Aeschyl. frag. (fr. schol. on Soph. Oed. Col. 1047) 188 Ahrens, 372 Dind.].*

dστράπτω; (later form στράπτω, see ἀσπάζομαι init. [prob. allied with ἀστήρ q. v.]); to lighten, (Hom. II. 9, 237; 17, 595, and often in Attic): Lk. xvii. 24. of dazzling objects: ἀσθής (R G ἀσθήσεις), Lk. xxiv. 4 (and very often in Grk. writ. fr. Soph. Oed. Col. 1067; Eur. Phoen. 111, down). [Comp.: ἐξ-, περι-αστράπτω.]*

αστρον, -ου, τό, [(see ἀστήρ init.), fr. Hom. down]; 1. a group of stars, a constellation; but not infreq. also 2. i. q. ἀστήρ a star: Lk. xxi. 25; Acts xxvii. 20; Heb. xi. 12; the image of a star, Acts vii. 43.*

'A-σύγ-κριτος [T WII 'Ασύνκρ.], -ου, δ, (a priv. and συγκρίνω to compare; incomparable); Asyncrius, the name of an unknown Christian at Rome: Ro. xvi. 14.*

de σύμφωνος, -ον, not agreeing in sound, dissonant, inharmonious, at variance: πρὸς ἀλλήλους (Diod. 4, 1), Acts xxviii. 25. (Sap. xviii. 10; [Joseph. c. Ap. 1, 8, 1]; Plat., Plut., [al.].)*

α-σύνετος, -ον, unintelligent, without understanding: Mt. xv. 16; Mk. vii. 18; stupid: Ro. i. 21; x. 19. In imitation of the Hebr. 1, ungodly (Sap. i. 5; Sir. xv. 7 sq. [cf. dσυνετεῦν, Ps. exviii. (cxix.) 158]), because a wicked

man has no mind for the things which make for salvation: Ro. i. 31 [al. adhere here to the Grk. usage; cf. Fritzsche ad loc.]. (In Grk. writ. fr. Hdt. down.) [Cf. σοφός, fin.]*

Aristot., al.). 2. (συντίθεμαι to covenant), covenant-breaking, faithless: Ro. i. 31 (so in Jer. iii. 8, 11; Dem. de falsa leg. p. 383, 6; cf. Pape and Passow s. v.; ἀσυνθετεῖν to be faithless [Ps. lxxii. (lxxiii.) 15; 2 Esdr. x. 2; Neh. i. 8, etc.]; ἀσυνθεσία transgression, 1 Chr. ix. 1 [Ald., Compl.; 2 Esdr. ix. 2, 4; Jer. iii. 7]; εὐσυνθετεῖν to keep faith; [cf. Trench § lii.]).*

άσφάλεια, -as, ή, (ἀσφαλήs), [fr. Aeschyl. down]; a. firmness, stability: ἐν πάση ἀσφ. most securely, Acts v. 23. trop. certainty, undoubted truth: λόγων (see λόγος, I. 7), Lk. i. 4, (τοῦ λόγου, the certainty of a proof, Xen. mem. 4, 6, 15). b. security from enemies and dangers, safety: 1 Th. v. 3 (opp. to κίνδυνος, Xen. mem. 3, 12, 7).*

dσφαλής, -ές, (σφάλλω to make to totter or fall, to cheat, [cf. Lat. fallo, Germ. fallen, etc., Eng. fall, fail], σφάλλομαι to fall, to reel), [fr. Hom. down]; a. firm (that can be relied on, confided in): ἄγκυρα, Heb. vi. 19 (where L and Tr have received as the form of acc. sing. ἀσφαλήν [Tdf. 7 -λῆν; cf. Tdf. ad loc.; Delitzsch, Com. ad loc.] see ἄρσην). trop. certain, true: Acts xxv. 26; τὸ ἀσφαλές, Acts xxi. 34; xxii. 30. b. suited to confirm: τινί, Phil. iii. 1 (so Joseph. antt. 3, 2, 1).

dσφαλισω: 1 aor. pass. inf. ἀσφαλισθήναι; 1 aor. mid. ἡσφαλισάμην; (ἀσφαλής); esp. freq. fr. Polyb. down; to make firm, to make secure against harm; pass. to be made secure: Mt. xxvii. 64 (ὁ τάφος) [B. 52 (46)]; mid. prop. to make secure for one's self or for one's own advantage, (often in Polyb.): Mt. xxvii. 65 °q.; to make fast τοὺς πόδας εἰς τὸ ξύλον, Acts xvi. 24 [W. § 66, 2 d.; B. § 147, 8].*

ἀσφαλῶς, adv., [fr. Hom. down], safely (so as to prevent escape): Mk. xiv. 44; Acts xvi. 23. assuredly: γινώσκειν, Acts ii. 36 (εἰδότες, Sap. xviii. 6).

άσχημονίω, -ω; (to be ἀσχήμων, deformed; την κεφαλην ἀσχημονείν, of a bald man, Ael. v. h. 11, 4); to act unbecomingly ([Eur.], Xen., Plat., al.): 1 Co. xiii. 5; ἐπί τινα, towards one, i. e. contextually, to prepare disgrace for her, 1 Co. vii. 36.*

άσχημοσύνη, -ης, ἡ, (ἀσχήμων); fr. Plato down; unseemliness, an unseemly deed: Ro. i. 27; of the pudenda, one's nakedness, shame: Rev. xvi. 15, as in Ex. xx. 26; Deut. xxiii. 14, etc. (In Grk. writ. fr. Plat. down.)•

dσχήμων, -ονος, neut. ἄσχημον, (σχήμα); a. deformed. b. indecent, unseemly: 1 Co. xii. 23, opp. to εὐσχήμων. ([Hdt.], Xen., Plat., and subseq. writ.)*

άσωτία, -as, ή, (the character of an ἄσωτος, i. e. of an abandoned man, one that cannot be saved, fr. σαόω, σόω i. q. σάζω, [ἀ-σω-το-ς, Curtius § 570]; hence prop. incorrigibleness), an abandoned, dissolute, life; profligacy, prodigality, [R. V. riot]: Eph. v. 18; Tit. i. 6; 1 Pet. iv. 4; (Prov. xxviii. 7; 2 Macc. vi. 4. Plat. rep. 8, p. 560 e.; Aristot. eth. Nic. 4, 1, 5 (3) p. 1120°, 3; Polyb. 32, 20, 9; 40, 12, 7; cf. Cic. Tusc. 3, 8; Hdian. 2, 5, 2 (1 ed.

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Bekk.), and elsewhere). Cf. Tittmann i. p. 152 sq.; [Trench § xvi.].*

άσάτως, adv., (adj. ἄσωτος, on which see ἀσωτία), dissolutely, profligately: ζην (Joseph. antt. 12, 4, 8), Lk. xv. 13 [A. V. riotous living].*

creation, -ŵ: 1 aor. ητάκτησα; to be draktos, to be disorderly; a. prop. of soldiers marching out of order or quitting the ranks: Xen. Cyr. 7, 2, 6, etc. Hence b. to be neglectful of duty, to be lawless: Xen. Cyr. 8, 1, 22; oec. 5, 15; Lys. 141, 18 [i. e. c. Alcib. or. 1 § 18], al. c. to lead a disorderly life: 2 Th. iii. 7, cf. 11.*

6-τακτος, -ον, (τάσσω), disorderly, out of the ranks, (often so of soldiers); irregular, inordinate (ἄτακτος ήδοναί immoderate pleasures, Plat. legg. 2, 660 b.; Plut. de lib. educ. c. 7), deviating from the prescribed order or rule: 1 Th. v. 14, cf. 2 Th. iii. 6. (In Grk. writ. fr. [Hdt. and] Thuc. down; often in Plat.)*

ά-τάκτως, adv., disorderly: 2 Th. iii. 6 ἀτάκτως περιπατεῖν, which is explained by the added καὶ μὴ κατὰ τὴν παράδοσιν ἢν παρέλαβε παρ' ἡμῶν; cf. ibid. 11, where it is explained by μηδὲν ἐργαζόμενοι, ἀλλὰ περιεργαζόμενοι. (Often in Plato.)*

Ğτεκνος, -ον, (τέκνον), without offspring, childless: Lk. xx. 28-30. (Gen. xv. 2; Sir. xvi. 3. In Grk. writ. fr. Hesiod opp. 600 down.)*

άτενζω; 1 aor. ἢτένισα; (fr. ἀτενής stretched, intent, and this fr. τείνω and a intensive; [yet cf. W. § 16, 4 B. a. fin., and s. v. A, a, 3]); to fix the eyes on, gaze upon: with dat. of pers., Lk. iv. 20; xxii. 56; Acts iii. 12; x. 4; xiv. 9; xxiii. 1; foll. by εἰς with acc. of pers., Acts iii. 4; vi. 15; xiii. 9; metaph. to fix one's mind on one as an example, Clem. Rom. 1 Cor. 9, 2; εἴς τι, Acts i. 10; vii. 55; 2 Co. iii. 7, 13; εἴς τι, to look into anything, Acts xi. 6. (3 Macc. ii. 26. [Aristot.], Polyb. 6, 11, 5 [i. e. 6, 11*, 12 Dind.]; Diod. 3, 39 [Dind. ἐνατ.]; Joseph. b. j. 5, 12, 3; Lcian. cont. 16, al.)*

άτερ, prep., freq. in the poets [fr. Hom. down], rare in prose writ. fr. Plat. [?] down; without, apart from: with gen. [Dion. Hal. 3, 10; Plut. Num. 14, Cat. min. 5]; in the Bible only in 2 Macc. xii. 15; Lk. xxii. 6 (ἄτερ δχλου in the absence of the multitude; hence, without tumult), 35. ['Teaching' 3, 10; Herm. sim. 5, 4, 5.]*

druμά[ω; 1 aor. ἢτίμασα; [Pass., pres. ἀτιμάζομαι]; 1 aor. inf. ἀτιμασθῆναι; (fr. ἄτιμος; hence) to make ἄτιμος, to dishonor, insult, treat with contumely, whether in word, in deed, or in thought: [Mk. xii. 4 T Tr mrg. WH (cf. ἀτιμάω and -μόω)]; Lk. xx. 11; Jn. viii. 49; Acts v. 41; Ro. ii. 23; Jas. ii. 6 [W. § 40, 5, 2; B. 202 (175)]. Pass.: Ro. i. 24, on which cf. W. 326 (305 sq.); [and § 39, 3 N. 3]. (In Grk. writ. fr. Hom. down; Sept.)

ά-τιμάω, -ŵ: [1 aor. ἠτίμησα]; (τιμή); to deprive of honor, despise, treat with contempt or contumely: τινά, Mk. xii. 4 L Tr txt. ἠτίμησαν (see ἀτιμάζω and -μόω). (In Grk. writ. [chiefly Epic] fr. Hom. down.)*

άτιμία, -as, ή, (ἄτιμος), dishonor, ignominy, disgrace, [fr. Hom. down]: 1 Co. xi. 14; opp. to δόξα, 2 Co. vi. 8; 1 Co. xv. 43 (ἐν ἀτιμία sc. ὅν, in a state of disgrace, used of the unseemliness and offensiveness of a dead body);

κατ' ἀτιμίαν equiv. to ἀτίμως, with contempt sc. of myself, 2 Co. xi. 21 [R. V. by way of disparagement, cf. κατά, Π. fin.]; πάθη ἀτιμίας base lusts, vile passions, Ro. i. 26, cf. W. § 34, 3 b.; [B. § 132, 10]. εἰς ἀτιμίαν for a dishonorable use, of vessels, opp. to τιμή: Ro. ix. 21; 2 Tim. ii. 20.*

ἄτιμος, -ον, (τιμή); fr. Hom. down; without honor, unhonored, dishonored: Mt. xiii. 57; Mk. vi. 4; 1 Co. iv. 10 (opp. to ἔνδοξος); base, of less esteem: 1 Co. xii. 23 [here the neut. plur. of the compar., ἀτιμότερα (Rec. els ἀτιμώτερα)].*

άτιμόω, -ω̂: [pf. pass. ptcp. ἢτιμωμένος]; (ἄτιμος); fr. Aeschyl. down; to dishonor, mark with disgrace: Mk. xii. 4 R G, see ἀτιμάω [and ἀτιμάζω].*

άτμίς, -ίδος, ή, vapor: Jas. iv. 14; καπνοῦ (Joel ii. 30 [al. iii. 3]), Acts ii. 19 [opp. to καπνός in Aristot. meteor. 2, 4 p. 359, 29 sq., to νέφος ibid. 1, 9 p. 346, 32]. (In Grk. writ. fr. [Hdt. 4, 75 and] Plat. Tim. p. 86 e. down.)*

d-τομος, -ον, (τέμνω to cut), that cannot be cut in two or divided, indivisible, [Plat. Soph. 229 d.; of time, Aristot. phys. 8, 8 p. 263°, 27]: ἐν ἀτόμφ in a moment, 1 Co. xv. 52.°

αποπος, -ον, (τόπος), out of place; not befitting, unbecoming, (so in Grk. writ. fr. Thuc. down; very often in Plato); in later Grk. in an ethical sense, improper, wicked: Lk. xxiii. 41 (ἄτοπόν τι πράσσειν, as in Job xxvii. 6; 2 Macc. xiv. 23); Acts xxv. 5 L T Tr WH; (Sept. for μς Job iv. 8; xi. 11, etc. Joseph. antt. 6, 5, 6; Plut. de aud. poët. c. 3 φανλά and ἄτοπα); of men: 2 Th. iii. 2 (ἄτοποι καὶ πονηροί; Luth. unartig, more correctly unrighteous [(iniquus), A. V. unreasonable, cf. Ellic. ad loc.]). inconvenient, harmful: Acts xxviii. 6 μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, no injury, no harm coming to him, (Thuc. 2, 49; Joseph. antt. 11, 5, 2; Hdian. 4, 11, 7 [4, ed. Bekk.]).*

'Αττάλιια [-λία Τ WH (see I, ι)], -as, ή, Attalia, a maritime city of Pamphylia in Asia, very near the borders of Lycia, built and named by Attalus Philadelphus, king of Pergamum; now Antali [or Adalia; cf. Dict. of Geog.]: Acts xiv. 25.*

αὐγάζω: 1 aor. inf. αὐγάσαι; (αὐγή);
writ. transitively, to beam upon, irradiate.

2. in the Bible intrans. to be bright, to shine forth: 2 Co. iv. 4 [L mrg. Tr mrg. καταυγ. see φωτισμός, b.], (Lev. xiii. 24–28, [etc.]). [COMP.: δι., κατ-αυγάζω.]*

αὐγή, -ῆς, ἡ, brightness, radiance, (cf. Germ. Auge [eye], of which the tragic poets sometimes use αὐγή, see Pape [or L. and S.; cf. Lat. lumina]), especially of the sun; hence ἡλίου is often added (Hom. and sqq.), daylight; hence ἄχρις [-ρι T Tr WH] αὐγῆς even till break of day, Acts xx. 11 (Polyaen. 4, 18 p. 386 κατὰ τὴν πρώτην αὐγὴν τῆς ἡμέρας). [Syn. see φέγγος, fin.]*

Αύγουστος, -ου, δ, Augustus [cf. Eng. Majesty; see σεβαστός, 2], the surname of G. Julius Caesar Octavianus, the first Roman emperor: Lk. ii. 1.*

aibans, es, (fr. airós and jidouai), self-pleasing, self-willed, arrogant: Tit. i. 7; 2 Pet. ii. 10. (Gen. xlix. 3, 7;

Prov. xxi. 24. In Grk. writ. fr. Aeschyl. and Hdt. down.) [Trench § xciii.]*

astaiperos, -ον, (fr. aὐτός and aiρέομαι), self-chosen; in Grk. writ. esp. of states or conditions, as δουλεία, Thuc. 6, 40, etc., more rarely of persons; voluntary, of free choice, of one's own accord, (as στρατηγός, Xen. an. 5, 7, 29, explained § 28 by δς έαυτὸν ἔληται): 2 Co. viii. 3, 17.*

αθθεντίω, -ω̂; (a bibl. and eccl. word; fr. αὐθέντης contr. fr. αὐτοέντης, and this fr. αὐτός and ἔντεα arms [al. ἔντης, cf. Hesych. συνέντης · συνέγγός; cf. Lobeck, Technol. p. 121]; hence a acc. to earlier usage, one who with his own hand kills either others or himself. b. in later Grk. writ. one who does a thing himself, the author (τῆς πράξεως, Polyb. 23, 14, 2, etc.); one who acts on his own authority, autocratic, i. q. αὐτοκράτωρ an absolute master; cf. Lobeck ad Phryn. p. 120 [also as above; cf. W. § 2, 1 c.]); to govern one, exercise dominion over one: τινός, 1 Tim. ii. 12.*

αὐλίω, -ŵ: 1 aor. ηΰλησα; [pres. pass. ptcp. τὸ αὐλούμενον]; (αὐλός); to play on the flute, to pipe: Mt. xi. 17; Lk. vii. 32; 1 Co. xiv. 7. (Fr. [Alcm., Hdt.,] Xen. and Plat. down.)*

αὐλή, -η̂s, ή, (ἄω to blow; hence) prop. a place open to the air (διαπνεόμενος τόπος αὐλή λέγεται, Athen. 5, 15 p. 189 b.); 1. among the Greeks in Homer's time an uncovered space around the house, enclosed by a wall, in which the stables stood (Hom. Od. 9, 185; Il. 4, 433); hence among the Orientals that roofless enclosure in the open country in which flocks were herded at night, a sheepfold: Jn. x. 1, 16. 2. the uncovered court-yard of the house, Hebr. חצר, Sept. ail, Vulg. atrium. In the O. T. particularly of the courts of the tabernacle and of the temple at Jerusalem; so in the N. T. once: Rev. xi. 2 (την αὐλην την εξωθεν [Rec. * εσωθεν] τοῦ ναοῦ). The dwellings of the higher classes usually had two αὐλαί, one exterior, between the door and the street, called also προαύλιον (q. v.); the other interior, surrounded by the buildings of the dwelling itself. The latter is mentioned Mt. xxvi. 69 (where Ew is opp. to the room in which the judges were sitting); Mk. xiv. 66; Lk. xxii. 55. Cf. Win. RWB. s. v. Häuser; [B. D. Am. ed. s. v. Court; BB.DD. s. v. House]. 3. the house itself, a palace: Mt. xxvi. 3, 58; Mk. xiv. 54; xv. 16; Lk. xi. 21; Jn. xviii. 15, and so very often in Grk. writ. fr. Hom. Od. 4, 74 down [cf. Eustath. 1483, 39 τῷ τῆς αὐλῆς ὀνόματι τὰ δώματα δηλοί, Suid. col. 652 c. αὐλή · ἡ τοῦ βασιλέως οἰκία. Yet this sense is denied to the N. T. by Meyer et al.; see Mey. on Mt. l. c.].*

αύλητής, -οῦ, ὁ, (αὐλέω), a flute-player: Mt. ix. 23; Rev. xviii. 22. (In Grk. writ. fr. [Theogn. and] Hdt. 6, 60 down.) •

αὐλίζομαι: depon.; impf. ηὐλίζόμην; 1 aor. ηὐλίσθην [Veitch s. v.; B. 51 (44); W. § 39, 2]; (αὐλή); in Sept. mostly for βίζ; 1. prop. to lodge in the court-yard esp. at night; of flocks and shepherds. 2. to pass the night in the open air, bicouac. 3. univ. to pass the night, lodge: so Mt. xxi. 17; Lk. xxi. 37 (ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος, going out to pass the night he retired

to the mountain; cf. B. § 147, 15). (In Grk. writ. fr. Hom. down.)*

αόλός, -οῦ, ὁ, (ἄω, αὕω), [fr. Hom. down], a pipe: 1 Co. xiv. 7. [Cf. Stainer, Music of the Bible, ch. v.]*

action, and earlier (the only form in Pind. and Soph. [Veitch s. v. says, 'Hes. Mimnerm. Soph. Thuc. always have atto or attomat, and Pind. except attawo. Fr. 130 (Bergk)']) αυξω (Eph. ii. 21; Col. ii. 19); impf. ηυξανον; fut. αὐξήσω; 1 aor. ηὕξησα; [Pass., pres. αὐξάνομαι]; 1 aor. 1. trans. to cause to grow, to augment: 1 ηὐξήθην; Co. iii. 6 sq.; 2 Co. ix. 10. Pass. to grow, increase, become greater: Mt. xiii. 32; Mk. iv. 8 L T Tr WH; 2 Co. x. 15; Col. i. 6 [not Rec.]; εls την επίγνωσιν τοῦ θεοῦ unto the knowledge of God, Col. i. 10 (G L T Tr WH τη ἐπιγνώσει τοῦ θεοῦ); εἰς σωτηρίαν [not Rec.] to the attaining of salvation, 1 Pet. ii. 2. 2. acc. to later usage (fr. Aristot. an. post. 1, 13 p. 78, 6, etc., down; but nowhere in Sept. [cf. B. 54 (47); 145 (127); W. § 38, 1]) intrans. to grow, increase: of plants, Mt. vi. 28; Mk. iv. 8 Rec.; Lk. xii. 27 [not Tdf.; Tr mrg. br. av £.]; Lk. xiii. 19; of infants, Lk. i. 80; ii. 40; of a multitude of people, Acts vii. 17. of inward Christian growth: εls Χριστόν, in reference to [W. 397 (371); yet cf. Ellic. ad loc.] Christ, Eph. iv. 15; εls ναόν, so as to form a temple, Eph. ii. 21; εν χάριτι, 2 Pet. iii. 18; with an acc. of the substance, την αξέησω, Col. ii. 19 [cf. W. § 32, 2; B. § 131, 5, also Bp. Lghtft.'s note ad loc.]; of the external increase of the gospel it is said δ λόγος ηθέανε: Acts vi. 7; xii. 24; xix. 20; of the growing authority of a teacher and the number of his adherents (opp. to έλαττοῦσθαι), Jn. iii. 80. [Comp.: συν-, ὑπερ-αυξάνω.]*

asthous, -εως, ή, (astω), increase, growth: Eph. iv. 16; τοῦ θεοῦ, effected by God, Col. ii. 19; cf. Meyer ad loc. ([Hdt.], Thuc., Xen., Plat., and subseq. writ.)*

αίξω, see αὐξάνω.

αύριον, adv., (fr. αύρα the morning air, and this fr. αύω to breathe, blow; [acc. to al. akin to ἡώs, Lat. aurora; Curtius § 613, cf. Vaniček p. 944]), to-morrow (Lat. cras): Mt. vi. 30; Lk. xii. 28; Acts xxiii. 15 Rec., 20; xxv. 22; 1 Co. xv. 32 (fr. Is. xxii. 13); σήμερον καὶ αύριον, Lk. xiii. 32 sq.; Jas. iv. 13 [Rec. (G; al. σήμ. ἡ αύρ.)]. ἡ αύριον sc. ἡμέρα [W. § 64, 5; B. § 123, 8] the morrow, Mt. vi. 34; Acts iv. 3; ἐπὶ τὴν αύριον, on the morrow, i. e. the next morning, Lk. x. 35; Acts iv. 5; τὸ [L τὰ; WII om.] τῆs αύριον, what the morrow will bring forth, Jas. iv. 14. [From IIom. down.]*

αδοτηρός, -ά, -όν. (fr. αδω to dry up). harsh (Lat. austerus), stringent of taste, αὐστηρόν καὶ γλυκὺ (καὶ πικρόν), Plat. legg. 10, 897 a.; οἶνος, Diog. Laërt. 7, 117. of mind and manners, harsh, rough, rigid, [cf. Trench § xiv.]: Lk. xix. 21, 22; (Polyb. 4, 20, 7; Diog. Laërt. 7, 26, etc. 2 Macc. xiv. 30).*

αὐτάρκεια, -as, ἡ, (αὐτάρκης, q. v.), a perfect condition of life, in which no aid or support is needed; equiv. to τελειότης κτήσεως ἀγαθῶν, Plat. def. p. 412 b.; often in Aristot. [defined by him (pol. 7, 5 init. p. 1326, 29) as follows: τὸ πάντα ὑπάρχειν κ. δεῖσθαι μηθενὸς αὐτάρκες; cf. Bp. Lghtft. on Phil. iv. 11]; hence, a sufficiency of the

necessaries of life: 2 Co. ix. 8; subjectively, a mind contented with its lot, contentment: 1 Tim. vi. 6; (Diog. Laërt. 10, 130).*

aφτάρκης [on the accent see Chandler § 705], -ες, (αὐτός, ἀρκέω), [fr. Aeschyl. down], sufficient for one's self, strong enough or possessing enough to need no aid or support; independent of external circumstances; often in Grk. writ. fr. [Aeschyl. and] Hdt. 1, 32 down. Subjectively, contented with one's lot, with one's means, though the slenderest: Phil. iv. 11, (so Sir. xl. 18; Polyb. 6, 48, 7; Diog. Läërt. 2, 24 of Socrates, αὐτάρκης καὶ σεμνός). [Cf. αὐτάρκεια.]*

αύτο-κατά-κριτος, -ον, (αὐτός, κατακρίνω), self-condemned: Tit. iii. 11; (eccl. writ. [cf. W. § 34, 3]).*

abτόματος, -ov, and -η, -ov, (fr. abτός and μέμαα to desire eagerly, fr. obsol. theme μάω), moved by one's own impulse, or acting without the instigation or intervention of another, (fr. Hom. down); often of the earth producing plants of itself, and of the plants themselves and fruits growing without culture; [on its adverbial use cf. W. § 54, 2]: Mk. iv. 28; (Hdt. 2, 94; 8, 138; Plat. polit. p. 272 a.; [Theophr. h. p. 2, 1]; Diod. 1, 8, etc. Lev. xxv. 5, 11). of gates opening of their own accord: Acts xii. 10, (so in Hom. Il. 5, 749; Xen. Hell. 6, 4, 7; Apoll. Rh. 4, 41; Plut. Timol. 12; Nonn. Dion. 44, 21; [Dion Cass. 44, 17]).*

airourns, -ou, o, (airos, OHTQ), seeing with one's own eyes, an eye-witness, (cf. αὐτήκοος one who has himself heard a thing): Lk. i. 2. (In Grk. writ. fr. Hdt. down.)* aύτός, -ή, -ό, pron. ("derived from the particle aδ with the added force of a demonstrative pronoun. In itself it signifies nothing more than again, applied to what has either been previously mentioned or, when the whole discourse is looked at, must necessarily be supplied." Klotz ad Devar. ii. p. 219; [see Vaniček p. 268]). It is used by the bibl. writ. both of the O. T. and of the N. T. far more frequently than the other pronouns; and in this very frequent and almost inordinate use of it, they deviate greatly from prof. auth.; cf. B. § 127, 9. [On classic usage cf. Hermann, Opuscc. i. 308 sqq., of which dissertation a summary is given in his edition of Viger pp. 732-736.7

L self, as used (in all persons, genders, numbers) to distinguish a person or thing from or contrast it with another, or to give him (it) emphatic prominence. When used to express Opposition or Distinction, it is added a. to the subjects implied in the verb, the personal pronouns εγώ, ήμεις, σύ, etc., being omitted: Lk. v. 37 (αὐτὸς ἐκχυθήσεται the wine, as opp. to the skins); Lk. xxii. 71 (αὐτοὶ γὰρ ἡκούσαμεν we ourselves, opp. to witnesses whose testimony could have been taken); Jn. ii. 25 (αὐτὸς ἐγίνωσκεν, opp. to testimony he might have called for); Jn. iv. 42 (we ourselves, not thou only); Jn. ix. 21 [T Tr WH om.]; Acts xviii. 15 (οψεσθε αὐτοί); xx. 34; xxii. 19; 1 Th. i. 9, etc.; with a negative added, 'he does not himself do this or that,' i. e. he leaves it to others: Lk. vi. 42 (αὐτός, viz. thou, οὐ βλέπων); Lk. xi. 46 (aὐτοί, viz. ye, οὐ προσψαύετε), 52; Jn. xviii. 28; 3

Jn. 10. With the addition of rai to indicate that a thing is ascribed to one equally with others: Lk. xiv. 12 (μήποτε καὶ αὐτοί σε ἀντικαλέσωσι); xvi. 28; Acts ii. 22 [GLTTrWHom. καί]; Jn. iv. 45; xvii. 19, 21; Phil. ii. 24, etc. In other pass. ral airós is added to a subject expressly mentioned, and is placed after it; and in translation may be joined to the predicate and rendered likewise: Lk. i. 36 (ή συγγενής σου καὶ αὐτή συνειληφυία υίόν thy kinswoman herself also, i. e. as well as thou); Mt. xxvii. 57 (δς καὶ αὐτὸς ἐμαθήτευσε [LTTrWH txt. -τεύθη] τφ Ἰησοῦ); Lk. xxiii. 51 [RG]; Mk. xv. 43; Acts viii. 13 (δ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε); xv. 32; xxi. 24; 1 Jn. ii. 6; Gal. ii. 17; Heb. xiii. 3. b. it is added to subjects expressed, whether to pronouns personal or demonstrative, or to nouns proper or common: Jn. iii. 28 (αὐτοὶ ὑμεῖς ye yourselves bear witness, not only have I affirmed); Acts xx. 30 (ἐξ ὑμῶν αὐτῶν from among your own selves, not only from other quarters); Ro. xv. 14 (καὶ αὐτὸς ἐγώ I of myself also, not only assured by report, cf. i. 8) ; 1 Co. v. 13 (ἐξ ὑμῶν αὐτῶν from your own society, opp. to them that are without, of whose character God must be the judge); 1 Co. vii. 35; xi. 13; 1 Th. iv. 9; αὐτοὶ οὖτοι, Acts xxiv. 20; αὐτοῦ τούτου (masc.), Acts xxv. 25; Ἰησοῦς αὐτός Jesus himself, personally, opp. to those who baptized by his command, Jn. iv. 2; auròs Ingous, opp. to those who believed on him on account of his miracles, Jn. ii. 24; Jesus himself, not others only, Jn. iv. 44; αὐτ. Δαυείδ, opp. to the doctors of the law, whose decision did not seem quite to agree with the words of David, Mk. xii. 36 sq.; Lk. xx. 42; αὐτὸς ὁ Σατανᾶς, opp. to his ministers, 2 Co. xi. 14; αὐτὸς ὁ θεός, God himself, not another, Rev. xxi. 3; αὐτὰ τὰ ἐπουράνια, the heavenly things themselves [i. e. sanctuary], opp. to its copies, Heb. ix. 23 [see ἐπουράνιος, 1 c.]. c. it is used to distinguish one not only from his companions, disciples, servants, — as Mk. ii. 25 (αὐτὸς καὶ οἱ μετ' αὐτοῦ); Jn. ii. 12; iv. 53; xviii. 1,—but also from things done by him or belonging to him, as Jn. vii. 4 (7) mosei kal ζητει αὐτός [L Tr mrg. WH mrg. αὐτό]); 1 Co. iii. 15 (τινὸς τὸ ἔργον κατακαήσεται, αὐτὸς δὲ σωθήσεται); Lk. xxiv. 15 (αὐτὸς (ὁ) Ἰησοῦς, Jesus himself in person, opp. to their previous conversation about him). d. self to the exclusion of others, i. e. he etc. alone, by one's self: Mk. vi. 31 (ὑμεῖς αὐτοί ye alone, unattended by any of the people; cf. Fritzsche ad loc.); Jn. xiv. 11 (διὰ τὰ ἔργα αὐτά [WII mrg. αὐτοῦ]); Ro. vii. 25 (αὐτὸς ἐγώ I alone, unaided by the Spirit of Christ; cf. viii. 2); 2 Co. xii. 13 (αὐτὸς ἐγώ, unlike the other preachers of the gospel); Rev. xix. 12; cf. Herm. ad Vig. p. 733 iii.; Matth. § 467, 5; Kühner § 468 Anm. 2; [Jelf § 656, 3]; with the addition of μόνος (as often in Attic writ.): Jn. vi. 15. e. self, not prompted or influenced by another, i. e. of one's self, of one's own accord: Jn. xvi. 27 (so even Hom. Il. 17, 254; and among Attic writ. esp. Xen.). 2. When it gives Prominence, it answers a. to our emphatic he, she, it: Mt. i. 21 (αὐτὸς σώσει HE and no other); Mt. v. 4-10 (αὐτοί); vi. 4 [RG]; xvii. 5 (αὐτοῦ ἀκούετε); Lk. vi. 35; xvii. 16; xxiv. 21; Jn. ix. 21 (αὐτὸς [T Tr WH om.]...

αὐτὸν . . . αὐτός); Acts x. 42 [L txt. Tr txt. WH οὐτος]; Gal. iv. 17 (αὐτούς); Eph. ii. 10 (αὐτοῦ); Col. i. 17; 1 Jn. ii. 2; iv. 5; Jas. ii. 6 sq. So in Grk. writ. also fr. Hom. down; cf. Herm. ad Vig. p. 734 v. It is used with the same force after relative sentences, where Greek prose uses ούτος: Μt. xii. 50 (σστις άν ποιήση . . . , αὐτός μου ἀδελφός έστω, where in Mk. iii. 35 οὖτος); Mt. xxvi. 48; Mk. xiv. 44; cf. B. 107 (94) sq. Less emphatically, airos is put before subjects, serving to recall them again: Mt. iii. 4 (αὐτὸς δὲ Ἰωάννης now he, whom I spoke of, John); Mk. vi. 17 (αὐτὸς γὰρ Ἡρώδης); Ro. viii. 16 (αὐτὸ τὸ πνεῦμα). b. it points out some one as chief, leader, master of the rest (often so in Grk., as in the well-known phrase of the Pythagoreans αὐτὸς ἔφα [cf. W. § 22, 3, 4 and p. 150 (142)]): of Christ, Mt. viii. 24; Mk. iv. 38; vi. 47; viii. 29; Lk. v. 16 sq.; ix. 51; x. 38; of God, Lk. vi. 35; Heb. xiii. 5; 1 Jn. iv. 19 [not Lchm.]. c. it answers to our very, just, exactly, (Germ. eben, gerade): Ro. ix. 3 (αὐτὸς ἐγώ I myself, the very man who seems to be inimical to the Israelites); 2 Co. x. 1 (I myself, who bore myself lowly in your presence, as ye said); αὐτὰ τὰ ἔργα, Jn. v. 36; often in Luke εν αὐτῆ τῆ ἡμέρα or δρα, αὐτῷ τῷ καιρῷ, in that very day, hour, season: Lk. ii. 38; x. 21; xii. 12; xiii. 1, 31; xx. 19; xxiii. 12; xxiv. 13, 33; Acts xvi. 18. In the writings of Paul αὐτὸ τοῦτο this very thing: Gal. ii. 10; 2 Co. vii. 11; Phil. i. 6; εἰς αὐτὸ τοῦτο for this very purpose, on this very account: Ro. ix. 17; xiii. 6; 2 Co. v. 5; Eph. vi. 22; Col. iv. 8; and in the same sense [for this very thing] the simple accus. (as in Attic, cf. Matth. § 470, 7; Kühner ii. 267 Anm. 6; W. § 21 N. 2) τοῦτο αὐτό, 2 Co. ii. 3 [but see Mey. ad loc.], and aυτό τουτο, 2 Pet. i. 5 [Lchm. reads here aυτοί]. d. even, Lat. vel, adeo, (in Hom.; cf. Herm. ad Vig. p. 733 ii.): καὶ αὐτὴ ἡ κτίσις, Ro. viii. 21; οὐδὲ ἡ φύσις αὐτή, 1 Co. xi. 14; καὶ [Tr om. L WH br. καὶ] αὐτὸς ὁ νίός, 1 Co. xv. 28; καὶ αὐτή Σάρρα even Sarah herself, although a feeble old woman, Heb. xi. 11 [yet WH mrg. reads the dat. αὐτῆ Σάρρα; see καταβολή, 1].

II. αὐτός has the force of a simple personal pronoun of the third person, answering to our unemphatic he, she, it: and that 1. as in classic Grk., in the oblique cases, him, her, it, them, etc.: numberless instances, as in the gen. absolute, e. g. αὐτοῦ ἐλθόντος, λαλήσαντος, etc.; or in the acc. with inf., είς τὸ είναι αὐτοὺς ἀναπολογήτους, Ro. i. 20; or after prepositions, έξ αὐτοῦ, έν αὐτῷ, etc.; or where it indicates the possessor, ὁ πατὴρ αὐτοῦ; or a person as the (dir. or indir.) object of an active verb, as επιδώσει αὐτῷ, Mt. vii. 9; ἀσπάσασθε αὐτήν, Mt. x. 12; ἀφείς αὐτούς, Mt. xxvi. 44; ἢν διανεύων αὐτοῖς, Lk. i. 22; οὐκ εἴα αὐτὰ λαλεῖν, Lk. iv. 41; ή σκοτία αὐτὸ οὐ κατέλαβε, Jn. i. 5. But see αύτοῦ below. 2. Contrary to Grk. usage, in the N. T. even in the Nominative it is put for a simple personal pronoun of the third person, where the Greeks say οὖτος or ὁ δέ, or use no pronoun at all. This has been convincingly shown by B. 107 (93) sqq.; and yet some of the examples adduced by him are not decisive, but either must be or can be referred to the usage illustrated under I. 1; — those in which αὐτός is used of

Christ, apparently to I. 1 b. But, in my opinion, the question is settled even by the following: autos, Mt. xiv. 2; Mk. xiv. 15; Lk. i. 22; xv. 14; so too in the Sept (cf. Thiersch, De Pentat. vers. Alex. p. 98); Sir. xlix. 7; Tob. vi. 11; αὐτοί, Mk. ii. 8 (οῦτως αὐτοὶ διαλογίζονται in Grsb.); Lk. ix. 36; xiv. 1; xxii. 23; avró, Lk. xi. 14 Tr mrg. WH om., Tr txt. br.]. Whether avrn and avrai also are so used, is doubtful; cf. B. 109 (95). Sometimes in the oblique cases the pron. is omitted, being evident from the context: Mk. vi. 5 (ἐπιθείς, sc. αὐτοῖς); Jn. iii. 34 (δίδωσι, sc. αὐτῷ); Jn. x. 29 (δέδωκέ μοι, sc. αὐτούς); Acts xiii. 3 (ἀπέλυσαν, sc. αὐτούς); Rev. xviii. 21 (ἔβαλεν, sc. αὐτόν), etc. 4. Not infrequently avrós in the oblique cases is a d d e d to the verb, although the case belonging to this very verb has preceded: Mt. viii. 1 (καταβάντι δὲ αὐτῷ [L Tr WH gen. absol.] ἀπὸ τοῦ όρους ηκολούθησαν αὐτώ); Mt. iv. 16; v. 40; viii. 23, 28 [RG]; ix. 28; xxv. 29 (ἀπὸ [om. by LTTr WH] τοῦ μὴ έχοντος ... ἀπ' αὐτοῦ); xxvi. 71 [RG L br. T]; Mk. v. 2 [RG]; ix. 28 [RG]; Jn. xv. 2 (πῶν κλῆμα . . . αἴρει αὐτό); Acts vii. 21 [RG]; Jas. iv. 17; Rev. ii. 7; vi. 4 [LTr mrg. br.]; cf. W. § 22, 4 a.; B. 142 (125). Doubtless the writer, while writing the earlier words with the intention of joining them to the leading verb to follow, marked off these very words as a clause by themselves, as if they formed a protasis; and so, when he came to the leading verb, he construed it just as though it were 5. By a Hebraism acros is used to form an apodosis. redundantly in relative sentences: ης είχε το θυγάτριον αὐτῆς, Mk. vii. 25; οὖ τῷ μώλωπι αὐτοῦ, 1 Pet. ii. 24 (R G T, but Tr mrg. br. αὐτοῦ); esp. in the Apocalypse: ἡν οὐδεὶς δύναται κλείσαι αὐτήν, Rev. iii. 8 (acc. to the true text); οίς ἐδόθη αὐτοῖς, Rev. vii. 2; add vs. 9; xiii. 12; xvii. 9; far oftener in the Sept.; rare in Grk. writ. [fr. Callim. ep. 44]; cf. Herm. ad Vig. p. 709; [B. § 148, 1]; W. § 22, 4 b. where add to the exx. IIdian. 8, 6, 10 [5 Bekk.] οξε έπιφοιτώσι αὐτοῖς τὰς λοιπὰς πόλεις πύλαι ἀνοίγνυντο. But to this construction must not be referred Mt. iii. 12 οὖ τὸ πτύον ἐν τῆ χειρὶ αὐτοῦ, nor 1 Pet. ii. 24 δς τὰς άμαρτίας ήμων αὐτὸς ἀνήνεγκεν. For in the latter passage αὐτός is in contrast with us, who must otherwise have paid the penalty of our sins; and in the former the sense is, 'he holds his winnowing-shovel in his hand.' 6. Very often avros is used rather laxly, where the subject or the object to which it must be referred is not expressly indicated, but must be gathered especially from some preceding name of a province or city, or from the context : Mt. iv. 23 (περιηγεν την Γαλιλαίαν διδάσκων εν ταις συναγωγαις αὐτών, i. e. of the Galileans); Acts viii. 5 (Σαμαρείας εκήρυσσεν αὐτοῖς, i. e. τοῖς Σαμαρείταις); xx. 2 (αὐτούς, i. e. the inhabitants τῶν μερῶν ἐκείνων); 2 Co. ii. 13 (αὐτοῖς, i. e. the Christians of Troas); Mt. xix. 2 (ὅχλοι: πολλοί και έθεράπευσεν αὐτούς, i. e. their sick); 1 Pet. iii. 14 (φόβον αὐτῶν, i. e. of those who may be able κακῶσαι you, vs. 13); Lk. xxiii. 51 (τῆ βουλῆ αὐτῶν, i. e. of those with whom he had been a βουλευτής); Heb. viii. 8 (αὐτοῖς [LT WH Tr mrg. αὐτούς; see μέμφομαι] i. e. τοῖς ἔχουσι την διαθήκην την πρώτην); Lk. ii. 22 (τοῦ καθαρισμοῦ αὐτῶν,

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of the purification prescribed by the law of Moses to women in child-bed); Jn. viii. 44 (ψεύστης έστὶν καὶ δ πατήρ αὐτοῦ, i. e. of the liar; cf. Baumg.-Crusius and Meyer ad loc.). By this rather careless use of the pronoun it came about that at length acroi alone might be used for ἄνθρωποι: Mt. viii. 4; Mk. i. 44; Lk. v. 14, 17 There T WH Tr mrg. aὐτόν]; cf. W. § 22, 3; B. § 127, 8. 7. Sometimes, in relative sentences consisting of several members, the second member is not joined to the first by the relative os, but by a loose connection proceeds with καὶ αὐτός; as, Lk. xvii. 31; Acts iii. 13 (ον ύμεις παρεδώκατε καὶ ἢρνήσασθε αὐτόν [L T WH om. Tr br. αὐτόν]); 1 Co. viii. 6 (έξ οὖ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, for καὶ εἰς δν ήμείς); 2 Pet. ii. 3. This is the usage likewise of Greek as well as of Hebrew; cf. W. 149 (141); [B. 283 (243)]; Bnhdy. p. 304.

III. ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, with the article, the same; 1. without a noun: δ αὐτός, immutable, Heb. i. 12; xiii. 8, (Thuc. 2, 61); τὸ αὐτό: — ποιείν, Mt. v. 46 [R G T WH txt., 47 L T Tr WH]; Lk. vi. 33; λέγειν, to profess the same opinion, 1 Co. i. 10; overditer, not in the same manner but reproached him with the same, cast on him the same reproach, Mt. xxvii. 44, (ονειδίζειν τοιαῦτα, Soph. Oed. Col. 1002). τὰ αὐτά: Acts xv. 27; Ro. ii. 1; Eph. vi. 9. ἐπὶ τὸ αὐτό [Rec. passim ἐπιτοαυτό] (Hesych. δμου, έπὶ τὸν αὐτὸν τόπον), to the same place, in the same place: Mt. xxii. 34; Acts i. 15; ii. 1; 1 Co. xi. 20; xiv. 23, (Ps. ii. 2; 2 S. ii. 13; 3 Macc. iii. 1; Sus. 14); together: Lk. xvii. 35; Acts iii. 1 [L T Tr WH join it to ch. ii.; 1 Co. vii. 5]; κατὰ τὸ αὐτό, (Vulg. simul), together: Acts xiv. 1 (for TT, Ex. xxvi. 24; 1 K. iii. 18; exx. fr. Grk. writ. are given by Kupke, Observv. ii. p. 69 sqq.). Like adj. of equality δ αὐτός is foll. by the dat.: ἐν καὶ τὸ αὐτὸ τῆ ἐξυρημένη, 1 Co. xi. 5, (Sap. xviii. 11; 4 Macc. viii. 5; x. 2, 13, and often in Grk. writ., cf. W. 150 (141)). 2. With a noun added: Mt. xxvi. 44; Mk. xiv. 39 (τὸν αὐτὸν λόγον); Lk. vi. 38 [R G L mrg.] (τῷ αὐτῷ μέτρω); Phil. i. 30; 1 Co. i. 10 (ἐν τῶ αὐτῶ νοί); 1 Co. xii. 4 (τὸ δὲ αὐτὸ πνεῦμα), etc. τὰ αὐτά (with the force of a subst.: the same kind) των παθημάτων, 1 Pet. v. 9. [Cf. ταὐτά.]

aδτοθ, prop. neuter genitive of the pron. aὐτός, in that place, there, here: Mt. xxvi. 36; [Lk. ix. 27 (R L &δε)]; Acts xv. 34 (a spurious vs. [see WH. App. ad loc.]); xviii. 19 (L Tr mrg. ἐκεῖ); xxi. 4 (Lchm. aὐτοῖς).*

aύτοθ, -η̂s, -οῦ, of himself, herself, itself, i. q. ἐαυτοῦ, q. v. It is very common in the edd. of the N. T. by the Elzevirs, Griesbach, Knapp, al.; but Bengel, Matthaei, Lchm., Tdf., Trg. have everywhere substituted αὐτοῦ, αὐτῷ, etc. for αὐτοῦ, αὐτῷ, etc. "For I have observed that the former are used almost constantly [not a lways then? Grimm] not only in uncial codd. of the viii. ix. and x. cent., but also in many others (and not N. T. codd. alone). That this is the correct mode of writing is proved also by numerous examples where the pron. is joined to prepositions; for these last are often found written not εφ, αφ, μεθ, καθ, ανθ, etc., but επ, απ, μετ, κατ, αντ." Tdf. Proleg. ad N. T., ed. 2 p. xxvi. [ed. 8 p. 126]; cf. his Proleg. ad Sept., ed. 1 p. lxx. [ed. 4 p. xxxiii. (not in

ed. 6)]. Bleek entertains the same opinion and sets it forth at length in his note on Heb. i. 3, vol. ii. 1 p. 67 sqq. The question is hard to decide, not only because the breathings and accents are wanting in the oldest codd., but also because it often depends upon the mere preference of the writer or speaker whether he will speak in his own person, or acc. to the thought of the person spoken of. Certainly in the large majority of the passages in the N. T. aυτοῦ is correctly restored; but apparently we ought to write δι' αὐτοῦ (Rec. ἐαυτοῦ [so L mrg. T WH]), Ro. xiv. 14 [L txt. Tr δι' αὐτ.]; els αύτόν, Col. i. 20 [al. els αύτ.]; αύτὸς περὶ αύτοῦ [T Tr txt. WH favrou], Jn. ix. 21. Cf. W. 151 (143); [B. 111 (97) sq.; Bp. Lghtft. on Col. l. c., and see esp. Hort in Westcott and Hort's Grk. Test., App. p. 144 sq.; these editors have introduced the aspirated form into their text "nearly twenty times" (e. g. Mt. vi. 34; Lk. xii. 17, 21; xxiii. 12; xxiv. 12; Jn. ii. 24; xiii. 32; xix. 17; xx. 10; Acts xiv. 17; Ro. i. 27; 2 Co. iii. 5; Eph. ii. 15; Phil. iii. 21; 1 Jn. v. 10; Rev. viii. 6, etc.). Cf. Rutherford, New Phryn. p. 432].

αὐτόφωρος, -ον, (αὐτός and φώρ a thief, φωρά a theft), [fr. Soph. down]; prop. caught in the act of theft; then univ. caught in the act of perpetrating any other crime; very often in the phrases ἐπ' αὐτοφώρφ (as one word ἐπαυτοφώρφ) τινὰ λαμβάνειν, pass. λαμβάνεσθαι, καταλαμβάνεσθαι, άλίσκεσθαι, (fr. Hdt. 6, 72 on), the crime being specified by a participle: μοιχευομένη, Jn. viii. 4 [R G], as in Ael. nat. an. 11, 15; Plut. mor. vi. p. 446 ed. Tauchn. [x. p. 723 ed. Reiske, cf. Nicias 4, 5; Eumen. 2, 2]; Sext. Empir. adv. Rhet. 65 [p. 151 ed. Fabric.].*

αὐτό-χειρ, -ρος, ό, (αὐτός and χείρ, cf. μακρόχειρ, ἀδικόχειρ), doing a thing with one's own hand: Acts xxvii. 19. (Often in the tragedians and Attic orators.)

αὐχέω; (in pres. and impf. fr. Aeschyl. and Hdt. down, but rare in prose); prop. to lift up the neck, hence to boast: μεγάλα αὐχεῖ, Jas. iii. 5 L T Tr WH for R G μεγαλαυχεῖ q. v.*

αὐχμηρός, -ά, -όν, (αὐχμέω to be squalid), squalid, dirty, (Xen., Plat., sqq.), and since dirty things are destitute of brightness, dark: 2 Pet. i. 19, Aristot. de color. 3 τὸ λαμπρὸν ἡ στίλβον . . . ἡ τοὐναντίον αὐχμηρὸν καὶ ἀλαμπές. (Hesych., Snidas, Pollux.) *

άφ-αιρέω, -ω; fut. ἀφαιρήσω (Rev. xxii. 19 Rec. [fr. Erasmus, apparently on no Ms. authority; see Tdf.'s note]), and ἀφελῶ (ibid. GLTTrWH; on this rarer fut. cf. Bttm. Ausf. Spr. ii. p. 100); 2 aor. ἀφείλον; 1 fut. pass. άφαιρεθήσομαι; Mid., pres. άφαιροῦμαι; 2 aor. άφειλόμην; [see alρέω]; in Grk. writ. fr. Hom. down; to take from, take away, remove, carry off: \(\tau_i\), Lk. i. 25; to cut off, \(\tau\) ώτίον, Mt. xxvi. 51; Mk. xiv. 47 [L T Tr WH τὸ ωτάριον]; Lk. xxii. 50 [τὸ οὖς], (τὴν κεφαλήν τινος, 1 Macc. vii. 47; for בָּרַת, 1 S. xvii. 51); to take away, τὶ ἀπό with gen. of a thing, Rev. xxii. 19; τὶ ἀπό with gen. of pers. Lk. x. 42 [T WH om. L Tr br. dπ6], (Gen. xxxi. 31; Job xxxvi. 7; Prov. iv. 16 [Alex.], etc.); mid. (prop. to take away or bear off for one's self), Lk. xvi. 3, (Lev. iv. 10; Mic. ii. 8; in Grk. writ. with a simple gen. for ἀπό τινος); ἀφαιρεῖν τὰς άμαρτίας to take away sins, of victims expiating them, Heb. x. 4, (Jer. xi. 15; Sir. xlvii. 11); mid. of God putting out of his sight, remembering no more, the sins committed by men, i. e. granting pardon for sins (see *àµapria*, 2 a.): Ro. xi. 27.*

άφανής, ≼ς, (φαίνω), not manifest, hidden: Heb. iv. 13. (Often in Grk. writ. fr. [Aeschyl. and] Hdt. down.) [Cf. δηλος, and Schmidt ch. 130.]*

άφανζω; [Pass., pres. ἀφανίζομαι]; 1 aor. ἡφανίσθην; (ἀφανής); a. to snatch out of sight, to put out of view, to make unseen, (Xen. an. 3, 4, 8 ῆλιον νεφέλη παρακαλύψασα ἡφάνισε sc. τὴν πόλιν, Plat. Phil. 66 a. ἀφανίζοντες κρύπτομεν). b. to cause to vanish away, to destroy, consume: Mt. vi. 19 sq. (often so in Grk. writ. and Sept. [cf. B. § 130, 5]); Pass. to perish: Acts xiii. 41 (Luth. vor Schrecken vergehen); to vanish away, Jas. iv. 14, (Hdt. 7, 6; 167; Plat. et sqq.). c. to deprive of lustre, render unsightly; to disfigure: τὸ πρόσωπον, Mt. vi. 16.*

άφανισμός, -οῦ, ὁ, (ἀφανίζω, q. v.), disappearance; destruction: Heb. viii. 13. (Theophr., Polyb., Diod., Plut., Lcian., al.; often in Sept., particularly for מַּמְנֵים and מַּיִּבְיּיִלָּיִי.)*

άφαντος, -ον, (fr. φαίνομαι), taken out of sight, made invisible: ἄφαντος ἐγένετο ἀπ' αὐτῶν, he departed from them suddenly and in a way unseen, he vanished, Lk. xxiv. 31. (In poets fr. Hom. down; later in prose writ. also; Diod. 4, 65 ἐμπεσῶν εἰς τὸ χάσμα... ἄφαντος ἐγένετο, Plut. orac. def. c. 1. Sometimes angels, withdrawing suddenly from human view, are said ἀφανεῖς γίνεσθαι: 2 Macc. iii. 34; Acta Thom. § § 27 and 43.)*

aφεδρόν, -ῶνος, δ, apparently a word of Macedonian origin, which Suidas calls 'barbarous'; the place into which the alvine discharges are voided; a privy, sink; found only in Mt. xv. 17; Mk. vii. 19. It appears to be derived not from ἀφ' ἐδρῶν a podicibus, but from ἄφεδρος, the same Macedon. word which in Lev. xii. 5; xv. 19 sqq. answers to the Hebr. אונה sordes menstruorum. Cf. Fischer's full discussion of the word in his De vitiis lexx. N. T. p. 698 sqq.*

άφεδία (ἀφείδεια Lchm., see s. v. e., t), -as, ή, (the disposition of a man who is ἀφειδής, unsparing), unsparing severity: with gen. of the object, τοῦ σώματος, Col. ii. 23 (τῶν σωμάτων ἀφειδεῖν, Lys. 2, 25 (193, 5); Diod. 13, 60; 79 etc. [see Bp. Lghtft. on Col. l. c.]; in Plat. defin. p. 412 d. ἀφειδία means liberality).*

άφ-είδον, i. q. ἀπείδον, q. v. Cf. B. 7; Mullacn p. 22; W. 45 (44); [Tdf. Proleg. p. 91 sq., Sept. ed. 4 Proleg. p. xxxiii.; Scrivener's ed. of cod. Cantab. Intr. p. xlvii. (11); esp. WH. App. p. 143 sq., Meisterhans § 20, and Bp. Lghtft. on Phil. ii. 23; Curtius p. 687 sq.].

ἀφελότης, -ητος, ἡ, (fr. ἀφελής without rock, smooth, plain, and this fr. φελλεύς rocky land), simplicity, [A.V. singleness]: καρδίας, Acts ii. 46, (found only here [and in eccl. writ.]. The Greeks used ἀφελεια).*

άφ-ελπίζω, i. q. ἀπελπίζω, q. v.; cf. ἀφείδον.

άφ-στε, -εως, ή, (ἀφίημι); 1. release, as from bondage, imprisonment, etc.: Lk. iv. 18 (19), (Is. lxi. 1 sq.; Polyb. 1, 79, 12, etc.). 2. ἄφεσις ἁμαρτιῶν forgiveness, pardon, of sins (prop. the letting them go, as if they had

not been committed [see at length Trench § xxxiii.]), remission of their penalty: Mt. xxvi. 28; Mk. i. 4; Lk. i. 77; iii. 3; xxiv. 47; Acts ii. 38; v. 31; x. 43; xiii. 38; xxvi. 18; Col. i. 14; τῶν παραπτωμάτων, Eph. i. 7; and simply ἄφεσις: Mk. iii. 29; Heb. ix. 22; x. 18, (φόνον, Plat. legg. 9 p. 869 d.; ἐγκλημάτων, Diod. 20, 44 [so Dion. Hal. l. 8 § 50, see also 7, 33; 7, 46; esp. 7, 64; άμαρτημάτων, Philo, vit. Moys. iii. 17; al.]).*

* dφή, -ῆs, ἡ, (ἄπτω to fasten together, to fit), (Vulg. junctura [and nexus]), bond, connection, [A. V. joint (see esp. Bp. Lghtft. on Col. as below)]: Eph. iv. 16; Col. ii. 19. (Plut. Anton. c. 27.) *

adphapria, -as, ή, (ἄφθαρτος, cf. ἀκαθαρσία), (Tertull and subseq. writ. incorruptibilitas, Vulg. incorruptio [and incorruptela]), incorruption, perpetuity: τοῦ κόσμου, Philo de incorr. mund. § 11; it is ascribed to τὸ θείου in Plut. Arist. c. 6; of the body of man exempt from decay after the resurrection, 1 Co. xv. 42 (ἐν ἀφθ. sc. ὅν), 50, 53 sq.; of a blessed immortality (Sap. ii. 23; vi. 19; 4 Macc. xvii. 12), Ro. ii. 7; 2 Tim. i. 10. τινὰ ἀγαπῶν ἐν ἀφθαρσία to love one with never diminishing love, Eph. vi. 24 [cf. Mey. ad loc. The word seems to have the meauing purity, sincerity, incorruptness in Tit. ii. 7 Rec. st].*

d. φθαρτος, -ον, (φθείρω), uncorrupted, not liable to corruption or decay, imperishable: of things, 1 Co. ix. 25; 1 Pet. i. 4, 23; iii. 4; [ἀφθ. κήρυγμα τῆς αἰωνίου σωτηρίας, Mk. xvi. WH in (rejected) 'Shorter Conclusion']. immortal: of the risen dead, 1 Co. xv. 52; of God, Ro. i. 23; 1 Tim. i. 17. (Sap. xii. 1; xviii. 4. [Aristot.], Plut., Lcian., al. [Cf. Trench § lxviii.])*

ἀ-φθορία, -as, ή, (ἄφθορος uncorrupted, fr. φθείρω), uncorruptness: Tit. ii. 7 L T Tr WH; see ἀδιαφθορία.*

άφ-ίημι; pres. 2 pers. sing. ἀφείς (fr. the form ἀφέω, Rev. ii. 20 for Rec. ¿ĝs), [3 pers. plur. ἀφιοῦσιν Rev. xi. 9 Tdf. edd. 2, 7, fr. a form ἀφιέω; cf. B. 48 (42)]; impf. 3 pers. sing. #φιε, with the augm. before the prep., Mk. i. 34; xi. 16, fr. the form ἀφίω; whence also pres. 1 pers. plur. αφίσμεν Lk. xi. 4 L T Tr WH for αφίσμεν Rec. and 3 pers. ἀφίουσω Rev. xi. 9 L T Tr WH; [see WH. App. p. 167]; fut. ἀφήσω; 1 aor. ἀφῆκα, 2 pers. sing. -κες Rev. ii. 4 T Tr WH [cf. κοπιάω]; 2 aor. impv. ἄφες, ἄφετε, subj. 3 pers. sing. ἀφη, 2 pers. plur. ἀφητε, [inf. ἀφείναι (Mt. xxiii. 23 L T Tr WH; Lk. v. 21 L txt. T Tr WH)], ptep. ἀφείς, ἀφέντες; Pass., pres. ἀφίεμαι, [yet 3 pers. plur. ἀφίονται Jn. xx. 23 WH mrg. etc.; cf. ἀφίω above]; pf. 3 pers. plur. ἀφέωνται (a Doric form [cf. W. § 14, 3 a.; B 49 (42); Kühner § 285, 4], Mt. ix. 2, 5; Mk. ii. 5, [9] — in both these Gospels L [exc. in Mk. mrg.] T Tr WH have restored the pres. 3 pers. plur. apievrai; Lk. v. 20, 23; vii. 47, [48]; Jn. xx. 23 L txt. T Tr txt. WH txt.; 1 Jn. ii. 12) ; 1 aor. ἀφέθην; fut. ἀφεθήσομαι ; cf. W. § 14, 3; B. 48 (42); [WH. App. p. 167; Veitch s. v. ημ]; (fr. ἀπό and ἵημι); [fr. Hom. down]; to send from (ἀπό) one's self; 1. to send away; a. to bid go away or depart: τοὺς ὄχλους, Mt. xiii. 36 [al. refer this to 3 below]; τὴν γυναῖκα, of a husband putting away his wife, 1 Co. vii. 11-13, (Hdt. 5, 39; and subst. ἄφεσις, Plut. Pomp. c. 42, 6). b. to send forth, yield up, emit: 70

πνεθμα, to expire, Mt. xxvii. 50 (την ψυχήν, Gen. xxxv. 18; Hdt. 4, 190 and often in other Grk. writ. [see πνεῦμα, 2]), φωρήν to utter a cry (emittere vocem, Liv. 1, 58), Mk. xv. 37 (Gen. xlv. 2 and often in Grk. writ.; [cf. Heinichen on Euseb. h. e. 8, 14, 17]). c. to let go, let alone, let be; ■ to disregard: Mt. xv. 14. B. to leave, not to discuss now, a topic, used of teachers, writers, speakers, etc.: Heb. vi. 1, (Eur. Andr. 392; Theophr. char. praef. § 3; for other examples fr. Grk. writ. see Bleek on Heb. vol. ii. 2 p. 144 sq.), [al. take the word in Heb. l. c. as expressive of the duty of the readers, rather than the purpose of the writer; and consequently refer the passage to 3 below]. y. to omit, neglect: Mt. xxiii. 23, [Lk. xi. 42 R G]; Mk. vii. 8; Ro. i. 27. d. to let go, give up, a debt, by not demanding it (opp. to κρατείν, Jn. xx. 23), i. e. to remit, forgive: τὸ δάνειον, Mt. xviii. 27; την δφειλήν, Mt. xviii. 32; τὰ ὀφειλήματα, Mt. vi. 12; τὰ παραπτώματα, vi. 14 sq.; Mk. xi. 25 sq. [T Tr WH om. verse 26]; τὰς ἀμαρτίας, τὰ άμαρτήματα, τὰς ἀνομίας, Mt. ix. 2, 5 sq.; xii. 81; Mk. ii. 5, 7; iii. 28; Lk. v. 20 sq. 23; Ro. iv. 7 (fr. Ps. xxxi. (xxxii.) 1); 1 Jn. i. 9; Jas. v. 15, (Is. xxii. 14; xxxiii. 24, etc.); τ. ἐπίνοιαν της καρδίας, Acts viii. 22, (την αlτίαν, Hdt. 6, 30; τὰ χρέα, Ael. v. h. 14, 24); absolutely, ἀφιέναι τινί to forgive one: Mt. xii. 32; xviii. 21, 35; Mk. iv. 12; Lk. xi. 4; xii. 10; xvii. 3 sq.; xxiii. 34 [L br. WH reject the pass.]. e. to give up, keep no longer: τὴν πρώτην ἀγάπην, Rev. ii. 4. 2. to permit, allow, not to hinder; a. foll. by a pres. inf. [B. 258 (222)]: Mk. x. 14; Lk. xviii. 16 apere έρχεσθαι καὶ μὴ κωλύετε αὐτά, Mt. xiii. 30; Mk. i. 34; Jn. xi. 44; xviii. 8. by the aor. inf.: Mt. viii. 22; xxiii. 13 (14); Mk. v. 37; vii. 12, 27; Lk. viii. 51; ix. 60; xii. 39; Rev. xi. 9. b. without an inf.: Mt. iii. 15 (αφες αρτι permit it just now). with acc. of the pers. or thing permitted: Mt. iii. 15 τότε ἀφίησιν αὐτόν, Mk. v. 19; xi. 6; xiv. 6; Lk. xiii. 8; Jn. xii. 7 RG; xi. 48; Acts v. 38 (LTTr WII; R G εάσατε); Rev. ii. 20 (Rec. έφε). c. άφίημι τινί τι, to give up a thing to one : Mt. v. 40 (ἄφες αὐτῷ καὶ τὸ ἱμάτιον). d. foll. by Da: Mk. xi. 16; Jn. xii. 7 L T Tr WH, a later construction, cf. W. § 44, 8; B. 238 (205). e. foll. by the simple hortative subjunc.: Mt. vii. 4; Lk. vi. 42 (ἄφες ἐκβάλω); Mt. xxvii. 49; Mk. xv. 36, (ἄφετε ἴδωμεν); Epict. diss. 1, 9, 15 αφες δείξωμεν, 3, 12, 15 αφες ίδω. Cf. B. 209 (181) sq.; W. 285 (268). 3. to leave, go away from one; to depart from any one, a. in order to go to another place: Mt. xxii. 22; xxvi. 44; Mk. viii. 13 (Mt. xvi. 4 καταλιπών); xii. 12; xiii. 34; Jn. iv. 3; xvi. 28. b. to depart from one whom one wishes to quit: Mt. iv. 11; so of diseases departing, ἀφῆκέν τινα ό πυρετός, Mt. viii. 15; Mk. i. 31; Lk. iv. 39; Jn. iv. 52. c. to depart from one and leave him to himself, so that all mutual claims are abandoned: τὸν πατέρα, Mt. iv. 22; Mk. i. 20; Mt. xviii. 12 (Lk. xv. 4 καταλείπει). Thus also ἀφιέναι τὰ ἐαυτοῦ to leave possessions, home, etc.: Mt. iv. 20; xix. 27, 29; Mk. i. 18; x. 28 sq.; Lk. v. 11; xviii. 28 sq. d. to desert one (wrongfully): Mt. xxvi. 56; Mk. xiv. 50; Jn. x. 12. e. to go away leaving something behind: Mt. v. 24; Jn. iv. 28. f. to leave one by not taking him as a companion : opp. to παραλαμβάνειν, Mt. xxiv. 40 sq.;

Lk. xvii. 34 sq. g. to leave on dying, leave behind one: τέκνα, γυναῖκα, Mt. xxii. 25; Mk. xii. 20, 22, (Lk. xx. 31 καταλείπω). h. to leave so that what is left may remain, leave remaining: οὐ μὴ ἀφεθῆ δοδε λίθος ἐπὶ λίθον [οτ λίθφ], Mt. xxiv. 2; Mk. xiii. 2; Lk. xxi. 6. 1. ἀφιέναι foll. by the acc. of a noun or pron. with an acc. of the predicate [B. § 144, 18]: Lk. x. 30 (ἡμιθανῆ); Jn. xiv. 18 (τινὰ ὀμφανόν); Mt. xxiii. 38; Lk. xiii. 35, (but I.chm. om. ἔρημος in both pass., WH txt. om. in Mt., G T Tr WH om. in Luke; that being omitted, ἀφιέναι means to abandon, to leave destitute of God's help); Acts xiv. 17 (ἀμάρτυρον ἐαυτόν [L T Tr αὐτόν (WH αὐτ. q. v.)]).

&φ-ικνέομαι, -οῦμαι: 2 aor. ἀφικόμην; (Ικνέομαι to come); very often in Grk. writ. fr. Hom. down; to come from (ἀπό) a place (but often the prep. has almost lost its force); to come to, arrive at; in the N. T. once, tropically: Ro. xvi. 19 (ὑμῶν ὑπακοὴ els πάντας ἀφίκετο your obedience has reached the ears of [A. V. is come abroad unto] all men; Sir. xlvii. 16 els νήσους ἀφίκετο τὸ ὄνομά σου. Joseph. antt. 19, 1, 16 els τὸ θέατρον . . . ἀφίκετο ὁ λόγος).*

d-φιλ-άγαθος, -ον, (a priv. and φιλάγαθος), opposed to goodness and good men, [R. V. no lover of good]; found only in 2 Tim. iii. 3.*

dφιλ-άργυρος, -ον, (a priv. and φιλάργυρος), not loving money, not avaricious; only in the N. T., twice viz. 1 Tim. iii. 3; Heb. xiii. 5. [Cf. Trench § xxiv.]*

dφ-ξες, -εως, ή, (ἀφικνέομαι), in Grk. writ. generally arrival; more rarely departure, as Hdt. 9, 17; Dem. 1463, 7; [1484, 8]; Joseph. antt. 4, 8, 47; 3 Macc. vii. 18; and so in Acts xx. 29.*

αφ-ίστημι: 1 aor. ἀπέστησα; 2 aor. ἀπέστην; Mid., pres. ἀφίσταμαι, impv. ἀφίστασο (1 Tim. vi. 5 Rec.; cf. W. § 14, 1 e.); [impf. ἀφιστάμην]; fut. ἀποστήσομαι; 1. transitively, in pres., impf., fut., 1 aor. active, to make stand off, cause to withdraw, to remove; trop. to excite to revolt : Acts v. 87 (ἀπέστησε λαὸν . . . οπίσω αὐτοῦ drew away after him; τινὰ ἀπό τινος, Deut. vii. 4, and in Grk. writ. fr. Hdt. 1, 76 down). 2. intransitively. in pf., plpf., 2 aor. active, to stand off, stand aloof, in various senses [as in Grk. writ.] acc. to the context: ἀπό with gen. of pers. to go away, depart, from any one, Lk. xiii. 27 (fr. Ps. vi. 9; cf. Mt. vii. 23 ἀποχωρεῖτε ἀπ' ἐμοῦ); Acts xii. 10; xix. 9; to desert, withdraw from, one, Acts xv. 38; to cease to vex one, Lk. iv. 13; Acts v. 38; xxii. 29; 2 Co. xii. 8; to fall away, become faithless, ἀπὸ θεοῦ, Heb. iii. 12; to shun, flee from, ἀπὸ τῆς ἀδικίας, 2 Tim. ii. 19. Mid. to withdraw one's self from: absol. to fall away, Lk. viii. 13; [της πίστεως, 1 Tim. iv. 1, cf. W. 427, 428 (398); to keep one's self away from, absent one's self from, Lk. ii. 37 (οὐκ ἀφίστατο ἀπὸ [T Tr WH om. ἀπὸ] τοῦ ἰεροῦ, she was in the temple every day); from any one's society or fellowship, 1 Tim. vi. 5 Rec.*

άφνω, adv., (akin to αίφνης, see in aἰφνίδιος above), suddenly: Acts ii. 2; xvi. 26; xxviii. 6. (Sept.; [Aeschyl.], Thuc. and subseq. writ.)

ἀφόβως, adv., (φόβος), without fear, boldly: Lk. i. 74;
 Phil. i. 14; 1 Co. xvi. 10; Jude 12. [From Xen. down.]*
 άφ-ομοιών, -ŵ: [pf. pass. ptcp. ἀφωμοιωμένος (on augm.

see WH. App. p. 161)]; to cause a model to pass off (ἀπό) into an image or shape like it,—to express itself in it, (cf. ἀπεικάζειν, ἀπεικονίζειν, ἀποπλάσσειν, ἀπομμεῖσθαι); to copy; to produce a fac-simile: τὰ καλὰ είδη, of painters, Xen. mem. 3, 10, 2; often in Plato. Pass. to be made like, rendered similar: so Heb. vii. 3. (Ep. Jer. 4 (5), 62 (63), 70 (71); and in Plato.)*

ad-opdw, -ω; to turn the eyes away from other things and fix them on something; cf. ἀποβλέπω. trop. to turn one's mind to: εῖς τινα, Heb. xii. 2 [W. § 66, 2 d.], (εἰς θεόν, 4 Macc. xvii. 10; for exx. fr. Grk. writ. cf. Bleek on Heb. vol. ii. 2 p. 862). Further, cf. ἀπείδον.*

άφ-ορμή, - $\hat{\eta}$ s, $\hat{\eta}$, ($\hat{a}\pi\hat{o}$ and $\hat{o}\rho\mu\hat{\eta}$ q. v.); **1**. prop. a place from which a movement or attack is made, a base of operations: Thuc. 1, 90 (την Πελοπόννησον πασιν αναχώρησίν τε καὶ ἀφορμὴν ἱκανὴν είναι); Polyb. 1, 41, 6. metaph. that by which endeavor is excited and from which it goes forth; that which gives occasion and supplies matter for an undertaking, the incentive; the resources we avail ourselves of in attempting or performing anything: Xen. mem. 3, 12, 4 (τοις έαιτων παισί καλλίους άφορμας είς τον βίον καταλείπουσι), and often in Grk. writ.; λαμβάνειν, to take occasion, find an incentive, Ro. vii. 8, 11; διδόναι, 2 Co. v. 12; 1 Tim. v. 14, (3 Macc. iii. 2; both phrases often also in Grk. writ.); 2 Co. xi. 12; Gal. v. 13. On the meanings of this word see Viger. ed. Herm. p. 81 sq.; Phryn. ed. Lob. p. 223 sq.; [Rutherford, New Phryn. p. 304].

ἀφρίζω; (ἀφρός); to foam: Mk. ix. 18, 20. (Soph. El. 719; Diod. 3, 10; Athen. 11, 43 p. 472 a.; [al.].) [COMP.: ἐπ-αφρίζω.]*

άφρός, -υῦ, ό, foam: Lk. ix. 39. (Hom. Il. 20, 168; [al.].) *

dφροσύνη, -ης, ἡ, (ἄφρων), foolishness, folly, senselessness: 2 Co. xi. 1, 17, 21; thoughtlessness, recklessness, Mk. vii. 22. [From Hom. down.]*

ἄφρων, -ονος, ό, ἡ, -ον, τό, (fr. a priv. and φρήν, cf. εξ-φρων, σώφρων), [fr. Hom. down], prop. without reason ([είδωλα, Xen. mem. 1, 4, 4]; of beasts, ibid. 1, 4, 14), senseless, foolish, stupid; without reflection or intelligence, acting rashly: Lk. xi. 40; xii. 20; Ro. ii. 20; 1 Co. xv. 36; 2 Co. xi. 16, 19 (opp. to φρόνιμος, as in Prov. xi. 29); 2 Co. xii. 6, 11; Eph. v. 17 (opp. to συνιέντες); 1 Pet. ii. 15. [A strong term; cf. Schmidt ch. 147 § 17.]*

dφ-νπνόω, -ω: 1 aor. ἀφύπνωσα; (ὑπνόω to put to sleep, to sleep); a. to awaken from sleep (Anthol. Pal. 9, 517, 5). b. to fall asleep, to fall off to sleep: Lk. viii. 23; for this the ancient Greeks used καθυπνόω; see Lobeck ad Phryn. p. 224. [Herm. vis. 1, 1.]*

dφ-υστερέω, -ŵ: (a later Grk. word); 1. to be behindhand, come too late (ἀπό so as to be far from, or to fail, a person or thing); used of persons not present at the right time: Polyb. 22, 5, 2; Posidon. ap. Athen. 4, 37 (i. e. 4 p. 151 e.); [al.]; ἀπὸ ἀγαθῆς ἡμέρας to fail (to make use of) a good day, to let the opportunity pass by, Sir. xiv. 14.

2. transitively, to cause to fail, to withdraw, take away from, defraud: τὸ μάννα σου οὐκ ἀφυστέρησας ἀπὸ στόματος αὐτῶν, Neh. ix. 20 (for τ') to withhold); pf. pass. ptep. ἀφυστερημένος (μισθός), Jas. v. 4 T Tr WH after ℵ B*, [Rec. ἀπεστερημένος, see ἀποστερέω, also s. v. ἀπό, II. 2 d. bb., p. 59*].*

dφωνος, -ον, (φωνή), voiceless, dumb; without the faculty of speech; used of idols, 1 Co. xii. 2 (cf. Ps. cxv. 5 (cxiii. 13); Hab. ii. 18); of beasts, 2 Pet. ii. 16. 1 Co. xiv. 10 τοσαῦτα γένη φωνῶν καὶ οὐδὲν αὐτῶν [L T Tr WH om. αὐτ.] ἄφωνον, i. e. there is no language destitute of the power of language, [R. V. txt. no kind (of voice) is without signification], (cf. the phrases βίος ἀβίωτος a life unworthy of the name of life, χάρις ἄχαρις). used of one that is patiently silent or dumb: ἀμνός, Acts viii. 32 fr. Is. liii. 7. (In Grk. writ. fr. [Theog.], Pind., Aeschyl. down.)*

"Axat [WH "Axas], δ, (so Sept. for inthe possessing, possessor; in Joseph. 'Aχάζης, -ου, δ), Ahaz, king of Judah, [fr. c. b. c. 741 to c. b. c. 725; cf. b. D. s. v. Israel, kingdom of], (2 K. xvi. 1 sqq.; 2 Chr. xxviii. 16 sqq.; Is. vii. 1 sqq.): Mt. i. 9.*

'Axata [WH 'Axala (see I, \(\ell)\)], -as, \(\bar{\ell}\), Achaia; 1. in a restricted sense, the maritime region of northern Peloponnesus. 2. in a broader sense, fr. B. C. 146 on [yet see Dict. of Geog. s. v.], a Roman province embracing all Greece except Thessaly. So in the N. T.: Acts xviii. 12, 27; xix. 21; Ro. xv. 26; xvi. 5 Rec.; 1 Co. xvi. 15; 2 Co. i. 1; ix. 2; xi. 10; 1 Th. i. 7 sq. [B. D. s. v.]*

'Αχαϊκός, -οῦ, ὁ, Achaicus, the name of a Christian of Corinth: 1 Co. xvi. 17.*

dχάριστος, -ον, (χαρίζομαι), ungracious; a. unpleasing (Hom. Od. 8, 236; 20, 392; Xen. oec. 7, 37; al.). b. unthankful (so in Grk. writ. fr. Hdt. 1, 90 down): Lk. vi. 35; 2 Tim. iii. 2. (Sir. xxix. 17; Sap. xvi. 29.)

["Axas, Mt. i. 9 WII; see "Axa(.]

'Αχείμ, δ, Achim, prop. name of one of the ancestors of Christ, not mentioned in the O. T.: Mt. i. 14.°

d-χειρο-ποίητος, -ον, (χειροποίητος, q. v.), not made with hands: Mk. xiv. 58; 2 Co. v. 1; Col. ii. 11 [where cf. Bp. Lghtft.]. (Found neither in prof. auth. nor in the Sept. [W. § 34, 3].)*

['Αχελδαμάχ: Acts i. 19 T Tr for R G 'Ακελδαμά q. v.] άχλύς, -ύος, ή, a mist, dimness, (Lat. caligo), esp. over the eyes, (a poetic word, often in Hom.; then in Hesiod, Aeschyl.; in prose writ. fr. [Aristot. meteor. 2, 8 p. 367.] 17 etc. and] Polyb. 34, 11, 15 on; [of a cataract, Dioscor. Cf. Trench § c.]): Acts xiii. 11. (Joseph. antt. 9, 4, 3 τὰς τῶν πολεμίων ὄψεις ἀμαυρῶσαι τὸν θεὸν παρεκάλει ἀχλὺν αὐταῖς ἐπιβαλόντα. Metaph. of the mind, Clem. Rom. 2 Cor. 1, 6 ἀχλύος γέμειν.)*

dexpetos, -ον, (χρεῖος useful), useless, good for nothing: Mt. xxv. 30 (δοῦλος, cf. Plat. Alc. i. 17 p. 122 b. τῶν οἰκετῶν τὸν ἀχρειότατον); by an hyperbole of pious modesty in Lk. xvii. 10 'the servant' calls himself ἀχρεῖον, because, although he has done all, yet he has done nothing except what he ought to have done; accordingly he possesses no merit, and could only claim to be called 'profitable,' should he do more than what he is bound to do; cf. Bengel ad loc. (Often in Grk. writ. fr. Hom. down; Xen. mem. 1, 2, 54 ἀχρεῖον καὶ ἀνωφελές. Sept. 2 S. vi. 22 equiv. to ὑρῦ low, base.) [Syn. cf. Tittmann ii. p. 11 sq.; Ellic. on Philem. 11.]*

dxρειόω, -ω: 1 aor. pass. ἠχρειώθην; (ἀχρεῖος, q. v.); to make useless, render unserviceable: of character, Ro. iii. 12 (fr. Ps. xiii. (xiv.) 3), where L mrg. T Tr WH read ἡχρεώθησαν fr. the rarer ἄχρεος i. q. ἀχρεῖος. (Several times prop. in Polyb.)*

d-χρηστος, -ον, (χρηστός, and this fr. χράομαι), useless, unprofitable: Philem. 11 (here opp. to εῦχρηστος). (In Grk. writ. fr. Hom. [i. e. Batrach. 70; Theogn.] down.) [Syn. cf. Tittmann ii. 11 sq.; Trench § c. 17; Ellic. on Philem. 11.]*

άχρι and άχρις (the latter of which in the N. T. is nowhere placed before a consonant, but the former before both vowels and consonants, although euphony is so far regarded that we almost constantly find axp. hs ημέρας, ἄχρις οδ, cf. B. 10 (9); [W. 42]; and ἄχρι οδ is not used except in Acts vii. 18 and Rev. ii. 25 by L T Tr WH and Lk. xxi. 24 by T Tr WH; [to these instances must now be added 1 Co. xi. 26 T WH: xv. 25 TWH; Ro. xi. 25 WH (see their App. p. 148); on the usage in secular authors ('where -pt is the only Attic form, but in later auth. the Epic -pis prevailed', L. and S. s. v.) cf. Lobeck, Pathol. Elementa, vol. ii. p. 210 sq.; Rutherford, New Phryn. p. 64; further, Klotz ad Devar. vol. ii. 1 p. 230 sq.]); a particle indicating the term in us ad quem. (On its use in the Grk. writ. cf. Klotz u. s. p. 224 sqq.) It has the force now of a prep. now of a conj., even to; until, to the time that; (on its derivation see below). 1. as a Preposition it takes the gen. [cf. W. § 54, 6], and is used a. of Place: Acts xi. 5; xiii. 6; xx. 4 [T Tr mrg. WH om., Tr txt. br.]; xxviii. 15; 2 Co. x. 13 sq.; Heb. iv. 12 (see μερισμός, 2); Rev. xiv. 20; xviii. 5. b. of Time: ἄχρι καιροῦ, until a season that seemed to him opportune, Lk. iv. 13 [but cf. καιρός, 2 a.]; until a certain time, for a season, Acts xiii. 11 ; [ἄχρι (vel μέχρι, q. v. 1 a.) τοῦ θερισμοῦ, Mt. xiii. 30 WH mrg. cf. εως, II. 5]; ἄχρι ης ημέρας until the day that etc. Mt. xxiv. 38; Lk. i. 20; xvii. 27; Acts i. 2; [ἄχρι (Rec. et al. εως) της ημέρας ης, Acts i. 22 Tdf.]; αχρι ταύτης της ήμέρας and άχρι της ήμέρας ταύτης, Acts

ii. 29; xxiii. 1; xxvi. 22; ἄχρι [-ρις R G] ήμερῶν πέντε even to the space of five days, i. e. after [A. V. in] five days, Acts xx. 6; ἄχρις [-ρι T Tr WH] αὐγῆς, Acts xx. 11; αχρι τοῦ νῦν, Ro. viii. 22; Phil. i. 5; αχρι τέλους, Heb. vi. 11; Rev. ii. 26; see besides, Acts iii. 21; [xxii. 22]; Ro. i. 13; v. 13; 1 Co. iv. 11; 2 Co. iii. 14; Gal. iv. 2; Phil. i. 6 [-p. LTWH]. c. of Manner and Degree: ἄχρι θανάτου, Acts xxii. 4 (even to delivering unto death); Rev. ii. 10 (to the enduring of death itself); Rev. xii. 11; and, in the opinion of many interpreters, Heb. iv. 12 [see μερισμός, 2]. d. joined to the rel. οδ (αχρις ου for αχρι τούτου, φ) it has the force of a conjunction, until, to the time that: foll. by the indic. pret., of things that actually occurred and up to the beginning of which something continued, Acts vii. 18 (ayous of ανέστη βασιλεύς); xxvii. 33. foll. by a subj. aor. having the force of a fut. pf., Lk. xxi. 24 L T Tr WH; Ro. xi. 25; 1 Co. xi. 26 [Rec. ἄχρις οδ ἄν]; Gal. iii. 19 [not WH txt. (see 2 below)]; iv. 19 [T Tr WH μέχρις]; Rev. vii. 3 Rec. els G; axpis où av until, whenever it may be [cf. W. § 42, 5 b.], 1 Co. xv. 25 [Rec.]; Rev. ii. 25. with indic. pres. as long as: Heb. iii. 13; cf. Bleek ad loc. 2. axpis without of has the force and B. 231 (199). of a simple Conjunction, until, to the time that: foll. by subj. aor., Lk. xxi. 24 RG; Rev. vii. 3 LT Tr WH; xv. 8; [xvii. 17 Rec.]; xx. 3, [5 ~ L T Tr WH]: with indic. fut., Rev. xvii. 17 [L T Tr WH]; [axpis av foll. by subj. aor., Gal. iii. 19 WH txt. (see 1 d. above)]. Since axpi is akin to axy and axpos [but cf. Vaniček p. 22; Curtius § 166], and μέχρι to μῆκος, μακρός, by the use of the former particle the reach to which a thing is said to extend is likened to a height, by the use of $\mu \dot{\epsilon} \chi \rho \iota$, to a length; $\ddot{a} \chi \rho \iota$, indicating ascent, signifies upto; μέχρι, indicating extent, is unto, as far as; cf. Klotz u. s. p. 225 sq. But this primitive distinction is often disregarded, and each particle used of the same thing; cf. ἄχρι τέλους, Heb. vi. 11; μέχρι τέλους, ibid. iii. 6, 14; Xen. symp. 4, 37 περίεστί μοι καὶ ἐσθίοντι ἄχρι τοῦ μὴ πεινην αφικέσθαι καὶ πίνοντι μέ χρι τοῦ μη διψην. Cf. Fritzsche on Ro. v. 13, vol. i. p. 308 sqq.; [Ellic. on 2 Tim. ii. 9. "Axp. occurs 20 times in the writings of Luke; elsewhere in the four Gospels only in Mt. xxiv. 38.].*

άχυρον, -ου, τό, a stalk of grain from which the kernels have been beaten out; straw broken up by a threshing machine, chaff: Mt. iii. 12; Lk. iii. 17. (In Grk. writ. fr. Hdt. 4, 72; Xen. oec. 18. 1, 2, 6 down; mostly in plur. τὰ ἄχυρα; in Job xxi. 18 Sept. also of the chaff wont to be driven away by the wind.)*

d-ψευδής, -ές, (ψεῦδος), without lie, truthful: Tit. i. 2. (In Grk. writ. fr. Hes. theog. 233 down.)*

άψινθος, -ου, ή, wormwood, Absinthe: Rev. viii. 11; δ άψινθος ibid. is given as a prop. name to the star which fell into the waters and made them bitter.*

άψυχος, -ον, (ψυχή), without a soul, lifeless: 1 Co. xiv. 7. (In Grk. writ. from [Archil., Simon. and] Aeschylus down.)*

Baál Βαθύνω

Baál so accented also by Pape (Eigenn. s. v.), Kuenen and Cobet (Ro. as below); but L T (yet the name of the month, 1 K. vi. 5 (38), Båάλ) Tr WH etc. Bάαλ; so Etym. Magn. 194, 19; Suid. 1746 a. etc. Dind. in Steph. Thesaur. s. v. Báa λ or Baá λ], δ , $\hat{\eta}$, an indecl. noun (Hebr. בעל, Chald. אבער contr. fr. בעל), lord: Ro. xi. 4. This was the name of the supreme heavenly divinity worshipped by the Shemitic nations (the Phænicians, Canaanites, Babylonians, Assyrians), often also by the Israelites themselves, and represented by the Sun: $\tau \hat{\eta}$ Baάλ, Ro. xi. 4. Cf. Win. RWB. [and BB.DD.] s. v. and J. G. Müller in Herzog i. p. 637 sqq.; Merx in Schenkel i. 322 sqq.; Schlottmann in Riehm p. 126 sq. Since in this form the supreme power of nature generating all things, and consequently a male deity, was worshipped, with which the female deity Astarte was associated, it is hard to explain why the Sept. in some places say & Ba? (Num. xxii. 41; Judg. ii. 13; 1 K. xvi. 31; xix. 18, etc.), in others ή Baάλ (Hos. ii. 8; 1 S. vii. 4, etc. [yet see Dillmann, as below, p. 617]). Among the various conjectures on this subject the easiest is this: that the Sept. called the deity & Baa\(\lambda\) in derision. as weak and impotent, just as the Arabs call idols goddesses and the Rabbins אלהות; so Gesenius in Rosenmüller's Repert. i. p. 139 and Tholuck on Ro. l. c.; [yet cf. Dillmann, as below, p. 602; for other opinions and reff. see Meyer ad loc.; cf. W. § 27, 6 N. 1. But Prof. Dillmann shows (in the Monatsbericht d. Akad. zu Berlin, 16 Juni 1881, p. 601 sqq.), that the Jews (just as they abstained from pronouncing the word Jehovah) avoided uttering the abhorred name of Baal (Ex. xxiii. 13). As a substitute in Aramaic they read דחלא, טעות or אכתברא, and in Greek alσχύνη (cf. 1 K. xviii. 19, 25). This substitute in Grk. was suggested by the use of the fem. article. Hence we find in the Sept. & B. everywhere in the prophetic bks. Jer., Zeph., Hos., etc., while in the Pentateuch it does not prevail, nor even in Judges, Sam., Kings, (exc. 1 S. vii. 4; 2 K. xxi. 3). It disappears, too, (when the worship of Baal had died out) in the later versions of Aq., Sym., etc. The apostle's use in Ro. l. c. accords with the sacred custom; cf. the substitution of the Hebr. ולשת in Ish-bosheth, Mephi-bosheth, etc. 2 S. ii. 8, 10; iv. 4 with 1 Chr. viii. 33, 34, also 2 S. xi. 21 with Judg. vi. 32; etc.]*

Baβυλών, -ωνος, ή, (Hebr. בַבַל fr. בלל to confound, acc. to Gen. xi. 9; cf. Aeschyl. Pers. 52 Βαβυλών δ' ή πολύχρυσος πάμμικτον όχλον πέμπει σύρδην. But more correctly, as it seems, fr. באב בל the gate i. e. the court or city of Belus [Assyr. Bâb-Il the Gate of God; (perh. of '712]; Eur. Hel. 303; Sept. Prov. xviii. 3).* II, the supreme God); cf. Schrader, Keilinschr. u. d. βαθύνω: [impf. ¿βάθυνον]; (βαθύς); to make deep: Lk.

Alt. Test. 2te Aufl. p. 127 sq.; Oppert in the Zeitsch. d. Deutsch. Morg. Gesellschaft, viii. p. 1957), Babulon. formerly a very celebrated and large city, the residence of the Babylonian kings, situated on both banks of the Euphrates. Cyrus had formerly captured it, but Darius Hystaspis threw down its gates and walls, and Xerxes destroyed [?] the temple of Belus. At length the city was reduced almost to a solitude, the population having been drawn off by the neighboring Seleucia, built on the Tigris by Seleucus Nicanor. [Cf. Prof. Rawlinson in B. D. s. v. and his Herodotus, vol. i. Essays vi. and viii., vol. ii. Essay iv.] The name is used in the 1. of the city itself: Acts vii. 43; 1 Pet. N. T. v. 13 (where some have understood Babylon, a small town in Egypt, to be referred to; but in opposition cf. Mayerhoff, Einl. in die petrin. Schriften, p. 126 sqq.; [cf. 3 fin. below]). 2. of the territory, Babylonia: Mt. i. 11 sq. 17; [often so in Grk. writ.]. gorically, of Rome as the most corrupt seat of idolatry and the enemy of Christianity: Rev. xiv. 8 [here Rec.els Baβουλών]; xvi. 19; xvii. 5; xviii. 2, 10, 21, (in the opinion of some 1 Pet. v. 13 also; [cf. 1 fin. above]).

βαθέως, adv., deeply: δρθρου βαθέως sc. δντος (cf. Bnhdy. p. 338), deep in the morning, at early dawn, Lk. xxiv. 1 L T Tr WH; so Meyer ad loc. But \(\beta a \theta \in \text{ws} \) here is more correctly taken as the Attic form of the gen. fr. Bab's. q. v.; cf. B. 26 (23); [Lob. Phryn. p. 247].*

βαθμός, -οῦ, ὁ, (fr. obsol. βάω i. q. βαίνω, like σταθμός [fr. 1-orn-m]), threshold, step; of a grade of dignity and wholesome influence in the church, [R. V. standing], 1 Tim. iii. 13 [cf. Ellic. ad loc.]. (Used by [Sept. 1 S. v. 5; 2 K. xx. 9; also Sir. vi. 36]; Strabo, [Plut.], Lcian., Appian, Artemid., [al.]; cf. Lob. ad Phryn. p. 324.)

βάθος, -cos (-ous), τό, (connected with the obsol. verb βάζω, βάω [but cf. Curtius § 635; Vaniček p. 195]; cf. βαθύς, βάσσων, and δ βυθός, δ βυσσός; Germ. Boden), depth, height, - [acc. as measured down or up]; prop.: Mt. xiii. 5; Mk. iv. 5; Ro. viii. 39 (opp. to υψωμα); Eph. iii. 18 (opp. to vivos); of 'the deep' sea (the 'high 2. metaph.: ή κατά βάθους πτωχεία seas'), Lk. v. 4. αὐτῶν, deep, extreme, poverty, 2 Co. viii. 2; τὰ βάθη τοῦ θεοῦ the deep things of God, things hidden and above man's scrutiny, esp. the divine counsels, 1 Co. ii. 10 (τοῦ Σατανά, Rev. ii. 24 Rec.; καρδίας ἀνθρώπου, Judith viii. 14; [τὰ β. τῆς θείας γνώσεως, Clem. Rom. 1 Cor. 40, 1 (cf. Lghtft. ad loc.)]); inexhaustible abundance, immense amount, πλούτου, Ro. xi. 33 (so also Soph. Aj. 130; βαθύς πλοῦτος, Ael. v. h. 3, 18; κακῶν, [Aeschyl. Pers. 465,

vi. 48, where ἔσκαψε καὶ ἐβάθυνε is not used for βαθέως ἔσκαψε, but ἐβάθυνε expresses the continuation of the work, [he dug and deepened i. e. went deep]; cf. W. § 54, 5. (In Grk. writ. fr. Hom. down.)*

βαθός, -εῖα, -ὑ, [cf. βάθος], deep; prop.: Jn. iv. 11. metaph.: ὑπνος, a deep sleep, Acts xx. 9 (Sir. xxii. 7; often also in Grk. writ.); ὅρθρος (see βαθέως), Lk. xxiv. 1 ([Arstph. vesp. 216]; Plat. Crito 43 a.; Polyaen. 4, 9, 1; ἔτι βαθίος ὅρθρου, Plat. Prot. 310 a. [cf. also Philo de mutat. nom. § 30; de vita Moys. i. § 32]); τὰ βαθία τοῦ Σατανᾶ, Rev. ii. 24 (G L T Tr WH; cf. βάθος).*

βαίον [al. also βάῖον (or even βαῖον, Chandler ed. 1 p. 272); on its deriv. (fr. the Egyptian) cf. Steph. Thesaur. s. v. βαίs], -ου, τό, a palm-branch; with τῶν φοινίκων added [so Test. xii. Patr. test. Naph. § 5] (after the fashion of οἰκοδεοπότης τῆς οἰκίας, ὑποπόδιον τῶν ποδῶν, [cf. W. 603 (561)]), Jn. xii. 13. (A bibl. and eccles. word: 1 Macc. xiii. 51; Cant. vii. 8 Symm.; Lev. xxiii. 40 unknown trans. In the Grk. church Palm-Sunday is called ἡ κυριακὴ τῶν βαῖων. Cf. Fischer, De vitiis Lexx. N. T. p. 18 sqq.; [Sturz, Dial. Maced. etc. p. 88 sq.; esp. Soph. Lex. s. v.].)*

Balaáµ, δ, indecl., (in Sept. for Dy 73, acc. to Gesenius ["perhaps"] fr. 53 and Dy non-populus, i. e. foreign; acc. to Jo. Simonis equiv. to Dy y 73 a swallowing up of the people; in Joseph. δ Βάλαμος), Balaam (or Bileam), a native of Pethor a city of Mesopotamia, endued by Jehovah with prophetic power. He was hired by Balak (see Baλάκ) to curse the Israelites; and influenced by the love of reward, he wished to gratify Balak; but he was compelled by Jehovah's power to bless them (Num. xxii.—xxiv.; Deut. xxiii. 5 sq.; Josh. xiii. 22; xxiv. 9; Mic. vi. 5). Hence the later Jews saw in him a most abandoned deceiver: Rev. ii. 14; 2 Pet. ii. 15; Jude 11. Cf. Win. RWB. [and BB.DD.] s. v.*

Baλáx, δ, indecl., (P)? empty [so Gesen. in his Thesaur, but in his later works he adopts (with Fürst et al.) an act. sense 'one who makes empty,' 'a devastator,' 'spoiler'; see BD. Am. ed. s. v.]), Balak, king of the Moabites (Num. xxii. 2 sq. and elsewhere): Rev. ii. 14.

βαλάντιον and βαλλάντιον (so L T Tr WH; cf. [Tdf. Proleg. p. 79]; Fritzsche on Mk. p. 620; W. p. 43; Passow, Lex. [also L. and S.] s. v.), -ου, τό, a money-bag, purse: Lk. x. 4; xii. 33; xxii. 35 sq. (Sept. Job xiv. 17 cf. [Simon. 181]; Arstph. ran. 772; Xen. symp. 4, 2; Plat. Gorg. p. 508 e.; Hdian. 5, 4, 4 [3 ed. Bekk.], and other writ.)*

βάλλω; fut. βαλῶ; pf. βέβληκα; 2 aor. ἔβαλον (3 pers. plur. ἔβαλον in Lk. xxiii. 34; Acts xvi. 23, ἔβαλαν, the Alex. form, in Acts xvi. 37 L T Tr.WH; [Rev. xviii. 19 Lchm., see WH. App. p. 165 and] for reff. ἀπέρχομαι init.); Pass., [pres. βάλλομαι]; pf. βέβλημαι; plpf. ἐβε-βλήμην; 1 aor. ἐβλήθην; 1 fut. βληθήσομαι; to throw,—either with force, or without force yet with a purpose, or even carelessly; 1. with force and effort: βάλλειν τινὰ ῥαπίσμασι to smite one with slaps, to buffet, Mk. xiv. 65 Rec. (an imitation of the phrases, τινὰ βάλλειν λίθοις, βέλεσι, τόξοις, etc., κακοῖς, ψόγω, σκώμμασι, etc., in Grk. writ.; cf. Passow i. p. 487; [L. and S. s. v. I. 1 and 3]; for the Rec. ἕβαλλον we must read with

Fritzsche and Schott Bador, fr. which arose LaBor, adopted by LTTr WH; βαλείν and λαβείν are often confounded in codd.; cf. Grimm on 2 Macc. v. 6; [Scrivener, Introd. p. 10]); βάλλειν λίθους ἐπί τινι or τινα, Jn. viii. (7), 59; χοῦν ἐπὶ τὰς κεφαλάς, Rev. xviii. 19 [WH mrg. επέβ.]; κονιορτόν είς τὸν ἀέρα, Acts xxii. 23; τὶ είς τὴν θάλασσαν, Mk. ix. 42; Rev. viii. 8; xviii. 21; εἰς τὸ πῦρ, Mt. iii. 10; xviii. 8; Lk. iii. 9; Mk. ix. 22; Jn. xv. 6; είς κλίβανον, Mt. vi. 30; Lk. xii. 28; είς γέενναν, Mt. v. [29], 30 [R G]; Mk. ix. 47; είς τ. γην, Rev. viii. 5, 7; xii. 4, 9, 13; εls τ. ληνόν, Rev. xiv. 19; εls τ. λιμνήν, Rev. xix. 20; xx. 10, 14 sq.; εἰς τ. ἄβυσσον, Rev. xx. 3; absol. and in the pass to be violently displaced from a position gained, Rev. xii. 10 L T Tr WH. an attack of disease is said βάλλειν τινά εἰς κλίνην, Rev. ii. 22; Pass. to lie sick abed, be prostrated by sickness: βέβλημαι έπὶ κλίνης, Mt. ix. 2; Mk. vii. 30 [R G L mrg.]; with ἐπὶ κλίνης omitted, Mt. viii. 6, 14, cf. Lk. xvi. 20; τινὰ εἰς Φυλακήν, to cast one into prison, Mt. v. 25; xviii. 30; Lk. xii. 58; xxiii. 19 [RGL], 25; Jn. iii. 24; Acts xvi. 23 sq. 37; Rev. ii. 10; [β. ἐπί τινα τὴν χείρα or τὰς χείρας to lay hand or hands on one, apprehend him, Jn. vii. 44 L Tr WH, also 30 L mrg.]; δρέπανον εls γην to apply with force, thrust in, the sickle, Rev. xiv. 19; μάχαιραν βάλλειν (to cast, send) έπί τ. γην, Mt. x. 34, which phrase gave rise to another found in the same passage, viz. εἰρήνην βάλλ. ἐπὶ τ. γῆν to cast (send) peace; εξω, to cast out or forth: Mt. v. 13; xiii. 48; Lk. xiv. 35 (34); 1 Jn. iv. 18; Jn. xv. 6; ξαυτὸν κάτω to cast one's self down: Mt. iv. 6; Lk. iv. 9; έαυτὸν εls τ. θάλασσαν, Jn. xxi. 7; pass. in a reflex. sense [B. 52 (45)], βλήθητι, Mt. xxi. 21; Mk. xi. 28; τὶ ἀφ' έαυτοῦ to cast a thing from one's self, throw it away: Mt. v. 29 sq.; xviii. 8; ὕδωρ ἐκ τοῦ στόματος, Rev. xii. 15 sq. (cast out of his mouth, Luther schoss aus ihrem Munde); ένώπιον with gen. of place, to cast before (eagerly lay down), Rev. iv. 10; of a tree casting its fruit because violently shaken by the wind, Rev. vi. 13. Intrans. to rush (throw one's self [cf. W. 251 (236); 381 (357) note1; B. 145 (127)]): Acts xxvii. 14; (Hom. Il. 11, 722; 23, 462, and other writ.; [cf. L. and S. s. v. III. 1]). without force and effort; to throw or let go of a thing without caring where it falls: κλήρον to cast a lot into the urn [B. D. s. v. Lot], Mt. xxvii. 35; Mk. xv. 24; Lk. xxiii. 34; Jn. xix. 24 fr. Ps. xxi. (xxii.) 19; (κύβους, Plat. legg. 12 p. 968 e. and in other writ.). to scatter: κόπρια [Rec. * κοπρίαν], Lk. xiii. 8; seed ἐπὶ τῆς γῆς, Mk. iv. 26; els κήπου, Lk. xiii. 19. to throw, cast, into: ἀργύριον els τὸν κορβανᾶν [L mrg. Tr mrg. κορβᾶν], Mt. xxvii. 6; χαλκόν, δώρα, etc., είς τὸ γαζοφυλάκιον, Mk. xii. 41-44; Lk. xxi. 1-4, cf. Jn. xii. 6. βάλλειν τί τινι, to throw, cast, a thing to: τὸν ἄρτον τοῖς κυναρίοις, Mt. xv. 26; Mk. vii. 27; ξμπροσθέν τινος, Mt. vii. 6; ενώπιόν τινος, Rev. ii. 14 (see σκάνδαλον, b. β.); to give over to one's care uncertain about the result: ἀργύριον τοις τραπεζίταις, to deposit, Mt. xxv. 27. of fluids, to pour, to pour in: foll. by els, Mt. ix: 17; Mk. ii. 22; Lk. v. 37; Jn. xiii. 5, (οἶνον εἰς τὸν $\pi i \theta_{ov}$, Epictet. 4, 13, 12; of rivers, boov els $\delta \lambda a$, Ap. Rhod. 2, 401, etc.; Sept. Judg. vi. 19 [Ald., Compl.]); to pour

out, ἐπί τινος, Mt. xxvi. 12.

3. to move, give motion to, not with force yet with attention and for a purpose; εἴς τι, to put into, insert: Mk. vii. 33 (τοὺς δακτύλους εἰς τὰ οἴτα); Jn. xx. 25, 27; xviii. 11; χαλίνους εἰς τὸ στώμα, Jas. iii. 3; to let down, cast down: Jn. v. 7; Mt. iv. 18 [cf. Mk. i. 16 Rec.]; Mt. xvii. 27. Metaph.: εἰς τὴν καρδίαν τινός, to suggest, Jn. xiii. 2 (τὶ ἐν θυμῷ τινος, Hom. Od. 1, 201; 14, 269; εἰς νοῦν, schol. ad Pind. Pyth. 4, 133; al.; ἐμβάλλειν εἰς νοῦν τινι, Plut. vit. Timol. c. 3). [Comp.: ἀμφι-, ἀνα-, ἀντι-, ἀπο-, δια-, ἐκ-, ἐμ-, παρ-εμ-, ἐπι-, κατα-, μετα-, παρα-, περι-, προ-, συμ-, ὑπερ-, ὑπο-βάλλω.]

βαπτίζω; [impf. έβάπτιζον]; fut. βαπτίσω; 1 aor. έβάπτισα; Pass., [pres. βαπτίζομαι]; impf. έβαπτιζόμην; pf. ptcp. βεβαπτισμένος; 1 aor. έβαπτίσθην; 1 fut. βαπτισθήσομαι; 1 aor. mid. έβαπτισάμην; (frequent. [?] fr. βάπτω, like βαλλίζω fr. βάλλω); here and there in Plat., Polyb., Diod., Strab., Joseph., Plut., al. I. 1. prop. to dip repeatedly, to immerge, submerge, (of vessels sunk, Polyb. 1, 51, 6; 8, 8, 4; of animals, Diod. 1, 36). 2. to cleanse by dipping or submerging, to wash, to make clean with water; in the mid. and the 1 aor. pass. to wash one's self, bathe; so Mk. vii. 4 [where WH txt. ραντίσωνται]; Lk. xi. 38, (2 K. v. 14 έβαπτίσατο έν τῷ Ἰορδάνη, for טבר ; Sir. xxxi. (xxxiv.) 30; Judith xii. 7). 3. metaph. to overwhelm, as ίδιώτας ταις είσφοραις, Diod. 1, 73; δφλήμασι, Plut. Galba 21; τη συμφορά βεβαπτισμένος, Heliod. Aeth. 2, 3; and alone, to inflict great and abounding calamities on one: ἐβάπτισαν τὴν πόλιν, Joseph. b. j. 4, 3, 3; ἡ ἀνομία με βαπτίζει, Is. xxi. 4 Sept.; hence βαπτίζεσθαι βάπτισμα (cf. W. 225 (211); [B. 148 (129)]; cf. λούεσθαι τὸ λουτρόν, Ael. de nat. an. 3, 42), to be overwhelmed with calamities, of those who must bear them, Mt. xx. 22 sq. Rec.; Mk. x. 38 sq.; Lk. xii. 50, (cf. the Germ. etwas auszubaden haben, and the use of the word e.g. respecting those who cross a river with difficulty, έως τῶν μαστῶν οἱ πεζοὶ βαπτιζόμενοι διέβαινον, Polyb. 3, 72, 4; [for exx. see Soph. Lex. s. v.; also T. J. Conant, Baptizein, its meaning and use, N. Y. 1864 (printed also as an App. to their revised version of the Gosp. of Mt. by the "Am. Bible Union"); and esp. four works by J. W. Dale entitled Classic, Judaic, Johannic, Christic, Baptism, Phil. 1867 sqq.; D. B. Ford, Studies on the Bapt. Quest. (including a review of Dr. Dale's works), Bost. 1879]). II. In the N. T. it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to the contents and nature of their religion (see βάπτισμα, 3), viz. an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom; [for patristic reff. respecting the mode, ministrant, subjects, etc. of the rite, cf. Soph. Lex. s. v.; Dict. of Chris. Antiq. s. v. Baptism]. a. The word is used absolutely, to administer the rite of ablution, to baptize, (Vulg. baptizo; Tertull. tingo, tinguo, [cf. mergito, de corona mil. §3]): Mk. i. 4; Jn. i. 25 sq. 28; iii. 22 sq. 26; iv. 2; x. 40; 1 Co. i. 17; with the cognate noun τὸ βάπτισμα, Acts xix. 4; ὁ βαπτίζων substantively

i. q. δ βαπτιστης, Mk. vi. 14, [24 T Tr WH]. τινά, Jn. iv. 1; Acts viii. 38; 1 Co. i. 14, 16. Pass. to be baptized: Mt. iii. 13 sq. 16; Mk. xvi. 16; Lk. iii. 21; Acts ii. 41; viii. 12, 13, [36]; x. 47; xvi. 15; 1 Co. i. 15 L T Tr WH; x. 2 L T Tr mrg. WH mrg. Pass. in a reflex. sense [i. e. Mid. cf. W. § 38, 3], to allow one's self to be initiated by baptism, to receive baptism: Lk. [iii. 7, 12]; vii. 80; Acts ii. 38; ix. 18; xvi. 33; xviii. 8; with the cognate noun rò βáπτισμα added, Lk. vii. 29; 1 aor. mid., 1 Co. x. 2 (L T Tr mrg. WH mrg. εβαπτίσθησαν [cf.W. § 38, 4 b.]); Acts xxii. 16. foll. by a dat. of the thing with which baptism is performed, Toars, see bb. below. b. with Prepositions; aa. eis, to mark the element into which the immersion is made: εls τὸν Ἰορδάνην, Mk. i. 9. to mark the end: els μετάνοιαν, to bind one to repentance, Mt. iii. 11; els τὸ Ἰωάννου βάπτισμα, to bind to the duties imposed by John's baptism, Acts xix. 8 [cf. W. 397 (371)]; εἰς ὄνομά τινος, to profess the name (see ὅνομα,2) of one whose follower we become, Mt. xxviii. 19; Acts viii. 16; xix. 5; 1 Co. i. 13, 15; εἰς ἄφεσιν άμαρτιῶν, to obtain the forgiveness of sins, Acts ii. 38; εἰς τὸν Μωϋσῆν, to follow Moses as a leader, 1 Co. x. 2. to indicate the effect: els év σῶμα, to unite together into one body by baptism, 1 Co. xii. 13; είς Χριστόν, είς τὸν θάνατον αὐτοῦ, to bring by baptism into fellowship with Christ, into fellowship in his death, by which fellowship we have died to sin, Gal. iii. 27; Ro. vi. 3, [cf. Mey. on the latter pass., Ellic. on the former]. **bb**. $\hat{\epsilon}\nu$, with dat. of the thing in which one is immersed : ἐν τῷ Ἰορδάνη, Mk. i. 5 ; ἐν τῷ ὕδατι, Jn. i. 31 (L T Tr WII ev vo., but cf. Mey. ad loc. [who makes the art. deictic]). of the thing used in baptizing: ἐν ὕδατι, Mt. iii. 11; Mk. i. 8 [T WH Tr mrg. om. Tr txt. br. ev]; Jn. i. 26, 33; cf. B. § 133, 19; [cf. W. 412 (384); see έν, I. 5 d. a.]; with the simple dat., υδατι, Lk. iii. 16; Acts i. 5; xi. 16. ἐν πνεύματι ἀγίφ, to imbue richly with the Holy Spirit, (just as its large bestowment is called an outpouring): Mt. iii. 11; Mk. i. 8 [L Tr br. èv]; Lk. iii. 16; Jn. i. 33; Acts i. 5; xi. 16; with the addition καὶ πυρί to overwhelm with fire (those who do not repent), i. e. to subject them to the terrible penalties of hell, Mt. iii. 11. έν ὀνόματι τοῦ κυρίου, by the authority of the Lord, Acts cc. Pass. έπὶ [LTr WH έν] τῷ ὀνόματι Ἰησοῦ Χριστοῦ, relying on the name of Jesus Christ, i. e. reposing one's hope on him, Acts ii. 38. dd. ὑπέρ τῶν νεκρῶν on behalf of the dead, i. e. to promote their eternal salvation by undergoing baptism in their stead, 1 Co. xv. 29; cf. [W. 175 (165); 279 (262); 382 (358); Meyer (or Beet) ad loc.]; esp. Neander ad loc.; Rückert, Progr. on the passage, Jen. 1847; Paret in Ewald's Jahrb. d. bibl. Wissensch. ix. p. 247; [cf. B. D. s. v. Baptism XIL. Alex.'s Kitto ibid. VI.7.

βάπτωμα, τος, τό, (βαπτίζω), a word peculiar to N. T. and eccl. writ., immersion, submersion;

1. used trop. of calamities and afflictions with which one is quite overwhelmed: Mt. xx. 22 sq. Rec.; Mk. x. 38 sq.; Lk. xii. 50, (see βαπτίζω, I. 3).

2. of John's baptism, that purificatory rite by which men on confessing their sins were bound to a spiritual reformation, obtained the par-

don of their past sins and became qualified for the benefits of the Messiah's kingdom soon to be set up: Mt. iii. 7; xxi. 25; Mk. xi. 30; Lk. vii. 29; xx. 4; Acts i. 22; x. 37; xviii. 25; [xix. 3]; βάπτ. μετανοίας, binding to repentance [W. 188 (177)], Mk. i. 4; Lk. iii. 3; Acts xiii. 24; xix. 4.

3. of Christian baptism; this, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ, by which men confessing their sins and professing their faith in Christ are born again by the Holy Spirit unto a new life, come into the fellowship of Christ and the church (1 Co. xii. 13), and are made partakers of eternal salvation; [but see art. "Baptism" in BB.DD., McC. and S., Schaff-Herzog]: Eph. iv. 5; Col. ii. 12 [L mrg. Tr -μφ q. v.]; 1 Pet. iii. 21; εls τὸν θάνατον, Ro. vi. 4 (see βαπτίζω, II. b. aa. fin.). [Trench § xcix.]*

βαπτισμός, -οῦ, ὁ, (βαπτίζω), a washing, purification effected by means of water: Mk. vii. 4, 8 [R G L Tr in br.] (ξεστῶν καὶ ποτηρίων); of the washings prescribed by the Mosaic law, Heb. ix. 10. βαπτισμῶν διδαχῆς equiv. to διδαχῆς περὶ βαπτισμῶν, Heb. vi. 2 [where L txt. WH txt. βαπτ. διδαχήν], which seems to mean an exposition of the difference between the washings prescribed by the Mosaic law and Christian baptism. (Among prof. writ. Josephus alone, antt. 18, 5, 2, uses the word, and of John's baptism; [respecting its interchange with βάπτισμα cf. exx. in Soph. Lex. s. v. 2 and Bp. Lghtft. on Col. ii. 12, where L mrg. Tr read βαπτισμός; cf. Trench § xcix.].)*

βαπτότής, -οῦ, δ, (βαπτίζω), a baptizer; one who administers the rite of baptism; the surname of John, the forerunner of Christ: Mt. iii. 1; xi. 11 sq.; [xiv. 2, 8; xvi. 14; xvii. 13]; Mk. vi. 24 [T Tr WH τοῦ βαπτίζοντος], 25; viii. 28; Lk. vii. 20, 28 [T Tr WHom.], 33; ix. 19; also given him by Josephus, antt. 18, 5, 2, and found in no other prof. writ. [Joh. d. Täuferby Breest (1881), Köhler (84).]*

βάπτω: [fut. βάψω, Jn. xiii. 26 T Tr WH]; 1 aor. εβαψα; pf. pass. ptcp. βεβαμμένος; in Grk. writ. fr. Hom. down; in Sept. for του; a. to dip, dip in, immerse: τί, Jn. xiii. 26 [but in 26° Lchm. ἐμβάψας, as in 26° L txt. RG]; foll. by a gen. of the thing into which the object is dipped (because only a part of it is touched by the act of dipping), Lk. xvi. 24 (cf. ἄπτεσθαί τινος, λούεσθαι ποταμοίο, Hom. Il. 5, 6; 6, 508; cf. B. § 132, 25; [W. § 30, 8 c.]). b. to dip into dye, to dye, color: ἰμάτιον αἴματι, Rev. xix. 13 [Tdf. περιφεραμμένον, see s. v. περιφραίνω; WII ρεραντισμένον, see ραντίζω]. (Hdt. 7, 67; Anth. 11, 68; Joseph. antt. 3, 6, 1.) [Comp.: ἐμ-βάπτω.]*

βάρ, Chald. ٦૩ [cf. Ps. ii. 12; Prov. xxxi. 2]; βὰρ Ἰωνᾶ son of Jonah (or Jonas): Mt. xvi. 17, where L T WH Βαριωνᾶ (q. v.) Barjonah (or Barjonas), as if a surname, like Βαρνάβας, etc. [R. V. Bar-Jonah. Cf. Ἰωνᾶς, 2.]*

Treg. Printed Text, etc. p. 194 sq.]), 20 sq. 26; Mk. xv. 7, 11, 15; Lk. xxiii. 18; Jn. xviii. 40.*

Baράκ, δ, indecl., (ρς) lightning), Barak, a commander of the Israelites (Judg. iv. 6, 8): Heb. xi. 32. [BB.DD.]*

Baraxías, -ov, δ, [בּרֶכִיה] Jehovah blesses], Barachiah: in Mt. xxiii. 35 said to have been the father of the Zachariah slain in the temple; cf. Zaxapías.*

βάρβαρος, -ον: 1. prop. one whose speech is rude, rough, harsh, as if repeating the syllables βαρβάρ (cf. Strabo 14, 2, 28 p. 662; ωνοματοπεποίηται ή λέξις, Etym. Magn. [188, 11 (but Gaisf. reads βράγχος for βάρβαρος); cf. Curtius § 394; Vaniček p. 561]); hence one who speaks a foreign or strange language which is not understood by another (Hdt. 2, 158 βαρβάρους πάντας οί Αιγύπτιοι καλέουσι τοὺς μὴ σφίσι όμογλώσσους, Ovid. trist. 5, 10, 37 barbarus hic ego sum, quia non intelligor ulli); so 1 Co. xiv. 11. 3. The Greeks used βάρβαρος of any foreigner ignorant of the Greek language and the Greek culture, whether mental or moral, with the added notion, after the Persian war, of rudeness and brutality. Hence the word is applied in the N. T., but not reproachfully, in Acts xxviii. 2, 4, to the inhabitants of Malta [i. e. Μελίτη, q. v.], who were of Phænician or Punic origin; and to those nations that had, indeed, some refinement of manners, but not the opportunity of becoming Christians, as the Scythians, Col. iii. 11 [but cf. Bp. Lghtft. ad loc.]. But the phrase Ελληνές τε καὶ BáoBaoo forms also a periphrasis for all peoples, or indicates their diversity yet without reproach to foreigners (Plat. Theaet. p. 175 a.; Isocr. Euag. c. 17 p. 192 b.; Joseph. antt. 4, 2, 1 and in other writ.); so in Ro. i. 14. (In Philo de Abr. § 45 sub fin. of all nations not Jews. Josephus b. j. prooem. 1 reckons the Jews among barbarians.) Cf. Grimm on 2 Macc. ii. 21 p. 61; [Bp. Lghtft. on Col. u. s.; B. D. s. v. Barbarian].*

βαρίω, -ω: to burden, weigh down, depress; in the N. T. found only in Pass., viz. pres. ptcp. βαρούμενοι, impv. βαρείσθω; 1 aor εβαρήθην; pf. ptcp. βεβαρημένος; the better writ. do not use the pres.; they use only the pteps. βεβαρηώς and βεβαρημένος; see Matth. § 227; W. 83 (80); [B. 54 (47); Veitch s. v.]. Used simply: to be weighed down, oppressed, with external evils and calamities, 2 Co. i. 8; of the mental oppression which the thought of inevitable death occasions, 2 Co. v. 4; δφθαλμοὶ βεβαρημένοι, sc. ὕπνφ, weighed down with sleep, Mk. xiv. 40 (LTTr WII καταβαρυνόμενοι); Mt. xxvi. 43; with υπνω added, Lk. ix. 32; ἐν (૩) κραιπάλη, Lk. xxi. 34 Rec. βαρυνθώσιν, [see βαρύνω], (Hom. Od. 19, 122 οινώ βεβαρηότες, Diod. Sic. 4, 38 τῆ νόσω); μη βαρείσθω let it not be burdened, sc. with their expense, 1 Tim. v. 16, (εἰσφοραίς, Dio Cass. 46, 32). [Comp.: ἐπι-, καταβαρέω.]

βαρίως, adv., (βαρύς, q. v.), heavily, with difficulty: Mt. xiii. 15; Acts xxviii. 27, (Is. vi. 10). [From Hdt. on.]

Baρθολομαΐος, -ου, δ, (בר הְלְמֵי son of Tolmai), Bartholomew, one of the twelve apostles of Christ: Mt. x. 3; Mk. iii. 18; Lk. vi. 14; Acts i. 13. [See Ναθαναήλ απα BB.DD.] *

Bap-ησούς, δ, (תֵב son, צְיִשׁיִּן Jesus), Bar-Jesus, a certain false prophet: Acts xiii. 6 [where Tdf. -σοῦ; see his note. Cf. Ἐλύμας].*

Bap ששיגה, -â. [cf. B. 20 (17 sq.)], δ, (fr. בי son, and יוֹיְרָה' i. e. Johanan, Jona, John; cf. Mey. on Jn. i. 42 (43) and Lghtft. as below]), Bar-Jonah [or Bar-Jonas], the surname of the apostle Peter: Mt. xvi. 17 [L T WH; in Jn. i. 42 (43); xxi. 15 sqq. son of John; see Lghtft. Fresh Revision, etc., p. 159 note (Am. ed. p. 137 note)]; see in βάρ and Ἰωνᾶs, 2.*

Bαρνάβας, -a [B. 20 (18)], δ, (¬Ξ son, and κζ;; acc. to Luke's interpretation νίδς παρακλήσεως, i. e. excelling in the power τῆς παρακλήσεως, Acts iv. 36; see παράκλησες, 5), Barnabas, the surname of Joses [better Joseph], a Levite, a native of Cyprus. He was a distinguished teacher of the Christian religion, and a companion and colleague of Paul: Acts ix. 27; xi. 22, [25 Rec.], 30; xii. 25; xiii.-xv.; 1 Co. ix. 6; Gal. ii. 1, 9, 13; Col. iv. 10.*

βάρος, -εος, τό, heaviness, weight, burden, trouble: load, ἐπιτιθέναι τινί (Xen. oec. 17, 9), to impose upon one difficult requirements, Acts xv. 28; βάλλειν ἐπί τινα, Rev. ii. 24 (where the meaning is, 'I put upon you no other injunction which it might be difficult to observe'; cf. Düsterdieck ad loc.); βαστάζειν τὸ βάρος τινός, i. e. either the burden of a thing, as τὸ βάρος τῆς ἡμέρας the wearisome labor of the day Mt. xx. 12, or that which a person bears, as in Gal. vi. 2 (where used of troublesome moral taults; the meaning is, 'bear one another's faults'). alώνιον βάρος δόξης a weight of glory never to cease, i. e. vast and transcendent glory (blessedness), 2 Co. iv. 17; cf. W. § 34, 3; (πλούτου, Plut. Alex. M. 48). weight i. q. authority: ἐν βάρει είναι to have authority and influence, 1 Th. ii. 7 (6), (so also in Grk. writ.; cf. Wesseling on Diod. Sic. 4, 61; [exx. in Suidas s. v.]). [SYN. see őykos.]*

Baρσαβάs [-σαββάs L T Tr WII; see WH. App. p. 159], -â [B. 20 (18)], ό, Barsabas [or Barsabas] (i. e. son of Saba [al. Zaba]); 1. the surname of a certain Joseph: Acts i. 23, [B. D. s. v. Joseph Barsabas]. 2. the surname of a certain Judas: Acts xv. 22, [B. D. s. v. Judas Barsabas].

Bap-τίμαιος [Tdf.-μαῖος, yet cf. Chandler § 253], -ου, δ, (son of Timæus), Bartimæus, a certain blind man: Mk. x. 46.*

βαρύνω: to weigh down, overcharge: Lk. xxi. 34 (1 aor. pass. subj.) βαρυνθώσιν Rec. [cf. W. 83 (80); B. 54 (47)], for βαρηθώσιν; see βαρέω. [COMP.: κατα-βαρύνω.]*

βαρύς, -εῖα, -ύ, heavy; 1. prop. i. e. heavy in weight: φορτίον, Mt. xxiii. 4 (in xi. 30 we have the opposite, ελαφρόν). 2. metaph. a. burdensome: ἐντολή, the keeping of which is grievous, 1 Jn. v. 3. b. severe, stern: ἐπιστολή, 2 Co. x. 10 [al. imposing, impressive, cf. Wetstein ad loc.]. o. weighty, i. e. of great moment: τὰ βαρύτερα τοῦ νύμου the weightier precepts of the law, Mt. xxiii. 23; αἰτιάματα [better αἰτιώματα (q. v.)], Acts xxv. 7. d. violent, cruel, unsparing, [A. V. grievous]: λύκοι, Acts xx. 29 (so also Hom. II. i. 89; Xen. Ages. 11, 12).

καρύτιμος, -ον, (βαρύς and τιμή), of weighty (i. e. great)

value, very precious, costly: Mt. xxvi. 7 [RGTrtxt. WH], (so Strabo 17 p. 798; selling at a great price, Heliod. 2, 30 [var.]; possessed of great honor, Aeschyl. suppl. 25 [but Dindorf (Lex. s. v.) gives here (after a schol.) severely punishing]).*

βασανίζω: [impf. έβασάνιζον]; 1 aor. έβασάνισα; Pass., [pres. βασανίζομαι]; 1 aor. εβασανίσθην; 1 fut. βασανισθήσομαι; (βάσανος); 1. prop. to test (metals) by the 2. to question by applying torture. touchstone. to torture (2 Macc. vii. 13); hence 4. univ. to vex with grievous pains (of body or mind), to torment: rua, Mt. viii. 29; Mk. v. 7; Lk. viii. 28; 2 Pet. ii. 8; Rev. xi. 10; passively, Mt. viii. 6; Rev. ix. 5; xx. 10; of the pains of child-birth, Rev. xii. 2 (cf. Anthol. 2, p. 205 ed. Jacobs); with ev and the dat. of the material in which one is tormented, Rev. xiv. 10. 5. Pass. to be harassed, distressed; of those who at sea are struggling with a head wind, Mk. vi. 48; of a ship tossed by the waves, Mt. xiv. 24. (In Grk. writ. fr. Hdt. down. Often in O. T. Apocr.)

βασανισμός, -οῦ, ὁ, (βασανίζω, q. v.); 1. a testing by the touchstone or by torture. 2. torment, torture; a. the act of tormenting: Rev. ix. 5. b. the state or condition of those tormented: Rev. xviii. 7, 10, 15; ὁ κάπνος τοῦ βασανισμοῦ αὐτῶν the smoke of the fire by which they are tormented, Rev. xiv. 11. (4 Macc. ix. 6; xi. 2; [al.]; bad wine is called βασανισμός by Alexis in Athen. 1, 56 p. 30 f.) •

βασανστής, -οῦ, ὁ, (βασανίζω), one who elicits the truth by the use of the rack, an inquisitor, torturer, ([Antiphon; al.]; Dem. p. 978, 11; Philo in Flacc. § 11 end; [de concupisc. § 1; quod omn. prob. lib. 16; Plut. an vitios. ad infel. suff. § 2]); used in Mt. xviii. 34 of a jailer (δεσμοφύλαξ Acts xvi. 23), doubtless because the business of torturing was also assigned to him.*

βάσανος, -ου, ή, [Curtius p. 439]; a. the touchstone, [called also basanite, Lat. lapis Lydius], by which gold and other metals are tested. b. the rack or instrument of torture by which one is forced to divulge the truth. c. torture, torment, acute pains: used of the pains of disease, Mt. iv. 24; of the torments of the wicked after death, έν βασάνοις ὑπάρχειν, Lk. xvi. 23 (Sap. iii. 1; 4 Macc. xiii. 14); hence δ τόπος τῆς βασάνου is used of Gehenna, Lk. xvi. 28. (In Grk. writ. fr. [Theogn.], Pind. down.) •

βασιλεία, -α, ή, (fr. βασιλείω; to be distinguished fr. βασίλεια a queen; cf. leρεία priesthood fr. leρείω, and léρεια a priestess fr. leρείω), [fr. Hdt. down]; 1. royal power, kingship, dominion, rule: Lk. i. 33; xix. 12, 15; xxii. 29; Jn. xviii. 36; Acts i. 6; Heb. i. 8; 1 Co. xv. 24; Rev. xvii. 12; of the royal power of Jesus as the triumphant Messiah, in the phrase ἔρχεσθαι ἐν τῆ βασ. αὐτοῦ, i. e. to come in his kingship, clothed with this power: Mt. xvi. 28; Lk. xxiii. 42 [εἰς τὴν β. L mrg. Tr mrg. WH txt.]; of the royal power and dignity conferred on Christians in the Messiah's kingdom: Rev. i. 6 (acc. to Tr txt. WH mrg. ἐποίησεν ἡμῶν or L ἡμών [yet R G T WII txt. Tr mrg. ἡμᾶς] βασιλείαν [Rec. βασιλείς]); τοῦ θεοῦ, the royal power and dignity belonging to God, Rev. xii.

2. a kingdom i. e. the territory subject to the rule of a king: Mt. xii. 25 sq.; xxiv. 7; Mk. iii. 24; vi. 23; xiii. 8; Lk. xi. 17; xxi. 10; plur.: Mt. iv. 8; Lk. iv. 5; Heb. xi. 33. 3. Frequent in the N. T. in reference to the Reign of the Messiah are the following phrases: ה βασιλεία τοῦ θεοῦ (אחל ראל Targ. Is. xl. 9; Mic. iv. 7), prop. the kingdom over which God rules; ה βασιλεία τοῦ Χριστοῦ (και רמשיחא, Targ. Jonath. ad Is. liii. 10), the kingdom of the Messiah, which will be founded by God through the Messiah and over which the Messiah will preside as God's vicegerent; ή βασ. τῶν ουρανών, only in Matthew, but very frequently [some 33] times], the kingdom of heaven, i. e. the kingdom which is of heavenly or divine origin and nature (in rabbin. writ. is the rule of God, the theocracy viewed universally, not the Messianic kingdom); sometimes simply ή βασιλεία: Mt. iv. 23, etc.; Jas. ii. 5; once ή βασ. τοῦ Δανείδ, because it was supposed the Messiah would be one of David's descendants and a king very like David, Mk. xi. 10; once also ή βασ. τοῦ Χριστοῦ καὶ θεοῦ, Eph. v. 5. Relying principally on the prophecies of Danielwho had declared it to be the purpose of God that, after four vast and mighty kingdoms had succeeded one another and the last of them shown itself hostile to the people of God, at length its despotism should be broken, and the empire of the world pass over for ever to the holy people of God (Dan. ii. 44; vii. 14, 18, 27) — the Jews were expecting a kingdom of the greatest felicity, which God through the Messiah would set up, raising the dead to life again and renovating earth and heaven; and that in this kingdom they would bear sway for ever over all the nations of the world. This kingdom was called the kingdom of God or the kingdom of the Messiah; and in this sense must these terms be understood in the utterances of the Jews and of the disciples of Jesus when conversing with him, as Mt. xviii. 1; xx. 21; Mk. xi. 10; Lk. xvii. 20; xix. 11. But Jesus employed the phrase kingdom of God or of heaven to indicate that perfect order of things which he was about to establish, in which all those of every nation who should believe in him were to be gathered together into one society, dedicated and intimately united to God, and made partakers of eternal salvation. This kingdom is spoken of as now begun and actually present, inasmuch as its foundations have already been laid by Christ and its benefits realized among men that believe in him: Mt. xi. 12; xii. 28; xiii. 41 (in this pass. its earthly condition is spoken of, in which it includes bad subjects as well as good); Lk. xvii. 21; 1 Co. iv. 20; Ro. xiv. 17 (where the meaning is, 'the essence of the kingdom of God is not to be found in questions about eating and drinking'); Col. i. 13. But far more frequently the kingdom of heaven is spoken of as a future blessing, since its consummate establishment is to be looked for on Christ's solemn return from the skies, the dead being called to life again, the ills and wrongs which burden the present state of things being done away, the powers hostile to God being vanquished: Mt. vi. 10; viii. 11; xxvi. 29; Mk. ix. 1; xv. 43; Lk. ix.

27; xiii. 28 sq.; xiv. 15; xxii. 18; 2 Pet. i. 11; also in the phrases εἰσέρχεσθαι εἰς τ. βασ. τ. οὐρανών οτ τ. θεοῦ: Mt. v. 20; vii. 21; xviii. 3; xix. 23, 24; Mk. ix. 47; x. 23, 24, 25; Lk. xviii. 24 [T Tr txt. WH εἰσπορεύονται]. 25; Jn. iii. 5; Acts xiv. 22; κληρονόμος της βασιλείας, Jas. ii. 5; κληρονομείν τ. β. τ. θ.; see d. below. By a singular use ή βασ. τοῦ κυρίου ή ἐπουράνιος God's heavenly kingdom, in 2 Tim. iv. 18, denotes the exalted and perfect order of things which already exists in heaven, and into which true Christians are ushered immediately after death; cf. Phil. i. 23; Heb. xii. 22 sq. The phrase Bao. τών οὐρανών or τοῦ θεοῦ, while retaining its meaning kingdom of heaven or of God, must be understood, according to the requirements of the context, a. of the beginning, growth, potency, of the divine kingdom: Mt. xiii. 31-33: Mk. iv. 30; Lk. xiii. 18. b. of its fortunes: Mt. xiii. 24; Mk. iv. 26. c. of the conditions to be complied with in order to reception among its citizens: Mt. xviii. 23; xx. 1; xxii. 2; xxv. 1. d. of its blessings and benefits, whether present or future: Mt. xiii. 44 sq.; Lk. vi. 20; also in the phrases ζητεῖν τὴν βασ. τ. θεοῦ, Mt. vi. 33 [LTWH om. r. θεοῦ]; Lk. xii. 31 [αὐτοῦ L txt. T Tr WH]; δέχεσθαι τ. βασ. τ. θ. ως παιδίον, Mk. x. 15; Lk. xviii. 17; κληρουομείν τ. β. τ. θ. Μt. xxv. 34; 1 Co. vi. 9 sq.; xv. 50; Gal. v. 21; see in κληρονομέω, 2. e. of the congregation of those who constitute the royal 'city of God': ποιείν τινας βασιλείαν, Rev. i. 6 G T WH txt. Tr mrg. [cf. 1 above]; v. 10 (here R G βασιλείε, so R in the preceding pass.), cf. Ex. xix. 6. Further, the foll. expressions are noteworthy: of persons fit for admission into the divine kingdom it is said αὐτῶν οr τοιούτων έστὶν ή βασ. τῶν οὐρ. οr τοῦ θεοῦ: Mt. v. 3, 10; xix. 14; Mk. x. 14; Lk. xviii. 16. διδόναι τινὶ τ. βασ. is used of God, making men partners of his kingdom, Lk. xii. 32; παραλαμβάνειν of those who are made partners, Heb. xii. 28. διὰ τὴν βασ. τ. ούρ to advance the interests of the heavenly kingdom, Mt. xix. 12; ενεκεν της βασ. τ. θ. for the sake of becoming a partner in the kingdom of God, Lk. xviii. 29. Those who announce the near approach of the kingdom, and describe its nature, and set forth the conditions of obtaining citizenship in it, are said διαγγέλλειν τ. βασ. τ. θ. Lk. ix. 60; εὐαγγελίζεσθαι τὴν β. τ. θ. Lk. iv. 43; viii. 1; xvi. 16; περὶ τῆς βασ. τ. θ. Acts viii. 12; κηρύσσειν την βασ. τ. θ. Lk. ix. 2; Acts xx. 25; xxviii. 31; τὸ εὐαγγέλιον της βασ. Mt. iv. 23; ix. 35; xxiv. 14; with the addition of τοῦ θεοῦ, Mk. i. 14 R L br. ήγγικεν ή βασ. τ. οὖρ. or $\tau \circ \hat{v} \theta \in \hat{v}$, is used of its institution as close at hand: Mt. iii. 2; iv. 17; Mk. i. 15; Lk. x. 9, 11. it is said ξργεσθαι i. e. to be established, in Mt. vi. 10; Lk. xi. 2; xvii. 20; Mk. xi. 10. In accordance with the comparison which likens the kingdom of God to a palace, the power of admitting into it and of excluding from it is called kheis της β. τ. οὐρ. Mt. xvi. 19; κλείειν την β. τ. οὐρ. to keep from entering, Mt. xxiii. 13 (14). viol τῆς βασ. are those to whom the prophetic promise of the heavenly kingdom extends: used of the Jews, Mt. viii. 12; of those gathered out of all nations who have shown themselves worthy of a share in this kingdom, Mt. xiii. 38. (In the O. 1.

Apocr. h Bag. τοῦ θεοῦ denotes God's rule, the divine administration, Sap. vi. 5; x. 10; Tob. xiii. 1; so too in Ps. cii. (ciii.) 19; civ. (cv.) 11-13; Dan. iv. 33; vi. 26; the universe subject to God's sway, God's royal domain, Song of the Three Children 32; ή βασιλεία, simply, the O. T. theocratic commonwealth, 2 Macc. i. 7.) Cf. Fleck, De regno divino, Lips. 1829; Baumg.-Crusius, Bibl. Theol. p. 147 sqq.; Tholuck, Die Bergrede Christi, 5te Aufl. p. 55 sqq. [on Mt. v. 3]; Cölln, Bibl. Theol. i. p. 567 sqq., ii. p. 108 sqq.; Schmid, Bibl. Theol. des N. T. p. 262 sqq. ed. 4; Baur, Neutest. Theol. p. 69 sqq.; Weiss, Bibl. Theol. d. N. T. § 13; [also in his Leben Jesu, bk. iv. ch. 2]; Schürer, [Neutest. Zeitgesch. § 29 (esp. par. 8) and reff. there; also] in the Jahrbb. für protest. Theol., 1876, pp. 166-187 (cf. Lipsius ibid. 1878, p. 189); [B.D. Am. ed. s. v. Kingdom of Heaven, and reff. there].

βασίλειος, (rarely -εία), -ειον, royal, kingly, regal: 1 Pet. ii. 9. As subst. τὸ βασίλειον (Xen. Cyr. 2, 4, 3; Prov. xviii. 19 Sept.; Joseph. antt. 6, 12, 4), and much oftener (fr. Hdt. 1, 30 down) in plur. τὰ βασίλεια (Sept. Esth. i. 9, etc.), the royal palace: Lk. vii. 25 [A. V. kings' courts].*

βασιλεύς, -έως, δ, leader of the people, prince, commander, lord of the land, king; univ.: οί βασιλείς της $\gamma \hat{\eta} s$, Mt. xvii. 25; Rev. xvi. 14 [L T Tr WH om. $\tau \hat{\eta} s \gamma \hat{\eta} s$], etc.; τῶν ἐθνῶν, Lk. xxii. 25; of the king of Egypt, Acts vii. 10, 18; Heb. xi. 23, 27; of David, Mt. i. 6; Acts xiii. 22; of Herod the Great and his successors, Mt. ii. 1 sqq.; Lk. i. 5; Acts xii. 1; xxv. 13; of a tetrarch, Mt. xiv. 9; Mk. vi. 14, 22, (of the son of a king, Xen. oec. 4, 16; "reges Syriae, regis Antiochi pueros, scitis Romae nuper fuisse," Cic. Verr. ii. 4, 27, cf. de senectute 17, 59; [Verg. Aen. 9, 223]); of a Roman emperor, 1 Tim. ii. 2; 1 Pet. ii. 17, cf. Rev. xvii. 9 (10), (so in prof. writ. in the Roman age, as in Joseph. b. j. 5, 13, 6; Hdian. 2, 4, 8 [4 Bekk.]; of the son of the emperor, ibid. 1, 5, 15 [5 Bekk.]); of the Messiah, ὁ βασιλεύς τῶν Ἰουδαίων, Mt. ii. 2, etc.; τοῦ 'Ισραήλ, Mk. xv. 32; Jn. i. 49 (50); xii. 13; of Christians, as to reign over the world with Christ in the millennial kingdom, Rev. i. 6; v. 10 (Rec. in both pass. and Grsb. in the latter; see Basileia, 3 e.); of God, the supreme ruler over all, Mt. v. 35; 1 Tim. i. 17 (see alών, 2); Rev. xv. 3; βασιλεύς βασιλέων, Rev. xvii. 14 [but here as in xix. 16 of the victorious Messiah]; δ βασ. τῶν βασιλευόντων, 1 Tim. vi. 15, (2 Macc. xiii. 4; 3 Macc. v. 35; Enoch 9, 4; [84, 2; Philo de decal. § 10]; cf. [κύριος τῶν βασ. Dan. ii. 47]; κύριος τ. κυρίων, Deut. x. 17; Ps. cxxxv. (cxxxvi.) 3; [so of the king of the Parthians, Plut. Pomp. § 38, 1]).

βασιλεύω; fut. βασιλεύσω; 1 aor. ἐβασίλευσα; (βασιλεύς); — in Grk. writ. [fr. Hom. down] with gen. or dat., in the sacred writ., after the Hebr. (") "", foll. by ἐπί with gen. of place, Mt. ii. 22 (where L T WH om. Tr br. ἐπί); Rev. v. 10; foll. by ἐπί with acc. of the pers., Lk. i. 33; xix. 14, 27; Ro. v. 14; [cf. W. 206 (193 sq.); B. 169 (147)]—to be king, to exercise kingly power, or reign: univ., 1 Tim. vi. 15; Lk. xix. 14, 27; of the governor of a country, although not possessing kingly

rank, Mt. ii. 22; of God, Rev. xi. 15, 17; xix. 6; of the rule of Jesus, the Messiah, Lk. i. 33; 1 Co. xv. 25; Rev. xi. 15; of the reign of Christians in the millennium, Rev. v. 10; xx. 4, 6; xxii. 5; hence Paul transfers the word to denote the supreme moral dignity, liberty, blessedness, which will be enjoyed by Christ's redeemed ones: Ro. v. 17 (cf. De Wette and Thol. ad loc.); 1 Co. iv. 8. Metaph. to exercise the highest influence, to control: Ro. v. 14, 17, 21; vi. 12. The aor. εβασίλευσα denotes I obtained royal power, became king, have come to reign, in 1 Co. iv. 8 [cf. W. 302 (283); B. 215 (185)]; Rev. xi. 17; xix. 6, (as often in Sept. and prof. writ.; cf. Grimm on 1 Macc. p. 11; Breitenbach or Kühner on Xen. mem. 1, 1, 18; on the aor. to express entrance into a state, see Bnhdy. p. 382; Krüger § 53, 5, 1; [Kühner § 386, 5; Goodwin § 19 N. 1]). [COMP.: συμ-βασιλένω.]*

βασιλικός, -ή, -όν, of or belonging to a king, kingly, royal, regal; of a man, the officer or minister of a prince, a courtier: Jn. iv. 46, 49, (Polyb. 4, 76, 2; Plut. Sol. 27; often in Joseph.). subject to a king: of a country, Acts xii. 20. be fitting or worthy of a king, royal: ἐσθής, Acts xii. 21. Hence metaph. principal, chief: νόμος, Jas. ii. 8 (Plat. Min. p. 317 c. τὸ ὀρθὸν νόμος ἐστὶ βασιλικός, Xen. symp. 1, 8 βασιλικὸν κάλλος; 4 Macc. xiv. 2).

[βασιλίσκος, -ου, ό, (dimin. of βασιλεύς), a petty king; a reading noted by WH in their (rejected) marg. of Jn. iv. 46, 49. (Polyb., al.)*]

βασ οιστα, -ης, ή, queen: Mt. xii. 42; Lk. xi. 31; Acts viii. 27; Rev. xviii. 7. (Xen. oec. 9, 15; Aristot. oec. 9 [in Bekker, Anecd. i. p. 84; cf. frag. 385 (fr. Poll. 8, 90) p. 1542, 25]; Polyb. 23, 18, 2 [excrpt. Vales. 7], and often in later writ.; Sept.; Joseph.; the Atticists prefer the forms βασιλίς and βασίλεια; cf. Lob. ad Phryn. p. 225; [on the termination, corresponding to Eng. -ess, cf. W. 24; B. 73; Soph. Lex. p. 37; Sturz, De dial. Maced. et Alex. p. 151 sqq.; Curtius p. 653].)*

βάσνε, -εως, ή, (ΒΑΩ, βαίνω); 1. a stepping, walking, (Aeschyl., Soph., al.). 2. that with which one steps, the foot: Acts iii. 7, (Plat. Tim. p. 92 a. et al.; Sap. xiii. 18).*

βασκαίνω: 1 aor. ἐβάσκανα, on which form cf. W. [75 (72)]; 83 (80); [B. 41 (35); Lob. ad Phryn. p. 25 sq.; Paralip. p. 21 sq.]; (βάζω, βάσκω [φάσκω] to speak, talk); τινά [W. 223 (209)]; 1. to speak ill of one, to slander, traduce him, (Dem. 8, 19 [94, 19]; Ael. v. h. 2, 13, etc.).

2. to bring èvil on one by feigned praise or an evil eye, to charm, bewitch one, (Aristot. probl. 20, 34 [p. 926°, 24]; Theocr. 6, 39; Ael. nat. an. 1, 35); hence, of those who lead away others into error by wicked arts (Diod. 4, 6): Gal. iii. 1. Cf. Schott [or Bp. Lghtft.] ad loc.; Lob. ad Phryn. p. 462.°

βαστάζω; fut. βαστάσω; 1 αοτ. ἐβάστασα; 1. to take up with the hands: λίθους, Jn. x. 31, (λᾶαν, Hom. Od. 11, 594; τὴν μάχαιραν ἀπὸ τῆς γῆς, Joseph. antt. 7, 11, 7).
2. to take up in order to carry or bear; to put upon one's self (something) to be carried; to bear what is burdensome: τὸν σταυρόν, Jn. xix. 17; Lk. xiv. 27, (see σταυγός

2 a. and b.); Metaph.: βαστάζειν τι, to be equal to understanding a matter and receiving it calmly, Jn. xvi. 12 (Epict. ench. 29, 5); φορτίον, Gal. vi. 5; βαστάσει τὸ κρίμα, must take upon himself the condemnation of the judge, Gal. v. 10 (שָא מְשַבּט, Mic. vii. 9). Hence to bear, endure: Mt. xx. 12; Acts xv. 10 (ζυγόν); Ro. xv. 1; Gal. vi. 2; Rev. ii. 2 sq. (Epict. diss. 1, 3, 2; Anthol. 5, 9, 3; in this sense the Greeks more com-3. simply to bear, carry: Mt. iii. monly use Φέρειν.) 11; Mk. xiv. 13; Lk. vii. 14; xxii. 10; Rev. xvii. 7; pass., Acts iii. 2; xxi. 35. τὸ ὄνομά μου ἐνώπιον ἐθνῶν, so to bear it that it may be in the presence of Gentiles, i. e. by preaching to carry the knowledge of my name to the Gentiles, Acts ix. 15. to carry on one's person: Lk. x. 4; Gal. vi. 17 [cf. Ellic. ad loc.]; of the womb carrying the fætus, Lk. xi. 27; to sustain, i. e. uphold, support: Ro. xi. 18. 4. by a use unknown to Attic writ., to bear away, carry off: νόσους, to take away or remove by curing them, Mt. viii. 17 (Galen de compos. medicam. per gen. 2, 14 [339 ed. Bas.] ψώρας τε θεραπεύει καὶ ὑπώπια βαστάζει) [al. refer the use in Mt. l. c. to 2; cf. Meyer]. Jn. xii. 6 (ἐβάσταζε used to pilfer [R. V. txt. took away; cf. our 'shoplifting', though perh. this lift is a diff. word, see Skeat s. v.]); Jn. xx. 15, (Polyb. 1, 48, 2 ὁ ἄνεμος τοὺς πύργους τῆ βία βαστάζει, Apollod. bibl. 2, 6, 2; 3, 4, 3; Athen. 2, 26 p. 46 f.; 15, 48 p. 693 e.; very many instances fr. Joseph. are given by Krebs, Observv. p. 152 sqq.). [SYN. cf. Schmidt ch. 105.]*

βάτος, -ου, ή and (in Mk. xii. 26 G L T Tr WII) δ, (the latter acc. to Moeris, Attic; the former Hellenistic; cf. Fritzsche on Mk. p. 532; W. 63 (62) [cf. 36; B. 12 (11)]), [fr. Hom. down], a thorn or bramble-bush [cf. B. D. s. v. Bush]: Lk. vi. 44; Acts vii. 30, 35; ἐπὶ τοῦ (τῆς) βάτου at the Bush, i. e. where it tells about the Bush, Mk. xii. 26; Lk. xx. 37; cf. Fritzsche on Ro. xi. 2; [B.D. s. v. Bible IV. 1].*

βάτος, -ου, ό, Hebr. ΓΞ a bath, [A. V. measure], a Jewish measure of liquids containing 72 sextarii [between 8 and 9 gal.], (Joseph. antt. 8, 2, 9): Lk. xvi. 6 [see B.D. s. v. Weights and Measures II. 2].*

βάτραχος, -ου, δ, a frog, (fr. Hom. [i. e. Batrach., and Hdt.] down): Rev. xvi. 18.*

βαττολογίω [T WH βατταλ. (with № B, see WH. App. p. 152)], -ῶ: 1 aor. subj. βαττολογήσω; a. to stammer, and, since stammerers are accustomed to repeat the same sounds, b. to repeat the same things over and over, to use many and idle words, to babble, prate; so Mt. vi. 7, where it is explained by ἐντῆ πολυλογία, (Vulg. multum loqui; [A. V. to use vain repetitions]); cf. Tholuck ad loc. Some suppose the word to be derived from Battus, a king of Cyrene, who is said to have stuttered (Hdt. 4, 155); others from Battus, an author of tedious and wordy poems; but comparing βατταρίζεω, which has the same meaning, and βάρβαρος (q. v.), it seems far more probable that the word is onomatopoetic. (Simplic. in Epict. [ench. 30 fin.] p. 340 ed. Schweigh.)*

βδέλνγμα, -τος, τό, (βδελύσσομαι), a bibl. and eccl. word; in Sept. mostly for πιχίπ, also for γιρψ and γιμ, a foul

thing (loathsome on acct. of its stench), a detestable thing; (Tertull. abominamentum); Luth. Greuel; [A. V. abomination]; a. univ.: Lk. xvi. 15. b. in the O.T. often used of idols and things pertaining to idolatry, to be held in abomination by the Israelites; as 1 K. xi. 6 (5); xx. (xxi.) 26; 2 K. xvi. 8; xxi. 2; 1 Esdr. vii. 13; Sap. xii. 23; xiv. 11; hence in the N. T. in Rev. xvii. 4 sq. of idol-worship and its impurities; ποιείν βδέλυγμα κ. ψεῦδος, Rev. xxi. 27. c. the expression τὸ βδ. τῆς ἐρημώσεως the desolating abomination [al. take the gen. al.; e. g. Mey. as gen. epex.] in Mt. xxiv. 15; Mk. xiii. 14, (1 Macc. i. 54), seems to designate some terrible event in the Jewish war by which the temple was desecrated, perh. that related by Joseph. b. j. 4, 9, 11 sqq. (Sept. Dan. xi. 31; xii. 11, βδ. (τη̂s) έρημώσεως for משמם משקרץ משמם and שי שמם, Dan. ix. 27 βδ. τῶν ἐρημώσεων for שִׁי שמם the abomination (or abominations) wrought by the desolutor, i. e. not the statue of Jupiter Olympius, but a little idol-altar placed upon the altar of whole burntofferings; cf. Grimm on 1 Macc. p. 31; Hengstenberg, Authentie des Daniel, p. 85 sq.; [the principal explanations of the N. T. phrase are noticed in Dr. Jas. Morison's Com. on Mt. l. c.].) •

βδελυκτός, -ή, όν, (βδελύσσομαι), abominable, detestable: Tit. i. 16. (Besides only in Prov. xvii. 15; Sir. xli. 5; 2 Macc. i. 27; [cf. Philo de victim. offer. § 12 sub fin.].)*

βδιλύσσω: (βδέω quietly to break wind, to stink);

1. to render foul, to cause to be abhorred: τὴν ὀσμήν, Εχ. v. 21; to defile, pollute: τὰς ψυχάς, τ. ψυχήν, Lev. xi. 43; xx. 25; 1 Macc. i. 48; pf. pass. ptcp. ἐβδελυγμένος abominable, Rev. xxi. 8, (Lev. xviii. 30; Prov. viii. 7; Job xv. 16; 3 Macc. vi. 9; βδελυσσόμενος, 2 Macc. v. 8). In native Grk. writ. neither the act. nor the pass. is found.

2. βδελύσσομα; depon. mid. (1 aor. ἐβδελυξάμην often in Sept. [Joseph. b. j. 6, 2, 10]; in Grk. writ. depon. p assive, and fr. Arstph. down); prop. to turn one's self away from on account of the stench; metaph. to abhor, detest: τί. Ro. ii. 22.*

βέβαιος, -aia (W. 69 (67); B. 25 (22)), -aιον, (BAQ, βαίνω), [fr. Aeschyl. down], stable, fast, firm; prop.: ἄγκυρα, Heb. vi. 19; metaph. sure, trusty: ἐπαγγελία, Ro. iv. 16; κλῆσις καὶ ἐκλογή, 2 Pet. i. 10; λόγος προφητικός, 2 Pet. i. 19; unshaken, constant, Heb. iii. 14; ἐλπίς, 2 Co. i. 7 (6), (4 Macc. xvii. 4); παρρησία, Heb. iii. 6 (but WH Tr mrg. in br.); valid and therefore inviolable, λόγος, Heb. ii. 2; διαθήκη, Heb. ix. 17. (With the same meanings in Grk. writ. fr. Hdt. down.)*

βεβαιόω, -ῶ; fut. βεβαιώσω; 1 aor. ἐβεβαίωσα; Pass., [pres. βεβαιοῦμαι]; 1 aor. ἐβεβαιώθην; (βέβαιος); to make firm, establish, confirm, make sure: τὸν λόγον, to prove its truth and divinity, Mk. xvi. 20; τὰς ἐπαγγελίας make good the promises by the event, i. e. fulfil them, Ro. xv. 8 (so also in Grk. writ. as Diod. 1, 5); Pass.: τὸ μαρτύριον τοῦ Χριστοῦ, 1 Co. i. 6; ἡ σωτηρία . . . εἰς ἡμᾶς ἐβεβαιώθη, a constructio praegnans [W. § 66, 2 d.] which may be resolved into εἰς ἡμᾶς παρεδόθη καὶ ἐν ἡμᾶν βέβαιος ἐγένετο, Heb. ii. 3 cf. 2; see βέβαιος. of men made steadfast and constant in soul: Heb. xiii. 9; 1 Co. i. 8 (βεβαιώσει ὑμᾶς

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ἀνεγκλήτους will so confirm you that ye may be unreprovable [W. § 59, 6 fin.]); 2 Co. i. 21 (βεβαιῶν ἡμῶς εἰς Χριστόν, causing us to be steadfast in our fellowship with Christ; cf. Meyer ad loc.); ἐν τῆ πίστει, Col. ii. 7 [L T Tr WH om. ἐν]. (In Grk. writ. fr. Thuc. and Plat. down.) [Comp.: δια-βεβαιόομαι.]*

βεβαίωσις, -εως, ή. (βεβαιόω), confirmation: τοῦ εὐαγγελίου, Phil. i. 7; εἰς βεβαίωσιν to produce confidence, Heb. vi. 16. (Sap. vi. 19. Thuc., Plut., Dio Cass., [al.]) •

βίβηλος, ου, (ΒΑΩ, βαίνω, βηλός threshold);
1. accessible, lawful to be trodden; prop. used of places; hence
2. profane, equiv. to τη [i. e. unhallowed, common],
Lev. x. 10; 1 S. xxi. 4; opp. to άγιος (as in [Ezek. xxii.
26]; Philo, vit. Moys. iii. § 18): 1 Tim. iv. 7; vi. 20;
2 Tim. ii. 16; of men, profane i. e. ungodly: 1 Tim. i. 9;
Heb. xii. 16. (Often in Grk. writ. fr. Aeschyl. down.)
[Cf. Trench § ci.]*

βεβηλόω, -ῶ; 1 aor. ἐβεβήλωσα; (βέβηλος); to profane, desecrate: τὸ σάββατον, Mt. xii. 5; τὸ ἰερόν, Acts xxiv. 6. (Often in Sept. for פְּקַלֵּקֹן; Judith ix. 8; 1 Macc. ii. 12, etc.; Heliod. 2, 25.) •

Beckζεβούλ and, as written by some [yet no Greek] authorities, Βεελζεβούβ [cod. Β Βεεζεβούλ, so cod. * exc. in Mk. iii. 22; adopted by WH, see their App. p. 159; cf. B. 6], 6, indecl., Beelzebul or Beelzebub, a name of Satan. the prince of evil spirits: Mt. x. 25; xii. 24, 27; Mk. iii. 22; Lk. xi. 15, 18, 19. The form Βεελζεβούλ is composed of יבול (rabbin. for בֵעל dung) and בָּנֶל, lord of dung or of filth, i. e. of idolatry; cf. Lightfoot on Mt. xii. 24. The few who follow Jerome in preferring the form Beekζεβούβ derive the name fr. בעל זכוב, lord of flies, a false god of the Ekronites (2 K. i. 2) having the power to drive away troublesome flies, and think the Jews transferred the name to Satan in contempt. Cf. Win. RWB. s. v. Beelzebub: and J. G. M(üller) in Herzog vol. i. p. 768 sqq.; [BB.DD.; cf. also Meyer and Dr. Jas. Morison on Mt. x. 25; some, as Weiss (on Mk. l. c.; Bibl. Theol. § 23 a.), doubt alike whether the true derivation of the name has yet been hit upon, and whether it denotes Satan or only some subordinate 'Prince of demons']. (Besides only in eccl. writ., as Ev. Nicod. c. 1 sq.) *

Beλίαλ, δ, (לְיֵעֵל) worthlessness, wickedness), Belial, a name of Satan, 2 Co. vi. 15 in Rec. bez elz L. But Βελίαρ (q. v.) is preferable, [see WH. App. p. 159; B. 6].

Beλίαρ, ό, indecl., Beliar, a name of Satan in 2 Co. vi. 15 Rec.* G T Tr WH, etc. This form is either to be ascribed (as most suppose) to the harsh Syriac pronunciation of the word Βελίαλ (q. v.), or must be derived from בר יער lord of the forest, i. e. who rules over forests and deserts, (cf. Sept. Is. xiii. 21; Mt. xii. 43; [BB.DD. s. v. Belial, esp. Alex.'s Kitto]). Often in eccl. writ.*

βελόνη, -ης, ή, (βέλος); a. the point of a spear. b. a needle: Lk.xviii. 25 LTTrWH; see ραφίς. ([Batr. 130], Arstph., Aeschin., Aristot., al.; cf. Lob. ad Phryn. p. 90.)*

βίλος, -εος, τό, (βάλλω), a missile, a dart, javelin, arrow: Eph. vi. 16. [From Hom. down.]*

βελτίων, -ον, gen. -ονος, better; neut. adverbially in 2 Tim. i. 18 [W. 242 (227); B. 27 (24). Soph., Truc., al.]*

Bernaμίν [-μείν L T Tr WH; see WH. App. 155, and s.v. et, ι], δ, ("מִין), ξ, i. e. בְּיִבִין son of the right hand, i. e. of good fortune, Gen. xxxv. 18), Benjamin, Jacob's twelfth son; φυλή Βενιαμίν the tribe of Benjamin: Acts xiii. 21; Ro. xi. 1; Phil. iii. 5; Rev. vii. 8.*

Bepvicq, -ηs, ή, (for Βερενίκη, and this the Macedonic form [cf. Sturz, De dial. Mac. p. 31] of Φερενίκη [i. e. victorious]), Bernice or Berenice, daughter of Herod Agrippa the elder. She married first her uncle Herod, king of Chalcis, and after his death Polemon, king of Cilicia. Deserting him soon afterwards, she returned to her brother Agrippa, with whom previously when a widow she was said to have lived incestuously. Finally she became for a time the mistress of the emperor Titus (Joseph. antt. 19, 5, 1; 20, 7, 1 and 3; Tacit. hist. 2, 2 and 81; Suet. Tit. 7): Acts xxv. 13, 23; xxvi. 30. Cf. Hausrath in Schenkel i. p. 396 sq.; [Farrar, St. Paul, ii. 599 sq.].*

Βέροια, -as, ή, (also Βέρροια [i. e. well-watered]), *Berαa*, a city of Macedonia, near Pella, at the foot of Mount Bermius: Acts xvii. 10, 13.*

Bepoiatos, -a, -ov, Beræan: Acts xx. 4.*

[Βηδοαϊδά, given by L mrg. Tr mrg. in Lk. x. 13 where Rec. etc. Bηθσαϊδά, q. v.]

Βηθαβαρά, -âs, [-ρᾶ Rec. bes st, indeel.], ή, (πίζε, νέρ place of crossing, i. e. where there is a crossing or ford, cf. Germ. Furthhausen), Bethabara: Jn. i. 28 Rec. [in Rec. els of 1st deel., but cf. W. 61 (60)]; see [WH. App. ad loc. and] Βηθανία, 2. e

Bnoavia, -as, ה, (עניה house of depression or misery [cf. B.D. Am. ed.]), Bethany; 1. a town or village beyond the Mount of Olives, fifteen furlongs from Jerusalem: Jn. xi. 1, 18; xii. 1; Mt. xxi. 17; xxvi. 6; Lk. xix. 29 [here WH give the accus. -viá (see their App. p. 160), cf. Tr mrg.]; xxiv. 50; Mk. xi. 1, 11 sq.; xiv. 3; now a little Arab hamlet, of from 20 to 30 families, called el-'Aziriyeh or el-'Azir (the Arabic name of Lazarus); cl. Robinson i. 431 sq.; [BB.DD. s. v.]. 2. a town or village on the east bank of the Jordan, where John baptized: Jn. i. 28 L T Tr WH, [see the preceding word]. But Origen, although confessing that in his day nearly all the codd. read ἐν Βηθανία, declares that when he journeyed through those parts he did not find any place of that name, but that Bethabara was pointed out as the place where John had baptized; the statement is confirmed by Eusebius and Jerome also, who were well acquainted with the region. Hence it is most probable that Bethany disappeared after the Apostles' time, and was restored under the name of Bethabara; cf. Lücke ad loc. p. 391 sqq. [Cf. Prof. J. A. Paine in Phila. S. S. Times for Apr. 16, 1881, p. 243 sq.]

Bytes 84, $\dot{\eta}$, indec., (Chald. NJO, N.3, i. e. house of mercy, or place for receiving and caring for the sick), Bethesda, the name of a pool near the sheep-gate at Jerusalem, the waters of which had curative powers: Jn. v. 2 [here L mrg. WH mrg. read Bytes $\dot{\eta}$ at X WH txt. Byts $\dot{\eta}$ at $\dot{\eta}$ at

Arnold in Herzog ii. p. 117 sq.; Robinson i. 330 sq. 342 sq.; [B.D. s. v.; "The Recovery of Jerusalem" (see index)].

Byotabá, ή, (perh. fr. Chald. אָרָוּ וְיִי הְּשׁ house of olives; not, as some suppose, אַרְּיִוּ הְשׁ house of newness, Germ. Neuhaus, since it cannot be shown that the Hebr. ה is ever represented by the Grk. (), Bethzatha: Jn v. 2 T [WH txt.] after codd. * LD and other authorities (no doubt a corrupt reading, yet approved by Keim ii. p. 177, [see also WH. App. ad loc.]), for Rec. Byotadá, q. v. [Cf. Kauzsch, Gram. d. Bibl.-Aram. p. 9.]

Bηθλείμ, ή, [indecl.], (in Joseph. not only so [antt. 8, 10, 1], but also Βηθλείμη, ης, antt. 6, 8, 1; 11, 7; [7, 1, 3]; ἀπὸ Βηθλείμων, 5, 2, 8; ἐκ Βηθλείμων, 5, 9, 1; [cf. 7, 13; 9, 2]), Bethlehem, (מתֹי מֹי מֹי house of bread), a little town, named from the fertility of its soil, six Roman miles south of Jerusalem; now Beit Lachm, with about 3000 ["5000", Baedeker] inhabitants: Mt. ii. 1, 5 sq. 8, 16; Lk. ii. 4, 15; Jn. vii. 42. Cf. Win. RWB. s. v.; Robinson i. p. 470 sqq.; Raumer p. 313 sqq.; Tobler, Bethlehem in Palästina u.s.w. 1849; [Socin (i. e. Baedeker), Hdbk. etc., s. v.; Porter (i. e. Murray) ib.; BB.DD.].

Bηθσαϊδά [WH -σαιδά; see I, ι] and (Mt. xi. 21 R G TWH) -δάν, ή, indeel. but with acc. [which may, however, be only the alternate form just given; cf. WH. App. p. 160] Βηθσαϊδάν [B. 17 (16 sq.); Win. 61 (60); Tdf. Proleg. p. 119 sq.], (Syr.). i. e. house or place of hunting or fishing), Bethsaida; city (πόλις, Jn. i. 44 (45)) or a village (κόμη, Mk. viii. 22, 23) on the western shore of the Lake of Gennesaret: Jn. i. 44 (45); Mt. xi. 21; Mk. vi. 45; Lk. x. 13 [here Lmrg. Trmrg. Βηδσαϊδά; cf. Tdf. Proleg. u. s.]; Jn. xii. 21 (where της Γαλιλαίας is added). 2. a village in lower Gaulanitis on the eastern shore of Lake Gennesaret, not far from the place where the Jordan empties into it. Philip the tetrarch so increased its population that it was reckoned as a city, and was called Julias in honor of Julia, the daughter of the emperor Augustus (Joseph. antt. 18, 2, 1; Plin. h. n. 5, 15). Many think that this city is referred to in Lk. ix. 10, on account of Mk. vi. 32, 45; Jn. vi. 1; others that the Evangelists disagree. Cf. Win. RWB. s. v.; Raumer p. 122 sq.; [BB.DD. s. v. 3. In Jn. v. 2 Lchm. mrg. WH mrg. read Βηθσαϊδά; see s. v. Βηθεσδά.]*

Bηθφαγή [but Lchm. uniformly, Treg. in Mt. and Mk. and R (G in Mt. -γη̂ (B. 15; W. 52 (51); cf. Tdf. Proleg. p. 103); in Mt. xxi. 1 Tdf. ed. 7-σφαγή], ή, indecl., (fr. γς and 15 house of unripe figs), Bethphage, the name of a country-seat or hamlet (Euseb. calls it κώμη, Jerome villula), on the Mount of Olives, near Bethany: Mt. xxi. 1; Mk. xi. 1 R G Tr txt. WH txt., but Tr mrg. in br.; Lk. xix. 29. [BB.DD. s. v.]*

Phμa, τος, τό, (fr. ΒΑΩ, βαίνω), [fr. Hom. (h. Merc.), Pind. down];

1. a step, pace: βημα ποδός the space which the foot covers, a foot-breadth, Acts vii. 5 (for Σρ-ζις)

Dent. ii. 5, cf. Xen. an. 4, 7, 10; Cyr. 7, 5, 6).

2. a raised place mounted by steps; a platform, tribune:

used of the official seat of a judge, Mt. xxvii. 19; Jn. xix. 13: Acts xviii. 12, 16 sq.; xxv. 6, 10, [17]; of the judgment-seat of Christ, Ro. xiv. 10 (LTTrWH $\tau c \bar{v} \bar{v}$ $\theta \epsilon c \bar{v}$); 2 Co. v. 10; of the structure, resembling a throne, which Herod built in the theatre at Cæsarea, and from which he used to view the games and make speeches to the people, Acts xii. 21; (of an orator's pulpit, 2 Macc. xiii. 26; Neh. viii. 4. Xen. mem. 3, 6, 1; Hdian. 2, 10, 2 [1 ed. Bekk.]).*

קלוף א (יסי, יסי, δ, ή, beryl, a precious stone of a pale green color (Plin. h. n. 37, 5 (20) [i. e. 37, 79]): Rev. xxi. 20. (Tob. xiii. 17; neut. βηρύλλιον equiv. to אַרָּחָם (Ex. xxviii. 20; xxxvi. 20 (xxxix. 13)). Cf. Win. RWB. s. v. Edelsteine, 11; [esp. Riehm, HWB. ib. 3 and 12].*

βία, -as, ή; 1. strength, whether of body or of mind: Hom. and subseq. writ. 2. strength in violent action, force: μετὰ βίας by the use of force, with violence, Acts v. 26; xxiv. 7 [Rec.]; shock τῶν κυμάτων, Acts xxvii. 41 [R G, but Tr txt. br. al. om. τῶν κυμάτων]; διὰ τ. βίαν τοῦ δχλου, the crowd pressing on so violently, Acts xxi. 35. [Syn. see δύναμε, fin.]*

βιάζω: (βία); to use force, to apply force; τινά, to force, inflict violence on, one; the Act. is very rare and almost exclusively poetic, [fr. Hom. down]; Pass. [B. 53 (46)] in Mt. xi. 12 ή βασιλεία τ. οὐρ. βιάζεται, the kingdom of heaven is taken by violence, carried by storm, i. e. a share in the heavenly kingdom is sought for with the most ardent zeal and the intensest exertion; cf. Xen. Hell. 5, 2, 15 (23) πόλεις τὰς βεβιασμένας; [but see Weiss, Jas. Morison, Norton, in loc.]. The other explanation: the kingdom of heaven suffereth violence sc. from its enemies, agrees neither with the time when Christ spoke the words, nor with the context; cf. Fritzsche, De Wette, Meyer, ad loc. Mid. βιάζομαι foll. by είς τι to force one's way into a thing, (ές την Ποτίδαιαν, Thuc. 1, 63; ές τὸ ἔξω, 7, 69; είς τὴν παρεμβολήν, Polyb. 1, 74, 5; είς τὰ έντός, Philo, vit. Moys. i. § 19; είς τὸ στρατόπεδον, Plut. Otho 12, etc.): εἰς τ. βασιλείαν τοῦ θεοῦ, to get a share in the kingdom of God by the utmost earnestness and effort, Lk. xvi. 16. [Comp.: παραβιάζομαι.]*

βίαιος, -a, -ον, (βία), violent, forcible: Acts ii. 2 [A. V. mighty]. (In Grk. writ. fr. Hom. down.)*

βιαστής, -οῦ, ὁ, (βιάζω); 1. strong, forceful: Pind. Ol. 9, 114 [75]; Pyth. 4, 420 [236; but Pind. only uses the form βιατάς, so al.]. 2. using force, violent: Philo, agric. § 19. In Mt. xi. 12 those are called βιασταί by whom the kingdom of God βιάζεται, i. e. who strive to obtain its privileges with the utmost eagerness and effort.*

βιβλαρίδιον, -ου, τό, (dimin. of the dimin. βιβλάριον fr. ή βίβλος), a little book: Rev. x. 2, 8 [L Tr WH βιβλίον, Tdf. 2 and 7 βιβλιδάριον, q. v.], 9, 10. Not found in prof. auth. [Herm. vis. 2, 4, 3]; cf. W. 96 (91).*

βιβλιδάριον, -ου, τό, (fr. βιβλίδιον, like *ἱματιδάριον* fr. *ἱματίδιον*), a little book: Rev. x. 8 Tdf. [edd. 2 and] 7. (Arstph. frag. 596.) •

ββλίον. -ου, τό, (dimin. of βίβλος), a small δοοκ, a scroll: Lk. iv. 17, 20; Jn. xx. 30; Gal. iii. 10; 2 Tim. iv.

13, etc.; a written document; a sheet on which something has been written, β . anormation [bill of divorcement]: Mt. xix. 7; Mk. x. 4; see anormation, 1. β L β Lion ζ ω $\hat{\eta}$ s, the list of those whom God has appointed to eternal salvation: Rev. xiii. 8 [Rec. $\tau \hat{\eta} \beta$ L β L ϕ]; xvii. 8; xx. 12; xxi. 27; see ζ ω $\hat{\eta}$, 2 b. [From IIdt. down.]

βίβλος, -ου, ή, (or rather ή βύβλος [but the form βίβλ. more com. when it denotes a writing], the plant called papyrus, Theophr. hist. plant. 4, 8, 2 sq.; [Plin. h. n. 13, 11 sq. (21 sq.)]; fr. its bark [rather, the cellular substance of its stem (for it was an endogenous plant)] paper was made [see Tristram, Nat. Hist. etc. p. 433 sq.; esp. Dureau de la Malle in the Mémoires de l'Acad. d. Inserr. etc. tom. 19 pt. 1 (1851) pp. 140–183, and (in correction of current misapprehensions) Prof. E. Abbot in the Library Journal for Nov. 1878, p. 323 sq., where other reff. are also given]), a written book, a roll or scroll: Mt. i. 1; Lk. iii. 4; Mk. xii. 26; Acts i. 20; τῆς ζωῆς, Phil. iv. 3; Rev. iii. 5, etc.; see βιβλίου. [From Aeschyl. down.]

βιβρώσκω: pf. βέβρωκα; to eat: Jn. vi. 13. (In Grk. writ. fr. Hom. down; often in Sept.)*

Bibwia, -as, \$\hat{\eta}\$, Bithynia, a province of Asia Minor, bounded by the Euxine Sea, the Propontis, Mysia, Phrygia, Galatia, Paphlagonia: Acts xvi. 7; 1 Pet. i. 1. [Cf. B. D. s. v.; Dict. of Grk. and Rom. Geog. s. v.; Conybeare and Howson, St. Paul, etc. ch. viii.]*

βίος, -ου, δ, [fr. Hom. down]; a. life extensively, i. e. the period or course of life [see below and Trench § xxvii.]: Lk. viii. 14; 1 Tim. ii. 2; 2 Tim. ii. 4; 1 Jn. ii. 16; 1 Pet. iv. 3 [Rec.]. b. (as often in Grk. writ. fr. Hes. opp. 230, 575; Hdt., Xen.) that by which life is sustained, resources, wealth, [A. V. living]: Mk. xii. 44; Lk. viii. 43 [WH om. Tr mrg. br. cl.]; xv. 12, 30; xxi. 4; 1 Jn. iii. 17 [goods]. (For by in Prov. xxxi. 14 (xxix. 32).)*

[SYN. β los, $\zeta \omega \eta$: ζ existence (having death as its antithesis); β , the period, means, manner, of existence. Hence the former is more naturally used of animals, the latter of men; cf. zoology, biography. N. T. usage exalts $\zeta \omega \eta$, and so tends to debase β ios. But see Bp $Lght \eta$. Ign. ad Rom. 7.

βιόω, -ω: 1 aor. inf. βιωσαι; for which in Attic the 2 aor. inf. βιωναι is more common, cf. W. 84 (80); [B. 54 (48); Veitch or L. and S. s. v.]; (βίος); [fr. Hom. down]; to spend life, to live: τὸν χρόνον, to pass the time, 1 Pet. iv. 2; (Job xxix. 18; ἡμέρας, Xen. mem. 4, 8, 2). [Syn. see βίος, fin.]*

βίωσιε, -εως, ή, manner of living and acting, way of life: Acts xxvi. 4. (Sir. prolog. 10 διὰ τῆς ἐννόμου βιώσεως; not found in prof. auth.)*

βιωτικός, -ή, -όν, pertaining to life and the affairs of this life: Lk. xxi. 34; 1 Co. vi. 3 sq. (The word, not used in Attic, first occurs in Aristot. h. a. 9, 17, 2 [p. 616^b, 27]; γρείαι βιωτικαί is often used, as Polyb. 4, 73, 8; Philo, vit. Moys. iii. § 18 fin.; Diod. 2, 29; Artemid. oneir. 1, 31. Cf. Lob. ad Phryn. p. 354 sq.)*

βλαβερόε, -ά, -όν, (βλάπτω), hurtful, injurious, (Xen. mem. 1, 5, 3 opp. to ἀφέλιμος): 1 Tim. vi. 9 ἐπιθυμίαι

βλαβεραί, cf. ήδοναί βλ. Xen. mem. 1, 3, 11. (Often in Grk. writ. fr. Hom. [i. e. h. Merc. 36 (taken fr. Hes. opp. 365)] down; once in Sept., Prov. x. 26.)*

βλάπτω: fut. βλάψω; 1 aor. ξβλαψα; to hurt, harm, injure: τινά, Mk. xvi. 18; Lk. iv. 35. (Very often in Grk. writ. fr. Hom. down; Tob. xii. 2; 2 Macc. xii. 22, etc.)*

βλαστάν», 3 pers. sing. pres. subj. βλαστậ fr. the form βλαστάν, Mk. iv. 27 L T Tr WH (cf. B. 55 (48); [Eccl. ii. 6; Herm. sim. 4, 1 sq.]); 1 aor. ἐβλάστησα (cf. W. 84 (80); [B. l. c.]); 1. intransitively, to sprout, bud, put forth leaves: Mk. iv. 27; Mt. xiii. 26; Heb. ix. 4; (Num. xvii. 8; Joel ii. 22, etc.; in Grk. writ. fr. Pind. down). 2. in later Grk. writ. transitively, to produce: τὸν καρπόν, Jas. v. 18. (Gen. i. 11, etc.)*

Blastus, the chamberlain of king Herod Agrippa I.: Acts xii. 20 [cf. Mey. ad loc.].*

βλασφημέω, -ω; impf. εβλασφήμουν; 1 sor. εβλασφήμησα; Pass., [pres. βλασφημούμαι]; 1 fut. βλασφημηθήσομαι; (βλάσφημος, q. v.); to speak reproachfully, rail at, revile, calumniate, (Vulg. blasphemo); absol.: Lk. xxii. 65; Acts xiii. 45; xviii. 6; xxvi. 11; 1 Tim. i. 20; 1 Pet. iv. 4; with acc. of pers. or thing (as in later Grk., Joseph., Plut., Appian, etc.): Mt. xxvii. 39: Mk. iii. 28 L T Tr WH; xv. 29; Lk. xxiii. 39; Tit. iii. 2; Jas. ii. 7; Jude 10; with the cognate noun βλασφημίαν, to utter blasphemy (Plat. legg. 7 p. 800 c.; see ἀγαπάω ad fin.), Mk. iii. 28 R G (where LTTr WH ooa for ooas, see above); [foll. by ep, 2 Pet. ii. 12; cf. Bttm. as at end, and see άγνοέω, a.]. Pass. βλασφημοῦμαι to be evil spoken of, reviled, railed at: Ro. iii. 8; xiv. 16; 1 Co. iv. 13 (T WH Tr mrg. δυσφημούμενοι); x. 30; Tit. ii. 5; 2 Pet. ii. 2; τὸ ὅνομά τινος, Ro. ii. 24; 1 Tim. vi. 1. Spec. of those who by contemptuous speech intentionally come short of the reverence due to God or to sacred things (for קר, 2 K. xix. 6, 22 cf. 4; cf. Grimm on 2 Macc. x. 34); absol.: Mt. ix. 3; xxvi. 65; Mk. ii. 7 L T Tr WH; Jn. x. 36]; τὸν θεόν, Rev. xvi. 11, 21; τὴν θεάν, Acts xix. 37 (GLTTrWH την θεόν); τὸ ὄνομα τοῦ θεοῦ, Rev. xiii. 6; xvi. 9; τὸ πνεῦμα τοῦ θεοῦ (βλασφημεῖται), 1 Pet. iv. 14 Rec.; δόξας, Jude 8; 2 Pet. ii. 10 (see δόξα, III. 3 b. γ.); els τὸ πνεῦμα τὸ ἄγ. Mk. iii. 29; Lk. xii. 10, (els θεούς, Plat. rep. 2 p. 381 e.). The earlier Grks. say βλασφ. είς τινα, περί or κατά τινος; [on the N. T. constructions cf. W. 222 (208); 629 (584); B. 146 (128)].*

βλασφημία, -as, ή, railing, reviling, (Vulg. blasphemia); a. univ. slander, detraction, speech injurious to another's good name: Mt. xii. 31; xv. 19; Mk. iii. 28; vii. 22; Eph. iv. 31; Col. iii. 8; 1 Tim. vi. 4; Jude 9 (κρίσις βλασφημίας, i. q. κρίσις βλάσφημος in 2 Pet. ii. 11, a judgment pronounced in reproachful terms); Rev. ii. 9. b. specifically, impious and reproachful speech injurious to the divine majesty: Mt. xxvi. 65; Mk. ii. 7 [R G]; xiv. 64; Lk. v. 21; Jn. x. 33; Rev. xiii. 5 [not Lchm.]; δνομα οτ δνόματα βλασφημίας i. q. βλάσφημα (cf. W. § 34, 3 b.; [B. § 132, 10]): Rev. xiii. 1; xvii. 3 [R G Tr, see γίμω]; τοῦ πνεύματος, gen. of obj., Mt. xii. 31; πρὸς τὸν θεόν, Rev. xiii. 6. (Eur., Plat., Dem., al.; for πχη, Ezek. xxxv.

12.) [BB.DD. s. v. Blasphemy; Campbell, Diss. on the Gospels, diss. ix. pt. ii.]*

βλάσφημος, -ον, (βλάξ sluggish, stupid, and φήμη speech, report, [al. βλάπτω (q. v.) and φ.]), speaking evil, slanderous, reproachful, railing, abusive: Acts vi. 11 (ῥήματα βλάσφημα εἰς Μωῦσῆν καὶ τὸν θεόν); [vi. 13 Rec. (ῥ. βλ. κατὰ τοῦ τόπου τοῦ ἀγίου)]; 2 Pet. ii. 11 (see βλασφημία, a.); Rev. xiii. 5 [Lchm.]; βλάσφημος as subst. a blasphemer: 1 Tim. i. 13; 2 Tim. iii. 2. (Is. lxvi. 3; Sap. i. 6; Sir. iii. 16; 2 Macc. ix. 28; [x. 36 (cf. 4)]; in Grk. writ. fr. Dem. down.) *

βλίμμα, -τος, τό, (βλέπω); a look, glance: βλέμματι κ. ἀκοῦ in seeing and hearing, 2 Pet. ii. 8 [cf. Warfield in Presbyt. Rev. for 1883 p. 629 sqq.]. (Eur., Arstph., Dem., Plut., al.)*

βλέπω; [impf. ἔβλεπον]; fut. βλέψω; 1 aor. ἔβλεψα; [pres. pass. βλέπομαι]; Sept. for בָּנָה ,פָנָה , הָבָּים , in Grk. writ. fr. Aeschyl. down; to see, discern; with the bodily eye; a. to be possessed of sight, have the power of seeing, opp. to τυφλός: Mt. xii. 22: xiii. 16; xv. 31; Jn. ix. 7, 15, 19, 25; Acts ix. 9; Ro. xi. 8, 10; Rev. iii. 18, etc. (Soph. Oed. Col. 73; Arstph. Plut. 15; Xen. mem. 1, 3, 4; Ael. v. h. 6, 12, etc. Ex. iv. 11; xxiii. 8, etc. Tob. xi. 15). τὸ βλέπειν sight, the power of seeing, Lk. vii. 21 (GLTTrWHom. 76). perceive by the use of the eyes, to see, look, descry; a. absol.: βλεπόντων αὐτῶν while they were looking, Acts i. 9; [xxii. 11 Tr mrg. WH mrg.]; ἔρχου καὶ βλέπε, Rec. in Rev. vi. 1, 3, 5, 7. \(\beta \). with acc. of pers. or thing: Mt. vii. 3; xi. 4; xxiv. 2; Mk. v. 31; viii. 23 sq.; xiii. 2; Lk. vi. 41; xxiv. 12 [T om. L Tr br. WH reject the vs.]; Jn. i. 29; Acts iv. 14, etc.; [Rev. xviii. 18 Rec. δρώντες]; την φωνήν, him who uttered the voice, Rev. i. 12; δραμα, Acts xii. 9; he who has free access to one, as princes, ministers, and personal friends have to a king, is said βλ. τὸ πρόσωπόν τινος (לאֵי פָּנֵי הַמֶּלֶדְ, 2 K. xxv. 19; Jer. lii. 25; Esth. i. 14); hence in Mt. xviii. 10 angels of closest access or of highest rank are referred to (see άρχάγγελος). Pass. τὰ βλεπόμενα the things that are seen: 2 Co. iv. 18; Heb. xi. 3 (L T Tr WII τὸ βλεπόμενον, the sum-total or complex of things seen); έλπὶς βλεπομένη hope of things that are seen, i. e. that are present, Ro. c. to turn the eyes to anything, to look at, look upon, gaze at: yuvaîka, Mt. v. 28; eis te or teva [W. § 33 g.], Lk. ix. 62; Jn. xiii. 22; Acts iii. 4; είς τὸν οὐρανόν, Acts i. 11 T Tr WH; in the sense of looking into (i. e. in order to read), βιβλίον, Rev. v. 3 sq. d. univ. to perceive by the senses, to feel: τον ανεμον ισχυρόν [T WII om. loy.], Mt. xiv. 30, (κτύπον δέδορκα, Aeschyl. sept. 104). e. to discover by use, to know by experience: τί, Ro. vii. 23; foll. by ὅτι, 2 Co. vii. 8; by attract. τὸ θηρίον, ὅτι κτλ. Rev. xvii. 8; ύπερ δ βλέπει με for ύπερ τοῦτο, δ βλέπει με бъта, lest he think me greater than on personal knowledge he finds me to be, 2 Co. xii. 6. 2. metaph. to see with the mind's eye; a. to have (the power of) understanding: βλέποντες οὐ βλέπουσι, though endued with understanding they do not understand, Mt. xiii. 13; Lk. viii. 10. b. to discern mentally, observe, perceive, discover, understand; absol.: δι' ἐσόπτρου, 1 Co. xiii. 12; of

the omniscient God βλέπων έν τῷ κρυπτῷ seeing in secret. where man sees nothing, Mt. vi. 4, 6, 18 [here L T Tr WH βλ. έν τ. κρυφαίω]; έγγίζουσαν την ημέραν, Heb. x. 25 (fr. certain external signs); Ἰησοῦν . . . ἐστεφανωμέvov, we see (from his resurrection and from the effects and witness of the Holy Spirit) Jesus crowned, Heb. ii. 9; foll. by ore, Heb. iii. 19; Jas. ii. 22. o. to turn the thoughts or direct the mind to a thing, to consider, contemplate, look to; absol. βλέπετε take heed; Mk. xiii, 23, 33; with an acc. of the thing or pers., 1 Co. i. 26; x. 18; 2 Co. x. 7; Phil. iii. 2; Col. ii. 5; foll. by πωs with indic. [W. 300 (282); B. 255 (219)], Lk. viii. 18; 1 Co. iii. 10; Eph. v. 15; to weigh carefully, examine, foll. by interrog. τί with indic. Mk. iv. 24; εἰς πρόσωπόν τινος. to look at i. e. have regard to one's external condition. -used of those who are influenced by partiality: Mt. xxii. 16; Mk. xii. 14. By a use not found in Grk. auth. έαυτον βλέπειν to look to one's self (i. q. sibi cavere): Mk. xiii. 9; foll. by wa μή [cf. B. 242 (209)], 2 Jn. 8; βλέπειν ἀπό τινος (i. q. sibi cavere ab aliquo) to beware of one [W. 223 (209), cf. 39 (38); B. 242 (209), cf. 323 (278)], Mk. viii. 15; xii. 38; look to in the sense of providing, taking care: foll. by wa, 1 Co. xvi. 10; foll. by μή with subj. aor., Mt. xxiv. 4; Mk. xiii. 5; Lk. xxi. 8; Acts xiii. 40; 1 Co. viii. 9 (μήπως); x. 12; Gal. v. 15; Heb. xii. 25; foll. by $\mu \hat{\eta}$ with fut. indic., Col. ii. 8; Heb. iii. 12. The Grks. say ὁρᾶν μή, [cf. W. 503 (468 sq.); B. 242 sq. 3. in a geographical sense, like Lat. specto [Eng. look], of places, mountains, buildings, etc., turned towards any quarter, as it were facing it: foll. by kará with acc., Acts xxvii. 12 [cf. B. D. Am. ed. s. v. Phenice], (Sept. [Num. xxi. 20]; Ezek. xi. 1; [xliv. 1; xlvii. 1]; πρός, Xen. Hell. 7, 1, 17; mem. 3, 8, 9; Hdian. 6, 5, 2; Diog. Laërt. 1, 2, 48; Sept. Ezek. ix. 2; xl. 24; [xlvi. 1]; els, viii. 3, etc. [for other exx. see Soph. Lex. s. v.]). [SYN. see s. v. ὁράω. COMP.: ἀνα-, ἀπο-, δια-, ἐμ-, ἐπι-, περι-, προ-βλέπω.]

βλητίος, -a, -or, (βάλλω), which must be thrown or put, (see βάλλω, 2); found only in neut.: Mk. ii. 22 (WH Tom. Tr br.); Lk. v. 38 βλητέον ἐστί foll. by acc. τὸν οἶνον, cf. Matth. § 447, 3 a.; [B. 190 (165)]. (Besides only in Basil i. p. 137 c. ed. Benedict.)*

Boampyés ([RG, so Suid. (ed. Gaisf. 751 a.); but] L T Tr WH Boampyés), Boanerges, Hebr. שַּבְּי הָנִשׁ i. e. sons of thunder (as Mark himself explains it), [the name given by our Lord to James and John the sons of Zebedee]: Mk. iii. 17; אור pronounced Boa as Noabhyim for Nebhyim; see Lyhtft. Horae Hebr. ad loc.; שֵּבְי, in Ps. lv. 15 a tumultuous crowd, seems in Syriac to have signified thunder; so that the name Boampyés seems to denote fiery and destructive zeal that may be likened to a thunder-storm, and to make reference to the occurrence narrated in Lk. ix. 54. [Cf. Dr. Jas. Morison's Com. on Mk. Lc.; Kautzsch, Gram. d. Bibl.-Aram. p. 9.]

βοάω, -ŵ; [impf. ἐβόων Acts xxi. 34 Rec.]; 1 aor. ἐβόησα; (βοή); fr. Hom. down; in Sept. mostly for κτρ, ρυι, ρυι, to cry aloud, shout, (Lat. boo); 1. to raise a cry: of joy, Gal. iv. 27 (fr. Is. liv. 1); of pain,

Mt. xxvii. 46 L mrg. Tr WH; Acts viii. 7.

i. e. speak with a high, strong voice: Mt. iii. 3, Mk. i. 3, Lk. iii. 4, Jn. i. 23, (all fr. Is. xl. 3); Mk. xv. 34; Lk. ix. 38 (RG ἀναβ.); [xviii. 38]; Acts xvii. 6; xxi. 34 Rec.; xxv. 24 (RG ἐπιβ.).

3. πρός τινα to cry to one for help, implore his aid: Lk. xviii. 7 [T Tr WII αὐτφ̂; cf. W. 212 (199)], (1 S. vii. 8; 1 Chr. v. 20; IIos. vii. 14, etc. for אָר בְּיֵלֵים. [Comp.: ἀνα-, ἐπι-βοάω.]*

[SYN. βοδω, καλέω, κράζω, κραυγάζω: It is not uninstructive to notice that in classic usage καλεῖν denotes 'to cry out' for a purpose, to cull; βοᾶν to cry out as a manifestation of feeling; κράζειν to cry out harshly, often of an inarticulate and brutish sound; thus καλεῖν suggests intelligence; βοᾶν sensibilities; κράζειν instincts; hence, βοᾶν esp. a cry for help. κραυγάζειν, intensive of κράζω, denotes to cry coarsely, in contempt, etc. Cf. Schmidt ch. 3.]

Bois, δ, Mt. i. 5 TWII, for Rec. Boόζ, q. v.

βοή, $-\hat{\eta}_s$, $\hat{\eta}$, a cry: Jas. v. 4 (of those imploring vengeance). From Hom. down.•

βοήθεια, -as, ή, (see βοηθέω), help: Heb. iv. 16, (often in Sept., chiefly for τις, and τις; in Grk. writ. fr. Thuc. and Xen. down); plur. helps: Acts xxvii. 17 [see Hackett ad loc.; B.D. s. v. Ship 4; Smith, Voyage and Shipwr. of St. Paul, pp. 106 sq. 204 sq.; cf. ὑποζών-νυμι].*

βοη-θέω, -ω; 1 aor. ἐβοήθησα; (fr. βοή a cry and θέω to run); in Sept. chiefly for τιν; in Grk. writ. fr. [Aeschyl. and] Hdt. down; prop. to run to the cry (of those in danger); hence univ. to help, succor, bring aid: τινί, Mt. xv. 25; Mk. ix. 22, 24 (βοήθει μου τῆ ἀπιστία, "quod fiduciae meae deest bonitate tua supple," Grotius); Acts xvi. 9; xxi. 28; 2 Co. vi. 2; Heb. ii. 18; Rev. xii. 16.*

βοηθός, -όν, helping, (νῆες, Hdt. 5, 97; στήριγμα, Tob. viii. 6); mostly as subst. [so fr. Hdt. down] a helper: Heb. xiii. 6 (of God, fr. Ps. cxvii. (cxviii.) 7, as often in Sept.).*

βόθυνος, -ου, δ, a pit, a ditch: Mt. xii. 11; xv. 14; Lk. vi. 39. (Solon in Bekker's Anecd. i. 85; Xen. oec. 19, 3; Theophr. hist. pl. 4, 2, 2 [(var.); al.]; Sept. 2 S. xviii. 17, etc.)*

βολή, -ῆς, ἡ, (βιίλλω), a throw: ὡσεὶ λίθου βολήν about a stone's throw, as far as a stone can be cast by the hand, Lk. xxii. 41, (ὡσεὶ τόξου βολήν, Gen. xxi. 16; μέχρι λίθου κ. ἀκοντίου βολῆς, Thuc. 5, 65; ἐξ ἀκοντίου βολῆς, Xen. Hell. 4, 5, 15).*

βολίζω: 1 aor. ἐβόλισα; (βολίς a missile, dart; a line and plummet with which mariners sound the depth of the sea, a sounding-lead); to heave the lead, take soundings: Acts xxvii. 28. (Besides only in Eustath.; [Mid. intrans. to sink in water, Geopon. 6, 17].)*

βολίς, -ίδος, ή, (βάλλω), a missile, dart, javelin: Heb. xii. 20 Rec. fr. Ex. xix. 13. (Neh. iv. 17; Num. xxiv. 8; [Sap. v. 22; Hab. iii. 11]; Plut. Demetr. 3.)*

Boot, &, (19) fleetness [but see B.D. Am. ed.]), Booz, [more commonly] Boaz, a kinsman of Ruth, afterwards her (second) husband, (Ruth ii. 1 sqq.; 1 Chr. ii. 11):

Mt. i. 5 [Boos L Tr, Boos T WH]; Lk. iii. 82 [L T Tr WH Boos].*

βόρβορος, -ου, δ, dung, mire: 2 Pet. ii. 22. (Sept.; Aeschyl., Arstph., Plat., sqq.; ἐν βορβόρφ κυλίεσθαι, of the vicious, Epict. diss. 4, 11, 29.)*

βορράς, -â [W. § 8, 1; B. 20 (18)], δ, (equiv. to βορέας, -έου), often [in Attic writ.], in Sept. for τος:

1. Boreas; the north-north-east wind.

2. the north:

Lk. xiii. 29; Rev. xxi. 13, [cf. W. 121 (115) s. v. μεσημβρία].*

βόσκω; as in Grk. writ. fr. Hom. down, to feed: Mk. v. 14; Lk. xv. 15; ἀρνία, πρόβατα, Jn. xxi. 15, 17, (in a fig. disc. portraying the duty of a Christian teacher to promote in every way the spiritual welfare of the members of the church); ὁ βόσκων a herdsman: Mt. viii. 33: Lk. viii. 34. In Pass. and Mid. [pres. ptep. βοσκόμενος, cf. W. § 38, 2 note] of flocks or herds, to feed, graze: Mt. viii. 30; Mk. v. 11; Lk. viii. 32. (In Sept. for TUZ).)*

[Syn. βόσκειν, ποιμαίνειν: π. is the wider, β. the narrower term; the former includes oversight, the latter denotes nourishment; π. may be rendered tend, β. specifically feed. See Trench § xxv.; Mey. on Jn. u. s.; Schmidt ch. 200.]

Bοσόρ, δ, (הוֹנֵים a torch, a lamp; Sept. Βεώρ, Num. xxii. 5; xxxi. 8; Deut. xxiii. 4; by change of $\mathcal F$ into σ , Bοσόρ), Bosor, the father of Balaam: 2 Pet. ii. 15 [WII txt. Βεώρ].*

βοτάνη, -ης, ή, (βόσκω), an herb fit for fodder, green herb, growing plant: Heb. vi. 7. (Hom., Pind., Plat., Eur., Diod., Ael., al. Sept. for κυμ, γιμς, Γμεν, μις, μις, μις, ανα ph. of men, Ignat. ad Eph. 10, 3; ad Trall. 6, 1; ad Philad. 3, 1].)*

βότρυς, -υος, ό, a bunch or cluster of grapes: Rev. xiv. 18 [cf. B. 14 (13)]. (Gen. xl. 10; Num. xiii. 24 sq. Grk. writ. fr. Hom. down.)*

βουλευτής, -οῦ, ὁ, a councillor, senator, (buleuta, Plin. epp.): first in Hom. II. 6, 114; of a member of the Sanhedrin, Mk. xv. 43; Lk. xxiii. 50. (Job iii. 14; xii. 17.)*

Foursel, (Is. xxiii. 8; [fr. Hom. down]). 2. to be a councillor or senator, discharge the office of a senator: Xen. mem. 1, 1, 18; Plat. Gorg. p. 473 e.; [al.]. In the N. T. Mid., [pres. βουλεύομαι; impf. ἐβουλευόμην; fut. βουλεύομαι, Lk. xiv. 31 L mrg. T WH; 1 aor. ἐβουλευσάμην]; 1. to deliberate with one's self, consider: foll. by εἰ, Lk. xiv. 31, (Xen. mem. 3, 6, 8). 2. to take counsel, resolve: foll. by inf., Acts v. 33 [RGTTr mrg.]; xv. 37 [Rec.]; xxvii. 39; τί, 2 Co. i. 17; foll. by τμα, Jn. xi. 53 L T Tr txt. WH; xii. 10 [cf. W. § 38, 3]. [COMP.: παρα- (-μαι), συμ-βουλεύω.]*

βουλή, -ῆς, ἡ, (βούλομαι), fr. Hom. down; often in Sept. for Τιχυ; counsel, purpose: Lk. xxiii. 51 (where distinguished fr. ἡ πράξις); Acts v. 38; xxvii. 12 (see τίθημι, 1 a.), 42; plur. 1 Co. iv. 5; ἡ βουλὴ τοῦ θεοῦ, Acts xiii. 36; esp. of the purpose of God respecting the salvation of men through Christ: Lk. vii. 30; Acts ii. 23; iv. 28; [Heb. vi. 17]; πᾶσαν τὴν βουλὴν τοῦ θεοῦ all the

contents of the divine plan, Acts xx. 27; ἡ βουλὴ τοῦ θελήματος αὐτοῦ the counsel of his will, Eph. i. 11.°

βούλημα, -τος, τό, (βούλομαι), will, counsel, purpose: Acts xxvii. 43; Ro. ix. 19; 1 Pet. iv. 3 (Rec. θέλημα). (2 Macc. xv. 5; in Grk. writ. fr. Plat. down.) [Syn. cf. θέλω, fin.]*

βούλομαι, 2 pers. sing. βούλει Lk. xxii. 42 (Attic for βούλη, cf. W. § 13, 2 a.; B. 42 (37)); impf. έβουλόμην (Attic [(cf. Veitch), yet commonly] ηβουλόμην); 1 aor. έβουλήθην (Mt. i. 19) and ήβουλήθην (2 Jn. 12 R G; but al. ¿βουλήθ. cf. [WH. App. p. 162]; W. § 12, 1 c.; B. 33 (29)); Sept. for חפץ אכה; [fr. Hom. down]; to will, wish; and 1. commonly, to will deliberately, have a purpose, be minded: foll. by an inf., Mk. xv. 15; Acts v. 28, 33 (L WH Tr txt. for R G T έβουλεύοντο); xii. 4; xv. 37 (LTTr WH for R έβουλεύσατο); xviii. 27; xix. 30; xxii. 30; xxiii. 28; xxvii. 43; xxviii. 18; 2 Co. i. 15; Heb. vi. 17; 2 Jn. 12; 3 Jn. 10 (τοὺς βουλομένους sc. έπιδέχεσθαι τους άδελφούς); Jude 5; Jas. i. 18 (βουληθείς ἀπεκύησεν ήμας of his own free will he brought us forth, with which will it ill accords to say, as some do, that they are tempted to sin by God). with an acc. of the obj. τοῦτο, 2 Co. i. 17 (L T Tr WH for R βουλευόμενος); foll. by an acc. with inf. 2 Pet. iii. 9. of the will electing or choosing between two or more things, answering to the Lat. placet mihi: Mt. i. 19 (cf. ἐνθυμεῖσθαι, 20); xi. 27 [not L mrg.]; Lk. x. 22; xxii. 42; Acts xxv. 20; [1 Co. xii. 11]; Jas. iii. 4; iv. 4; foll. by the subj. βούλεσθε, ύμιν ἀπολύσω; is it your will I should release unto you? (cf. W. § 41 a. 4 b.; B. § 139, 2), Jn. xviii. 39. of the will prescribing, foll by an acc. with inf.: Phil. i. 12 (γινώσκειν ύμας βούλομαι I would have you know. know ye); 1 Tim. ii. 8; v. 14; Tit. iii. 8. 2. of willing as an affection, to desire: foll. by an inf., 1 Tim. vi. 9 (οἱ βουλόμενοι πλουτεῖν); Acts xvii. 20; xviii. 15; έβουλόμην (on this use of the impf. see B. 217 (187) sq.; [cf. W. 283 (266); Bp. Lghtft. on Philem. 13]), Acts xxv. 22; Philem. 13. On the difference between βούλομαι and θέλω, see θέλω, fin.*

Bourds, -οῦ, ὁ, a Cyrenaic word acc. to Hdt. 4, 199, which Eustath. [831, 33] on Il. 11, 710 says was used by Philemon [Noθ. 1], a comic poet (of the 3d cent. B. C.). It was rejected by the Atticists, but from Polyb. on [who (5, 22, 1 sq.) uses it interchangeably with λόφος] it was occasionally received by the later Grk. writ. (Strabo, Pausan., Plut., al.); in Sept. very often for τις 1; (perh. fr. BAQ to ascend [cf. Hesych. βουνοί βωμοί, and βωμίδες in Ildt. 2, 125 (Schmidt ch. 99, 11)]); a hill, eminence, mound: Lk. iii. 5 (Is. xl. 4); xxiii. 30 (Hos. x. 8). Cf. Sturz, De dial. Maced. etc. p. 153 sq.; Lob. ad Phryn. p. 355 sq.; [Donaldson, New Crat. § 469].*

βούς, βοός, acc. sing. βοῦν, [acc. plur. βόας, Β. 14 (13)], δ, ἡ, an ox, a cow: Lk. xiii. 15; xiv. 5, 19; Jn. ii. 14 sq.; 1 Co. ix. 9; 1 Tim. v. 18. [From Hom. down.]*

βραβείον, -ου, τό, (βραβεύς the arbiter and director of a contest, who awards the prize; called also βραβευτής, Lat. designator), the award to the victor in the games, a prize, (in eccl. Lat. brabeum, brabium), (Vulg. bravium):

1 Co. ix. 24; metaph. of the heavenly reward for Christian character, Phil. iii. 14. (Oppian, cyn. 4, 197; Lycophr. 1154; ὑπομονῆς βρ. Clem. Rom. 1 Cor. 5, 5 [where see Lghtft., Gebh. and Harn.]; ἀφθαρσίας, Mart. Polyc. 17.)*

βραβεύω; in Grk. writ. fr. Isoc. and Dem. down; 1. to be a βραβεύς or umpire (see βραβεῖον). 2. to decide, determine. 3. to direct, control, rule: Col.iii. 15 [where see Meyer; contra, Bp. Lghtft. Comp.: κατα-βραβεύω.]*

βραδύνω; (βραδύς); to delay, be slow; 1. rarely trans. to render slow, retard: τὴν σωτηρίαν, Sept. Is. xlvi. 13; pass. ὁδός, Soph. El. 1501 [cf. O. C. 1628]. Mostly 2. intrans. to be long, to tarry, loiter, (so fr. Aeschyl. down): 1 Tim. iii. 15; unusually, with gen. of the thing which one delays to effect, 2 Pet. iii. 9 τῆς ἐπαγγελίας [A. V. is not slack concerning his promise] i. e. to fulfil his promise; cf. W. § 30, 6 b. (Sir. xxxii. (xxxv.) 22.)*

βραδυπλοίω, -ω; (βραδύs and πλοῦs); to sail slowly: pres. ptcp. in Acts xxvii. 7. (Artem. oneir. 4, 30.) •

βραδύς -εία, -ύ, slow; a. prop.: εἴς τι, Jas. i. 19. b. metaph. dull, inactive, in mind; stupid, slow to apprehend or believe, (so Hom. II. 10, 226; opp. to συνετός, Polyb. 4, 8, 7; τὸν νοῦν, Dion. Hal. de Att. oratt. 7 [de Lys. judic.]; δυσμαθία βραδυτὴς ἐν μαθήσει, Plat. defin. p. 415 e.): with a dat. of respect, τῆ καρδία, Lk. xxiv. 25. [Syn. see ἀργός, fin.]*

βραδυτής (on accent cf. Bttm. Ausf. Spr. ii. p. 417 sq.; [Chandler §§ 634, 635; W. 52 sq. (52)]), -η̂τος, ή, (βρα-δύς), ślowness, delay: 2 Pet. iii. 9. (From Hom. down.)*

βραχίων, -ονος, δ, [fr. Hom. down], the arm: the βραχίων of God is spoken of Hebraistically for the might, the power of God, Lk. i. 51 (cf. Deut. iv. 34; v. 15; xxvi. 8); Jn. xii. 38 (Is. liii. 1); Acts xiii. 17.

βραχύς, -ι̂a, -ύ, short, small, little, (fr. Pind., Hdt., Thuc. down); a. of place; neut. βραχύ adverbially, a short distance, a little: Acts xxvii. 28 (2 S. xvi. 1; Thuc. 1, 63). b. of time; βραχύ τι a short time, for a little while: Heb. ii. 7, 9, (where the writer transfers to time what the Sept. in Ps. viii. 6 says of rank); Acts v. 34 [here L T Tr WH om. τι]; μετὰ βραχύ shortly after, Lk. xxii. 58. c. of quantity and measure; βραχύ τι [Tr txt. WH om. L Tr mrg. br. τι] some little part, a little: Jn. vi. 7 (βραχύ τι τοῦ μέλιτος, 1 S. xiv. 29; ἔλαιον βραχύ, Joseph. antt. 9, 4, 2; βραχύτατος λιβανωτός, Philo de vict. off. § 4); διὰ βραχίων in few sc. words, briefly, Heb. xiii. 22 (so [Plat., Dem., al. (cf. Bleek on Heb. l. c.)] Joseph. b. j. 4, 5, 4; ἐν βραχυτάτω δηλοῦν to show very briefly, Xen. Cyr. 1, 2, 15).*

βρέφος, -ovs, τό; a. an unborn child, embryo, fœtus: Lk. i. 41, 44; (Hom. Il. 23, 266; Plut. rep. Stoic. 41 τὸ βρ. ἐν τῆ γαστρί). b. a new-born child, an infant, a babe, (so fr. Pind. down): Lk. ii. 12, 16; xviii. 15; Acts vii. 19; 1 Pet. ii. 2; ἀπὸ βρέφους from infancy, 2 Tim. iii. 15 (so ἐκ βρέφους, Anth. Pal. 9, 567).*

βρίχω; 1 aor. εβρεξα; fr. Pind. and Hdt. down; 1. to moisten, wet, water: Lk. vii. 38 (τ. πόδας δάκρυσι, cf. Ps. vi. 7), 44. 2. in later writ. (cf. Lob. ad Phryn. p. 291 [W. 23]) to water with rain (Polyb. 1C, 12, 3), to

cause to rain, to pour the rain, spoken of God: ἐπί τινα, Mt. v. 45; to send down like rain: κύριος ἔβρεξε θεῖον κ. πῦρ, Gen. xix. 24; χάλαζαν, Ex. ix. 23; [μάννα, Ps. lxxvii. (lxxviii.) 24]; impers. βρέχει it rains (cf. W. § 58, 9 b. β.): Jas. v. 17; with added acc., πῦρ κ. θεῖον, Lk. xvii. 29; with added subject, ὑετός, Rev. xi. 6.*

βροντή, -ῆς, ἡ, thunder: Mk. iii. 17 (on which see Boarεργές); Jn. xii. 29; Rev. iv. 5; vi. 1; viii. 5; x. 3 sq.; xi. 19; xiv. 2; xvi. 18; xix. 6. [From Hom. down.]*

βροχή, -η̂ς, ἡ, (βρέχω, q. v.), a later Grk. word (cf. Lob. ad Phryn. p. 291), a besprinkling, watering, rain: used of a heavy shower or violent rainstorm, Mt. vii. 25, 27; Ps. lxvii. (lxviii.) 10; civ. (cv.) 32, for Did.*

βρόχος, -ου, ό, a noose, slip-knot, by which any person or thing is caught, or fastened, or suspended, (fr. Hom. down): βρόχου ἐπιβάλλειν τινί to throw a noose upon one, a fig. expression borrowed from war [or the chase] (so βρ. περιβάλλειν τινί, Philo, vit. Moys. iii. § 34; Joseph. b. j. 7, 7, 4), i. e. by craft or by force to bind one to some necessity, to constrain him to obey some command, 1 Co. vii. 35.*

βρυγμός, -οῦ, ὁ, (βρύχω, q. v.), a gnashing of teeth: with τῶν ὀδόντων added, a phrase denoting the extreme anguish and utter despair of men consigned to eternal condemnation, Mt. viii. 12; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Lk. xiii. 28. (In Sir. li. 3 βρυγμός is attributed to beasts, which gnash the teeth as they attack their prey; in Prov. xix. 12 Sept. for מוֹ snarling, growling; in the sense of biting, Nic. th. 716, to be derived fr. βρύκω to bite; cf. Fritzsche on Sir. as above, p. 308.)*

βρύχω: [impf. ἔβρυχον]; to grind, gnash, with the teeth: δδόντας ἐπί τινα, Acts vii. 54, (Job xvi. 9; Ps. xxxiv. (xxxvi.) 16; xxxvi. (xxxvii.) 12 for קרק פּיָשְנֵים and קרק פִישְנֵים; intrans. without δδόντας, [Hermipp. ap.] Plut. Pericl. 33 fin.; [Hipp. (see L. and S.)]). Of the same origin as βρύκω (cf. δέχω and δέκω), to bite, chew; see Hermann on Soph. Philoct. 735; [Ellendt, Lex. Soph. s. v. βρύκω].*

βρύω; 1. intrans. to abound, gush forth, teem with juices, ([akin to βλύω, φλύω; see Lob. Techn. p. 22 sq.; Curtius p. 531], cf. Germ. Brust, Brühe); often so fr. Hom. down (Π. 17, 56 ἔρνος ἄνθεῖ βρύει). 2. more rarely trans. to send forth abundantly: absol. to teem, ἡ γῆ βρύει, Xen. venat. 5, 12; with an acc. of flowers, fruits, Χάριτες ῥόδα βρύουσι, Anacr. 44, 2 (37, 2); to send forth water, Jas. iii. 11.*

βρώμα, -τος, τό, (βρόω i. q. βιβρώσκω), that which is eaten, food; (fr. Thuc. and Xen. down): 1 Co. viii. 8, 13; x. 3; Ro. xiv. 15, 20; plur.: Mt. xiv. 15; Mk. vii. 19; Lk. iii. 11; ix. 13; 1 Co. vi. 13; 1 Tim. iv. 3; Heb. xiii. 9; βρώματα κ. πόματα meats and drinks, Heb. ix. 10 (as in Plat. legg. 11 p. 932 e.; 6 p. 782 a.; Critias p. 115 b.; in sing. Xen. Cyr. 5, 2, 17). of the soul's aliment, i. e. either instruction, 1 Co. iii. 2 (as solid food opp. to τὸ

 $\gamma \hat{a} \lambda a$), or that which delights and truly satisfies the mind, Jn. iv. 34.*

βράστμος, -ον, (βρώσις), eatable: Lk. xxiv. 41. (Lev. xix. 23; Ezek. xlvii. 12. Aeschyl. Prom. 479; [Antiatt. in Bekker, Anecd. p. 84, 25].)*

βρῶσις, -εως, ἡ, (βρόω, βιβρώσκω); 1. the act of eating, (Tertull. esus): βρῶσις κ. πόσις, Ro. xiv. 17 (on which see βασιλεία, 3); with gen. of the obj. 1 Co. viii. 4 (Plat. de rep. 10 p. 619 c. παίδων αὐτοῦ); in a wider sense, corrosion: Mt. vi. 19 sq. 2. as almost everywhere in Grk. writ. that which is eaten, food, aliment: Heb. xii. 16; εἰς βρῶσιν for food, 2 Co. ix. 10 (Sap. iv. 5); βρῶσις καὶ [so WH txt. Tr mrg.; al. ἡ] πόσις, Col. ii. 16, (Hom. Od. 1, 191; Plat. legg. 6, 783 c.; Xen. mem. 1, 3, 15; [cf. Fritzsche on Rom. iii. p. 200 note; per contra Mey. or Ellic. on Col. l. c.]). used of the soul's aliment — either that which refreshes it, Jn. iv. 32, or nourishes and supports it unto life eternal, Jn. vi. 27, 55.*

βρώσκω, unused pres. whence pf. βέβρωκα; see βι-βρώσκω.

βυθίζω; [pres. pass. βυθίζομαι]; (βυθός, q. v.); to plunge into the deep, to sink: ὅστε βυθίζεσθαι αὐτά, of ships (as Polyb. 2, 10, 5; 16, 3, 2; [Aristot., Diod., al.]), so that they began to sink, Lk. v. 7; metaph. τινὰ εἰς ὅλεθρον [A. V. drown], 1 Tim. vi. 9.*

βυθός, -οῦ, ὁ, the bottom (of a ditch or trench, Xen. oec. 19, 11); the bottom or depth of the sea, often in Grk. writ. fr. Aeschyl. Prom. 432 down; the sea itself, the deep sea: 2 Co. xi. 25, as in Ps. cvi. (cvii.) 24; so Lat. profundum in Lucan, Phars. 2, 680 "profundi ora videns."

βυρσεύς, -έως, δ, (βύρσα a skin stripped off, a hide), a tanner: Acts ix. 43; x. 6, 32. (Artem. oneir. 4, 56.) [Cf. B.D. Am. ed. s. v. Tanner.]*

βύσσινος, -η, -ον, (ή βύσσος, q. v.; cf. ἀκάνθινος, ἀμαράντινος), made of fine linen; neut. βύσσινον εκ. Ιμάτιον (W. 591 (550); [B. 82 (72)]), (a) fine linen (garment): Rev. xviii. 12 (Rec. βύσσον), 16; xix. 8, 14 [WH mrg. λευκοβύσσινον (for βύσσινον λευκόν)]. (Gen. xli. 42; 1 Chr. xv. 27. Aeschyl., Hdt., Eur., Diod. 1, 85; Plut., al.) *

Bórros, -ου, ή, [Vaniček, Fremdwörter, s. v.], byssus, a species of Egyptian flax (found also in India and Achaia) — or linen made from it — very costly, delicate, soft, white, and also of a yellow color, (see respecting it Pollux, onomast. l. 7 c. 17 § 75): Lk. xvi. 19; Rev. xviii. 12 Rec. (In Sept. generally for ψψ, also γ³3, cf. 1 Chr. xv. 27; 2 Chr. v. 12; cf. Win. RWB. s. v. Baumwolle; [BB.DD. s. vv. Byssus and Linen]. Joseph. antt. 3, 6, 1 sq.; 3, 7, 2; Philostr. vit. Apoll. 2, 20 [p. 71 ed. Olear.]; on the flax of Achaia growing about Elis, cf. Pausan. 5, 5, 2; 7, 21, 7.)*

βωμός, -οῦ, ὁ, (see βουνός), an elevated place; very freq. in Grk. writ. fr. Hom. down, a raised place on which to offer sacrifice, an altar: Acts xvii. 23. (Often in Sept. for חשות).)

Γαββαθᾶ γαζοφυλάκιον

Γαββαθά [-θά WH], ή, indecl., Gabbatha, Chald. κημ. (Hebr. 21 the back); hence a raised place, an elevation, (cf. C. F. A. Fritzsche, Ueber die Verdienste Tholucks u.s.w. p. 102 sq.; Delitzsch in the Zeitschr. f. luth. Theol. for 1876, p. 605; [Wünsche, Neue Beiträge u.s.w. p. 560]; but see the somewhat diff. opinion of Keim, Jesu von Nazara, iii. 365): Jn. xix. 13, where is added the rather loose interpretation λιθόστρωτον, i. e. a stone pavement, which some interpreters think was a portable pavement, or the square blocks such as the Roman generals carried with them, to be laid down not only under their seats in general, but also under those they occupied in administering justice (cf. Suet. Jul. Caes. 46 and Casaubon ad loc.). This opinion is opposed by the circumstance that John is not accustomed to add a Greek interpretation except to the Hebr. names of fixed Jewish localities, cf. v. 2; ix. 7; xix. 17; and that this is so in the present case is evident from the fact that he has said είς τόπον, i. e. in a definite locality which had that name. Besides, it cannot be proved that that custom of the military commanders was followed also by the governors of provinces residing in cities. Doubtless the Chaldaic name was given to the spot from its shape, the Greek name from the nature of its pavement. Cf. below under λιθόστρωτον; Win. RWB. s. v. Lithostroton; [BB. DD. s. v. Gabbatha; Tholuck, Beiträge zur Spracherklärung u.s.w. p. 119 sqq.].*

דαβριήλ, ό, (בְרִיאֵּן), fr. גֶבֶר strong man, hero, and אֵל strong man, hero, and גַבְר (God), indecl., Gabriel, one of the angel-princes or chiefs of the angels (Dan. viii. 16; ix. 21): Lk. i. 19, 26; see ἀρχάγγελος [and reff. s. v. ἄγγελος, fin.; BB.DD. s. v.].*

γάγγραινα, -ης, ή, (γράω or γραίνω to gnaw, eat), a gangrene, a disease by which any part of the body suffering from inflammation becomes so corrupted that, unless a remedy be seasonably applied, the evil continually spreads, attacks other parts, and at last eats away the bones: 2 Tim. ii. 17 [where cf. Ellic.]. (Medical writ. [cf. Wetst. ad l. c.]; Plut. discr. am. et adulat. c. 36.)*

r48, ό, (τ) fortune, cf. Gen. xxx. 11; [xlix. 19; on the meaning of the word see B.D. s. v.]), indecl., Gad, the seventh son of the patriarch Jacob, by Zilpah, Leah's maid: Rev. vii. 5.*

Γαδαρηνός, -ή, -όν, (fr. the prop. name Γαδαρά; cf. the adj. 'Αβιληνή, Mayδαληνή), of Gadara, a Gadarene. Gadara was the capital of Peræa (Joseph. b. j. 4, 7, 3), situated opposite the southern extremity of the Lake of Gennesaret to the south-east, but at some distance from the lake on the banks of the river Hieromax (Plin. h. n. 5, 16), 60 stadia from the city Tiberias (Joseph. vita 65), inhabited chiefly by Gentiles (Joseph. antt. 17,

11, 4); cf. Win. RWB. s. v. Gadara; Ruetschi in Herzog iv. p. 636 sq.; Kneucker in Schenkel ii. 313 sq.; Riehm, HWB. p. 454; [BB.DD. s. v.]. χώρα τῶν Γαδαρηνῶν the country of the Gadarenes, Gadaris: Mk. v. 1 Rec.; Lk. viii. 26 Rec., 37 RG [but here ἡ περίχωρος τῶν Γ.], and in Mt. viii. 28 T Tr WH; but the Mss. differ in these pass.; see Γερασηνοί and Γεργεσηνοί.*

γάζα, -ης, ή, a Persian word, adopted by the Greeks and Latins (Cic. off. 2, 22), the royal treasury, treasure, riches, (Curt. 3, 13, 5 pecuniam regiam, quam gazam Persae vocant): Acts viii. 27. ([Theophr.], Polyb., Diod. 17, 35 and 64; Plut., al. Sept. 2 Esdr. v. 17; vii. 20.)*

רמנה, -חור [B. 17 (15)], אָ, (הוּד i. e. strong, fortified, (cf. Valentia); the y being represented by y, cf. יומרה Γομόρρα), formerly a celebrated city of the Philistines, situated on a hill near the southern border of the land of Israel, between Raphia and Ascalon, twenty stadia ['at the most,' Arrian.exp. Alex. 2, 26; "seven," Strabo 16, 30] from the sea and eleven geographical miles from Jerusalem. It was fortified and surrounded by a massive wall. Although held by a Persian garrison, Alexander the Great captured it after a siege of two months, but did not destroy it ([Joseph. antt. 11, 8, 4]; Diod. 17, 48; Plut. Alex. 25; Curt. 4, 6 sq.). Afterwards, in the year B. C. 96, Alexander Jannæus, king of the Jews, took it after a year's siege and destroyed it (Joseph. antt. 13, 13, 3). Gabinius rebuilt it B. C. 58 (Joseph. Finally the emperor Augustus gave it l. c. 14, 5, 3). [B. C. 30] to Herod the Great (Joseph. l. c. 15, 7, 3), after whose death it was annexed to Syria (Joseph. l. c. 17, 11, 4). Modern Ghuzzeh [or Ghazzeh], an unfortified town, having an area of two English miles, with between fifteen and sixteen thousand inhabitants. Mentioned in the N. T. in Acts viii. 26, where the words αὖτη ἐστὶν ἔρημος refer to ἡ ὁδός; Philip is bidden to take the way which is ξρημος, solitary; cf. Meyer ad loc.; [W. § 18, 9 N. 3; B. 104 (91)]. A full history of the city is given by Stark, Gaza u. d. philistäische Küste. Jena, 1852; a briefer account by Win. RWB. [see also BB. DD.] s. v. Gaza; Arnold in Herzog iv. p. 671 sqq.*

γαζο-φυλάκιον, -ου, τό, (fr. γάζα, q. v., and φυλακή; hence i. q. δησαυροφυλάκιον, Hesych.), a repository of treasure, esp. of public treasure, a treasury: Esth. iii. 9; 1 Esdr. viii. 18, 44; 1 Macc. iii. 28. In Sept. used for אלשְּכָּה and אליים of apartments constructed in the courts of the temple, in which not only the sacred offerings and things needful for the temple service were kept, but in which also the priests, etc., dwelt: Neh. xiii. 7; x. 87 sqq.; of the sacred treasury, in which not only treasure but also

the public records (1 Macc. xiv. 49; cf. Grimm ad loc.) were stored, and the property of widows and orphans was deposited (2 Macc. iii. 10; cf. Grimm ad loc.): 1 Macc. xiv. 49; 2 Macc. iii. 6, 28, 40; iv. 42; v. 18. Josephua speaks of both γαζοφυλάκια (plur.) in the women's court of Herod's temple, b. j. 5, 5, 2; 6, 5, 2; and τὸ γαζοφ., antt. 19, 6, 1. In the N. T., in Mk. xii. 41, 43; Lk. xxi. 1; Jn. viii. 20 (ἐν τῷ γαζοφ. at, near, the treasury [yet cf. W. § 48, a. 1 c.]), rò yas. seems to be used of that receptacle mentioned by the Rabbins to which were fitted thirteen chests or boxes, שׁוֹפּרוֹת i. e. trumpets, so called from their shape, and into which were put the contributions made voluntarily or paid yearly by the Jews for the service of the temple and the support of the poor; cf. Lightfoot, Horae Hebr. et Talm. p. 536 sq.; Lücke [Tholuck, or Godet] on Jn. viii. 20; [B.D. Am. ed. s. v. Treasury]. (Strabo 2 p. 319 [i. e. 7, 6, 1].)*

Theore WH Palos (cf. I, t)], -ov, 6, Gaius or Caius; the name of a Christian 1. of Derbe: Acts xx. 4. 2. of Macedonia: Acts xix. 29. 3. of Corinth, Paul's host during his [second] sojourn there: Ro. xvi. 23; 1 Co. i. 14. 4. of an unknown Christian, to whom the third Ep. of John was addressed: 3 Jn. vs. 1. [B.D. Am. ed. s. v. Gaius; Farrar, Early Days of Christianity, ii. 506.]*

γάλα, -λακτος [cf. Lat. lac; Curtius § 123], τό, [from Hom. down], milk: 1 Co. ix. 7. Metaph. of the less difficult truths of the Christian religion, 1 Co. iii. 2; Heb. v. 12 sq. (Quintil. 2, 4, 5 "doctoribus hoc esse curae velim, ut teneras adhue mentes more nutricum mollius alant et satiari velut quodam jucundioris disciplinae lacte patiantur," [cf. Siegfried, Philo von Alex. p. 329, cf. p. 261]); of the word of God, by which souls newly regenerate are healthfully nourished unto growth in the Christian life, 1 Pet. ii. 2.*

Γαλάτης, -ου, ό, a Galatian, (see Γαλατία): Gal. iii. 1. (1 Macc. viii. 2; 2 Macc. viii. 20.) •

Γαλατία, -as, ή, Galatia, Gallogræcia, a region of Asia Minor, bounded by Paphlagonia, Pontus, Cappadocia, Lycaonia, Phrygia, and Bithynia. It took its name from those Gallic tribes that crossed into Asia Minor B. C. 278, and after roaming about there for a time at length settled down permanently in the above-mentioned region, and intermarried with the Greeks. From B. C. 189 on, though subject to the Romans, they were governed by their own chiefs; but B. C. 24 [al. 25] their country was formally reduced to a Roman province, (cf. Liv. 37, 8; 38, 16 and 18; Joseph. antt. 16, 6; Strabo 12, 5, 1 p. 567; Flor. 2, 11 [i. e. 1, 27]): Gal. i. 2; 1 Co. xvi. 1; 2 Tim. iv. 10 [T Tr mrg. Γαλλίαν]; 1 Pet. i. 1. Cf. Grimm, Ueb. d. (keltische) Nationalität der kleinasiat. Galater, in the Stud. u. Krit. for 1876, p. 199 sqq.; replied to by K. Wieseler, Die deutsche Nationalität d. kleinas. Galater. Gütersl. 1877; [but see Hertzberg in the Stud. u. Krit. for 1878, pp. 525-541; Bp. Lghtft. in his Com. on Gal., Dissertation i. also Intr. § 1].*

Γαλατικόs, -ή, -όν, *Galatian*, belonging to Galatia: Acts xvi. 6; xviii. 23.*

γαλήνη, -ης, ή, (adj. δ, ή, γαληνός calm, cheerful), calm-

ness, stillness of the sea, a calm: Mt. viii. 26; Mk. iv. 39; Lk. viii. 24. (From Hom. down.)*

רמגוליל , 2 K. xv. 29 הגליל , Γαλιλαία,-as, ή, Galilee, (fr. הגליל, Josh. xx. 7; xxi. 32; אָרֵץ נְלִיל, 1 K. ix. 11, i. e. the circle or circuit, by which name even before the exile a certain district of northern Palestine was designated; Sept. Γαλιλαία); the name of a region of northern Palestine, bounded on the north by Syria, on the west by Sidon, Tyre, Ptolemais and their territories and the promontory of Carmel, on the south by Samaria and on the east by the Jordan. It was divided into Upper Galilee (extending from the borders of Tyre and Sidon to the sources of the Jordan), and Lower Galilee (which, lower and more level, embraced the lands of the tribes of Issachar and Zebulun and the part of Naphtali bordering on the Sea of Galilee): ἡ ἄνω καὶ ἡ κάτω Γαλιλαία (Joseph. b. j. 3, 3, 1, where its boundaries are given). It was a very fertile region, populous, having 204 towns and villages (Joseph. vit. 45), and inasmuch as it had, esp. in the upper part, many Gentiles among its inhabitants (Judg. i. 30-33; Strabo 16, 34 p. 760), it was called, Mt. iv. 15, Γαλιλαία τῶν ἐθνῶν (Is. viii. 23 (ix. 1)), and, 1 Macc. v. 15, Γαλιλαία άλλοφύλων. Often mentioned in the Gospels, and three times in the Acts, viz. ix. 31; x. 37; xiii. 31. [Cf. Merrill, Galilee in the Time of Christ, Boston 1881.]

Γαλιλαίος, -αία, -αίον, Galilæan, a native of Galilee: Mt. xxvi. 69; Mk. xiv. 70; Lk. xiii. 1 sq.; xxii. 59; xxiii. 6; Jn. iv. 45; Acts i. 11; ii. 7; v. 37.

Γαλλία, -as, ή, Gallia: 2 Tim. iv. 10 T Tr mrg., by which is to be understood Galatia in Asia Minor or Γαλλία ή ἐψα, App. b. civ. 2, 49. [See esp. Bp. Lghtft. Com. on Gal. pp. 3, 31 (Am. ed. pp. 11, 37).]*

Γαλλίων, -ωνος, δ, Gallio, proconsul of Achaia, elder brother of L. Annaeus Seneca the philosopher. His original name was Marcus Annaeus Novatus, but after his adoption into the family of Junius Gallio the rhetorician, he was called Gallio: Acts xviii. 12, 14, 17. [Cf. B.D. Am. ed.; Farrar, St. Paul, i. 566 sq.]*

רמי (God the avenger, Fürst]; Num. i. 10; ii. 20), indecl., Gamaliel (distinguished by the Jews from his grandson of the same name by the title מְּלִימִּל, the elder), a Pharisee and doctor of the law, son of R. Simeon, grandson of Hillel, and teacher of the apostle Paul. He is said to have had very great influence in the Sanhedrin, and to have died eighteen years before the destruction of Jerusalem. A man of permanent renown among the Jews: Acts v. 34; xxii. 3. Cf. Grätz, Gesch. d. Juden, iii. p. 289 sqq.; Schenkel, BL. ii. p. 328 sqq.; [esp. Alex.'s Kitto s. v. Gamaliel I. (cf. Farrar, St. Paul, i. 44 and exc. v.)].*

γαμέω, -ω; impf. ἐγάμουν (Lk. xvii. 27); 1 aor. ἔγημα (the classic form, [Mt. xxii. 25 L T Tr WH]; Lk. xiv. 20; 1 Co. vii. 28° R G, 28°) and ἐγάμησα (the later form, Mt. v. 32; [xxii. 25 R G]; Mk. vi. 17; x. 11; 1 Co. vii. 9, [28° L T Tr WH], 33); pf. γεγάμηκα; 1 aor. pass. ἐγαμήθην; (cf. W. 84 (80); B. 55 (48); Bttm. Ausf. Spr. ii. 134; Lob. ad Phryn. p. 742; [Veitch s. v.]); Lused of the man, as in Grk. writ. fr. Hom. down, to lead

in marriage, take to wife; a. with the addition of yuraika or other acc.: Mt. v. 32 [here WH br. the cl.]; xix. 9; Mk. vi. 17; x. 11; Lk. xiv. 20; xvi. 18. b. without a case, absol. to get married, to marry, [cf. B. 145 (127)]: Mt. xix. 10; xxii. 25, 30; xxiv. 38; Mk. xii. 25; Lk. xvii. 27; xx. 34 sq.; 1 Co. vii. 28, 33; (Ael. v. h. 4, 1; of yeyaμηκότες, Xen. Cyr. 1, 2, 4; opp. to αγαμοι, Xen. symp. 9, 7). Pass. and Mid. vauéouai rev., of women [Lat. nubere alicui, cf. B. § 133, 8], to give one's self in marriage [W. § 38, 3]: 1 aor. pass., Mk. x. 12 (where L T Tr WH γαμήση άλλον for R G γαμηθή άλλφ); 1 Co. vii. 39. contrary to Grk. usage, the Act. yapeîv is used of women, to give one's self in marriage; and a. with the acc.: Mk. x. 12 L T Tr WH (see above); b. absol.: 1 Co. vii. 28, 34 (ή γαμήσασα, opp. to ή ἄγαμος); 1 Tim. v. 11, 3. absol. of both sexes: 1 Tim. iv. 3; 1 Co. vii. 9 sq. 36 (yaueirwaar, sc. the virgin and he who seeks her to wife). In the O. T. yaueiv occurs only in 2 Macc. xiv. 25.*

γαμζω; [Pass., pres. γαμίζομαι; impf. ἐγαμιζόμην]; (γάμος); to give a daughter in marriage: 1 Co. vii. 38° [L T Tr WH; Pass.: Mt. xxii. 30 L T Tr WH; [xxiv. 38 T WH]; Mk. xii. 25; Lk. xvii. 27; xx. 35 [WH mrg. γαμίσκονται]. (The word is mentioned in Apoll. de constr. 3, 31 p. 280, 10 ed. Bekk.) [COMP.: ἐκ-γαμίζω.]*

γαμίσκω, i. q. γαμίζω, q. v. [Mt. xxiv. 38 Lchm.]; Pass. [pres. γαμίσκομαι]; Mk. xii. 25 R G; Lk. xx. 34 L T Tr WH, [35 WH mrg.; cf. W. 92 (88); and Tdf.'s note on Mt. xxii. 30]. (Aristot. pol. 7, 14, 4 etc.) [Comp.: ἐκγαμίσκω.]*

γάμος, -ου, δ, [prob. fr. r. gam to bind, unite; Curtius p. 546 sq.], as in Grk. writ. fr. Hom. down; 1. a wedding or marriage-festival: Jn. ii. 1 sq.; Rev. xix. 7 (under the figure of a marriage here is represented the intimate and everlasting union of Christ, at his return from heaven, with his church); τὸ δεῖπνον τοῦ γάμου, ibid. 9 (a symbol of the future blessings of the Messiah's kingdom); esp. a wedding-banquet, a marriage-feast: Mt. xxii. 8, 10 [here T WH Tr mrg. νυμφών], 11, 12; plur. (referring apparently to the several acts of feasting), Mt. xxii. 2 sqq. 9; xxv. 10; Lk. xii. 36; xiv. 8, (cf. W. § 27, 3; B. 23 (21)).

2. marriage, matrimony: Heb. xiii. 4.*

γάρ, a conjunction, which acc. to its composition, γέ and ἄρα (i. q. ἄρ), is properly a particle of affirmation and conclusion, denoting truly therefore, verily as the case stands, "the thing is first affirmed by the particle γέ, and then is referred to what precedes by the force of the particle ἄρα" (Klotz ad Devar. ii. 1, p. 232; cf. Kühner ii. p. 724; [Jelf § 786; W. 445 (415) sq.]). Now since by a new affirmation not infrequently the reason and nature of something previously mentioned are set forth, it comes to pass that, by the use of this particle, either the reason and cause of a foregoing statement is added, whence arises the causal or argumentative force of the particle, for (Lat. nam, enim; Germ. denn); or some previous declaration is explained, whence γάρ takes on an explicative force:

for, the fact is, namely (Lat. videlicet, Germ. nāmlich). Thus the force of the particle is either conclusive, or demonstrative, or explicative and declaratory; cf. Rost in Passow's Lex. i. p. 535 sqq.; Kühner ii. pp. 724 sqq. 852 sqq.; [cf. L. and S. s. v.]. The use of the particle in the N. T. does not differ from that in the classics.

I. Its primary and original Conclusive force is seen in questions (in Grk. writ. also in exclamations) and answers expressed with emotion; where, acc. to the connexion, it may be freely represented by assuredly, verily, forsooth, why, then, etc. : ἐν γὰρ τούτω etc. ye profess not to know whence he is; herein then is assuredly a marvellous thing, why, herein etc. Jn. ix. 30; οὐ γάρ, ἀλλὰ etc. by no means in this state of things, nay verily, but etc. Acts xvi. 37; certainly, if that is the case, 1 Co. viii. 11 L T Tr WH. It is joined to interrogative particles and pronouns: μὴ γὰρ etc. Jn. vii. 41 (do ye then suppose that the Christ comes out of Galilee? What, doth the Christ, etc.?); μη γάρ...οὐκ, 1 Co. xi. 22 (what! since ye are so eager to eat and drink, have ye not, etc.?); τίς γάρ, τί γάρ: Mt. xxvii. 23 (τί γάρ κακὸν ἐποίησεν, ye demand that he be crucified like a malefactor, Why, what evil hath he done?); Mt. ix. 5 (your thoughts are evil; which then do ye suppose to be the easier, etc.?); Mt. xvi. 26; xxiii. 17, 19; Lk. ix. 25; Acts xix. 35; τί γάρ; for τί γάρ ἐστι, what then? i. e. what, under these circumstances, ought to be the conclusion? Phil. i. 18 [cf. Ellic. ad loc.]; πῶς γάρ, Acts viii. 31; cf. Klotz l. c. p. 245 sqq.; Kühner ii. p. 726; [Jelf ii. p. 608]; W. 447 (416). Here belongs also the vexed passage Lk. xviii. 14 h yap excisos (so G T Tr mrg., but L WH Tr txt. παρ' ἐκείνον) or do ye suppose then that that man went down approved of God? cf. W. 241 (226).

II. It adduces the Cause or gives the Reason of a preceding statement or opinion; 1. univ.: Mt. ii. 5; vi. 24; Mk. i. 22; ix. 6; Lk. i. 15, 18; xxi. 4; Jn. ii. 25; Acts ii. 25; Ro. i. 9, 11; 1 Co. xi. 5; Heb. ii. 8; 1 Jn. ii. 19; Rev. i. 8, and very often. In Jn. iv. 44 yap assigns the reason why now at length Jesus betook himself into Galilee; for the authority denied to a prophet in his own country (Galilee), he had previously to seek and obtain among strangers; cf. 45; Meyer [yet see ed. 6 (Weiss)] ad loc.; Strauss, Leben Jesu, i. 725 ed. 3; Neander, Leben Jesu, p. 385 sq. ed. 1 [Am. trans. pp. 100, 168]; Ewald, Jahrbb. d. bibl. Wissensch. x. p. 108 2. Often the sentences are connected in such a way that either some particular statement is established by a general proposition ('the particular by the universal'), as in Mt. vii. 8; xiii. 12; xxii. 14; Mk. iv. 22, 25; Jn. iii. 20; 1 Co. xii. 12; Heb. v. 13, etc.; or what has been stated generally, is proved to be correctly stated by a particular instance ('the universal by the particular'): Mk. vii. 10; Lk. xii. 52, 58; Ro. vii. 2; 1 Co. i. 26; xii. 8. 3. To sentences in which something is commanded or forbidden, yap annexes the reason why the thing must either be done or avoided: Mt. i. 20 sq.; ii. 20; iii. 9; vii. 2; Ro. xiii. 11; Col. iii. 3;

1 Th. iv. 3; Heb. ii. 2, and very often. In Phil. ii. 13 γάρ connects the verse with vs. 12 thus: work out your salvation with most intense earnestness, for nothing short of this accords with God's saving efficiency within your souls, to whom you owe both the good desire and the power to execute that desire. 4. To questions, γάρ annexes the reason why the question is asked: Mt. ii. 2 (we ask this with good reason, for we have seen the star which announces his birth); Mt. xxii. 28; Ro. xiv. 10; 1 Co. xiv. 9; Gal. i. 10. 5. Frequently the statement which contains the cause is interrogative; τίς, τί γάρ: Lk. xxii. 27; Ro. iv. 3; xi. 34; 1 Co. ii. 16; vii. 16; Heb. i. 5; xii. 7; τί γάρ for τί γάρ ἐστι, Ro. iii. 3 (cf. Fritzsche ad loc.; [Ellic. on Phil. i. 18]); ΐνα τί γάρ, 1 Co. x. 29; ποία γάρ, Jas. iv. 14 [WH txt. om. Tr br. γάρ]. 6. Sometimes in answers it is so used to make good the substance of a preceding question that it can be rendered yea, assuredly: 1 Co. ix. 10; 1 Th. ii. 20; cf. 7. Sometimes it confirms, not a sin-Kühner ii. p. 724. gle statement, but the point of an entire discussion: Ro. ii. 25 (it is no advantage to a wicked Jew, for etc.). On the other hand, it may so confirm but a single thought as to involve the force of asseveration and be rendered assuredly, yea: Ro. xv. 27 (εὐδόκησαν γάρ); so also καὶ γάρ, Phil. ii. 27. 8. It is often said that the sentence of which yap introduces the cause, or renders the reason, is not expressed, but must be gathered from the context and supplied in thought. But that this ellipsis is wholly imaginary is clearly shown by Klotz ad Devar. ii. 1 p. 236 sq., cf. W. 446 (415) sq. The particle is everywhere used in reference to something expressly stated. Suffice it to append a very few examples; the true nature of many others is shown under the remaining heads of this article: In Mt. v. 12 before γάρ some supply 'nor does this happen to you alone'; but the reason is added why a great reward in heaven is reserved for those who suffer persecution, which reason consists in this, that the prophets also suffered persecution, and that their reward is great no one can doubt. In Ro. viii. 18 some have supplied 'do not shrink from this suffering with Christ'; but on the use of yao here, see III. a. below. On Mk. vii. 28 [T Tr WH om. L br. γάρ], where before και γάρ some supply 'but help me,' or 'yet we do not suffer even the dogs to perish with hunger,' see 10 b. below. In Acts ix. 11 before γάρ many supply 'he will listen to thee'; but it introduces the reason for the preceding command. 9. When in successive statements $\gamma d\rho$ is repeated twice or thrice, or even four or five times, either a. one and the same thought is confirmed by as many arguments, each having its own force, as there are repetitions of the particle [Mey. denies the coordinate use of yáp in the N. T., asserting that the first is argumentative, the second explicative, see his Comm. on the pass. to follow, also on Ro. viii. 6]: Mt. vi. 32; Ro. xvi. 18 sq.; or b. every succeeding statement contains the reason for its immediate predecessor, so that the statements are subordinate one to another: Mk. vi. 52; Mt. xvi. 25-27; Jn. iii. 19 sq.; v. 21 sq.; Acts ii. 15; Ro. iv. 13-15; viii. 2 sq. 5 sq.; 1 Co. iii. 3 sq.; ix. 15-17 (where five times in GLTTrWH); 1 Co. xvi. 7; Jas. ii. 10, etc.; or c. it is repeated in a different sense: Mk. ix. 39-41; Ro. v. 6 sq. (where cf. W. 453 (422)); x. 2-5 (four times); Jas. iv. 14 WH txt. om. Tr br. the first váo. L WH mrg. om. the second]. 10. καὶ γάρ (on which cf. Kühner ii. p. 854 sq.; W. 448 (417); [Ellic. on 2 Thess. iii. 10]) is a. for, and truly, (etenim, namque, [the simple rendering for is regarded as inexact by many; cf. Mey. on 2 Co. xiii. 4 and see Hartung, Partikeln, i.137 sq.; Krüger § 69, 32, 21]): Mk. xiv. 70; Lk. xxii. 37 [L Tr br. γάρ]; 1 Co. v. 7; xi. 9; xii. 13. b. for also, for even, (nam etiam): Mt. viii. 9; Mk. x. 45; Lk. vi. 32; Jn. iv. 45; 1 Co. xii. 14, etc. In Mk. vii. 28 καὶ γὰρ [R G L br.] τὰ κυνάρια etc. the woman, by adducing an example, confirms what Christ had said, but the example is of such a sort as also to prove that her request ought to be granted. τὲ γάρ for indeed (Germ. denn ja): Ro. vii. 7; cf. Fritzsche ad loc.; W. 448 (417). ίδου γάρ, see under ίδου.

III. It serves to explain, make clear, illustrate, a preceding thought or word: for i. q. that is, namely; a. so that it begins an exposition of the thing just announced [cf. W. 454 (423) sq.]: Mt. i. 18 [RG]; xix. 12; Lk. xi. 30; xviii. 32. In Ro. viii. 18 γάρ introduces a statement setting forth the nature of the συνδοξασθήναι just mentioned. b. so that the explanation is intercalated into the discourse, or even added by way of appendix: Mt. iv. 18; Mk. i. 16; ii. 15; v. 42; Ro. vii. 1; 1 Co. xvi. 5. In Mk. xvi. 4 the information ήν γάρ μέγας σφόδρα is added to throw light on all that has been previously said (in vs. 3 sq.) about the stone.

IV. As respects Position: $\gamma \acute{a}\rho$ never occupies the first place in a sentence, but the second, or third, or even the fourth (\acute{o} $\tau o \acute{v}$ $\theta \acute{e}o \acute{v}$ $\gamma \acute{a}\rho$ $v \acute{l}o \acute{s}$, 2 Co. i. 19 — acc. to true text). Moreover, "not the number but the nature of the word after which it stands is the point to be noticed," Hermann on Soph. Phil. 1437.

γαστήρ, -ρός (poet. -έρος), ή, in Grk. auth. fr. Hom. 1. the belly; by meton. of down; in Sept. for נֶּטֶשׁ; 2. Lat. uterus, the womb : ev yathe whole for a part, στρὶ ἔχειν to be with child [see ἔχω, I. 1 b.]: Mt. i. 18, 23; xxiv. 19; Mk. xiii. 17; Lk. xxi. 23; 1 Th. v. 3; Rev. xii. 2; (in Sept. for הַרָה, Gen. xvi. 4 sq.; xxxviii. 25; Is. vii. 14, etc.; Hdt. 3, 32 and vit. Hom. 2; Artem. oneir. 2, 18 p. 105; 3, 32 p. 177; Pausan., Hdian., al.); συλλαμβάνεσθαι εν γαστρί to conceive, become pregnant, Lk. 3. the stomach; by synecdoche a glutton, gormandizer, a man who is as it were all stomach, Hes. theog. 26 (so also γάστρις, Arstph. av. 1604; Ael. v. h. 1, 28; and Lat. venter in Lucil. sat. 2, 24 ed. Gerl. 'vivite ventres') γαστέρες άργαί, Tit. i. 12; see άργός, b.*

yt, an enclitic particle, answering exactly to no one word in Lat. or Eng.; used by the bibl. writ. much more rarely than by Grk. writ. How the Greeks use it, is shown by (among others) Hermann ad Vig. p. 822 sqq.: Klotz ad Devar. ii. 1 p. 272 sqq.; Rost in Passow's Lex. i. p. 538 sqq.; [L. and S. s. v.; T. S. Evans in Journ of class. and sacr. Philol. for 1857, p. 187 sqq.]. It indi-

cates that the meaning of the word to which it belongs has especial prominence, and therefore that that word is to be distinguished from the rest of the sentence and uttered with greater emphasis. This distinction "can be made in two ways, by mentioning either the least important or the most; thus it happens that yé seems to have contrary significations: at least and even" (Hermann l. c. p. 822). 1. where what is least is indicated; indeed, truly, at least: διά γε την αναίδειαν, Lk. xi. 8 (where, since the force of the statement lies in the substantive not in the preposition, the Greek should have read διὰ τήν γε ἀναίδ., cf. Klotz l. c. p. 327; Rost l. c. p. 542; [L. and S. s. v. IV.]); διά γε τὸ παρέχειν μοι κόπον, at least for this reason, that she troubleth me [A. V. yet because etc.], Lk. xviii. 5 (better Greek διὰ τό γε etc.). 2. where what is most or greatest is indicated; even: is ye the very one who etc., precisely he who etc. (Germ. der es ja ist, welcher etc.), Ro. viii. 32; cf. Klotz l. c. p. 305; Matthiae, Lex. Euripid. i. p. 613 sq. 3. joined to other particles it strengthens their force; a. αλλά γε [so most edd.] or ἀλλάγε [Grsb.] (cf. W. § 5, 2): Lk. xxiv. 21; 1 Co. ix. 2; see ἀλλά, Ι. 10. b. ἄρα γε οτ ἄραγε, see ἄρα, 4. ἀρά γε, see ἀρα, 1. c. εἴγε [so G T, but L Tr WH el ye; cf. W. u. s.; Lips. Gram. Unters. p. 123], foll. by the indic. if indeed, seeing that, "of a thing believed to be correctly assumed" (Herm. ad Vig. p. 831; cf. Fritzsche, Praeliminarien u.s.w. p. 67 sqq.; Anger, Laodicenerbrief, p. 46; [W. 448 (417 sq.). Others hold that Hermann's statement does not apply to the N. T. instances. Acc. to Meyer (see notes on 2 Co. v. 3; Eph. iii. 2; Gal. iii. 4) the certainty of the assumption resides not in the particle but in the context; so Ellicott (on Gal. Lc., Eph. l.c.); cf. Bp. Lghtft. on Gal. l.c.; Col. i. 23. Hermann's canon, though assented to by Bornemann (Cyrop. 2, 2, 3 p. 132), Stallbaum (Meno p. 36), al., is qualified by Bäumlein (Partikeln, p. 64 sq.), who holds that yé often has no other effect than to emphasize the condition expressed by ϵl ; cf. also Winer ed. Moulton p. 561]), if, that is to say; on the assumption that, (see $\epsilon l \pi \epsilon \rho$ s. v. ϵl , III. 13): Eph. iii. 2; iv. 21; Col. i. 23; with rai added, if that also, if it be indeed, (Germ. wenn denn auch): elye [L Tr WH mrg. εί περ] καὶ ένδυσάμενοι, οὐ γυμνοὶ εύρεθ. if indeed we shall be found actually clothed (with a new body), not naked, 2 Co. v. 3 (cf. Meyer ad loc.); elye kal elκή sc. τοσαῦτα ἐπάθετε, if indeed, as I believe, ye have experienced such benefits in vain, and have not already received harm from your inclination to Judaism, Gal. iii. 4 [yet cf. Mey., Ellic., Bp. Lghtft., al. ad loc.]. d. el dè μήγε [or εἰ δὲ μή γε Lchm. Treg.] (also in Plat., Arstph., Plut., al.; cf. Bornemann, Scholia ad Luc. p. 95; Klotz ad Devar. ii. 2 p. 527), stronger than εἰ δὲ μή [B. 393 (336 sq.); cf. W. 583 (543); 605 (563); Mey. on 2 Cor. xi. 16], a after affirmative sentences, but unless perchance, but tences, otherwise, else, in the contrary event: Mt. ix. 17; Lk. v. 36 sq.; xiv. 32; 2 Co. xi. 16. e. καίγε [so G T, but L Tr WH rai ye; cf. reff. under eige above], (cf. Klotz ad Devar. ii. 1 p. 319; [W. 438 (408)]), a. and at | §6, 1 m.; indecl. B. 15 (14)], (fr. ה) press, and און הלי

least: Lk. xix. 42 [Tr txt. WH om. L Tr mrg. br.]. \$\beta\$. and truly, yea indeed, yea and: Acts ii. 18; xvii. 27 L T Tr WH. f. καίτοιγε [so G T WH, but L καίτοι γε, Tr καί τοι γε; cf. reff. under c. above. Cf. Klotz ad Devar. ii. 2 p. 654; W. 444 (413)], although indeed, and yet indeed: Jn. iv. 2; also in Acts xiv. 17 [RG]; xvii. 27 Rec. g. μενοῦνγε see in its place. h. μήτινε, see μήτι. [and in its place].*

Γεδεών, δ, indecl. [in the Bible (cf. B. p. 15 (14)), and in Suidas (e. g. 1737 a.); but in Joseph. antt. 5, 6, [3 and] 4 Γεδεών, -ῶνος, (מִנֵין) cutting off, [al. tree-feller i. e. mighty warrior], fr. נדע), Gideon, a leader of the Israelites, who delivered them from the power of the Midianites (Judg. vi.-viii.): Heb. xi. 32 [where A. V. unfortunately follows the Grk. spelling Ge deon].*

γέεννα [al. would accent γεέννα, deriving it through the In Mk. ix. 45 Rec. γέενα], -ης [B. 17 (15)], Chaldee. ή, (fr. ניא בּן-הּנֹם, Neh. xi. 30; more fully גִי הַנֹּם, Josh. xv. 8; xviii. 16; 2 Chr. xxviii. 3; Jer. vii. 32; גַי בַּנִי-הַנֹם 2 K. xxiii. 10 K'thibh; Chald. נהנם, the valley of the son of lamentation, or of the sons of lamentation, the valley of lamentation, הנס being used for והם lamentation; see Hiller, Onomasticum; cf. Hitzig [and Graf] on Jer. vii. 31; [Böttcher, De Inferis, i. p. 82 sqq.]; acc. to the com. opinion הנם is the name of a man), Gehenna, the name of a valley on the S. and E. of Jerusalem [yet apparently beginning on the W., cf. Josh. xv. 8; Pressel in Herzog s. v.], which was so called from the cries of the little children who were thrown into the fiery arms of Moloch [q. v.], i. e. of an idol having the form of a bull. The Jews so abhorred the place after these horrible sacrifices had been abolished by king Josiah (2 K. xxiii. 10), that they cast into it not only all manner of refuse, but even the dead bodies of animals and of unburied criminals who had been executed. And since fires were always needed to consume the dead bodies, that the air might not become tainted by their putrefaction, it came to pass that the place was called yearra Tou πυρός [this common explanation of the descriptive gen. τοῦ πυρός is found in Rabbi David Kimchi (fl. c. A. D. 1200) on Ps. xxvii. 13. Some suppose the gen. to refer not to purifying fires but to the fires of Molech; others regard it as the natural symbol of penalty (cf. Lev. x. 2; Num. xvi. 35; 2 K. i.; Ps. xi. 6; also Mt. iii. 11; xiii. 42; 2 Th. i. 8, etc.). See Böttcher, u. s. p. 84; Mey., (Thol.,) Wetst. on Mt. v. 22]; and then this name was transferred to that place in Hades where the wicked after death will suffer punishment: Mt. v. 22, 29 sq.; x. 28; Lk. xii. 5; Mk. ix. 43, 45; Jas. iii. 6; γέεννα τοῦ πυρός, Mt. v. 22; xviii. 9; Mk. ix. 47 [R G Tr mrg. br.]; κρίσις της γεέννης, Mt. xxiii. 33; υίδε της γεέννης, worthy of punishment in Gehenna, Mt. xxiii. 15. Further, cf. Dillmann, Buch Henoch, 27, 1 sq. p. 131 sq.; [B. D. Am. ed.; Böttcher, u. s. p. 80 sqq.; Hamburger, Real-Encycl., Abth. 1. s. v. Hölle; Bartlett, Life and Death eternal, App. H.].*

Γεθσημανή, or Γεθσημανεί (T WH), or Γεθσημανεί (L Tr); [on the accent in codd. see Tdf. Proleg. p. 103; W. Gethsemane, the name of a 'place' (χωρίον [an enclosure or landed property]) at the foot of the Mount of Olives, beyond the torrent Kidron: Mt. xxvi. 36; Mk. xiv. 32. [B. D. Am. ed. s. v.]*

γείτων, -ονος, δ, ή, [fr. $\gamma \hat{\eta}$, hence originally 'of the same land,' cf. Curtius § 132], fr. Hom. down, a neighbor: Lk. xiv. 12; xv. 6, 9; Jn. ix. 8.*

γελάω, -ŵ; fut. γελάσω (in Grk. writ. more com. γελάσωμαι [B. 53 (46); W. 84 (80)]); [fr. Hom. down]; to laugh: Lk. vi. 21 (opp. to κλαίω), 25. [Comp.: κατα-γελάω.]*

γέλως, -ωτος, ό, laughter: Jas. iv. 9. [From Hom. down.]* γεμίζω: 1 aor. ἐγέμισα; Pass., [pres. γεμίζομαι]; 1 aor. ἐγεμίσθην; (γέμω, q. v.); to fill, fill full; a. absol. in pass.: Mk. iv. 37; Lk. xiv. 23. b. τίτινος, to fill a thing full of something: Mk. xv. 36; Jn. ii. 7; vi. 13; Rev. xv. 8, (Aeschyl. Ag. 443; al.); τὶ ἀπό τινος, of that which is used for filling, Lk. xv. 16 [not WH Tr mrg.]; also in the same sense τὶ ἔκ τινος, Rev. viii. 5; [cf. Lk. xv. 16 in WH mrg.], (႞⊃ κ)τρ, Ex. xvi. 32; Jer. li. 34, etc. [cf. W. § 30, 8 b.; B. 163 (143)]).*

γέμω, defect. verb, used only in pres. and impf., [in N. T. only in pres. indic. and ptcp.]; to be full, filled full; a. τινός (as generally in Grk. writ.): Mt. xxiii. 25 Lchm., 27; Lk. xi. 39; Ro. iii. 14 (fr. Ps. ix. 28 (x.7)); Rev. iv. 6, 8; v. 8; xv. 7; xvii. 3 R G (see below), 4; xxi. 9. b. ἔκ τινος: Mt. xxiii. 25 (γέμουσιν ἐξ ἀρπαγῆς [L om. Tr br. ἐξ] their contents are derived from plunder; see γεμίζω, b. [and reff. there]). c. Hebraistically (see πληρόω, 1 [cf. B. 164 (143); W. § 30, 8 b.]), with acc. of the material, γέμοντα [Treg. γέμον τὰ] δνόματα βλασφημίας, Rev. xvii. 3 [L T Tr WH (see above and cf. B. 80 (70))].*

γενεά, -âs, ή, (ΓΕΝΩ, γίνομαι [cf. Curtius p. 610]); Sept. often for דוֹד; in Grk. writ. fr. Hom. down; getting, birth, nativity: Hdt. 3, 33; Xen. Cyr. 1, 2, 8, etc.; Tothers make the collective sense the primary signif., see Curtius u. s.]. 2. passively, that which has been begotten, men of the same stock, a family; a. prop. as early as Hom.; equiv. to משפחה, Gen. xxxi. 3, etc.; σώζειν Ραχάβην κ. την γενεάν αὐτης, Joseph. antt. 5, 1, 5. the several ranks in a natural descent, the successive members of a genealogy: Mt. i. 17, (έβδόμη γενεά ουτός έστιν ἀπὸ τοῦ πρώτου, Philo, vit. Moys. i. § 2). b. metaph. a race of men very like each other in endowments, pursuits, character; and esp. in a bad sense a perverse race: Mt. xvii. 17; Mk. ix. 19; Lk. ix. 41; xvi. 8; [Acts ii. 40]. 3. the whole multitude of men living at the same time: Mt. xxiv. 34; Mk. xiii. 30; Lk. i. 48 (πᾶσαι al γενεαί); xxi. 32; Phil. ii. 15; used esp. of the Jewish race living at one and the same period: Mt. xi. 16; xii. 39, 41 sq. 45; xvi. 4; xxiii. 36; Mk. viii. 12, 38; Lk. xi. 29 sq. 32, 50 sq.; xvii. 25; Acts xiii. 36; Heb. iii. 10; ἄνθρωποι τῆς γενεας ταύτης, Lk. vii. 31; ἄνδρες της γεν. ταύ. Lk. xi. 31; την δε γενεάν αὐτοῦ τίς διηγήσεται, who can describe the wickedness of the present generation, Acts viii. 33 (fr. Is. liii. 8 Sept.) [but cf. Mey. ad loc.]. 4. an age (i. e. the time ordinarily occupied by each successive generation), the space of from 30 to 33 years (Hdt. 2, 142 et al.; Heraclit. in Plut. def. orac. c. 11), or δ χρόνος, έν φ γεν-

νώντα παρέχει τὸν έξ αὐτοῦ γεγεννημένον ὁ γεννήσας (Plut. l. c.); in the N. T. com. in plur.: Eph. iii. 5 [W. § 31, 9 a.; B. 186 (161)]; παρφχημέναις γενεαίς in ages gone by, Acts xiv. 16; ἀπὸ τῶν γενεῶν for ages, since the generations began, Col. i. 26; ἐκ γενεῶν ἀρχαίων from the generations of old, from ancient times down, Acts xv. 21; els γενεάς γενεών unto generations of generations, through all ages, for ever, (a phrase which assumes that the longer ages are made up of shorter; see alwv. 1 a.): Lk. i. 50 R L (לדור דורים, Is. li. 8); els yeveas k. yeveas unto generations and generations, ibid. T Tr WH equiv. to לדור ודור, Ps. lxxxix. 2 sq.; Is. xxxiv. 17; very often in Sept.; [add, els πάσας τὰς γενεὰς τοῦ αἰωνος των αἰωνων, Eph. iii. 21, cf. Ellic. ad loc.] (yeveá is used of a century in Gen. xv. 16, cf. Knobel ad loc., and on the senses of the word see the full remarks of Keim iii. 206 [v. 245 Eng. trans.]).*

γενεαλογέω, -ῶ: [pres. pass. γενεαλογοῦμαι]; to act the genealogist (γενεά and λέγω), to recount a family's origin and lineage, trace ancestry, (often in Hdt.; Xen., Plat., Theophr., Lcian., Ael., al.; [Sept. 1 Chr. v. 2]); pass. to draw one's origin, derive one's pedigree: ἔκ τινος, Heb. vii. 6.*

γενεαλογία, -as, ή, a genealogy, a record of descent or lineage, (Plat. Crat. p. 396 c.; Polyb. 9, 2, 1; Dion. Hal. antt. 1, 11; [al.]. Sept. [edd. Ald., Compl.] 1 Chr. vii. 5, 7; ix. 22; [iv. 33 Compl.; Ezra viii. 1 ib.]); in plur. of the orders of æons, according to the doctrine of the Gnostics: 1 Tim. i. 4; Tit. iii. 9; cf. De Wette on Tit. i. 14 [substantially reproduced by Alf. on 1 Tim. l. c.; see also Holtzmann, Pastoralbriefe, pp. 126 sq. 134 sq. 143].*

γενέσια, -ων, τά [cf. W. 176 (166)], (fr. the adj. γενέσιος fr. γένεσις), a birth-day celebration, a birth-day feast: Mk. vi. 21; Mt. xiv. 6; (Alciphr. epp. 3, 18 and 55; Dio Cass. 47, 18, etc.; ἡ γενέσιος ἡμέρα, Joseph. antt. 12, 4, 7). The earlier Greeks used γενέσια of funeral commemorations, a festival commemorative of a deceased friend (Lat. feriae denicales), see Lob. ad Phryn. p. 103 sq.; [Rutherford, New Phryn. p. 184; W. 24 (23)]. Cf. Keim ii. p. 516 [iv. 223 Eng. trans.].*

γενετή, -ῆς, ἡ, (ΓΕΝΩ, γίνομαι), (cf. Germ. die Gewordenheit), birth; hence very often ἐκ γενετῆς from birth on (Hom. Il. 24, 535; Aristot. eth. Nic. 6, 13, 1 p. 1144, 6 etc.; Polyb. 3, 20, 4; Diod. 5, 32, al.; Sept. Lev. xxv. 47): Jn. ix. 1.*

yένημα, -ατος, τό, (fr. γίνομαι), a form supported by the best Mss. in Mt. xxvi. 29; Mk. xiv. 25; Lk. xii. 18; xxii. 18; 2 Co. ix. 10, and therefore adopted by T [see his Proleg. p. 79] Tr [L WH (see WH. App. p. 148 and below)], printed by Grsb. only in Lk. xii. 18; 2 Co. ix. 10, but given by no grammarian, and therefore attributed by Fritzsche (on Mk. p. 619 sq.) to the carelessness of transcribers, — for Rec. [but in Lk. l. c. Rst reads γενημ.] γέντημα, q. v. In Mk. xiv. 25 Lchm. has retained the common reading; [and in Lk. xii. 18 Tr txt. WH have σῖτον. In Ezek. xxxvi. 30 codd. A B read γενήματα].*

γεννάω, -ω; fut. γεννήσω; 1 aor. εγέννησα; pf. γεγέννηκα; [Pass., pres. γεννάομαι, -ωμαι]; pf. γεγέννημαι; 1 aor. έγεννήθην; (fr. γέννα, poetic for γένος); in Grk. writ. fr. Pind. down; in Sept. for 77; to beget; 1. properly: of men begetting children, Mt. i. 1-16; Acts vii. 8, 29; foll. by ex with gen. of the mother, Mt. i. 3, 5, 6; more rarely of women giving birth to children, Lk. i. 13, 57; xxiii. 29; Jn. xvi. 21; εls δουλείαν to bear a child unto bondage, that will be a slave, Gal. iv. 24, ([Xen. de rep. Lac. 1, 3]; Lcian. de sacrif. 6; Plut. de liber. educ. 5; al.; Sept. Is. lxvi. 9; 4 Macc. x. 2, etc.). Pass. to be begotten: τὸ ἐν αὐτῆ γεννηθέν that which is begotten in her womb, Mt. i. 20; to be born: Mt. ii. 1, 4 [W. 266 (250); B. 203 (176)]; xix. 12; xxvi. 24; Mk. xiv. 21; Lk. i. 35; Jn. iii. 4; [Acts vii. 20]; Ro. ix. 11; Heb. xi. 23; with the addition εἰς τὸν κόσμον, Jn. xvi. 21; foll. by ἐν with dat. of place, Acts xxii. 3; ἀπό τινος, to spring from one as father, Heb. xi. 12 [L WH mrg. εγενήθ. see Tdf. ad loc.]; ex twos to be born of a mother, Mt. i. 16; ex πορνείας, Jn. viii. 41; εξ αίμάτων, εκ θελήματος ανδρός, Jn. i. 13; ἐκ τῆς σαρκός, Jn. iii. 6 [Rec. els γεγενημ.]; ἐν άμαρτίαις δλος, Jn. ix. 34 (see άμαρτία, 2 a.); είς τι, to be born for something, Jn. xviii. 37; 2 Pet. ii. 12 (Tdf. γεγενημ. so Rec. st bex]; with an adj.: τυφλός γεγέννημαι, Jn. ix. 2, 19 sq. 32; 'Pωμαΐος to be supplied, Acts xxii. 28; τη διαλέκτω, έν ή έγευνήθημεν, Acts ii. 8; γεννηθείς κατά σάρκα begotten or born according to (by) the working of natural passion; κατά πνεθμα according to (by) the working of the divine promise, Gal. iv. 29, cf. 23. 2. metaph. a. univ. to engender, cause to arise, excite: µáxas, 2 Tim. ii. 23 (βλάβην, λύπην, etc. in Grk. writ.). b. in a Jewish sense, of one who brings others over to his way of life: ὑμᾶς ἐγέννησα I am the author of your Christian life, 1 Co. iv. 15; Philem. 10, (Sanhedr. fol. 19, 2 "If one teaches the son of his neighbor the law, the Scripture reckons this the same as though he had begotten him"; [cf. Philo, leg. ad Gaium § 8]). c. after Ps. ii. 7, it is used of God making Christ his son; a. formally to show him to be the Messiah (υίὸν τοῦ θεοῦ), viz. by the resurrection: Acts xiii. 33. B. to be the author of the divine nature which he possesses [but cf. the Comm. on the pass. that follow]: Heb. i. 5; v. 5. d. peculiarly, in the Gospel and 1 Ep. of John, of God conferring upon men the nature and disposition of his sons, imparting to them spiritual life, i. e. by his own holy power prompting and persuading souls to put faith in Christ and live a

mostly in pass., ἐκ θεοῦ or ἐκ τοῦ θεοῦ ἐγεννήθησαν, γεγέννηται, γεγεννημένος, etc.: Jn. i. 13; 1 Jn. ii. 29 [Rec.* γεγένηται]; iii. 9; iv. 7; v. 1, 4, 18; also ἐκ τοῦ πνεύματος γεννᾶσθαι, Jn. iii. 6 [Rec.* γεγένημ.], 8; ἐξ ῦδατος καὶ πνεύματος (because that moral generation is effected in receiving baptism [(?) cf. Schaff's Lange, Godet, Westcott, on the words, and reff. s. v. βάπτισμα, 3]), Jn. iii. 5; ἄνωθεν γεννᾶσθαι, Jn. iii. 3, 7 (see ἄνωθεν, c.) equiv. to τέκνον θεοῦ γίνεσθαι, i. 12. [Comp.: ἀνα-γεννάω.]*

γέννημα, τος, τό, (fr. γεννάω), that which has been begotten or born; a. as in the earlier Grk. writ. fr. Soph. down, the offspring, progeny, of men or of animals: ἐχι-δνῶν, Mt. iii. 7; xii. 34; xxiii. 33; Lk. iii. 7; (γυναικῶν, Sir. x. 18). b. fr. Polyb. [1, 71, 1 etc.] on [cf. W. 23], the fruits of the earth, products of agriculture, (in Sept. often γεννήματα τῆς γῆς): Lk. xii. 18 (where Tr [txt. WH] τὸν σῖτον); τῆς ἀμπέλου, Mt. xxvi. 29; Mk. xiv. 25; Lk. xxii. 18; cf. Lob. ad Phryn. p. 286. Metaph. fruit, reward, profit: τῆς δικαιοσύνης, 2 Co. ix. 10, (Hos. x. 12; τῆς σοφίας, Sir. i. 17; vi. 19). Further, see γένημα.*

Γεννησαρέτ [so G T Tr WH], -ρέθ [Lchm. in Mt. xiv. 34], [Γενησαρέτ Rec. in Mk. vi. 53; cf. Tdf. ed. 2 Proleg. p. xxxv., ed. 7 Proleg. p. liv. note8], (Targums ניסר or ננוסר [acc. to Delitzsch (Römerbr. in d. Hebr. übers. p. 27) גניסר (גניסר ; Γεννησάρ, 1 Macc. xi. 67; Joseph. b. j. 2, 20, 6 etc.; Genesara, Plin. 5, 15), Gennesaret, a very lovely and fertile region on the Sea of Galilee (Joseph. b. j. 3, 10, 7): ή γη Γεννησ. Mt. xiv. 34; Mk. vi. 53; ή λίμνη Γεννησ. Lk. v. 1, anciently ים כנרת Num. xxxiv. 11, or ים כנרות, Josh. xii. 3, fr. the city בנרות, Deut. iii. 17, which was near by; called in the Gospels ή θάλασσα της Γαλιλαίας, Mk. i. 16; Mt. iv. 18; ή θάλασσα τῆς Τιβεριáðos, Jn. vi. 1; xxi. 1. The lake, acc. to Joseph. b. j. 3, 10, 7, is 140 stadia long and 40 wide; [its extreme dimensions now are said to average 121 m. by 62 m., and its level to be nearly 700 ft. below that of the Mediterranean]. Cf. Rüetschi in Herzog v. p. 6 sq.; Furrer in Schenkel ii. p. 322 sqq.; [Wilson in "The Recovery of Jerusalem," Pt. ii.; Robinson, Phys. Geog. of the Holy Land, p. 199 sqq.; BB.DD. For conjectures respecting the derivation of the word cf. Alex.'s Kitto sub fin.; Merrill, Galilee in the Time of Christ, § vii.].*

γέννησιε, -εως, ή, (γεννάω), a begetting, engendering, (often so in Plat.); nativity, birth: Rec. in Mt. i. 18 and Lk. i. 14; see γένεσιε, 2.*

γεννητός, -ή, -όν, (γεννάω), begotten, born, (often in Plat.; Diod. 1, 6 sqq.); after the Hebr. (הילוד אישה, Job xiv. 1, etc.), γεννητοί γυναικῶν [B. 169 (147), born of women] is a periphrasis for men, with the implied idea of weakness and frailty: Mt. xi. 11; Lk. vii. 28.*

resurrection: Acts xiii. 33. β. to be the author of the divine nature which he possesses [but cf. the Comm. on the pass. that follow]: Heb. i. 5; v. 5. d. peculiarly, in the Gospel and 1 Ep. of John, of God conferring upon men the nature and disposition of his sons, imparting to them spiritual life, i. e. by his own holy power prompting and persuading souls to put faith in Christ and live a new life consecrated to himself; absol.: 1 Jn. v. 1;

viduals of the same nature, kind, sort, species: Mt. xiii. 47; xvii. 21 [T WH om. Tr br. the vs.]; Mk. ix. 29; 1 Co. xii. 10, 28; xiv. 10. (With the same significations in Grk. writ. fr. Hom. down.)*

Tepaσηνός, -οῦ, ὁ, Gerasene, i. e. belonging to the city Gerasa (τὰ Γέρασα, Joseph. b. j. 3, 3, 3): Mt. viii. 28 [Lchm.]; Mk. v. 1 [L T WH Tr txt.]; Lk. viii. 26 and 37 [L Tr WH] acc. to very many codd. seen by Origen. But since Gerasa was a city situated in the southern part of Peræa (Joseph. l. c., cf. 4, 9, 1), or in Arabia (Orig. opp. iv. 140 ed. De la Rue), that cannot be referred to here; see Γαδαρηνός, and the next word.*

Γεργεσηνός, -ή, -όν, Gergesene, belonging to the city Gergesa, which is assumed to have been situated on the eastern shore of Lake Gennesaret: Mt. viii. 28 Rec. But this reading depends on the authority and opinion of Origen, who thought the variants found in his Mss. Γαδαρηνών and Γερασηνών (see these words) must be made to conform to the testimony of those who said that there was formerly a certain city Gergesa near the lake. But Josephus knows nothing of it, and states expressly (antt. 1, 6, 2), that no trace of the ancient Gergesites [A. V. Girgashites, cf. B. D. s. v.] (mentioned Gen. xv. 20; Josh. xxiv. 11) had survived, except the names preserved in the O. T. Hence in Mt. viii. 28 we must read Γαδαρηνῶν [so T Tr WH] and suppose that the jurisdiction of the city Gadara extended quite to the Lake of Gennesaret; but that Matthew (viii. 34) erroneously thought that this city was situated on the lake itself. For in Mk. v. 14 sq.; Lk. viii. 34, there is no objection to the supposition that the men came to Jesus from the rural districts alone. [But for the light thrown on this matter by modern research, see B. D. Am. ed. s. v. Gadara; Thomson, The Land and the Book, ii. 34 sqq.; Wilson in "The Recovery of Jerusalem" p. 286 sq.]

γερουσία, -as, ή, (adj. γερούσιος, belonging to old men, γέρων), a senate, council of elders; used in prof. auth. of the chief council of nations and cities (ἐν ταῖς πόλεσι αἰ γερουσίαι, Xen. mem. 4, 4, 16; in the O. T. of the chief council not only of the whole people of Israel, Ex. iii. 16, etc.; 1 Macc. xii. 6, etc.; but also of cities, Deut. xix. 12, etc.); of the Great Council, the Sanhedrin of the Jews: Acts v. 21, where to τὸ συνέδριον is added καὶ πῶσαν τὴν γερουσίαν τῶν υίῶν Ἰσραήλ and indeed (καί explicative) all the senate, to signify the full Sanhedrin. [Cf. Schürer, Die Gemeindeverfassung d. Juden in Rom in d. Kaiserzeit nach d. Inschriften dargestellt. Leips. 1879, p. 18 sq.; Hatch, Bamp. Lects. for 1880, p. 64 sq.]* γέρων, -οντος, ὁ, [fr. Hom. down], an old man: Jn. iii. 4. [Syn. cf. Augustine in Trench § cvii. 2.]*

γεύω: [cf. Lat. gusto, Germ. kosten; Curtius § 181]; to cause to taste, to give one a taste of, τινά (Gen. xxv. 30). In the N. T. only Mid. γεύομαι: fut. γεύσομαι; 1 aor. έγευσάμην;

1. to taste, try the flavor of: Mt. xxvii. 34; contrary to better Grk. usage (cf. W. § 30, 7 c. [and p. 36; Antnol. Pal. 6, 120]) with acc. of the obj.: Jn. ii. 9.

2. to taste, i. e. perceive the flavor of, partake of, enjoy: τινος, Lk. xiv. 24 (γεύσεταί μου τοῦ δείπνου, i. e. shall par-

take of my banquet); hence, as in Grk. writ. fr. Hom. down, i. q. to feel, make trial of, experience: τινός, Heb. vi. 4; ρῆμα θεοῦ, ib. 5, (τῆς γνώσεως, Clem. Rom. 1 Cor. 36, 2). as in Chald., Syr. and Rabbin. writers, γεύεσθαι τοῦ θανάτου [W. 33 (32)]: Mt. xvi. 28; Mk. ix. 1; Lk. ix. 27; Jn. viii. 52; Heb. ii. 9; [cf. Wetstein on Mt. l. c.; Meyer on Jn. l. c.; Bleek, Lünem., Alf. on Heb. l. c.] foll. by ὅτι: 1 Pet. ii. 3 (Ps. xxxiii. (xxxiv.) 9). 3. to take food, eat: absol., Acts x. 10; xx. 11; cf. Kypke, Observv. ii. p. 47; to take nourishment, eat — [but substantially as above], with gen. μηδενός, Acts xxiii. 14; with the ellipsis of a gen. denoting unlawful food, Col. ii. 21.°

γεωργέω, -ω̂: [pres. pass. γεωργοῦμαι]; (γεωργός, q. v.); to practise agriculture, to till the ground: τὴν γῆν (Plat. Theag. p. 121 b.; Eryx. p. 392 d.; [al.]; 1 Esdr. iv. 6; 1 Macc. xiv. 8); Pass.: Heb. vi. 7.*

γεάργιον, -ου, τό, a (cultivated) field: 1 Co. iii. 9 [A. V. husbandry (with marg. tillage)]. (Prov. xxiv. 45 (30); xxxi. 16 (xxix. 34); Theag. in schol. Pind. Nem. 3, 21; Strabo 14, 5, 6 p. 671; [al.].)*

γεωργός, -οῦ, δ, (fr. $\gamma \hat{\eta}$ and EPΓΩ), fr. [Hdt.], Xen. and Plat. down; a husbandman, tiller of the soil: 2 Tim. ii. 6; Jas. v. 7; several times in Sept.; used of a vine-dresser (Ael. nat. an. 7, 28; [Plat. Theaet. p. 178 d.; al.]) in Mt. xxi. 33 sqq.; Mk. xii. 1 sq. 7, 9; Lk. xx. 9 sq. 14, 16; Jn. xv. 1.*

γή, gen. γης, ή, (contr. fr. γέα, poet. γαία), Sept. very often for ארמה and ארמה, earth; 1. arable land: Mt. xiii. 5, 8, 23; Mk. iv. 8, 20, 26, 28, 31; Lk. xiii. 7; xiv. 35 (34); Jn. xii. 24; Heb. vi. 7; Jas. v. 7; Rev. ix. 4; of the earthy material out of which a thing is formed, with the implied idea of frailty and weakness: ἐκ γῆς χοϊκός, 1 Co. xv. 47. 2. the ground, the earth as a standing-place, (Germ. Boden): Mt. x. 29; xv. 35; xxiii. 35; xxvii. 51; Mk. viii. 6; ix. 20; xiv. 35; Lk. xxii. 44 [L br. WH reject the pass.]; xxiv. 5; Jn. viii. 6, 8, [i. e. Rec.]; Acts ix. 4, 8. 3. the main land, opp. to sea or water: Mk. iv. 1; vi. 47; Lk. v. 3; viii. 27; Jn. vi. 21; xxi. 8 sq. 11; Rev. xii. 12. 4. the earth as a whole, the world (Lat. terrarum orbis); a. the earth as opp. to the heavens: Mt. v. 18, 35; vi. 10; xvi. 19; xviii. 18; xxiv. 35; Mk. xiii. 31; Lk. ii. 14; Jn. xii. 32; Acts ii. 19; iv. 24; 2 Pet. iii. 5, 7, 10, 13; Rev. xxi. 1; τὰ ἐπὶ τῆς γῆς the things and beings that are on the earth, Eph. i. 10; Col. i. 16 [T WH om. L Tr br. τά]; involving a suggestion of mutability, frailty, infirmity, alike in thought and in action, Mt. vi. 19; τὰ ἐπὶ τῆς γῆς (equiv. to τὰ ἐπίγεια, Phil. iii. 19) terrestrial goods, pleasures, honors, Col. iii. 2 (opp. to τὰ ἄνω); τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς the members of your earthly body, as it were the abode and instruments of corrupt desires, Col. iii. 5; δων ἐκ τῆς γῆς ... λαλεί (in contrast with Christ as having come from heaven) he who is of earthly (human) origin, has an earthly nature, and speaks as his earthly origin and nature prompt, Jn. iii. 31. b. the inhabited earth, the abode of men and animals: Lk. xxi. 35; Acts i. 8; x. 12; xi. 6; xvii. 26; Heb. xi. 13; Rev. iii. 10; αίρειν ζωην τινος οτ τινα από της γης, Acts viii. 33; xxii. 22; κληρο-

νομείν την γην (see κληρονομέω, 2), Mt. v. 5 (4); πῦρ βάλλειν επί [Rec. είς] τὴν γῆν, i. e. among men, Lk. xii. 49, cf. 51 and Mt. κ. 34; ἐπὶ τῆς γῆς among men, Lk. xviii. 8; 5. a country, land enclosed within fixed Jn. xvii. 4. boundaries, a tract of land, territory, region; simply, when it is plain from the context what land is meant, as that of the Jews: Lk. iv. 25; xxi. 23; Ro. ix. 28; Jas. v. 17; with a gentile noun added [then, as a rule, anarthrous, W. 121 (114 sq.)]: γη Ἰσραήλ, Mt. ii. 20 sq.; Ἰούδα, Mt. ii. 6; Γεννησαρέτ, Mt. xiv. 34; Mk. vi. 53; Σοδόμων κ. Γομόρρων, Mt. x. 15; xi. 24; Χαλδαίων, Acts vii. 4; Αΐγυπτος, (see Αΐγυπτος); ή Ἰουδαία γη, Jn. iii. 22; with the addition of an adj.: ἀλλοτρία, Acts vii. 6; ἐκείνη, Mt. ix. 26, 31; with gen. of pers. one's country, native land, Acts vii. 3.

γήρας, -aos (-ωs), Ion. γήρεος, dat. γήρει, γήρει, τό, [fr. Hom. down], old age: Lk. i. 36 ἐν γήρει G L T Tr WH for Rec. ἐν γήρα, a form found without var. in Sir. xxv. 3; [also Ps. xci. (xcii.) 15; cf. Gen. xv. 15 Alex.; xxi. 7 ib.; xxv. 8 ib.; 1 Chr. xxix. 28 ib.; Clem. Rom. 1 Cor. 10, 7 var.; cf. Tdf. Proleg. p. 117]; Fritzsche on Sir. iii. 12; Sturz, De dial. Maced. etc. p. 155; W. [36 and] 64 (62); [B. 15 (14)].*

γηράσκω or γηράω: 1 aor. ἐγήρασα; fr. Hom. down; [cf. W. 92 (88); Donaldson, New Crat. § 387]; to grow old: Jn. xxi. 18; of things, institutions, etc., to fail from age, be obsolescent: Heb. viii. 13 (to be deprived of force and authority; [here associated with παλαιούμενος — the latter (used only of things) marking the lapse of time, while γηράσκων carries with it a suggestion of the waning strength, the decay, incident to old age (cf. Schmidt ch. 46, 7; Theophr. caus. pl. 6, 7, 5): "that which is becoming old and faileth for age" etc.]).*

ylvopas (in Ionic prose writ. and in com. Grk. fr. Aristot. on for Attic γίγνομαι); [impf. έγινόμην]; fut. γενήσομαι; 2 aor. ἐγενόμην (often in 3 pers. sing. optat. γένοιτο; [ptcp. yerάμενος, Lk. xxiv. 22 Tdf. ed. 7]), and, with no diff. in signif., 1 aor. pass. εγενήθην, rejected by the Atticists (cf. Lob. ad Phryn. p. 108 sq.; [Thom. Mag. ed. Ritschl p. 75, 6 sq.]), not rare in later Grk., common in Sept. (Acts iv. 4; 1 Th. ii. 14; 1 Co. xv. 10, etc.), impv. γενηθήτω (Mt. vi. 10; xv. 28, etc.); pf. γεγένημαι and γέγονα, 3 pers. plur. γέγουαν L T Tr WH in Ro. xvi. 7 and Rev. xxi. 6 (cf. [Tdf. Proleg. p. 124; WH. App. p. 166; Soph. Lex. p. 37 sq.; Curtius, Das Verbum, ii. 187]; W. 36 and 76 (73) sq.; Mullach p. 16; B. 43 (37 sq.)), [ptcp. γεγονώς]; plpf. 3 pers. sing. ἐγεγόνει (Jn. vi. 17 [not Tdf.]; Acts iv. 22 [where L T Tr WH yeyoves, cf. W. § 12, 9; B. 33 (29); Tdf.'s note on the pass.]); to become, and

1. to become, i. e. to come into existence, begin to be, receive being: absol., Jn. i. 15, 30 (ἔμπροσθέν μου γέγονεν);

Jn. viii. 58 (πρὶν ᾿Αβραὰμ γενέσθαι); 1 Co. xv. 37 (τὸ σῶμα τὸ γενησόμενον); ἔκ τινος, to be born, Ro. i. 3 (ἐκ σπέρματος Δαυίδ); Gal. iv. 4 (ἐκ γυναικός); Mt. xxi. 19 (μηκέτι ἐκ σοῦ καρπὸς γένηται, come from); of the origin of all things, Heb. xi. 3; διά τινος, Jn. i. 3, 10. to rise, arise, come on, appear, of occurrences in nature or in life: as γίνεται βροντή, Jn. xii. 29; ἀστραπή, Rev. viii. 5; σεισμός, Rev. loc. and W. 328 (307); [B. 270 (232)].

51; x. 38 R G T, L Tr mrg. br. καί]; Acts v. 7. β. ἐγένετο δέ foll. by a fin. verb without καί: Lk. i. 8; ii. 1, 6; [vi. 12 R G L]; viii. 40 [WH Tr txt. om. ἐγέν.]; ix. 37; xi. 42, γ. ἐγένετο δέ foll. by acc. with inf.: Lk. iii. 21; [vi. 1, 6 L TTr WH, 12 TTr WH]; xvi. 22; Acts iv. 5; ix. 3 [without δέ], 32, 37; xi. 26 RG; xiv. 1; [xvi. 16; xix. 1]; xxviii. 8, [17]. δ. ἐγέν. δέ [ώς δὲ ἐγέν.] foll. by τοῦ with inf.: Acts x. 25 (Rec. om. τοῦ), cf. Mey. ad βροντή, Jn. xii. 29; ἀστραπή, Rev. viii. 5; σεισμός, Rev.

[vi. 12; xi. 13]; xvi. 18; γαλήνη, Mt. viii. 26; Mk. iv. 39; Lk. viii. 24; λαίλαψ, Mk. iv. 37; γογγυσμός, Acts vi. 1; ζήτησις, Jn. iii. 25 [foll. by ἐκ of origin; στάσις καὶ ζήτησις], Acts xv. 2 [Grsb. questions ζήτ., Rec. reads συζήτ.]; πόλεμος, Rev. xii. 7; ἡ βασιλεία [or αί β.] κτλ. Rev. xi. 15; xii. 10; χαρά, Acts viii. 8, and in many other exx. Here belong also the phrases γίνεται ἡμέρα it becomes day, day comes on, Lk. iv. 42; vi. 13; xxii. 66; Acts xii. 18; xvi. 35; xxiii. 12; xxvii. 29, 33, 39; γ. ὀψέ evening comes, Mk. xi. 19, i. q. γ. ὀψία, Mt. viii. 16, xiv. 15, 23; xvi. 2 [T br. WH reject the pass.]; xxvi. 20; Mk. xiv. 17; Jn. vi. 16, etc.; πρωία, Mt. xxvii. 1; Jn. xxi. 4; νύξ, Acts xxvii. 27 [cf. s. v. ἐπιγίν. 2]; σκοτία, Jn. vi. 17 [not Tdf.]. Hence

2. to become i. q. to come to pass, happen, of events; a. univ.: Mt. v. 18; xxiv. 6, 20, 34; Lk. i. 20; xii. 54; xxi. 28; Jn. i. 28; xiii. 19, etc.; τοῦτο γέγονεν, ί α etc. this hath come to pass that etc., Mt. i. 22; xxi. 4; xxvi. 56; τὰ γενόμενα or γινόμενα, Mt. xviii. 31; xxvii. 54; xxviii. 11; Lk. xxiii. 48; [cf. τὰ γενόμενα ἀγαθά, Heb. ix. 11 LWH txt. Tr mrg.]; τὸ γενόμενον, Lk. xxiii. 47; τὸ γεγονός, Mk. v. 14; Lk. xxiv. 12 [Tom. L Tr br. WII reject the vs.]; Acts iv. 21; τὸ ρῆμα τὸ γεγονός, Lk. ii. 15; τὰ μέλλοντα γίνεσθαι, Lk. xxi. 36; Acts xxvi. 22; τὴν ανάστασιν ήδη γεγονέναι, 2 Tim. ii. 18; θανάτου γενομένου a death having taken place (Germ. nach erfolgtem Tode), Heb. ix. 15. μη γένοιτο, a formula esp. freq. in Paul (and in Epictetus, cf. Schweigh. Index Graec. in Epict. p. 392), far be it! God forbid! [cf. Morison, Exposition of Rom. iii., p. 31 sq.]: Lk. xx. 16; Ro. iii. 4, 6, 31; vi. 2, 15; vii. 7, 13; ix. 14; xi. 1, 11; 1 Co. vi. 15; Gal. ii. 17; iii. 21 (equiv. to חלילה, Josh. xxii. 29, etc.); cf. Sturz, De dial. Maced. etc. p. 204 sq.; τί γέγονεν, ότι etc. what has come to pass, that etc. i. q. for what reason, why? Jn. xiv. 22 (71 έγένετο, ὅτι . . . Eccles. vii. 11 (10); τί ἐστιν, ὡς etc., Eur. b. Very common in the first three Gos-Troad. 889). pels, esp. that of Luke, and in the Acts, is the phrase rai έγένετο (יְיָהִי foll. by !); cf. W. § 65, 4 e. [also § 44, 3 c.], and esp. B. § 141, 6. a. καὶ ἐγένετο καί with a finite verb: Mk. ii. 15 ([Tr txt. καὶ γίνεται], TWH καὶ γίν. [foll. by acc. and inf.]); Lk. ii. 15 [RG Lbr. Trbr.]; viii. 1; xiv. 1; xvii. 11; xix. 15; xxiv. 15 [WH br. καί]; foll. by καὶ ίδού, Mt. ix. 10 [T om. καί before ίδ.]; Lk. xxiv. 4. β. much oftener καί is not repeated: Mt. vii. 28; Mk. iv. 4; Lk. i. 23; ii. [15 T WH], 46; vi. 12; vii. 11; ix. 18, 33; xi. 1; xix. 29; xxiv. 30. γ. καὶ ἐγέν. foll. by acc. with inf.: Mk. ii. 23 [W. 578 (537) note]; Lk. vi. 1, 6 [R G eyév. dè καί]. c. In like manner εγένετο δέ α. foll. by καί with a finite verb: Lk. v. 1; ix. 28 WH txt. om. L br. rai, 51; x. 38 R G T, L Tr mrg. br. καί]; Acts v. 7. β. εγένετο δέ foll. by a fin. verb without καί: Lk. i. 8; ii. 1, 6; [vi. 12 RG L]; viii. 40 [WH Tr txt. om. έγέν.]; ix. 37; xi. 14, 27. y. eyevero de foll. by acc. with inf.: Lk. iii. 21; [vi. 1, 6 L T Tr WH, 12 T Tr WH]; xvi. 22; Acts iv. 5; ix. 3 [without δέ], 32, 37; xi. 26 RG; xiv. 1; [xvi. 16; xix. 1]; xxviii. 8, [17]. δ. ἐγέν. δέ [ώς δὲ ἐγέν.] foll. by τοῦ with inf.: Acts x. 25 (Rec. om. τοῦ), cf. Mev. ad

pers. to occur or happen to one, befall one: foll. by inf., Acts xx. 16; εαν γένηται (sc. αὐτῷ) εύρεῖν αὐτό, if it happen to him, Mt. xviii. 13; έμοὶ δὲ μὴ γένοιτο καυχάσθαι far be it from me to glory, Gal. vi. 14, (Gen. xliv. 7, 17; 1 K. xx. (xxi.) 3; Alciphr. epp. 1, 26); foll. by acc. with inf. it happened to me, that etc.: Acts xi. 26 L T Tr WH [but acc. implied]; xxii. 6, 17, [cf. W. 323 (303); B. 305 (262)]; with adverbs, go, fare, (Germ. ergehen): el, Eph. vi. 3, (μή γένοιτό σοι ούτω κακώς, Ael. v. h. 9, 36). with specification of the thing befalling one: The yéyover [LT Tr txt. WII έγέν.] αὐτῷ, Acts vii. 40 (fr. Ex. xxxii. 1); έγένετο [L T Tr WH έγίνετο] πάση ψυχή φόβος fear came upon, Acts ii. 43. - Mk. iv. 11; ix. 21; Lk. xix. 9; Jn. v. 14; xv. 7; Ro. xi. 25; 1 Co. iv. 5; 2 Co. i. 8 [G L T Tr WH om. dat.]; 2 Tim. iii. 11; 1 Pet. iv. 12; with the ellipsis of ήμιν, Jn. i. 17. έγένετο (αὐτῷ) γνώμη a purpose occurred to him, he determined, Acts xx. 3 [B. 268 (230), but T Tr WH read έγέν. γνώμης; see below, 5 e. a.]. foll. by prepositions: ἐπ' αὐτῆ upon (Germ. bei or an) her, Mk. v. 33 [RGLbr.]; els twa, Acts xxviii. 6.

3. to arise, appear in history, come upon the stage: of men appearing in public, Mk. i. 4; Jn. i. 6, [on which two pass. cf. W. 350 (328); B. 308 (264) sq.]; 2 Pet. ii. 1; γεγόνασι, have arisen and now exist, 1 Jn. ii. 18.

4. to be made, done, finished: Tà Toya, Heb. iv. 3; dià χειρών, of things fabricated, Acts xix. 26; of miracles to be performed, wrought: διὰ τῶν χειρῶν τινος, Mk. vi. 2; διά τινος, Acts ii. 43; iv. 16, 30; xii. 9; ὑπό τινος, Lk. ix. 7 (RL [but the latter br. ὑπ' αὐτοῦ]); xiii. 17; xxiii. 8; γενόμενα είς Καφαρν. done unto (on) Capernaum i. e. for its benefit (W. 416 (388); [cf. B. 333 (286)]), Lk.iv. 23 [Rec. ἐν τῆ K.]. of commands, decisions, purposes, requests, etc. to be done, executed: Mt. vi. 10; xxi. 21; xxvi. 42; Mk. xi. 23; Lk. xiv. 22; xxiii. 24; Acts xxi. 14; yeνήσεται ὁ λόγος will be accomplished the saying, 1 Co. xv. 54. joined to nouns implying a certain action: ἡ ἀπώλεια γέγονε, Mk. xiv. 4; ἀπογραφή, Lk. ii. 2; ἐπαγγελία γενομένη ὑπὸ θεοῦ given by God, Acts xxvi. 6; ἀνάκρισις, Acts xxv. 26; νόμου μετάθεσις, Heb. vii. 12; ἄφεσις, Heb. ix. 22. of institutions, laws, etc. to be established, enacted: τὸ σάββατον ἐγένετο, the institution of the Sabbath, Mk. ii. 27; δ νόμος, Gal. iii. 17; οὐ γέγονεν οῦτως hath not been so ordained, Mt. xix. 8. of feasts, marriages, entertainments, to be kept, celebrated: τὸ πάσχα, Mt. xxvi. 2 (i. q. גַיִשָּׁה, 2 Κ. xxiii. 22); τὸ σάββατον, Μκ. vi. 2; τὰ έγκαίνια, Jn. x. 22; [γενεσίοις γενυμένοις (cf. W. § 31, 9 b.; R G γενεσίων άγομένων), Mt. xiv. 6], (τὰ 'Ολύμπια, Xen. Hell. 7, 4, 28; "Ισθμια, 4, 5, 1); γάμος, Jn. ii. 1. οῦτως γένηται ἐν ἐμοί so done with me, in my case, 1 Co. ix. 15.

ceases to have the nature of grace, can no longer be called grace, Ro. xi. 6; ἄκαρπος γίνεται, Mt. xiii. 22; Mk. iv. 19; - in Mt. xvii. 2; Lk. viii. 17; Jn. v. 6, and many other places. contextually, to show one's self, prove one's self: Lk. x. 36; xix. 17; xxiv. 19; Ro. xi. 34; xvi. 2; 2 Co. i. 18 Rec.; 1 Th. i. 6; ii. 7; Heb. xi. 6, etc.; esp. in exhortations: γίνεσθε, Mt. x. 16; xxiv. 44; Lk. vi. 36; Eph. iv. 32; Col. iii. 15; μη γίνου, Jn. xx. 27; μη γίνεσθε, Mt. vi. 16; Eph. v. 7, 17; 1 Co. x. 7; μη γινώμεθα, Gal. v. 26; hence used declaratively, i. q. to be found, shown: Lk. xiii. 2 (that it was shown by their fate that they were sinners); Ro. iii. 4; 2 Co. vii. 14; — γίνομαί τινί τις to show one's self (to be) some one to one: 1 Co. ix. 20, b. with an interrog. pron. as predicate: τί ὁ Πέτρος eyévero what had become of Peter, Acts xii. 18 [cf. use of τί ἐγέν. in Act. Phil. in Hell. § 23, Tdf. Acta apost. apocr. p. 104]. C. γίνεσθαι ώς or ώσεί τινα to become as or like to one: Mt. x. 25; xviii. 3; xxviii. 4; Mk. ix. 26; Lk. xxii. 44 [L br. WH reject the pass.]; Ro. ix. 29 (fr. Is. i. 9); 1 Co. iv. 13; Gal. iv. 12. d. γίνεσθαι είς τι to become i. e. be changed into something, come to be, issue in, something (Germ. zu etwas werden): εγενήθη είς κεφαλήν γωνίας, Mt. xxi. 42; Mk. xii. 10; Lk. xx. 17; Acts iv. 11; 1 Pet. ii. 7, — all after Ps. cxvii. (cxviii.) 22. Lk. xiii. 19 (εls δένδρον μέγα); Jn. xvi. 20; Acts v. 36; Ro. xi. 9 (fr. Ps. lxviii. (lxix.) 23); 1 Th. iii. 5; Rev. viii. 11; xvi. 19, etc. (equiv. to הָהָה לְ; but the expression is also classic; cf. W. § 29, 3 a.; B. 150 (131)). e. γίνεσθαι with Cases; a. with the gen. to become the property of any one, to come into the power of a person or thing, [cf. W. § 30, 5; esp. B. 162 (142)]: Lk. xx. 14 [L mrg. ἔσται], 33; Rev. xi. 15; [γνώμης, Acts xx. 3 T Tr WH (cf. ἐλπίδος μεγάλης γίν. Plut. Phoc. 23, 4)]; προφητεία ίδίας έπιλύσεως οὐ γίνεται no one can explain prophecy by his own mental power (it is not a matter of subjective interpretation), but to explain it one needs the same illumination of the Holy Spirit in which it originated, for etc. 2 Pet. i. 20. γενέσθαι with a gen. indicating one's age, (to be) so many years old: Lk. ii. yireσθαι ἀνδρί to become a man's wife, Ro. vii. 3 sq. (הֵיָה) לְאִישׁ, Lev. xxii. 12; Ruth i. 12, etc.). f. joined to prepositions with their substantives; in time, to come or pass into a certain state [cf. B. 330 (284)]: ev aywia, Lk. xxii. 44 [L br. WH reject the pass.]; ἐν ἐκστάσει, Acts xxii. 17; ἐν πνεύματι, Rev. i. 10; iv. 2; ἐν δόξη [R. V. came with (in) glory], 2 Co. iii. 7; ἐν παραβάσει, 1 Tim. ii. 14; ἐν έαυτώ, to come to himself, recover reason, Acts xii. 11 (also in Grk. writ.; cf. Hermann ad Vig. p. 749); iv Χριστώ, to be brought to the fellowship of Christ, to become a Christian, Ro. xvi. 7; ἐν ὁμοιώματι ἀνθρώπων, to become like men, Phil. ii. 7; ἐν λόγφ κολακείας [R. V. were we found using] flattering speech, 1 Th. ii. 5. ἐπάνω τινός to be placed over a thing, Lk. xix. 19. μετά τινος or σύν τινι to become one's companion, associate with him: Mk. xvi. 10; Acts vii. 38; xx. 18; ὑπό τινα to be made subject to one, Gal. iv. 4. [Cf. h. below.] g. with specification of the terminus of motion or the place of rest: els with acc. of place, to come to some place, arrive at some

thing, Acts xx. 16; xxi. 17; xxv. 15; is eyévero . . . eis | τὰ ἀτά μου when the voice came into my ears, Lk. i. 44; eis with acc. of pers., of evils coming upon one, Rev. xvi. 2 RG; of blessings, Gal. iii. 14; 1 Th. i. 5 [Lchm. πρός; Acts xxvi. 6 L T Tr WH]; γενέσθαι ἐπὶ τοῦ τόπου, Lk. xxii. 40; ἐπὶ τῆς γῆς, Jn. vi. 21 [Tdf. ἐπὶ τὴν γ.]; &δε, ib. 25 (ἐκεῖ, Xen. an. 6, 3 [5], 20; [cf. B. 71]); ἐπί with acc. of place, Lk. xxiv. 22; Acts xxi. 35; [Jn. vi. 21 Tdf.]; ένένετο διωνμός έπὶ την έκκλησίαν. Acts viii. 1: ένένετο Φόβος οτ θάμβος ἐπὶ πάντας, Lk. i. 65; iv. 36; Acts v. 5, 11; [ἔκστασις, Acts x. 10 (Rec. ἐπέπεσεν)]; ἔλκος κακὸν κ. πονηρόν ἐπὶ τ. ἀνθρώπους, Rev. xvi. 2 L T Tr WH; εγένετο ρημα επί τινα, λόγος or φωνή πρός τινα (came to): Lk. iii. 2; Jn. x. 35; Acts vii. 31 [Rec.]; x. 13, (Gen. xv. 1, 4; Jer. i. 2, 11; xiii. 8; Ezek. vi. 1; Hos. i. 1); [ἐπαγγελία, Acts xiii. 32; xxvi. 6 Rec.]; κατά with acc. of place, Lk. x. 32 [Tr WH om.]; Acts xxvii. 7, (Xen. Cyr. 7, 1, 15); κατά with gen. : τὸ γενόμενον βημα καθ' ὅλης τῆς 'Ιουdaias the matter the report of which spread throughout all Judæa, Acts x. 37; πρός τινα, 2 Jn. 12 (Rec. ελθείν); 1 Co. ii. 3; σύν τινι, to be joined to one as an associate, Lk. ii. 13, (Xen. Cyr. 5, 3, 8); ἐγγὺς γίνεσθαι, Eph. ii. 13; τινός, Jn. vi. 19; h. [with ex of the source (see 1 above): Mk. i. 11 (Tdf. om. eyév.); ix. 7 (T Tr mrg. WH); Lk. iii. 22; ix. 35; Acts xix. 34]; γίνεσθαι ἐκ μέσου, to be taken out of the way, 2 Th. ii. 7; γενέσθαι όμοθυμαδόν, of many come together in one place, Acts xv. 25 cf. ii. 1 [but only in RG; γενομένοις όμοθυμαδόν in xv. 25 may mean either having become of one mind, or possibly having come together with one accord. On the alleged use of vivous in the N. T. as interchangeable with elui see Fritzschior. Opusco. p. 284 note. Comp.: ἀπο-, δια-, έπι-, παρα-, συμ- παρα-, προ-γίνομαι.]

γινώστω (Attic γιγνώσκω, see γίνομαι init.; fr. ΓΝΟΩ, as βιβρώσκω fr. ΒΡΟΩ); [impf. ἐγίνωσκον]; fut. γνώσομαι; 2 aor. ἔγνων (fr. ΓΝΩΜΙ), impv. γνώθι, γνώτω, subj. γνώ (3 pers. sing. γνοῖ, Mk. v. 43; ix. 30; Lk. xix. 15 L T Tr WH, for R G γνῷ [B. p. 46 (40); cf. δίδωμι init.]), inf. γνῶναι, ptcp. γνούς; pf. ἔγνωκα (Jn. xvii. 7; 3 pers. plur. ἔγνωκαν for ἐγνώκασι, see reff. in γίνομαι init.); plpf. ἐγνώκειν; Pass., [pres. 3 pers. sing. γινώσκεται (Mk. xiii. 28 Tr mrg.)]; pf. ἔγνωσμαι; 1 aor. ἐγνώσθην; fut. γνωσθήσομαι; in Grk. writ. fr. Hom. down; Sept. for γΤ; Lat. nosco, novi (i. e. gnosco, gnovi);

L. univ. 1. to learn to know, come to know, get a knowledge of; pass. to become known: with acc., Mt. xxii. 18; Mk. v. 43; Acts xxi. 34; 1 Co. iv. 19; 2 Co. ii. 4; Col. iv. 8; 1 Th. iii. 5, etc. Pass., Mt. x. 26; Acts ix. 24; Phil. iv. 5, etc.; [impers. γινώσκεται, Mk. xiii. 28 Tr mrg. T 2, 7]; τὶ ἔκ τινος, Mt. xii. 33; Lk. vi. 44; 1 Jn. iv. 6; τινὰ or τὶ ἔντινι, to find a sign in a thing by which to know, to recognize in or by something, Lk. xxiv. 35; Jn. xiii. 35; 1 Jn. iv. 2; κατὰ τί γνώσομαι τοῦτο, the truth of this promise, Lk. i. 18 (Gen. xv. 8); περὶ τῆς διδαχῆς, Jn. vii. 17. often the object is not added, but is readily understood from what precedes: Mt. ix. 30; xii. 15 (the consultation held by the Pharisees); Mk. vii. 24 (he would have no one know that he was present); Mk. ix. 30; Ro. x. 19, etc.;

foll. by 574, Mt. xxi. 45; Jn. iv. 1; v. 6; xii. 9, etc.; foll. by the interrog. τί, Mt. vi. 3; Lk. xvi. 4; ἀπό τινος, to learn from one, Mk. xv. 45. with acc. of pers. to recognize as worthy of intimacy and love, to own; so those whom God has judged worthy of the blessings of the gospel are said ὑπὸ τοῦ θεοῦ γινώσκεσθαι, 1 Co. viii. 3; Gal. iv. 9, [on both cf. W. § 39, 3 Note 2; B. 55 (48)]; negatively, in the sentence of Christ οὐδέποτε ἔγνων ὑμᾶς, Ι never knew you, never had any acquaintance with you. Mt. vii. 23. to perceive, feel: ἔγνω τῷ σώματι, ὅτι etc. Mk. v. 29; εγνων δύναμιν εξελθοῦσαν ἀπ' εμοῦ, Lk. viii. 46. 2. to know, understand, perceive, have knowledge of; a. to understand: with acc., τὰ λεγόμενα, Lk. xviii. 34; & άναγινώσκεις, Acts viii. 30; foll. by ὅτι, Mt. xxi. 45; Jn. viii. 27 sq.; 2 Co. xiii. 6; Gal. iii. 7; Jas. ii. 20; foll. by interrog, τί, Jn. x. 6; xiii. 12, 28; δ κατεργάζομαι οὐ γινώσκω I do not understand what I am doing, my conduct is inexplicable to me, Ro. vii. 15. b. to know: τὸ θέλημα, Lk. xii. 47; τὰς καρδίας, Lk. xvi. 15; τὸν μὴ γνόντα άμαρτίαν ignorant of sin, i. e. not conscious of having committed it, 2 Co. v. 21; έπιστολή γινωσκομένη καὶ άναγινωσκομένη, 2 Co. iii. 2; τινά, to know one, his person, character, mind, plans: Jn. i. 48 (49); ii. 24; Acts xix. 15; 2 Tim. ii. 19 (fr. Num. xvi. 5); foll. by 571, Jn. xxi. 17; Phil. i. 12; Jas. i. 3; 2 Pet. i. 20; foll. by acc. with inf. Heb. x. 34; foll. by an indirect question, Rev. iii. 3; ελληνιστὶ γινώσκ. to know Greek (graece scire, Cic. de fin. 2, 5): Acts xxi. 37, (ἐπίστασθαι συριστί, Xen. Cyr. 7, 5, 31; graece nescire, Cic. pro Flac. 4, 10); ἴστε (Rec. ἐστε) γινώσκοντες ye know, understanding etc. [R. V. ye know of a surety, etc.], Eph. v. 5; see W. 355 (388); [cf. B. 51 (44); 314 (269)]. impv. γινώσκετε know ye: Mt. xxiv. 32 sq. 43; Mk. xiii. 29; Lk. x. 11; Jn. xv. 18; Acts ii. 36; Heb. xiii. 23; 1 Jn. ii. 29. 3. by a Hebraistic euphemism [cf. W. 18], found also in Grk. writ. fr. the Alexandrian age down, γινώσκω is used of the carnal connection of male and female, rem cum aliquo or aliqua habere (cf. our have a [criminal] intimacy with): of a husband, Mt. i. 25; of the woman, Lk. i. 34; (Gen. iv. 1, 17; xix. 8; 1 S. i. 19, etc.; Judith xvi. 22; Callim. epigr. 58, 3; often in Plut.; cf. Vögelin, Plut. Brut. p. 10 sqq.; so also Lat. cognosco, Ovid. met. 4, 596; novi, Justin. hist. 27, 3, 11).

II. In particular γινώσκω, to become acquainted with, to know, is employed in the N. T. of the knowledge of God and Christ, and of the things relating to them or proceeding from them; a. τον θεόν, the one, true God, in contrast with the polytheism of the Gentiles: Ro. i. 21; Gal. iv. 9; also τὸν μόνον ἀληθινὸν θεόν, Jn. xvii. 3 cf. 1 Jn. v. 20; τον θεόν, the nature and will of God, in contrast with the false wisdom of both Jews and Gentiles, 1 Co. i. 21; τὸν πατέρα, the nature of God the Father, esp. the holy will and affection by which he aims to sanctify and redeem men through Christ, Jn. viii. 55; xvi. 3; 1 Jn. ii. 3 sq. 14 (13); iii. 1, 6; iv. 8; a peculiar knowledge of God the Father is claimed by Christ for himself, Jn. x. 15; xvii. 25; γνώθι τὸν κύριον, the precepts of the Lord, Heb. viii. 11; τὸ θέλημα (of God), Ro. ii. 18; νοῦν κυρίου, Ro. xi. 34; 1 Co. ii. 16; τὴν σοφίαν τοῦ

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θεοῦ, 1 Co. ii. 8; τὰς όδοὺς τοῦ θεοῦ, Heb. iii. 10 (fr. Ps. xciv. (xcv.) 10). b. Χριστόν, his blessings, Phil. iii. 10; in Χριστὸν ἐγνωκέναι κατὰ σάρκα, 2 Co. v. 16, Paul speaks of that knowledge of Christ which he had before his conversion, and by which he knew him merely in the form of a servant, and therefore had not yet seen in him the Son of God. Acc. to John's usage, γινώσκειν, έγρωκέναι Χριστόν denotes to come to know, to know, his Messianic dignity (Jn. xvii. 3; vi. 69); his divinity (τὸν $d\pi' d\rho \chi \hat{\eta} s$, 1 Jn. ii. 13 sq. cf. Jn. i. 10), his consummate kindness towards us, and the benefits redounding to us from fellowship with him (in Christ's words γινώσκομαι ύπὸ τῶν ἐμῶν, Jn. x. 14 [acc. to the crit. texts γινώσκουσίν με τὰ ἐμά]); his love of God (Jn. xiv. 31); his sinless holiness (1 Jn. iii. 6). John unites πιστεύειν and γινώσκειν, at one time putting πιστεύειν first: vi. 69 [cf. Schaff's Lange or Mey. ad loc.]; but at another time γινώσκειν: x. 38 (acc. to RG, for which LTTr WH read iva yvwte καὶ γινώσκητε [R. V. know and understand]); xvii. 8 [L br. κ. ἔγν.]; 1 Jn. iv. 16 (the love of God). C. γ. τὰ τοῦ πνεύματος the things which proceed from the Spirit, 1 Co. ii. 14; τὸ πνεῦμα τ. ἀληθείας καὶ τὸ πν. τῆς πλάνης, 1 Jn. iv. 6; τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, Mt. xiii. 11; τὴν άλήθειαν, Jn. viii. 32; 2 Jn. 1; absol., of the knowledge of divine things, 1 Co. xiii. 12; of the knowledge of things lawful for a Christian, 1 Co. viii. 2.

[SYN. γινώσκειν, είδέναι, ἐπίστασθαι, συνιέναι: In classic usage (cf. Schmidt ch. 13), γινώσκειν, distinguished from the rest by its original inchoative force, denotes a discriminating apprehension of external impressions, a knowledge grounded in personal experience. elbéva, lit. 'to have seen with the mind's eye,' signifies a clear and purely mental perception, in contrast both to conjecture and to knowledge derived from others. exloracoas primarily expresses the knowledge obtained by proximity to the thing known (cf. our understand, Germ. verstehen); then knowledge viewed as the result of prolonged practice, in opposition to the process of learning on the one hand, and to the uncertain knowledge of a dilettante on the other. συνιέναι implies native insight, the soul's capacity of itself not only to lay hold of the phenomena of the outer world through the senses, but by combination (σύν and lévai) to arrive at their underlying laws. Hence συνιέναι may mark an antithesis to sense-perception; whereas γινώσκειν marks an advance upon it. As applied e. g. to a work of literature, γινώσκειν expresses an acquaintance with it; ἐπίστασθαι the knowledge of its contents; συνιέναι the understanding of it, a comprehension of its meaning. γινώσκειν and είδέναι most readily come into contrast with each other; if εἰδέναι and ἐπίστασθαι are contrasted, the former refers more to natural, the latter to acquired knowledge. In the N. T., as might be expected, these distinctions are somewhat less sharply marked. Such passages as John i. 26, 31, 48 (49); vii. 27 sq.; xxi. 17; 2 Co. v. 16; 1 Jn. v. 20 may seem to indicate that, sometimes at least, γινώσκω and olda are nearly interchangeable; yet see Jn. iii. 10, 11; viii. 55 (yet cf. xvii. 25); 1 Jn. ii. 29 (know . . . perceive), and the characteristic use of eldévai by John to describe our Lord's direct insight into divine things: iii. 11; v. 32 (contrast 42); vii. 29; viii. 55; xii. 50, etc; cf. Bp. Lghtft.'s note on Gal. iv. 9; Green, 'Critical Notes' etc. p. 75 (on Jn. viii. 55); Westcott on John ii. 24. γινώσκω and ἐπίσταμαι are associated in Acts xix. 15 (cf. Green, as above, p. 97); olda and 1 γινώσκω in 1 Co. ii. 11; Eph v. 5; οίδα and ἐπίσταμαι in Jude 10. Comp.: ἀνα-, δια-, ἐπι-, κατα-, προ-γινώσκω.]

γλεθκος, -ους, τό, must, the sweet juice pressed from the grape; Nicand. alex. 184, 299; Plut., al.; Job xxxii. 19; sweet wine: Acts ii. 13. [Cf. BB. DD. s. v. Wine.]*

γλυκύς, -εία, -ύ, sweet: Jas. iii. 11 (opp. to πικρόν); 12 (opp. to άλυκόν); Rev. x. 9, [10]. [From Hom. down.]* γλώσσα, -ης, ή, [fr. Hom. down], the tongue; tongue, a member of the body, the organ of speech: Mk. vii. 33, 35; Lk. i. 64; xvi. 24; 1 Co. xiv. 9; Jas. i. 26; iii. 5, 6, 8; 1 Pet. iii. 10; 1 Jn. iii. 18; [Rev. xvi. 10]. By a poetical and rhetorical usage, esp. Hebraistic, that member of the body which is chiefly engaged in some act has ascribed to it what belongs to the man; the tonque is so used in Acts ii. 26 (ἡγαλλιάσατο ἡ γλῶσσά μου); Ro. iii. 13; xiv. 11; Phil. ii. 11 (the tongue of every man); of the little tongue-like flames symbolizing the gift of foreign tongues, in Acts ii. 3. 2. a tongue, i. e. the language used by a particular people in distinction from that of other nations: Acts ii. 11; hence in later Jewish usage (Is. lxvi. 18; Dan. iii. 4; v. 19 Theod.; vi. 25; vii. 14 Theod.; Jud. iii. 8) joined with φυλή, λαός, ξθνος, it serves to designate people of various languages [cf. W. 32], Rev. v. 9; vii. 9; x. 11; xi. 9; xiii. 7; xiv. 6; xvii. 15. λαλεῖν ἐτέpais γλώσσαις to speak with other than their native i. e. in for eign tongues, Acts ii. 4 cf. 6-11; γλώσσαις λαλείν καιvais to speak with new tongues which the speaker has not learned previously, Mk. xvi. 17 [but Tr txt. WH txt. om. Tr mrg. br. Kaivaîs]; cf. De Wette on Acts p. 27 sqq. [correct and supplement his reff. by Mey. on 1 Co. xii. 10; cf. also B. D. s. v. Tongues, Gift of]. From both these expressions must be carefully distinguished the simple phrases λαλείν γλώσσαις, γλώσσαις λαλείν, λαλείν γλώσση, γλώσση λαλείν (and προσεύχεσθαι γλώσση, 1 Co. xiv. 14), to speak with (in) a tongue (the organ of speech), to speak with tongues; this, as appears from 1 Co. xiv. 7 sqq., is the gift of men who, rapt in an ecstasy and no longer quite masters of their own reason and consciousness, pour forth their glowing spiritual emotions in strange utterances, rugged, dark, disconnected, quite unfitted to instruct or to influence the minds of others: Acts x. 46; xix. 6; 1 Co. xii. 30; xiii. 1; xiv. 2, 4-6, 13, 18, 23, 27, 39. The origin of the expression is apparently to be found in the fact, that in Hebrew the tongue is spoken of as the leading instrument by which the praises of God are proclaimed (ή τῶν θείων υμνων μελφδός, 4 Macc. x. 21, cf. Ps. xxxiv. (xxxv.) 28; lxv. (lxvi.) 17; lxx. (lxxi.) 24; cxxv. (cxxvi.) 2; Acts ii. 26; Phil. ii. 11; λαλείν έν γλώσση, Ps. xxxviii. (xxxix.) 4), and that according to the more rigorous conception of inspiration nothing human in an inspired man was thought to be active except the tongue, put in motion by the Holy Spirit (καταχρήται έτερος αὐτοῦ τοῖς φωνητηρίοις όργάνοις, στόματι καὶ γλώττη πρὸς μήνυσιν ὧν ἃν θέλη, Philo, rer. div. haer. § 53, [i. 510 ed. Mang.]); hence the contrast διά το ῦ νοὸς [crit. edd. τῷ νοί] λαλείν, 1 Co. xiv. 19 cf. 9. The plur. in the phrase γλώσσαις λαλείν, used even of a single person (1 Co. xiv. 5 sq.), refers to the various motions of the tongue. By meton, of the cause for

the effect, γλώσσαι tongues are equiv. to λόγοι ἐν γλώσση (1 Co. xiv. 19) words spoken in a tongue (Zungenvorträge): xiii. 8; xiv. 22; γένη γλωσσῶν, 1 Co. xii. 10, 28, of which two kinds are mentioned viz. προσευχή and ψαλμός, 1 Co. xiv. 15; γλώσσαν ἔχω, something to utter with a tongue, 1 Co. xiv. 26. [On 'Speaking with Tongues' see, in addition to the discussions above referred to, Wendt in the 5th ed. of Meyer on Acts (ii. 4); Heinrici, Korinthierbriefe, i. 372 sqq.; Schaff, Hist. of the Chr. Church, i. 234-245 (1882); Farrar, St. Paul, i. 95 sqq.]*

γλωσσόκομον, -ου, τό, (for the earlier γλωσσοκομείον or γλωσσοκόμιον [W. 24 (23), 94 (90); yet see Boeckh, Corp. inserr. 2448, viii. 25, 31], fr. γλώσσα and κομέω to a. a case in which to keep the mouth-pieces of wind instruments. b. a small box for other uses also; esp. a casket, purse to keep money in: Jn. xii. 6; xiii. 29; cf. Lob. ad Phryn. p. 98 sq. (For ארוֹן a chest, 2 Chr. xxiv. 8, 10 sq.; Joseph. antt. 6, 1, 2; Plut., Longin., al.) *

γναφεύς, -έως, δ, (also [earlier] κναφεύς, fr. γνάπτω or κνάπτω to card), a fuller: Mk. ix. 3. (Hdt., Xen., and sqq.; Sept. Is. vii. 3; xxxvi. 2; 2 K. xviii. 17.)

γνήσιος, -a, -oν, (by syncope for γενήσιος fr. γίνομαι, yer, [cf. Curtius § 128]), legitimately born, not spurious; genuine, true, sincere: Phil. iv. 3; 1 Tim. i. 2; Tit. i. 4; τὸ τῆς ἀγάπης γνήσιον i. q. την γνησιότητα [A. V. the sincerity], 2 Co. viii. 8. (From Hom. down.) *

yvnotes, adv., genuinely, faithfully, sincerely: Phil. ii. 20. [From Eur. down.]

γνόφος, -ου, -δ, (for the earlier [and poetic] δνόφος, akin to védos [so Bttm. Lexil. ii. 266; but see Curtius pp. 704 sq. 706, cf. 535; Vaniček p. 1070]), darkness, gloom: Heb. xii. 18. (Aristot. de mund. c. 2 fin. p. 392, 12; Lcian. de mort. Peregr. 43; Dio Chrys.; Sept. also for ענן a cloud, Deut. iv. 11, etc. and for יערפל 'thick cloud, Ex. xx. 21, etc.; [Trench § c.].)

γνώμη, -ης, ή, (fr. γινώσκω); 1. the faculty of know-2. that which is thought or known, ing, mind, reason. one's mind; a. view, judgment, opinion: 1 Co. i. 10; Rev. xvii. 13. b. mind concerning what ought to be done, aa. by one's self, resolve, purpose, intention: ἐγένετο γνώμη [T Tr WH γνώμης, see γίνομαι 5 e. a.] τοῦ ὑποστρέφειν, Acts xx. 3 [B. 268 (230)]. bb. by others, judgment, advice: διδόναι γνώμην, 1 Co. vii. 25, [40]; 2 Co. viii. 10. cc. decree: Rev. xvii. 17; χωρίς της σης γνώμης, without thy consent, Philem. 14. (In the same senses in Grk. writ.; [cf. Schmidt, ch. 13, 9; Mey. on 1 Co. i. 10].)*

γνωρίζω; fut. γνωρίσω (Jn. xvii. 26; Eph. vi. 21; Col. iv. 7), Attic -τῶ (Col. iv. 9 [L WII -ίσω; B. 37 (32); WH. App. p. 163]); 1 aor. ἐγνώρισα; Pass., [pres. γνωρίζομαι]; 1 aor. έγνωρίσθην; in Grk. writ. fr. Aeschyl. down [see ad fin.]; Sept. for הודיע and Chald. הודע: 1. trans. to make known: \(\tau_i\), Ro. ix. 22 sq.; \(\tau_i\) \(\tau_{i\psi_i}\), Lk. ii. 15; Jn. xv. 15; xvii. 26; Acts ii. 28; 2 Co. viii. 1; Eph. iii. 5, 10, [pass. in these two exx.]; Eph. vi. 21; Col. iv. 7, 9; 2 Pet. i. 16; τινὶ τὸ μυστήριον, Eph. i. 9; iii. 3 [GLTTr WH read the pass.]; vi. 19; τινὶ ὅτι, 1 Co. xii. 3; τινί τι, ότι i. q. τινὶ ότι τι, Gal. i. 11; foll. by τί interrog. Col. i. 27; περί τινος, Lk. ii. 17 LTTrWH; | sq.; Acts i. 19; xv. 18 RL; xix. 17; xxviii. 22; γνωστόν

γνωριζέσθω πρὸς τὸν θεόν be brought to the knowledge of God, Phil. iv. 6; γνωρίζεσθαι εls πάντα τὰ έθνη to be made known unto all the nations, Ro. xvi. 26; contextually and emphatically i. q. to recall to one's mind, as though what is made known had escaped him, 1 Co. xv. 1; with acc. of pers. [(Plut. Fab. Max. 21, 6)], in pass., to become known, be recognized: Acts vii. 13 Tr txt. WH 2. intrans. to know: τί αἰρήσομαι, οὐ γνωρίζω, Phil. i. 22 [WH mrg. punctuate τί alp.; οὐ γν.; some refer this to 1 (R. V. mrg. I do not make known), cf. Mov. ad loc. In earlier Grk. γνωρίζω signifies either 'to gain a knowledge of,' or 'to have thorough knowledge of.' Its later (and N. T.) causative force seems to be found only in Aeschyl. Prom. 487; cf. Schmidt vol. i. p. 287; Bp. Lghtft. on Phil. l. c. Comp.: ἀνα-, δια-γνωρίζω].*

γνώσις, -εως, ή, (γινώσκω), [fr. Thuc. down], knowledge: with gen. of the obj., σωτηρίας, Lk. i. 77; τοῦ $\theta \epsilon o \hat{v}$, the knowledge of God, such as is offered in the gospel, 2 Co. ii. 14, esp. in Paul's exposition of it, 2 Co. x. 5; της δόξης τοῦ θεοῦ ἐν προσώπω Χριστοῦ, 2 Co. iv. 6; 'Inσοῦ Χριστοῦ, of Christ as a saviour, Phil. iii. 8; 2 Pet. iii. 18; with subj. gen. τοῦ θεοῦ, the knowledge of things which belongs to God, Ro. xi. 33. yvwois, by itself, signifies in general intelligence, understanding: Eph. iii. 19; the general knowledge of the Christian religion, Ro. xv. 14; 1 Co. i. 5; the deeper, more perfect and enlarged knowledge of this religion, such as belongs to the more advanced, 1 Co. xii. 8; xiii. 2, 8; xiv. 6; 2 Co. vi. 6; viii. 7; xi. 6; esp. of things lawful and unlawful for Christians, 1 Co. viii. 1, 7, 10 sq.; the higher knowledge of Christian and divine things which false teachers boast of, ψευδώνυμος γνώσις, 1 Tim. vi. 20 [cf. Holtzmann, Pastoralbriefe, p. 132 sq.]; moral wisdom, such as is seen in right living, 2 Pet. i. 5; and in intercourse with others: κατά γνώσιν, wisely, 1 Pet. iii. 7. objective knowledge: what is known concerning divine things and human duties, Ro. ii. 20; Col. ii. 3; concerning salvation through Christ, Lk. xi. 52. Where γνώσις and σοφία are used together the former seems to be knowledge regarded by itself, the latter wisdom as exhibited in action: Ro. xi. 33; 1 Co. xii. 8; Col. ii. 3. ["γν. is simply intuitive, σοφ. is ratiocinative also; yv. applies chiefly to the apprehension of truths, σοφ. superadds the power of reasoning about them and tracing their relations." Bp. Lghtft. on Col. l. c. To much the same effect Fritzsche (on Ro. l. c.), "γν. perspicientia veri, σοφ. sapientia aut mentis sollertia, quæ cognita intellectaque veritate utatur, ut res efficiendas efficiat." Meyer (on 1 Co. l. c.) nearly reverses Lghtft.'s distinction; elsewhere, however (e.g. on Col. l. c., cf. i. 9), he and others regard oop. merely as the more general, yv. as the more restricted and special term. Cf. Lghtft. u. s.; Trench § lxxv.]*

γνώστης, -ου, δ, (a knower), an expert; a connoisseur: Acts xxvi. 3. (Plut. Flam. c. 4; θεδς ὁ τῶν κρυπτῶν γνώστης, Hist. Sus. vs. 42; of those who divine the future, 1 S. xxviii. 3, 9, etc.) *

γνωστός, -ή, -όν, known: Acts ix. 42; τινί, Jn. xviii. 15

ἔστω ὑμῶν be it known to you: Acts ii. 14; iv. 10; xiii. 38; xxviii. 28; contextually, notable, Acts iv. 16; γνωστὸν ποιεῖν to make known, disclose: Acts xv. 17 sq. G T Tr WH [al. construe γνωστ. as pred. of ταῦτα: R. V. mrg. who doeth these things which were known; cf. Mey. ad loc.]. τὸ γνωστὸν τοῦ θεοῦ, either that which may be known of God, or i. q. γνῶσις τοῦ θεοῦ, for both come to the same thing: Ro. i. 19; cf. Fritzsche ad loc. and W. 235 (220), [and Meyer (ed. Weiss) ad loc.]. plur. οἱ γνωστοἱ acquaintance, intimates, (Ps. xxx. (xxxi.) 12; [lxxxvii. (lxxxviii.) 9, 19]; Neh. v. 10): Lk. ii. 44; xxiii. 49. (In Grk. writ. fr. Aeschyl. down.)*

γογγόζω; impf. ἐγόγγυζον; 1 aor. ἐγόγγυσα; to murmur, mutter, grumble, say anything in a low tone, (acc. to Pollux and Phavorinus used of the cooing of doves, like the τουθρύζω and τουθορύζω of the more elegant Grk. writ.; cf. Lob. ad Phryn. p. 358; [W. 22; Bp. Lghtft. on Phil. ii. 14]); hence of those who confer together secretly, τὶ περί τινος, Jn. vii. 32; of those who discontentedly complain: 1 Co. x. 10; πρός τινα, Lk. v. 30; μετ' ἀλλήλων, Jn. vi. 43; κατά τινος, Mt. xx. 11; περί τινος, Jn. vi. 41, 61. (Sept.; Antonin. 2, 3; Epict. diss. 1, 29, 55; 4, 1, 79; [al.].) [Comp.: δια-γογγύζω.]*

γογγυσμός, -οῦ, ὁ, (γογγύζω, q. v.), a murmur, murmuring, muttering; applied to a. secret debate: περί τινος, Jn. vii. 12. b. secret displeasure, not openly avowed: πρός τινα, Acts vi. 1; in plur. χωρίς οτ ἄνευ γογγυσμῶν without querulous discontent, without murmurings, i. e. with a cheerful and willing mind, Phil. ii. 14; 1 Pet. iv. 9 (where L T Tr WH read the sing.). (Ex. xvi. 7 sqq.; Sap. i. 10 sq.; Antonin. 9, 37.)*

γογγωτής, -οῦ, ὁ, a murmurer, (Vulg., Augustine, murmurator), one who discontentedly complains (against God; for μεμψίμοιροι is added): Jude 16. [Prov. xxvi. 21 Theod., 22 Symm.; xxvi. 20, 22 Graec. Ven.]*

γόης, -ητος, δ, (γοάω to bewail, howl); 1. a wailer, howler: Aeschyl. choëph. 828 [Hermann et al. γοητής].
2. a juggler, enchanter, (because incantations used to be uttered in a kind of howl).
3. a deceiver, impostor: 2 Tim. iii. 13; (Hdt., Eur., Plat., and subseq. writ.).*

דר WH, or -θâ R G L T (see Tdf. Proleg. p. 102; Kautzsch p. 10); also -ớθ L WH mrg. in Jn. xix. 17; acc. -âν Tdf. in Mk. xv. 22 (WH -áν, see their App. p. 160), elsewhere indecl., W. 61 (60)], Golgotha, Chald. אַרְלָּלְלָּח, Heb. בְּלֵבְלֶח, (fr. לֵּיִלְ to roll), i. e. κρανίον, a skull [Lat. calvaria], the name of a place outside of Jerusalem where Jesus was crucified; so called, apparently, because its form resembled a skull: Mt. xxvii. 33; Mk. xv. 22; Jn. xix. 17. Cf. Tobler, Golgatha. St. Gall. 1851; Furrer in Schenkel ii. 506 sqq.; Keim, Jesus von Naz. iii. 404 sq.; [Porter in Alex.'s Kitto s. v.; F. Howe, The true Site of Calvary, N. Y., 1871].*

Τόμορρα [or Γομόρρα, cf. Chandler § 167], -as, ή, and -ων, τά, [cf. B. 18 (16); Tdf. Proleg. p. 116; WH. App. p. 156], Gomorrah, (ΠΊΣς, cf. Τίς) Gaza), the name of a city in the eastern part of Judæa, destroyed by the same earthquake [cf. B. D. s. v. Sea, The Salt] with Sodom and its neighbor cities: Gen. xix. 24. Their site is now occu-

pied by the Asphaltic Lake or Dead Sea [cf. BB. DD. s. vv. Gomorrah and Sodom]: Mt. x. 15; Mk. vi. 11 R L in br.; Ro. ix. 29; 2 Pet. ii. 6; Jude 7.*

γόμος, -ου, ό, (γέμω); a. the lading or freight of a ship, cargo, merchandise conveyed in a ship: Acts xxi. 3, (Hdt. 1, 194; [Aeschyl.], Dem., al.; [in Sept. the load of a beast of burden, Ex. xxiii. 5; 2 K. v. 17]). b. any merchandise: Rev. xviii. 11 sq.*

γονεύς, -έως, ό, (ΓΕΝΩ, γέγονα), [Hom. h. Cer., Hes., al.]; a begetter, parent; plur. of γονεῖς the parents: Lk. ii. 41, 48 L txt. T Tr WH; [viii. 56]; xxi. 16; Jn. ix. 2, 3, 20, 22, 23; 2 Co. xii. 14; Ro. i. 30; Eph. vi. 1; Col. iii. 20; 2 Tim. iii. 2; acc. plur. γονεῖς: Mt. x. 21; [xix. 29 Lchm.mrg.]; Lk. ii. 27; [xviii. 29]; Mk. xiii. 12; [Jn. ix. 18]; on this form cf. W. § 9, 2; [B. 14 (13)].*

γόνυ, γύνατος, τό, [fr. Hom. down], the knee: Heb. xii. 12; τιθέναι τὰ γόνατα to bend the knees, kneel down, of persons supplicating: Lk. xxii. 41; Acts vii. 60; ix. 40; xx. 36; xxi. 5; of [mock] worshippers, Mk. xv. 19, so also προσπίπτειν τοῖς γόνασί τινος, Lk. v. 8 (of a suppliant in Eur. Or. 1332); κάμπτειν τὰ γόνατα to bow the knee, of those worshipping God or Christ: τινί, Ro. xi. 4; πρός τινα, Eph. iii. 14; reflexively, γόνυ κάμπτει τινί, to i. e. in honor of one, Ro. xiv. 11 (1 K. xix. 18); ἐν ὀνόματι Ἰησοῦ, Phil. ii. 10 (Is. xlv. 23).*

γονυπετίω, -ω; 1 aor. ptep. γονυπετήσας; (γονυπετής, and this fr. γόνυ and ΠΕΤΩ i. q. πίπτω); to fall on the knees, the act of one imploring aid, and of one expressing reverence and honor: τωί, Mt. xvii. 14 Rec.; τωά, ibid. GLTTrWH; Mk. i. 40 RGTrtxt. br. WH br.; x. 17; cf. W. 210 (197); [B. 147 sq. (129)]; ἔμπροσθέν τινος, Mt. xxvii. 29. (Polyb., Heliod.; eccl. writ.) *

γράμμα, -τος, τό, (γράφω), that which has been written; 1. a letter i. e. the character: Lk. xxiii. 38 [R G L br. Tr mrg. br.]; Gal. vi. 11. 2. any writing, a document or record; a. a note of hand, bill, bond, account, written acknowledgment of debt, (as scriptio in Varr. sat. Men. 8, 1 [cf. Edersheim ii. 268 sqq.]): Lk. xvi. 6 sq. ([Joseph. antt. 18, 6, 3], in L txt. T Tr WH plur. τὰ γράμματα; so of one document also in Antiph. p. 114, (30); Dem. p. 1034, 16; Vulg. cautio). b. a letter, an epistle: Acts xxviii. 21; (Hdt. 5, 14; Thuc. 8, 50; Xen. Cyr. 4, 5, 26, etc.). c. τὰ ἰερὰ γράμματα the sacred writings (of the O. T.; [so Joseph. antt. procem. § 3; 10, 10, 4 fin.; c. Ap. 1, 10; Philo, de vit. Moys. 3, 39; de praem. et poen. § 14; leg. ad Gai. § 29, etc.— but always τὰ ί. γ]): 2 Tim. iii. 15 [here TWH om. L Tr br. τά]; γράμμα i. q. the written law of Moses, Ro. ii. 27; Μωῦσέως γράμματα, Jn. v. 47. Since the Jews so clave to the letter of the law that it not only became to them a mere letter but also a hindrance to true religion, Paul calls it γράμμα in a disparaging sense, and contrasts it with τὸ πνεῦμα i. e. the divine Spirit, whether operative in the Mosaic law, Ro. ii. 29, or in the gospel, by which Christians are governed, Ro. vii. 6; 2 Co. iii. 6 sq. [but in vs. 7 RGT WH read the plur. written in letters, so L mrg. Tr mrg.]. γράμματα, like the Lat. litterae, Eng. letters, i. q. learning: Acts xxvi. 24; είδέναι, μεμαθηκέναι γρ. (cf. Germ. studirt kaben), of sacred learning, Jn. vii. 15. (μανθάνειν, ἐπίστασθαι, etc., γράμματα are used by the Greeks of the rudiments of learning; cf. Passow i. p. 571; [L. and S. s. v. II. a.].) *

γραμματεύς, -έως, (acc. plur. -εîς, W. § 9, 2; [B. 14 (13)]), δ, (γράμμα), Sept. for מַבּר and מַבּר; prof. auth. and here and there in the O. T. [e. g. 2 S. viii. 17; xx. 25; 2 K. xix. 2; xxv. 19; Ps. xliv. (xlv.) 2], a clerk, scribe, esp. a public scribe, secretary, recorder, whose office and influence differed in different states: Acts xix. 35, (Sir. x. 5); [cf. Lahtft. in The Contemp. Rev. for 1878, p. 294; Wood, Discoveries at Ephesus, App. Inserr. fr. the Great Theatre, p. 49 n.]. the Bible, a man learned in the Mosaic law and in the sacred writings, an interpreter, teacher: Mt. xxiii. 34; 1 Co. i. 20. (called also νομικός in Lk. x. 25, and νομοδιδάσκαλος in Lk. v. 17; [Meyer (on Mt. xxii. 35), while denying any essential diff. betw. γραμματεύς and νομικός (cf. Lk. xi. 52, 53 — yet see crit. txts.), regards the latter name as the more specific (a jurisconsult) and Classic, yp. as the more general (a learned man) and Hebraistic; it is also the more common in the Apocr., where vou. occurs only 4 Macc. v. 3. As teachers they were called νομοδιδάσκαλοι. Cf. B. D. s. v. Lawyer, also s. v. Scribes I. 1 note]); Jer. viii. 8 (cf. ii. 8); Neh. viii. 1 sq.; xii. 26, 36; 2 Esdr. vii. 6, 11, and esp. Sir. xxxviii. 24, 31 sqq.; xxxix. 1-11. The ypappareis explained the meaning of the sacred oracles, Mt. ii. 4 [γρ. τοῦ λαοῦ, Josh. i. 10; 1 Macc. v. 42; cf. Sir. xliv. 4]; xvii. 10; Mk. ix. 11; xii. 35; examined into the more difficult and subtile questions of the law, Mt. ix. 3; Mk. ii. 6 sq.; xii. 28; added to the Mosaic law decisions of various kinds thought to elucidate its meaning and scope, and did this to the detriment of religion, Mt. v. 20; xv. 1 sqq.; xxiii. 2 sqq.; Mk. vii. 1 sqq.; cf. Lk. xi. 46. Since the advice of men skilled in the law was needed in the examination of causes and the solution of difficult questions, they were enrolled in the Sanhedrin; and accordingly in the N. T. they are often mentioned in connection with the priests and elders of the people: Mt. xxi. 15; xxvi. 3 RG; Mk. xi. 18, 27; xiv. 1; xv. 1; Lk. xix. 47; xx. 1; xxii. 2. Cf. Schürer, Neutest. Zeitgesch. § 25 ii.; Klöpper in Schenkel v. 247 sqq.; [and thorough articles in BB.DD. s. v. Scribes; cf. W. Robertson Smith, The O. T. in the Jewish Ch., Lect. 3. univ. a religious teacher: γραμματεύς μαθητευθείς είς τὴν βασιλ. τῶν οὐρ. a teacher so instructed that from his learning and ability to teach advantage may redound to the kingdom of heaven, Mt. xiii. 52 [but G T Tr WH read μαθ. τῆ βασιλεία (L ἐν τ. β.); and many interpret made a disciple unto the k. of h. (which is personified); see μαθητεύω, fin.].

γραπτός, -ή, -όν, written: Ro. ii. 15. [Gorg. apol. Palam. p. 190 sub fin.; Sept.; al.]*

γραφή, -η̂s, ἡ, (γράφω, cf. γλυφή and γλύφω); a. a writing, thing written, [fr. Soph. down]: πᾶσα γραφή every scripture sc. of the O. T., 2 Tim. iii. 16; plur. γραφαί άγιαι, holy scriptures, the sacred books (of the O. T.), Ro. i. 2; προφητικαί, Ro. xvi. 26; αί γραφαὶ τῶν προφητῶν,

Mt. xxvi. 56. b. ή γραφή, the Scripture κατ' έξοχήν, the holy scripture (of the O.T.), - and used to denote either the book itself, or its contents [some would restrict the sing. γραφή always to a particular passage; see Bp. Lghtft. on Gal. iii. 22]: Jn. vii. 38; x. 35; Acts viii. 32; Ro. iv. 3; Gal. iii. 22; iv. 30; Jas. ii. 8; 1 Pet. ii. 6; 2 Pet. i. 20; also in plur. al γραφαί: Mt. xxi. 42; xxvi. 54; Mk. xiv. 49; Lk. xxiv. 27; Jn. v. 39; Acts xvii. 2, 11; xviii. 24, 28; 1 Co. xv. 3 sq.; once al γραφαί comprehends also the books of the N. T. already begun to be collected into a canon, 2 Pet. iii. 16; by meton. ή γραφή is used for God speaking in it: Ro. ix. 17; Gal. iv. 30; ή γραφή is introduced as a person and distinguished from God in Gal. iii. 8. eldéval ràs ypadás, Mt. xxii. 29; Mk. xii. 24; συνιέναι, Lk. xxiv. 45. c. a certain portion or section of holy Scripture: Mk. xii. 10; Lk. iv. 21; Jn. xix. 37; Acts i. 16. [Cf. B. D. s. v. Scripture.]

γράφω; [impf. ἔγραφον]; fut. γράψω; 1 aor. ἔγραψα; pf. γέγραφα; Pass., [pres. γράφομαι]; pf. γέγραμμαι; [plpf. 3 pers. sing. ἐγέγραπτο, Rev. xvii. 8 Lchm.]; 2 aor. ἐγράφην; (prop. to grave, scrape, scratch, engrave; cf. Germ. graben, eingraben; γράψεν δε οἱ ὀστέον ἄχρις αλχμή, Hom. Π. 17, 599; σήματα γράψας εν πίνακι, ib. 6, 169; hence to draw letters), to write; 1. with reference to the form of the letters; to delineate (or form) letters on a tablet, parchment, paper, or other material: τῷ δακτύλφ ἔγραφεν εls την γην made figures on the ground, Jn. viii. 6 Rec.; οὖτω γράφω so am I accustomed to form my letters, 2 Thess. iii. 17; πηλίκοις γράμμασι έγραψα with how large (and so, ill-formed [?]) letters I have written, Gal. vi. 11; cf. Winer, Rückert, Hilgenfeld ad loc. [for the views of those who regard Eyp. as covering the close of the Ep. only, see Bp. Lghtft. and Mey.; cf. W. 278 (261); B. 198 (171 sq.)]. 2. with reference to the contents of the writing; a. to express in written characters, foll. by the words expressed: ἔγραψε λέγων Ἰωάννης έστι τὸ ὄνομα αὐτοῦ, Lk. i. 63; μη γράφε· ὁ βασιλεύς τῶν Ἰουδαίων κτλ. Jn. πίχ. 21; γράψον μακάριοι κτλ. Rev. xiv. 13. γράφω τι, Jn. xix. 22; pass. Rev. i. 3; τλ έπί τι, Rev. ii. 17; xix. 16; τὶ ἐπί τινα, iii. 12; ἐπί τινος, xiv. 1. b. to commit to writing (things not to be forgotten), write down, record: Rev. i. 19 (γράψον & είδες); x. 4; γράφειν είς βιβλίον, Rev. i. 11; έπὶ τὸ βιβλίον τῆς ζωης, Rev. xvii. 8; γεγραμμ. έν τ. βιβλίφ [or τη βίβλφ], έν τοις βιβλίοις, Rev. xiii. 8; xx. 12, 15; xxi. 27; xxii. 18, 19; τὰ ὀνόματα ὑμῶν ἐγράφη [ἐν-(ἐγ- Tr see N,ν)γέγρ. T Tr WH] ἐν τοῖς οὐρανοῖς, i.e. that ye have been enrolled with those for whom eternal blessedness has been prepared, Lk. x. 20; γράφειν τί τινι, to record something for some one's use, Lk. i. 3. c. ἐγράφη and γέγραπται (in the Synoptists and Paul), and γεγραμμένον ἐστί (in John), are used of those things which stand written in the sacred books (of the O. T.); absol. γέγραπται, foll. by the quotation fr. the sacred vol.: Mt. iv. 4, 6 sq. 10; xxi. 13; Mk. vii. 6; xi. 17; xiv. 27; Lk. iv. 8; xix. 46; καθώς γέγραπται, Acts xv. 15, very often in Paul, as Ro. i. 17; ii. 24; iii. 4 [see below]; 1 Co. i. 31; ii. 9; 2 Co. viii. 15; ix. 9; καθάπερ γέγρ. Ro. xi. 8 T Tr WH; [iii. 4 T Tr

WH]; γέγραπται γώρ, Mt. xxvi. 31; Lk. iv. 10; Acts xxiii. 5; Ro. xii. 19; xiv. 11; 1 Co. iii. 19; Gal. iii. 10, 13 Rec.; iv. 22, 27; δ λόγος ό γεγραμμένος, 1 Co. xv. 54; κατά τὸ γεγραμμένον, 2 Co. iv. 13; γεγραμμένον έστί, Jn. ii. 17; vi. 31; xii. 14; εγράφη δε πρός νουθεσίαν ήμων, 1 Co. x. 11; ἐγράφη δι' ἡμᾶς for our sake, Ro. iv. 24; 1 Co. ix. 10; with the name of the author of the written words or of the books in which they are found: γέγραπται ἐν βίβλφ ψαλμών, Acts i. 20; έν βίβλω τών προφητών, Acts vii. 42; έν τῷ πρώτῳ [R WH δευτέρῳ] ψαλμῷ, Acts xiii. 33; έν 'Hoaia, Mk. i. 2 [not Rec.], etc. τινά or τί to write of i. e. in writing to mention or refer to a person or a thing: by eyραψε Μωϋσης whom Moses had in mind in writing of the Messiah, or whose likeness Moses delineated, Jn. i. 45 (46); Μωϋσης γράφει την δικαιοσύνην την έκ νόμου, Moses, writing the words ὅτι ὁ ποιήσας αὐτά κτλ., points out the righteousness which is of the law, Ro. x. 5. yéγραπται, γράφειν, etc. περί τινος, concerning one: Mt. xxvi. 24; Mk. xiv. 21; Jn. v. 46; Acts xiii. 29; ἐπὶ τὸν υίον τοῦ ἀνθρώπου, that it should find fulfilment in him. Mk. ix. 12 sq. [cf. "iva, II. 2 b.]; ἐπ' αὐτῶ, on him i. e. of him (cf. W. 393 (368) [and ἐπί, B. 2 f. β.]), Jn. xii. 16; τὰ γεγραμμένα τῷ υἰῷ τοῦ ἀνθρ. written for him, allotted to him in Scripture, i. e. to be accomplished in his career, Lk. xviii. 31; cf. W. § 31, 4; [vet cf. B. 178 (154)]; Μωϋσης εγραψεν ύμων ενα etc. Moses in the Scripture commanded us that etc. [cf. B. 287 (204)], Mk. xii. 19; Lk. d. γράφειν τινί to write to one i. e. by writing (in a written epistle) to give information, directions, etc. to one: Ro. xv. 15; 2 Co. ii. 4, 9 [dat. implied]; vii. 12; Philem. 21; 2 Pet. iii. 15; 1 Jn. ii. 12 sqq.; δι' δλίγων, 1 Pet. v. 12; διὰ μέλανος καὶ καλάμου, 3 Jn. 13; foll. by the words written or to be written in the letter: Acts xv. 23; Rev. ii. 1, 8, 12, 18; iii. 1, 7, 14; γράφειν τινί τι, 1 Co. xiv. 37; 2 Co. i. 13; ii. 3 [L T Tr WH om. the dat.]; Gal. i. 20; 1 Tim. iii. 14; 1 Jn. i. 4 [RGL]; ii. 1; περί τινος, 1 Jn. ii. 26; Acts xxv. 26; 2 Co. ix. 1; 1 Th. iv. 9; v. 1; Jude 3; διά χειρός τινος, to send a letter by one, Acts xv. 23 [see χείρ]; γράφειν τινί, foll. by an inf., by letter to bid one do a thing, Acts xviii. 27; foll. by μή with inf. (to forbid, write one not to etc.), 1 Co. v. 9, 11. to fill with writing, (Germ. beschreiben): βιβλίον γεγραμμένον ἔσωθεν καὶ ὅπισθεν a volume written within and behind, on the back, hence on both sides, Rev. v. 1 (Ezek. ii. 10); cf. Düsterdieck, [Alford, al.] ad loc. draw up in writing, compose: βιβλίον, Mk. x. 4; Jn. xxi. 25 [Tdf. om. the vs.; see WH. App. ad loc.]; τίτλον, Jn. xix. 19; ἐπιστολήν, Acts xxiii. 25; 2 Pet. iii. 1; ἐντολήν rive to write a commandment to one, Mk. x. 5; 1 Jn. ii. 7 ειμ.; 2 Jn. 5. [Comp.: ἀπο-, ἐγ-, ἐπι-, κατα-, προ-γράφω.] γραώδης, -es, (fr. γραῦς an old woman, and είδος), old-

womanish, anile, [A. V. old wives']: 1 Tim. iv. 7. (Strabo 1 p. 32 [p. 44 ed. Sieben.]; Galen; al.) *

γρηγορέω, -ω; 1 aor. εγρηγόρησα; (fr. εγρήγορα, to have been roused from sleep, to be awake, pf. of ἐγείρω; cf. Lob. ad Phryn. p. 118 sq.; Bttm. Ausf. Spr. ii. p. 158; [W. 26 (25); 92 (88)]); to watch; 1. prop.: Mt. xxiv. 43; xxvi. 38, 40; Mk. xiii. 34; xiv. 34, 37; Lk. xii.

37, 39 RGL Tr txt. WH txt. As to sleep is often i. q. to die, so once, 1 Th. v. 10, γρηγ. means to live, be alive 2. Metaph. to watch i. e. give strict attention to, be cautious, active: - to take heed lest through remissness and indolence some destructive calamity suddenly overtake one, Mt. xxiv. 42; xxv. 13; Mk. xiii. 35, [37]; Rev. xvi. 15; or lest one be led to forsake Christ, Mt. xxvi. 41; Mk. xiv. 38; or lest one fall into sin, 1 Th. v. 6; 1 Co. xvi. 13; 1 Pet. v. 8; Rev. iii. 2 sq.; or be corrupted by errors, Acts xx. 31; Ev Tivi, to be watchful in, employ the most punctilious care in a thing: Col. iv. 2. (Sept.; [Bar. ii. 9; 1 Macc. xii. 27; Aristot. plant. 1, 2 p. 816^b, 29. 37]; Joseph. antt. 11, 3, 4; Achill. Tat.; al.) [Syn. see άγρυπνέω. Comp.: δια- γρηγορέω.]*

γυμνάζω; [pf. pass. ptcp. γεγυμνασμένος]; (γυμνός); com. in Grk. writ. fr. Aeschyl. down; 1. prop. to exercise naked (in the palæstra). 2. to exercise vigorously, in any way, either the body or the mind: ¿auròr πρὸς εὐσέβειαν, of one who strives earnestly to become godly, 1 Tim. iv. 7; yeyuµvaσµévos exercised, Heb. v. 14; xii. 11; καρδίαν γεγυμν. πλεονεξίας (Rec. πλεονεξίαις), a soul that covetousness or the love of gain has trained in its crafty ways, 2 Pet. ii. 14; cf. W. § 30, 4.*

γυμνασία, -as, ή, (γυμνάζω); a. prop. the exercise of the body in the palæstra. b. any exercise whatever: σωματική γυμνασία, the exercise of conscientiousness relative to the body, such as is characteristic of ascetics and consists in abstinence from matrimony and certain kinds of food, 1 Tim. iv. 8. (4 Macc. xi. 19. In Grk. writ. fr. Plat. legg. i. p. 648 c. down.) *

γυμνητεύω (γυμνῖτεύω L T Tr WH; [cf. Tdf. Proleg. p. 81; W. 92 (88)]); (γυμνήτης); [A. V. literally to be naked i. e.] to be lightly or poorly clad: 1 Co. iv. 11. (So in Dio Chrys. 25, 3 and other later writ.; to be a lightarmed soldier, Plut. Aem. 16; Dio Cass. 47, 34, 2.)*

γυμνός, -ή, -όν, in Sept. for צירם and ערום, naked, not 1. prop. a. unclad, without clothing: Mk. xiv. 52; Rev. iii. 17; xvi. 15; xvii. 16; τὸ γυμνόν, substantively, the naked body: ἐπὶ γυμνοῦ, Mk. xiv. 51; cf. Fritzsche ad loc.; (τὰ γυμνά, Lcian. nav. 33). b. illclad: Mt. xxv. 36, 38, 43 sq.; Acts xix. 16 (with torn garments); Jas. ii. 15; (Job xxii. 6; xxiv. 10; xxvi. 6). c. clad in the undergarment only (the outer garment or cloak being laid aside): Jn. xxi. 7; (1 S. xix. 24; Is. xx. 2; Hes. opp. 389; often in Attic; so nudus, Verg. Georg. d. of the soul, whose garment is the body. 1, 299). stript of the body, without a body: 2 Co. v. 3, (Plat. Crat. c. 20 p. 403 b. ή ψυχή γυμνή τοῦ σώματος). a. naked, i. e. open, laid bare: Heb. iv. 13, (γυμνὸς ὁ αδης ένώπιον αὐτοῦ, Job xxvi. 6; exx. fr. Grk. auth. see in Bleek on Heb. vol. ii. 1 p. 585). b. only, mere, bare, i. q. ψιλός (like Lat. nudus): γυμνός κόκκος, mere grain, not the plant itself, 1 Co. xv. 37, (Clem. Rom. 1 Cor. 24, 5 σπέρματα πεσόντα είς την γην ξηρά και γυμνά διαλύεται).*

γυμνότης, -ητος, ή, (γυμνός), nakedness: of the body, Rev. iii. 18 (see alσχύνη, 3); used of want of clothing, Ro. viii. 35; 2 Co. xi. 27. (Deut. xxviii. 48; Antonin. 11, 27.) *

γυναικάριον, -ου, τό, (dimin. fr. γυνή), a little woman; used contemptuously in 2 Tim. iii. 6 [A. V. silly women; cf. Lat. muliercula]. (Diocles. com. in Bekk. Anecd. p. 87, 4; Antonin. 5, 11; occasionally in Epictet.) On dimin. ending in άριον see Lob. ad Phryn. p. 180; Fritzsche on Mk. p. 638; [cf. W. 24, 96 (91)].*

yevaluelos, -eia, -eiov, of or belonging to a woman, feminine, female: 1 Pet. iii. 7. (From Hom. down; Sept.)* γυνή, -αικός, ή; 1. univ. a woman of any age, whether a virgin, or married, or a widow: Mt. ix. 20; xiii. 33; xxvii. 55; Lk. xiii. 11; Acts v. 14, etc.; ή μεμνηστευμένη τικὶ γυνή, Lk. ii. 5 RG; ή υπανδρος γυνή, Ro. vii. 2; γυνή χήρα, Lk. iv. 26 (1 K. vii. 2 (14); xvii. 9; femina vidua, Nep. pracf. 4). 2. a wife: 1 Co. vii. 3 sq. 10, 13 sq.; Eph. v. 22, etc.; γυνή τινος, Mt. v. 31 sq.; xix. 3, 5; Acts v. 1, 7; 1 Co. vii. 2; Eph. v. 28; Rev. ii. 20 [G L WH mrg., etc. of a betrothed woman: Mt. i. 20, 24. ή γυνή τοῦ πατρός his step-mother: 1 Co. v. 1 (אֵישָׁת, Lev. xviii. 8). Exew yuvaika: Mt. xiv. 4; xxii. 28; Mk. vi. 18; xii. 23; Lk. xx. 33; see ἔχω, I. 2 b. fin. γύναι, as a form of address, may be used - either in indignation, Lk. xxii. 57; or in admiration, Mt. xv. 28; or in kindness and favor, Lk. xiii. 12; Jn. iv. 21; or in respect, Jn. ii. 4; xix. 26, (as in Hom. Il. 3, 204; Od. 19, 221; Joseph. antt. | l. c.]).* 1, 16, 3).

Γάγ, δ, (1¹¹), indecl. prop. name, Gog, king of the land of Magog [q. v. in BB.DD.], who it is said in Ezek. xxxviii. sq. will come from the remote north, with innumerable hosts of his own nation as well as of allies, and will attack the people of Israel, reëstablished after the exile; but by divine interposition he will be utterly destroyed. Hence in Rev. xx. 8 sq. δ Γώγ and δ Μαγώγ are used collectively to designate the nations that at the close of the millennial reign, instigated by Satan, will break forth from the four quarters of the earth against the Messiah's kingdom, but will be destroyed by fire from heaven.*

γωνία, -as, ή, [fr. Hdt. down], an angle, i. e. a. an external angle, corner (Germ. Ecke): τῶν πλατειῶν, Μt. vi. 5; κεφαλή γωνίας, Μt. xxi. 42; Μk. xii. 10; Lk. xx. 17; Acts iv. 11; 1 Pet. ii. 7, (Τὰῦς ΕΚΕ), Ps. cxvii. (cxviii.) 22), the head of the corner, i. e. the corner-stone, (ἀκρογωνιαῖος, q. v.); al τέσσαρες γωνίαι τῆς γῆς, the four extreme limits of the earth, Rev. vii. 1; xx. 8. b. like Germ. Winkel, Lat. angulus, Eng. (internal) corner, i. q. a secret place: Acts xxvi. 26, (so Plat. Gorg. p. 485 d. βίον βιῶναι ἐν γωνία, Ερίct. diss. 2, 12, 17; [for other examples see Wetstein on Acts l. c.; Stallbaum on Plato l. c.]).*

Δ

Δαβίδ (the form in Rec. after the more recent codd. [minuscules, cf. Tdf. on Mt. i. 1, and Treg. on Lk. iii. 31]), David (Grsb., Schott, Knapp, Theile, al.), and Daveid (LTTr WH [on the es see WH. App. p. 155 and s. v. es, s]; cf. W. p. 44; Bleek on Heb. vol. ii. 1 p. 538; in Joseph. [antt. 6, 8, 1 sqq. also Nicol. of Damasc. fr. 31 p. 114] במינטאב, -ov), o, (דור, and esp. after the exile דור, [i. e. beloved]), David, indecl. name of by far the most celebrated king of the Israelites: Mt. i. 1, 6, 17, etc. in σκηνή Δ. Acts xv. 16; ή κλείς τοῦ Δ. Rev. iii. 7; δθρόνος Δ Lk. i. 32; δυίδς Δ., a name of the Messiah, viz. the descendant of David and heir to his throne (see vios. 1 b.); ή ρίζα Δ. the offspring of David, Rev. v. 5; xxii. 16; ή βασιλεία τοῦ Δ. Mk. xi. 10 (see βασιλεία, 3); έν Δανίδ, in the book of the Psalms of David, Heb. iv. 7 [al. take it personally, cf. i. 1 sq.; yet see $\vec{\epsilon}\nu$, I. 1 d.].

δαιμονίζομαι; 1 aor. pass. ptcp. δαιμονισθείς; (δαίμων); to be under the power of a demon: άλλος κατ' άλλην δαιμονίζεται τύχην, Philem. in Stob. ecl. phys. 1 p. 196; of the insane, Plut. symp. 7, 5, 4, and in other later auth. In the N. T. δαιμονιζόμενοι are persons afflicted with especially severe diseases, either bodily or mental (such as paralysis, blindness, deafness, loss of speech, epilepsy,

melancholy, insanity, etc.), whose bodies in the opinion of the Jews demons (see δαιμόνιον) had entered, and so held possession of them as not only to afflict them with ills, but also to dethrone the reason and take its place themselves; accordingly the possessed were wont to express the mind and consciousness of the demons dwelling in them; and their cure was thought to require the expulsion of the demon - but on this subject see B.D. Am. ed. s. v. Demoniacs and reff. there; Weiss, Leben Jesu bk. iii. ch. 6]: Mt. iv. 24; viii. 16, 28, 33; ix. 32; xii. 22; xv. 22; Mk. i. 32; v. 15 sq.; Jn. x. 21; δαιμονισθείς, that had been possessed by a demon [demons], Mk. v. 18; Lk. viii. 36. They are said also to be δχλούμενοι ύπο or από πνευμάτων ακαθάρτων, Lk. vi. 18 [T Tr WH ένοχλ.]; Acts v. 16; καταδυναστευόμενοι ύπο τοῦ διαβόλου i. e. by his ministers, the demons, Acts x. 38.*

δαιμόνιον, -ου, τό, (neut. of adj. δαιμόνιος, -α, -ου, divine, fr. δαίμων; equiv. to τὸ θεῖον);

1. the divine Power, deity, divinity; so sometimes in prof. auth. as Joseph. b. j. 1, 2, 8; Ael. v. h. 12, 57; in plur. καινὰ δαιμόνια, Xen. mem. 1, 1, 1 sq., and once in the N. T. ξένα δαιμόνια, Acts xvii. 18.

2. a spirit, a being inferior to God, superior to men [πᾶν τὸ δαιμόνιον μεταξύ ἐστι θεοῦ τε καὶ

θνητοῦ, Plat. symp. 23 p. 202 e. (where see Stallbaum)], in both a good sense and a bad; thus Jesus, after his resurrection, said to his disciples οὐκ εἰμὶ δαιμόνιον ἀσώματον, as Ignat. (ad Smyrn. 3, 2) records it; πνεῦμα δαιμονίου ἀκαθάρτου (gen. of apposition), Lk. iv. 33; (πονηρόν, Tob. iii. 8, 17; δαιμόνιον ή πνευμα πονηρόν, ibid. vi. 8). But elsewhere in the Scriptures used, without an adjunct, of evil spirits or the messengers and ministers of the devil [W. 23 (22)]: Lk. iv. 35; ix. 1, 42; x. 17; Jn. x. 21: Jas. ii. 19: (Ps. xc. (xci.) 6: Is. xiii. 21: xxxiv. 14; Tob. vi. 18; viii. 3; Bar. iv. 35); πνεύματα δαιμονίων (Rec. δαιμόνων) i. e. of that rank of spirits that are demons (gen. of appos.), Rev. xvi. 14; ἄρχων τῶν δαιμονίων, the prince of the demons, or the devil: Mt. ix. 34; xii. 24; Mk. iii. 22; Lk. xi. 15; they are said εἰσέργεσθαι eis rwa, to enter into (the body of) one to vex him with diseases (see δαιμονίζομαι): Lk. viii. 30, 32 sq.; εκβληθηναι and εξέρχεσθαι έκ τινος or ἀπό τινος, when they are forced to come out of one to restore him to health: Mt. ix. 33; xvii. 18; Mk. vii. 29, 30; Lk. iv. 35, 41; viii. 2, 33, 35. ἐκβάλλειν δαιμόνια, is used of those who compel demons to come out: Mt. vii. 22; xii. 27 sq.; Mk. i. 34, 39; Lk. ix. 49, etc. ἔχειν δαιμόνιον, to have a demon, be possessed by a demon, is said of those who either suffer from some exceptionally severe disease, Lk. iv. 33; viii. 27 (ἐχ. δαιμόνια); or act and speak as though they were mad, Mt. xi. 18; Lk. vii. 33; Jn. vii. 20; viii. 48 sq. 52; x. 20. According to a Jewish opinion which passed over to the Christians, the demons are the gods of the Gentiles and the authors of idolatry; hence δαιμόνια stands for אַלילים Ps. xcv. (xcvi.) 5, and שרים Deut. xxxii. 17; Ps. cv. (cvi.) 37, cf. Bar. iv. 7: προσκυνείν τὰ δαιμόνια καὶ τὰ εἴδωλα, Rev. ix. 20. The apostle Paul, though teaching that the gods of the Gentiles are a fiction (1 Co. viii. 4; x. 19), thinks that the conception of them has been put into the minds of men by demons, who appropriate to their own use and honor the sacrifices offered to idols. Hence what the Gentiles byours, he says δαιμονίοις θύουσιν καὶ οὐ θεώ, 1 Co. x. 20 (fr. the Sept. of Deut. xxxii. 17, cf. Bar. iv. 7), and those who frequent the sacrificial feasts of the Gentiles come into fellowship with demons, 1 Co. x. 20 sq.; [cf. Baudissin, Stud. zur semit. Religionsgesch. vol. i. (St. ii. 4) p. 110 sqq.]. Pernicious errors are disseminated by demons even among Christians, seducing them from the truth, 1 Tim. iv. 1. Josephus also makes mention of δαιμόνια taking possession of men, antt. 6, 11, 2 sq.; 6, 8, 2; 8, 2, 5; but he sees in them, not as the N. T. writers do, bad angels, but the spirits of wicked men deceased, b. j. 7, 6, 3.

δαιμονιάδης, -ες, (δαιμόνιον, q. v., and είδος), resembling or proceeding from an evil spirit, demon-like: Jas. iii. 15. [Schol. Arstph. ran. 295; Ps. xc. 6 Symm.]*

δαίμων, -ονος, ό, ή;
1. in Grk. auth. a god, a goddess; an inferior deity, whether good or bad; hence αγαθοδαίμονες and κακοδαίμονες are distinguished [cf. W. 23 (22)].
2. In the N. T. an evil spirit (see δαιμόνιον, 2): Mt. viii. 31; Mk. v. 12 [R L]; Lk. viii. 29 [R G L

mrg.]; Rev. xvi. 14 (Rec.); xviii. 2 (where L T Tr WH δαιμονίων). [B. D. (esp. Am. ed.) s. v. Demon; cf. δαιμονίζομαι.]*

δάκνω; to bite; a. prop. with the teeth. b. metaph. to wound the soul, cut, lacerate, rend with reproaches: Gal. v. 15. So even in Hom. II. 5, 493 μῦθος δάκε φρένας, Menand. ap. Athen. 12, 77 p. 552 e., and times without number in other auth.*

δάκρυ, -υος, τό, and τὸ δάκρυον, -ου, [fr. Hom. down], a tear: Mk. ix. 24 RG; Acts xx. 19, 31; 2 Co. ii. 4; 2 Tim. i. 4; Heb. v. 7; xii. 17. The (nom.) form τὸ δάκρυον in Rev. vii. 17; xxi. 4, (Is. xxv. 8). dat. plur. δάκρυον in Lk. vii. 38, 44, (Ps. cxxv. (cxxvi.) 5; Lam. ii. 11).*

δακρύω: 1 aor. εδάκρυσα; to weep, shed tears: Jn. xi. 35. [From Hom. down. Syn. see κλαίω, fin.]*

δακτύλιος, -ου, δ, (fr. δάκτυλος, because decorating the fingers), a ring: Lk. xv. 22. (From Hdt. down.)*

δάκτυλος, -ου, ὁ, [fr. Batrach. 45 and Hdt. down], a finger: Mt. xxiii. 4; Lk. xi. 46; xvi. 24; Mk. vii. 33; Jn. viii. 6 Rec.; xx. 25, 27; ἐν δακτύλφ θεοῦ, by the power of God, divine efficiency by which something is made visible to men, Lk. xi. 20 (Mt. xii. 28 ἐν πνεύματι θεοῦ); Ex. viii. 19, [cf. xxxi. 18; Ps. viii. 4].*

Δαλμανουδά [on the accent cf. Tdf. Proleg. p. 103], ή, Dalmanutha, the name of a little town or village not far from Magdala [better Magadan (q. v.)], or lying within its territory: Mk. viii. 10 (cf. Mt. xv. 39), see Fritzsche ad loc. [B. D. Am. ed. s. v.]. Derivation of the name uncertain; cf. Keim ii. 528 [(Eng. trans. iv. 238), who associates it with Zalmonah, Num. xxxiii. 41 sq., but mentions other opinions. Furrer in the Zeitschr. des Deutsch. Palaestin.-Vereins for 1879, p. 58 sqq. identifies it with Minyeh (abbrev. Manutha, Lat. mensa)].*

Δαλματία [Lchm. Δελμ. ("prob. Alexandrian but possibly genuine," Hort)], -ας, ή, Dalmatia, a part of Illyricum on the Adriatic Sea; on the east adjoining Pannonia and upper Moesia, on the north separated from Liburnia by the river Titius, and extending southwards as far as to the river Drinus and the city Lissus [cf. Dict. of Geog. s. v.; Conyb. and Hows. St. Paul, ii. 126 sq.; Lewin, St. Paul, ii. 357]: 2 Tim. iv. 10.

δαμάζω: 1 aor. ἐδάμασα; Pass., [pres. δαμάζομαι]; pf. δεδάμασμαι; [akin to Lat. domo, dominus, Goth. gatamjan; Eng. tame; cf. Curtius § 260]; com. fr. Hom. down; to tame: Mk. v. 4; Jas. iii. 7; to restrain, curb, τὴν γλῶσσαν, Jas. iii. 8.*

δάμαλις, -εως, ή, (fem. of δ δαμάλης a young bullock or steer), a young cow, heifer, (Aeschyl., Dion. Hal., Lcian., al.); used in Num. xix. 2, 6, 9 sq. for πρφ and in Heb. ix. 13 of the red heifer with whose ashes, by the Mosaic law, those were to be sprinkled who had become defiled. (Besides in Sept. chiefly for πρφ.).

Δάμαριε, -εδος, ή, Damaris, a woman of Athens converted by Paul: Acts xvii. 34; [cf. Mey. ad loc.; B. D. s. v.].*

Δαμασκηνός, -ή, -όν, of Damascus, Damascene; substantively οἱ Δαμασκηνοί: 2 Co. xi. 32.*

Achaerote, -οῦ, ἡ, Damascus, (Hebr. Þばŋঽ), a very ancient (Gen. xiv. 15), celebrated, flourishing city of Syria, lying in a most lovely and fertile plain at the eastern base of Antilibanus. It had a great number of Jews among its inhabitants (Joseph. b. j. 2, 20, 2 cf. 7, 8, 7). Still one of the most opulent cities of western Asia, having about 109,000 inhabitants ["in 1859 about 150,000; of these 6,000 were Jews, and 15,000 Christians" (Porter)]: Acts ix. 2 sqq.; xxii. 5 sqq.; 2 Co. xi. 32; Gal. i. 17. [Cf. BB.DD. s. v., esp. Alex.'s Kitto.] *
δανείζω (T WH δανίζω [see I, ι]); 1 aor. ἐδάνεισα (Lk.

Savetto (T WH δανίζω [see I, i]); 1 aor. ἐδάνεισα (Lk. vi. 34 L txt. T WH Tr mrg.); 1 aor. mid. ἐδανεισάμην; (δάνειον, q. v.); [fr. Arstph. down]; to lend money: Lk. vi. 34 sq.; Mid. to have money lent to one's self, to take a loan, borrow [cf. W. § 38, 3; Riddell, Platon. idioms, § 87]: Mt. v. 42. (Deut. xv. 6, 8; Prov. xix. 17; in Grk. auth. fr. Xen. and Plat. down.) •

[SYN.: $\delta \alpha \nu \epsilon i \zeta \omega$, $\kappa i \chi \rho \eta \mu i$: δ . to lend on interest, as a business transaction; $\kappa i \chi \rho$. to lend, grant the use of, as a friendly act.]

δάνειον [WH δάνιον, see I, ε], -είου, τό, (δάνος a gift), a loan: Mt. xviii. 27. (Deut. xv. 8; xxiv. 13 (11); Aristot. eth. Nic. 9, 2, 3; Diod. 1, 79; Plut.; al.)*

Saveworfs (T WH δανιστής [see I, ι]), -οῦ, ὁ, (δανείζω, q. v.), a money-lender, creditor: Lk. vii. 41. (2 K. iv. 1; Ps. cviii. (cix.) 11; Prov. xxix. 13; Sir. xxix. 28. Dem. p. 885, 18; Plut. Sol. 13, 5; de vitand. aere, etc. 7, 8; [al.].)*

Sarta, see dareito.

בּרְאֵל, לּ, (דְּנְאֵל and דְּנָאֵל i. e. judge of God [or God is my judge]), Daniel, prop. name of a Jewish prophet, conspicuous for his wisdom, to whom are ascribed the well-known prophecies composed between B. c. 167–164; [but cf. BB.DD.]: Mt. xxiv. 15; Mk. xiii. 14 Rec.*

[Sáviov, see dáreiov.]

δανιστής, see δανειστής.

Saπaνάω, -ῶ: fut. δαπανήσω; 1 aor. ἐδαπάνησα; (δαπάνη); fr. [Hdt. and] Thuc. down; to incur expense, expend, spend: τί, Mk. v. 26 (1 Macc. xiv. 32); ἐπί with dat. of pers., for one, in his favor, Acts xxi. 24; ὑπέρ τινος, 2 Co. xii. 15. in a bad sense, to waste, squander, consume: πάντα, Lk. xv. 14; ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε, that ye may consume, waste what ye receive, in luxurious indulgence — [ἐν marking the realm in rather than the object on]: Jas. iv. 3. [Comp.: ἐκ-, προσ-δαπανάω.]*

δαπάνη, -ης, ή, (fr. δάπτω to tear, consume, [akin are δείπνον, Lat. daps; Curtius § 261]), expense, cost: Lk. xiv. 28. (2 Esdr. vi. 4; 1 Macc. iii. 30, etc. Among Grk. writ. Hes. opp. 721, Pind., Eur., Thuc., et sqq.)*

Δανείδ and Δανέδ, see Δαβίδ.

St (related to $\delta \eta$, as $\mu \acute{e}\nu$ to $\mu \acute{\eta}\nu$, cf. Klotz ad Devar. ii. 2 p. 355), a particle adversative, distinctive, disjunctive, but, moreover, (W. § 53, 7 and 10, 2); it is much more freq. in the historical parts of the N. T. than in the other books, very rare in the Epp. of John and the Apocalypse. [On its general neglect of elision (when the next word begins with a vowel) cf. Tdf. Proleg. p. 96; WH. App. p. 146; W. § 5, 1 a.; B. p. 10 sq.] It is used 1.

univ. by way of opposition and distinction; it is added to statements opp. to a preceding statement: car γαρ αφήτε . . . εαν δε μή αφήτε, Mt. vi. 14 sq.; εαν δε δ οφθαλμός κτλ. Mt. vi. 23; ελεύσονται δε ήμεραι, Mk. ii. 20; it opposes persons to persons or things previously mentioned or thought of, - either with strong emphasis: έγω δέ, Mt. v. 22, 28, 32, 34, 39, 44; ήμεις δέ, 1 Co. i. 23; 2 Co. x. 13; σὺ δέ, Mt. vi. 6; ὑμεῖς δέ, Mk. viii. 29; οἱ δὲ υίοι της Βασιλείας, Mt. viii. 12; αι αλώπεκες . . . δ δε υίος τοῦ ἀνθρ. Mt. viii. 20; Lk. ix. 58; πâs ὁ λαὸς . . . οἱ δὲ Φαρισαΐοι, Lk. vii. 29 sq.; ὁ δὲ πνευματικός, 1 Co. ii. 15, and often; - or with a slight discrimination, & dé, autòs dé: Mk. i. 45; v. 34; vi. 37; vii. 6; Mt. xiii. 29, 37, 52; xv. 23 sqq.; Lk. iv. 40, 43; v. 16; vi. 8; viii. 10, 54; xv. 29; of de. Mt. ii. 5: Mk. iii. 4: viii. 28, etc., etc.; with the addition also of a prop. name, as δ δè Ἰησοῦς: Mt. viii. 22 [Tdf. om. 'I.]; ix. 12 [R G Tr br.], 22 [Tdf. om. 'I.]; xiii. 57; Mk. i. 41 [R G L mrg. Tr mrg.]; ἀποκρ. δὲ (ὁ) Σίμων, Lk. vii. 43 R G L br.; ή δè Maρίa, Lk. ii. 19, etc. 3. after negative sentences, but, μέν . . . δέ, вее μέν. but rather (Germ. wohl aber): Mt. vi. 19 sq. (μη θησαυρίζετε . . . θησαυρίζετε δέ); x. 5 sq.; Acts xii. 9, 14; Ro. iii. 4; iv. 5; 1 Co. i. 10; vii. 37; 1 Th. v. 21 [not Rec.]; Eph. iv. 14 sq.; Heb. ii. 5 sq.; iv. 13, 15; ix. 12; x. 26 sq.; xii. 13; 1 Pet. i. 12 (οὐχ ἐαυτοῖς ὑμῖν [Rec. ἡμ.] δέ); Jas. 4. it is joined to terms which are rei. 13 sq.; ii. 11. peated with a certain emphasis, and with such additions as tend to explain and establish them more exactly; in this use of the particle we may supply a suppressed negative clause [and give its force in Eng. by inserting I say, and that, so then, etc.]: Ro. iii. 21 sq. (not that common δικαιοσύνη which the Jews boast of and strive after, but δικαιοσ. διὰ πίστεως); Ro. ix. 30; 1 Co. ii. 6 (σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου); Gal. ii. 2 (I went up, not of my own accord, but etc.); Phil. ii. 8; cf. Klotz ad Dev. ii. 2 p. 361 sq.; L. Dindorf in Steph. Thes. ii. col. 928; [cf. 5. it serves to mark a transition to W. 443 (412)]. something new (& metabatic); by this use of the particle, the new addition is distinguished from and, as it were, opposed to what goes before: Mt. i. 18; ii. 19; x. 21; Lk. xii. 13; xiii. 1; Jn. vii. 14, 37; Acts vi. 1; Ro. viii. 28; 1 Co. vii. 1; viii. 1, etc., etc.; so also in the phrase 6. it introduces explanaέγένετο δέ, see γίνομαι, 2 c. tions and separates them from the things to be explained: Jn. iii. 19; vi. 39; 1 Co. i. 12; vii. 6, 29; Eph. v. 32, etc.; esp. remarks and explanations intercalated into the discourse, or added, as it were, by way of appendix: Mk. v. 13 (ἦσαν δέ etc. R L br.); xv. 25; xvi. 8 [RG]; Jn. vi. 10; ix. 14; xii. 3; τοῦτο δὲ γέγονε, Mt. i. 22; xxi. 4. Owing to this use, the particle not infrequently came to be confounded in the Mss. (of prof. writ. also) with yap; cf. Winer on Gal. i. 11; Fritzsche on Mk. xiv. 2; also his Com. on Rom. vol. i. pp. 234, 265; ii. p. 476; iii. p. 196; [W. 452 (421); B. 363 (312)]. 7. after a parenthesis or an explanation which had led away from the subject under discussion, it serves to take up the discourse again [cf. W. 443 (412)]: Mt. iii. 4; Lk. iv. 1; Ro. v. 8; 2 Co. ii. 12; v. 8; x. 2; Eph. ii. 4; cf. Klotz ad Devar.

8. it introduces the apodosis and, ii. 2 p. 376 sq. as it were, opposes it to the protasis: Acts xi. 17 RG (1 Macc. xiv. 29; 2 Macc. i. 34); after a participial construction which has the force of a protasis: Col. i. 22 (21); cf. Matthiae ii. 1470; Kühner ii. 818; [Jelf § 770]; Klotz u. s. p. 370 sq.; [B. 364 (312)]. 9. kai . . . ðé, but . . . also, yea and, moreover also: Mt. x. 18; xvi. 18; Lk. ii. 35 [WH txt.om. L Tr br. &]; Jn. vi. 51; xv. 27; Acts iii. 24; xxii. 29; Ro. xi. 23; 2 Tim. iii. 12; 1 Jn. i. 3; 2 Pet. i. 5; cf. Klotz u. s. p. 645 sq.; B. 364 (312); [also W. 443 (413); Ellic. on 1 Tim. iii. 10; Mey. on Jn. vi. 51]. καὶ ểὰν δέ yea even if: Jn. viii. 16. 10. dé never stands as the first word in the sentence, but generally second; and when the words to which it is added cannot be separated, it stands third (as in Mt. x. 11; xviii. 25; Mk. iv. 34; Lk. x. 31; Acts xvii. 6; xxviii. 6; Gal. iii. 23; 2 Tim. iii. 8, etc.; in οὐ μόνον δέ, Ro. v. 3, 11, etc.), or even in the fourth place, Mt. x. 18; Jn. vi. 51; viii. 16 sq.; 1 Jn. i. 3; 1 Co. iv. 18; [Lk. xxii. 69 L T Tr WH].

δέησις, -εως, ή, (δέομαι); 1. need, indigence, (Ps. xxi. (xxii.) 25; Aeschin. dial. 2, 39 sq.; [Plato, Eryx. 405 e. bis]; Aristot. rhet. 2, 7 [ii. p. 1385, 27]). 2. a seeking, asking, entreating, entreaty, (fr. Plat. down); in the N. T. requests addressed by men to God (Germ. Bittgebet, supplication); univ.: Jas. v. 16; 1 Pet. iii. 12; as often in the Sept., joined with προσευχή (i. e. any pious address to God [see below]): Acts i. 14 Rec.; Eph. vi. 18; Phil. iv. 6; plur. 2 Tim. i. 3; joined with προσευχαί, 1 Tim. v. 5; with νηστείαι, Lk. ii. 37; ποιείσθαι δέησιν, Phil. i. 4; π. δεήσεις, Lk. v. 33; 1 Tim. ii. 1. contextually, of prayers imploring God's aid in some particular matter: Lk. i. 13; Phil. i. 19; plur. Heb. v. 7; supplication for others: [2 Co. i. 11]; περί τωος, Eph. vi. 18; ύπέρ τινος, 2 Co. ix. 14; Phil. i. 4; with the addition πρός του θεόν, Ro. x. 1.*

[SYN. δέησις, προσευχή, ἔντευξις: πρ., as Prof. Grimm remarks, is unrestricted as respects its contents, while δ is petitionary; moreover πρ is a word of sacred character, being limited to prayer to God, whereas δ may also be used of a request addressed to man. In Byzantine Grk. it is used of a written supplication (like our petition); cf. Soph. Lex. s. v. See more at length Trench § li.; also Bp. Lghtft. on Phil. iv. 6; Ellic. on Eph. vi. 18; cf. Schmidt ch. vii. In 1 Tim. ii. 1 to these two words is added ἔντευξις, which expresses confiding access to God; thus, in combination, δέησις gives prominence to the expression of personal need, προσευχή to the element of de votion, ἔντευξις to that of child-like confidence, by representing prayer as the heart's converse with God. See Huther's extended note ad loc.; Ellic. ad loc.; Trench u. s.]

Set; subjunc. pres. δέη; impf. ἔδει; an impers. verb [cf. B. § 132, 12; cf. § 131, 3; fr. Hom. down]; (δέω, sc. τινόs, to have need of, be in want of; cf. Germ. es bedarf), it is necessary, there is need of, it behooves, is right and proper; foll. either by the inf. alone (cf. our one ought), or by the acc. with inf. [cf. B. 147 (129)], it denotes any sort of necessity; as a. necessity lying in the nature of the case: Jn. iii. 30; 2 Tim. ii. 6. b. necessity brought on by circumstances or by

the conduct of others toward us: Mt. xxvi. 85 (καν δέη με ἀποθανείν), cf. Mk. xiv. 31; Jn. iv. 4; Acts xxvii. 21; 2 Co. xi. 30; [xii. 1 L T Tr WH txt.]; or imposed by a condition of mind: Lk. ii. 49; xix. 5. c. necessity in reference to what is required to attain some end: Lk. xii. 12; Jn. iii. 7; Acts ix. 6; xvi. 30; 1 Co. xi. 19; Heb. ix. 26 (on this cf. W. 283 (266); [also B. 216 (187); 225 (195)]); Heb. xi. 6. d. a necessity of law and command, of duty, equity: Mt. xviii. 33; xxiii. 23; Lk. xi. 42; xiii. 14; xv. 32; xviii. 1; xxii. 7; Jn. iv. 20; Acts v. 29; xv. 5; Ro. i. 27 (ἀντιμισθίαν, ἡν ἔδει, sc. ἀπολαμβάνεσθαι, the recompense due by the law of God); Ro. viii. 26; xii. 3; 1 Co. viii. 2, etc. or of office: Lk. iv. 43; xiii. 33; Jn. ix. 4; x. 16; Eph. vi. 20; Col. iv. 4; 2 Tim. ii. 24. e. necessity established by the counsel and decree of God, esp. by that purpose of his which relates to the salvation of men by the intervention of Christ and which is disclosed in the O. T. prophecies: Mt. xvii. 10; xxiv. 6; Mk. ix. 11; Acts iv. 12; 1 Co. xv. 53; in this use, esp. of what Christ was destined finally to undergo, his sufferings, death, resurrection, ascension: Lk. xxiv. 46 [RGLbr.]; Mt. xxvi. 54; Jn. iii. 14; Acts iii. 21, etc. (of the necessity of fate in Hdt. 5, 33; with the addition κατὰ τὸ θεοπρόπιον, 8, 53; Thuc. 5, 26.)

[SYN.: $\delta \epsilon \hat{i}$, $\chi \rho \dot{\eta}$: $\delta \epsilon \hat{i}$ seems to be more suggestive of moral obligation, denoting esp. that constraint which arises from divine appointment; whereas $\chi \rho \dot{\eta}$ signifies rather the necessity resulting from time and circumstance. Schmidt ch. 150.]

δείγμα, -τος, τό, (δείκνυμ); a. prop. thing shown. b. a specimen of any thing, example, pattern: πυρὸς αἰωνίου, set forth as a warning, Jude 7. (From Xen., Plat., Isocr. down.) *

δειγματζω: 1 aor. ἐδειγμάτισα; (δεῖγμα); to make an example of, to show as an example; τωά, to expose one to disgrace (cf. παραδειγματίζω, θεατρίζω): Mt. i. 19 L T Tr WH; Col. ii. 15. A word unknown to Grk. writ. [Cf. Act. Petr. et Paul. § 33; W. 25 (24); 91 (87); δειγματισμός occurs on the Rosetta stone, line 30; Boeckh, Inserr. 4697. Comp.: παρα-δειγματίζω.]*

δεικνύω (δεικνύειν, Mt. xvi. 21; δεικνύεις, Jn. ii. 18; τοῦ δεικνύοντος, Rev. xxii. 8 [not Tdf.]) and δείκνυμι (1 Co. xii. 31; Mt. iv. 8; Jn. v. 20; cf. B. 45 (39)); fut. δείξω; 1 aor. έδειξα; 1 aor. pass. ptcp. δειχθείς (Heb. viii. 5); Sept. mostly for הראה; to show, exhibit; show i. e. expose to the eyes: τινί τι, Mt. iv. 8; Lk. iv. 5; xx. 24 (for Rec. ἐπιδείξ.); xxii. 12; xxiv. 40 [RGL, but Tom. Tr br. WH reject the vs.]; Mk. xiv. 15; Jn. xx. 20; Acts vii. 3; όδόν των, metaph., in which one ought to go, i. e. to teach one what he ought to do, 1 Co. xii. 31; κατά τὸν τύπον τὸν δειχθέντα σοι, Heb. viii. 5; έαυτον δεικνύναι τινί to expose one's self to the view of one, Mt. viii. 4; Mk. i. 44; Lk. v. 14; δείξον ήμιν τὸν πατέρα render the Father visible to us, Jn. xiv. 8 sq.; of things presented to one in a vision: τινί τι, Rev. xvii. 1; xxi. 9 sq.; xxii. 1, 8; δείξαί τινι, ά δεί γενέσθαι, Rev. i. 1; iv. 1; xxii. 6. to show, i. q. to bring to pass, produce what can be seen (Germ. sehen lassen); of miracles performed in presence of others to be seen by them: σημείον. Jn. ii. 18, (Bar. vi. [i. e. ep. Jer.] 66; σημα, Hom. Od. 3, 174; Il. 13, 244); έργα ἔκ τινος, works done by the aid of one, Jn. x. 32; την ἐπιφάνειαν Ἰησοῦ Χριστοῦ, spoken of God, as the author of Christ's visible return, 1 Tim. vi. 15; ἔργα δεικνύειν is used differently in Jn. v. 20, to show works to one for him to do. 2. metaph. a. with acc. of the thing, to give the evidence or proof of a thing: πίστιν, Jas. ii. 18; τὶ ἔκ τινος, as τὴν πίστιν ἐκ τῶν έργων, ibid.; τὰ έργα ἐκ τῆς καλῆς ἀναστροφῆς, Jas. iii. 13. b. to show by words, to teach: foll. by ort. Mt. xvi. 21 (διδάσκειν in Mk. viii. 31 for δεικνύειν); foll. by an inf. Acts x. 28. [Comp.: ἀνα-, ἀπο-, ἐν-, ἐπι-, ὑπο-δείκνυμι.]* δειλία, -as, ή, (δειλός), timidity, fearfulness, cowardice: 2 Tim. i. 7. (Soph., [Hdt.], Eur., [Arstph.], Thuc., and subseq. writ.) *

[SYN. $\delta \epsilon i \lambda i a$, $\phi \delta \beta o s$, $\epsilon b \lambda d \beta \epsilon i a$: "of these three words the first is used always in a bad sense; the second is a middle term, capable of a good interpretation, capable of an evil, and lying pretty evenly between the two; the third is quite predominantly used in a good sense, though it too has not altogether escaped being employed in an evil." Trench $\S x$. q. v.; cf. $\delta \epsilon o s$.

δειλιάω, -ω̂; (δειλία, q. v.); to be timid, fearful: Jn. xiv. 27. (Deut. xxxi. 6; i. 21 and often in Sept.; Sir. xxii. 16; xxxi. (xxxiv.) 16; 4 Macc. xiv. 4. Diod. 20, 78. The Greeks prefer the comp. ἀποδειλιω̂.)*

δειλός, -ή, -όν, (δείδω to fear), timid, fearful: Mt. viii. 26; Mk. iv. 40; in Rev. xxi. 8 of Christians who through cowardice give way under persecutions and apostatize. (From Hom. down.)

δείνα, δ, ή, τό; gen. δείνος; dat. δείνι; acc. τὸν, τὴν, τὸ δείνα (cf. Matthiae § 151), such a one, a certain one, i. e. one whose name I cannot call on the instant, or whose name it is of no importance to mention; once in the Scriptures, viz. Mt. xxvi. 18. (Arstph., Dem., al.)*

Servas, adv., (δεινός), terribly, grievously: Mt. viii. 6; Lk. xi. 53. [From Hdt. down.]*

δειπνίω, -ω: [fut. δειπνήσω]; 1 aor. ἐδείπνησα; (δεῖπνον); to sup: Lk. xvii. 8; xxii. 20 [WII reject the whole pass., see their App.]; 1 Co. xi. 25; in an allegory, δειπνήσω μετ' αὐτοῦ, I will make him to share in my most intimate and blissful intercourse: Rev. iii. 20.*

Scinvov, -ov, ró, and acc. to a rare and late form ó deinvos in Lk. xiv. 16 Lchm. [cf. Tdf. on Rev. xix. 9, 17, also W. 65 (64); on deriv. cf. δαπάνη], (in Hom. the morning meal or breakfast, cf. Passow [more fully L. and S.] s. v.; this the Greeks afterwards call τὸ ἄριστον q. v. [and reff. there], designating as to deinvov the evening 1. supper, esp. a formal meal usumeal or supper); ally held at evening: Lk. xiv. 17, 24; Jn. xiii. 2, 4; xxi. 20; plur.: Mt. xxiii. 6; Mk. xii. 39; Lk. (xi. 43 Lchm. in br.); xx. 46; used of the Messiah's feast, symbolizing salvation in the kingdom of heaven: Rev. xix. 9, 17; κυριακόν δείπνον (see κυριακός, 1), 1 Co. xi. 20; ποιείν δείπνον, Lk. xiv. 12 (ἄριστον ἡ δείπνον); 16 (Dan. v. 1 [Theodot.]); with the addition rwi, Mk. vi. 21; Jn. 2. univ. food taken at evening: 1 Co. xi. 21.

δεισιδαιμονία, -as, $\dot{\eta}$, (δεισιδαίμων), fear of the gods; 1. in a good sense, reverence for the gods, piety, religion: Polyb. 6, 56, 7; Joseph. antt. 10, 3, 2; καὶ θεοφιλής βίος, Diod. 1, 70. 2. i. q. ή δειλία πρός τὸ δαιμόνιον (Theophr. char. 16 (22) init. [cf. Jebb p. 263 sq.]); superstition: [Polyb. 12, 24, 5]; Plut. [Sol. 12, 4]; Alex. 75, 1; de adulat. et am. 25, and in his Essay περὶ τῆς δεισιδαιμονίας; Antonin. 6, 30 θεοσεβής χωρίς δεισιδαιμονίας. 3. religion, in an objective sense; in which sense Josephus, antt. 19, 5, 3, says Claudius commanded the Jews μη τας των άλλων έθνων δεισιδαιμονίας έξουδενίζειν. Festus in the presence of Agrippa the Jewish king employs the word ambiguously and cautiously, in Acts xxv. 19, of the Jewish religion, viz. so as to leave his own judgment concerning its truth in suspense. Cf. Zezschwitz, Profangracitat u. bibl. Sprachgeist, p. 59; [K. F. Hermann, Lehrb. d. gottesdienstl. Alterthümer, § 8 note 6: Trench § xlviii.; (cf. Kenrick, Bibl. Essays, 1864, p. 108 sqq.; Field, Otium Norv. iii. p. 80 sq.)].

δειστ-δαίμων, -ον, gen. -ονος, (δείδω to fear, and δαίμων deity), fearing the deity or deities, like the Lat. religiosus; used either

1. in a good sense, reverencing god or the gods, pious, religious: Xen. Cyr. 3, 3, 58; Ages. 11, 8; Aristot. pol. 5, 11 [p. 1315, 1]; or

2. in a bad sense, superstitious: Theophr. char. 16 (22); Diod. 1, 62; 4, 51; Plut. de adul. c. 16; de superstit. c. 10 sq. Paul in the opening of his address to the Athenians, Acts xvii. 22, calls them, with kindly ambiguity, κατὰ πάντα δεισιδαιμονεστέρους (sc. than the rest of the Greeks [W. 244 (229)], cf. Meyer ad loc.), as being devout without the knowledge of the true God; cf. Bengel ad loc.*

δέκα, oi, ai, τά, [fr. Hom. down], ten: Mt. xx. 24, etc. θ λίψις ἡμερῶν δέκα, i. e. to last a short time: Rev. ii. 10; cf. Dan. i. 12, 14; Num. xi. 19; Ter. heaut. 5, 1, 36 decem dierum vix mi est familia.

δεκα-δύο, rare in the earlier writ., frequent in the later (see Passow s. v. δέκα [esp. Soph. Lex. s. v.; cf. W. 23 (22); Bp. Lghtft. on Gal. i. 18]), and in Sept.; i. q. δώδεκα, twelve: Acts xix. 7 and xxiv. 11, in both places L T Tr WII δώδεκα; [Rev. xxi. 16 Tdf. edd. 2, 7].*

[δεκα-έξ, sixteen: Rev. xiii. 18 Lmrg. (Sept., al.)*]
[δεκα-οκτώ for δέκα καὶ δκτώ, eighteen: Tdf. in Lk. xiii. 4,
11, but WH om. L Tr br. καί; cf. s. v. καί, I. 1 b.*]

δεκα-πέντε, for the earlier πεντεκαίδεκα, fifteen: Jn. xi. 18; Acts xxvii. 28; Gal. i. 18; [Gen. vii. 20 Ald., Compl.; Ex. xxvii. 15; 1 Macc. x. 40; Polyb. 3, 56, 3 var.; Diod. 2, 18; Plut. Dion 38, 1; al.; cf. δεκαδύο].*

Δεκά-πολις, -εως, ή, Decapolis (regio decapolitana, Plin. h. n. 5, 16.17), i. e. a region embracing ten cities. This name is borne by a district of the tribe of Manasseh beyond the Jordan and bordering upon Syria, embracing ten principal cities with smaller towns also scattered in among them. But the ancient geographers vary in their enumeration of these ten cities. Pliny l. c. reckons Damascus among them, which Josephus seems to have excluded, calling Scythopolis μεγίστην τῆς δεκαπόλεως, b. j. 3, 9, 7. All seem to agree in this, that Gadara, Hippo, Pella and Scythopolis were of the number. Cf.

Win. RWB. s. v. Decapolis; Vaihinger in Herzog iii. 325 sq.; Riehm, HWB. 266 sq.; [BB.DD. s. v.]: Mt. iv. 25; Mk. v. 20; vii. 31.*

δεκα-τέσσαρες, -ων, ol, al, -σαρα, τά, fourteen: Mt. i. 17; 2 Co. xii. 2; Gal. ii. 1. [Gen. xxxi. 41; Tob. viii. 19; x. 7; Polyb. 1, 36, 11; cf. δεκαδύο.]*

δεκάτη, -ης, ή, (δέκατος), the tenth part of any thing, a tithe; specially the tenth part of booty taken from the enemy: Heb. vii. 2, 4; the tithes of the fruits of the earth and of the flocks, which, by the law of Moses, were presented to the Levites in the congregation of Israel: Heb. vii. 8 sq. (In Grk. writ. fr. [Simon. 133 Bgk.; Hdt. 2, 135]; 4, 152 down; Sept. for עשיר.) [Cf. BB.DD. s. v. Tithe.]*

δίκατος, -η, -ον, (δέκα), [fr. Hom. down], the tenth: Jn. i. 39 (40); Rev. xxi. 20; τὸ δέκατον, subst., the tenth part: Rev. xi. 13.*

δεκατόω, -ῶ: pf. δεδεκάτωκα; pf. pass. δεδεκάτωμα; (δέκατος); to exact or receive the tenth part (for which Grk. writ. use δεκατεύω [W. 24]): with acc. of pers. from whom, Heb. vii. 6 [on the pf. cf. W. § 40, 4 a.; Lghtfl. St. Clement, App. p. 414]; Pass. to pay tithes (Vulg. decimor): Heb. vii. 9. (Neh. x. 37.) [COMP.: ἀποδεκατόω.]*

Sektós, -ή, -όν, (δέχομαι), accepted, acceptable: Lk. iv. 24; Phil. iv. 18; τινί, Acts x. 35; the phrases καιρὸς δεκτός, 2 Co. vi. 2 (Is. xlix. 8 for אַנוֹת רַצוֹן), and ἐνιαυτὸς δεκτός, Lk. iv. 19 (Is. lxi. 2 for אָנוֹת רַצוֹן), denote that most blessed time when salvation and the free favors of God profusely abound. (Ex. xxviii. 34; Is. lvi. 7, [etc.]. Among prof. auth. used by Jambl. protr. symb. § 20 p. 350.) *

Schedw; [pres. pass. δελεάζομαι]; (δέλεαρ a bait); 1. prop. to bait, catch by a bait: Xen. mem. 2, 1, 4, et al. 2. as often in prof. auth., metaph. to beguile by blandishments, allure, entice, deceive: τινά, 2 Pet. ii. 14, 18; Jas. i. 14, on this pass. cf. Philo, quod omn. prob. lib. § 22 πρὸς ἐπιθυμίας ἐλαύνεται ἢ ὑΦ' ἡδονῆς δελεάζεται.*

[Δελματία see Δαλματία.]

δένδρον, -ου, τό, a tree: Mt. vii. 17, etc.; γίνεσθαι δένδρον or εἰς δένδρον, to grow to the shape and size of a tree, Mt. xiii. 32; Lk. xiii. 19. [(Hom., Hdt.), Arstph., Thuc. down.]

δεξιο-βόλος, -ου, δ, (fr. δεξιός and βάλλω), throwing with the right hand, a slinger, an archer: Acts xxiii. 23 in Lchm. ed. min.; cf. the foll. word.*

δεξιολάβος, -ου, δ, (δεξιός and λαμβάνω), a word unknown to the earlier writ., found in Constant. Porphyrogenitus (10th cent.) de them. 1, 1, who speaks of δεξιολάβοι, as a kind of soldiers, in company with bow-men (τοξοφόροι) and peltasts; [they are also mentioned by Theoph. Simoc. (hist. 4, 1) in the 7th cent.; see the quotations in Meyer]. Since in Acts xxiii. 23 two hundred of them are ordered to be ready, apparently spearmen are referred to (carrying a lance in the right hand); and so the Vulg. has taken it. The great number spoken of conflicts with the interpretation of those who suppose them to be soldiers whose duty it was

to guard captives bound by a chain on the right hand. Meyer ad loc. understands them to be [either] javelinmen [or slingers].*

δεξιός, -ά, -όν, (fr. δέχομαι, fut. δέξομαι, or fr. δέκω, which is akin to δείκνυμι; prop. of that hand which is wont to take hold of as well as to point out; just as a ficos comes fr. aξω, fut. of ayω; [cf. Curtius §§ 11, 266]), the right: Mt. v. 29, 39; Lk. xxii. 50; Jn. xviii. 10; Rev. x. 2; ή δεξιά χείρ, Mt. v. 30; Lk. vi. 6; Acts iii. 7; Rev. i. 16; xiii. 16; and (with χείρ omitted) ή δεξιά (like ή ἀριστερά), Mt. vi. 3; xxvii. 29; Rev. i. 20; ii. 1; v. 7; ἐπὶ τὴν δεξιάν [on the right hand i. e.] at the right side, Rev. v. 1 [but al. take it more closely, in the right hand; cf. vs. 7 and xx. 1]; διδόναι την δεξιάν or τὰς δεξιάς, to pledge either a mutual friendship, or a compact, by joining the right hands: Gal. ii. 9 (1 Macc. vi. 58; xi. 50, 62, 66; xiii. 50; 2 Macc. xi. 26; xii. 11; xiii. 22; cf. Gesenius, Thesaur. ii. pp. 566 and 599; and in prof. auth. as Xen. an. 1, 6, 6; 2, 5, 3; Joseph. antt. 18, 9, 3 δεξιάν τε καὶ πίστιν διδόναι τινί); God is said to have done something τη δεξιά αὐτοῦ with his right hand i. e., acc. to Hebr. idiom, by his own power [cf. W. 214 (201)]: Acts ii. 33; v. 31; τὰ ὅπλα τὰ δεξιά, arms carried in the right hand and used for attack, as the sword, the spear, καὶ ἀριστερά those carried in the left hand, for the purpose of defence, as the shield: 2 Co. vi. 7; τὰ δεξιὰ μέρη τοῦ πλοίου, Jn. xxi. 6. τὰ δεξιά the right side [W. 176 (166)]: Mk. xvi. 5; ἐκ δεξιῶν Tivos on one's right hand (Lat. ad alicuius dextram), Mt. xxv. 33 sq.; xxvii. 38; Mk. xv. 27; Lk. i. 11; xxiii. 33; elvat, Acts ii. 25 (fr. Ps. xv. (xvi.) 8, he is at my right hand, sc. as a leader, to sustain me). As in this expression the Greeks use the prep. ¿k, so the Hebrews sometimes use מימין) מאצל פין from i. e. at the right, מאצל היו from i. e. at the side of any one) and the Romans ab (sedere a dextra alicuius, proximum esse ab aliquo), because they define the position of one standing or sitting next another by proceeding from the one next to whom he is said to stand or sit [cf. W. 367 (344)]. καθίσαι έκ δεξιών κ. έξ εὐωνύμων τινὸς βασιλέως, to occupy the places of honor nearest the king, Mt. xx. 21, 23; Mk. x. 37, 40; (שַלָּיב ק'ימין פּ", 1 K. ii. 19; Ps. xliv. (xlv.) 10). Hence, after Ps. cix. (cx.) 1 as applied to the Messiah (Mt. xxii. 44; Mk. xii. 36; Lk. xx. 42), Christ is said to have ascended καθησθαι or καθίσαι έκ δεξιών (at or on the right hand) of God, Mt. xxvi. 64; Mk. xiv. 62; xvi. 19; Lk. xxii. 69; Acts ii. 34; Heb. i. 13; είναι οτ καθίσαι έν δεξιά τ. θεοῦ, Ro. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 3; viii. 1; x. 12; xii. 2, — to indicate that he has become a partner in God's universal government (cf. Knapp, De J. Chr. ad dextram dei sedente, in his Scripta var. arg. p. 41 sqq.; [Stuart, Com. on Heb., excurs. iv.]). That these expressions are to be understood in this figurative sense, and not of a fixed and definite place in the highest heavens (as Chr. Fr. Fritzsche in Nov. Opuscc. acad. p. 209 sqq. tries to prove, after the orthodox theologians of the reformed church), will be questioned by no one who carefully considers Rev. iii. 21. Christ is once spoken of as έστως έκ δεξιών τοῦ θεοῦ, as though in indignation at his adversaries [acc. to others, to welcome his martyred servant] he had risen from his heavenly throne, Acts vii. 55 sq.

δέομαι; 3 pers. sing. impf. ἐδέετο (cf. Lob. ad Phryn. p. 220; W. 46; [Veitch s. v. δέω to need fin.]), Lk. viii. 38 (where Lchm. ¿δεείτο, Tr WH ¿δείτο; cf. Mey. ad loc.; [WH. App. p. 166]; B. 55 (48)); 1 aor. ἐδεήθην; (fr. δέω to want, need; whence mid. δέομαι to stand in need of, want for one's self); [fr. Hdt. down]; 1. to want, 2. to desire, long for: τινός. lack: Twós. 3. to ask. beg, (Germ. bitten); a. univ. — the thing asked for being evident from the context: with gen. of the pers. from whom, Gal. iv. 12: the thing sought being specified in direct discourse: Lk. v. 12; viii. 28; ix. 38 (acc. to the reading ἐπίβλεψον R L); Acts viii. 34 (δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; of whom, I pray thee, doth the prophet say this?); Acts xxi. 39; 2 Co. v. 20; foll. by the inf., Lk. viii. 38; ix. 38 (acc. to the reading έπιβλέψαι Tr WH); Acts xxvi. 3 (where G L T Tr WH om. σοῦ after δέομαι); foll. by ira, Lk. ix. 40 (cf. W. 335) (315); [B. 258 (222)]); foll. by τό with inf. 2 Co. x. 2 [cf. B. 263 (226), 279 (239); W. 321, 322 (301 sq.)]; with gen. of pers. and acc. of thing, 2 Co. viii. 4 (G L T Tr WH; for Rec. adds δέξασθαι ήμας without warrant), [cf. B. 164 (143); W. 198 (186)]. b. spec. of requests addressed to God; absol. to pray, make supplication: Acts iv. 31; τοῦ θεοῦ, Acts x. 2; foll. by εὶ ἄρα, Acts viii. 22 [Β. 256 (220); W. 300 (282)]; τοῦ κυρίου, ὅπως etc. Mt. ix. 38; Lk. x. 2; without the gen. θεοῦ, — foll. by εἶ πως, · Ro. i. 10 [cf. W. and B. Il. cc.]; by "va, Lk. xxi. 36; xxii. 32; by the telic els ró, 1 Th. iii. 10 [cf. B. 265 (228)]; υπέρ τινος πρός τον κύριον, δπως, Acts viii. 24. [Syn. see αίτέω and δέησις. COMP.: προσ-δέομαι.]*

δίον, -οντος, τό, (ptcp. of δεῖ, q. v.), fr. [Soph. and] Hdt. down, that of which there is need, which is requisite, due, proper: δέον ἐστί there is need, 1 Pet. i. 6 [T Tr txt. WH om. Tr mrg. br. ἐ.]; foll. by acc. with inf. Acts xix. 36; τὰ μὴ δέοντα that are not proper, 1 Tim. v. 13.*

δέσε, -ους, τό, (δείδω), [fr. Hom. down], fear, awe : μετὰ εὐλαβείας καὶ δέους, Heb. xii. 28 L T Tr WH.*

[Stn. δ éos (apprehension), φ ό βο s (fear): Ammonius s.v. δ. says δέος και φόβος διαφέρει δ έος μεν γάρ έστι πολυχρόνιος κακοῦ ὑπόνοια. φ ό βος δε ἡ παραυτίκα πτόησις. Plato (Laches p. 198 b.): δέος γάρ είναι προσδοκίαν μέλλοντος κακοῦ. Cf. Stallbaum on Plato's Protag. p. 167; Schmidt ch. 139; and see s. v. δειλία.]

Δερβαίος, -ου, ό, of Derbe, a native of Derbe: Acts xx. 4.*
Δέρβη, -ης, ἡ, Derbe, a city of Lycaonia, on the confines of Isauria, [on its supposed site see Lewin, St. Paul, i. 151 εq.; B.D. s. v.; cf. Conyb. and Hows. St. Paul, Index s. v.]: Acts xiv. 6, 20; xvi. 1.*

δέρμα, -τος, τό, (fr. δέρω or δείρω, as κέρμα fr. κείρω), a skin, hide, leather: Heb. xi. 37. (Hom. et sqq.)*

διρμάτινος, -η, -ον, (δέρμα), made of skin, leathern (Vulg. pelliceus): Mt. iii. 4; Mk. i. 6; cf. 2 K. i. 8. (Hom., Hdt., Plat., Strab., al.)*

Sépos; 1 aor. εδειρα; 2 fut. pass. δαρήσομαι; 1. to flay, skin: Hom. Il. 1, 459; 23, 167, etc. 2. to beat, thrash, smite, (cf. Germ. durchgerben, [low Eng. hide]), so sometimes in prof. auth. fr. Arstph. ran. 619 [cf. vesp.

485] down: τινά, Mt. xxi. 35; Mk. xii. 3, 5; Lk. xx. 10 sq.; xxii. 63; Jn. xviii. 23; Acts v. 40; xvi. 37; xxii. 19; εἰς πρόσωπον δέρειν τινά, 2 Co. xi. 20; ἀέρα δέρειν (see ἀήρ), 1 Co. ix. 26; Pass.: Mk. xiii. 9; Lk. xii. 47 (δαρήσεται πολλάς, sc. πληγάς, will be beaten with many stripes); 48, (ὀλίγας, cf. Xen. an. 5, 8, 12 παίειν ὀλίγας, Soph. El. 1415 παίειν διπλῆν, Arstph. nub. 968 (972) τύπτεσθαι πολλάς, Plat. legg. 8 p. 845 a. μαστιγοῦσθαι πληγάς; cf. [W. 589 (548)]; B. [82 (72)]; § 134, 6).*

δεσμεύω; [impf. pass. 3 pers. sing. ἐδεσμεύετο (Lk. viii. 29 T Tr WH)]; (δεσμός); a. to put in chains: Lk. viii. 29 T Tr WH; Acts xxii. 4; (Sept. Judg. xvi. 11; Eur. Bacch. 616; Xen. Hier. 6, 14; Plat. legg. 7 p. 808 d.). b. to bind up, bind together: φορτία, Mt. xxiii. 4; (δράγματα, Gen. xxxvii. 7; Judith viii. 3. [Hes. opp. 479, al.]).*

δεσμέω, -ω: [impf. pass. 3 pers. sing. ἐδεσμεῖτο]; to bind, tie: Lk. viii. 29 R G L; see δεσμεύω. ([Aristot. de plant. 1, 2 p. 817, 21; al.]; Heliod. 8, 9.)*

δίσμη, -ης, or as others write it [e. g. Rec. * T; yet cf. Lob. Paralip. p. 396; Chandler § 132] δεσμή, -ῆς, ἡ, (δέω), a bundle: Mt. xiii. 30. (Ex. xii. 22. Dem., Dion. Hal., al.) *

δίσμως, -ου, δ, bound, in bonds, a captive, a prisoner, [fr. Soph. down]: Mt. xxvii. 15 sq.; Mk. xv. 6; Acts xvi. 25, 27; xxiii. 18; xxv. 14, 27; xxviii. 16 [R G], 17; Heb. x. 34 G L T Tr txt. WH; xiii. 3; δ δέσμως τοῦ Χριστοῦ Ἰησοῦ, whom Christ, i. e. his truth which I have preached, has put in bonds (W. 189 (178); [B. 169 (147)]), Eph. iii. 1; 2 Tim. i. 8; Philem. 1, 9; in the same sense δ δέσμως ἐν κυρίφ, Eph. iv. 1; [cf. Bp. Lghtft. on Philem. 13].*

δεσμός, $-ο\hat{v}$, δ , $(\delta \epsilon \omega)$, [fr. Hom. down], a band or bond: Mk. vii. 35 (ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, i. e. the impediment in his speech was removed); Lk. xiii. 16 (λυθήναι ἀπὸ τοῦ δεσμοῦ, of a woman bowed together, held fast as it were by a bond). The plur. form τὰ δεσμά, the more com. form in Grk. writ. (W. 63 (62) [cf. B. 23 (21); see below]), is found in Lk. viii. 29; Acts xvi. 26; xx. 23; the other form of δεσμοί in Phil. i. 13 (δστε τους δεσμούς μου φανερους έν Χριστφ γενέσθαι, so that my captivity became manifest as made for the cause of Christ), [" δεσμά sunt vincula quibus quis constringitur, sed δεσμός est in carcerem conjectio et captivitas in vinculis ... Utraque forma et ceteri Graeci omnes et Attici utuntur, sed non promiscue ut inter se permutari possint." Cobet as quoted in Rutherford, New Phryn. p. 353]; the gen. and dat. in Acts xxii. 30 Rec.; xxiii. 29; xxvi. 29, 31; Phil. i. 7, 14, 16 (17); Col. iv. 18; 2 Tim. ii. 9; Philem. 10; Heb. x. 34 R Tr mrg.; xi. 36; Jude 6; ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου, in the captivity into which the preaching of the gospel has thrown me, Philem. 13 [W. 189 (178); cf. ref. s. v. δέσμιος, fin.].*

δεσμο-φύλαξ, -κος, ό, (δεσμός and φύλαξ, like θησαυρο-φύλαξ [cf. W. 100 (95)]), a keeper of a prison, a jailer: Acts xvi. 23, 27, 36. (Joseph. antt. 2, 5, 1; Leian. Tox. 30; [Artem. oneir. 3, 60; al.]; ἀρχιδεσμοφύλαξ, Gen xxxix. 21–23.)*

δεσμωτήριον, -ου, τό, a prison, jail: Mt. xi. 2; Acts v. 21, 23; xvi. 26. (Gen. xl. 3; [Hdt.], Thuc., Plat., Dem., al.) *

δεσμάτης, -ου, δ, one bound, a prisoner: Acts xxvii. 1, 42. (Gen. xxxix. 20; Bar. i. 9; Hdt., Aeschyl., Soph., Thuc., subseq. writ.)*

δεσπότης, -ου, ό, [fr. Pind. down], a master, lord (as of δοῦλοι, οἰκέται): 1 Tim. vi. 1, [2]; 2 Tim. ii. 21; Tit. ii. 9; 1 Pet. ii. 18; God is thus addressed by one who calls himself his δοῦλος: Lk. ii. 29, cf. Acts iv. 24, 29, (δεσπότης τῶν πάντων, Job v. 8; Sap. vi. 8); Christ is so called, as one who has bought his servants, 2 Pet. ii. 1; rules over his church, Jude 4 [some take δ. here as designating God; cf. R. V. mrg.]; and whose prerogative it is to take vengeance on those who persecute his followers, Rev. vi. 10.*

[Syn. δεσπότης, κύριος: δ. was strictly the correlative of slave, δοῦλος, and hence denoted absolute ownership and uncontrolled power; κύριος had a wider meaning, applicable to the various ranks and relations of life, and not suggestive either of property or of absolutism. Ammonius s. v. δεσπότης says δ. δ τῶν ἀργυρωνήτων κύριος δὲ καὶ πατὴρ υἰοῦ καὶ αὐτός τις ἐαυτοῦ. So Philo, quis rer. div. heres § 6 ὅστε τὸν δεσπότην κύριον εἶναι καὶ ἔτι ἀσανεὶ φοβερὸν κύριον, οὐ μόνον τὸ κῦρος καὶ τὸ κράτος ἀπάντων ἀνημμένον, ἀλλὰ καὶ δέος καὶ φόβον ἰκανὸν ἐμποιῆσαι. Cf. Trench § xxviii.; Woolsey, in Bib. Sacr. for 1861, p. 599 sq.; Schmidt ch. 161, 5.]

1. of place, a. hither; to this place. b. in urging and calling, here! come! (Sept. esp. for τ and τ and τ alling, here! come! (Sept. esp. for τ and τ and τ alling, here! come! (Sept. esp. for τ and τ an

δεύτε, adv., used when two or more are addressed [cf. B. 70 (61)]; perhaps fr. δεῦρ' ἔτε [yet see Bitm. Gram. 21te Aufl. § 115 Anm. 8], see δεῦρο, 1; 1. fr. Hom. down, come hither, come here, come: foll. by an impv., δεῦτε, κληρονομήσατε, Mt. xxv. 34; δεῦτε, ἴδετε, Mt. xxviii. 6; Jn. iv. 29; δεῦτε, ἀριστήσατε, Jn. xxi. 12; δεῦτε, συνάχθητε (Rec. δ. καὶ συνάγεσθε), Rev. xix. 17. δεῦτε ὀπίσω μου come after me, be my disciples: Mt. iv. 19; Mk. i. 17, (equiv. to Τρ. Αρ. Κ. vi. 19); δεῦτε εἰς τ. γάμους, Mt. xxii. 4; εἰς ἔρημον τόπον, Mk. vi. 31; δεῦτε πρός με, Mt. xi. 28. 2. It gets the force of an interjection, come! come now! foll. by a hortat. subj.: δεῦτε, ἀποκτείνωμεν, Mt. xxi. 38; Mk. xii. 7 and R.G in Lk. xx. 14. (Sept. mostly for τος), sometimes for τκ.)*

δευτεραίος, -aia, -aioν, (δεύτερος), [Hdt., Xen., al.], of or belonging to the second; of one who comes, or does a thing, on the second day (cf. τριταίος, τεταρταίος, etc.): δευτεραίοι ήλθομεν, Acts xxviii. 13; cf. W. § 54, 2; [B. § 123, 9].*

Sevrepé-πρωτος, -ον, second-first (cf. δευτερέσχατος second-last, last but one): ἐν σαββάτφ δευτεροπρώτφ in Lk. vi. 1 seems to be, the second of the first sabbaths after the feast of the Passover; cf. Redslob in the Intelligenzblatt

zur Hall. Lit. Zeit. 1847, N. 70; Ewald, Jahrbb. d. bibl. Wissensch. i. p. 72; [WH. App. ad loc.]. The various opinions of others are reviewed by Meyer [and McClellan] ad loc. and Lübkert in the Stud. und Krit. for 1835, p. 664 sqq. (Eustrat. in vita Eutych. n. 95 calls the first Sunday after Easter δευτεροπρώτην κυριακήν). [But the genuineness of the word is questionable. It is wanting in *BL1, 33, 69 and some other authorities. Hence Tr txt. WII om. the word, L Tr mrg. br. it. Tischendorf, after expunging it in his 2d ed., restored it in his 7th, subsequently put it in brackets, and finally (ed. 8) inserted it again. It is questioned or discarded, by Mey., Bleek, Alf., Weiss (on Mk. p. 101), Holtz., Hilgenf., Volkm., Farrar (Com. ad loc. and Life of Christ i. 435), al. For the evidence see Tdf.'s note, and for discussions of it see WH. App. ad loc.; Scrivener, Intr. p. 515 sq.; Green, "Developed Criticism" ad loc.]

δεύτερος, -έρα, -ερον, [fr. Hom. down; Curtius § 277], second: Mt. xxii. 26; Mk. xii. 21; Lk. xii. 38; Jn. iv. 54; Rev. iv. 7, etc.; the second, the other of two: Mt. xxii. 39; Mk. xii. 31; 1 Co. xv. 47; Tit. iii. 10; 2 Pet. iii. 1; Heb. viii. 7; x. 9; δεύτερος θάνατος (see θάνατος, 3), Rev. ii. 11; xx. 14; xxi. 8; δευτέρα χάρις in 2 Co. i. 15 is not a double benefit, but a second, opp. to the former which the Corinthians would have had if Paul in passing through Achaia into Macedonia had visited them πρότερον, [WII txt. Tr mrg. read δευτ. χαράν, q. v.]. The neuter δεύτερον is used adverbially in the second place, a second time [cf. W. § 37,5 Note 1]: Jn. iii. 4; Rev. xix. 3; πάλιν is added, as often in Grk. writ. (see ἄνωθεν, fin.): Jn. xxi. 16; also τὸ δεύτερον, 2 Co. xiii. 2; Jude 5; ἐκ δευτέρου (1 Macc. ix. 1), Mk. xiv. 72; Jn. ix. 24; Acts xi. 9; Heb. ix. 28; cf. W. § 51, 1 d.; with πάλιν added, Mt. xxvi. 42; Acts x. 15, (Hom. Od. 3, 161 ἐπὶ δεύτερον αὖτις); ἐν τῷ δευτέρφ at the second time, Acts vii. 13 (when they had come the second time); δεύτερον in a partition, then, in the second place: 1 Co. xii. 28.

δέχομαι; [fut. 2 pers. plur. δέξεσθε, Eph. vi. 17 Rec. bez]; 1 aor. ἐδεξάμην; pf. δέδεγμαι (Acts viii. 14); depon. mid.; Sept. mostly for לְקַח; 1. to take with the hand: דל הוא אוייני, γράμμα [L txt. T Tr WH τὰ γράμματα], Lk. xvi. 6 sq.; τὸ ποτήριον, Lk. xxii. 17; to take hold of, take up, τ. περικεφαλαίαν, τ. μάχαιραν, Eph. vi. 17; τὸ παιδίον εἰς τὰς dyκdλas, Lk. ii. 28. 2. to take up, receive, (Germ. aufnehmen, annehmen); a. used of a place receiving one: ον δει οὐρανὸν δέξασθαι (οὐρ. is subject), Acts iii. 21, (Plat. Theaet. p. 177 a. τελευτήσαντας αὐτοὺς . . . ὁ τῶν κακῶν καθαρός τόπος οὐ δέξεται). b. with acc. of pers. to receive, grant access to, a visitor; not to refuse intercourse or friendship: Lk. ix. 11 RG; Jn. iv. 45; 2 Co. vii. 15; Gal. iv. 14; Col. iv. 10; to receive to hospitality, Mt. x. 14, 40 sq.; Mk. vi. 11; Lk. ix. 5, 53; x. 8, 10; Acts xxi. 17 Rec.; Heb. xi. 31, (often in Grk. writ. fr. Hom. down); παιδίον, to receive into one's family in order to bring up and educate, Mt. xviii. 5; Mk. ix. 37; Lk. ix. 48; to receive els τ. οίκους, τὰς σκηνάς, Lk. xvi. 4, 9; δέξαι τὸ πνεῦμά μου, to thyself in heaven, Acts vii. 59. c. with acc. of the thing offered in speaking, teaching, instructing; to receive faδέω

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vorably, give ear to, embrace, make one's own, approve, not to reject: τον λόγον, Lk. viii. 13; Acts viii. 14; xi. 1; xvii. 11; 1 Th. i. 6; ii. 13; Jas. i. 21; τὰ τοῦ πνεύματος, 1 Co. ii. 14; τὴν παράκλησιν, 2 Co. viii. 17; τὴν ἀγάπην της άληθείας sc. commended to them, 2 Th. ii. 10; [add the elliptical constr. in Mt. xi. 14], (often in Grk. writ.); to receive a benefit offered, not to reject it, 2 Co. viii. 4 Rec. d. to receive i. q. to take upon one's self, sustain, bear, endure: τινά, his bearing and behavior, 2 Co. xi. 16, (τὴν ἀδικίαν, Hebr. ΚΕ), Gen. l. 17; πᾶν, δ ἐὰν ἐπαχθῆ, Sir. ii. 4; μῦθον χαλεπόν, Hom. Od. 20, 271, and often in Grk. writ.). 3. to receive, get, (Germ. empfangen): έπιστολάς, Acts xxii. 5; γράμματα, Acts xxviii. 21; τὴν βασιλείαν τοῦ θεοῦ, to become a partaker of the benefits of God's kingdom, Mk. x. 15; Lk. xviii. 17; λόγια ζωντα, Acts vii. 38; εὐαγγέλιον, 2 Co. xi. 4; τὴν χάριν τοῦ θεοῦ, 2 Co. vi. 1; — i. q. to learn: Phil. iv. 18 [(?) see the Comm. ad loc.].*

[SYN. $\delta \in \chi \circ \mu \alpha \iota$, $\lambda \alpha \mu \beta \delta \nu \omega$: The earlier classic use of these verbs sustains in the main the distinction laid down in the glossaries (e. g. Ammonius s. v. $\lambda \alpha \beta \epsilon \hat{\imath} \nu$: $\lambda \alpha \beta \epsilon \hat{\imath} \nu$ $\mu \epsilon \nu$ $\delta \nu \tau$; $\delta \nu \tau$ δ

δέω: [fut. δήσω]; 1 aor. έδησα; pf. ptcp. δεδεκώς (Acts xxii. 29); Pass., pf. δέδεμαι; 1 aor. inf. δεθήναι (Acts xxi. 33); Sept. chiefly for אכר; [fr. Hom. down]; to bind, tie, 1. prop.: τί, εἰς δεσμάς, Mt. xiii. 30 [Tr WH br. G prob. om. είς, cf. B. 150 (131); W. 225 (211)]; δθόνη τέσσαρσιν άρχαις δεδεμ. a sheet bound by the four corners (to the sky), Acts x. 11 (G L T Tr WH om. dedeu. καί); an animal, to prevent it from straying about, ὄνος δεδεμένη, πώλος δεδεμένος, Mt. xxi. 2; Mk. xi. 2; Lk. xix. 30; with πρòs τ. θύραν added, Mk. xi. 4; with acc. of pers. to bind, to fasten with chains, to throw into chains: αγγέλους, Rev. ix. 14; a madman, πέδαις καὶ άλύσεσι, Mk. v. 3 sq.; captives, Mt. [xii. 29]; xiv. 3; xxii. 13; xxvii. 2; Mk. [iii. 27]; vi. 17; xv. 1; Jn. xviii. 12; Acts ix. 14; xxi. 11; xxii. 29; Rev. xx. 2; Pass., Mk. xv. 7; Jn. xviii. 24; Acts ix. 2, 21 (in the last two pass. δεδεμένον ἄγειν τινά); Acts xxi. 13; xxii. 5; xxiv. 27; Col. iv. 3; άλύσεσι. Acts xii. 6; xxi. 33; ὁ λόγος τοῦ θεοῦ οὐ δέδεται, fig. for these bonds of mine in no way hinder its course, i. e. the preaching, extension, and efficacy of the gospel, 2 Tim. ii. 9; the bodies of the dead, which were wont to be bound with bandages and linen cloths: δ τεθνηκώς δεδεμένος τους πόδας κ. τας χείρας κειρίαις, bound hand and foot with grave-cloths, Jn. xi. 44; τὸ σῶμα ὀθονίοις (Tdf. 2, 7 er ofor.), to swathe in linen cloths, Jn. xix. 40. metaph. a. Satan is said δησαι a woman bent together, i. e. by means of a demon, as his messenger, taking possession of the woman and preventing her from standing upright, Lk. xiii. 16 cf. 11. b. to bind, i. e. put under

obligation, sc. of law, duty, etc.: δεδεμένος τῷ πνεύματι, bound or constrained in my spirit, i. e. compelled by my convictions, Acts xx. 22 (so not infreq. in Grk. auth. as Plat. rep. 8 p. 567 d. ἀνάγκη δέδεται ἡ προστάττει αὐτῷ); with dat. of pers. δεδέσθαι τινί to be bound to one: ἀνδρί, of a wife, Ro. vii. 2; γυναικί, of a husband, 1 Co. vii. 27; δέδεται absol., opp. to ἐλευθέρα ἐστί, ibid. 39; (Achill. Tat. 1, 11 p. 41 ἄλλη δέδεμαι παρθένῳ, Jambl. vit. Pyth. 11, 56 τὴν μὲν ἄγαμον, ... τὴν δὲ πρὸς ἄνδρα δεδεμένην). o. by a Chald. and rabbin. idiom (equiv. to not) to forbid, prohibit, declare to be illicit: Mt. xvi. 19; xviii. 18. [Comp.: κατα-, περι-, συν-, ὑπο-δέω.]*

δή, (shortened fr. ήδη [al. al.]), a particle which, the Epic phrases δη τότε, δη γάρ excepted, is never placed at the beginning of a sentence, but is joined to some preceding word, and indicates that "what it introduces can be taken as something settled, laid down in deed and in truth" (Klotz ad Devar. ii. 2 p. 392): now therefore, then, verily, in truth, (Lat. jam, igitur, sane, etc .- although neither Lat., Germ., [nor Eng.] has a word precisely equiv. to δή). 1. added to relative pronouns: ôs on who is such a one as, who preëminently, who then, 2. joined to imperatives and hortatory Mt. xiii. 23. subjunctives it signifies that the thing enjoined must be done forthwith, at once [cf. W. § 43, 3 a.], so that it may be evident that it is being done (cf. Passow i. p. 612b), where the Lat. says agedum, jam, Germ. doch, nur, [Eng. now, only, but]: Lk. ii. 15; Acts [vi. 3 L WH mrg. br.]; xiii. 2; xv. 36; 1 Co. vi. 20, (Sir. xliv. 1). certainly: 2 Co. xii. 1 R G.*

δηλαυγώς, (fr. δῆλος and αὐγή), radiantly, in full light, clearly: Mk. viii. 25 TWH mrg. with codd. *CLΔ for Rec. τηλαυγώς. Hesych. says δηλαυγώς· ἄγαν φανερώς; add δηλαυγέσι τεκμηρίοις, Democrit. in Fabricius, Biblioth. Gr. iv. p. 333. With the exception of this word [δηλοποιέω, (Plut. Pericl. 33, 8; al.)] and the very rare δηλοφανής, δῆλος is not found in composition.*

δήλος, -η, -ον, [fr. Hom. down], clear, evident, manifest: Mt. xxvi. 73; δήλον sc. ἐστίν it is manifest, evident, foll. by ὅτι (4 Macc. ii. 7; Xen. an. 1, 3, 9; al.): 1 Co. xv. 27 [here some would take the words adverbially and parenthetically i. e. δηλονότι manifestly cf. W. § 64, 2 a.]; Gal. iii. 11; 1 Tim. vi. 7 (here L T Tr WH om. δήλον).*

[STN. $\delta \hat{\eta} \lambda o s$, $\phi \alpha \nu \epsilon \rho \dot{o} s$: δ . evident, what is known and understood, ϕ . manifest, as opp. to what is concealed or invisible; δ . points rather to inner perception, ϕ . to outward appearance. Cf. Schmidt ch. 129.]

δηλόω, -ω; [impf. ἐδήλουν; fut. δηλώσω]; 1 aor. ἐδήλωσα; Pass., [impf. 3 pers. sing. ἐδηλοῦτο (1 Pet. i. 11 WH mrg.)]; 1 aor. ἐδηλώθην; (δῆλος); Sept. for μπτα and sometimes for πιζτι in Grk. auth. fr. [Aeschyl. and] Hdt. down; to make manifest: τί, 1 Co. iii. 13; to make known by relating, to declare: τί, Col. i. 8; τινὶ περί τινος, ὅτι, 1 Co. i. 11; to give one to understand, to indicate, signify: τί, Heb. xii. 27; 2 Pet. i. 14; foll. by acc. with inf. Heb. ix. 8; είς τι, point unto, 1 Pet. i. 11.*

[STN. $\delta \eta \lambda \delta \omega$, $\ell \mu \phi \alpha r l \zeta \omega$: $\ell \mu \phi$. to manifest to the sight, make visible; δ . to render evident to the mind, of such disclosures as exhibit character or suggest inferences; hence

esp. of prophetical, typical, or other supernatural disclosures. Cf. Schmidt ch. 129 § 6; Bleek on Heb. ix. 8.]

Δημός, δ, Demas, (prop. name, contracted apparently fr. Δημήτριος, cf. W. 103 (97); [on its declension, cf. B. 20 (18)]), a companion of Paul, who deserted the apostle when he was a prisoner at Rome and returned to Thessalonica: Col. iv. 14; Philem. 24; 2 Tim. iv. 10.*

δημηγορέω, ·ῶ: [impf. ἐδημηγόρουν]; (to be a δημηγόρος, fr. δῆμος and ἀγορεύω to harangue the people); to address a public assembly, make a speech to the people: ἐδημηγόρει πρὸς αὐτούς [A. V. made an oration], Acts xii. 21. (Arstph., Xen., Plat., Dem., al. Prov. xxx. 31 (xxiv. 66); 4 Macc. v. 15.)*

Δημήτριοs, -ov, δ, Demetrius; 1. a silversmith of Ephesus, a heathen: Acts xix. 24, 38. 2. a certain Christian: 3 Jn. 12.*

δημιουργός, -οῦ, ὁ, (δήμιος public, belonging to the people, and ΕΡΓΩ; cf. ἰερουργός, ἀμπελουργός, etc.), often in Grk. writ. fr. Hom. down; a. prop. a workman for the public. b. univ. the author of any work, an artisan, framer, builder: τεχνίτης κ. δημιουργός, Heb.xi. 10; (Xen. mem. 1, 4, 7 [cf. 9] σοφοῦ τινος δημιουργοῦ τέχνημα. God is called ὁ τοῦ οὐρανοῦ δημιουργός in Plat. rep. 7 p. 530 a.; ὁ δημ. τῶν ὅλων in Joseph. antt. 1, 7, 1, and often in eccl. writ. from Clem. Rom. 1 Cor. 20, 11; 26, 1; 33, 2 on; [cf. Philo, de mut. nom. § 4; de opif. mund. ed. Müller p. 133; Piper, Einl. in monument. Theol. § 26; Soph. Lex. s. v.]. In the Scriptures, besides, only in 2 Macc. iv. 1 κακῶν δημ.). [Cf. Trench § cv.] •

δήμος, -ου, ό, the people, the mass of the people assembled in a public place: Acts xii. 22; xix. 33; ἄγειν [RG], εἰσελθεῖν εἰς τὸν δῆμον: Acts xvii. 5 [L T Tr WH προαγ.]; xix. 30. [From Hom. down.]*

[Stn. $\delta \hat{\eta} \mu o s$, $\lambda \alpha \delta s$: in classic Grk. $\delta \hat{\eta} \mu o s$ denotes the people as organized into a body politic, $\lambda \alpha \delta s$ the unorganized people at large. But in biblical Grk. $\lambda \alpha \delta s$ is used, esp. of the chosen people of God; $\delta \hat{\eta} \mu o s$ on the other hand (found only in Acts) denotes the people of a heathen city. Cf. Trench \S xcviii.; Schmidt ch. 199.]

δημόσιος, -a, -ov, esp. freq. in Attic; belonging to the people or state, public (opp. to ίδιος): Acts v. 18; in dat. fem. δημοσία used adverbially (opp. to lδία) [cf. W. 591 (549) note], publicly, in public places, in view of all: Acts xvi. 37; xviii. 28; δημ. καὶ κατ' οἴκους, Acts xx. 20; (2 Macc. vi. 10; 3 Macc. ii. 27; in Grk. writ. also by public authority, at the public expense).*

δηνάριον, -ου, τό, [Plut., Epict., al.], a Lat. word, a denarius, a silver coin, originally consisting of ten [whence its name], afterwards [fr. B. C. 217 on] of sixteen asses; about [3.898 grams, i. e. 8½ pence or 16¾ cents; rapidly debased fr. Nero on; cf. BB.DD. s. v. Denarius]: Mt. xviii. 28; xx. 2, 9, 13; xxii. 19; Mk. vi. 37; xii. 15; xiv. 5; Lk. vii. 41; x. 35; xx. 24; Jn. vi. 7; xii. 5; Rev. vi. 6 [cf. W. 587 (546); B. 164 (143)]; τὸ ἀνὰ δηνάριον sc. δν the pay of a denarius apiece promised to each workman, Mt. xx. 10 T Tr [txt., Tr mrg. WH br. τό].*

δή-ποτε (fr. δή and ποτέ), adv., now at length (jam aliquando); at any time; at last, etc., just exactly; [hence it generalizes a relative, like the Lat. cumque; see Lob.

ad Phryn. p. 373]: φ δήποτε νοσήματι, with whatsoever disease, Jn. v. 4 [RG, but L οἰφδηποτοῦν].*

86-που [L WH δή που; cf. Lipsius, Gram. Untersuch. p. 123 sq.], adv., (fr. δή and πού), prop. now in some way, whatever that way is; it is used when something is affirmed in a slightly ironical manner, as if with an affectation of uncertainty, perhaps, doubtless, verily: οὐ δήπου not surely (Germ. doch nicht etwa), hardly I trow; (cf. Rost in Passow i. p. 613°; Klotz ad Devar. ii. 2 p. 427 sq.). Once in Scripture: Heb. ii. 16.°

[Ala, see Zevs.]

86, ["written 8i" before a vowel, exc. in prop. names and 2 Co. v. 7; Ro. viii. 10" Tdf. Proleg. p. 94], akin to 8is and Lat. dis in composition, prop. denoting a division into two or more parts; a preposition taking the gen. and the acc. In its use the bibl. writ. differ in no respect fr. the Grk.; cf. W. 377 (353) sqq.; 398 (372) sq.

A. with the GENITIVE: through; I. of Place: 1. prop. after verbs denoting an extension, or a motion, or an act, that occurs through any place: δι' ἄλλης όδοῦ αναχωρείν, Mt. ii. 12; δι' ανύδρων τόπων, Mt. xii. 43; δια της Σαμαρείας, Jn. iv. 4; διὰ της θύρας, Jn. x. 1 sq.; add. Mt. xix. 24; Mk. ii. 23; x. 25; xi. 16; Lk. iv. 30; v. 19; xviii. 25; 2 Co. xi. 33; Heb. ix. 11 sq.; xi. 29, etc.; & ύμῶν, through your city, Ro. xv. 28; [on διὰ πάντων, Acts ix. 32, see πâs, II. 1]; δ διὰ πάντων, diffusing his saving influence through all, Eph. iv. 6; σώζεσθαι διὰ πυρός, 1 Co. iii. 15; διασώζ. δι' ύδατος, 1 Pet. iii. 20 (Ev. Nicod. c. 9 p. 568 sq. ed. Thilo [p. 228 ed. Tdf.] διά θαλάσσης ως διά ξηρας); βλέπειν δι' εσόπτρου, 1 Co. xiii. 12 [cf. W. 380 (356)]. Add the adverbial phrase & όλου from top to bottom, throughout, Jn. xix. 23 (metaph. in every way, 1 Macc. vi. 18). From this use of the preposition has come 2. its tropical use of a state or condition in which (prop. passing through which as through a space) one does or suffers something, where we, with a different conception, employ with, in, etc. (Germ. bei, unter, mit): δ διὰ γράμματος κ. περιτομής παραβάτης νόμου, Ro. ii. 27 [W. 380 (355)]; ol πιστεύοντες δι' ἀκροβυστίας who believe though uncircumcised (see ἀκροβυστία, a.), Ro. iv. 11; διὰ προσκόμματυς ¿σθίειν, with offence, or so as to be an offence [cf. W. 380 (356), and see πρόσκομμα], Ro. xiv. 20; διὰ πίστεως περιπατείν, οὐ διὰ εἴδους (see εἶδος, 1), 2 Co. v. 7; τὰ διὰ [Lehm. mrg. (cf. Tr mrg.) τὰ τοια (see Mey. ad loc.)] τοῦ σώματος, done in the body (i. e. while we were clothed with our earthly body [al. take did here instrumentally; see III. 2 below]), 2 Co. v. 10; διὰ πολλών δακρύων, 2 Co. ii. 4; διὰ δόξης, clothed with glory, 2 Co. iii. 11; ἔρχεσθαι, elσέρχ. διά τινος with a thing, Heb. ix. 12; 1 Jn. v. 6, [but cf. W. 380 (355)]; δι' ὑπομονῆς, Ro. viii. 25, (διὰ πένθους τὸ γῆρας διάγειν, Xen. Cyr. 4, 6, 6; cf. Matthiae ii. p. 1353).

II. of Time [cf. W. 380 (356); Ellic. or Mey. on Gal. ii. 1; Fritzsche as below]; 1. of continued time; hence a. of the time throughout (during) which anything is done: Mt. xxvi. 61; Mk. xiv. 58; δι δλης (της RG) μυκτός, Lk. v. 5; διὰ παντὸς τοῦ ζῆν, Heb. ii. 15;

διὰ παντός [so L WH Tr (exc. Mk. v. 5; Lk. xxiv. 53)], or written together διαπαντός [so G T (exc. in Mt.); cf. W. 46 (45); Lipsius, Gram. Unters. p. 125], continually, always: Mt. xviii. 10; Mk. v. 5; Lk. xxiv. 53; Acts ii. 25 (fr. Ps. xv. (xvi.) 8); x. 2; xxiv. 16; Ro. xi. 10 (fr. Ps. lxviii. (lxix.) 24); 2 Th. iii. 16; Heb. ix. 6; xiii. 15, (often in Grk. writ.). b. of the time within which a thing is done: διὰ τῆς νυκτός (L T Tr WH διὰ νυκτός), by night, Acts v. 19; xvi. 9; xvii. 10; xxiii. 31, (Palaeph. 1, 10); δι' ἡμερῶν τεσσαράκοντα, repeatedly within the space of forty days, Acts i. 3; - (denying this use of the prep., C. F. A. Fritzsche in Fritzschiorum Opuscc. p. 164 sq. would refer these instances to the use noted under a. [see Win., Ellic., Mey. u. s.]). 2. of time elapsed, and which has, so to say, been passed through: Gal. ii. 1 [cf. W. 380 (356)]; δι' ἡμερών, (some) days having intervened, after (some) days, Mk. ii. 1; δι' έτων πλειόνων, Acts xxiv. 17; exx. fr. Grk. auth. in Fritzsche on Mk. p. 50; [W. 380 (356); L. and S. s. v. A. II. 2; Soph. Lex. s. v. 2; Field, Otium Norv. iii. p. 14]. III. of the Means or Instrument by which anything is effected; because what is done by means of a person or thing seems to pass as it were through the same [cf. W. 378 (354)]. 1. of one who is the author of the action as well as its instrument, or of the efficient cause: δι' αὐτοῦ (i. e. τοῦ θεοῦ) τὰ πάντα sc. ἐστίν οτ έγένετο, Ro. xi. 36; also δι' οδ, Heb. ii. 10; δι' οδ έκλήθητε, 1 Co. i. 9; add [Gal. iv. 7 L T Tr WII, see below]; Heb. vii. 21 (ή ἰατρική πᾶσα διὰ τοῦ θεοῦ τούτου, i. e. Aesculapius, κυβερνάται, Plat. symp. p. 186 e.; cf. Fritzsche on Rom. vol. i. p. 15, [and for exx. Soph. Lex. s. v. 1]); of him to whom that is due which any one has or has done; hence i. q. by the fault of any one: δι' οὖ τὸ σκάνδαλον έρχεται, Mt. xviii. 7; δι' ένδς άνθρ. ή άμαρτία . . . εἰσῆλθε, Ro. v. 12, cf. 16-19; ησθένει διὰ τῆς σαρκός, Ro. viii. 3; by the merit, aid, favor of any one: ἐν ζωῆ βασιλεύσουσι διά etc. Ro. v. 17, cf. 18 sq.; 1 Co. xv. 21; διὰ τοῦ Χριστοῦ, and the like: Ro. v. 1 sq. 11; Acts x. 43; Gal. iv. 7 [Rec., but see above]; δοξάζειν τ. θεὸν διὰ Ἰησοῦ Χριστοῦ, 1 Pet. iv. 11, and εὐχαριστεῖν τῷ θεῷ διὰ Ἰησ. Χρ. Ro. i. 8; vii. 25 (where L T Tr WH txt. χάρις τῷ θεῷ); Col. iii. 17, - because the possibility both of glorifying God and of giving thanks to him is due to the kindness of Christ; καυχάσθαι έν τῷ θεῷ διὰ Ἰησ. Χρ. Ro. v. 11; ἀναπαύεσθαι διά τινος, Philem. 7; οί πεπιστευκότες διά της χάριτος, Acts xviii. 27; πολλής εἰρήνης τυγχάνοντες διά σοῦ . . . διά τῆς σης προνοίας, Acts xxiv. 2 (3); ὑπερνικᾶν διὰ τοῦ ἀγαπήσαντος ήμας, Ro. viii. 37; περισσεύειν διά τινος, by the increase which comes from one, Phil. i. 26; 2 Co. i. 5; ix. 12; διὰ τῆς ὑμῶν δεήσεως, Phil. i. 19; add, Philem. 22; Ro. i. 12; 2 Co. i. 4; Gal. iv. 23; 1 Pet. i. 5. 2. of the instrument used to accomplish a thing, or of the instrumental cause in the stricter sense: - with gen. of pers. by the service, the intervention of, any one; with gen. of thing, by means of, with the help of, any thing; a. in passages where a subject expressly mentioned is said to do or to have done a thing by some person or by some thing: Mk. xvi. 20 (τοῦ κυρίου τὸν λόγον βεβαιοῦντος διὰ

τ. σημείων); Lk. i. 70; Acts i. 16; ii. 22 (τέρασι κ. σημείοις, οίς εποίησε δι' αὐτοῦ ὁ θεός); viii. 20; x. 36; xy. 28 (γράψαντες διά χειρός αὐτῶν); xx. 28; xxi. 19; xxviii. 25; Ro. ii. 16; iii. 31; vii. 13; [viii. 11 Rec. bez elz L ed. min. TWH txt.]; xv. 18; xvi. 18; 1 Co. i. 21 [cf. W. 381 (357)]; ii. 10; iv. 15; vi. 14; xiv. 9, 19 [RG]; xv. 57; 2 Co. i. 4; iv. 14 RG; v. 18, 20; ix. 13 [cf. W. 381 (357)]; x. 9; xii. 17; Eph. i. 5; ii. 16; Col. i. 20, 22; ii. 8; 1 Th. iv. 14; 2 Th. ii. 14; Tit. iii. 5; Heb. i. 2, 3 [R G]; ii. 14; vi. 12; vii. 19; ix. 26; xiii. 2, 12, 15, 21; Rev. i. 1; yn ef udatos (material cause) k. di udatos συνεστῶσα τῷ τοῦ θεοῦ λόγῳ, 2 Pet. iii. 5 [W. 419 (390) cf. 217 (204)]. b. in passages in which the author or principal cause is not mentioned, but is easily understood from the nature of the case, or from the context: Ro. i. 12; 1 Co. xi. 12 [cf. W. 381 (357)]; Phil. i. 20; 1 Th. iii. 7; 2 Th. ii. 2, 15; Heb. xi. 39 [cf. W. u. s., also § 50, 3]; xii. 11, 15; 1 Pet. i. 7; διὰ πολλών μαρτύρων, by the mediation (intervention) of many witnesses, they being summoned for that purpose [cf. W. 378 (354); A. V. among, 2 Tim. ii. 2. Where it is evident from the religious conceptions of the Bible that God is the author or first cause: Jn. xi. 4; Acts v. 12; Eph. iii. 10; iv. 16; Col. ii. 19; 2 Tim. i. 6; Heb. x. 10; 2 Pet. iii. 6; σώζεσθαι διὰ τ. πίστεως, Eph. ii. 8; συνεγείρεσθαι διὰ τ. πίστ. Col. ii. 12; δικαιοῦσθαι διά τ. πίστ. Gal. ii. 16, cf. Ro. iii. 30; in the phrases διὰ τοῦ Ἰησ. Χριστοῦ, and the like: Jn. i. 17; iii. 17; Acts xiii. 38; Ro. i. 5; v. 9; 1 Co. xv. 57; 1 Jn. iv. 9; Phil. i. 11; διὰ τοῦ εὐαγγελίου, 1 Co. xv. 2; Eph. iii. 6; διὰ λόγου θεοῦ, 1 Pet. i. 23, cf. 3; διὰ νόμου, Ro. iii. 27; iv. 13; δι' ἀποκαλύψεως Ἰησ. Χρ. Gal. i. 12, cf. 15 sq.; διὰ τοῦ (ἀγίου) πνεύματος, Ro. v. 5; 1 Co. xii. 8; Eph. iii. 16; πιστεύειν διά τινος (see πιστεύω, 1 b. γ.), Jn. i. 7; 1 Co. iii. 5; σημείον γέγονε δι' αὐτών, Acts iv. 16; δ λόγος δι' άγγελων λαληθείς, Heb. ii. 2, cf. Gal. iii. 19; ὁ νόμος διὰ Μωϋσέως ἐδόθη, Jn. i. 17; in passages in which something is said to have been spoken through the O. T. prophets, or some one of them [cf. Lahtft. Fresh Revision etc. p. 121 sq. 7: Mt. ii. 5, 17 L T Tr WH. 23; [iii. 3 L T Tr WII]; iv. 14; viii. 17; xii. 17; xxi. 4; xxiv. 15; xxvii. 9; Acts ii. 16; or to have been so written: Lk. xviii. 31; with the added mention of the first cause: ὑπὸ τοῦ κυρίου διὰ τοῦ προφ. Mt. i. 22; ii. 15, cf. Lk. i. 70; Acts i. 16; xxviii. 25; Ro. i. 2; in passages relating to the Logos: πάντα δι' αὐτοῦ (i. e. through the divine Logos [cf. W. 379 (355)]) eyéveto or ἐκτίσθη: Jn. i. 8; 1 Co. viii. 6 (where he is expressly distinguished from the first cause: ¿ξ αὐτοῦ [W. 419 (391)]); Col. i. 16 [W. l. c.], cf. Heb. i. 2, (Philo de cherub. § 35). The instrumental cause and the principal are distinguished in 1 Co. xi. 12 (διὰ τῆς γυναικός . . . έκ τοῦ θεοῦ); Gal. i. 1 (ἀπ' ἀνθρώπων . . . δι' ἀνθρώπου [cf. W. 418 (390)]). 3. with the gen. of a thing δώ is used to denote the manner in which a thing is done, or the formal cause: εἶπε διὰ παραβολη̂ς, Lk. viii. 4; εἶπε δι' όράματος, Acts xviii. 9; απαγγέλλειν δια λόγου, by word of mouth, Acts xv. 27; τφ λόγφ δι' ἐπιστολών, 2 Co. x. 11, cf. 2 Th. ii. 15; πίστις ενεργουμένη δι' αγάπης, Gal. v. 6;

κεχάρισται δι' ἐπαγγελίας, Gal. iii. 18; δουλεύειν διὰ τῆς ἀγάπης, Gal. v. 13; ἐπιστέλλειν διὰ βραχέων, Heb. xiii. 22; γράφειν δι' ὀλίγων, 1 Pet. v. 12, (Plat. Gorg. p. 449 b. διὰ μακρῶν λόγους ποιεῖσθαι [see ὀλίγος, fin.; cf. W. § 51, 1 b.]); διὰ χάρτου καὶ μέλανος, 2 Jn. 12; διὰ μέλανος κ. καλάμου, 3 Jn. 13, (Plut. Sol. 17, 3). Το this head I should refer also the use of διά τινος in exhortations etc., where one seeks to strengthen his exhortation by the mention of a thing or a person held sacred by those whom he is admonishing (διά equiv. to by an allusion to, by reminding you of [cf. W. 381 (357)]): Ro. xii. 1; xv. 30; 1 Co. i. 10; 2 Co. x. 1; 1 Th. iv. 2 [yet cf. W. 379 (355) note]; 2 Th. iii. 12 R G.

B. with the Accusative [W. 398 (372) sq.]. I. of Place; through; often so in the Grk. poets, once in the N. T. acc. to LTTr WII viz. Lk. xvii. 11 διὰ μέσον Σαμαρείας, for RG διὰ μέσον Σαμ. [but see μέσος, 2].

II. of the Ground or Reason on account of which anything is or is not done; by reason of, because of (Germ. aus Grund). 1. of the reason for which a thing is done, or of the efficient reason, when for greater perspicuity it may be rendered by [cf. Kühner § 434 Anm.]; a. with acc. of the thing: δι' ήν, viz. την τοῦ θεοῦ ημέραν (prop. by reason of which day i. e. because it will come [cf. W. 400 (373)]), 2 Pet. iii. 12; διὰ τ. λόγον (prop. by reason of the word i. e. because the word has cleansing power), Jn. xv. 3; διὰ τὸ θέλημά σου (Vulg. propter voluntatem tuam i. e. because thou didst will it), Rev. iv. 11; add, Rev. xii. 11; xiii. 14, (αναβιώσκεται δια την του πατρός φύσιν, Plato, symp. p. 203 e.); cf. Grimm on 2 Macc. iii. 1. b. with acc. of the person, by whose will, agency, favor, fault, anything is or is done: διὰ τὸν πατέρα . . . δι' ἐμέ (prop. because the father lives ... because I live [cf. W. 399 (373)]), Jn. vi. 57; διὰ τὸν ὑποτάξαντα, by the will of him who subjected it, opp. to οὐχ ἐκοῦσα, Ro. viii. 20 [cf. Win. 399 (373) note]; μη είπης ὅτι διὰ κύριον ἀπέστην. Sir. xv. 11; so too in the Grk. writ. of every age; cf. Krüger § 68, 23; Grimm on 2 Macc. vi. 25. Much oftener 2. of the reason or cause on account of which anything is or is done, or ought to be done; on account of, because of; a. in the phrases διὰ τοῦτο for this cause; for this reason; therefore; on this account; since this is so: Mt. vi. 25; xii. 27, 31; xiii. 13, etc.; Mk. vi. 14; xi. 24; Lk. xi. 49; xiv. 20; Jn. vi. 65; ix. 23; Acts ii. 26; Ro. i. 26; iv. 16; v. 12; xiii. 6; xv. 9; 1 Co. iv. 17; xi. 10, 30; 2 Co. iv. 1; Eph. i. 15; v. 17; vi. 13; Col. i. 9; 1 Th. ii. 13; iii. 5, 7; 2 Th. ii. 11; 2 Tim. ii. 10; Heb. i. 9; ii. 1; 1 Jn. iv. 5; 3 Jn. 10; Rev. vii. 15; xii. 12; xviii. 8. foll. by ὅτι, for this cause . . . because, therefore ... because: Jn. v. 16, 18; viii. 47; x. 17; xii. 18, 39; 1 Jn. iii. 1; cf. Tholuck ed. 7 on Jn. x. 17, The questions, at least for x. 17 and xii. 39, the canon of Meyer (on xii. 39), Luthardt (on x. 17), al., that in this phrase in Jn. the τοῦτο always looks backwards]. in the opposite order (when the words that precede with ore are to be emphasized): Jn. xv. 19. It indicates the end Tim. i. 16; Philem. 15, (in the opp. order, Jn. i. 31); or by ὅπως, Heb. ix. 15. διὰ τί [so L Tr WH] and written together diari [so G T; cf. W. 45; Lipsius, Gram. Unters. p. 126], why? wherefore? Mt. ix. 11, 14; xiii. 10; xvii. 19; Mk. ii. 18; Lk. v. 30; Jn. vii. 45; Acts v. 3; Ro. ix. 32; 1 Co. vi. 7; Rev. xvii. 7. δι' ຖືν αλτίαν, see αλτία, 1. τίς ή αλτία, δι' ήν, Acts x. 21; xxiii. 28; διὰ ταύτην τὴν αἰτίαν, Acts xxviii. 20; διὰ ταῦτα, Eph. v. 6, etc. b. used, with the acc. of any noun, of the mental affection by which one is impelled to some act [Eng. for; cf. W. 399 (372)]: διὰ Φθόvov, because prompted by envy, for envy, Mt. xxvii. 18; Mk. xv. 10; διὰ τὸν φόβον τινός, Jn. vii. 13; xix. 38; xx. 19; Rev. xviii. 10, 15; διὰ τὴν πολλὴν ἀγάπην, Eph. ii. 4. of any other cause on account of which one is said to do or to have done something, — as in Mt. xiv. 3, 9; xv. 3, 6; Jn. iv. 39, 41 sq.; xii. 11; xiv. 11; Acts xxviii. 2; Ro. iii. 25 (διὰ τὴν πάρεσιν τῶν προγεγ. άμαρτημ. because of the pretermission etc., i. e. because he had left the sins unpunished); Ro. vi. 19; xv. 15; 2 Co. ix. 14; Gal. iv. 13 (δι' ἀσθένειαν της σαρκός, on account of an infirmity of the flesh, i. e. detained among you by sickness; cf. Wieseler [or Bp. Lghtft.] ad loc.); — or to suffer or have suffered something, Mt. xxiv. 9; xxvii. 19; Lk. xxiii. 19, 25; Acts xxi. 35; 2 Co. iv. 11; Col. iii. 6; 1 Pet. iii. 14; Rev. i. 9; vi.9; —or to have obtained something, Heb. ii. 9; v. 14; 1 Jn. ii. 12; — or to be or to become something, Ro. viii. 10; xi. 28; Eph. iv. 18; Heb. v. 12 [W. 399 (373)]; vii. 18. of the impeding cause, where by reason of some person or thing something is said to have been impossible: Mt. xiii. 58; xvii. 20; Mk. ii. 4; Lk. v. 19; viii. 19; Acts xxi. 34; Heb. iii. 19; iv. 6. diá with the acc. of a pers. is often i. q. for the benefit of, [Eng. for the sake of]: Mk. ii. 27; Jn. xi. 42; xii. 30; 1 Co. xi. 9; Heb. i. 14; vi. 7; διά τους εκλεκτούς, Mt. xxiv. 22; Mk. xiii. 20; 2 Tim. ii. 10; διὰ Χριστόν for Christ's sake, to promote his cause, 1 Co. iv. 10; δι' ύμᾶς, Jn. xii. 30; 2 Co. iv. 15; viii. 9; Phil. i. 24; 1 Th. i. 5. dul rwa, because of the example set by one: 2 Co. ii. 10; Ro. ii. 24; 2 Pet. ii. 2; dià ròr Χριστόν for Christ, to become a partner of Christ, Phil. iii. 7 (equiv. to ΐνα Χριστόν κερδήσω, vs. 8). because that, for that, is placed before the inf., - either standing alone, as Lk. ix. 7; Heb. vii. 23; — or having a subject acc. expressed, as Mt. xxiv. 12; Mk. v. 4; Lk. ii. 4; xix. 11; Acts iv. 2; xii. 20; xviii. 2; xxvii. 4, 9; xxviii. 18; Phil. i. 7; Heb. vii. 24; x. 2; Jas. iv. 2; — or with its subject acc. evident from the context, as Mt. xiii. 6; Mk. iv. 6; Lk. xi. 8; xviii. 5; xxiii. 8; Acts viii. 11; xviii. 3.

C. In Composition diá indicates 1. a passing through space or time, through, (διαβαίνω, διέρχομαι, διῦ-2. continuity of time (διαμένω, διαλίζω, etc.); hence τελέω, διατηρέω), and completeness of action (διακαθαρίζω, διαζώννυμι). 3. distribution (διαδίδωμι, διαγγέλλω, διαφημίζω). 4. separation (διαλύω, διαιρέω). ry and endeavor (διαπίνω, διακατελέγχομαι; cf. Herm. ad Vig. p. 854; [Winer, as below, p. 6]). 6. transition from one state to another (διαλλάσσω, διορθόω). [Cf. Winer, De verb. comp. etc. Pt. v.; Valckenaer on Hdt. 5, and purpose, being foll. either by tva, 2 Co. xiii. 10; 1 | 18; Cattier. Gazophyl. ed. Abresch, Cant. 1810, p. 39; A. Rieder, Ueb. d. mit mehr als ein. präp. zusammeng. verba im N. T. p. 17 sq.] No one of the N. T. writers makes more freq. use of verbs compounded with διά than Luke, [see the list in Winer, u. s. p. 3 note; on their constr. W. § 52, 4, 8].

δια-βαίνω: 2 aor. διέβην, inf. διαβῆναι, ptcp. διαβάς; as in Grk. writ. fr. Hom. down; (Plin. pertranseo); to pass through, cross over; a. transitively: τὴν θάλασσαν ὡς διὰ ξηρᾶς, Heb. xi. 29. b. intrans.: πρός τινα, Lk. xvi. 26; εἰς with acc. of place, Acts xvi. 9; (for ¬¬¬¬, 1 S. xiii. 7).*

δια-βάλλω: 1 aor. pass. διεβλήθην; 1. prop. to throw over or across, to send over, (tì diá tivos). 2. very often, fr. Hdt. down, to traduce, calumniate, slander, accuse, defame (cf. Lat. perstringere, Germ. durchziehen, [dia as it were from one to another; see Winer, De verb. comp. etc. Pt. v. p. 17]), not only of those who bring a false charge against one (διέβλητο πρὸς αὐτὸν ἀδίκως, Joseph. antt. 7, 11, 3), but also of those who disseminate the truth concerning a man, but do so maliciously, insidiously, with hostility [cf. Lucian's Essay de calumn. non temere credend.], (Dan. iii. 8 Sept.; Dan. vi. 24 Theodot.); so διεβλήθη αὐτῷ ὡς διασκορπίζων, Lk. xvi. 1 (with dat. of pers. to whom the charge is made, also in Hdt. 5, 35, et al.; τινὰ πρός τινα, Hdt. 5, 96, et al.; foll. by ώς with ptcp., Xen. Hell. 2, 3, 23; Plat. epp. 7 p. 334 a.). [SYN. see κατηγορέω.]*

Sta-βεβαιόομαι (-οῦμαι); mid. to affirm strongly, assert confidently, [cf. W. 253 (238)]: περί τινος (Polyb. 12, 11 (12), 6), 1 Tim. i. 7 [cf. WH. App. p. 167]; Tit. iii. 8. (Dem. p. 220, 4; Diod., Dion. Hal., Plut., Ael.) *

δια-βλέπω: fut. διαβλέψω; 1 aor. διέβλεψα; to look through, penetrate by vision; a. to look fixedly, stare straight before one (Plat. Phaedo p. 86 d.): διέβλεψε, of a blind man recovering sight, Mk. viii. 25 T WH Tr txt. [some refer this to b.]. b. to see clearly: foll. by an inf. expressing the purpose, Mt. vii. 5; Lk. vi. 42. (Aristot., Plut.).

διάβολος, -ον, (διαβάλλω, q. v.), prone to slander, slanderous, accusing falsely, (Arstph., Andoc., Plut., al.): 1 Tim. iii. 11; 2 Tim. iii. 3; Tit. ii. 3; as subst. δ διάβολος, a calumniator, false accuser, slanderer, [see κατηγορέω, fin.], (Xen. Ages. 11, 5; [Aristot., al.]): Sept. Esth. vii. 4; viii. 1. In the Bible and in eccl. writ. ό διάβολος [also διάβ. without the art.; cf. W. 124 (118); B. 89 (78)] is applied κατ' εξοχήν to the one called in Hebr. ָרְשָּׁמָן, ὁ σατανᾶς (q. v.), viz. Satan, the prince of demons, the author of evil, persecuting good men (Job i.; Zech. iii. 1 sqq., cf. Rev. xii. 10), estranging mankind from God and enticing them to sin, and afflicting them with diseases by means of demons who take possession of their bodies at his bidding; the malignant enemy of God and the Messiah: Mt. iv. 1, 5, [8, 11]; xiii. 39; xxv. 41; Lk. iv. 2, [3, 5 R L, 6, 13]; viii. 12; Jn. xiii. 2; Acts x. 38; Eph. iv. 27; vi. 11; 1 Tim. iii. 6 sq.; 2 Tim. ii. 26; Heb. ii. 14; Jas. iv. 7; 1 Pet. v. 8; Jude 9; Rev. ii. 10; xii. 9, 12; xx. 2, 10; (Sap. ii. 24; [cf. Ps. eviii. (cix.) 6; 1 Chr. xxi. 1]). Men who resemble the devil in mind and will are said είναι έκ του διαβόλου to be of the devil, prop. to derive their origin from the devil, trop. to depend upon the devil in thought and action, to be prompted and governed by him: Jn. viii. 44; 1 Jn. iii. 8; the same are called τέκνα τοῦ διαβ. children of the devil, 1 Jn. iii. 10; νίοι τοῦ δ. sons of the devil, Acts xiii. 10, cf. Mt. xiii. 38; Jn. viii. 38; 1 Jn. iii. 10. The name διάβολος is fig. applied to a man who, by opposing the cause of God, may be said to act the part of the devil or to side with him: Jn. vi. 70, cf. Mt. xvi. 23; Mk. viii. 33. [Cf. σατᾶν fin.]*

δι-αγγέλλω; 2 aor. pass. διηγγέλην; fr. Pind. down; to carry a message through, announce everywhere, through places, through assemblies of men, etc.; to publish abroad, declare, [see διά, C. 3]: τί, Lk. ix. 60; Acts xxi. 26 (διαγγέλλων, sc. to all who were in the temple and were knowing to the affair); with the addition ἐν πάση τῆ γῆ, Ro. ix. 17 fr. Ex. ix. 16. (Lev. xxv. 9; Josh. vi. 10; Ps. ii. 7; [lviii. (lix.) 13]; Sir. xliii. 2; 2 Macc. iii. 34.)*

διά-γε, see γέ, 1.

δια-γίνομαι: 2 aor. διεγενόμην;
1. to be through, continue.
2. to be between, intervene; hence in Grk. writ. fr. Isaeus (p. 84, 14, 9 [or. de Hagn. hered.] χμόνων διαγενομένων) down, the aor. is used of time, to have intervened, elapsed, passed meanwhile, [cf. χρόνου μεταξύ διαγενομένου Lys. 93, 6]: ἡμερῶν διαγενομένων τινῶν, Acts xxv. 13; ἰκανοῦ χρόνου διαγενομένου, Acts xxvii. 9; διαγενομένου τοῦ σαββάτου, Mk. xvi. 1.*

δια-γινώστω; fut. διαγνώσομα; 1. to distinguish (Lat. dignosco), i. e. to know accurately, ascertain exactly: τl, Acts xxiii. 15; (so in Grk. writ. fr. Hom. down).

in a legal sense, to examine, determine, decide, (cf. Cic. cognosco): τὰ καθ ὑμᾶς your case, Acts xxiv. 22; (2 Macc. ix. 15; Dem. p. 629, 25; p. 545, 9; al.).*

δια-γνωρίζω: 1 aor. διεγνώρισα; to publish abroad, make known thoroughly: περί τινος, Lk. ii. 17 R G. Besides, only in [Philo, quod det. pot. § 26, i. 210, 16 ed. Mang. and] in Schol. in Bekk. Anecd. p. 787, 15 to discriminate.*

διά-γνωσις, -εως, ή, (see διαγινώσκω); 1. a distinguishing.
2. in a legal sense (Lat. cognitio), examination, opinion, decision, (Sap. iii. 18; Plat. legg. 9 p. 865 c.): Acts xxv. 21.*

δια-γογγύζω: impf. διεγόγγυζον; to murmur (διά i. e. either through a whole crowd, or 'among one another,' Germ. durch einander [cf. διά, C.]); hence it is always used of many indignantly complaining (see γογγύζω): Lk. xv. 2; xix. 7. (Ex. xvi. 2, 7, 8; [Num. xiv. 2]; Josh. ix. 24 (18), etc.; Sir. xxxiv. (xxxi.) 24; Clem. Alex. i. p. 528 ed. Pott.; Heliod. 7, 27, and in some Byzant. writ.) Cf. Win. De verb. comp. etc. Pt. v. p. 16 sq.*

δια-γρηγορίω, -ω: 1 aor. διεγρηγόρησα; to watch through, (Hdian. 3, 4, 8 [4 ed. Bekk.] πάσης τῆς νυκτὸς... δια-γρηγορήσαντες, Niceph. Greg. Hist. Byz. p. 205 f. and 571 a.); to remain awake: Lk. ix. 32 (for they had overcome the force of sleep, with which they were weighed down, βεβαρημ. ὅπνω); [al. (e. g. R. V. txt.) to be fully awake, cf. Niceph. u. s. p. 205 f. δόξαν ἀπεβαλόμην ὥσπερ οἱ δια-γρηγορήσαντες τὰ ἐν τοῖς ὅπνοις ὀνείρατα; Win. De verb. comp. etc. Pt. v. p. 11 sq.].*

δι-άγω; 1. to lead through, lead across, send across.

2. with τὸν βίον, τὸν χρόνον, etc., added or understood, to pass: βίον, 1 Tim. ii. 2 (very often in Grk. writ.); διάγειν ἔν τινι, sc. τὸν βίον to live [W. 593 (551 sq.); B. 144 (126)], Tit. iii. 3 (ἐν φιλοσοφία, Plat. Phaedr. p. 259 d.; ἐν εἰρήνη καὶ σχολῆ, Plut. Timol. 3).*

δια-δέχομαι: 1 aor. διεδεξάμην; prop. to receive through another anything left or bequeathed by him, to receive in succession, receive in turn, succeed to: τὴν σκηνήν the tabernacle, Acts vii. 45. (τὴν ἀρχήν, τὴν βασιλείαν, etc., in Polyb., Diod., Joseph., al.) [Cf. δέχομαι.]*

διάδημα, τος, τό, (διαδέω to bind round), a diadem, i. e. the blue band marked with white with which Persian kings used to bind on the turban or tiara; the kingly ornament for the head: Rev. xii. 3; xiii. 1; xix. 12. (Xen. Cyr. 8, 3, 13; Esth. i. 11; ii. 17 for אָסָהָ ; 1 Macc. i. 9.)*

[SYN. διάδημα, στέφανος: στ. like the Lat. corona is a crown in the sense of a chaplet, wreath, or garland—the badge of "victory in the games, of civic worth, of military valor, of nuptial joy, of festal gladness"; διάδημα is a crown as the badge of royalty, βασιλείας γνάρισμα (Lucian, Pisc. 35). Cf. Trench § xxiii.; Bp. Lghtft. on Phil. iv. 1; Dict. of Christ. Antiq. s. v. Coronation p. 464 sq.; B. D. Am. ed. s. v. Diadem; but cf. στέφανος, a.]

δια-δίδωμ; fut. διαδιδώσω (Rev. xvii. 13 Rec.); 1 aor. διέδωκα; 2 aor. impv. διάδος; Pass., impf. 3 pers. sing. διαδίδοτο (Acts iv. 35), for which LTTr WH read διεδίδοτο (see ἀποδίδωμι); 1. to distribute, divide among several [cf. διά, C. 3]: τί, Lk. xi. 22; τί τινι, Lk. xviii. 22 (I.chm. δός); Jn. vi. 11 (Tdf. ἔδωκεν); pass. Acts iv. 35. Its meaning is esp. illustrated by Xen. Cyr. 1, 3, 7 τὸν Κῦρον λαβόντα τῶν κρεῶν διαδιδόναι τοῖς ... θεραπευταῖς ... τοιαῦτα ἐποίει, ἔως διεδίδου πάντα ἀ ἔλαβε κρέα. 2. to give over, deliver: τί τινι, Rev. xvii. 13; but here GLT Tr WH have restored διδόασι (cf. δίδωμι, init.).*

διά-δοχος, -ου, ὁ, ἡ, (διαδέχομαι), succeeding, a successor: Acts xxiv. 27. (Sir. xlvi. 1; [xlviii. 8]; 2 Macc. xiv. 26; often in Grk. writ. fr. [Aeschyl. and] Hdt. 5, 26 down.)*

διαζωννύω or διαζώννυμι: 1 aor. διέζωσα; 1 aor. mid. διεζωσάμην; pf. pass. ptcp. διεζωσμένος; to bind or gird all around (διά; this force of the prep. appears in the trop. use of the verb in Plut. Brut. 31, 2 ως δ΄ ή φλοξ ρυείσα και διαζώσασα πανταχόθεν τὴν πόλιν διέλαμψε πολλή): ἐαυτόν, Jn. xiii. 4; Pass. διαζώννυμαί τι to be girded: δ΄ (by attraction for δ [yet cf. Mey.]) ἦν διεζωσμένος, Jn. xiii. 5; Mid. διαζώννυμαί τι to gird one's self with a thing, gird a thing around one's self: Jn. xxi. 7; (Ezek. xxiii. 15 [Alex.]. in Grk. writ. occasionally fr. Thuc. on). Cf. Win. De verb. comp. etc. Pt. v. p. 13.*

Beather, ης, ή, (διατίθημι);
1. a disposition, arrangement, of any sort, which one wishes to be valid, (Germ. Verordnung, Willensverfügung): Gal. iii. 15, where under the name of a man's disposition is meant specifically a testament, so far forth as it is a specimen and example of that disposition [cf. Mey. or Bp. Lghtft. ad loc.]; esp. the last disposal which one makes of his earthly possessions after his death, a testament or will (so in Grk. writ. fr. [Arstph.], Plat. legg. 11 p. 922 c. sqq. down): Heb. ix. 16 sq.
2. a compact, covenant (Arstph. av. 440), very often in the Scriptures for Γ'3 (Vulg. testamen-

tum). For the word covenant is used to denote the close relationship which God entered into, first with Noah (Gen. vi. 18; ix. 9 sqq. [cf. Sir. xliv. 18]), then with Abraham, Isaac and Jacob and their posterity (Lev. xxvi. 42 [cf. 2 Macc. i. 2]), but esp. with Abraham (Gen. xv. and xvii.), and afterwards through Moses with the people of Israel (Ex. xxiv.; Deut. v. 2; xxviii. 69 (xxix. 1)). By this last covenant the Israelites are bound to obey God's will as expressed and solemnly promulged in the Mosaic law; and he promises them his almighty protection and blessings of every kind in this world, but threatens transgressors with the severest punishments. Hence in the N. T. we find mention of ai πλάκες דּחָּה διαθήκης (לוחות הַבַּרִית, Deut. ix. 9, 15), the tables of the law, on which the duties of the covenant were inscribed (Ex. xx.); of ή κιβωτὸς τῆς διαθ. (אַרוֹן הַבַּרִית, Deut. x. 8; xxxi. 9; Josh. iii. 6, etc.), the ark of the covenant or law, in which those tables were deposited, Heb. ix. 4; Rev. xi. 19; of ή διαθήκη περιτομής the covenant of circumcision, made with Abraham, whose sign and seal was circumcision (Gen. xvii. 10 sqq.), Acts vii. 8; of tò aiµa της διαθήκης the blood of the victims, by the shedding and sprinkling of which the Mosaic covenant was ratified, Heb. ix. 20 fr. Ex. xxiv. 8; of al διαθήκαι the covenants, one made with Abraham, the other through Moses with the Israelites, Ro. ix. 4 [L txt. Tr mrg. ή διαθήκη] (Sap. xviii. 22; Sir. xliv. 11; 2 Macc. viii. 15; Ep. of Barn. 9; [cf. W. 177 (166)]); of ai διαθήκαι της ἐπαγγελίας, the covenants to which the promise of salvation through the Messiah was annexed, Eph. ii. 12 (συνθήκαι ἀγαθών ὑποσχέσεων, Sap. xii. 21); for Christian salvation is the fulfilment of the divine promises annexed to those covenants, esp. to that made with Abraham: Lk. i. 72 sq.; Acts iii. 25; Ro. xi. 27; Gal. iii. 17 (where διαθήκη is God's arrangement i. e. the promise made to Abraham). As the new and far more excellent bond of friendship which God in the Messiah's time would enter into with the people of Israel is called בָּרֵית חַרָשׁה, καινή διαθήκη (Jer. xxxviii. (xxxi.) 31), - which divine promise Christ has made good (Heb. viii. 8-10; x. 16), - we find in the N. T. two distinct covenants spoken of, δύο διαθήκαι (Gal. iv. 24), viz. the Mosaic and the Christian, with the former of which (τη πρώτη διαθήκη, Heb. ix. 15, 18, cf. viii. 9) the latter is contrasted, as καινή διαθήκη, Mt. xxvi. 28; Mk. xiv. 24 (in both pass. in RGL [in Mt. in Tr also]); Lk. xxii. 20 [WII reject the pass.]; 1 Co. xi. 25; 2 Co. iii. 6; Heb. viii. 8; κρείττων διαθήκη, Heb. vii. 22; αλώνιος διαθήκη, Heb. xiii. 20; and Christ is called κρείττονος οτ καινής οτ νέας διαθήκης μεσίτης: Heb. viii. 6; ix. 15; xii. 24. This new covenant binds men to exercise faith in Christ, and God promises them grace and salvation eternal. This covenant Christ set up and ratified by undergoing death; hence the phrases τὸ αίμα τῆς καινῆς διαθήκης, τὸ αίμα τῆς διαθήκης, (see αίμα sub fin.), [Heb. x. 29]; τὸ αἶμά μου τῆς διαθήκης, my blood by the shedding of which the covenant is established, Mt. xxvi. 28 T WH and Mk. xiv. 24 T Tr WH (on two gen. after one noun cf. Matthiae § 380, Anm. 1; Kühner ii. p. 288 sq.;

[Jelf § 543, 1, cf. § 466; W. § 30, 3 Note 3; B. 155 (136)]). By metonymy of the contained for the container ή παλαιά διαθήκη is used in 2 Co. iii. 14 of the sacred books of the O. T. because in them the conditions and principles of the older covenant were recorded. Finally must be noted the amphiboly or twofold use [cf. Philo de mut. nom. § 6] by which the writer to the Hebrews, in ix. 16 sq., substitutes for the meaning covenant which διαθήκη bears elsewhere in the Ep. that of testament (see 1 above), and likens Christ to a testator, - not only because the author regards eternal blessedness as an inheritance bequeathed by Christ, but also because he is endeavoring to show, both that the attainment of eternal salvation is made possible for the disciples of Christ by his death (ix. 15), and that even the Mosaic covenant had been consecrated by blood (18 sqq.). This, apparently, led the Latin Vulgate to render διαθήκη wherever it occurs in the Bible [i. e. in the New Test., not always in the Old; see B.D. s. v. Covenant, and B.D. Am. ed. s. v. Testament] by the word testamentum.*

δι-αίριστε, -εως, ή, (διαιρέω, q. v.); 1. division, distribution, (Hdt., Xen., Plat., al.). 2. distinction, difference, (Plat. Soph. p. 267 b. τίνα διαίρεστε ἀγνωσίας τε και γνώσεως θήσομεν; al.); in particular, a distinction arising from a different distribution to different persons, [A. V. diversity]: 1 Co. xii. 4-6, cf. 11 διαιροῦν ἰδία ἐκάστφ καθὼς βούλεται.*

8-aiples, -ω; 2 aor. διείλον; 1. to divide into parts, to part, to tear, cleave or cut asunder, (Hom. and subseq. writ.; Gen. xv. 10; 1 K. iii. 25). 2. to distribute: τί τινι (Xen. Cyr. 4, 5, 51; Hell. 3, 2, 10): Lk. xv. 12; 1 Co. xii. 11; (Josh. xviii. 5; 1 Chr. xxiii. 6, etc.).*

[δια-καθαίρω: 1 aor. διεκάθαρα (un-Attic and later form; cf. Moeris, ed. Piers. p. 137; Lob. ad Phryn. p. 25; Veitch s. v. καθαίρω), inf. διακαθάραι; to cleanse (throughly cf. διά, C. 2 i.e.) thoroughly: Lk. iii. 17 TWH Lmrg. Tr mrg.; for RG διακαθαρίζω. (Fr. Arstph. and Plat. down.) °]

δια-καθαρίζω: fut. διακαθαριῶ [B. 37 (32); W. § 13, 1 c.; WH. App. p. 163]; to cleanse thoroughly, (Vulg. permundo): τὴν δλωνα, Mt. iii. 12; Lk. iii. 17 [T WH etc. διακαθάραι, q. v.]. (Not found in prof. auth., who use διακαθαίρω, as τὴν ἄλω, Alciphr. ep. 3, 26.)*

δια-κατ-λίγχομα: impf. διακατηλεγχόμην; to confute with rivalry and effort or in a contest (on this use of the prep. διά in compos. cf. Herm. ad Vig. p. 854; [al. give it here the sense of completeness; see διά, C. 2]): with dat. of pers. [W. § 31, 1 f.; B. 177 (154)]; not found exc. in Acts xviii. 28 [R. V. powerfully confuted].*

διακονέω, -ω; impf. διηκόνουν (as if the verb were compounded of διά and ἀκονέω, for the rarer and earlier form ἐδιακόνουν, cf. B. 35 (31); Ph. Bitm. Ausf. Spr. § 86 Anm. 6; Krüger § 28, 14, 13); [fut. διακονήσω]; 1 aor. διηκόνησα (for the earlier ἐδιακόνησα); Pass., pres. ptcp. διακονούμενος; 1 aor. inf. διακονηθήναι, ptcp. διακονηθείς; (διάκονος, q. v.); in Grk. writ. fr. [Soph.], Hdt. down; to be a servant, attendant, domestic; to serve, wait upon; 1. univ.: [absol. δ διακονών, Lk. xxii. 26]; with dat. of pers. to minister to one; render ministering offices to: Jn.

xii. 26; Acts xix. 22; Philem. 13; Pass. to be served, ministered unto (W. § 39, 1; [B. 188 (163)]): Mt. xx. 28; Mk. x. 45. 2. Like the Lat. ministrare, to wait at table and offer food and drink to the quests, [cf. W. 593 (552)]: with dat. of pers., Mt. iv. 11; viii. 15; Mk. i. 13, 31; Lk. iv. 39; xii. 37; xvii. 8; absol. δ διακονών, Lk. xxii. 27; so also of women preparing food, Lk. x. 40; Jn. xii. 2; (Menand. ap. Athen. 6 c. 46, p. 245 c.; Anacr. 4, 6; al.; pass. διακονείσθαι ὑπό τινος, Diod. 5, 28; Philo, vit. contempl. § 9). 3. to minister i. e. supply food and the necessaries of life: with dat. of pers., Mt. xxv. 44; xxvii. 55; Mk. xv. 41; διηκόνουν αὐτοῖς ἐκ (Rec. ἀπὸ) τῶν ὑπαρχόντων αὐταῖς, Lk. viii. 3; to relieve one's necessities (e.g. by collecting alms): Ro. xv. 25; Heb. vi. 10; τραπέζαις, to provide, take care of, distribute, the things necessary to sustain life, Acts vi. 2. absol., those are said diakoveiv, i. e. to take care of the poor and the sick, who administer the office of deacon (see diakovos, 2) in the Christian churches, to serve as deacons: 1 Tim. iii. 10, 13; 1 Pet. iv. 11 [many take this last ex. in a general rather than an official sense]. 4. with acc. of the thing, to minister i. e. attend to, anything, that may serve another's interests: χάρις διακονουμένη ύφ' ήμῶν, 2 Co. viii. 19; [άδροτής, ibid. 20]; ὅσα διηκόνησε, how many things I owe to his ministration, 2 Tim. i. 18; ἐπιστολή διακονηθείσα ὑφ' ἡμῶν, an epistle written, as it were, by our serving as amanuenses, 2 Co. iii. 3. with acc. of the thing and dat. of pers., to minister a thing unto one, to serve one with or by supplying any thing: 1 Pet. i. 12; 7 els έαυτούς, i. e. els άλλήλους to one another, for mutual use, 1 Pet. iv. 10.*

διακονία, -as, ή, (διάκονος), [fr. Thuc., Plat. down], service, ministering, esp. of those who execute the commands of others: 1. univ.: 2 Tim. iv. 11; Heb. i. 14. of those who by the command of God proclaim and promote religion among men; a. of the office of Moses: ή διακ. τοῦ θανάτου, concisely for the ministration by which the law is promulgated that threatens and brings death, 2 Co. iii. 7; της κατακρίσεως, the ministration by which condemnation is announced, ibid. 9. b. of the office of the apostles and its administration: Acts i. 17, 25; xx. 24; xxi. 19; Ro. xi. 13; 2 Co. iv. 1; vi. 3; 1 Tim. i. 12; τοῦ λύγου, Acts vi. 4; τοῦ πνεύματος, the ministry whose office it is to cause men to obtain and be governed by the Holy Spirit, 2 Co. iii. 8; της δικαιοσύνης, by which men are taught how they may become righteous with God, ibid. 9; της καταλλαγής, the ministry whose work it is to induce men to embrace the offered reconciliation with God, 2 Co. v. 18; προς την ύμων διαroviar, that by preaching the gospel I might minister unto you, 2 Co. xi. 8. c. of the ministration or service of all who, endowed by God with powers of mind and heart peculiarly adapted to this end, endeavor zealously and laboriously to promote the cause of Christ among men, as apostles, prophets, evangelists, elders, etc.: 1 Co. xii. 5; Eph. iv. 12; 2 Tim. iv. 5. What ministry is referred to in Col. iv. 17 is not clear. 3. the ministration of those who render to others the offices of Christian

affection: 1 Co. xvi. 15; Rev. ii. 19, esp. of those who succor need by either collecting or bestowing benefactions [Acts xii. 25]; the care of the poor, the supplying or distributing of charities, (Luther uses Handreichung): Acts vi. 1; 2 Co. ix. 13; ή διακονία ή είς τοὺς άγίους, 2 Co. viii. 4; ix. 1; ή διακονία τῆς λειτουργίας, the ministration rendered through this λειτουργία, 2 Co. ix. 12; πέμπειν els diakovíav τινί, to send a thing to one for the relief of his want [A. V. to send relief unto], Acts xi. 29 (κομίζειν χρήματα πολλά είς διακονίαν τῶν χηρῶν, Acta Thomae § 56, p. 233 ed. Tdf.); ή διακονία μου ή εls Ίερουσαλ. "my ministration in bringing the money collected by me, a ministration intended for Jerusalem" (Fritzsche), Ro. xv. 31 There L Tr mrg. read ή δωροφορία . . . έν etc.]. office of deacon in the primitive church (see diárovos. 2): Ro. xii. 7. 5. the service of those who prepare and present food: Lk. x. 40 (as in Xen. oec. 7, 41).*

διάκονος, -ου, δ , $\dot{\eta}$, (of uncert. origin, but by no means, as was formerly thought, compounded of dia and kovis, so as to mean prop. 'raising dust by hastening'; cf. έγκονείν; for a in the prep. διά is short, in διάκονος long. Bttm. Lexil. i. p. 218 sqq. [Eng. trans. p. 231 sq.] thinks it is derived fr. obsol. διάκω i. q. διήκω [allied with διώκω; cf. Vaniček p. 363]); one who executes the commands of another, esp. of a master; a servant, attendant, min-1. univ.: of the servant of a king, Mt. xxii. 13; with gen. of the pers. served, Mt. xx. 26; xxiii. 11; Mk. ix. 35; x. 43, (in which pass. it is used fig. of those who advance others' interests even at the sacrifice of their own); της έκκλησίας, of one who does what promotes the welfare and prosperity of the church, Col. i. 25; διάκονοι τοῦ θεοῦ, those through whom God carries on his administration on earth, as magistrates, Ro. xiii. 4; teachers of the Christian religion, 1 Co. iii. 5; 2 Co. vi. 4; 1 Th. iii. 2 RTTrWH txt. L mrg.; the same are called διάκονοι (τοῦ) Χριστοῦ, 2 Co. xi. 23; Col. i. 7; 1 Tim. iv. 6; ἐν κυρίφ, in the cause of the Lord, Col. iv. 7; [Eph. vi. 21]; o diar. μου my follower, Jn. xii. 26; τοῦ Σατανᾶ, whom Satan uses as a servant, 2 Co. xi. 15; [άμαρτίας, Gal. ii. 17]; διάκ. περιτομής (abstr. for concr.), of Christ, who labored for the salvation of the circumcised i. e. the Jews, Ro. xv. 8; with gen. of the thing to which service is rendered, i. e. to which one is devoted: καινής διαθήκης, 2 Co. iii. 6; τοῦ εὐαγγελίου, Eph. iii. 7; Col. i. 23; δικαιοσύνης, 2 Co. 2. a deacon, one who, by virtue of the office assigned him by the church, cares for the poor and has charge of and distributes the money collected for their use, [cf. BB.DD., Dict. of Christ. Antiq., Schaff-Herzog s. v. Deacon; Bp. Lghtft. Com. on Phil. dissert. i. § i.; Julius Müller, Dogmatische Abhandlungen, p. 560 sqq.]: Phil. i. 1; 1 Tim. iii. 8, 12, cf. Acts vi. 3 sqq.; ή διάκονος, a deaconess (ministra, Plin. epp. 10, 97), a woman to whom the care of either poor or sick women was entrusted, Ro. xvi. 1 [cf. Dicts. as above, s. v. Deaconess; Lghtft. as above p. 191; B. D. s. v. Phæbe]. waiter, one who serves food and drink: Jn. ii. 5, 9, as in Xen. mem. 1, 5, 2; Hier. 3, 11 (4, 2); Polyb. 31, 4, 5; Lcian. de merced. cond. § 26; Athen. 7, p. 291 a.; 10,

420 e.; see διακονίω, 2 and -νία, 5; [also Wetst. on Mt. iv. 11].•

[SYN. $\delta \iota d\kappa o \nu o s$, $\delta \circ \hat{\nu} \lambda o s$, $\theta \in \rho d\pi \omega \nu$, $\delta \pi \eta \rho \ell \tau \eta s$: " $\delta \iota d\kappa o \nu o s$ represents the servant in his activity for the work; not in his relation, either servile, as that of the $\delta \circ \hat{\nu} \lambda o s$, or more voluntary, as in the case of the $\theta \in \rho d\pi \omega \nu$, to a person" Trench; [yet cf. e. g. Ro. xiii. 4; 2 Cor. vi. 4 etc.]. $\delta \circ \hat{\nu} \lambda o s$ opp. to $\ell \lambda \epsilon \ell \theta \in \rho o s$, and correlate to $\delta \epsilon \sigma \pi \ell \sigma r s$ or $\kappa \ell \nu \rho o s$, denotes a bondman, one who sustains a permanent servile relation to another. $\theta \epsilon \rho d\pi \omega \nu$ is the voluntary performer of services, whether as a freeman or a slave; it is a nobler, tenderer word than $\delta \circ \hat{\nu} \lambda o s$. $\delta \pi \eta \rho$. acc. to its etymol. suggests subordination. Cf. Trench § ix.; B. D. s. v. Minister; Mey. on Eph. iii. 7; Schmidt ch. 164.]

διακόσιοι, -a, -a, two hundred: Mk. vi. 37; Jn. vi. 7, etc. δι-ακούω: fut. διακούσομαι; prop. to hear one through, hear to the end, hear with care, hear fully, [cf. διά, C. 2] (Xen., Plat., sqq.): of a judge trying a cause, Acts xxiii. 35; so in Deut. i. 16; Dio Cass. 36, 53 (36).*

δια-κρίνω; impf. διέκρινον; 1 aor. διέκρινα; Mid., [pres. διακρίνομαι]; impf. διεκρινόμην; 1 aor. διεκρίθην (in prof. auth. in a pass. sense, to be separated; cf. W. § 39, 2; [B. 52 (45)]); in Grk. writ. fr. Hom. down; in Sept. chiefly for שֶׁפֶּט, also for הָרֶין etc. 1. to separate, make a distinction, discriminate, [cf. διά, C. 4]: οὐδὲν διέκρινε μεταξὺ ήμῶν τε καὶ αὐτῶν, Acts xv. 9; μηδέν διακρίναντα, making no difference, sc. between Jews and Gentiles, Acts xi. 12 L T Tr WII; like the Lat. distinguo, used emphatically: to distinguish or separate a person or thing from the rest, in effect i.q. to prefer, yield to him the preference or honor: τινά, 1 Co. iv. 7 [cf. W. 452 (421)]; τὸ σῶμα (τοῦ 2. to learn by discrimination. κυρίου), 1 Co. xi. 29. to try, decide: Mt. xvi. 3 [T br. WH reject the pass.]; 1 Co. xiv. 29; ξαυτόν, 1 Co. xi. 31; to determine, give judgment, decide a dispute: 1 Co. vi. 5. Pass. and Mid. to be parted, to separate one's self from; 1. to withdraw from one, desert him (Thuc. 1, 105; 3, 9); of heretics withdrawing from the society of true Christians (Sozom. 7, 2 [p. 705 ed. Vales.] έκ τούτου οἱ μεν διακριθέντες ἰδία ἐκκλησίαζον): Jude 22 acc. to the (preferable) reading of L T Tr txt. ελέγγετε διακρινομένους, those who separate themselves from you, i. e. who apostatize; instead of the Rec. ελεείτε διακρινόμενοι, which is to be rendered, making for yourselves a selection; cf. Huther ad loc.; [others though adopting the reading preferred above, refer diakp. to the following head and translate it while they dispute with you; but WH (see their App.) Tr mrg. follow codd. NB and a few other author. in reading έλεατε διακρινομένους acc. to which $\delta_{\iota\alpha\kappa\rho}$ is probably to be referred to signification 3: R. V. txt. "on some have mercy, who are in doubt"]. to separate one's self in a hostile spirit, to oppose, strive with, dispute, contend: with dat. of pers. Jude 9, (Polyb. 2, 22, 11 [cf. W. § 31, 1 g.; B. 177 (154)]); πρός τινα, Acts xi. 2, (Hdt. 9, 58). 3. in a sense not found in prof. auth. to be at variance with one's self, hesitate, doubt: Mt. xxi. 21; Ro. xiv. 23; Jas. i. 6; ἐν τῆ καρδία αὐτοῦ, Mk. xi. 23; ἐν ἐαυτῷ [i. e. -τοῖs], Jas. ii. 4 [al. refer this to 1: do ye not make distinctions among yourselves]; μηδέν διακρινόμενος, nothing doubting i. e. wholly free from doubt,

Jas. i. 6; without any hesitation as to whether it be lawful or not, Acts x. 20 and acc. to R G in xi. 12; οὐ διεκρίθη τῷ ἀπιστίφ he did not hesitate through want of faith, Ro. iv. 20.*

διά-κρισιε, -εως, ή, (διακρίνω), a distinguishing, discerning, judging: πνευμάτων, 1 Co. xii. 10; καλοῦ τε καὶ κακοῦ, Heb. v. 14; μὴ εἰς διακρίσεις διαλογισμῶν not for the purpose of passing judgment on opinions, as to which one is to be preferred as the more correct, Ro. xiv. 1 [see διαλογισμός, 1]. (Xen., Plat., al.)*

δια-κωλύω: impf. διεκώλυον; (διά in this compound does not denote effort as is com. said, but separation, Lat. dis, cf. Germ. verhindern, Lat. prohibere; cf. δια-κλείω, to separate by shutting, shut out; cf. Win. De verb. comp. etc. Pt. v. p. 17 sq.); to hinder, prevent: τινά, Mt. iii. 14 [on the tense cf. W. § 40, 3 c.; B. 205 (178)]. (From Soph. and Thuc. down.)*

δια-λαλέω: impf. διελάλουν; impf. pass. διελαλούμην; to converse together, to talk with, (διά denoting by turns, or one with another; see διακατελέγχομαι), τί, pass. [were talked of], Lk. i. 65; πρὸς ἀλλήλους (as Polyb. 23, 9, 6), τί ἃν ποιήσειαν [-σαιεν al.], of the conference of men deliberating, Lk. vi. 11. (Eur. Cycl. 175.)*

δια-λέγομαι; impf. διαλεγόμην; [1 aor. 3 pers. sing. δια-λέξατο (L T Tr WH in Acts xvii. 2; xviii. 19)]; 1 aor. διαλέχθην; (mid. of διαλέγω, to select, distinguish); 1. to think different things with one's self, mingle thought with thought (cf. διαλογίζομαι); to ponder, revolve in mind; so in Hom. 2. as very freq. in Attic, to converse, discourse with one, argue, discuss: absol., Acts [xviii. 4]; xix. 8 sq.; [xx. 9]; περί τινος, Acts xxiv. 25; τινί, with one, Acts xvii. 17; xviii. 19; xx. 7; Heb. xii. 5; ἀπὸ τῶν γραφῶν, drawing arguments from the Scriptures, Acts xvii. 2; πρός τινα, Acts xvii. 17; xxiv. 12; with the idea of disputing prominent: πρὸς ἀλλήλους, foll. by interrog. τίς, Mk. ix. 34; περί τινος, Jude 9.*

δια-λείπω: [2 aor. διέλιπον]; to interpose a delay, to intermit, leave off for a time something already begun: οὐ διέλιπε [T WH mrg. διέλειπεν] καταφιλούσα (on the ptcp. cf. W. § 45, 4 a.; [B. 300 (257)]), she has not ceased kissing, has continually kissed, Lk. vii. 45. (Is. v. 14; Jer. xvii. 8; often in Grk. writ. fr. Hdt. down.)*

διά-λεκτος, -ου, ή, (διαλέγω);
1. conversation, speech, discourse, language (Plat., Dem., al.).
2. fr. Polyb. [cf. Aristot. probl. 10, 38 τοῦ ἀνθρώπου μία φωνή, ἀλλὰ διάλεκτοι πολλαί] down, the tongue or language peculiar to any people: Acts i. 19; ii. 6, 8; xxi. 40; xxii. 2; xxvi. 14. (Polyb. 1, 80, 6; 3, 22, 3; 40, 6, 3 sq.; μεθερμηνεύειν εἰς τὴν Ἑλλήνων διάλεκτον, Diod. 1, 37; πᾶσα μὲν διάλεκτος, ή δ' ελληνική διαφερόντως ὀνομάτων πλουτεῖ, Philo, vit. Moys. ii. § 7; [cf. Müller on Joseph. c. Ap. 1, 22, 4 fin.].)*

[δια-λιμπάνω (or -λυμπάνω): impf. διελίμπανον; to intermit, cease: κλαίων οὐ διελίμπανεν, Acts viii. 24 WH (rejected) mrg.; cf. W. 345 sq. (323 sq.); B. 300 (257). (Tobit x. 7; Galen in Hippocr. Epid. 1, 3; cf. Bornem. on Acts l. c.; Veitch s. v. λιμπάνω.)*]

8-αλλάσσω: 2 aor. pass. διηλλάγην; (see διά, C. 6);
1. to change: τὶ ἀντί τινος [cf. W. 206 (194)].
2. to

change the mind of any one, to reconcile (so fr. [Aeschyl.] Thuc. down): τινά τινι. Pass. to be reconciled, τινί, to renew friendship with one: Mt. v. 24; (1 S. xxix. 4; 1 Esdr. iv. 31). See Fritzsche's learned discussion of this word in his Com. on Rom. vol. i. p. 276 sqq. [in opp. to Tittmann's view that it implies mutual enmity; see καταλλάσσω, fin.]; cf. Win. De verb. comp. etc. Pt. v. pp. 7, 10; [Tholuck, Bergrede Christi, p. 171 (on Mt. v. 24)].*

δια-λογίζομαι; dep. mid.; impf. διελογιζόμην; [1 aor. διελογισάμην, Lk. xx. 14 Lchm.]; (διά as in διαλέγομαι); to bring together different reasons, to reckon up the reasons, to reason, revolve in one's mind, deliberate: simply, Lk. i. 29; v. 21; ἐν τῆ καρδία, Mk. ii. 6, 8; Lk. v. 22; with addition of περί τινος, Lk. iii. 15; ἐν ἐαυτῷ [or -τοῖς], within himself, etc., Mk. ii. 8; Lk. xii. 17; ἐν ἐαυτοῖς i. q. ἐν ἀλλήλοις among themselves, Mt. xvi. 7 sq.; πρὸς ἐαυτοῖς i. q. ἐν ἀλλήλοις αλλήλους, one turned towards another, one with another, Mk. ix. 33 Rec.; xi. 31 L T Tr WH; Lk. xx. 14; πρὸς ἀλλήλους, Mk. viii. 16; παρ' ἐαυτοῖς [see παρά, II. c.], Mt. xxi. 25 [L Tr WH txt. ἐν ἐ.]; ὅτι, Jn. xi. 50 Rec.; ὅτι equiv. to περὶ τούτου ὅτι, Mk. viii. 17. (For και) several times in the Psalms; 2 Macc. xii. 43; in Grk. writ. fr. Plat. and Xen. down.)*

מחשבה δια-λογισμός, -οῦ, δ, (διαλογίζομαι), Sept. for מחשבה and Chald. רעיון, in Grk. writ. fr. Plat. down, the thinking of a man deliberating with himself; hence 1. a thought, inward reasoning: Lk. ii. 35; v. 22; vi. 8; ix. 46 sq.; Ro. xiv. 1 [yet some bring this under 2]; the reasoning of those who think themselves to be wise, Ro. i. 21; 1 Co. iii. 20; an opinion: κριταὶ διαλογισμών πονηρών judges with evil thoughts, i. e. who follow perverse opinions, reprehensible principles, Jas. ii. 4 [cf. W. 187 (176)]; purpose, design: Mt. xv. 19; Mk. vii. 21. 2. a deliberating, questioning, about what is true: Lk. xxiv. 38; when in reference to what ought to be done, hesitation, doubting: χωρίς γογγυσμών καὶ διαλογισμών, Phil. ii. 14 ['γογγ. is the moral, διαλ. the intellectual rebellion against God ' Bp. Lghtft.]; χωρίς δργής κ. διαλογισμού, 1 Tim. ii. 8; [in the last two pass. al. still advocate the rendering disputing; yet cf. Mey. on Phil. l. c.].

δια-λύω: 1 aor. pass. διελύθην; to dissolve [cf. διά, C. 4]: in Acts v. 36 of a body of men broken up and dispersed, as often in Grk. writ.*

δια-μαρτύρομαι; dep. mid.; impf. διεμαρτυρόμην (Acts ii. 40 Rec.); 1 sor. διεμαρτυράμην; in Sept. mostly for קייה; often in Grk. writ. fr. Xen. down; see a multitude of exx. fr. them in Win. De verb. comp. etc. Pt. v. p. 20 sqq.; to call gods and men to witness [diá, with the interposition of gods and men; cf. Ellic. (after Win.) on 1 1. to testify, i. e. earnestly, religiously to Tim. v. 21]; charge: foll. by an impv. Acts ii. 40; ενώπιον τοῦ θεοῦ κ. Χριστοῦ Ἰησοῦ, 2 Tim. iv. 1, (2 K. xvii. 13; Xen. Cyr. 7, 1, 17 σὺ μὴ πρότερον ἔμβαλλε τοῖς πολεμίοις, διαμαρτύρομαι, πρίν etc.); also with ενώπιον τοῦ θεοῦ κτλ. foll. by ίνα [cf. B. 237 (204)], 1 Tim. v. 21, (foll. by $\mu \dot{\eta}$, Ex. xix. 21); foll. by the inf. 2 Tim. ii. 14 [not Lchm.], (Neh. ix. 26). 2. to attest, testify to, solemnly affirm: Acts xx. 23; 1 Th. 2. to | iv. 6; Heb. ii. 6; foll. by ore, Acts x. 42; with dat. of pers.

to give solemn testimony to one, Lk. xvi. 28; with acc. of the obj. to confirm a thing by (the interposition of) testimony, to testify, cause it to be believed: τὸν λόγον τοῦ κυρίου, Acts viii. 25; τὸ εὐαγγέλιον, Acts xx. 24; τὴν βασιλείαν τοῦ θεοῦ, Acts xxviii. 23; for all the apostolic instruction came back finally to testimony respecting things which they themselves had seen or heard, or which had been disclosed to them by divine revelation, (Acts i. 21 sq.; v. 32; x. 41; xxii. 18); with the addition of eis and an acc. of the place unto which the testimony is borne: τὰ περὶ ἐμοῦ εἰς Ἱερουσ. Acts xxiii. 11; with the addition of a dat. of the pers. to whom the testimony is given: rois 'Ιουδαίοις του Χριστου 'Ιησούν, the Messianic dignity of Jesus, Acts xviii. 5; Ἰουδ. την μετάνοιαν καὶ πίστιν, the necessity of repentance and faith, Acts xx. 21, (τŷ Ἱερουσ. τàs ἀνομίαs, into what sins she has fallen, Ezek. xvi. 2).*

δια-μάχομα: impf. διεμαχόμην; to fight it out; contend fiercely: of disputants, Acts xxiii. 9. (Sir. viii. 1, 3; very freq. in Attic writ.) *

δια-μένω; [impf. διέμενον]; 2 pers. sing. fut. διαμενεῖς (Heb. i. 11 Knapp, Bleek, al., for Rec. [G L T Tr WH al.] διαμένεις); 1 aor. διέμεινα; pf. διαμεμένηκα; to stay permanently, remain permanently, continue, [cf. perdure; διά, C. 2] (Philo de gigant. § 7 πνεῦμα θεῖον μένειν δυνατὸν ἐν ψυχῆ, διαμένειν δὲ ἀδύνατον): Gal. ii. 5; opp. to ἀπολλυμαι, Heb. i. 11 fr. Ps. ci. (cii.) 27; with an adj. or adv. added denoting the condition: διέμεινε κωφός, Lk. i. 22; οὖτω, as they are, 2 Pet. iii. 4; to persevere: ἔν τινι, Lk. xxii. 28. (Xen., Plat. and subseq. writ.) •

δια-μερίζω: impf. διεμέριζον; 1 aor. impv. 2 pers. plur. διαμερίσατε; Pass., [pres. διαμερίζομαι]; pf. ptcp. διαμεμερισμένος; 1 aor. διεμερίσθην; fut. διαμερισθήσομαι; [Mid., pres. διαμερίζομαι; 1 aor. διεμερισάμην]; to divide; to cleave asunder, cut in pieces: ζωα διαμερισθέντα sc. by the butcher, Plat. legg. 8 p. 849 d.; acc. to a use peculiar to Lk. in pass, to be divided into opposing parts, to be at variance, in dissension: ἐπί τινα, against one, Lk. xi. 17 sq.; ἐπί τινι, xii. 52 sq. 2. to distribute (Plat. polit. p. 289 c.; in Sept. chiefly for תְּלָק: זּוֹ, Mk. xv. 24 Rec.; τί τινι, Lk. xxii. 17 (where L'T Tr WH els éauτούs for RG éavrois); Acts ii. 45; Pass. Acts ii. 3; Mid. to distribute among themselves: 7i, Mt. xxvii. 35; Mk. xv. 24 GLTTrWH; Lk. xxiii. 34; with faurois added, [Mt. xxvii. 35 Rec.]; Jn. xix. 24 fr. Ps. xxi. (xxii.) 19.

δια-μερισμός, -οῦ, ὁ, (διαμερίζω), division;
1. a parting, distribution: Plat. legg. 6 p. 771 d.; Diod. 11, 47;
Joseph. antt. 10, 11, 7, Sept. Ezek. xlviii. 29; Mic. vii.
12. 2. disunion, dissension: opp. to εἰρήνη, Lk. xii.
51; see διαμερίζω, 1.*

δια-νέμω: 1 aor. pass. διενεμέθην; to distribute, divide, (Arstph., Xen., Plat., sqq.): pass. εἰς τὸν λαόν to be disseminated, spread, among the people, Acts iv. 17.*

Starvetw; to express one's meaning by a sign, nod to, beckon to, wink at, (διά, because "the sign is conceived of as passing through the intervening space to him to whom it is made" Win. De verb. comp. etc. Pt. v. p. 4): Lk. i. 22. (Ps. xxxiv. (xxxv.) 19; Sir. xxvii. 22; Diod. 3, 18; 17. 37; Lcian. ver. hist. 2, 44; Icarom. 15; [al.].)*

δια-νόημα, -τος, τό, (διανοέω to think), a thought: Lk. xi. 17. (Sept.; Sir.; often in Plat.) *

διάνοια, -as, ή, (διά and νοόs), Sept. for Σ and ζ γ very freq. in Grk. writ. fr. [Aeschyl.] Hdt. down; 1. the mind as the faculty of understanding, feeling, desiring: Mt. xxii. 37; Mk. xii. 30 [Tr mrg. br.]; Lk. x. 27; Eph. i. 18 Rec.; iv. 18; Heb. viii. 10; x. 16; 1 Pet. i. 13. 2. understanding: 1 Jn. v. 20. 3. mind i. e. spirit (Lat. animus), way of thinking and feeling: Col. i. 21; Lk. i. 51; 2 Pet. iii. 1. 4. thought; plur. contextually in a bad sense, evil thoughts: Eph. ii. 3, as in Num. xv. 39 μνησθήσεσθε πασῶν τῶν ἐντολῶν κυρίου. καὶ οὐ διαστραφήσεσθε ὀπίσω τῶν διανοιῶν ὑμῶν.*

δι-αν-οίγω; impf. διήνοινον: 1 aor. διήνοιξα: Pass., 1 aor. διηνοίχθην; [2 aor. διηνοίγην]; pf. ptep. διηνοιγμένος (Acts vii. 56 L T Tr WH); [on variations of augm. see reff. s. v. ἀνοίγω]; Sept. chiefly for πρɨ and πρɨ; occasionally in prof. auth. fr. Plat. Lys. p. 210 a. down; to open by dividing or drawing asunder (&d), to open thoroughly (what 1. prop.: ἄρσεν διανοίγον μήτραν, had been closed); a male opening the womb (the closed matrix), i. e. the first-born, I.k. ii. 23 (Ex. xiii. 2, etc.); οὐρανούς, pass., Acts vii. 56 L T Tr WH; the ears, the eyes, i. e. to restore or to give hearing, sight: Mk. vii. 34, 35 RG; Lk. xxiv. 31, (Gen. iii. 5, 7; Is. xxxv. 5; 2 K. vi. 17, etc.). trop.: τὰς γραφάς, to open the sense of the Scriptures, explain them, Lk. xxiv. 32; τον νοῦν τινος to open the mind of one, i. e. cause him to understand a thing, Lk. xxiv. 45; τὴν καρδίαν to open one's soul, i. e. to rouse in one the faculty of understanding or the desire of learning, Acts xvi. 14, (2 Macc. i. 4; Themist. orat. 2 de Constantio imp. [p. 29 ed. Harduin] διανοίγεται μου ή καρδία κ. διαυγεστέρα γίνεται ή ψυχή); absol., foll. by ότι, to explain, expound sc. αὐτάς, i. e. τὰς γραφάς, Acts xvii. 3. Cf. Win. De verb. comp. etc. Pt. v. p. 19 sq.*

δια-νυκτερεύω; (opp. to διημερεύω); to spend the night, to pass the whole night, [cf. διά, C. 1]: ἔν τινι, in any employment, Lk. vi. 12. (Diod. 13, 62; Antonin. 7, 66; Plut. mor. p. 950 b.; Hdian. 1, 16, 12 [5 Bekk.]; Joseph. antt. 6, 13, 9; b. j. 2, 14, 7 [Job ii. 9; Phil. incorr. mund. § 2; in Flac. § 6]; with τὴν νύκτα added, Xen. Hell. 5, 4, 3.) •

δι-ανύω: 1 aor. ptep. διανύσας; to accomplish fully, bring quite to an end, finish: τὸν πλοῦν, Acts xxi. 7. (2 Macc. xii. 17; fr. Hom. down.) [Cf. Field, Otium Norv. iii. p. 85 sq.]*

δια-παντός, see διά, Α. Π. 1. a.

δια-παρα-τριβή, -ῆs, ἡ, constant contention, incessant wrangling or strife, (παρατριβή attrition; contention, wrangling); a word justly adopted in 1 Tim. vi. 5 by G L T Tr WH (for Rec. παραδιατριβαί, q. v.); not found elsewhere [exc. Clem. Al. etc.]; cf. W. 102 (96). Cf. the double compounds διαπαρατηρεῖν, 2 S. iii. 30; also (doubtful, it must be confessed), διαπαρακύπτομαι, 1 K. vi. 4 Ald.; διαπαροξύνω, Joseph. antt. 10, 7, 5. [Steph. gives also διαπαράγω, Greg. Nyss. ii. 177 b.; διαπαραλαμβάνω; διαπαρασιωπάω, Joseph. Genes. p. 9 a.; διαπαρασύρω, Schol. Lucian. ii. 796 Hemst.]*

δια-περάω, -ω; 1 aor. διεπέρασα; to pass over, cross over,

e. g. a river, a lake: Mt. ix. 1; xiv. 34; Mk. vi. 58 [here T WH follow with ἐπὶ τὴν γῆν for (to) the land (cf. R. V. mrg.)]; foll. by εἰς with acc. of place, Mk. v. 21; Acts xxi. 2; πρός with acc. of pers. Lk. xvi. 26. ([Eur.], Arstph., Xen., subseq. writ.; Sept. for ¬¬¬r.)*

δια-πλέω: 1 aor. ptcp. διαπλεύσας; (Plin. pernavigo), to sail across: πέλαγος (as often in Grk. writ.), Acts xxvii. 5 [W. § 52, 4, 8].*

δια-πονίω: to work out laboriously, make complete by labor. Mid. [pres. διαπονοῦμαι]; with 1 aor. pass. διεπονήθην (for which Attic writ. διεπονησάμην); a. to exert one's self, strive; b. to manage with pains, accomplish with great labor; in prof. auth. in both senses [fr. Aeschyl. down]. c. to be troubled, displeased, offended, pained, [cf. colloq. Eng. to be worked up; W. 23 (22)]: Acts iv. 2; xvi. 18. (Aquila in Gen. vi. 6; 1 S. xx. 30; Sept. in Eccl. x. 9 for ΣΥΥ; Hesych. διαπονηθείς: λυπηθείς.)*

δια-πορεύω: to cause one to pass through a place; to carry across; Pass., [pres. διαπυρεύομαι; impf. διεπορευόμην]; with fut. mid. [(not found in N. T.); fr. Hdt. down]; to journey through a place, go through: as in Grk. writ. foll. by διά with gen. of place, Mk. ii. 23 L Tr WH txt.; Lk. vi. 1; foll. by acc. [W. § 52, 4, 8] to travel through: Acts xvi. 4; absol.: Lk. xviii. 36; Ro. xv. 24; with the addition κατὰ πόλεις καὶ κώμας, Lk. xiii. 22. [Syn. see ἔρχομαι.]*

δι-απορέω, -ω̂: impf. διηπόρουν; Mid., [pres. inf. διαπορείσθαι (Lk. xxiv. 4 RG)]; impf. διηπορούμην (Acts ii. 12 T Tr WH); in the Grk. Bible only in [Dan. ii. 3 Symm. and] Luke; prop. thoroughly (δια) ἀπορέω (q. v.), to be entirely at a loss, to be in perplexity: absol. Acts ii. 12; foll. by διὰ τό with inf. Lk. ix. 7; περί τινος, Lk. xxiv. 4 (here the mid. is to be at a loss with one's self, for which L T Tr WH read the simple ἀπορεῖσθαι); Acts v. 24; ἐν ἐνυτῷ foll. by indir. discourse, Acts x. 17. (Plat., Aristot., Polyb., Diod., Philo, Plut., al.) *

δια-πραγματεύομα: 1 aor. διεπραγματευσάμην; thoroughly, earnestly (διά) to undertake a business, Dion. Hal. 3, 72; contextually, to undertake a business for the sake of gain: Lk. xix. 15. (In Plat. Phaedo p. 77 d. 95 e. to examine thoroughly.)

Sta-πρίω: impf. pass. διεπριόμην; to saw asunder or in twain, to divide by a saw: 1 Chr. xx. 3; Plat. conv. p. 193 a.; Arstph. eqq. 768, and elsewhere. Pass. trop. to be sawn through mentally, i. e. to be rent with vexation, [A. V. cut to the heart], Acts v. 33; with the addition raîs καρδίαις αὐτῶν, Acts vii. 54 (cf. Lk. ii. 35); μεγάλως έχαλέπαινον καὶ διεπρίοντο καθ' ἡμῶν, Euseb. h. e. 5, 1, 6 [15 ed. Heinich.; cf. Gataker, Advers. misc. col. 916 g.].*

δι-αρπάζω: fut. διαρπάσω; 1 aor. [subj. 3 pers. sing. διαρπάση], inf. διαρπάσαι; to plunder: Mt. xii. 29° (where L T Tr WH άρπάσαι), 29° (R T Tr WH); Mk. iii. 27. [From Hom. down.]°

δια-ρρήγνυμι and διαρρήσσω (Lk. viii. 29 [R G; see below]); 1 aor. διέρρηξα; impf. pass. 3 pers. sing. διέρρηγνυτο (Lk. v. 6, where Lchm. txt. διερήγνυτο and T Tr WH διερήσσετο (L mrg. διερρ.), also L T Tr WH διαρήσσων in Lk. viii. 29; [WH have διέρηξεν in Mt. xxvi. 65, and διαρήξας in Mk. xiv. 63; see their App. p. 163, and

s. v. p. ρ]); to break asunder, burst through, rend asunder: τὰ δεσμά, Lk. viii. 29; τὸ δίκτυον, pass., Lk. v. 6; τὰ ἰμάτια, χιτῶνας, to rend, which was done by the Jews in extreme indignation or in deep grief [cf. B. D. s. v. Dress, 4]: Mt. xxvi. 65; Mk. xiv. 63; Acts xiv. 14, cf. Gen. xxxvii. 29, 34, etc.; 1 Macc. xi. 71; Joseph. b. j. 2, 15, 4. (Sept., [Hom.], Soph., Xen., subseq. writ.)*

διασαφίω, -ω: 1 aor. διεσάφησα; (σαφής clear); 1. to make clear or plain, to explain, unfold, declare: τὴν παραβολήν, Mt. xiii. 36 L Tr txt. WH; (Eur. Phoen. 398; Plat. legg. 6, 754 a.; al.; Polyb. 2, 1, 1; 3, 52, 5). 2. of things done, to declare i. e. to tell, announce, narrate: Mt. xviii. 31; (2 Macc. 1, 18; Polyb. 1, 46, 4; 2, 27, 3). Cf. Fischer, De vitiis lexx. N. T. p. 622 sqq.; Win. De verb. comp. etc. Pt. v. p. 11.*

δια-σείω: 1 aor. διέσεισα; in Grk. writ. fr. Hdt. down; to shake thoroughly; trop. to make to tremble, to terrify (Job iv. 14 for τημη), to agitate; like concutio in juridical Latin, to extort from one by intimidation money or other property: τενά, Lk. iii. 14 [A. V. do violence to]; 3 Macc. vii. 21; the Basilica; [Heinichen on Euseb. h. e. 7, 30, 7].*

δια-σκορπίζω; 1 aor. διεσκόρπισα; Pass., pf. ptcp. διεσκορπισμένος; 1 aor. διεσκορπίσθην; 1 fut. διεσκορπισθήσομαι; often in Sept., more rarely in Grk. writ. fr. Polyb. 1, 47, 4; 27, 2, 10 on (cf. Lob. ad Phryn. p. 218; [W. 25]); to scatter abroad, disperse: Jn. xi. 52 (opp. to συνάγω); of the enemy, Lk. i. 51; Acts v. 37, (Num. x. 35, etc.; Joseph. antt. 8, 15, 4; Ael. v. h. 13, 46 (1, 6) δ δράκων τούς μέν διεσκόρπισε, τούς δε απέκτεινε). of a flock of sheep: Mt. xxvi. 31 (fr. Zech. xiii. 7); Mk. xiv. 27; of property, to squander, waste: Lk. xv. 13; xvi. 1, (like diaσπείρω in Soph. El. 1291). like the Hebr. זרה (Sept. Ezek. v. 2, 10, 12 [Ald.], etc.) of grain, to scatter i. e. to winnow (i. e. to throw the grain a considerable distance, or up into the air, that it may be separated from the chaff; opp. to συνάγω, to gather the wheat, freed from the chaff, into the granary [cf. BB.DD. s. v. Agriculture]): Mt. xxv. 24, 26.*

δια-σπάω: Pass., [pf. inf. διεσπάσθαι]; 1 aor. διεσπάσθην; to rend asunder, break asunder: τὰς ἀλύσεις, Mk. v. 4 (τὰς νευράς, Judg. xvi. 9); of a man, to tear in pieces: Acts xxiii. 10, (τοὺς ἄνδρας κρεουργηδόν, Hdt. 8, 13).*

δια-σπέρω: 2 aor. pass. διεσπάρην; to scatter abroad, disperse; Pass. of those who are driven to different places, Acts viii. 1, 4; xi. 19. (In Grk. writ. fr. [Soph. and] Hdt. down; very often in Sept.)*

δια-σπορά, -âs, ή, (διασπείρω, cf. such words as ἀγορά, διαφθορά), (Vulg. dispersio), a scattering, dispersion: ἀτόμων, opp. to σύμμιξες κ. παράζευξες, Plut. mor. p. 1105 a.; in the Sept. used of the Israelites dispersed among foreign nations, Deut. xxviii. 25; xxx. 4; esp. of their Babylonian exile, Jer. xli. (xxxiv.) 17; Is. xlix. 6; Judith v. 19; abstr. for concr. of the exiles themselves, Ps. cxlvi. (cxlvii.) 2 (i. q. מוֹרְיִוֹן) expelled, outcasts); 2 Macc. i. 27; εἰς τ. διασποράν τῶν Ἑλλήνων unto those dispersed among the Greeks [W. § 30, 2 a.], Jn. vii. 35. Transferred to Christians [i. e. Jewish Christians (?)] scattered abroad

among the Gentiles: Jas. i. 1 (ἐν τῆ διασπορᾶ, sc. οὖσι); παρεπίδημοι διασπορᾶς Πόντου, sojourners far away from home, in Pontus, 1 Pet. i. 1 (see παρεπίδημος). [BB.DD. s. v. Dispersion; esp. Schürer, N. T. Zeitgesch. § 31.]*

δια-στέλλω: to draw asunder, divide, distinguish, dispose, order, (Plat., Polyb., Diod., Strab., Plut.; often in Sept.); Pass. τὸ διαστελλόμενον, the injunction: Heb. xii. 20, (2 Macc. xiv. 28). Mid., [pres. διαστέλλομαι]; impf. διεστελλόμην; 1 aor. διεστειλάμην; to open one's self i. e. one's mind, to set forth distinctly, (Aristot., Polyb.); hence in the N. T. [so Ezek. iii. 18, 19; Judith xi. 12] to admonish, order, charge: τινί, Mk. viii. 15; Acts xv. 24; foll. by τνα [cf. B. 237 (204)], Mt. xvi. 20 R T Tr WH mrg.; Mk. vii. 36; ix. 9; διεστείλατο πολλά, τνα etc. Mk. v. 43.*

διάστημα, -τος, τό, [(διαστῆναι)], an interval, distance; space of time: ὡς ὡρῶν τριῶν διάστ. Acts v. 7, ([ἐκ πολλοῦ διαστήματος, Aristot. de audib. p. 800°, 5 etc.]; τετραετὲς δ. Polyb. 9, 1, 1; [σύμπας ὁ χρόνος ἡμερῶν κ. νυκτῶν ἐστι διάστημα, Philo, alleg. leg. i. § 2 etc., see Siegfried s. v. p. 66]).*

δια-στολή, -ῆs, ἡ, (διαστέλλω, cf. ἀνατολή), a distinction, difference: Ro. iii. 22; x. 12; of the difference of the sounds made by musical instruments, 1 Co. xiv. 7. ([Aristot., Theophr.], Polyb., Plut., al.)

δια-στρέφω; 1 aor. inf. διαστρέψαι; pf. pass. ptcp. διεστραμμένος [cf. WH. App. p. 170 sq.]; fr. Aeschyl. down; a. to distort, turn aside: τὰς ὁδοὺς κυρίου τὰς εὐθείας, figuratively (Prov. x. 10), to oppose, plot against, the saving purposes and plans of God, Acts xiii. 10. Hence b. to turn aside from the right path, to pervert, corrupt: τὸ ἔθνος, Lk. xxiii. 2 (Polyb. 5, 41, 1; 8, 24, 3); τινὰ ἀπό τινος, to corrupt and so turn one aside from etc. Acts xiii. 8, (Ex. v. 4; voluptates animum detorquent a virtute, Cic.); διεστραμμένος perverse, corrupt, wicked: Mt. xvii. 17; Lk. ix. 41; Acts xx. 30; Phil. ii. 15.*

δια-σάζω: 1 aor. διέσωσα; 1 aor. pass. διεσώθην; in Grk. writ. fr. Hdt. down; often in Sept., esp. for στο and χτήπ; to preserve through danger, to bring safe through; to save i. e. cure one who is sick (cf. our colloq. bring him through): Lk. vii. 3; pass. Mt. xiv. 36; to save i. e. keep safe, keep from perishing: Acts xxvii. 43; to save out of danger, rescue: Acts xxviii. 1; ἐκ τῆς θαλάσσης, ibid. 4; —as very often in Grk. writ. (see exx. in Win. De verb. comp. etc. Pt. v. p. 9 sq.) with specification of the person to whom or of the place to which one is brought safe through: πρὸς Φήλικα, Acts xxiii. 24; ἐπὶ τὴν γῆν, Acts xxvii. 44; εῖς τι, 1 Pet. iii. 20.*

δια-ταγή, -ῆς, ἡ, (διατάσσω), a purely bibl. [2 Esdr. iv. 11] and eccl. word (for which the Greeks use διάταξις), a disposition, arrangement, ordinance: Ro. xiii. 2; ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, Acts vii. 53, ye received the law, influenced by the authority of the ordaining angels, or because ye thought it your duty to receive what was enjoined by angels (at the ministration of angels [nearly i. q. as being the ordinances etc.], similar to εἰς ὅνομα δέχεσθαι, Mt. x. 41; see εἰς, B. II. 2 d.; [W. 398 (372), cf. 228 (214), also B. 151 (131)]). On the

Jewish opinion that angels were employed as God's assistants in the solemn proclamation of the Mosaic law, cf. Deut. xxxiii. 2 Sept.; Acts vii. 38; Gal. iii. 19; Heb. ii. 2; Joseph. antt. 15, 5, 3; [Philo de somn. i. § 22; Bp. Lghtft. Com. on Gal. l. c.].*

διά-ταγμα, -τος, τό, (διατάσσω), an injunction, mandate: Heb. xi. 23 [Lchm. δόγμα]. (2 Esdr. vii. 11; Add. Esth. iii. 14 [in Tdf. ch. iii. fin., line 14]; Sap. xi. 8; Philo, decal. § 4; Diod. 18, 64; Plut. Marcell. c. 24 fin.; [al.].) •

δια-ταράσσω, or -ττω: 1 aor. pass. δισταράχθην; to agitate greatly, trouble greatly, (Lat. perturbare): Lk. i. 29. (Plat., Xen., al.) *

δια-τάσσω; 1 aor. διέταξα; pf. inf. διατεταχέναι (Acts xviii. 2 [not Tdf.]); Pass., pf. ptcp. διατεταγμένος; 1 aor. ptcp. διαταχθείς; 2 aor. ptcp. διαταγείς; Mid., pres. διατάσομαι; fut. διατάξομαι; 1 aor. διεταξάμην; (on the force of διά cf. Germ. verordnen, [Lat. disponere, Win. De verb. comp. etc. Pt. v. p. 7 sq.]); to arrange, appoint, ordain, prescribe, give order: τινί, Mt. xi. 1; 1 Co. xvi. 1; foll. by acc. with inf., Lk. viii. 55; Acts xviii. 2 [here T τεταχ. Tr mrg. br. δια-; τινί foll. by inf. 1 Co. ix. 14]; τί, pass., ὁ νόμος διαταγείς δι' ἀγγέλων (see διαταγή): Gal. iii. 19, (Hes. opp. 274); τινί τι, pass.: Lk. iii. 13; xvii. 9 [Rec.], 10; Acts xxiii. 31. Mid.: 1 Co. vii. 17; οῦτω ἢν διατεταγμένος (cf. W. 262 (246); [B. 193 (167)]), Acts xx. 13; τινί, Tit. i. 5; τί, 1 Co. xi. 34; τινί, foll. by inf.: Acts vii. 44; xxiv. 23. [Comp.: ἐπι-διατάσσομαι.]*

Sta-τελέω, -ω; to bring thoroughly to an end, accomplish, [cf. διά, C. 2]; with the addition of τὸν βίον, τὸν χρόνον, etc., it is joined to participles or adjectives and denotes the continuousness of the act or state expressed by the ptcp. or adj. (as in Hdt. 6, 117; 7, 111; Plat. apol. p. 31 a.); oftener, however, without the accus. it is joined with the same force simply to the ptcps. or adjs.: thus ἄσιτοι διατελεῖτε γε continue fasting, constantly fast, Acts xxvii. 33 (so ἀσφαλέστερος [al. -τατος] διατελεῖ, Thuc. 1, 34; often in Xen.; W. 348 (326); [B. 304 (261)]).*

δια-τηρέω, -ω; 3 pers. sing. impf. διετήρει; to keep continually or carefully (see διά, C. 2): Lk. ii. 51, (Gen. xxxvii. 11); ἐμαυτὸν ἔκ τινος (cf. τηρεῖν ἔκ τινος, Jn. xvii. 15), to keep one's self (pure) from a thing, Acts xv. 29; ἀπό τινος for τησή foll. by μη, Ps. xi. (xii.) 8. (Plat., Dem., Polyb., al.) *

δια-τί, see διά, B. II. 2 a. p. 134b.

 Heb. viii. 10, (Gen. xv. 18); πρός τινα, Acts iii. 25; Heb. x. 16, (Deut. vii. 2); μετά τινος, 1 Macc. i. 11. The Grks. said συντίθεμαι πρός τινα, αὶ πρός τινα συνθηκαι, Xen. Cyr. 3, 1, 21. [Comp.: ἀντι-διατίθημι.]*

δια-τρίβω; impf. διέτριβον; 1 aor. διέτριψα; to rub between, rub hard, (prop. Hom. Il. 11, 847, al.); to wear away, consume; χρόνον or ἡμέρας, to spend, pass time: Acts xiv. 3, 28; xvi. 12; xx. 6; xxv. 6, 14, (Lev. xiv. 8; Arstph., Xen., Plat., al.); simply to stay, tarry, [cf. B. 145 (127); W. 593 (552)]: Jn. iii. 22; xi. 54 [WH Tr txt. ἔμεινεν]; Acts xii. 19; xiv. 18 (Lchm. ed. min.); xv. 35; (Judith x. 2; 2 Macc. xiv. 23, and often in prof. auth. fr. Hom. Il. 19, 150 down).*

δια-τροφή, -η̂s, η̂, (διατρέφω to support), sustenance: 1 Tim. vi. 8. (Xen. vect. 4, 49; Menand. ap. Stob. floril. 61, 1 [vol. ii. 386 ed. Gaisf.]; Diod. 19, 32; Epict. ench. 12; Joseph. antt. 2, 5, 7; 4, 8, 21; often in Plut.; 1 Macc. vi. 49.) *

δι-ανγάζω: 1 aor. διηύγασα; to shine through, (Vulg. elucesco), to dawn; of daylight breaking through the darkness of night (Polyb. 3, 104, 5, [cf. Act. Andr. 8 p. 116 ed. Tdf.]): 2 Pet. i. 19. [Plut. de plac. philos. 3, 3, 2; al. (see Soph. Lex. s. v.).]*

διαυγής, ές, (αἰγή), translucent, transparent: Rev. xxi. 21, for the Rec. διαφανής. ([Aristot.], Philo, Apoll. Rh., Lcian., Plut., Themist.; often in the Anthol.)*

διαφανής, -έs, (διαφαίνω to show through), transparent, translucent: Rev. xxi. 21 Rec.; see διαυγής. (Hdt., Arstph., Plat., al.) *

δια-φέρω; 2 aor. διήνεγκον [but the subj. 3 pers. sing. διενέγκη (Mk. xi. 16), the only aor. form which occurs, can come as well fr. 1 aor. διήνεγκα; cf. Veitch s. v. φέρω, fin.]; Pass., [pres. διαφέρομαι]; impf. διεφερόμην; [fr. Hom. (h. Merc. 255), Pind. down]; 1. to bear or carry through any place: σκεῦος διὰ τοῦ ἱεροῦ, Mk. xi. 2. to carry different ways, i. e. a. trans. to carry in different directions, to different places: thus persons are said διαφέρεσθαι, who are carried hither and thither in a ship, driven to and fro, Acts xxvii. 27, (Strab. 3, 2, 7 p. 144; σκάφος ὑπ' ἐναντίων πνευμάτων διαφερόμενον, Philo, migr. Abr. § 27; Lcian. Hermot. 28; often in Plut.); metaph. to spread abroad: διεφέρετο δ λόγος τοῦ κυρίου δι' όλης της χώρας, Acts xiii. 49, (ἀγγελίας, Lcian. dial. deor. 24, 1; φήμη διαφέρεται, Plut. mor. p. 163 d.). b. intrans. (like the Lat. differo) to differ: δοκιμάζειν τὰ διαφέροντα to test, prove, the things that differ, i. e. to distinguish between good and evil, lawful and unlawful, Ro. ii. 18; Phil. i. 10, (διάκρισις καλοῦ τε καὶ κακοῦ, Heb. v. 14); cf. Thol. Com. on Rom. p. 111 ed. 5.; Theoph. Ant. ad Autol. p. 6 ed. Otto δοκιμάζοντες τὰ διαφέροντα, ήτοι φως, ή σκότος, ή λευκόν, ή μέλαν κτλ.); [al., adopting a secondary sense of each verb in the above passages, translate (cf. A. V.) to approve the things that excel; see Mey. (yet cf. ed. Weiss) on Ro. l. c.; Ellic. on Phil. l. c.]. διαφέρω τινός, to differ from one, i. e. to excel, surpass one: Mt. vi. 26; x. 31; xii. 12; Lk. xii. 7, 24, (often so in Attic auth.); τινός έν τινι, 1 Co. xv. 41; Γτινός οὐδέν, Gal. iv. 1]. o. impersonally, diapépei it makes a difference, it matters, is of importance: οὐδέν μοι διαφέρει it matters nothing to me, Gal. ii. 6, (Plat. Prot. p. 316 b. ἡμῶν οὐδὲν διαφέρει, p. 358 e.; de rep. 1 p. 340 c.; Dem. 124, 3 (in Phil. 3, 50); Polyb. 3, 21, 9; Ael. v. h. 1, 25; al.; [cf. Lob. ad Phryn. p. 394; Wetst. on Gal. l. c.]).*

δια-φεύγω: [2 aor. διέφυγου]; fr. Hdt. down; to flee through danger, to escape: Acts xxvii. 42, (Prov. xix. 5; Josh. viii. 22).*

δια-φημίτω; 1 aor. διεφήμισα; 1 aor. pass. διεφημίσθην; to spread abroad, blaze abroad: τὸν λόγον, Mk. i. 45; Mt. xxviii. 15 [T WH mrg. ἐφημίσθ.]; τινά, to spread abroad his fame, verbally diffuse his renown, Mt. ix. 31; in Lat. diffamare aliquem, but in a bad sense. (Rarely in Grk. writ., as Arat. phaen. 221; Dion. Hal. 11, 46; Palaeph. incred. 14, 4; [cf. Win. De verb. comp. etc. Pt. v. p. 14 sq.].)*

διαφθείρω; 1 aor. διέφθειρα; Pass., [pres. διαφθείρομαι]; pf. ptcp. διεφθαρμένος; 2 aor. διεφθάρην; Sept. very often for Μπό, occasionally for א א יווי : in Grk. writ. fr. Hom. down; 1. to change for the worse, to corrupt: minds, morals; τὴν γῆν, i. e. the men that inhabit the earth, Rev. xi. 18; διεφθαρμένοι τὸν νοῦν, 1 Tim. vi. 5, (τὴν διάνοιαν, Plat. legg. 10 p. 888 a.; τὴν γνώμην. Dion. Hal. antt. 5, 21; τοὺς ὀφθαλμούς, Xen. an. 4, 5, 12). 2. to destroy, ruin, (Lat. perdere); a. to consume, of bodily vigor and strength: δ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται [is decaying], 2 Co. iv. 16; of the worm or moth that eats provisions, clothing, etc. Lk. xii. 33. b. to destroy (Lat. delere): Rev. viii. 9; to kill, διαφθείρειν τοὺς etc. Rev. xi. 18.*

δια-φθορά, -α̂s, ή, (διαφθείρω), corruption, destruction; in the N. T. that destruction which is effected by the decay of the body after death: Acts ii. 27, 31; xiii. 34-37 [cf. W. § 65, 10], see εἴδω, I. 5 and ὑποστρέφω, 2. (Septfor מוֹשׁי: in Grk. writ. fr. Aeschyl. down.)*

διά-φορος, -ον, (διαφέρω); 1. different, varying in kind, (Hdt. and sqq.): Ro. xii. 6; Heb. ix. 10. 2. excellent, surpassing, ([Diod.], Polyb., Plut., al.): compar. διαφορώτερος, Heb. i. 4; viii. 6.*

δια-φυλάσσω: 1 aor. inf. διαφυλάξαι; fr. Hdt. down; to guard carefully: τινά, Lk. iv. 10 fr. Ps. xc. (xci.) 11. "The seventy chose to employ this term esp. of God's providential care; cf. Gen. xxviii. 15; Josh. xxiv. 17; Ps. xl. (xli.) 3. Hence it came to pass that the later writers at the close of their letters used to write διαφυλάττοι, διαφυλάξοι ύμᾶς ὁ θεός, cf. Theodoret. iii. pp. 800, 818, 826, (edd. Schulze, Nösselt, etc. Hal.)." Win. De verb. comp. etc. Pt. v. p. 16.*

δια-χειρίζω: 1 aor. mid. διεχειρισάμην; to move by the use of the hands, take in hand, manage, administer, govern, (fr. [Andoc., Lys.], Xen. and Plato down). Mid. to lay hands on, slay, kill [with one's own hand]: τινά (Polyb. 8, 23, 8; Diod. 18, 46; Joseph., Dion. Hal., Plut., Hdian.), Acts v. 30; xxvi. 21.*

Sia-χλινόζω; to deride, scoff, mock, ["deridere i. e. ridendo exagitare" Win.]: Acts ii. 13 G L T Tr WH. (Plat. Ax. p. 364 b.; Dem. p. 1221, 26 [adv. Polyel. 49]: Aeschin. dial. 3, 2; Polyb. 17, 4, 4; al.; eccles. writ.) Ct. Win. De verb. comp. etc. Pt. v. p. 17.

δια-χωρίζω: to separate thoroughly or wholly (cf. διά, C. 2), (Arstph., Xen., Plat., al.; Sept.). Pass. pres. δια-χωρίζομαι ([in reflex. sense] cf. ἀποχωρίζω) to separate one's self, depart, (Gen. xiii. 9, 11, 14; Diod. 4, 53): ἀπό τινος, Lk. ix. 33.°

διδακτικός, -ή, -όν, (i. q. διδασκαλικός in Grk. writ.), apt and skilful in teaching: 1 Tim. iii. 2; 2 Tim. ii. 24. (διδακτική ἀρετή, the virtue which renders one teachable, docility, Philo, praem. et poen. § 4; [de congressu erud. § 7].) *

διδακτός, -ή, -όν, (διδάσκω); 1. that can be taught (Pind., Xen., Plat., al.). 2. taught, instructed, foll. by gen. by one [cf. W. 189 (178); 194 (182); B. 169 (147)]: τοῦ θεοῦ, by God, Jn. vi. 45 fr. Is. liv. 13; πνεύματος άγίου [G L T Tr WH om. άγίου], by the (Holy) Spirit, 1 Co. ii. 13. (νουθετήματα κείνης διδακτά, Soph. El. 344.)*

διδασκαλία, -as, ή, (διδάσκαλος), [fr. Pind. down]; 1. teaching, instruction: Ro. xii. 7; xv. 4 (εἰς τὴν ἡμετέραν διδασκαλίαν, that we might be taught, [A. V. for our learning]); 1 Tim. iv. 13, 16; v. 17; 2 Tim. iii. 10, 16; Tit. ii. 7. 2. teaching i. e. that which is taught, doctrine: Eph. iv. 14; 1 Tim. i. 10; iv. 6; vi. 1, 3; 2 Tim. iv. 3; Tit. i. 9; ii. 1, 10; plur. διδασκαλίαι teachings, precepts, (fr. Is. xxix. 13), Mt. xv. 9; Mk. vii. 7; ἀνθρώπων, Col. ii. 22; δαιμονίων, 1 Tim. iv. 1.*

διδάσκαλος, -ου, ό, (διδάσκω), a teacher; in the N. T. one who teaches concerning the things of God, and the duties 1. of one who is fitted to teach, or thinks of man; himself so: Heb. v. 12; Ro. ii. 20. 2. of the teachers of the Jewish religion: Lk. ii. 46; Jn. iii. 10; hence the Hebr. בן is rendered in Greek διδάσκαλος: Jn. i. 38 (39); xx. 16; cf. below, under bassi, and Pressel in Herzog xii. p. 471 sq.; [Campbell, Dissert. on the Gospels, diss. 3. of those who by their great power as vii. pt. 2]. teachers drew crowds about them; a. of John the Baptist: Lk. iii. 12. b. of Jesus: Jn. i. 38 (39); iii. 2; viii. 4; xi. 28; xiii. 13 sq.; xx. 16; often in the first three Gospels. 4. by preëminence used of Jesus by himself, as the one who showed men the way of salvation: Mt. xxiii. 8 L T Tr WH. 5. of the apostles: ὁ διδάσκαλος τῶν ἐθνῶν, of Paul, 1 Tim. ii. 7; 2 Tim. i. 11. 6. of those who in the religious assemblies of Christians undertook the work of teaching, with the special assistance of the Holy Spirit: 1 Co. xii. 28 sq.; Eph. iv. 11; Acts xiii. 1, cf. 7. of false teachers among Christians: 2 Jas. iii. 1. Tim. iv. 3. [Hom. (h. Merc. 556), Aeschyl., al.]

הורים, impf. ἐδίδασκον; fut. διδάξω; 1 aor. ἐδίδαξα; 1 aor. pass. ἐδιδάχθην; (ΔΑΩ [cf. Vanicek p. 327]); [fr. Hom. down]; Sept. for אַרָּרָה, and esp. for יהורים, to teach; 1. absol. a. to hold discourse with others in order to instruct them, deliver didactic discourses: Mt. iv. 23; xxi. 23; Mk. i. 21; vi. 6; xiv. 49; Lk. iv. 15; v. 17; vi. 6; Jn. vi. 59; vii. 14; xviii. 20, and often in the Gospels; 1 Tim. ii. 12. b. to be a teacher (see διδάσκαλος, 6): Ro. xii. 7. c. to discharge the office of teacher conduct one's self as a teacher: 1 Co. iv. 17. 2. in construction; a. either in imitation of the Hebr. לפר ל עלר ל Job xxi. 22), or by an irregular use of the later Greeks

(of which no well-attested example remains exc. one in Plut. Marcell. c. 12), with dat. of person: 70 Balás, Rev. ii. 14 (acc. to the reading now generally accepted for the Rec. bes elz τον Βαλ.); cf. B. 149 (180); W. 223 (209), cf. 227 (213). b. acc. to the regular use, with acc. of pers., to teach one: used of Jesus and the apostles uttering in public what they wished their hearers to know and remember, Mt. v. 2; Mk. i. 22; ii. 13; iv. 2; Lk. v. 3; Jn. viii. 2; Acts iv. 2; v. 25; xx. 20; τοὺς Ελληνας, to act the part of a teacher among the Greeks, Jn. vii. 35; used of those who enjoin upon others to observe some ordinance, to embrace some opinion, or to obey some precept: Mt. v. 19; Acts xv. 1; Heb. viii. 11; with esp. reference to the addition which the teacher makes to the knowledge of the one he teaches, to impart instruction, instil doctrine into one: Acts xi. 26; xxi. 28; Jn. ix. 34; Ro. ii. 21; Col. iii. 16; 1 Jn. ii. 27; Rev. ii. 20. c. the thing taught or enjoined is indicated by a foll. δτε: Mk. viii. 31; 1 Co. xi. 14; by a foll. infin., Lk. xi. 1; Mt. xxviii. 20; Rev. ii. 14; περί τινος, 1 Jn. ii. 27; έν Χριστώ διδαχθήναι, to be taught in the fellowship of Christ, Eph. iv. 21; foll. by an acc. of the thing, to teach i. e. prescribe a thing: διδασκαλίας, έντάλματα άνθρώπων, precepts which are commandments of men (fr. Is. xxix. 13), Mt. xv. 9; Mk. vii. 7, [B. 148 (129)]; τὴν όδὸν τοῦ θεοῦ, Mt. xxii. 16; Mk. xii. 14; Lk. xx. 21: ταῦτα, 1 Tim. iv. 11; å μη δεί, Tit. i. 11; to explain, expound, a thing: Acts xviii. 11, 25; xxviii. 31; ἀποστασίαν ἀπὸ Μωϋσέως, the necessity of forsaking Moses, Acts xxi. 21. d. with acc. of pers. and of thing, to teach one something [W. 226 sq. (212); B. 149 (130)]: [ἐκείνος ὑμᾶς διδάξει πάντα, Jn. xiv. 26]: τοῦ διδάσκειν ὑμᾶς τινα τὰ στοιχεία. Heb. v. 12 (where R G T Tr and others read - not so well τίνα; [but cf. B. 260 (224) note, 268 (230) note]); έτέρους διδάξαι, sc. αὐτά, 2 Tim. ii. 2; hence pass. διδαχθηναί τι [B. 188 (163); W. 229 (215)]: Gal. i. 12 (ἐδιδάχθην, sc. αὐτό), 2 Th. ii. 15.

διδαχή, - $\hat{\eta}$ s, $\hat{\eta}$, (διδάσκω), [fr. Hdt. down]; ing, viz. that which is taught: Mk. i. 27; Jn. vii. 16; Acts xvii. 19; Ro. [vi. 17]; xvi. 17; 2 Jn. 10; Rev. ii. 24; 5 διδ. τινος, one's doctrine, i. e. what he teaches: Mt. vii. 28; xvi. 12; xxii. 33; Mk. i. 22; xi. 18; Lk. iv. 32; Jn. xviii. 19; Acts v. 28; Rev. ii. 14 sq.; ή διδαχή of God, τοῦ κυρίου, τοῦ Χριστοῦ, the doctrine which has God, Christ, the Lord, for its author and supporter: Jn. vii. 17; Acts xiii. 12; 2 Jn. 9; with the gen. of the object, doctrine, teaching, concerning something: Heb. vi. 2 [W. 187 (176); 192 (181); 551 (513)]; plur. Heb. xiii. 9. 2. [the act of] teaching, instruction, (cf. διδασκαλία [on the supposed distinction betw. the two words and their use in the N. T. see Ellic. on 2 Tim. iv. 2; they are associated in 2 Tim. iv. 2, 3; Tit. i. 9]): Acts ii. 42; 2 Tim. iv. 2; ἐν τῆ διδαχῆ, while he was teaching, a phrase by which the Evangelist indicates that he is about to cite some of the many words which Jesus spoke at that time, Mk. iv. 2; xii. 38; τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, the faithful word which is in accordance with the received (2 Tim. iii. 14) instruction, Tit. i. 9; in partic145

ular, the teaching of the διδάσκαλος (q. v. 6) in the religious assemblies of Christians: $\lambda a\lambda \epsilon \hat{\nu} \dot{\epsilon} \nu \delta \iota \delta a \chi \hat{\eta}$ to speak in the way of teaching, in distinction from other modes of speaking in public, 1 Co. xiv. 6; $\tilde{\epsilon}\chi\omega$ διδαχήν, to have something to teach, ibid. 26.

δίδραχμον, -ου, τό, (neut. of the adj. δίδραχμος, -ου, sc. νόμισμα; fr. δίς and δραχμή), a didrachmon or double-drachma, a silver coin equal to two Attic drachmas or one Alexandrian, or half a shekel, [about one third of a dollar] (see in ἀργύριον, 3): Mt. xvii. 24. (Sept. often for ὑρψ; [Poll., Galen].) *

δίδυμος, -η, -ον, and -ος, -ον, twofold, twain, (double, Hom. Od. 19, 227; as τρίδυμος triple, τετράδυμος quadruple, έπτάδυμος); hence twin (sc. παῖς, as τρίδυμοι παῖδες, νίοί, Germ. Drillinge, three born at a birth), Hebr. Dikp, a surname of the apostle Thomas [cf. Luthardt on the first of the foll. pass.; B. D. s. v. Thomas]: Jn. xi. 16; xx. 24; xxi. 2. (Hom. Il. 28, 641.)*

δίδωμι (διδώ, Rev. iii. 9 L T WH; [δίδω Tr, yet see WH. App. p. 167]), 3 pers. plur. διδόασι (Rev. xvii. 13 [not Rec.]), impv. dídou (Mt. v. 42 RG); impf. 3 pers. sing. εδίδου, 3 pers. plur. εδίδουν (εδίδοσαν, Jn. xix. 3 L T Tr WH [see ἔχω]); fut. δώσω; 1 aor. ἔδωκα [2 pers. sing. -xes, Jn. xvii. 7 Tr mrg., 8 Tr mrg.; cf. reff. s. v. κοπιάω], subjunc. δώση [and δώσωμεν] fr. an imaginary indic. form #8ωσα, [Mk. vi. 37 T Tr mrg.]; Jn. xvii. 2 (Tr mrg. WH δώσει); Rev. viii. 3 (LTTrWH δώσει; cf. Lob. ad Phryn. p. 720 sq.; B. 36 (31); W. 79 (76); [Veitch s. v. 313. fin., also Soph. Lex. s. v. and esp. Intr. p. 40; WH. App. p. 172]); pf. δέδωκα [on the interchange between the forms of the pf. and of the aor. in this verb cf. B. 199 (172)]; plpf. εδεδώκειν and without augm. [W. § 12, 9; B. 33 (29)] δεδώκειν, Mk. xiv. 44; and L txt. TTr WH in Lk. xix. 15; 3 pers. plur. δεδώκεισαν, Jn. xi. 57; 2 aor. subjunc. 3 pers. sing. δφ [δώη, Jn. xv. 16 Tr mrg.; Eph. i. 17 WH mrg.; 2 Tim. ii. 25 L WH mrg.; δοί, Mk. viii. 37 T Tr WH; cf. B. 46 (40); WH. App. p. 168; Kuenen and Cobet, praef. p. lxi.], plur. δώμεν, δώτε, δώσιν, optat. 3 pers. sing. δώη for δοίη, Ro. xv. 5; [2 Th. iii. 16]; 2 Tim. i. 16, 18; [ii. 25 T Tr WH txt.; Eph. i. 17RG; iii. 16RG] and elsewhere among the variants ([cf. W. § 14, 1 g.; B. 46 (40), cf. § 139, 37 and 62]; see [WH. App. u. s.; Tdf. Proleg. p. 122;] Lob. ad Phryn. p. 346; [Kühner § 282 Anm. 2; Veitch s. v. δίδωμι ad fin.]), impv. δός, δότε, inf. δοῦναι, ptcp. δούς; Pass., pf. δέδομαι; 1 aor. ἐδόθην; 1 fut. δοθήσομαι; cf. B. 45 (39) sq.; [WH u. s.]. In the Sept. times without number for נתן, sometimes for שונם; and for Chald. יהב; [fr. Hom. · down]; to give;

A. absolutely and generally: μακάριον έστι μᾶλλον διδόναι, ἡ λαμβάνειν, Acts xx. 35.

B. In construction; I. τινί τι, to give something to some one,—in various senses; I. of one's own accord to give one something, to his advantage; to bestow, give as a gift: Mt. iv. 9; Lk. i. 32; xii. 32, and often; δόματα [cf. B. 148 (129)], Mt. vii. 11; Lk. xi. 13; Eph. iv. 8 (Ps. lxvii. (lxviii.) 19); τὰ ὑπάρχοντα what thou hast τοῦς πτωχοῦς, Mt. xix. 21; χρήματα, Acts xxiv. 26.

2. to grant, give to one asking, let have: Mt. xii. 39; xiv. 7 sq.; xvi. 4; xx. 23; Mk. vi. 22, 25; viii. 12; x. 40; Lk. xi. 29; xv. 16; Jn. xi. 22; xiv. 16; xv. 16; xvi. 23; Acts iii. 6; Jas. i. 5; [noteworthy is 1 Jn. v. 16 δώσει (sc. prob. ὁ θεός) αὐτῷ ζωὴν τοῖς άμαρτάνουσιν etc., where αὐτφ seems to be an ethical dat. and τ. άμαρ. dependent on the verb; see B. 133 (116) note, cf. 179 (156); W. 523 (487), cf. 530 (494)]; in contradistinction from what one claims: Jn. iii. 27; xix. 11. 3. to supply, furnish, necessary things: as ἄρτον τινί, Mt. vi. 11; Lk. xi. 3; Jn. vi. 32, 51; τροφήν, Mt. xxiv. 45; βρώσιν, Jn. vi. 27; besides in Mt. xxv. 15, 28 sq.; Mk. ii. 26; iv. 25; Lk. vi. 4; viii. 18; xii. 42; xix. 24, 26; Jn. iv. 10, 14, 15; Eph. 4. to give over, deliver, i. e. a. to reach out, vi. 19. extend, present: as Mt. xiv. 19; xvii. 27; Mk. vi. 41; xiv. 22 sq.; Lk. ix. 16; xxii. 19; τὸ ψωμίον, Jn. xiii. 26; τὸ ποτήριον, Jn. xviii. 11; Rev. xvi. 19; τὰς χείρας διδόvas to give one the hand, Acts ix. 41; Gal. ii. 9. b. of a writing: ἀποστάσιον, Mt. v. 31. c. to give to one's care, intrust, commit; aa. something to be administered: univ.: παντὶ οι ἐδόθη πολύ, Lk. xii. 48; property, money, Mt. xxv. 15; Lk. xix. 13, 15; ἀμπελώνα, a vineyard to be cultivated, Mk. xii. 9; Lk. xx. 16; τὰς κλείς [κλείδας] τῆς βασ. Mt. xvi. 19; τὴν κρίσιν, Jn. v. 22; κρίμα, Rev. xx. 4; τὴν ἐξουσίαν ἐαυτών, Rev. xvii. 13 [not Rec.]; τὰ έργα, ΐνα τελειώσω αὐτά, Jn. v. 36; τὸ έργον, ΐνα ποιήσω, Ĵn. xvii. 4; τὸ ὄνομα τοῦ θεοῦ, to be declared, Jn. xvii. 11 [not Rec., 12 T Tr WH]. bb. to give or commit to some one something to be religiously observed: διαθήκην περιτομης, Acts vii. 8; την περιτομήν, the ordinance of circumcision, Jn. vii. 22; τὸν νόμον, ibid. vs. 19; λόγια ζῶντα, Acts vii. 38. 5. to give what is due or obligatory, to pay: wages or reward, Mt. xx. 4, 14; xxvi. 15; Rev. xi. 18; ἀργύριον, as a reward, Mk. xiv. 11; Lk. xxii. 5; taxes, tribute, tithes, etc.: Mt. xvii. 27; xxii. 17; Mk. xii. 14 (15); Lk. xx. 22; xxiii. 2; Heb. vii. 4; θυσίαν sc. τῷ κυρίφ, Lk. ii. 24 (θυσίαν ἀποδούναι τῷ θεῷ, Joseph. antt. 7, 9, 1); hóyov, render account, Ro. xiv. 12 [L txt. Tr txt. 6. δίδωμι is joined with nouns denoting an $d\pi o \partial \cdot]$. act or an effect; and a. the act or effect of him who gives, in such a sense that what he is said διδόναι (either absolutely or with dat. of pers.) he is conceived of as effecting, or as becoming its author. Hence δίδωμι joined with a noun can often be changed into an active verb expressing the effecting of that which the noun denotes. Thus διδόναι αίνον τῷ θεῷ is equiv. to αίνεῖν τὸν θεόν, Lk. xviii. 43; ἀπόκρισίν τινι i. q. ἀποκρίνεσθαι, Jn. i. 22; xix. 9; έγκοπην δούναι τῷ εὐαγγελίφ i. q. έγκόπτειν τὸ εὐαγγ. to hinder (the progress of) the gospel, 1 Co. ix. 12; εντολήν τινι i. q. εντελλεσθαί τινι, Jn. xi. 57; xii. 49; xiii. 34; 1 Jn. iii. 23; δόξαν τινί i. q. δοξάζειν τινά (see δόξα, Π.); ἐργασίαν, after the Lat. operam dare, take pains, [A. V. give diligence], i. q. ἐργάζεσθαι, Lk. xii. 58; [συμβούλιον, cf. the Lat. consilium dare, i. q. συμβουλεύεσθαι, Mk. iii. 6 Tr txt. WH txt.]; διαστολήν τινι i. q. διαστέλλειν τι, 1 Co. xiv. 7; παραγγελίαν, 1 Th. iv. 2; παράκλησιν, 2 Th. ii. 16; έλεος i. q. έλεειν, 2 Tim. i. 16, 18; ἀγάπην, show [A. V. bestow], 1 Jn. iii. 1; ἐκδίκησεν,

2 Th. i. 8; Βασανισμόν, Rev. xviii. 7; ράπισμα i. q. ραπίζειν τινά, Jn. xviii. 22; xix. 3; φίλημα i. q. φιλείν τινα, Lk. vii. 45. or b. the noun denotes something to be done by him to whom it is said to be given: διδόναι τινὶ μετάνοιαν, to cause him to repent, Acts v. 31; xi. 18; γνωσιν σωτηρίας, Lk. i. 77; έλπίδα τινί, 2 Th. ii. 16. Joined with nouns denoting strength, faculty, power, virtue, δίδωμι (τινί τι) is equiv. to to furnish, endue, (one with a thing): Lk. xxi. 15 (δώσω ὑμῖν στόμα κ. σοφίαν); Acts vii. 10; ¿ξουσίαν, Mt. ix. 8; x. 1; Lk. x. 19; Jn. xvii. 2; Rev. ii. 26; vi. 8; xiii. 7; διάνοιαν, 1 Jn. v. 20; σύνεσιν, 2 Tim. ii. 7; and in the very common phrase [I'. d. tiví tivos to give to one (a διδόναι τὸ πνεθμα. part) of etc.: Rev. ii. 17 (G L T Tr WH) δώσω αὐτῷ τοῦ μάννα, cf. W. 198 (186); B. 159 (139).]

II. δίδωμί τι without a dative, and δίδωμί τινα. δίδωμί τι; a. with the force of to cause, produce, give forth from one's self: ὑετόν, from heaven, Jas. v. 18; καρπόν, Mt. xiii. 8; Mk. iv. 7, 8 sq., (Deut. xxv. 19; Sir. xxiii. 25); σημεία, Mt. xxiv. 24; Mk. xiii. 22 [not Tdf.]; Acts ii. 19, (Ex. vii. 9; Deut. xiii. 1, etc.); ὑπόδειγμα, Jn. xiii. 15; φέγγος, Mt. xxiv. 29; Mk. xiii. 24, (φως, Is. xiii. 10); φωνήν, 1 Co. xiv. 7 sq.; διὰ τῆς γλώσσης λόγον, ibid. 9; γνώμην, to give one's opinion, to give advice, 1 Co. vii. 25; 2 Co. viii. 10. b. διδόναι κλήρους נתן גורל), Lev. xvi. 8), to give i. e. hand out lots, sc. to be cast into the urn [see κλήρος, 1], Acts i. 26. c. δίδωμί re with pred. acc.: Mt. xx. 28; Mk. x. 45, (to give up as a λύτρον); Mt. xvi. 26; Mk. viii. 37, (to pay as an equiv-2. δίδωμί τινα; a. where the noun refers to the office one bears, to appoint: κριτάς, Acts xiii. 20. b. to cause to come forth: δίδωμι έκ της συναγωγής του Σατανά τῶν λεγόντων (εc. τινάς [cf. B. 158 (138); W. § 59, 4 b.]), Rev. iii. 9; so also the sea, death, Hades, are said to give (up) the dead who have been engulfed or received 3. δίδωμί τινά τινι; a. to give by them, Rev. xx. 13. one to some one as his own: as the object of his saving care. Heb. ii. 13; to give one to some one, to follow him as a leader and master, Jn. vi. 37, 39; x. 29; xvii. 6, 9, 12 [but see B. I. 4. c. aa. above], 24; xviii. 9; in these pass. God is said to have given certain men to Christ, i. e. to have disposed them to acknowledge Christ as the author and medium of their salvation, and to enter into intimate relations with him, hence Christ calls them 'his own' (τὰ ἐμά, Jn. x. 14). b. to give one to some one to care for his interests: Jn. iii. 16 (ἔδωκεν sc. αὐτῷ, i. e. τῷ κόσμφ); Acts xiii. 21. c. to give one to some one to whom he already belonged, to return: Lk. vii. 15 (ix. 42 ἀπ έδωκε [so L mrg. in vii. 15]). d. δίδωμι έμαυτόν τινι, to one demanding of me something, I give myself up as it were; an hyperbole for disregarding entirely my private interests, I give as much as ever I can: 2 Co. viii. 5. δίδωμί τινα with a predicate acc.: έαυτὸν τύπον, to render or set forth one's self as an example, 2 Th. iii. 9; with a predicate of dignity, office, function, and a dat. of the person added for whose benefit some one invested with said dignity or office is given, that is, is bestowed: αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῆ ἐκκλησία, head over |

all things to the church, Eph. i. 22; ἔδωκεν τοὺς μὲν ἀποστόλους κτλ. sc. τἢ ἐκκλησίᾳ, Eph. iv. 11. For in neither of these passages are we obliged, with many interpreters, to translate the word appointed, made, after the use of the Hebr. [n]; esp. since in the second Paul seems to wish to confirm the words quoted in vs. 8, ἔδωκε δόματα τοῦς ἀνθρώπους. Those in the church whom Christ has endued with gifts and functions for the common advantage the apostle reckons among the δόματα given by him after his ascension to heaven.

III. Phrases in which to the verb δίδωμι, either standing alone or joined to cases, there is added infinitive, either alone or with an accusative; δίδωμί τυν foll. by an infin. denoting the object: δίδωμί των Φαγείν, give, supply, something to eat, give food [B. 261 (224); W. 318 sq. (299)], Mt. xiv. 16; xxv. 35, 42; Mk. vi. 37; v. 43; Lk. viii. 55; ix. 13; Rev. ii. 7; πιεῖν, Jn. iv. 7, 10; with the addition of an object acc. depending on the φαγείν or πιείν: Mt. xxvii. 34; Mk. xv. 23 [RGL]; with an acc. added depending on the verb & our : Jn. vi. 31; Rev. xvi. 6; foll. by an infin. indicating design [cf. B. u. s.], to grant or permit one to etc.: Lk. i. 73 sq. (doivas ημίν αφόβως λατρεύειν αὐτῷ); Jn. v. 26; Acts iv. 29; Ro. xv. 5; Eph. iii. 16; Rev. iii. 21; vi. 4; vii. 2; [foll. by els with the infin.: Ro. xv. 16, cf. B. 265 (228)]; by a constr. borrowed from the Hebrew, καὶ δώσω τοίς . . . καὶ προφητεύσουσι, Rev. xi. 3; in the passive, Mt. xiii. 12; Mk. iv. 11 (ύμιν δέδοται γνώναι [G L T Tr WH om. γνώναι] to you it has been granted etc.); foll. by the acc. and inf.: δώη [LTTr WII δώ] ύμιν . . . κατοικήσαι τὸν Χριστὸν ἐν ταις καρδίαις ύμων, Eph. iii. 16 sq.; έδωκεν αὐτον έμφανή γενέσθαι, Acts x. 40; οὐ δώσεις τὸν ὅσιόν σου ίδεῖν διαφθοράν (fr. Ps. xv. (xvi.) 10), Acts ii. 27; xiii. 35. δίδωμί τινι, foll. by iva, to grant or permit, that etc. [B. 238 (205); W. 337 (316), cf. 545 (507)]: Mk. x. 37; Rev. xix. 8. to commission, Rev. ix. 5.

IV. δίδωμί τι, or τινί τι, or τινί or τινά, foll. by a preposition with a noun (or pronoun); 1. TIVÌ ÉK TIVOS [cf. W. § 28, 1; B. 159 (139)]: δότε ήμων (a part) ἐκ τοῦ ἐλαίου ύμῶν, Mt. xxv. 8; ἐκ τῶν ἄρτων, easily to be supplied from the context, Mk. ii. 26; Lk. vi. 4; ἐκ τοῦ πνεύματος αὐτοῦ έδωκεν ήμιν, 1 Jn. iv. 13; otherwise in Jn. iii. 34 ὁ θεὸς οὐ δίδωσι τὸ πνεῦμα ἐκ μέτρου, by measure i. e. according to measure, moderately, [cf. W. § 51, 1 d.]; otherwise in Rev. iii. 9 δίδωμι ἐκ τῆς συναγωγῆς, (see II. 2 b. above). τινὶ ἀπό τινος: Lk. xx. 10 ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελώνος δώσιν [LTTrWH δώσουσιν] αὐτφ, sc. the portion due. τi foll. by els with a noun, to give something to be put into, Lk. vi. 38 μέτρον δώσουσιν είς τον κόλπον υμών (shall they give i. e. pour into your bosom), or upon, Lk. xv. 22 δότε δακτύλιον είς την χείρα αὐτοῦ (put a ring on his hand); εls τον αγρόν for the field, to pay its price, Mt. xxvii. 10; τινί τι els τàs χείρας, to commit a thing to one, deliver it into one's power: Jn. xiii. 3 (Hebr. "נתן ביר פי, Gen. ix. 2; xiv. 20; Ex. iv. 21); είς τ. διάνοιαν, οτ έπὶ τὰς καρδίας (Jer. xxxviii. (xxxi.) 33), put into the mind, fasten upon the heart, Heb. viii. 10; x. 16; or είς τ. καρδίας with inf. of the thing, Rev. xvii. 17; (Xen. Cyr. 8, 2, 20 didópas

τινί τι εls την ψυχήν). εαυτον διδόναι els with acc. of place, to betake one's self somewhere, to go into some place: Acts xix. 31, (είς τόπους παραβόλους, Polyb. 5, 14, 9; είς τόπους τραχείς, Diod. 14, 81; εἰς τὰς ἐρημίας, Diod. 5, 59; Joseph. antt. 15, 7, 7; εἰς κώμην τινά, Joseph. antt. 7, 9, 7). 2. δίδωμί τι ἔν τινι, i. e. to be or remain in, so that it is in. [cf. W. 414 (386); B. 329 (283)]: έν τῆ χειρί τινος, Jn. iii. 35; ἐν ταῖς καρδίαις, 2 Co. i. 22; ἐν τῆ καρδ. τινός, 2 Co. viii. 16, (cf. 1 K. x. 24); εἰρήνην δοῦναι ἐν τῆ γῆ to bring peace to be on earth, Lk. xii. 51. 3. δίδωμί τι ύπέρ Twos, give up for etc. [cf. W. 383 (358) sq.]: Jn. vi. 51; έαυτον ύπέρ τινος, Tit. ii. 14; έαυτον αντίλυτρον ύπέρ τινος, 1 Tim. ii. 6; έαυτὸν περὶ [R WH txt. ὑπέρ; cf. περί, I. c. δ.] τῶν ἀμαρτιῶν, for sins, i. e. to expiate them, Gal. i. 4. 4. διδόναι τινί κατά τὰ έργα, την πράξιν, to give one acc. to his works, to render to one the reward of his deeds: Rev. ii. 23 [Ps. xxvii. (xxviii.) 4]; (cf. ἀποδώσει, Mt. xvi. 27: Ro. ii. 6). 5. Hebraistically, δέδωκα ένώπιον σου θύραν ἀνεφγμένην I have set before thee a door opened i. e. have caused the door to be open to thee, Rev. iii. 8. [SYN. 8.86 vai, 8 wpeir au: 8i8. to give in general, antithetic to Aquildreir; dup. specific, to bestow, present; did. might be used even of evils, but 8mp. could be used of such things only ironically; see δόμα, fin. Comp.: ἀνα-, ἀνα-, ἀντ-απο-, δια-, ἐκ-, ἐπι-, μετα-, παρα-, προ- δίδωμι.]

δι-εγείρω; 1 aor. διήγειρα; Pass., impf. διηγειρόμην [but Tr WH (Tedd. 2, 7) διεγείρετο in Jn. vi. 18, cf. B. 34 (30); WH. App. p. 161]; 1 aor. ptcp. διεγερθείς; to wake up, awaken, arouse (from repose; differing from the simple εγείρω, which has a wider meaning); from sleep: τινά, Mk. iv. 38 [here T Tr WH εγείρουσιν]; Lk. viii. 24; pass., Lk. viii. 24 T Tr txt. WH; Mk. iv. 39; with the addition ἀπὸ τοῦ ὕπνου, Mt. i. 24 (L T Tr WH εγερθείς); from repose, quiet: in pass. of the sea, which begins to be agitated, to rise, Jn. vi. 18. Metaph. to arouse the mind; stir up, render active: 2 Pet. i. 13; iii. 1, as in 2 Macc. xv. 10, τινὰ τοῖς θυμοῖς. (Several times in the O.T. Apocr. [cf. W. 102 (97)]; Hippocr., [Aristot.], Hdian.; occasionally in Anthol.)*

δι-ενθυμέσμαι, -οῦμαι; to weigh in the mind, consider: περί τινος, Acts x. 19, for Rec. ἐνθυμ. (Besides, only in eucl. writ.)*

Successful and the sum of the su

8.-6ξ-οδος, -ου, ή; fr. Hdt. down; a way out through, outlet, exit: διέξοδοι τῶν ὁδῶν, Mt. xxii. 9, lit. ways through which ways go out, i. e. acc. to the context and the design of the parable places before the city where the roads from the country terminate, therefore outlets of the country highways, the same being also their entrances; [cf. Ob. 14; Ezek. xxi. 21; the R. V. renders it partings of the highways]. The phrase figuratively represents the territory of heathen nations, into which the apostles were about to go forth, (as is well shown by Fischer, De vitiis lexx. N. T. p. 634 sqq.). Used of the boundaries of countries, it is equiv. to the Hebr. Μαχίρ, Num. xxxiv. 4 sq. 8 sq., and

often in the book of Joshua, [cf. Rieder, Die zusammengesetzten Verba u. s. w. p. 18. Others understand the crossings or thoroughfares here to represent the most frequented spots.]*

δι-ερμηνεία, -as, ή, (διερμηνεύω, q. v.), interpretation: of obscure utterances, 1 Co. xii. 10 L txt. (Not yet found elsewhere.)

δι-ερμηνευτής, -οῦ, ὁ, (διερμηνεύω, q. v.), an interpreter: 1 Co. xiv. 28 [L Tr WH mrg. έρμην.]. (Eccles. writ.)* δι-ερμηνεύω; impf. διηρμήνευον and (without augm. cf. B. 34 (30)) διερμήνευον (Lk. xxiv. 27 L Tr mrg.); 1 aor. (also without augm.; so "all early Mss." Hort) deepμήνευσα (Lk. l. c. T Tr txt. WH); [pres. pass. διερμηνεύομαι]; to interpret [διά intensifying by marking transition. (cf. Germ. verdeutlichen); Win. De verb. comp. etc. Pt. 1. to unfold the meaning of what is said, v. p. 10 sq.]; explain, expound: 71, Lk. xxiv. 27; absolutely, 1 Co. xii. 2. to translate into one's native 30; xiv. 5, 13, 27. language: Acts ix. 36, (2 Macc. i. 36; Polyb. 3, 22, 3, and several times in Philo [cf. Siegfried, Glossar. Phil. s. v.]).*

δι-ίρχομαι; impf. διηρχόμην; fut. διελεύσομαι (Lk. ii. 35; see W. 86 (82); [cf. B. 58 (50)]); 2 aor. διῆλθον; pf. ptcp. διεληλυθώς (Heb. iv. 14); [fr. Hom. down]; 1. where diá has the force of through (Lat. per; [cf. διά, C.]): to go through, pass through, [on its constructions cf. W. § 52, 4, 8]; a. diá rivos, to go, walk, journey, pass through a place (Germ. den Durchweg nehmen): Mt. xii. 43; xix. 24 R L Tr mrg. WH mrg.; Mk. x. 25 [Rec. * εἰσελθείν]; Lk. xi. 24; xviii. 25 L Tr mrg.; Jn. iv. 4; 1 Co. x. 1; διὰ μέσου αὐτῶν, through the midst of a crowd, Lk. iv. 30; Jo. viii. 59 Rec.; [διὰ μέσου (L T Tr WH δ. μέσον, see διά, Β. Ι.) Σαμαρείας, Lk. xvii. 11]; δι' ὑμῶν, i. e. διὰ τῆς χώρας ὑμῶν, 2 Co. i. 16 (where Lchm. txt. ἀπελθείν); [διὰ πάντων sc. τῶν ἀγίων (see πᾶs, ΙΙ. 1), Acts ix. 32]. b. with acc. to travel the road which leads through a place, go, pass, travel through a region: Lk. xix. 1; Acts xii. 10; xiii. 6; xiv. 24; xv. 3, 41; xvi. 6; xvii. 23 (τὰ σεβάσματα); xviii. 23; xix. 1, 21; xx. 2; 1 Co. xvi. 5; Heb. iv. 14; of a thing: τὴν ψυχὴν διελεύσεται ρομφαία, penetrate, pierce, Lk. ii. 85, (of a spear, dart, with gen. Hom. Il. 20, 263; 23, 876). c. absolutely: έκείνης sc. όδοῦ (δι' before έκείνης in Rec. is spurious) ήμελλε διέρχεσθαι, for he was to pass that way, Lk. xix. 4. d. with specification of the goal or limit, so that the prefix dia makes reference to the intervening space to be passed through or gone over: ἐνθάδε, Jn. iv. 15 T WH Tr mrg.; [els τὴν 'Αχαίαν, Acts xviii. 27]; els τὸ πέραν, to go, cross, over to the farther shore, Mk. iv. 35; Lk. viii. 22; δ θάνατος διηλθεν είς πάντας άνθρώπους, passed through unto all men, so that no one could escape its power, Ro. v. 12; fos ruos, go even unto, etc. Lk. ii. 15; Acts ix. 38; xi. 19, 22 R G [W. 609 (566)]. διά answers to the Latin dis [cf. διά, C.]; to go to different places (2 Chr. xvii. 9; Am. vi. 2): Acts viii. 4, 40; [x. 38]; διελθόντες ἀπὸ τῆς Πέργης having departed from Perga sc. to various places, Acts xiii. 14 [al. refer this to 1, understanding διελθόντες of passing through the extent of country]; ἐν οἶς διῆλθον among whom i. e. in whose country I went about, or visited different places, Acts xx. 25; διήρχοντο κατὰ τὰς κώμας they went about in various directions from one village to another, Lk. ix. 6; of a report, to spread, go abroad: διέρχεται δ λόγος, Lk. v. 15; Thuc. 6, 46; Xen. an. 1, 4, 7. [Syn. see ἔρχομαι.]*

δι-ερωτώω: 1 aor. ptcp. διερωτήσας; to ask through (i. e. ask many, one after another): τί, to find out by asking, to inquire out, Acts x. 17. (Xen., Plat., Dem., Polyb., Dio Cass. 43, 10; 48, 8.) Cf. Win. De verb. comp. etc. Pt. v. p. 15.*

Surris, -έs, (δίs and ἔτος), [fr. Hdt. down], of two years, two years old: ἀπὸ διετοῦς sc. παιδός, Mt. ii. 16, cf. Fritzsche ad loc.; [others take διετοῦς here as neut.; see Meyer].*

Steria, -as, \$\(\delta\), (from dier\(\delta\)s, cf. touria, respected), the space of two years: Acts xxiv. 27; xxviii. 30. (Philo in Flace. \§ 16; [Graec. Ven. Gen. xli. 1; xlv. 5].)*

δι-ηγέσμαι, -οῦμαι, [impv. 2 pers. sing. διηγοῦ, ptep. διηγούμενος]; fut. διηγήσομαι; 1 aor. διηγησάμην; to lead or carry a narration through to the end, (cf. the fig. use of Germ. durchführen); set forth, recount, relate in full: absol. Heb. xi. 32; τl, describe, Acts viii. 33 (see γενεά, 3); τινί foll. by indir. disc., πῶς etc., Mk. v. 16; Acts ix. 27; xii. 17 [here T om. Tr br. the dat.]; foll. by δ είδον, Mk. ix. 9; δσα ἐποίησε οτ ἐποίησαν, Lk. viii. 39; ix. 10. (Arstph., Thuc., Xen., Plat., al.; Sept. often for ¬ஹ.) [Comp.: ἐκ-διηγέομαι.]*

δι-ήγησιε, -εως, ή, (διηγέομαι), a narration, narrative: Lk. i. 1; used of the Gospel narratives also in Euseb. h. e. 3, 24, 7; 3, 39, 12; cf. Grimm in the Jahrbb. f. deutsche Theol. 1871, p. 36. (Plat., Aristot., Polyb.; Sir. vi. 35 (34); ix. 15, etc.; 2 Macc. ii. 32; vi. 17.)*

δι-ηνεκής, -ές, (fr. διήνεγκα, διαφέρω, as the simple ήνεκής fr. ήνεγκα, φέρω), fr. Hom. down, continuous: εἰς τὸ διηνεκές, continually, Heb. vii. 3; x. 1, 12, 14, (δικτάτωρ ἐς τὸ διηνεκὲς ἡρέθη, App. b. c. 1, 4).*

διθάλασσος, -ον, (δίς and θάλασσα); 1. resembling [or forming] two seas: thus of the Euxine Sea, Strab. 2, 5, 22; Dion. Per. 156. 2. lying between two seas, i. e. washed by the sea on both sides (Dio Chrys. 5 p. 83): τόπος διθάλασσος, an isthmus or tongue of land, the extremity of which is covered by the waves, Acts xxvii. 41; al. understand here a projecting reef or bar against which the waves dash on both sides; in opposition cf. Meyer ad loc. (In Clem. hom. p. 20, ed. Dressel [Ep. Petr. ad Jacob. § 14], men ἀλόγιστοι κ. ἐνδοιάζοντες περί τῶν τῆς ἀληθείας ἐπαγγελμάτων are allegorically styled τόποι διθάλασσοι δὲ καὶ θηριώδεις.)*

δι-ϊκνίομαι [L WH δικν. (see I, ι)], -οῦμαι; to go through, penetrate, pierce: Heb. iv. 12. (Ex. xxvi. 28; Thuc., Theophr., Plut., al.; in Homer transitively, to go through in narrating.)*

διέστημ: 1 aor. διέστησα; 2 aor. διέστην; [fr. Hom. down]; to place separately, put asunder, disjoin; in the mid. [or pass.] and the pf. and 2 aor. act. to stand apart, to part, depart: βραχὺ δὲ διαστήσαντες, sc. ἐαυτούς οτ τὴν ναῦν (cf. B. 47 (41)), when they had gone a little distance

viz. from the place before mentioned, i. e. having gone a little farther, Acts xxvii. 28; of time: διαστάσης δρας μας one hour having intervened, Lk. xxii. 59; διέστη ἀπ' αὐτῶν parted, withdrew from them, Lk. xxiv. 51.

St-ισχυρίζομαι [L WH δισχ. (see I, s)]: impf. δισχυρίζομην; 1. to lean upon. 2. to affirm stoutly, assert confidently: Lk. xxii. 59; Acts xii. 15. (Lys., Isae., Plat., Dem., Joseph. antt. 2, 6, 4; Ael. hist. an. 7, 18; Dio Cass. 57, 23; al.) *

[δικάζω; 1 aor. pass. ἐδικάσθην; fr. Hom. down; to judge, pass judgment: absol. Lk. vi. 37 Tr mrg. (al. καταδικ.).*]

Suraioκρισία, -as, ή, righteous judgment: Ro. ii. 5. (an uncert. trans. in Hos. vi. 5 [where Sept. κρίμα]; Test. xii. patr. [test. Levi § 3] p. 547, and [§ 15] p. 581, ed. Fabric.; Justin. Mart. resp. de resurrect. xi. (15) 28 p. 360 ed. tert. Otto; [Hippol. p. 801 a. ed. Migne]; Basil iii. p. 476 d. ed. Garn. or p. 694 ed. Par. alt. 1839. [Cf. W. 25; 99 (94)].)*

Sixous, -aia, -aiov, (fr. diky right), [fr. Hom. down], prop. the Hebr. צְּדִּיק observant of ή δίκη, righteous, observing divine and human laws; one who is such as he ought to be; (Germ. rechtbeschaffen; in the earlier language, whence appropriated by Luther, gerecht in a broad sense; in Grk. writ. used even of physical things, as Ιππος, Xen. mem. 4, 4, 5; γήδιον δικαιότατον, most fertile, Xen. Cyr. 8, 3, 38; [doua dikator, ib. 2, 2, 26]); in a wide sense, upright, righteous, virtuous, keeping the commands of God; a. univ.: Mt. i. 19 (the meaning is, it was not consistent with his uprightness to expose his betrothed to public reproach); Mt. x. 41; xiii. 43, 49; xxiii. 28; xxv. 37, 46; Lk. i. 6, 17; xiv. 14; xviii. 9; xx. 20; Ro. v. 7 [cf. W. 117 (111)]; 1 Tim. i. 9; Jas. v. 6, 16; 1 Pet. iii. 12; 1 Jn. iii. 7, [10 Lchm.]; Rev. xxii. 11; opp. to άμαρτωλοί και ἀσεβείς, 1 Pet. iv. 18; δίκαιοι καὶ ἄδικοι, Mt. v. 45; Acts xxiv. 15; used of O. T. characters noted for piety and probity: Mt. xiii. 17; [xxiii. 29]; Heb. xii. 23; thus of Abel, Mt. xxiii. 35; Heb. xi. 4; of Lot, 2 Pet. ii. 7 sq. (Sap. x. 4 sq.); of those who seem to themselves to be righteous, who pride themselves on their virtues, whether real or imaginary: Mt. ix. 13; Mk. ii. 17; Lk. v. 32; xv. 7, (Eccl. vii. 17 (16)). Joined with εὐλαβής, Lk. ii. 25 (ἤθη εὐλαβῆ κ. δίκαια, τὸ δίκαιον κ. εὐλαβές, Plat. polit. p. 311 a. b.); with αγιος, Mk. vi. 20; with dyaθός, Lk. xxiii. 50; with φοβούμενος του θεόν, Acts x. 22; εργα δίκαια, opp. to πονηρά, 1 Jn. iii. 12. Neut. 70 δίκαιον, that which regard for duty demands, what is right: 2 Pet. i. 13; plur. Phil. iv. 8; δίκαιον ἐστι, Eph. vi. 1; Phil. i. 7; with the addition of ἐνώπιον τοῦ θεοῦ, God being judge, Acts iv. 19. b. the negative idea predominating: innocent, faultless, guiltless, (for נָק', Prov. i. 11; Job ix. 23, etc.); thus used of Christ in the speech of Gentiles: Mt. xxvii. 19, 24 R G L br. Tr br. WH mrg.; Lk. xxiii. 47; alua dikatov (Prov. vi. 17; Joel iii. 19 (24); Jon. i. 14), Mt. xxiii. 35; [xxvii. 4 Tr mrg. WH txt.]; ή ἐντολὴ ἀγία κ. δικαία (having no fellowship with sin [al. al., see the Comm. ad loc.]) κ. αγαθή, Ro. vii. 12. c. preëminently, of him whose way of thinking,

feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in heart or life; in this sense Christ alone can be called discus: Acts vii. 52; xxii. 14; 1 Pet. iii. 18; 1 Jn. ii. 1; αγιος κ. δίκαιος, Acts iii. 14; among the rest of mankind it is rightly denied that one discuss can be found, Ro. iii. 10 (Eccl. vii. 21 (20) ἄνθρωπος οὐκ ἔστι δίκαιος ἐν τῆ γῆ, δς ποιήσει ἀγαθὸν καὶ οὐχ άμαρτήσεται). of God: holy, Ro. iii. 26 (where it is to be closely rendered just or righteous, on account of the following καὶ τὸν δικαιούντα and the justifier or who pronounces righteous, but the substantial meaning is holy, that quality by virtue of which he hates and punishes sin); 1 Jn. ii. 29. d. contextually, approved of God, acceptable to God, (Germ. gottwohlgefällig): Ro. v. 19; with the addition ἐκ πίστεως, acceptable to God by faith [W. 136 (129)]: Ro. i. 17; Gal. iii. 11; Heb. x. 38; δίκ. παρά τῷ θεῷ, Ro. ii. 13. 2. In a narrower sense, rendering to each his due; and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them: Tit. i. 8; so of God recompensing men impartially according to their deeds, Rev. xvi. 5; in the same sense also in Jn. xvii. 25 (who does not award the same fate to the loving and faithful disciples of Christ and to 'the world'); 1 Jn. i. 9 (who executes the laws of his government, and therefore also the law concerning the pardon of sins); ό δίκαιος κριτής, of Christ, 2 Tim. iv. 8; κρίσις δικαία, Jn. v. 30; vii. 24; 2 Th. i. 5; plur., Rev. xvi. 7; xix. 2; al όδοὶ τ. θεοῦ δίκαιαι κ. ἀληθιναί, Rev. xv. 3; neut. τὸ δίκαιον, what is due to others, Col. iv. 1; what is agreeable to justice and law, Lk. xii. 57; δίκαιον sc. ἐστίν, it is agreeable to justice, 2 Th. i. 6; accordant with deserts, Mt. xx. 4, and 7 Rec. [See reff. s. v. dikaiów, fin.; cf. dyabós, fin.]*

δικαιοσύνη, -ης, ή, (δίκαιος); most frequently in Sept. for צרק and צרק, rarely for יחקר; the virtue or quality or state of one who is diracos; 1. in the broad sense, the state of him who is such as he ought to be, righteousness (Germ. Rechtbeschaffenheit); the condition acceptable to God (Germ. Gottwohlgefälligkeit); a. univ.: λόγος της δικαιοσύνης (like λόγος της καταλλαγής, λ. τοῦ σταυροῦ), the doctrine concerning the way in which man may attain to a state approved of God, Heb. v. 13; βασιλεύς δικαιοσύνης, the king who himself has the approbation of God, and who renders his subjects acceptable to God, Heb. vii. 2; cf. Bleek ad loc. b. integrity, virtue, purity of life, uprightness, correctness in thinking, feeling, and acting: Mt. iii. 15; v. 6, 10, 20; vi. 1 G L T Tr WH; Acts xiii. 10; xxiv. 25; Ro. vi. 13, 16, 18-20 (opp. to άμαρτία, ανομία, and ακαθαρσία); Ro. viii. 10 (opp. to άμαρτία); Ro. xiv. 17 (?[see c.]); 2 Co. vi. 7, 14 (opp. to ἀνομία, as in Xen. mem. 1, 2, 24); 2 Co. xi. 15; Eph. v. 9; vi. 14; Phil. i. 11; 1 Tim. vi. 11; 2 Tim. ii. 22; iii. 16; iv. 8; Tit. iii. 5; Heb. i. 9; xii. 11; Jas. iii. 18; 1 Pet. iii. 14; 2 Pet. ii. 5, 21; iii. 13, and very often in the O. T.; ἐν όδῷ δικαιοσύνης, walking in the way of righteousness i. q. an upright, righteous, man, Mt. xxi. 32; τοῦ θεοῦ, the righteousness which God demands, Mt. vi. 33; Jas. i. 20; of righteousness which manifests itself in beneficence: 2 Co. ix. 9 sq.

(cf. Tob. xiv. 11; Gesenius, Thesaur. iii. p. 1151; so Chald. צרקה, Dan. iv. 24, and in the Talmud and rabbin. writ. [Buxtorf. col. 1891 (p. 941 ed. Fischer); cf. W. 32]); where δικ. καὶ ὁσιότης are connected, - Lk. i. 75; Eph. iv. 24, (Sap. ix. 3; Clem. Rom. 1 Cor. 48, 4 and occasionally in prof. writ.), - the former denotes right conduct towards men, the latter piety towards God (cf. Plat. Gorg. p. 507 b.; Grimm on Sap. p. 181 sq.; [cf. Trench § lxxxviii. p. 328 sq.; for additional exx. see Wetst. on Eph. l. c.; cf. δσιος]; εὐσέβεια κ. δικαιοσύνη, Diod. 1, 2); ποιείν την δικαιοσ. to do righteousness, to live uprightly: 1 Jn. ii. 29; iii. 7; iii. 10 [not Lchm.]; and in Rev. xxii. 11 acc. to the text now accepted; in like manner ἐργάζεσθαι δικαιοσύνην, Acts x. 35; Heb. xi. 33; ζην τη δικαιοσύνη, to live, devote the life, to righteousness, 1 Pet. ii. 24; πληροῦν πᾶσαν δικαιοσύνην, to perform completely whatever is right, Mt. iii. 15. When affirmed of Christ, δικαιοσύνη denotes his perfect moral purity, integrity, sinlessness: Jn. xvi. 8, 10; when used of God, his holiness: Ro. iii. 5, 25 sq. c. in the writings of PAUL ή δικαιοσύνη has a peculiar meaning, opposed to the views of the Jews and Judaizing Christians. To understand this meaning, the foll. facts esp. must be kept in view: the Jews as a people, and very many who had become converts from among them to Christianity, supposed that they secured the favor of God by works conformed to the requirements of the Mosaic law, as though by way of merit; and that they would thus attain to eternal salvation. But this law demands perfect obedience to all its precepts. and threatens condemnation to those who do not render such obedience (Gal. iii. 10, 12). Obedience of this kind no one has rendered (Ro. iii. 10), neither Jews nor Gentiles (Ro. i. 24 — ii. 1), — for with the latter the natural law of right written on their souls takes the place of the Mosaic law (Ro. ii. 14 sq.). On this account Paul proclaims the love of God, in that by giving up Christ, his Son, to die as an expiatory sacrifice for the sins of men he has attested his grace and good-will to mankind, so that they can hope for salvation as if they had not sinned. But the way to obtain this hope, he teaches, is only through faith (see miores [esp. 1 b. and d.]), by which a man appropriates that grace of God revealed and pledged in Christ; and this faith is reckoned by God to the man as δικαιοσύνη; that is to say, δ. denotes the state acceptable to God which becomes a sinner's possession through that faith by which he embraces the grace of God offered him in the expiatory death of Jesus Christ (see δικαιόω, 3 b.). In this sense ή δικαιοσύνη is used without an adjunct in Ro. iv. 5 sq. 11; v. 17, 21; ix. 30 sq.; Ro. xiv. 17 (? [see b.]); 1 Co. i. 30; Gal. v. 5; δικαιοσύνη θεοῦ, ή τοῦ θεοῦ δικαιοσύνη, the righteousness which God ascribes, what God declares to be righteousness [W. 186] (175), Ro. i. 17; iii. 21; x. 3; by a pregnant use, equiv. to that divine arrangement by which God leads men to a state acceptable to him, Ro. x. 4; as abstract for concrete, equiv. to those whom God accounts righteous, 2 Co. v. 21; δικ. θεοῦ διὰ πίστεως, Ro. iii. 22; ή δικ. τῆς πίστεως, which is acquired by faith, or seen in faith, Ro. iv. 11, 13; ή ἐκ θεοῦ δικαιοσ. which comes from God, i. e. is adjudged, imputed, Phil. iii. 9 (where the addition $\epsilon \pi i$ τῆ πίστει depends on ἔχων, having . . . founded upon faith [cf. W. 137 (130); 392 (367); yet cf. Ellic. ad loc.]); ή ἐκ πίστεως δικαιοσ. which comes from faith, Ro. ix. 30; x. 6; ή διὰ πίστεως Χριστοῦ, Phil. iii. 9; ή κατὰ πίστιν διkator. according to, appropriate to, faith, Heb. xi. 7 (but it should be kept in mind that the conception of 'faith' in the Ep. to the Heb. is broader than in Paul's writings [cf. e. g. Kurtz ad loc.]); Christ is called δικαιοσύνη, as being the one without whom there is no righteousness. as the author of righteousness, 1 Co. i. 30; εἰς δικαιοσύνην, unto righteousness as the result, to obtain righteousness, Ro. x. 4, 10; ή πίστις λογίζεται τινι εις δικαιοσύνην faith is reckoned to one for righteousness, i. e. is so taken into account, that righteousness is ascribed to it or recognized in it: Ro. iv. 3, 6, 9, 22; Gal. iii. 6; Jas. ii. 23; ή διακονία της δικαιοσ. (see διακονία, 2 b.), 2 Co. iii. 9. Opposed to this δικαιοσύνη arising from faith is ή έκ νόμου δικαιοσ., a state acceptable to God which is supposed to result from obedience to the law, Ro. x. 5 sq.; ή δικ. ἐν νόμφ relying on the law, i. e. on imaginary obedience to it, Phil. iii. 6; ή ldia δικαιοσ. and ή έμη δικ., such as one supposes that he has acquired for himself by his own works, Ro. x. 3; Phil. iii. 9, cf. Gal. ii. 21; iii. 21. 2. in a closer sense. justice, or the virtue which gives each one his due; it is said to belong to God and Christ, as bestowing Ισότιμον πίστιν upon all Christians impartially, 2 Pet. i. 1; of judicial justice, Ro. ix. 28 R G Tr mrg. in br.; κρίνειν έν δικαιοσύνη, Acts xvii. 31; Rev. xix. 11. [See reff. s. v. δικαιόω, fin.]*

δικαιόω, -ω; fut. δικαιώσω; 1 aor. έδικαίωσα; Pass., [pres. δικαιούμαι]; pf. δεδικαίωμαι; 1 aor. εδικαιώθην; fut. δικαιω- $\theta \dot{\eta} \sigma \sigma \mu a i$; (δίκαιος); Sept. for אָדָן and הצָדִיק; prop. (acc. to the analogy of other verbs ending in όω, as τυφλόω, δουλόω) to make δίκαιος; to render righteous or such as he ought to be; (Vulg. justifico); but this meaning is extremely rare, if not altogether doubtful; ¿diraí-שסם την καρδίαν μου stands for וַבִּיתִי לְבָבִי in Ps. lxxii. (lxxiii.) 13 (unless I have shown my heart to be upright be preferred as the rendering of the Greek there). τινά, to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered (Ezek. xvi. 51 sq.; τὴν ψυχὴν αὐτοῦ, Jer. iii. 11, and, probably, δικαιούν δίκαιον, Is. liii. 11): ή σοφία έδικαιώθη από τών τέκνων αὐτης, the wisdom taught and exemplified by John the Baptist, and by Jesus, gained from its disciples (i. e. from their life, character, and deeds) the benefit of being shown to be righteous, i. e. true and divine [cf. B. 322 (277); al. interpret, was acknowledged to be righteous on the part of (nearly i. q. by) her children; cf. B. 325 (280); see ἀπό, II. 2 d. bb.], Lk. vii. 35; Mt. xi. 19 [here T Tr txt. WH read Frywv i. e. by her works]; Pass., of Christ: ἐδικαιώθη ἐν πνεύματι, evinced to be righteous as to his spiritual (divine [(?) cf. e. g. Ellic. ad loc., or Mey. on Ro. i. 4]) nature, 1 Tim. iii. 16; of God: όπως δικαιωθής εν τοις λόγοις σου, Ro. iii. 4 fr. Ps. l. (li.) 6 (κύριος μόνος δικαιωθήσεται, Sir. xviii. 2); pass. used re-

flexively, to show one's self righteous: of men, Rev. xxii. 11 Rec.; (τί δικαιωθώμεν; Gen. xliv. 16). declare, pronounce, one to be just, righteous, or such as he ought to be, (cf. όμοιόω to declare to be like, liken i. e. compare; όσιόω, Sap. vi. 11; ἀξιόω, which never means to make worthy, but to judge worthy, to declare worthy, to treat as worthy; see also κοινόω, 2 b.); a. with the negative idea predominant, to declare quiltless one accused or who may be accused, acquit of a charge or reproach, (Deut. xxv. 1; Sir. xiii. 22 (21), etc.; an unjust judge is said δικαιούν τὸν ἀσεβη in Ex. xxiii. 7: Is. v. 23): έαυτόν, Lk. x. 29; pass. οὐ δεδικαίωμαι, sc. with God, 1 Co. iv. 4; pregnantly with ἀπὸ τῶν άμαρτιῶν added, to be declared innocent and therefore to be absolved from the charge of sins [cf. B. 322 (277)], Acts xiii. 38 (39) (80 ἀπὸ ὁμαρτίας, Sir. xxvi. 29; simply, to be absolved, sc. from the payment of a vow, Sir. xviii. 22 (21)); hence figuratively, by a usage not met with elsewhere, to be freed, ἀπὸ τῆς άμαρτίας, from its dominion, Ro. vi. 7, where cf. Fritzsche or [(less fully) Meyer]. b. with the positive idea predominant, to judge, declare, pronounce, righteous and therefore acceptable, (God is said dikatoûr δίκαιον, 1 K. viii. 32): ξαυτόν, Lk. xvi. 15; εδικαίωσαν τον θεόν declared God to be righteous, i. e. by receiving the baptism declared that it had been prescribed by God rightly, Lk. vii. 29; pass. by God, Ro. ii. 13; ἐξ ἔργων έδικαιώθη, got his reputation for righteousness (sc. with his countrymen [but see Mey. (ed. Weiss) ad loc.]) by works, Ro. iv. 2; ἐκ τῶν λόγων, by thy words, in contrast with καταδικάζεσθαι, sc. by God, Mt. xii. 37. Especially is it so used, in the technical phraseology of Paul, respecting God who judges and declares such men as put faith in Christ to be righteous and acceptable to him, and accordingly fit to receive the pardon of their sins and eternal life (see δικαιοσύνη, 1 c.): thus absolutely, δικαιούν τινα, Ro. iii. 26; iv. 5; viii. 30, 33 (sc. ήμας, opp. to έγκαλείν); with the addition of έκ (in consequence of) πίστεως, Ro. iii. 30; Gal. iii. 8; of διά της πίστεως, Ro. iii. 30; men are said δικαιοῦσθαι, δικαιωθήναι, τῆ χάριτι τοῦ θεοῦ, Tit. iii. 7; δωρεὰν τῆ χάρ. τ. θεοῦ, Ro. iii. 24; πίστει, Ro. iii. 28; ἐκ πίστεως, by means of faith, Ro. v. 1; Gal. ii. 16; iii. 24; ἐν τῷ αἵματι τοῦ Χριστοῦ (as the meritorious cause of their acceptance, as the old theologians say, faith being the apprehending or subjective cause), Ro. v. 9; εν τφ ονόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν, by confessing the name of the Lord (which implies faith in him, Ro. x. 10, cf. 2 Co. iv. 13), and by the Spirit of God (which has awakened faith in the soul), 1 Co. vi. 11; ἐν Χριστφ through Christ, Gal. ii. 17; Acts xiii. 39; it is vehemently denied by Paul, that a man δικαιούται έξ έργων νόμου, Gal. ii. 16, — with the addition ἐνώπιον αὐτοῦ, i. e. of God, Ro. iii. 20, cf. vs. 28; iv. 2, (see δικαιοσύνη, 1 c. sub fin.); — a statement which is affirmed by James in ii. 21, 24 sq. (though he says simply έξ έργων δικαιοῦται, significantly omitting vóμου); to the same purport Paul denies that a man δικαιοῦται ἐν νόμφ, in obeying the law, or by keeping it, Gal. v. 4; with the addition παρὰ τῷ θεῷ, 151

in the sight of God, (i.al. iii. 11. Lk. xviii. 14 teaches that a man discussives by deep sorrow for his sins, which so humbles him that he hopes for salvation only from divine grace.

The Pauline conceptions of δίκαιος, δικαιοσύνη, δικαιόω, are elucidated esp. by Winzer, De vocabulis dikatos, etc., in Ep. ad Rom., Lips. 1831; Usteri, Paulin. Lehrbegriff p. 86 sq. ed. 4 etc.; Neander, Gesch. der Pflanzung u.s.w. ii. p. 567 sqq. et passim, ed. 3, [Robinson's trans. of ed. 4, pp. 382 sqq., 417 sqq.]; Baur, Paulus p. 572 sqq. [(Zeller's) ed. 2, vol. ii. 145-183; Eng. trans. vol. ii. p. 134 sqq.]; Rauwenhoff, Disquisitio etc., Lugd. Bat. 1852; Lipsius, Die paulin. Rechtfertigungslehre, Lpz. 1853; Schmid, Bibl. Theologie des N. T. p. 562 sqq. ed. 2, [p. 558 sqq. ed. 4; Eng. trans. p. 495 sq.]; Ernesti, Vom Ursprung der Sünde u.s.w. i. p. 152 sqq.; Messner, Lehre der Apostel, p. 256 sqq., [summary by S. R. Asbury in Bib. Sacr. for 1870, p. 140 sq.]; Jul. Köstlin in the Jahrbb. für deutsche Theol. 1856 fasc. 1 p. 85 sqq.; Wieseler, Commentar ü. d. Br. an d. Galater, p. 176 sqq. [see in Schaff's Lange's Rom. p. 122 sq.]; Kahnis, Lutherische Dogmatik, Bd. i. p. 592 sqq.; Philippi, Dogmatik, v. 1 p. 208 sqq.; Weiss, Bibl. Theol. des N. T. § 65; Ritschl, Die christl. Lehre v. d. Versöhnung u. Rechtf. ii. 318 sqq.; Pfleiderer, Paulinismus, p. 172 sqq. [Eng. trans. vol. i. p. 171 sqq.; but esp. Dr. Jas. Morison, Crit. Expos. of the Third Chap. of the Ep. to the Rom. pp. 163-198. On the patristic usage see Reithmayr, Galaterbrief, p. 177 sq.; Cremer, Wörterbuch, 4te Aufl. p. 285; Suicer, Thesaur. s. v.].

In classic Grk. δικαιόω (Ionic δικαιόω, IIdt.) is 1. i. q. δίκαιον νομίζω, to deem right or fair: τί, often foll. by the inf.; to choose what is right and fair, hence univ. to choose, desire, decide: IIdt., Soph., Thuc., al. 2. with acc. of person, τὸ δίκαιον ποιώ τινα to do one justice, in a bad sense, viz. to condemn, punish, one: Hdt., Thuc., Plat., al.; hence δικαιοῦσθαι, to have justice done one's self, to suffer justice, be treated rightly, opp. to ἀδικεῖαθαι, Aristot. eth. Nic. 5, 9, 11 p. 1136, 18 sqq. (In like manner the German rechtfertigen in its early forensic use bore a bad sense viz. to try judicially (so for ἀνακρίνων, Acts xii. 19 Luther), then condemn; execute judgment, esp. put to death.)*

δικαίωμα, τος, τό, (fr. δικαίως; δ δεδικαίωται οτ τὸ δεδικαίωμας), Sept. very often for ph, hph, and Βρής; for myn, Deut. xxx. 16; 1 K. ii. 3; plur. occasionally for phys; 1. that which has been deemed right so as to have the force of law; a. what has been established and ordained by law, an ordinance: univ. of an appointment of God having the force of law, Ro. i. 32; plur. used of the divine precepts of the Mosaic law: τοῦ κυρίου, Lk. i. 6; τοῦ νόμου, Ro. ii. 26; τὸ δικαίωμα τοῦ νόμου, collectively, of the (moral) precepts of the same law, Ro. viii. 4; δικαίωματα λατρείας, precepts concerning the public worship of God, Heb. ix. 1; δικαίωματα σαρκός, laws respecting bodily purity [(?) cf. vii. 16], ibid. vs. 10. b. a judicial decision, sentence; of God—either the favorable judgment by which he acquits men and declares

them acceptable to him, Ro. v. 16; or unfavorable: sentence of condemnation, Rev. xv. 4, (punishment, Plat. legg. 9, 864 e.). 2. a righteous act or deed: τὰ δικαιώματα τῶν ἀγίων, Rev. xix. 8 (τῶν πατέρων, Bar. ii. 19); ἐνὸς δικαίωμα, the righteous act of one (Christ) in his giving himself up to death, opp. to the first sin of Adam, Ro. v. 18, (Aristot. eth. Nic. 5, 7, 7 p. 1135°, 12 sq. καλεῖται δὲ μᾶλλον δικαιωπράγημα τὸ κοινόν, δικαίωμα δὲ τὸ ἐπανόρθωμα τοῦ ἀδικήματος, [cf. rhet. 1, 13, 1 and Cope's note on 1, 3, 9]). [Cf. reff. in δικαιόω.]*

δικαίως, adv., [fr. Hom. down]; 1. justly, agreeably to right: κρίνειν (see δίκαιος, 2), 1 Pet. ii. 23; to suffer, Lk. xxiii. 41. 2. properly, as is right: 1 Co. xv. 34. 3. uprightly, agreeably to the law of rectitude: 1 Th. ii. 10 (δσίως καὶ δικαίως, as Plat. rep. 1 p. 331 a. [cf. Trench § lxxxviii. p. 328]); Tit. ii. 12.*

δικαίωσις, -εως, ή, (fr. δικαίω, equiv. to τὸ δικαίων, the act τοῦ δικαίωντος; in extra-bibl. writ. fr. Thuc. on, the justification or defence of a cause; sentence of condemnation; judgment in reference to what is just), the act of God's declaring men free from guilt and acceptable to him; adjudging to be righteous, [A. V. justification]: διὰ τὴν δικαίωσιν ἡμῶν, because God wished to declare us righteous, Ro. iv. 25; εἰς δικαίωσιν ζωῆς, unto acquittal, which brings with it the bestowment of life, Ro. v. 18. [Cf. reff. in δικαίω.]*

δικαστής, -οῦ, ὁ, (δικάζω), a judge, arbitrator, umpire: Lk. xii. 14 [here crit. texts κριτήν]; Acts vii. 27 (fr. Ex. ii. 14); Acts vii. 35. (Sept. for ΔΦΨ; in Grk. writ. fr. [Aeschyl. and] Hdt. on.)*

[SYN. $\delta \iota \kappa a \sigma \tau \dot{\eta} s$, $\kappa \rho \iota \tau \dot{\eta} s$: acc. to etymol. and classic usage δ . is the more dignified and official term; κ . gives prominence to the mental process, whether the 'judge' be a magistrate or not. Schmidt ch. 18, 6.]

δίκη, -ης, ή, [allied with δείκνυμι, Curtius § 14], fr. Hom. down; 1. custom, usage, [cf. Schmidt ch. 18, 2. right, justice. 3. a suit at law. 4 cf. 3]. judicial hearing, judicial decision, esp. a sentence of condemnation; so in Acts xxv. 15 [L T Tr WH καταδίκην]. 5. execution of the sentence, punishment, (Sap. xviii. 11; 2 Macc. viii. 11): δίκην ὑπέχειν, Jude 7; δίκην τίνειν (Soph. El. 298; Aj. 113; Eur. Or. 7), to suffer punishment, 2 Th. i. 9. 6. the goddess Justice, avenging justice: Acts xxviii. 4, as in Grk. writ. often fr. Hes. theog. 902 on; (of the avenging justice of God, personified, Sap. i. 8, etc.; cf. Grimm ad loc. and Com. on 4 Macc. p. 318, [he cites 4 Macc. iv. 13, 21; viii. 13, 21; ix. 9; xi. 3; xii. 12; xviii. 22; Philo adv. Flacc. § 18; Euseb. h. e. 2, 6, 8]).

δίκτυον, -ου, τό, [perhaps fr. ΔΙΚΕΙΝ to cast, cf. Etym. Magn. col. 275, 21], a net: Mt. iv. 20 sq.; Mk. i. 18 sq.; Lk. v. 2, 4-6; Jn. xxi. 6, 8, 11. (Hom. et sqq.)

[SYN. $\delta l\kappa \tau \nu \sigma \nu$, $\delta \mu \phi l \beta \lambda \eta \sigma \tau \rho \sigma \nu$, $\sigma a \gamma h \nu \eta$: δ . seems to be the general name for nets of all kinds; whereas $\delta \mu \phi$. and $\sigma a \gamma$. designate specifically nets for f is h in g:—the former a casting net, generally pear shaped; the latter a seine or drag-net. Cf. Trench \S lxiv.; B.D. s. v. Net.]

a judicial decision, sentence; of God—either the favorable judgment by which he acquits men and declares twice, repeating: Poll. 2, 118 p. 212 ed. Hemst.; whence

διλογέω and διλογία, Xen. de re equ. 8, 2. 2. double-tongued, double in speech, saying one thing with one person, another with another (with intent to deceive): 1 Tim. iii. 8.*

8.6, conjunction i. q. 8.7 5, [fr. Thuc. and Plato down], wherefore, on which account: Mt. xxvii. 8; Lk. i. 35; vii. 7; Acts x. 29; Ro. i. 24; ii. 1; 1 Co. xii. 3; 2 Co. vi. 17; Heb. iii. 7; Jas. i. 21; 1 Pet. i. 13, and often. [Cf. W. 445 (414); B. 233 (200); on Paul's use, see Ellic. on Gal. iv. 31.]

δι-οδεύω: impf. διώδευον; [1 aor. διώδευσα]; 1. to pass or travel through: τόπον τινά, Acts xvii. 1; (Sept., Polyb., Plut., al.). 2. to travel hither and thither, go about: with κατὰ πόλιν καὶ κώμην added, through city and village, Lk. viii. 1.*

Δωνύσιω, -ου, ό, Dionysius, an Athenian, a member of the Areopagus, converted to Christianity by Paul's instrumentality: Acts xvii. 34. [Cf. B.D. s. v.]*

διό-περ, conjunction, (fr. διό and the enclitic particle πέρ [q. v.]), [fr. Thuc. down]; on which very account, [A. V. wherefore]: 1 Co. viii. 13 [Treg. διό περ]; x. 14; xiv. 13 where L T Tr WH διό.*

διοπετής, -ές, (fr. Διός of Zeus, and πέτω for πίπτω; in prof. writ. also διῦπετής), fallen from Zeus, i. e. from heaven: τὸ διοπετές, sc. ἄγαλμα (which is expressed in Eur. Iph. T. 977; Hdian. 1, 11, 2 [1 ed. Bekk.; cf. W. 234 (219); 592 (551)]), an image of the Ephesian Artemis which was supposed to have fallen from heaven, Acts xix. 35; [cf. Meyer ad loc.; Farrar, St. Paul, ii. 13 sq.].*

διόρθωμα, -τος, τό, (fr. διορθόω to set right); correction, amendment, reform: Acts xxiv. 2 (3) LTTr WH for RG κατορθωμάτων. (Hippocr., Aristot., Polyb. 3, 13; Plut. Num. 17; Diog. Laërt. 10, 121; [cf. Lob. ad Phryn. p. 250 sq.].)*

St-όρθωσις, -εως, ἡ, (fr. διορθόω); 1. prop. in a physical sense, a making straight, restoring to its natural and normal condition something which in some way protrudes or has got out of line, as (in Hippocr.) broken or misshapen limbs. 2. of acts and institutions, reformation: καιρὸς διορθώσεως a season of reformation, or the perfecting of things, referring to the times of the Messiah, Heb. ix. 10. (Aristot. Pol. 3, 1, 4 [p. 1275\(^13\)]; νόμου, de mund. 6 p. 400\(^1\), 29; [cf. Joseph. c. Ap. 2, 20, 2]; Polyb. 3, 118, 12 τῶν πολιτευμάτων, Diod. 1, 75 τῶν ἀμαρτημάτων, Joseph. antt. 2, 4, 4; b. j. 1, 20, 1; al.; [cf. Lob. ad Phryn. p. 250 sq.].)*

δι-ορύστω; Pass., 1 aor. inf. διορυχθήναι (Mt. xxiv. 43 T Tr WH; Lk. xii. 39 T WH Tr mrg.); 2 aor. inf. διορυχήναι, [cf. WH. App. p. 170; fr. Hom. down]; to dig through: a house (Xen. symp. 4, 30; Job xxiv. 16 Sept.), Mt. xxiv. 43; Lk. xii. 39; absol. Mt. vi. 19 sq. [W. 594 (552); B. 146 (127)].*

[Auós, see Ais.]

Διόσ-κουροι (Phrynichus prefers the form Διόσκοροι; in earlier Attic the dual τὰ Διοσκόρω was more usual, cf. Lob. ad Phryn. p. 235), -ων, οί, (fr. Διός of Zeus, and κοῦρος οr κόρος boy, as κόρη girl), Dioscuri, the name

given to Castor and [(Polydeuces, the Roman)] Pollux, the twin sons of Zeus and Leda, tutelary deities of sailors: Acts xxviii. 11 [R. V. The Twin Brothers; cf. B.D. s. v. Castor and Pollux].

8.671, conjunction, equiv. to διὰ τοῦτο, δτι;
this account that, because, [cf. W. 445 (415)]: Lk. ii. 7;
xxi. 28; Acts [xiii. 35, where R G διό]; xvii. 31 Rec.;
xx. 26 T WH Trmrg.; xxii. 18; 1 Co. xv. 9; Gal. ii. 16
(L T Tr WH ὅτι); Phil. ii. 26; 1 Th. ii. 8; iv. 6; Heb.
xi. 5, 23; Jas. iv. 3; 1 Pet. i. 16, 24; ii. 6 [Rec. διὸ καί].
2. for (cf. Fritzsche on Ro. i. 19, vol. i. p. 57 sq.; [per
contra Mey. ad loc.; Ellic. on Gal. ii. 16; (cf. Jebb in
Vincent and Dickson, Modern Greek etc. ed. 2, App.
§ 80, 3)]): Lk. i. 13; Acts x. 20 Rec.; xviii. 10; Ro. i. 19,
21; iii. 20; viii. 7; (1 Th. ii. 18 L T Tr WH for R G
διό); [1 Pet. i. 16 Tdf. From Hdt. down.] •

Διοτρεφής [L WII -τρέφης; cf. Chandler §§ 634, 637], δ, (fr. Διός and τρέφω, nourished by Zeus, or foster-child of Zeus), Diotrephes, a Christian man, but proud and arrogant: 3 Jn. vs. 9 sq. [Cf. B. D. (esp. Am. ed.) s. v.]*
διπλόος (-οῦς), -όη (-ῆ), -όον (-οῦν), [fr. Hom. down], twofold, double: 1 Tim. v. 17; Rev. xviii. 6; διπλότερος (a compar. found also in Appian. hist. praef. § 10, from the positive form διπλός [B. 27(24)]) ὑμῶν, twofold more

διπλόω, -ω: [1 aor. ἐδίπλωσα]; (διπλόος); to double: διπλώσατε αὐτῆ [only RG] διπλά [τὰ δ. T Tr WH br.] i. e. return to her double, repay in double measure the evils she has brought upon you, Rev. xviii. 6 [R.V. double unto her the double]. (Xen. Hell. 6, 5, 19; Plut. Cam. 41; Diog. Laërt. 6, 22.) •

than yourselves, Mt. xxiii. 15 [(cf. Just. M. dial. 122)].*

δίς, adv., [Curtius § 277; fr. Hom. down], twice: Mk. xiv. 30, 72; δὶς τοῦ σαββάτου twice in the week, Lk. xviii. 12; καὶ ἀπαξ καὶ δίς (see ἀπαξ, c.), Phil. iv. 16; 1 Th. ii. 18. In the phrase δὶς ἀποθακόντα, Jude 12, δίς is not equiv. to completely, absolutely; but the figure is so adjusted to the fact, that men are represented as twice dead in a moral sense, first as not having yet been regenerated, and secondly as having fallen from a state of grace; see ἀποθυήσκω, I. 4; [but cf. the various interpas given in (Mey.) Huther or in Schaff's Lange (Fronm.) ad loc. In the Babyl. Talm. (Ber. 10 a.) we read, 'Thou art dead here below, and thou shalt have no part in the life to come'].*

Δίς, an unused nominat. for Zεύς, gen. Δώς, acc. Δία (Δίαν, Acts xiv. 12 Tdf. ed. 7; see in ἄρρην and B. 14 (373)), Zeus, Jupiter, the supreme divinity in the belief of Greeks and Romans; the father of gods and men: Acts xiv. 12 sq. (2 Macc. vi. 2.) [Cf. Zεύς.] •

δισ-μυρώς, -άδος, ή, twice ten thousand, two myriads:
Rev. ix. 16 LT (WH δὶς μυριάδες), for R G δύο μυριάδες.*
διστάζω: 1 aor. ἐδίστασα; (δίς); to doubt, waver: Mt. xiv. 31; xxviii. 17. (Plat., [Soph.], Aristot., Plut., al.)*
δίστομος, -ου, (δίς and στόμα), having a double mouth, as a river, Polyb. 34, 10, 5; [όδοί i. e. branching, Soph.

as a river, Polyb. 34, 10, 5; [όδοί i. e. branching, Soph. O. C. 900]. As στόμα is used of the edge of a sword and of other weapons, so δίστομος has the meaning two-edged: used of a sword in Heb. iv. 12; Rev. i. 16; ii. 12, and

acc. to Schott in xix. 15; also Judges iii. 16; Prov. v. 4; Ps. cxlix. 6; Sir. xxi. 3; ξίφος, Eur. Hel. 983.*

δισ-χίλιοι, -ai, -a, two thousand: Mk. v. 13. [From Hdt. down.]*

Si-υλίω [Ř G T Tr διῦλ. (see Υ, ν)]; (ὑλίζω to defecate, cleanse from dregs or filth); to filter through, strain thoroughly, pour through a filter: τὸν κώνωπα, to rid wine of a gnat by filtering, strain out, Mt. xxiii. 24. (Amos vi. 6 διυλισμένος οἶνος, Artem. oneir. 4, 48 ἔδοξαν διυλίζειν πρότερον τὸν οἶνον, Dioscor. 2, 86 διὰ ῥάκους λινοῦ διυλισθέν [et passim; Plut. quaest. conviv. 6, 7, 1, 5]; Archyt. ap. Stob. floril. i. p. 13, 40 metaph. θεὸς εἶλικρινῆ καὶ διυλισμέναν ἔχει τὴν ἀρετάν.) **

Sixás: 1 aor. inf. διχάσαι; (δίχα); to cut into two parts, cleare asunder, dissever: Plat. polit. p. 264 d.; metaph. διχάζω τιτὰ κατά τινος, to set one at variance with [lit. against] another: Mt. x. 35. [Cf. Fischer, De vitiis lexx. etc. p. 334 sq.]*

διχοστασία, -as, ή, (διχοστατέω to stand apart), dissension, division; plur.: Ro. xvi. 17; 1 Co. iii. 3 [Rec.]; Gal. v. 20. (Occasionally in Grk. writ. fr. Solon in Dem. p. 423, 4 and Hdt. 5, 75 on; [1 Macc. iii. 29].)*

Sectopia, -ŵ: fut. δεχοτομήσω; (δεχοτόμος cutting in two); to cut into two parts (Ex. xxix. 17): Mt. xxiv. 51; Lk. xii. 46, — in these passages many suppose reference to be made to that most cruel mode of punishment, in use among the Hebrews (1 S. xv. 33) and other ancient nations (see Win. RWB. s. v. Lebensstrafen; [B. D. s. v. Punishments, III. b. 3; esp. Wetstein on Mt. l. c.]), by which criminals and captives were cut in two. But in the text the words which follow, and which imply that the one thus 'cut asunder' is still surviving, oppose this interpretation; so that here the word is more fitly translated cut up by scourging, scourge severely, [but see Meyer on Mt. l. c.]. (Occasionally in Grk. writ. fr. Plato down.)*

διψάω, -ω, subjunc. pres. 3 pers. sing. διψά (Jn. vii. 37; Ro. xii. 20; often so fr. the Maced. age on for the Attic διψη, cf. W. § 13, 3 b.; [B. 44 (38)]; Lob. ad Phryn. p. 61); fut. διψήσω; 1 aor. ἐδίψησα; (δίψα thirst); [fr. Hom. down]; to thirst; 1. absolutely, to suffer thirst; suffer from thirst: prop., Mt. xxv. 35, 37, 42, 44; Jn. iv. 15; xix. 28; Ro. xii. 20; 1 Co. iv. 11; figuratively, those are said to thirst who painfully feel their want of, and eagerly long for, those things by which the soul is refreshed, supported, strengthened: Jn. iv. 13 sq.; vi. 35; vii. 37; Rev. vii. 16; xxi. 6; xxii. 17; (Sir. xxiv. 21 (20); 2. with an acc. of the thing desired: την διli. 24). καιοσύνην, Mt. v. 6, (Ps. lxii. (lxiii.) 2; in the better Grk. writ. with gen.; cf. W. § 30, 10 b.; [B. 147 (129)]; έλευθερίας, Plat. rep. 8 p. 562 c.; τιμῆς, Plut. Cat. maj. 11; al.; cf. W. 17).4

8640s, -εος (-ους), τό, thirst: 2 Co. xi. 27. [From Thuc. down, for the older δίψα.]*

δίψυχος, -ον, (δίς and ψυχή), double-minded; a. wavering, uncertain, doubting: Jas. i. 8, (οἱ δίψυχοι καὶ οἱ διστάζοντες περὶ τῆς τοῦ θεοῦ δυνάμεως, Clem. Rom. 1 Cor. 11, 2; ταλαίπωροί εἰσιν οἱ δίψυχοι, οἱ διστάζοντες τὴν ψυχήν [al. τῆ ψυχῆ], ibid. 23, 8; μὴ γίνου δίψυχος ἐν προσευχῆ

σου, εἰ ἔσται ἡ οὐ, Constt. apostol. 7, 11; μὴ γίνου δίψυχος εἰν προσευχῆ σου, μακάριος γὰρ ὁ μὴ διστάσας, Ignat. ad Heron. 7; [cf. reff. in Müller's note on Barn. ep. 19, 5]). b. divided in interest sc. between God and the world: Jas. iv. 8. Not found in prof. writ. [Philo, frag. ii. 663].*

διωγμός, -οῦ, ὁ, (διώκω), persecution: Mt. xiii. 21; Mk. iv. 17; x. 30; Acts viii. 1; xiii. 50; Ro. viii. 35; plur., 2 Co. xii. 10; 2 Th. i. 4; 2 Tim. iii. 11. [Fr. Aeschyl. down.]* διώκτης, -ου, ὁ, (διώκω), a persecutor: 1 Tim. i. 13.

Not found in prof. writ.*

διώκω; impf. εδίωκον; fut. διώξω (Mt. xxiii. 34; Lk. xxi. 12; Jn. xv. 20; 2 S. xxii. 38; Sap. xix. 2; a rarer form for the more com. Attic διώξομαι, cf. Btim. Ausf. Spr. ii. 154; W. 84 (80); [B. 53 (46); esp. Veitch s. v.; Rutherford, New Phryn. p. 377]); 1 aor. ἐδίωξα; Pass., [pres. διώκομαι]; pf. ptcp. δεδιωγμένος; 1 fut. διωχθήσομαι; (fr. δίω to flee); Sept. commonly for ירדף; 1. to make to run or flee, put to flight, drive away: (τινά) ἀπὸ πόλεως els πόλω, Mt. xxiii. 34, cf. x. 23 Grsb. 2. to run swiftly in order to catch some person or thing, to run after; absol. (Hom. Il. 23, 344; Soph. El. 738, etc.; διώκειν δρόμφ, Xen. an. 6, 5, 25; cf. 7, 2, 20), to press on: fig. of one who in a race runs swiftly to reach the goal, Phil. iii. 12 (where distinguished fr. καταλαμβάνειν, [cf. Hdt. 9, 58; Lcian. Hermot. 77]), vs. 14. to pursue (in a hostile manner): rwd, Acts xxvi. 11; Rev. xii. 13. Hence, 3. in any way whatever to harass, trouble, molest one; to persecute, (cf. Lat. persequor, Germ. verfolgen): Mt. v. 10-12, 44; x. 23; Lk. xxi. 12; [xi. 49 WH Tr mrg.]; Jn. v. 16; xv. 20; Acts vii. 52; ix. 4 sq.; xxii. 4, 7 sq.; xxvi. 14 sq.; Ro. xii. 14; 1 Co. iv. 12; xv. 9; 2 Co. iv. 9; Gal. i. 13, 23; iv. 29; v. 11; Phil. iii. 6; 2 Tim. iii. 12; Pass. with a dat. denoting the cause, to be maltreated, suffer persecution on account of something, Gal. vi. 12 [here L mrg. T read διώκοντα. (al. -κωνται), see WH. App. p. 169; on the dat. see W. § 31, 6 c.; B. 186 (161)]. 4. without the idea of hostility, to run after, follow after: some one, Lk. xvii. 23. 5. metaph. with acc. of thing, to pursue i. e. to seek after eagerly, earnestly endeavor to acquire: Ro. ix. 30 (distinguished here fr. καταλαμβάνειν); 1 Tim. vi. 11; 2 Tim. ii. 22, (in both pass. opp. to Φευγειν); νόμον δικαιοσύνης, Ro. ix. 31, (Prov. xv. 9; τὸ δίkator. Deut. xvi. 20; Sir. xxvii. 8, where distinguished fr. καταλαμβάνειν); τ. φιλοξενίαν, Ro. xii. 13; τὰ τῆς εἰρήνης, Ro. xiv. 19 [here L mrg. Tr mrg. WH mrg. T read & ώκομεν (for the διώκωμεν of al.), see WH. App. p. 169]; τ. αγάπην, 1 Co. xiv. 1; τὸ αγαθόν, 1 Th. v. 15; εἰρήνην, Heb. xii. 14; 1 Pet. iii. 11 (here joined with ζητεῖν τι); times without number in Grk. writ. (fr. Hom. Il. 17, 75 διώκειν ἀκίχητα on; as τιμάς, ἀρετήν, τὰ καλά, [cf. W. 30.]). [COMP.: ἐκ-, κατα-διώκω.]*

8όγμα, -τος, τό, (fr. δοκέω, and equiv. to τὸ δεδογμένον), an opinion, a judgment (Plat., al.), doctrine, decree, ordinance;

1. of public decrees (as τῆς πόλεως, Plat. legg.
1 p. 644 d.; of the Roman Senate, [Polyb. 6, 13, 2];
Hdian. 7, 10, 8 [5 ed. Bekk.]): of rulers, Lk. ii. 1; Acts xvii. 7; Heb. xi. 23 Lchm., (Theodot. in Dan. ii. 13; iii. 10; iv. 3; vi. 13, etc., — where the Sept. use other words).

2. of the rules and requirements of the law of Moses, 3 Macc. i. 3; διατήρησις των άγίων δογμάτων, Philo, alleg. legg. i. § 16; carrying a suggestion of severity, and of threatened punishment, του νόμον τῶν ἐντολῶν ἐν δόγμασι, the law containing precepts in the form of decrees [A. V. the law of commandments contained in ordinances], Eph. ii. 15; τὸ καθ' ἡμῶν γειρόγραφον τοῖς δόγμασι equiv. to τὸ τοις δόγμασι (dat. of instrument) δυ καθ' ήμων, the bond against us by its decrees, Col. ii. 14; cf.W. § 31, 10 Note 1, [B. 92 (80); on both pass. see Bp. Lghtft. on Col. l. c.]. 3. of certain decrees of the apostles relative to right living: Acts xvi. 4. (Of all the precepts of the Christian religion: βεβαιωθήναι έν τοις δόγμασιν του κυρίου καὶ τῶν ἀποστόλων, Ignat. ad Magnes. 13, 1; of the precepts ('sentences' or tenets) of philosophers, in the later prof. writ.: Cic. acad. 2, 9, 27 de suis decretis, quae philosophi vocant dogmata.) [On the use of the word in general, see Bp. Lghtft. as above; (cf. 'Teaching' etc. 11, 3).] δογματίζω: to decree, command, enjoin, lay down an or-

Sογματίζω: to decree, command, enjoin, lay down an ordinance: Diod. 4, 83, etc.; Esth. iii. 9; 2 Macc. x. 8 [etc.]; Sept. (not Theodot.) Dan. ii. 13; Pass. [pres. δογματίζομαι]; ordinances are imposed upon me, I suffer ordinances to be imposed upon me: Col. ii. 20 [R. V. do ye subject yourselves to ordinances; cf. W. § 39, 1 a.; B. 188 (163); Mey. or Bp. Lghtft. ad loc.].*

δοκέω, -ω; impf. εδόκουν; 1 aor. εδοξα; (akin to δέχομαι or dérouge, whence doros an assumption, opinion, [cf. Lat. decus, decet, dignus; Curtius § 15; cf. his Das Verbum, i. pp. 376, 382]); [fr. Hom. down]; 1. to be of opinion, think, suppose: foll. by acc. with inf., Mk. vi. 49 [R G L Tr]; 2 Co. xi. 16; 1 Co. xii. 23; with an inf. relating to the same subject as that of doréw itself, Lk. viii. 18 (δ δοκεί έγειν); χχίν. 37 (εδόκουν πνεύμα θεωρείν); Jn. v. 39; xvi. 2; Acts xii. 9; xxvii. 13; 1 Co. iii. 18; vii. 40; viii. 2; x. 12; xiv. 37; Gal. vi. 3; Phil. iii. 4; Jas. i. 26; μη δόξητε λέγειν εν έαυτοις do not suppose that ye may think, Mt. iii. 9; cf. Fritzsche ad loc. foll. by ore, Mt. vi. 7; xxvi. 53; [Mk. vi. 49 T WH]; Lk. xii. 51; xiii. 2, 4; xix. 11; Jn. v. 45; xi. 13, [31 T Tr WH]; xiii. 29; xx. 15; 1 Co. iv. 9; 2 Co. xii. 19; Jas. iv. 5. so used that the object is easily understood from the context: Mt. xxiv. 44 (ή ώρα οὐ δοκείτε ὁ υίὸς τοῦ ἀνθρώπου ἔρχεται); Lk. xii. 40; xvii. 9 [RGL br. Tr mrg. br.]; forming a parenthesis in the midst of a question: πόσω, δοκείτε, χείρονος άξιωθήσεται τιμωρίας; Heb. x. 29; (Arstph. Acharn. 12 πως τουτ' ἔσεισέ μου, δοκείς, τὴν καρδίαν; Anacr. 40, 15 [i. e. 35 (33), 16] πόσον, δοκείε, πονοῦσιν, έρως, οσους σύ βάλλεις;). [Syn. see ἡγέομαι, fin.] intrans. to seem, be accounted, reputed: I.k. x. 36; xxii. 24; Acts xvii. 18; xxv. 27; 1 Co. xii. 22; 2 Co. x. 9; Heb. xii. 11; ἔδοξα ἐμαυτῷ δεῖν πρᾶξαι, I seemed to myself, i. e. I thought, Acts xx/i. 9 [cf. B. 111 (97)]; of δοκούντες ἄρχειν those that are accounted to rule, who are recognized as rulers, Mk. x. 42; οἱ δοκοῦντες εἶναί τι those who are reputed to be somewhat (of importance), and therefore have influence, Gal. ii. 6, [9], (Plat. Euthyd. p. 303 c.); simply, of donouves those highly esteemed, of repute, looked up to, influential, Gal. ii. 2 (often in Grk. |

writ. as Eur. Hec. 295, where cf. Schäfer; [cf. W. § 45, 7]). By way of courtesy, things certain are sometimes said δοκεῖν, as in Heb. iv. 1 (cf. Cic. offic. 3, 2, 6 ut tute tibi defuisse videare); 1 Co. xi. 16 [but cf. Mey. ad loc.]; cf. W. § 65, 7 c. 3. impers. δοκεῖ μοι, it seems to me; i. e. a. I think, judge: thus in questions, τί σοι (ὑμῖν) δοκεῖ; Mt. xvii. 25; xviii. 12; xxi. 28; xxii. 17, 42; xxvi. 66; Jn. xi. 56; κατὰ τὸ δοκοῦν αὐτοῖς as seemed good to them, Heb. xii. 10, (Lcian. Tim. § 25, and παρὰ τὸ δοκοῦν ἡμῖν, Thuc. 1, 84). b. ἔδοξέ μοι it seemed good to, pleased, me; I determined: foll. by inf., Lk. i. 8; Acts xv. 22, 25, 28, 34 Rec.; also often in Grk. writ. Comp.: εὐ-, συν- ευ- δοκέω.*

[SYN. δοκεῖν2, φαίνεσθαι: φαίν. (primarily of luminous bodies) makes reference to the actual external appearance, generally correct but possibly deceptive; δοκ. refers to the subjective judgment, which may or may not conform to the fact. Hence such a combination as δοκεῖ φαίνεσθαι is no pleonasm. Cf. Trench § lxxx.; Schmidt ch. 15.]

δοκιμάζω; [fut. δοκιμάσω]; 1 aor. έδοκίμασα; Pass., [pres. δοκιμάζομαι]; pf. δεδοκίμασμαι; (δόκιμος); Sept. chiefly for בָּחָן; as in Grk. writ. fr. [Hdt., Thuc.], Xen. and Plat. on, to try; 1. to test, examine, prove, scrutinize (to see whether a thing be genuine or not), as metals: χρυσίον διὰ πυρός (Isocr. p. 240 d. [i. e. Panathen. § 14]; ad Demon. p. 7 b. [here Bekk. βασανίζομεν]; Sept., Prov. viii. 10; Sir. ii. 5; Sap. iii. 6; doyugu, Prov. xvii. 3, [cf. Zech. xiii. 9]), 1 Pet. i. 7; other things: Lk. xii. 56; xiv. 19; 2 Co. viii. 8; Gal. vi. 4; 1 Th. ii. 4; v. 21; τὰ διαφέρυντα, Ro. ii. 18; Phil. i. 10, [al. refer these pass. to 2; see διαφέρω, 2 b.]; men, 1 Tim. iii. 10 (in the pass.); έαυτόν, 1 Co. xi. 28; 2 Co. xiii. 5, (cf. έξετάζειν έαυτόν, Xen. mem. 2, 5, 1 and 4); θεόν, Heb. iii. 9 (R.G., fr. Ps. xciv. (xcv.) 9; on the sense of the phrase see πειρά(ω, 2 d. β.); τὰ πνεύματα, foll. by el whether etc. 1 Jn. iv. 1; foll. by indir. disc., Ro. xii. 2; 1 Co. iii. 13; Eph. v. 10. recognize as genuine after examination, to approve, deem worthy: 1 Co. xvi. 3; τινὰ σπουδαίον ὄντα, 2 Co. viii. 22; έν φ δοκιμάζει for έν τούτφ, δ δοκιμάζει in that which he approves, deems right, Ro. xiv. 22; δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ πιστευθήναι τὸ εὐαγγέλιον we have been approved by God to be intrusted with the business of pointing out to men the way of salvation, 1 Th. ii. 4; οὐκ ἐδοκίμασαν τὸν θεον έχειν εν επιγνώσει they did not think God worthy to be kept in knowledge, Ro. i. 28. [On δοκιμάζω (as compared with πειράζω) see Trench § lxxiv.; Cremer s. v. πειράζω. COMP.: ἀποδοκιμάζω.]*

δοκιμασία, -as, ή, a proving, putting to the proof: πειράζειν ἐν δοκιμασία to tempt by proving, Heb. iii. 9 L T Tr WII. ([Lys.], Xen., Plat., Dem., Polyb., Plut., al.; λίθος δοκιμασίας, Sir. vi. 21.)*

δοκιμή, -ῆς, ἡ, (δόκιμος);

1. in an active sense, a proving, trial: θλίψεως, through affliction, 2 Co. viii. 2.

2. approvedness, tried character: Ro. v. 4; 2 Co. ii. 9; Phil. ii. 22; τῆς διακονίας, exhibited in the contribution, 2 Co. ix. 13.

3. a proof [objectively], a specimen of tried worth: 2 Co. xiii. 3. (Diosc. 4, 186 (183); occasionally in eccl. writ.)*

Sοκίμων, -ου, τό, (δοκιμή);
1. i. q. τὸ δοκιμάζειν, the proving: τῆς πίστεως, Jas. i. 3.
2. that by which something is tried or proved, a test: Dion. Hal. ars rhet. 11; γλώσσα γεύσεως δοκίμων, Longin. de sublim. 32, 5; δοκίμων δὲ στρατιωτῶν κάματος, Hdian. 2, 10, 12 [6 ed. Bekk.]; in Sept. of a crucible or furnace for smelting: Prov. xxvii. 21; Ps. xi. (xii.) 7.
3. equiv. to δοκιμή, 2: ὑμῶν τῆς πίστεως, your proved faith, 1 Pet. i. 7. This word is treated of fully by Fritzsche in his Präliminarien u.s.w. pp. 40, 44.*

δόκιμος, -ον, (δέχομαι); fr. Hdt. down; 1. prop. accepted, particularly of coins and metals, Gen. xxiii. 16; 2 Chr. ix. 17; Lcian. Herm. 68, etc.; hence univ. proved, tried: in the N. T. one who is of tried faith and integrity [R. V. approved], Ro. xvi. 10 (τὸν δόκιμον ἐν Χριστῷ, the approved servant of Christ); 1 Co. xi. 19; 2 Co. x. 18; xiii. 7; 2 Tim. ii. 15 (παριστάναι ἐαυτὸν δόκιμον τῷ θεῷ); Jas. i. 12. 2. accepted i. q. acceptable, pleasing: εὐάρεστος τῷ θεῷ κ. δόκιμος [L mrg. -μοις] τοῖς ἀνθρώποις, Ro. xiv. 18.*

δοκός, -οῦ, ἡ, (fr. δέκομαι for δέχομαι, in so far as it has the idea of bearing [cf. Curtius § 11]); fr. Hom. down; a beam: Mt. vii. 3-5; Lk. vi. 41 sq.*

δόλιος, -a, -ον, (δόλος); fr. Hom. on; deceitful: 2 Co. xi. 13.*

δολιόω: (δόλιος); to deceive, use deceit: in Ro. iii. 13, fr. Ps. v. 10, impf. ἐδολιοῦσαν an Alexandrian form for ἐδολίουν, see Lob. ad Phryn. p. 349; W. § 13, 2 f.; Mullach p. 16; B. 43 (37); [cf. ἔχω]. (Not found in prof. writ.; [Numb. xxv. 18; Ps. civ. (ev.) 25. Cf. W. 26 (25)].)*

86λος, -ου, δ, (fr. δέλω to catch with a bait [(?); Lat. dolus, cf. Curtius § 271]; see δελεάζω above); prop. bait, Hom. Od. 12, 252; a lure, snare; hence craft, deceit, guile: Mt. xxvi. 4; Mk. xiv. 1; vii. 22; Jn. i. 47 (48); Acts xiii. 10; 2 Co. xii. 16; Ro. i. 29; 1 Th. ii. 3 (οὐκ ἔστι ἐν δόλφ, there is no deceit under it); 1 Pet. ii. [1], 22, and Rev. xiv. 5 Rec., after Is. liii. 9; λαλεῖν δόλον to speak deceitfully (Ps. xxxiii. (xxxiv.) 14), 1 Pet. iii. 10.*

Soλόω, -ŵ; (δόλος); **1.** to ensnare: Hes., Hdt. and succeeding writers. **2.** to corrupt, ([βδίλλιον and λίβανον, Dioscor. 1, 80. 81]; τὸν οἶνον, Leian. Hermot. 59): τὸν λόγον τοῦ θεοῦ, divine truth by mingling with it wrong notions, 2 Co. iv. 2. [Cf. Trench § lxii. and see καπηλεύω.]*

δόμα, -τος, τό, (δίδωμι), a gift: Mt. vii. 11; Lk. xi. 13; Eph. iv. 8; Phil. iv. 17. (Plat. def. p. 415 b.; Plut.; often in Sept., chiefly for הַחְּנָה Cf. Fritzsche on Mt. p. 291 sq. [who quotes Varro de ling. Lat. l. iv. p. 48 ed. Bip. "dos erit pecunia si nuptiarum causa data: haec Graece δωτίνη, ita enim hoc Siculi: ab eodem Donum. Nam Graece ut ipsi δώρον, ut alii δόμα, et ut Attici δόσις."]*

[SYN. δόμα, δόσις, δώρον, δωρεά: δόσ. act. a giving, pass. thing given, cf. medical "dose"; δώρ. specific "present," yet not always gratuitous or wholly unsuggestive of recompense; but δωρεά differs from δωρ. in denoting a gift which is also a gratuity, hence of the benefactions of a sover-

eign; a δόσις θεοῦ is what God confers as possessor of all things; a δωρεὰ θεοῦ is an expression of his favor; a δῶρον θεοῦ is something which becomes the recipient's abiding possession. Philo de cherub. § 25, says πάνν ἐκδηλως παριστάς (Num. xxviii. 2), δτι τῶν δντων τὰ μὲν χάριτος μέσης ἡξίωται, ἡ καλεῖται δόσις, τὰ δὲ ἀμείνονος, ἦς δνομα οἰκεῖον δωρε ἀ. Again, de leg. alleg. iii. § 70 (on the same bibl. pass.), διατηρήσεις δτι δῶρα δομάτων διαφέρουσι τὰ μὲν γὰρ ἔμφασιν μεγέθους τελείων ἀγαθῶν δηλοῦσιν . . . τὰ δὲ εἰς βραχύτατον ἔσταλται κτλ. Hence δόμα, δόσις, gift; δωρεά, δῶρον, henefaction, bounty, etc.; yet cf. e. g. Test. xii. Patr. test. Zab. § 1 ἐγώ εἰμι Ζαβουλάν, δόσις ἀγαθὴ τοῖς γονεῦσί μου, with Gen. xxx. 20 δεδώρηται ὁ θεός μοι δῶρον καλὸν . . κ. ἐκάλεσε τὸ δυομα αὐτοῦ Ζαβουλάν. Cf. Schmidt ch. 106.]

გაჭა, - η s, $\dot{\eta}$, (δοκέω), [fr. Hom. down], Sept. most freq. for קבוד, several times for הָרֶר, etc.;

I. opinion, judgment, view: in this sense very often in prof. writ.; but in the Bible only in 4 Macc. v. 17 (18).

II. opinion, estimate, whether good or bad, concerning some one; but (like the Lat. existimatio) in prof. writ. generally, in the sacred writ. always, good opinion concerning one, and as resulting from that, praise, honor, glory: Lk. xiv. 10; Heb. iii. 3; 1 Pet. v. 4; opp. to druμίa, 2 Co. vi. 8; opp. to alσχύνη, Phil. iii. 19; joined with τιμή, Ro. ii. 7, 10; 1 Pet. i. 7; 2 Pet. i. 17; δόξα τινός, praise or honor coming to some one, Lk. ii. 32; Eph. iii. 13; coming from some one, Jn. viii. 54; xii. 43; τῶν ανθρώπων, τοῦ θεοῦ, Jn. xii. 43; Ro. iii. 23; persons whose excellence is to redound to the glory of others are called their δόξα: thus, ὑμεῖς ἐστε ἡ δόξα ἡμῶν, 1 Th. ii. 20; άδελφοὶ ἡμῶν δόξα Χριστοῦ, 2 Co. viii. 28. ζητεῖν τὴν ἰδίαν δόξαν, or τ. δόξ. αὐτοῦ, Jn. vii. 18; viii. 50; of God, to endeavor to promote the glory of God, Jn. vii. 18; ξητείν δόξαν εξ ανθρώπων, 1 Th. ii. 6; την δόξαν τ. παρά τοῦ θεοῦ, Jn. v. 44; λαμβάνειν δόξαν (Lat. captare honorem) to seek to receive, catch at glory, Jn. v. 41, 44; to receive glory, 2 Pet. i. 17; Rev. v. 12; τὴν δόξαν, the glory due [cf. W. 105 (100) sq.; B. 88 (77); Ellic. on Gal. i. 5, cf. B. 89 (78)], Rev. iv. 11; διδόναι δόξαν τῷ θεῷ, or (Jer. xiii. 16) נָתְן, to give or ascribe glory to God, why and how being evident in each case from the context: thus, by declaring one's gratitude to God for a benefit received, Lk. xvii. 18; by not distrusting God's promises, Ro. iv. 20; by celebrating his praises, Rev. iv. 9; xi. 13; xiv. 7; [xvi. 9]; xix. 7 (την δόξαν the glory due); by rendering its due honor to God's majesty, Acts xii. 23; δὸς δόξαν τῷ θεῷ, acknowledge that God knows all things, and show that you believe it by the confession you are about to make, Jn. ix. 24, cf. 1 S. vi. 5; Josh. vii. 19; Ev. Nicod. c. 14 [p. 622 ed. Thilo, 296 ed. Tdf.]; cf. Grimm on 4 Macc. i. 12. ελς δόξαν θεοῦ, so as to honor God, to promote his glory (among men): Ro. xv. 7; 1 Co. x. 31; Phil. i. 11; ii. 11; els την δόξ. τ. θεοῦ, Ro. iii. 7; 2 Co. iv. 15; τφ θεφ πρὸς δόξαν, 2 Co. i. 20; πρὸς τὴν τοῦ κυρίου δόξαν, 2 Co. viii. 19; ύπερ της δόξης του θεου, Jn. xi. 4; in doxologies: δόξα ἐν ύψίστοις θεφ, Lk. ii. 14, cf. xix. 38; αὐτφ ή δόξα, Ro. xi. 36; Eph. iii. 21; 2 Pet. iii. 18; φ ή δόξα, Ro. xvi. 27; Gal. i. 5; 2 Tim. iv. 18; Heb. xiii. 21; τῷ θεῷ ἡ δόξα, Phil. iv.

20; $\tau \iota \mu \dot{\eta}$ καὶ δόξα, 1 Tim. i. 17. [Even in classic Grk. δόξα is a word of wide signif., ranging from one's private opinion, fancy, to public opinion, repute, renown (κλόος; cf. the relation of $\phi \dot{\eta} \mu \eta$ to $\phi \dot{\alpha} \iota \iota u$). Coupled with $\tau \iota \mu \dot{\eta}$ it denotes rather the splendid condition (evident glory), $\tau \iota \mu \dot{\eta}$ the estimate and acknowledgment of it (paid honor).

III. As a translation of the Hebr. 7133, in a use foreign to Grk. writ. [W. 32], splendor, brightness; properly: τοῦ φωτός, Acts xxii. 11; of the sun, moon, stars, 1 Co. xv. 40 sq.; used of the heavenly brightness, by which God was conceived of as surrounded, Lk. ii. 9; Acts vii. 55, and by which heavenly beings were surrounded when they appeared on earth, Lk. ix. 31; Rev. xviii. 1; with which the face of Moses was once made luminous, 2 Co. iii. 7, and also Christ in his transfiguration, Lk. ix. 32; δύξα τοῦ κυρίου, in Sept. equiv. to יהוֹה, in the targ. and talm. שכינה, Shekinah or Shechinah [see BB.DD. s. v.], the glory of the Lord, and simply ή δόξα, a bright cloud by which God made manifest to men his presence and power on earth (Ex. xxiv. 17; xl. 28 (34) sqq., etc.): Ro. ix. 4; Rev. xv. 8; xxi. 11, 23; hence, ό θεὸς της δόξης (God to whom belongs δόξα) ἄφθη, Acts vii. 2; Χερουβείν δόξης, on whom the divine glory rests (so 86£a without the article, Ex. xl. 28 (34); 1 S. iv. 22; Sir. xlix. 8), Heb. ix. 5. 2. magnificence, excellence, preëminence, dignity, grace: βασιλείαι τοῦ κόσμου κ. ἡ δόξα αὐτῶν, i. e. their resources, wealth, the magnificence and greatness of their cities, their fertile lands, their thronging population, Mt. iv. 8; Lk. iv. 6; ή δόξα τῶν βασιλείων $\tau \hat{\eta} s$, $\gamma \hat{\eta} s$, Rev. xxi. [24; $\tau \hat{\omega} \nu \epsilon \theta \nu \hat{\omega} \nu$, ibid.] 26; used of royal state, splendid apparel, and the like: Mt. vi. 29; Lk. xii. 27, (Esth. v. 1; Joseph. antt. 8, 6, 5); glorious form and appearance: e. g. of human bodies restored to life, opp. to ή ἀτιμία which characterized them when they were buried, 1 Co. xv. 43; ή δόξα τῆς σαρκός "omne id, quod in rebus humanis magnificum dicitur" (Calvin), 1 Pet. i. 24; εἶναί τινι δόξα to be a glory, ornament, to one, 1 Co. xi. 15; univ. preëminence, excellence: 2 Co. iii. 8-11. 3. majesty; a. that which belongs to God; and a. the kingly majesty which belongs to him as the supreme ruler; so in pass. where it is joined with βασιλεία, δύναμις, κράτος, εξουσία, and the like: Mt. vi. 13 Rec.; esp. in doxologies, 1 Pet. iv. 11; v. 11 RG; Jude 25; Rev. i. 6: these pass. I have preferred to distinguish fr. those cited above, II. fin., and yet in pass. similar to each other in form it is not always clear whether dofa is used to denote praise and honor, or regal majesty, as in Rev. vii. 12 ή εὐλογία κ. ή δόξα κ. ή σοφία κ. ή εὐχαριστία κ. ή τιμή κ. ή ίσχύς, Rev. xix. 1 ή σωτηρία κ. ή δόξα κ. ή τιμή κ. ή δύναμις; likewise in Rev. v. 12, [13]. of the judicial majesty of God as exhibited at the last day, Jude vs. 24. ανηρ είκων κ. δόξα θεοῦ ὑπάρχων, whose function of government reflects the majesty of the divine ruler, 1 Co. xi. 7; (ή) γυνη δόξα ἀνδρός, because in her the preëminence and authority of her husband are conspicuous, ibid. **3.** majesty in the sense of the absolute perfection of the deity: Ro. i. 23; 2 Co. iv. 6; Heb. i. 3; 2 Pet. i. 17; 1 Pet. iv. 14; ἐν δόξη i. q. ἐνδόξως, i. e. as accords with his divine perfection, Phil. iv. 19 [cf. Mey. and Bp. Lghtft. ad loc.]; of the majesty of his saving grace: Ro. ix. 23; Eph. i. 12, 14, 18; iii. 16; 1 Tim. i. 11; 2 Pet. i. 3 [W. 381 (356)]; more fully δόξα της χάριτος, Eph. i. 6; ό πατηρ της δόξης, the Father whose characteristic is majesty, Eph. i. 17; the majesty of God as exhibited in deeds of power: Jn. xi. 40; Ro. vi. 4 (whence δόξα for ty, Sept. Is. xii. 2; xlv. 24); hence τὸ κράτος τῆς δόξης αὐτοῦ, the might in which his majesty excels, Col. i. 11. b. majesty which belongs to Christ; and a the kingly majesty of the Messiah, to which belongs his kingly state, the splendor of his external appearance, the retinue of angels, and the like (see in III. 1): Mk. x. 37; in this sense it is said that Christ will come hereafter to set up the Messianic kingdom εν τη δόξη τοῦ πατρός, clothed by the Father in kingly array, Mt. xvi. 27; Mk. viii. 38; Lk. ix. 26; μετά δυνάμεως κ. δόξης πολλής, Mt. xxiv. 30; Mk. xiii. 26; Lk. xxi. 27 cf. Mt. xxv. 31; Tit. ii. 13; 1 Pet. iv. 13; also καθίσαι ἐπὶ θρόνου δύξης αὐτοῦ, Mt. xix. 28; xxv. 31, cf. 1 S. ii. 8; ή δόξα της ἰσχύος αὐτοῦ, the majesty of his Messianic power with which he will punish his adversaries, 2 Th. i. 9. B. the absolutely perfect inward or personal excellence of Christ: 2 Co. iii. 18; iv. 4; in which he excels by virtue of his nature as $\delta \theta \hat{\epsilon} \hat{\iota} \hat{o} \hat{s} \lambda \hat{o} \hat{v} \hat{o} \hat{s}$. Jn. i. 14; xii. 41; of which majesty he gave tokens in the miracles he performed, Jn. ii. 11 cf. xi. 40; ὁ κύριος της δόξης, 1 Co. ii. 8; Jas. ii. 1. γ. the majesty (glory) of angels, as apparent in their exterior brightness, Lk. ix. 26; in a wider sense, in which angels are called dofas as being spiritual beings of preëminent dignity: Jude vs. 8; 4. a most glorious condition, most exalted state; a. of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth: Lk. xxiv. 26; Jn. xvii. 5 (where he is said to have been in the same condition before his incarnation, and even before the beginning of the world); ib. 22, 24; Heb. ii. 7, 9; 1 Pet. i. 11, 21; τὸ σῶμα τῆς δόξης αὐτοῦ, the body in which his glorious condition is manifested, Phil. iii. 21; ἀνελήφθη ἐν δόξη, was taken up (into heaven) so that he is now ἐν δόξη, 1 Tim. iii. 16 [cf. W. 413 (385); B. 328 (283)]. b. the glorious condition of blessedness into which it is appointed and promised that true Christians shall enter after their Saviour's return from heaven: Ro. viii. 18, 21; ix. 23; 2 Co. iv. 17; Col. i. 27 (twice; cf. Meyer ad loc.); iii. 4; 2 Tim. ii. 10; Heb. ii. 10; 1 Pet. v. 1; which condition begins to be enjoyed even now through the devout contemplation of the divine majesty of Christ, and its influence upon those who contemplate it, 2 Co. iii. 18; and this condition will include not only the blessedness of the soul, but also the gain of a more excellent body (1 Co. xv. 43; Phil. iii. 21); ef. Lipsius, Paulin. Rechtfertigungslehre, p. 203 sqq.; ή δόξα τοῦ θεοῦ, which God bestows, Ro. v. 2; 1 Th. ii. 12; δόξα τοῦ κυρ. ἡμ. Ἰησ. Χρ. the same in which Christ rejoices, 2 Th. ii. 14 (cf. Ro. viii. 17, etc.); εἰς δόξαν ἡμῶν, to render us partakers of 866a, 1 Co. ii. 7. Cf. Weiss, Bibl. Theol. des N. T. § 76 d.*

δόξα

δοξάζω; [impf. ἐδόξαζον]; fut. δοξάσω; 1 aor. ἐδόξασα; Pass., [pres. δοξάζομαι]; pf. δεδόξασμαι; 1 aor. έδοξάσθην; (δόξα); Vulg. honorifico, glorifico, clarifico; Sept. chiefly for כבר, several times for אָבָ, (in Ex. xxxiv. 29 sq. 35 δοξάζεσθαι stands for το shine); 1. to think, suppose, be of opinion, (Aeschyl., Soph., Xen., Plat., Thuc., et sqq.; nowhere in this sense in the sacred writ-2. fr. Polyb. (6, 53, 10 δεδοξασμένοι ἐπ' ἀρετῆ) on to praise, extol, magnify, celebrate: τινά, pass., Mt. vi. 2; Lk. iv. 15; ¿auτόν, to glorify one's self, Jn. viii. 54; Rev. xviii. 7; τὸν λόγον τοῦ κυρίου, Acts xiii. 48; τὸ ὅνομα τοῦ κυρίου, Rev. xv. 4; τὸν θεόν, Mt. v. 16; ix. 8; xv. 31; Mk. ii. 12; Lk. v. 25 sq.; vii. 16; xiii. 13; xvii. 15; xviii. 43; xxiii. 47; Acts xi. 18; xxi. 20 [Rec. κύριον]; Ro. xv. 6, 9 [W. § 44, 3b.; 332 (311)]; 1 Pet. ii. 12; iv. 14 Rec.; with the addition of ἐπί τινί, for something, Lk. ii. 20; Acts iv. 21; 2 Co. ix. 13; ev euoi, on account of me (properly, finding in me matter for giving praise [cf. W. 387 (362) sq.]), Gal. i. 24; έν τῷ ὀνόματι τούτῳ, 1 Pet. iv. 16 L TTrWH. 3. to honor, do honor to, hold in honor: τὴν διακονίαν μου, by the most devoted administration of it endeavoring to convert as many Gentiles as possible to Christ, Ro. xi. 13; a member of the body, 1 Co. xii. 26; θεόν, to worship, Ro. i. 21; with the adjunct έν τῷ σώματι, by keeping the body pure and sound, 1 Co. vi. 20; τω θανάτω, to undergo death for the honor of God, Jn. xxi. 4. By a use not found in prof. writ. to make glori-19. ous, adorn with lustre, clothe with splendor; a. to impart glory to something, render it excellent: pf. pass. δεδόξασμαι to excel, be preëminent; δεδοξασμένος excelling, eminent, glorious, 2 Co. iii. 10; δεδοξασμένη χάρα surpassing i. e. heavenly joy, [A. V. full of glory], 1 Pet. i. 8. to make renowned, render illustrious, i. e. to cause the dignity and worth of some person or thing to become manifest and acknowledged: τὸν λόγον τοῦ θεοῦ, 2 Th. iii. 1; Christ, the Son of God, Jn. viii. 54; xi. 4; xvi. 14; xvii. 10; God the Father, Jn. xiii. 31 sq.; xiv. 13; xv. 8; xvii. 1, 4; 1 Pet. iv. 11; τὸ ὅνομα τοῦ θεοῦ, Jn. xii. 28. exalt to a glorious rank or condition (Is. xliv. 23; lv. 5, etc.; joined to ὑψοῦν, Is. iv. 2; Esth. iii. 1): οὐχ ἐαυτὸν έδόξασε did not assume to himself the dignity (equiv. to ούν έαυτώ την τιμην έλαβε, vs. 4), the words γενηθηναι άρχιερέα being added epexegetically (W. § 44, 1), Heb. v. 5; of God exalting, or rather restoring, Christ his Son to a state of glory in heaven: Jn. vii. 39; xii. 16, [23]; xiii. 31 sq.; xvii. 1, 5; Acts iii. 13; (see δόξα, III. 4 a.); of God bringing Christians to a heavenly dignity and condition, (see dofa, III. 4 b.): Ro. viii. 30. [Comp.: έν-, συν-δοξάζω.]*

Δορκάs, -άδος, ή, (prop. a wild she-goat, a gazelle, "παρὰ τὸ δέρκω, τὸ βλέπω· ὀξυδερκὲς γὰρ τὸ ζῷου κ. εὐόμματου" Etym. Magn. [284, 6]), *Dorcas*, a certain Christian woman: Acts ix. 36, 39; see Ταβιθά.*

δόσις, -εως, ἡ, (δίδωμ); 1. a giving, [fr. Hdt. down]: λόγος δόσεως κ. λήψεως, an account of giving and receiving [i. e. debit and credit accounts; cf. λόγος II. 3], Phil. iv. 15; here Paul, by a pleasant euphemism, refers to the pecuniary gifts, which the church bestow-

ing them enters in the account of expenses, but he himself in the account of receipts; cf. Van Hengel ad loc.; so δόσις καὶ λῆψις, of money given and received, Sir. xli. 19; xlii. 7; [Herm. mand. 5, 2, 2], and plur. Epict. diss. 2, 9, 12. 2. a gift, [fr. Hom. down]: Jas. i. 17. [Syn. see δόμα, fin.]*

δότης, -ου, ό, (δίδωμι), for the more usual δοτήρ, a giver, bestower: 2 Co. ix. 7 fr. Prov. xxii. 8. Not found elsewhere.*

Souhayωyéw [Rec." -ayay-], -ŵ; (δουλάγωγος, cf. παιδάγωγος); to lead away into slavery, claim as one's slave, (Diod. Sic. 12, 24, and occasionally in other later writ.); to make a slave and to treat as a slave i. e. with severity, to subject to stern and rigid discipline: 1 Co. ix. 27. Cf. Fischer, De vitiis lexicorum N.T. p. 472 sq.*

Souleía (Tdf. -la, [see I, i]), -as, ή, (δουλείω); slavery, bondage, the condition of a slave: τῆς φθορᾶς, the bondage which consists in decay [W. § 59, 8 a., cf. B. 78 (68)], equiv. to the law, the necessity, of perishing, Ro. viii. 21; used of the slavish sense of fear, devoid alike of buoyancy of spirit and of trust in God, such as is produced by the thought of death, Heb. ii. 15, as well as by the Mosaic law in its votaries, Ro. viii. 15 (πνεῦμα δουλείας); the Mosaic system is said to cause δουλεία on account of the grievous burdens its precepts impose upon its adherents: Gal. iv. 24; v. 1. [From Pind. down.]*

δουλεύω; fut. δουλεύσω; 1 aor. έδούλευσα; pf. δεδούλευκα; (δοῦλος); Sept. for ינֶבֶר; 1. prop. to be a slave, serve, do service: absol., Eph. vi. 7; 1 Tim. vi. 2; τινί, Mt. vi. 24; Lk. xvi. 13; Ro. ix. 12; said of nations in subjection to other nations, Jn. viii. 33; Acts vii. 7; men are said δουλεύειν who bear the voke of the Mosaic law, Gal. iv. 25 (see δουλεία). 2. metaph. to obey, submit a. in a good sense: absol. to yield obedience, Ro. vii. 6; τινί, to obey one's commands and render to him the services due, Lk. xv. 29; God: Mt. vi. 24; Lk. xvi. 13; 1 Th. i. 9; κυρίφ and τφ κυρίφ, Acts xx. 19; Ro. xii. 11 (not Rec.", see below); Eph. vi. 7; Christ: Ro. xiv. 18; Col. iii. 24; νόμφ θεοῦ, acc. to the context, feel myself bound to, Ro. vii. 25; τοις θεοις, to worship gods, Gal. iv. 8; τφ καιρφ (Anth. 9, 441, 6), wisely adapt one's self to, Ro. xii. 11 Rec. (see above), cf. Fritzsche ad loc.; perform services of kindness and Christian love: ἀλλήλοις, Gal. v. 13; used of those who zealously advance the interests of anything: ώς πατρί τέκνον σύν έμοι έδούλευσεν είς το ευαγγέλιον equiv. to, ώς πατρί τέκνον δουλεύει, έμοί έδουλευσεν καὶ οὕτω σὺν έμοὶ έδούλ. etc. Phil. ii. 22 [W. 422 (393); 577 (537)]. b. in a bad sense, of those who become slaves to some base power, to yield to, give one's self up to: τη άμαρτία, Ro. vi. 6; νόμφ άμαρτίας, Ro. vii. 25 ; ἐπιθυμίαις κ. ἡδοναῖς, Tit. iii. 3, (Xen. mem. 1, 5, 5 ; apol. Socr. 16; Plat. Phaedrus p. 238 e.; Polyb. 17, 15, 16; Hdian. 1, 17, 22 [9 ed. Bekk.]); τη κοιλία, Ro. xvi. 18, (γαστρί, Anthol. 11, 410, 4; Xen. mem. 1, 6, 8; abdomini servire, Sen. de benef. 7, 26, 4; ventri obedire, Sall. [Cat. i. 1]); μαμωνα, to devote one's self to getting wealth: Mt. vi. 24; Lk. xvi. 13. τοίς στοιχείοις τοῦ κόσμου, Gal. iv. 9.* δούλος, -η, -ον, (derived by most fr. δέω to tie, bind;

by some fr. $\Delta E \wedge \Omega$ to ensnare, capture, $\lceil (?)$ al. al.; cf. Vaniček p. 322]); serving, subject to: παρεστήσατε τὰ μέλη ύμῶν δοῦλα τῆ ἀκαθαρσία, Ro. vi. 19. Then substantively, ή δούλη a female slave, bondmaid, handmaid: τοῦ θεοῦ, τοῦ κυρίου, one who worships God and submits to him, Acts ii. 18 (fr. Joel ii. 29 (iii. 2)); Lk. i. 38, 48. ό δοῦλος, Sept. for יעבר; 1. a slave, bondman, man of servile condition; a. properly: opp. to ελεύθερος, 1 Co. vii. 21; xii. 13; Gal. iii. 28; Eph. vi. 8; Col. iii. 11; Rev. vi. 15; xiii. 16; xix. 18; opp. to κύριος, δεσπότης, οίκοδεσπότης, Mt. x. 24; xiii. 27 sq.; Lk. xii. 46; Jn. xv. 15; Eph. vi. 5; Col. iii. 22; iv. 1; 1 Tim. vi. 1; Tit. ii. 9, and very often. b. metaph. a. one who gives himself up wholly to another's will, 1 Co. vii. 23; or dominion. της άμαρτίας, Jn. viii. 34; Ro. vi. 17, 20; της φθοράς, 2 Pet. ii. 19, (τῶν ἡδονῶν, Athen. 12 p. 531 c.; τῶν χρημάτων, Plut. Pelop. c. 3; τοῦ πίνειν, Ael. v. h. 2, 41). β. the δοῦλοι Χριστοῦ, τοῦ Χριστοῦ, Ἰησοῦ Χριστοῦ, are those whose service is used by Christ in extending and advancing his cause among men: used of apostles, Ro. i. 1; Gal. i. 10; Phil. i. 1; 2 Tim. ii. 24; Tit. i. 1; Jas. i. 1; 2 Pet. i. 1; of other preachers and teachers of the gospel, Col. iv. 12; 2 Tim. ii. 24; Jude vs. 1; of the true worshippers of Christ (who is κύριος πάντων, Acts x. 36), Eph. vi. 6. the δοῦλοι τοῦ θ εοῦ, דֹרָד are those whose agency God employs in executing his purposes: used of apostles, Acts iv. 29; xvi. 17; of Moses (Josh. i. 1), Rev. xv. 3; of prophets (Jer. vii. 25; xxv. 4), Rev. i. 1; x. 7; xi. 18; of all who obey God's commands, his true worshippers, Lk. ii. 29; Rev. ii. 20; vii. 3; xix. 2, 5; xxii. 3, 6; (Ps. xxxiii. (xxxiv.) 28; lxviii. (lxix.) 37; lxxxviii. (lxxxix.) 4, 21). γ. δοῦλός τινος, devoted to another to the disregard of one's own interests: Mt. xx. 27; Mk. x. 44; strenuously laboring for another's salvation, 2 Co. iv. 5. 2. a servant, attendant, (of a king): Mt. xviii. 23, 26 sqq. [Syn. see διάκονος.]

δουλόω, -ω: fut. δουλώσω; 1 aor. εδούλωσα; pf. pass. δεδούλωμαι; 1 aor. pass. έδουλώθην; (δοῦλος); [fr. Aeschyl. and IIdt. down]; to make a slave of, reduce to bonda. prop.: τινά, Acts vii. 6; τούτω καὶ [vet T WH om. Tr br. καὶ] δεδούλωται to him he has also been made a bondman, 2 Pet. ii. 19. b. metaph.: έμαυτόν τινι give myself wholly to one's needs and service, make myself a bondman to him, 1 Co. ix. 19; δουλοῦσθαί τινι, to be made subject to the rule of some one, e. g. τη δικαιοσύνη, τώ θεώ. Ro. vi. 18, 22; likewise ὑπό τι, Gal. iv. 3; δεδουλωμένος οἴνφ, wholly given up to, enslaved to, Tit. ii. 3 (δουλεύειν οίνφ, Liban. epist. 319); δεδούλωμαι έν τινι, to be under bondage, held by constraint of law or necessity, in some matter, 1 Co. vii. 15. [Comp.: κατα-δουλόω.]*

δοχή, -η̂s, ή, (δέχομαι to receive as a guest), a feast, banquet, [cf. our reception]: δοχήν ποιῶ, Lk. v. 29; xiv. 13. (i. q. מְשָׁתֵּה, Gen. [xxi. 8]; xxvi. 30; Esth. i. 3; v. 4 sqq.; Athen. 8 p. 348 f.; Plut. moral. p. 1102 b. [i. e. non posse suav. vivi etc. 21, 9].)*

δράκων, -οντος, ό, (apparently fr. δέρκομαι, 2 aor. έδρακον; hence δράκων prop. equiv. to ὀξύ βλέπων [Etym. a dragon, a great serpent, a fabulous animal, (so as early as Hom. Il. 2, 308 sq., etc.). From it, after Gen. iii. 1 sqq., is derived the fig. description of the devil in Rev. xii. 3-17; xiii. 2, 4, 11; xvi. 13; xx. 2. [Cf. Baudissin, Studien zur semitisch. Religionsgesch. vol. i. (iv. 4) p. 281 sqq.]*

δράμω, to run, see τρέχω.

δράσσομαι; to grasp with the hand, to take: τινά, 1 Co. iii. 19 [B. 291 (250); W. 352 (330)]. (In Grk. writ. fr. Hom. down; Sept.) *

δραχμή, -η̂s, ή, (δράσσομαι, [hence prop. a grip, a handful]), [fr. IIdt. down], a drachma, a silver coin of [nearly] the same weight as the Roman denarius (see δηνάριον): Lk. xv. 8 sq.*

δρέπανον, -ου, τό, (i. q. δρεπάνη, fr. δρέπω to pluck, pluck off), a sickle, a pruning-hook, a hooked vine-knife, such as reapers and vine-dressers use: Mk. iv. 29; Rev. xiv. 14-19. (Hom. and subseq. writ.; Sept.)*

δρόμος, -ου, δ, (fr. ΔΡΑΜΩ [q. v.]; cf. νόμος, τρόμος, and the like), a course (Hom. et sqq.); in the N. T. fig., the course of life or of office: πληροῦσθαι τὸν δρόμον, Acts xiii. 25; τελειούν, Acts xx. 24; τελείν, 2 Tim. iv. 7.

Δρουσίλλα [al. Δρούσιλλα, cf. Chandler § 120], -ης, ή, Drusilla, daughter of Agrippa the elder, wife of Felix, the governor of Judæa, a most licentious woman (Joseph. antt. 20, 7, 1 sq.): Acts xxiv. 24; cf. Win. RWB. [and B. D.] s. v.; Schürer, Neutest. Zeitgesch. § 19, 4.*

δύναμαι, depon. verb, pres. indic. 2 pers. sing. δύνασαι and, acc. to a rarer form occasional in the poets and fr. Polyb. on to be met with in prose writ. also (cf. Lob. ad Phryn. p. 359; [WH. App. p. 168; W. § 13, 2 b.; Veitch s. v.]), δύνη (Mk. ix. 22 sq. L T Tr WH; [Lk. xvi. 2 TWH Tr txt.]; Rev. ii. 2); impf. έδυνάμην and Attic ήδυνάμην, between which forms the Mss. and editions are almost everywhere divided, [in Mk. vi. 19; xiv. 5; Lk. viii. 19; xix. 3; Jn. ix. 33; xii. 39 all edd. read no., so R G in Mt. xxvi. 9; Lk. i. 22; Jn. xi. 37; Rev. xiv. 3; on the other hand, in Mt. xxii. 46; Lk. i. 22; Jn. xi. 37; Rev. xiv. 3, L T Tr WH all read &., so T WH in Mt. xxvi. 9; RG in Mt. xxii. 46. Cf. WH. App. p. 162; W. § 12, 1 b.; B. 33 (29)]; fut. δυνήσομαι; 1 aor. ήδυνήθην and (in Mk. vii. 24 T WH, after codd. NB only; in Mt. xvii. 16 cod. B) ἢδυνάσθην (cf. [WH u. s. and p. 169]; Kühner § 343 s. v.; [Veitch s. v.; W. 84 (81); B. 33 (29); Curtius, Das Verbum, ii. 402]); Sept. for יכל; to be able, have power, whether by virtue of one's own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom: a. foll. by an inf. [W. § 44, 3] pres. or aor. (on the distinction between which, cf. W. § 44, 7). a. foll. oy a pres. inf.: Mt. vi. 24; ix. 15; Mk. ii. 7; iii. 23; Lk. vi. 39; Jn. iii. 2; v. 19; Acts xxvii. 15; 1 Co. x. 21; Heb. v. 7; 1 Jn. iii. 9; Rev. ix. 20, and often. B. foll. by an aor. inf.: Mt. iii. 9; v. 14; Mk. i. 45; ii. 4; v. 3; Lk. viii. 19; xiii. 11; Jn. iii. 3 sq.; vi. 52; vii. 34, 36; Acts iv. 16 [RG]; v. 39; x. 47; Ro. viii. 39; xvi. 25; 1 Co. ii. 14; iii. 1; vi. 5; 2 Co. iii. 7; Gal. iii. 21; Eph. iii. 4, 20; 1 Th. Magn. 286, 7; cf. Curtius § 13]); Sept. chiefly for יָּקָבָין: iii. 9; 1 Tim. vi. 7, 16; 2 Tim. ii. 13; iii. 7, 15; Heb. ii.

18: iii. 19; [xi. 19 Lchm.]; Jas. i. 21; Rev. iii. 8; v. 3; v. 17, and very often. b. with inf. omitted, as being easily supplied from the context: Mt. xvi. 3 [here T br. WH reject the pass.]; xx. 22; Mk. vi. 19; x. 39; Lk. ix. 40; xvi. 26; xix. 3; Ro. viii. 7. c. joined with an accus. dirapair, to be able to do something (cf. Germ. ich vermag etwas): Mk. ix. 22; Lk. xii. 26; 2 Co. xiii. 8, (and in Grk. writ. fr. Hom. on). d. absol., like the Lat. possum (as in Caes. b. gall. 1, 18, 6), i. q. to be able, capable, strong, powerful: 1 Co. iii. 2; x. 13. (2 Chr. xxxii. 13; 1 Macc. v. 40 sq.: in 2 Macc. xi. 13 cod. Alex., and often in Grk. writ. as Eur. Or. 889; Thuc. 4, 105; Xen. an. 4, 5, 11 sq.; Isoc., Dem., Aeschin.)

נבורה חיל Sept. for ליים, היל δύναμιε, -εως, ή; [fr. Hom. down]; Sept. for נה, הם, אבצ (an army, a host); strength, ability, power; a. univ. inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth: Lk. i. 17; Acts iv. 7; 1 Co. iv. 20; 2 Co. iv. 7; xii. 9 (ή δύναμις εν ἀσθενεία τελείται [RG τελειούται]); xiii. 4; 1 Th. i. 5; Heb. vii. 16; xi. 34; Rev. i. 16; xvii. 13; ίδία δυνάμει, Acts iii. 12; μεγάλη δυνάμει, Acts iv. 33; έκάστω κατά την ίδιαν δύναμιν, Mt. xxv. 15; ύπερ δύναμιν, beyond our power, 2 Co. i. 8; ἐν δυνάμει sc. ὧν, endued with power, Lk. iv. 36; 1 Co. xv. 43; so in the phrase έρχεσθαι εν δυνάμει, Mk. ix. 1; powerfully, Col. i. 29; 2 Th. i. 11; contextually i. q. evidently, Ro. i. 4; ἐν δυνάμει σημείων κ. τεράτων, through the power which I exerted upon their souls by performing miracles, Ro. xv. 19; δύν. είς τι, Heb. xi. 11; δύν. ἐπὶ τὰ δαιμόνια καὶ νόσους θεραπεύειν, Lk. ix. 1; ή δύναμις της άμαρτίας δ νόμος, sin exercises its power (upon the soul) through the law, i. e. through the abuse of the law, 1 Co. xv. 56; τῆς ἀναστάσεως τοῦ Χριστοῦ, the power which the resurrection of Christ has, for instructing, reforming, elevating, tranquillizing, the soul, Phil. iii. 10; της εὐσεβείας, inhering in godliness and operating upon souls, 2 Tim. iii. 5; δυνάμεις μέλλοντος αίωνος (see αίων, 3), Heb. vi. 5; τὸ πνευμα τῆς δυνάμεως (see πνεύμα, 5), 1 Pet. iv. 14 Lchm.; 2 Tim. i. 7; δύναμις is used of the power of angels: Eph. i. 21 [cf. Mey. ad loc.]; 2 Pet. ii. 11; of the power of the devil and evil spirits, 1 Co. xv. 24; τοῦ ἐχθροῦ, i. e. of the devil, Lk. x. 19; τοῦ δράκοντος, Rev. xiii. 2; angels, as excelling in power, are called δυνάμεις [cf. (Philo de mutat. nom. § 8 δυνάμεις ἀσώματοι) Mey. as above; Bp. Lghtft. on Col. i. 16; see ἄγγελος]: Ro. viii. 38; 1 Pet. iii. 22. ή δύναμις τοῦ θεοῦ, univ. the power of God: Mt. xxii. 29; Mk. xii. 24; Lk. xxii. 69; Acts viii. 10; Ro. i. 20; ix. 17; 1 Co. vi. 14; δύναμις ὑψίστου, Lk. i. 35; ή δύναμις, esp. in doxologies, the kingly power of God, Mt. vi. 13 Rec.; Rev. iv. 11; vii. 12; xi. 17; xii. 10; xv. 8; xix. 1; and the abstract for the concrete (as הנבורה in Jewish writ.; cf. Buxtorf, Lex. talm. col. 385 [p. 201 sq. ed. Fischer]) equiv. to & durards, Mt. xxvi. 64; Mk. xiv. 62; δύναμις τοῦ θεοῦ is used of the divine power considered as acting upon the minds of men, 1 Co. ii. 5; 2 Co. vi. 7; Eph. iii. 7, 20; [2 Tim. i. 8; 1 Pet. i. 5]; είς τινα, 2 Co. xiii. 4 [but WH in br.]; Eph. i. 19; ἐνδύεσθαι δύναμιν ek uwous, Lk. xxiv. 49; by meton. things or persons in

which God's saving power shows its efficacy are called duνάμεις θεοῦ: thus ὁ Χριστός, 1 Co. i. 24; ὁ λόγος τοῦ σταυροῦ, 1 Co. i. 18; τὸ εὐαγγέλιον, with the addition εἰς σωτηρίαν παντί etc. Ro. i. 16 [cf. W. § 36, 3 b.]. δύναμις is ascribed to Christ, now in one sense and now in another: a power to heal disease proceeds from him, Mk. v. 30: Lk. v. 17: vi. 19; viii. 46; the kingly power of the Messiah is his, Mt. xxiv. 30; [Mk. xiii. 26]; Lk. xxi. 27; 2 Pet. i. 16; Rev. v. 12; ἄγγελοι τῆς δυνάμεως αὐτοῦ (see ἄγγελος, 2), ministering to his power, 2 Thess. i. 7 [W. § 34, 3 b. note]; metaphysical [or essential] power, viz. that which belongs to him as δ θείος λόγος, in the expression τὸ όπμα της δυνάμ. αὐτοῦ the word uttered by his power, equiv. to his most powerful will and energy, Heb. i. 3; moral power, operating on the soul, 2 Co. xii. 9 RG; and called ή θεία αὐτοῦ δύναμις in 2 Pet. i. 3; ή δύναμις τοῦ κυρίου, the power of Christ invisibly present and operative in a Christian church formally assembled, 1 Co. v. 4. δύναμις τοῦ ἀγίου πνεύματος:. Acts i. 8 [W. 125 (119)]; πν. άγιον κ. δύναμις, Acts x. 38; ἀπόδειξις πνεύματος καὶ δυνάμεως (see ἀπόδειξις, b.), 1 Co. ii. 4; εν τη δυνάμει τοῦ πνεύματος, under or full of the power of the Holy Spirit, Lk. iv. 14; εν δυνάμει πνεύματος άγίου, by the power and influence of the Holy Spirit, Ro. xv. 13; by the power which, under the influence of the Holy Spirit, I exerted b. specifically, the power upon their souls, Ro. xv. 19. of performing miracles: Acts vi. 8; πâσα δύναμις, every kind of power of working miracles (with the addition καὶ σημείοις κ. τέρασι), 2 Th. ii. 9; plur.: [Mt. xiii. 54; xiv. 2; Mk. vi. 14]; 1 Co. xii. 28 sq.; Gal. iii. 5; ἐνεργήματα δυνάμεων, 1 Co. xii. 10; by meton. of the cause for the effect, a mighty work [cf. W. 32; Trench § xci.]: δύναμιν ποιείν, Mk. vi. 5; ix. 39; so in the plur., Mk. vi. 2; Lk. xix. 37; joined with σημεία, Acts viii. 13; with σημεία κ. τέρατα, Acts ii. 22; 2 Co. xii. 12; Heb. ii. 4 [?]; ποιείν δυνάμεις, Mt. vii. 22; [xiii. 58]; Acts xix. 11; γίνονται δυνάμεις, Mt. xi. 20 sq. 23; Lk. x. 13. o. moral power and excellence of soul: 1 Co. iv. 19; 2 Co. iv. 7; Eph. iii. 16; Col. i. 11. d. the power and influence which belong to riches; (pecuniary ability), wealth: τοῦ στρήνους, 'riches ministering to luxury ' (Grotius), Rev. xviii. 3; κατὰ δύναμιν καὶ ὑπὲρ [al. παρὰ] δύναμιν, according to their means, yea, beyond their means, 2 Co. viii. 3; (in this sense, for חיל, Sept. Deut. viii. 17 sq.; Ruth iv. 11; not infreq. in Grk. writ., as Xen. Cyr. 8, 4, 34; an. 7, 7, 21 (36)). power and resources arising from numbers: Rev. iii. 8. f. power consisting in or resting upon armies, forces, hosts, (so, both in sing. and in plur., often in Grk. writ. fr. Hdt., Thuc., Xen. on; in the Sept. and in Apocr.); hence δυνάμεις τοῦ οὐρανοῦ the hosts of heaven, Hebraistically the stars: Mt. xxiv. 29; Lk. xxi. 26; and δ. ἐν τοῖς οὐρανοῖς, Mk. xiii. 25; equiv. to אָבָא הָשָׁמִים, 2 K. xvii. 16; xxiii. 4; Is. xxxiv. 4; Jer. viii. 2; Dan. viii. 10, etc. g. Like the Lat. vis and potestas, equiv. to the (force i. e.) meaning of a word or expression: 1 Co. xiv. 11; (Plat. Crat. p. 394 b.; Polyb. 20, 9, 11; Dion. Hal. 1, 68; Dio Cass. 55, 3; al.).*

[SYN. βία δύναμις, ἐνέργεια, ἐξουσία, ἰσχύς, κράτος:

Bia force, effective, often oppressive power, exhibiting itself in single deeds of violence; δύν. power, natural ability, general and inherent; ἐνέργ. working, power in exercise, operative power; ἐξουσ. primarily liberty of action; then, authority—either as delegated power, or as unrestrained, arbitrary power; lox. strength, power (esp. physical) as an endowment; κράτος, might, relative and manifested power—in the N. T. chiefly of God; το κράτος τῆς ἰσχ. Eph. vi. 10, ἡ ἐνέργ. τῆς δυν. Eph. iii. 7, ἡ ἐνέργ. τοῦ κρ. τῆς ἱσχ. Eph. i. 19. Cf. Schmidt ch. 148; Bp. Lghtft. on Col. i. 16; Mey. on Eph. i. 19.]

δυναμόω, -ω: [pres. pass. δυναμοῦμαι]; to make strong, confirm, strengthen: Col. i. 11; [Eph. vi. 10 WH mrg.]; 1 aor. ἐδυναμώθησαν, Heb. xi. 34 (R G ἐνεδ.). (Ps. lxvii. (lxviii.) 29; Eccl. x. 10; Dan. ix. 27 [Theod.; Ps. lxiv. (lxv.) 4 Aq.; Job xxxvi. 9 Aq.] and occasionally in eccl. and Byz. writ.; cf. Lob. ad Phryn. p. 605; [W. 26 (25)].) [Comp.: ἐν-δυναμόω.]*

δυνάστης, -ου, ό, (δύναμαι); fr. [Soph. and] Hdt. on; powerful; 1. a prince, potentate: Lk. i. 52; used of God (Sir. xlvi. 5; 2 Macc. xv. 3, 23, etc.; of Zeus, Soph. Ant. 608), 1 Tim. vi. 15. 2. a courtier, high officer, royal minister: Acts viii. 27 [A. V. (a eunuch) of great authority; but see Meyer ad loc.], (δυνάσται Φαραώ, Gen. l. 4).*

δυνατέω, -ω; (δυνατός); to be powerful or mighty; show one's self powerful: 2 Co. xiii. 3 (opp. to ἀσθενω); to be able, have power: foll. by an inf., Ro. xiv. 4 L T Tr WH; 2 Co. ix. 8 L T Tr WH. Not found in prof. writ. nor in the Sept.*

δυνατός, -ή, -όν, (δύναμαι); [fr. Pind. down], Sept. for קוֹבוֹן; able, powerful, mighty, strong; 1. absolutely; a. mighty in wealth and influence: 1 Co. i. 26; (Rev. vi. 15 Rec.); of δυνατοί, the chief men, Acts xxv. 5, (Joseph. b. j. 1, 12, 4 ήκον Ιουδαίων οἱ δυνατοί; Xen. Cyr. 5, 4, 1; Thuc. 1, 89; Polyb. 9, 23, 4). δ δυνατός, the preëminently mighty one, almighty God, Lk. i. 49. b. strong in soul: to bear calamities and trials with fortitude and patience, 2 Co. xii. 10; strong in Christian virtue, 2 Co. xiii. 9; firm in conviction and faith, Ro. xv. 1. 2. in construction; a. δυνατός είμι with inf., to be able (to do something; [B. 260 (224); W. 319 (299)]): Lk. xiv. 31; Acts xi. 17; Ro. iv. 21; xi. 28; xiv. 4 R G; 2 Co. ix. 8 R G; 2 Tim. i. 12; Tit. i. 9; Heb. xi. 19 (Lchm. δύναται); Jas. iii. 2. b. δυνατός εν τινι, mighty i. e. excelling in something: ἐν ἔργω κ. λόγω, Lk. xxiv. 19; ἐν λόγοις καὶ ἔργοις, Acts vii. 22; ἐν γραφαῖς, excelling in knowledge of the Scriptures, Acts xviii. 24. c. πρός τι, mighty i. e. having power for something: 2 Co. x. 4. d. neuter δυνατόν [in pass. sense, cf. B. 190 (165)] possible: εὶ δυνατόν (ἐστι), Mt. xxiv. 24; xxvi. 39; Mk. xiii. 22; xiv. 35; Ro. xii. 18; Gal. iv. 15; οὐκ ἦν δυνατόν foll. by inf. Acts ii. 24; δυνατόν τί ἐστί τινι [B. 190 (165)], Mk. ix. 23; xiv. 36; Acts xx. 16 ; παρὰ θεῷ πάντα δυνατά ἐστι, Mt. xix. 26 ; Mk. x. 27; Lk. xviii. 27. τὸ δυνατὸν αὐτοῦ, what his power could do, equiv. to την δύναμιν αὐτοῦ, Ro. ix. 22, cf. W. § 34, 2.*

δύνω, δύω; 2 aor. ἔδυν; 1 aor. (in Grk. writ. transitively) ἔδυσα (Mk. i. 32 L Tr WH), cf. Bttm. Ausf. Spr. ii. p. 156 sq.; W. p. 84 (81); B. 56 (49); [Veitch s. vv.];

to go into, enter; go under, be plunged into, sink in: in the N. T. twice of the setting sun (sinking as it were into the sea), Mk. i. 32; Lk. iv. 40. So times without number in Grk. writ. fr. Hom. on; Sept., Gen. xxviii. 11; Lev. xxii. 7, etc.; Tob. ii. 4; 1 Macc. x. 50. [Comp.: ἐκ-, ἀπ-εκ-(-μαι), ἐν-, ἐπ-εν-, παρ-εισ-, ἐπι-δύνω.]*

δύο, genit. indecl. δύο (as in Epic, and occasionally in Hdt., Thuc., Xen., Polyb., al. for δυοίν, more common in Attic [see Rutherford, New Phryn. p. 289 sq.]); dat. δυσί, δυσίν, ([-σί in Mt. vi. 24; Lk. xvi. 13; Acts xxi. 33 (Tr -σίν), -σίν in Mt. xxii. 40; Mk. xvi. 12; Lk. xii. 52 (RG -σί); Acts xii. 6 (R G L -σί); Heb. x. 28; Rev. xi. 3 (R G $-\sigma i$; cf. Tdf. Proleg. p. 98; WH. App. p. 147]—a form not found in the older and better writ., met with in Hippocr., Aristot., Theophr., frequent fr. Polyb. on, for the Attic δυοίν); acc. δύο (cf. Lob. ad Phryn. p. 210; Bttm. Ausf. Spr. i. p. 276 sq.; W. § 9, 2 b.; Passow i. p. 729); two: absol., οὐκ ἔτι εἰσὶ δύο, ἀλλὰ σὰρξ μία, Mt. xix. 6; Mk. x. 8; δύο ή τρείς, Mt. xviii. 20; 1 Co. xiv. 29; τρείς ἐπὶ δυσὶ κ. δύο έπὶ τρισί, Lk. xii. 52; ἀνὰ and κατὰ δύο, two by two [W. 898 (372); 401 (374); B. 30 (26)], Lk. ix. 3 [WH om. Tr br. ἀνά]; x. 1 [WH ἀνὰ δύο [δύο]; cf. Acta Philip. § 36, ed. Tdf. p. 92]; Jn. ii. 6 [apiece]; 1 Co. xiv. 27; 840 δύο two and two, Mk. vi. 7 (so, after the Hebr., in Gen. vi. 19, 20; but the phrase is not altogether foreign even to the Grk. poets, as Aeschyl. Pers. 981 μυρία μυρία for κατά μυριάδας, cf. W. 249 (234), [cf. 39 (38)]); neut. els δύο into two parts, Mt. xxvii. 51; Mk. xv. 38; with gen. δύο τῶν μαθητῶν (αὐτοῦ), Mk. xi. 1; xiv. 13; Lk. xix. 29; [Mt. xi. 2 RG]; των οἰκετων, Acts x. 7. δύο έξ αὐτων, Lk. xxiv. 13 [cf. Bttm. 158 (138); Win. 203 (191)]. with a noun or pronoun: δύο δαιμονιζόμενοι, Mt. viii. 28. δύο μάγαιραι, Lk. xxii. 38; ἐπὶ στόματος δύο μαρτύρων, Mt. xviii. 16; 2 Co. xiii. 1; δυσὶ κυρίοις, Mt. vi. 24; Lk. xvi. 13; είδε δύο άδελφούς, Mt. iv. 18; preceded by the article, of δύο the two, the twain: Mt. xix. 5; Mk. x. 8; 1 Co. vi. 16; Eph. v. 31; τοὺς δύο, Eph. ii. 15; al [Rec. only] δύο διαθηκαι, Gal. iv. 24; οὖτοι [Lchm. br. οὖτ.] οἱ δύο νίοι μου, Mt. xx. 21; περί των δύο άδελφων, Mt. xx. 24; έν ταύταις ταίς δυσίν έντολαίς, Mt. xxii. 40; τούς δύο ίχθύας, Mt. xiv. 19; Mk. vi. 41; Lk. ix. 16; δύο δηνάρια, Lk. x. 35.

Sus, an inseparable prefix conveying the idea of difficulty, opposition, in juriousness or the like, and corresponding to our mis-, un-[Curtius § 278]; opp. to \$\vec{v}\$.

δυσ-βάστακτος, -ον, (βαστάζω), hard [A. V. grievous] to be borne: Mt. xxiii. 4 [T WH txt. om. Tr br. δυσβάστ.] and Lk. xi. 46 φορτία δυσβάστακτα, said of precepts hard to obey, and irksome. (Sept. Prov. xxvii. 3; Philo, omn. prob. lib. § 5; Plut. quaest. nat. c. 16, 4 p. 915 f.)*

Surevrepla, -as, ή, (ἔντερον intestine), dysentery, (Lat. tormina intestinorum, bowei-complaint): Acts xxviii. 8 RG; see the foll. word. (Hippocr. and med. writ.; Hdt., Plat., Aristot., Polyb., al.) *

δυσεντέριον, -ου, τό, a later form for δυσεντερία, q. v.: Acts xxviii. 8 L T Tr WH. Cf. Lob. ad Phryn. p. 518.

δυσερμήνευτος, -ον, (έρμηνεύω), hard to interpret, difficult of explanation: Heb. v. 11. (Diod. 2, 52; Philo de somn. § 32 fin.; Artem. oneir. 3, 66.)* [Story, -\epsilons, \(\hat{\epsilon}\);

1. a sinking or setting, esp. of the heavenly bodies;

2. of the quarter in which the sun sets, the west: Mk. xvi. WH (rejected) 'Shorter Conclusion.' (So both in sing. and in plur.: Aristot. de mund. 3 p. 393, 17; 4 p. 394, 21; Polyb. 1, 42, 5 etc.)*]

δύσκολος, -ον, (κόλον food); 1. prop. hard to find agreeable food for, fastidious about food. 2. difficult to please, always finding fault; (Eur., Arstph., Xen., Plat., al.). 3. univ. difficult (Xen. oec. 15, 10 ή γεωργία δύσκολός ἐστι μαθεῖν): πῶς δύσκολόν ἐστι, foll. by acc. with inf., Mk. x. 24.*

δυσκόλως, adv., (δύσκολος), [fr. Plato down], with difficulty: Mt. xix. 23; Mk. x. 23; Lk. xviii. 24.*

δωσμή, -ῆς, ἡ, [fr. Aeschyl. and Hdt. down], much oftener in plur. [W. § 27, 3] δυσμαί, αἰ, (δύω or δύνω, q. v.), sc. ἡλίου, the setting of the sun: Lk. xii. 54 [acc. to the reading of T WH Tr mrg. ἐπὶ δ. may possibly be understood of time (cf. W. 375 sq. (352)); see ἐπί, A. II.; al. take the prep. locally, over, in, and give δυσμ. the meaning which follows; see ἐπί, A. I. 1 b.]; the region of sunset, the west, [anarthrous, W. 121 (115)]: Rev. xxi. 13; ἀπὸ ἀνατολῶν καὶ δυσμῶν, from all regions or nations, Mt. viii. 11; xxiv. 27; Lk. xiii. 29; in Hebr. κάμα καὶ δυσμῶν, Josh. i. 4. Often in prof. writ. fr. Hdt. on, both with and without ἡλίου.*

δυστόητος, -ον, (νοέω), hard to be understood: 2 Pet. iii.
16. (χρησμός, Lcian. Alex. 54; Diog. Laërt. 9, 13 δυστόητόν τε καὶ δυσεξήγητον; [Aristot. plant. 1, 1 p. 816*,3].)*

δυσφημέω, -ω: [pres. pass. δυσφημοῦμαι]; (δύσφημος); to use ill words, defame; pass. to be defamed, 1 Co. iv. 13 T WH Tr mrg. (1 Macc. vii. 41; in Grk. writ. fr. Aeschyl. Agam. 1078 down.)*

δυσφημία, -as, ή, both the condition of a δύσφημος, i. e. of one who is defamed, viz. ill-repute, and the action of one who uses opprobrious language viz. defamation, reproach: διὰ δυσφημίας κ. εὐφημίας [A. V. by evil report and good report], 2 Co. vi. 8. (1 Macc. vii. 38; 3 Macc. ii. 26. Dion. H. 6, 48; Plut. de gen. Socr. § 18 p. 587 f.) • δύω, see δύνω.

846εκα, ol, al, τd, [fr. Hom. down], twelve: Mt. ix. 20; x. 1; [L T Tr WH in Acts xix. 7; xxiv. 11 for δεκαδύο]; Rev. vii. 5 [R G ιβ']; xxi. 21, etc.; ol δώδεκα, the twelve apostles of Jesus, so called by way of eminence: Mk. ix. 35; x. 32; xi. 11; Mt. xxvi. 14, 20; Lk. xxii. 3, etc.

δωδέκατος, η, -ον, twelfth: Rev. xxi. 20. [Fr. Hom. on.]*
δωδεκά-φυλον, -ου, τό, (fr. δώδεκα, and φυλή tribe), the twelve tribes, used collectively of the Israelitish people, as consisting of twelve tribes: Acts xxvi. 7. (Clem. Rom. 1 Cor. 55, 6; Prot. Jac. c. 1, 3; λαὸς ὁ δωδεκάφυλος, Orac. Sibyll. Cf. δεκάφυλος, τετράφυλος, Hdt. 5, 66; [W. 100 (95)].)*

86μα, -τος, τό, (δέμω to build);

1. a building, house, (Hom. et sqq.).

2. a part of a building, dining-room, hall, (Hom. et sqq.).

3. in the Script. equiv. to ½, house-top, roof [W. 23]: Mt. xxiv. 17; Mk. xiii. 15; Lk. v. 19; xvii. 31. The house-tops of the Orientals were (and still are) level, and were frequented not only for walking but also for meditation and prayer: Acts x. 9; hence ἐπὶ δωμάτων, on the house-tops, i. e. in public: Mt. x. 27; Lk. xii. 3; ἐπὶ τὸ δῶμα . . . κατ' ὀφθαλμοὺς παντὸς Ἰσραήλ, 2 S. xvi. 22.*

δωρεά, -âs, ή, (δίδωμι); from [Aeschyl. and] Hdt. down; a gift: Jn. iv. 10; Acts viii. 20; xi. 17; Ro. v. 15; 2 Co. ix. 15; Heb. vi. 4; ή γάρις έδοθη κατά τὸ μέτρον της δωρεάς τοῦ Χριστοῦ, according to the measure in which Christ gave it, Eph. iv. 7; with an epexegetical gen. of the thing given, viz. τοῦ ἀγίου πνεύματος, Acts ii. 38; x. 45; δικαιοσύνης, Ro. v. 17 [L WH Tr mrg. br. τ. δωρ.]; της χάριτος τοῦ θεοῦ, Eph. iii. 7. The acc. δωρεάν (prop. as a gift, gift-wise [cf. W. 230 (216); B. 153 (134)]) is used adverbially; Sept. for Dan; a. freely, for naught, gratis, gratuitously: Mt. x. 8; Ro. iii. 24; 2 Co. xi. 7; 2 Th. iii. 8; Rev. xxi. 6; xxii. 17, (Polyb. 18, 17, 7; Ex. xxi. 11; δωρεάν ανευ ἀργυρίου, Is. lii. 3). b. by a usage of which as yet no example has been noted fr. Grk. writ., without just cause, unnecessarily: Jn. xv. 25 (Ps. lxviii. (lxix.) 5; xxxiv. (xxxv.) 19); Gal. ii. 21, (Job i. 9 [?]; Ps. xxxiv. (xxxv.) 7 [where Symm. avarties]; so the Lat. gratuitus: Liv. 2, 42 gratuitus furor, Sen. epp. 105, 3 [bk. xviii. ep. 2, § 3] odium aut est ex offensa... aut gratuitum). [Syn. see δόμα, fin.]*

δωρεάν, see δωρεά.

δωρίω, -ω: to present, bestow, (Hes., Pind., Hdt., al.); pass. Lev. vii. 5 (Heb. text vs. 15). But much more frequently as depon. mid. δωρέσμαι, -οῦμαι (Hom. et sqq.): 1 aor. ἐδωρησάμην; pf. δεδώρημαι; τινί τι, Mk. xv. 45; 2 Pet. i. 3, 4.*

δώρημα, -τος, τό, (δωρέομαι); a gift, bounty, benefaction: Ro. v. 16; Jas. i. 17. ([Aeschyl.], Soph., Xen., al.) [Cf. δόμα, fin.]*

\$\$\frac{\partial}{\partial}\$, \$-\partial \text{vi}\$, [fr. Hom. down], Sept. generally for בּּבְּרָ, often also for מִנְחָה and אַקְרָ, present: Eph. ii. 8; Rev. xi. 10; of gifts offered as an expression of honor, Mt. ii. 11; of sacrifices and other gifts offered to God, Mt. v. 23 sq.; viii. 4; xv. 5; xxiii. 18 sq.; Mk. vii. 11; Heb. v. 1; viii. 3 sq.; ix. 9; xi. 4; of money cast into the treasury for the purposes of the temple and for the support of the poor, Lk. xxi. 1, [4]. [SYN. see δόμα, fin.]*

δωροφορία, -as, ή, (δωροφόροs bringing gifts), the offering of a gift or of gifts: Ro. xv. 31 L Tr mrg. cf. διακονία, 3. (Alciphr. 1, 6; Pollux 4, 47 [p. 371 ed. Hemst.]; several times in eccles. writ.)

ŧár

(a, an interjection expressive of indignation, or of wonder mixed with fear, (derived apparently from the impv. pres. of the verb ἐἀν [acc. to others a natural, instinctive, sound]), freq. in the Attic poets, rare in prose writ. (as Plat. Prot. p. 314 d.), ha! ah!: Mk. i. 24 RG; Lk. iv. 34; cf. Fritzsche on Mk. p. 32 sq.*

táv; I. a conditional particle (derived fr. el av), which makes reference to time and to experience, introducing something future, but not determining, before the event, whether it is certainly to take place; if, in case, (Lat. si; Germ. wenn; im Fall, dass; falls; wofern); cf., among others, Hermann ad Viger. p. 832; Klotz ad Devar. ii. 2 p. 450 sqq.; W. 291 (273) sq. It is connected the Subjunctive, according to the regular usage of the more ancient and elegant classic writers. a. with the subjunc. Present: Mt. vi. 22 (ἐὰν οὖν ὁ ὀφθαλμός σου άπλοῦς ή, if it be the case, as to which I do not know, that thine eye etc.); ibid. 23; xvii. 20; Lk. x. 6; Jn. vii. 17; viii. 54 [RGL mrg.]; ix. 31; xi. 9, 10; Acts v. 38; xiii. 41; Ro. ii. 25 sq.; 1 Co. ix. 16; Gal. v. 2; 1 Tim. i. 8 [not Lchm.]; Heb. xiii. 23; 1 Jn. i. 9; ii. 3, 15 etc. b. with the subjunc. A or ist, corresponding to the Lat. fut. perf.: Mt. iv. 9 (ἐἀν προσκυνήσης μοι if thou shalt have worshipped me); v. 46; ix. 21; Mk. iii. 24; ix. 50; Lk. xiv. 34; xvii. 4; xx. 28; Jn. v. 43; xi. 57; Ro. vii. 2; x. 9; 1 Co. vii. 8, 39; viii. 10; xvi. 10 (ἐἀν ἔλθη Τιμό- θ_{eos} ; for although he was already on his way to Corinth, yet some hindrance might still prevent his arriving); 2 Co. ix. 4; Gal. vi. 1; Jas. ii. 2; 1 Jn. v. 16 [Lchm. pres.]; Rev. iii. 20, and often; also in the oratio obliqua, where the better Grk. writ. use the Optative: Jn. ix. 22; xi. 57; Acts ix. 2 (W. 294 (276); [cf. B. 224 (193)]). The difference between the Pres. and the Aor. may be seen especially from the following passages: 2 Tim. ii. 5 car δὲ καὶ ἀθλή τις, οὐ στεφανοῦται, ἐὰν μὴ νομίμως ἀθλήση, 1 Co. xiv. 23 εαν ούν συνελθη ή εκκλησία . . . καὶ πάντες γλώσσαις λαλώσιν, είσε λθωσι δε ίδιώται ή απιστοι, vs. 24 εαν δε πάντες προφητεύωσιν, είσελθη δέ τις απιστος, Mt. xxi. 21 έαν έχητε πίστιν και μή διακριθήτε. Also εί ("quod per se nihil significat praeter conditionem," Klotz l. c. p. 455) and ἐάν are distinguished in propositions subjoined the one to the other [W. 296 (277 sq.)]: Jn. xiii. 17 el ταῦτα οἴδατε, μακάριοί ἐστε, ἐὰν ποιῆτε αὐτά, Jn. iii. 12; 1 Co. vii. 36; in statements antithetic, Acts v. 38 sq.; or parallel, Mk. iii. 24-26. Finally, where one of the evangelists uses el another has ear, but so that each particle retains its own force, inasmuch as one and the same thing is differently conceived of by the different minds: Mk. ix. 43 έὰν σκανδαλίζη [-λίση L mrg. T WII txt.] ή χείρ σου, and vs. 47 εαν δ δφθαλμός σου σκανδαλίζη σε, i. e. if so

be that etc.; on the other hand, Matthew, in xviii. 8 sq. and v. 29 sq. concerning the same thing says el. o. irregularly, but to be explained as an imitation of the Hebr. Dx which is also a particle of time (cf. Gesenius, Thesaur. s. v. 4), car with the Subjunc. Aor. is used of things which the speaker or writer thinks will certainly take place, where อ้าลง when, whenever, should have been used: เล้ง เป็นเปิดี. Jn. xii. 32; ἐὰν πορευθώ, Jn. xiv. 3; ἐὰν φανερωθή, 1 Jn. ii. 28 (LTTr WH, for σrav RG); iii. 2; εαν ακούσητε, Heb. iii. 7 fr. Ps. xciv. (xcv.) 8; (ἐἀν εἰσελθης εἰς τὸν νυμφωνα, Tob. vi. 17 (16) [al. ὅταν]; ἐὰν ἀποθάνω, θάψον με, Tob. iv. 3, cf. vs. 4 όταν ἀποθάνη, θάψον αὐτήν; for DR when, Is. xxiv. 13; Am. vii. 2). d. sometimes when the particle is used with the Subj. Aor. the futurity of a thing is not so much affirmed as imagined, it being known to be something which never could happen: car cinn 6 $\pi o \hat{v}s$, if the foot should say, or were to say, 1 Co. xii. 15; ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, 1 Co. xiv. 6. 2. By a somewhat negligent use, met with from the time of Aristotle on, can is connected also with the Indicative, [cf. Klotz l. c. p. 468 sqq.; Kühner § 575 Anm. 5; W. 295 (277); B. 221 (191) sq.; Tdf. Proleg. p. 124 sq.; WH. App. p. 171; Soph. Lex. s. v.; Vincent and Dickson, Mod. Grk. 2d ed. App. § 77]; and a. with the indic. Future, in meaning akin, as is well known, to the subjunc.: [έὰν δύο συμφωνήσουσιν, Mt. xviii. 19 T Tr]; εαν ούτοι σιωπήσουσι, Lk. xix. 40 L T Tr WH; έὰν . . . όδηγήσει, Acts viii. 31 T Tr WH, (έὰν βεβηλώσουσιν αὐτά, Lev. xxii. 9); but also b. with the indic. Present: ear daveicere, Lk. vi. 34 Lmrg. Tr txt.; ear στήκετε, 1 Th. iii. 8 T Tr txt. WH; εάν τε αποθνήσκομεν. Ro. xiv. 8 Lchm. with an indic. Preterite, but one having the force of a Pres.: ¿àu [Lchm. âu] oïdapeu, 1 Jn. v. 15 without var. 3. ¿áv joined with other particles; a. car de kal but if also, but even if, [A. V. but and if (retained by R. V. in 1 Co.); with the Subjunc.: Mt. xviii. 17; 1 Co. vii. 11, 28; 2 Tim. ii. 5. b. car κα: Gal. vi. c. ἐἀν μή if not, unless, except; with the subjunc. Present: Mt. x. 18; Lk. xiii. 3 [Lchm. txt. aor.]; Acts xv. 1 [Rec.]; 1 Co. viii. 8; ix. 16 [RG L mrg. T WII mrg.]; Jas. ii. 17; 1 Jn. iii. 21; with the subjunc. Aorist: Mt. vi. 15; xviii. 35; Mk. iii. 27; Jn. iii. 8; viii. 24; 1 Co. xiv. 6 sq. 9; Ro. x. 15; [xi. 23 R L]; 2 Tim. ii. 5; Rev. ii. 5, 22 [R L], and often. with the Indicative pres. : ἐὰν μὴ πιστεύετε, Jn. x. 38 Tdf. In some passages, although the particles can un retain their native force of unless, if not, yet so far as the sense is concerned one may translate them but that, without: Mt. xxvi. 42 (the cup cannot pass by without my drinking it); οὐ γάρ ἐστω κρυπτόν, ἐἀν μή φανερωθή (Treg.), there is nothing hid, but that it shall

be made manifest (properly, nothing whatever is hid, except that it should be made manifest), Mk. iv. 22; ovdeis έστιν, δε ἀφηκεν οἰκίαν . . . εὰν μὴ λάβη, but that shall re ceive (properly, unless he shall receive . . . it cannot be said that any one has left), Mk. x. 29, 30, [cf. B. § 149, 6. On the supposed use of $\dot{\epsilon} \dot{a} \nu \mu \dot{\eta}$ ($\epsilon \dot{l} \mu \dot{\eta}$) as equiv. to $\dot{a} \lambda \lambda \dot{a}$, cf. Mey. on Mt. xii. 4; Gal. i. 7; ii. 16; Fritzsche on Ro. xiv. 14 fin.; Ellic. and Bp. Lghtft. on Gal. Il. cc. See el, III. 8 c. β. d. εάνπερ [L Tr separately, εάν περ] if only, if indeed: Heb. iii. 6 (where L br. περ, and T Tr WH read ¿áv), 14; vi. 3; it occurs neither in the Sept. nor in the O. T. Apoer.; on its use in Grk. writ. cf. Klotz, l. c. p. 483 sq. e. εάν τε . . . εάν τε, sive . . . sive, whether . . . or: Ro. xiv. 8; (often in Sept. for אַנ . . . אָאָ as Ex. xix. 13; Lev. iii. 1; Deut. xviii. 3). Cf. Klotz, l. c. p. 479 sq.; Kühner § 541; [B. 221 (191)]. f. καν for καὶ ἐάν, II. The classic use of the conditional particle cár also in the contracted form ar (see p. 34 above) seems to have led the biblical writers of both Testaments to connect ¿áu with relative pronouns and adverbs instead of the potential particle av, as ôs cáv so Tdf. in 12 places], & ¿áv [so Tdf. uniformly], etc. (this use among prof. writ. is very doubtful, cf. W. p. 310 (291); B. 72 (63)); Mt. v. 19; x. 14 [RG]; xv. 5; Mk. vi. 22 sq.; Lk. ix. 48 [WH av]; xvii. 33; Acts vii. 7 [R G T]; 1 Co. vi. 18; Eph. vi. 8 [RG L txt.]; 3 Jn. 5, etc.; δπου ểἀν, Mt. viii. 19; xxvi. 13; Mk. vi. 10 [L Tr ἄν]. ὁσάκις ểἀν, Rev. xi. 6. οδ ἐάν, 1 Co. xvi. 6 (1 Macc. vi. 36). καθὸ ἐάν, 2 Co. viii. 12 [Tdf. ἄν; ὅστις ἐάν, Gal. v. 10 T Tr WII; hris car, Acts iii. 23 Tdf. For many other exx. see Soph. Lex. s. v. ¿áv, 3.] In many places the codd. vary between ¿áv and åv; cf. åv, II. p. 34; [and esp. Tdf. Proleg. p. 96].

έάν περ, see έάν, I. 3 d.

έαυτοῦ, -η̂s, -οῦ, etc. or (contracted) αὐτοῦ, -η̂s, -οῦ, (see p. 87); plur. ἐαυτῶν; dat. -oîs, -aîs, -oîs, etc.; reflexive pronoun of the 3d person. It is used 1. of the 3d pers. sing. and plur., to denote that the agent and the person acted on are the same; as, σώζειν έαυτόν, Mt. xxvii. 42; Mk. xv. 31; Lk. xxiii. 35; ὑψοῦν ἐαυτόν, Mt. xxiii. 12, etc. έαυτώ, έαυτόν are also often added to middle verbs: διεμερίσαντο έαυτοῖς, Jn. xix. 24 (Xen. mem. 1, 6, 13 ποιείσθαι έαυτφ φίλον); cf. W. § 38, 6; [B. § 135, 6]. Of the phrases into which this pronoun enters we notice the following: ἀφ' ἐαυτοῦ, see ἀπό, Π. 2 d. aa.; δι' ἐαυτοῦ of itself, i. e. in its own nature, Ro. xiv. 14 [Tr L txt. read αὐτ.]; ἐν ἐαυτῷ, see in διαλογίζεσθαι, λέγειν, είπειν. είς έαυτὸν έρχεσθαι to come to one's self, to a better mind, Lk. xv. 17 (Diod. 13, 95). καθ' ξαυτόν by one's self, alone: Acts xxviii. 16; Jas. ii. 17. παρ' έαυτφ, by him i. e. at his home, 1 Co. xvi. 2 (Xen. mem. 3, 13, 3). πρὸς έαυτόν, to himself i. e. to his home, Lk. xxiv. 12 [RG; Tom., WH (but with aur.) reject, L Tr (but the latter with air.) br., the verse]; Jn. xx. 10 [T Tr air. (see αὐτοῦ)]; with [cf. our to] himself, i. e. in his own mind, **προσεύχεσθαι**, Lk. xviii. 11 [Tdf. om.], (2 Macc. xi. 13); in the gen., joined with a noun, it has the force of a possessive pronoun, as τοὺς έαυτῶν νεκρούς: Mt. viii. 22; Lk.

ix. 60. 2. It serves as reflexive also to the 1st and 2d pers., as often in classic Greek, when no ambiguity is thereby occasioned; thus, ἐν ἐαντοῖς equiv. to ἐν ἡμῶν αὐτοῖς, Ro. viii. 23; ἐαντοῦς equiv. to ἡμᾶς αὐτοῦς, 1 Co. xi. 31; ἀφ' ἐαντοῦ i. q. ἀπὸ σεαντοῦ [read by L Tr WH], Jn. xviii. 34; ἐαντοῦ i. q. σεαντοῦ [read by L Tr WH], Ro. xiii. 9; ἐαντοῖς for ὑμῶν αὐτοῖς, Mt. xxiii. 31, etc.; cf. Matthiae § 489 II.; W. § 22, 5; [B. § 127, 15]. 3. It is used frequently in the plural for the reciprocal pronoun ἀλλήλων, ἀλλήλοις, ἀλλήλοις, ἀλλήλοις, reciprocally, mutually, one another: Mt. xvi. 7; xxi. 38; Mk. x. 26 [Tr mrg. WH αὐτοῦ]; xvi. 3; Lk. xx. 5; Eph. iv. 32; Col. iii. 13, 16; 1 Pet. iv. 8, 10; see Matthiae § 489 III.; Kühner ii. p. 497 sq.; Bnhdy. p. 273; [Bp. Lghtft. on Col. iii. 13].

ίαω, -ω; impf. είων; fut. ἐάσω; 1 aor. είασα; fr. Hom. 1. to allow, permit, let: foll. by the inf., our αν είασε διορυγήναι [T Tr WH -χθήναι], Mt. xxiv. 43; by the acc. of the person and the inf., Lk. iv. 41 (οὐκ ϵἴα αὐτὰ λαλείν); Acts xiv. 16; xxiii. 32; xxvii. 32; xxviii. 4; 1 Co. x. 13; by the acc. alone, when the inf. is easily supplied from the context, οὐκ εἴασεν αὐτούς, sc. πορευθήναι, Acts xvi. 7; οὐκ εἴων αὐτόν, sc. εἰσελθεῖν, Acts xix. 30; [cf. W. 2. τινά, to suffer one to do what he wishes, 476 (444)]. not to restrain, to let alone: Rev. ii. 20 Rec.; Acts v. 38 RG; care sc. autous, is spoken by Christ to the apostles, meaning, 'do not resist them, let them alone,' (the following εως τούτου is to be separated from what precedes; [al. connect the words closely, and render 'suffer them to go even to this extreme'; but cf. Mev. ad loc. ed. Weiss]), Lk. xxii. 51. 3. To give up, let go, leave: τας αγκύρας . . . είων είς την θάλασσαν, they let down into the sea [i. e. abandoned; cf. B. D. Am. ed. p. 3009 bot.], Acts xxvii. 40. [Comp.: προσ-εάω.]*

άβδομήκοντα, oi, ai, τά, [fr. Hdt. down], seventy: Acts vii. 14 [here Rec.elz έβδομηκονταπέντε]; xxiii. 23; xxvii. 37; oi έβδομήκοντα [έβδ. δύο L br. WH br.], the seventy disciples whom Jesus sent out in addition to the twelve apostles: Lk. x. 1, 17. [B. D. Am. ed. s. v. Seventy Disciples.]*

[έβδομηκοντα-ίξ for έβδομήκοντα έξ, seventy-six: Acts xxvii. 37 Rec.*]

έβδομηκοντάκις, [Gen. iv. 24], seventy times: έβδομηκοντάκις έπτά, seventy times seven times, i. e. countless times, Mt. xviii. 22 [cf. W. § 37, 5 Note 2; B. 30 (26) and see έπτά, fin.; al. (cf. R. V. mrg.) seventy-seven times, see Mey. ad loc.].*

[έβδομηκοντα-πέντα, seventy-five: Acts vii. 14 Rec. els (Gen. xxv. 7; Ex. xxxix. 6 (xxxviii. 27); 1 Esdr. v. 12).*] έβδομος, -η, -ον, seventh: Jn. iv. 52; Heb. iv. 4; Jude 14; Rev. viii. 1; xi. 15, etc. [From Hom. down.]

'Εβίρ [R* G], more correctly [L T WH] "Εβίρ [on the accent in codd. see Tdf. Proleg. p. 103; Treg. "Εβ., cf. Tdf. Proleg. p. 107; WH. Intr. § 408; cf. B. D. s. v. Heber], δ, Eber or Heber, indeclinable proper name of a Hebrew: Lk. iii. 35 (Gen. x. 24 sq.).*

Εβραϊκός, -ή, -όν, Hebrew: Lk. xxiii. 38 (R G L br. Tr mrg. br.).

'Eβραίος [WH 'Eβρ., see their Intr. § 408], -ov, δ, a

Hebrew (עברי a name first given to Abraham, Gen. xiv. 13, afterwards transferred to his posterity descended from Isaac and Jacob; by it in the O. T. the Israelites are both distinguished from and designated by foreigners, as afterwards by Pausan., Plutarch, al. The name is now generally derived from עבר הנהר i. e. of the region beyond the Euphrates, whence עברי equiv. to one who comes from the region beyond the Euphrates: Gen. xiv. 13 Sept. ὁ περάτης. Cf. Gesenius, Gesch. d. hebr. Sprache u. Schrift, p. 11 sq.; Thesaurus, ii. p. 987; Knobel, Völkertafel der Genesis, p. 176 sqq.; Bleek, Einl. in d. A. T. ed. 1, p. 73 sq. [Eng. trans. i. 76 sq.]; [B. D. s. v. Hebrew. For Syn. see 'Ioudaios.]). In the N. T. any one of the Jewish or Israelitish nation: 2 Co. xi. 22; Phil. iii. 5. (In this sense Euseb. h. e. 2, 4, 3 calls Philo, the Alexandrian Jew, 'Espaios, although his education was Greek, and he had little [if any] knowledge even of the Hebrew language; and in Praep. evang. 8, 8, 34 he applies the same word to Aristobulus, who was both an Alexandrian, and a Greek-speaking Jew.) rower sense those are called 'Espaiot who lived in Palestine and used the language of the country, i. e. Chaldee; from whom are distinguished of Ελληνισταί, q. v. That name adhered to them even after they had gone over to Christianity: Acts vi. 1. (Philo in his de conf. lingg. § 26 makes a contrast between 'Espaios and hueis; and in his de congr. erud. grat. § 8 he calls Greek ή ήμετέρα διάλεκτος. Hence in this sense he does not reckon himself as a Hebrew.) 3. All Jewish Christians, whether they spoke Aramaic or Greek, equiv. to mistol ¿É Espaiwy; so in the heading of the Epistle to the Hebrews; called by Euseb. h. e. 3, 4, 2 oi ¿¿ Eßpaiw örres. [Cf. K. Wieseler, Unters. ü. d. Hebräerbrief, 2te Hälfte. Kiel, 1861, pp. 25-30.]*

'Eβραίs [WH' Eβρ., see their Intr. § 408], -ίδος, ή, Hebrew, the Hebrew language; not that however in which the O. T. was written, but the Chaldee (not Syro-Chaldaic, as it is commonly but incorrectly called; cf. A. Th. Hoffmann, Grammat. Syriac. p. 14), which at the time of Jesus and the apostles had long superseded it in Palestine: Acts xxi. 40; xxii. 2; xxvi. 14; Έβραϊς φωνή, 4 Macc. xii. 7; xvi. 15. [Cf. B. D. s. v. Shemitic Languages etc.; ib. Am. ed. s. v. Lang. of the New Test.]*

Έβραϊστί [WH 'Εβρ., see their Intr. § 408], adv., (ἐβραϊζω), in Hebrew, i. e. in Chaldee (see the foregoing word and reff.): Jn. v. 2; xix. 13, 17, 20; [xx. 16 T Tr WH L br.]; Rev. ix. 11; xvi. 16. [Sir. prol. line 13.]•

έγγιζω; impf. ήγγιζω; Attic fut. ἐγγιῶ (Jas. iv. 8 [Bttm. 37 (32); W. § 13, 1 c.]); 1 aor. ήγγισα; pf. ήγγισα; (ἐγγῶς); in Grk. writ. fr. Polyb. and Diod. on; Sept. for will and D. q. . 1. trans. to bring near, to join one thing to another: Polyb. 8, 6, 7; Sept., Gen. xlviii. 10; Is. v. 8. 2. intrans. to draw or come near, to approach; absol., Mt. xxi. 34; Lk. xviii. 40; [xix. 41]; xxi. 28; xxii. 1; xxiv. 15; Acts vii. 17; xxi. 33; xxiii. 15; [Heb. x. 25]; pf. ήγγικε has come nigh, is at hand: ἡ βασιλ. τοῦ θεοῦ, Mt. iii. 2; iv. 17; x. 7; Mk. i. 15; Lk. x. 11; with the addition ἐψ' ὑμᾶς, vs. 9; ἡ ἐρήμωσις, Lk. xxi. 20; ἡ ὅρα, Mt. xxvi. 45; ὁ παραδιδούς με, Mt. xxvi. 46; [Mk.

xiv. 42 (where Tdf. ffγγισεν)]; δ καιρός, Lk. xxi. 8; ή ήμέρα, Ro. xiii. 12; τὸ τέλος, 1 Pet. iv. 7; ή παρουσία τοῦ κυρίου, Jas. v. 8. Construed with the dat. of the person or the place approached: Lk. vii. 12; xv. 1, 25; xxii. 47; Acts ix. 3; x. 9; xxii. 6; ἐγγίζειν τῷ θεῷ (in Sept. used esp. of the priests entering the temple to offer sacrifices or to perform other ministrations there, Ex. xix. 22; xxxiv. 30; Lev. x. 3, etc.): to worship God, Mt. xv. 8 Rec., fr. Is. xxix. 13; to turn one's thoughts to God, to become acquainted with him, Heb. vii. 19; Jas. iv. 8; 6 θεδς εγγίζει τινί, God draws near to one in the bestowment of his grace and help, Jas. iv. 8. Foll. by els and the acc. of the place: Mt. xxi. 1; Mk. xi. 1; Lk. xviii. 35; xix. 29; xxiv. 28; [foll. by πρός w. the dat., Lk. xix. 37, see B. § 147, 28; al. regard this as a pregn. constr., cf. W. §§ 48, e.; 66, 2 d.]; μέχρι θανάτου ήγγισε, to draw nigh unto, be at the point of, death, Phil. ii. 30 (ἐγγίζειν εὶς θάνατον, Job xxxiii. 22); with an adv of place, οπου κλέπτης οὐκ ἐγγίζει, Lk. xii. 33. [Comp.: προσ-εγγίζω.]*

[ἔγγιστα, neut. plur. superl. (fr. ἐγγύς) as adv., nearest, next: WH (rejected) mrg. in Mk. vi. 36 (al. κύκλφ).*]

έγγράφω [T WH ἐνγρ., see ἐν, III. 3]: pf. pass. ἐγγέγραμμαι; [fr. Aeschyl. and Hdt. down]; to engrave; inscribe, write in or on: τί, pass. with dat. of the means [with] and foll. by ἐν with dat. of the place (in minds, tablets), 2 Co. iii. 2, 3; to record, enrol: τὰ ὀνόματα, pass. Lk. x. 20 T Tr WH.*

έγγνος, -ου, δ, ή, a surety, (Cic. and Vulg. sponsor): κρείττονος διαθήκης έγγυος, he by whom we get full assurance of the more excellent covenant made by God with us, and of the truth and stability of the promises connected with it, Heb. vii. 22. (2 Macc. x. 28; Sir. xxix. 15 sq. Xen. vect. 4, 20; Aeschin. Epp. 11, 12 p. 128 a.; Aristot. oec. 2, 22 [vol. ii. p. 1350*, 19], Polyb., Diod., al.)* έγγός, adv., (fr. έν and γνίον [limb, hand], at hand; [but

έγγύς, adv., (fr. ἐν and γυῖον [limb, hand], at hand; [but rather allied w. ἄγχι, ἄγχω, anxius, anguish, etc.; see Curtius § 166; Vaniček p. 22]), [fr. Hom. down], Sept. 1. of Place and position; for קרוב; near; prop.: absol. Jn. xix. 42, [cf. also 20 G L T Tr WII (but see below)]; with gen. (Matthiae § 339, 1 p. 812; W. 195 (183); [471 (439); B. § 132, 24]), Lk. xix. 11; Jn. iii. 23; vi. 19, 23; xi. 18, 54; xix. 20 [Rec., but see above]; Acts i. 12; with dat. (Matthiae § 386, 6; Kühner § 423, 13; [Jelf § 592, 2]), Acts ix. 38; xxvii. 8. ically; οἱ ἐγγύς, those who are near of access to God i. e. Jews, and οἱ μακράν, those who are alien from the true God and the blessings of the theocracy, i. e. Gentiles: Eph. ii. 17 (cf. Is. lvii. 19); έγγὺς γίνεσθαι, to be brought near, sc. to the blessings of the kingdom of God, Eph. ii. 13, (so with the Rabbins not infrequently to make nigh is equiv. to to make a proselyte, cf. Wetstein ad l. c.; [Schöttgen, Horae etc. i. 761 sq.; Valck. Schol. i. 363]); έγγύς σου τὸ ρημά ἐστιν, near thee i. e. at hand, already, as it were, in thy mind, Ro. x. 8 fr. Deut. xxx. 14, [cf. 2. of Time; concern-B. § 129, 11; W. 465 (434)]. ing things imminent and soon to come to pass: Mt. xxiv. 32; xxvi. 18; Mk. xiii. 28; Lk. xxi. 30, 31; Jn. ii. 13; vi. 4; vii. 2; xi. 55; Rev. i. 3; xxii. 10; of the near advent of persons: ὁ κύριος ἐγγύς, of Christ's return from heaven, Phil. iv. 5 (in another sense, of God in Ps. cxliv. (cxlv.) 18); with the addition ἐπὶ θύραις, at the door, Mt. xxiv. 33; Mk. xiii. 29; ἐγγὺς κατάρας, near to being cursed, Heb. vi. 8; ἀφανισμοῦ, soon to vanish, Heb. viii. 13.*

έγγύτερον, neut. of the compar. ἐγγύτερος (fr. ἐγγύς), used adverbially, nearer: Ro. xiii. 11.*

έγείρω; fut. έγερω; 1 aor. ήγειρα; Pass., pres. έγείρομαι, impv. 2 pers. sing. ἐγείρου (Mk. ii. 9 Tr WII), Lk. viii. 54 (where L Tr WH έγειρε), 2 pers. plur. εγείρεσθε; pf. εγήγερμαι; 1 aor. ἡγέρθην [cf. B. 52 (45); W. § 38, 1]; 1 fut. έγερθήσομαι; Mid., 1 aor. impv. έγειραι Rec.; but, after good codd., Grsb. has in many pass. and lately LT Tr WH have everywhere in the N. T. restored Eyespe, pres. act. impv. used intransitively and employed as a formula for arousing; properly, rise, i. e. up! come! cf. äyε; so in Eur. Iph. A. 624; Arstph. ran. 340; cf. Fritzsche on Mk. p. 55; [B. 56 (49), 144 (126) sq.; Kühner § 373, 2]; Sept. generally for הָקִים and הָקִי; to arouse, cause 1. as in Grk. writ. fr. Homer down, to arouse from sleep, to awake: Acts xii. 7; [Mk. iv. 38 T Tr WH]; pass. to be awaked, wake up, [A. V. arise, often including thus the subseq. action (cf. 3 below)]: Mt. xxv. 7; Mk. iv. 27; [ἀπὸ τοῦ ὕπνου, Mt. i. 24 L T Tr WH]; ἐγερθείς with the impv. Mt. ii. 13, 20; with a finite verb, Mt. ii. 14, 21; viii. 26; [Lk. viii. 24 R G L Tr mrg.]; ἐγείρεσθε, Mt. xxvi. 46; Mk. xiv. 42. Metaph. ἐξ ὕπνου ἐγερθηναι, to arise from a state of moral sloth to an active life devoted to God, Ro. xiii. 11; likewise eyeipe [Rec. -pai] arise, & καθεύδων, Eph. v. 14. 2. to arouse from the sleep of death, to recall the dead to life: with verpous added, Jn. v. 21; Acts xxvi. 8; 2 Co. i. 9. εγειρε [Rec. -ραι] arise, Mk. v. 41; pass. εγείρου, Lk. viii. 54 [RGT]; εγερθητι, arise from death, Lk. vii. 14; ἐγείρονται οἱ νεκροί, Mt. xi. 5; Lk. vii. 22; xx. 37; 1 Co. xv. 15, 16, 29, 32, (Is. xxvi. 19); ἐγείρειν ἐκ νεκρῶν, from the company of the dead [cf. W. 123 (117); B. 89 (78)], Jn. xii. 1, 9; Acts iii. 15; iv. 10; xiii. 30; Ro. iv. 24; viii. 11; x. 9; Gal. i. 1; Eph. i. 20; Col. ii. 12; 1 Th. i. 10; Heb. xi. 19; 1 Pet. i. 21; pass., Ro. vi. 4, 9; vii. 4; 1 Co. xv. 12, 20; Jn. ii. 22; xxi. 14; Mk. vi. 16 [T WH om. Tr br. ek vekp.]; Lk. ix. 7; [Mt. xvii. 9 L T Tr WH txt.]; ἀπὸ τῶν νεκρῶν, Mt. xiv. 2; xxvii. 64; xxviii. 7, (νεκρὸν ἐκ θανάτου καὶ ἐξ ἄδου, Sir. xlviii. 5; for Υρη, 2 K. iv. 31); έγείρεω simply: Acts v. 30; x. 40; xiii. 37; 1 Co. vi. 14; 2 Co. iv. 14; pass., Mt. xvi. 21 ; xvii. 23 [L WH mrg. ἀναστήσεται]; [xx. 19 T Tr txt. WH txt.]; xxvi. 32; xxvii. 63; Mk. [vi. 16 T WH (see above); xvi. 6; Lk. xxiv. 6 [WH reject the clause], 34; Ro. iv. 25; 1 Co. xv. 4, etc. 3. in later usage generally to cause to rise, raise, from a seat, bed, etc.; pass. and mid. to rise, arise; used a. of one sitting: eyeiρεται [L Tr WH ἠγέρθη] ταχύ, Jn. xi. 29, cf. vs. 20; pres. act. imperative Eyespe (see above), Mk. x. 49 [not Rec.], cf. vs. 46; hence (like the Hebr. Dip, Gen. xxii. 3; 1 Chr. xxii. 19), in the redundant manner spoken of s. v. ἀνίστημι, II. 1 c. it is used before verbs of going, etc.: εγερθείς ἢκολούθει [-ησεν ${f R} \; {f G}]$ αὐτῷ, ${f M} {f t}. \; {f i} {f x}. \; {f 19} \; ; \; {f ilde e}$ γειρε $[{f R} \; {f G} \; ext{hoat}]$

καὶ μέτρησον, Rev. xi. 1. b. of one reclining: ενείρεται έκ τοῦ δείπνου, Jn. xiii. 4; εγείρεσθε, Jn. xiv. 31. C. of one lying, to raise up: ήγειρεν αὐτόν, Acts x. 26; εγέρθητε arise, Mt. xvii. 7; eyelpe (see above) Acts iii. 6 [L Tr txt. br.]; ηγέρθη ἀπὸ τῆς γῆς he rose from the earth, Acts ix. 8; to [raise up i. e.] draw out an animal from a d. of one 'down' with disease, lying pit, Mt. xii. 11. sick : act., Mk. ix. 27; Acts iii. 7; έγερει αὐτὸν ὁ κύριος. will cause him to recover, Jas. v. 15; pass. Mt. viii. 15, έγειρε ([Rec. -pai, so Grsb. (doubtfully in Mt.)], see above) arise: Mt. ix. 5; Jn. v. 8; Acts iii. 6 [T WH om. Tr br.]. 4. To raise up, produce, cause to appear; a. to cause to appear, bring before the public (any one who is to attract the attention of men): ήγειρε τῷ Ἰσραὴλ σωτῆρα, Acts xiii. 23 Rec.; ήγειρεν αὐτοῖς τὸν Δαυείδ εἰς βασιλέα, Acts xiii. 22 (so הַקִּים, Judg. ii. 18; iii. 9, 15); pass. ἐγείρομαι, to come before the public, to appear, arise: Mt. xi. 11; xxiv. 11, 24; Mk. xiii. 22; Lk. vii. 16; Jn. vii. 52 [cf. W. 266 (250); B. 204 (177)]; contextually, to appear before a judge: Mt. xii. 42; Lk. xi. 31. b. ἐπί τινα to raise up, incite, stir up, against one; pass. to rise against: Mt. xxiv. 7; Mk. xiii. 8; Lk. xxi. 10. c. to raise up i. e. cause to be born: τέκνα τινί, Mt. iii. 9; Lk. iii. 8; κέρας σωτηρίας. Lk. i. 69 (see ἀνίστημι, Ι. c. ἐξανίστημι, 1); θλίψιν τοῖς δεσμοῖς μου, to cause affliction to arise to my bonds, i. e. the misery of my imprisonment to be increased by tribulation, Phil. i. 16 (17) LTTrWH. d. of buildings, to raise, construct, erect: τὸν ναόν, Jn. ii. 19 sq. (so הקים Deut. xvi. 22; 1 K. xvi. 32. Aelian. de nat. an. 11, 10; Joseph. antt. 4, 6, 5; Hdian. 3, 15, 6 [3 ed. Bekk.]; 8, 2, 12 [5 ed. Bekk.]; Lcian. Pseudomant. § 19; Anthol. 9, 696. 1 Esdr. v. 43; Sir. xlix. 13; Lat. excito turrem, Caes. b. g. 5, 40; sepulcrum, Cic. legg. 2, 27, 68). [Ammonius: avaστήναι καὶ έγερθήναι διαφέρει · άναστήναι μέν γάρ έπὶ έργον, έγερθηναι δὲ ἐξ ὕπνου; cf. also Thom. Mag. ed. Ritschl p. 14, 10 sq. But see exx. above. Comp.: $\delta \iota$ -, $\dot{\epsilon} \dot{\xi}$ -, $\dot{\epsilon} \pi$ -, $\sigma \upsilon \nu$ - $\epsilon \gamma \epsilon i \rho \omega$.

έγερους, -εως, ή, (έγειρω), a rousing, excitation: τοῦ θυμοῦ, Plat. Tim. p. 70 c.; a rising up, Ps. exxxviii. (exxxix.) 2; resurrection from death: Mt. xxvii. 53.*

έγκάθετος [T WH ἐνκ., see ἐν. III. 3], -ου, ὁ, ἡ, (ἐγκαθίημι [to send down in (secretly)]), suborned to lie in
wait; a lier-in-wait, spy, [cf. Lat. insidiator; Eng. insidious]: used in Lk. xx. 20 of one who is suborned by
others to entrap a man by crafty words. (Plat. Ax. p.
368 e.; Dem. p. 1483, 1; Joseph. b. j. 6, 5, 2; Polyb. 13,
5, 1, al.; Sept., Job [xix. 12]; xxxi. 9.)*

έγκαίνια [T WH ἐνκ., see ἐν, III. 3], -ων, τά, (fr. ἐν and καινός); only in bibl. and eccl. writ., [on the plur. cf. W. § 27, 3; B. 23 (21)]; dedication, consecration; thus in 2 Esdr. vi. 16, 17; Neh. xii. 27 for הקולה; in particular, [Vulg. encaenium i. e. renovation], an annual feast celebrated eight days beginning on the 25th of Chislev (middle of our December), instituted by Judas Maccabaeus [B. c. 164] in memory of the cleansing of the temple from the pollutions of Antiochus Epiphanes (al ἡμέραι ἐγκαινομοῦ τοῦ θυσιαστηρίου, 1 Macc. iv. 59): Jn. x. 22. Cf. Win. RWB. [also Riehm, HWB.] s. v. Kirchweihfest;

Ochler in Herzog iv. p. 389; Grimm on 1 Macc. i. 54; iv. 52; Dillmann in Schenkel iii. 534 sq.; [BB.DD. (esp. Kitto) s. v. Dedication, Feast of the l.*

έγκαινζω [T WH ἐνκ., see ἐν, III. 3]: 1 aor. ἐνεκαίνισα; pf. pass. ἐγκεκαίνισμαι; a word exclusively bibl. and eccl. [W. 33]; to innovate, i. e. 1. to renew: 2 Chr. xv. 8. 2. to do anew, again: σημεία, Sir. xxxiii. (xxxvi.) 6. 3. to initiate, consecrate, dedicate, (Deut. xx. 5; 1 K. viii. 63; 1 S. xi. 14, etc.): διαθήκην, Heb. ix. 18; δδόν, Heb. x. 20.*

έγ-κακέω, -ω [(see below); 1 aor. ἐνεκάκησα]; (κακός); [prop. to behave badly in; hence] to be weary in anything, or to lose courage, flag, faint: adopted by LTTr WII in place of R G ἐκκακέω (q. v.) in Lk. xviii. 1; 2 Co. iv. 1, 16; Gal. vi. 9; Eph. iii. 13; 2 Th. iii. 13 - except that TWH write evg. in Lk. xviii. 1; Gal. vi. 9; Eph. iii. 13; so WH in 2 Th. iii. 13, also; see \$\varepsilon\rho\rho\rm, III. 3; [cf. Tdf.'s note on 2 Co. iv. 1; Meyer ibid., who thinks that čkk. may have been a colloquial form. See the full exhibition of the usage of the Mss. given by Dr. Gregory in his Proleg. to Tdf. ed. 8, p. 78.] (Found a few times in Symmachus [Gen. xxvii. 46; Num. xxi. 5; Is. vii. 16; also Prov. iii. 11 Theod.]; Clem. Rom. 2 Cor. 2, 2; in prof. writ. only in Polyb. 4, 19, 10 τὸ πέμπειν τὰς βοηθείας ένεκάκησαν they culpably neglected to send aid, [add Philo de confus. lingg. § 13 (Mang. i. 412, 36) oùr èrraκούμενος έκνάμφθην].)*

έγ-καλέω [see èν, III. 3] -ω; fut. έγκαλέσω; impf. ένεκάλουν; [pres. pass. έγκαλουμαι]; prop. to call (something) in some one (èv [i. e. prob. in his case; or possibly, as rooted in him]); hence, to call to account, bring a charge against. accuse: as in classic Grk. foll. by dat. of the person [cf. W. § 30, 9 a.], Acts xix. 38; xxiii. 28, (Sir. xlvi. 19); κατά with gen. of the pers. to come forward as accuser against, bring a charge against: Ro. viii. 33. Pass. to be accused (cf. B. § 134, 4, [§ 133, 9; yet cf. Mey. on Acts as below, W. u. s.]); with gen. of the thing: στάσεως, Acts xix. 40, (ἀσεβείας ες τον Τιβέριον εγκληθείς, Dio Cass. 58, 4; act. with dat. of the pers. and gen. of the thing, Plut. Arist. 10, 9; see W. u. s.; Matthiae § 369); περὶ τούτων, ὧν ἐγκαλοῦμαι, unless this is to be resolved into περί τούτων å etc., acc. to the well-known construction εγκαλείν τινί τι, Acts xxvi. 2; περί τινος (act. Diod. 11, 83) Acts xxiii. 29; xxvi. 7, [B. § 133, 9]. (In Grk. writ. fr. Soph. and Xen. down.) [SYN. see κατηγορέω, fin.]*

έγκαταλείπω [Acts ii. 27, 31, TWH ἐνκ.; T also in Ro. ix. 29, see his note and cf. ἐν, III. 3]; [impf. ἐγκατέλειπον (WH txt. in 2 Tim. iv. 10, 16)]; fut. ἐγκαταλείψω; 2 aor. ἐγκατέλειπον; Pass., [pres. ἐγκαταλείπομαι]; 1 aor. ἐγκατελείφθην; Sept. for Σιζ; 1. to abandon, desert, (ἐν equiv. to ἔν τινι, in some place or condition), i. e. to leave in straits, leave helpless, (colloq. leave in the lurch): τινά, Mt. xxvii. 46 and Mk. xv. 34 fr. Ps. xxi. (xxii.) 2; Heb. xiii. 5; pass. 2 Co. iv. 9; after the Hebr. Σιζ, with γ, τινὰ εἰς ἄδου [or ἄδην], by forsaking one to let him go into Hades, abandon unto Hades, Acts ii. 27, 31 (not R). to desert, forsake: τινά, 2 Tim. iv. 10, 16; τὴν ἐπισυναγωγήν, Heb. x. 25. 2. to leave behind among, to leave surviv

ing: ἡμῶν σπέρμα, Ro. ix. 29 fr. Is. i. 9. (Hes. opp. 376; Thuc., sqq.)*

έγκατοικέω [T WH ἐνκ., see ἐν, III. 3], -ŵ; to dwell among: ἐν αὐτοῖς among them, 2 Pet. ii. 8. (Very rare in prof. writ. as [Hdt. 4, 204]; Eur. frag. [188] ap. Dion Chrys. or. 73 fin.; Polyb. 18, 26, 13.) *

έγ-καυχάομαι [T WH ἐνκ., see ἐν, III. 3]; to glory in: foll. by ἐν with dat. of the obj. (Ps. li. (lii.) 3; xcvi. (xcvii.) 7; cv. (cvi.) 47), 2 Th. i. 4 L T Tr WH. (With simple dat. of thing in eccl. writ. and Aesop's Fables.) *

έγκεντρίζω [T WH ένκ., see έν, III. 3]: 1 aor. ἐνεκέντρισα; Pass., 1 aor. ἐνεκέντρισθην; 1 fut. ἐγκεντρισθήσομαι; to cut into for the sake of inserting a scion; to inoculate, ingraft, graft in, (Aristot. ap. Athen. 14, 68 [p. 653 d.]; Theophr. h. p. 2, 2, 5; Antonin. 11, 8): τινά, Ro. xi. 17, 19, 23, 24 [cf. W. § 52, 4, 5]; in these pass. Paul likens the heathen who by becoming Christians have been admitted into fellowship with the people for whom the Messianic salvation is destined, to scions from wild trees inserted into a cultivated stock; [cf. Beet on vs. 24; B. D. s. v. Olive].*

ἔγκλημα [see ἐν, III. 3], τος, τό, (ἐγκαλέω), accusation: the crime of which one is accused, Acts xxv. 16; ἔγκλημα ἔχειν, to have laid to one's charge, be accused of a crime, Acts xxiii. 29. (Often in Attic writ. fr. Soph. and Thuc. on.) *

[ŚΥΝ. 800 κατηγορέω; cf. Isoc. 16, 2 τὰς μὲν γὰρ δίκας ὑπὲρ τῶν ἰδίων ἐγκλημάτων λαγχάνουσι, τὰς δὲ κατηγορίας ὑπὲρ τῶν τῆς πόλεως πραγμάτων ποιοῦνται, καὶ πλείω χρόνον διατρίβουσι τὸν πατέρα μου διαβάλλοντες ἡ κτλ.]

έγκομβόομαι [see ἐν,III. 3], -οῦμαι: [1 aor. mid. ἐνεκομβωσάμην]; (fr. ἐν and κομβώω to knot, tie, and this fr. κόμβος knot, band, (Germ. Schleife), by which two things are fastened together), to fasten or gird on one's self; the ἐγκόμβωμα was the white scarf or apron of slaves, which was fastened to the girdle of the vest [ἐξωμίς], and distinguished slaves from freemen; hence 1 Pet. v. 5 την ταπεινοφρ. ἐγκομβώσασθε, gird yourselves with humility as your servile garb (ἐγκόμβωμα) i. e. by putting on humility show your subjection one to another. That this idea lies in the phrase is shown by C. F. 4. Fritzsche, with his usual learning, in Fritzschiorum Opusce. p. 259 sqq.*

έγκοπή [WH ἐνκ. Τ ἐκκ., see ἐν, III. 3], -ῆς, ἡ, (ἐγκόπτω), properly, a cutting (made in the road to impede an enemy in pursuit [(?)], hence), a hindrance: 1 Co. ix. 12. (Diod. 1, 32; Dion. Hal. de comp. verb. p. 157, 15 (22); Longin. de sublim. 41, 3; [al.].)*

έγκόπτω [in Acts T WII ἐνκ., so T in 1 Pet. where R ἐκκ.; see ἐν, ΠΙ. 3]; 1 aor. ἐνέκοψα; Pass., [pres. ἐγκόπτομαι]; impf. ἐνεκοπτόμην; to cut into, to impede one's course by cutting off his way; hence univ. to hinder (Hesych.: ἐμποδίζω, διακωλύω); with dat. of the obj., Polyb. 24, 1, 12; in the N. T. with acc. of the obj., 1 Th. ii. 18; foll. by inf., Gal. v. 7 (see ἀνακόπτω); inf. preceded by τοῦ, Ro. xv. 22; εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν, that ye be not hindered from praying (together), 1 Pet. iii. 7; i. q. to detain [A. V. to be tedious unto] one, Acts xxiv. 4 [cf. Valcken. Schol. i. 600 sq.].*

έγκράτεια [see έν, III. 3], -as, ή, (έγκρατήs), self-control,

Lat. continentia, temperantia, (the virtue of one who masters his desires and passions, especially his sensual appetites): Acts xxiv. 25; Gal. v. 23 (22); 2 Pet. i. 6. (Xen., Plat., sqq.; Sir. xviii. 29; 4 Macc. v. 34.)

έγκραττέομαι [see ἐν, III. 3]; depon. mid.; to be self-controlled, continent (ἐγκρατής); to exhibit self-government, conduct one's self temperately: [used absol. Gen. xliii. 30]; with dat. of respect, τŷ γλώσση, Sir. xix. 6 var.; πώντα, in everything, every way, 1 Co. ix. 25 (in a figure drawn from athletes, who in preparing themselves for the games abstained from unwholesome food, wine, and sexual indulgence); οὐκ ἐγκρατεύεσθαι, said of those who cannot curb sexual desire, 1 Co. vii. 9. Though this word does not occur in the earlier Grk. writ. that have come down to us [exc. in Aristot. eth. Eudem. 2, 7 p. 1223°, 13 ed. Bekk.], yet its use is approved of by Phrynichus; cf. Lob. ad Phryn. p. 442; [W. 25].*

equiv. to δ ἐν κράτει ἄν, strong, robust: Aeschyl., Thuc., sqq. 2. having power over, possessed of (a thing), with a gen. of the object; so fr. [Soph. and] Hdt. down. 3. mastering, controlling, curbing, restraining: ἀφροδισίων, Xen. mem. 1, 2, 1; ἡδονῆs, ibid. 4, 5, 10; ἐαυτοῦ, Plat.; absol. (without a gen.), controlling one's self, temperate, continent, ([Aristot. eth. Nic. 7, 4 p. 1146^b, 10 sqq.]; Sir. xxvi. 15; Sap. viii. 21; Philo de Jos. § 11): Tit. i. 8.*

έγκρινω [T WH ἐνκ., see ἐν, III. 3]: [1 aor. ἐνέκρινα]; to reckon among, judge among: τινά τινι, to judge one worthy of being admitted to a certain class [A. V. to number with], 2 Co. x. 12. (From Xen. and Plato down.)*

έγ-κρύπτω: 1 aor. ἐνέκρυψα; to conceal in something, τὶ εἴs τι (Diod. 3, 63; Apollod. 1, 5, 1 § 4); contextually, to mingle one thing with another: Mt. xiii. 33; Lk. xiii. 21 here T Tr WH ἔκρυψεν. (τί τινι, Hom. Od. 5, 488.)*

έγκυσε [WII ένκ., see έν, III. 3.], -ον, for the more usual έγκύμων, (fr. έν and κύω), big with child, pregnant: Lk. ii. 5. (Hdt. 1, 5 etc.; Diod. 4, 2; Joseph. antt. 4, 8, 33.)*

έγχρίω [see ἐν, III. 3]: 1 aor. act. impv. ἔγχρισον, mid. (in T Tr) ἔγχρισαι [but L WH 1 aor. act. infin. ἐγχρίσαι (Grsb. ἐγχρίσαι; cf. Veitch s. v. χρίω, fin.)]; to rub in, besmear, anoint; Mid. to anoint for one's self: τοὺς ὀφθαλμούς, Rev. iii. 18 [cf. Bttm. 149 sq. (131); W. § 32, 4 a.]. (Tob. vi. 9; xi. 7; Strab., Anthol., Epict., al.)*

έγά, gen. ἐμοῦ, enclitic μοῦ; dat. ἐμοῖ, enclitic μοῖ; acc. ἐμοῖ, enclitic μοῖ; plur. ἡμεῖς, etc.; personal pronoun, I.

1. The nominatives ἐγώ and ἡμεῖς, when joined to a verb, generally have force and emphasis, or indicate antithesis, as Mt. iii. 11; Mk. i. 8; Lk. iii. 16 (ἐγὼ μὲν . . . ὁ δέ); Mt. iii. 14 (ἐγὼ . . . ἔχω, καὶ σύ); v. 22, 28, 39, and often; ἡμεῖς, contrasted with God, Mt. vi. 12; ἡμεῖς κ. οἱ Φαρισαῖοι, Mt. ix. 14; cf. W. § 22, 6. But sometimes they are used where there is no emphasis or antithesis in them, as Mt. x. 16; Jn. x. 17; and in many edd. in Mk. i. 2; Lk. vii. 27; cf. B. § 129, 12. ἰδοὺ ἐγώ, τὰτ, behold me, here am I: Acts ix. 10 (1 S. iii. 8). ἐγώ, like τὰκ, I am: Jn. i. 23; Acts vii. 32, [cf. W. 585 (544); B. 125 (109)].

2. The enclitic (and monosyllabic) gen., dat., and acc.

are connected with nouns, verbs, adverbs, but not with prepositions: ἔμπροσθέν μου, Jn. i. 15; ὀπίσω μου, Mt. iii. 11; ισχυρότερός μου, ibid.; τίς μου ήψατο, Mk. v. 31; λέγει μοι, Rev. v. 5; ἀρνήσηταί με, Mt. x. 33; Lk. xii. 9. (on the accent in these expressions cf. W. § 6, 3; [Lipsius, Gram. Untersuch. p. 59 sqq.; Lob. Path. Elementa ii. p. 323 sq.; Tdf. N. T. ed. 7, Proleg. p. lxi. sq.; ed. 8 p. 104]); but δι' έμοῦ, κατ' έμοῦ, πρὸ έμοῦ, etc., σὺν, έν έμοί, $\pi \epsilon \rho i$, $\delta i'$, $\epsilon \pi'$, $\kappa \alpha \tau'$, $\epsilon ls \epsilon \mu \epsilon$. The only exception is $\pi \rho \delta s$, to which the enclitic $\mu \epsilon$ is generally joined, Mt. xxv. 36; Mk. ix. 19, and very often; very rarely πρὸς ἐμέ, Jn. vi. 37, and acc. to LTTrWH in Acts xxii. 8, 13; xxiv. 19; [also Acts xxiii. 22 T Tr WH; Jn. vi. 35 and 45 T Tr txt. WH; Lk. i. 43 T WH; Mt. xix. 14; Jn. vi. 37b, 65, Tdf.; Jn. vi. 44 Tr txt. WH mrg.; 1 Co. xvi. 11 L Tr; but πρὸς μέ, Mt. iii. 14 Tdf. and xi. 28 Grsb.; cf. Lipsius u. s. p. 61 note]. Moreover, the full forms ¿μοῦ, έμοί, έμέ are used in case of emphasis or antithesis; thus, έμοῦ, Lk. x. 16 ; έμοί, Jn. vii. 23 ; x. 38, etc. ; έμέ, Mk. xiv. 7; Jn. vii. 7, etc. 3. As in classic Greek, μοῦ and ἡμῶν are very often used for the possessive pronouns έμός and ήμέτερος [B. § 127, 21]; and when so used, a. they are generally placed after their substantives, as δ οἰκός μου, ή ζωή ήμῶν, etc. — the fuller form ἐμοῦ only for the sake of distinction or antithesis [cf. B. § 127, 22], as μητέρα αὐτοῦ καὶ ἐμοῦ, Ro. xvi. 13; πίστεως ὑμών τε καὶ ἐμοῦ, Ro. i. 12. But b. they are sometimes placed before substantives, even which have the article, when no emphasis resides in the pron. or antithesis is involved in its use [W. § 22, 7 N. 1; B. u. s.]: μου τοὺς λόγους, Mt. vii. 24, 26; even before prepositions, μου ὑπὸ τὴν στέγην, Mt. viii. 8; less frequently ήμων, as ήμων την πόλιν, Acts xvi. 20; it is prefixed for emphasis in ἡμῶν τὸ πολίτευμα, Phil. iii. 20, cf. W. u. s.; Rost § 99, 4 p. 452 sqq. 7th ed. adduces a multitude of exx. fr. Grk. auth.; [cf. Krüger, § 47, 9, 12 who states the rule as follows: when joined to a subst. having the art. the reflexive gen., with aurou ipsius, and ἀλλήλων, requires the attributive position, the personal gen., and aὐτοῦ ejus, the partitive posi-4. τί ἐμοὶ (ἡμῖν) καὶ σοί (ὑμῖν); what have l (we) to do with thee (you)? [cf. B. 138 (121); W. 211 (198); 585 (544)]: Mt. viii. 29; Mk. i. 24; v. 7; Lk. viii. 28; Jn. ii. 4; Heb. מָה־לִי וַלָּךְ, Judg. xi. 12; 2 K. iii. 13, 2 S. xvi. 10; 2 Chr. xxxv. 21; 1 Esdr. i. 24; also in classic Greek; cf. Gell. n. a. 1, 2; Epict. diss. 2, 9, 16; τί ἡμίν κ. αὐτῷ, ibid. 1, 1, 16; τί ἐμοὶ καὶ αὐτοῖς, ibid. 1, 27, 13; 22, 15. τί γάρ μοι, what does it concern me? what hare I to do etc.: 1 Co. v. 12; cf. Bos, Ellipses Graec. p. 599, ed. Schaefer; Bnhdy. p. 98; Krüger § 48, 3, 9; Kühner ii. 364 sq.; [B. as above, also 394 (337); W. 586 (545)].

έδαφζω: Attic fut. ἐδαφιῶ [B. 37 (32); W. § 13, 1 c.]; (see ἔδαφος); to throw to the ground,—both of cities, buildings, to raze, level with the earth, and of men; in both applications in Lk. xix. 44 [by zeugma (?) cf. W. § 66, 2 e.]. (Ps. cxxxvi. (cxxxvii.) 9; Is. iii. 26; Ezek. xxxi. 12; Hos. xiv. 1 (xiii. 16); Am. ix. 14 [Ald.]; rare in prof. writ., as [Aristot. probl. 23, 29]; Polyb. 6, 33, 6.)*

#δαφος, -εος (-ους), τό, bottom, base, ground: πίπτειν εἰς τὸ ἔδαφος, Acts xxii. 7. (Sept.; in class. writ. fr. Hom. down.)*

ispatos, (rarely fem. -aia [W. § 11, 1]), -aiον, (τόρα seat, chair); 1. sitting, sedentary, (Xen., Plat., al.). 2. firm, immovable, steadfast, (Eur., Plat., al.); in the N. T. metaph., of those who are fixed in purpose: 1 Co. xv. 58; Col. i. 23; τοτηκεν εν τῆ καρδία, 1 Co. vii. 37.

άδραίωμα, τος, τό, (έδραιόω to make stable, settle firmly), a stay, prop, support, (Vulg. firmamentum): 1 Tim. iii. 15 [A.V. ground]. (Eccl. writ.)*

"Eţeκίας [WH 'Eζ-; L-κείας, see Tdf. Proleg. p. 85], (πρρη strength of Jehovah, i. e. strength given by Jehovah; Germ. Gotthard; Sept. 'Εζεκίας), [gen. -ου, cf. B. 17 (16) no. 8], Hezekiah, king of Judah (2 K. xviii. 1 sqq.; xx. 1 sqq.; Is. xxxviii. 1 sqq.): Mt. i. 9, 10.

έθελο-θρησκεία [T WH -κία, see I, ι], -ας, ή, (fr. ἐθέλω and θρησκεία, q. v. [cf. W. 100 (95)]), voluntary, arbitrary worship, (Vulg. superstitio), [A. V. will-worship], i. e. worship which one devises and prescribes for himself, contrary to the contents and nature of the faith which ought to be directed to Christ; said of the misdirected zeal and practices of ascetics: Col. ii. 23; Suid. έθελοθρησκεί · ιδίφ θελήματι σέβει τὸ δοκοῦν. Cf. ἐθελόδουλος, έθελοδουλεία, έθελοπρόξενος one who acts the part of a proxenus without having been appointed to the office, etc. The explanation of others: simulated, counterfeit religion (cf. in Greek lexicons έθελοφιλόσοφος, έθελόκωφος, etc.), does not square so well with the context. (The word is found besides in Mansi, Collect. Concil. vol. iv. p. 1380, and in Theodoret, vol. iv. ep. clxi. p. [1460 b. ed. Migne] 1331, Halle ed.; [Euseb. h. e. 6, 12, 1; Jerome ep. cxxi. vol. i. 1034 ed. Migne]. Epiph. haer. 1, 16 [i. p. 318, 3 ed. Dind.] attributes έθελοπερισσοθρησκεία to the Pharisees.)*

έθέλω, see θέλω.

logω: (ἔθυς q. v.); to accustom; Pass. to be accustomed; pf. ptcp. τὸ εἰθισμένον usage, custom: τοῦ νόμου, prescribed by the law, Lk. ii. 27. (Eur., [Arstph.], Thuc., Xen., Plat., al.)

iθνάρχης, -ου, δ, (fr. ἔθνος and ἄρχω), [i. q. founder of a nation, Philo, quis rer. div. her. § 56], an ethnarch, one set over a people as ruler, but without the authority and name of king (Lcian. in Macrob. § 17 ἀντὶ ἐθνάρχου βασιλεὺς ἀναγορευθεὶς Βοσπόρου; so the governor whom the Alexandrian Jews used to have was called ἐθνάρχης, of whom Josephus says, antt. 14, 7, 2, δς διοικεῖ τε τὸ ἔθνος καὶ διαιτῷ κρίσεις καὶ συμβολαίων ἐπιμελεῖται καὶ προσταγμάτων, ὡς ἀν πολιτείας ἄρχων αὐτοτελοῦς; likewise Simon Maccabaeus, 1 Macc. xiv. 47; xv. 1, 2; Joseph. antt. 13, 6, 6; cf. [19, 5, 2]; b. j. 2, 6, 3): 2 Co. xi. 32 ὁ ἐθνάρχης ᾿Αρέτα τοῦ βασιλέως, the governor of Damascene Syria, ruling in the name of king Aretas [(q. v.); cf. B. D. s. v. Governor, 11].*

ilvusos, -ή, -όν, (ϊθνος); 1. adapted to the genius or customs of a people, peculiar to a people, national: Polyb., Diod., al. 2. suited to the manners or language of foreigners, strange, foreign; so in the grammarians [cf. our]

'gentile']. 3. in the N. T. savoring of the nature of pagans, alien to the worship of the true God, heathenish; substantively, δ έθνικός the pagan, the Gentile: Mt. xviii. 17; plur., Mt. v. 47 G L T Tr WH; vi. 7; and 3 Jn. 7 L T Tr WH.*

lθnκωs, adv., (see ἐθνικός), like the Gentiles: Gal. ii. 14, [W. 463 (431). Apollon. Dysk. p. 190, 5; Diog. Laërt. 7, 56].*

ξθνος, -ους, τό; 1. a multitude (whether of men or of beasts) associated or living together; a company, troop, swarm: ἔθνος ἐταίρων, ἔθνος ᾿Αχαιῶν, ἔθνος λαῶν, Hom. Il.: έθνος μελισσάων, 2,87; μυιάων έθνεα, ib. 469. multitude of individuals of the same nature or genus, (70 έθνος τὸ θηλυ ή τὸ ἄρρεν, Xen. oec. 7, 26): πῶν ἔθνος ανθρώπων, the human race, Acts xvii. 26 [but this seems to belong under the next head]. 3. race, nation: Mt. xxi. 43; Acts x. 35, etc.; ἔθνος ἐπὶ ἔθνος, Mt. xxiv. 7; Mk. xiii. 8; οἱ ἄρχοντες, οἱ βασιλεῖς τῶν ἐθνῶν, Mt. xx. 25; Lk. xxii. 25; used [in the sing.] of the Jewish people, Lk. vii. 5; xxiii. 2; Jn. xi. 48, 50-53; xviii. 35; Acts x. 22; xxiv. 2 (3), 10; xxvi. 4; xxviii. 19. 4. (τà) εθνη. like הגוים in the O. T., foreign nations not worshipping the true God, pagans, Gentiles, [cf. Trench § xcviii.]: Mt. iv. 15 (Γαλιλαία τῶν ἐθνῶν), vi. 32; [3 Jn. 7 RG; cf. Rev. xv. 3 G L T Tr WH mrg. after Jn. x. 7], and very often; in plain contradistinction to the Jews: Ro. iii. 29; ix. 24; [1 Co. i. 23 G L T Tr WH]; Gal. ii. 8, etc.; δ λαὸς (τοῦ θεοῦ, Jews) καὶ τὰ ἔθνη, Lk. ii. 32; Acts xxvi. 17, 23; Ro. xv. 10. 5. Paul uses τὰ ἔθνη even of Gentile Christians: Ro. xi. 13; xv. 27; xvi. 4; Gal. ii. 12 (opp. vs. 13 to of 'Ioudaios i. e. Jewish Christians), vs. 14; Eph. iii. 1, cf. iv. 17 [W. § 59, 4 a.; B. 130 (114)].

tθος, -εος (-ους), [cf. ħθος], τό, fr. Aeschyl. [Agam. 728 (?); better fr. Soph.] down, custom: Lk. xxii. 39; ξθος ἐστί τινι foll. by an inf., Jn. xix. 40; Acts xxv. 16; Heb. x. 25; contextually, usage prescribed by law, institute, prescription, rite: Lk. i. 9; ii. 42; Acts xvi. 21; xxi. 21; xxvi. 3; xxviii. 17; περιτέμνεσθαι τῷ ἔθει Μωϋσέως, Acts xv. 1; ἀλλάξει τὰ ἔθη ἃ παρέδωκε Μωϋσῆς, Acts vi. 14.6.

the (of the pres. only the ptep. τθων is used, in Hom.):
pf. εἴωθα, to be accustomed, used, wont; [plpf. as impf. (W. 274 (257 sq.)) εἰωθεων]; foll. by inf.: Mt. xxvii. 15;
Mk. x. 1. Ptep. τὸ εἰωθός in a pass. sense, that which is wont; usage, custom: κατὰ τὸ εἰωθός των as one's custom is, as is his wont, Lk. iv. 16; Acts xvii. 2.*

[ει, ι: ει and ι are freq. interchanged in N. T. spelling. This is due partly to itacism, partly to the endeavor to mark the ι sound as long or short. See the remarks on this subject in WH. App. p. 152 sq. (cf. Intr. § 399); Tdf. Proleg. p. 83 sq.; Soph. Lex. s. v. ει. The use of ι for ει is noticed s. v. I, ι; instances in which ει is substituted for ι are the foll.: 'Αβειλητή WH; 'Αδεί Τ Ττ WH; 'Αντείπας Τ; 'Αρεοπαγείτης Τ Τ; Βενιαμείν L Τ Ττ WH; 'Αντείπας Τ; 'Αρεοπαγείτης Τ Τ; Έξακείας L; 'Ελαμείτης Τ WH; 'Ελεισάβετ WH; 'Εσλεί Τ Ττ WH; Εὐνείκη Rec."; 'Ηλεί Τ Ττ WH; 'Ηλείας Τ WH; 'Ιεροσολυμείτης Τ WH; 'Ισραηλείτης Τ WH, 80 Ττ in Jn. i. 47 (48); 'Ιωσείας L Τ Ττ WH; Κείς L Τ Ττ WH; Κυρείνος Ττ mrg. WH mrg.; Λευείς Τ WH, 80 Ττ exc. in Mk. ii. 14; Λευείτης Τ WH, 80 Ττ exc. in Acts iv. 36; Λευειτμός Τ WH1 Meλχεί Τ Ττ WH; Νηρεί Τ Ττ WH; Νινευείτης Τ

WH, so Tr in Mt. xii. 41; 'Οζείας L T Tr WH; Πειλάτος T WH; Σεμεείν T Tr WH; Ταβειθά WH; Χερουβείν L T Tr WH; ἐπαρχεία T Tr WH; ἀρείδεια L; εἰδέα T Tr WH; ἐπαρχεία T WH; ἐπακόθεια WH; ἡλεί Τ; πανοικεί T WH; ἡαββεί T WH; ἡαββουνεί WH; σαβαχθανεί T Tr WH; ταλειθά WH; τάχειον WH; τραπεζείτης T WH.]

et, is first a conditional particle, if (Lat. si); secondly, an interrogative particle, whether, (Lat. an, num, ne).

I. el CONDITIONAL (on the difference between it and ểάν, see ểάν, I. 1 b.) is connected, according to the variety of conditions, with various tenses and moods; viz. with the Indicative of all tenses, when anything is simply and generally assumed to be, or to be done, or to have been done, or to be about to be, (W. § 41 b., 2; cf. 42, 2; [B. 220 (190)]). a. with the Ind. Present; a. foll. in the apodosis by the ind. pres.: Mt. xix. 10 (el outos έστιν ή αιτία . . . οὐ συμφέρει γαμήσαι); xi. 14; Ro. vii. 16, 20; viii. 25; xiv. 15; 1 Co. ix. 17; Gal. ii. 18; v. 18; Heb. xii. 8; Jas. ii. 8 sq., etc. β. foll. by an Imperative in the apodosis, — either the pres., as [Mt. xix. 17 L Tr txt. WH txt.]; Mk. iv. 23; vii. 16 RG L; Jn. xv. 18; Acts xiii. 15; xxv. 5; 1 Co. vii. 12, 15; Jas. iii. 14, etc.; or the aor., as Mt. v. 29, 30; viii. 31; xix. 17 [R G T Tr mrg. WH mrg.]; Mk. ix. 22 [cf. B. 55 (48)]; Lk. xxii. 67 (66); 1 Co. vii. 9. y. foll. by the Future in the apodosis: Lk. xvi. 31; Acts v. 39 L T Tr WH; xix. 39; Ro. viii. 11, 13; 2 Co. xi. 30, etc. 8. foll. by the Perfect or the Aorist in the apodosis, where it is declared that, if this or that is, something else has or has not occurred: Mt. xii. 26, 28; Lk. xi. 20; 1 Co. xv. 16; Gal. ii. 21; Ro. iv. 14; 2 Pet. ii. 20. 6. foll. by the Imperfect, either with or without av, where in the protasis something is simply assumed to be, but the apodosis shows that what has been assumed cannot be the case. Three passages falling under this head have a doubtful or disputed text: el exere (T Tr WH, for the RG L είχετε) ... ελέγετε αν etc. Lk. xvii. 6; εl ... μνημονεύουσιν (T Tr, for R G L WH έμνημόνευον) . . . είχον αν, Heb. xi. 15 (where by the pres. tense the writer refers to the language of the Jewish Fathers as at present recorded in the sacred Scriptures; cf. τοιαῦτα λέγοντες vs. 14); ελ τέκνα τοῦ ᾿Αβρ. ἐστε (G L T Tr WII, for R hτε) ... ἐποιείτε ([WH txt. ποι.] R L add αν), Jn. viii. 39; cf. Bttm. in Stud. u. Krit. for 1858 p. 474 sqq. [N. T. Gram. § 139, 26; but cf. Mey. on Lk. l. c.]. But 2 Co. xi. 4 & ... κηρύσσει . . . ἀνείχεσθε G T Tr WH mrg. (ἀνέχεσθε L WH txt.) must not be referred to this head; here Paul in the protasis supposes something which actually occurred, in the apodosis censures a thing which actually occurred viz. the readiness with which his readers gave ear continually (this is indicated by the impf.) to false teachers. On the difficulty of the passage cf. Holsten in the Zeitschr. f. wissensch. Theol. for 1874, p. 1 sqq.; [cf. also B. 226 (195); but W. 306 (287) and Mey. ad loc.]. \(\mathbf{t}\). with a question as the apodosis: Mt. vi. 23; Jn. v. 47; vii. 23; viii. 46; 1 Pet. ii. 20. b. with the Ind. Future: Mt. xxvi. 33; Jas. ii. 11 RG; 1 Pet. ii. 20. c. with the Ind. Perfect: Jn. xi. 12; Acts xvi. 15; Ro. vi. 5; xi. 6 (where after el supply λείμμα γέγονεν fr. what precedes), 2 Co. ii. 5; v. 16; vii. 14. d. with the Ind. A orist, —foll. by the

Pres. in the apodosis, Lk. xix. 8; Ro. iv. 2; xv. 27; foll. by a question in the apodosis, Lk. xvi. 11, 12; Jn. xviii. 23; 1 Co. iv. 7; ix. 11; foll. by the Aor. in the apodosis. Rev. xx. 15; by the Impv. in the apodosis, Jn. xviii. 23; xx. 15; Ro. xi. 17 sq.; 1 Tim. v. 9, 10; Philem. 18; by the Fut. in the apodosis, Jn. xiii. 32; xv. 20; Heb. xii. 25 (where supply οὐκ ἐκΦευξόμεθα in the apodosis). Not infrequently, when a conclusion is drawn from something that is quite certain, el with the Indic. is used argumentatively so as to be equiv. in sense to $\epsilon \pi \epsilon i$, (cf. the use of Germ. wenn) [cf. W. 448 (418)]: Mt. xii. 28; Lk. xxiii. 31; Jn. vii. 4; Ro. v. 17; vi. 5; viii. 31; xi. 6, 12; Col. ii. 20; iii. 1, etc. 3. When it is said what would have been, or what would be now or in the future, if something else were or had been, el is used with the Impf., Plpf., and Aor. ind.; in the apodosis it is followed in direct disc. by a with the impf. or the plpf. or the aor.; sometimes av is omitted, (on the causes of the omission, see B. § 139, 27); sometimes the apodosis is made a question, [cf. W. 304 (285) sq.]. a. el with the Impf., foll. in the apodosis by du with the impf.: Mt. xxiii. 30; Lk. vii. 39 (εὶ οῦτος ἢν προφήτης, ἐγίνωσκεν ἄν if this man were a prophet, he would know); Jn. v. 46; viii. 42; ix. 41; xv. 19; 1 Co. xi. 31; Gal. i. 10; Heb. viii. 4, 7 (if . . . were etc. there would not be sought etc. viz. in the O. T. passage quoted vs. 8); by a question in the apodosis: 1 Co. xii. 19; Heb. vii. 11; by av with the aor., where the Latin uses the plupf. subjunc.: Jn. xi. 32 (el hs &de if thou hadst been here, οὐκ ἃν ἀπέθανέ μου ὁ ἀδελφός my brother would not have died [when he did (cf. below); B. § 139, 25 regards the impf. in prot. as expressing duration]); Jn. iv. 10; xviii. 30 (εὶ μὴ ἢν οὖτος κακοποιός, οἰκ αν σοι παρεδώκαμεν αὐτόν, we would not have delivered him to thee); Acts xviii. 14; by av with the plupf.: Jn. xi. 21 (εὶ ἢς ὧδε . . . οὐκ ἃν ἐτεθνήκει, would not have died [and be now dead; cf. W. 304 (285) and see above; but L T Tr txt. WH read the aor. here also]); 1 Jn. ii. 19. b. el with the Plpf., foll. in the apodosis by dv with the plpf. or the aor., in the sense of the Latin plpf. subj.: Mt. xii. 7 (εὶ ἐγνώκειτε if ye had understood i. e. if ye knew, οὐκ ἄν κατεδικάσατε τοὺς ἀναιτίους ye would not have condemned the guiltless); Mt. xxiv. 43 and Lk. xii. 39, (εὶ ἦδει if he had perceived i. e. if he knew, εγρηγόρησεν αν he would have watched, sc. before the thief had approached [Tr txt. WH om. av in Lk. l. c.]); Jn. iv. 10; viii. 19; xiv. 7 [RGL]. c. with the Aor. in the same sense as the Lat. plpf. subjunc. : εὶ ἐδόθη νόμος . . . ὅντως αν έκ νόμου ην ή δικαιοσύνη if a law had been given, righteousness would in truth come from the law, Gal. iii. 21; εὶ αὐτοὺς Ἰησοῦς κατέπαυσεν if Joshua had given them rest, οὐκ αν περὶ ἄλλης ελάλει he would not be speaking, sc. in the passage quoted, Heb. iv. 8; apodosis without αν, Jn. xv. 22, see αν I. 3 p. 33 sq. 4. As in classic Greek, & with the Ind. is often joined to verbs expressing wonder, surprise, or other strong emotion (where ὅτι might have been expected), when the thing spoken of is either not quite certain, or, although certain, vet in accordance with the well-known Greek urbanity is represented as not quite free from doubt (Matthiae ii. p. 1474 sq.; Kühner ii. p. 887 sq.; [Jelf § 804, 9]; W. § 60, 6; [B. § 139, 52]). Thus it is joined - to the verb θαυμάζω: ἐθαύμαζεν, εὶ ήδη τέθνηκε, for the matter had not yet been investigated; hence it is added επηρώτησεν αὐτόν, εὶ ήδη [RGTTr mrg. WH mrg. πάλαι] ἀπέθανεν, Mk. xv. 44; μὴ θαυμάζετε, εἰ μισεῖ ὑμᾶς ὁ κόσμος (the thing is certain) 1 Jn. iii. 13; to the phrase απιστον κρίνεται: Acts xxvi. 8. (with παράδοξον preceding, Lcian. dial. mort. 13, 1); to καλόν έστιν and λυσιτελεί: Mk. ix. 42 and Lk. xvii. 2 (Mt. xviii. 6 has συμφέρει, ίνα); Mt. xxvi. 24 and Mk. xiv. 21; to uéva égrí: 1 Co. ix. 11 (on which see 8 below); 2 Co. xi. 15; τί θέλω, εὶ ήδη ἀνήφθη (τὸ $\pi \hat{v} \rho$), how would I if (i. e. that) it were already kindled (but it has not yet been kindled), Lk. xii. 49 (al. al., but cf. Meyer ad loc.; [so B. l. c.; cf. W 448 (418); see tis, 1 e. y. fin.]; Sir. xxiii. 14 θελήσεις, εί μη εγεννήθης; [in addition to the other interpretations noticed by Win. and Mey. Il. cc. mention may be made of that which takes θέλω as subjunc.: what am I to choose if (as I may well assume) it has already been kindled; cf. Green, 'Crit. Notes' ad loc.]). trary to Greek usage, in imitation of the Hebr. DK, el with the Indic. is so used in oaths and asseverations that by aposiopesis the formula of imprecation [constituting the apodosis] is suppressed (W. § 55 fin.; B. § 149, 4): άμην λέγω ύμιν, εί δοθήσεται . . . σημείον (fully expressed, 'may God punish me, if it shall be given,' i. e. it shall by no means be given), Mk. viii. 12; ώμοσα, εὶ εἰσελεύσονται els την κατάπαυσίν μου (fully, 'let my name no longer be Jehovah, if they shall enter' etc.), Heb. iii. 11; iv. 3, fr. Ps. xciv. (xcv.) 11 Sept. (Hebr. אַם, Gen. xiv. 23; Num. xiv. 30; 1 S. xiv. 45, etc.; we have the full expression in 1 S. iii. 17; Cant. n. 7, etc.). 6. Sometimes, as in classic Grk., after a protasis with el and the Indic., the apodosis is suppressed on account of mental agitation and left to be supplied by the reader or the hearer from the context, (cf. W. 599 sq. (557)): εὶ βούλει παρενεγκείν τὸ ποτήριον τοῦτο (sc. παρένεγκε [but here L Tr WH adopt the impv. in place of the inf.; yet cf. B. 396 (339)]), Lk. xxii. 42; εὶ δὲ πνεῦμα ελάλησεν αὐτῷ ἡ ἄγγεlos, supply in place of an apodosis the question what then? Acts xxiii. 9 (the apod. added in Rec., μη θεομαχώμεν, is spurious); εί έγνως . . . τὰ πρὸς είρήνην σου, sc. ἐπίστευες αν ἐμοί, Lk. xix. 42 [B. 396 (339)]. The conditional el is joined with the Optative, to indicate that the condition is merely thought of or stated as a possibility, (cf. Klotz ad Devar. ii. 2 p. 491 sqq.; W. 293 (275) sq.; B. § 139, 24). No example of this construction is found in the Gospels; very few in the rest of the N.T. a. univ. in short intercalated clauses: εὶ τύχοι if it so chance, it may be, (see τυγχάνω, 2), 1 Co. xiv. 10; xv. 37; εὶ θέλοι τὸ θέλημα τοῦ θεοῦ, 1 Pet. iii. 17 (Rec. θέλει). b. where it indicates that something may occur repeatedly (cf. Klotz l. c. p. 492 sq.): εὶ καὶ πάσχοιτε, 1 Pet. iii. 14 [cf. W. u. s.]. c. where the condition represents the mind and judgment of others: είς δυ έβουλεύουτο [R G -σαντο], εί δύναιντο έξωσαι [WH txt. έκσωσαι (q. v.)] το πλοίον, into which

bay [or rather 'upon which beach'; see ἐξωθέω] they determined to run the ship, if they could; as though the navigators had said among themselves, ἐξώσομεν, εἰ δυνάμεθα, Acts xxvii. 39; so also εἴ τι ἔχοιεν πρός με, if they think they have anything against me, Acts xxiv. 19. 8. with the Subjunctive, when it is assumed that something may take place, but whether it will in reality is unknown before the event, in order to make the event seem to be more certain than if ἐάν were used (Klotz l. c. p. 500 sqq.; W. 294 (276) sq.; B. § 139, 22): εἰ... θερίσωμεν, 1 Co. ix. 11 Tdf. edd. 2, 7, [Lchm. mrg.; al. σομεν]; (Sept. Gen. xliii. 3 sq.; Sir. xxii. 26; 4 Macc. vi. 20). But see III. below, under εἰ μή, εἰ μήτι, εἴ πως, εἴτε... εἴτε, εἴ τις.

II. el Interrogative, whether. "The conditional particle gets this force if a question is asked about anything, whether it is or is not so, and that about which the question is put is uttered as it were conditionally" (Klotz l. c. p. 508; [W. § 57, 1; Bttm. 248 (214) sqq; 254 (218) sq.]). 1. As in Grk. writ. in an indirect question after verbs of seeing, asking, deliberating, knowing, saying, etc. a. with the Indic. Present: as οὐδ' εί πνεῦμα ἄγιον ἔστιν, ἡκούσαμεν (prop., acc. to the conditional force of the particle, 'if there is [i. e. has appeared, been given; cf. εἰμί, I. 2] a Holy Spirit, we did not even hear'), Acts xix. 2; ίδωμεν, εὶ ἔρχεται, Mt. xxvii. 49; Mk. xv. 36; βουλεύεται [T WII L mrg. -σεται], εί δυνατός έστιν, Lk. xiv. 31; ίνα είπης, εί σὺ εί, Mt. xxvi. 63; [ίνα γνῶ τὴν δοκιμὴν ὑμῶν εἰ (WH mrg. ἢ) . . ὑπήκοοί έστε, 2 Co. ii. 9 (see WH. Intr. § 404)]; after οὐκ οίδα, Jn. ix. 25; after κρίνατε, Acts iv. 19; δοκιμάζετε [(?), πειρά(ετε], 2 Co. xiii. 5. b. with the Indic. Future [cf. W. 300 (282); B. § 139, 61 b.]: δεήθητι, εἰ ἄρα άφεθήσεται σοι, Acts viii. 22; τι οίδας, εί... σώσεις, 1 Co. vii. 16; παρετήρουν, εὶ θεραπεύσει [Tdf. -πεύει], Mk. iii. 2 and in Lk. vi. 7 [R G WH mrg.]; λλθεν (sc. to see), εἰ αρατιεύρήσει, Mk. xi. 13. c. with the Indic. Aorist: οὐκ οίδα, εἴ τινα ἄλλον ἐβάπτισα, whether I baptized, 1 Co. i. 16 ; ἐπηρώτησαν, εἰ πάλαι [L Tr txt. WH txt. ἤδη] ἀπέθανεν, whether he were long dead, Mk. xv. 44; εἰπέ μοι, el... ἀπέδοσθε, Acts v. 8. d. with the Subjunctive Aorist [cf. B. 255 sq. (220); W. 298 (280) sq.]: διώκω, el καὶ καταλάβω Ι press on (sc. πειρώμενος or σκοπών, trying to see), whether I may also lay hold, Phil. iii. 12. So si is used in Latin, e. g. Nep. vit. Hann. 8 Hannibal ... Africam accessit in finibus Cyrenaeorum (sc. experturus), si forte Carthaginienses ad bellum possent induci; Caes. b. g. 1, 8, 4 si perrumpere possent, conati; add Caes. b. g. 2, 9, 1. Cf. Kühner ii. p. 1032 sq.; [Jelf 2. Contrary to the usage of Grk. auth., § 877 b.]. like the Hebr. Dx and interrog. 7, it is used in the Sept. and the N. T. (esp. by Luke) also in direct questions (cf. the colloq. use of the Germ. ob; e. g. ob ich's wohl thun soll?); cf. W. § 57, 1; B. 248 (214), and, in opposition to those who have striven to absolve the sacred writers from this misuse of the particle (esp. Fritzsche and Mever [see the latter's note on Mt. xii. 10 and Lk. xiii. 23; he quotes with approval the language of Ast (Lexicon Platon. vol. i. 601), 'dubitanter interrogat, ita ut interrogatio videatur directa esse']), cf. Lipsius, Paulin. Rechtfertigungslehre, p. 30 sqq.: — εἶπέ τις αὐτῷ, κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Lk. xiii. 23; κύριε, εἰ πατάξομεν ἐν μαχαίρα [-ρη T Tr WH]; Lk. xxii. 49; κύριε, εἰ . . ἀποκαθιστάνεις τ. βασιλείαν; Acts i. 6; cf. besides, Mt. xii. 10; xix. 3; Mk. viii. 23 (acc. to the reading of [Tdf. 2, 7] Tr [mrg. WH txt.] εἴ τι βλέπεις for R (દ L T Tr txt. WH mrg. βλέπει); Acts xix. 2, etc. (Gen. xvii. 17; xliii. 6; 1 S. x. 24, etc.; in the O. T. Apocr. 2 Macc. vii. 7; xv. 3; 4 Macc. xviii. 17 fr. Ezek. xxxvii. 3 Sept.; Tob. v. 5).

III. el with other particles and with the indef. pron. εἰ ἄρα, see ἄρα, 1. Tis, Ti. 2. είγε, see γέ, 3 c. 3. el dè ral, a. but if also, so that rai belongs to some word that follows: Lk. xi. 18 (but if Satan also). b. but though, but even if, so that rai belongs to el: 1 Co. iv. 7; 2 Co. iv. 3; v. 16 [R G; al. om. 86]; xi. 6; see 6 below. 4. εί δὲ μή, but if not; if it is or were otherwise, [B. 393] (336 sq.), cf. 345 (297); W. as below]: Jn. xiv. 2 (el de μή, sc. οὖτως ἦν), 11 (εὶ δὲ μή, sc. ἐμοὶ πιστεύετε, i. e. my words). As in these passages so generally the phrase stands where a word or clause must be repeated in thought from what immediately precedes; it thus has the force of the Lat. alioquin, otherwise, or else, [W. 583] (543)]: Rev. ii. 5, 16; also after negative declarations, Mk. ii. 21 sq.; cf. Matthiae § 617 b. 5. εὶ δὲ μήγε, see γέ, 3 d. 6. el kai, a. if even, if also, (cf. el de kai, 3 a., [and 7 below]): 1 Co. vii. 21 [cf. Mey. ad loc.; Bp. Lghtft. on Philem. p. 324]; 2 Co. xi. 15. b. though, although: Lk. xi. 8; 2 Co. iv. 16; vii. 8, 12; Phil. ii. 17; Col. ii. 5 [el yàp καί]; Heb. vi. 9; with the optat. 1 Pet. iii. 14; see I. 7 b. above. 7. Kal el, even if: Mk. xiv. 29 [T Tr WH el rai]; 1 Pet. iii. 1; cf. Klotz l. c. p. 519 [who says, "In el mai the conditional particle el has the greater force; in kai el the conjunctive particle καί. Hence καὶ εί is used of what is only assumed to be true; el kaí, on the other hand, of what is as it is said to be." Bäumlein (Griech. Partikeln, p. 151) says, "In el kai the kai naturally belongs to the conditional clause and is taken up into it, if even; in the combination rai ei the rai belongs to the consequent clause, even if. Sometimes however the difference disappears." Krüger (§ 65, 5, 15): "with rai el, the leading clause is regarded as holding under every condition, even the one stated, which appears to be the most extreme; with el aní the condition, which may also come to pass, is regarded as a matter of indifference in reference to the leading clause;" Sauppe (on Dem. Ol. ii. § 20) is very explicit: " καὶ εὶ and εὶ καί both indicate that something conflicts with what is expressed in the leading clause, but that that is (or is done) notwithstanding. kai el, however, represents the thing adduced in the conditional sentence to be the only thing conflicting; but when the conditional particle precedes (si kai), the representation is that something which is (or may be) accompanied by many others (kai) conflicts ineffectually. Accordingly the phrase kai ei greatly augments the force of

what follows, el kai lays less emphasis upon it; although it is evident that el kal can often be substituted for kal el." Cf. Herm. Vig. p. 829 sq.; W. 444 (413); Ellic. on Phil. ii. 17; Schmalfeld, Griech. Syntax, § 41; Paley, Grk. Particles, p. 31]. 8. εὶ μή, a. in a conditional protasis, with the same sequence of moods and tenses as the simple el, see I. above, if not, unless, except, [W. 477 (444) sqq.; B. 345 (297)]: Mt. xxiv. 22; Jn. ix. 33; xv. 22, 24; Ro. vii. 7, etc. b. it serves, with the entire following sentence, to limit or correct what has just been said, only, save that, (Lat. nisi quod), [B. 359 (308)]: Mk. vi. 5; 1 Co. vii. 17 (where Paul by the addition εί μλ) έκάστω κτλ. strives to prevent any one in applying what had been said a little while before, viz. οὐ δεδούλωται . . . έν τοιούτοις to his own case, from going too far): in ironical answers, unless perchance, save forsooth that, (Kühner § 577, 7; [Jelf § 860, 5 Obs.]): εὶ μὴ χρήζομεν κτλ. 2 Co. iii. 1 Rec. c. εὶ μή very often coalesce into one particle, as it were, which takes the same verb as the preceding negation: unless, i. q. except, save, [Kühner § 577, 8; B. 359 (308)]; a. univ.: Mt. xi. 27; xii. 39; Mk. ii. 26; viii. 14; Jn. iii. 13; Ro. vii. 7; xiii. 1, 8; 1 Co. viii. 4; xii. 3; 2 Co. xii. 5, etc. as in classic Greek, μόνος, μόνον, is added pleonastically: Mt. xvii. 8; xxi. 19; xxiv. 36; Acts xi. 19; Phil. iv. 15; Rev. xiii. 17, etc. B. after negatives joined to nouns it is so used as to refer to the negative alone (hence many have regarded it as used for ἀλλά [i.e. as being not exceptive but adversative]), and can be rendered in Lat. sed tantum, but only: Mt. xii. 4 (οὐκ ἐξὸν ἢν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εὶ μὴ τοῖς ἱερεῦσι μόνοις, as if οὐκ έξὸν ἢν φαγεῖν alone preceded); Lk. iv. 26 sq.; Ro. xiv. 14; Rev. ix. 4; xxi. 27 (ἐὰν μή is so used in Gal. ii. 16; on Gal. i. 19 see Ἰάκωβος, 3); cf. Fritzsche on Rom. vol. iii. p. 195; [see ¿áv, I. 3 c. and reff.]. y. when preceded by the interrogative ris in questions having a negative force: Mk. ii. 7; Lk. v. 21; Ro. xi. 15; 1 Co. ii. 11; 2 Co. ii. 2; xii. 13; Heb. iii. 18; 1 Jn. ii. 22; v. 5; (Xen. oec. 9, 1; Arstph. eqq. 615). δ. with other conjunctions: εὶ μὴ ἵνα, Jn. x. 10; εὶ μὴ ὅταν, Mk. ix. 9; τί ἐστιν, εἰ μὴ ὅτι etc., 2 e. it has its own verb, and Co. xii. 13; Eph. iv. 9. makes a phrase by itself: δ οὐκ ἔστιν ἄλλο, εἰ μή τινές είσιν οἱ ταράσσοντες ὑμᾶς which means nothing else, save that there are some who trouble you, Gal. i. 7 [so Winer (Com. ad loc.) et al.; but see Meyer]. $\epsilon l \mu \dot{\eta}$, arising from the blending of the two expressions el μή and ἐκτὸς el, like the Lat. nisi si equiv. to praeterquam si, except in case, except: 1 Tim. v. 19; with the indic. aor. 1 Co. xv. 2; with the subjunc. pres. 1 Co. xiv. 5; (Lcian. de luctu c. 19; dial. meret. 1, 2, etc.). Cf. Lob. ad Phryn. p. 459; W. § 65, 3 c.; [B. index s. v. ἐκτὸς $\epsilon l \mu \eta$]. 9. εὶ μήν, assuredly, surely, in oaths: Heb. vi. 14 LT Tr WH (for R G η μήν [q. v.]) and several times in Sept. as Ezek. xxxiii. 27; xxxiv. 8; [cf. xxxvi. 5; xxxviii. 19; 1 K. xxi. (xx.) 23], etc.; here, if el did not come from η by itacism, εὶ μήν must be explained as a confusion of the Hebraistic ελ μή (see I. 5 above) and the Grk. formula of asseveration η μήν; cf. Bleek on Heb.

vol. ii. 2 p. 248 sqq., and what Fritzsche says on the other side, Com. on Bar. ii. 29; Judith i. 12; [cf. Kneucker on Bar. l. c.; B. 359 (308); Tdf. Proleg. p. 59; WH. App. p. 151; B. D. s. v. New Testament, I. 31]. el μή τι or μήτι, unless in some respect, unless perchance, unless indeed: ironically, with the indic. pres. 2 Co. xiii. 5; hesitatingly, with the subjunc. aor. Lk. ix. 13: cf. Meyer ad loc. [also W. 294 (276); B. 221 (191)]; εὶ μή τι ἄν: 1 Co. vii. 5, see ἄν, IV. 11. el où (fully discussed by W. § 55, 2 c. and B. 345 (297) sqq.), if not; this combination is used much more frequently in the N. T. than in the more elegant Grk. auth.; it differs from εὶ μή in this, that in the latter $\mu \dot{\eta}$ belongs to the particle ϵi , while in el où the où refers to some following word and denies it emphatically, not infrequently even coalescing with it into a single idea. a. when the idea to which où belongs is antithetic a. to a positive term, either preceding or following: el de où μοιχεύεις φονεύεις de, Jas. ii. 11 [in R G the fut.]; εὶ γὰρ ὁ θεὸς . . . οὐκ ἐφείσατο, . . . άλλά . . . παρέδωκεν είς κρίσιν, 2 Pet. ii. 4 sq.; εί καὶ οὐ δώσει . . . διά γε . . . δώσει, Lk. xi. 8; εί οὐ ποιῶ . . . εί δὲ ποιῶ, Jn. x. 37 sq.; εἰ γὰρ ἐπιστεύετε ..., εἰ δὲ ... οὐ πιστεύετε, Jn. v. 46 sq.; add, Mk. xi. 26 R G L; Ro. viii. 9; 1 Co. ix. 2; xi. 6; Jas. iii. 2. B. to some other idea which is negative (formally or virtually): el ... our ακούουσιν, οὐδὲ . . . πεισθήσονται, Lk. xvi. 31; εί . . . οὐκ έφείσατο, οὐδὲ σοῦ φείσεται [Rec. -σηται], Ro. xi. 21; add, 1 Co. xv. 13, 15-17; 2 Th. iii. 10; foll. in the apodosis by a question having the force of a negative: Lk. xvi. 11 sq.; Jn. iii. 12; 1 Tim. iii. 5. y. the od denies with emphasis the idea to which it belongs: καλὸν ἦν αὐτῷ, εἰ οὖκ ἐγεννήθη, good were it for him not to have been born, Mt. xxvi. 24; Mk. xiv. 21. 8. the whole emphasis is placed on the negative itself: εὶ σὰ οὖκ εἶ ὁ Χριστός, Jn. b. the où coalesces, as it were, with the word to which it belongs into a single idea : εὶ δὲ οὐκ ἐγκρατεύονται, if they are incontinent, 1 Co. vii. 9; εἴ τις τῶν ἰδίων ου προνοεί [or -είται T Tr txt. WH mrg.], neglects, 1 Tim. v. 8; add, Lk. xiv. 26; 1 Co. xvi. 22; Rev. xx. 15, 12. el ouv, if then: Mt. vi. 23; vii. 11; Lk. xi. 13, 36; Jn. xiii. 14; xviii. 8; Acts xi. 17; Col. iii. 1; Philem. 17. [On εὶ μὲν οὖν see μέν ΙΙ. 4.] 13. εἴπερ [so T WH (exc. in 2 Co. v. 3 mrg.), but L Tr ει περ; cf. W. 45; Lipsius, Gram. Unters. p. 123], (εί and πέρ, and this apparently from περί), prop. if on the whole; if only, provided that, is used "of a thing which is assumed to be, but whether rightly or wrongly is left in doubt" (Herm. ad Vig. p. 831, [so W. 448 (417); but cf. Bäumlein, Griech. Partikeln, p. 202 (cf. 64 bot.); Klotz ad Devar. ii. 2 p. 528, and esp. s. v. elye (in yé, 3 c.) and the reff. to Mey., Lghtft., Ellic., there given]): Ro. viii. 9, 17; 1 Co. viii. 5; xv. 15; 1 Pet. ii. 3 (where L T Tr WII el); by a species of rhetorical politeness it is used of that about which there is no doubt: 2 Th. i. 6; Ro. iii. 30 L T Tr WH; 2 Co. v. 3 L Tr WII mrg. 14. εί πως [L Tr WH] or elnws [G T], if in any way, if by any means, if possibly: with the optat. pres. (see I. 7 above), Acts xxvii. 12; interrogatively, with the indic. fut. Ro. i. 10;

with the subjunc. aor., so that before εί the word σκοπῶν or πειρώμενος must be mentally supplied (see II. 1 d. above): Ro. xi. 14; Phil. iii. 11. 15. είτε . . . είτε. a. whether . . . or [as disjunc. conjunc., sive . . . sive; cf. W. 440 (409 sq.); B. 221 (191)], without a verb following: Ro. xii. 6-8; 1 Co. iii. 22; viii. 5; 2 Co. v. 9 sq.; Phil. i. 18, 20, 27; 2 Th. ii. 15; Col. i. 16, 20; 1 Pet. ii. 13 sq.; εἶτε οὖν... εἶτε, 1 Co. xv. 11; foll. by the indic. pres., 1 Co. xii. 26; xiii. 8; 2 Co. i. 6; foll. by the subjunc. pres. 1 Th. v. 10, where the use of the subjunc. was occasioned by the subjunc. ζήσωμεν in the leading clause; cf. W. 294 (276); B. 221 (191). b. whether ... or [as indirect interrogatives, utrum . . . an; cf. B. 250 (215)] (see exx. fr. Grk. auth. in Matthiae p. 1476 sq.): after οὐκ οίδα, 2 Co. xii. 2 sq. 16. εί τις, εί τι: exx. of this combination have already been given among the preceding; here may be added el tis etepos, el ti etepov, and if (there be) any other person or thing, - a phrase used as a conclusion after the mention or enumeration of several particulars belonging to the same class (in the classics εί τις άλλος, εί και τις άλλος, και εί τι άλλο, etc., in Hdt., Xen., Plat., al.): Ro. xiii. 9; 1 Tim. i. 10; εί τις with subjunc. pres. Rev. xi. 5 Rec.; with the subjunc. aor., ibid. T Tr WH txt.

[**ϵἴγϵ, see γϵ,** 3 c.]

etδία, -as, ή, Mt. xxviii. 3 TTr WH, a poet. form for ίδία, q. v. [cf. WH. App. p. 153], (Bar. vi. [cp. Jer.] 62; Arstph. Thesm. 438 var.). Cf. B. 5; [W. 48 (47); see ει, ε].*

elbos, -ous, τό, (ΕΙΔΩ), in Sept. chiefly for מראה and האר; prop. that which strikes the eye, which is exposed 1. the external appearance, form, figure, to view: shape, (so fr. Hom. down): Jn. v. 37; σωματικώ είδει, Lk. iii. 22; τὸ είδος τοῦ προσώπου αὐτοῦ, Lk. ix. 29; διὰ eldous, as encompassed with the visible appearance (of eternal things), (see diá, A. I. 2), 2 Co. v. 7, — com. explained, by sight i. e. beholding (Luth.: im Schauen); but no ex. has yet been adduced fr. any Grk. writ. in which eldos is used actively, like the Lat. species, of vision; (στόμα κατά στόμα, έν είδει, καὶ οὐ δι' ύραμάτων καὶ ένυπνίων, Clem. homil. 17, 18; cf. Num. xii. 8 Sept.). form, kind: ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε, i. e. from every kind of evil or wrong, 1 Th. v. 22 [cf. πονηρός, sub fin.]; (Joseph. antt. 10, 3, 1 παν είδος πονηρίας. The Grks., esp. Plato, oppose τὸ εἶδος to τὸ γένος, as the Lat. does species to genus. Cf. Schmidt ch. 182, 2).*

eto, idω, Lat. video, [Skr. vid, pf. vêda know, vind-âmi find, (cf. Vedas); Curtius § 282], an obsol. form of the present tense, the place of which is supplied by όράω. The tenses coming from είδω and retained by usage form two families, of which one signifies to see, the other to know.

L 2 aor. είδον, the com. form, with the term. of the 1 aor. (see reff. s. v. ἀπέρχομαι, init.) είδα, Rev. xvii. 3 L, 6 L T Tr; 1 pers. plur. είδαμεν, L T Tr WH in Acts iv. 20; Mk. ii. 12; Tr WH in Mt. xxv. 37; WH in Mt. xxv. 38; Mk. ix. 38; Lk. ix. 49; 3 pers. plur. είδαν, T WH in Lk. ix. 32; Tr WH in Lk. x. 24; Acts vi. 15; xxviii. 4; T Tr WH in Mk. vi. 50; L T Tr WH in Jn

i. 39 (40); Acts ix. 35; xii. 16; WH in Mk. vi. 33; add idar Tdf. in Mt. xiii. 17; Lk. x. 24; idor (an Epic form, cf. Matthiae i. p. 564; [Veitch p. 215]; very freq. in Sept. and in 1 Macc., cf. Grimm on 1 Macc. p. 54; on the freq. interchange of Toov and Toov in codd., cf. Jacobs ad Achill. Tat. 2, 24; [WH. App. pp. 162, 164; Tdf. Sept. Proleg. p. lx.; N. T. Proleg. p. 89; B. 39 (34)]), Tdf. in Rev. iv. 1; vi. 1, 2, 5, 8, 9, 12; vii.1, etc.; 3 pers. sing. Toer, Tdf. in Lk. v. 2; Rev. i. 2; 2 pers. plur. Toere, Phil. i. 30 Rec.; 3 pers. plur. 780v, Tdf. in [Lk. ii. 20]; Jn. xix. 6; subjunc. io; impv. ide (Attic idé, cf. W. § 6, 1 a.; [B. 62 (54); Göttling, Accentl. 52]), [2 pers. plur. їдете, Jn. i. 39 (40) R G L]; inf. ldeîv; ptcp. ldwv; (Sept. mostly for ראה, sometimes for חוה and ידע ; to see (have seen), be seeing (saw), i.e. 1. to perceive (with the eyes; Lat. conspicere, Germ. erblicken); a. univ. τινά or τί: Mt. ii. 2; iv. 16; xiv. 14; xxviii. 6; Mk. i. 10, 16; ii. 14; Lk. v. 26; vii. 22; Jn. i. 47 (48) sq.; vi. 26; xix. 6; Acts ix. 35; xii. 16; Gal. i. 19; 1 Tim. vi. 16, and very often. οὐδέποτε οὕτως εἴδομεν we never saw in such fashion, i. e. such a sight never befell us, Mk. ii. 12, old Germ. also hat man nicht gesehen, seit etc.; cf. Kuinoel ad Mat. p. 280 ed. 4. lociv re and acovoai re are conjoined in Lk. vii. 22; Acts xxii. 14; 1 Co. ii. 9; Jas. v. 11; ίδεῖν and ideir to are also used by those to whom something is presented in vision, as the author of the Apocalypse relates that he saw this or that: Rev. i. 12, 17; iv. 1 [here eldor κ. ίδού a formula peculiar to Rev.; see ίδού, sub fin.]; v. 1 sq. 6, 11; vi. 9; vii. 1, 9, etc.; Jn. xii. 41; ίδεῖν ὅραμα, Acts x. 17; xvi. 10; ίδεῖν ἐν ὁράματι, Acts ix. 12 [RG]; x. 3; έν τη δράσει, Rev. ix. 17; elliptically ίδειν τι έκ τινος sc. ἐκπορευθέν, Rev. xvi. 13, cf. i. 16; Hebraistically (on which see W. § 45, 8; B. § 144, 30) ίδων είδον Ι have surely seen: Acts vii. 34 after Ex. iii. 7. Frequent in the historical books of the N. T. is the ptcp. ιδών, ιδόντες, continuing the narrative, placed before a finite verb, and either having an acc. added, as in Mt. ii. 10; iii. 7; v. 1; viii. 34; Mk. v. 22; ix. 20; Lk. ii. 48; vii. 13; Jn. v. 6; vi. 14; Acts xiii. 12; xiv. 11, etc.; or the acc. is omitted, as being evident from the context: Mt. ix. 8, 11; xxi. 20; Mk. x. 14; Lk. i. 12; ii. 17; Acts iii. 12; vii. 31, etc. b. with the acc. of a pers. or a thing, and a ptcp. [cf. W. § 45, 4 a.]: Mt. iii. 7, 16; viii. 14; Mk. i. 16; vi. 33; Lk. ix. 49; xxi. 2; Jn. i. 33, 47 (48) sq.; Acts iii. 9; xi. 13; 1 Co. viii. 10; 1 Jn. v. 16; Rev. ix. 1, and often. c. foll. by 674: Mk. ii. 16 L T Tr WH; ix. 25; Jn. vi. 22, 24, etc. d. foll. by an indirect question with the indic.: with tis, Lk. xix. 3; with ti, Mk. v. 14; with πηλίκος, Gal. vi. 11. e. ἔρχου καὶ ἴδε, a formula of invitation, the use of which leaves the object of the seeing to be inferred by the hearers from the matter under consideration: Jn. xi. 34 (35); i. 46 (47) (here 78e is equiv. to by seeing learn, sc. that Jesus is the Messiah), and Grsb. in Rev. vi. 1, 5; plur. Jn. i. 39 (40) (where T Tr WH έρχ. κ. ὄψεσθε). The Rabbins use the phrases 'Π' and אוראה to command attention. f. ldeîv used absol. and πιστεύειν are contrasted in Jn. xx. 29. like the Lat. video, to perceive by any of the senses: Mt.

xxvii. 54; Mk. xv. 39; Lk. xvii. 15. ceive, notice, discern, discover: τὴν πίστιν αὐτῶν, Mt. ix. 2; τὰς ἐνθυμήσεις αὐτῶν, ib. 4 (where L Tr WH txt. εἰδώς for ιδών); τ. διαλογισμόν της καρδίας αὐτῶν, Lk. ix. 47 [T WH txt. Tr mrg. eidos]; toe with acc. of the thing, Ro. xi. 22; foll. by 574, Mt. xxvii. 3, 24; Acts xii. 3; xiv. 9; xvi. 19; Gal. ii. 7, 14; Toe, ori, Jn. vii. 52; toeir riva, ori, Mk. xii. 34 [Tr br. the acc.]. 4. to see, i. e. to turn the eyes, the mind, the attention to anything; a. to pay attention, observe: foll. by el interrog. Mt. xxvii. 49; by ποταπός, 1 Jn. iii. 1. b. περί τινος (cf. Lat. videre de aligua re), to see about something [A. V. to consider of], i. e. to ascertain what must be done about it, Acts xv. 6. c. to inspect, examine: τί, Lk. xiv. 18. d. τινά, to look at, behold: Jn. xxi. 21; Mk. viii. 33. 5. to experience. τί, any state or condition [cf. W. 17]: as τὸν θάνατον, Lk. ii. 26; Heb. xi. 5, (Joseph. antt. 9, 2, 2 [older]), cf. Jn. viii. 51 (Ps. lxxxviii. (lxxxix.) 49); τὴν διαφθοράν, to pass into a state of corruption, be dissolved, Acts ii. 27, 31; xiii. 35-37, (Ps. xv. (xvi.) 10); την βασιλ. τ. θεοῦ, to partake of salvation in the kingdom of God, Jn. iii. 3; πένθος, Rev. xviii. 7; την δόξαν τοῦ θεοῦ, by some marvellous event get a signal experience of the beneficent power of God, Jn. xi. 40; στενοχωρίας, 1 Macc. xiii. 3, (ἀλόγου γάριν, Hom. Il. 11, 243); on the same use of the verb אַ and the Lat. videre, cf. Gesenius, Thesaur. iii. p. 1246. ἡμέραν, to live to see a day (a time) and enjoy the blessings it brings: ἡμέρας ἀγαθάς, 1 Pet. iii. 10 fr. Ps. xxxiii. (xxxiv.) 13; την ημέραν εμήν (Christ's language) the time when I should exercise my saving power on earth, Jn. viii. 56; είδε sc. τ. ήμ. εμήν, from the abode of the blessed in paradise he in spirit saw my day, ibid. (see dyalliaw, sub fin.); επιθυμήσετε μίαν των ήμερων... ldeiv, ye will wish that even a single day of the blessed coming age of the Messiah may break upon your wretched times, Lk. xvii. 22; so in Grk. writ., esp. the poets, ημαρ, ημέραν ίδεῖν, in Latin videre diem; cf. Kuinoel on Jn. viii. 56. 6. with acc. of pers. to see i. e. have an interview with, to visit: Lk. viii. 20; Jn. xii. 21; Acts xvi. 40; xxviii. 20; Ro. i. 11; 1 Co. xvi. 7; Phil. i. 27; 1 Th. iii. 6; 2 Tim. i. 4; 3 Jn. 14; τὸ πρόσωπόν τινος: 1 Th. ii. 17; iii. 10, (Lcian. dial. d. 24, 2 [cf. Rutherford on Babr. 11, 9]); with an acc. of place, to visit, go to: Acts xix. 21.

[Syn.: 'When eldor, ideir are called "momentary preterites," it must not be supposed that thereby a quickly-past action is designated; these forms merely present the action without reference to its duration.... The unaugmented moods, too, are not exclusively past, but present or future as well, - the last most decidedly in the imperative. Now it is obvious that when a perception is stated without regard to its duration, its form or mode cannot have prominence; hence lδεῖν is much less physical than δρᾶν. ldeir denotes to perceive with the eyes; opar [q. v.], on the other hand, to see, i. e. it marks the use and action of the eye as the principal thing. Perception as denoted by locar, when conceived of as completed, permits the sensuous ele ment to be forgotten and abides merely as an activity of the soul; for olda, eldérai, signifies not "to have seen," but "to know."' Schmidt ch. xi. Comp.: απ-, επ-, προ-, συν-, ὑπερII. 2 pf. olda, oldas (1 Co. vii. 16; Jn. xxi. 15, for the more com. oloda, oldaper (for loper, more com. in Grk.), oldare (ιστε, the more usual classic form, is found only in Eph. v. 5 G L T Tr WH and Heb. xii. 17, [prob. also in Jas. i. 19 acc. to the reading of L T Tr WH; but see below]), oldaσι (and once the Attic loaσι, Acts xxvi. 4), impv. ιστε, once, Jas. i. 19 L T Tr WH, [but see above], subjunc. εἰδώ, inf. εἰδέναι, ptcp. εἰδώς, εἰδνία (Mk. v. 33; Acts v. 7); plpf. ἢδειν, 2 pers. everywhere ἢδεις, 3 pers. ἢδεισαν [Veitch p. 218; B. 43 (38)]); fut. εἰδήσω (Heb. viii. 11); cf. W. 84 (81); B. 51 (44); Sept. chiefly for y¬; like the Lat. novi it has the signification of a present to know, understand; and the plpf. the signif. of an impf.; [cf. W. 274 (257)].

1. to know: with acc. of the thing, Mt. xxv. 13; Mk. x. 19; Jn. x. 4; xiii. 17; xiv. 4; Acts v. 7; Ro. vii. 7; 1 Co. ii. 2; Rev. ii. 2, 9, etc.; τοῦτο [Rec.; al. πάντα] foll. by ore etc. Jude 5; with acc. of pers., Mt. xxvi. 72, 74; Jn. i. 31; vi. 42; Acts iii. 16; 2 Co. v. 16, etc.; τὸν θεόν, Tit. i. 16, cf. Jn. viii. 19; xv. 21; Gentiles are called of μή είδότες τ. θεόν in 1 Th. iv. 5; 2 Th. i. 8, cf. Gal. iv. 8; the predicate of the person is added (as often in Attic), είδως αὐτὸν ἄνδρα δίκαιον, sc. ὅντα, Mk. vi. 20 [B. 304 (261)]; in the form of a ptcp. 2 Co. xii. 2. to an accus. of the object by attraction (W. § 66, 5 a.; B. 377 (323)) an epexegetical clause is added [cf. esp. B. 301 (258)], with ὅτι, 1 Co. xvi. 15; 2 Co. xii. 3 sq.; Acts xvi. 3; or an indirect question [B. 250 (215) sq.], Mk. i. 24; Lk. iv. 34; xiii. 25, 27; Jn. vii. 27; ix. 29. είδέναι is used with the acc. and inf. in Lk. iv. 41; 1 Pet. v. 9; foll. by δτι, Mt. ix. 6; Jn. xix. 35; Acts ii. 30; Ro. v. 3, and very often; oldanev foll. by on is not infrequently, so far as the sense is concerned, equiv. to it is well known, acknowledged: Mt. xxii. 16; Lk. xx. 21; Jn. iii. 2; ix. 31; Ro. ii. 2; iii. 19; vii. 14; viii. 22, 28; 2 Co. v. 1; 1 Tim. i. 8; 1 Jn. iii. 2; v. 20; cf. Lightfoot [in his Horae Hebr. et Talm.] and Baumg.-Crusius on Jn. iii. 2. freq., esp. in Paul, is the interrog. formula our oldare and h our οίδατε ότι, by which something well known is commended to one for his thoughtful consideration: Ro. xi. 2; 1 Co. iii. 16; v. 6; vi. 2 sq. 9, 15 sq. 19; ix. 13, 24; οὐκ οἴδατε foll. by an indir. quest. Lk. ix. 55 [Rec.]; οὐκ οἶδας ὅτι, Jn. xix. 10; οὐκ ήδειτε, Lk. ii. 49; εἰδέναι foll. by an indir. quest. [cf. B. u. s.], Mt. xxvi. 70; Jn. ix. 21, 25, 30; xiv. 5; xx. 13; 1 Co. i. 16; vii. 16; 2 Co. xii. 2 sq.; Ro. viii. 26; Eph. vi. 21; 1 Tim. iii. 15, and very often. know i. e. get knowledge of, understand, perceive; a. any fact : as, τὰς ἐνθυμήσεις, Mt. xii. 25; τὴν ὑπόκρισιν, Mk. xii. 15; τοὺς διαλογισμοὺς αὐτῶν, Lk. vi. 8; xi. 17; with the addition of $\epsilon \nu$ $\epsilon a \nu \tau \hat{\omega}$ foll. by $\delta \tau \iota$, Jn. vi. 61. b. the force and meaning of something, which has a definite meaning: 1 Co. ii. 11 sq.; τὴν παραβολήν, Mk. iv. 13; μυστήρια, 1 Co. xiii. 2; foll. by an indir. quest. Eph. i. 18. c. as in class. Grk., foll. by an inf. in the sense of to know how (Lat. calleo, to be skilled in): Mt. vii. 11; Lk. xi. 13; xii. 56; Phil. iv. 12; 1 Th. iv. 4; 1 Tim. iii. 5; Jas. iv. 17; 2 Pet. ii. 9; ως οίδατε, sc. ἀσφαλίσασθαι, Mt. xxvii.

65. 3. Hebraistically, είδεναι τινά to have regard for one, cherish, pay attention to: 1 Th. v. 12, (Sept. Gen. xxxix. 6 for y.Υ.). [Syn. see γινώσκω.]

elδωλείον [-λιον T WH; see I, ι], -ου, τό, (είδωλον, q. v.; cf. 'Ασκληπείον, 'Απολλωνείον, 'Ηρακλείον, etc. [W. 95 (90)]), an idol's temple, temple consecrated to idols: 1 Co. viii. 10 (1 Macc. i. 47; x. 83; 1 Esdr. ii. 9; not found in prof. auth.; for in the frag. fr. Soph. [152 Dind.] in Plut. de amico et adul. c. 36 έδώλια has of late been restored).*

etδωλόθντος, -ον, (είδωλον and θύω), a bibl. and eccl. word [W. 26; 100 (94)], sacrificed to idols; τὸ εἰδωλόθυτον and τὰ εἰδωλόθυτα denote the flesh left over from the heathen sacrifices; it was either eaten at feasts, or sold (by the poor and the miserly) in the market: Acts xv. 29; xxi. 25; 1 Co. viii. 1, 4, 7, 10; x. 19, 28 (here L txt. T Tr WH read ἱερόθυτον, q. v.); Rev. ii. 14, 20. [Cf. Bp. Lghtft. on Gal. p. 308 sq.]*

etδωλο-λατρεία [-τρία WH; see I, ι], -as, ἡ, (είδωλον, q. v., and λατρεία), (Tertull. al. idololatria), the worship of false gods, idolatry: Gal. v. 20; used of the formal sacrificial feasts held in honor of false gods, 1 Co. x. 14; of avarice, as a worship of Mammon [q. v.], Col. iii. 5 [Bp. Lghtft. ad loc.]; in plur., the vices springing from idolatry and peculiar to it, 1 Pet. iv. 3. (Eccl. writ. [cf. W. 26].)*

elδωλολάτρης, -ου, ὁ, (εΐδωλον, and λάτρις i. e. a hireling, servant, slave), a worshipper of false gods, an idolater, (Tertull. idololatres): 1 Co. v. 10; Rev. xxi. 8; xxii. 15; any one, even a Christian, participant in any way in the worship of heathen, 1 Co. v. 11; vi. 9; esp. one who attends their sacrificial feasts and eats of the remains of the offered victims, 1 Co. x. 7; a covetous man, as a worshipper of Mammon, Eph. v. 5; cf. Meyer ad loc. (Eccl. writ. [cf. W. 100 (94 sq.)].)*

etδωλον, -ου, τό, (είδος [cf. W. 96 (91); Etym. Magn. 296, 9]), in Grk. writ. fr. Hom. down, an image, likeness, i. e. whatever represents the form of an object, either real or imaginary; used of the shades of the departed (in Hom.), of apparitions, spectres, phantoms of the mind, etc.; in bibl. writ. [an idol, i. e.] 1. the image of a heathen god: Acts vii. 41; 1 Co. xii. 2; Rev. ix. 20, (Is. xxx. 22; 2 Chr. xxiii. 17, etc.; θεῶν ἡ δαιμόνων είδωλα, Polyb. 31, 3, 13); 2. a false god: Acts xv. 20 (on which see ἀλίσγημα); Ro. ii. 22; 1 Co. viii. 4, 7; x. 19; 2 Co. vi. 16; 1 Th. i. 9, (often in Sept.); ψυλάσσεων ἐαυτὸν ἀπὸ τ. εἰδώλων, to guard one's self from all manner of fellowship with heathen worship, 1 Jn. v. 21.*

elect (L WH Reu elect; cf. Bitm. Ausf. Spr. ii. p. 342; B. 69 (61); [W. § 5, 4 e.; Jelf § 324 Obs. 6; Kühner § 336 Anm. 7; esp. Etym. Magn. 78, 26 sq.; and reff. s. v. I, i], adv.; in Grk. writ. fr. Aeschyl. down; L. inconsiderately, without purpose, without just cause: Mt. v. 22 R G Tr br.; Ro. xiii. 4 (i. e. 'not to hide it in the scabbard, but to draw it' Fritzsche); Col. ii. 18. 2. in vain; without success or effect: 1 Co. xv. 2; Gal. iii. 4; iv. 11. [From Xenophon, Aeschyl. down.]*

eteor. For -σιν; Tdf. uses σι ten times before a consonant, and says -σι "etiam ante vocalem fere semper in

codd. antiquiss." Proleg. p. 98; WH everywhere - σt , cf. their App. p. 148; B. 9], oi, ai, $\tau \acute{a}$, twenty: Lk. xiv. 31; Acts i. 15, etc. [From Hom. down.]

etuw: 1 aor. elfa; to yield, [A. V. give place]: τινί, Gal. ii. 5. (From Hom. down.) [Comp.: ὑπ-είκω.]*

EIKΩ: whence 2 pf. τοικα with the force of a pres. [W. 274 (257)]; to be like: τινί, Jas. i. 6, 23. [From Hom. down.]*

elκών, -όνος, (acc. εἰκόναν, Rev. xiii. 14 Lchm.; see ἄρσην), ή, (ΕΙΚΩ, q. v.); [fr. Aeschyl. and Hdt. down]; Sept. mostly for צלם; an image, figure, likeness; a. Mt. xxii. 20; Mk. xii. 16; Lk. xx. 24; Ro. i. 23; 1 Co. xv. 49; Rev. xiii. 14 sq.; xiv. 9, 11; xv. 2; xvi. 2; xix. 20; xx. 4; ή εἰκών τῶν πραγμάτων, the image of the things (sc. the heavenly things), in Heb. x. 1, is opp. to ή σκιά, just as in Cic. de off. 3, 17 solida et expressa effigies is opp. to umbra; εἰκὼν τ. θεοῦ is used of the moral likeness of renewed men to God, Col. iii. 10; εἰκὼν τοῦ υἰοῦ τοῦ θεοῦ the image of the Son of God, into which true Christians are transformed, is likeness not only to the heavenly body (cf. 1.Co. xv. 49; Phil. iii. 21), but also to the most holy and blessed state of mind, which Christ possesses: Ro. viii. 29; 2 Co. iii. 18. b. metonymically, εἰκών τινος, the image of one; one in whom the likeness of any one is seen: εἰκὼν θεοῦ is applied to man, on account of his power of command (see dofa, III. 3 a. a.), 1 Co. xi. 7; to Christ, on account of his divine nature and absolute moral excellence. Col. i. 15; 2 Co. iv. 4; [cf. Bp. Lghtft. and Mey. on Col. l. c.].*

[Syn. elκών, δμοίωμα: δμ. denotes often not mere similarity but likeness (see δμοίωμα, b. and cf. Mey. on Ro. i. 23), visible conformity to its object; elκ. adds to the idea of likeness the suggestions of representation (as a derived likeness) and manifestation. Cf. Trench § xv.; Lightft. u. s.]

etλικρίνεια (-ia T [WH, see I, ε; on the breathing see WH. App. p. 144]), -as, ή, (είλικρινής, q. v.), purity, sincerity, ingenuousness: 1 Co. v. 8; 2 Co. ii. 17; τοῦ θεοῦ, which God effects by the Holy Spirit, 2 Co. i. 12 [W. § 36, 3 b.]. (Theophr., Sext. Empir., Stob.)*

etλικρινής, -ές, ([on the breathing see WH. App. p. 144; L. and S. s. v. fin.]; com. supposed to be fr. είλη or ελη sunlight, and κρίνω, prop. found pure when unfolded and examined by the sun's light; hence some write είλ. [see reff. above]; acc. to the conjecture of others fr. είλος, είλεῦν, prop. sifted and cleansed by rapid movement or rolling to and fro), pure, unsullied, sincere; of the soul, an είλικρινής man: Phil. i. 10; διάνοια, 2 Pet. iii. 1. (Sap. vii. 25, where cf. Grimm, Exgt. Hdb.; [see, on the word, also Trench § lxxxv.]; [Hippocr.], Xen., Plat., [Aristot., Plut.], Polyb., Philo, [al.].)*

[SYN. ελλικρινής, καθαρός: Acc. to Trench u. s. the former word expresses freedom from the falsehoods, the latter from the defilements, of the flesh and of the world.]

elλίσσω, Ionic and poetic and occasional in later prose for ελίσσω [W. § 2, 1 a.]: [pres. pass. είλίσσομαι]; (είλω to press close, to roll up, [cf. L. and S. s. v. fin.]), to roll up or together: Rev. vi. 14 RG; but LT Tr WH have restored ελισσόμ. (From Hom. down.)*

είμι (fr. εω, whence εμί in inscriptions [?]; Aeol. εμμί [Curtius (vet $\frac{\pi}{4}$ um, so G. Meyer) § 564; Veitch p. 228]). impv. ἴσθι, ἔστω, less usual ἤτω, 1 Co. xvi. 22; Jas. v. 12; Clem. Rom. 1 Cor. 48, 5; [1 Macc. x. 31; Ps. ciii. (civ.) 31]; Plat. rep. 2 p. 361 c. [here it has given place to forw (or ιτω), see Stallb. ad loc.; Veitch p. 200 sq.; 3 pers. plur. ἔστωσαν, Lk. xii. 35; 1 Tim. iii. 12], inf. elva; impf. -acc. to the more ancient and elegant form, $\hbar \nu$, 2 pers. ησθα (Mt. xxvi. 69; Mk. xiv. 67), rarer form ης (Mt. xxv. 21, 23; Jn. xi. 21, 32; xxi. 18; Rev. iii. 15 G L T Tr WII), 3 pers. ην, 1 pers. plur. ημεν, — acc. to the mid. form, com. in later Grk. [cf. Veitch p. 226], ήμην (Mt. xxv. 35 sq.; [on Acts xi. 11 cf. WH. Intr. § 404]; Gal. i. 10, etc.), plur. ήμεθα (Mt. xxiii. 30 G L T Tr WH; Acts xxvii. 37 L T Tr WH; [Gal. iv. 3 T WH Tr mrg.; Eph. ii. 3 T Tr WH; Bar. i. 19]); cf. Lob. ad Phryn. pp. 149, 152; fut. Froma; cf. W. § 14, 2; B. 49 sq. (43); to

I. $\epsilon l\mu i$ has the force of a predicate [i. e. is the substantive verb]: to be, i.e. 1. to exist; a. passages in which the idea of the verb preponderates, and some person or thing is said to exist by way of distinction from things non-existent: ἔστιν ὁ θεός, Heb. xi. 6; δ ων καὶ δ ħν [W. 68 (66), cf. 182 (172); B. 50 (43)], Rev. i. 4, [8; iv. 8]; xi. 17; xvi. 5; ἐν ἀρχῆ ἦν ὁ λόγος, Jn. i. 1; πρὶν 'Αβραὰμ γενέσθαι, έγὰ εἰμί, Jn. viii. 58 [so WH mrg. in 24, 28; xiii. 19 (see II. 5 below)]; πρὸ τοῦ τὸν κόσμον είναι, Jn. xvii..5; ήν, καὶ οὐκ ἔστι καίπερ ἐστίν Rec., acc. to the better reading καὶ πάρεσται [G Tr WH, but L T παρέσται, correctly; cf. Bttm. Ausf. Spr. § 108 Anm. 20; Chandler § 803], Rev. xvii. 8; ἐσμέν, Acts xvii. 28; τὰ μή οντα and τὰ οντα things that are not, things that are, Ro. iv. 17; things that have some or have no influence. of some or of no account, 1 Co. i. 28, (ἐκάλεσεν ἡμᾶς οὐκ οντας και ηθέλησεν έκ μη οντος είναι ημάς, Clem. Rom. 2 Cor. i. 8 [cf. Gebh. and Harn. ad loc. and esp. on Herm. vis. 1, 1, 6]). Hence b. i. q. to live: εὶ ημεθα [or ημεν Rec.] έν ταις ήμέραις των πατέρων ήμων if we had been (viz. living) in the days of our fathers, Mt. xxiii. 30; our eivat is used (as in class. Grk., cf. Passow i. p. 792, [L. and S. s. v. A. I. 1]) of the dead [who are not, are no more]: Mt. ii. 18. c. i. q. to stay, remain, be in a place: Mt. ii. 13, 15; Mk. i. 45 [L WII br. 3ν]; v. 21; Lk. i. 80; see V. 4 below. d. i. q. to be found, the subject being anarthrous; as, ην ἄνθρωπος there was (found, Germ. es gab) a man, etc.: Lk. xvi. 1, 19; xviii. 23; Jn. iii. 1; iv. 6; v. 2; vi. 10; 1 Co. viii. 5; xii. 4-6; xiv. 10; xv. 44; 1 Jn. v. 16, and often; ἔσονται ἐμπαῖκται, Jude 18; ἔστι, ἢν, ἔσται with a negative: οὐκ ἔστι δίκαιος there is not (sc. found) a righteous man, Ro. iii. 10; add 12, 18; χρόνος οὐκ ἔσται ἔτι there shall be no longer time, Rev. x. 6; add, Rev. xxii. 3,5 [Rec. adds exec]; xxi. 25 [here exec stands]; ἀνάστασις νεκρών οὐκ ἔστιν, 1 Co. xv. 12; μή εἶναι ἀνάστασιν, Mt. xxii. 23 and its parall.; Acts xxiii. 8. Here belong also the phrases eloiv, of etc., ofrives etc., there are (some) who etc.: Mt. xvi. 28; xix. 12; Mk. ix. 1; Lk. ix. 27; Jn. vi. 64; Acts xi. 20; οὐδείς ἐστιν, δς, Mk. ix. 39 sq.; x. 29; Lk. i. 61, xviii. 29; with a noun added.

ημέραι είσίν, εν αίς etc. Lk. xiii. 14; τίς εστιν, 65, Mt. vii. 9 [L Tr WH om. eot.]; xii. 11 [Tr om. WH br. eot.]; eotiv δ with a ptcp. there is (viz. is not wanting) one that etc. Jn. v. 32 [?], 45; viii. 50. e. when used of things, events, facts, etc., elvas is i. q. to happen, take place: νῦν κρίσις ἐστίν, Jn. xii. 31; γογγυσμός ἢν, Jn. vii. 12; θόρυβος τοῦ λαοῦ, Mk. xiv. 2; σχίσμα, σχίσματα, Jn. ix. 16; 1 Co. i. 10; xii. 25; εριδες, 1 Co. i. 11; αἰρέσεις, 1 Co. xi. 19; πένθος, πόνος, κραυγή, Rev. xxi. 4; ἔσονται λιμοί κ. λοιμοί [R G Tr mrg. in br., al. om. κ. λοιμ.] κ. σεισμοί, Mt. xxiv. 7; ανάγκη μεγάλη, Lk. xxi. 23; ανάστασιν μέλλειν ἔσεσθαι, Acts xxiv. 15. of times and seasons: χειμών έστιν, Jn. x. 22; νύξ, Jn. xiii. 30; ψῦχος, Jn. xviii. 18; καύσων, Lk. xii. 55; έσπέρα, Acts iv. 3; πρωΐα, Jn. xviii. 28 [Rec.]; σκοτία, Jn. xx. 1; ἔστι, ἢν ωρα, — as ἔκτη, Lk. xxiii. 44; Jn. iv. 6; xix. 14 [L T Tr WH]; i. 39 (40), etc.; also of feasts: Jn. v. 1, 10; ix. 14; Acts xii. 3; Lk. xxiii. 54; Mk. xv. 42. univ. τὸ ἐσόμενον what will be, follow, happen: Lk. xxii. 49; πότε ταῦτα ἔσται; Mt. xxiv. 3; πῶς ἔσται τοῦτο; Lk. i. 34; after the Hebr., καὶ ἔσται (equiv. to והיה) foll. by the fut. of another verb: Acts ii. 17 (fr. Joel ii. 28 (iii. 1)); 21 (fr. Joel ii. 32 (iii. 5)); Acts iii. 23; Ro. ix. 26 (fr. Hos. i. 10 (ii. 1)). τί οὖν ἐστίν; what then is it? i. e. how stands the case? what follows therefore? Acts xxi. 22; 1 Co. xiv. 15, 26. πάρειμι, to be present; to be at hand; to be in store: οίνος ούκ έστιν, Jn. ii. 3 Tdf.; παμπόλλου [Rec.] δχλου όντος, when there was present, Mk. viii. 1; add, ii. 15; Mt. xii. 10 RG; Heb. viii. 4; ούπω γάρ ήν πνεύμα (άγιον), was not yet present, i. e. had not yet been given [which some authorities add], Jn. vii. 39; so also in the words εl πνεῦμα άγιον ἔστιν [but RG Tr accent άγιόν ἐστ., cf. Chandler § 938], Acts xix. 2; akoúgas . . . ővra gîra, that there was an abundance of grain, Acts vii. 12; δύναμις κυρίου ήν είς τὸ ἰᾶσθαι αὐτούς, was present to heal them, Lk. v. 17. 3. Forw with inf., as in Grk. writ. fr. Hom. down (see Passow i. p. 792 sq.; [L. and S. s. v. A. VI.]; see exx. fr. the O. T. Apocr. in Wahl, Clavis apocryph. p. 155), it is possible to etc.; with a negative (as more com. in classic Grk. also), it is impossible: Heb. ix. 5; 1 Co. xi. 20, [cf. W. § 44, 2 b.].

II. εἰμί [as a copula] connects the subject with the predicate, where the sentence shows who or what a person or thing is as respects character, nature, disposition, race, power, dignity, greatness, age, etc. έγω είμι πρεσβύτης, Lk. i. 18; έγω είμι Γαβριήλ, Lk. i. 19; ἔρημός ἐστιν ὁ τόπος, Mt. xiv. 15; προφήτης εἶ σύ, Jn. iv. 19; σὺ εἶ ὁ Χριστός, Mt. xxvi. 63; καθαροί ἐστε, Jn. xiii. 10; ύμεις έστε τὸ άλας τῆς γῆς, Με. ν. 13; Ἰουδαίους είναι ξαυτούς, Rev. iii. 9, cf. ii. 9, and countless other exx. $\epsilon i\mu i$, as a copula, indicates that the subject is or is to be compared to the thing expressed by the predicate: h σφραγίς μου της ἀποστολης ύμεις έστε, ye are, as it were, the seal attesting my apostleship, i. e. your faith is proof that the name of apostle is given me rightfully, 1 Co. ix. 2; ή ἐπιστολή (εc. συστατική, cf. vs. 1) ὑμεῖς ἐστε, i. e. ye yourselves are like a letter of recommendation for me, or ye serve as a substitute for a letter of recommenda-

tion, 2 Co. iii. 2; τοῦτό ἐστι τὸ σῶμά μου, this which I now hand to you is, as it were, my body, Mt. xxvi. 26; Mk. xiv. 22; Lk. xxii. 19; ὑμεῖς ναὸς θεοῦ ἐστέ [L txt. T Tr txt. WH ἡμεῖς . . . ἐσμέν] ye [we] are to be regarded as the temple of God, 2 Co. vi. 16, cf. 1 Co. vi. 19; & Beds ναὸς αὐτῆς ἐστίν [ἐστι(ν) R G Tr], κ. τὸ ἀρνίον, they are to be regarded as its temple, they occupy the place of a temple in the city because present with every one in it, Rev. xxi. 22. Hence 3. elvar, getting an explicative force, is often i. q. to denote, signify, import, as & dypos έστιν ὁ κόσμος, Mt. xiii. 37-39, 19 sq. 22 sq.; Lk. viii. 11 sq. 14 sq.; Gal. iv. 24 sq.; Rev. xvii. 15; xix. 8, (Sept. Gen. xli. 26 sq.; Ezek. xxxvii. 11); τοῦτ' ἔστιν [so T WH uniformly, exc. that WH om. ν έφελκ. in Heb. ii. 14], Lchm. τουτέστω [exc. in Ro. x. 6, 7, 8; also Treg. exc. in Mt. xxvii. 46; Mk. vii. 2; Acts i. 19; Ro. ix. 8; x. 6, 7, 8; sometimes written τοῦτό ἐστω, see Tdf. Proleg. p. 111; cf. W. 45; B. 11 (10), an explanatory formula (equiv. to τοῦτο σημαίνει) which is either inserted into the discourse as a parenthesis, or annexed to words as an apposition [cf. W. 530 (493); B. 400 (342). It is to be distinguished from τοῦτο δέ ἐστιν: τοῦτ' ἔστιν introduces an incidental explanation for the most part of the language; τοῦτο δέ ἐστιν subjoins an explanatory statement, relating generally to the thought; (cf. our "that is to say," "that is"); see Ro. i. 12 and Fritzsche ad loc.]. Mt. xxvii. 46; Mk. vii. 2; Acts i. 19; Ro. vii. 18; x. 6-8; Philem. 12; Heb. ii. 14; vii. 5, etc.; likewise & core, Mk. iii. 17; vii. 11, 34; Heb. vii. 2; δ έστι μεθερμηνευόμενον, this signifies, when interpreted, etc. Mk. xv. 34; Acts iv. 36; see 6 c. below. 4. In the Bible far more frequently than in prof. auth., and in the N. T. much oftener in the historical than in the other books, a participle without the article serves as the predicate, being connected with the subject by the verb eiva (cf. W. § 45, 5 and esp. B. 309 (265) sqq.); and a. so as to form a a. with the Presmere periphrasis of the finite verb; ent ptcp. is formed—a periphrasis of the pres.: ¿στὶ προσαναπληρούσα . . . καὶ περισσεύουσα, 2 Co. ix. 12; — a periph. of the impf. or of the aor., mostly in Mark and Luke [B. 312 (268)]: ην καθεύδων, Mk. iv. 38; ην προάγων, x. 32; ην συγκαθήμενος, xiv. 54; ην διανεύων, Lk. i. 22; ήσαν καθήμενοι, v. 17; ήν ἐκβάλλων, xi. 14; ήσαν καθεζόμενοι [Lchm., al. καθήμενοι], Acts ii. 2, and other exx.; once in Paul, Phil. ii. 26 ἐπιποθών ħν; — a periph. of the fut.: ἔσονται πίπτοντες [ἐκπ. R G], Mk. xiii. 25. β. with the Perfect ptcp. is formed - a periph. of the aor. [impf. (?)]: ἢν ἐστώς, Lk. v. 1;—a periph. of the plpf.: ήσαν έληλυθότες, συνεληλυθυίαι, Lk. v. 17; xxiii. 55; esp. with the pf. pass. ptcp.: ην η ἐπιγραφη ἐπιγεγραμμένη, Mk. xv. 26; ην αὐτώ κεγρηματισμένον, Lk. ii. 26; ην τεθραμμένος, Lk. iv. 16; add, viii. 2; xxiii. 51; Acts i. 17, etc. y. once with an Aorist ptcp. a periph. of the plpf. is formed: ην . . . βληθείς (R G L Tr mrg. βεβλημένος) εν τή φυλακή, Lk. xxiii. 19 T Tr txt. WH; on the same use of the aor. sometimes in Grk. writ. cf. Passow i. p. 793; [L and S. s. v. B. 2; yet cf. B. § 144, 24 fin.]. b. so as to indicate continuance in any act or state [B. 310 sq.

(266)]: ἦν διδάσκων was wont to teach, Mk. i. 22; Lk. iv. 31; xix. 47; ην [T Tr txt. WH ηλθεν] κηρύσσων, Mk. i. 39; Lk. iv. 44; ησαν νηστεύοντες held their fast, Mk. ii. 18: πσαν συλλαλούντες were talking, Mk. ix. 4; ην συγκύπτουσα, Lk. xiii. 11; ην θέλων, Lk. xxiii. 8; ην προσδεχόμενος, Mk. xv. 43 (Lk. xxiii. 51 προσεδέχετο); once in Paul, Gal. i. 23 hoar akovorres. with the Future [cf. B. 311 (267)]: ἔσται δεδεμένον, ἔσται λελυμένον, i. q. shall remain bound, shall remain loosed, Mt. xvi. 19; corac marovuém shall continue to be trodden down, Lk. xxi. 24, and other exx. c. to signify that one is in the act of doing something: ἢν ἐρχόμενον was in the act of coming, Jn. i. 9 [cf. Mey. ed. Weiss ad loc.]; ην ὑποστρέφων, Acts viii. 28. d. the combination of elva with a ptcp. seems intended also to give the verbal idea more force and prominence by putting it in the form of a noun [see B. and W. u. s.]: ἢν ἔχων κτήματα πολλά (Germ. wohlhabend, [Eng. was one that had]), Mt. xix. 22; Mk. x. 22; έση σιωπών, Lk. i. 20; ην υποτασσόμενος (obedient, in subjection), Lk. ii. 51; ἴσθι ἐξουσίαν ἔχων, be thou ruler over, Lk. xix. 17; ην συνευδοκῶν, Acts viii. 1; ζῶν εἰμι, Rev. i. 18, and in other exx. three times in Paul: εl ... ηλπικότες έσμεν μόνον if we are those who have only hoped, or to whom nothing is left but hope, 1 Co. xv. 19; ħν . . . καταλλάσσων, the reconciler, 2 Co. v. 19; ἄτινά ἐστι λόγον ἔγοντα σοφίας, are things having a reputation of wisdom, Col. ii. 23, (Matthiae § 560 [(so Kühner § 353 Anm. 3)] gives exx. fr. prof. auth. in which several words intervene between char and the ptcp.). e. Of quite another sort are those exx. in which cival has its own force, being equiv. to to be found, to be present, to stay, (see I. above), and the ptcp. is added to express an act or condition of the subject (cf. B. § 144, 27): ἐν τοῖς μνήμασι . . . ἦν (was i. e. stayed) κράζων, Mk. v. 5; ἢν δὲ ἐκεῖ (was kept there) ... Βοσκομένη, Mk. v. 11; Mt. viii. 30; ήσαν έν τῆ όδφ avaBairovres, Luther correctly, they were in the road, going up etc. Mk. x. 32; εἰσὶν ἄνδρες . . . εὐχὴν ἔχοντες, Acts xxi. 23; add, Mt. xii. 10 [RG]; xxvii. 55; Mk. ii. 6, (in the last two exx. hour were present); Lk. iv. 33; Jn. i. 28; iii. 23; Acts xxv. 14; Ro. iii. 12, etc.; ἄνωθέν ἐστιν, καταβαίνον etc. (insert a comma after ἐστίν), is from above, rata Bairor etc. being added by way of explanation, Jas. 5. The formula ἐγώ εἰμι (I i. 17 [cf. B. 310 (266)]. am he), freq. in the Gospels, esp. in John, must have its predicate supplied mentally, inasmuch as it is evident from the context (cf. Krüger § 60, 7); thus, ἐγώ εἰμι, sc. Invovs o Na. Jn. xviii. 5 [here L mrg. expresses o 'In rous, WH mrg. 'In r.], 6, 8; it is I whom you see, not another, Mt. xiv. 27; Mk. vi. 50; Lk. xxiv. 36 (Lchm. in br.); Jn. vi. 20; sc. δ καθήμενος κ. προσαιτών, Jn. ix. 9; simply elui, I am teacher and Lord, Jn. xiii. 13; our elμί sc. eξ αὐτῶν, Lk. xxii. 58; Jn. xviii. 25; I am not Elijah, Jn. i. 21; spec. I am the Messiah, Mk. xiii. 6; xiv. 62; Lk. xxi. 8; Jn. iv. 26; viii. 24, 28; xiii. 19; I am the Son of God, Lk. xxii. 70 (like אני הוא, Deut. xxxii. 39; Is. xliii. 10); cf. Keim iii. 320 [Eng. trans. vi. 34; Hofmann, Schriftbeweis, i. 63 sq.]. The third pers. is used in the same way: ἐκεῖνός ἐστιν, sc. ὁ υίὸς τοῦ θεοῦ,

Jn. ix. 37; sc. δ παραδώσων έμέ, Jn. xiii. 26. the phrases having a pronoun in place of a predicate, the following deserve notice: a. ris eim, el, corin, a formula of inquiry, used by those desiring - either to know what sort of a man one is whom they see, or what his name is, Jn. i. 19; viii. 25; xxi. 12; Acts xxvi. 15;or that they may see the face of some one spoken of, and that he may be pointed out to them, Lk. xix. 3; Jn. ix. 36; σὐ τίς εἶ ὁ with a ptcp., who (i. e. how petty) art thou, that etc.? the question of one administering a rebuke and contemptuously denying another's right to do a thing, Ro. ix. 20; xiv. 4, (Strabo 6, 2, 4 p. 271 σὸ τίς εἶ δ τον "Ομηρον ψέγων ως μυθύγραφον;); έγω τίς είμι; who (how small) am I? the language of one holding a modest opinion of himself and recognizing his weakness, Acts xi. 17, ef. Ex. iii. 11. b. elui ris, like sum aliquis in Lat., to be somebody (eminent): Acts v. 36; εἶναί τι, like the Lat. aliquid esse, to be something (i. e. something excellent): Gal. ii. 6; vi. 3; in these phrases ris and ri are emphatic; cf. Kühner § 470, 3; [W. 170 (161); B. 114 (100)]; elval re after a negative, to be nothing, 1 Co. iii. 7, cf. Mey. ad loc.; also in questions having a negative force, 1 Co. x. 19 [cf. W. § 6, 2]. οὐδέν εἰμι, 1 Co. xiii. 2; 2 Co. xii. 11; οὐδέν ἐστιν, it is nothing, is of no account, Mt. xxiii. 16, 18; Jn. viii. 54; Acts xxi. 24; 1 Co. C. τίς ἐστι, e. g. ή παραβολή, what does it mean? what is the explanation of the thing? Lk. viii. 9 ris ein n παραβολή αὖτη; Acts x. 17 τί αν εῖη τὸ ὅραμα; Mk. i. 27 τί ἐστι τοῦτο; what is this! expressive of astonishment, Lk. xv. 26 τί είη ταῦτα; what might be the cause of the noise he heard? Lk. xviii. 36; Jn. x. 6 τίνα ην, å ελάλει αὐτοῖς. τί ἐστι what does it mean? Mt. ix. 13; xii. 7; Lk. xx. 17; Jn. xvi. 17 sq.; τί ἐστιν εἰ μὴ ὅτι, Eph. iv. 9; d. οδτος, αυτη, τουτό έστιν foll. by a see II. 3 above. noun, equiv. to in this is seen, is contained, etc. a. is so employed that the pronoun refers to something which has just been said: οὖτος γάρ ἐστι ὁ νόμος, the law is summed up in what I have just mentioned, comes to this, β. in John's usage it is so employed that Mt. vii. 12. the pronoun serves as the subject, which is defined by a noun that follows, and this noun itself is a substitute as it were for the predicate: αὖτη ἐστὶν ἡ νίκη . . . ἡ πίστις ήμων, 1 Jn. v. 4; αυτη έστιν ή μαρτυρία του θεου, ήν etc. 1 Jn. v. 9 Rec. οδτος, αυτη, τουτό ἐστι foll. by ὅτι [B. 105 (92); cf. W. 161 (152)]: Jn. iii. 19; 1 Jn. i. 5; v. 11, 14; foll. by "va (to say that something ought to be done, or that something is desired or demanded [cf. W. 338 (317); B. 240 (207)]): Jn. vi. 29, 39 sq.; xv. 12; 1 Jn. iii. 11, 23; v. 3; foll. by ore etc. Jn. i. 19 [W. 438 (408)]. 7. The participle wu, ova, ov, overs, ova, joined to a substantive or an adjective, has the force of an intercalated clause, and may be translated since or although I am, thou art, etc., [here the Eng. use of the ptcp. agrees in the main with the Grk.]: εὶ οὖν ὑμεῖς, πονηροὶ ὅντες, οἴδατε, Mt. vii. 11; add, xii. 34; Lk. xx. 36; Jn. iii. 4; iv. 9; Acts xvi. 21; Ro. v. 10; 1 Co. viii. 7; Gal. ii. 3; Jas. iii. 4, and often; twice with other participles, used adjectively [B. 310 (266)]: ὄντες ἀπηλλοτριωμένοι, Col. i. 21; ἐσκοτισμένοι

[R G, al. -τωμενα], Eph. iv. 18. 8. Sometimes the copula ἔστω (with the accent [see Chandler § 938]) stands at the beginning of a sentence, to emphasize the truth of what the sentence affirms or denies: Lk. viii. 11; 1 Tim. vi. 6; ἔστι δὶ πίστις etc. Heb. xi. 1 (although some explain it here [as a subst. verb], 'but faith exists' or 'is found,' to wit in the examples adduced immediately after [see W. § 7, 3]); several times so used in Philo in statements (quoted by Delitzsch on Heb. xi. 1) resembling definitions. οὐκ ἔστω: Mt. xiii. 57; Mk. xii. 27; Acts x. 34; 1 Co. xiv. 33; Jas. iii. 15.

III. εἰμί joined with Adverbs; 1. with adverbs of place; a. where? to be, be busy, somewhere: exei, Mt. ii. 15; xxvii. 55; Mk. iii. 1 [L om. Tr br. ην], etc.; ἐνθάδε, Acts xvi. 28; ἔσω, Jn. xx. 26; οδ, Mt. ii. 9; xviii. 20; Acts xvi. 13; δπου, Mk. ii. 4; v. 40; Jn. vi. 62; Acts xvii. 1, etc.; ποῦ, Mt. ii. 2; Jn. vii. 11, etc.; &δε, Mt. xxviii. 6; Mk. ix. 5, etc. b. with adverbs of distance: ἀπέναντί τινος, Ro. iii. 18 (Ps. xxxv. (xxxvi.) 2); έκτός τινος, 2 Co. xii. 2, [3 χωρίς τ. LT Tr WH]; έμπροσθέν τινος, Lk. xiv. 2; έντός τινος, Lk. xvii. 21; ένώπιον τινος, Rev. i. 4; vii. 15; μακράν ἀπό τινος, Jn. xxi. 8; Mk. xii. 34; πόρρω, Lk. xiv. 32; ἐπάνω, Jn. iii. 31°, [31° G T WH mrg. om. the cl.]; of the situation of regions and places: ἀντιπέρα [or -τίπερα etc. see s. v.] τινός, Lk. viñ. 26; έγγύς, — now standing absol. Jn. xix. 42; now with gen., Jn. xi. 18; xix. 20, etc.; now with dat., Acts ix. 38; xxvii. 8. c. whence? to be from some quarter, i. e. to come, originate, from: πόθεν, Mt. xxi. 25; Lk. xiii. 25, 27; Jn. vii. 27; ix. 29; xix. 9; ii. 9 (πόθεν ἐστίν sc. δ οίνος, whence the wine was procured); ἐντεῦθεν, Jn. xviii. 2. with adverbs of quality; ovrws eimi, to be thus or so, to be such; absol. Mt. xiii. 49; with ἐν ὑμῶν added, Mt. xx. 26 [here RG T εσται]; οὖτως εσται, so will it be i. e. come to pass, Mt. xiii. 40, (49 [see above]); ούτως ἐστίν or ἔσται, of things, events, etc., such is or will be the state of the case [W. 465 (434)]: Mt. xix. 10; xxiv. 27, 37, 39; Mk. iv. 26; Ro. iv. 18 (Gen. xv. 5); so of persons, Jn. iii. 8. καθώς ἐστιν as, even as, he etc. is, 1 Jn. iii. 2, 7; iv. 17; είμὶ Εσπερ τις to be, to do as one, to imitate him, be like him, Mt. vi. 5 [RG]; Lk. xviii. 11 [RGTWH txt.]; ἔστω σοι ώσπερ etc. regard him as a heathen and a publican, i. e. have no fellowship with him, Mt. xviii. 17; είμὶ ώς or ώσεί τις, to be as i. e. like or equal to any one, Mt. [vi. 5 L T Tr WH]; xxii, 30; xxviii. 3; Lk. xi. 44; [xviii. 11 L Tr WH mrg.]; xxii. 27; 1 Co. vii. 29 sq.; τὰ σπλάγχνα περισσοτέρως εἰς ὑμᾶς coru he is moved with the more abundant love toward you, 2 Co. vii. 15. — But see each adverb in its place.

IV. εἰμὶ with the oblique cases of substantives or of pronouns; 1. εἰναὶ τινος, like the Lat. alicuius esse, i. q. to pertain to a person or a thing, denotes any kind of possession or connection (Possessive Genitive); cf. Krüger § 47, 6, 4 sqq.; W. § 30, 5 b.; B. § 132, 11. a. of things which one owns: ἔσται σοῦ πῶσα [Rec. πάντα], Lk. iv. 7; οὖ ἐστὶν ἡ ζώνη αὖτη, Acts xxi. 11; add, Mk. xii. 7; Jn. x. 12; xix. 24;—or for the possession of which he is fitted: τινός ἐστιν ἡ βασιλεία τ. οὖρ. or τοῦ θεοῦ, he is fit

for a share in the kingdom of God, Mt. v. 3, 10; xix. 14; Mk. x. 14; Lk. xviii. 16. πάντα ὑμῶν ἐστι, all things serve your interests and promote your salvation, 1 Co. iii. 21. b. of things which proceed from one: 2 Co. iv. 7. c. to be of one's party, be devoted to one: 1 Co. i. 12; 2 Tim. ii. 19; τοῦ Χριστοῦ, Mk. ix. 41; Ro. viii. 9; 1 Co. i. 12; 2 Co. x. 7; hence also της όδοῦ (sc. τοῦ κυρίου) είναι, Acts ix. 2 [cf. B. 163 (142)]. d. to be subject to one; to be in his hands or power: Mt. xxii. 28; Acts xxvii. 23; Ro. ix. 16; xiv. 8; 1 Co. iii. 23; vi. 19, 20 Rec.; πνεύματος, Lk. ix. 55 Rec. Hence e. to be suitable, fit, for one: Acts i. 7. f. to be of a kind or class: είναι νυκτός, σκότους, ήμέρας, 1 Th. v. 5, S; or to be of the number of [a partit. gen., cf. B. 159 (139)]: Acts xxiii. 6; 1 Tim. i. 20; 2 Tim. i. 15. g. with a gen. of quality: Heb. x. 39; xii. 11. h. with a gen. of age: Mk. v. 42; Lk. iii. 23; Acts iv. 22, (Tob. xiv. 11). With this use (viz. 1) of cival, those examples must not be confounded in which a predicate nominative is to be repeated from the subject (cf. Krüger § 47. 6. 1): οὐκ ἔστιν ὁ θεὸς νεκρῶν, άλλὰ ζώντων, sc. θεός, Mt. xxii. 32, cf. Mk. xii. 27; Lk. xx. 38; ταῦτα τὰ ῥήματα ούκ έστι δαιμονίζομένου, sc. ρήματα, Jn. x. 21; ούκ έστιν ακαταστασίας ὁ θεός, αλλα εἰρήνης, 1 Co. xiv. 33; αλλο βιβλίον, δ έστι της ζωής, Rev. xx. 12; add, 2 Co. ii. 3; 1 Pet. iii. 3. 2. slul with the dative (cf. Krüger § 48, 3 [who appears to regard the dat. as expressing a less close or necessary relationship than the gen.]; W. § 31, 2); a. ἔστι μοι, ἡμῶν, etc. it is mine, ours, etc., I, we, etc., have: Lk. i. 7; ii. 7, 10; xiv. 10; Jn. xviii. 10, 39; xix. 40; Acts vii. 5; viii. 21; x. 6; Ro. ix. 2, 9; 1 Co. ix. 16; 1 Pet. iv. 11, and often. οὐκ ἔστι ἡμῖν [al. ὑμ.] ἡ πάλη πρός etc. we have not a struggle against etc. Eph. vi. 12; εἰσὶν ἡμῖν we have here etc. Acts xxi. 23; τί ἔσται ἡμῖν what shall we have? what will be given us? Mt. xix. 27; ὑμῖν ἐστιν ἡ ἐπαγγελία the promise belongs to you, Acts ii. 39. b. είναί τινί τι to be something to (or for) some one, used of various relations, as of service, protection, etc.: σκεῦος ἐκλογῆς ἐστί μοι οὖτος, εc. τοῦ with inf. Acts ix. 15; ἔσεσθέ μοι μάρτυρες, Acts [i. 8 R.G., cf.] xxii. 15; ἔσομαι αὐτῷ θεὸς κ. αὐτὸς ἔσται μοι viós, Rev. xxi. 7; ἔσονταί μοι λαός, 2 Co. vi. 16 [RG]; είς τὸ είναι αὐτὸν . . . πατέρα . . . τοῖς etc. Ro. iv. 11. c. είναι τινί τι, to be to one as or for something, to pass for etc.: 1 Co. i. 18; ii. 14; ix. 2, cf. Mt. xviii. 17. d. elvai τινί τι, to be i. e. conduce, redound to one for (or as) something (cf. Krüger § 48, 3, 5): 1 Co. xi. 14 sq.; 2 Co. ii. 15; Phil. i. 28; oùal dé moi core, 1 Co. ix. 16 (Hos. ix. 12). 6. ἔσται τινί, will come upon, befall, happen to, one: Mt. xvi. 22; Lk. i. 45. f. Acts xxiv. 11 οὐ πλείους εἰσί μοι ἡμέραι ἡ δεκαδύο [L T Tr WH om. ἡ and read δώδεκα] not more than twelve days are (sc. passed) to me i. e. it is not more than twelve days. Lk. i. 36 obros μὴν ἔκτος ἐστὶν αὐτῆ this is the sixth month to (with) her. Those passages must not be brought under this head in which the dative does not belong to the verb but depends on an adjective, as καλός, κοινωνός, φίλος, etc.

x. 12; xix. 24; — or for the possession of which he is fitted: τινός ἐστιν ἡ βασιλεία τ. οὐρ. or τοῦ θεοῦ, he is fit aπό τινος (τόπου), to come from, be a native of: Jn. 1. 44

2. eis re, a. to have betaken (45) [cf. ἀπό, II. 1 a.]. one's self to some place and to be there, to have gone into (cf. W. § 50, 4 b.; [B. 333 (286)]): eis olkov, Mk. ii. 1 [RG; al. ev]; els tòv dypóv, Mk. xiii. 16 [RG]; els t. κοίτην, Lk. xi. 7; είς τὸν κόλπον, Jn. i. 18, where cf. Tholuck, [W. 415 (387); B. u. s.]; (on Acts viii. 20 see ἀπώλεια, 2 a.). metaph. to come to: εls χολήν πικρίας (hast fallen into), Acts viii. 23. b. to be directed towards a thing: ώστε την πίστιν ύμων . . . είναι είς θεόν, 1 Pet. i. 21; to tend to anything: Ro. xi. 36 [W. § 50, 6]. to be for i. e. conduce or inure to, serve for, [B. 150 (131) sq.; W. § 29, 8 a.]: 1 Co. xiv. 22; Col. ii. 22; Jas. v. 3; ἐμοὶ els ελάγιστόν έστι, it results for me in, i. e. I account it, a very small thing, 1 Co. iv. 3, (εἰς ἀφέλειαν, Aesop. fab. 124, 2). d. In imitation of the Hebr. היה foll. by ל eiras eis rura or re stands where the Greeks use a nominative [W. and B. u. s.; esp. Soph. Lex. s. v. els, 3]: Mt. xix. 5 and Mk. x. 8 and 1 Co. vi. 16 and Eph. v. 31 έσονται els σάρκα μίαν (fr. Gen. ii. 24); 1 Jn. v. 8 els τὸ εν elow, unite, conspire, towards one and the same result, agree in one; 2 Co. vi. 18 (Jer. xxxviii. (xxxi.) 1); Heb. i. 5 (2 S. vii. 14); viii. 10. 3. EKTLYOS, a. to be of i. e. a part of any thing, to belong to, etc. [W. 368 (345); cf. B. 159 (139)]: 1 Co. xii. 15 sq.; Ek Tivov, of the number of: Mt. xxvi. 73; Mk. xiv. 69 sq.; Lk. xxii. 58; Jn. i. 24; vi. 64, 71 [RT]; vii. 50; x. 26; xviii. 17, 25; Acts xxi. 8; 2 Tim. iii. 6; 1 Jn. ii. 19; Rev. xvii. 11, (Xen. mem. 3, 6, 17); ἐκ τοῦ ἀριθμοῦ τινων, Lk. xxii. 3. b. to be of i. e. to have originated, sprung, come, from [W. § 51, 1 d.; B. 327 (281 sq.)]: Lk. xxiii. 7; Jn. i. 46 (47); iii. 31 (δ δον ἐκ τῆς γῆς); iv. 22; vii. 52; viii. 23; xviii. 36; Acts iv. 6; xix. 25; xxiii. 34; Gal. iii. 21; 1 Jn. iv. 7; δς ἐστιν έξ ὑμῶν, your fellow-countryman, Col. iv. 9. c. to be of i. e. proceed from one as the author [W. 366 (344) sq.; B. 327 (281)]: Mt. v. 37; Jn. vii. 17; Acts v. 38 sq.; 2 Co. iv. 7; 1 Jn. ii. 16; Heb. ii. 11; elvat ex oùpavoû, ex ανθρώπων, to be instituted by the authority of God, by the authority of men, Mt. xxi. 25; Mk. xi. 30; Lk. xx. 4; to be begotten of one, Mt. i. 20. d. to be of i. e. be connected with one; to be related to, [cf. Win. § 51, 1 d.; cf. in έκ, II. 1 a. and 7]: δ νόμος οὐκ ἔστιν έκ πίστεως, has no connection with faith, Gal. iii. 12; έξ ἔργων νόμου είναι (Luth. mit Werken umgehen), Gal. iii. 10; esp. in John's usage, to depend on the power of one, to be prompted and governed by one, and reflect his character: thus eival ex τοῦ διαβόλου, Jn. viii. 44; 1 Jn. iii. 8; ἐκ τοῦ πονηροῦ, 1 Jn. iii. 12; ἐκ τοῦ κόσμου, Jn. xv. 19; xvii. 14, 16; 1 Jn. iv. 5; when this expression is used of wickedness, it is equiv. to produced by the world and pertaining to it, 1 Jn. ii. 16; opp. to ἐκ τοῦ θεοῦ εἶναι, Jn. viii. 47; 1 Jn. iv. 1-3; this latter phrase is used esp. of true Christians, as begotten anew by the Spirit of God (see γεννάω, 2 d.): 1 Jn. iv. 4, 6; v. 19; 3 Jn. 11; ἐκ τῆς ἀληθείας εἶναι, either to come from the love of truth as an effect, as 1 Jn. ii. 21, or, if used of a man, to be led and governed by the love and pursuit of truth, as Jn. xviii. 37; 1 Jn. iii. 19; & &v ek tijs yijs ek tijs yijs eati, he who is from the earth as respects origin bears the nature of this his earthly origin, is earthly, Jn. iii. 31. e. to be of i. e. formed from: Rev. xxi. 21; 1 Co. xi. 8. 4. 20 Tipi, a. with dat. of place, to be in i. e. be present, to stay, dwell; a. prop.: Mt. xxiv. 26; Lk. ii. 49, etc.; on the surface of a place (Germ. auf), as ἐν τῆ ὁδφ̂, Mk. x. 32 and elsewhere; έν τφ άγρφ, Lk. xv. 25. at: έν δεξιά τοῦ θεοῦ, Ro. viii. 34; to live, dwell, as in a city: Lk. xviii. 3; Acts ix. 10; Phil. i. 1; 1 Co. i. 2, etc.; of God, ev oupavois, Eph. vi. 9; of things which are found, met with, in a place: 2 Tim. ii. 20, etc. \$\beta\$. things so pertaining to locality that one can, in a proper sense, be in them or be surrounded by them. are spoken of in the same way metaph. and improp., as είναι έν τῷ φωτί, έν τῆ σκοτία: 1 Jn. ii. 9, 11; 1 Th. v. 4; ἐν σαρκί, Ro. vii. 5; viii. 8, (see σάρξ, 4). b. to be in a state or condition [see B. 330 (284); cf. W. § 29, 3 b. and έν, I. 5 e.]: έν είρήνη, Lk. xi. 21; έν έχθρα, xxiii. 12; εν κρίματι, ibid. 40; εν περιτομή, εν άκροβυστία, Ro. iv. 10; ἐν δόξη, 2 Co. iii. 8, etc.; hence spoken of ills which one is afflicted with: ἐν ρύσει αίματος, Mk. v. 25; Lk. viii. 43, (ἐν τῆ νόσφ, Soph. Aj. 271; in morbo esse, Cic. Tusc. 3, 4, 9); of wickedness in which one is, as it were, merged, ἐν ταῖς άμαρτίαις, 1 Co. xv. 17; of holiness, in which one perseveres, έν πίστει, 2 Co. xiii. c. to be in possession of, provided with a thing [W.386 (361)]: Phil. iv. 11; ἐν ἐξουσία, Lk. iv. 32; ἐν βάρει (see Bápos, fin.), 1 Th. ii. 7 (6). d. to be occupied in a thing (Bnhdy. p. 210; [see $\vec{\epsilon}\nu$, I. 5 g.]): $\vec{\epsilon}\nu$ $\tau\hat{\eta}$ $\vec{\epsilon}o\rho\tau\hat{\eta}$, in celebrating the feast, Jn. ii. 23; to be sedulously devoted to [A. V. give one's self wholly to] a thing, 1 Tim. iv. 15, (Hor. epp. 1, 1, 11 omnis in hoc sum). e. a person or thing is said to be in one, i. e. in his soul: thus, God (by his power and influence) in the prophets, 1 Co. xiv. 25; Christ (i. e. his holy mind and power) in the souls of his disciples or of Christians, Jn. xvii. 26; 2 Co. xiii. 5; 7d πνεθμα της άληθείας, Jn. xiv. 17; friends are said to be έν τη καρδία of one who loves them, 2 Co. vii. 3. vices, virtues, and the like, are said to be in one: as δόλος, Jn. i. 47 (48); ἀδικία, Jn. vii. 18; ἄγνοια, Eph. iv. 18; άμαρτία, 1 Jn. iii. 5; ἀλήθεια, Jn. viii. 44; 2 Co. xi. 10; Eph. iv. 21; 1 Jn. i. 8; ii. 4, (ἀλήθεια καὶ κρίσις, 1 Macc. vii. 18); ανάπη, Jn. xvii. 26; 1 Jn. ii. 15; δ λόγος αὐτοῦ (τ. θεοῦ) οὖκ ἔστιν ἐν ἡμῖν, God's word has not left its impress on our souls, 1 Jn. i. 10; τὸ φῶς οὖκ ἔστιν ἐν αὐτῷ, the efficacy or influence of the light is not in his soul, [rather, an obvious physical fact is used to suggest a spiritual truth: the light is not in him, does not shine from within outwards], Jn. xi. 10; σκοτία, 1 Jn. i. 5; σκάνδαλον, 1 Jn. ii. 10 i. e. there is nothing within him to seduce him to sin (cf. Diisterdieck and Huther ad loc.). Acts xiii. 15 (if ye have in mind any word of exhortation etc. [W. 218 (204 sq.)]). f. έν τῷ θεῷ είναι is said a. of Christians, as being rooted, so to speak, in him, i.e. intimately united to him, 1 Jn. ii. 5; v. 20; \$\beta\$. of all men, because the ground of their creation and continued being is to be found in him alone, Acts xvii. 28. g. with a dat. of the pers. to be in, - [i. e. either] among the number of: Mt. xxvii. 56; Mk. xv. 40; Lk. ii. 44; Ro. i. 6; - [or, in the midst of: Acts ii. 29; vii. 44 Rec., etc.] h. noteworthy, further, are the following: fore to fy two there is something (to blame) in one, Acts xxv. 5; something is (founded [A. V. stand]) in a thing, 1 Co. ii. 5; ούκ έστιν εν ούδενὶ άλλω ή σωτηρία salvation is (laid up, embodied) in none other, can be expected from none, Acts iv. 12; with dat. of the thing, is (contained, wrapped up) in something: Eph. v. 18; Heb. x. 3; 1 Jn. iv. 18. 5. είμὶ ἐπί a. τινός, to be on: ἐπὶ τοῦ δώματος, Lk. xvii. 31; ἐπὶ τῆς κεφαλῆς, Jn. xx. 7; to be (set) over a thing, Acts viii. 27; to preside, rule, over, Ro. ix. 5. b. τινί, to be at [W. 392 (367)]: ἐπὶ θύραις, Mt. xxiv. 33; Mk. xiii. 29. c. τινά, to be upon one: χάρις ἢν ἐπί τινα, was with him, assisted him, Lk. ii. 40; Acts iv. 33; πνεῦμα ην ἐπί τινα, had come upon one, was impelling him, Lk. ii. 25, cf. Lk. iv. 18; Sept. Is. lxi. 1; add, Gal. vi. 16; elvas έπὶ τὸ αὐτό, to be (assembled) together [cf. αὐτός, III. 1], Acts i. 15; ii. 1, 44; of cohabitation, 1 Co. vii. 5 (acc. to the reading has for Rec. συνέρχεσθε). κατά a. τινός, to be against one, to oppose him: Mt. xii. 30; Lk. ix. 50; xi. 23; Gal. v. 23; Ro. viii. 31 (opp. to ὑπέρ τινος, as in Mk. ix. 40). b. κατά τι, according to something: κατὰ σάρκα, κατὰ πνεῦμα, to bear the character, have the nature, of the flesh or of the Spirit, Ro. viii. 5; είναι κατ' ἄνθρωπον, Gal. i. 11; κατ' αλήθειαν, Ro. ii. 7. μετά τινος, a. to be with (i. e. to associate with) one: Mt. xvii. 17; Mk. iii. 14; v. 18; Lk. vi. 3; Jn. iii. 26; xii. 17; xvi. 32; Acts ix. 39, and often in the Gospels; Rev. xxi. 3; of ships accompanying one, Mk. iv. 36; of what is present with one for his profit, 2 Jn. 2; Ro. xvi. 20; Hebraistically, to be with one i. e. as a help, (of God, becoming the companion, as it were, of the righteous): Lk. i. 66; Jn. iii. 2; viii. 29; xvi. 32; Acts vii, 9; x. 38; xi. 21; xviii. 10; 2 Co. xiii. 11; Phil. iv. 9; 2 Jn. 3, cf. Mt. xxviii. 20, (Gen. xxi. 20; Judg. vi. 12, etc.). b. to be (i. e. to cooperate) with: Mt. xii. 30; Lk. xi. 23, (Xen. an. 1, 3, 5 [al. léval]). 8. είμὶ παρά a. τινός, to (have come and so) be from one: Christ is said cival παρά τοῦ θεοῦ, Jn. vi. 46; vii. 29; ix. 16, 38; τὶ παρά τινος, is from i. e. given by one, Jn. xvii. 7. b. τινί, to be with one: Mt. xxii. 25; οὐκ είναι παρὰ τῷ θεῷ is used to describe qualities alien to God, as προσωπολημψία, Ro. ii. 11; Eph. vi. 9; αδικία, Ro. ix. 14. c. τινά (τόπον), by, by the side of: Mk. v. 21; Acts x. 6. 9. πρός τινα [cf. W. 405 (378)], a. towards: πρὸς ἐσπέραν ἐστί it is towards evening, Lk. xxiv. 29. b. by (turned towards): Mk. iv. 1. c. with one: Mt. xiii. 56; Mk. vi. 3; ix. 19; Lk. ix. 41; Jn. i. 1 [cf. Mey. ad loc.]. 10. σύν Tivi, a. to associate with one: Lk. xxii. 56; xxiv. 44; Acts xiii. 7; Phil. i. 23; Col. ii. 5; 1 Th. iv. 17. b. to be the companion of one, to accompany him: Lk. vii. 12 [Rela T Tr br. WH]; viii. 88; Acts iv. 13; xxii. 9; 2 Pet. i. 18. c. to be an adherent of one, be on his side: Acts v. 17; xiv. 4 [A. V. to hold with], (Xen. Cyr. 5, 4, 37). 11. είμι ὑπέρ a. τινός, to be for one, to favor his side: Mk. ix. 40; Lk. ix. 50; Ro. viii. 31, (opp. to εἰμὶ κατά τινος). b. τινά, to be above one, to surpass, excel him: 12. ὑπό τενα [cf. B. 341 (293)], a. to be under (i. e. subject to) one: Mt. viii. 9 R G T Tr; Ro.

iii. 9; vi. 14 sq.; Gal. iii. 10, 25; v. 18; 1 Tim. vi. 1. b. to be (locally) under a thing: e. g. under a tree, Jn. i. 48 (49); a cloud, 1 Co. x. 1. Further, see each preposition in its own place.

VI. As in classical Greek, so also in the N. T. elui is very often omitted (cf. Winer § 64, I. 2, who gives numerous exx. [cf. 596 (555); 350 (328 sq.)]; B. 136 (119) sq.), corts most frequently of all the parts: Lk. iv. 18; Ro. xi. 36; 1 Co. iv. 20; 2 Tim. iii. 16; Heb. v. 13, etc.; in exclamations, Acts xix. 28, 34; in questions, Ro. ix. 14; 2 Co. vi. 14-16; τί γάρ, Phil. i. 18; Ro. iii. 8; τί οὖν, Ro. iii. 9; vi. 15; also el, Rev. xv. 4; elui, 2 Co. xi. 6; ἐσμέν, ἐστέ, 1 Co. iv. 10 ; elσl, Ro. iv. 14 ; 1 Co. xiii. 8, etc. ; the impv. ἔστω, Ro. xii. 9; Heb. xiii. 4 sq.; ἔστε, Ro. xii. 9; 1 Pet. iii. 8; ein in wishes, Mt. xvi. 22; Gal. vi. 16, etc.; even the subjunc. 🐧 after 🗽 a, Ro. iv. 16; 2 Co. viii. 11 [after δπωs], 13; often the ptcp. δν, δντες, as (see B. § 144, 18) in Mk. vi. 20; Acts xxvii. 33; in the expressions οἱ ἐκ περιτομῆς, ὁ ἐκ πίστεως, οἱ ὑπὸ νόμον, etc. [COMP.: ਜπ-, ἔν-, (ἔξ-εστι,) πάρ-, συμ-πάρ-, σύν-ειμι.]

thu, to go, approved of by some in Jn. vii. 34, 36, for the ordinary εἰμί, but cf. W. § 6, 2; [B. 50 (43). Comp.: ἄπ., εἴσ., εἴσ., εἴσ., σύν-ειμι.]*

elvekev, see ëveka, ëvekev. el-rep, see el, III. 13.

elwov, 2 aor. act. fr. an obsol. pres. EIIO [late Epic and in composition; see Veitch] (cf. emos [Curtius § 620]), Ion. ΕΙΠΩ (like ἐρωτάω, είρωτ.; ελίσσω, είλίσσ.); subjunc. είπω, impv. είπέ, inf. είπειν, ptcp. είπων; 1 aor. elna (Jn. x. 34 RGTTr WH, fr. Ps. lxxxi. (lxxxii.) 6; Acts xxvi. 15 L T Tr WH; Heb. iii. 10 Lchm. fr. Ps. xciv. (xcv.) 10; add [Mk. ix. 18 T WH Tr txt.]; Job xxix. 18; xxxii. 8, etc.; Sir. xxiv. 31 (29); 1 Macc. vi. 11, etc.; cf. Kühner i. 817, [esp. Veitch s. v. pp. 282, 283]), 2 pers. elmas (Mt. xxvi. 25, [64]; Mk. xii. 32 [not TWH; Jn. iv. 17 where TWH again -mes; Lk. xx. 39]), 3 pers. plur. elmav (often in L T Tr WH [i. e. out of the 127 instances in which the choice lies between 3 pers. plur. -mov of the Rec. and -mav, the latter ending has been adopted by L in 56, by T in 82, by Tr in 74, by WH in 104, cf. Tdf. Proleg. p. 123], e.g. Mt. xii. 2; xxvii. 6; Jn. xviii. 30, etc.); impv. elπόν (Mk. xiii. 4 L T Tr WH; Lk. x. 40 T WH Tr mrg.; Acts xxviii. 26 G L T Tr WH, [also Mt. iv. 3 WH; xviii. 17 T WH; xxii. 17 TWH Tr mrg.; xxiv. 3 WH; Lk. xx. 2 T Tr WH; xxii. (66) 67 T Tr WH; Jn. x. 24 T WII], for the Attic είπον, cf. W. § 6, 1 k.; [Chandler § 775]; Fritzsche on Mk. p. 515 sqq.; [but Win. (p. 85 (81)) regards εἰπόν as impv. of the 2nd aor.; cf., too, Lob. ad Phryn. p. 348; B. 57 (50); esp. Fritz. l. c.]), in the remaining persons εἰπάτω (Rev. xxii. 17), elmare (Mt. [x. 27; xxi. 5]; xxii. 4; xxvi. 18, etc.; Mk. [xi. 3]; xiv. 14; xvi. 7; [Lk. x. 10; xiii. 32; xx. 3; Col. iv. 17]), εἰπάτωσαν (Acts xxiv. 20) also freq. in Attic, [Veitch s. v.; WH. App. p. 164; Rutherford, New Phryn. p. 219]; ptcp., after the form chiefly Ion., είπας ([Jn. xi. 28 Tr WH]; Acts vii. 37 L T Tr WH [also xxii. 24; xxiv. 22; xxvii. 35]); the fut. ¿pŵ is from the Epic pres. elow [cf. Lob. Technol. p. 137]; on the other hand, from PEΩ come pf. εἴρηκα, 3 pers. plur. εἰρήκασιν (Acts xvii. 28), εἴρηκαν (Rev. xix. 8; see γίνομαι), inf. εἰρηκέναι, Heb. x. 15 LTTrWH; Pass., pf. 3 pers. sing. εἴρηται, ptcp. εἰρημένον; plpf. εἰρήκειν; 1 aor. ἐρρέθην (Rev. vi. 11; ix. 4 and R G T WH in Mt. v. 21 sqq.; LTTr WH in Ro. ix. 12, 26; Gal. iii. 16), ["strict" (cf. Veitch p. 575)] Attic ἐρρήθην (Mt. v. 21 sqq. LTr; R G in Ro. ix. 12, 26; Gal. iii. 16; [cf. B. 57 (50); WH. App. p. 166]), ptcp. ῥηθείς, ῥηθέν; Sept. for אָמָר (ospeak, say, whether orally or by letter;

1. with an accus. of the obi.; a. with acc. of the thing: εἰπεῖν λόγον, Mt. viii. 8 Rec.; Jn. ii. 22 [L T Tr WH]; vii. 36; xviii. 9, 32; βημα, Mk. xiv. 72 [Knapp et al.]; είπεῖν λόγον εἴς τινα, i. q. βλασφημεῖν, Lk. xii. 10; also κατά τινος, Mt. xii. 32; ώς έπος είπειν, so to say (a phrase freq. in class. Grk., cf. Weiske, De pleonasmis gr. p. 47; Matthiae § 545; Delitzsch on Heb. as below; [Kühner § 585, 3; Krüger § 55, 1, 2; Goodwin § 100; W. 449 (419); 317 (298)]), Heb. vii. 9, (opp. to ἀκριβεῖ λόγφ, Plat. rep. 1, 341 b.); τὴν ἀλήθειαν, Mk. v. 33; ἀλήθειαν έρω, 2 Co. xii. 6; τοῦτο ἀληθès εἴρηκας, Jn. iv. 18 [W. 464 (433) n.]; τί εἴπω; what shall I say? (the expression of one who is in doubt what to say), Jn. xii. 27; πῶς ἐρεί τὸ αμήν . . .; 1 Co. xiv. 16; τί έρουμεν; οτ τί οὖν έρουμεν; what shall we say? i. e. what reply can we make? or, to what does that bring us? only in the Ep. to the Ro. [W. § 40, 6] viz. iii. 5; vi. 1; vii. 7; ix. 14, 30; with mods ταῦτα added, viii. 31; είπεῖν τι περί τινος, Jn. vii. 39; x. 41. Sayings from the O. T. which are quoted in the New are usually introduced as follows: τὸ ἡηθὲν ὑπὸ τοῦ [LT Tr WH om. τοῦ] κυρίου διὰ τοῦ προφήτου, Mt. i. 22; ii. 15; ὑπὸ τοῦ θεοῦ, Mt. xxii. 31; ὑπὸ τοῦ προφήτου Rec. Mt. xxvii. 35, cf. ii. 17; τὸ ἡηθὲν διά τινος, Mt. ii. 17 L T Tr WH, 23; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxvii. 9; τὸ εἰρημένον διὰ τοῦ προφ. Acts ii. 16; τὸ εἰρημένον, Lk. ii. 24; Acts xiii. 40; Ro. iv. 18; ἐρρέθη, Mt. v. 21, etc.; καθώς εἴρηκεν, Heb. iv. 3. b. with acc. of the pers. to speak of, designate by words: by elnov, Jn. i. 15 [(not WH txt.); B. 377 (323); cf. Ro. iv. 1 WH txt. (say of)]; δ βηθείς, Mt. iii. 3. είπειν τινα καλώς, to speak well of one, praise him, Lk. vi. 26, (εδ είπειν τινα, Hom. Od. 1, 302); κακῶς, to speak ill of one, Acts xxiii. 5 fr. Ex. xxii. 28; cf. Kühner § 409, 2; 411, 5; [W. § 32, 1 b. β.; B. 146 (128)]. c. with an ellipsis of the acc. αὐτό (see αὐτός, II. 3): Lk. xxii. 67; Jn. ix. 27; xvi. 4, etc. σὺ είπας (sc. αὐτό), i. e. you have just expressed it in words; that 's it; it is just as you say: Mt. xxvi. 25, 64, [a rabbinical formula; for exx. cf. Schoettgen or Wetstein on vs. 25; al. seem to regard the answer as non-committal, e. g. Origen on vs. 64 (opp. iii. 910 De la Rue); Wünsche, Erläut. der Evang. aus Talmud usw. on vs. 25; but cf. the eyó elui of Mk. xiv. 62; in Mt. xxvi. 64 WH mrg. take it interrogatively]. 2. the person, to whom a thing is said, is indicated a. by a dat.: εἰπεῖν τί τινι, Lk. vii. 40, and very often; εἶπον ὑμῖν sc. αὐτό, I (have just) told it you; this is what I mean; let this be the word: Mt. xxviii. 7; cf. Bnhdy. p. 381; [Jelf § 403, 1; Goodwin § 19, 5; esp. (for exx.) Herm. Vig. p. 746]. τινὶ περί

Tipos [cf. W. § 47, 4], Mt. xvii. 13; Jn. xviii. 34. to say anything to one by way of censure, Mt. xxi. 3; to cast in one's teeth, ερείτε μοι την παραβολήν, Lk. iv. 23. to tell what anything means, e. g. τὸ μυστήριον, Rev. xvii. 7. b. by the use of a prep.: πρός τινα [cf. B. 172 (150); Krüger § 48, 7, 13], to say (a thing) to one, as Lk. iv. 23; v. 4; xii. 16, and many other places in Luke; to say a thing in reference to one [W. 405 (378)], Mk. xii. 12; Lk. xviii. 9; xx. 19. 3. elmov, to say, speak, simply and without an acc. of the obj., i. e. merely to declare in words, to use language: a. with the addition of an adverb or of some other adjunct: δμοίως, Mt. xxvi. 35; ώσαύτως, Mt. xxi. 30; καθώς, Mt. xxviii. 6; Lk. xxiv. 24; Jn. i. 23; vii. 38; εἶπε διὰ παραβολῆς, making use of a parable [see διά, A. III. 3] he spake, Lk. viii. 4; ἐν παρα-Boλaîs, Mt. xxii. 1; with an instrumental dative: εἶπε λόγω, say in (using only) a (single) word, sc. that my servant shall be healed, Mt. viii. 8 (where Rec. λόγον); Lk. vii. 7. b. with the words spoken added in direct discourse; so a hundred times in the historical books of the N. T., as Mt. ix. 4 sq.; viii. 32; [xv. 4 L Tr WH], etc.; 1 Co. xii. 15; [2 Co. iv. 6 L txt. T Tr WH, (cf. 4 below)]; Heb. i. 5; iii. 10; x. 7, [15 L T Tr WH], 30; xii. 21; Jas. ii. 3, 11; Jude 9; Rev. vii. 14; πέμψας εἶπεν he said by a messenger or messengers, Mt. xi. 2 sq. The following and other phrases are freq. in the Synoptic Gospels: & && ἀποκριθεὶς εἶπεν, as Mt. iv. 4; xv. 13; καὶ ἀποκριθεὶς εἶπεν, Mt. xxiv. 4; ἀποκριθεῖσα ἡ μήτηρ εἶπεν, Lk. i. 60; ἀποκριθεὶς ό Σίμων είπεν, Lk. vii. 43, etc.; αποκριθέντες δε είπον [-παν T Tr WH], Lk. xx. 24; but John usually writes ἀπεκρίθη καὶ εἶπεν: Jn. i. 48 (49); ii. 19; iii. 10; iv. 10, 13, 17; vi. 26, 29; vii. 16, 20 [RG], 52; ix. 11 [RGL br.], 30, 36 [L Tr mrg. om. WH br. κ. είπ.]; xiii. 7; xiv. 23; xviii. 30; - [εἶπαν αὐτῷ λέγοντες, Mk. viii. 28 T WH Tr mrg., cf. xii. 26]. c. foll. by or: Mt. xxviii. 7; Mk. xvi. 7; Jn. vi. 36; vii. 42; viii. 55; xi. 40; xvi. 15; xviii. 8; 1 Jn. i. 6, 8, 10; 1 Co. i. 15; xiv. 23; xv. 27 [L br. WH mrg. om. d. foll. by acc. and inf .: τί οὖν ἐροῦμεν ᾿Αβραὰμ τὸν ότι]. πατέρα ήμων εύρηκέναι [WH txt. om. Tr mrg. br. εύρηκ.; cf. 1 b. above] κατὰ σάρκα; Ro. iv. 1. 4. εἰπεῖν sometimes involves in it the idea of commanding [cf. B. 275 sq. (237)]: foll. by the inf., εἶπε δοθηναι αὐτη φαγεῖν, Mk. ν. 43; είπε τῷ ἀδελφῷ μου μερίσασθαι μετ' έμοῦ τὴν κληρονομίαν, Lk. xii. 13; οσα αν είπωσιν υμίν (sc. τηρείν [inserted in RG]), τηρείτε, Mt. xxiii. 3, (Sap. ix. 8). foll. by the acc. and inf., ὁ εἰπων ἐκ σκότους φῶς λάμψαι, 2 Co. iv. 6 [R G L mrg., cf. B. 273 sq. (235); but L txt. T Tr WII read λάμψει, thus changing the construction fr. the acc. with infin. to direct discourse, see 3 b. above]; είπεν αὐτῷ (for έαυτῷ, see αύτοῦ) φωνηθήναι τοὺς δούλους τούτους, he commanded to be called for him (i. e. to him) these servants, Lk. xix. 15; cf. W. § 44, 3 b.; Krüger § 55, 3, 13. foll. by wa with the subjunc.: Mt. iv. 3; xx. 21; Lk. iv. 3; to elmeiv is added a dat. of the pers. bidden to do something, Mk. iii. 9; Lk. x. 40 cf. iv. 3; Rev. vi. 11; ix. 4. "Moreover, notice that "va and δφρα are often used by the later poets after verbs of commanding;" Hermann ad Vig. p. 849; cf. W. § 44. 8; [B. 237

(204)]. 5. By a Hebraism εἰπεῖν ἐν ἐαντῷ (like τρικ 13/2, Deut. viii. 17; Ps. x. 6 (ix. 27); xiii. (xiv.) 1; Esth. vi. 6) is equiv. to to think (because thinking is a silent soliloquy): Mt. ix. 3; Lk. vii. 39; xvi. 3; xviii. 4 (elsewhere also λέγειν ἐν ἑαντῷ); and εἰπεῖν ἐν τῆ καρδία αὐτοῦ amounts to the same, Lk. xii. 45; Ro. x. 6; but in other passages εἶπον, ἔλεγον, ἐν ἑαντοῖς is i. q. ἐν ἀλλήλοις: Mt. xxi. 38; see λέγω, Π. 1 d. 6. εἰπεῖν τινα with a predicate accus. to call, style, one: ἐκείνους εἶπε θεούς, Jn. x. 35; ὑμᾶς εἶρηκα φίλους, Jn. xv. 15; (Hom. Od. 19, 334; Xen. apol. Socr. § 15; Lcian. Tim. § 20). [Comp.: ἀντ, ἀπ-, προ- εῖπον.]

«ἴ-πως, see εὶ, ΙΙΙ. 14.

elρηνεύω; (εἰρήνη);
1. to make peace: 1 Macc. vi. 60; Dio Cass. 77, 12, etc.
2. to cultivate or keep peace, i. e. harmony; to be at peace, live in peace: 2 Co. xiii. 11; έν ἀλλήλοις, Mk. ix. 50; έν έαντοῖς [T Tr αὐτοῖς], 1 Th. v. 13; μετά τινος, Ro. xii. 18; (Plat. Theaet. p. 180 b.; Dio Cass. 42, 15, etc.; Sept.).*

εἰρήνη, -ης, ή, (apparently fr. εΐρω to join; [al. fr. εΐρω i. q. λέγω; Etym. Magn. 303, 41; Vaniček p. 892; Lob. Path. Proleg. p. 194; Benfey, Wurzellex. ii. p. 7]), Sept. chiefly for מלום; [fr. Hom. down]; peace, i. e. state of national tranquillity; exemption from the rage and havoc of war: Rev. vi. 4; πολλή είρήνη, Acts xxiv. 2 (3); τὰ [WH txt. om. τά] πρὸς εἰρήνην, things that look towards peace, as an armistice, conditions for the restoration of peace, Lk. xiv. 32; alτεισθαι εlρήνην, Acts xii. 20; έχειν εἰρήνην, of the church free from persecutions, Acts ix. 31. 2. peace between individuals, i. e. harmony, concord: Mt. x. 34; Lk. xii. 51; Acts vii. 26; Ro. xiv. 17; 1 Co. vii. 15; Gal. v. 22; Eph. ii. 17; iv. 3; i. q. the author of peace, Eph. ii. 14 [cf. B. 125 (109)]; ἐν εἰρήνη, where harmony prevails, in a peaceful mind, Jas. iii. 18; όδὸς εἰρήνης, way leading to peace, a course of life promoting harmony, Ro. iii. 17 (fr. Is. lix. 8); μετ' ελρήνης, in a mild and friendly spirit, Heb. xi. 31; ποιείν εἰρήνην, to promote concord, Jas. iii. 18; to effect it, Eph. ii. 15; ζητείν, 1 Pet. iii. 11; διώκειν, 2 Tim. ii. 22; with μετά πάντων added, Heb. xii. 14; τὰ τῆς εἰρήνης διώκειν, Ro. xiv. 19 [cf. B. 95 (83); W. 109 (103 sq.)]. spec. good order, opp. to ἀκαταστασία, 1 Co. xiv. 33. 3. after the Hebr. שלום, security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous): Lk. xix. 42; Heb. vii. 2; είρηνη κ. ἀσφάλεια, opp. to όλεθρος, 1 Th. v. 3; εν εἰρήνη εστὶ τὰ ὑπάρχοντα αὐτοῦ, his goods are secure from hostile attack, Lk. xi. 21; υπαγε εls εlρήνην, Mk. v. 34, and πορεύου els elp. Lk. vii. 50; viii. 48, a formula of wishing well, blessing, addressed by the Hebrews to departing friends (בָּךְ לְשָׁלוֹם) 1 S. i. 17; xx. 42, etc.; properly, depart into a place or state of peace; [cf. B. 184 (160)]); πορεύεσθαι έν εἰρήνη, Acts xvi. 36, and ὑπάγετε ἐν εἰρήνη, Jas. ii. 16, go in peace i. e. may happiness attend you; απολύεω τινά μετ' εἰρήνης, to dismiss one with good wishes, Acts xv. 33; ἐν εἰρήνη, with my wish fulfilled, and therefore happy, Lk. ii. 29 (see ἀπολύω, 2 a.); προπέμπειν τινά έν είρ. free from danger, safe, 1 Co. xvi. 11 [al. take it of inward peace or of harmony; cf. Mey. ad loc.]. The Hebrews in invoking blessings on a man called out שַׁלוֹם לָךָּ (Judg. vi. 23; Dan. x. 19); from this is to be derived the explanation of those expressions which refer apparently to the Messianic blessings (see 4 below): ελρήνη τῷ οἶκφ τούτω, let peace, blessedness, come to this household, Lk. x. 5; vids elphyns, worthy of peace [cf. W. § 34, 3 N. 2; B. 161 sq. (141)], Lk. x. 6, ελθέτω ή εἰρήνη ἐπ' αὐτόν, let the peace which ye wish it come upon it, i. e. be its lot, Mt. x. 13; to the same purport ἐπαναπ. ἡ εἰρ. ὑμ. ἐπ' αὐτόν, Lk. x. 6; ή είρ. ύμ. πρὸς ύμᾶς ἐπιστραφήτω, let your peace return to you, because it could not rest upon it, i. e. let it be just as if ye had not uttered the wish, Mt. x. 13. 4. spec. the Messiah's peace: Lk. ii. 14; odos elphuns, the way that leads to peace (salvation), Lk. i. 79; elp. er οὐρανῷ, peace, salvation, is prepared for us in heaven, Lk. xix. 38; εὐαγγελίζεσθαι εἰρήνην, Acts x. 36. to a conception distinctly peculiar to Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is: Ro. viii. 6; èv elonum sc. outes is used of those who, assured of salvation, tranquilly await the return of Christ and the transformation of all things which will accompany that event, 2 Pet. iii. 14; [πληροῦν πάσης . . . εἰρήνης εν τῷ πίστεύειν, Ro. xv. 13 (where L mrg. εν π. εἰρήνη)]; ἔχειν εν Χριστφ ελρήνην (opp. to εν τῷ κόσμω θλίψω έχεω), Jn. xvi. 33; έχειν είρ. πρός τ. θεόν, with God, Ro. v. 1, (είρ. πρός τινα, Plat. rep. 5 p. 465 b.; cf. Diod. 21, 12; [cf Mey. on Ro. l. c.; W. 186 (175); 406 (379)]); εὐαγγελίζεσθαι εἰρήνην, Ro. x. 15 [R G Tr mrg. in br.]; τὸ εὐαγγελιον τῆς εἰρήνης, Eph. vi. 15; in the expression ελοήνην ἀφίημι κτλ. Jn. xiv. 27, in which Christ, with allusion to the usual Jewish formula at leave-taking (see 3 above), says that he not merely wishes, but gives peace; ή εἰρήνη τοῦ Χριστοῦ, which comes from Christ, Col. iii. 15 [Rec. θεοῦ]; τοῦ $\theta \in \hat{ov}$, Phil. iv. 7, [cf.W. 186 (175)]. Comprehensively of every kind of peace (blessing), yet with a predominance apparently of the notion of peace with God, elphun is used — in the salutations of Christ after his resurrection, εἰρήνη נשלום לכם), Lk. xxiv. 36 [T om. WII reject the cl.]; Jn. xx. 19, 21, 26; in the phrases ὁ κύριος τῆς εἰρήνης, the Lord who is the author and promoter of peace, 2 Th. iii. 16; δ θεὸς τῆς εἰρ. Ro. xv. 33; xvi. 20; 2 Co. xiii. 11; Phil. iv. 9; 1 Th. v. 23; Heb. xiii. 20; in the salutations at the beginning and the close of the apostolic Epp.: Ro. i. 7; 1 Co. i. 3; 2 Co. i. 2; Gal. i. 3; vi. 16; Eph. i. 2; vi. 23; Phil. i. 2; Col. i. 2; 1 Th. i. 1; 2 Th. i. 2; iii. 16; 1 Tim. i. 2; 2 Tim. i. 2; Tit. i. 4; [Philem. 3]; 1 Pet. i. 2; v. 14; 2 Pet. i. 2; 2 Jn. 8; 3 Jn. 15 (14); [Jude 2]; Rev. i. 4. Cf. Kling in Herzog iv. p. 596 sq. s. v. Friede mit Gott; Weiss, Bibl. Theol. d. N. T. § 83 b.; Otto in the Jahrbb. für deutsch. Theol. for 1867, p. 678 6. of the blessed state of sqq.; cf. W. 549 (511)]. devout and upright men after death (Sap. iii. 8): Ro. ii. 10.*

clopyukós, -ή, -όν, 1. relating to peace: ἐπιστῆμαι, the arts of peace, Xen. oec. 1, 17; ἔργα, ibid. 6, 1; χρεῖα,

Diod. 5, 31; often in 1 Macc. 2. peaceable, pacific, loving peace: Jas. iii. 17; (Plat., Isoc., al.; Sept.). 3. bringing peace with it, peaceful, salutary, (see elphm, 3): Heb. xii. 11.*

elpηνο-ποιίω, -ω: [1 aor. elpηνοποίησα]; (elpηνοποιόs); to make peace, establish harmony: Col. i. 20. (Prov. x. 10; in Mid., Hermes ap. Stob. eclog. ph. 1, 52 [984].)* elpηνοποιόs, -όν, masc. a peace-maker (Xen. Hell. 6, 3, 4; Dio Cass.); pacific, loving peace: Mt. v. 9; [others (cf. A. V.) dispute this secondary meaning; see Meyer ad loc.].*

doe, fut. ἐρῶ, see εἶπον.

ets, a Prep. governing the Accusative, and denoting entrance into, or direction and limit: into, to, towards, for, among. It is used

A. PROPERLY I. of Place, after verbs of going, coming, sailing, flying, falling, living, leading, carrying, 1. of a place entered, or throwing, sending, etc.; of entrance into a place, into; and a. it stands before nouns designating an open place, a hollow thing, or one in which an object can be hidden: as εls (τὴν) πόλιν, Mt. xxvi. 18; xxviii. 11; Mk. i. 45, and often; els τ. οίκον, Mt. ix. 7; συναγωγήν, Acts xvii. 10; πλοίον, Mt. viii. 23; Jn. vi. 17; Acts xxi. 6; θάλασσαν, Mt. xvii. 27; άθυσσον, Lk. viii. 31; οὐρανόν, Lk. ii. 15; κόσμον, Jn. i. 9: iii. 19, etc.; τὰ ἴδια, Jn. i. 11; xvi. 32; Acts xxi. 6; άποθήκην, Mt. iii. 12; εls τὰ δτα, Lk. i. 44; εls τὰς ζώνας or ζώνην, Mt. x. 9; Mk. vi. 8, etc.; els ἀέρα, 1 Co. xiv. 9; εls πῦρ, Mk. ix. 22, etc.; εls αὐτόν, of a demon entering the body of a man, Mk. ix. 25. with acc. of pers. (Germ. zu jemand hinein), into the house of one (cf. Kühner § 432, 1, 1 a.; [Jelf § 625, 1 a.]): εἰς τὴν Λυδίαν, Acts xvi. 40 Rec., but here more correctly mpos with G L T Tr WH; cf. W. § 49, a, a. (είς έμαυτόν, Sap. viii. 18). γίνομαι els with acc. of place, see γίνομαι, 5 g. b. before names of cities, villages, and countries, els may be rendered simply to, towards, (Germ. nach; as if it indicated merely motion towards a destination; [cf. W. § 49, a, a.]); as είς Ίεροσόλυμα, είς Δαμασκόν, είς Βέροιαν, etc.; είς Σπανίαν, Αίγυπτον, Γαλιλαίαν, etc.; but it is not to be so translated in such phrases as εἰς τὴν Ἰουδαίαν γῆν, etc., Jn. iii. 22; Mt. ii. 12 cf. 20, 21; εἰς τὰ μέρη τῆς Γαλιλαίας, Mt. ii. 22, c. elliptical expressions are — els adov, sc. δόμον, Acts ii. 27 [Rec.], 31 [not T WH]; see ἄδης, 2. ἐπιστολαὶ είς Δαμασκόν, to be carried to D., Acts ix. 2; ή διακονία μου ή είς [L Tr mrg. έν] 'Ιερουσ. (see in διακονία, 3), Ro. xv. 31; cf. Bnhdy. p. 216. d. els means among (in among) before nouns comprising a multitude; as, els τους ληστάς, Lk. x. 36; els [L mrg. έπί] τὰς ἀκάνθας, Mk. iv. 7 (for which Lk. viii. 7 gives ἐν μέσφ τῶν ἀκανθῶν); or before persons, Mk. viii. 19 sq.; Lk. xi. 49; Jn. xxi. 23; Acts xviii. 6; xx. 29; xxii. 21, 30; xxvi. 17; see αποστέλλω, 1 b.; or before a collective noun in the singular number, as εἰς τὸν δῆμον, Acts xvii. 5; xix. 30; είς του δχλου, Acts xiv. 14; είς του λαόν, Acts iv. 17. If the surface only of the place entered is touched or occupied, els, like the Lat. in, may [often] be rendered on, upon, (Germ. auf), [sometimes by unto, — (idioms |

vary) |, to mark the limit reached, or where one sets foot. Of this sort are els τὸ πέραν [A. V. unto], Mt. viii. 18; xiv. 22; Mk. iv. 35; εls τὴν γῆν, Lk. xii. 49 (L T Tr WH ἐπί); Acts xxvi. 14; Rev. viii. 5, 7; ix. 3; xii. 4, 9; εἰς την κλίνην, Rev. ii. 22; εἰς ὁδόν, Mt. x. 5; Mk. vi. 8; Lk. i. 79; είς τὴν όδόν, Mk. xi. 8° [L mrg. έν w. dat., 8° R G L]; είς τ. ἀγρόν, Mt. xxii. 5; Mk. xiii. 16; είς τὸ ὅρος for els do.; here A. V. uses into], Mt. v. 1; xiv. 23; xv. 29; xvii. 1; Mk. iii. 13; ix. 2; Lk. ix. 28; Jn. vi. 3, etc.; els τὰ δεξιά, Jn. xxi. 6; σπείρειν είς τι (τὴν σάρκα), Gal. vi. 8 [here A. V. unto; cf. Ellic. ad loc.]; avaninter els τύπον, Lk. xiv. 10; δέχομαι είς τὰς ἀγκάλας, Lk. ii. 28; τύπτειν els την κεφαλήν, Mt. xxvii. 30, [els την σιαγόνα, Lk. vi. 29 Tdf.; ραπίζειν els τ. σιαγόνα, Mt. v. 39 L T Tr txt. WH, where RG eni], and in other phrases. of motion (not into a place itself, but) into the vicinity of a place; where it may be rendered to, near, towards, (cf. Fritzsche on Mk. p. 81 sq. [for exx. only]): els 7. θάλασσαν, Mk. iii. 7 G L T Tr mrg.; els πόλιν, Jn. iv. 5 cf. 28; εls τὸ μνημείον, Jn. xi. 31, 38; xx. 1, 3 sq. 8; εγγίζειν els etc. Mt. xxi. 1; Mk. xi. 1; Lk. xviii. 35; xix. 29; els τούς φραγμούς, Lk. xiv. 23; πίπτειν είς τ. πόδας, at, Jn. xi. 32 [Τ Τr WH πρός]; κλίνειν τὸ πρόσωπον εἰς τ. γῆν, Lk. xxiv. 5; els την χείρα, on, Lk. xv. 22. 4. of the limit to which; with acc. of place, as far as, even to: λάμπευ ek . . . els, Lk. xvii. 24; with acc. plur. of pers. to, unto: Acts xxiii. 15 (els ὑμᾶς, for R G πρός); Ro. v. 12; xvi. 19; 5. of local direc-2 Co. ix. 5 [L Tr πρός]; x. 14. tion; a. after verbs of seeing: ἐπαίρειν τοὺς ὀφθαλμούς είς τι, τινα, Lk. vi. 20; βλέπειν, Lk. ix. 62; Jn. xiii. 22; Acts iii. 4; ἀναβλέπειν, Mk. vi. 41; Lk. ix. 16; Acts xxii. 13; εμβλέπειν, Mt. vi. 26; ατενίζειν, q. v. b. after verbs of saying, teaching, announcing, etc. (cf. Germ. die Rede richten an etc.; Lat. dicere ad or coram; [Eng. direct one's remarks to or towards]; exx. fr. Grk. auth. are given by Bnhdy. p. 217; Passow i. p. 802b; [L. and S. s. v. I. b. 3]; Krüger § 68, 21, 6): κηρύσσειν, as ην κηρύσσων είς τας συναγωγάς αὐτῶν είς όλην την Γαλιλ. preaching to the synagogues throughout all Galilee, Mk. i. 39 (Rec. ev rais ouvay., as Lk. iv. 44 [where TWII Tr txt. now els; cf. W. 416 (387); B. 333 (287); but in Mk. l. c. T Tr txt. WH now read λλθεν κηρύσσων κτλ.]); τὸ εὐαγγ. εἰς ὅλον τ. κόσμον, Mk. xiv. 9; els πάντα τὰ ἔθνη, Mk. xiii. 10; Lk. xxiv. 47; els ὑμᾶς, 1 Th. ii. 9; ἀπαγγέλλειν [Rec. ἀναγγ.] τι είς, Mk. v. 14; Lk. viii. 34; γνωρίζειν, Ro. xvi. 26; εὐαγγελίζεσθαι, 2 Co. x. 16; els ὑμᾶς, 1 Pet. i. 25; λέγειν [Rec.; al. λαλείν] els τὸν κόσμον, Jn. viii. 26; [λαλείν τὸν λόγον εἰς τὴν Πέργην, Acts xiv. 25 T WH mrg.]; διαμαρτύρεσθαι and μαρτυρείν, Acts xxiii. 11.

II. of Time; 1. it denotes entrance into a period which is penetrated, as it were, i. e. duration through a time, (Lat. in; Germ. hinein, hinaus): els τὸν αἰῶνα, and the like, see αἰῶν, 1 a.; els τὸ δυηνεκές, Heb. vii. 3; x. 1, 12, 14; els ἔτη πολλά, Lk. xii. 19; τῆ ἐπιφωσκούση (ἡμέρα) els μίαν σαββάτων, dawning into [A. V. towards] the first day of the week, Mt. xxviii. 1. Hence 2. of the time in which a thing is done; because he

who does or experiences a thing at any time is conceived of as, so to speak, entering into that time: εἰς τὸν καιρὸν αὐτῶν, in their season, Lk. i. 20; εἰς τὸ μέλλον sc. ἔτος, the next year, [but s. v. μέλλω, 1. Grimm seems to take the phrase indefinitely, thenceforth (cf. Grk. txt.)], Lk. xiii. 9; εls τὸ μεταξὺ σάββατον, on the next sabbath, Acts xiii. 42; εls τὸ πάλιν, again (for the second, third, time), 3. of the (temporal) limit for which 2 Co. xiii. 2. anything is or is done; Lat. in; our for, unto: Rev. ix. 15; εls την αύριον sc. ημέραν, for the morrow, Mt. vi. 34; Acts iv. 3; εὶς ἡμέραν κρίσεως, 2 Pet. ii. 9; iii. 7; εἰς ημέραν Χριστού, Phil. i. 10; ii. 16; εἰς ἡμέραν ἀπολυτρώσεως. Eph. iv. 30. 4. of the (temporal) limit to which; unto i. e. even to, until: Acts xxv. 21; 1 Th. iv. 15; είς ἐκείνην τὴν ἡμέραν, 2 Tim. i. 12. On the phrase els rélos, see rélos, 1 a.

είς

B. Used METAPHORICALLY, els I. retains the force of entering into anything, 1. where one thing is said to be changed into another, or to be separated into parts, or where several persons or things are said to be collected or combined into one, etc.: ἀποβαίνειν είς τι, Phil. i. 19; γίνεσθαι είς τι, see γίνομαι, 5 d.; είναι είς τι, sec elui, V. 2 [a. fin.] c. and d.; στρέφειν τι είς τι, Rev. xi. 6; μεταστρέφειν, Acts ii. 20; Jas. iv. 9; μεταλλάσσειν, Ro. i. 26; μετασχηματίζεσθαι, 2 Co. xi. 13 sq.; συνοικοδομείσθαι, Eph. ii. 22; κτίζειν τινά εls, Eph. ii. 15; λαμβάνειν τι els, Heb. xi. 8; λογίζεσθαι είς τι, see λογίζομαι, 1 a. ἐσχίσθη εἰς δύο, Mt. xxvii. 51; Mk. xv. 38, (Polyb. 2, 16, 11 σχίζεται είς δύο μέρη); δέειν είς δεσμάς, Μt. xiii. 30 [G om. Tr WH br. els]; els έν τελειοῦσθαι, Jn. xvii. 23; συνάγειν εἰς εν, Jn. xi. 52. 2. after verbs of going, coming, leading, etc., els is joined to nouns designating the condition or state into which one passes, falls, etc. : εἰσέρχεσθαι εἰς τὴν βασιλ. τῶν οὐραν. οτ τοῦ θεοῦ, see βασιλεία, 3 p. 976; είς τ. ζωήν, Mt. xviii. 8; xix. 17; xxv. 46; είς τ. χαράν, Mt. xxv. 21, 23; είς κόλασιν αlώνιον, ib. 46; έρχεσθαι είς κρίσιν, Jn. v. 24; είσφέρειν, είσέρχ. els πειρασμόν, Mt. vi. 13; xxvi. 41; Mk. xiv. 38 [T WH ἔλθητε]; ἔρχεσθαι εἰς τὸ χείρον, Mk. v. 26; εἰς ἀπελεγμόν, Acts xix. 27; είς προκοπήν, Phil. i. 12; μεταβαίνειν είς τ. ζωήν, Jn. v. 24; 1 Jn. iii. 14; πορεύεσθαι εἰς θάνατον, Lk. xxii. 33; ὑπάγειν εἰς ἀπώλειαν, Rev. xvii. 8, 11; ὑπάγειν or πορεύεσθαι είς εἰρήνην, 800 εἰρήνη, 3; ὑποστρέφειν είς διαφθοράν, Acts xiii. 34; συντρέχειν εls ανάχυσιν, 1 Pet. iv. 4; βάλλειν είς θλίψιν, Rev. ii. 22; περιτρέπειν είς μανίαν, Acts xxvi. 24; μεταστρέφειν and στρέφειν είς τι, Acts ii. 20; Rev. xi. 6; όδηγείν είς τ. αλήθειαν [Τ έν τῆ αλ.], Jn. xvi. 13; αλχμαλωτίζειν ελς ύπακοήν, 2 Co. x. 5; παραδιδόναι είς θλίψιν, Mt. xxiv. 9; είς θάνατον, 2 Co. iv. 11; είς κρίμα θανάτου, Lk. xxiv. 20; συγκλείειν είς ἀπείθειαν, Ro. xi. 32; εμπίπτειν εls κρίμα, εls ονειδισμον καὶ παγίδα, els πειρασμόν, 1 Tim. iii. 6 sq.; vi. 9. 3. it is used of the business which one enters into, i. e. of what he undertakes: εἰσέρχεσθαι εἰς τ. κόπον τινός, to take up and carry on a labor begun by another, Jn. iv. 38; τρέχειν είς πόλεμον, Rev. ix. 9; έρχομαι είς ἀποκαλύψεις, I come, in my narrative, to revelations i. e. to the mention of them, 2 Co. xii. 1.

II. els after words indicating motion or direction or end; 1. it denotes motion to something, after verbs of going, coming, leading, calling, etc., and answers to the Lat. ad, to: καλείν τινα είς γάμον, γάμους, δείπνον, etc. to invite to, etc., Mt. xxii. 3; Lk. xiv. 8, 10; Jn. ii. 2; καλεῖν τινα εἰς μετάνοιαν, etc., Lk. v. 32; 2 Th. ii. 14 ; άνειν τινά είς μετάνοιαν, Ro. ii. 4 ; επιστρέφειν είς τὸ φῶς, Acts xxvi. 18; ἐκτρέπεσθαι εἰς ματαιολογίαν, 1 Tim. i. 6; μετατίθεσθαι είς έτερον εὐαγγέλ. Gal. i. 6; χωρήσαι είς μετάνοιαν, 2 Pet. iii. 9, etc. 2. of ethical direction or reference; a. univ. of acts in which the mind is directed towards, or looks to, something: βλέπει» είς πρόσωπόν τινος (see βλέπω, 2 c.); αποβλέπειν είς τ. μισθοποδοσίαν, Heb. xi. 26; αφοράν είς ... Ἰησοῦν, ib. xii. 2 (see A. I. 5 a. above); πιστεύειν είς τινα, and the like, cf. under πιστεύω, πίστις, ἐλπίζω, [ἐλπίς], etc.; ἐπιθυμίαν έγειν είς τι, directed towards etc. Phil. i. 23; λέγειν είς τινα, to speak with reference to one, Acts ii. 25 (Diod. Sic. 11, 50); héyew τι els τι, to say something in reference to something, Eph. v. 32; haheir to eis to, to speak something relating to something, Heb. vii. 14; ομνύειν είς τι, to swear with the mind directed towards, Mt. v. 35; εὐδοκείν είς τινα, Mt. xii. 18 [RG]; 2 Pet. i. 17. b. for one's advantage or disadvantage; a. for, for the benefit of, to the advantage of: els ήμας, Eph. i. 19; εἰς ὑμᾶς, 2 Co. xiii. 4 [but WH br.]; Eph. iii. 2; Col. i. 25; πλουτείν els θεόν, to abound in riches made to subserve God's purposes and promote his glory, Lk. xii. 21 [so too W. 397 (371); but cf. Mey. ed. Weiss ad loc.]; Christ is said πλουτείν εἰς πάντας, to abound in riches redounding to the salvation of all men, Ro. x. 12; πλεονάζειν είς τι, Phil. iv. 17; ελεημοσύνην ποιείν είς τὸ έθνος, Acts xxiv. 17; εls τοὺς πτωχούς, for the benefit of the poor, Ro. xv. 26; els roùs áyious, 2 Co. viii. 4; ix. 1, cf. 13; κοπιᾶν είς τινα, Ro. xvi. 6; Gal. iv. 11; είς Χριστάν, to the advantage and honor of Christ, Philem. 6; ¿ργάζεσθαί τι είς τινα, Mk. xiv. 6 Rec.; 3 Jn. 5; λειτουργός είς τὰ ἔθνη, Ro. xv. 16; γενόμενα είς Καφαρναούμ (for Rec. έν Καπερναούμ [cf. W. 416 (388); B. 333 (286)]), Lk. μηδεν ατοπον εls αυτόν γενόμενον, Acts xxviii. 6. c. of the mood or inclination, affecting one towards any person or thing; of one's mode of action towards; a. in a good sense: ἀγάπη είς τινα, unto, towards, one, Ro. v. 8; 2 Co. ii. 4, 8; Col. i. 4, 1 Th. iii. 12; τὸ αὐτὸ εἰς άλλήλους φρονείν, Ro. xii. 16; φιλόστοργος, ib. 10; φιλόξενος, 1 Pet. iv. 9; χρηστός, Eph. iv. 32; ἀποκαταλλάσσειν εls αὐτόν [al. αὐτ. see αὐτοῦ], Col. i. 20 [cf. W. 397 (371)]. β. in a bad sense: άμαρτάνειν είς τινα (see άμαρτάνω, b.); λόγον είπειν and βλασφημείν είς τινα, Lk. xii. 10; Mk. iii. 29; βλάσφημος είς τινα, Acts vi. 11; βλασφημών λέγω είς τινα, Lk. xxii. 65; επιβουλή είς τινα, Acts xxiii. 30; ξχθρα, Ro. viii. 7; ἀντιλογία, Heb. xii. 3; θαρρείν είς τινα, 2 Co. x. 1. d. of reference or relation; with respect to, in reference to; as regards, (cf. Kühner ii. 408 c.; [Jelf § 625, 3 e.]): Lk. vii. 30; Acts xxv. 20 [TTr WH om. els]; Ro. iv. 20; xv. 2; 2 Co. x. 16; xiii. 3; Gal. vi. 4; Eph. iii. 16; Phil. i. 5; ii.

22; 1 Th. v. 18; els ri edioravas; '(looking) unto what (i. e. wherefore) didst thou doubt? Mt. xiv. 31; cf. Hermann ad Oed. C. 528' (Fritzsche). of the consideration influencing one to do anything: μετανοείν els κήρυγμά τινος, at the preaching of one, i. e. out of regard to the substance of his preaching, Mt. xii. 41; δέχεσθαί τινα είς δνομά τινος, Mt. x. 41 sq.; είς διαταγάς άγγελων (see διαταγή), Acts vii. 53. c. with acc. of the pers. towards (Germ. nach einem hin), but in sense nearly equiv. to the simple dat. to, unto, after verbs of approving, manifesting, showing one's self: ἀποδεδειγμένος els ύμας, Acts ii. 22 ; ενδειξιν ενδείκνυσθαι, 2 Co. viii. 24; Φανερωθέντες els ύμας, 2 Co. xi. 6 (L T Tr WH Φανερώσαντες SC. την γνώσιν). 3. it denotes the end; and a. the end to which a thing reaches or extends, i. e. measure or degree: [εφερεν είς τριάκοντα, Mk. iv. 8 T Tr txt. WH; cf. B. 30 (27); L. and S. s. v. A. III. 2]; els τὰ ἄμετρα, 2 Co. x. 13; els περισσείαν, 2 Co. x. 15; els ὑπερβολήν (often in Grk. writ., as Eur. Hipp. 939; Aeschin. f. leg. § 4), 2 Co. iv. 17. of the limit: είς τὸ σωoporeir, unto moderation, modesty, i. e. not beyond it, Ro. xii. 3. b. the end which a thing is adapted to attain (a use akin to that in B. II. 2 b.; [cf. W. 213 (200)]): άργος κ. ακαρπος είς τι, 2 Pet. i. 8; εύθετος, Lk. ix. 62 RG; xiv. 35 (34); εύχρηστος, 2 Tim. iv. 11; χρήσιμος, 2 Tim. ii. 14 RG, δυναμούμενος, Col. i. 11; θεοδίδακτος, 1 Th. iv. 9; Βοαδύς, Jas. i. 19; σοφός, Ro. xvi. 19; φῶς εἰς ἀποκάλυψω, Lk. ii. 32; δύναμις els etc. Ro. i. 16; Heb. xi. 11; αναγεννάν εls, 1 Pet. i. 3 sq.; ανακαινόω, Col. iii. 10; σοφίζειν τινά els, 2 Tim. iii. 15; lσχύειν els, Mt. v. 13. the end which one has in view, i.e. object, purpose; a. associated with other prepositions [cf. W. § 50, 5]: ¿k πίστεως els πίστιν, to produce faith, Ro. i. 17, cf. Fritzsche, Meyer, Van Hengel, ad loc.; έξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτόν, answering to his purposes (the final cause), Ro. xi. 36 ; έξ οὖ τὰ πάντα καὶ ήμεῖς εἰς αὐτόν, 1 Co. viii. 6 ; δι' αὐτοῦ καὶ εἰς αὐτόν (see διά, A. III. 2 b. sub fin.), Col. i. 16; δι' αὐτοῦ εἰς αὐτόν, Col. i. 20. β. shorter phrases: εἰς τοῦτο, to this end, Mk. i. 38; [Lk. iv. 43 R G Tr mrg.]; els αὐτὸ τοῦτο [R. V. for this very thing], 2 Co. v. 5; els τοῦτο . . . ίνα etc. Jn. xviii. 37; 1 Jn. iii. 8; Ro. xiv. 9; 2 Co. ii. 9; 1 Pet. iv. 6; εls αὐτὸ τοῦτο . . . ὅπως etc. Ro. ix. 17; τa, Col. iv. 8; Eph. vi. 22; εls τl, to what purpose, Mt. xxvi. 8; Mk. xiv. 4; eis ő, to which end, for which cause, 2 Th. i. 11; Col. i. 29. γ. univ.: βαπτίζω είς τινα, τι (see βαπτίζω, ΙΙ. b. aa.); παιδαγωγός είς τον Χριστόν, Gal. iii. 24; συγκεκλεισμένοι είς τ. πίστιν, that we might the more readily embrace the faith when its time should come, Gal. iii. 23; φρουρούμενοι είς την σωτηρίαν, that future salvation may be yours, 1 Pet. i. 5; ἀγοράζειν εls τ. έορτήν, Jn. xiii. 29; είς όλεθρον σαρκός, 1 Co. v. 5; είς τ. ήμετέραν διδασκαλίαν. Ro. xv. 4, and in many other exx. esp. after verbs of appointing, choosing, preparing, doing, coming, sending, etc.: κείμαι, Lk. ii. 34; Phil. i. 17 (16); 1 Th. iii. 3; τάσσω, 1 Co. xvi. 15; τάσσομαι, Acts xiii. 48; ἀφορίζω, Ro. i. 1; Acts xiii. 2; προορίζω, Eph. i. 5; 1 Co. ii. 7; αἰρέομαι, 2 Th. ii. 18; τίθεμαι, 1 Tim. i. 12; 1 Pet. ii. 8; καταρτίζω, Ro. ix. 22 sq.: ἀποστέλλω.

Heb. i. 14; πέμπω, 1 Th. iii. 2, 5; Col. iv. 8; Phil. iv. 16 [L br. els]; 1 Pet. ii. 14; ξρχομαι, Jn. ix. 39; ποιείν τι els, 1 Co. x. 31; xi. 24. Modelled after the Hebr. are the phrases, εγείρειν τινά είς βασιλέα, to be king, Acts xiii. 22; ανατρέφεσθαί τινα els vióv, Acts vii. 21; τέθεικά σε els φως έθνων, Acts xiii. 47 (fr. Is. xlix. 6 Alex.); cf. Gesenius, Lehrgeb. p. 814; B. 150 (131); [W. § 32, 4 b.]. 8. 615 74, indicating purpose, often depends not on any one preceding word with which it coalesces into a single phrase, but has the force of a telic clause added to the already complete preceding statement; thus, els dofar του θεού, Ro. xv. 7; Phil. i. 11; ii. 11; els φόβον, that ye should fear, Ro. viii. 15; els evderer, that he might show, Ro. iii. 25; εls ζωήν αἰώνιον, to procure eternal life (sc. for those mentioned), Jn. iv. 14; vi. 27, (in which passages the phrase is by many interpp. [e.g. De Wette, Mey., Lange; cf. W. 397 (371) note] incorrectly joined with δλλεσθαι and μένειν [cf. Thol., Luthardt, al.]); Ro. v. 21; 1 Tim. i. 16; Jude 21; add, Mt. viii. 4; xxvii. 7; Mk. vi. 11; Acts xi. 18; Ro. x. 4; Phil. i. 25; ii. 16; 2 Tim. ii. 25; Rev. xxii. 2, etc. ε. είς τό foll. by an inf., a favorite construction with Paul (cf. B. 264 (227) sq.; Harmsen in the Zeitschr. f. wissensch. Theol. for 1874, pp. 345-360), is like the Lat. ad with the gerundive. It is of two kinds; either aa. els 70 combines with the verb on which it depends into a single sentence, as παραδώσουσιν αὐτὸν . . . εἰς τὸ έμπαίξαι, (Vulg. ad deludendum), Mt. xx. 19; είς τὸ σταυρωθήναι, Mt. xxvi. 2; οἰκοδομηθήσεται els τὸ τὰ είδωλόθυτα ἐσθίειν, (Vulg. aedificabitur ad manducandum idolothyta), 1 Co. viii. 10; μη ολκίας οὐκ έχετε els τὸ ἐσθίειν κ. πίνειν, 1 Co. xi. 22; els τὸ προσφέρειν δώρά τε καὶ θυσίας καθίσταται, (Vulg. ad offerenda munera et hostias), Heb. viii. 3; add, Heb. ix. 28; 1 Th. ii. 16; iv. 9; Phil. i. 23; or ββ. εls τό with the inf. has the force of a separate telic clause (equiv. to wa with the subjunc.), [Meyer (on Ro. i. 20) asserts that this is its uniform force, at least in Ro. (cf. his note on 2 Co. viii. 6); on the other hand, Harmsen (u. s.) denies the telic force of els to before an inf. Present; cf. also W. 329 (309); esp. B. as above and p. 265 note; Ellic. on 1 Thess. ii. 12; and see below, d. fin.]: Lk. xx. 20 RG; Acts iii. 19 [T WH πρός]; Ro. i. 11; iv. 16, 18; xi. 11; xii. 2; xv. 8, 13; 1 Co. ix. 18; x. 6; Gal. iii. 17; Eph. i. 12, 18; 1 Th. ii. 12, 16; iii. 5; 2 Th. i. 5; ii. 2, 10; Jas. i. 18; Heb. ii. 17; vii. 25; ix. 14, 28; xii. 10; xiii. 21; els τὸ μή, lest, 2 Co. iv. 4; 1 Pet. iii. 7. d. the end by which a thing is completed, i.e. the result or effect: Acts x. 4; Ro. vi. 19 (els τ. ἀνομίαν [but WH br.], so that iniquity was the result); x. 10; xiii. 14; 1 Co. xi. 17; 2 Co. ii. 16; Eph. v. 2, etc.; εls τό with inf. so that [cf. ββ. above]: Ro. i. 20; 2 Co. viii. 6.

C. Constructions in some respects PECULIAR.

1. Various forms of pregnant and brachylogical construction (W. § 66, 2; [less fully, B. 327 (282)]; Bnhdy. p. 348 sq.): σώζειν τινὰ εἰς etc. to save by translating into etc. 2 Tim. iv. 18 [see σώζω, b. sub fin.]; διασώζειν, 1 Pet. iii. 20 (Sept. Gen. xix. 19, and often in Grk. writ.); μισθοῦσθαι ἐργάτας εἰς τ. ἀμπελώνα, to go

into etc. Mt. xx. 1; ελευθερούν είς etc. Ro. viii. 21; ἀποδιδόναι τινά είς Αίγυπτον, Acts vii. 9; ενοχος είς γέενναν, to depart into etc. [cf. B. 170 (148) note], Mt. v. 22; κλâν eis rwas, to break and distribute among etc. Mk. viii. 19; ασφαλίζεσθαι els τὸ ξύλον, Acts xvi. 24; κτασθαι χρυσὸν els r. ζώνας, Mt. x. 9; εντετυλιγμένον εls ενα τόπον, rolled up and laid away in etc. Jn. xx. 7. 2. Akin to this is the very common use of els after verbs signifying rest or continuance in a place, because the idea of a previous motion into the place spoken of is involved (cf. W. § 50, 4 b.; B. 332 (286) sq.; Kühner ii. p. 317; [Jelf § 646, 1]; Bnhdy. p. 215; [yet cf. also exx. in Soph. Lex. 8. v. els, 1]): εὑρέθη εἰς "Αζωτον, sc. transferred or carried off to, Acts viii. 40, cf. 39 πνεθμα κυρίου ήρπασε τον Φίλιππον, (Esth. i. 5 τοις έθνεσι τοις εύρεθείσιν είς τ. πόλιν; 80 φανείσθαι is foll. by els in 2 Macc. i. 33; vii. 22). δεί με την έυρτην ποιήσαι els Ίεροσ. sc. by going, Acts xviii. 21 Rec.; likewise έτοίμως έχω ἀποθανείν εἰς Ἱεροσ. Acts xxi. 13 (Ἡφαιστίων εἰς Ἐκβάτανα ἀπέθανε, Ael. v. h. 7, 8); συνέβαλεν ήμιν είς "Ασσον, Acts xx. 14; ή μέλλουσα δόξα εἰς ἡμᾶς ἀποκαλυφθηναι, which shall be revealed (and conferred) on us, Ro. viii. 18. κατοικείν εls πόλιν, εls γην, to come into a city and dwell there, Mt. ii. 23; iv. 13; Acts vii. 4, [cf. Num. xxxv. 83; 2 Chr. xix. 4 etc.]; also παροικείν, Heb. xi. 9 (ἐνοικείν, Xen. an. 1, 2, 24); στήναι, έστηκέναι (because it is nearly equiv. to to have placed one's self) είς τι, Lk. vi. 8; Jn. xx. 19, 26; 1 Pet. v. 12; καθησθαι, to have gone unto a place and to be sitting there, Mk. xiii. 3; 2 Th. ii. 4, (on this use of these two verbs in Grk. auth. cf. Matthiae ii. p. 1344 sq.; [cf. W. and B. u. s.]). elvat els with acc. of place see elui, V. 2 a.; οί είς τ. οἰκόν μου sc. ὅντες, Lk. ix. 61; τοῖς εἰς μακράν sc. οδσι (Germ. ins Ferne hin befindlich), Acts ii. 39. συνάyeσθαι foll. by els with acc. of place: to go to a place and assemble there, Mt. xxvi. 3 and Acts iv. 5 RT, (1 Esdr. v. 46 (47); ix. 3). Sometimes a word implying motion, occurring in the same sentence, seems to have occasioned the connection of a verb of rest with eis, as it were by a kind of attraction [B. u. s.]: εξερχόμενος ηὐλίζετο είς τὸ δρος, Lk. xxi. 37; ἀκούσας . . . ὅντα σιτία εἰς Αἴγυπτον [Rec. σῖτα ἐν Αἰγ.] ἐξαπέστειλεν etc. Acts vii. 12; παραδώσουσιν ύμας είς συνέδρια κ. είς συναγωγάς δαρήσεσθε, Μκ. xiii. 9 [W. 416 (387), B. 333 (287)]; υπαγε, νίψαι [but L br.] ε's τ. κολυμβήθραν, Jn. ix. 7, although νίπτεσθαι είς τι can also be used (as λούεσθαι είς τὸ βαλανείον, Alciphr. epp. 3, 43; εls λουτρώνας, Athen. 10 p. 438 e.; λούειν τινὰ εἰς σκάφην, Epict. diss. 3, 22, 71), since the water with which one bathes flows down into the pool. Cf. Beyer, De praepositt. els et ev in N. T. permutatione. Lips. 1824, 4to.

D. ADVERBIAL PHRASES (cf. Matthiae § 578 d.): els τέλος (see τέλος, l a.); els τό πάλιν, see A. Π. 2 above; els τὸ παντελές, perfectly, utterly, Lk. xiii. 11 [cf. W. § 51, l c.]; els κενόν (see κενός, 3); els ὑπάντησιν and els ἀπάντησιν, see each subst.

In composition els is equiv. to the Lat. in and ad.

els, μ ia, ℓ v, gen. ℓ vós, μ âs, ℓ vós, a cardinal numeral, one. Used 1. univ. a. in opp. to many; and

a. added to nouns after the manner of an adjective: Mt. xxv. 15 (opp. to πέντε, δύο); Ro. v. 12 (opp. to πάνres); Mt. xx. 13; xxvii. 15; Lk. xvii. 34 [but L WH br.]; Acts xxviii. 13; 1 Co. x. 8; Jas. iv. 13 [R G], and often; παρὰ μίαν sc. πληγήν [W. 589 (548); B. 82 (72)], save one [W. § 49, g.], 2 Co. xi. 24; with the article, & els aνθρωπος, the one man, of whom I have spoken, Ro. v. 15. B. substantively, with a partit. gen., — to denote one, whichever it may be: μίαν τῶν ἐντολῶν, one commandment, whichever of the whole number it may be, Mt. v. 19; add, Mt. vi. 29; xviii. 6; Mk. ix. 42; Lk. xii. 27; xvii. 2, 22; or, that one is required to be singled out from a certain number: Lk. xxiii. 39; Jn. xix. 34, etc. foll. by ex with the gen. of a noun signifying a whole, to denote that one of (out of) a company did this or that: Mt. xxii. 35; xxvi. 21; xxvii. 48; Mk. xiv. 18; Lk. xvii. 15; Jn. i. 40 (41); vi. 8, 70; xii. 2 [T WH Tr mrg. in br.], 4 [Tr om. &]; xiii. 21, 23 [Rec. om. &]; xviii. 26; Rev. v. 5; vii. 13; ix. 13; xiii. 3 [Rec. om. ἐκ]. γ. absol.: Mt. xxiii. 8-10; Heb. ii. 11; xi. 12; and where it takes the place of a predicate, Gal. iii. 20 [cf. W. 593 (551)], 28 (ye that adhere to Christ make one person, just as the Lord himself); συνάγειν είς έν, to gather together into one, Jn. xi. 52; ποιείν τὰ ἀμφότερα εν, Eph. ii. 14; with the article, & eis, the one, whom I have named, Ro. v. 15, 19. b. in opp. to a division into parts, and in ethical matters to dissensions: ἐν σῶμα, πολλὰ μέλη, Ro. xii. 4 sq.; 1 Co. xii. 12, 20; &v elva, to be united most closely (in will, spirit), Jn. x. 30; xvii. 11, 21-23; ἐν ἐνὶ πνεύματι, μιὰ ψυχή, Phil. i. 27 cf. Acts iv. 32, (cf. Cic. Lael. 25 (92) amicitiae vis est in eo, ut unus quasi animus fiat ex pluribus); ἀπὸ μιᾶς (see ἀπό, III. p. 59^b), Lk. xiv. 18. c. with a negative following joined to the verb, είς . . . οὐ or μή, (one . . . not, i. e.) no one, (more explicit and emphatic than οὐδείς): ἐν ἐξ αὐτῶν οὐ πεσεῖται, Mt. x. 29; besides, Mt. v. 18; Lk. xi. 46; xii. 6; this usage is not only Hebraistic (as that language has no particular word to express the notion of none), but also Greek (Arstph. eccl. 153; thesm. 549; Xen. an. 5, 6, 12; Dion. Hal. verb. comp. 18, etc.), cf. W. 172 (163); [B. 2. emphatically, so that others are 121 (106)]. excluded, and els is the same as a. a single (Lat. unus i. q. unicus); joined to nouns: Mt. xxi. 24; Mk. viii. 14 (οὖκ . . . εἰ μὴ ἔνα ἄρτον); Mk. xii. 6; Lk. xii. 52; Jn. xi. 50; vii. 21; 1 Co. xii. 19; Eph. iv. 5, etc.; absol.: 1 Co. ix. 24; 2 Co. v. 14 (15); 1 Tim. ii. 5; Jas. iv. 12, etc.; oùdè eis, not even one: Mt. xxvii. 14; Jn. i. 3; Acts iv. 32; Ro. iii. 10; 1 Co. vi. 5 [RG]; οὐκ ἔστιν ἔως ἐνός [there is not so much as one], Ro. iii. 12 fr. Ps. xiii. (xiv.) 3; cf. Lat. omnes ad unum, all to a man. Neut. Ep, one thing, exclusive of the rest; one thing before all others: Mk. x. 21; Lk. xviii. 22; x. 42 [but WH only txt.]; Jn. ix. 25; Phil. iii. 13 (14); Jas. ii. 10. b. alone: οὐδεὶς . . . εἰ μὴ els ὁ θεός, Mk. ii. 7 (for which in Lk. v. 21 μόνος ὁ θεός); Mk. x. 18; Lk. xviii. 19. o. one and the same (not at variance with, in accord with one's self): Ro. iii. 30; Rev. xvii. 13, 17 [Lom.]; xviii. 8; τὸ ἐν φρονείν, Phil. ii. 2 [WH mrg. αὐτό]; ἐν εἶναι are one, i. e. are of the

same importance and esteem, 1 Co. iii. 8; els to év civat (see είμί, V. 2 d.), 1 Jn. v. 8; more fully τὸ ἐν καὶ τὸ αὐτό. 1 Co. xii. 11; ἐν καὶ τὸ αὐτό τινι, 1 Co. xi. 5. numerical force of els is often so weakened that it hardly differs from the indef. pron. 7is, or from our indef. article (W. 117 (111), [cf. 29 note 2; B. 85 (74)]): Mt. viii. 19 (είς γραμματεύς); xix. 16; xxvi. 69; Jn. vi. 9 (παιδάριον ev, where T Tr WH om. and L br. ev); Rev. viii. 13; ix. 13, (Arstph. av. 1292; Xen. mem. 3, 3, 12; Plat. de rep. 6 p. 494 d.; legg. 9 p. 855 d., etc.; esp. later writ.; [Tob. i. 19; ii. 3; 3 Esdr. iv. 18; Gen. xxi. 15; 2 S. ii. 18; Judith xiv. 6]; so the Hebr. אחר, Dan. viii. 3; Gen. xxii. 13; 1 S. i. 2; 1 K. xxi. (xx.) 13; see Gesenius, Lehrgeb. p. 655); els res (Lat. unus aliquis), a certain one; one, I know not who; one who need not be named: with a subst. Mk. xiv. 51 (L Tr WH om. els); or foll. by a gen. Mk. xiv. 47 where L Tr om. WII br. 71s; foll. by ἐκ, ἐξ, with gen.: Lk. xxii. 50; Jn. xi. 49, (ἔν τι τῶν ρημάτων, Judith ii. 13, and often in Grk. writ.; cf. Wetstein on Mk. xiv. 51; Matthiae § 487). 4. it is used distributively [W. § 26, 2; esp. B. 102 (90)]; a. els... Ral els, one . . . and one: Mt. xvii. 4; xx. 21; xxiv. 40 L T Tr WH, 41; xxvii. 38; Mk. iv. 8 [R G L WH mrg.], 20 [RGLTr mrg. WH mrg. in br.]; ix. 5; x. 37; xv. 27; Lk. ix. 33; Jn. xx. 12; Gal. iv. 22; (in Grk. auth. είς μέν . . . είς ðé, as Aristot. eth. 6, 1, 5; Xen. Cyr. 1, 2, 4); with the art. prefixed, & els the one, Lk. xxiv. 18 RG; foll. by & els, the one . . . the other, Mt. xxiv. 40 R G; foll. by 6 erepos, Mt. vi. 24: Lk. vii. 41; xvi. 13b; xvii. 34 R WH; xviii. 10 RGTWH mrg.; Acts xxiii. 6; els (without the art.) ... δ ἔτερος: Lk. xvi. 13°; xvii. 34 G L T Tr; xviii. 10 L Tr WII txt.; πέντε ... ό είς ... ό ἄλλος, Rev. xvii. 10. b. είς εκαστος, every one: Acts ii. 6; xx. 31; Eph. iv. 16; Col. iv. 6; foll. by a partit. gen.: Lk. iv. 40; xvi. 5; Acts ii. 3; xvii. 27; xxi. 26; 1 Co. xii. 18; Eph. iv. 7; 1 Th. ii. 11; cf. В. 102 (89) sq.; àvà єї є єкасто (see àvá, 2), Rev. xxi. 21. c. a solecism, com. in later Grk. (cf. Lcian. soloec. [Pseudosoph.] § 9; W. § 37, 3; B. 30 (26) sq.; Fritzsche on Mk. p. 613 sq.; [Soph. Lex. s. v. καθείς]), is καθ είς, and in combination καθείς, (so that either κατά is used adverbially, or εἶs as indeclinable): ὁ καθ εἶs, i. q. eis έκαστος, Ro. xii. 5 (where L T Tr WH τὸ καθ' εis, as respects each one, severally; cf. what is said against this reading by Fritzsche, Com. iii. p. 44 sq., and in its favor by Meyer); with a partit. gen. 3 Macc. v. 34; els kaff [T WH Tr mrg. karà] els, every one, one by one, Mk. xiv. 19; Jn. viii. 9; καθ' ένα, καθ' έν, (as in Grk. writ.), of a series, one by one, successively: Rall in succession, Jn. xxi. 25 [not Tdf.]; καθ ένα πάντες, 1 Co. xiv. 31 (Xen. venat. 6, 14); καθ ἐν ἔκαστον, Acts xxi. 19 (Xen. Cyr. 1, 6, 22 (27); Ages. 7, 1); vueis ol rad eva eractos, ye severally, every one, Eph. v. 33. 5. like the Hebr. אָחָדּ, εls is put for the ordinal πρῶτος, first [W. § 37, 1; B. 29 (26)]: μία σαββάτων the first day of the week, Mt. xxviii. 1; Mk. xvi. 2; Lk. xxiv. 1; Jn. xx. 1, 19; Acts xx. 7; 1 Co. xvi. 2 [L T Tr WH μία σαββάτου]; (in Grk. writ. so used only when joined with other ordinal numbers, as els καὶ τριηκοστός, Hdt. 5, 89; Diod. 16, 71. Cic.

de senect. 5 uno et octogesimo anno. [Cf. Soph. Lex. s. v.]).

εἰσ-άγω: 2 aor. εἰσήγαγον; [pres. pass. εἰσάγομαι]; [fr. Hom. down]; Sept. chiefly for κ'τρ; 1. to lead in: τινά foll. by εἰς with acc. of place, Lk. xxii. 54 [Tr mrg. br.]; Acts ix. 8; xxi. 28, 29, 37; xxii. 24 (for Rec. ἄγεσθαι); δόξε, Lk. xiv. 21; the place into which not being expressly noted: Jn. xxiii. 16 (sc. εἰς τὴν αὐλήν); Heb. 1. 6 ὅταν . . . εἰσαγάγη, λέγει, God, having in view the time when he shall have again brought in the first-born into the world (i. e. at the time of the παρουσία) says etc. 2. to bring in, the place into which not being expressly stated: Acts vii. 45 (sc. εἰς τὴν γῆν); Lk. ii. 27 (sc. εἰς τὸ ἰερόν). [COMP.: παρ-εισάγω.]*

elσ-ακούω: fut. elσακούσομαι; Pass., 1 aor. elσηκούσθην; 1 fut. elσακουσθήσομαι; Sept. very often for ypy, but also for ¬1y to answer; in Grk. writ. fr. Hom. II. 8, 97 down; to hearken unto, to give ear to; i. e. 1. to give heed to, comply with, admonition; to obey (Lat. obedio i. e. ob-audio): τυνός, 1 Co. xiv. 21, (Deut. i. 48; ix. 23; Sir. iii. 6, etc.). 2. to listen to, assent to, a request; pass. to be heard; to have one's request granted; a. of persons offering up prayers to God: Heb. v. 7 (on which see ἀπό, I. 3 d. fin.); Mt. vi. 7. b. of the prayers offered up: Lk. i. 13; Acts x. 31, (Ps. iv. 2; Sir. xxxi. (xxxiv.) 29 (26), etc.).*

eto-δίχομαι: fut. εἰσθέξομαι; to receive kindly, i. e. contextually, to treat with favor: τινά, 2 Co. vi. 17. [From Pind. and Soph. down. Syn. cf. δέχομαι, fin.]*

eto-ειμι, inf. εἰσιέναι; impf. εἰσήειν; (εἶμι [cf. B. 50 (43)]); [fr. Hom. down]; to go into, enter: foll. by εἰς with the name of the place (cf. Win. De verb. comp. etc. Pt. ii. p. 11), Acts iii. 3; xxi. 26; Heb. ix. 6 [W. 267 (251)]; πρός τινα, Acts xxi. 18.

είσ-έρχομαι; fut. είσελεύσομαι; 2 aor. είσηλθον, 2 pers. plur. εἰσήλθατε (Lk. xi. 52, but Rec. -θετε), impv. εἰσέλθατε (Mt. vii. 13 but R G -θετε, [3d pers. sing. -θάτω Mk. xiii. 15, R G -θέτω]); see ἀπέρχομαι, init.; pf. εἰσελήλυθα, 3 pers. plur. εἰσελήλυθαν (Jas. v. 4, for RG εἰσεληλύθασιν, see vivoua, init.); Sept. mostly for Ki3; to go or come into or in; to enter; 1. prop., of men and of animals: foll. by eis with specification of the place (cf. Win. De verb. comp. etc. Pt. ii. p. 12 sq.), as into a house, into a city, Mt. viii. 5; x. 12; Mk. ii. 1; xi. 11; Acts xxiii. 16, 33, and often. without specification of place, - when mention of it has already been made, as Mt. ix. 25; [Mk. vii. 25 Tdf.]; Lk. vii. 45; xiv. 23; xv. 28 cf. 25; xxiv. 3; Acts i. 13; v. 7, 10; x. 25; 1 Co. xiv. 23 sq.; or it can be easily supplied from the context, as Lk. xiii. 24; xvii. 7; els is also added to signify among: Acts xix. 30; xx. 29; εἰσέργ. διά τινος, to enter (a place) through something: διὰ τῆς πύλης, to enter the kingdom of God (compared to a palace) through the gate, Mt. vii. 13; Lk. xiii. 24; διὰ τῆς θύρας εἰς τ. αὐλήν, Jn. x. 1 sq.; add, Mt. xix. 24 G T Tr txt. WH txt.; [Mk. x. 25 R*Lmrg. Tr mrg.]; Lk. xviii. 25 RGTTr txt. WH; εἰσέρχ. ὑπὸ τὴν στέγην, by entering to come under the roof, i. e. enter my house, Mt. viii. 8; with adverbs:

οπου, Mk. xiv. 14; IIeb. vi. 20; &δε, Mt. xxii. 12; ἔσω, Mt. xxvi. 58; els with acc. of pers., into one's house, Acts xvi. 40, but on this pass. see είς, A. I. 1 a. εἰσέρχ. πρός Twa, to one, i. e. into his house, visit, Mk. xv. 43; Lk. i. 28; Acts x. 3; xi. 3; xvi. 40 G L T Tr WH; xxviii. 8; Rev. iii. 20; to an assembly of persons, Acts xvii. 2. Moreover the following deserve notice: a. the phrase εἰσέρχεσθαι καὶ εξέρχεσθαι, to go in and out, (the Hebr. וצאת וכאת or reversed און usually denotes one's whole mode of living and acting, Deut. xxviii. 6; 1 S. xxix. 6, etc.; cf. Gesenius, Thesaur. i. p. 184 sq.), is used of familiar intercourse with one: ἐν παντί χρόνω ὧ εἰσῆλθε κ. εξηλθεν εφ' ήμας ὁ κύριος, equiv. to είσηλθε εφ' ήμας κ. έξηλθε ἀφ' ήμ. Acts i. 21, (Eur. Phoen. 536 ἐς οἴκους εἰσῆλθε κ. ἐξῆλθ [W. 624 sq. (580); but cf. B. 390 (334)]); figuratively, of moral pursuits unimpeded by difficulties, Jn. x. 9. b. εἰσέρχ. εἰς is joined with nouns designating not a place, but what occurs in a place: els roùs γάμους, Mt. xxv. 10; είς την χαράν τοῦ κυρίου, 21, 23. C. είσελθεῖν είς τινα is used of demons or of Satan taking possession of the body of a person: Mk. ix. 25; Lk. viii. 30; xxii. 3; Jn. xiii. 27. d. of things: - as of food, that enters into the eater's mouth, Mt. xv. 11; Acts xi. 8; figuratively, hope is called ἄγκυρα εἰσερχομένη εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, i. e. we firmly rely on the hope that we shall be received into heaven, Heb. vi. 19; cries of complaint are said eloépy. els tà atá twos, i. e. to be heard, Jas. v. 4; of forces and influences: πνεῦμα ζωῆς ελιτηλθεν έν αὐτοῖς (Tr om. WH br. έν; Rec. έπ' αὐτούς [B. 338 (291)]), a pregnant construction, the breath of life entered into and remained in them, Rev. xi. 11 [W. § 50, 4; B. 329 (283)]. 2. Metaph. used, a. of entrance into any condition, state of things, society, employment: els τ. ζωήν, Mt. xviii. 8 sq.; xix. 17; Mk. ix. 43, 45; els τ. βασιλ. τῶν οὐρανῶν οτ τοῦ θεοῦ (see βασιλεία, 3 p. 97b): τοὺς εἰσερχομένους, that are trying to enter, or rather, that have taken the road to enter, are (engaged in) entering, Mt. xxiii. 13 (14); Lk. xi. 52; used absol. of those who come into (i. e. become members of) the Christian church, Ro. xi. 25, (hence in 1 Co. v. 12 sq. of έσω and οἱ έξω are distinguished); εἰς τ. κατάπαυσιν, Heb. iii. 11, 18; iv. 1, 3, 5 sq. 10 sq.; els την δόξαν, Lk. xxiv. 26; els πειρασμόν, to come (i. e. fall) into temptation, Mt. xxvi. 41; Mk. xiv. 38 [T WH έλθητε]; Lk. xxii. 40, 46; eis τον κόπον τινώς (see els, B. I. 3), Jn. iv. 38. εἰσέρχεσθ. είς τ. κόσμον, to enter the world [cf. W. 18], is a. i. q. to arise, come into existence, begin to be [i. e. among men]: used thus of sin and death, Ro. v. 12; of death, Sap. ii. 24; Clem. Rom. 1 Cor. 3, 4; of idols, Sap. xiv. 14. B. of men, to come into life: whether by birth, Antonin. 6, 56; or by divine creation, Philo, opif. mund. § 25. γ. to come before the public: 2 Jn. 7 [Rec.]; to come to men, of Christ, Jn. xviii. 37; εἰσερχόμ. εἰς τ. κόσμον, when he cometh into the world, i. e. when he was on the point of entering it, viz. at his incarnation, Heb. x. 5. b. of thoughts coming into the mind: εἰσῆλθε διαλογισμός ἐν aurois, a pregnant construction, there came in and established itself within [al. take iv outwardly: among (cf. |

διαλογ. fin.)] them, Lk. ix. 46 [cf. W. 413 (385)]. The Grks. fr. Hom. down use εἰσέρχεσθαί τινα of thoughts and feelings, as φόβος, μένος, πόθος, etc. [cf. W. 427 (398). Comp. ἐπ-, παρ-, συν- εισέρχομαι.]

elσ-καλέομαι, -οῦμαι, (mid. of eἰσκαλέω): 1 aor. ptcp. eἰσκαλεσάμενος; to call in unto one's self, to invite in to one's house: τινά, Acts x. 23. [Polyb., al.]*

eto-oδos, -oυ, ή, (όδόs), [fr. Hom. on], an entrance, i. e. both the place or way leading into a place (as. a gate), and the act of entering; only in the latter sense in the N. T. With gen. of place, τῶν ἀγίων, entrance into the holy place, i. e. reception into heaven, Heb. x. 19 [but in 20 apparently called ὁδόs]; εἰς τ. βασιλείαν τοῦ κυρίου, 2 Pet. i. 11; of the act of coming forward to administer an office, Acts xiii. 24; with πρός τινα added, 1 Th. i. 9; ii. 1.*

είσ-πηδάω, -ω: 1 aor. είσεπήδησα; to spring in: είς τὸν οχλον, Acts xiv. 14 Rec. (see ἐκπηδάω); to rush in impetuously, Acts xvi. 29. (Xen., Dem., al.; Sept. Am. v. 19.) είσ-πορεύομαι (pass. of είσπορεύω to lead into, Eur. El. 1285); impf. εἰσεπορευόμην (Mk. vi. 56); to go into, 1. prop. a. of persons: foll. by els with acc. of place, Mk. i. 21; vi. 56; xi. 2; Acts iii. 2; οπου, Mk. v. 40; ob, Lk. xxii. 10 [R G, cf. B. 71 (62); W. § 54, 7]; without specification of place where that is evident from the context, Lk. viii. 16; xi. 33; xix. 30; κατά τοὺς οίκους, to enter house after house [A. V. every house, see κατά, II. 3 a. a.], Acts viii. 3; πρός τωα, to visit one at his dwelling, Acts xxviii. 30; είσπορεύεσθαι κ. έκπορεύεσθαι μετά τινος, to associate with one, Acts ix. 28 (ενώπιόν τινος, Tob. v. 18; see εἰσέρχομαι, 1 a.). b. when used of things it is i. q. to be carried into or put into: so of food, which is put into the mouth, Mk. vii. 15, 18, [19]; Mt. xv. 17, (see εἰσέρχομαι, 1 d.). 2. metaph.: ds την βασιλείαν τοῦ θεοῦ, Lk. xviii. 24 T Tr txt. WH; see βασιλεία, 3 p. 97b]; of affections entering the soul, Mk. iv. 19; see εlσέρχομαι, 2 b. (Of the earlier Grk. writ. Xen. alone uses this verb, Cyr. 2, 3, 21; Sept. often for Mi3.) *

elo-τρέχω: 2 aor. εlσέδραμον; to run in: Acts xii. 14. [Thuc., Xen., al.] •

είσ-φέρω; 1 aor. εἰσήνεγκα; 2 aor. εἰσήνεγκον; [pres. pass. εἰσφέρομαι; fr. Hom. down]; to bring into, in or to; a. τί, foll. by εἰς with acc. of place, 1 Tim. vi. 7; pass. Heb. xiii. 11; τινά sc. εἰς τ. οἰκίαν, Lk. v. 18 sq.; [τινὰ ἐπὶ τ. συναγωγάς etc. Lk. xii. 11 T Tr txt. WH]; τὶ εἰς τὰς ἀκοάς τινος, i. e. to tell one a thing, Acts xvii. 20 (φέρειν τι εἰς τὰ ἀτά τινος, Soph. Aj. 149). b. to lead into: τινὰ εἰς πειρασμόν, Mt. vi. 13; Lk. xi. 4. [Comp.: παρ-εἰσφέρω.]*

etra, adv. of time, then; next; after that: Mk. viii. 25; Lk. viii. 12; Jn. xiii. 5; xix. 27; xx. 27; Jas. i. 15; with the addition of a gen. absol. to define it more precisely Mk. iv. 17; as in classic Grk., it stands in enumerations, to mark a sequence depending either on temporal succession, as Mk. iv. 28 (see etrev); 1 Co. xv. 5-7 (etra [T ἔπειτα, so in mrg. Tr WH]... ἔπειτα... ἔπειτα... είτα [T ἔπειτα, so in mrg. L Tr WH]); 1 Co. xv. 24 (ἔπειτα... είτα); 1 Tim. ii. 13; or on the nature of the.

things enumerated, 1 Co. xii. 28 (πρώτον ... δεύτερον | Acts xix. 33; ἐκλέγειν ἐκ τοῦ κόσμου, Jn. xv. 19. ἐκ ... τρίτον ... ἔπειτα ... εἶτα for which L T Tr WH | μέσου τινών ἀφορίζειν, Mt. xiii. 49; ἐξέρχεσθαι, Acts xvii. πειτα); [1 Tim. iii. 10]; in arguments it serves to add a new reason, furthermore (Germ. sodann): Heb. xii. 9.* πάσης φυλῆς κ γλώσσης ἀγοράζειν, Rev. v. 9; ἐκ παυτὸς εἴτε, see εἰ, HI. 15.

eirer a very rare [Ionic] form for είτα (q. v.): Mk. iv. 28 T WH. [Cf. Kuenen et Cobet, Nov. Test. etc. praef. p. xxxiii.; Lob. Phryn. p. 124, also Pathol. Gr. Element. ii. 155; Steph. Thesaur. s. v. and s. v. ἔπειτεν.]*

είωθα, see ἔθω.

 ϵ_{K} , before a vowel ϵ_{K} , a preposition governing the genitive. It denotes as well exit or emission out of, as separation from, something with which there has been close connection; opp. to the prepositions ϵ_{K} into and ϵ_{V} in: from out of, out from, forth from, fxom, (Lat. ϵ_{L} , ex.), [cf. W. 364, 366 (343) sq.; B. 326 sq. (281)]. It is used

I. of PLACE, and 1. univ. of the place from which; from a surrounding or enclosing place, from the interior of: ἄρτος, ἄγγελος, φῶς έξ οὐρανοῦ, Jn. vi. 31 sq.; Acts ix. 3 [here RG ἀπό]; Gal. i. 8; ανατολή, δύναμις έξ ΰψους, Lk. i. 78; xxiv. 49; esp. after verbs of going, fleeing, leading, calling, freeing, removing, releasing, etc.: ήκειν έκ της 'Ιουδαίας είς τ. Γαλιλαίαν, Jn. iv. 47; εξέρχεσθαι έκ τινος out of the body of one (spoken of demons), Mk. i. 25; v. 8 [here L mrg. ano]; vii. 29; of power emanating from the body, Mk. v. 30 [cf. B. 301 (258); W. 346 (324); Mey. ed. Weiss ad loc.]; ἐκ τῶν μνημείων, Mt. viii. 28; xxvii. 53; ἐκπορεύεσθαι, Mt. xv. 11, 18 sq.; καταβαίνειν ἐκ τοῦ οὐρανοῦ, Mt. xxviii. 2; Jn. i. 32; iii. 13; vi. 33; ἐξάγειν, Acts xii. 17; φεύγειν, Acts xxvii. 30; καλείν, Mt. ii. 15; metaph. ἐκ τοῦ σκότους εἰς τὸ φῶς, 1 Pet. ii. 9; ἐκβάλλειν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ, Mt. vii. [4 (R G ἀπό)], 5; Lk. vi. 42 (opp. to ἐν τῷ ὀφθαλμῷ); τὶ ἐκ τοῦ θησαυροῦ, Mt. xii. 35 [but see under II. 9 below]; xiii. 52; τὸ δαιμόνιον έκ τινος, out of the body of one, Mk. vii. 26; ἀποκυλίειν τον λίθον έκ [L Tr txt. ἀπό; cf. W. 364 (342) note] της θύρας, Mk. xvi. 3; αίρειν, Jn. xx. 1 sq.; κινέω, Rev. vi. 14; σώζειν εκ γης Αλγύπτου, Jude 5; διασώζειν εκ της θαλάσσης, Acts xxviii. 4. Metaph., ἐκ τῆς χειρός τινος, out of the power of one [cf. B. 182 (158)]: after εξέρχεσθαι, Jn. x. 39; after ἀπάγειν, Acts xxiv. 7 [Rec.]; after ἀρπάζειν, Jn. x. 28 sq.; after εξαιρείσθαι, Acts xii. 11; after ρύεσθαι, Lk. i. 74; after σωτηρία, Lk. i. 71. after πίνειν, of the thing out of which one drinks [differently in II. 9 below]: ἐκ τοῦ ποτηρίου, Mt. xxvi. 27; Mk. xiv. 23; 1 Co. xi. 28; ἐκ πέτρας, 1 Co. x. 4 ; ἐκ τοῦ φρέατος, Jn. iv. 12 ; after ἐσθίειν, of the place whence the food is derived, ἐκ τοῦ ἰεροῦ, 1 Co. ix. 13 [but T Tr WH read τὰ ἐκ κτλ.]. of the place forth from which one does something: διδάσκειν έκ τοῦ πλοίου. Lk. v. 3 [here Tdf. & etc.]. It is joined also to nouns designating not a place, but what is done in a place: έγείρεσθαι έκ του δείπνου, Jn. xiii. 4; αναλύειν έκ των γάμων, Lk. xii. 36. 2. from the midst (of a group, number, company, community) of many; a. after verbs of going, leading, choosing, removing, etc. a. before collective nouns, as εξολεθρεύω εκ τοῦ λαού. Acts iii. 23; προβιβάζω οτ συμβιβάζω έκ του δχλου, μέσου τινών αφορίζειν, Mt. xiii. 49; εξέρχεσθαι, Acts xvii. 33; άρπάζειν, Acts xxiii. 10; εξαίρειν, 1 Co. v. 13; εκ πάσης φυλής κ γλώσσης άγοράζειν, Rev. v. 9; έκ παντός γένους συνάγειν, Mt. xiii. 47. β. before plurals: ἀνιστάναι τινὰ ἔκ τινων, Acts iii. 22; ἐκ νεκρῶν, Acts xvii. 31; ἀνίσταταί τις έκ νεκρών, Acts x. 41; xvii. 3; έγείρειν τινά έκ νεκρών, Jn. xii. 1, 9, 17; Acts iii. 15; iv. 10; xiii. 30; Heb. xi. 19, etc.; ή ἀνάστασις ἐκ νεκρῶν, Lk. xx. 35; 1 Pet. i. 3; ἀνάγειν τινὰ ἐκ νεκρῶν, Ro. x. 7; ἐκλέγειν, Acts i. 24; xv. 22; καλείν, Ro. ix. 24; εγένετο ζήτησις εκ τών etc. Jn. iii. 25 [but cf. II. 1 b.; W. 368 (345)]. b. before words signifying quantity: after els, as Mt. x. 29; xxvi. 21; Lk. xvii. 15, and often; πολλοί, Jn. xi. 19, 45, etc.; of πλείους (πλείονες), 1 Co. xv. 6; οὐδείς, Jn. vii. 19; xvi. 5, and elsewhere; χιλιάδες ἐκ πάσης φυλης, Rev. vii. 4; after the indef. 7is, Lk. xi. 15; xii. 13; Jn. vi. 64; vii. 48; τls γυνή ἐκ τοῦ ὅχλου, Lk. xi. 27; with τινές to be added mentally [cf. W. 203(191); B. 158 (138)]: Jn. ix. 40 [(?) better, vii. 40]; xvi. 17; Rev. xi. 9, (1 Esdr. v. 45 (44)); τινάς: Mt. xxiii. 34; Lk. xi. 49; xxi. 16; 2 Jn. 4; Rev. ii. 10; cf. Fritzsche, Conjectanea in N. T. p. 36 note; after the interrog. vis, who? Mt. vi. 27; Lk. xi. 5, etc.; τίς πατήρ, Lk. xi. 11 [L T Tr WH]; preceded by a generic noun: ἄνθρωπος ἐκ τῶν etc. Jn. iii. 1. c. είναι έκ τινων, to be of the number, company, fellowship, etc., of; see elui, V. 3 a. 3. from a local surface, as sometimes the Lat. ex for de; down from: καταβαίνειν έκ τοῦ ὄρους (Hom. Il. 13, 17; Xen. an. 7, 4, 12; Sept. Ex. xix. 14; xxxii. 1; Deut. ix. 15; x. 5; Josh. ii. 23), Mt. xvii. 9 (for the more com. ἀπὸ τοῦ ὄρ. of Rec. and the parallel pass. Mk. ix. 9 [here L WH txt. Tr mrg. ex]; Lk. ix. 37; [cf. Mt. viii. 1]); θρὶξ ἐκ τῆς κεφαλῆς ἀπόλλυται (unless we prefer to regard έκ as prompted here by the conception of the hair as fixed in the skin), Lk. xxi. 18; Acts xxvii. 84 [here L T Tr WH ἀπό; cf. W. 364 (342) note]; ἐκπίπτειν ἐκ τῶν χειρῶν, of the chains with which the hands had been bound, Acts xii. 7; κρέμασθαι έκτινος, Acts xxviii. 4, (1 Macc. i. 61; 2 Macc. vi. 10; so the Grks. fr. Hom. down); φαγείν ἐκ τοῦ θυσιαστηρίου, the things laid upon the altar, Heb. xiii. 10. Akin to this is εξελθείν εκ τού θεού, from an abode with God (for the more usual ἀπὸ τ. θεοῦ), Jn. viii. 42. 4. of the direction whence; ἐκ δεξιῶν, Lat. a dextra, lit. from i. e. (Germ. zu) on the right, see de Euos; so έκ δεξιας, έξ αριστερας, sc. χώρας [or χειρός which is sometimes expressed; W. 592 cf. 591; B. 82 (72)], (also in Grk. writ., as Xen. Cyr. 8, 5, 15); ¿ξ ἐναντίας, over against, Mk. xv. 39 (Hdt. 8, 6; Sir. xxxvii. 9; 1 Macc. iv. 34; Sap. iv. 20); metaph. [W. § 51, 1 d.] o ex evavτίας [A. V. he that is of the contrary part], our opponent, adversary, Tit. ii. 8; ἐκ ῥιζῶν, from the roots, i. e. utterly, Mk. xi. 20 (Job xxviii. 9; xxxi. 12). 5. of the condition or state out of which one comes or is brought: σώζειν εκ θανάτου, Heb. v. 7; Jas. v. 20; ερχεσθαι εκ [Lchm. ἀπὸ] θλίψεως, Rev. vii. 14; μεταβαίνειν έκ τοῦ θανάτου είς τ. ζωήν, Jn. v. 24; 1 Jn. iii. 14; εγερθήναι εξ υπνου, Ro. xiii. 11 [cf. W. 366 (344) note]; ζώντες ἐκ

κερών, alive from being dead (i. e. who had been dead and were alive again), Ro. vi. 13; ζωή ἐκ νεκρῶν i. e. of those that had been νεκροί, Ro. xi. 15, (ελεύθερος εκ δούλου καὶ πλούσιος ἐκ πτωχοῦ γεγονώς, Dem. p. 270 fin.; ἐκ πλουσίου πένητα γενέσθαι καὶ ἐκ βασιλέως ίδιώτην φανήναι, Xen. an. 7, 7, 28; γίγνομαι τυφλός ἐκ δεδορκότος, Soph. Ο. Τ. 454; ἔλαφον ἐξ ἀνδρὸς γενέσθαι, Palaeph. 3, 2; add, Lys. adv. Ergocl. init.; Tac. ann. 1, 74 ex pauperibus divites, ex contemtis metuendi). Also of the state out of the midst of which one does something: ἐκ πολλη̂ς θλίψεως γράφειν, 2 Co. ii. 4. 6. of any kind of separation or dissolution of connection with a thing or person [cf. B. 157 (138)]: ἀναπαθεσθαι ἐκ (released from) των κόπων, Rev. xiv. 13; ανανήφειν έκ (set free from) της τοῦ διαβόλου παγίδος, 2 Tim. ii. 26; μετανοῶν ἐκ etc. Rev. ii. 21 sq.; ix. 20 sq.; xvi. 11; ἐπιστρέφειν [L T Tr WH ὑπο στρ.] ἐκ ([L ἀπό], by severing their connection with) της έντολης, 2 Pet. ii. 21; τηρείν τινα έκ etc. to keep one at a distance from etc. [cf. B. 327 (281)], Jn. xvii. 15; Rev. iii. 10; also diathoeîv, Acts xv. 29; virâv er rwos, by conquest to free one's self from the power of one [cf. B. 147 (128); W. 367 (344)], Rev. xv. 2; ὑψοῦσθαιἐκ $\tau \hat{\eta} s \ \gamma \hat{\eta} s$, to be so lifted up as to dissolve present relations to the earth ['taken out of the sphere of earthly action' Westcott], Jn. xii. 32; ἐλεύθερος ἐκ πάντων (elsewhere always ἀπό τινος), 1 Co. ix. 19. 7. Hebraistically: פֿאל דום דם מיד) פֿאל אויס פֿא אַפּוּסְסָּ דוֹט מיד פֿאל, 2 K. ix. 7), to avenge the blood (murder) of one at the hand of (on) the slayer, Rev. xix. 2 [B. 182 (158)]; κρίνειν τὸ κρίμα τινὸς ἔκ τινος, to judge one's judgment on one, vindicate by vengeance on [cf. B. u. s.], Rev. xviii. 20 (cf. Sept. Ps. cxviii. (cxix.) 84).

II. of the Origin, Source, Cause; 1. of generation, birth, race, lineage, nativity; a. after verbs of begetting, being born, etc.: ἐν γαστρὶ ἔχειν έκ τινος, Mt. i. 18 cf. 20; κοίτην έχειν έκ τ. Ro. ix. 10; γενναν τινα έκ with gen. of the woman, Mt. i. 3, 5 sq. 16; γίνεσθαι εκ γυναικός, to be born of a woman, Gal. iv. 4 cf. 22 sq.; γεννασθαι έξ αίμάτων, έκ θελήματος σαρκός, Jn. i. 13; ἐκ τῆς σαρκός, Jn. iii. 6; ἐκ πορνείας, Jn. viii. 41; έγείρειν τινὶ τέκνα έκ, Mt. iii. 9; Lk. iii. 8; (τìs) έκ καρποῦ της δσφύος αὐτοῦ, Acts ii. 30 (Ps. exxxi. (exxxii.) 11); ή 🔪 ἐκ φύσεως ἀκροβυστία, Ro. ii. 27. In a supernatural sense: τὸ πνεῦμα τὸ ἐκ θεοῦ sc. ὅν, from the divine nature [cf. W. 193 (182)], 1 Co. ii. 12 cf. Rev. ii. 11; men are said γεννασθαι εκ πνεύματος, Jn. iii. 5 sq. 8; γεγεννημένοι elvaι ἐκ θεοῦ (see γεννάω, 2 d.), and to the same purport elvas ek θεοῦ, 1 Jn. iv. 4, 6; v. 19, (see elμί, V. 3 d. [and cf. 7 below]). b. είναι, γενέσθαι, έρχεσθαι, etc., έκ with the name of the city, race, people, tribe, family, etc., to spring or originate from, come from: ex Na (apèr elvai, Jn. i. 46 (47); ἐκ πόλεως, i. 44 (45); ἐξ ὧν, sc. πατέρων [?], Ro. ix. 5; εξ οίκου τινός, Lk. i. 27; ii. 4; εκ γένους, Phil. iii. 5; Acts iv. 6; Έβραίος έξ Έβραίων, Phil. iii. 5; έκ φυλής, Lk. ii. 36; Acts xiii. 21; Ro. xi. 1; ¿ξ Ἰούδα, Heb. vii. 14; ἐκ σπέρματός τινος, Jn. vii. 42; Ro. i. 3; xi. 1; without a verb: ἐξ ἐθνῶν άμαρτωλοί, sinners of Gentile birth, Gal. ii. 15; of the country to which any one belongs: cival

έκ της έξουσίας Ἡρώδου, Lk. xxiii. 7; έξ ἐπαργίας, Acts xxiii. 34; ό ων ἐκ τῆς γῆς, Jn. iii. 31. 2. of any other kind of origin: καπνὸς ἐκ τῆς δόξης τοῦ θεοῦ, Rev. xv. 8; ἐκ τῶν Ἰουδαίων ἐστί, comes from the Jews. Jn. iv. 22; chai ex twos, to proceed from any one as the author, Mt. v. 37; Jn. vii. 17, 22; Ro. ii. 29; 2 Co. iv. 7; 1 Jn. ii. 16, 21, etc.; with ἐστίν to be mentally supplied: Ro. xi. 36; 1 Co. viii. 6, (see els, B. II. 3 c. a.); 1 Co. xi. 12; 2 Co. iii. 5; v. 18; Gal. v. 8; ἔργα ἐκ τοῦ πατρός μου, works of which my father is the author, i. e. which I, endued with my father's power, have wrought, Jn. x. 32; olkoδομή ἐκ θεοῦ, whose author is God, 2 Co. v. 1; χάρισμα, 1 Co. vii. 7; δεδομένον έκ τοῦ πατρός, Jn. vi. 65; add, Jn. xviii. 3; 1 Co. vii. 7. ή ἐκ θεοῦ δικαιοσύνη, that comes from God, i. e. is adjudged by him, Phil. iii. 9; ή ἐξ ὑμῶν ἐν ἡμῖν [WII txt. ἡμ. ἐν ὑμ.] ἀγάπη, love proceeding from you and taking up its abode in us, i. e. your love the influence of which we feel [W. 193 (181 sq.); B. 157 (137)], 2 Co. viii. 7; δ ἐξ ὑμῶν ζῆλος, your zeal, 2 Co. ix. 2 [RG; cf. W. u. s. note; B. u. s.]; βλασφημία έκ τινος, calumny from i. e. disseminated by, Rev. ii. 9 [not Rec.]; είναι εξ οὐρανοῦ, εξ ἀνθρώπων, see εἰμί, V. 3 c.; with the suggested idea of a nature and disposition derived from one's origin: οὐκ ἔστὶν ἐκ τοῦ κόσμου τούτου, is not of earthly origin nor of earthly nature, Jn. xviii. 36; ἐκ τῆς γης έστιν, is of an earthly nature, Jn. iii. 31; έκ της γης λαλείν, to speak as an earthly origin prompts, ibid.; human virtues are said to be from God, as having their prototype in God and being wrought in the soul by his power, ή αγάπη έκ τοῦ θεοῦ ἐστιν, 1 Jn. iv. 7. material out of which a thing is made, etc.: ή γυνή ἐκ τοῦ ἀνδρός, from "one of his ribs," 1 Co. xi. 12; στέφανον εξ ἀκανθών, Mt. xxvii. 29; Jn. xix. 2; add, Jn. ii. 15; ix. 6; Ro. ix. 21; 1 Co. xv. 47; Rev. xviii. 12; xxi. 21. Akin is 4. its use to note the price, because the money is, as it were, changed into that which is bought, (the simple gen. of price is more common, cf. W. 206 (194); [B. § 132, 13]): ἀγοράζειν τι ἔκ τινος, Mt. xxvii. 7, (Bar. vi. [i. e. ep. Jer.] 24); κτᾶσθαι έκ, Acts i. 18, (ἀνείσθαι έκ, Palaeph. 46, 3 sq.); συμφωνείν έκ δηναρίου (because the agreement comes from the promised denary [cf. W.368 (345); B. u. s.]), Mt. xx. 2. Cognate to this is the phrase ποιείν έαυτφ φίλους έκ τοῦ μαμωνά, Lk. xvi. 9. esp. after neut. and pass. verbs, ex is used of the cause (whether thing or person) by which the act expressed by the accompanying verb is aided, sustained, effected: ἀφελείσθαι έκ τινος, Mt. xv. 5; Mk. vii. 11; ζημιοῦσθαι, 2 Co. vii. 9; λυπείσθαι, 2 Co. ii. 2; esp. in the Apocalypse: αδικείσθαι, Rev. ii. 11; αποθανείν, viii. 11; [άποκτείνεσθαι], ix. 18; φωτίζεσθαι, xviii. 1; σκοτίζεσθαι [LTWΗ σκοτοῦσθαι], ix. 2; πυροῦσθαι, iii. 18; γεμίζεσθαι, xv. 8 (cf. Is. vi. 4); Jn. vi. 13; yépew, Mt. xxiii. 25 (where L om. Tr br. εξ); πληροῦσθαι, Jn. xii. 3 [Treg. marg. ἐπλήσθη]; χορτάζεσθαι, Rev. xix. 21; πλουτείν, xviii. 3, 19; μεθύσκεσθαι, μεθύειν, xvii. 2, 6 [not Treg. marg.]; (ην έκ, Ro. i. 17; 1 Co. ix. 14; Gal. iii. 11; αυξησιν ποιείσθαι, Eph. iv. 16; Col. ii. 19; τελειούσθαι, Jas. ii. 22; κεκοπιακώς, Jn. iv. 6, (Ael. v. h. 3, 23 ἐκ τοῦ

ěκ

πότου ἐκάθευδεν). Also after active verbs: γεμίζειν, Jn. vi. 13; Rev. viii. 5; ποτίζεω, Rev. xiv. 8; [on ἐκ with the gen. after verbs of fulness, cf. B. 163 (142 sq.); W. 201 6. of that on which a thing depends, or (189)]. from which it results: οὐκ ἔστιν ἡ ζωὴ ἐκ τῶν ὑπαρχόν-Two, does not depend upon possessions, i. e. possessions cannot secure life, Lk. xii. 15; εὐπορία ἡμῶν ἐστι ἐκ τῆς έργασίας ταύτης, Acts xix. 25; τὸ ἐξ ὑμῶν, as far as depends on you, Ro. xii. 18; in the Pauline phrases diracos, δικαιοσύνη, δικαιοῦν ἐκ πίστεως, ἐξ ἔργων, see [the several words, esp.] p. 150; $\xi\xi$ (as the result of, in consequence of) ξογων λαβείν τὸ πνεθμα, Gal. iii. 2, 5; εξ αναστάσεως λαβείν τους νεκρούς, Heb. xi. 35; εσταυρώθη εξ ασθενείας, 2 Co. xiii. 4; add, Ro. xi. 6; Gal. iii. 18, 21 sq.; Eph. ii. 8 sq. 7. of the power on which any one depends, by which he is prompted and governed, whose character he reflects: ἐκ θεοῦ (equiv. to θεόπνευστον) λαλεῖν, 2 Co. ii. 17; in the Johannean expressions, είναι ἐκ θεοῦ. Jn. viii. 47 (in a different sense above, II. 1 a.); ἐκ τοῦ διαβόλου, ἐκ τοῦ πονηροῦ, ἐκ τοῦ κόσμου, see εἰμί, V. 3 d.; ἐκ τῆς ἀληθείας elvas, to be led by a desire to know the truth, be a lover of the truth, Jn. xviii. 37; 1 Jn. iii. 19; οί ἐκ νόμου, the subjects of the law, Ro. iv. 14; of if ipileias equiv. to οί εριθευόμενοι [cf. εριθεία], Ro. ii. 8; ό εκ πίστεως equiv. to δ πιστεύων, Ro. iii. 26; iv. 16. είναι έκ τινος also means to be bound to one, connected with him; to have relations with him; see elui, V. 3 d.; hence the periphrasis of ex περιτομής, the circumcised: Acts xi. 2; Ro. iv. 12; Gal. ii. 12; οἱ ὅντες ἐκ περιτομῆς, Col. iv. 11; οἱ ἐκ περιτομῆς πιστοί, Jewish Christians, Acts x. 45. cause for which: ἐκτοῦ πόνου, for pain, Rev. xvi. 10: of the reason for (because of) which: Rev. viii. 13; xvi. 11; ἐκ τούτου, Jn. vi. 66; xix. 12; cf. Meyer on these pass. [who urges that ἐκ τούτου used of time denotes "the point of departure of a temporal series" (W. 367 (344)): from this time on, thence forth. This argument seems not to be decisive in the second example (Jn. xix. 12), for there the verb is in the imperfect. On the use of the phrase in classic Grk. see L. and S. s. v. ¿k, II. 1; Kruger § 68, 17, 7. Cf. our Eng. upon this, hereupon, in which the temporal sense and the causal often seem to blend. See below, IV. 1 fin.]. 9. of the supply out of (from) which a thing is taken, given, received, eaten, drunk, etc. [cf. W. § 30, 7 and 8; B. 159 (139) sqq.]: λαμβάνειν έκ, Jn. i. 16; xvi. 14 sq.; διδόναι, διαδιδόναι, Mt. xxv. 8; Jn. vi. 11; 1 Jn. iv. 13; ἐσθίειν, 1 Co. ix. 7; xi. 28; φαγεῖν, Jn. vi. 26, 50 sq.; Rev. ii. 7; μετέχειν, 1 Co. x. 17 (but see μετέχω); πίνειν, Mt. xxvi. 29; Mk. xiv. 25; Jn. iv. 13 sq.; Rev. xiv. 10; xviii. 3, (differently in I. 1 above); λαλείν ἐκ τῶν ἰδίων, Jn. viii. 44; ἐκ τοῦ περισσεύματος της καρδίας, Mt. xii. 34; ἐκβάλλειν, ib. 35 [this belongs here only in case $\theta\eta\sigma\sigma\sigma\rho\delta$ is taken in the sense of treasure not treasury (the contents as distinguished from the repository); cf. I. 1 above, and s. v. θησαυρός]; βάλλειν έκ (a part), Mk. xii. 44; Lk. xxi. 4. 10. of that from which any thing is obtained: συλλέγειν έξ ἀκανθών, τρυγάν έκ βάτου, Lk. vi. 44; θερίζειν in, Gal. vi. 8. . 11. of the whole of which anything

is a part: 1 Co. xii. 15 sq. [cf. W. 368 (345)]. 12 of the source; a. univ.: ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, Jn. xii. 49, (οὐδὲν ἐκ σαυτη̂ς λέγεις, Soph. El. 344). b. of the source of conduct, as to be found in the state of the soul, its feelings, virtues, vices, etc.: ¿κ καρδίας, Ro. vi. 17; ἐκ ψυχῆς, Eph. vi. 6; Col. iii. 23, (1 Macc. viii. 27; ἐκ τῆς ψυχῆς ἀσπάζεσθαι, Xen. oec. 10, 4); ἐκ καθαρᾶς καρδίας, 1 Tim. i. 5; 2 Tim. ii. 22; 1 Pet. i. 22 [L T Tr WH om. καθ.]; έξ όλης της καρδίας . . . ψυχης ... διανοίας κτλ. Mk. xii. 30 sqq. (Sap. viii. 21; 4 Macc. vii. 18); ἐκ πίστεως, Ro. xiv. 23; ἐξ είλικρινείας, 2 Co. ii. 17; ἐξ ἐριθείας, Phil. i. 16 (17) [yet see ἐριθεία]. c. of the source of knowledge: κατηχείσθαι έκ, Ro. ii. 18; ἀκούειν ἐκ, Jn. xii. 34; γινώσκειν, Mt. xii. 33; Lk. vi. 44; 1 Jn. iv. 6; εποπτεύειν, 1 Pet. ii. 12. δεικνύναι, Jas. ii. 18; δρίζειν, to declare, prove to be, Ro. i. 4 [cf. s. v. δρίζω, 2 and Mey. ad loc.]. 13. of that from which a rule of judging or acting is derived; after, according to, [cf. W. 368 (345)]: κρίνειν έκ, Lk. xix. 22 [A. V. out of thine own mouth, etc.]; Rev. xx. 12 (Xen. Cyr. 2, 2, 21 έκ των ἔργων κρίνεσθαι); δικαιοῦν, καταδικάζειν, Mt. xii. 37; ὀνομάζειν ἐκ, Eph. iii. 15 (Hom. Il. 10, 68; Soph. O. T. 1036, etc.); ἐκ τοῦ ἔχειν, according to your ability, 2 Co. viii. 11.

III. By Attraction, common in classic Grk. (cf. W. § 66, 6; [B. 377 sq. (323)]), two prepositions coalesce as it were into one, so that έκ seems to be used for έν, thus ἀραι τὰ ἐκ τῆς οἰκίας αὐτοῦ concisely for τὰ ἐν τῆ οἰκία αὐτοῦ ἐξ αὐτῆς, Μt. xxiv. 17; ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει ἐκ τοῦ οὐρανοῦ, Lk. xi. 13; τὴν ἐκ Λαοδικείας ἐπιστολήν for τὴν εἰς Λαοδικ. γεγραμμένην καὶ ἐκ Λαοδικείας κομιστέαν, Col. iv. 16, (2 Macc. iii. 18). [To this constr. some would refer ἐπιγνοὺς ἐν ἐαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελδοῦσαν, Mk. v. 30, resolving τὴν ἐν αὐτῷ δύναμιν ἐξελδοῦσαν ἐξ αὐτοῦ; cf. Field, Otium Norvicense, pars iii. ad loc.]

IV. of TIME [W. 367 (344)]; 1. of the (temporal) point from which; Lat. ex, inde a; from, from ... on, since: ἐκ χρόνων ἰκανῶν, Lk. viii. 27 [R G Tr mrg.]; ἐκ yeveτη̂s, Jn. ix. 1 (Hom. Il. 24, 535; Od. 18, 6); ἐκ κοιλίας μητρός (see κοιλία, 4); ἐκ νεότητος, Mt. xix. 20 [RG]; Mk. x. 20; Lk. xviii. 21; Acts xxvi. 4 (Hom. Il. 14, 86); ἐκ τοῦ alῶνος (see alών, 1 b.), Jn. ix. 32 (Ael. v. h. 6, 13; 12, 64 έξ αίωνος); έξ άρχης, Jn. vi. 64; xvi. 4; έκ γενεων άρχαίων, Acts xv. 21 έξ έτων όκτω, Acts ix. 33; έκ πολλών ἐτών, Acts xxiv. 10; ἐξ αὐτῆς (sc. ωρας), forthwith, instantly (see έξαυτης); έξ ίκανοῦ [(sc. χρόνου); but LT Tr WH here ἐξ ἰκανῶν χρόνων], of a long time, Lk. xxiii.; 8, (ἐκ πολλοῦ, Thuc. 1, 68; 2, 88); with an adverb: ἐκ . παιδιόθεν, Mk. ix. 21 L T Tr WH, (ἐκ πρωίθεν, 1 Macc. x. 80), cf. W. § 65, 2; [B. 70 (62)]. Many interpreters translate ἐκ τούτου, Jn. vi. 66; xix. 12, from this time, but cf. II. 8 above. 2. of succession in time, a temporal series: ἐκ δευτέρου (as it were, proceeding from, beginning from the second), a second time (see δεύτερος); έκ τρίτου, Mt. xxvi. 44 [L Tr mrg. br. έκ τρίτ.]; ήμέραν εξ ήμέρας (diem ex die, Cic. ad Att. 7, 26; Caes. b. g. 1, 16, 4; diem de die, Liv. 5, 48) from day to day,

day after day, 2 Pet. ii. 8, (Gen. xxxix. 10; Num. xxx. 15; [2 Chr. xxiv. 11]; Sir. v. 7; Eur. Rhes. 437 (445) etc.; ἔτος ἐξ ἔτους, Lev. xxv. 50; ἐνιαυτὸν ἐξ ἐνιαυτοῦ, Deut. xv. 20).

V. Adverbial Phrases [cf. W. § 51, 1 d.], in which lies the idea 1. of direction whence: ἐξ ἐναντίας, cf. I. 4 above. 2. of source: ἐκ συμφώνου, by consent, by agreement, 1 Co. vii. 5; ἐξ ἀνάγκης of necessity, i. e. by compulsion, 2 Co. ix. 7; necessarily, Heb. vii. 12. 3. of the measure or standard: ἐκ μέρους, so that each is a part of the whole, proportionately, [R. V. mrg. each in his part], 1 Co. xii. 27, cf. Meyer ad loc.; in part, partly, 1 Co. xiii. 9 sqq.; ἐκ μέτρου i. q. μετρίως, by measure, moderately, sparingly, Jn. iii. 34; ἐξ ἰσότητος, by equality, in equal proportion, 2 Co. viii. 13 (14) (ἐξ ἴσου, Hdt. 7, 195); ἐκ περισσοῦ, beyond measure, Mk. vi. 51 [WH om. Tr. br.].

VI. In Composition ἐκ denotes 1. egress: ἐκβαίνω, ἐξέρχυμαι. 2. emission, removal, separation: ἐκβάλλω, ἐκπέμπω, ἐξαιρέω. 3. origin: ἔκγονος. 4. publicity: ἐξαιγέλλω. 5. the unfolding, opening out, of something tied together or rolled up: ἐκπείνω, ἐκπετάννυμι. 6. is i. q. utterly, entirely, παντελώς, [cf. Eng. out and out], denoting completion and perfection: ἐκπληρόω, ἐκτελέω. Cf. Fritzsche on Matt. p. 120 sq.

נאמש אס, -ח, -סט, Sept. for שיא, [fr. Hom. down], each, a. joined to a substantive: εκαστον δένδρον, every; Lk. vi. 44; εκάστφ στρατιώτη, Jn. xix. 23; κατά μηνα «касто», every month, Rev. xxii. 2 [not Rec.]; кав έκάστην ημέραν, Heb. iii. 13; cf. W. 111 (106); B. § 127, 30. preceded by els, Lat. unusquisque, every one: with a substantive, Eph. iv. 16; Rev. xxii. 2 Rec. substantively: Jn. vii. 53 [Rec.]; Acts iv. 35; Ro. ii. 6; Gal. vi. 4, etc.; once plur. εκαστοι: Rev. vi. 11 Rec. With a partitive genitive added: ἡμῶν, Ro. xiv. 12; ύμῶν, Lk. xiii. 15; 1 Co. i. 12; Heb. vi. 11; αὐτῶν, Jn. vi. 7 [RG]; των σπερμάτων, 1 Co. xv. 38. είς εκαστος, every one (see els, 4 b.): without a partit. gen., Acts xx. 31; Col. iv. 6; with a partit. gen., Lk. iv. 40; Acts ii. 3; xvii. 27; 1 Co. xii. 18, etc. έκαστος, when it denotes individually, every one of many, is often added appositively to nouns and pronouns and verbs in the plural number, (Matthiae ii. p. 764 sq.; [W. 516 (481); B. 131 (114)]): ἡμεῖς ἀκούομεν ἔκαστος, Acts ii. 8; σκορπισθήτε εκαστος, Jn. xvi. 32; επορεύοντο πάντες «καστος . . . , Lk. ii. 3; add, Acts iii. 26; 1 Pet. iv. 10; Rev. v. 8; xx. 13; likewise els ekaotos, Acts ii. 6; xxi. 26; ύμεις οι καθ ενα εκαστος την έαυτου γυναικα άγαπάτω, you one by one, each one of you severally, Eph. v. 33. In imitation of the Hebr., έκαστος τῷ ἀδελφῷ αὐτοῦ אִיש לאָחִין, Gen. xxvi. 31), Mt. xviii. 35; μετὰ τοῦ πλη-סוֹסי מידיסט (איש אל־רַעָרוּג, Judg. vi. 29, etc.), Eph. iv. 25, cf. Heb. viii. 11 Rec.

eriorore, adv., at every time, always: 2 Pet. i. 15. (Hdt., Thuc., Xen., Plat., al.)

έκατόν, οί, al, τά, [fr. Hom. down], a hundred: Mt. xiii. 8 (sc. καρπούς); xviii. 12; Jn. xix. 39, etc.

έκατονταέτης [RGT], -εs, and έκατονταετής [LTrWH],

-és, (fr. ἐκατόν and ἔτος; on the want of uniformity in accentuation among authors, copyists, and grammarians see Lob. ad Phryn. p. 406 sq.; W. § 6, 1 b.; B. 29 (26); [Tdf. Proleg. p. 102; Ellendt, Lex. Soph. s. v. δεκέτης; esp. Chandler §§ 703, 709; Göttling p. 323 sq.]), centenarian, a hundred years old: Ro. iv. 19. (Pind. Pyth. 4, 502.)* ἐκατοντακλασίων, -ον, a hundredfold, a hundred times as much: Mt. xix. 29 [RG]; Mk. x. 30; Lk. viii. 8. (2 S. xxiv. 3; Xen. oec. 2, 3.)*

ἐκατοντάρχης, -ου, ὁ, (ἔκατον and ἄρχω; on the terminations άρχης and αρχος see the full exposition in W. 61 (60); cf. B. 73 (64); Bornemann, Schol. ad Luc. p. 151 sq.; [Tdf. Proleg. p. 117; WH. App. p. 156 sq.]), a centurion: Mt. viii. [5 and 8 Tdf.], 13 G L T Tr WH; [xxvii. 54 T]; Lk. vii. [2 (?)], 6 T WH; [xxiii. 47 T Tr WH]; Acts x. 1, 22; xxii. 32 L T Tr WH; [xxiii. 26 L T WH]; xxiv. 23; xxvii. 1, 6 L T Tr WH, 11 G L T Tr WH, 31, 43 L T Tr WH; gen. plur. T WH in Acts xxiii. 17, 23. (Aeschyl. ap. Athen. 1 p. 11 d.; Hdt. 7, 81; Dion. Hal., Plut., al.). See the foll. word.*

έκατόνταρχος, -ου, ό, i. q. έκατοντάρχης, q. v.: Mt. viii. 5, 8 [in 5, 8, Tdf. -άρχης], 13 Rec.; xxvii. 54 [Tdf. -άρχης]; Lk. vii. 2, 6 [T WH -άρχης]; xxiii. 47 [T Tr WH -άρχης]; Acts xxi. 32 RG; xxii. 25, 26 [L T WH -άρχης]; xxvii. 6 [R G, 11 Rec., 43 R G], also xxviii. 16 Rec.; gen. plur., Acts xxiii. 17 and 23 R G L Tr. (Xen. Cyr. 5, 3, 41 r Plut., al.) [Cf. Meisterhans p. 53 sq.] •

eκ-βalve: 2 aor. ἐξέβην; [fr. Hom. down]; to go out: Heb. xi. 15 L T Tr WH.*

ἐκ-βάλλω; impf. 8 pers. plur. ἐξέβαλλον (Mk. vi. 18 [Tr mrg. aor.]); fut. ἐκβαλῶ; plpf. ἐκβεβλήκειν (without augm., Mk. xvi. 9; cf. W. § 12, 9; B. 33 (29)); 2 aor. έξέβαλον; [Pass. and Mid. pres. ἐκβάλλομαι]; 1 aor. pass. ἐξεβλήθην; fut. pass. ἐκβληθήσομαι; [fr. Hom. down]; Sept. generally for גרש, occasionally for הוציא, הוריש; to cast out; to drive out; to send out; 1. with the included notion of more or less violence; a. to drive out, (cast out): a person, Mt. xxi. 12; Mk. xi. 15; Jn. ii. 15 (¿κ); Lk. xx. 12, etc.; pass. Mt. viii. 12 [T WH (rejected) mrg. έξελεύσονται]; δαιμόνια, Mt. vii. 22; viii. 16, 31; ix. 33; Mk. i. 34, 39; Lk. xi. 20; xiii. 32, etc.; ἔκ τινος, Mk. vii. 26; ἀπό, Mk. xvi. 9 [L WH Tr txt. παρά]; ἔν τινι, by, through [W. 389 (364)], Mt. ix. 34; xii. 24, 27 sq.; Mk. iii. 22; Lk. xi. 15, 19 sq.; τῶ ὀνόματί τινος, Mt. vii. 22; [Mk. ix. 38 R* G]; ἐπὶ τῶ ὀν. τινος, Lk. ix. 49 [WH Tr mrg. ἐν; ἐν τῷ ὀν. Mk. ix. 38 Rels L T Tr WH]; λόγφ, Mt. viii. 16; τινὰ ἔξω της πόλεως, Lk. iv. 29; Acts vii. 58. b. to cast out: τινά foll. by ἔξω, Jn. vi. 37; ix. 34 sq.; xii. 31 (sc. out of the world, i. e. be deprived of the power and influence he exercises in the world); Lk. xiii. 28; Ew with gen., Mt. xxi. 39; Mk. xii. 8; Lk. xx. 15. a thing: excrement from the belly into the sink, Mt. xv. 17; mid. ἐκβαλλόμενοι (i. e. for themselves, that they might the more easily save the ship and thereby their lives) τον σίτον είς τ. θάλασσαν, Acts xxvii. 38. c. to expel a person from a society: to banish from a family, Gal. iv. 30 (Gen. xxi. 10); ἐκ [Tdf. om. ἐκ] τῆς ἐκκλησίας, 3

d. to compel one to depart: ἀπὸ τῶν δρίων, Acts

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xiii. 50; to bid one depart, in stern though not violent language, Mt. ix. 25; Mk. v. 40; Acts ix. 40; xvi. 37 (where distinguished fr. ¿śáyɛw); to bid one go forth to do some business, Mt. ix. 38; Lk. x. 2. e. so employed that the rapid motion of the one going is transferred to the one sending forth; to command or cause

ployed that the rapid motion of the one going is transferred to the one sending forth; to command or cause one to depart in haste: Mk. i. 43; Jas. ii. 25; τὰ πάντα (sc. πρόβατα), to let them out of the fold so that they rush forth, [al. to thrust them forth by laying hold of f. to draw out with force, tear out: them], Jn. x. 4. τί, Mk. ix. 47. g. with the implication of force overcoming opposing force; to cause a thing to move straight on to its intended goal: The Koiger els vikos. Mt. xii. 20. h. to reject with contempt; to cast off or away: τὸ ὄνομά τινος ώς πονηρόν, Lk. vi. 22, (Plat. Crito p. 46 b.; de rep. 2 p. 377 c.; Soph. O. C. 636, 646; of actors driven from the stage, hissed and hooted off, Dem. p. 449, 19). without the notion of violence; a. to draw out, extract, one thing inserted in another: τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ, Lk. vi. 42; ἐκ τοῦ ὀφθαλμοῦ, ibid. and Mt. vii. 5; ἀπὸ τοῦ ὀΦθ. 4 (where L T Tr WH ἐκ). bring out of, to draw or bring forth: τὶ ἐκ τοῦ θησαυροῦ, Mt. xii. 35; xiii. 52; money from a purse, Lk. x. 35. c. to except, to leave out, i. e. not receive: \(\tau_i\), foll. by \(\textit{E}\omega\) [or ξξωθεν], Rev. xi. 2 (leave out from the things to be measured, equiv. to μη αὐτην μετρήσης). d. foll. by els

pleonastic phrase ἐκβ. ἔξω (or ἔξωθεν) cf. W. § 65, 2.]

ἔκ-βασιε, -εως, ἡ, (ἐκβαίνω);

1. an egress, way out, (Hom., et al.): applied fig. to the way of escape from temptation into which one εἰσέρχεται οτ εἰσφέρεται (see these words), 1 Co. x. 13.

2. in a sense foreign to prof. auth., the issue [(cf. its objective sense e. g. Epict. diss. 2, 7, 9)] i. q. end: used of the end of life, Sap. ii. 17; ἐκβ. τῆς ἀναστροφῆς τινων, in Heb. xiii. 7, is not merely the end of their physical life, but the manner in which they closed a well-spent life as exhibited by their spirit in dying; cf. Delitzsch ad loc.*

with acc. of place, to lead one forth or away somewhere

with a force which he cannot resist: Mk. i. 12. [On the

ks-βολή, -ῆs, ἡ, (ἐκβάλλω); a. a casting out. b. spec. the throwing overboard of goods and lading whereby sailors lighten a ship in a storm to keep her from sinking, (Aeschyl. sept. 769; Aristot. eth. Nic. 3, 1, 5 [p. 1110*, 9]; Lcian. de merc. cond. 1): ποιεῖσθαι ἐκβολήν, Lat. jacturam facere, to throw the cargo overboard, Acts xxvii. 18; with τῶν σκενῶν added, Sept. Jon. i. 5; τῶν φορτίων, Poll. 1, 99 p. 70 ed. Hemsterh.*

in γαμίω; Pass., [pres. ἐκγαμίζομαι]; impf. ἐξεγαμιζομην; to give away (ἐκ out of the house [cf. W. 102 (97)]) in marriage: a daughter, 1 Co. vii. 38° RG, [ibid. Rec.]; Mt. xxiv. 38 RG Trtxt. Pass. to marry, to be given in marriage, Mt. xxii. 30 RG [cf. Tdf.'s note ad loc.]; Lk. xvii. 27 RG; see γαμίζω. Not found elsewhere.

iκ-γαμίσκω, i. q. ἐκγαμίζω, q. v.: Pass. [pres. ἐκγαμίσκομαι]; Lk. xx. 34 sq. RG; cf. γαμίσκω and Fritzsche on Mk. p. 529 sqq. Not found elsewhere.*

έκ-δαπανά»: [fut. ἐκδαπανήσω]; 1 fut. pass. ἐκδαπανα-θήσομαι; to exhaust by expending, to spend wholly, use up: ràs προσόδους, Polyb. 25, 8, 4. Pass. reflexively, to spend one's self wholly: foll. by ὑπέρ τινος, of one who consumes strength and life in laboring for others' salvation, 2 Co. xii. 15; cf. Kypke ad loc.; [Soph. Lex. s. v.].*

ἐκ-δέχομαι; impf. ἐξεδεχόμην; (ἐκ from some person or quarter);

1. to receive, accept, ([Hom.], Aeschyl., Hdt., sqq.).

2. to look for, expect, wait for, await: τί, Jn. v. 3 R L; Heb. xi. 10; Jas. v. 7; τινά, Acts xvii. 16; 1 Co. xvi. 11; ἀλλήλους ἐκδέχεσθε wait for one another, sc. until each shall have received his food, 1 Co. xi. 33, cf. 21; foll. by ἔως etc. Heb. x. 13; [absol. 1 Pet. iii. 20 Rec., but see Tdf.'s note ad loc.]. Rarely with this meaning in prof. auth., as Soph. Phil. 123; Apollod. 1, 9, 27 § 3; ἔως ἀν γένηταί τι, Dion. Hal. 6, 67. [Comp.: ἀπεκδέχομαι. Cf. δέχομαι, fin.]*

ἄκ-δηλος, -ον, (δηλος), evident, clear, conspicuous: 2 Tim. iii. 9. (Hom. Il. 5, 2; Dem. p. 24, 10; Polyb.) *

ἐκδημώω, -ω; 1 aor. inf. ἐκδημῆσω; (ἔκδημος away from home); 1. to go abroad (Hdt., Soph., Plat., Joseph., al.); hence univ. to emigrate, depart: ἐκ τοῦ σώματος, from the body as the earthly abode of the spirit, 2 Co. v. 8. 2. to be or live abroad: 2 Co. v. 9; ἀπο τοῦ κυρίου, abode with whom is promised us, 2 Co. v. 6; in these exx. opp. to ἐνδημῶ, q. v.*

èκ-δίδωμ: Mid., fut. ἐκδώσομα; 2 aor. 3 pers. sing. ἐξέδοτο, T WH ἐξέδετο (see ἀποδίδωμι); a com. word in Grk. auth. fr. Hom. Il. 3, 459 on; to give out of one's house, power, hand, stores; to give out, give up, give over; hence also to let out for hire, to farm out, Hdt. 1, 68; γεωργίαι δὲ ἐκδεδομέναι δούλοις, Plat. legg. 7 p. 806 d.; al. In the N. T., Mid. to let out for one's advantage: Mt. xxi. 33, 41 [Rec. ἐκδόσεται, cf. Tdf.'s note; B. 47 (41)]; Mk. xii. 1; Lk. xx. 9.

tκ.δι-ηγόφαι, -οῦμαι; dep. mid.; prop. to narrate in full or wholly; univ. to relate, tell, declare: τί, Acts xiii. 41 (Hab. i. 5); xv. 3. ([Aristot. rhet. Alex. 23 p. 1434, 4]; Joseph., [Philo], Galen, [al.]; Sept.)

tκδικόω, -ŵ; fut. ἐκδικήσω; 1 aor. ἐξεδίκησα; (ἔκδικος, q. v.); Sept. for מְּבְּקָר, מְּבָּקָר, a. τινά, to vindicate one's right, do one justice, [A. V. avenge]: Lk. xviii. 5 (1 Macc. vi. 22); τινὰ ἀπό τινος, to protect, defend, one person from another, Lk. xviii. 3; ἐαυτόν, to avenge one's self, Ro. xii. 19. b. τί, to avenge a thing (i. e. to punish a person for a thing): τὴν παρακοήν, 2 Co. x. 6; τὸ αἰμά τινος ἀπό οτ ἔκ τινος, to demand in punishment the blood of one from another, i. e. to exact of the murderer

the penalty of his crime, [A. V. avenge one's blood on or at the hand of]: Rev. vi. 10; xix. 2; see $\epsilon \kappa$, I. 7. (In Grk. auth. fr. [Apollod.], Diod. down.) •

י אָרָהּה (בּמְּהָה - εως, ή, (ἐκδικέω, q. v.), Sept. for הַחָּהְן and בְּמְרָה (Ezek. xvi. 38; xxiii. 45) and בְּמָרָה (Ezek. xvi. 38; xxiii. 45) and בְּמָרָה (revenging; vengeance, punishment: Ro. xii. 19 and Heb. x. 30 fr. Deut. xxxii. 35; 2 Co. vii. 11; Lk. xxi. 22; ποιείν την ἐκδίκησίν τινος, to vindicate one from wrongs, accomplish the avenging of, Lk. xviii. 7 sq.; τινί, to avenge an injured person, Acts vii, 24 (Judg. xi. 36); ἐκδίκησίς τινος, objec. gen., the punishment of one, 1 Pet. ii. 14; διδόναι ἐκδίκησίν τινι, to inflict punishment on, [render vengeance to] one, 2 Th. i. 8; cf. [Sir. xii. 6]; Ezek. xxv. 14. (Polyb. 3, 8, 10.)

ἐκδικος, -ον, (δίκη right, justice, penalty);
1. without law and justice (cf. Lat. exlex), unjust: Aeschyl., Soph., Eur., Ael. n. an. 16, 5.
2. exacting penalty from (ἐκ) one; an avenger, punisher: Ro. xiii. 4; περί τινος, 1 Th. iv. 6; (Sap. xii. 12; Sir. xxx. 6; 4 Macc. xv. 26 (29); [Plut. de garrul. § 14 p. 509 f.]; Hdian. 7, 4, 10 [5 ed. Bekk.; al.]).*

èκ-διώκω: fut. ἐκδιώξω; 1 aor. ἐξεδίωξα; 1. to drive out, banish: τινά, Lk. xi. 49 [here WH Tr mrg. διώξουσιν; some refer this to 2]; (Thuc. 1, 24; Lcian. Tim. 10; Sept. 1 Chr. viii. 13; Joel ii. 20, etc.). 2. to pursue i. q. to persecute, oppress with calamities: τινά, 1 Th. ii. 15 [some refer this to 1]; (Ps. exviii. (exix.) 157; Sir. xxx. 19; Dem. 883, 27).*

ἔκ-δοτος, -ον, (ἐκδίδωμι), given over, delivered up, (to enemies, or to the power, the will, of some one): λαμβάνειν τινὰ ἔκδοτον, Acts ii. 23 (but λαβόντες is rejected by († L T Tr WH); διδόναι οτ ποιεῖν τινα ἐκδ. Hdt. 3, 1; Dem. 648, 25; Joseph. antt. 6, 13, 9; Palaeph. 41, 2; al.; Bel and the Dragon vs. 22; ἐαυτὸν ἔκδ. διδόναι τῷ θανάτῳ, Ignat. ad Smyrn. 4, 2.*

ἐκ-δοχή, η̂ς, ἡ, (ἐκδέχομαι), the act or manner of receiving from; hence in prof. auth. 1. reception. 2. succession. 3. [a taking in a certain sense, i. e.] interpretation. 4. once in the sacred writings, expectation, awaiting, [cf. ἐκδέχομαι, 2]: Heb. x. 27.*

έκ-δύω: 1 aor. ἐξέδυσα; 1 aor. mid. ἐξεδυσάμην; (δύω); to take off: τινά, to strip one of his garments, Mt. xxvii. 28 [L WH mrg. ἐνδύσ.]; Lk. x. 30; τινά τι (as in Grk. fr. Hom. down), [a thing from a person]: Mt. xxvii. 31; Mk. xv. 20; Mid. to take off from one's self, to put off one's raiment, (Xen. Ag. 1, 28; Hell. 3, 4, 19); fig. to put off the body, the clothing of the soul, [A. V. be unclothed]: 2 Co. v. 4; the reading ἐκδυσάμενοι, adopted in vs. 3 by certain critics [e. g. Mill, Tdf. 7, Reiche, al.], is due to a correction by the copyists; see γυμνός, 1 d. [Comp.: ἀπ-εκδύομαι.]*

inci, adv. of place, there; a. properly: Mt. ii. 13, 15; v. 24, and freq. In Lk. xiii. 28 ἐκεῖ is not used for ἐν ἐκείνω τῷ καιρῷ foll. by ὅταν (at that time... when etc.), but means in that place whither ye have been banished; cf. Meyer ad loc. oi ἐκεῖ, sc. ὅντες, standing there, Mt. xxvi. 71 [Tr mrg. αὐτοὶ ἐκεῖ]. It answers to a relative adv.: οὖ τὸ πνεῦμα, ἐκεῖ ἐλευθερία, 2 Co. iii. 17

Rec.; Mt. vi. 21; xviii. 20; xxiv. 28; Mk. vi. 10; Lk. xii. 34; Hebraistically, where a preceding adv. or rel. pron. has already attracted the verb, ἐκεῖ is added to this verb pleonastically: Rev. xii. 6 G T Tr WH (ὅπου ἔχει ἐκεῖ τόπου), 14 (ὅπου τρέφεται ἐκεῖ); cf. Deut. iv. 5, 14, 26; 1 Macc. xiv. 34, and what was said p. 86°, 5 on the pron. αὐτός after a relative. b. by a negligent use common also in the classics it stands after verbs of motion for ἐκεῖσε, thither: so after ἀπέρχομαι, Mt. ii. 22; μεταβαίνω, Mt. xvii. 20; ὑπάγω, Jn. xi. 8; ἔρχομαι, Jn. xviii. 3; προπέμπομαι, Ro. xv. 24; cf. Lob. ad Phryn. pp. 43 sq. 128; Hermann on Soph. Antig. 515; Trachin. 1006; Bttm. on Philoct. 481; W. § 54, 7; B. 71 (62) and 378 (324).

keeve, adv. of place, thence, from that place, [A. V. sometimes from thence]: Mt. iv. 21; Mk. vi. 1; Lk. ix. 4; Jn. iv. 43; Acts xiii. 4; and often in the historical bks. of the N. T. οἱ ἐκεῦθεν elliptically for οἱ ἐκεῦθεν διαβῆναι θέλοντες, Lk. xvi. 26 (where L WH om. οἱ).

exervos, -n, -o, (fr. exer, prop. the one there, cf. Germ. dortig, der dort), demonst. pron., that man, woman, thing (Lat. ille, illa, illud); properly of persons, things, times, places somewhat remote from the speaker. 1. used absolutely, a. in antithesis, referring to the more remote subject: opp. to οὖτος, Lk. xviii. 14; Jas. iv. 15; ὑμῶν . . . ἐκείνοις, Mt. xiii. 11; Mk. iv. 11; ἐκείνοι . . . ἡμείς, Heb. xii. 25; ἄλλοι . . . ἄλλοι . . . ἐκεῖνος, Jn. ix. 9; ἐκεῖνον . . . ἐμέ, Jn. iii. 30; οἱ Ἰουδαῖοι . . . ἐκεῖνος δέ, Jn. ii. 20 sq.; δ μέν κύριος Ἰησοῦς [RGTom. I. WH Tr mrg. br.] . . . ἐκείνοι δέ, Mk. xvi. 19 sq., etc. b. of noted persons (as in classic Grk.): in a bad sense, that notorious man, Jn. vii. 11; ix. 28; in a good sense, — of the Lord Jesus, 1 Jn. ii. 6; iii. 3, 5, 7, 16; iv. 17; of the Holy Spirit, with an apposition added, ἐκείνος, τὸ πνεῦμα τῆς ἀληθείας, Jn. xvi. 13. c. referring to a noun immediately preceding, he, she, it, (Lat. is, ea, id, Germ. selbiger): Jn. vii. 45; v. 46; Mk. xvi. 11; Acts iii. 13, etc.; cf. W. § 23, 1; [B. 104 (91). Here perhaps may be noticed its use together with avros of the same subject in the same sentence: εζωγρημένοι ὑπ' αὐτοῦ (i. e. the devil) εἰς τὸ ἐκείνου θέλημα, 2 Tim. ii. 26; cf. Thuc. 1, 132, 6; 4, 29, 3; Xen. Cyr. 4, 5, 20; see Riddell, Apol. of Plato, App. § 49; Kühner § 467, 12; cf. ζωγρέω, 2]; equiv. to an emphatic (Germ. er) he, etc., Mt. xvii. 27; Jn. i. 8; v. 43; Tit. iii. 7; equiv. to the forcibly uttered Germ. der (that one etc.), in which sense it serves to recall and lay stress upon nouns just before used [cf. our resumptive the same; W. § 23, 4]: Jn. i. 18; v. 39; xii. 48; xiv. 26; xv. 26; esp. is it thus resumptive of a subject expressed participially [B. 306 (262 sq.)]: Mk. vii. 15 [T WH om. Tr br. the pron.], 20; Jn. i. 83; ix. 87 (ἐκείνός ἐστιν, 80. ὁ υίὸς τοῦ θεοῦ, see εἰμί, Π. 5); Jn. x. 1; xiv. 21; Ro. xiv. 14; 2 Co. x. 18; (Xen. Cyr. 6, 2, 33 δ γάρ λόγχην ἀκονῶν, ἐκεῖνος καὶ τὴν ψυχήν τι παρακονᾶ). d. foll. by or, Mt. xxiv. 43; foll. by os, Jn. xiii. 26; Ro. xiv. 15. joined with nouns, and then the noun with the article either precedes, or (somewhat more rarely) follows in (W. 162 (153)), [B. 119 (104) sq.]; a. in contrasts:

ή πρώτη ἐκείνη, Heb. viii. 7. b. used to distinguish accurately from others the things or the persons spoken of, (Germ. selbig): Mt. vii. 25, 27; x. 15; xviii. 32; Mk. iii. 24 sq.; Lk. vi. 48 sq.; Jn. xviii. 15, and often; esp. of Time, - and of time past: εν ταις ήμεραις εκείναις, בימים ההם, at that time which has been spoken of; said of time which the writer either cannot or will not define more precisely and yet wishes to be connected with the time of the events just narrated: Mt. iii. 1; Mk. i. 9; viii. 1; Lk. ii. 1, (Ex. ii. 11; Judg. xviii. 1; 1 S. xxviii. 1); cf. Fritzsche on Mt. p. 106 sq.; at the time under consideration: Lk. iv. 2; ix. 36; the same phrase is used of time future: Mt. xxiv. 19; Acts ii. 18 (fr. Joel ii. 29 (iii. 2)); Rev. ix. 6; likewise in the singular, ἐν ἐκείνη τη ήμέρα, Lk. xvii. 31; Jn. xvi. 23, 26. But the solemn phrase ἐκείνη ἡ ἡμέρα, or ἡ ἡμέρα ἐκείνη, simply sets future time in opposition to the present, that fateful day, that decisive day, when the Messiah will come to judge: Mt. vii. 22; Lk. vi. 23; x. 12; 2 Th. i. 10; 2 Tim. i. 12, 18; Rev. xvi. 14 (where L T Tr WH om. exeivns); so in the phrase o alwu ekelvos, Lk. xx. 35. 3. exeivns (in Rec. di exeives), scil. 6800, adverbially, (by) that way: Lk. xix. 4; W. § 64, 5; [B. 171 (149); see ποίος, fin.]. John's use of the pronoun exervos is discussed by Steitz in the Stud. u. Krit. for 1859, p. 497 sqq.; 1861, p. 267 sqq., and by Alex. Buttmann, ibid. 1860, p. 505 sqq. and in Hilgenfeld's Zeitsch. für wissenschaftl. Theol. 1862, p. 204 sqq.; Buttmann clearly proves in opp. to Steitz that John's usage deviates in no respect from the Greek; Steitz, however, resorts to psychological considerations in the case of Jn. xix. 35, [regarding ¿κ. there as expressing the writer's inward assurance. But Steitz is now understood to have modified his published views.]

keter, adv. of place, thither, towards that place: Acts xxi. 3, on which see W. 349 (328); used for ἐκεῖ in the pregn. constr. τοὺς ἐκεῖσε ὅντας, collected there, Acts xxii. 5, (Acta Thomae § 8); cf. W. § 54, 7.*

έκ-ζητέω, -ω; 1 aor. εξεζήτησα; Pass., 1 aor. εξεζητήθην; 1 fut. ἐκζητηθήσομαι; (ἐκ out from a secret place, from all sides); Sept. very often for דָרש, also for בַּקש, etc.; a. to seek out, search for: properly, rwa, 1 Macc. ix. 26; figuratively: τον κύριον, τον θεόν, to seek the favor of God, worship him, Acts xv. 17; Ro. iii. 11 [Tr mrg. WH mrg. (ητών]; Heb. xi. 6, (Ps. xiii. (xiv.) 2; xxxiii. (xxxiv.) 5; lxviii. (lxix.) 33; Amos v. 4, etc.). seek out i. e. investigate, scrutinize: 71, Sir. xxxix. 1, 3; περί τινος, to examine into anything, 1 Pet. i. 10, where it is joined with ¿ξερευναν [to seek out and search out], c. to seek out for one's self, beg, as in 1 Macc. ix. 26. crave: Heb. xii. 17. d. to demand back, require: 7ò αίμα τῶν προφητῶν ἀπὸ τῆς γενεας ταύτης, to take vengeance on this generation for the slaughter of the prophets (after the Hebr., cf. 2 S. iv. 11; Ezek. iii. 18; see ck, I. 7): Lk. xi. 50, [51]. (In prof. auth. thus far only a single passage has been noted in which this word appears, Aristid. or. 8, i. p. 488 [i. e. orat. 38, i. p. 726 ed. Dind.].) •

ing. 2. a subject of subtle inquiry and dispute, [R. V. questioning]: 1 Tim. i. 4 T Tr [WH; see Ellic. ad loc. and cf. οἰκονομία]. (Basil Caes., Didym. Al.)

krθαμβίω, -ω̂: Pass., [pres. ἐκθαμβοῦμαι]; 1 aor. ἐξεθαμβήθην; (ἔκθαμβος, q. v.); 1. trans. to throw into amazement or terror; to alarm thoroughly, to terrify: Sir. xxx. 9; [Job xxxiii. 7 Aq., Compl.]. 2. intrans. to be struck with amazement; to be thoroughly amazed, astounded; in Grk. writ. once, Orph. Arg. 1217. In the N. T. only in the pass. and by Mark: to be amazed, for joy at the unexpected coming of Christ, ix. 15; to be struck with terror, xvi. 5 sq.; joined with ἀδημονεῦν, xiv. 33.*

ἔκ-θαμβος, -ον, (θάμβος, cf. ἔκφοβος), quite astonished, amazed: Acts iii. 11. (Polyb. 20, 10, 9. Eccl. and Byzant. writ.; terrifying, dreadful, Dan. vii. 7 Theod.) •

ks-θαυμάζω: [impf. ἐξεθαύμαζον]; to wonder or marvel greatly (see ἐκ, VI. 6): ἐπί τωι, at one, Mk. xii. 17 T WII. (Sir. xxvii. 23; xliii. 18; Dion. Hal., Longin., al.) *

ἔκ-θετος, -ον, (ἐκτίθημι), cast out, exposed: ποιεῖν ἔκθετα (equiv. to ἐκτιθέναι) τὰ βρέφη, Acts vii. 19. (Eur. Andr. 70; [Manetho, apoteles. 6, 52].)*

ka-καθαίρω: 1 aor. ἐξεκάθαρα [on the a cf. B. 41 (35)]; (ἐκ either i. q. utterly or for ἔκ τινος); in Grk. writ. fr. Hom. Il. 2, 153 down; to cleanse out, clean thoroughly: ἐμαυτὸν ἀπό τινος, to avoid defilement from one and so keep one's self pure, 2 Tim. ii. 21; with acc. of the thing by the removal of which something is made clean, [A. V. purge out], 1 Co. v. 7. (For אָרַיִּ, i. q. to cleanse, Judg. vii. 4 var.; for אָרַיָּ, i. q. to take away, Deut. xxvi. 13.)

ke-καίω: 1 aor. pass. ἐξεκαύθην; 1. to burn out.
2. to set on fire. pass. to be kindled, to burn, (IIdt. and sqq.; often in Sept.): properly, of fire; metaph. of the fire and glow of the passions (of anger, Job iii. 17; Sir. xvi. 6, and often in Plut.); of lust, Ro. i. 27, (Aleiphr. 3, 67 οῦτως ἐξεκαύθην εἰς ἔρωτα).

*kκακέω, -ω̂; [1 aor. ἐξεκάκησα]; (κακός); to be utterly spiritless, to be wearied out, exhausted; see ἐγκακέω [cf. W. 25].

לני. הבידילש, -ω̄: 1 aor. ἐξεκέντησα; 1. to put out, dig out: τὰ ὅμματα, Aristot. h. a. 2, 17 [p. 508, 6]; 6, 5. 2. to dig through, transfix, pierce: τινά, Rev. i. 7; ὅψονται εἰς δν (i. e. εἰς τοῦτον, δν [cf. W. 158 (150)]) ἐξεκέντησαν, Jn. xix. 37. (Polyb. 5, 56, 12; Polyaen. 5, 3, 8; for דָּקַד, Judg. ix. 54; μτι to kill, Num. xxii. 29. 2 Macc. xii. 6. Cf. Fischer, De vitiis lexicc. etc. p. 540 sq.)*

in-κλάω: 1 aor. pass. ἐξεκλάσθην; to break off; to cut off: Ro. xi. 17, 19, 20 R G T WH (on this vs. see κλάω). (Sept. Lev. i. 17; Plat. rep. 10 p. 611 d.; Plut., Alciphr., al.) *

in-rheim: 1 aor. inf. ἐκκλεῖσαι; 1 aor. pass. ἐξεκλείσθην; [fr. (Hdt.) Eur. down]; to shut out: Gal. iv. 17 (viz. from intercourse with me and with teachers coöperating with me); i. q. to turn out of doors: to prevent the approach of one, pass. in Ro. iii. 27.*

έκκλησία, -as, ή, (fr. εκκλητος called out or forth, and this fr. εκκαλέω); prop. a gathering of citizens called out

from their homes into some public place; an assembly; so 1. among the Greeks from Thuc. [cf. Hdt. 3. 142] down, an assembly of the people convened at the public place of council for the purpose of deliberating: Acts xix. 39. 2. in the Sept. often equiv. to ההל, the assembly of the Israelites, Judg. xxi. 8; 1 Chr. xxix. 1, etc., esp. when gathered for sacred purposes, Deut. xxxi. 30 (xxxii. 1); Josh. viii. 35 (ix. 8), etc.; in the N. T. thus in Acts vii. 38; Heb. ii. 12. 3. any gathering or throng of men assembled by chance or tumultuously: Acts xix. 32, 41. 4. in the Christian sense, a. an assembly of Christians gathered for worship: ἐν ἐκκλησία, in the religious meeting, 1 Co. xiv. 19, 35; ἐν ταῖς ἐκκλησίαις, ib. 34; συνέρχεσθαι εν εκκλησία, 1 Co. xi. 18; cf. W. § 50, 4 a. b. a company of Christians, or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs according to regulations prescribed for the body for order's sake; aa. those who anywhere, in city or village, constitute such a company and are united into one body: Acts v. 11; viii. 3; 1 Co. iv. 17; vi. 4; Phil. iv. 15; 3 Jn. 6 [cf. W. 122 (116)]; with specification of place, Acts viii. 1; xi. 22; Ro. xvi. 1; 1 Co. iv. 17; vi. 4; Rev. ii. 1, 8, etc.; Θεσσαλονικέων, 1 Th. i. 1; 2 Th. i. 1; Λαοδικέων, Col. iv. 16; with gen. of the possessor, זָהַל יָהוֹה (equiv. to הָהַל יָהוֹה), Num. xvi. 3; xx. 4), 1 Co. xi. 22; and mention of the place, 1 Co. i. 2; 2 Co. i. 1. Plur. al ἐκκλησίαι: Acts xv. 41; 1 Co. vii. 17; 2 Co. viii. 19; Rev. i. 4; iii. 6, etc.; with τοῦ θεοῦ added, 1 Th. ii. 14; 2 Th. i. 4; τοῦ Χριστοῦ, Ro. xvi. 16; with mention of the place, as της 'Aσίας, Γαλατίας, etc.: 1 Co. xvi. 1, 19; 2 Co. viii. 1; Gal. i. 2; της 'Ιουδαίας ταις ἐν Χριστῷ, joined to Christ [see ἐν, I. 6 b.], i. e. Christian assemblies, in contrast with those of the Jews, Gal. i. 22; ἐκκλησίαι τῶν ἐθνῶν, gathered from the Gentiles, Ro. xvi. 4; τῶν ἀγίων, composed of the saints, 1 Co. xiv. 33. ή εκκλησία κατ' οἰκόν τινος, the church in one's house, i. e. the company of Christians belonging to a person's family; others less aptly understand the phrase of the Christians accustomed to meet for worship in the house of some one (for as appears from 1 Co. xiv. 23, the whole Corinthian church was accustomed to assemble in one and the same place; [but see Bp. Lghtft. on Col. iv. 157): Ro. xvi. 5; 1 Co. xvi. 19; Col. iv. 15; Philem. 2. The name ή ἐκκλησία is used even by Christ while on earth of the company of his adherents in any city or village: Mt. xviii. 17. bb. the whole body of Christians scattered throughout the earth; collectively, all who worship and honor God and Christ in whatever place they may be: Mt. xvi. 18 (where perhaps the Evangelist employs την ἐκκλησίαν although Christ may have said την βασιλείαν μου); 1 Co. xii. 28; Eph. i. 22; iii. 10; v. 23 sqq. 27, 29, 32; Phil. iii. 6; Col. i. 18, 24; with gen. of the possessor: τοῦ κυρίου, Acts xx. 28 [R Tr mrg. WH τ. θεοῦ]; τοῦ θεοῦ, Gal. i. 13; 1 Co. xv. 9; 1 Tim. iii. 15. cc. the name is transferred to the assembly of faithful Christians already dead and received into heaven: Heb. xii. 23 (on this pass. see in ἀπογράφω, b. and πρωτότοκος,

fin.). [In general, see Trench § 1, and B. D. s. v. Church, also Am. ed.; and for patristic usage Soph. Lex. s. v.]

in-ralive [Ro. xvi. 17 Tr WH]; 1 aor. ἐξέκλωα; in Grk. writ. fr. Thuc. down; Sept. chiefly for ND and πρη; intrans. to turn aside, deviate (from the right way and course, Mal. ii. 8, [cf. Deut. v. 32]); metaph. and absol. to turn (one's self) away [B. 144 (126) sq.; W. 251 (236)], either from the path of rectitude, Ro. iii. 12 (Ps. xiii. (xiv.) 3); or from evil (a malis declinare. Cic. Tusc. 4, 6): ἀπὸ κακοῦ, 1 Pet. iii. 11 (Ps. xxxiii. (xxxiv.) 15; xxxvi. (xxxvii.) 27; Prov. iii. 7); ἀπό with gen. of pers. to turn away from, keep aloof from, one's society; to shun one: Ro. xvi. 17, (οῦς, Ignat. ad Eph. 7. 1).*

ἐκ-κολυμβάω, -ῶ: 1 aor. ptcp. ἐκκολυμβήσας; to swim out of: Acts xxvii. 42. (Eur. Hel. 1609; Diod., Dion. Hal.)*

ἀκ-κομίζω: impf. pass. ἐξεκομιζόμην; to carry out; a dead man for burial (Polyb. 35, 6, 2; Plut. Agis 21; Hdian. 2, 1, 5 [2 ed. Bekk.], etc.; in Lat. efferre): Lk. vii. 12.* ἐκ-κοπή, -ῆς, ἡ, [Polyb., Plut., al.], see ἐγκοπή.

ἐκκόπτω: ful. ἐκκόψω; 1 aor. impv. ἔκκοψων, subjunc. ἐκκόψω; [Pass., pres. ἐκκόπτομαι]; 2 aor. ἐξεκόπην; 2 ful. ἐκκοπήσομαι; to cut out, cut off; a. properly: of a tree, Mt. iii. 10; vii. 19; Lk. iii. 9; xiii. 7, 9, (Hdt. 9, 97, etc.); a hand, an eye: Mt. v. 30; xviii. 8, (τὸν ὀφθαλμόν, Dem. p. 744, (13) 17); pass. ἔκ τινος, a branch from a tree, Ro. xi. 22, 24. b. figuratively: τὴν ἀφορμήν, to cut off occasion, 2 Co. xi. 12, (τὴν ἐλπίδα, Job xix. 10). Ir 1 Pet. iii. 7 read ἐγκόπτεσθαι; see ἐγκόπτω.*

έκ-κρέμαμαι (mid. of ἐκκρεμάννυμι, cf. Bttm. Ausf. Spr. ii. 224 sq.; [Veitch s. v. κρέμαμαι]; B. 61 (53)): [impf. ἐξεκρεμάμην]; to hang from: ἐξεκρέματο αὐτοῦ ἀκούων, hung upon his lips (Verg. Aen. 4, 79), Lk. xix. 48, where T WH ἐξεκρέμετο, after codd. κB, a form which T conjectures "a vulgari usu haud alienum fuisse;" [cf. B. u. s.; WH. App. p. 168]. (Plat., Philo, Plut., al.) *

έκ-κρέμομαι, see the preceding word.

ėκ-λαλίω, -ω: 1 aor. inf. ἐκλαλῆσωι; to speak out, divulge: τωί, foll. by ὅτι, Acts xxiii. 22. (Judith xi. 9; Demosth., Philo, Dio Cass., al.) •

ἐκ-λάμπω: fut. ἐκλάμψω; to shine forth: Mt. xiii. 43; Dan. xii. 3 var. (Grk. writ. fr. Aeschyl. down.)*

ἐκ-λανθάνω: to cause to forget; Mid. to forget; pf. ἐκλέλησμαι, foll. by gen.: Heb. xii. 5. (Hom. et sqq.)*

έκλόγω: pf. pass. ptcp. ἐκλελεγμένος, once in Lk. ix. 35 Lmrg. TTr WH; Mid., impf. ἐξελεγόμην (Lk. xiv. 7); 1 aor. ἐξελεξάμην; in Grk. writ. fr. Hdt. down; Sept. for της; to pick out, choose; in the N. T. (exc. Lk. ix. 35, where the reading is doubtful) always mid., ἐκλέγομαι, to pick or choose out for one's self: τί, Lk. x. 42; xiv. 7; τινά, one from among many (of Jesus choosing his disciples), Jn. vi. 70; xiii. 18; xv. 16; Acts i. 2; ἀπό τινων. from a number of persons (Sir. xlv. 16), Lk. vi. 13; ἐκ τοῦ κόσμου, Jn. xv. 19; used of choosing one for an office. Acts vi. 5; foll. by ἔκ τινων, Acts i. 24; to discharge some business, Acts xv. 22, 25; ἐν ἡμῶν (al. ὑμῶν) ἐξελέξατο ὁ θεός, foll. by the acc. and inf. denoting the end,

God made choice among us i. e. in our ranks, Acts xv. 7, where formerly many, misled by the Hebr. בחר ב (1 S. xvi. 9; 1 K. viii. 16, etc., and the Sept. of these pass.), wrongly regarded ἐν ἡμῖν as the object on which the mind of the chooser was as it were fixed; [W. § 32, 3 a.; B. 159 (138)]. Especially is God said ἐκλέξασθαι those whom he has judged fit to receive his favors and separated from the rest of mankind to be peculiarly his own and to be attended continually by his gracious oversight: thus of the Israelites, Acts xiii. 17 (Deut. xiv. 2, [cf. iv. 37]; 2 Macc. v. 19); of Christians, as those whom he has set apart from among the irreligious multitude as dear unto himself, and whom he has rendered, through faith in Christ, citizens in the Messianic kingdom: Mk. xiii. 20; 1 Co. i. 27 sq.; with two acc. one of the object, the other of the predicate [W. § 32, 4 b.], Jas. ii. 5; τινα έν Χριστώ, so that the ground of the choice lies in Christ and his merits, foll. by acc. with inf. denoting the end, Eph. i. 4. In Lk. ix. 35 L mrg. T Tr WII Jesus is called ὁ νίὸς τοῦ θεοῦ ὁ ἐκλελεγμένος (R G L txt. dyannrós), as being dear to God beyond all others and exalted by him to the preëminent dignity of Messiah; but see enlerros, 1 b.*

ěκ-λείπω; fut. ἐκλείψω; 2 sor. ἐξέλιπον; a. to leave out, omit, pass by. b. to leave, quit, (a place): τὸ ζην, τὸν βίον, to die, 2 Macc. x. 13; 3 Macc. ii. 23; Soph. Electr. 1131; Polyb. 2, 41, 2, al.; Dion. Hal. 1, 24; Luc. Macrob. 12; Alciphr. 3, 28. 2. intrans. to fail; i. e. to leave off, cease, stop: τὰ ἔτη, Heb. i. 12 fr. Ps. ci. (cii.) 28 (where for DDA); ή πίστις, Lk. xxii. 32; riches, acc. to the reading ἐκλίπη (L txt. T Tr WH), Lk. xvi. 9 (often so in Grk. writ., and the Sept. as Jer. vii. 28; xxviii. (li.) 30). as often in classic Grk. fr. Thuc. down, it is used of the failing or eclipse of the light of the sun and the moon: τοῦ ἡλίου ἐκλιπόντος [WH ἐκλείmorros], the sun having failed [or failing], Lk. xxiii. 45 Tdf.; on this (without doubt the true) reading [see esp. WH. App. ad loc., and cf., besides Tdf.'s note, Keim iii. 440 [Eng. trans. vi. 173] (Sir. xvii. 31 (26)). expire, die; so acc. to RG L mrg. εκλίπητε in Lk. xvi. 9, (Tob. xiv. 11; Sap. v. 13; Sept. for y13, Gen. xxv. 8, etc.; Ps. ciii. (civ.) 29; Lam. i. 19; for nap, Jer. xlix. (xlii.) 17, 22. Plat. legg. 6, 759 e.; 9, 856 e.; Xen. Cyr. 8, 7, 26).*

לאבריס, -ή, -όν, (ἐκλέγω), picked out, chosen; rare in Grk. writ., as Thuc. 6, 100; Plat. legg. 11 p. 938 b.; 12, 948 a., etc.; Sept. for אום מות ביות; in the N. T. בוות האבריס ביות; in the N. T. בוות האבריס ביות; in the N. T. בוות האבריס ביות האבריס ביות

ed. Fritz.]); entertoi, those who have become true partakers of the Christian salvation are contrasted with khnroi, those who have been invited but who have not shown themselves fitted to obtain it, [al. regard the 'called' and the 'chosen' here as alike partakers of salvation, but the latter as the 'choice ones' (see 2 below), distinguished above the former; cf. Jas. Morison or Meyer ad loc.], Mt. xx. 16 [here T WH om. Tr br. the cl.]; xxii. 14; finally, those are called exterrol who are destined for salvation but have not yet been brought to it, 2 Tim. ii. 10 [but cf. Huther or Ellic. ad loc.]. The Messiah is called preëminently ὁ ἐκλεκτὸς τοῦ θεοῦ, as appointed by God to the most exalted office conceivable: Lk. xxiii. 35, cf. ix. 35 L mrg. T Tr WH; cf. Dillmann, Das Buch Henoch fübers. u. erklärt; allgem. Einl.], p. xxiii. c. Angels are called exherroi, as those whom God has chosen out from other created beings to be peculiarly associated with him, and his highest ministers in governing the universe: 1 Tim. v. 21; see dylos, 1 b.; μαρτύρομαι δὲ ἐγὼ μὲν ὑμῶν τὰ dyla καὶ τοὺς ἱεροὺς ἀγγέλους τοῦ θεοῦ, Joseph. b. j. 2, 16, 4 sub fin.; [yet al. explain by 2 Pet. ii. 4; Jude 6; cf. Ellic. on 2. univ. choice, select, i. e. the best of its kind or class, excellent, preëminent: applied to certain individual Christians, 2 Jn. 1, 13; with ἐν κυρίφ added, eminent as a Christian (see ev, I. 6 b.), Ro. xvi. 13; of things: $\lambda i\theta_{0s}$, 1 Pet. ii. 4, [6], (Is. xxviii. 16; 2 Esdr. v. 8; Enoch c. 8 Grk. txt., ed. Dillmann p. 82 sq.).*

ἐκλογή, -ῆς, ἡ, (ἐκλέγω), election, choice; a. the act of picking out, choosing: σκεῦος ἐκλογῆς (gen. of quality; cf. W. § 34, 3 b.; [B. 161 (140 sq.)]), i. q. ἐκλεκτόν, sc. τοῦ θεοῦ, Acts ix. 15; spec. used of that act of God's free will by which before the foundation of the world he decreed his blessings to certain persons; —ἡ κατ' ἐκλογὴν πρόθεσις, the decree made from choice [A. V. the purpose acc. to election, cf. W. 193 (182)], Ro. ix. 11 (cf. Fritzsche ad loc. p. 298 sqq.); — particularly that by which he determined to bless certain persons through Christ, Ro. xi. 28; κατ' ἐκλογὴν χάριτος, according to an election which is due to grace, or a gracious election, Ro. xi. 5; with gen. of the pers. elected, 1 Th. i. 4; 2 Pet. i. 10. b. the thing or person chosen: i. q. ἐκλεκτοί, Ro. xi. 7. (Plat., Aristot., Polyb., Diod., Joseph., Dion. Hal., al.)*

έκ-λύω: [Pass., pres. ἐκλύομαι]; pf. ptcp. ἐκλελυμένος; 1 aor. ἐξελύθην; 1 fut. ἐκλυθήσομαι; often in Grk. writ. fr. [Hom.], Aeschyl. down; 1. to loose, unloose (cf. Germ. auslösen), to set free: τινά τινος and έκ τινος. to dissolve; metaph. to weaken, relax, exhaust, (Sept. Josh. x. 6; Jer. xlv. (xxxviii.) 4; Aristot. h. an. 9, 1 sub fin. [p. 610^a, 27]; Joseph. antt. 8, 11, 8; 13, 8, 1). Commonly in the Pass. a. to have one's strength relaxed, to be enfeebled through exhaustion, to grow weak, grow weary, be tired out, (often so in Grk. writ.): of the body, Mt. ix. 36 Rec.; xv. 32; Mk. viii. 3; thus for γγ, 1 S. xiv. 28; 2 S. xvii. 29; for רָפָה, 2 S. iv. 1 etc.; of the mind, Gal. vi. 9 (μη ἐκλυόμενοι if we faint not, sc. in well-doing). Cf. Grimm on 1 Macc. iii. 17. b. to despond, become faint-hearted: Heb. xii. 5, (Deut. xx. 3; Prov.

iii. 11); with ταῖς ψυχαῖς added, Heb. xii. 3; τοῖς σώμασι, ταῖς ψυχαῖς, Polyb. 20, 4, 7; τῆ ψυχῆ, 29, 6, 14;
40, 12, 7; cf. Grimm on 1 Macc. ix. 8; 2 Macc. iii. 24.*
ἐκ-μάσσω; impf. ἐξέμασσον; 1 aor. ἐξέμαξα; to wipe off, to wipe away: with acc. of object and dat. of instrument, Lk. vii. 38, 44; Jn. xi. 2; xii. 3; xiii. 5. (Soph., Eur., Hippocr., Aristot., al. Sir. xii. 11; Bar. vi. (ep.

Jer.) 12, 23 (13, 24).) *

ἐκ-μυκτηρίζω: impf. ἐξεμυκτήριζον; to deride by turning up the nose, to sneer at, scoff at: τινά, Lk. xvi. 14; xxiii. 35. (For 17), Ps. ii. 4; [xxxiv. (xxxv.) 16]; 2 K. xix. 21 [here the simple verb]; 1 Esdr. i. 49 Alex.; Ev. Nicod. c. 10. Prof. writ. use the simple verb (fr. μυκτήρ the nose); [cf. W. 25].) *

kκ-νεύω: 1 aor. ἐξέκευσα;
κεφαλῆ, Xen. ven. 10, 12).
2. to take one's self away, withdraw: Jn. v. 13, where Chrysostom says that ἐξένευσε is equiv. to ἐξέκλινε; but others derive the form from ἐκνέω, q. v. (Sept. for τισ, Judg. iv. 18 Alex.; τιμη, to turn one's self, Judg. xviii. 26 Alex.; 2 K. ii. 24; xxiii. 16; [add 3 Macc. iii. 22; Joseph. antt. 7, 4, 2]. In prof. auth. also transitively, to avoid a thing; as τὰ βέλη, Diod. 15, 87; πληγήν, ib. 17, 100.)*

in view:

1. properly, to swim away, escape by swimming, (Thuc. 2, 90).

2. to escape, slip away secretly, ([Pind. Ol. 13, 163]; Eur. Hipp. 470, etc.); in this sense many interpp. take εξένευσε in Jn. v. 13. But Jesus withdrew not to avoid danger but the admiration of the people; for the danger first arose after his withdrawal.*

**erήφω: 1 aor. ἐξένηψα; a. prop. to return to one's self from drunkenness, become sober, (Gen. ix. 24; [1 S. xxv. 37]; Joel i. 5; [Sir. xxxiv. (xxxi.) 2]; Lynceus ap. Ath. 4, 5 p. 130 b.). b. metaph. to return to soberness of mind (cf. ἀνανήφω): 1 Co. xv. 34, (Plut. Dem. 20).

ἀκούσιος, -ον, (ἐκών), voluntary: κατὰ ἐκούσιον, of free will, Philem. 14. (Num. xv. 3; καθ ἐκουσίαν, Thuc. 8, 27—[" The word understood in the one case appears to be τρόπον (Porphyr. de abst. 1, 9 καθ ἐκούσιον τρόπον, comp. Eur. Med. 751 ἐκουσίφ τρόπφ); in the other, γνώμην so ἐκουσία [doubtful, see L. and S.], ἐξ ἐκουσίας, etc.;" cf. Lobeck, Phryn. p. 4; Bp. Lghtft. on Philem. l. c.; cf. W. 463 (432)].)*

έκουσίως, adv., [fr. Eur. down], voluntarily, willingly, of one's own accord: Heb. x. 26 (έκ. άμαρτάνειν [A. V. to sin wilfully] is tacitly opposed to sins committed inconsiderately, and from ignorance or from weakness); 1 Pet. v. 2.*

έκ-παλαι, adv., (fr. ἐκ and πάλαι, formed like ἔκτοτε [cf. W. 24 (23); 422 (393); B. 321 (275)]), from of old; of a long time: 2 Pet. ii. 3; iii. 5. (A later Grk. word, fr. Philo down; see Lob. ad Phryn. p. 45 sqq.)*

ku-πειράζω; fut. ἐκπειράσω; [1 aor. ἐξεπείρασα, 1 Co. x. 9b L mrg. T WH mrg.]; a word wholly biblical [put by Philo (de congr. erud. grat. § 30, Mang. i. 543) for Sept. πειράζ. in quoting Deut. viii. 2]; to prove, test, thoroughly [A. V. tempt]: τινά, his mind and judgment, Lk. x. 25; τὸν θεόν, to put to proof God's character and power: Mt. iv. 7; Lk. iv. 12, after Deut. vi. 16, where for הם);

τὸν Χριστόν, by irreligion and immorality to test the patience or the avenging power of Christ (exalted to God's right hand), 1 Co. x. 9* [(yet L T WH Tr txt. κύριον), 9° L mrg. T WH mrg. Cf. Ps. lxxvii. (lxxviii.) 18].*

έκ-πέμπω: 1 aor. ἐξέπεμψα; 1 aor. pass. ptcp. ἐκπεμφθείς; to send forth, send away: Acts xiii. 4; xvii. 10. [From Hom. down.]*

έκ-περισσώς, adv., exceedingly, out of measure, the more: used of intense earnestness, Mk. xiv. 31 LTTrWH (for Rec. ἐκ περισσοῦ); not found elsewhere. But see ὑπερεκπερισσῶς.*

kκ-πετάννυμ: 1 aor. έξεπέτασα; to spread out, stretch forth: τὰς χεῖρας πρός τινα, Ro. x. 21 fr. Is. lxv. 2. (Eur., Polyb., Plut., Anthol., al.) *

ἐκ-πηδάω, -ῶ: 1 aor. ἐξεπήδασα; to spring out, leap forth: εἰς τ. ὅχλου, Acts xiv. 14 G L T Tr WH. (εἰς τὸν λαόν, Judith xiv. 17; in Grk. writ. fr. [Soph. and] Hdt. down. Deut. xxxiii. 22.)*

έκ-πίπτω; pf. εκπέπτωκα ; 2 aor. εξέπεσον; 1 aor. εξέπεσα (Acts xii. 7 LTTr WH; Gal. v. 4; on this aor. see [πίπτω and] ἀπέρχομαι); [fr. Hom. down]; to fall out of, to fall down from; 1. prop.: αἱ άλύσεις ἐκ τῶν χειρων (see έκ, I. 3 [cf. W. 427 (398) and De verb. comp. etc. Pt. ii. p. 11]), Acts xii. 7 (ἐκ τῆς θήκης, Is. vi. 13; έκ τοῦ οὐρανοῦ, Is. xiv. 12); absol.: Mk. xiii. 25 RG; Acts xxvii. 32; Jas. i. 11; 1 Pet. i. 24; of navigators, εκπ. els (i. e. from a straight course) to fall off i. e. be driven into [cf. Stallbaum on Plato's Phileb. p. 106 sq.; al. supply 'from deep water,' and render εκπ. to be cast away], Acts xxvii. 17, 25, 29, in this last vs. LTTr WH have adopted ἐκπ. κατά, (often in Grk. writ., as εἰς γῆν, Eur. Hel. 409; είς τὸν λιμένα, Thuc. 2, 92). aph. a. rivós [W. 427 (398), and De verb. comp. etc. u. s.], to fall from a thing, to lose it: της χάριτος, Gal. v. 4; τοῦ ἰδίου στηριγμοῦ, 2 Pet. iii. 17, (τῆς πρὸς τὸν δῆμον εὐνοίας, Plut. Tib. Gracch. 21; βασιλείας, Joseph. antt. 7, 9, 2; also with prepositions, ἐκ τῶν ἐόντων, Hdt. 3, 14; ἀπὸ τῶν ἐλπίδων, Thuc. 8, 81); πόθεν, Rev. ii. 5 Rec. (ἐκεῖθεν, Ael. v. h. 4, 7). b. absol. to perish; to fail, (properly, to fall from a place which one cannot keep, fall from its position): ἡ ἀγάπη, 1 Co. xiii. 8 R G; to fall powerless, fall to the ground, be without effect: of the divine promise of salvation by Christ, Ro. ix. 6.*

in-πλέω: [impf. ἐξέπλεον]; 1 aor. ἐξέπλευσα; to sail from, sail away, depart by ship: ἀπό with gen. of place, Acts xx. 6; εἰς with acc. of place, Acts xx. 39; xxiii. 18. [Soph., Hdt., Thuc., al.] •

ἐκ-πληρόω: pf. ἐκπεπλήρωκα; to fill full, to fill up completely; metaph. τὴν ἐπαγγελίαν, to fulfil i. e. make good: Acts xiii. 33 (32), as in Polyb. 1, 67, 1. [From Hdt. down.]*

έκ-πλήρωσις, -εως, ή, a completing, fulfilment: τ. ήμερῶν τ. ἀγνισμοῦ, the time when the days of purification are to end, Acts xxi. 26. [Dion. Hal., Strab., Philo, al.]*

ἐκ-πλήσσω, -ττω: Pass., [pres. ἐκπλήσσομαι οτ -ττομαι (so R G Mt. xiii. 54; Tr WH Acts xiii. 12)]; impf. ἐξ-επλησσόμην; 2 aor. ἐξεπλάγην; com. in Grk. fr. Hom.

down; prop. to strike out, expel by a blow, drive out or away; to cast off by a blow, to drive out; commonly, to strike one out of self-possession, to strike with panic, shock, astonish; Pass. to be struck with astonishment, astonished, amazed; absol.: Mt. xiii. 54; xix. 25; Mk. vi. 2; x. 26; Lk. ii. 48; used of the glad amazement of the wondering people, Mk. vii. 37; ênì τŷ διδαχŷ, Mt. vii. 28; xxii. 33; Mk. i. 22; xi. 18; Lk. iv. 32; Acts xiii. 12; [ênì τŷ μεγαλειότητι, Lk. ix. 43], (ênì τῷ κάλλει, Xen. Cyr. 1, 4, 27; ênì τŷ θέq, Ael. v. h. 12, 41; [W. § 33, b.]; by the Greeks also with simple dat. and with acc. of the thing, as Sap. xiii. 4; 2 Macc. vii. 12). [Syn. see φοβέω, fin.]*

iκ-πνέω: 1 aor. ἐξέπνευσα; to breathe out, breathe out one's life, breathe one's last, expire: Mk. xv. 37, 39; Lk. xxiii. 46, and often in Grk. writ., both without an object (fr. [Soph. Aj. 1026] Eur. down), and with βίων οτ ψυχήν added (fr. Aeschyl. down).*

έκ-πορεύομαι; impf. εξεπορευόμην; fut. εκπορεύσομαι; (pass. [mid., cf. πορεύω] of εκπορεύω to make to go forth, to lead out, with fut. mid.); [fr. Xen. down]; Sept. for KY; to go forth, go out, depart; 1. prop.; with mention of the place whence: ἀπό, Mt. xx. 29; Mk. x. 46; έξω (της πόλεως), Mk. xi. 19; έκ, Mk. xiii. 1; έκειθεν, Mk. vi. 11; παρά τινος, from one's abode, one's vicinity, Jn. xv. 26, (ἀκούσωμεν τὰ ἐκπορευόμενα παρὰ κυρίου, Ezek. xxxiii. 30); without mention of the place whence or whither, which must be learned from the context: Lk. iii. 7; Acts xxv. 4; with mention of the end to which: ἐπί τινα, Rev. xvi. 14; πρός τινα, Mt. iii. 5; Mk. i. 5; ἐκπορεύεσθαι els δδόν, to go forth from some place into the road [or on his way, cf. odos, 1 b.], Mk. x. 17; on Acts ix. 28 see εἰσπορεύομαι, 1 a. demons, when expelled, are said to go out (sc. from the human body): Mt. xvii. 21 RGL; Acts xix. 12 GLT Tr WH. [food (excrement)] to go out i. e. be discharged, Mk. vii. 19. to come forth, έκ τῶν μνημείων, of the dead who are restored to life and leave the tomb, Jn. v. 29. 2. fig. to come forth, to issue, to proceed: with the adjuncts έκ τοῦ ἀνθρώπου, έκ τῆς καρδίας, ἐκ τοῦ στόματος, of feelings, affections, deeds, sayings, Mt. xv. 11, 18; Mk. vii. 15 L T Tr WII, 20; Lk. iv. 22; Eph. iv. 29; [ἔσωθεν ἐκ τῆς καρδίας, Mk. vii. 21; with ἔσωθεν alone, ibid. 23]; πᾶν ρῆμα ἐκπορ. διὰ στόματος θεοῦ, every appointment whereby God bids a man to be nourished and preserved, Mt. iv. 4, fr. Deut. viii. 3. to break forth: of lightnings, flames, etc., Ex Tivos, Rev. iv. 5; ix. 17 sq.; xi. 5. to flow forth: of a river $(\tilde{\epsilon}_{\kappa} \tau_{\cdot})$, Rev. xxii. 1. to project, from the mouth of one: of a sword, Rev. i. 16; xix. 15, 21 Rec. to spread abroad, of a rumor: foll. by είς, Lk. iv. 37. [SYN. cf. ξρχομαι, fin.]*

in-πορνεύω: 1 aor. ptcp. fem. ἐκπορνεύσασα; (the prefix ἐκ seems to indicate a lust that gluts itself, satisfies itself completely); Sept. often for της; to go a whoring, 'give one's self over to fornication' A. V.: Jude 7. Not found in prof. writ. [Test. xii. Patr. test. Dan § 5; Poll. 6, 30 (126).]*

έκ-πτύω: 1 aor. ἐξέπτυσα; to spit out (Hom. Od. 5, 322, etc.); trop. to reject, spurn, loathe: τί, Gal. iv. 14, in which sense the Greeks used καταπτύειν, προσπτύειν,

πτύειν, and Philo παραπτύειν; cf. Kypke and Loesner [or Ellic.] on Gal. l. c.; Lob. ad Phryn. p. 17.*

ἐκ-ρίζω, -ῶ: 1 aor. ἐξερίζωσα; Pass., 1 aor. ἐξεριζώθην; 1 fut. ἐκριζωθήσομαι; to root out, pluck up by the roots: τί, Mt. xiii. 29; xv. 13; Lk. xvii. 6; Jude 12. (Jer. i. 10; Zeph. ii. 4; Sir. iii. 9; [Sap. iv. 4]; 1 Macc. v. 51 [Alex.]; 2 Macc. xii. 7; [Sibyll. frag. 2, 21; al.]; Geopon.)*

ἔκ-στασις, -εως, ή, (ἐξίστημι); 1. univ. in Grk. writ. any casting down of a thing from its proper place or state; 2. a throwing of the displacement, (Aristot., Plut.). mind out of its normal state, alienation of mind, whether such as makes a lunatic (διανοίας, Deut. xxviii. 28; τῶν λονισμών, Plut. Sol. 8), or that of the man who by some sudden emotion is transported as it were out of himself. so that in this rapt condition, although he is awake, his mind is so drawn off from all surrounding objects and wholly fixed on things divine that he sees nothing but the forms and images lying within, and thinks that he perceives with his bodily eyes and ears realities shown him by God, (Philo, quis rerum divin. heres § 53 [cf. 51; B.D. s. v. Trance; Delitzsch, Psychol. v. 5]): ἐπέπεσεν [Rec., al. έγένετο] έπ' αὐτὸν ἔκστασις, Acts x. 10; είδεν έν έκστάσει δραμα, Acts xi. 5; γενέσθαι έν έκστάσει, Acts xxii. 17, cf. 2 Co. xii. 2 sq. 3. In the O. T. and the New amazement [cf. Longin. 1, 4; Stob. flor. tit. 104, 7], the state of one who, either owing to the importance or the novelty of an event, is thrown into a state of blended fear and wonder: είχεν αὐτὰς τρόμος καὶ ἔκστασις, Mk. xvi. 8; εξέστησαν εκστάσει μεγάλη, Mk. v. 42 (Ezek. xxvi. 16); εκστασις έλαβεν απαντας, Lk. v. 26; επλήσθησαν θάμβους κ. εκστάσεως, Acts iii. 10; (for חַרָּדָה, trembling, Gen. xxvii. 33; 1 S. xiv. 15, etc.; פַּחָד, fear, 2 Chr. xiv. 14, etc.).

ἐκ-στρέφω: pf. pass. ἐξέστραμμα;
1. to turn or twist out, tear up, (Hom. II. 17, 58).
2. to turn inside out, invert; trop. to change for the worse, pervert, corrupt, (Arstph. nub. 554; Sept. Deut. xxxii. 20): Tit. iii. 11.*

[ἐκ-σώζω: 1 aor. ἐξέσωσα; to save from, either to keep or to rescue from danger (fr. Aeschyl. and IIdt. down): εἰς αἰγιαλὸν ἐκσῶσαι τὸ πλοῦον to bring the ship safe to shore, Acts xxvii. 39 WH txt.; al. ἐξῶσαι, see ἐξωθέω, and εἰ Ι. 7 c.*]

έκ-ταράσσω; post-classical; to agitate, trouble, exceedingly: τ. πόλιν, Acts xvi. 20. (τ. δήμον, Plut. Coriol. 19, and the like often in Dion Cass. Ps. xvii. (xviii.) 5; Sap. xvii. 3, etc.)

έκ-τείνω; fut. ἐκτενῶ; 1 aor. ἐξέτεινα; [fr. Aeschyl., Soph., Hdt. down]; Sept. com. for πιρ, κιρ and πιρ; to stretch out, stretch forth: τὴν χεῖρα (often in Sept.), Mt. viii. 3; xii. 13; xiv. 31; xxvi. 51; Mk. i. 41; iii. 5; Lk. v. 13; vi. 10; Jn. xxi. 18; Acts xxvi. 1; with the addition of ἐπί τινα, over, towards, against one—either to point out something, Mt. xii. 49, or to lay hold of a person in order to do him violence, Lk. xxii. 53; ἐκτ. τ. χεῖρα εἰς ἴασιν, spoken of God, Acts iv. 30; ἀγκύρας, properly, to carry forward [R. V. lay out] the cable to which the anchor is fastened, i. e. to cast anchor, ["the idea of extending the cables runs into that of carrying out and dropping the anchors" (Hackett); cf. B. D.

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iii. 11); with ταῖς ψυχαῖς added, Heb. xii. 3; τοῖς σώμασι, ταῖς ψυχαῖς, Polyb. 20, 4, 7; τῆ ψυχῆ, 29, 6, 14; 40, 12, 7; cf. Grimm on 1 Macc. ix. 8; 2 Macc. iii. 24.*

κ-μάσσω; impf. ἐξέμασσον; 1 aor. ἐξέμαξα; to wipe off, to wipe away: with acc. of object and dat. of instrument, Lk. vii. 38, 44; Jn. xi. 2; xii. 3; xiii. 5. (Soph., Eur., Hippocr., Aristot., al. Sir. xii. 11; Bar. vi. (ep. Jer.) 12, 23 (13, 24).)

ἐκ-μυκτηρίζω: impf. ἐξεμυκτήριζον; to deride by turning up the nose, to sneer at, scoff at: τινά, Lk. xvi. 14; xxiii. 35. (For μς, Ps. ii. 4; [xxxiv. (xxxv.) 16]; 2 K. xix. 21 [here the simple verb]; 1 Esdr. i. 49 Alex.; Ev. Nicod. c. 10. Prof. writ. use the simple verb (fr. μυκτήρ the nose); [cf. W. 25].) •

kκ-νεύω: 1 aor. ἐξένευσα;
κεφαλῆ, Xen. ven. 10, 12).

2. to take one's self away, withdraw: Jn. v. 13, where Chrysostom says that ἐξένευσε is equiv. to ἐξέκλινε; but others derive the form from ἐκνέω, q. v. (Sept. for אוס, Judg. iv. 18 Alex.; אוֹם, to turn one's self, Judg. xviii. 26 Alex.; 2 K. ii. 24; xxiii. 16; [add 3 Macc. iii. 22; Joseph. antt. 7, 4, 2]. In prof. auth. also transitively, to avoid a thing; as τὰ βέλη, Diod. 15, 87; πληγήν, ib. 17, 100.)*

in-νίω: 1. properly, to swim away, escape by swimming, (Thuc. 2, 90). 2. to escape, slip away secretly, ([Pind. Ol. 13, 163]; Eur. Hipp. 470, etc.); in this sense many interpp. take ἐξένευσε in Jn. v. 13. But Jesus withdrew not to avoid danger but the admiration of the people; for the danger first arose after his withdrawal.*

** self from drunkenness, become sober, (Gen. ix. 24; [1 S. xxv. 37]; Joel i. 5; [Sir. xxxiv. (xxxi.) 2]; Lynceus ap. Ath. 4, 5 p. 130 b.). b. metaph. to return to soberness of mind (cf. ἀνανήφω): 1 Co. xv. 34, (Plut. Dem. 20).*

ἀκούσιος, -ον, (ἐκών), voluntary: κατὰ ἐκούσιον, of free will, Philem. 14. (Num. xv. 3; καθ ἐκουσίαν, Thuc. 8, 27—[" The word understood in the one case appears to be τρόπον (Porphyr. de abst. 1, 9 καθ ἐκούσιον τρόπον, comp. Eur. Med. 751 ἐκουσίφ τρόποψ); in the other, γνώμην so ἐκουσία [doubtful, see L. and S.], ἐξ ἐκουσίας, etc.;" cf. Lobeck, Phryn. p. 4; Bp. Lghtft. on Philem. l. c.; cf. W. 463 (432)].)*

excurses, adv., [fr. Eur. down], voluntarily, willingly, of one's own accord: Heb. x. 26 (έκ. άμαρτάνειν [A. V. to sin wilfully] is tacitly opposed to sins committed inconsiderately, and from ignorance or from weakness); 1 Pet. v. 2.*

έκ-παλαι, adv., (fr. ἐκ and πάλαι, formed like ἔκτοτε [cf. W. 24 (23); 422 (393); B. 321 (275)]), from of old; of a long time: 2 Pet. ii. 3; iii. 5. (A later Grk. word, fr. Philo down; see Lob. ad Phryn. p. 45 sqq.).

** δεπειράζω; fut. ἐκπειράσω; [1 aor. ἐξεπείρασα, 1 Co. x. 9° L mrg. T WH mrg.]; a word wholly biblical [put by Philo (de congr. erud. grat. § 30, Mang. i. 543) for Sept. πειράζ. in quoting Deut. viii. 2]; to prore, test, thoroughly [A. V. tempt]: τινά, his mind and judgment, Lk. x. 25; τὸν θεόν, to put to proof God's character and power: Mt. iv. 7; Lk. iv. 12, after Deut. vi. 16, where for τος;

τὸν Χριστόν, by irreligion and immorality to test the patience or the avenging power of Christ (exalted to God's right hand), 1 Co. x. 9* [(yet L T WH Tr txt. κύριον), 9* L mrg. T WH mrg. Cf. Ps. lxxvii. (lxxviii.) 18].*

έκ-πέμπω: 1 aor. ἐξέπεμψα; 1 aor. pass. ptep. ἐκπεμφθείς; to send forth, send away: Acts xiii. 4; xvii. 10. [From Hom. down.]*

in-περισσώς, adv., exceedingly, out of measure, the more: used of intense earnestness, Mk. xiv. 31 LTTrWH (for Rec. ἐκ περισσοῦ); not found elsewhere. But see ὑπερεκπερισσῶς.*

kκ-πετάννυμ: 1 aor. ἐξεπέτασα; to spread out, stretch forth: τὰς χεῖρας πρός τινα, Ro. x. 21 fr. Is. lxv. 2. (Eur., Polyb., Plut., Anthol., al.) *

ἐκ-πηδάω, -ῶ: 1 aor. ἐξεπήδασα; to spring out, leap forth: εἰς τ. ὅχλου, Acts xiv. 14 G L T Tr WH. (εἰς τὸν λαόν, Judith xiv. 17; in Grk. writ. fr. [Soph. and] Hdt. down. Deut. xxxiii. 22.) *

έκ-πίπτω; pf. εκπέπτωκα ; 2 aor. εξέπεσον; 1 aor. εξέπεσα (Acts xii. 7 L T Tr WH; Gal. v. 4; on this aor. see [πίπτω and] ἀπέρχομαι); [fr. Hom. down]; to fall out of, to fall down from; 1. prop.: αἱ ἀλύσεις ἐκ τῶν χειρων (see έκ, I. 3 [cf. W. 427 (398) and De verb. comp. etc. Pt. ii. p. 11]), Acts xii. 7 (ἐκ τῆς θήκης, Is. vi. 13; ἐκ τοῦ οὐρανοῦ, Is. xiv. 12); absol.: Mk. xiii. 25 RG; Acts xxvii. 32; Jas. i. 11; 1 Pet. i. 24; of navigators, έκπ. els (i. e. from a straight course) to fall off i. e. be driven into [cf. Stallbaum on Plato's Phileb. p. 106 sq.; al. supply 'from deep water,' and render erm. to be cast away], Acts xxvii. 17, 25, 29, in this last vs. LTTrWH have adopted ἐκπ. κατά, (often in Grk. writ., as εἰς γῆν, Eur. Hel. 409; είς τὸν λιμένα, Thuc. 2, 92). aph. a. τινός [W. 427 (398), and De verb. comp. etc. u. s.], to fall from a thing, to lose it: της χάριτος, Gal. v. 4; τοῦ ίδίου στηριγμοῦ, 2 Pet. iii. 17, (τῆς πρὸς τὸν δῆμον εὐνοίας, Plut. Tib. Gracch. 21; βασιλείας, Joseph. antt. 7, 9, 2; also with prepositions, ἐκ τῶν ἐόντων, Hdt. 3, 14; $d\pi \delta \tau \hat{\omega} \nu \epsilon \lambda \pi i \delta \omega \nu$, Thuc. 8, 81); $\pi \delta \theta \epsilon \nu$, Rev. ii. 5 Rec. (ἐκεῖθεν, Ael. v. h. 4, 7). b. absol. to perish; to fail, (properly, to fall from a place which one cannot keep, fall from its position): ἡ ἀγάπη, 1 Co. xiii. 8 R G; to fall powerless, fall to the ground, be without effect: of the divine promise of salvation by Christ, Ro. ix. 6.*

ἐκ-πλέω: [impf. ἐξέπλεον]; 1 aor. ἐξέπλευσα; to sail from, sail away, depart by ship: ἀπό with gen. of place, Acts xx. 6; εἰς with acc. of place, Acts xv. 39; xviii. 18. [Soph., Hdt., Thuc., al.]*

ἐκ-πληρόω: pf. ἐκπεπλήρωκα; to fill full, to fill up completely; metaph. τὴν ἐπαγγελίαν, to fulfil i. e. make good: Acts xiii. 33 (32), as in Polyb. 1, 67, 1. [From Hdt. down.]*

ἐκ-πλήρωσις, -εως, ή, a completing, fulfilment: τ. ἡμερῶν τ. ἀγνισμοῦ, the time when the days of purification are to end, Acts xxi. 26. [Dion. Hal., Strab., Philo, al.]*

έκ-πλήσσω, -ττω: Pass., [pres. ἐκπλήσσομαι οτ -ττομαι (so R G Mt. xiii. 54; Tr WH Acts xiii. 12)]; impf. ἐξ-επλησσόμην; 2 aor. ἐξεπλάγην; com. in Grk. fr. Hom.

down; prop. to strike out, expel by a blow, drive out or away; to cast off by a blow, to drive out; commonly, to strike one out of self-possession, to strike with panic, shock, astonish: Pass. to be struck with astonishment, astonished, amazed; absol.: Mt. xiii. 54; xix. 25; Mk. vi. 2; x. 26; Lk. ii. 48; used of the glad amazement of the wondering people, Mk. vii. 37; ἐπὶ τῆ διδαχῆ, Mt. vii. 28; xxii. 33; Mk. i. 22; xi. 18; Lk. iv. 32; Acts xiii. 12; [ἐπὶ τῆ μεγαλειότητι, Lk. ix. 43], (ἐπὶ τῷ κάλλει, Xen. Cyr. 1, 4, 27; έπὶ τῆ θέα, Ael. v. h. 12, 41; [W. § 33, b.]; by the Greeks also with simple dat. and with acc. of the thing, as Sap. xiii. 4; 2 Macc. vii. 12). [Syn. see φοβέω, fin.]*

έκ-πνέω: 1 aor. εξέπνευσα; to breathe out, breathe out one's life, breathe one's last, expire: Mk. xv. 37, 39; Lk. xxiii. 46, and often in Grk. writ., both without an object (fr. [Soph. Aj. 1026] Eur. down), and with βίον or ψυχήν added (fr. Aeschyl. down).*

έκ-πορεύομαι; impf. εξεπορευόμην; fut. εκπορεύσομαι; (pass. [mid., cf. πορεύω] of εκπορεύω to make to go forth, to lead out, with fut. mid.); [fr. Xen. down]; Sept. for **KY'**; to go forth, go out, depart; 1. prop.; with mention of the place whence: ἀπό, Mt. xx. 29; Mk. x. 46; έξω (της πόλεως), Mk. xi. 19; έκ, Mk. xiii. 1; έκείθεν, Mk. vi. 11: παρά τινος, from one's abode, one's vicinity, Jn. xv. 26, (ἀκούσωμεν τὰ ἐκπορευόμενα παρὰ κυρίου, Ezek. xxxiii. 30); without mention of the place whence or whither, which must be learned from the context: Lk. iii. 7; Acts xxv. 4; with mention of the end to which: ἐπί τινα, Rev. xvi. 14; πρός τινα, Mt. iii. 5; Mk. i. 5; ἐκπορεύεσθαι els δδόν, to go forth from some place into the road [or on his way, cf. odós, 1 b.], Mk. x. 17; on Acts ix. 28 see εἰσπορεύομαι, 1 a. demons, when expelled, are said to go out (sc. from the human body): Mt. xvii. 21 RGL; Acts xix. 12 GLT Tr WH. [food (excrement)] to go out i. e. be discharged, Mk. vii. 19. to come forth, έκ τῶν μνημείων, of the dead who are restored to life and leave the tomb, Jn. v. 29. 2. fig. to come forth, to issue, to proceed: with the adjuncts έκ τοῦ ἀνθρώπου, έκ τῆς καρδίας, ἐκ τοῦ στόματος, of feelings, affections, deeds, sayings, Mt. xv. 11, 18; Mk. vii. 15 L T Tr WH, 20; Lk. iv. 22; Eph. iv. 29; [ἔσωθεν ἐκ τῆς καρδίας, Mk. vii. 21; with ἔσωθεν alone, ibid. 23]; πᾶν ρῆμα ἐκπορ. διὰ στόματος θεοῦ, every appointment whereby God bids a man to be nourished and preserved, Mt. iv. 4, fr. Deut. viii. 3. to break forth: of lightnings, flames, etc., έκ τινος, Rev. iv. 5; ix. 17 sq.; xi. 5. to flow forth: of a river (ξκ τ.), Rev. xxii. 1. to project, from the mouth of one: of a sword, Rev. i. 16; xix. 15, 21 Rec. to spread abroad, of a rumor: foll. by εis, Lk. iv. 37. [SYN. cf. ξρχομαι, fin.]*

έκ-πορνεύω: 1 aor. ptcp. fem. ἐκπορνεύσασα; (the prefix ex seems to indicate a lust that gluts itself, satisfies itself completely); Sept. often for זְנָה; to go a whoring, 'give one's self over to fornication' A. V.: Jude 7. Not found in prof. writ. [Test. xii. Patr. test. Dan § 5; Poll. 6, 30] (126).]*

έκ-πτύω: 1 aor. εξέπτυσα; to spit out (Hom. Od. 5, 322, etc.); trop. to reject, spurn, loathe: τί, Gal. iv. 14, in

πτύειν, and Philo παραπτύειν; cf. Kypke and Loesner for Ellic.] on Gal. l. c.; Lob. ad Phryn. p. 17.*

έκ-ριζώω, -ω: 1 aor. ἐξερίζωσα; Pass., 1 aor. ἐξεριζώθην; 1 fut. ἐκριζωθήσομαι; to root out, pluck up by the roots: τί. Mt. xiii. 29; xv. 18; Lk. xvii. 6; Jude 12. (Jer. i. 10; Zeph. ii. 4; Sir. iii. 9; [Sap. iv. 4]; 1 Macc. v. 51 [Alex.]; 2 Macc. xii. 7; [Sibvll. frag. 2, 21; al.]; Geopon.)*

ἔκ-στασις, -εως, ή, (ἐξίστημι); 1. univ. in Grk. writ. any casting down of a thing from its proper place or state; displacement, (Aristot., Plut.). 2. a throwing of the mind out of its normal state, alienation of mind, whether such as makes a lunatic (διανοίας, Deut. xxviii. 28; τῶν λονισμών, Plut. Sol. 8), or that of the man who by some sudden emotion is transported as it were out of himself. so that in this rapt condition, although he is awake, his mind is so drawn off from all surrounding objects and wholly fixed on things divine that he sees nothing but the forms and images lying within, and thinks that he perceives with his bodily eyes and ears realities shown him by God, (Philo, quis rerum divin. heres § 53 [cf. 51; B. D. s. v. Trance; Delitzsch, Psychol. v. 5]): ἐπέπεσεν [Rec., al. εγένετο] επ' αὐτὸν ἔκστασις, Acts x. 10; είδεν εν εκστάσει οραμα, Acts xi. 5; γενέσθαι έν έκστάσει, Acts xxii. 17, cf. 2 Co. xii. 2 sq. 3. In the O. T. and the New amazement [cf. Longin. 1, 4; Stob. flor. tit. 104, 7], the state of one who, either owing to the importance or the novelty of an event, is thrown into a state of blended fear and wonder: είχεν αὐτὰς τρόμος καὶ ἔκστασις, Mk. xvi. 8; εξέστησαν έκστάσει μεγάλη, Mk. v. 42 (Ezek. xxvi. 16); έκστασις έλαβεν άπαντας, Lk. v. 26; επλήσθησαν θάμβους κ. εκστάσεως, Acts iii. 10; (for תַרָבָה, trembling, Gen. xxvii. 33; 1 S. xiv. 15, etc.; קחר, fear, 2 Chr. xiv. 14, etc.).*

έκ-στρέφω: pf. pass. έξέστραμμαι; 1. to turn or twist 2. to turn inside out, out, tear up, (Hom. II. 17, 58). invert; trop. to change for the worse, pervert, corrupt, (Arstph. nub. 554; Sept. Deut. xxxii. 20): Tit. iii. 11.* [έκσάζω: 1 aor. ἐξέσωσα; to save from, either to keep or to rescue from danger (fr. Aeschyl. and Hdt. down):

είς αίγιαλὸν εκσώσαι τὸ πλοίον to bring the ship safe to shore, Acts xxvii. 39 WH txt.; al. ἐξῶσαι, see ἐξωθέω, and el I. 7 c.*]

in-raparow; post-classical; to agitate, trouble, exceedingly: τ. πόλιν, Acts xvi. 20. (τ. δημον, Plut. Coriol. 19, and the like often in Dion Cass. Ps. xvii. (xviii.) 5; Sap. xvii. 3, etc.) *

έκ-τείνω; fut. ἐκτενῶ; 1 aor. ἐξέτεινα; [fr. Aeschyl., Soph., Hdt. down]; Sept. com. for פַרָשׁ, נָטָה and שֶׁלֹח; to stretch out, stretch forth: τὴν χείρα (often in Sept.), Mt. viii. 3; xii. 13; xiv. 31; xxvi. 51; Mk. i. 41; iii. 5; Lk. v. 13; vi. 10; Jn. xxi. 18; Acts xxvi. 1; with the addition of ¿ní rwa, over, towards, against one either to point out something, Mt. xii. 49, or to lay hold of a person in order to do him violence, Lk. xxii. 53; ἐκτ. τ. χείρα εἰς ἴασιν, spoken of God, Acts iv. 30; dyκύραs, properly, to carry forward [R. V. lay out] the cable to which the anchor is fastened, i. e. to cast anchor, I" the idea of extending the cables runs into that of carwhich sense the Greeks used καταπτύειν, προσπτύειν, | rying out and dropping the anchors" (Hackett); cf. B. D.

Am. ed. p. 3009 last par.], Acts xxvii. 30. [Comp.: ἐπ-, ὑπερ-εκτείνω.] *

לְּתְּדְּבְּאָבָּה, -ω̂: 1 aor. inf. ἐκτελέσαι; to finish, complete: Lk. xiv. 29 sq. (From Hom. down; i. q. קלה, Deut. xxxii. 45.)*

ἐκ-τένεια, -as, ἡ, (ἐκτενήs), a later Grk. word, (cf. Lob. ad Phryn. p. 311); a. prop. extension. b. intentness (of mind), earnestness: ἐν ἐκτενεία, earnestly, Acts xxvi. 7. (2 Macc. xiv. 38; Judith iv. 9. Cf. Grimm on 3 Macc. vi. 41 [where he refers to Cic. ad Att. 10, 17, 1].)*

έκτενής, -ές, (ἐκτείνω), prop. stretched out; fig. intent, earnest, assiduous: προσευχή, Acts xii. 5 R G (εὐχή, Ignat. [interpol.] ad Eph. 10; δέησις κ. ἰκεσία, Clem. Rom. 1 Cor. 59, 2); ἀγάπη, 1 Pet. iv. 8. Neut. of the compar. ἐκτενέστερον, as adv., more intently, more earnestly, Lk. xxii. 44 [L br. WH reject the pass.]. (ἐκτενὴς φίλος, Aeschyl. suppl. 983; Polyb. 22, 5, 4; then very often fr. Philo on; cf. Lob. ad Phryn. p. 311.) •

έκτενῶs, adv., earnesily, fervently: Acts xii. 5 L T Tr WH; ἀγαπᾶν. 1 Pet. i. 22. (Jonah iii. 8; Joel i. 14; 3 Macc. v. 9. Polyb. etc. Cf. Lob. ad Phryn. p. 311; [W. 25; 463 (431)].)*

ἐκ-τίθημ: 1 aor. pass. ptep. ἐκτεθείς; Mid., impf. ἐξετι-θέμην; 2 aor. ἐξεθέμην; to place or set out, expose; 1. prop.: an infant, Acts vii. 21; (Sap. xviii. 5; [Hdt. 1, 112]; Arstph. nub. 531; Ael. v. h. 2, 7; Lcian. de sacrif. 5, and often).

2. Mid. metaph. to set forth, declare, expound: Acts xi. 4; τί, Acts xviii. 26; xxviii. 23; ([Aristot. passim]; Diod. 12, 18; Joseph. antt. 1, 12, 2; Athen. 7 p. 278 d.; al.).*

έκτιναξάμενος; to shake off, so that something adhering shall fall: τὸν χοῦν, Mk. vi. 11; τὸν κονιορτόν, Mt. x. 14 (where the gen. τῶν ποδῶν does not depend on the verb but on the subst. [L T WH mrg., however, insert ἐκ]); by this symbolic act a person expresses extreme contempt for another and refuses to have any further intercourse with him [B. D. Am. ed. s. v. Dust]; Mid. to shake off for (the cleansing of) one's self: τ. κονιορτὸν . . . ἐκτί τινα, against one, Acts xiii. 51; τὰ ἰμάτια, dust from garments, Acts xviii. 6; [cf. B. D. u. s.; Neh. v. 13]. (to knock out, τοὺς δδόντας, Hom. Il. 16, 348; Plut. Cat. maj. 14.) εκτος, -η, -ον, the sixth: Mt. xx. 5, etc. [From Hom. down.]

έκτός, adv., (opp. to έντός, q. v.), outside, beyond; a. τὸ ἐκτός, the outside, exterior, with possess, gen., Mt. xxiii. 26 (cf. τὸ ἔξωθεν τοῦ ποτηρίου, 25). On the pleonastic phrase ἐκτὸς εἰ μή, see εἰ, III. 8 d. b. It has the force of a prep. [cf. W. § 54, 6], and is foll. by the gen. [so even in Hom.]; a. outside of: ἐκτὸς τοῦ σώματος out of the body, i. e. freed from it, 2 Co. xii. 2 sq. (in vs. 3 L T Tr WH read χωρίς for έκτός); είναι έκτος τοῦ σώμ. [A. V. without the body i. e.], does not pertain to the body, 1 β. beyond, besides, except: Acts xxvi. 22 Co. vi. 18. (where the constr. is οὐδὲν λέγων ἐκτὸς τούτων, ἄτε οί . . . έλάλησαν etc. [cf. B. 287 (246); W. 158 (149) sq.]); 1 Co. xv. 27. (Sept. for לבר foll. by מן, Judg. viii. 26; מלבר, 1K. x. 13; 2 Chr. ix. 12; xvii. 19.)*

έκ-τρέπω: Pass., [pres. εκτρέπομαι]; 2 aor. εξετράπην: 2 fut. ἐκτραπήσομαι; 1. to turn or twist out; pass, in a medical sense, in a fig. of the limbs: τωα μὴ τὸ χωλὸν έκτραπη, lest it be wrenched out of (its proper) place. dislocated, [R. V. mrg. put out of joint], (see exx. of this use fr. med. writ. in Steph. Thesaur. iii. col. 607 d.), i. e. lest he who is weak in a state of grace fall therefrom. Heb. xii. 13 [but Lünem., Delitzsch, al., still adhere to the meaning turn aside, go astray; cf. A. V., R. V. txt.]. 2. to turn off or aside; pass. in a mid. sense [cf. B. 192 (166 sq.)], to turn one's self aside, to be turned aside; (intrans.) to turn aside; Hesych.: ἐξετράπησαν· ἐξέκλιναν, (τῆς ὁδοῦ, Lcian. dial. deor. 25, 2; Ael. v. h. 14, 49 [48]; έξω της όδου, Arr. exp. Al. 3, 21, 7 [4]; absol. Xen. an. 4, 5, 15; Arstph. Plut. 837; with mention of the place to which, Hdt. 6, 34; Plat. Soph. p. 222 a.; al.); figuratively: είς ματαιολογίαν, 1 Tim. i. 6; επὶ τοὺς μύθους, 2 Tim. iv. 4; ὀπίσω τινός, to turn away from one in order to follow another, 1 Tim. v. 15, (εἰς ἀδίκους πράξεις, Joseph. antt. 8, 10, 2). with acc. to turn away from, to shun a thing, to avoid meeting or associating with one: Tas Kevoφωνίας, 1 Tim. vi. 20, (τον έλεγχον, Polyb. 35, 4, 14; Γάλλους εκτρέπεσθαι καὶ σύνοδον φεύγειν την μετ' αὐτών, Joseph. antt. 4, 8, 40).*

έκ-τρέφω; fr. Aeschyl. down; 1. to nourish up to maturity; then univ. to nourish: τὴν ἐαυτοῦ σάρκα, Eph. v. 29. 2. to nurture, bring up: τὰ τέκνα, Eph. vi. 4.*
[ἔκτρομος, adj., (cf. ἔκφοβος), trembling exceedingly, exceedingly terrified: Heb. xii. 21 Tr mrg. WH mrg., after codd. Sin. and Clarom. (al. ἔντρομος, q. v.). Not found

elsewhere.*]

ἔκ-τρωμα, -τος, τό, (ἐκτιτρώσκω to cause or to suffer abortion; like ἔκβρωμα fr. ἐκβιβρώσκω), an abortion, abortive birth; an untimely birth: 1 Co. xv. 8, where Paul likens himself to an ἔκτρωμα, and in vs. 9 explains in what sense: that he is as inferior to the rest of the apostles as an immature birth comes short of a mature one, and is no more worthy of the name of an apostle than an abortion is of the name of a child. (Num. xii. 12; Eccl. vi. 3; Job iii. 16; in Grk. first used by Aristot. de gen. an. 4, 5, 4 [p. 773b, 18]; but, as Phrynichus shows, p. 208 sq. ed. Lob., [288 sq. ed. Rutherford], ἄμβλωμα and ἐξάμβλωμα are preferable; [Huxtable in "Expositor" for Apr. 1882 p. 277 sqq.; Bp. Lghtft. Ignat. ad Rom. 9 p. 230 sq.].)*

in-φέρω; fut. ἐξοίσω; 1 aor. ἐξήνεγκα; 2 aor. ἐξήνεγκον;
1. to carry out, to bear forth: τινά, Acts v. 15; the dead for burial, Acts v. 6, 9 sq. (often so in Grk. writ. fr. Hom. Il. 24, 786 down; see ἐκκομίζω); τί, Lk. xv. 22; 1 Tim. vi. 7.

2. to (bring i. e.) lead out: τινά, Mk. viii. 23 T Tr txt. WH.

3. to bring forth i. e. produce: of the earth bearing plants, Heb. vi. 8 [cf. W. § 45, 6 a.]; (IIdt. 1, 193; Xen. oec. 16, 5; Ael. v. h. 3, 18 and often; Sept., Gen. i. 12; Hag. i. 11; Cant. ii. 13).*

έκ-φεύγω: fut. ἐκφεύξομαι; pf. ἐκπέφευγα; 2 aor. ἐξέφυγον; [fr. Hom. down]; to flee out of, flee away; a. to seek safety in flight; absol. Acts xvi. 27; ἐκτοῦ οἴκου, Acts xix. 16. b. to escape: 1 Th. v. 3; Heb. ii. 3; τί, Lk. xxi. 36; Ro. ii. 3; τινά, Heb. xii. 25 L T Tr WH; [τὰς χεῖράς τινος, 2 Co. xi. 33. Cf. W. § 52, 4, 4; B. 146 (128) sq.].*

ėκφοβίω, -ŵ; to frighten away, to terrify; to throw into violent fright: τινά, 2 Co. x. 9. (Deut. xxviii. 26; Zeph. iii. 13, etc.; Thuc., Plat., al.) *

ἐκφοβος, -ον, stricken with fear or terror, exceedingly frightened, terrified: Mk. ix. 6; Heb. xii. 21 fr. Deut. ix.
19. (Aristot. physiogn. 6 [p. 812^b, 29]; Plut. Fab. 6.)

ἐκφίω; 2 aor. pass. ἐξεφύην (W. 90 (86); B. 68 (60); Krüger § 40, s. v. φύω; [Veitch ibid.]); [fr. Hom. down]; to generate or produce from; to cause to grow out: δταν δ κλάδος . . . τὰ φύλλα ἐκφύη (subj. pres.), when the branch has become tender and puts forth leaves, R (not R*) G T WH in Mt. xxiv. 32 and Mk. xiii. 28; [al., retaining the same accentuation, regard it as 2 aor. act. subj. intrans., with τὰ φύλ. as subject; but against the change of subject see Meyer or Weiss]. But Fritzsche, Lchm., Treg., al. have with reason restored [after Erasmus] ἐκφυῆ (2 aor. pass. subj.), which Grsb. had approved: when the leaves have grown out,—so that τὰ φύλλα is the subject.*

ex-x (w and (a form censured by the grammarians, see Lob. ad Phryn. p. 726) ἐκχύνω (whence pres. pass. ptcp. έκχυνόμενος and, in L T Tr WH after the Aeolic form, έκχυννόμενος [cf. B. 69 (61); W. § 2, 1 d.; Tdf. Proleg. p. 79]: Mt. xxiii. 35; xxvi. 28; Mk. xiv. 24; Lk. xi. 50 [where Tr txt. WH txt. ἐκκεχυμένον for ἐκχυννόμενον]; xxii. 20 [WH reject the pass.]); impv. plur. ἐκχέετε (Rev. xvi. 1 L T WH; on which uncontr. form cf. Bttm. Gram. p. 196 [p. 174 Robinson's trans.]; B. 44 (38); [some would make it a 2 aor., see WH. App. p. 165]); fut. ἐκχεῶ (Acts ii. 17 sq.; Ex. xxix. 12), for which the earlier Greek used ἐκχεύσω (W. 77 (74); [cf. 85 (82); esp. B. 68 (60)]); 1 aor. ἐξέχεα, 3 pers. sing. ἐξέχεε ([whereas the 3 sing. of the im pf. is contr. -έχεε -έχει, cf. Rutherford, New Phryn. p. 299 sq.]; cf. Bitm. Gram. p. 196 note ••• [Eng. trans. u. s. note †]), inf. ἐκχέαι (Ro. iii. 15; Is. lix. 7; Ezek. ix. 8); Pass., [pres. ἐκχεῖται, Mk. ii. 22 R G L Tr mrg. br.; impf. 3 pers. sing. ἐξεχεῖτο, Acts xxii. 20 R G, efexurueto L T Tr WH]; pf. ennéχυμαι; 1 aor. ἐξεχύθην; 1 fut. ἐκχυθήσομαι (see B. 69 (60) sq.); [fr. Hom. down]; Sept. for שָּבָּן; to pour out; a. prop.: φιάλην, by meton. of the container for the contained, Rev. xvi. 1-4, 8, 10, 12, 17; of wine, which when the vessel is burst runs out and is lost, Mt. ix. 17; Mk. ii. 22 [RGLTrmrg. in br.]; Lk. v. 37; used of other things usually guarded with care which are poured forth or cast out: of money, Jn. ii. 15; έξεχύθη τὰ σπλάγχνα, of the ruptured body of a man, Acts i. 18 (ἐξεχύθη ή κοιλία αὐτοῦ εἰς τ. γῆν, of a man thrust through with a sword, 2 S. xx. 10). The phrase aima exxeiv or exxuν(ν) ειν is freq. used of bloodshed: [Mt. xxiii. 35; Lk. xi. 50; Acts xxii. 20; Ro. iii. 15; Rev. xvi. 6 (where Tdf. аїната)]; see аїна, 2 в. b. metaph. i. q. to bestow or distribute largely (cf. Fritzsche on Tob. iv. 17 and Sir. i. 8): τὸ πνεῦμα τὸ ἄγιον or ἀπὸ τοῦ πνεύματος, i. e. the abundant bestowal of the Holy Spirit, Acts ii. 33 fr. Joel ii. 28, 29 (iii. 1, 2); ἐπί τινα, Acts ii. 17 sq.; x. 45; Tit. iii. 6; ή άγάπη του θεου εκκέχυται εν ταις καρδίαις ἡμῶν διὰ πν. ἀγίου, the Holy Spirit gives our souls a rich sense of the greatness of God's love for us, Ro. v. 5; (ὁργήν, Sir. xxxiii. (xxxvi.) 8, [cf. xvi. 11]). The pass., like the Lat. effundor, me effundo, is used of those who give themselves up to a thing, rush headlong into it, (γέλωτι, Alciphr.; εἰς ἐταίρας, Polyb. 32, 11, 4): absol. τῆ πλάνη τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, led astray by the hire of Balaam (i. e. by the same love of reward as Balaam) they gave themselves up, sc. to wickedness, Jude 11, (so ἐκχυθῆναι in Arstph. vesp. 1469 is used absol. of one giving himself up to joy. The passage in Jude is generally explained thus: "for hire they gave themselves up to [R. V. ran riotously in] the error of Balaam"; cf. W. 206 (194) [and De Wette (ed. Brückner) ad loc.]).*

έκ-χύνω, and (L T Tr WH) ἐκχύννω, see ἐκχέω. [Comp.: ὑπερ- εκχύνω.]

k-χωρίω, -ω; [fr. Soph. and Hdt. on]; to depart from; to remove from in the sense of fleeing from: Lk. xxi. 21. (For חַרָּב, Am. vii. 12.)*

ἐκ-ψύχω: 1 aor. ἐξέψυξα; to expire, to breathe out one's life (see ἐκπνέω): Acts v. 5, 10; xii. 23. (Hippocr., Jambl.)*

ἐκών, -οῦσα, -όν, unforced, voluntary, willing, of one's own will, of one's own accord: Ro. viii. 20; 1 Co. ix. 17. [From Hom. down.]*

thaia, -as, ή, [fr. Hom. down], Sept. for Γιϊ; 1. an olive tree: Ro. xi. 17, 24; plur. Rev. xi. 4. τὸ ὅρος τῶν ἐλαιῶν (for Γιϊς). Zech. xiv. 4), the Mount of Olives, so called from the multitude of olive-trees which grew upon it, distant from Jerusalem (Joseph. antt. 20, 8, 6) five stadia eastward (cf. Win. RWB. s. v. Oelberg; Arnold in Herzog x. p. 549 sqq.; Furrer in Schenkel iv. 354 sq.; [Grove and Porter in BB.DD.]): Mt. xxi. 1; xxiv. 3; xxvi. 30; Mk. xi. 1; xiii. 3; xiv. 26; Lk. xix. 37; xxii. 39; Jn. viii. 1 Rec.; (on Lk. xix. 29; xxi. 37, see ἐλαιών).

2. an olive, the fruit of the olive-tree: Jas. iii. 12.*

τλαιον, -ου, τό, [fr. Hom. down], Sept. chiefly for אָדָּרָ, also for אָדָּיִי, olive-oil: used for feeding lamps, Mt. xxv. 3 sq. 8; for healing the sick, Mk. vi. 13; Lk. x. 34; Jas. v. 14; for anointing the head and body at feasts (Athen. 15, c. 11) [cf. s. v. μύρον], Lk. vii. 46; Heb. i. 9 (on which pass. see ἀγαλλίασις); mentioned among articles of commerce. Lk. xvi. 6; Rev. vi. 6; xviii. 13. Cf. Win. RWB. s. v. Oel; Furrer in Schenkel iv. 354; Schnedermann, Die bibl. Symbolik des Oelbaumes u. d. Oeles, in the Zeitschr. f. d. luth. Theol. for 1874, p. 4 sqq.; [B. D. s. v. Oil, II. 4; and Mey. ed. Weiss on Mk. vi. 13].*

ἐλαιών, -ῶνος, ὁ, (the ending ών in derivative nouns indicating a place set with trees of the kind designated by the primitive, as δαφνών, ἰτεών, δρυμών, κεδρών, cf. Bitm. Ausf. Spr. ii. p. 422 sqq.; Kühner i. p. 711; [Jelf § 335 d.]); an olive-orchard, a place planted with olive trees, i.e. the Mount of Olives [A.V. Olivet] (see ἐλαία, 1): Acts i. 12 (διὰ τοῦ ἐλαιώνος ὅρους, Joseph. antt. 7, 9, 2). In Lk. xix. 29; xxi. 37 also we should write τὸ ὅρος τὸ καλούμενον ἐλαιών (so L T Tr, [but WH with R G -ῶν]); likewise in Joseph. antt. 20, 8, 6 πρὸς ὅρος τὸ προσαγο

ρευόμενον έλαιών; b. j. 2, 13, 5 and 5, 2, 3 εls (κατὰ) ελαιών καλούμενον ὅρος; 6, 2, 8 κατὰ τὸ ελαιών ὅρος; [but in Joseph. ll. cc. Bekker edits -ῶν]. Cf. Fritzsche on Mk. p. 794 sq.; B. 22 (19 sq.); W. 182 (171) n. 1; [but see WH. App. p. 158]. (The Sept. sometimes render Τὰ freely by ελαιών, as Ex. xxiii. 11; Deut. vi. 11; 1 S. viii. 14, etc.; not found in Grk. writ.)*

Eλαμίτης (T WH ελαμείτης, [see s. v. ει, ι]), -ου, δ, an Elamite, i. e. an inhabitant of the province of Elymais, a region stretching southwards to the Persian Gulf, but the boundaries of which are variously given (cf. Win. RWB. s. v. Elam; Vaihinger in Herzog iii. p. 747 sqq.; Dillmann in Schenkel ii. p. 91 sq.; Schrader in Riehm p. 358 sq.; Grimm on 1 Macc. vi. 1; [BB.DD. s. vv. Elam, Elamites]): Acts ii. 9. (Is. xxi. 2; in Grk. writ. Έλυμαῖος, and so Judith i. 6.) *

tλάσσων [in Jn., Ro.] or -ττων [in Heb., 1 Tim.; cf. B. 7], -ον, (compar. of the Epic adj. ἐλαχύς equiv. to μικρός), [fr. Hom. down], less, — either in age (younger), Ro. ix. 12; or in rank, Heb. vii. 7; or in excellence, worse (opp. to καλός), Jn. ii. 10. Neuter ἔλαττον, adverbially, less [sc. than etc., A. V. under; cf. W. 239 (225); 595 sq. (554); B. 127 sq. (112)]: 1 Tim. v. 9.*

tλαττονίω [B. 7], -ω: 1 aor. ἢλαττόνησα; (ἔλαττον); not found in prof. auth. [yet see Aristot. de plant. 2, 3 p. 825*, 23]; to be less, inferior, (in possessions): 2 Co. viii. 15 fr. Ex. xvi. 18. (Prov. xi. 24; Sir. xix. (5) 6; also transitively, to make less, diminish: Gen. viii. 3; Prov. xiv. 34; 2 Macc. xiii. 19, etc.)*

ἐλαττόω [B. 7], -ῶ: 1 aor. ἠλάττωσα; Pass., [pres. ἐλαττοῦμαι]; pf. ptep. ἠλαττωμένος; (ἐλάττων); to make less or inferior: τινά, in dignity, Heb. ii. 7; Pass. to be made less or inferior.: in dignity, Heb. ii. 9; to decrease (opp. to αὐξάνω), in authority and popularity, Jn. iii. 30. (Many times in Sept.; in Grk. writ. fr. Thuc. on.)*

ἐλαύνω; pf. ptcp. ἐληλακώς; Pass., [pres. ἐλαύνομαι]; impf. ἢλαυνόμην; to drive: of the wind driving ships or clouds, Jas. iii. 4; 2 Pet. ii. 17; of sailors propelling a vessel by oars, to row, Mk. vi. 48; to be carried in a ship, to sail, Jn. vi. 19, (often so in Grk. writ. fr. Hom. down; often also with νῆα or ναῦν added); of demons driving to some place the men whom they possess, Lk. viii. 29. [Comp.: ἀπ., συν-ελαύνω.]*

λαφρία, -as, ή, (ἐλαφρός), lightness; used of levity and fickleness of mind, 2 Co. i. 17; a later word, cf. Lob. ad Phryn. p. 343.*

tλαφρός, -ά, -όν, light in weight, quick, agile; a light φορτίον is used fig. concerning the commandments of Jesus, easy to be kept, Mt. xi. 30; neut. τὸ ἐλαφρόν, substantively, the lightness: τῆς θλίψεως [A. V. our light affliction], 2 Co. iv. 17. (From Hom. down.)

ἐλάχιστος, -η, -ον, (superl. of the adj. μικρός, but com'ing fr. ἐλαχύς), [(Hom. h. Merc. 573), Hdt. down], smallest, least, — whether in size: Jas. iii. 4; in amount: of
the management of affairs, πιστὸς ἐν ἐλαχίστφ, Lk. xvi.
10 (opp. to ἐν πολλφ̂); xix. 17; ἐν ἐλαχίστφ ἄδικος, Lk.
xvi. 10; in importance: what is of the least moment,
1 Co. vi. 2; in authority: of commandments, Mt. v. 19;

in the estimation of men: of persons, Mt. xxv. 40, 45: in rank and excellence: of persons, Mt. v. 19; 1 Co. xv. 9; of a town, Mt. ii. 6. οὐδὲ [R G οἴσε] ἐλάχιστον, not even a very small thing, Lk. xii. 26; ἐμοὶ εἰς ἐλάχιστόν ἐστι (see εἰμί, V. 2 c.), 1 Co. iv. 3.*

ἐλαχιστότερος, -a, -ον, (compar. formed fr. the superl. ἐλάχιστος; there is also a superl. ἐλαχιστότατος; "it is well known that this kind of double comparison is common in the poets; but in prose, it is regarded as faulty." Lob. ad Phryn. p. 136; cf. W. § 11, 2 b., [also 27 (26); B. 28 (25)]), less than the least, lower than the lowest: Eph. iii. 8.*

έλάω, see έλαύνω.

Eleazar, אוֹלְעָנָי, whom God helps), δ , indeel., Eleazar, one of the ancestors of Christ: Mt. i. 15.*

λεέω, adopted for the more com. ελεέω (q. v.) by LTTr WH in Ro. ix. 16 and Jude 23, [also by WH Tr mrg. in 22]; (Prov. xxi. 26 cod. Vat.; 4 Macc. ix. 3 var.; Clem. Rom. 1 Cor. 13, 2; Polyc. ad Philip. 2, 2). Cf. W. 85 (82); B. 57 (50); [Mullach p. 252; WH. App. p. 166; Tdf. Proleg. p. 122].*

έλεγμός, -οῦ, ὁ, (ἐλέγχω), correction, reproof, censure: 2 Tim. iii. 16 L T Tr WII for R G ἔλεγχον. (Sir. xxi. 6; xxxv. (xxxii.) 17, etc.; for πιστα chastisement, punishment, 2 K. xix. 3; Ps. cxlix. 7; [Is. xxxvii. 3; etc.]. Not found in prof. writ.)*

ἔλεγξις, -εως, ἡ, (ἐλέγχω, q. v.), refutation, rebuke; (Vulg. correptio; Augustine, convictio): ἔλεγξιν ἔσχεν ἰδίας παρανομίας, he was rebuked for his own transgression, 2 Pet. ii. 16. (Philostr. vit. Apoll. 2, 22 [p. 74 ed. Olear.]; Sept., Job xxi. 4; xxiii. 2, for τη το complaint; [Protevangel. Jacob. 16, 1 τὸ ὕδωρ τῆς ἐλέγξεως κυρίου (Sept. Num. v. 18 τὸ ὕδωρ τοῦ ἐλεγμοῦ)].)*

ἐλεγχος, -ου, ὁ, (ἐλέγχω);
1. a proof, that by which a thing is proved or tested, (τὸ πρᾶγμα τὸν ἔλεγχον δώσει, Dem. 44, 15 [i. e. in Phil. 1, 15]; τῆς εὐψυχίας, Eur. Herc. fur. 162; ἐνθάδ ὁ ἔλεγχος τοῦ πράγματος, Epict. diss. 3, 10, 11; al.): τῶν [or rather, πραγμάτων] οὐ βλεπομένων, that by which invisible things are proved (and we are convinced of their reality), Heb. xi. 1 (Vulg. argumentum non apparentium [Tdf. rerum arg. non parentum]); [al. take the word here (in accordance with the preceding ὑπόστασις, q. v.) of the inward result of proving viz. a conviction; see Lünem. ad loc.].
2. conviction (Augustine, convictio): πρὸς ἔλεγχον, for convicting one of his sinfulness, 2 Tim. iii. 16 R.G. (Eur., Plat., Dem., al.; Sept. chiefly for חחסות.)*

ἐλέγχω; fut. ἐλέγξω; 1 aor. inf. ἐλέγξαι, impv. ἔλεγξω; [Pass., pres. ἐλέγχομαι; 1 aor. ἐλέγχθην]; Sept. for της τις.

1. to convict, refute, confute, generally with a suggestion of the shame of the person convicted, [" ἐλέγχειν hat eigentlich nicht die Bedeutung 'tadeln, schmähen, zurechtweisen,' welche ihm die Lexika zuschreiben, sondern bedeutet nichts als überführen" (Schmidt ch. iv. § 12)]: τινά, of crime, fault, or error; of sin, 1 Co. xiv. 24; ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται, Jas. ii. 9; ὑπὸ τῆς συνειδήσεως, Jn. viii. 9 R G (Philo, opp. ii. p. 649 [ed. Mang., vi. 203 ed. Richter, frag. περὶ ἀναστάσεως καὶ

κρίσεως] τὸ συνειδὸς έλεγχος ἀδέκαστος καὶ πάντων ἀψευδέστατος); foll. by περί with gen. of thing, Jn. viii. 46; xvi. 8, and L T Tr WH in Jude 15, (Arstph. Plut. 574); contextually, by conviction to bring to light, to expose: \(\tau_i\), Jn. iii. 20, cf. 21; Eph. v. 11, 13, (Arstph. eccl. 485; τὰ κρυπτά, Artem. oneir. 1, 68; ἐπιστάμενος, ώς εἰ καὶ λάθοι ή ἐπιβουλή κ. μή ἐλεγχθείη, Hdian. 8, 12, 11 [4 ed. Bekk.]; al.); used of the exposure and confutation of false teachers of Christianity, Tit. i. 9, 13; ταῦτα ἔλεγχε, utter these things by way of refutation, Tit. ii. 15. find fault with, correct; a. by word; to reprehend severely, chide, admonish, reprove: Jude 22 L T Tr txt.; 1 Tim. v. 20; 2 Tim. iv. 2; τινά περί τινος, Lk. iii. 19; contextually, to call to account, show one his fault, demand an explanation: דינים, from some one, Mt. xviii. 15. b. by deed; to chasten, punish, (acc. to the trans. of the Hebr. הוכיח, Ps. xxxvii. (xxxviii.) 2, etc.; Sap. xii. 2): Heb. xii. 5 (fr. Prov. iii. 11); Rev. iii. 19. [On this word cf. J. C. Hare, The Mission of the Comforter, note L; Trench § iv. Comp.: ¿ξ-, δια-κατ-(-μαι).]*

theuros, -ή, -όν, (έλεος), fr. Hom. down, to be pitied, miserable: Rev. iii. 17, [where WH have adopted the Attic form έλεινός, see their App. p. 145]; compar. 1 Co. xv. 19. [Cf. W. 99 (94).]*

έλείω, -ω; fut. έλεήσω; 1 aor. ήλέησα; Pass., 1 aor. ηλεήθην; 1 fut. έλεηθήσομαι; pf. ptcp. ηλεημένος; (έλεος); fr. Hom. down; Sept. most freq. for jun to be gracious, also for חכל to have mercy; several times for חכל to spare, and Dn) to console; to have mercy on: τινά [W. § 32, 1 b. a.], to succor one afflicted or seeking aid, Mt. ix. 27; xv. 22; xvii. 15; xviii. 33; xx. 30 sq.; Mk. v. 19 [here, by zeugma (W. § 66, 2 e.), the ooa is brought over with an adverbial force (W. 463 (431 sq.), how]; x. 47 sq.; Lk. xvi. 24; xvii. 13; xviii. 38 sq.; Phil. ii. 27; Jude 22 Rec.; absol. to succor the afflicted, to bring help to the wretched, [A. V. to show mercy], Ro. xii. 8; pass. to experience [A. V. obtain] mercy, Mt. v. 7. Spec. of God granting even to the unworthy favor, benefits, opportunities, and particularly salvation by Christ: Ro. ix. 15, 16 R G (see ελεάω), 18; xi. 32; pass., Ro. xi. 30 sq.; 1 Co. vii. 25; 2 Co. iv. 1; 1 Tim. i. 13, 16; 1 Pet. ii. 10.

[Stn. ἐλεέω, ο ἰκτείρω: ἐλ. to feel sympathy with the misery of another, esp. such sympathy as manifests itself in act, less freq. in word; whereas οἰκτ. denotes the inward feeling of compassion which abides in the heart. A criminal begs ἐλεος of his judge; but hopeless suffering is often the object of οἰκτιρμός. Schmidt ch. 143. On the other hand, Fritzsche (Com. on Rom. vol. ii. p. 315) makes οἰκτ. and its derivatives the stronger terms: ἐλ. the generic word for the feeling excited by another's misery; οἰκτ. the same, esp. when it calls (or is suited to call) out exclamations and tears.]

έλεημοσύνη, -ης, ή, (ελεήμων), Sept. for τρη and τρης (see δικαιοσύνη, 1 b.);

1. mercy, pity (Callim. in Del. 152; Is. xxxviii. 18; Sir. xvii. 22 (24), etc.), esp. as exhibited in giving alms, charity: Mt. vi. 4; ποιεῖν έλεημοσύνην, to practise the virtue of mercy or beneficence, to show one's compassion, [A. V. do alms], (cf. the similar phrases δικαιοσύνην, ἀλήθειαν, etc. ποιεῖν), Mt. vi. 1 Rec.,

2, 3, (Sir. vii. 10; Tob. iv. 7; xii. 8, etc.; for της Gen. xlvii. 29); ελεημοσύνας, acts of beneficence, benefactions [cf. W. 176 (166); B. 77 (67)], Acts x. 2; εξετικα, Acts xxiv. 17. Hence 2. the benefaction itself, a donation to the poor, alms, (the Germ. Almosen [and the Eng. alms] being [alike] a corruption of the Grk. word): ελεημοσύνην διδόναι [(Diog. Laërt. 5, 17)], Lk. xi. 41; xii. 33; αἰτεῖν, Acts iii. 2; λαμβάνειν, ib. 3; πρὸς τὴν ελεημοσ. for (the purpose of asking) alms, Acts iii. 10; plur., Acts ix. 36; x. 4, 31.*

λεήμων, -ον, merciful: Mt. v. 7; Heb. ii. 17. [From Hom. Od. 5, 191 on; Sept.]*

[Élevos, see élecuos.]

theos, -ov, δ, mercy: that of G od towards sinners, Tit. iii. 5; τλεον λαμβάνειν, to receive i. e. experience, Heb. iv. 16; that of men: readiness to help those in trouble, Mt. ix. 13 and xii. 7 (fr. Hos. vi. 6); Mt. xxiii. 23. But in all these pass. L T Tr WII have adopted the neutform τὸ τλεος (q. v.), much more com. in Hellenistic writ. than the masc. δ τλεος, which is the only form in classic Grk. [Soph. (Lex. s. v.) notes τὸ τλ. in Polyb. 1, 88, 2; and Pape in Diod. Sic. 3, 18 var.]. The Grk. Mss. of the O. T. also freq. waver between the two forms. Cf. [WH. App. p. 158]; W. 66 (64); B. 22 (20).

έλεος, -ovs, τό, (a form more common in Hellenistic Grk. than the classic of theos, q. v.), mercy; kindness or good will towards the miserable and afflicted, joined with u desire to relieve them; 1. of men towards men: Mt. ix. 13; xii. 7; xxiii. 23, (in these three pass. acc. to LT Tr WH); Jas. ii. 13; iii. 17; ποιείν έλεος, to exercise the virtue of mercy, show one's self merciful, Jas. ii. 13; with the addition of perá revos (in imitation of the very com. Hebr. phrase "עשה חסר עם פע, Gen. xxi. 23; xxiv. 12; Judg. i. 24, etc.; cf. Thiersch, De Pentateuchi vers. Alex. p. 147; [W. 33 (32); 376 (353)]), to show, afford, mercy to one, Lk. x. 37. 2. of God towards men; a. univ.: Lk. i. 50; in benedictions: Gal. vi. 16; 1 Tim. i. 2; 2 Tim. i. 2; [(prob.) Tit. i. 4 R L]; 2 Jn. 3; Jude 2. έμεγάλυνε κύριος τὸ έλεος αὐτοῦ μετ' αὐτῆς, magnified his mercy towards her, i. e. showed distinguished mercy to her, (after the Hebr., see Gen. xix. 19), Lk. i. 58. b. esp. the mercy and clemency of God in providing and offering to men salvation by Christ: Lk. i. 54; Ro. xv. 9; Eph. ii. 4; [Tit. iii. 5 L T Tr WH; Heb. iv. 16 L T Tr WH]; 1 Pet. i. 3; σπλάγχνα έλέους (gen. of quality [cf. W. 611 (568)]), wherein mercy dwells, — as we should say, the heart of mercy, Lk. i. 78; ποιείν έλεος μετά τινος (see 1 above), Lk. i. 72; σκεύη έλέους. vessels (fitted for the reception) of mercy, i. e. men whom God has made fit to obtain salvation through Christ, Ro. ix. 23; τῷ ὑμετέρφ ἐλέει, by (in consequence of, moved by) the mercy shown you in your conversion to Christ, Ro. xi. 31 [cf. W. § 22, 7 (cf. § 61, 3 a.); B. 157 3. the mercy of Christ, whereby at his (137)]. return to judgment he will bless true Christians with eternal life: Jude 21; [2 Tim. i. 16, 18, (on the repetition of κύριος in 18 cf. Gen. xix. 24; 1 S. iii. 21; xv. 22; 2 Chr. vii. 2; Gen. i. 27, etc. W. § 22, 2); but Prof.

Grimm understands κύριος here as referring to God; see κύριος, c. a.]. [Cf. Trench § xlvii.; and see ἐλεέω fin.]*

έλευθερία, -as, ή, (ελεύθερος), liberty, [fr. Pind., Hdt. down]; in the N. T. a. liberty to do or to omit things having no relation to salvation, 1 Co. x. 29; from the yoke of the Mosaic law, Gal. ii. 4; v. 1, 13; 1 Pet. ii. 16; from Jewish errors so blinding the mental vision that it does not discern the majesty of Christ, 2 Co. iii. 17; freedom from the dominion of corrupt desires, so that we do by the free impulse of the soul what the will of God requires: δ νόμος της έλευθερίας, i. e. the Christian religion. which furnishes that rule of right living by which the liberty just mentioned is attained, Jas. i. 25; ii. 12; freedom from the restraints and miseries of earthly frailty: so in the expression ή ἐλευθερία τῆς δόξης (epexeget. gen. [W. 531 (494)]), manifested in the glorious condition of the future life, Ro. viii. 21. b. fancied liberty, i. e. license, the liberty to do as one pleases, 2 Pet. ii. 19. J. C. Erler, Commentatio exeg. de libertatis christianae notione in N. T. libris obvia, 1830, (an essay I have never had the good fortune to see).*

ελεύθερος, -έρα, -ερον, (ΕΛΕΥΘΩ i. q. ἔρχομαι [so Curtius, p. 497, after Etym. Magn. 329, 43; Suid. col. 1202 a. ed. Gaisf.; but al. al., cf. Vaniček p. 61]; hence, prop. one who can go whither he pleases), [fr. Hom. down], Sept. for תְּבָשׁי, free; 1. freeborn; in a civil sense, one who is not a slave: Jn. viii. 33; 1 Co. vii. 22; xii. 13; Gal. iii. 28; Eph. vi. 8; Col. iii. 11; Rev. vi. 15; xiii. 16; xix. 18; fem., Gal. iv. 22 sq. 30 sq. (opp. to ή παιδίσκη); of one who ceases to be a slave, freed, manumitted: yiveσθαι έλεύθερον, 1 Co. vii. 21. 2. free, exempt, unrestrained, not bound by an obligation: 1 Co. ix. 1; ix πάντων (see ἐκ, I. 6 fin.), 1 Co. ix. 19; ἀπό τινος, free from i. e. no longer under obligation to, so that one may now do what was formerly forbidden by the person or thing to which he was bound, Ro. vii. 3 [cf. W. 196 sq. (185); B. 157 sq. (138), 269 (231)]; foll. by an inf. [W. 319 (299); Β. 260 (224)], έλευθέρα έστλη... γαμηθήναι she is free to be married, has liberty to marry, 1 Co. vii. 39; exempt from paying tribute or tax, Mt. xvii. 26. 3. in an ethical sense: free from the yoke of the Mosaic law, Gal. iv. 26; 1 Pet. ii. 16; from the bondage of sin, Jn. viii. 36; left to one's own will and pleasure, with dat. of respect, τη δικαιοσύνη, so far as relates to righteousness, as respects righteousness, Ro. vi. 20 (W. § 31, 1 k.; B. § 133, 12).

ἐλευθερόω, -ῶ: fut. ἐλευθερώσω; 1 aor. ἢλευθέρωσα; Pass., 1 aor. ἢλευθερώθην; 1 fut. ἐλευθερωθήσομαι; (ἐλεύθερος); [fr. Aeschyl. down]; to make free, set at liberty: from the dominion of sin, Jn. viii. 32, 36; τινὰ ἀπό τινος, one from another's control [W. 196 sq. (185); B. 157 sq. (138)]: ἀπὸ τοῦ νόμου τ. ἀμαρτίας κ. τοῦ θανάτου (see νόμος, 1), Ro. viii. 2; ἀπὸ τ. ἀμαρτίας, from the dominion of sin, Ro. vi. 18, 22; ἀπὸ τ. δουλείας τ. φθορᾶς εἰς τ. ἐλευθερίαν, to liberate from bondage (see δουλεία) and to bring (transfer) into etc. (see εἰς, C. 1), Ro. viii. 21; with a dat. commodi, τῆ ἐλευθερία, that we might be pos-

sessors of liberty, Gal. v. 1; cf. B. § 133, 12 [and Bp. Lghtft. ad loc.].*

έλευσις, -εως, ή, (ἔρχομαι), a coming, advent, (Dion. Hal. 3, 59): Acts vii. 52. (ἐν τῆ ἐλεύσει αὐτοῦ, i. e. of Christ, καὶ ἐπιφανεία τῆ ὑστέρα, Act. Thom. 28; plur. ai ἐλεύσεις, of the first and the second coming of Christ to earth, Iren. 1, 10.)*

δλέφαντινος, -ίνη, -ίνον, (ἐλέφας), of ivory: Rev. xviii. 12. [Alcae., Arstph., Polyb., al.]*

Έλιακεψ, (ロア) whom God set up), Eliakim, one of the ancestors of Christ: Mt. i. 13; Lk. iii. 30.*

[ξλιγμα, -ατος, τό, (ξλίσσω), a roll: Jn. xix. 39 WH txt., where al. read $\mu'_i\gamma\mu_a$, q. v. (Athen., Anth. P., al.)•]

Eλιέξερ, (מוֹיִינִי my God is help), Eliezer, one of the ancestors of Christ: Lk. iii. 29.*

'Eliud, one of the ancestors of Christ: Mt. i. 14 sq.*

"Eλισάβετ [WH 'Ελεισ., see WH. App. p. 155, and s. v. ει, ι], (אַבְּעֶרָ my God is my oath, i. e. a worshipper of God), Elisabeth, wife of Zacharias the priest and mother of John the Baptist: Lk. i. 5 sqq.

'Eλισταίος and (so L T) 'Ελισαίος [cf. Tdf. Proleg. p. 107; Tr WII 'Ελισαίος, cf. WH. App. p. 159], -ου, δ, (γυ' my God is salvation), Elisha, a distinguished O. T. prophet, the disciple, companion, and successor of Elijah (1 K. xix. 16 sq.; 2 K. i.-xiii.): Lk. iv. 27.

άλίσσω: fut. ἐλίξω [Rec. ἐλ.]; [pres. pass. ἐλίσσομαι; fr. Hom. down]; to roll up, fold together: Heb. i. 12 [where T Tr mrg. ἀλλάξεις], and Rev. vi. 14 L T Tr WII; see εἰλίσσω.*

τλκος, τος (-ous), [cf. Lat. ulcus, ulcerare; perh. akin to τλκω (Etym. Magn. 331, 3; 641, 3), yet cf. Curtius § 23], τό; 1. a wound, esp. a suppurated wound; so in Hom. and earlier writ. 2. fr. [Thuc.], Theophr., Polyb. on, a sore, an ulcer: Rev. xvi. 2; plur., Lk. xvi. 21; Rev. xvi. 11. (for אַרָּאָרָ, Ex. ix. 9; Job ii. 7, etc.)*

έλκοω, -ω: to make sore, cause to ulcerate (Hippocr. and Med. writ.); Pass. to be ulcerated; pf. ptcp. pass. ήλκωμένος (LTTrWH είλκωμ. [WH. App. p. 161; W. § 12, 8; B. 34 (30)]), full of sores: Lk. xvi. 20, (Xen. de re. eq. 1, 4; 5, 1).*

έλκύω, see έλκω.

έλκω (and in later writ. ελκύω also [Veitch s. v.; W. 86 (82)]); impf. είλκον (Acts xxi. 30); fut. ελκύσω [ελκ. Rec. els Jn. xii. 32]; 1 aor. είλκυσα ([inf. (Jn. xxi. 6) έλκύσαι Rbos elz L T WH, -κῦσαι Rst G Tr]; cf. Bttm. Ausf. Spr. § 114, vol. ii. p. 171; Krüger § 40 s. v.; [Lob. Paralip. p. 35 sq.; Veitch s. v.]); fr. Hom. down; Sept. for משך; to draw; 1. prop.: τὸ δίκτυον, Jn. xxi. 6, 11; μάχαιραν, i. e. unsheathe, Jn. xviii. 10 (Soph. Ant. 1208 (1233), etc.); τινά, a person forcibly and against his will (our drag, drag off), έξω τοῦ ἱεροῦ, Acts xxi. 30; είς την αγοράν, Acts xvi. 19; είς κριτήρια, Jas. ii. 6 (πρός τὸν δῆμον, Arstph. eqq. 710; and in Latin, as Caes. b. g. 1, 53 (54, 4) cum trinis catenis vinctus traheretur, Liv. 2, 27 cum a lictoribus jam traheretur). to draw by inward power, lead, impel: Jn. vi. 44 (so in Grk. also; as επιθυμίας ... ελκούσης επὶ ήδονάς, Plat. Phaedr. p. 238 a.; δπὸ τῆς ἡδονῆς ελκόμενοι, Ael. h. a. 6, 31; likewise 4 Macc. xiv. 13; xv. 8 (11). trahit sua quemque voluptas, Vergil, ecl. 2, 65); πάντας ελκύσω πρὸς έμαντόν, I by my moral, my spiritual, influence will win over to myself the hearts of all, Jn. xii. 32. Cf. Mey. on Jn. vi. 44; [Trench § xxi. Comp.: ἐξ-έλκω.]*

Έλλάς, -άδος, ή, Greece i. e. Greece proper, as opp. to Macedonia, i. q. 'Αχαΐα (q. v.) in the time of the Romans: Acts xx. 2 [cf. Wetstein ad loc.; Mey. on xviii. 12].*

Έλλην, -ηνος, δ; 1. a Greek by nationality, whether a native of the main land or of the Greek islands or colonies: Acts xviii. 17 Rec.; "Ελληνές τε καὶ βάρβαροι, 2. in a wider sense the name embraces Ro. i. 14. all nations not Jews that made the language, customs, and learning of the Greeks their own; so that where Ellyres are opp. to Jews, the primary reference is to a difference of religion and worship: Jn. vii. 35 (cf. Meyer ad loc.); Acts xi. 20 G L T Tr [cf. B.D. Am. ed. p. 967]; Acts xvi. 1, 3; [xxi. 28]; 1 Co. i. 22, 23 Rec.; Gal. ii. 3, (Joseph. antt. 20, 11, 2); 'Ιουδαΐοί τε καὶ Έλληves, and the like: Acts xiv. 1; xviii. 4; xix. 10, 17; xx. 21; Ro. i. 16; ii. 9, 10; iii. 9; x. 12; 1 Co. i. 24; x. 32; xii. 13; Gal. iii. 28; Col. iii. 11. The word is used in the same wide sense by the Grk. church Fathers, cf. Otto on Tatian p. 2; [Soph. Lex. s. v.]. The Ελληνες spoken of in Jn. xii. 20 and Acts xvii. 4 are Jewish proselytes from the Gentiles; see προσήλυτος, 2. [Cf. B. D. s. v. Greece etc. (esp. Am. ed.)]*

Έλληνικός, -ή, -όν, Greek, Grecian: Lk. xxiii. 38 [T WII Tr txt. om. L Tr mrg. br. the cl.]; Rev. ix. 11. [From Aeschyl., Hdt. down.]*

'Ελληνίε, -ίδος, ή; 1. a Greek woman. 2. a Gentile woman; not a Jewess (see 'Ελλην, 2): Mk. vii. 26; Acts xvii. 12.°

Έλληνιστής, -οῦ, ὁ, (fr. ελληνίζω to copy the manners and worship of the Greeks or to use the Greek language [W. 94 (89 sq.), cf. 28]), a Hellenist, i. e. one who imitates the manners and customs or the worship of the Greeks, and uses the Greek tongue; employed in the N. T. of Jews born in foreign lands and speaking Greek, [Grecian Jews]: Acts xi. 20 R [WH; see in "Ελλην, 2]; ix. 29; the name adhered to them even after they had embraced Christianity, Acts vi. 1, where it is opp. to ol Έβραῖοι, q. v. Cf. Win. RWB. s. v. Hellenisten; Reuss in Herzog v. p. 701 sqq.; [BB.DD. s. v. Hellenist: Farrar, St. Paul, ch. vii.; Wetst. on Acts vi. 1].*

Έλληνιστί, adv., (ἐλληνίζω), in Greek, i. e. in the Greek language: Jn. xix. 20; Acts xxi. 37. [Xen. an. 7, 6, 8; al.]*

έλλογάω, i. q. έλλογέω, q. v.

δλογίω [see ἐν, ΙΠ. 3], -ω; [Pass., 3 pers. sing. pres. ἐλλογεῖται R G L txt T Tr; impf. ἐλλογαῖτο L mrg. WH; cf. WH. App. p. 166; Tdf. Proleg. p. 122; Mullach p. 252; B. 57 sq. (50); W. 85 (82)]; (λόγος a reckoning, account); to reckon in, set to one's account, lay to one's charge, impute: τοῦτο ἐμοὶ ἐλλόγει (L T Tr W II ἐλλόγα [see reff. above]), charge this to my account, Philem.

18; sin the penalty of which is under consideration, Ro. v. 13, where cf. Fritzsche p. 311. (Inscr. ap. Boeckh i. p. 850 [no. 1732 a.; Bp. Lghtft. adds Edict. Diocl. in Corp. Inserr. Lat. iii. p. 836; see further his note on Philem. 18; cf. B. 57 sq. (50)].)*

Έλμωδάμ (Lchm. Ελμαδάμ, TTrWH 'Ελμαδάμ [on the breathing in codd. see *Tdf*: Proleg. p. 107]), ό, *Elmodam* or *Elmadam*, proper name of one of the ancestors of Christ: Lk. iii. 28.*

έλπζω; impf. ήλπιζου; Attic fut. έλπιῶ (Mt. xii. 21, and often in Sept. [(whence in Ro. xv. 12); cf. B. 37 (32); W. § 13, 1 c.]; the com. form ἐλπίσω does not occur in bibl. Grk.); 1 aor. ήλπισα; pf. ήλπικα; [pres. pass. ἐλπίζομαι]; (ἐλπίς, q. v.); Sept. for τως to trust; חָכָּה to flee for refuge; יחל to wait, to hope; to hope (in a religious sense, to wait for salvation with joy and full of confidence): 71, Ro. viii. 24 sq.; 1 Co. xiii. 7; (τά) ἐλπιζόμενα, things hoped for, Heb. xi. 1 fbut WH mrg. connect έλπ. with the foll. πραγμ.]; once with dat. of the obj. on which the hope rests, hopefully to trust in: τῷ ὀνόματι αὐτοῦ (as in prof. auth. once τῆ τύχη, Thuc. 3, 97, 2), Mt. xii. 21 G L T Tr WH [cf. B. 176 (153)]; καθώς, 2 Co. viii. 5. foll. by an inf. relating to the subject of the verb ἐλπίζω [cf. W. 331 (311); B. 259 (223)]: Lk. vi. 34; xxiii. 8; Acts xxvi. 7; Ro. xv. 24; 1 Co. xvi. 7; Phil. ii. [19], 23; 1 Tim. iii. 14; 2 Jn. 12; 3 Jn. 14; foll. by a pf. inf. 2 Co. v. 11; foll. by on with a pres. Lk. xxiv. 21; on with a fut., Acts xxiv. 26; 2 Co. i. 13; xiii. 6; Philem. 22. Peculiar to bibl. Grk. is the constr. of this verb with prepositions and a case of noun or pron. (cf. B. 175 (152) sq. [cf. 337 (290); W. § 33, d.; Ellic. on 1 Tim. iv. 10]): els reva, to direct hope unto one, Jn. v. 45 (pf. ηλπίκατε, in whom you have put your hope, and rely upon it [W. § 40, 4 a.]); 1 Pet. iii. 5 L T Tr WH; with addition of ore with fut. 2 Co. i. 10 [L txt. Tr WH br. or, and so detach the foll. clause]; ἐπί τινι, to build hope on one, as on a foundation, (often in Sept.), Ro. xv. 12 (fr. Is. xi. 10); 1 Tim. iv. 10; vi. 17; ἔν τινι, to repose hope in one, 1 Co. xv. 19; foll. by inf. Phil. ii. 19; ἐπί with acc. to direct hope towards something: ἐπί τι, to hope to receive something, 1 Pet. i. 13; ἐπὶ τὸν θεόν, of those who hope for something from God, 1 Pet. iii. 5 RG; 1 Tim. v. 5, (and often in Sept.). [Comp.: ἀπ-, προ-ελπίζω.]*

έλπίε [sometimes written έλπίς; so WH in Ro. viii. 20; Tdf. in Acts ii. 26; see (in 2 below, and) the reff. s. v. ἀφείδον], -ίδος, ἡ, (ἔλπω to make to hope), Sept. for that in which one confides מַחָכָה, trust; מבמח that in which one or to which he flees for refuge; תקוה expectation, hope; in the classics a vox media, i. e. expectation whether of good or of ill; 1. rarely in a bad sense, expectation of evil, fear; as, ή των κακών έλπίς, Lcian. Tyrannic. c. 3; τοῦ Φόβου έλπίς, Thuc. 7, 61; κακὴ έλπίς, Plat. rep. 1 p. 330 e. [cf. legg. 1 p. 644 c. fin.]; πονηρά έλπ. Is. xxviii. 19 Sept. 2. much more freq. in the classics, and always in the N. T., in a good sense: expectation of good, hope; and in the Christian sense, joyful and confident expectation of eternal salvation: Acts xxiii. 6;

xxvi. 7; Ro. v. 4 sq.; xii. 12; xv. 13; 1 Co. xiii. 13; 1 Pet. i. 3; iii. 15; αγαθή ελπίς (often in prof. auth., as Plat. Phaedo 67c.; plur. ελπίδες αγαθαί, legg. 1 p. 649 b.; Xen. Ages. 1, 27), 2 Th. ii. 16; έλπὶς βλεπομένη. hope whose object is seen, Ro. viii. 24; δ θεὸς τῆς ελπίδος, God, the author of hope, Ro. xv. 13; ή πληροφορία της άλπίδος, fulness i. e. certainty and strength of hope, Heb. vi. 11; ή δμολογία της έλπ. the confession of those things which we hope for, Heb. x. 23; τὸ καύχημα τῆς ἐλπ. hope wherein we glory, Heb. iii. 6; ἐπεισαγωγὴ κρείττονος έλ- $\pi i \partial o s$, the bringing in of a better hope, Heb. vii. 19; έλπίς with gen. of the subj., Acts xxviii. 20; 2 Co. i. 7 (6); Phil. i. 20; with gen. of the obj., Acts xxvii. 20; Ro. v. 2; 1 Co. ix. 10; 1 Th. v. 8; Tit. iii. 7; with gen. of the thing on which the hope depends, ή έλπὶς τῆς έργασίας αὐτῶν, Acts xvi. 19; τῆς κλήσεως, Eph. i. 18; iv. 4; τοῦ εὐαγγελίου, Col. i. 23; with gen. of the pers. in whom hope is reposed, 1 Th. i. 3 [cf. B. 155 (136)]. $\epsilon \pi$ [or $\epsilon \phi$ - so Acts ii. 26 LT; Ro. iv. 18 L; viii. 20 (21) T WH; cf. Scrivener, Introd. etc. p. 565; (but see above, init.)] λπίδι, relying on hope, having hope, in hope, (Eur. Herc. fur. 804; Diod. Sic. 13, 21; ἐπ' ἐλπίδι ἀγαθῆ, Xen. mem. 2, 1, 18) [W. 394 (368), cf. 425 (396); B. 337 (290)]: Acts ii. 26 (of a return to life); Ro. iv. 18; with gen. of the thing hoped for added: ζωης αἰωνίου, Tit. i. 2; τοῦ μετέχειν, 1 Co. ix. 10 [GLTTrWH]; in hope, foll. by ὅτι, Ro. viii. 20 (21) [but Tdf. reads διότι]; on account of the hope, for the hope [B. 165 (144)], with gen. of the thing on which the hope rests, Acts xxvi. 6. παρ' έλπίδα, beyond, against, hope [W. 404 (877)]: Ro. iv. 18 (i. e. where the laws of nature left no room for hope). έχειν έλπίδα (often in Grk. writ.): Ro. xv. 4; 2 Co. iii. 12; with an inf. belonging to the person hoping, 2 Co. x. 15; $\epsilon \lambda \pi i \delta a \epsilon \chi \epsilon i \nu \epsilon i s [Tdf. <math>\pi \rho \delta s] \theta \epsilon \delta \nu$, foll. by acc. with inf. Acts xxiv. 15, (είς Χριστον έχειν τὰς έλπίδας, Acta Thomae § 28; [τ. έλπίδα είς τ. Ἰησοῦν έν τ. πνεύματι έγοντες, Barn. ep. 11, 11]); ἐπί with dat. of pers. 1 Jn. iii. 3; ἐλπίδα μὴ ἔχοντες, (of the heathen) having no hope (of salvation), Eph. ii. 12; 1 Th. iv. 13; ή έλπίς έστιν είς θεόν, directed unto God, 1 Pet. i. 21. By meton. it denotes a. the author of hope, or he who is its foundation, (often so in Grk. auth., as Aeschyl. choëph. 776; Thuc. 3, 57; [cf. Ignat. ad Eph. 21, 2; ad Magn. 11 fin.; ad Philad. 11, 2; ad Trall. inser. and 2, 2, etc.]): 1 Tim. i. 1; 1 Th. ii. 19; with gen. of obj. added, της BóEns, Col. i. 27. b. the thing hoped for: προσδέχεσθαι την μακαρίαν έλπίδα, Tit. ii. 13; έλπίδα δικαιοσύνης άπεκδέχεσθαι, the thing hoped for, which is righteousness [cf. Mey. ed. Sieffert ad l.], Gal. v. 5, (προσδοκῶν τὰς ὑπὸ θεοῦ ἐλπίδας, 2 Macc. vii. 14); διὰ ἐλπίδα τὴν ἀποκειμένην έν τοις οὐρανοις, Col. i. 5; κρατήσαι της προκειμέvns ελπίδοs, Heb. vi. 18 (cf. Bleek ad loc.). — Zöckler, De vi ac notione vocis έλπίς in N. T. Gissae 1856.*

*Ελύμας, δ, [B. 20 (18)], Elymas, an appellative name which Luke interprets as μάγος, — derived either, as is commonly supposed, fr. the Arabic (elymon), i. e. wise; or, acc. to the more probable opinion of De-

litzsch (Zeitschrift f. d. Luth. Theol. 1877, p. 7), fr. the Aramaic אָלִיכָּא powerful: Acts xiii. 8. [BB.DD. s. v.] • לאשׁנֹ (L T ʿEλωΐ, [WH ἐλωί; see I, ι]), Eloi, Syriac form (מֵלְהַ, יִלְּהַרָּ, hor Hebr. אַל (Ps. xxi. (xxii.) 2): Mk. xv. 34. [Cf. Kautzsch, Gram. d. Bibl.-Aram. p. 11.] •

έμαντοῦ, -ῆς, -οῦ, (fr. ἐμοῦ and αἰτοῦ), reflexive pronoun of 1st pers., of myself, used only in gen., dat., and acc. sing. [cf. B. 110 (96) sqq.]: ἀπ' ἐμαυτοῦ, see ἀπό, II. 2 d. aa.; ὑπ' ἐμαυτοῦ, under my control, Mt. viii. 9; Lk. vii. 8; ἐμαυτοῦ, myself, as opp. to Christ, the supposed minister of sin (vs. 17), Gal. ii. 18; tacitly opp. to an animal offered in sacrifice, Jn. xvii. 19; negligently for αὐτὸς ἐμέ, 1 Co. iv. 3 [yet cf. Mey. ad loc.]. As in Grk. writers (Matthiae § 148 Anm. 2, i. p. 354; Passow s. v. p. 883), its force is sometimes so weakened that it scarcely differs from the simple pers. pron. of the first person [yet denied by Meyer], as Jn. xii. 32; xiv. 21; Philem. 13.

tμ-βαίνω [see ἐν, III. 3]; 2 aor. ἐνέβην, inf. ἐμβῆναι. ptcp. ἐμβάs; [fr. Hom. down]; to go into, step into: Jn. v. 4 R L; εἰς τὸ πλοῖον, to embark, Mt. viii. 23, and often.

έμ-βάλλω [see έν, III. 3]: 2 sor. inf. έμβαλεῖν; to throw in, cast into: εἰς, Lk. xii. 5. [From Hom. down. Comp.: παρ-εμβάλλω.]*

ψ-βάπτω [see ἐν, III. 3]: 1 aor. ptcp. ἐμβάψας; to dip in: τί, Jn. xiii. 26° Lchm., 26° R G L txt.; τὴν χεῖρα ἐντῷ τρυβλίῳ, Mt. xxvi. 23; mid. ὁ ἐμβαπτύμενος μετ' ἐμοῦ [Lchm. adds τὴν χεῖρα] εἶς τὸ [W II add ἐν in br.] τριβλίον, Mk. xiv. 20. (Arstph., Xep., al.)*

ἐμβατεύω [see ἐν, III. 3]; (ἐμβάτης stepping in, going in); to enter; 1. prop.: πόλιν, Eur. El. 595; πατρίδος, Soph. O. T. 825; εls τὸ ὅρος, Joseph. antt. 2, 12, 1: to frequent, haunt, often of gods frequenting favorite spots, as νήσον, Aeschyl. Pers. 449; τῷ χωρίφ, Dion. Hal. antt. 1, 77; often to come into possession of a thing: thus els ναῦν, Dem. p. 894, 7 [6 Dind.]; τὴν γῆν, Josh. xix. 51 Sept.; to invade, make a hostile incursion into, els with acc. of place, 1 Macc. xii. 25, etc. 2. tropically. (cf. Germ. eingehen); a. to go into details in narrating: absol. 2 Macc. ii. 30. b. to investigate, search into, scrutinize minutely: ταις ἐπιστήμαις, Philo, plant. Noë § 19; å μη ξώρακε έμβατεύων, things which he has not seen, i. e. things denied to the sight (cf. 1 Jn. iv. 20), Col. ii. 18, where, if with GL [in ed. min., but in ed. maj. reinserted, yet in br.] T Tr WH Huther, Meyer, we expunge $\mu \dot{\eta}$, we must render, "going into curious and subtile speculation about things which he has seen in visions granted him"; but cf. Baumg.-Crusius ad loc. and W § 55, 3 e.; [also Reiche (Com. crit.), Bleek, Hofm., al., defend the un. But see Tdf. and WII. ad loc., and Bp. Lghtft.'s 'detached note'; cf. B. 349 (300). Some interpret "(conceitedly) taking his stand on the things which" etc.; see under 1]; Phavor. ἐμβατεῦσαι· ἐπιβῆναι τὰ ἔνδον ἐξερευνήσαι ἡ σκοπήσαι; [similarly Hesych. 2293, vol. ii. p. 73 ed. Schmidt, cf. his note; further see reff. in Suidas, col. 1213 d.].*

έμ-βιβάζω: 1 aor. ἐνεβίβασα; to put in or on, lead in, cause to enter; as often in the Greek writ. τωὰ εἰς τὸ πλοίον: Acts xxvii. 6.*

έμ-βλέπω [see έν, III. 3]; impf. ενέβλεπον; 1 aor. ενέ-Bleva, ptcp. ¿µBlévas; to turn one's eyes on; look at; 1. prop.: with acc. Mk. viii. 25, (Anth. 11, 3; Sept. Judg. xvi. 27 [Alex.]); τινί (Plat. rep. 10, 608 d.; Polyb. 15, 28, 3, and elsewhere), Mt. xix. 26; Mk. x. 21, 27; xiv. 67; Lk. xx. 17; xxii. 61; Jn. i. 36, 42 (43), (in all these pass. εμβλέψας αὐτῷ or αὐτοῖς λέγει or εἶπεν, cf. Xen. Cyr. 1, 3, 2 εμβλέπων αὐτῷ ἔλεγεν). εἰς τ. οὐρανόν, Acts i. 11 R G L, (εls τ. γην, Is. v. 30; viii. 22; εls οφθαλμόν, Plat. Alc. 1 p. 132 e.). Absol., οὐκ ἐνέβλεπον I beheld not, i. e. the power of looking upon (sc. surrounding objects) was taken away from me, Acts xxii. 11 [Tr mrg. WH mrg. ξβλεπ.], (2 Chr. xx. 24 [Ald.]; Xen. mem. 3. 2. fig. to look at with the mind, to consider: 11, 10). Mt. vi. 26, (Is. li. 1 sq.; Sir. ii. 10; xxxvi. (xxxiii.) 15; with acc. only, Is. v. 12; with dat., 2 Macc. xii. 45).*

έμ-βριμάομαι [see ἐν, III. 3], -ῶμαι, depon. verb, pres. ptep. ἐμβριμώμενος (Jn. xi. 38, where Tdf. ἐμβριμών μενος; see ἐρωτάω, init.); impf. 3 pers. plur. ἐνεβριμῶντο (Mk. xiv. 5, where Tdf. -μοῦντο, cf. ἐρωτάω u. s.); 1 aor. ἐνεβριμησάμην, and (Mt. ix. 30 LTTrWH) ἐνεβριμήθην [B. 52 (46)]; (βριμάομαι, fr. βρίμη, to be moved with anger); to snort in (of horses; Germ. darein schnauben): Aeschyl. sept. 461; to be very angry, to be moved with indignation: τινί (Liban.), Mk. xiv. 5 (see above); absol., with addition of ἐν ἐαυτῷ, Jn. xi. 38; with dat. of respect, ib. 33. In a sense unknown to prof. auth. to charge with earnest admonition, sternly to charge, threateningly to enjoin: Mt. ix. 30; Mk. i. 43.*

tμέω, -ω [(cf. Skr. vam, Lat. vom-ere; Curtius § 452; Vaniček p. 886 sq.)]: 1 aor. inf. ἐμέσαι; to vomit, vomit forth, throw up, fr. Hom. down: τινὰ ἐκ τοῦ στόματος, i. e. to reject with extreme disgust, Rev. iii. 16.*

to be exceedingly mad against] one: Acts xxvi. 11; besides only in Joseph. antt. 17, 6, 5.*

Έμμανουήλ, δ, Immanuel, (fr. 132) and אָל, God with us), i. q. savior, a name given to Christ by Matthew, i. 23, after Is. vii. 14. Acc. to the orthodox interpretation the name denotes the same as θεάνθρωπος, and has reference to the personal union of the human nature and the divine in Christ. [See BB. DD. s. v.]*

Έμμασός (in Joseph. also 'Αμμασός), ή, Emmaus (Lat. gen. -untis), a village 30 stadia from Jerusalem (acc. to the true reading [so Dind. and Bekk.] in Joseph. b. j. 7, 6, 6; not, as is com. said, foll. the authority of Luke, 60 stadia), apparently represented by the modern Kulonieh (cf. Ewald, Gesch. des Volkes Israel, 2te Ausg. vi. p. 675 sq.; [Caspari, Chronolog. and Geograph. Intr. to the Life of Christ § 191; Sepp, Jerus. u. d. heil. Land, i. 52]): Lk. xxiv. 13. There was a town of the same name in the level country of Judæa, 175 stadia from Jerusalem, noted for its hot springs and for the slaughter of the Syrians routed by Judas Maccabaeus, 1 Macc. iii. 40, 57; afterwards fortified by Bacchides,

the Syrian leader, 1 Macc. ix. 50, and from the 3d cent. on called *Nicopolis* [B. D. s. v. Emmaus or Nicopolis]. A third place of the same name was situated near Tiberias, and was famous for its medicinal springs. Cf. Keim iii. p. 555 sq. (Eng. trans. vi. 306 sq.); Wolff in Riehm p. 376 sq.; [esp. Hackett in B. D. Am. ed. p. 731].*

έμμένω [Tdf. ἐνμένω. Acts xiv. 22; see ἐν, III. 3]; 1 aor. ἐνέμεινα; fr. Aeschyl. and Hdt. down; (Augustine, immaneo), to remain in, continue; a. prop. in a place: ἔντικ, Acts xxviii. 30 T Tr WH. b. to persevere in anything, a state of mind, etc.; to hold fast, be true to, abide by, keep: τῆ πίστει, Acts xiv. 22 (νόμφ, ὅρκοις, etc. in the Grk. writ.); ἔν τινι (more rarely so in the classics, as ἐν ταῖς σπονδαῖς, Thuc. 4, 118; ἐν τῆ πίστει, Polyb. 3, 70, 4): ἐν [so R G only] τοῖς γεγραμμένοις, Gal. iii. 10 fr. Deut. xxvii. 26; ἐν τῆ διαθήκη, Heb. viii. 9 fr. Jer. xxxviii. (xxxi.) 32. [Cf. W. § 52, 4, 5.]*

έμμίσφ, i. q. ἐν μέσφ, (see μέσος, 2): Rev. i. 13; ii. 1; iv. 6; v. 6; xxii. 2, in Tdf. ed. 7; [see his Proleg. p. xlviii., (but nowhere in ed. 8, see the Proleg. p. 76 sq.); cf. WH. App. p. 150; B. 8].

Εμμόρ (Έμμώρ L T Tr, [but WH Έμμώρ, see their Intr. § 408]), δ, [παιτ] i. e. ass), Emmor [or Hamor, acc. to the Hebr.], proper name of a man: Acts vii. 16; see concerning him, Gen. xxxiii. 19; xxxiv. 2 sq.

έμός, -ή, -όν, (fr. έμοῦ), possess. pron. of the first pers., mine; a. that which I have; what I possess: Jn. iv. 34; xiii. 35; [xv. 11 ή γαρὰ ἡ ἐμὴ (see μένω, Ι. 1 b. a.)]; xviii. 36; Ro. x. 1; Philem. 12, and often; τη έμη γειρί, with my own hand [B. 117 (102) note], 1 Co. xvi. 21; Gal. vi. 11; Col. iv. 18; as a predicate, Jn. vii. 16; xiv. 24; xvi. 15; substantively, τὸ ἐμόν that which is mine, mine own, esp. my money, Mt. xxv. 27; divine truth, in the knowledge of which I excel, Jn. xvi. 15; univ. in plur. τὰ ἐμά my goods, Mt. xx. 15; Lk. xv. 81. b. proceeding from me: οἱ ἐμοὶ λόγοι, Mk. viii. 38; Lk. ix. 26 [here Tr mrg. br. λόγ.]; ὁ λόγος ὁ ἐμός, Jn. viii. 37; ἡ ἐντολὴ $\dot{\eta}$ έμή, Jn. xv. 12; $\dot{\eta}$ έμη διδαχή, Jn. vii. 16, and in other exx. c. pertaining or relating to me; a appointed for me: δ καιρός δ έμός, Jn. vii. 6. β. equiv. to a gen. of the object: ἡ ἐμὴ ἀνάμνησις, Lk. xxii. 19; 1 Co. xi. 24; exx. fr. Grk. writ. are given by W. § 22, 7; [Kühner § 454, Anm. 11; Krüger § 47, 7, 8]. γ. ἔστιν ἐμόν it is mine, equiv. to, it rests with me: Mt. xx. 23; Mk. x. 40. In connecting the article with this pron. the N. T. writ. do not deviate fr. Attic usage; cf. B. § 124, 6.

έμπαιγμονή [see ἐν, III. 3], -ῆς, ἡ, (ἐμπαίζω), derision, mockery: 2 Pet. iii. 3 G L T Tr WH. Not found elsewhere.*

έμ-παιγμός [see ἐν, ΠΙ. 3], -οῦ, ὁ, (ἐμπαίζω), unknown to prof. auth., a mocking, scoffing: Heb. xi. 36; Ezek. xxii. 4; Sir. xxvii. 28; Sap. xii. 25; [Ps. xxxvii. (xxxviii.) 8]; torture inflicted in mockery, 2 Macc. vii. 7 [etc.].*

έμ-παίζω [see ἐν, III. 3]; impf. ἐνέπαιζον; fut. ἐμπαίξω (Mk. x. 34 for the more com. -ξοῦμαι and -ξομαι); 1 aor. ἐνέπαιξα (for the older ἐνέπαισα); Pass., 1 aor. ἐνεπαίχθην (Mt. ii. 16, for the older ἐνεπαίσθην); 1 fut. ἐμπαιχθήσομαι;

(cf. Lob. ad Phryn. p. 240 sq.; Krüger § 40 s. v. παίζω; [Veitch ibid.]; B. 64 (56) sq.); to play in, τωί, Ps. ciii. (civ.) 26; Eur. Bacch. 867. to play with, trifle with, (Lat. illudere) i. e. a. to mock: absol., Mt. xx. 19; xxvii. 41; Mk. x. 34; xv. 31; Lk. xxiii. 11; τωί (Hdt. 4, 134), Mt. xxvii. 29, [31]; Mk. xv. 20; Lk. xiv. 29; xxii. 63; xxiii. 36; in pass. Lk. xviii. 32. b. to delude, deceive, (Soph. Ant. 799); in pass. Mt. ii. 16, (Jer. x. 15).*

έμπαίκτης

έμ-παίκτης [see ἐν, III. 3], -ου, δ, (ἐμπαίζω), α mocker, a scoffer: 2 Pet. iii. 3; Jude 18; playing like children, Is. iii. 4. Not used by prof. auth.*

έμ-περι-πατέω [T WH έν-, see έν, III. 3], -ω̂: fut. έμπεριπατήσω; to go about in, walk in: ἕν τισι, among persons, 2 Co. vi. 16 fr. Lev. xxvi. 12. (Job i. 7; Sap. xix. 20; [Philo, Plut.], Lcian., Achill. Tat., al.) •

έμπτωλημι [not ἐμπιμ πλ. (see ἐν, III. 3); for euphony's sake, Lob. ad Phryn. p. 95; Veitch p. 536] and ἐμπιπλάω (fr. which form comes the pres. ptep. ἐμπιπλῶν, Acts xiv. 17 [W. § 14,1 f.; B. 66 (58)]); 1 aor. ἐνέπλησα; 1 aor. pass. ἐνεπλήσθην; pf. pass. ptep. ἐμπεπλησμένος; Sept. for κὴρ and in pass. often for γριν to be satiated; in Grk. writ. fr. Hom. down; to fill up, fill full: τινά τινος, to bestow something bountifully on one, Lk. i. 53; Acts xiv. 17, (Jer. xxxviii. (xxxi.) 14; Ps. cvi. (cvii.) 9; Is. xxix. 19; Sir. iv. 12); to fill with food, i. e. satisfy, satiate; pass., Lk. vi. 25; Jn. vi. 12, (Deut. vi. 11; viii. 10; Ruth ii. 14; Neh. ix. 25, etc.); to take one's fill of, glut one's desire for: pass. with gen. of pers., one's intercourse and companionship. Ro. xv. 24; cf. Kypke ad loc.; τοῦ κάλλους αὐτῆς, gazing at her beauty, Sus. 32.*

έμπιπράω [see ἐν, III. 3], (for the more com. ἐμπίπρημι, fr. πίμπρημι to burn; on the dropping of the μ cf. ἐμπίπλημι, init.); fr. Hdt. down; to burn, set on fire; pres. infin. pass. ἐμπιπρᾶσθαι to be (inflamed, and so) swollen (Hesych. πιμπρᾶν . . . φυσᾶν; Etym. Magn. 672, 23 πιμπρᾶσαι φυσᾶσαι; Joseph. antt. 3, 11, 6; etc.); of the human body to swell up: from the bite of a viper, Acts xxviii. 6 Tdf., for R G etc. πίμπρασθαι, q. v. [and Veitch s. v. πίμπρημι].*

έμ-πίπτω [see ἐν, III. 3]; fut. ἐμπεσοῦμαι; 2 aor. ἐνέπεσον; [fr. Hom. down]; to fall into: εἰς βόθυνον, Mt.
xii. 11, and L txt. T Tr WH in Lk. vi. 39; εἰς φρέαρ,
Lk. xiv. 5 [R G]; to fall among robbers, εἰς τοὺς ληστάς,
Lk. x. 36, and in metaph. phrases, 1 Tim. iii. 6 sq.; vi.
9; εἰς χεῖράς τινος, into one's power: τοῦ θεοῦ, to incur
divine penalties, Heb. x. 31, as in 2 S. xxiv. 14; 1 Chr.
xxi. 13; Sir. ii. 18.*

ἐμ-πλέκω [see ἐν. III. 3]: Pass., [pres. ἐμπλέκομαι]; 2 aor. ptep. ἐμπλακείς; to inweave; trop. in pass., with dat. of thing, to entangle, involve in: 2 Tim. ii. 4; 2 Pet. ii. 20. (From Aeschyl. down.).

έμ-πλοκή [see ἐν, ΠΙ. 3], -ῆς, ἡ, (ἐμπλέκω), ἀn interweaving, braiding, a knot: τριχῶν [Lchm. om.], an elaborate gathering of the hair into knots, Vulg. capillatura, [A. V. plaiting]. 1 Pet. iii. 3 (κομῆς, Strab. 17 p. 828).*

in or on, [fr. Hom. down]. 2. to inhale, (Aeschyl.,

Plat., al.); with partitive gen., ἀπειλῆς κ. φόνου, threatening and slaughter were so to speak the element from which he drew his breath, Acts ix. 1; see Meyer ad loc., cf. W. § 30, 9 c.; [B. 167 (146)]; ἐμπνέον ζωῆς, Sept. Josh. x. 40.*

έμπορεύσμαι [see έν, III. 3]: depon. pass. with fut. mid. έμπορεύσομαι; (fr. έμπορος, q. v.); to go a trading, to travel for business, to traffic, trade, (Thuc. et sqq.; Sept.): Jas. iv. 13 [Rⁿ G here give the 1 aor. subj. -σώμεθα]; with the acc. of a thing, to import for sale (as έλαιον εἰς Αἴγυπτον, Sept. Hos. xii. 1; πορφύραν ἀπό Φοινίκης, Diog. Laërt. 7, 2; γλαῦκας, Lcian. Nigrin. init.); to deal in; to use a thing or a person for gain, [A. V. make merchandise of], (ὅραν τοῦ σώματος, Joseph. antt. 4, 6, 8; 'Ασπασία ἐνεπορεύετο πλήθη γυναικῶν, Athen. 13 p. 569 f.): 2 Pet. ii. 3; cf. W. 223 (209); [B. 147 (129)].*

έμπορία [see έν, III. 3], -as, ή, (ξμποροs), trade, merchandise: Mt. xxii. 5. (Hesiod, sqq.; Sept.).

έμπόριον [see έν, IΠ. 3], -ου, τό, (ξμπορος), a place where trade is carried on, esp. a seaport; a mart, emporium; (Plin. forum nundinarium): οἶκος ἐμποροίου a market house (epexeget. gen. [W. § 59, 8 a.; A. V. a house of merchandise]), Jn. ii. 16. (From Hdt. down; Sept.)*

τη-πορος [see ἐν, ΙΠ. 3], -ου, ὁ, (πόρος);

1. i. q. ὁ ἐπ' ἀλλοτρίας νεὼς πλέων μισθοῦ, ὁ ἐπιβάτης; so Hesych., with whom agree Phavorinus and the Schol. ad Arstph. Plut. 521; and so the word is used by Homer.

2. after Hom. one on a journey, whether by sea or by land, esp. for traffic; hence

3. a merchant, (opp. to κάπηλος a retailer, petty tradesman): Rev. xviii. 3, 11, 15, 23; ἄνθρωπος ἔμπορος (see ἄνθρωπος, 4 a.), Mt. xiii. 45 [WII txt. om. ἄνθρ.]. (Sept. for Τηῦ and ϽϽϽ.).

לְּתְּהְּחְלּשׁ: 1 aor. ἐνέπρησα; fr. Hom. down; Sept. for קרף and הְצְּהֹן; to burn; destroy by fire: τὴν πόλιν, Mt. xxii. 7.*

τμ-προσθεν (Tdf. in Rev. iv. 6 τνπρ. [see εν, III. 3; cf. Bttm. 8]), adv. of place and of time, (fr. εν and πρόσθεν. prop. in the fore part); [fr. Hdt. down]; Sept. chiefly for לפני; before. In the N. T. used only of place; 1. adverbially, in front, before: Rev. iv. 6 (opp. to oneσθεν, as in Palaeph. 29, 2). before: πορεύεσθαι, to precede, to go before, Lk. xix. 28; προδραμών έμπροσθεν, ib. 4 [T WII είς τὸ ἔμπρ., cf. Hdt. 4, 61 (8, 89)], like προπορεύεσθαι ξμπροσθεν, Xen. Cyr. 4, 2, 23 [fig. Plato, Gorg. p. 497 a. πρόιθι είς τὸ ἔμπρ]; τὰ ἔμπροσθεν the things which lie before one advancing, the goal set before one, Phil. iii. 13 (14) (opp. to τὰ ὀπίσω). 2. it serves as a prep., with the gen. [B. 319 (274); W. § 54, 6]; a. before, i. e. in that local region which is in front of a person or a thing: Mt. v. 24; vii. 6; Lk. v. 19; xiv. 2; to prostrate one's self εμπροσθεν των ποδών τινος, Rev. xix. 10; xxii. 8; γονυπετείν έμπρ. τινος, Mt. xxvii. 29; πορεύεσθαι έμπ. τινος, to go before one, Jn. x. 4; ἀποστέλλεσθαι έμπ. τινος, to be sent before one, Jn. iii. 28; σαλπίζειν έμπ. τινος, Mt. vi. 2; την όδον κατασκευάσαι, where ξμπρ. τινος is nearly equiv. to a dat. [cf. B. 172 (150)], Mt. xi. 10; Mk. i. 2 Rec.; Lk. vii. 27. b. before, in the presence of, i. q. opposite to, over against or.e: στήναι, Mt. xxvii. 11; όμολογείν and άρνείσθαι [B. 176 (153)], Mt. x. 32 sq.; xxvi. 70; Lk. xii. 8, [9 Lchm.]; also Gal. ii. 14; 1 Th. i. 3; ii. 19; iii. 9, 13; before one, i. e. at his tribunal: Mt. xxv. 32; xxvii. 11; Lk. xxi. 36; Acts xviii. 17; 2 Co. v. 10; 1 Th. ii. 19; [1 Jn. iii. 19]. Here belong the expressions εὐδοκία, θέλημά ἐστι εμπροσθεν θεού, it is the good pleasure, the will of God, Mt. xi. 26: xviii. 14: Lk. x. 21, formed after Chald. usage; for in 1 S. xii. 22 the words הואיל יחוה, God wills, Jonathan the targumist renders בְּעָוֹא קָרָם; cf. Fischer, De vitiis lexx. N. T. etc. p. 329 sq.; [cf. B. 172 (150)]. before i. e. in the sight of one: Mt. v. 16; vi. 1; xvii. 2; xxiii. 13 (14); Mk. ii. 12 T Tr mrg. WH; ix. 2; Lk. xix. 27; Jn. xii. 37; Acts x. 4 L T Tr WH. d. before, denoting rank: γεγονέναι έμπρ. τινος, to have obtained greater dignity than another, Jn. i. 15, 30, also 27 R L br.; (Gen. xlviii. 20 έθηκε τον Έφραϊμ έμπροσθεν τοῦ Mavaσση; [cf. Plat. legg. 1, 631 d.; 5, 743 e.; 7, 805 d.]).*

έμπτώω [see ἐν, III. 3]; impf. ἐνέπτυον; fut. ἐμπτύσω; 1 aor. ἐνέπτυσα; fut. pass. ἐμπτυσθήσομαι; [fr. Hdt. down]; to spit upon: τινί, Mk. x. 34; xiv. 65; xv. 19; εἰς τὸ πρόσωπόν τινος, Mt. xxvi. 67 (Num. xii. 14; Plut. ii. p. 189 a. [i. e. reg. et imper. apotheg. Phoc. 17]; κατὰ τὸ πρόσωπ. τινι, Deut. xxv. 9); εἶς τινα, Mt. xxvii. 30; Pass. to be spit upon: Lk. xviii. 32. Muson. ap. Stob. floril. 19, 16. Cf. Lob. ad Phryn. x. 17; [Rutherford, New Phryn. p. 66].*

έμφανής [see ἐν, III. 3], -ές, (ἐμφαίνω to show in, exhibit), manifest: γίνομαι τινί, in its literal sense, Acts x. 40; fig., of God giving proofs of his saving grace and thus manifesting himself, Ro. x. 20 fr. Is. lxv. 1. [From Aeschyl. down.]*

έμφανίζω [see έν, III. 3]; fut. έμφανίσω [B. 37 (32)]; 1 aor. ἐνεφάνισα; 1 aor. pass. ἐνεφανίσθην; fr. Xen. and Plato down; (ἐμφανής); 1. to manifest, exhibit to riew: ἐαυτόν τινι, prop. to present one's self to the sight of another, manifest one's self to (Ex. xxxiii. 13), Jn. xiv. 22; metaph. of Christ giving evidence by the action of the Holy Spirit on the souls of the disciples that he is alive in heaven, Jn. xiv. 21. Pass. to show one's self, come to view, appear, be manifest: Twi (of spectres, Sap. xvii. 4; αὐτοῖς θεοὺς ἐμφανίζεσθαι λέγοντες, Diog. Laërt. procem. 7; so of God, Joseph. antt. 1, 13, 1), Mt. xxvii. 53; τῷ προσώπω τοῦ θεοῦ, of Christ appearing before God in heaven, Heb. ix. 24; (of God imparting to souls the knowledge of himself, Sap. i. 2; Theoph. Ant. ad Autol. 1, 2, 4). 2. to indicate, disclose, declare, make known: foll. by or, Heb. xi. 14; with dat. of pers. Acts xxiii. 15; τὶ πρός τινα, ib. 22; τὶ κατά τινος, to report or declare a thing against a person, to inform against one, Acts xxiv. 1; xxv. 2; περί τινος, about one, Acts xxv. 15. [Syn. see δηλόω.]*

#μφοβος [see èv, III. 3], -ον, (φύβος), thrown into fear, terrified, affrighted: Lk. xxiv. 5, [37]; Acts x. 4; (xxii. 9 Rec.); xxiv. 25; Rev. xi. 13. Theophr. char. 25 (24), 1; [1 Macc. xiii. 2; in a good sense, Sir. xix. 24 (21)]. (Actively, inspiring fear, terrible, Soph. O. C. 39.)

έμ-φυσάω, -ώ [see έν, ΙΙΙ. 3]: 1 aor. ἐνεφύσησα; to blow

or breathe on: τικά, Jn. xx. 22, where Jesus, after the manner of the Hebrew prophets, expresses by the symbolic act of breathing upon the apostles the communication of the Holy Spirit to them,—having in view the primary meaning of the words τι and πνεῦμα [cf. e. g. Ezek. xxxvii. 5]. (Sept.; Diosc., Aret., Geop., al.; [to inflate, Aristot., al.].)*

ἔμ-φντος [see ἐν, III. 3], -ον, (ἐμφύω to implant), in prof. auth. [fr. Hdt. down] inborn, implanted by nature; cf. Grimm, Exeget. Hdb. on Sap. [xii. 10] p. 224; implanted by others' instruction: thus Jas. i. 21 τὸν ἔμφυτον λόγον, the doctrine implanted by your teachers [al. by God; cf. Brückner in De Wette, or Huther ad loc.], δέξασθε ἐν πραῦτητι, receive like mellow soil, as it were.*

to, a preposition taking the dative after it; Hebr. 3; Lat. in with abl.; Eng. in, on, at, with, by, among. [W. § 48 a.; B. 328 (282) sq.] It is used

1. of Place proper; a. in the in-I. LOCALLY; terior of some whole; within the limits of some space: έν γαστρί, Mt. i. 18; έν Βηθλεέμ, Mt. ii. 1; έν τῆ πόλει, Lk. vii. 37; εν τη Ἰουδαία, εν τη ερήμφ, εν τφ πλοίφ, εν τφ οὐρανώ, and innumerable other exx. b. in (on) the surface of a place, (Germ. auf): ἐν τῷ ὅρει, Jn. iv. 20 sq.; Heb. viii. 5; ἐν πλαξί, 2 Co. iii. 3; ἐν τῆ ἀγορᾶ, Mt. xx. 3; ἐν τῆ ὁδῷ, Mt. v. 25, etc. c. of proximity, at, near, by: εν ταις γωνίαις των πλατειών, Mt. vi. 5; εν τώ Σιλωάμ, at the fountain Siloan, Lk. xiii. 4; ἐν τῷ γαζοφυλακίω, Jn. viii. 20 [see B.D. Am. ed. s. v. Treasury; and on this pass. and the preceding cf. W. 885 (360)]; καθίζειν εν τη δεξιά θεού etc., at the right hand: Heb. i. 3; viii. 1; Eph. i. 20. d. of the contents of a writing, book, etc.: ἐν τῆ ἐπιστολῆ, 1 Co. v. 9; ἐν κεφαλίδι βιβλίου γράφειν, Heb. x. 7; έν τῆ βίβλφ, τῷ βιβλίφ, Rev. xiii. 8; Gal. iii. 10; ἐν τῷ νόμφ, Lk. xxiv. 44; Jn. i. 45 (46); εν τοις προφήταις, in the book of the prophets, Acts xiii. 40; ἐν Ἡλία, in that portion of Scripture which treats of Elijah, Ro. xi. 2, cf. Fritzsche ad loc.; [Delitzsch, Brief a.d. Römer, p. 12; W. 385 (360); B. 331 (285)]; in the Psalms of David, Heb. iv. 7 [see Δαβίδ, fin.]; ἐν τῷ ὑΩσηέ, in the prophecies of Hosea, e. trop. applied to things not perceived Ro. ix. 25. by the senses, as εν τη καρδία, εν ταις καρδίαις, Mt. v. 28; xiii. 19; 2 Co. iv. 6, and often; ἐν ταις συνειδήσεσι, 2 Co. 2. with dat. of a Person, in the person, nature, soul, thought of any one: thus έν τῷ θεῷ κέκρυπται ή ζωὴ ὑμῶν, it lies hidden as it were in the bosom of God until it shall come forth to view, Col. iii. 3, cf. Eph. iii. 9; ἐν αὐτῷ, i. e. in the person of Christ, κατοικεῖ πᾶν τὸ πλήρωμα etc., Col. i. 19; ii. 3 [(?), 9]. .phrases in which ή άμαρτία is said to dwell in men, Ro. vii. 17 sq.; or δ Χριστός (the mind, power, life of Christ) είναι, [Jn. xvii. 26]; Ro. viii. 10; 2 Co. xiii. 5; μένειν, Jn. vi. 56; [xv. 4, 5]; ζην, Gal. ii. 20; μορφοῦσθαι, Gal. iv. 19; λαλείν. 2 Co. xiii. 3; ὁ λόγος τοῦ θεοῦ εἶναι, 1 Jn. i. 10; μένειν, Jn. v. 38; ενοικείν or οἰκείν ὁ λόγος τοῦ Χριστοῦ, Col. iii. 16; τὸ πνεῦμα (of God, of Christ), Ro. viii. 9, 11; 1 Co. iii. 16; 2 Tim. i. 14; τὸ ἔν τινι χάρισμα, 1 Tim. iv. 14; 2 Tim. i. 6; ἐνεργείν ἔν τινι, Mt. xiv. 2; Eph. ii. 2; 1 Co.

xii. 6, etc.; ένεργεῖσθαι, Col. i. 29; κατεργάζεσθαι, Ro. vii. 8. after verbs of revealing, manifesting: ἀποκαλίψαι έν έμοί, in my soul, Gal. i. 16; φανερόν έστιν έν aurois, Ro. i. 19. er éauro, er éaurois, within one's self i. e. in the soul, spirit, heart: after the verbs eidévau, Jn. vi. 61; elπείν, Lk. vii. 39; xviii. 4; εμβριμάσθαι, Jn. xi. 38; στενάζειν, Ro. viii. 23; διαλογίζεσθαι, Mk. ii. 8 (alternating there with in tais kapdiais, cf. vs. 6); Lk. xii. 17; διαπορείν, Acts x. 17; λέγειν, Mt. iii. 9; ix. 21; Lk. vii. 49; also 2 Co. i. 9; for other exx. of divers kinds, see elul, V. 4 e. 3. it answers to the Germ. an [on; often freely to be rendered in the case of, with, etc. W. § 48, a. 3 a.], when used a. of the person or thing on whom or on which some power is operative: ινα ούτω γένηται εν εμοί, 1 Co. ix. 15; ποιείν τι εν Tur, Mt. xvii. 12; Lk. xxiii. 31; cf. Matthiae ii. p. 1341; [W. u. s. and 218 (204 sq.); B. 149 (130)]. b. of that in which something is manifest [W. u. s.]: μανθάνειν έν τικ, 1 Co. iv. 6; γινώσκειν, Lk. xxiv. 35; Jn. xiii. 35; 1 Jn. iii. 19 (exx. fr. the classics are given by Passow i. 2 p. 908; [cf. L. and S. s. v. A. III.]); likewise of that in which a thing is sought: ζητεῖν εν τινι, 1 Co. iv. 2. c. after verbs of stumbling, striking: προσκόπτειν, Ro. xiv. 21; πταίειν, Jas. ii. 10; σκανδαλίζεσθαι, q. v. in 4. with, among, in the presence of, with dat. of pers. (also often in the classics; cf. Matthiae ii. p. 1340; W. 885 (360) and 217 sq. (204)): 1 Co. ii. 6; èv όφθαλμοῖς ἡμῶν, Mt. xxi. 42; ἐν ἐμοί, in my judgment, 1 Co. xiv. 11; [perh. add Jude 1 L T Tr WH; but cf. 6 b. below]. To this head some refer ἐν ὑμῖν, 1 Co. vi. 2, interpreting it in your assembly, cf. Meyer ad loc.; but see 5 d. y. 5. used of that with which a person is surrounded, equipped, furnished, assisted, or acts, [W. § 48, a. 1 b.]; a. in i. q. among, with col**lecti**ve nouns: ἐν τῷ ὄχλφ, Mk. v. 30 [W. 414 (386)]; έν τη γενεά ταύτη, among the men of this age, Mk. viii. 88; ἐν τῷ γένει μου, in my nation i. e. among my countrymen, Gal. i. 14; esp. with dat. plur. of persons, as $\epsilon \nu$ ήμιν, εν ύμιν, among us, among you, εν άλλήλοις, among yourselves, one with another: Mt. ii. 6; xi. 11; Mk. ix. 50; Lk. i. 1; Jn. i. 14; xiii. 35; Acts ii. 29; 1 Co. iii. 18; v. 1, and often. b. of the garments with (in) which one is clad: ἐν ἐνδύμασι and the like, Mt. vii. 15; Mk. xii. 38; Lk. xxiv. 4; Jn. xx. 12; Acts x. 30; Heb. xi. 87; Jas. ii. 2; Rev. iii. 4; ημφιεσμένον εν ίματίοις, Mt. xi. 8 [T Tr WH om. L br. ίματ.]; Lk. vii. 25; περιβάλλεσθαι εν ίματίοις, Rev. iii. 5; iv. 4 [L WH txt. om. εν]. c. of that which one either leads or brings with him, or with which he is furnished or equipped; esp. after verbs of coming, (iv of accompaniment), where we often say with: ἐν δέκα χιλιάσιν ὑπαντᾶν, Lk. xiv. 31; λλθεν έν μυριάσι, Jude 14; cf. Grimm on 1 Macc. i. 17; είσερχεσθαι έν αίματι, Heb. ix. 25; έν τῷ υδατι κ. έν τῷ αίματι, 1 Jn. v. 6 (i. e. with the water of baptism and the blood of atonement, by means of both which he has procured the pardon of our sins, of which fact we are assured by the testimony of the Holy Spirit); ἐν ῥάβδω, 1 Co. iv. 21; ἐν πληρώματι εὐλογίας, Ro. xv. 29: Φθάνειν

έν τφ εὐαγγελίφ, 2 Co. x. 14; έν πνεύματι κ. δυνάμει Ήπιου, imbued or furnished with the spirit and power of Elijah Lk. i. 17; ἐν τῆ βασιλεία αὐτοῦ, furnished with the regal power of the Messiah, possessed of his kingly power, [B. 330 (284)]: Mt. xvi. 28; Lk. xxiii. 42 [WH txt. L mrg. Tr mrg. είς την β.]. Akin is its use d. of the instrument or means by or with which anything is accomplished, owing to the influence of the Hebr. prep. 3 much more common in the sacred writ. than in prof. auth. (cf. W. § 48, a. 3 d.; B. 181 (157) and 329 (283) sq.), where we say with, by means of, by (through); ... in phrases in which the primitive force of the prep. is discernible, as έν πυρὶ κατακαίειν, Rev. xvii. 16 [Tom. WH br. έν]; έν άλατι άλίζειν or ἀρτύειν, Mt. v. 13; Mk. ix. 50; Lk. xiv. 34; ἐν τῷ αίματι λευκάνειν, Rev. vii. 14; έν αίματι καθαρίζειν, Heb. ix. 22; έν ύδατι βαπτίζειν, Mt. iii. 11, etc. (see βαπτίζω, II. b. bb.). β. with the dat. where the simple dat. of the instrument might have been used, esp. in the Revelation: ἐν μαχαίρα, ἐν ρομφαίς άποκτείνειν, Rev. vi. 8; xiii. 10; πατάσσειν, Lk. xxii. 49; απόλλυσθαι, Mt. xxvi. 52; καταπατείν έν τοίς ποσίν, Mt. vii. 6; ἐν βραχίονι αὐτοῦ, Lk. i. 51; ἐν δακτύλφ θεοῦ, Lk. xi. 20, and in other exx.; of things relating to the soul, as ἐν ἀγιασμῷ, 2 Th. ii. 13 [W. 417 (388)]; 1 Pet. i. 2; έν τη παρακλήσει, 2 Co. vii. 7; έν προσευχή, Mt. xvii. 21 [TWH om. Tr br. the vs.]; εὐλογεῖν ἐν εὐλογία, Eph. i. 3; δικαιοῦσθαι ἐν τῷ αἵματι, Ro. v. 9. γ. more rarely with dat. of pers., meaning aided by one, by the intervention or agency of some one, by (means of) one, [cf. W. 389 (364); B. 329 (283) sq.]: ἐν τῷ ἄρχοντι τῶν δαιμονίων, Mt. ix. 34; εν έτερογλώσσοις, 1 Co. xiv. 21; κρίνειν τ. οἰκουμένην ἐν ἀνδρί, Acts xvii. 31; ἐν ὑμῖν κρίνεται ὁ κόσμος (preceded by οἱ ἄγιοι τὸν κόσμον κρινοῦσιν), 1 Co. vi. 2; ἐργάζεσθαι ἔν τινι, Sir. xiii. 4; xxx. 13, 34. foll. by an inf. with the article, in that (Germ. dadurch dass), or like the Lat. gerund [or Eng. participial noun; cf. B. 264 (227)]: Acts iii. 26; iv. 30; Heb. ii. 8; viii. e. of the state or condition in which anything is done or any one exists, acts, suffers; out of a great number of exx. (see also in yivopai, 5 f., and elpl, V. 4 b.) it is sufficient to cite: ἐν βασάνοις, Lk. xvi. 23; ἐν τῷ θανάτφ, 1 Jn. iii. 14; ἐν ζωῆ, Ro. v. 10; ἐν τοῖς δεσμοῖς, Philem. 13; ἐν πειρασμοῖς, 1 Pet. i. 6; ἐν ὁμοιώματε σαρκός, Ro. viii. 3; εν πολλφ αγώνι, 1 Th. ii. 2; εν δόξης Phil. iv. 19; 2 Co. iii. 7 sq.; σπείρεται έν φθορά κτλ. it (sc. that which is sown) is sown in a state of corruption, sc. δν, 1 Co. xv. 42 sq.; ἐν ἐτοίμφ ἔχειν, to be prepared, in readiness, 2 Co. x. 6; ἐν ἐκστάσει, Acts xi. 5; xxii. 17; very often so used of virtues and vices, as in εὐσεβεία κ. σεμνότητι, 1 Tim. ii. 2; ἐν άγιασμῷ, 1 Tim. ii. 15; ἐν καινότητι ζωῆς, Ro. vi. 4; ἐν τῆ ἀνοχῆ τοῦ θεοῦ, Ro. iii. 26 (25); ἐν κακία καὶ φθόνω, Tit. iii. 3; ἐν πανουρ γία, 2 Co. iv. 2; also with an adverbial force: as & δυνάμει, powerfully, with power [W. § 51, 1 e.; B. 33¢ (284)], Mk. ix. 1; Ro. i. 4; Col. i. 29; 2 Th. i. 11; κρίνειν έν δικαιοσύνη, Acts xvii. 31; Rev. xix. 11; ἐν χαρᾶ, in joy. joyful, Ro. xv. 32; ἐν ἐκτενεία, Acts xxvi. 7; ἐν σπουδη, Ro. xii. 8; ἐν χάριτι, Gal. i. 6; 2 Th. ii. 16; ἐν τάχει. I.k.

ęν

xviii. 8; Ro. xvi. 20; Rev. i. 1. [Here perh. may be introduced the noteworthy adv. phrase ἐν πᾶσι τούτοις, with all this, Lk. xvi. 26 L mrg. T Tr mrg. WH for R G έπὶ π. τ. (see ἐπί, B. 2 d.); also ἐν πᾶσιν, in all things [R. V. withal], Eph. vi. 16 L txt. T Tr WH.] A similar use occurs in speaking f. of the form in which anything appears or is exhibited, where er may be represented by the Germ. als [Eng. as]; twice so in the N. T.: σοφίαν λαλείν έν μυστηρίο (as a mystery [here A. V. in]), 1 Co. ii. 7; ἐν τῷ αὐτῷ ὑποδείγματι πίπτειν, Heb. iv. 11 [(A. V. after); al. regard this as a pregnant constr., the ev marking rest after motion (R. V. mrg. into); cf. Kurtz or Lünem. ad loc.; B. 329 (283); and 7 below]; (διδόναι τι ἐν δωρεᾶ, 2 Macc. iv. 30; Polyb. 23, 8, 4; 26, 7, 5; ἐν μερίδι, Sir. xxvi. 3; λαμβάνειν τι ἐν φέρνη, Polyb. 28, 17, 9; exx. fr. Plato are given by Ast, Lex. Plat. i. p. 702; Lat. in mandatis dare i. e. to be considered as orders, Caes. b. g. 1, 43). [Here perhaps may be noticed the apparent use of ¿v to denote "the measure or standard" (W. § 48, a. 3 b.; Bnhdy. p. 211): ἐν μέτρφ, Eph. iv. 16 (see μέτρον, 2); ἔφερεν ἐν εξήκοντα etc. Mk. iv. 8 WH txt. (note the είς, q. v. B. II. 3 a.); καρποφοροῦσιν έν τριάκοντα etc. ibid. 20 T Tr txt. WII txt.; but some would take ev here distributively, g. of the things in (with) cf. Fritzsche on Mk. iv. 8.] which one is busied: 1 Tim. iv. 15; Col. iv. 2; év ois, Acts xxvi. 12; ἐν αὐτῷ, in preaching the gospel, Eph. vi. 20; ἐν τῆ ἐορτῆ, in celebrating the feast, Jn. ii. 23 [L Tr br. ἐν]; ἐν τῆ διδαχῆ, in giving instruction, while teaching, Mk. iv. 2; xii. 38; see εlμί, V. 4 d.; Passow i. p. 910^b; [L. and S. s. v. II. 1]. h. of that in which anything is embodied or summed up: ἐν αὐτῷ ζωή ην, i. e. that life of which created beings were made partakers was comprehended in him, Jn. i. 4; ἐν τούτω τῶ λόγφ ἀνακεφαλαιοῦται, Ro. xiii. 9, (on Eph. i. 10 see ἀνακεφαλαιόω); πάσαν τ. συγγένειαν έν ψυχαις έβδομήκοντα πέντε, comprised in, consisting of, seventy-five souls, Acts vii. 14 [W. 391 (366)]. 6. of that in which any person or thing is inherently fixed, implanted, or with which it is intimately connected; a. of the whole in which a part inheres: prop., μένειν ἐν τῆ αμπέλφ, Jn. xv. 4; έν ένὶ σώματι μέλη πολλά, Ro. xii. 4; fig. κρεμάσθαι εν τινι, Mt. xxii. 40. b. of a person to whom another is wholly joined and to whose power and influence he is subject, so that the former may be likened to the place in which the latter lives and moves. So used in the writings of Paul and of John particularly of intimate relationship with God or with Christ, and for the most part involving contextually the idea of power and blessing resulting from that union; thus, είναι οτ μένειν έν τῷ πατρί οτ έν τῷ θεῷ, of Christ, Jn. x. 38; xiv. 10 sq.; of Christians, 1 Jn. iii. 24; iv. 13, 15 sq.; είναι or μένειν in Christ, of his disciples and worshippers, Jn. xiv. 20; xv. 4 sq.; μένειν έν τῷ υἰῷ κ. έν τῷ πατρί. 1 Jn. ii. 24; εν θεφ, i. e. amplified and strengthened in the fellowship of God and the consciousness of that fellowship, ἐργάζεσθαί τι, Jn. iii. 21; παρρησιάζεσθαι, 1 Th. ii. 2. Of frequent use by Paul are the phrases έν Χριστῷ, ἐν Χριστῷ Ἰησοῦ, ἐν κυρίφ, (cf. Fritzsche, Com. on Rom. vol. ii. p. 82 sqq.; W. 389 (364); Weiss, Bibl. Theol. des N. T. §§ 84 b., 149 c.), ingrafted as it were in Christ, in fellowship and union with Christ, with the Lord: Ro. iii. 24; vi. 11, 23; viii. 39; 1 Co. i. 4; 2 Co. iii. 14; Gal. ii. 4; iii. 14, 26, 28; v. 6; Eph. i. 3 [Rec. om. &v]; ii. 6 sq. 10, 13; 1 Tim. i. 14; 2 Tim. i. 1, 13; ii. 1; 1 Pet. iii. 16; v. 10; στήκειν έν κυρίφ, Phil. iv. 1; ίνα εύρεθώ έν αὐτῶ, that I may be found (by God and Christ) most intimately united to him, Phil. iii. 9; είναι έν Χριστώ 'Inσ. 1 Co. i. 30; οί ἐν Χρ. 'Inσ. Ro. viii. 1; 1 Pet. v. 14; κοιμασθαι εν Χριστφ, θνήσκειν εν κυρίφ, to fall asleep, to die, mindful of relationship to Christ and confiding in it [W. u. s.], 1 Co. xv. 18; Rev. xiv. 13. Since such union with Christ is the basis on which actions and virtues rest, the expression is equivalent in meaning to by virtue of spiritual fellowship or union with Christ; in this sense it is joined to the following words and phrases: πέπεισμαι, Ro. xiv. 14 [W. u. s. and 390 note]; πεποιθέναι, Gal. v. 10; Phil. i. 14; 2 Th. iii. 4; παρρησίαν έχειν, Philem. 8; ελπίζειν, Phil. ii. 19; καύχησιν έχειν, Ro. xv. 17; 1 Co. xv. 31; ἀνῆκεν, Col. iii. 18; τὸ αὐτὸ Φρονείν, Phil. iv. 2; ὑπακούειν, Eph. vi. 1 [Lom. Tr WH br. έν κ.]; φως, Eph. v. 8; αυξει, ii. 21; ζωοποιείσθαι. 1 Co. xv. 22; δ κόπος οὐκ ἔστι κενός, ib. 58; ἄγιος, Phil. i. 1; ήγιασμένος, 1 Co. i. 2; λαλείν, 2 Co. ii. 17; xii. 19; αλήθειαν λέγειν, Ro. ix. 1; λέγειν κ. μαρτύρεσθαι, Eph. iv. 17. Hence it denotes the Christian aim, nature, quality of any action or virtue; thus, εὐάρεστον ἐν κυρίω, Col. iii. 20 G L T Tr WH; προσδέχεσθαί τινα, Ro. xvi. 2; Phil. ii. 29; ἀσπάζεσθαί τινα, Ro. xvi. 8, 22; 1 Co. xvi. 19; κοπιᾶν, Ro. xvi. 12 [W. 390 note; L br. the cl.]; γαμηθηναι, 1 Co. vii. 39; χαίρειν, Phil. iii. 1; iv. 4, 10; παρακαλείν, 1 Th. iv. 1; προίστασθαί τινος, 1 Th. v. 12; or is equiv. to in things pertaining to Christ, in the cause of Christ: νήπιος, 1 Co. iii. 1; φρόνιμος, 1 Co. iv. 10; παιδαγωγοί, 15; όδοί μου, 17; θύρας μοι ανεφγμένης έν κυρίφ, in the kingdom of the Lord, 2 Co. ii. 12. δικαιοῦσθαι ἐν Χριστῷ, by faith in Christ, Gal. ii. 17. Finally, it serves as a periphrasis for Christian (whether person or thing): τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὅντας ἐν κυρίω (opp. to those of the family of Narcissus who were not Christians), Ro. xvi. 11; ἄνθρωπος ἐν Χρ. a Christian, 2 Co. xii. 2; ai ἐκκλησίαι ai ἐν Χρ. Gal. i. 22; 1 Th. ii. 14; oi verpol ev Xp. those of the dead who are Christians, 1 Th. iv. 16; ἐκλεκτὸς, ἐν κ. a Christian of mark, Ro. xvi. 13; δόκιμος εν Χρ. an approved Christian, Ro. xvi. 10; δέσμιος έν κυρ. a Christian prisoner (tacitly opp. to prisoners of another sort [W. 388 (363)]), Eph. iv. 1; πιστός διάκονος έν κ. Eph. vi. 21; Col. iv. 7; διακονία, 17; ἐν Χρ. γεννῶν τινα, to be the author of one's Christian life or life devoted to Christ, 1 Co. iv. 15; δεσμοὶ ἐν Χρ. bonds occasioned by one's fellowship with Christ, Phil. i. 13 [al. connect ἐν Χρ. here with φανερούς]; it might be freely rendered as Christians, as a Christian, in 1 Co. ix. 1 sq.; Philem. 16. ἐν πνεύματι (άγίφ) είναι, to be in the power of, be actuated by, inspired by, the Holy Spirit: Ro. viii. 9 (here in opp. to έν σαρκί); γίνεσθαι, Rev. i.

10; iv. 2; έν πνεύματι θεοῦ λαλείν, 1 Co. xii. 3; έν πνεύματι or έν πν. τῷ ἀγίφ or έν πν. θεοῦ sc. ἄν, (being) in i. e. under the power of the Spirit, moved by the Spirit [cf. B. 330 (283 sq.); W. 390 (364 sq.)]: Mt. xxii. 43; Mk. xii. 36; Lk. ii. 27; 1 Co. xii. 3; Rev. xvii. 3; xxi. 10. ανθρωπος εν πνεύματι ἀκαθάρτφ, sc. ων, in the power of an unclean spirit, possessed by one, Mk. i. 23; ἐν τῷ πονηρῷ κείσθαι, to be held in the power of Satan, 1 Jn. v. 19. of έν νόμφ, subject to the control of the law, Ro. iii. 19. έν τῷ ᾿Αδὰμ ἀποθνήσκειν, through connection with Adam, 1 c. of that in which other things are con-Co. xv. 22. tained and upheld, as their cause and origin: ¿v αὐτῷ (i. e. in God) ζῶμεν κτλ. in God is found the cause why we live, Acts xvii. 28; ἐν αὐτῷ (in Christ, as the divine hypostatic λόγος) ἐκτίσθη τὰ πάντα, in him resides the cause why all things were originally created, Col. i. 16 (the cause both instrumental and final as well, for έν αὐτῷ is immediately afterwards resolved into δι' αὐτοῦ κ. εls αὐτόν [cf. W. § 50, 6 and Bp. Lghtft. ad loc.]); τὰ πάντα εν αὐτῷ συνέστηκε, Col. i. 17; εν Ισαὰκ κληθήσεταί σοι σπέρμα, Ro. ix. 7; Heb. xi. 18, fr. Gen. xxi. 12; άγιάζεσθαι έν with dat. of thing, Heb. x. 10, cf. 1 Co. vi. 11; έν τούτω πιστεύομεν, in this lies the reason why we believe, Jn. xvi. 30, cf. 1 Co. iv. 4; ἐν φ equiv. to ἐν τούτφ, οτι, [in that], since: Ro. viii. 3; Heb. ii. 18; vi. 17, [see 8 e. below]. Closely related is the use of iv that which gives opportunity, the occasion: ¿фиуси έν τῶ λόγω τούτω (on i. e. at this word; cf. W. § 48, a. 3 c.), Acts vii. 29. e. after certain verbs denoting an affection, because the affection inheres or resides, as it were, in that to which it relates, [cf. B. 185 (160 sq.); W. 232 (217 sq.)]; see εὐδοκέω, εὐδοκία, εὐφραίνομαι, καυχάομαι, χαίρω, etc.; likewise sometimes after ελπίζω, πιστεύω, πίστις, (which see in their prop. places), because faith and hope are placed in what is believed or 7. after verbs implying motion èv w. hoped for. the dat. is so used as to seem, according to our laws of speech, to be employed for els with the acc.; but it indicates the idea of rest and continuance succeeding the motion; cf. W. § 50, 4; B. 328 (282) sq.: thus after αποστέλλω, Mt. x. 16; Lk. x. 3; εἰσέρχεσθαι, Lk. ix. 46; Rev. xi. 11 [not R Tr; WH br. εν]; εξέρχεσθαι, Lk. vii. 17; 1 Th. i. 8, (but not after ἔρχεσθαι in Lk. xxiii. 42, on which pass. see 5 c. above); καταβαίνειν, Jn. v. 4 [RL; cf. W. § 50, 4 a.]; επιστρέψαι απειθείς εν Φρονήσει δικαίων, that they may abide in etc. Lk. i. 17; καλείν εν εξρήνη, εν άγιασμο, έν μια έλπίδι, equiv. to είς τὸ είναι ήμας (ύμας) ev etc.: 1 Co. vii. 15; 1 Th. iv. 7; Eph. iv. 4; esp. after τιθέναι and Ιστάναι, which words see in their places. On the same use of the prep., common in Homer, somewhat rare in the classic auth., but recurring freq. in writ. of a later age, see W. l. c.; Passow i. 2 p. 909°; [cf. L. and S. s. v. I. 8]. 8. Constructions somewhat peculiar: a. ἐν Αλγύπτου sc. γῆ (by an ellipsis com. in Grk. writ., cf. Passow i. 2 p. 908b; [L. and S. s. v. I. 2]; W. 384 (359); [B. 171 (149)]): Heb. xi. 26 [Lchm.]; out see Αίγυπτος. b. expressions shaped by the Hebr. idiom: ayopá (eur ev with dat. of price (for the price is

the means by which a thing is bought [cf. W. § 48, a. 3 e.]), Rev. v. 9, (ἐν ἀργυρίφ, 1 Chr. xxi. 24). ἀλλάσσειν τι έν τινι (see ἀλλάσσω), to exchange one thing for another (prop. to change something and have the exchange in [cf. W. 388 (363) note; 206 (194)]): Ro. i. 23, 25 [here μετήλλαξαν]. δμνυμι έν τινι (3 χζίλ), cf. Gesenius, Thesaur. iii. p. 1355; [W. § 32, 1 b.; B. 147 (128)]), to swear by (i. e. the name of some one being interposed), or as it were relying on, supported by, some one [cf. W. 389 (364)]: Mt. v. 34-36; xxiii. 16, 18-22; Rev. x. 6. c. δμολογῶ ἔν τινι after the Syriac ([not the Hebr., see Fritzsche on Mt. p. 386; B. 176 (153); W. § 32, 3 b., yet cf. § 4, a.]), prop. to confess in one's case (or when one's cause is at stake [cf. W. l. c.; Fritzsche l. c.; Weiss, Das Matthäusevang. p. 278 note 1 (and in Mey. on Mt. ed. 7)]), the nature of the confession being evident from the context; as, to confess one to be my master and lord, or to be my worshipper: Mt. x. 32; Lk. xii. 8; [cf. Westcott, Canon, p. 305 note ¹]. d. on the very com. phrase ἐν ὀνόματί τινος, see δνομα (esp. 2). [e. the phrase ἐν φ varies in meaning acc. to the varying sense of ex. It may be, a. local, wherein (i. q. ἐν τούτφ ἐν φ): Ro. ii. 1; xiv. 22; β. temporal, while (cf. II. below; W. 2 Co. xi. 12. § 48, a. 2): Mk. ii. 19; Lk. v. 34; Jn. v. 7; Lk. xix. 13 (Rec. εως, q. v.). γ. instrumental, whereby: Ro. xiv. 21. S. causal, Eng. in that (see Mätzner, Eng. Gram., trans. by Grece, iii. 452, — concomitance passing over into causal dependence, or the substratum of the action being regarded as that on which its existence depends; cf. 'in those circumstances I did so and so'), on the ground of this that, because: Ro. viii. 3, etc.; see in 6 c. above. Acc. to the last two uses, the phrase may be resolved into έν τούτω ότι οτ έν τούτω δ (cf. W. § 23, 2 b. and b.); on its use see W. 387 (362) note; B. 331 (284 sq.); Bnhdy. p. 211; esp. Fritzsche on Rom. vol. ii. p. 93 sq.]

II. With the notion of TIME èv marks and portions of time in which anything occurs, in, on, at, during: ἐν τῆ ἡμέρα, ἐν τῆ νυκτί, Jn. xi. 9 sq., etc.; έν ταις ήμέραις έκείναις, Mt. iii. 1, etc.; έν σαββάτφ, Mt. xii. 2, and in many other exx.; ἐν τῷ δευτέρφ, at the second time, Acts vii. 13; ἐν τῷ καθεξής, Lk. viii. 1; ἐν τῷ μεταξύ, in the meantime [W. 592 sq. (551)], Jn. iv. 31; [ἐν ἐσχάτφ χρόνφ, Jude 18 Rec.]. b. before substantives signifying an event, it is sometimes equiv. to at the time of this or that event, (Germ. bei); thus ev th maker γενεσία, Mt. xix. 28; έν τη παρουσία αὐτοῦ or μου, 1 Co. xv. 23; 1 Th. ii. 19; iii. 13 [W. § 50, 5]; Phil. ii. 12; 1 Jn. ii. 28 ; ἐν τῆ ἀναστάσει, Mt. xxii. 28 ; Mk. xii. 23 ; Lk. xiv. 14; xx. 33; εν τη εσχάτη σάλπιγγι, at (the sounding of) the last trumpet, 1 Co. xv. 52; ἐν τῆ ἀποκαλύψει of Christ, 2 Th. i. 7; 1 Pet. i. 7, 13; iv. 13. c. before infinitives with the article [B. 263 (226) sq.; W. § 44, 6]: before the inf. present it signifies while, as: Mt. xiii. 4 (ἐν τῷ σπείρειν), 25 (ἐν τ. καθεύδειν τοὺς ἀνθρώπους); Μι. xxvii. 12; Mk. vi. 48; Lk. i. 21 [cf. B. l. c.]; xxiv. 51; 1 Co. xi. 21; Gal. iv. 18, etc.; before the inf. aorist, when, after that: Lk. ix. 36; xix. 15, etc. d. within, in the course of: ἐν τρισὶν ἡμέραις, Mt. xxvii. 40; Mk. xv. 29 [L T Trom. WH br. ἐν]; Jn. ii. 19 [Tr WH br. ἐν], 20; cf. W. § 48, a. 2; [B. § 133, 26].

TII. In Composition. Prefixed to Adjectives εν denotes lying or situated in some place or condition, possessed of or noted for something; as in ενάλιος, ενδοξος, εμφοβος. Prefixed to Verbs it signifies 1. remaining, staying, continuing in some place, state, or condition; as, ενειμι, εμμένω, ενοικέω. 2. motion into something, entering into, mingling in; as, εμβαίνω, εμβατεύω, εγκαλέω (summon to court), εγγράφω, εγκρύπτω. 3. in εμφυσάω, εμπρήθω, εμπτύω it answers to Germ. an (on).

Before β , μ , π , ϕ , ψ , $\ell\nu$ changes to $\ell\mu$, before γ , κ , ξ , χ , to dy, before λ to dλ, although this assimilation is neglected also in the older codd. [in R " not often changed," Scrivener, Collation etc. p. lvi.; "in some words assimilation is constant acc. to all or at least all primary Mss. while in a comparatively small number of cases authority is divided. Speaking generally, assimilation is the rule in compounds of ev, retention of v in those of σύν" (Prof. Hort). Following manuscript authority T WH write ενγράφω, ενκάθετος, ενκαίνια, έγκαινίζω, έγκατοικέω, έγκαυχάομαι, έγκεντρίζω, έγκρίνω, έγπεριπατέω, ενπνέω; Τ ενκόπτω; WH ενκοπή, ένκυος; but L T Tr WH retain έγκαλέω, έγκλημα, έγκομβόομαι, έγκράτεια, έγκρατεύομαι, έγκρατής, έγχριω, έλλογέω (-dw), έμβαίνω, έμβάλλω, εμβάπτω, εμβατεύω, εμβλέπω, εμβριμάομαι, εμμαίνομαι. έμπαιγμονή, έμπαιγμός, έμπαίζω, έμπαίκτης, έμπίπλημι, έμπίπτω, εμπλέκω, εμπλοκή, εμπορεύομαι, εμπορία, εμπόριον, ξμπορος, έμπτύω, έμφανής, έμφανίζω, έμφοβος, έμφυτος; LTTr έγκυσς; L Tr WH εμμένω, έμπροσθεν; L Tr εγγράφω, έγκάθετος, έγκαίνια, έγκαινίζω, έγκακέω, έγκαταλείπω, έγκατοικέω, εγκαυχάομαι, εγκεντρίζω, εγκοπή, εγκόπτω, εγκρίνω, έμπεριπατέω, έμπνέω; Τ έμπιπράω; TWH are not uniform in έγκακέω, έγκαταλείπω; nor T in έμμένω, έμπροσθεν; nor WH in εγκόπτω. - Add L T Tr WH ανέγκλητος, παρεμβάλλω, παρεμβολή. See Gregory in the Proleg. to Tdf. ed. 8, p. 76 sqq.; Hort in WH. App. p. 149; Bttm. in Stud. u. Krit. for 1862, p. 179 sq.; esp. Meisterhans p. 46.]

έν-αγκαλίζομαι: 1 aor. ptcp. ἐναγκαλισάμενος; (mid. i. q. εἰς τὰς ἀγκάλας δέχομαι, Lk. ii. 28); to take into the arms, embrace: τινά, Mk. ix. 36; x. 16. (Prov. vi. 10; xxiv. 48 (33); Meleag. in Anth. 7, 476, 10; Plut.; Alciphr. epp. 2, 4; al.) *

έν-άλιος, -ον, or ἐνάλιος, -a, -ον, [cf. W. § 11, 1], (ἄλς the sea), that which is in the sea, marine; plur. τὰ ἐνάλια marine animals, Jas. iii. 7. (Often in Grk. writ.; the Epic form εἰνάλιος as old as Hom.) •

לְּמֵנִי הִיּלָּה, adv., (ἐν and ἀντί, prop. in that part of space which is opposite), before: as a prep. foll. by a gen. [B. 319 (273)]; ἔναντι τοῦ θεοῦ, הְּמָנֵי הְּהָּוֹי, before God, i. e. in the temple, Lk. i. 8 [Tr mrg. ἐναντίον]; in the judgment of God, Acts viii. 21 G L T Tr WH; [ἔναντι Φαραώ, Acts vii. 10 Tdf.; cf. B. 180 (156)]. (Very often in Sept., and in the Palestin. Apocr. of the O. T.; but nowhere in prof. auth.) •

evarios, -a, -ov, (àvrios set against), [fr. Hom. down], prop. that which is over against; opposite; used 1.

primarily of place; opposite, contrary: of the wind (Xen. an. 4, 5, 3), Mt. xiv. 24; Mk. vi. 48; Acts xxvii. 4; ¿ξ έναντίας [W. 591 (550); B. 82 (71)], opposite, over against (see ex, I. 4), with gen. Mk. xv. 39. taph. opposed as an adversary, hostile, antagonistic in feeling or act: 1 Th. ii. 15 (on which pass. [for confirmatory reff. to anc. auth.] cf. Grimm on 3 Macc. vii. 4 [on the other hand, see Lünem. on 1 Thess. l. c.]); & & & evartias. an opponent [A. V. he that is of the contrary part], Tit. ii. 8; έναντίον ποιείν τί τινι, to do something against one, Acts xxviii. 17; ἐναντία πράττειν πρὸς τὸ ὅνομά τινος, Acts xxvi. 9. Neutr. є̀ναντίον, adv., as a prep. is constr. with the gen. [B. 319 (273)], before, in the sight of, in the presence of, one (so in Grk. writ. fr. Hom. down; Sept. often for לפני and לשני also for לפני): Mk. ii. 12 (T Tr mrg. WH έμπροσθεν); Lk. xx. 26; Acts vii. 10 (έναντίον Φαραώ, when he stood before Pharaoh [here Tdf. εναντι. q. v.]); Acts viii. 32; Hebraistically, in the judgment, estimation, of one, Lk. xxiv. 19; [i. 6 T Tr WH], (Gen. x. 9, etc.). [To évartior i. e. Tourartior see in its place.]*

έν-άρχομα: 1 aor. ἐνηρξάμην; to begin, make a beginning: with dat. of the thing fr. which the beginning is made, Gal. iii. 3; τί, Phil. i. 6; 2 Co. viii. 6 Lchm. ed. min. (Polyb., Dion. Hal., Plut., Lcian.; generally with gen. of the thing begun, as in Sir. xxxvi. 29 (26); xxxviii. 16; 1 Macc. ix. 54. in Eur. with acc., of beginning sacrificial rites; at length, to govern, rule, with gen. Josh. x. 24 Sept.) [Comp.: προ-ενάρχομαι.] •

Evatos, see Evvatos.

έν-γράφω, see έν, III. 2 and 3.

iνδεής, -ές, (fr. ἐνδέω to lack, mid. to be in need of), needy, destitute: Acts iv. 34. (From [Soph.], Hdt. down; Sept.)*

έν-δαγμα, τος, τό, (ἐνδείκυυμ), token, evidence, proof, [A. V. manifest token]: 2 Th. i. 5 [cf. B. 153 (134)]. (Plat. Critias p. 110 b.; Dem. 423, 13.)

iv-Selkvoju: to point out, (Lat. indicare; Germ. anzeigen), fr. Pind. down; in mid. first in Hom.; in the N. T. only in Mid. : [pres. ενδείκνυμαι]; 1 aor. ενεδειξάμην; prop. to show one's self in something, show something in one's self [cf. B. 192 (166)]; 1. to show, demonstrate, prove, whether by arguments or by acts: 71, Ro. ix. 22 (joined with γνωρίσαι); Eph. ii. 7; Tit. ii. 10; iii. 2; Heb. vi. 11; with two acc., the one of the object, the other of the predicate, Ro. ii. 15; tì ਵੱv tivi, dat. of the pers., Ro. ix. 17 (fr. Ex. ix. 16 [cf. W. 254 (238)]); 1 Tim. i. 16; 7ì είς τὸ ονομά τινος, Heb. vi. 10; τὴν ἔνδειξιν ἐνδείκνυσθαι (as in Plat. legg. 12 p. 966 b.; cf. W. 225 (211)); els reva, 2. to manifest, display, put forth: τινὶ 2 Co. viii. 24. (dat. of pers.) κακά, 2 Tim. iv. 14; Gen. l. 15, 17.*

έν-δειξες, -εως, ἡ, (ἐνδείκνυμι), demonstration, proof: i. e. manifestation, made in act, τῆς δικαιοσύνης, Ro. iii. 25 sq.; τῆς ἀγάπης, 2 Co. viii. 24; i. q. sign, evidence, [A. V. evident token], ἀπωλείας, Phil. i. 28. [Plat., al.]*

δν-δεκα, oi, ai, τά, eleven: oi ενδεκα, the eleven apostles of Christ remaining after the death of Judas the traitor,
n], Mt. xxviii. 16; Mk. xvi. 14; Lk. xxiv. 9, 33; Acts i. 26;
1. ii. 14. [From Hom. down.]*

dy-δίκατος, -άτη, -ατον, eleventh: Mt. xx. 6, 9; Rev. xxi. 20. [From Hom. down.]*

έν-δέχομαι; to receive, approve of, admit, allow, (as τὸν λόγον, Hdt. 1, 60). Impersonally, ἐνδέχεται it can be allowed, is possible, may be, (often thus in Grk. prose fr. Thuc. down): foll. by acc. w. inf. Lk. xiii. 33, cf. xvii. 1. [Cf. δέχομαι, fin.]*

ένδημίω, -ω; 1 aor. inf. ένδημησαι; (ἔνδημος one who is among his own people or in his own land, one who does not travel abroad; opp. to ἔκδημος), prop. to be among one's own people, dwell in one's own country, stay at home (opp. to ἐκδημέω, ἀποδημέω; see those words); i. q. to have a fixed abode, be at home, ἐν τῷ σώματι, of life on earth, 2 Co. v. 6, 9; πρὸς τὸν κύριον, of life in heaven, ib. 8. (Rare in the classics, as Lys. p. 114, 36.)*

ἐνδιδύσκω (i. q. ἐνδύω [cf. B. 56 (49)]); impf. mid. ἐνεδιδυσκόμην; to put on, clothe: τινὰ πορφύραν, Mk. xv. 17 L T Tr WH; mid. to put on one's self, be clothed in [w. acc. B. 191 (166); W. § 32, 5]: ἰμάτιον, Lk. viii. 27 [R G L Tr mrg.]; πορφύραν, βύσσον, Lk. xvi. 19; (2 S. i. 24; xiii. 18; Prov. xxix. 39 (xxxi. 21); Judith ix. 1; Sir. l. 11; Joseph. b. j. 7, 2).*

ἔνδικος, -ον, (δίκη), according to right, righteous, just: Ro. iii. 8; Heb. ii. 2. (Pind., Trag., Plat.) •

έν-δόμησις (ἐνδομέω to build in), and ἐνδώμησις T Tr WH ([see WH. App. p. 152] δωμάω to build), -εως, ἡ, that which is built in, (Germ. Einbau): τοῦ τείχους, the material built into the wall, i. e. of which the wall was composed, Rev. xxi. 18; elsewhere only in Joseph. antt. 15, 9, 6, of a mole built into the sea to form a breakwater, and so construct a harbor.*

iv-δοξάζω: 1 aor. pass. ἐνεδοξάσθην; to make ἔνδοξος, to glorify, adorn with glory, (Vulg. glorifico, clarifico): in pass. 2 Th. i. 12; ἐνδοξασθῆναι ἐν τοῖς ἀγίοις, that his glory may be seen in the saints, i. e. in the glory, blessedness, conferred on them, 2 Th. i. 10. (Ex. xiv. 4; Ezek. xxviii. 22, etc.; Sir. xxxviii. 6. Not found in prof. auth.)*

ליס (אָרָבּר, -ον, (δόξα), held in good or in great esteem, of high repute; a. illustrious, honorable, esteemed, (Xen., Plat., sqq.): 1 Co. iv. 10, (thus in Sept. for אָרָבָּר, 1 S. ix. 6; xxii. 14; Is. xxiii. 8, etc.; Sir. xi. 6; xliv. 1, etc.). b. notable, glorious: מֹל בּיס סֹל הַ wonderful deeds, [A. V. glorious things], Lk. xiii. 17; (for אַרָּאָר, Ex. xxxiv. 10). c. splendid: of clothing, [A. V. gorgeous], Lk. vii. 25; figuratively i. q. free from sin, Eph. v. 27.*

ἐνδυμα, -τος, τό, (ἐνδύω), garment, raiment, (Gell., Lact. indumentum): Mt. vi. 25, 28; Lk. xii. 23; spec. a cloak, an outer garment: Mt. iii. 4; xxii. 11 sq. (ἔνδ. γάμου a wedding garment); Mt. xxviii. 3; ἔνδ προβάτων, sheep's clothing, i. e. the skins of sheep, Mt. vii. 15 [al. take the phrase figuratively: 'with a lamb-like exterior']. ([Strab. 3, 3, 7]; Joseph. b. j. 5, 5, 7; [antt. 3, 7, 2]; Plut. Sol. 8; Sept. for [γίζι].).

ἐν-δυναμόω, -ῶ; 1 aor. ἐνεδυνάμωσα; Pass., [pres. impv. 2 pers. sing. ἐνδυνάμου, 2 pers. plur. ἐνδυναμοῦσθε]; impf. 3 pers. sing. ἐνεδυναμοῦτο; 1 aor. ἐνεδυναμώθην; (fr. ἐν-δύναμος equiv. to δ ἐν δυνάμει ῶν); to make strong, endue with strength, strengthen: τινά, Phil. iv. 13; 1 Tim. i. 12; 2

Tim. iv. 17; passively, to receive strength, be strengthened, increase in strength: Acts ix. 22; ἔν τινι, jn anything, 2 Tim. ii. 1; ἐν κυρίφ, in union with the Lord, Eph. vi. 10; with dat. of respect, τῆ πίστει, Ro. iv. 20; ἀπὸ ἀσθενείαs, to recover strength from weakness or disease, Heb. xi. 34 R G; (in a bad sense, be bold, headstrong, Ps. li. (lii.) 9; [Judg. vi. 34 Alex., Ald., Compl.; 1 Chr. xii. 18 Alex.; Gen. vii. 20 Aq.]; elsewhere only in eccl. writ.).*

έν-δύνω [2 Tim. iii. 6] and έν-δύω [Mk. xv. 17 RG]; 1 aor. ἐνέδυσα; 1 aor. mid. ἐνεδυσάμην; pf. ptcp. mid. or pass. ἐνδεδυμένος; Sept. for τς; as in the classics. trans. (prop. to envelop in, to hide in), to put on : Twá TI, a. in a literal sense, to put on, clothe with a garment: Mt. xxvii. 31; [with τινά alone, ib. 28 L WH mrg.]; Mk. xv. 17 RG, 20; Lk. xv. 22. Mid. to put on one's self, be clothed with: \(\tau_i \) [B. 191 (166); cf. W. \(\frac{32,5}{} \), Mt. vi. 25; Lk. xii. 22; [viii. 27 T WH Tr txt.]; Mk. vi. 9; Acts xii. 21; evdeduµévos with acc. of a thing, Mk. i. 6; Mt. xxii. 11 [B. 148 (129); cf. W. § 32, 2]; Rev. i. 13; xv. 6; xix. 14; ενδυσάμενος (opp. to γυμνός) clothed with a body, 2 Co. v. 3, on which pass see yé, 3 c., (Aristot. de anima 1, 3 fin. p. 407b, 23 ψυχήν . . . ἐνδύεσθαι σῶμα). b. in metaphorical phrases: of armor fig. so called, ένδύεσθαι τὰ ὅπλα [L mrg. ἔργα] τοῦ φωτός, Ro. xiii. 12; την πανοπλίαν τοῦ θεοῦ, τὸν θώρακα της δικαιοσύνης, Eph. vi. 11, 14; θώρακα πίστεως, 1 Th. v. 8 (with double acc., of obj. and pred., θώρακα δικαιοσύνην, Sap. v. 19 (18), [cf. Is. lix. 17]; prop. ὅπλα, Xen. Cyr. 1, 4, 18; τὸν θώpaka, an. 1, 8, 3). to be furnished with anything, adorned with a virtue, as if clothed with a garment, ἐνδύεσθαι άφθαρσίαν, άθανασίαν, 1 Co. xv. 53 sq.; [σπλάγχνα οἰκτιρμοῦ, Col. iii. 12]; δύναμιν, Lk. xxiv. 49, (ἰσχύν, Is. li. 9; [lii. 1; δύναμιν, εὐπρέπειαν, Ps. xcii. (xciii.) 1; αλσχύνην, Ps. xxxiv. (xxxv.) 26; exxxi. (exxxii.) 18; 1 Macc. i. 29; δικαιοσύνην, Job xxix. 14; Ps. cxxxi. (cxxxii.) 9; σωτηρίαν, ibid. 16; etc.]; δύειν άλκήν, Hom. Π. [9, 231]; 19, 36; εννυσθαι and επιέννυσθαι άλκήν, Π. 20, 381; Od. 9, 214 etc.; many similar exx. in Hebr. and Arabic, cf. Gesenius, Thesaur. ii. 742; Lat. induere novum ingenium, Liv. 3, 33); τον καινόν ἄνθρωπον, i.e. a new purpose and life, Eph. iv. 24; Col. iii. 10; Ἰησοῦν Χριστόν, to become so possessed of the mind of Christ as in thought, feeling, and action to resemble him and, as it were, reproduce the life he lived, Ro. xiii. 14; Gal. iii. 27; (similarly the Greeks and Romans said [cf. W. 30], τον Ταρκύνιον ενδύεσθαι, Dion. Hal. 11, 5, 5; ρίψας τον στρατιώτην ενέδυ τον συφιστήν, Liban. ep. 968; proditorem et hostem induere, Tac. ann. 16, 28; cf. Fritzsche on Rom. iii. p. 143 sq.; Wieseler on Gal. p. 317 sqq.; [Gataker, Advers. misc. 1, 9 p. 223 sqq.]). trans. to creep into, insinuate one's self into; to enter: ivδύνοντες εls τàs olκίας, 2 Tim. iii. 6. [COMP.: ἐπ-ενδύω.]*

έν-δυσις, -εως, ή, (ἐνδύω), a putting on, (Germ. das Anziehen, der Anzug): τῶν ἱματίων, 1 Pet. iii. 3; (clothing, Job xli. 4; Athen. 12 p. 550 c.; Dio Cass. 78, 3; an entering, Plat. Crat. p. 419 c.).*

έν-δύω, see ένδύνω.

έν-δώμησις, see ενδόμησις.

ένέγκω, see φέρω.

ἐν-έδρα, -as, ή, (fr. ἐν and ἔδρα a seat), a lying in wait, ambush: Acts xxiii. 16 [Rec* τὸ ἔνεδρον, q. v.]; ἐνέδραν ποιεῖν, Acts xxv. 3. (Sept.; Thuc., sqq.)*

trespetos; (ἐνέδρα); to lie in wait for, to lay wait for, prepare a trap for: τωά, a person, Lk. xi. 54 [G om. ἐνεδ. αὐτ., T om. αὐτόν]; Acts xxiii. 21. (Thuc., Xen., sqq.; Sept.)*

ένεδρον, -ου, τό, i. q. ἐνέδρα, a lying in wait, an ambush: Acts xxiii. 16 Rec.* (Sept.; Sap. xiv. 21; Sir. xi. 29; 1 Macc. ix. 40, etc.; not found in prof. auth.)*

trunko, -ω: 1 aor. ἐνείλησα; to roll in, wind in: τινά τινι, one in anything, Mk. xv. 46. (1 S. xxi. 9; [Aristot. mund. 4 p. 396°, 14; Philo], Plut., Artemid., Philostr., al.) °

έν-ειμι; (είμί); [fr. Hom. down]; to be in: τὰ ἐνόντα what is within, i. e. the soul, Lk. xi. 41 (equiv. to 70 ἔσωθεν ὑμῶν, vs. 39); this is to be regarded as an ironical exhortation (similar to that in Amos iv. 4) adjusted to the Pharisees' own views: 'as respects your soul (τά ἐνόντα acc. absol.), give alms (to the needy), and behold all things are clean unto you (in your opinion)'; cf. Bornemann ad loc. Most interpreters think τὰ ἐνόντα to be the things that are within the cup and the platter [obj. acc. after δότε, with έλεημ. as pred. acc.], and to be spoken of unjustly acquired riches to be expended in charity. [Still others (following the same construction) take 7à ένόντα (sc. δοῦναι) in the sense of the things within your power, (R. V. mrg. which ye can); cf. Steph. Thesaur. s. v. col. 1055 a.; but see Mey. ed. Weiss ad loc.] Moreover, in the opinion of many Eu, [1 Co. vi. 5 G L T Tr WH; Jas. i. 17; Gal. iii. 28; Col. iii. 11 etc., is contracted from every; but see below under ev.*

Evena (only before consonants [Rec. three times (Grsb. twice) out of twenty-five]), and evekev [R G 19 times, L (out of 26) 21 times, Tr 20, WH 18, T 17], or in a form at first Ionic elverev (Lk. iv. 18 [Rec. ev.; xviii. 29 T WH; Acts xxviii. 20 T WH]; 2 Co. iii. 10 [R G L mrg. εν.]; vii. 12 [RG], both the last forms alike before consonants and vowels [cf. s. v. N, v; W. § 5, 1 d. 1; B. 10 (9); Krüger (dialects) § 68, 19, 1; WH. App. p. 173]), a prep. foll. by the genitive, on account of, for the sake of, for: Mt. v. 10 sq.; xvi. 25; xix. 29; Mk. viii. 35; Lk. vi. 22; Acts xxviii. 20; Ro. viii. 36; 2 Co. iii. 10; ενεκεν τούτου, for this cause, therefore, Mt. xix. 5; τούτων, Acts xxvi. 21; τίνος ενεκεν, for what cause, wherefore, Acts xix. 32; before τοῦ with inf. expressing purpose [W. 329] (309); B. 266 (228)], 2 Co. vii. 12; ov elvekev, because, Lk. iv. 18; cf. Meyer ad loc.

ένενήκοντα, see έννενήκοντα.

èveds, see èvveds.

trέργεια, -as, ή, (ἐνεργήs, q. v.), working, efficiency; in the N. T. used only of superhuman power, whether of God or of the devil; of God: Eph. iii. 7; Col. ii. 12; ή ἐνέργεια ἡ ἐνεργουμένη, Col. i. 29; with a relative intervening, ἐνεργείν ἐνέργειαν, Eph. i. 19 sq.; κατ' ἐνέργειαν ἐν μέτρος ἐνὸς ἐκάστου μέρους, acc. to the working which agrees with the measure of (is commensurate with)

every single part, Eph. iv. 16; κατά τ. ἐνέργειαν τοῦ δύνασθαι αὐτόν κτλ. according to the efficiency by which he is able to subject all things to himself, Phil. iii. 21. ἐνέργ. τοῦ Σατανᾶ, 2 Th. ii. 9; πλάνης, the power with which error works, vs. 11. (Sap. vii. 17, etc.; 2 Macc. iii. 29; τῆς προνοίας, 3 Macc. iv. 21; not found in Sept.; in the classics first in Aristot.; [on ἐνέργεια, ἐνεργεῖν, of diabolic influences, cf. Müller on Barn. ep. 19, 6].) [Syn. see δύναμις, fin.]*

ένεργέω, -ω; 1 aor. ἐνήργησα; pf. ἐνήργηκα (Eph. i. 20 LT WH txt. Tr mrg.); (everyos [see everyns]); intrans. to be operative, be at work, put forth power: foll. by $\epsilon \nu$ with dat. of pers., Mt. xiv. 2; Mk. vi. 14; Eph. ii. 2; foll. by the dat. of advantage (dat. com.; [cf. Bp. Lghtft. on Gal. as below]), to work for one, aid one, els Ten unto (the accomplishing of) something [W. 397 (371)]: είς ἀποστολήν, unto the assumption [or discharge] of the apostolic office; είς τὰ ἔθνη, i. q. είς ἀποστολήν [cf. W. § 66, 2 d.; B. § 147, 8] τῶν ἐθνῶν, Gal. ii. 8. 2. trans. to effect: τί, 1 Co. xii. 11; [Eph. i. 11]; ἐνεργεῖν ἐνέρyeiar, Eph. i. 19 sq.; tì er tivi, dat. of pers., 1 Co. xii. 6 [B. 124 (109)]; Gal. iii. 5; Phil. ii. 13. pres. ἐνεργοῦμαι; [impf. ἐνηργούμην]; (not found in the O. T. or in prof. auth., and in the N. T. used only by Paul and James [cf. Bp. Lghtft. on Gal. as below]); it is used only of things (cf. W. § 38, 6 fin.; [B. 193 (167)]), to display one's activity, show one's self operative: [2 Th. ii. 7 (see μυστήριον, 2 fin.)]; foll. by έν with dat. of the thing, where, Ro. vii. 5; ev with dat. of the condition, 2 Co. i. 6; ev with dat. of pers. in whose mind a thing shows itself active, 2 Co. iv. 12; Eph. iii. 20; Col. i. 29; 1 Th. ii. 13; foll. by diá with gen. of thing, Gal. v. 6. In Jas. v. 16 ένεργουμένη does not have the force of an adj., but gives the reason why the dingues of a righteous man has outward success, viz. as due to the fact that it exhibits its activity ["works"] (inwardly), i. e. is solemn and earnest. (The act. [and pass.] in Grk. writ. fr. Aristot. down.) On this word cf. (besides Bp. Lghtft. on Gal. ii. 8; v. 6) Fritzsche and Vaughan on Ro. vii. 5; Ellic. on Gal. ii. 8.]*

ἐνέργημα, -τος, τό, (ἐνεργέω), thing wrought; effect, operation: plur. [R. V. workings], 1 Co. xii. 6; with the addition of the epexeget. gen. δυνάμεων, ibid. 10. (Polyb., Diod., Antonin., [al.].) *

ένεργής, -έs, (i. q. ἐνεργός, equiv. to ὁ ὧν ἐν τῷ ἔργφ [Eng. at work]), active: Heb. iv. 12; by a somewhat incongruous fig., in 1 Co. xvi. 9 a θύρα ἐνεργής is spoken of, 'an opportunity for the working of the gospel'; ἐνεργ. γίνομαι ἔν τιν., in something, Philem. vs. 6. ([Aristot.], Polyb., Diod., Plut., al.)*

ἐν-εστώς, see ἐνίστημι.

έν-ευλογέω, -ω: 1 fut. pass. ἐνευλογηθήσομαι; (the prep. seems to refer to the pers. on whom the blessing is conferred; cf. Germ. e in segnen); to confer benefits on, to bless: pass. foll. by ἐν with dat. of that in which lies the ground of the blessing received or expected, Acts iii. 25 (where the Rec. gives τῷ σπέρμ., dat. of the instrument; [WH read the simple εὐλογ.]); Gal. iii. 8,

where Rec. bes els has the simple εὐλογ. (Gen. xii. 3; xviii. 18; xxvi. 4 Alex.; [Ps. lxxi. (lxxii.) 17 Ald., Compl.]; Sir. xliv. 21; not found in prof. auth.) •

έν-έχω; impf. ένείχου; [pres. pass. ένέχομαι]; to have within, to hold in; a. pass. to be held, be entangled, be held ensnared, with a dat, of the thing in which one is held captive, - very often in Grk. writ., both lit. (as τη πάγη, Hdt. 2, 121, 2) and fig. (as ἀγγελία, Pind. Pyth. 8, 69; φιλοτιμία, Eur. Iph. A. 527; κακφ, Epict. diss. 3, 22, 93): ζυγφ δουλείας, Gal. v. 1; [θλίψεσιν, 2 Th. i. 4 WH mrg.], (ἀσεβείαις, 3 Macc. vi. 10). b. ἐνέχω τινί, to be enraged with, set one's self against, hold a grudge against some one: Mk. vi. 19; Lk. xi. 53, (Gen. xlix. 23); the expression is elliptical, and occurs in full (χόλον τινί to have anger in one's self against another) in Hdt. 1, 118; 8, 27; 6, 119; see a similar ellipsis under προσέχω. [In this last case the ellipsis supplied is τὸν νοῦν, W. 593 (552); B. 144 (126); Meyer et al. would supply the same after everyew in Mk. and Lk. ll. cc. and render the phrase to have (an eye) on, watch with hostility; but De Wette, Bleek, al. agree with Grimm. Many take the expression in Lk. l. c. outwardly, to press upon (R. V. txt.); see Steph. Thes. s. v.; L. and S. s. v.; Hesych. ένέχει μνησικακεί. έγκειται.]*

66.5a, adv., (fr. *νθα and the enclitic δε; Krüger § 9, 8, 1 and 2; [cf. W. 472 (440); B. 71 (62)]), [fr. Hom. down]; a. here: Lk. xxiv. 41; Acts x. 18; xvi. 28; xvii. 6; xxv. 24. b. hither: Jn. iv. 15 sq.; Acts xxv. 17.*

***Vev, adv., (fr. ***» and the syllable θεν, indicating the place whence). hence: Mt. xvii. 20 I. T. T. W.H. I. k.

place whence), hence: Mt. xvii. 20 LTTrWH; Lk. xvi. 26 GLTTrWH. [From Hom. down.]*

kθυμίομα, -οῦμαι; a depon. pass.; 1 aor. ptcp. ἐνθυμηθείς; fr. Aeschyl. down, with the object now in the gen. now in the acc.; cf. Matthiae § 349, ii. p. 823; Kühner § 417 Anm. 9, ii. p. 810; [Jelf § 485]; Krüger § 47, 11, 1 and 2; (fr. ἐν and θυμός); to bring to mind, revolve in mind, ponder: τί, Mt. i. 20; ix. 4; to think, to deliberate: περί τινος, about anything, Acts x. 19 Rec. (So also Sap. vi. 16; Plat. rep. 10 p. 595 a.; Isoc. ep. 9 p. 614, § 9 Bekk.) [Comp.: δι-ενθυμέομαι.]*

ἐνθύμησις, -εως, ή, a thinking, consideration: Acts xvii.
29 [A. V. device]; plur. thoughts: Mt. ix. 4; xii. 25;
Heb. iv. 12 [here L mrg. sing.]. (Rare in the classics;
Hippocr., Eur., Thuc., Lcian.) *

iv. i. q. èvi, the accent being thrown back, same as èv, used adverbially [W. § 50, 7 N. 2] for ἔνεστι, is in, is among, has place, is present, (Hom. Od. 21, 218; Thuc. 2, 40): Gal. iii. 28 (three times); Col. iii. 11; Jas. i. 17; with addition of èv ὑμῖν, 1 Co. vi. 5 (where Rec. ἔστιν); in prof. auth. fr. Soph. and Thuc. on very often, it can be, is possible, is lawful; [here some would place Jas. l. c.]. The opinion of many [e. g. Fritzsche on Mk. p. 642; Meyer on Gal. l. c.; cf. Ellic. ibid.] that ἕνι is a contracted form for ἔνεστι is opposed by the like use of πάρα, ἄνα, which can hardly be supposed to be contracted from πάρεστι, ἄνεστι; cf. Krüger § 9, 11, 4; W. 80 (77); Göuling, Lehre v. Accent etc. p. 380; [Chandler § 917 sq.; B. 72 (64); Lob. Path. Element. ii. 815].*

knautós, -οῦ, ὁ, a year: Jn. xi. 49, 51; xviii. 13; Acts xi. 26; xviii. 11; Jas. v. 17; Rev. ix. 15; plur., of the Jewish years of Jubilee, Gal. iv. 10 [cf. Ellic. ad loc.]; ποιεῖν ἐνιαυτόν, to spend a year, Jas. iv. 13; ἀπαξ τοῦ ἐπαυτοῦ, Heb. ix. 7 (like ἐπτάκις τῆς ἡμέρας, Lk. xvii. 4), [cf. W. § 30, 8 N. 1; Krüger § 47, 10, 4]; κατ' ἐνιαυτόν, yearly, Ileb. ix. 25; x. 1, 3, (Thuc. 1, 93; Xen. oec. 4, 6; an. 3, 2, 12); in a wider sense, for some fixed and definite period of time: Lk. iv. 19 (fr. Is. lxi. 2), on which pass. see δεκτός. [From Hom. down.]

[SYN. & *\imu\u00f3\in \psi\u00f3\u0

έν-ίστημι: pf. ενέστηκα, ptcp. ενεστηκώς (Heb. ix. 9), and by syncope ενεστώς; fut. mid. ενστήσομαι; to place in or among; to put in; in pf., plpf., 2 aor., and in mid. (prop. as it were to stand in sight, stand near) to be upon, impend, threaten: 2 Th. ii. 2; fut. mid. 2 Tim. iii. 1. pf. ptcp. close at hand, 1 Co. vii. 26; as often in Grk. writ. (in the grammarians δ ένεστώς sc. χρόνος is the present tense [cf. Philo de plant. Noë § 27 τριμερής χρόνος, δς είς τὸν παρεληλυθότα καὶ ένεστώτα καὶ μέλλοντα τέμνεσθαι πέφυκεν]), present: ὁ καιρὸς ὁ ἐνεστώς, Heb. ix. 9; τὰ ένεστώτα opp. to τὰ μέλλοντα, Ro. viii. 38; 1 Co. iii. 22; ό ενεστώς alών πονηρός in tacit contrast with τῷ μελλοντι alôn, Gal. i. 4, (Basil. ep. 57 ad Melet. [iii. p. 151 c. ed. Benedict.] ωφέλιμα διδάγματα ή έφόδια πρός τε τὸν ένεστῶτα αίωνα και τον μέλλοντα). [Many (so R. V.) would adopt the meaning present in 2 Th. ii. 2 and 1 Co. vii. 26 also: but cf. Mey. on Gal. l. c.]*

ένισχύω; 1 aor. ἐνίσχυσά; [cf. B. 145 (127)]; 1. intrans. to grow strong, to receive strength: Acts ix. 19 [here WH Tr mrg. ἐνισχύθη]; (Aristot., Theophr., Diod., Sept.). 2. trans. to make strong, to strengthen, (2 S. xxii. 40; Sir. l. 4; Hippocr. leg. p. 2, 26 δ χρόνος ταῦτα πάντα ἐνισχύει); to strengthen one in soul, to inspirit: Lk. xxii. 43 [L br. WH reject the pass.].*

tur, see tyr- and s. v. tu, III. 3.

[εν-μένω, see εμμένω and s. v. εν, III. 3.]

ivvaros or ēvaros (which latter form, supported by the authority alike of codd. and of inserr., has been everywhere restored by LTTrWH; cf. [s. v. N, ν; Tdf. Proleg. p. 80]; Kriiger § 24, 2, 12; W. 43; [found once (Rev. xxi. 20) in Rec. 1]). -άτη, -ατον, [fr. Hom. down], ninth: Rev. xxi. 20; the ἐνάτη ιρα, spoken of in Mt. xx. 5; xxvii. 45 sq.; Mk. xv. 33 sq.; Lk. xxiii. 44; Acts iii. 1; x. 3, 30, corresponds to our 3 o'clock in the afternoon; for the sixth hour of the Jews coincides with the twelfth of the day as divided by our method, and the first hour of the day with them is the same as the sixth with us. [Cf. BB. DD. s. v. Hour.] •

ivvía, oi, ai, τά, [fr. Hom. down], nine: Lk. xvii. 17; see the foll. word.*

drusy κοντα-εννία, more correctly ενενήκοντα εννία (i. c. written separately, and the first word with a single ν, as by LTTrWH; cf. [s. v. N, ν; Tdf. Proleg. p. 80; WH. App. p. 148]; W. 43 sq.; Bornemann, Scholia ad Luc. p. 95), ninety-nine: Mt. xviii. 12 sq.; Lk. xv. 4, 7.°

kyrris, more correctly èreos (L T Tr WH [cf. the preceding word]), -οῦ, ὁ, (it seems to be identical with ἄνεως i. q. unused ἄναυος, ἄναος, fr. ἄω, αδω to cry out, hence without sound, mute), dumb, mute, destitute of the power of speech, (Plat., Aristot.): Is. lvi. 10, cf. Prov. xvii. 28; ἐνεὸν μὴ δυνάμενον λαλῆσαι, of an idol, Bar. vi. (Ep. Jer.) 40; unable to speak for terror, struck dumb, astounded: 30 εἰστήκεισαν ἐνεοί, stood speechless (Vulg. stabant stupefacti), Acts ix. 7; Hesych. ἐμβροντηθέντες ἐνεοί γενόμενοι. Cf. Albérti, Glossar. in N. T. p. 69. In the same sense ἀπηνεώθη, Dan. iv. 16 Theodot., fr. ἀπενεόω.*

inpf. ἐνένευον; to nod to, signify or express by a nod or sign: τωι τι, Lk. i. 62. (Arstph. in Babyloniis frag. 58 [i. e. 22 ed. Brunck, 16 p. 455 Didot]; Lcian. dial. meretr. 12, 1; with ὀφθαλμῷ added, Prov. vi. 13; x. 10.) °

Evroia, -as, ή, (νοῦς); 1. the act of thinking, consideration, meditation; (Xen., Plat., al.). 2. a thought, notion, conception; (Plat. Phaedo p. 73 c., etc.; esp. in philosoph. writ., as Cic. Tusc. 1, 24, 57; Acad. 2, 7 and 10; Epict. diss. 2, 11, 2 sq., etc.; Plut. plac. philos. 4, 11, 1; Diog. Laërt. 3, 79). 3. mind, understanding, will; manner of thinking and feeling; Germ. Gesinnung, (Eur. Hel. 1026; Diod. 2, 30 var.; τοιαύτην ἔννοιαν ἐμποιεῦν τινι, Isoc. p. 112 d.; τήρησον τὴν ἐμὴν βουλὴν καὶ ἔννοιαν, Prov. iii. 21; φυλάσσειν ἔννοιαν ἀγαθήν, v. 2): so 1 Pet. iv. 1; plur. with καρδίας added (as in Prov. xxiii. 19), Heb. iv. 12 [A. V. intents of the heart], cf. Sap. ii. 14.*

έγνομος, -ον, (νόμος);
1. bound to the law; bound by the law: Χριστῷ, or more correctly Χριστοῦ LTTr WH, 1 Co. ix. 21 [cf. B. § 132, 23].
2. as in Grk. writ. fr. [Pind.], Aeschyl. down, lawful, regular: Acts xix. 39 [on which see Bp. Lghtft. in The Contemp. Rev. for 1878, p. 295; Wood, Ephesus etc., App. p. 38].

Tragg.). Neut. adverbially, hocturnal, (Hom., Pind., Tragg.). Neut. adverbially, by night: Mk. i. 35, where LTTr WH have neut. plur. τνιχα [cf. W. 463 (432); B. § 128, 2].*

ἐν-οικίω, -ῶ; fut. ἐνοικήσω; 1 aor. ἐνώκησα; Sept. for Τὰς; to dwell in; in the N. T. with ἔν τινι, dat. of pers. in one, everywhere metaphorically, to dwell in one and influence him (for good): ἔν τινι, in a person's soul, of the Holy Spirit, Ro. viii. 11; 2 Tim. i. 14; of πίστις, 2 Tim. i. 5; [of sin, Ro. viii. 17 T WH (for simple οἰκεῖν)]; ἐν ὑμῖν, in your assembly, of Christian truth, Col. iii. 16; ἐν αὐτοῖς, in a Christian church, of God, 2 Co. vi. 16, cf. 1 Co. iii. 16; [al. understand the phrase in Col. and Co. ll. cc. internally, "in your hearts"; but see Meyer].* ἐν-όντα, τά, see ἔνειμί.

tr-opk(ζω; to adjure, put under oath, solemnly entreat, with two acc., one of him who is adjured, one of him by whom he is adjured [B. 147 (128)]: 1 Th. v. 27 L T Tr WH, for R G ὁρκίζω, [on the inf. foll. cf. B. 276 (237)]. Elsewhere not found except once [twice] in mid. ἐνορκίζομαι in Boeckh, Inscrr. ii. p. 42, no. 1933; [and Joseph. antt. 8, 15, 4 Dind., also Bekk.]; the subst. ἐνορκισμός occurs in Synes. [1413 b. Migne]; once also ἐνορκέω in Schol. ad Leian. Catapl. c. 23 ἐνορκῶ σε κατὰ τοῦ πα-ρός:

[to which Soph. Lex. s. v. adds Porph. Adm. 208, 18 $\epsilon \nu o \rho \kappa \hat{\omega}$ $\sigma \epsilon \epsilon ls$ $\tau \hat{\sigma} \nu$ $\theta \epsilon \hat{\sigma} \nu$ $\delta \nu$ δ

ένότης, -ητος, ή, (fr. εἶς, ένός, one), unity (Aristot., Plut.); i. q. unanimity, agreement: with gen., τῆς πίστεως, Eph. iv. 13; τοῦ πνεύματος, ib. vs. 3.*

έν-οχλίω, -ŵ; [pres. pass. ptcp. ἐνοχλούμενος]; (ὀχλίω, fr. ὅχλος a crowd, annoyance); in the classics fr. Ar stph., Xen., Plat. on; to excite disturbance, to trouble, annoy, (ἐν, in a person); in Grk. writ. foll. by both τινά and τινί: pass. with ἀπό τινος, Lk. vi. 18 T Tr WH; absol. of the growth of a poisonous plant, fig. representing the man who corrupts the faith, piety, character, of the Christian church: Heb. xii. 15 fr. Deut. xxix. 18 after cod. Alex. which gives ἐνοχλŷ for ἐν χολŷ, which agreeably to the Hebr. text is the reading of cod. Vat. (Gen. xlviii. 1; 1 S. xix. 14, etc.) [COMP.: παρ-ενοχλέω.]*

ένοχος, -ον, i. q. δ ένεχόμενος, one who is held in anything, so that he cannot escape; bound, under obligation, subject to, liable: with gen. of the thing by which one is bound, δουλείας, Heb. ii. 15; used of one who is held by, possessed with, love and zeal for anything; thus Tŵr βιβλίων, Sir. prolog. 9; with dat. τοις έρωτικοις, Plut.; [on supposed distinctions in meaning betw. the constr. w. the gen. and w. the dat. (e. g. 'the constr. with the dat. expresses liability, that with the gen. carries the meaning further and implies either the actual or the rightful hold.' Green) see Schäfer on Demosth. v. p. 323; cf. W. § 28, 2; B. 170 (148)]. As in Grk. writ., chiefly in a forensic sense, denoting the connection of a person either with his crime, or with the penalty or trial, or with that against whom or which he has offended; so absol. quilty, worthy of punishment: Lev. xx. 9, 11, 13, 16, 27: 1 Macc. xiv. 45. b. with gen. of the thing by the violation of which guilt is contracted, guilty of anything: τοῦ σώματος κ. τοῦ αίματος τοῦ κυρίου, guilty of a crime committed against the body and blood of the Lord, 1 Co. xi. 27 [see Meyer; W. 202 (190 sq.)]; πάντων, sc. ένταλμάτων, Jas. ii. 10; οἱ ἔνοχοί σου, Is. liv. 17. c. with gen. of the crime : αλωνίου άμαρτήματος [an eternal sin], Mk. iii. 29 L T Tr txt. WII; (τῶν βιαίων, Plat. legg. 11, 914 e.; κλοπης, Philo de Jos. § 37; leροσυλίας, 2 Macc. xiii. 6; Aristot. oec. 2 [p. 1349, 19], and in other exx.; but much oftener in the classics with dat. of the crime; cf. Passow or [L. and S.] s. v.). d. with gen. of the penalty: θανάτου, Mk. xiv. 64; Mt. xxvi. 66; Gen. xxvi. 11; αλωνίου κρίσεως, Mk. iii. 29 Rec.; δεσμοῦ [al. dat.], Dem. p. 1229, 11. with dat. of the tribunal; liable to this or that tribunal i. e. to punishment to be imposed by this or that tribunal: τη κρίσει, τφ συνεδρίφ, Mt. v. 21 sq.; ενοχος γραφή, to be indicted, Xen. mem. 1, 2, 64; cf. Bleek, Br. an d. Hebr. ii. 1 p. 340 sq.; [W. 210 (198)]. f. by a use unknown to Grk. writ. it is connected with els and the acc. of the place where the punishment is to be suffered: eis t. yéerναν τοῦ πυρός, a pregn. constr. [W. 213 (200); 621 (577)] (but cf. B. 170 (148) [who regards it as a vivid circumlocution for the dat.; cf. Green, Crit. Notes (ad loc.) 'liable as far' in respect of penal consequence 'as the fiery G.']) viz. to go away or be cast into etc. Mt. v. 22.*

tra- see tun- and s. v. tr, III. 3 fine print.

ένταλμα, τος, τό, (ἐντέλλομαι [see ἐντέλλω]), a precept: plur., Mt. xv. 9; Mk. vii. 7; Col. ii. 22. (Is. xxix. 13 διδάσκοντες ἐντάλματα ἀνθρώπων; [Job xxiii. 11, 12]. Not found in prof. auth.; [W. 25].)*

traφιάζω; 1 aor. inf. ἐνταφιάσαι; to see to τὰ ἐντάφια (fr. ἐν and τάφος), i. e. to prepare a body for burial, by the use of every requisite provision and funereal adornment, to wit, baths, vestments, flowers, wreaths, perfumes, libations, etc.; to lay out a corpse (Lat. pollingere): Mt. xxvi. 12; Jn. xix. 40. (Gen. l. 2 sq.; Anthol. 11, 125, 5; Plut. de esu carn. 1, 5, 7 mor. p. 995 c.) •

teraφιασμός, -οῦ, ὁ, (ἐνταφιάζω, q. v.), preparation of a body for burial: Mk. xiv. 8; Jn. xii. 7. (Schol. ad Eur. Phoen. 1654; [Schol. ad Arstph. Plut. 1009].) *

έν-τέλλω: (τέλλω equiv. to τελέω); several times in the poets (Pind. Olymp. 7, 73) and the later writers (ἐντέταλκε, Joseph. antt. 7, 14, 5 [but Bekk. ἐντετάλθαι]; καθώς ἐντέταλταί σοι, passively, Sir. vii. 31); generally, and so always in the N. T., depon. mid. ἐντέλλομαι; fut. έντελοῦμαι; 1 aor. ἐνετειλάμην; pf. 3 pers. sing. ἐντέταλται (Acts xiii. 47); Sept. very often for TY; to order, command to be done, enjoin: περί τινος, Heb. xi. 22; ενετείλατο λέγων, Mt. xv. 4 [R T]; τινί, Acts i. 2; [with λέγων added, Mt. xvii. 9]; with οῦτω added, Acts xiii. 47; καθώς, [Mk. xi. 6 RL mrg.]; Jn. xiv. 31 RGT; foll. by inf. Mt. xix. 7; τινί, foll. by inf. [B. § 141, 2; 275 (237)], Jn. viii. 5 Rec.; τινί, ΐνα [cf. B. 237 (204)], Mk. xiii. 34 (Joseph. antt. 7, 14, 5; 8, 14, 2); τινί τι, Mt. xxviii. 20; Mk. x. 3; Jn. xv. 14, 17; τωὶ περί τωος, gen. of pers., Mt. iv. 6; Lk. iv. 10, fr. Ps. xc. (xci.) 11 sq. διαθήκην εντέλλεσθαι πρός Tiva, to command to be delivered to one, Heb. ix. 20; cf. ένετείλατο αὐτῷ πρὸς λαὸν αὐτοῦ, Sir. xlv. 3; the phrase έντελλεσθαι (τινί) διαθήκην occurs also in Josh. xxiii. 16; Judg. ii. 20; Jer. xi. 4; Ps. cx. (cxi.) 9, but in another sense, as appears from the full expression διαθήκην, ήν ένετείλατο ύμιν ποιείν, Deut. iv. 13. [Syn. see κελεύω, fin.] *

therever, adv. of place, from this place, hence, (as ἐκεῖ-θεν thence): Mt. xvii. 20 RG; Lk. iv. 9; xiii. 31; xvi. 26 Rec.; Jn. ii. 16; [vii. 3]; xiv. 31; xviii. 36; ἐντεῦθεν κ. ἐντεῦθεν, on the one side and the other, on each side: Jn. xix. 18; Rev. xxii. 2 Rec. [cf. Num. xxii. 24; Dan. xii. 5 Theodot.]; metaph. hence, i. e. from that cause or origin, from this source, i. q. ἐκ τούτου [see ἐκ, II. 8], Jas. iv. 1 [W. 161 (152); B. 400 (342)].

kv-τευξις, -εως, ή, (ἐντυγχάνω, q. v.), a falling in with, meeting with, (ai τοῖς λησταῖς ἐντεύξεις, Plat. politic. p. 298 d.); an interview, a coming together, to visit, converse, or for any other cause; that for which an interview is held, a conference or conversation (Polyb., Diod., al.), a petition, supplication (Diod. 16, 55; Joseph. antt. 15, 3, 8; Plut. Tib. Gracch. 11); used of prayer to God: 1 Tim. iv. 5; plur. [A. V. intercessions], 1 Tim. ii. 1, (Plut. Num. 14 ποιείσθαι τὰς πρὸς τὸ θεῖον ἐντεύξεις). [SYN. κεν λέησις, fin.] *

έντιμος, -ον, (τιμή), held in honor, prized; hence, prenous: λίθος, 1 Pet. ii. 4, 6, (Is. xxviii. 16); honorable,

noble, Lk. xiv. 8; τω, dear to one, Lk. vii. 2; ἔντιμον ἔχειν τινά to hold one dear or in honor, to value highly, Phil. ii. 29. [(Soph., Plat., al.)]*

έντολή, -η̂ς, ή, (ἐντέλλω or ἐντέλλομαι, q. v.), fr. Pind. and Hdt. down; Sept. often for מצוה, in the Pss. the plur. פֿעדים; an order, command, charge, 1. univ. a charge, injunction: Lk. xv. 29; έντολην λαμβάνειν παρά τινος, Jn. x. 18; πρός τινα, Acts xvii. 15; λαβεῖν ἐντολὰς περί τινος, Col. iv. 10; that which is prescribed to one by reason of his office, erroling exercises foll. by inf., Heb. vii. 5; ἐντολὴν διδόναι τινί, Jn. xiv. 31 L Tr WH; with ti elay added, of Christ, whom God commanded what to teach to men, Jn. xii. 49; ή ἐντολή αὐτοῦ, of God, respecting the same thing, vs. 50. a commandment, i. e. a prescribed rule in accordance with which a thing is done; a. univ. ἐντολή σαρκική [-ίνη G LTTr WH], a precept relating to lineage, Heb. vii. 16; of the Mosaic precept concerning the priesthood, Heb. vii. 18; of a magistrate's order or edict: ἐντολήν διδόναι, iva, Jn. xi. 57. b. ethically; a. used of the commandments of the Mosaic law: ή ἐντολὴ τοῦ θεοῦ, what God prescribes in the law of Moses, Mt. xv. 3, (and RG in vs. 6); Mk. vii. 8 sq.; esp. of particular precepts of this law as distinguished from δ νόμος (the law) their body or sum: Mt. xxii. 36, 38; Mk. x. 5; xii. 28 sqq.; Ro. vii. 8-13; xiii. 9; Eph. vi. 2; Heb. ix. 19; κατά τ. ἐντολήν, according to the precept of the law, I.k. xxiii. 56; plur., Mt. [v. 19]; xxii. 40; Mk. x. 19; [Lk. xviii. 20]; τηρεῦν τάς έντολάς, Mt. xix. 17; πορεύεσθαι έν τ. έντολαίς, Lk. i. 6; δ νόμος τῶν ἐντολῶν, the law containing the precepts, Eph. ii. 15 (see δόγμα, 2). β. of the precepts of Jewish tradition: ἐντολαὶ ἀνθρώπων, Tit. i. 14. γ. univ. of the commandments of God, esp. as promulgated in the Christian religion: 1 Jn. iii. 23; iv. 21; v. 3; ἐντολήν διδόναι, 1 Jn. iii. 23; εντολήν έχειν, ίνα, 1 Jn. iv. 21; εντολήν λαβείν παρά τοῦ πατρός, 2 Jn. 4; τήρησις ἐντολῶν θεοῦ, 1 Co. vii. 19; τηρείν τὰς ἐντολὰς αὐτοῦ, 1 Jn. ii. 3 sq.; iii. 22, 24; v. 2 [here L T Tr WII ποιώμεν], 3; or τοῦ θεοῦ, Rev. xii. 17; xiv. 12; ποιείν τὰς ἐντολὰς αὐτοῦ, Rev. xxii. 14 RG; περιπατείν κατά τὰς ἐντολὰς αὐτοῦ, 2 Jn. 6; of those things which God commanded to be done by Christ, Jn. xv. 10b; of the precepts of Christ relative to the orderly management of affairs in religious assemblies, 1 Co. xiv. 37 R G L Tr WH; of the moral precepts of Christ and his apostles: ἐντολην διδόναι, ΐνα, Jn. xiii. 34; ἐντολην γράφειν, 1 Jn. ii. 7 sq. ; [2 Jn. 5]; τὰς ἐντολὰς τηρεῖν, Jn. [xiv. 15]; xv. 10°; έχειν τὰς έντ. κ. τηρεῖν αὐτάς, "habere in memoria et servare in vita" (Augustine), Jn. xiv. 21; αυτη έστιν ή έντ. ίνα, Jn. xv. 12, cf. I Jn. iii. 23. ή έντολή, collectively, of the whole body of the moral precepts of Christianity: 1 Tim. vi. 14; 2 Pet. ii. 21; iii. 2, (thus ή έντολή τοῦ θεοῦ, Polyc. ad Phil. 5).*

evrómos, -ον, (τόπος), a dweller in a place; a resident or native of a place: Acts xxi. 12. (Soph. [1], xisc., al.) *

ère, aiv., ([fr. ἐν], opp. to ἐατ.ας). within, inside: with gen. ἐντὸς ὑμῶν, within you, i. e. in the midst of you, l.k. xvii. 21, (ἐντὸς αὐτῶν, Xen. an. 1, 10, 3 [but see the pass.]; ἐντὸς τούτων, Hell. 2, 3, 19; al.); others, within

you (i. e. in your souls), a meaning which the use of the word permits (ἐντός μου, Ps. xxxviii. (xxxix.) 4; cviii. (cix.) 22, etc.; [Hippol. ref. haer. 5, 7.8; Petrus Alex. ep. can. 5]), but not the context; τὸ ἐντός, the inside, Mt. xxiii. 26.*

te-τρέπω; [Mid., pres. ἐντρέπομαι; impf. ἐνετρεπόμην]; 2 aor. pass. ἐνετράπην; 2 fut. mid. [i. e. pass. with mid. force, B. 52 (45)] ἐντραπήσομαι; prop. to turn about, so in pass. even in Hom.; τινά, prop. to turn one upon himself, i. e. to shame one, 1 Co. iv. 14 (Diog. Laërt. 2, 29; Ael. v. h. 3, 17; Sept.); pass. to be ashamed: 2 Th. iii. 14; Tit. ii. 8. Mid., τινά, to reverence a person: Mt. xxi. 37; Mk. xii. 6; Lk. xviii. 2, 4; xx. 13; Heb. xii. 9; Ex. x. 3; Sap. ii. 10; Polyb. 9, 36, 10; 30, 9, 2; θεούς, Diod. 19, 7; so in Grk. writ., esp. fr. Plut. on; the earlier Greeks said ἐντρέπεσθαί τινος; so also Polyb. 9, 31, 6; [cf. W. § 32, 1 b. a.; B. 192 (166)].*

trτρέφω: [pres. pass. ptcp. εντρεφόμενος]; to nourish in: τινά τινι, a person in a thing; metaph. to educate, form the mind: τοῖς λόγοις τῆς πίστεως, 1 Tim. iv. 6; τοῖς νόμοις, Plat. legg. 7 p. 798 a.; Philo, vict. offer. § 10 sub fin.; τοῖς ἰεροῖς γράμμασι, Phil. leg. ad Gai. § 29 sub fin.*

ἔντρομος, -ον, (τρόμος, cf. ἔμφοβος), trembling, terrified: Acts vii. 32 and xvi. 29 ἔντρ. γενόμενος, becoming tremulous, made to tremble; Heb. xii. 21 [Tr mrg. WH mrg. ἔκτρομος, q. v.]. (Sept.; 1 Macc. xiii. 2; Plut. Fab. 3.)*

έν-τροπή, -ῆς, ἡ, (ἐντρέπω, q. v.), shame: πρὸς ἐντροπἡν ὑμῶν λέγω [or λαλῶ], to arouse your shame, 1 Co. vi. 5; xv. 34. (Ps. xxxiv. (xxxv.) 26; lxviii. (lxix.) 8, 20; respect, reverence, Soph., Polyb., Joseph., al.) *

ἐν-τρυφάω, -ῶ; (see τρυφάω and τρυφή); to live in luxury, live delicately or luxuriously, to revel in: ἐν ταῖς ἀπάταις [L Tr txt. WH mrg. ἀγάπαις, see ἀγάπη, 2] αὐτῶν, (on the meaning see ἀπάτη), 2 Pet. ii. 13 [cf. W. § 52, 4, 5]. (Xen. Hell. 4, 1, 30; Diod. 19, 71; also to take delight in: ἐν ἀγαθοῖς, Is. lv. 2; with dat. of thing, 4 Macc. viii. 7; Hdian. 3, 5, 4 [2 ed. Bekk.].)*

έν-τυγχάνω; 2 aor. ενέτυχον; generally with a dat. either of pers. or of thing; 1. to light upon a person or a thing, fall in with, hit upon, a person or a thing; so 2. to go to or meet a person, esp. for the purpose of conversation, consultation, or supplication, (Polyb., Plut., Aelian, al.): with the addition περί τινος, gen. of person, for the purpose of consulting about a person, Acts xxv. 24 [R. V. made suit]; to make petition: ἐνέτυχον τῷ κυρίῳ καὶ ἐδεήθην αὐτοῦ, Sap. viii. 21 ; ἐνέτυχον τώ βασιλεί τὴν ἀπόλυσιν . . . αλτούμενοι, 3 Macc. vi. 37; hence, to pray, entreat: ὑπέρ with gen. of pers. to make intercession for any one (the dat. of the pers. approached in prayer being omitted, as evident from the context), Ro. viii. 27, 34; Heb. vii. 25, (foll. by περί with gen. of person, Clem. Rom. 1 Cor. 56, 1); Tivì ratá Tivos, [to plead with one against any one], to accuse one to any one, Ro. xi. 2, cf. 1 Macc. viii. 32; x. 61, 63 sq.; xi. 25. (Not found in Sept.) [Comp.: ὑπερ-εντυγχάνω.]*

έν-τυλίσσω: 1 aor. ἐνετύλιξα; pf. pass. ptcp. ἐντετυλιγμένος: to roll in, wrap in: τινὰ σινδόνι, Mt. xxvii. 59 (ἐν σ. Τr, [ἐν] σ. WH); Lk. xxiii. 53; Ev. Nicod. c. 11 fin. to

roll up, wrap togetner: pass. Jn. xx. 7. (Arstph. Plut. 692; nub. 987; Athen. 3 p. 106 sq.)*

έν-τυπόω, -ω: pf. pass. ptcp. ἐντετυπωμένος; to engrave, imprint (a figure): [foll. by dat. (Rec. with ἐν]], 2 Co. iii. 7 [cf. W. 634 sq. (589)]. (Aristot., Dio Cass., Plut., and in earlier frag. in Athen.)*

ev-βρίζω: 1 aor. ptcp. evuβρίσας; to treat with contumely: Heb. x. 29. (From Soph. on.)*

trunnate (ἐνύπνιον, q. v.): to dream (Aristot. h. an. 4, 10, etc.), and dep. ἐνυπνιάζομαι (Ilippocr., Plut. Brut. c. 24); so always in the Bible, for κίτη, with fut. pass. ἐνυπνιασθήσομαι, and com. with aor. pass. ἐνυπνιάσθην, more rarely mid. ἐνυπνιασάμην (Gen. xxxvii. 9; Judg. vii. 13); ἐνύπνια ἐνυπνιάζεσθαι (in Sept. for κίτη κίτη, to dream (divinely suggested) dreams: Acts ii. 17 fr. Joel iii. 1 (ii. 28); but the reading ἐνυπνίοις (ἐνυπνιάζεσθαι) was long ago restored, which reading also cod. Alex. gives in Joel. Metaph. to be beguiled with sensual images and carried away to an impious course of conduct: Jude 8.*

tνύπνιον, -ου, τό, (ἐν and ὕπνος, what appears in sleep; fr. Aeschyl. down), a dream (Lat. insomnium), a vision which presents itself to one in sleep: Acts ii. 17, on which pass. see ἐνυπνιάζω. (Sept. for מֹלְיִם).

ένώπιον, neut. of the adj. ἐνώπιος, -ον, (i. q. ὁ ἐν ὼπὶ ὧν, one who is in sight, Theorr. 22, 152; Sept. Ex. xxxiii. 11; ἄρτοι ἐνώπιοι, Ex. xxv. 29); used adverbially it gets the force of a preposition [W. § 54, 6; B. 319 (274)], and is joined with the gen. (hardly to be found so in any prof. auth.), before, in sight of any one; time and again in Sept. for לְנֵגֶר, also for לְבָּגָי, among N. T. writ. used most freq. by Luke and the auth. of the Rev., but never by Matthew and Mark. It is used 1. of occupied place: in that place which is before, or over against, opposite, any one and towards which another turns his eyes; a. prop.: είναι ένώπ. τινος, Rev. i. 4; vii. 15; [xiv. 5 Rec.]; so that elval must be mentally supplied before ἐνώπιον, Rev. iv. 5 sq.; viii. 3; ix. 13; after στηναι, Acts x. 30; ἐστηκέναι, Rev. vii. 9; viii. 2; xi. 4; xii. 4; xx. 12; παρεστηκέναι, Lk. i. 19; Acts iv. 10; Ιστάναι, Acts vi. 6; καθησθαι, Rev. xi. 16; θύρα ἀνεφγμένη έν. τινος, i. q. a door opened for one (see θύρα, c. y. [B. 173 (150)]), Rev. iii. 8; after verbs signifying motion to a place: τιθέναι, I.k. v. 18; αναβαίνειν, Rev. viii. 4; βάλλειν, Rev. iv. 10; πίπτειν or πεσείν (of worshippers), Rev. iv. 10; v. 8; [vii. 11]; προσκυνεῖν, Lk. iv. 7; Rev. iii. 9; xv. 4, [cf. B. u. s.; 147 (129); W. 214 (201)]. b. in metaphorical phrases after verbs signifying motion: βαστάζειν τὸ ὅνομα . . . ἐνώπιον ἐθνῶν (see βαστάζω, 3), Acts ix. 15; σκάνδαλα βάλλειν ένώπ. τινος, to cast stumbling-blocks (incitements to sin) before one, Rev. ii. 14; after προέρχεσθαι, to go before one like a herald, Lk. i. 17; [after προπορεύεσθαι, Lk. i. 76 WH]. in phrases in which something is supposed to be done by one while standing or appearing in the presence of another [cf. B. 176 (158)]: after ἀρνεῖσθαι, Lk. xii. 9 (Lchm. ἔμπροσθεν); [ἀπαρνείσθαι, ibid.]; όμολογείν, Rev. iii. 5 [Rec. έξομ.]; κατηγορείν, Rev. xii. 10; [ἄδειν, Rev. xiv. 3];

καυχᾶσθαι, to come before God and glory, 1 Co. i. 29; δικαιοῦν έαυτόν, Lk. xvi. 15. c. i.q. apud (with); in the soul of any one: χαρά γίνεται ενώπιον των άγγελων, Lk. xv. 10 [al. understand this of God's joy, by reverent suggestion described as in the presence of the angels; cf. έν οὐρ. vs. 7]; ἔσται σοι δόξα ἐνώπ. τῶν συνανακειμένων, Lk. xiv. 10 [al. take this outwardly; cf. 2 below]; after verbs of remembering and forgetting: εἰς μνημόσυνον ενώπ. (LTTr WH εμπροσθεν) τοῦ θεοῦ, Acts x. 4; μνησθήναι ένώπ. τ. θεοῦ, Acts x. 31; Rev. xvi. 19; έπιλελησμένον ἐνώπ. τ. θεοῦ, Lk. xii. 6 [cf. B. § 134, 3]. before one's eyes; in one's presence and sight or hearing; a. prop.: φαγείν ἐνώπ. τινος, Lk. xxiv. 43; this same phrase signifies a living together in Lk. xiii. 26 (2 S. xi. 13; 1 K. i. 25); σημεία ποιείν, Jn. xx. 30; ανακρίνειν, Lk. xxiii. 14; ἐνώπ. πολλῶν μαρτύρων, 1 Tim. vi. 12; add Lk. [v. 25]; viii. 47; Acts xix. 9, 19; xxvii. 35; [1 Tim. v. 20]; 3 Jn. 6; Rev. iii. 5; [xiii. 13; xiv. 10]. metaph.: πίστιν ἔχε ἐνώπιον τοῦ θεοῦ, have faith, satisfied with this that it is not hidden from the sight of God, Ro. xiv. 22; άμαρτάνειν έν. τινος (see άμαρτάνω ad fin.), Lk. xv. 18, 21; esp. in affirmations, oaths, adjurations: ἐνώπιον τοῦ θεοῦ, τοῦ κυρίου, etc., Gal. i. 20; 1 Tim. v. 21; vi. 13; 2 Tim. ii. 14; iv. 1. Hence those are said to do something in the presence of one who have him present to their thought, who set him before their mind's eye: προωρώμην [προορ. L T Tr WH] τον κύριον ένώπ. μου, Acts ii. 25; ταπεινοῦσθαι έν. τοῦ κυρίου, Jas. iv. 10, (Sir. ii. 17). c. at the instance of any one, by his power and authority: Rev. xiii. 12, 14; xix. 20. d. before the eyes of one, i. e. if he turns his eyes thither: Heb. iv. 18 (where ούκ ἀφανής ἐνώπ. αὐτοῦ is explained by the following γυμνά . . . τοις όφθαλμοις αὐτοῦ; cf. Job xxvi. 6 γυμνὸς ό άδης ἐνώπιον αὐτοῦ, before his look, to his view). fore one i. e. he looking on and judging, in one's judgment [W. 32; B. 172 (150); § 133, 14]: ἐφάνησαν ἐνώπ. αὐτῶν ὡσεὶ λῆρος, Lk. xxiv. 11 (cf. Greek Ἡρακλείδη λήρος πάντα δοκεί είναι); so esp. ενώπιον τοῦ θεοῦ, τοῦ κυρίου, after the foll. words: τὰ ἀρεστά, 1 Jn. iii. 22; βδέλυγμα, Lk. xvi. 15; δίκαιος, Lk. i. 6 (T Tr WII έναντίον); Acts iv. 19; δικαιοῦσθαι, Ro. iii. 20; εὐάρεστος, Heb. xiii. 21; εὐθύς, Acts viii. 21 Rec.; καλόν, ἀπόδεκτον, 1 Tim. ii. 3; v. 4; Ro. xii. 17; 2 Co. viii. 21; μέγας, Lk. i. 15; πολυτελές, 1 Pet. iii. 4; πεπληρωμένος, Rev. iii. 2; άρέσκειν, Acts vi. 5 (Deut. i. 23 [Alex.]; 2 S. iii. 36; [W. § 33, f.]); in the sight of God i. e. God looking on and approving: Lk. i. 75; Acts x. 33; 2 Co. iv. 2; vii. 12. in the sight of God, or with God: evoloneev xapev (17 853 often in the O. T.), to be approved by God, please him, Acts vii. 46.

'Evés (ሆነንድ [i. e. man, mortal]), Enos, son of Seth (Gen. iv. 26): Lk. iii. 38.*

dvarQopa: in bibl. writ. depon. mid.; 1 aor. impv. 2 pers. plur. ἐνωτίσασθε; i. q. ἐν ἀτίσις δέχομαι (Hesych.), to receive into the ear; give ear to: τί, Acts ii. 14; Sept. for [[]]; elsewhere only in eccl. and Byzant. writ., and in these also as depon. pass. Cf. Fischer, De vitiis lexice. p. 693 sq.; [Sturz, Dial. Alex. p. 166; W. 33].*

'Ενώχ [WH 'Ενώχ, see their Intr. § 408], ("Ανωχος, -ov, o, Joseph. antt. 1, 3, 4; Hebr. קנה initiated or initiating, [cf. B. D. s. v.]), Enoch, father of Methuselah (Lk. iii. 37); on account of his extraordinary piety taken up alive by God to heaven (Gen. v. 18-24; Heb. xi. 5; [cf. Sir. xliv. 16; Joseph. antt. 1, 3, 4]); in the opinion of later Jews the most renowned antediluvian prophet; to whom, towards the end of the second century before Christ, was falsely attributed an apocalyptical book which was afterwards combined with fragments of other apocryphal books, and preserved by the Fathers in Greek fragments and entire in an Ethiopic translation. This translation, having been found among the Abyssinian Christians towards the close of the last century, has been edited by Richard Laurence, archbishop of Cashel ("Libri Henoch versio aethiopica." Oxon. 1838), and by A. Dillmann ("Liber Henoch, aethiopice." Lips. 1851); it was translated into English by R. Laurence (1st ed. 1821; 3d ed. 1838 [reprinted (Scribners, N. Y.) 1883; also (with notes) by G. II. Schodde (Andover, 1882), into German by A. G. Hoffman (Jen. 1833-38, 2 vols.) and by A. Dillmann (Lips. 1853); each of the last two translators added a commentary. From this book is taken the 'prophecy' in Jude 14 sq.; [cf. B.D. (Am. ed.), also Dict. of Chris. Biog., s. v. Enoch, The Book of].

if-aγγελλω: 1 aor. subjunc. 2 pers. plur. ἐξαγγείλητε; first in Hom. Il. 5, 390; properly, to tell out or forth [see ἐκ, VI. 4], to declare abroad, divulge, publish: [Mk. xvi. WH (rejected) 'Shorter Conclusion']; with Hebraistic emphasis, to make known by praising or proclaiming, to celebrate, [A. V. show forth]: 1 Pet. ii. 9. (For ¬ஹ, Ps. lxxii. (lxxiii.) 28; lxxviii. (lxxix.) 13, cf. Sir. xliv. 15.) •

έξ-αγοράζω: 1 nor. εξηγόρασα; [pres. mid. εξαγοράζυ-1. to redeem i. e. by payment of a price to reμαι]; cover from the power of another, to ransom, buy off, [cf. έκ, VI. 2]: prop. θεραπαινίδα, Diod. 36, 1 p. 530; metaph. of Christ freeing men from the dominion of the Mosaic law at the price of his vicarious death (see avopálo. 2 b.), τινά, Gal. iv. 5; with addition of εκ της κατάρας τοῦ 2. to buy up, Polyb. 8, 42, 2; Plut. νόμου, Gal. iii. 13. Crass. 2; Mid. ti, to buy up for one's self, for one's use [W. § 38, 2b.; B. 192 (166 sq.)]: trop. in the obscure phrase έξαγ. τον καιρόν, Eph. v. 16 and Col. iv. 5, where the meaning seems to be to make a wise and sacred use of every opportunity for doing good, so that zeal and well-doing are as it were the purchase-money by which we make the time our own; (act. εξαγοράζειν καιρόν, to seek [to gain time (A. V.) i. e.] delay, Dan. ii. 8; mid. with acc. of thing, 'by ransom to avert evil from one's self', 'to buy one's self off or deliver one's self from evil': διά μιᾶς ώρας την αίωνιον κολασιν έξαγοραζόμενοι, of the martyrs, Mart. Polyc. 2, 8).*

df-άγω; 2 aor. ἐξήγαγον; Sept. often for κιμπ; to lead out [cf. ἐκ, VI. 1]: τωά (the place whence being sup

plied in thought), Mk. xv. 20 (of the city to punishment [but Lchm. ἀγουσιν]); Acts xvi. 37, 39; v. 19 and xvi. 39 (from prison); Acts vii. 36 (from Egypt); Jn. x. 3 (sheep from the fold); with ἔξω added [in R G L br.], Lk. xxiv. 50; ἔξω τῆς κώμης, Mk. viii. 23 R G L Tr mrg. [cf. W. 603 (561)]; with the addition of ἐκ w. gen. of place, Acts vii. 40; xii. 17; xiii. 17; Heb. viii. 9; foll. by εἰς with acc. of place, Acts xxi. 38.*

έξ-αιρέω, -ω: 2 aor. impv. έξελε; Mid., [pres. ptcp. έξαιρούμενος]; 2 aor. έξειλόμην and in Alex. form (LT Tr WH) ἐξειλάμην (Acts vii. 10 [so Grsb.]; xii. 11 [so Grsb.]; xxiii. 27; see reff. in [αἰρέω and] ἀπέργομαι), inf. ἐξελέσθαι (Acts vii. 34); Sept. usually for הציל; to take out [cf. ek, VI. 2]; 1. to pluck out, draw out, i. e. to root out: τον οφθαλμόν, Mt. v. 29; xviii. 9. a. to choose out (for one's self), select, one person from many: Acts xxvi. 17 (so for מָּחָב in Is. xlix. 7 [but there the Sept. has ἐξελεξάμην; perh. Is. xlviii. 10 is meant] and sometimes in Grk. writ.; first in Hom. Od. 14, 232) [al. refer Acts l. c. to the next head; (see Hackett ad loc.)]. b. to rescue, deliver, (prop. to cause to be rescued, but the middle force is lost [cf. W. 253 (238)]): τινά, Acts vii. 34; xxiii. 27; τινά ἔκ τινος, Acts vii. 10; xii. 11; Gal. i. 4; (Ex. iii. 8, etc.; Aeschyl. suppl. 924; Hdt. 3, 137; Dem. 256, 3; Polyb. 1, 11, 11).*

έξαίρω: fut. ἐξαρῶ (1 Co. v. 13 Rec.); 1 aor. impv. 2 pers. plur. ἐξάρατε (ib. G L T Tr WH); 1 aor. pass. ἐξήρθην, to lift up or take away out of a place; to remove [cf. ἐκ, VI. 2]: τινὰ ἐκ, one from a company, 1 Co. v. 2 Rec. [see αἴρω, 3 c.]; vs. 13 fr. Deut. [xix. 19 or] xxiv. 9.*

if auriw, -ŵ: 1 aor. mid. ἐξητησάμην; to ask from, demand of, [cf. ἐκ, VI. 2]. Mid. to ask from (or beg) for one's self: τινά, to ask that one be given up to one from the power of another,—in both senses, either for good, to beg one from another, ask for the pardon, the safety, of some one, (Xen. an. 1, 1, 3; Dem. p. 546, 22; Plut. Per. 32; Palaeph. 41, 2); or in a bad sense, for torture, for punishment, (Plut. mor. p. 417 d. de defect. orac. 14; in prof. auth. often with this sense in the act.); so of Satan asking the apostles out of the power and keeping of God to be tried by afflictions (allusion being made to Job i. 1-12): Lk. xxii. 31 (Test. xii. Patr. p. 729 [test. Benj. § 3] ἐὰν τὰ πνεύματα τοῦ Βελίαρ εἰς πᾶσαν πονηρίαν θλίψεως ἐξαιτήσωνται ὑμᾶς).*

dξαίφνης [WH ἐξέφνης (exc. in Acts xxii. 6), see their App. p. 151], adv., (αἴφνης, ἄφνω, ἄφνως suddenly), of a sudden, suddenly, unexpectedly: Mk. xiii. 36; Lk. ii. 13; ix. 39; Acts ix. 3; xxii. 6. (Hom. et al.; Sept.)*

ἐξακολουθίω, -ῶ: fut. ἐξακολουθήσω; 1 aor. ptcp. ἐξακολουθήσας; to follow out or up, tread in one's steps; a. τŷ ὁδῷ τινος, metaph., to imitate one's way of acting: 2 Pet. ii. 15, cf. Is. lvi. 11. b. to follow one's authority: μύθοις, 2 Pet. i. 16; Joseph. antt. procem. 4, (ἀρχηγοῖς, Clem. Rom. 1 Cor. 14, 1; δυσὶ βασιλεῦσι, Test. xii. Patr. p. 643 [test. Zeb. § 9]). c. to comply with, yield to: ἀσελγείαις [Rec. ἀπωλείαις], 2 Pet. ii. 2, (πνεύμασι πλάτης, Test. xii. Patr. p. 665 [test. Napht. § 3; τοῖς τονηροῖς διαβουλίοις, xii. Patr. p. 628 test. Is. § 6]; cf.

also Am. ii. 4; Job xxxi. 9; Sir. v. 2). Among prof. auth. Polyb., Plut. occasionally use the word; [add Dion. Hal. de comp. verb. § 24 p. 188, 7; Epictet. diss. 1, 22, 16].*

έξακόσιοι, -aι, -a, six hundred: Rev. [xiii. 18]; xiv. 20.* έξαλείψω: fut. έξαλείψω; 1 aor. ptcp. έξαλείψας; 1 aor. pass. infin. εξαλειφθήναι [(WII -λιφθήναι; see their App. p. 154, and s. v. I, & below)]; 1. (¿¿ denoting completeness [cf. ex, VI. 6]), to anoint or wash in every part, hence to besmear: i. q. cover with lime (to whitewash or plaster), τὸ τείχος, Thuc. 3, 20; τοὺς τοίχους τοῦ ieροῦ [here to overlay with gold etc.], 1 Chr. xxix. 4; τὴν olκίαν, Lev. xiv. 42 (for ΠΙΟ). 2. (¿£ denoting removal [cf. έκ, VI. 2]), to wipe off, wipe away: δάκρυον άπὸ [GLTTr WH ἐκ] τῶν ὀφθαλμῶν, Rev. vii. 17; xxi. 4 [RGWH mrg., al. ¿k]; to obliterate, erase, wipe out, blot out, (Aeschyl., Hdt., al.; Sept. for החה): τί, Col. ii. 14; τὸ ὅνομα ἐκ τῆς βίβλου, Rev. iii. 5 (Ps. lxviii. (lxix.) 29, cf. Deut. ix. 14; xxv. 6); τàs άμαρτίας, the guilt of sins, Acts iii. 19, (Ps. eviii. (cix.) 13; 7ò avóμημα, τὰς ἀνομίας, Is. xliii. 25; Ps. l. (li.) 11; Sir. xlvi. 20; τ. άμαρτίας ἀπαλείφειν, 3 Macc. ii. 19).*

if άλλομαι; to leap up: Acts iii. 8. (Xen. Cyr. 7, 1, 27, et al.; Sept. Is. lv. 12.)*

iξανάστασις, -εως, ή, (έξανίστημι, q. v.), a rising up (Polyb. 3, 55, 4); a rising again, resurrection: τῶν νεκρῶν or (L T Tr WH) ἡ ἐκ τῶν νεκρῶν, Phil. iii. 11.

if ava-τίλλω: 1 aor. if avéτειλα; 1. trans. to make spring up, cause to shoot forth: Gen. ii. 9, etc. 2. intrans. to spring up: Mt. xiii. 5; Mk. iv. 5. (Rare in prof. auth. [cf. W. 102 (97)].)*

לבמי-נסדוקש: 1 aor. ἐξανέστησα; 2 aor. ἐξανέστητ; 1. to make rise up, to raise up, to produce: σπερμα, Mk. xii. 19; Lk. xx. 28, (Hebr. אַדְיִם זְרָיִם, Gen. xxxviii. 8). 2. aor. act. to rise in an assembly to speak (as in Xen. an. 6, 1, 30): Acts xv. 5.*

ἐξ-απατάω, -ῶ; 1 aor. ἐξηπάτησα; 1 aor. pass. ptcp. fem. ἐξαπατηθεῖσα; (ἐξ- strengthens the simple verb [cf. ἐκ, VI. 6]), to deceive: Ro. vii. 11; xvi. 18; 1 Co. iii. 18; 2 Co. xi. 3; 2 Th. ii. 3; pass. 1 Tim. ii. 14 [L T Tr WH]. (From Hom. down; twice in the O. T. viz. Ex. viii. 29; Sus. vs. 56.)*

έξάπινα, (a somewhat rare later Grk. form for έξαπίνης, εξαίφνης, q. v. [W. § 2, 1 d.]), adv., suddenly: Mk. ix. 8. (Sept.; Jambl., Zonar., al.; Byzant.) *

ἐξαπορίω and (so in the Bible) depon. pass. ἐξαπορίω μαι, -οῦμαι; 1 aor. ἐξηπορήθην; to be utterly at a loss, be utterly destitute of measures or resources, to renounce all hope, be in despair, [cf. ἐκ, VI. 6], (Polyb., Diod., Plut., al.): 2 Co. iv. 8 (where it is distinguished fr. the simple ἀπορέομαι); τινός of anything: τοῦ ζῆν, 2 Co. i. 8, on this gen. cf. Matthiae ii. p. 828 sq. (τοῦ ἀργυρίου, to be utterly in want of, Dion. Hal. 7, 18; act. with dat. of respect, τοῖς λογισμοῖς, Polyb. 1, 62, 1; once in the O. T. absol. Ps. lxxvii. (lxxxviii.) 16).*

ἐξ-απο-στέλλω; fut. ἐξάποστελῶ; 1 aor. ἐξαπέστειλα; [2 aor. pass. ἐξαπεστάλην]; Sept. very often for اربين prop. to send away from one's self (ἀπό) out of the place

or out of doors (in [q. v. VI. 2]); 1. to send forth: τωά, with commissions, Acts vii. 12; [xii. 11]; Gal. iv. 4; foll. by inf. of purpose, Acts xi. 22 (but L T Tr WH om. the inf.); els tom, unto the Gentiles, Acts xxii. 21 [WH mrg. anoot.]; used also of powers, influences, things, (see ἀποστέλλω, 1 a.): την ἐπαγγελίαν, the promised blessing, Lk. xxiv. 49 T Tr WH; τὸ πνεῦμα εἰς τὰς rapdias, to send forth i.e. impart the Spirit to our hearts, Gal. iv. 6; [τὸ . . . κήρυγμα τῆς αἰωνίου σωτηρίας, Mk. xvi. WH in (rejected) 'Shorter Conclusion']; ὑμῖν ὁ λόγος ... ἐξαπεστάλη, the message was sent forth, i. e. commanded to be announced, to you, Acts xiii. 26 L T Tr 2. to send away: τινὰ είς etc. Acts ix. 30; foll. by inf. of purpose, Acts xvii. 14; τινὰ κενόν, Lk. i. 53; xx. 10, 11. (Dem., Polyb., Diod.) *

ἐξαρτίζω: 1 aor. inf. ἐξαρτίσαι; pf. pass. ptcp. ἐξηρτισμένος; (see ἄρτιος, 2); rare in prof. auth.; to complete, finish; a. to furnish perfectly: τινά, pass., πρός τι, 2 Tim. iii. 17 (πολεμεῖν . . . τοῖς ἄπασι καλῶς ἐξηρτισμένοι, Joseph. antt. 3, 2, 2). b. τὰς ἡμέρας, to finish, accomplish, (as it were, to render the days complete): Acts xxi. 5 (so ἀπαρτίζειν τὴν ὀκτάμηνον, Hipp. epid. ii. 180 [cf. Lob. ad Phryn. p. 447 sq.]).*

lighten. 2. to flash out like lightning, to shine, be radiant: of garments, Lk. ix. 29; (of gleaming arms, Nah. iii. 3; Ezek. i. 4, 7; φόβφ κ. κάλλεϊ πολλφ Tryphiodor. 103; [cf. W. 102 (97)]).*

4ξ-αντής and iξ αὐτής [so Rec. Mk. vi. 25], (sc. τῆς ὥρας [W. 591 sq. (550); B. 82 (71)]), on the instant; forthwith: Mk. vi. 25; Acta x. 33; xi. 11; xxi. 32; xxiii. 30 [R G WH]; Phil. ii. 23. (Cratin. in Bekk. anecd. i. p. 94; Theogn., Arat., Polyb., Joseph., al.)*

έξεγείρω [1 Co. vi. 14 Lchm. txt.]; fut. έξεγερῶ; 1 aor. ἐξήγειρα; to arouse, raise up (from sleep; Soph., Eur., Xen., al.); from the dead (Aeschyl. cho. 495), 1 Co. vi. 14. to rouse up, stir up, incite: τινά, to resistance, Ro. ix. 17 (τὸν δυμόν τινος, 2 Macc. xiii. 4, cf. 2 Chr. xxxvi. 22), where some explain the words ἐξήγειρά σε I have raised thee up into life, caused thee to exist, or I have raised thee to a public position, set thee up as king (Joseph. antt. 8, 11, 1 βασιλεὺς γὰρ ἐξεγείρεται ὑπ' ἐμοῦ); but the objection to these interpretations lies in the fact that Paul draws from vs. 17 what he says in vs. 18, and therefore ἐξεγείρειν must be nearly synonymous with σκληρύνειν, [but see Meyer].*

theum; impf. ἐξήεσαν; (εἰμι); to go out, go forth: foll. in Rec. by ἐκ with gen. of place, Acts xiii. 42; without mention of the place, that being known from the context, Acts xvii. 15; xx. 7; ἐπὶ τὴν γῆν (from the water), to escape to the land, Acts xxvii. 43.*

εξειμι from είμί, see εξεστι.

ξ-λίγχω: 1 aor. inf. ἐξελίγξαι; (ἐξ strengthens the simple verb [cf. ἐκ, VI. 6]); to prove to be in the wrong, convict, (chiefly in Attic writ.): by punishing, τινὰ περί τινος, Jude 15 Rec. (see ἐλέγχω, 1) of God as judge, as in Is. ii. 4; Mic. iv. 3 for ກາວເກ.*

#-έλκω: [pres. pass. ptcp. έξελκόμενος]; to draw out,

(Hom., Pind., Attic writ.); metaph. i. q. to lure forth, [A. V. draw away]: ὑπὸ τῆς... ἐπιθυμίας ἐξελκόμενος, Jas. i. 14, where the metaphor is taken from hunting and fishing: as game is lured from its covert, so man by lust is allured from the safety of self-restraint to sin. [The language of hunting seems to be transferred here (so elsewhere, cf. Wetst. ad loc.) to the seductions of a harlot, personated by ἐπιθυμία; see τίκτω.]*

if-ίλω, see ¿ξαιρέω.

**Eέραμα, -τος, τό, (fr. ἐξεράω to eject, cast forth, vomit forth; cf. Lob. ad Phryn. p. 64), vomit; what is cast out by vomiting: 2 Pet. ii. 22, cf. Prov. xxvi. 11. (Dioscor. de venenis c. 19 (p. 29 ed. Spreng.) [an example of the verb. Cf. Wetst. on Pet. l. c., and esp. Gataker, Advers. miscell. col. 853 sq.].) **

[ξ-εραυνάω T Tr WII for εξερευνάω, q. v.; see εραυνάω.] ξερευνάω, -ῶ: 1 aor. εξηρεύνησα; to search out, search anxiously and diligently: περί τινος, 1 Pet. i. 10 [where T Tr WH εξεραυν. q. v.]. (1 Macc. iii. 48; ix. 26; Sept.; Soph., Eur., Polyb., Plut., al.) *

εξ-έρχομαι; impf. εξηρχόμην; fut. εξελεύσομαι; 2 aor. ἐξῆλθον, plur. 2 pers. ἐξήλθετε, 3 pers. ἐξῆλθον, and in L T Tr WH the Alex. forms (see ἀπέρχομαι, init.) ἐξήλθατε (Mt. xi. 7, 8, 9; xxvi. 55; Mk. xiv. 48, etc.), εξηλθαν (1 Jn. ii. 19; 2 Jn. 7 [here Tdf. -θον; 3 Jn. 7, etc.]); pf. έξελήλυθα; plpf. έξεληλύθειν (Lk. viii. 38, etc.); Sept. for xx' times without number; to go or come out of; properly; a. with mention of the place out of which one goes, or of the point from which he departs; a. of those who leave a place of their own accord: with the gen. alone, Mt. x. 14 (L T Tr WH insert έξω); Acts xvi. 39 R.G. foll. by &: Mk. v. 2; vii. 31; Jn. iv. 30; viii. 59; Acts vii. 3 sq.; 1 Co. v. 10; Rev. xviii. 4, etc. foll. by ἔξω with gen. — with addition of είς and acc. of place, Mt. xxi. 17; Mk. xiv. 68; or παρά with acc. of place, Acts xvi. 13; or πρός τινα, acc. of pers., Heb. xiii. 13. έξέρχ. ἀπό with gen. of place, Mt. xiii. 1 RG; Mk. xi. 12; Lk. ix. 5; Phil. iv. 15; [Heb. xi. 15 RG]; ἐξέρχ. ἐκεῖθεν, Mt. xv. 21; Mk. vi. 1, 10; Lk. ix. 4; [xi. 53 T Tr txt. WH txt.]; Jn. iv. 43; οθεν εξήλθον, Mt. xii. 44; Lk. xi. 24 [yet see β. below]. εξέρχ. εκ etc. to come forth from, out of, a place: Mt. viii. 28; Rev. xiv. 15, 17, 18 [Lom. WH br. έξηλ.]; xv. 6; έξελθείν ἀπό, to come out (towards one) from, Mt. xv. 22. In the Gospel of John Christ, who by his incarnation left his place with God in heaven, is said ἐξελθεῖν παρὰ τοῦ θεοῦ: xvi. 27 and R G L mrg. in vs. 28; ἀπὸ τοῦ θεοῦ, xiii. 3; xvi. 30; ἐκ τοῦ θεοῦ, from his place with God, from God's abode, viii. 42 cast out (esp. of demons driven forth from a body of which they have held possession): Ex twos, gen. of pers.: Mk. i. 25 sq.; v. 8 [L mrg. dπό]; vii. 29; Lk. iv. 35 R Tr mrg.; or ἀπό τινος, Mt. xii. 43; xvii. 18; Lk. iv. 35 L T Tr txt. WH; viii. 29, 33, 35; xi. 24 [yet see a. above]; Acts xvi. 18; [xix. 12 Rec.]. y. of those who come forth, or are let go, from confinement in which they have been kept (e. g. from prison): Mt. v. 26; Acts xvi. 40. without mention of the place from which one goes out;

a. where the place from which one goes forth (as a house. city, ship) has just been mentioned: Mt. [viii. 12 Tdf.]; ix. 31 sq. (from the house, vs. 28); x. 11 (sc. ἐκεῖθεν, i. e. ἐκ τῆς πόλεως ἡ κώμης ἐκείνης); xii. 14 (cf. 9); xviii. 28 (cf. 24); xiv. 14; Mk. i. 45 (cf. 43 ἐξέβαλεν αὐτόν); Lk. i. 22 (from the temple); viii. 27; x. 35 [Rec.]; Jn. xiii. 30, 31 (30), etc.; so also when the verb ἐξέρχεσθαι refers to the departure of demons: Mt. viii. 32; Mk. v. 13; vii. 30; ix. 29; Acts viii. 7; xvi. 19 (where for the name of the demon itself is substituted the descriptive clause ή έλπὶς τ. ἐργασίας αὐτῶν; see 2 e. δ.). β. where one is said to have gone forth to do something, and it is obvious that he has gone forth from his home, or at least from the place where he has been staying: foll. by an inf., Mt. xi. 8; xiii. 3 [inf. w. τοῦ]; xx. 1; Mk. iii. 21; iv. 3 [R G inf. w. τοῦ (Tr br. τοῦ)]; v. 14 Rec.; Lk. vii. 25 sq.; Acts xx. 1; Rev. xx. 8; with the addition of ἐπί τινα (against), Mt. xxvi. 55; Mk. xiv. 48; Lk. xxii. 52; εἰς τοῦτο, Mk. i. 38; Eq. Rev. vi. 2; also without any inf. or conjunction indicating the purpose: Mk. vi. 12; viii. 11; xiv. 16; xvi. 20; Lk. v. 27; ix. 6; Jn. xxi. 3; Acts x. 23; xx. 11; 2 Co. viii. 17; foll. by els with acc. of place: Mt. xxii. 10; xxvi. 30, 71; Mk. viii. 27; xi. 11; Lk. vi. 12; xiv. 21, 23; Jn. i. 43 (44); Acts xi. 25; xiv. 20; 2 Co. ii. 13; the place to which one goes forth being evident either from what goes before or from the context: Mt. xxiv. 26 (sc. εls την έρη-עסש; xxvii. 32 (from the city to the place of crucifixion); $\dot{\epsilon} \xi \dot{\epsilon} \rho \chi$. alone is used of a people quitting the land which they had previously inhabited, Acts vii. 7, cf. Heb. xi. 8; of angels coming forth from heaven, Mt. xiii. 49. ¿Éépx. είς ἀπάντησίν τινος, to meet one, Mt. xxv. 1 [L T Tr WII ύπάντ.], 6; [εἰς ἀπάντ. οτ ὑπάντ.] τινί, Jn. xii. 13; Acts xxviii. 15 RG; εἰς συνάντησίν τινι, Mt. viii. 34 [LTTr WH ὑπάντ.]. Agreeably to the oriental redundancy of style in description (see ἀνίστημι, II. 1 c.), the participle έξελθών is often placed before another finite verb of departure: Mt. viii. 32; xv. 21; xxiv. 1 (ἐξελθών [from the temple, see xxi. 23] ἐπορεύετο ἀπὸ τοῦ ἱεροῦ, he departed from its vicinity); Mk. xvi. 8; Lk. xxii. 39; Acts xii. 9, 17; xvi. 36, 40; xxi. 5, 8. 2. figuratively; a. ἔκ τινων, έκ μέσου τινών, to go out from some assembly, i. e. to forsake it: 1 Jn. ii. 19 (opp. to μεμενήκεισαν μεθ' ήμων); 2 Co. vi. 17. b. to come forth from physically, arise from, to be born of: ix with gen. of the place from which one comes by birth, Mt. ii. 6 (fr. Mic. v. 2); ἐκ τῆς ὀσφύος דנאס (Gen. xxxv. 11; 1 K. viii. 19; אָלָאָיִם (Gen. xxxv. 11; 1 איי פֿוּמָלָצִים [cf. W. 33 (32)]), Heb. vii. 5. c. ek xeipós tivos, to go forth from one's power, escape from it in safety: Jn. x. d. είς τὸν κόσμον, to come forth (from privacy) into the world, before the public, (of those who by novelty of opinion attract attention): 1 Jn. iv. 1. e. of things; a of report, rumors, messages, precepts, etc., i. q. to be uttered, to be heard: φωνή, Rev. xvi. 17; xix. 5; i. q. to be made known, declared: δ λόγος τοῦ θεοῦ foll. by ἀπό τινων, from their city or church, 1 Co. xiv. 36; i. q. to spread, be diffused: ἡ φήμη, Mt. ix. 26; Lk. iv. 14; ἡ ἀκοή, Mk. i 28; [Mt. iv. 24 Tr mrg.]; δ φθόγγος, τὰ ρήματα, Ro. x. 18; δ λόγος the word, saying, Jn. xxi. 23; Lk. vii. 17;

ή πίστις τινός, the report of one's faith, 1 Th. i. 8; i. q. to be proclaimed: δόγμα, an imperial edict, παρά τινος, gen. pers., Lk. ii. 1. β. to come forth i. q. be emitted, as from the heart, the mouth, etc.: Mt. xv. 18 sq.; Jas. iii. 10; [cf. ρομφαία ἐκ τοῦ στόματος, Rev. xix. 21 G L T Tr WH]; i. q. to flow forth from the body: Jn. xix. 84; i. q. to emanate, issue: Lk. viii. 46; Rev. xiv. 20. γ. ἐξέρχεσθαι (ἀπ' ἀνατολῶν), used of a sudden flash of lightning, Mt. xxiv. 27. δ. that ἐξέρχεσθαι in Acts xvi. 19 (on which see 1 b. a. above) is used also of a thing's vanishing, viz. of a hope which has disappeared, arises from the circumstance that the demon that had gone out had been the hope of those who complain that their hope has gone out. On the phrase εἰσέρχεσθαι κ. ἐξέρχεσθαι see in εἰσέρχομαι, 1 a. [Comp.: δι-ξέρχομαι.]

έξ-εστι, impers. verb, (fr. the unused εξειμι), it is lawful; a. foll. by the pres. inf.: Mt. xii. 2, 10 Tdf. inf. aor.], 12; xiv. 4; Lk. vi. 2 [R G T]; xiv. 3 [L T Tr WH inf. aor.]; with the aor. inf.: Mt. [xv. 26 L T]; xxii. 17; xxvii. 6; Mk. iii. 4; xii. 14; Lk. vi. 9; Acts ii. 29 (εξον είπειν scil. ἔστω, allow me, [al. supply εστί, B. 318 (273); W. § 64, I. 2 a., cf. § 2, 1 d.]); with the inf. omitted because readily suggested by the context, Mk. ii. 24 and Rec. in Acts viii. 37. b. foll. by dat. of pers. and a pres. inf.: Mk. vi. 18; Acts xvi. 21; xxii. 25; and an aor. inf.: Mt. xix. 3 [L T WH om. dat.]; xx. 15; Mk. ii. 26 [R G L Tr txt.]; x. 2; Lk. xx. 22 R G L; Jn. v. 10; xviii. 31; Acts xxi. 37; εξον ην, Mt. xii. 4; α οὐκ εξόν, sc. εστί, 2 Co. xii. 4; with the inf. omitted, as being evident from the context: πάντα (μοι) ἔξεστιν, sc. ποιείν, 1 Co. vi. 12; x. 23. c. foll. by the acc. and inf.: Lk. vi. 4; xx. 22 T Tr WH; so here and there even in classic writ.; cf. Rost § 127 Anm. 2; Kühner § 475 Anm. 2; [B. § 142, 2].*

therais: 1 aor. impv. 2 pers. plur. ἐξετάσατε, inf. ἐξετάσαι; to search out; to examine strictly, inquire: περί τινος and with the adv. ἀκριβῶς added, Mt. ii. 8; foll. by an indir. quest. Mt. x. 11; τινά inquire of some one, foll. by a direct question, Jn. xxi. 12. (Sept.; often in Grk. writ. fr. Thuc. down.)*

[ἐξέφνης, see ἐξαίφνης.]

ἐξηγούμαι, οῦμαι; impf. ἐξηγούμην; 1 aor. ἐξηγησάμην;
1. prop. to lead out, be leader, go before, (Hom. et al.).
2. metaph. (cf. Germ. ausführen) to draw out in narrative, unfold in leaching;
a. to recount, rehearse: [w. acc. of the thing and dat. of pers., Acts x. 8]; w. acc. of thing, Lk. xxiv. 35; Acts xxi. 19; without an acc., foll. by rel. pron. or adv., ὅσα ἐποίησεν, Acts xv. 12; καθώς, 14, (so in Grk. writ. fr. Hdt. down; Sept. for τρρ, Judg. vii. 13, etc.). b. to unfold, declare: Jn. i. 18 (sc. the things relating to God; also used in Grk. writ. of the interpretation of things sacred and divine, oracles, dreams, etc.; cf. Meyer ad loc.; Alberti, Observationes etc. p. 207 sq.).*

έξηκοντα, oi, ai, τά, sixty: Mt. xiii. 8, 23, etc.

ἐξῆs, adv., (fr. ἔχω, fut. ἔξω; cf. ἔχομαί τινος to cleave to, come next to, a thing), successively, in order, (fr. Hom. down); δ, ἡ, τὸ ἐξῆς, the next following, the next in succession: so ἡ ἐξῆς ἡμέρα, Lk. ix. 37; elliptically ἐν τῆ ἐξῆς, sc. ἡμέρα, Lk. vii. 11 (here WH txt. Tr txt. L mrg. ἐν

τῷ ἐξῆς sc. χρόνφ, soon afterwards); τῆ ἐξῆς, sc. ἡμέρα, Acts xxi. 1; xxv. 17; xxvii. 18.*

έξηχέω, -ŵ: to sound forth, emit sound, resound; pass. ἐξηχεῖταί τι the sound of something is borne forth, is propagated: ἀφ' ὑμῶν ἐξήχηται ὁ λόγος τοῦ κυρίου, from your city or from your church the word of the Lord has sounded forth i. e. has been disseminated by report, 1 Th. i. 8, cf. De Wette ad loc. (Joel iii. 14 (iv. 19); Sir. xl. 13; 3 Macc. iii. 2. Polyb. 30, 4, 7 [not Dind.]; Philo in Flacc. § 6; [quis rer. div. her. § 4]; Byzant.)*

ἔξες, -εως, ἡ, (ἔχω, fut. ἔξω), a habit, whether of body or of mind (Xen., Plat., Aristot., al.); a power acquired by custom, practice, use, ("firma quaedam facilitas, quae apud Graecos ἔξες nominatur," Quint. 10, 1 init.); so Heb. v. 14, (ἐν τούτοις ἰκανὴν ἔξεν περιποιησάμενος, Sir. prol. 7; ἔξεν ἔχειν γραμματικῆς, Polyb. 10, 47, 7; ἐν τοῖς πολεμικοῖς, 21, 7, 3; ἐν ἀστρολογία μεγίστην ἔξεν ἔχειν, Diod. 2, 31; λογικὴν ἔξεν περιποιούμενος, Philo, alleg. legg. 1, 4).*

εξ-ίστημι: likewise εξιστάω and εξιστάνω (Acts viii. 9 ptcp. έξιστών RG, έξιστάνων LTTrWH [see ίστημι]); 1 aor. εξέστησα; 2 aor. εξέστην; pf. inf. εξεστακέναι; Mid., [pres. inf. ἐξίστασθαι]; impf. 3 pers. plur. ἐξίσταντο; 1. In pres., impf., fut., 1 aor. act. to throw out of position, to displace: τινὰ τοῦ φρονεῖν, to throw one out of his mind, drive one out of his senses, Xen. mem. 1, 3, 12; φρενών, Eur. Bacch. 850; hence simply to amaze, astonish, throw into wonderment: τινά, Lk. xxiv. 22; Acts viii. 9. 2. In perf., pluperf., 2 aor. act. and also the mid., a. to be amazed, astounded: Mt. xii. 23; Mk. ii. 12; Lk. viii. 56; Acts ii. 7, 12; viii. 13; ix. 21; x. 45; xii. 16, (Sept. for ארר, to tremble, Ex. xix. 18; Ruth iii. 8, etc.); ¿צֹבּי στησαν ἐκστάσει μεγάλη, they were amazed with a great amazement (see ἔκστασις, 3), Mk. v. 42; ἐν ἐαυτοῖς ἐξίσταντο, Mk. vi. 51; with dat. of the thing: μαγείαις εξ εστακέναι, had been put beside themselves with magic arts, carried away with wonder at them, Acts viii. 11 [but this form of the perf. is transitive; cf. B. 48 (41); Veitch 339]; ἐξίσταντο ἐπί with dat. of thing, Lk. ii. 47 (Ex. xix. 18; Sap. v. 2). b. to be out of one's mind, beside one's self, insane: 2 Co. v. 13 (opp. to σωφρονείν); Mk. iii. 21 [cf. B. 198 (171); W. § 40, 5 b.]; (Grk. writ., where they use the word in this sense, generally add τοῦ Φρονείν, τῶν Φρενῶν: Isoc., Eur., Polyb., al.).*

έξ-ωχύω: 1 aor. subjunc. 2 pers. plur. εξισχύσητε, to be eminently able, to have full strength, [cf. εκ, VI. 6]: foll. by an inf. Eph. iii. 18. (Sir. vii. 6; rare in Grk. writ., as Dioscor., Strab., Plut.).

έξοδος, -ου, ή, (όδός), exit, i. e. departure: Heb. xi. 22; metaph. ή έξοδός τινος the close of one's career, one's final fate, I.k. ix. 31; departure from life, decease: 2 Pet. i. 15, as in Sap. iii. 2; vii. 6; [Philo de caritate § 4]; with addition of τοῦ ζῆν, Joseph. antt. 4, 8, 2; [of τοῦ βίου, Just. dial. c. Tryph. § 105].*

the oldest Mss. of the Sept. and received by LTTr WH [see δλοθρεύω]) έξολεθρεύω: fut. pass. έξολοθρευθήσομαι; to destroy out of its place, destroy utterly, to exturpate: έκ τω λαοῦ, Acts iii. 23. (Often in the Sept., and in the

O. T. Apocr., and in Test. xii. Patr.; Joseph. antt. 8, 11, 1; 11, 6, 6; hardly in native Grk. writ.)*

έξ-ομολογέω, -ω: 1 aor. εξωμολόγησα; Mid., [pres. εξομολογοίμαι]; fut. εξομολογήσομαι; [1 aor. subj. 3 pers. sing. -γήσηται, Phil. ii. 11 RG L txt. Tr txt. WH]; (ἐξ either forth from the heart, freely, or publicly, openly [cf. W. 102 (97)]); act. and depon. mid. to confess, to pro-1. to confess: ràs à μαρτίας, Mt. iii. 6; Mk. i. 5; [Jas. v. 16 L T Tr WH], (Joseph. antt. 8, 4, 6; [cf. b. j. 5, 10, 5; Clem. Rom. 1 Cor. 51, 3; Barn. ep. 19, 12]); τὰς πράξεις, Acts xix. 18; τὰ παραπτώματα, Jas. v. 16 RG; (ήτταν, Plut. Eum. c. 17; την αλήθειαν άνευ Βασάνων, id. Anton. c. 59). 2. to profess i. e. to acknowledge openly and joyfully: τὸ ὅνομά τινος, Rev. iii. 5 Rec.; foll. by ore, Phil. ii. 11; with dat. of pers. [cf. W. § 31, 1 f.; B. 176 (153)] to one's honor, i. e. to celebrate, give praise to (so Sept. for הורה ל Ps. xxix. (xxx.) 5; ev. (cvi.) 47; cxxi. (cxxii.) 4, etc.; [W. 32]): Ro. xiv. 11; xv. 9 fr. Ps. xvii. (xviii.) 50, (Clem. Rom. 1 Cor. 61, 3); τινί (dat. of pers.) foll. by ὅτι: Mt. xi. 25; Lk. x. 21. to profess that one will do something, to promise, agree, engage: Lk. xxii. 6 [Lchm. om.]; (in this sense the Greeks and Josephus use δμολογείν).*

έξ-όν, see έξεστι.

if-opk(w; 1. to exact an oath, to force to an oath, (Dem., Polyb., Apollod., Diod., Plut., al.), for which the earlier Grks. used ἐξορκόω, [cf. W. 102 (97)]. 2. to adjure: τινὰ κατά τινος, one by a person [cf. κατά, I. 2 a.], foll. by ἴνα [B. 237 (205)], Mt. xxvi. 65; (Gen. xxiv. 3). ἐξορκιστής, -οῦ, ὁ, (ἐξορκίζω); 1. he who exacts an oath of another. 2. an exorcist, i. e. one who employs a formula of conjuration for expelling demons: Acts xix. 13. (Joseph. antt. 8, 2, 5; Lcian. epigr. in Anthol.

11, 427; often in the church Fathers.)

ἐξορύσσω: 1 aor. ptcp. ἐξορύξαντες; fr. Hdt. down; 1. to dig out: τοὺς ὀφθαλμοὺς (prop. to pluck out the eyes; so Judg. xvi. 21 [Alex.]; 1 S. xi. 2; Hdt. 8, 116; Joseph. antt. 6, 5, 1; Leian. dial. deor. 1, 1; al.) καὶ διδόναι τινί, metaph. to renounce the most precious things for another's advantage, Gal. iv. 15 (similar expressions see in Ter. adelph. 4, 5, 67; Hor. sat. 2, 5, 35; [Wetstein ad loc.]); in opposition to a very few interp. who, assuming that Paul suffered from a weakness of the eyes, understand the words literally, "Ye would have plucked out your sound eyes and have put them into me," see Meyer ad loc.; [cf. reff. s. v. σκόλοψ, fin.]. 2. to dig through: τὴν στέγην, Mk. ii. 4.*

ἐξουδενέω, -ω: 1 aor. pass. subjunc. 3 pers. sing. ἐξουδενηθῆ; pf. pass. ptcp. ἐξουδενημένος; to hold and treat as of no account, utterly to despise: τὸν λόγον, pass., 2 Co. x. 10 Lchm. to set at nought, treat with contumely: a person, pass., Mk. ix. 12 LTr WH, (Ezek. xxi. 10). Cf. Lob. ad Phryn. p. 182; [B. 28 (25); W. 91 (87); Soph. Lex. s. v.; WH. App. p. 166].*

th ουδενόω, -ω: [1 aor. pass. subjunc. 3 pers. sing. εξουδενωθη]; i. q. εξουδενέω, q. v.: Mk. ix. 12 R G; often in Sept., esp. for τιμ and dep. [Cf. reff. in the preceding word.]*

ϵρουθενίω, -ῶ; 1 aor. ἐξουθένησα; Pass., pf. ptep. ἐξουθενημένος; [1 aor. ptep. ἐξουθενηθείς]; (see οὐδείς); to make of no account, to despise utterly: τινά, Lk. xviii. 9; Ro. xiv. 3, 10; 1 Co. xvi. 11; τί, 1 Th. v. 20; Gal. iv. 14 (where it is coupled with ἐκπτύω); in pass. οἱ ἐξουθενημένοι, 1 Co. vi. 4; τὰ ἐξουθενημένα, 1 Co. i. 28 (see ἀγενής); ὁ λόγις ἐξουθενημένος, 2 Co. x. 10 [here Lchm. ἐξουδ.]; ὁ (λίθος ὁ) ἐξουθενηθεὶς ὑπὸ τῶν οἰκοδομούντων, set at nought, i. e. rejected, cast aside, Acts iv. 11. Το treat with contempt (i. e. acc. to the context, with mockery): Lk. xxiii. 11; (for τις, Prov. i. 7; πίς, Ezek. xxii. 8, etc.; Dἰς), 1 S. viii. 7. Sap. iv. 18; 2 Macc. i. 27; Barn. ep. 7, 9; and other eccl. writ.). Cf. Lob. ad Phryn. p. 182; [and reff. s. v. ἐξουδενέω, fin.].*

έξουθενόω, i. q. εξουθενέω, q. v.: Mk. ix. 12 Tdf.*

έξουσία, -as, ή, (fr. έξεστι, έξόν, q. v.), fr. Eur., Xen., Plato down; Sept. for מֶמְשֶׁלָה and Chald. שֶׁלְטָן; power. 1. power of choice, liberty of doing as one pleases; leave or permission: 1 Co. ix. 12, 18; exelv efouriar, 2 Th. iii. 9; with an inf. added indicating the thing to be done, Jn. x. 18; 1 Co. ix. 4 sq.; Heb. xiii. 10 [WH br. ¿£.]; foll. by an inf. with rou, 1 Co. ix. 6 (L T Tr WII om. τοῦ); with a gen. of the thing or the pers. with regard to which one has the power to decide: Ro. ix. 21 (where an explanatory infin. is added [B. 260 (224)]); 1 Co. ix. 12; ἐπὶ τὸ ξύλον τῆς ζωῆς, permission to use the tree of life, Rev. xxii. 14 [see ἐπί, C. I. 2 e.]; έξουσίαν έχειν περί τοῦ ιδίου θελήματος (opp. to ἀνάγκην έχειν [cf. W. § 30, 3 N. 5]), 1 Co. vii. 37; ἐν τῆ ἰδία έξουσία, [appointed, see τίθημι, 1 a. sub fin.] according to his own choice, Acts i. 7; ἐν τῆ σῆ ἐξουσία ὑπῆρχεν, i. e. at thy free disposal, Acts v. 4; used of liberty under the gospel, as opp. to the yoke of the Mosaic law, 1 Co. viii. 2. physical and mental power; the ability or strength with which one is endued, which he either possesses or exercises: Mt. ix. 8; Acts viii. 19; Rev. ix. 3, 19; xiii. 2, 4; xviii. 1; foll. by an inf. of the thing to be done, Mk. iii. 15; Lk. xii. 5; Jn. i. 12; Rev. ix. 10; xi. 6; xiii. 5; foll. by τοῦ with the inf. Lk. x. 19; αὖτη ἐστὶν ή εξουσία τοῦ σκότους, this is the power that darkness exerts, Lk. xxii. 53; ποιείν έξουσίαν to exert power, give exhibitions of power, Rev. xiii. 12; ἐν ἐξουσία εἶναι, to be possessed of power and influence, Lk. iv. 32; also ¿fouσίαν έχειν (both expressions refer to the ability and weight which Jesus exhibited in his teaching) Mt. vii. 29; [Mk. i. 22]; κατ' εξουσίαν powerfully, Mk. i. 27; also ἐν ἐξουσία, Lk. iv. 36. 3. the power of authority (influence) and of right: Mt. xxi. 28; Mk. xi. 28; Lk. xx. 2; spoken of the authority of an apostle, 2 Co. x. 8; xiii. 10; of the divine authority granted to Jesus as Messiah, with the inf. of the thing to be done, Mt. ix. 6; Mk. ii. 10; Lk. v. 24; Jn. v. 27; ἐν ποία ἐξουσία; clothed in what authority (i. e. thine own or God's?), Mt. xxi. 23, 24, 27; Mk. xi. 28, 29, 33; Lk. xx. 2, 8; delegated authority (Germ. Vollmacht, authorization): παρά τινος, with gen. of the pers. by whom the authority is given, or received, Acts ix. 14; xxvi. 10, 12 [RG]. 4. the power

and commands must be submitted to by others and obeyed, [generally translated authority]); a. univ.: Mt. xxviii. 18; Jude 25; Rev. xii. 10; xvii. 13; λαμβάνειν έξουσίαν ώς βασιλεύς, Rev. xvii. 12; είμι ύπο έξουσίαν, Ι am under authority, Mt. viii. 9; with τασσόμενος added. [Mt. viii. 9 L WH br.]; Lk. vii. 8; ¿ξουσία τινός, gen. of the object, authority (to be exercised) over, as των πνευμάτων των ἀκαθάρτων, Mk. vi. 7; with ώστε ἐκβάλλειν αὐτά added, Mt. x. 1; έξουσίαν πάσης σαρκός, authority over all mankind, Jn. xvii. 2, (πάσης σαρκός κυρείαν, Bel and the Drag. vs. 5); [gen. of the subject, τοῦ Σατανα, Acts xxvi. 18]; ἐπί τινα, power over one, so as to be able to subdue, drive out, destroy, Rev. vi. 8; ἐπὶ τὰ δαιμόνια. Lk. ix. 1; or to hold submissive to one's will, Rev. xiii. 7; ἐπὶ τὰς πληγάς, the power to inflict plagues and to put an end to them, Rev. xvi. 9; ἐπὶ τῶν ἐθνῶν, over the heathen nations, Rev. ii. 26; ἐπί τινος, to destroy one, Rev. xx. 6; ἔχειν ἐξουσίαν ἐπὶ τοῦ πυρός, to preside, have control, over fire, to hold it subject to his will, Rev. xiv. 18; ἐπὶ τῶν ὑδάτων, xi. 6; ἐπάνω τινὸς ἐξουσίαν ἔχειν, to be ruler over a thing, Lk. xix. 17. b. specifically, a. of the power of judicial decision; έξουσίαν έχειν with an inf. of the thing decided: σταυρώσαι and ἀπολῦσαί τινα, Jn. xix. 10; foll. by κατά τινος, the power of deciding against one, ibid. 11; παραδοῦναί τινα . . . τῆ έξουσία τοῦ ἡγεμόνος, Lk. xx. 20. β. of authority to manage domestic affairs: Mk. xiii. 34. tonymically, a. a thing subject to authority or rule: I.k. iv. 6; jurisdiction: ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, Lk. xxiii. 7 (1 Macc. vi. 11 [cf. Ps. cxiii. (cxiv.) 2; Is. xxxix. 2]). B. one who possesses authority; (cf. the Lat. use of honestates, dignitates, auctoritates [so the Eng. authorities, dignities, etc.] in reference to persons); ruler, human magistrate, (Dion. Hal. 8, 44; 11, 32): Ro. xiii. 1-3; plur.: Lk. xii. 11; Ro. xiii. 1; Tit. iii. 1. BB. the leading and more powerful among created beings superior to man, spiritual potentates; used in the plur. of a certain class of angels (see ἀρχή, δύναμις, θρόνος, κυριότης): Col. i. 16; 1 Pet. iii. 22, (cf. Fritzsche on Rom. vol. ii. p. 226 sq.; [Bp. Lghtft. on Col. l.c.]); with èv τοις έπουρανίοις added, Eph. iii. 10; πασα έξουσία, 1 Co. xv. 24; Eph. i. 21; Col. ii. 10; used also of demons: in the plur., Eph. vi. 12; Col. ii. 15; collectively [cf. Lob. ad Phryn. p. 469], ή έξουσία τοῦ ἀέρος (see ἀήρ), Eph. ii. 2; τοῦ σκότους, Col. i. 13 [al. refer this to 4 a. (or c. a.) above (cf. Lk. xxii. 53 in 2), and regard σκότος as perd. a sign of the husband's sonified: see σκότος, b.]. authority over his wife, i. e. the veil with which propriety required a woman to cover herself, 1 Co. xi. 10 (as Baσιλεία is used by Diodorus 1, 47 for the sign of regal power, i. e. a crown). [Syn. see δύναμις, fin. On the inf. after ¿£. and ¿£. «xeiv cf. B. 260 (223 sq.).]*

in what authority (i. e. thine own or God's?), Mt. xxi. 23, 24, 27; Mk. xi. 28, 29, 33; Lk. xx. 2, 8; delegated authority (Germ. Vollmacht, authorization): παρά τινος, with gen. of the pers. by whom the authority is given, or received, Acts ix. 14; xxvi. 10, 12 [R G]. 4. the power be master of any one, exercise authority over one, Lk. xxii: of rule or government (the power of him whose will

full and entire authority over the body, to hold the body subject to one's will, 1 Co. vii. 4. Pass. foll. by ὑπό τινος, to be brought under the power of any one, 1 Co. vi. 12. (Sept. several times in Neh. and Eccl., chiefly for אַלָּיָל and שֵׁלָיל.) [COMP.: κατ-εξουσιάζω.]*

ἐξοχή, -ῆς, ἡ, (fr. ἐξέχω to stand out, be prominent; cf. ὑπεροχή); 1. prop. in Grk. writ. any prominence or projection, as the peak or summit of a mountain (ἐπ' ἐξοχῆ πέτρας, Job xxxix. 28 Sept.); in medical writ. a protuberance, swelling, wart, etc. 2. metaph. eminence, excellence, superiority, (Cic. ad Att. 4, 15, 7 ἐξοχή in nullo est, pecunia omnium dignitatem exacquat); ἄν-δρες οἱ κατ' ἐξοχὴν ὄντες τῆς πόλεως, the prominent men of the city, Acts xxv. 23.*

thunvice: 1 aor. subjunc. εξυπνίσω; (ύπνος); to wake up, awaken out of sleep: [trans. αὐτόν], Jn. xi. 11. ([Judg. xvi. 14]; 1 K. iii. 15; Job xiv. 12; Antonin. 6, 31; Plut. [de solert. anim. 29, 4]; Test. xii. Patr. [Levi § 8; Jud. § 25, etc.]; the better Grks. said ἀφυπνίζω, see Lob. ad Phryn. p. 224; [W. § 2, 1 d.].)*

εξ-υπνος, -ον, (υπνος), roused out of sleep: Acts xvi. 27. (1 Esdr. iii. 3; [Joseph. antt. 11, 3, 2].) •

έξω, adv., (fr. έξ, as έσω and είσω fr. ές and είς); without, out of doors; a. adverbially: Mk. xi. 4; joined with verbs: ἐστάναι, Mt. xii. 46, 47 [WII txt. om. the vs.]; Mk. iii. 31; Lk. viii. 20; xiii. 25; Jn. xviii. 16; xx. 11 [Lchm. om.]; καθῆσθαι, Mt. xxvi. 69; or with some other verb declaring that the person without is doing something, Mk. iii. 31. Preceded by the art. δ έξω, absol. he who is without, prop. of place; metaph., in plur., those who do not belong to the Christian church [cf. Bp. Lghtft. on Col. as below; Mey. on Mk. as below]: 1 Co. v. 12, 13; Col. iv. 5; 1 Th. iv. 12; those who are not of the number of the apostles, Mk. iv. 11 (cf. Meyer) WH mrg. εξωθεν, q. v.]. With a noun added: al εξω πόλεις, foreign, Acts xxvi. 11; δ έξω ἄνθρωπος, the outer man, i. e. the body (see ἄνθρωπος, 1 e.), 2 Co. iv. 16. it takes the place of a prep. and is joined with the gen., without i. e. out of, outside of, [W. § 54, 6]: Lk. xiii. 33; Acts xxi. 5; Heb. xiii. 11, 12. 2. after the verbs of going, sending, placing, leading, drawing, etc., which commonly take prepositions or adverbs signifying rest in a place rather than those expressive of motion toward a place, Ew has the force of the Lat. foras (Germ. hinaus, heraus), forth out, out of; a. adverbially, after the verbs ἐξέρχομαι, Mt. xxvi. 75; Mk. xiv. 68; Lk. xxii. 62; Jn. xix. 4, 5; Rev. iii. 12; ἄγω, Jn. xix. 4, 13; προάγω, Acts xvi. 30; εξάγω, Lk. xxiv. 50 [R G L br.]; βάλλω and ἐκβάλλω, Mt. v. 13; xiii. 48; Lk. viii. 54 RG; xiii. 28; xiv. 35 (34); Jn. vi. 37; ix. 34, 35; xii. 31; xv. 6; Acts ix. 40; 1 Jn. iv. 18; Rev. xi. 2 RG; δεῦρο ἔξω, Jn. xi. 43; ἔξω ποιείν τινα, Acts v. 34. b. as a prep. with the gen.: after ἀπελθείν, Acts iv. 15; ἀποστέλλειν, Mk. v. 10; ἐκβάλλειν, Mk. xii. 8; Lk. iv. 29; xx. 15; Acts vii. 58; εξέρχεσθαι, Mt. xxi. 17; Acts xvi. 13; Heb. xiii. 13; έκπορεύεσθαι, Mk. xi. 19; εξάγειν, Mk. viii. 28 [RGL Tr mrg.]; σύρειν τινά, Acts xiv. 19; έλκειν τινά, Acts xxi. 30.

έξωθεν, adv., (fr. έξω, opp. to έσωθεν fr. έσω; cf.

άνωθεν, πόρρωθεν), from without, outward, [cf. W. 472 (440)]; 1. adverbially: (outwardly), Mt. xxiii. 27 sq.; Mk. vii. 18; 2 Co. vii. 5; τὸ ἔξωθεν, the outside, the exterior, Mt. xxiii. 25; Lk. xi. 39 sq.; ἐκβάλλεν ἔξωθεν (for R G ἔξω), Rev. xi. 2b L T Tr WH; ol ἔξωθεν for ol ἔξω, those who do not belong to the Christian church, 1 Tim. iii. 7; [cf. Mk. iv. 11 WH mrg. and s. v. ἔξω, 1 a.]; δ ἔξωθεν κόσμος the outward adorning, 1 Pet. iii. 3. 2. as a preposition with the gen. [cf. W. § 54, 6]: Mk. vii. 15; Rev. xi. 2b [Reseater G L T Tr WH; xiv. 20 where Rec. ἔξω].

th-ωθέω, -ω: 1 aor. έξωσα [so accented by G T ed. 7 Tr, but L WII ἐξώσα] and in Tdf. ἐξέωσα [WH. App. p. 162] (cf. W. p. 90 (86); [B. 69 (61); Steph. Thesaur. and Veitch s. v. ωθέω]); to thrust out; expel from one's abode: Acts vii. 45, (Thuc., Xen., al.). to propel, drive: τὸ πλοῖον εἰς αἰγιαλόν, Acts xxvii. 39 [WH txt. ἐκσῶσαι; see ἐκσώζω], (the same use in Thuc., Xen., al.).*

ἐξώτερος, -έρα, -ερον, (a comparative fr. ἔξω, cf. ἐσώτερος, ἀνώτερος, κατώτερος), outer: τὸ σκότος τὸ ἐξώτερον, the darkness outside the limits of the lighted palace (to which the Messiah's kingdom is here likened), Mt. viii. 12; xxii. 13; xxv. 30. [(Sept.; Strabo, al.)]*

louka, see ΕΙΚΩ.

ioρτάζω; (ἐορτή); to keep a feast-day, celebrate a festival: 1 Co. v. 8, on which pass. see ἄζυμος. (Sept. for ΣΙΠ; Eur., Arstph., Xen., Plato, al.; ὁρτάζω, Hdt.) *

dopτή, -η̂s, η̂, Sept. for μη; Grk. writ. fr. Hom. down; in Hdt. δρτή; a feast-day, festival: Lk. ii. 42; Jn. v. 1; vi. 4; vii. 2, 37; Col. ii. 16; ἡ ἐορτὴ τοῦ πάσχα: Lk. ii. 41 [W. 215 (202); B. 186 (161)]; Jn. xiii. 1; i. q. i έορτη των αζύμων, Lk. xxii. 1; έν τη έορτη, during the feast, Mt. xxvi. 5; Mk. xiv. 2; Jn. iv. 45; vii. 11; xii. 20; είναι εν τη εορτή, to be engaged in celebrating the feast, Jn. ii. 23, cf. Baumg.-Crusius and Meyer ad loc.; els την έορτην, for the feast, Jn. xiii. 29; αναβαίνειν (to Jerusalem) είς τὴν έορτήν, Jn. vii. 8, 10; ἔρχεσθαι είς τὴν έορτήν, Jn. iv. 45; xi. 56; xii. 12; της έορτης μεσούσης, in the midst of the feast, Jn. vii. 14; κατὰ ἐορτήν, at every feast [see κατά, II. 3 a. β.], Mt. xxvii. 15; Mk. xv. 6; Lk. xxiii. 17 [Rec.]; την έορτην ποιείν to keep, celebrate, the feast, Acts xviii. 21 [Rec.]; κατὰ τὸ ἔθος τῆς ξορτης, after the custom of the feast, Lk. ii. 42.*

έπ-αγγελία, -ας, ή, (ἐπαγγελλω); 1. announcement: 1 Jn. i. 5 (Rec., where ἀγγελία was long since restored); κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, to proclaim life in fellowship with Christ, 2 Tim. i. 1 [W. 402 (376); cf. κατά, II. fin. But others give έπαγγ. here as elsewhere the sense of promise, cf. 2 below]. 2. promise; a. the act of promising, a promise given or to be given: προσδέχεσθαι την από τινος έπαγγελίαν (assent; the reference is to a promise to surrender Paul to the power and sentence of the Jews), Acts xxiii. 2i; [add, ἐπαγγελίας ὁ λόγος οὖτος, Ro. ix. 9]. It is used also of the divine promises of blessing, esp. of the benefits of salvation by Christ, [cf. Bp. Lghtft. on Gal. iii. 14]: Acts vii. 17; Ro. iv. 14, 16; [plur. Ro. ix. 4]; Gal. iii. 17 sq. 21; iv. 23; Iieb. xi. 17; 2 Pet. iii. 9 (on which see *Boadúre*. ?); Heb. viii. 6; xi. 9; foll. by the inf. Heb. iv. 1; yiveral

των, Ro. iv. 13; πρός τινα, Acts xiii. 32; xxvi. 6; ἐρρήθη τινί, Gal. iii. 16; ἐστί τινι, belongs to one, Acts ii. 39; έπαγγελλεσθαι την έπ. 1 Jn. ii. 25; έχειν έπαγγελίας, to have received, Heb. vii. 6; 2 Co. vii. 1, [cf. W. 177 (166)]; to have linked to it, 1 Tim. iv. 8; εἶναι ἐν ἐπαγγελία, joined with a promise [al. al.; cf. W. 391 (366)], Eph. vi. 2; ἡ γῆ τῆς ἐπαγγελίας, the promised land, Heb. xi. 9: τὰ τέκρα τῆς ἐπαγγελίας, born in accordance with the promise, Ro. ix. 8; Gal. iv. 28; τὸ πνεῦμα τῆς ἐπαγyelias τὸ άγιον, the promised Spirit, Eph. i. 13; al διαθηκαι της επαγγελίας, covenants to which was united the promise (of salvation through the Messiah), Eph. ii. 12; ή ἐπαγγελία τοῦ θεοῦ, given by God, Ro. iv. 20; in the plur. 2 Co. i. 20; αὶ ἐπαγγελίαι τῶν πατέρων, the promises made to the fathers, Ro. xv. 8; with the gen. of the object, της ζωής, 1 Tim. iv. 8; της παρουσίας αὐτοῦ, 2 Pet. iii. 4; κατ' ἐπαγγελίαν according to promise, Acts xiii. 23; Gal. iii. 29; δι' ἐπαγγελίας, Gal. iii. 18. b. by meton. a promised good or blessing (cf. έλπίς, sub fin.): Gal. iii. 22; Eph. iii. 6 [yet here cf. Mey. or Ellic.]; αποστέλλειν την έπαγγελίαν τοῦ πατρός μου, the blessing promised by my Father, Lk. xxiv. 49; περιμένειν, Acts i. 4; κομίζεσθαι τὴν ἐπαγγελίαν, Heb. x. 36; xi. [13 T Tr WH, προσδέχεσθαι L], 89; λαμβάνειν τὰς ἐπαγγελίας, Heb. xi. 13 [RG]; ἐπιτυγχάνειν ἐπαγγελιῶν, ib. vs. 33; κληρονομείν τάς επαγγελίας, Heb. vi. 12; επιτυγχάνειν τής έπαγγελίας, ib. 15; κληρονόμοι της έπαγγελίας, vs. 17 — (to reconcile Heb. vi. 12, 15, 17 with xi. 13, 39, which at first sight seem to be in conflict, we must hold, in accordance with xii. 22-24, that the O. T. saints, after the expiatory sacrifice offered at length to God by Christ, were made partakers of the heavenly blessings before Christ's return from heaven; [al. explain the apparent contradiction by the difference between the initial and the consummate reception of the promise; see the Comm. ad l.]); with the epexeget gen. λαβείν την έπαγγελίαν τοῦ ἀγίου πνεύματος, the promised blessing, which is the Holy Spirit, Acts ii. 33; Gal. iii. 14, [cf. W. § 34, 3 a. fin.]; την επαγγελίαν της αλωνίου κληρονομίας, Heb. ix. 15. ([Dem. 519, 8; Aristot. eth. Nic. 10, 1 p. 1164, 29]; Polyb. 1, 43, 6, and often; Diod. 1, 5; Joseph. antt. 3, 5, 1; 5, 8, 11; 1 Macc. x. 15.)*

έπ-αγγέλλω: [pres. mid. ἐπαγγέλλομαι]; pf. pass. and mid. ἐπήγγελμαι; 1 aor. mid. ἐπηγγειλάμην; from Hom. 1. to announce. 2. to promise: pass. \$\igcirc\$ ἐπήγγελται, to whom the promise hath been made, Gal. iii. 19. Mid. to announce concerning one's self; i. e. 1. to announce that one is about to do or to furnish something, i. e. to promise (of one's own accord), to engage (voluntarily): δ έπαγγειλάμενος, Heb. x. 23; xi. 11; έπήγγελται, he hath promised, foll. by λέγων, Heb. xii. 26; τινί, to give a promise to one, Heb. vi. 13; τί, Ro. iv. 21; Tit. i. 2; τινί τι, Jas. i. 12; ii. 5; 2 Pet. ii. 19; ἐπαγγελίαν, to give a promise, 1 Jn. ii. 25 (Esth. iv. 7; fcf. W. 225 (211); B. 148 (129)]); foll. by the inf. [cf. W. § 44, 7 c.]: Mk. xiv. 11; Acts vii. 5. 2. to profess; ti, e.g. an art, to profess one's self skilled in it (τὴν ἀρετήν, Xen. mem. 1, 2, 7; την στρατιάν, Hell. 8, 4, 3; σοφίαν, Diog. Laërt.

procem. 12; σωφροσύνην, Clem. Al. paedag. 3, 4 p. 299, 27 ed. Klotz; [cf. L. and S. s. v. 5]): θεοσέβειαν, 1 Tim. ii. 10; γνώσιν, vi. 21. [Comp. προ-επαγγέλλω.]*

ἐπ-άγγελμα, -τος, τό, (ἐπαγγέλλω), a promise: 2 Pet. i. 4; iii. 13. (Dem., Isoc., al.)

έπ-άγω, [pres. ptcp. ἐπάγων]; 1 aor. ptcp. ἐπάξας (W. p. 82 (78); [Veitch s. v. αγω]); 2 aor. inf. ἐπαγαγείν; fr. Hom. down; Sept. chiefly for הביא; to lead or bring upon: τινί τι, to bring a thing on one, i. e. to cause something to befall one, usually something evil, 2 Pet. ii. 1, 5, (πημα, Hesiod. opp. 240; ἄταν, Soph. Ajax 1189; γῆρας νόσους έπάγει, Plat. Tim. 33 a.; έαυτοῖς δουλείαν, Dem. p. 424, 9; δεινά, Palaeph. 6, 7; κακά, Bar. iv. 29; ἀμέτρητον ὕδωρ, 3 Macc. ii. 4, and in other exx.; in the Sept. ἐπί τινά τι, as κακά, Jer. vi. 19; xi. 11, etc.; πληγήν, Ex. xi. 1; also in a good sense, as ἀγαθά, Jer. xxxix. (xxxii.) 42; τινὶ εὐφροσύνην, Bar. iv. 29). ἐπάγειν τὸ αἶμά τινος ἐπί τινα, to bring the blood of one upon any one, i. e. lay upon one the guilt of, make him answerable for, the violent death inflicted on another: Acts v. 28, (like ἐπάγειν άμαρτίαν ἐπί τινα, Gen. xx. 9; Εx. xxxii. 21, 34; άμαρτίας πατέρων ἐπὶ τέκνα, Ex. xxxiv. 7).*

έπ-αγωνίζομαι; to contend: τινί, for a thing, Jude 3. (τῷ ᾿Αννίβα, against Hannibal, Plut. Fab. 23, 2; ταῖς νίκαις, added a new contest to his victories, id. Cim. 13, 4; by others in diff. senses.)*

in-aθροίζω: [pres. pass. ptep. ἐπαθροιζόμενος]; to gather together (to others already present): pass. in Lk. xi. 29. (Plut. Anton. 44, 1.) *

'Eπαίνετος [so W. § 6, 1 l. (cf. Chandler § 325); 'Επαινετός Rec* Τ; see Tdf. Proleg. p. 103; Lipsius, Gram. Unters. p. 30 sq.; Roehl, Inserr. index iii.], (ἐπαινέω), -ου, δ, Εραπείυs, the name of a Christian mentioned in Ro. xvi. 5.*

ἐπ-αινέω, -ŵ; fut. ἐπαινέσω (1 Co. xi. 22, for the more com. ἐπαινέσομαι, cf. W. 86 (82); [B. 53 (46)]; L txt. Tr mrg. ἐπαινῶ); 1 aor. ἐπήνεσα; (ἔπαινος); fr. Hom. down; Sept. for ὑτη and Πμψ; to approve, to praise, (with the ἐπί cf. Germ. be- in beloben [Passow s. v. ἐπί, IV. C. 3 cc.]): τινά, Ro. xv. 11; 1 Co. xi. 22; τινά, foll. by ὅτι [cf. W. § 30, 9 b.], Lk. xvi. 8; 1 Co. xi. 2; absol., foll. by ὅτι, 1 Co. xi. 17.*

έπ-αινος, -ου, δ, (ἐπί and αἶνος [as it were, a tale for another; cf. Bttm. Lexil. § 83, 4; Schmidt ch. 155]); approbation, commendation, praise: Phil. iv. 8; ἔκ τινος, bestowed by one, Ro. ii. 29; ἔπαινον ἔχειν ἔκ τινος, gen. of pers., Ro. xiii. 3; δ ἔπαινος γενήσεται ἐκάστφ ἀπὸ τοῦ θεοῦ, 1 Co. iv. 5; with gen. of the pers. to whom the praise is given, Ro. ii. 29; 2 Co. viii. 18; εἰς ἔπαινον, to the obtaining of praise, 1 Pet. i. 7; εἰς ἔπαινόν τινος, that a pers. or thing may be praised, Eph. i. 6, 14; Phil. i. 11; [πέμπεσθαι εἰς ἔπ. τινος, 1 Pet. ii. 14]; εἶναι εἰς ἔπαινόν τινος to be a praise to a pers. or thing, Eph. i. 12.*

έπ-αίρω; 1 aor. ἐπῆρα, ptcp. ἐπάρας, impv. 2 pers. plur. ἐπάρατε, inf. ἐπάραι; pf. ἐπῆρκα (Jn. xiii. 18 Tdf.); [Pass. and Mid., pres. ἐπαίρομαι]; 1 aor. pass. ἐπήρθην; (on the om. of iota subscr. see αΐρω init.); fr. Hdt. down; Sept. chiefly for κέτι, also for Ε΄τη; to lift up, raise up, raise

on high: τὸν ἀρτέμονα, to hoist up, Acts xxvii. 40 (τὰ ἱστία. Plut. mor. p. 870 [de Herod. malign. § 39]); ràs xeipas, in offering prayer, 1 Tim. ii. 8 (Neh. viii. 6; Ps. cxxxiii. (cxxxiv.) 2); in blessing, Lk. xxiv. 50 [cf. W. § 65, 4 c.] (Lev. ix. 22 [yet here ¿ξάρας]; Sir. l. 20); τὰς κεφαλάς, of the timid and sorrowful recovering spirit, Lk. xxi. 28 (so αὐχένα, Philo de prof. § 20); τοὺς ὀφθαλμούς, to look up, Mt. xvii. 8; Lk. xvi. 23; Jn. iv. 35; vi. 5; eis τινα, Lk. vi. 20; είς τὸν οὐρανόν, Lk. xviii. 13; Jn. xvii. 1; τὴν φωνήν, Lk. xi. 27; Acts ii. 14; xiv. 11; xxii. 22, (Dem. 449, 13; Sept. Judg. ii. 4; ix. 7; 2 S. xiii. 36); την πτέρναν ἐπί τινα, to lift the heel against one (see πτέρνα), Jn. xiii. 18. Pass. ἐπήρθη, was taken up (of Christ, taken up into heaven), Acts i. 9; reflex. and metaph. to be lifted up with pride, to exalt one's self: 2 Co. xi. 20 (Jer. xiii. 15; Ps. xlvi. (xlvii.) 10; Sir. xi. 4; xxxv. (xxxii.) 1; 1 Macc. i. 3; ii. 63; Arstph. nub. 810; Thuc. 4, 18; Aeschin. 87, 24; with dat. of the thing of which one is proud, Prov. iii. 5; Zeph. i. 11; Hdt. 9, 49; Thuc. 1, 120; Xen. Cyr. 8, 5, 24); — on 2 Co. x. 5 see τψωμα.*

ἐπ-αισχύνομαι; fut. ἐπαισχυνθήσομαι; 1 aor. ἐπησχύνθην, and with neglect of augm. ἐπαισχύνθην (2 Tim. i. 16 L T Tr WII; cf. [WH. App. p. 161]; B. 34 (30); [W. § 12 fin.]); fr. Aeschyl. down; to be ashamed (ἐπί on account of [cf. Is. i. 29 Alex.; Ellic. on 2 Tim. i. 8]; see αἰσχύνω): absol. 2 Tim. i. 12; τινά [on the accus. cf. W. § 32, 1 b. a.; B. 192 (166)], of a person, Mk. viii. 38; Lk. ix. 26; τί, of a thing, Ro. i. 16; 2 Tim. i. 8, 16; ἐπί τινι, dat. of a thing, Ro. vi. 21; foll. by the inf. Heb. ii. 11; with the acc. of a pers. and the inf. of a thing, Heb. xi. 16. (Twice in the Sept.: Is. i. 29 [Alex.]; Job xxxiv. 19.) *

1. to ask besides, ask for more: Hom. Il. 23, 593.
2. to ask again and again, importunately: Soph. Oed. Tyr. 1416; to beg, to ask alms: Lk. xvi. 3; [xviii. 35 L T Tr WH]; (Ps. cviii. (cix.) 10; Sir. xl. 28; Soph. Oed. Col. 1364).

έπ-ακολουθέω, -ῶ; 1 aor. ἐπηκολούθησα; to follow (close) upon, follow after; in the N. T. only metaph. τοῖς ἴχνεοί τινος, to tread in one's footsteps, i. e. to imitate his example, 1 Pet. ii. 21; with the dat. of a pers. 1 Tim. v. 24 (opp. to προάγω, to go before; the meaning is, 'the sins of some men are manifest now, even before they are called to account, but the misdeeds of others are exposed when finally judgment is held'; cf. Huther [or Ellic.] ad loc.); ἔργω ἀγαθῷ, to be devoted to good works, 1 Tim. v. 10; used, with the dat. of the pers. to be mentally supplied, of the miracles accompanying the preaching of Christ's ministers, Mk. xvi. 20. (Arstph., Thuc., Xen., Plato, sqq.; occasionally in Sept.)*

ἐπ-ακούω: 1 aor. ἐπήκουσα; fr. Hom. down; Sept. often for τημ and γηψ;

1. to give ear to, listen to; to perceive by the ear.

2. to listen to i. e. hear with favor, grant one's prayer, (Aeschyl. choëph. 725; τῶν εὐχῶν, Lcian. Tim. 34): τινός, to hearken to one, 2 Co. vi. 2 fr. Is. xlix. 8; often so in Sept.*

έπ-ακροάομαι, -ῶμαι: 3 pers. plur. impf. ἐπηκροῶντο; to listen to: with the gen. of a pers. Acts xvi. 25. (Plat.

comic. in Bekk. anecd. p. 360; Lcian. Icarom. 1; Test. xii. Patr. p. 710, test. Jos. § 8.)

ta-dv, conj. (fr. inci and dv), after, when: with the subjunc. pres. Lk. xi. 34; with the subjunc. aor., answering to the Lat. fut. exact. (fut. perf.), Mt. ii. 8; Lk. xi. 22. Cf. Klotz ad Devar. ii. 2, p. 547.

ἐπάναγκες, (ἀνάγκη, [hence lit. on compulsion]), necessarily: πλην τῶν ἐπάναγκες τούτων, besides these things which are necessarily imposed, Acts xv. 28 [B. 27 (24)]. (Hdt., Andoc., Plato, Dem., Aristot., Dion. Hal., Plut., Aelian, Epict.)*

έπαν άγω; 2 aor. inf. ἐπαναγαγείν, impv. ἐπανάγαγε, [ptcp. ἐπαναγαγών, Mt. xxi. 18 T WH txt. Tr mrg.]; 1. lit. to lead up upon, sc. τὸ πλοίον, a ship upon the deep, i. e. to put out, Lk. v. 3 (Xen. Hell. 6, 2, 28; 2 Macc. xii. 4); with εἰs τὸ βάθος added, into the deep, ibid. 4. 2. to lead back; intrans. to return [cf. B. 144 (126)]: Mt. xxi. 18; (2 Macc. ix. 21; Xen. Cyr. 4, 1, 3; Polyb., Diod., Joseph., Hdian., al.).*

ta-ava-μμνήσκω; to recall to mind again: τωά, reminding one, Ro. xv. 15. (Rare; Plato, legg. 3 p. 688 a.; Dem. 74, (7) 9; [Aristot.].) •

ἐπ-ανα-παύω: 1. to cause to rest upon anything: Sept. in Judg. xvi. 26 acc. to cod. Alex.; Greg. Nyss. 2. Mid., [pres. ἐπαναπαύομαι]; fut. ἐπαναπαύσμαι, and (Lk. x. 6 T WH after codd. *B) ἐπαναπαύσμαι (see ἀναπαύω); to rest upon anything: τινί, metaph. τῷ νόμφ, to lean upon, trust to, Ro. ii. 17 (Mic. iii. 11; 1 Macc. viii. 12). to settle upon, fix its abode upon; ἐπί τινα, with the included idea of antecedent motion towards (see εἰς, C. 2 p. 186*): ἡ εἰρἡνη ἐπ' αὐτόν i. e. shall rest, remain, upon him or it, Lk. x. 6 (τὸ πνεῦμα ἐπί τινα, Num. xi. 25; 2 K. ii. 15; ἐπί τινι, Num. xi. 26 var.).*

έπαν-έρχομα; 2 aor. ἐπανῆλθον; to return, come back again: Lk. x. 35; xix. 15. (Hdt.; freq. in Attic writ.)* ἐπαν-ίστημι: fut. mid. ἐπαναστήσομα; to cause to rise up against, to raise up against; Mid. to rise up against (Hdt., Arstph., Thuc., Polyb., al.): ἐπί τινα, Mt. x. 21; Mk. xiii. 12, as in Deut. xix. 11; xxii. 26; Mic. vii. 6.*

ἐπ-αν-όρθωσις, -εως, ἡ, (ἐπανορθόω), restoration to an upright or a right state; correction, improvement, (in Grk. writ. fr. Dem. down): of life and character, 2 Tim. iii. 16 [cf. τὸν θεὸν . . . χρόνον γε πρὸς ἐπανόρθωσιν (αὐτοῖς) προσιζάνειν, Plut. de sera num. vind. 6]; with τοῦ βίου added, Polyb. 1, 35, 1; Epict. diss. 3, 21, 15; σεαυτοῦ, id. ench. 51, 1; [ἠθικὴ δὲ τὰ πρὸς ἀνθρωπίνων ἐπανόρθωσιν ἡθῶν, Philo de ebriet. § 22; cf. de confus. lingg. § 36 fin.]; (cf. ἐπανορθοῦν καὶ εἰς μετάνοιαν ἀπάγειν, Joseph. antt. 4, 6, 10).*

έπ-άνω, adv., (ἐπί and ἄνω [cf. W. 102 (97); B. 319 (273)]), Hdt. et sqq.; often in the Sept.; above; L. adverbially, a. of place: Lk. xi. 44; b. of number; beyond, more than: πραθήναι ἐπάνω τριακοσίων δηναρίων, sold for more than three hundred denaries, Mk. xiv. 5; ἄφθη ἐπάνω πεντακοσίοις ἀδελφοῖς, by more than five hundred brethren, 1 Co. xv. 6; cf. W. § 37, 5; [B. 168 (146)]. 2. as a preposition it is joined with the gen. [W. § 54, 6], a. of place: Mt. ii. 9; v. 14; xxi. 7 RG;

xxiii. 18, 20, [22]; xxvii. 37; xxviii. 2; Lk. iv. 39; [x. 19]; Rev. vi. 8 [WH br. the gen.]; xx. 3, [11 Tr txt.]. b. of dignity and power: ἐξουσίαν ἔχειν ἐπάνω τινός, Lk. xix. 17, [19]; ἐπάνω πάντων ἐστί, Jn. iii. 31°, [31° (but here G T WH mrg. om. the cl.)].*

έπ-άρατος, -ον, (ἐπαράομαι [to call down curses upon]), accursed: Jn. vii. 49 LTTrWH. (Thuc., Plato, Aeschin., Dio Cass., al.) •

ἐπ-αρκέω, -ῶ; 1 aor. [ἐπήρκεσα], subjunc. ἐπαρκέσω; properly, to avail or be strong enough for . . . (see ἀρκέω); hence a. to ward off or drive away, τί τινι, a thing for another's advantage i. q. a thing from any one (Hom.), to defend. b. to aid, give assistance, relieve, (Hdt., Aeschyl., al.): τινί, 1 Tim. v. 10; Mid. to give aid from one's own resources, 1 Tim. v. 16 acc. to the reading ἐπαρκείσθω (L txt. T Tr WII mrg.) for ἐπαρκείτω (R G L mrg. WH txt.); (κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν, Xen. mem. 2, 7, 1).*

ἐπάρχειος, -ον, belonging to an ἔπαρχος or prefect; ή ἐπάρχειος sc. ἐξουσία, i. q. ἡ ἐπαρχία (see the foll. word), a prefecture, province: Acts xxv. 1 T WII mrg. So ἡ ἐπάρχιος, Euseb. h. e. 2, 10, 3 (with the var. ἐπάρχειον); 2, 26, 2; 3, 33, 3; de mart. Pal. 8, 1; 13, 11.

i. e. δ ἐπ' ἀρχῆ ἄν the one in command, prefect, governor), prefecture; i. e. 1. the office of ἔπαρχος or prefect.

2. the region subject to a prefect; a province of the Roman empire, either a larger province, or an appendage to a larger province, as Palestine was to that of Syria [cf. Schürer, Zeitgesch. p. 144 sqq.]: Acts xxiii. 34; xxv. 1 [see the preced. word]; (Polyb., Diod., Plut., Dio Cass.). Cf. Krebs, Observv. etc. p. 256 sqq.; Fischer, De vitiis Lexx. N. T. p. 432 sqq.; [BB.DD. (esp. Kitto) s. v. Province].*

in-aulus, -εως, ή, (ἐπί and αδλις tent, place to pass the night in; hence a country-house, cottage, cabin, fold), a farm; a dwelling, [A. V. habitation]: Acts i. 20 fr. Ps. lxviii. (lxix.) 26. (Diod., Plut., al.; also a camp, military quarters, Plato, Polyb.) •

έπ-αύριον, adv. of time, i. q. ἐπ' αῦριον, on the morrow; in the N. T. τῆ ἐπαύριον, sc. ἡμέρα, the next day, on the morrow: Mt. xxvii. 62; Mk. xi. 12; Jn. i. 29; Acts x. 9, etc.; Sept. for מְּחָרֵת.

έπ-αυτοφώρφ, see αυτόφωρος, p. 876.

'Επαφράς, -a [B. 20 (17 sq.)], 6, Epaphras, a Christian man mentioned in Col. i. 7; iv. 12; Philem. 23. The conjecture of some that the name is contracted from 'Επαφρόδιτος (q. v. [cf. W. 103 (97)]) and hence that these two names belong to one and the same man, is not probable; [see B. D. Am. ed. s. v. Epaphras; Bp. Lghtft. Com. on Phil. p. 61 note 4]. The name is com. in inscriptions.*

έπ-αφρίζω; to foam up (Mosch. 5, 5); to cast out as foam, foam out: τί, Jude 13 calls the godless and graceless set of whom he speaks κύματα ἐπαφρίζοντα τὰς ἐαυτῶν αἰαχύνας, i. e. (dropping the figure) impelled by their restless passions, they unblushingly exhibit, in word and deed, their base and abandoned spirit; cf. Is. lvii. 20.°

Έπαφρόδιτος, -ου, δ, (fr. 'Αφροδίτη, prop. 'charming'), Epaphroditus, an associate with Paul in the ministry: Phil. ii. 25; iv. 18. See Έπαφρας above.*

έπ-εγείρω: 1 aor. ἐπήγειρα; to raise or excite against: τὶ ἐπί τινα, Acts xiii. 50 (διωγμόν); κατά τινο;, to stir up against one: τὰς ψυχὰς... κατὰ τῶν ἀδελφῶν, Acts xiv. 2.*

έπεί, [fr. temporal ἐπί and εἰ, lit. thereupon when; Curtius, Erläut. etc. p. 182; cf. Etym. Magn. 356, 7], conjunction, (Lat. cum), when, since, [cf. W. § 53, 1]; used of time, after; so once in the N. T.: Lk. vii. 1 (where LT Tr txt. WH txt. ἐπειδή). 2. of cause, etc., since, seeing that, because: Mt. xviii. 32; [xxi. 46 T Tr WH]; xxvii. 6; Mk. xv. 42; Lk. i. 34; Jn. xiii. 29; xix. 31; 1 Co. xiv. 12; 2 Co. xi. 18; xiii. 3; Heb. v. 2, 11; vi. 13; ix. 17; xi. 11; ἐπεὶ οὖν since then, Heb. ii. 14; iv. 6. Agreeably to a very common abbreviation of speech. we must often supply in thought between enei and the proposition depending upon it some such phrase as if it is (or were) otherwise; so that the particle, although retaining the force of since, is yet to be rendered otherwise, else, or for then, (Germ. sonst); so in Ro. xi. 6, 22; Heb. ix. 26; ἐπεὶ ἄρα, 1 Co. v. 10; vii. 14, [cf. W. § 53, 8 a.]; ἐπεί alone before a question [cf. W. 480 (447); B. 233 (200)]: Ro. iii. 6; 1 Co. xiv. 16; xv. 29; Heb. x. 2; (4 Macc. i. 33; ii. 7, 19; vi. 34 (35); vii. 21; viii. 8). Cf. Matthiae § 618; [B. § 149, 5].

ire-δή, conjunction, (fr. ἐπεί and δή), Lat. cum jam, when now, since now, [cf. W. 434 (404), 448 (417); Ellic. on Phil. ii. 26]; 1. of time; when now, after that; so once in the N. T.: Lk. vii. 1 L T Trtxt. WH txt. 2. of cause; since, seeing that, forasmuch as: Mt. xxi. 46 [R G L]; Lk. xi. 6; Acts xiii. 46; xiv. 12; xv. 24; 1 Co. i. 21, 22; xiv. 16; xv. 21; [2 Co. v. 4 Rec.*]; Phil. ii. 26.*

ἐπει-δή-περ [ἐπειδή περ Lchm.], conjunction, (fr. ἐπεί, δή and πέρ), seeing that, forasmuch as; Itala and Vulg. quoniam quidem, since now, [cf. W. 448 (417)]: Lk. i. 1. (Aristot. phys. 8, 5 [p. 256⁶, 25]; Dion. Hal. 2, 72; Philo ad Gai. § 25, and Attic writ. fr. Thuc. down.) *

ἐπ-είδον [Tdf. 7 ἐφείδον]; impv. ἔπιδε (Lchm. ἔφιδε, cf. W. § 5, 1 d. 14; B. 7; [reff. s. v. ἀφείδον]; besides see είδω, I.); to look upon, to regard: foll by a telic inf., ἐπείδεν ἀφελεῖν τὸ ὅνειδός μου ([R. V. looked upon me to take away etc.], Germ. hat hergeblickt), Lk. i. 25; ἐπί τι, to look upon (for the purpose of punishing, cf. Lat. animadvertere), Acts iv. 29.*

έπ-ειμ; (ἐπί, and εἶμι to go); to come upon, approach; of time, to come on, be at hand; ptcp. ἐπιών, -οῦσα, -όν, next, following: τἢ ἐπιούση, sc. ἡμέρα, on the following day, Acts xvi. 11; xx. 15; xxi. 18, (Polyb. 2, 25, 11; 5, 13, 10; Joseph. antt. 3, 1, 6; [Prov. xxvii. 1]; etc.); with ἡμέρα added (as in the earlier writ. fr. Hdt. down), Acts vii. 26; τἢ ἐπιούση νυκτί, Acts xxiii. 11. Cf. Lob. ad Phryn. p. 464.*

ἐπεί-περ, conjunction, (ἐπεί, πέρ), since indeed, since at all events; [it introduces a "known and unquestioned certainty"]: Ro. iii. 30 RG (but L Tr εἴ περ, T WH εἴπερ). Cf. Hermann ad Vig. p. 784; [Bäumlein p. 204; W. 448 (417). Fr. the Tragg. down.]*

έπ-ασ-αγωγή, -ῆς, ἡ, a bringing in besides or in addition to what is or has been brought in: κρείττονος ἐλπίδος, Heb. vii. 19. (In Joseph. antt. 11, 6, 2 used of the introduction of a new wife in place of one repudiated; ἐτέρων ἰητρῶν, Hippocr. p. 27 [vol. i. p. 81 ed. Kühn]; προσώπων, of characters in a play, Dion. Hal. scr. cens. 2, 10; in the plur. of places for letting in the enemy, Thuc. 8, 92.)*

tπ-εισ-έρχομα: fut. ἐπεισελεύσομα; 1. to come in besides or to those who are already within; to enter afterwards, (Hdt., Thuc., Plato, al.). 2. to come in upon, come upon by entering; to enter against: ἐπί τινα, acc. of pers., Lk. xxi. 35 L T Tr txt. WH; with simple dat. of pers. 1 Macc. xvi. 16.*

ἐπειτα, adv., (ἐπί, εἶτα), thereupon, thereafter, then, afterwards; used a. of time: Mk. vii. 5 RG; Lk. xvi. 7; Gal. i. 21; Jas. iv. 14; μετὰ τοῦτο is added redundantly in Jn. xi. 7 (cf. Meyer ad loc.; W. § 65, 2; [B. 397 (340)]); a more definite specification of time is added epexegetically, μετὰ ἔτη τρία, Gal. i. 18; διὰ δεκατεσσάρων ἐτῶν, Gal. ii. 1. b. in enumerations it is used a. of time and order: πρῶτον...ἔπειτα, 1 Co. xv. 46; 1 Th. iv. 17; πρότερον...ἔπειτα, Heb. vii. 27; ἀπαρχὴ...ἔπειτα, 1 Co. xv. 23; εἶτα [but T Tr mrg. WH mrg. ἔπειτα] ...ἔπειτα, 1 Co. xv. 5, 6; ἔπειτα...ἔπειτα, ib. 7 L mrg. T Tr mrg. WH mrg. β. of order alone: πρῶτον...ἔπειτα, IIeb. vii. 2; τρίτον...ἔπειτα...ἔπειτα (R G εἶτα), 1 Co. xii. 28.*

ἐπ-ἐκεινα (i. q. ἐπ' ἐκεῖνα sc. μέρη [cf. W. § 6, 1 l. fin.]), adv., beyond: with the gen., Βαβυλῶνος, Acts vii. 43. (Often in Grk. writ. fr. Hdt. down both with and without the gen.; in the Sept. Am. v. 27; Gen. xxxv. 16; Jer. xxii. 19.)•

έπ-εκ-τείνω: [pres. mid. ptcp. ἐπεκτεινόμενος]; to stretch out to or towards; Mid. to stretch (one's self) forward to: with dat. of thing indicating the direction [W. § 52, 4, 7], Phil. iii. 13 (14), (see ἔμπροσθεν, 1 fin.).*

theνδύτης, -ου, δ. (ἐπενδύνω or ἐπενδύω, q. v., [cf. W. 25; 94 (90)]), an upper garment, (Tertull. superindumentum): Jn. xxi. 7, where it seems to denote a kind of linen blouse or frock which fishermen used to wear at their work. (Soph. frag. 391 Dind. [(248 Ahrens); Poll. 7, 45 p. 717]; Sept. twice [thrice] for "", 1 S. xviii. 4 [Alex.]; 2 S. xiii. 18; [add Lev. viii. 7 Alex.].)

tn-ενδύω: 1 aor. mid. inf. ἐπενδύσασθαι; to put on over [A. V. to be clothed upon]: 2 Co. v. 2, 4. (Plut. Pelop. 11; actively, Joseph. antt. 5, 1, 12.)*

ἐπ-ἐρχομαι; fut. ἐπελεύσομαι; 2 aor. ἐπῆλθον (3 pers. plur. ἐπῆλθον, Acts xiv. 19 L T Tr WH); Sept. chiefly for Niz; 1. to come to, to arrive; a. univ., foll. by ἀπό with a gen. of place, Acts xiv. 19. b. of time; to come on, be at hand, be future: ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις, Eph. ii. 7, (Is. xli. 4, 22, 23; in Grk. writ. fr. Hom. down); of that which time will bring, to impend: ἡ ταλαιπωρία ἡ ἐπερχομένη, Jas. v. 1; τινί, Lk. xxi. 26, (Is. lxiii. 4; also of things favorable, ἡ εὐλογία, Sir. iii. 8).

2. to come upon, overtake, one; so even in Hom., as of sheep, τινά, Od. 4, 793; 10, 31; τινί, 12, 311; of disease, 11, 200; ἐπί τινα, a. of calamities: Lk. xxi. 35 R G;

Acts viii. 24; xiii. 40 [L T Tr txt. WH om. Tr mrg. br. εφ' ύ.], (Gen. xlii. 21; Mic. iii. 11; Zeph. ii. 2; 2 Ch. xx. 9; Jer. v. 12 [here ἤξει]). b. of the Holy Spirit, descending and operating in one: Lk. i. 35; Acts i. 8. c. of an enemy attacking one: ἐπελθὸν νικήση αὐτόν, Lk. xi. 22; (Hom. Π. 12, 136; 1 S. xxx. 23; w. dat. of pers. Hdian. 1, 8, 12 [6 Bekk.]).*

έπ-ερωτάω, -ω; impf. έπηρώτων; fut. έπερωτήσω; 1 sor. έπηρώτησα; 1 aor. pass. ptcp. ἐπερωτηθείς; Sept. mostly for שָׁאָל, sometimes for קַרָשׁ, 1. to accost one with an inquiry, put a question to, inquire of, ask, interrogate. fent directive, uniformly in the N.T.; Mey. on Mk. xi. 29 (cf. ἐπί, D. 2)]: τινά, Mk. ix. 32; xii. 34; Mt. xxii. 46; Lk. ii. 46; 1 Co. xiv. 35; Jn. xviii. 21 R G: τινά τι, ask one any thing, Mk. vii. 17 L T Tr WH; xi. 29; Lk. xx. 40; τινὰ περί τινος, one about a thing, Mk. vii. 17 RG; [Lk. ix. 45 Lchm.], (Hdt. 1, 32; Dem. 1072, 12): foll. by λέγων with the words used by the questioner, Mt. xii. 10; xvii. 10; Mk. ix. 11; xii. 18; Lk. iii. 10, 14; xx. 27; xxiii. 3 [RGL], and often in the Synoptic Gospels; foll. by el, whether, Mk. viii. 23; xv. 44; Lk. xxiii. 6; or some other form of the indirect question, Acts xxiii. 34; επηρώτων λέγοντες [L T Tr WH om. λέγ.], τίς είη, Lk. viii. 9; έπερωτῶν θεόν to consult God (Num. xxiii. 3; Josh. ix. 20 (14); Judg. i. 1; xviii. 5; Is. xix. 3, etc.; Thuc. 1, 118, [etc.]), hence to seek to know God's purpose and to do his will, Ro. x. 20 fr. Is. lxv. 1. 2. by a usage foreign to the Greeks, to address one with a request or demand; to ask of or demand of one: foll. by the inf. Mt. xvi. 1 (so έπερ. τινά τι, Hebr. שָׁאַל, in Ps. cxxxvi. (cxxxvii.) 3: [this sense is disputed by some; see Zezschwitz as referred to at end of next word; cf. Weiss on Mt. l. c., and see έρωτάω, 2]).

έπ-ερώτημα, -τος, τό, (ἐπερωτάω); · 1. an inquiry, a question: Hdt. 6, 67; Thuc. 3, 53. 68. 2. a demand; so for the Chald. שאלא in Dan. iv. 14 Theod.; see פֿתּבְּשׁ in Dan. iv. 14 Theod. 3. As the terms of inquiry and demand often include the idea of desire, the word thus gets the signification of earnest seeking, i. e. a craving, an intense desire (80 ἐπερωτῶν είς τι, to long for something, 2 S. xi. 7 — [but surely the phrase here (like שָׁאָל לְ) means simply to ask in reference to, ask about]). If this use of the word is conceded, it affords us the easiest and most congruous explanation of that vexed passage 1 Pet. iii. 21: "which (baptism) now saves us [you] not because in receiving it we [ye] have put away the filth of the flesh, but because we [ye] have earnestly sought a conscience reconciled to God " (συνειδήσεως αγαθής gen. of the obj., as opp. to σαρκὸς ρύπου). It is doubtful, indeed, whether είς θεόν is to be joined with επερώτημα, and signifies a craving directed unto God [W. 194 (182) — yet less fully and decidedly than in ed. 5, p. 216 sq.], or with συνείδησις, and denotes the attitude of the conscience towards (in relation to) God; the latter construction is favored by a comparison of Acts xxiv. 16 απρόσκοπου συνείδησιν έχειν πρὸς τὸν θεόν. The signification of ἐπερ. which is approved by others, viz. stipulation, agreement, is first met with in the Byzantine writers on law; "moreover, the formula κατὰ τὸ ἐπερώτημα τῆς σεμνοτάτης βουλῆς, common in inscriptions of the age of the Antonines and the following Cæsars, exhibits no new sense of the word ἐκε-ρώτημα; for this formula does not mean 'acc. to the decree of the senate' (ex senatus consulto, the Grk. for which is κατὰ τὰ δόξαιτα τῷ βουλῷ), but 'after inquiry of or application to the senate,' i. e. 'with government sanction.'" Ze-zschwitz, Petri ap. de Christi ad inferos descensu sententia (Lips. 1857) p. 45; [Farrar, Early Days of Christianity, i. 138 n.; Kähler, Das Gewissen, i. 1 (Halle 1878) pp. 331–338. Others would adhere to the (more analogical) passive sense of ἐπερ. viz. 'the thing asked (the demand) of a good conscience towards God' i. q. the avowal of consecration unto him].*

tr-ίχω; impf. ἐπεῖχον; 2 aor. ἐπέσχον; 1. to have or hold upon, apply: sc. τὸν νοῦν, to observe, attend to, foll. by an indir. quest., Lk. xiv. 7; τινί, dat. of pers., to give attention to one, Acts iii. 5; 1 Tim. iv. 16, (with dat. of a thing, Sir. xxxi. (xxxiv.) 2; 2 Macc. ix. 25; Polyb. 3, 43, 2, etc.; fully ὀφθαλμόν τινι, Lcian. dial. mar. 1, 2). 2. to hold towards, hold forth, present: λόγον ζωῆς, as a light, by which illumined ye are the lights of the world, Phil. ii. 16 [al. al., cf. Mey. or Ellic. ad loc.]. 3. to check ([cf. Eng. hold up], Germ. anhalten): sc. ἐμαυτόν, to delay, stop, stay, Acts xix. 22, and in Grk. writ. fr. Hom. down; [cf. W. § 38, 1; B. 144 (126); Fritzsche on Sir. v. 1].*

impedic; (ἐπήρεια [spiteful abuse, cf. Aristot. rhet. 2, 2, 4]); to insult; to treat abusively, use despitefully; to revile: τινά, Mt. v. 44 RG; Lk. vi. 28, (with dat. of pers., Xen. mem. 1, 2, 31; 3, 5, 16); in a forensic sense, to accuse falsely: with the acc. of a thing, 1 Pet. iii. 16. (Xen., Isaeus, Dem., Philo, Plut., Lcian., Hdian.; to threaten, Hdt. 6, 9 [but cf. Cope on Aristot. u. s.].)*

ἐπ'; see e. g. Ps. cxlv. (cxlvi.) 3), and also in some instances before a smooth breathing (as ἐφ' ἐλπίδι. Acts ii. 26 L; Ro. viii. 20 (21) Tdf.); see ἀφείδον. It neglects elision before proper names beginning with a vowel (exc. Αἴγνπτον Acts vii. 10, 18) and (at least in Tdf.'s txt.) before some other words, see the Proleg. p. 94 sq.; cf. W. § 5, 1 a.; B. p. 10], a preposition [fr. the Skr. local prefix ápi; Curtius § 335], joined to the gen., the dat., and the acc.; its primary signification is upon (Lat. super; [cf. W. 374 (350) note]).

A. with the GENITIVE [cf. W. § 47, g.; B. 336 (289)]; L of Place; and 1. of the place on a. upon the surface of (Lat. in or super with which; the abl., Germ. auf with the dat.); after verbs of a biding, remaining, standing, going, coming, etc.; of doing anything: ἐπὶ κλίνης, Mt. ix. 2; Lk. xvii. 34; ἐπὶ τοῦ δώματος, Mt. xxiv. 17; Lk. xvii. 31; ἐπ' ἐρημίας (cf. on a desert), Mk. viii. 4; ἐπὶ τῶν νεφελῶν, Mt. xxiv. 30; xxvi. 64; $\epsilon \pi i (\tau \hat{\eta} s) \gamma \hat{\eta} s$, Mt. vi. 10; ix. 6; xxiii. 9; xxviii. 18; Lk. xxi. 25; Acts ii. 19, and very often; ἐπὶ τῆς θαλάσσης, on (the surface of) the sea, Mt. xiv. 25 RG; 26 LTTrWII; Mk. vi. 48, [49]; Rev. v. 13, and, acc. to the interp. of many, Jn. vi. 19; but cf. Baumg.-Crusius ad loc. [per contra, cf. Lücke ad loc.; Meyer on |

Mt. l. c.], (Job ix. 8; βαδίζειν εφ' υδατος, Lcian. philops. 13; ἐπὶ τοῦ πελάγους διαθέοντες, v. h. 2, 4; [Artem. oneir. 3, 16]; on a different sense of the phrase ἐπὶ τῆς θαλάσσης see 2 a. below [W. 374 (351)]); ποιείν σημεία ἐπὶ τῶν ασθενούντων, to be seen upon the bodies of men, externally, (on the sick [cf. W. 375 (351)]), Jn. vi. 2; ἐκάθισα and κάθημαι [καθέζομαι] ἐπί, Mt. xix. 28; xxiii. 2; xxiv. 3; xxv. 31; xxvii. 19; Jn. xix. 13; Acts xx. 9; Rev. ix. 17, etc.; ἔστην, ἔστηκα ἐπί, Lk. vi. 17; Acts xxi. 40; Rev. x. 5, 8; where parts of the body are spoken of : ἐπὶ χειρῶν, Mt. iv. 6; Lk. iv. 11; ἐπὶ τῆς κεφαλῆς, Jn. xx. 7; 1 Co. xi. 10; Rev. x. 1 R G [al. acc.]; xii. 1; σινδόνα ἐπὶ γυμνοῦ, Mk. xiv. 51; ἐπὶ τοῦ μετώπου [or -πων], Rev. vii. 3; ix. 4; xiii. 16 [Rec., al. acc.]; xiv. 9. b. Like the prep. 2 (see the exposition s. v. $\epsilon \nu$, I. 7 p. 212a), so also $\epsilon \pi i$ with the gen. is used after verbs expressing motion to indicate the rest following the motion; thus after Balley. Mk. iv. 26; Mt. xxvi. 12; σπείρειν, Mk. iv. 31; τιθέναι. Jn. xix. 19; Acts v. 15; [Lk. viii. 16 L T Tr WH]; επιτιθέναι, Lk. viii. 16 [RG]; καθιέναι, Acts x. 11; πίπτειν, Mk. ix. 20; xiv. 35; ἐπιγράφειν, Heb. x. 16 R G; ελκύειν. Jn. xxi. 11 R G; ἔρχεσθαι, Heb. vi. 7; Rev. iii. 10; [ἀνατέλλειν, Lk. xii. 54 T Tr mrg. WH]; γενόμενος έπὶ τοῦ τόπου (cf. our having arrived on the spot), Lk. xxii. 40, [cf. W. p. 376 (352) and see below, C. I. 1 b. fin.]. κρεμάν דנים פֿתוֹ (Hebr. ארה על Gen. xl. 19; Deut. xxi. 22, etc.), for which the Latin has suspendere ex, de, a, and alicui, Acts v. 30; x. 39; Gal. iii. 13. o. fig. used of that upon which any thing rests, (like our upon) [cf. W. 375 (351); B. 336 (289); Ellic. on 1 Tim. as below]: iva סדם אָל פֿה στόματος etc. (יקום על -פּי, Deut. xix. 15), resting on the declaration, etc., Mt. xviii. 16; 2 Co. xiii. 1; more simply επί μαρτύρων, 1 Tim. v. 19; in the adv. phrase ἐπ' ἀληθείας (on the ground of truth), see ἀλήθεια, Ι. 1. [c'. akin is its use (with a personal or a reflex. pron.) to denote dependence, as in λογιζέσθω έφ' (al. ἀφ' q. v. II. 2 d. aa.) ξαυτοῦ, 2 Co. x. 7 T Tr WH (for himself, i. e. apart from and independently of others; R. V. with himself); cf. Kühner ii. 432; L. and S. s. v. A. I. 1 d.] fig. used of things, affairs, persons, which one is set over, over which he exercises power; Lat. supra, our over [cf. below, B. 2 b. and C. I. 2 e.]: ἐπὶ πάντων, Ro. ix. 5; Eph. iv. 6 (where ἐπί, διά and ἐν are distinguished); καθίστημί τινα ἐπί τινος, Mt. xxiv. 45; xxv. 21, 23; Lk. xii. 42; Acts vi. 3, (Gen. xxxix. 4, 5; 1 Macc. vi. 14; x. 37, etc.; Plat. rep. 5 p. 460 b., etc.); δίδωμί τινι έξουσίαν έπί τινος, Rev. ii. 26; έχω έξουσίαν έπί τινος, Rev. xx. 6; βασιλεύειν ἐπί τινος, Mt. ii. 22 R G Tr br.; Rev. v. 10; ἔχειν ἐφ' ἐαυτοῦ βασιλέα, Rev. ix. 11; έχειν βασιλείαν έπὶ των βασιλέων, Rev. xvii. 18; δς ήν έπὶ της γάζης, who was over the treasury, Acts viii. 27; δ ἐπὶ τοῦ κοιτώνος, he who presided over the bed-chamber, the chamberlain, Acts xii. 20 (Passow i. 2 p. 1035 gives many exx. fr. Grk. auth. [cf. L. and S. s. v. A. III. 1; Lob. ad Phryn. p. 474; Soph. Lex. s. v.]; for exx. fr. the O. T. Apocr. see Wahl, Clavis Apocr. p. 218.). e. of that to which the mental act looks or refers: λέγειν ἐπί Twos, to speak upon (of) a thing, Gal. iii. 16 (Plato,

Charm. p. 155 d.; legg. 2 p. 662 d.; Ael. v. h. 1, 30; scribere super re, Cic. ad Att. 16, 6; disserere super, Tac. ann. 6, 28; cf. W. 375 (351); [B. 336 (289)]). f. of one on whom an obligation has been laid: εὐχὴν ἔχειν ¿d' ¿auroù, have (taken) on themselves a vow, have bound themselves by a vow, Acts xxi. 23 [WII txt. ad] 2. used of vicinity, έαντ. (see ἀπό, II. 2 d. aa.)]. i. e. of the place at, near, hard by, which, (Germ. bei, an); a. prop. κόλπος ό έπὶ ποσιδηΐου, Hdt. 7, 115; έπὶ τῶν θυρών, [Acts v. 23 L T Tr WH] (1 Macc. i. 55; [Plut. (i. Gracch. 14, 3 p. 841 c.]); cf. Matthiae ii. p. 1366 § 584; Passow s. v. p. 1034b; [L. and S. s. v. I. 1 a. sub fin.]. But the exx. of this signification adduced from the N. T. [with the exception of Acts l. c.] (and most of those fr. Grk. auth. also) are such as to allow the rendering of eni by super also, over or above [so W. 374 sq. (351)]: ἐπὶ τῆς θαλάσσης at the sea, upon the shore, or above the sea, for the shore overhung the sea, Jn. vi. 19 (?[cf. 1 a. above]); xxi. 1, (Ex. xiv. 2; Deut. i. 40; 1 Macc. xiv. 34; xv. 11; Polyb. 1, 44, 4; cf. the French Boulogne sur mer, Châlons sur Marne, [Eng. Stratford on Avon], etc.; ἐπὶ τοῦ ποταμοῦ, Ezek. i. 1; [Xen. an. 4, 3, 28]; ἐπὶ τοῦ Ἰορδάνου, 2 Κ. ii. 7); ἐσθίειν ἐπὶ τῆς τραπέζης τινός (Germ. über Jemands Tische essen, [cf. Eng. over one's food, over one's cups, etc.]), food and drink placed upon the table, I.k. xxii. 30 cf. 21; συκήν ἐπὶ τῆς ὁδοῦ, a fig-tree above (i. e. higher than) the way, b. before, with gen. of a pers., in the pres-Mt. xxi. 19. ence of one as spectator, or auditor, [W. 375 (351); B. 336 (289)]: Mt. xxviii. 14 [L Tr WH mrg. ὑπό]; Mk. xiii. 9; Acts xxiv. 19, 20; xxv. 9; xxvi. 2; 1 Co. vi. 1, 6; 2 Co. vii. 14; 1 Tim. vi. 13 [some bring this under II. below; see μαρτυρέω]; ἐπὶ τοῦ βήματος Καίσαρος, Acts xxv. 10. c. ἐπὶ τοῦ (Rec. τῆς) βάτου at the bush, i. e. at the place in the sacred volume where the bush is spoken of, Mk. xii. 26 (see ev, I. 1 d.). II. of Time when; with gen. of a pers. in the time or age of a man, [" in the days of"]; at the time when an office was held by one; under the administration of, [cf. W. 375 (352); B. 336 (289)]: Mk. ii. 26; Lk. iii. 2; iv. 27; Acts xi. 28; (1 Macc. xiii. 42; xiv. 27, for other exx. in which this phrase is equiv. to "in or of the reign etc. of," and is preceded by a specification of the year etc., see B. D. Am. ed. p. 651 note^b]; 2 Macc. viii. 19; xv. 22; for numerous exx. fr. Grk. writ. see Passow i. 2 p. 1035, [less fully in L. and S. s. v. A. II.]). with the gen. of a thing, at the time of any occurrence: ἐπὶ τῆς μετοικεσίας Baβυλώνος, at the time of the deportation to Babylon, Mt. i. 11; [on Lk. xii. 54 T Tr mrg. WH see δυσμή]; of the time when any occupation is (or was) carried on: $\epsilon \pi i$ τῶν προσευχῶν μου, Lat. in precibus meis, at my prayers, when I am praying, Ro. i. 10 (9); Eph. i. 16; 1 Th. i. 2; Philem. 4. of time itself, ἐπ' ἐσχάτων and (acc. to another reading) ἐσχάτου τῶν ἡμερῶν (lit. at the end of the days): 2 Pet. iii. 3; Heb. i. 2 (1), (for the Hebr. באתרית היכים, Gen. xlix. 1; Num. xxiv. 14; Jer. xxxvii. (xxx.) 24; Mic. iv. 1; Dan. x. 14); ἐπ' ἐσχάτου τοῦ χρόνου, Jude 18 L T TrWH; [τῶν χρόνων, 1 Pet. i. 20 L T TrWH].

B. with the DATIVE, used of Place [W. 392 (366) sq.; B. 336 (289) sq.]; and 1. properly; a. of the place where or in which (Lat. in with the abl., Germ. auf with the dat.) [Eng. on, etc.], where continuance, position, situation, etc., are spoken of: ¿6' & (L txt. Τ Tr WH όπου) κατέκειτο, Mk. ii. 4; λίθος ἐπὶ λίθω [-θον T Tr WH], Mk. xiii. 2; ἐπὶ πίνακι, Mt. xiv. 8, 11; Mk. vi. 25; ἐπὶ τοῖς κραββάτοις, Mk. vi. 55; ἀνακλίναι πάντας έπὶ τῷ χόρτφ, Mk. vi. 39; ἐπέκειτο ἐπ' αὐτῷ, lay upon it, Jn. xi. 38; ἐφ' ἴπποις, Rev. xix. 14. b. of the place in which (Lat. in with the abl., Germ. au/ with the acc.), after verbs expressing motion towards a place, to denote a remaining in the place after the motion, [Eng. upon, at, etc.]: βάλλειν λίθον ἐπίτινι, dat. of pers., Jn. viii. 7 Rec.; οἰκοδομεῖν, Mt. xvi. 18; ἐποικοδομεῖν, Eph. ii. 20; ἐπιβάλλειν, Mt. ix. 16 (Lk. v. 36 ἐπιβάλλειν έπί τι); ἐπιρράπτειν, Mk. ii. 21 (where L T Tr WII have ení with acc.); επιπίπτει», Acts viii. 16. place above which (Lat. super, Germ. über, [Eng. over]): ἐπ' αὐτφ, over his head, Lk. xxiii. 38 (for which Mt. xxvii. 37 ἐπάνω τῆς κεφαλῆς αὐτοῦ). d. of the place at, or by, or near which: ἐπὶ θύραις and ἐπὶ τῆ θύρα, Mt. xxiv. 33; Mk. xiii. 29; Acts v. 9. (and often in Grk. writ.; cf. Passow s. v. p. 10374; [L. and S. s. v. B. I. 1 a.; cf. A. I. 2 a. above]); ἐπὶ τῆ προβατικῆ, Jn. v. 2; ἐπὶ τῷ ποταμῷ, Rev. ix. 14; ἐπὶ τῆ στοᾳ, Acts iii. 11; έπ' [L T Tr WII παρ'] αὐτοῖς ἐπιμείναι, Acts xxviii. 2. Metaph.; a. of that upon which any action. effect, condition, rests as a basis or support; prop. upon the ground of; and a. of that upon which anything is sustained or upheld: ζην ἐπί των, to sustain life on (by) a thing, Mt. iv. 4 (where L Tr, the second time, ev; [cf. W. 389 (364) note]); Lk. iv. 4, (Deut. viii. 3 for תֵיה על; Plat. Alcib. 1 p. 105 c.; Plut. de cup. divit. 7 p. 526 d.; Alciphr. epp. 3, 7, etc.); συνώναι έπὶ τοῖς ἄρτοις, to understand by reasoning built upon the loaves, Mk. vi. 52 [cf. W. 392 (367); B. 337 (290)]. β. of that upon which anything rests (our upon): ἐπ' ἐλπίδι [see in ἐλπίς, 2], supported by hope, in hope, [cf. W. § 51, 2 f.], Acts ii. 26; Ro. iv. 18; 1 Co. ix. 10, [differently in ε. below]; to do any thing ἐπὶ τῷ ὀνόματί relying upon the name i. e. the authority of any one [cf. W. 393 (367)]: έλεύσονται έπὶ τῷ ὀνόματί μου, appropriating to themselves the name of Messiah, which belongs to me, Mt. xxiv. 5; Mk. xiii. 6; Lk. xxi. 8, (in which pass. λέγοντες, ὅτι ἐγώ εἰμι ὁ Χριστός is added by way of explanation); βαπτίζεσθαι ἐπὶ [L Tr WH ἐν] τῶ ον. Χριστοῦ, so as to repose your hope and confidence in his Messianic authority, Acts ii. 38; δέχεσθαί τινα ἐπὶ τῷ ὀν. μου, to receive one because he bears my name, is devoted to my authority and instruction, Mt. xviii. 5; Mk. ix. 37; Lk. ix. 48. to do anything upon the name of Christ, his name being introduced, appeal being made to his authority and command: as κηρύσσειν, διδάσκειν, etc., Lk. xxiv. 47; Acts iv. 17, 18; v. 28; 40; δύναμιν ποιείν, δαιμόνια ἐκβάλ· λειν, using his name as a formula of exorcism, [cf. W. 393 (367)], Mk. ix. 39; Lk. ix. 49 [WH Tr mrg. 2]. y. of that upon which as a foundation any superstructure is reared: νομοθετεῖσθαι. Heb. vii. 11 (ἐπ' αὐτῆ, for which LTTr WH have ἐπ' αὐτῆς); viii. 6; after verbs of trusting, believing, hoping, etc.: ἀρκεῖσθαι επί τινι, 3 Jn. 10; παρρησιάζεσθαι, Acts xiv. 3; πεποι-Θέναι, Mt. xxvii. 43 L txt. WH mrg.; Lk. xi. 22; xviii. 9; Mk. x. 24 [T WH om. Tr mrg. br. the cl.]; 2 Co. i. 9: Heb. ii. 13: πιστεύειν, Lk. xxiv. 25; Ro. ix. 33; x. 11, etc.; $\epsilon \lambda \pi i \zeta \epsilon \iota \nu$ (see $\epsilon \lambda \pi i \zeta \omega$), [cf. C. I. 2 g. a. below]. 8. of the reason or motive underlying words and deeds, so that èni is equiv. to for, on account of, [W. 394 (368); B. 337 (290)]: Mt. xix. 9 R G T Tr WH txt.; Lk. v. 5 (ἐπὶ τῷ ῥήματί σου, at thy word, Germ. auf; [cf. W. § 48, c. d.; in reliance on]); Acts iii. 16 [WH om.]; iv. 9; xi. 19 [L Tr mrg. have the gen.]; xxi. 24; 1 Co. viii. 11 (ἀπόλλυσθαι ἐπί τινι, Germ. zu Grunde gehen über etc. [cf. W. 394 (368) note, but L T Tr WH read &v]); Phil. iii. 9; after alveîv, Lk. ii. 20; δοξάζειν, Acts iv. 21; 2 Co. ix. 13 [cf. W. 381 (357)]; μαρτυρείν, Heb. xi. 4; εὐχαριoreir etc. to give thanks for, 1 Co. i. 4; 2 Co. ix. 15; Phil. i. 5; 1 Th. iii. 9. ἐφ' ιν (equiv. to ἐπὶ τούτω, ὅτι for that, on the ground of this, that) because that, because, Ro. v. 12 (on the various interpp. of this pass. see Dietzsch, Adam und Christus. Bonn 1871, p. 50 sqq.); 2 Co. v. 4 [Recet $\epsilon \pi \epsilon \iota \delta \dot{\eta}$]; Phil. iii. 12, ($\epsilon \dot{\phi}$) $\dot{\phi}$ — $\dot{\delta}$ σατανάς — οὐκ ἴσχυσε θανατῶσαι αὐτούς, Theoph. ad Autol. 2, 29 p. 138 ed. Otto; έφ' & Γεννάδιον εγραψεν, for the reason that he had accused Gennadius, Synes. ep. 73; cf. Hermann ad Vig. p. 710; the better Greeks commonly used ¿o' ois in the same sense, cf. W. 394 (368); [Fritzsche or Mey. on Ro. l. c.; Ellic. on Phil. l. c.]). Used esp. after verbs signifying a mental affection or emotion, where we also often say over (for exx. fr. Grk. writ. see Passow i. 2, p. 1039^b; Krüger § 68, 41, 6; [cf. W. 393 (368) c.]): as ἀγαλλιᾶν, Lk. i. 47; χαίρειν, Mt. xviii. 13; Lk. i. 14; xiii. 17; Ro. xvi. 19, etc.; χαρὰ ἔσται, Lk. xv. 7; χαρὰν (Rec. χάριν) ἔχω, Philem. 7; παρακαλεῖν, παρακαλεῖσθαι, 2 Co. i. 4; vii. 13; 1 Th. iii. 7; κλαίειν, Lk. xix. 41 R G; κοπετόν ποιείν, Acts viii. 2; κόπτεσθαι, Rev. xviii. 9 [T Tr WII txt. the acc.]; οδυνασθαι, Acts xx. 38; ολολύζειν, Jas. v. 1; στυγνάζειν, Mk. x. 22; συλλυπείσθαι, Mk. iii. 5; μετανοείν ἐπί, to grieve over, repent of, 2 Co. xii. 21; σπλαγχνίζεσθαι, Mt. xiv. 14 G L T Tr WH; Mk. vi. 34 RG; Lk. vii. 13 [Tdf. the acc.]; μακροθυμεῖν, Mt. xviii. 26 [Tr the acc.], 29 [L Tr the acc.]; Lk. xviii. 7 [see μακροθυμέω, 2]; Jas. v. 7; ὀργίζεσθαι, Rev. xii. 17 [Lchm. om. ἐπί]; ἐκπλήσσεσθαι, Mt. vii. 28; Mk. i. 22; Lk. iv. 32; Acts xiii. 12; διαταράσσεσθαι, I.k. i. 29; εξίστασθαι, I.k. ii. 47; θαμβείσθαι, Mk. x. 24; θάμβος, Lk. v. 9; Acts iii. 10; θαυμάζειν, Mk. xii. 17; Lk. ii. 33; iv. 22; ix. 43; xx. 26; Acts iii. 12; καυχᾶσθαι, Ro. v. 2; ἐπαισχύνεσθαι, Ro. vi. 21; παραζηλούν and παροργίζειν τινά έπί τινι, Ro. x. 19. . . of the rule, or condition [W. 394 (368) d.]: ἐπ' ἐλπίδι, a hope being held out or given, Ro. viii. 20; Tit. i. 2, (differently in β. above); ἐπὶ δυσὶν . . . μάρτυσιν, on condition that two witnesses testify to the matter in question, [at (the mouth of) two etc.; cf. W. 392 (367)], Heb. x. 28; έπὶ νεκροῖς, equiv. to ὅντων νεκρῶν (in the case of the dead), if any one has died, Heb. ix. 17. \(\mathbb{z}\). of the purpose

and end [unto, for; W. 394 (368) e.]: ἐπ' ὀνόματι αὐτοῦ. to worship and profess his name, Acts xv. 14 Rec.; καλείν τινα ἐπί τινι, Lat. ad aliquid, Gal. v. 13; 1 Th. iv. 7, (ἐπλ ξενία, Xen. an. 7, 6, 3; cf. W. u. s.); κτισθέντες έπὶ τργοις αγαθοίς, Eph. ii. 10; φρονείν ἐπί τινι to take thought for a thing, Phil. iv. 10; ἐφ' φ (by a later Grk. impropriety for ἐπὶ τίνι, cf. W. § 24, 4; [B. § 139, 59; but on the extreme doubtfulness of this alleged use of os in direct questions, see Pres. T. D. Woolsey in the Bibliotheca Sacra for Apr. 1874, p. 314 sqq.]) πάρει; for what purpose art thou come? Vulg. ad quid [al. quod] venisti? Mt. xxvi. 50 R [but G L T Tr WII & 6, see C. I. 2 g. y. aa. below] (Theoph. ἐπὶ ποίφ σκοπῷ; cf. Hdt. 7, 146 πυθόμενος, επ' οίσι ήλθον; [but the view of many ancient expositors which explains the passage by an aposiopesis: "that for which thou hast come - do" is thoroughly established by Dr. Woolsey u.s.]). of the issue or undesigned result: λογομαχείν έπὶ καταστροφή τῶν ἀκουόντων, 2 Tim. ii. 14; (τοις έπι ωφελεία πεποιημένοις έπι βλάβη χρησθαι, Xen. mem. 2, 3, 19). η. of the pattern or standard [A. V. after; W. 394 (368) f.]: καλείν τινα έπλ τῷ ὀνόματί τινος, to call one after the name of another, Lk. i. 59 (Neh. vii. 63 [W. 410 (382)]); ἐπὶ τῷ ὁμοιώματί Tipos after the likeness of a thing, Ro. v. 14. b. of that over which one is placed, for its care or administration: ἐπὶ τοῖς ὑπάρχουσί τινα καθιστάναι, Lk. xii. 44 (cf. A. I. 1 d. above, [also C. I. 2 e. below]; Lob. ad Phryn. p. 474 sq.; Bnhdy. p. 249; [W. 393 (367) a.]). c. used of a hostile aim, against (for exx. fr. Grk. writ. fr. Hom. down, see Passow i. 2 p. 1036*; [cf. L. and S. s. v. B. I. 1 c.; W. 392 (367); B. 337 (290)]): Lk. xii. 52 sq.; θλίψις γενομένη έπὶ Στεφάνω [-νου, L Tr mrg.], Acts xi. 19 [A. V. about]. d. of that to which anything is added (so that it is, as it were, upon it); in addition to; over and above, [W. 398 (367 sq.) b.]: 2 Co. vii. 13 (L T Tr WH έπι δε τη παρακλήσει υμών [hut L T Tr WH ήμων] περισσοτέρως κτλ. but in addition to the comfort given (us) by you, we rejoiced the more exceedingly etc. [A. V. in etc. (of condition)]); κερδαίνειν τι ἐπί τινι, Mt. xxv. 20, 22 RG; ἔχειν λύπην ἐπὶ λύπη, Phil. ii. 27 Rec. (Eur. Iph. T. 197 φόνος ἐπὶ φόνω, Troad. 596 ἐπὶ δ' ἄλγεσιν ἄλγεα, Soph. O. C. 544 επὶ νόσφ νόσον; [cf. Mey. on Phil. l. c.; but G L T Tr WH give the acc., see C. I. 2 c. below]); προστιθέναι ἐπί, Lk. iii. 20; ἐπὶ πᾶσι τούτοις, besides all this, Lk. xvi. 26 [L mrg. T Tr mrg. WH èv; see èv, I. 5 e. p. 211a]; Eph. vi. 16 [L txt. T Tr WH ev (and there is no τούτοις); see έν, u. s.]; Col. iii. 14, (Sir. xxxvii. 15; 1 Macc. x. 42; [classic exx. in Wetst. on Lk. l. c.]); add also Heb. viii. 1 [see Lünem. ad loc.]; ix. 10; 1 Co. xiv. 16. e. of that which is connected as an adjunct (esp. of time) with the principal matter under consideration, (in Germ. generally bei, i. e. at, on, etc.) [W. 392 (367)]: εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάση τῆ μνεία ὑμῶν, at every mention of you, as often as I call you to mind, Phil. i. 3 [but see Mey., Ellic., Bp. Lghtft. ad l., and s. v. πâs, I. 2]; σπένδομαι επί τῆ θυσία, while engaged in (busied over) the sacrifice, Phil. ii. 17; ἐπὶ συντελεία τῶν αἰώνων, Heb. ix. 26; επὶ τῆ πρώτη διαθήκη, ib. 15; σπείρειν and θερίζειν ἐπ' εὐλογίαις, so that blessings attend, i. e. bountifully, freely, 2 Co. ix. 6; ἐπὶ πάση τῆ ἀνάγκη, 1 Th. iii. 7; ἐπὶ τῷ παροργισμφ ύμῶν while your anger lasts, Eph. iv. 26; ἐπὶ τούτω meanwhile, i. e. while this was going on [(?), upon this], Jn. iv. 27. f. of the object of an action, and where the Germ. uses an, [Eng. on (nearly i. q. to)]: πράσσειν τι ἐπί τινι, Acts v. 35 (like δραν τι ἐπί τινι, Hdt. 3, 14; Ael. n. an. 11, 11); cf. Bnhdy. p. 250 bot.; [but see B. 337 (290)]; δ γέγονεν ἐπ' αὐτῆ, Mk. v. 33 [T Tr WH om. Lbr. ἐπί]; ἀναπληροῦσθαι, Mt. xiii. 14 Rec. β. where the Germ. says über, [Eng. upon, of, concerning], after verbs of writing, speaking, thinking: γεγραμμένα έπ' αὐτῶ, Jn. xii. 16 (Hdt. 1, 66); προφητεύειν, Rev. x. 11; μαρτυρείν, xxii. 16 R G T Tr txt. WH txt. [see μαρτυρέω, a.], (δόξα ἐπὶ τῆ εὐσεβεία, an opinion about, on, piety, 4 Macc. v. 17 (18)).

C. with the Accusative [W. § 49, l.; B. 337 (290) I. of Place; 1. properly; a. of the place above, over, which, our up on, on to: after verbs signifying motion and continuance, ελθείν, περιπατείν έπὶ τὰ ύδατα, Mt. xiv. 28 sq.; έπὶ τὴν θάλασσαν, ib. 25 L T Tr WH, 26 R G, (πλείν ἐπὶ πόντον, Hom. Od. 1, 183); αναπεσείν επί την γην, Mt. xv. 35; επί το στηθός τινος, Jn. xxi. 20 ; ἀνακλιθηναι ἐπὶ τοὺς χόρτους, Mt. xiv. 19 R G; κατοικείν έπὶ πᾶν τὸ πρόσωπον (L T Tr WH παντὸς προσώπου [cf. πᾶς, Ι. 1 c.]) τῆς γῆς, Acts xvii. 26; καθήσθαι, Lk. xxi. 35; ήλθε λιμός έφ' όλην την γην, Acts vii. 11; σκότος έγένετο έπὶ πᾶσαν τὴν γῆν, Mt. xxvii. 45. over i. e. along: είστήκει έπὶ τὸν αλγιαλόν, Mt. xiii. 2 [W. 408 (380); differently in d. below]. b. of motion to a place whose surface is occupied or touched (Germ. auf with the acc.), upon, unto, etc.; after verbs of going, coming, ascending, descending, falling, etc.: πορεύεσθαι έπὶ τὴν όδόν, Acts viii. 26; ix. 11; ἐπὶ τὰς διεξόδους, Mt. xxii. 9; προέρχεσθαι, Acts xx. 13 [here Tr WH mrg. προσέρχ.]; φεύγειν, Mt. xxiv. 16 (where L Tr WH txt. els); ἐξερχεσθαι, Lk. viii. 27; ἐξιέναι, Acts xxvii. 43; ἐπιβαίνειν, Mt. xxi. 5; ἀναβαίνειν, Lk. v. 19; xix. 4; Acts x. 9; Rev. xx. 9; καταβαίνειν, Lk. xxii. 44 [L br. WH reject the pass.]; Rev. xvi. 21; ἀπέρχεσθαι, Lk. xxiii. 33 [L Tr WH ἔρχεσθαι]; πίπτειν ἐπὶ τοὺς πόδας, Acts x. 25; ἐπὶ πρόσωπον, to fall upon the face, Mt. xvii. 6; xxvi. 39; Lk. v. 12; xvii. 16; 1 Co. xiv. 25; Rev. vii. 11. After verbs of placing, leading, bringing, building, laving, throwing, etc.: τιθέναι, Mt. v. 15; Lk. xi. 33; ἐπιτιθέναι, Mt. xxiii. 4; Lk. xv. 5; Acts xv. 10, etc.; τιθέναι τὰ γόνατα ἐπί, Acts xxi. 5; οἰκοδομεῖν, Mt. vii. 24, 2;; I.k. vi. 49; Ro. xv. 20; ἐποικοδομεῖν, 1 Co. iii. 12; θεμελιούν, Lk. vi. 48; βάλλειν, Jn. viii. 59; Rev. ii. 24; xiv. 16; xviii. 19; ἐπιβάλλειν, Lk. v. 36 (ἐπιβ. ἐπί τινι, Mt. ix. 16); ἐπιβάλλειν τὰς χείρας ἐπί τινα, Mt. xxvi. 50, etc. (see ἐπιβάλλω, 1 a.); ἐπιρρίπτειν, Lk. xix. 35 and tropically 1 Pet. v. 7; ραπίζεω, Mt. v. 39 [L T Tr txt. WH είς]; τύπτειν, Lk. vi. 29 [Tdf. είς]; ἀναβιβάζειν, Mt. xiii. 48 [not Lehm. txt.]; ἐπιβιβάζειν, Lk. x. 34; κατάγειν, Lk. v. 11; σωρεύειν, Ro. xii. 20; διδόναι, Lk. vii. 44; xix. 23; Rev. viii. 3; ἀναφέρειν, 1 Pet. ii. 24; κρεμάν, Mt. xviii. 6 'LTTr WII περί]; γράφειν, Rev. ii. 17; iii. 12; xix. 16; ting, standing, etc.: καθῆσθαι ἐπὶ τὸ τελώνιον, Mt. ix.

έπιγράφειν, Heb. viii. 10. After verbs which include another verb signifying motion, or transfer, or entrance into, (where Germ. uses auf or über; our on, to, etc.): ανατέλλειν, Mt. v. 45; βρέχειν, ibid.; πνέειν, Rev. vii. 1 (here we see the difference betw. ¿ní with the gen. to blow over a thing, Germ. über, and ἐπί with the acc. to blow on a thing, to come blowing upon it, Germ. einen anwehen, wehend auf einen kommen); [apparently nearly the same view of the distinction betw. the cases is taken by Thiersch § 274, 6; Hermann on Eur. Alcest. 845. But Krüger (§ 68, 40, 3), Kühner (ii. § 438, I. 1 b.), al., regard ¿. with the acc. as denoting merely movement towards a place, while ¿. with the gen. involves the idea of actual or intended arrival; cf. L. and S. s. v. A. I. 1. Still others hold the two expressions to be substantially synonymous: e.g. Bttm. Gram. § 147 (p. 417 Eng. trans.); Matthiae § 584; Passow p. 1034a; - esp. in the N. T., see W. 409 sq. (382); 408 (381) note; B. 338 (291). On the variations of case with this prep. in the Rev. cf. Alford on iv. 2]; διασωθήναι ἐπὶ τὴν γῆν, Acts xxvii. 44. c. It is used of persons over whom anything is done, that thereby some benefit may accrue to them, (Germ. über with the dat.) [W. 408 (381) note]: ovouáζειν τὸ ὅνομα Ἰησοῦ ἐπί τινα, to name the name of Jesus (as a spell, a magic formula) over one, sc. that help may come to him from that name, Acts xix. 13; προσεύχεσθαι ἐπί τινα, Jas. v. 14. d. As εἰς (q. v. C. 2 p. 186*), so ¿mí also stands after verbs of rest and continuance [B. 337 (290) sq.; W. § 49, l. 1]: καθεύδειν έπί τι, Mk. iv. 38; στήναι, Rev. xi. 11; σταθήναι έπί τι, Rev. xii. 18 (xiii. 1); έστηκέναι, Jn. xxi. 4 (ἐπὶ τὸν αἰγιαλόν LT Tr mrg. WH mrg.; otherwise where many are spoken of; see a. fin. above); Rev. xiv. 1; καθησθαι, Jn. xii. 15; Rev. iv. 4; vi. 2 [Rec. dat.]; xi. 16; xiv. 14, 16 [L T Tr WH txt. gen.]; xvii. 3; xix. 11; reraθικέναι, καθίσαι, Mk. xi. 2; Lk. xix. 30; Jn. xii. 14; Rev. xx. 4; καθίσεσθαι, Mt. xix. 28; σκηνούν, Rev. vii. 15; κείσθαι, 2 Co. iii. 15; κατακείσθαι, Lk. v. 25 T Tr WH; είναι ἐπὶ τὸ αὐτό, to be together, assembled, in the same place: Lk. xvii. 35; Acts i. 15; ii. 1, 44, to come together, of sexual intercourse, 1 Co. vii. 5 G L T Tr WH; συνελθείν έπὶ τὸ αὐτό have convened, come together, to the same place, 1 Co. xiv. 28 [L txt. ελθείν]; simply επὶ τὸ αὐτό sc. ὅντες, together, Acts iii. 1 [but L T Tr WH (so R. V.) connect ἐπὶ τ. a. here with ii. 47]; 2 S. ii. 13 [cf. B. 338 (291)]. e. used of motion or arrival into the vicinity of a place (not to the place itself); near; to, as far as; (Germ. an, bei, zu, hin . . . zu): ἐπὶ τὸ μνημείον [or μνήμα], Mk. xvi. 2; Lk. xxiv. 12 [L Tr br. T om. WH reject the vs.], 22, 24; ἐπὶ τοὺς ἀναβαθμούς, Acts xxi. 35; ξρχεσθαι επί τι ύδωρ, Acts viii. 36; επὶ τὴν πύλην, Acts xii. 10; επιστήναι επί τον πυλώνα, Acts x. 17; καταβαίνειν ἐπὶ τὴν θάλασσαν, Jn. vi. 16, etc., etc.; with the acc. of a pers. to, near to one: Jn. xix. 33; Acts xxv. 12; 2 Th. ii. 1; Rev. xvi. 14; esp. to judges, kings, etc., i. q. to their tribunal: Mt. x. 18; Lk. xii. 58; xxi. 12; xxiii. 1; Acts ix. 21; xvi. 19. also in pregn. constr. after verbs of sit-

9; Mk. ii. 14; έστηκέναι ἐπί, Rev. iii. 20; xv. 2; ἐπιστῆναι έπί, Acts x. 17; xi. 11; ἐπὶ τὴν δεξιάν on the right hand, Rev. v. 1. f. of mere direction towards a terminus (so that the terminus itself is not reached): πορεύεσθαι ἐπὶ τὸ ἀπολωλός, to recover it (where we say after), Lk. xv. 4; ἐκτείνειν τὰς χείρας ἐπί, against one, to take him, Lk. xxii. 53; towards one, in pointing him out, Mt. xii. 49; έξεργεσθαι επὶ ληστήν, to take a robber, Mt. xxvi. 55; Mk. xiv. 48; Lk. xxii. 52, cf. Lk. xiv. 31. 2. It is used metaphorically, a. with the acc. of a pers. after verbs of coming, falling, bringing, etc. a. of evils befalling (falling 'upon') one, and of perturbations coming upon the mind: To aiuá Tivos (the penalty for slaying him) ήκει οτ ξρχεται ἐπίτινα, Mt. xxiii. 35 sq.; xxvii. 25; ἐπάγειν τὸ αἶμά τινος ἐπί τινα, Acts v. 28: ἔρχεσθαι and ἦκειν ἐπί τινα, of other evils, Jn. xviii. 4; Eph. v. 6; Rev. iii. 3; after γίνεσθαι, Lk. i. 65; iv. 36; Acts v. 5; ἐπέρχεσθαι [ἐπεισέρχ. L T Tr WH], Lk. xxi. 35; епипитеи, l.k. i. 12; Acts xiii. 11 [L T Tr WH πίπτειν]; xix. 17 [L Τι πίπτειν]; Ro. xv. 3 (fr. Ps. lxviii. (lxix.) 10); Rev. xi. 11 [Rec. πίπτειν]; ἐπιστῆναι, Lk. xxi. 34. β. of blessings coming upon one: after ξργεσθαι, Mt. x. 13; ἐπιπίπτειν, of a trance, Acts x. 10 [L T Tr WH γίνεσθαι]; επισκηνούν, 2 Co. xii. 9; εφθασεν and ηγγικεν εφ' υμας (upon you sc. fr. heaven, [cf. W. 407 (380) note]) ή βασιλεία τοῦ θεοῦ, Mt. xii. 28; Lk. x. 9; xi. 20. the Holy Spirit is said at one time ἐπί τινα έκγεῖσθαι, Acts ii. 17 sq.; x. 45; Tit. iii. 6; at another, αποστέλλεσθαι [or έξαποστέλ. Τ Tr WH], Lk. xxiv. 49; again, ἐπέρχεσθαι, Acts i. 8; once more, καταβαίνειν, Mk. i. 10 [L txt. T Tr WH els]; Lk. iii. 22; Jn. i. 33; επεσεν ό κλήρος ἐπί τινα, Acts i. 26; after words of rest and continuance: χάρις ἢν ἐπί τινα, Lk. ii. 40; Acts iv. 33; έπαναπαύεσθαι, Lk. x. 6; the Holy Spirit is said at one time ἐπί τινα μένειν, descending upon one to remain on him. Jn. i. 32 sq. [B. 338 (291)]; and again ἀναπαύεσθαι, b. of one upon whom anything is im-1 Pet. iv. 14. posed, as a burden, office, duty, etc.: την μέριμναν έπιρρίπτειν επί θεόν, 1 Pet. v. 7; συντελείν διαθήκην επί τινα, to put a covenant upon one, to be kept by him, Heb. viii. 8, (in Ps. lxxxii. (lxxxiii.) 6 ברת ברית על פיי is to make a covenant against one). c. of that to which anything is ad ded, [Eng. upon (nearly i. q. after)]: λύπη ἐπὶ λύπην, Phil. ii. 27 G L T Tr WH (Ps. lxviii. (lxix.) 27; Ezek. vii. 26; [esp. Is. xxviii. 10, 13; cf. Lat. super in Liv. 1, 50; 22, 54 etc.]; see above, B. 2 d.); [so some take οίκος ἐπ' οίκον, Lk. xi. 17, B. 338 (291); see οίκος, 2]; ἐπικαλείν ὄνομα ἐπί τινα (see ἐπικαλέω, 2 [and B. 338 (291)]), to call (put) a name upon one, Acts xv. 17; Jas. ii. 7. d. of the number or degree reached; Lat. usque ad [W. § 49, l. 3 a.]: ἐπὶ σταδίους δώδεκα, Rev. xxi. 16 [R. T Tr WH txt. gen.] (Xen. mem. 1, 4, 17; an. 1, 7, 15; Polyb. 3, 54, 7; Song of the Three 23); ἐπὶ τρίς, Vulg. per ter, for three times, thrice: Acts x. 16; xi. 10 (so els τρίς, Hdt. 1, 86; Xen. an. 6, 4, 16. 19; Cyr. 7, 1, 4 etc. [cf. W. 422 (394)]); ἐπὶ πλείον more widely, to a greater degree, further, the more, [differently below, II. 1]: Acts iv. 17; [xx. 9 WH mrg.]; 2 Tim. ii. 16; iii. 9; \$\doc{2}{\doc{6}}\doc{6}

οσον, forasmuch as, inasmuch as, [differently II. 1 below]: Mt. xxv. 40, 45; Ro. xi. 13. e. of care, power, control over anything, (Germ. über with the acc.) [W. § 49, l. 3 b.], (cf. above, A. I. 1 d. and B. 2 b.): βa -סואפיניש פֿתוֹ דושם (Hebr. משר על), Lk. i. 33; xix. 14, 27; Ro. v. 14; ήγούμενον ἐπ' Αἴγυπτον, Acts vii. 10; καθίστημι, Heb. ii. 7 R [(fr. Ps. viii. 7), L Tr WH br.]; ἐπὶ τὸν οἰκον αὐτοῦ sc. ἐστί, Heb. iii. 6 ; ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ sc. καθεστηκότα, Heb. x. 21; καθιστάναι δικαστήν ἐπί, Lk. xii. 14 (ἄρχοντα, Xen. Cyr. 4, 5 fin.); εξουσία, Lk. x. 19; Rev. vi. 8; xvi. 9; xxii. 14; φυλάσσειν φυλακάς. Lk. ii. 8; of usurped dignity: ὑπεραίρεσθαι ἐπὶ πάντα λεγόμενον θεόν, 2 Th. ii. 4 cf. Dan. xi. 36 sq. [al. refer the use in Th. l. c. to g. γ. ββ. below]. Akin to this is the expression πιστὸς ἐπί 71 (because fidelity is as it were spread over the things intrusted to its care), Mt. xxv. 21. f. of the end which the mind reaches or to which it is led; Lat. ad. to. unto: επιστρέφειν, επιστρέφεσθαι επί τινα, esp. to God, Lk. i. 17; Acts ix. 35; xi. 21; xiv. 15; xxvi. 20; Gal. iv. 9; 1 Pet. ii. 25. g. of direction towards a person or a thing; a. after verbs of trusting and hoping, (Germ. auf, upon; see above, B. 2 a. γ.): after ἐλπίζειν, 1 Pet. i. 13; iii. 5 RG; 1 Tim. v. 5, (and often in Sept.); πιστεύειν, Acts ix. 42; xi. 17; xvi. 31; xxii. 19; Ro. iv. 24; πίστις, Heb. vi. 1; πεποιθέναι, Mt. xxvii. 43 (where L txt. WH mrg. ἐπί with dat.). β. of the feelings, affections, emotions, Germ. über, over: κόπτομαι, Rev. i. 7; xviii. 9 [R G L WH mrg. w. dat.]; κλαίω, Lk. xxiii. 28; Rev. xviii. 9; εὐφραίνεσθαι, Rev. xviii. 20 [G L T Tr WH w. dat.]. unto, towards, Lat. erga: σπλαγχνίζομαι, Mt. xv. 32; Mk. viii. 2; ix. 22; [μακροθυμέω, Mt. xviii. 26 Tr, 29 L Tr]; χρηστός, Lk. vi. 35; χρηστότης, Ro. xi. 22; Eph. ii. 7. y. of the direction of the will and action; aa. of purpose and end [W. § 49, l. 3d.]: ἐπὶ τὸ βάπτισμα αὐτοῦ, to receive his baptism, Mt. iii. 7; ἐπὶ θεωρίαν ταύτην, Lk. xxiii. 48; εφ' δ πάρει, Mt. xxvi. 50 G L T Tr WH (see above, B. 2 a. ζ.); where aim and result coalesce: ἐπὶ τὸ συμφέρον, Heb. xii. 10. ββ. of things done with hostility; against: after ἀποτομία, Ro. xi. 22; ἀναστῆναι, Mk. iii. 26; ἐγείρεσθαι, Mt. xxiv. 7; Mk. xiii. 8; Lk. xxi. 10; επεγείρειν διωγμόν, Acts xiii. 50; μερισθήναι, Mt. xii. 26; Mk. iii. 24 sq.; ἐπαίρειν τι ἐπί, Jn. xiii. 18; μάρτυρ, 2 Co. i. 23; μαρτύριον, Lk. ix. 5; ἀσχημονείν, 1 Co. vii. 36 (είς τινα, Dion. Hal. 2, 26); μοιχασθαι, Mk. x. 11; τολμαν, 2 Co. x. 2; βρύχειν οδόντας, Acts vii. yy. of that to which one refers in writing or speaking [cf. W. § 49, l. 3 d.]: after λέγεω, Heb. vii. 13; δ οδν μακαρισμός . . . άκροβυστίαν, εc. λέγεται [W. 587 (546), cf. B. 394 (338)], Ro. iv. 9; προφητεία, 1 Tim. i. 18; on Mk. ix. 12 sq. see γράφω, 2 c. δδ. upon i. e. in reference to; for: after βάλλειν κλήρον, Mk. xv. 24; Jn. xix. 24; cf. Fritzsche on Mark p. 686 [who compares Ps. xxi. (xxii.) 19, and remarks that an Attic II. of Time [W. writ. would have said ἐπί τινι]. § 49, l. 2]; 1. of time during or for ['for the space of'] which (Germ. auf, während): ἐπὶ ἔτη τρία, Lk. iv. 25 [RGTWH mrg.]; en huépas nheious, Acts xiii. 31; add also xvi. 18; xvii. 2; xviii. 20; xix. 10; Heb. xi. 30, etc.,

and often in Grk. writ. fr. Hom. down; cf. Passow s. v. p. 1044, [L. and S. s. v. C. II.]; èφ' ὅσον χρόνον for so long time as, Ro. vii. 1; 1 Co. vii. 39; Gal. iv. 1; and simply èφ' ὅσον as long as [differently in I. 2 d. above], Mt. ix. 15; 2 Pet. i. 13; èφ' ἰκανόν long enough, for a considerable time, Acts xx. 11; èπὶ πλείον somewhat long, too long [differently in I. 2 d. above]: Acts xx. 9 [not WH mrg., see u. s.]; xxiv. 4. 2. about, towards, (Germ. gegen): èπὶ τὴν αὄριον on the morrow, Lk. x. 35; Acts iv. 5; èπὶ τὴν ἄραν τῆς προσευχῆς, Acts iii. 1; èπὶ τὸ πρωῖ, Mk. xv. 1 [R G]; rarely so in Grk. writ., as Arr. exp. Al. 3, 18, 11 (7) èπὶ [al. ὑπὸ] τὴν ἕω.

D. In Composition exi denotes 1. continuance, rest, influence upon or over any person or thing: ἐπίγειος, επουράνιος, επιδημέω, επαναπαύομαι, etc. tion, approach, direction towards or to anything: $\epsilon \pi a$ κούω, επιβοάω, επιβλέπω, επεκτείνω, etc. 3. imposition : ἐπικαθίζω, ἐπιτίθημι, ἐπιβιβάζω, ἐπιβαρέω, ἐπιγράφω, έπιρρίπτω, έπιτάσσω, etc. 4. accumulation, increase, addition: ἐπεισαγωγή, ἐπισυνάγω, ἐπισωρεύω, ἐπικαλέω 5. repetition: ἐπαιτέω, ἐπαναμι-(by a cognomen), etc. μνήσκω, etc. 6. up, upward: ἐπαίρω, ἐπανάγω, ἐπαφρίζω, 7. against: ἐπιβουλή, ἐπανίστημι, ἐπίορκος, ἐπι-8. superintendence: ¿πιστάτης. ορκέω, etc.

έπι-βαίνω; 2 aor. ἐπέβην; pf. ptcp. ἐπιβεβηκώς; 1. to get upon, mount: ἐπί τι, Mt. xxi. 5 (Xen. Hell. 3, 4, 1, etc.; Gen. xxiv. 61); τῷ πλοίῳ [to embark in], Acts xxvii. 2 (Thuc. 7, 70); εἰς τὸ πλοῖον, Acts xxi. 6 RG; used without a case, of going aboard (a ship), Acts xxi. 2; to go up: εἰς Ἱεροσόλ. Acts xxi. 4 L T Tr WH, [yet al. refer this to 2].

2. to set foot in, enter: εἰς with the acc. of place, Acts xx. 18; with the dat. of place (as also in Grk. writ.), Acts xxv. 1.*

ἐπι-βάλλω; impf. ἐπέβαλλον; fut. ἐπιβαλῶ; 2 aor. ἐπέβαλον, [3 pers. plur. -λαν, Acts xxi. 27 T Tr WII; Mk. xiv. 46 TWH, (see ἀπέρχομαι, init.)]; 1. Transitively, a. to cast upon: τινὶ βρόχον, 1 Co. vii. 35; τινὶ τὰ ἰμάτια, Mk. xi. 7; [χοῦν ἐπὶ τὰς κεφ. Rev. xviii. 19 WH mrg.]; to lay upon, ἐπί τινα τὴν χείρα or τὰς χείρας, used of seizing one to lead him off as a prisoner: Mt. xxvi. 50; Mk. xiv. 46 RGL; Lk. xx. 19; xxi. 12; Jn. vii. 30 [L mrg. εβαλεν], 44 (L Tr WH the simple βάλλειν); Acts v. 18; xxi. 27, (for the Hebr. "שֵׁלָח יֵר אֵל פּ", Gen. xxii. 12); also ràs χειράς τινι, Mk. xiv. 46 T Tr WH, Acts iv. 3, (Polyb. 3, 2, 8; 5,5; Leian. Tim. 4); ἐπιβάλλειν τὰς χείρας foll. by the inf. indicating the purpose, Acts xii. 1; τὴν χείρα έπ' ἄροτρον, to put the hand to the plough (to begin work), Lk. ix. 62. b. to put (i. e. sew) on : $\epsilon \pi i \beta \lambda \eta \mu a$ έπὶ ίμάτιον, Lk. v. 36; ἐπὶ ίματίω, Mt. ix. 16. trans. (as in Grk. writ. fr. Hom. down, [cf. W. 251 (236); B. 144 (126) sq.]) to throw one's self upon, rush upon: είς τὸ πλοίον, of waves rushing into a ship, Mk. iv. 37; to put one's mind upon a thing, attend to, with the dat. of the thing: τούτω γὰρ ἐπιβάλλων for if you think thereon, Antonin. 10, 30; μηδενὶ γὰρ ἐπιβάλλειν μηδετέραν (i. e. την αΐσθησιν και την νόησιν) χωρις του προσπίπτοντος είδώλου, Plut. plac. phil. 4, 8; absol. ἐπιβαλών, sc. τῷ ῥήματι τοῦ Ἰησοῦ, when he had considered the utterance of

Jesus, Mk. xiv. 72; cf. Kypke, [Wetst., McClellan] ad loc.; B. 145 (127); [and for the diff. interpp. see Mey. and esp. Morison ad loc.].

3. Impersonally, ἐπιβάλλοι μοι it belongs to me, falls to my share: τὸ ἐπιβάλλοι (sc. μοί) μέρος τῆς οὐσίας, Lk. xv. 12 (κτημάτων τὸ ἐπιβάλλοι, Hdt. 4, 115; τὸ ἐπιβάλλοι αὐτοῖς μέρος, Diod. 14, 17, and the like often in other writ. [see Meyer; σοὶ ἐπιβάλλει ἡ κληρονομία, Tob. vi. 12 (cf. iii. 17; 1 Macc. x. 30, etc.)]).*

έπι-βαρέω, -ω; 1 aor. inf. ἐπιβαρῆσαι; to put a burden upon, to load, [cf. ἐπί, D. 3]; trop. to be burdensome; so in the N. T.: τινά, 1 Th. ii. 9; 2 Th. iii. 8; absol. τα μὴ ἐπιβαρω 'that I press not too heavily' i. e. lest I give pain by too severe language, 2 Co. ii. 5. (Dion. Hal., Appian.)*

έπι-βιβάζω: 1 aor. ἐπεβίβασα; to cause to mount; to place upon, [cf. ἐπί, D. 3]: τινὰ or τὶ ἐπί τι, Lk. x. 34; xix. 35; Acts xxiii. 24. (Thuc., Plat., Diod., al.; Sept. several times for ביביב.)*

ἐπιβλέπω: 1 aor. ἐπίβλεψα; in the Sept. often for τη and ρξ, also for ρξ; to turn the eyes upon, to look upon, gaze upon, (ἐπί upon [cf. ἐπί, D. 2]): ἐπί τινα, contextually, to look upon one with a feeling of admiration and respect, to look up to, regard, Jas. ii. 3; contextually, to look upon in pity for the sake of giving aid, i. q. to have regard for, to regard, Lk. ix. 38 (where for ἐπίβλεψον [R L] and ἐπίβλεψαι [G T] write [with Tr WH] ἐπιβλέψαι, 1 aor. act. inf.; cf. Bornemann, Schol. ad loc., and above in δέομαι, 3 a., [also B. 273 (234) note]); ἐπὶ τὴν ταπείνωσίν τινος, Lk. i. 48; often in the O. T. in the same sense, as 1 S. i. 11; ix. 16; Ps. xxiv. (xxv.) 16; lxviii. (lxix.) 17; Tob. iii. 3, etc. (In Grk. writ. fr. Soph. and Plato down, both lit. and fig.) *

ἐπί-βλημα, -τος, τό, (ἐπιβάλλω), that which is thrown or put upon a thing, or that which is added to it; an addition; spec. that which is sewed on to cover a rent, a patch; Vulg. assumentum [(also commissura)], (i. q. ἐπίρραμα): Mt. ix. 16; Mk. ii. 21; Lk. v. 36. [Sept., Plut., Arr.].

ėπιβοάω, -ω; to cry out to [cf. ἐπί, D. 2], cry out: foll. by acc. with inf. Acts xxv. 24 RG, [but LT Tr WH βοάω, q. v. 2, and fin. From Hom., Hdt. down].*

ἐπυβουλή, -ῆς, ἡ, a plan formed against one [cf. ἐπί, D. 7], a plot: Acts ix. 24; γίνεταί των ἐπιβουλὴ ὑπό τωνος, Acts xx. 3; εῖς τωα, Acts xxiii. 30; plur. Acts xx. 19. (From [Hdt.], Thuc. down.)*

έπιγαμβρεύω: fut. ἐπιγαμβρεύσω; to be related to by marriage, enter into affinity with; 1. Sept. for μπηπη, to become any one's father-in-law or son-in-law: τινί, Gen. xxxiv. 9; 1 S. xviii. 22 sqq.; 2 Chr. xviii. 1; 2 Esdr. ix. 14; 1 Macc. x. 54, 56.

2. τινά, for D3', to marry the widow of a brother who has died childless: Gen. xxxviii. 8; Mt. xxii. 24, where allusion is made to the levirate law recorded in Deut. xxv. 5–10; cf. Win. RWB. s. v. Leviratsehe; [BB. DD. s. v. Marriage]. (Not found in native Grk. auth. [exc. schol. ad Eur. Or. 574 sqq.; cf. W. 26].)*

ἐπί-γειος, -ον, (ἐπί and γῆ), existing upon the earth, earthly, terrestrial: οἰκία, the house we live in on earth, spoken of the body with which we are clothed in this world, 2 Co. v. 1; σώματα ἐπίγεια, opp. to ἐπουράνια, 1

Co. xv. 40; absolutely, of ἐπίγειοι (opp. to of ἐπουράνιοι and οἱ καταχθόνιοι), those who are on earth, the inhabitants of the earth, men, Phil. ii. 10; τὰ ἐπίγεια, things done on earth, spoken of the new birth wrought by the Holy Spirit, Jn. iii. 12; cf. Knapp, Scripta var. Arg. p. 212 sq.; τὰ ἐπίγεια φρονεῖν, to set the mind on the pleasures and good things of earth, Phil. iii. 19; σοφία ἐπίγειος (opp. to ἡ ἄνωθεν κατερχομένη), the wisdom of man, liable to error and misleading, Jas. iii. 15. (From Plato down; nowhere in the O. T.) •

ἐπι-γίνομαι: 2 aor. ἐπεγενόμην;
1. to become or happen afterwards; to be born after.
2. to come to, arrive: of time, τεσσαρεσκαιδεκάτη νὺξ ἐπεγένετο, Acts xxvii. 27 L [ed. ster.], T [edd. 2, 7]; (ἔαρος ἐπιγίγνεται δρη, Hom. II. 6, 148).
3. to arise, spring up, come on: ἐπιγενομένου νότου, a south wind having sprung up, Acts xxviii. 13; (Thuc. 3, 74; 4, 30).*

έπι-γινώσκω; [impf. επεγίνωσκον]; fut. επιγνώσομαι; 2 aor. ἐπέγνων; pf. ἐπέγνωκα; [Pass., pres. ἐπινινώσκομαι; 1 aor. ἐπεγνώσθην]; (ἐπί denotes mental direction towards, application to, that which is known); in the Sept. chiefly for יַדע and הַכָּר; 1. to become thoroughly acquainted with, to know thoroughly; to know accurately, know well, [see reff. s. v. ἐπίγνωσις, init.]: 1 Co. xiii. 12 (where γινώσκω ἐκ μέρους and ἐπιγιν. i. e. to know thoroughly, know well, divine things, are contrasted [W. § 39, 3 N. 2]); with an acc. of the thing, Lk. i. 4; 2 Co. i. 13; την χάριν τοῦ θεοῦ, Col. i. 6; την ἀλήθειαν, 1 Tim. iv. 3; την όδον της δικαιοσύνης, 2 Pet. ii. 21 [cf. B. 305 (262)]; τὸ δικαίωμα τοῦ θεοῦ, Ro. i. 32; τὶ foll. by ὅτι (by the familiar attraction [W. 626 (581); B. 376 (322); some bring this ex. under 2 a. in the sense of acknowledge]), 1 Co. xiv. 37; ruá, one's character, will, deeds, deserts, etc., 1 Co. xvi. 18; 2 Co. i. 14; [pass. opp. to αγνοούμενοι, 2 Co. vi. 9]; τινὰ ἀπό τινος (gen. of thing), Mt. vii. 16, 20 [Lchm. ix] ("a Gallicis armis atque insignibus cognoscere," for the more common ex, Caes. b. g. 1, 22, 2 [cf. B. 324 (278 sq.); W. 372 (348)]); by attraction τινά, ότι etc. 2 Co. xiii. 5; ἐπιγινώσκει τὸν υίόν, τὸν πατέρα, Mt. xi. 2. univ. to know; a. to recognize: rwá, i. e. by sight, hearing, or certain signs, to perceive who a person is, Mt. xiv. 35; Mk. vi. 54; Lk. xxiv. 16, 31; Mk. vi. 33 [RT, but GWH mrg. without the accus.]; by attraction, τινά, ότι, Acts iii. 10; iv. 13; τινά, his rank and authority, Mt. xvii. 12; with acc. of the thing, to recognize a thing to be what it really is: την φωνήν τοῦ Πέτρου, Acts xii. 14; την χην, Acts xxvii. 39. b. to know i. q. to perceive: τί, Lk. v. 22; ἐν ἐαυτῷ, foll. by acc. of the thing with a ptep. [B. 301 (258)], Mk. v. 30; foll. by 571, Lk. i. 22; τφ πνεύματι foll. by ότι, Mk. ii. 8. o. to know i. e. to find out, ascertain: sc. αὐτό, Acts ix. 30; foll. by οτι, Lk. vii. 37; xxiii. 7; Acts xix. 34; xxii. 29; xxiv. 11 L T Tr WH; xxviii. 1; τi , foll. by an indirect quest., Acts xxiii. 28 L T Tr WH; [δι' ἡν αἰτίαν etc. Acts xxii. 24]; παρά τινος (gen. of pers.) περί τινος (gen. of thing), Acts xxiv. 8. d. to know i. e. to understand: Acts xxv. 10. [From Hom. down.]*

ἐπί-γνωσιε, -εως, ή, (ἐπιγωώσκω, q. v. [cf. also Bp. Lghtft.]

on Col. i. 9; Trench § lxxv. ad fin.]), precise and correct knowledge; used in the N. T. of the knowledge of things ethical and divine: absol., Phil. i. 9; Col. iii. 10; κατ' ἐπίγνωσιν, Ro. x. 2; with gen. of the thing known, Col. i. 9; ii. 2; Philem. 6; της άληθείας, 1 Tim. ii. 4; 2 Tim. ii. 25; iii. 7; Tit. i. 1; Heb. x. 26; της άμαρτίας, Ro. iii. 20; with gen. of the person known; - of God. esp. the knowledge of his holy will and of the blessings which he has bestowed and constantly bestows on men through Christ: Eph. i. 17; Col. i. 10; 2 Pet. i. 2; of Christ, i. e. the true knowledge of Christ's nature, dignity, benefits: Eph. iv. 13; 2 Pet. i. 8; ii. 20; of God and Christ: 2 Pet. i. 2; θεον έχειν εν επιγνώσει, i. e. to keep the knowledge of the one true God which has illumined the soul, Ro. i. 28. (Polyb., Plut., Hdian., [al.]; Sept. occasionally for Dy7; 2 Macc. ix. 11.) *

ἐπι-γραφή, -ῆς, ἡ, (ἐπιγράφω), an inscription, title: in the N. T. of an inscription in black letters upon a whitened tablet [B. D. s. v. Cross], Lk. xxiii. 38; with the gen. τῆς alτίας, i. e. of the accusation, Mk. xv. 26, (γράμματα τὴν alτίαν τῆς θανατώσεως αὐτοῦ δηλοῦντα, Dio Cass. 54, 3; cf. Sueton. Calig. 32; Domit. 10); of the inscription on a coin: Mt. xxii. 20; Mk. xii. 16; Lk. xx. 24. (From Thuc. down.)*

ἐπιγράψω: fut. ἐπιγράψω; pf. pass. ptcp. ἐπιγεγραμμένος; plpf. 3 pers. sing. ἐπεγέγραπτο; to write upon, inscribe: ἐπιγραφήν, Mk. xv. 26 and L Tr br. in Lk. xxiii. 38; δνόματα, Rev. xxi. 12; ἔν τινι, Acts xvii. 23; fig. to write upon the mind, i. e. to fix indelibly upon it, cause to cleave to it and to be always vividly present to it: νόμους ἐπὶ καρδίας [-δίαν Τ WH mrg.], Heb. viii. 10; ἐπὶ τῶν διανοιῶν, Heb. x. 16 R G, ἐπὶ τὴν διάνοιαν, ibid. L T Tr WH, (τοὺς λόγους ἐπὶ τὸ πλάτος τῆς καρδίας, Prov. vii. 3). [From Hom. down.]*

tan-δείκνυμι; 1 aor. ἐπέδειξα; [pres. mid. ἐπιδείκνυμαι]; to exhibit, show, [as though for exposition or examination (Schmidt ch. 127, 5); fr. Pind., Hdt. down.]; a. to bring forth to view: τί, Mt. xxii. 19; and Lk. xx. 24 Rec.; τί τινι, Lk. xxiv. 40 RG; ἐαυτόν τινι, Lk. xvii. 14; to show i. e. bid to look at, τί τινι, Mt. xxiv. 1; to show i. e. furnish to be looked at, produce what may be looked at: σημεῖον, Mt. xvi. 1; Mid. with acc. of the thing, to display something belonging to one's self: χιτῶνας, the tunics as their own, Acts ix. 39 [see Meyer]. b. to prove, demonstrate, set forth to be known and acknowledged: Heb. vi. 17; foll. by the acc. and inf. Acts xviii. 28.*

ėm-δέχομαι; [fr. Hdt. down]; 1. to receive hospitably: τινά, 3 Jn. 10 (Polyb. 22, 1, 3). 2. to admit, i. e. not to reject: τινά, one's authority, 3 Jn. 9 (τοὺς λόγους, 1 Macc. x. 46; παιδείαν, Sir. li. 26). [Cf. δέχομαι, fin.]* ϵπιδημέω, -ῶ; (ϵπίδημος);1. to be present among one's people, in one's city or in one's native land, [cf. enl. D. 1], (Thuc., Plato, al.; opp. to ἀποδημείν, Xen. Cyr. 7, 5, 69; ἐπιδημεῖν ἐν τῷδε τῷ βίφ, Theoph. ad Autol. 2, 12 [p. 88 ed. Otto]). 2. to be a sojourner, a foreign resident, among any people, in any country: Acts ii. 10; of ἐπιδημοῦντες ξένοι, Acts xvii. 21; (Xen., Plato, Theophr., Lcian., Aelian, al.).

km-δια-τάσσομα; to ordain besides, to add something to what has been ordained, [cf. ἐπί, D. 4]: Gal. iii. 15. Not found elsewhere.*

ἐπιδίδωμ: 3 pers. sing. impf. ἐπεδίδου; fut. ἐπιδώσω; 1 aor. ἐπέδωκα; 2 aor. ptcp. plur. ἐπιδώτες; 1 aor. pass. ἐπεδόθην; [fr. Hom. down]; to give over; 1. to hand, give by handing: τινί τι, Mt. vii. 9 sq.; Lk. xi. 11 sq.; xxiv. 30, 42; Jn. xiii. 26 [R G L]; Acts xv. 30; pass. Lk. iv. 17. 2. to give over, i. e. give up to the power or will of one (Germ. preisgeben): Acts xxvii. 15 (sc. ἐαυτούς οτ τὸ πλοῦον τῷ ἀνέμφ).*

km-δι-ορθόω (see διόρθωσις): to set in order besides or further (what still remains to be set in order, [cf. ἐπί, D. 4]): Tit. i. 5, where, for the common reading ἐπιδιορθώση (1 aor. mid. subjunc.), Lchm. has adopted ἐπιδιορθώσης (1 aor. act. subjunc.). Found also in inscriptions (Boeckh ii. 409, 9), and in eccl. writ.*

km-bis; to go down, set (of the sun): Eph. iv. 26, on which see kmi, B. 2 e. (Deut. xxiv. 17 (15); Jer. xv. 9; [Philo de spec. legg. 28]; and with tmesis, Hom. Il. 2, 413.)

trucketa [WH -κία, see I, ι], -ας, ή, (ἐπιεικής, q. v.), mildness, gentleness, fairness, ['sweet reasonableness' (Matthew Arnold)]: Acts xxiv. 4; joined with πραότης [q. v.], 2 Co. x. 1; Plut. Pericl. 39; with φιλανθρωπία, Polyb. 1, 14, 4; Philo, vit. Moys. i. § 36; with χρηστότης, Hdian. 5, 1, 12 [6 ed. Bekk.]. Cf. Plato, defin. p. 412 b.; Aristot. eth. Nic. 5, 10. (Bar. ii. 27; Sap. ii. 19; xii. 18; 2 Macc. ii. 22; 3 Macc. iii. 15.) °

[SYN. ἐπιείκεια, πραότης: "πρ. magis ad animum, ἐπι. vero magis ad exteriorem conversationem pertinet" (Estius on 2 Co. x. 1). "πρ. virtus magis absoluta; ἐπι. magis refertur ad alios" (Bengel, ibid.). See at length Trench § xliii.]

ἐπικής, -ές, (εἰκός, what is reasonable); 1. seemly, suitable, (fr. Hom. down). 2. equitable, fair, mild, gentle: 1 Tim. iii. 3; Tit. iii. 2; 1 Pet. ii. 18; Jas. iii. 17. Neut. τὸ ἐπιεικὲς (as often in Grk. writ. fr. Thuc. down) ὑμῶν i. q. ἡ ἐπιείκεια ὑμῶν, Phil. iv. 5. [See ἐπιείκεια, fin.]*

the function of the first and in 1 S. xx. 1; Eccl. vii. 29 (28) for vip ; to inquire for, seek for, search for, seek diligently, (Germ. herbeisuchen [the en. seems to be directive rather than intensive]): τινά, Lk. iv. 42 (for Rec. εξήτουν); Acts xii. 19; i. q. to desire, wish for, crave: τί, Mt. vi. 32; Lk. xii. 30; Ro. xi. 7; Phil. iv. 17; Heb. xi. 14; xiii. 14; περί τινος, Acts xix. 39 [R G T] (but if your inquiry or desire has reference to other matters); with the inf. Acts xiii. 7 (as in Polyb. 3, 57, 7; Diod. 19, 8); i. q. to demand, clamor for: σημείον, Mt. xii. 39; xvi. 4; Mk. viii. 12 R G; Lk. xi. 29 (where T Tr WH ζητεί [as L T Tr WH in Mk. l. c.]).*

ἐπθανάτιος, -ον, (θάνατος), doomed to death: 1 Co. iv.
 9. (Dion. Hal. antt. 7, 35.)

tai θεσις, -εως, ή, (ἐπιτίθημι), a laying on, imposition: τῶν χειρῶν, Acts viii. 18; 1 Tim. iv. 14; 2 Tim. i. 6; Heb. vi. 2. The imposition of hands, χειροθεσία, was a sacred

rite transmitted by the Jews to the Christians, and employed in praying for another, or in conferring upon him divine blessings, especially bodily health, or the Holy Spirit (at the administration of baptism and the inauguration to their office of the teachers and ministers of the church): Gen. xlviii. 14; Num. xxvii. 18, 23; Deut. xxxiv. 9; 2 K. v. 11, etc.; Mt. xix. 13; Mk. xvi. 18; Acts vi. 6; xiii. 3; xix. 6, etc. [See B. D. s. v. Baptism (supplement); McCl. and Strong and Dict. of Chris. Antiq. s. v. Imposition of Hands.]

ἐπιθυμέω, -ω; [impf. ἐπεθύμουν]; fut. ἐπιθυμήσω; 1 aor. ἐπεθύμησα; (θυμός); fr. Aeschyl. down; Sept. for אוה and המר prop. to keep the bunds turned upon a thing. hence [cf. our to set one's heart upon] to have a desire for, long for; absol. to desire [A. V. lust], Jas. iv. 2; to lust after, covet, of those who seek things forbidden, Ro. vii. 7; xiii. 9 (fr. Ex. xx. 17); 1 Co. x. 6, (4 Macc. ii. 6); κατά τινος, to have desires opposed to [A.V. lust against] a thing, Gal. v. 17 [B. 335 (288)]; ruós, to long for, covet a thing, Acts xx. 33; 1 Tim. iii. 1; of sexual desire, γυναικός, Mt. v. 28 Rec. [see below] (παιδός ή γυναικός, Xen. an. 4, 1, 14; with the gen. also in Ex. xxxiv. 24; Prov. xxi. 26; xxiii. 3, 6; Sap. vi. 12; Sir. xxiv. 19 (18), etc.); contrary to the usage of the better Grk. writ. with the acc. of the object, Mt. v. 28 L Tr (WH br.), and without an obj. Tdf. (Ex. xx. 17; Deut. v. 21; Mic. ii. 2; Sap. xvi. 3; Sir. i. 26 (23), etc.; cf. W. § 30, 10 b.); as often in Grk. writ., foll. by the inf.: Mt. xiii. 17; Lk. xv. 16; [xvi. 21]; xvii. 22; 1 Pet. i. 12; Rev. ix. 6; foll. by the acc. with the inf. IIeb. vi. 11; ἐπιθυμία ἐπεθύμησα I have greatly desired, Lk. xxii. 15; cf. W. § 54, 8; B. § 133, 22 a.*

ἐπιθυμητής, -οῦ, ὁ, (ἐπιθυμέω), one who longs for, a craver, lover, one eager for: κακῶν, 1 Co. x. 6 (Num. xi. 4). In Grk. writ. fr. Hdt. down.*

embula, -as, ή, (ἐπιθυμέω), [fr. IIdt. on], Sept. chiefly for חמור, אוָה, חמור; desire, craving, longing: Lk. xxii. 15 (on which see in ἐπιθυμέω, fin.); Rev. xviii. 14; τὴν ἐπιθυμίαν ἔχειν είς τι, the desire directed towards, Phil. i. 23; ἐν πολλῆ ἐπιθυμία with great desire, 1 Th. ii. 17; plur. αί περί τὰ λοιπὰ ἐπιθυμίαι, Mk. iv. 19 [W. § 30, 3 N. 5]; spec. desire for what is forbidden, lust, (Vulg. concupiscentia): Ro. vii. 7 sq.; Jas. i. 14 sq.; 2 Pet. i. 4; πάθος έπιθυμίας, 1 Th. iv. 5; ἐπιθυμία κακή, Col. iii. 5, (Prov. xxi. 26; [xii. 12]; Plat. legg. 9 p. 854 a.; πονηρά, Xen. mem. 1, 2, 64; ἀγαθή, Sir. xiv. 14 where see Fritzsche, [who cites also Prov. xi. 23; xiii. 12]); plur., Gal. v. 24; 1 Tim. vi. 9; 2 Tim. ii. 22; iv. 3; 1 Pet. i. 14; iv. 2; with a gen. of the object, ἐπιθυμία μιασμοῦ, for unclean intercourse, 2 Pet. ii. 10 [al. with W. § 34, 3 b. take μιασμ. as gen. of quality]; with a gen. of the subject, ai ἐπιθυμίαι τῶν καρδιῶν, Ro. i. 24; with a gen. of the thing by which the desire is excited, ή ἐπιθυμία τοῦ κόσμου, 1 Jn. ii. 17; τοῦ σώματος, Ro. vi. 12; τῆς ἀπάτης (see ἀπάτη), Eph. iv. 22; της σαρκός, των ὀφθαλμών, 1 Jn. ii. 16 (cf. Huther ad loc.); 2 Pet. ii. 18; τελείν ἐπιθυμίαν σαρκός, Gal. v. 16; αὶ σαρκικαὶ ἐπιθυμίαι, 1 Pet. ii. 11 (ψυχικαί, σωματικαί, 4 Macc. i. 32); αί κοσμικαὶ ἐπιθυμίαι, Tit. ii.

12; εἰς ἐπιθυμίας to arouse lusts, Ro. xiii. 14; ποιεῖν τὰς ἐπιθυμίας, Jn. viii. 44; ὑπακούειν ταῖς ἐπιθυμίαις, Ro. vi. 12 [LT Tr WH]; δουλεύειν ἐπιθυμίαις (see δουλεύω, 2 b.), Tit. iii. 3; ἄγεσθαι ἐπιθυμίαις, 2 Tim. iii. 6; πορεύεσθαι ἐν ἐπιθυμίαις, 1 Pet. iv. 3; πορεύεσθαι κατὰ τὰς ἐπιθυμίας, Jude 16, 18; 2 Pet. iii. 3; ἀναστρέφεσθαι ἐν ταῖς ἐπιθυμίαις τῆς σαρκός, Eph. ii. 3. [Syn. cf. πάθος, and see Trench § lxxxvii.] *

em-καθ-ζω: 1 aor. ἐπεκάθισα; 1. to cause to sit upon, to set upon: Mt. xxi. 7 Rec. la 2. intrans. to sit upon: Matt. l. c. [Rec. la] G L T Tr WH al. la ...

έπι-καλέω, -ω: 1 aor. ἐπεκάλεσα; [Pass. and Mid., pres. έπικαλούμαι]; pf. pass. ἐπικέκλημαι; plpf. 3 pers. sing. έπεκέκλητο, and with neglect of augm. [cf. W. § 12, 9; B. 33 (29)] ἐπικέκλητο (Acts xxvi. 32 Lchm.); 1 aor. pass. έπεκλήθην; fut. mid. έπικαλέσομαι; 1 aor. mid. έπεκαλεσάμην; Sept. very often for קָרָא; 1. to put a name upon, to surname: τινά (Xen., Plato, al.), Mt. x. 25 G T Tr WH (Rec. ἐκάλεσαν); pass. ὁ ἐπικαλούμενος, he who is surnamed, Lk. xxii. 3 RGL; Acts x. 18; xi. 13; xii. 12; xv. 22 RG; also δs ἐπικαλεῖται, Acts x. 5, 32; ὁ ἐπικληθείς, Mt. x. 3 [RG]; Acts iv. 36; xii. 25; i. q. δς έπεκλήθη, Acts i. 23. Pass. with the force of a mid. [cf. W. § 38, 3], to permit one's self to be surnamed: Heb. xi. 16; Mid. w. τινά: 1 Pet. i. 17 εί πατέρα ἐπικαλεῖσθε τὸν etc. i. e. if ye call (for yourselves) on him as father, i. e. if ye surname him your father. 2. ἐπικαλεῖται τὸ ὄνομά τινος נקרא שם פ" על פ" the Hebr. נקרא שם פ" נל פ", the name of one is named upon some one, i. e. he is called by his name or declared to be dedicated to him (cf. Gesenius, Thesaur. iii. p. 1232): Acts xv. 17 fr. Am. ix. 12 (the name referred to is the people of God); Jas. ii. 7 (the name οἱ τοῦ Χριστοῦ). 3. τινί with the acc. of the object; prop. to call something to one [cf. Eng. to cry out upon (or against) one]; to charge something to one as a crime or reproach; to summon one on any charge, prosecute one for a crime; to blame one for, accuse one of, (Arstph. pax 663; Thuc. 2, 27; 3, 36; Plat. legg. 6, 761 e.; 7, 809 e.; Dio Cass. 36, 28; 40, 41 and often in the orators [cf. s. v. κατηγορέω]): εὶ τῷ οἰκοδεσπότη Βεελζεβούλ ἐπεκάλεσαν (i. e. accused of commerce with Beelzebul, of receiving his help, cf. Mt. ix. 34; xii. 24; Mk. iii. 22; Lk. xi. 15), πόσφ μᾶλλον τοῖς οἰκιακοῖς αὐτοῦ, Μt. x. 25 L WH mrg. after cod. Vat. (see 1 above), a reading defended by Rettig in the Stud. u. Krit. for 1838, p. 477 sqq. and by Alex. Bttm. in the same journal for 1860, p. 343, and also in his N. T. Gram. 151 (132); [also by Weiss in Mey. ed. 7 ad loc.]. But this expression (Beelzebul for the help of Beelzebul) is too hard not to be suggestive of the emendation of some ignorant scribe, who took offence because (with the exception of this passage) the enemies of Jesus are nowhere in the Gospels said to have called him by the name of Beelze-4. to call upon (like Germ. anrufen), to invoke; Mid. to call upon for one's self, in one's behalf: any one as a helper, Acts vii. 59, where supply τον κύριον Ίησοῦν (βοηθών, Plat. Euthyd. p. 297 c.; Diod. 5, 79); τινά

as a judge, i. e. to appeal to one, make appeal unto: hatσαρα, Acts xxv. 11 sq.; xxvi. 32: xxviii. 19; [τὸν Σεβαστόν, Acts xxv. 25]; foll. by the inf. pass. Acts xxv. 21 (to 5. Hebraistically (like קרא בשם יהוה be reserved). to call upon by pronouncing the name of Jehovah, Gen. iv. 26; xii. 8; 2 K. v. 11, etc.; cf. Gesenius, Thesaur. p. 1231 [or Hebr. Lex. s. v. קרא; an expression finding its explanation in the fact that prayers addressed to God ordinarily began with an invocation of the divine name: Ps. iii. 2; vi. 2; vii. 2, etc.) ἐπικαλοῦμαι τὸ ὅνομα τοῦ κυρίου, I call upon (on my behalf) the name of the Lord, i.e. to invoke, adore, worship, the Lord, i. e. Christ: Acts ii. 21 (fr. Joel ii. 32 (iii. 5)); ix. 14, 21; xxii. 16; Ro. x. 13 sq.; 1 Co. i. 2; τὸν κύριον, Ro. x. 12; 2 Tim. ii. 22; (often in Grk. writ. ἐπικαλείσθαι τοὺς θεούς, as Xen. Cyr. 7, 1, 35; Plat. Tim. p. 27 c.; Polyb. 15, 1, 13).*

ἐπικάλυμμα, τος, τό, (ἐπικαλύπτω), a covering, veil; prop. in Sept.: Ex. xxvi. 14; xxxvi. 19 Compl. [cf. xxxix. 21 Tdf.]; metaph. i. q. a pretext, cloak: τῆς κακίας, 1 Pet. ii. 16 (πλοῦτος δὲ πολλῶν ἐπικάλυμμ² ἐστὶ κακῶν, Menand. ap. Stob. flor. 91, 19 [iii. 191 ed. Gaisf.]; "quaerentes libidinibus suis patrocinium et velamentum." Seneca, vita beata 12)."

ἐπικαλύπτω: [1 aor. ἐπεκαλύφθην]; to cover over: ai ἀμαρτίαι ἐπικαλύπτονται, are covered over so as not to come to view, i. e. are pardoned, Ro. iv. 7 fr. Ps. xxxi. (xxxii.) 1.*

ליה-המד-מֹסְמִיס, -ον, (ליהוגמ־מַסְמֹסְעְמֵּנ to imprecate curses upon), only in bibl. and eccl. use, accursed, execrable, exposed to divine vengeance, lying under God's curse: Jn. vii. 49 R G; Gal. iii. 10 (Deut. xxvii. 26); ibid. 13 (Deut. xxi. 23); (Sap. iii. 12 (13); xiv. 8; 4 Macc. ii. 19; in Sept. often for אָרוֹר.

ἐπί-κειμαι; impf. ἐπεκείμην; to lie upon or over, rest upon, be laid or placed upon; a. prop.: ἐπί τινι, Jn. xi. 38; sc. on the burning coals, Jn. xxi. 9. b. figuratively, a. of things: of the pressure of a violent tempest, χειμῶνος ἐπικειμένου, Acts xxvii. 20 (Plut. Timol. 28, 7); ἀνάγκη μοι ἐπίκειται, is laid upon me, 1 Co. ix. 16 (Hom. Il. 6, 458); ἐπικείμενα, of observances imposed on a man by law, Heb. ix. 10 [cf. W. 635 (589)]. β. of men; to press upon, to be urgent: with dat. of pers. Lk. v. 1; ἐπέκειντο αἰτούμενοι, I.k. xxiii. 23 (πολλῷ μᾶλλον ἐπέκειντο ἀξιῶν, Joseph. antt. 18, 6, 6; μᾶλλον ἐπέκειντο βλάσφημοῦντες, 20, 5, 3).*

ἐπι-κέλλω: [1 aor. ἐπέκειλα]; to run a ship ashore, to bring to land; so fr. Hom. Od. 9, 148 down; ἐπέκειλαν (R G ἐπώκειλαν) τὴν ναῦν, Acts xxvii. 41 L T Tr WH; but in opposition see Meyer ad loc. [Cf. B. D. Am. ed. p. 3009.]*

[ἐπ-κεφάλαιον, -ου, τό, head-money, poll-tax, (Aristot. oec. 2 p. 1346*, 4 and 1348*, 32): Mk. xii. 14 WH (rejected) mrg. for κῆνσον (al.).*]

Επικούρειος [-ριος Τ WH; see I, ι], -ου, δ, Epicurean, belonging to the sect of Epicurus, the philosopher: Acts xvii. 18.

(Βοηθόν, Plat. Euthyd. p. 297 c.; Diod. 5, 79); τινὰ ἐπικουρία, -as, ἡ, (ἐπικουρίω to aid), aid, succor: Acts μάρτυρα, as my witness, 2 Co. i. 23 (Plat. legg. 2, 664 c.); xxvi. 22. (Sap. xiii. 18; fr. Thuc. and Eur. down.)*

έπικρινω: 1 aor. επέκρινα; to adjudge, approve oy one's decision, decree, give sentence: foll. by the acc. with inf., Lk. xxiii. 24. (Plato, Dem., Plut., Hdian., al.)*

έπι-λαμβάνω; 2 aor. mid. ἐπελαβόμην; to take in addition [cf. eni, D. 4], to take, lay hold of, take possession of, overtake, attain to. In the Bible only in the mid.; Sept. for אחו and החויק; a. prop. to lay hold of or to seize upon anything with the hands (Germ. sich an etwas anhalten): τῶν ἀφλάστων νηός, Hdt. 6, 114; hence, univ. to take hold of, lay hold of: with gen. of pers., Mt. xiv. 31; Lk. ix. 47 [Tr WH acc.]; (xxiii. 26 RG); Acts xvii. 19; xxi. 30, 33; with acc. of pers., Lk. xxiii. 26 L TTr WH, but in opposition see Meyer; for where the ptcp. ἐπιλαβόμενος is in this sense joined with an acc., the acc., by the σχημα ἀπὸ κοινοῦ, depends also upon the accompanying finite verb (cf. B. § 132, 9; [so W. (ed. Lünem.) 202 (190)]): Acts ix. 27; xvi. 19; xviii. 17, cf. Lk. xiv. 4. with the gen. of a thing: της χειρός τινος, Mk. viii. 23; Acts xxiii. 19; of a leader, and thus metaph. of God, Heb. viii. 9 [cf. W. 571 (531); B. 316 (271); with gen. of a pers. and of a thing: ἐπιλ. τινος λόγου, ρήματος, to take any one in his speech, i. e. to lay hold of something said by him which can be turned against him, I.k. xx. 20 [Tr λόγον], 26 [WH Tr mrg. τοῦ for αὐτοῦ]; ἐπιλ. τῆς αἰωνίου [al. ὅντως] ζωῆς, to seize upon, lay hold of, i. e. to struggle to obtain eternal life, 1 Tim. vi. 12, 19, [cf. W. 312 (293)]. b. by a metaph. drawn from laying hold of another to rescue him from peril, to help, to succor, (cf. Germ. sich eines annehmen): ruós, Heb. ii. 16; in this sense used besides only in Sir. iv. 11 and Schol. ad Aeschyl. Pers. 739. In Appian.bel. civ. 4, 96 the act. is thus used with the dat.: ἡμῖν τὸ δαιμόνιον ἐπιλαμβάνει.*

ἐπιλανθάνομαι; pf. pass. ἐπιλελησμαι; 2 aor. mid. ἐπελαθόμην; Sept. often for πρψ; to forget: foll. by the inf., Mt. xvi. 5; Mk. viii. 14; foll. by an indir. quest. Jas. i. 24; in the sense of neglecting, no longer caring for: with the gen., Heb. vi. 10; xiii. 2, 16; with the acc. (cf. W. § 30, 10 c.; Matthiae § 347 Anm. 2, ii. p. 820 sq.), Phil. iii. 13 (14); with a pass. signification (Is. xxiii. 16; Sir. iii. 14; xxxii. (xxxv.) 9; Sap. ii. 4, etc. [cf. B. 52 (46)]): ἐπιλελησμένος forgotten, given over to oblivion, i. e. uncared for, ἐνώπιον τοῦ θεοῦ before God i. e. by God (Sir. xxiii. 14), Lk. xii. 6. [(From Hom. on.)]*

iπιλίγω: [pres. pass. ptep. ἐπιλεγόμενος]; 1 aor. mid. ptep. ἐπιλεξάμενος; 1. to say besides [cf. ἐπί, D. 4], (Hdt. et al.); to surname (Plato, legg. 3 p. 700 b.): in pass. Jn. v. 2 [Tdf. τὸ λεγ.], unless the meaning to name (put a name upon) be preferred here; cf. ἐπονομάζω. 2. to choose for (Hdt. et sqq.; Sept.); mid. to choose for one's self: Acts xv. 40 (2 S. x. 9; Hdt. 3, 157; Thuc. 7, 19; Diod. 3, 73 (74); 14, 12; Joseph. antt. 4, 2, 4, and others).*

έπιλείπω: fut. ἐπιλείψω; to fail, not to suffice for (any purpose, for the attainment of an end): τινά δ χρόνος, time fails one, Heb. xi. 32 and many like exx. in Grk. writ. fr. Dem. down; see Bleek, Brief and Hebr. ii. 2 p. 818.*

èm-λείχω: impf. ἐπέλειχον; to lick the surface of, lick over ([cf. ἐπί, D. 1]; Germ. belecken): with the acc. of a thing, Lk. xvi. 21 L T Tr WH; (in Long. past. 1, 24 (11) a var. for ἐπιτρέχω).*

ἐπιλησμονή, -ῆς, ἡ, (ἐπιλήσμων forgetful [W. 93 (89)]), forgetfulness: ἀκροατής ἐπιλησμονής, a forgetful hearer [cf. W. § 34, 3 b.; B. 161 (140)], Jas. i. 25. (Sir. xi. 27 (25).)*

ἐπίλοιπος, -ον, (λοιπός), remaining besides, left over, [cf. ἐπί, D. 4]: 1 Pet. iv. 2. (Sept.; Grk. writ. fr. Hdt. down.) *

ἐπί-λυσις, -εως, ἡ, (ἐπιλύω, q. v.), a loosening, unloosing (Germ. A uf lösung); metaph. interpretation: 2 Pet. i. 20, on which pass. see γίνομαι, 5 e. a. (Gen. xl. 8 Aq.; Heliod. 1, 18; but not Philo, vita contempl. § 10, where ἐπιδείξεως was long ago restoted.)*

kπιλύω: impf. ἐπέλυον; 1 fut. pass. ἐπιλυθήσομαι; a. properly, to unloose, untie (Germ. auflösen) anything knotted or bound or sealed up; (Xen., Theocr., Hdian.). b. to clear (a controversy), to decide, settle: Acts xix. 39; to explain (what is obscure and hard to understand): Mk. iv. 34 (as in Gen. xli. 12 var.; Philo, vita contempl. § 10; de agricult. § 3; Sext. Empir. 2, 246; γρίφους, Athen. 10 p. 449 e.; also in mid., Athen. 10 p. 450 f.; Joseph. antt. 8, 6, 5, and often by the Scholiasts).*

έπιμαρτυρέω, -ω; to bear witness to, establish by testimony: foll by the acc. with inf., 1 Pet. v. 12. (Plato, Joseph., Plut., Lcian., al.) [Comp.: συν-επιμαρτυρέω.]*
ἐπιμίλεια, -as, ἡ, (ἐπιμελής careful), care, attention: Acts xxvii. 3. (Prov. iii. 8; 1 Macc. xvi. 14; 2 Macc. xi. 23; very com. in Grk. prose writ., not used in the poets.)*

ἐπιμελίομαι, -οῦμαι, and ἐπιμέλομαι: fut. ἐπιμελήσομαι; 1 aor. ἐπεμελήθην; with gen. of the object, to take care of a person or thing (ἐπί denoting direction of the mind toward the object cared for [cf. ἐπί, D. 2]): Lk. x. 34 sq.; 1 Tim. iii. 5. (Gen. xliv. 21; 1 Macc. xi. 37; 1 Esdr. vi. 26; used by Grk. writ. esp. of prose fr. IIdt. down.) * ἐπιμελῶς, adv., diligently, carefully: Lk. xv. 8.*

ἐπι-μένω; [impf. ἐπέμενον]; fut. ἐπιμενῶ; 1 aor. ἐπέμεινα; to stay at or with; to tarry still; still to abide, to continue, remain; a. prop. of tarrying in a place: ev Έφέσφ, 1 Co. xvi. 8; ἐν τῆ σαρκί, to live still longer on earth, Phil. i. 24 (G T WH om. ev); aurou, there, Acts xv. 34 [Rec.]; xxi. 4 [Lchm. αὐτοῖς]; with dat. of thing: τη σαρκί, to abide as it were a captive to life on earth, Phil. i. 24 G T WH; ἐπί τινι, with one, Acts xxviii. 14 [L T Tr WH παρ']; πρός τινα, with one, 1 Co. xvi. 7; Gal. i. 18; with specification of time how long: Acts x. 48; xxi. 4, 10; xxviii. 12, 14; 1 Co. xvi. 7. b. trop. to persevere, continue; with dat. of the thing continued in [cf. Win. De verb. comp. etc. Pt. ii. p. 10 sq.]: τŷ άμαρτία, Ro. vi. 1; τῆ ἀπιστία, Ro. xi. 23; τῆ πίστει, Col. i. 23; in the work of teaching, 1 Tim. iv. 16 (τῷ μὴ ἀδικείν, Xen. oec. 14, 7; τῆ μνηστεία, Ael. v. h. 10, 15); with dat. of the blessing for which one keeps himself fit: τῆ χάριτι, Acts xiii. 43 Rec.; τῆ χρηστότητι, Ro. xi. 22; with a ptcp. denoting the action persisted in: Jn. viii. 7 Rec.; Acts xii. 16; cf. B. 299 sq. (257); [W. § 54, 4].

trop. (by a nod) to express approval, to assent: Acts xviii. 20, as often in Grk. writ.*

tativous, -as, ή, (ἐπινοέω to think on, devise), thought, purpose: Acts viii. 22. (Jer..xx. 10; Sap. vi. 17, etc.; often in Grk. writ. fr. Soph. and Thuc. down.) •

kπί-ορκος, -ον, (fr. ἐπί [q. v. D. 7] against, and ὅρκος); [masc. as subst.] a false swearer, a perjurer: 1 Tim. i. 10. (From Hom. down.)*

έπιοθσα, see έπειμι.

trious, -ov, a word found only in Mt. vi. 11 and Lk. xi. 3, in the phrase ἄρτος ἐπιούσιος ([Pesh.] Syr. inlaws the bread of our necessity, i. e. necessary for us [but the Curetonian (earlier) Syriac reads continual; cf. Bp. Lghtft. as below, I. 3 p. 214 sqq.; Taylor, Sayings of the Jewish Fathers, p. 139 sq.]; Itala [Old Lat.] panis quotidianus). Origen testifies [de orat. 27] that the word was not in use in ordinary speech, and accordingly seems to have been coined by the Evangelists themselves. Many commentators, as Beza, Kuinoel, Tholuck, Ewald, Bleek, Keim, Cremer, following Origen, Jerome (who in Mt. only translates by the barbarous phrase panis supersubstantialis), Theophylact, Euthymius Zigabenus, explain the word by bread for sustenance, which serves to sustain life, deriving the word from οὐσία, after the analogy of έξούσιος, ένούσιος. But οὐσία very rarely, and only in philosophic language, is equiv. to υπαρξις, as in Plato, Theaet. p. 185 c. (opp. to τὸ μὴ είναι), Aristot. de part. anim. i. l (ἡ γὰρ γένεσις ένεκα της οὐσίας έστίν, ἀλλ' οὐχ ή οὐσία ένεκα της γενέσεως; for other exx. see Bonitz's Index to Aristot. p. 544), and generally denotes either essence, real nature, or substance, property, resources. On this account Leo Meyer (in Kuhn, Zeitschr. f. vergleich. Sprachkunde, vii. pp. 401-430), Kamphausen (Gebet des Herrn, pp. 86-102), with whom Keim (ii. 278 sq. [Eng. trans. iii. 340]), Weiss (Mt. l. c.), Delitzsch (Zeitschr. f. d. luth. Theol. 1876 p. 402), agree, prefer to derive the word from ἐπείναι (and in particular fr. the ptcp. ἐπών, ἐπούσιος for ἐπύντιος, see below) to be present, and to understand it bread which is ready at hand or suffices, so that Christ is conjectured to have said in Chald. לַחְכָּא רְחָקְנָא (cf. יְקָרָ) my allowance of bread, Prov. xxx. 8) or something of the sort. But this opinion, like the preceding, encounters the great objection (to mention no other) that, although the ι in ἐπί is retained before a vowel in certain words (as ἐπιορκος, έπιορκέω, ἐπιόσσομαι, etc. [cf. Bp. Lghtft., as below, I. § 17), yet in eneival and words derived from it, enovoia, ἐπουσιώδης, it is always elided. Therefore much more correctly do Grotius, Scaliger, Wetstein, Fischer (De vitiis lexx. etc. p. 806 sqq.). Valckenaer, Fritzsche (on Mt. p. 267 sqq.), Winer (97 (92)), Bretschneider, Wahl. Meyer, [Bp. Lghtft. (Revision etc., App.)] and others, compar-

ing the words έκούσιος, έθελούσιος, γερούσιος, (fr. έκών, έθέλων, γέρων, for έκόντιος, έθελόντιος, γερόντιος, cf. Kühner i. § 63, 3 and § 334, 1 Anm. 2), conjecture that the adjective ἐπιούσιος is formed from ἐπιών, ἐπιοῦσα, with reference to the familiar expression ή ἐπιοίσα (see ἔπειμι), and apros επιούσιος is equiv. to apros της επιούσης ημέρας, food for (i. e. necessary or sufficient for) the morrow. Thus ἐπιούσιον and σίμερον admirably answer to each other, and that state of mind is portrayed which, piously contented with food sufficing from one day to the next, in praying to God for sustenance does not go beyond the absolute necessity of the nearest future. This explanation is also recommended by the fact that in the Gospel according to the Hebrews, as Jerome testifies, the word έπιούσιος was represented by the Aramaic "quod dicitur crastinus"; hence it would seem that Christ himself used the Chaldaic expression לחכא די למחַר. Nor is the prayer, so understood, at variance with the mind of Christ as expressed in Mt. vi. 34, but on the contrary harmonizes with it finely; for his hearers are bidden to ask of God, in order that they may themselves be relieved of anxiety for the morrow. See Bp. Lghtft., as above, pp. 195-234; McClellan, The New Test. etc. pp. 632-647; Tholuck, Bergpredigt, Mt. l. c., for earlier reff.]*

έπι-πύπτω; 2 aor. ἐπέπεσον, 3 pers. plur. ἐπέπεσαν, Ro. xv. 3 L T Tr WH [cf. ἀπέρχομαι init.]; pf. ptcp. έπιπεπτωκώς; [see πίπτω]; Sept. for נָפַל; to fall upon; to rush or press upon; a. prop.: τινί, upon one, Mk. iii. 10; to lie upon one, Acts xx. 10; ἐπὶ τὸν τράχηλόν τινος, to fall into one's embrace, Lk. xv. 20; Acts xx. 37, (Gen. xlvi. 29; Tobit xi. 8, 12; 3 Macc. v. 49); to fall back upon, ἐπὶ τὸ στῆθός τινος, Jn. xiii. 25 R G T. b. metaph. έπί τινα, to fall upon one, i. e. to seize, take possession of him: φόβος, Lk. i. 12; Acts xix. 17 [L Tr ἔπεσεν]; Rev. xi. 11 L T Tr WH; ἔκστασις, Acts x. 10 Rec.; ἀγλύς, Acts xiii 11 [RG]. used also of the Holy Spirit, in its inspiration and impulse: ἐπί τινι, Acts viii. 16; ἐπί τινα, x. 44 [Lchm. ἔπεσε]; xi. 15, (Ezek. xi. 5); of reproaches cast upon one: Ro. xv. 3 [Noteworthy is the absol. use in Acts xxiii. 7 WH mrg. ἐπέπεσεν (al. ἐγένετο) στάσις. (From Hdt. down.)]*

έπι-πλήσσω: 1 aor. ἐπέπληξα; a. prop. to strike upon, beat upon: Hom. II. 10, 500. b. trop. to chastise with words, to chide, upbraid, rebuke: 1 Tim. v. 1. (Hom. II. 12, 211; Xen., Plato, Polyb., al.) *

ἐπι-ποθέω, -ῶ; 1 aor. ἐπεπόθησα; prop. πόθον ἔχω ἐπί τἰ [i. e. ἐπί is directive, not intensive; cf. ἐπί, D. 2] (cf. Fritzsche on Rom. vol. i. p. 30 sq.); to long for, desire: foll. by the inf. 2 Co. v. 2; ἰδεῖν τινα, Ro. i. 11; 1 Th. iii. 6; 2 Tim. i. 4; Phil. ii. 26 L br. WH txt. br.; τί, 1 Pet. ii. 2 (ἐπί τι, Ps. xli. (xlii.) 2); τινά, to be possessed with a desire for, long for, [W. § 30. 10 b.], Phil. ii. 26 R G T Tr WH nirg.; to pursue with love, to long after: 2 Co. ix. 14; Phil. i. 8, (τὰς ἐντολὰς θεοῦ, Ps. cxviii. (cxix.) 131); absol. to lust [i. e. harbor forbidden desire]: Jas. iv. 5, on which pass. see φθόνος. (Hdt., Plat., Diod., Plut., Lcian.) •

km-πόθησις, -εως, ή, longing: 2 Co. vii. 7, 11. (Ezek. xxiii. 11 Aq.; Clem. Alex. strom. 4, 21, 131 p. 527 a.) *

km-πόθητος, -ον, longed for: Phil. iv. 1. ([Clem. Rom. 1 Cor. 65, 1; Barn. ep. 1, 3]; App. Hisp. 43; Eustath.;

[cf. W. § 34, 3].) *

truvolia [WH -πόθεια, see s. v. ει, ι], -as, η, longing: Ro. xv. 23; ἀπαξ λεγόμ. [On the passage cf. B. 294 (252).]*

ἐπιπορεύομαι; lo go or journey to: πρός τινα, Lk. viii.
4; (foll. by ἐπί with the acc. Ep. Jer. 61 (62); Polyb. 4,
9, 2; freq. used by Polyb. with the simple acc. of place:
both lo go to, traverse regions, cities (so την γῆν, Ezek. xxxix. 14 for ¬¬¬ν; τὰς δυνάμεις, 3 Macc. i. 4), and also to make a hostile inroad, overrun, march over).*

έπι-ρράπτω (T Tr WH ἐπιράπτω, see P, ρ); (ράπτω to sew); to sew upon, sew to: ἐπί τιπ [R G; al. τιπα], Mk. ii. 21.*

ἐπι-ρρίπτω (L T Tr WH ἐπιρίπτω, 860 P, ρ): 1 aor. ἐπέρριψα; (ῥίπτω); to throw upon, place upon: τὶ ἐπί τι, Lk. xix. 35; (Vulg. projicere, to throw away, throw off): τὴν μέριμναν ἐπὶ θεόν, i. e. to cast upon, give up to, God, 1 Pet. v. 7, fr. Ps. liv. (lv.) 23. [Occasionally fr. Hom. Od. 5, 310 down.]*

tπίσημος, -ον, (σῆμα a sign, mark);
 prop. having a mark on it, marked, stamped, coined: ἀργύριον, χρυσός, (Hdt., Thuc., Xen., Polyb., Joseph.).
 trop. marked (Lat. insignis). both in a good and bad sense; in a good sense, of note, illustrious: Ro. xvi. 7 (Hdt. et sqq.); in a bad sense, notorious, infamous: Mt. xxvii. 16 (Eur. Or. 249; Joseph. antt. 5, 7, 1; Plut. Fab. Max. 14; al.).*

ἐπιστιτομός, -οῦ, ὁ, (ἐπισιτίζομαι to provision one's self);
1. a foraging, providing food, (Xen., Plut., al.).
2. supplies, provisions, food [A. V. victuals]: Lk. ix. 12 (Sept., Xen., Dem., Hdian., al.).*

έπι-σκέπτομαι; fut. 3 pers. sing. ἐπισκέψεται, Lk. i. 78 Tr mrg. WH; 1 aor. ἐπεσκεψάμην; fr. Hdt. down; Sept. often for פַּקָד; to look upon or after, to inspect, examine with the eyes; a. rwá, in order to see how he is, i. e. to visit, go to see one: Acts vii. 23; xv. 36, (Judg. xv. 1); the poor and afflicted, Jas. i. 27; the sick, Mt. xxv. 36, 43, (Sir. vii. 35; Xen. mem. 3, 11, 10; Plut. mor. p. 129 c. [de sanitate praecept. 15 init.]; Lcian. philops. 6, and in med. writ.). b. Hebraistically, to look upon in order to help or to benefit, i. q. to look after, have a care for, provide for, of God: τινά, Lk. vii. 16; Heb. ii. 6, (Gen. xxi. 1; Ex. iv. 31; Ps. viii. 5; lxxix. (lxxx.) 15; Sir. xlvi. 14; Jud. viii. 33, etc.); foll. by a telic inf. Acts xv. 14; absol. (Sir. xxxii. (xxxv.) 21) yet with a statement of the effect and definite blessing added, Lk. i. 68; ἐπεσκέψατο [WH Tr mrg. ἐπισκέψεται] ήμας ανατολή έξ wows a light from on high hath looked [al. shall look] upon us (cf. our the sun looks down on us, etc.), i. e. salvation from God has come to us, Lk. i. 78. (In the O. T. used also in a bad sense of God as punishing, Ps. Jaxxviii. (laxxix.) 33; Jer. ix. 25; xi. 22, etc.) look (about) for, look out (one to choose, employ, etc.): Acts vi. 3.*

turnish one's self or for one's self: ἐπισκευασάμενοι, hav-

ing gathered and made ready the things necessary for the journey, Acts xxi. 15 L T Tr WH, for R G ἀποσκευ-ασάμενοι (which see in its place).*

έπι-σκηνόω, -ω: 1 aor. ἐπεσκήνωσα; to fix a tent or habitation on: ἐπὶ τὰς οἰκίας, to take possession of and live in the houses (of the citizens), Polyb. 4, 18, 8; ταῖς οἰκίαις, 4, 72, 1; trop. ἐπὶ τινα, of the power of Christ descending upon one, working within him and giving him help, [A. V. rest upon], 2 Co. xii. 9.

ἐπισκιάζω; [impf. ἐπεσκίαζον, Lk. ix. 34 L mrg. T Tr txt. WH]; fut. ἐπισκιάσω; 1 aor. ἐπεσκίασα; to throw a shadow upon, to envelop in shadow, to overshadow: Tivi. Acts v. 15. From a vaporous cloud that casts a shadow the word is transferred to a shining cloud surrounding and enveloping persons with brightness: τινά, Mt. xvii. 5; Lk. ix. 34; τινί, Mk. ix. 7. Tropically, of the Holy Spirit exerting creative energy upon the womb of the virgin Mary and impregnating it, (a use of the word which seems to have been drawn from the familiar O. T. idea of a cloud as symbolizing the immediate presence and power of God): with the dat. Lk. i. 35. (In prof. auth. generally w. an acc. of the object and in the sense of obscuring: Hdt. 1, 209; Soph., Aristot., Theophr., Philo, Lcian., Hdian., Geop. Sept. for Job to cover, Ps. xc. (xci.) 4; exxxix. (cxl.) 8; for ιού, Ex. xl. 29 (35) επεσκίαζεν επί την σκηνήν ή νεφέλη: cf. W. § 52, 4, 7].) *

en-σκοπίω, -ω̂; to look upon, inspect, oversee, look after, care for: spoken of the care of the church which rested upon the presbyters, 1 Pet. v. 2 [T WH om.] (with την εκκλησίαν added, Ignat. ad Rom. 9, 1); foll. by μή [q. v. II. 1 a.] i. q. Lat. caveo, to look carefully, beware: Heb. xii. 15. (Often by Grk. writ. fr. Aeschyl. down.)

ἐπισκοπή, -η̂ς, ή, (ἐπισκοπέω), inspection, visitation, (Germ. Besichtigung); a. prop.: είς ἐπισκ. τοῦ παιδός to visit the boy, Lcian. dial. deor. 20, 6; with this exception no example of the word in prof. writ. has yet b. In biblical Grk., after the Hebr. been noted. פקדה, that act by which God looks into and searches out the ways, deeds, character, of men, in order to adjudge their their lot accordingly, whether joyous or sad; inspection, investigation, visitation, (Vulg. usually visitatio): so univ. ἐν ἐπισκοπῆ ψυχῶν, when he shall search the souls of men, i. e. in the time of divine judgment, Sap. iii. 13; also ἐν ὥρα ἐπισκοπῆς, Sir. xviii. 20 (19); so perhaps ἐν ἡμέρα ἐπισκοπῆς, 1 Pet. ii. 12 [see below]; in a good sense, of God's gracious care: τον καιρον τῆς έπισκοπής σου, i. e. τον καιρον έν ο έπεσκέψατό σε ο θεός, in which God showed himself gracious toward thee and offered thee salvation through Christ (see ἐπισκέπτομαι, b.), Lk. xix. 44; εν καιρώ επισκοπής, in the time of divine reward, 1 Pet. v. 6 Lchm.; also, in the opinion of many commentators, 1 Pet. ii. 12 [al. associate this pass. with Lk. xix. 44 above; cf. De Wette (ed. Brückner) or Huther ad loc.]; fr. the O. T. cf. Gen. l. 24 sq.; Job xxxiv. 9; Sap. ii. 20; iii. 7, etc. with a bad reference. of divine punishment: Ex. iii. 16; Is. x. 3; Jer. x. 15 Sap. xiv. 11; xix. 14 (15); [etc.; cf. Soph. Lex. s. v.]

0. after the analogy of the Hebr. הְּקְרָּה (Num. iv. 16; 1 Chr. xxiv. 19 [here Sept. ἐπίσκεψις], etc.), oversight i. e. overseership, office, charge; Vulg. episcopatus: Acts i. 20, fr. Ps. cviii. (cix.) 8; spec. the office of a bishop (the overseer or presiding officer of a Christian church): 1 Tim. iii. 1, and in eccl. writ.

έπίσκοπος, -ου, δ, (ἐπισκέπτομαι), an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian, or superintendent; Sept. for פָּקִי, Judg. ix. 28; Neh. xi. 9, 14, 22; 2 K. xi. 15, etc.; 1 Macc. i. 51. The word has the same comprehensive sense in Grk. writ. fr. Homer Odvs. 8, 163; Il. 22, 255 down; hence in the N. Τ. ἐπίσκ. τῶν ψυχών guardian of souls, one who watches over their welfare: 1 Pet. ii. 25 ([τὸν παντὸς πνεύματος κτίστην κ. ἐπίσκοπον, Clem. Rom. 1 Cor. 59, 3]; άρχιερεύς και προστάτης των ψυχων ήμων Ίησους Χρ. ibid. 61, 3; [cf. Sir. i. 6]), cf. Heb. xiii. 17. spec. the superintendent, head or overseer of any Christian church; Vulg. episcopus: Acts xx. 28; Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7; see πρεσβύτερος, 2 b.; [and for the later use of the word, see Dict. of Chris. Antiq. s. v. Bishop].*

en-σπάω, -ῶ: fr. Aeschyl. down; to draw on: μὴ ἐπισπάσθω, sc. ἀκροβυστίαν, let him not draw on his foreskin (Hesych. μὴ ἐπισπάσθω· μὶ 18. From the days of Antiochus Epiphanes [B. C. 175–164] down (1 Macc. i. 15; Joseph. antt. 12, 5, 1), there had been Jews who, in order to conceal from heathen persecutors or scoffers the external sign of their nationality, sought artificially to compel nature to reproduce the prepuce, by extending or drawing forward with an iron instrument the remnant of it still left, so as to cover the glans. The Rabbins called such persons Εραίτρ, from το draw out, see Buxtorf, Lex. Talm. p. 1274 [(ed. Fischer ii. 645 sq.). Cf. BB.DD. s. v. Circumcision, esp. McC. and S. ibid. II. 2.]*

em-σπείρω: 1 aor. ἐπέσπειρα; to sow above or besides: Mt. xiii. 25 L T Tr WH. (Hdt., Theophr., [al.].)*

entorapa (seems to be the Ionic form of the Mid. of έφίστημι. Isocrates, Aristot., al., also use ἐπιστῆσαι τὴν διάνοιαν, τον νοῦν, έαυτον for to put one's attention on, fix one's thoughts on; indeed, the simple ἐπιστῆσαι is used in the same sense, by an ellipsis analogous to that of τον νουν with the verbs προσέχειν, ἐπέχειν, and of την όψιν with προσβάλλειν; see Lobeck ad Phryn. p. 281 sq. Hence ἐπίσταμαι is prop. to turn one's self or one's mind to, put one's thought upon a thing); fr. Hom. down; Sept. chiefly for pr; (cf. Germ. sich worauf verstehen); a. to be acquainted with: 71, Acts xviii. 25; Jas. iv. 14; Jude 10; rurá, Acts xix. 15; with reference to what is said or is to be interpreted, to understand: Mk. xiv. 68; 1 Tim. vi. 4. b. to know: περί τινος, Acts xxvi. 26; foll. by an acc. with a ptep. Acts xxiv. 10 [W. 346 (324); B. 301 (258)]; foll. by ore, Acts xv. 7; xix. 25; xxii. 19; foll. by ώς, Acts x. 28; by πως, Acts xx. 18; by ποῦ, Heb. xi. 8. [Syn. see γινώσκω.]*

δαίστασιε, -εως, ή, (ἐφίστημι, ἐφίσταμαι), an advanc-

ing, approach; incursion, onset, press: $\tau \eta s$ rankas (Vulg. malorum incursio), 2 Macc. vi. 3, where cf. Grimm; used of the pressure of a multitude asking help, counsel, etc., $\tau \iota \nu \iota$ (on which dat. cf. W. § 31, 3; [B. 180 (156)]; Kühner § 424, 1) to one, 2 Co. xi. 28 L T Tr WH (but others would have us translate it here by oversight, attention, care, a com. meaning of the word in Polyb.); used of a tumultuous gathering in Acts xxiv. 12 L T Tr WH. Cf. B. u. s.*

ent or overseer (often so in prof. writ., and several times in Sept., as Ex. i. 11; v. 14; 1 K. v. 16; 2 K. xxv. 19; Jer. xxxvi. (xxix.) 26; 2 Chr. ii. 2; xxxi. 12); a master, used in this sense for "β by the disciples [cf. Lk. xvii. 13] when addressing Jesus, who called him thus "not from the fact that he was a teacher, but because of his authority" (Bretschneider); found only in Luke: v. 5; viii. 24, 45; ix. 33, 49; xvii. 13.*

em-στέλλω: 1 aor. ἐπέστειλα; prop. to send to one a message, command, (Hdt. et sqq.); ἐπιστολάς, to send by letter, write a letter, Plato, epp. p. 363 b., hence simply to write a letter [cf. W. § 3, 1 b.]: τινί, Heb. xiii. 22 (Clem. Rom. 1 Cor. 7, 1; 47, 3; 62, 1; and often in Grk. writ.); to enjoin by letter, to write instructions: Acts xxi. 25 RGTTr mrg. WH mrg.; foll. by τοῦ with an inf. expressing purpose [cf. W. 326 (306); B. 270 (232)]: Acts xv. 20.*

kπιστήμων, -ον, gen. -ονος, (ἐπίσταμαι), intelligent, experienced, [esp. one having the knowledge of an expert; cf. Schmidt ch. 13 §§ 10, 13]: Jas. iii. 13. (From Hom. down; Sept.)*

έπιστηρίζω; 1 aor. ἐπεστήριξα; a later word; to establish besides, strengthen more; to render more firm, confirm: τινά, one's Christian faith, Acts xiv. 22; xv. 32, 41; xviii. 23 R.G.*

έπιστολή, -ῆς, ἡ, (ἐπιστέ λλω), a letter, epistle: Acts xv. 30; Ro. xvi. 22; 1 Co. v. 9, etc.; plur., Acts ix. 2; 2 Co. x. 10, etc.; ἐπιστολαὶ συστατικαί, letters of commendation, 2 Co. iii. 1 [W. 176 (165). On the possible use of the plur. of this word interchangeably with the sing. (cf. Thom. Mag. ed. Ritschl p. 113, 8), see Bp. Lghtft. and Meyer on Phil. iii. 1. (Eur., Thuc., al.)]

έπιστομίζω; (στόμα); prop. to bridle or stop up the mouth; metaph. to stop the mouth, reduce to silence: Tit. i. 11. (Plato, Gorg. p. 482 e.; Dem. 85, 4; often in Plut. and Lcian.) •

פֿתר (הַפָּלָם, הַפָּלָם, fut. ἐπιστρέψω; 1 aor. ἐπέστρεψα; 2 aor. pass. ἐπεστράφην; fr. Hom. down; Sept. for בְּבָּה, הַכָּבָּל, and בַּבָּה, הַבָּבָּל, and בַּבָּה, הַבָּבָּל, and times without number for אַנֵּיה, for the worship of the true God, Acts xxvi. 20. b. to cause to return, to bring back; fig. τινὰ ἐπὶ κύριον τὸν θεόν, to the love and obedience of God, Lk. i. 16; ἐπὶ τέκνα, to love for the children, Lk. i. 17; ἐν φρονήσει δικαίων, that they may be in [R. V. to walk in] the wisdom of the righteous, Lk. i. 17; τινὰ ἐπί τινα, supply from the context ἐπὶ τὴν ἀλήθειαν and ἐπὶ τὴν ὁδόν, Jas. v. 19 sq.

(W. § 38, 1 [cf. p. 26; B. 144 (126 sq.)]); a. to turn,

to turn one's self: ent tou know and ent tou beor, of Gentiles passing over to the religion of Christ, Acts ix. 35; xi. 21; xiv. 15; xv. 19; xxvi. 20, cf. 1 Pet. ii. 25; πρός τι, Acts ix. 40; πρὸς τὸν θεόν, 1 Th. i. 9; 2 Co. iii. 16; από τινος είς τι, Acts xxvi. 18. b. to turn one's self about, turn back: absol. Acts xvi. 18; foll. by an inf. expressing purpose, Rev. i. 12. c. to return, turn back, come back; a. properly: Lk. ii. 20 Rec.; viii. 55; Acts xv. 36; with the addition of ὀπίσω (as in Ael. v. h. 1, 6 [var.]), foll. by an inf. of purpose, Mt. xxiv. 18; foll. by els with acc. of place, Mt. xii. 44; [Lk. ii. 39 T WH Tr mrg.]; els τὰ ὀπίσω, Mk. xiii. 16; Lk. xvii. 31; ἐπί τι, to, 2 Pet. ii. 22. β. metaph.: ἐπί τι, Gal. iv. 9; ἐπί τινα, Lk. xvii. 4 Rec., but G om. ἐπί σε; πρός τινα, ibid. L T Tr WH; ἐκ της ἐντολης, to leave the commandment and turn back to a worse mental and moral condition, 2 Pet. ii. 21 RG; absol. to turn back morally, to reform: Mt. xiii. 15; Mk. iv. 12; Lk. xxii. 32; Acts iii. 19; xxviii. 27. In the mid. and 2 aor. pass. a. to turn one's self about, to turn around: absol., Mt. ix. 22 R G; Mk. v. 30; viii. 83; Jn. xxi. 20. b. to return: foll. by πρός [WH txt. ἐπί] τινα, Mt. x. 18 (on which pass. see $\epsilon i \rho \dot{\eta} \nu \eta$, 3 fin.); $\epsilon \pi i \tau \partial \nu \theta \epsilon \delta \nu$, 1 Pet. ii. 25 (see 2 a. above); to return to a better mind, repent, Jn. xii. 40 [RG].*

έπι-στροφή, -ῆς, ἡ, (ἐπιστρέφω), conversion (of Gentiles fr. idolatry to the true God [cf. W. 26]): Acts xv. 3. (Cf. Sir. xlix. 2; xviii. 21 (20); in Grk. writ. in many other senses.)*

בחי היי בּיִי (tut. ἐπισυνάξω; 1 aor. inf. ἐπισυνάξαι; 2 aor. inf. ἐπισυναγαγεῖν; Pass., pf. ptcp. ἐπισυνηγμένος; 1 aor. ptcp. ἐπισυναγαγεῖν; Pass., pf. ptcp. ἐπισυνηγμένος; 1 aor. ptcp. ἐπισυναχθές; [fut. ἐπισυναχθήσομαι, Lk. xvii. 37 T Tr WH]; Sept. several times for אָרָאָן, אָרָאָן, 1. to gather together besides, to bring together to others already assembled, (Polyb.). 2. to gather together against (Mic. iv. 11; Zech. xii. 3; 1 Macc. iii. 58, etc.). 3. to gather together in one place (ἐπί to): Mt. xxiii. 37; xxiv. 31; Mk. xiii. 27; Lk. xiii. 34; Pass.: Mk. i. 33; Lk. xii. 1; xvii. 37 T Tr WH, (Ps. ci. (cii.) 23; ev. (evi.) 47; 2 Macc. i. 27, etc.; Aesop 142).*

ἐπισυν-αγωγή, -ῆς, ἡ, (ἐπισυνάγω, q. v.); a. a gathering together in one place, i. q. τὸ ἐπισυνάγεσθαι (2 Macc. ii. 7): ἐπί τινα, to one, 2 Th. ii. 1. b. (the religious) assembly (of Christians): Heb. x. 25.

in-συν-τρέχω; to run together besides (i. e. to others already gathered): Mk. ix. 25. Not used by prof. writ.*

em-σύστασις, -εως, ή, (ἐπισυνίσταμαι to collect together, conspire against) a gathering together or combining against or at. Hence 1. a hostile banding together or concourse: ποιεῖν ἐπισύστασιν, to excite a riotous gathering of the people, make a mob, Acts xxiv. 12 RG; 1 Esdr. v. 70 Alex.; Sext. Empir. adv. eth. p. 127 [p. 571, 20 ed. Bekk.; cf. Philo in Flac. § 1]; τινός, against one, Num. xxvi. 9; a conspiracy, Joseph. c. Ap. 1, 20. 2. a troublesome throng of persons seeking help, counsel, comfort: τινός, thronging to one, 2 Co. xi. 28 RG (see ἐπίστασις); Luther, dass ich werde angelaufen.*

ἐπισφαλής, -ές, (σφάλλω to cause to fall), prone to fall:

πλοῦς, a dangerous voyage, Acts xxvii. 9. (Plato, Polyb., Plut., al.) *

in trans. to give additional strength; to make stronger, (Sir. xxix. 1; Xen. oec. 11, 13). 2. intrans. to receive greater strength, grow stronger, (1 Macc. vi. 6; Theophr., Diod.): ἐπίσχυσο λέγοντες, they were the more urgent saying, i. e. they alleged the more vehemently, Lk. xxiii. 5.*

èm-σωρεύω: fut. ἐπισωρεύσω; to heap up, accumulate in piles: διδασκάλους, to choose for themselves and run after a great number of teachers, 2 Tim. iv. 3. (Plut... Athen., Artemid., al.) *

έπι-ταγή, -ῆς, ἡ, (ἐπιτάσσω), an injunction, mandate, command: Ro. xvi. 26; 1 Co. vii. 25; 1 Tim. i. 1; Tit. i. 3; μετὰ πάσης ἐπιταγῆς, with every possible form of authority, Tit. ii. 15; κατ' ἐπιταγῆς, by way of command, 1 Co. vii. 6; 2 Co. viii. 8. (Sap. xiv. 16, etc.; Polyb., Diod.)*

tra-τάσσω; 1 aor. ἐπέταξα; (τάσσω); to enjoin upon, order, command, charge: absol. Lk. xiv. 22; τωί, Mk. i. 27; ix. 25; Lk. iv. 36; viii. 25; τωὶ τὸ ἀνῆκον, Philem. 8; τωί foll. by the inf., Mk. vi. 39; Lk. viii. 31; Acts xxiii. 2; foll. by acc. and inf. Mk. vi. 27; foll. by direct discourse, Mk. ix. 25. (Several times in Sept.; Grk. writ. fr. Hdt. down.) [SYN. see κελεύω, fin.]*

ἐπιτελέω, -ω; fut. ἐπιτελέσω; 1 aor. ἐπετέλεσα; [pres. mid. and pass. ἐπιτελοῦμαι]; 1. to bring to an end. accomplish, perfect, execute, complete: substantively, 7è έπιτελέσαι, 2 Co. viii. 11; τί, Lk. xiii. 32 [R G]; Ro. xv. 28; 2 Co. vii. 1; viii. 6, 11; Phil. i. 6; Heb. viii. 5; ràs harpeias, to perform religious services, discharge religious rites, Heb. ix. 6 (similarly in prof. writ., as θρησκείας, Hdt. 2, 37; δρτάς, 4, 186; θυσίαν, θυσίας, 2, 63; 4, 26; Hdian. 1. 5, 4 [2 ed. Bekk.]; λειτουργίας, Philo de som. i. § 37). Mid. (in Grk. writ. to take upon one's self: rà τοῦ γήρως, the burdens of old age, Xen. mem. 4, 8, 8; θάνατον, Xen. apol. 33; with the force of the act.: τί, Polyb. 1, 40, 16; 2, 58, 10) to make an end for one's self, i. e. to leave off (cf. παίω): τη σαρκί, so as to give yourselves up to the flesh, stop with, rest in it, Gal. iii. 8 [others take it passively here: are ye perfected in etc., cf. 2. to appoint to, impose upon: τωὶ παθήματα, in pass. 1 Pet. v. 9 (The dlane, Plat. legg. 10 fin.).

έπιτήδειος, εία, ειον, also ος, ον, [cf. W. § 11, 1], (ἐπντηδές, adv., enough; and this acc. to Buttmann fr. ἐπὶ τάδε [? cf. Vaniček p. 271]); 1. fit, suitable, convenient, advantageous. 2. needful; plur. τὰ ἐπιτήδεια esp. the necessaries of life (Thuc. et sqq.): with addition of τοῦ σώματος, Jas. ii. 16.*

ἐπι-τίθημ, 3 pers. plur. ἐπιτιθέασι (Mt. xxiii. 4; cf. W. § 14, 1 b.; B. 44 (38); Bttm. Ausf. Spr. i. p. 505; Kühner i. p. 643; [Jelf § 274; and on this and foll. forms see Veitch s. vv. τίθημι, τιθέω]), impv. ἐπιτίθει (1 Tim. v. 22; see Matthiae § 210, 2 and 6; Bttm. Ausf. Spr. i. p. 508; Kühner § 209, 5; [Jelf § 274 obs. 4]); impf. 3 pers. plur. ἐπετίθουν (Acts viii. 17 R G), ἐπετίθεσαν (ib. L T Tr WH; cf. Bttm. Ausf. Spr. i. p. 509; B. 45 (39)); fut. ἐπιθήσω; 1 aor. ἐπέθηκα; 2 aor. ἐπέθην, impv. ἐπίθες (Mt. ix. 18; Gen. xlviii. 18; Judg. xviii. 19); Mid.,

[pres. ἐπιτίθεμαι]; fut. ἐπιθήσομαι; 2 aor. ἐπεθέμην; [1 aor. pass. ἐπετέθην (Mk. iv. 21 R G)]; in Sept. chiefly for שום נתו and דושים; 1. Active: a. to put or lay upon: τὶ ἐπί τι, Mt. xxiii. 4; xxvii. 29 R G L; Mk. iv. 21 RG; Lk. xv. 5; Jn. ix. [6 WH txt. Tr mrg.], 15; [xix. 2 L mrg., see below]; Acts xv. 10 [cf. W. 318 (298); B. 261 (224)]; xxviii. 3; τὶ ἐπί τινος, gen. of thing, Mt. xxvii. 29 T Tr WH; év with dat. of thing, Mt. xxvii. 29 LTTr WH; τὴν χείρα [or τὰς χείρας or χείρας] ἐπί τινα, Mt. ix. 18; Mk. viii. 25 [(WH Tr txt. ἔθηκεν)]; xvi. 18; Acts viii. 17; [ix. 17]; Rev. i. 17 Rec.; ἐπί τινα πληγάς, calamities, Rev. xxii. 18 [but see b. below]; ἐπάνω τινός, Mt. xxi. 7 RG; xxvii. 37; ἐπίτινος, Lk. viii. 16 RG; τί Tivi, Lk. xxiii. 26; Jn. xix. 2 [not L mrg., see above]; Acts xv. 28; τινὶ ὅνομα, Mk. iii. 16 sq.; τινὶ τὰς χεῖρας, Mt. xix. 13 [cf. B. 233 (201); W. 288 (270 sq.)], 15; Mk. v. 23; [viii. 23, here Tr mrg. αὐτοῦ]; Lk. iv. 40; xiii. 13; Acts vi. 6; viii. 19; xiii. 3; xix. 6; xxviii. 8; 1 Tim. v. 22; [τινὶ τὴν χείρα, Mk. vii. 32]; χείρα [RG, χείρας or τάς γείρας L T Tr WH], Acts ix. 12; τωὶ πληγάς, to inflict blows, lay stripes on one, Lk. x. 30; Acts xvi. 23. b. to add to: Rev. xxii. 18 (opp. to ἀφαιρεῖν vs. 19). 2. Middle; a. to have put on, bid to be laid on; τὶ ἐπίτι (Xen. Cyr. 8, 2, 4): τὰ πρὸς τὴν χρείαν, εc. τινί, to provide one with the things needed [al. put on board sc. the ship], Acts xxviii. 10. b. to lay or throw one's self upon; with dat. of pers. to attack one, to make an assault on one: Acts xviii. 10; Ex. xxi. 14; xviii. 11; 2 Chr. xxiii. 13, and often in prof. writ.; cf. Kuinoel ad loc.; [W. 593] (552). Comp.: συν-επιτίθημι.]*

έπιτιμάω, -ω; impf. 3 pers. sing. ἐπετίμα, 3 pers. plur. έπετίμων; 1 aor. ἐπετίμησα; Sept. for γυμ; in Grk. 1. to show honor to, to honor: Tivá, Hdt. 6, 39. 2. to raise the price of: δ σîτος ἐπετιμήθη, Dem. 918, 22; 3. to adjudge, award, (fr. τιμή in the sense of merited penalty): τὴν δίκην, Hdt. 4, 43. 4. to tax with fault, rate, chide, rebuke, reprove, censure severely, (so Thuc., Xen., Plato, Dem., al.): absol. 2 Tim. iv. 2; rui, charge one with wrong, Lk. [ix. 55]; xvii. 3; xxiii. 40; to rebuke - in order to curb one's ferocity or violence (hence many formerly gave the word the meaning to restrain; against whom cf. Fritzsche on Matt. p. 325), Mt. viii. 26; xvii. 18; Mk. iv. 39; Lk. iv. 39, 41; viii. 24; ix. 42; Jude 9 [where Rec.els strangely ἐπιτιμῆσαι (1 aor. act. inf.) for -μήσαι (opt. 3 pers. sing.)]; or to keep one away from another, Mt. xix. 13; Lk. xviii. 15; Mk. x. 13; foll. by "va (with a verb expressing the opposite of what is censured): Mt. xx. 31; Mk. x. 48; Lk. xviii. 39; with the addition of λέγων [καὶ λέγει, or the like] and direct discourse: Mk. i. 25 [Tom. WH br. λέγων]; viii. 33; ix. 25; Lk. iv. 35; xxiii. 40, (cf. Ps. cv. (cvi.) 9; cxviii. (cxix.) 21; Zech. iii. 2; and the use of נַעָר in Nah. i. 4; Mal. iii. 11). Elsewhere in a milder sense, to admonish or charge sharply: Tivi, Mt. xvi. 22; Mk. viii. 30; Lk. ix. 21 (ἐπιτιμήσας αὐτοῖς παρήγγειλεν, foll. by the inf.), xix. 39; with "va added, Mt. xvi. 20 LWH txt.; Mk. viii. 30; ἴνα μή, Mt. xii. 16; Mk. iii. 12. [Cf. Trench § iv: Schmidt ch. 4, 11.]*

έπιτιμία, -as, ή, (ἐπιτιμάω), punishment (in Grk. writ. τὸ ἐπιτίμιον): 2 Co. ii. 6 [B. § 147, 29]. (Sap. iii. 10; [al.].) [•] [ἐπι-το-αυτό, Rec. ^a in Acts i. 15; ii. 1, etc.; see αὐτός, III. 1, and cf. Lipsius, Gramm. Unters. p. 125 sq.]

ἐπι-τρέπω; 1 aor. ἐπέτρεψα; Pass., [pres. ἐπιτρέπομμ]; 2 aor. ἐπετράπην; pf. 3 pers. sing. ἐπιτέτραπται (1 Co. xiv. 34 RG); fr. Hom. down; 1. to turn to, transfer, commit, intrust. 2. to permit, allow, give leave: 1 Co. xvi. 7; Heb. vi. 3; τινί, Mk. v. 13; Jn. xix. 38; with an inf. added, Mt. viii. 21; xix. 8; Lk. viii. 32; ix. 59, 61; Acts xxi. 39 sq.; 1 Tim. ii. 12; and without the dat. Mk. x. 4; foll. by acc. with inf. Acts xxvii. 3 (where L T Tr WH πορευθέντι); cf. Xen. an. 7, 7, 8; Plato, legg. 5 p. 730 d. Pass. ἐπιτρέπεταί τινι, with inf.: Acts xxvii. 1; xxviii. 16; 1 Co. xiv. 34.*

[intrposesse; (fr. Hdt. down); to be intrposes or procurator: of Pontius Pilate in Lk. iii. 1 WH (rejected) mrg.; see their App. ad loc.]

έπι-τροπή, -ῆς, ἡ, (ἐπιτρέπω), permission, power, commission: Acts xxvi. 12. (From Thuc. down.)*

ἐπίτροπος, -ου, ὁ, (ἐπιτρέπω), univ. one to whose care or honor anything has been intrusted; a curator, guardian, (Pind. Ol. 1, 171, et al.; Philo de mundo § 7 ὁ θεὸς καὶ πατὴρ καὶ τεχνίτης καὶ ἐπίτροπος τῶν ἐν οὐρανῷ τε καὶ ἐν κόσμῳ). Spec. 1. a steward or manager of a household, or of lands; an overseer: Mt. xx. 8; Lk. viii. 3; Xen. oec. 12, 2; 21, 9; (Aristot. oec. 1, 5 [p. 1344°, 26] δούλων δὲ εἶδη δύο, ἐπίτροπος καὶ ἐργάτης). 2. one who has the care and tutelage of children, either where the father is dead (a guardian of minors: 2 Macc. xi. 1; xiii. 2; ἐπίτροπος ὀρφάνων, Plato, legg. 6 p. 766 c.; Plut. Lyc. 3; Cam. 15), or where the father still lives (Ael. v. h. 3, 26): Gal. iv. 2.*

έπιτυγχάνω: 2 aor. ἐπέτυχον; 1. to light or hit upon any person or thing (Arstph., Thuc., Xen., Plato).

2. to attain to, obtain: Jas. iv. 2; with gen. of thing, Heb. vi. 15; xi. 33; with acc. of thing: τοῦτο, Ro. xi. 7 (where Rec. τούτον). Cf. Matthiae § 328; [W. 200 (188)].*

en-φαίνω; 1 aor. inf. ἐπιφάναι (cf. Lob. ad Phryn. p. 24 sqq.; W. 89 (85); B. 41 (35); [Sept. Ps. xxx. (xxxi.) 17; cxvii. (cxviii.) 27, cf. lxvi. (lxvii.) 2]); 2 aor. pass. ἐπεφάνην; fr. Hom. down; 1. trans. to show to or upon; to bring to light. 2. intrans. and in Pass. to appear, become visible; a. prop.: of stars, Acts xxvii. 20 (Theocr. 2, 11); τινί, to one, Lk. i. 79. b. fig. i. q. to become clearly known, to show one's self: Tit. iii. 4; τινί, Tit. ii. 11.°

ἐπιφάνεια, -as, ἡ, (ἐπιφανήs), an appearing, appearance, (Tertull. apparentia); often used by the Greeks of a glorious manifestation of the gods, and esp. of their advent to help; in 2 Macc. of signal deeds and events betokening the presence and power of God as helper; cf. Grimm on Macc. p. 60 sq. 75, [but esp. the thorough exposition by Prof. Abbot (on Titus ii. 13 Note B) in the Journ. Soc. Bibl. Lit. and Exegesis, i. p. 16 sq. (1882)]. In the N. T. the 'advent' of Christ,—not only that which has already taken place and by which

his presence and power appear in the saving light he has shed upon mankind, 2 Tim. i. 10 (note the word φωτίσωντος in this pass.); but also that illustrious return from heaven to earth hereafter to occur: 1 Tim. vi. 14; 2 Tim. iv. 1, 8; Tit. ii. 13 [on which see esp. Prof. Abbot u. s.]; ή ἐπιφάνεια (i. e. the breaking forth) τῆς παρουσίας αὐτοῦ, 2 Th. ii. 8. [Cf. Trench § xciv.]*

לתיקאר, -ές, (ἐπιφαίνω), conspicuous, manifest, illustrious: Acts ii. 20 [Tdf. om.] fr. Joel ii. 31 (iii. 4); the Sept. here and in Judg. xiii. 6 [Alex.]; Hab. i. 7; Mal. i. 14 thus render the word אָנן terrible, deriving it incorrectly from אָנן and so confounding it with הַּנָּאָר.*

ἐπι-φαίσκω (i. q. the ἐπιφώσκω of Grk. writ., cf. W. 90 (85); B. 67 (59)): fut. ἐπιφαίσω; to shine upon: τινί, Eph. v. 14, where the meaning is, Christ will pour upon thee the light of divine truth as the sun gives light to men aroused from sleep. (Job xxv. 5; xxxi. 26; [xli. 9]; Acta Thomae § 34.)*

έπι-φέρω; [impf. ἐπέφερον]; 2 aor. inf. ἐπενεγκείν; [pres. pass. ἐπιφέρομαι]; 1. to bring upon, bring forward: airiar, of accusers (as in Hdt. 1, 26, and in Attic writ. fr. Thuc. down; Polyb. 5, 41, 3; 40, 5, 2; Joseph. antt. 2, 6, 7; 4, 8, 23; Hdian. 3, 8, 13 (6 ed. Bekk.)), Acts xxv. 18 (where L T Tr WH εφερον); κρίσιν, Jude 2. to lay upon, to inflict: την δργήν, Ro. iii. 5 (πληγήν, Joseph. antt. 2, 14, 2). 3. to bring upon i. e. in addition, to add, increase: θλίψιν τοις δεσμοίς, Phil. i. 16 (17) Rec., but on this pass. see ἐγείρω, 4 c.; (πῦρ έπιφέρειν πυρί, Philo, leg. ad Gaium § 18; [cf. W. § 52, 4. to put upon, cast upon, impose, (φάρμακον, Plat. ep. 8 p. 354 b.): τὶ ἐπί τινα, in pass., Acts xix. 12, where LTTr WH ἀποφέρεσθαι, q. v.*

ἐπι-φωνέω, -ῶ: [impf. ἐπεφώνουν]; to call out to, shout: foll. by direct disc., Lk. xxiii. 21; Acts xii. 22; foll. by the dat. of a pers., Acts xxii. 24; τί, Acts xxi. 84 L T Tr WH. [(Soph. on.)]*

ἐπιφώσκω; [impf. ἐπέφωσκον]; to grow light, to dawn [cf. B. 68 (60)]: Lk. xxiii. 54; foll. by εls, Mt. xxviii. 1, on which see εls, A. II. 1.*

έπχειρέω, -ω̂: impf. ἐπεχείρουν; 1 aor. ἐπεχείρησα; (χείρ); 1. prop. to put the hand to (Hom. Od. 24, 386, 395). 2. often fr. Hdt. down, to take in hand, undertake, attempt, (anything to be done), foll. by the inf.: Lk. i. 1; Acts ix. 29; xix. 13; (2 Macc. ii. 29; vii. 19). Grimm treats of this word more at length in the Jahrbb. f. deutsche Theol. for 1871, p. 36 sq.*

έπι-χέω; fr. Hom. down; to pour upon: τί, Lk. x. 34 (sc. ἐπὶ τὰ τραύματα; Gen. xxviii. 18; Lev. v. 11).*

ἐπιχορηγέω, -ῶ; 1 aor. impv. ἐπιχορηγήσατε; Pass., [pres. ἐπιχορηγοῦμαι]; 1 fut. ἐπιχορηγηθήσομαι; (see χορηγέω); to supply, furnish, present, (Germ. darreichen): τωί τι, 2 Co. ix. 10; Gal. iii. 5; i. q. to show or afford by deeds: τὴν ἀρετήν, 2 Pet. i. 5; in pass., εἴσοδος, furnished, provided, 2 Pet. i. 11; Pass. to be supplied, ministered unto, assisted, (so the simple χορηγεῖσθαι in Xen. rep. Athen. 1, 13; Polyb. 3, 75, 3; 4, 77, 2; 9, 44, 1; Sir. xliv. 6; 3 Macc. vi. 40): Col. ii. 19, where Vulg. subministratum. (Rare in prof. writ. as Dion. Hal. 1,

42; Phal. ep. 50; Diog. Laërt. 5, 67; [Alex. Aphr. probl. 1, 81].)*

έπι-χορηγία, -as, ή, (ἐπιχορηγέω, q. v.), (Vulg. subministratio), a supplying, supply: Eph. iv. 16; Phil. i. 19. (Eccl. writers.)*

ἐπι-χρίω: 1 aor. ἐπέχρισα; to spread on, anoint: τὶ ἐπί τι, anything upon anything, Jn. ix. 6 [WH txt. Tr mrg. ἐπέθηκεν]; τί, to anoint anything (sc. with anything), ibid. 11. (Hom. Od. 21, 179; Lcian. hist. scrib. 62.)*

έπ-οικοδομέω, -ω; 1 aor. ἐπφκοδόμησα, and without augm. ἐποικοδόμησα (1 Co. iii. 14 T Tr WH; cf. Tdf.'s note on Acts vii. 47, [see οἰκοδομέω]); Pass., pres. ἐποικοδομοῦμαι; 1 aor. ptcp. ἐποικοδομηθέντες; in the N. T. only in the fig. which likens a company of Christian believers to an edifice or temple; to build upon, build up, (Vulg. superaedifico); absol. [like our Eng. build up] viz. 'to finish the structure of which the foundation has already been laid,' i. e. in plain language. to give constant increase in Christian knowledge and in a life conformed thereto: Acts xx. 32 (where L T Tr WH olkoo. [Vulg. aedifico]); 1 Co. iii. 10; (1 Pet. ii. 5 Tdf.); eni τον θεμέλιον, 1 Co. iii. 12; τί, ibid. 14; έν Χριστώ, with the pass., in fellowship with Christ to grow in spiritual life, Col. ii. 7; ἐποικοδομηθ. ἐπὶ θεμελίφ τῶν ἀποστόλων, on the foundation laid by the apostles, i. e. (dropping the fig.) gathered together into a church by the apostles' preaching of the gospel, Eph. ii. 20; ἐποικοδομεῖν ἐαυτόν τη πίστει, Jude 20, where the sense is, 'resting on your most holy faith as a foundation, make progress, rise like an edifice higher and higher.' (Thuc., Xen., Plato, al.)

έπ-οκέλλω: 1 aor. ἐπώκειλα; to drive upon, strike against: τὴν ναῦν [i. e. to run the ship ashore], Acts xxvii. 41 RG; see ἐπικέλλω. (Hdt. 6, 16; 7, 182; Thuc. 4, 26.)*

έπ-ονομάζω: [pres. pass. ἐπονομάζομαι]; fr. Hdt. down; Sept. for κης; to put a name upon, name; Pass. to be named: Ro. ii. 17; cf. Fritzsche ad loc.*

έποπτεύω [ptcp. 1 Pet. ii. 12 L T Tr WH]; 1 aor. ptcp. ἐποπτεύσαντες; 1. to be an overseer (Homer, Hesiod). 2. univ. to look upon, view attentively; to watch (Aeschyl., Dem., al.): τί, 1 Pet. iii. 2; ἔκ τινος, sc. τὴν ἀναστροφήν, 1 Pet. ii. 12.*

interrys, -ov, δ, (fr. unused interval); 1. an overseer, inspector, see intervals; (Aeschyl., Pind., al.; of God, in 2 Macc. iii. 39; vii. 35; 3 Macc. ii. 21; Add. to Esth. v. 1; ανθρωπίνων τργων, Clem. Rom. 1 Cor. 59, 3). 2. a spectator, eye-witness of anything: so in 2 Pet. i. 16; inasmuch as those were called interval by the Grks. who had attained to the third [i. e. the highest] grade of the Eleusinian mysteries (Plut. Alcib. 22, and elsewh.), the word seems to be used here to designate those privileged to be present at the heavenly spectacle of the transfiguration of Christ.*

twos, -εος, (-ους), τό, a word: ως έπος είπεῦν (see είπον, 1 m. p. 181°), Heb. vii. 9.°

[Syn. \$\times as seems primarily to designate a word as an articulate manifestation of a mental state, and so to differ from $\beta \hat{\eta} \mu a$ (q. v.), the mere vocable; for its relation to $\lambda \delta \gamma os$ see $\lambda \delta \gamma os$ 1. 1.

im-oupários, -or, (οὐρανός), prop. existing in or above heaven, heavenly; 1. existing in heaven: ὁ πατὴρ ἐπουpársos, i. e. God, Mt. xviii. 35 Rec. (θεοί, θεός, Hom. Od. 17, 484; Π. 6, 131, etc.; 3 Macc. vi. 28; vii. 6); οἱ ἐπουoaros the heavenly beings, the inhabitants of heaven, (Lcian. dial. deor. 4, 3; of the gods, in Theorr. 25, 5): of angels, in opp. to ἐπίγειοι and καταχθόνιοι, Phil. ii. 10; Ignat. ad Trall. 9, [cf. Polyc. ad Philipp. 2]; σώματα, the bodies of the stars (which the apostle, acc. to the universal ancient conception, seems to have regarded as animate [cf. Bp. Lghtft. on Col. p. 376; Gfrörer, Philo etc. 2te Aufl. p. 349 sq.; Siegfried, Philo von Alex. p. 306; yet cf. Mey. ed. Heinrici ad loc.], cf. Job xxxviii. 7; Enoch xviii. 14 sqq.) and of the angels, 1 Co. xv. 40; \$\delta\$ Baσιλεία ή έπουρ. (on which see p. 97), 2 Tim. iv. 18; su bstantially the same as ή πατρὶς ή ἐπουρ. Heb. xi. 16 and Γερουσαλήμ έπουρ. xii. 22; κλήσις, a calling made (by God) in heaven, Heb. iii. 1 [al. would include a ref. to its end as well as to its origin; cf. Lünem. ad loc.], cf. Phil. iii. 14 [Bp. Lghtft. cites Philo, plant. Noë § 6]. The neut. τὰ ἐπουράνια denotes [cf. W. § 34, 2] a. the things that take place in heaven, i. e. the purposes of God to grant salvation to men through the death of Christ: Jn. iii. 12 (see ἐπίγειος). b. the heavenly regions, i. e. heaven itself, the abode of God and angels: Eph. i. 3, 20 (where Lchm. txt. οὐρανοῖς); ii. 6; iii. 10; the lower heavens, or the heaven of the clouds, Eph. vi. 12 [cf. B. D. Am. ed. s. v. Air]. o. the heavenly temple or sanctuary: Heb. viii. 5; ix. 23. 2. of heavenly origin and nature: 1 Co. xv. 48 sq. (opp. to χοϊκός); ή δωρεὰ ή ἐπουρ. Heb. vi. 4.*

επό, οί, al, τά, seven: Mt. xii. 45; xv. 34; Mk. viii. 5 sq.; Lk. ii. 36; Acts vi. 3, etc.; often in the Apocalypse; οἱ ἐπτά, sc. διάκονοι, Acts xxi. 8. In Mt. xviii. 22 it is joined (instead of ἐπτάκις) to the numeral adv. ἐβδομηκοντάκις, in imitation of the Hebr. "Ερίν, Ps. cxviii. (cxix.) 164: Prov. xxiv. 16; [see ἐβδομηκοντάκις, and cf. Keil, Com. on Mt. l. c.].

earáxes, (έπτά), seven times: Mt. xviii. 21 sq.; Lk. xvii.
4. [(Pind., Arstph., al.)]*

dπτακιο-χίλιοι,-αι,-α, seven thousand: Ro. xi. 4. [(Hdt.)]⁴ επω, see είπον.

"Ecaorros, -ου, δ, Erastus, (ἐραστός beloved, [cf. Chandler § 325; Lipsius, Gram. Untersuch. p. 30]), the name of two Christians:

1. the companion of the apostle Paul, Acts xix. 22;

2. the city treasurer of Corinth, Ro. xvi. 23. Which of the two is meant in 2 Tim. iv. 20 cannot be determined.*

έραυνάω, a later and esp. Alexandrian [cf. Sturz, Dial. Maced. et Alex. p. 117] form for ἐρευνάω, q. v. Cf. Tdf. ed. 7 min. Proleg. p. xxxvii.; [ed. maj. p. xxxviv.; esp. ed. 8 Proleg. p. 81 sq.]; B. 58 (50).

λογάζομαι; depon. mid.; impf. εἰργαζόμην (ἡργαζόμην, Acts xviii. 3 L T Tr WH; [so elsewh. at times; this var. in augm. is found in the aor. also]; cf. W. § 12, 8; B. 33 (29 sq.); Steph. Thesaur. iii. 1970 c.; [Curtius, Das Verbum, i. 124; Cramer, Anecd. 4, 412; Veitch s. v.]); 1 aor. εἰργασάμην (ἡργασ. Mt. xxv. 16; [xxvi. 10]; Mk.

xiv. 6, in TWH, [add, 2 Jn. 8 WH and Hebr. xi. 33 T Tr WH; cf. reff. as above]); pf. εἴργασμαι, in a pass. sense [cf. W. § 38, 7 e.], Jn. iii. 21, as often in Grk. writ. [cf. Veitch s. v.]; (בור פעל Sept. for עבר פעל. sometimes for יעשה; 1. absol. a. to work, labor, do work: it is opp. to inactivity or idleness, Lk. xiii. 14; Jn. v. 17; ix. 4; 2 Th. iii. 10; with addition of rais χερσί, 1 Co. iv. 12; 1 Th. iv. 11; with acc. of time: νύκτα καὶ ἡμέραν, 2 Th. iii. 8 [but Ltxt. TTr WH the gen., as in 1 Th. ii. 9 (see ἡμέρα, 1 a.); cf. W. § 30, 11 and Ellic. on 1 Tim. v. 5]; with the predominant idea of working for pay, Mt. xxi. 28 (ἐν τῷ ἀμπελῶνι); Acts xviii. 3; 1 Co. ix. 6; 2 Th. iii. 12; acc. to the conception characteristic of Paul, δ έργαζόμενος he that does works conformed to the law (Germ. der Werkthätige): b. to trade, to make gains by trading, (cf. our "do business"): Ev TIPL, with a thing, Mt. xxv. 16 (often so by Dem.). 2. trans. a. (to work i. e.) to do, work out: 71, Col. iii. 23; 2 Jn. 8 (with which face. to reading of LTTr txt.] cf. 1 Co. xv. 58 end); μηδέν, 2 Th. iii. 11; פֿעל, Acts xiii. 41 (פֿעל, Hab. i. 5); ἔργον καλὸν είς τινα, Mt. xxvi. 10; ἔν τινι (dat. of pers. [cf. W. 218 (205)]), Mk. xiv. 6 [Rec. els èµê]; ĕργα, wrought, pass., Jn. iii. 21; τὰ ἔργα τοῦ θεοῦ, what God wishes to be done, Jn. vi. 28; ix. 4; τοῦ κυρίου, to give one's strength to the work which the Lord wishes to have done, 1 Co. xvi. 10; τὸ ἀγαθόν, [Ro. ii. 10]; Eph. iv. 28; πρός τινα, Gal. vi. 10; κακόν τινί τι, Ro. xiii. 10 (τινά τι is more com. in Grk. writ. [Kühner § 411, 5]); τί είς τινα, 3 Jn. 5. with acc. of virtues or vices, (to work i. e.) to exercise, perform, commit: δικαιοσύνην, Acts x. 35; Heb. xi. 33, (Ps. xiv. (xv.) 2; Zeph. ii. 3); την ανομίαν, Mt. vii. 23 (Ps. v. 6 and often in Sept.); άμαρτίαν, Jas. ii. 9. σημείον, bring to pass, effect, Jn. vi. 30; τὰ lepá, to be busied with the holy things i. e. to administer those things that pertain to worship, which was the business of priests and among the Jews of the Levites also, 1 Co. ix. 13; την θάλασσαν lit. work the sea (mare exerceo, Justin, hist. 43, 3) i. e. to be employed on [cf. "do business on," Ps. cvii. 23] and make one's living from it, Rev. xviii. 17 (so of sailors and fishermen also in native Grk. writ., as Aristot. probl. 38, 2 [p. 966, 26]; Dion. Hal. antt. 3, 46; App. Punic. 2; [Lcian. de elect. 5; W. 223 (209)]). to cause to exist, produce: τi , so (for R G kaτεργάζεται) 2 Co. vii. 10 L T Tr WH; Jas. i. 20 L T Tr b. to work for, earn by working, to acquire, (cf. WH. Germ. erarbeiten): την βρώσιν, Jn. vi. 27 (χρήματα, Hdt. 1, 24; τὰ ἐπιτήδεια, Xen. mem. 2, 8, 2; Dem. 1358, 12; άργύριον, Plato, Hipp. maj. p. 282 d.; βίον, Andoc. myst. [18, 42] 144 Bekk.; On σαυρούς, Theodot. Prov. xxi. 6; βρῶμα, Palaeph. 21, 2; al.); acc. to many interpreters also 2 Jn. 8; but see 2 a. above. [Comp.: κατ-, περι-, προσ-εργάζομαι.]*

tργασία, ας, ή, (έργάζομαι); l. i. q. τὸ ἐργάζεσθαι, a working, performing: ἀκαθαρσίας, Eph. iv. 19. 2. work, business: Acts xix. 25 (Xen. oec. 6, 8 et al.). 3. gain got by work, profit: Acts xvi. 19; παρέχειν ἐργασίαν τινί, ib. 16; xix. 24 [yet al. refer this to 2 above];

(Xen. mem. 3, 10, 1; cyneg. 3, 3; Polyb. 4, 50, 3). 4. endeavor, pains, [A. V. diligence]: δίδωμι ἐργασίαν, after the Latinism operam do, Lk. xii. 58 (Hermog. de invent. 3, 5, 7).

kpyáτης, -ov, δ, (ἐργάζυμαι); 1. as in Grk. writ. a workman, a laborer: usually one who works for hire, Mt. x. 10; Lk. x. 7; 1 Tim. v. 18; esp. an agricultural laborer, Mt. ix. 37 sq.; xx. 1 sq. 8; Lk. x. 2; Jas. v. 4, (Sap. xvii. 16); those whose labor artificers employ [i. e. workmen in the restricted sense], Acts xix. 25 (opp. to τοῖς τεχνίταις [A. V. craftsmen], ib. 24), cf. Bengel ad loc.; those who as teachers labor to propagate and promote Christianity among men: 2 Co. xi. 13; Phil. iii. 2; 2 Tim. ii. 15, cf. Mt. ix. 37 sq.; Lk. x. 2. 2. one who does, a worker, perpetrator: τῆς ἀδικίας, Lk. xiii. 27 (τῆς ἀνομίας, 1 Macc. iii. 6; τῶν καλῶν καὶ σεμνῶν, Xen. mem. 2, 1, 27).*

έργον, -ου, τό, anciently Γίργον, (Germ. Werk, [Eng. work; cf. Vaniček p. 922]); Sept. for עברה פעל and countless times for מְלָאכָה and מָלָאכָה; work i. e. 1. business, employment, that with which any one is occupied: Mk. xiii. 34 (διδόναι τινὶ τὸ ἔργον αὐτοῦ); Acts xiv. 26 (πληροῦν); 1 Tim. iii. 1; thus of the work of salvation committed by God to Christ: διδόναι and τελειούν, Jn. xvii. 4; of the work to be done by the apostles and other Christian teachers, as well as by the presiding officers of the religious assemblies, Acts xiii. 2; xv. 38; 1 Th. v. 13; Phil. i. 22; τὸ ἔργον τινός, gen. of the subj., the work which one does, service which one either performs or ought to perform, 1 Th. v. 13; ἔργον ποιείν τινος to do the work of one (i. e. incumbent upon him), εὐαγγελιστοῦ, 2 Tim. iv. 5; τὸ ἔργον τινός i. e. assigned by one and to be done for his sake: τὸ ἔργον τοῦ θεοῦ τελειοῦν, used of Christ, Jn. iv. 34; (τοῦ) Χριστοῦ (WH txt. Tr mrg. κυρίου), Phil. ii. 30; τοῦ κυρίου, 1 Co xv. 58; xvi. 10; with gen. of thing, els epyor diakorías, Eph. iv. 12, which means either to the work in which the ministry consists, the work performed in undertaking the ministry, or to the execution of the ministry. of that which one undertakes to do, enterprise, undertaking: Acts v. 38 (Deut. xv. 10; Sap. ii. 12). 2. any product whatever, any thing accomplished by hand, art, industry, mind, (i. q. noiημα, κτίσμα): 1 Co. iii. 13-15; with the addition of τῶν χειρών, things formed by the hand of man, Acts vii. 41: of the works of God visible in the created world, Heb. i. 10, and often in Sept.; $\tau \hat{a} \in \tau \hat{y} \gamma \hat{y} \in \rho \gamma a$, the works of nature and of art (Bengel), 2 Pet. iii. 10; of the arrangements of God for men's salvation: Acts xv. 18 Rec.; 70 έργ. τοῦ θεοῦ what God works in man, i. e. a life dedicated to God and Christ, Ro. xiv. 20; to the same effect, substantially, ἔργον ἀγαθόν, Phil. i. 6 (see ἀγαθός, 2); τὰ ἔργα τοῦ διαβόλου, sins and all the misery that springs from them, 1 Jn. iii. 8. 3. an act, deed, thing done: the idea of working is emphasized in opp. to that which is less than work, Jas. i. 25; Tit. i. 16; to coyor is distinguished fr. δ λόγος: Lk. xxiv. 19; Ro. xv. 18; 2 Co. x. 11; Col. iii. 17; 2 Th. ii. 17; 1 Jn. iii. 18, (Sir. iii. 8); plur. ἐν λόγοις καὶ ἐν ἔργοις, Acts vii. 22 (4 Macc. v. 38 (37); for the same or similar contrasts, com. in Grk. writ., see Fritzsche on Rom. iii. p. 268 sq.; Bergler on Alciphr. p. 54; Bornemann and Kühner on Xen. mem. 2, 3, 6; Passow s. v. p. 1159; [L. and S. s. v. L 4; Lob. Paralip. pp. 64 sq., 525 sq.]). Toya is used of the acts of God - both as creator, Heb. iv. 10; and as governor, Jn. ix. 3; Acts xiii. 41; Rev. xv. 3; of sundry signal acts of Christ, to rouse men to believe in him and to accomplish their salvation: Mt. xi. 2 [cf. cova της σοφίας ib. 19 T WH Tr txt.], and esp. in the Gosp. of John, as v. 20, 36; vii. 3; x. 38; xiv. 11 sq.; xv. 24, (cf. Grimm, Instit. theol. dogmat. p. 63, ed. 2); they are called τὰ ἔργα τοῦ πατρός, i. e. done at the bidding and by the aid of the Father, Jn. x. 37; ix. 3 sq., cf. x. 25, 32; xiv. 10; καλά, as beneficent, Jn. x. 32 sq.; and connected with the verbs δεικνύναι, ποιείν, έργάζεσθαι, τελειούν. έργα is applied to the conduct of men, measured by the standard of religion and righteousness, - whether bad, Mt. xxiii. 3; Lk. xi. 48; Jn. iii. 20; Rev. ii. 6; xvi. 11, etc.; or good, Jn. iii. 21; Jas. ii. 14, 17 sq. 20-22, 24-26; iii. 13; Rev. ii. 5, 9 [Rec.], 19; iii. 8; νόμος ἔργων, the law which demands good works, Ro. iii. 27; with a suggestion of toil, or struggle with hindrances, in the phrase καταπαύειν ἀπὸ τῶν ἔργων αὐτοῦ, Heb. iv. 10; to recompense one κατά τὰ ἔργα αὐτοῦ, Ro. ii. 6; 2 Tim. iv. 14; Rev. ii. 23 (Ps. lxi. (lxii.) 13), cf. 2 Co. xi. 15; Rev. xviii. 6; xx. 12 sq.; the sing. τὸ ἔργον is used collectively of an aggregate of actions (Germ. das Handeln), Jas. i. 4; τινός, gen. of pers. and subj., his whole way of feeling and acting, his aims and endeavors: Gal. vi. 4; 1 Pet. i. 17; Rev. xxii. 12; τὸ ἔργον τοῦ νόμου, the course of action demanded by the law, Ro. ii. 15. With epithets: dya600 έργον, i. e. either a benefaction, 2 Co. ix. 8; plur. Acts ix. 36; or every good work springing from piety, Ro. ii. 7; Col. i. 10; 2 Th. ii. 17; Tit. i. 16; 2 Tim. ii. 21; iii. 17; Heb. xiii. 21 [T WH om. ἔργ.]; plur. Eph. ii. 10; or what harmonizes with the order of society, Ro. xiii. 3; Tit. iii. 1; ἔργον καλόν, a good deed, noble action, (see καλός, b. and c.): Mt. xxvi. 10; Mk. xiv. 6; plur. (often in Attic writ.), Mt. v. 16; 1 Tim. v. 10, 25; vi. 18; Tit. ii. 7; iii. 8, 14; Heb. x. 24; 1 Pet. ii. 12; τὰ ἔργα τὰ ἐν δικαιοσύνη equiv. to τὰ δίκαια, Tit. iii. 5; τὰ ἔργα τοῦ θεοῦ, the works required and approved by God, Jn. vi. 28 (Jer. xxxi. (xlviii.) 10; 1 Esdr. vii. 9, 15), in the same sense ἔργα μου i. e. of Christ, Rev. ii. 26; ἔργον πίστεως, wrought by faith, the course of conduct which springs from faith, 1 Th. i. 3; 2 Th. i. 11; ἔργα ἄξια τῆς μετανοίας, Acts xxvi. 20; εργα πεπληρωμένα ενώπιον τοῦ θεοῦ, Rev. iii. 2; ἔργα πονηρά, Col. i. 21; 2 Jn. 11, cf. Jn. iii. 19; vii. 7; 1 Jn. iii. 12; ἔργα νεκρά, works devoid of that life which has its source in God, works so to speak unwrought, which at the last judgment will fail of the approval of God and of all reward: Heb. vi. 1; ix. 14; ἄκαρπα, Eph. v. 11 (ἄχρηστα, Sap. iii. 11; the wicked man μετά τῶν έργων αὐτοῦ συναπολείται, Barn. ep. 21, 1); ἄνομα, 2 Pet. ii. 8; ἔργα ἀσεβείας, Jude 15; τοῦ σκότους, done in darkness, Ro. xiii. 12; Eph. v. 11; [opp. to ἔργ. τοῦ φωτός, Ro. xiii. 12 L mrg.]; in Paul's writ. ἔργα νόμου, works demanded by and agreeing with the law (cf. Wieseler,

Com. üb. d. Br. an d. Gal. p. 194 sqq.): Ro. iii. 20, 28; ix. 32 Rec.; Gal. ii. 16; iii. 2, 5, 10; and simply ξργα: Ro. iv. 2, 6; ix. 12 (11); ib. 32 G L T Tr WII; xi. 6; Eph. ii. 9; 2 Tim. i. 9, (see δικαιόω, 3 b.). τὰ ξργα τινὸς ποιεῦν, to do works the same as or like to those of another, to follow in action another's example: Abraham's, Jn. viii. 39; that of the devil, Jn. viii. 41.

έρεθζω; 1 aor. ἡρέθισα; (έρεθω to excite); to stir up, excite, stimulate: τινά, in a good sense, 2 Co. ix. 2; as com. in Grk. writ. fr. Hom. down, in a bad sense, to provoke: Col. iii. 21, where Lehm. παροργίζετε.*

έρειδω: to fix, prop firmly; intrans., 1 aor. ptcp. έρεισασα (ἡ πρῶρα), stuck [R. V. struck], Acts xxvii. 41. (From Hom. down.) *

ipείγομα: fut. ἐρεύξομα; 1. to spit or spue out, (Hom.). 2. to be emptied, discharge itself, used of streams (App. Mithr. c. 103); with the acc. to empty, discharge, cast forth, of rivers and waters: Lev. xi. 10 Sept. 3. by a usage foreign to classic Greek [W. 23 (22 sq.)], to pour forth words, to speak out, utter: Mt. xiii. 35 (Ps. lxxvii. (lxxviii.) 2; cf. xviii. (xix.) 3; cxliv. 7 [Alex.]). The word is more fully treated of by Lobeck ad Phryn. p. 63; [cf. Rutherford, New Phryn. p. 138].*

έρευνάω, -ω; 1 aor. impv. ἐρεύνησον; (ἡ ἔρευνα a search); fr. Hom. down; to search, examine into: absol. Jn. vii. 52; τί, Jn. v. 39; Ro. viii. 27; 1 Co. ii. 10; Rev. ii. 23 with which passage cf. Jer. xi. 20; xvii. 10; xx. 12; foll. by an indir. quest. 1 Pet. i. 11 (2 S. x. 3; Prov. xx. 27). The form ἐραυνάω (q. v. in its place) T Tr WH have received everywhere into the text, but Lchm. only in Rev. ii. 23. [Comp.: ἐξ- ερευνάω.]*

ερημία, -as, ή, (ερημος), a solitude, an uninhabited region, a waste: Mt. xv. 33; Mk. viii. 4; Heb. xi. 38; opp. to πόλις, 2 Co. xi. 26, as in Joseph. antt. 2, 3, 1.*

έρημος, -ον, (in classic Grk. also -os, -η, -ον, cf. W. § 11, 1; [B. 25 (23); on its accent cf. Chandler §§ 393, 394; W. 52 (51); 1. adj. solitary, lonely, desolate, uninhabited: of places, Mt. xiv. 13, 15; Mk. i. 35; vi. 32; Lk. iv. 42; ix. 10 [RGL], 12; Acts i. 20, etc.; ή δδός, leading through a desert, Acts viii. 26 (2 S. ii. 24 Sept.), see Páζa, sub fin. of persons: deserted by others; deprived of the aid and protection of others, esp. of friends, acquaintances, kindred; bereft; (so often by Grk. writ. of every age, as Aeschyl. Ag. 862; Pers. 734; Arstph. pax 112; Fonuós τε καὶ ὑπὸ πάντων καταλειφθείς, Hdian. 2, 12, 12 [7 ed. Bekk.]; of a flock deserted by the shepherd, Hom. Il. 5, 140): γυνή, a woman neglected by her husband, from whom the husband withholds himself, Gal. iv. 27, fr. Is. liv. 1; of Jerusalem, bereft of Christ's presence, instruction and aid, Mt. xxiii. 38 [L and WH txt. om.]; Lk. xiii. 35 Rec.; cf. Bleek, Erklär. d. drei ersten Evv. ii. p. 206, (cf. Bar. iv. 19; Add. to Esth. viii. 27 (vi. 13); 2. subst. ή ἔρημος, sc. χώρα; Sept. 2 Macc. viii. 35). often for כרבר; a desert, wilderness, (Hdt. 3, 102): Mt. xxiv. 26; Rev. xii. 6, 14; xvii. 3; ai ἔρημοι, desert places, lonely regions: Lk. i. 80; v. 16; viii. 29. an uncultivated region fit for pasturage, Lk. xv. 4. used of the desert of Judæa [cf. W. § 18, 1], Mt. iii. 1; Mk. i. 3 sq.; Lk. i. 80; iii. 2, 4; Jn. i. 23; of the desert of Arabia, Acts vii. 30, 36, 38, 42, 44; 1 Co. x. 5; Heb. iii. 8, 17. Cf. Win. RWB. s. v. Wüste; Furrer in Schenkel v. 680 sqq.; [B. D. s. vv. Desert and Wilderness (Am. ed.)].

έρήμωσις, -εως, ή, (ἐρημόω), a making desolate, desolation: Mt. xxiv. 15; Mk. xiii. 14; Lk. xxi. 20; see βδέλυγμα, c. (Arr. exp. Alex. 1, 9, 13; Sept. several times for הַבָּהָה, etc.) *

iptiw: [fut. iρίσω, cf. B. 37 (32)]; (iρις); to wrangle, engage in strife, (Lat. rix ari): Mt. xii. 19, where by the phrase οὐκ ἰρίσει the Evangelist seems to describe the calm temper of Jesus in contrast with the vehemence of the Jewish doctors wrangling together about tenets and practices. [(From Hom. down.)]*

έριθεία (not ἐρίθεια, cf. W. § 6, 1 g.; [Chandler § 99]) [-θία WH; see I, ι and Tdf. Proleg. p. 88], -είας, ή, (ἐριθεύω to spin wool, work in wool, Heliod. 1, 5; Mid. in the same sense, Tob. ii. 11; used of those who electioneer for office, courting popular applause by trickery and low arts, Aristot. polit. 5, 3; the verb is derived from ξριθος working for hire, a hireling; fr. the Maced age down, a spinner or weaver, a worker in wool, Is. xxxviii. 12 Sept.; a mean, sordid fellow), electioneering or intriguing for office, Aristot. pol. 5, 2 and 3 [pp. 1302, 4 and 1303, 14]; hence, apparently, in the N. T. a courting distinction, a desire to put one's self forward, a partisan and factious spirit which does not disdain low arts; partisanship, factiousness: Jas. iii. 14, 16; κατ' ἐριθείαν, Phil. ii. 3; Ignat. ad Philadelph. § 8; οἱ ἐξ ἐριθείας (see ἐκ, Π. 7), Phil. i. 16 (17) [yet see ¿k, II. 12 b.]; i. q. contending against God, Ro. ii. 8 [yet cf. Mey. (ed. Weiss) ad loc.]; in the plur. al ἐριθεῖαι [W. § 27, 3; B. § 123, 2]: 2 Co. xii. 20; Gal. v. 20. See the very full and learned discussion of the word by Fritzsche in his Com. on Rom. i. p. 143 sq.; [of which a summary is given by Ellic. on Gal. v. 20. See further on its derivation, Lobeck, Path. Proleg. p. 365; cf. W. 94 (89)].*

ἔριον, -ου, τό, (dimin. of τὸ ἔρος or εἶρος), wool: Heb. ix. 19; Rev. i. 14. [From Hom. down.]*

έρως, -ιδος, ή, acc. ἔρων (Phil. i. 15), pl. ἔριδες (1 Co. i. 11) and ἔρεις (2 Co. xii. 20 [R G Tr txt.; Gal. v. 20 R G WH mrg.]; Tit. iii. 9 [R G L Tr]; see [WH. App. p. 157]; Lob. ad Phryn. p. 326; Matthiae § 80 note 8; Bttm. Ausf. Spr. p. 191 sq.; [W. 65 (63); B. 24 (22)]); contention, strife, wrangling: Ro. i. 29; xiii. 13; 1 Co. i. 11; iii. 3; 2 Co. xii. 20; Gal. v. 20; Phil. i. 15; 1 Tim. vi. 4; Tit. iii. 9. [From Hom. down.]*

ἐρίφιον, -ου, τό, and ἔριφος, -ου, δ, a kid, a young goat: Mt. xxv. 32 sq.; Lk. xv. 29. [Ath. 14, p. 661 b.]* Έρμῶς, acc. 'Ερμῶν [cf. B. 20 (18)], δ, (Doric for Έρμῆς), Hermas, a certain Christian (whom Origen and others thought to be the author of the book entitled "The Shepherd" [cf. Salmon in Dict. of Chris. Biog. s. v. Hermas 2]): Ro. xvi. 14.

έρμηνεία [WH -νία; see I, ε], -ας, ή, (έρμηνεύω), interpretation (of what has been spoken more or less obscurely by others): 1 Co. xii. 10 [L txt. διερμ. q. v.]; xiv. 26. [From Plato down.]*

dρμηνευτής, -οῦ, ὁ, (ἐρμηνεύω, q. v.), an interpreter: 1 Co. xiv. 28 L Tr WH mrg. (Plat. politic. p. 290 c.; for γ') in Gen. xlii. 23.) *

έρμηνεύω: [pres. pass. ἐρμηνεύομαι]; (fr. Ἑρμῆs, who was held to be the god of speech, writing, eloquence, learning);

1. to explain in words, expound: [Soph., Eur.], Xen., Plato, al.

2. to interpret, i. e. to translate what has been spoken or written in a foreign tongue into the vernacular (Xen. an. 5, 4, 4): Jn. i. 38 (39) R G T, 42 (43); ix. 7; Heb. vii. 2. (2 Esdr. iv. 7 for paper).

[Comp.: δι, μεθ-ερμηνεύω.]*

Έρμης, acc. Έρμην, δ, prop. name, Hermes; 1. a Greek deity called by the Romans Mercurius (Mercury): Acts xiv. 12. 2. a certain Christian: Ro. xvi. 14.

*Ερμογένης, [i. e. born of Hermes; Tdf. *Ερμογ.], -ους, δ, Hermogenes, a certain Christian: 2 Tim. i. 15.*

לְּהָשׁרְסֹּי, -οῦ, τό, (fr. ἔρπω to creep, crawl, [Lat. serpo; hence serpent, and fr. same root, reptile; Vaniček p. 1030 sq.]), a creeping thing, reptile; by prof. writ. used chiefly of serpents; in Hom. Od. 4, 418; Xen. mem. 1, 4, 11 an animal of any sort; in bibl. Grk. opp. to quadrupeds and birds, Acts x. 12; xi. 6; Ro. i. 23; and to marine animals also, Jas. iii. 7; on this last pass. cf. Gen. ix. 3. (Sept. for שֵׁרֵי, and צְּיֵשֶׁי.)*

in the phrase ή ἐρυθρὰ θάλασσα the Red Sea (fr. Hdt. down [cf. Rawlinson's Herod. vol. i. p. 143]), i. e. the Indian Ocean washing the shores of Arabia and Persia, with its two gulfs, of which the one lying on the east is called the Persian Gulf, the other on the opposite side the Arabian. In the N. T. the phrase denotes the upper part of the Arabian Gulf (the Heroöpolite Gulf, so called [i. e. Gulf of Suez]), through which the Israelites made their passage out of Egypt to the shore of Arabia: Acts vii. 36; Heb. xi. 29. (Sept. for τρο-τ), the sea of sedge or sea-weed [cf. B. D. as below]. Cf. Win. RWB. s. v. Meer rothes; Pressel in Herzog ix. p. 239 sqq.; Furrer in Schenkel iv. 150 sqq.; [B. D. s. vv. Red Sea and Red Sea, Passage of; Trumbull, Kadesh-Barnea, p. 352 sqq.].).

ἔρχομαι, impv. ἔρχου, ἔρχεσθε, (for the Attic ἴθι, ἴτε fr. εἰμι); impf. ἡρχόμην (for ἤεω and ἤα more com. in Attic); fut. ἐλεύσομαι; — (on these forms cf. [esp. Rutherford, New Phryn. p. 103 sqq.; Veitch s. v.]; Matthiae § 234; Bttm. Ausf. Spr. ii. 182 sq.; Krüger § 40 s. v.; Kühner § 343; W. § 15 s. v.; [B. 58 (50)]); pf. ἐλήλυθα; plpf. ἐληλύθεω; 2 aor. ἦλθον and (occasionally by L T Tr WH [together or severally]—as Mt. vi. 10; [vii. 25, 27; x. 13; xiv. 34; xxv. 36; Mk. i. 29; vi. 29; Lk. i. 59; ii. 16; v. 7; vi. 17; viii. 35; xi. 2; xxiii. 33; xxiv. 1, 23]; Jn. [i. 39 (40);

iii. 26]; iv. 27; [xii. 9]; Acts xii. 10; [xiv. 24]; xxviii. 14 sq. etc.) in the Alexandrian form δλθα (see ἀπέρχομα init. for reff.); Sept. for אָתָה, rarely for אָתָה and יֵלָךְ and יֵלָךְ. [fr. Hom. down]; I. to come; 1. prop. persons; a. univ. to come from one place into another. and used both of persons arriving,—as in Mt. viii. 9; xxii. 3; Lk. vii. 8; xiv. 17 [here WH mrg. read the inf., see their Intr. § 404], 20; Jn. v. 7; Acts x. 29; Rev. xxii. 7. and very often; οἱ ἐρχόμενοι κ. οἱ ὑπάγοντες, Mk. vi. 31; -and of those returning, as in Jn. iv. 27; ix. 7; Ro. ix. Constructions: foll. by ἀπό w. gen. of place, Mk. vii. 1; xv. 21; Acts xviii. 2; 2 Co. xi. 9; w. gen. of pers., Mk. v. 35; Jn. iii. 2; Gal. ii. 12, etc.; foll. by & w. gen. of place, Lk. v. 17 [L txt. συνέρχ.]; Jn. iii. 31, etc.; foll. by eis w. acc. of place, to come into: as eis τ. οἰκίαν, τὸν οἶκον, Mt. ii. 11; viii. 14; Mk. i. 29; v. 38, etc.; ελς την πόλιν, Mt. ix. 1, and many other exx.; foll. by els to, towards. Jn. xx. 3 sq.; εls τὸ πέραν, of persons going in a boat, Mt. viii. 28; of persons departing ex...els, Jn. iv. 54; διά w. gen. of place foll. by είς (Rec. πρός) to, Mk. vii. 31; els τ. ἐορτήν, to celebrate the feast, Jn. iv. 45; xi. 56; ἐν w. dat. of the thing with which one is equipped, Ro. xv. 29; 1 Co. iv. 21; foll. by ἐπί w. acc. of place, (Germ. über, over), Mt. xiv. 28; (Germ. auf), Mk. vi. 53; (Germ. an), Lk. xix. 5; [xxiii. 33 L Tr]; Acts xii. 10, 12; to w. acc. of the thing, Mt. iii. 7; xxi. 19; Mk. xi. 13; xvi. 2; Lk. xxiv. 1; w. acc. of pers., Jn. xix. 33; to one's tribunal, Acts xxiv. 8 Rec.; against one, of a military leader, Lk. xiv. 31; kará w. acc., Lk. x. 33; Acts xvi. 7; παρά w. gen. of pers. Lk. viiì. 49 [Lchm. ἀπό]; w. acc. of place, to [the side of], Mt. xv. 29, πρός to, w. acc. of pers., Mt. iii. 14; vii. 15; [xiv. 25 L T Tr WH]; Mk. ix. 14; Lk. i. 43; Jn. i. 29; 2 Co. xiii. 1, and very often, esp. in the Gospels; ἀπό τινος (gen. of pers.) πρός τινα, 1 Th. iii. 6; with simple dat. of pers. (prop. dat. commodi or incommodi [cf. W. § 22, 7 N. 2; B. 179 (155)]): Mt. xxi. 5; Rev. ii. 5, 16, (exx. fr. Grk. auth. in Passow s. v. p. 1184° bot.; [L and S. s. v. II. 4]). with adverbs of place: πόθεν, Jn. iii. 8; viii. 14; Rev. vii. 13; ἄνωθεν, Jn. iii. 31; ὅπισθεν, Mk. v. 27; δδε, Mt. viii. 29; Acts ix. 21; ἐνθάδε, Jn. iv. 15 [RGLTr], 16; ἐκεῖ, Jn. xviii. 3 [cf. W. 472 (440)]; ποῦ, Heb. xi. 8; ἔως τινός. Lk. iv. 42; ἄχρι τινός, Acts xi. 5. The purpose for which one comes is indicated - either by an inf., Mk. [v. 14 L T Tr WH]; xv. 36; Lk. i. 59; iii. 12; Jn. iv. 15 [T WH διέρχ.], and very often; or by a fut. ptcp., Mt. xxvii. 49; Acts viii. 27; or by a foll. wa, Jn. xii. 9; els τοῦτο, ίνα, Acts ix. 21; or by διά τινα, Jn. xii. 9. one who is about to do something in a place must necessarily come thither, in the popular narrative style the phrases ἔρχεται καί, ἦλθε καί, etc., are usually placed before verbs of action: Mt. xiii. 19, 25; Mk. ii. 18; iv. 15; v. 33; vi. 29; xii. 9; xiv. 37; Lk. viii. 12, 47; Jn. vi. 15; xi. 48; xii. 22; xix. 38; xx. 19, 26; xxi. 13; 3 Jn. 8; Rev. v. 7; xvii. 1; xxi. 9; ξρχου κ. ίδε (or βλέπε), Jn. i. 46 (47); xi. 34; [and Rec. in] Rev. vi. 1, 3, 5, 7, [also Grsb. exc. in vs. 3]; plur. Jn. i. 39 (40) ([T Tr WH $\delta \psi \epsilon \sigma \theta \epsilon$], see είδω, I. 1 e.); — or ελθών is used, foll. by a

finite verb: Mt. ii. 8; viii. 7; ix. 10, 18; xii. 44; xiv. 12, 33 [RGL]; xviii. 31; xxvii. 64; xxviii. 13; Mk. vii. 25 [Tdf. εἰσελθ.]; xii. 14, 42; xiv. 45; xvi. 1; Acts xvi. 37, 89; — or ἐρχόμενος, foll. by a finite verb : Lk. xiii. 14; xvi. 21; xviii. 5. in other places λθών must be rendered when I (thou, he, etc.) am come: Jn. xvi. 8; 2 Co. xii. 20; Phil. i. 27 (opp. to ἀπών). β. to come i. e. to appear, make one's appearance, come before the public: so kar' έξοχήν of the Messiah, Lk. iii. 16; Jn. iv. 25; vii. 27, 31; Heb. x. 37, who is styled pre-eminently δ έρχόμενος, i. e. he that cometh (i. e. is about to come) acc. to prophetic promise and universal expectation, the coming one [W. 341 (320); B. 204 (176 sq.)]: Mt. xi. 3; Lk. vii. 19 sq.; with είς του κόσμου added, Jn. vi. 14; xi. 27; εν τώ ονόματι τοῦ κυρίου, he who is already coming clothed with divine authority i. e. the Messiah, - the shout of the people joyfully welcoming Jesus as he was entering Jerusalem, taken fr. Ps. cxvii. (cxviii.) 25 sq.: Mt. xxi. 9; xxiii. 39; Mk. xi. 9; Lk. xiii. 35; xix. 38 [Tdf. om. έρχ. (so WH in their first mrg.)]; Jn. xii. 13. ἔρχεσθαι used of Elijah who was to return fr. heaven as the forerunner of the Messiah: Mt. xi. 14; xvii. 10; Mk. ix. 11-13; of John the Baptist, Mt. xi. 18; Lk. vii. 33; Jn. i. 31; with els μαρτυρίαν added, Jn. i. 7; of Antichrist, 1 Jn. ii. 18; of "false Christs" and other deceivers, false teachers, etc.: Mt. xxiv. 5; Mk. xiii. 6; Lk. xxi. 8, (in these pass. with the addition ἐπὶ τῷ ὀνόματί μου, relying on my name, i. e. arrogating to themselves and simulating my Messianic dignity); Jn. x. 8; 2 Co. xi. 4; 2 Pet. iii. 3; Rev. xvii. 10; with the addition εν τῷ ὀνόματι τῷ ἰδίῳ in his own authority and of his own free-will, Jn. v. 43. of the Holy Spirit, who is represented as a person coming to be the invisible helper of Christ's disciples after his departure from the world: Jn. xv. 26; xvi. 7 sq. 13. of the appearance of Jesus among men, as a religious teacher and the author of salvation: Mt. xi. 19; Lk. vii. 34; Jn. v. 43; vii. 28; viii. 42; with the addition of els τ. κόσμον foll. by "va, Jn. xii. 46; xviii. 37; els κρίμα, "va, Jn. ix. 39; foll. by a telic inf. 1 Tim. i. 15; ἔρχεσθαι ὀπίσω τινός, after one, Mt. iii. 11; Mk. i. 7; Jn. i. 15, 27, 30; δ έλθων δι' ύδατος καὶ αίματος, a terse expression for, 'he that publicly appeared and approved himself (to be God's son and ambassador) by accomplishing expiation through the ordinance of baptism and the bloody death which he underwent '[cf. p. 210° bot.], 1 Jn. v. 6; ξρχε- $\sigma\theta$ au foll. by a telic inf., Mt. v. 17; x. 34 sq.; Lk. xix. 10; foll. by ίνα, Jn. x. 10; εληλυθέναι and ερχεσθαι εν σαρκί are used of the form in which Christ as the divine Logos appeared among men: 1 Jn. iv. 2, 3 [Rec.]; 2 Jn. 7. of the return of Jesus hereafter from heaven in majesty: Mt. x. 23; Acts i. 11; 1 Co. iv. 5; xi. 26; 1 Th. v. 2; 2 Th. i. 10; with ἐν τῆ δόξη αὐτοῦ added, Mt. xvi. 27; xxv. 31; Mk. viii. 38; Lk. ix. 26; ἐπὶ τῶν νεφελῶν (borne on the clouds) μετὰ δυνάμεως κ. δόξης, Mt. xxiv. **30**; ἐν νεφέλαις, ἐν νεφέλη κτλ., Mk. xiii. 26; Lk. xxi. 27; ἐν τῆ βασιλεία αὐτοῦ (see ἐν, I. 5 c. p. 210b top), Mt. xvi. 28; Lk. xxiii. 42 [els την β. L mrg. Tr mrg. WH txt.] b. of time, like the Lat. venio: with nouns of time, as

έρχονται ήμέραι, in a fut. sense, will come [cf. B. 204 (176 sq.); W. § 40, 2 a.], Lk. xxiii. 29; Heb. viii. 8 fr. Jer. xxxviii. (xxxi.) 81; ελεύσονται ἡμέραι, Mt. ix. 15; Mk. ii. 20; Lk. v. 35; xvii. 22; xxi. 6; ἦλθεν ἡ ἡμέρα, Lk. xxii. 7; Rev. vi. 17; ἔρχεται ὅρα, ὅτε, Jn. iv. 21, 23; v. 25; xvi. 25; foll. by "να, Jn. xvi. 2, 32; λλθεν, is come, i. e. is present, Jn. xvi. 4, 21; Rev. xiv. 7, 15; ἐλήλυθε ἡ Βρα, ίνα, Jn. xii. 23; xiii. 1 (LTTr WH ἦλθεν); xvi. 32; xvii. 1; έληλύθει ή ώρα αὐτοῦ, had come (Lat. aderat), Jn. vii. 30; viii. 20; ἔρχ. νύξ, Jn. ix. 4; ἡ ἡμέρα τοῦ κυρίου, 1 Th. v. 2; raupol, Acts iii. 19. with names of events that occur at a definite time: δ θερισμός, Jn. iv. 35; δ γάμος τοῦ άρνίου, Rev. xix. 7; ήλθεν ή κρίσις, Rev. xviii. 10. in imitation of the Hebr. κΞη, δ, ή, τὸ ἐρχόμενος, -ένη, -ενον, is i.q. to come, future [cf. B. and W.u.s.]: o alw, Mk. x. 30; Lk. xviii. 30; ή ἐορτή, Acts xviii. 21 [Rec.]; ή ὀργή, 1 Th. i. 10; τὰ ἐργόμενα, things to come, Jn. xvi. 13 (πέκια) the times to come, Is. xxvii. 6); in the periphrasis of the name of Jehovah, δ δυ καὶ δ ἢν καὶ δ ἐρχόμενος, it is equiv. to ἐσόμενος, Rev. i. 4; iv. 8. c. of things and events (so very often in Grk. auth. also); of the advent of natural events: ποταμοί, Mt. vii. 25 [RG]; κατακλυσμός, Lk. xvii. 27; λιμός, Acts vii. 11; of the rain coming down ἐπὶ τῆς γῆς, Heb. vi. 7; of alighting birds, Mt. xiii. 4, 32; Mk. iv. 4; of a voice that is heard (Hom. II. 10, 139), foll. by ex with gen. of place, Mt. iii. 17 [?]; Mk. ix. 7 [T WH Tr mrg. ἐγένετο]; Jn. xii. 28; of things that are brought: δ λύχνος, Mk. iv. 21 (ἐπιστολή, Liban. ep. 458; other exx. fr. Grk. writ. are given in Kypke, Kui-2. metaph. a. of Christ's noel, al., on Mk. l. c.). invisible return from heaven, i. e. of the power which through the Holy Spirit he will exert in the souls of his disciples: Jn. xiv. 18, 23; of his invisible advent in the death of believers, by which he takes them to himself into heaven, Jn. xiv. 3. b. equiv. to to come into being, arise, come forth, show itself, find place or influence: τὰ σκάνδαλα, Mt. xviii. 7; Lk. xvii. 1; τὰ ἀγαθά, Ro. iii. 8 (Jer. xvii. 6); τὸ τέλειον, 1 Co. xiii. 10; ἡ πίστις, Gal. iii. 23, 25; ή ἀποστασία, 2 Th. ii. 3; ή βασιλεία τοῦ θεοῦ, i. q. be established, Mt. vi. 10; Lk. xi. 2; xvii. 20, etc.; ή ἐντολή, i. q. became known, Ro. vii. 9. Prepositions: ἐκ τῆς [Lchm. ἀπὸ] θλίψεως, suffered tribulation, Rev. vii. 14. foll. by eis, to come (fall) into or unto: els τὸ χείρον, into a worse condition, Mk. v. 26; είς πειρασμόν, Mk. xiv. 38 T WH; είς ἀπελεγμόν (see άπελεγμός), Acts xix. 27; είς την δραν ταύτην, Jn. xii. 27; els roioux, to become liable to judgment, Jn. v. 24; els ἐπίγνωσιν, to attain to knowledge, 1 Tim. ii. 4; 2 Tim. iii. 7; εls τὸ φανερόν, to come to light, Mk. iv. 22; εls προκοπήν ελήλυθε, has turned out for the advancement, Phil. i. 12; Epx. els 71, to come to a thing, is used of a writer who after discussing other matters passes on to a new topic, 2 Co. xii. 1; els éauron, to come to one's senses, return to a healthy state of mind, Lk. xv. 17 (Epict. diss. 3, 1, 15; Test. xii. Patr., test. Jos. § 3, p. 702 ed. Fabric.). ἔρχ. ἐπί τινα to come upon one: in a bad sense, of calamities, Jn. xviii. 4; in a good sense, of the Holy Spirit, Mt. iii. 16; Acts xix. 6: to devolve

upon one, of the guilt and punishment of murder, Mt. xxiii. 35. ἔρχ. πρὸς τὸν Ἰησοῦν, to commit one's self to the instruction of Jesus and enter into fellowship with him, Jn. v. 40; vi. 35, 87, 44, 45, 65; πρὸς τὸ φῶς, to submit one's self to the power of the light, Jn. iii. 20 sq. II. to go: ὁπίσω τινός (ἸΠΚ ΤΙΚ ΙΚ ΙΚ. 120), to follow one, Mt. xvi. 24; [Mk. viii. 34 R L Tr mrg. WH]; Lk. ix. 23; xiv. 27, (Gen. xxiv. 5, 8; xxxvii. 17, and elsewhere); πρός τινα, Lk. xv. 20; σύν τινι, to accompany one, Jn. xxi. 3 [cf. B. 210 (182)]; δδὸν ἔρχεσθαι, Lk. ii. 44 [cf. W. 226 (212)]. [COMP.: ἀν., ἐπ-αν., ἀπ., δι., εἰσ., ἐπ-εις., παρ-ισ-, συν-εισ-, ἐξ., δι-εξ., ἐπ., κατ., παρ-, ἀντι-παρ-, περι., προ-, προσ-, συν-έρχομαι.]

[Syn.: ξρχεσθαί, (βαίνειν,) πορεύεσθαί, χωρεῖν: with the N.T. use of these verbs and their compounds it may be interesting to compare the distinctions ordinarily recognized in classic Grk., where ξρχεσθαί denotes motion or progress generally, and of any sort, hence to come and (esp. ἐλθεῖν) arrive at, as well as to go (βαίνειν). βαίνειν primarily signifies to valk, take steps, picturing the mode of motion; to go away. πορεύεσθαί expresses motion in general,—often confined within certain limits, or giving prominence to the bearing; hence the regular word for the march of an army. χωρεῖν always emphasizes the idea of separation, change of place, and does not, like e.g. πορεύεσθαί, note the external and perceptible motion,—(a man may be recognized by his πορεία). Cf. Schmidt ch. xxvii.]

έρῶ, see εἶπον.

έρωτάω, -ῶ, [(inf. -τᾶν L T Tr, -τᾶν R G WH; see I, ι)]; impf. 3 pers. plur. ἠρώτων and (in Mt. xv. 23 L T Tr WH, Mk. iv. 10 Tdf.) ἢρώτουν, cf. B. 44 (88); [W. 85 (82); Tdf. Proleg. p. 122; Soph. Lex. p. 41; WH. App. p. 166; Mullach, Griech. Vulgarspr. p. 252]; fut. ἐρωτήσω; 1 aor. ήρώτησα; Sept. for אשל; to ask, i. e. 1. as in Grk. writ. fr. Hom. down to question: absol., Lk. xxii. 68; Jn. viii. 7 [R]; τινά, Jn. ix. 21; xvi. 19, 30; [xviii. 21 where Rec. έπερ.], etc.; with the addition of λέγων and the words of the questioner: Mt. xvi. 13; Lk. xix. 31 [om. λέγων; xxiii. 3 T Tr WH]; Jn. i. 19, 21; v. 12; ix. 19; xvi. 5; τινά τι [cf. W. § 32, 4 a.], Mt. xxi. 24; Mk. iv. 10; Lk. xx. 3; Jn. xvi. 23 [al. refer this to 2]; τινὰ περί τινος. Lk. ix. 45 [Lchm. ἐπερ.]; Jn. xviii. 19. 2. to ask i. e. to request, entreat, beg, beseech, after the Hebr. in a sense very rare in prof. auth. (Joseph. antt. 5, 1, 14 fbut here the text is uncertain; substitute antt. 7, 8, 1; cf. Dr. Ezra Abbot in No. Am. Rev. for 1872, p. 173 note]; Babr. fab. [42, 3]; 97, 3; Apoll. synt. p. 289, 20; cf. W. pp. 30 and 32): τενά, Jn. xiv. 16; with the addition of λέγων and the words of the asker, Mt. xv. 23; Jn. xii. 21; foll. by impv. alone [B. 272 sq. (234)], Lk. xiv. 18 sq.; Phil. iv. 3; foll. by Tra [cf. W. § 44, 8 a.; B. 237 (204)], Mk. vii. 26; Lk. vii. 36; xvi. 27; Jn. iv. 47; xvii. 15; xix. 31, 38; 2 Jn. 5; 1 Th. iv. 1; by ὅπως. Lk. vii. 3; xi. 37; Acts xxiii. 20; by the inf. [B. 258 (222); cf. W. 335 (315)], Lk. v. 8; viii. 37; Jn. iv. 40; Acts iii. 3; x. 48; xxiii. 18; 1 Th. v. 12; τινὰ περί τινος, Lk. iv. 38; Jn. xvii. 9, 20; 1 Jn. v. 16; ὑπέρ τινος [foll. by els w. inf.; cf. B. 265 (228)], 2 Th. ii. 1 sq.; έρωταν τὰ [WH txt. om. τά] πρὸς εἰρήνην (see εἰρήνη, 1), Lk. xiv. 32. [SYN. see aiτέω, fin. Comp.: δι-, ἐπ-ερωτάω.]

toθής, -η̂ros, ή, (fr. ἔννυμ, ἔσθην, hence it would be more correctly written ἐσθής [so Rec. et in Lk.], cf. Kühner i. p. 217, 3), formerly Γεσθής (cf. Lat. vestis, Germ. Weste, Eng. vest, etc.), clothing, raiment, apparel: Lk. xxiii. 11; xxiv. 4 L TTr WH; Acts i. 10 RG; x. 30; xii. 21; Jas. ii. 2 sq. [From Hom. down.]*

έσθίω

ἐσθησις [Rec. ** ἔσθ.], -εως, ἡ, (fr. ἐσθέω, and this fr. ἐσθής, q. v.), clothing, apparel: plur., Lk. xxiv. 4 R G; Acts i. 10 L T Tr WH; [cf. Philo, vit. Moys. iii. § 18; Euseb. h. e. 2, 6, 7 and Heinichen's note]. (Rare in prof. writ. [Aristot. rhet. 2, 8, 14 var.]; cf. W. § 2, 1 c.) *

έσθω and έσθω, q. v., (lengthened forms of έδω [cf. Curtius, Das Verbum, ii. p. 429]); impf. ήσθιον; 2 aor. έφαγον (fr. ΦΑΓΩ); fut. φάγομαι (2 pers. φάγεσαι, Lk. xvii. 8 [reff. s. v. κατακαυχάομαι, init.]), for the classic έδομαι, see Bttm. Ausf. Spr. ii. p. 185; Kühner i. p. 824; [W. 89 (85); B. 58 (51); but esp. Veitch s. v.]; Sept. for אָבֶל; [fr. Hom. down]; to eat; Vulg. manduco, [edo, etc.]; (of animals, to devour); a. absol.: Mt. xiv. 20 sq.; xv. 87, 38; xxvi. 26; Mk. vi. 31; viii. 8; Jn. iv. 31, and often; ἐν τῷ φαγεῖν, in eating (the supper), 1 Co. xi. 21; διδόναι τινὶ φαγείν, to give one (something) to eat, Mt. xiv. 16; xxv. 35, 42; Mk. v. 43; vi. 37; Lk. ix. 13, (and with addition of an acc. of the thing to be eaten, Jn. vi. 31, 52; & Twos, Rev. ii. 7; [cf. W. 198 (187) sq.]); Φέρειν τινὶ φαγείν, to bring one (something) to eat, Jn. iv. 33; spec. in opp. to abstinence from certain kinds of food, Ro. xiv. 3, 20; ἐσθίειν κ. πίνειν (and φαγείν κ. πιείν), to use food and drink to satisfy one's hunger and thirst, 1 Co. xi. 22; contextually, to be supported at the expense of others, 1 Co. ix. 4; not to shun choice food and in a word to be rather a free-liver, opp. to the narrow and scrupulous notions of those who abstain from the use of wine and certain kinds of food, Mt. xi. 19; Lk. vii. 34; opp. to fasting (τὸ νηστεύειν), Lk. v. 33; of those who, careless about other and esp. graver matters, lead an easy, merry life, Lk. xii. 19; xvii. 27 sq.; 1 Co. xv. 32, (Is. xxii. 13); of the jovial use of a sacrificial feast, 1 Co. x. 7 fr. Ex. xxxii. 6; preceded by a negative, to abstain from all nourishment, Acts xxiii. 12, 21; to use a spare diet, spoken of an ascetic mode of life, Mt. xi. 18; of fasting, Acts ix. 9; ἐσθίειν (κ. πίνειν) μετά Tipos, to dine, feast, (in company) with one, Mt. ix. 11; Mk. ii. 16; Lk. v. 30; with one (he providing the entertainment), i. e. at his house, Lk. vii. 36; μετά τῶν μεθυόντων etc., of luxurious revelling, Mt. xxiv. 49; Lk. xii. 45; ἐπὶ τραπέζης τοῦ Χριστοῦ, the food and drink spread out on Christ's table, i. e. to enjoy the blessings of the salvation procured by Christ (which is likened to a banquet), Lk. xxii. 30; ἐσθίεω τωί, to one's honor, Ro. xiv. b. construed w. an acc. of the thing, to eat (consume) a thing [W. 198 (187) note]: Mt. vi. 25; Mk. i. 6; Jn. iv. 32; vi. 31; Ro. xiv. 2; 1 Co. viii. 13; x. 25, etc.; aprov, to take food, eat a meal, (after the Hebr. אכל לחם, Gen. xliii. 25; Ex. ii. 20; 1 S. xx. 24; Prov. xxiii. 7), Mt. xv. 2; Mk. iii. 20; Lk. xiv. 1, 15; τον έαυτοῦ ἄρτον, obtained by his own labor, 2 Th. iii. 12; ἄρτον παρά τωος (gen. of pers.) to be supported by one, 2 Th.

iii. 8; rà mapá rwos, the things supplied by one, i.k. x. | 7, i. q. τὰ παρατιθέμενα in vs. 8 [cf. W. 366 (343)]; 1 Co. x. 27; μήτε ἄρτον ἐσθ. μήτε οίνον πίνειν, to live frugally, Lk. vii. 33; τὸ κυριακὸν δείπνον φαγείν, to celebrate the Lord's supper, 1 Co. xi. 20; τὸ πάσχα, to eat the paschal lamb, celebrate the paschal supper, Mt. xxvi. 17; Mk. xiv. 12, 14; Lk. xxii. 8, 11, 15, 16 L T Tr WH; Jn. xviii. 28; ràs θυσίας, to celebrate the sacrificial feasts, said of Jews, 1 Co. x. 18; of animals, in Lk. xv. 16 (where & stands by attraction for a, because eadieur with a simple gen. of thing is nowhere found in the N. T. [W. 198 (187) note]). by a usage hardly to be met with in class. Grk. (W. § 28, 1; [B. 159 (139)]), ἔκ τινος, to (take and) eat of a thing: Lk. xxii. 16 [RG]; Jn. vi. 26, 50 sq.: 1 Co. xi. 28; on the other hand, ἐκ τοῦ καοποῦ (LTTr WH τον καρπόν), έκ τοῦ γάλακτος έσθίειν, in 1 Co. ix. 7, is to support one's self by the sale of the fruit and the milk [but cf. B. as above, and Meyer ad loc.]. ex with gen. of place: ek τοῦ lepoῦ, draw their support from the temple, i. e. from the sacrifices and offerings, 1 Co. ix. 13 [but T Tr WH read τὰ ἐκ τ. ί.]; also ἐκ θυσιαστηρίου, i. e. from the things laid on the altar, Heb. xiii. 10 [W. 366 (344)]. by a Hebraism (אָבֶל מָן), ἀπό τινος [cf. W. 199 (187)]: Mt. xv. 27; Mk. vii. 28. Metaph. to devour, consume: τινά, Heb. x. 27; τί, Rev. xvii. 16; of rust, Jas. v. 3. [COMP.: κατ-, συν-εσθίω.]

ĕσθω, i. q. ἐσθίω, a poetic form in use fr. Hom. down, very rare in prose writ.; from it are extant in the N. T. the ptcp. ἔσθων in Mk. i. 6 T Tr WH; [Lk. x. 7 L T Tr WH]; Lk. vii. 33 L Tr WH, [also 34 WH]; the pressubj. 2 pers. plur. ἔσθητε in Lk. xxii. 30 L T Tr WH; [cf. κατεσθίω]. It occurs several times in the Sept., as Lev. xvii. 10; Judg. xiv. 9 [Alex.]; Is. ix. 20; Sir. xx. 16; ἔσθετε, Lev. xix. 26. Cf. [Tdf. Proleg. p. 81]; B. 58 (51).

Έσλεί (T Tr WH, [see WH. App. p. 155, and s. v. ει, ι]) or Ἐσλί, δ, Esli, one of Christ's ancestors: Lk. iii. 25.*

To-extrov, -ov, τό, (ΟΠΤΩ), a mirror: 1 Co. xiii. 12; J.48. i. 23. (Sap. vii. 26; Sir. xii. 11; Pind. Nem. 7, 20; Anacr. 11, [7 (6)] 3; Plut.; al.) The mirrors of the ancients were made, not of glass [cf. B.D. s. v. Glass, fin.], but of steel; Plin. h. n. 33, (9) 45; 34, (17) 48 [but see the pass. just referred to, and B.D. s. v. mirror].*

έσπέρα, -as, ή, (ἔσπερος of or at evening), evening, eventide: Acts iv. 3; xxviii. 23; πρὸς έσπ. ἐστίν, it is towards evening, Lk. xxiv. 29. [From Pind. and Hdt. down.]*

[έσπερινός, -ή, -όν, belonging to the evening, evening: φυλακή, Lk. xii. 38 WH (rejected) mrg. (Sept.; Xen., Dio Cass., Athen., al.)*]

Έσρώμ [or 'Εσρών in Lk. Reis Ltxt. Tr mrg.; WH Έσρ., see their Intr. § 408], δ, Esrom or Hezrom or Hesron, one of Christ's ancestors: Mt. i. 3; Lk. iii. 33.*

[Έσρών or Έσρ. see the preceding word.]

έσχατος, -η, -ον, (fr. ἔχω, ἔσχον adhering, clinging close; [acc. to al. (Curtius § 583 b.) superl. fr. ἐξ, the outermost]), Sept. for מְּחַרְאָר, וֹיִחַאָּ; [fr. Hom. down]; extreme, last in time or in place;

1. joined to nouns:

τόπος, the last in a series of places [A. V. lowest], Lk xiv. 9 sq.; in a temporal succession, the last: foxoros $\dot{\epsilon}\chi\theta\rho\dot{o}s$, that remains after the rest have been conquered, 1 Co. xv. 26; κοδράντης, that remains when the rest have one after another been spent, Mt. v. 26; so λεπτόν, Lk. xii. 59; ή έσχ. σάλπιγξ, the trumpet after which no other will sound, 1 Co. xv. 52, cf. Meyer ad loc.; ai fox. πληγαί, Rev. xv. 1; xxi. 9; ή ἐσχάτη ἡμέρα τῆς ἐορτῆς, Jn. vii. 37. When two are contrasted it is i. q. the latter, opp. to δ πρώτος the former (Deut. xxiv. 1-4): thus τὰ ἔργα (opp. to τῶν πρώτων), Rev. ii. 19; ἡ πλάνη, Mt. xxvii. 64 (where the meaning is, 'lest the latter deception, caused by the false story of his resurrection, do more harm than the former, which was about to produce belief in a false Messiah'); δ ἔσχατος 'Αδάμ, the latter Adam, i. e. the Messiah (see 'Adau, 1), 1 Co. xv. 45. ἡ ἐσχ. ἡμέρα, the last day (of all days), denotes that with which the present age (היוולם הזה, see מושה, see 3) which precedes the times of the Messiah or the glorious return of Christ from heaven will be closed: Jn. vi. 39 sq. 44, [54]; xi. 24; xii. 48. of the time nearest the return of Christ from heaven and the consummation of the divine kingdom, the foll. phrases are used: ἐσχάτη ώρα, 1 Jn. ii. 18; ἐν καιρῷ ἐσχ. 1 Pet. i. 5; ἐν ἐσχ. χρόνφ, Jude 18 Rec., ἐπ' ἐσχάτου χρόνου ibid. Tr WH; ἐν ἐσχάταις ἡμέραις, Acts ii. 17; Jas. v. 3; 2 Tim. iii. 1; for other phrases of the sort see 2 a. below; ἐπ' ἐσχάτων τῶν χρόνων, 1 Pet. i. 20 R.G, see below. 2. δ , $\dot{\eta}$, $\tau \delta$ $\tilde{\epsilon} \sigma \chi$ absol. or with the genitive, a. of time: ol eσχατοι, who had come to work last, Mt. xx. 8, 12, [14]; the meaning of the saying ἔσονται πρώτοι ἔσχατοι καὶ ἔσχατοι πρώτοι is not always the same: in Lk. xiii. 30 it signifies, those who were last invited to enter the divine kingdom will be first to enter when the opportunity comes, i. e. they will be admitted forthwith, while others, and those too who were first among the invited, will be shut out then as coming too late; in Mt. xix. 30; xx. 16 it means, the same portion in the future kingdom of God will through his goodness be assigned to those invited last as to those invited first, although the latter may think they deserve something better; cf. Mk. x. 31. ὁ πρώτος κ. ὁ ἔσχ. i. e. the eternal, Rev. i. 11 Rec., 17; ii. 8; xxii. 13. ¿σχατος as a predicate joined to a verb adverbially [cf. W. 131 (124); § 54, 2]: Mk. xii. 6; ἐσχάτη (R.G.; but see below) πάντων ἀπέθανε, Mk. xii. 22. ἔσχατον. έσχατα, used substantively [cf. B. 94 (82) § 125, 6] in phrases, of the time immediately preceding Christ's return from heaven and the consummation of the divine kingdom: ἐπ' ἐσχάτου or ἐσχάτων τῶν ἡμερῶν, Heb. i. 2 (1); 2 Pet. iii. 3, (Barn. ep. 16, 5); των χρόνων, 1 Pet. i. 20; επ' εσγάτου τοῦ χρόνου, Jude 18 LT (see 1 above, and ἐπί, A. II. fin.), cf. Riehm, Lehrbegr. d. Hebräerbriefes, p. 205 sq. τὰ ἔσχατα with gen. of pers. the last state of one: Mt. xii. 45; Lk. xi. 26; 2 Pet. ii. 20 [but without gen. of pers.]. Neut. ἔσχατον, adv., lastly: [w. gen. of pers., Mk. xii. 22 LTTrWH]; 1 Co. xv. 8. space: τὸ ἔσχατον τῆς γῆς, the uttermost part, the end. 1. joined to nouns: | of the earth, Acts i. 8; xiii. 47. c. of rank, grade of

worth, last i. e. lowest: Mk. ix. 35; Jn. viii. 9 Rec.; 1 Co. iv. 5.

iσχάτως, adv., extremely, [Xen. an. 2, 6, 1; Aristot., al.]; εσχάτως ἔχειν (in extremis esse), to be in the last gasp, at the point of death: Mk. v. 23. Diod. excrpt. Vales. p. 242 [i. e. fr. l. 10 § 2, 4 Dind.]; Artem. oneir. 3, 60. The phrase is censured by the Atticists; cf. Fischer, De vitiis lexx. etc. p. 704 sq.; Lob. ad Phryn. p. 389; Fritzsche on Mk. p. 178 sq.; [Win. 26].*

tow, adv., (fr. is, for είσω [fr. Hom. on] fr. είs; cf. W. 52; [B. 72 (63); Rutherford, New Phryn. p. 432]); 1. to within, into: Mt. xxvi. 58; Mk. xiv. 54; with gen. Mk. xv. 16 [W. § 54, 6]. 2. within: Jn. xx. 26; Acts v. 23; δ τσω ἄνθρωπος, the internal, inner man, i. e. the soul, conscience, (see ἀνθρωπος, 1 e.), 2 Co. iv. 16 L T Tr WH; Ro. vii. 22; Eph. iii. 16; οί τσω, those who belong to the Christian brotherhood (opp. to οί τξω [q. v. in τξω, 1 a.]), 1 Co. v. 12.

towber, (τοω), adv. of place, fr. Aeschyl. and Hdt. down; [1. adverbially;] a. from within (Vulg. de intus, ab intus, intrinsecus, [etc.]): Mk. vii. 21, 23; Lk. xi. 7; 2 Co. vii. 5. b. within (cf. W. § 54, 7): Mt. vii. 15; xxiii. 25, 27, 28; Rev. iv. 8; v. 1 [cf. γράφω, 3]; δ τοωθεν ἄνθρωπος, 2 Co. iv. 16 RG (see τοω, 2); το τοωθεν, that which is within, the inside, Lk. xi. 40; with gen. of pers. i. q. your soul, ibid. 39. [2. as a prep. with the gen. (W § 54, 6): Rev. xi. 2 Rec.* (see τξωθεν, 2).]*

kσάτερος, -έρα, -ερον, (compar. of ἔσω, [cf. B. 28 (24 sq.)]), inner: Acts xvi. 24; τὸ ἐσώτερον τοῦ καταπετάσματος, the inner space which is behind the veil, i. e. the shrine, the Holy of holies, said of heaven by a fig. drawn from the earthly temple, Heb. vi. 19.*

ėταίρος, -ου, δ, [fr. Hom. down], Sept. y]; a comrade, mate, partner, [A. V. fellow]: Mt. xi. 16 (where T Tr WH τοῖς ἐτέροις [q. v. 1 b., and cf. WH. Intr. § 404]); voc. in kindly address, friend (my good friend): Mt. xx. 13; xxii. 12; xxvi. 50.*

έτερό-γλωσσος, -ου, ὁ, (ἔτερος and γλώσσα), one who speaks [another i. e.] a foreign tongue (opp. to δμόγλωσσος): Ps. cxiii. (cxiv.) 1 Aq.; Polyb. 24, 9, 5; Strab. 8 p. 333; [Philo, confus. lingg. § 3; al.]; but differently in 1 Co. xiv. 21, viz. one who speaks what is utterly strange and unintelligible to others unless interpreted; see what is said about 'speaking with tongues' under γλώσσα, 2.*

ἐτεροδιδασκαλέω, -ω; (ἐτερος and διδάσκαλος, cf. κακοδιδασκαλεῦν, Clem. Rom. 2 Cor. 10, 5); to teach other or different doctrine i. e. deviating from the truth: 1 Tim. i. 3; vi. 3. (Ignat. ad Polyc. 3, and al. eccl. writ.)

irepoζυγίω, -ω; (irepoζυγος yoked with a different yoke; used in Lev. xix. 19 of the union of beasts of different kinds, e.g. an ox and an ass), to come under an unequal or different yoke (Beza, impari jugo copulor), to be unequally yoked: τινί (on the dat. see W. § 31, 10 N. 4; B. § 133, 8), trop. to have fellowship with one who is not an equal: 2 Co. vi. 14, where the apostle is forbidding Christians to have intercourse with idolaters.*

₹τερος, -έρα, -ερον, the other; another, other; [fr. Hom.

on]; Sept. chiefly for אחר. It refers 1. to number. as opp. to some former pers. or thing; a. without the article, other: joined to a noun (which noun denotes some number or class within which others are distinguished from the one), Mt. xii. 45 and Lk. xi. 26, ἐπτὰ ἔτερα πνεύματα, i. e. from the number of the πνεύματα or demons seven others, to be distinguished from the one already mentioned; add, Mk. xvi. 12; Lk. vi. 6; ix. 56, etc.; Jn. xix. 37; Acts ii. 40; iv. 12, etc.; Ro. vii. 3; viii. 39; xiii. 9; ετεραι γενεαί, other than the present, i. e. past generations, Eph. iii. 5; as in class. Grk. άλλος, so sometimes also έτερος is elegantly joined to a noun that is in apposition: twice so in Lk., viz. ἔτεροι δύο κακοῦργοι two others, who were malefactors [Bttm. differently § 150, 3], Lk. xxiii. 32; έτέρους έβδομήκοντα equiv. to έτέρους μαθητάς, οΐτινες ήσαν έβδ. Lk. x. 1; reliqua privata aedificia for 'the rest of the buildings, which were private 'Caes. b. g. 1, 5; cf. Bornemann, Scholia ad Luc. p. 147 sq.; W. 530 (493); [Joseph. c. Ap. 1, 15, 3 and Müller's note]. simply, without a noun, i. q. δλλος τις another, Lk. ix. 59; xxii. 58; Acts i. 20; Ro. vii. 4; ἔτεροι πολλοί, Mt. xv. 30; Lk. viii. 3; Acts xv. 35; οὐδὲν ἔτερον, Acts xvii. 21; ἔτερα, other matters, Acts xix. 39 RGT; would kal erepa, many other things also [hardly "also," see Rai, I. 3; cf. remark s. v. πολύς, d. a. fin.], Lk. iii. 18; ετερος with gen. of pers. Gal. i. 19; τὰ ἐτέρων (opp. to τὰ ἐαυτοῦ), Phil. ii. 4; ἔτ. with rls added, Acts viii. 34; neut. 1 Tim. i. 10; [iv έτέρφ, introducing a quotation, Heb. v. 6, cf. Win. 592 (551)—but in Acts xiii. 35 supply ψαλμφ]. in partitive formulas: ἄλλοι . . . ἔτεροι δέ, Heb. xi. 86 cf. Acts ii. 13; ό πρώτος . . . ἔτερος, Lk. xiv. 19 sq.; xvi. 7; ό δεύτερος ... ετερος, Lk. xix. 20 (where L T Tr WH δ ετερος); τινές . . . έτεροι δέ, Lk. xi. 16; φ μέν . . . άλλφ δέ . . . έτέρφ δὲ ... ἄλλφ δέ, 1 Co. xii. 9 sq.; οἱ μὲν ... ἄλλοι [L οἰ] δε ... ετεροι δε, Mt. xvi. 14. b. with the article, the other (of two): of erepor, the others, the other party, Mt. xi. 16 T Tr WH (see éraîpos). distinctively: els or & els ... δ ετερος, Mt. vi. 24; Lk. vii. 41; xvi. 13; xvii. 34 sq.; xviii. 10; xxiii. 40; τὸ ἔτερον πλοῦον, Lk. v. 7; τῆ δὲ ἐτέρα sc. ἡμέρα, the next day, the day after, Acts xx. 15; xxvii. 8, (Xen. Cyr. 4, 6, 10, [al.]). δ ετερος, the other, when the relation of conduct to others is under consideration is often put by way of example for any other person whatever, and stands for 'the other affected by the action in question' [and may be trans. thy neighbor, thy fellow, etc.]: Ro. ii. 1; xiii. 8; 1 Co. vi. 1; x. 24, 29; xiv. 17; Gal. vi. 4; [Jas. iv. 12 RG]; plur. oi, ai, τὰ ἔτεροι, -aı, -a, the others i. e. the rest, Lk. iv. 43. It re-2. to quality; another i. e. one not of the same nature, form, class, kind; different, (so in Grk. writ. fr. Hom. down): Ro. vii. 23; 1 Co. xiv. 21; xv. 40; 2 Co. xi. 4; Gal. i. 6; Heb. vii. 11, 13, 15; Jas. ii. 25; Jude 7. [SYN. see allos.]

dripos, adv., otherwise, differently: Phil. iii. 15. [From Hom. (apparently) down.] *

in, adv., as yel, yet, still; 1. of time; a. of a thing which went on formerly, whereas now a different state of things exists or has begun to exist: added

to a ptep., Mt. xxvii. 63; Lk. xxiv. 6, 44; Acts ix. 1; xviii. 18; 2 Th. ii. 5; with gen. absol.: ἔτι (δὲ) αὐτοῦ λαλούρτος, Mt. xii. 46; xvii. 5; xxvi. 47; Mk. xiv. 43; Lk. viii. 49; xxii. 47; add, Lk. ix. 42; xxiv. 41; Jn. xx. 1; Acts x. 44; Ro. v. 8; Heb. ix. 8; with a finite verb, Heb. vii. 10; transposed so as to stand at the beginning of a sentence: ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθ. . . . ἀπέ-Bave, Ro. v. 6; cf. W. § 61, 5 p. 553 (515); [B. 389] (333)]; with another notation of time, so that it may be trans. even (cf. Lat. jam): ἔτι ἐκ κοιλίας μητρός, Lk. i. 15 (ἔτι ἐκ βρέφεος, Anthol. 9, 567, 1; ἔτι ἀπ' ἀρχῆς, Plut. b. of a thing which consol. ad Apoll. 6 p. 104 d.). continues at present, even now: Mk. viii. 17 RG; Lk. xiv. 22; Gal. i. 10; 1 Co. xv. 17; with vûv added, 1 Co. iii. 2 [L WH br. eri]; further, longer, (where it is thought strange that, when one thing has established itself, another has not been altered or abolished, but is still adhered to or continues): Ro. iii. 7; vi. 2; ix. 19; c. with negatives: οὐ . . . ἔτι, οὐκ ἔτι, no Gal. v. 11. longer, no more, Lk. xvi. 2; xx. 36; xxi. 1, 4; xxii. 3; ίνα μή ἔτι lest longer, that . . . no more, Rev. xx. 3; οὐ μή έτι, Rev. iii. 12; xviii. 21-23; οὐδείς, μηδείς, -δεμία, -δεν 71. nobody, nothing more, Mt. v. 13; Heb. x. 2, (see μηκέτι, 2. of degree and increase; with the οὐκέτι). comparative, even, yet: Phil. i. 9; Heb. vii. 15, (W. 240 (225)). of what remains, [yet]: Jn. iv. 35; vii. 33; xii. 35; xiii. 33; Mt. xix. 20; Mk. xii. 6; Lk. xviii. 22; of what is added, besides, more, further: ἔτι ἄπαξ, Heb. xii. 26 sq.; ἔτι ἔνα ἢ δύο, Mt. xviii. 16; add, Mt. xxvi. 65; Heb. xi. 32; Eri de yea moreover, and further, (Lat. praeterea vero), Heb. xi. 36 (Xen. mem. 1, 2, 1; Diod. 1, 74; cf. Grimm on 2 Macc. vi. 4); ett de kal (but or) yea moreover also (Lat. praeterea vero etiam), Lk. xiv. 26 R GT L mrg.; Acts ii. 26; et te kai and moreover too (Lat. insuperque adeo), Lk. xiv. 26 L txt. Tr WH; Acts xxi. 28, [cf. B. § 149, 8; W. 578 (537) note].

έτοιμάζω; fut. έτοιμάσω; 1 aor. ήτοίμασα; pf. ήτοίμακα (Mt. xxii. 4 L T Tr WH); Pass., pf. ἡτοίμασμαι; 1 aor. ήτοιμάσθην; (ἔτοιμος); fr. Hom. down; Sept. very often for כונן; to make ready, prepare: absol. to make the necessary preparations, get everything ready, Lk. xii. 47; of preparing a feast, Lk. xxii. 9, 12, (Gen. xliii. 15; 1 Chr. xii. 39); w. dat. of pers., for one: of preparing a lodging, Lk. ix. 52 [W. 594 (552); B. § 130, 5]; a supper, Mk. xiv. 15; also w. a telic inf. added, Mt. xxvi. 17; foll. by wa [cf. B. 237 (205)], Mk. xiv. 12; w. acc. of the thing: a hroimagas the things which thou hast prepared (as a store), Lk. xii. 20; [τί δειπνήσω, Lk. xvii. 8]; τὸ ἄριστον, Mt. xxii. 4; τὸ πάσχα, Mt. xxvi. 19; Mk. xiv. 16; Lk. xxii. 8, 13; ἀρώματα, Lk. xxiii. 56; xxiv. 1; τόπον τινί, Jn. xiv. 2 sq.; ξενίαν, Philem. 22; [συμβούλιον, Mk. xv. 1 T WH mrg., cf. συμβ.]; την όδον κυρίου (by a fig. drawn from the oriental custom of sending on before kings on their journeys persons to level the roads and make them passable), to prepare the minds of men to give the Messiah a fit reception and secure his blessings: Mt. iii. 3; Mk. i. 3; Lk. iii. 4, (fr. Is. xl. 3); i. 76; ["va étolwaσθη ή όδος των βασιλέων, Rev. xvi. 12]; w. acc. of pers., στρατιώτας, Acts xxiii. 23; τινί τινα, one for one, Lk. i. 17; ἐαυτόν, Rev. xix. 7; foll. by ἵνα [cf. B. 237 (205)], Rev. viii. 6; ἡτοιμασμένη ὡς νύμφη, i. e. beautifully adorned, Rev. xxi. 2; ἡτοιμασμε εἶς τι, prepared i. e. fit for accomplishing any thing, 2 Tim. ii. 21; Rev. ix. 7; prepared i. e. kept in readiness, εἶς τὴν ὡραν κ. ἡμέραν etc., for the hour and day sc. predetermined, Rev. ix. 15. In a peculiar sense God is said ἐτοιμάσαι τι for men, i. e. to have caused good or ill to befall them, almost i. q. to have ordained; of blessings: τί, Lk. ii. 31; Rev. xii. 6; τινί τι, Mt. xx. 23; xxv. 34; Mk. x. 40; [1 Co. ii. 9]; Heb. xi. 16; of punishment: τινί τι, Mt. xxv. 41. [Comp.: προ-ετοιμάζω.]*

ἐτοιμασία, -as, ἡ, (ἐτοιμάζω, cf. θανμασία, εἰκασία, ἐργασία); 1. the act of preparing: τῆς τροφῆς, Sap. xiii.
12; τῶν κλιναρίων, Artem. oneir. 2, 57. 2. i. q. ἐτοιμότης, the condition of a pers. or thing so far forth as prepared, preparedness, readiness: Hipp. p. 24 [i. 74 ed.
Kühn]; Joseph. antt. 10, 1, 2; readiness of mind (Germ.
Bereitwilligkeit), τῆς καρδίας, Ps. ix. 38 (x. 17): ἐν ἐτοιμασία τοῦ εὐαγγελίου, with the promptitude and alacrity
which the gospel produces, Eph. vi. 15.*

Fromos (on the accent cf. [Chandler § 394]; W. 52 (51)), -η (2 Co. ix. 5; 1 Pet. i. 5), -ον, and -ος, -ον (Mt. xxv. 10 [cf. WH. App. p. 157*; W. § 11, 1; B. 25 (22)]); fr. Hom. down; prepared, ready; a. of things: Mt. xxii. 4, 8, [(Lk. xiv. 17)]; Mk. xiv. 15 [L br. er.]; 2 Co. ix. 5; ready to hand: τὰ ἔτοιμα, the things (made) ready (in advance by others), i. e. the Christian churches already founded by them, 2 Co. x. 16; i. q. opportune, seasonable, δ καιρός, Jn. vii. 6; σωτηρία έτοίμη ἀποκαλυφθηναι, on the point of being revealed, 1 Pet. i. 5. b. of persons; ready, prepared: to do something, Acts xxiii. 21; to receive one coming, Mt. xxiv. 44; xxv. 10; Lk. xii. 40; πρός τι, for (the doing of) a thing, Tit. iii. 1; 1 Pet. iii. 15; foll. by the inf. [cf. B. 260 (224)], Lk. xxii. 33; by τοῦ with inf., Acts xxiii. 15 [B. § 140, 15; W. § 44, 4 a.]; ἐν ἐτοίμω ἔχω, to be in readiness, foll. by the inf. (Philo, leg. ad Gai. § 34 sub fin.): 2 Co. x. 6 [cf. W. 332 (311)]. (For נְכוֹן, Ex. xix. 11, 15; Josh. viii. 4, etc.) *

¢τοίμως, adv., [fr. Thuc. on], readily; ¢τοίμως ἔχω to be ready: foll. by inf., Acts xxi. 13; 2 Co. xii. 14; 1 Pet. iv. 5 [(not WH)]. (Sept. Dan. iii. 15; Diod. 16, 28; Joseph. antt. 12, 4, 2; 13, 1, 1.) *

έτος, -ους, [gen. plur. ἐτῶν, cf. B. 14 (18)], τό, [fr. Hom. down], Hebr. τις, a year: Lk. iii. 1; Acts vii. 30; Heb. i. 12; 2 Pet. iii. 8; Rev. xx. 3, etc.; ἔτη ἔχειν, to have passed years, Jn. viii. 57; with ἐν ἀσθενεία added, Jn. v. 5 [cf. W. § 32, 6]; εἶναι, γίνεσθαι, γεγονέναι ἐτῶν, e. g. δώδεκα, to be twelve years old [cf. Eng. (a boy) of twelve years]: Mk. v. 42; Lk. ii. 42; iii. 23 [cf. W. 349 (328)]; viii. 42; Acts iv. 22; γεγονοῦα ἔλαττον ἐτῶν ἐξῆκοντα, less than sixty years old, 1 Tim. v. 9 [W. 590 (549)]; dat. plur., of the space of time within which a thing is done [W. § 31, 9 a.; B. § 133, 26], Jn. ii. 20; Acts xiii. 20; acc., in answer to the quest. how long?: Mt. ix. 20; Mk. v. 25; Lk. ii. 36; xiii. 7 sq. 11. 16; xv.

29; Acts vii. 6, 36, 42; Heb. iii. 10 (9), 17; Rev. xx. 2, 4, 6. preceded by a prep.: ἀπό, from ... on, since, Lk. viii. 43; Ro. xv. 23; in the same sense ἐκ, Acts ix. 33; xxiv. 10 [A. V. of many years]; διά with gen., ... years having intervened, i. e. after [see διά, II. 2]: Acts xxiv. 17; Gal. ii. 1; εἰs, for ... years, Lk. xii. 19; ἐπί with acc. (see ἐπί, C. II. 1 p. 235° bot.), for (the space of), Acts xix. 10; μετά with acc., after, Gal. i. 18; iii. 17; πρό with gen., before [Eng. ago; cf. πρό, b.], 2 Co. xii. 2; κατ' ἔτος, yearly, Lk. ii. 41. [SYN. cf. ἐνιαυτός.]

εψ, adv., (prop. ἐψ, the unused neut. of the adj. ἐψς in Hom.), well: εὐ πράσσω, not as many interp. take it, contrary to ordinary Grk. usage, to do well i. e. act rightly (which in Greek is expressed by δρθώς or καλώς πράσσω), but to be well off, fare well, prosper, Acts xv. 29 [R. V. it shall be well with you] (Xen. mem. 1, 6, 8; 2, 4, 6; 4, 2, 26; oec. 11, 8; Joseph. antt. 12, 4, 1; ботіs καλώς πράττει, οὐχὶ καὶ εὖ πράττει; Plat. Alc. i. p. 116 b.; εί εὖ πράττουσι ἀδικοῦντες, Prot. p. 333 d.; εἶ τις ἄλλος εὖ μὲν ἐποίησεν ὑμᾶς εὖ πράττων, Dem. 469, 14; and some began their letters with εὖ πράττειν, cf. 2 Macc. ix. 19; Diog. Laërt. 3, 61 and Menagius (Ménage) in loc. In one passage alone, Xen. mem. 3, 9, 14, the drift of the discussion permits Socrates to deviate from common usage by attaching to the phrase the notion of right conduct, acting well; [yet this sense occurs in eccles. Grk., see e. g. Justin M. apol. 1, 28 and Otto's note; cf. L. and S. s. v. πράσσω, IV.]); ινα εὐ σοι γένηται that it may be well, things may turn out well, with thee, Eph. vi. 3 (Gen. xii. 13; [Ex. xx. 12]; Deut. iv. 40; [v. 16]; Orat. Az. [i. e. Song of the Three Children] vs. 6); & ποιείν τινα, to do one good, Mk. xiv. 7 [here Tom. the acc.; L Tr WH read dat.], (Judith x. 16; Bar. vi. (i. e. Ep. Jer.) 37 (38); Sir. xiv. 11; Xen. Cyr. 1, 6, 30). In commendations, εδ (δοῦλε ἀγαθέ), well! well done! Mt. xxv. 21, 23; Lk. xix. 17 RG; Xen. venat. 6, 20; see evye.

Eša [WH Eša (see their Introd. § 408); Rec. Eša, so G Tr in 1 Tim. ii. 13, where R^a Eša], -as [B. 17 (15)], ή, (חוָח, explained Gen. iii. 20), Eve, the wife of Adam: 2 Co. xi. 3; 1 Tim. ii. 13.*

εδαγγελίζω: 1 aor. εὐηγγελισα (Rev. x. 7; xiv. 6; 1 S. xxxi. 9; 2 S. xviii. 19; W. 71 (69); [B. 35 (30)]); Pass., pres. εὐαγγελίζομαι; pf. ptcp. εὐηγγελισμένοι (Heb. iv. 2); 1 aor. εὐηγγελισθην; Mid., pres. εὐαγγελίζομαι; impf. εὐηγγελιζόμην (Acts viii. 25 L T Tr WH); 1 aor. εὐηγγελισάμην; (εὐάγγελος bringing good news); Sept. for τως; to bring good news, to announce glad tidings; Vulg. evangelizo [etc.]; used in the O. T. of any kind of good news: 1 S. xxxi. 9; 2 S. i. 20; 1 Chr. x. 9; of the joyful tidings of God's kindnesses, Ps. xxxix. (xl.) 10; τὸ σωτήριον θεοῦ, Ps. xev. (xevi.) 2; in particular, of the Messianic blessings: Is. xl. 9; lii. 7; lx. 6; lxi. 1, etc.; in the N. T. used esp. of the glad tidings of the coming kingdom of God, and of the salvation to be obtained in it through Christ, and of what relates to this salvation.

L In the Active (rare in Grk. auth. also, in fact found only in later Grk., as Polyaen. 5, 7; εὐηγγελίκει αὐτῷ,

Dio Cass. 61, 13; cf. Lob. ad Phryn. p. 268; [W. 24]): w. dat. of the pers. to whom the news is brought, Rev. x. 7 Rec.; w. acc. of the pers. to whom the announcement is made, ibid. G L T Tr WH; Rev. xiv. 6 R G; by a construction not found elsewhere, ini rwa (cf. Germ. die Botschaft an einen bringen), ibid. G L T Tr WH. Passive [cf. W. 229 (215); B. 188 (163)]; of persons, glad tidings are brought to one, one has glad tidings proclaimed to him: Mt. xi. 5; Lk. vii. 22; Heb. iv. 2, 6; of things, to be proclaimed: εὐαγγελίζεται ή βασιλεία τοῦ θεοῦ, the glad tidings are published of the kingdom of God close at hand, Lk. xvi. 16; To evaryelior, the joyful announcement of man's salvation is delivered, Gal. i. 11 [B. 148 (129 sq.)]; τὸ ρημι τὸ εὐαγγελισθέν εἰς ὑμᾶς, the word of good tidings brought unto you (see els, A. I. 5 b. [cf. W. 213 (200)]), 1 Pet. i. 25; impers. εὐηγγελίσθη rui, the good news of salvation was declared, 1 Pet. iv. III. as deponent Middle (in Grk. writ. fr. Arstph. eqq. 648 down), to proclaim glad tidings; spec. to instruct (men) concerning the things that pertain to Christian salvation: simply, Lk. ix. 6; xx. 1; Acts xiv. 7; Ro. xv. 20; 1 Co. i. 17; ix. 16, 18; τίνι λόγφ εὐηγγελισάμην ύμιν εί κατέχετε, if ye hold fast in your minds with what word (i. e. with what interpretation; for he contrasts his own view of Christian salvation with his opponents' doctrine of the resurrection) I preached to you the glad tidings of salvation, 1 Co. xv. 2. w. dat. of pers. (as com. in Grk. writ.), to any one: Lk. iv. 18 fr. Is. lxi. 1; spec. to bring to one the good tidings concerning Jesus as the Messiah: Gal. i. 8; iv. 13; Ro. i. 15; εὐαγγ. w. acc. of the thing: univ., την πίστιν τινός, to bring good tidings of the faith in which one excels, 1 Th. iii. 6; of Messianic blessings: εἰρήνην, Acts x. 36; Ro. x. 15 [R G Tr mrg. br.] (fr. Is. lii. 7); τὴν βασιλείαν τ. θεοῦ, Lk. viii. 1; τὰ περί τῆς βασ. τ. θεοῦ, Acts viii. 12 (where GLTTr WH om. 74; cf. Joseph. antt. 15, 7, 2 δ μέν . . . τἢ γυναικὶ περὶ τούτων εὐηγγελίζετο); τὴν πίστιν, the necessity of having faith in Christ, Gal. i. 23. 7i τικ [B. 150 (131)], Lk. i. 19; ii. 10; Acts xvii. 18 [T Tr WH om. dat.]; Eph. ii. 17; τινὶ τ. βασ. τοῦ θεοῦ, Lk. iv. 43; εὐαγγ. Ἰησοῦν τὸν Χριστόν οτ (so L T Tr WH) τὸν Χριστον Ίησοῦν, to proclaim the glad news of Jesus the Christ, Acts v. 42, and (which comes to the same thing) τον κύριον Ἰησοῦν, Acts xi. 20; τον υίον του θεου έν τοις ἔθνεσι, among the Gentiles, Gal. i. 16; τὸν Ἰησοῦν τινι, Acts viii. 35; with καὶ τὴν ἀνάστασίν τινι added, Acts xvii. 18 (where T Tr WH om. αὐτοῖς); τὸν λόγον, to announce the glad tidings of the Messiah, or of the kingdom of God, or of eternal salvation offered through Christ, Acts viii. 4; τον λόγον τοῦ κυρίου, Acts xv. 35; τὸ εὐαγγέλιον, 1 Co. xv. 1; w. dat. of the pers. added to whom it is preached, 2 Co. xi. 7; τον πλοῦτον [τὸ πλοῦτος | τοῦ Χριστοῦ ἐν τοῖς ἔθνεσι, among the Gentiles [but LTTrWH om. ep], Eph. iii. 8. By a constr. unknown to the earlier Grks. (cf. Lob. ad Phryn. p. 268), with acc. of the pers. to whom the announcement is made [W. 223 (209)]: Lk. iii. 18; Acts xvi. 10; Gal. i. 9 (where it is interchanged with evary. Time vs. 8); 1 Pet.

i. 12, (Justin M. apol. 1, 33); τινά τι, acc. of the thing (Alciphr. epp. 3, 12; Heliod. 2 10; Euseb. h. e. 3, 4; [cf. W. 227 (213); B. 150 (131)]), foll. by ὅτι etc. Acts xiii. 32; τινά foll. by inf. Acts xiv. 15; τὰς κώμας, τὰς τόλεις, Acts viii. 25, 40; xiv. 21; [εἰς τὰ ὑπερέκεινα, ! Co. x. 16 (cf. W. 213 (200), and II. above). Comp.: ερο-ευαγγελίζομαι.]*

εθαγγέλιον, -ου, τό, (εὐάγγελος [cf. εὐαγγελίζω]), Hebr. : בשרה and בשורה 1. a reward for good tidings (cf. τὰ διδασκάλια, the fees given the διδάσκαλος), Hom. Od. 14, 152; Cic. ad Att. 2, 3 and 12; 13, 40; Plut. Demetr. 17; Ages. 33; Sept. 2 S. iv. 10. 2. good tidings: Leian. asin. 26; App. b. civ. 4, 20; Plut.; al.; plur. Sept. 2 S. xviii. 22, 25, com. txt.; but in each place evayyelia should apparently be restored, on account of vs. 20 ανήο εὐαννελίας. In the N. T. spec. a. the glad tidings of the kingdom of God soon to be set up, and subsequently also of Jesus, the Messiah, the founder of this kingdom: Mk. i. 15; viii. 35; x. 29; xiii. 10; xiv. 9; xvi. 15; Mt. xxvi. 13; w. a gen. of the obj. added: της βασιλείας, Mt. iv. 23; ix. 35; xxiv. 14; Mk. i. 14 R L br. After the death of Christ the term τὸ εὐαγγέλιον comprises also the preaching of (concerning) Jesus Christ as having suffered death on the cross to procure eternal salvation for men in the kingdom of God, but as restored to life and exalted to the right hand of God in heaven, thence to return in majesty to consummate the kingdom of God; so that it may be more briefly defined as the glad tidings of salvation through Christ; the proclamation of the grace of God manifested and pledged in Christ; the gospel [A-S. god-spell (see Skeat, Etym. Dict. s. v.)]: Acts xv. 7; Ro. i. 16 G L T Tr WH; x. 16; xi. 28; 1 Co. iv. 15; ix. 14, 18 [GLTTrWH], 23; xv. 1; 2 Co. viii. 18; Gal. ii. 2; Eph. iii. 6; vi. 19 [L WH br. evay.]; Phil. i. 5, 7, 12, 17 (16); [ii. 22, cf. els, B. II. 2 d.]; iv. 3, [15, cf. Clem. Rom. 1 Cor. 47, 2]; 1 Th. ii. 4; 2 Tim. i. 8, 10; w. gen. of the obj., the gospel concerning etc.: τοῦ Χριστοῦ [cf. W. 186 (175) sq.], Ro. i. 16 Rec.; xv. 19, 29 Rec.; 1 Co. ix. 12, 18 [Rec.]; 2 Co. ii. 12; ix. 13; x. 14; Gal. i. 7; Phil. i. 27; 1 Th. iii. 2; τοῦ κυρίου ἡμῶν Ἰησ. Χρ. 2 Th. i. 8 [T Tr WH om. L br. Χριστοῦ]; τοῦ υἰοῦ τοῦ θεοῦ, Ro. i. 9 cf. Mk. i. 1; της σωτηρίας ύμῶν, Eph. i. 13; της εἰρήνης, Eph. vi. 15; της χάριτος του θεου, Acts xx. 24; της δόξης του μακαρίου θεού, 1 Tim. i. 11; της δόξης τοῦ Χριστοῦ, 2 Co. iv. 4. ἡ ἀλήθεια τοῦ εὐαγγελίου, the truth contained in the gospel [cf. W. 236 (221 sq.)], Gal. ii. 5, 14; Col. i. 5; ἡ έλπὶς τοῦ εὐαγγ. the hope which the gospel awakens and strengthens, Col. i. 23; ή πίστις τοῦ εὐαγγ. the faith given the gospel, Phil. i. 27; oi δεσμοί τ. εὐαγγ. (see δεσμός, fin.), Philem. 13; ἔτερον evayy. of another sort, i. e. different from the true doctrine concerning Christian salvation, Gal. i. 6; 2 Co. xi. 4; alώνιον εὐαγγ, the contents of which were decreed by God from eternity, Rev. xiv. 6. with gen. of the author; and that a of the author of the subject-matter or facts on which the glad tidings of man's salvation rest, and who wished these glad tidings to be conveyed to men: τὸ εὐαγγ. τοῦ θεοῦ, Ro. xv. 16; 2 Co. xi. 7; 1 Th.

ii. 2, 8 sq.; 1 Pet. iv. 17; more fully τοῦ θεοῦ περὶ τοῦ υίοῦ αὐτοῦ, Ro. i. 1-3. β. of the author of the particular mode in which the subject-matter of the gospel is understood (conception of the gospel) and taught to others; thus Paul calls his exposition of the gospel (and that of the teachers who agree with him), in opposition to that of those teaching differently, τὸ εὐαγγ. ἡμῶι: 2 Co. iv. 3, [cf. τὸ εὐ. τὸ εὐαγγελισθέν ὑπ' ἐμοῦ, Gal. i. 11]; κατὰ τὸ εὐαγγ. μου, as I expound it, Ro. ii. 16; xvi. 25; 2 Tim. ii. 8. y. of him who preaches the gospel: ήμων, 1 Th. i. 5; 2 Th. ii. 14. with gen. of those to whom it is announced: της περιτομής (i. e. των περιτετμημένων), to be preached to the circumcised or Jews; and τὸ εὐ. τῆς ἀκροβυστίας, to be carried to the Gentiles, Gal. b. As the Messianic rank of Jesus was proved ii. 7. by his words, his deeds, and his death, the narrative of the sayings, deeds, and death of Jesus Christ came to be called εὐαγγέλων: so perhaps in Mk. i. 1; for the passage may also mean, 'glad tidings concerning Jesus Christ began to be proclaimed even as it is written,' viz. by John the Baptist; cf. De Wette ad loc. At length the name was given to a written narrative of the glad tidings; so in the titles of the Gospels, on which see rará, II. 3 c. a. [On the eccl. senses of the word, see Soph. Lex. s. v.] *

ctaγγελιστής, -οῦ, ὁ, (εὐαγγελίζω), a bibl. and eccl. word, a bringer of good tidings, an evangelist (Vulg. evangelista). This name is given in the N. T. to those heralds of salvation through Christ who are not apostles: Acts xxi. 8; Eph. iv. 11; 2 Tim. iv. 5. [B. D. s. v. Evangelist.]*

εὐαρεστίω, -ώ: 1 aor. inf. εὐαρεστῆσαι; pf. inf. εὐηρεστηκέναι, and without augm. εὐαρεστηκ. Heb. xi. 5 L WH [cf. IVH. App. p. 162; B. 35 (30)]; to be well-pleasing: τῷ θεῷ (Sept. for מַּחַרְהַלְּהַ אַרְהַ אַרְהַרָּאָלָהִים, Gen. v. 22, 24; vi. 9), Heb. xi. 5 sq. (Sir. xliv. 16; Philo de Abr. § 6; de exsecr. § 9; τινί, Diod. 14, 4). Pass. pres. εὐαρεστοῦμαι; τινί [B. 188 (163); W. § 39, 1 a.], to be well pleased with a thing: Heb. xiii. 16 (Diod. 3, 55; 20, 79; Diog. Laërt. 10, 137).*

et-άρεστος, -ον, (fr. et and ἀρεστός), well-pleasing, acceptable: Ro. xii. 2; τωί, to one, Ro. xii. 1; xiv. 18; 2 Co. v. 9; Eph. v. 10; Phil. iv. 18; ἔν τωι, in anything, Tit. ii. 9; ἐν κυρίφ (see ἐν Ι. 6 b., p. 211 hmid.), Col. iii. 20 (R om. ἐν); ἐνώπιον with gen. of pers., in one's judgment: Heb. xiii. 21. (Sap. iv. 10; ix. 10; Clem. Al. [strom. 2, 19 p. 481, 21 etc.; Just. M. apol. 1, 44 sub fin.; Clem. Rom. 1 Cor. 49, 5].) See the foll. word.

co-aptorus, adv., in a manner well-pleasing to one, acceptably: τῷ θεῷ, Heb. xii. 28. (Xen. mem. 3, 5, 5; gladly, willingly, Epict. diss. 1, 12, 21; frag. 11.)

Eυβουλοε, -ου, δ, [lit. of good counsel], Eubulus, a Christian: 2 Tim. iv. 21.*

εὖ-γε, used in commendation, well done! Lk. xix. 17 LT Tr WH. (Arstph., Plat., al.; Sept. for ΠΙΚΠ.) Cf. εὖ, fin. εὖγενής, ε΄ς, (fr. εὖ and γένος); L. well-born, of noble race: Lk. xix. 12 (of a prince); 1 Co. i. 26. 2. noble-minded: compar. εὖγενέστερος, Acts xvii. 11. (Sept.; often in Grk. writ. fr. Arstph. and Tragg. down.)*

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eiδία, -as, ἡ, (fr. εὕδιος, -oν, and this fr. εὖ and Zεύς, gen. Διός, Zeus, the ruler of the air and sky), a serene sky, fair weather: Mt. xvi. 2 [T br. WH reject the passage]. (Sir. iii. 15; Pind., Aeschyl., Hippocr., Xen., and sqq.) •

εὐ-δοκέω, -ω; impf. 1 pers. plur. εὐδοκοῦμεν (1 Th. ii. 8 [where WH after cod. Vat. πὐδοκ.; W. and B. as below]); 1 aor. εὐδόκησα and (in Heb. x. 6, 8, L T Tr; 1 Co. x. 5 LTr WH; Ro. xv. 26, 27 and 1 Th. iii. 1 TTr WH; Mt. xii. 18 T Tr; Mt. iii. 17 T; Col. i. 19 L mrg.) ηὐδύκησα, cf. Lob. ad Phryn. p. 456 and 140; W. 71 (69); [B. 34 (30); Tdf. Proleg. p. 120; WH. App. p. 162]; (fr. εὐ and δοκέω, cf. Fritzsche on Rom. ii. p. 370, who treats of the word fully and with his usual learning [cf. W. 101 (95)]); Sept. mostly for רצה; among Grk. writ. used esp. by Polyb., Diod., and Dion. Hal.; 1. as in prof. auth., foll. by an infin., it seems good to one, is one's good pleasure; to think it good, choose, determine, decide: Lk. xii. 32; 1 Co. i. 21; Gal. i. 15; once foll. by acc. w. inf., Col. i. 19 [cf. Bp. Lghtft.; W. § 64, 3 b.; B. § 129, 16]; with the included idea of kindness accompanying the decision, Ro. xv. 26 sq.; to do willingly what is signified by the inf., to be ready to, 1 Th. ii. 8; to prefer, choose rather, [A. V. we thought it good], 1 Th. iii. 1; Sir. xxv. 16; more fully μάλλον εὐδοκῶ, 2 Co. v. 8. 2. by a usage peculiar to bibl. writ., foll. by Ev Tivi, to be well pleased with, take pleasure in, a pers. or thing [cf. W. 38, 232 (218); B. 185 (160)]: Mt. iii. 17; xii. 18 Tr; xvii. 5; Mk. i. 11; Lk. iii. 22, [on the tense in the preceding pass. cf. W. 278 (261); B. 198 (171)]; 1 Co. x. 5; 2 Co. xii. 10; 2 Th. ii. 12 R G L br.; Heb. x. 38, (תַבֶּץ בָּ, 2 S. xxii. 20; Mal. ii. 17; רצה ב, Ps. exlix. 4). foll. by وَآَةُ τινα (i.e. when directing the mind, turning the thoughts, unto), to be favorably inclined towards one [cf. W. § 31, 5; B. § 133, 23]: Mt. xii. 18 RG; 2 Pet. i. 17; w. simple acc. of pers. to be favorable to, take pleasure in [cf. W. 222 (209)]: Mt. xii. 18 L T WH; with acc. of the thing: Heb. x. 6, 8, (Ps. l. (li.) 18, 21; lxxxiv. (lxxxv.) 2; Gen. xxxiii. 10; Lev. xxvi. 34, 41); as in Grk. writ. also, w. the dat. of the pers. or thing with which one is well pleased: 2 Th. ii. 12 T Tr WII (see above); 1 Maec. i. 43; 1 Esdr. iv. 39. [Comp.: συν-ευδοκέω.]*

εύδοκία, -as, ή, (fr. εὐδοκέω, as εὐλογία fr. εὐλογέω), unknown to prof. auth. [Boeckh, Inserr. 5960], found in the O. T. in some of the Pss. (for רצון) and often in Sir.; on it cf. Fritzsche on Rom. ii. p. 371 sq.; [esp. Bp. Lghtft. on Phil. i. 15]; prop. beneplacitum (Vulg. [ed. Clement.] 1. will, choice: Mt. xi. 26; Lk. x. 21, Eph. i. 9); (on both pass. see ξμπροσθεν, 2 b.); Sir. i. 27 (24); xxxvi. 13, etc.; in particular, good-will, kindly intent, benevolence: Eph. i. 5, 9; Phil. ii. 13, (Ps. l. (li.) 20; Sir. ii. 16; xi. 17 (15) etc.); δι' εὐδοκίαν, prompted by good will, Phil. i. 15. 2. delight, pleasure, satisfaction: with gen. of the thing that pleases, 2 Th. i. 11; ἐν ἀνθρώποις εὐδοκία, either among men pleasure produced by salvation, or God's pleasure in men, Lk. ii. 14 R G Tr mrg. WH mrg.; ἄνθρωποι εὐδοκίας, men in whom God is well pleased [i.e. not a particular class of men (viz. believ-

ers), but the whole race, contemplated as blessed in Christ's birth], ibid. LTTr txt. WH txt. [see WH. App. ad loc.; Field, Otium Norv. iii. ad loc.], (Ps. exliv. (cxlv.) 16; Sir. ix. 12).

3. desire (for delight in any absent thing easily begets a longing for it): Ro. x. 1; cf. Philippi and Tholuck ad loc.*

eθεργεσία, -as, ή, (εὐεργέτηs); a good deed, benefit: 1 Tim. vi. 2 (on which see ἀντιλαμβάνω, 2); with gen. of the pers. on whom the benefit is conferred [W. 185 (174)], Acts iv. 9. (2 Macc. vi. 13; ix. 26; Sap. xvi. 11, 24; in Grk. auth. fr. Hom. down.)*

εὐεργετέω, ὧ; (εὐεργέτης), to do good, bestow benefits: Acts x. 38. (Sept.; often in Attic writ.)*

eθεργέτης, -ου, ό, a benefactor (fr. Pind. and Hdt. down); it was also a title of honor, conferred on such as had done their country service, and upon princes; equiv. to Soter, Pater Patriae: Lk. xxii. 25. (Cf. Hdt. 8, 85; Thuc. 1, 129; Xen. vect 3, 11; Hell. 6, 1, 4; Plat. de virt. p. 379 b.; al.; cf. 2 Macc. iv. 2; joined with σωτήρ, Joseph. b. j. 3, 9, 8; Addit. to Esth. vi. 12 [Tdf. viii. l. 25]; Diod. 11, 26.)

eŭθeros, -ον, (fr. εὖ and θετός), Grk. writ. fr. Aeschyl. and Hippocr. down; prop. well-placed; a. fil: εἴς τι, Lk. ix. 62 RG; xiv. 35 (34), (Diod. 2, 57 et al.); with dat. of the thing for which: Lk. ix. 62 L T Tr WII (τῶ πράγματι, Nicol. Stob. fl. 14, 7 [149, 4]). b. useful: τινί, IIcb. vi. 7 [some would make the dat. here depend on the ptcp.]; (of time, seasonable, Ps. xxxi. (xxxii.) 6; Susan. 15).*

eiθίωs, adv., (fr. εὐθύs), straightway, immediately, forthwith: Mt. iv. 20, 22; viii. 3, and often in the histor. bks., esp. Mark's Gospel [where, however, T Tr WH have substituted εὐθύs in some 35 out of 41 cases]; elsewhere only in Gal. i. 16; Jas. i. 24; Rev. iv. 2, (for מַרְּאַבָּאָ, Job v. 3). shortly, soon: 3 Jn. 14. [From Soph. down.]

εὐθυδρομίω, -ῶ: 1 aor. εὐθυδρόμησα [see εὐδοκέω]; (εὐθυδρόμος, i. e. εὐθύς and δρόμος); to make a straight course, run a straight course: foll. by εἰς w. acc. of place, Acts xvi. 11; εὐθυδρομήσας ἢλθον εἰς, Acts xxi. 1. (Philo, alleg. legg. iii. § 79; de agricult. § 40.) *

spirits, gladden, make cheerful, (Aeschyl. in Plat. de rep. 2, 383 b.). Mid. to be of good spirits, to be cheerful, (Xen., Plat.). 2. intrans. to be joyful, be of good cheer, of good courage: Acts xxvii. 22, 25; Jas. v. 13. (Eur. Cycl. 530; Plut. de tranquill. anim. 2 and 9.) •

eŭ-θυμος, -ον, (εὖ and θυμός); 1. well-disposed, kind, (Hom. Od. 14,63). 2. of good cheer, of good courage: Acts xxvii. 36; [compar. as adv. xxiv. 10 Rec. (see εὐθύμως)], (Grk. writ. fr. Aeschyl. and Pind. down; 2 Macc. xi. 26). εὐθύμως, adv., [Aeschyl., Xen., al.], cheerfully: Acts xxiv. 10 L T Tr WII, for Rec. εὐθυμότερον the more con-

fidently.

cóθύνω; 1 aor. impv. 2 pers. plur. εὐθύνατε; (εὐθύε); a. to make straight, level, plain: τὴν ὁδόν, Jn. i. 23 (Sir. ii. 6; xxxvii. 15). b. to lead or guide straight, to keep straight, to direct, (often so in Grk. writ.): δ εὐθύνων, the steersman, helmsman of a ship, Jas. iii. 4. (Eur. Cycl.)

15; of a charioteer, Num. xxii. 23; Isocr. p. 9; al.) [COMP.: κατ-ευθύνω.]*

פּשׁר, -єîa, -ú, Sept. for יָשֶׁר, [fr. Pind. down], straight; a. prop. straight, level: of a way, [Mt. iii. 3]; Mk. i. 3; Lk.iii. 4; Acts ix. 11; els eu θelas (L TTr WH els eu θelas), sc. δδόν (an ellipsis com. also in class. Grk. cf. W. § 64, 5), Lk. iii. 5; εὐθεῖα ὁδός the straight, the right way, is fig. used of true religion as a rule of life leading to its goal i. e. to salvation, 2 Pet. ii. 15; al όδολ κυρίου, the right and saving purposes of God, Acts xiii. 10 (Song of the Three vs. 3). b. trop. straightforward, upright, true, sincere, (as often in prof. auth.): καρδία, Acts viii. 21 (εὐθεῖς τῆ καρδία often in the Pss., as vii. 11; xxxi. (xxxii.) 11; xxxv. (xxxvi.) 11).*

eθθύς, adv., [fr. Pind. down], i. q. εὐθέως, with which it is often interchanged in the Mss. [see εὐθέως]; straightway, immediately, forthwith: Mt. iii. 16; xiii. 20; Jn. xiii. 32, etc. [Cf. Phryn. ed. Lob. p. 145.]

εθθύτης, -ητος, ή, (fr. the adj. εὐθύς), rectitude, uprightness: trop. ράβδος εὐθύτητος, an impartial and righteous government, Heb. i. 8 fr. Ps. xliv. (xlv.) 7.*

εθκαιρέω, -ω: impf. εὐκαίρουν [so L T Tr WH in Mk. vi. 31; RG in Acts xvii. 21] and ηὐκαίρουν [RG in Mk. l. c.; L T Tr WH in Acts l. c.], (betw. which the Mss. vary, see εὐδοκέω, init.); 1 aor. subjunc. εὐκαιρήσω; (εὔκαιρος); a later word, fr. Polyb. onwards (cf. Lob. ad Phryn. p. 125 sq.; [Rutherford, New Phryn. p. 205; Soph. Lex. s. v.]); to have opportunity: 1 Co. xvi. 12; to have leisure, foll. by an inf., to do something, Mk. vi. 31 [(Plut. ii. p. 223 d. Cleom. Anax. §9)]; to give one's time to a thing, eis Ti, Acts xvii. 21.*

εύκαιρία, -as, ή, (εὕκαιρος), seasonable time, opportunity: ζητείν εὐκ., foll. by [ΐνα Β. 237 (205)], Mt. xxvi. 16; [Lk. xxii. 6 Lchm. mrg.]; by $\tau \circ \hat{v}$ with inf. Lk. xxii. 6. (Sept.; in Grk. writ. first in Plat. Phaedr. p. 272 a.) *

εύ-καιρος, -ον, (εὐ and καιρός), seasonable, timely, opportune: βοήθεια, Heb. iv. 16; ήμέρα εῦκ. a convenient day, Mk. vi. 21. (2 Macc. xiv. 29; [Ps. ciii. (civ.) 27; Soph. O. C. 32]; Theophr., Polyb., al.) *

ebkalpus, adv., seasonably, opportunely; when the opportunity occurs: Mk. xiv. 11; opp. to ἀκαίρως (q. v.), 2 Tim. iv. 2. (Xen. Ages. 8, 3; Plat. and sqq.; Sir. xviii. 22.) *

ευκοπος, -ον, (εὐ and κόπος), that can be done with easy labor; easy: Polyb. et al.; Sir. xxii. 15; 1 Macc. iii. 18; in the N. T. only in the phrase εὐκοπώτερόν ἐστι, -foll. by inf., Mt. ix. 5; Mk. ii. 9; Lk. v. 23; by acc. w. inf., Mt. xix. 24; Mk. x. 25; Lk. xvi. 17; xviii. 25.*

εύλάβεια, -είας, ή, the character and conduct of one who is εὐλ**αβή**ς (q. v.); 1. caution, circumspection, discretion: Soph., Eur., Plat., Dem., sqq.; Sept. Prov. xxviii. 14; joined w. πρόνοια, Plut. Marcell. 9; used of the prudent delay of Fabius Maximus, Polyb. 3, 105, 8: ή εὐλ. σώζει πάντα, Arstph. av. 377; i. q. avoidance, πληγῶν, Plat. legg. 7 p. 815 a. et al. (in which sense Zeno the Stoic contrasts ή εὐλάβ. caution, as a εὔλογος ἔκκλισις a reasonable shunning, with ὁ φόβος, Diog. Laërt. 7, 116, cf. Cic. Tusc. 4, 6, 13).

πρὸς τὸ θεῖον εὐλ. Diod. 13, 12; Plut. Camill. 21; de ser. num. vind. c. 4, and elsewh.; πρὸς τοὺς νόμους, Plut. Ages. 15; θεοῦ, objec. gen., Philo, Cherub. § 9; simply reverence towards God, godly fear, piety: Heb. xii. 28 and, in the opinion of many, also v. 7 [cf. ἀπό, II. 2 b.; see below]. 3. fear, anxiety, dread: Sap. xvii. 8; for דאנה, Josh. xxii. 24; Joseph. antt. 11, 6, 9; Plut. Fab. 1 (the εἰβουλία of Fabius seemed to be εὐλάβεια); so, most probably, in Heb. v. 7 (see [above and] $d\pi \delta$, I. 3 d.), for by using this more select word the writer, skilled as he was in the Greek tongue, speaks more reverently of the Son of God than if he had used $\phi \delta \beta_{0s}$. [Syn. see $\delta \epsilon i \lambda i a$, fin.: cf. Trench § xlviii.; Delitzsch on Heb. v. 7.]

εύλαβέομαι, -οῦμαι: 1 aor. ptcp. εὐλαβηθείς; prop. to show one's self εὐλαβής, i. e. 1. to act cautiously, circumspectly, (Tragg., Xen., Plato, and sqq.). ware, fear: as in 1 Macc. iii. 30; xii. 40 [Alex. etc.] and often in prof. auth., foll. by $\mu \dot{\eta}$ lest [B. 241 sq. (208)], Acts xxiii. 10 R G (Deut. ii. 4; 1 S. xviii. 29; Job xiii. 25; Jer. v. 22; Dan. iv. 2; 2 Macc. viii. 16; Sir. xli. 3). 3. to reverence, stand in awe of, (τον θεόν, Plat. legg. 9 p. 879 e.; Sept. Prov. ii. 8; xxiv. 28 (xxx. 5); Nah. i. 7): God's declaration, Heb. xi. 7.*

εύλαβής, -ές, (εὖ and λαβεῖν), in Grk. writ. fr. Plat. down; 1. taking hold well, i. e. carefully and surely; 2. reverencing God, pious, religious, [A. V. cautious. devout]: Acts ii. 5; viii. 2, (Mic. vii. 2 [Alex. etc.]); joined with diracos (as in Plat. polit. p. 311 b.): Lk. ii. 25; εὐλ. κατὰ τὸν νόμον, Acts xxii. 12 LT Tr WH. [Cf. reff. s. v. εὐλάβεια, fin.]*

εύλογέω,-ω; fut. εὐλογήσω; impf. εὐλόγουν and ηὐλόγουν (Mk. x. 16, where the Mss. fluctuate betw. the two forms [cf. WH. App. p. 162]); 1 aor. εὐλόγησα (ηὐλόγησα, Mt. xiv. 19 LTr; Lk. xxiv. 30 L; Heb. xi. 20 and 21 L); pf. εὐλόγηκα (ηὐλόγηκα, Heb. vii. 6 L; see εὐδοκέω init. [cf. Veitch s. v.; Tdf. on Lk. l. c.]); Pass., pf. ptcp. εὐλογημένος; 1 fut. εὐλογηθήσομαι; (εὕλογος); Sept. very often for בֵּרֶבְ and בֶּרָב; Vulg. benedico; mostly w. acc. of the 1. as in Grk. writ., to praise, celeobj., to bless one; brate with praises: τον θεόν, Lk. i. 64; ii. 28; xxiv. 51, 53 [Tdf. om.]; Jas. iii. 9; absol. in the giving of thanks: Mt. xiv. 19; xxvi. 26 [cf. 3 below]; Mk. vi. 41; viii. 7 RGT[?]; xiv. 22 [cf. 3 below]; Lk. xxiv. 30; 1 Co. xiv. 16. (When used in this sense εὐλογεῖν differs from εὐχαριστείν in referring rather to the for m, εὐχ. to the substance of the thanksgiving.) By a usage purely bibl. and eccl. like the Hebr. בָּרָבָ, voke blessings: τινά, upon one, Mt. v. 44 Rec.; Lk. vi. 28; Ro. xii. 14; absol., 1 Co. iv. 12; 1 Pet. iii. 9; of one taking leave, Lk. xxiv. 50 sq.; of one at the point of death, Heb. xi. 20 sq. (Gen. xlviii. 9); in congratulations, Heb. vii. 1, 6 sq. (Gen. xiv. 19); Mk. x. 16 R G L; Lk. ii. 34; εὐλογημένος (ΞΓΙΞ), praised, blessed, [cf. εὐλογητός]: Mt. xxi. 9; xxiii. 39; Mk. xi. 9 sq.; Lk. xiii. 35; xix. 38; Jn. xii. 13, (in all which pass. it is an acclamation borrowed fr. Ps. exvii. (exviii.) 26). 3. with acc. of a thing, to consecrate a thing with solemn prayers; to ask God's bless-2. reverence, veneration: \(\bar{\eta}\) ing on a thing, pray him \(\beta\) bless it to one's use, pronounce

a consecratory blessing on: ἰχθύδια, Mk. viii. 7 L Tr WH; τούς ἄρτους, Lk. ix. 16; τὸ ποτήριον, 1 Co. x. 16; τὴν θυσίαν, 1 S. ix. 13; and perh. τὸν ἄρτον, Mt. xxvi. 26; Mk. xiv. 22, (but see above under 1); cf. Rückert, Das Abendmahl, p. 220 sq. 4. of God, to cause to prosper, to make happy, to bestow blessings on, [cf. W. 32]: Tivá, Acts iii. 26; foll. by ἐν with dat. of the blessing, ἐν πάση εὐλογία, with every kind of blessing, Eph. i. 3 (ἐν ἀγαθοῖς, Test. xii. Patr. [test. Jos. § 18] p. 722 [ἐν εὐλογίαις γῆς, έν πρωτογενήμασι καρπών, test. Isach. § 5 p. 626 sq.]); εὐλογῶν εὐλογήσω σε (after the Hebr., Gen. xxii. 17; see είδω, I. 1 a. [for reff.]), I will bestow on thee the greatest blessings, Heb. vi. 14; Gal. iii. 8 Rec. els bes (see ενευλογέω), 9; εὐλογημένος favored of God, blessed, Lk. i. 426 (cf. Deut. xxviii. 4); ¿v yuvaifi, blessed among women, i. e. before all other women, Lk. i. 28 RGLTr txt. br.; 42°, (cf. W. 246 (231); [B. 83 (73)]); εὐλογημένοι τοῦ πατρός (i. q. ὑπὸ τοῦ πατρός, like εὐλ. ὑπὸ θεοῦ, Is. lxi. 9; lxv. 23; cf. W. 189 (178) and § 30, 4; [cf. B. § 132, 23]), appointed to eternal salvation by my father, Mt. xxv. 34. [COMP.: ἐν-, κατ-ευλογέω.]*

εύλογητός, -όν, (εὐλογέω), Sept. for 3373, a bibl. and eccl. word; blessed, praised, Vulg. benedictus: applied to God, Lk. i. 68; Ro. i. 25; ix. 5 [on its position here cf. W. 551 (512 sq.); Ps. lxviii. (lxvii.) 20; Gen. xxvii. 29; Pss. of Sol. 8, 40. 41; also 1 K. x. 9; 2 Chr. ix. 8; Job i. 21; Ps. cxii. (cxiii.) 2; Ruth ii. 19; Dan. ii. 20, and esp. the elaborate discussion of Ro. l. c. by Professors Dwight and Abbot in Journ. Soc. Bibl. Lit. etc. i. pp. 22-55, 87-154 (1882)]; 2 Co. i. 3; xi. 31; Eph. i. 3; 1 Pet. i. 3; cf. B. § 129, 22 Rem. [contra, W. 586 (545); Mey. on Gal. i. 5]; absol. ὁ εὐλογητός, of God: Mk. xiv. 61. [The distinction betw. εὐλογητός and εὐλογημένος is thus stated by Philo (de migr. Abr. § 19, i. 453 Mang.): εὐλογητός, οὐ μύνον εὐλογημένος · · · τὸ μὲν γὰρ τῷ πεφυκέναι, τὸ δὲ τῷ νομίζεσθαι λέγεται μόνον . . . τῷ πεφυκέναι εὐλογίας άξιον . . . ὅπερ εὐλογητὸν ἐν τοῖς χρησμοῖς ἄδεται. Cf. Gen. xiv. 19, 20; 1 S. xxv. 32, 33; Tob. xi. 16 cod. Sin.; contra, Jud. xiii. 18. Εὐλογητός is applied to men in Gen. xxiv. 31; xxvi. 29; Deut. vii. 14; Judg. xvii. 2; 1 S. xv. 13; Ruth ii. 20; Jud. and Tob. u. s. etc. See Prof. Abbot's careful exposition u. s. p. 152 sq.]*

εὐλογία, -as, ή, (εύλογος); Sept. for בָּרָכָה; Vulg. benedictio; as in class. Grk. 1. praise, laudation, panegyric: of God or Christ, Rev. v. 12, 13; vii. 12. fine discourse, polished language: Plat. rep. 3 p. 400 d.; Luc. Lexiph. 1; in a bad sense, language artfully adapted to captivate the hearer, fair speaking, fine speeches: Ro. xvi. 18 (joined with χρηστολογία, the latter relating to the substance, εὐλογία to the expression); plur. in Aesop, fab. 229 p. 150 ed. Cor. έὰν σὰ εὐλογίας εὐπορῆς, έγωγέ σου οὐ κήδομαι, [but why not gen. sing.?]. By a usage unknown to native Grks. 3. an invocation of blessings, benediction: Heb. xii. 17; Jas. iii. 10, (Gen. xxvii. 35 sq. 38, al.; Sir. iii. 8; xxxvii. 24; Joseph. antt. 4, 8, 44); see εὐλογέω, 2. 4. consecration: τὸ ποτήριον της εὐλογίας, the consecrated cup (for that this is the meaning is evident from the explanatory adjunct δ εὐλογοῦμεν, see εὐλογέω 8 [al. al.; cf. Mey. ed. Heinrici ad loc.; W. 189 (178)]), 1 Co. x. 16. 5. a (concrete) blessing, benefit, (Deut. xi. 26, etc.; Sir. vii. 32; xxxix. 22, etc.); univ. 1 Pet. iii. 9; of the blessings of Christianity, Ro. xv. 29; Eph. i. 3; ἡ εὐλογία τοῦ ᾿Αβρ. the salvation (by the Messiah) promised to Abraham, Gal. iii. 14; of the continual fertility of the soil granted by God, Heb. vi. 7 (Lev. xxv. 21; ὑετὸς εὐλογίας, Ezek. xxxiv. 26; cf. εὐλογεῖν ἀγρόν, Gen. xxvii. 27); of the blessing of a collection sent from Christians to their brethren, 2 Co. ix. 5 (of the gifts of men, Gen. xxxiii. 11; Judg. i. 15; 1 S. xxv. 27); ἐπ᾽ εὐλογίαις, that blessings may accrue, bountifully (opp. to φειδομένως), 2 Co. ix. 6 (see ἐπί, B. 2 e. p. 234 top).*

ed-μετά-δοτος, -ον, (eð and μεταδίδωμι), ready or free to impart; liberal: 1 Tim. vi. 18 [A. V. ready to distribute]. (Antonin. 1, 14; 6, 48.)*

Edvica [\mathbb{R}^{st} -reica (see ϵ_i , ι); lit. conquering well], $-\eta s$, $\dot{\eta}$, Eunice, the mother of Timothy: 2 Tim. i. 5.*

cô-voéw, -ŵ; (εὕνοος); to wish (one) well; to be well-disposed, of a peaceable spirit: τωί, towards any one, Mt. v. 25. (3 Macc. vii. 11; Soph., Arstph., Xen., Polyb., Plut., Hdian.)*

εύνοια, -as, ή, (εύνοος), good-will, kindness: 1 Co. vii. 3 Rec.; μετ' εὐνοίας, Eph. vi. 7. [From Aeschyl. down.] * εὐνουχίζω: 1 aor. εὐνούχισα; 1 aor. pass. εὐνουχίσθην; [on the augm. cf. B. 34 (30); WH. App. p. 162]; to castrate, unman: pass. ὑπό τινος, Mt. xix. 12*; metaph. εὐνουχ. ἐαυτόν to make one's self a eunuch, viz. by abstaining (like a eunuch) from marriage, Mt. xix. 12* (Joseph. antt. 10, 2, 2; Lcian., Dio Cass., al.) *

ebroθχος, -ου, ό, (fr. εὐνή a bed, and ἔχω), Sept. ברים fr. Hdt. down; prop. a bed-keeper, bed-quard, superintendent of the bedchamber, chamberlain, in the palace of oriental monarchs who support numerous wives; the superintendent of the women's apartment or harem, an office held by eunuchs; hence a. an emasculated man, a eunuch: Mt. xix. 12b. But eunuchs in oriental courts held other offices of greater or less importance, like the oversight of the treasury, held by the Ethiopian eunuch mentioned in Acts viii. 27, 34, 36, 38 sq.; cf. Gesenius, Thes. ii. p. 973; [B. D. s. v. Eunuch]. b. one naturally incapacitated - either for marriage, Mt. xix. 12°; or for begetting children, Sap. iii. 14, cf. Grimm, exgt. Hdb. ad loc. c. one who voluntarily abstains from marriage: Mt. xix. 12°. Fischer, De vitiis lexx. N. T. etc. p. 485 sqq. treats of the word more fully.*

Eὐοδία [(lit. prosperous journey), -ωδία R* (lit. fragrant)], -as, ή, Euodia, a Christian woman [transformed by A. V. into a man, Euodias]: Phil. iv. 2 [see Bp. Lghtf. ad loc.].*

εὐ-οδόω, -ῶ: [Pass., pres. εὐοδωθμαι; fut. εὐοδωθήσομαι; 1 aor. subj. εὐοδωθή, 1 Co. xvi. 2 WH mrg. who regard the εὐοδῶται of the text here as perf. (either ind. or subj.) see their App. p. 172]; (εὔοδος); Sept. principally for της and της it o grant a prosperous and expeditious journey, to lead by a direct and easy way: Gen. xxiv. 48; much more freq. tropically, to grant a success-

ful issue, to cause to prosper: τί, as τὴν ὁδόν τινος, Gen. xxiv. 21, 40; Is. lv. 11, etc.; τὰ ἔργα τινός, Sap. xi. 1; in the Pass. always trop. to prosper, be successful: of persons, Josh. i. 8; Prov. xxviii. 13; 2 Chr. xiii. 12; xviii. 11, etc.; 3 Jn. 2; εἴπως εὐοδωθήσυμαι ἐλθεῖν if haply I shall be so fortunate as to come, Ro. i. 10; of things: 2 Esdr. v. 8; Tob. iv. 19; 1 Macc. iii. 6, etc.; τῷ Κλεσμένεῖ εὐωδώθη τὸ πρῆγμα, Hdt. 6, 73; ὅ, τι ἄν εὐοδῶται [see above, init.] whatever (business) has prospered, i. e. (contextually) its gains, 1 Co. xvi. 2.*

eð-πάρ-εδρος, -ον, (εὖ, and πάρεδρος [sitting beside]), sitting constantly by; assiduous: πρὸς τὸ εὐπάρεδρον τῷ κυρίῳ, that ye may be constantly devoted to the Lord and his cause, 1 Co. vii. 35, for Rec. εὐπρόσεδρον, which does not differ in sense, [A.V. attend upon]. (Hesych. εὐπάρεδρον καλῶς παραμένον.) *

ed πειθής, -ές, (εδ, and πείθομαι to comply with, obey), easily obeying, compliant, [A. V. easy to be intreated]:

Jas. iii. 17. (Aeschyl., Xen., Plat., and sqq.)

et-περί-στατος, -ον, (fr. εδ and περιίστημ), skilfully surrounding i. e. besetting, sc. to prevent or retard running: Heb. xii. 1 [some passively (cf. Isocr. 135 e.), well or much admired (cf. R. V. mrg.)]. (Not found elsewhere.)*

eò-rosta [-ποιία WH (cf. I, ι, fin.)], -ας, ή, (εὐποιός), α doing good, beneficence: Heb. xiii. 16; Arr. exp. Alex. 7, 28, 8; Alciphr. 1, 10; Lcian. imag. 21; a benefit, kindness, Joseph. antt. 2, 11, 2; (plur. ib. 19, 9, 1).

εὐ-πορίω, and (esp. in later Grk.) mid. εὐπορέομαι, -οῦμαι: impf. 3 pers. sing. ηὐπορεῖτο (R G) and εὐπορ. (L T Tr WH; for reff. see εὐδοκέω, init.); (εὕπορος well off); to be well off, have means: Acts xi. 29 [A. V. acc. to his ability]. (Lev. xxv. 26, 28, 49; often in the classics.) •

et-πορία, -as, ή, (εδπορος, see the preced. word), riches, means, wealth: Acts xix. 25. (Xen., Plat., al.; in diff. senses in diff. auth.)*

eòπρέπεια, -as, ή, (εὰπρεπής well-looking), goodly appearance, shapeliness, beauty, comeliness: τοῦ προσώπου, Jas. i. 11. (Thuc., Plat., Aeschin., Polyb., Plut.; Sept.)*

et-πρόσ-δεκτος, -ον, (et and προσδέχομαι), well-received, accepted, acceptable: Ro. xv. 16; 2 Co. vi. 2; viii. 12; τινί, Ro. xv. 31; 1 Pet. ii. 5. (Plut. praecept. rei publ. ger. c. 4, 17 p. 801 c.; eccl. writ.)*

εὐ-πρόσ-εδρος, -ον, (εὖ, and πρόσεδρος [sitting near]), see εὐπάρεδρος.

eò-προσωπίω, -ω: 1 aor. inf. εὐπροσωπῆσαι; (εὐπρόσωπος fair of face, of good appearance); to make a fair show; to please [a weak trans. (?); yet Vulg. placere]: ἐν σαρκί, in things pertaining to the flesh, Gal. vi. 12. (Elsewh. only in Chrysost. hom. ad Eph. xxii. § 5, Opp. xi. 173 c. ed. Montf. [var.] and several times in Byzant. writ. [cf. Soph. Lex. s. v.].) *

eθρ-ακόλων, -ωνος, ό, (fr. εὖρος and Lat. aquilo, like εὐρόνοτος, and euroauster [B. 16 (15)]), Vulg. euroaquilo; the Euraquilo, a N. E. wind: Acts xxvii. 14 LTTr WH, for Rec. εὐροκλύδων (Grsb. εὐρυκλ.) q. v. (Not found elsewhere.) [B. D. s. v. Euroclydon.] *

εύρίσκω; impf. εύρισκον (Mk. xiv. 55 [RGT]; Lk. xix. 48 [RGT]; Acts vii. 11 [exc. Tr WH]) and more rarely ηυρισκον (cf. Kühner § 343, i. 825 sq. [esp. Veitch s. v. fin.] and reff. under εὐδοκέω); fut. εὐρήσω; pf. εὔρηκα; 1 aor. εὖρησα (which aor., unknown to the earlier Grks., occurs in Aesop. f. 131 [f. 41 ed. Furia, p. 333 ed. Cor.]; Maneth. 5, 137 and in Byzant. writ.; cf. Lob. ad Phryn. p. 721; W. 86 (82); [cf. B. 36 (31)]), Rev. xviii. 14 Rec.; 2 aor. εὖρον, 1 pers. plur. in Alex. form | WH. App. p. 164; B. 39 (34); W. § 13, 1 (see ἀπέρχομαι)] ευραμεν, Lk. xxiii. 2 T Tr WH, 3 pers. plur. εδραν, Lk. viii. 35 Tr WH; Acts v. 10 Tr (in Sept. often εξροσαν); Pass., pres. εύρίσκομαι; impf. 3 pers. sing. εύρίσκετο, Heb. xi. 5 RG, ηύρίσκετο LT Tr WH, (cf. Bleek and Delitzsch ad loc. [Veitch u. s.]); 1 aor. εύρέθην; fut. εύρεθήσομαι; 2 aor. mid. εὐρόμην and later εὐράμην (Heb. ix. 12, [cf. reff. above (on 2 aor. act.)]); Sept. numberless times for מצא, sometimes for השיג, to attain to, and for Chald. שכח; [fr. Hom. down]; to find; i. e.

1. prop. to come upon, hit upon, to meet with; a. after searching, to find a thing sought: absol., opp. to ζητείν, Mt. vii. 7 sq.; Lk. xi. 9 sq. (ζήτει καὶ εὐρήσεις, Epict. diss. 4, 1, 51); τινά, Mt. ii. 8; Mk. i. 37; Lk. ii. 45; Acts xi. 26 (25); xiii. 22; 2 Co. ii. 13 (12); 2 Tim. i. 17; Rev. xx. 15, etc.; οὐχ εὐρίσκετο, he had vanished, Heb. xi. 5; with a specification of place added: πέραν w. gen. Jn. vi. 25; ἐν w. dat. Acts v. 22; εὐρέθη εls, Acts viii. 40 (see εls, C. 2); w. acc. of the thing, Mt. vii. 14; xiii. 46; xviii. 13; Lk. xxiv. 3; Jn. x. 9; Acts vii. 11; Ro. vii. 18 Rec., etc.; foll. by indir. disc., Lk. v. 19; οὐχ εὐρέθησαν, had disappeared, Rev. xvi. 20, cf. xviii. 21; w. dat. of advantage, Rev. xx. 11; foll. by ev w. dat. of place, Mt. xxi. 19; Rev. xii. 8. τινά οτ τὶ ζητείν κ. οὐχ εύρίσκειν: Mt. xii. 43; xxvi. 60; Mk. xiv. 55; Lk. xi. 24; xiii. 6 sq.; Jn. vii. 34; Rev. ix. 6, (2 K. ii. 17; Neh. vii. 64; Ps. ix. 36 [x. 15]; Eccl. vii. 29; Ezek. xxii. 30; xxvi. 21 Ald. Comp.; Hos. ii. 7); γη καὶ τὰ ἐν αὐτῆ ἔργα εὐρεθήσεται shall be found sc. for destruction, i. e. will be unable to hide themselves from the doom decreed them by God, 2 Pet. iii. 10 Tr WII, after the strange but improbable reading of codd. *B and other authorities; [see WH. Intr. § 365 and App. ad loc.]. b. without previous search, to find (by chance), to fall in with: Twa, Mt. xviii. 28; xxvii. 32; Jn. i. 41 (42), 45 (46); v. 14; ix. 35; Acts xiii. 6; xviii. 2; xix. 1; xxviii. 14; foll. by èv w. dat. of place, Jn. ii. 14. 7i, Mt. xiii. 44; xvii. 27; Lk. iv. 17; Jn. xii. 14; Acts xvii. 23; foll. by ev w. dat. of place, Mt. viii. 10; Lk. vii. 9. ο. εὐρίσκω τινά οr τι with a pred. acc. is used of those who come or return to a place, the predicate ptcp. or adj. describing the state or condition in which the pers. or thing met with is found, or the action which one is found engaged in: w. an adj., Acts v. 10; 2 Co. ix. 4; xii. 20; w. a ptep. [cf. B. 301 (258)], Mt. xii. 44; xx. 6; xxi. 2; xxiv. 46; xxvi. 40, 43; Mk. xi. 2; xiii. 36; xiv. 37, 40; Lk. ii. 12; vii. 10; viii. 35; xi. 25; xii. 87, 48; xix. 80; xxiii. 2; xxiv. 2, 33; Acts v. 23; ix. 2; x. 27; xxi. 2; xxiv. 12, 18; xxvii. 6; foll. by $\kappa a \theta \dot{\omega} s$, Mk. xiv. 16; Lk.

xix. 32; xxii. 13; foll. by a pred substantive to which οντα must be supplied, Acts xxiv. 5 [cf. W. § 45, 6 b.; B. 2. tropically, to find by inquiry, thought, examination, scrutiny, observation, hearing; to find out by practice and experience, i. e. to see, learn, discover, understand: κατηγορίαν, Lk. vi. 7 [T Tr txt. WH κατηγορείν]; τινά foll. by ptcp. in the predicate, Acts xxiii. 29; by ὅτι, Ro. vii. 21; after an examination (πειράζειν), τινά [τί] w. a pred. adj. [ptcp.], Rev. iii. 2; of a judge: alτίαν θανάτου, Acts xiii. 28; αλτίαν, κακόν, αδίκημα εν τινι, Jn. xviii. 38; xix. 4, 6; Acts xxiii. 9; xxiv. 20; after a computation, w. an acc. of the price or measure, Acts xix. 19; xxvii. 28; after deliberation, τὸ τί ποιήσωσι, Lk. xix. 48; τὸ πῶς κολάσωνται αὐτούς, Acts iv. 21. Pass. εύρίσκομαι to be found, i.e. to be seen, be present: Lk. ix. 36 (Gen. xviii. 31); often like the Hebr. נמצא to be discovered, recognized, detected, to show one's self out, of one's character or state as found out by others (men, God, or both), (cf. W. § 65, 8): ευρέθη εν γαστρί έχουσα, Mt. i. 18; ΐνα εύρεθῶσι καθώς κ. ήμεῖς, 2 Co. xi. 12; εύρέθη μοι ή έντολή είς θάνατον sc. οὖσα, the commandment, as I found by experience, brought death to me, Ro. vii. 10; add, Lk. xvii. 18 (none showed themselves as having returned); Acts v. 39; 1 Co. iv. 2; xv. 15; 2 Co. v. 3; Gal. ii. 17; 1 Pet. i. 7; Rev. v. 4; τινί, dat. of the pers. taking cognizance and judging [W. § 31, 10; B. 187 (162)], 2 Pet. iii. 14, [add 2 Co. xii. 20, yet cf. B. l. c. and § 133, 14; W. § 31, 4 a.]; ΐνα εύρεθῶ ἐν αὐτῷ i. e. έν Χριστώ, sc. ών, Phil. iii. 9; σχήματι εύρεθελς ώς ἄνθρωπos, Phil. ii. 7 (8), (Joseph. b. j. 3, 6, 1; so the Lat. invenior, Cic. de amic. 19, 70; reperior, Tuscul. i. 39, 94). ευρίσκειν θεόν (opp. to ζητείν αυτόν, see ζητέω, 1 c. [cf. εκζητέω, a.]), to get knowledge of, come to know, God, Acts xvii. 27; εὐρίσκεταί (ὁ θεός) τινι, discloses the knowledge of himself to one, Sap. i. 2; cf. Grimm, exgt. Hdb. ad loc. [who refers to Philo, monarch. i. § 5; Orig. c. Cels. 7, 42]. On the other hand, in the O. T. ευρίσκεται ό beos is used of God hearing prayer, granting aid implored, (1 Chr. xxviii. 9; 2 Chr. xv. 2, 4, 15; Jer. xxxvi. (xxix.) 13); hence εὐρέθην [L and Tr in br. WH mrg. add ἐν] τοῖς ἐμὲ μὴ ζητοῦσι, Ro. x. 20 fr. Is. lxv. 1, means, acc. to Paul's conception, I granted the knowledge and deliverance of the gospel. 3. Mid., as in Grk. writ., to find for one's self, to acquire, get, obtain, procure: λύτρωσιν, Heb. ix. 12; contrary to better Grk. usage, the Act. is often used in the Scriptures in the same sense [cf. B. 193 (167); W. 18; 33 (32) n.]: τὴν ψυχήν, Mt. x. 39; xvi. 25; ἀνάπαυσιν (Sir. xi. 19) ταῖς ψυχαῖς ὑμῶν, Mt. xi. 29; μετανοίας τόπον, place for recalling the decision, changing the mind, (of his father), Heb. xii. 17 [cf. W. 147 (139)]; σκήνωμα τῷ θεῷ, opportunity of building a house for God, Acts vii. 46; εύρ. χάριν, grace, favor, Heb. iv. 16; χάριν παρά τῷ θεῷ, Lk. i. 30; ἐνώπιον τοῦ θεοῦ, Acts vii. 46; ἔλεος παρά κυρίου, 2 Tim. i. 18; (מְצָא תון בְּעֵינָי), Gen. vi. 8; xviii. 3; xxx. 27; xxxii. 6; Ex. xxxiii. 12; Deut. xxiv. 1, etc.; 1 Esdr. viii. 4). [COMP.: ἀν-ευρίσκω.]

εύρο-κλύδων, -ωνος, ό, (fr. εύρος the S. E. wind, and

κλύδων a wave), a S. E. wind raising mighty waves: Acts xxvii. 14 Rec. But respectable authorities read εὐρικλύδων, preferred by Griesbach et al., from εὐρύς broad, and κλύδων, a wind causing broad waves (Germ. der Breitspülende, the Wide-washer); Etym. Magn. p. 772, 30 s. v. τυφών "τυφών γάρ ἐστιν ἡ τοῦ ἀνέμου σφοδρὰ πνοή, δς καὶ εὐρυκλύδων καλείται." Others εὐρακύλων, q. v.*

εὐρύ-χωρος, -ον, (εὐρύς broad, and χώρα), spacious, broad: Mt. vii. 13. (Sept.; Aristot. h. anim. 10, 5 [p. 637°, 32]; Diod. 19, 84; Joseph. antt. 1, 18, 2; [8, 5, 3; c. Ap. 1, 18, 2].)*

εὐσίβεια, -as, ἡ, (εὐσεβήs), reverence, respect; in the Bible everywhere piety towards God, yodliness: Acts iii. 12; 1 Tim. ii. 2; iv. 7, 8; vi. 5 sq. 11; 2 Tim. iii. 5; 2 Pet. i. 3, 6 sq.; ἡ κατ' εὐσέβειαν διδασκαλία, the doctrine that promotes godliness, 1 Tim. vi. 3 [see κατά, II. 3 d.]; ἡ ἀλήθεια ἡ κατ' εὐσέβειαν, the truth that leads to godliness, Tit. i. 1; τὸ μνστήριον τῆς εὐσεβείας, the mystery which is held by godliness and nourishes it, 1 Tim. iii. 16; in plur., aims and acts of godliness, 2 Pet. iii. 11; cf. Pfleiderer, Paulinism. p. 477 sq. [Eng. trans. ii. 209 sq.]. (Aeschyl., Soph., Xen., Plat., sqq.; often in Joseph.; Sept. Prov. i. 7; xiii. 11; Is. xi. 2; Sap. x. 12; often in 4 Macc.; πρὸς τὸν θεόν, Joseph. antt. 18, 5, 2; [περὶ τὸ θείον] c. Ap. 1, 22, 2; εἰς θεοὺς καὶ γονέας, Plat. rep. 10 p. 615 c.) [Cf. Schmidt ch. 181.]*

εὐ-σεβίω, -ω; (εὐσεβής); to be εὐσεβής (pious), to act piously or reverently (towards God, one's country, magistrates, relations, and all to whom dutiful regard or reverence is due); in prof. auth. foll. by εἰς, περί, πρός τινα; rarely also trans., as Aeschyl. Ag. 338 (τοὺς θεούς) and in the Bible: τὸν ἴδιον οἶκον, 1 Tim. v. 4; θεόν, to worship God, Acts xvii. 23; 4 Macc. v. 24 (23) var.; xi. 5; [Joseph. c. Ap. 2, 11, 1].*

eថσεβής, -έs, (εδ and σέβομαι), pious, dutiful (towards God [A.V. devout, godly]; εὐσεβέω): Acts x. 2, 7; xxii. 12 R G; 2 Pet. ii. 9. ([Theogn.], Pind., Tragg., Arstph., Plat., al.; thrice in Sept. for בִּרִיב noble, generous, Isa. xxxii. 8; for צִּרִיק, Is. xxiv. 16; xxvi. 7; often in Sir. and 4 Macc.) [Cf. Trench § xlviii.] •

coreβω, adv., piously, godly: ζην, 2 Tim. iii. 12; Tit. ii. 12. (Pind. [-βέως], Soph., Xen., Plat., al.; 4 Macc. vii. 21 [Fritzsche om.].)*

evoτημος, -ον, (ev and σημα a sign), well-marked, clear and definite, distinct: λόγος, 1 Co. xiv. 9 [A. V. easy to be understood]. (Aeschyl., [Soph.], Theophr., Polyb., Plut.)*

ecoπλαγχνος, -ον, (εὐ and σπλάγχνον, q. v.), prop. having strong bowels; once so in Hippocr. p. 89 c. [ed. Foës., i. 197 ed. Kühn]; in bibl. and eccl. lang. compassionate, tender-hearted: Eph. iv. 32; 1 Pet. iii. 8; prec. Manass. 7 [(see Sept. ed. Tdf. Proleg. § 29); Test. xii. Patr. test. Zab. § 9; cf. Harnack's note on Herm. vis. 1, 2].*

εύσχημόνως, adv., (see εὐσχήμων), in a seemly manner, decently: 1 Co. xiv. 40; περιπατεῖν, Ro. xiii. 13; 1 Th. iv. 12. (Arstph. vesp. 1210; Xen. mem. 3, 12, 4; Cyr. 1, 3, 8 sq.; al.)*

εὐσχημοσύνη, -ης, ή, (εὐσχήμων, q. v.), charm or elegance

of figure, external beauty, decorum, modesty, seemliness (Xen., Plat., Polyb., Diod., Plut.); of external charm, comeliness: 1 Co. xii. 23.*

con them, -or, (cd, and σχημα the figure, Lat. habitus);

1. of elegant figure, shapely, graceful, comely, bearing one's self becomingly in speech or behavior, (Eur., Arstph., Xen., Plat.): τὰ εὐσχήμονα ἡμῶν, the comely parts of the body that need no covering (opp. to τὰ ἀσχήμονα ἡμῶν, vs. 28), 1 Co. xii. 24; of morals: πρὸς τὸ εὕσχημον, to promote decorum, 1 Co. vii. 35.

2. in later usage (cf. Lob. ad Phryn. p. 333), of good standing, honorable, influential, wealthy, respectable, [R. V. of honorable estate]: Mk. xv. 43; Acts xiii. 50; xvii. 12. (Joseph. de vita sua § 9; Plut. parallel. Graec. et Rom. c. 15 p. 309 b.)*

corrections, adv., (fr. εύτονος, and this fr. εὐ and τείνω to stretch [cf. at full stretch, well strung, etc.]), vehemently, forcibly: Lk. xxiii. 10; Acts xviii. 28. (Josh. vi. 8; 2 Macc. xii. 23; Xen. Hier. 9, 6; Arstph. Plut. 1095; Diod., al.) *

corpanella, -as, ή, (fr. cirράπελοs, fr. ci, and τρέπω to turn: easily turning; nimble-witted, witty, sharp), pleasantry, humor, facetiousness, ([Hippocr.], Plat. rep. 8 p. 563 a.; Diod. 15, 6; 20, 63; Joseph. antt. 12, 4, 3; Plut., al.); in a bad sense, scurrility, ribaldry, low jesting (in which there is some acuteness): Eph. v. 4; in a milder sense, Arist. eth. 2, 7, 13; [ἡ cirραπελία πεπαιδευμένη ὕβρις ἐστίν, rhet. 2, 12, 16 (cf. Cope in loc.); cf. Trench § xxxiv.; Matt. Arnold, Irish Essays etc. p. 187 sqq. (Speech at Eton) 1882].*

Εύτυχος [i. e. fortunate; on accent cf. W. 51; Chandler § 331 sq.], -ου, ό, Eutychus, a young man restored to life by Paul: Acts xx. 9.*

eὑφημία, -as, ή, (εὕφημος, q. v.), prop. the utterance of good or auspicious words; hence good report, praise: 2 Co. vi. 8 (opp. to δυσφημία), as in Diod. 1, 2 [4 ed. Dind.]; Ael. v. h. 3, 47. (In diff. senses in other auth. fr. Pind., Soph., and Plat. down.) *

eöφημος, -ον, (εδ and φήμη), sounding well; uttering words of good omen, speaking auspiciously: neut. plur. εύφημα, things spoken in a kindly spirit, with good-will to others, Phil. iv. 8 [A. V. of good report, (R. V. mrg. gracious)]. (In very diverse senses com. in Grk. writ. fr. Aeschyl. down.)*

εὐ-φορίω, -ω: 1 aor. εὐφόρησα (Lchm. ηὐφόρησα, see reff. in εὐδοκέω, init.); (εὕφορος [bearing well]); to be fertile, bring forth plentifully: Lk. xii. 16. (Joseph. b. j. 2, 21, 2; Hippocr., Geop., al.)*

cohpaire; Pass., pres. εὐφραίνομαι; impf. εὐφραινόμην (Acts vii. 41, where a few codd. ηὐφρ. [cf. WH. App. p. 162]); 1 aor. εὐφράνθην and L T Tr WH ηὐφρ. (Acts ii. 26; see reff. in εὐδοκέω, init.); 1 fut. εὐφρανθήσομαι; (εὖ and φρήν); in Sept. very often actively for τις to make joyful, and pass. for τις to be joyful, sometimes for τις to sing; in Grk. writ. fr. Hom. down; to gladden, make joyful: τινά, 2 Co. ii. 2 (opp. to λυπεῖν). Pass. to be glad, to be merry, to rejoice: absol., Lk. xv. 32; Acts ii. 26 (fr. Ps. xv. (xvi.) 9); Ro. xv. 10 (fr. Deut. xxxii. 43); Gal. iv. 27 (fr. Is. liv. 1); Rev. xi. 10; xii.

12; ἔν τινι, to rejoice in, be delighted with, a thing, Acts vii. 41 (Xen. Hier. 1, 16); ἐπί τινι, Rev. xviii. 20 L T Tr WH (for Rec. ἐπ' αὐτήν); of the merriment of a feast, Lk. xii. 19; xv. 23 sq. 29, (Deut. xiv. 25 (26); xxvii. 7); with λαμπρῶς added, to live sumptuously: Lk. xvi. 19 (Hom. Od. 2, 311; Xen. Cyr. 8, 7, 12).*

Eύφράτης, -ου, δ, Euphrates, a large and celebrated river, which rises in the mountains of Armenia Major, flows through Assyria, Syria, Mesopotamia and the city of Babylon, and empties into the Persian Gulf, (Hebr. פּרָת [i. e. (prob.) 'the great stream' (Gen. i. 18); cf. Fried. Delitzsch, Wo lag d. Par. p. 169]): Rev. ix. 14; xvi. 12. [B. D. s. v. and reff. there.]*

εύφροσύνη, -ης, ή, (εὕφρων [well-minded, cheerful]), fr. Hom. down; good cheer, joy, gladness: Acts ii. 28 (Ps. xv. (xvi.) 11); xiv. 17.*

εύχαριστέω, -ω; 1 aor. εὐχαρίστησα (Acts xxvii. 35) and ηὐχαρίστησα (Ro. i. 21 G L T Tr WH; see reff. in εὐδοκέω, init.); 1 aor. pass. subj. 3 pers. sing. εὐχαριστηθή 1. to be grateful, (2 Co. i. 11); (εὐχάριστος, q. v.); feel thankful; so in the decree of the Byzantines in Dem. pro cor. p. 257, 2. 2. to give thanks (so Posid. ap. Athen. 5 p. 213 e.; Polyb., Diod., Philo, Joseph., Plut., Epictet., al.; cf. Lob. ad Phryn. p. 18 [W. 23 (22)]): τινί, esp. τῶ θεῶ, Lk. xvii. 16; Acts xxvii. 35; xxviii. 15; Ro. xiv. 6; xvi. 4; 1 Co. xiv. 18 [see below]; Phil. i. 3; Col. i. 3, 12; Philem. 4; (w. the acc. [hence as nom.] in the passive, ΐνα . . . ὑπὲρ τῶν ἀγαθῶν ὁ θεὸς εὐχαριστῆται, Philo, quis rer. div. her. § 36). simply, so that τῷ $\theta \in \hat{\varphi}$ must be added mentally: Ro. i. 21; [1 Co. xiv. 17]; 1 Th. v. 18; esp. where the giving of thanks customary at the beginning of a feast, or in general before eating, is spoken of: Mt. xv. 36; xxvi. 27; Mk. viii. 6; xiv. 23; Lk. xxii. 17, 19; Jn. vi. 11, 23; 1 Co. xi. 24; εὐχαριστεῖν τῷ θεῷ διὰ Ἰησ. Χριστοῦ, through Christ i. e. by Christ's help (because both the favors for which thanks are given and the gratitude which prompts the thanks are due to Christ [cf. W. 378 (354) note]): Ro. i. 8; vii. 25 R WH mrg.; Col. iii. 17; τῷ θεῷ ἐν ὀνόματι Χριστοῦ (see ovoua, 2 e.), Eph. v. 20. Of that for or on account of which thanks are given to God, we find — περί τινος, gen. of pers., concerning, with regard to one, [1 Th. i. 2]; 2 Th. i. 3 [cf. Ellic. in loc.]; w. ore added epexegetically, Ro. i. 8 (where R G $\dot{\nu}\pi\dot{\epsilon}\rho$); 2 Th. ii. 13; w. addition of ¿ní and dat. of the thing for, on account of, which, 1 Co. i. 4; ὑπέρ τινος, gen. of pers., Eph. i. 16; $\delta \pi \epsilon \rho$ w. gen. of the thing, for, on account of, 1 Co. x. 30; Eph. v. 20; the matter or ground of the thanksgiving is expressed by a foll. öre: Lk. xviii. 11; Jn. xi. 41; 1 Co.i.14; 1 Th. ii. 13; Rev. xi. 17; or is added asyndetically without ότι, 1 Co. xiv. 18 (λαλώ LTTr WII, for which R G λαλών, the ptcp. declaring the cause which prompts to thanksgiving [W. 345 sq. (324); B. 300 (258)]). Once εὐχαρ. τι, for a thing, in the pass. 2 Co. i. 11 [cf. B. 148 (130); W. 222 (209)]; in the Fathers εὐχαριστεῖν τι is to consecrate a thing by giving thanks, to 'bless': δ εὐγαριστηθείς ἄρτος κ. οἶνος, Justin M. apol. 1, 65 fin.; εὐχαριστηθείσα τροφή, ibid. c. 66; eloù οἱ εὐχαριστοῦσι ψιλὸν ὅδωρ, Clem. Al. strom. i. p. 317 ed. Sylb.; [cf. Suicer, Thesaur. i. 1269. "The words εὐχάριστος; εὐχαριστεῖν, εὐχαριστία, occur in St. Paul's writings alone of the apostolic Epistles" (Bp. Lghtft.; cf. Ellic. on Col. i. 12)].

ebχαριστία, -as, $\hat{\eta}$, (εὐχάριστος, q. v.); 1. thankfulness: decree of the Byzantines in Dem. p. 256, 19; Polyb. 8, 14, 8; Add. to Esth. vi. 4 ed. Fritz.; 2 Macc. ii. 27; Sir. xxxvii. 11; πρός τινα, Diod. 17, 59; Joseph. antt. 3, 3. 2. the giving of thanks: Acts xxiv. 3; for God's blessings, 1 Co. xiv. 16; 2 Co. iv. 15; Eph. v. 4 (cf. 1 Th. v. 18); Phil. iv. 6; Col. ii. 7; iv. 2; 1 Th. iii. 9; 1 Tim. iv. 3 sq.; Rev. iv. 9; vii. 12; w. dat. of the pers. to whom thanks are given: $\tau \hat{\varphi} \theta \epsilon \hat{\varphi}$ (cf. W. § 31, 3; [B. 180 (156)]; Kühner § 424, 1), 2 Co. ix. 11 ($\tau o\hat{v} \theta \epsilon o\hat{v}$, Sap. xvi. 28); in plur., 2 Co. ix. 12; 1 Tim. ii. 1.*

εδχάριστος, -ον, (εὖ and χαρίζομαι), mindful of favors, grateful, thankful: to God, Col. iii. 15 (Xen. Cyr. 8, 3, 49; Plut.; al.); pleasing, agreeable [cf. Eng. grateful in its secondary sense]: εὐχάριστοι λόγοι, pleasant conversation, Xen. Cyr. 2, 2, 1; acceptable to others, winning: γυνη εὐχάριστος ἐγείρει ἀνδρὶ δόξαν, Prov. xi. 16; liberal, beneficent, Diod. 18, 28.*

etχή, -ῆς, ἡ, (εὕχομαι), [fr. Hom. down]; 1. a prayer to God: Jas. v. 15. 2. a vow (often so in Sept. for μα and μα and μα consecration, see ἀγνίζω): εὐχὴν ἔχειν, to have taken a vow, Acts xviii. 18; with ἐφ' ἐαυτῶν added (see ἐπί, A. I. 1 f. p. 232'), Acts xxi. 23.*

εύχομαι; impf. ηὐχόμην (Ro. ix. 3) and εὐχόμην (Acts xxvii. 29 T Tr, see εὐδοκέω init. [cf. Veitch s. v.; Tdf. Proleg. p. 121]); [1 aor. mid. εὐξάμην Acts xxvi. 29 Tdf., where others read the opt. -aiµην; depon. verb, cf. W. 1. to pray to God (Sept. in this sense for § 38, 7]; and יַתַר: דּמָתָּפְלֹל: דּיּשָּׁ (as very often in class. Grk. fr. Hom. down [cf. W. 212 (199); B. 177 (154)]), foll. by acc. w. inf., Acts xxvi. 29; πρὸς τὸν θεόν (Xen. mem. 1, 3, 2; symp. 4, 55; often in Sept.), foll. by acc. w. inf. 2 Co. xiii. 7; ὑπέρ w. gen. of pers., for one, Jas. v. 16 where L WH txt. Tr mrg. προσεύχεσθε (Xen. mem. 2, 2, 10). [Syn. see αἰτέω, fin.] 2. to wish: τί, 2 Co. xiii. 9; foll. by acc. with inf. 3 Jn. 2, [al. adhere to the religious sense, to pray, pray for, in both the preceding pass.]; Acts xxvii. 29; ηὐχόμην (on this use of the impf. cf. W. 283 (266); B. § 139, 15; [Bp. Lghtft. on Philem. 13]) είναι, I could wish to be, Ro. ix. 3. [Comp.: προσεύχομαι.]*

eu-xpηστος, -ον, (ev and χράομαι), easy to make use of, useful: w. dat. of pers. 2 Tim. ii. 21; opp. to ἄχρηστος, Philem. 11; eïs τι, for a thing, 2 Tim. iv. 11. (Diod. 5, 40; Sap. xiii. 13; πρός τι, Xen. mem. 3, 8, 5.)*

eψυχέω, -ω; (εὕψυχος); to be of good courage, to be of a cheerful spirit: Phil. ii. 19. (Joseph. antt. 11, 6, 9; [Poll. 3, 28 § 135 fin.]; in epitaphs, εὐψύχει! i. q. Lat. have pia anima!).

cówδία, -as, ή, (fr. εὐώδηs; and this fr. εὖ and δζω, pf. δδωδα); a. a sweet smell, fragrance, (Xen., Plat., Plut., Hdian., al.); metaph. Χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ, i. e. (dropping the fig.) our efficiency in which the power of [1874; [Wood, Discoveries at Ephesus (1877)].*

Christ himself is at work is well-pleasing to God, 2 Co. ii. 15. b. a fragrant or sweet-smelling thing, incense: Diod. 1, 84; 1 Esdr. i. 11, etc.; hence όσμη εὐωδίας, an odor of something sweet-smelling, in Sept. often for ΠΙΠΊ, an odor of acquiescence, satisfaction; a sweet odor, spoken of the smell of sacrifices and oblations, Ex. xxix. 18; Lev. i. 9, 13, 17, etc., agreeably to the ancient [anthropopathic] notion that God smells and is pleased with the odor of sacrifices, Gen. viii. 21; in the N. T. by a metaphor borrowed from sacrifices, a thing well-pleasing to God: Eph. v. 2; Phil. iv. 18, [W. 605 (562) cf. 237 (222)].*

[Eiwsia, -as, Phil. iv. 2 Rec. for Evodia, q. v.]

eδάνυμος, -ον, (εδ and δνομα); 1. of good name (Hes., Pind.), and of good omen (Plat. polit. p. 302 d.; legg. 6 p. 754 e.); in the latter sense used in taking auguries; but those omens were euphemistically called εὐώνυμα which in fact were regarded as unlucky, i. e. which came from the left, sinister omens (for which a good name was desired); hence 2. left (so fr. Aeschyl. and Hdt. down): Acts xxi. 3; Rev. x. 2; ἐξ εὐωνύμων [cf. W. § 27, 3; § 19 s. v. δεξιά; B. 89 (78)], on the left hand (to the left): Mt. xx. 21, 23; xxv. 33, 41; xxvii. 38; Mk. x. 37 [R G L], 40; xv. 27.*

έφ άλλομαι; 2 aor. ptcp. έφαλόμενος L T Tr WH; (ἐπί and ἄλλομαι, q. v.); fr. Hom. down; to leap upon, spring upon: ἐπί τινα, Acts xix. 16 [here R G pres. ptcp.]; (1 S. x. 6; xi. 6; xvi. 13).*

* δφ-άπαξ [Treg. in Heb. ἐφ' ἄπαξ; cf. Lipsius, gram. Unters. p. 127], adv., (fr. ἐπί and ἄπαξ [cf. W. 422 (393); B. 321 (275)]), once; at once i. e. a. our all at once: 1 Co. xv. 6. b. our once for all: Ro. vi. 10; Heb. vii. 27; ix. 12; x. 10. (Lcian., Dio Cass., al.) *

έφειδον, see έπείδον.

'Eφεσίνος, -η, -ον, Ephesian: Rev. ii. 1 Rec.*

Edicus, -a, -ov, (an) Ephesian, i. e. a native or inhabitant of Ephesus: Acts xix. 28, 34 sq.; xxi. 29.

"Εφεσος, -ου, ή, Ephesus, a maritime city of Asia Minor, capital of Ionia and, under the Romans, of proconsular Asia [see 'Aoía], situated on the Icarian Sea between Smyrna and Miletus. Its chief splendor and renown came from the temple of Artemis, which was reckoned one of the wonders of the world. It was burned down B. C. 356 by Herostratus, rebuilt at the common expense of Greece under the supervision of Deinocrates (Pausan. 7, 2, 6 sq.; Liv. 1, 45; Plin. h. n. 5, 29 (31); 36, 14 (21)), and in the middle of the third century after Christ utterly destroyed by the Goths. At Ephesus the apostle Paul founded a very flourishing church, to which great praise is awarded in Rev. ii. 1 sqq. The name of the city occurs in Acts xviii. 19, 21, 24; xix. 1, 17, 26; xx. 16 sq.; 1 Co. xv. 32; xvi. 8; Eph. i. 1 (where ἐν Ἐφέσφ is omitted by cod. Sin. and other ancient author., [bracketed by T WH Tr mrg.; see WH. App. ad loc.; B. D. Am. ed. s. v. Ephesians, The Ep. to the]); 1 Tim. i. 3; 2 Tim. i. 18; iv. 12; Rev. i. 11, and (acc. to G L T Tr WH) ii. 1. Cf. Zimmermann, Ephesus im 1. christl. Jahrh., Jena **ἐφ-ευρετήε**, -οῦ, ὁ, (ἐφευρίσκω to find out), an inventor, contriver, (Anacr. 41 (36), 3; Schol. ad Arstph. ran. 1499): κακῶν, Ro. i. 30 (κακῶν εὐρεταί, Philo in Flace.) 4 mid.; ὁ καινῶν ἀδικημάτων εὐρετής, ibid. § 10; πάσης κακίας εὐρετής, 2 Macc. vii. 31; Sejanus facinorum omnium repertor, Tacit. ann. 4, 11).*

έφ-ημερία, -as, ή, (έφημέριος, -ov, by day, lasting or acting for a day, daily), a word not found in prof. auth.; Sept. in Chron. and Neh.; 1. a service limited to a stated series of days (cf. Germ. Tagdienst, Wochendienst); so used of the service of the priests and Levites: Neh. xiii. 30; 1 Chr. xxv. 8; 2 Chr. xiii. 10, etc. the class or course itself of priests who for a week at a time performed the duties of the priestly office (Germ. Wöchnerzunft): 1 Chr. xxiii. 6; xxviii. 13, etc.; 1 Esdr. i. 2, 15; so twice in the N. T.: Lk. i. 5, 8. For David divided the priests into twenty-four classes, each of which in its turn discharged the duties of the office for an entire week from sabbath to sabbath, 1 Chr. xxiv. 4; 2 Chr. viii. 14; Neh. xii. 24; these classes Josephus calls πατριαί and εφημερίδες, antt. 7, 14, 7; de vita sua 1; Suidas, εφημερία ή πατριά. λέγεται δέ καὶ ή της ήμέρας λειτουργία. Cf. Fritzsche, Com. on 3 Esdr. p. 12. [BB.DD. s. v. Priests; Edersheim, Jesus the Messiah, bk. ii. ch. iii.]*

- ἐφ-ἡμερος, -ον, (i. q. ὁ ἐπὶ ἡμέραν ὧν);
1. lasting for a day (Pind., Hippoer., Plut., Galen.; al.).
2. daily: ἡ τροφή (Diod. 3, 32; Dion. Hal. 8, 41; Aristid. ii. p. 308 [ed. Jebb; 537 ed. Dind.]), Jas. ii. 15.*

ἔφιδε, see ἐπείδον.

th-ικνίομαι, -οῦμαι; 2 aor. inf. ἐφικέσθαι; [fr. Hom. down]; to come to: ἄχρι w. gen. of pers. 2 Co. x. 13; to reach: εῖς τινα, ibid. 14.*

έφ ίστημι: 2 aor. ἐπέστην, ptcp. ἐπιστάς, impv. ἐπίστηθι; pf. ptcp. εφεστώς; to place at, place upon, place over; in the N. T. only in the mid. [pres. indic. 3 pers. sing. έπίσταται (for έφίστ.), 1 Th. v. 3 T Tr WH; see reff. s. v. aφείδον] and the intrans. tenses of the act., viz. pf. and 2 aor. (see ἀνίστημι); to stand by, be present: Lk. ii. 38; Acts xxii. 20; ἐπάνω w. gen. of pers. to stand over one, place one's self above, Lk. iv. 39; used esp. of persons coming upon one suddenly: simply, Lk. x. 40; xx. 1; Acts vi. 12; xxii. 13; xxiii. 27; of an angel, Acts xii. 7; w. aat. of pers., Acts iv. 1; xxiii. 11; of the advent of angels, Lk. ii. 9; xxiv. 4, (of Hephaestus, Lcian. dial. deor. 17, 1; freq. of dreams, as Hom. Il. 10, 496; 23, 106; Hdt. 1, 34; al.); w. dat. of place, Acts xvii. 5; foll. by eni with acc. of place, Acts x. 17; xi. 11; of evils coming upon one: w. dat. of pers., 1 Th. v. 3 [see above]; ἐπί τινα, Lk. xxi. 34 (Sap. vi. 9; xix. 1; Soph. O. R. 777; Thuc. 3, 82). i. q. to be at hand i. e. be ready: 2 Tim. iv. 2, cf. Leo ad loc. (Eur. Andr. 547; Dem. p. 245, 11). to be at hand i. e. impend: of time, 2 Tim. iv. 6. to come on, of rain, Acts xxviii. 2. [Comp.: κατ-, συν-εφίστημι.]*

[ἐφνίδιος, see αἰφνίδιος.]

Έφραίμ or (so R Tr) Εφραίμ [cf. I, ι, fin.], (* L H 'Εφρέμ, Vulg. Ephrem, Efrem), Ephraim, prop. name of a city situated acc. to Eusebius eight [but ed. Larsow

and Parthey, p. 196, 18, twenty], acc. to Jerome twenty miles from Jerusalem; acc. to Joseph. b. j. 4, 9, 9 not far from Bethel; conjectured by Robinson (Palest. i. 444 sq. [cf. Bib. Sacr. for May 1845, p. 398 sq.]), Ewald et al. dissenting, to be the same as the village now called et-Taiyibeh, a short day's journey N. E. of Jerusalem: Jn. xi. 54. Cf. Win. RWB. s. v.; Keim iii. p. 7 sq. [Eng. trans. v. 9: esp. Schürer, Gesch. i. 183].*

ช่องสิด, ephphatha, Aram. กากการ (the ethpaal impv. of the verb การ, Hebr. การ, to open), be thou opened (i. e. receive the power of hearing; the ears of the deaf and the eyes of the blind being considered as closed): Mk. vii. 34. [See Kautzsch, Gram. d. Bibl.-Aram. p. 10.]*

 $k\chi\theta$ and (Rec., so Grsb. in Acts and Heb.) $\chi\theta$ (on which forms cf. Lob. ad Phryn. p. 323 sq.; [esp. Rutherford, New Phryn. p. 370 sq.]; Bleek, Br. and Hebr. ii. 2 p. 1000; [Tdf. Proleg. p. 81; W. pp. 24, 45; B. 72 (63)]), adv., yesterday: Jn. iv. 52; Acts vii. 28; of time just past, Heb. xiii. 8. [From Soph. down.]*

 $\mathbf{\ell}_{\chi}$ θρα, -as, $\hat{\eta}$, (fr. the adj. $\hat{\epsilon}_{\chi}$ θρός), enmity: Lk. xxiii. 12; Eph. ii. 14 (15), 16; plur. Gal. v. 20; $\hat{\epsilon}_{\chi}$ θρα (Lchm. $\hat{\epsilon}_{\chi}$ θρά fem. adj. [Vulg. inimica]) θεοῦ, towards God, Jas. iv. 4 (where Tdf. $\tau\hat{\varphi}$ θε $\hat{\varphi}$); εἰς θεόν, Ro. viii. 7; by meton. i. q. cause of enmity, Eph. ii. 14 (15) [but cf. Meyer.

(From Pind. down.)]*

έχθρός, -ά, -όν, (ἔχθος hatred); Sept. numberless times for אויב also for א, several times for אויב and משנא, a 1. passively, hated, odious, hateful (in Hom. only in this sense): Ro. xi. 28 (opp. to ἀγαπητός). actively, hostile, hating and opposing another: 1 Co. xv. 25; 2 Th. iii. 15; w. gen. of the pers. hated or opposed, Jas. iv. 4 Lchm.; Gal. iv. 16, cf. Meyer or Wieseler on the latter pass. used of men as at enmity with God by their sin: Ro. v. 10 (cf. Ro. viii. 7; Col. i. 21; Jas. iv. 4) [but many take $i\chi\theta\rho$. here (as in xi. 28, see 1 above) passively; cf. Meyer]; τη διανοία, opposing (God) in the mind, Col. i. 21; εχθρὸς ἄνθρωπος, a man that is hostile, a certain enemy, Mt. xiii. 28; δ έχθρός, the hostile one (well known to you), i. e. κατ' εξοχήν the devil, the most bitter enemy of the divine government: Lk. x. 19, cf. Mt. xiii. 39 (and eccl. writ.). ὁ ἐχθρός (and ἐχθρός) substantively, enemy [so the word, whether adj. or subst., is trans. in A. V., exc. twice (R. V. once) foe: εσχατος $\epsilon_{\chi}\theta_{\rho}$ ós, 1 Co. xv. 26]: w. gen. of the pers. to whom one is hostile, Mt. v. 43 sq.; x. 36; xiii. 25; Lk. i. [71], 74; vi. 27, 35; xix. 27, 43; Ro. xii. 20; Rev. xi. 5, 12; in the words of Ps. cix. (cx.) 1, quoted in Mt. xxii. 44; Mk. xii. 36; Lk. xx. 43; Acts ii. 35; 1 Co. xv. 25 [L br.; al. om. gen. (see above)]; Heb. i. 13; x. 13. w. gen. of the thing: Acts xiii. 10; τοῦ σταυροῦ τοῦ Χριστοῦ, who given up to their evil passions evade the obligations imposed upon them by the death of Christ, Phil. iii. 18.*

ἔχιδνα, -ης, ή, a viper: Acts xxviii. 3 (Hes., Hdt., Tragg., Arstph., Plat., al.); γεννήματα ἐχιδνῶν offspring of vipers (anguigenae, Ovid, metam. 3, 531), addressed to cunning, malignant, wicked men: Mt. iii. 7; xii. 34; xxiii. 33; Lk. iii. 7.*

ἔχω; fut. ἔξω; impf. είχον, [1 pers. plur. είχαμεν, 2 Jn.

5 T Tr WH], 3 pers. plur. εἶχαν (Mk. viii. 7 L T Tr WH; Rev. ix. 8 L T Tr WH; but cf. [Soph. Lex., Intr. p. 38; Tdf. Proleg. p. 123; WH. App. p. 165]; B. 40 (35)) and εἴχοσαν (L T Tr WH in Jn. xv. 22, 24; but cf. Bttm. in Theol. Stud. u. Krit. 1858, pp. 485 sqq. 491; see his N. T. Gr. p. 43 (37); [Soph. Lex., Intr. p. 39; Tdf. Proleg. p. 124; WH. App. p. 165; cf. δολιόω]); pres. mid. ptcp. ἐχόμενος; to have,—with 2 aor. act. ἔσχον; pf. ἔσχηκα;

1. to have i. q. to hold; I. Transitively. have (hold) in the hand: τὶ ἐν τῆ χειρί, Rev. i. 16; vi. 5; x. 2; xvii. 4; and simply, Rev. v. 8; viii. 3, 6; xiv. 6, etc.; Heb. viii. 3. b. in the sense of wearing (Lat. gestare); of garments, arms and the like: τὸ ἔνδυμα, Mt. iii. 4; xxii. 12; κατὰ κεφαλῆς ἔχων, sc. τί, having a covering hanging down from the head, i.e. having the head covered [B. § 130, 5; W. § 47, k. cf. 594 (552)], 1 Co. xi. 4; θώρακας, Rev. ix. 17; μάχαιραν, Jn. xviii. 10; add, Mt. xxvi. 7; Mk. xiv. 3; of a tree having (bearing) leaves, Mk. xi. 13; έν γαστρὶ ἔχειν, sc. ἔμβρυον, to be pregnant [cf. W. 594 (552); B. 144 (126)], (see γαστήρ, 2). Metaph. ἐν ἐαυτῷ ἔχειν τὸ ἀπύκριμα, 2 Co. i. 9; τὴν μαρτυρίαν, 1 Jn. v. 10; έν καρδία έχειν τινά, to have (carry) one in one's heart, to love one constantly, Phil. i. 7. trop. to have (hold) possession of the mind; said of alarm, agitating emotions, etc.: είχεν αὐτὰς τρόμος κ. ἔκστασις, Mk. xvi. 8 (Job xxi. 6; Is. xiii. 8, and often in prof. auth.; cf. Passow s. v. p. 1294 sq.; [L. and S. s. v. A. I. d. to hold fast, keep: ή μνα σου, ήν είχον ἀποκειμένην έν σουδαρίφ, Lk. xix. 20; trop. τον θεον έχειν έν έπιγνώσει, Ro. i. 28; to keep in mind, τὰς ἐντολάς, Jn. xiv. 21 (see ἐντολή, sub fin.); τὴν μαρτυρίαν, Rev. vi. 9; xii. 17; xix. 10; τὸ μυστήριον τῆς πίστεως εν καθαρά συνειδήσει, 1 Tim. iii. 9; ὑποτύπωσιν ὑγιαινόντων λόγων, 2 Tim. e. to have (in itself or as a consequence), comprise, involve: ἔργον, Jas. i. 4; ii. 17; κόλασιν, 1 Jn. iv. 18; μισθαποδοσίαν, Heb. x. 35 (Sap. viii. 16). See exx. fr. Grk. auth. in Passow s. v. p. 1296 sq.; [L. and S. s. v. A. I. 8 and 10]. f. by a Latinism i. q. aestimo, to regard, consider, hold as, [but this sense is still denied by Meyer, on Lk. as below; Mt. xiv. 5]: τινά w. acc. of the predicate, ἔχε με παρητημένον, have me excused, Lk. xiv. 18; τινὰ ὡς προφήτην, Mt. xiv. 5; xxi. 26, (ἔχειν Ἰαννῆν κ. ' Ιαμβρην ως θεούς, Ev. Nicod. 5); τινά εντιμων (see εντιμος), Phil. ii. 29; τὴν ψυχήν μου [G om. μου] τιμίαν ἐμαυτῷ, Acts xx. 24 RG; τινὰ εἰς προφήτην (a Hebraism [see εἰς, B. II. 3 c. y. fin.]), for a prophet, Mt. xxi. 46 L T Tr WH, cf. B. § 131, 7; τινά, ότι όντως [T Tr WH όντως, ότι etc.] προφήτης ήν, Mk. xi. 32, cf. B. § 151, 1 a.; [W. § 66, 5 a.]. 2. to have i. q. to own, possess; a. external things such as pertain to property, riches, furniture, utensils, goods, food, etc.: as τον βίον, Lk. xxi. 4; 1 Jn. iii. 17; κτήματα, Mt. xix. 22; Mk. x. 22; θησαυρόν, Mt. xix. 21; Mk. x. 21; ἀγαθά, Lk. xii. 19; πρόβατα, Lk. xv. 4; Jn. x. 16; δραχμάς, Lk. xv. 8; πλοία, Rev. xviii. 19; κληρονομίαν, Eph. v. 5; [cf. Mt. xxi. 38 L T Tr WH, where R G κατάσχωμεν]; μέρος foll. by έν w. dat. of the thing, Rev. xx. 6; θυσιαστήριον, Heb. xiii. 10; ὅσα ἔχεις, Mk. x. 21; xii.

44; Mt. xiii. 44, 46; xviii. 25; μηδέν, 2 Co. vi. 10; τί δὲ έχεις, ő etc. 1 Co. iv. 7; with a pred. acc. added, είχον ἄπαντα κοινά, Acts ii. 44; absol. ἔχειν, to have property, to be rich: οὐκ and μὴ ἔχειν [A. V. to have not], to be destitute, be poor, Mt. xiii. 12; xxv. 29; Mk. iv. 25; Lk. viii. 18; xix. 26; 1 Co. xi. 22; 2 Co. viii. 12, (Neh. viii. 10; 1 Esdr. ix. 51, 54; Sir. xiii. 5; exx. fr. Grk. auth. in Passow s. v. p. 1295b; [L. and S. s. v. A. I. 1; cf. W. 594 (552)]); ἐκ τοῦ ἔχειν, in proportion to your means [see $\epsilon \kappa$, II. 13 fin.], 2 Co. viii. 11. b. Under the head of possession belongs the phrase έχειν τινά as commonly used of those joined to any one by the bonds of nature, blood, marriage, friendship, duty, law, compact, and the like: πατέρα, Jn. viii. 41; ἀδελφούς, Lk. xvi. 28; ανδρα (a husband), Jn. iv. 17 sq.; Gal. iv. 27; γυναῖκα, 1 Co. vii. 2, 12 sq. 29; τέκνα, Mt. xxi. 28; xxii. 24; 1 Tim. iii. 4; Tit. i. 6; νίούς, Gal. iv. 22; σπέρμα, offspring, Mt. xxii. 25; χήρας, 1 Tim. v. 16; ἀσθενοῦντας, Lk. iv. 40; φίλον, Lk. xi. 5; παιδαγωγούς, 1 Co. iv. 15; έχειν κύριον, to have (be subject to) a master, Col. iv. 1; δεσπότην, 1 Tim. vi. 2; βασιλέα, Jn. xix. 15; with ἐφ' ἐαυτῶν added, Rev. ix. 11; έχει τὸν κρίνοντα αὐτόν, Jn. xii. 48; έχειν οἰκονόμον, Lk. xvi. 1; δοῦλον, Lk. xvii. 7; ἀρχιερέα, Heb. iv. 14; viii. 1; ποιμένα, Mt. ix. 36; ἔχων ὑπ' ἐμαυτὸν στρατιώτας, Lk. vii. 8; έχειν τὸν υίὸν κ. τὸν πατέρα, to be in living union with the Son (Christ) and the Father by faith, knowledge, profession, 1 Jn. ii. 23; (v. 12); 2 Jn. 9. With two accusatives, one of which serves as a predicate: πατέρα τὸν 'Αβραάμ, Abraham for our father, Mt. iii. 9; add, Acts xiii. 5; Phil. iii. 17; Heb. xii. 9; ἔχειν τινὰ γυναϊκα, to have (use) a woman (unlawfully) as a wife, Mt. xiv. 4; Mk. vi. 18; 1 Co. v. 1 [where see Meyer], (of lawful marriage, Xen. Cyr. 1, 5, 4). c. of attendance or companionship: ἔχειν τινὰ μεθ έαυτοῦ, Mt. xv. 30; xxvi. 11; Mk. ii. 19; xiv. 7; Jn. xii. 8. Exerv re to have a thing in readiness, have at hand, have in store: οὐκ ἔχομεν εἰ μὴ πέντε ἄρτους, Mt. xiv. 17; add, xv. 34; Jn. ii. 3 [not Tdf.]; iv. 11; xii. 35; 1 Co. xi. 22; xiv. 26; οὐκ ἔχω, ὁ παμαθήσω αὐτῷ, Lk. xi. 6; ποῦ συνάξω τοὺς καρπούς μου, Lk. xii. 17; τί (cf. B. § 139, 58) φάγωσι, Mk. viii. 1 sq.; ἔχειν τινά, to have one at hand, be able to make use of : Μωϊσέα κ. τ. προφήτας, Lk. xvi. 29 ; παράκλητον, 1 Jn. ii. 1; μάρτυρας, Heb. xii. 1; οὐδένα ἔχω etc. Phil. ii. 20; ἄνθρωπον, ἵνα etc. Jn. v. 7. e. a person or thing is said execu those things which are its parts or are members of his body: as χείρας, πόδας, όφθαλμούς, Mt. xviii. 8 sq.; Mk. ix. 43, 45, 47; ous, Rev. ii. 7, 11, etc.; &ta, Mt. xi. 15; Mk. vii. 16 [T WH om. Tr br. the vs.]; viii. 18; μέλη, Ro. xii. 4; 1 Co. xii. 12; σάρκα κ. δοτέα, Lk. xxiv. 39; ἀκροβυστίαν, Acts xi. 3; an animal is said Execu head, horns, wings, etc.: Rev. iv. 7 sq.; v. 6; viii. 9; ix. 8 sqq.; xii. 3, etc.; a house, city, or wall, έγειν θεμελίους, Heb. xi. 10; Rev. xxi. 14; στάσιν, Heb. ix. 8; [add ἐπιστολὴν ἔχουσαν (RG περιέχ.) τὸν τύπον τοῦτον, Acts xxiii. 25]. f. one is said to have the diseases or other ills with which he is affected or afflicted: μάστιγας, Mk. iii. 10; ἀσθενείας, Acts xxviii. 9; wounds, Rev. xiii. 14; θλίψιν, Jn. xvi. 33; 1 Co. vii. 28;

Rev. ii. 10. Here belong the expressions δαιμόνιον έγειν, to be possessed by a demon, Mt. xi. 18; Lk. vii. 33; viii. 27; Jn. vii. 20; viii. 48 sq. 52; x. 20; Βεελζεβούλ, Mk. iii. 22; πνεῦμα ἀκάθαρτον, Mk. iii. 30; vii. 25; Lk. iv. 33; Acts viii. 7; πνεῦμα πονηρόν, Acts xix. 13; πνεῦμα ἀσθεveías, i. e. a demon causing infirmity, Lk. xiii. 11; πνεθμα άλαλον, Mk. ix. 17; λεγεώνα, Mk. v. 15. g. one is said to have intellectual or spiritual faculties, endowments, virtues, sensations, desires, emotions, affections, faults, defects, etc.: σοφίαν, Rev. xvii. 9; γνῶσιν, 1 Co. viii. 1, 10; χαρίσματα, Ro. xii. 6; προφητείαν, 1 Co. xiii. 2; πίστιν, Mt. xvii. 20; xxi. 21; Mk. xi. 22; Lk. xvii. 6; Acts xiv. 9; Ro. xiv. 22; 1 Tim. i. 19; Philem. 5; πεποίθησιν, 2 Co. iii. 4; Phil. iii. 4; παρρησίαν, Philem. 8; Heb. x. 19; 1 Jn. ii. 28; iii. 21; iv. 17; v. 14; ἀγάπην, Jn. v. 42; xiii. 35; xv. 13; 1 Jn. iv. 16; 1 Co. xiii. 1 sqq.; 2 Co. ii. 4; Phil. ii. 2; Philem. 5; 1 Pet. iv. 8; ἐλπίδα (see ἐλπίς, 2 p. 206° mid.); ζηλον, zeal, Ro. x. 2; envy, jealousy (ἐν τῆ καρδία), Jas. iii. 14; χάριν rwi, to be thankful to one, Lk. xvii. 9; 1 Tim. i. 12; 2 Tim. i. 3; θυμόν, Rev. xii. 12; ὑπομονήν, Rev. ii. 3; φόβον, 1 Tim. v. 20; χαράν, Philem. 7 [Rec. * χάριν]; 3 Jn. 4 [WH txt. χάριν]; λύπην, Jn. xvi. 21; 2 Co. ii. 3; Phil. ii. 27; ἐπιθυμίαν, Phil. i. 23; ἐπιποθίαν, Ro. xv. 23; μνείαν τινος, 1 Th. iii. 6. συνείδησιν καλήν, αγαθήν, άπρόσκοπον: Acts xxiv. 16; 1 Tim. i. 19; 1 Pet. iii. 16; Heb. xiii. 18; συνείδησιν άμαρτιών, Heb. x. 2; άγνωσίαν θεοῦ, 1 Co. xv. 34; ἀσθένειαν, Heb. vii. 28; άμαρτίαν, Jn. ix. 41; xv. 22, etc. h. of age and time: ἡλικίαν, mature years (A. V. to be of age), Jn. ix. 21, 23; ετη, to have (completed) years, be years old, Jn. viji. 57; with εν τινι added: in a state or condition, Jn. v. 5 [W. 256] (240) note 8; B. § 147, 11]; in a place, τέσσαρας ήμέρας έν τῷ μνημείφ, Jn. xi. 17; beginning or end, or both, Heb. vii. 3; Mk. iii. 26; Lk. xxii. 37 [see τέλος, 1 a.]. i. ἔχειν re is said of opportunities, bonefits, advantages, conveniences, which one enjoys or can make use of: βάθος γῆς, Mt. xiii. 5 ; γῆν πολλήν, Mk. iv. 5 ; ἰκμάδα, Lk. viii. 6; καιρόν, Gal. vi. 10; Heb. > 1. 15; Rev. xii. 12; εξουσίαν, see εξουσία, passim; ελρήνην διά τινος, Ro. v. 1 (where we must read ἔχομεν, not [with T Tr WHL mrg. (cf. WH. Intr. § 404)] έχωμεν); έλευθερίαν, Gal. ii. 4; πνεθμα θεοθ, 1 Co. vii. 40; πνεῦμα Χριστοῦ, Ro. viii. 9; νοῦν Χριστοῦ, 1 Co. ii. 16; ζωήν, Jn. v. 4^; x. 10; xx. 31; τὴν ζωήν, 1 Jn. v. 12; ζωὴν αἰώνιον. Mt. xix. 16; Jn. iii. 15 sq. 36 [cf. W. 266 (249)]; v. 24, 39; vi. 40, 47, 54; 1 Jn. v. 13; έπαγγελίας, 2 Co. vii. 1: Heb. vii. 6; μισθόν, Mt. v. 46; vi. 1; 1 Co. ix. 17; τὰ αἰτήματα, the things which we have asked, 1 Jn. v. 15; ἔπαινον, Ro. xiii. β; τιμήν, Jn. iv. 44; Heb. iii. 3; λόγον σοφίας, a reputation for wisdom, Col. ii. 23 [see λόγος, Ι. 5 fin.]; καρπόν, Ro. i. 13; vi. 21 sq.; χάριν, benefit, 2 Co. i. 15 [where Tr mrg. WH txt. χαράν]; χάρισμα, 1 Co. vii. 7; προσαγωγήν, Eph. ii. 18; iii. 12; ανάπαυσιν, Rev. iv. 8; xiv. 11; απόλαυσίν τινος, Heb. xi. 25; πρόφασι», Jn. xv. 22; καύχημα, that of which one may glory, Ro. iv. 2; Gal. vi. 4; καύχησω, Ro. xv. 17. k. Execu to is used of one on whom something has been laid, on whom it is incumbent as something to be

borne, observed, performed, discharged: ἀνάγκην, 1 Co. vii. 37; ἀνάγκην foll. by inf., Lk. xiv. 18; xxiii. 17 [R L br. Tr mrg. br.]; Heb. vii. 27; χρείαν τινός (see χρεία, 1); εὐχὴν ἐφ' ἐαυτῶν, Acts xxi. 23; νόμον, Jn. xix. 7; ἐντολήν, 2 Jn. 5; Heb. vii. 5; ἐπιταγήν, 1 Co. vii. 25; διακονίαν, 2 Co. iv. 1; πράξω, Ro. xii. 4; ἀγῶνα, Phil. i. 30; Col. ii. 1; ἔγκλημα, Acts xxiii. 29; κρίμα, 1 Tim. v. 12. Exerv to is used of one to whom something has been intrusted: τὰς κλεῖς, Rev. i. 18; iii. 7; τὸ γλωσσόκομον, Jn. xii. 6; xiii. 29. m. in reference to complaints and disputes the foll. phrases are used: ἔχω τι [or without an acc., cf. B. 144 (126)] κατά τινος, to have something to bring forward against one, to have something to complain of in one, Mt. v. 23; Mk. xi. 25; foll. by ὅτι, Rev. ii. 4; ἔχω κατὰ σοῦ ὀλίγα, ὅτι etc. ib. 14 [here L WH mrg. om. or., 20 [here G L T Tr WH om. oh.]; έχω τι πρός τινα, to have some accusation to bring against one, Acts xxiv. 19; συζήτησιν έν έαυτοῖς, Acts xxviii. 29 [Rec.]; ζητήματα πρός τινα, Acts xxv. 19; λόγον έχειν πρός τινα, Acts xix. 38; πράγμα πρός τινα, 1 Co. vi. 1; μομφήν πρός τινα, Col. iii. 13; κρίματα μετά τινος, 1 Co. vi. n. phrases of various kinds: ἔχειν τινὰ κατὰ πρόσω- $\pi o \nu$, to have one before him, in his presence, A.V. face to face; see πρόσωπον, 1 a.], Acts xxv. 16; κοίτην ἔκ τινος, to conceive by one, Ro. ix. 10; τοῦτο ἔχεις, ὅτι etc. thou hast this (which is praiseworthy [cf. W. 595 (553)]) that etc. Rev. ii. 6; ἐν ἐμοὶ οὐκ ἔχει οὐδέν, hath nothing in me which is his of right, i. q. no power over me (Germ. er hat mir nichts an), Jn. xiv. 30; δ έστιν . . . σαββάτου έχον όδόν, a sabbath-day's journey distant (for the distance is something which the distant place has, as it were), Acts i. 12; cf. Kypke ad loc. o. ἔχω with an inf. [W. 333 (313); B. 251 (216)], a. like the Lat. habeo quod w. the subjunc., i. q. to be able: ἔχω ἀποδοῦναι, Mt. xviii. 25; Lk. vii. 42; xiv. 14; τὶ ποιῆσαι, Lk. xii. 4; οὐδὲν εἶχον ἀντειπείν, they had nothing to oppose (could say nothing against it), Acts iv. 14; κατ' οὐδενὸς είχε μείζονος δμόσαι, Heb. vi. 13; add, Jn. viii. 3 (Rec.); Acts xxv. 26 [cf. B. as above]; Eph. iv. 28; Tit. ii. 8; 2 Pet. i. 15; the inf. is om. and to be supplied fr. the context: δ ἔσχεν, sc. ποιῆσαι, Mk. xiv. 8; see exx. fr. Grk. auth. in Passow s. v. p. 1297*; [L. and S. s. v. A. III. 1]. β. is used of what there is a certain necessity for doing: βάπτισμα έχω βαπτισθήναι, Lk. xii. 50; έχω σοί τι είπειν, vii. 40; άπαγγείλαι, Acts xxiii. 17, 19; λαλησαι, 18; κατηγορήσαι, Acts xxviii. 19; πολλά γράφεω, 2 Jn. 12; 3 Jn. 13.

II. Intransitively. a. (Lat. me habeo) to hold one's self or find one's self so and so, to be in such or such a condition: έτοίμως ἔχω, to be ready, foll. by inf., Acts xxi. 13; 2 Co. xii. 14; 1 Pet. iv. 5 [not WII]; ἐσχάτως (see ἐσχάτως), Mk. v. 23; κακῶς, to be sick, Mt. iv. 24; viii. 16; ix. 12; [xvii. 15 L Trtxt. WH txt.], etc.; καλῶς, to be well, Mk. xvi. 18; κομψότερον, to be better, Jn. iv. 52; πῶς, Acts xv. 36; ἐν ἐτοίμω, foll. by inf., 2 Co. x. 6. b. impersonally: ἄλλως ἔχει, it is otherwise, 1 Tim. v. 25; οὖτως, Acts vii. 1; xii. 15; xvii. 11; xxiv. 9; τὸ νῦν ἔχον, as things now are, for the present, Acts xxiv. 25 (Tob. vii. 11, and exx. fr. later prof. auth. in Kypke,

Observv. ii. p. 124; cf. Vig. ed. *Herm.* p. 9; [cf. W. 463 | (432)]).

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III. Mid. ἔχομαί τινος (in Grk. writ. fr. Hom. down), prop. to hold one's self to a thing, to lay hold of a thing, to adhere or cling to; to be closely joined to a pers. or thing [cf. W. 202 (190); B. 192 (166 sq.), 161 (140)]: τὰ ἐχόμενα τῆς σωτηρίας, Vulg. viciniora saluti, connected with salvation, or which lead to it, Heb. vi. 9, where cf. Bleek; & exóuevos, near, adjoining, neighboring, bordering, next: of place, κωμοπόλεις, Mk. i. 38 (νησος, Isocr. paneg. § 96; oi exópero, neighbors, Hdt. 1, 134); of time, τη εχομένη sc. ημέρα, the following day, Lk. xiii. 33; Acts xx. 15, (1 Macc. iv. 28; Polyb. 3, 112, 1; 5, 13, 9); with ἡμέρα added, Acts xxi. 26; σαββάτφ, Acts xiii. 44 (where R T Tr WH txt. ἐρχομένφ); ἐνιαυτῷ, 1 Macc. iv. 28 (with var. έρχομένφ έν.); τοῦ έχομένου έτους, Thuc. 6, 3. [COMP.: ἀν-, προσ-αν-, ἀντ-, ἀπ-, ἐν-, ἐπ-, κατ-, μετ-, παρ-, περι-, προ-, προσ-, συν-, ὑπερ-, ὑπ-έχω-]

los, a particle marking a limit, and

I. as a Conjunction signifying 1. the temporal terminus ad quem, till, until, (Lat. donec, usque dum); as in the best writ. a. with an indic. pret., where something is spoken of which continued up to a certain time: Mt. ii. 9 (ἔως . . . ἔστη [ἐστάθη L T TrWH]); xxiv. 39, (1 Macc. x. 50; Sap. x. 14, etc.). b. with av and the aor. subjunc. (equiv. to the Lat. fut. perf.), where it is left doubtful when that will take place till which it is said a thing will continue [cf. W. § 42, 5]: ἴσθι ἐκεῖ, εως αν είπω σοι, Mt. ii. 13; add, v. 18; x. 11; xxii. 44; Mk. vi. 10; xii. 36; Lk. xvii. 8; xx. 43; Acts ii. 35; Heb. i. 13; after a negative sentence: Mt. v. 18, 26; x. 23 [T WH om. $d\nu$; xii. 20; xvi. 28; xxiii. 39; xxiv. 34; Mk. ix. 1; Lk. ix. 27; xxi. 32; 1 Co. iv. 5; with the aor. subj. without the addition of av: Mk. vi. 45 RG; xiv. 32 [here Tr mrg.fut.]; Lk. xv. 4; [xii. 59 TTr WH; xxii. 34 L T Tr WH]; 2 Th. ii. 7; Heb. x. 13; Rev. vi. 11 [Rec. ews ού]; οὐκ ἀνέζησαν ἔως τελεσθη τὰ χίλια ἔτη, did not.live again till the thousand years had been finished (elapsi fuerint), Rev. xx. 5 Rec. Cf. W. § 41 b. 3. rarely used with the indic. pres. where the aor. subj. might have been expected [W. u. s.; B. 231 (199)]: so four times έως έρχομαι, Lk. xix. 13 (where L T Tr WH έν φ for έως, but cf. Bleek ad loc.); Jn. xxi. 22 sq.; 1 Tim. iv. 13; cos ἀπολύει, Mk. vi. 45 L T Tr WH, for R G ἀπολύση (the indic. being due to a blending of dir. and indir. disc.; as in Plut. Lycurg. 29, 3 δείν οδν έκείνους έμμενειν τοίς καθεστώσι νόμοις . . . ἔως ἐπάνεισιν). d. once with the indic. fut., acc. to an improbable reading in Lk. xiii. 35: "ws "Eec Tdf., sws av nge Lchm., for RG sws av ngn; [but WH (omitting αν ήξη ότε) read εως είπητε; Tr om. αν and br. й. б.; cf. B. 231 (199) sq.]. 2. as in Grk. writ. fr. Hom. down, as long as, while, foll. by the indic. in all tenses, — in the N. T. only in the pres. : ἔως ἡμέρα ἐστίν, Jn. ix. 4 [Tr mrg. WH mrg. \(\omegas\)]; \(\tilde{\epsilon}\) (L T Tr WH \(\omegas\)s) τὸ φῶς ἔχετε, Jn. xii. 35 sq., (ἔως ἔτι φῶς ἐστιν, Plat. Phaedo p. 89 c.); [Mk. vi. 45 (cf. c. above)].

II. By a usage chiefly later it gets the force of an ADVERB, Lat. usque ad; and 1. used of a tempo-

ral terminus ad quem, until, (unto); a. like a preposition, w. a gen. of time [W. § 54, 6; B. 319 (274)]: ểως a'ῶνος, Lk. i. 55 Grsb. (Ezek. xxv. 15 Alex.; 1 Chr. xvii. 16; Sir. xvi. 26 Fritz.; xxiv. 9, etc.); the huéoas. Mt. xxvi. 29; xxvii. 64; Lk. i. 80; Acts i, 22 [Tdf. ayot]; Ro. xi. 8, etc.; &pas, Mt. xxvii. 45; Mk. xv. 33; Lk. xxiii. 44; της πεντηκοστής, 1 Co. xvi. 8; τέλους, 1 Co. i. 8; 2 Co. i. 13; της σήμερον sc. ημέρας, Mt. xxvii. 8; τοῦ νῦν, Mt. xxiv. 21; Mk. xiii. 19, (1 Macc. ii. 33); χήρα ἔως ἐτῶν ογδοήκ. τεσσάρων a widow (who had attained) even unto eighty-four years, Lk. ii. 37 LTTrWH; before the names of illustrious men by which a period of time is marked: Mt. i. 17; xi. 13; Lk. xvi. 16 (where T Tr WH μέχρι); Acts xiii. 20; before the names of events: Mt. i. 17 (ξως μετοικεσίας Βαβυλώνος); ii. 15; xxiii. 35; xxviii. 20; Lk. xi. 51; Jas. v. 7; εως τοῦ ελθεῖν, Acts viii. 40 [B. 266 (228); cf. W. § 44, 6; Judith i. 10; xi. 19, b. with the gen. of the neut. rel. pron. of or orou it gets the force of a conjunction, until, till (the time when); a. čws ov (first in Hdt. 2, 143; but after that only in later auth., as Plut. et al. [W. 296 (278) note; B. 230 sq. (199)]): foll. by the indic., Mt. i. 25 [WH br. ov]; xiii. 33; Lk. xiii. 21; Acts xxi. 26 [B. l. c.]; foll. by the subj. aor., equiv. to Lat. fut. pf., Mt. xiv. 22; xxvi. 36 (where WH br. of and Lchm. has sor of an); Lk. xii. 50 [Rec.; xv. 8 Tr WH]; xxiv. 49; Acts xxv. 21; 2 Pet. i. 19; after a negative sentence, Mt. xvii. 9; Lk. xii. 59 [RGL; xxii. 18 Tr WH]; Jn. xiii. 38; Acts xxiii. 12, aa. until, till (the time when): 14, 21. β. ἔως ὅτου, foll. by the indic., Jn. ix. 18; foll. by the subj. (without αν), Lk. xiii. 8; xv. 8 [RGLT]; after a negation, Lk. xxii. 16, 18 [RGLT]. **\$\beta**\$. as long as, whilst (Cant. i. 12), foll. by the indic. pres., Mt. v. 25 (see ἄχρι, 1 d. fin.). c. before adverbs of time (rarely so in the earlier and more elegant writ., as εως όψε, Thuc. 3, 108; [cf. W. § 54, 6 fin.; B. 320 (275)]): εως ἄρτι, up to this time, until now [Vig. ed. Herm. p. 388], Mt. xi. 12; Jn. ii. 10; v. 17; xvi. 24; 1 Jn. ii. 9; 1 Co. iv. 13; viii. 7; xv. 6; ews πότε; how long? Mt. xvii. 17; Mk. ix. 19; Lk. ix. 41; Jn. x. 24; Rev. vi. 10, (Ps. xii. (xiii.) 2 sq.; 2 S. ii. 26; 1 Macc. vi. 22); ἔως σήμερον, 2 Co. iii. 15. 2. acc. to a usage dating fr. Aristot. down, employed of the local terminus ad quem, unto, as far as, even to; a. like a prep., with a gen. of place [W. § 54, 6; B. 319 (274)]: εως άδου, εως τοῦ οὐρανοῦ, Mt. xi. 23; Lk. x. 15; add, Mt. xxiv. 31; xxvi. 58; Mk. xiii. 27; Lk. ii. 15; iv. 29; Acts i. 8; xi. 19, 22; xvii. 15; xxiii. 23; 2 Co. xii. 2; with gen. of pers., to the place where one is: Lk. iv. 42; Acts ix. 38, (εως Υπερβορέων, Ael. v. h. 3, 18). b. with adverbs of place [W. and B. as in c. above]: ἔως ἄνω, Jn. ii. 7; εως εσω, Mk. xiv. 54; εως κάτω, Mt. xxvii. 51; Mk. xv. 38; eus &de, Lk. xxiii. 5 [cf. W. § 66, 1 c.]. c. with prepositions: ἔως ἔξω τῆς πόλεως, Acts xxi. 5; εως els, Lk. xxiv. 50 [RGLmrg., but Ltxt. TTr WH έως πρός as far as to (Polyb. 3, 82, 6; 12, 17, 4; Gen. xxxviii. 1)]; Polyb. 1. 11, 14; Ael. v. h. 12, 22. of the limit (terminus) of quantity; with an adv. of number: ἔως ἐπτάκις, Mt. xviii. 21; with numerals: Mt.

xxii. 26 (τως τῶν ἐπτά); cf. xx. 8; Jn. viii. 9 (Rec.); and suffering: Acts viii. 10; Heb. viii. 11; οὐκ τοτιν τως ἐνός, there is not so much as one, Ro. iii. 12 fr. Ps. xiii. (xiv.) 8.

4. of the limit of measurement: τως ἡμίσους, Mk. vi. 23; Esth. v. 3, 6 Alex.

5. of the end or limit in acting 4 Macc. xiv. 19).

and suffering: ἔως τούτου, Lk. xxii. 51 [see ἐάω, 2]; ἔως τοῦ θερισμοῦ, Mt. xiii. 30 L Tr WH txt.; ἔως θανάτου, even to death, so that I almost die, Mk. xiv. 34; Mt. xxvi. 38, (Sir. iv. 28; xxxi. (xxxiv.) 13; xxxvii. 2; 4 Macc. xiv. 19).

Z

[Z, ζ , on its substitution for σ see Σ , σ , s.]

Zaβouλév, ó, indecl., (יְלְלֹּוֹן [but on the Hebr. form see B. D.] habitation, dwelling, Gen. xxx. 20), Vulg. Zabulon; Zebulun, the tenth son of Jacob; by meton. the tribe of Zebulun: Mt. iv. 13, 15; Rev. vii. 8.*

Zaxxatos, -ou, δ , () pure, innocent; cf. 2 Esdr. ii. 9; Neh. vii. 14), Zacchæus, a chief tax-collector: Lk. xix. 2, 5, 8. [B. D. s. v.]

Zaρά, δ, (Πης a rising (of light)), indecl., Zarah [better Zerah], one of the ancestors of Christ: Mt. i. 3; cf. Gen. xxxviii. 30.*

Zaxaplas, -ou, δ, (זְכַרְיַהוּ and זְכַרְיַהוּ i. e. whom Jehovah remembered), Zacharias or Zachariah or Zechariah; 1. a priest, the father of John the Baptist: Lk. i. 5, 12 sq. 18, 21, 40, 59, 67; iii. 2. 2. a prophet, the son of Jehoiada the priest, who was stoned to death in the mid. of the IX. cent. before Christ in the court of the temple: 2 Chr. xxiv. 19 sqq.; Mt. xxiii. 35; Lk. xi. 51. Yet this Zachariah is called in Mt. l. c. the son not of Jehoiada but of Barachiah. But most interpreters now think (and correctly) that the Evangelist confounded him with that more noted Zachariah the prophet who lived a little after the exile, and was the son of Barachiah (cf. Zech. i. 1), and whose prophecies have a place in the canon. For Christ, to prove that the Israelites throughout their sared history had been stained with the innocent blood of righteous men, adduced the first and the last example of the murders committed on good men; for the bks. of the Chron. stand last in the Hebrew canon. But opinions differ about this Zachariah. For according to an ancient tradition, which the Greek church follows (and which has been adopted by Chr. W. Müller in the Theol. Stud. u. Krit. for 1841, p. 673 sqq., and formerly by Hilgenfeld, krit. Untersuchungen üb. die Evangg. Justins, etc., p. 155 and die Evangg. nach ihrer Entstehung, p. 100), Zachariah the father of John the Baptist is meant (cf. Protev. Jac. c. 23); others think (so quite recently Keim, iii. 184 [Eng. trans. v. 218], cf. Weiss, das Matthäusevang. p. 499) a certain Zachariah son of Baruch (acc. to another reading Bapioralou), who during the war between the Jews and the Romans was slain by the zealots ἐν μέσφ τῷ ἰερῷ, as Joseph. b. j. 4, 5, 4 relates. Those who hold this opinion believe, either that Jesus divinely predicted this murder and in the prophetic style said ¿φονεύσατε for φονεύσετε [cf. B. § 137, 4; W. 273 (256) n.; § 40,5 b.], or that the Evangelist, writing after the destruction of Jerusalem, by an anachronism put this murder into the discourse of Jesus. These inventions are fully refuted by Fritzsche on Mt. l. c., and Bleek, Erklär. der drei ersten Evangg. ii. p. 177 sqq.; cf. Hilgenfeld, Einl. in d. N. T. p. 487 sq.; [and Dr. James Morison, Com. on Mt., l. c.; B. D. s. v. Zechariah 6 and s. v. Zacharias 11].*

ζάω, -ω, ζŷs, ζŷ, inf. ζŷν [so L T, but R G WH -ŷ-, Tr also (exc. 1 Co. ix. 14; 2 Co. i. 8); cf. W. § 5, 4 c.; WH. Intr. § 410; Lips. Gram. Unters. p. 5 sq.], ptcp. (@r: impf. ¿(wr (Ro. vii. 9, where cod. Vat. has the inferior form εζην [found again Col. iii. 7 εζητε]; cf. Fritzsche on Rom. ii. p. 38; [WH. App. p. 169; Veitch s. v.]); fut. in the earlier form ζήσω (Ro. vi. 2 [not L mrg.]; Heb. xii. 9; LTTrWH also in Jn. [v. 25]; vi. [51 TWH], 57, 58 [not L; xiv. 19 T Tr WH]; 2 Co. xiii. 4; Jas. iv. 15), and much oftener [(?) five times, quotations excepted, viz. Mt. ix. 18; Lk. x. 28; Jn. xi. 25; Ro. viii. 13; x. 5; cf. Moulton's Winer p. 105] the later form, first used by [Hippocr. 7, 536 (see Veitch s. v.)] Dem., ζήσομαι; 1 aor. (unused in Attic [Hippocr., Anth. Pal., Plut., al. (see Veitch)]) agnora (Acts xxvi. 5, etc.); cf. Bttm. Ausf. Sprachl. ii. 191 sq.; B. 58 (1); Krüger i. p. 172; Kühner i. 829; W. 86 (83); [Veitch s. v.]; Hebr. חיה; [fr. (Hom.) Theogn., Aeschyl. down]; to live;

1. to live, be among the living, be alive (not I. prop. lifeless, not dead): Acts xx. 12; Ro. vii. 1-3; 1 Co. vii. 39; 2 Co. i. 8; iv. 11; 1 Th. iv. 15, 17; Rev. xix. 20, etc.; ψυγή ζώσα, 1 Co. xv. 45 and R Tr mrg. Rev. xvi. 3; διά παντός του ζην, during all their life (on earth), Heb. ii. 15 (διατελείν πάντα τὸν τοῦ ζην χρόνον, Diod. 1, 74 [cf. B. 262 (225)]); ετι ζών (ptep. impf. [cf. W. 841 (320)]), while he was yet alive, before his death, Mt. xxvii. 63; with èv σαρκί added, of the earthly life, Phil. i. 22; 8 8è νῦν ζω ἐν σαρκί, that life which I live in an earthly body, Gal. ii. 20 [B. 149 (130); W. 227 (213)]; ἐν αὐτῷ ζῶμεν, in God is the cause why we live, Acts xvii. 28; (was τέθνηκε, 1 Tim. v. 6; έμοι το ζην Χριστός, my life is devoted to Christ, Christ is the aim, the goal, of my life. Phil. i. 21; Corres are opp. to perpoi, Mt. xxii. 32; Mk. xii. 27; Lk. xx. 38; (wres kal verpol, Acts x. 42; Ro. xiv. 9; 2 Tim. iv. 1; 1 Pet. iv. 5; in the sense of living

and thriving, 2 Co. vi. 9; 1 Th. iii. 8; ζη έν έμολ Χριστός, Christ is living and operative in me, i. e. the holy mind and energy of Christ pervades and moves me, Gal. ii. 20; ἐκ δυνάμεως θεοῦ ζῆν είς τινα, through the power of God to live and be strong toward one (sc. in correcting and judging), 2 Co. xiii. 4; in the absol. sense God is said to be & Cor: Mt. xvi. 16; xxvi. 63; Jn. vi. 57; vi. 69 Rec.; Acts xiv. 15; Ro. ix. 26; 2 Co. iii. 3; vi. 16; 1 Th. i. 9; 1 Tim. iii. 15; iv. 10; vi. 17 RG; Heb. iii. 12; ix. 14; x. 31; xii. 22; Rev. vii. 2, (Josh. iii. 10; 2 K. xix. 4, 16; Is. xxxvii. 4, 17; Hos. i. 10; Dan. vi. 20 Theod., 26, etc.); with the addition of els rous αἰῶνας τῶν αἰώνων, Rev. iv. 9; xv. 7; ζῶ ἐγώ (יַדְי אָנְי) Num. xiv. 21; Is. xlix. 18, etc.) as I live, (by my life), the formula by which God swears by himself, Ro. xiv. 11. i. q. to continue to live, to be kept alive, (ours fine ἐπιθυμεῖ, πειράσθω νικάν, Xen. an. 3, 2, 26 (39)): ἐὰν ὁ κύριος θελήση καὶ ζήσωμεν [-σομεν L T Tr WH], Jas. iv. 15 [B. 210 (181); W. 286 (268 sq.)]; ζην ἐπ' ἄρτφ (Mt. iv. 4, etc.) see ἐπί, B. 2 a. a. (Tob. v. 20); ζην ἔκ τινος, to get a living from a thing, 1 Co. ix. 14; also when used of convalescents, Jn. iv. 50 sq. 53; with εκ της άρρωστίας added, 2 K. i. 2; viii. 8 sq. figuratively, to live and be strong: èv τούτοις (for Rec. èv αὐτοῖς) in these vices, opp. to the ethical death by which Christians are wholly severed from sin (see ἀποθνήσκω, II. 2 b.), Col. iii. 7; cf. Meyer ad loc. i. q. to be no longer dead, to recover life, be restored to life: Mt. ix. 18; Acts ix. 41; so of Jesus risen from the dead, Mk. xvi. 11; Lk. xxiv. 5, 23; Acts i. 3; xxv. 19; Ro. vi. 10; 2 Co. xiii. 4; opp. to νεκρός, Rev. i. 18; ii. 8; εζησεν came to life, lived again, Ro. xiv. 9 G L T Tr WII (opp. to ἀπέθανε); Rev. xiii. 14; xx. 4, 5 [Rec. ἀνέζ.], (Ezek. xxxvii. 9 sq.; on the aorist as marking entrance upon a state see βασιλεύω. fin.); ζην ἐκ νεκρῶν, trop. out of moral death to enter upon a new life, dedicated and acceptable to God, Ro. vi. 13; [similarly in Lk. xv. 32 T Tr WII]. i. q. not to be mortal, Heb. vii. 8 (where ἄνθρωποι ἀποθνήσκοντες dying men i. e. whose lot it is to die, are opp. to δ (ων). emphatically, and in the Messianic sense, to enjoy real life, i. e. to have true life and worthy of the name, -active, blessed, endless in the kingdom of God (or (w) alwnos; see ζωή, 2 b.): Lk. x. 28; Jn. v. 25; xi. 25; Ro. i. 17; viii. 13; xiv. 9 [(?) see above]; Gal. iii. 12; Heb. xii. 9; with the addition of ἐκ πίστεως, Heb. x. 38; of εἰς τὸν αἰῶνα, Jn. vi. 51, 58; σὺν Χριστῷ, in Christ's society, 1 Th. v. 10; this life in its absolute fulness Christ enjoys, who owes it to God; hence he says ζω διὰ τὸν πατέρα, Jn. vi. 57; by the gift and power of Christ it is shared in by the faithful, who accordingly are said ζήσειν δι' αὐτόν, Jn. vi. 57; δι' αὐτοῦ, 1 Jn. iv. 9. with a dat. denoting the respect, πνεύματι, 1 Pet. iv. 6; ονομα έχεις ότι ζης καὶ νεκρὸς εἶ, thou art said to have life (i. e. vigorous spiritual life bringing forth good fruit) and (yet) thou art dead (ethically), Rev. iii. 1. In the O. T. The denotes to live most happily in the enjoyment of the theocratic blessings: Lev. xviii. 5; Deut. iv. 1: viii. 1: xxx. 16. 3. to live i. e. pass life, of the manner of living and acting; of morals or character: μετὰ ἀνδρός with acc. of time, of a married woman, Lk. ii. 36; χωρίς νόμου, without recognition of the law, Ro. vii. 9; Φαρισαΐος, Acts xxvi. 5; also έν κύσμφ, Col. ii. 20; with ev and a dat. indicating the act or state of the soul: ἐν πίστει, Gal. ii. 20; ἐν τῆ άμαρτία, to devote life to sin, Ro. vi. 2; with adverbs expressing the manner: εὐσεβώς, 2 Tim. iii. 12; Tit. ii. 12; ἀσώτως, Lk. xv. 13; έθνικως, Gal. ii. 14; ἀδίκως, Sap. xiv. 28; ζην τινι (dat. of pers., a phrase com. in Grk. auth. also, in Lat. vivere alicui; cf. Fritzsche on Rom. vol. iii. p. 176 sqq.), to devote, consecrate, life to one; so to live that life results in benefit to some one or to his cause: τῷ θεῷ, Lk. xx. 38; Ro. vi. 10 sq.; Gal. ii. 19, (4 Macc. xvi. 25); 70 Χριστώ, 2 Co. v. 15; that man is said έαυτώ ζην who makes his own will his law, is his own master, Ro. xiv. 7; 2 Co. v. 15; w. dat. of the thing to which life is devoted: τῆ δικαιοσύνη, 1 Pet. ii. 24; πνεύματι, to be actuated by the Spirit, Gal. v. 25; κατὰ σάρκα, as the flesh dictates, Ro. viii. 12 sq.

II. Metaph. of inanimate things; מים, עשׁט משׁלים . מ היים (Gen. xxvi. 19; Lev. xiv. 5; etc.), living water, i. c. bubbling up, gushing forth, flowing, with the suggested idea of refreshment and salubrity (opp. to the water of cisterns and pools, [cf. our spring water]), is figuratively used of the spirit and truth of God as satisfying the needs and desires of the soul: Jn. iv. 10 sq.; vii. 38; έπὶ ζώσας πηγάς ύδάτων, Rev. vii. 17 Rec. b. having vital power in itself and exerting the same upon the soul: έλπὶς ζώσα, 1 Pet. i. 3; λόγος θεοῦ, 1 Pet. i. 23; Heb. iv. 12; λόγια sc. τοῦ θεοῦ, Acts vii. 38, cf. Deut. xxxii. 47; όδὸς ζώσα, Heb. x. 20 (this phrase describing that characteristic of divine grace, in granting the pardon of sin and fellowship with God, which likens it to a way leading to the heavenly sanctuary). In the same manner the predicate o con is applied to those things to which persons are compared who possess real life (see I. 2 above), in the expressions λίθοι ζώντες, 1 Pet. ii. 4; δ άρτος ὁ ζῶν (see άρτος, fin.), Jn. vi. 51; θυσία ζῶσα (tacitly opp. to slain victims), Ro. xii. 1. [Comp.: ava-, συ-ζάω.]

ζβέννυμι, see σβέννυμι and s. v. Σ, σ, s.

Zeβeδαίος, -ου, δ, Zebedee, (בְרֵי) for יְרָרֵי [i. e. my gift], a form of the prop. name which occurs a few times in the O. T., as 1 Chr. xxvii. 27 (Sept. Zaβδί), munificent, [others for יְרֵרִי ; gift of Jehovah]; fr. יְרָי to give), a Jew, by occupation a fisherman, husband of Salome, father of the apostles James and John: Mt. iv. 21; x. 2 (3); xx. 20; xxvii. 37; xxvii. 56; Mk. i. 19 sq.; iii. 17; x. 35; Lk. v. 10; Jn. xxi. 2.*

ξεστός, -ή, -όν, (ζέω), boiling hot, hot, [Strab., App., Diog. Laërt., al.]; metaph. of fervor of mind and zeal: Rev. iii. 15 sq.*

ξέθγος, -εος (-ους), τό, (ζεύγνυμ to join, yoke), two draught-cattle (horses or oxen or mules) yoked together, a pair or yoke of beasts: Lk. xiv. 19 (מְמֵר, 1 Kings xix. 19, etc.; often in Grk. writ. fr. Hom. Π. 18, 543 down).

2. univ. a pair: Lk. ii. 24 (Hdt. 3, 130; Aeschyl. Ag. 44; Xen. oec. 7, 18, and often in Grk. writ.).

ξευκτηρία, -as, ή, (fr. the adj. ζευκτήριος, fit for joining or binding together), a band, fastening: Acts xxvii. 40. Found nowhere else.*

Zevs, [but gen. Διός, (dat. Διΐ), acc. Δία (or Δίαν), (fr. old nom. Δίς), Zeus, corresponding to Lat. Jupiter (A. V.): Acts xiv. 12 (see Δίς); ὁ ἰερεὺς τοῦ Διὸς τοῦ ὅντος πρὸ τῆς πόλεως, the priest of Zeus whose temple was before the city, ibid. 13 (cf. Meyer ad loc.)]. See Δίς.*

the; to boil with heat, be hot; often in Grk. writ.; thus of water, Hom. Il. 18, 349; 21, 362 (365); metaph. used of 'boiling' anger, love, zeal for what is good or bad, etc. (Tragg., Plat., Plut., al.); ζέων (on this uncontracted form cf. Bttm. Ausf. Spr. [or his School Gram. (Robinson's trans.)] § 105 N. 2, i. p. 481; Matthiae i. p. 151; [Hadley § 371 b.]) τῷ πνεύματι, fervent in spirit, said of zeal for what is good, Acts xviii. 25; Ro. xii. 11; cf. esp. Rückert and Fritzsche on Ro. l. c.*

ξηλεύω; i. q. ζηλόω, q. v.;

Simplicius in Epict. c. 26 p. 131 ed. Salmas. [c. 19, 2 p. 56, 34 Didot] οὐδεὶς τῶν τ' ἀγαθὸν τὸ ἀνθρώπινον ζητούντων φθονεῖ ἢ ζηλεύει ποτέ.

2. in a good sense, to imitate emulously, strive after: ἔργα ἀρετῆς, οὐ λόγους, Democr. ap. Stob. flor. app. 14, 7, iv. 384 ed. Gaisf.; intrans. to be full of zeal for good, be zealous: Rev. iii. 19 L T Tr txt. WH, for Rec. ζήλωσον [cf. WH. App. p. 171].*

IANOS, -ov, &, and (in Phil. iii. 6 L T Tr WII; [2 Co. ix. 2 T Tr WH]) τὸ ζηλος (Ignat. ad Trall. 4; διὰ ζηλος, Clem. Rom. 1 Cor. 4, 8 ["in Clem. Rom. §§ 3, 4, 5, 6 the masc. and neut. seem to be interchanged without any law" (Lghtft.). For facts see esp. Clem. Rom. ed. 2 Hilgenfeld (1876) p. 7; cf. WH. App. p. 158; W. § 9, N. 2; B. 23 (20)]; (fr. ζέω [Curtius § 567; Vaniček p. 757]); Sept. for קנאה; excitement of mind, ardor, fervor 1. zeal, ardor in embracing, pursuing, defending anything: 2 Co. vii. 11; ix. 2; κατὰ ζηλος, as respects zeal (in maintaining religion), Phil. iii. 6; with gen. of the obj., zeal in behalf of, for a pers. or thing, Jn. ii. 17 fr. Ps. lxviii. (lxix.) 10; Ro. x. 2, (1 Macc. ii. 58; Soph. O. C. 943); ὑπέρ τωος, gen. of pers., 2 Co. vii. 7; Col. iv. 13 Rec. with subject. gen. ζήλω θεοῦ, with a jealousy such as God has, hence most pure and solicitous for their salvation, 2 Co. xi. 2; the fierceness of indignation, punitive zeal, πυρός (of penal fire, which is personified [see $\pi \hat{\nu} \rho$, fin.]), Heb. x. 27 (Is. xxvi. 11; Sap. v. 18). 2. an envious and contentious rivalry, jealousy: Ro. xiii. 13; 1 Co. iii. 3; Jas. iii. 14, 16; ἐπλήσθησαν ζήλου, Acts v. 17; xiii. 45; plur. ζήλοι, now the stirrings or motions of ζηλος, now its outbursts and manifestations: 2 Co. xii. 20; Gal. v. 20; but in both pass. L T Tr [WH, yet in Gal. l. c. WH only in txt.] have adopted ζηλος (ζηλοί τε καὶ φθόνοι, Plat. legg. 3 p. 679 c.). On the distinction between Ghos (which may be used in a good sense) and φθόνος (used only in a bad sense) cf. Trench, Syn. § xxvi.; Cope on Aristot. rhet. 2, 11, 1 (διὸ καὶ ἐπιεικές ἐστιν ὁ ζηλος καὶ ἐπιεικών, τὸ δὲ Φθονείν φαῦλον καὶ φαύλων).]*

ξηλόω, -ω; 1 aor. εζήλωσα; pres. pass. inf. ζηλοῦσθαι; (ζήλος, q. v.); Sept. for κὶρ; to burn with zeal; 1.

absol. to be heated or to boil [A.V. to be moved] with envy, hatred, anger: Acts vii. 9; xvii. 5 (where Grsb. om. (ηλώσ.); 1 Co. xiii. 4; Jas. iv. 2; in a good sense, to be zealous in the pursuit of good, Rev. iii. 19 R G Tr mrg. (the aor. ζήλωσον marks the entrance into the mental state, see βασιλεύω, fin.; εζήλωσε, he was seized with indignation, 1 Macc. ii. 24). 2. trans.; rí, to desire earnestly, pursue: 1 Co. xii. 31; xiv. 1, 39, (Sir. li. 18; Thuc. 2, 37; Eur. Hec. 255; Dem. 500, 2; al.); μᾶλλον δέ, sc. ζηλοῦτε, foll. by "va, 1 Co. xiv. 1 [B. 237 (205); cf. W. 577 (537)]. Tivá, a. to desire one earnestly, to strive after, busy one's self about him: to exert one's self for one (that he may not be torn from me), 2 Co. xi. 2; to seek to draw over to one's side, Gal. iv. 17 [cf. "va, II. 1 d.]; to court one's good will and favor, Prov. xxiii. 17; xxiv. 1; Ps. xxxvi. (xxxvii.) 1; so in the pass. to be the object of the zeal of others, to be zealously sought after: Gal. iv. 18 [here Tr mrg. ζηλοῦσθε, but cf. WH. Intr. § 404]. b. to envy one: Gen. xxvi. 14; xxx. 1; xxxvii. 11; Hes. opp. 310; Hom. Cer. 168, 223; and in the same sense, acc. to some interpp., in Acts vii. 9; but there is no objection to considering (ηλώσαντες here as used absol. (see 1 above [so A.V. (not R.V.)]) and τὸν Ἰωσήφ as depending on the verb ἀπέδοντο alone. [COMP.: παραζηλόω.]*

ζηλωτής, -οῦ, ὁ, (ζηλόω), one burning with zeal; a zealot; 1. absol., for the Hebr. קנא, used of God as jealous of any rival and sternly vindicating his control: Ex. xx. 5; Deut. iv. 24, etc. From the time of the Maccabees there existed among the Jews a class of men, called Zealots, who rigorously adhered to the Mosaic law and endeavored even by a resort to violence, after the example of Phinehas (Num. xxv. 11, ζηλωτής Φινεές 4 Macc. xviii. 12), to prevent religion from being violated by others; but in the latter days of the Jewish commonwealth they used their holy zeal as a pretext for the basest crimes, Joseph. b. j. 4, 3, 9; 4, 5, 1; 4, 6, 3; 7, 8, 1. To this class perhaps Simon the apostle had belonged, and hence got the surname δ ζηλωτής: Lk. vi. 15; Acts i. 13; [cf. Schürer, Neutest. Zeitgesch., Index s. v. Zeloten; Edersheim, Jesus the Messiah, i. 237 sqq.]. gen. of the obj.: w. gen. of the thing, most eagerly desirous of, zealous for, athing; a. to acquire a thing, [zealous of] (see ζηλόω, 2): 1 Co. xiv. 12; Tit. ii. 14; 1 Pet. iii. 13 L T Tr WII, (ἀρετῆς, Philo, praem. et poen. § 2; τῆς εὐσεβείας, de monarch. l. i. § 3; εὐσεβείας κ. δικαιοσύνης, de poenit. § 1; τῶν πολεμικῶν ἔργων, Diod. 1, 73; περὶ τῶν ἀνηκόντων εἰς σωτηρίαν, Clem. Rom. 1 Cor. 45, 1). b. to defend and uphold a thing, vehemently contending for a thing, [zealous for]: νόμου, Acts xxi. 20 (2 Macc. iv. 2); τῶν πατρικῶν παραδόσεων, Gal. i. 14 (τῶν αίγυπτιακῶν πλασμάτων, Philo, vit. Moys. iii. § 19; τῆς άργαίας κ. σώφρονος άγωγης, Diod. excerpt. p. 611 [fr.]. 37, vol. ii. 564 Didot]); w. gen. of pers.: θεοῦ, intent on protecting the majesty and authority of God by contending for the Mosaic law, Acts xxii. 3. (In prof. auth. also an emulator, admirer, imitator, follower of any one.)

ζημία, -as, ή, damage, loss, [Soph., Hdt. down]: Acte

xxvii. 10, 21; ἡγεῖσθαι ζημίαν (Xen. mem. 2, 4, 3; τινά, acc. of pers., 2, 3, 2), τί, to regard a thing as a loss: Phil. iii. 7 (opp. to κέρδος), 8.*

ζημιόω, -ω: (ζημία), to affect with damage, do damage to: Tivá ([Thuc.], Xen., Plat.); in the N. T. only in Pass., fut. ζημιωθήσομαι ([Xen. mem. 3, 9, 12, al.; but "as often"] in prof. auth. [fut. mid.] ζημιώσομαι in pass. sense; cf. Krüger § 39, 11 Anm.; Kühner on Xen. mem. u. s.; [L. and S. s. v.; Veitch s. v.]); 1 aor. εζημιών-Ony; absol. to sustain damage, to receive injury, suffer loss: 1 Co. iii. 15; ਵੱਸ TIPI ਵੱਲ TIPOS, in a thing from one, 2 Co. vii. 9; with acc. of the thing: (one from whom another is taken away [as a penalty] by death, is said την ψυχήν τινος ζημιοῦσθαι, IIdt. 7, 39), την ψυχήν αὐτοῦ, to forfeit his life, i. e. acc. to the context, eternal life, Mt. xvi. 26; Mk. viii. 36, for which Luke, in ix. 25, fautor i. e. himself, by being shut out from the everlasting kingdom of God. πάντα έζημιώθην, reflexive [yet see Meyer], I forfeited, gave up all things, I decided to suffer the loss of all these [(?)] things, Phil. iii. 8.*

Zηνῶς [cf. Bp. Lghtft. on Col. iv. 15; W. § 16 N. 1], -âν, [B. 20 (18)], δ, Zenas, at first a teacher of the Jewish law, afterwards a Christian: Tit. iii. 13. [B.D. s. v.]*

ζητέω, -ω; impf. 3 pers. sing. εζήτει, plur. εζήτουν; fut. ζητήσω; 1 aor. εζήτησα; Pass., pres. ζητοῦμαι; impf. 3 pers. sing. εζητείτο (Heb. viii. 7); 1 fut. ζητηθήσομαι (Lk. xii. 48); [fr. Hom. on]; Sept. for קרש, and much oftener for נַקשׁ; to seek, i. e. 1. to seek in order to a. univ. and absol. : Mt. vii. 7 sq.; Lk. xi. 9 sq. (see εὐρίσκω, 1 a.); τινά, Mk. i. 37: Lk. ii. [45 R L mrg.], 48; [iv. 42 Rec.]; Jn. vi. 24; xviii. 4, 7; Acts x. 19, and often; foll. by ev w. dat. of place, Acts ix. 11; w. acc. of the thing (μαργαρίτας), of buyers, Mt. xiii. 45; something lost, Mt. xviii. 12; Lk. xix. 10; th ev tive, as fruit on a tree, Lk. xiii. 6 sq.; ἀνάπαυσιν, a place of rest, Mt. xii. 43; Lk. xi. 24; after the Hebr. ("ש את-נפש את-נפש [cf. W. 33 (32); 18]) ψυχήν τινος, to seek, plot against, the life of one, Mt. ii. 20; Ro. xi. 3, (Ex. iv. 19, etc.); univ. τί ζητεῖς; what dost thou seek? what dost thou wish? Jn. i. 38 (39); [iv. 27]. b. to seek [i. e. in order to find out by thinking, meditating, reasoning; to inquire into: περὶ τίνος ζητεῖτε μετ' ἀλλήλων; Jn. xvi. 19; foll. by indirect disc., πως, τί, τίνα: Mk. xi. 18; xiv. 1, 11; Lk. xii. 29; xxii. 2; 1 Pet. v. 8; τὸν θεόν, to follow up the traces of divine majesty and power, Acts xvii. 27 (univ. to seek the knowledge of God, Sap. i. 1; xiii. 6; [Philo, monarch. i. § 5]). o. to seek after, seek for, aim at, strive after: εὐκαιρίαν, Mt. xxvi. 16; Lk. xxii. 6; ψευδομαρτυρίαν, Mt. xxvi. 59; Mk. xiv. 55; τον θάνατον, an opportunity to die, Rev. ix. 6; λύσιν, 1 Co. vii. 27; την βασιλ. τοῦ θεοῦ, Mt. vi. 33; Lk. xii. 31; τὰ ἄνω, Col. iii. 1; εἰρήνην, 1 Pet. iii. 11; ἀφθαρσίαν etc. Ro. ii. 7; δόξαν ἔκ τινος, 1 Th. ii. 6; τὴν δόξαν την παρά τινος, Jn. v. 44; τά τινος, the property of one, 2 Co. xii. 14; την δόξαν θεοῦ, to seek to promote the glory of God, Jn. vii. 18; viii. 50; τὸ θέλημά τινος, to attempt to establish, Jn. v. 30; τὸ σύμφορόν τινος, to seek to further the profit or advantage of one, 1 Co. x. 33, i. q. ζητεῖν τά τινος, ib. x. 24; xiii. 5; Phil. ii. 21; ὑμᾶς, to seek

to win your souls, 2 Co. xii. 14; τον θεόν, to seek the favor of God (see ἐκζητέω, a.), Ro. x. 20; [iii. 11 Tr mrg. WH mrg.]. foll. by inf. [B. 258 (222); W. § 44, 3] to seek i. e. desire, endeavor: Mt. xii. 46, [47 (WH in mrg. only)]; xxi. 46; Mk. [vi. 19 L Tr mrg.]; xii. 12; Lk. v. 18; vi. 19; ix. 9; Jn. v. 18; vii. 4 [B. § 142, 4], 19 sq.; Acts xiii. 8: xvi. 10; Ro. x. 3; Gal. i. 10; ii. 17; foll. by ἴνα [B. 237 (205)], 1 Co. xiv. 12.

2. to seek i. e. require, demand: [σημείον, Mk. viii. 12 L T Tr WH; Lk. xi. 29 T Tr WH]; σοφίαν, 1 Co. i. 22; δοκιμήν, 2 Co. xiii. 3; τὶ παρά τινος, to crave, demand something from some one, Mk. viii. 11; Lk. xi. 16; xii. 48; ἔν τιν, dat. of pers., to seek in one i. e. to require of him, foll. by ἴνα, 1 Co. iv. 2. [COMP.: ἀνα-, ἐκ-, ἐπι-, συ-ζητέω.]

ζήτημα, -τος, τό, (ζητέω), a question, debate: Acts xv. 2; xxvi. 3; νόμου, about the law, Acts xxiii. 29; περί τινος, Acts xviii. 15; xxv. 19. [From Soph. down.]*

thrious, -εως, ἡ, (ζητέω); a. a seeking: [Hdt.], Thuc. 8, 57; al. b. inquiry (Germ. die Frage): περί τωνος, Acts xxv. 20. c. a questioning, debate: Acts xv. 2 (for Recoulfythrious); 7 T Tr txt. WH; περί τωνος, Jn. iii. 25. d. a subject of questioning or debate, matter of controversy: 1 Tim. i. 4 R G L; vi. 4; 2 Tim. ii. 23; Tit. iii. 9.*

Lifárior, -ou, τό, (doubtless a word of Semitic origin;

Arab. ((ele. s. v. p. 148], Talmud [yai; or yai; Suid. ζίζάνιον ἡ ἐν τῷ σίτφ αἰρα), zizanium, [A. V. tares], a kind of darnel, bastard wheat [but see reff. below], resembling wheat except that the grains are black: Mt. xiii. 25-27, 29 sq. 36, 38, 40. (Geop. [for reff. see B. D. Am. ed. p. 3177 note]). Cf. Win. RWB. s. v. Lolch; Furrer in Schenkel B. L. iv. 57; [B.D., and Tristram, Nat. Hist. of the Bible, s. v. Tares]. Σμύρνα, so Tdf. in Rev. i. 11, etc., for Σμύρνα, q. v.

Zοροβάβιλ, in Joseph. Ζοροβάβηλος, -ου, ό, (יְבָּבֶּל, i. e. either for יְרִנְעֵ בְּׁבֶּל dispersed in Babylonia, or for יְרִנְע בְּׁבָּל begotten in Babylonia), Zerubbabel, Vulg. Zorobabel, a descendant of David, the leader of the first colony of the Jews on their return from the Babylonian exile: Mt. i. 12 sq.; Lk. iii. 27.*

ζόφος, -ου, ό, (akin to γνόφος, δνόφος, νέφος, κνέφας, see Bttm. Lexil. ii. p. 266 [Fishlake's trans. p. 378]; cf. Curtius p. 706), darkness, blackness: Heb. xii. 18 L T Tr WH; as in Hom. Il. 15, 191; 21, 56, etc., used of the darkness of the nether world (cf. Grimm on Sap. xvii. 14), 2 Pet. ii. 4; Jude 6; ζόφος τοῦ σκότους (cf. Τὶρκ-Τψπ, Ex. x. 22), the blackness of (i. e. the densest) darkness, 2 Pet. ii. 17; Jude 13. [Cf. Trench § c.] •

ζυγός, -οῦ, ὁ, for which in Grk. writ. before Polyb. τὸ ζυγόν was more com., (fr. ζεύγνυμ); 1. a yoke; a. prop. such as is put on draught-cattle. b. metaph. used of any burden or bondage: as that of slavery, 1 Tim. vi. 1 (Lev. xxvi. 13), δουλείας, Gal. v. 1 (Soph. Aj. 944; δουλοσύνης, Dem. 322, 12); of troublesome laws imposed on one, esp. of the Mosaic law, Acts xv. 10; Gal. v. 1; hence the name is so transferred to the commands of Christ as to contrast them with the commands of the Pharisees which were a veritable 'yoke'; yet

even Christ's commands must be submitted to, though easier to be kept: Mt. xi. 29 sq. (less aptly in Clem. Rom. 1 Cor. 16, 17 Christians are called oi ὑπὸ τὸν ζυγὸν τῆς χάριτος ἐλθόντες [cf. Harnack ad loc.]).

2. a balance, pair of scales: Rev. vi. 5 (as in Is. xl. 12; Lev. xix. 36; Plat. rep. 8, 550 e.; Ael. v. h. 10, 6; al.).*

ίψη, -ns. ή, (ζέω [but cf. Curtius p. 626 sq.; Vaniček, p. 760]), leaven: Mt. xiii. 33; Lk. xiii. 21, (Ex. xii. 15; Lev. ii. 11; Deut. xvi. 3, etc.; Aristot. gen. an. 3, 4; Joseph. antt. 3, 10, 6; Plut. mor. p. 289 sq. [quaest. Rom. 109]); τοῦ ἄρτου, Mt. xvi. 12; metaph. of inveterate mental and moral corruption, 1 Co. v. [7], 8, (Ignat. ad Magnes. 10); viewed in its tendency to infect others, ζύμη τῶν Φαρισαίων: Mt. xvi. 6, 11; Mk. viii. 15; Lk. xii. 1, which fig. Mt. xvi. 12 explains of the teaching of the Phar., Lk. l.c. more correctly [definitely?] of their hypocrisy. It is applied to that which, though small in quantity, yet by its influence thoroughly pervades a thing: either in a good sense, as in the parable Mt. xiii. 33; Lk. xiii. 21, (see ζυμόω); or in a bad sense, of a pernicious influence, as in the proverb μικρά ζύμη όλον τὸ Φύραμα ζυμοί a little leaven leaveneth the whole lump, which is used variously, acc. to the various things to which it is applied, viz. a single sin corrupts a whole church, 1 Co. v. 6; a slight inclination to error (respecting the necessity of circumcision) easily perverts the whole conception of faith, Gal. v. 9; but many interpp. explain the passage 'even a few false teachers lead the whole church into error."

mix leaven with dough so as to make it ferment): 1 Co. v. 6; Gal. v. 9, (on which pass. see ζύμη); τως τζυμώθη δλον, sc. τὸ ἄλευρον, words which refer to the saving power of the gospel, which from a small beginning will gradually pervade and transform the whole human race: Mt. xiii. 33; Lk. xiii. 21. (Sept., Hipp., Athen., Plut.) ζωγρίω, -ω; pf. pass. ptcp. εζωγρημένος; (ζωός alive, and ἀγρέω [poet. form of ἀγρεύω, q. v.]); 1. to take alive (Hom., Hdt., Thuc., Xen., al.; Sept.). 2. univ. to take, catch, capture: εζωγρημένοι ὑπ' αὐτοῦ (i.e. τοῦ διαβόλου) εἰς τὸ ἐκείνου θέλημα, if they are held captive to do his will, 2 Tim. ii. 26 [al. make εζ. ὑπ' αὐτ. parenthetic and refer excipou to God; see excipos, 1 c.; cf. Ellic. in loc.]; ἀνθρώπους ἔση ζωγρῶν, thou shalt catch men, i. e. by teaching thou shalt win their souls for the kingdom of God, Lk. v. 10.*

ζυμόω, -ω; 1 aor. pass. ζυμώθην; (ζύμη); to leaven (to

Luń, -ŷs, ἡ, (fr. ζάω, ζω), Sept. chiefly for v̄n; life;

1. univ. life, i. e. the state of one who is possessed of vitality or is animate: 1 Pet. iii. 10 (on which see ἀγαπάω);

Heb. vii. 3, 16; αὐτὸς (ὁ θεὸς) διδοὺς πᾶσιν ζωὴν κ. πνοήν,

Acts xvii. 25; πνεῦμα ζωῆς ἐκ τοῦ θεοῦ, the vital spirit,

the breath of (i. e. imparting) life, Rev. xi. 11 (Ezek.

xxxvii. 5); πᾶσα ψυχὴ ζωῆς, gen. of possess., every living

soul, Rev. xvi. 3 G L T Tr txt. WH; spoken of earthly

life: ἡ ζωή τινος, Lk. xii. 15; Acts viii. 33 (see αἴρω, 3 h.);

Jas. iv. 14; ἐν τῆ ζωῆ σου, whilst thou wast living on

earth, Lk. xvi. 25 (ἐν τῆ ζωῆ αὐτοῦ, Sir. xxx. 5; l. 1); ἐν

τῆ ζωῆ ταύτη, 1 Co. xv. 19; πᾶσαι αὶ ἡμέραι τῆς ζωῆς τινος,

Lk. i. 75 Rec. (Gen. iii. 14; Ps. exxvii. (exxviii.) 5; Sir. xxii. 12 (10)). επαγγελία ζωής της νῦν κ. της μελλούσης, & promise looking to the present and the future life, 1 Tim. iv. 8; ζωή and θάνατος are contrasted in Ro. viii. 38; 1 Co. iii. 22; Phil. i. 20; of a life preserved in the midst of perils, with a suggestion of vigor, 2 Co. iv. 12 (the life of Paul is meant here, which exerts a saving power on the Corinthians by his discharge of his apostolic duties); of the life of persons raised from the dead: in καινότητι ζωής, figuratively spoken of a new mode of life, dedicated to God, Ro. vi. 4; of the life of Jesus after his resurrection, Acts ii. 28; Ro. v. 10; of the same, with the added notion of vigor, 2 Co. iv. 10 sq. emphatically, a. of the absolute fulness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic \lambda \delta \gamma os and to Christ in whom the λόγος put on human nature: ωσπερ δ πατήρ έχει ζωήν έν έαυτφ, ούτως έδωκεν καὶ τφ υίφ ζωήν έχειν έν έαυτφ, Jn. v. 26; έν αὐτῷ (εc. τῷ λόγφ) ζωὴ ἢν καὶ ἡ ζωὴ ἢν τὸ Φῶς τῶν ανθρώπων, in him life was (comprehended), and the life (transfused from the Logos into created natures) was the light (i. e. the intelligence) of men (because the life of men is self-conscious, and thus a fountain of intelligence springs up), Jn. i. 4; δ λόγος της ζωής, the Logos having life in itself and communicating it to others, 1 Jn. i. 1; ή ζωὴ ἐφανερώθη, was manifested in Christ, clothed in flesh, ibid. 2. From this divine fountain of life flows forth that life which is next to be defined: viz. b. life real and genuine, "vita quae sola vita nominanda" (Cic. de sen. 21, 77), a life active and vigorous, devoted to God, blessed, the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last forever (the writers of the O. T. have anticipated the conception, in their way, by employing מיים to denote a happy life and every kind of blessing: Deut. xxx. 15, 19; Mal. ii. 5; Ps. xxxiii. (xxxiv.) 13; Prov. viii. 35; xii. 28, etc.): Jn. vi. 51, 63; xiv. 6; Ro. vii. 10; viii. 6, 10; 2 Co. ii. 16; Phil. ii. 16; [Col. iii. 4]; 2 Pet. i. 3; 1 Jn. v. 11, 16, 20; with the addition of τοῦ θεοῦ, supplied by God [W. 186 (175)], Eph. iv. 18; ή ἐν Χριστῷ, to be obtained in fellowship with Christ, 2 Tim. i. 1; μεταβεβηκέναι έκ τοῦ θανάτου εἰς ζωήν, Jn. v. 24; 1 Jn. iii. 14; οψεσθαι την ζωήν, Jn. iii. 36; εχειν ζωήν, Jn. v. 40; x. 10; 1 Jn. v. 12; with ἐν ἐαυτῷ (or -τοῖs) added, Jn. v. 26; [vi. 53]; διδόναι, Jn. vi. 33; χάρις ζωής, the grace of God evident in the life obtained, 1 Pet. iii. 7; τὸ πνεῦμα της ζωής ἐν Χριστῷ Ἰησοῦ, the Spirit, the repository and imparter of life, and which is received by those united to Christ, Ro. viii. 2; δ ἄρτος της ζωης (see ἄρτος, fin.), Jn. vi. 35, 48; τὸ φῶς τῆς ζ. the light illumined by which one arrives at life, Jn. viii. 12. more fully (w) alwros and ή ζωή ή αλώνως [(cf. B. 90 (79)); see below]: Jn. iv. 36; [xii. 50]; xvii. 3; 1 Jn. i. 2; ii. 25; [ῥήματα ζωῆς alων. Jn. vi. 68]; εἰς ζωὴν al. unto the attainment of eternal life [cf. eis, B. II. 3 c. d. p. 1854], Jn. iv. 14; vi. 27; διδόναι ζωήν al., Jn. x. 28; xvii. 2; 1 Jn. v. 11; ἔχειν ζωήν al., Jn. iii. 15, [and 16], (opp. to ἀπόλλυσθαι), 36; v. 24,

39; vi. 40, 47, 54; xx. 31 Lbr.; 1 Jn. v. 13; oùr eyen ζωήν al. ἐν ἐαυτῷ, 1 Jn. iii. 15; (in Enoch xv. 4, 6 the wicked angels are said before their fall to have been spiritual and partakers of eternal and immortal life). (wh and ή ζωή, without epithet, are used of the blessing of real life after the resurrection, in Mt. vii. 14; Jn. xi. 25; Acts iii. 15; v. 20; xi. 18; Ro. v. 17, 18 (on which see diraiwois, fin.); 2 Co. v. 4; Col. iii. 3; 2 Tim. i. 10; Tit. i. 2; iii. 7; ζωή ἐκ νεκρῶν, life breaking forth from the abode of the dead, Ro. xi. 15; εἰσελθεῖν εἰς τ. ζωήν, Mt. xviii. 8 sq.; xix. 17; Mk. ix. 43, 45; ἀνάστασις ζωής i. q. είς ζωήν (2 Macc. vii. 14), Jn. v. 29 (on the gen. cf. W. 188 (177)); στέφανος της ζωής i. q. ή ζωή ώς στέφανος, Jas. i. 12; Rev. ii. 10; ξύλον της ζωής, the tree whose fruit gives and maintains eternal life, Rev. ii. 7; xxii. 2, 14, 19 [G L T Tr WH], (cf. Gen. ii. 9; Prov. iii. 18; δένδρον ζωής, Prov. xi. 30; xiii. 12); cf. Bleck, Vorless. üb. d. Apokalypse, p. 174 sq.; ὕδωρ ζωῆς, water the use of which serves to maintain eternal life, Rev. xxi. 6: xxii. 1. 17: in the same sense ζωῆς πηναλ ύδάτων, Rev. vii. 17 G L T Tr WH; ή βίβλος and τὸ βιβλίον της ζωής, the book in which the names of those are recorded to whom eternal life has been decreed: Phil. iv. 3; Rev. iii. 5; xiii. 8; xvii. 8; xx. 12, 15; xxi. 27; [xxii. 19 Rec.; cf. Bp. Lghtft. on Phil. l. c.]. more fully ή όντως [Rec. alών.] ζωή, 1 Tim. vi. 19; ζωή alώνιος [cf. above] (Justin. de resurr. 1 p. 588 c. δ λόγος . . . διδούς ήμεν εν εαυτώ την εκ νεκρών ανάστασιν και την μετά ταθτα ζωήν αιώνιον), Mt. xxv. 46 (opp. to κύλασις αιών.); Acts xiii. 46, 48; Ro. ii. 7; vi. 22 sq.; Gal. vi. 8; 1 Tim. vi. 12; after εν τῷ αἰῶνι τῷ ερχομένω, Mk. x. 30; Lk. xviii. 30; έχειν ζωήν al. Mt. xix. 16; κληρονομείν, Mt. xix. 29; Mk. x. 17; Lk. x. 25; xviii. 18; εἰς ζωὴν αἰώνιον, unto the attainment of life eternal, Jn. xii. 25; Ro. v. 21; 1 Tim. i. 16; Jude 21, (Dan. xii. 2; 4 Macc. xv. 2; ἀένναος ζωή, 2 Macc. vii. 36; didios (wń, Ignat. ad Eph. 19). Cf. Köstlin, Lehrbegriff des Ev. Johann. etc. pp. 234 sqq. 338 sqq.; Reuss, Johann. Theologie (in Beiträge zu d. theol. Wissenschaften, vol. i.) p. 76 sqq. [cf. his Hist. de la Théol. Chrét. bk. vii. ch. xiv.]; Lipsius, Paulin. Rechtfertigungslehre, pp. 152 sqq. 185 sq.; Güder in Herzog viii. 254 (ed. 2, 509) sqq.; B. B. Brückner, De notione vocis ζωή in N. T. Lips. 1858; Huther, d. Bedeut. d. Begriffe ζωή u. πιστεύειν im N. T., in the Jahrbb. f. deutsche Theol. 1872, p. 1 sqq. [For the relations of the term to heathen conceptions cf. G. Teichmüller, Aristot. Forsch. iii. p. 127 sqq.] Some, as Bretschneider, Wahl, Wilke, esp. Käuffer (in his book De biblica ζωής αἰωνίου notione. Dresd. 1838), maintain that ζωή αίώνιος everywhere even in John's writings refers to life after the resurrection; but in this way they are compelled not only to assume a prophetic use of the perf. in the saying έκ τοῦ θανάτου μεταβεβηκέναι είς τ. ζωήν (Jn. v. 24; 1 Jn. iii. 14), but also to interpret the common phrase ἔχει ζωήν al. as meaning he has eternal life as his certain portion though

as yet only in hope, as well as to explain ζωήν al. οὐκ ἔχειν ἐν ἐαντῷ μένουσαν (1 Jn. iii. 15) of the hope of eternal life. [Syn. see βίος, fin.]*

ξόνη, -ης, ή, (ζώννυμ), [fr. Hom. down], a girdle, belt, serving not only to gird on flowing garments, Mt. iii. 4; Mk. i. 6; Acts xxi. 11; Rev. i. 13; xv. 6; but also, since it was hollow, to carry money in [A. V. purse]: Mt. x. 9; Mk. vi. 8; Plut. mor. p. 665 b. quaest. conviv. iv. 2, 3, 2; "argentum in zonis habentes," Liv. 33, 29. [B. D. s. v. Girdle.]*

ζώννυμι and ζωννύω: impf. 2 pers. sing. εζώννυες; fut. ζώσω; 1 aor. mid. impv. ζώσαι; to gird: τινά, Jn. xxi. 18; Mid. to gird one's self: Acts xii. 8 L T Tr WH. (Ex. xxix. 9; Hom. et al.) [Comp.: ἀνα-, δια-, περι-, ὑπο-ζώννυμι.]*

Lωγονίω, -ŵ; fut. ζωογονήσω; pres. inf. pass. ζωογονέισθαι; (fr. ζωογόνος viviparous, and this fr. ζωός and ΓΕΝΩ);

1. prop. to bring forth alive (Theophr., Diod., Lcian., Plut., al.).

2. to give life (Theophr. de caus. pl. 4, 15, 4; Ath. 7 p. 298 c.): τὰ πάντα, of God, 1 Tim. vi. 13 LT Tr WH, [(1 S. ii. 6)].

3. in the Bible to preserve alive: τὴν ψυχήν, Lk. xvii. 33; pass. Acts vii. 19. (For תְּהַוֹרָת, Ex. i. 17; Judg. viii. 19; [1 S. xxvii. 9, 11; 1 K. xxi. (xx.) 31].)

Rev.; see Etym. Magn. 413, 24, and reff. s. v. I, ι)], -ου, τό, (ζωός alive);

1. a living being.

2. an animal, brute, beast: Heb. xiii. 11; 2 Pet. ii. 12; Jude 10; Rev. iv. 6-9 [on vs. 8 cf. B. 130 (114)], etc.

[SYN.: ζωον differs from θηρίον (at least etymologically; but cf. Schmidt as below) in giving prominence to the vital element, while θηρίον emphasizes the bestial element. Hence in Rev. as above ζ is fitly rendered living creature in contradistinction to the θηρίον beast, cf. xi. 7; xiii. 1, etc. See Trench § lxxxi.; Schmidt ii. ch. 70.]

ζωο-ποιίω, -ω; fut. ζωοποιήσω; 1 aor. inf. ζωοποιήσαι; Pass., pres. ζωοποιούμαι; 1 fut. ζωοποιηθήσομαι; 1 aor. ptep. ζωοποιηθείς; (ζωοποιός making alive); produce alive, beget or bear living young, (Aristot., Theophr.). 2. to cause to live, make alive, give life: τὰ πάντα, of God, 1 Tim. vi. 13 R G [cf. Neh. ix. 6; 2 K. v. 7; Diogn. ep. 5 fin.]; by spiritual power to arouse and invigorate, 2 Co. iii. 6; Gal. iii. 21; to give ζωή alώνιος (in the Johannean sense), Jn. vi. 63; of the dead, to reanimate, restore to life: 1 Co. xv. 45; rwá, Jn. v. 21; Ro. iv. 17; viii. 11; pass. 1 Co. xv. 22; i. q. to give increase of life: thus of physical life, πρώτον τὸ παιδίον μέλιτι, είτα γάλακτι ζωοποιείται, Barn. ep. c. 6, 17; of the spirit, ζωοποιηθείς πνεύματι, quickened as respects the spirit, endued with new and greater powers of life, 1 Pet. iii. 18, on which cf. Lechler, Das apost. u. nachapost. Zeitalter, p. 182 ed. 2; [Zezschwitz, De Christi ad inferos descensu (Lips. 1857) p. 20]. metaph. (Geop. 9, 11, 7) of seeds quickening into life, i. e. germinating, springing up, growing: 1 Co. xv. 36. [Comp.: συ-ζωοποιέω.]*

4, a disjunctive conjunction [cf. W. § 53,6]. Used 1. to distinguish things or thoughts which either mutually exclude each other, or one of which can take the place of the other: or (Lat. aut, vel); a. to distinguish one thing from another in words of the same construction: Mt. v. 17 (τὸν νόμον ἢ τοὺς προφήτας), 36 (λευκήν ή μελαιναν); vi. 31; vii. 16; Mk. vi. 56; vii. 11 sq.; Lk. ii. 24; ix. 25; Jn. vii. 48; xiii. 29; Acts i. 7; iii. 12; iv. 7; Ro. i. 21; iii. 1; 1 Co. iv. 3; v. 10 sq.; x. 19; Gal. i. 10, etc. b. after an interrogative or a declarative sentence, before a question designed to prove the same thing in another way: Mt. vii. 4, 9; xii. 29; xvi. 26; xxvi. 53; Mk. viii. 37; Lk. xiii. 4; xiv. 31; xv. 8; Ro. ix. 21; xiv. 10; 1 Co. vi. 16. c. before a sentence contrary to the one just preceding, to indicate that if one be denied or refuted the other must stand: Mt. xx. 15 (i. e. or, if thou wilt not grant this, is thine eye etc.); Ro. iii. 29; 1 Co. ix. 6; x. 22; xi. 14 [Rec.]; xiv. 36; 2 Co. xi. 7; ħ ἀγνοεῖτε etc., Ro. vi. 3; vii. 1 (cf. vi. 14); \$\hat{\eta}\$ oùe ofdare etc., Ro. xi. 2; 1 Co. vi. 9, 16, 19. η . . . η, either . . . or, Mt. vi. 24; xii. 33; Lk. xvi. 13; Acts xxiv. 20 sq.; 1 Co. xiv. 6. 2. in a disjunctive question it corresponds to the Lat. an after utrum; a. preceded by πότερον, Jn. vii. 17; cf. Klotz ad Dev. ii. 2 p. 574 sq.; preceded by the interrog. μή, 1 Co. ix. 8; preceded by μήτι, 2 Co. i. 17. b. without an interrog. particle in the first member of the interrogation: τί ἐστι εὐκοπώτερον, εἰπεῖν . . . ἡ εἰπεῖν, Mt. ix. 5; Mk. ii. 9; Lk. v. 23; add, Mt. xxi. 25; xxiii. 17, 19; xxvii. 17; Mk. iii. 4; Lk. vii. 19; Acts viii. 34. c. $\hat{\eta}$. . . $\hat{\eta}$, Mk. xiii. 35. 3. as a comparative conj., than; a. after comparatives: Mt. x. 15; xi. 22; Lk. ix. 13; xvi. 17; Jn. iii. 19; iv. 1 [Tr mrg. om. WH br. #]; Acts iv. 19; Ro. xiii. 11, and often. if is wanting after mheious foll. by a noun of number: Mt. xxvi. 53 T Tr WH; Acts iv. 22; xxiii. 13, 21; xxiv. 11 (where Rec. adds #); cf. Matthiae § 455 note. 4; Kühner if. p. 847; [Jelf § 780 Obs. 1]; W. 595 (554); [B. 168 (146)]; Lob. ad Phryn. p. 410 sq. after ετερον: Acts xvii. 21. c. πρὶν ή, before that, before, foll. by acc. with inf. [cf. B. § 139, 35; W. § 44, 6, also p. 297 (279)]: Mt. i. 18; Mk. xiv. 30; Acts ii. 20 R G WH mrg.; vii. 2; foll. by the aor. subjunc., Lk. ii. 26 Tr txt. om. WH br. #; xxii. 34 RG [al. ews]; foll. by pres. optat. Acts xxv. 16. d. after θέλω i. q. to prefer: 1 Co. xiv. 19 (foll. by ἤπερ, 2 Macc. xiv. 42); exx. fr. Grk. auth. are given in Klotz ad Devar. ii. 2 p. 589 sq.; W. § 35, 2 c.; [B. § 149, 7]; Kühner ii. p. 841; [Jelf § 779 Obs. 3]. e. after οὐ: Jn. xiii. 10 R G, where after οὐ χρείαν ἔχει the sentence goes on as though the writer had said our άλλου τινός χρείαν έχει, [cf. W. 508 (473)]. f. after positive notions, to which in this way a comparative force is given: after καλόν ἐστι [it is good . . . rather than] i. q. it is better, Mt. xviii. 8 sq.; Mk. ix. 43, 45, 47; cf. Menander's saying καλὸν τὸ μὴ ζῆν, ἡ ζῆν ἀθλίως, and Plaut. rud. 4, 4, 70 tacita mulier est bona semper, quam loquens; similar exx. in the O. T. are Gen. xlix. 12; Ps. cxvii. (cxviii.) 8; Jon. iv. 3, 8; Tob. vi. 13; xii. 8; Sir. xx. 25; xxii. 15; 4 Macc. ix. 1; also after λυσιτελεί [it is gain . . . rather than] i. q. it is better (Tob. iii. 6), Lk. xvii. 2; after xapà coras [there will be joy . . . more than], Lk. xv. 7; see exx. fr. Grk. auth. in Bttm. Gram. § 149, 7; [B. p. 360 (309)]; Winer, Kühner, al., as above. with other particles; a. ἀλλ' ή, see ἀλλά, I. 10 p. 28°. b. ἡ γάρ, see γάρ, I. fin. c. ἡ καί [cf. W. § 53, 6 note], a. or even, or also, (Lat. aut etiam, vel etiam): [Mt. vii. 10 LTTrWH]; Lk. xi. 11 G LTTrWH, 12; xviii. 11; Ro. ii. 15; 1 Co. xvi. 6; 2 Co. i. 13. **B.** or also (Lat. an etiam), (in a disjunctive question): Lk. xii. 41; Ro. d. ήπερ, than at all (Lat. quam forte; Germ. als etwa), after a compar. [cf. Jelf § 779 Obs. 5]: Jn. xii. 43 [L ή περ, WH mrg. ὑπέρ], (2 Macc. xiv. 42; Hom., Hes.). e. fro. . . f, either indeed [cf. Kühner § 540, 5] ... or: Ro. vi. 16 (Sap. xi. 19; Hdt. and sqq.).

ή μήν, assuredly, most certainly, full surely, (a particle used in asseverations, promises, oaths [cf. W. § 53, 7 b.; Paley, Grk. Particles, p. 38 sq.]): Heb. vi. 14 R G; see εἰ, III. 9. (Sept.; very often in class. Grk. fr. Hom. down.)*

ήγεμονεύω; (ἡγεμών); [fr. Hom. down]; a. to be

leader, to lead the way. b. to rule, command: with gen. of a province [cf. B. 169 (147)], to be governor of a province, said of a proconsul, Lk. ii. 2; of a procurator, Lk. iii. 1.

ήγεμονία, -as, ή, (ήγεμών), [Hdt., Thuc., Plat., al.], chief command, rule, sovereignty: of the reign of a Roman emperor, Lk. iii. 1; Joseph. antt. 18, 4, 2.*

ήγεμών, -όνος, ό, (ἡγέομαι), in class. Grk. a word of very various signification: a leader of any kind, a quide, ruler, prefect, president, chief, general, commander, sovereign; in the N. T. spec. 1. a 'legatus Caesaris,' an officer administering a province in the name and with the authority of the Roman emperor; the governor of a province: Mt. x. 18; Mk. xiii. 9; Lk. xxi. 12; 1 Pet. ii. 14. 2. a procurator (Vulg. praeses; Luth. Landpfleger), an officer who was attached to a proconsul or a propraetor and had charge of the imperial revenues; in causes relating to these revenues he administered justice, (called ἐπίτροπος, διοικητής, in prof. auth.). In the smaller provinces also, which were so to speak appendages of the greater, he discharged the functions of governor of the province; and such was the relation of the procu-

rator of Judæa to the governor of Syria (cf. Krebs, Observy. p. 61 sqq.; Fischer, De vitiis lexx. etc. p. 432 *sqq.; Win. RWB. s. v. Procuratoren; Sieffert in Herzog 2 s. v. Landpfleger; Krenkel in Schenkel iv. 7; [BB. DD. s. v. Procurator]); so of Pilate, Felix, Festus: Mt. xxvii. 2, 11, 14 sq. 21, 23 [R G L Tr mrg.], 27; xxviii. 14; Lk. xx. 20; Acts xxiii. 24, 26, 33; xxiv. 1, 10; xxvi. 30 : Πιλάτος ὁ τῆς Ἰουδαίας ἡγεμών, Joseph. antt. 18, 3, 1; (Tacit. ann. 15, 44 Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio adfectus 3. first, leading, chief: so of a principal town erat). as the capital of the region, Mt. ii. 6, where the meaning is, 'Thou art by no means least among the chief cities of Judah; others less aptly (Bleek also [(where?); in his (posthumous) Synopt. Erklärung etc. i. 119 he repudiates this interp. (ascribed by him to Hofmann, Weiss. u. Erfüll. ii. 56)]), 'Thou shalt by no means be regarded as least among i. e. by the princes, the nobles, of the state.' The saying is taken fr. Mic. v. 2 (1), where the Hebr. בַּאַלפַי (which the Sept. give correctly, ἐν χιλιάσι) seems to have been read by the Evangelist [cf. Edersheim, Jesus the Messiah, i. 206].*

ήγέομαι, -ουμαι; pf. ήγημαι; 1 aor. ήγησάμην; (fr. άγω [cf. Curtius p. 688]); dep. mid.; fr. Hom. down; a. to go before; b. to be a leader; to rule, command; to have authority over: in the N. T. so only in the pres. ptcp. ήγούμενος, a prince, of regal power (Ezek. xliii. 7 for מֵלֶּב; Sir. xvii. 17), Mt. ii. 6; a (royal) governor, viceroy, Acts vii. 10; chief, Lk. xxii. 26 (opp. to & diakovôv); leading as respects influence, controlling in counsel, ev rioi, among any, Acts xv. 22; with gen. of the pers. over whom one rules, so of the overseers or leaders of Christian churches: Heb. xiii. 7, 17, 24, (οἴκου, 2 Chr. xxxi. 13; τῶν πατριῶν, 1 Esdr. v. 65 (66), 67 (68); της πόλεως, Judg. ix. 51 Alex.; a military leader, 1 Macc. ix. 30; 2 Macc. xiv. 16; used also in Grk. writ. of any kind of a leader, chief, commander, Soph. Phil. 386; often in Polyb.; Diod. 1, 4 and 72; Lcian. Alex. 44; al.); with gen. of the thing, τοῦ λόγου, the leader in speech, chief speaker, spokesman: Acts xiv. 12 of Mercury, who is called also τοῦ λόγου ἡγεμών in Jamblich. de myster., init. 2. (like the Lat. duco) i. q. to consider, deem, account, think: with two acc., one of the obj., the other of the pred., Acts xxvi. 2; Phil. ii. 3, 6 (on which see άρπαγμός, 2 [W. § 44, 3 c.]); iii. 7 [cf. B. 59 (51); W. 274 (258)]; 1 Tim. i. 12; vi. 1; Heb. x. 29; xi. 11, 26; 2 Pet. i. 13; ii. 13; iii. 9, 15. τινά ώς τινα, 2 Th. iii. 15 [cf. W. § 65, 1 a.]; τινὰ ὑπερεκπερισσως, to esteem one exceedingly, 1 Th. v. 13 (περὶ πολλοῦ, · Hdt. 2, 115; περὶ πλείστου, Thuc. 2, 89); w. acc. of the thing foll. by orav, Jas. i. 2; avayraiov, foll. by an inf., 2 Co. ix. 5; Phil. ii. 25; δίκαιον, foll. by an inf., 2 Pet. i. 13; foll. by an acc. w. inf., Phil. iii. 8. [Comp.: de-, exδι-, έξ-, προ-ηγέομαι.*

SYN.: $\delta o \kappa \epsilon \omega 1$, $\dot{\eta} \gamma \dot{\epsilon} o \mu a \iota 2$, $\nu o \mu \dot{\iota} \zeta \omega 2$, of $o \mu a \iota$: $\dot{\eta} \gamma$, and $\nu o \mu$. denote a belief resting not on one's inner feeling or sentiment, but on the due consideration of external grounds, the weighing and comparing of facts; $\delta o \kappa$. and $o \dot{\iota}$, on the

other hand, describe a subjective judgment growing out of inclination or a view of facts in their relation to us. $\dot{\eta}\gamma$, denotes a more deliberate and careful judgment than $\nu o\mu$,; of a subjective judgment which has feeling rather than thought $(\delta o\kappa$.) for its ground. Cf. Schmidt ch. 17.]

ήδίως, adv., (fr. ήδύς sweet, pleasant), with pleasure, gladly: Mk. vi. 20; xii. 37; 2 Co. xi. 19. [From Soph., Plat. down.]*

#\$\(\pi_\eta_\eta_\text{vi.} \) ffr. Hom. down; on deriv. see Vaniček p. 745; Peile p. 395], in the N. T. everywh. of time, now, already, (Lat. jam): Mt. iii. 10; v. 28; xiv. 15; Mk. iv. 37; xi. 11; Lk. vii. 6; xii. 49; [xxiv. 29 T WH Tr txt., L Tr mrg. br.]; Jn. iv. 35 (36), 51; xix. 28 (that all things were now finished and that nothing further remained for him to do or to suffer); Acts xxvii. 9; Ro. xiii. 11 (that it is already time to wake up and indulge no longer in sleep); 1 Co. iv. 8, and often; νῦν . . . ήδη, now already (Lat. jam nunc): 1 Jn. iv. 3; ήδη ποτέ, now at last, at length now: with fut. Ro. i. 10; [with aor. Phil. iv. 10. Syn. see ἄρτι, fin.]

#δίστα (neut. plur. of the superl. #δίστος fr. ήδύς), adv., most gladly (cf. ήδίως): 2 Co. xii. 9, 15. (Soph., Xen., Plat., al.) *

iδονή, -ῆs, ἡ, (ἤδομαι), [Simon. 117, Hdt. down], pleasure: 2 Pet. ii. 13; plur., Lk. viii. 14 (ai ἡδοναὶ τ. βίου); Tit. iii. 3; Jas. iv. 3; by meton. desires for pleasure (Grotius, cupiditates rerum voluptariarum), Jas. iv. 1.*

ຳδό-στρος, -ον, (ἡδύς and ὀσμή), sweet-smelling (Plin. jucunde olens); neut. τὸ ἡδ. as subst. garden-mint (i. q. μίνθη, Strab. 8, 3, 14 p. 344; Theophr. hist. plant. 7, 7; cf. caus. plant. 6, 22 (20)), a kind of small odoriferous herb, with which the Jews used to strew the floors of their houses and synagogues; (it was called by them κητιρ, see Buxtorf, Lex. talm. s. v. p. 1228 [p. 623 ed. Fischer]): Mt. xxiii. 23; Lk. xi. 42. [BB.DD.]*

†βος, τος (-ovs), τό, (akin to τθος, prob. fr. ΕΩ, whence †μαι, τζω, [cf. Vaniček p. 379]); 1. a customary abode, dwelling-place, haunt, customary state, (Hom., Hes., Hdt., al.). 2. custom, usage, (cf. Germ. Sitzen, Sitte); plur. τὰ ἤθη morals, character, (Lat. mores): 1 Co. xv. 33 fr. Menander; cf. Menand. fragm. ed. Meineke p. 75. (Sir. xx. 26 (25); 4 Macc. i. 29; ii. 7, 21.)*

ήκω; impf. ήκον (Acts xxviii. 23, where LTTr WH ἢλθον); fut. ἤξω; 1 sor. ἤξα (Lk. xiii. 35 RG; Rev. ii. 25; iii. 9 Rec.); pf. ηκα (often in Sept., as Gen. xlii. 7, 9; xlv. 16; [xlvii. 4]; Josh. ix. 12 (7); Job xvi. 22, etc.; in the N. T. once, Mk. viii. 3 RaLTTrtxt., see WH. App. p. 169; the older and more elegant writ. [Aeschyl., Hdt., Thuc., al.] use only the pres. impf. and fut.; cf. Lob. ad Phryn. p. 743 sq.; Bttm. Ausf. Spr. ii. 205; [Veitch s. v.]; W. 87 (83); [B. 59 (51)]); Sept. for ki3; to have come, have arrived, be present, [W. 274 (258); B. 203 (176)]; hence impf. with force of plupf. (cf. Matthiae ii. p. 1136; Krüger § 53, 1, 4): absol. of persons, Mt. xxiv. 50; Mk. viii. 3; Lk. xii. 46; xv. 27; Jn. viii. 42; Heb. x. 7, 9, 37; 1 Jn. v. 20; Rev. ii. 25; iii. 9; xv. 4; foll. by ἀπό with gen. of place, Mt. viii. 11; Lk. xiii. 29; by ix with gen. of place, Ro. xi. 26; with

addition of εἰs w. acc. of place, Jn. iv. 47; μακρόθεν, Mk. viii. 3; πρός τινα, Acts xxviii. 23 Rec.; metaph. to come to one i. e. seek an intimacy with one, become his follower: Jn. vi. 37; ἐπί τινα, to come upon one (unexpectedly), Rev. iii. 3. of time and events: absol., Mt. xxiv. 14; Jn. ii. 4; 2 Pet. iii. 10; Rev. xviii. 8; ἔως ἀν ἤξη [L T WH Tr in br. ἤξει; see above and B. 231 (199)] (sc. δ καιρός), ὅτε εἴπητε, Lk. xiii. 35; ἐπί τινα, metaph. to come upon one, of things to be endured (as evils, calamitous times): Mt. xxiii. 36; Lk. xix. 43. [Comp.: ἀν,καθ-ήκω.]*

τρλί (L ήλί, T ήλεί [see WH. App. p. 155, and s. v. ει, ε; on the breathing cf. Tdf. Proleg. p. 107; WH. Intr. § 408; WH ελωί]), a Hebr. word, γκ, my God: Mt. xxvii. 46. [Cf. ελωί, and the ref. there.]

"Hλί (R^{*} ³Hλί [on the breathing in codd. see *Tdf*. Proleg. p. 107], T Tr WH 'Hλεί [see *WH*. App. p. 155, and s. v. ει, ι]), indecl., *Heli*, the father of Joseph, the husband of Mary: Lk. iii. 23.*

'Hλίας ([so Ret elz G; WH 'Hλείας cf. WH. App. p. 155; Tdf. Proleg. p. 84 and see ει, ι, but] LTr 'Hλίας, Tdf. 'Haeias, son the breathing in codd. see Tdf. Proleg. p. 107; WH. Intr. § 408; current edd. are not uniform]), -ov [B. 17 (16), 8; but once (viz. Lk. i. 17 T Tr mrg. WH) -a], δ, (אליהו or אליהו i. e. either 'strength of Jehovah' or 'my God is Jehovah'), Elijah, a prophet born at Thisbe [but see B. D. s. v., also s. v. Tishbite], the unflinching champion of the theocracy in the reigns of the idolatrous kings Ahab and Ahaziah. He was taken up to heaven without dying, whence the Jews expected he would return just before the advent of the Messiah, whom he would prepare the minds of the Israelites to receive (1 K. xvii.-xix.; 2 K. ii. 6 sqq.; 2 Chr. xxi. 12; Mal. iv. 4 (iii. 22); Sir. xlviii. 1, 4, 12 [cf. Edersheim, Jesus the Messiah, App. viii.]): Mt. xi. 14; xvi. 14; xvii. 3 sq. 10-12; xxvii. 47, 49; Mk. vi. 15; viii. 28; ix. 4 sq. 11-13; xv. 35 sq.; Lk. i. 17; iv. 25 sq.; ix. 8, 19, 30, 33, 54 [RGL]; Jn. i. 21, 25; Jas. v. 17; ἐν Ἡλία, in the narrative concerning Elijah, Ro. xi. 2 [see èv, I. 1 d.].*

ήλικία, -as, ή, (ἡλιξ mature, of full age, Hom. Od. 18, 373 [al. of the same age; cf. Ebeling, Lex. Hom. s. v.; Pape, Lex. s. v.]); fr. Hom. down; 1. age, time of life; a. univ.: Mt. vi. 27; Lk. xii. 25, [in these pass. 'term or length of life'; but others refer them to 2 below; see Field, Otium Norv. Pars iii. p. 4; Jas. Morison, Com. on Mt. l. c.] cf. πηχυς, and De Wette, Meyer, Bleek on Mt. l. c.; παρὰ καιρὸν ήλικίας, beyond the proper stage of life [A. V. past age], Heb. xi. 11 (2 Macc. iv. 40; 4 Macc. v. 4). b. adult age, maturity: έχειν ήλικίαν [A. V. to be of age], Jn. ix. 21, 23. c. suitable age for anything; with gen. of the thing for which it is fit: τοῦ γάμου, Dem.; τοῦ ήδη φρονείν, Plat. Eryx. p. 396 b.; metaph. of an attained state of mind fit for a thing: τοῦ πληρώματος τοῦ Χριστοῦ, the age in which we are fitted to receive the fulness (see πλήρωμα, 1) of Christ, Eph. iv. 13 [al. refer this to 2; cf. Ellic. in loc.]. stature (Dem., Plut., al.): τŷ ἡλικία μικρός, Lk. xix. 3; προκόπτειν ήλικία, i. e. in height and comeliness of stature (Bengel, justam proceritatem nactus est et decoram), Lk. ii. 52; cf. Meyer, Bleek, ad loc.

τλίκος, -η, -ον, (ἡλιξ, see ἡλικία), prop. as old as, as tall as; univ. (Lat. quantus): how great, Col. ii. 1; Jas. iii. 5 [cf. B. 253 (217)]; how small (Lcian. Hermot. 5), ἡλίκον πῦρ, Jas. iii. 5 L T Tr WII [B. l. c.].

τρίως, -ου, ό [often anarthrous, W. 120 (114); B. 89 (78)], (ελη [root us to burn, cf. Curtius § 612]); Sept. for vinw; the sun: Mt. v. 45; xiii. 43; Mk. xiii. 24; Lk. iv. 40; xxi. 25; Acts xxvi. 13; 1 Co. xv. 41; Rev. i. 16, etc. i. q. the rays of the sun, Rev. vii. 16; i. q. the light of day: μη βλέπων τὸν ηλιον, of a blind man, Acts xiii. 11.

ήλος, -ου, ό, a nail: Jn. xx. 25. [(From Hom. on.)]* ήμαζε, see ενώ.

ήμέρα, -as, ή, (fr. ημερος, -ον, prop. ήμέρα ώρα the mild time, cf. Lob. Paral. p. 359; [but cf. Curtius p. 594 sq.; Vaniček p. 943]); Hebr. מינ day; used natural day, or the interval between sunrise and sunset, as distinguished fr. and contrasted with night; prop. huépas, by day, in the daytime, [cf. collog. Eng. of a day; W. § 30, 11; B. § 132, 26], Rev. xxi. 25; ήμέpas k. vukrós, day and night [cf. W. 552 (513 sq.); Lob. Paralip. p. 62 sq.; Ellic. on 1 Tim. v. 5], Mk. v. 5; Lk. xviii. 7; Acts ix. 24; 1 Th. ii. 9; iii. 10; [2 Th. iii. 8 L txt. T Tr WH]; 1 Tim. v. 5; 2 Tim. i. 3; Rev. iv. 8; vii. 15; xii. 10; xiv. 11; xx. 10; ἡμέρας μέσης, at midday, Acts xxvi. 13; νύκτα καὶ ἡμέραν [W. 230 (216); B. § 131, 11], Mk. iv. 27; Acts xx. 31; 2 Th. iii. 8 R G; hyperbolically i. q. without intermission, λατρεύειν, Lk. ii. 37; Acts xxvi. 7; ήμέρας όδός, a day's journey, Lk. ii. 44 (Gen. xxxi. 23 [μιᾶς ἡμέρας ὁδύν, Joseph. c. Ap. 2, 2, 9; cf. W. 188 (177); B. D. Am. ed. s. v. Day's Journey]); τας ήμέρας, acc. of time [W. and B. as above], during the days, Lk. xxi. 37; ἐκείνην τ. ἡμέραν, Jn. i. 39 (40); πᾶσαν ήμέραν, daily, Acts v. 42; έκ δηναρίου την ήμέραν, so sometimes we say, for a shilling the day, Mt. xx. 2; δώδεκά είσιν δραι της ημέρας, Jn. xi. 9; to the number of days are added as many nights, Mt. iv. 2; xii. 40; γίνεται ήμέρα, day dawns, it grows light, Lk. iv. 42; vi. 13; xxii. 66; Acts xii. 18; xvi. 35; xxiii. 12; xxvii. 29, 33, 39, (Xen. an. 2, 2, 13; 7, 2, 34); περιπατείν έν τ. ήμέρα, Jn. xi. 9; ή ήμέρα φαίνει, Rev. viii. 12; ή ήμέρα κλίνει, the day declines, it is towards evening, Lk. ix. 12; xxiv. 29. metaph. the 'day' is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness: 1 Th. v. 5, 8; hence o alw ovros (see alw, 3) is likened to the night, alòv μέλλων to day, and Christians are admonished to live decorously as though it were light, i. e. as if o alwr ό μέλλων were already come, Ro. xiii. 12 sq. εως ήμέρα έστίν while it is day, i. e. while life gives one an opportunity to work, Jn. ix. 4. of the light of knowledge, 2 Pet. i. 19. 2. of the civil day, or the space of twenty-four hours (thus including the night): Mt. vi. 34; Mk. vi. 21; Lk. xiii. 14, etc.; opp. to an hour, Mt. xxv. 13; to hours, months, years, Rev. ix. 15; Gal. iv. 10; ή ἐν ἡμέρα τρυφή, the revelling of a day, i. e. ephemeral, very brief, 2 Pet. ii. 13 [al. refer this to 1 b. above];

έπτάκις της ήμ. seven times in the (space of a) day, Lk. xvii. 4; the dat. ήμέρα of the day on (in) which [cf. W. § 31, 9; B. § 133 (26)]: as τρίτη ήμέρα, Mt. xvi. 21; Mk. ix. 31 [Rec.]; Lk. xvii. 29 sq.; Acts ii. 41, etc.; ήμέρα κ. ήμέρα, day by day, every day, 2 Co. iv. 16 (after the Hebr. Di' Di' Esth. iii. 4, where Sept. καθ έκάστην ημέραν, and οι οι Ps. lxvii. (lxviii.) 20, where Sept. ἡμέραν καθ ήμέραν; [cf. W. 463 (432)]); ήμέραν έξ ήμέρας (see ex, IV. 2), 2 Pet. ii. 8; as an acc. of time [W. 230 (215 sq.); Β. § 131, 11]: ὅλην τ. ἡμέραν, Ro. viii. 36; x. 21; μίαν ήμέραν, Acts xxi. 7; and in the plur., Jn. ii. 12; iv. 40; xi. 6; Acts ix. 19; x. 48; xvi. 12; xx. 6; xxi. 4, 10; xxv. 6, 14; xxviii. 7, 12 [L dat.], 14; Gal. i. 18; Rev. xi. 3, 9. joined with Prepositions: ἀπό with gen. from ... forth, from ... on, Mt. xxii. 46; Jn. xi. 53; Acts x. 30; xx. 18; Phil. i. 5; ἄχρι w. gen. until, up to, Mt. xxiv. 38; Lk. i. 20; xvii. 27; Acts i. 2; [22 Tdf.]; ii. 29; xxiii. 1; xxvi. 22; ἄχρι πέντε ήμερῶν, until five days had passed, i. e. after five days, Acts xx. 6; μέχρι w. gen. until, Mt. xxviii. 15 [LTr, WH in br.]; www gen. until, Mt. xxvii. 64; Acts i. 22 [Τ ἄχρι]; Ro. xi. 8; διά w. gen., see διά, A. II.; πρό w. gen. before, Jn. xii. 1 (on which see πρό, b.); èv w. dat. sing., Mt. xxiv. 50; Lk. i. 59; Jn. v. 9; 1 Co. x. 8 [L T Tr WII txt. om. èv]; Heb. iv. 4, etc.; èv w. dat. plur., Mt. xxvii. 40; Mk. xv. 29 [L T Tr om. WH br. èv]; Jn. ii. 19 [Tr WII br. ev], 20, etc.; els, unto, (against), Jn. xii. 7; Rev. ix. 15; ἐπί w. acc. for, (Germ. auf . . . hin), Acts xiii. 31 (for many days successively); xvi. 18; xxvii. 20; Heb. xi. 30; καθ ήμέραν, daily [W. 401 (374 sq.)], Mt. xxvi. 55; Mk. xiv. 49; Lk. xvi. 19; xxii. 53; Acts ii. 46 sq.; iii. 2; xvi. 5; xix. 9; 1 Co. xv. 31; 2 Co. xi. 28; Heb. vii. 27; x. 11; also τὸ καθ ἡμέραν, Lk. xi. 3; xix. 47; Acts xvii. 11 [L T Tr txt. om. WH br. τδ], (Polyb. 4, 18, 2; cf. Matthiae ii. p. 734; [Jelf § 456]; Bnhdy. p. 329; B. 96 (84)); καθ ξκάστην ήμέραν, every day, Heb. iii. 13 (Xen. mem. 4, 2, 12); also κατὰ πᾶσαν ήμ. Acts xvii. 17; μετά, after, Mt. xvii. 1; xxvi. 2; xxvii. 63; Mk. viii. 31; Lk. i. 24; Jn. iv. 43; xx. 26; Acts i. 5; xv. 36, etc. οὐ πλείους εἰσὶν ἐμοὶ ἡμέραι ἀφ' ἡς, sc. ἡμέρας, Acts A specification of the number of days is xxiv. 11. thrust into the discourse in the nominative, as it were adverbially and without any grammatical connection, (cf. Fritzsche on Mk. p. 310 sq.; W. 516 (481) and § 62, 2; [B. 139 (122)]): ἤδη ἡμέραι (Rec. ἡμέρας, by correction) τρείς, Mt.xv. 32; Mk. viii. 2; ώσεὶ ἡμέραι ὀκτώ, Lk. ήμερών διαγενομένων τινών, certain days having intervened, Acts xxv. 13. ήμέρα and ήμέραι are used w. the gen. of a noun denoting a festival or some solemnity usually celebrated on a fixed day: τῶν ἀζύμων, Acts xii. 3; της πεντεκοστης, Acts ii. 1; xx. 16; τοῦ σαββάτου, Lk. xiii. 14, 16; Jn. xix. 31; ή κυριακή ήμέρα, the Lord's day, i. e. the day on which Christ returned to life, Sunday therefore, Rev. i. 10; the foll. phrases also have reference to sacred or festival days: κρίνειν ήμέραν παρ' ήμέραν, to exalt one day above another, and κρίνειν πᾶσαν ήμέραν, to esteem every day sacred, Ro. xiv. 5; φρονείν την ημέραν, to regard a particular day that is selected for religious services, Ro. xiv. 6; ἡμέρας παρατηρείσθαι, to

observe days, Gal. iv. 10. After the Hebr. usage, which in reference to a definite period of time now elapsed speaks of a certain number of days as fulfilled or completed (see Gesenius s. v. מֶלָא), we have the phrases ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας, the days spent in priestly service, Lk. i. 23 (when he had been employed in sacred duties for the appointed time); rov περιτεμείν αὐτόν, for him to be circumcised, Lk. ii. 21; τοῦ καθαρισμοῦ αὐτῶν, ib. 22; συντελεσθεισῶν ήμερῶν, Lk. iv. 2; τελειωσάντων τας ήμέρας, when they had spent there the time appointed, Lk. ii. 43; έν τῷ συμπληροῦ- $\sigma\theta$ αι τὰς ἡμ. τῆς ἀναλή ψ εως αὐτοῦ, when the number of days was now being completed which the reception of Jesus into heaven required, i. e. before which that reception could not occur, Lk. ix. 51; ή ἐκπλήρωσις τῶν ήμερῶν τοῦ άγνισμοῦ, the fulfilment of the days required for the purification, Acts xxi. 26; συντελούνται αἰ ἡμέραι, ib. 27; έν τώ συμπληροῦσθαι τ. ήμέραν της πεντεκοστής, when the measure of time needed for the day of Pentecost was being completed, i. e. on the very day of Pentecost, Acts ii. 1. As in some of the exx. just adduced ήμέρα is joined to the gen. of a thing to be done or to happen on a certain day, so also in ήμ. τοῦ ἐνταφιασμοῦ, Jn. xii. 7; avadei Eews, Lk. i. 80. with gen. of pers., ev τη ημέρα σου [but L T Tr WH om. σου] in the day favorable for thee, the day on which salvation is offered thee and can be obtained, Lk. xix. 42 (Polyb. 18, 5, 8 μή παρής τὸν καιρόν . . . σὴ νῦν ἐστιν ἡμέρα, σὸς ὁ καιρός; "meus dies est, tempore accepto utimur" Sen. Med. 3. of the last day of the present age (see αἰών, 3), the day in which Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom, the foll. expressions are used: ή ἡμέρα, simply, Ro. xiii. 12; Heb. x. 25, cf. 1 Th. v. 4; (ή) ἡμέρα τοῦ κυρίου, Χριστοῦ, Ἰησοῦ Χριστοῦ, τοῦ υἱοῦ τοῦ ἀνθρώπου, Lk. xvii. 24 R G T Tr WH mrg.; 1 Co. i. 8; v. 5; 2 Co. i. 14; Phil. i. 6, 10; 1 Th. v. 2; 2 Th. ii. 2; 2 Pet. iii. 10; 7 ημέρα κυρίου ή μεγάλη, Acts ii. 20 (fr. Joel ii. 31 (iii. 4)); ήμερα ή ὁ υίὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. Lk. xvii. 30; ή ημέρα τ. θεοῦ, 2 Pet. iii. 12; ή ημέρα ἐκείνη ή μεγάλη τοῦ παντοκράτορος, Rev. xvi. 14, (even in the prophecies of the O.T. the day of Jehovah is spoken of, in which Jehovah will execute terrible judgment upon his adversaries, as Joel i. 15; ii. 1, 11; Is. ii. 12; xiii. 6, 9; Am. v. 18, 20; Jer. xxvi. 10 (xlvi. 10); Ezek. xiii. 5; xxx. 2 sqq.; Ob. 15; Zeph. i. 7 sqq.; Mal. iii. 17); ή ήμ. ἐκείνη and ἐκείνη ή ήμ., Mt. vii. 22; Lk. vi. 23; x. 12; xxi. 34; 2 Th. i. 10; 2 Tim. i. 12, 18; iv. 8; ή ἐσχάτη ἡμ., Jn. vi. 39 sq. 44, 54; xi. 24; xii. 48; ήμ. ἀπολυτρώσεως, Eph. iv. 30; ἐπισκοπῆς (see ἐπισκοπή, b.), 1 Pet. ii. 12; κρίσεως, Mt. x. 15; xi. 22, 24; xii. 36; Mk. vi. 11 R L br.; 2 Pet. ii. 9; iii. 7, cf. Acts xvii. 31; της κρίσεως, 1 Jn. iv. 17; ὀργης κ. ἀποκαλύψεως δικαιοκρισίας τ. θεοῦ, Ro. ii. 5 (Dri-Di, Ezek. xxii. 24; יום אָף־יהוָה, Zeph. ii. 3 sq.; מס־עָבָרָה, Prov. xi. 4; Zeph. i. 15, 18, etc.]); ή ήμ. ή μεγάλη τῆς δργῆς αὐτοῦ, Rev. vi. 17; ἡμ. σφαγῆς, of slaughter (of the wicked), Jas. v. 5 [(Jer. xii. 3, etc.)]. Paul, in allusion to the phrase ημέρα κυρίου, uses the expression ἀνθρωπίνη

ήμέρα for a tribunal of assembled judges on the day of | trial [A. V. man's judgment] (cf. the Germ. Landtag, 4. By a Hebraistic usage Reichstag), 1 Co. iv. 3. (though one not entirely unknown to Grk. writ.; cf. Soph. Aj. 131, 623; Eur. Ion 720) it is used of time in general, (as the Lat. dies is sometimes): Jn. xiv. 20; xvi. 23, 26; Heb. viii. 9 [cf. B. 316 (271); W. 571 (531)]; τὴν ἐμὴν ἡμέραν, the time when I should appear among men as Messiah, Jn. viii. 56; ἐν τῆ ἡμ τῆ πονηρᾶ, in the time of troubles and assaults with which demons try Christians, Eph. vi. 13; ήμ. σωτηρίας, the time when any one is or can be saved, 2 Co. vi. 2; els nuépar aloros. for all time, forever (see alw, 1 a.), 2 Pet. iii. 18; much oftener in the plur.: ἡμέραι πονηραί, Eph. v. 16 ἀφ' ἡμερῶν ἀρχαίων, Acts xv. 7; αἱ πρότερον ἡμ. Heb. x. 32; πᾶσας τὰς ἡμέρας, through all days, always, Mt. xxviii. 20 בל-הימים), Deut. iv. 40; v. 26 (29), and very often; קשמים πάντα, Hom. Il. 8, 539; 12, 133; 13, 826, etc.); ai ἔσχαται ήμ. (see ἔσχατος, 1 sub fin.), Acts ii. 17; 2 Tim. iii. 1; Jas. v. 3; al i.u. abrai, the present time, Acts iii. 24; the time now spoken of, Lk. i. 39; vi. 12; Acts i. 15, etc.; έν ταις ήμ. έκείναις (see έκεινος, 2 b. p. 195*); πρὸ τούτων τῶν ἡμερῶν, Acts v. 36; xxi. 38; πρὸς ὀλίγας ἡμ. for a short time, Heb. xii. 10; έλεύσονται ήμ. ὅταν etc., Mt. ix. 15; Mk. ii. 20; Lk. v. 35; ὅτε etc. Lk. xvii. 22; ήξουσιν ήμ. ἐπὶ σέ, καί foll. by a fut. Lk. xix. 43; ἔρχονται ἡμ., καί foll. by fut. Heb. viii. 8; ελεύσονται οτ έρχονται ήμ., εν αίς etc., Lk. xxi. 6; xxiii. 29. with a gen. of the thing done or to happen: της ἀπογραφης, Acts v. 37; της φωνης, Rev. x. 7; της σαρκός αὐτοῦ, of his earthly life, Heb. v. 7. al nu. with the gen. of a pers., one's time, one's days, i. e. in which he lived, or held office: Mt. ii. 1; xi. 12; xxiii. 30; xxiv. 37; Lk. i. 5; iv. 25; xvii. 26, 28; Acts vii. 45; xiii. 41; 1 Pet. iii. 20, (Gen. xxvi. 1; 1 S. xvii. 10; 2 S. xxi. 1; 1 K. x. 21; Esth. i. 1; Sir. xliv. 7; xlvi. 7; Tob. i. 2; 1 Macc xiv. 36, etc.); ai ἡμέραι τοῦ νίοῦ τοῦ ἀνθρ. the time immediately preceding the return of Jesus Christ from heaven, Lk. xvii. 26; μίαν τῶν ἡμ. τοῦ vi. τ . $\partial v\theta \rho$ a single day of that most blessed future time when, all hostile powers subdued, the Messiah will reign, Lk. xvii. 22. Finally, the Hebrews and the Hellenists who imitate them measure the duration and length also of human life by the number of days: πάσας τὰς ἡμέρας [Lmrg. Trmrg. WH dat.] της ζωής [GLTTr WH om.] ήμῶν, during all our life, Lk. i. 75 Rec. (Gen. xlvii. 8 sq.; Judith x. 3: Tob. i. 2 (3); Sir. xxii. 12; xxx. 32 (24); 1 Macc. ix. 71); προβεβηκώς εν ταις ήμεραις αὐτοῦ, far advanced in age, Lk. i. 7, 18; ii. 36 (בא בימים, Sept. προβ. ήμερῶν or ήμέραις], Gen. xviii. 11; xxiv. 1; Josh. xiii. 1; [xxiii. 1; 1 K. i. 1; see προβαίνω, fin.]); ἀρχὴ ήμερων, beginning of life, Heb. vii. 3 (al ἔσχαται ήμέραι τινός, one's last days, his old age, Protev. Jac. c. 1); ἡμέραι ἀγαθαί, 1 Pet. iii. 10.

τήμέτερος, -έρα, -ερον, (ήμεῖς), possess. pron. of the 1 pers. plur., [fr. Hom. down], our: with a subst., Acts ii. 11; xxiv. 6 [Rec.]; xxvi. 5; Ro. xv. 4; [1 Co. xv. 31 Rec.^{** bea}]; 2 Tim. iv. 15; 1 Jn. i. 3; ii. 2; οἱ ἡμέτεροι, substantively, 'our people,' (the brethren): Tit. iii. 14.

[Neut. τὸ ἡμέτ. substantively: Lk. xvi. 12 WH txt. Cf. W. § 22, 7 sqq.; B. § 127, 19 sqq.]*

ரி μήν, see η.

ήμθανής, -ές, (fr. ήμ half, and θνήσκω, 2 aor. ἔθανον), half dead: Lk. x. 30. ([Dion. Hal. 10, 7]; Diod. 12, 62; Strab. 2 p. 98; Anthol. 11, 392, 4; [4 Macc. iv. 11]; al.) *

ήμισυς, -εια, -υ; gen. ήμίσους (Mk. vi. 23 [Sept. Ex. xxv. 9; etc.], for the uncontr. form ημίσεος which is more com. in the earlier and more elegant Grk. writ. [fr. Hdt. down]); neut. plur. ἡμίση, Lk. xix. 8 RG, a form in use from Theophr. down, for the earlier huigea adopted by Lchm. (cf. Passow [also L. and S.] s. v.; W. § 9, 2 d.; ἡμίσεια in T Tr [ἡμίσια WH] seems due to a corruption of the copyists, see Steph. Thes. iv. p. 170; Bttm. Ausf. Spr. i. p. 248; Alex. Bttm. in Stud. u. Krit. for 1862, p. 194 sq.; [N. T. Gram. 14 (13); Tdf. Proleg. p. 118; but esp. WH. App. p. 158]); Sept. for מחצית, much oftener מצי; half; it takes the gender and number of the annexed substantive (where τὸ ήμισυ might have been expected): τὰ ἡμίση τῶν ὑπαρχόντων, Lk. xix. 8 (so Grk. writ. say ο ημισυς του βίου, οι ημίσεις των Ιππέων, see Passow s. v.; [L. and S. s. v. I. 2; Kühner § 405, 5 c.]; τας ημίσεις των δυνάμεων, 1 Macc. iii. 34, 37); neut. τδ ημισυ, substantively, the half; without the art. a half: έως ήμίσους της βασιλείας μου (Esth. v. 3; vii. 2), Mk. vi. 23; ήμισυ καιρού, Rev. xii. 14; as in class. Grk., καὶ ημισυ is added to cardinal numbers even where they are connected with masc. and fem. substantives, as toeis ήμέρας καὶ ήμισυ, three days and a half, Rev. xi. 9, 11, (όψωνείν δυοίν δραχμών καὶ ἡμίσους, Ath. 6 p. 274 c.; δύο οτ ένδς πήχεων καὶ ήμίσους, Εχ. χχν. 16; χχνί. 16; xxxviii. 1 [Alex.]); with kai omitted: Rev. xi. 9 Tdf. ed. 7 (μυριάδων έπτὰ ἡμίσους, Plut. Mar. 34).*

ήμιδριον and (L T Tr WH) ἡμίωρον (cf. Kühner § 185, 6, 2; [Jelf § 165, 6, 1 a.]), -ου, τό, (fr. ἤμι and ὧρα, cf. τὸ ἡμικοτύλιον, ἡμιμοίριον, ἡμικόσμιον, ἡμιχοινίκιον, ἡμιωβόλιον, etc.), half an hour: Rev. viii. 1. (Strab. 2 p. 133; Geop.; al. [cf. Soph. Lex. s. v.].) *

ηνίκα, a rel. adv. of time, [fr. Hom. down], at which time; when: foll. by the indic. pres., of a thing that actually takes place, 2 Co. iii. 15 RG; foll. by αν with subj. pres., whensoever: ibid. L T Tr WH; foll. by αν and the aor. subj. with the force of the Lat. fut. pf., at length when (whensoever it shall have etc.): 2 Co. iii. 16; Ex. i. 10; Deut. vii. 12; Judith xiv. 2. [On its constr. see W. 296 (278) sq.; 308 (289); B. § 139, 33.]*

ήπερ, see ή, 4 d.

ήπιος, -a, -oν, rarely of two terminations, (apparently derived fr. ἔπος, εἰπεῖν, so that it prop. means affable [so Etym. Magn. 434, 20; but cf. Vaniček p. 32]); fr. Hom. down; mild, gentle: 1 Th. ii. 7 (where L WH νήπιος, q. v. fin.); πρός τινα, 2 Tim. ii. 24.°

"H ρ , Lchm. "H ρ [on the breathing in codd. see *Tdf*. Proleg. p. 107], (γy , watchful, fr. γy to be awake), *Er*, one of the ancestors of Christ: Lk. iii. 28.*

ήρεμος, -ον, quiet, tranquil: ήρεμον κ. ήσύχιον βίον, 1 Tim. ii. 2. (Lcian. trag. 207; Eustath., Hesych.; comparat. ἢρεμέστερος, fr. an unused ἢρεμής, Xen. Cyr. 7, 5, 63; more com. in the earlier Grk. writ. is the adv. ἢρέμα. [Cf. W. § 11 fin.; B. 28 (24).])*

'Ηρώδης, -ου, δ, (equiv. to 'Ηρωίδης, sprung from a hero; hence the Etym. Magn. pp. 165, 43; 437, 56 directs it to be written 'Howdens [so WH], as it is found also in certain inscriptions [cf. Lipsius, Gram. Unters. p. 9; WH. Intr. § 410; Tdf. Proleg. 109; Pape, Eigennamen, s. v.]), Herod, the name of a royal family that flourished among the Jews in the time of Jesus and the apostles. In the N. T. are mentioned, 1. the one who gave the family its name, Heroil surnamed the Great, a son of Antipater of Idumæa. Appointed king of Judæa B. C. 40 by the Roman senate at the suggestion of Antony and with the consent of Octavian, he at length overcame the great opposition which the country made to him and took possession of the kingdom B. C. 37; and, after the battle of Actium, he was confirmed in it by Octavian, whose favor he ever after enjoyed. He was brave and skilled in war, learned and sagacious; but also extremely suspicious and cruel. Hence he destroyed the entire royal family of the Hasmonæans, put to death many of the Jews that opposed his government, and proceeded to kill even his dearly beloved wife Mariamne of the Hasmonæan line and the two sons she had borne him. By these acts of bloodshed, and especially by his love and imitation of Roman customs and institutions and by the burdensome taxes imposed upon his subjects, he so alienated the Jews that he was unable to regain their favor by his splendid restoration of the temple and other acts of munificence. He died in the 70th year of his age, the 37th of his reign, the 4th before the Dionysian era. Cf. Joseph. antt. 14, 14, 4; 15, 6, 7; 7, 4; 8, 1; 16, 5, 4; 11, 6, etc. In his closing years John the Baptist and Christ were born, Mt. ii. 1; Lk. i. 5; Matthew narrates in ch. ii. (cf. Macrob. sat. 2, 4) that he commanded the male children in Bethlehem from two years old and under to be slain. Cf. especially Keim in Schenkel iii. 27 sqq.; Schürer, Neutest. Zeitgesch. § 15, and the books there mentioned. 2. Herod surnamed Antipas, son of Herod the Great and Malthace, a Samaritan woman. After the death of his father he was appointed by the Romans tetrach of Galilee and Peræa. His first wife was a daughter of Aretas, king of Arabia; but he subsequently repudiated her and took to himself Herodias, the wife of his brother Herod (see Φίλιππος, 1); and in consequence Aretas, his father-in-law, made war against him and conquered him. He cast John the Baptist into prison because John had rebuked him for this unlawful connection; and afterwards, at the instigation of Herodias, he ordered him to be beheaded. Induced by her, too, he went to Rome to obtain from the emperor the title of king. But in consequence of accusations brought against him by Herod Agrippa I., Caligula banished him (A.D. 39) to Lugdunum in Gaul, where he seems to have died. [On the statement of Joseph. (b. j. 2, 9, 6) that he died in Spain see the conjecture in B. D. s. v. Herodias.] He was light-minded, sensual,

vicious, (Joseph. antt. 17, 1, 3; 8, 1; 11, 4; 18, 5, 1; 7, 1 sq.; b. j. 2, 9, 6). In the N. T. he is mentioned by the simple name of Herod in Mt. xiv. 1, 3, 6; Mk. vi. 16-18, 20-22; viii. 15; Lk. iii. 1, 19; viii. 3; ix. 7, 9; xiii. 31; xxiii. 7 sq. 11 sq. 15; Acts iv. 27; xiii. 1; once, Mk. vi. 14, he is called βασιλεύς, either improperly, or in the sense of royal lineage (see βασιλεύς). Keim l. c. p. 42 sqq.; Schürer l. c. p. 232 sqq. Herod Agrippa I. (who is called by Luke simply Herod, by Josephus everywhere Agrippa), son of Aristobulus and Berenice, and grandson of Herod the Great. After various changes of fortune, he gained the favor of the emperors Caligula and Claudius to such a degree that he gradually obtained the government of all Palestine, with the title of king. He died at Cæsarea, A.D. 44, at the age of 54, in the seventh [or 4th, reckoning from the extension of his dominions by Claudius] year of his reign (Joseph. antt. 17, 1, 2; 18, 6; 19, 4, 5; 6, 1; 7, 3; b. j. 2, 11, 6), just after having ordered James the apostle, son of Zebedee, to be slain, and Peter to be cast into prison: Acts xii. 1, 6, 11, 19-21. Cf. Keim l. c. p. 49 sqq.; Schürer l. c. p. 290 sqq.; [Farrar, St. Paul, vol. ii. Excurs. vi.]. 4. (Herod) Agrippa II., son of the preceding. When his father died he was a youth of seventeen. In A.D. 48 he received from Claudius Cæsar the government of Chalcis, with the right of appointing the Jewish high-priests, together with the care and oversight of the temple at Jerusalem. Four years later Claudius took from him Chalcis and gave him instead a larger dominion, viz. Batanæa, Trachonitis, and Gaulanitis, with the title of king. To these regions Nero, in A.D. 53, added Tiberias and Tarichaeae and the Peræan Julias, with fourteen neighboring villages. Cf. Joseph. antt. 19, 9, 1 sq.; 20, 1, 3; 5, 2; 7, 1; 8, 4; b. j. 2, 12, 1 and 8. In the N. T. he is mentioned in Acts xxv. 13, 22-26; xxvi. 1 sq. (7), 19, 27 sq. 32. In the Jewish war, although he strove in vain to restrain the fury of the seditious and bellicose populace, he did not desert the Roman side. After the fall of Jerusalem, he was vested with praetorian rank and kept the kingdom entire until his death, which took place in the third year of the emperor Trajan, [the 73d of his life, and 52nd of his reign]. He was the last representative of the Herodian dynasty. Cf. Keim l. c. p. 56 sqq.; Schürer l. c. p. 315 sqq. [Less complete accounts of the family may be found in BB.DD.; Sieffert in Herzog ed. 2 s. v.; an extended narrative in Hausrath, Neutest. Zeitgesch. vol. i. Abschn. v. Cf. also Edersheim, Jesus the Messiah, bk. ii. ch. ii. and App. iv.]

'Ηρωδιανοί [WH 'Ηρφδ., see 'Ηρώδης and I, ε; cf. W. § 16, 2 γ.], -ῶν, οἰ, Herodians, i. e. Herod's partisans (οἰ τὰ Ἡρώδου φρουοῦντες, Joseph. antt. 14, 15, 10): Μι. xxii. 16; Μk. iii. 6; xii. 13. Cf. Keim, Jesu von Naz. iii. 130 sqq. [Eng. trans. v. p. 156 sq.], and in Schenkel iii. 65 sqq.; [cf. B. D. s. v.; Edersheim, Index s. v.].*

'Ηρωδιάς [WH 'Ηρωδιάς, see 'Ηρώδης and I, ι], -άδος, ή, Herodias, daughter of Aristobulus and granddaughter of Herod the Great. She was first married to Herod

[Philip (see Φίλιππος, 1)], son of Herod the Great, a man in private life; but she afterwards formed an unlawful union with Herod Antipas, whom she induced not only to slay John the Baptist but also to make the journey to Rome which ruined him; at last she followed him into exile in Gaul (see Ἡρώδης, 2): Mt. ziv. 3, 6; Mk. vi. 17, 19, 22 [here WHR mrg. αὐτοῦ]; Lk. iii. 19.*

'Hρωδίων [WH 'Ηρφδ., see 'Ηρώδης and I, ι], -ωνος, ό, Herodion, a certain Christian, [Paul's "kinsman" (see

συγγενής)]: Ro. xvi. 11.*

Horatas (Lchm. 'Ho. [cf. Tdf. Proleg. p. 107; WH 'Horatas, see I, ε]), -ou [B. 17 (16), 8], δ, (so Sept. for myg', Jehovah's help, fr. yg', and m'), Isaiah (Vulg. Isaias, in the Fathers also Esaias), a celebrated Hebrew prophet, who prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah: Mt. iii. 3; iv. 14; viii. 17; xii. 17; xiii. 14; (xiii. 35 acc. to the reading of cod. Sin. and other authorities, rightly approved of by Bleek [Hort (as below), al.], and received into the text by Tdf. [noted in mrg. by WH, see their App. ad loc.; per contra cf. Meyer or Ellicott (i. e. Plumptre in N. T. Com.) ad loc.]); xv. 7; Mk. vii. 6; Lk. iii. 4; iv. 17; Jn. i. 23; xii. 38 sq. 41; Acts xxviii. 25; Ro. ix. 27, 29; x. 16, 20; xv. 12; i. q. the book of the prophecies of Isaiah, Acts viii. 28, 30; èν (τῷ) 'Horaiq, Mk. i. 2 G L txt. Tr WH.*

"How ['Ho. Ro. ix. 13 R" Tr; Heb. xii. 16 R"; Heb. xi. 20 Reix], & (1979 i. e. hairy [Gen. xxv. 25; Joseph. antt. 1, 18, 1]), indeel., Esau, the firstborn son of Isaac: Ro. ix. 13; Heb. xi. 20; xii. 16.*

ήσσάομαι, see ήττάω and s. v. Σ , σ, s. [ήσσων, see ήττων.]

ήσυχάζω; 1 aor. ήσύχασα; (ήσυχος [i. q. ήσύχως]); as in Grk. writ. fr. Aeschyl. down, to keep quiet, i. e. a. to rest, to cease from labor: Lk. xxiii. 56. b. to lead a quiet life, said of those who are not running hither and thither, but stay at home and mind their business: 1 Th. iv. 11. c. to be silent, i. e. to say nothing, hold one's peace: Lk. xiv. 4 (3); Acts xi. 18; xxi. 14, (Job xxxii. 7; ήσύχασαν καὶ οὐχ εῦροσαν λόγον, Neh. v. 8).*

[SYN. $\hat{\eta} \sigma \nu \chi d \zeta \epsilon \iota \nu$, $\sigma \iota \gamma \hat{\alpha} \nu$, $\sigma \iota \omega \pi \hat{\alpha} \nu$: $\hat{\eta} \sigma$. describes a quiet condition in the general, inclusive of silence; $\sigma \iota \gamma$. describes a mental condition and its manifestation, especially in speechlessness (silence from fear, grief, awe, etc.); $\sigma \iota \omega \pi$, the more external and physical term, denotes abstinence from speech, esp. as antithetic to loquacity. Schmidt i. ch. 9; iv. ch. 175.]

ήσυχία, -ας, ή, (fr. the adj. ήσύχιος, q. v.; the fem. expresses the general notion [W. 95 (90)], cf. alτία, ἀρετή,

ἐχθρά, etc.), [fr. Hom. down];
1. quietness: descriptive of the life of one who stays at home doing his own work, and does not officiously meddle with the affairs of others, 2 Th. iii. 12.
2. silence: Acts xxii. 2; 1 Tim. ii. 11 sq.*

ήσύχιος, -a, -oν, [(perh. akin to ἡμαι to sit, Lat. sedatus; cf. Curtius § 568; Vaniček p, 77)]; fr. Hom. down; quiet, tranquil: 1 Pet. iii. 4; βίος, 1 Tim. ii. 2; Joseph. antt. 13, 16, 1.*

ἥто, see //, 4 е.

τηττώω: (ήττων); to make less, inferior, to overcome (the Act. only in Polyb., Diod., Joseph. antt. 12, 7, 1 [other exx. in Veitch s. v.]); Pass. ήττάομαι, fr. [Soph. and] Hdt. down; pf. ήττημαι; 1 aor. ήττήθην (ήσσώθην, 2 Co. xii. 13 L T Tr WH; in opp. to which form cf. Fritzsche, De conform. N. T. crit. quam Lchm. ed. p. 32 [yet see Kuenen and Cobet, N. T. ad fid. cod. Vat. p. xc.; WH. App. p. 166; B. 59 (52); Veitch s. v.]); to be made inferior; to be overcome, worsted: in war, ὑπό τινος, 2 Macc. x. 24; univ., τινί [cf. B. 168 (147); W. 219 (206)], to be conquered by one, forced to yield to one, 2 Pet. ii. 19; absol. ib. 20. τὶ ὑπέρ τινα, i. q. ήττον ἔχωτι, to hold a thing inferior, set below, [on the acc. (δ) cf. B. § 131, 10; and on the compar. use of ὑπέρ see ὑπέρ, II. 2 b.], 2 Co. xii. 13.*

†ττημα [cf. B. 7; WH. App. p. 166], -τος, τό, (ἡττάομαι); 1. a diminution, decrease: i. e. defeat, Is. xxxi.
8; αἰτῶν, brought upon the Jewish people in that so few
of them had turned to Christ, Ro. xi. 12 [R. V. loss].
2. loss, sc. as respects salvation, 1 Co. vi. 7 [R. V. txt.
defect]. Cf. Meyer [but cf. his 6te Aufl.] on each pass.
(Elsewhere only in eccl. writ.)*

#πτων or [so L T Tr WH, see Σ, σ, s] ήσσων, -ον, inferior; neut. adverbially [fr. Hom. down] less, 2 Co. xii. 15; εἰς τὸ ἡσσον, for the worse (that ye may be made worse; opp. to εἰς τὸ κρεῖττον), 1 Co. xi. 17.*

ήχέω (-ω); (ήχος, q. v.); [fr. Hesiod down]; to sound: 1 Co. xiii. 1; used of the roaring of the sea, Lk. xxi. 25 Rec. [COMP.: ἐξ-, κατ-ηχέω.]*

ήχος [cf. Lat. echo, vox, Germ. sprechen, etc.; Vaniček p. 858], -ov, δ, and (Lk. xxi. 25 GLTTrWH) τὸ ήχος, -ovs (cf. W. 65 (64); [B. 23 (20)]; Delitzsch on Heb. xii. 19 p. 638; [or ήχους may come fr. ήχώ, -ovs, see esp. WH. App. p. 158^b; Mey. on Lk. as below]); 1. a sound, noise: Acts ii. 2; Heb. xii. 19; spoken of the roar of the sea's waves, Lk. xxi. 25 GLTTrWH. 2. rumor, report: περί τινος, Lk. iv. 87.*

Bassatos, -ov, δ, ('ਜੁਜ, perh. large-hearted or courageous, although it has not been shown that τρ equiv. to the Hebr. τψ can mean pectus as well as mamma; [some would connect the terms by the fact that the 'child of one's heart' may be also described as a 'bosom-child'; but see B. D. s. v. Jude]), Thaddæus, a surname of the apostle Jude; he was also called Lebbæus and was the brother of James the less: Mt. x. 3 R G L Tr WH; Mk. iii. 18. [Cf. B. D. s. v.; Keil on Mt. l. c.; WH. App. p. 11°. The latter hold the name Λεββαῖος to be due to an early attempt to bring Levi (Λευείς) the publican (Lk. v. 27) within the Twelve.]*

θάλασσα [cf. B. 7], -ης, ή, (akin to άλς [better, allied to ταράσσω etc., from its tossing; cf. Vaniček, p. 303]; Sept. for D'), [fr. Ilom. down], the sea; [on its distinction from $\pi i \lambda a y o s$ see the latter word]; Mt. xxiii. 15; Mk. xi. 23; Lk. xvii. 2, 6; xxi. 25; Ro. ix. 27; 2 Co. xi. 26; Heb. xi. 12; Jas. i. 6; Jude 13; Rev. vii. 1-3, etc.; ἐργάζεσθαι τὴν θάλ. (see ἐργάζομαι, 2 a.), Rev. xviii. 17; $\tau \delta \pi \epsilon \lambda a y o s \tau \hat{\eta} s \theta a \lambda$. (see $\pi \epsilon \lambda a y o s$, a.), Mt. xviii. 6; joined with γη and οὐρανός it forms a periphrasis for the whole world, Acts iv. 24; xiv. 15; Rev. v. 13; x. 6 [L WH br.]; xiv. 7, (Hagg. ii. 7; Ps. cxlv. (cxlvi.) 6; Joseph. antt. 4, 3, 2; [c. Ap. 2, 10, 1]); among the visions of the Apocalypse a glassy sea or sea of glass is spoken of; but what the writer symbolized by this is not quite clear: Rev. iv. 6; xv. 2. b. spec. used [even without the art., cf. W. 121 (115); B. § 124, 8 b.] of the Mediterranean Sea: Acts x. 6, 32; xvii. 14; of the Red Sea (see ἐρυθρός), ἡ ἐρυθρὰ θάλ., Acts vii. 36; 1 Co. x. 1 sq.; Heb. xi. 29. By a usage foreign to native Grk. writ. [cf. Aristot. meteor. 1, 13 p. 351*, 8 ή ὑπὸ τον Καύκασον λίμνη ην καλούσιν οἱ ἐκεῖ θάλατταν, and Hesych. defines λίμνη: ή θάλασσα καὶ ὁ ωκεανός] employed like the Hebr. D' [e. g. Num. xxxiv. 11], by Mt. Mk. and Jn. (nowhere by Lk.) of the Lake of Tevygoaρέτ (q. v.): ή θάλ. τῆς Γαλιλαίας, Mt. iv. 18; xv. 29; Mk. i. 16; vii. 31, (similarly Lake Constance, der Bodensee, is called mare Suebicum, the Suabian Sea); The TiBepiados, Jn. xxi. 1; της Γαλιλ. της Τιβεριάδος (on which twofold gen. cf. W. § 30, 3 N. 3; [B. 400 (343)]), Jn. vi. 1; more frequently simply ή θάλασσα: Mt. iv. 15, 18; viii. 24, 26 sq. 32; xiii. 1, etc.; Mk. ii. 13; iii. 7; iv. 1, 39; v. 13, etc.; Jn. vi. 16-19, 22, 25; xxi. 7. Cf. Furrer in Schenkel ii. 322 sqq.; [see Γεννησαρέτ].

θάλπω; 1. prop. to warm, keep warm, (Lat. foveo): Hom. et sqq. 2. like the Lat. foveo, i. q. to cherish with tender love, to foster with tender care: Eph. v. 29; 1 Th. ii. 7; ([Theorr. 14, 38]; Alciphr. 2, 4; Antonin. 5, 1).* Θάμαρ [Treg. Θαμάρ], ή, (הְיָהֶן [i. e. palm-tree]), Tamar, prop. name of a woman, the daughter-in-law of Judah, son of the patriarch Jacob (Gen. xxxviii. 6): Mt. i 3*

θαμβίω, -ω; Pass., impf. ἐθαμβούμην; 1 aor. ἐθαμβήθην; (θάμβος, q. v.); 1. to be astonished: Acts ix. 6 Rec. (Hom., Soph., Eur.) 2. to astonish, terrify: 2 S. xxii. 5; pass. to be amazed: Mk. i. 27; x. 32; foll. by ἐπί w. dat. of the thing, Mk. x. 24; to be frightened, 1 Macc. vi. 8; Sap. xvii. 3; Plut. Caes. 45; Brut. 20. [Comp.: ἐκ-θαμβέω.]*

θάμβοs [allied with τάφοs amazement, fr. a Sanskrit root signifying to render immovable; Curtius § 233; Vaniček p. 1130], -ovs, τό; fr. Hom. down; amazement: Lk. iv. 36; v. 9; Acts iii. 10.*

θανάσιμος, -ον, (θανεῖν, θάνατος), deadly: Mk. xvi. 18. ([Aeschyl.], Soph., Eur., Plat., sqq.) *

θανατη-φόρος, -ον, (θάνατος and φέρω), death-bringing, deadly: Jas. iii. 8. (Num. xviii. 22; Job xxxiii. 23; 4 Macc. viii. 17, 25; xv. 26; Aeschyl., Plat., Arist., Diod., Xen., Plut., al.)*

θάνατος, -ου, δ. (θανείν); Sept. for πια and πια, also for דבר pestilence [W. 29 note]; (one of the nouns often anarthrous, cf. W. § 19, 1 s. v.; [B. § 124, 8 c.]; Grimm, Com. on Sap. p. 59); death; 1. prop. the death of the body, i. e. that separation (whether natural or violent) of the soul from the body by which the life on earth is ended: Jn. xi. 4, [13]; Acts ii. 24 [Tr mrg. adov] (on this see ωδίν); Phil. ii. 27, 30; Heb. vii. 23; ix. 15 sq.; Rev. ix. 6; xviii. 8; opp. to ζωή, Ro. viii. 38; 1 Co. iii. 22; 2 Co. i. 9; Phil. i. 20; with the implied idea of future misery in the state beyond, 1 Co. xv. 21; 2 Tim. i. 10; Heb. ii. 14 sq.; i. q. the power of death, 2 Co. iv. 12. Since the nether world, the abode of the dead, was conceived of as being very dark, χώρα καὶ σκιὰ θανάτου צלמות) is equiv. to the region of thickest darkness, i. e. figuratively, a region enveloped in the darkness of ignorance and sin: Mt. iv. 16; Lk. i. 79, (fr. Is. ix. 2); θάναros is used of the punishment of Christ, Ro. v. 10; vi. 3-5; 1 Co. xi. 26; Phil. iii. 10; Col. i. 22; Heb. ii. [9], 14; σώζειν τινὰ ἐκ θανάτου, to free from the fear of death, to enable one to undergo death fearlessly, Heb. v. 7 [but al. al.]; ρύεσθαι έκ θανάτου, to deliver from the danger of death, 2 Co. i. 10; plur. Odvaros, deaths (i. e. mortal perils) of various kinds, 2 Co. xi. 23; περίλυπος εως θανάτου, even unto death, i. e. so that I am almost dying of sorrow, Mt. xxvi. 38; Mk. xiv. 34, (λελύπημαι εως θανάτου, Jonah iv. 9; λύπη ἔως θανάτου, Sir. xxxvii. 2, cf. Judg. xvi. 16); μέχρι θανάτου, so as not to refuse to undergo even death, Phil. ii. 8; also ἄχρι θανάτου, Rev. ii.

10; xii. 11; ἐσφαγμένος els θάνατον, that has received a deadly wound, Rev. xiii. 3; πληγή θανάτου, a deadly wound [death-stroke, cf. W. § 34, 8 b.], Rev. xiii. 3, 12; ίδειν θάνατον, to experience death, Lk. ii. 26; Heb. xi. 5; also γεύεσθαι θανάτου [see γεύω, 2], Mt. xvi. 28; Mk. ix. 1; Lk. ix. 27; διώκειν τινά ἄχρι θανάτου, even to destruction, Acts xxii. 4; κατακρίνειν τινὰ θανάτφ, to condemn one to death (ad mortem damnare, Tacit.), Mt. xx. 18 [here Tdf. εἰς θάν.]; Mk. x. 33, (see κατακρίνω, a.); πορεύεσθαι είς θάν, to undergo death, Lk. xxii. 33; παραδιδόναι τινά είς θάν, that he may be put to death, Mt. x. 21; Mk. xiii. 12; pass. to be given over to the peril of death, 2 Co. iv. 11; παραδ. είς κρίμα θανάτου, Lk. xxiv. 20; ἀποκτείναι τινα έν θανάτφ (a Hebraism [cf. B. 184 (159 sq.)]), Rev. ii. 23; vi. 8, [cf. W. 29 note]; alria θανάτου (see αἰτία, 2), Acts xiii. 28; xxviii. 18; ἄξιόν τι θανάτου, some crime worthy of the penalty of death, Acts xxiii. 29; xxv. 11, 25; [xxvi. 31]; Lk. xxiii. 15, 22 [here altion (q. v. 2 b.) $\theta a \nu$.]; $\tilde{\epsilon} \nu o \chi o s \theta a \nu a \tau o v$, worthy of punishment by death, Mt. xxvi. 66; Mk. xiv. 64; θανάτφ τελευτάτω, let him surely be put to death, Mt. xv. 4; Mk. vii. 10, after Ex. xxi. 17 Sept. (Hebr. יוכת יוכת); cf. W. § 44 fin. N. 3; [B. u. s.]; θάν. σταυροῦ, Phil. ii. 8; ποίφ θανάτφ, by what kind of death, Jn. xii. 33; xviii. 32; xxi. 19. The inevitable necessity of dying, shared alike by all men, takes on in the popular imagination the form of a person, a tyrant, subjugating men to his power and confining them in his dark dominions: Ro. vi. 9; 1 Co. xv. [26], 54, 56; Rev. xxi. 4; Hades is associated with him as his partner: 1 Co. xv. 55 RG; Rev. i. 18 (on which see κλείς); vi. 8; xx. 13, [14*], (Ps. xvii. (xviii.) 5; exiv. (exvi.) 3; Hos. xiii. 14; Sir. xiv. 2. metaph. the loss of that life which alone is worthy of the name, i. e. the misery of soul arising from sin, which begins on earth but lasts and increases after the death of the body: 2 Co. iii. 7; Jas. i. 15, (Clem. Rom. 2 Cor. 1, 6 says of life before conversion to Christ, & Bios ήμων όλος άλλο οὐδεν ήν εί μη θάνατος [cf. Philo, praem. et poenis § 12, and reff. in 4 below]); opp. to ή ζωή, Ro. vii. 10, 13; 2 Co. ii. 16; opp. to σωτηρία, 2 Co. vii. 10; i. q. the cause of death, Ro. vii. 13; σώζειν ψυχήν έκ θανάτου, Jas. v. 20; μεταβεβηκέναι έκ τοῦ θανάτου είς τ. ζωήν, Jn. v. 24; 1 Jn. iii. 14; μένειν εν τῷ θανάτῳ, 1 Jn. iii. 14; θεωρείν θάνατον, Jn. viii. 51; γεύεσθαι θανάτου, 52 (see 1 above); άμαρτία and άμαρτάνειν πρὸς θάνατον (see άμαρτία, 2 b.), 1 Jn. v. 16 sq. (in the rabbin. writers קטא לכות – after Num. xviii. 22, Sept. מְשַׁא לַכוּת – after num. xviii. 22, Sept. מוֹשָׁא בּינוּת φόρος — is a crimen capitale). 3. the miserable state of the wicked dead in hell is called — now simply θάνατος, Ro. i. 32 (Sap. i. 12 sq.; ii. 24; Tatian or. ad Graec. c. 13; the author of the ep. ad Diognet. c. 10, 7 distinguishes between ὁ δοκῶν ἐνθάδε θάνατος, the death of the body, and δ δυτως θάνατος, δς φυλάσσεται τοίς κατακριθησομένοις είς τὸ πῦρ τὸ αἰώνιον); now ὁ δεύτερος θάνατος and ὁ θάν. ὁ δεύτ. (as opp. to the former death, i. e. to that by which life on earth is ended), Rev. ii. 11; xx. 6, 14b; xxi. 8, (as in the Targums on Deut. xxxiii. 6; Ps. xlviii. (xlix.) 11; Is. xxii. 14; lxvi. 15; [for the Grk. |

use of the phrase cf. Plut. de facie in orbe lunae 27, 6 p. 942 f.]; θάνατος αἰώνιος, Barn. ep. 20, 1 and in eccl. writ. [ὁ ἀίδιος θάνατος, Philo, post. Cain. § 11 fin.; see also Wetstein on Rev. ii. 11]). 4. In the widest sense, death comprises all the miseries arising from sin, as well physical death as the loss of a life consecrated to God and blessed in him on earth (Philo, alleg. legg. i. § 33 ο ψυχης θάνατος άρετης μεν φθορά έστι, κακίας δε ανάληψις, [de profug. § 21 θάνατος ψυχής ὁ μετὰ κακίας έστὶ βίος, esp. §§ 10, 11; quod det. pot. insid. §§ 14, 15; de poster. Cain. § 21, and de praem. et poen. as in 2 above]), to be followed by wretchedness in the lower world (opp. to ζωή αἰώνιος): θάνατος seems to be so used in Ro. v. 12; vi. 16, 21, [23; yet al. refer these last three exx. to 3 above]; vii. 24; viii. 2, 6; death, in this sense, is personified in Ro. v. 14, 17, 21; vii. 5. Others, in all these pass. as well as those cited under 2, understand physical death; but see Philippi on Ro. v. 12; Messner, Lehre der Apostel, p. 210 sqq.*

θανατόω, -ῶ; fut. θανατώσω; 1 aor. inf. θανατῶσαι, [3 pers. plur. subjunc. θανατώσωσι, Mt. xxvi. 59 RG]; Pass., [pres. θανατοῦμαι]; 1 aor. ἐθανατώθην; (fr. θάνατος); fr. Aeschyl. and Hdt. down; Sept. for הַּבְּרוֹ, בְּרָנִי, Mt. x. 21; xxvi. 59; xxvii. 1; Mk. xiii. 12; xiv. 55; Lk. xxi. 16; 2 Co. vi. 9; 1 Pet. iii. 18; pass., by rhetorical hyperbole, to be in the state of one who is being put to death, Ro. viii. 36. 2. metaph. a. to make to die i. e. destroy, render extinct (something vigorous), Vulg. mortifico [A. V. mortify]: τί, Ro. viii. 13. b. Pass. with dat. of the thing, by death to be liberated from the bond of anything [lit. to be made dead in relation to; cf. W. 210 (197); B. 178 (155)]: Ro. vii. 4.*

θάπτω: 1 aor. ἔθαψα; 2 aor. pass. ἐτάφην; fr. Hom. down; Sept. for קָבֶּר; to bury, inter, [BB.DD. s. v. Burial; cf. Becker, Charicles, sc. ix. Excurs. p. 390 sq.]: τινά, Mt. viii. 21 sq.; xiv. 12; Lk. ix. 59 sq.; xvi. 22; Acts ii. 29; v. 6, 9 sq.; 1 Co. xv. 4. [Comp.: συν-θάπτω.]*

ତର୍ଶ୍ୱର [WH $\Theta a \rho a$], δ , (୮୮୮) a journey, or a halt on a journey [al. 'loiterer']), indeel. prop. name, Terah, the father of Abraham: Lk. iii. 34.*

θαρρέω (a form current fr. Plato on for the Ionic and earlier Attic θαρσέω), -ŵ; 1 aor. inf. θαρρῆσαι; [fr. Hom. on]; to be of good courage, to be hopeful, confident: 2 Co. v. 6, 8; Heb. xiii. 6; to be bold: τῆ πεποιθήσει, with the confidence, 2 Co. x. 2; εἶς τινα, towards (against) one, 2 Co. x. 1; εν τινι, the ground of my confidence is in one, I am made of good courage by one, 2 Co. vii. 16. [Syn. see τολμάω.]*

θαρσέω, -ŵ; (see θαρρέω); to be of good courage, be of good cheer; in the N. T. only in the impv.: θάρσει, Lk. viii. 48 R G; Mt. ix. 2, 22; Mk. x. 49; Acts xxiii. 11, (Sept. for אַל-תִּירָא, Gen. xxxv. 17, etc.); θαρσεῖτε, Mt. xiv. 27; Mk. vi. 50; Jn. xvi. 33, (Sept. for אַל-תִּירָא, Ex. xiv. 13; Joel ii. 22, etc.). [Syn. see τολμάω.]

θάρσος, -ους, τό, courage, confidence: Acts xxviii. 15.* θαθμα, -τος, τό, (ΘΑΟΜΑΙ [to wonder at], to gaze at, cf. Bum. Gram. § 114 s. v.; Ausf. Spr. ii. p. 196; Curtius

§ 308); 1. a wonderful thing, a marvel: 2 Co. xi. 14 LTTr WH. 2. wonder: θαυμάζειν θαῦμα μέγα (cf. W. § 32, 2; [B. § 131, 5]), to wonder [with great wonder i. e.] exceedingly, Rev. xvii. 6. (In both senses in Grk. writ. fr. Hom. down; Sept. Job xvii. 8; xviii. 20.)*

θαυμάζω; impf. έθαύμαζον; fut. θαυμάσομαι (Rev. xvii. 8 R G T Tr, a form far more com. in the best Grk. writ. also than θαυμάσω; cf. Krüger § 40 s.v.; Kühner § 343 s. v.; [Veitch s. v.]); 1 aor. ἐθαύμασα; 1 aor. pass. ἐθαυμάσθην in a mid. sense (Rev. xiii. 3 R* L Tr txt.); also 1 fut. pass., in the sense of the mid., θαυμασθήσομαι (Rev. xvii. 8 LWH; but the very few exx. of the mid. use in prof. auth. are doubtful; cf. Stephanus, Thesaur. iv. p. 259 sq.; [yet see Veitch s. v.]); to wonder, wonder at, marvel: absol., Mt. viii. 10, 27; ix. 8 Rec., 33; xv. 31; xxi. 20; xxii. 22; xxvii. 14; Mk. v. 20; vi. 51 [Rec.; L br. Tr mrg. br.]; xv. 5; Lk. i. 21 [see below], 63; viii. 25; xi. 14; xxiv. 41; Jn. v. 20; vii. 15; Acts ii. 7; iv. 13; xiii. 41; Rev. xvii. 7 sq.; with acc. of the pers. Lk. vii. 9; with acc. of the thing, Lk. xxiv. 12 [T om. L Tr br. WH reject the vs. (see $\pi \rho \delta s$, I. 1 a. init. and 2 b.); Jn. v. 28; Acts vii. 31; θαῦμα μέγα (see θαῦμα, 2), Rev. xvii. 6; πρόσωπον, to admire, pay regard to, one's external appearance, i. e. to be influenced by partiality, Jude 16 (Sept. for נְלֵא פָנִים, Deut. x. 17; Job xiii. 10; Prov. xviii. 5; Is. ix. 14, etc.); foll. by διάτι, Mk. vi. 6; Jn. vii. 21 where διὰ τοῦτο (omitted by Tdf.) is to be joined to vs. 21 [so G L Tr mrg.; cf. Meyer (ed. Weiss) ad loc.; W. § 7, 3], (Isocr. p. 52 d.; Ael. v. h. 12, 6; 14, 36); [foll. by iv w. dat. of object, acc. to the constr. adopted by some in Lk. i. 21 έθαύμ. έν τῷ χρονίζειν αὐτόν, at his tarrying; cf. W. § 83, b.; B. 264 (227); 185 (160 sq.); Sir. xi. 19 (21); evang. Thom. 15, 2; but see above]; foll. by ἐπί w. dat. of pers. Mk. xii. 17 [RGLTr]; by ἐπί w. dat. of the thing, Lk. ii. 33; iv. 22; ix. 43; xx. 26; [Acts iii. 12], (Xen., Plat., Thuc., al.; Sept.); περί τινος, Lk. ii. 18; by a pregnant constr. [cf. B. 185 (161)] ἐθαύμασεν ή γη ἀπίσω τοῦ θηρίου, followed the beast in wonder, Rev. xiii. 3 [cf. B. 59 (52)]; foll. by ore, to marvel that, etc., Lk. xi. 38; Jn. iii. 7; iv. 27; Gal. i. 6; by el (see el, I. 4), Mk. xv. 44; 1 Jn. iii. 13. Pass. to be wondered at, to be had in admiration, (Sir. xxxviii. 3; Sap. viii. 11; 4 Macc. xviii. 3), foll. by èv w. dat. of the pers. whose lot and condition gives matter for wondering at another, 2 Th. i. 10; èv with dat. of the thing, Is. lxi. 6. [Comp.: èxθαυμάζω.]*

βαυμάσιος, -a, -os, rarely of two terminations, (θαῦμα), [fr. Hes., Hom. (h. Merc. 448) down], wonderful, marvellous; neut. plur. θαυμάσια (Sept. often for אָנָם, also for אָנָם), wonderful deeds, wonders: Mt. xxi. 15. [Cf. Trench § xci.; better, Schmidt ch. 168, 6.]*

θαυμαστός, -ή, -όν, (θαυμάζω), in Grk. writ. fr. [Hom. (h. Cer. etc.)], Hdt., Pind. down: [interchanged in Grk. writ. with θαυμάσιος, cf. Lob. Path. Elem. ii. 341]; wonderful, marvellous; i. e. a. worthy of pious admiration, admirable, excellent: 1 Pet. ii. 9 (Clem. Rom. 1 Cor. 36, 2; for אוריר, Ps. viii. 2; xcii. (xciii.) 4, (5)). b. passing human comprehension: Mt. xxi. 42 and Mk. xii. 11, (fr.

Ps. exvii. (exviii.) 22 sq., where for κρ, as Job xlii. 3; Mic. vii. 15, etc.). c. causing amazement joined with terror: Rev. xv. 1, 3, (so for κη, Ex. xv. 11, etc.). d. marvellous i. e. extraordinary, striking, surprising: 2 Co. xi. 14 R G (see θαῦμα, 1); Jn. ix. 30.*

θεά, -âs, ή, (fem. of θεόs), [fr. Hom. down], a goddess: Acts xix. 27, and Rec. also in 35, 37.

θεάομαι, -ώμαι: 1 aor. έθεασάμην; pf. τεθέαμαι; 1 aor. pass. ἐθεάθην in pass. sense (Mt. vi. 1; xxiii. 5; Mk. xvi. 11; Thuc. 3, 38, 3; cf. Krüger § 40 s. v.; [but Krüger himself now reads δρασθέν in Thuc. l.c.; see Veitch s. v.; W. § 38, 7 c.; B. 52 (46)]); depon. verb; (fr. θέα, ΘΑΟΜΑΙ, with which θαῦμα is connected, q. v.); to behold, look upon, view attentively, contemplate, (in Grk. writ. often used of public shows; cf. θέα, θέαμα, θέατρον, θεατρίζω, etc. [see below]): τί, Mt. xi. 7; Lk. vii. 24; Jn. iv. 35; xi. 45; of august things and persons that are looked on with admiration: vi, Jn. i. 14, 32; 1 Jn. i. 1; Acts xxii. 9, (2 Macc. iii. 36); τινά, with a ptcp., Mk. xvi. 14: Acts i. 11; foll. by ὅτι, 1 Jn. iv. 14; θεαθημαι ὑπό τινος, Mk. xvi. 11; πρὸς τὸ θεαθήναι αὐτοῖς, in order to make a show to them, Mt. vi. 1; xxiii. 5; to view, take a view of: τί, Lk. xxiii. 55; τινά, Mt. xxii. 11; in the sense of visiting, meeting with a person, Ro. xv. 24 (2 Chr. xxii. 6; Joseph. antt. 16, 1, 2); to learn by looking: foll. by ort. Acts viii. 18 Rec.; to see with the eyes, 1 Jn. iv. 12; i.q. (Lat. conspicio) to perceive: τινά, Jn. viii. 10 RG; Acts xxi. 27; foll. by acc. with ptep., Lk. v. 27 [not Lmrg.]; Jn. i. 88; foll. by 574, Jn. vi. 5.*

Cf. O. F. Fritzsche, in Fritzschiorum Opusce. p. 295 sqq. [Acc. to Schmidt, Syn. i. ch. 11, θεᾶσθαι in its earlier classic use denotes often a wondering regard, (cf. even in Strabo 14, 5, τὰ ἐπτὰ θεάματα i. q. θαύματα). This specific shade of meaning, however, gradually faded out, and left the more general signification of such a looking as seeks merely the satisfaction of the sense of sight. Cf. θεωρέω.]

θεατρίζω: (θέατρον, q. v.); prop. to bring upon the stage; hence to set forth as a spectacle, expose to contempt; Pass., pres. ptcp. θεατριζόμενος [A. V. being made a gazing-stock], Heb. x. 33. (Several times also in eccl. and Byzant. writ. [cf. Soph. Lex. s. v.]; but in the same sense έκθεατρίζω in Polyb. 3, 91, 10; al.; [cf. W. 25 (24) note; also Tdf. ed. 7 Proleg. p. lix. sq.].)*

Warpov, -ου, τό, (θεάομαι); 1. a theatre, a place in which games and dramatic spectacles are exhibited, and public assemblies held (for the Greeks used the theatre also as a forum): Acts xix. 29, 31. 2. i. q. θέα and θέαμα, a public show (Aeschin. dial. socr. 3, 20; Achill. Tat. 1, 16 p. 55), and hence, metaph., a man who is exhibited to be gazed at and made sport of: 1 Co. iv. 9 [A. V. a spectacle].

θείον, -ου, τό, (apparently the neut. of the adj. θείος i. q. divine incense, because burning brimstone was regarded as having power to purify, and to ward off contagion [but Curtius § 320 allies it w. θύω; cf. Lat. fumus, Eng. dust]), brimstone: Lk. xvii. 29; Rev. ix. 17 sq.; xiv. 10; xix. 20; [xx. 10]; xxi. 8. (Gen. xix. 24; Ps. x. (xi.) 6; Ezek. xxxviii. 22; Hom. Il. 16, 228; Od. 22, 481,

493; (Plat.) Tim. Locr. p. 99 c.; Ael. v. h. 13, 15[16]; Hdian. 8, 4, 26 [9 ed. Bekk.].)*

θείος, -εία, -είον, (θεός), [fr. Hom. down], divine: ή θεία δύναμις, 2 Pet. i. 3; φύσις (Diod. 5, 31), ibid. 4; neut. τὸ θείον, divinity, deity (Lat. numen divinum), not only used by the Greeks to denote the divine nature, power, providence, in the general, without reference to any individual deity (as Hdt. 3, 108; Thuc. 5, 70; Xen. Cyr. 4, 2, 15; Hell. 7, 5, 13; mem. 1, 4, 18; Plat. Phaedr. p. 242 c.; Polyb. 32, 25, 7; Diod. 1, 6; 13, 3; 12; 16, 60; Lcian. de sacrif. 1; pro imagg. 13, 17. 28), but also by Philo (as in mundi opif. § 61; de agric. 17; leg. ad Gai. 1), and by Josephus (antt. 1, 3, 4; 11, 1; 2, 12, 4; 5, 2, 7; 11, 5, 1; 12, 6, 3; 7, 3; 13, 8, 2; 10, 7; 14, 9, 5; 17, 2, 4; 20, 11, 2; b. j. 3, 8, 3; 4, 3, 10), of the one, true God; hence most appositely employed by Paul, out of regard for Gentile usage, in Acts xvii. 29.

θειότης, -ητος, ή, divinity, divine nature: Ro. i. 20. (Sap. xviii. 9; Philo in opif. § 61 fin.; Plut. symp. 665 a.; Leian. calumn. c. 17.) [SYN. see θεότης.]*

θειόδης, -ες, (fr. θείον brimstone [q. v.]), of brimstone, sulphurous: Rev. ix. 17; a later Grk. word; cf. Lob. ad Phryn. p. 228; [Soph. Lex. s. v.].*

θέλημα, -τος, τό, (θέλω), a word purely bibl. and eccl. [yet found in Aristot. de plant. 1, 1 p. 815, 21]; Sept. for הָפֵץ; will, i. e. a. what one wishes or has determined shall be done, [i. e. objectively, thing willed: Lk. xii. 47; Jn. v. 30; 1 Co. vii. 37; 1 Th. v. 18; 2 Tim. ii. 26; Heb. x. 10; Rev. iv. 11; θέλημα τοῦ θεοῦ is used — of the purpose of God to bless mankind through Christ, Acts xxii. 14; Eph. i. 9; Col. i. 9; of what God wishes to be done by us, Ro. xii. 2; Col. iv. 12 [W. 111 (105)]; 1 Pet. iv. 2; and simply τὸ θέλημα, Ro. ii. 18 [W. 594 (553)] (Sir. xliii. 16 (17) [but here the better txt. now adds autou, see Fritzsche; in patrist. Grk., however, θέλημα is so used even without the art.; cf. Ignat. ad Rom. 1, 1; ad Eph. 20, 1, etc.]); τοῦ κυρίου, Eph. v. 17; plur. commands, precepts: [Mk. iii. 35 WH. mrg.]; Acts xiii. 22, (Ps. cii. (ciii.) 7; 2 Macc. i. 3); ἐστὶ τὸ θέλημά τινος, foll. by Tva, Jn. vi. 39 sq.; 1 Co. xvi. 12, cf. Mt. xviii. 14; foll. by inf., 1 Pet. ii. 15; by acc. with inf., 1 Th. iv. 3. [Cf. B. 237 (204); 240 (207); W. § 44, 8.] b. i. q. τὸ θέλειν, [i. e. the abstract act of willing, the subjective] will, choice: 1 Pet. iii. 17 [cf. W. 604 (562)]; 2 Pet. i. 21; ποιείν τ. θέλ. τινος (esp. of God), Mt. vii. 21; xii. 50; xxi. 31; Mk. iii. 35 [here WH mrg. the plur., see above]; Jn. iv. 34; vi. 38; vii. 17; ix. 31; Eph. vi. 6; Heb. x. 7, 9, 36; xiii. 21; 1 Jn. ii. 17; τὸ θέλ. (L T Tr WH βούλημα) τινος κατεργάζεσθαι, 1 Pet. iv. 3; γίνεται τὸ θέλ. τωος. Mt. vi. 10; xxvi. 42; Lk. xi. 2 LR; xxii. 42; Acts xxi. 14; ή βουλή τοῦ θελήματος, Eph. i. 11; ή εὐδοκία τοῦ θελ. ib. 5; ἐν τῷ θελ. τοῦ θεοῦ, if God will, Ro. i. 10; διὰ θελήματος θεοῦ, Ro. xv. 32; 1 Co. i. 1; 2 Co. i. 1; viii. 5; Eph. i. 1; Col. i. 1; 2 Tim. i. 1; κατὰ τὸ θέλ. τοῦ θεοῦ, Gal. i. 4; [1 Pet. iv. 19]; 1 Jn. v. 14. i. q. pleasure: Lk. xxiii. 25; i. q. inclination, desire: σαρκός, ανδρός, Jn. i. 13; plur. Eph. ii. 3. [Syn. see θέλω,

Φλησυς, -εως, ή, (θέλω), i. q. τὸ θέλειν, a willing, will: Heb. ii. 4. (Ezek. xviii. 23; 2 Chr. xv. 15; Prov. viii. 35; Sap. xvi. 25; [Tob. xii. 18]; 2 Macc. xii. 16; 3 Macc. ii. 26; [plur. in] Melissa epist. ad Char. p. 62 Orell.; acc. to Pollux [l. 5 c. 47] a vulgarism (ἰδιωτικόν); [cf. Lob. ad Phryn. p. 353].)*

θέλω (only in this form in the N. T.; in Grk. auth. also έθέλω [Veitch s. v.; Lob. ad Phryn. p. 7; B. 57 (49)]); impf. ήθελον; [fut. 3 pers. sing. θελήσει, Rev. xi. 5 WH mrg.]; 1 aor. ἡθέλησα; (derived apparently fr. έλεῖν with a fuller aspiration, so that it means prop. to seize with the mind; but Curtius p. 726, ed. 5, regards its root as uncertain [he inclines, however, to the view of Pott, Fick, Vaniček and others, which connects it with a root meaning to hold to]); Sept. for אבה and אבה; דס WILL, (have in mind,) intend; i. e. 1. to be resolved or determined, to purpose: absol., δ θέλων, Ro. ix. 16; τοῦ θεοῦ θέλοντος if God will, Acts xviii. 21; ἐὰν ὁ κύριος θελήση (in Attic έὰν θεὸς θέλη, ην οί θεοί θέλωσιν [cf. Lob. u. s.]), 1 Co. iv. 19; Jas. iv. 15; καθώς ἢθέλησε, 1 Co. xii. 18; xv. 38; tl, Ro. vii. 15 sq. 19 sq.; 1 Co. vii. 36; Gal. v. 17; with the agrist inf., Mt. xx. 14; xxvi. 15; Jn. vi. 21 (where the meaning is, they were willing to receive him into the ship, but that was unnecessary, because unexpectedly the ship was nearing the land; cf. Lücke, B-Crusius, Ewald, [Godet], al. ad loc.; W. § 54, 4; [B. 375 (321)]); Jn. vii. 44; Acts xxv. 9; Col. i. 27; 1 Th. ii. 18; Rev. xi. 5, etc.; with the present inf., Lk. x. 29 RG; Jn. vi. 67; vii. 17; viii. 44; Acts xxiv. 6 [Rec.]; Ro. vii. 21; Gal. iv. 9 [here T Tr txt. WH txt. 1 aor. inf.]: with an inf. suggested by the context, Jn. v. 21 (οῦς θέλει, sc. ζωοποιήσαι); Mt. viii. 2; Mk. iii. 13; vi. 22; Ro. ix. 18; Rev. xi. 6, etc. οὐ θέλω to be unwilling: with the aorist inf., Mt. ii. 18; xv. 32; xxii. 3; Mk. vi. 26; Lk. xv. 28; Jn. v. 40; Acts vii. 39; 1 Co. xvi. 7; Rev. ii. 21 [not Rec.], etc.; with the present inf., Jn. vii. 1; Acts xiv. 13; xvii. 18; 2 Th. iii. 10, etc.; with the inf. om. and to be gathered fr. the context, Mt. xviii. 30; xxi. 29; Lk. xviii. 4, etc.; θέλω and οὐ θέλω foll. by the acc. with inf., Lk. i. 62; 1 Co. x. 20; on the Pauline phrase où $\theta \hat{\epsilon} \lambda \omega$ $\hat{\nu} \mu \hat{a} \hat{s}$ $\hat{a} \gamma \nu o \hat{\epsilon} \hat{\nu}$, see $\hat{a} \gamma \nu o \hat{\epsilon} \omega$, a.; corresponding to $\theta \hat{\epsilon} \lambda \omega$ ύμας είδεναι, 1 Co. xi. 3; Col. ii. 1. θέλειν, used of a purpose or resolution, is contrasted with the carrying out of the purpose into act: opp. to ποιείν, πράσσειν, Ro. vii. 15, 19; 2 Co. viii. 10 sq. (on which latter pass. cf. De Wette and Meyer; W. § 61, 7 b.); to evepyeîv, Phil. ii. 13, cf. Mk. vi. 19; Jn. vii. 44. One is said also behew that which he is on the point of doing: Mk. vi. 48; Jn. i. 48 (44); and it is used thus also of things that tend or point to some conclusion [cf. W. § 42, 1 b.; B. 254 (219)]: Acts ii. 12; xvii. 20. λανθάνει αὐτοὺς τοῦτο θέλοντας this (viz. what follows, ὅτι etc.) escapes them of their own will, i. e. they are purposely, wilfully, ignorant, 2 Pet. iii. 5, where others interpret as follows: this (viz. what has been said previously) desiring (i. e. holding as their opinion [for exx. of this sense see Soph. Lex. s. v. 4]), they are ignorant etc.; but cf. De Wette ad loc. and W. § 54, 4 note; [B. § 150, 8 Rem.]. rds

έπιθυμίας τοῦ πατρός ύμων θέλετε ποιείν it is your purpose to fulfil the lusts of your father, i. e. ye are actuated by him of your own free knowledge and choice, Jn. viii. 44 [W. u. s.; B. 375 (321)]. 2. i. q. to desire, to wish: τί, Mt. xx. 21; Mk. xiv. 36; Lk. v. 39 [but WH in br.]; Jn. xv. 7; 1 Co. iv. 21; 2 Co. xi. 12; foll. by the sorist inf., Mt. v. 40; xii. 38; xvi. 25; xix. 17; Mk. x. 43 sq.; Lk. viii. 20; xxiii. 8; Jn. v. 6, 35 (ye were desirous of rejoicing); xii. 21; Gal. iii. 2; Jas. ii. 20; 1 Pet. iii. 10; foll. by the present inf., Jn. ix. 27; Gal. iv. 20 (ήθελον Ι could wish, on which impf. see ευχομαι, 2); the inf. is wanting and to be supplied fr. the neighboring verb, Mt. xvii. 12; xxvii. 15; Mk. ix. 13; Jn. xxi. 18; foll. by the acc. and inf., Mk. vii. 24; Lk. i. 62; Jn. xxi. 22 sq.; Ro. xvi. 19; 1 Co. vii. 7, 32; xiv. 5; Gal. vi. 13; οὐ θέλω to be unwilling, (desire not): foll. by the aor. inf., Mt. xxiii. 4; Lk. xix. 14, 27; 1 Co. x. 20; foll. by "va, Mt. vii. 12; Mk. vi. 25; ix. 30; x. 35; Lk. vi. 31; Jn. xvii. 24; cf. W. § 44, 8 b.; [B. § 139, 46]; foll. by the delib. subj. (aor.): θέλεις συλλέξωμεν αὐτά (cf. the Germ. willst du, sollen wir zusammenlesen? [Goodwin § 88]), Mt. xiii. 28; add, Mt. xx. 32 [where L br. adds wa]; xxvi. 17; xxvii. 17, 21; Mk. x. 51; xiv. 12; xv. 9, 12 [Tr br. θέλ.]; Lk. ix. 54; xviii. 41; xxii. 9, (cf. W. § 41 a. 4 b.; B. § 139, 2); foll. by el, Lk. xii. 49 (see el, I. 4); foll. by f, to prefer, 1 Co. xiv. 19 (see #, 3 d.). 3. i. q. to love; foll. by an inf., to like to do a thing, be fond of doing: Mk. xii. 38; Lk. xx. 46; cf. W. § 54, 4; [B. § 150, 8]. 4. in imitation of the Hebr. מַמַץ, to take delight, have pleasure Topp. by B. § 150, 8 Rem.; cf. W. § 33, a.; but see exx. below]: εν τινι, in a thing, Col. ii. 18 (εν καλφ, to delight in goodness, Test. xii. Patr. p. 688 [test. Ash. 1; (cf. els ζωήν, p. 635, test. Zeb. 3); Ps. cxi. (cxii.) 1; cxlvi. (cxlvii.) 10]; žv τινι, dat. of the pers., 1 S. xviii. 22; 2 S. xv. 26; [1 K. x. 9]; 2 Chr. ix. 8; for רצה ב, 1 Chr. xxviii. 4). ruá, to love one: Mt. xxvii. 43 (Ps. xxi. (xxii.) 9; [xvii. (xviii.) 20; xl. (xli.) 12]; Ezek. xviii. 32, cf. 23; Tob. xiii. 6; opp. to μισείν, Ignat. ad Rom. 8, 3; θεληθηναι is used of those who find favor, ibid. 8, 1). 1, Mt. ix. 13 and xii. 7, (fr. Hos. vi. 6); Heb. x. 5, 8, (fr. Ps. xxxix. (xl.) 7). As respects the distinction between βούλομαι and θέλω, the former seems to designate the will which follows deliberation, the latter the will which proceeds from inclination. This appears not only from Mt. i. 19, but also from the fact that the Sept. express the idea of pleasure, delight, by the verb θέλειν (see just above). The reverse of this distinction is laid down by Bttm. Lexil. i. p. 26 [Eng. trans. p. 194]; Delitzsch on Heb. vi. 17. Acc. to Tittmann (Syn. i. p. 124) θέλειν denotes mere volition, βούλεσθαι inclination: [cf. Whiston on Dem. 9.5; 124, 13].

[Philip Buttmann's statement of the distinction between the two words is quoted with approval by Schmidt (Syn. iii. ch. 146), who adduces in confirmation (besides many exx.) the assumed relationship between β . and $f \epsilon \lambda \pi i s$, $\epsilon \lambda \lambda \pi i s$; the use of θ . in the sense of 'resolve' in such passages as Thuc. 5, 9; of $\theta \ell \lambda \omega \nu$ i. q. $\hbar \delta \ell \omega s$ in the poets; of β . as parallel to $\ell \pi i \theta \nu \mu e \bar{\nu}$ in Dem. 29, 45, etc.; and pass. in which the two words occur together and β . is apparently equiv. to 'wish'

while 0. stands for 'will,' as Xen. an. 4, 4, 5; Eur. Alc. 281. etc., etc. At the same time it must be confessed that scholars are far from harmonious on the subject. Many agree with Prof. Grimm that 0. gives prominence to the emotive element, β. to the rational and volitive; that θ. signifies the choice, while \(\beta \). marks the choice as deliberate and intelligent; yet they acknowledge that the words are sometimes used indiscriminately, and esp. that θ , as the less sharply defined term is put where \(\beta \). would be proper; see Ellendt, Lex. Soph.; Pape, Handwörterb.; Seiler, Wörterb. d. Hom., s. v. Βούλομαι; Suhle und Schneidewin, Handwörterb.; Crosby, Lex. to Xen. an., s. v. ¿θέλω; (Arnold's) Pillon, Grk. Syn. § 129; Webster, Synt. and Syn. of the Grk. Test. p. 197; Wilke, Clavis N. T., ed. 2, ii. 603; Schleusner, N. T. Lex. s. v. βούλ.; Munthe, Observy. phil. in N. T. ex Diod. Sic. etc. p. 3; Valckenaer, Scholia etc. ii. 23; Westermann on Dem. 20, 111; the commentators generally on Mt. as above; Bp. Lghtft. on Philem. 13, 14; Riddle in Schaff's Lange on Eph. p. 42; this seems to be roughly intended by Ammonius also: βούλεσθαι μέν έπλ μόνου λεκτέον τοῦ λογικοῦ· τὸ δὲ θέλειν και έπι άλόγου ζώου; (and Eustath. on Iliad 1, 112, p. 61, 2, 88 γ ο ο ο ο άπλως θέλω, άλλα βούλομαι, δπερ ἐπίτασις τοῦ θέλειν ἐστίν). On the other hand, L. and S. (s. v. ἐθέλω); Passow ed. 5; Rost, Wörterb. ed. 4 · Schenkl, Schulwörterb.; Donaldson, Crat. § 463 sq.; Wahl, Clav. Apocr., s. v. βούλ.; Cremer 8. vv. βούλομαι and θέλω; esp. Stallb. on Plato's de repub. 4, 13 p. 437 b., (cf. too Cope on Aristot. rhet. 2, 19, 19); Franke on Dem. 1, 1, substantially reverse the distinction, as does Ellicott on 1 Tim. v. 14; Wordsworth on 1 Th. ii. 18. Although the latter opinion may seem to be favored by that view of the derivation of the words which allies βούλ. with voluptas (Curtius § 659, cf. p. 726), and makes θέλ. signify 'to hold to something,' 'form a fixed resolve' (see above, ad init.), yet the predominant usage of the N. T. will be evident to one who looks out the pass, referred to above (Fritzsche's explanation of Mt. i. 19 is hardly natural); to which may be added such as Mt. ii. 18; ix. 13; xii. 38; xv. 28; xvii. 4 (xx. 21, 32); xxvi. 15, 39 (cf. Lk. xxii. 42); Mk. vi. 19; vii. 24; ix. 30; x. 35; xii. 38; xv. 9 (cf. Jn. xviii. 39), 15 (where R. V. wishing is questionable; cf. Lk. xxiii. 20); Lk. x. 24; xv. 28; xvi. 26; Jn. v. 6; vi. 11; xii. 21; Acts x. 10; xviii. 15; Ro. vii. 19 (cf. 15, its opp. to μσῶ, and indeed the use of $\theta \notin \lambda \omega$ throughout this chapter); 1 Co. vii. 36, 39; xiv. 35; Eph. i. 11; 2 Th. iii. 10, etc. Such passages as 1 Tim. ii. 4; 2 Pet. iii. 9 will be ranged now on one side, now on the other; cf. 1 Co. xii. 11, 18. θέλω occurs in the N. T. about five times as often as βούλομαι (on the relative use of the words in classic writers see Tycho Mommsen in Rutherford, New Phryn. p. 415 sq.). The usage of the Sept. (beyond the particular specified by Prof. Grimm) seems to afford little light; see e. g. Gen. xxiv. 5, 8; Deut. xxv. 7; Ps. xxxix. (xl.) 7, 9, etc. In modern Greek θέλω seems to have nearly driven βούλομαι out of use; on θέλω as an auxiliary cf. Jebb in Vincent and Dickson's Handbook, App. §§ 60, 64. For exx. of the associated use of the words in classic Grk., see Steph. Thesaur. s. v. βούλομαι p. 366 d.; Bp. Lghtft., Cremer, and esp. Schmidt, as above.]

θεμέλιος, -ον, (θέμα [i. e. thing laid down]), laid down as a foundation, belonging to a foundation, (Diod. 5, 66; θεμέλιοι λίθοι, Arstph. av. 1137); generally as a subst., δ θεμέλιος [sc. λίθος] (1 Co. iii. 11 sq.; 2 Tim. ii. 19; Rev. xxi. 19), and τὸ θεμέλιον (rarely so in Grk. writ., as [Aristot. phys. auscult. 2, 9 p. 200, 4]; Paus. 8, 32, 1; [al.]), the foundation (of a building, wall, city): prop., Lk. vi.

49; τιθέναι θεμέλιον, Lk. vi. 48; xiv. 29; plur. οἱ θεμέλιοι (chiefly so in Grk. writ.), Heb. xi. 10; Rev. xxi. 14, 19; neut. τὸ θεμ. Acts xvi. 26 (and often in the Sept.); metaph. the foundations, beginnings, first principles, of an institution or system of truth: 1 Co. iii. 10, 12; the rudiments, first principles, of Christian life and knowledge, Heb. vi. 1 (μετανοίας gen. of apposition [W. 531 (494)]); a course of instruction begun by a teacher, Ro. xv. 20; Christ is called θεμέλ. i. e. faith in him, which is like a foundation laid in the soul on which is built up the fuller and richer knowledge of saving truth, 1 Co. iii. 11; τῶν ἀποστόλων (gen. of appos., on account of what follows: ὅντος . . . Χριστοῦ, [al. say gen. of origin, see ἐποικοδομέω; cf. W. § 30, 1; Meyer or Ellicott ad loc.]), of the apostles as preachers of salvation, upon which foundation the Christian church has been built, Eph. ii. 20; a solid and stable spiritual possession, on which resting as on a foundation they may strive to lay hold on eternal life, 1 Tim. vi. 19; the church is apparently called $\theta \epsilon \mu$. as the foundation of the 'city of God,' 2 Tim. ii. 19, cf. 20 and 1 Tim. iii. 15. (Sept. several times also for אַרְמוֹן, a palace, Is. xxv. 2; Jer. vi. 5; Amos i. 4, etc.)

θεμελιόω: fut. θεμελιώσω; 1 aor. ἐθεμελίωσα; Pass., pf. ptcp. τεθεμελιωμένος; plupf. 3 pers. sing. τεθεμελίωτο (Mt. vii. 25; Lk. vi. 48 RG; without augm. cf. W. § 12, 9; [B. 33 (29); Tdf. Proleg. p. 121]); Sept. for τρ; [fr. Xen. down]; to lay the foundation, to found: prop., τὴν γῆν, Hễb. i. 10 (Ps. ci. (cii.) 26; Prov. iii. 19; Is. xlviii. 13, al.); τὶ ἐπί τι, Mt. vii. 25; Lk. vi. 48. metaph. (Diod. 11, 68; 15, 1) to make stable, establish, [A. V. ground]: of the soul, [1 aor. opt. 3 pers. sing.] 1 Pet. v. 10 [Rec.; but T, Tr mrg. in br., the fut.]; pass., Eph. iii. 17 (18); Col. i. 23.*

θεο-δίδακτος, -ον, (θεός and διδακτός), taught of God: 1 Th. iv. 9. ([Barn. ep. 21, 6 (cf. Harnack's note)]; eccles. writ.)*

θεο-λόγος, -ου, ό, (θεός and λέγω), in Grk. writ. [fr. Aristot. on] one who speaks (treats) of the gods and divine things, versed in sacred science; (Grossmann, Quaestiones Philoneae, i.p. 8, shows that the word is used also by Philo, esp. of Moses [cf. de praem. et poen. § 9]). This title is given to John in the inscription of the Apocalypse, acc. to the Rec. text, apparently as the publisher and interpreter of divine oracles, just as Lucian styles the same person θεολόγος in Alex. 19 that he calls $\pi poφήτης$ in c. 22. The common opinion is that John was called θεολόγος in the same sense in which the term was used of Gregory of Nazianzus, viz. because he taught the θεότης of the λόγος. But then the wonder is, why the copyists did not prefer to apply the epithet to him in the title of the Gospel.*

θεομαχέω, -ῶ; (θεομάχος); to fight against God: Acts xxiii. 9 Rec. (Eur., Xen., Diod., al.; 2 Macc. vii. 19.)* θεομάχος, -ου, δ, (θεός and μάχομαι), fighting against God, resisting God: Acts v. 39. (Symm., Job xxvi. 5; Prov. ix. 18; xxi. 16; Heracl. Pont. alleg. Homer. 1; Lcian. Jup. tr. 45.)*

θεόπνευστος, -ον, (θεός and πνέω), inspired by God: γραφή, i. e. the contents of Scripture, 2 Tim. iii. 16 [see πâς, I. 1 c.]; σοφίη, [pseudo-] Phocyl. 121; ὅνειροι, Plut. de plac. phil. 5, 2, 3 p. 904 f.; [Orac. Sibyll. 5, 406 (cf. 308); Nonn. paraphr. ev. Ioan. 1, 99]. (ἔμπνευστος also is used passively, but ἄπνευστος, εὕπνευστος, πυρίπνευστος, [δυσδιάπνευστος], actively, [and δυσανάπνευστος appar. either act. or pass.; cf. W. 96 (92) note].)*

θεός, -οῦ, ὁ and ἡ, voc. θεέ, once in the N. T., Mt. xxvii. 46; besides in Deut. iii. 24; Judg. [xvi. 28;] xxi. 3; [2 S. vii. 25; Is. xxxviii. 20]; Sir. xxiii. 4; Sap. ix. 1; 3 Macc. vi. 3; 4 Macc. vi. 27; Act. Thom. 44 sq. 57; Eus. h. e. 2, 23, 16; [5, 20, 7; vit. Const. 2, 55, 1. 59]; cf. W. § 8, 2 c.; [B. 12 (11)]; ([on the eight or more proposed derivations see Vaniček p. 386, who follows Curtius (after Döderlein) p. 513 sqq. in connecting it with a root meaning to supplicate, implore; hence the implored; per contra cf. Max Müller, Chips etc. iv. 227 sq.; L. and S. s. v. fin.]); [fr. Hom. down]; Sept. for אלהים אל and יהוה 1. a general appellation of deities a god, a goddess; or divinities: Acts xxviii. 6; 1 Co. viii. 4; 2 Th. ii. 4; once ή θεός, Acts xix. 37 G L T Tr WH; θεοῦ φωνή καὶ ούκ ανθρώπου, Acts xii. 22; ανθρωπος ων ποιείς σεαυτον θεόν, Jn. x. 33; plur., of the gods of the Gentiles: Acts xiv. 11; xix. 26; λεγόμενοι θεοί, 1 Co. viii. 54; οἱ φύσει μὴ οντες θεοί, Gal. iv. 8; τοῦ θεοῦ 'Ρεφάν [q. v.], Acts vii. 43; of angels: εἰσὶ θεοὶ πολλοί, 1 Co. viii. 56 (on which cf. Philo de somn. i. § 39 ὁ μὲν ἀληθεία θεὸς είς ἐστιν, οἱ δ' ἐν καταγρήσει λεγόμενοι πλείους). [On the use of the sing. $\theta_{\epsilon \acute{o}s}$ (and Lat. deus) as a generic term by (later) heathen writ., see Norton, Genuinen. of the Gosp. 2d ed. iii. addit. note D: cf. Dr. Ezra Abbot in Chris. Exam. for Nov. 1848, p. 389 sqq.; Huidekoper, Judaism at Rome, ch. i. §ii.; see Bib. Sacr. for July 1856, p. 666 sq., and for addit. exx. Nägelsbach, Homer. Theol. p. 129; also his Nachhomerische Theol. p. 139 sq.; Stephanus, Thes. s. v.; and reff. (by Prof. Abbot) in Journ. Soc. Bibl. Lit. and Exeg. i. p. 120 note.] 2. Whether Christ is called God must be determined from Jn. i.1; xx. 28; 1 Jn. v. 20; Ro. ix. 5; Tit. ii. 13; Heb. i. 8 sq., etc.; the matter is still in dispute among theologians; cf. Grimm, Institutio theologiae dogmaticae, ed. 2, p. 228 sqq. [and the discussion (on Ro. ix. 5) by Professors Dwight and Abbot in Journ. Soc. Bib. Lit. etc. u. s., esp. pp. 42 sqq. 3. spoken of the only and true GoD: with 113 sqq.]. the article, Mt. iii. 9; Mk. xiii. 19; Lk. ii. 13; Acts ii. 11, and very often; with prepositions: ἐκ τοῦ θ. Jn. vii. 42, 47 and often in John's writ.; ὑπὸ τοῦ θ. Lk. i. 26 [T Tr WH ἀπό]; Acts xxvi. 6; παρὰ τοῦ θ. Jn. viii. 40; ix. 16 [L T Tr WH here om. art.]; παρὰ τῷ θ. Ro. ii. 13 [Tr txt. om. and L WH Tr mrg. br. the art.]; ix. 14; ἐν τῷ θ. Col. iii. 3; ἐπὶ τῷ θ. Lk. i. 47; εἰς τὸν θ. Acts xxiv. 15 [Tdf. πρός]; ἐπὶ τὸν θ. Acts xv. 19; xxvi. 18, 20; προς τον θ. Jn. i. 2; Acts xxiv. [15 Tdf.], 16, and many other exx. without the article: Mt. vi. 24; Lk. iii. 2; xx. 38; Ro. viii. 8, 33; 2 Co. i. 21; v. 19; vi. 7; 1 Th. ii. 5, etc.; with prepositions: ἀπὸ θεοῦ, Jn. iii. 2; xvi. 30; Ro. xiii. 1 [L T Tr WH ὑπό]; παρὰ θεοῦ, Jn. i. 6;

ἐκ θεοῦ, Acts v. 39; 2 Co. v. 1; Phil. iii. 9; παρὰ θεῷ, 2 Th. i. 6; 1 Pet. ii. 4; κατὰ θεόν, Ro. viii. 27; 2 Co. vii. 9 sq.; cf. W. § 19 s. v. δ θεός τινος (gen. of pers.), the (guardian) God of any one, blessing and protecting him: Mt. xxii. 32; Mk. xii. 26 sq. [29 WH mrg. (see below)]; Lk. xx. 37; Jn. xx. 17; Acts iii. 13; xiii. 17; 2 Co. vi. 16; Heb. xi. 16; Rev. xxi. 3 [without &; but GTTr WH txt. om. the phrase]; δ θεός μου, i. q. οδ εἰμί, οδ καὶ λατρεύω (Acts xxvii. 23): Ro. i. 8; 1 Co. i. 4 [Tr mrg. br. the gen.]; 2 Co. xii. 21; Phil. i. 3; iv. 19; Philem. 4; κύριος δ θ eós σ ou, $\dot{\eta}$ μῶν, ὑμῶν, αὐτῶν (in imit. of Hebr. יהוה אַלהָיך, י" אֱלֹהֵיכָם ,י" אֱלֹהַינָּוּ (י" אֱלֹהַיהָם ,י" אֱלֹהַיכָם ,י" אֱלֹהַינוּ (ז' אַלֹהַינוּ : Mt. iv. 7 ; xxii. 87; Mk. xii. 29 [see above]; Lk. iv. 8, 12; x. 27; Acts ii. 39; cf. Thilo, Cod. apocr. Nov. Test. p. 169; [and Bp. Lghtft. as quoted s. v. κύριος, c. a. init.]; δ θεδς κ. πατήρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ: Ro. xv. 6; 2 Co. i. 3; xi. 31 [L T Tr WH om. ήμ. and Xρ.]; Eph. i. 3; Col. i. 3 [L WHom. rai]; 1 Pet. i. 3; in which combination of words the gen. depends on $\delta \theta \epsilon \delta s$ as well as on $\pi a \tau \eta \rho$, cf. Fritzsche on Rom. iii. p. 232 sq.; [Oltramare on Ro. l.c.; Bp. Lghtft. on Gal. i. 4; but some would restrict it to the latter; cf. e. g. Meyer on Ro. l. c., Eph. l.c.; Ellic. on Gal. l. c., Eph. l. c.]; δ θεδς τοῦ κυρ. ἡμ. Ἰησ. Χρ. Eph. i. 17; δ θεὸς κ. πατὴρ ἡμῶν, Gal. i. 4; Phil. iv. 20; 1 Th. i. 3; iii. 11, 13; θεὸς ὁ πατήρ, 1 Co. viii. 6; ὁ θεὸς κ. πατήρ, 1 Co. xv. 24; Eph. v. 20; Jas. i. 27; iii. 9 [Rec.; al. κύριος κ. π.]; ἀπὸ θεοῦ πατρὸς ἡμῶν, Ro. i. 7; 1 Co. i. 3; 2 Co. i. 2; Eph. i. 2; Phil. i. 2; Col. i. 2; 2 Th. i. 2; 1 Tim. i. 2 [Rec., al. om. ήμ.]; Philem. 3; [ὁ θεὸς πατήρ, Col. iii. 17 LTTr WH (cf. Bp. Lghtft. ad loc.); elsewhere without the art. as] θεοῦ πατρός (in which phrase the two words have blended as it were into one, equiv. to a prop. name, Germ. Gottvater [A. V. God the Father]): Phil. ii. 11; 1 Pet. i. 2; ἀπὸ θεοῦ πατρός, Gal. i. 3; Eph. vi. 23; 2 Tim. i. 2; Tit. i. 4; παρὰ θεοῦ πατρός, 2 Pet. i. 17; 2 Jn. 3; cf. Wieseler, Com. üb. d. Brief a. d. Galat. p. 10 sqq. δ θεώς w. gen. of the thing of which God is the author [cf. W. § 30, 1]: της ύπομονης κ. της παρακλήσεως, Ro. xv. 5; της έλπίδος, ib. 13; της είρηνης, 33; 1 Th. v. 23; της παρακλήσεως, 2 Co. i. 3. τὰ τοῦ θεοῦ, the things of God, i. e. a. his counsels, 1 Co. ii. 11. β. his interests, y. things due to God, Mt. Mt. xvi. 23; Mk. viii. 33. xxii. 21; Mk. xii. 17; Lk. xx. 25. τὰ πρὸς τὸν θεόν, things respecting, pertaining to, God, - contextually i.q. the sacrificial business of the priest, Ro. xv. 17; Heb. ii. 17; v. 1; cf. Xen. rep. Lac. 13, 11; Fritzsche on Rom. iii. p. 262 sq. Nom. δ θεός for the voc.: Mk. xv. 34; Lk. xviii. 11, 13; Jn. xx. 28; Acts iv. 24 [RG; Heb. i. 8?]; x. 7; cf. W. § 29, 2; [B. 140 (123)]. τῷ θεῷ, God being judge [cf. W. § 31, 4 a.; 248 (232 sq.); B. § 133, 14]: after δυνατός, 2 Co. x. 4; after ἀστείος, Acts vii. 20, (after αμεμπτος, Sap. x. 5; after μέγας, Jon. iii. 3; see ἀστεῖος, 2). For the expressions $\tilde{a}\nu\theta\rho\omega\pi\sigma\sigma$ $\theta\epsilon\sigma\tilde{v}$, $\tilde{\sigma}\dot{\nu}\nu\alpha\mu\nu\sigma$ $\theta\epsilon\sigma\tilde{v}$, $\nu\dot{\iota}\dot{\sigma}\sigma$ $\theta\epsilon\sigma\tilde{v}$, etc., θεδς της έλπίδος etc., ὁ ζων θεός etc., see under ἄνθρωπος 6, δύναμις a., υίὸς τοῦ θεοῦ, έλπίς 2, ζάω I. 1, etc. 4. θεός is used of whatever can in any respect be likened to God, or resembles him in any way: Hebraistically i. q. God's representative or vicegerent, of magistrates and judges, Jn. x. 34 sq. after Ps. lxxxi. (lxxxii.) 6, (of the wise man, Philo de mut. nom. § 22; quod omn. prob. lib. § 7; [δ σοφδε λέγεται θεδε τοῦ ἄφρονος . . . θεδε πρὸς φαντασίαν κ. δόκησιν, quod det. pot. insid. § 44]; πατήρ κ. μήτηρ ἐμφανεῖς εἰσι θεοὶ, μιμούμενοι τὸν ἀγέννητον ἐν τῷ ζωσπλαστεῖν, de decal. § 23; ἀνομάσθη (i. e. Moses) ὅλου τοῦ ἔθνους θεδε κ. βασιλεύς, de vita Moys. i. § 28; [de migr. Abr. § 15; de alleg. leg. i. § 13]); of the devil, δ θεδε τοῦ αἰῶνος τούτου (see αἰών, 3), 2 Co. iv. 4; the pers. or thing to which one is wholly devoted, for which alone he lives, e. g. ἡ κοιλία, Phil. iii. 19.

θεοσίβεια, -ας, ή, (θεοσεβής), reverence towards God, godliness: 1 Tim. ii. 10. (Xen. an. 2, 6, 26; Plat. epin. p. 985 d.; Sept. Gen. xx. 11; Job xxviii. 28; Bar. v. 4; Sir. i. 25 (22); 4 Macc. i. 9 (Fritz.); vii. 6, 22 (var.).)*
θεοσεβής, -ές, (θεός and σέβομαι), worshipping God,

pious: Jn. ix. 31. (Sept.; Soph., Eur., Arstph., Xen., Plat., al.; [cf. Trench § xlviii.].)*

θεοστυγής, -ές, (θεός and στυγέω; cf. θεομισής, θεομυσής, and the subst. θεοστυγία, omitted in the lexx., Clem. Rom. 1 Cor. 35, 5), hateful to God, exceptionally impious and wicked; (Vulg. deo odibilis): Ro. i. 30 (Eur. Troad. 1213 and Cyclop. 396, 602; joined with ἄδικοι in Clem. hom. 1, 12, where just before occurs οἱ θεὸν μισοῦντες). Cf. the full discussion of the word by Fritzsche, Com. on Rom. i. p. 84 sqq.; [and see W. 53 sq. (53)].*

θεότης, -ητος, ή, (deitas, Tertull., Augustine [de civ. Dei 7, 1]), deity i. e. the state of being God, Godhead: Col. ii. 9. (Lcian. Icar. 9; Plut. de defect. orac. 10 p. 415 c.) *

[SYN. θεότη s, θειότη s: θεότ. deity differs from θειότ. divinity, as essence differs from quality or attribute; cf. Trench § ii.; Bp. Lghtft. or Mey. on Col. l.c.; Fritzsche on Ro. i. 20.]

Θεόφιλος, -ου, (θεός and φίλος), Theophilus, a Christian to whom Luke inscribed his Gospel and Acts of the Apostles: Lk. i. 3; Acts i. 1. The conjectures concerning his family, rank, nationality, are reviewed by (among others) Win. RWB. s. v.; Bleek on Lk. i. 3; [B. D. s. v.]; see also under κράτιστος.*

θεραπεία, -as, ή, (θεραπείω); **1.** service, rendered by any one to another. **2.** spec. medical service, curing, healing: Lk. ix. 11; Rev. xxii. 2, ([Hippocr.], Plat., Isocr., Polyb.). **3.** by meton. household, i. e. body of attendants, servants, domestics: Mt. xxiv. 45 RG; Lk. xii. 42, (and often so in Grk. writ.; cf. Lob. ad Phryn. p. 469; for Dy, Gen. xlv. 16).

θεραπεύω; impf. εθεράπευον; fut. θεραπεύσω; 1 aor. εθεράπευσα; Pass., pres. θεραπεύομαι; impf. εθεραπευόμην; pf. ptcp. τεθεραπευμένος; 1 aor. εθεραπεύθην; (θέραψ, i. q. θεράπων); fr. Hom. down; 1. to serve, do service: τινά, to one; pass. θεραπ. ὑπό τινος, Acts xvii. 25. 2. to heal, cure, restore to health: Mt. xii. 10; Mk. vi. 5; Lk. vi. 7; ix. 6; xiii. 14; xiv. 3; τινά, Mt. iv. 24; viii. 7, 16, etc.; Mk. i. 34; iii. 10; Lk. iv. 23; x. 9; pass., Jn. v. 10; Acts iv. 14; v. 16, etc.; τινὰ ἀπό τινος, to cure one of any disease, Lk. vii. 21; pass., Lk. v. 15; viii. 2; θεραπεύειν νόσους, μαλακίαν: Mt. iv. 23; ix. 35; x. 1; Mk. iii. 15

[RGL, Tr mrg. in br.]; Lk. ix. 1; a wound, pass., Rev. xiii. 3, 12.

espámer, -orros, δ, [perh. fr. a root to hold, have about one; cf. Eng. retainer; Vaniček p. 396; fr. Hom. down], Sept. for ¬¬¬¬, an attendant, servant: of God, spoken of Moses discharging the duties committed to him by God, Heb. iii. 5 as in Num. xii. 7 sq.; Josh. i. 2; viii. 31, 33 (ix. 4, 6); Sap. x. 16. [Syn. see διάκονος.]*

θερίζω; fut. θερίσω [B. 37 (32), cf. WH. App. p. 163 sq.]; 1 aor. ἐθέρισα; 1 aor. pass. ἐθερίσθην; (θέρος); Sept. for קצר; [fr. Aeschyl., Hdt. down]; to reap, harvest; a. prop.: Mt. vi. 26; Lk. xii. 24; Jas. v. 4; ffig. Jn. iv. 36 (bis)]. b. in proverbial expressions about sowing and reaping: άλλος ... ὁ θερίζων, one does the work, another gets the reward, Jn. iv. 37 sq. (where the meaning is 'ye hereafter, in winning over a far greater number of the Samaritans to the kingdom of God, will enjoy the fruits of the work which I have now commenced among them' [al. do not restrict the reference to converted Samaritans]); θερίζων ὅπου οὐκ ἔσπειpas, unjustly appropriating to thyself the fruits of others' labor, Mt. xxv. 24, 26; Lk. xix. 21 sq.; 8 car... θερίσει, as a man has acted (on earth) so (hereafter by God) will he be requited, either with reward or penalty, (his deeds will determine his doom), Gal. vi. 7 (a proverb: ut sementem feceris, ita metes, Cic. de orat. 2, 65; [σὺ δὲ ταῦτα αἰσχρῶς μὲν ἔσπειρας κακῶς δὲ ἐθέρισας, Aristot. rhet. 3, 3, 4; cf. Plato, Phaedr. 260 d.; see Meyer on Gal. l. c.]); τί, to receive a thing by way of reward or punishment: τὰ σαρκικά, 1 Co. ix. 11; φθοράν, ζωήν αλώνιον, Gal. vi. 8, (σπείρειν πυρούς, θερίζειν ακάνθας, Jer. xii. 13; δ σπείρων φαῦλα θερίσει κακά, Prov. xxii. 8; έὰν σπείρητε κακά, πάσαν ταραχήν καὶ θλίψιν θερίσετε, Test. xii. Patr. p. 576 [i. e. test. Levi § 13]); absol.: of the reward of well-doing, Gal. vi. 9; 2 Co. ix. 6. the crops are cut down with the sickle, depices is fig. used for to destroy, cut off: Rev. xiv. 15; with the addition of την γην, to remove the wicked inhabitants of the earth and deliver them up to destruction, ib. 16 [την 'Avíar, Plut. reg. et. imper. apophthegm. (Antig. 1), p. 182 a.].*

θερισμός, -οῦ, ὁ, (θερίζω), harvest: i. q. the act of reaping, Jn. iv. 35; fig. of the gathering of men into the kingdom of God, ibid. i. q. the time of reaping, i. e. fig. the time of final judgment, when the righteous are gathered into the kingdom of God and the wicked are delivered up to destruction, Mt. xiii. 30, 39; Mk. iv. 29. 1. q. the crop to be reaped, i. e. fig. a multitude of men to be taught how to obtain salvation, Mt. ix. 37 sq.; Lk. x. 2; ἐξηράνθη ὁ θερισμός, the crops are ripe for the harvest, i. e. the time is come to destroy the wicked, Rev. xiv. 15. (Sept. for ¬ξξ; rare in Grk. writ., as Xen. oec. 18, 3; Polyb. 5, 95, 5.)*

θεριστής, -οῦ, ὁ, (θερίζω), a reaper: Mt. xiii. 30, 39. (Bel and the Dragon 33; Xen., Dem., Aristot., Plut., al.)*

θερμαίνω: Mid., pres. θερμαίνομαι; impf. έθερμαινόμην; (θερμός): fr. Hom. down; to make warm, to heat; mid.

to warm one's self: Mk. xiv. 54, 67; Jn. xviii. 18, 25; Jas. ii. 16.*

θίρμη (and θίρμα; cf. Lob. ad Phryn. p. 331, [Ruther ford, New Phryn. p. 414]), -ης, ή, heat: Acts xxviii. 3. (Eccl. iv. 11; Job vi. 17; Ps. xviii. (xix.) 7; Thuc., Plat., Menand., al.) *

θέρος, -ους, τό, (θέρω to heat), summer: Mt. xxiv. 32; Mk. xiii. 28; Lk. xxi. 30. (From Hom. down; Hebr. γ.ρ., Prov. vi. 8; Gen. viii. 22.)*

Θεσσαλονικεύε, -έως, ό, a Thessalonian: Acts xx. 4; xxvii. 2; 1 Th. 1. 1; 2 Th. i. 1.*

Georalovikη, -ηs, ή, Thessalonica (now Saloniki), a celebrated and populous city, situated on the Thermaic Gulf, the capital of the second [(there were four; cf. Liv. xlv. 29)] division of Macedonia and the residence of a Roman governor and quaestor. It was anciently called Therme, but was rebuilt by Cassander, the son of Antipater, and called by its new name [which first appears in Polyb. 23, 11, 2] in honor of his wife Thessalonica, the sister of Alexander the Great; cf. Strabo 7, 380. Here Paul the apostle founded a Christian church: Acts xvii. 1, 11, 13; Phil. iv. 16; 2 Tim. iv. 10. [BB. DI). s. v.; Lewin, St. Paul, i. 225 sqq.]

Orvõas [prob. contr. fr. θεόδωρος, W. 103 (97); esp. Bp. Lghtft. on Col. iv. 15; on its inflection cf. B. 20 (18)], δ, Theudas, an impostor who instigated a rebellion which came to a wretched end in the time of Augustus: Acts v. 36. Josephus (antt. 20, 5, 1) makes mention of one Theudas, a magician, who came into notice by pretending that he was a prophet and was destroyed when Cuspius Fadus governed Judæa in the time of Claudius. Accordingly many interpreters hold that there were two insurgents by the name of Theudas; while others, with far greater probability, suppose that the mention of Theudas is ascribed to Gamaliel by an anachronism on the part of Luke. On the different opinions of others cf. Meyer on Acts l.c.; Win. RWB. s. v.; Keim in Schenkel v. 510 sq.; [esp. Hackett in B. D. s. v.].*

θεωρέω, -ω; impf. εθεώρουν; [fut. θεωρήσω, Jn. vii. 3 T Tr WH]; 1 aor. εθεώρησα; (θεωρός a spectator, and this fr. θεάομαι, q. v. [cf. Vaniček p. 407; L. and S. s. v.; Allen in the Am. Journ. of Philol. i. p. 131 sq.]); [fr. Aeschyl. and Hdt. down; Sept. for אח and Chald. חוה 1. to be a spectator, look at, behold, Germ. schauen, (the Bewool were men who attended the games or the sacrifices as public deputies; cf. Grimm on 2 Macc. iv. 19); absol.: Mt. xxvii. 55; Mk. xv. 40; Lk. xxiii. 35; foll. by indir. disc., Mk. xii. 41; xv. 47; used esp. of persons and things looked upon as in some respect noteworthy: τινά, Jn. vi. 40; xvi. 10, 16 sq. 19; Acts iii. 16; xxv. 24; Rev. xi. 11 sq.; δ θεωρών τὸν υίὸν θεωρεῖ τὸν πατέρα, the majesty of the Father resplendent in the Son, Jn. xii. 45; τινά with ptep. [B. 301 (258): Mk. v. 15]; Lk. x. 18; Jn. vi. 19; [x. 12]; xx. 12, 14; [1 Jn. iii. 17]; τί, Lk. xiv. 29; xxi. 6; xxiii. 48; Acts iv. 13; τὰ σημεῖα, Jn. ii. 23; vi. 2 L Tr WH; Acts viii. 13, (θαυμαστά τέρατα, Sap. xix. 8); τὰ ἔργα τοῦ Χριστοῦ, Jn. vii. 3; τί with ptep., Jn. xx. 6; Acts vii. 56; x. 11; foll. by or, Acts

xix. 26; to view attentively, take a view of, survey: 11, Mt. xxviii. 1; to view mentally, consider: foll. by orat. obliq., Heb. vii. 4. 2. to see; i. e. a. to perceive with the eyes: πνεῦμα, Lk. xxiv. 37; τινά with a ptcp., ibid. 39; τινά, ὅτι, Jn. ix. 8; τὸ πρόσωπόν τινος (after the Hebr.; see πρόσωπον, 1 a.), i. q. to enjoy the presence of one, have intercourse with him, Acts xx. 38; οὐκέτι θεωρείν riva, used of one from whose sight a person has been withdrawn, Jn. xiv. 19; οὐ θεωρεῖ ὁ κόσμος τὸ πνεῦμα, i. e. so to speak, has no eyes with which it can see the Spirit; he cannot render himself visible to it, cannot give it his presence and power, Jn. xiv. 17. b. to discern, descry: τί, Mk. v. 38; τωά, Mk. iii. 11; Acts ix. 7. o. to ascertain, find out, by seeing: rwá with a pred. acc., Acts xvii. 22; rí with ptcp., Acts xvii. 16; xxviii. 6; 571, Mk. xvi. 4; Jn. iv. 19; xii. 19; Acts xix. 26; xxvii. 10; foll. by indir. disc., Acts xxi. 20; Hebraistically (see elbo, I. 5) i. q. to get knowledge of: Jn. vi. 62 (τ. υίον τ. ἀνθρώπου aνaβαίνοντα the Son of Man by death ascending; cf. Lücke, Meyer [yet cf. Weiss in the 6te Aufl.], Baumg.-Crusius, in loc.); τὸν θάνατον i. e. to die, Jn. viii. 51; and on the other hand, τὴν δόξαν τοῦ Χριστοῦ, to be a partaker of the glory, i. e. the blessed condition in heaven, which Christ enjoys, Jn. xvii. 24, cf. 22. [Comp.: ἀνα-, παρα-θεωρέω.]*

[Syn. $\theta \epsilon \omega \rho \epsilon \hat{\iota} \nu$, $\theta \epsilon \hat{\omega} \sigma \theta \alpha \iota$, $\delta \rho \hat{\alpha} \nu$, $\sigma \kappa \sigma \pi \epsilon \hat{\iota} \nu$: $\theta \epsilon \omega \rho$ is used primarily not of an indifferent spectator, but of one who looks at a thing with interest and for a purpose; $\theta \epsilon \omega \rho$ would be used of a general officially reviewing or inspecting an army, $\theta \epsilon \hat{\omega} \sigma \theta$. of a lay spectator looking at the parade. $\theta \epsilon \omega \rho$ as denoting the careful observation of details can even be contrasted with $\delta \rho \hat{\alpha} \nu$ in so far as the latter denotes only perception in the general; so used $\theta \epsilon \omega \rho \epsilon \hat{\nu} \nu$ quite coincides with $\sigma \kappa \sigma \pi$. Schmidt i. ch. 11; see also Green, 'Crit. Note' on Mt. vii. 3. Cf. s. vv. $\delta \rho d\omega$, $\sigma \kappa \sigma \pi \epsilon \hat{\omega}$.]

θεωρία, -as, ή, (θεωρόs, on which see θεωρέω init.); fr. [Aeschyl.], Hdt. down; 1. a viewing, beholding. 2. that which is viewed; a spectacle, sight: Lk. xxiii. 48 (3 Macc. v. 24).*

θήκη, -ης, ή, (τίθημι); fr. [Aeschyl.], Hdt. down; that in which a thing is put or laid away, a receptacle, repository, chest, box: used of the sheath of a sword, Jn. xviii. 11; Joseph. antt. 7, 11, 7; Poll. 10, (31) 144.

θηλάζω; 1 aor. ἐθήλασα; (θηλή a breast, [cf. Peile, Etym. p. 124 sq.]); 1. trans. to give the breast, give suck, to suckle: Mt. xxiv. 19; Mk. xiii. 17; Lk. xxi. 28, (Lys., Aristot., al.; Sept. for ριμ); μαστοὶ ἐθήλασαν, Lk. xxiii. 29 R.G. 2. intrans. to suck: Mt. xxi. 16 (Aristot., Plat., Lcian., al.; Sept. for ριμαστούς, Lk. xi. 27; Job iii. 12; Cant. viii. 1; Joel ii. 16; Theoer. iii. 16.*

θηλυς, -εια, -υ, [cf. θηλάζω, init.], of the female sex; † θήλεια, subst. a woman, a female: Ro. i. 26 sq.; also τὸ θηλυ, Mt. xix. 4; Mk. x. 6; Gal. iii. 28. (Gen. i. 27; vii. 2; Ex. i. 16, etc.; in Grk. writ. fr. Hom. down.)

θήρα [Lat. fera; perh. fr. root to run, spring, prey, Vaniček p. 415; cf. Curtius § 314], -as, ή; fr. Hom. down; a hunting of wild beasts to destroy them; hence, figuratively, of preparing destruction for men, [A. V. a trap], Ro. xi. 9, on which cf. Fritzsche.*

θηρείω: 1 acr. inf. θηρεύσα; (fr. θήρα, as αγρεύω fr αγρα [cf. Schmidt ch. 72, 3]); fr. Hom. down; to go a hunting, to hunt, to catch in hunting; metaph. to lay wait for, strive to ensnare; to catch artfully: τὶ ἐκ στόματος τυνος. Lk. xi. 54.°

θηριομαχέω, -ŵ: 1 aor. ἐθηριομάχησα; (θηριομάχος); to fight with wild beasts (Diod. 3, 43, 7; Artem. oneir. 2, 54; 5, 49); εἰ ἐθηριομάχησα ἐν Ἐφέσω, 1 Co. xv. 32—these words some take literally, supposing that Paul was condemned to fight with wild beasts; others explain them tropically of a fierce contest with brutal and ferocious men (so θηριομαχεῖν in Ignat. ad Rom. 5, [etc.]; σίσις θηρίοις μαχόμεθα says Pompey, in App. bell. civ. 2, 61; see θηρίον). The former opinion encounters the objection that Paul would not have omitted this most terrible of all perils from the catalogue in 2 Co. xi. 23 sqq.*

θηρίον, -ου, τό, (dimin. of θήρ; hence a little beast, little animal; Plat. Theaet. p. 171 e.; of bees, Theorr. 19, 6; but in usage it had almost always the force of its primitive; the later dimin. is θηρίδιον [cf. Epictet. diss. 2, 9, 6]); [fr. Hom. down]; Sept. for חיה and בהמה, an animal; a wild animal, wild beast, beast: prop., Mk. i. 13; Acts x. 12 Rec.; xi. 6; xxviii. 4 sq.; Heb. xii. 20; [Jas. iii. 7]: Rev. vi. 8; in Rev. xi. 7 and chh. xiii.-xx., under the fig. of a 'beast' is depicted Antichrist, both his person and his kingdom and power, (see autixpioros); metaph. a brutal, bestial man, savage, ferocious, Tit. i. 12 [colloq. 'ugly dogs'], (so in Arstph. eqq. 278; Plut. 439; nub. 184; [cf. Schmidt ch. 70, 2; apparently never with allusion to the stupidity of beasts]; still other exx. are given by Kypke, Observv. ii. p. 379; θηρία ανθρωπόμορφα, Ignat. Smyrn. 4, cf. ad Ephes. 7). [Syn. see (wov.]

θησαυρίζω; 1 aor. ἐθησαύρισα; pf. pass. ptcp. τεθησαυρισμένος; (θησαυρός); fr. Hdt. down; to gather and lay up, to heap up, store up: to accumulate riches, Jas. v. 3; τινί, Lk. xii. 21; 2 Co. xii. 14; τί, 1 Co. xvi. 2; θησαυρούς ἐαυτῷ, Mt. vi. 19 sq.; i. q. to keep in store, store up, reserve: pass. 2 Pet. iii. 7; metaph. so to live from day to day as to increase either the bitterness or the happiness of one's consequent lot: ὀργήν ἐαυτῷ, Ro. ii. 5; κακά, Prov. i. 18; ζωήν, Pss. of Sol. 9, 9, (εὐτυχίαν, App. Samn. 4, 3 [i. e. vol. i. p. 23, 31 ed. Bekk.]; τεθησαυρισμένος κατά τινος φθόνος, Diod. 20, 36). [Comp.: ἀπο-θησαυρίζω.]*

θησαυρός, -οῦ, ὁ, (fr. ΘΕΩ [τίθημι] with the paragog. term. -aυρος); Sept. often for ¬ΥϳΝ; Lat. thesaurus; i. e.

1. the place in which goods and precious things are collected and laid up; a. a casket, coffer, or other receptacle, in which valuables are kept: Mt. ii. 11. b. a treasury (Hdt., Eur., Plat., Aristot., Diod., Plut., Hdian.; 1 Macc. iii. 29). o. storehouse, repository, magazine, (Neh. xiii. 12; Deut. xxviii. 12, etc.; App. Pun. 88, 95): Mt. xiii. 52 [cf. παλαιός, 1]; metaph. of the soul, as the repository of thoughts, feelings, purposes, etc.: [Mt. xii. 85° G L T Tr W H, 35°]; with epex. gen. τῆς καρδίας, ihid. xii. 35° Rec.; Lk. vi. 45. 2. the things laid up in a treasury; collected treasures: Mt. vi. 19-21; Lk. xii 33 sq.; Heb. xi. 26. θησαυρὸν ἔχειν ἐν οὐρανῷ, to have

treasure laid up for themselves in heaven, is used of those to whom God has appointed eternal salvation: Mt. xix. 21; Mk. x. 21; Lk. xviii. 22; something precious, Mt. xiii. 44; used thus of the light of the gospel, 2 Co. iv. 7; with an epex. gen. της σοφίας (Xen. mem. 4, 2, 9; Plat. Phil. p. 15 e.) κ. γνώσεως, i. q. πᾶσα ή σοφία κ. γνώσει ως θησαυροί, Col. ii. 3.*

θιγγάνω [prob. akin to τείχος, fingo, fiction, etc.; Curtius § 145]: 2 aor. ἔθιγον; to touch, handle: μηδὶ θίγης touch not sc. impure things, Col. ii. 21 [cf. ἀπτω, 2 c.]; τινός, Heb. xii. 20 ([Aeschyl.], Xen., Plat., Tragg., al.); like the Hebr. γι, to do violence to, injure: τινός, Heb. xi. 28 (Eur. Iph. Aul. 1351; ὧν αὶ βλάβαι αὖται θιγγάνουσι, Act. Thom. § 12). [Syn. see ἄπτω, 2 c.]*

θλίβω; Pass., pres. Θλίβομαι; pf. ptcp. τεθλιμμένος; [allied with flagrum, affliction; fr. Hom. down]; to press (as grapes), press hard upon: prop. τινά [A. V. throng], Mk. iii. 9; δδδς τεθλιμμένη a compressed way, i. e. narrow, straitened, contracted, Mt. vii. 14; metaph. to trouble, afflict, distress, (Vulg. tribulo): τινά, 2 Th. i. 6; pass. (Vulg. tribulor, [also angustior]; tribulationem patior): 2 Co. i. 6; iv. 8; vii. 5; [1 Th. iii. 4; 2 Th. i. 7]; 1 Tim. v. 10; Heb. xi. 37. (οἱ θλίβοντες for της in Sept.) [Comp.: ἀπο-, συν-θλίβω.]*

Olivis, or Olivis [so L Tr], (cf. W. § 6, 1 e.; Lipsius, Grammat. Untersuch. p. 35), $-\omega s$, $\dot{\eta}$, $(\theta \lambda i \beta \omega)$, prop. a pressing, pressing together, pressure (Strab. p. 52; Galen); in bibl. and eccles. Grk. metaph., oppression, affliction, tribulation, distress, straits; Vulg. tribulatio, also pressura (2 Co. i. 4b; Jn. xvi. [21], 33; [Phil. i. 16 (17); and in Col. i. 24 passio]); (Sept. for צרה, also for צר לחץ, etc.): Mt. xxiv. 9; Acts vii. 11; xi. 19; Ro. xii. 12; 2 Co. i. 4, 8; iv. 17; vi. 4; vii. 4; viii. 2; 2 Th. i. 6; Rev. i. 9; ii. 9, 22; vii. 14; joined with στενοχωρία [cf. Trench § lv.], Ro. ii. 9; viii. 35, (Deut. xxviii. 53 sq.; Is. [viii. 22]; xxx. 6); with ἀνάγκη, 1 Th. iii. 7; with διωγμός, Mt. xiii. 21; Mk. iv. 17; 2 Th. i. 4; of the afflictions of those hard pressed by siege and the calamities of war, Mt. xxiv. 21, 29; Mk. xiii. 19, 24; of the straits of want, 2 Co. viii. 13; Phil. iv. 14 [here al. give the word a wider reference]; Jas. i. 27; of the distress of a woman in child-birth, Jn. xvi. 21. Θλίψιν ἔχω (i. q. θλίβομαι), Jn. xvi. 33; 1 Co. vii. 28; Rev. ii. 10; θλίψις έπί τινα ἔρχεται, Acts vii. 11; έν θλίψει, 1 Th. i. 6. plur.: Acts vii. 10; xiv. 22; xx. 23; Ro. v. 3; Eph. iii. 13; 1 Th. iii. 3; Heb. x. 33; τοῦ Χριστοῦ, the afflictions which Christ had to undergo (and which, therefore, his followers must not shrink from), Col. i. 24 (see ἀνταναπληρόω); θλίψις της καρδίας (κ. συνοχή), anxiety, burden of heart, 2 Co. ii. 4; θλίψιν ἐπιφέρειν (LTTr WH ἐγείρειν, see έγείρω, 4 c.) τοῖς δεσμοῖς τινος, to increase the misery of my imprisonment by causing me anxiety, Phil. i. 16 (17).

θνήσκω: pf. τέθνηκα, inf. τεθνάναι and LTTrWH τεθνηκέναι (in Acts xiv. 19), ptcp. τεθνηκώς; plupf. 3 pers. sing. ἐτεθνήκει (Jn. xi. 21 Rec.); [fr. Hom. down]; Sept. for nan; to die; pf. to be dead: Mt. ii. 20; Mk. xv. 44; Lk. vii. 12 [L br.]; viii. 49; Jn. xi. 21, kec. in 89

and 41, 44; xii. 1 [T WH om. L Tr br.]; xix. 33; Acts xiv. 19; xxv. 19; metaph., of the loss of spiritual life: ζώσα τέθνηκε, i. e. κῶν δοκῆ ζῆν ταύτην τὴν αἰσθητὴν ζωήν, τέθνηκε κατὰ πνεῦμα (Theoph.): 1 Tim. v. 6 (Philo de prof. § 10 ζώντες ἔνιοι τεθνήκασι καὶ τεθνηκότες ζώσι). [Comp.: ἀπο-, συν-απο-θνήσκω.]*

θνητός, -ή, -όν, (verbal adj. fr. θνήσκω), [fr. Hom. down], liable to death, mortal: Ro. vi. 12; viii. 11; 1 Co. xv. 53 sq.; 2 Co. iv. 11; v. 4. [θνητός subject to death, and so still living; νεκρός actually dead.]*

θορυβάζω: (θόρυβος, q. v.); to trouble, disturb, (i. e. τυρβάζω, q. v.); Pass. pres. 2 pers. sing. θορυβάζη in Lk. x. 41 L T Tr WH after codd. κ B C L etc. (Not found elsewh. [Soph. Lex. s. v. quotes Euseb. of Alex. (Migne, Patr. Graec. vol. lxxxvi. 1) p. 444 c.].)*

θορυβίω, -ŵ: impf. ἐθορύβουν; pres. pass. θορυβοῦμαι; (θόρυβος); fr. Hdt. down; 1. to make a noise or uproar, be turbulent. 2. trans. to disturb, throw into confusion: τὴν πόλιν, to "set the city on an uproar," Acts xvii. 5; pass. to be troubled in mind, Acts xx. 10 [al. here adhere to the outward sense]; to wail tumultuously, Mt. ix. 23; Mk. v. 39.*

θόρυβος, -ου, δ, (akin to θρόος, τύρβη, τυρβάζω, [but τύρβη etc. seem to come from another root; cf. Curtius § 250]), a noise, tumult, uproar: of persons wailing, Mk. v. 38; of a clamorous and excited multitude, Mt. xxvii. 24; of riotous persons, Acts xx. 1; xxi. 34; a tumult, as a breach of public order, Mt. xxvi. 5; Mk. xiv. 2; Acts xxiv. 18. (In Grk. writ. fr. Pind. and Hdt. down; several times in Sept.)*

θραύω: pf. pass. ptcp. τεθραυσμένος; fr. [Hdt.], Aeschyl. down, to break, break in pieces, shatter, smite through, (Ex. xv. 6; Num. xxiv. 17, etc.; 2 Macc. xv. 16): τεθραυσμένοι, broken by calamity [A. V. bruised], Lk. iv. 18 (19) fr. Is. lviii. 6 for [ΥΥΥ]. [SYN. see ρήγγυμι.]*

θρίμμα, τος, τό, (τρέφω), whatever is fed or nursed; hence 1. a ward, nursling, child, (Soph., Eur., Plat., al.). 2. a flock, cattle, esp. sheep and goats: Jn. iv. 12. (Xen. oec. 20, 23; Plat., Diod., Joseph., Plut., Lcian., Aelian, al.)*

θρηνίω, -ω: impf. ἐθρήνουν; fut. θρηνήσω; 1 aor. ἐθρήνησα; (θρῆνος, q. v.); fr. Hom. down; Sept. for פְּיִלִיל, p, etc.; 1. to lament, to mourn: Jn. xvi. 20; of the singers of dirges, [to wail], Mt. xi. 17; Lk. vii. 32. to bewail, deplore: τινά, Lk. xxiii. 27.*

[On θρηνέω to lament, κόπτομαι to smite the breast in grief, λυπέομαι to be pained, saddened, πενθέω to mourn, cf. Trench § lxv. and see κλαίω fin.; yet note that in classic Grk. λυπ. is the most comprehensive word, designating every species of pain of body or soul; and that πενθέω expresses a selfcontained grief, never violent in its manifestations; like our Eng. word "mourn" it is associated by usage with the death of kindred, and like it used pregnantly to suggest that event. See Schmidt vol. ii. ch. 83.]

θρήνος, -ου, δ, (θρόσμαι to cry aloud, to lament; cf. Germ. Thrāne [(?), rather drönen; Curtius § 317]), a lamentation: Mt. ii. 18 Rec. (Sept. for קינָה, also יִּרָה, O. T. Apocr.; Hom., Pind., Tragg., Xen. Ages. 10, 3: Plat., al.)*

θρησκεία Tdf. -ia [see I, ι], (a later word; Ion. θρησκίη] in Hdt. [2, 18. 37]), -as, ή, (fr. θρησκεύω, and this fr. θρησκος, q. v.; hence apparently primarily fear of the gods); religious worship, esp. external, that which consists in ceremonies: hence in plur. θρησκίας έπιτελείν μυρίας, Hdt. 2, 37; καθιστάς άγνείας τε καὶ θρησκείας καὶ καθαρμούς, Dion. Hal. 2, 63; univ. religious worship, Jas. i. 26 sq.; with gen. of the obj. [W. 187 (176)] τῶν ἀγγέλων, Col. ii. 18 (τῶν εἰδώλων, Sap. xiv. 27; τῶν δαιμόνων, Euseb. h. e. 6, 41, 2; τῶν θεῶν, ib. 9, 9, 14; τοῦ θεοῦ, Hdian. 4, 8, 17 [7 ed. Bekk.]; often in Josephus [cf. Krebs, Observv. etc. p. 339 sq.]; Clem. Rom. 1 Cor. 45, 7); religious discipline, religion: ἡμετέρα θρησκεία, of Judaism, Acts xxvi. 5 (την έμην θρησκείαν καταλιπών, put into the mouth of God by Joseph. antt. 8, 11, 1; with gen. of the subj. των Ιουδαίων, 4 Macc. v. 6, 13 (12); Joseph. antt. 12, 5, 4; $\theta \rho$. κοσμική, i. e. worthy to be embraced by all nations, a world-religion, b. j. 4, 5, 2; piety, περί τ. θεόν, antt. 1, 13, 1; κατὰ τὴν ἔμφυτον θρησκείαν των βαρβάρων πρός το βασιλικόν ονομα, Charit. 7, 6 p. 165, 18 ed. Reiske; of the reverence of Antiochus the Pious for the Jewish religion, Joseph. antt. 13, 8, 2). Cf. Grimm on 4 Macc. v. 6; [esp. Trench § xlviii.7.*

θρήσκος (T WH θρησκός, cf. [Tdf. Proleg. p. 101]; W. § 6, 1 e.; Lipsius, Grammat. Untersuch. p. 28), -ου, δ, fearing or worshipping God; religious, (apparently fr. τρέω to tremble; hence prop. trembling, fearful; cf. J. G. Müller in Theol. Stud. u. Krit. for 1835, p. 121; on the different conjectures of others, see Passow s. v. [Curtius § 316 connects with θρα; hence 'to adhere to,' 'be a votary of'; cf. Vaniček p. 395]): Jas. i. 26. [Cf. Trench § xlviii.]*

θριαμβεύω; 1 aor. ptcp. θριαμβεύσας; (θρίαμβος, a hymn sung in festal processions in honor of Bacchus; among the Romans, a triumphal procession [Lat. triumphus, with which word it is thought to be allied; cf. Vaniček p. 1. to triumph, to celebrate a triumph, (Dion. 317]); Hal., App., Plut., Hdian., al.); ruá, over one (as Plut. Thes. and Rom. comp. 4): Col. ii. 15 (where it signifies the victory won by God over the demoniacal powers through Christ's death). 2. by a usage unknown to prof. auth., with a Hiphil or causative force (cf. W. p. 23 and § 38, 1 [cf. B. 147 (129)]), with the acc. of a pers., to cause one to triumph, i. e. metaph. to grant one complete success, 2 Co. ii. 14 [but others reject the causative sense; see Mey. ad loc.; Bp. Lghtft. on Col. l. c.].*

θρίξ, τριχός, dat. plur. θριξί, ή, [fr. Hom. down], the hair; a. the hair of the head: Mt. v. 36; Lk. vii. 44; xxi. 18; Jn. xi. 2; xii. 3; Acts xxvii. 34; 1 Pet. iii. 3 [Lchm. om.]; Rev. i. 14; with τῆς κεφαλῆς added (Hom. Od. 13, 399. 431), Mt. x. 30; Lk. vii. 38; xii. 7. b. the hair of animals: Rev. ix. 8; ἐνδεδυμ. τρίχας καμήλου, with a garment made of camel's hair, Mk. i. 6, cf. Mt. iii. 4; ἐν... τριχῶν καμηλείων πλέγμασιν περιεπάτησαν, Clem. Alex. strom. 4 p. 221 ed. Sylb.*

θροίω, -ω: (θροός clamor, tumult); in Grk. writ. to cry aloud, make a noise by outcry; in the N. T. to trouble,

frighten; Pass. pres. θροούμαι; to be troubled in mind, to be frightened, alarmed: Mt. xxiv. 6 [B. 243 (209)]; Mk. xiii. 7; 2 Th. ii. 2; [1 aor. ptcp. θροηθέντες, Lk. xxiv. 37 Tr mrg. WH mrg.]. (Cant. v. 4.)

θρόμβος, -ου, δ, [allied with τρέφω in the sense to thicken; Vaniček p. 307], a large thick drop, esp. of clotted blood (Aeschyl. Eum. 184); with αματος added (Aeschyl. choeph. 533, 546; Plat. Critias p. 120 a.), Lk. xxii. 44 [L br. WH reject the pass. (see WH. App. ad loc.)].*

θρόνος, -ου, δ, (ΘΡΑΩ to sit; cf. Curtius § 316), [fr. Hom. down], Sept. for RDD, a throne, seat, i. e. a chair of state having a footstool; assigned in the N. T. to kings, hence by meton. for kingly power, royalty: Lk. i. 32, 52; Acts ii. 30. metaph. to God, the governor of the world: Mt. v. 34; xxiii. 22; Acts vii. 49 (Is. lxvi. 1); Rev. i. 4; iii. 21; iv. 2-6, 9, 10, etc.; Heb. iv. 16; viii. 1; xii. 2. to the Messiah, the partner and assistant in the divine administration: Mt. xix. 28; xxv. 31; Rev. iii. 21; xx. 11; xxii. 3; hence the divine power belonging to Christ, Heb. i. 8. to judges, i. g. tribunal or bench (Plut. mor. p. 807 b.): Mt. xix. 28; Lk. xxii. 30; Rev. xx. 4. to elders: Rev. iv. 4; xi. 16. to Satan: Rev. ii. 13; cf. Bleek ad loc. to the beast (concerning which see θηρίον): Rev. xvi. 10. θρόνος is used by meton. of one who holds dominion or exercises authority; thus in plur. of angels: Col. i. 16 [see Bp. Lghtft. ad loc.].

Θυάτειρα, -ων, τά, (and once -ας, ή, Rev. i. 11 Lchm. Θυάτειραν [cf. Tdf. ad loc.; WH.App. p. 156; B. 18 (16)]), Thyatira, a city of Lydia, formerly Pelopia and Euhippia (Plin. h. n. 5, 31), now Akhissar, a colony of Macedonian Greeks, situated between Sardis and Pergamum on the river Lycus; its inhabitants gained their living by traffic and the art of dyeing in purple: Acts xvi. 14; Rev. i. 11; ii. 18, 24. [B. D. s. v.]*

θυγάτηρ, gen. θυγατρός, dat. θυγατρί, acc. θυγατέρα, voc. θύγατερ, plur. θυγατέρες, acc. -έρας, ή, (of the same root as Gothic dauhtar, Eng. daughter, Germ. Tochter [Curtius § 318; Vaniček p. 415]); Hebr. בת; [fr. Hom. down]; a daughter: prop., Mt. ix. 18; x. 35, 37; xv. 22; Acts vii. 21, etc. improp. a. the vocative for nom. as voc. cf. W. § 29, 2; B. § 129 a. 5; WH. App. p. 158] in kindly address: Mt. ix. 22; Mk. v. 34 [L Tr WII θυγάτηρ]; Lk. viii. 48 [Tr WII θυγάτηρ], (see νίός 1 a. fin., τέκνον b. a.). b. in phrases modelled after the Hebr.: a. a daughter of God i. e. acceptable to God, rejoicing in God's peculiar care and protection: 2 Co. vi. 18 (Is. xliii. 6; Sap. ix. 7; see vlos τ. θεοῦ 4, τέκνον b. y.). β. with the name of a place, city, or region, it denotes collectively all its inhabitants and citizens (very often so in the O. T., as Is. xxxvii. 22; Jer. xxvi. (xlvi.) 19; Zeph. iii. 14, etc.); in the N. T. twice ή θυγ. Σιών, i. e. inhabitants of Jerusalem: Mt. xxi. 5; Jn. xii. 15, (Is. i. 8; x. 32; Zech. ix. 9, etc.; see Σιών, 2). γ. θυγατέρες Ἱερουσαλήμ, women of Jerusalem: Lk. xxiii. 28. 8. female descendant: al θυγατέρες 'Ααρών, women of Aaron's posterity, Lk. i. 5; θυγάτηρ 'Αβραάμ daughter of Abraham, i. e. a woman tracing her descent from Abraham, Lk. xiii. 16, (4 Macc.

xv. 28 (25); Gen. xxviii. 8; xxxvi. 2; Judg. xi. 40; Is. xvi. 2, etc.).

θυγάτριον, -ου, τό, a little daughter: Mk. v. 23; vii. 25. [Strattis Incert. 5; Menand., Athen., Plut. reg. et imper. Apophtheg. p. 179 e. (Alex. 6); al.]*

θύελλα, -ης, ή, (θύω to boil, foam, rage, as ἄελλα fr. ἄω, ἄημι), a sudden storm, tempest, whirlwind: Heb. xii. 18. (Deut. iv. 11; v. 22; Hom., Hes., Tragg., al.) [Cf. Schmidt ch. 55, 11; Trench § lxxiii. fin.]*

θύνος [WH om. the diær. (cf. I, ι, fin.)], -η, -ον, (fr. θνία or θνία, the citrus, an odoriferous North-African tree used as incense [and for inlaying; B. D. s. v. Thyine wood; Tristram, Nat. Hist. of the Bible, p. 401 sq.]), thyine (Lat. citrinus): ξύλον, Rev. xviii. 12 as in Diosc. 1, 21; cf. Plin. h. n. 13, 30 (16).

θυμίαμα, -τος, τό, (θυμιάω), Sept. mostly for της η, an aromatic substance burnt, incense: generally in plur., Rev. v. 8; viii. 3 sq.; xviii. 13; ή δρα τοῦ θ., when the incense is burned, Lk. i. 10; θυσιαστήριον τοῦ θυμ. ib. 11. (Soph., Hdt., Arstph., Plat., Diod., Joseph.; Sept.) •

θυματήριον, -ου, τό, (θυμάω), prop. a utensil for fumigating or burning incense [cf. W. 96 (91)]; hence

a censer: 2 Chr. xxvi. 19; Ezek. viii. 11; Hdt. 4, 162;
Thuc. 6, 46; Diod. 13, 3; Joseph. antt. 4, 2, 4; 8, 3, 8; Ael. v. h. 12, 51.

2. the altar of incense: Philo, rer. div. haer. § 46; vit. Moys. iii. § 7; Joseph. antt. 3, 6, 8; 3, 8, 3; b. j. 5, 5, 5; Clem. Alex.; Orig.; and so in Heb. ix. 4 [(where Tr mrg. br.), also 2 Tr mrg. in br.], where see Bleek, Lünemann, Delitzsch, Kurtz, in opp. to those [(A. V. included)] who think it means censer; [yet cf. Harnack in the Stud. u. Krit. for 1876, p. 572 sq.].*

θυμάω, -ŵ: 1 aor. inf. θυμιᾶσαι [RG -άσαι]; (fr. θῦμα, and this fr. θύω, q. v.); in Grk. writ. fr. Pind., Hdt., Plat. down; Sept. for קטר and דְּקְּטִיר; to burn incense: Lk. i. 9.°

θυμομαχέω, -ῶ; (θυμός and μάχομαι); to carry on war with great animosity (Polyb., Diod., Dion. H., Plut.); to be very angry, be exasperated [A. V. nighly displeased]: rwi, with one, Acts xii. 20. Cf. Kypke, Observv. ii. p. 62 sq.*

θυμός, -οῦ, ὁ, (fr. θύω to rush along or on, be in a heat, breathe violently; hence Plato correctly says, Cratyl. p. 419 e., θυμός ἀπό της θύσεως κ. ζέσεως της ψυχης; accordingly it signifies both the spirit panting as it were in the body, and the rage with which the man pants and swells), [fr. Hom. down], Sept. often for אָן anger, and תכה excandescentia; also for חרון aestus. In the N. T. 1. passion, angry heat, (excandescentia, Cic. Tusc. 4, 9, 21), anger forthwith boiling up and soon subsiding again, (ὀργή, on the other hand, denotes indignation which has arisen gradually and become more settled; [cf. (Plato) deff. 415 e. θυ μός δρμή βίαιος ἄνευ λογισμοῦ νόσος τάξεως ψυχης άλογίστου. ὀργή · παράκλησις τοῦ θυμικοῦ εὶς τὸ τιμωρείσθαι, Greg. Naz. carm. 34 θυμός μέν έστιν άθρόος ζέσις φρενός, δργή δε θυμός εμμένων, Herm. mand. 5, 2, 4 έκ δὲ τῆς πικρίας θυμός, ἐκ δὲ τοῦ θυμοῦ ὀργή; cf. Aristot. rhet. 2, 2, 1 and Cope's note]; hence we read in Sir. xlviii. 10 κοπάσαι ὀργήν πρὸ θυμοῦ, before it glows and

bursts forth; [see further, on the distinction betw. the two words, Trench § xxxvii., and esp. Schmidt vol. iii. ch. 142]): Lk. iv. 28; Acts xix. 28; Eph. iv. 31; Col. iii. 8; Heb. xi. 27; δ θ. τοῦ θεοῦ, Rev. xiv. 19; xv. 1, 7; xvi. 1; ἔχειν θυμόν, to be in a passion, Rev. xii. 12 (Ael. v. h. 1, 14); ὀργή καὶ θυμός (as Sept. Mic. v. 15; Isocr. p. 249 c.; Hdian. 8, 4, 1; al.): Ro. ii. 8 (Rec. in the inverse order; so Deut. ix. 19; xxix. 23, 28, [cf. Trench u. s.]); plur. θυμοί impulses and outbursts of anger [W. 176 (166); B. 77 (67)]: 2 Co. xii. 20; Gal. v. 20, (2 Macc. iv. 25, 38; ix. 7; x. 35; xiv. 45; 4 Macc. xviii. 20; Sap. x. 3; Soph. Aj. 718 [where see Lob.]; Plat. Protag. p. 323 e.; [Phileb. p. 40 e.; Aristot. rhet. 2, 13, 13]; Polyb. 3, 10, 5; Diod. 13, 28; Joseph. b. j. 4, 5, 2; Plut. Cor. 1; al.). 2. glow, ardor: δ οίνος τοῦ θυμοῦ [see olvos, b.] the wine of passion, inflaming wine, Germ. Glutwein (which either drives the drinker mad or kills him with its deadly heat; cf. Is. li. 17, 22; Jer. xxxii. 1 (xxv. 15) sqq.): Rev. xiv. 8; xviii. 3; with τοῦ θεοῦ added, which God gives the drinker, Rev. xiv. 10; with της δργής του θεου added [A. V. fierceness], Rev. xvi. 19; xix. 15; cf. Ewald, Johann. Schriften, Bd. ii. p. 269 note.*

θύρα

θυμόω, -ω: 1 aor. pass. ἐθυμώθην; (θυμός); to cause one to become incensed, to provoke to anger; pass. (Sept. often for הַרָה) to be wroth: Mt. ii. 16. (In Grk. writ. fr. [Aeschyl.], Hdt. down.)

θύρα, -as, ή, (fr. θύω to rush in, prop. that through which a rush is made; hence Germ. Thür [Eng. door; Curtius § 319]), [fr. Hom. down], Sept. for דֵּלֵת and פָּתִח, sometimes also for שָׁעֵר; a (house) door; [in plur. i. q. Lat. fores, folding doors; cf. W. 176 (166); B. 24 (21); cf. πύλη]; a. prop.: κλείειν etc. την θ., Mt. vi. 6; Lk. xiii. 25; pass., Mt. xxv. 10; Lk. xi. 7; Jn. xx. 19, 26; Acts xxi. 30; avoiyew, Acts v. 19; pass. Acts xvi. 26 sq.; κρούεω, Acts xii. 13; διὰ τῆς θ. Jn. x. 1 sq.; πρὸς τὴν θ., Mk. i. 33; xi. 4 [Tr WH om. τήν; cf. W. 123 (116)]; Acts iii. 2; τὰ πρὸς τὴν θ. the vestibule [so B. § 125, 9; al. the space or parts at (near) the door], Mk. ii. 2; πρὸς τῆ θ. Jn. xviii. 16; ἐπὶ τῆ θ. Acts v. 9; πρὸ της θ. Acts xii. 6; ἐπὶ τῶν θυρῶν, Acts v. 23 [R G πρό]. b. θύρα is used of any opening like a door, an entrance, way or passage into: ή θ. τοῦ μνημείου, of the tomb, Mt. xxvii. 60; xxviii. 2 RG; Mk. xv. 46; xvi. 3, (Hom. Od. 9, 248; 12, 256; al.). c. in parable and metaph. we a. ή θύρα τῶν προβάτων, the door through which the sheep go out and in, the name of him who brings salvation to those who follow his guidance, Jn. x. 7, 9; cf. Christ. Fr. Fritzsche in Fritzschiorum opuscc. p. 20 sqq.; (in Ignat. ad Philad. 9 Christ is called ἡ θύρα τοῦ πατρός, δι' ής εἰσέρχονται 'Αβραὰμ . . . καὶ οἱ προφήται; cf. Harnack on Clem. Rom. 1 Cor. 48, 3 sq.). B. 'an open door' is used of the opportunity of doing something: This πίστεως, of getting faith, Acts xiv. 27; open to a teacher, i. e. the opportunity of teaching others, 2 Co. ii. 12; Col. iv. 3; by a bold combination of metaph. and literal language, the phrase θύρα μεγάλη κ. ἐνεργής [A. V. a great door and effectual] is used of a large opportunity

of teaching a great multitude the way of salvation, and one encouraging the hope of the most successful results:

1 Co. xvi. 9. γ. the door of the kingdom of heaven (likened to a palace) denotes the conditions which must be complied with in order to be received into the kingdom of God: Lk. xiii. 24 (for Rec. πύληs); power of entering, access into, God's eternal kingdom, Rev. iii. 8 cf. 7, [but al. al.; add here Rev. iv. 1]. δ. he whose advent is just at hand is said ἐπὶ θύραις εἶναι, Mt. xxiv. 33; Mk. xiii. 29, and πρὸ θυρῶν ἐστηκέναι, Jas. v. 9. ε ἐστηκὼς ἐπὶ τὴν θύραν κ. κρούων is said of Christ seeking entrance into souls, and they who comply with his entreaty are said ἀνοίγειν τ. θύραν, Rev. iii. 20.*

θυρεός, -οῦ, ὁ, (fr. θύρα, because shaped like a door [cf. W. 23]), a shield (Lat. scutum); it was large, oblong, and four-cornered: τὸν θ. τῆς πίστεως, i. q. τὴν πίστεν ὡς θυρεόν, Eph. vi. 16. It differs from ἀσπίς (Lat. clipeus), which was smaller and circular. [Polyb., Dion. Hal., Plut., al.]*

θυρίς, -ίδος, ή, (dimin. of θύρα, prop. a little door; Plat.,
 Dio Cass.), a window: Acts xx. 9; 2 Co. xi. 33. (Arstph.,
 Theophr., Diod., Joseph., Plut., al.; Sept.)

θυρωρός, -οῦ, ὁ, ἡ, (fr. θύρα, and ἄρα care; cf. ἀρκυωρός, πυλωρός, τιμωρός; cf. Curtius § 501, cf. p. 101; [Vaniček p. 900; Allen in Am. Journ. of Philol. i. p. 129]), a doorkeeper, porter; male or female janitor: masc., Mk. xiii. 34; Jn. x. 3; fem. Jn. xviii. 16 sq. ([Sappho], Aeschyl., Hdt., Xen., Plat., Aristot., Joseph., al.; Sept.)

θυσία, -as, $\dot{\eta}$, $(\theta \dot{\nu}_{\omega})$, [fr. Aeschyl. down], Sept. for an offering, and כְּנְחָה; a sacrifice, victim; prop.: Mt. ix. 13 and xii. 7, fr. Hos. vi. 6; Mk. ix. 49 ([RGLTrtxt.br.], see άλίζω); Eph. v. 2; Heb. x. 5, 26; plur., Mk. xii. 33; Lk. xiii. 1; Heb. ix. 23; [x. 1, 8 (here Rec. sing.)]; and year durian twi, Acts vii. 41; and φέρειν, Heb. vii. 27, (see ἀνάγω, and ἀναφέρω 2); [δοῦναι θ. Lk. ii. 24]; προσφέρεω, Acts vii. 42; Heb. v. 1; viii. 3; x. [11], 12; [xi. 4]; pass. Heb. ix. 9; διὰ τῆς θυσίας αὐτοῦ, by his sacrifice, i. e. by the sacrifice which he offered (not, by offering up himself; that would have been expressed by did the bugins the fautou, or did the έαυτοῦ θυσίας), Heb. ix. 26; ἐσθίειν τὰς θυσίας, to eat the flesh left over from the victims sacrificed (viz. at the sacrificial feasts; cf. [Lev. vii. 15 sqq.; Deut. xii. 7 sq. 17 sq., etc.] Win. RWB. s. v. Opfermahlzeiten), 1 Co. x. b. in expressions involving a comparison: θυσίαι πνευματικαί (see πνευματικός, 3 a.), 1 Pet. ii. 5; θυσία, a free gift, which is likened to an offered sacrifice, Phil. iv. 18; Heb. xiii. 16 (τοιαύταις θυσίαις, i. e. with such things as substitutes for sacrifices God is well pleased); θυσία ζώσα (see ζάω, Π. b. fin.), Ro. xii. 1; αναφέρειν θυσίαν αἰνέσεως, Heb. xiii. 15 (if this meant, as it can mean, aireour is outlar, the author would not have added, as he has, the explanation of the words; he must therefore be supposed to have reproduced the Hebr. phrase τητα-τημή, and then defined this more exactly; Lev. vii. 3 (13) [cf. 2 (12)]; Ps. cvi. (cvii.) 22; see αίνεσιs); ἐπὶ τῷ θυσίφ . . . τῆς πίστεως ὑμῶν (epex. gen.), in the work of exciting, nourishing, increasing, your faith, as if in providing a sacrifice to be offered to God [cf. ἐπί, p. 233° bot.], Phil. ii. 17.*

θώραξ

θυσιαστήριον, -ου, τό, (neut. of the adj. θυσιαστήριος [cf. W. 96 (91)], and this fr. Ovoráce to sacrifice), a word found only in Philo [e. g. vita Moys. iii. § 10, cf. § 7; Joseph. antt. 8, 4, 1] and the bibl. and eccl. writ.; Sept. times without number for מובח; prop. an altar for the slaying and burning of victims; used of 1. the altar of whole burnt-offerings which stood in the court of the priests in the temple at Jerusalem [B. D. s. v. Altar]: Mt. v. 23 sq.; xxiii. 18-20, 35; Lk. xi. 51; 1 Co. ix. 13; x. 18; Heb. vii. 13; Rev. xi. 1. 2. the altar of incense. which stood in the sanctuary or Holy place [B. D. u. s.]: τὸ θυσιαστ. τοῦ θυμιάματος, Lk. i. 11 (Ex. xxx. 1); [symbolically] in Heaven: Rev. vi. 9; viii. 3, 5; ix. 13; xiv. 18; xvi. 7. 3. any other altar, Jas. ii. 21; plur. Ro. xi. 3; metaph., the cross on which Christ suffered an expiatory death: to eat of this altar i. e. to appropriate to one's self the fruits of Christ's expiatory death, Heb. xiii. 10.*

θύω; impf. ἔθνον; 1 aor. ἔθνσα; Pass., pres. inf. θύεσθαι; pf. ptcp. τεθυμένος; 1 aor. ἐτύθην (1 Co. v. 7, where Rec. has all ἐθύθην, cf. W. § 5, 1 d. 12); [fr. Hom. down]; Sept. mostly for nii, also for nii, to slay; 1. to sacrifice, immolate: absol. Acts xiv. 13; τινί, dat. of pers. (in honor of one), Acts xiv. 18; τινί τι, 1 Co. x. 20. 2. to slay, kill: absol., Acts x. 13; xi. 7; τί, Lk. xv. 23, 27, 30; pass. Mt. xxii. 4; τὸ πάσχα, the paschal lamb, Mk. xiv. 12; pass., Lk. xxii. 7; 1 Co. v. 7, (Deut. xvi. 2, 6). 3. to slaughter: absol. Jn. x. 10; τινά, Sir. xxxi. (xxxiv.) 24; 1 Macc. vii. 19.*

Θωμᾶς, -α, δ, (ΔΊΚᾳ [i. e. twin], see δίδυμος), Thomas, one of Christ's apostles: Mt. x. 3; Mk. iii. 18; Lk. vi. 15; Jn. xi. 16; xiv. 5; xx. 24-29 [in 29 Rec. only]; xxi. 2; Acts i. 13. [B. D. s. v.]*

66ραξ, τακος, δ;

1. the breast, the part of the body from the neck to the navel, where the ribs end, (Aristothist. an. 1, 7 [cf. 8, p. 491*, 28]; Eur., Plat., al.): Rev. ix. 9 [some refer this to the next head].

2. a breast-plate or corselet consisting of two parts and protecting the body on both sides from the neck to the middle, (Hom., Hdt., Xen., Plat., al.): Rev. ix. 9, 17; ἐνδύεσθαι τ. θώρακα τῆς δικαιοσύνης, i. e. δικαιοσύνην ὡς θώρακα, Eph. vi. 14; θώρακα πίστεως, i. e. πίστιν ὡς θώρακα, 1 Th. v. 8, (ἐνδύεσθαι δικαιοσύνην ὡς θώρακα, Is. lix. 17; ἐνδθώρακα δικαιοσύνην, Sap. v. 19 (18)).*

I, ι

[I. 4: on iota subscript in Mss. and edd. of the N. T. see Lipsius, Gram. Untersuch. p. 3 sqq.; Scrivener, Introd. etc. p. 42, and Index II. s. v.; Kuenen and Cobet, N. T. Vat., praef. p. xi. sq.; Tdf. Proleg. p. 109; WH. Intr. § 410; W. § 5, 4; B. pp. 11, 44 sq., 69; and s. vv. αθφος, ζφον, Ἡρφόης etc., πρώρα, Τρφάs, φόν. ι is often substituted for ει, esp. in nouns ending in eta (ta; on their accent see Chandler § 95 sqq.), in proper names, etc.; cf. WH. App. p. 153; Intr. § 399; Tdf. Proleg. pp. 83, 86 sq.; Scrivener, Introd. etc. p. 10 sq.; Soph. Lex. s. v. EI; Meisterhans p. 23 sq.; (on the usage of the Mss. cf. Tdf. Conlatio critica cod. Sin. c. text. Elz. etc. p. xviii.; Scrivener, Full Collation of the cod. Sin. etc. 2d ed. p. lii.). Examples of this spelling in recent editions are the following: άγνία WH, άλαζονία TWH, άναιδία T WH, ἀπειθία WH (exc. Heb. iv. 6, 11), ἀρεσκία Τ WH, δουλία Τ, έθελοθρησκία Τ WH, είδωλολατρία WH, είλικρινία Τ WH, έπιεικία WH, εριθία WH, ερμηνία WH, θρησκία Τ, ίερατία WH, κακοηθία WH, κακοπαθία WH, κολακία T WH, κυβία T WH, μαγία Τ WH, μεθοδία Τ WH, δφθαλμοδουλία Τ WH, παιδία Τ (everywhere; see his note on Heb. xii. 5), πραγματία TWH, πραϋπαθία TWH, φαρμακία TWH (now in Gal. v. 20), ώφελία WH, 'Ατταλία T WH, Καισαρία T WH, Λαοδικία Τ WH, Σαμαρία T WH (Σαμαρίτης, Σαμαρίτις, Τ), Σελευκία TWH. Φιλαδελφία T WH; occasionally the same substitution occurs in other words: e.g. αίγιος WH, "Αριος (πάγος) Τ, δανίζω Τ WH, δάνιον WH, δανιστής TWH, είδώλιον TWH, έξαλιφθήναι WH, Έπικούριος T WH, ἡμίσια WH (see ἡμισυς), καταλελιμμένος WH, λίμμα WH, Νεφθαλίμ WH in Rev. vii. 6, δρινός WH, πιθός WH, σκοτινός WH, δπόλιμμα WH, φωτινός WH, χρεοφιλέτης (T?) WH; also in augm., as ίστήκειν WH, ίδον (see e78 w I. init.); cf. WH. App. p. 162b. On & as a demonst. addition to adverbs etc., see rurl ad init. On the use and the omission of the mark of diæresis with a in certain words, see Tdf. Proleg. p. 108; Lipsius, Gram. Untersuch. p. 136 sqq.]

"Idenos, -ou [cf. B. 18 (16)], δ, (ה'אַ' [i. e. whom Jehovah enlightens], Num. xxxii. 41), Jairus [pron. Ja-i'-rus], a ruler of the synagogue, whose daughter Jesus restored to life: Mk. v. 22; Lk. viii. 41. [Cf. B. D. Am. ed. s. v.]*
"Iaκάβ, δ, (ລρυ' [i. e. heel-catcher, supplanter]), Jacob;
1. the second of Isaac's sons: Mt. i. 2; viii. 11; Jn. iv. 5 sq.; Acts vii. 8; Ro. ix. 13, etc. Hebraistically i. q. the descendants of Jacob: Ro. xi. 26, (Num. xxiii. 7; Is. xli. 8; Jer. [Hebr. txt.] xxxiii. 26; Sir. xxiii. 12; 1 Macc. iii. 7, and often).
2. the father of Joseph, the husband of Mary the mother of the Saviour: Mt. i. 15 sq.

'Iáxescos, -ov, ó, (see the preceding word [and cf. B. 6, 18 (16)]), James; 1. son of Zebedee, an apostle, and brother of the apostle John, (commonly called James the greater or elder). He was slain with the sword by the command of king Herod Agrippa I. (c. A. D. 44): Mt. iv. 21; x. 2 (3); xvii. 1; Mk. i. 19, 29; iii. 17; v. 37; ix.

2; x. 35, 41; xiii. 3; xiv. 38; Lk. v. 10; vi. 14; viii. 51; ix. 28, 54; Acts i. 13; xii. 2. 2. James (commonly called the less), an apostle, son of Alphæus: Mt. x. 3; Mk. iii. 18; Lk. vi. 15; Acts i. 13; apparently identical with 'Ιάκωβος δ μικρός James the little [A. V. the less], the son of Mary, Mk. xv. 40 (Mt. xxvii. 56); xvi. 1, wife of Cleophas [i. e. Clopas q. v.] or Alphæus, Jn. xix. 25; see in 'Αλφαίος, and in Μαρία, 3. 3. James, the brother of our Lord (see ἀδελφός, 1): Mt. xiii. 55; Mk. vi. 3; Gal. i. 19 (where $\epsilon i \mu \dot{\eta}$ is employed acc. to a usage illustrated under el, III. 8 c. β .); ii. 9, 12; Acts xii. 17; xv. 13; xxi. 18; 1 Co. xv. 7 (?); Jas. i. 1, the leader of the Jewish Christians, and by them surnamed & dirgues the Just, the overseer (or bishop) of the church at Jerusalem down to the year 62 or 63 (or acc. to Hegesippus in Euseb. h. e. 2. 23 [trans. in B. D. p. 1206] down to 69, which is hardly probable [see Heinichen's note ad loc.]), in which year he suffered martyrdom, Joseph. antt. 20, 9, 1. In opposition to the orthodox opinion [defended in B. D. s. v. James], which identifies this James with James the son of Alphæus, and understands ὁ ἀδελφὸς τοῦ κυρίου to mean his cousin, cf. esp. Clemen in Winer's Zeitschr. f. wissensch. Theol. for 1829, p. 351 sqq.; Blom, Diss. de rois άδελφοίς . . . τοῦ κυρίου. Lugd. 1839; Wilib. Grimm in Ersch u. Gruber's Encycl., Sect. 2, vol. 23 p. 80 sqq.; Schaff, Das Verhältniss des Jacobus, Bruders des Herrn, zu Jacobus Alphäi. Berl. 1842 [also his Church Hist. (1882) i. 272 sq.]; Hilgenfeld, Galaterbrief etc. p. 138 sqq.; Hausrath in Schenkel iii. p. 175 sqq.; [Sieffert in Herzog ed. 2, vi. 464 sqq.; and reff. s. v. ἀδελφός, 1 (esp. 4. An unknown James, father of the Bp. Lghtft.)]. apostle Judas [or Jude]: Lk. vi. 16; Acts i. 13, acc. to the opinion of those interpreters who think that not άδελφόν but υίόν must be supplied in the phrase 'Ιούδαν 'Ιακώβου; see 'Ιούδας, 8.

taμa, -τος, τό, (lάομαι);

edy, medicine; (Sap. xi. 4; xvi. 9; Hdt. 3, 130; Thuc. 2, 51; Polyb. 7, 14, 2; Plut., Lcian., al.).

2. a healing: plur., 1 Co. xii. 9, 28, 30; (Jer. xl. (xxxiii.) 6, etc.; Plat. legg. 7 p. 790 d.).*

'Iaμβρῆs, δ, and δ 'Iaννῆs [cf. B. 20 (18)], Jambres (for which the Vulg. seems to have read Maμβρῆs, as in the Babylonian Talmud tract. Menach. c. 9 in the Gemara; cf. Buxtorf, Lex. Talm. p. 945 sq. [p. 481 sq. ed. Fischer]), and Jannes, two Egyptian magicians who in the presence of Pharaoh imitated the miracles of Aaron in order to destroy his influence with the king: 2 Tim. iii. 8 (cf. Ex. vii. 11 sq.). The author of the Epistle derived their names from the tradition of the Talmudists and the Rabbins, [cf. B.D. art. Jannes and Jambres].

These Magi are mentioned not only in the tract of the Babyl. Talmud just referred to, but also in the Targ. of Jonath. on Ex. vii. 11; the book Sohar on Num. xxii. 22; Numenius περὶ τἀγαθοῦ in Orig. c. Cels. 4, 51; Euseb. praep. evang. 9, 8; Evang. Nicod. c. 5, and other writ. enumerated by Thilo in his Cod. apocr. p. 552 sq.; [and Wetstein on 2 Tim. l. c.; Holtzmann ibid. p. 140 sq.].*

'Iarrá, (L T Tr WH 'Iarraí); Jannai, Vulg. Janne [Tdf. txt. (cod. Amiat.) Iannae], indecl. prop. name of one of the ancestors of Jesus: Lk. iii. 24.°

Ίαννης, δ, see Ἰαμβρης.

tάομαι, -ωμαι: [perh. fr. los, Lob. Technol. p. 157 sq.; cf. Vaniček p. 87]; a depon. verb, whose pres., impf. lώμην, fut. lάσομαι, and 1 aor. mid. lασάμην have an act. signif., but whose pf. pass. lauai, 1 aor. pass. láthy, and 1 fut. pass. laθήσομαι have a pass. signif. (cf. Krüger § 40 s. v.; [Veitch s. v.; B. 52 (46); W. § 38, 7 c.]); [fr. Hom. down]; Sept. for בְּמָא ; to heal, cure: דועה, Lk. iv. 18 R L br.; v. 17; vi. 19; ix. 2 [here T WH om. Tr br. the acc.], 11, 42; xiv. 4; xxii. 51; Jn. iv. 47; Acts ix. 34; x. 38; xxviii. 8; pass., Mt. viii. 8, 13; xv. 28; Lk. vii. 7; viii. 47; xvii. 15; Jn. v. 18 [Tdf. ἀσθενῶν]; and Acts iii. 11 Rec.; τινὰ ἀπό τινος, to cure (i. e. by curing to free) one of [lit. from; cf. B. 322 (277)] a disease: pass., Mk. v. 29; Lk. vi. 18 (17). trop. to make whole i. e. to free from errors and sins, to bring about (one's) salvation: Mt. xiii. 15; Jn. xii. 40; Acts xxviii. 27, (fr. Is. vi. 10); pass., 1 Pet. ii. 24; Jas. v. 16; in fig. discourse, in pass.: Heb. xii. 13.*

'Iaρίδ (T WII 'Iáρετ, Lchm. 'Iáρεδ; [on the accent in codd. see Tdf. Proleg. p. 103]), δ, (Heb. "codd. see Tdf. Proleg. p. 103]), δ, (Heb. "codd. see the codd. graph descent), Jared, indecl. prop. name ('Iaράδης ['Iaρέδες, ed. Bekk.] in Joseph. antt. 1, 2, 2), the father of Enoch (Gen. v. 15, 18; 1 Chr. i. 2 [here A. V. Jered]): Lk. iii. 37.*

taσις, -εως, ή, a healing, cure: Lk. xiii. 32; Acts iv. 22, 30. (Prov. iii. 8; iv. 22; [Archil.], Hippocr., Soph., Plat., Lcian., al.)*

taows, -dos, $\dot{\eta}$, [fr. Plato down], jasper; a precious stone of divers colors (for some are purple, others blue, others green, and others of the color of brass; Plin. h. n. 37, 37 (8)): Rev. iv. 3; xxi. 11, 18 sq. [But many think (questionably) the diamond to be meant here; others the precious opal; see Riehm, HWB. s. v. Edelsteine, 8 and 10; B. D. s. v. Jasper; cf. 'Bible Educator' ii. 352.]

18έ [so occasionally Grsb. and Rec. es es; e. g. Gal. v. 2; Ro. xi. 22] and (later) ἴδε (ἰδε ἀττικῶς ὡς τὸ εἰπε, λαβέ, εὐρέ τὸ ἐλληνικῶς, Moeris [d. 198 ed. Pierson];

cf. W. § 6, 1 a.; [B. 62 (54)]), impv. fr. ellor, q. v.; [fr. Hom. down]. In so far as it retains the force of an imperative it is illustrated under elde, I. 1 e. and 3. But in most places in the N. T. it stands out of construction like an interjection, even when many are addressed, [cf. B. 70 (61); and esp. 139 (121 sq.)]; Lat. en, ecce; see! behold! lo! a. at the beginning of sentences: as the utterance of one who wishes that something should not be neglected by another, Mt. xxvi. 65; Mk. ii. 24; xi. 21; xiii. 1; Jn. v. 14; xviii. 21; Ro. ii. 17 Rec.; equiv. to Germ. sieh' doch [see, pray; yet see], Jn. xi. 36; xvi. 29; xix. 4; Gal. v. 2; or of one who brings forward something new and unexpected, Jn. vii. 26; xi. 3; xii. 19; or of one pointing out or showing, Germ. hier ist, da ist, dieses ist: ίδε ὁ τόπος (French, voici le lieu), Mk. xvi. 6; add, Mk. iii. 34 (L Tr mrg. ίδού); Jn. i. 29, 36, 47 (48); xix. 5 [T Tr WH ίδου], 14, 26 sq. (where some idou); where we [might] use simply here, Mt. xxv. 25; with adverbs of place: The [RGL ίδοὺ] ωδε ὁ Χριστός, ίδε [R G ίδοὺ] ἐκεῖ, Mk. xiii. 21. inserted into the midst of a sentence, in such a way that the words which precede it serve to render the more evident the strangeness of what follows: Mt. xxv. 20, 22; Jn. iii. 26.

186a, -as, ή, (fr. eldov, ldeiv), form, external appearance; aspect, look: Mt. xxviii. 3 (T Tr WH eldea, q. v.), cf. Alberti, Observv. ad loc.; [Tdf. Proleg. p. 81]. (Grk. writ. fr. Pind. and Hdt. down; 2 Macc. iii. 16; for איז (Gen. v. 3.) [Cf. Schmidt ch. 182, 3.]*

thios, -a, -ov, (in prof. auth. [esp. Attic] also of two term.), [fr. Hom. down]; 1. pertaining to one's self, one's own: used a. univ. of what is one's own as opp. to belonging to another: τὰ ίδια πρόβατα, Jn. x. 3 sq. 12; τὰ ἱμάτια τὰ ἴδια, Mk. xv. 20 R G Tr (for which T τὰ ἴδ. ίμ. αὐτοῦ, L WH τὰ ίμ. αὐτοῦ); τὸ ἴδιον (for his own use) κτήνος, Lk. x. 34; διὰ τοῦ ίδίου αἵματος, Heb. ix. 12; xiii. 12, (ἰδίω αίματι, 4 Macc. vii. 8); τὸ ίδιον μίσθωμα, which he had hired for himself (opp. to \$\hat{\eta} \int \epsilon \text{via} [q. v.], 23), Acts xxviii. 30; add, Jn. v. 43; vii. 18; Acts iii. 12; xiii. 36; Ro. xi. 24; xiv. 4 sq.; 1 Co. iii. 8 (ίδιον κόπον); vi. 18; vii. 4, 37; ix. 7; xi. 21; Gal. vi. 5; 1 Tim. iii. 4, 12; v. 4; 2 Tim. i. 9; iv. 3; πράσσειν τὰ ίδια, to do one's own business (and not intermeddle with the affairs of others), 1 Th. iv. 11; ιδία ἐπίλυσις, an interpretation which one thinks out for himself, opp. to that which the Holy Spirit teaches, 2 Pet. i. 20 [see γίνομαι, 5 e. a.]; την ίδιαν δικαιοσύνην, which one imagines is his due, opp. to δικαιοσύνη θεοῦ, awarded by God, Ro. x. 3; ίδία ἐπιθυμία, opp. to divine prompting, Jas. i. 14; κατά τὰς ἰδίας ἐπιθυμίας, opp. to God's requirements, 2 Tim. iv. 3; with the possess. pron. αὐτῶν added [B. 118 (103); cf. W. 154 (146)], 2 Pet. iii. 3; ίδιος αὐτῶν προφήτης, Tit. i. 12; with αὐτοῦ added, Mk. xv. 20 Tdf. (see above); τὰ ἴδια [cf. B. § 127, 24], those things in which one differs from others, his nature and personal character, — in the phrase ἐκ τῶν ἰδίων λαλείν, Jn. viii. 44; [cf. the fig. τὰ ἴδια τοῦ σώματος, 2 Co. v. 10 L mrg. (cf. Tr mrg.); see diá, A. I. 2]; "tdios, my own: rais idiais repoi (unassisted by others), 1 Co. iv.

12; thine own: ἐν τῷ ἰδίφ ὀφθαλμῷ, Lk. vi. 41. b. of what pertains to one's property, family, dwelling, country, etc.; of property, οὐδὲ εἶς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ίδιον είναι. Acts iv. 32: τὰ ίδια, res nostrae, our own things. i. e. house, family, property, Lk. xviii. 28 L T Tr WH [cf. B. § 127, 24; W. 592 (551)]; τῆ lờia γενεậ, in his own generation, i. e. in the age in which he lived, Acts xiii. 36; ή ίδία πόλις, the city of which one is a citizen or inhabitant, Lk. ii. 3 [R G Tr mrg.]; Mt. ix. 1; τη ιδία διαλέκτω, in their native tongue, Acts i. 19 [WH om. Tr br. idia]; ii. 6, 8; ή ιδία δεισιδαιμονία, their own (national) religion, Acts xxv. 19; of Tolor, one's own people (Germ. die Angehörigen), one's fellow-countrymen, associates, Jn. i. 11, cf. 2 Macc. xii. 22; one's household, persons belonging to the house, family, or company, Jn. xiii. 1; Acts iv. 23: xxiv. 23; 1 Tim. v. 8; els rà idia (Germ. in die Heimat), to one's native land, home, Jn. i. 11 (meaning here, the land of Israel); xvi. 32; xix. 27, (3 Macc. vi. 27; 1 Esdr. v. 46 (47); for אַל־בֵּיתוּ, Esth. v. 10; vi. 12); δ ίδιος ἀνήρ, a husband, 1 Co. vii. 2 [B. 117 (102) note; cf. W. 154 (146)]; plur., Eph. v. 22; Tit. ii. 5; 1 Pet. iii. 1, 5; Eph. v. 24 R G; Col. iii. 18 R; οἱ ἴδιοι δεσπόται (of slaves), Tit. of a person who may be said to belong to one, above all others: vlos, Ro. viii. 32; πατήρ, Jn. v. 18; μαθηταί, Mk. iv. 34 T WH Tr mrg. o. harmonizing with, or suitable or assigned to, one's nature, character, aims, acts; appropriate: τη ίδια έξουσία, Acts i. 7; τὸν ίδιον μισθόν, due reward, 1 Co. iii. 8; τὸ ίδιον σῶμα, 1 Co. xv. 38; κατά την ιδίαν δύναμιν, Mt. xxv. 15; έν τῷ ιδίφ τάγματι, 1 Co. xv. 23; τὸ ίδιον οἰκητήριον, Jude 6; εἰς τὸν τόπον τον ίδιον, to the abode after death assigned by God to one acc. to his deeds, Acts i. 25 (Ignat. ad Magnes. 5; Baal Turim on Num. xxiv. 25 Balaam ivit in locum suum, i. e. in Gehennam; see τόπος, 1 a. fin.); καιρῷ ἰδίφ, at a time suitable to the matter in hand [A. V. in due season], Gal. vi. 9; plur., 1 Tim. ii. 6; vi. 15; Tit. i. 3. d. By a usage foreign to the earlier Greeks, but found in the church Fathers and the Byzant. writ. (see W. § 22, 7; cf. Fritzsche on Rom. ii. p. 208 sq.; [B. 117 sq. (103)]), it takes the place of the poss. pron. αὐτοῦ: Mt. xxii. 5; xxv. 14; Jn. i. 41 (42), (Sap. x. 1). 2. private (in class. Grk. opp. to δημόσιος, κοινός): ίδία [cf. W. 591 (549) note] adv. severally, separately, 1 Co. xii. 11 (often in Grk. writ.). κατ' ιδίαν (sc. χώραν), a. apart: Mt. xiv. 13; xvii. 19; xx. 17; xxiv. 3; Mk. vi. 31 sq.; vii. 33; ix. 2, 28; xiii. 3; Lk. ix. 10; x. 23; Acts xxiii. 19, (Polyb. 4, 84, 8); with μόνος added, Mk. ix. 2; β. in private, privately: Mk. iv. 34; Gal. ii. 2, (Diod. 1, 21, opp. to κοινή, 2 Macc. iv. 5; Ignat. ad Smyrn. 7, 2). The word is not found in Rev.

there, -ov, 6, (7810s), very com. in Grk. writ. fr. Hdt. down; prop. a private person, opp. to a magistrate, ruler, king; but the noun has many other meanings also, each one of which is understood from its antithesis, as e. g. a common soldier, as opp. to a military officer; a writer of prose, as opp. to a poet. In the N. T. an unlearned, illiterate, man, opp. to the learned, the educated: Acts iv. 13; as often in class. Grk., unskilled in any art: in

eloquence (Isocr. p. 43 a.), with dat. of respect, $\tau \hat{\varphi} \lambda \acute{\varphi} \gamma \varphi$, 2 Co. xi. 6 [A. V. rude in speech]; a Christian who is not a prophet, 1 Co. xiv. 24; destitute of the 'gift of tongues,' ibid. 16, 23. [Cf. Trench \S lxxix.]*

tšov, a demonstrative particle, [in Grk. writ. fr. Soph. down], found in the N. T. esp. in the Gospels of Matthew and of Luke, used very often in imitation of the Hebr. and giving a peculiar vivacity to the style by bidding the reader or hearer to attend to what is said: behold! see! lo! It is inserted in the discourse after a gen. absol., Mt. i. 20; ii. 1, 13; ix. 18; xii. 46; xvii. 5; xxvi. 47; xxviii. 11. καὶ ίδού is used, when at the close of a narrative something new is introduced, Mt. ii. 9; iii. 16; iv. 11; viii. 2, 24, 29, 32, 34; ix. 2 sq. 20; xii. 10; xv. 22: xvii. 3: xix. 16: xxvi. 51: xxvii. 51: xxviii. 2. 7; Lk. i. 20, 31, 36; ii. 9 [R G L Tr br.], 25; ix. 30, 38 sq.; x. 25; xiv. 2; xxiv. 13; Acts xii. 7; xvi. 1; when a thing is specified which is unexpected yet sure, 2 Co. vi. 9 (καὶ ἰδοὺ ζῶμεν, and nevertheless we live), cf. Mt. vii. 4; when a thing is specified which seems impossible and yet occurs, Lk. xi. 41; Acts xxvii. 24. The simple ίδού is the exclamation of one pointing out something, Mt. xii. 2, 47 [WH here in mrg. only]; xiii. 3; xxiv. 26; Mk. iii. 32; Lk. ii. 34; and calling attention, Mk. xv. 35 [TTr WH 78e]; Lk. xxii. 10; Jn. iv. 35; 1 Co. xv. 51; 2 Co. v. 17; Jas. v. 9; Jude 14; Rev. i. 7; ix. 12; xi. 14; xvi. 15; xxii. 7 [Rec.]; in other places it is i. q. observe or consider: Mt. x. 16; xi. 8; xix. 27; xx. 18; xxii. 4; Mk. x. 28, 33; xiv. 41; Lk. ii. 48; vii. 25; xviii. 28, 31, etc.; also καὶ ἰδού, Mt. xxviii. 20; Lk. xiii. 30; ίδοὺ γάρ, Lk. i. 44, 48; ii. 10; vi. 23; xvii. 21; Acts ix. 11; 2 Co. vii. 11; ίδού where examples are adduced: Jas. iii. 4 sq.; v. 4, 7, 11; for the Hebr. הנני, so that it includes the copula: Lk. i. 38; i. q. here I am: Acts ix. 10; Heb. ii. 13. ίδού is inserted in the midst of a speech, Mt. xxiii. 34 [here WH mrg. 'Ιδού (see the Comm.)]; Lk. xiii. 16; Acts ii. 7; xiii. 11; xx. 22, 25. The passages of the O. T. containing the particle which are quoted in the New are these: Mt. i. 23; xi. 10; xii. 18; xxi. 5; Mk. i. 2; Lk. vii. 27; Jn. xii. 15; Ro. ix. 33; Heb. ii. 13; viii. 8; x. 7, 9; 1 Pet. ii. 6. Like the Hebr. חנה, ולסט and ral idov stand before a nominative which is not followed by a finite verb, in such a way as to include the copula or predicate [cf. B. 139 (121 sq.)]: e. g. was heard, Mt. iii. 17; is, is or was here, exists, etc., Mt. xii. 10 L T Tr WH, 41; Mk. xiii. 21 R G L; Lk. v. 12, 18; vii. 37; xi. 31; xiii. 11 (R G add ἢν); xvii. 21; xix. 2, 20; xxii. 38, 47; xxiii. 50; Jn. xix. 26 [Rec., 27 R G]; Acts viii. 27, 36; 2 Co. vi. 2; Rev. vi. 2, 5, 8; vii. 9 [not L]; xii. 3; xiv. 14; xix. 11; xxi. 3; is approaching, Mt. xxv. 6 G L T Tr WH (Rec. adds Epyeras); but also in such a way as to have simply a demonstrative force: Mt. xi. 19; Lk. vii. 34.

'Isoquata, -as, $\hat{\eta}$, Idumæa, the name of a region between southern Palestine and Arabia Petræa, inhabited by Esau or Edom (Gen. xxxvi. 30) and his posterity (the Edomites), (Josh. xv. 1, 21; xi. 17; xii. 7). The Edomites were first subjugated by David; but after

his death they disputed Solomon's authority and in the reign of Joram recovered their liberty, which they maintained, transmitting from generation to generation their hatred of Israel, until they were conquered again by Hyrcanus and subjected to the government of the Jews: Mk. iii. 8. [For details of boundary and history, see Bertheau in Schenkel and Porter in B. D. s. v. Edom; also the latter in Kitto's Cycl. s. v. Idumæa.]*

ίδρός, -ῶτος, ὁ, [allied w. Lat. sudor, Eng. sweat; Curtius § 283; fr. Hom. down], sweat: Lk. xxii. 44 [L br. WH reject the pass.; (Tr accents ίδρῶς, yet cf. Chandler § 667)].*

"Ispáπολως [WH 'Ispà Πόλως; cf. B. 74; Lob. ad Phryn. 604 sq.], -εως, ή, Hierapolis, a city of Greater Phrygia, near the river Maeander [or rather, near the Lycus a few miles above its junction with the Maeander], not far from Colossæ and Laodicea, now Pambuck Kulasi, [for reff. see Bp. Lghtft. on Col. p. 1 sq.; B. D. Am. ed. s. v.]: Col. iv. 13.*

Lepareia [WH-τίa; cf. I, ι], -as, ή, (ἰερατεύω), the priesthood, the office of priest: Lk. i. 9; Heb. vii. 5. (Sept. for ς̄, Aristot. pol. 7, 8; Dion. Hal.; Boeckh, Inserr. ii. pp. 127, 23; 363, 27.) •

Lεράτευμα, -τος, τό, (Ιερατεύω), [priesthood i. e.] a. the office of priest. b. the order or body of priests (see ἀδελφότης, αλχμαλωσία, διασπορά, θεραπεία); so Christians are called, because they have access to God and offer not external but 'spiritual' (πνευματικά) sacrifices: 1 Pet. ii. 5; also Ιεράτ. βασίλειον, ib. 9 (after Ex. xix. 6 Sept.), priests of kingly rank, i. e. exalted to a moral rank and freedom which exempts them from the control of every one but God and Christ. ([Ex. xxiii. 22, etc.; 2 Macc. ii. 17]; not found in prof. auth.)*

lepareie; (fr. lepáoμaι and the verbal adj. lepareis, though this adj. does not occur); to be priest, discharge the priest's office, be busied in sacred duties: Lk. i. 8. (Joseph. antt. 3, 8, 1; Hdian. 5, 6, 6 [3 ed. Bekk.]; Pausan., Heliod., Inserr. [see L. and S.]; Sept. for לַּבָּחַי, see 'lepuxé, see 'lepuxé.

"וֹבְּיִבְּיִה (see their Intr. § 408); so Rec." in Mt. xxvii. 9], -ou [B. 17 (16), 8], δ, (הְמְיָהוֹ or יִרְמָיִה ְיֹּה .i. q. יִרְמָיִה 'Jehovah casts forth' (his enemies?), or 'Jehovah hurls' (his thunderbolts?); cf. Bleek, Einl. in das A. T. § 206 p. 469, [cf. B. D. s. v. Jeremiah]), Jeremiah [A. V. also Jeremias, Jeremy], a famous Hebrew prophet, who prophesied from [c] B. C. 627 until the destruction of Jerusalem [B. C. 586]. He afterwards departed into Egypt, where he appears to have died; [cf.

B. D. s. v. Jeremiah, I. 6]: Mt. ii. 17; xvi. 14; xxvii. 9 (in the last pass. his name is given by mistake, for the words quoted are found in Zech. xi. 12 sq.; [cf. Prof. Brown in Journ. of Soc. for Bibl. Lit. and Exeg. for Dec. 1882, p. 101 sqq.; Toy, Quot. in N. T. p. 68 sqq.; for a history of attempted explanations, see Dr. Jas. Morison, Com. on Mt. l. c.]).*

ιερεύς, -έως, ό, (lερός), [fr. Hom. down], Hebr. το, α priest; one who offers sacrifices and in general is busied with sacred rites; a. prop., of the priests of the Gentiles, Acts xiv. 13; of the priests of the Jews, Mt. viii. 4; xii. 4 sq.; Mk. i. 44; [ii. 26]; Lk. i. 5; v. 14; Jn. i. 19; Heb. vii. [14 L T Tr WH], 20 (21); viii. 4, etc.; of the high-priest, Acts v. 24 R G (Ex. xxxv. 18; 1 K. i. 8; 1 Macc. xv. 1; Joseph. antt. 6, 12, 1); and in the same sense Christ is called leneus in Heb. v. 6 (fr. Ps. cix. (cx.) 4); Heb. vii. 17; also lepeùs μέγας, Heb. x. 21 (see ἀρχιερεύς, 3) [al. take the adj. here not as blending with iep. into a technical or official appellation, but as descriptive, great; cf. iv. 14]. b. metaph. of Christians, because, purified by the blood of Christ and brought into close intercourse with God, they devote their life to him alone (and to Christ): Rev. i. 6; v. 10; xx. 6, cf. i. 5; v. 9.

'Iεριχώ (Tdf. 'Ιερειχώ [see his Proleg. p. 85; WH. App. p. 155, and s. v. e., ι; WH 'Iep. see their Intr. § 408; on its accent in codd. cf. Tdf. Proleg. p. 103]), n, indecl. (on its declens. in other writ. cf. W. § 10, 2; in Strabo Ἱερικούς -οῦντος; Ἱεριχοῦς, -οῦντος in Joseph., cf. W. l. c.; Hebr. יְרִיחוֹ, fr. רִיח to smell, so called from its fertility in aromatics), Jericho, a noted city, abounding in balsam [i. e. perh. the opobalsamum; cf. Tristram, Nat. Hist. etc. p. 337; B. D. s. v. Balm, honey, cyprus [prob. Arab. "el-henna"; cf. Tristram u. s., s. v. Camphire], myrobalanus [Arab. "zukkum"], roses, and other fragrant productions. It was situated not far from the northern shore of the Dead Sea, in the tribe of Benjamin, between the city of Jerusalem and the river Jordan, 150 stadia from the former and 60 from the latter. Joseph. b. j. 4, 8, 3 calls its territory θείον χωρίον. It is mentioned in the N. T. in Mt. xx. 29; Mk. x. 46; Lk. x. 30; xviii. 35; xix. 1; Heb. xi. 30. As balsam was exported thence to other countries, we read Lk. xix. 2 that τελώναι were stationed there, with an ἀρχιτελώνης, for the purpose of collecting the revenues. For a fuller account of the city see Win. RWB. s. v.; Arnold in Herzog vi. p. 494 sq.; Furrer in Schenkel iii. 209 sq.; Keim iii. 17 sq. [Eng. trans. v. 21 sq.; BB.DD. s. v.; cf. also Robinson, Researches etc. i. 547 sqq.].*

tep6θυτος, -ον, (fr. tep6s and θύω, cf. εἰδωλόθυτος), sacrificed, offered in sacrifice, to the gods; as in Plut. symp. 8, 8, 3 init., used of the flesh of animals offered in sacrifice: 1 Co. x. 28 L txt. T Tr WH. On the use of the word in Grk. writ. cf. Lob. ad Phryn. p. 159.*

keρόν, -οῦ, τό, (neut. of the adj. leρός, -ά, -όν; cf. τὸ ἄγιον), [fr. Hdt. on], a sacred place, temple: of the temple of Artemis at Ephesus, Acts xix. 27; of the temple at Jerusalem twice in the Sept., Ezek. xlv. 19; 1 Chr.

xxix. 4; more freq. in the O. T. Apocr.; in the N. T. often in the Gospels and Acts; once elsewhere, viz. 1 Co. ix. 13. τὸ ἱερόν and ὁ ναός differ, in that the former designates the whole compass of the sacred enclosure, embracing the entire aggregate of buildings, balconies, porticos, courts (viz. that of the men or Israelites, that of the women, that of the priests), belonging to the temple; the latter designates the sacred edifice properly so called, consisting of two parts, the 'sanctuary' or 'Holy place' (which no one except the priests was allowed to enter), and the 'Holy of holies' or 'most holy place' (see dyos, 1 a.) (which was entered only on the great day of atonement by the high-priest alone); λερόν is employed in the N. [cf. Trench, Syn. § iii.]. T. either explicitly of the whole temple, Mt. xii. 6; xxiv. 1; Mk. xiii. 3; Lk. xxi. 5; xxii. 52; Acts iv. 1; xxiv. 6; xxv. 8; 1-Co. ix. 13, etc.; or so that certain definite parts of it must be thought of, as the courts, esp. where Jesus or the apostles are said to have gone up, or entered, 'into the temple,' to have taught or encountered adversaries, and the like, 'in the temple,' Mt. xxi. 12, 14; xxvi. 55; Mk. xiv. 49; Lk. xix. 47; xxi. 37; xxii. 53; xxiv. 53; Jn. v. 14; vii. 14, 28; viii. 20; xviii. 20; Acts iii. 2; v. 20; xxi. 26, etc.; of the courts and sanctuary, Mt. xii. 5; of the court of the Gentiles, out of which Jesus drove the buyers and sellers and money-changers, Mt. xxi. 12; Mk. xi. 15; Lk. xix. 45; Jn. ii. 14 sq.; of the court of the women, Lk. ii. 37; of any portico or apartment, Lk. ii. 46, cf. Jn. x. 23. On the phrase τὸ πτερύγιον τοῦ ἱεροῦ see πτερύγιον, 2.

Lepoπpen's, -έs, (fr. lepós, and πρέπει it is becoming), befitting men, places, actions or things sacred to God; reverent: Tit. ii. 3. (4 Macc. ix. 25; xi. 19; Plat., Philo, Joseph., Lcian., al.) [Cf. Trench § xcii. sub fin.]*

tepés, -ά, -όν, [its primary sense is thought to be mighty; cf. Curtius § 614; Vaniček p. 88; yet see Schmidt u. i.; fr. Hom. down], sacred, consecrated to the deity, pertaining to God: lepà γράμματα, sacred Scriptures, because inspired by God, treating of divine things and therefore to be devoutly revered, 2 Tim. iii. 15 (Joseph. antt. procem. 3; [10, 10, 4 fin.]; b. j. 6, 5, 4; c. Ap. 1, [10, 3; 18, 6]; 26, 1; lepaì βίβλοι, antt. 2, 16, 5; [c. Ap. 1, 1; 23, 4], etc.; οὐκ ἐνετράφης οὐδὲ ἐνησκήθης τοῖς lepoῖς γράμμασι, Philo, leg. ad Gaium § 29, ed. Mang. ii. p. 574); [κήρυγμα, Mk. xvi. WH in (rejected) 'Shorter Conclusion']; neut. plur. as subst. τὰ lepά, the holy things, those which pertain to the worship of God in the temple, 1 Co. ix. 13, cf. ἐργάζομαι, 2 a. [See reff. s. v. ἀγιος, fin.; esp. Schmidt ch. 181.]*

Taporoλυμα [WH 'Iερ., see their Intr. § 408], -ων, τά, (the invariable form in Mk. and Jn., almost everywhere in Mt. and Joseph. [c. Ap. 1, 22, 13, etc.; Philo, leg. ad Gaium § 36; (cf. Polyb. 16, 39, 4); al.]), and 'Iερουσαλήμ [WH 'Iερ. (see ref. u. s.)], ή, indecl., (the invariable form in the Sept. [Josh. x. 1, etc.; Philo de somn. ii. 39 init.; so Aristot. in Joseph. c. Ap. 1, 22, 7 (where see Müller)]; in the N. T. where a certain sacred emphasis, so to speak, resides in the very name, as Gal. iv. 25 sq. [see Bp. Lghtft. ad loc.]; Heb. xii. 22; Rev. iii. 12; xxi. 2, 10;

Many suppose that the Hebr. name is composed of ירוש possession, and שלם, so that it signifies tranquil possession, habitation of peace; but the matter is very uncertain and conjectures vary; cf. Gesenius, Thes. ii. p. 628 sq.; [B. D. s. v.]; on the earlier name of the city see below in Σαλήμ; Lat. Hierosolyma, -orum, also [Vulg. e. g. codd. Amiat. and Fuld. Mt. xxiii. 37; but esp.] in the ch. Fathers Hierusalem, but the form Hierosolyma, -ae, is uncertain [yet see even Old Lat. codd. in Mt. ii. 1, 3]), - Jerusalem [A. V. Hierusalem and Ierusalem], the capital of Palestine, situated nearly in the centre of the country, on the confines of the tribes of Benjamin and Judah, in a region so elevated that ἀναβαίνειν, עלה, to go up, fitly describes the approach to it from any quarter. The name is used in the N.T. note, either the city itself, Mt. ii. 1; Mk. iii. 8; Jn. i. 19, etc.; or its inhabitants, Mt. ii. 3; iii. 5; xxiii. 37; Lk. 2. ή νῦν Ἱερουσ. [the Jerusalem that now xiii. 34. is], with its present religious institutions, i. e. the Mosaic system, so designated from its primary external location, Gal. iv. 25, with which is contrasted ή ἄνω Ἱερ. (after the rabbin. phrase ירושלים של מעלה, Jerusalem that is above, i. e. existing in heaven, according to the pattern of which the earthly Jerusalem ירושלים של מטה was supposed to be built [cf. Schöttgen, Horae Hebr. i. 1207 sqq.]), i. e. metaph. the City of God founded by Christ, now wearing the form of the church, but after Christ's return to put on the form of the perfected Messianic kingdom, Gal. iv. 26; Ίερουσ. ἐπουράνιος, the heavenly Jerusalem, i. e. the heavenly abode of God, Christ, the angels, beatified men (as well the saints of the O. T. as Christians), and as citizens of which true Christians are to be regarded while still living on earth, Heb. xii. 22; ή καινή Ίερ. in the visions of John 'the Revelator,' the new Jerusalem, a splendid visible city to be let down from heaven after the renovation of the world, the future abode of the blessed: Rev. iii. 12; xxi. 2, 10.

'Ιεροσολυμίτης [Tdf. -μείτης, see ει, ι; WH 'Ιεροσολυμείτης, see their Intr. § 408], -ου, δ, a citizen or inhabitant of Jerusalem: Mk. i. 5; Jn. vii. 25. [Joseph. antt. 5, 1, 17, etc.] *

lepo-συλέω, -ω; (lepόσυλος, q. v.); to commit sacrilege,

to rob a temple: Ro. ii. 22, where the meaning is, 'thou who abhorrest idols and their contamination, dost yet not hesitate to plunder their shrines'; cf. Fritzsche [and Delitzsch] ad loc. (Arstph., Plat., Dem., al.)

Lepós whos, -ον, (fr. lepós and συλάω), guilty of sacrilege: Acts xix. 37 [A. V. robbers of temples; cf. Bp. Lghtft. in The Contemp. Rev. for 1878, p. 294 sq.]. (2 Macc. iv. 42; Arstph., Xen., Plat., Polyb., Diod., al.)*

Lepoupyéw, -ŵ; (fr. lepoupyós, and this fr. lepós and EPΓΩ); to be busied with sacred things; to perform sacred rites, (Philo, Hdian.); used esp. of persons sacrificing (Joseph. antt. 7, 13, 4, etc.); trans. to minister in the manner of a priest, minister in priestly service: τὸν νόμον, of those who defend the sanctity of the law by undergoing a violent death, 4 Macc. vii. 8; τὸ εὐαγγέλιον, of the preaching of the gospel, Ro. xv. 16 (where Fritzsche treats of the word fully; [cf. W. 222 sq. (209)]).*

'Ιερουσαλήμ, see 'Ιεροσόλυμα.

tepworvn [on the ω see ἀγαθωσύνη, init.], -ης, ἡ, (ἱερός), priesthood, the priestly office: Heb. vii. 11 sq. 14 R G, 24. (Sir. xlv. 24; 1 Esdr. v. 38; 1 Macc. ii. 54; iii. 49; 4 Macc. v. 34; Hdt., Plat., Dem., Diod., Joseph., Plut., Hdian., al.)*

'Isoral ('Isoraîos in Joseph.), δ, ('Ψ' [cf. B. D. Am. ed. s. v.]), Jesse, the father of David the king (1 S. xvi. 1, 10; xvii. 12 Alex.; xx. 27): Mt. i. 5 sq.; Lk. iii. 32; Acts xiii. 22; Ro. xv. 12.*

"Isφθάε (Ἰεφθής, -οῦ, in Joseph.), δ, (πṛṇ [fut. 3 sing. masc.], fr. πṛṇ to open), Jephthah, the son of Gilead [cf. B. D. Am. ed. s. v. Gilead, 4], and a judge of Israel (Judg. xi. sq.): Heb. xi. 32.*

Tryovas, -ov, 6, (יְהֹיְכִיןְ Jehoiakin, i. e. whom Jehovah appointed; Sept. 'Ioaxiv [(?) see B. D. Am. ed. s. v. Jehoiachin]), Jechoniah, king of Judah, carried off into exile by Nebuchadnezzar [c.] B. c. 600 after a reign of three months, 2 K. xxiv. 8-17; 2 Chr. xxxvi. 9 sq.; Jer. lii. 31. He is mentioned Mt. i. 11 sq. But he was not, as is there stated, the son of Josiah, but of Jehoiakim; nor had he 'brethren,' but his father had. Accordingly in the Evangelist's genealogy the names הַּחִירָיִם and 'הַהִּיִרִים have been confounded; [cf. B. D. u. s., and reff. there].*

'Iŋơous, -oũ, dat. -oũ, acc. -oũ, voc. -oũ, [W. § 10, 1], δ, Jesus (יַמִּישִׁי, and acc. to a later form בָּשִׁים, Syr.

, i. e. whose help is Jehovah; Germ. Gotthilf; but later writ. gave the name the force of ישועה, see Mt. i. 21, cf. Sir. xlvi. 1 Ἰησοῦς δς έγένετο κατά τὸ ουομα αὐτοῦ μέγας ἐπὶ σωτηρία ἐκλεκτῶν αὐτοῦ, of Joshua, the successor of Moses; Philo, nom. mutat. § 21 Ίησοῦς έρμηνεύεται σωτηρία κυρίου), a very com. prop. name among the Israelites; cf. Delitzsch, Der Jesusname, in the Zeitschr. f. d. luth. Theol. for 1876, p. 209 sq. [or Talmud. Stud. xv.]. In the N. T. 1. Joshua [fully Jehoshua], the famous captain of the Israelites, Moses' 2. Jesus, son successor: Acts vii. 45; Heb. iv. 8. of Eliezer, one of Christ's ancestors: Lk. iii. 29 L T Tr WH. 3. Jesus, the Son of God, the Saviour of

mankind: Mt. i. 21, 25; Lk. i. 31; ii. 21, and very often; see κύριος and Χριστός.
4. Jesus Barabbas; see Βαραββάς.
5. Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in preaching the gospel: Col. iv. 11.

iκανός, -ή, -όν, (fr. ἴκω, ἰκάνω; prop. 'reaching to', 'attaining to'; hence 'adequate'); as in Grk. writ. fr. Hdt. and Thuc. down, sufficient; a. of number and quantity; with nouns, many enough, or enough with a gen.: ὅχλος ἰκανός, a great multitude [A. V. often much people], Mk. x. 46; Lk. vii. 12; Acts xi. 24, 26; xix. 26; λαός, Acts v. 37 RG; κλαυθμός, Acts xx. 37; ἀργύρια Ικανά, [A. V. large money, cf. the colloq. 'money enough '], Mt. xxviii. 12; λαμπάδες, Acts xx. 8; λόνοι, Lk. xxiii. 9; φως ίκανόν, a considerable light [A. V. a great light], Acts xxii. 6. of time: Ικανώ γρόνω [cf. W. § 31, 9; B. § 133, 26] for a long time, [Lk. viii. 27 T Tr txt. WH]; Acts viii. 11; also ξκανόν χρόνον, Acts xiv. 3; and plur. Lk. xx. 9; ¿¿ lkavov, of a long time, now for a long time, Lk. xxiii. 8 RG; also ἐκ χρόνων lκανων, Lk. viii. 27 R G L Tr mrg.; xxiii. 8 L T Tr WH; [ἀπὸ ἰκανῶν ἐτῶν, these many years, Ro. xv. 23 WH Tr txt.]; Ικανοῦ χρόν. διαγεν. much time having elapsed, Acts xxvii. 9; ἐφ' ἰκανύν, for a long while, Acts xx. 11 (2 Macc. viii. 25; Diod. 13, 100; Palaeph. 28); ἡμέροι [cf. Bp. Lghtft. on Gal. p. 89 n.], Acts ix. 23, 43; xviii. 18; xxvii. 7. absol. iκανοί, many, a considerable number: Lk. vii. 11 [RGLbr. TTrmrg. br.]; Acts xii. 12; xiv. 21; xix. 19; 1 Co. xi. 30, (1 Macc. xiii. 49, etc.). iκανόν ἐστιν, it is enough, i. q. enough has been said on this subject, Lk. xxii. 38 (for Jesus, saddened at the paltry ideas of the disciples, breaks off in this way the conversation; the Jews, when a companion uttered any thing absurd, were wont to use the phrase רב לֶכֶם [A. V. let it suffice thee, etc.], as in Deut. iii. 26, where Sept. ikaνούσθω); ίκανὸν τῷ τοιούτφ ἡ ἐπιτιμία αὕτη, sc. ἐστί, sufficient . . . is this punishment, 2 Co. ii. 6; after the Lat. idiom satisfacere alicui, to in. noisiv tivi, to take away from one every ground of complaint [A. V. to content], Mk. xv. 15 (Polyb. 32, 7, 13; App. Pun. p. 68 ed. Toll. [§ 74, i. p. 402 ed. Schweig.]; Diog. Laërt. 4, 50); τὸ iκ. λαμβάνω (Lat. satis accipio), to take security (either by accepting sponsors, or by a deposit of money until the case had been decided), Acts xvii. 9. cient in ability, i. e. meet, fit, (Germ. tüchtig [A. V. worthy, able, etc.]): πρός τι, for something, 2 Co. ii. 16; foll. by an inf. [B. 260 (223 sq.)], Mt. iii. 11; Mk. i. 7; Lk. iii. 16; 1 Co. xv. 9; 2 Co. iii. 5; 2 Tim. ii. 2; foll. by wa with subjunc. [B. 240 (207); cf. W. 335 (314)]: Mt. viii. 8; Lk. vii. 6.*

iκανότης, -ητος, ή, sufficiency, ability or competency to do a thing: 2 Co. iii. 5. (Plat. Lys. [p. 215 a.] ap. Poll.; [al.].) •

iκανόω, -ω: 1 aor. iκάνωσα; (iκανός); to make sufficient, render fit; with two acc., one of the obj. the other of the predicate: to equip one with adequate power to perform the duties of one, 2 Co. iii. 6; τινὰ είς τι, Col. i. 12. [Sept.; Dion. Hal., al.]*

keτήριος, -a, -ον, (iκέτης a suppliant), pertaining to a suppliant, fit for a suppliant; ή iκετηρία, as subst., sc. έλαία οτ ράβδος;

1. an olive-branch; for suppliants approached the one whose aid they would implore holding an olive-branch entwined with white wool and fillets, to signify that they came as suppliants [cf. Trench § li. sub fin.]: λαμβάνειν ἰκετηρίαν, Hdt. 5, 51; ἰκετηρίαν τιθέναι οτ προβάλλεσθαι παρά τινι, etc.

2. i. q. ἰκεσία, supplication (Isocr. p. 186 d. var.; Polyb.; 2 Macc. ix. 18): plur. joined with δεήσεις (Polyb. 3, 112, 8; sing. Job xl. 22 Sept.), Heb. v. 7.*

kqués, -άδος, ή, moisture: Lk. viii. 6. (Sept. Jer. xvii. 8; Hom. Il. 17, 392; Joseph. antt. 3, 1, 3, and often in other auth.)*

'Inéviov, -ou, ré, Iconium, a celebrated city of Asia Minor, which in the time of Xen. (an. 1, 2, 19) was 'the last city of Phrygia,' afterwards the capital of Lycaonia (Strab. 12 p. 568; Cic. ad divers. 15, 4); now Konia [or Konieh]: Acts xiii. 51; xiv. 1, 19, 21; xvi. 2; 2 Tim. iii. 11. Cf. Overbeck in Schenkel iii. 303 sq.; [B. D. (esp. Am. ed.) s. v.; Lewin, St. Paul, i. 144 sqq.].

Usapés, -á, -όν, (ĩλaos propitious), cheerful, joyous, prompt to do anything: 2 Co. ix. 7; Prov. xix. 12; xxii. 8; Sir. xiii. 26 (25); xxvi. 4; 3 Macc. vi. 35; Aretph., Xen., al.

λαρότης, -ητος, ή, cheerfulness, readiness of mind: Ro. xii. 8. (Prov. xviii. 22; [Diod., Philo (de plant. Noë § 40), Plut., al.]; Acta Thom. § 14.) •

ίλάσκομαι; (see below); in class. Grk. the mid. of an act. Ιλάσκω (to render propitious, appease) never met with; 1. to render propitious to one's self, to appease, conciliate to one's self (fr. Thaos gracious, gentle); fr. Hom. down; mostly w. acc. of a pers., as θεόν, 'Αθήνην, etc. (τὸν θεὸν Ιλάσασθαι, Joseph. antt. 6, 6, 5); very rarely w. acc. of the thing, as την δργήν, Plut. Cat. min. 61 (with which cf. εξιλάσκεσθαι θυμόν, Prov. xvi. 14 Sept.). In bibl. Grk. used passively, to become propitious, be placated or appeased; in 1 aor. impv. iddofin, be propitious, be gracious, be merciful, (in prof. auth. Thyou and Dor. $\lambda a\theta i$, which the gramm. regard as the pres. of an unused verb λημι, to be propitious; cf. Bttm. Ausf. Sp. ii. p. 206; Kühner § 343, i. p. 839; Passow [or L. and S., or Veitch] s. v. λημι), with dat. of the thing or the pers.: Lk. xviii. 13 (raîs aμαρτίαις, Ps. lxxviii. (lxxix.) 9; [lxxvii. (lxxviii.) 38]; τη άμαρτία, Ps. xxiv. (xxv.) 11; ιλάσθη ὁ κύριος περὶ τῆς κακίας, Εχ. χχχίι. 14 Alex.; ίλασθήσεται κύρ. τῷ δούλφ σου, 2 Κ. v. 18). an Alexandrian usage, to expiate, make propitiation for, (as εξιλάσκεσθαι in the O. T.): τὰς άμαρτίας, Heb. ii. 17 (ἡμῶν τὰς ψυχάς, Philo, alleg. leg. 3, 61). [Cf. Kurtz, Com. on Heb. l. c.; W. 227 (213); Westcott, Epp. of S. Jn. p. 88 sq.]*

ໄλασμός, -οῦ, ὁ, (Ιλάσκομαι); 1. an appeasing, propitiating, Vulg. propitiatio, (Plut. de sera num. vind. c. 17; plur. joined with καθαρμοί, Plut. Sol. 12; with gen. of the obj. τῶν θεῶν, Orph. Arg. 39; Plut. Fab. 18; θεῶν μῆνιν ἰλασμοῦ καὶ χαριστηρίων δεομένην, vit. Camill. 7 fin.; ποιεῖσθαι Ιλασμόν, of a priest offering an expia-

tory sacrifice, 2 Macc. iii. 33).

2. in Alex. usage the means of appeasing, a propitiation: Philo, alleg. leg. iii. § 61; προσοίσουσω ίλασμόν, for σκοπ, Ezek. xliv. 27; περὶ τῶν ἀμαρτιῶν, of Christ, 1 Jn. ii. 2; iv. 10, (κρωδ τοῦ ἰλασμοῦ, Num. v. 8; [cf. ἡμέρα τ. Ἰλασμοῦ, Lev. xxv. 9]; also for σης τρ, forgiveness, Ps. cxxix. (cxxx.) 4; Dan. ix. 9 Theodot.). [Cf. Trench § lxxvii.]*

ίλαστήριος, -a, -ον, (ίλάσκομαι, q. v.), relating to appeasing or expiating, having placating or expiating force, expiatory: μνημα ίλαστήριον, a monument built to propitiate God, Joseph. antt. 16, 7, 1; ίλαστήριος θάνατος, 4 Macc. xvii. 22; χείρας Ικετηρίους, εί βούλει δε Ιλαστηρίους, ἐκτείνας θεώ, Niceph. in act. SS. ed. Mai, vol. v. Neut. τὸ ίλαστήριον, as subst., a means of p. 335, 17. appedsing or expiating, a propitiation; (Germ. Versöhnungs- oder Sühnmittel); cf. W. 96 (91); [592 (551)]. So used of 1. the well-known cover of the ark of the covenant in the Holy of holies, which was sprinkled with the blood of the expiatory victim on the annual day of atonement (this rite signifying that the life of the people, the loss of which they had merited by their sins, was offered to God in the blood as the life of the victim, and that God by this ceremony was appeased and their sins were expiated); hence the lid of expiation, the propitiatory, Vulg. propitiatorium; Luth. Gnadenstuhl, [A. V. mercy-seat]: Heb. ix. 5 (Sept. Ex. xxv. 18 sqq.; Lev. xvi. 2, etc.; more fully ίλαστήριον ἐπίθενα. Ex. xxv. 17; xxxviii. (xxxvii.) 7 (6), for the Hebr. קפרת, fr. בפרת to cover, sc. sins, i. e. to pardon). Theodoret, Theophyl, Oecum, Luther, Grotius, Tholuck, Wilke, Philippi, Umbreit, [Cremer (4te Aufl.)] and others give this meaning to the word also in Ro. iii. 25, viz. that Christ, besprinkled with his own blood, was truly that which the cover or 'mercy-seat' had been typically, i. e. the sign and pledge of expiation; but in opp. to this interpretation see Fritzsche, Meyer, Van Hengel, [Godet, Oltramare] and others ad loc. an expiatory sacrifice; a piacular victim (Vulg. propitiatio): Ro. iii. 25 (after the analogy of the words xapiστήρια sacrifices expressive of gratitude, thank-offerings, σωτήρια sacrifices for safety obtained. On the other hand, in Dion Chrys. or. 11, 121, p. 355 ed. Reiske, the reference is not to a sacrifice but to a monument, as the preceding words show: καταλείψεω γάρ αὐτούς ἀνάθημα κάλλιστον καὶ μέγιστον τῆ Αθηνᾶ καὶ ἐπιγράψειν, Ιλαστήριον 'Αχαιοί τῆ 'Ιλιάδι). [See the full discussion of the word in Dr. Jas. Morison, Crit. Exposition of the Third Chap. of the Ep. to the Rom. pp. 281-303.]*

τλεως, -ων, (Attic for τλαος [cf. W. 22], fr. Hom. down), propitious, merciful: ἔσομαι τλ. ταις ἀδικίαις, i. e. I will pardon, Heb. viii. 12; Jer. xxxviii. (xxxi.) 34; xliii. (xxxvi.) 3; also ταις ἀμαρτίαις. 1 Κ. viii. 34; 2 Chr. vi. 25, 27, etc.; τλεώς σοι, sc. ἔστω [or είη, Β. § 129, 22] δ θεός, i. e. God avert this from thee, Mt. xvi. 22; Sept. for τις της foll. by γ, be it far from one, 2 S. xx. 20; xxiii. 17.*

'Βλυρικόν, -οῦ, τό, Illyricum, a region lying between Italy, Germany, Macedonia and Thrace, having on one

side the Adriatic Sea, and on the other the Danube: Ro. xv. 19 [cf. B. D. Am. ed.].*

iμός, -άντος, ό, (fr. ίημι to send; sc. a vessel, which was tied to thongs of leather and let down into a well for the purpose of drawing water; hence iμάω also, to draw something made fast to a thong or rope [recent etymol. connect it w. Skt. si to bind; cf. Curtius § 602; Vaniček p. 1041]); fr. Hom. down; a thong of leather, a strap; in the N. T. of the thongs with which captives or criminals were either bound or beaten (see προτείνω), Acts xxii. 25 (4 Macc. ix. 11; Sir. xxx. 35); of the thongs or ties by which sandals were fastened to the feet, Mk. i. 7; Lk. iii. 16; Jn. i. 27, (so also in Is. v. 27; Xen. anab. 4, 5, 14; Plut. symp. 4, 2, 3; Suid. iμάς · σφαιρωτήρ σανδαλίου, ζανίχιον, οἶον τὸ λώριον τοῦ ὑποδήματος).*

tματίζω: pf. pass. ptep. iματισμένος; (iμάτιον); to clothe: Mk. v. 15; Lk. viii. 35. (Found neither in Sept. nor in prof. auth. [cf. W. 26 (25)].)*

ίμάτιον, -ου, τό, (dimin. of ξμα i. q. εξμα, an article of clothing, garment; and this fr. Evrous to clothe, cf. Germ. Hemd); [fr. Hdt. down]; Sept. mostly for בור, also for שלמה, שמלה, etc.; 1. a garment (of any sort): Mt. ix. 16; xi. 8 [RGLbr., al. om.; cf. W. 591 (550); B. 82 (72)]; Mk. ii. 21; xv. 20; Lk. v. 36; vii. 25; Heb. i. 11; plur. garments, i. e. the cloak or mantle and the tunic [cf. W. 176 (166); B. 24 (23)]: Mt. xvii. 2; xxiv. 18 [Rec.]; xxvii. 31, 35; Jn. xix. 23; Acts vii. 58; Jas. v. 2, etc.; to rend τὰ ίμ. (see διαρρήγνυμι), Mt. xxvi. 65; Acts xiv. 14; xxii. 23. 2. the upper garment, the cloak or mantle (which was thrown over the tunic, & γιτών) [Rutherford, New Phryn. p. 22]: Mt. ix. 20; [xxiv. 18 L T Tr WH]; Mk. v. 27; Lk. viii. 44; Jn. xix. 2; Rev. xix. 16; it is distinguished from the χιτών in Mt. v. 40; Lk. vi. 29; [cf. Jn. xix. 23]; Acts ix. 39. [Cf. Trench § l.; BB. DD. s. v. Dress; Edersheim, Jewish Social Life, ch. xiii.; esp. 'Jesus the Messiah,' i. 620 sqq.] ίματισμός, -οῦ, ὁ, (ἱματίζω), clothing, apparel: univ.,

thatrophs, -ov. d, (lµari(ω), clothing, apparel: univ., Lk. vii. 25; Acts xx. 33; 1 Tim. ii. 9; of the tunic, Mt. xxvii. 35 Rec.; Jn. xix. 24; of the cloak or mantle, Lk. ix. 29. (Sept.; Theophr., Polyb., Diod., Plut., Athen.) [Cf. Trench § l.]*

ίμείρω: mid. ίμείρομαι; (ἵμερος desire, longing, [allied w. ίλεως; Vaniček p. 88]; cf. οἰκτείρω); to desire, long for, esp. of the longing of love: ὑμῶν [W. § 30, 10 b.] i. e. your souls, to win them to Christ, 1 Th. ii. 8 Rec.; see δμείρο-(Sept. Job iii. 21; in Grk. writ. fr. Hom. down.)* μαι. I. an adv. of Place, fr. Hom. down, esp. in ۲va, a. where; in what place. the poets; b. to what place; whither. Of the former signification C. F. A. Fritzsche (on Mt. p. 836; differently in Fritzschiorum Opusce. p. 186 sqq.) thought he had found two examples in bibl. Greek, and H. A. W. Meyer agrees with him. The first viz. ΐνα μη φυσιοῦσθε, 1 Co. iv. 6, they explain thus: where (i. e. in which state of things viz. when ye have learned from my example to think humbly of yourselves) the one is not exalted to the other's disadvantage; the second, τνα αὐτοὺς ζηλοῦτε, Gal. iv. 17, thus: where ye zealously court them; but see II. 1 d. below.

II. a final Conjunction (for from local direction, indicated by the adverb, the transition was easy to mental direction or intention) denoting purpose and end: to the intent that; to the end that, in order that; wa μή, that not, lest; it is used

1. prop. of the purpose or end; a. foll. by the Optative; only twice, and then preceded by the pres. of a verb of praying or be seeching, where the wish (optatio) expressed by the prayer gave occasion for the use of the optat.: Eph. i. 17 but WH mrg. subj.; iii. 16 RG; cf. W. 290 (273); B. 233 (201); and yet in both instances the telic force of the particle is so weakened that it denotes the substance rather than the end of the prayer; see 2 below. b. foll. by the Subjunctive, not only (according to the rule observed by the best Grk. writ.) after the primary tenses (pres., pf., fut.) or the imperative, but (in accordance with that wellknown negligence with which in later times and esp. by Hellenistic writers the distinction between the subjunc. and the optat was disregarded) after preterites even where the more elegant Grk. writ. were wont to use the optat.; cf. Hermann ad Vig. p. 847 sqq.; Klotz ad Dev. ii. 2 p. 616 sqq.; W. 287 (270) sqq.; B. 233 (201). after a Present: Mk. iv. 21; vii. 9; Lk. vi. 34; viii. 12; xvi. 28; Jn. iii. 15; v. 34; vi. 30; Acts ii. 25; xvi. 30; Ro. i. 11; iii. 19; xi. 25; 1 Co. vii. 29; ix. 12; 2 Co. i. 17; Gal. vi. 13; Phil. iii. 8; Heb. v. 1; vi. 12; ix. 25; 1 Jn. i. 3; Rev. iii. 18; xi. 6, and often. β. after a Perfect: Mt. i. 22; xxi. 4; Jn. v. 23; [36 T Tr WH; cf. e.]; vi. 38; xii. 40, 46; xiv. 29; xvi. 1, 4; xvii. 4; xx. 31; 1 Co. ix. 22; 1 Jn. v. 20 [here T Tr WH pres. in dic.; see d.]. γ. after an Imperative (either pres. or aor.): Mt. vii. 1; ix. 6; xiv. 15; xvii. 27; xxiii. 26; Mk. xi. 25; xiii. 18; Jn. iv. 15; v. 14; vii. 3 [RGL]; x. 38; 1 Co. vii. 5; xi. 34; 1 Tim. iv. 15; Tit. iii. 13, etc.; also after a hortative or deliberative subjunc.: Mk. i. 38; Lk. xx. 14; Jn. vi. 5 [Rbes L T Tr WH]; xi. 16; Heb. iv. 16, 8. after a Future: Lk. xvi. 4; xviii. 5; Jn. v. 20 There Tdf. indic. pres.; see d.]; xiv. 3, 13, 16; 1 Co. xv. 28; Phil. i. 26. e. after Historic tenses: after the impf., Mk. iii. 2 [here L Tr fut. indic.; see c.]; vi. 41; viii. 6; Lk. vi. 7; xviii. 15, etc.; after the plupf., Jn. iv. 8; after the aor., Mt. xix. 13; Mk. iii. 14; xi. 28; xiv. 10 [B. § 139, 37]; Lk. xix. 4, 15; Jn. v. 36 [RGL; cf. β.]; vii. 32; xii. 9; Acts xix. 4 [?]; Ro. vi. 4; 2 Co. viii. 9; Heb. ii. 14; xi. 35; 1 Tim. i. 16; 1 Jn. iii. 5, 8, etc. As prof. auth. join the final particles $\delta \phi \rho a$, $\mu \dot{\eta}$, and esp. οπως, also with the future Indicative (cf. Matthiae § 519, 8 ii. p. 1186 sqq.), as being in nature akin to the subjunc., so the N. T. writ., acc. to a usage extremely doubtful among the better Grk. writ. (cf. Klotz l. c. p. 629 sq.), also join wa with the same [cf. WH. App. p. 171 sq.; Soph. Lex. s. v. [να, 17]: [να θήσω, 1 Co. ix. 18; LTTr WH in the foll. instances: σταυρώσουσιν, Mk. xv. 20 [not WH (see u. s.)], δώσουσιν, Lk. xx. 10; κενώσει. 1 Co. ix. 15 [not Lchm.], [καταδουλώσουσιν, Gal. ii. 4 (but cf. Hort in WH u. s. p. 167*)]; κερδηθήσονται, 1 Pet. iii. 1; σφάξουσιν, Rev. vi. 4; δώσει, Rev. viii. 3;

προσκυνήσουσιν, [Rev. ix. 20]; xiii. 12 [(cf. 2 a. fin. below)]; [ἀναπαήσονται, Rev. xiv. 13 (see ἀναπαύω) cf. 4 b.]; L Tr in the foll.: κατηγορήσουσω, Mk. iii. 2, (cf. b. ε. above); προσκυνήσουσιν, Jn. xii. 20; TTr WH in [θεωρήσουσιν, Jn. vii. 3]; ξυρήσονται, Acts xxi. 24; LTWH Tr mrg. in ἀδικήσουσιν, Rev. ix. 4 [(cf. 2 b. below)]; [add, ἐρεί, Lk. xiv. 10 T WH Tr txt.; εξομολογήσεται, Phil. ii. 11 T L mrg. Tr mrg.; καυθήσομαι, 1 Co. xiii. 3 T; δώσει, Jn. xvii. 2 WH Tr mrg.; ἀναπαύσονται, Rev. vi. 11 WH; δώσει, Rev. xiii. 16 WH mrg.], (ΐνα καταργήσει τὸν θάνατον καὶ τὴν ἐκ νεκρῶν ἀνάστασιν δείξει, Barn. ep. 5, 6 [so cod. *, but Hilgenf., Müller, Gebh., al., adopt the subjunc.; yet see Cunningham's note ad loc.]); so that the fut. alternates with the subjunc.: ΐνα ἔσται . . . καὶ εἰσέλθωσιν, Rev. xxii. 14; yévytai kai con (Vulg. sis), Eph. vi. 3; in other pass. LTTrWH have restored the indic., as wa ήξουσι κ. προσκυνήσουσιν . . . κ. γνώσιν, Rev. iii. 9; ίνα ... πίνητε ... καὶ καθίσεσθε or καθήσεσθε [but WH txt. καθησθε] (Vulg. et sedeatis), Lk. xxii. 30; κάμψη κ. έξομολογήσεται, Phil. ii. 11 [T L mrg. Tr mrg.]; cf. B. § 139, d. By a solecism freq. in the 38; W. § 41 b. 1 b. eccles. and Byzant. writ. Tva is joined with the indic. Present: 1 Co. iv. 6 (φυσιοῦσθε); Gal. iv. 17 (ζηλοῦτε); [cf. Test. xii. Patr., test. Gad § 7; Barn. ep. 6, 5; 7, 11; Ignat. ad Eph. 4, 2; ad Trall. 8, 2, and other exx. in Win. and Bttm. as below; but see Hort in WH. App. p. 167, cf. pp. 169, 171 sq.]; but the indic. is very doubtful in the foll. passages: [Jn. iv. 15 Tr txt.]; v. 20 (Tdf. θαυμάζετε); xvii. 3 T Tr txt.; Gal. vi. 12 T L mrg.; [1 Th. iv. 13 L mrg.]; Tit. ii. 4 T Tr L mrg.; 2 Pet. i. 10 L; [1 Jn. v. 20 T Tr WH (cf. b. β. above)]; Rev. xii. 6 (Τ Τr τρέφουσιν); [xiii. 17 WH mrg.]; cf. W. § 41 b. 1 c.; B. § 139, 39; Meyer on 1 Co. iv. 6; Wieseler on Gal. iv. 17; [Soph. u. s.]. (In the earlier Grk. writ. wa is joined with the indic. of the past tenses alone, 'to denote something which would have been, if something else had been done, but now has not come to pass' Hermann ad Vig. p. 847, cf. Klotz ad Dev. ii. 2 p. 680 sq.; Kühner § 553, 7 ii. 903; [Jelf § 813; cf. Jebb in App. to Vincent and Dickson's Modern Greek, § 79].) the final sentence is preceded by preparatory demonstrative expressions [W. § 23, 5]: εls τοῦτο, to this end, Jn. xviii. 37; 1 Jn. iii. 8; Ro. xiv. 9; 2 Co. ii. 9; 1 Pet. ii. 21; iii. 9; iv. 6, (Barn. ep. 5, 1, 11; [14, 5]); εἰς αὐτὸ τοῦτο, Eph. vi. 22; Col. iv. 8; διὰ τοῦτο, Jn. i. 81; 2 Co. xiii. 10; Philem. 15; 1 Tim. i. 16; τούτου χάρω, Tit. i. 5. 2. In later Grk., and esp. in Hellenistic writers, the final force of the particle Iva is more or less weakened, so that it is frequently used where the earlier Greeks employed the Infinitive, yet so that the leading and the dependent sentence have each its own subject. The first extant instance of this use occurs in the Amphictyonic decree in [pseudo-] Dem. p. 279, 8 [i. e. de coron. § 155]: πρεσβεῦσαι πρὸς Φίλιππον καὶ ἀξιοῦν ἵνα βοηθήση, [cf. Odyss. 3, 327 λίσσεσθαι . . . ΐνα νημερτές ενίσπη (cf. 3, 19)], but it increased greatly in subsequent times; cf. W. § 44, 8; B. 237 (204); [Green 171 sq.; Goodwin § 45 N. 5 b.; Jebb in App. to Vincent and Dickson's Modern

Greek, § 55]. Accordingly wa stands with the subjunc. in such a way that it denotes the purport (or object) rather than the purpose of the action expressed by the preceding verb. This occurs a. after verbs of caring for, deciding, desiring, striving: βλέπειν, 1 Co. xvi. 10; Col. iv. 17; 2 Jn. 8; ζητῶ, 1 Co. iv. 2; xiv. 12; φυλάσσομαι, ΐνα μή, 2 Pet. iii. 17; μεριμνάω, 1 Co. vii. 34; ζηλόω, 1 Co. xiv. 1; βουλεύομαι, Jn. xi. 58 [R G Tr mrg. συμβου.]; xii. 10; ἀφίημι, Mk. xi. 16; Jn. xii. 7 L T Tr WH; θέλημά ἐστι, Mt. xviii. 14; Jn. vi. 39 sq.: θέλω, Mt. vii. 12; Mk. vi. 25; ix. 30; x. 35; Lk. vi. 31; so that it alternates with the inf., 1 Co. xiv. 5; δίδωμι, to grant, that, Mk. x. 37; Rev. ix. 5, etc.; ποιῶ, Rev. xiii. 12 [here L T Tr WH indic. fut. (cf. 1 c. above)]. after verbs of saying (commanding, asking, exhorting; but by no means after kelevely [cf. B. 275 (236)]): εἰπείν, in the sense of to bid, Mt. iv. 3; Mk. iii. 9; Lk. iv. 3; also λέγειν, Acts xix. 4; 1 Jn. v. 16; ἐρρήθη, Rev. vi. 11 [WH indic. fut.]; ix. 4 [LTTrmrg. WH indic. fut. (see 1 c. above)]; διαμαρτύρομαι, 1 Tim. v. 21 (otherwise [viz. telic] in Lk. xvi. 28); ἐρωτῶ, to ask, beseech, Mk. vii. 26; Lk. vii. 36; xvi. 27; Jn. iv. 47; xvii. 15, 21; xix. 31; 2 Jn. 5; παρακαλώ, Mt. xiv. 36; Mk. v. 10, 18; vii. 32; viii. 22; Lk. viii. 32; 1 Co. i. 10; xvi. 12, 15 sq.; 2 Co. viii. 6; ix. 5; xii. 8; 1 Th. iv. 1; 2 Th. iii. 12, (Joseph. antt. 12, 3, 2); προσεύχομαι [q. v.], Mt. xxiv. 20; Mk. [xiii. 18]; xiv. 35; δέομαι, Lk. ix. 40; xxii. 32, (Dion. Hal. antt. 1, 83); ἐπιτιμῶ, Mt. xii. 16; [xvi. 20 L WH txt.]; xx. 31; Mk. iii. 12; viii. 30; x. 48; Lk. xviii. 39; έντέλλομαι, Mk. xiii. 34; Jn. xv. 17; έντολην δίδωμι or λαμβάνω, Jn. xi. 57; xiii. 34; xv. 12; γράφω, with the involved idea of prescribing, Mk. ix. 12 [cf. W. 462 (430) and the txt. of LT]; xii. 19; Lk. xx. 28; duaστέλλομαι, Mt. xvi. 20 [L WH txt. ἐπιτιμῶ (see above)]; Mk. v. 43; vii. 36; ix. 9; παραγγέλλω, Mk. vi. 8 [cf. W. 578 (538)]; συντίθεμαι, Jn. ix. 22; αγγαρεύω, Mt. xxvii. 32; Mk. xv. 21; κηρύσσω, Mk. vi. 12; ἀπαγγέλλω, Mt. xxviii. 10; εξορκίζω, Mt. xxvi. 63. [For exx. (of its use with the above verbs and others) drawn from the later Grk. writ. see Sophocles, Glossary etc. § 88, 1.] after words by which judgment is pronounced concerning that which some one is about to do (or which is going to happen), as to whether it is expedient, befitting, proper, or not; as συμφέρει, Mt. xviii. 6; v. 29 sq.; Jn. xi. 50; xvi. 7; λυσιτελεί, Lk. xvii. 2; ἀρκετόν έστι, Mt. x. 25; also after aξιος, Jn. i. 27; iκανός, Mt. viii. 8; Lk. vii. 6; έλάχιστόν μοί έστιν, ίνα. 1 Co. iv. 3; ηγαλλιάσατο, ΐνα ΐδη, Jn. viii. 56; χρείαν έχω, Jn. ii. 25; xvi. 30; 1 Jn. ii. 27; ἔδει, ἴνα ἐπὶ ξύλου πάθη, Barn. ep. 5, 13. [For other exx. see Soph. as above § 88, 8, 4.] d. after substantives, to which it adds a more exact definition of the thing; after subst. of time: χρόνον, ΐνα μετανοήση, Rev. ii. 21; after δρα, Jn. xii. 23; xiii. 1; xvi. 2, 32, (elsewhere ὅτϵ, Jn. iv. 23; v. 25); in these exx. the final force of the particle is still apparent; we also can say "time that she should repent" [cf. W. 339 (318); B. 240 (207)]; but in other expressions this force has almost disappeared, as in

έστιν συνήθεια ύμιν, ίνα . . . ἀπολύσω, Jn. xviii. 39; after μισθός, 1 Cd. ix. 18. e. it looks back to a demonstrative pronoun; cf. W. 338 (317); [B. § 139, 45]: πόθεν μοι τοῦτο, ἵνα ἔλθη κτλ. for τὸ ἐλθεῖν τὴν etc. Lk. i. 43; esp. in John, cf. vi. 29, 50; xv. 13; xvii. 8 [here T Tr txt. indic.; see 1 d. above]; 1 Jn. iii. 11, 23; v. 3; 2 Jn. 6; Phil. i. 9; ἐν τούτφ, Jn. xv. 8; 1 Jn. iv. 17, (θεοῦ δὲ τὸ δυνατὸν ἐν τούτφ δείκνυται, ΐνα . . . ἐξ οὐκ ὄντων ποιĝ τὰ γινόμενα, Theophil. ad Autol. 2, 13; after τόδε, Epict. diss. 2, 1, 1; [other exx. in Soph. Lex. s. v. 67).

3. According to a very ancient tenet of the grammarians, accepted by Kühner, § 553, 2 Anm. 3; [T. S. Green, N. T. Gram. p. 172 sq.], and not utterly rejected by Alex. Bttm. N. T. Gr. p. 238 sq. (206), iva is alleged to be used not only τελικώς, i. e. of design and end, but also frequently εκβατικώς, i. e. of the result, signifying with the issue, that; with the result, that; so that (equiv. to &στε). But C. F. A. Fritzsche on Mt. p. 836 sqq. and Win. 338 (317) and 457 (426) sqq. have clearly shown, that in all the passages adduced from the N. T. to prove this usage the telic (or final) force prevails: thus in ΐνα μη λυθη ὁ νόμος Μωϋσέως, that the law of Moses may not be broken (which directs a man to be circumcised on the eighth and on no other day), Jn. vii. 23; our έστε εν σκότει, ΐνα ή ήμερα ύμας . . . καταλάβη, that the day should overtake you (cf. the final force as brought out by turning the sentence into the pass. form in Germ. um vom Tage erfasst zu werden), 1 Th. v. 4; προσευχέσθω, ΐνα διερμηνεύη, let him pray (intent on this, or with this aim), that (subsequently) he may interpret, 1 Co. xiv. 13; likewise ἐπενθήσατε, ΐνα etc. 1 Co. v. 2, and μετενόησαν, ΐνα μή, Rev. ix. 20; μετάθεσιν, ... ΐνα etc. that the change may be to this end, that etc. Heb. xii. 27; "να μή ... ποιῆτε, that ye may not do, Gal. v. 17 (where ή σάρξ and τὸ πνεῦμα are personified antagenistic forces contending for dominion over the will of the Christian; cf. Wieseler ad loc.); the words ίνα ... φραγŷ κτλ. in Roiii. 19 describe the end aimed at by the law. In many passages where Iva has seemed to interpreters to be used έκβατικῶς, the sacred writers follow the dictate of piety, which bids us trace all events back to God as their author and to refer them to God's pur poses (Jo. Damascen. orthod. fid. 4, 19 έθος τῆ γραφῆ, τινὰ ἐκβατικῶς δφείλοντα λέγεσθαι, αλτιολογικώς λέγειν); so that, if we are ever in doubt whether wa is used of design or of result, we can easily settle the question when we can interpret the passage 'that, by God's decree,' or 'that, according to divine purpose' etc.; passages of this sort are the following: Mk. iv. 12; Lk. ix. 45; xi. 50; xiv. 10; Jn. iv. 36; ix. 2; xii. 40; xix. 28; Ro. v. 20; vii. 13; viii. 17; xi. 31 sq.; 1 Co. vii. 29; 2 Co. iv. 7; vii. 9; also the phrase τνα πληρωθή, wont to be used in reference to the O. T. prophecies: Mt. i. 22; ii. 15; iv. 14; xii. 17 L T Tr WH; xxi. 4; xxvi. 56; xxvii. 35 Rec.; Jn. xiii. 18; xvii. 12; xix. 24, 36; τυα πληρωθή ό λόγος, Jn. xii. 38; xv. 25, cf. xviii. 9, 32. [Cf. Win. 461 (429). Prof. Sophocles although giving (Lex. s. v. Iva, 19) a co- | ed. of Stephanus s. v., col. 4488.]

pious collection of exx. of the ecbatic use of the word, defends its telic sense in the phrase [να πληρ., by calling attention not merely to the substitution of $\delta\pi\omega s$ $\pi\lambda\eta\rho$. in Mt. viii. 17; xiii. 35, (cf. ii. 23), but esp. to 1 Esdr. i. 54 (els αναπλήρωσιν δήματος τοῦ κυρίου εν στόματι 'lepeμίου); ii. 1 (els συντέλειαν δήματος κυρ. κτλ.); 2 Esdr. i. 1 (τοῦ τελεσθήναι λόγον κυρίου ἀπὸ στόματος Ἱερεμίου); Joseph. antt. 8, 8, 2 fin. ταθτα δ' επράττετο κατά την τοθ θεοθ βούλησεν ίνα λάβη τέλος à προεφήτευσεν 'Axias; cf. Bib. Sacr. '61 p. 729 sqq.; Luthardt's Zeitschr. '83 p. 632 sqq.]

4. The elliptical use of the particle; telic wa often depends on a verb not expressed, but to be repeated or educed from the context (cf. Fritzsche on Mt. p. 840 sq.; W. 816 (297); [B. § 139, 47]): ἀλλ' (sc. ħλθεν, cf. vs. 7) ΐνα μαρτυρήση, Jn. i. 8; ἀλλ' (sc. έγένετο απόκρυφον) ΐνα είς φανερον έλθη, Mk. iv. 22; αλλ' (sc. κρατεῖτέ με) ίνα etc. Mk. xiv. 49; add, Jn. xv. 25; b. the weakened wa (see 2 above) 1 Jn. ii. 19. with the subjunc. (or indic. fut. [cf. 1 c.], Rev. xiv. 13 L T Tr WH) denotes something which one wishes to be done by another, so that before the wa a verb of commanding (exhorting, wishing) must be mentally supplied, (or, as is commonly said, at forms a periphrasis for the imperative): wa . . . επιθής τὰς χείρας αὐτή, Mk. v. 23; ή γυνή ἵνα φόβηται τὸν ἄνδρα, Eph. v. 33; Gal. ii. 10; add 2 Co. viii. 7; ίνα ἀναπαύσωνται [LTTrWH -παήσονται (see αναπαύω init.)], Germ. sie sollen ruhen [A. V. that they may rest etc.], Rev. xiv. 13; [perh. also Col. iv. 16, cf. Bp. Lghtft. ad loc.], (2 Macc. i. 9; Epict. ench. 28 (17); diss. 4, 1, 41; among the earlier Greeks once so, Soph. O. C. 155; in Latin, Cic. ad divers. 14, 20 'ibi ut sint omnia parata'; in Germ. stern commands: 'dass du gehest!' 'dass du nicht säumest!' cf. W. § 43, 5 a.; [B. 241 (208)]). Tva without a verb following, - which the reader is left to gather from the context; thus we must mentally supply εὐαγγελιζώμεθα, εὐαγγελίζωνται in Gal. ii. 9, cf. W. 587 (546); [B. 394 (338)]; ίνα κατά χάριν, sc. ή, that the promise may be a gift of grace, Ro. iv. 16 [W. 598 (556); B. 892 (836)]; "τια άλλοις άνεσις sc. γένηται, 2 Co. viii. 13 [W. 586 (545); B. § 129, 22]; ἵνα sc. γένηται, 1 Co. i. 31, unless preference be given there to an anacoluthon [W. 599 (557); B. 284 (201)]: ἐνα . . . καυχάσθω for καυχάται. (ΐνα ὡς ἄνθρωπος, εc. ἐργάζη, Epict. diss. 3, 23, 4.)

5. Generally wa stands first in the final sentence; sometimes, however, it is preceded by those words in which the main force of the sentence lies [W. 550 (511); B. §151, 18]: Acts xix. 4; Ro. xi. 31 (join τῷ ὑμετέρφ έλέει ίνα); 1 Co. ix. 15 fin. [R G]; 2 Co. ii. 4; xii. 7; Gal. ii. 10; τὸ λοιπὸν ΐνα κτλ. 1 Co. vii. 29 Rec. els L T. Among N. T. writ. John uses this particle oftener, Luke more rarely, than the rest; [on Jn.'s use see W. 338 (317) sq.; 461 (430); B. 236 (203); 244 (210) note; § 140, 10 and 12; on Luke's cf. B. 235 sq. (203)]. It is not found in the Epistle of Jude. [For Schaeffer's reff. to Grk. usage (and edd.) see the Lond. (Valpy's)

tra + (so L WH uniformly, also Tr exc. (by mistake?) in Mt. xxvii. 46], and written unitedly lvari [so Rec. st bes G Tuniformly; see W. §5, 2]; Lat. ut quid? i. e. for what purpose? wherefore? why? an elliptical formula, due to the fact that a questioner begins an answer to his own question with the word wa, but not knowing how to complete it reverts again to the question, as if to ask what will complete the answer: that (what?) may or might happen, (ut (quid?) fiat or fieret); see Herm. ad Vig. p. 847; Kühner § 587, 5 ii. p. 1020; W. § 25, 1 fin.; [B. § 149, 2]: Mt. ix. 4; xxvii. 46; Lk. xiii. 7; Acts iv. 25; vii. 26; 1 Co. x. 29. Add, from the Sept., Gen. iv. 6; xxv. 32; xxvii. 46; Num. xiv. 3; xxii. 32 [Ald.]; Judg. vi. 13 [Alex., Ald., Compl.]; 1 S. i. 8; 2 S. iii. 24; xv. 19; Job iii. 12; x. 18; Jer. ii. 29; xiv. 19; xv. 18; Dan. x. 20 [Theodot.]; Ps. ii. 1; x. 1 (ix. 22); xxi. (xxii.) 2, etc.; Sir. xiv. 3; 1 Macc. ii. 7. (Arstph., nub. 1192; Plat. apol. c. 14 p. 26 c.; al.) *

'Ιόπη (to which com. spelling the ancient lexicographers prefer 'Ιόπη, cf. Movers, Phönizier, ii. 2 p. 176 Anm.), ης, ή, (Hebr. 'Β΄, i. e. beauty, fr. ¬Β΄, to shine, be beautiful; [al. make the name mean 'an eminence'; al. al.]), Joppa, a city of Palestine on the Mediterranean, lying on the border of the tribes of Dan and Ephraim. It was subject to the Jews from the time of the Maccabees. It had a celebrated but dangerous port and carried on a flourishing trade; now Yâfa (not Jaffa): Acts ix. 36, 38, 42 sq.; x. 5, 8, 23, 32; xi. 5, 13. Cf. Win. RWB. s. v. Joppe; Rüetschi in Herzog vii. p. 4 sq.; Früzsche in Schenkel iii. 376 sq.; [BB.DD.].*

'Iopbavns, -ou [B. 17], o [cf. W. § 18, 5 a.], ניר היי fr. ירָד אַן, fr. ירָד מיירָד מייר to descend; for other opinions about the origin of the name see Gesenius, Thes. ii. p. 626 [cf. Alex.'s Kitto s. v. Jordan), the Jordan, the largest and most celebrated river of Palestine, which has its origin in numerous torrents and small streams at the foot of Anti-Lebanon, flows at first into Lake Samochonitis (Merom so-called: [mod. el-Hûleh; see BB.DD. s. v. Merom (Waters of)]), and issuing thence runs into the Lake of Tiberias (the Sea of Galilee). After quitting this lake it is augmented during its course by many smaller streams, and finally empties into the Dead Sea: Mt. iii. 5 sq. 13; iv. 15, 25; xix. 1; Mk. i. 5, 9; iii. 8; x. 1; Lk. iii. 3; iv. 1; Jn. i. 28; iii. 26; x. 40; cf. Win. RWB. [and BB.DD.] s. v. Jordan; Arnold in Herzog vii. p. 7 sqq.; Furrer in Schenkel iii. p. 378 sqq.; [Robinson, Phys. Geogr. of the Holy Land, pp. 144-186].*

162, -οῦ, ὁ, (on its very uncert. deriv. see Kreussler in Passow s. v.; Curtius § 591; [Vaniček p. 969]);

1. poison (of animals): lòs ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν, the poison of asps is under their lips, spoken of men given to reviling and calumniating and thereby injuring others, Ro. iii. 13 (fr. Ps. exxxix. (cxl.) 3 (4)); by the same fig. (γλῶσσα) μεστὴ ἰοῦ θανατηφόρου, Jas. iii. 8; (in Grk. writ. fr. Pind. down).

2. rust: Jas. v. 3; (Ezek. xxiv. 6, 11 sq.; Bar. vi. [Ep. Jer.] 11 (12), 23 (24); Theogn., Theocr., Plat., Theophr., Polyb., Lcian., al.).

Toisa, (see loisas, init. and 1), indecl., Judah, a prop.

name; in Sept.

2. the tribe that sprang from him.

3. the region which this tribe occupied (cf. W. 114 (108)); so in the N. T. in Mt. ii. 6 (twice); πόλις Ἰούδα (Judg. xvii. 8), a city of the tribe of Judah, Lk. i. 39, where it is a matter of dispute what city is meant; the most probable conjecture seems to be that Hebron is referred to,—a city assigned to the priests, situated in the hill country '(Χεβρὰν ἐν τῷ ὄρει Ἰούδα, Josh. xxi. 11), the native place of John the Baptist acc. to Jewish tradition. [Cf. B. D. Am. ed. s. v. Juda, a City of.]*

'Iovôaía, -as, $\hat{\eta}$ [cf. W. § 18, 5 a.], (sc. $\gamma \hat{\eta}$, which is added Jn. iii. 22, or χώρα, Mk. i. 5; fr. the adj. 'Ioudaîos, q. v.), Judæa (Hebr. יהורה); in the O. T. a region of Palestine, named after the tribe of Judah, which inhabited it: Judg. xvii. 7-9; Ruth i. 1 sq.; 2 S. ii. 1, etc. Its boundaries are laid down in Josh. xv. 1 sqq. After the time of David, when the kingdom had been rent asunder, the name was given to the kingdom of Judah, to which were reckoned, besides the tribes of Judah and Benjamin, certain cities of the tribes of Dan and Simeon, together with the metropolis of Jerusalem: 1 K. xiv. 21, 29; xv. 7, etc. In the N.T. the name is given 1. in a narrower sense, to the southern part of Palestine lying on this side of the Jordan and the Dead Sea, to distinguish it from Samaria, Galilee, Peræa, Idumæa (Mk. iii. 8): Mt. ii. 1, 5, 22; iii. 5; iv. 25; xxiv. 16; Mk. iii. 7; xiii. 14; Lk. ii. 4; Jn. iv. 3, 47, 54; Acts i. 8; viii. 1, etc.; it stands for its inhabitants in Mt. iii. 5; Mk. i. 5, (2 Chr. xxxii. 33; xxxv. 24). 2. in a broader sense, to all Palestine: Lk. i. 5; [iv. 44 WH Tr mrg.]; vii. 17; xxiii. 5; Acts ii. 9; x. 37; xi. 1, 29, (and perh. 2 Co. i. 16; Gal. i. 22); πασα ή χώρα της 'Ιουδαίας, Acts xxvi. 20; είς τὰ δρια της Ἰουδαίας πέραν τοῦ Ἰορδάνου, into the borders of Judæa (in the broader sense) beyond the Jordan, i. e. into Peræa, Mt. xix. 1; on the contrary, in the parallel pass. Mk. x. 1 R G, είς τὰ ὅρ. τῆς Ἰουδ. διὰ τοῦ πέραν τοῦ Ἰορδ., Jesus is said to have come into the borders of Judæa (in the narrower sense) through Peræa; but acc. to the reading of LT Tr WH. viz. καὶ πέραν τοῦ Ἰορδ. and (in particular that part of Judæa which lay) beyond the Jordan, Mark agrees with Matthew; [others regard πέραν τοῦ Ἰορδ. here as parall. with the 'love and like it dependent upon őpia].

'Iovδaite; (fr. 'Iovδaîos, cf. 'Ελληνιστής [W. 92 (87)]), to adopt Jewish customs and rites, imitate the Jews, Judaize: of one who observes the ritual law of the Jews, Gal. ii. 14. (Esth. viii. 17; Ignat. ad Magnes. 10, 3; Evang. Nicod. c. 2; Plut. Cic. 7; to favor the Jews, Joseph. b. j. 2, 18, 2.)*

'Ιουδαϊκός, -ή, -όν, Jewish: Tit. i. 14. (2 Macc. viii. 11; xiii. 21; Joseph. antt. 20, 11, 1; Philo [in Flac. § 8].) * 'Ιουδαϊκώς, adv., Jewishly, after the manner of the Jews: Gal. ii. 14. [(Joseph. b. j. 6, 1, 3.)] *

'Iovδatos, -aía, -aîoν, ('Ioúδa), [Aristot. (in Joseph. c. Ap. 1, 22, 7 where see Müller), Polyb., Diod., Strab., Plut., al.; Sept.; (cf. Soph. Lex. s. v.)], Jewish; a. joined to nouns, belonging to the Jewish race: ἀνήρ, Acts x. 28; xxii.

3, (1 Macc. ii. 23); ανθρωπος, Αςίε xxi. 89; ψευδοπροφήτης, Acts xiii. 6; ἀρχιερεύς, Acts xix. 14; γυνή, Acts xvi. 1; xxiv. 24; γη, Jn. iii. 22; χώρα, Mk. i. 5. without a noun, substantively, Jewish as respects birth, race, religion; a Jew: Jn. iv. 9; Acts xviii. 2, 24; Ro. ii. 28 sq.; plur., Rev. ii. 9; iii. 9; ol 'Ioudaios (הורים, before the exile citizens of the kingdom of Judah; after the exile all the Israelites [cf. Wright in B.D. s. v. Jew]), the Jews, the Jewish race: Mt. ii. 2; xxvii. 11, 29; Mk. vii. 3; xv. 2; Jn. ii. 6; iv. 22; v. 1; xviii. 33, etc.; 'Ioudaîoí τε καὶ "Ελληνες, Acts xiv. 1; xviii. 4; xix. 10; 1 Co. i. 24; Ιουδαίοί τε καὶ προσήλυτοι, Acts ii. 11 (10); έθνη τε καὶ Τουδαίοι, Acts xiv. 5; sing., Ro. i. 16; ii. 9; οί κατὰ τὰ έθνη 'Ιουδαίοι, who live in foreign lands, among the Gentiles, Acts xxi. 21; 'Iovdaios is used of converts from Judaism, Jewish Christians (see εθνος, 5) in Gal. ii. 13. [SYN. 'Εβραίος, 'Ιουδαίος, 'Ισραηλίτης: "restricting ourselves to the employment of these three words in the N. T. we may say that in the first is predominantly noted language; in the second, nationality; in the third (the augustest title of all), theocratic privileges and glorious vocation" (Trench § xxxix.); cf. B.D. s. vv. Hebrew, Israelite, Jew.] The apostle John, inasmuch as agreeably to the state of things in his day he looked upon the Jews as a body of men hostile to Christianity, with whom he had come to see that both he and all true Christians had nothing in common as respects religious matters, even in his record of the life of Jesus not only himself makes a distinction between the Jews and Jesus, but ascribes to Jesus and his apostles language in which they distinguish themselves from the Jews, as though the latter sprang from an alien race: Jn. xi. 8; xiii. 33. And those who (not only at Jerusalem, but also in Galilee, cf. vi. 41, 52) opposed his divine Master and his Master's cause, - esp. the rulers, priests, members of the Sanhedrin, Pharisees, -he does not hesitate to style of 'Iovdaios, since the hatred of these leaders exhibits the hatred of the whole nation towards Jesus: i. 19; ii. 18, 20; v. 10, 15 sq. 18; vi. 41, 52; vii. 1, 11, 13; ix. 18, 22; x. 24, 31, 33; xviii. 14. [Cf. B.D. s. v. Jew; Franke, Stellung d. Johannes z. Volke d. alt. Bundes. (Halle, 1882).]

Tovδαϊσμός, -οῦ, ὁ, (lovδαίζω), the Jewish faith and worship, the religion of the Jews, Judaism: Gal. i. 13 sq. (2 Macc. ii. 21, etc.; cf. Grimm, Com. on 2 Macc. p. 61. [B.D. Am. ed. s. v. Judaism].)

"Tovoas, -a, dat. -a, acc. -av, [B. 20 (18)], d, יהורה, fr. the Hoph. of יָרָה, praised, celebrated; see Gen. xxix. 35), Judah or Judas (see below); 1. the fourth son of the patriarch Jacob: Mt. i. 2 sq.; Lk. iii. 33; Rev. v. 5; vii. 5; by meton., the tribe of Judah, the descendants of Judah: Heb. vii. 14; o olkos 'Ioúda, citizens of the kingdom of Judah, Heb. viii. 8. 2. Judah (or Judas) an unknown ancestor of Christ: Lk. iii. 26 RGL. another of Christ's ancestors, equally unknown: Lk. iii. 4. Judas surnamed the Galilæan, a man who 30. at the time of the census under Quirinus [better Quirinius], excited a revolt in Galilee: Acts v. 37 (Joseph. antt. 18, 1, 1, where he is called & Taukavirns because he

came from the city Gamala, near the Lake of Galilee in lower Gaulanitis; but he is called also o Talilaios by Joseph. antt. 18, 1, 6; 20, 5, 2; b. j. 2, 8, 1). 5. [Judas] a certain Jew of Damascus: Acts ix. 11. Judas surnamed Ἰσκαριώτης (q. v.), of Carioth (from the city of Kerioth, Josh. xv. 25; Jer. xxxi. (xlviii.) 41; Amos ii. 2; [but see BB.DD. s. v. Kerioth]; some codd. in Jn. vi. 71 [cf. Tdf.'s note in loc.]; xii. 4, read ἀπὸ Καριώτου instead of Ἰσκαριώτης), the son of one Simon (who in Jn. vi. 71 LTTr WH; xiii. 26 TTr WH, is himself surnamed Ἰσκαριώτης), one of the apostles of Jesus, who betrayed him: Mt. x. 4; xxvi. 14, 25, 47; xxvii. 8; Mk. iii. 19; xiv. 10, 48; Lk. vi. 16; xxii. 3, 47 sq.; Jn. vi. 71; xii. 4; xiii. 2, 26, 29; xviii. 2 sq. 5; Acts i. 16, 25. Matthew (xxvii. 5), Luke (Acts i. 18), and Papias [cf. Wendt in Meyer's Apostelgesch. 5te Aufl. p. 23 note] in a frag. quoted by Occum. on Acts i. 18 differ in the account of his death, [see B. D. Am. ed. s. v.]; on his avarice cf. 7. Judas, surnamed Barsabas for Bar-Jn. xii. 6. sabbas, see the word], a prophet of the church at Jerusalem: Acts xv. 22, 27, 32. 8. Judas, an apostle, Jn. xiv. 22, who is called 'Ιούδας 'Ιακώβου in Lk. vi. 16; Acts i. 13 (see Ἰάκωβος, 4), and, as it should seem, was surnamed Lebbæus or Thaddæus (see Gaddaios). cording to the opinion of the church he wrote the Epistle 9. Judas, the brother of our Lord: Mt. of Jude. xiii. 55; Mk. vi. 3, and very probably Jude 1; see 'láxo-Bos. 3.*

'Ιουλία, -as, ή, Julia, a Christian woman [cf. Bp. Lghtft. on Philip. p. 177]; Ro. xvi. 15 [L mrg. 'Ιουνίαν'].

'Ioùlus, -ov, ô, Julius, a Roman centurion: Acts xxvii. 1, 3.

'Iowias [al.-mās, as contr. fr. Junianus; cf. W. 102 sq. (97)], -a [but cf. B. 17 sq. (16)], δ, Junias, a convert from Judaism, Paul's kinsman and fellow-prisoner: Ro. xvi. 7 [(here A. V. Junia (a woman's name) which is possible). The name occurs again as the name of a Christian at Rome in Ro. xvi. 15 Lchm. mrg. (where al. Ἰουλίαν).]*

'Iocoros, -ov, 6, Justus [cf. Bp. Lghtft. on Col. iv. 11], the surname

1. of Joseph, a convert from Judaism, who was also surnamed Barsabas [better Barsabbas q. v.]: Acts i. 28.

2. of Titus, a Corinthian [a Jewish proselyte]: Acts xviii. 7.

3. of a certain Jesus, [a Jewish Christian]: Col. iv. 11.*

tππτύς, -ίως, δ, (ἴππος), a horseman: Acts xxiii. 23, 32. [From Hom. down.]*

tunkos, -ή, -όν, equestrian; τὸ tunkov, the horse (-men), cavalry: Rev. ix. 16 (as Hdt. 7, 87; Xen., Plat., Polyb., al.; more fully τὸ tunkoν στράτευμα, Xen. Cyr. 8, 3, 26; so τὸ πεζικόν, the foot (-forces), infantry, Xen. Cyr. 5, 3, 38).

Trros, -ου, δ, [Curtius § 624; Peile, Grk. and Lat-Etymol., Index s. v.], a horse: Jas. iii. 3; Rev. vi. 2, 4 sq. 8; ix. 7, 9, 17, [19 GLT Tr WH]; xiv. 20; xviii. 13; xix. 11-21. [From Hom. down.]*

tρις, -ιδος, ή, (Iris), a rainbow: Rev. iv. 3; x. 1. (Hom., Aristot., Theophr., al.) •

'Loaks & indeel. (pryy, fr. pry to laugh: Gen. xxi. 5;

xvii. 17; in Joseph. "loakos, -ov), Isaac, the son of Abraham by Sarah: Mt. i. 2; viii. 11; xxii. 32; Ro. ix. 7, 10; Gal. iv. 28; Heb. xi. 9, 17 sq. 20; Jas. ii. 21, etc.

ισάγγελος, -ον, (ἴσος and ἄγγελος, formed like ἰσόθεος [cf. ἰσάδελφος (Eur. Or. 1015), ἰσάστερος (4 Macc. xvii. 5), and other compounds in Koumanoudes, Συναγωγή κτλ. p. 166 sq.]), like the angels: Lk. xx. 36. (Eccl. writ.; [cf. ἴσος ἀγγέλοις γεγονώς, Philo de sacr. Ab. et Cain. § 2; W. § 34, 3 cf. p. 100 (95)].)*

Τσασχάρ [Rec.eix] and Ἰσαχάρ [Ret G L] (Ἰσσάχαρ Τdf., Ἰσσαχάρ Tr WH), δ, (מְשָׁבֶּר, fr. שֵׁי there is, and בְּשִׁ a reward [(cf. Jer. xxxi. 16) yet cf. Mühlau u. Volck s. v.]; Joseph. Ἰσάσχαρις [Ἰσάχαρις]), Issachar, the son of the patriarch Jacob by Leah (Gen. xxx. 18): Rev. vii. 7.*

tσημ, found only in the Doric form τσμμ, to know; from which some derive the forms τστε and τσμεν, contracted from τσατε and τσαμεν; but these forms are more correctly derived from είδω, τσμεν i. q. τδμεν, etc., (cf. Βιτπ. Ausf. Spr. i. p. 548); on the phrase τστε [R ἐστε] γινώσκοντες, Eph. v. 5, see γινώσκω, I. 2 b.

'Ισκαριώτης, and (Lchm. in Mt. x. 4; TWH in Mk. xiv. 10; LTTr WH in Mk. iii. 19; Lk. vi. 16) 'Ισκαριώθ, i. e. Λίγος, see 'Ιούδας, 6 and Σίμων, 5.

toros (not loros [yet often so Ret els G Tr], which is Epic; cf. Bornemann, Scholia in Luc. p. 4; Göttling, Lehre vom Accent p. 305; [Chandler § 406]; Lipsius, Grammat. Untersuch. p. 24; [L. and S. s. v. fin.; W. 52]), η, -ον, equal, in quality or in quantity: ἡ ἴση δωρεά, the same gift, Acts xi. 17; ἴσαι μαρτυρίαι, agreeing testimonies, Mk. xiv. 56, 59; ἴσον ποιεῖν τινά τιν, to make one equal to another, in the payment of wages, Mt. xx. 12; ἐαυτὸν τῷ θεῷ, to claim for one's self the nature, rank, authority, which belong to God, Jn. v. 18; τὰ ἴσα ἀπολαβεῖν, Lk. vi. 34. The neuters ἴσον and ἴσα are often used adverbially fr. Hom. down (cf. Passow s. v. p. 1505°; [L. and S. s. v. IV. 1]; W. § 27, 3 fin.): Ἰσα εἶναι (B. § 129, 11), of measurement, Rev. xxi. 16; of state and condition, τῷ θεῷ, Phil. ii. 6 (on which see in μορφή).*

loότης, ητος, ή, (ἴσος);

[cf. ἐκ, V. 3] by equality, 2 Co. viii. 13 (14), i. q. ὅπως γένηται ἰσότης, 14.

2. equity, fairness, what is equitable, joined with τὸ δίκαιον: Col. iv. 1. (Eur., Plat., Aristot., Polyb., al.; [cf. Bp. Lghtft. on Col. l. c., yet per contra Meyer].)*

loότιμος, -ον, (ίσος and τιμή), equally precious; equally honored: τινί, to be esteemed equal to, lσότιμον ήμιν πίστιν [a like precious faith with us], concisely for πίστιν τŷ ήμῶν πίστει Ισότιμον [W. § 66, 2 f.; B. § 133, 10]: 2 Pet. i. 1. (Philo, Joseph., Plut., Lcian., Ael., al.) *

loowycos, -ον, (loos and ψυχή), equal in soul [A. V. like-minded], (Vulg. unanimus): Phil. ii. 20. (Ps. liv. (lv.) 14; Aeschyl. Ag. 1470.)

'Ισραήλ (Joseph. 'Ισράηλος, -ου), δ, indecl., לְּיָרָאּר, fr. אַרָּאַר, wrestler with God, Gen. xxxii. 28; Hos. xii. 4, cf. Gen. xxxv. 10), Israel, a name given to the patriarch Jacob (and borne by him in addition to his former name from Gen. xxxii. 28 on): δ οἶκος 'Ισραήλ, the family

or descendants of Israel, the race of Israel [A. V. the house of Israel], Mt. x. 6; xv. 24; Acts vii. 42, (Ex. xvi. 31; 1 S. vii. 2, and often); ol vloì Iop. the [sons i. e. the children, the] posterity of Israel, Lk. i. 16; Acts v. 21; vii. 23, 37; Ro. ix. 27; al φυλαὶ τοῦ Ἰσρ., Mt. xix. 28; Lk. xxii. 30; Rev. vii. 4. By meton. for the posterity of Israel i. e. the Israelites (a name of esp. honor because it made reference to the promises of salvation through the Messiah, which were given to Jacob in preference to Esau, and to be fulfilled to his posterity [see 'Iovôaios, b.]): Mt. ii. 6; viii. 10; ix. 33; Lk. i. 54, 68, 80; Acts iv. 8 [RG]; Eph. ii. 12; Ro. xi. 2, 7, 26, etc. (Ex. v. 2; xi. 7, and often); δ λαδε 'Ισρ., Acts iv. 10, 27; γη 'Ισρ. i. e. Palestine [(1 S. xiii. 19, etc.)], Mt. ii. 20 sq.; Barsλεύς Ἰσρ., Mt. xxvii. 42; Jn. i. 49 (50); ή έλπὶς τοῦ Ἰσρ. Acts xxviii. 20; δ Ἰσρ. τοῦ θεοῦ (gen. of possession), i. e. Christians, Gal. vi. 16; & Ioo. κατά σάρκα, Israelites by birth, i. e. Jews, 1 Co. x. 18; in an emphat. sense, où vào πάντες οἱ ἐξ Ἰσρ. κτλ. for not all those that draw their bodily descent from Israel are true Israelites, i. e. are those whom God pronounces to be Israelites and has chosen to salvation, Ro. ix. 6.

"Iσραηλίτης (T WH 'Ισραηλείτης, Tr only in Jn. i. 47 (48); [see Tdf. Proleg. p. 86, and cf. s. v. ει, ι]), -συ, δ, ('Ισραήλ, q. v.), an Israelite (Hebr. 'צִּילִי,'; Sept. 'Ιεζραηλίτης, 2 S. xvii. 25), one of the race of Israel, a name held in honor (see 'Ισραήλ): Jn. i. 47 (48); Ro. ix. 4; xi. 1; 2 Co. xi. 22; ἄτδρες 'Ισραηλίται [W. § 65, 5 d.; B. 82 (72)], Acts ii. 22; iii. 12; v. 35; xiii. 16; [xxi. 28], (4 Macc. xviii. 1; Joseph. antt. 2, 9, 1). [Cf. B. D. (Am. ed.) s. v. Syn. see 'Ιουδαίος, b.]*

[Ίσσάχαρ, Ἰσσαχάρ, see Ἰσασχάρ.]

ίστημι, more rarely ἰστάω ([(fr. Hdt. down; cf. Veitch 8. v.)] Ιστώμεν, Ro. iii. 31 RG) and Ιστάνω ([(late; cf. Veitch s. v.)] ίστάνομεν, Ro. iii. 31 L T Tr WH), [cf. B. 44 (38) sq.; W. § 14, 1 f.; 87 (83); WH. App. p. 168; Veitch p. 337 sq.]; fut. στήσω; 1 aor. ἔστήσα; 2 aor. ἔστην, impv. στηθι, inf. στηναι, ptcp. στάς; pf. έστηκα [with pres. force; W. 274 (257)], inf. ἐστάναι [Reiz st bez G Tr - âναι in Acts xii. 14] (nowhere ἐστηκέναι), ptcp. masc. ἐστηκώς with neut. έστηκός, and in the shorter form έστώς, έστῶσα (Jn. viii. 9), with neut. ¿στώς and (LTTrWH in Mt. xxiv. 15 [here R* also]; Rev. xiv. 1) έστός, (cf. Bttm. Ausf. Spr. ii. p. 208; [Rutherford, Babrius p. 39 sq.; W. § 14, 1 i.; B. 48 (41)]); plupf. εἰστήκεω [(but WH uniformly $i\sigma\tau$; see I, i) with force of impf. W. 274 (257)], 3 pers. plur. εἰστήκεισαν (Mt. xii. 46; Jn. xviii. 18; Acts ix. 7 and L T Tr WH in Rev. vii. 11) and έστήκεσαν (Rev. vii. 11 R G [cf. W. § 14, 1 a.; yet B. 43 (38)]); Pass., 1 aor. ἐστάθην; 1 fut. σταθήσομαι; 1 fut. mid. στήσομαι (Rev. xviii. 15);

I. Transitively in the Pres., Impf., Fut., and 1 Aor. act.; likewise in the tenses of the Pass. [cf. B. 47 (41) contra W. 252 (237)], (Sept. for הַּצְּיב, הָּיִקְים,); [fr. Hom. down]; to cause or make to stand; to place, put, set;
1. univ. a. prop. τυά, to bid to stand by, [set up]: Acts i. 23; vi. 13; in the presence of others: ἐν μέσφ, in the midst, Jn. vii. 3, and ἐν τῷ μέσφ.

Acts iv. 7: ἐνώπιον τινος. Acts vi. 6; before judges: εἰς αὐτούς, before the members of the Sanhedrin, Acts xxii. 30; ἐν τῷ συνεδρίῳ, Acts v. 27; ἐπί with gen. of the judge, pass. σταθήσεσθε, Mk. xiii. 9; τινὰ ἄμωμον κατενώπιον TIPOS, to [set one i. e.] cause one to make his appearance faultless before etc. Jude 24; to place (i. e. designate the place for one to occupy): ἐν μέσφ τινῶν, Mt. xviii. 2; Mk. ix. 36; παρ' ἐαυτῷ, Lk. ix. 47; ἐκ δεξιῶν, Mt. xxv. 33; ent to (acc. of place), Mt. iv. 5; Lk. iv. 9. Mid. to place one's self, to stand (Germ. sich hinstellen, hintreten): ἀπὸ μακρόθεν, Rev. xviii. 15; likewise in the passive: σταθείς, Lk. xviii. 11, 40; xix. ε; [ἐστάθησαν σκυθρωποί they stood still, looking sad, Lk. xxiv. 17 T WH Tr txt. (cf. II. 1 b. β.)]; Acts ii.14; xi. 13; with εν μέσφ τινός, τινών, added, Acts xvii. 22; xxvii. 21; σταθέντες, when they had appeared (before the judge), Acts xxv. 18. make firm, fix, establish: τί, τινά, to cause a pers. or thing to keep his or its place; pass. to stand, be kept intact (of a family, a kingdom): Mt. xii. 25 sq.; Lk. xi. 18; i. q. to escape in safety, Rev. vi. 17; with ξμπροσθεν τοῦ υίοῦ τοῦ ανθρ. added, Lk. xxi. 36; στησαίτινα, to cause one to preserve a right state of mind, Ro. xiv. 4 [see Meyer]; pass. σταθήσεται, shall be made to stand, i. e. shall be kept from falling, ibid. τί, to establish a thing, cause it to stand, i. e. to uphold or sustain the authority or force of any thing: Heb. x. 9 (opp. to αναιρείν); την παράδοσιν, Mk. vii. 9; την ίδιαν δικαιοσ. Ro. x. 3; τον νόμον (opp. to καταργώ), Ro. iii. 31, (τον δρκον, Gen. xxvi. 3; την διαθήκην, Ex. vi. 4; 1 Macc. ii. 27). i. q. to ratify, confirm: σταθή, σταθήσεται πῶν βημα, Mt. xviii. 16; 2 Co. xiii. 1. to appoint, [cf. colloq. Eng. set]: ἡμέραν, Acts xvii. 31; cf. Grimm on 1 Macc. iv. 59. 2. to set or place in a balance; to weigh: money to one (because in very early times, before the introduction of coinage, the metals used to be weighed) i. e. to pay, Mt. xxvi. 15 (so in Grk. writ. fr. Hom. down; cf. Passow s. v. p. 1508b; [L. and S. s. v. A. IV.]; Sept. for שָׁקַל, Is. xlvi. 6; Jer. xxxix. (xxxii.) 9 sq.; Zech. xi. 12; 2 Esdr. viii. 25 sq.; etc.); this furnishes the explanation of the phrase μη στήσης αὐτοῖς τὴν άμαρτίαν ταύτην, do not reckon to them, call them to account for, this sin [A. V. lay not this sin to their charge], Acts vii. 60 [(cf. Meyer ad loc.)].

II. INTRANSITIVELY in the Perf. and Plupf. (having the sense of a pres. and an impf. [see above]), also in 2 Aor. act., to stand; Sept. for קום, עמר, נצב; a. foll. by prepositions or adverbs of place: foll. by &v w. dat. of place [cf. B. 329 (283)], Mt. vi. 5; xx. 3; xxiv. 15; Lk. xxiv. 36; Jn. viii. 9; xi. 56; Acts v. 25; vii. 33 [L T Tr WII ¿ní w. dat.]; Rev. v. 6; xix. 17; ἐνώπιον τινος, Acts x. 30; Rev. vii. 9; viii. 2; xi. 4; xii. 4; πρός w. dat. of place, Jn. xviii. 16; ἐπί w. gen. of place (Germ. auf, upon), Lk. vi. 17; Acts xxi. 40; Rev. x. 5, 8; w. gen. of the judge or tribunal, before [cf. επί, A. L. 2 b.], Acts xxiv. 20; xxv. 10; πέραν with gen. of place, Jn. vi. 22; πρό, Acts v. 23 [RG; but LTTr WH έπὶ τῶν θυρῶν (at, Germ. an; cf. above and see ἐπί, A. I. 2 a.)]; xii. 14; ἔμπροσθέν τινος, before one as judge, Mt. xxvii. 11; κύκλφ (τινός), around, Rev. vii. 11; μέσος ὑμῶν, in the midst of you, living among you, Jn. i. 26; en de Elwe τινος, Lk. i. 11; Acts vii. 55 sq.; ἐν μέσφ, Jn. viii. 9; πρός w. acc. (GLT Tr WH w. dat. [see πρός, II.]) of place, Jn. xx. 11; ent w. acc. of place (see ent, C. I.), Mt. xiii. 2; Rev. iii. 20; vii. 1; xiv. 1; xv. 2; ἐπὶ τοὺς πόδας, to stand upright, Acts xxvi. 16; Rev. xi. 11; παρά w. acc., Lk. v. 2; vii. 38; els. Jn. xxi. 4 (LT Tr mrg. WH mrg. eni [see ἐπί, C. I. 1 d.]); ἐκεῖ, Mt. xxvii. 47; Mk. xi. 5; Jas. ii. 3; &δε, Mt. xvi. 28; xx. 6; Mk. ix. 1; Lk. ix. 27 [here T Tr WII αὐτοῦ, q. v.]; ὅπου, Mk. xiii. 14; ἔξω, Mt. xii. 46, 47 [here WH in mrg. only]; Mk. iii. 31; Lk. viii. 20; xiii. 25; μακρόθεν, Lk. xviii. 13; xxiii. 49 [R.G Tr txt.]; ἀπὸ μακρόθεν, Rev. xviii. 10, 17; [Lk. xxiii. 49 L T WII Tr mrg. (but ἀπό in br.)]; πόρρωθεν, Lk. xvii. 12. solutely; a. to stand by, stand near, (in a place already mentioned, so that the reader readily understands where): Mt. xxvi. 73; Jn. i. 35; iii. 29; vii. 37; xii. 29; xviii. 18, 25; xx. 14; Acts xvi. 9; xxii. 25; with a ptcp. or adj. (indicating the purpose or act or condition of the one standing): Mt. xx. 6; Lk. xxiii. 10; Acts i. 11; ix. 7; xxvi. 6; opp. to καθίζειν, Heb. x. 11 sq. β. if what is said to stand had been in motion (walking, flowing, etc.), to stop, stand still: Mt. ii. 9 (Rec. corn, L T Tr WH ἐστάθη [cf. I. 1 a.]); Mt. xx. 32; Mk. x. 49; Lk. viii. 44; y. contextually, to stand immovable, stand Acts viii. 38. firm, of the foundation of a building: 2 Tim. ii. 19. metaph. a. to stand, i. e. continue safe and sound, stand unharmed: Acts xxvi. 22. b. to stand ready or prepared: with a ptcp., Eph. vi. 14. c. to be of a steadfast mind; so in the maxim in 1 Co. x. 12. foll. by a ptcp. of quality, Col. iv. 12; δε εστηκεν έδραιος, who does not hesitate, does not waver, 1 Co. vii. 37; in a fig., of one who vanquishes his adversaries and holds the ground, Eph. vi. 13; also of one who in the midst of the fight holds his position πρός τινα, against the foe, Eph. vi. 11, (cf. Ex. xiv. 13; Ps. xxxv. (xxxvi.) 13). persist, continue, persevere: τῆ πίστει, dat. commodi (so as not to fall from thy faith [al. take the dat. instrumentally, by thy faith; cf. W. § 31, 6 c.; B. § 133, 24]), Ro. xi. 20; ἐν τῆ ἀληθεία, Jn. viii. 44 (where the meaning is, his nature abhors, is utterly estranged from, the truth; Vulg. incorrectly, in veritate non stetit; Luther, ist nicht bestanden [A. V. abode not etc.]; but the Zürich version correctly, besteht nicht [WH read εστηκεν, impf. of στήκω. q. v.]); εν τη χάριτι, Ro. v. 2; εν τφ εὐαγγελίφ, 1 Co. xv. 1; εls ἡν (sc. χάριν) ἐστήκατε, into which ye have entered, that ye may stand fast in it, 1 Pet. v. 12 [but L T Tr WH read στητε (2 aor. act. impv. 2 pers. plur.) enter and stand fast; B. § 147, 16, cf. p. 329 (283)]. N. B. From ἔστηκα is formed the verb στήκω, which see in its place. [COMP.: $d\nu$, $\epsilon\pi$ - $a\nu$, $\epsilon\xi$ - $a\nu$, $a\nu\theta$, $d\phi$ -, $\delta\iota$ -, $\epsilon\nu$, $\epsilon\xi$ -, $\epsilon\pi$ -(- $\mu a\iota$), έφ-, κατ-εφ-, συν-εφ-, καθ-, αντι-καθ-, απο-καθ-, μεθ-, παρ-, $\pi\epsilon\rho\iota$ -, $\pi\rho\sigma$ -, $\sigma\nu\nu$ - $i\sigma\tau\eta\mu\iota$ -

iστορίω: 1 aor. inf. lστορῆσαι; (ἴστωρ [allied with oἶδα (ἴστω), videre (visus), etc.; Curtius § 282], -opos, one that has inquired into, knowing, skilled in); fr. Aeschyl. and Hdt. down;
1. to inquire into, examine, investigate.
2. to find out, learn, by inquiry.
3. &

gain knowledge of by visiting: something (worthy of being seen), την χώραν, Plut. Thes. 30; Pomp. 40; τινά, some distinguished person, to become personally acquainted with, know face to face: Gal. i. 18; so too in Joseph. antt. 1, 11, 4; b. j. 6, 1, 8 and often in the Clem. homilies; cf. Hilgenfeld, Galaterbrief, p. 122 note; [Ellicott on Gal. l. c.].*

loχυρός, -ά, -όν, (loχύω), [fr. Aeschyl. down], Sept. mostly for יָנְצוֹם, חָזָק, and Chald. אָל; strong, mighty; a. of living beings: strong either in body or in mind, Mt. xii. 29; Mk. iii. 27; Lk. xi. 21 sq.; Rev. v. 2; x. 1; xviii. 21; ἐν πολέμω, mighty i. e. valiant, Heb. xi. 34, cf. Rev. xix. 18; of one who has strength of soul to sustain the assaults of Satan, 1 Jn. ii. 14; univ. strong, and therefore exhibiting many excellences, 1 Co. iv. 10 (opp. to ἀσθενής); compar., Mt. iii. 11; Mk. i. 7; Lk. iii. 16; mighty, — of God, 1 Co. i. 25; Rev. xviii. 8, (Deut. x. 17; 2 Macc. i. 24, etc.); of Christ raised to the right hand of God, 1 Co. x. 22; of those who wield great influence among men by their rank, authority, riches, etc., τὰ ἰσχυρά i.q. τοὺς ἰσχυρούς (on the neut. cf. W. § 27, 5), 1 Co. i. 27 (οί ໄσχυροί της γης, 2 Κ. xxiv. 15); joined with πλούσιοι, Rev. vi. 15 (Rec. ol duvarol). b. of inanimate things: strong i. q. violent, avenos, Mt. xiv. 30 [T WH om. lox.]; forcibly uttered, φωνή, Rev. xviii. 2 [Rec. μεγάλη] (Ex. xix. 19); κραυγή, Heb. v. 7; βρονταί, Rev. xix. 6; λιμός, great, Lk. xv. 14; ἐπιστολαί (stern, [forcible]), 2 Co. x. 10; strong i. q. firm, sure, παράκλησις, Heb. vi. 18; fitted to withstand a forcible assault, πόλις, well fortified, Rev. xviii. 10 (τείχος, 1 Macc. i. 33; Xen. Cyr. 7, 5, 7; πύργος, Judg. ix. 51). [Cf. δύναμις, fin.]*

tσχός, -ύος, ή, (ἴσχω [allied w. ἐσχον; to hold in check]), [fr. Hes. down], Sept. esp. for nɔ, 'nn, th, nɔ]; ability, force, strength, might: 2 Pet. ii. 11 (joined w. δύναμις); Rev. v. 12; vii. 12; τδ κράτος τῆς ἰσχύος, power (over external things) afforded by strength, Eph. i. 19; vi. 10, (Is. xl. 26); ή δόξα τῆς ἰσχ. (see δόξα, ΠΙ. 3 b. a. fin.), 2 Th. i. 9; κράζειν ἐν ἰσχύει, with strength, mightily, Rev. xviii. 2 Rec.; ἐξ ἰσχύος, of one's strength, to the extent of one's ability, 1 Pet. iv. 11; with δλης added, Mk. xii. 30, 33; Lk. x. 27 [here L txt. T Tr WH read ἐν δλη τῆ ἰσχύῖ]. [Syn. see δύναμις, fin.] ***

ίσχύω; impf. ἴσχυον; fut. ἰσχύσω; 1 aor. ἴσχυσα; (מֹסְעָיֵם , אָמֵץ, Etc.; to be strong, i. e. 1. to be strong in body, to be robust, to be in sound health: ol ἰσχύοντες, as subst., Mt. ix. 12; Mk. ii. 17, (Soph. Tr. 234; Xen. Cyr. 6, 1, 24; joined with vyiaiveir, id. mem. 2. to have power, [fr. Aeschyl. down], i. e. a. to have a power evinced in extraordinary deeds, i. e. to exert, wield, power: so of the gospel, Acts xix. 20; Hebraistically, to have strength to overcome: our loguous, [A. V prevailed not i. e.] succumbed, were conquered, (so לא יכל, Gen. xxxii. 26 (25)), Rev. xii. 8; κατά τινος, against one, i.e. to use one's strength against one, to treat him with violence, Acts xix. 16. b. i. q. to be of force, avail (Germ. gelten): Heb. ix. 17; 71, Gal. v. 6, c. to be serviceable: eis Ti [A. V. and Rec. in vi. 15. d. foll. by inf. to be able, can: good for], Mt. v. 13.

Mt. viii. 28; xxvi. 40; Mk. v. 4; [ix. 18 (inf. to be supplied)]; xiv. 37; Lk. vi. 48; viii. 43; [xiii. 24]; xiv. 6, 29 sq.; xvi. 8; xx. 26; Jn. xxi. 6; Acts vi. 10; xv. 10; xxv. 7; xxvii. 16, (Plut. Pomp. 58). with acc., πάντα, Phil. iv. 13; πολύ, Jas. v. 16. [Comp.: ἐτ·, ἐξ·, ἐπ·, κατ·ισχύω.]*

**tow, (ἴσος, q. v.), adv., [fr. Soph. down]; l. equally, in like manner. 2. agreeably to expectation, i. e. it may be, probably; freq. an urbane expression of one's reasonable hope (Germ. wohl, hoffentlich): Lk. xx. 13, and often in Attic writ.*

'Ιταλία, -ας, ή, Italy: Acts xviii. 2; xxvii. 1, 6; Heb. xiii. 24.*

'Ιταλικόs, -ή, -όν, ('Ιταλία), [fr. Plat. down], Italian: σπείρα 'Ιταλική, the Italian cohort (composed of Italian, not provincial, soldiers), Acts x. 1; cf. Schürer, in the Zeitschrift f. wissensch. Theol. for 1875, p. 422 sqq.; [Hackett, in B.D. Am. ed. s. v. Italian Band].*

'Ιτουραία, -as, ή, Ituræa, a mountainous region, lying northeast of Palestine and west of Damascus (Strabo 16 p. 756 § 18; Plin. h. n. 5, (23) 19). Acc. to Luke (iii. 1) at the time when John the Baptist made his public appearance it was subject to Philip the tetrarch, son of Herod the Great, although it is not mentioned by Joseph. (antt. 17, 8, 1; 11, 4, 18; 4, 6 and b. j. 2, 6, 3) among the regions assigned to this prince after his father's death; (on this point cf. Schurer in the Zeitschr. f. wissensch. Theol. for 1877, p. 577 sq.). It was brought under Jewish control by king Aristobulus c. B.C. 100 (Joseph. antt. 13, 11, 3). Its inhabitants had been noted for robbery and the skilful use of the bow (Verg. geor. 2, 448; Cic. Phil. 13, 8, 18; Strabo 16 p. 755 sq.; Lucan, Phar. 7, 230, 514). Cf. Münter, Progr. de rebus Ituraeorum, Hafn. 1824; Win. RWB. s. v. Ituraea; Kneucker in Schenkel iii. p. 406 sq.; [B.D. Am. ed. s. v.].*

tχθόδιον, -ου, τό, (dimin. fr. lχθύς), a little fish: Mt. xv. 34; Mk. viii. 7. [From Arstph. on.]*

tχθός, -όος, ό, [fr. Hom. down], a fish: Mt. vii. 10; Mk. vi. 38; Lk. v. 6; Jn. xxi. 11, etc.; 1 Co. xv. 39.

" (τους), τό, (fr. ἴκω i. q. ἰκνέομαι, to go), [fr. Hom. down], a footprint, track, footstep: in the N. T. metaph., of imitating the example of any one, we find στοιχεῖν τοῖς ἄχνεσί τινος, Ro. iv. 12; περιπατεῖν τοῖς ἄχν. τ. 2 Co. xii. 18; ἐπακολουθεῖν τ. ἄχν. τιν. 1 Pet. ii. 21, (ἐν ἄχνεσί τινος ἐὸν πόδα νέμειν, Pind. Nem. 6, 27); cf. Lat. insistere vestigiis alicuius.*

'Ιωάθαμ, [-θάμ WII], δ, (ロṇ i. e. Jehovah is perfect), indeel., Jotham [A. V. (1611) Joatham], king of Judah, son of Uzziah, B.C. 758-7 to 741, or 759 to 743: Mt. i. 9.*

Todova [Tr WII 'Iωára; cf. Tdf. Proleg. p. 79; WH. App. p. 159; s. v. N, ν], ¬ης, ἡ, (see 'Ιωάντης), Joanna, the wife of Chuzas, Herod's steward, and a follower of Jesus: Lk. viii. 3; xxiv. 10.

Twavrûs, -â, and (acc. to L T Tr WII) 'Iwarár, indecl., (see 'Ιωάννηs), δ, Joannas [or Joannan], one of the ancestors of Christ: Lk. iii. 27.*

"Indowns and ([so WH uniformly, exc. in Acts iv. 6; xiii. 5; Rev. xxii. 8] Tr in the Gospels of Lk. and Jn., [in the Acts, exc. iv. 6] and the Rev. [exc. xxii. 8]) "Indown.

[cf. Tdf. Proleg. p. 79; WH. App. p. 159; Scrivener, Intr. p. 562 (cf. s. v. N, v)], gen. -ov, dat. -n and (in [Mt. xi. 4 WH; Rev. i. 1 WH]; Lk. vii. 18 T Tr WH, [22 T Tr WH] -ει [cf. WH. App. p. 158; B. 17 (16), 7]), acc. -ην, ס, (יהותנן and יהותנן, to whom Jehovah is gracious, [al. whom Jehovah has graciously given, Germ. Gotthold; Sept. 'Iwarrár [Tdf. 'Iwarár], 1 Chr. iii. 24; 'Iwrá. 2 K. xxv. 23; Ἰωάνης, 2 Chr. xxviii. 12, [cf. B.D. Am. ed. s. v. Johanan]), John; in the N. T. the men of this name are, 1. John the Baptist, the son of Zacharias the priest and Elisabeth, the forerunner of Christ. By order of Herod Antipas he was cast into prison and afterwards beheaded: Mt. iii. 1; xiv. 3, and often in the histor. bks. of the N. T.; Joseph. antt. 18, 5, 2, [B.D. Am. ed. s. v. 2. John the apostle, the writer of the Machærus]. Fourth Gospel, son of Zebedee and Salome, brother of James the elder: Mt. iv. 21; x. 2(3); Mk. i. 19; ix. 2, 38; Lk. v. 10; vi. 14; Acts i. 13, and often; Gal. ii. 9. He is that disciple who (without mention by name) is spoken of in the Fourth Gospel as esp. dear to Jesus (Jn. xiii. 23; xix. 26; xxi. 7, 20), and acc. to the traditional opinion is the author of the Apocalypse, Rev. i. 1, 4, 9; xxi. 2 Rec.; xxii. 8. In the latter part of his life he had charge of the churches in Asia Minor, and died there at a very advanced age. That he never came into Asia Minor, but died in Palestine somewhat in years, the following writers among others have attempted to prove, though by considerations far from satisfactory: Lützelberger, Die kirchl. Tradition üb. d. Ap. Johannes u. s. Schriften. Lpz. 1840; Keim, i. p. 161 sqq. [Eng. trans. i. 218 sqq.]; Holtzmann in Schenkel iii. p. 332 sqq.; Scholten, Der Ap. Johannes in Kleinasien. Aus. d. Holländ. deutsch v. Spiegel. Berl. 1872. On the other side cf., besides others, Grimm in Ersch u. Gruber's Encyklop. 2d sect. vol. xxii. p. 6 sqq.; Steitz, Die Tradition üb. die Wirksamkeit des Joh. in Ephesus, in the Theol. Stud. u. Krit. for 1868, 3d Heft; Krenkel, Der Apost. Johannes. Berl. 1868; Hilgenfeld in the Zeitschr. f. wissensch. Theol. for 1872, p. 372 sqq., and for 1877, p. 508 sqq.; [also Einl. in d. N. T. p. 394 sqq.]; Luthardt, Der johann. Ursprung des 4ten Evang. (Lpz. 1874) p. 93 sqq. [Eng. trans. p. 115 sqq.; Godet, Commentaire etc. 3d ed. vol. i. Intr. l. i. § iv. p. 57 sqq.; Bleek, Einl. in d. N. T. (ed. Mangold) p. 167 sqq.; Fisher, The Beginnings of Christianity, p. 327 3. the father of the apostle Peter: Tdf. in Jn. i. 42 (43) and xxi. 15 sqq. (in both pass. R G 'Iwrâ, L Tr WH 'Ιωάνου) [see 'Ιωνας, 2]. 4. a certain man έκ γένους ἀρχιερατικοῦ, a member of the Sanhedrin [cf. 5. John surnamed Mark, ἀρχιερεύς, 2]: Acts iv. 6. the companion of Barnabas and Paul: Acts xii. 12, 25; xiii. 5, 13; xv. 37, [Tr everywh. with one v; so WH exc. in xiii. 5]; see Mápros. 6. John, acc. to the testimony of Papias in Euseb. h. e. 3, 39 [cf. Westcott, Canon, 5th ed. p. 70], a disciple of Christ and afterwards a Christian presbyter in Asia Minor, whom not a few at the present day, following the opinion of Dionysius of Alexandria [in Euseb. h. e. 7, 25] regard as the author of the Apocalypse, and accordingly esteem him as an eminent

prophet of the primitive Christians and as the person referred to in Rev. i. 1, 4, 9; xxi. 2 Rec.; xxii. 8. Full articles respecting him may be found—by *Grimm* in Ersch u. Gruber's Encyklop. 2d sect. vol. xxiv. p. 217 sq.; Gass in Herzog vi. p. 763 sqq.; Holtzmann in Schenkel iii. p. 352 sq.; [Salmon in Dict. of Chris. Biog. iii. 398 sqq.; cf. C. L. Leimbach, Das Papiasfragment (Gotha, 1875), esp. p. 114 sqq.].

'16β, δ, indecl., (ລາະ i.e. harassed, afflicted [but questioned; see Gesenius, Lex. (8th ed., by Mühlau and Volck) s. v.]), Job, the man commended in the didactic poem which bears his name in the canon of the O. T. (cf. Ezek. xiv. 14, 20) for his piety, and his constancy and fortitude in the endurance of trials: Jas. v. 11.*

'Ιωβήδ, δ, indecl., Jobed: Mt. i. 5 and Lk. iii. 32 in L T Tr [WH; (yet WH in Lk. l. c. -βήλ)] for R G 'Ωβήδ, q. v.*

[Ιωβήλ, see the preceding word.]

'Iw86, ô, indecl., Joda: Lk. iii. 26 T Tr WH, for R G L 'lov8a, see 'lov8as, 2.*

'Ιωήλ, ὁ, indecl., ('אַזִּ') whose God is Jehovah, i. q. a worshipper of God, [al. 'Jehovah is God']), Joel, the eminent prophet who acc. to the opinion of very many recent writers prophesied in the reign of Uzziah [cf. B. D. s. v. Joel, 3]: Acts ii. 16.*

'Iωνάν and (so TTr WH) 'Iωνάμ, δ, indecl., (see 'Iωάν-νηs), Jonan [or Jonam], one of the ancestors of Christ: Lk. iii. 30.*

'Iwvâs, â [B. 20 (17 sq.)], δ, (πη' a dove), Jonah (or Jonas);

1. Jonah, the O. T. prophet, a native of Gath-hepher in the tribe of Zebulun. He lived during the reign of Jeroboam II., king of Israel (2 K. xiv. 25). The narrative of his miraculous experiences, constructed for a didactic purpose, is given in the book which bears his name [on the historic character of which cf. B.D. (esp. Am. ed.) or McC. and S. s. v.; also Ladd, Doctr. of Sacr. Script. i. 65 sqq.]: Mt. xii. 39-41; xvi. 4; Lk. xi. 29 sq. 32.

2. Jonah (or Jonas), a fisherman, father of the apostle Peter: Mt. xvi. 17 [LT WH here Βαριωνᾶ, see Βαριωνᾶs]; Jn. i. 42 (43) [R G L mrg. Tr mrg., and R G in] xxi. 15, [16, 17], (see 'Ιωάννης, 3).*

Ίωρόμ, δ, indecl., (מְדְוֹרֶת i. e. whom Jehovah exalted), Joram, the son and successor of Jehoshaphat on the throne of Judah, fr. [c.] B. c. 891 to 884 (2 K. viii. 16 sqq.; 2 Chr. xxi. 2 sqq.): Mt. i. 8.*

"Ιωρέμ, ό, indecl., Jorim, one of the ancestors of Christ: Lk. iii. 29.*

'Ιωσαφάτ, δ, indecl., (ὑρῦπι i. e. Jehovah judges), Jehoshaphat, king of Judah fr. [c.] B. c. 914 to 889 (1 K. xxii. 41 sqq.; 2 Chr. xvii.—xx.): Mt. i. 8.*

[Ίωσή (A. V. Jose, incorrectly), see Ἰωση̂s, init.]

'Iωσης, gen. 'Iωση [R G in Lk. iii. 29 'Iωση (which A. V. incorrectly takes as nom. Jose)] and (L T Tr WH in Mk. vi. 3; xv. 40, 47) 'Iωσητος (cf. Bttm. Ausf. Spr. i. p. 199; B. 19 (17) sq.; W. § 10, 1; [WH. App. p. 159*]), δ, Joses;

1. one of the ancestors of Christ: Lk. iii. 29 ([see above]; L T Tr WH' Iησοῦ, q. v. 2).

2. the own brother of Jesus: Mk. vi. 3, and R G in Mt. xiii.

55 (where L T Tr WH 'Ιωσήφ, q. v. 6); see 'Ιάπωβος, 3.
3. the son of Mary, the sister of the mother of Jesus [see Μαριάμ, 3]: Mt. xxvii. 56 (where T Tr mrg. WH txt. 'Ιωσήφ ['Ιωσῆς and 'Ιωσήφ seem to have been diff. forms of one and the same name; cf. Renan in the Journ. Asiat., 1864, ser. vi. T. iv. p. 536; Frankel, Hodeget in Misch. p. 31 note; Böhl, Volksbibel u. s. w. p. 15]); Mk. xv. 40, 47.
4. a Levite, surnamed Βαρνάβας (q. v.): Acts iv. 36 (where L T Tr WH 'Ιωσήφ).*

'Iωσήφ, indecl., (in Joseph. [e. g. c. Ap. 1, 14, 16; 32, 3; 33, 5] 'Ιώσηπος), δ, (ἡρῆ, fr. ἡρῷ to add, Gen. xxx. 23 sq. [cf. B. D. s. v. Joseph]), Joseph; 1. the patriarch, the eleventh son of Jacob: Jn. iv. 5; Acts vii. 9, 13 sq. 18; Heb. xi. 21 sq.; φυλὴ Ἰωσήφ, i. e. the tribe of Ephraim, Rev. vii. 8. 2. the son of Jonan [or Jonam], one of Christ's ancestors: Lk. iii. 30. 3. the son of Judah [or Judas; better Joda] another ancestor of Jesus: Lk. iii. 26 (where Lmrg. T Tr WH Ἰωσήχ, q. v.). 4. the son of Mattathias, another of the same: Lk. iii. 24. 5. the husband of Mary, the

mother of Jesus: Mt. i. 16, 18-20, 24; ii. 13, 19; Lk. i. 27; ii. 4, 16, 33 R L, 43 R G L mrg.; iii. 28; iv. 22; Ja. i. 45 (46); vi. 42.

6. an own brother of our Lord: Mt. xiii. 55 L T Tr WH (for R G Ἰωσῆς [q. v. 2]).

7. Joseph of Arimathæa, a member of the Sanhedrin, who favored Jesus: Mt. xxvii. 57, 59; Mk. xv. 43, 45; Lk. xxiii. 50; Jn. xix. 38.

8. Joseph, surnamed Baρκά-βas (q. v.): Acts iv. 36 L T Tr WH (for R G Ἰωσῆς [q. v. 4]).

9. Joseph called Barsabas [better Barsabbas; see the word], and surnamed Justus: Acts i. 28. [See Ἰωσῆς, 3.]

'Lωσήχ, Josech, see 'Lωσήφ, 3.

'Iwo las (LTTr WH 'Iwo e las [see WH. App. p. 155; s. v. e, i]), -ou, b, (אַלְיָהוֹי i. e. whom 'Jehovah heals'), Josiah, king of Judah, who restored among the Jews the worship of the true God, and after a reign of thirty-one years was slain in battle c. B. c. 611 (2 K. xxii. sq.; 2 Chr. xxxiv. sq.): Mt. i. 10 sq.*

tara, τό, iota [A. V. jot], the Hebr. letter ', the smallest of them all; hence equiv. to the minutest part: Mt. v. 18. [Cf. I, ι.]*

K

ndys [so the recent edd. usually, (in opp. to the rays etc. of Grsb. et al., cf. Herm. Vig. p. 526; W. § 5, 4 a.; Lipsius, Gram. Untersuch. p. 4; cf. I, i)], (by crasis fr. cal eyé [retained e. g. in Mt. xxvi. 15 T; Lk. ii. 48 WH; xvi. 9 T Tr WH; Acts x. 26 T Tr WH; xxvi. 29 WH, etc.; cf. B. 10; W. § 5, 3; WH. App. p. 145; esp. Tdf. Proleg. p. 96 sq.], for the first time in Hom. Il. 21, 108 [var., cf. Od. 20, 296 var. (h. Merc. 17, 3); cf. Ebeling, Lex. Hom. p. 619]), dat. κάμοί [καὶ ἐμοί Acts x. 28 RG], 1. and I, the kal simply connecting: Jn. acc. κάμέ; x. 27, etc.; and I (together), Lk. ii. 48; distributively, and I (in like manner): Jn. vi. 56; xv. 4; xvii. 26; and I (on the other hand), Jas. ii. 18 (κανώ έργα έχω); Lk. xxii. 29; Acts xxii. 19; and I (indeed), Jn. vi. 57; Ro. xi. 3. at the beginning of a period, Lat. et equidem, and I (to speak of myself): Jn. i. 31, 38 sq.; xii. 32; 1 Co. ii. 1; with the kai used consecutively (see under kai, I. 2 d.), cf. our and so: Mt. xi. 28; Jn. xx. 15; Acts xxii. 13; 2 Co. vi. 17; κάγω ... καί, both ... and: κάμε οίδατε, καὶ οΐδατε πόθεν εἰμί, both me (my person) and my origin, 2. I also; I as well; I likewise; in like Jn. vii. 28. manner I: so that one puts himself on a level with others, Mt. ii. 8; x. 32; Lk. xi. 9; xvi. 9; Jn. xv. 9, [10 Tdf.]; xvii. 18; Acts x. 26; 1 Co. vii. 40; 2 Co. xi. 16, 18, 21 sq.; in the second member of a comparison, after δποῖος, ως, καθώς, Acts xxvi. 29; 1 Co. vii. 8; xi. 1; Rev.

ii. 28 (27); see under καί, Π. 1 a. with a suppression of the mention of those with whom the writer compares himself: Eph. i. 15 (as well as others); 1 Th. iii. 5 (as well as my companions at Athens; cf. Lünemann ad loc.). κἀμοί: Lk. i. 3; Acts viii. 19; 1 Co. xv. 8; κἀμέ: 1 Co. xvi. 4. i. q. I in turn: Mt. xvi. 18; xxi. 24; Lk. xx. 3; Gal. vi. 14. 3. even I, this selfsame I, the καί pointing the statement: Ro. iii. 7; cf. Herm. ad Vig. p. 835.

אנאלים, adv. for אמלים as, according as, just as: Mt. xxvii. 10. (Xen., Polyb., Diod., al.; O. T. Apocr.; Sept. for אַלָּאָבָיּ, Gen. vii. 9, 16, etc., and for אָ, Gen. xix. 8; Ex. xii. 85, etc.) •

καθ-αίρεσιε, -εως, ή, (καθαιρέω, q. v.), a pulling down, destruction, demolition: δχυρωμάτων, [A. V. of strong-holds], 2 Co. x. 4 (τῶν τειχῶν, Xen. Hell. 2, 2, 15; 5, 1, 35; Polyb. 23, 7, 6; Diod. excerpt. leg. 13; destructio murorum, Suet. Galba 12); els οἰκοδ. . . καθαίρεσιν ὑμῶν, for building up (increasing) not for casting down (the extinction of) the godly, upright, blessed life you lead in fellowship with Christ (see οἰκοδομή, 1): 2 Co. x. 8; xiii. 10. [From Thuc. down.]*

καθ-αιρίω, -ω; fut. καθελώ (Lk. xii. 18 [see ἀφαιρέω, init.]); 2 aor. καθείλον, (fr. obsol. έλω); pres. pass. καθαιρούμαι; fr. Hom. down; Sept. for און, to cause to go down; און, און, און, און, to take down: with-

out the notion of violence, rwa, to detach from the cross one crucified, Mk. xv. 36, 46; Lk. xxiii. 53, (Polyb. 1, 86, 6; Philo in Flace. § 10); τωὰ ἀπὸ τοῦ ξύλου, Acts xiii. 29 (Sept. Josh. viii. 29; x. 27); with the use of force, to throw down, cast down: τινα από θρόνου, I.k. i. 52. to pull down, demolish: τὰς ἀποθήκας, opp. to οἰκοδομείν, Lk. xii. 18; λογισμούς, the (subtle) reasonings (of opponents) likened to fortresses, i. q. to refute, 2 Co. x. 4 (5); to destroy, εθνη, Acts xiii. 19 (Jer. xxiv. 6; Thuc. 1, 4; Ael. v. h. 2, 25); την μεγαλειότητά τινος, Acts xix. 27, where if preference is given (with LTTrWH) to the reading της μεγαλειότητος αὐτης, it must be taken as a partitive gen. somewhat of her magnificence; cf. B. 158 (138) note [so Meyer; cf. Xen. Hell. 4, 4, 13. Al. translate that she should even be deposed from her magnificence; cf. W. § 30, 6; B. § 132, 5].*

καθαίρω; pf. pass. ptcp. κεκαθαρμένος; (καθαρός); to cleanse, prop. from filth, impurity, etc.; trees and vines (from useless shoots), to prune, Jn. xv. 2 (δένδρα . . . ὑποτεμνόμενα καθαίρεται, Philo de agric. § 2 [cf. de somniis ii. § 9 mid.]); metaph. from guilt, to expiate: pass. Heb. x. 2 R G [see καθαρίζω, init.], (Jer. xiii. 27; and so in Grk. writ. fr. Hdt. down). [COMP.: δια-, ἐκ-καθαίρω.]*

καθόπερ, (καθ ἐπερ), according as, just as, even as, [("καθά marking the comparison, πέρ (akin to the prep. περί) the latitude of the application"): Ro. ix. 13 WH txt.; x. 15 WH txt.; also] xi. 8 and 1 Co. x. 10 in TTr WH; 2 Co. iii. 13, 18 [here WH mrg. καθώσπερ]; 1 Th. ii. 11; καθάπερ καί, Ro. iv. 6; 2 Co. i. 14; 1 Th. iii. 6, 12; iv. 5; Heb. iv. 2, and R G in Heb. v. 4; καθάπερ foll. by οὖτω (or οὖτως), Ro. xii. 4; 1 Co. xii. 12; 2 Co. viii. 11. ([From Arstph. down]; Sept. for τανας, Ex. vii. 6, 10.)*

καθ-άπτω: 1 aor. καθῆψα; 1. to fit or fasten to, bind on. 2. to lay hold of, fasten on (hostilely): τῆς χειρὸς αὐτοῦ, Acts xxviii. 3 [cf. W. 257 (241)]; τοῦ τραχῆλου, Epict. diss. 3, 20, 10. [In Mid. fr. Hom. down, (w. gen. fr. Hdt. on).]*

καθαρίζω (Hellenistic for καθαίρω, which classic writ. use); Attic fut. [cf. B. 37 (32); W. § 13, 1 c.; WH. App. p. 163] καθαριώ (Heb. ix. 14); 1 sor. ἐκαθάρισα [see below]; pres. pass. καθαρίζομαι; 1 aor. pass. ἐκαθαρίσθην; pf. pass. ptcp. κεκαθαρισμένος (Heb. x. 2 T Tr WH; on the forms έκαθ ερίσθη, T WH in Mt. viii. 3; Mk. i. 42, [έκαθ έρισεν, Tr in Acts x. 15; xi. 9] and κεκαθ ερισμένος Lehm. in Heb. x. 2, cf. \(Tdf. \) Proleg. p. 82; WH. App. p. 150]; Sturz, De dial. Maced. etc. p. 118; Delitzsch on Heb. x. 2; Krüger Pt. ii. § 2, 2, 6 p. 4; [B. 29 (25 sq.); W. 43]); (καθαρός); Sept. mostly for מהר; 1. to make clean, to cleanse; a. from physical stains and dirt: e.g. utensils, Mt. xxiii. 25, [fig. 26]; Lk. xi. 39; food, Mk. vii. 19; τινά, a leper, to cleanse by curing, Mt. viii. 2 sq.; x. 8; xi. 5; Mk. i. 40-42; Lk. iv. 27; v. 12 sq.; vii. 22; xvii. 14, 17, (Lev. xiv. 8); to remove by cleansing: ἡ λέπρα έκαθαρίσθη, Mt. viii. 3 (καθαριείς τὸ αίμα τὸ ἀναίτιον ἐξ Ἰσραήλ, Deut. xix. 13; ἐκαθάριζε τὴν περὶ ταῦτα συνήθειαν, the custom of marrying heathen women, Joseph. antt. 11, 5, 4; καθαίρειν αίμα, Hom. Π. 16, 667; cf. ἐκκαθαίρω). in a moral sense; a. to free from the defilement of sin

and from faults; to purify from wickedness: ἐαυτὸν ἀπὸ μολυσμοῦ σαρκός, 2 Co. vii. 1; τἢ πίστει τὰς καρδίας, Acts xv. 9 (καρδίαν ἀπὸ ἀμαρτίας, Sir. xxxviii. 10); τὰς χεῖρας, to abstain in future from wrong-doing, Jas. iv. 8. β. to free from the guilt of sin, to purify: τινὰ ἀπὸ πάσης ἀμαρτίας, 1 Jn. i. 7; [τ. ἀ.π. ἀδικίας, ibid. 9]; τὴν συνείδησιν ἀπὸ νεκρῶν ἔργων, Heb. ix. 14; τὴν ἐκκλησίαν τῷ λουτρῷ τοῦ υδατος (instrumental dat.), Eph. v. 26; λαὸν ἐαυτῷ, Tit. ii. 14. γ. to consecrate by cleansing or purifying: τὶ ἔν τινι, dat. of instr. [W. 388 (363)], Heb. ix. 22; i. q. to consecrate, dedicate, τί τινι (dat. of instr.), ibid. 23. 2. to pronounce clean in a levitical sense: Acts x. 15; xi. 9, (Lev. xiii. 13, 17, 23, 28). [Comp.: δια-καθαρίζω.]*

καθαρισμός, -οῦ, ὁ, (καθαρίζω), a cleansing, purification; a ritual purgation or washing, (Vulg. purgatio, purificatio, emundatio): used with a gen. of the subj., τῶν Ἰουδαίων, of the washings of the Jews before and after their meals, Jn. ii. 6; without a gen., of baptism (a symbol of moral cleansing), Jn. iii. 25; with a gen. of the obj., and that a person, — of the levitical purification of women after childbirth, Lk. ii. 22; and of lepers, Mk. i. 44; Lk. v. 14; with a gen. of the thing, ἀμαρτιῶν οι ἀμαρτημάτων, a cleansing from the guilt of sins (see καθαρίζω, 1 b. β.): wrought now by baptism, 2 Pet. i. 9, now by the expiatory sacrifice of Christ, Heb. i. 3 on which cf. Kurtz, Com. p. 70; (Ex. xxx. 10; τῆς ἀμαρτίας μου, Job vii. 21; of an atonement, Lcian. asin. 22).*

καθαρός, -ά, -όν; [akin to Lat. castus, in-cestus, Eng. chaste, chasten; Curtius § 26; Vaniček p. 177]; fr. Hom. down; Sept. mostly for מָהוֹר; clean, pure, (free from the admixture or adhesion of any thing that soils, adultera. physically: Mt. xxiii. 26; xxvii. ates, corrupts): 59; Heb. x. 22 (23); Rev. xv. 6; xix. 8, 14, and Rec. in xxii. 1; χρυσίον, purified by fire, Rev. xxi. 18, 21; in a similitude, like a vine cleansed by pruning and so fitted to bear fruit, Jn. xv. 3; δ λελουμ. . . . καθαρός δλος (where the idea which Christ expresses figuratively is as follows: 'he whose inmost nature has been renovated does not need radical renewal, but only to be cleansed from every several fault into which he may fall through intercourse with the unrenewed world'), Jn. xiii. 10. in a levitical sense; clean, i. e. the use of which is not forbidden, imparts no uncleanness: πάντα καθαρά, Ro. xiv. 20; Tit. i. 15. c. ethically; free from corrupt desire, from sin and quilt: Tit. i. 15; vueîs καθαροί, Jn. xiii. 10, [11]; οί κ. τη καρδία (as respects heart [W. § 31, 6 a.]), Mt. v. 8 (καθαρός χείρας, Hdt. 1, 35; κατά το σώμα κ. κατά την ψυχήν, Plat. Crat. p. 405 b.); free from every admixture of what is false, sincere, ἐκ καθαρᾶς καρδίας, 1 Tim. i. 5; 2 Tim. ii. 22, and R G in 1 Pet. i. 22; ἐν καθαρᾶ συνειδήσει, 1 Tim. iii. 9; 2 Tim. i. 3; genuine (joined with αμίαντος) θρησκεία, Jas. i. 27; blameless, innocent, Acts xviii. 6. Hebraistically with the addition of dno ruos, pure from, i. e. unstained with the guilt of, any thing [W. § 80, 6 a.; B. 157 (137) sq.]: ἀπὸ τ. αίματος, Acts xx. 26; Sus. 46 Alex., cf. Gen. xxiv. 8; Tob. iii. 14; καθαράς ἔχειν τὰς χείρας ἀπὸ τοῦ φόνου, Joseph. antt. 4, 8, 16; in class. Grk. with a simple gen., as φόνου, Plat. legg. 9 p. 864 e.; cf. Passow s. v. p. 1528; [L. and S. s. v. 3]; Kühner § 421, d. in a levitical and ethical sense: πώντα καθαρὰ ὑμῖν, Lk. xi. 41, on which see ἔνειμι. [Syn. see ellurouns; cf. Westcott on 1 Jn. iii. 3.]*

καθαρότης, -ητος, ή, (καθαρός), cleanness, purity; in a levitical sense, 7406, Heb. ix. 13. (Xen. mem. 2, 1, 22; Plato, al.) *

καθ-ίδρα, -as, ή, (κατά and έδρα), a chair, seat: Mt. xxi. 12; Mk. xi. 15, (Sir. xii. 12; Hdian. 2, 8, 17 [7 ed. Bekk.]); of the exalted seat occupied by men of eminent rank or influence, as teachers and judges: ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν, sit on the seat which Moses formerly occupied, i. e. bear themselves as Moses' successors in explaining and defending his law, Mt. xxiii. 2. (Sept. for מוֹשֶׁב and מִשֶׁב. [Xen., Aristot., al.]) *

καθ-έζομαι; impf. εκαθεζόμην; [fr. Hom. down]; to sit down, seat one's self, sit: Jn. xx. 12; foll. by ev with dat. of place, Mt. xxvi. 55; Lk. ii. 46; Jn. xi. 20; Acts vi. 15; foll. by ἐπί with gen., Acts xx. 9 L T Tr WH; by ἐπί with dat., Jn. iv. 6; ekeî, Jn. vi. 3 Tdf.; [ov where, Acts ii. 2 Lchm. Cf. Rutherford, New Phryn. p. 336 sq.; B. 56 (49); 60 (52). COMP.: παρα-καθέζομαι.]*

rad-eig, more correctly rad eig, see eig, 4 c. p. 187.

Rad-effe, (kará and éffe, q. v.), adv., one after another, successively, in order: Lk. i. 3; Acts xi. 4; xviii. 23; ol καθεξ. those that follow after, Acts iii. 24 [cf. W. 633 (588)]; ἐν τῷ καθ. εc. χρόνφ [R. V. soon afterwards], Lk. viii. 1. (Ael. v. h. 8, 7; Plut. symp. 1, 1, 5; in earlier Grk. ¿Eĥs and ¿φεξĥs are more usual.) *

καθεύδω; impf. 3 pers. plur. ἐκάθευδον; fr. Hom. down; Sept. mostly for שֶׁכֶב; 1. to fall asleep, to drop off 2. to sleep; a. prop.: Mt. to sleep: Mt. xxv. 5. viii. 24: ix. 24 [on this and its paral. cf. B. D. Am. ed. p. 11981; xiii. 25; xxvi. 40, 43, 45; Mk. iv. 27, 38; v. 39; xiii. 36; xiv. 37, 40 sq.; Lk. viii. 52; xxii. 46; 1 Th. v. b. euphemistically, to be dead: 1 Th. v. 10; (Ps. lxxxvii. (lxxxviii.) 6; Dan. xii. 2). c. metaph. to yield to sloth and sin, and be indifferent to one's salvation: Eph. v. 14; 1 Th. v. 6.*

καθηγητής, -οῦ, δ, (καθηγέομαι to go before, lead); prop. a guide: Numen. ap. Ath. 7, p. 313 d. master, teacher: Mt. xxiii. 8 R.G., 10. (Dion. H. jud. de Thuc. 3, 4; several times in Plut. [cf. Wetst. on Mt. l.c.] * καθ-ήκω; [fr. Aeschyl., Soph. down]; 1. to come 2. to come to, reach to; impers. καθήκει, it is becoming, it is fit (cf. Germ. zukommen), Ezek. xxi. 27; οὐ καθῆκεν (Rec. καθῆκον), foll. by the acc. with inf., Acts xxii. 22 [W. 282 (265); B. 217 (187)]; τὰ μὴ καθήκοντα, things not fitting, i. e. forbidden, shameful, Ro. i. 28; 2 Macc. vi. 4. Cf. ἀνήκω.*

κάθ-ημαι, 2 pers. sing. κάθη a later form for κάθησαι (Acts xxiii. 3), impv. κάθου for κάθησο [yet cf. Kühner as below] (cf. Lob. ad Phryn. p. 359; Krüger § 38, 6 sq. i. p. 147; Kühner § 301 i. p. 671; W. § 14, 4; [B. 49 (42)]), [subjunc. 2 pers. plur. κάθησθε, Lk. xxii. 30 Tr mrg.; but WII txt. καθησθε; see Veitch s. v.; Krüger §38, 6, 1 (cf. $\kappa a\theta i(\omega)$, inf. $\kappa a\theta \hat{\eta} \sigma \theta a\iota$, ptcp. $\kappa a\theta \hat{\eta} \mu \epsilon \nu os$]; impf

σομαι, Lk. xxii. 30 T Tr txt. WH mrg. [so WH in Mt. xix. 28 also; cf. καθίζω, fin.]; (ἡμαι); a verb of which only the pres. and impf. are in use in class. Grk. [cf. B. 60 (52)]; Sept. for ישׁב; 1. to sit down, seat one's self: foll. by ev w. dat. of place [cf. W. § 52, 4, 9], Mk. iv. 1; Lk. xxii. 55 [here T Tr WH \(\mu\)\(\epsiron\) \(\epsiron\) \(\epsiron\), \(\epsiron\) \(\epsiron\), \(\epsiron\) \(\epsiron\), \(\epsiron\) \(\epsiron\), \ § 147, 16]; μετά w. gen. of pers., Mt. xxvi. 58; κάθου ἐκ δεξιών μου, i. e. be a partner of my power, Mt. xxii. 44; Mk. xii. 36 [Tr txt. WH mrg. κάθισον]; Lk. xx. 42; Acts ii. 34; Heb. i. 13 (Ps. cix. (cx.) 1); κάθου δόε ὑπό with acc., Jas. ii. 3. παρά w. acc. of place, Mt. xiii. 1; ἐπάνω w. gen. of place, Mt. xxviii. 2; with exel, Mt. xv. 29; Jn. vi. 3 [Tdf. ἐκαθέζετο]; the place to be supplied fr. the context, Mt. xiii. 2. 2. to sit, be seated, of a place occupied: foll. by iv with dat. of place [W. as under 1], Mt. xi. 16; xxvi. 69; ἐν τῆ δεξιᾶ τ. θεοῦ, Col. iii. 1; ἐν τοις δεξιοις, Mk. xvi. 5; ἐπί τινος, Mt. xxiv. 8; xxvii. 19; [Acts xx. 9 RG]; in the power [but also, esp. in the crit. edd., with the dat. and the acc. (see below); cf. Alford on the foll. pass.], Rev. iv. 2 etc.; της νεφέλης [or w. the acc.], Rev. xiv. 15, and in other exx.; exi rue, Acts iii. 10; ἐπί τι [cf. B. 338 (291)], Mt. ix. 9; Mk. ii. 14; Lk. v. 27; Jn. xii. 15; Rev. iv. 4; vi. 2 [R dat. (as in foll.)] 4 sq.; xi. 16; xvii. 3; xix. 11; παρὰ τὴν όδόν, Mt. xx. 30; Mk. x. 46; Lk. xviii. 35; πρὸς τὸ φῶς, Lk. xxii. 56; ἐπάνω τινός, Mt. xxiii. 22; Rev. vì. 8; περί τινα, Mk. iii. 32, 34; ἀπέναντί τινος, Mt. xxvii. 61; ἐκ δεξιών Twos, Mt. xxvi. 64; Mk. xiv. 62; Lk. xxii. 69; ekeî, Mk. ii. 6; οὖ, where, Acts ii. 2 [L καθεζόμενοι]; Rev. xvii. 15; without specification of place, Mk. v. 15; Lk. v. 17; viii. 35; Jn. ii. 14; ix. 8; 1 Co. xiv. 30. κάθημαι as descriptive of a certain state or condition is used of those who sit in discharging their office, as judges, κάθη κρίνων, Acts xxiii. 8; of a queen, i. q. to occupy the throne, to reign [A. V. I sit a queen], Rev. xviii. 7; of money-changers, Jn. ii. 14; of mourners and penitents: ἐν σάκκο, clothed in sackcloth, ἐν σποδῷ, covered with ashes, Lk. x. 13: of those who, enveloped in darkness, cannot walk about, Mt. iv. 16; Lk. i. 79 (Is. xlii. 7); of a lame man, Acts xiv. 8. i. q. to have a fixed abode, to dwell: ἐπὶ πρόσωπον τῆς γη̂s, Lk. xxi. 35; Rev. xiv. 6 (where Rec. κατοικοῦντας); έπὶ θρόνον, Rev. xx. 11 G T [WH mrg.; but see above]; έν Ίερουσαλήμ, Neh. xi. 6; [έν δρει Σαμαρείας, Sir. l. 26. COMP.: συγ-κάθημαι].

καθημέραν, i. q. καθ ήμέραν, see ήμέρα, 2 p. 278°.

καθημερινός, -ή, -όν, (fr. καθ ἡμέραν), daily: Acts vi. 1. (Judith xii. 15; Theophr., Athen., Plut., Alciphr. epp. i. 5; Joseph. antt. 3, 10, 1; [11, 7, 1]; Polyaen. 4, 2, 10.) Cf. Lob. ad Phryn. p. 53 [(yet see L. and S.); W. 25 (25 sq.)].*

καθ-ίζω; fut. καθίσω [B. 37 (32)]; 1 sor. ἐκάθισα (impv. 2 sing. κάθισον once, Mk. xii. 36 Tr txt. WH mrg.); pf. κεκάθικα (Mk. xi. 2 [not WH Tr mrg.; Heb. xii. 2 L T Tr WH; a late form, see Veitch s. v.]); 1 sor. mid. subjunc. 2 pers. plur. καθίσησθε (Lk. xxii. 30 Rec.); fut. mid. καθίσομαι; fr. Hom. down; [cf. B. 60 (52)]; trans. to make to sit down (kará; q. v. III. 1), to set, ap έκαθήμην; and once the rare [cf. Veitch p. 317] fut. καθή-| point; Sept. for הושיב: דושיב: דוה פֿהו θρόνου [L T Tr WH τὸν θρόνον], to confer the kingdom upon one, Acts ii. 30; τινὰ έν δεξιά αὐτοῦ, Eph. i. 20; τινά, to appoint one to act as judge, 1 Co. vi. 4 (δικαστήν, Plat. legg. 9 p. 873 e.; Polyb. 40, 5, 3; συνέδριον κριτών, Joseph. antt. 20, 9, 1). a. to sit down: univ., Mt. v. 1; intrans.; Sept. for ישׁב; xiii. 48; Mk. ix. 35; Lk. iv. 20; v. 3; xiv. 28, 31; xvi. 6; Jn. viii. 2; Acts xiii. 14; xvi. 13; with a telic inf. 1 Co. x. 7; with specification of the place or seat: ἐν δεξιὰ τινος, Heb. i. 3; viii. 1; x. 12; xii. 2; ἐπί τινι, Mk. xi. 7 [Rec.]; els του ναόν, 2 Th. ii. 4 [B. § 147, 16; W. 415 (386)]; ἐπί with acc. [cf. B. 338 (290)], Rev. xx. 4; Jn. xii. 14; Mk. xi. 2, [7 L T Tr WH]; Lk. xix. 30; [add Acts ii. 3, see B. § 129, 17; W. 516 (481)]; ἐπὶ τοῦ βήματος, of a judge, Jn. xix. 13; Acts xii. 21; xxv. 6, 17; κατέναντί [or ἀπέναντί Tr etc.] τινος, Mk. xii. 41; with adverbs of place, Mk. xiv. 32; Mt. xxvi. 36. b. to sit: [absol. (of a dead man restored to life) ἐκάθισεν sat, sat up, Lk. vii. 15 L mrg. WH mrg.]; ἐν τῷ θρόνῳ, Rev. iii. 21; ἐπί w. gen. of the seat, Mt. xxiii. 2; xxv. 31; ἐκ δεξιῶν κ. ἐξ εὐων., Mt. xx. 21, 23; Mk. x. 37, 40. i. q. to have fixed one's abode, i. e. to sojourn [cf. our settle, settle down], Acts xviii. 11; foll. by ev with dat. of place, Lk. xxiv. 49 [here A.V. tarry], (Ex. xvi. 29; Jer. xxx. 11 (xlix. 33); [Neh. Mid. [Pass.? cf. Rutherford, New Phryn. p. xi. 25]). 336 sq.] to sit: ἐπὶ θρόνων, Lk. xxii. 30 [RGL: see κάθημαι]; ἐπὶ θρόνους, Mt. xix. 28 [WH καθήσεσθε; see κάθημαι. COMP.: ἀνα-, ἐπι-, παρα-, περι-, συγ-καθίζω.]

καθ-ίημι: 1 aor. καθῆκα; [fr. Hom. on]; to send down, let down: εἰς, Lk. v. 19; διά w. gen. of place, ibid. and Acts ix. 25; pres. pass. ptcp. καθιέμενος let down, ἐπὶ τῆς γῆς, Acts x. 11; ἐκ τοῦ οὐρανοῦ, Acts xi. 5.*

καθ-ίστημι (also καθιστάω, whence the ptcp. καθιστώντες Acts xvii. 15 RG; and καθιστάνω, whence καθιστάνοντες ibid. LTTrWH; see ιστημι, init.); fut. καταστήσω; 1 aor. κατέστησα; Pass., pres. καθίσταμαι; 1 aor. κατεστά-שתף; 1 fut. κατασταθήσομαι; Sept. for יָקִים, הַקִּים, הַקִּים, הַפָּקִיר, נְתַן ,הָעֶמִיר ,הְתִיצַב; (prop. to set down, put down), to set, place, put: a. τινὰ ἐπί τινος, to set one over a thing (in charge of it), Mt. xxiv. 45; xxv. 21, 28; Lk. xii. 42; Acts vi. 3; also ἐπί τινι, Mt. xxiv. 47; Lk. xii. 44; ἐπί τι, Heb. ii. 7 Rec. fr. Ps. viii. 7. b. Twá, to appoint one to administer an office (cf. Germ. bestellen): πρεσβυτέpous, Tit. i. 5; τινὰ είς τό with inf., to appoint to do something, Heb. viii. 3; τὰ πρὸς τ. θεόν to conduct the worship of God, Heb. v. 1; foll. by wa, ibid.; rwa with a pred. acc. indicating the office to be administered [to make one so and so; cf. W. § 32, 4 b.; B. § 131, 7], (so very often in Grk. writ. fr. Hdt. down), Lk. xii. 14; Acts vii. 10, 27, 35; Heb. vii. 28. c. to set down as, constitute (Lat. sisto), i. q. to declare, show to be: pass. with άμαρτωλός, δίκαιος, Ro. v. 19 [cf. Prof. T. Dwight in New Englander for 1867, p. 590 sqq.; Dietzsch, Adam u. Christus (Bonn, 1871) p. 188]. d. to constitute (Lat. sisto) i. q. to render, make, cause to be: Tivà où a dovov. οὐδὶ ἄκαρπον, i. e. (by litotes) laborious and fruitful, 2 e. to conduct or bring to a certain place: דוביא, Acts xvii. 15 (2 Chr. xxviii. 15 for דָּבָא; Josh. vi. 23; 1 S. v. 3; Hom. Od. 13, 274; Xen. an. 4, 8, 8 and in |

other prof. auth.).

f. Mid. to show or exhibit one's self; come forward as: with a pred. nom., Jas. iv. 4; ή γλῶσσα...ή σπιλοῦσα, Jas. iii. 6. [Comp.: ἀντι-, ἀποκαθίστημ.]*

καθό (i. e. καθ΄ δ), adv., [fr. Lys. and Plat. down], according to what, i. e. 1. as: Ro. viii. 26. 2. according as; in so far as, so far forth as: 1 Pet. iv. 13 (Rec. elz καθώs); 2 Co. viii. 12 [W. 307 (288); cf. B. § 139, 30].*

καθολικός, -ή, -όν, (καθόλου, q. v.), general, universal (occasionally in prof. auth. fr. [Aristot. and] Polyb. down, as καθ. καὶ κοινὴ ἱστορία, Polyb. 8, 4, 11; often in eccl. writ.; the title ἡ καθολικὴ ἐκκλησία first in Ignat. ad Smyrn. c. 8 and often in Polyc. martyr. [see ed. (Gebh. Harn.) Zahn, p. 133 note]; cf. καθολικὴ ἀνάστασις, [Justin c. Tryph. 81 sub fin.]; Theoph. ad Autol. [l. i. § 13] p. 40 ed. Otto); ἐπιστολαὶ καθολικαί, or simply καθολικαί, in the title of the Epp. of James, Peter, John, and Jude (R.G.L; cf. τῶν ἐπτὰ λεγομένων καθολικῶν sc. ἐπιστολῶν, Eus. h. e. 2, 23, 25), most prob. because they seemed to be written not to any one church alone, but to all the churches. [Cf. Dict. of Chris. Antiq. s. v. Catholic.]*

καθόλου (i. e. καθ όλου ["as it is written in auth. before Aristot." (L. and S.)]), adv., wholly, entirely, at all: Acts iv. 18. ([Ex. xxii. 11]; Ezek. xiii. 3, 22; Am. iii. 3, 4; Xen., Plat., Dem., Aristot. and sqq.).

καθ-οπλίζω: pf. pass. ptcp. καθωπλισμένος; to arm [fully (cf. κατά, III. 1 fin.)], furnish with arms: Lk. xi. 21. (Xen., Plut., al.; Sept.) •

καθ-οράω, -ω:

1. to look down, see from above, view from on high, (Hom., Hdt., Xen., Plat., al.).

2. to see thoroughly [cf. κατά, III. 1 fin.], perceive clearly, understand (Germ. erschauen): pres. pass. 3 pers. sing. καθοράται, Ro. i. 20 (3 Macc. iii. 11, and often in class. Grk.). Cf. Fritzsche, Ep. ad Rom. i. p. 61.*

καθότι (i. e. καθ δ τι), according to what, i. e. 1. so far as, according as: Acts ii. 45; iv. 35, (Polyb. 18, 19 (36), 5; for τόμο, Ex. i. 12, 17). 2. because that, because, [cf. W. § 53, 8]: Lk. i. 7; xix. 9; Acts ii. 24, and LTTrWH (for Rec. διότι) in Acts xvii. 31, (Tob. i. 12; xiii. 4; Polyb. 18, 21 (38), 6). 3. as, just as: Bar. vi. (Ep. Jer.) 1; Judith ii. 13, 15; x. 9, and often in Thuc. et al.*

καθώς (i. e. καθ ώς), a particle found occasionally in prof. auth. fr. Aristot. down for the Attic καθά and καθό, but emphatically censured by Phryn. and the Atticists; cf. Sturz, De dial. Maced. etc. p. 74 sqq.; Lob. ad Phryn. 1. according as, just as, p. 425 sq.; [W. 26 (25)]; even as: in the first member of a comparison, Lk. vi. 31; 1 Jn. ii. 27; foll. by οῦτως in the second member [cf. W. § 53, 5], Lk. xi. 30; xvii. 26; Jn. iii. 14; 2 Co. i. 5; x. 7; Col. iii. 13; 1 Jn. ii. 6; foll. by rai also, Jn. xv. 9; xvii. 18; xx. 21; 1 Jn. ii. 18; iv. 17; 1 Co. xv. 49; it is annexed to preceding words after the demonstrative ourses, Lk. xxiv. 24; with οὖτως unexpressed, Mt. xxi. 6; xxviii. 6; Mk. xvi. 7; Lk. i. 2, 55, 70; xi. 1; Jn. i. 23; v. 23; Acts x. 47 [here LTTr WH &s]; xv. 8; Ro. i. 13; xv. 7; 1 Co. viii. 2; x. 6; 2 Co. i. 14; ix. 8; xi. 12; Eph. iv. 17, and often; καθώς διδάσκω, agreeably to my method of teaching, 1 Co. iv. 17; καθώς γέγραπται, Mt. xxvi. 24; Mk. ix. 13; Acts vii. 42; xv. 15; Ro. i. 17, and often in Paul; the apodosis wanting, and to be gathered fr. the context: καθώς παρεκάλεσά σε . . . εν πίστει, εc. ούτω καὶ νῦν παρακαλώ, 1 Tim. i. 3, cf. W. 570 (530); [B. 386 (331)]; ήρξατο αλτείσθαι (sc. ούτω ποιείν αὐτοίς), καθώς κτλ. Mk. xv. 8 [B. § 151, 23 b.; cf. W. 584 (543 sq.)]; in comparison by contrary we find the negligent use: ἀγαπῶμεν άλλήλους, οὐ καθώς Κάϊν κτλ. 1 Jn. iii. 11 sq., cf. De Wette ad loc. and W. 623 (579); οὖτός ἐστιν ὁ ἄρτος ...οὐ καθώς etc., not such as they ate etc., Jn. vi. 58. with the verb elui, equiv. to Lat. qualis, such as, 1 Jn. iii. 2; in a parenthesis, 1 Th. ii. 13 (as it is in truth). 2. according as i. e. in proportion as, in the degree that: Mk. iv. 33; Acts vii. 17 (cf. Meyer ad loc.); xi. 29; 1 Co. xii. 11, 18; 1 Pet. iv. 10. 3. since, seeing that, agreeably to the fact that, [cf. W. § 53, 8; 448 (417)]: Jn. xvii. 2; Ro. i. 28 [yet here al. regard καθ. as corresponsive rather than causal or explanatory]; 1 Co. i. 6; v. 7; Eph. i. 4; Phil. i. 7. 4. it is put for the a. after verbs of speaking, in indir. disc., simple ώς, Acts xv. 14; it serves to add an epexegesis, 3 Jn. 3 b. of time, when, after that, (cf. (to σου τῆ ἀληθεία). Lat. ut): 2 Macc. i. 31; [Neh. v. 6]; here many bring in Acts vii. 17; but see 2 above.

καθώς -περ, [Tr καθώς περ], just as, exactly as: Heb. v. 4 T Tr WH [also 2 Co. iii. 18 WH mrg.]. (Himer., Psell., Tzetz.) *

καί, a conj., and; the most freq. by far of all the particles in the N. T. [On its uses see W. § 53, 3 sqq.; B. 361 (310) sqq., and cf. Ellicott on Phil. iv. 12; on the difference between it and τέ see s. v. τέ ad init.]

I. It serves as a copulative i.e. to connect (Lat. et, atque, Germ. und); 1. it connects single words a. univ., as οί Φαρισαΐοι καὶ Σαδδουκαΐοι, or terms: Mt. xvi. 1; δ θεὸς καὶ πατήρ, he who is God and Father (see θ εός, 3); ἐν καρδία καλ \hat{g} καὶ ἀγα $\theta\hat{g}$, Lk. viii. 15; πυλυμερῶς καὶ πολυτρόπως, Heb. i. 1; it is repeated before single terms, to each of which its own force and weight is thus given: ή υίοθεσία καὶ ή δόξα καὶ αὶ διαθηκαι καὶ ή νομοθεσία καὶ ή λατρεία καὶ αἱ ἐπαγγελίαι, Ro. ix. 4; άγία καὶ δικαία καὶ ἀγαθή, Ro. vii. 12; add, Mt. xxiii. 23; Lk. xiv. 21; Jn. xvi. 8; Acts xv. 20, 29; xxi. 25; Heb. ix. 10; Rev. v. 12; xviii. 12 sq.; cf. W. 519 sq. (484). connects numerals; and so that (contrary to the more com. usage) the greater number precedes: δέκα κ. δκτώ, Lk. xiii. 4, 11, [but in both pass. L and Tr br. WH om. καί; Tdf. δεκαοκτώ], 16; τεσσαράκοντα κ. έξ, Jn. ii. 20; add, Jn. v. 5 GT; Acts xiii. 20; cf. W. § 37, 4; [Bp. Lghtft. on Gal. i. 18; noteworthy also is its use in 2 Co. xiii. 1 (cf. Deut. xix. 15 Sept.) ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν (in Mt. xviii. 16 ἢ τρ. cf. W. 440 (410) note) at the mouth of two witnesses and (should there be so many) of three; a similar use of ral, to lend a certain indefiniteness to the expression, occurs occasionally with other than numerical specifications, as Jas. iv. 13 σήμερον καὶ (R^aG; but LTTr WH η) αύριον; cf. Kühner § 521, 2;

Ebeling, Lex. Hom. s. v. p. 614^a]. c. it joins to partitive words the general notion; so that it is equiv. to and in general, and in a word, in short: δ Πέτρος κ. οί απόστολοι, Acts v. 29; οἱ ἀρχιερεῖς [καὶ οἱ πρεσβύτεροι Rec.] καὶ τὸ συνέδριον όλον, Mt. xxvi. 59; καὶ δικαιώμασι σαρκός, Heb. ix. 10 Rec. Tr br. WH mrg.; καὶ ἐπὶ τὸν 'Ισραήλ τοῦ θεοῦ, Gal. vi. 16, and often in Grk. writ.; cf. W. 437 sq. (407); 520 sq. (485); [B. 363 (311 sq.); 400 (343)]; with τέ preceding, ή τε ... αὐτοῦ δύναμις καὶ θειότης, Ro. i. 20 [see τέ, 2 a.]; and, on the other hand, it joins to a general idea something particular, which is already comprised indeed in that general notion but by this form of expression is brought out more emphatically (which Strabo 8 (1) p. 340 calls συνκαταλέγειν το μέρος τῶ ὅλω); so that it is equiv. to and especially [cf.W. u. s.]: τὰ πάντα καὶ τὰ τῶν δαιμονιζομένων, Mt. viii. 33; τοῖς μαθηταις αὐτοῦ κ. τῷ Πέτρφ, Μκ. xvi. 7; al φωναὶ αὐτῶν κ. τῶν ἀρχιερέων, Lk. xxiii. 23 [RG]; σὺν γυναιξὶ καὶ Μαριάμ, Acts i. 14; ἐν Ἰούδα κ. Ἱερουσαλήμ, 1 Macc. ii. 6; πᾶs 'Ιούδα κ. 'Ιερουσαλήμ, 2 Chr. xxxv. 24, cf. xxxii. 33; often so in Grk. writ. also. 2. It connects clauses and a. univ., as διακαθαριεί την άλωνα αὐτοῦ sentences; κ. συνάξει τὸν σῖτον κτλ. Mt. iii. 12; εἰσῆλθον . . . καὶ εδίδασκον, Acts v. 21; and in innumerable other exx. In accordance with the simplicity of the ancient popular speech, and esp. of the Hebr. tongue, it links statement to statement, the logical relations of which the more cultivated language expresses either by more exact particles, or by the use of the participial or the relative construction (cf. W. § 60, 3; B. 288 (248) sqq.; 361 (310) sq.): e. g. that very freq. formula eyévero . . . καί (see γίνομαι, 2 b.); καὶ είδον καὶ (equiv. to ὅτι) σεισμὸς εγένετο, Rev. vi. 12; τέξεται υίδν κ. καλέσεις τὸ ὅνομα αὐτοῦ (equiv. to οὖ ὅνομα καλέσεις), Mt. i. 21; καλόν ἐστιν ἡμᾶς δόδε εἶναι, καὶ (equiv. to ὅθεν) ποιήσωμεν σκηνάς, Mk. ix. 5; clauses are thus connected together in clusters; as, Mt. vii. 25, 27 (an example of six clauses linked together by καί); Mt. xiv. 9 sqq.; Mk. i. 12-14; Lk. xviii. 32-34; Jn. ii. 13-16; x. 3; 1 Co. xii. 5-6; Rev. vi. 2, 8, 12-16; ix. 1-4 (where nine sentences are strung together by kai), etc. after a designation of time kai annexes what will be or was done at that time: ήγγικεν ή ώρα καὶ παραδίδοται κτλ. Mt. xxvi. 45; ην δε ώρα τρίτη καὶ εσταύρωσαν αὐτόν, Mk. xv. 25; έγγὺς ἢν τὸ πάσχα . . . κ. ἀνέβη εἰς Ἱεροσ. ὁ Ἰησοῦς, Jn. ii. 13; ἡμέραι ἔρχονται καὶ συντελέσω, Heb. viii. 8; add, Lk. xxiii. 44; Jn. iv. 35; v. 1; xi. 55; Acts v. 7; and not infreq. so in Grk. writ., as ήδη δὲ ἢν ὀψὲ καὶ οί Κορίνθιοι έξαπίνης πρύμναν έκρούοντο, Thuc. 1, 50; ef. Matthiae § 620, 1 a. p. 1481; W. 436 (405 sq.); [B. 361 c. it joins affirmative to negative sentences, (310)]. as μή συκοφαντήσατε καὶ ἀρκεῖσθε, I.k. iii. 14; οῦτε ἄντλημα έχεις καὶ τὸ φρέαρ ἐστὶ βαθύ, Jn. iv. 11; οὕτε . . . ἐπιδέχεται καὶ . . . κωλύει, 3 Jn. 10, (rarely so in Grk. writ., as Eur. Iph. Taur. 578; cf. Klotz ad Devar. ii. 2 p. 714); much oftener it annexes a clause depending on the preceding negative: μήποτέ σε παραδώ . . . καὶ ὁ κριτής σε παραδώ ... καὶ εἰς φυλακὴν βληθήση, Mt. v. 25; add, Mt. vii. 6; x. 38; xiii. 15; xxvii. 64; Lk. xii. 58; xxi. 34; Jn. vi.

53; xii. 40; Acts xxviii. 27; 1 Th. iii. 5; 1 Tim. vi. 1; Heb. xii. 15; Rev. xvi. 15; [see B. 368 (315) d.; cf. W. d. it annexes what follows from something said before (rai consecutive), so as to be equiv. to and so: Mt. v. 15 (καὶ λάμπει); Mt. xxiii. 32 (καὶ πληρώσατε); 2 Co. xi. 9 (καὶ ἐν παντί); Heb. iii. 19; 1 Jn. iii. 19 (καὶ ξυπροσθεν); 2 Pet. i. 19 (καὶ ἔχομεν); so in statements after imperatives and words having the force of an imperative : δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς etc. Mt. iv. 19; είπε λόγφ, και λαθήσεται ό παις μου, Mt. viii. 8; Lk. vii. 7; ἀντίστητε τῷ διαβόλφ καὶ φεύξεται ἀφ' ὑμῶν, Jas. iv. 7; add, Mt. vii. 7; Mk. vi. 22; Lk. x. 28; Jn. xiv. 16; Rev. iv. 1; cf. Fritzsche on Mt. pp. 187 (and 416), [cf. e. with a certain rhetorical em-Sir. ii. 6; iii. 17]. phasis, it annexes something apparently at variance with what has been previously said; so that it is equiv. to and yet (cf. Stallbaum on Plat. apol. p. 29 b.); so the Lat. atque (cf. Beier on Cic. de off. 3, 11, 48): Mt. iii. 14 (καὶ σὰ ἔρχη πρὸς μέ); Mt. vi. 26; x. 29; Mk. xii. 12; Jn. i. 5 (καὶ ἡ σκοτία κτλ.), 10 (καὶ ὁ κόσμος); Jn. iii. 11, 32; v. 40 (καὶ οὐ θέλετε); Jn. vi. 70; vii. 28; viii. 49, 55 (καὶ οὖκ ἐγνώκατε); Jn. ix. 30; 1 Co. v. 2; 2 Co. vi. 9; Heb. iii. 9; Rev. iii. 1 (... the, rai verpos el), etc. when a vain attempt is spoken of: Mt. xii. 43 (ζητεῖ καὶ οὐχ εύρίσκει); xiii. 17; xxvi. 60; Lk. xiii. 7; 1 Th. ii. 18. like the Hebr. 1 (see Gesenius, Thes. i. p. 3964), it begins an apodosis, which is thus connected with the protasis, cf. the Germ. da [or Eng. then], (in class. Grk. sometimes &: see &: 8) [cf. B. 362 (311) d.; W. § 53, 3 f.; Ellic. on Phil. i. 22]: with ore or a temporal is preceding in the protasis [as sometimes in Grk. prose (e. g. Thuc. 2, 93, where see Krüger)], Lk. ii. 21; Acts xiii. 18 sq. [here WH txt. om. καί; see &s, Ι. 7]; &s . . . καὶ ίδού, Lk. vii. 12; Acts i. 10; x. 17 [R G Tr mrg. br.]; ἐὰν ... καὶ εἰσελεύσ. Rev. iii. 20 T WH mrg., although here raí may be rendered also (I also will come in, etc.), declaring that, if the first thing (expressed in the protasis) be done, the second (expressed in the apodosis) will be g. as in class. Grk., it begins a question done also. thrown out with a certain impassioned abruptness and containing an urgent rejoinder to another's speech (cf. W. § 53, 3 a.; Matthiae § 620, 1 d.; Kühner § 521, 3 ii. p. 791 sq.): καὶ τίς δύναται σωθήναι; Mk. x. 26; καὶ τίς έστί μου πλησίον; Lk. x. 29; καὶ τίς έστιν κτλ. Jn. ix. 36 [GTTrWH]; add, Jn. xiv. 22 [GT]. Peculiar is 2 Co. ii. 2: εὶ γὰρ εγὰ λυπῶ ὑμᾶς, καὶ τίς . . . εμοῦ (a swarm of exx. of this form of speech occur in Clem. homil. 2, 43, e. g. el δ θεδς ψεύδεται, καὶ τίς άληθεύει;), where the writer after the conditional protasis, interrupting himself as it were, utters the substance of the negative apodosis in a new question, where we render who then is he that etc., for then there is no one who etc. introduces parentheses [cf. W. § 62, 1]: καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο, Ro. i. 13 (Dem. Lept. p. 488, 9; so the Lat. et, e. g. praeda — et aliquantum ejus fuit — militi concessa, Liv. 27, 1); cf. Fritzsche, Ep. ad Rom. i. p. 3. It annexes epexegetically both words and sentences (kal epexegetical or 'explicative'), so

that it is equiv. to and indeed, namely, [W. § 58, 3 c.; cf. § 66, 7 fin.]: χάριν καὶ ἀποστολήν, Ro. i. 5, where ct. Fritzsche; περί έλπίδος και άναστάσεως νεκρών, Acts xxiii. 6; πολλά . . . κ. ἔτερα, Lk. iii. 18; πολλά . . . καὶ ἄλλα σημεία, Jn. xx. 30; πολλά καὶ βαρέα αἰτιώματα, Acts xxv. 7; πολλοί κ. ἀνυπότακται, Tit. i. 10 [R G; on the preceding use of καί cf. πολύς, d. a. fin.]; καὶ [L br. κ.] ὅταν ἀπαρθῆ, and indeed [i. e. viz.] when he shall be taken away etc. Lk. v. 35 [others find here an aposiopesis; cf. Meyer ad loc. (ed. Weiss)]; και χάριν αντί χάριτος, Jn. i. 16; και περισσον έχωσιν, Jn. x. 10, add 33 (where the words καὶ ότι κτλ. show what kind of blasphemy is meant); Acts v. 21 (on which see γερουσία); Ro. ii. 15 (where καὶ μεταξὺ κτλ. adds an explanation respecting the testimony of conscience); 1 Co. iii. 5; xv. 38, etc.; cf. Bornemann, Scholia, p. 38; Fritzsche, Quaest. Lcian. p. 9 sqq.; so the Lat. et in Cic. Tusc. 3, 20, 48 laudat, et saepe, virtutem; pro Mil. 25 te enim jam appello et ea voce ut me exaudire possis; cf. Ramshorn, Lat. Gram. ii. p. 809; [Harpers' Lat. Dict. s. v. et, II. A.]; i. q. and indeed, to make a climax, for and besides: Rai akarákorrov, Acts xxii. 25; καὶ τοῦτον ἐσταυρωμένον, 1 Co. ii. 2; καὶ τοῦτο, Lat. idque (Cic. off. 1, 1, 1 te . . . audientem Cratippum idque Athenis), our and this, and that, and that too, i. q. especially: Ro. xiii. 11; 1 Co. vi. 6, and LT Tr WH in 8, (4 Macc. xiv. 9); also καὶ ταῦτα (com. in Grk. writ.), 1 Co. vi. 8 Rec.; Heb. xi. 12; cf. Klotz, Devar. i. p. 108; ii. 2 p. 652 sq.; [cf. W. 162 (153)]. 4. it connects whole narratives and expositions, and thus forms a transition to new matters: Mt. iv. 23; viii. 14, 23, 28; ix. 1, 9, 27, 35; x. 1; Mk. v. 1, 21; vi. 1, 6; Lk. viii. 26; Jn. i. 19 (cf. 15); 1 Jn. i. 4, etc.; esp. in the very com. Ral eyéмето, Mt. vii. 28; Lk. vii. 11; viii. 1, etc. (see уіюца, 5. rai . . . rai, a repetition which indicates that of two things one takes place no less than the other: both ... and, as well ... as, not only ... but also, [W.§ 53, 4]: it serves to correlate - not only single terms, as mal [L br. κ.] ψυχήν καὶ σῶμα, Mt. x. 28; add, Mk. iv. 41; Jn. iv. 36 [here Tr WH om. first k.]; Ro. xi. 33; Phil. ii. 13; iv. 12, etc.; καὶ ἐν ὀλίγω καὶ ἐν πολλώ [LTTrWH μεγάλω] both with little effort and with great [but see µéyas, 1 a. v. fin.], Acts xxvi. 29; but also clauses and sentences, as Mk. ix. 13; Jn. vii. 28; ix. 37; xii. 28; 1 Co. i. 22; and even things that are contrasted [cf. W. u. s.; B. § 149, 8 b.]: Jn. xv. 24; Acts xxiii. 3; καί . . . καὶ οὐ, Lk. v. 36; Jn. vi. 36; now . . . now, Mk. ix. 22; kal où . . . kai, 6. τέ . . . καί, see τέ, 2. Jn. xvii. 25.

II. It marks something added to what has already been said, or that of which something already said holds good; accordingly it takes on the nature of an adverb, also (Let. etiam, quoque, Germ. auch [cf. W. and B. as ad init. In this use it generally throws an emphasis upon the word which immediately follows it; cf. Klotz, Devar. ii. 2 p. 638.]);

1. used simply,

2. also, likewise: Mt. v. 39 sq.; xii. 45; Mk. ii. 28; Lk. iii. 14;

Jn. viii. 19; Ko. viii. 17; 1 Co. vii. 29; xi. 6, etc.; very freq. with pronouns: καὶ ὑμεῖς, Mt. xx. 4, 7; Lk. xxi. 31; Jn. vii. 47, etc.: κἀγώ, καὶ ἐγώ, see κἀγώ, 2; καὶ

aurós, see aurós, I. 1 a. preceded by an adverb of comparison in the former part of the sentence: καθώς . . . καί, Lk. vi. 31 [WH txt. om., L Tr mrg. br., καὶ ὑμεῖς]; Jn. vi. 57; xiii. 15, 33; 1 Jn. ii. 18; iv. 17; 1 Co. xv. 49; ωσπερ . . . οῦτω καί, Ro. xi. 30 sq.; 1 Co. xv. 22; Gal. iv. 29; καθάπερ . . . οὖτω καί, 2 Co. viii. 11; ώς . . . καί, Mt. vi. 10; Lk. xi. 2 R L br.; Acts vii. 51 [L καθώς; 2 Co. xiii. 2 see &s, I. 1 fin.]; Gal. i. 9; Phil. i. 20, (Thuc. 8, 1; δσπερ...καί, Xen. mem. [2, 2, 2 (and Kühner ad loc.)]; 3, 1, 4; [4, 4, 7; cf. B. 362 (311) c.]); with el preceding, Gal. iv. 7. sometimes rai stands in each member of the comparison: 1 Th. ii. 14; Ro. i. 13; Col. iii. 13, (2 Macc. ii. 10; vi. 14; also in Grk. writ., cf. Klotz ad Dev. ii. 2 p. 635; Kühner on Xen. mem. 1, 1, 6 [also in his Grad. Gram. § 524, 2 vol. ii. 799; cf. Ellic. on Eph. v. 23; W. § 53, b. i. q. even [A. V. sometimes yea], (Lat. vel, adeo; Germ. sogar, selbst): Mt. v. 46 sq.; x. 30; Mk. i. 27; Lk. x. 17; 1 Co. ii. 10; Gal. ii. 17; Eph. v. 12, c. before a comparative it augments the gradation, even, still, (Germ. noch): Mt. xi. 9; [Jn. xiv. 12]; Heb. viii. 6 [B. 363 (311) g.; al. regard the ral in this pass. as corresponsive (also) rather than ascensive, and connect it with oop]. d. with a ptep. i. q. although [cf. Krüger § 56, 13, 2]: Lk. xviii. 7 RG [see μακροθυμέω, 2]. 2. joined with pronouns and para. with comparative adverbs: ώς καί, ticles, also; Acts xi. 17; 1 Co. vii. 7; ix. 5, etc.; καθώς καί, Ro. xv. 7; 1 Co. xiii. 12; 2 Co. i. 14; Eph. iv. 17, 32; v. 2, etc.; οῦτω καί, Ro. v. 15 [WH br. καί], 18 sq.; vi. 11; 1 Co. xi. 12, etc.; δμοίως καί, Jn. vi. 11; ώσαύτως καί, Lk. xxii. 20 [R GL Tr mrg., T Tr txt. WII κ. ώσ. (but WII reject the pass.)]; 1 Co. xi. 25; καθάπερ καί (see καθάπερ). added to words designating the cause, it marks something which follows of necessity from what has been previously said: διὸ καί, Lk. i. 35; Acts x. 29; Ro. i. 24 Rec.; Heb. xiii. 12; [1 Pet. ii. 6 R]; διὰ τοῦτο καί, Lk. xi. 49; Jn. xii. 18 [here Tr txt. om. Tr mrg. br. καί]. after the interrog. τί, καί (which belongs not to τί, but to the following word [to the whole sentence, rather; cf. Bäumlein, Partikeln, p. 152]) points the significance of the question, and may be rendered besides, moreover, (Germ. noch) [cf. W. § 53, 3 a. fin.; esp. Krüger § 69, 32, 16]: τί καὶ βαπτίζονται; [A. V. why then etc.], 1 Co. xv. 29; τί καὶ ἐλπίζει; (prop. why doth he also or yet hope for, and not rest in the sight?), Ro. viii. 24 [R G T]; ίνα τί καί, Lk. xiii. 7. d. alla kai, but also: Lk. xxiv. 22; Jn. v. 18; Ro. i. 32; v. 3, 11; viii. 23; ix. 10; 2 Co. vii. 7; viii. 10, 19, 21; ix. 12; 1 Jn. ii. 2, etc.; i. q. Lat. at etiam (in an apodosis after el): Ro. vi. 5 [W. 442] (412)]. e. δὲ καί, and δὲ . . . καί, but also, and also: Mt. iii. 10 [RG]; xviii. 17; xxvii. 44; Mk. xiv. 31 [WII br. 86]; Lk. ii. 4; ix. 61; xiv. 12, 26 [L txt. Tr WH ere τε καί, see ἔτι, 2 fin.]; xviii. 1 [RG], 9 [Lbr. καί]; Jn. ii. 2; iii. 23; xviii. 2, 5; Acts v. 16; 1 Co. i. 16; iv. 7; xiv. 15; xv. 15; 2 Co. iv. 3, etc. καὶ . . . γάρ, ἐὰν καί, εὶ καί, ἡ καί, καίγε, καὶ · · · δέ, see γάρ ΙΙ. 10, ἐάν Ι. 3, εἰ ΙΙΙ. 6 sq., 1 4 c., yé 3 e., δέ 9. The examples of crasis with rai in the N. T., viz. καγώ (καμοί, καμέ), κακεί, κακείθεν, κακείνος,

κάν, are noticed each in its place; for references see especially κάγώ, init.

Kaϊάφας [WH Kaιάφας (cf. I, ι fin.); Lehm. in Lk. iii. 2 Kaiφas], -a [B. 20 (18); W. § 8, 1], δ, (supposed by many to be the same as בֵּיכָא, a stone, a rock; others more correctly i. q. פֿבּא, depression, Targ. on Prov. xvi. 26 [acc. to Delitzsch (Brief and. Röm. ins Hebr. etc. p. 28) קיפא [קיפא Caiaphas; acc. to Joseph. (antt. 18, 2, 2) Ίώσηπος, δ καὶ Καϊάφας (Ἰώσηπον, τὸν καὶ Καϊάφαν ἐπικαλούμενον, antt. 18, 4, 3), high-priest of the Jews. He was appointed to that office by Valerius Gratus, governor of Judæa, after the removal of Simon, son of Camith, A.D. 18 [cf. Schürer, N. T. Zeitgesch. § 23 iv.], and was removed A.D. 36 by Vitellius, governor of Syria, who appointed Jonathan, son of the high-priest Ananus [i. e. Annas, father-in-law of Caiaphas, Jn. xviii. 13], his successor (Joseph. antt. 18, 4, 3): Mt. xxvi. 3, 57; Lk. iii. 2; Jn. xi. 49; xviii. 13 sq. 24, 28; Acts iv. 6. Cf. Hausrath in Schenkel iii. 463 sq.*

καίγε, see $\gamma \epsilon$, 3 e.

Káïv [WH Kaív (cf. I, i fin.)], -6, indecl., (in Joseph. with a Grk. ending, Káïs, -ios; Hebr. בְּיִבְּי i. e. a spear, although the author of Genesis, iv. 1, derives it fr. קנָה to produce, beget, acquire, so that it is i. q. קנָה, Ps. civ. 24 [cf. B.D. Am. ed. s. v.]), Cain, the fratricide, the first-born son of Adam: Heb. xi. 4; 1 Jn. iii. 12; Jude 11.*

Kaïνάν [so R G L both 1 and 2; Tr Kaïνάν in 1 and Tr txt. in 2, but Tr mrg. Kaινάμ in 2, WH Kaινάμ 1 and 2; T Kaïνάμ both 1 and 2], δ, (Hebr. γ) a lance-maker [al. 'possessor' or 'possession']), Cainan; 1. son of Enos (Gen. v. 9 sq.): Lk. iii. 37. 2. son of Arphaxad, acc. to the Sept. of Gen. x. 24; xi. 12; [1 Chr. i. 18 Alex.], which Luke follows in iii. 36. [See B. D. s. v.]*

καινός, -ή, -όν; [fr. Aeschyl. and Hdt. down]; Sept. a. as respects form; recently for חַרָשׁ; new, i. e. made, fresh, recent, unused, unworn (opp. to madaios old, antiquated): as doκός, Mt. ix. 17; Mk. ii. 22 [Tom. Tr WH br. the cl.]; Lk. v. 38; ξμάτιον, Lk. v. 36; πλήρωμα, Mk. ii. 21 ; μνημείον, Mt. xxvii. 60; with εν ο οὐδείτω οὐδείς ἐτέθη added, Jn. xix. 41; καινά κ. παλαιά, Mt. xiii. 52; new, which as recently made is superior to what it succeeds: διαθήκη, Mt. xxvi. 28 (TWH om. καιν.); Mk. xiv. 24 R L; Lk. xxii. 20 (WH reject the pass.); 1 Co. xi. 25; 2 Co. iii. 6; Heb. viii. 8, 13; ix. 15, (Jer. xxxviii. (xxxi.) 31); καινοὶ οὐρανοί, καινή γη, 2 Pet. iii. 13; Rev. xxi. 1, (Is. lxv. 17; lxvi. 22); Ἱερουσαλήμ (see Ἱεροσόλυμα, fin.), Rev. iii. 12; xxi. 2; ἄνθρωπος (see the word, 1 f.), Eph. ii. 15; iv. 24, (καρδία, πνεῦμα, Ezek. xviii. 31; xxxvi. 26); καινά πάντα ποιῶ, I bring all things into a new and better condition, Rev. xxi. 5; γέννημα τῆς ἀμπέλου, Mt. xxvi. 29; b. as respects substance; of a new kind; Mk. xiv. 25. unprecedented, novel, uncommon, unheard of, (ετερα καὶ καινὰ δαιμόνια, Xen. mem. 1, 1, 1): διδαχή, Mk. i. 27; Acts xvii. 19; ἐντολή, given now for the first time, Jn. xiii. 34; 1 Jn. ii. 7 sq.; 2 Jn. 5; δνομα, with the added explanation 8 oùdels older (eyro Rec.), Rev. ii. 17 (Is. lxii. 2; lxv. 15); ἀδή, Rev. v. 9; xiv. 3, (Ps. cxliii. (cxliv.) 9; ὕμνος,

Is. xlii. 10; ἄσμα, Ps. xxxii. (xxxiii.) 3; xxxix. (xl.) 4, etc.); λέγειν τι καὶ [ἢ L T Tr WH] ἀκούειν καινότερον, Acts xvii. 21 (newer sc. than that which is already; [cf. W. 244 (228 sq.)]); κτίσις, Gal. vi. 15; καινὰ τὰ πάντα, all things are new, previously non-existent, begin to be far different from what they were before, 2 Co. v. 17 [L T Tr WH om. τὰ πάντα]; μηκέτι οδσης τῆς ἀνομίας, καινῶν δὲ γεγονότων πάντων ὑπὸ κυρίου, Barn. ep. 15, 7. γλῶσσαι (see γλῶσσα, 2): Mk. xvi. 17 [Tr txt. WH txt. om. Tr mrg. br. καιν.]*

[SYN. Kair os. r. éos: r. denotes the new primarily in reference to time, the young, recent; k. denotes the new primarily in reference to quality, the fresh, unworn; 'réos ad tempus refertur, kair os ad rem;' see Trench § lx.; Tittmann i. p. 59 sq.; Green, 'Crit. Note' on Mt. ix. 17 (where the words occur together). The same distinction, in the main, holds in classic usage; cf. Schmidt ii. ch. 47.]

καινότης, -ητος, ή, (καινός), newness: ἐν καινότητι πνεύματος, in the new state (of life) in which the Holy Spirit places us, Ro. vii. 6; ἐν καινότητι ζωῆς in a new condition or state of (moral) life, Ro. vi. 4 (εἰς καινότητα ἀιδίου ζωῆς, so as to produce a new state which is eternal life, Ignat. ad Eph. 19; among prof. writ. it is used by Thuc. 3, 38; Isocr., Athen., al.; often by Plut., [applied to the 'novelties' of fashion (French nouveauté)]).

καίπερ [Treg. καί περ in Heb.; fr. Hom. Od. 7, 224 down], conjunc., [originally even very much, cf. Donaldson § 621; Bäumlein p. 200 sq.; Krüger § 56, 13, 2; B. § 144, 23; W. § 45, 2 fin.], although; it is joined to a ptcp. (in Grk. writ. sometimes also to an adj., so that we must be supplied): Phil. iii. 4; Heb. v. 8; vii. 5; xii. 17; 2 Pet. i. 12; contrary to ordinary usage [yet so occasionally in Grk. writ.] with a finite verb, καίπερ ἐστίν, Rev. xvii. 8 Rec.; but since Grsb. καὶ πάρεσται [correctly παρέσται (see in πάρειμι)] has been restored after the best codd. καιρός, -οῦ, ὁ, (derived by some fr. κάρα or κάρη, τό, the head, summit, [al. al.; cf. Vaniček p. 118]); Sept. for ny and מוֹעֵר; in Grk. writ. [fr. Hes. down] 1. due measure; nowhere so in the bibl. writ. 2. a measure of time; a larger or smaller portion of time; hence univ. a fixed and definite time: Ro. xiii. 11; 2 Co. vi. 2; ύστεροι καιροί, 1 Tim. iv. 1; ἄχρι καιροῦ, up to a certain time, for a season, Lk. iv. 13 [but in axps, 1 b. referred apparently to b. below; cf. Fritzsche, Rom. i. p. 309 sq.]; Acts xiii. 11; πρὸς καιρόν, for a certain time only, for a season, Lk. viii. 13; 1 Co. vii. 5; πρὸς καιρὸν ώρας, for the season of an hour, i. e. for a short season, 1 Th. ii. 17;

κατὰ καιρόν, at certain seasons, (from time to time), Jn. v.

4 [RGL]; at the (divinely) appointed time, Ro. v. 6 [al.

bring this under b.]; before the time appointed, Mt. viii.

29; 1 Co. iv. 5; ἔσται καιρός, ὅτε etc. 2 Tim. iv. 3; ολίγον

καιρον έχει, a short time (in which to exercise his power)

has been granted him, Rev. xii. 12; ἐν ἐκείνω τῷ καιρῷ,

Mt. xi. 25; xii. 1; xiv. 1; Eph. ii. 12; κατ' ἐκεῦνον τ. κ.,

Acts xii. 1; xix. 23; κατὰ τ. κ. τοῦτον, Ro. ix. 9; ἐν αὐτῷ τῷ

κ. Lk. xiii. 1; ἐν φ κ. Acts vii. 20; ἐν τῷ νῦν κ., Ro. iii. 26;

xi. 5; 2 Co. viii. 14 (13); ἐν παντὶ κ. always, at every

season, [Aristot. top. 3, 2, 4 p. 117, 35], Lk. xxi. 36; Eph. vi. 18; εἰς τίνα καιρόν, 1 Pet. i. 11. with the gen. of a

έμης αναλύσεως, 2 Tim. iv. 6; της έπισκοπης, 1 Pet. v. 6 Lehm.; Lk. xix. 44; πειρασμού, Lk. viii. 13; τοῦ ἄοξασθαι τὸ κρίμα, for judgment to begin, 1 Pet. iv. 17; καιροί τῶν λόγων, of the time when they shall be proved by the event, Lk. i. 20; — or when a thing usually comes to pass: τοῦ θερισμοῦ, Mt. xiii. 30; τῶν καρπῶν, when the fruits ripen, Mt. xxi. 34, 41; σύκων, Mk. xi. 13. with the gen. of a pers.: καιροί ἐθνῶν, the time granted to the Gentiles. until God shall take vengeance on them, Lk. xxi. 24; δ έαυτοῦ (T Tr WH αὐτοῦ) κ. the time when antichrist shall show himself openly, 2 Th. ii. 6; & raipos uov, the time appointed for my death, Mt. xxvi. 18; τῶν νεκρῶν κριθήναι, the time appointed for the dead to be recalled to life and judged, Rev. xi. 18 [B. 260 (224)]; ὁ ἐμός, ὁ ύμέτερος, the time for appearing in public, appointed (by God) for me, for you, Jn. vii. 6, 8; καιρώ ίδίω, the time suited to the thing under consideration, at its proper time, Gal. vi. 9; plur., 1 Tim. ii. 6; vi. 15; Tit. i. 3. & kaipos alone, the time when things are brought to a crisis, the decisive epoch waited for: so of the time when the Messiah will visibly return from heaven, Mk. xiii. 33; δ καιρός ήγγικεν, Lk. xxi. 8; έγγύς έστιν, Rev. i. 3; xxii. 10. b. opportune or seasonable time: with verbs suggestive of the idea of advantage, καιρόν μεταλαμ-Báver, Acts xxiv. 25; exer, Gal. vi. 10 (Plut. Luc. 16); έξαγοράζεσθαι, Eph. v. 16; Col. iv. 5, see έξαγοράζω, 2; foll. by an inf., opportunity to do something, Heb. xi. 15; παρά καιρὸν ήλικίας, past the opportunity of life [A. V. past age], Heb. xi. 11 (simply παρὰ καιρόν, Pind. Ol. 8, 32; several times in Plato, cf. Ast, Lex. Plat. ii. p. 126). the right time: ἐν καιρῷ (often in class. Grk.), in due season, Mt. xxiv. 45; Lk. xii. 42; xx. 10 R G L [(ed. stereotyp. only)]; 1 Pet. v. 6; also καιρφ, Lk. xx. 10 L T Tr WH; τῷ καιρῷ, Mk. xii. 2. d. a (limited) period of time: [1 Co. vii. 29]; plur. the periods prescribed by God to the nations, and bounded by their rise and fall, Acts xvii. 26; καιροί καρποφόροι, the seasons of the year in which the fruits grow and ripen, Acts xiv. 17 [cf. Gen. i. 14 Sept.]; καιρόν καὶ καιρούς καὶ ήμισυ καιρού, & year and two years and six months [A. V. a time, and times, and half a time; cf. W. § 27, 4], Rev. xii. 14 (cf. 6; fr. Dan. vii. 25; xii. 7); stated seasons of the year solemnly kept by the Jews, and comprising several days, as the passover, pentecost, feast of tabernacles, Gal. iv. 10 [2 Chr. viii. 13; cf. Bar. i. 14]. in the divine arrangement of time adjusted to the economy of salvation: & καιρὸς (πεπλήρωται), the preappointed period which acc. to the purpose of God must elapse before the divine kingdom could be founded by Christ, (Mk. i. 15) plur., the several parts of this period, Eph. 1-10; 6 kaupo's 6 ένεστώς, the present period, i. q. δ alών ούτος (see alών, 3), Heb. ix. 9, opp. to καιρός διορθώσεως, the time when the whole order of things will be reformed (i. q. alàn µêhλων), ib. 10; ό καιρός ούτος, i. q. ό αίων ούτος (see αίων, 3), Mk. x. 30; Lk. xviii. 30; δ νῦν καιρ. Ro. viii. 18; ἐν καιρφ ἐσχάτφ, the last period of the present age, the time just before the return of Christ from heaven (see forgaros,

thing, the time of etc. i. e. at which it will occur: the

1 sub fin., etc.), 1 Pet. i. 5; καιροί ἀναψύξεως ἀπὸ προσώπος του κυρίου, denotes the time from the return of Christ on, the times of the consummated divine kingdom, Acts e. as often in Grk. writ., and like the iii. 20 (19). Lat. tempus, raipos is equiv. to what time brings, the state of the times, the things and events of time: Lk. xii. 56; dovλεύειν τω καιρώ, Lat. tempori servire (see δουλεύω, 2 a.), Ro. xii. 11 Rec."; τὰ σημεῖα τῶν καιρῶν, i. q. ἀ οἱ καιροὶ σημαίνουσι, Mt. xvi. 3 [here T br. WH reject the pass.]; καιροί χαλεποί, 2 Tim. iii. 1; χρόνοι ή καιροί (times or seasons, Germ. Zeitumstände), Acts i. 7; ol xpór. kal ol Easp. 1 Th. v. 1; and in the opp. order, Dan. ii. 21 Sept.; Sap. viii. 8.*

[SYN. καιρός, χρόνος: χρ. time, in general; καιρ. a definitely limited portion of time, with the added notion of suitableness. Yet while, on the one hand, its meaning may be so sharply marked as to permit such a combination as xpóvou raupós 'the nick of time,' on the other, its distinctive sense may so far recede as to allow it to be used as nearly equiv. to xpovos; cf. Thom. Mag. ed. Ritschl p. 206, 15 sqq. (after Ammonius s. v.); p. 215, 10 sqq. καιρός οὐ μόνον ἐπὶ χρόνου άπλως τίθεται, άλλα και έπι του αρμοδίου και πρέποντος, κτλ.; Schmidt ch. 44; Trench § lvii.; Tittmann i. 41 sqq.; Cope on Aristot. rhet. 1, 7, 32. "In modern Grk. Raupo's means weather, xporos year. In both words the kernel of meaning has remained unaltered; this in the case of warp. is changeableness, of $\chi \rho$. duration." Curtius, Etym. p. 110 sq.]

Kaloap, -apos [Bttm. 16 (15)], &, Cæsar (prop. the surname of Julius Caesar, which being adopted by Octavianus Augustus and his successors afterwards became an appellative, and was appropriated by the Roman emperors as a part of their title [cf. Dict. of Biogr. and Mythol. s. v. Caesar): Mt. xxii. 17, 21; Mk. xii. 14. 16 sq.; Lk. ii. 1; iii. 1; xx. 22; xxiii. 2; Jn. xix. 12; Acts xi. 28 [Rec.]; xvii. 7, etc.; Phil. iv. 22.*

Kairápeia [-ia Tdf. (cf. his note on Acts ix. 30), WH; see I, ι], -as, ή, Cæsarea; there were two cities of this name in Palestine: 1. Cæsarea Philippi (Kaugáρεια ή Φιλίππου), situated at the foot of Lebanon near the sources of the Jordan in Gaulanitis, and formerly called Paneas (ήν Πανεάδα Φοίνικες προσαγορεύουσιν, Eus. h. e. 7, 17); but after being rebuilt by Philip the tetrarch, it was called by him Cæsarea in honor of Tiberius Caesar (Joseph. antt. 18, 2, 1 sq.); subsequently it was called Neronias by Agrippa II., in honor of Nero (Joseph. antt. 20, 9, 4); now Bâniâs, a village of about 150 [(?) "about 50" (Bädeker), "some forty" (Murray)] houses: Mt. xvi. 13; Mk. viii. 27. rea (more fully Casarea of Palestine [mod. Kaisariyeh]), built near the Mediterranean by Herod the Great on the site of Strato's Tower, between Joppa and Dora. It was provided with a magnificent harbor and had conferred upon it the name of Cæsarea, in honor of Augustus. It was the residence of the Roman procurators, and the majority of its inhabitants were Greeks (Joseph. antt. 13, 11, 2; 15, 9, 6; 19, 8, 2; b. j. 2, 9, 1): Acts viii. 40; ix. 30; x. 1, 24; xi. 11; xii. 19; xviii. 22; xxi. 8, 16; xxiii 23, 33; xxv. 1, 4, 6, 13. Cf. Win. RWB. [and BB. DD s. v. Cæsarea; Arnold in Herzog ii. p. 486 sqq.;

Overbeck in Schenkel i. p. 499 sq.; [Schürer § 23, i. 9; and for other reff. cf. Mc. and S. s. v.].

rairos, (fr. rai and roi), conjunction, with a ptep. [bus. in class. Grk. with a finite verb also (as in Acts below); Krüger § 56, 13, 2; cf. reff. s. v. καίπερ], and yet, although: Heb. iv. 3 (although the work of creation had been finished long ago, so that the rest spoken of cannot be understood to be that of God himself resting from that work [cf. Kurtz in loc.]); [Acts xiv. 17 L T Tr WH (but Tr καί τοι)].*

kaltolye, see yé, 3 f.

Katoas, see Kaiáoas.

Kalo [Vaniček p. 98]; Pass., pres. Kalouat; pf. ptcp. Keκαυμένος; 1 fut. καυθήσομαι (1 Co. xiii. 3 Tdf., where R G L Tr give the solecistic fut. subjunc. καυθήσωμαι, on which cf. Lob. ad Phryn. p. 720 sq.; W. § 13, 1 e.; B. 35 sq. (31)); [Soph. Lex., Intr. p. 40; WH. App. p. 172; Tdf. Proleg. p. 122. WH txt. Lchm. ed. ster. read kavχήσωμαι (with * A B etc.); on this reading see WH. App. ad loc.; A. W. Tyler in Bib. Sacr. for July 1873, p. 502 sq.; cf. Scrivener, Introd. etc. p. 629 sq.; Tregelles, Printed Text etc. p. 191 sq.; Tdf. ad loc.]; Sept. for שרף בער etc.; [fr. Hom. down]; 1. to set fire to, light: λύχνον, Mt. v. 15; pass. ptcp. καιόμενος, burning, Lk. xii. 35; Rev. iv. 5; viii. 10; xix. 20; with mupl added, Heb. xii. 18; Rev. viii. 8; xxi. 8; in fig. disc. λύχνος καιόμενος, a light showing the right way, Jn. v. 35 (a comparison pointed at the Jews, to whom John the Baptist had been as a torch lighted for a merry-making); metaph. ή καρδία ην καιομένη was glowing, burning, i. e. was greatly moved, Lk. xxiv. 32 [W. § 45, 5; B. § 144, 2. to burn, consume with fire: pass., Jn. xv. 6; 287. 1 Co. xiii. 3 [see above]; with mupi added (cf. igni cremare, Caes. b. g. 1, 4), Mt. xiii. 40 G Tr for R L T WH катакаістаі. [COMP.: єк-, кита-каію.]*

κάκει [Grsb. κἀκει; cf. κἀγώ and reff.], (by crasis fr. καί and exei [cf. W. § 5, 3; B. p. 10; esp. Tdf. Proleg. p. 96]); 1. and there: Mt. v. 28 [Tr mrg. kal ekei]; x. 11; xxviii. 10 [Tdf. ral erei]; Mk. i. 35 (Lchm. ral ἐκεί); Jn. xi. 54; Acts xiv. 7; xxii. 10; xxv. 20; xxvii. 2. there also: Mk. i. 38 (G WH Ral ékeî); Acts xvii. 13.*

ndnet8ev [Grsb. nan-; see nayw and reff.], (by crasis fr. καί and ἐκείθεν [cf. W. § 5, 3; B. 10; esp. Tdf. Proleg. a. of place, and from thence, 96 sq.]); Lat. et inde; and thence: Mk. ix. 30 (R G και ἐκείθεν); x. 1 [L T Tr WH ral ex.; Lk. xi. 58 T Tr txt. WH]; Acts vii. 4; xiv. 26; xvi. 12 [ekeldév 74 RG]; xx. 15; xxi. 1; xxvii. 4, 12 [LTTrWH exeidev]; xxviii. 15. b. of time, and thereafter, and afterward [cf. Bornem. Scholia in Luc. p. 90 sq.]: Acts xiii. 21.*

κάκεινος [Grsb. κάκ-; see κάγώ and reff.], -είνη, -είνο, (by crasis fr. rai and ereivos [cf. W. § 5, 3; esp. Tdf. Proleg. p. 97]); 1. exervos referring to the more a. and he (Lat. et ille): Lk. xi. 7; remote subject; xxii. 12; Acts xviii. 19; ravra . . . κάκεινα [A. V. the b. he also: Acts xv. other], Mt. xxiii. 28; Lk. xi. 42. 11; Ro. xi. 23 [Rec. * kal ek.]; 1 Co. x. 6. 2. ikeîvos

referring to the nearer subject [cf. ¿κεῖνος, 1 c.]; a. and he (Lat. et is, Germ. und selbiger): Mt. xv. 18; Jn. vii. 29; xix. 35 [L Tr WH καὶ ἐκ.]. b. he also (Germ. auch selbiger): Mt. xx. 4 [T WH καὶ ἐκ.]; Mk. xii. 4 sq.; xvi. 11, 18; Lk. xxii. 12; Jn. xiv. 12; xvii. 24.

κακία, -as, ή, (κακόs), [fr. Theognis down], Sept. chiefly for y \(\), and \(\) \(\) \(\); \(\)

[Syn. κακία, πονηρία: associated Ro. i. 29; 1 Co. v. 8. Acc. to Trench, Syn. § xi., endorsed by Ellic. (on Eph. iv. 31) and Bp. Lghtft. (on Col. iii. 8), κακία denotes rather the vicious disposition, πονηρία the active exercise of the same; cf. Xen. mem. 1, 2, 28 εἰ μὲν αὐτὸς (i. e. Σωκράτης) ἐποίει τι φαῦλον, εἰκότως ὰν ἐδόκει πονηρὸς εἶναι· εἰ δ' αὐτὸς σωφρονῶν διετέλει, πῶς ὰν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι; But Fritzsche, Meyer (on Ro. l. c.; yet cf. Weiss in ed. 6), al. dissent, — seeming nearly to reverse this distinction; cf. Suidas 8. v. κακία· ἔστιν ἡ τοῦ κακῶσαι τὸν πέλας σπουδή, παρὰ τῷ ἀποστόλφ; see πονηρός, 2 b.]

κακοήθεια [-θία WH; see I, ι], -ας, ἡ, (fr. κακοήθης, and this fr. κακός and ἡθος), bad character, depravity of heart and life, Xen., Plat., Isocr., al.; 4 Macc. i. 4, where cf. Grimm p. 299; spec. used of malignant subtlety, malicious craftiness: Ro. i. 29 (3 Macc. iii. 22; Add. to Esth. viii. l. 12; Clem. Rom. 1 Cor. 35, 5; Joseph. antt. 1, 1, 4; 16, 3, 1; [c. Ap. 1, 24, 4]; Polyb. 5, 50, 5, etc.). On the other hand, Aristot. rhet. 2, 13, [3 p. 81] defines it τὸ ἐπὶ τὸ χεῖρον ὑπολαμβάνειν πάντα, [taking all things in the evil part, Genevan N. T. Cf. Trench § xi.].*

κακολογίω, -ῶ; 1 aor. inf. κακολογήσαι; (κακολόγος); i. q. κακῶς λέγω (which the old grammarians prefer, see Lob. ad Phryn. p. 200); 1. to speak ill of, revile, abuse, one; to calumniate, traduce: τινά, Mk. ix. 39; τί, Acts xix. 9; (2 Macc. iv. 1; Lys., Plut., al.). 2. Hellenistically, to imprecate evil on, curse: τινά, Mt. xv. 4; Mk. vii. 10, (so for אָקל, Prov. xx. 20; Ezek. xxii. 7; Ex. xxii. 28).*

κακοπάθεια [-θία WH; see I, ε], -ας, ή, (κακοπαθής suffering evil, afflicted), prop. the suffering of evil, i. e. trouble, distress, affliction: Jas. v. 10 (Mal. i. 13; 2 Macc. ii. 26 sq.; [Antipho]; Thuc. 7, 77; Isocr., Polyb., Diod., al.).*

κακοπαθίω, -ω; 1 aor. impv. 2 sing. κακοπάθησον; (κακοπαθήs); to suffer (endure) evils (hardship, troubles); to be afflicted: 2 Tim. ii. 9; Jas. v. 13 [W. § 41 a. 3 fin.; cf. § 60, 4 c.; B. § 139, 28], (Sept. Jon. iv. 10; Xen., Plut., al.); used freq. of the hardships of military service (Thuc. 4, 9; Polyb. 3, 72, 5; Joseph. antt. 10, 11, 1; b. j. 1, 7, 4); hence elegantly κακοπάθησον (L T Tr WII συγ-[T WH συν-(q. v. fin.)] κακοπάθησον) ώς καλός στρατιώτης, 2 Tim. ii. 3; ib. iv. 5. [COMP.: συγ-κακοπαθέω.]*

κακο-ποιέω, -ω; 1 aor. inf. κακοποιησαι; (κακοποιός); 1. to ao harm: Mk. iii. 4; Lk. vi. 9. 2. to do evil, do

wrong: 1 Pet. iii. 17; 3 Jn. 11. ([Aeschyl., Arstph. i., Xen., Polyb., Antonin., Plut.; Sept.)*

κακοποιός, -όν, (κακόν and ποιέω), doing evil; subst. an evil-doer, malefactor: Jn. xviii. 30 [but L mrg. T Tr WH κακὸν ποιῶν]; 1 Pet. ii. 12, 14; iii. 16 [T Tr mrg. WH om. the cl.]; iv. 15. (Prov. xii. 4; Pind., Aristot., Polyb., Plut.)*

κακός, -ή, -όν, Sept. for y, [fr. Hom. down], bad, [A.V. (almost uniformly) evil]; 1. univ. of a bad nature; not such as it ought to be. 3. [morally, i. e.] of a mode of thinking, feeling, acting; base, wrong, wicked: of persons, Mt. xxi. 41 [cf. W. 637 (592); also B. 143 (126)]; xxiv. 48; Phil. iii. 2; Rev. ii. 2. διαλογισμοί, Mk. vii. 21; δμιλίαι, 1 Co. xv. 33; ἐπιθυμία, Col. iii. 5 (Prov. xii. 12); ἔργα [better ἔργον], Ro. xiii. 3. neut. κακόν, τὸ κακόν, evil i. e. what is contrary to law, either divine or human, wrong, crime: [Jn. xviii. 23]; Acts xxiii. 9; Ro. vii. 21; xiv. 20; xvi. 19; 1 Co. xiii. 5; Heb. v. 14; 1 Pet. iii. 10 sq.; 3 Jn. 11; plur. [evil things]: Ro. i. 30; 1 Co. x. 6; 1 Tim. vi. 10 [πάντα τὰ κακά all kinds of evil]; Jas. i. 13 [W. § 30, 4; B. § 132, 24]; κακὸν ποιείν, to do, commit evil: Mt. xxvii. 23; Mk. xv. 14; Lk. xxiii. 22; 2 Co. xiii. 7; 1 Pet. iii. 12; τὸ κακόν, Ro. xiii. 4; τὰ κακά, iii. 8; κακόν, τὸ κακὸν πράσσειν, Ro. vii. 19; ix. 11. [Rec.]; xiii. 4; [2 Co. v. 10 R G L Tr mrg.]; τὸ κακὸν κατεργάζεσθαι, Ro. ii. 9. spec. of wrongs inflicted: Ro. xii. 21; κακόν έργάζομαί τινι [to work ill to one], Ro. xiii. 10; ενδείκνυμι, 2 Tim. iv. 14; ποιῶ, Acts ix. 13; ἀποδίδωμι κακὸν ἀντὶ κακοῦ, Ro. xii. 17; 1 Th. v. 15; 1 Pet. iii. 9. some, injurious, pernicious, destructive, baneful: neut. κακόν, an evil, that which injures, Jas. iii. 8 [W. § 59, 8b.; B. 79 (69); with the suggestion of wildness and ferocity, θηρία, Tit. i. 12; substantially i. q. bad, i. e. distressing, whether to mind or to body: έλκος κακὸν κ. πονηρόν [A.V. a noisome and grievous sore], Rev. xvi. 2; κακὸν πράσσω έμαυτώ, Lat. vim mihi infero, to do harm to one's self, Acts xvi. 28; κακόν τι πάσχω, to suffer some harm, Acts xxviii. 5; τὰ κακά, evil things, the discomforts which plague one, Lk. xvi. 25 (opp. to $\tau \dot{a}$ \dot{a} y $a\theta \dot{a}$, the good things, from which pleasure is derived). [Syn. cf. kakia.]*

κακοθργος, -ον, (contr. from κακόεργος, fr. κακόν and EPΓΩ; cf. πανοῦργος, and on the accent of both see Göttling, Lehre v. Accent, p. 321; [Chandler § 445]), as subst. a malcfactor: 2 Tim. ii. 9; of a robber, Lk. xxiii. 32 sq. [cf. W. 530 (493); B. § 150, 3], 39. (Prov. xxi. 15; in Grk. writ. fr. [Soph. and] Hdt. down.)

κακουχέω, -ῶ: (fr. obsol. κακούχος, fr. κακόν and ἔχω); to treat ill, oppress, plague: τινά; pres. pass. ptcp. κακουχούμενοι, maltreated, tormented, Heb. xi. 37; xiii. 3. (1 K. ii. 26; xi. 39 Alex.; Diod. 3, 23; 19, 11; Dio C. 35 (36), 9 (11); Plut. mor. p. 114 e.) [Comp.: συγ-κακουχέω.]*

κακόω, -ŵ: fut. κακώσω; 1 aor. ἐκάκωσα; (κακός);

to oppress, afflict, harm, maltreat: τικά, Acts vii. 6, 19; xii.
1; xviii. 10; 1 Pet. iii. 13, (Ex. v. 22; xxiii. 9 Alex.; in
Grk. writ. fr. Hom. down).

2. by a usage foreign
to the classics, to embitter (Vulg. ad iracundiam concuo);
render evil affected, (Ps. ev. (evi.) 32; Joseph. antt. 16,

1, ?; 7, 8; 8, 6): τὴν ψυχήν τινος κατά τινος, against one, Acts xiv. 2.*

κακῶς, (κακός), adv., [fr. Hom. down], badly, ill, i.e. a. [in a physical sense] miserably: ἔχειν, to be ill, sick [see ἔχω, II. a.], Mt. iv. 24; viii. 16; ix. 12; xiv. 35; [xvii. 15 L Tr txt. WH txt.]; Mk. [i. 32, 34]; ii. 17; [vi. 55]; Lk. v. 31; vii. 2, etc.; πάσχειν, Mt. xvii. 15 [R G T Tr mrg. WH mrg.]; δαιμονίζεσθαι, Mt. xv. 22; κακοὺς κακῶς ἀπολέσει, Mt. xxi. 41, on this combination of words with verbs of destroying, perishing, etc., which is freq. in Grk. writ. also, cf. Kuinoel ad loc.; W. § 68, 1. b. [morally] improperly, wrongly: Jn. xviii. 23; κακῶς εἰπεῖν τινα, to speak ill of, revile, one, Acts xxiii. 5; with bad intent, alτεῖσθαι, Jas. iv. 3.*

κάκωσις, -εως, ή, (κακόω), ill-treatment, ill-usage, (Vulg. afflictio): Acts vii. 34. (Ps. xvii. (xviii.) 19; Ex. iii. 7, 17; Job xxxi. 29 [Symm.]; Thuc., Xen., Plut., al.)*

καλάμη, -ης, ή, a stalk of grain or of a reed, the stalk (left after the ears are cut off), stubble: 1 Co. iii. 12. (Ex. v. 12; xv. 7; Is. xvii. 6; Hom. et sqq.).

κάλαμος, -ου, ό, fr. Pind. down, Lat. calamus i. e. a. a reed: Mt. xi. 7; xii. 20 (fr. Is. xlii. 3); Lk. vii. 24. b. a staff made of a reed, a reed-staff, (as in 2 K. xviii. 21): Mt. xxvii. 29 sq. 48; Mk. xv. 19, 36. c. a measuring reed or rod: Rev. xi. 1; xxi. 15 sq., (Ezek. xl. 3-6; xlii. 16-19). d. a writer's reed, a pen: 3 Jn. 13; [see Gardthausen, Griech. Palaeogr. p. 71 sq.].*

καλέω, -ω; impf. ἐκάλουν; fut. καλέσω (W. § 13, 3 c.); 1 aor. ἐκάλεσα; pf. κέκληκα; Pass., pres. καλούμαι; pf. 3 pers. sing. κέκληται (1 Co. vii. 18 L T Tr WH; [Rev. xix. 13 L T Tr WH]), ptcp. κεκλημένος; 1 aor. ἐκλήθην; 1 fut. κληθήσομαι; [fr. Hom. down]; Hebr. בְּרָא; Lat. 1. to call (Germ. rufen [cf. βοάω, voco; i. e. a. to call aloud, utter in a loud voice: ἄχρις οὖ fin.]); τὸ σήμερον καλείται, as long as the word 'to-day' is called out or proclaimed, Heb. iii. 13; rwá, to call one to approach or stand before one, Mt. xx. 8; xxii. 3 (where els τους γάμους seems to belong to τους κεκλημένους); Mt. xxv. 14; [Mk. iii. 31 L T Tr WH]; Lk. xix. 13; 7à 7010 πρόβατα κατ' ὄνομα, his own sheep each by its name, Jn. x. 3 (where LTTrWH pover); used of Christ, calling certain persons to be his disciples and constant companions, Mt. iv. 21 (note what precedes in 19: δεῦτε δπίσω μου); Mk. i. 20; to order one to be summoned, Mt. ii. 15 [see just below]; before the judges, Acts iv. 18; xxiv. 2; foll. by & with gen. of place, i. q. to call out, call forth from: Mt. ii. 15, cf. Heb. xi. 8. metaph. to cause to pass from one state into another: τινὰ ἐκ σκότους εἰς τὸ φῶς, 1 Pet. ii. 9. b. like the Lat. voco i. q. to invite; prop.: els τοὺς γάμους, Mt. xxii. 3, 9; Lk. xiv. 8 sq.; Jn. ii. 2; to a feast, Lk. xiv. 16; 1 Co. x. 27 [cf. W. 593 (552)]; Rev. xix. 9; δ καλέσας, Lk. vii. 89; xiv. 9; δ κεκληκώς τινα, ibid. 10, 12; οί κεκλημένοι, Mt. xxii. 8; Lk. xiv. 7, 17, 24; (2 Sam. xiii. 23; Esth. v. 12; and often so in Grk. writ. fr. Hom. Od. 4, 532; 11, 187 down). metaph.: to invite one, είς τι, to something i. e. to participate in it, enjoy it; used thus in the Epp. of Paul and Peter of God as inviting men by the preaching of the gospel (dià τοῦ εὐαγγελίου, 2 Th. ii. 14) to the blessings of the heavenly kingdom: είς την βασιλείαν τοῦ θεοῦ, 1 Th. ii. 12; els ζωήν αιώνιον, 1 Tim. vi. 12; els δόξαν αλώνιον, 1 Pet. v. 10; ελς την κοινωνίαν τοῦ υλοῦ αὐτοῦ, 1 Co. i. 9; so καλείν τινα used alone: Ro. viii. 30; ix. 24 sq.; 1 Co. vii. 17 sq. 20-22, 24; τινὰ καλεῖν κλήσει, 2 Tim. i. 9; έν & ἐκλήθημεν, in whom lies the reason why we were called, who is the ground of our having been invited, Eph. i. 11 Lchm.; ἄξιος τῆς κλήσεως, ῆς (by attraction for \$\hat{n}\$ [or perh. \$\hat{n}\nu\$; cf. W. \§ 24, 1; B. 287 (247); Ellicott in loc.]) ἐκλήθητε, Eph. iv. 1; God is styled ὁ καλῶν rwa (he that calleth one, the caller, cf. W. § 45, 7), Gal. v. 8; 1 Th. v. 24; and δ καλέσας τινά, Gal. i. 6; Col. i. 12 Lchm.; 1 Pet. i. 15; 2 Pet. i. 3. οί κεκλημένοι, Heb. ix. 15: καλείν and καλείσθαι are used with a specification of the mediate end (for the highest or final end of the calling is eternal salvation): ἐπ' ἐλευθερία, Gal. v. 13; οὐκ έπ' ἀκαθαρσία ἀλλ' ἐν άγιασμῷ, 1 Th. iv. 7; ἐν εἰρήνη, 1 Co. vii. 15; ἐν ἐνὶ ἐλπίδι, that ye might come into one hope, Eph. iv. 4 (see $\epsilon \nu$, I. 7 [yet cf. W. 417 (389); B. 329 (283); esp. Ellicott in loc.], and ἐπί, B. 2 a. ζ.); εἰς εἰρήνην τοῦ Χριστοῦ ἐν ἐνὶ σώματι, that ye may be in one body i. e. be members of one and the same body, Col. iii. 15; είς τοῦτο (which refers to what precedes) foll. by ίνα, 1 Pet. ii. 21; iii. 9; (but everywhere in the N. T. Epp. only those are spoken of as called by God who have listened to his voice addressed to them in the gospel, hence those who have enlisted in the service of Christsee Ro. viii. 30 and Rückert's Com. in loc. p. 464. cf. 1 Co. i. 24; those who have slighted the invitation are not reckoned among the called); Christ also is said καλεῖν τινα, sc. to embrace the offer of salvation by the Messiah, in Mt. ix. 13 and Mk. ii. 17 (in both which pass. Rec. adds els μετάνοιαν). God is said to call those who are not yet born, viz. by promises of salvation which have respect to them, so that καλείν is for substance equiv. to to appoint one to salvation, Ro. ix. 12 (11); καλούντος τὰ ий бита ю́ s бита, Ro. iv. 17, where cf. Fritzsche, [al. al., cf. Meyer (esp. ed. Weiss) ad loc.]. to call (i. q. to select) to assume some office, τινά, of God appointing or committing an office to one, (Germ. berufen): Gal. i. 15; Heb. v. 4, (Is. xlii. 6; xlix. 1; li. 2). to invite i. q. to rouse, summon: to do something, είς μετάνοιαν, Lk. v. 82, added in Rec. also in Mt. ix. 13 and Mk. ii. 17. i. e. to name, call by name; a. to give a name to; with two acc., one of the object the other of the name as a predicate [to call one (by) a name: Mt. x. 25 Rec.; cf. W. § 32, 4 b.; B. 151 (132) note]; pass. w. the nom. of the name, to receive the name of, receive as a name: Mt. ii. 23; xxvii. 8; Lk. i. 32, 60, 62; ii. 4, etc.; καλούμενος, called, whose name or surname is, Lk. vii. 11; ix. 10; x. 39; Acts vii. 58; xxvii. 8, 16; δ καλούμενος [on its position cf. B. § 144, 19]: Lk. vi. 15; viii. 2; [xxii. 3 T Tr WH7; xxiii. 33; Acts i. 23; x. 1; xiii. 1; [xv. 22 L T Tr WH]; xxvii. 14; Rev. xii. 9; xvi. 16; with δνόματι added, Lk. xix. 2; καλεισθαι δνόματί τινι, to be called by a name, Lk. i. 61; καλείν τινα έπὶ τῷ ὀνόματί τινος, Lk. i. 59 (see $e \pi i$, B. 2 a. η . p. 233); after the Hebr. $\times 10^{-1}$

ואר, אמאפוֹי די סייסים, with the name in the acc., to give some name to one, call his name: Mt. i. 21, 23, 25; Lk. i. 13, 31; pass., Lk. ii. 21; Rev. xix. 13; Gen. xvii. 19; 1 S. i. 20, etc. (similarly sometimes in Grk. writ., cf. Fritzsche on Mt. p. 45 [B. 151 (132)]). καλούμαι with predicate nom. to be called i. e. to bear a name or title (among men) [cf. W. § 65, 8]: Lk. i. 35; xxii. 25; Acts viii. 10 [Rec. om. rah.]; 1 Co. xv. 9; to be said to be (i. q. to be acknowledged, pass as, the nominative expressing the judgment passed on one): Mt. v. 9. 19; Lk. i. 32, 35, 76; ii. 23; xv. 19; Ro. ix. 26; Jas. ii. 23; opp. to eira, 1 Jn. iii. 1 LTTr WH; Hebraistically (Gen. xxi. 12) ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα, through [better in, cf. ev, I. 6 c. and Meyer (ed. Weiss) ad Ro. l. c.] Isaac shall a seed be called for thee, i. e. Isaac (not Ishmael) is the one whose posterity shall obtain the name and honor of thy descendants, Ro. ix. 7 and Heb. xi. C. καλώ τινα, with an acc. of the predicate or a title of honor, to salute one by a name: Mt. xxiii. 9; Pass., ib. 7 sq. 10; Rev. xix. 11 [but Tr mrg. WH br. k.]; to give a name to one and mention him at the same time. Mt. xxii. 43, 45; Lk. xx. 44. [Comp.: ἀντι-, ἐν-, εἰσ-(-μαι), έπι-, μετα-, παρα-, συν-παρα-, προ-, προσ-, συγ-καλέω. καλλι-έλαιος, -ου, ή, (fr. κάλλος and έλαία), the garden olive, [A. V. good olive tree], (opp. to dypichaios the wild olive): Ro. xi. 24. Aristot. de plant. 1, 6 p. 820b, 40.* καλλίων, see καλός, fin.

καλο-διδάσκαλος, -ου, ό, ή, (διδάσκαλος and καλόν, cf. lepoδιδάσκαλος, νομοδιδάσκαλος, χοροδιδάσκαλος), teaching that which is good, a teacher of goodness: Tit. ii. 3. Nowhere else.•

καλοι λιμένες (καλός and λιμήν), Fair Havens (Germ. Schönhafen; Luth. Gutfurt), a bay of Crete, near the city Lasæa; so called because offering good anchorage; now Limenes kali [BB.DD.]: Acts xxvii. 8.*

καλο-ποιίω, -ω; (i. q. καλως ποιώ, cf. Lob. ad Phryn. p. 199 sq. [W. 25]); to do well, act uprightly: 2 Th. iii. 13. (Etym. Magn. 189, 24; [Lev. v. 4 Ald. (as quoted in) Philo de somn. l. ii. § 44].)*

καλός, -ή, -όν, [prob. primarily 'sound,' hale,' whole:' cf. Vaniček p. 140 sq.; Curtius § 31], Sept. for פה beautiful, but much oftener for and good; beautiful, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be pleasing; hence (acc. to the context) i. q. beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable; a. beautiful to look at, shapely, magnificent: λίθοις καλοις κεκόσμηται [A. V. goodly], Lk. b. good, excellent in its nature and characteristics, and therefore well-adapted to its ends: joined to the names of material objects, univ. 1 Tim. iv. 4 (i. q. pure); esp. of things so constituted as to answer the purpose for which that class of things was created; good of its kind: τὰ καλά, of fish, opp. to such as are thrown away (τὰ σαπρά), Mt. xiii. 48; σπέρμα, Mt. xiii. 24, 27, 37 sq.; καρπός, Mt. iii. 10; vii. 17-19; xii. 33; Lk. iii. 9 ΓL WH br. καλ.]; vi. 43; δένδρον, opp. to σαπρόν, Mt. xii. 33; Lk. vi. 43; yŋ, Mt. xiii. 8, 23; Mk. iv. 8, 20; Lk. viii. 15;

καλου το άλας (is an excellent thing), Mk. ix. 50; Lk. xlv. 34; so too ὁ νόμος, good in its substance and nature, and fitted to beget good, Ro. vii. 16; 1 Tim. i. 8; διδασκαλία. true and approved teaching, 1 Tim. iv. 6; καρδία καλή κ. άγαθή, Lk. viii. 15; παραθήκη [q. v.] (containing [rather, consisting of] καλά), 2 Tim. i. 14; μέτρον, ample measure (rabbin. מרה טובה; Eng. good measure), Lk. vi. 38; βαθμός (firm [but see βαθμός]), 1 Tim. iii. 13; also θεμέλιος, 1 Tim. vi. 19; i. q. genuine, approved, πάντα δοκιμάζετε, τὸ καλὸν κατέχετε, 1 Th. v. 21; i. q. precious [A.V. goodly], μαργαρίται, Mt. xiii. 45; i. q. superior to other kinds, olvos, Jn. ii. 10; joined to names of men designated by their office, competent, able, such as one ought to be: ποιμήν, Jn. x. 11, 14; διάκονος, 1 Tim. iv. 6; ολκονόμος. 1 Pet. iv. 10; στρατιώτης, 2 Tim. ii. 3; joined to nouns denoting an effect estimated by the power it involves. or by its constancy, or by the end aimed at by its author. i. q. praiseworthy, noble: στρατεία, 1 Tim. i. 18; ἀγών, 1 Tim. vi. 12; 2 Tim. iv. 7; δμολογία, 1 Tim. vi. 12 sq.; έργον, Mt. xxvi. 10; Mk. xiv. 6; Jn. x. 38; 1 Tim. iii. 1; plur. Jn. x. 32. καλόν ἐστιν, it is expedient, profitable. wholesome: foll. by an inf. as subject, 1 Co. vii. 1; w. rui added [so in 1 Co. l. c. also], Mt. xviii. 8 sq. [cf. W. 241 (226); B. § 149, 7]; Mk. ix. 43, 45, 47, RG [also L Tr mrg. in 47]; 1 Co. vii. 26; ix. 15; κ. ἐστιν foll. by the acc. and inf., Mk. ix. 43, 45, 47, L (but see above) T Tr (but not mrg., see above) WH; Heb. xiii. 9; foll. by el [cf. B. 217 (187 sq.); W. 282 (265)], Mt. xxvi. 24; Mk. ix. 42; xiv. 21; foll. by ¿áv [B. and W. u. s.], 1 Co. vii. 8; it is pleasant, delightful, foll. by acc. with inf.: Mt. xvii. 4; Mk. ix. 5; Lk. ix. 33. c. beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble, (Lat. honestus; [cf. Aristot. 70 Kaff αύτὸ καλόν]): διάκρισις καλοῦ τε καὶ κακοῦ, Heb. v. 14; ἔργα, Mt. v. 16; 1 Tim. v. 10, 25; vi. 18; Tit. ii. 7, 14; iii. 8, 14; Heb. x. 24; 1 Pet. ii. 12, and Lchm. in 2 Pet. i. 10; αναστροφή, Jas. iii. 13; 1 Pet. ii. 12; καλή συνείδησις, consciousness of good deeds, [A.V. a good conscience], Heb. xiii. 18; καλά, καλον ενώπιον τινος, in one's judgment, Ro. xii. 17; 2 Co. viii. 21; 1 Tim. ii. 3 and Rec. in v. 4; ζηλοῦσθαι έν καλφ, Gal. iv. 18; τὸ καλὸν κατεργάζεσθαι, Ro. vii. 18; ποιείν, ib. 21; 2 Co. xiii. 7; Gal. vi. 9; Jas. iv. 17; καλόν έστιν, it is right, proper, becoming, foll. by an inf.: Mt. xv. 26 (L Τ ἔξεστιν); [Mk. vii. 27]; Gal. iv. 18 [here Tr mrg. impv.]; Ro. xiv. 21. d. honorable, conferring honor: μαρτυρία, 1 Tim. iii. 7; δνομα, Jas. ii. 7; οὐ καλὸν τὸ καύe. affecting the mind agreeably, χημα ύμῶν, 1 Co. v. 6. comforting and confirming: θεοῦ ρημα (Sept. for בַּבֶר טוב which is spoken of the divine promises, Josh. xxi. 45; Zech. i. 13), the gospel and its promises full of consolation, Heb. vi. 5. Compar. καλλίων, -or, better: neut. adverbially, σὺ κάλλιον ἐπιγινώσκεις, i. e. better than by thy question thou seemest to know, Acts xxv. 10 [W. 242 (227)]. The word is not found in the Apocalypse. [Cf. Trench § cvi. fin.; Zezschwitz, Profangräcität u. s. w. p. 60 sq. (cf. ἀγαθός, fin.); Westcott on Jn. x. 11.]

κάλυμμα, -τος, τὸ, (καλύπτω), a veil, a covering: 2 Co. iii.
13 (Ex. xxxiv. 33); [κάλυμμα, or its equiv., is suggested

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to the reader by the context in 1 Co. xi. 4 κατὰ κεφαλῆς ἔχων; see ἔχω, I. 1 b.]; metaph., 2 Co. iii. 14-16, of that which prevents a thing from being understood. (Hom., Tragg., Arstph., al.; Sept.)*

καλύπτω; fut. καλύψω; 1 aor. ἐκάλυψα; Pass., pres. inf. καλύπτεσθαι; pf. ptcp. κεκαλυμμένος; [allied with κρύπτω; Vaniček p. 1091; Curtius, Das Verbum, i. 242;] Sept. for age: often in Hom., Tragg. and other poets, more rarely in prose; to cover, cover up; prop.: rwá, Lk. xxiii. 30; Ti Tipe, a thing with anything, Lk. viii. 16; pass. Mt. viii. 24; trop. to hide, veil, i. e. to hinder the knowledge of a thing: pf. pass., Mt. x. 26; 2 Co. iv. 3; πληθος άμαρτιών, not to regard or impute them, i. e. to pardon them, 1 Pet. iv. 8; to procure pardon of them from God, Jas. v. 20; cf. Ps. lxxxiv. (lxxxv.) 3 (2); xxxi. (xxxii.) 1 sq. [COMP.: $\dot{a}va$ -, $\dot{a}\pi o$ -, $\dot{\epsilon}\pi \iota$ -, $\kappa a\tau a$ -, $\pi a\rho a$ -, $\pi \epsilon \rho \iota$ -, σvy - $\kappa a\lambda \dot{v}\pi \tau \omega$.]* καλώς, (καλός), adv., [fr. Hom. down], beautifully, finely, excellently, well: [univ. διά τὸ καλώς οἰκοδομῆσθαι (Tr -μείσθαι, q. v.), Lk. vi. 48 T Tr WH]; spec. rightly, so that there shall be no room for blame: joined to verbs of speaking (ἀποκρίνεσθαι, λαλεῖν, λέγειν, προφητεύειν, etc.), well, truly, Mt. xv. 7; Mk. vii. 6; Lk. xx. 39; Jn. iv. 17; viii. 48; xiii. 13; [xviii. 23]; Acts xxviii. 25; filly, i. e. agreeably to the facts and words of the case, Mk. xii. 28; καλώς right! well! an expression of approval: Mk. xii. 32; Ro. xi. 20; of deeds: κ. ποιείν, to do well, act uprightly, Jas. ii. 19; 1 Co. vii. 37 sq. (where the teaching is, that one can do καλώς, but another κρείσσον); καλώς ποιείν with ptcp. to do well that, etc. [B. § 144, 15 a.; W. 345 (323)], Acts x. 33; Phil. iv. 14; 2 Pet. i. 19; 3 Jn. 6, (1 Macc. xii. 18, 22; 2 Macc. ii. 16, etc.); with verbs denoting a duty or office which one fulfils well: 1 Tim. iii. 4, 12 sq.; v. 17; spec. honestly, uprightly: Gal. iv. 17; ἀναστρέφεσθαι, Heb. xiii. 18; ποιείν, Jas. ii. b. excellently, nobly, commendably: 1 Co. xiv. 17; Gal. v. 7; καλώς πάντα πεποίηκε, Mk. vii. 37; with bitter irony, Mk. vii. 9 (where cf. Fritzsche p. 271 sq.); 2 Co. c. honorably, in honor: Jas. ii. 3 [al. give it here an outward reference, i. q. in a good place, comfortably]. d. καλῶς εἰπεῖν τινα, to speak well of one, Lk. vi. 26; κ. ποιείν τινα, to do good to, benefit one, Mt. v. 44 Rec.; τινί [W. § 32, 1 β.; B. 146 (128)], Lk. vi. 27; καλῶς ποιείν, simply, to do good: Mt. xii. 12. θ. καλῶς ἔχειν, to be well (of those recovering health): Mk. xvi. 18.*

κάμηλος, -ου, ό, ή, Hebr. ່າລຸ້າ, [fr. Hdt. down], a camel [BB.DD. s. v.; Tristram, Nat. Hist. etc. p. 58 sqq.]: Mt. iii. 4; Mk. i. 6; in proverbs, Mt. xix. 24; Mk. x. 25; Lk. xviii. 25, (meaning, 'something almost or altogether impossible' [cf. Farrar in The Expositor for 1876 i. p. 369 sqq.; esp. Wetzstein in the Sitzungsberichte d. Akad. d. Wissensch. zu München, 1873, pp. 581-596]); Mt. xxiii. 24 (of one who is careful not to sin in trivial matters, but pays no heed to the more important matters).*
κάμιλος, -ου, δ, a cable; the reading of certain Mss. in Mt. xix. 24 and Lk. xviii. 25, [see Tdf.'s notes]. The word is found only in Suidas [1967 c.] and the Schol. on Arstph. vesp. [1030]: "κάμιλος τὸ παχὺ σχοινίον διὰ τοῦ

Cf. Passow [or L. and S.] s. v.; [WH. App. p. 1515].*

κάμινος, -ου, δ, ή, [Hom. ep. 14, 2 etc., Hdt. on], a furnace (either for smelting, Xen. vectig. 4, 49, or for burning earthen ware, or baking bread, Gen. xix. 28; Ex. xix. 18; Jer. xi. 4; Dan. iii. 6): Mt. xiii. 42, 50; Rev. i. 15; ix. 2.*

кацию, a form which passed over from the Epic (cf. Hom. batrach. 191) and com. language [Apoll. Dysc. synt. 323, 22; 326, 9] into the Alexandrian and decaying Greek; condemned by Phryn. [as below]; derived by syncope and assimilation from καταμύω (which the earlier and more elegant Greeks use), (cf. καμμέν, καμμονή, κάμμορος, fr. κατά μέν, καταμονή, κατάμορος, cf. Bttm. Gram. § 117, 2 Anm. 2; Ausf. Gram. ii. p. 373; Fischer, De vitiis lexx. N. T. p. 678 sq.; Sturz, De dial. Maced. etc. p. 173 sq.; Lob. ad Phryn. p. 339 sq.; Schäfer ad Lamb. Bos p. 368; [cf. B. 62 (55); W. 24, 46]): 1 aor. ἐκάμμυσα; to shut the eyes, close the eyes: often w. τους δοθαλμούς added; so Mt. xiii. 15 and Acts xxviii. 27, (fr. Sept. Is. vi. 10, for השׁע, i. e. to besmear), in both which pass. the phrase designates the inflexible pertinacity and obstinacy of the Jews in their opposition to the gospel. (Is. xxix. 10; Lam. iii. 43; καμμύειν τὸ τῆς ψυχῆς όμμα. Philo de somn. i. § 26.)*

κάμνω; 2 aor. ἔκαμον; pf. κέκμηκα; 1. to grow weary, be weary, (so fr. Hom. down): Rev. ii. 3 Rec.; Heb. xii. 3. 2. to be sick: Jas. v. 15 (Soph., [Hdt.], Arstph., Eur., Xen., Plat., Aristot., Diod., Lcian. al.).*

κάμπτω; fut. κάμψω; 1 aor. ἔκαμψα; a. to bend, bow: τὸ γόνυ (and τὰ γούνατα), the knee (the knees), used by Hom. of those taking a seat or sitting down to rest (Π. 7, 118; 19, 72); in bibl. Grk. with dat. of pers. to one i. e. in honor of one, in religious veneration; used of worshippers: Ro. xi. 4 and 1 K. xix. 18 (where for ypd foll. by γ); πρός τωα, towards (unto) one, Eph. iii. 14. b. reflexively, to bow one's self: κάμψει πᾶν γόνυ ἐμοί, shall bow to me (in honor), i. e. every one shall worship me, Ro. xiv. 11 (fr. Is. xlv. 23); ἐν τῷ δνόματι Ἰησοῦ, in devout recognition of the name (of κύριος) which Jesus received from God, Phil. ii. 10 [cf. W. 390 (365); Bp. Lghtft., Meyer, in loc.; also ὅνομα, esp. sub fin. Comp.: ἀνα-, συγκάμπτω].*

κάν [Grsb. κῆν; see κἀγώ, init.], by crasis for καὶ ἐἀν [cf. W. § 5, 3; B. p. 10; Tdf. Proleg. p. 97; WH. App. p. 145^b]; hence joined with the subjunctive; 1. and if: Mt. x. 23 G L; Mk. xvi. 18; [Lk. xii. 38 (bis) T Tr txt. WH; Jn. viii. 55 L T Tr WH; 1 Co. xiii. 2^b L WH, 2^b Tr txt. WH, 3^c L Tr WH, 3^b L WH]; Jas. v. 15; by aposiopesis with the suppression of the apodosis, κᾶν μὲν ποιήση καρπόν, sc. εὖ ἔχει it is well (or some such phrase), Lk. xiii. 9; cf. W. 600 (558); [B. § 151, 26].

2. also or even if; a. if only, at least, in abridged discourse: κᾶν τῶν ἰματίων αὐτοῦ, sc. ἄψωμαι, Mk. v. 28; also ῖνα (sc. ἄψωνται αὐτοῦ) κᾶν τοῦ κρασπέδου ... ἄψωνται, Mk. vi. 56; ἵνα ἐρχομένου Πέτρου (sc. τὶ αὐτοῦ ἐπισκιάση αὐτῶν) κᾶν ἡ σκιὰ etc. Acts v. 15; κᾶν ὡς

אַר שׁבּישׁר, καλεῖν τὸ ὄνομά τινος, with the name in the acc., to give some name to one, call his name: Mt. i. 21, 23, 25; Lk. i. 13, 31; pass., Lk. ii. 21; Rev. xix. 13; Gen. xvii. 19; 1 S. i. 20, etc. (similarly sometimes in Grk. writ., cf. Fritzsche on Mt. p. 45 [B. 151 (132)]). καλούμαι with predicate nom. to be called i. e. to bear a name or title (among men) [cf. W. § 65, 8]: Lk. i. 35; xxii. 25; Acts viii. 10 [Rec. om. rah.]; 1 Co. xv. 9; to be said to be (i. q. to be acknowledged, pass as, the nominative expressing the judgment passed on one): Mt. v. 9, 19; Lk. i. 32, 35, 76; ii. 23; xv. 19; Ro. ix. 26; Jas. ii. 23; opp. to elva, 1 Jn. iii. 1 LTTrWH; Hebraistically (Gen. xxi. 12) εν Ἰσαὰκ κληθήσεταί σοι σπέρμα, through [better in, cf. èv, I. 6 c. and Meyer (ed. Weiss) ad Ro. L. c.] Isaac shall a seed be called for thee, i. e. Isaac (not Ishmael) is the one whose posterity shall obtain the name and honor of thy descendants, Ro. ix. 7 and Heb. xi. c. καλῶ τινα, with an acc. of the predicate or a title of honor, to salute one by a name: Mt. xxiii. 9; Pass., ib. 7 sq. 10; Rev. xix. 11 [but Tr mrg. WH br. k.]; to give a name to one and mention him at the same time, Mt. xxii. 43, 45; Lk. xx. 44. [Comp.: ἀντι-, ἐν-, εἰσ-(-μαι), ϵπι-, μετα-, παρα-, συν-παρα-, προ-, προσ-, συγ-καλϵω. καλλι-έλαιος, -ου, ή, (fr. κάλλος and έλαία), the garden olive, [A. V. good olive tree], (opp. to dypichaios the wild olive): Ro. xi. 24. Aristot. de plant. 1, 6 p. 820, 40. καλλίων, see καλός, fin.

καλο-διδάσκαλος, -ου, ό, ή, (διδάσκαλος and καλόν, cf. lspoδιδάσκαλος, νομοδιδάσκαλος, χοροδιδάσκαλος), teaching that which is good, a teacher of goodness: Tit. ii. 3. Nowhere else.*

καλοι λιμένες (καλός and λιμήν), Fair Havens (Germ. Schönhafen; Luth. Gutfurt), a bay of Crete, near the city Lasæa; so called because offering good anchorage; now Limenes kali [BB.DD.]: Acts xxvii. 8.*

καλο-ποιίω, -ω̂; (i. q. καλῶς ποιῶ, cf. Lob. ad Phryn. p. 199 sq. [W. 25]); to do well, act uprightly: 2 Th. iii. 13. (Etym. Magn. 189, 24; [Lev. v. 4 Ald. (as quoted in) Philo de somn. l. ii. § 44].)*

καλός, -ή, -όν, [prob. primarily 'sound,' hale,' whole;' cf. Vaniček p. 140 sq.; Curtius § 31], Sept. for כה beautiful, but much oftener for and good; beautiful, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be pleasing; hence (acc. to the context) i. q. beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable; a. beautiful to look at, shapely, magnificent: λίθοις καλοις κεκόσμηται [A. V. goodly], Lk. xxi. 5. b. good, excellent in its nature and characteristics, and therefore well-adapted to its ends: joined to the names of material objects, univ. 1 Tim. iv. 4 (i. q. pure); esp. of things so constituted as to answer the purpose for which that class of things was created; good of its kind: τὰ καλά, of fish, opp. to such as are thrown away (τὰ σαπρά), Mt. xiii. 48; σπέρμα, Mt. xiii. 24, 27, 37 sq.; καρπός, Mt. iii. 10; vii. 17-19; xii. 33; Lk. iii. 9 [L WH br. καλ.]; vi. 43; δένδρον, opp. to σαπρόν, Mt. xii. 33; Lk. vi. 43; γη, Mt. xiii. 8, 23; Mk. iv. 8, 20; Lk. viii. 15; 1

καλου το άλας (is an excellent thing), Mk. ix. 50; Lk. xlv. 34; so too δ νόμος, good in its substance and nature, and fitted to beget good, Ro. vii. 16; 1 Tim. i. 8; didagrahia. true and approved teaching, 1 Tim. iv. 6; καρδία καλή κ. ayaθή, Lk. viii. 15; παραθήκη [q. v.] (containing [rather. consisting of] καλά), 2 Tim. i. 14; μέτρον, ample measure (rabbin. מרה מוכה; Eng. good measure), Lk. vi. 38; βαθμός (firm [but see βαθμός]), 1 Tim. iii. 13; also θεμέλιος, 1 Tim. vi. 19; i. q. genuine, approved, πάντα δοκιμάζετε, τὸ καλὸν κατέχετε, 1 Th. v. 21; i. g. precious [A.V. goodly], μαργαρίται, Mt. xiii. 45; i. q. superior to other kinds, olvos, Jn. ii. 10; joined to names of men designated by their office, competent, able, such as one ought to be: ποιμήν, Jn. x. 11, 14; διάκονος, 1 Tim. iv. 6; ολκονόμος. 1 Pet. iv. 10; στρατιώτης, 2 Tim. ii. 3; joined to nouns denoting an effect estimated by the power it involves. or by its constancy, or by the end aimed at by its author, i. q. praiseworthy, noble: στρατεία, 1 Tim. i. 18; ἀγών, 1 Tim. vi. 12; 2 Tim. iv. 7; δμολογία, 1 Tim. vi. 12 sq.; ἔργον, Mt. xxvi. 10; Mk. xiv. 6; Jn. x. 33; 1 Tim. iii. 1; plur. Jn. x. 32. καλόν ἐστιν, it is expedient, profitable, wholesome: foll. by an inf. as subject, 1 Co. vii. 1; w. Tipi added [so in 1 Co. l. c. also], Mt. xviii. 8 sq. [cf. W. 241 (226); B. § 149, 7]; Mk. ix. 43, 45, 47, RG [also L Tr mrg. in 47]; 1 Co. vii. 26; ix. 15; κ. ἐστιν foll. by the acc. and inf., Mk. ix. 43, 45, 47, L (but see above) TTr (but not mrg., see above) WH; Heb. xiii. 9; foll. by el [cf. B. 217 (187 sq.); W. 282 (265)], Mt. xxvi. 24; Mk. ix. 42; xiv. 21; foll. by cár [B. and W. u. s.], 1 Co. vii. 8; it is pleasant, delightful, foll. by acc. with inf.: Mt. xvii. 4; Mk. ix. 5; Lk. ix. 33. c. beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble, (Lat. honestus; [cf. Aristot. 70 Kaff αύτὸ καλόν]): διάκρισις καλοῦ τε καὶ κακοῦ, Heb. v. 14; ξργα, Mt. v. 16; 1 Tim. v. 10, 25; vi. 18; Tit. ii. 7, 14; iii. 8, 14; Heb. x. 24; 1 Pet. ii. 12, and Lchm. in 2 Pet. i. 10; αναστροφή, Jas. iii. 13; 1 Pet. ii. 12; καλή συνείδησις, consciousness of good deeds, [A.V. a good conscience], Heb. xiii. 18; καλά, καλὸν ἐνώπιόν τινος, in one's judgment, Ro. xii. 17; 2 Co. viii. 21; 1 Tim. ii. 3 and Rec. in v. 4; ζηλοῦσθαι έν καλώ, Gal. iv. 18; τὸ καλὸν κατεργάζεσθαι, Ro. vii. 18; ποιείν, ib. 21; 2 Co. xiii. 7; Gal. vi. 9; Jas. iv. 17; καλόν έστιν, it is right, proper, becoming, foll. by an inf.: Mt. xv. 26 (L Τ ἔξεστιν); [Mk. vii. 27]; Gal. iv. 18 [here Tr mrg. impv.]; Ro. xiv. 21. d. honorable, conferring honor: μαρτυρία, 1 Tim. iii. 7; δνομα, Jas. ii. 7; οὐ καλὸν τὸ καύe. affecting the mind agreeably, χημα ύμῶν, 1 Co. v. 6. comforting and confirming: θεοῦ ρημα (Sept. for דבר טוב which is spoken of the divine promises, Josh. xxi. 45; Zech. i. 13), the gospel and its promises full of consolation. Heb. vi. 5. Compar. καλλίων, -or, better: neut. adverbially, σύ κάλλιον ἐπιγινώσκεις, i. e. better than by thy question thou seemest to know, Acts xxv. 10 [W. 242 (227)]. The word is not found in the Apocalypse. [Cf. Trench § evi. fin.; Zezschwitz, Profangräcität u. s. w. p. 60 sq. (cf. ἀγαθός, fin.); Westcott on Jn. x. 11.]*

κάλυμμα, -τος, τὸ, (καλύπτω), a veil, a covering: 2 Co. iii.
13 (Εχ. χχχίν. 33); [κάλυμμα, or its equiv., is suggested

to the reader by the context in 1 Co. xi. 4 κατὰ κεφαλῆς $\tilde{\epsilon}_{\chi \omega \nu}$; see $\tilde{\epsilon}_{\chi \omega}$, I. 1 b.]; metaph., 2 Co. iii. 14–16, of that which prevents a thing from being understood. (Hom., Tragg., Arstph., al.; Sept.).

καλύπτω; fut. καλύψω; 1 aor. ἐκάλυψα; Pass., pres. inf. καλύπτεσθαι; pf. ptcp. κεκαλυμμένος; [allied with κρύπτω; Vaniček p. 1091; Curtius, Das Verbum, i. 242;] Sept. for nos; often in Hom., Tragg. and other poets, more rarely in prose; to cover, cover up; prop.: rwá, Lk. xxiii. 30; Ti Tipe, a thing with anything, Lk. viii. 16; pass. Mt. viii. 24; trop. to hide, veil, i. e. to hinder the knowledge of a thing: pf. pass., Mt. x. 26; 2 Co. iv. 3; πληθος άμαρτιῶν, not to regard or impute them, i. e. to pardon them, 1 Pet. iv. 8; to procure pardon of them from God, Jas. v. 20; cf. Ps. lxxxiv. (lxxxv.) 3 (2); xxxi. (xxxii.) 1 sq. [COMP.: ἀνα-, ἀπο-, ἐπι-, κατα-, παρα-, περι-, συγ-καλύπτω.] καλώς, (καλός), adv., [fr. Hom. down], beautifully, finely, excellently, well: [univ. δια τὸ καλώς οἰκοδομῆσθαι (Tr -μείσθαι, q. v.), Lk. vi. 48 T Tr WH]; spec. rightly, so that there shall be no room for blame: joined to verbs of speaking (ἀποκρίνεσθαι, λαλείν, λέγειν, προφητεύειν, etc.), well, truly, Mt. xv. 7; Mk. vii. 6; Lk. xx. 39; Jn. iv. 17; viii. 48; xiii. 13; [xviii. 23]; Acts xxviii. 25; filly, i. e. agreeably to the facts and words of the case, Mk. xii. 28; καλώς right! well! an expression of approval: Mk. xii. 32; Ro. xi. 20; of deeds: κ. ποιείν, to do well, act uprightly, Jas. ii. 19; 1 Co. vii. 37 sq. (where the teaching is, that one can do καλώς, but another κρείσσον); καλώς ποιείν with ptcp. to do well that, etc. [B. § 144, 15 a.; W. 345 (323)], Acts x. 33; Phil. iv. 14; 2 Pet. i. 19; 3 Jn. 6, (1 Macc. xii. 18, 22; 2 Macc. ii. 16, etc.); with verbs denoting a duty or office which one fulfils well: 1 Tim. iii. 4, 12 sq.; v. 17; spec. honestly, uprightly: Gal. iv. 17; ἀναστρέφεσθαι, Heb. xiii. 18; ποιείν, Jas. ii. **b.** excellently, nobly, commendably: 1 Co. xiv. 17; Gal. v. 7; καλώς πάντα πεποίηκε, Mk. vii. 87; with bitter irony, Mk. vii. 9 (where cf. Fritzsche p. 271 sq.); 2 Co. c. honorably, in honor: Jas. ii. 3 [al. give it here an outward reference, i. q. in a good place, comfortably]. d. καλῶς εἰπεῖν τινα, to speak well of one, Lk. vi. 26; κ. ποιείν τινα, to do good to, benefit one, Mt. v. 44 Rec.; τινί [W. § 32, 1 β.; B. 146 (128)], Lk. vi. 27; καλῶς ποιείν, simply, to do good: Mt. xii. 12. θ. καλώς ἔχειν, to be well (of those recovering health): Mk. xvi. 18.* [κάμέ, see κάγώ.]

κάμηλος, -ου, ό, ή, Hebr. ່າວຸລຸ, [fr. Hdt. down], a camel [BB.DD. s. v.; Tristram, Nat. Hist. etc. p. 58 sqq.]: Mt. iii. 4; Mk. i. 6; in proverbs, Mt. xix. 24; Mk. x. 25; Lk. xviii. 25, (meaning, 'something almost or altogether impossible' [cf. Farrar in The Expositor for 1876 i. p. 369 sqq.; esp. Wetzstein in the Sitzungsberichte d. Akad. d. Wissensch. zu München, 1873, pp. 581-596]); Mt. xxiii. 24 (of one who is careful not to sin in trivial matters, but pays no heed to the more important matters).*

κάμιλος, -ου, ό, a cable; the reading of certain Mss. in Mt. xix. 24 and Lk. xviii. 25, [see Tdf.'s notes]. The word is found only in Suidas [1967 c.] and the Schol. on Arstph. vesp. [1030]: "κάμιλος τὸ παχὺ σχοινίον διὰ τοῦ

l." Cf. Passow [or L. and S.] s. v.; [WH. App. p. 151b].*

κάμινος, -ου, δ, ή, [Hom. ep. 14, 2 etc., Hdt. on], a furnace (either for smelting, Xen. vectig. 4, 49, or for burning earthen ware, or baking bread, Gen. xix. 28; Ex. xix. 18; Jer. xi. 4; Dan. iii. 6): Mt. xiii. 42, 50; Rev. i. 15; ix. 2.*

καμμύω, a form which passed over from the Epic (cf. Hom. batrach. 191) and com. language [Apoll. Dysc. synt. 323, 22; 326, 9] into the Alexandrian and decaying Greek; condemned by Phryn. [as below]; derived by syncope and assimilation from καταμύω (which the earlier and more elegant Greeks use), (cf. καμμέν, καμμονή, κάμμορος, fr. κατά μέν, καταμονή, κατάμορος, cf. Bttm. Grain. § 117, 2 Anm. 2; Ausf. Gram. ii. p. 373; Fischer, De vitiis lexx. N. T. p. 678 sq.; Sturz, De dial. Maced. etc. p. 173 sq.; Lob. ad Phryn. p. 339 sq.; Schäfer ad Lamb. Bos p. 368; [cf. B. 62 (55); W. 24, 46]): 1 aor. ἐκάμμυσα; to shut the eyes, close the eyes; often w. τοὺς δάθαλμούς added; so Mt. xiii. 15 and Acts xxviii. 27, (fr. Sept. Is. vi. 10, for הַשָּׁעֵ, i. e. to besmear), in both which pass. the phrase designates the inflexible pertinacity and obstinacy of the Jews in their opposition to the gospel. (Is. xxix. 10; Lam. iii. 43; καμμύειν τὸ τῆς ψυχῆς όμμα. Philo de somn. i. § 26.)*

κάμνω; 2 aor. ἔκαμον; pf. κέκμηκα; 1. to grow weary, be weary, (so fr. Hom. down): Rev. ii. 3 Rec.; Heb. xii. 3.

2. to be sick: Jas. v. 15 (Soph., [Hdt.], Arstph., Eur., Xen., Plat., Aristot., Diod., Lcian. al.).*

[κάμοί, see κὰγώ.]

κάμπτω; fut. κάμψω; 1 aor. ἔκαμψα; a. to bend, bow: τὸ γόνυ (and τὰ γούνατα), the knee (the knees), used by Hom. of those taking a seat or sitting down to rest (Π. 7, 118; 19, 72); in bibl. Grk. with dat. of pers. to one i. e. in honor of one, in religious veneration; used of worshippers: Ro. xi. 4 and 1 K. xix. 18 (where for y to foll. by to the foll. by to the foll. b. reflexively, to bow one's self: κάμψει πᾶν γόνυ ἐμοί, shall bow to me (in honor), i. e. every one shall worship me, Ro. xiv. 11 (fr. Is. xlv. 23); ἐν τῷ δνόματι Ἰτσοῦ, in devout recognition of the name (of κύριος) which Jesus received from God, Phil. ii. 10 [cf. W. 390 (365); Bp. Lghtft., Meyer, in lo..; also δνομα, esp. sub fin. Comp.: ἀνα-, συγκάμπτω].*

κάν [Grsb. κῆν; see κἀγώ, init.], by crasis for καὶ ἐἀν [cf. W. § 5, 3; B. p. 10; Tdf. Proleg. p. 97; WH. App. p. 145^b]; hence joined with the subjunctive; 1. and if: Mt. x. 23 G L; Mk. xvi. 18; [Lk. xii. 38 (bis) T Tr txt. WH; Jn. viii. 55 L T Tr WH; 1 Co. xiii. 2^c L WH, 2^b Tr txt. WH, 3^c L Tr WH, 3^c L WH]; Jas. v. 15; by aposiopesis with the suppression of the apodosis, κῶν μὲν ποιήση καρπόν, sc. εὖ ἔχει it is well (or some such phrase), Lk. xiii. 9; cf. W. 600 (558); [B. § 151, 26].

2. also or even if; a. if only, at least, in abridged discourse: κῶν τῶν ἰματίων αὐτοῦ, sc. ἄψωμαι, Mk. v. 28; also ἴνα (sc. ἄψωνται αὐτοῦ) κῶν τοῦ κρασπέδου ... ἄψωνται, Mk. vi. 56; ἵνα ἐρχομένου Πέτρου (sc. τὶ αὐτοῦ ἐπισκιάση αὐτῶν) κῶν ἡ σκιὰ etc. Acts v. 15; κῶν ὡς

άφρονα sc. δέξησθέ με, 2 Co. xi. 16; (Sap. xiv. 4; xv. 2). Cf. B. § 149, 6; [W. 584 (543); Green, Gram. of the N. T. p. 230; Klotz ad Devar. ii. 1 p. 139 sq.; L. and S. s. v.; Soph. Lex. s. v.]. b. even if: Mt. xxi. 21; xxvi. 35; Jn. viii. 14; x. 38; [xi. 25]; Heb. xii. 20.*

Kava [-vá WH; cf. Tdf. Proleg. p. 103; W. § 6, 1 m.], ή [B. 21 (19)], Cana, indecl. [W. 61 (60); but dat. -να Rec.* in Jn. ii. 1, 11], prop. name of a village of Galilee about three hours distant from Nazareth towards the northwest, surviving at present in a place (partly uninhabited and partly ruinous) called Kana el-Jelil; cf. Robinson, Bibl. Researches, ii. 346 sq.; also his Later Bibl. Researches, p. 108; cf. Ewald, Gesch. Christus u. s. w. p. 147 (ed. 1); Rüetschi in Herzog vii. 234; [Porter in Alex.'s Kitto s. v. Several recent writers are inclined to reopen the question of the identification of Cana; see e. g. B. D. Am. ed. s. v.; Zeller, in Quart. Statem. of Palest. Expl. Fund, No. iii. p. 71 sq.; Arnaud, Palestine p. 412 sq.; Conder, Tent Work etc. i. 150 sq.]: Jn. ii. 1, 11; iv. 46; xxi. 2.*

Kavavalos L T Tr WII in Mt. x. 4 and Mk. iii. 18 (for R (i Kavaviτηs, q. v.); acc. to the interp. of Bleek (Erklär. d. drei ersten Evv. i. p. 417) et al. a native of Cana (see Kavâ); but then it ought to be written Kavaîos. The reading Kavavaîos seems to be a clerical error occasioned by the preceding Θαδδαῖος [or Λεββαῖος]; cf. Fritzsche on Mt. x. 4. [But -αῖος is a common ending of the Grecized form of names of sects (cf. 'Ασσιδαῖος, Φαρισαῖος, Σαδδουκαῖος, 'Εσσαῖος). Hence the word is prob. derived fr. the Aramaic [ΝΙΡ (see next word) and corresponds to ζηλωτής, q. v. (cf. Lk. vi. 15; Acts i. 13). See Bp. Lghtfl. Fresh Revision etc. p. 138 sq.]*

Kaνδάκη, -ηs, ή, Can'dace, a name common to the queens of a region of Ethiopia whose capital was Napata; just as the proper name Ptolemy was common to the Egyptian kings, and Henry to the Reuss princes (Strabo 17, 1, 54 p. 820; Plin. h. n. 6, 35; Dio Cass. 54, 5): Acts viii. 27; cf. Laurent, Die Königin Kandake, in the Zeitschr. f. d. luth. Theol. for 1862, p. 632 sqq. [reprinted in his N. T. Studien p. 140 sq.; cf. esp. B. D. Am. ed. s. v.].* κανάν, -όνος, ό, (κάννα, Hebr. Τη Πρα a cane, reed; Arab.

s a reed, and a spear, and a straight stick or staff [cf. Vaniček, Fremdwörter etc. p. 21]), prop. a rod or straight piece of rounded wood to which any thing is fastened to keep it straight; used for various purposes (see Passow [or L. and S.] s. v.); a measuring rod, rule; a carpenter's line or measuring tape, Schol. on Eur. Hippol. 468; hence i. q. τὸ μέτρον τοῦ πηδήματος (Pollux, Onom. 3, 30, 151), the measure of a leap, as in the Olympic games; accordingly in the N. T.

1. a definitely bounded or fixed space within the limits of which one's power or influence is confined; the province assigned one; one's sphere of activity: 2 Co. x. 13, 15 sq.

2.

Metaph. any rule or standard, a principle or law of investigating, judging, living, acting, (often so in class. Grk., as τοῦ καλοῦ, Eur. Hec. 602; ὅροι τῶν ἀγαθῶν κ. κανόνες, Dem. pro cor. p. 324, 27): Gal. vi. 16; Phil. iii. 16 Rec. Cf. Credner, Zur Gesch. des Kanons (Hal. 1847), p. 6 sqq.; [esp. Westcott, The Canon of the N. T., App. A; briefly in B. D. s. v. Canon of Scripture; for exx. of later usage see Soph. Lex. s. v.].*

Καπερναούμ or more correctly (with LTTr WH [cf. WH. App. p. 160; Scrivener, Introd. p. 561]) Kapap-שמסύμ, (בפר a village, and נחום consolation; hence 'the village of consolation,' [al. 'village of Nachum' (a prop. name)]; Καπαρναούμ, Ptol. 5, 16, 4), ή, Capernaum or Capharnaum, a flourishing city of Galilee (Mt. xi. 23; Lk. x. 15), situated on the western shore of the Sea of Galilee or Lake of Gennesaret (Jn. vi. 17, 24; hence i παραθαλασσία, Mt. iv. 13), near the place where the Jordan flows into the lake. Being nowhere mentioned in the O. T. it seems to have been built after the exile [cf. also B. D. s. v. Caphar]. Josephus mentions (b. j. 3, 10, 8) a fountain in Galilee called by the neighboring residents Καφαρναυύμ, and (vita 72) 'κώμην Κεφαρνώμην', and it is quite probable that he meant the town we are speaking of. It is mentioned in the N. T. (besides the pass. already cited) in Mt. viii. 5; xvii. 24; Mk. i. 21; ii. 1; ix. 83; Lk. iv. 23, 31; vii. 1; Jn. ii. 12; iv. 46; vi. 59. Cf. Win. RWB. s. v.; Vaihinger in Herzog vii. 369; Furrer in Schenkel iii. 498 sq.; [the last named writ. gives at length (see also Zeitschr. d. Deutsch. Palaest.-Vereins for 1879, p. 63 sqq.) his reasons for preferring (contra Robinson, Sepp, etc.) to identify C. with Tell Hum; so (after earlier writ.; cf. Arnaud p. 414), Winer u. s., Dr. Wilson, Lynch, Ritter, Delitzsch, Tristram (Land of Israel, ed. 3, p. 428 sqq.) and more recently Capt. Wilson ('Our Work in Palestine' p. 186 sq. and 'Recovery of Jerusalem' p. 266 sq. (292 sqq.)). But Conder (Tent Work in Palestine ii. 182 sqq.) argues fr. Jewish author. in favor of Khan Minyeh; see B. D. Am. ed. s. v.].*

καπηλεύω; (κάπηλος, i.e. a. an inn-keeper, esp. a vintner; b. a petty retailer, a huckster, pedler; cf. Sir. xxvi. 29 οὐ δικαιωθήσεται κάπηλος ἀπὸ άμαρτίας); to be a retailer, to peddle; b. with acc. of the thing, to make money by selling anything; to get sordid gain by dealing in anything, to do a thing for base gain (ol tà µaθήματα περιάγοντες κατά πόλεις και πωλούντες κ. καπηλεύοντες, Plat. Prot. p. 313 d.; μάχην, Aeschyl. Sept. 551 (545); Lat. cauponari bellum, i. e. to fight for gain, trade in war, Enn. ap. Cic. offic. 1, 12, 38; έταίραν τὸ τῆς ώρας ἄνθος καπηλεύουσαν, Philo de caritat. § 14, cf. leg. ad Gaium § 30, and many other exx. in other auth.). Hence some suppose that καπηλεύειν τ. λόγον τοῦ θεοῦ in 2 Co. ii. 17 is equiv. to to trade in the word of God, i. e. to try to get base gain by teaching divine truth. But as pedlers were in the habit of adulterating their commodities for the sake of gain (οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ύδατι, Is. i. 22 Sept.; κάπηλοι, οί τον οίνον κεραννύντες, Pollux, onomast. 7, 193; οἱ φιλόσοφοι ἀποδίδονται τὰ μαθήματα, δοπερ οι κάπηλοι, κερασάμενοι γε οι πολλοι καὶ δολώσαντες καὶ κακομετροῦντες, Lucian. Hermot. 59), καπηλεύειν τι was also used as synonymous with to corrupt, to adulterate (Themist. or. 21 p. 247 ed. Hard. says that the false philosophers τὸ θειότατον τῶν ἀνθρωπίνων ἀγαθῶν κιβδηλεύειν τε καὶ αἰσχύνειν κ. καπηλεύειν); and most interp. rightly decide in favor of this meaning (on account of the context) in 2 Co. ii. 17, cf. δολοῦν τὸν λόγον τοῦ θεοῦ, ib. iv. 2. [Cf. Trench § lxii.]*

καπνός, -οῦ, δ, [fr Hom. down], smoke: Rev. viii. 4; ix. 2 sq. 17, 18; xiv. 11; xv. 8; xviii. 9, 18; xix. 3; ἀτμὶς καπνοῦ, A. V. vapor of smoke, Acts ii. 19 after Joel ii. 30 (iii. 3).*

Karrasoria, -as, $\hat{\eta}$, Cappadocia, a region of Asia Minor, bounded under the Roman empire on the N. by Pontus, on the E. by Armenia Minor, on the S. by Cilicia and Commagene, on the W. by Lycaonia and Galatia [BB. DD. s. v.]: Acts ii. 9; 1 Pet. i. 1.*

καρδία, -as, ή, poetic κραδία and καρδίη (in the latter form almost always in Hom. [only at the beginning of a line in three places; everywhere else by metathesis kpadín; Ebeling, Lex. Hom. s. v.]), [fr. a root signifying to quiver or palpitate; cf. Curtius § 39; Vaniček p. 1097 (Etym. Magn. 491, 56 παρά τὸ κραδαίνω, τὸ σείω: αεικίνητος γαρ ή καρδία); allied with Lat. cor; Eng. heart]; Sept. for לבב and לב; the heart; that organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life: 2 S. xviii. 14; 2 K. ix. 24; Tob. vi. 5 (4), 7 (6) sq., 17 (16). Hence 2. univ. καρδία denotes the seat and centre of all physical and spiritual a. the vigor and sense of physical life (Ps. ci. (cii.) 5; στήρισον την καρδίαν σου ψωμφ άρτου, Judg. xix. 5; to which add Ps. ciii. (civ.) 15): τρέφειν τὰς καρδίας, Jas. v. 5; εμπιπλών τὰς καρδίας τροφής, Acts xiv. 17; βαρείν τ. καρδίας κραιπάλη καὶ μέθη, Lk. xxi. 34; [but see b. 8. below]; b. the centre and seat of spiritual life, the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors [so in Eng. heart, inner man, etc.]; univ.: Mt. v. 8; vi. 21; Mk. vii. 19; Lk. i. 51; ii. 51; viii. 12, 15; Acts v. 3; Ro. x. 9 sq.; 1 Co. xiv. 25; 2 Co. vi. 11; Eph. vi. 5; Col. iii. 22; 1 Pet. iii. 4, etc.; Plur.: Mt. ix. 4; Mk. ii. 6, 8; iv. 15 [R L txt. Tr mrg.]; Lk. i. 17; ii. 35; v. 22; [xxiv. 88 RGLmrg.; Acts vii. 51 LT Tr WH txt.]; Ro. ii. 15; xvi. 18; 2 Co. iii. 2; Gal. iv. 6; Phil. iv. 7; Eph. v. 19 Lchm.; Heb. viii. 10 TWH mrg. sing.]; x. 16, etc. ἡ καρδία is distinguished fr. τὸ στόμα or fr. rd yeilea: Mt. xv. 8, 18 sq.; Mk. vii. 6; 2 Co. vi. 11; Ro. x. 8 sq.; fr. τὸ πρόσωπον: 2 Co. v. 12; 1 Th. ii. 17; περιτομή καρδίας, Ro. ii. 29; απερίτμητοι τή καρδία, Acts vii. 51 [L T Tr WH txt. -díais, WH mrg. gen. -días, cf. B. 170 (148)]. of things done from the heart i. e. cordially or sincerely, truly (without simulation or pretence) the foll. phrases are used: ex καρδίας (Arstph. nub. 86), Ro. vi. 17; and L T Tr WH in 1 Pet. i. 22, where R G ἐκ καθαρᾶς καρδίας, as in 1 Tim. i. 5; 2 Tim. ii. 22 · ἀπὸ τῶν καρδιῶν, Mt. xviii. 35 (ἀπὸ καρδίας εὐχάριστος τοῖς θεοῖς, Antonin. 2,

3); ἐν δλη τ. κ. and ἐξ ὅλης τ. κ., Mt. xxii. 37; Mk. xii. 30, 33; Lk. x. 27, and Rec. in Acts viii. 37, (Deut. vi. 5; xxvi. 16; Ps. cxviii. (cxix.) 34); μετ' άληθινης καρδίας. Heb. x. 22. ἐρευνῶν τὰς καρδίας, Ro. viii. 27; Rev. ii. 23; δοκιμάζειν, 1 Th. ii. 4; γινώσκειν, Lk. xvi. 15, (ἐτάζειν, Jer. xvii. 10; Ps. vii. 10); διανοίγειν την κ. (see διανοίγω, 2), Acts xvi. 14; ην η καρδία κ. η ψυχη μία, there was perfect unanimity, agreement of heart and soul, Acts iv. 32; דוט על לב and שום על לב, 1 S. xxi. 12; Mal. ii. 2; Dan. i. 8; τιθέναι έν στήθεσσιν, έν φρεσίν, etc., in Hom.), to lay a thing up in the heart to be considered more carefully and pondered, Lk. i. 66; to fix in the heart i. e. to purpose, plan, to do something, Acts v. 4 [A. V. conceived in thy heart]; also els 7. kapolar [LTTrWH έν τ. κ.] foll. by the inf., Lk. xxi. 14; βάλλειν είς τὴν κ. τινός, foll. by wa, to put into one's mind the design of doing a thing, Jn. xiii. 2; also didóvas foll. by an inf., Rev. xvii. 17; ἀναβαίνει ἐπὶ τὴν κ. τινός, foll. by an inf., the purpose to do a thing comes into the mind, Acts vii. 23; ἐν τῆ καρδία joined to verbs of thinking, reflecting upon, doubting, etc.: ἐνθυμεῖσθαι, διαλογίζεσθαι, Mt. ix. 4; Mk. ii. 6, 8; Lk. iii. 15; v. 22; λέγεω, είπεω אָמֶר בּלבּוֹ), to think, consider with one's self, Mt. xxiv. 48; Lk. xii. 45; Ro. x. 6; Rev. xviii. 7, (Deut. viii. 17; ix. 4); συμβάλλειν, to revolve in mind, Lk. ii. 19; διακρίνεσθαι, to doubt, Mk. xi. 23; διαλογισμοὶ ἀναβαίνουσι, of persons in doubt, Lk. xxiv. 38 [RGL mrg. plur.]; αναβαίνει τι έπὶ καρδίαν, the thought of a thing enters the β. spec. of the understanding, the mind, 1 Co. ii. 9. faculty and seat of intelligence (often so in Hom. also [cf. Nägelsbach, Homer. Theol. p. 319 sq.; Zezschwitz, Profangräcität u. s. w. pp. 25 sq. 50]; "cor domicilium sapientiae," Lact. de opif. dei c. 10, cf. Cic. Tusc. 1, 9; 27, 1 K. x. 2; Job xii. 3; xvii. 4, etc.; [cf. Meyer on Eph. i. 18 and reff.]): Ro. i. 21; 2 Co. iv. 6; Eph. i. 18 [Rec. διανοίας]; 2 Pet. i. 19; συνιέναι τῆ καρδία, Mt. xiii. 15; Acts xxviii. 27; νοείν τῆ κ. Jn. xii. 40. of the dulness of a mind incapable of perceiving and understanding divine things the foll. expressions occur: ἐπαχύνθη ἡ κ. Mt. xiii. 15; Acts xxviii. 27, (fr. Is. vi. 10); πωροῦν τὴν καρδίαν, Jn. xii. 40; πεπωρωμένη καρδία, Mk. vi. 52; viii. 17; ή πώρωσις της κ. Mk. iii. 5; Eph. iv. 18; βραδύς τη κ. slow of heart, Lk. xxiv. 25; κάλυμμα ἐπὶ τὴν κ. κείται, 2 Co. iii. 15. y. of the will and character: ayvicew kapδίας, Jas. iv. 8; καθαρίζειν τὰς κ. Acts xv. 9 βερραντισμένοι τὰς κ. Heb. x. 22; καρδία εὐθεῖα [cf. W. 32], Acts viii. 21; πονηρά, Heb. iii. 12 [cf. B. § 132, 24; W. 194 (183)]; αμετανόητος, Ro. ii. 5; γεγυμνασμένη πλεονεξίας, 2 Pet. ii. 14; στηρίζειν τάς κ. 1 Th. iii. 13; βεβαιοῦν, in pass., Heb. xiii. 9; σκληρύνειν, Heb. iii. 8; ή ἐπίνοια τῆς κ. Acts viii. 22; αὶ βουλαὶ τῶν κ. 1 Co. iv. 5; προαιρείσθαι τη κ. 2 Co. ix. 7; κρίνειν (to determine) and έδραιος έν τη R. 1 Co. vii. 37. 8. of the soul so far forth as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions: ή καρδία καιομένη ήν, of the soul as greatly and peculiarly moved, Lk. xxiv. 32; al ἐπιθυμίαι τῶν καρδιῶν, Ro. i. 24; στηρίζειν τὰς κ. of the cultivation of constancy

and endurance, Jas. v. 8. in ref. to good-will and love: εχειν τινα εν τῆ κ. to have one in one's heart, of constant remembrance and steadfast affection, Phil. i. 7 ('te tamen in toto pectore semper habet 'Ovid. trist. 5, 4, 24); elvas έν τη κ. τωός, to be cherished in one's heart, to be loved by one perpetually and unalterably, 2 Co. vii. 3; εὐδοκία της κ. Ro. x. 1. in ref. to joy and pleasure: ηὐφράνθη ή κ. Acts ii. 26 (fr. Ps. xv. (xvi.) 9); χαρήσεται ή κ. Jn. xvi. 22; ἀνὴρ κατὰ τὴν κ. τοῦ θεοῦ, i. e. in whom God delights, Acts xiii. 22; of the pleasure given by food, Acts xiv. 17 ([W. 156 (148) note] see 2 a. above). in ref. to grief, pain, anguish, etc.: ἡ λύπη πεπλήρωκε την κ. Jn. xvi. 6; δδύνη τῆ καρδία μου, Ro. ix. 2; ή κ. ταράσσεται, Jn. xiv. 1, 27; συνοχή καρδίας, 2 Co. ii. 4; βαρείν τ. καρδίας μεριμναίς Βιωτικαίς, Lk. xxi. 34 [cf. 2 a. above]; διαπρίομαι τῆ κ. Acts vii. 54; συντετριμμένος την κ. Lk. iv. 18 R L br.; κατενύγησαν τῆ κ. Acts ii. 37 [L T Tr WH την κ.]; συνθρύπτειν την k. Acts xxi. 13. 4. of a soul conscious of good or bad deeds (our conscience): 1 Jn. iii. 20 sq. (Eccl. vii. 22; so לֶבֶב . Job xxvii. 6; ή καρδία πατάσσει τινά, 1 S. xxiv. 6; 2 S. 3. used of the middle or central or inmost xxiv. 10). part of any thing, even though inanimate: The yhs (which some understand of Hades, others of the sepulchre), Mt. xii. 40 (τῆς θαλάσσης, Jon. ii. 4 for ς; and for the same έν μέσ φ θαλάσσης, Ex. xv. 8, 19; add Bar. vi. [Ep. Jer.] 19; της κλεψύδρας, Aristot. probl. 16, 8 [al. κωδία]). Cf. Beck, Bibl. Seelenlehre, ch. iii. § 20 sqq. p. 64 sqq.; Delitzsch, Bibl. Psychologie (Leipz. 1861) iv. § 12 p. 248 sqq. [also in Herzog 2, vi. 57 sqq.]; Oehler in Herzog vi. p. 15 sqq. [also in his O. T. Theol. (ed. Day) § 71]; Wittichen in Schenkel iii. 71 sq.

καρδιο-γνώστης, -ου, δ, (καρδία, γνώστης), knower of hearts: Acts i. 24; xv. 8. (Eccl. writ. [W. 100 (94)].)*

Κάρπος [cf. W. p. 51], -ου, δ, Carpus, the name of an unknown man: 2 Tim. iv. 13.*

καρπός, -οῦ, ὁ, [cf. Lat. carpo; A-S. hearf-est (harvest i. e. the ingathering of crops); Curtius § 42]; Hebr. פרי; fr. Hom. down; fruit; 1. prop.: the fruit of trees, Mt. xii. 33; xxi. 19; Mk. xi. 14; Lk. vi. 44; xiii. 6 sq.; of vines, Mt. xxi. 34; Mk. xii. 2; Lk. xx. 10; 1 Co. ix. 7; of the fields, Lk. xii. 17; Mk. iv. 29; 2 Tim. ii. 6; [Jas. v. 7]; βλαστάνειν, Jas. v. 18; ποιείν, to bear fruit (after the Hebr. עָשָׂה פָּרִי [see ποιέω, Ι. 1 e.]), Mt. iii. 10; vii. 17-19; xiii. 26; Lk. iii. 9; vi. 43; viii. 8; xiii. 9; Rev. xxii. 2; διδόναι, Mt. xiii. 8; Mk. iv. 7 sq.; φέρειν, Mt. vii. 18 T WH; Jn. xii. 24; xv. 2, 4 sq.; (trop. xv. 8, 16); ἀποδιδόναι, to yield fruit, Rev. xxii. 2; to render (pay) the fruit, Mt. xxi. 41; by a Hebraism, δ καρπὸς τῆς κοιλίας, i. e. the unborn child, Lk. i. 42 (פַרָי בָּטֵן, Deut. xxviii. 4, where Sept. τὰ ἔκγονα τῆς κοιλίας); τῆς ὀσφύος the fruit of one's loins, i. e. his progeny, his posterity, Acts ii. 30 (Gen. xxx. 2; Ps. cxxvi. (cxxvii.) 3; cxxxi. (exxxii.) 11; Mic. vi. 7); cf. W. 33 (32). taph. that which originates or comes from something; an effect, result: a. i. q. ξργον, work, act, deed: with gen. of the author, τοῦ πνεύματος, Gal. v. 22; τοῦ φωτός, Eph. v. 9 (Rec. τ. πνεύματος); της δικαιοσύνης, Phil. i. 11 [cf. b. below]; of Christian charity, i. e. benefit, Ro. xv. 28; \ \ 147, 20]);

καρπὸν πολὺν φέρειν, to accomplish much (for the propagation of Christianity and its furtherance in the souls of men), Jn. xv. 8, 16; used of men's deeds as exponents of their hearts [cf. W. 372 (348)], Mt. vii. 16, 20; dyaθοί, Jas. iii. 17; καρποὶ τῆς βασ. τοῦ θεοῦ, deeds required for the attainment of salvation in the kingdom of God. Mt. xxi. 43; ποιείν καρπούς ἀξίους της μετανοίας, to exhibit deeds agreeing with a change of heart, Mt. iii. 8; Lk. iii. 8, (cf. ἄξια τῆς μετανοίας ἔργα πράσσειν, Acts xxvi. 20). b. advantage, profit, utility: Phil. i. 22; iv. 17; exer kapπόν, to get fruit, Ro. i. 13; vi. 21 sq.; της δικαιοσύνης. benefit arising from righteousness [al. make it gen. of apposition, W. § 59, 8 a.], Heb. xii. 11; which consists in righteousness (gen. of appos.), Jas. iii. 18 [cf. Phil. i. 11 in a. above, and Meyer ad loc.; Prov. xi. 30; Amos vi. 12]. c. by a Hebraism of καρποί τῶν χειλέων, praises, which are presented to God as a thank-offering: Heb. xiii. 15 (Hos. xiv. 2; Prov. xii. 14; xxix. 49 (xxxi. 31)). Cf. W. 33 (32) note 1. d. συνάγειν καρπόν είς ζωήν alώνιον, to gather fruit (i. e. a reaped harvest) into life eternal (as into a granary), is used in fig. discourse of those who by their labors have fitted souls to obtain eternal life, Jn. iv. 36.*

καρπο-φορέω, -ω; 1 aor. ἐκαρποφόρησα; pres. pass. ptcp. καρποφορούμενος; (καρποφόρος, q.v.); to bear fruit; (Vulg. fructifico; Colum., Tertull.); a. prop. ([Xen., Aristot.], Theophr. de hist. plant. 3, 3, 7; Diod. 2, 49): χόρτον, Mk. iv. 28 (φυτά, Sap. x. 7). b. metaph. to bear. bring forth, deeds: thus of men who show their knowledge of religion by their conduct, Mt. xiii. 28; Mk. iv. 20; Lk. viii. 15; ev (for RG LTr mrg. WH mrg. ev [cf. B. 103 (90), see είς, 4 a.]) τριάκοντα etc. sc. καρποίς, Mk. iv. 20 T Tr txt. WH txt. [see έν, I. 5 f.]; έν παντὶ ἔργφ άγαθώ, Col. i. 10; τινί (dat. commodi) to one who reaps the fruit, i. e. fruit acceptable to him, τφ θεφ, Ro. vii. 4; τῶ θανάτω, i.e. (without the fig.) to produce works rewarded with death, Ro. vii. 5; in mid. to bear fruit of one's self, Col. i. 6 [cf. Bp. Lghtft. ad loc.].

καρπο-φόρος, -ου, (καμπός and φέρω), fruit-bearing, fruitful, productive: Acts xiv. 17. (Pind., Xen., Theophr., Diod., Sept.) *

καρτερίω, -ω: 1 aor. ἐκαρτέρησα; (καρτερός [fr. κάρτος i.e. κράτος, 'strong']); to be steadfast: Heb. xi. 27 [A.V. endured]. (Job ii. 9; Sir. ii. 2; xii. 15; often in Grk. writ. fr. Soph. and Thuc. down.) [Comp.: προσ-καρτερέω.]*

κάρφος, -εος (-ους), τό, (fr. κάρφω to contract, dry up, wither), a dry stalk or twig, a straw; chaff, [A. V. mote]: Mt. vii. 3-5; Lk. vi. 41 sq., where it figuratively denotes a smaller fault. (Gen. viii. 11; in Grk. writ. fr. Aeschyl. and Hdt. down.)*

κατά, [on its neglect of elision before a vowel see Tdf. Proleg. p. 95; cf. W. § 5, 1 a.; B. 10; WH. App. p. 146°], a preposition denoting motion or diffusion or direction from the higher to the lower; as in class. Grk., joined with the gen. and the acc.

I. With the GENITIVE (W. § 47, k. p. 381 (857); [B. § 147, 20]);

1. prop. a. down from, down: kard

τοῦ κρημνοῦ, Mt. viii. 32; Mk. v. 13; Lk. viii. 33; κατέχεεν κατά τῆς κεφαλῆς (so that it flowed down from his head [cf. W. 381 (357) note]; but it is more correct here to omit kará with LTTrWH; see karayéw), Mk. xiv. 3; hence κατά κεφαλής (a veil hanging down from his head) έχων, 1 Co. xi. 4 ([A. V. having his head covered] cf. καταπέτασμα [or rather κάλυμμα (q. v.), but see ἔχω I. 1 b.]). b. down upon (down into) anything: Acts xxvii. 14 [W. 381 (357) note 1; cf. B.D. Am. ed. s. v. Crete]; trop. ή κυτά βάθους πτωχεία reaching down into the depth. i. e. deep or extreme poverty, 2 Co. viii. 2 (cf. Strabo 9, 5 p. 419 έστὶ τὸ μαντείον ἄντρον κοίλον κατά βάθους). used of motion or extension through a space from top to bottom; hence through, throughout: in the N. T. [and in Luke's writ.; B. § 147, 20] everywh. with the adj. δλος, as καθ όλης της περιχώρου της 'Ιουδαίας, της 'Ιόππης, Lk. iv. 14; xxiii. 5; Acts ix. 31; x. 37, (διεσπάρησαν κατά τῆς νήσου, Polyb. 3, 19, 7; ἐσκεδασμένοι κατὰ τῆς χώρας, 1, 17, 10; 3, 76, 10; μή παραβαίνειν τὰς άρματοτροχίας, ἀλλὰ κατ' αὐτῶν ἰέναι, Ael. v. h. 2, 27). 2. metaph. after verbs of swearing, adjuring, (the hand being, as it were, placed down upon the thing sworn by [cf. Bnhdy. p. 238; Kühner § 433 fin.]), by: Mt. xxvi. 63; Heb. vi. 13, 16, (Is. xlv. 23; 2 Chr. xxxvi. 13; Judith i. 12; Dem. 553, 17; 554, 23). b. against (prop. down upon [W. 382 (358)]; Hebr. $\forall y$): opp. to $\hat{\nu}\pi\hat{\epsilon}\rho$, Mk. ix. 40; 2 Co. xiii. 8; Ro. viii. 31; opp. to μετά, Mt. xii. 30; Lk. xi. 23; after ἐπιθυμεῖν, Gal. v. 17; εἰπεῖν πονηρὸν (ρημα), Mt. v. 11; λαλείν, Acts vi. 13; Jude 15; μαρτυρία, Mk. xiv. 55; Mt. xxvi. 59; μαρτυρείν, 1 Co. xv. 15 [here many take k. i. q. with regard to, of; cf. De Wette ad loc.; Lob. ad Phryn. p. 272]; ψευδομαρτυρείν, Mk. xiv. 56 sq.; γογγύζειν, Mt. xx. 11 (Ex. xv. 24 Alex.); διδάσκειν, Acts xxi. 28; ψεύδεσθαι, Jas. iii. 14 (Xen. apol. 13); συμβούλιον λαβείν οτ ποιείν, Mt. xxvii. 1; Mk. iii. 6; αἰτείσθαί τι, Acts xxv. 3, 15; after verbs of a c c u sing, etc.: exelv ti, Mt. v. 23; Mk. xi. 25; Rev. ii. 4, 14, 20; κατηγορείν, Lk. xxiii. 14; κατηγορία, Jn. xviii. 29 [Tdf. om. κατά]; έγκαλεῖν, Ro. viii. 33; ἐντυγχάνειν τινί, Ro. xi. 2; add, Acts xxiv. 1; xxv. 2; Jas. v. 9; τὸ χειρόγραφου, Col. ii. 14; κρίσιν ποιείν, Jude 15; after verbs of rebelling, fighting, prevailing: Mt. x. 35; xii. 25; Acts xiv. 2; 1 Co. iv. 6; 2 Co. x. 5; 1 Pet. ii. 11; [Rev. xii. 7 Rec.]; Ισχύειν, Acts xix. 16; εξουσίαν έχειν, Jn. xix. 11.

II. With the Accusative; cf. W. § 49 d.; Bnhdy. p. 1. of Place; a. of the place through 239 sqq. which anything is done or is extended (prop. down through; opp. to ἀνά, up through): καθ ὅλην τὴν πόλιν κηρύτσειν, Lk. viii. 39; εκφέρειν κατά τὰς πλατείας, Acts v. 15 [RG]; add, Lk. ix. 6; xiii. 22; xv. 14; Acts viii. 1; xi. 1; xv. 23; xxi. 21; xxiv. 5, 12; xxvii. 2; τοὺς κατὰ τὰ ἔθνη (throughout Gentile lands) πάντας Ἰουδαίους, Acts xxi. 21, cf. Grimm on 2 Macc. i. 1; κατὰ τὴν ὁδόν, along the way i. e. on the journey [W. 400 (374) note 1], Lk. x. 4; Acts viii. 36; xxv. 3; xxvi. 13; along (Lat. secundum or praeter [R. V. off]), πέλαγος τὸ κατὰ τὴν Κιλικίαν, **b.** of the place to which one is brought Acts xxvii. 5. (down): γενόμενος [Tr WH om. γ.] κατά τὸν τόπον [έλ-

θών etc.], Lk. x. 32 [cf. Field, Otium Norv. Pars iii, ad loc.]; ελθόντες κατά την Μυσίαν, Acts xvi. 7; κατά την Κνίδον, Acts xxvii. 7; κατ' αὐτόν, (came) to him, i. e. to the place where he was lying, Lk. x. 33. o. of direction; towards: Λιβύη ή κατά Κυρήνην, that Libya which lay towards Cyrene, i. e. Libya of Cyrene (i. e. the chief city of which was Cyrene), Acts ii. 10; βλέπειν, to look, lie towards (see βλέπω, 3), Acts xxvii. 12; πορεύεσθαι κατά μεσημβρίαν, Acts viii. 26; κατά σκοπόν, towards the goal, my eye on the goal, Phil. iii. 14. against (Lat. adversus w. the acc.); over against, opposite: κατά πρόσωπον, to the face, Gal. ii. 11 (see πρόσωπον, 1 a.); i. q. present, Acts xxv. 16 [A. V. face to face]; 2 Co. x. 1; w. gen. of pers. added, before the face of, in the presence of, one: Lk. ii. 31; Acts iii. 13; τὰ κατὰ πρόσωπον, the things that are open to view, known to all, 2 Co. x. 7; kar' όφθαλμούς, before the eyes, Gal. iii. 1; here, too, acc. to some [cf. W. 400 (374) note 3] belongs κατά θεόν, Ro. viii. 27, but it is more correctly referred to 3 c. a. bed. of the place where: kar' olkow (upp. to έν τφ ίερφ), at home, privately [W. 400 (374) note 1], e. of that which so joins itself Acts ii. 46; v. 42. to one thing as to separate itself from another; our for, by: κατ' ldiar, apart, see idios, 2; καθ' έαυτόν, alone (by himself), Acts xxviii. 16; Jas. ii. 17 [R. V. in itself], (2 Macc. xiii. 13; ol καθ αὐτοὺς ελληνες, Thuc. 1, 138; ol Βοιωτοί καθ' αὐτούς, Diod. 13, 72; other exx. are given by Alberti, Observv. etc. p. 293; Loesner, Observv. e Philone p. 460 sq.); Exerv Te Kab éautor, to have a thing by and to one's self, i. e. to keep it hidden in one's mind, Ro. xiv. 22 (Joseph. antt. 2, 11, 1; Heliod. 7, 16; [cf. W. 401 (375) note 1]); hence, of that which belongs to some pers. or thing: κατὰ τὴν οὖσαν ἐκκλησίαν, belonging to [A. V. in] the church that was there, Acts xiii. 1; i έκκλησία κατ' οἰκόν τινος, belonging to one's household (see ἐκκλησία, 4 b. aa.); hence it forms a periphrasis – now for the gen., as τὰ κατὰ Ἰουδαίους ἔθη (i. q. τῶν Ἰουδαίων), Acts xxvi. 3; now for the possessive pron., oi καθ' ὑμᾶς ποιηταί, your own poets, Acts xvii. 28 [here WH mrg. καθ ήμας, see their Intr. § 404]; νόμου τοῦ καθ' ὑμᾶς, [a law of your own], Acts xviii. 15; τὸ κατ' ἐμὲ πρύθυμον, my inclination, Ro. i. 15 [see πρόθυμος]; ή καθ ύμας πίστις, Eph. i. 15, (ή κατά τον τύραννον ωμότης τε καί δύναμις, Diod. 14, 12; μέχρι των καθ ήμας χρόνων, Dion. Hal. antt. 2, 1; cf. Grimm on 2 Macc. iv. 21 p. 88; a throng of exx. fr. Polyb. may be seen in Schweighaeuser, Lex. Polyb. p. 323 sq.; [cf. W. 154 (146); 400 (374) 2. of Time [cf. W. 401 note 2; esp. B. § 132, 2]). (374)]; during, about; Lat. tempore: κατ' έκείνον οτ τοῦτον τὸν καιρόν, Acts xii. 1; xix. 23; Ro. ix. 9; Heb. ix. 9 [RG]; κατὰ τὸ αὐτό, at the same time, together, Acts xiv. 1 (see αὐτός, ΙΙΙ. 1); κατὰ τὸ μεσονύκτιον, Acts xvi. 25; κατὰ μέσον τῆς νυκτός, Acts xxvii. 27; [possibly also κατά μεσημβρίαν, at noon, Acts viii. 26 (see μεσημβρία, b.)]: κατά καιρόν, see καιρός, 2 a.; κατ' άρχάς (Hdt. 3, 153), in the beginning (of things), Heb. i. 10; κατὰ τὴν ἡμέραν τοῦ πειρασμού, Heb. iii. 8 [as the Sept. in this pass. have rendered the prep. I in the context by ως (ἐν τῷ παραπικρα

σμώ, Ps. xciv. (xcv.) 8), some would take it and κατά here i. q. like as in the day etc.; Vulg. secundum]; κατὰ πῶν σάββατον, Acts xiii. 27; xv. 21; xviii. 4; καθ έκάστην ημέραν, Heb. iii. 13; κατά μῆνα (ενα) εκαστον, Rev. xxii. 2; κατ' δυαρ, during a dream, see δυαρ. 3. it denotes reference, relation, proportion, of various sorts; distributively, indicating a succession of things following one another [W. 401 (374); B. § 147, 20]; in ref. to place: κατὰ πόλω, in every city, (city by city, from city to city), Lk. viii. 1, 4; Acts xv. 21; xx. 23; Tit. i. 5, (Thuc. 1, 122); κατ' ἐκκλησίαν, in every church, Acts xiv. 23; w. the plur., κατὰ πόλεις, Lk. xiii. 22; κατὰ τὰς κώμας, Lk. ix. 6 (Hdt. 1, 96); κατὰ τόπους, Mt. xxiv. 7; Mk. xiii. 8; Lk. xxi. 11; κατά τὰς συναγωγάς, in every synagogue, Acts xxii. 19; [cf. κατά τ. οίκους είσπορευόμεpos, Acts viii. 3]. β. in ref. to time: κατ' ἔτος, yearly, year by year, Lk. ii. 41; also κατ' ένιαυτόν (see ένιαυτός); καθ' ἡμέραν etc., see ἡμέρα, 2 p. 278°; κατὰ μίαν σαββάτου [RG -των], on the first day of every week, 1 Co. xvi. 2; κατά ἐορτήν, at any and every feast, Mt. xxvii. 15; Mk. xv. 6; Lk. xxiii. 17 [Rec.; cf. B. § 133, 26. Others understand the phrase in these pass. (contextually) at or during (see 2 above) the feast, viz. the Passover; cf. W. 401 (374)]. γ. univ.: καθ ενα πάντες, all one by one, successively, 1 Co. xiv. 31, see more fully in els, 4 c.; κατά δύο, by two, 1 Co. xiv. 27; κατά έκατον κ. κατά πεντήконта, by hundreds and by fifties, Mk. vi. 40 LTTr WH; κατά μέρος, severally, singly, part by part, Heb. ix. 5 (Hdt. 9, 25; Xen. anab. 3, 4, 22); κατ' ὅνομα, by name i. e. each by its own name (Vulg. nominatim [or per nomen]): Jn. x. 3; 8 Jn. 15 (14); cf. Herm. ad Vig. p. b. equiv. to the Lat. ratione habita alicuius rei vel personae; as respects; with regard to; in reference to; so far as relates to; as concerning; [W. 401 (375)]: κατὰ σάρκα or κατὰ τὴν σ., as to the flesh (see σάρξ [esp. 2 b.]), Ro. i. 3; ix. 3, 5; 1 Co. i. 26; x. 18; 2 Co. xi. 18; οί κύριοι κατά σ. (Luther well, die leiblichen Herren), in earthly relations, acc. to the arrangements of society, Eph. vi. 5; κατά τὸ εὐαγγ., κατά τὴν ἐκλογήν, Ro. xi. 28; add Ro. i. 4; vii. 22; Phil. iii. 5 sq.; Heb. ix. 9; τὰ κατά Tiva, one's affairs, one's case, Acts xxiv. 22; xxv. 14; Eph. vi. 21; Phil. i. 12; Col. iv. 7, (and very often in class. Grk.); κατὰ πάντα τρόπον, in every way, in every respect, Ro. iii. 2; the opp. κατά μηδένα τρόπον, in no wise, 2 Th. ii. 3; κατὰ πάντα, in all respects, in all things, Acts xvii. 22; Col. iii. 20, 22; Heb. ii. 17; iv. 15, (Thuc. 4, 81). c. according to, agreeably to; in reference to agreement or conformity to a standard, in various ways [W. 401 (875)]; a. according to anything as a standard, agreeably to: περιπατείν κατά τι, Mk. vii. 5; Ro. viii. 1 [Rec.], 4; xiv. 15; 2 Th. iii. 6; Eph. ii. 2; ζην κατά, Acts xxvi. 5; Ro. viii. 12 sq.; πορεύεσθαι, 2 Pet. iii. 3; ἀποδιδόναι τινί, Mt. xvi. 27, etc. (see ἀποδίδωμι, [esp. 4]); λαμβάνειν, 1 Co. iii. 8; so with many other verbs a thing is said to be done or to occur kará, as in Lk. ii. 27, 29; Jn. vii. 24; Col. ii. 8; iii. 10; 1 Tim. i. 18; Heb. vii. 15; viii. 5, 9; 1 Jn. v. 14, etc.; (on the phrase κατ' ἄνθρωπον, see ἄνθρωπος, esp. 1 c.; [cf. ε. below; W. 402 (376)]);

κατά την γραφήν, τάς γραφάς, Jas. ii. 8; 1 Co. xv. 3 sq.; κατά τὸ γεγραμμένου, 2 Co. iv. 13; κατά τὸ εἰρημένου, Ro. iv. 18; κατά τὸν νόμον, Lk. ii. 39; Jn. xviii. 31; xix. 7; Heb. ix. 22; κατὰ τὸ εὐαγγ. μου, Ro. ii. 16; xvi. 25; 2 Tim. ii. 8, cf. 1 Tim. i. 11; κατὰ τὸ ὡρισμένον, Lk. xxii. 22; καθ' δμοίωσιν θεοῦ, Jas. iii. 9; κατὰ λόγον rightly, justly, [A. V. reason would etc.], Acts xviii. 14; κατά τινα, agreeably to the will of any one, as pleases him, [W. 401 sq. (375)]: so κατὰ θεόν, Ro. viii. 27 [cf. 1 c. above]; 2 Co. vii. 9, 11; κατά Χριστόν Ἰησοῦν, Ro. xv. 5; κατά κύριον, 2 Co. xi. 17; κατὰ τὸν καθαρισμόν, after the manner of purifying, as the rite of purification prescribed, Jn. ii. 6; οἱ κατὰ σάρκα ὅντες, who bear, reflect, the nature of the flesh, i. q. οί σαρκικοί, and οί κατά πνεθμα όντες i. q. οί πνευματικοί, Ro. viii. 5; κατά τί γνώσομαι; in accordance with what criterion i. e. by what sign shall I know? Lk. i. 18. Here belongs the use of the preposition in the titles of the records of the life of Christ: evayy. (which word codd. Sin. and Vat. omit) κατά Ματθαίον, Μάρκον, etc., as Matthew etc. composed or wrote (it). This use of the prep. was not primarily a mere periphrasis for the gen. (Marθaiov, etc., see II. 1 e. above), but indicated that the same subject had been otherwise handled by others, cf. ή παλαιά διαθήκη κατά τοὺς έβδομήκοντα (in tacit contrast not only to the Hebrew text, but also to the Greek translations made by others); οἱ ὑπομνηματισμοί οἱ κατὰ Νεεμίαν, 2 Macc. ii. 13 [see Grimm ad loc.]. Subsequently kará with an acc. of the writer came to take the place of the gen., as ή κατά Μωϊσέα πεντάτευχos in Epiphanius [haer. 8, 4. Cf. W. 402 (375); B. 3: 157 (137); and see, further, Soph. Lex. s. v. εὐαγγέλιον, Jas. Morison, Com. on Mt., Intr. § 4]. B. in proportion to, according to the measure of: χαρίσματα κατά τὴν χάριν την δοθείσαν ημίν διάφορα, Ro. xii. 6; κατά τὸ μέτρον, 2 Co. x. 13; Eph. iv. 7; κατὰ τὴν σκληρότητά σου, Ro. ii. 5; κατά του χρόνου, Mt. ii. 16; έκάστω κατά την ίδιαν δύναμιν, Mt. xxv. 15; without the art. κατὰ δύναμιν, 2 Co. viii. 8 (opp. to ὑπὲρ δύναμιν, as Hom. II. 3, 59 κατ' αίσαν, οὐδ' ὑπὲρ αἶσαν); καθ ὅσον, by so much as, inasmuch as, Heb. iii. 3; vii. 20; ix. 27; κατὰ τοσοῦτο, by so much, Heb. vii. y. used of the cause; through, on account of, from, owing to, (in accordance with i. e. in consequence of, by virtue of) [W. 402 (376)]: κατὰ πᾶσαν αἰτίαν, [for every cause], Mt. xix. 3; κατά τὴν χάριν τοῦ θεοῦ, 1 Co. iii. 10; 2 Th. i. 12; 2 Tim. i. 9, (κατὰ τὴν τοῦ θεοῦ πρόνοιαν, Joseph. antt. 20, 8, 6); κατὰ χάριν, Ro. iv. 16; also opp. to κατά δφείλημα [R. V. as of . . . as of], Ro. iv. 4: οί κατά φύσιν κλάδοι, the natural branches, Ro. xi. 21 [cf. B. 162 (141)]; ή κατὰ φύσιν ἀγριέλαιος, the natural wild olive tree, ib. 24; ή κατὰ πίστιν δικαιοσύνη, righteousness proceeding from faith, Heb. xi. 7; add, Ro. viii. 28; ix. 11; xi. 5; xvi. 25 sq.; 1 Co. xii. 8; 2 Co. xiii. 10; Gal. ii 2; iii. 29; Eph. i. 5, 7, 9, 11, 19; iii. 7, 11, 16, 20; Col. i. 11, 29; Phil. i. 20; iii. 21; iv. 11, 19; 2 Th. i. 12; ii. 9; 2 Tim. i. 8 sq.; Heb. ii. 4; vii. 16; Tit. i. 8; 1 Pet. i. 8; 2 Pet. iii. 15. adverbial phrases [W. § 51, 2 g.]: kar' ¿fovσίαν [with authority], Mk. i. 27; κατ' ἀνάγκην, κατὰ ἐκούσων (q. v), [of necessity, of free will], Philem. 14; κατά

γνῶσιν, 1 Pet. iii. 7; κατ' ἐπίγνωσιν, Ro. x. 2 [cf. W. 403 (376)]; κατὰ ἄγνοιαν, [in ignorance], Acts iii. 17. of likeness; as, like as: συντελέσω ... διαθήκην καινήν, οὐ κατὰ τὴν διαθήκην κτλ. Heb. viii. 8 sq. (1 K. xi. 10); so with the acc. of a pers. [cf. under a. above], Gal. iv. 28; 1 Pet. i. 15; κατὰ θεόν, after the image of God, Eph. iv. 24; κρίνεσθαι κατά άνθρώπους, ζην κατά θεόν, to be judged as it is fit men should be judged, to live as God lives, 1 Pet. iv. 6. Hence it is used e. of the mode in which a thing is done; of the quality: audpes of kar' έξοχην της πόλεως, the principal men of the city, Acts xxv. 23; καθ ύπομενην έργου αγαθού, i. q. υπομένοντες έν ἔργφ ἀγαθφ, [by constancy in well-doing], Ro. ii. 7; esp. in adverbial phrases: κατά ταῦτα in [or after] the same [or this] manner, Lk. vi. 23 (L txt. T Tr W H κ. τὰ αὐτά, L. mrg. k. ταὐτά), [26 (edd. as before)]; Lk. xvii. 30 (T Tr WII κ. τὰ αὐτά, G L κ. ταὐτά); καθ ὑπερβολήν, Ro. vii. 13; 1 Co. xii. 31, etc., [cf. W. 466 (434); B. 96 (84)]; κατά πίστιν i. q. πιστεύοντες [A. V. in faith; cf. W. 403 (376)], Heb. xi. 13; κατά συγγνώμην, οὐ κατ' ἐπιταγήν, by way of concession, not by way of commandment, 1 Co. vii. 6, cf. 2 Co. viii. 8; κατά κράτος, Acts xix. 20; καθ όμοιότητα, Heb. iv. 15; on the phrase κατά ἄνθρωπον see ανθρωπος, 1 c. [cf. a. above]. d. of the end aimed at; the goal to which anything tends; (Lat. ad [W. 402 sq. (376)]): κατ' ἐπαγγελίαν ζωῆs, to proclaim life, 2 Tim. i. 1 [but see ἐπαγγελία, 1]; κατ' εὐσέβειαν, tending to godliness, [1 Tim. vi. 3; Tit. i. 1] (see εὐσέ-Beia; [yet al. refer these exx., and that which follows, to the use set forth above, in c.]); κατὰ πίστιν, to awaken. produce faith, Tit. i. 1, (exx. of this use of kará fr. Hom., Hdt., Thuc., Xen., may be seen in Passow s. v. II. 3 p. 1598b; [L. and S. s. v. B. III. 1]; cf. Herm. ad Vig. p. 632; Kühner ii. p. 412); many refer to this head also κατ' ἀτιμίαν (to my dishonor [W. 402 sq. (376)]) λέγω, 2 Co. xi. 21 (κατά τὴν τιμὴν τοῦ θεοῦ τοῦτο ποιῶν, to the honor of God, Joseph. antt. 3, 11, 4); but see ἀτιμία.

III. In Composition kará denotes, 1. from, down from, from a higher to a lower place: with special ref. to the terminus from which, as καταβαίνω, καταβιβάζω, etc. [cf. W. 431 (401 sq.)]; with more prominent ref. to the lower terminus (down), as καταβάλλω, καταπατέω, etc. [cf. W. u. s.]; also of the situation or local position. as κατάκειμαι, καθεύδω, κατατίθημι, καθίζω, etc. from top to bottom, metaph. of things done with care, thoroughly, as καταμανθάνω, καθοράω, etc. 2. in succession, in course: καθεξής; one part after another, καταρτίζω, κατευθύνω, etc. 3. under, underneath: καταχθόνιος; the idea of putting under resides in verbs denoting victory, rule, etc., over others, as καταδυναστεύω, κατακυριεύω, κατεξουσιίζω, καταδουλόω; likewise in verbs naming that with which anything is covered, concealed, overwhelmed. etc., as κατακαλύπτω, καταλιθάζω, κατασφραγίζω, κατασκιάζω, καταισχύνω, (where the Germ. uses the prefix über [Eng. over], as überschatten, überdecken, or the syllable be, as beschatten, besiegeln); also in adjj. denoting an abundance of that with which a thing is filled up or as it were covered up; see below in κατείδωλος.

like the Germ. ver., zer., it denotes separation, dissolution, in verbs of wasting, dissolving, etc., as κατακόπτω, κατάγνυμι, κατακαίω, κατακλάω, καταλύω, κατακλύζω, κατανλίσκω, καταφθείρω, etc.
5. i. q. after, behind: καταδιώκω, καταλείπω, κατακολουθέω, etc.
6. used of proportion and distribution, as κατακληροδοτέω, κατακληρονομέω, etc.
7. of hostility, against etc.: καταδικάζω, κατακρίνω, καταλαλέω, καταγινώσκω, etc. Cf. Herm. ad Vig. p. 637 sqq. [On the constr. of verbs compounded w. κατά, see W. u. s.; cf. B. 165 (143 sq.).]

κατα-βαίνω; impf. 3 pers. plur. κατέβαινον; fut. καταβήσομαι; 2 aor. κατέβην, impv. κατάβηθι (Mt. xxvii. 40; Lk. xix. 5; Jn. iv. 49; Acts x. 20) and κατάβα (Mk. xv. 30 [RG (where LT Tr WH ptcp. καταβάς)], see ἀναβαίνω); pf. καταβέβηκα; [fr. Hom. on]; Sept. for τς; to go down, come down, descend; 1. of persons; absol., the place from which one has come down being evident from the context, καταβάς ἔστη, Lk. vi. 17 (cf. 12); xvii. 31 [foll. here by inf., so Mt. xxiv. 17]; Lk. xix. 5 sq.; Jn. v. 7; Acts xx. 10; Eph. iv. 10; foll. by ἀπό w. gen. of the place, Mt. viii. 1; xiv. 29; xvii. 9 Rec.; xxvii. 40, 42; Mk. ix. 9 [L Tr mrg. WH txt. ex]; xv. 30, 32; by en w. gen. of place, Mt. xvii. 9 G L T Tr WH [see en, I. 3]; by els w. acc. of place, Mk. xiii. 15 [RGL br. Tr: al. om. els etc.]; Acts viii. 38; [Ro. x. 7]; Eph. iv. 9. to come down, as fr. the temple at Jerusalem, fr. the city of Jerusalem; also of celestial beings coming down to earth: absol., Mt. iii. 16; Lk. ii. 51; x. 31; Jn. iv. 47, 49, 51; Acts [vii. 34]; viii. 15; x. 20; [xxiii. 10]; xxiv. 1. 22: foll. by ἀπό w. gen. of the place, Mk. iii. 22; Lk. x. 30; Acts xxv. 7; 1 Th. iv. 16; ἐκ τοῦ οὐρανοῦ, Mt. xxviii. 2; Jn. i. 32; iii. 13; vi. 33, 38 [RG; al. ἀπό], 41 sq. 50 sq. 58, [on these pass. cf. B. 297 (255)]; Rev. x. 1; xviii. 1; xx. 1. foll. by els w. acc. of place, Lk. x. 30; xviii. 14; Jn. ii. 12; Acts vii. 15; xiv. 25; xvi. 8; xviii. 22; xxv. 6; by ἐπί w. acc. of place, Jn. vi. 16; w. acc. of the pers., Mk. i. 10 [RGLmrg.]; Lk. iii. 22; Jn. i. 33, 51 (52); by ev w. dat. of place, Jn. v. 4 [R L] (see έν, Ι. 7); by πρός w. acc. of pers., Acts x. 21; xiv. 11; contextually i. q. to be cast down, of the devil, Rev. xii. 2. of things, to come (i. e. be sent) down: Acts x. 11 (Rec. adds ἐπ' αὐτόν); xi. 5; foll. by ἀπό w. a gen. of pers., Jas. i. 17; ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, Rev. iii. 12; xxi. 2, 10; to come (i. e. fall) down: fr. the upper regions of the air; as βροχή, Mt. vii. 25, 27; λαῖλαψ, Lk. viii. 23; πῦρ ἀπὸ [Lehm. ἐκ] τοῦ οὐρ. Lk. ix. 54; ἐκ τοῦ ούρ. είς τ. γῆν, Rev. xiii. 13; εκ τοῦ οὐρ. ἀπὸ τ. θεοῦ, Rev. xx. 9 [R G Tr]; χάλαζα έκ τοῦ οὐρ. ἐπί τινα, Rev. xvi. 21; θρόμβοι ἐπὶ τὴν γῆν, Lk. xxii. 44 [L br. WH reject the pass.]; of a way leading downwards, Acts viii. 26. figuratively, καταβ. ἔως ἄδου, to (go i. e.) be cast down to the lowest state of wretchedness and shame: Mt. xi. 28 L Tr WH; [Lk. x. 15 WH txt. Tr mrg. Comp.: ovyκαταβαίνω.]*

κατα-βάλλω: Pass. and Mid. pres. ptcp. καταβαλλόμενος; 1 aor. pass. κατεβλήθην; [fr. Hom. down]; Sept. for הָּבִּיל; 1. to cast down: דוּהָל, pass., Rev. xii. 10 Rec.; to throw to the ground, prostrate: pass., 2 Co. iv. 9 330

(where the metaph. is taken from an athlete or combatant). 2. to put in a lower place: in the phrase θεμέλιον καταβάλλομα, to lay (down) a foundation (Joseph. antt. 11, 4, 4; 15, 11, 3; Dion. H. antt. 3, 69; al.), Heb. vi. 1.*

κατα-βαρίω, -ω: 1 aor. κατεβάρησα; prop. to press down by an imposed weight; to weigh down; metaph. to burden: τινά, any one, 2 Co. xii. 16. (Polyb., Diod., App., Lcian.) •

κατα-βαρύνω: i. q. καταβαρέω (q. v.); pres. pass. ptcp. καταβαρυνόμενος, Mk. xiv. 40 LTTrWH; see βαρέω. (Sept.; Theophr. et al.) *

κατά-βασις, -εως, ή, (καταβαίνω), [fr. Hdt. down], descent; a. the act of descending. b. the place of descent: τοῦ ὄρους, i. e. that part of the mountain where the descent is made, Lk. xix. 37; so Josh. x. 11 Sept.; Diod. 4, 21; opp. to ἀνάβασις, the place of ascent, way up, 1 Macc. iii. 16, 24; Xen. Cyr. 7, 2, 3. So Lat. descensus; cf. Herzog on Sall. Cat. 57, 3.*

κατα-βιβάζω: 1 fut. pass. καταβιβασθήσομαι; to cause to go down (Hdt. 1, 87; Xen. Cyr. 7, 5, 18; Sept. several times for τίπις; to bring down, Bar. iii. 29); to cast down, thrust down: pass., ἔως ἄδου (see ἄδης, 2), Mt. xi. 23 R G T; Lk. x. 15 [Trmrg. WII txt. καταβήση (q. v. 3)]; εἰς ἄδου, Ezek. xxxi. 16.*

κατα-βολή, -ης, ή, (καταβάλλω, η. ٧.); 1. a throwing or laying down: τοῦ σπέρματος (sc. els τὴν μήτραν), the injection or depositing of the virile semen in the womb, Lcian. amor. 19; Galen, aphorism. iv. § 1; of the seed of animals and plants, Philo de opif. mund. §§ 22, 45; σπέρματα τὰ είς γην η μήτραν καταβαλλόμενα, Antonin. 4, 36; accordingly many interpret the words Σάρρα δύναμιν είς καταβολήν σπέρματος έλαβε in Heb. xi. 11, she received power to conceive seed. But since it belongs to the male καταβάλλεων τὸ σπέρμα, not to the female, this interpretation cannot stand [(acc. to the reading of WH mrg. αὐτῆ Σάρρα, Abr. remains the subj. of ἔλαβεν; but see 2 below); cf. Bleek [and, on the other side, 2. a founding (laying down a foun-Kurtz] ad loc. dation): els καταβ. σπέρματος, to found a posterity, Heb. xi. 11 [but cf. above] (τυραννίδος, Polyb. 13, 6, 2; αμα τη πρώτη καταβολή των ανθρώπων, Plut. aquae et ignis comp. c. 2). ἀπὸ καταβολης κόσμου, from the foundation of the world: Mt. xiii. 35 [L T Tr WII om. κόσμου]; xxv. 34; Lk. xi. 50; Heb. iv. 3; ix. 26; Rev. xiii. 8; xvii. 8; πρδ καταβολης κόσμου, Jn. xvii. 24; Eph. i. 4; 1 Pet. i. 20.*

κατα-βραβεύω, impv. 3 pers. sing. καταβραβευέτω; (prop. βραβεύω to be an umpire in a contest, κατά sc. τινός, against one); to decide as umpire against one, to declare him unworthy of the prize; to defraud of the prize of victory: τινά, metaph., to deprive of salvation, Col. ii. 18, where cf. Meyer, [Bp. Lghtft., esp. Field, Otium Norv. Pars iii.]. (Eustath. ad Il. 1, 93, 33 (vss. 402 sq.) καταβραβεύει αὐτόν, ώς φασιν οἱ παλαιοί; but in the earlier Grk. writ. that have come down to us, it is found only in [pseudo-] Dem. adv. Mid. p. 544 end, where it is used of one who by bribing the judges causes another to be condemned.)*

καταγγιλείε, -έωε, δ, (καταγγίλλω, q. v.), announcer (Vulg. annuntiator), proclaimer: with gen. of the obj., Acts xvii. 18. (Eccles. writ.)*

Rat-αγγέλλω; impf. κατήγγελλον; 1 aor. κατήγγελλα; Pass., pres. καταγγέλλομαι; 2 aor. κατηγγέλην; to announce, declare, promulgate, make known; to proclaim publicly, publish: τὸν λόγον τοῦ θεοῦ, Acts xiii. 5; xv. 36; pass. Acts xvii. 13; ἔθη, Acts xvi. 21; τὸ εὐαγγέλων, 1 Co. ix. 14; τὴν ἀνάστασιν τὴν ἐκ νεκρῶν, Acts iv. 2; τὰς ἡμέρας ταύτας, Acts iii. 24 G L T Tr WH; θεόν [al. δ], Acts xvii. 23; Ἰησοῦν, ib. 3; Christ, Phil. i. 16 (17), 18; Col. i. 28; τινί τι, Acts xiii. 38; xvi. 17; 1 Co. ii. 1; with the included idea of celebrating, commending, openly praising (Lat. praedicare): τί, Ro. i. 8 [A.V. is spoken of]; 1 Co. xi. 26. (Occasionally in Grk. writ. fr. Xen. an. 2, 5, 38 where it means to denounce, report, betray; twice in the O. T. viz. 2 Macc. viii. 36; ix. 17. [Cf. Westcott on 1 Jn. i. 5.]) [Comp.: προ-καταγγέλλω.]*

κατα-γελάω, -ŵ: impf. 3 pers. plur. κατεγέλων; to deride, [A. V. laugh to scorn]: τινός, any one [cf. B. § 132, 15], Mt. ix. 24; Mk. v. 40; Lk. viii. 53. (From [Aeschyl. and] Hdt. down; Sept.)*

κατα-γινόσκω; pf. pass. ptcp. κατεγνωσμένος; to find fault with, blame: κατεγνωσμένος ἦν, he had incurred the censure of the Gentile Christians; Luther rightly, es war Klage über ihn kommen [i. e. a charge had been laid against him; but al. he stood condemned, see Meyer or Ellic. in loc.; cf. Bttm. § 134, 4. 8], Gal. ii. 11; to accuse, condemn: τινός, any one, 1 Jn. iii. 20 sq., with which cf. Sir. xiv. 2 μακάριος, οὖ οὐ κατέγνω ἡ ψυχὴ αὐτοῦ. (In these and other signif. in Grk. writ. fr. [Aeschyl. and] Hdt. down; [see Ellicott u. s.].) *

κατ-άγνυμ: fut. κατεάξω; 1 aor. κατέαξα (impv. κάταξον, Deut. xxxiii. 11); Pass., 2 aor. κατέαγην, whence subjunc. 3 pers. plur. κατεαγῶσων; 1 aor. κατεάχθην in Sept. Jer. xxxi. (xlviii.) 25; (on the syllabic augment of these forms cf. Bttm. Ausf. Spr. ii. p. 97 sq., cf. i. p. 323 sq.; Matthiae i. p. 520 sq.; W. § 12, 2; [Curtius, Das Verbum, i. p. 118; Veitch s. v.; Kuenen and Cobet, N. T., Praef. p. lxxix.]); fr. Hom. down; to break: τί, Mt. xii. 20; Jn. xix. 31-33. [Syn. see Schmidt ch. 115, 5 and cf. ρήγνυμ.]•

κατα-γράφω: impf. 3 pers. sing. κατέγραφεν; to draw (forms or figures), to delineate: Jn. viii. 6 cod. D etc. which T Tr WII (txt.) would substitute for R G ἔγραφεν. (Pausan. 1, 28, 2. Differently in other Grk. writ.) [Perh. it may be taken in Jn. l. c. in a more general sense: to mark (cf. Pollux 9, 7, 104, etc.).]*

κατ-άγω: 2 aor. κατήγαγον; 1 aor. pass. κατήχθην; Sept. for Υτιά, to make to descend; to lead down, bring down: τικά, Acts xxii. 30; Ro. x. 6; τικά foll. by εἰς w. acc. of place, Acts ix. 30; xxiii. [15 L T Tr WH], 20, 28; τικά foll. by πρός w. acc. of pers., Acts xxiii. 15 [R G]; τὸ πλοῖον ἐπὶ τὴν γῆν to bring the vessel (down from deep water) to the land, Lk. v. 11; κατάγεσθαι, to be brought (down) in a ship, to land, touch at: foll. by εἰς w. acc. of place, Acts xxii. 3 [L T Tr WH κατήλθομεν]; xxvii. 3; xxviii. 12; often so in Grk. writ.*

κατ-αγωνίζομαι: deponent mid.; 1 aor. κατηγωνισά

μην; 1. to struggle against (Polyb. 2, 42, 3, etc.). 2.
to overcome (cf. Germ. niederkämpfen): Heb. xi. 33.
(Polyb., Joseph., Lcian., Plut., Aelian.)*

κατα-δέω, -ŵ: 1 aor. κατέδησα; fr. Hom. down; to bind up: τὰ τραύματα, Lk. x. 34. (Sir. xxvii. 21 acc. to the true reading τραύμα.)*

κατά-δηλος, -ον, (δήλος), thoroughly clear, plain, evident: Heb. vii. 15. ([Soph.], Hdt., Xen., Plat., al.) [Cf. δήλος, fin.]*

κατα-δικάζω; 1 aor. κατεδίκασα; 1 aor. pass. κατεδικάσσθην; 1 fut. pass. καταδικασθήσομαι; to give judgment against (one), to pronounce guilty; to condemn; in class. Grk. [where it differs fr. κρίνειν in giving prominence to the formal and official as distinguished from the inward and logical judging (cf. Schmidt, Syn. ch. 18, 6)] it is foll. by the gen. of the pers., in the N. T. by the acc. [B. § 132, 16]: Mt. xii. 7; Lk. vi. 37 [here Tr mrg. the simple verb]; Jas. v. 6; pass., Mt. xii. 37; [Lk. vi. 37 (not Tr mrg.)]. (Sept. Lam. iii. 35; Joseph. antt. 7, 11, 3.) *

κατα-δίκη, -ης, $\dot{\eta}$; 1. damnatory sentence, condemnation: Acts xxv. 15 L T Tr WH; ([Epicharm. in Ath. 2, 3 p. 36 d.], Polyb., Plut., Iren. 1, 16, 3). 2. penalty, esp. a fine; (Thuc., Dem., Lcian.).*

κατα-διώκω: 1 aor. κατεδίωξα; Sept. often for ηςς; to follow after, follow up, (esp. of enemies [Thuc. et al.]); in a good sense, of those in search of any one: τινά, Μk. i. 36. (τὸ ἔλεός σου καταδιώξεταί με, Ps. xxii. (xxiii.) 6; οὐ κατεδίωξαν μεθ΄ ἡμῶν, 1 S. xxx. 22; ὁπίσω τινός, to follow after one in order to gain his favor, Sir. xxvii. 17.)*
κατα-δουλόω, -ῶ; fut. καταδουλώσω; 1 aor. mid. κατεδουλωσάμην; (κατά under [see κατά, III. 3]); [fr. Hdt. down]; to bring into bondage, enslave: τινά, Gal. ii. 4 L T Tr WH; 2 Co. xi. 20 [cf. W. 255 sq. (240)]; mid. to enslave to one's self; bring into bondage to one's self: Gal. ii. 4 R G.*

κατα-δυναστεύω; pres. pass. ptcp. καταδυναστεύμενος; Sept. for πίμπ, py'y, etc.; with gen. of pers. [W. 206 (193); B. 169 (147)], to exercise harsh control over one, to use one's power against one: Jas. ii. 6 [not Tdf. (see below)] (Diod. 13, 73); τινά, to oppress one (Xen. conv. 5, 8; often in Sept.): Jas. ii. 6 Tdf.; pass. Acts x. 38.* κατά-δεμα, -τος, τό, i. q. κατανάθεμα (q. v.), of which it seems to be a vulgar corruption by syncope [cf. Κου-manoudes, Συναγωγή λέξεων άθησαύρ. κτλ. s. v. κατάς]; a curse; by meton. worthy of execration, an accursed thing: Rev. xxii. 3 [Rec. κατανάθεμα; cf. Just. M. quaest. et resp. 121 fin.; 'Teaching' 16, 5]. Not found in prof. auth.* κατα-δεματίζω; (κατάθεμα, q. v.); to call down direst evils on, to curse vehemently: Mt. xxvi. 74 (Rec. καταναθεματίζευ). (Iren. adv. haer. 1, 13, 4 and 16, 3.)*

κατ-αισχύνω; Pass., impf. κατησχυνόμην; 1 aor. κατησχύνθην; fut. καταισχυνθήσομα; Sept. chiefly for Επίπ, and Επίπ; as in Grk. writ. fr. Hom. down; 1. to dishonor, disgrace: τὴν κεφαλήν, 1 Co. xi. 4 sq. (σποδῷ τὴν κεφαλήν, Joseph. antt. 20, 4, 2). 2. to put to shame, make ashamed: τινά, 1 Co. i. 27; xi. 22; pass. to be ashamed, blush with shame: Lk. xiii. 17; 2 Co. vii. 14; ix. 4; 1 Pet.

iii. 16; by a Hebr. usage one is said to be put to shame who suffers a repulse, or whom some hope has deceived; hence ἐλπὶς οὐ καταισχύνει, does not disappoint: Ro. v. 5 (cf. Ps. xxi. (xxii.) 6; xxiv. (xxv.) 2 sq.; cxviii. (cxix.) 116); pass., Ro. ix. 33; x. 11; 1 Pet. ii. 6, (Is. xxviii. 16; Sir. ii. 10).*

κατα-καίω: impf. 3 pers. plur. κατέκαιον; fut. κατακαύσω; 1 aor. inf. κατακαύσαι; Pass., pres. κατακαίομαι; 2 aor. κατεκάην; 2 fut. κατακαήσομαι [cf. Tdf. Proleg. p. 123; WH. App. p. 170]; 1 fut. κατακαυθήσομαι (Kühner i. 841; [Veitch s. v. καίω; B. 60 (53); W. 87 (83)]); Sept. chiefly for γίψ; fr. Hom. down; to burn up [see κατά, III. 4], consume by fire: τί, Mt. xiii. 30; Acts xix. 19; pass., 1 Co. iii. 15; Heb. xiii. 11; 2 Pet. iii. 10 [Tr WH εὐρεθήσεται, see εὐρίσκω, 1 a. fin.]; Rev. viii. 7; with πυρί added, Mt. iii. 12; xiii. 40 R L T WH, but G Tr καίω; Lk. iii. 17, (Ex. xxix. 14; xxxii. 20 Alex., etc.; see καίω). ἐν πυρί (often so in Sept.), Rev. xvii. 16; xviii. 8. (καίω and κατακαίω are distinguished in Ex. iii. 2.)*

κατα καλύπτω: Sept. for ΠΕΞ; fr. Hom. down; to cover up [see κατά, III. 3]; Mid. pres. κατακαλύπτομαι, to veil or cover one's self: 1 Co. xi. 6; τὴν κεφαλήν, one's head, ib. 7.°

κατα-καυχάσμαι, - ώμαι, 2 pers. sing. κατακαυχάσαι (contr. fr. κατακαυχάσαι) for the Attic κατακαυχά (Ro. xi. 18; cf. W. § 13, 2 b.; [B. 42 (37); Soph. Lex., Introd. p. 40 sq.; Tdf. Proleg. p. 123 sq.]; Lob. ad Phryn. p. 360), impv. 2 pers. sing. κατακαυχώ (Ro. xi. 18); (κατά against [cf. κατά, III. 7]); prop. to glory against, to exult over, to boast one's self to the injury of (a person or a thing): τινός, Ro. xi. 18; Tdf. in Jas. iii. 14; κατά τινος, ibid. R G L Tr WH [B. 185 (160); W. § 30, 9 b. (cf. 432 (402))]; ἔλευς (i. q. δ ελεών) κατακαυχάται κρίσεως, mercy boasts itself superior to judgment, i. e. full of glad confidence has no fear of judgment, Jas. ii. 13. (Zech. x. 12; Jer. xxvii. (l.) 10, 38; not found in prof. auth.)*

κατά-κειμαι; impf. 3 pers. sing. κατέκειτο; (κείμαι, to lie [see κατά, III. 1]); to have lain down i. e. to lie prostrate;

a. of the sick [cf. colloq. 'down sick'] (Hdt. 7, 229; Lcian. Icarom. 31; [Plut. vit. Cic. 43, 3]): Mk. i. 30; Jn. v. 6; Acts xxviii. 8; foll. by ἐπί w. dat. of the couch or pallet, Mk. ii. 4 RG Lmrg.; [Acts ix. 33 RG]; Lk. v. 25 R L; ἐπί τινος, Acts ix. 33 [L T Tr WH]; ἐπί τι, Lk. v. 25 T Tr WH [B. § 147, 24 note; W. 408 (381) note]; ἐν w. dat. of place, Jn. v. 8.

b. of those at meals, to recline (Athen. 1, 42 p. 23 c.; Xen. an. 6, 1, 4; conv. 1, 14; Plat. conv. p. 177 d.; rep. ii. p. 372 d., etc.; Diog. Laërt. 7, 1, 19; see ἀνάκειμαι): absol., Mk. xiv. 3; Lk. v. 29; foll. by ἐν w. dat. of place, Mk. ii. 15; 1 Co. viii. 10; Lk. vii. 37 L T Tr WH.*

κατα-κλάω, -ῶ: 1 aor. κατέκλασα; fr. Hom. down; to breal: in pieces (cf. Germ. zerbrechen [see κατά, III. 4]): τοὺς ἄρτους, Μκ. vi. 41; Lk. ix. 16.*

κατα-κλείω: 1 aor. κατέκλεισα; fr. [Hdt.], Thuc. and Xen. down; to shut up, confine: τινὰ ἐν τῆ φυλακῆ, Lk. iii. 20; ἐν (which Rec. om.) φυλακαῖς, Acts xxvi. 10 (Jer. xxxix. (xxxii.) 3).*

κατα-κληροδοτέω, -ω (see κατά, III. 6): 1 aor. κατεκληρο-

δότησα; to distribute by lot; to distribute as an inheritance: τινί τι, Acts xiii. 19 Rec.; see the foll. word. (Deut. i. 38; xxi. 16; Josh. xix. 51 Ald., Compl.; 1 Macc. iii. 36,—in all with the var. κατακληρονομείν. Not found in prof. auth.) *

κατα-κληρονομίω, -ῶ[see κατά, III. 6]: 1 aor. κατεκληρονόμησα; to distribute by lot, to distribute as an inheritance: τινί τι, Acts xiii. 19 G L T Tr WH. (Num. xxxiv. 18; Deut. iii. 28; Josh. xiv. 1; Judg. xi. 24 Alex.; 1 S. ii. 8; 1 Esr. viii. 82. Also often intrans. to receive, obtain, acquire as an inheritance; as, Deut. i. 8 var., 38; ii. 21. Not found in prof. auth.) *

κατα-κλίνω: 1 aor. κατέκλινα; 1 aor. pass. κατεκλίθην; fr. Hom. down; in the N. T. in ref. to eating, to make to recline: τινά, Lk. ix. 14, [also 15 T Tr WH], (ἐπὶ τὸ δεΐπνον, Xen. Cyr. 2, 3, 21); mid., with 1 aor. pass., to recline (at table): Lk. vii. 36 L T Tr WH; xxiv. 30; εἰς τὴν πρωτοκλισίαν, Lk. xiv. 8, (εἰς τὸ ἐσθίειν, Judith xii. 15; εἰς τὸ δεΐπνον, Joseph. antt. 6, 8, 1 [var.]).*

หลาน-หมังใช: 1 aor. pass. ptcp. κατακλυσθείς; fr. [Pind., Hdt.], Aeschyl. down; to overwhelm with water, to submerge, deluge, [cf. κατά, III. 4]: 2 Pet. iii. 6. (Sept. several times for ๆกซู่.)*

κατα-κλυσμός, -οῦ, ὁ, (κατακλύζω), inundation, deluge: of Noah's deluge, Mt. xxiv. 38 sq.; Lk. xvii. 27; 2 Pet. ii. 5. (Sept. for אובור Plato, Diod., Philo, Joseph., Plut.) * κατ-ακολουθίω, -ῶ; 1 aor. ptcp. κατακολουθήσας; to follow after [see κατά, III. 5]: Lk. xxiii. 55; τινί, Acts xvi. 17. [Sept., Polyb., Plut., Joseph., al.] *

1. to cut up, cut to pieces, [see κατά, 1II. 4]; to slay: Is. xxvii. 9; 2 Chr. xxxiv. 7, etc.; Hdt. et sqq. 2. to beat, bruise: ἐαυτὸν λίθοις, Mk. v. 5; [al. retain here the primary meaning, to cut, gash, mangle].*

κατα-κρημνίζω: 1 aor. inf. κατακρημνίσαι; to cast down a precipice; to throw down headlong: Lk. iv. 29. (2 Chr. xxv. 12; 2 Macc. xiv. 43; 4 Macc. iv. 25; Xen. Cyr. 1, 4, 7; 8, 3, 41; Dem. 446, 11; Diod. 4, 31; [Philo de agric. Noë § 15]; Joseph. antt. 6, 6, 2; 9, 9, 1.) *

κατά-κριμα, -τος, τό, (κατακρίνω), damnatory sentence, condemnation: Ro. v. 16 (on which see κρίμα, 2), ib. 18; viii. 1. (κατακριμάτων ἀφέσεις, Dion. Hal. 6, 61.)*

κατα-κρίνω; fut. κατακρινώ; 1 aor. κατέκρινα; Pass., pf. κατακέκριμαι; 1 aor. κατεκρίθην; 1 fut. κατακριθήσομαι; to give judgment against (one [see κατά, III. 7]), to judge worthy of punishment, to condemn; a. prop.: Ro. viii. 34; τινά, Jn. viii. 10 sq.; Ro. ii. 1, where it is disting. fr. kpivew, as in 1 Co. xi. 32; pass., Mt. xxvii. 3; Ro. xiv. 23; τινὰ θανάτφ, to adjudge one to death, condemn to death, Mt. xx. 18 [Tdf. είς θάνατον]; Mk. x. 33, (κεκριμμένοι θανάτω, to eternal death, Barn. ep. 10, 5); τŷ καταστροφŷ, 2 Pet. ii. 6 [WH om. Tr mrg. br. καταστροφή], (the Greeks say κατακρ. τινὰ θανάτου or θάνατον; cf. W. 210 (197 sq.); B. § 132, 16; Grimm on Sap. ii. 20); w. the acc. and inf., τινὰ ἔνοχον είναι βανάτου, Mk. xiv. 64; simply, of God condemning one to eternal misery: pass., Mk. xvi. 16; 1 Co. xi. 32; Jas. v. 9 Rec. improp. i. e. by one's good example to render another's

wickedness the more evident and censurable: Mt. xii. 41 sq.; Lk. xi. 31 sq.; Heb. xi. 7. In a peculiar use of the word, occasioned by the employment of the term κατάκριμα (in vs. 1), Paul says, Ro. viii. 3, ὁ θεὸς κατέκρινε τὴν ἀμαρτίαν ἐν τῷ σαρκί, i. e. through his Son, who partook of human nature but was without sin, God deprived sin (which is the ground of the κατάκριμα) of its power in human nature (looked at in the general), broke its deadly sway, (just as the condemnation and punishment of wicked men puts an end to their power to injure or do harm). [(From Pind. and Hdt. down.)]*

κατά-κριστε, -εως, ή, (κατακρίνω), condemnation: 2 Co. iii. 9 (see διακονία, 2 a.); πρὸς κατάκριστε, in order to condemn, 2 Co. vii. 3. (Not found in prof. auth.)*

κατα-κυριεύω; 1 aor. ptcp. κατακυριεύσας; (κατά [q. v. III. 3] under); a. to bring under one's power, to subject to one's self, to subdue, master: τινός, Acts xix. 16 (Diod. 14, 64; for ΕΞΞ Gen. i. 28; Sir. xvii. 4). b. to hold in subjection, to be master of, exercise lordship over: τινός, Mt. xx. 25; Mk. x. 42; 1 Pet. v. 3; (of the benign government of God, Jer. iii. 14).

κατα-λαλέω, -ŵ; to speak against one, to criminate, traduce: τινός (in class. Grk. mostly w. the acc.; in the Sept. chiefly foll. by κατά τινος), Jas. iv. 11; 1 Pet. ii. 12; iii. 16 [here T Tr mrg. WH ἐν ῷ καταλαλεῖσθε, wherein ye are spoken against].

κατα-λαλιά, -α̂s, η̂, (κατάλαλοs, q. v.), defamation, evilspeaking: 2 Co. xii. 20; 1 Pet. ii. 1, [on the plur. cf. W. 176 (166); B. 77 (67)]. (Sap. i. 11; Clem. Rom. 1 Cor. 30, 1; 35, 5, and eccl. writ.; not found in class. Grk.) * κατά-λαλοs, -ου, δ, a defamer, evil speaker, [A. V. back-biters]: Ro. i. 30. (Found nowhere else [Herm. sim. 6, 5, 5; also as adj. 8, 7, 2; 9, 26, 7].) *

κατα-λαμβάνω: 2 aor. κατέλαβον; pf. inf. κατειληφέναι; Pass., pf. 3 pers. sing. κατείληπται (Jn. viii. 4 as given in LTTr WH txt.), pf. ptcp. κατειλημμένος; 1 aor. κατειλήφθην (Jn. viii. 4 Res bes els G) fon the augm. cf. W. § 12, 6], and κατελήφθην (Phil. iii. 12 RG), and κατελήμφθην (ibid. LTTr WH; on the μ see s. v. M, μ); Mid., pres. καταλαμβάνομαι; 2 αοτ. κατελαβόμην; cf. Kühner i. p. 856; [Veitch, s. v. λαμβάνω]; Sept. for לָכָר הְשִּׁינ, also for כָּגָא, etc.; [fr. Hom. down]; to lay hold of; i. e. 1. to lay hold of so as to make one's own, to obtain, attain to: w. the acc. of the thing; the prize of victory, 1 Co. ix. 24; Phil. iii. 12 sq.; την δικαιοσύνην, Ro. ix. 30; i. q. to make one's own, to take into one's self, appropriate: ή σκοτία αὐτὸ (i. e. τὸ φῶς) οὐ κα-2. to seize upon, take possession of, τέλαβεν, Jn. i. 5. (Lat. occupare); a. of evils overtaking one (so in Grk. writ. fr. Hom. down): τινά, σκοτία, Jn. xii. 35; [so physically, Jn. vi. 17 Tdf.]; of the last day overtaking the wicked with destruction, 1 Th. v. 4; of a demon about b. in a good sense, of to torment one, Mk. ix. 18. Christ by his holy power and influence laying hold of the human mind and will, in order to prompt and govern 3. to detect, catch: Twa ev Tivi, in it, Phil. iii. 12. pass. Jn. viii. 3 [WH ἐπί τ.]; with a ptep. indicating the crime, ib. 4. 4. to lay hold of with the mind;

to understand, perceive, learn, comprehend, (Plat. Phaedr. p. 250 d.; Axioch. p. 370 a.; Polyb. 8, 4, 6; Philo, vita contempl. § 10; Dion. Hal. antt. 5, 46); Mid. (Dion. Hal. antt. 2, 66; [cf. W. 253 (238)]), foll. by ort, Acts iv. 13; x. 34; foll. by the acc. w. inf., Acts xxv. 25; foll. by indir. disc., Eph. iii. 18.*

κατα-λέγω: pres. pass. impv. καταλεγέσθω; 1. prop. to lay down; mid. to lie down (Hom.). 2. to narrate at length, recount, set forth, [fr. Hom. on]. 3. to set down in a list or register, to enroll, (esp. soldiers; see Passow s. v. 5; [L. and S. s. v. Π. 2 (yet the latter connect this use with the signif. to choose)]): of those widows who held a prominent place in the church and exercised a certain superintendence over the rest of the women, and had charge of the widows and orphans supported at public expense, 1 Tim. v. 9 [W. 590 (549)]; cf. De Wette [or Ellicott] ad loc.*

κατά-λειμμα, -τος, τό, (καταλείπω), a remnant, remains: Ro. ix. 27 RG, where it is equiv. to a few, a small part; see ὑπόλειμμα. (Sept., Galen.)*

κατα-λείπω; fut. καταλείψω; 1 sor. κατέλειψα (in later auth.; cf. Lob. ad Phryn. p. 713 sqq.; [Veitch s. v. λείπω; WH. App. p. 169 sq.]); 2 aor. кательног; Pass., pres. каταλείπυμαι; pf. ptcp. καταλελειμμένος [WH -λιμμένος, see (their App. p. 154^b, and) s. v. I, ι]; 1 aor. κατελείφθην; (see גמדמ, III. 5); Sept. for יוב השאיר, הותיר; [fr. Hom. down]; to leave behind; with acc. of place or pers.; i q. to depart from, leave, a pers. or thing: Mt. iv. 13; xvi. 4; xxi. 17; Heb. xi. 27; metaph. εὐθεῖαν δδόν, to forsake true religion, 2 Pet. ii. 15. pass. to be left: Jn. viii. 9; i.q. to remain, foll. by iv with dat. of place, 1 Th. iii. b. i. q. to bid (one) to remain: riva in a place, Acts xviii. 19; Tit. i. 5 [R G; al. ἀπολείπω]. o. to forsake, leave to one's self a pers. or thing, by ceasing to care for it, to abandon, leave in the lurch: τον πατέρα κ. την μητέρα, Mt. xix. 5; Mk. x. 7; Eph. v. 31, fr. Gen. ii. 24; pass. to be abandoned, forsaken: els άδου [or άδην (q. v. 2)], Acts ii. 31 Rec. (see ἐγκαταλείπω, 1); w. acc. of the thing, Mk. xiv. 52; Lk. [v. 28]; xv. 4; τον λόγον, to neglect the office of instruction, Acts vi. 2. d. to cause to be left over, to reserve, to leave remaining: ἐμαυτφ̂, Ro. xi. 4 (1 Κ. xix. 18); καταλείπεται, there still remains, επαγγελία, a promise (to be made good by the event), Heb. iv. 1 (μάχη, Xen. Cyr. 2, 3, 11; σωτηρίας έλπίς, Joseph. b. j. 4, 5, 4); τινά with inf. (to leave any business to be done by one alone), Lk. x. 40. e. like our leave behind, it is used of one who on being called away cannot take another with him: Acts xxiv. 27; xxv. 14; spec. of the dying (to leave behind), Mk. xii. 19, [21 L mrg. T Tr WH]; Lk. xx. 31, (Deut. xxviii. 54; Prov. xx. 7; and often in Grk. writ. fr. Hom. Il. 24, 726; Od. 21, 33 on). f. like our leave i. q. leave alone, disregard: of those who sail past a place without stopping, Acts xxi. 3. [Comp.: ey-karaλείπω.]*

κατα-λιθάζω: fut. καταλιθάσω; (see κατά, III. 3 [cf. W. 102 (97)]); to overwhelm with stones, to stone: Lk. xx. 6. (Eccles. writ.)

κατ-αλλαγή, - $\hat{\eta}$ s, $\hat{\eta}$, (καταλλάσσω, q. \forall .); **1.** ex-

change; of the business of money-changers, exchanging equiv. values [(Aristot., al.)]. Hence 2. adjustment of a difference, reconciliation, restoration to favor, [fr. Aeschyl. on]; in the N. T., of the restoration of the favor of God to sinners that repent and put their trust in the expiatory death of Christ: 2 Co. v. 18 sq.; w. the gen. of the one received into favor, $\tau \circ i$ $\kappa \circ \sigma \mu \circ \nu$ (opp. to $i \pi \circ \beta \circ \lambda \wedge i$), Ro. xi. 15; $\kappa \circ \tau \circ \lambda \circ \beta \circ \mu \circ \nu$, we received the blessing of the recovered favor of God, Ro. v. 11; w. the gen. of him whose favor is recovered, 2 Macc. v. 20. [Cf. Trench § lxxvii.]*

κατ-αλλάσσω; 1 aor. ptcp. καταλλάξας; 2 aor. pass. κατηλλάγην; prop. to change, exchange, as coins for others of equal value; hence to reconcile (those who are at variance): τινάς, as τοὺς Θηβαίους καὶ τοὺς Πλαταιέας, Hdt. 6, 108; κατήλλαξάν σφεας οἱ Πάριοι, 5, 29; Aristot. oecon. 2, 15, 9 [p. 1348, 9] κατήλλαξεν αὐτοὺς πρὸς ἀλλήλους; pass. revi, to return into favor with, be reconciled to, one, Eur. Iph. Aul. 1157; Plat. rep. 8 p. 566 e.; πρὸς ἀλλήλους, Thuc. 4, 59; but the Pass. is used also where only one ceases to be angry with another and receives him into favor; thus καταλλαγείς, received by Cyrus into favor, Xen. an. 1, 6, 1; καταλλάττεται πρὸς αὐτήν, regained her favor, Joseph. antt. 5, 2, 8; and, on the other hand, God is said καταλλαγήναί τινι, with whom he ceases to be offended, to whom he grants his favor anew, whose sins he pardons, 2 Macc. i. 5; vii. 33; viii. 29; Joseph. antt. 6, 7, 4 cf. 7, 8, 4, (so ἐπικαταλλάττεσθαί τινι, Clem. Rom. 1 Cor. 48, 1). In the N. T. God is said καταλλάσσειν έαυτφ τινα, to receive one into his favor, [A. V. reconcile one to himself], 2 Co. v. 18 sq. (where in the added ptcps. two arguments are adduced which prove that God has done this: first, that he does not impute to men their trespasses; second, that he has deposited the doctrine of reconciliation in the souls of the preachers of the gospel); καταλλαγήναι τῷ θεῷ, to be restored to the favor of God, to recover God's favor, Ro. v. 10 but see εχθρός, 2]; καταλλάγητε τῷ θεῷ, allow yourselves to be reconciled to God; do not oppose your return into his favor, but lay hold of that favor now offered you, 2 Co. v. 20. of a woman: καταλλαγήτω τῷ ἀνδρί, let her return into harmony with [A. V. be reconciled to] her husband, 1 Co. vii. 11. Cf. Fritzsche on Rom. vol. i. p. 276 sqq. [who shows (in opp. to Tittmann, N. T. Syn. i. 102, et al.) that καταλλάσσω and διαλλάσσω are used promiscuously; the prepp. merely intensify (in slightly different modes) the meaning of the simple verb, and there is no evidence that one compound is stronger than the other; diall. and its derivatives are more common in Attic, καταλλ. and its derivatives in later writers. Comp.: ἀπο-καταλλάσσω.] *

κατά-λοιπος, -ο», (λοιπός), left remaining: [οΙ κατάλοιποι τ. ἀνθρώπων Α. V. the residue of men], Acts xv. 17. (Plat., Aristot., Polyb.; Sept.)*

[cf. W.]

κατά-λυμα, -τος, τό, (fr. καταλύω, c; q.v.), an inn, lodging-place: Lk. ii. 7 (for | ητο, Ex. iv. 24); an eating-room, dining-room, [A.V. guest-chamber]: Mk. xiv. 14; I.k. xxii.

1. ex- 11; in the same sense for ¬ψ, 1 S. ix. 22. (Polyb. 2)

36, 1 [plur.]; 32, 19, 2; Diod. 14, 93, 5; [al.; cf. W. 25, 93 (89)].) •

κατα-λύω; fut. καταλύσω; 1 aor. κατέλυσα; 1 aor. pass. κατελύθην: 1 fut. pass. 3 pers. sing. καταλυθήσεται; to diseolve, disunite, [see kará, III. 4]; a. (what has been joined together) i. q. to destroy, demolish: λίθους [A. V. throw down], Mt. xxiv. 2; Mk. xiii. 2; Lk. xxi. 6; Tou ναόν, Mt. xxvi. 61; xxvii. 40; Mk. xiv. 58; xv. 29; Acts vi. 14; olkíav. 2 Co. v. 1; univ. opp. to olkodoucív. Gal. ii. 18 (2 Esdr. v. 12; Hom. Il. 9, 24 sq.; 2, 117; τεύχη, Eur. Tro. 819; γέφυραν, Hdian. 8, 4, 4 [2 ed. Bekk.]). metaph. to overthrow i. e. render vain, deprive of success, bring to naught: την βουλήν ή το έργον, Acts v. 38 (τάς άπειλάς, 4 Macc. iv. 16); τινά, to render fruitless one's desires, endeavors, etc. ibid. 39 G L T Tr WH (Plat. legg. 4 p 714 c.); to subvert, overthrow: τὸ ἔργον τοῦ θεοῦ (see dyaθόs, 2), Ro. xiv. 20. As in class. Grk. fr. Hdt. down, of institutions, forms of government, laws, etc., to deprive of force, annul, abrogate, discard: τὸν νόμον, Mt. v. 17 (2 Macc. ii. 22; Xen. mem. 4, 4, 14; Isocr. paneg. § 55; Philost. v. Apoll. 4, 40). o. of travellers, to halt on a journey, to put up, lodge, (the fig. expression originating in the circumstance that, to put up for the night, the straps and packs of the beasts of burden are unbound and taken off; or, perh. more correctly, fr. the fact that the traveller's garments, tied up when he is on the journey, are unloosed at its end; cf. ἀναλύω, 2): Lk. ix. 12; xix. 7; so in Grk. writ. fr. Thuc., Xen., Plat. down; Sept. for , Gen. xix. 2; xxiv. 23, 25, etc.; Sir. xiv. 25, 27; xxxvi. 31; [cf. B. 145 (127)].*

κατα-μανθάνω: 2 aor. κατέμαθον; met with fr. Hdt. down; esp. freq. in Xen. and Plat.; to learn thoroughly [see κατά, III. 1], examine carefully; to consider well: τί foll. by πῶς, Mt. vi. 28. (Gen. xxiv. 21; Job xxxv. 5, etc.; παρθένον, Sir. ix. 5; κάλλος ἀλλότριον, ibid. 8.)*

κατα-μαρτυρίω, -ω; to bear witness against: τί τινος, testify a thing against one [B. 165 (144), cf. 178 (154)], Mt. xxvi. 62; xxvii. 13; Mk. xiv. 60, and R G in xv. 4. (1 K. xx. (xxi.) 10, 13; Job xv. 6; among Grk. writ. esp. by the Attic orators.) *

κατα-μίνω; to remain permanently, to abide: Acts i. 18. (Num. xxii. 8; Judith xvi. 20; Arstph., Xen., Philo de gigant. § 5.)*

καταμόνας, and (as it is now usually written [so L T Tr WII]) separately, κατὰ μόνας (sc. χώρας), apart, alone: Mk. iv. 10; Lk. ix. 18. (Thuc. 1, 32. 37; Xen. mem. 3, 7, 4; Joseph. antt. 18, 3, 4; Sept. for לְבָרֶר, Ps. iv. 9; Jer. xv. 17, etc.)

κατ-ανά-θεμα, -τος, τό, once in Rev. xxii. 3 Rec.; see ἀνάθεμα and κατάθεμα. Not found in prof. auth.*

κατ-ανα-θεματίζω; (κατανάθεμα, q. v.); i. q. καταθεματίζω (q. v.): Mt. xxvi. 74 Rec. (Just. M. dial. c. Tr. c. 47, and other eccl. writ.)*

κατ-αν-αλίσκω; (see ἀνηλίσκω, and κατά, III. 4); to consume: of fire, Heb. xii. 29 after Deut. iv. 24; ix. 3. (In Grk. writ. fr. Xen. and Plat. down; Sept. several times for אָבֶל.)*

κατα-ναρκάω, -ω: fut. καταναρκήσω; 1 sor. κατενάρκησα;

(ναρκάω to become numb, torpid; in Sept. trans. to affect with numbness, make torpid, Gen. xxxii. 25, 32; Job xxxiii. 19; fr. νάρκη torpor); prop. to cause to grow numb or torpid; intrans. to be torpid, inactive, to the detriment of one; to weigh heavily upon, be burdensome to: τινός (gen. of pers.), 2 Co. xi. 9 (8); xii. 13 sq. (Hesych. κατενάρκησα· κατεβάρησα [al. ἐβάρυνα]); Jerome, ad Algas. 10 [(iv. 204 ed. Benedict.)], discovers a Cilicism in this use of the word [cf. W. 27]. Among prof. auth. used by Hippocr. alone, and in a pass. sense, to be quite numb or stiff.*

κατα-νεύω: 1 aor. κατένευσα; fr. Hom. down; to nod to, make a sign to: τωί, foll. by τοῦ w. aor. inf., to indicate to another by a nod or sign what one wishes him to do [A. V. beckoned to . . . that they should come, etc.], Lk. v. 7.*

המדמייסלפ, -\$\tilde{\omega}; impf. kateroour; 1 aor. kateroffa; fr. Hdt. down; Sept. here and there for הַהְבּוֹלֵן, הַהְבּוֹלֵן;

1. to perceive, remark, observe, understand: τί, Mt. vii. 3; Lk. vi. 41; xx. 23; Acts xxvii. 39.

2. to consider attentively, fix one's eyes or mind upon: τί, Lk. xii. 24, 27; Acts xi. 6; Ro. iv. 19; w. the acc. of the thing omitted, as being understood fr. the context, Acts vii. 31 sq.; τινά, Heb. iii. 1; x. 24; Jas. i. 23 sq.*

κατ-αντάω, -ω: 1 aor. κατήντησα; pf. κατήντηκα (1 Co. x. 11 L T Tr WH); to come to, arrive at; a. prop.: foll. by εἰs w. acc. of place, Acts xvi. 1; xviii. 19, 24; xxi. 7; xxv. 13; xxvii. 12; xxviii. 13, (2 Macc. iv. 44); ἀντικρύ τινος, to a place over against, opposite another, Acts xx. 15; εἴs τινα τὰ τέλη τῶν αἰώνων κατήντηκεν, i. e. whose lifetime occurs at the ends of the ages, 1 Co. x. 11. b. metaph. εἴs τι, like the Lat. ad aliquid pervenio, i. e. to attain to a thing: Acts xxvi. 7; Eph. iv. 13; Phil. iii. 11; καταντῷ τι εἴs τινα, to one, that he may become partaker of it, 1 Co. xiv. 36. (Polyb., Diod.; eccl. writ.) *

κατά-νυξις, -εως, $\dot{\eta}$, (κατανύσσω, q. v.); 1. a pricking, piercing, (Vulg. compunctio). 2. severe sorrow. 3. insensibility or torpor of mind, extreme grief. such as extreme grief easily produces; hence πνεύμα κατανύξεως, a spirit of stupor, which renders their souls torpid, i. e. so insensible that they are not affected at all by the offer made them of salvation through the Messiah, Ro. xi. 8 fr. Is. xxix. 10 Sept. (where the Hebr. תְּרָבֶּמָה, a spirit of deep sleep, is somewhat loosely so rendered; olvos κατανύξεως for אָיָן הַרְעָלָה, wine which produces dizziness, reeling, Germ. Taumelwein, Ps. lix. (lx.) 5). Not found in prof. auth. Cf. Fritzsche's full discussion of the word in his Com. on Rom. vol. ii. p. 558 sqq.; [cf. W. 94 (90); Bp. Lghtft. 'Fresh Revision' etc. p. 139 note].*

κατα-νύσσω: 2 aor. pass. κατενύγην [B. 63 (55)]; to prick, pierce; metaph. to pain the mind sharply, agitate it vehemently: used esp. of the emotion of sorrow; κατενύγησαν τῆ καρδία (τὴν καρδίαν L T Tr WH), they were smitten in heart with poignant sorrow [A. V. lit. pricked], Acts ii. 37 (κατανενυγμένον τῆ καρδία, Ps. cviii. (cix.) 16; add, Gen. xxxiv. 7; Sir. xii. 12; xiv. 1, etc.; of lust, Sus.

10; of violent pity, Joann. Malal. chronogr. 1, 18, ed. Bonn. p. 460). Cf. Fritzsche on Rom. ii. p. 558 sqq.*

κατ-αξιόω, -ŵ: 1 aor. pass. κατηξιώθην; to account worthy, judge worthy: τινά τινος, one of a thing, 2 Th. i. 5 (Polyb. 1, 23, 3, etc.; Diod. 2, 60; Joseph. antt. 15, 3, 8); foll. by an inf., Lk. xx. 35; xxi. 36 [T Tr txt. WH κατισχύσητε]; Acts v. 41, (Dem. 1383, 11 [cf. Plat. Tim. 30 c.]).*

κατα-πατίω, -ω; fut. καταπατήσω (Mt. vii. 6 L T Tr WH); 1 sor. κατεπάτησα; Pass., pres. καταπατοῦμαι; 1 sor. κατεπατήθην; to tread down [see κατά, III. 1], trample under foot: τί and τινά, Mt. v. 13; vii. 6; Lk. viii. 5; xii. 1, (Hdt. et sqq.; Sept.); metaph., like the Lat. conculco, to trample on i. q. to treat with rudeness and insult, 2 Macc. viii. 2, etc.; cf. Grimm on 1 Macc. p. 61 [where its use to denote desecration is illustrated]; to spurn, treat with insulting neglect: κὸν νίὸν τοῦ θεοῦ, Heb. x. 29; ὅρκια, Hom. Π. 4, 157; τοὺς νόμους, Plat. legg. 4, 714 a.; τὰ γράμματα, Gorg. p. 484 a.; τοὺς λόγους, Epict. 1, 8, 10; τὰ ρήματά μου, Job vi. 3 Aq.*

κατά-παυσις, -εως, ή, (καταπαύω, q. v.); 1. actively, a putting to rest: τῶν πνευμάτων, a calming of the winds, Theophr. de ventis 18; rupárror, removal from office, Hdt. 5, 38. 2. In the Grk. Scriptures (Sept. several times for קנוחה) intrans. a resting, rest: ἡμέρα τῆς καταπ. the day of rest, the sabbath, 2 Macc. xv. 1; τόπος τῆς καταπ. μου, where I may rest, Acts vii. 49. Metaph. ή κατάπ. τοῦ θεοῦ, the heavenly blessedness in which God dwells, and of which he has promised to make persevering believers in Christ partakers after the toils and trials of life on earth are ended: Heb. iii. 11, 18; iv. 1, 3, 5, 10 sq., (after Ps. xciv. (xcv.) 11, where the expression denotes the fixed and tranquil abode promised to the Israelites in the land of Palestine).*

אמתה המשבית, הניח 1. trans. (Sept. for הַנְיח 1. trans. (Sept. for make quiet, to cause to be at rest, to grant rest; i. e. a. to lead to a quiet abode: דעים, Heb. iv. 8 (Ex. xxxiii. 14; Deut. iii. 20; v. 33; xii. 10; Josh. i. 13, 15; 2 Chr. xiv. 7; xxxii. 22; Sir. xxiv. 11). b. to still, restrain, to cause (one striving to do something) to desist: foll. by דיט שְשָׁ and an inf., Acts xiv. 18 [cf. B. § 140, 16 ß.; W. 325 (305)]. 2. intrans. to rest, take rest (Hebr. און בערות 1. בערות 1. ליים 1.

κατα-πέτασμα, -τος, τό, (καταπετάννυμι to spread out over, to cover), an Alex. Grk. word for παραπέτασμα, which the other Greeks use fr. Hdt. down; a veil spread out, a curtain, — the name given in the Grk. Scriptures, as well as in the writings of Philo and Josephus, to the two curtains in the temple at Jerusalem (τὰ καταπετάσματα, 1 Macc. iv. 51; [yet cf. Edersheim, Jesus the Messiah, ii. 611]): one of them (Hebr. ૩૦૦) at the entrance of the temple separated the Holy place from the outer court (Ex. xxvi. 37; xxxviii. 18; Num. iii. 26; Joseph. b. j. 5, 5, 4; it is called also τὸ καλυμμα by the Sept. and Philo, Ex. xxvii. 16; Num. iii. 25; Philo, vit. Moys. iii. §§ 5 and 9), the other veiled the Holy of holies from the Holy place (in Hebr. the חסים; ἐνδότερον κα-

ταπέτασμα, Joseph. antt. 8, 3, 3; τὸ ἐσώτατον καταπέτασμα Philo de gig. § 12; by the Sept. and Philo this is called pre-eminently τὸ καταπέτασμα, Ex. xxvi. 31 sqq.; Lev. xxi. 23; xxiv. 3; Philo, vit. Moys. u. s.). This latter καταπέτασμα is the only one mentioned in the N. T.: τὸ καταπέτασμα τοῦ ναοῦ, Mt. xxvii. 51; Mk. xv. 38; Lk. xxiii. 45; τὸ δεύτερον καταπέτασμα, Heb. ix. 3; τὸ ἐσώτερον τοῦ καταπετάσματος (cf. Lev. xvi. 2, 12, 15; Ex. xxvi. 33) the space more inward than the veil, equiv. to 'the space within the veil,' i. e. the Holy of holies, figuratively used of heaven, as the true abode of God, Heb. vi. 19; in a similar figurative way the body of Christ is called καταπέτασμα, in (Heb.) x. 20, because, as the veil had to be removed in order that the high-priest might enter the most holy part of the earthly temple, so the body of Christ had to be removed by his death on the cross, that an entrance might be opened into the fellowship of God in heaven.*

κατα-πίνω; 2 aor. κατέπιον; 1 aor. pass. κατεπόθην; [fr. Hes. and Hdt. down]; prop. to drink down, swallow down: Mt. xxiii. 24; Rev. xii. 16; to devour, 1 Pet. v. 8 [here Tr -πίειν by mistake; (see πίνω, init.)]; to swallow up, destroy, pass., 1 Co. xv. 54; 2 Co. v. 4; Heb. xi. 29; trop. λύπη καταποθήναι, to be consumed with grief, 2 Co. ii. 7.*

κατα-πίπτω; 2 aor. κατέπεσον; [fr. Hom. down]; to fall down: Acts xxviii. 6; εἰς τὴν γῆν, Acts xxvi. 14; ἐπὶ τὴν πέτραν, Lk. viii. 6 T Tr WH.*

κατα-πλέω: 1 aor. κατέπλευσα; [fr. Hom. on]; to sail down from the deep sea to land; to put in: els τὴν χώραν, Lk. viii. 26.*

κατα-πονίω, -ŵ: pres. pass. ptcp. καταπονούμενος; prop. to tire down with toil, exhaust with labor; hence to afflict or oppress with evils; to make trouble for; to treat roughly: τινά, in pass., Acts vii. 24; 2 Pet. ii. 7 [R. V. sore distressed]. (3 Macc. ii. 2, 13; Hippocr., Theophr., Polyb., Diod., Joseph., Aelian., al.) *

κατα-ποντίζω: Pass., pres. καταποντίζομαι; 1 aor. κατα-ποντίσθην; to plunge or sink in the sea; Pass. in the intrans. sense, to sink, to go down: Mt. xiv. 30; a grievous offender for the purpose of killing him, to drown: pass. Mt. xviii. 6. (Lys., Dem., Polyb., Diod., Plut., [Joseph. antt. 10, 7, 5; 14, 15, 10; c. Apion. 2, 34, 3], al.; Sept.; [cf. W. 24; Lob. Phryn. p. 361 note].)*

κατ-άρα, -as, ή, (κατά and ἀρά, cf. Germ. Ver fluchung, Ver wünschung, [cf. κατά, III. 4]); Sept. chiefly for γη; an execration, imprecation, curse: opp. to εὐλογία (q. v.), Jas. iii. 10; γῆ κατάρας ἐγγύς, near to being cursed by God i. e. to being given up to barrenness (the allusion is to Gen. iii. 17 sq.), Heb. vi. 8; ὑπὸ κατάραν εἶναι, to be under a curse i. e. liable to the appointed penalty of being cursed, Gal. iii. 10; ἐξαγοράζειν τινὰ ἐκ τῆς κ. to redeem one exposed to the threatened penalty of a curse, ib. 13; τέκνα κατάρας, men worthy of execration, 2 Pet. ii. 14; abstract for the concrete, one in whom the curse is exhibited, i. e. undergoing the appointed penalty of cursing, Gal. iii. 13; ἐγὼ κατάρα ἐγενήθην, Protev. Jac. c. 3. (Aeschyl., Eur., Plat., al.)

κατ-αράομαι, -ωμαι; (dep. mid. fr. κατάρα); 1 sor. 2 pers. sing. κατηράσω; [pf. pass. ptcp. κατηραμένος (see below)]; fr. Hom. down; Sept. mostly for קלֵל and אַרָר; to curse, doom, imprecate evil on: (opp. to εὐλογεῖν) absol. Ro. xii. 14; w. dat. of the obj. (as in the earlier Grk. writ.), Lk. vi. 28 Rec. (Bar. vi. [Ep. Jer. 65] 66; [Joseph. c. Ap. 1, 22, 16]); w. acc. of the obj. (as often in the later Grk. writ., as Plut. Cat. min. 32, 1 var. [B. § 133, 9; W. 222 (208)]), Mt. v. 44 Rec.; Lk. vi. 28 G L txt. T Tr WH; Jas. iii. 9; a tree, i. e. to wither it by cursing, Mk. xi. 21 (see Heb. vi. 8 in κατάρα). pf. pass. ptcp. κατηραμένος in a pass. sense, accursed (Sap. xii. 11; [2 K. ix. 34]; Plut. Luc. 18; and κεκατηραμ. Deut. xxi. 23; [Sir. iii. 16]): Mt. xxv. 41 (also occasionally κεκατάρανται, Num. xxii. 6; xxiv. 9; [but Tdf. etc. -τήρ-; see Veltch s. v. ἀράομαι]).*

κατ-αργέω, -ω; fut. καταργήσω; 1 aor. κατήργησα; pf. κατήργηκα; Pass., pres. καταργούμαι; pf. κατήργημαι; 1 aor. κατηργήθην; 1 fut. καταργηθήσομαι; causative of the verb ἀργέω, equiv. to ἀργὸν (i. e. ἄεργον [on the accent cf. Chandler § 444]) ποιῶ; freq. with Paul, who uses it 25 times [elsewhere in N. T. only twice (Lk., Heb.), in Sept. 4 times (2 Esdr., see below)]; 1. to render idle, unemployed, inactive, inoperative: τὴν γῆν, to deprive of its strength, make barren [A. V. cumber], Lk. xiii. 7; to cause a pers. or a thing to have no further efficiency: to deprive of force, influence, power, [A. V. bring to nought, make of none effect]: τί, Ro. iii. 3; 1 Co. i. 28; τινά, 1 Co. ii. 6 [but in pass.]; diabolic powers, 1 Co. xv. 24 (Justin, apol. 2, 6); Antichrist, 2 Th. ii. 8; τὸν θάνατον, 2 Tim. i. 10 (Barnab. ep. 5, 6); τὸν διάβολον, Heb. ii. 14; pass. 1 Co. xv. 26; to make void, την ἐπαγγελίαν, Gal. iii. 17; pass. Ro. iv. 14. 2. to cause to cease, put an end to, do away with, annul, abolish: rl, 1 Co. vi. 13; xiii. 11; τον νόμον, Ro. iii. 31; Eph. ii. 15; τον καιρον τοῦ ανόμου, Barnab. ep. 15, 5; pass. πόλεμος καταργείται ἐπουρανίων καὶ ἐπιγείων, Ignat. ad Eph. 13, 2; Ινα καταργηθή τὸ σώμα ris auaprias, that the body of sin might be done away, i. e. not the material of the body, but the body so far forth as it is an instrument of sin; accordingly, that the body may cease to be an instrument of sin, Ro. vi. 6. Pass. to cease, pass away, be done away: of things, Gal. v. 11; 1 Co. xiii. 8, 10; 2 Co. iii. 7, 11, 13 sq.; of persons, foll. by and revos, to be severed from, separated from, discharged from, loosed from, any one; to terminate all intercourse with one [a pregn. constr., cf. W. 621 (577); B. 322 (277)]: ἀπὸ τοῦ Χριστοῦ, Gal. v. 4 [on the aor. cf. W. § 40, 5 b.]; ἀπὸ τοῦ νόμου, Ro. vii. [2 (Rela om. τ. ν.)], 6. The word is rarely met with in prof. auth., as Eur. Phoen. 753 καταργ. χέρα, to make idle, i. e. to leave the hand unemployed; Polyb. ap. Suid. [s. v. κατηργηκέναι] τοὺς καιρούς, in the sense of to let slip, leave unused; in Sept. four times for Chald. to make to cease, i. e. restrain, check, hinder, 2 Esdr. iv. 21, 23; v. 5; vi. 8.*

κατ-αριθμίω, -Δ: to number with: pf. pass. ptep. κατηριθμημένος ἐν (for Rec. σὺν) ἡμῖν, was numbered among us, Acts i. 17; cf. 2 Chr. xxxi. 19; [Plat. politicus 266 a. etc.].•

κατ-αρτίζω; fut. καταρτίσω (1 Pet. v. 10 L T Tr WH [B. 37 (32); but Rec. καταρτίσαι, 1 aor. optat. 3 pers. sing.]); 1 aor. inf. καταρτίσαι; Pass., pres. καταρτίζομαι; pf. κατήρτισμαι; 1 aor. mid. 2 pers. sing. κατηρτίσω; prop. to render ἄρτιος i. e. fit, sound, complete, [see κατά, III. 2]; hence a. to mend (what has been broken or rent), to repair: τὰ δίκτυα, Mt. iv. 21; Mk. i. 19, [al. ref. these exx. to next head]; i. q. to complete, τὰ ὑστερήματα, 1 Th. b. to fit out, equip, put in order, arrange, adjust: τούς alwas, the worlds, pass. Heb. xi. 3 (so, for , ήλιον, Ps. lxxiii. (lxxiv.) 16; σελήνην, lxxxviii. (lxxxix.) 38); σκεύη κατηρτισμένη είς απώλειαν, of men whose souls God has so constituted that they cannot escape destruction [but see Mey. (ed. Weiss) in loc.], Ro. ix. 22 (πλοία, Polyb. 5, 46, 10, and the like); of the mind: κατηρτισμένος ώς etc. so instructed, equipped, as etc. [cf. B. 311 (267); but al. take karnor, as a circumstantial ptcp. when perfected shall be as (not 'above') his master (see Mey. in loc.); on this view the passage may be referred to the next head], Lk. vi. 40; mid. to fit or frame for one's self, prepare: alvov, Mt. xxi. 16 (fr. Ps. viii. 3; Sept. for του); σῶμα, Heb. x. 5. c. ethically, to strengthen, perfect, complete, make one what he ought to be: τινά, [1 Pet. v. 10 (see above)]; Gal. vi. 1 (of one who by correction may be brought back into the right way); pass., 2 Co. xiii. 11; τινὰ ἐν παντὶ ἔργφ [(T WH om.)] ἀγαθφ, Heb. xiii. 21; κατηρτισμένοι έν τφ αὐτφ νοί κτλ. of those who have been restored to harmony (80 πάντα είς τωὐτό, Hdt. 5, 106; ΐνα καταρτισθη ή στασιάζουσα πόλις, Dion. Hal. antt. 3, 10), 1 Co. i. 10. [COMP.: προ-καταρτίζω.]*

κατ-άρτισις, -εως, ή, (καταρτίζω, q. v.), a strengthening, perfecting, of the soul, (Vulg. consummatio): 2 Co. xiii.
9. (a training, disciplining, instructing, Plut. Them. 2, 7 [var.]; Alex. 7, 1.)

καταρτισμός, -οῦ, ὁ, i. q. κατάρτισις, q. v.: τινὸς εἴς τι, Eph. iv. 12. [(Galen, al.)] $^{\bullet}$

κατα-στέω: 1 aor. κατέστεσα; 1. to shake down, throw down, [cf. κατά, III. 1; (fr. Thuc. on)]. 2. to shake: τὴν χεῖρα, to make a sign by shaking (i. e. rapidly waving) the hand (Philo, leg. ad Gaium § 28; τὰς χεῖρας, ib. de Josepho § 36); of one about to speak who signals for silence, Acts xix. 33; hence simply κατασείεων τωί, to make a sign, to signal with the hand to one, Xen. Cyr. 5, 4, 4; Joseph. antt. 8, 11, 2; then, with a disregard of the origin of the phrase, the instrument. dat. τῦ χειρί was added, Polyb. 1, 78, 3; Joseph. antt. 4, 8, 48; so of one about to make an address: Acts xii. 17; xiii. 16; xxi. 40; Joseph. antt. 8, 11, 2.*

κατε-σκάπτω: 1 aor. κατέσκαψα; pf. pass. ptcp. κατεσκαμμένος; to dig under, dig down, demolish, destroy: τί, Ro. xi. 3, fr. 1 K. xix. 10; pass. Acts xv. 16 [R G L], fr. Amos ix. 11 [(but see καταστρέφω)]. (Tragg., Thuc., Xen., sqq.).*

κατα-σκευάζω: fut. κατασκευάσω; 1 sor. κατεσκεύασα; Pass., pres. κατασκευάζομαι; pf. ptcp. κατεσκευασμένος; 1 sor. κατεσκευάσθην; to furnish, equip, prepare, make ready;

a. of one who makes any thing ready for

pers. or thing: τὴν ὁδόν, Mt. xi. 10; Mk. i. 2; Lk. vii. 27; pf. pass. ptcp. prepared in spirit, Lk. i. 17 (Xen. Cyr. 5, 5, 10). b. of builders, to construct, erect, with the included idea of adorning and equipping with all things necessary, (often so in Grk. auth.; cf. Bleek, Brief a. d. Hebr. ii. 1 p. 398 sq.): οἶκον, Heb. iii. 3 sq.; κιβωτόν, Heb. xi. 7; 1 Pet. iii. 20; σκηνήν, Heb. ix. 2, 6; Sept. for κης, Is. xl. 28; xliii. 7.*

κατα-σκηνόω, -ῶ, inf. -σκηνοῖν (Mt. xiii. 32 L T Tr WH, Mk. iv. 32 WH, see ἀποδεκατόω; [but also -σκηνοῦν, Mt. l. c. R G; Mk. l. c. R G L T Tr; cf. Tdf. Proleg. p. 123]); fut. κατασκηνώσω; 1 aor. κατεσκήνωσα; prop. to pitch one's tent, to fix one's abode, to dwell: ἐφ' ἐλπίδι, Acts ii. 26 fr. Ps. xv. (xvi.) 9; foll. by ἐν w. dat. of place, Mt. xiii. 32; Lk. xiii. 19; ὑπό w. acc. of place, Mk. iv. 32. (Xen., Polyb., Diod., al.; κατεσκήνωσεν δ θεὸς τῷ ναῷ τούτῳ, Joseph. antt. 3, 8, 5; add, Sir. xxiv. 4, 8; Sept. mostly for ¡Ͻξ'.) *

κατα-σκήνωσις, -εως, ή, (κατασκηνόω, q. v.), prop. the pitching of tents, encamping; place of tarrying, encampment, abode: of the haunts of birds, Mt. viii. 20; Lk. ix. 58; (for βρής, Ezek. xxxvii. 27; cf. Sap. ix. 8; Tob. i. 4; Polyb. 11, 26, 5; Diod. 17, 95).*

κατα-σκάζω; to overshadow, cover with shade, [see κατά, III. 3]: τl, Heb. ix. 5. (Hes., Eur., Plato, al.; κατασκιάω, Hom. Od. 12, 436.)*

κατα-σκοπίω, -ŵ: 1 aor. inf. κατασκοπῆσαι; to inspect, view closely, in order to spy out and plot against: τί, Gal. ii. 4; (of a reconnoitre or treacherous examination, 2 S. x. 3; Josh. ii. 2 sq.; 1 Chr. xix. 3; Eur. Hel. 1607 (1623); so used, esp. in mid., in the other Grk. writ. fr. Xen. down).*

κατά-σκοπος, -ου, δ, (κατασκέπτομαι [i. q. κατασκοπέω]), an inspector, a spy: Heb. xi. 31. (Gen. xlii. 9, 11; 1 S. xxvi. 4; 1 Macc. xii. 26; in prof. auth. fr. Hdt. down.)*

κατα-σοφίζομα: 1 aor. ptcp. κατασοφισάμενος; (σοφίζω); dep. mid., in prof. auth. sometimes also pass.; to circumvent by artifice or fraud, conquer by subtle devices; to outwit, overreach; to deal craftily with: τινά, Acts vii. 19 fr. Ex. i. 10. (Judith v. 11; x. 19; Diod., Philo, Joseph., Lcian., al.) •

κατα-στέλλω: 1 sor. ptcp. καταστείλας; pf. pass. ptcp. κατεσταλμένος; a. prop. to send or put down, to lower. b. to put or keep down one who is roused or incensed, to repress, restrain, appease, quiet: τινά, Acts xix. 35 sq.; 3 Macc. vi. 1; Joseph. antt. 20, 8, 7; b. j. 4, 4, 4; Plut. mor. p. 207 e.*

κατά-στημα, -τος, τό, (καθίστημι), (Lat. status, habitus), [demeanor, deportment, bearing]: Tit. ii. 3. (3 Macc. v. 45; Joseph. b. j. 1, 1, 4 [of a city; cf. ἀτρεμαίφ τῷ καταστήματι πρὸς τ. θάνατον ἀπήει, Joseph. antt. 15, 7, 5; Plut. Marcell. 23, 6; cf. Tib. Gracch. 2, 2. See Wetst. on Tit. l. c.; cf. Ignat. ad Trall. 3, 2 (and Jacobson or Zahn in loc.)].) *

κατα-στολή, -ῆς, ἡ, (καταστέλλω, q. v.);
a lowering, letting down; hence
2. in bibl. Grk.
twice, a garment let down, dress, attire: 1 Tim. ii. 9,
Vulg. habitus, which the translator, acc. to later Lat.

usage, seems to understand of clothing (cf. the French l'habit); [cf. Joseph. b. j. 2, 8, 4]; for τημη, Is. lxi. 3, with which in mind Hesych. says καταστολήν · περιβολήν [cf. W. 28, but esp. Ellicott on : Tim. l. c.].*

κατα-στρέφω: 1 aor. κατέστρεψα; pf. pass. ptcp. κατεστραμμένος (Acts xv. 16 T [WH, but Tr -στρεμμένος; cf. WH. App. p. 170 sq.]); 1. to turn over, turn under: the soil with a plow, Xen. oec. 17, 10. 2. to overturn, overthrow, throw down: τί, Mt. xxi. 12; Mk. xi. 15; [τὰ κατεστρ. ruins], Acts xv. 16 T Tr WH [(cf. κατασκάπτω)]; so Hag. ii. 22; Job ix. 5; Joseph. antt. 8, 7, 6; Anthol. 11, 163, 6; Diog. L. 5, 82.*

κατα-στρηνιάω: 1 aor. subjunc. καταστρηνιάσω [(fut. 1 Tim. v. 11 Lchm. mrg.)]; (see στρηνιάω); to feel the impulses of sexual desire, [A. V. to grow wanton]; (Vulg. luxurior): τινός, to one's loss [A. V. against], 1 Tim. v. 11; Ignat. ad Antioch. c. 11.*

κατα-στροφή, -η̂s, η̄, (καταστρέφω), (Vulg. subversio, [eversio]), overthrow, destruction: of cities, 2 Pet. ii. 6 [WH om. Tr mrg. br. καταστρ.] (Gen. xix. 29); metaph. of the extinction of a spirit of consecration to Christ, [A. V. the subverting]: 2 Tim. ii. 14. (Aeschyl. Eum. 490.)*

κατα-στρώννυμ: 1 aor. pass. κατεστρώθη»; to strew over (the ground); to prostrate, slay, [cf. our to lay low]: 1 Co. x. 5 [A. V. overthrown]. (Num. xiv. 16; Judith vii. 14; xiv. 4; 2 Macc. v. 26, etc.; Hdt. 8, 53; 9, 76; Xen. Cyr. 3, 3, 64.)*

κατα-σύρω; [fr. Hdt. down]; 1. prop. to draw down, pull down, [see κατά, III. 1]. 2. to draw along, drag forcibly, (τινὰ διὰ μέσης ἀγορᾶς, Philo in Flace. § 20; leg. ad Gaium § 19): τινὰ πρὸς τὸν κριτήν, Lk. xii. 58. (Cic. pro Mil. c. 14, 38 quom in judicium detrahi non posset.)*

κατα-σφάζω [or -σφάττω]: 1 aor. κατέσφαξα; to kill off [cf. κατά, III. 1], to slaughter: Lk. xix. 27. (Sept.; Hdt., Tragg., Xen., Joseph. antt. 6, 6, 4; Ael. v. h. 13, 2; Hdian. 5, 5, 16 [8 ed. Bekk.].)*

κατα-σφραγίω: pf. pass. ptop. κατεσφραγισμένος; to cover with a seal [see κατά, III. 3], to seal up, close with a seal: βιβλίον σφραγίσιν, Rev. v. 1. (Job ix. 7; Sap. ii. 5; Aeschyl., Eur., Plat., Plut., Lcian., al.)*

κατά-σχεσις, -εως, ή, (κατέχω), Sept. often for τητις, possession;

1. a holding back, hindering: anonym. in Walz, Rhetor. i. p. 616, 20.

2. a holding fast, possession: γῆν δοῦναι εἰς κατάσχ. to give in possession the land, Acts vii. 5, as in Gen. xvii. 8; Deut. xxxii. 49 Alex.; Ezek. xxxiii. 24; xxxvi. 2 sq. 5; Joseph. antt. 9, 1, 2; [Test. xii. Patr., test. Benj. § 10]; w. gen. of the subj. τῶν ἐθνῶν, of the territory possessed by [the possession of] the nations, Acts vii. 45; (a portion given to keep, Philo, rer. div. haer. § 40 [cf. Ps. ii. 8]).*

κατα-τίθημ: 1 aor. κατέθηκα; 2 aor. mid. inf. καταθέσθαι; [fr. Hom. down]; to lay down [see κατά, III. 1], deposit, lay up: act. prop. τινὰ ἐν μνημείφ, Mk. xv. 46 [L Tr WH ἔθηκεν]; mid. to lay by or lay up for one's self, for future use: τινί, with any one; χάριν [better-τα; see χάρις, init.] and χάριτας κατατ. τινι, to lay up favor

for one's self with any one, to gain favor with (to do something for one which may win favor), Acts xxiv. 27; xxv. 9; so Hdt. 6, 41; Thuc. 1, 33; Xen. Cyr. 8, 3, 26; Dem. 193, 22 (20); φιλίαν τινί, 1 Macc. x. 23; εὐεργεσίαν τινί, Joseph. antt. 11, 6, 5; [cf. Dem. u. s.]. [Comp.: συγκατατίθημι.]*

κατα-τομή, -ῆς, ἡ, (fr. κατατέμνω [cf. κατά, III. 4] to cut up, mutilate), mutilation (Lat. concisio): Phil. iii. 2, where Paul sarcastically alludes to the word $\pi \epsilon \rho \iota \tau o \mu \dot{\eta}$ which follows in vs. 3; as though he would say, Keep your eye on that boasted circumcision, or to call it by its true name 'concision' or 'mutilation.' Cf. the similar passage, Gal. v. 12; see ἀποκόπτω.*

κατα-τοξεύω: 1 fut. pass. κατατοξευθήσομαι; to shoot down or thrust through with an arrow: τινὰ βολίδι, Heb. xii. 20 Rec. fr. Ex. xix. 13. (Num. xxiv. 8; Ps. x. (xi.) 2; Hdt., Thuc., Xen., al.) •

κατα-τρέχω: 2 aor. κατέδραμον; to run down, hasten down: ἐπί τινας, to quell a tumult, Acts xxi. 32. [Hdt. on.]*
[κατ-ανγάζω: 1 aor. inf. κατανγάσαι; to beam down upon; to shine forth, shine brightly: 2 Co. iv. 4 L mrg. Tr mrg., where al. αὐγάσαι q. v.; cf. φωτισμός, b.; (trans. Sap. xvii. 5, etc.; intrans. 1 Macc. vi. 39; Heliod. 5, 31).*]
καταφάγω, see κατεσθίω.

κατα-φέρω; 1 aor. κατήνεγκα; Pass., pres. καταφέρομαι; 1 aor. κατηνέχθην; [fr. Hom. down]; to bear down, bring down, cast down: ψηφον, prop. to cast a pebble or calculus sc. into the urn, i. e. to give one's vote, to approve, Acts xxvi. 10; αἰτιώματα κατά τινος (see κατά, I. 2 b. [but the crit. edd. reject κατά κτλ.]), Acts xxv. 7 L T Tr WH. Pass. to be borne down, to sink, (from the window to the pavement), ἀπὸ τοῦ ὕπνου, from sleep (from the effect of his deep sleep [cf. B. 322 (277); W. 371 (348)]), Acts xx. 9b; metaph. to be weighed down by, overcome, carried away, καταφερόμενος υπνφ βαθεί, sunk in a deep sleep, Acts xx. 9a; of a different sort [contra W. 431 (401)] is the expression in prof. auth. καταφέρομαι είς υπνον, to sink into sleep, drop asleep, Joseph. antt. 2, 5, 5; Hdian. 2, 1, 3 [2]; 9, 6 [5]; τοίσιν υπνοισιν, Hipp. p. 1137 c. [(Kühn iii. p. 539)], and in the same sense simply κατα-Φέρομαι; cf. [L and S. s. v. I. 2 d.]; Steph. Thes. iv. col. 1286 [where the pass. fr. Acts is fully discussed].*

κατα-φένγω: 2 aor. κατέφυγον; [fr. Hdt. down]; to flee away, flee for refuge: foll. by εἰs w. acc. of place, Acts xiv. 6; οἰ καταφυγόντες, we who [cf. B. § 144, 9 c.] have fled from sc. the irreligious mass of mankind, foll. by an infin. of purpose, Heb. vi. 18; cf. Delitzsch ad loc.*
κατα-φθείρω: pf. pass. ptcp. κατεφθαρμένος; 2 fut. pass. καταφθαρήσομαι; [see κατά, III. 4]; 1. to corrupt, deprave; κατεφθαρμένοι τὸν νοῦν, corrupted in mind, 2 Tim. iii. 8. 2. to destroy; pass. to be destroyed, to perish: foll. by εν w. dat. indicating the state, 2 Pet. ii.

κατα-φιλίω, -ω; impf. κατεφίλουν; 1 aor. κατεφίλησα; to kiss much, kiss again and again, kiss tenderly, (Lat. deosculor, etc.): τινά, Mt. xxvi. 49; Mk. xiv. 45; Lk. vii. 38, 45; xv. 20; Acts xx. 37. (Tob. vii. 6; 3 Macc. v. 49; Xen. Cyr. 6, 4, 10; 7, 5, 32; Polyb. 15, 1, 7; Joseph. antt.

12 RG. [From Aeschyl. down.]*

7, 11, 7; Ael. v. h. 13, 4; Plut. Brut. 16; Lcian. dial. deor. 4, 5; 5, 3; φιλεῖν and καταφιλεῖν are distinguished in Xen. mem. 2, 6, 33; Plut. Alex. c. 67. Sept. for pṛṇ, prop. to join mouth to mouth.) Cf. Fritzsche on Mt. p. 780; Win. De verb. comp. etc. Pt. ii. p. 18, note ²¹.

κατα-φρονίω, -ῶ; fut. καταφρονήσω; 1 aor. κατεφρόνησα; [fr. Hdt. down]; to contemn, despise, disdain, think little or nothing of: w. gen. of the obj. [B. § 132, 15], Mt. vi. 24; xviii. 10; Lk. xvi. 13; Ro. ii. 4; 1 Co. xi. 22; 1 Tim. iv. 12; vi. 2; 2 Pet. ii. 10; Heb. xii. 2.*

καταφρονητής, -οῦ, ὁ, (καταφρονέω), a despiser: Acts. xiii. 41. (Hab. i. 5; ii. 5; Zeph. iii. 4; Philo, leg. ad Gaium § 41; Joseph. antt. 6, 14, 4; b. j. 2, 8, 3; Plut. Brut. 12, and in eccl. writ.) *

κατα-χέω: 1 aor. 3 pers. sing. κατέχεεν (see ἐκχέω); to pour down upon; pour over, pour upon: ἐπὶ τὴν κεφαλήν (L T Tr WH ἐπὶ τῆς κεφαλῆς), Mt. xxvi. 7; κατὰ τῆς κεφαλῆς (Plat. rep. 3 p. 398 a.; Epict. diss. 2, 20, 29), Mk. xiv. 3 (where L T Tr WH om. κατά [cf. W. 381 (357) sq.; Hdt. 4, 62; Plat. legg. 7 p. 814 b.; Joseph. c. Ap. 2, 36, 2. Cf. Rutherford, New Phryn. p. 66 sq.]).*

κατα-χθόνιος, -ον, (κατά [see κατά, III. 3], χθών [the earth]), subterranean, Vulg. infernus: plur., of those who dwell in the world below, i. e. departed souls [cf. W. § 34, 2; but al. make the adj. a neut. used indefinitely; see Bp. Lghtft. in loc.], Phil. ii. 10. (Hom., Dion. H., Anthol., etc., Inserr.) *

κατα-χράομαι, - ώμαι; 1 aor. mid. inf. καταχρήσασθαι; in class. Grk.

1. to use much or excessively or ill.

2. to use up, consume by use, (Germ. verbrauchen).

3. to use fully, the κατά intensifying the force of the simple verb (Germ. gebrauchen), (Plato, Dem., Diod., Joseph., al.): 1 Co. vii. 31 [cf. B. § 133, 18; W. 209 sq. (197)]; τινί, ib. ix. 18.*

κατα-ψύχω: 1 aor. κατέψυξα; to cool off, (make) cool: Lk. xvi. 24. (Gen. xviii. 4; Hippocr., Aristot., Theophr., Plut., al.)*

κατείδωλος, -ον, (κατά and εἴδωλον; after the analogy of κατάμπελος, κατάγομος, κατάχρυσος, κατάδενδρος, etc., [see κατά, III. 3, and cf. Herm. ad Vig. p. 638]), full of idols: Acts xvii. 16. (Not found in prof. auth. [cf. W. § 34. 3].)*

кат-évavu, adv.; not found in prof. auth. [W. 102 (97)]; in Sept. mostly for לְפָנֵי, לְנָגֵר, (see נוֹש, (see זישיא), (see מודי απέναντι); prop. over against, opposite, before: foll. by the gen. [B. 319 (273); cf. W. § 54, 6], Mk. xi. 2; xii. 41 [Tr txt. WH mrg. ἀπέναντι]; xiii. 3, and LT Tr WH in Mt. xxi. 2; LTr WH txt. also in xxvii. 24; ή κατέναντι κώμη, the village opposite, Lk. xix. 30. Metaph., w. gen. of pers., before one i. e. he being judge (see ἐνώπιον [esp. 2 e. and 1 c.]): τοῦ θεοῦ, Ro. iv. 17 (which, by a kind of attraction somewhat rare, is to be resolved κατέναντι θεοῦ, ο ἐπίστευσε, who is the father of us all acc. to the judgment and appointment of God, whom he believed, the words καθώς . . . τέθεικα forming a parenthesis; cf. Fritzsche ad loc.; [B. 287 (247); but al. resolve it, κατέναντι τ. θεοῦ κατέν. οδ ἐπίστ., cf. Meyer (per contra ed. Weiss) ad loc.; W. 164 (155)]); or, he being witness

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[in the sight of]: τοῦ θεοῦ, L TTr WH in 2 Co. ii. 17 and xii. 19.*

κατ-ενέπιον, adv., not met with in prof. auth. ([W. 102 (97)] see ἐνόπιον), over against, opposite, before the face of, before the presence of, in the sight of, before: foll. by the gen. [B. 319 (273 sq.); cf. W. § 54, 6]; a. prop. of place, Jude 24 (Lev. iv. 17; Josh. i. 5; iii. 7; xxiii. 9). b. metaph. having one as it were before the eyes, before one as witness: τοῦ θεοῦ, Rec. in 2 Co. ii. 17; xii. 19, (see κατέναντι); before God as judge, Eph. i. 4; Col. i. 22 [cf. Bp. Lghtft. in loc.; also B. 173, 180, 188].*

κατ-ξουσιάζω; not found in prof. auth.; to exercise authority, wield power, [see κατά, III. 3]: τινός, over one, Mt. xx. 25; Mk. x 42.*

κατ-εργάζομαι; pf. inf. κατειργάσθαι (1 Pet. iv. 3 L T Tr WH); 1 aor. mid. κατειργασάμην, and κατηργασάμην (Ro. vii. 8 T Tr.; [2 Co. vii. 11 T]); 1 aor. pass. kareloγάσθην, and κατηργάσθην (2 Co. xii. 12 Tdf.); see ἐργάζομαι, init.; a depon. mid. verb; [acc. to Fritzsche, Rom. i. p. 107 the kará is either intensive (Lat. perficere) or a. to perform, acdescensive (Lat. perpetrare)]; complish, achieve, [R. V. often work]: Ro. vii. 15, 17 sq. 20; τὶ διά τινος (gen. of pers.), Ro. xv. 18; ἄπαντα κατεργασάμενοι having gone through every struggle of the fight, Eph. vi. 13 [cf. Meyer in loc.]; σημεία, pass. 2 Co. xii. 12; of disgraceful actions, i. q. to perpetrate, Ro. i. 27; ii. 9; 1 Co. v. 3; 1 Pet. iv. 3. b. to work out (Lat. efficere), i. e. to do that from which something results; of man: την σωτηρίαν, make every effort to obtain salvation, Phil. ii. 12; of things: bring about, result in, Ro. iv. 15; v. 3; vii. 8; 2 Co. vii. 10 (where LTTrWH έργάζ.); Jas. i. 3, and R G in 20; τί τινι, Ro. vii. 13; 2 Co. iv. 17; vii. 11; ix. 11. C. Katepy. Tiva eis ti, to fashion, i. e. render one fit for a thing: 2 Co. v. 5. (Often in Grk. writ. fr. Soph. and Hdt. down; several times in Sept.)*

κατ-έρχομαι; 2 aor. κατήλθον, 1 pers. plur. κατήλθαμεν (Acts xxvii. 5 T Tr WH; on which form see ἀπέρχομαι, init.); [fr. Hom. down]; to come down, go down; prop. of one who goes from a higher to a lower locality: foll. by els w. acc. of place, Lk. iv. 31; Acts viii. 5; xiii. 4; [xix. 1 TTr mrg.]; and LTTr WH in xv. 30; foll. by ἀπό w. gen. of place, Lk. ix. 37; Acts xv. 1; xviii. 5; xxi. 10; foll. by ἀπό and εἰς, Acts xi. 27; xii. 19; of those who come to a place by ship [Eustath. (ad Hom.) 1408, 29 (Od. 1, 183) κατελθείν, οὐ μόνον τὸ ἀπλῶς κάτω που έλθειν, άλλά και τό ές λιμένα έλθειν, δισπερ και καταβήναι κ. καταπλεῦσαι κ. καταχθήναι κ. κατάραι, τὸ ἐλλιμενίσαι λέγεται; also 1956, 35 (Od. 24, 115) κατήλθον ή αντί τοῦ ένελιμενίσθην, ώς πολλαχοῦ ἐρρέθη, ἡ ἀντὶ τοῦ ἀπλῶς ἦλθον; cf. Ebeling, Lex. Homer. s. v.]: foll. by els, Acts xviii. 22; xxi. 3 L T Tr WH; xxvii. 5; πρός τινα, Acts ix. 32. Metaph. of things sent down from heaven by God: Jas. iii. 15.*

κατ-εσθίω, ptcp. plur. κατέσθοντες (Mk. xii. 40 Tr WH; see ἐσθίω and ἔσθω; cf. Fritzsche, Hdbch. z. d. Apokryphen, i. p. 150 [who says, 'The shorter form occurs freq. in the Sept., Lev. xix. 26; Sir. xx. 15, (16), elsewh. almost

exclusively poetic; see Bttm. Ausf. Sprachl. ii. p. 185' (cf. Veitch s. v. ἐσθίω)]); fut. καταφάγομαι (Jn. ii. 17 G L TTr WH; see ἐσθίω); 2 sor. κατέφαγον; Sept. for 1. prop. to consume by eating, to eat up, devour: rí, of birds, Mt. xiii. 4; Mk. iv. 4; Lk. viii. 5; of a dragon, Rev. xii. 4; of a man, eating up the little book. i. e. eagerly taking its entire contents into his inmost soul. and, as we say, digesting it (borrowed fr. the fig. in Ezek. ii. 10; iii. 1-3, cf. Jer. xv. 16): Rev. x. 9 sq. Metaph. in various uses; a. to devour i. e. squander, waste, substance: Lk. xv. 30 (often so in Grk. writ. fr. Hom. Od. 3, 315; 15, 12 down; devorare patrimonium, Catull. 29, 23). b. to devour i. e. forcibly appropriate: τὰς οἰκίας τῶν χηρῶν, widows' property, Mt. xxiii. 14 (13) Rec.; Mk. xii. 40 [cf. B. 79 (69); W. § 29, 2]; Lk. xx. 47. c. with an acc. of the pers. to strip one of his goods: 2 Co. xi. 20. 8. to ruin (by the infliction of injuries): Gal. v. 15. d. of fire, to devour i. e. utterly consume, destroy: rivá, Rev. xi. 5; xx. e. of the consumption of the strength of body and mind by strong emotions: rwa, Jn. ii. 17 (Ps. lxviii. (lxix.) 10; Joseph. antt. 7, 8, 1).

κατ-ευθύνω: 1 aor. inf. κατευθύναι; 8 pers. sing. opt. κατευθύναι; (see κατά, III. 2); Sept. mostly for τος and γχίο, ; to make straight, guide, direct: τοὺς πόδας εἰς όδὸν εἰρ. Lk. i. 79; τὴν ὁδὸν πρός τινα, of the removal of the hindrances to coming to one, 1 Th. iii. 11; τὰς καρδίας (1 Chr. xxix. 18; 2 Chr. xix. 3) εἰς τὴν ἀγάπην τοῦ θεοῦ, 2 Th. iii. 5. (Plat., Aristot., Plut., al.) *

κατ-ευλογέω: impf. 3 pers. sing. κατευλόγει (TWH) and κατηυλόγει (Tr), [cf. εὐδοκέω, init.]; to call down blessings on: τινά, Mk. x. 16 T Tr WH. (Tob. [x. 13]; xi. 16; Plut. amator. 4.)*

κατ-εφ-ίστημ: to set up against; [2 aor. act. 3 pers. plur.] κατεπέστησαν τῷ Παύλφ, they rose up against Paul, i. e. with hostile intent, Acts xviii. 12. Found nowhere else.*

κατ-έχω; impf. κατείχον; 2 aor. subjunc. κατάσχω; impf. pass. κατειχόμην; 1. to hold back, detain, rea. τινά, from going away, foll. by τοῦ μή w. inf., Lk. iv. 42 [B. § 140, 16 β.; cf. W. 604 (561)]; τινά πρός έμαυτόν, Philem. 13. Pass. (as often in Grk. writ. fr. Hom. down; cf. Passow s. v. p. 1677*; [L. and S. s. v. II. 6]), of some troublesome condition or circumstance by which one is held as it were bound: νοσήματι, Jn. v. 4 [G T Tr WHom. the passage]; Ev Tivi, Ro. vii. 6. to restrain, hinder (the course or progress of): τ. ἀλήθειαν εν άδικία, Ro. i. 18; absol. τὸ κατέχου, that which hinders, sc. Antichrist from making his appearance (see αντίχριστος); the power of the Roman empire is meant; δ κατέχων he that hinders, checks, sc. the advent of Antichrist, denotes the one in whom that power is lodged, the Roman emperor: 2 Th. ii. 6 sq. (cf., besides De Wette and Lünemann ad loc., [Bp. Lghtft. in B.D. s. v. Thess. Second Ep. to the], esp. Schneckenburger in the Jahrbücher f. deutsche Theol. for 1859 p. 421 sq.). κατέχω (sc. την ναῦν) εἰς την αἰγιαλόν, to check the ship's head way [better (cf. the preceding context) to hold or head

the ship, cf. Hdt. 7, 59. 188 etc.; Bos, Ellips. (ed. Schaefer) p. 318; see, too, Od. 11, 455 sq. (cf. Eustath. 1629, 18; Thom. Mag. ed. Ritschl p. 310, 7 sqq.); but Passow (as below) et al. take the verb as intrans. in such a connection, viz. to make for; cf. Kypke, Observv. ii. 144] in order to land, Acts xxvii. 40 (Xen. Hell. 2, 1, 29 катаσχών ἐπὶ τὴν 'Αβερνίδα; many other exx. are given in Passow s. v. II. 3; [L. and S. s. v. B. 2]). fast, keep secure, keep firm possession of: with acc. of the thing, τὸν λόγον, Lk. viii. 15; foll. by the orat. obliq., 1 Co. xv. 2 [B. §§ 139, 58; 150, 20; W. 561 (522)]; τὰς παραδόσεις, 1 Co. xi. 2; τὸ καλόν, 1 Th. v. 21; τὴν παρρησίαν [τ. ἀρχήν etc.] μέχρι τέλους βεβαίαν κατασχείν, Heb. iii. 6, 14; την δμολογίαν της έλπίδος ακλινή, Heb. x. 23. equiv. to Lat. obtinere, i. e. a. to get possession of, take: Mt. xxi. 38 R.G; Lk. xiv. 9. b. to possess: 1 Co. vii. 30; 2 Co. vi. 10.*

κατηγορίω, -ω; impf. κατηγόρουν; fut. κατηγορήσω; 1 aor. κατηγόρησα; pres. pass. κατηγορούμαι; (κατά and αγορεύω, prop. to speak against [cf. κατά, III. 7] in court, in the assembly of the people), to accuse; a. before a judge: absol. [to make accusation], Acts xxiv. 2, 19; τινός, to accuse one, Mt. xii. 10; Mk. iii. 2; Lk. vi. 7 T Tr txt. WH; xi. 54 R L Tr br.; xxiii. 2, 10; Jn. viii. 6; Acts xxv. 5; xxviii. 19; with the addition of a gen. of the thing of which one is accused (as Dem. 515 fin.): Acts xxiv. 8; xxv. 11, (unless it be thought preferable to regard the relative in these instances as in the gen. by attraction [so B. § 132, 16 fin.], since the com. constr. in Grk. authors is karny. Ti Tivos, cf. Matthiae § 370 Anm. 2 p. 849 sq., and § 378 p. 859; cf. W. § 30, 9 a.); τινός περί τινος, Acts xxiv. 13 (Thuc. 8, 85; Xen. Hell. 1. 7, 2); w. gen. of pers. and acc. of the thing, Mk. xv. 3 (unless πολλά should be taken adverbially: much, vehemently); πόσα, ib. 4 LTTr WH (Eur. Or. 28); foll. by κατά w. gen. of pers., Lk. xxiii. 14 (Xen. Hell. 1, 7, 9 [cf. W. § 28, 1; p. 431 (402); B. § 132, 16]); pass. to be accused (as 2 Macc. x. 13; Xen. Hell. 3, 5, 25; cf. B. § 134, 4): ὑπό τινος, Mt. xxvii. 12; Acts xxii. 30 L T Tr WH for Rec. παρά (τὸ τί κτλ. why [A. V. wherefore] he was accused; unless it is to be explained, what accusation was brought forward etc.); δ κατηγορούμενος, Acts xxv. 16. b. of an extra-judicial accusation (Xen. mem. 1, 3, 4): absol. Ro. ii. 15; τινός, Jn. v. 45 [cf. B. 295 (254)]; Rev. xii. 10 RG Tr; solecistically rivd, Rev. xii. 10 L T WH [cf. B. § 132, 16].*

[SYN. α lτιᾶσθαι, διαβάλλειν, ἐγκαλεῖν, ἐπικαλεῖν, κατηγορεῖν: αἰτιᾶσθαι to accuse with primary reference to the ground of accusation (αἰτία), the crime; κατηγορεῖν to the ground of accusation (αἰτία), the crime; κατηγορεῖν to accuse with growing a charge against (κατά suggestive of animosity) publicly; ἐγκαλεῖν to accuse with publicity (καλεῖν), but not necessarily formally or before a tribunal; ἐπικαλεῖν 'to cry out upon', suggestive of publicity and hostility; διαβάλλειν prop. to make a verbal assault which reaches its goal (διά); in distinction from the words which allude to authorship (αἰτιδομαι), to judicial procedure (κατηγορέω), or to open averment (ἐγκαλέω, ἐπικαλέω), διαβάλλω expresses the giving currency to a damaging insinuation. διάβολος a secret and calumnious, in distinction from κατήγορος an open and formal, accuser. Schmidt ch. 5.]

κατηγορία, -as, ή, (κατήγορος), [fr. Hdt. down], accusation, charge: w. gen. of the pers. accused, Lk. vi. 7 R G L Tr mrg.; [Jn. xviii. 29 T W H]; κατά τινος, Jn. xviii. 29 [R G L Tr]; 1 Tim. v. 19; w. gen. of the crime, Tit. i 6.

κατήγορος, -ου, δ, (κατηγορόω [q. v. ad fin.]), an accuser: Jn. viii. 10; Acts xxiii. 80, 35; xxiv. 8 [R]; xxv. 16, 18; Rev. xii. 10 R Tr. [(Fr. Soph. and Hdt. down.)]* κατήγωρ, δ, an accuser: Rev. xii. 10 G L T WH. It is a form unknown to Grk. writ., a literal transcription of the Hebr. γιμρ, a name given to the devil by the Rabbins; cf. Buxtorf, Lex. Chald. talm. et rabb. p. 2009 (p. 997 ed. Fischer); [Schöttgen, Horae Hebr. i. p. 1121 sq.; cf. B. 25 (22)].*

κατήφεια, -as, ή, (fr. κατηφής, of a downcast look; and this fr. κατά, and τὰ φάη the eyes; Etym. Magn. [496, 53] κατήφεια· ἀπὸ τοῦ κάτω τὰ φάη βάλλειν τοὺς δνειδιζομένους ἡ λυπουμένους; because, as Plut. de dysopia [al. de vitioso pudore (528 e.)] c. 1 says, it is λύπη κάτω βλέπειν ποιοῦσα), prop. a downcast look expressive of sorrow; hence shame, dejection, gloom, [A. V. heaviness]: Jas. iv. 9. (Hom. Il. 3, 51; 16, 498 etc.; Thuc. 7, 75; Joseph. antt. 13, 16, 1; Plut. Cor. 20; [Pelop. 33, 3, and often; Dion. Hal., Char., etc.]; often in Philo.)*

κατ-ηχέω, -ώ: 1 aor. κατήχησα; Pass., pres. κατηχούμαι; pf. κατήχημαι; 1 aor. κατηχήθην; nowhere met with in the O. T.; very rare in prof. auth.; 1. prop. to sound towards, sound down upon, resound: άρμονία κατηχεί τῆς θαλάττης, Philostr. p. 791 [icon. 1, 19]; to charm with resounding sound, to fascinate, τινὰ μύθοις, Lcian. Jup. trag. 39. 2. to teach orally, to instruct: Lcian. asin. § 48; Philopatr. 17. In the N. T. only used by Luke and Paul: τινά, 1 Co. xiv. 19; pass. ἐκ τοῦ νόμου, by hearing the law, wont to be publicly read in the synagogues, Ro. ii. 18; w. acc. of the thing, αὐτός σε πολλά κατηχήσω τῶν ἀγνοουμένων, Joseph. de vita sua § 65 fin.; w. acc. of a thing and of a pers., τοῦ ἀληθοῦς λόγου βραγέα κατηχήσας με, Clem. hom. 1, 13; pass. w. acc. of the thing: τὴν όδὸν τοῦ κυρίου, Acts xviii. 25; τὸν λόγον, Gal. vi. 6; hence some [(see Meyer in loc.)] resolve Lk. i. 4 thus: περὶ τῶν λόγων, οὖς κατηχήθης (see below). to inform by word of mouth; pass. to be orally informed: foll. by ὅτι, Philo de leg. ad Gaium § 30; περί τινος (gen. of pers.), foll. by ore, Acts xxi. 21; w. acc. of the thing, &v κατήχηνται περί σοῦ i. e. τούτων, å κτλ. ibid. 24 (κατηχηθείς περὶ τῶν συμβεβηκότων, [pseudo-] Plut. de fluviis [7, 2]; 8, 1; 7, 1). To this construction the majority refer Lk. i. 4, construing it thus: την ἀσφάλ. τῶν λόγων, περὶ ὧν κατηχήθης [W. 165 (156); B. § 143, 7; (see above)]. Cf. Gilbert, Dissertatio de christianae catecheseos historia (Lips. 1836) Pt. i. p. 1 sqq.; Zezschwitz, System der christl. Katechetik (Leipz. 1863) i. p. 17 sqq.; [and for eccl. usage, Suicer, Thes. ii. 69 sqq.; Soph. Lex. s. v.].*

κατ' ίδίαν, see ίδιος, 2.

κατ-ώω, -ω: pf. pass. κατίωμαι; (see lós, 2); to rust over [cf. κατά, III. 3], cover with rust: Jas. v. 3. (Epictet. diss. 4, 6, 14; [Sir. xii. 11].)*

κατ-ισχύω: impf. κατίσχυον; fut. κατισχύσω; 1 aor

subjunc. 2 pers. plur. κατισχύσητε (Lk. xxi. 36 T Tr txt. WH); Sept. mostly for pṛṇ; among Grk. writ. esp. by Polyb., Diod., Dion. H.; prop. to be strong to another's detriment, to prevail against; to be superior in strength; to overpower: foll. by an inf., Lk. xxi. 36 T Tr txt. WH [prevail (i. e. have full strength) to escape etc.]; to overcome, τινός (Jer. xv. 18), Mt. xvi. 18 (meaning, 'not even the gates of Hades—than which nothing was supposed to be stronger—shall surpass the church in strength'); absol. to prevail (i. e. succeed, accomplish one's desire): Lk. xxiii. 23.°

κατ-οικέω, -ώ; 1 aor. κατώκησα; [fr. Soph. and Hdt. down]; Sept. times uncounted for של, more rarely for 1. intrans. to dwell, settle; a. prop.: foll. by έν w. dat. of place, Lk. xiii. 4 [Tr WHom. έν]; Acts i. 20; 5 [T WH mrg. els (see below)]; vii. 2, 4, 48; ix. 22; xi. 29; xiii. 27; xvii. 24; Heb. xi. 9; Rev. xiii. 12; foll. by els (a pregnant construction; see els, C. 2 p. 1862), Mt. ii. 23; iv. 13; Acts vii. 4; ἐπὶ τῆς γῆς, Rev. iii. 10; vi. 10; viii. 13; xi. 10; xiii. 8, 14; xiv. 6 Rec.; xvii. 8, (Num. xiii. 33; xiv. 14; xxxv. 32, 34); ἐπὶ πᾶν τὸ πρόσωπον [παντὸς προσώπου L T Tr WH (cf. ἐπί, C. I. 1 a.)] τῆς γῆς, Acts xvii. 26; 5που, Rev. ii. 13; so that ἐκεῖ must be added mentally, Acts xxii. 12; demons taking possession of the bodies of men are said κατοικείν ἐκεί, Mt. xii. 45; Lk. xi. b. metaph., divine powers, influences, etc., are said κατοικείν έν τινι (dat. of pers.), or έν τῆ καρδία τινός, to dwell in his soul, to pervade, prompt, govern it: 6 θεὸς ἐν ἡμῖν, Barn. ep. 16, 8; ὁ Χριστός, Eph. iii. 17; the Holy Spirit, Jas. iv. 5 RG (Herm. past., mand. 5, 2; [sim. 5, 5 etc.; cf. Harnack's reff. on mand. 3, 1]); τὸ πλήρωμα της θεότητος in Christ, Col. ii. 9, cf. i. 19; ή σοφία έν σώματι, Sap. i. 4; δικαιοσύνη is said to dwell where righteousness prevails, is practised, 2 Pet. iii. 13. trans. to dwell in, inhabit: with acc. of place, Acts i. 19; ii. 9, 14; iv. 16; ix. 32, 35; xix. 10, 17; Rev. xii. 12 Rec.; xvii. 2: God is said to dwell in the temple, i. e. to be always present for worshippers: Mt. xxiii. 21. [Comp.: èyκατοικέω.]*

[Stn. κατοικεῖν, in the Sept. the ordinary rendering of ΔΨ to settle, dwell, differs from παροικεῖν, the common representative of τὰ to sojourn, as the permanent differs from the transitory; e. g. Gen. xxxvii. 1 κατώκει δὲ Ἰακῶβ ἐν τῆ γῆ οδ παρώκησεν ὁ πατὴρ αὐτοῦ, ἐν γῆ Χαναάν; Philo de sacrif. Αθ ετ Cain. § 10 ὁ γὰρ τοῖς ἐγκυκλίοις μόνοις ἐπανέχων παροικεῖ σοφία, οὐ κατοικεῖ. Cf. Βp. Lghtft. on Col. i. 19 and on Clem. Rom. 1 Cor. 1.]

κατ-οίκηστε, -εως, ή, (κατοικέω), dwelling, abode: Mk. v. 8. (Gen. x. 30; Num. xv. 2, etc.; Thuc., Plat., Plut.) • κατ-οικητήριον, -ου, τό, (κατοικέω), an abode, a habitation: Eph. ii. 22; Rev. xviii. 2. (Sept.; Barn. ep. [6, 15]; 16, 7. 8, and other eccl. writ.) •

κατ-οικία, -as, ή, (κατοικέω), dwelling, habitation: Acts xvii. 26. (Sept.; Polyb. 2, 32, 4; Strab., Plut., al.)*

κατοικίω; 1 aor. κατφκισα; fr. Hdt. down; Sept. for Γίπ; to cause to dwell, to send or bring into an abode; to give a dwelling to: metaph. τὸ πνεῦμα, δ κατφκισεν ἐν ἡμῶν, i. e. the Spirit which he placed within us, to pervade and prompt us (see κατοικέω, 1 b.), Jas. iv. 5 LT Tr WH.*

κατοπτρίω: (κάτοπτρον a mirror), to show in a mirror, to make to reflect, to mirror: κατοπτρίζων δ ήλιος την ίριν. Plut. mor. p. 894 f. [i. e. de plac. philos. 3, 5, 11]. Mid. pres. κατοπτρίζομαι; to look at one's self in a mirror (Artem. oneir. 2, 7; Athen. 15 p. 687 c.; Diog. Laërt. 2, 33; [7, 17]); to behold for one's self as in a mirror [W. 254 (288); B. 193 sq. (167)]: την δόξαν τοῦ κυρίου, the glory of Christ (which we behold in the gospel as in a mirror from which it is reflected), 2 Co. iii. 18. Plainly so in Philo, alleg. leg. iii. § 33 μηδὲ κατοπτρισαίμην ἐν ἄλλφ τινὶ την σην ιδέαν ἢ ἐν σοὶ τῷ θεῷ.*

κατόρθωμα, τος, τό, (κατορθόω to make upright, erect), a right action, a successful achievement: plur. of wholesome public measures or institutions, Acts xxiv. 2 (3) [RG; see διόρθωμα]; (3 Macc. iii. 23; Polyb., Diod., Strab., Joseph., Plut., Lcian.). Cf. Lob. ad Phryn. p. 251; [Win. 25].*

κάτω (fr. κατά), adv., [fr. Hom. down], compar. κατωτέρω; [cf. W. 472 (440)]; 1. down, downwards:
Mt. iv. 6; Lk. iv. 9; Jn. viii. 6, 8; Acts xx. 9. 2.
below, beneath, [cf. W. u. s.]; a. of place: Mk. xiv.
66; Acts ii. 19; ἔως κάτω [A. V. to the bottom], Mt. xxvii.
51; Mk. xv. 38, (Ezek. i. 27; viii. 2); τὰ κάτω, the parts
or regions that lie beneath (opp. to τὰ ἄνω, heaven), i. e.
the earth, Jn. viii. 23. b. of temporal succession: ἀπὸ
διετοῦς καὶ κατωτέρω, from a child of two years and those
that were of a lower age [cf. W. 370 (347)], Mt. ii. 16;
ἀπὸ εἰκοσαετοῦς καὶ κάτω, 1 Chr. xxvii. 23.*

κατώτερος, -έρα, -ερυν, (compar. of κάτω, see ἀνώτερος), [Hippocr., Theophr., Athen., al.], lower: (ὁ Χριστὸς) κατέβη els τὰ κατώτερα μέρη της γης, Eph. iv. 9, which many understand of Christ's descent into Hades (τὸν τόπον τὸν κάτω καλούμενον, Plat. Phaedop. 112 c.), taking τῆς yῆς as a partit. gen. (see adns, 2). But the mention of this fact is at variance with the connection. Paul is endeavoring to show that the passage he has just before quoted, Ps. lxvii. (lxviii.) 19, must be understood of Christ, not of God, because 'an ascent into heaven' necessarily presupposes a descent to earth (which was made by Christ in the incarnation), whereas God does not leave his abode in heaven. Accordingly τὰ κατώτ. τῆς γῆς denotes the lower parts of the universe, which the earth constitutes, της γης being a gen. of apposition; cf. W. § 59, 8 a.; Grimm, Institutio theol. dogmat. ed. 2, p. 355 sqq.*

κατωτέρω, see κάτω, esp. 2 b.

Καύδα, see Κλαύδη.

καθμα, -τος, τό, (καίω), heat: of painful and burning heat, Rev. vii. 16; xvi. 9. (Sept.; in Grk. writ. fr. Hom. down.)*

καυματίω: 1 aor. inf. καυματίσαι; 1 aor. pass. ἐκαυματίσθην; (καῦμα); to burn with heat, to scorch: τινά, with ἐν πυρί added, Rev. xvi. 8; pass., Mt. xiii. 6; Mk. iv. 6; w. addition of καῦμα μέγα (see ἀγαπάω sub fin. for exx. and reff.), to be tortured with intense heat, Rev. xvi. 9. (Antonin. 7, 64; Epict. diss. 1, 6, 26; 3, 22, 52; of the heat of fever, Plut. mor. p. 100 d. [de virt. et vit. 1], 691 e. [quaest. conviv. vi. 2, 6].)*

καθσις, -εως, ή, (καίω), burning, burning up: ής τὸ τέλος

«ls καῦσω, the fate of which land (appointed it by God) is, to be burned up (by fire and brimstone from heaven; cf. Deut. xxix. 23), Heb. vi. 8; cf. Bleek ad loc. (Hdt., Plat., Isocr., Plut., al.; Sept.)*

καυσόω, -ω: (καῦσος); to burn up, set fire to; pres. ptcp. pass. καυσούμενος, 2 Pet. iii. 10, 12, [A. V. with fervent heat]. (Elsewhere only [chiefly; see Soph. Lex. s. v.] in Diosc. and Galen: to suffer from feverish burning, be parched with fever.)*

καυστηριάζω: pf. pass. ptcp. κεκαυστηριασμένος, to burn in with a branding iron (τας ιππους λύκον, a figure of a wolf, Strab. 5, 1, 9 p. 215): 1 Tim. iv. 2 L ed. ster. T Tr WH, on which pass. see καυτηριάζω. (Not found elsewhere.)* καύσων, -ωνος, ό; 1. burning heat of the sun: Mt. xx. 12; Lk. xii. 55; Jas. i. 11, [al. refer all these pass. to the next head]; (Is. xlix. 10; [Gen. xxxi. 40 Alex.; cf. Judith viii. 3]; Sir. xviii. 16; Athen. 3 p. 73 b.). Eurus, a very dry, hot, east wind, scorching and drying up everything; for קרים, Job xxvii. 21; Hos. xii. 1; ανεμος καύσων, Jer. xviii. 17; Ezek. xvii. 10; Hos. xiii. 15; πνεθμα καύσων, Jon. iv. 8, [cf. Hos. xii. 1]; (on this wind cf. Schleusner, Thes. ad Sept. iii. p. 297; Win. RWB. [also BB. DD.] s. v. Wind). Many suppose it to be referred to in Jas. i. 11; yet the evils there mentioned are ascribed not to the καύσων, but to the ήλιος.*

καντηριάζω: (καυτήριον [(cf. καίω)] a branding-iron); to mark by branding, to brand: [pf. pass. ptcp.] κεκαυτηριασμένοι τὴν ἰδίαν συνείδησιν, i. e. κεκαυτηριασμένην ἔχουτες τὴν ἰδ. συν. [cf. W. 230 (216)] (cf. καταφθείρω), [branded in their own conscience i. e.] whose souls are branded with the marks of sin, i. e. who carry about with them the perpetual consciousness of sin, 1 Tim. iv. 2 R G L ed. maj., see καυστηριάζω; [some (cf. R. V. mrg.) would give it here the sense of seared, cf. Eph. iv. 19]. (In Hippocr. in a medical sense, to cauterize, remove by cautery.) *

καυχάομαι, -ώμαι, 2 pers. sing. καυχάσαι (Ro. ii. 17, 23; 1 Co. iv. 7; see κατακαυχάομαι); fut. καυχήσομαι; 1 aor. έκαυχησάμην; pf. κεκαύχημαι; (καύχη a boast); [fr. Pind. and Hdt. down]; Sept. mostly for הְהַהֶּלֵל; in the N. T. often used by Paul [some 35 times; by Jas. twice]; to glory (whether with reason or without): absol., 1 Co. i. - 31°; iv. 7; xiii. 3 L [ed. ster. WH (see καίω)]; 2 Co. x. [13], 17*; xi. 16, 18; xii. 1, 6, 11 Rec.; Eph. ii. 9; Jas. iv. 16; τi (acc. of the thing [cf. W. 222 (209)]), to glory (on account) of a thing: 2 Co. ix. 2 (ην καυχώμαι ὑπὲρ ὑμῶν Μακεδόσιν, which I boast of on your behalf unto the Macedonians [B. § 133, 1]; cf. vii. 14, [and see below]); 2 Co. xi. 30, (Prov. xxvii. 1; Lcian. ocyp. 120); foll. by ew w. dat. of the obj. [W. § 33 d.; B. § 133, 23], to glory in a thing, (by a usage foreign to class. Grk.; but the Lat. says glorior in aliquo): Ro. ii. 23; v. 3; 1 Co. iii. 21; 2 Co. v. 12; x. 15; xi. 12 [cf. B. 105 (92)]; xii. 5, 9; Gal. vi. 13 sq.; 2 Th. i. 4 R G; Jas. i. 9, (Jer. ix. 23 sq.; 1 Chr. xvi. 35); $\vec{\epsilon}\nu$ $\theta\epsilon\hat{\omega}$, $\vec{\epsilon}\nu$ $\tau\hat{\omega}$ $\theta\epsilon\hat{\omega}$, in God, i. e. the knowledge of God, intimacy with him, his favors, etc. Ro. ii. 17; v. 11, (ἐν τοῖς θεοῖς, Theoph. ad Autol. 1, 1, 1); έν κυρίφ, 1 Co. i. 31b; 2 Co. x. 17b; έν Χριστώ Ἰησοῦ, Phil. iii. 3; foll. by eni w. dat. of the obj. [cf. W. § 33 d.;

B. § 133, 23], Ro. v. 2 (Prov. xxv. 14; Sir. xxx. 2; Diod. xvi. 70); περί τινος, 2 Co. x. 8; εἴς τι, in regard of, in reference to, 2 Co. x. 16 (Aristot. pol. 5, 10 p. 1311, 4). ὑπέρ w. gen. of pers., to one's advantage, to the praise of one, [on one's behalf]: 2 Co. vii. 14; xii. 5. ἐνώπιον τοῦ θεοῦ, as though standing in his presence, 1 Co. i. 29 [cf. B. 173 (150). Comp.: ἐν-, κατα-καυχάομαι.]*

καύχημα, τος, τό, (καυχάομαι), very rare in prof. auth.; Sept. for החלה praise, and התפארת ornament, beauty: several times in Sir. 1. that of which one glories or can glory, matter or ground of glorying: Ro. iv. 2; 1 Co. ix. 15 sq.; 2 Co. i. 14; Phil. ii. 16; τὸ καύχημα ἔχειν είς έαυτὸν μόνον, his glorying confined to himself [R. V. in regard of himself alone], Gal. vi. 4; τὸ κ. τῆς ἐλπίδος, the matter for glorying which hope gives, i. e. the hope, of which we glory, Heb. iii. 6. 2. Ας γέννημα, δίωγμα, θέλημα, ΐαμα, κήρυγμα (2 Tim. iv. 17), κλαῦμα, πλήρωμα, φρόνημα, etc., are used for γέννησις, δίωξις, θέλησις, κτλ. [cf. Ellicott on Phil. iv. 6], so also (which H. A. W. Meyer persists in denying [as respects the New Testament (see his note on Ro. iv. 2); so Ellicott and Bp. Lghtft. on Gal. vi. 4; Lünem. on Heb. u. s.]) is καύχημα used for καύγησις (Pind. Isthm. 5, 65 [cf. Meyer on Phil. i. 26 note; on the apparent use of nouns in $\mu\alpha$ in an active sense see Bp. Lghtft. on Col. p. 257 sq.]), a glorying, boasting: 1 Co. v. 6; Phil. i. 26; ὑπέρ τινος (see καυχάομαι, sub fin.), 2 Co. v. 12; ix. 3.*

Καφαρναούμ, see Καπερναούμ.

Kryxpeal [T WH Kevxp. (cf. WH. App. p. 150)], -ων, al, Cenchreæ or Kenchreæ, a port of Corinth, about 60 [70; Strabo (as below)] stadia from the city, on the eastern side of the isthmus, the emporium of its trade with Asia (Strabo 8 p. 380): Acts xviii. 18; Ro. xvi. 1. [It still retains the ancient name; cf. B. D. Am. ed. s. v.; Lewin, St. Paul, i. 299 sq.]*

κέδρος, -ου, ή, [fr. Hom. down], a cedar, a well-known tree, the wood of which is fragrant: χείμαρρος τῶν κέδρων, Jn. xviii. 1 R Tr txt. WH (so also 2 S. xv. 23; 1 K. xv. 13, [cf. ii. 37]); τοῦ (sic!) κέδρου, ibid. Tdf.; but see the foll. word.*

Κεδρών, δ [B. 21 (19)], indeel. (in Joseph. Κεδρών, -ῶνος [see below]), Cedron [or Kidron], (Hebr. קררון i. e. dark, turbid), the name of a [winter-] torrent, rising near Jerusalem and flowing down through a valley of the same name (having the Mt. of Olives on the E.) into the Dead Sea: χείμαρρος τοῦ Κεδρών, Jn. xviii. 1 GL Tr

mrg., acc. to the more correct reading [but see WH. App. ad loc.]; (χείμαρρος Κεδρώνος, Joseph. antt. 8, 1, 5; φάραγξ Κεδρώνος, ib. 9, 7, 3; b. j. 5, 6, 1; φάραγγι βαθεία... ἡ Κεδρών ἀνόμασται, ib. 5, 2, 3). [B. D. s. v. Kidron, cf. Cedron, 2; Robinson, Phys. Geogr. of the Holy Land, p. 96 sq.]*

κείμαι; impf. 3 pers. sing. ἔκειτο; to lie; 1. prop.: of an infant, foll. by ev w. dat. of place, Lk. ii. 12 Tdf. om. κείμ.], 16; of one buried: ὅπου or οὖ, Mt. xxviii. 6; Lk. xxiii. 53; Jn. xi. 41 Rec.; xx. 12; of things that quietly cover some spot, Lk. xxiv. 12 [RGLbr.]; Jn. xx. 5-7; xxi. 9; with ἐπί τι added, 2 Co. iii. 15; ἐπάνω τινός (of a city situated on a hill), Mt. v. 14; also of things put or set in any place, in ref. to which we often use to stand: thus of vessels, Jn. ii. 6; xix. 29, (χύτρας κειμένας, Xen. oec. 8, 19); of a throne, Rev. iv. 2 (Jer. xxiv. 1; Hom. Il. 2, 777; Od. 17, 331); κείσθαι πρός τι, to be brought near to a thing [see πρός, I. 2 a.], Mt. iii. 10; Lk. iii. 9; absol., of the site of a city, τετράγωνος κείται, Rev. xxi. 16; of grain and other things laid up, gathered together, Lk. xii. 19; of a foundation, 1 Co. iii. 11. 2. metaph. a. to be (by God's intent) set, i. e. destined, appointed: foll. by els w. acc. indicating the purpose, Lk. ii. 34; Phil. i. 17 (16); 1 Th. iii. 3. as very often in prof. auth. (cf. Passow s. v. p. 1694b; [L. and S. s. v. IV. 2]), of laws, to be made, laid down: τινί, 1 Tim. i. 9. δ κόσμος δλος ἐν τῷ πονηρῷ κείται, lies in the power of the evil one, i. e. is held in subjection by the devil, 1 Jn. v. 19. [Comp.: avá-, συν-ανά-, ἀντί-, ἀπό-, ἐπί-, κατά-, παρά-, περί-, πρό-κειμαι.]

κειρία, -as, ή, a band, either for a bed-girth (Schol. ad Arstph. av. 817 κειρία· εἶδος ζώνης ἐκ σχοινίων, παρεοικὸς ἱμάντι, ἢ δεσμοῦσι τὰς κλίνας, cf. Prov. vii. 16; [Plut. Alcib. 16, 1]), or for tying up a corpse after it has been swathed in linen: in the latter sense in Jn. xi. 44; [al. take it here of the swathings themselves].*

κείρω; [1 aor. ἔκειρα (Acts viii. 32 T WH mrg.)]; 1 aor. mid. ἐκειράμην; fr. Hom. down; to shear: a sheep, Acts viii. 32 ([cf. above] fr. Is. liii. 7). Mid. to get or let be shorn [W. § 38, 2 b.; B. § 135, 4]: τὴν κεφαλήν, Acts xviii. 18; absol. of shearing or cutting short the hair of the head, 1 Co. xi. 6 [cf. W. § 43, 1].*

Keis, see Kis.

κόλευσμα, -τος, τό, (κελεύω), fr. Aeschyl. and Hdt. down, an order, command, spec. a stimulating cry, either that by which animals are roused and urged on by man, as horses by charioteers, hounds by hunters, etc., or that by which a signal is given to men, e. g. to rowers by the master of a ship (Leian. tyr. or catapl. c. 19), to soldiers by a commander (Thuc. 2, 92; Prov. xxiv. 62 (xxx. 27)): ἐν κελεύσματι, with a loud summons, a trumpet-call, 1 Th. iv. 16.*

κελεύω; impf. ἐκελευον; 1 aor. ἐκελευσα; to command, order: τινά, foll. by an aor. inf., Mt. xiv. 19, 28; Acts iv. 15; by the acc. with aor. inf., Mt. xviii. 25; xxvii. 58 [RGL], 64; Lk. xviii. 40; Acts v. 34; viii. 38; xxii. 30; xxiii. 10; xxv. 6, 17; the acc. is wanting because evident fr. the context, Mt. viii. 18; xiv. 9; [xxvii. 58 TWH]

(Tr in br.)]; Acts xii. 19; xxi. 38; foll. by acc. with pres. inf., Acts xxi. 34; xxii. 24; xxiii. 3, 35; xxiv. 8 RG; xxv. 21; xxvii. 43; the acc. is wanting because easily discernible fr. the context, Acts xvi. 22 [cf. B. 201 (174); W. § 40, 3 d.]; by a use not infreq. in Hom., but somewhat rare in prose writ., with the dat. of a pers. (Plat. rep. 3 p. 396 a.; Thuc. 1, 44; Diod. 19, 17; Joseph. antt. 20, 6, 2; Tob. viii. 18; cf. Poppo on Xen. Cyr. 1, 3, 9 var.), foll. by an inf., Mt. xv. 35 RG; cf. B. 275 (236). κελεύσαντός τινος, at one's command, Acts xxv. 23. [On the constr. of κελ., esp. with the pass. inf. and acc., see B. § 141, 5 cf. p. 237 (204) note; also W. 336 (315), 332 (311).]*

[SYN.: κελεύειν, παραγγέλλειν, ἐντέλλεσθαι, τάσσειν (and its comp.): κελ. to command, designates verbal orders, emanating (usually) from a superior; παραγγέλλω to charge, etc., is used esp. of the order of a military commander which is passed along the line by his subordinates, (Xen. Cyr. 2, 4, 2); ἐντέλλεσθαι το enjoin, is employed esp. of those whose office or position invests them with claims, and points rather to the contents of the command, cf. our "instructions"; τάσσω lit. assign a post to, with a suggestion of duties as connected therewith; often used of a military appointment (cf. τάξιs); its compounds ἐνττάσσεω and προστάσσεω differ from ἐντ. in denoting fixed and abiding obligations rather than specific or occasional instructions, duties arising from the office rather than emanating from the personal will of a superior. Schmidt ch. 8.]

κενοδοξία, -as, ή, (κενόδοξοs, q. v.), vain-glory, groundless self-esteem, empty pride: Phil. ii. 3. (4 Macc. ii. 15; viii. 18; Polyb., Plut., Lcian.; [Philo de mut. nom. § 15; leg. ad Gaium § 16; etc.]; eccl. writ.; univ. a vain opinion, error, Sap. xiv. 14.)*

κενόδοξος, -ον, (κενός, δόξα), glorying without reason, conceited, vain-glorious, eager for empty glory: Gal. v. 26. (Polyb., Diod.; Antonin. 5, 1; [cf. Philo de trib. virt. § 2 fin.]; eccl. writ.)*

 $\kappa \epsilon \nu \delta s$, $-\dot{\eta}$, $-\dot{\delta} \nu$, [fr. Hom. down], Sept. for ביק ביק ביק היק etc., empty; 1. prop. of places, vessels, etc., which contain nothing (Judg. vii. 16; Gen. xxxvii. 24); metaph. empty, vain; devoid of truth: λόγοι, Eph. v. 6 (Ex. v. 9); ἀπάτη, Col. ii. 8; κήρυγμα, πίστις, 1 Co. xv. 14. of men, empty-handed; without a gift: ἀποστέλλειν and έξαποστέλλειν τινά κενόν (Gen. xxxi. 42; Deut. xv. 13; xvi. 16), Mk. xii. 3; Lk. i. 53; xx. 10 sq.; metaph. destitute of spiritual wealth, of one who boasts of his faith as a transcendent possession, yet is without the fruits of faith, Jas. ii. 20. 3. metaph. of endeavors, labors, acts, which result in nothing, vain, fruitless, without effect: ή χάρις, 1 Co. xv. 10; κόπος, ib. 58; ή εΐσοδος, 1 Th. ii. 1; neut. plur. κενά, things that will not succeed, Acts iv. 25 (fr. Ps. ii. 1); είς κενόν, in vain, to no purpose, [cf. W. 592 (551)]: 2 Co. vi. 1; Gal. ii. 2; Phil. ii. 16; 1 Th. iii. 5, (Is. lxv. 23; Jer. vi. 29, etc.; Diod. 19, 9; Heliod. 10, 30). [Cf. Trench, Syn. § xlix.]*

κενόφωνία, -as, ή, (κενόφωνος uttering emptiness), (vaniloquium, Vulg. [ed. Clem. (in 2 Tim. ii. 16)]), empty discussion, discussion of vain and useless matters, [A. V. babbling]: 1 Tim. vi. 20; 2 Tim. ii. 16. ([Dioscor. 1 procem. p. 3, 1]; eccles. writ.)*

κενόω, -ῶ: [fut. κενώσω, 1 Co. ix. 15 L txt. T Tr WH];
1 aor. ἐκένωσα; Pass., pf. κεκένωμα; 1 aor. ἐκενώθην;
(κενός); 1. to empty, make empty: ἐαυτὸν ἐκένωσε;
8c. τοῦ εἶναι ἴσα θεῷ οτ τῆς μορφῆς τοῦ θεοῦ, i. e. he laid
aside equality with or the form of God (said of Christ),
Phil. ii. 7 (see a fuller exposition of this passage in
μορφῆ). 2. to make void i. e. deprive of force, render vain, useless, of no effect: pass., Ro. iv. 14; 1 Co. i.
17. 3. to make void i. e. cause a thing to be seen to
be empty, hollow, false: τὸ καύχημα, 1 Co. ix. 15; pass.
2 Co. ix. 3. (Twice in Sept. viz. Jer. xiv. 2; xv. 9;
often in Attic writ.) *

κέντρον, -ου, τό, (κεντέω to prick); 1. a sting, as that of bees (4 Macc. xiv. 19), scorpions, locusts, Rev. ix. 10. Since animals wound by their sting and even cause death, Paul in 1 Co. xv. 55 (after Hos. xiii. 14 Sept.) attributes to death, personified, a κέντρον, i. e. a deadly weapon, and that κέντρον is said to be ή άμαρτία [56], because sin is death's cause and punishment [?] (Ro. v. 12).

2. as in the Grk. writ. an iron goad, for urging on oxen, horses and other beasts of burden; hence the proverb πρὸς κέντρα λακτίζειν, to kick against the goad, i. e. to offer vain and perilous or ruinous resistance: Acts ix. 5 Rec.; xxvi. 14; cf. Pind. Pyth. 2, 173; Aeschyl. [Ag. 1624, cf.] Prom. 323; Eurip. Bacch. 795; Terent. Phorm. 1, 2, 28; Ammian. 18, 5.*

кентирішч, -шнос, ó, a Lat. word, a centurion: Mk. xv. 39, 44 sq. [Polyb. 6, 24, 5.]*

[Κενχρεαί, see Κεγχρεαί.]

several times for זער.)*

KEV adv., vainly, in vain, [W. 463 (431); Aristot. on]: Jas. iv. 5.*

κεραία [WH κερέα (see their App. p. 151)], -as, ή, (κέραs), a little horn; extremity, apex, point; used by the Grk. grammarians of the accents and diacritical points. In Mt. v. 18 [(where see Wetstein; cf. also Edersheim, Jesus the Messiah, i. 537 sq.)]; Lk. xvi. 17 of the little lines, or projections, by which the Hebr. letters in other respects similar differ from each other, as ¬ and ¬, ¬, ¬ and ¬, ¬, ¬ and ¬,

κεραμικός, -ή, -όν, (κέραμος);
1. in class. Grk. of or belonging to a potter: hence κ. γῆ, such as a potter uses, Hippocr.; τέχνη, Plat. polit. p. 288 a.
2. in the Bible made of clay, earthen: Rev. ii. 27 (Dan. ii. 41), for which the Greeks use κεραμεοῦς, -ᾶ, -οῦν, and κεράμιος [al. -μειος], cf. Lob. ad Phryn. p. 147; [W. 99 (94)].

κεράμιον, -ου, τό, (neut. of the adj. κεράμιος, see the preceding word [al. make it a dimin. fr. κέραμος]), an earthen vessel, a pot, jar; a jug or pitcher: with υδατος added, a water-pitcher, Mk. xiv. 13; Lk. xxii. 10. (Theophr. caus. plant. 3, 4, 3; οὕνου, Jer. xlii. (xxxv.) 5; Xen. anab. 6, 1, 15; Dem. p. 934, 26; Polyb. 4, 56, 3; ελαίου, Joseph. antt. 8, 13, 2.)

κίραμος, -ου, ὁ, (κεράννυμι); 1. clay, potter's earth.
2. anything made of clay, earthen ware.
3. spec. a

(roofing) tile (Thuc., Athen., Hdian., al.); the roof itself (Arstph. fr. 129 d.): so διὰ τῶν κεράμων, through the roof. i. e. through the door in the roof to which a ladder or stairway led up from the street (accordingly the Rabbins distinguish two ways of entering a house, 'the way through the door ' and ' the way through the roof ' [Lghtf. Horae Hebr. p. 601]; cf. Win. RWB. s. v. Dach: Keim ii. p. 176 sq. [Eng. trans. iii. 215; Edersheim, Jesus the Messiah, i. 501 sq.; Jewish Social Life, p. 93 sqq.]), Lk. v. 19. Mark (ii. 4) describes the occurrence differently (see ἀποστεγάζω), evidently led into error by misapprehending the words of Luke. [But, to say nothing of the improbability of assuming Mark's narrative to be dependent on Luke's, the alleged discrepance disappears if Luke's language is taken literally, "through the tiles" (see diá, A. I. 1); he says nothing of "the door in the roof." On the various views that have been taken of the details of the occurrence, see B. D. (esp. Am. ed.) s. v. House; Dr. Jas. Morison, Com. on Mk. l. c.]

κεράννυμ (κεραννύω): 1 aor. ἐκέρασα; pf. pass. κεκέρασμαι (for the more com. κέκραμαι, cf. Lob. ad Phryn. p. 582; Bttm. Ausf. Sprehl. ii. p. 214; Krüger § 40 s. v. i. p. 175; [Veitch s. v.]); [fr. Hom. down]; 1. to mix, mingle. 2. to mix wine and water. 3. to pour out for drinking: τινίτι, Rev. xviii. 6 [R.V. mingle]; pass., Rev. xiv. 10; (so Bel and the Dragon 11; Anthol. 11, 137, 12). [Comp.: συγ-κεράννυμ.]*

[SYN. κεράννυμι, μίγνυμι: in strict usage κερ. denotes such a mixing as combines the ingredients into a new compound, chemical mixture; μίγν. such a mixing as merely blends or intermingles them promiscuously, mechanical mixture.]

κέρας, -ατος, plur. κέρατα, gen. -άτων (W. 65 (63); B. 15 (13)), τό, [fr. Hom. down], Hebr. קרָן, a horn; prop.: of animals, Rev. v. 6; xii. 8; xiii. 1, 11; xvii. 3, 7, b. Since animals (esp. bulls) defend themselves with their horns, the horn with the Hebrews (and other nations) is a symbol of strength and courage, and is used as such in a variety of phrases (Ps. lxxxviii. (lxxxix.) 18; cxxxi. (cxxxii.) 17; cxlviii. 14; 1 S. ii. 10; Sir. xlvii. 5, 7, 11; 1 Macc. ii. 48, etc.; cf. Gesenius, Thes. iii. p. 1238; [B. D. s. v. Horn]); hence répas σωτηρίας (of God, Ps. xvii. (xviii.) 3; 2 S. xxii. 3), i. q. a mighty and valiant helper, the author of deliverance, of c. trop. a projecting extremity the Messiah, Lk. i. 69. in shape like a horn, a point, apex: as, of an altar. Rev. ix. 13; (Ex. xxix. 12; Lev. iv. 7, 18; xvi. 18; Am. iii. 14; Ps. exvii. (exviii.) 27).*

κεράτιον, -ου, τό, (dimin. of κέρας); 1. a little horn. 2. the name of the fruit of the κερατέα or κερατεία [or -τία], the Ceratonia siliqua (Linn.) or caroltree (called also St. John's Bread, [from the notion that its pods, which resemble those of the 'locust', constituted the food of the Baptist]). This fruit is shaped like a horn and has a sweet taste; it was [and is] used not only in fattening swine, but as an article of food by the lower classes: Lk. xv. 16 [A. V. husks]; cf. Win. RWB. s. v. Johannisbrodbaum; [B. D. (esp. Am. ed.) s. v. Husks].*

κερδαίνω: [fut. κερδήσω, Jas. iv. 13 Rec. bes els LTTr WH; see also below]; 1 aor. ἐκέρδησα (an Ionic form fr. κερδάω, which later writ. use for the earlier ἐκέρδανα, see Lob. ad Phryn. p. 740; Bttm. Ausf. Sprehl. ii. p. 215; W. 87 (83); [Veitch s. v.]), once 1 aor. subj. κεμδάνω (1 Co. ix. 21 L T Tr [but WH (cf. also Grsb. note) read the fut. κερδανῶ, cf. B. 60 (53); § 139, 38]); 1 fut. pass. κερδηθήσομαι (the subjunc. κερδηθήσωνται, 1 Pet. iii. 1 R G is a clerical error [cf. reff. s. v. καίω, init.], for which LTTr WII have restored κερδηθήσονται [cf. B. § 139, 38]); [fr. Hes. down]; (fr. répdos); to gain, acquire; (Vulg. passim lucrifacio [also lucro, etc.]); a. prop.: τὸν κόσμον, Mt. xvi. 26; Mk. viii. 36; Lk. ix. 25; money, Mt. xxv. 16 [LTWH], 17, 20, 22; absol. to get gain, Jas. iv. 13. b. metaph. a, with nouns signifying loss, damage, injury, it is used of the gain arising from shunning or escaping from the evil (where we say to spare one's self, be spared): τὴν ὕβριν ταύτην κ. ζημίαν, Acts xxvii. 21; τό γε μιανθήναι τὰς χείρας κερδαίvew, to avoid the crime of fratricide, Joseph. antt. 2, 3, 2; ζημίαν, to escape a loss, Eur. Cycl. 312; other exx. in Kypke, Observv. ii. p. 139 sq. B. Tivá, to gain any one i. e. to win him over to the kingdom of God, which none but the placable enter, Mt. xviii. 15; to gain one to faith in Christ, 1 Pet. iii. 1; 1 Co. ix. 19-22; Χριστόν, to gain Christ's favor and fellowship, Phil. iii. 8. Not found in the O. T.*

κίρδος, -εος (-ους), τό, gain, advantage: Phil. i. 21 (with which cf. Ael. v. h. 4, 7 τοῖς κακοῖς οὐδὲ τὸ ἀποθανεῖν κέρ-δος); Tit i. 11; plur. Phil. iii. 7. [From Hom. down.]*
[κερέα, see κεραία.]

κόρμα, -τος, τό, (κείρω to cut into bits), small pieces of money, small coin, change; generally and collectively, τὸ κέρμα money: Jn. ii. 15, where L mrg. Tr W H τὰ κέρματα; (Arstph., Dem., Joseph., al.). Cf. the full exhibition of the use of the word given by Fischer, De vitiis lexicorum N. T. etc. p. 264 sqq.*

κερματιστής, -οῦ, ὁ, (κερματίζω [to cut into small pieces, to make small change]), a money-changer, money-broker:
Jn. ii. 14. In the court of the Gentiles [(see leρόν, and Edersheim, Jesus the Messiah, i. 244 sq.)] in the temple at Jerusalem were the seats of those who sold such animals for sacrifice as had been selected, examined, and approved, together with incense, oil, and other things needed in making offerings and in worship; and the magnitude of this traffic had introduced the banker's or broker's business; [cf. BB.DD. s. v. Money-changers; esp. Edersheim u. s. p. 367 sqq.]. (Nicet. annal. 7, 2 p. 266 ed. Bekk.; Max. Tyr. diss. 2 p. 15 ed. Markland.)*

neφάλαιον, -ου, τό, (neut. of the adj. κεφάλαιος, belonging to the head);

1. the chief or main point, the principal thing, (Vulg. capitulum): Heb. viii. 1 [cf. B. 154 (134)]; (freq. so in Grk. writ. fr. Pind., Thuc. and Plat. down).

2. the pecuniary sum total of a reckoning, amount, (Plut. Fab. 4); the principal, capital, as distinguished fr. the interest (Plat. legg. 5, 742 c.); univ. a sum of money, sum, (Vulg. summa): Acts xxii. 28; so Lev. vi. 5; Num. v. 7; xxxi. 26; Joseph. antt. 12, 2, 3;

Artem. oneir. 1, 17; see other exx. in Kypke, Observv. ii. p. 116; [L. and S. s. v. 5 b.].

κεφαλαιόω, -ω: 1 aor. ἐκεφαλαίωσα [T WH ἐκεφαλίωσα (see below)]; (κεφάλαιον); 1. to bring under heads, to sum up, to summarize, (Thuc., Aristot., al.). 2. in an unusual sense, to smite or wound in the head: Mk. xii. 4. It is of no use to appeal to the analogy of the verb γναθόω, which means εἰς γνάθους τύπτω to smite on the cheek, since κεφάλαιον is nowhere used of the head of the body. Tdf. [WH] (after codd. κ B L) have adopted ἐκεφαλίωσαν (fr. κεφάλιον, i. q. κεφαλίς, q. v.). But neither κεφαλιόω nor κεφαλίζω has yet been noted in any Greek author. Cf. Lob. ad Phryn. p. 95. [Comp.: ἀνα-κεφαλαίω.]*

κεφαλή, -η̂s, η̂, Sept. for τ'κ'; the head, both of men: Mt. v. 36; Mk. vi. 24; Lk. vii. 38, 44 [Rec.], 46; Jn. xiii. 9; Acts xviii. 18; 1 Co. xi. 4; Rev. i. 14; iv. 4, and often: and of animals: Rev. ix. 7, 17, 19, etc.; on the phrases κλίνειν την κ., επαίρειν την κ., see κλίνω, 1 and επαίρω; on the saying in Ro. xii. 20, see under ἄνθραξ. Since the loss of the head destroys the life, κεφαλή is used in phrases relating to capital and extreme punishments: so in τὸ αίμα ὑμῶν ἐπὶ τὴν κ. ὑμῶν (see αίμα, 2 a. p. 15b), Acts xviii. 6, and similar phrases in class. Grk.; see Passow s. v. p. 1717; Pape s. v. 3; [L. and S. s. v. L. 3 and 4]. Metaph. anything supreme, chief, prominent; of persons, master, lord: τινός, of a husband in relation to his wife, 1 Co. xi. 3; Eph. v. 23; of Christ, the lord of the husband, 1 Co. xi. 3 [cf. B. 124 sq. (109)]; of the church, Eph. iv. 15; v. 28; Col. ii. 19 [cf. B. § 143, 4 c.]; τοῦ σώματος της έκκλ. Col. i. 18; πάσης αρχης καὶ έξουσίας, Col. ii. 10; so Judg. xi. 11; 2 S. xxii. 44, and in Byzant. writ. of things: κεφ. γωνίας, the corner-stone, see γωvía, a. [(From Hom. down.)]*

κεφαλώω: Mk. xii. 4 T WH (approved also by Weiss, Volkmar, al.), for κεφαλαιώω, q. v.

κεφαλίε, -ίδος, ή, (dimin. of κεφαλή, formed after the analogy of aµa£is, πινακίs, etc.; cf. Bttm. Ausf. Spr. ii. p. 443; Kühner § 330 Anm. 5, i. p. 708); head (Lat. capitellum, capitulum). 2. the highest part, extremity or end of anything; as the capital of a column, 1 K. vii. 9, 31 etc.; Geop. 14. 6, 6; hence the tips or knobs (the umbilici of the Romans [or rather the cornua: see Gardthausen, Griech. Palaeogr. p. 52 sq.; Rich, Dict. s. v. umbilicus]) of the wooden rod around which parchments were rolled seem to have been called κεφαλίδες, because they resembled little heads; so that Alexand. writ. transferred the name κεφαλίς to the roll or volume itself: ἐν κεφαλίδι βιβλίου, Heb. x. 7 (fr. Sept. of Ps. xxxix. (xl.) 8 for בְּמֵגְלָת-סָפָר, as in Ezek. ii. 9, and without βιβλίου, iii. 1-3; 2 Esdr. vi. 2 [cf. Birt, Antikes Buchwesen, (Berl. 1882), p. 116]), Itala: in volumine libri, in the roll of the book [cf. W. 23 (22)]. different opinions are noticed by Bleek ad loc.

κημόω, -ῶ: fut. κημώσω; (κημός a muzzle); to stop the mouth by a muzzle, to muzzle: βοῦν, 1 Co. ix. 9 TTr WHmrg. (Xen. r. eq. 5, 3); see φιμόω.*

khvoos, -ov, &, the Lat. word census (among the Ro-

mans, denoting a register and valuation of property in accordance with which taxes were paid), in the N. T. (as in Cod. Just. 4, 47) the tax or tribute levied on individuals and to be paid yearly (Hesych. κῆνσος· είδος νομίσματος, ἐπικεφάλαιον, our capitation or poll tax): Mt. xvii. 25; xxii. 17; Mk. xii. 14; τὸ νόμισμα τοῦ κήνσου, the coin with which the tax is paid, tribute money, Mt. xxii. 19.*

κήπος, -ου, δ, [thought to be allied with σκάπτω, Lat. campus, etc.], fr. Hom. down, Sept. for τιξί, πιξί, α garden: Lk. xiii. 19; Jn. xviii. 1, 26; xix. 41. [BB. DD. 8. v. Garden.]*

κηπ-ουρός, -οῦ, ὁ, (κῆπος and οὖρος), a keeper of a garden, a gardener: Jn. xx. 15 [BB. DD. s. v. Garden]. (Plat., Theophr., Polyb., Diod., Epictet., al.) *

κηρίον, -ου, τό, (κηρός wax), fr. Hes. and Hdt. down, honeycomb: κηρίον μελίσσιον, a honeycomb (still containing the honey), Lk. xxiv. 42 RG Tr br. (1 S. xiv. 27; Prov. xvi. 24; xxiv. 13).*

κήρυγμα, τος, τό, (κηρύσσω), in Grk. writ. esp. Attic, that which is promulgated by a herald or public crier, a proclamation by herald; in the N. T. the message or proclamation by the heralds of God or Christ: thus the proclamation of the necessity of repentance and reformation made by the prophet Jonah [A.V. preaching], τὸ κήρυγμα Ἰωνᾶ, Μt. xii. 41; Lk. xi. 32, (Jon. iii. 4); the announcement of salvation procured by Christ and to be had through him: absol., 1 Co. i. 21; Tit. i. 3; w. gen. of the subj., made by one, 1 Co. ii. 4; xv. 14; w. gen. of the obj. Ἰησοῦ Χριστοῦ, concerning Jesus Christ, Ro. xvi. 25, cf. Philippi ad loc.; [τῆς αἰωνίου σωτηρίας, Mk. xvi. WII in (rejected) 'Shorter Conclusion']; the act of publishing, absol. 2 Tim. iv. 17 [but R. V. that the message might be fully proclaimed; see πληροφορέω, a.].*

κήρυξ, less correctly [yet so L WH] κήρυξ (on the accent see W. § 6, 1 c.; [B. 13 (12)]; Lipsius, Gramm. Untersuch. p. 36; [Chandler § 622; Göttling p. 254 sq.; Lob. Paralip. p. 411; W. Dindorf in Steph. Thes. s. v.; Tdf. Proleg. p. 101]), -υκος, ό, (akin to γῆρυς a voice, a sound, γηρύω to utter a sound, to speak; [yet cf. Vaniček p. 140]); com. in Grk. writ. fr. Hom. down; a herald, a messenger vested with public authority, who conveyed the official messages of kings, magistrates, princes, military commanders, or who gave a public summons or demand, and performed various other duties. In the O. T., Gen. xli. 43; Dan. iii. 4; Sir. xx. 15. In the N. T. God's ambassador, and the herald or proclaimer of the divine word: δικαιοσύνης, one who summoned to righteousness, of Noah, 2 Pet. ii. 5; used of the apostles, as the divine messengers of the salvation procured by Christ and to be embraced through him, 1 Tim. ii. 7; 2 Tim. i. 11.*

κηρύσσω; impf. ἐκήρυσσον; fut. κηρύξω; 1 aor. ἐκήρυξα, [inf. κηρύξαι R G Tr WH, κηρύξαι L T; ef. Lipsius, Gramm. Untersuch. p. 32 sqq.; Tdf. Proleg. p. 101; W. § 6, 1 f. (see reff. s. v. κήρυξ)]; Pass., pres. κηρύσσομαι; 1 aor. ἐκηρύχθην; 1 fut. κηρυχθήσομαι; (κήρυξ, q. v.); fr. Hom. down; Sept. for κηρ; to be a herald; to officiate as herald; to proclaim after the manner of a herald; always with a suggestion of formality, gravity, and an authority

which must be listened to and obeyed; a. univ. to publish, proclaim openly: something which has been done, Mk. vii. 36; τον λόγον, Mk. i. 45 (here joined with διαφημίζειν); foll. by indir. disc., Mk. v. 20; Lk. viii. 39; something which ought to be done, foll, by the inf. (cf. W. 322 (302); [B. § 141, 2]), Ro. ii. 21; Μωϋσῆν, the authority and precepts of Moses, Acts xv. 21; περιτομήν, the necessity of circumcision, Gal. v. 11. b. spec. used of the public proclamation of the gospel and matters pertaining to it, made by John the Baptist, by Jesus, by the apostles and other Christian teachers: absol., Mt. xi. 1; Mk. i. 38; iii. 14; xvi. 20; Ro. x. 15; w. dat. of the pers. to whom the proclamation is made, 1 Co. ix. 27; 1 Pet. iii. 19; είς [R έν w. dat.] τὰς συναγωγάς (see είς, A. I. 5 b.; cf. W. 213 (200)), Mk. i. 39; [Lk. iv. 44 T Tr txt. WH]; (δ) κηρύσσων, Ro. x. 14; κηρύσσειν w. acc. of the thing, Mt. x. 27; Lk. [iv. 19]; xii. 3; τινί τι. Lk. iv. 18 (19); τὸ εὐαγγέλιον τῆς βασιλ., Mt. iv. 23; ix. 35; Mk. i. 14 (where G L br. T Tr WII τὸ εὐ. τοῦ θεοῦ); τὸ εὐαγγ. simply, Mk. xvi. 15; Gal. ii. 2; τὸ εὐαγγ. τοῦ θεοῦ είς rivas (see above), 1 Th. ii. 9; pass., Mt. xxiv. 14; xxvi. 13; Col. i. 23; with είς πάντα τὰ ἔθνη or είς ὅλον τ. κόσμον added, Mk. xiii. 10; xiv. 9; τον λόγον, 2 Tim. iv. 2; το ρήμα της πίστεως, Ro. x. 8; την βασιλ. τοῦ θεοῦ, Lk. viii. 1; ix. 2; Acts xx. 25 [here GLTTr WH om. τοῦ θεοῦ]; xxviii. 31; βάπτισμα, the necessity of baptism, Mk. i. 4; Lk. iii. 3; Acts x. 37; μετάνοιαν καὶ ἄφεσιν άμαρτιῶν, by public proclamation to exhort to repentance and promise the pardon of sins, Lk. xxiv. 47; τνα μετανοῶσιν [RG μετανοήσωσι] (see ΐνα, ΙΙ. 2 b.; [B. 237 (204)]), Mk. vi. 12. τινά τισι, to proclaim to persons one whom they are to become acquainted with in order to learn what they ought to do: Χριστόν, or τὸν Ἰησοῦν, Acts viii. 5; xix. 18; Phil. i. 15; 1 Co. i. 23; 2 Co. iv. 5 (where it is opp. to ξαυτὸν κηρ. to proclaim one's own excellence and authority); 2 Co. xi. 4; pass., ὁ κηρυχθείς, 1 Tim. iii. 16; with διά and gen. of pers. added, 2 Co. i. 19; with the epexegetic addition, ότι οὖτός ἐστιν ὁ υίὸς τ. θεοῦ, Acts ix. 20; ότι ἐκ νεκρῶν έγήγερται, 1 Co. xv. 12; τινί foll. by ὅτι, Λcts x. 42; κηρ. foll. by Aéyov with direct disc., Mt. [iii. 1 L T WII]; x. 7; Mk. i. 7; κηρύσσεω κ. λέγεω foll. by direct disc., Mt. iii. 1 [RGTr br.]; iv. 17; κηρ. ἐν (omitted in Rec.) φωνή μεγάλη, foll. by direct disc. (of an angel as God's herald), Rev. v. 2; κηρ. with οὖτως added, 1 Co. xv. 11. On this word see Zezschwitz, Petri apost. de Christi ad inferos descensu sententia. (Lips. 1857) p. 31 sqq.; [Campbell, Dissert. on the Gospels, diss. vi. pt. v. Comp.: #poκηρύσσω.]*

Κηφός, -â [B. 20 (18)], δ, (Chald. κου a rock), Cephas (i. q. Πέτρος [cf. B.D. (Am. ed.) p. 2459]), the surname of Simon the apostle: Jn. i. 42 (48); 1 Co. i. 12; iii. 22; ix. 5; xv. 5; Gal. ii. 9; and LT Tr WH also in Gal. i. 18; ii. 11, 14.

κιβωτός, -οῦ, ἡ, (κίβος [cf. Suidas 2094 c.]), a wooden chest, box, ([Hecatae. 368 (Müller's Frag. i. p. 30), Si-

mon.], Arstph., Lysias, Athen., Ael., al.): in the N. T., the ark of the covenant, in the temple at Jerusalem, Heb. ix. 4 (Philo, Joseph.; Sept. very often for אָרֹוֹן; in the heavenly temple, Rev. xi. 19; of Noah's vessel, built in the form of an ark, Mt. xxiv. 38; Lk. xvii. 27; Heb. xi. 7; 1 Pet. iii. 20, (4 Macc. xv. 31; Sept. for תַּבְּרַה).*

κιθόρα, -as, ή, a harp [cf. Stainer, Music of the Bible, ch. iv.; B.D. s. v. Harp]: 1 Co. xiv. 7; Rev. v. 8; xiv. 2; τοῦ θεοῦ, to which the praises of God are sung in heaven, Rev. xv. 2; cf. W. § 36, 3 b. [From Hom. h. Merc., Hdt. on.]*

κιθαρίζω; pres. pass. ptcp. κιθαριζόμενος; to play upon the harp [(see the preceding word)]: with ἐν ταῖς κιθάραις added, [A.V. harping with their harps], Rev. xiv. 2; τὸ κιθαριζόμενον, what is harped, 1 Co. xiv. 7. (Is. xxiii. 16; in the Grk. writ. fr. Hom. II. 18, 570 down.) *

κιθαρ-φδός, -οῦ, ὁ, (κιθάρα [q. v.], and φἰδός, contr. fr. ἀοιδός, a singer), a harper, one who plays on the harp and accompanies it with his voice: Rev. xiv. 2; xviii. 22. ([Hdt., Plat., al.], Diphil. in Athen. 6 p. 247 d.; Plut. mor. 166 a.; Ael. v. h. 4, 2; superl. (extended form) κιθαραοιδότατος, Arstph. vesp. 1278. Varro de r. r. 2, 1, 3 "non omnes, qui habent citharam, sunt citharoedi.")*

Kirika, -as, \$\hat{\eta}\$, \$Cilicia\$, a province of Asia Minor, bounded on the N. by Cappadocia, Lycaonia and Isauria, on the S. by the Mediterranean, on the E. by Syria, and on the W. by Pamphylia. Its capital, Tarsus, was the birthplace of Paul: Acts vi. 9; xv. 23, 41; xxi. 39; xxii. 3; xxiii. 34; xxvii. 5; Gal. i. 21. [Cf. Conybeare and Howson, St. Paul, i. 19 sqq.; Lewin, St. Paul, i. 78 sq.]*

κινάμωμον, more correctly [so L T Tr WH] κινιάμωμον, -ου, τό, Hebr. 1935, [(see L. and S. s. v.)], cinnamon: Rev. xviii. 18. (I'ldt., Theophr., Strab., Diod., Joseph., al.; Sept.) Cf. Win. RWB. s. v. Zimmt; [B.D. s. v. Cinnamon; Alex.'s Kitto s. v. Kinnamon].*

κινδυνεύω; impf. ἐκινδύνευον; (κίνδυνος); to be in jeopardy, to be in danger, to be put in peril: Lk. viii. 23; 1 Co. xv. 30; τοῦτο τὸ μέρος κινδυνεύει εἰς ἀπελεγμὸν ελθεῖν, this trade is in danger of coming into disrepute, Acts xix. 27; κινδ. ἐγκαλεῖσθαι, we are in danger of being accused, ib. 40. (From [Pind.] and Hdt. down; Sept.).

κίνδυνος, -ου, δ, danger, peril: Ro. viii. 35; ξκ τινος, prepared by one, [from one], 2 Co. xi. 26; ibid. with a gen. of the source from which the peril comes, [of, cf. W. § 30, 2 a.]; so τῆς θαλάσσης, Plat. Euthyd. p. 279 e.; de rep. į. p. 332 e.; θαλασσῶν, Heliod. 2, 4, 65.*

κινίω, -ῶ; fut. κινήσω; 1 aor. inf. κινήσαι; Pass., pres. κινοῦμαι; 1 aor. ἐκινήθην; (fr. κίω, poetic for IΩ, εἶμι, Curtius § 57; hence)

1. prop. to cause to go, i. e. to move, set in motion, [fr. Hom. down];

a. prop. in pass. [cf. W. 252 (237)] to be moved, move: of that motion which is evidence of life, Acts xvii. 28 (Gen. vii. 21); κινεῖν δακτύλφ φορτία, to move burdens with a finger, Mt. xxiii. 4; τὴν κεφαλήν, to move to and fro [A.V. wag], (expressive of derision), Mt. xxvii. 39; Mk. xv. 29, (Sept. for the result of the

Metaph. to move i. e. excite: στάσιν, a riot, disturbance, Acts xxiv. 5 ([see στάσις, 2]; ταραχήν, Joseph. b. j. 2, 9, 4); τὴν πόλιν, to throw into commotion, pass., Acts xxi. 30. [Comp.: μετα-, συγ-κινέω.]*

κίνησις, -εως, ή, (κινέω), [fr. Plato on], a moving, agitation: τοῦ ὕδατος, Jn. v. 3 [R L].*

Kis (LTTr WH Keis [cf. WH. App. p. 155; Tdf. Proleg. p. 84; B. 6 note¹, and see ει, ι]), δ, indecl., (ψ'p) [perh. 'a bow' (Gesen.)] fr. ψ'p to lay snares), Kish, the father of Saul, the first king of Israel: Acts xiii. 21.

κίχρημι: 1 aor. act. impv. χρήσον; to lend: τινί τι, Lk. xi. 5. (From IIdt. down.) [Syn. see δανείζω, fin.]*

shoot, broken off for grafting.

Mt. xiii. 32; xxi. 8; xxiv. 32; Mk. iv. 32; xiii. 28; Lk. xiii. 19; as the Jewish patriarchs are likened to a root, so their posterity are likened to branches, Ro. xi. 16-19, 21; cf. Sir. xxiii. 25; xl. 15; Menand. frag. ed. Meineke p. 247 [frag. 182, vol. iv. 274 (Ber. 1841)]. (Tragg., Arstph., Theophr., Geop., al.)*

κλαίω; impf. ἔκλαιον; fut. κλαύσω (Lk. vi. 25; Jn. xvi. 20; and Tr WHtxt. in Rev. xviii. 9, for κλαύσομαι, more com. in Grk. writ., esp. the earlier, and found in Lev. x. 6; Joel ii. 17, and acc. to most edd. in Rev. xviii. 9; cf. Krüger § 40 s. v., i. p. 175 sq.; Kühner § 343 s. v., i. p. 847; [Veitch s. v.]; B. 60 (53); [W. 87 (83)]); 1 aor. έκλαυσα; Sept. freq. for אָבָ; [from Hom. down]; to mourn, weep, lament; a. intrans.: Mk. xiv. 72; xvi. 10; Lk. vii. 13, 38; Jn. xi. 31, 33; xx. 11, 13, 15; Acts ix. 39; xxi. 13; Rev. [v. 5]; xviii. 15, 19; πολλά, for which L T Tr WH πολύ, Rev. v. 4; πικρώς, Mt. xxvi. 75; Lk. xxii. 62; weeping as the sign of pain and grief for the thing signified (i. e. for pain and grief), Lk. vi. 21, 25, (opp. to γελâν); Jn. xvi. 20; Ro. xii. 15, (opp. to χαίρειν); Phil. iii. 18; 1 Co. vii. 30; Jas. iv. 9; v. 1; of those who mourn the dead: Mk. v. 38 sq.; Lk. vii. 32: viii. 52; ἐπί τω, over any one, Lk. xix. 41 RG (Sir. xxii. 11); also joined with πενθείν, Rev. xviii. 11 RGL; κλ. ἐπί τινα, Lk. xix. 41 L T Tr WII; xxiii. 28; joined with πόπτεσθαι foll. by ἐπί τινα, Rev. xviii. 9 T Tr WH. trans. τινά, to weep for, mourn for, bewail, one [cf. B. § 131, 4; W. 32, 1 y.]: Mt. ii. 18, and Rec. in Rev. xviii. 9.*

[SYN. δακρύω, κλαίω, δδύρομαι, θρηνέω, άλαλάζω (δλολύζω), στενάζω: strictly, δ. denotes to shed tears, weep silently; κλ. to weep audibly, to cry as a child; δδ. to give verbal expression to grief, to lament; θρ. to give formal expression to grief, to sing a dirge; άλ. to wail in oriental style, to howl in a consecrated, semi-liturgical fashion; στεν. to express grief by inarticulate or semi-articulate sounds, to groan. Cf. Schmidt chh. 26, 126.]

κλάσις, -εως, ή, (κλάω, q. v.), a breaking: τοῦ ἄρτου, Lk. xxiv. 35; Acts ii. 42. (Plat., Theophr., al.) *

κλάσμα, τος, τό, (κλάω), a fragment, broken piece: plur., of remnants of food, Mt. xiv. 20; xv. 37; Mk. vi. 43; viii. 8, 19 sq.; Lk. ix. 17; Jn. vi. 12 sq. (Xen. cyn. 10, 5; Diod. 17, 13; Plut. Tib. Gr. 19; Anthol.; Sept.) •

Κλαύδη (L Tr WH Καῦδα [see WH. App. p. 160], Τ Κλαῦδα), -ης, ἡ, Clauda or Cauda the name of a small island lying near Crete on the south, called by Ptolem 3, 17, 11 Κλαῦδος, by Pomp. Mela 2, 7 and Plin. h. n. 4, 20 (12), 61 Gaudos, [(now Gaudo-nesi or Clauda-nesa)]:
Acts xxvii. 16.*

Κλανδία, -as, ή, Claudia, a Christian woman: 2 Tim. iv.21. [Cf. B. D. (esp. Am. ed.) s. v., also reff. s. v. Πούδης.]*

Khavsos, ov. 6, Claudius.

Drusus Nero Germanicus, the Roman emperor, who came into power A.D. 41, and was poisoned by his wife Agrippina in the year 54: Acts xi. 28; xviii. 2.

Claudius Lysias, a Roman military tribune: Acts xxiii. 26 [see B.D. Am. ed. s. v. Lysias].*

κλαυθμός, -οῦ, ὁ, (κλαίω); fr. Hom. down; Sept. for ⊃Ξ; weeping, lamentation: Mt. ii. 18; [viii. 12]; xiii. 42, 50; xxii. 18; xxiv. 51; xxv. 30; Lk. xiii. 28; Acts xx. 37.*

κλάω; 1 aor. ἔκλασα; Pass., [pres. ptcp. κλώμενος, 1 Co. xi. 24 R G (see below)]; 1 aor. ἐκλάσθην (Ro. xi. 20 L Tr); [fr. Hom. down]; to break: used in the N. T. of the breaking of bread (see ἄρτος, 1), Mt. xiv. 19; xv. 36; xvi. 26; Mk. viii. 6; xiv. 22; Lk. xxii. 19; [xxiv. 30]; Acts ii. 46; xx. 7, 11; xxvii. 35; 1 Co. x. 16; xi. 24; with είς τινας added, a pregnant constr., equiv. to 'to break and distribute among' etc. (see εἰς, C. 1), Mk. viii. 19; metaph. τὸ σῶμα, shattered, as it were, by a violent death, 1 Co. xi. 24 R G. [Comp.: ἐκ-, κατα-κλάω.]*

κλείς, -δός, acc. κλείδα and κλείν (I.k. xi. 52; Rev. iii. 7), acc. plur. kheidas and kheis (Mt. xvi. 19; Rev. i. 18; cf. Kühner § 130, i. p. 357; W. 65 (63), cf. B. 24 (22); [WH. App. p. 157]), \$\hat{\eta}\$, [fr. Hom. down]; a key. Since the keeper of the keys has the power to open and to shut, the word kheis is fig. used in the N. T. to denote power and authority of various kinds [cf. B. D. s. v. Key], viz. τοῦ φρέατος, to open or unlock the pit, Rev. ix. 1. cf. 2; της ἀβύσσου, to shut, Rev. xx. 1, cf. 3; τοῦ θανάτου καὶ τοῦ ἄδου, the power to bring back into life from Hades and to leave there, Rev. i. 18; της γνώσεως, the ability and opportunity to obtain knowledge, Lk. xi. 52; της βασιλείας των οὐρανων (see βασιλεία, 3 e. p. 976 sub fin.), Mt. xvi. 19; τοῦ Δαυίδ, the power of David (who is a type of the Messiah, the second David), i. e. of receiving into the Messiah's kingdom and of excluding from it, Rev. iii. 7 (apparently after Is. xxii. 22, where ή κλ. οίκου Δαυίδ is given to the steward of the royal palace).*

κλείω; fut. κλείσω, Rev. iii. 7 L T Tr WH; 1 aor. εκλεισα; Pass., pf. κέκλεισμαι, ptcp. κεκλεισμένος; 1 aor. έκλεισθην; Hebr. ΤζΟ; [fr. Hom. down]; to shul, shul up; prop.: τὴν θύραν, Mt. vi. 6; pass., Mt. xxv. 10; Lk. xi. 7; plur., Jn. xx. 19, 26; Acts xxi. 30; a prison, pass. Acts v. 23; πυλώνας, pass. Rev. xxi. 25; τὴν ἄβυσσον, Rev. xx. 3 G L T Tr WH. metaph.: τὸν οὐρανόν, i. e. to cause the heavens to withhold rain, Lk. iv. 25; Rev. xi. 6; τὰ σπλάγχνα αὐτοῦ ἀπό τινος, to shut up compassion so that it is like a thing inaccessible to one, to be devoid of pity towards one [W. § 66, 2 d., cf. B. 322 (277)], 1 Jn. iii. 17; τὴν βασιλ. τῶν οὐρανῶν, to obstruct the entrance into the kingdom of heaven, Mt. xxiii. 18 (14); so used that τὴν βασ. τοῦ θεοῦ must be understood, Rev. iii. 7; τ.

θύραν, sc. τῆς βασ. τ. θεοῦ, ibid. 8; cf. Bleek ad loc. [Comp.: ἀπο-, ἐκ-, κατα-, συγ-κλείω.]*

κλίμμα, -τος, τό, (κλόπτω); a. thing stolen [Aristot.]. b. i. q. κλοπή theft, i. e. the act committed [Eur., Arstph., al.]: plur. Rev. ix. 21.*

Kλεόπας [on the decl. cf. B. 20 (18)], (apparently contr. fr. Κλεόπατρος, see 'Αντίπας [cf. Letronne in the Revue Archéologique, 1844-45, i. p. 485 sqq.]), δ, Cleopas, one of Christ's disciples: Lk. xxiv. 18. [Cf. Bp. Lghtft. Com. on Gal. p. 267; B. D. s. v.]*

κλίος, -ους, τό, (κλέω equiv. to καλέω); 1. rumor, report. 2. glory, praise: 1 Pet. ii. 20. (In both senses com. in Grk. writ. fr. Hom. down; for γηψ, Job xxviii. 22.)*

κλίπτης, -ου, ό, (κλίπτω), [fr. Hom. down], Sept. for 333, a thief: Mt. vi.19 sq.; xxiv. 43; Lk. xii. 38, 39; Jn. x. 1, 10; 1 Co. vi. 10; 1 Pet. iv. 15; an embezzler, pilferer, Jn. xii. 6; ἔρχεσθαι οτ ἤκειν ὡς κλ. ἐν νυκτί, i. q. to come unexpectedly, 1 Th. v. 2, 4; 2 Pet. iii. 10; Rev. iii. 3; xvi. 15; the name is transferred to false teachers, who do not care to instruct men, but abuse their confidence for their own gain, Jn. x. 8. [Syn. see ληστής, fin.]*

κλέπτω; fut. κλέψω (Sept. also in Ex. xx. 14; Lev. xix. 11; Deut. v. 19, for κλέψομαι more com. [(?) cf. Veitch s. v.; Kühner § 343 s. v., i. 848] in prof. auth.); 1 aor. ἔκλεψα; [fr. Hom. down]; Sept. for Σμ; a. to steal; absol. to commit a theft: Mt. vi. 19 sq.; xix. 18; Mk. x. 19; Lk. xviii. 20; Jn. x. 10; Ro. ii. 21; xiii. 9; Eph. iv. 28. b. trans. to steal i. e. take away by stealth: τινά, the dead body of one, Mt. xxvii. 64; xxviii. 13.*

κλήμα, -ατος, τό, (fr. κλάω, q. v.), i. q. κλάδος, a tender and flexible branch; spec. the shoot or branch of a vine, a vine-sprout: Jn. xv. 2-6 (so Arstph. eccles. 1031; Aeschin. in Ctes. p. 77, 27; Theophr. h. pl. 4, 13, 5; ἀμπίλου κλήμα, Plat. rep. i. p. 353 a.; Sept., Ezek. xv. 2; xvii. 6 sq.; Joel i. 7).

Kλήμης [cf. B. 16 sq. (15)], -εντος, δ, Clement, a companion of Paul and apparently a member of the church at Philippi: Phil. iv. 3. Acc. to the rather improbable tradition of the catholic church, he is identical with that Clement who was bishop of Rome towards the close of the first century; [but see Bp. Lghtft. Com. on Phil. l. c. 'Detached Note'; Salmon in Dict. of Chris. Biogr. i. 555 sq.].*

κληρονομίω, -ŵ; fut. κληρονομήσω; 1 aor. ἐκληρονόμησα; pf. κεκληρονόμηκα; (κληρονόμος, q. v.; cf. οἰκονόμος); Sept. for ὑη; 1. to receive a lot, receive by lot; esp. to receive a part of an inheritance, receive as an inheritance, obtain by right of inheritance; so, particularly in the Attic orators, w. a gen. of the thing; in later writ. not infreq. w. an acc. of the thing (cf. Lob ad Phryn. p. 129; Sturz, De dial. Maced. etc. p. 140; W 200 (188); [B. § 132, 8]); absol. to be an heir, to inherit Gal. iv. 30 fr. Gen. xxi. 10.

2. univ. to receive the portion assigned to one, receive an allotted portion, receive as one's own or as a possession; to become partaker of, to obtain [cf. Eng. "inherit"], (as φήμην, Polyb. 18, 38

(55), 8; την επ' εὐσεβεία δόξαν, 15, 22, 3); in bibl. Grk. everywh. w. the acc. of the thing; so very freq. in the O. T. in the phrase κληρ. γην and την γην, of the occupation of the land of Canaan by the Israelites, as Lev. xx. 24; Deut. iv. 22, 26; vi. 1, etc. But as the Israelites after taking possession of the land were harassed almost perpetually by their hostile neighbors, and even driven out of the country for a considerable period, it came to pass that the phrase was transferred to denote the tranquil and stable possession of the holy land crowned with all divine blessings, an experience which pious Israelites were to expect under the Messiah: Ps. xxiv. (xxv.) 13; xxxvi. (xxxvii.) 9, 11, 22, 29, 34 Alex.; Is. lx. 21; Tob. iv. 12; εκ δευτέρας κληρονομήσουσι την γην, Is. lxi. 7; hence it became a formula denoting to partake of eternal salvation in the Messiah's kingdom: Mt. v. 5 (4) (fr. Ps. xxxvi. (xxxvii.) 11), where see Bleek. ζωήν αλώνιον, Mt. xix. 29; Mk. x. 17; Lk. x. 25; xviii. 18; τὴν βασιλείαν, Mt. xxv. 34; βασιλείαν θεοῦ, 1 Co. vi. 9 sq.; xv. 50; Gal. v. 21; σωτηρίαν, Heb. i. 14; τὰς ἐπαγγελίας, Heb. vi. 12; ἀφθαρσίαν, 1 Co. xv. 50; ταῦτα [Rec. πάντα], Rev. xxi. 7; ονομα, Heb. i. 4; την εὐλογίαν, Heb. xii. 17; 1 Pet. iii. 9. [COMP.: κατα-κληρονομέω.] '

κληρονομία, -as, ή, (κληρονόμος), Sept. time and again for מורשה, several times for מורשה, etc.; an inheritance, property received (or to be received) by inheritance, (Isocr., Dem., Aristot.): Mt. xxi. 38; Mk. xii. 7; Lk. xii. 13; xx. 14. 2. what is given to one as a possession ([cf. Eng. "inheritance"]; see κληρονομέω, 2): διδόναι τί τινι κληρονομίαν, Acts vii. 5; λαμβάνειν τι εἰς κληρ. Heb. xi. 8 [(cf. Aristot. eth. Nic. 7, 14 p. 1153, 33)]. Agreeably to the O. T. usage, which employs נחלה now of the portion of the holy land allotted to each of the several tribes (Josh. xiii. 23, 28, etc.), now of the whole territory given to Israel for a possession (Deut. iv. 38; xv. 4, etc. — and nothing appeared to the Israelites more desirable than the quiet, prosperous, permanent possession of this land, see κληρονομέω, 2), the noun κληρονομία, lifted to a loftier sense in the N. T., is used to denote a. the eternal blessedness in the consummated kingdom of God which is to be expected after the visible return of Christ: Gal. iii. 18; Col. iii. 24 (τῆς κληρ. gen. of appos. [W. § 59, 8 a.]); Heb. ix. 15; 1 Pet. i. 4; ήμῶν, destined for us, Eph. i. 14; τοῦ θεοῦ, given by God, b. the share which an individual will have in that eternal blessedness: Acts xx. 32; Eph. v. 5.*

κληρο-νόμος, -ου, δ, (κληρος, and νέμομαι to possess), propone who receives by lot; hence

1. an heir (in Grk. writ. fr. Plat. down);

2. a. prop.: Mt. xxi. 38; Mk. xii. 7; Lk. xx. 14; Gal. iv. 1.

3. b. in Messianic usage, one who receives his allotted possession by right of sonship: so of Christ, as κληρονόμος πάντων, all things being subjected to his sway, Heb. i. 2; of Christians, as exalted by faith to the dignity of sons of Abraham and so of sons of God, and hence to receive the blessings of God's kingdom promised to Abraham: absol., Ro. viii. 17; Gal. iii. 29; with τοῦ θεοῦ added, i. e. of God's possessions, equiv. to τῆς δόξης (see δόξα, HI. 4 b.), Ro. viii. 17; θεοῦ

διὰ Χριστοῦ, by the favor of Christ (inasmuch as through him we have obtained ἡ νίοθεσία), Gal. iv. 7 Rec., for which LTTrWH read διὰ θεοῦ [see διά, A. III. 1] (cf. C. F. A. Fritzsche in Fritzschiorum opusce. p. 148 [who advocates the Rec. as that reading in which the others prob. originated (but cf. Meyer in loc.; WH in loc.)]); τοῦ κόσμου, of government over the world, Ro. iv. 13 sq.; ζωῆς αλωνίου, Tit. iii. 7; τῆς βασιλείας, Jas. ii. 5.

2. the idea of inheritance having disappeared, one who has acquired or obtained the portion allotted him: w. gen. of the thing, Heb. vi. 17; xi. 7; τοῦ σκότους, used of the devil, Ev. Nicod. c. 20 [or Descens. Chr. ad Inferos 4, 1]. (Sept. four times for ツ Ti: Judg. xviii. 7; 2 S. xiv. 7; Jer. viii. 10; Mic. i. 15.)

kanpos, -ou, o, fr. Hom. down; Sept. mostly for גוֹרֵל and נְחֵלֵה; a lot; i. e. 1. an object used in casting or drawing lots, which was either a pebble, or a potsherd, or a bit of wood, (hence κληρος is to be derived fr. κλάω [cf. Ellicott on Col. i. 12]): Acts i. 26 (see below); βάλλειν κληρ., Mt. xxvii. 35; Mk. xv. 24; Lk. xxiii. 34; Jn. xix. 24, (Ps. xxi. (xxii.) 19; Jon. i. 7, etc.); the lots of the several persons concerned, inscribed with their names, were thrown together into a vase, which was then shaken, and he whose lot first fell out upon the ground was the one chosen (Hom. Il. 8, 316, 325; 7, 175, etc.; Liv. 23, 3 [but cf. B. D. Am. ed. s. v. Lot]); hence δ κλήρος πίπτει ἐπί τινα, Acts i. 26 (Ezek. xxiv. 6; Jon. i. 7). what is obtained by lot, allotted portion: hayxavew and λαμβάνειν τὸν κληρον της διακονίας, a portion in the ministry common to the apostles, Acts i. 17, 25 RG; fore μοι κλήρος έν τινι, dat. of the thing, Acts viii. 21; like κληρονομία (q. v.) it is used of the part which one will have in eternal salvation, λαβείν τὸν κλ. ἐν τοῖς ἡγιασμένοις, among the sanctified, Acts xxvi. 18 (Sap. v. 5); of eternal salvation itself, κλήρος τῶν ἀγίων, i. e. the eternal salvation which God has assigned to the saints, Col. i. 12 [where cf. Bp. Lghtft.]. of persons, οἱ κληροι, those whose care and oversight has been assigned to one [allotted charge], used of Christian churches, the administration of which falls to the lot of the presbyters: 1 Pet. v. 3, cf. Acts xvii. 4; [for patristic usage see Soph. Lex. s. v., cf. Bp. Lghtft. on Phil. p. 246 sq.].

κληρόω, -ω: 1 aor. pass. ἐκληρώθην; (κλήρος); in class. 1. to cast lots, determine by lot. Grk. 2. lo choose by lot: τινά [Hdt. 1, 94; al.]. 3. to allot, assign by lot: τινά τινι, one to another as a possession, Pind. Ol. 8, 19. 4. once in the N. T., to make a κλήρος i. e. a heritage, private possession: τινά, pass. ἐν οι ἐκληρώθημεν [but Lchm. ἐκλήθημεν] in whom lies the reason why we were made the κλήρος τοῦ θεοῦ (a designation transferred from the Jews in the O. T. to Christians, cf. Add. to Esth. iii. 10 [iv. line 12 sq. (Tdf.)] and Fritzsche in loc.; [cf. Deut. iv. 20; ix. 29]), the heritage of God Eph. i. 11 [see Ellicott in loc.]. (In eccles. writ. it signifies to become a clergyman [see reff. s. v. κλήρος, fin.].) [Сомр.: προσ-κληρόω.]*

κλήσιε, -εως, ή, (καλέω);

1. a calling, calling to,

[(Xen., Plat., al.)].

2. a call, invitation: to a feast

(3 Macc. v. 14; Xen. symp. 1, 7); in the N. T. everywhere in a technical sense, the divine invitation to embrace salvation in the kingdom of God, which is made esp. through the preaching of the gospel: with gen. of the author, τοῦ θεοῦ, Eph. i. 18; ἀμεταμέλ. . . . ἡ κλ. τοῦ θεοῦ, God does not repent of the invitation to salvation, which he decided of old to give to the people of Israel, and which he promised their fathers (i. e. the patriarchs), Ro. xi. 29; ή ἄνω [q. v. (a.)] κλήσις του θεου έν Χριστφ, which was made in heaven by God on the ground of Christ, Phil. iii. 14; also ή ἐπουράνιος κλησις, Heb. iii. 1; καλείν τινα κλήσει, 2 Tim. i. 9; pass. Eph. iv. 1; αξιούν τινα κλήσεως is used of one whom God declares worthy of the calling which he has commanded to be given him, and therefore fit to obtain the blessings promised in the call, 2 Th. i. 11; w. gen. of the obj., ὑμῶν, which ye have shared in, Eph. iv. 4; 2 Pet. i. 10; what its characteristics have been in your case, as having no regard to learning, riches, station, etc. 1 Co. i. 26; used somewhat peculiarly, of the condition in which the calling finds one, whether circumcised or uncircumcised, slave or freeman, 1 Co. vii. 20.*

κλητός, -ή, -όν, (καλέω), [fr. Hom. down], called, invited, (to a banquet, [1 K. i. 41, 49]; 3 Macc. v. 14; Aeschin. a. invited (by God in the proc-50, 1); in the N. T. lamation of the gospel) to obtain eternal salvation in the kingdom of God through Christ (see ralés, 1 b. B. [cf. W. 35 (34)]): Ro. viii. 28; 1 Co. i. 24; Jude 1; κλητοί κ. έκλεκτοί κ. πιστοί, Rev. xvii. 14; κλητοί and έκλεκτοί are distinguished (see ἐκλεκτός, 1 a.) in Mt. xx. 16 [T WH om. Tr br. the cl.]; xxii. 14, a distinction which does not agree with Paul's view (see καλέω, u. s.; [Weiss, Bibl. Theol. § 88; Bp. Lghtft. Com. on Col. iii. 12]); κλητοί Ἰησοῦ Χριστοῦ, gen. of possessor [W. 195 (183); B. § 132, 23], devoted to Christ and united to him, Ro. i. 6; κλητοί άγιοι, holy (or 'saints') by the calling of God, Ro. i. 7; 1 Co. **b.** called to (the discharge of) some office: κλητός ἀπόστολος, i. e. divinely selected and appointed (see καλέω, u. s.), Ro. i. 1; 1 Co. i. 1 [L br. κλ.]; cf. Gal. i. 15.*

κλίβανος, -ου, δ, (for κρίβανος, more com. in earlier [yet κλίβ. in Hdt. 2, 92 (cf. Athen. 3 p. 110 c.)] and Attic Grk.; see Lob. ad Phryn. p. 179; Passow s. v. κρίβανος; [W. 22]); 1. a clibanus, an earthen vessel for baking bread (Hebr. NJA, Ex. viii. 3 (vii. 29 Hebr.): Lev. ii. 4; xxvi. 26; Hos. vii. 4). It was broader at the bottom than above at the orifice, and when sufficiently heated by a fire kindled within, the dough was baked by being spread upon the outside [but acc. to others, the dough was placed inside and the fire or coals outside, the vessel being often perforated with small holes that the heat might the better penetrate; cf. Rich, Dict. of Grk. and Rom. Antiq. s. v. clibanus; see Schol. on Arstph. Acharn. 86 (iv. 2 p. 339, 20 sq. Dind.)]. lπνός, a furnace, an oven: so Mt. vi. 30; Lk. xii. 28.*

κλίμα or κλίμα (on the accent cf. reff. s. v. κρίμα), -τος, τό, (κλίνω);

1. an inclination, slope, declivity: τῶν δρῶν, Polyb. 2, 16, 3; [al.]. spec.

2. the [supposed]

sloping of the earth fr. the equator towards the poles, a zone: Aristot., Dion. H., Plut., al.; Joseph. b. j. 5, 12, 2.
3. a tract of land, a region: Ro. xv. 23; 2 Co. xi. 10; Gal. i. 21; (Polyb. 5, 44, 6; 7, 6, 1; Hdian. 2, 11. 8 [4 ed. Bekk.]; al.).

κλινάριον, -ου, τό, (dimin. of κλίνη; see γυναικάριον), a small bed, a couch: Acts v. 15 L T Tr WH. (Arstph. frag. 33 d.; Epict. diss. 3, 5, 18; Artem. oneir. 2, 57; [cf. κλινίδιον, and Pollux as there referred to].)*

κλίνη, -ης, ή, (κλίνω); fr. Hdt. down; Sept. for της, also for της; a bed: univ., Mk. vii. 30; Lk. xvii. 34; a couch to recline on at meals, Mk. iv. 21; vii. 4 [T WH om.]; Lk. viii. 16; a couch on which a sick man is carried, Mt. ix. 2, 6; Lk. v. 18; plur. Acts v. 15 RG; βάλλειν εἰς κλίνην, to cast into a bed, i. e. to afflict with disease, Rev. ii. 22.*

κλινίδιον, -ου, τό, (κλίνη), a small bed, a couch: Lk. v. 19, 24. (Dion. H. antt. 7, 68; Artem. oneir. 1, 2; Antonin. 10, 28; several times in Plut.; [cf. Pollux 10, 7].) •

κλίνω; 1 aor. ἔκλινα; pf. κέκλικα; to incline, bow: την κεφαλήν, of one dying, Jn. xix. 30: τὸ πρόσωπον είς τ. γῆν, of the terrified, Lk. xxiv. 5. b. i. q. to cause to fall back: παρεμβολάς, Lat. inclinare acies, i. e. to turn to flight, Heb. xi. 34 (μάχην, Hom. Il. 14, 510; Τρώας, 5, 37; 'Αχαιούς, Od. 9, 59). c. to recline: την κεφαλήν, in a place for repose [A. V. lay one's head], Mt. viii. 20; Lk. ix. 58. 2. intrans. to incline one's self [cf. B. 145 (127); W. § 38, 1]: of the declining day [A. V. wear away, be far spent], Lk. ix. 12; xxiv. 29; Jer. vi. 4; αμα τφ κλίναι τὸ τρίτον μέρος της νυκτός, Polyb. 3, 93, 7; εγκλίναντος τοῦ ἡλίου ες εσπέραν, Arr. anab. 3, 4, 2. [COMP.: ἀνα-, ἐκ-, κατα-, προσ-κλίνω.]*

κλισία, -ας, ή, (κλίνω); fr. Hom. down; prop. a place for lying down or reclining; hence 1. a hut, erected to pass the night in. 2. a tent. 3. any thing to recline on; a chair in which to lean back the head, reclining-chair. 4. a company reclining; a row or party of persons reclining at meal: so in plur., Lk. ix. 14, on which cf. W. 229 (214); likewise in Joseph. antt. 12, 2, 12; Plut. Sert. 26.*

κλοπή, -ῆs, ἡ, (κλέπτω), theft: plur. [cf. B. 77 (67); W. 176 (166)], Mt. xv. 19; Mk. vii. 21 (22). [From Aeschyl. down.]*

κλύδων, -ωνος, δ, (κλύζω, to wash against); fr. Hom. down; a dashing or surging wave, a surge, a violent agitation of the sea: τοῦ ὅδατος, Lk. viii. 24; τῆς θαλάσσης, Jas. i. 6 (Jon. i. 4, 12; Sap. xiv. 5).*

[Syn. κλύδων, κῦμα: κῦμα α wave, suggesting uninterrupted succession; κλύδων α billow, surge, suggesting size and extension. So too in the fig. application of the words. Schmidt ch. 56.]

κλυδωνίζομαι, ptcp. κλυδωνίζόμενος; (κλύδων); to be tossed by the waves; metaph. to be agitated (like the waves) mentally [A. V. tossed to and fro]: with dat. of instrum. παντὶ ἀνέμφ τῆς διδασκαλίας, Eph. iv. 14 (cf. Jas. i. 6; of ἄδικοι κλυδωνισθήσονται καὶ ἀναπαύσασθαι οὐ δυνήσονται, Is. lvii. 20; δ δημος ταρασσόμενος καὶ κλυδωνίζόμενος οἰχήσεται φεύγων, Joseph. antt. 9, 11, 3; κλυδωνίζόμενος

έκ τοῦ πόθου, Aristaenet. epp. 1, 26, p. 121 ed. Boissonade [ep. 27, 14 ed. Abresch]).*

Kλωπῶς, -ā [B 20 (18); W. § 8, 1], δ, (κξ) τ; appar. identical with Alphæus, see 'Αλφαῖος, 2 [cf. Heinichen's note on Euseb. h. e. 3, 11, 2]), Clopas (Vulg. [Cleopas and] Cleophas), the father of the apostle James the less, and husband of Mary the sister of the mother of Jesus: Jn. xix. 25 (ἡ τοῦ Κλωπᾶ sc. γυνή [cf. W. 131 (125) note]).

κνήθω: pres. pass. κνήθομαι; (fr. κνάω, inf. κνάν and Attic κνήν); to scratch, tickle, make to itch; pass. to itch: κνηθόμενοι τὴν ἀκοήν (on the acc. cf. W. § 32, 5), i. e. desirous of hearing something pleasant (Hesych. κνήθ. τ. ἀκοήν · ζητοῦντές τι ἀκοῦσαι καθ ἡδονήν), 2 Tim. iv. 3. (Mid. τὸν ὅνον κνήθεσθαι εἰς τὰς ἀκάνθας τὰ ἔλκη, its sores, Aristot. h. a. 9, 1 p. 609°, 32; κνήν ᾿Αττικοὶ, κνήθειν Ἕλληνες, Moeris p. 234; [cf. Veitch s. v. κνάω].)°

Kvisos, -ou, $\tilde{\eta}$, Cnidus or Gnidus, a peninsula [now Cape Crio] and a city of the same name, on the coast of Caria: Acts xxvii. 7 (1 Macc. xv. 23). [B. D. s. v. Cnidus; Lewin, St. Paul, ii. 190.]*

κοδράντης, -ov [B. 17 (16)], δ; a Lat. word, quadrans (i. e. the fourth part of an as); in the N. T. a coin equal to one half the Attic chalcus or to two λεπτά (see λεπτόν): Mk. xii. 42; Mt. v. 26. The word is fully discussed by Fischer, De vitiis lexx. N. T. p. 447 sqq. [A. V. farthing; see BB. DD. s. v.]*

κοιλία, -as, ή, (κοίλος hollow); Sept. for μη the belly, the bowels, קרב the interior, the midst of a thing, the womb; the belly: and 1. the whole belly, the entire cavity; hence ή ἄνω and ή κάτω κοιλία, the upper [i. e. the stomach] and the lower belly are distinguished; very often so in Grk. writ. fr. Hdt. down. lower belly, the alvine region, the receptacle of the excrement (Plut. symp. 7, 1, 3 sub fin. είπερ είς κοιλίαν έχώρει διά στομάχου παν τὸ πινόμενον): Mt. xv. 17; Mk. vii. 19. 3. the gullet (Lat. stomachus): Mt. xii. 40; Lk. xv. 16 [WH Tr mrg. χορτασθήναι έκ etc.]; 1 Co. vi. 13; Rev. x. 9 sq.; δουλεύειν τῆ κοιλία, to be given up to the pleasures of the palate, to gluttony, (see δουλεύω, 2 b.), Ro. xvi. 18; also δν δ θεός ή κοιλία, Phil. iii. 19; κοιλίας δρεξις, Sir. xxiii. 6. 4. the womb, the place where the fœtus is conceived and nourished till birth: Lk. i. 41 sq. 44; ii. 21; xi. 27; xxiii. 29; Jn. iii. 4, (very often so in Sept.; very rarely in prof. auth.; Epict. diss. 3, 22, 74; of the uterus of animals, ibid. 2, 16, 43); ἐκ (beginning from [see ἐκ, IV. 1]) κοιλίας μητρός, Mt. xix. 12; Lk. i. 15; Acts iii. 2; xiv. 8; Gal. i. 15, (for אַנטן אָם, Ps. xxi. (xxii.) 11; lxx. (lxxi.) 6; Job i. 21; Is. xlix. 1; Judg. xvi. 17 [Vat. ἀπὸ κ. μ.; cf. W. 33 5. in imitation of the Hebr. נָשֵׁן, tropically, the innermost part of a man, the soul, heart, as the seat of thought, feeling, choice, (Job xv. 35; xxxii. 18 [Sept. γαστήρ]; Prov. xviii. 8 [Sept. ψυχή]; xx. 27, 30; xxvi. 22 [Sept. σπλάγχνα]; Hab. iii. 16; Sir. xix. 12; li. 21): Jn. vii. 38.*

κοιμάω, -ω: Pass., pres. κοιμάομαι, κοιμώμαι; pi. κεκοίμημαι [cf. W. 274 (257)]; 1 aor. ἐκοιμήθην; 1 fut. κοιμήθησομαι; (akin to κείμαι; Curtius § 45); to cause

to sleep, put to sleep, (Hom. et al.); metaph. to still, calm, quiet, (Hom., Aeschyl., Plat.); Pass. to sleep, fall asleep. prop., Mt. xxviii. 13; Lk. xxii. 45; Jn. xi. 12; Acts xii. 6; Sept. for III. metaph. and euphemistically i. q. to die [cf. Eng. to fall asleep]: Jn. xi. 11; Acts vii. 60; xiii. 36; 1 Co. vii. 39; xi. 30; xv. 6, 51 [cf. W. 555 (517); B. 121 (106) note]; 2 Pet. iii. 4; of κοιμώμενοι, κεκοιμημένοι, κοιμηθέντες, i. q. the dead: Mt. xxvii. 52; 1 Co. xv. 20; 1 Th. iv. 13–15; with ἐν Χριστῷ added (see ἐν, I. 6 b. p. 211b), 1 Co. xv. 18; in the same sense Is. xiv. 8; xliii. 17; 1 K. xi. 43; 2 Macc. xii. 45; Hom. II. 11, 241; Soph. Electr. 509.*

κοίμηστε, -εως, ή, a reposing, taking rest: Jn. xi. 13 [cf. W. § 59, 8 a.]; of death, Sir. xlvi. 19; xlviii. 13; o lying, reclining, Plat. conv. p. 183 a.*

κοινός, -ή, -όν, (fr. ξύν, σύν, with; hence esp. in Epic Euros for κοινός, whence the Lat. cena [(?); see Vaniček 1. as in Grk. writ. fr. Hesiod. (opp. 721) down (opp. to loss) common (i. e. belonging to several, Lat. communis): Acts ii. 44; iv. 32; κοινή πίστις, Tit. i. 4; σωτηρία, Jude 3. 2. by a usage foreign to class. Grk., common i. e. ordinary, belonging to the generality (Lat. vulgaris); by the Jews opp. to άγιος, ήγιασμένος, καθαρός; hence unhallowed, Lat. profanus, levitically unclean, (in class. Grk. βέβηλος, q. v. 2): Mk. vii. 2, 5 (where RLmrg. ἀνίπτοις); Ro. xiv. 14; Heb. x. 29; Rev. xxi. 27 [Rec. κοινοῦν], (1 Macc. i. 47; φαγεῖν κοινά, ib. 62; κοινοὶ ἄνθρωποι, common people, profanum vulgus, Joseph. antt. 12, 2, 14; οί τον κοινον βίον προηρημένοι, i. e. a life repugnant to the holy law, ibid. 13, 1, 1; οὐ γὰρ ώς κοινόν ἄρτον οὐδὲ ώς κοινόν πόμα ταῦτα (i. e. the bread and wine of the sacred supper) haußavouer. Justin Mart. apol. 1, 66; (οί Χριστιανοί) τράπεζαν κοινήν παρατίθενται, άλλ' οὐ κοινήν, a table communis but not profanus, Ep. ad Diogn. 5, on which cf. Otto's note); kourdy kal [R G n] ἀκάθαρτον, Acts x. 14; κοιν. ἡ ἀκάθ., ib. x. 28; xi. 8, (κοινὰ ή ἀκάθαρτα οὐκ ἐσθίομεν, Justin Mart. dial. c. Tr. c. 20). [Cf. Trench § ci.]*

κοινόω, -ω; 1 aor. inf. κοινωσαι [cf. W. 91 (86)]; pf. κεκοίνωκα; pf. pass. ptcp. κεκοινωμένος; (κοινός); 2. in bibl. use (see in class. Grk. to make common. a. to make (levitically) unclean, render unκοινός, 2), hallowed, defile, profane (which the Grks. express by BeBnλόω, cf. Win. De verb. comp. etc. Pt. ii. p. 24 note 33 where he calls attention to Luke's accuracy in putting κοινοῦν into the mouth of Jews speaking to Jews (Acts xxi. 28) and βεβηλούν when they address Felix (xxiv. 6)]): Rev. xxi. 27 Rec.; Mt. xv. 11, 18, 20; Mk. vii. 15, 18, 20, 28; pass. Heb. ix. 18; τί, Acts xxi. 28; γαστέρα μιαροφαγία, 4 Macc. vii. 6. b. to declare or count unclean: Acts x. 15 (cf. 28); xi. 9; see δικαιόω, 3.*

κοινωνίω, -ŵ; 1 aor. ἐκοινώνησα; pf. κεκοινώνηκα; (κοινωνός);
a. to come into communion or fellowship, to become a sharer, be made a partner: as in Grk. writ. w. gen. of the thing, Heb. ii. 14 [(so Prov. i. 11; 2 Macc. xiv. 25)]; w. dat. of the thing (rarely so in Grk. writ.). Ro. xv. 27; [1 Pet. iv. 13].
b. to enter into fellowship, join one's self as an associate, make one's self a sharer

or partner: as in Grk. writ., w. dat. of the thing, 1 Tim. v. 22; 2 Jn. 11; ταις χρείαις τινός, so to make another's necessities one's own as to relieve them [A. V. communicating to the necessities etc.], Ro. xii. 13; w. dat. of pers. foll. by eis te (as in Plat. rep. 5 p. 453 a.), Phil. iv. 15; foll. by ev w. dat. of the thing which one shares with another, Gal. vi. 6 (κοινωνήσεις έν πασι τώ πλησίον σου rai oùr épeis idia elvai, Barnab. ep. 19, 8); cf. W. § 30, 8 a.; [B. § 132, 8; Bp. Lghtft. or Ellicott on Gal. l. c. COMP.: συν-κοινωνέω.]*

κοινωνία, -as, ή, (κοινωνός), fellowship, association, community, communion, joint participation, intercourse; in the N. T. as in class. Grk. 1. the share which one has in anything, participation; w. gen. of the thing in which he shares: πνεύματος, Phil. ii. 1; τοῦ ἀγίου πνεύματος, 2 Co. xiii. 13 (14); των παθημάτων του Χριστου, Phil. iii. 10; της πίστεως, Philem. 6 [cf. Bp. Lghtft.]; τοῦ αίματος τοῦ Χριστοῦ, i. e. in the benefits of Christ's death, 1 Co. x. 16 [cf. Meyer ad loc.]; τοῦ σώματος τοῦ Χρ. in the (mystical) body of Christ or the church, ibid.; The diaκονίας, 2 Co. viii. 4; τοῦ μυστηρίου, Eph. iii. 9 Rec. els κοινωνίαν τοῦ υίοῦ τοῦ θεοῦ, to obtain fellowship in the dignity and blessings of the Son of God, 1 Co. i. 9, where * cf. Meyer. 2. intercourse, fellowship, intimacy: defià konvarias, the right hand as the sign and pledge of fellowship (in fulfilling the apostolic office), Gal. ii. 9 [where see Bp. Lghtft.]; τίς κοιν. φωτί πρὸς σκότος; what in common has light with darkness? 2 Co. vi. 14 (ris our κοινωνία πρός 'Απόλλωνα τῷ μηδέν οἰκεῖον ἐπιτετηδευκότι, Philo, leg. ad Gaium § 14 fin.; εί δέ τις ἔστι κοινωνία πρὸς θεούς ήμιν, Stob. serm. 28 [i. p. 87 ed. Gaisf.]); used of the intimate bond of fellowship which unites Christians: absol. Acts ii. 42; with els to evaryéhior added, Phil. i. 5; κοινωνίαν έχειν μεθ' ήμων, μετ' άλλήλων, 1 Jn. i. 3, 7; of the fellowship of Christians with God and Christ, uerà τοῦ πατρὸς κ. μετὰ τοῦ υίοῦ αὐτοῦ, 1 Jn. i. 3, 6, (which fellowship, acc. to John's teaching, consists in the fact that Christians are partakers in common of the same mind as God and Christ, and of the blessings arising therefrom). By a use unknown to prof. auth. κοινωνία in the N. T. denotes 3. a benefaction jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship (cf. Grimm, Exeget. Hdbch. on Wisd. viii. 18, p. 176): 2 Co. viii. 4; eis riva, for the benefit of one, 2 Co. ix. 13; ποιείσθαι κοιν. (to make a contribution) είς τινα, Ro. xv. 26; joined with εὐποιία, Heb. xiii. 16. [Cf. B. § 132, 8.]*

κοινωνικός, - $\dot{\eta}$, - $\dot{\alpha}$ ν, (κοινωνία); 1. social, sociable, ready and apt to form and maintain communion and fellowship: Plat. deff. p. 411 e.; Aristot. pol. 3, 13 [p. 1283], 38; eth. Eudem. 8, 10 p. 1242°, 26 κοινωνικόν ἄνθρωπος ζφον]; Polyb. 2, 44, 1; Antonin. 7, 52. 55; often in Plut.: mpdfess kow. actions having reference to human society, Antonin. 4, 33; 5, 1. 2. inclined to make others sharers in one's possessions, inclined to impart. free in giving, liberal, (Aristot. rhet. 2, 24, 2 [where, however, see Cope]; Lcian. Tim. 56): 1 Tim. vi. 18.*

commonly as subst.]; a. a partner, associate, comrade, companion: 2 Co. viii. 28; exem tivà komuno, Philem. 17; elul kourorós run, to be one's partner, Lk. v. 10; ruos (gen. of pers.), to be the partner of one doing something, Heb. x. 33; τινὸς ἐν τῷ αίματι, to be one's partner in shedding the blood etc. Mt. xxiii. 30. a partaker, sharer, in any thing; w. gen. of the thing: τῶν παθημάτων, 2 Co. i. 7; της δόξης, 1 Pet. v. 1; θείας Φύσεως, 2 Pet. i. 4; τοῦ θυσιαστηρίου, of the altar (at Jerusalem) on which sacrifices are offered, i. e. sharing in the worship of the Jews, 1 Co. x. 18; τῶν δαιμονίων, partakers of (or with) demons, i. e. brought into fellowship with them, because they are the authors of the heathen worship, ibid. 20; (ἐν τῷ ἀφθάρτῳ κοινωνοὶ... έν τοις φθαστοις, joint partakers in that which is imperishable . . . in the blessings which perish, Barnab. ep. 19, 8; see κοινωνέω, fin.).*

κοίτη, -ης, ή, (ΚΕΩ, ΚΕΙΩ, κείμαι, akin to κοιμάω); fr. Hom. Od. 19, 341 down; Sept. chiefly for משכב, also for שכבה etc.; a. a place for lying down, resting, sleeping in; a bed, couch: εls την κοίτην (see elul, V. 2 a.) elow, Lk. xi. 7. b. spec. the marriage-bed, as in the Tragg.: τ. κοίτην μιαίνειν, of adultery (Joseph. antt. 2, 4, 5; Plut. de fluv. 8, 3), Heb. xiii. 4. o. cohabitation, whether lawful or unlawful (Lev. xv. 4 sq. 21-25, etc.; Sap. iii. 13, 16; Eur. Med. 152; Alc. 249): plur. sexual intercourse (see περιπατέω, b. a.), Ro. xiii. 13 [A.V. chambering]; by meton, of the cause for the effect we have the peculiar expression κοίτην έχειν έκ τινος, to have conceived by a man, Ro. ix. 10; κοίτη σπέρματος, Lev. xv. 16; xxii. 4; xviii. 20, 23 [here κ. εἰς σπερματισμόν]; on these phrases cf. Fritzsche, Com. on Rom. ii. p. 291 sq.*

κοιτών, -ωνος, δ, (fr. κοίτη; cf. νυμφών etc.), a sleepingroom, bed-chamber: δ ἐπὶ τοῦ κοιτ. the officer who is over the bed-chamber, the chamberlain, Acts xii. 20 (2 S. iv. 7; Ex. viii. 3; 1 Esdr. iii. 3; the Atticists censure the word. for which Attic writ. generally used δωμάτιον; cf. Lob. ad Phryn. p. 252 sq.).*

кожкию, -n, -ov, (fr. кожкоз a kernel, the grain or berry of the ilex coccifera; these berries are the clusters of eggs of a female insect, the kermes [(cf. Eng. carmine, crimson)], and when collected and pulverized produce a red which was used in dyeing, Plin. h. n. 9, 41, 65; 16, 8, 12; 24, 4), crimson, scarlet-colored: Mt. xxvii. 28; Heb. ix. 19; Rev. xvii. 3. neut. as a subst. i. q. scarlet cloth or clothing: Rev. xvii. 4; xviii. 12, 16, (Gen. xxxviii. 28; Ex. xxv. 4; Lev. xiv. 4, 6; Josh. ii. 18; 2 S. i. 24; 2 Chr. ii. 7, 14; Plut. Fab. 15; φορείν κόκκινα, scarlet robes, Epict. diss. 4, 11, 34; ἐν κοκκίνοις περιπατεῖν, 3, 22, 10). Cf. Win. RWB. s. v. Carmesin; Roskoff in Schenkel i. p. 501 sq.; Kamphausen in Riehm p. 220; [B. D. s. v. Colors, II. 37.

кожкоз, -ov, o, [cf. Vaniček, Fremdwörter etc. p. 26], a grain: Mt. xiii. 31; xvii. 20; Mk. iv. 31; Lk. xiii. 19; xvii. 6; Jn. xii. 24; 1 Co. xv. 87. [Hom. h. Cer., Hdt., down.]*

κολάζω: pres. pass. ptcp. κολαζόμενος; 1 aor. mid. subκοινωνός, -ή, -όν, (κοινός), [as adj. Eur. Iph. Taur. 1173; | june. 8 pers. plur. κολάσωνται; (κόλος lopped); in Grk

writ. 1. prop. to lop, prune, as trees, wings. 2. to check, curb, restrain. 3. to chastise, correct, punish: so in the N. T.; pass. 2 Pet. ii. 9, and Lchm. in 4; mid. to cause to be punished (3 Macc. vii. 3): Acts iv. 21. κολακία (TWH -κία [see I, ε]), -as, ή, (κολακεύω), flattery: λόγος κολακείας, flattering discourse, 1 Th. ii. 5. (Plat., Dem., Theophr., Joseph., Hdian., al.) *

κόλασι, -ως, ή, (κολάζω), correction, punishment, penalty: Mt. xxv. 46; κόλασιν ἔχει, brings with it or has connected with it the thought of punishment, 1 Jn. iv. 18. (Ezek. xiv. 3 sq., etc.; 2 Macc. iv. 38; 4 Macc. viii. 8; Sap. xi. 14; xvi. 24, etc.; Plat., Aristot., Diod. 1, 77, (9); 4, 44, (3); Ael. v. h. 7, 15; al.)*

[SYN. πόλασις, τιμωρία: the noted definition of Aristotle which distinguishes κόλασις from τιμωρία as that which (is disciplinary and) has reference to him who suffers, while the latter (is penal and) has reference to the satisfaction of him who inflicts, may be found in his rhet. 1, 10, 17; cf. Cope, Intr. to Arist. Rhet. p. 232. To much the same effect, Plato, Protag. 324 a. sq., also deff. 416. But, as in other cases. usage (esp. the later) does not always recognize the distinction; see e. g. Philo de legat ad Gaium § 1 fin.; frag. ex Euseb. prep. evang. 8, 13 (Mang. ii. 641); de vita Moys. i. 16 fin.; Plut. de sera num. vind. §§ 9, 11, etc. Plutarch (ibid. § 25 sub fin.) uses κολάζομαι of those undergoing the penalties of the other world (cf. Just. Mart. 1 apol. 8; Clem. Rom. 2 Cor. 6, 7; Just. Mart. 1 apol. 43; 2 apol. 8; Test. xii. Patr., test. Reub. 5; test. Levi 4, etc.; Mart. Polyc. 2, 3; 11, 2; Ign. ad Rom. 5, 3; Mart. Ign. vat. 5 etc.). See Trench, Syn. § vii.; McClellan, New Test. vol. i. marg. reff. on Mt. u. s.; Bartlett, Life and Death Eternal. Note G.; C. F. Hudson, Debt and Grace, p. 188 sqq.; Schmidt ch. 167, 2 sq.]

Κολασσαεύς, εθε Κολοσσαεύς.

Κολασσαί, see Κολοσσαί.

κολαφίζω; 1 aor. ἐκολάφισα; pres. pass. κολαφίζομα; (κολαφος a fist, and this fr. κολάπτω to peck, strike); to strike with the fist, give one a blow with the fist (Terence, colaphum infringo, Quintil. col. duco), [A. V. to buffet]: τινά, Mt. xxvi. 67; Mk. xiv. 65; as a specific term for a general, i. q. to maltreat, treat with violence and contumely, 2 Co. xii. 7; pres. pass., 1 Co. iv. 11; 1 Pet. ii. 20. (Elsewhere only in eccl. writ.) The word is fully discussed by Fischer, De vitiis lexx. N. T. etc. p. 67 sqq.; cf. Lob. ad Phryn. p. 175 sq.*

κολλάω, -ω: Pass., pres. κολλώμαι; 1 aor. ἐκολλήθην; 1 fut. κολληθήσομαι (Mt. xix. 5 LTTrWH); (κόλλα gluten, glue); prop. to glue, glue to, glue together, cement, fasten together; hence univ. to join or fasten firmly together; in the N. T. only the pass. is found, with reflexive force, to join one's self to, cleave to; Sept. for דָּבֶּם: ό κονιορτός ό κολληθείς ήμεν, Lk. x. 11; εκολλήθησαν αὐτῆς al άμαρτίαι ἄχρι τοῦ οὐρανοῦ, her sins were such a heap as to reach even unto heaven (that is, came to the knowledge of heaven), Rev. xviii. 5 GLTTrWH (ἐκολλ. ή ψυχή μου δπίσω σου, Ps. lxii. (lxiii.) 9, αὶ ἄγνοιαι ἡμῶν ύπερήνεγκαν έως τοῦ οὐρανοῦ, 1 Esdr. viii. 72 (74); εβρις τε βίη τε οὐρανὸν ικει, Hom. Od. 15, 329; 17, 565). of persons, w. dat. of the thing, κολλήθητι τῷ ἄρματι join thyself to etc. Acts viii. 29; w. dat. of pers., to form an intimate connection with, enter into the closest relations with, unite one's self to, (so Barn. ep. c. 10, 3 sq. 5. 8; also with μετά and gen. of pers., ibid. 10, 11; 19, 2. 6; Clem. Rom. 1 Cor. 15, 1; 30, 3; 46, 2 [cf. Bp. Lghtft.'s note], 4): τῆ γυναικί, Mt. xix. 5 L T Tr WH; τῆ πόρνη, 1 Co. vi. 16 (Sir. xix. 2); τῷ κυρίφ, 1 Co. vi. 17 (2 K. xviii. 6; Sir. ii. 3); to join one's self to one as an associate, keep company with, Acts v. 13; ix. 26; x. 28; to follow one, be on his side, Acts xvii. 34 (2 S. xx. 2; 1 Macc. iii. 2; vi. 21); to join or attach one's self to a master or patron, Lk. xv. 15; w. dat. of the thing, to give one's self steadfastly to, labor for, [A.V. cleave to]: τῷ ἀγαθῷ, Ro. xii. 9, ἀγαθῷ, κρίσει δικαίᾳ, Barn. ep. 20, 2; τῷ εὐλογίᾳ, so cleave to as to share, Clem. Rom. 1 Cor. 31, 1. (Aeschyl. Ag. 1566; Plat., Diod., Plut., al.) [Comp.: προσ-κολλάω.]*

κολλούρον (T Tr κολλύριον, the more common form in prof. auth. [cf. Lob. Pathol. proleg. p. 461; WH. App. p. 152]), -ου, τό, (dimin. of κολλύρα, coarse bread of a cylindrical shape, like that known in Westphalia as Pumpernickel), Lat. collyrium [A.V. eye-salve], a preparation shaped like a κολλύρα, composed of various materials and used as a remedy for tender eyelids (Hor. sat. 1, 5, 30; Epict. diss. 2, 21, 20; 3, 21, 21; Cels. 6, 6, 7): Rev. iii. 18.°

κολλυβιστής, -οῦ, ὁ, (fr. κόλλυβος i. q. a. a small coin, cf. κολοβός clipped; b. rate of exchange, premium), a money-changer, banker: Mt. xxi. 12; Mk. xi. 15; Jn. ii. 15. Menand., Lys. in Poll. 7, 33, 170; ὁ μὲν κόλλυβος δόκιμον, τὸ δὲ κολλυβιστής ἀδόκιμον, Phryn. ed. Lob. p. 440. Cf. what was said under κερματιστής.*

κολλύριον, see κολλούριον.

κολοβόω, -ω: 1 aor. ἐκολόβωσα; Pass., 1 aor. ἐκολοβώθην; 1 fut. κολοβωθήσομαι; (fr. κολοβός lopped, mutilated); to cut off (τὰς χεῖρας, 2 S. iv. 12; τοὺς πόδας, Aristot. h. a. 1, 1 [p. 487, 24]; τὴν ρῖνα, Diod. 1, 78); to mutilate (Polyb. 1, 80, 13); hence in the N. T. of time, (Vulg. brevio) to shorten, abridge, curtail: Mt. xxiv. 22; Mk. xiii. 20.*

Koλοσσαεύs, and (so L Tr WH) Κολασσαεύs (see the foll. word; in Strabo and in Inserr. Κολοσσηνόs), -ίως, ό, Vulg. Colossensis, Pliny Colossinus; Colossian, a Colossian; in the heading [and the subscription (R Tr)] of the Ep. to the Col.*

Kolograt (RTWH, the classical form), and Kolograt (Rⁿ L Tr, apparently the later popular form; [see WH. Intr. § 423, and esp. Bp. Lghtft. Com. on Col. p. 16 sq.]; cf. W. p. 44; and on the plur. W. § 27, 3), -ων, al, Colossæ, anciently a large and flourishing city, but in Strabo's time a πόλισμα [i. e. "small town" (Bp. Lghtft.)] of Phrygia Major situated on the Lycus, not far from its junction with the Mæander, and in the neighborhood of Laodicea and Hierapolis (Hdt. 7, 30; Xen. an. 1, 2, 6; Strab. 12, 8, 18 p. 576; Plin. h. n. 5, 41), together with which cities it was destroyed by an earthquake [about] A. D. 66 ([Euseb. chron. Ol. 210]; Oros. 7, 7 [see esp. Bp. Lghtft. u. s. p. 38]): Col. i. 2. [See the full description, with copious reff., by Bp. Lghtft. u. s. pp. 1-72.]*

κόλπος, -ου, δ, (apparently akin to κοίλος hollow. [🕶

cf. Vaniček p. 179; L. and S. s. v. D. Hebr. DT; the bosom (Lat. sinus), i. e. as in the Grk. writ. fr. Hom. 1. the front of the body between the arms: down hence ανακείσθαι εν τῷ κόλπφ τινός, of the one who so reclines at table that his head covers the bosom as it were, the chest, of the one next him [cf. B. D. s. v. Meals], Jn. xiii. 23. Hence the figurative expressions, ἐν τοῖς κόλποις (on the plur., which occurs as early as Hom. Il. 9, 570. cf. W. § 27, 3; [B. 24 (21)]) τοῦ ᾿Αβραὰμ εἶναι, to obtain the seat next to Abraham, i. e. to be partaker of the same blessedness as Abraham in paradise, Lk. xvi. 23; ἀποφέρεσθαι εls τον κ. 'Aβρ. to be borne away to the enjoyment of the same felicity with Abraham, ibid. 22 (οῦτω γὰρ παθόντας — acc. to another reading θανόντας — 'Αβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ὑποδέξονται είς τοὺς κόλπους αὐτών, 4 Macc. xiii. 16; [see B. D. s. v. Abraham's bosom, and] on the rabbin. phrase בחיקו של אברהם, in Abraham's bosom, to designate bliss in paradise, cf. Lightfoot, Hor. Hebr. et Talmud. p. 851 sqq.); δ Δν εls τον κ. τοῦ πατρός, lying (turned) unto the bosom of his father (God), i. e. in the closest and most intimate relation to the Father, Jn. i. 18 [W. 415 (387)]; cf. Cic. ad div. 14, 4 iste vero sit in sinu semper et complexu meo. 2. the bosom of a garment, i. e. the hollow formed by the upper forepart of a rather loose garment bound by a girdle, used for keeping and carrying things [the fold or pocket; cf. B. D. s. v. Dress], (Ex. iv. 6 sq.; Prov. vi. 27); so, figuratively, μέτρον καλόν διδόναι είς τ. κ. τινός, to repay one liberally, Lk. vi. 38 (ἀποδιδόναι εἰς τ. κ. Is. lxv. 6; Jer. xxxix. (xxxii.) 18). 3. a bay of the sea (cf. Ital. golfo [Eng. gulf, - which may be only the mod. representatives of the Grk. word]): Acts xxvii. 39.*

κολυμβάω, -ω; to dive, to swim: Acts xxvii. 43. (Plat. Prot. p. 350 a.; Lach. p. 193 c., and in later writ.) [Comp.: ἐκ-κολυμβάω.]*

κολυμβήθρα, -as, ή, (κολυμβάω), a place for diving, a swimming-pool [A. V. simply pool]: Jn. ix. 7, and Rec. in 11; a reservoir or pool used for bathing, Jn. v. 2, 4 [(acc. to txt. of R L), 7]. (Plat. rep. 5 p. 453 d.; Diod., Joseph., al.; Sept., 2 K. xviii. 17; Neh. ii. 14; Nah. ii. 8.)*

κολόνια (R G Tr), κολωνία (L T WII KC [cf. Chandler § 95]), [Tdf. edd. 2, 7 -νεια; see his note on Acts as below, and cf. ει, ι], -ας, ή, (a Lat. word), a colony: in Acts xvi. 12 the city of Philippi is so called, where Octavianus had planted a Roman colony (cf. Dio Cass. 51, 4; Digest. 50, tit. 15, 8). The exegetical difficulties of this pass. are best removed, as Meyer shows, by connecting κολωνία closely with πρώτη πόλις, the chief city, a [Roman] colony (a colonial city); [but cf. Bp. Lghtft. Com. on Philip. p. 50 sq.].*

κομάω, -ω; (κόμη); to let the hair grow, have long hair, [cf. κόμη fin.]: 1 Co. xi. 14 sq. (In Grk. writ. fr. Hom. down.)*

κόμη, -ης, ή, [fr. Hom. down], hair, head of hair: 1 Co. x1. 15. [Acc. to Schmidt (21, 2) it differs fr. θρίξ (the anatomical or physical term) by designating the hair as an ornament (the notion of length being only secondary and suggested). Cf. B.D. s. v. Hair.]*

route: 1 sor. ptcp. fem. rouigaga; Mid., pres. ptcp. κομιζόμενος; 1 fut. κομίσομαι (Eph. vi. 8 LTTr WH; Col. iii. 25 Ltxt. WH) and Attic κομιούμαι (Col. iii. 25 R GLmrg. TTr; [Eph. vi. 8 RG]; 1 Pet. v. 4; cf. [WH. App. p. 163 sq.]; B. 37 (33); [W. § 13, 1 c.; Veitch s. v.]), ptcp. κομιούμενος (2 Pet. ii. 18 [here WH Tr mrg. άδικούμενοι; see άδικέω, 2 b.]); 1 sor. έκομισάμην [B. § 135, 1]; rare in Sept., but in Grk. writ. fr. Hom. down freq. in various senses; 1. to care for, take care of. provide for. 2. to take up or carry away in order to care for and preserve. 3. univ. to carry away, bear off. 4. to carry, bear, bring to: once so in the N. T., viz. ἀλάβαστρον, Lk. vii. 87. Mid. (as often in prof. auth.) to carry away for one's self; to carry off what is one's own, to bring back; i. e. a. to receive, obtain: τὴν ἐπαγγελίαν, the promised blessing, Heb. x. 36; xi. 39 [τὰς ἐπαγγ. L; so T Tr WH in xi. 13]; σωτηρίαν ψυχών. 1 Pet. i. 9; της δόξης στέφανον, 1 Pet. v. 4; μισθὸν άδικίας. 2 Pet. ii. 13 [see above], (τὸν ἄξιον τῆς δυσσεβείας μισθόν, 2 Macc. viii. 33; δόξαν ἐσθλήν [al. καρπίζεται], Eur. Hipp. 482; τὴν ἀξίαν παρὰ θεῶν, Plat. legg. 4 p. 718 a., and other exx. elsewh.). b. to receive what was previously one's own, to get back, receive back, recover: τὸ ἐμὸν σὺν τόκο. Mt. xxv. 27; his son (of Abraham after he had consented to sacrifice Isaac), Heb. xi. 19 (2 Macc. vii. 29; τὸν ἀδελφὸν ἀνύβριστον, Philo de Josepho § 35; οἱ δὲ παρ' έλπίδας έαυτούς κεκομισμένοι, having received each other back, been restored to each other, contrary to their expectations, of Abraham and Isaac after the sacrifice of the latter had been prevented by God, Joseph. antt. 1, 13, 4; την άδελφήν, Eur. Iph. T. 1362; used of the recovery of hostages, captives, etc., Thuc. 1, 118; Polyb. 1, 83, 8; 3, 51, 12; 3, 40, 10; the city and temple, 2 Macc. x. 1; a citadel, a city, often in Polyb.; την βασιλείαν, Arstph. av. 549; την πατρφάν ἀρχήν, Joseph. antt. 18, 4, 1). Since in the rewards and punishments of deeds, the deeds themselves are as it were requited and so given back to their authors, the meaning is obvious when one is said rouller of as that which he has done, i. e. either the reward or the punishment of the deed [W. 620 sq. (576)]: 2 Co. v. 10; Col. iii. 25; with παρά κυρίου added, Eph. vi. 8; ([άμαρτίαν, Lev. xx. 17]; εκαστος, καθώς έποίησε, κομιείται, Barn. ep. 4, 12). [Comp.: ἐκ-, συγκομίζω.] *

κομψότερον, neut. compar. of the adj. κομψός (fr. κομέω to take care of, tend) neat, elegant, nice, fine; used adverbially, more finely, better: κομψότ. ἔχω to be better, of a convalescent, Jn. iv. 52 (ὅταν ὁ ἰατρὸς εἴκη · κόμψως ἔχεω, Epict. diss. 3, 10, 13; so in Latin belle habere, Cic. epp. ad div. 16, 15; [cf. Eng. 'he's doing nicely,' 'he's getting on finely'; and] Germ. er befindet sich hūbsch; es geht hūbsch mit ihm). The gloss. of Hesych. refers to this pass.: κομψότερον · βελτιώτερον, ἐλαφρότερον.*

κονιάω, -ω: pf. pass. ptcp. κεκονιαμένος; (fr. κονία, which signifies not only 'dust' but also 'lime'); to cover with lime, plaster over, whitewash: τάφοι κεκονιαμένοι (the Jews were accustomed to whitewash the entrances to their sepulchres, as a warning against defilement by

touching them [B. D. s. v. Burial, 1 fin.; cf. Edersheim, Jesus the Messiah, ii. 316 sqq.]), Mt. xxiii. 27; τοῖχος κεκον. is applied to a hypocrite who conceals his malice under an outward assumption of piety, Acts xxiii. 3. (Dem., Aristot., Plut., al.; for τίν, Deut. xxvii. 2, 4.) *

κονιορτός, -οῦ, ὁ, (fr. κονία, and δρουμι to stir up); 1. prop. raised dust, flying dust, (Hdt., Plat., Polyb., al.). 2. univ. dust; Mt. x. 14; Lk. ix. 5; x. 11; Acts xiii. 51; xxii. 28. (For ρΞϻ, Ex. ix. 9; Nah. i. 3; for ¬DV. Deut. ix. 21.)*

κοπάζω: 1 aor. ἐκόπασα; (κόπος); prop. to grow weary or tired; hence to cease from violence, cease raging: δ ἄνεμος (Hdt. 7, 191), Mt. xiv. 32; Mk. iv. 39; vi. 51. (Gen. viii. 1; Jon. i. 11 sq.; [cf. esp. Philo, somn. ii. 35].)*

κοπετός, -οῦ, ὁ, (fr. κόπτομαι, see κόπτω), Sept. for τρορ; Lat. planctus, i. e. lamentation with beating of the breast as a sign of grief: κοπετὸν ποιεῦσθαι ἐπί τινι, Acts viii. 2; ἐπί τινα, Zech. xii. 10. (Eupolis in Bekker's annott. ad Etym. Magn. p. 776; Dion. H. antt. 11, 31; Plut. Fab. 17.) *

κοπή, -ῆς, ἡ, (κόπτω);

Grk. writ. the act of cutting, a cut.

a cutting in pieces, slaughter: Heb. vii. 1; Gen. xiv. 17;

Deut. xxviii. 25; Josh. x. 20; Judith xv. 7.*

κοπιάω, -ω, [3 pers. plur. κοπιούσιν (for -ωσιν), Mt. vi. 28 Tr; cf. έρωτάω, init.]; 1 sor. έκοπίασα; pf. κεκοπίακα (2 pers. sing. κεκοπίακες, Rev. ii. 3 L T Tr WH, cf. [W. § 13, 2 c.]; B. 43 (38) [and his trans. of Apollon. Dysk. p. 54 n.; Tdf. Proleg. p. 123; WH. App. p. 166; Soph. Lex. 1. as in Arstph., Joseph., p. 39]); (κόπος, q. v.); Plut., al., to grow weary, tired, exhausted, (with toil or burdens or grief): Mt. xi. 28; Rev. ii. 3; κεκοπιακώς έκ της δδοιπορίας, Jn. iv. 6 (ὑπὸ τῆς ὁδοιπορίας, Joseph. antt. 2, 15, 3; δραμοῦνται καὶ οὐ κοπιάσουσι, Is. xl. 31). in bibl. Grk. alone, to labor with wearisome effort, to toil (Sept. for יצי); of bodily labor: absol., Mt. vi. 28; Lk. v. 5; xii. 27 [not Tdf.]; Jn. iv. 88; Acts xx. 85; 1 Co. iv. 12; Eph. iv. 28; 2 Tim. ii. 6 [cf. W. 556 (517); B. 390 (334)]; 71, upon a thing, Jn. iv. 38. of the toilsome efforts of teachers in proclaiming and promoting the kingdom of God and Christ: 1 Co. xv. 10; xvi. 16, (cf. Jn. iv. 38); foll. by $\vec{\epsilon} \nu$ w. dat. of the thing in which one labors, ἐν λόγφ κ. διδασκαλία, 1 Tim. v. 17; ἐν ύμεν, among you, 1 Th. v. 12; ἐν κυρίω (see ἐν, I. 6 b. p. 211 mid. [L br. the cl.]), Ro. xvi. 12; els riva, for one, for his benefit, Ro. xvi. 6; Gal. iv. 11 [cf. B. 242 (209); W. 503 (469)]; εls τοῦτο, looking to this (viz. that piety has the promise of life), 1 Tim. iv. 10; els ö, to which end, Col. i. 29; els κενών, in vain, Phil. ii. 16 (κενώς εκοπίασα, of the frustrated labor of the prophets, Is. xlix. 4).*

κόπος, -ου, ὁ, (κόπτω);

1. i. q. τὸ κόπτειν, a beating.

2. i. q. κοπετός, a beating of the breast in grief, sorrow, (Jer. li. 33 (xlv. 3)).

3. labor (so Sept. often for לחיף), i. e. a. trouble (Aeschyl., Soph.): κόπους παρέχειν τινί, to cause one trouble, make work for him, Mt. xxvi. 10; Mk. xiv. 6; Lk. xi. 7; Gal. vi. 17; κόπον παρέχ. τινί, Lk. xviii. 5.

b. intense labor united with trouble, toil, (Eur., Arstph., al.): univ., plur., 2 Co. vi. 5;

xi. 23; of manual labor, joined with μόχθος [(see below)], 1 Th. ii. 9; ἐν κόπφ κ. μόχθφ, [toil and travail], 2 Co. xi. 27 (where L T Tr WH om. ἐν); 2 Th. iii. 8; of the laborious enorts of Christian virtue, 1 Co. xv. 58; Rev. ii. 2; plur. Rev. xiv. 13; ὁ κόπος τῆς ἀγάπης, the labor to which love prompts, and which voluntarily assumes and endures trouble and pains for the salvation of others, 1 Th. i. 3; Heb. vi. 10 Rec.; of toil in teaching, Jn. iv. 38 (on which see εἰς, B. I. 3); 1 Th. iii. 5; of that which such toil in teaching accomplishes, 1 Co. iii. 8; plur. 2 Co. x. 15 (cf. Sir. xiv. 15).*

[SYN. $\kappa \delta \pi \sigma s$, $\mu \delta \chi \theta \sigma s$, $\pi \delta \nu \sigma s$: primarily and in general classic usage, $\pi \delta \nu \sigma s$ gives prominence to the effort (work as requiring force), $\kappa \delta \pi \sigma s$ to the fatigue, $\mu \delta \chi \theta \sigma s$ (chiefly poetic) to the hardship. But in the N. T. $\pi \delta \nu \sigma s$ has passed over (in three instances out of four) to the meaning pain (hence it has no place in the 'new Jerusalem', Rev. xxi. 4); cf. the deterioration in the case of the allied $\pi \sigma \nu \eta \rho \delta s$, $\pi \epsilon \nu \eta s$. Schmidt, ch. 85; cf. Trench § cii. (who would trans. π . 'toil', κ . 'weariness', μ . 'labor').]

κοπρία [Chandler § 96], -as, ή, i. q. ή κόπροs, dung: Lk. xiii. 8 Rec.*; xiv. 35 (34). (Job ii. 8; 1 S. ii. 8; Neh. ii. 13; 1 Macc. ii. 62; [Strab., Poll., al.].)*

κόπριον, -ου, τό, i. q. ἡ κόπριος, dung, manure: plur. Lk. xiii. 8 [Rec.* κοπρίαν]. (Heraclit. in Plut. mor. p. 669 [quaest. conviv. lib. iv. quaest. iv. § 3, 6]; Strab. 16, § 26 p. 784; Epict. diss. 2, 4, 5; Plut. Pomp. c. 48; [Is. v. 25; Jer. xxxii. 19 (xxv. 33); Sir. xxii. 2], and other later writ.) *

κόπτω: impf. 3 pers. plur. ἔκοπτον; 1 aor. ptcp. κόψας (Mk. xi. 8 T Tr txt. WH); Mid., impf. ἐκοπτόμην; fut. κόψομα; 1 aor. ἐκοψάμην; [fr. Hom. down]; to cut, strike, smite, (Sept. for ΤΙΡ, etc.): τὶ ἀπό οτ ἔκ τινος, to cut from, cut off, Mt. xxi. 8; Mk. xi. 8. Mid. to beat one's breast for grief, Lat. plango [R. V. mourn]: Mt. xi. 17; xxiv. 30, (Aeschyl. Pers. 683; Plat., al.; Sept. often so for ΤΡΡ, τινά, to mourn or bewail one [cf. W. § 32, 1 γ.]: Lk. viii. 52; xxiii. 27, (Gen. xxiii. 2; 1 S. xxv. 1, etc.; Arstph. Lys. 396; Anthol. 11, 135, 1); ἐπί τινα, Rev. i. 7; [xviii. 9 T Tr WH], (2 S. xi. 26); ἐπί τινη, Rev. xviii. 9 [R G L], cf. Zech. xii. 10. [Comp.: ἀνα-, ἀπο-, ἐκ-, ἐκ-, κατα-, προ-, προσκόπτω. Syn. cf. θρηνέω.]*

κόραξ, -ακος, 6, a raven: Lk. xii. 24. [Fr. Hom. down.] *
κοράστον, -ου, τό, (dimin. of κόρη), prop. a colloq. word
used disparagingly (like the Germ. Mädel), a little girl
(in the epigr. attributed to Plato in Diog. Laërt. 3, 33;
Lcian. as. 6); used by later writ. without disparagement
[W. 24 (23)], a girl, damsel, maiden: Mt. ix. 24 sq.; xiv.
11; Mk. v. 41 sq.; vi. 22, 28; (occasionally, as in Epictet. diss. 2, 1, 28; 3, 2, 8; 4, 10, 38; Sept. for היוני Joel iii. 3 (iv. 3); Zech. viii. 5; [Tob.
vi. 12; Judith xvi. 12; Esth. ii. 2]). The form and use
of the word are fully discussed in Lobeck ad Phryn. p.
78 sq., cf. Sturz, De dial. Maced. etc. p. 42 sq.*

κορβάν [-βάν WH; but see Tdf. Proleg. p. 102], indeel., and κορβανάς, acc. -âν [B. 20 (18)], δ, (Hebr. [3,7]), i. e. an offering, Sept. everywh. δώρον, a term which comprehends all kinds of sacrifices, the bloody as well as the bloodless);

1. κορβάν, a gift offered (or to be of-

fered) to God: Mk. vii. 11 (Joseph. antt. 4, 4, 4, 4) of the Nazirites, οι κορβῶν αὐτοὺς δνομάσαντες τῷ θεῷ, δῶρον δὲ τοῦτο σημαίνει κατὰ Ἑλλήνων γλῶνταν; cf. contr. Apion. 1, 22, 4; [BB.DD. s. v. Corban; Ginsburg in the Bible Educator, i. 155]). 2. κορβανῶς, -ᾶ [see B. u. s.], the sacred treasury: Mt. xxvii. 6 [L mrg. Tr mrg. κορβῶν] (τὸν ἰερὸν θησαυρόν, καλεῖται δὲ κορβανῶς, Joseph. b. j. 2, 9, 4).*

Kool (in Joseph. antt. 4, 2, 2 sqq. with the Grk. terminations -iov, \hat{y} , $-\hat{\eta}v$), δ , (Hebr. $\pi_i p$ i. e. ice, hail), Koruh (Vulg. Core), a man who, with others, rebelled against Moses (Num. xvi.): Jude 11.•

κορέννυμ; (κόρος satiety); to satiate, sate, satisfy: 1 aor. pass. ptcp. κορεσθέντες, as in Grk. writ. fr. Hom. down, w. gen. of the thing with which one is filled [B. § 132, 19], τροφῆς, Acts xxvii. 38; trop. (pf.) κεκορεσμένοι ἐστέ, every wish is satisfied in the enjoyment of the consummate Messianic blessedness, 1 Co. iv. 8.*

Koplvoios, -ov, & a Corinthian, an inhabitant of Corinth: Acts xviii. 8; 2 Co. vi. 11. [(Hdt., Xen., al.)]*

Κόρινθος, -ου, ή, Corinth, the metropolis of Achaia proper, situated on the isthmus of the Peloponnesus between the Ægean and Ionian Seas (hence called bimaris, Hor. car. 1, 7, 2; Ovid metam. 5, 407), and having two harbors, one of which called Cenchreæ (see Keyxpeai) was the roadstead for ships from Asia, the other, called Lechæon or Lechæum, for ships from Italy. It was utterly destroyed by L. Mummius, the Roman consul, in the Achæan war, B. C. 146; but after the lapse of a century it was rebuilt by Julius Caesar [B. C. 44]. It was eminent in commerce and wealth, in literature and the arts, especially the study of rhetoric and philosophy; but it was notorious also for luxury and moral corruption, particularly the foul worship of Venus. Paul came to the city in his second missionary journey, [c.] A. D. 53 or 54, and founded there a Christian church: Acts xviii. 1; xix. 1; 1 Co. i. 2; 2 Co. i. 1, 23; 2 Tim. iv. 20. FBB. DD. s. v.; Dict. of Geogr. s. v.; Lewin, St. Paul, i. 269 8qq.]'

Koρνήλιos, -ου, δ, a Lat. name, Cornelius, a Roman centurion living at Cossarea, converted to Christianity by Peter: Acts x. 1 sqq.*

κόρος, -ου, ό, (Hebr. ২), a corus or cor [cf. Ezek. xlv. 14], the largest Hebrew dry measure (i. e. for wheat, meal, etc.); acc. to Josephus (antt. 15, 9, 2) equal to ten Attic medimni, [but cf. B.D. s. v. Weights and Measures sub fin.; F. R. Conder in the Bible Educator, iii. 10 sq.]: Lk. xvi. 7 [A. V. measure]. (Sept. [Lev. xxvii. 16; Num. xi. 32]; 1 K. iv. 22; v. 11; 2 Chr. ii. 10; [xxvii. 5].)

κοσμέω, -ω; 3 pers. plur. impf. ἐκόσμουν; 1 aor. ἐκόσμησα; pf. pass. κεκόσμημαι; (κόσμουν; 1. to put in order, arrange, make ready, prepare: τὰς λαμπάδας, put in order [A. V. trim], Mt. xxv. 7 (δόρπον, Hom. Od. 7, 13; τράπεζαν, Xen. Cyr. 8, 2, 6; 6, 11; Sept. Ezek. xxiii. 41 for την; Sir. xxix. 26; προσφοράν, Sir. l. 14, and other exx. elsewhere). 2. to ornament, adorn, (so in Grk. writ. fr. Hesiod down; Sept. several times for

μνημεία, to decorate [A.V. garnish], Mt. xxiii. 29 (τάφους, Xen. mem. 2, 2, 13); τὸ ἰερὸν λίθοις καὶ ἀναθέμασι, in pass. Lk. xxi. 5; τοὺς θεμελίους τοῦ τείχους λίθο τιμίφ, Rev. xxi. 19; τινά (with garments), νύμφην, pass. Rev. xxi. 2; ἐαυτὰς ἔν τινι, 1 Tim. ii. 9 (on this pass. see καταστολή, 2). metaph. i. q. to embellish with honor, gain honor, (Pind. nem. 6, 78; Thuc. 2, 42; κεκοσμ. τῆ ἀρετῆ, Xen. Cyr. 8, 1, 21): ἐαυτάς, foll. by a ptep. designating the act by which the honor is gained, 1 Pet. iii. 5; τὴν διδασκαλίαν ἐν πῶσιν, in all things, Tit. ii. 10.*

κοσμικός, -ή, -όν, (κόσμος), of or belonging to the world (Vulg. saecularis); i. e.

1. relating to the universe: τοὐρανοῦ τοῦδε καὶ τῶν κοσμικῶν πάντων, Aristot. phys. 2, 4 p. 196°, 25; opp. to ἀνθρώπινος, Lcian. paras. 11; κοσμικὴ διάταξις, Plut. consol. ad Apoll. c. 34 p. 119 e.

earthly: τὸ ἄγιον κοσμικόν, [its] earthly sanctuary [R.V. of this world], Heb. ix. 1.

3. worldly, i. e. having the character of this (present) corrupt age: αὶ κοσμικαὶ ἐπιθυμίαι, Tit. ii. 12; (so also in eccles. writ.).*

κόσμως, -ον, of three term. in class. Grk., cf. WH. App. p. 157; W. § 11, 1; [B. 25 (22 sq.)], (κόσμος), well-arranged, seemly, modest: 1 Tim. ii. 9 [WH mrg.-μίως]; of a man living with decorum, a well-ordered life, 1 Tim. iii. 2. (Arstph., Xen., Plat., Isocr., Lys., al.) [Cf. Trench § xcii.]*

[κοσμίως, adv. (decently), fr. κόσμιος, q. v.: 1 Tim. ii. 9 WII mrg. (Arstph., Isocr., al.)*]

κόσμος, -ου, δ; 1. in Grk. writ. fr. Hom. down, an apt and harmonious arrangement or constitution, or-2. as in Grk. writ. fr. Hom. down, ornament, der. decoration, adornment: ἐνδύσεως ίματίων, 1 Pet. iii. 3 (Sir. vi. 30; xxi. 21; 2 Macc. ii. 2; Sept. for xzy of the arrangement of the stars, 'the heavenly hosts,' as the ornament of the heavens, Gen. ii. 1; Deut. iv. 19; xvii. 3; Is. xxiv. 21; xl. 26; besides occasionally for ערי ; twice for תְּקָאֵרָת, Prov. xx. 29; Is. iii. 19). the world, i. e. the universe (quem κόσμον Graeci nomine ornamenti appellarunt, eum nos a perfecta absolutaque elegantia mundum, Plin. h. n. 2, 3; in which sense Pythagoras is said to have been the first to use the word, Plut. de plac. philos. 2, 1, 1 p. 886 c.; but acc. to other accounts he used it of the heavens, Diog. L. 8, 48, of which it is used several times also by other Grk. writ. [see Menag. on Diog. Laert. l. c.; Bentley, Epp. of Phalar. vol. i. 391 (Lond. 1836); M. Anton. 4, 27 and Gataker's notes; cf. L. and S. s. v. IV.]): Acts xvii. 24; Ro. iv. 13 (where cf. Meyer, Tholuck, Philippi); 1 Co. iii. 22; viii. 4; Phil. ii. 15; with a predominant notion of space, in

hyperbole, Jn. xxi. 25 (Sap. vii. 17; ix. 3; 2 Macc. viii. 18; κτίζειν τ. κόσμον, Sap. xi. 18; ό τοῦ κόσμου κτίστης, 2 Macc. vii. 23; 4 Macc. v. 25 (24); - a sense in which it does not occur in the other O. T. books, although there is something akin to it in Prov. xvii. 6, on which see 8 below); in the phrases πρὸ τοῦ τὸν κόσμον είναι, Jn. xvii. 5; ἀπὸ καταβολης κόσμου [Mt. xiii. 35 RG; xxv. 34; Lk. xi. 50; Heb. iv. 3; ix. 26; Rev. xiii. 8; xvii. 8] and πρδ κατ. κόσμου [Jn. xvii. 24; Eph. i. 4; 1 Pet. i. 20], (on which see καταβολή, 2); ἀπὸ κτίσεως κόσμου, Ro. i. 20; ἀπ' ἀρχῆς κ. Mt. xxiv. 21; (on the om. of the art. cf. W. p. 123 (117); B. § 124, 8 b.; [cf Ellicott on Gal. vi. 4. the circle of the earth, the earth, (very rarely 14]). so in Grk. writ. until after the age of the Ptolemies; so in Boeckh, Corp. inserr. i. pp. 413 and 643, nos. 334 and 1306): Mk. xvi. 15; [Jn. xii. 25]; 1 Tim. vi. 7; βασιλεία τοῦ κόσμου, Rev. xi. 15; βασιλείαι (plur.) τ. κόσμου, Mt. iv. 8 (for which Lk. iv. 5 της οἰκουμένης); τὸ φῶς τοῦ κόσμου τούτου, of the sun, Jn. xi. 9; ἐν ὅλφ τῷ κ., properly, Mt. xxvi. 13; hyperbolically, i. q. far and wide, in widely separated places, Ro. i. 8; [so ἐν παντὶ τῷ κόσμῳ; Col. i. 6]; δ τότε κόσμος, 2 Pet. iii. 6; the earth with its inhabitants: ζην εν κόσμω, opp. to the dead, Col. ii. 20 (ληστής ήν καὶ κλέπτης ἐν τῷ κόσμφ, i. e. among those living on earth, Ev. Nicod. 26). By a usage foreign to prof. auth. the inhabitants of the world: θέατρον εγενήθημεν τῷ κόσμος καὶ ἀγγέλοις κ. ἀνθρώποις, 1 Co. iv. 9 [W. 127 (121)]; particularly the inhabitants of the earth, men, the human race (first so in Sap. [e.g. x. 1]): Mt. xiii. 38; xviii. 7; Mk. xiv. 9; Jn. i. 10, 29, [36 L in br.]; iii. 16 sq.; vi. 33, 51; viii. 26; xii. 47; xiii. 1; xiv. 31; xvi. 28; xvii. 6, 21, 23; Ro. iii. 6, 19; 1 Co. i. 27 sq. [cf. W. 189 (178)]; iv. 13; v. 10; xiv. 10; 2 Co. v. 19; Jas. ii. 5 [cf. W. u. s.]; 1 Jn. ii. 2 [cf. W. 577 (536)]; ἀρχαῖος κόσμος, of the antediluvians, 2 Pet. ii. 5; γεννασθαι είς τ. κ. Jn. xvi. 21; ἔρχεσθαι είς τὸν κόσμον (Jn. ix. 39) and els τ. κ. τοῦτον, to make its appearance or come into existence among men, spoken of the light which in Christ shone upon men, Jn. i. 9; iii. 19, cf. xii. 46; of the Messiah, Jn. vi. 14; xi. 27; of Jesus as the Messiah, Jn. ix. 39; xvi. 28; xviii. 37; 1 Tim. i. 15; also είσερχεσθαι είς τ. κ. Heb. x. 5; of false teachers, 2 Jn. 7 (yet here L T Tr WII εξέρχ. εls τ. κ.; [so all texts in 1 Jn. iv. 1]); to invade, of evils coming into existence among men and beginning to exert their power: of sin and death, Ro. v. 12 (of death, Sap. ii. 24; Clem. Rom. 1 Cor. 3, 4; of idolatry, Sap. xiv. 14). ἀποστέλλειν τινά els τ. κ., Jn. iii. 17; x. 36; xvii. 18; 1 Jn. iv. 9; φως τ. κ., Mt. v. 14; Jn. viii. 12; ix. 5; σωτήρ τ. κ., Jn. iv. 42; 1 Jn. iv. 14, (σωτηρία τοῦ κ. Sap. vi. 26 (25); έλπὶς τ. κ. Sap. xiv. 6; πρωτόπλαστος πατήρ τοῦ κ., of Adam, Sap. x. 1); στοιχεία τοῦ κ. (see στοιχείον, 3 and 4); εν τφ κόσμφ, among men, Jn. xvi. 33; xvii. 13; Eph. ii. 12; ἐν κόσμφ (see W. 123 (117)), 1 Tim. iii. 16; εἶναι ἐν τῷ κ., to dwell among men, Jn. i. 10; ix. 5; xvii. 11, 12 RG; 1 Jn. iv. 8; είναι εν κόσμω, to be present, Ro. v. 13; εξελθείν έκ τοῦ κόσμου, to withdraw from human society and seek an abode outside of it, 1 Co. v. 10; αναστρέφεσθαι έν τώ к., to behave one's self, 2 Co. i. 12; likewise elvas er тф

κ. τούτο, 1 Jn. iv. 17. used spec. of the Gentiles collectively, Ro. xi. 12 (where it alternates with rà tôm), 15; [the two in combination: τὰ ἔθνη τοῦ κόσμου, Lk. xii. 30]. hyperbolically or loosely i. q. the majority of men in a place, the multitude or mass (as we say the public): Jn. vii. 4; xii. 19 [here Tr mrg. adds odos in br.]; xiv. 19, 22; xviii. 20. i. q. the entire number, doeβω, 2 Pet. 6. the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ [cf. W. 26]: Jn. vii. 7; xiv. [17], 27; xv. 18 sq.; xvi. 8, 20, 33; xvii. 9, 14 sq. 25; 1 Co. i. 21; vi. 2; xi. 32; 2 Co. vii. 10; Jas. i. 27; 1 Pet. v. 9; 2 Pet. i. 4; ii. 20; 1 Jn. iii. 1, 13; iv. 5; v. 19; of the aggregate of ungodly and wicked men in O. T. times, Heb. xi. 88; in Noah's time, ibid. 7; with ovros added, Eph. ii. 2 (on which see alwr, 3); elvat ek toù k. and ek toù k. toutou (see elµi, V. 3 d.), Jn. viii. 23; xv. 19; xvii. 14, 16; 1 Jn. iv. 5; λαλείν έκ τοῦ κόσμου, to speak in accordance with the world's character and mode of thinking, 1 Jn. iv. 5; δ ἄρχων τοῦ κ. τούτου, i. e. the devil, Jn. xii. 31; xiv. 30; xvi. 11; $\delta \epsilon \nu \tau \hat{\varphi} \kappa$. he that is operative in the world (also of the devil), 1 Jn. iv. 4; τὸ πνεῦμα τοῦ κ. 1 Co. ii. 12; ή σοφία τοῦ κ. τούτου, ibid. i. 20 [here GLTTr WH om. τούτ.]; iii. 19. [τὰ στοιχεῖα τοῦ κόσμου, Gal. iv. 3; Col. ii. 8, 20, (see 5 above, and στοιyelov, 3 and 4).] 7. worldly affairs; the aggregate of things earthly; the whole circle of earthly goods, endowments, riches, advantages, pleasures, etc., which, although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ: Gal. vi. 14; 1 Jn. ii. 16 sq.; iii. 17; είναι ἐκ τοῦ κ., to be of earthly origin and nature, Jn. xviii. 36; somewhat differently in 1 Jn. ii. 16 (on which see εἰμί, V. 3 d.); κερδαίνειν τὸν κ. όλον, Mt. xvi. 26; Mk. viii. 36; Lk. ix. 25; ol γρώμενος τῷ κ. τούτφ [crit. txt. τὸν κόσμον; see χράομαι, 2], 1 Co. vii. 31°; μεριμνών τὰ τοῦ κ. 33 sq.; φίλος and φιλία τοῦ κ. Jas. iv. 4; ἀγαπᾶν τὸν κ. 1 Jn. ii. 15; νικᾶν τὸν κ., the incentives to sin proceeding from the world, 1 Jn. v. 4 sq.; the obstacles to God's cause, Jn. xvi. 33; [cf. ελθέτω χάρις κ. παρελθέτω δ κόσμος οδτος, Teaching of the Twelve 8. any aggregate or general col-Apostles, c. 10]. lection of particulars of any sort [cf. Eng. "a world of curses" (Shakspere), etc.]: ὁ κόσμος της άδικίας, the sum of all iniquities, Jas. iii. 6; τοῦ πιστοῦ ὅλυς ὁ κόσμος τῶν χρημάτων, του δε απίστου οὐδε δβολός (a statement due to the Alex. translator), Prov. xvii. 6. Among the N. T. writers no one uses κόσμος oftener than John; it occurs in Mark three times, in Luke's writings four times, and in the Apocalypse three times. Cf. Kreiss, Sur le sens du mot κόσμος dans le N. T. (Strasb. 1837); Düsterdieck on 1 Jn. ii. 15, pp. 247-259; Zezschwitz, Profangräcität u. bibl. Sprachgeist, p. 21 sqq.; Diestel in Herzog xvii. p. 676 sqq.; [Trench, Syn. § lix.]; on John's use of the word cf. Reuss, Histoire de la théologie chrétienne au siècle apostolique, ii. p. 463 sqq. [i. e. livre vii. ch. viii.]; cf. his Johanneische Theologie, in the Beiträge zu den theol. Wissenschaften, Fasc. i. p. 29 sqq.; [Westcott on Jn. i. 10, 'Additional Note'].*

Kούαρτος, -ου, δ, (a Lat. name), Quartus, an unknown Christian: Ro. xvi. 28.*

κοθμ, Tr txt. κοῦμ, T WH κοῦμ, (the Hebr. מִיִּסְ [impv. fem.; the other (masc.) form must be regarded as having become an interjection]), arise: Mk. v. 41.*

used of the Roman soldiers guarding the sepulchre of Christ, Mt. xxvii. 65 sq.; xxviii. 11. (Ev. Nic. c. 13.) * κουφίζω: impf. 3 pers. plur. ἐκουφίζου; (κουφός light); 1. intrans. to be light (Hes., Eur., Dio C.). 2. fr. Hippocr. down generally trans. to lighten: a ship, by throwing the cargo overboard, Acts xxvii. 38. (Sept. Jonah i. 5, and often in Polyb.) *

kóфivos, -ou, ó, a basket, wicker basket, [cf. B. D. s. v. Basket]: Mt. xiv. 20; [xvi. 9]; Mk. vi. 43; [viii. 19]; Lk. ix. 17; Jn. vi. 13. (Judg. vi. 19; Ps. lxxx. (lxxxi.) 7; Arstph. av. 1310; Xen. mem. 3, 8, 6; al.) *

κράββανος (LTTrWH κράβαντος; cod. Sin. κράβακτος [exc. in Acts v. 15; cf. KC. Nov. Test. ad fid. cod. Vat. praef. p. lxxxi. sq.; Tdf. Proleg. p. 80]), -ου, δ, (Lat. grabatus), a pallet, camp bed, (a rather mean bed, holding only one person, called by the Greeks σκίμπους, σκιμπόδιον): Mk. ii. 4, 9, 11 sq.; vi. 55; Jn. v. 8-12 [in 12 T WH om. Tr br. the cl.]; Acts v. 15; ix. 38. Cf. Sturz, De dial. Maced. etc. p. 175 sq.; Lob. ad Phryn. p. 62; Volkmar, Marcus u. d. Synopse u.s.w. p. 131; [McClellan, New Testament etc. p. 106; W. 25].*

κράζω (with a long; hence ptcp. κράζον, Gal. iv. 6 L T Tr WH [(where RG κράζον); cf. B. 61 (53)]); impf. ἔκραζον; fut. κεκράξομαι (Lk. xix. 40 RGLTr mrg.), and κράξω (ibid. TWH Trtxt.), the former being more com. in Grk. writ. and used by the Sept. (cf. Mic. iii. 4: Job xxxv. 12, etc. [but ἀνα-κράξομαι, Joel iii. 16 Alex.; cf. W. 279 (262); esp. B. as below]); 1 aor. ἔκραξα (once viz. Acts xxiv. 21 T Tr WH ἐκέκραξα, a reduplicated form freq. in Sept. [e. g. Ps. xxi. (xxii.) 6; Judg. iii. 15; 1 Macc. xi. 49, etc.; see Veitch s. v.]; more com. in native Grk. writ. is 2 sor. Expayor [" the simple Expayor seems not to occur in good Attic" (Veitch s. v.)]); pf. réspaya. with pres. force [W. 274 (258)] (Jn. i. 15); cf. Bttm. Ausf. Spr. ii. p. 223; B. 61 (53); Kühner i. p. 851; [esp. Veitch s. v.]; Sept. for זְעָק, אָעָק, קָרָא, יָנֶעָק; [fr. Aeschyl. down]; 1. prop. [onomatopoetic] to croak (Germ. krächzen), of the cry of the raven (Theophr.); hence univ. to cry out, cry aloud, vociferate: particularly of inarticulate cries, Mk. v. 5; ix. 26; xv. 39 [here T WII om. Tr br. κρ.]; Lk. ix. 39; Rev. xii. 2; ἀπὸ τοῦ φόβου, Mt. xiv. 26; with φωνή μεγάλη added, Mt. xxvii. 50; Mk. i. 26 [here T Tr WH φωνησαν]; Acts vii. 57; Rev. x. 3; ὅπισθέν τινος, to cry after one, follow him up with outcries, Mt. xv. 23; like זעק and צעק (Gen. iv. 10; xviii. 20), i. q. to cry or pray for vengeance, Jas. v. 2. to cry i. e. call out aloud, speak with a loud voice, [Germ. laut rufen]: vi, Acts xix. 32; xxiv. 21; foll. by direct discourse, Mk. x. 48; xv. 14; Lk. xviii. 39; Jn. xii. 13 RG; Acts xix. 34; xxi. 28, 36; xxiii. 6; with the addition φωνη μεγάλη foll. by direct disc., Mk. v. 7; Acts vii. 60; ἐν φωνη μεγ. Rev. xiv. 15; κράζω λέγων, to

cry out saying, etc., Mt. viii. 29; xiv. 30; [xv. 22 (where RG ἐκραύγασεν)]; xx. 30 sq.; xxi. 9; xxvii. 28; Mk. iii. 11; xi. 9 [T Tr WH om. L br. λέγ.]; Jn. xix. 12 [here LT Tr WH expany.]; Acts xvi. 17; xix. 28; Rev. xviii. 18; κράζω φωνή μεγάλη λέγων, Rev. vi. 10; vii. 10; xix. 17 [here T WH br. add ev]; spáfas Theye, Mk. ix. 24; κράζειν κ. λέγειν, Mt. ix. 27; xxi. 15; Mk. x. 47; Lk. iv. 41 RG Tr txt. WH; Acts xiv. 14; of those who utter or teach a thing publicly and solemnly, Ro. ix. 27; réspaye and ξκοαξε λέγων, foll. by direct disc., Jn. i. 15; vii. 37; έκραξε διδάσκων κ. λέγων, Jn. vii. 28; έκραξε κ. είπεν, Jn. xii. 44; of those who offer earnest, importunate, prayers to God, foll. by direct disc., Ro. viii. 15; Gal. iv. 6, (often so in O. T., as Job xxxv. 12; Ps. xxxiii. (xxxiv.) 7; commonly with πρός κύριον, πρός τον θεών added, Judg. x. 12 [Alex.]; Ps. iii. 5; evi. (cvii.) 13, etc.). rui, to cry or call to: Rev. vii. 2; xiv. 15, (cf. Ps. cxviii. (cxix.) 145; ετερος πρός ετερον, Ιε. vi. 8). [COMP.: ἀνα-κράζο. SYN. see Boáw, fin.]

κραιπάλη [WH κρεπάλη, see their App. p. 151], 45, 5, (fr. KPAΣ the head, and πάλλω to toss about; so explained by Galen and Clem. Alex. Paedag. 2, 2, 26 and Phryn. in Bekker, Anecd. p. 45, 13 [cf. Vaniček p. 148]), Lat. crapula (i. e. the giddiness and headache caused by drinking wine to excess): Lk. xxi. 34 [A. V. surfeiting; cf. Trench § lxi.]. (Arstph. Acharn. 277; Alciphr. 3, 24; Plut. mor. p. 127 f. [de sanitate 11]; Lcian., Hdian. 2, 5, 1.)*

κρανίον, -ου, τό, (dimin. of the noun κράνον [i. e. κάρα; Curtius § 38]), a skull (Vulg. calvaria): Mt. xxvii. 33; Mk. xv. 22; Lk. xxiii. 33; Jn. xix. 17; see Γολγοθά. (Judg. ix. 53; 2 K. ix. 35; Hom. Il. 8, 84; Pind., Eur., Plat., Lcian., Hdian.) *

κράστεδον, -ου, τό, in class. Grk. the extremity or prominent part of a thing, edge, skirt, margin; the fringe of a garment; in the N. T. for Hebr. Γινγ, i. e. a little appendage hanging down from the edge of the mantle or cloak, made of twisted wool; a tassel, tuft: Mt. ix. 20; xiv. 36; xxiii. 5; Mk. vi. 56; Lk. viii. 44. The Jews had such appendages attached to their mantles to remind them of the law, acc. to Num. xv. 37 sq. Cf. Win. RWB. s. v. Saum; [B. D. s. v. Hem of Garment; Edersheim, Jesus the Messiah, i. 624; esp. Ginsburg in Alex.'s Kitto s. v. Fringes].

κραταιός, -ά, -όν, (κράτος), Sept. mostly for ριπ, mighty: ἡ κρ. χεὶρ τοῦ θεοῦ, i. e. the power of God, 1 Pet. v. 6; τοῦ κυρίου, Bar. ii. 11; 1 Esdr. viii. 46 (47), 60 (61), and often in Sept. (In earlier Grk. only poetic [Hom., al.] for the more com. κρατερός; but later, used in prose also [Plut., al.].)

κραταιόω, -ω: Pass., pres. impv. 2 pers. plur. κραταιοῦσθε impf. 3 pers. sing. ἐκραταιοῦσο; 1 aor. inf. κραταιωθηναι; (κράτος); only bibl. and eccles., for the classic κρατύνω; Sept. mostly for pin; in pass. several times for γρκ; to strengthen, make strong, (Vulg. conforto [and in Eph. iii. 16 conroboro]); Pass. to be made strong, to increase in strength, to grow strong: pass. with dat. of respect, πνεύματι, Lk. i. 80; ii. 40 [here G L T Tr WH om. πνεύ-

ματι]; δυνάμει, Eph. iii. 16, (cf. λοχύειν τοῖς σώμασι, Xen. mem. 2, 7, 7); ἀνδρίζεσθε, κραταιοῦσθε, i. e. show yourselves brave [A. V. be strong], 1 Co. xvi. 13 (ἀνδρίζεσθε κ. κραταιοῦσθω ἡ καρδία ὑμῶν, Ps. xxx. (xxxi.) 25; κραταιοῦσθε κ. γίνεσθε εἰς ἄνδρας, 1 S. iv. 9; ἀνδρίζου κ. κραταιωθώμεν, 2 S. x. 12).

κρατέω; impf. 2 pers. plur. ἐκρατεῖτε, Mk. xiv. 49 Tr mrg. WH mrg.; fut. κρατήσω; 1 aor. ἐκράτησα; pf. inf. κεκρατηκέναι; Pass., pres. κρατούμαι; impf. εκρατούμην; pf. 3 pers. plur. κεκράτηνται; (κράτος [q. v.]); Sept. chiefly for pin, also for my (to seize), etc.; fr. Hom. 1. to have power, be powerful; to be chief, be master of, to rule: absol. for קלן, Esth. i. 1; 1 Esdr. iv. 38; o rparar, Sap. xiv. 19; ol rparouptes, 2 Macc. iv. 50; ruos, to be ruler of one, Prov. xvi. 32; xvii. 2, (for משל); Sap. iii. 8; never so in the N. T. 2. to get possession of; i. e. a. to become master of, to obtain: της προθέσεως, Acts xxvii. 13 [(Diod. Sic. 16, 20; al.) cf. B. 161 (140); on the tense, W. 334 (313)]. b. to take hold of: the xeipos tivos [cf. W. § 30, 8 d.; B. u. s.], Mt. ix. 25; Mk. i. 31; v. 41; ix. 27 L T Tr WH; Lk. viii. 54; τινά της χειρός, to take one by the hand, Mk. ix. 27 RG, cf. Matthiae § 331; rwá, to hold one fast in order not to be sent away, Acts iii. 11, cf. Meyer ad loc.; τοὺς πόδας τινός, to embrace one's knees, Mt. xxviii. 9; trop. τὸν λόγον, to lay hold of mentally [cf. our 'catch at'; but al. refer this ex. to 3 b. below], Mk. ix. 10 (join πρός έαυτούς with συζητοῦντες). c. to lay hold of, take, seize: τινά, to lay hands on one in order to get him into one's power, Mt. xiv. 3; xviii. 28; xxi. 46; xxii. 6; xxvi. 4, 48, 50, 55, 57; Mk. iii. 21; vi. 17; xii. 12; xiv. 1, 44, 46, 49, 51; Acts xxiv. 6; Rev. xx. 2, (2 S. vi. 6; Ps. exxxvi. (exxxvii.) 9); 71, Mt. xii. 11. 3. to hold; i. e. a. to hold in the hand: τὶ ἐν τῆ δεξιῆ, Rev. ii. 1 (τῆ ἀριστερῷ τὸν ἄρτον, Plut. mor. p. 99 d.). hold fast, i. e. trop. not to discard or let go; to keep carefully and faithfully: 8 exere, exers, Rev. ii. 25; iii. 11; 78 ονομά μου, Rev. ii. 13; one's authority, την κεφαλήν, i. e. εκείνου ős έστιν ή κεφαλή, Christ, Col. ii. 19; την παράδοσιν, Mk. vii. 3 sq. 8; τὰς παραδόσεις, 2 Th. ii. 15; τὴν διδαχήν, Rev. ii. 14 sq.; also with a gen. of the thing, of blessings in which different individuals are participants: της όμολογίας, Heb. iv. 14; της έλπίδος, Heb. vi. 18 [al. refer this ex. to 2 above], (cf. 2 S. iii. 6). tinue to hold, to retain: of death continuing to hold one, pass. Acts ii. 24; τàs άμαρτίας (opp. to ἀφίημι), to retain sins, i. e. not to remit, Jn. xx. 23; to hold in check, restrain: foll. by ω μή, Rev. vii. 1; by τοῦ μή [W. 325 (305); B. § 140, 16 β.], Lk. xxiv. 16. On the constr. of this verb with gen. and acc. cf. Matthiae § 359 sq.; W. § 30, 8 d.; B. 161 (140).*

κράτιστος, -η, -ον, superl. of the adj. κρατύς, (κράτος), [fr. (Hom.) Pind. down], mightiest, strongest, noblest, most illustrious, best, most excellent: voc. κράτιστε used in addressing men of conspicuous rank or office, Acts xxiii. 26; xxiv. 3; xxvi. 25, (Otto, De ep. ad Diognetum etc. Jena 1845, p. 79 sqq., and in his Epist. ad Diognet. Leips. ed. p. 53 sq., has brought together exx. fr. later

writ.). Perhaps also it served simply to express friendship in Lk. i. 3 (as in Theophr. char. 5; Dion. Hal. de oratt. 1; Joseph. antt. 4, 6, 8), because in Acts i. 1 it is omitted in addressing the same person. Cf. Grimm in Jahrbb. f. deutsche Theol. for 1871, p. 50 sq.

κράτος, -εος (-ους), [fr. a root meaning to perfect, complete' (Curtius § 72); fr. Hom. down], τό, Hebr. ij';

1. force, strength.

2. power, might: τὸ κράτος τῆς ἰσχύος αὐτοῦ, the might of his strength, Eph. i. 19; vi. 10; τῆς δόξης αὐτοῦ, Col. i. 11; κατὰ κράτος, mightily, with great power, ηῦξανε, Acts κίκ. 20; meton. a mighty deed, a work of power: ποιεῖν κρ. (cf. ποιεῖν δυνάμες), Lk. i. 51.

3. dominion: in the doxologies, 1 Tim. vi. 16; 1 Pet. iv. 11; v. 11; Jude 25; Rev. i. 6; v. 13; τινός (gen. of obj.), Heb. ii. 14 (τὸ Περσέων κράτος ἔχοντα, Hdt. 3, 69). [SΥΝ. see δύναμις, fin.]

κρανγάζω; impf. 3 pers. plur. ἐκραύγαζον; fut. κραυγάσω; 1 aor. ἐκραύγασα; (κραυγή); to cry out, cry aloud, (i. q. κράζω [see βοάω, fin., and below]): Mt. xii. 19; Acts xxii. 23; to shout, foll. by direct disc., Jn. xix. 15 and L T Tr WH in xii. 13; with λέγων added, to cry out in these words, foll. by direct disc.: Jn. xviii. 40; xix. 6 (where T om. λέγοντες), and L T Tr WH also in 12; κραυγάζειν κ. λέγειν, Lk. iv. 41 L T Tr mrg.; κραυγάζ. φωνή μεγάλη, foll. by direct disc., Jn. xi. 43. τινί, to cry out to, call to, one (see κράζω, 2 and fin.), foll. by direct disc. Mt. xv. 22 R G. The word is rare in Grk. writ.: Dem. p. 1258, 26; of the shouts in the theatres, Epict. diss. 3, 4, 4; of a raven, ib. 3, 1, 37; Galen, al.; first in a poetic fragm. in Plat. rep. 10 p. 607 b.; once in the O. T. viz. 2 Esdr. iii. 13. Cf. Lob. ad Phryn. p. 337.*

κρανγή, -ῆς, ἡ, [cf. κράζω; on its class. use see Schmidt, Syn. i. ch. 3 § 4; fr. Eur. down], Sept. for הְּרָנְתָּה, פְּנִינְתָּה, etc.; a crying, outcry, clamor: Mt. xxv. 6; Lk. i. 42 T WH Tr txt.; Acts xxiii. 9; Eph. iv. 31, and R G in Rev. xiv. 18; of the wailing of those in distress, Heb. v. 7; Rev. xxi. 4.°

κρέας, τό, [cf. Lat. caro, cruor; Curtins § 74], plur. κρέα (cf. W. 65 (63); [B. 15 (13)]); [fr. Hom. down]; Sept. very often for της; (the) flesh (of a sacrificed animal): Ro. xiv. 21; 1 Co. viii. 13.*

κρείττων and (1 Co. vii. 38; Phil. i. 23; in other places the reading varies between the two forms, esp. in 1 Co. vii. 9 [here T Tr WH Ltxt. -ττ-]; xi. 17; Heb. vi. 9 [here and in the preced. pass. LT Tr WH -σσ-; see WH. App. p. 148 sq.; cf. Σ, σ, s]) κρείσσων, -ονος, neut. -ον, (compar. of κρατύς, see κράτιστος, cf. Kühner i. p. 436; [B. 27 (24)]), [fr. Hom. down], better; i. e. a. more useful, more serviceable: 1 Co. xi. 17; xii. 31 R G; Heb. xi. 40; xii. 24; with πολλώ μάλλον added, Phil. i. 23 [cf. μάλλον, 1 b.]; κρείσσον (adv.) ποιείν, 1 Co. vii. 38; κρείττον έστιν, it is more advantageous, foll. by an inf., 1 Co. vii. 9; 2 Pet. ii. 21, [cf. B. 217 (188); W. § 41 a. 2 a]. b. more excellent: Heb. i. 4; vi. 9; vii. 7, 19, 22; viii. 6; ix. 23; x. 34; xi. 16, 35; κρ. έστι, foll. by an inf., 1 Pet. iii. 17.*

κρήμαμαι, see the foll. word. κριμάννυμι, also κριμαννύω ["scarcely classic" (Veitch s. v.)], κρεμάω -ῶ ["still later" (ibid.)], and (Sept. Job xxvi. 7 and Byzant. writ.) κρεμάζω, (in the N. T. the pres. does not occur): 1 aor. ἐκρέμασα; 1 aor. ρακε. ἐκρεμάσθην; fr. Hom. down; Sept. for τίτη; to hang up, suspend: τὶ ἐπὶ τι (Rec.), περὶ τι (L T Tr WH), [εἰς τι, Tdf. edd. 2, 7], Mt. xviii. 6; τινὰ ἐπὶ ξύλου, Acts v. 30; x. 39, (Gen. xl. 19, 22; Deut. xxi. 22; Esth. vi. 4, etc.); simply κρεμασθείς, of one crucified, Lk. xxiii. 39. Mid. κρέμαμαι (for κρεμάννυμαι, cf. Bitm. Ausf. Spr. ii. p. 224); intrans. to be suspended, to hang: foll. by ἐκ with gen. of the thing, Acts xxviii. 4 (see ἐκ, I. 3); ἐπὶ ξύλου, of one hanging on a cross, Gal. iii. 13; trop. ἔν τινι, Mt. xxii. 40, where the meaning is, all the Law and the Prophets (i. e. the teaching of the O. T. on morality) is summed up in these two precepts. [Comp.: ἐκ-κρέμαμαι.]*

[κρεπάλη, see κραιπάλη.]

κρημνός, -οῦ, ὁ, (fr. κρεμάννυμ), a steep (place), a precipice: Mt. viii. 32; Mk. v. 13; Lk. viii. 33. (2 Chr. xxv. 12; Grk. writ. fr. Hom. down.).

Κρής, δ, plur. Κρῆτες, a Cretan, an inhabitant of the island of Crete: Acts ii. 11; Tit. i. 12 [cf. Farrar, St. Paul, ii. 534].*

Κρήσκης [cf. B. 17 (15)], δ, Lat. Crescens, an unknown man: 2 Tim. iv. 10.*

Κρήτη, -ηs, ή, Crete, the largest and most fertile island of the Mediterranean archipelago or Ægean Sea, now called Candia: Acts xxvii. 7, 12 sq. 21; Tit. i. 5. [Dict. of Geog. or McC. and S. s. v.]*

κριθή, -ῆς, ἡ, (in Grk. writ. [fr. Hom. down] only in plur. ai κριθαί), Sept. for τη χιμ, barley: Rev. vi. 6 κριθῆς R G, κριθῶν L T Tr WH.•

κρίθινος, -η, -ον, (κριθή), of barley, made of barley: ἄρτοι (2 K. iv. 42, cf. Judg. vii. 13), Jn. vi. 9, 13. [(Hippon., al.)]* κρίμα [GTWH] or κρίμα [LTr (more commonly)] (on the accent cf. W. p. 50; Lipsius, Grammat. Untersuch. p. 40 sq. [who gives the preference to apiµa, as do Bttm. 78 (64); Cobet (N. T. ad fid. etc. p. 49 sq.); Fritzsche (Rom. vol. i. 96, 107); al.; "videtur î antiquitati Graecae, & Alexandrinae aetati placuisse," Tdf. Proleg. to Sept. ed. 4 p. xxx.; on the accent in extant codd. see Tdf. Proleg. p. 101; cf. esp. Lobeck, Paralip. p. 418]), -ros, τό, (fr. κρίνω, q. v.; as κλίμα fr. κλίνω), [Aeschyl. down], Sept. very often for שַּשְׁשָּׁם; 1. a decree: plur., τοῦ θεοῦ, Ro. xi. 83 [al. here (with A. V.) judgments; cf. Weiss in Meyer ad loc. (Ps. cxviii. (cxix.) 75). judgment; i. e. condemnation of wrong, the decision (whether severe or mild) which one passes on the faults of others: κρίματί τινι κρίνειν, Mt. vii. 2. In a forensic sense, the sentence of a judge: with a gen. of the punishment to which one is sentenced, farárov, Lk. xxiv. 20; esp. the sentence of God as judge: τὸ κρίμα . . . els κατάκοιμα, the judgment (in which God declared sin to be punishable with death) issued in condemnation, i. e. was condemnation to all who sinned and therefore paid the penalty of death Ro. v. 16; esp. where the justice of God in punishing is to be shown, κρίμα denotes condemnatory sentence, penal judgment, sentence, 2 Pet. ii. 3; Jude 4; with gen. of the one who pronounces

judgment, τοῦ θεοῦ, Ro. ii. 2 sq.; λαμβάνεσθαι κρίμα, Mt. xxiii. 13 (14) Rec.; Mk. xii. 40; Lk. xx. 47; Ro. xiii. 2; Jas. iii. 1; the one on whom God passes judgment is said έχειν κρίμα, 1 Tim. v. 12; βαστάζειν τὸ κρίμα, to bear the force of the condemnatory judgment in suffering punishment (see βαστάζω, 2), Gal. v. 10; κρίμα ἐσθίευ έαυτφ, so to eat as to incur the judgment or punishment of God, 1 Co. xi. 29; els κρίμα συνέρχεσθαι, to incur the condemnation of God, 34; είναι έν τῷ αὐτῷ κρίματι, to lie under the same condemnation, pay the same penalty, Lk. xxiii. 40; with gen. of the one on whom condemnation is passed, Ro. iii. 8; 1 Tim. iii. 6; Rev. xvii. 1. the judgment which is formed or passed: by God, through what Christ accomplished on earth, els κρίμα έγω els τ. κόσμον τοῦτον ἦλθον, where by way of explanation is added "ra κτλ. to this end, that etc. Jn. ix. 89; τὸ κρίμα ἄργεται. the execution of judgment as displayed in the infliction of punishment, 1 Pet. iv. 17; the last or final judgment is called τὸ κρ. τὸ μέλλον, Acts xxiv. 25; κρ. αἰώνιον, eternally in force, Heb. vi. 2; the vindication of one's right, κρίνειν τὸ κρίμα τινὸς ἔκ τινος, to vindicate one's right by taking vengeance or inflicting punishment on another. Rev. xviii. 20 ([R. V. God hath judged your judgment on her], see Ex, I. 7); i. q. the power and business of judging: 3. a matter to be judiκρ. διδόναι τινί, Rev. xx. 4. cially decided, a lawsuit, a case in court: κρίματα έχευ μετά τινος, 1 Co. vi. 7.*

κρίνον, -ου, τό, a lily: Mt. vi. 28; Lk. xii. 27. [From Hdt. down.]*

κρίνω; fut. κρινώ; 1 aor. ἔκρινα; pf. κέκρικα; 8 pers. sing. plupf., without augm. (W. § 12, 9; [B. 33 (29)]), se-KOIKEL (Acts xx. 16 GLTTrWH); Pass., pres. Koivougi; impf. εκρινόμην; pf. κέκριμαι; 1 aor. εκρίθην [cf. B. 52 (45)]; 1 fut. κριθήσομαι; Sept. for mpw, and also for וריב and דים; Lat. cerno, i. e. 1. to separate, put asunder; to pick out, select, choose, (Hom., Hdt., Aeschyl., Soph., Xen., Plat., al.; μετά νεανίσκων άρίστων κεκριμένων [chosen, picked], 2 Macc. xiii. 15; κεκριμένοι ἄρχοντες, Joseph. antt. 11, 3, 10); hence 2. to approve, esteem: ἡμέραν παρ' ἡμέραν, one day above another, i. e. to prefer [see παρά, III. 2 b.], Ro. xiv. 5 (so τὶ πρό τινος, Plat. Phil. p. 57 e.; τον 'Απόλλω προ Μαρσύου, rep. 3 p. 399 e.); $\pi \hat{a} \sigma a \nu \dot{\eta} \mu$ to esteem every day, i. e. hold it sacred, ibid. 3. to be of opinion, deem, think: options Expures, thou hast decided (judged) correctly, Lk. vii. 43; foll. by an inf. Acts xv. 19; foll. by a direct quest. 1 Co. xi. 13; rouro, or etc. to be of opinion etc. 2 Co. v. 14; foll. by the acc. with inf. Acts xvi. 15; ruá or rl foll. by a predicate acc., *piver rund afior rivos, to judge one (to be) worthy of a thing, Acts xiii. 46; amorov 4. to determine, resolve, deκρίνεται, Acts xxvi. 8. cree: τί, 1 Co. vii. 37 (κρίναι τι και προθέσθαι, Polyb. 3, 6, 7; τὸ κριθέν, which one has determined on, one's resolve, 5, 52, 6; 9, 13, 7; τοις κριθείσι εμμένειν δεί, Epict. diss. 2, 15, 7 sqq.); δόγματα, pass. [the decrees that had been ordained (cf. A. V.)], Acts xvi. 4; τοῦτο κρίνατε, foll. by an inf. preceded by the art. 76, Ro. xiv. 13; also with εμαυτώ added, for myself i. e. for my own benefit

(lest I should prepare grief for myself by being compelled to grieve you), 2 Co. ii. 1; foll. by an inf., Acts xx. 16; xxv. 25; 1 Co. ii. 2 GLTTrWH [(see below)]; v. 3; Tit. iii. 12, (1 Macc. xi. 33; 3 Macc. i. 6; vi. 30; Judith xi. 13; Sap. viii. 9; Diod. 17, 95; Joseph. antt. 7, 1, 5; 12, 10, 4; 13, 6, 1); with $\tau o \hat{v}$ prefixed, 1 Co. ii. 2 Rec. [(see above)]; foll. by the acc. with inf. Acts xxi. 25 (2 Macc. xi. 86); with row prefixed, Acts xxvii. 1 [cf. B. § 140, 16 δ.]; (κρίνεταί τινι, it is one's pleasure, it seems good to one, 1 Esdr. vi. 20 (21) sq.; viii. 90 (92)). to judge; a. to pronounce an opinion concerning right and wrong; a. in a forensic sense [(differing from δικάζειν, the official term, in giving prominence to the intellectual process, the sifting and weighing of evidence)], of a human judge: τινά, to give a decision respecting one, Jn. vii. 51; κατὰ τὸν νόμον, Jn. xviii. 31; Acts xxiii. 3; xxiv. 6 Rec.; the substance of the decision is added in an inf., Acts iii. 13; pass. to be judged, i. e. summoned to trial that one's case may be examined and judgment passed upon it, Acts xxv. 10; xxvi. 6; Ro. iii. 4 (fr. Ps. l. (li.) 6 (4)); περί w. gen. of the thing, Acts xxiii. 6; xxiv. 21; [xxv. 20]; with addition of ἐπί and the gen. of the judge, before one, Acts xxv. 9. Where the context requires, used of a condemnatory judgment, i. q. to condemn: simply, Acts xiii. 27. B. of the judgment of God or of Jesus the Messiah, deciding between the righteousness and the unrighteousness of men: absol., Jn. v. 30; viii. 50; δικαίως, 1 Pet. ii. 23; ἐν δικαιοσύνη, Rev. xix. 11; τινά, 1 Co. v. 13; pass. Jas. ii. 12; ζώντας κ. νεκρούς, 2 Tim. iv. 1; 1 Pet. iv. 5; νεκρούς, pass., Rev. xi. 18 [B. 260 (224)]; την οἰκουμένην, the inhabitants of the world, Acts xvii. 31 [cf. W. 389 (364)]; τὸν κόσμον, Ro. iii. 6; τὰ κρυπτὰ τῶν ἀνθρώπων, Ro. ii. 16; κρίνειν τὸ κρίμα τινὸς έκ τινος (see κρίμα, 2 sub fin.), Rev. xviii. 20, cf. vi. 10; κρίνειν κατά τὸ έκάστου έργον, 1 Pet. i. 17; τοὺς νεκροὺς έκ των γεγραμμένων έν τοις βιβλίοις κατά τὰ έργα αὐτων, pass., Rev. xx. 12 sq.; with acc. of the substance of the judgment, thou didst pronounce this judgment, ταῦτα Expures, Rev. xvi. 5; contextually, used specifically of the act of condemning and decreeing (or inflicting) penalty on one: τινά, Jn. iii. 18; v. 22; xii. 47 sq.; Acts vii. 7; Ro. ii. 12; 1 Co. xi. 31 sq.; 2 Th. ii. 12; Heb. x. 30; xiii. 4; 1 Pet. iv. 6 [cf. W. 630 (585)]; Jas. v. 9 (where Rec. Katako.); Rev. xviii. 8; xix. 2, (Sap. xii. 10, 22); τὸν κόσμον, opp. to σώζειν, Jn. iii. 17; xii. 47; of the devil it is said ὁ ἄρχων τοῦ κόσμου τούτου κέκριται, because the victorious cause of Christ has rendered the supreme wickedness of Satan evident to all, and put an end to his power to dominate and destroy, Jn. xvi. y. of Christians as hereafter to sit with Christ at the judgment: τον κόσμον, 1 Co. vi. 2; ἀγγέλους, ib. 3 [cf. ayyelos, 2 sub fin.; yet see Meyer ed. Heinrici ad b. to pronounce judgment; to subject to censure; of those who act the part of judges or arbiters in the matters of common life, or pass judgment on the deeds and words of others: univ. and without case, Jn. viii. 16, 26; κατά τι, Jn. viii. 15; κατ' δψιν, Jn. vii. 24; έν κρίματί τινι κρίνειν, Mt. vii. 2; τινά, pass. [with nom.

of pers.], Rom. iii. 7; ἐκ τοῦ στόματός σου κρινῶ σε, out of thine own mouth (i. e. from what thou hast just said) will I take the judgment that must be passed on thee, Lk. xix. 22; τί, 1 Co. x. 15; pass. ib. 29; τὸ δίκαιον, Lk. xii. 57; foll. by el, whether, Acts iv. 19; with acc. of the substance of the judgment: τί i. e. κρίσιν τινά, 1 Co. iv. 5; κρίσιν κρίνειν (Plat. rep. 2 p. 360 d.) δικαίαν [cf. B. § 131, 5], Jn. vii. 24 (ἀληθινήν κ. δικαίαν, Tob. iii. 2; κρίσεις άδίκους, Sus. 53); of the disciplinary judgment to which Christians subject the conduct of their fellows, passing censure upon them as the facts require, 1 Co. v. 12; of those who judge severely (unfairly), finding fault with this or that in others, Mt. vii. 1; Lk. vi. 37; Ro. ii. 1; τινά, Ro. ii. 1, 3; xiv. 3 sq. 10, 13; foll. by έν with dat. of the thing, Col. ii. 16; Ro. xiv. 22; hence i. q. to condemn: Ro. ii. 27; Jas. iv. 11 sq. 6. Hebraistically i. q. to rule, govern; to preside over with the power of giving judicial decisions, because it was the prerogative of kings and rulers to pass judgment: Mt. xix. 28; Lk. xxii. 30, (τὸν λαόν, 2 K. xv. 5; 1 Macc. lx. 73; Joseph. antt. 5, 3, 3; οί κρίνοντες τ. γην, Ps. ii. 10; Sap. i. 1; cf. Gesenius, Thes. iii. p. 1463 sq.). 7. Pass. and mid. to contend together, of warriors and combatants (Hom., Diod., al.); to dispute (Hdt. 3, 120; Arstph. nub. 66); in a forensic sense, to go to law, have a suit at law: with dat. of the pers. with whom [W. § 31, 1 g.], Mt. v. 40 (Job ix. 3; xiii. 19; Eur. Med. 609); foll. by μετά with gen. of the pers. with whom one goes to law, and έπί with gen. of the judge, 1 Co. vi. (1), 6. [COMP.: $\dot{a}\nu a$ -, $\dot{a}\pi o$ -, $\dot{a}\nu \tau$ - $a\pi o$ - (- $\mu a\iota$), $\delta\iota a$ -, $\dot{\epsilon}\nu$ -, $\dot{\epsilon}\pi\iota$ -, $\kappa a\tau a$ -, $\sigma \nu \nu$ -, $\dot{\nu}\pi o$ -(-μαι), συν- υπο-(-μαι). i *

κρίσις, -εως, ή, Sept. for ריב, דין (a suit), but chiefly for part; in Grk. writ. [(fr. Aeschyl. and Hdt. down)] 1. a separating, sundering, separation; a 2. selection. 3. judgment; i. e. trial, contest. opinion or decision given concerning anything, esp. concerning justice and injustice, right and wrong; univ.: Jn. viii. 16; 1 Tim. v. 24 (on which see ἐπακολουθέω); Jude 9; 2 Pet. ii. 11; κρίσιν κρίνειν (see κρίνω, 5 b.), Jn. vii. 24. b. in a forensic sense, of the judgment of God or of Jesus the Messiah: univ., Jas. ii. 13; 2 Th. i. 5; Heb. x. 27; plur., Rev. xvi. 7; xix. 2; of the last judgment: Heb. ix. 27; ή ήμέρα κρίσεως [Mt. x. 15; xi. 22, 24; xii. 36; Mk. vi. 11 R L in br.; 2 Pet. ii. 9; iii. 7] or τῆς κρίσεως [1 Jn. iv. 17], the day appointed for the judgment, see ήμέρα, 3; είς κρίσιν μεγάλης ήμέρας, Jude 6; ή ώρα της κρίσεως αὐτοῦ, i.e. τοῦ θεοῦ, Rev. xiv. 7; ἐν τῆ κρίσει, at the time of the judgment, when the judgment shall take place, Mt. xii. 41 sq.; Lk. x. 14; xi. 31 sq.; κρίσιν ποιείν κατὰ πάντων, to execute judgment against (i. e. to the destruction of) all, Jude 15. spec. sentence of condemnation, damnatory judgment, condemnation and punishment: Heb. x. 27; 2 Pet. ii. 4; with gen. of the pers. condemned and punished, Rev. xviii. 10; ή κρίσις αὐτοῦ ήρθη, the punishment appointed him was taken away, i. e. was ended, Acts viii. 33 fr. Is. liii. 8 Sept.; πίπτειν είς κρίσιν [R. είς ὑπόκρισιν], to become liable to condemnation, Jas. v. 12; alwnos κρίσις, eternal damnation, Mk. iii. 29 [Rec.]; ή κρίσις της γεέννης, the judgment condemning one to Gehenna, the penalty of Gehenna, i. e. to be suffered in hell, Mt. xxiii. 33. John's usage κρίσις denotes a. that judgment which Christ occasioned, in that wicked men rejected the salvation he offered, and so of their own accord brought upon themselves misery and punishment: αὖτη έστὶν ή κρίσις, ὅτι etc. judgment takes place by the entrance of the light into the world and the hatred which men have for this light, iii. 19; κρίσιν ποιείν, to execute judgment, v. 27; ἔρχεσθαι είς κρ. to come into the state of one condemned, ib. 24; κρ. τοῦ κόσμου τούτου, the condemnatory sentence passed upon this world, in that it is convicted of wickedness and its power broken, xii. 31; περὶ κρίσεως, of judgment passed (see κρίνω, 5 a. β. fin.), xvi. 8, 11. β. the last judgment, the damnation of the wicked: ἀνάστασις κρίσεως, followed by condemnation, v. 29 [cf. W. § 30, 2 \beta.]. y. both the preceding notions are combined in v. 30; ή κρίσις πᾶσα, the whole business of judging [cf. W. 548 (510)], ib. 22. Cf. Groos, Der Begriff der kpious bei Johannes (in the Stud. u. Krit. for 1868, pp. 244-273). 4. Like the Chald. דינא (Dan. vii. 10, 26; cf. Germ. Gericht) i. q. the college of judges (a tribunal of seven men in the several cities of Palestine; as distinguished from the Sanhedrin, which had its seat at Jerusalem [cf. Schürer, Neutest. Zeitgesch. § 23, ii.; Edersheim, Jesus the Messiah, ii. 287]): Mt. v. 21 sq. (cf. Deut. xvi. 18; 2 Chr. xix. 6; Joseph. antt. 4, 8, 14; b. j. 2, 20, 5). Like the Hebr. משלם (cf. Gesenius, Thes. iii. p. 1464b [also Sept. in Gen. xviii. 19, 25; Is. v. 7; lvi. 1; lix. 8; Jer. xvii. 11; 1 Macc. vii. 18; and other pass. referred to in Gesenius l. c.]), right, justice: Mt. xxiii. 23; Lk. xi. 42; what shall have the force of right, ἀπαγγέλλειν τινί, Mt. xii. 18; a just cause, Mt. xii. 20 (on which see exβάλλω, 1 g.).*

Kρίσπος, -ου, δ, Crispus, the ruler of a synagogue at Corinth, Acts xviii. 8; baptized by Paul, 1 Co. i. 14.° κριτήριον, -ου, τό, (fr. κριτήρ, i. q. κριτής); 1. prop. the instrument or means of trying or judging anything; the rule by which one judges, (Plat., Plut., al.).

2. the place where judgment is given; the tribunal of a judge; a bench of judges: plur., 1 Co. vi. 2; Jas. ii. 6, (Sept.; Plat., Polyb., Plut., al.).

3. in an exceptional usage, the matter judged, thing to be decided, suit, case: plur. 1 Co. vi. 4 [this sense is denied by

many; cf. e. g. Meyer on vs. 2].

κριτής, -οῦ, ὁ, (κρίνω), [fr. Aeschyl. and Hdt. down], Sept. chiefly for ὑ϶ψ; a judge; 1. univ. one who passes, or arrogates to himself, judgment on anything: w. gen. of the object, Jas. iv. 11; w. gen. of quality (see διαλογισμός, 1), Jas. ii. 4; in a forensic sense, of the one who tries and decides a case [cf. δικαστής, fin.]: Mt. v. 25; Lk. xii. 14 L T Tr WH, 58; [xviii. 2]; w. gen. of quality [cf. B. § 132, 10; W. § 34, 3 b.], τῆς ἀδικίας, Lk. xviii. 6; w. gen. of the object (a thing), an arbiter, Acts xviii. 15; of a Roman procurator administering justice, Acts xxiv. 10; of God passing judgment on the charac-

ter and deeds of men, and rewarding accordingly, Heb. xii. 28; Jas. iv. 12; also of Christ returning to sit in judgment, Acts x. 42; 2 Tim. iv. 8; Jas. v. 9; in a peculiar sense, of a person whose conduct is made the standard for judging another and convicting him of wrong: w. gen. of the object (a pers.), Mt. xii. 27; Lk. xi. 19.

2. like the Hebr. DDW, of the leaders or rulers of the Israelites: Acts xiii. 20 (Judg. ii. 16, 18 sq.; Ruth i. 1; Sir. x. 1 sq. 24, etc.).

κριτικός, -ή, -όν, (κρίνω), relating to judging, fit for judging, skilled in judging, (Plat., Plut., Lcian., al.): with gen. of the obj., ἐνθυμήσεων κ. ἐννοιῶν καρδίας, tracing out and passing judgment on the thoughts of the mind, Heb. iv. 12.*

κρούω; 1 aor. ptcp. κρούσας; to knock: τὴν θύραν, to knock at the door, Lk. xiii. 25; Acts xii. 13, (Arstph. eccles. 317, 990; Xen. symp. 1, 11; Plat. Prot. p. 310 a.; 314 d.; symp. 212 c.; but κόπτειν τὴν θύραν is better, acc. to Phryn. with whom Lobeck agrees, p. 177 [cf. Schmidt (ch. 113, 9), who makes κόπτειν to knock with a heavy blow, κρούειν to knock with the knuckles]); without τὴν θύραν [cf. W. 593 (552)], Mt. vii. 7 sq.; Lk. xi. 9, 10; xii. 36; Acts xii. 16; Rev. iii. 20 (on which see θύρα, c. ε.).*

κρυπτή [so Rels G L T Tr KC], (but some prefer to write it κρύπτη [so WH, Meyer, Bleek, etc., Chandler § 183; cf. Tdf. on Lk. as below]), -η̂s, η̂, a crypt, covered way, vault, cellar: εls κρυπτήν, Lk. xi. 33 (Athen. 5 (4), 205 a. equiv. to κρυπτός περίπατος p. 206; [Joseph. b. j. 5, 7, 4 fin.; Strab. 17, 1, 37]; Sueton. Calig. 58; Juvenal 5, 106; Vitruv. 6, 8 (5); al.). Cf. Meyer ad l. c.; W. 238 (223).* κρυπτός, -ή, -όν, (κρύπτω), [fr. Hom. down], hidden, concealed, secret: Mt. x. 26; Mk. iv. 22; Lk. viii. 17; xii. 2 [cf. W. 441 (410)]; δ κρυπτὸς της καρδίας ἄνθρωπος, the inner part of man, the soul, 1 Pet. iii. 4; neut., ἐν τῷ κρυπτφ, in secret, Mt. vi. 4, 6, 18 Rec.; ἐν κρυπτφ, privately, in secret, Jn. vii. 4, 10; xviii. 20; δ ἐν κρυπτώ Toudaios, he who is a Jew inwardly, in soul and not in circumcision alone, Ro. ii. 29; τὰ κρυπτὰ τοῦ σκότους, [the hidden things of darkness i. e.] things covered by darkness, 1 Co. iv. 5; τὰ κρ. τῶν ἀνθρ. the things which men conceal, Ro. ii. 16; τὰ κρ. της καρδίας, his secret thoughts, feelings, desires, 1 Co. xiv. 25; τὰ κρ. τῆς αἰσχύνης (see αἰσχύνη, 1), 2 Co. iv. 2; εἰς κρυπτόν into a secret place, Lk. xi. 33 in some edd. of Rec., but see κρυπτή.'

κρύπτω: 1 aor. ἔκρυψα; Pass., pf. 3 pers. sing. κέκρυπται, ptep. κεκρυμμένος; 2 aor. ἐκρύβην (so also in Sept., for the earlier ἐκρύφην, cf. Bttm. Ausf. Spr. i. p. 377; Fritzsche on Mt. p. 212; [Veitch s. v.]); [cf. καλύπτω; fr. Hom. down]; Sept. for καρίπ, τρης, τρης, τρης, τρης, τρης, τρης, το hide, conceal; a. prop.: τί, Mt. xiii. 44 and L T Tr WH in xxv. 18; pass., Heb. xi. 23; Rev. ii. 17; κρυβῆναι i. q. to be hid, escape notice, Mt. v. 14; 1 Tim. v. 25; ἐκρύβη (quietly withdrew [cf. W. § 38, 2 a.]) κ. ἐξῆλθεν, i. e. departed secretly, Jn. viii. 59 [cf. W. 469 (437)]; κρύπτω τι ἐν with dat. of place, Mt. xxv. 25; pass. xiii. 44; κεκρ. ἐν τῷ θεῷ, is kept laid up with God in heaven,

Col. iii. 3; τὶ εἴς τι, Lk. xiii. 21 [R G L ἐνέκρυψεν]; ἐαυτὸν εἰς with acc. of place, Rev. vi. 15; τινὰ ἀπὸ προσώπου τινός to cover (and remove [cf. W. § 30, 6 b.; 66, 2 d.]) from the view of any one, i. e. to take away, rescue, from the sight, Rev. vi. 16; ἐκρύβη ἀπὶ αὐτῶν, withdrew from them, Jn. xii. 36 (in Grk. auth. generally κρ. τινά τι; cf. ἀποκρύπτω, b.). b. metaph. to conceal (that it may not become known): κεκρυμμένος, clandestine, Jn. xix. 38; τὶ ἀπό τινος (gen. of pers.), Mt. xi. 25 L T Tr W H; [Lk. xviii. 34]; κεκρυμμένα things hidden i. e. unknown, used of God's saving counsels, Mt. xiii. 35; ἀπὶ ὀφθαλμῶν τινος, Lk. xix. 42 [cf. B. § 146, 1 fin. Comp.: ἀπο, ἐν, περι-κρύπτω.] *

κρυσταλλίζω; (κρύσταλλος, q. v.); to be of crystalline brightness and transparency; to shine like crystal: Rev. xxi. 11. (Not found elsewhere.)*

κρύσταλλος, -ου, δ, (fr. κρύος ice; hence prop. anything congealed (cf. Lat. crusta) and transparent), [fr. Hom. down], crystal: a kind of precious stone, Rev. iv. 6; xxii. 1; [cf. B. D. s. v. Crystal. On its gend. cf. L. and S. s. v. II.]* κρυφαίος, -αία, -αίου, (κρύφα), hidden, secret: twice in Mt. vi. 18 L T Tr WH. (Jer. xxiii. 24; Sap. xvii. 3; in Grk. writ. fr. Aeschyl. and Pind. down.)*

κρυφή [LWH- $\phi_{\hat{\eta}}$; cf. εἰκη, init.], adv., (κρύπτω), secretly, in secret: Eph. v. 12. (Pind., Soph., Xen.; Sept.) * κτάομαι, -ωμαι; fut. κτήσομαι (Lk. xxi. 19 L Tr WH); 1 aor. פֿגדחסמֹשְחַיץ; [fr. Hom. down]; Sept. for קנה; to acquire, get or procure a thing for one's self [cf. W. 260] (244)]; (pf. κέκτημαι, to possess [cf. W. 274 (257) note]; not found in the N. T.): τί, Mt. x. 9; Acts viii. 20; δσα κτῶμαι, all my income, Lk. xviii. 12; with gen. of price added [W. 206 (194)], πολλοῦ, Acts xxii. 28; with ἐκ and gen. of price (see ἐκ, II. 4), Acts i. 18; τὸ ἐαυτοῦ σκεῦος ἐν ἀγιασμῷ κ. τιμῆ, to procure for himself his own vessel (i. e. for the satisfaction of the sexual passion; see σκεύος, 1) in sanctification and honor, i. e. to marry a wife (opp. to the use of a harlot; the words ἐν ἀγ. κ. τιμῆ are added to express completely the idea of marrying in contrast with the baseness of procuring a harlot as his 'vessel'; cf. κτᾶσβαι γυναῖκα, of marrying a wife, Ruth iv. 10; Sir. xxxvi. 29 (xxxiii. 26); Xen. symp. 2, 10), 1 Th. iv. 4; τὰς ψυχὰς ὑμῶν, the true life of your souls, your true lives, i. e. eternal life (cf. the opp. ζημιοῦσθαι την ψ. αὐτοῦ under ζημιόω), Lk. xxi. 19; cf. Meyer ad loc. and W. p. 274 (257).

κτήμα, -τος, τό, (fr. κτάομαι, as χρήμα fr. χράομαι), a possession: as in Grk. writers, of property, lands, estates, etc. Mt. xix. 22; Mk. x. 22; Acts ii. 45; v. 1.*

אדיקיסט, -ovs, τό, (fr. κτάομα; hence prop. a possession, property, esp. in cattle); a beast, esp. a beast of burden: Lk. x. 34; plur., Acts xxiii. 24; Rev. xviii. 13; it seems to be used for quadrupeds as opp. to fishes and birds in 1 Co. xv. 39; so for בּרַיִּכְיוּ, Gen. i. 25 sq.; ii. 20. [Cf. Hom. hymn. 30, 10; of swine in Polyb. 12, 4, 14.]*

κτήτωρ, -opos, δ, (κτάομαι), a possessor: Acts iv. 34. (Diod. excpt. p. 599, 17; Clem. Alex.; Byzant. writ.) * κτζω: 1 aor. ἔκτισα; pf. pass. ἔκτισμαι; 1 aor. pass. ἐκτίσθην; Sept. chiefly for ΝΊΞ; prop. to make habitable,

to people, a place, region, island, (Hom., Hdt., Thuc., Diod., al.); hence to found, a city, colony, state, etc. (Pind. et sqq.; 1 Esdr. iv. 53). In the Bible, to create: of God creating the world, man, etc., Mk. xiii. 19: 1 Co. xi. 9; Col. i. 16 [cf. W. 272 (255)]; iii. 10; Eph. iii. 9; 1 Tim. iv. 3; Rev. iv. 11; x. 6, (Deut. iv. 32; Eccl. xii. 1; often in O. T. Apocr., as Judith xiii. 18; Sap. ii. 23; xi. 18 (17); 3 Macc. ii. 9; [Joseph. antt. 1, 1, 1; Philo de decal. § 20]); absol. o rrious, the creator, Ro. i. 25; [Mt. xix. 4 Tr WH]; i. q. to form, shape, i. e. (for substance) completely to change, to transform (of the moral or new creation of the soul, as it is called), κτισθέντες έν Χριστώ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, in intimate fellowship with Christ constituted to do good works [see ¿ni, B. 2 a. ζ.], Eph. ii. 10; τοὺς δύο εἰς ενα καινὸν ἄνθρωπον, ibid. 15; τὸν κτισθέντα κατὰ θεόν, formed after God's likeness [see κατά, II. 3 c. δ.], Eph. iv. 24, (καρδίαν καθαράν κτίσον εν εμοί, Ps. l. (li.) 12).*

κτίσις, -εως, ή, (κτίζω), in Grk. writ. the act of founding, establishing, building, etc.; in the N. T. (Vulg. everywhere creatura [yet Heb. ix. 11 creatio]) 1. the act of cre-2. i. q. κτίσμα, ating, creation: τοῦ κόσμου, Ro. i. 20. creation i. e. thing created, [cf. W. 32]; used a. of individual things and beings, a creature, a creation: Ro. i. 25; Heb. iv. 13; any created thing, Ro. viii. 39; after a rabbin. usage (by which a man converted from idolatry to Judaism was called בְּרֵיָה חֲרָשָׁה [cf. Schöttgen, Horae Hebr. i. 328, 704 sq.]), καινή κτίσις is used of a man regenerated through Christ, Gal. vi. 15; 2 Co. v. 17. lectively, the sum or aggregate of created things: Rev. iii. 14 (on which see ἀρχή, 3; [ἡ κτίσις τ. ἀνθρώπων, Teaching of the Twelve etc. c. 16]); όλη ή κτίσις, Sap. xix. 6; πᾶσα ἡ κτίσις, Judith xvi. 14; and without the art. (cf. Grimm on 3 Macc. [ii. 2] p. 235; [Bp. Lghtft. on Col. as below]), πᾶσα κτίσις, Col. i. 15; 3 Macc. ii. 2; Judith ix. 12; σωτήρ πάσης κτίσεως, Acta Thomae p. 19 ed. Thilo [§ 10 p. 198 ed. Tdf.], (see πâs, I. 1 c.); ἀπ' ἀρχῆς κτίσεως, Mk. x. 6; xiii. 19; 2 Pet. iii. 4; οὐ ταύτης τῆς κτίσεως, not of this order of created things, Heb. ix. 11; acc. to the demands of the context, of some particular kind or class of created things or beings: thus of the human race, πάση τη κτ. Mk. xvi. 15; ἐν πάση (Rec. adds τῆ) κτίσει τῆ ὑπὸ τον ούρ., among men of every race, Col. i. 23; the aggregate of irrational creatures, both animate and inanimate. (what we call nature), Ro. viii. 19-21 (Sap. v. 17 (18); xvi. 24); πâσα ή κτ. ibid. 22; where cf. Reiche, Philippi, Meyer, Rückert, al., [Arnold in Bapt. Quart. for Apr. 1867, pp. 143-153]. 3. an institution, ordinance: 1 Pet. ii. 13; cf. Huther ad loc. [(Pind., al.)]*

κτίσμα, -τος, τό, (κτίζω); thing founded; created thing; (Vulg. creatura) [A. V. creature]: 1 Tim. iv. 4; Rev. v. 13; viii. 9, (Sap. ix. 2; xiii. 5); contextually and metaph. κτ. θεοῦ, transformed by divine power to a moral newness of soul, spoken of true Christians as created anew by regeneration [al. take it here unrestrictedly], Jas. i. 18 (see ἀπαρχή, metaph. a.; also κτίζω sub fin., κτίσις, 2 a.); τὰ ἐν ἀρχῆ κτίσματα θεοῦ, of the Israelites, Sir. xxxvi. 20 (15). [(Strab., Dion. H.)]*

κτίστης (on the accent cf. W. § 6,1 h. [cf. 94 (89); esp. Chandler §§ 35, 36]), -ου, δ, (κτίζω), a founder; a creator [Aristot., Plut., al.]: of God, 1 Pet. iv. 19 [cf. W. 122 (116)]; (Judith ix. 12; Sir. xxiv. 8; 2 Macc. i. 24, etc.).* κυβεία [-βία Τ W H; see I, ι], -ας, ή, (fr. κυβεύω, and this fr. κύβος a cube, a die), dice-playing (Xen., Plat., Aristot., al.); trop. ἡ κ. τῶν ἀνθρ. the deception [Λ. V. sleight] of men, Eph. iv. 14, because dice-players sometimes cheated and defrauded their fellow-players.*

κυβίρνησις, -εως, ή, (κυβερνάω [Lat. gubernare, to govern]), a governing, government: 1 Co. xii. 28 [al. would take it tropically here, and render it wise counsels (R. V. mrg.); so Hesych.: κυβερνήσεις· προνοητικαὶ ἐπιστῆμαι καὶ φρονήσεις; cf. Schleusner, Thesaur. in Sept. s. v., and to the reff. below add Prov. xi. 14; Job xxxvii. 12 Symm.]; (Prov. i. 5; xxiv. 6; Pind., Plat., Plut., al.).*

κυβερνήτης, -ου, δ, (κυβερνάω ['to steer'; see the preceding word]); fr. Hom. down; steersman, helmsman, sailing-master; [A. V. master, ship-master]: Acts xxvii. 11; Rev. xviii. 17. (Ezek. xxvii. 8, 27 sq.)*

κυκλεύω: 1 aor. ἐκύκλευσα; to go round (Strabo and other later writ.); to encircle, encompass, surround: τὴν παρεμβολήν, Rev. xx. 9 (where R G Tr ἐκύκλωσαν); [τινά, Jn. x. 24 Tr mrg. WH mrg.; (see WH. App. p. 171)].*
κυκλόθεν, (κύκλος [see κύκλφ]), adv. round about, from all sides, all round: Rev. iv. 8; κυκλ. τινός, Rev. iv. 3 sq.,

all sides, all round: Rev. iv. 8; κυκλ. τινός, Rev. iv. 3 sq., and Rec. in v. 11. (Lys. p. 110, 40 [olea sacr. 28]; Qu. Smyrn. 5, 16; Nonn. Dion. 36, 325; Sept. often for בָּבִיב בְּבָבִי , and simply ; many exx. fr. the Apocr. are given in Wahl, Clavis Apocryphorum etc. s. v.) •

κυκλόω, -ω: 1 aor. ἐκύκλωσα; Pass., pres. ptcp. κυκλούμενος; 1 aor. ptcp. κυκλωθείς; (κύκλος); Sept. chiefly for βρίς; 1. to go round, lead round, (Pind., Eur., Polyb., al.). 2. to surround, encircle, encompass: of persons standing round, τινά, Jn. x. 24 [Tr mrg.WH mrg. ἐκύκλευσαν (q. v.)]; Acts xiv. 20; of besiegers (often so in prof. auth. and in Sept.), Lk. xxi. 20; Heb. xi. 30, and R G Tr in Rev. xx. 9. [Comp.: περι-κυκλόω.]*

κύκλφ (dat. of the subst. κύκλος, a ring, circle [cf. Eng. cycle]); fr. Hom. down; Sept. times without number for β, also for β and β, and β, ii. 34; vi. 6; ol κύκλφ ἀγροί, the circumjacent country [see ἀγρός, c.], Mk. vi. 36 [here WH (rejected) mrg. gives ἔγγιστα]; Lk. ix. 12; ἀπὸ Ἱερουσ. καὶ κύκλφ, and in the region around, Ro. xv. 19; τινός, around anything (Xen. Cyr. 4, 5, 5; Polyb. 4, 21, 9, al.; Gen. xxxv. 5; Ex. vii. 24, etc.): Rev. iv. 6; v. 11 [here R κυκλόθεν]; vii. 11.*

κόλισμα, τος, τό, (κυλίω, q. v.), thing rolled: with epexeget. gen. βορβόρου, rolled (wallowed) mud or mire, 2 Pet. ii. 22 [R G L Tr mrg.]. The great majority take the word to mean 'wallowing-place', as if it were the same as κυλίστρα, (Vulg. in volutabro luti). But just as τὸ ἐξέραμα signifies the vomit, thing vomited, and not the place of vomiting; so τὸ κύλισμα denotes nothing else than the thing rolled or wallowed. But see [the follword, and] βόρβορος.*

κυλισμός, -οῦ, ὁ, i. q. κύλισις, a rolling, wallowing, (Hippiatr. p. 204, 4; [cf. Prov. ii. 18 Theod.]): els κυλισμ. βορβόρου, to a rolling of itself in mud, [to wallowing in the mire], 2 Pet. ii. 22 T Tr txt. WH. See the preceding word.*

κυλίω: (for κυλίνδω more com. in earlier writ.), to roll; Pass. impf. 3 pers. sing. ἐκυλίετο; to be rolled, to wallow: Mk. ix. 20. ([Aristot. h. a. 5, 19, 18, etc.; Dion. Hal.; Sept.]; Polyb. 26, 10, 16; Ael. n. a. 7, 33; Epict. diss. 4, 11, 29.) [Comp.: ἀνα-, ἀπο-, προσκυλίω.]*

κυλλός, -ή, -όν, [akin to κύκλος, κυλίω, Lat. circus, curvus, etc.; Curtius § 81];

1. crooked; of the members of the body (Hippocr., Arstph. av. 1379): as distinguished fr. χωλός, it seems to be injured or disabled in the hands [but doubted by many], Mt. xv. 30, 31 [but here Tr mrg. br. κυλ. and WH read it in mrg. only].

2. maimed, mutilated, (οὐς, Hippocr. p. 805 [iii. p. 186 ed. Kühn]): Mt. xviii. 8; Mk. ix. 43.*

κθμα, -τος, τό, [fr. κυέω to swell; Curtius § 79; fr. Hom. down], a wave [cf. Eng. swell], esp. of the sea or of a lake: Mt. viii. 24; xiv. 24; Mk. iv. 37; Acts xxvii. 41 [R G Trtxt.br.]; κύματα ἄγρια, prop., Sap. xiv. 1; with θαλάσσης added, of impulsive and restless men, tossed to and fro by their raging passions, Jude 13. [SYN.cf. κλύδων.]*

κύμβαλον, -ου, τό, (fr κύμβος, δ, a hollow [cf. cup, cupola, etc.; Vaniček p. 164]), a cymbal, i. e. a hollow basin of brass, producing (when two are struck together) a musical sound [see B. D. s. v. Cymbal; Stainer, Music of the Bible, ch. ix.]: 1 Co. xiii. 1. (1 Chr. xiii. 8; xv. 16, 19, 28; Ps. cl. 5. Pind., Xen., Diod., Joseph., al.)

κόμινον, -ου, τό, cumin (or cummin), Germ. Kümmel, (for τρ. 13. Is. xxviii. 25, 27): Mt. xxiii. 23. (Theophr., Diosc., Plut., al.) [Tristram, Nat. Hist. etc. p. 443.]*

κυνάριον, -ου, τό, (dimin. of κύων, i. q. κυνίδιον, which Phryn. prefers; see Lob. ad Phryn. p. 180; cf. γυναικάριον), a little dog: Mt. xv. 26 sq.; Mk. vii. 27 sq. (Xen., Plat., Theophr., Plut., al.)

Κύπριος, -ου, ό, a Cyprian or Cypriote, i. e. a native or an inhabitant of Cyprus: Acts iv. 36; xi. 20; xxi. 16, (2 Macc. iv. 29). [(Hdt., al.)]*

Kύπρος, -ου, ή, Cyprus, a very fertile and delightful island of the Mediterranean, lying between Cilicia and Syria: Acts xi. 19; xiii. 4; xv. 39; xxi. 3; xxvii. 4, (1 Macc. xv. 23; 2 Macc. x. 13). [BB. DD. s. v.; Lewin, St. Paul, i. 120 sqq.]*

κύπτω: 1 aor. ptcp. κύψας; (fr. κύβη the head [cf. Vaniček p. 164; esp. Curtius, index s. v.]); fr. Hom. down; Sept. chiefly for τρρ; to bow the head, bend forward, stoop down: Mk. i. 7; with κάτω added (Arstph. vesp. 279), Jn. viii. 6, 8. [Comp.: ἀνα-, παρα-, συγκύπτω.]*

Kυρηναίοs, -ου, δ, (Κυρήνη, q. v.), a Cyrenæan [A. V. (R. V. Acts vi. 9) Cyrenian], a native of Cyrene: Mt. xxvii. 32; Mk. xv. 21; Lk. xxiii. 26; Acts vi. 9; xi. 20; xiii. 1. [(Hdt., al.)]*

Κυρήνη, -ης, ή, Cyrene, a large and very flourishing city of Libya Cyrenaica or Pentapolitana, about 11 Roman miles from the sea. Among its inhabitants were great

numbers of Jews, whom Ptolemy I. had brought thither, and invested with the rights of citizens: Acts ii. 10. [BB. DD. s. v.]*

Κυρήνιος (Lchm. Κυρίνος [-ρείνος Tr mrg. WH mrg. (see (1, 1)), -ov, o, Quirin[-i-]us (in full, Publius Sulpicius Quirinus [correctly Quirinius; see Woolsey in Bib. Sacr. for 1878, pp. 499-513]), a Roman consul A. U. C. 742; afterwards (not before the year 759) governor of Syria (where perhaps he may previously have been in command, 751-752). While filling that office after Archelaus had been banished and Judæa had been reduced to a province of Syria, he made the enrolment mentioned in Acts v. 37 (cf. Joseph. antt. 18, 1, 1). Therefore Luke in his Gospel ii. 2 has made a mistake [yet see added reff. below] in defining the time of this enrolment. For in the last years of Herod the Great, not Quirinius but Sentius Saturninus was governor of Syria. His successor. A. U. C. 750, was Quintilius Varus; and Quirinius (who died in the year 774) succeeded Varus. Cf. Win. RWB. s. vv. Quirinius and Schatzung; Strauss, Die Halben u. die Ganzen (Berl. 1865) p. 70 sqq.; Hülgenfeld in the Zeitschr. f. wissensch. Theologie for 1865, v. 480 sqq.; Keim i. 399 sq. [Eng. trans. ii. 115]; Schürer, Neutest. Zeitgeschichte, p. 161 sq.; Weizsäcker in Schenkel v. p. 23 sqq.; [Keil, Com. üb. Mark. u. Luk. p. 213 sqq.; McClellan, New Testament etc., i. p. 392 sqq.; and Woolsey in B. D. Am. ed. s. v. Cyrenius, and at length in Bib. Sacr. for Apr. 1870, p. 291 sqq.].*

Kupla, -as, ἡ, Cyria, a Christian woman to whom the second Ep. of John is addressed: 2 Jn. 1, 5, [GL TKC (and WH mrg. in vs. 1)]. This prop. name is not uncommon in other writers also; cf. Lücke, Comm. üb. die Brr. des Joh. 3d ed. p. 444. [But R Tr al. κυρία, regarding the word as an appellative, lady; (ai γυναῖκες εὐθὺς ἀπὸ τεσσαρεσκαίδεκα ἐτῶν ὑπὸ τῶν ἀνδρῶν κυρίαι καλοῦνται, Epictet. enchir. 40). Cf. Westcott on 2 Jn. u. s.]*

κυριακός, -ή, -όν, a bibl. and eccles. word [cf. W. § 34, 3 and Soph. Lex. s. v.], of or belonging to the Lord;
1. i.q. the gen. of the author τοῦ κυρίου, thus κυριακόν δεῦπνον, the supper instituted by the Lord, 1 Co. xi. 20; λόγια κυριακά, the Lord's sayings, Papias ap. Eus. h. e. 3, 39, 1.
2. relating to the Lord, ἡ κυριακή ἡμέρα, the day devoted to the Lord, sacred to the memory of Christ's resurrection, Rev. i. 10 [cf. 'κυριακή κυρίου', Teaching 14, 1 (where see Harnack); cf. B. D. s. v. Lord's Day; Bp. Lghtfl. Ign. ad Magn. p. 129; Müller on Barn. ep. 15, 9]; γραφαί κυρ. the writings concerning the Lord, i. e. the Gospels, Clem. Alex., al. [Cf. Soph. Lex. s. v.] •

κυριεύω; fut. κυριεύσω; 1 aor. subjunc. 3 pers. sing. κυριεύση; (κύριος); to be lord of, to rule over, have dominion over: with gen. of the obj. [cf. B. 169 (147)], Lk. xxii. 25; Ro. xiv. 9; 2 Co. i. 24; absol. ol κυριεύοντες, supreme rulers, kings, 1 Tim. vi. 15; of things and forces i. q. to exercise influence upon, to have power over: with gen. of the obj., δ θάνατος, Ro. vi. 9: ἡ ἀμαρτία, 14; δ νόμος, Ro. vii. 1. (Xen., Aristot., Polyb., sqq.; Sept. for איני [etc.].) [Comp.: κατα-κυριεύω.]*

κύριος, -ου, ό, (prop. an adj. κύριος, -a, - s, also of two

term.; prop. i. q. δ ἔχων κῦρος, having power or authority), [fr. Pind. down], he to whom a person or thing belongs, about which he has the power of deciding; master, lord; used a. univ. of the possessor and disposer of a thing, the owner, (Sept. for ארן): with gen. of the thing, as τοῦ ἀμπελώνος, Mt. xx. 8; xxi. 40; Mk. xii. 9; Lk. xx. 15; τοῦ θερισμοῦ, Mt. ix. 38; Lk. x. 2; τῆς olkías, the master, Mk. xiii. 35 (Judg. xix. 12); τοῦ πώλου, Lk. xix. 33; τοῦ σαββάτου, possessed of the power to determine what is suitable to the sabbath, and of releasing himself and others from its obligations, Mt. xii. 8; Mk. ii. 28; Lk. vi. 5. with gen. of a pers., one who has control of the person, the master [A. V. lord]; in the household: δούλου, παιδίσκης, οἰκονόμου, Mt. x. 24; Lk. xii. 46 sq.; xiv. 21; xvi. 3, 5; Acts xvi. 16, 19, etc.; absol., opp. to of δούλοι, Eph. vi. 5, 9; Col. iv. 1, etc.; in the state, the sovereign, prince, chief: the Roman emperor [(on this use of kýpios see at length Woolsey in Bib. Sacr. for July 1861, pp. 595-608)], Acts xxv. 26; once angels are called κύριοι, as those to whom, in the administration of the universe, departments are intrusted by God (see dyyelos, 2): 1 Co. viii. 5. κύριος is a title of honor, expressive of respect and reverence, with which servants salute their master, Mt. xiii. 27; xxv. 20, 22; Lk. xiii. 8; xiv. 22, etc.; the disciples salute Jesus their teacher and master, Mt. viii. 25; xvi. 22; Lk. ix. 54; x. 17, 40; xi. 1; xxii. 33, 38; Jn. xi. 12; xiii. 6, 9, 13; xxi. 15-17, 20 sq., etc., cf. xx. 13; Lk. xxiv. 34; his followers salute Jesus as the Messiah, whose authority they acknowledge (by its repetition showing their earnestness [cf. W. § 65, 5 a.]), κύριε, κύριε, Μt. vii. 21; and RG in Lk. xiii. 25; employed, too, by a son in addressing his father, Mt. xxi. 30; by citizens towards magistrates, Mt. xxvii. 63; by any one who wishes to honor a man of distinction, Mt. viii. 2, 6, 8; xv. 27; Mk. vii. 28: Lk. v. 12: xiii. 25: Jn. iv. 11, 15, 19: v. 7: xii. 21; xx. 15; Acts ix. 5; xvi. 30; xxii. 8. c. this a. to God, the ruler of the universe title is given (so the Sept. for יָהָה אָלהִים, אָלהִים, אַלהִים, and יָהוָה and יָהוָה and יָהוָה ; [the term κύριος is used of the gods from Pind. and Soph. down, but "the address rious, used in prayer to God, though freq. in Epict. does not occur (so far as I am aware) in any heathen writing before the apostolic times; sometimes we find rupe o beos, and once (2, 7, 12) he writes κύριε ελέησον" (Bp. Lghtft. on Philip. p. 314 note 8)]),—both with the art., δ κύριος: Mt. i. 22 [RG]; v. 33; Mk. v. 19; Lk. i. 6, 9, 28, 46; Acts vii. 33; viii. 24; xi. 21; 2 Tim. i. 16, 18, [but see theos, 3]; Heb. viii. 2; Jas. iv. 15; v. 15; Jude 5 [RG], etc.; and without the art. (cf. W. 124 (118); B. 88 (77) sq.): Mt. xxi. 9: xxvii. 10; Mk. xiii. 20; Lk. i. 17, 38, 58, 66; ii. 9, 23, 26, 39; Acts vii. 49; Heb. vii. 21; xii. 6; 1 Pet. i. 25; 2 Pet. ii. 9; Jude [5 T Tr txt. WH txt.], 9; κύριος τοῦ οὐρανοῦ κ. της γης, Mt. xi. 25; Lk. x. 21; Acts xvii. 24; κύριος τῶν κυριευόντων, 1 Tim. vi. 15; κύριος ὁ θεός, see θεός, 3 p. 288 [and below]; κύριος ὁ θεὸς ὁ παντοκράτωρ, Rev. iv. 8; κύριος σαβαώθ, Ro. ix. 29; άγγελος and δ άγγελος κυρίου, Mt. i. 20; ii. 13, 19; xxviii. 2; Lk. i. 11; ii. 9;

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Acts v. 19; viii. 26; xii. 7; πνεῦμα κυρίου, Lk. iv. 18; Acts viii. 39; with prepositions: ὑπὸ (R G add the art.) κυρίου, Mt. i. 22; ii. 15; παρὰ κυρίου, Mt. xxi. 42 and Mk. xii. 11, fr. Ps. cxvii. (cxviii.) 23; παρὰ κυρίφ, 2 Pet. 8. to the MESSIAH; and that the Messiah regarded univ.: Lk. i. 43; ii. 11; Mt. xxi. 8; xxii. 45; Mk. xi. 8; xii. 36; Lk. xix. 34; xx. 44. to JESUS as the Messiah, since by his death he acquired a special ownership in mankind, and after his resurrection was exalted to a partnership in the divine administration (this force of the word when applied to Jesus appears esp. in Acts x. 36; Ro. xiv. 8; 1 Co. vii. 22; viii. 6; Phil. ii. 9-11): Eph. iv. 5; with the art. δ κύρ., Mk. xvi. 19 sq.; Acts ix. 1; Ro. xiv. 8; 1 Co. iv. 5; vi. 18 sq.; vii. 10, 12, 34 sq.; ix. 5, 14; x. 22; xi. 26; [xvi. 22 G L TTr WH]; Phil. iv. 5; [2 Tim. iv. 22 TTr WH]; Heb. ii. 3 (cf. 7 sqq.); Jas. v. 7, etc. after his resurrection Jesus is addressed by the title δ κύριος μου καὶ δ θεός μου, Jn. xx. 28. ἀπὸ τοῦ κυρ., 1 Co. xi. 23; 2 Co. v. 6; πρὸς τον κ. 2 Co. v. 8; δ κύριος 'Ιησοῦς, Acts i. 21; iv. 33; xvi. 31; xx. 35; 1 Co. xi. 23; [xvi. 23 T Tr WH]; 2 Co. i. 14; [2 Tim. iv. 22 Lchm.]; Rev. xxii. 20; δ κύρ. Ἰησ. Χριστός, 1 Co. xvi. 22 [R; 23 RGL]; 2 Co. xiii. 13 (14) [WH br. Xρ.]; Eph. i. 2; 2 Tim. iv. 22 [RG], etc.; δ κύριος ήμῶν, 1 Tim. i. 14; 2 Tim. i. 8; Heb. vii. 14; 2 Pet. iii. 15; Rev. xi. 15, etc.; with 'Invovs added, [L T Tr WH in 1 Th. iii. 11 and 13]; Heb. xiii. 20; Rev. xxii. 21 [LTTr (yet without ήμ.)]; so with Χριστός, Ro. xvi. 18 [GLTTrWH]; and Inσούς Χριστός, 1 Th. i. 3 [cf. B. 155 (136)]; iii. 11 [RG], 13 [Rec.]; v. 23; 2 Th. ii. 1, 14, 16; iii. 6 [(ἡμῶν)]; 1 Co. i. 2; 2 Co. i. 3; Gal. vi. 18 [WH br. ἡμῶν]; Eph. i. 3; vi. 24; Ro. xvi. 24 [RG]; 1 Tim. vi. 3, 14; Philem. 25 [T WH om. ἡμῶν]; Phil. iv. 23 [G L T Tr WH om. ήμ.], etc.; Ίησοῦς Χριστὸς ὁ κύριος ήμῶν, Ro. i. 4; and Χρ. Ἰησ. ὁ κύρ. (ἡμῶν), Col. ii. 6; Eph. iii. 11; 1 Tim. i. 2; 2 Tim. i. 2; δ κύρ. καὶ δ σωτήρ, 2 Pet. iii. 2 [cf. B. 155 (136)]; with Ίησοῦς Χριστός added, 2 Pet. iii. 18; without the art., simply κύριος: 1 Co. vii. 22, 25; x. 21; xvi. 10; 2 Co. iii. 17; xii. 1; 2 Tim. ii. 24; Jas. v. 11; 2 Pet. iii. 10; κύριος κυρίων i. e. Supreme Lord (cf. W. § 36, 2; [B. § 123, 12]): Rev. xix. 16 (cf. in a. above; of God, Deut. x. 17); with prepositions: ἀπὸ κυρίου, Col. iii. 24; κατὰ κύριον, 2 Co. xi. 17; πρὸς κύριον, 2 Co. iii. 16; σὺν κυρ. 1 Th. iv. 17; ὑπὸ κυρ. 2 Th. ii. 13; on the phrase / ἐν κυρίφ, freq. in Paul, and except in his writings found only in Rev. xiv. 13, see ¿v, I. 6 b. p. 211. The appellation & κύριος, applied to Christ, passed over in Luke and John even into historic narrative, where the words and works of Jesus prior to his resurrection are related: Lk. vii. 13; x. 1; xi. 39; xii. 42; xiii. 15; xvii. 5 sq.; xxii. 31 [RGLTr br.]; Jn. iv. 1 [here TTr mrg. Inσους]; vi. 23; xi. 2. There is nothing strange in the appearance of the term in the narrative of occurrences after his resurrection: Lk. xxiv. 34; Jn. xx. 2, 18, 20, 25; xxi. 7, 12. d. There are some who hold that Paul (except in his quotations from the O. T. viz. Ro. iv. 8; ix. 28 sq.; xi. 34; 1 Co. i. 31; ii. 16; iii. 20; x. 26; 2 Co. vi. 17 sq.; x. 17; 2 Tim. ii. 19) uses the title rivous

everywhere not of God, but of Christ. But, to omit instances where the interpretation is doubtful, as 1 Co. vii. 25; 2 Co. viii. 21; 1 Th. iv. 6; 2 Th. iii. 16 (ὁ κύριος της εἰρήνης, cf. δ θεὸς της εἰρήνης, 1 Th. v. 23; but most of the blessings of Christianity are derived alike from God and from Christ), it is better at least in the words έκάστφ ώς δ κύριος έδωκεν, 1 Co. iii. 5, to understand God as referred to on account of what follows, esp. on account of the words κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι in vs. 10. On the other hand, κρινόμενοι ὑπὸ τοῦ κυρin 1 Co. xi. 32 must certainly, I think, be taken of Christ, on account of x. 22, cf. 21. Cf. Gabler, Kleinere theol. Schriften, Bd. i. p. 186 sqq.; Winer, De sensu vocum κύριος et δ κύριος in actis et epistolis apostolorum. Erlang. 1828; Wesselus Scheffer, diss. theol. exhibens disquisitionem de vocis rúpios absolute positae in N. T. usu. Lugd. 1846 (a monograph I have not seen); [Stuart in the Bib. Repos. for Oct. 1831 pp. 733-776; cf. Weiss, Bibl. Theol. d. N. T. § 76; Cremer, Bibl.-theol. Lex. s. v.; Abbot in the Journ. Soc. Bib. Lit. and Exeg. for June and Dec. 1881 p. 126 sqq., June and Dec. 1883 p. 101 sq. On the use of a capital initial, see WH. Intr. § 414]. The word does not occur in the [Ep. to Tit. (crit. edd.), the] 1 Ep. of John, [nor in the Second or the Third; for in 2 Jn. 3 kupiou is dropped by the critical editors. Syn. see δεσπότης, fin.].

κυριότης, -ητος, ή, (ὁ κύριος), dominion, power, lordship; in the N. T. one who possesses dominion (see έξουσία, 4 c. β.; cf. Germ. Herrschaft, [or Milton's "dominations"]; in Tac. ann. 13, 1 dominationes is equiv. to dominantes), so used of angels (κύριοι, 1 Co. viii. 5; see κύριος, a. fin.): Eph. i. 21; 2 Pet. ii. 10; Jude 8; plur. Col. i. 16. (Eccles. [e. g. 'Teaching' c. 4] and Byzant. writ.)*

κυρόω, -ω: 1 aor. inf. κυρώσαι; pf. pass. ptcp. κεκυρωμένος; (κῦρος the head, that which is supreme, power, influence, authority); fr. Aeschyl. and Hdt. down; to make valid; to confirm publicly or solemnly, to ratify: διαθήκην, pass. Gal. iii. 15; ἀγάπην είς τινα, to make a public decision that love be shown to a transgressor by granting him pardon, 2 Co. ii. 8. [Comp.: προ-κυρόω.]*

אנישט, איטיס; in prof. auth. of the com. gend., in the N. T. masc.; Hebr. בְּלְכֵי a dog; prop.: Lk. xvi. 21; 2 Pet. ii. 22; metaph. (in various [but always reproachful] senses; often so even in Hom.) a man of impure mind, an impudent man, [cf. Bp. Lghtft. on Phil. l. s.]: Mt. vii. 6; Phil. iii. 2 Rev. xxii. 15, in which last pass. others less probably understand sodomites (like בְּלְבִים in Deut. xxiii. 18 (19)) [cf. B. D. s. v. Dog].*

κωλύω; impf. 1 pers. plur. ἐκωλύομεν (Mk. ix. 38 TTr txt. WH); 1 aor. ἐκώλυσα; Pass., pres. κωλύομαι; 1 aor. ἐκωλύθην; (fr. κόλος, lopped, clipped; prop. to cut off, cut

short, hence) to hinaer, prevent, forbid; [fr. Pind. down]; Sept. for אָּכֶל, twice (viz. 1 S. xxv. 26; 2 S. xiii. 13) for מנֵע : דשמ foll. by an inf. [W. § 65, 2 \beta.; cf. B. § 148, 13], Mt. xix. 14; Lk. xxiii. 2; Acts xvi. 6; xxiv. 23; 1 Th. ii. 16; Heb. vii. 23; τί κωλύει με βαπτισθηναι; what doth hinder me from being (to be) baptized? Acts viii. 36; the inf. is omitted, as being evident from what has gone before, Mk. ix. 38 sq.; x. 14; Lk. ix. 49; xi. 52; xviii. 16; Acts xi. 17; Ro. i. 13; 3 Jn. 10; αὐτόν is wanting, because it has preceded, Lk. ix. 50; the acc. is wanting, because easily supplied from the context, 1 Tim. iv. 3; as often in Grk. writ., constr. w. τινά τινος, to keep one from a thing, Acts xxvii. 43; with acc. of the thing, τὴν παραφρονίαν, to restrain, check, 2 Pet. ii. 16; τὸ λαλείν γλώσσαις, 1 Co. xiv. 39; τί, foil. by τοῦ μή, can any one hinder the water (which offers itself), that these should not be baptized? Acts x. 47; in imitation of the Hebr. foll. by מָן of the pers. and the acc. of the thing. to withhold a thing from any one, i. e. to deny or refuse one a thing: Lk. vi. 29 [B. § 132, 5] (τὸ μνημείον ἀπὸ σοῦ, Gen. xxiii. 6). [COMP. : διακωλύω.]*

κόμη, ης, ἡ, (akin to κείμαι, κοιμάω, prop. the common sleeping-place to which laborers in the fields return; Curtius § 45 [related is Eng. home]), [fr. Hes., Hdt. down], a village: Mt. ix. 35; x. 11; Mk. xi. 2; Lk. v. 17; ix. 52 [here Tdf. πόλιν], and often in the Synopt. Gospels; Jn. xi. 1, 30; with the name of the city near which the villages lie and to whose municipality they belong: Καισαρείας, Mk. viii. 27 (often so in Sept. for mid with the name of a city; cf. Gesenius, Thes. i. p. 220 [B. D. s. v. Daughter, 7]; also for mid and mid with the name of a city); by meton. the inhabitants of villages, Acts viii. 25; used also of a small town, as Bethsaida, Mk. viii. 23, 26, cf. 22; Jn. i. 45; of Bethlehem, Jn. vii. 42; for my, Josh. x. 39; xv. 9 [Compl.]; Is. xlii. 11. [B. D. s. v. Villages.]

number of inhabitants to a city, a village-city, a town (Germ. Marktflecken): Mk. i. 38. (Strabo; [Josh. xviii. 28 Aq., Theod. (Field)]; often in the Byzant. writ. of the middle ages.)

κθμος, -ου, δ, (fr. κείμαι; accordingly i. q. Germ. Gelag; cf. Curtius § 45); fr. [Hom. h. Merc., Theogn.] Hdt. down; a revel, carousal, i. e. in the Grk. writ. prop. a nocturnal and riotous procession of half-drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before the houses of their male and female friends; hence used generally, of feasts and drinking-parties that are protracted till late at night and indulge in revelry; plur. [revellings]: Ro. xiii. 13; Gal. v. 21; 1 Pet. iv. 3. (Sap. xiv. 23; 2 Macc. vi. 4.) [Trench § lxi.]*

κόνωψ, -ωπος, δ, a gnat ([Aeschyl.], Hdt., Hippocr., al.); of the wine-gnat or midge that is bred in (fermenting and) evaporating wine (Aristot. h. an. 5, 19 [p. 552°, 5; cf. Bochart, Hierozoicon, iii. 444; Buxtorf, Lex. talm. etc. 927 (474° ed. Fischer)]): Mt. xxiii. 24.°

Kώς, gen. Kŵ, ή, Cos [A. V. Coos] (now Stanco or Stanchio [which has arisen from a slurred pronunciation of ἐς τὰν Κŵ (mod. Grk.) like Stambul fr. ἐς τὰν πόλω. (Hackett)]), a small island of the Ægean Sea, over against the cities of Cnidus and Halicarnassus, celebrated for its fertility and esp. for its abundance of wine and corn: Acts xxi. 1, where for the Rec. Kŵν Grsb. [foll. by subsequent editors] has restored Kŵ, as in 1 Macc. xv. 23; see Matthiae § 70 note 3; W. § 8, 2 a.; [B. 21 (19); WH. App. p. 157]. Cf. Kuester, De Co insula, Hal. 1833; ["but the best description is in Ross, Reisen nach Kos u. s. w. (Halle 1852)" (Howson); cf. Lewin, St. Paul, ii. 96].*

Κωσάμ, δ, (fr. Dop to divine, [but cf. B. D.]), Cosam, one of Christ's ancestors: Lk. iii. 28.

rwφός, -ή, -όν, (κόπτω to beat, pound), blunted, dully prop. βέλος, Hom. Il. 11, 390; hence a. blunted (or lamed) in tongue; dumb: Mt. ix. 32 sq.; xii. 22; xv. 30 sq.; Lk. i. 22; xi. 14, (Hdt. et sqq.; Sept. for property in the sq.; Sept. for blunted, dull, in hearing; deaf: Mt. xi. 5; Mk. vii. 32, 37; ix. 25; Lk. vii. 22, (Hom. h. Merc. 92; Aeschyl., Xen., Plat., sqq.; Sept. for property in the sq.; Sept. for property in the sq.

Λ

λαγχάνω: 2 aor. ελαχον;

1. to obtain by lot (fr. Hom. down): with gen. of the thing, Lk. i. 9 [cf. B. 269 (231); W. 319 (299)]; to receive by divine allotment, obtain: τί, Acts i. 17; 2 Pet. i. 1; on the constr. of this verb w. gen. and acc. of the thing, see Matthiae § 328; W. 200 (188); [cf. B. § 132, 8].

2. to cast lots, determine by lot, (Isocr. p. 144 b.; Diod. 4, 63, [cf. ps. Dem. in Mid. p. 510, 26]): περί τινος, Jn. xix. 24.*

אלעור, ow, δ, (rabb. לעור, apparently the same as אלעור, whom God helps [cf. Philo, quis haeres § 12]: acc. to others, i. q. לא עור אין without help), Lazarus; 1. an inhabitant of Bethany, beloved by Christ and raised from the dead by him: Jn. xi. 1 sqq. 48; xii. 1 sq. 9 sq 17.

2. an imaginary person, extremely poor and wretched: Lk. xvi. 20, 23-25.*

λάθρα [so RGTTr] (in Hom. λάθρη, fr. λανθάνω.

 $\lambda a\theta \epsilon i \nu$), and L [WHKC (see the latter's Praef. p. xii. and s. v. $\epsilon l \kappa \hat{\eta}$)] $\lambda \hat{a}\theta \rho \alpha$ (fr. $\lambda \hat{a}\theta \rho \sigma$ s, -a, -o ν , cf. Passow [esp. L. and S.] s. v.; W. 47; B. 69 (61)), adv. secretly: Mt. i. 19; ii. 7; Jn. xi. 28; Acts xvi. 37. (From Hom. down; Sept.)*

λαίλαψ ([L TTr WH] not λαίλαψ [Grsb.], cf. W. § 6, 1 e.; Lipsius, Grammat. Untersuch. p. 37 sq.; [Chandler § 620; Tdf. Proleg. p. 101]), -απος, ή [masc. in κ* Mk. iv. 37; cf. Thom. Mag. ed. Ritschl p. 226, 4], a whirlwind, tempestuous wind: 2 Pet. ii. 17; λαίλαψ ἀνέμου (cf. Germ. Sturmwind; ἄνεμος σὺν λαίλαπι πολλή, Hom. Il. 17, 57), a violent attack of wind [A. V. a storm of wind], a squall [(see below)], Mk. iv. 37; Lk. viii. 23. (Sept. Job xxi. 18; xxxviii. 1; Sap. v. 15, 24; Sir. xlviii. 9.) [Acc. to Schmidt (ch. 55 § 13), λ. is never a single gust, nor a steadily blowing wind, however violent; but a storm breaking forth from black thunder-clouds in furious gusts, with floods of rain, and throwing everything topsy-turvy; acc. to Aristot. de mund. 4 p. 395°, 7 it is 'a whirlwind. revolving from below upwards.']*

ΔΑΚΩ and λακέω, see λάσκω.

λακτζω, (fr. adv. λάξ, with the heel); [fr. Hom. down]; to kick, strike with the heel: Acts xxvi. 14, and Rec. in ix. 5; see κέντρον, 2.*

λαλέω, -ω; impf. 3 pers. sing. ελάλει, plur. ελάλουν; fut. λαλήσω; 1 aor. έλάλησα; pf. λελάληκα; Pass., pres. λαλοῦμαι; pf. λελάλημαι; 1 aor. ελαλήθην; 1 fut. λαληθήσομαι; [fr. Soph. down]; found in bibl. Grk. much more freq. than in prof. auth., in Sept. times without number for סר הבר or הבר, more rarely for אמר; prop. to utter a sound (cf. [onomatop. la-la, etc.] Germ. lallen), to emit a voice, make one's self heard; hence to utter or form words with the mouth, to speak, having reference to the sound and pronunciation of the words and in general the for m of what is uttered, while λέγω refers to the meaning and substance of what is spoken; hence λαλείν is employed not only of men, esp. when chatting and prattling, but also of animals (of birds, Mosch. 3, 47; of locusts, Theorr. 5, 34; λαλοῦσι μέν, οὐ Φράζουσι δέ, of dogs and apes, Plut. mor. ii. p. 909 a.), and so of inanimate things (as trees, Theorr. 27, 56 (57); of an echo, Dio C. 74, 21, 14). Accordingly, everything λεγόμενον is also λαλούμενον, but not everything λαλούμενον is also λεγόμενον (Eupolis in Plut. Alc. 13 λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν); [the difference between the words is evident where they occur in proximity, e. g. Ro. iii. 19 όσα ό νόμος λέγει, τοῖς ἐν τῷ νόμφ λαλεῖ, and the very com. έλάλησεν ... λέγων, Mt. xiii. 3, etc.]. Moreover, the primary meaning of haheiv, to utter one's self, enables us easily to understand its very frequent use in the sacred writers to denote the utterances by which God indicates or gives proof of his mind and will, whether immediately or through the instrumentality of his messengers and heralds. [Perhaps this use may account in part for the fact that, though in classic Grk. λαλ. is the term for light and familiar speech, and so assumes readily a disparaging notion, in bibl. Grk. it is nearly if not quite free from any such suggestion.] Cf. Dav. Schulz die Geistesgaben der ersten Christen, p. 94 sqq.; *Tittmann* de Synonymis N. T. p. 79 sq.; *Trench*, Syn. § lxxvi.; [and on class. usage *Schmidt*, Syn. i. ch. 1]. But let us look at the N. T. usage in detail:

1. to utter a voice, emit a sound: of things inanimate. as βρονταί, Rev. x. 4; with τας έαυτων φωνάς added, each thunder uttered its particular voice (the force and meaning of which the prophet understood, cf. Jn. xii. 28 sq.). ib. 3; σάλπιγγος λαλούσης μετ' έμου, λέγων (Rec. λέγουσα) foll. by direct disc. Rev. iv. 1; of the expiatory blood of Christ, metaph. to crave the pardon of sins, Heb. xii. 24; of the murdered Abel, long since dead, i. q. to call for vengeance (see Gen. iv. 10, and cf. κράζω, 1 fin.), Heb. xi. 4 acc. to the true reading λαλεί [GLTTrWH; the Rec. λαλείται must be taken as pass., in the exceptional sense to be talked of, lauded; see below, 5 fin. (πράγμα κατ' ἀγορὰν λαλούμενον, Arstph. Thesm. 578, cf. πάντες αὐτὴν λαλοῦσιν, Alciphro frag. 5, ii. p. 222, 10 ed. Wagner)]. 2. to speak, i. e. to use the tongue or the faculty of speech; to utter articulate sounds: absol. 1 Co. xiv. 11: of the dumb, receiving the power of speech, Mt. ix. 33: xii. 22; xv. 31; Lk. xi. 14; Rev. xiii. 15; (roùs [T Tr WH om.]) άλάλους λαλείν, Mk. vii. 37; ελάλει δρθώς, ib. 35; of a dumb man, μή δυνάμενος λαλήσαι, Lk. i. 20 (of idols, στόμα έχουσι κ. οὐ λαλήσουσι, Ps. cxiii. 13 (cxv. 5); cxxxiv. 16; cf. 3 Macc. iv. 16); to speak, i. e. not to be silent, opp. to holding one's peace, λάλει κ. μή σιωπήσης, Acts xviii. 9; opp. to hearing, Jas. i. 19; opp. to the soul's inner experiences, 2 Co. iv. 13 fr. Ps. cxv. 1 (cxvi. 10); opp. to ποιείν (as λόγος to έργον q. v. 8), Jas. ii. 12. talk; of the sound and outward form of speech: The ldig διαλέκτω, Acts ii. 6; έτέραις καιναίς γλώσσαις, ib. 4; Mk. xvi. 17 [here Tr txt. WH txt. om. xav.], from which the simple γλώσσαις λαλείν, and the like, are to be distinguished, see γλώσσα, 2. 4. to utter, tell: with acc. of the thing, 2 Co. xii. 4. 5. to use words in order to declare one's mind and disclose one's thoughts; to speak: absol., ἔτι αὐτοῦ λαλοῦντος, Mt. xii. 46; xvii. 5; xxvi. 47; Mk. v. 35; xiv. 43; Lk. viii. 49; xxii. 47, 60; with the advs. κακώς, καλώς, Jn. xviii. 23; ώς νήπιος έλάλουν. 1 Co. xiii. 11; ως δράκων, Rev. xiii. 11; στόμα πρὸς στόμα, face to face (Germ. mündlich), 2 Jn. 12 (after the Hebr. of Num. xii. 8); els αέρα λαλείν, 1 Co. xiv. 9; έκ τοῦ περισσεύματος της καρδίας τὸ στόμα λαλεί, out of the abundance of the heart the mouth speaketh, sc. so that it expresses the soul's thoughts, Mt. xii. 34; Lk. vi. 45; ἐκ τῶν ἰδίων λαλείν, to utter words in accordance with one's inner character, Jn. viii. 44. with acc. of the thing: τί λαλήσω, λαλήσητε, etc., what I shall utter in speech, etc., Jn. xii. 50; Mt. x. 19; Mk. ix. 6 [here T Tr WH ἀποκριθη]; xiii. 11; ví, anything, Mk. xi. 23 LT Tr txt. WH; Ro. xv. 18; 1 Th. i. 8; οὐκ οἴδαμεν τί λαλεῖ, what he says, i. e. what the words uttered by him mean [WH br. vi λαλ.], Jn. xvi. 18; ταῦτα, these words, Lk. xxiv. 36; Jn. viii. 30; xvii. 1, 13; 1 Co. ix. 8; τὸ λαλούμενον, 1 Co. xiv. 9; plur. Acts xvi. 14 (of the words of a teacher); τον λόγον λαλούμενον, Mk. v. 36 [see B. 802 (259) note]; λόγους, 1 Co. xiv. 19; ρήματα, Jn. viii. 20; Acts x. 44;

παραβολήν, Mt. xiii. 33; βλασφημίας, Mk. ii. 7 [L T Tr] WH βλασφημεί]; Lk. v. 21; δήματα βλάσφημα είς τινα, Acts vi. 11; δήματα (Rec. adds βλάσφημα) κατά τινος. Acts vi. 13; σκληρά κατά τινος, Jude 15; ὑπέρογκα, ib. 16 (Dan. [Theodot.] xi. 36); τὰ μὴ δέοντα, 1 Tim. v. 13 (ἀ μή θέμις, 2 Macc. xii. 14; είς τινα τὰ μή καθήκοντα, 3 Macc. iv. 16; [cf. W. 480 (448)]); διεστραμμένα, Acts xx. 30; τὸ ψεῦδος, Jn. viii. 44; δόλον, 1 Pet. iii. 10 fr. Ps. xxxiii. (xxxiv.) 14; ἀγαθά, Mt. xii. 34; σοφίαν, 1 Co. ii. 6 sq.; μυστήρια, ib. xiv. 2; foll. by ὅτι (equiv. to περὶ τούτου, ὅτι etc. to speak of this, viz. that they knew him [see οτι, I. 2 sub fin.]), Mk. i. 34; Lk. iv. 41; contrary to classic usage, foll. by direct disc., Mk. xiv. 31 Ltxt. T Tr WH; Heb. v. 5; xi. 18, (but in these last two pass. of the utterances of God); more correctly elsewhere έλάλησε λέγων (in imitation of Hebr. ירבר לאמר [cf. above (init.)]), foll. by direct disc.: Mt. xiv. 27; xxiii. 1; xxviii. 18; Jn. viii. 12; Acts viii. 26; xxvi. 31; xxviii. 25; Rev. xvii. 1; xxi. 9; λαλοῦσα κ. λέγουσα, Rev. x. 8. Lake with dat. of pers. to speak to one, address him (esp. of teachers): Mt. xii. 46; xxiii. 1; Lk. xxiv. 6; Jn. ix. 29; xv. 22; Acts vii. 38, 44; ix. 27; xvi. 13; xxii. 9; xxiii. 9; Ro. vii. 1; 1 Co. iii. 1; xiv. 21, 28; 1 Th. ii. 16; Heb. i. 2 (1); of one commanding. Mt. xxviii. 18; Mk. xvi. 19; to speak to, i. e. converse with, one [cf. B. § 133, 1]: Mt. xii. 46, [47 but WH mrg. only]; Lk. i. 22; xxiv. 32; Jn. iv. 26; xii. 29; faurois (dat. of pers.) ψαλμοῖς κ. υμνοις (dat. of instrument). Eph. v. 19; οὐ λαλεῖν τινι is used of one who does not answer, Jn. xix. 10; to accost one, Mt. xiv. 27; λαλώ τί Tim, to speak anything to any one, to speak to one about a thing (of teaching): Mt. ix. 18; Jn. viii. 25 (on which see dρχή, 1 b.); x. 6; xiv. 25; xv. 11; xviii. 20 sq.; 2 Co. vii. 14; ρήματα, Jn. vi. 63; xiv. 10; Acts xiii. 42; οἰκοδομὴν κ. παράκλησιν, things which tend to edify and comfort the soul, 1 Co. xiv. 3; of one promulgating a thing to one, τον νόμον, pass. Heb. ix. 19; λαλῶ πρός τινα, to speak unto one: Lk. i. 19; [ii. 15 Lmrg. TWH]; Acts iv. 1; viii. 26; ix. 29; xxl. 39; xxvi. 14 [RG]. 26, 31; Heb. v. 5, (דְבֶּר אָל, Gen. xxvii. 6; Ex. xxx. 11, 17, 22); λόγους πρός τινα, Lk. xxiv. 44; ελάλησαν πρός αὐτοὺς εὐαγγελιζόμενοι . . . Ἰησοῦν, Acts xi. 20; οσα αν λαλήση πρός ύμας, Acts iii. 22; σοφίαν εν τισιν, wisdom among etc. 1 Co. ii. 6; λαλ. μετά τινος, to speak, converse, with one [cf. B. § 133, 3]: Mk. vi. 50; Jn. iv. 27; ix. 37; xiv. 30; Rev. i. 12; x. 8; xvii. 1; xxi. 9, 15; λαλεῖν αλήθειαν μετά etc. to show one's self a lover of truth in conversation with others, Eph. iv. 25 [cf. Ellicott]; λαλείν περί τινος, concerning a person or thing: Lk. ii. 33; ix. 11; Jn. vii. 13; viii. 26; xii. 41; Acts ii. 31; Heb. ii. 5; iv. 8; with revi, dat. of pers., added, Lk. ii. 38; Acts xxii. 10; τὶ περί τινος, Acts xxviii. 21; Lk. ii. 17; είς τινα περί τινος (gen. of the thing), to speak something as respects a person concerning a thing, Heb. vii. 14 RG; είς τινα περί w. gen. of pers., ibid. LT Tr WH. Many of the exx. already cited show that \aakeiv is freq. used in the N. T. of teachers, — of Jesus, the apostles, and others. To those pass may be added, Lk. v. 4; Jn.

i. 37; vii. 46; viii. 30, 38; xii. 50; Acts vi. 10; xi. 15; xiv. 1, 9; xvi. 14; 1 Co. xiv. 34 sq.; 2 Co. ii. 17; Col. iv. 3; 1 Th. ii. 4; 1 Pet. iv. 11; with παρρησία added. Jn. vii. 26; xvi. 29; ἐπὶ ὀνόματι Ἰησοῦ, Acts v. 40, cf. iv. 17, see ἐπί, Β. 2 a. β.; τῷ ὁνόματι κυρίου [where L T Tr WH prefix (v), of the prophets, Jas. v. 10 (see ovoug. 2 f.); τινὶ (to one) ἐν παραβολαῖς, Mt. xiii. 3, 10, 13, 34; έν παροιμίαις, Jn. xvi. 25; έξ έμαυτοῦ, to speak from myself (i. e. utter what I myself have thought out), Jn. xii. 49; ἀπ' ἐμαυτοῦ (see ἀπό, II. 2 d. aa. p. 59°), Jn. vii. 17 sq.; xiv. 10; xvi. 13; ἐκ τῆς γῆς (see ἐκ, II. 2 sub fin.), Jn. iii. 31; ἐκ τοῦ κόσμου, 1 Jn. iv. 5 (see κόσμος, 6); ἐκ θεοῦ, prompted by divine influence, 2 Co. ii. 17; λαλεῖν τον λόγον, to announce or preach the word of God or the doctrine of salvation: Mk. viii. 32; Acts xiv. 25 [here in TWH mrg. foll. by εἰς τὴν Πέργην; see εἰς, A. I. 5 b.]; xvi. 6; Phil. i. 14, etc.; τὸν λόγ. τοῦ θεοῦ, Acts iv. 29, 31; τινὶ τ. λόγον, Mk. ii. 2; Acts xi. 19; with παραβολαίς added, Mk. iv. 33; τινὶ τὸν λόγ. τοῦ κυρίου [WH txt. θεοῦ], Acts xvi. 32 (Barn. ep. 19, 9); τωὶ τ. λόγ. τοῦ θεοῦ, Acts xiii. 46; Heb. xiii. 7; τὰ ρήματα τοῦ θεοῦ, Jn. iii. 34; τὰ ρήμ. της ζωής, Acts v. 20; πρός τινα τὸ εὐαγγ. τοῦ θεοῦ, 1 Th. ii. 2; λαλείν κ. διδάσκειν τὰ περί τοῦ Ἰησοῦ [RG κυρίου], Acts xviii. 25; τὸ μυστήριον τοῦ Χριστοῦ, Col. iv. 3. hadeir is used of the O. T. prophets uttering their predictions: Lk. xxiv. 25; Acts iii. 24; xxvi. 22 [cf. B. § 144, 20, and p. 301 (258)]; 2 Pet. i. 21; Jas. v. 10; of the declarations and prophetic announcements of God: Lk. i. 45, 55; Jn. ix. 29; Acts vii. 6; esp. in the Ep. to the Heb.: i. 1, 2 (1); iii. 5; iv. 8; xi. 18; xii. 25; God, the Holy Spirit, Christ, are said λαλείν εν τινι : Heb. i. 1, 2 (1); Mt. x. 20; 2 Co. xiii. 3; διά στόματός τινος, Lk. i. 70; Acts iii. 21; διά Hσαΐου, Acts xxviii. 25; of the sayings of angels: Lk. ii. 17, 20; Jn. xil. 29; Acts x. 7; xxiii. 9; xxvii. 25; the Holy Spirit is said λαλήσεω what it will teach the apostles, Jn. xvi. 13; ό νόμος as a manifestation of God is said haheir reve what it commands, Ro. iii. 19: finally, even voices are said haheir, Acts xxvi. 14 [RG]; Rev. i. 12; x. 8. i. q. to make known by speaking, to speak of, relate, with the implied idea of extolling: Mt. xxvi. 13; Mk. xiv. 9; Lk. xxiv. 36; Acts iv. 20; [cf. Heb. xi. 4 Rec. (see 1 fin. above)]. λαλεῖν strictly denotes the act of one who utters words with the living voice, when writers speak of themselves or are spoken of by others as λαλοῦντες, they are conceived of as present and addressing their readers with the living voice, Ro. vii. 1; 1 Co. ix. 8; 2 Co. xi. 17, 23; xii. 19; Heb. ii. 5; vi. 9; 2 Pet. iii. 16, or λαλείν is used in the sense of commanding, Heb. vii. 14. The verb λαλείν is not found in the Epp. to Gal. and 2 Thess. [COMP.: δια-, έκ-, κατα-, προσ-, συλ-λαλέω; cf. the catalogue of comp. in Schmidt, Syn. ch. 1 § 60.]

λαλιά, âs, ἡ, (λιίλος, cf. Bitm. Ausf. Sprchl. § 119 Anm. 21), in prof. auth. [fr. Arstph. down] loquacity, talkativeness, talk (Germ. Gerede) [see λαλίω, init.]; in a good sense conversation; in the N.T. 1. speech, i.q. story: Jn. iv. 42. nunciation, [W. 23]: Mk. xiv. 70 Rec.; Mt. xxvi. 73; speech which discloses the speaker's native country: hence of the speech by which Christ may be recognized as having come from heaven, Jn. viii. 43 [where cf. Meyer].*

אם [R G (on the accent see Tdf. Proleg. 102)] in Mt. xxvii. 46 and λαμμᾶ [R G] Mk. xv. 34, (the Hebr. word לְּכָּה fr. Ps. xxi. (xxii.) 1), why; in the former pass. Lchm. reads λημά, in the latter λεμά, Tdf. λεμά in both, Tr WH λεμά in Mt. but λαμά in Mk.; the form in η or ε reproduces the Chald. לְּכָּוֹא or דֹּיְלָּהָה on the remarkable diversity of spelling in the codd. cf. Tdf. on each pass., [WH on Mt. l. c.], and Fritzsche on Mk. p. 693.*

λαμβάνω; impf. ελάμβανον; fut. λήψομαι, (LTTr WH λήμψομαι, an Alexandrian form; see s. v. M, μ); 2 aor. ελαβον (2 pers. plur. once [in Tdf. 7 after B*] ελάβανε, 1 Jn. ii. 27; see reff. s. v. ἀπέρχομαι, init.), impv. λάβε (Rev. x. 8 sq.), not λαβέ (W. § 6, 1 a.; B. 62 (54)); pf. είληφα, 2 pers. είληφας [and είληφες (Rev. xi. 17 WH; see κοπιάω); on the use of the pf. interchangeably with an aor. (Rev. v. 7; viii. 5, etc.) cf. B. 197 (170); W. 272 (255); Jebb in Vincent and Dickson's Mod. Grk. 2d ed. App. §§ 67, 68], ptcp. είληφώς; [Pass., pres. ptcp. λαμβανόμενος; pf. 3 pers. sing. είληπναι, Jn. viii. 4 WH mrg. (rejected section)]; Sept. hundreds of times for της, very often for και, also for τος and several times for τηκ; [fr. Hom. down];

1. to take with the hand, lay hold I. to take, i. e. of, any pers. or thing in order to use it: absol., where the context shows what is taken, Mt. xxvi. 26; Mk. xiv. 22; (τὸν) ἄρτον, Mt. xxvi. 26; Acts xxvii. 35; τὸ βιβλίον, Rev. v. 7-9, [see B. and W. u. s.]; μάχαιραν (grasp, lay hand to), Mt. xxvi. 52, and in many other exx. After a circumstantial style of description (see arίστημι, Π. 1 c.) in use from Hom. down (cf. Passow s. v. C.; [L. and S. s. v. I. 11]; Matthiae § 558, Anm. 2; [W. § 65, 4 c.]), the ptcp. $\lambda a\beta \omega \nu$ with acc. of the object is placed before an act. verb where it does not always seem to us necessary to mention the act of taking (as λαβών κύσε γείρα [cf. our 'he took and kissed'], Hom. Od. 24, 398): Mt. xiii. 31, 33; xvii. 27; Mk. ix. 36; Lk. xiii. 19, 21; Jn. xii. 3; Acts ii. 23 Rec.; ix. 25; xvi. 3; λαβών τὸ αίμα . . . τον λαον έρράντισε (equiv. to τῷ αίματι . . . τον λ. έρρ.), Heb. ix. 19; or the verb λαβείν in a finite form foll. by καί precedes, as έλαβε τον Ίησοῦν καὶ ἐμαστίγωσεν, Jn. xix. 1; add, ib. 40; xxi. 13; Rev. viii. 5; also λαβείν τον άρτον . . . και βαλείν etc., Mt. xv. 26; Mk. vii. 27; έλαβον . . . καὶ ἐποίησαν, Jn. xix. 23. metaph., ἀφορμήν (see the word, 2), Ro. vii. 8, 11; ὑπόδειγμά τινός (gen. of the thing) riva, to take one as an example of a thing, for imitation, Jas. v. 10; to take in order to wear, ra Ιμάτια, i. e. to put on: Jn. xiii. 12 (ἐσθῆτα, ὑποδήματα, Hdt. 2, 37; 4, 78); μορφήν δούλου, Phil. ii. 7. to take in the mouth: something to eat, Jn. xiii. 30; Acts ix. 19; 1 Tim. iv. 4, (cf. Lat. cibum capio, to take food); to take anything to drink, i. e. drink, swallow, ΰδωρ, Rev. xxii. 17; to drink, τὸ ὅξος, Jn. xix. 30; οὐκ ἔλαβε, he did not take it, i. e. refused to drink it, Mk. xv. 23. to take up a thing to be carried; to take upon one's self: Top σταυρον αὐτοῦ, Mt. x. 38 [L mrg. apn]; to take with one for future use: ἄρτους, Mt. xvi. 5, 7; λαμπάδας, Mt. xxv. 1; έλαιον μεθ' έαυτών, ibid. 3. 2. to take in order to carry away: without the notion of violence, τὰς ἀσθενείας, i. e. to remove, take away, Mt. viii. 17; with the notion of violence, to seize, take away forcibly: Mt. v. 40; Rev. iii. 11; τὴν εἰρήνην ἐκ [Rec. ἀπὸ, (WH br. ἐκ)] τῆς γῆς, Rev. vi. 4. 3. to take what is one's own, to take to one's self, to make one's own; a. to ciaim, procure, for one's self: τί, Jn. iii. 27 (opp. to what is given); έαυτῷ βασιλείαν, Lk. xix. 12; with acc. of the pers. to associate with one's self as companion, attendant, etc.: λαβών τ. σπείραν έρχεται, taking with him the band of soldiers (whose aid he might use) he comes, Jn. xviii. 3 (στρατον λαβών έρχεται, Soph. Trach. 259); λαμβ. γυναῖκα, to take i. e. marry a wife, Mk. xii. 19-22; Lk. xx. 28-31, (Gen. iv. 19, etc.; Xen. Cyr. 8, 4, 16; Eur. Alc. 324; with éaure added, Gen. iv. 19; vi. 2, and often). b. of that which when taken is not let go, like the Lat. capio, i. q. to seize, lay hold of, apprehend: rwá, Mt. xxi. 35, 39; Mk. xii. 3, 8, and very often in Grk. writ. fr. Hom. down; trop vi, i. e. to get possession of, obtain, a thing, Phil. iii. 12 [cf. W. 276 (259)]; metaph., of affections or evils seizing on a man (Lat. capio, occupo): τινὰ ἔλαβεν εκστασις, Lk. v. 26; φόβος, Lk. vii. 16 (very often so even in Hom., as τρόμος έλλαβε γυΐα, Π. 3, 34; με ίμερος alρεî, 3, 446; χόλος, 4, 23; Sept. Ex. xv. 15; Sap. xi. 13 (12)); πνεῦμα (i. e. a demon), Lk. ix. 39; πειρασμός, 1 Co. x. 13. c. to take by craft (our catch, used of hunters, fishermen, etc.): οὐδέν, Lk. v. 5; trop. τινά, to circumvent one by fraud, 2 Co. xi. 20; with δόλω added, ib. xii. 16. d. to take to one's self, lay hold upon, take possession of, i. e. to appropriate to one's self: ¿autê the τιμήν, Heb. v. 4. e. Lat. capto, catch at, reach after. strive to obtain: τὶ παρά τινος (gen. of pers.), Jn. v. 34, f. to take a thing 41; alternating with ζητεῖν, ib. 44. due acc. to agreement or law, to collect, gather (tribute): τὰ δίδραχμα, Mt. xvii. 24; τέλη ἀπό τινος, ib. 25; δεκάτας. Heb. vii. 8 sq.; καρπούς, Mt. xxi. 34; παρὰ τῶν γεωργῶν ἀπὸ τοῦ καρποῦ, Mk. xii. 2. 4. to take i. e. to admit, receive: τινά ραπίσμασιν, Mk. xiv. 65 LTTr WH [cf. Lat. verberibus aliquem accipere], but see βάλλω, 1; τινά els τὰ ίδια, unto his own home [see ίδιος, 1 b.], Jn. xix. 27; els olkíav, 2 Jn. 10; els τὸ πλοίον, Jn. vi. 21. to receive what is offered; not to refuse or reject: rwa, one, in order to obey him, Jn. i. 12; v. 43; xiii. 20; 76, prop., to receive, Mt. xxvii. 6; trop. : τον λόγον, to admit or receive into the mind, Mt. xiii. 20; Mk. iv. 16, (for which in Lk. viii. 13 δέχονται); τὴν μαρτυρίαν, to believe the testimony, Jn. iii. 11, 32 sq.; τὰ ῥήματά τινος, Jn. xii. 48; xvii. 8. In imitation of the Hebr. נשא פנים (on the various senses of which in the O. T. cf. Gesenius, Thes. ii. p. 915 sq.). πρόσωπον λαμβάνω, to receive a person, give him access to one's self, i. e. to regard any one's power, rank, external circumstances, and on that account to do some injustice or neglect something: used of partiality [A. V. to accept the person], Lk. xx. 21; with ανθρώπου added, Gal

ii. 6, (Lev. xix. 15; Mal. ii. 9, etc.; θαυμάζειν τὸ πρόσωπ., Deut. x. 17: Job xxxii. 22); [cf. Bp. Lghtft. on Gal. l. 5. to take, i. q. to choose, select: Tivà ex Tivor, c.]. 6. To the signification to take may pass. Heb. v. 1. be referred that use, freq. in Grk. auth. also (cf. Passow s. v. B. d. fin.; [L. and S. II. 3]), by which λαμβάνειν joined to a subst. forms a periphrasis of the verb whose idea is expressed by the subst. : λαμβ. ἀρχήν to take beginning, i. q. apxouas to begin, Heb. ii. 3 (Polyb. 1, 12, 9, and often; Ael. v. h. 2, 28; 12, 53, and in other auth.); λήθην τινός, to forget, 2 Pet. i. 9 (Joseph. antt. 2, 6, 10; 9, 1; 4, 8, 44; Ael. v. h. 3, 18 sub fin.; h. anim. 4, 35); υπόμνησίν τινος, to be reminded of a thing, 2 Tim. i. 5; πείράν τινος, to prove anything, i. e. either to make trial of: hs sc. balacons, which they attempted to pass through, Heb. xi. 29; or to have trial of, to experience: also with gen. of the thing, ib. 36, (in both senses often also in class. Grk.; see πείρα, and Bleek, Br. a. d. Heb. ii. 2 p. 811); συμβούλιον λαμβ. to take counsel, i. q. συμβουλεύεσθαι, to deliberate (a combination in imitation apparently of the Lat. phrase consilium capere, although that signifies to form a plan, to resolve): Mt. xii. 14; xxii. 15; xxvii. 1, 7; xxviii. 12; θάρσος, to take, receive, courage, Acts xxviii. 15; τὸ χάραγμά τινος, i. q. χαράσσομαί τι, to receive the mark of, i. e. let one's self be marked or stamped with: Rev. xiv. 9, 11; xix. 20; xx. 4.

II. to receive (what is given); to gain, get, obtain: absol., opp. to alreîv, Mt. vii. 8; Lk. xi. 10; Jn. xvi. 24; opp. to didóvas, Acts xx. 35; Mt. x. 8; with acc. of the thing, Mt. xx. 9 sq.; Mk. x. 30; [Lk. xviii. 30 L txt. WH txt. Tr mrg.]; Jn. vii. 39; Acts ii. 38; x. 43; Ro. i. 5; v. 11; 1 Co. ii. 12; ix. 24 sq.; 2 Co. xi. 4; Gal. iii. 14; Heb. ix. 15; [xi. 13 R G, see ἐπαγγελία, 2 b.; cf. W. 287 (222)]; Jas. i. 12; v. 7; 1 Pet. iv. 10; Rev. iv. 11; v. 12, and many other exx.; μισθόν, Mt. x. 41; Jn. iv. 36; 1 Co. iii. 8, 14; ἐλεημοσύνην, Acts iii. 3; ἔλεος, Heb. iv. 16; τόπον ἀπολογίας, Acts xxv. 16; τὴν ἐπισκοπήν, Acts i. 20; διάδογον, Acts xxiv. 27 (successorem accipio, Plin. ep. 9, 13); τὸ ἰκανὸν παρά τινος (gen. of pers.), Acts xvii. 9 (see iκανός, a. fin.); of punishments: κρίμα, Mt. xxiii. 14 (13) Rec.; Mk. xii. 40 [cf. W. 183 (172)]; Lk. xx. 47; Jas. iii. 1; with dat. incommodi added, ξαυτώ, Ro. xiii. 2 (δίκην, Hdt. 1, 115; Eur. Bacch. 1312; ποινάς, Eur. Tro. 360). οἰκοδομήν, to receive edifying, i. q. οἰκοδομοῦμαι, 1 Co. xiv. 5; περιτομήν, i. q. περιτέμνομαι, Jn. vii. 23; τὶ ἔκ τινος [?], Jn. i. 16; ἐξ ἀναστάσεως τοὺς νεκρούς. substantially i. q. to receive, get back, Heb. xi. 35 [see & , II. 6]; éx, a part of a thing [see éx, II. 9], Rev. xviii. 4; τὶ παρά τινος (gen. of pers.), [Lk. vi. 34 T Tr txt. WH]; Jn. x. 18; Acts ii. 33; iii. 5; xx. 24; xxvi. 10; Jas. i. 7; 1 Jn. iii. 22 RG; 2 Jn. 4; Rev. ii. 28 (27); ἀπό τινος (gen. of pers.), 1 Jn. ii. 27; [iii. 22 LTTr WH]; on the difference betw. παρά and ἀπό τινος λαμβ. cf. W. 370 (347) note; [B. § 147, 5; yet see Bp. Lghtft. on Gal. i. 12]; ὑπό τινος, 2 Co. xi. 24; πῶς είληφας, how thou hast received by instruction in the gospel, i. e. hast learned, Rev. iii. 3. The verb λαμβάνω does not occur in the Epp. to the Thess., Philem., Titus, nor in the Ep. of Jude. [Comp.: ἀνα-, ἀντι-, συν-αντι- (-μαι), ἀπο-, ἐπι-, κατα-, μετα-, παρα-, συν-παρα-, προ-, προσ-, συν-, συν-περι-, ὑπο-λαμβάνω. Syn. see δέχομαι, fin.]

Λάμαχ, δ, (Hebr. ϶μό), Lamech, the father of Noah (Gen. v. 25 sqq.): Lk. iii. 36.*

λαμμά, see λαμά.

λαμπάς, -άδος, ή, (λάμπω, cf. our lamp), [fr. Aeschyl. and Thuc. down], Sept. for τς);

1. a torch: Rev. iv. 5 [where A. V. lamps]; viii. 10.

2. a lamp, the flame of which is fed with oil: Mt. xxv. 1, 3 sq. 7 sq.; Jn. xviii. 3; Acts xx. 8. [Cf. Trench, Syn. § xlvi.; Edersheim, Jesus the Messiah, ii. 455 sqq.; Becker, Charicles, Sc. ix. (Eng. trans. p. 153).]*

λαμπρός, -ά, -όν, (λάμπω); a. shining; brilliant: ἀστήρ, Rev. xxii. 16 (Hom. Il. 4, 77, etc.); clear, transparent, Rev. xxii. 1. b. splendid, magnificent, [A. V. gorgeous, bright (see below)]: ἐσθής, Lk. xxiii. 11; Acts x. 30; Jas. ii. 2 sq.; λίνον [L Tr WH λίθον], Rev. xv. 6; βύσσινος, xix. 8; neut. plur. splendid [(R. V. sumptuous)] things, i. e. elegancies or luxuries in dress and style, Rev. xviii. 14. The word is sometimes used of brilliant and glistening whiteness (hence λαμπρά τήβεννα, toga candida, Polyb. 10, 4, 8; 10, 5, 1); accordingly the Vulg. in Acts x. 30; Jas. ii. 2; Rev. xv. 6 renders it by candidus; and some interpreters, following the Vulg. ("indutum veste alba"), understand 'white apparel' to be spoken of in Lk. xxiii. 11 [A. V. gorgeous; (see above); cf. Keim iii. p. 380 note [Eng. trans. vi. 104].*

λαμπρότης, -ητος, ή, brightness, brilliancy: τοῦ ἡλίου, Acts xxvi. 13. [From Hdt. (metaph.) down.]*

λαμπρώς, adv., splendidly, magnificently: of sumptuous living, Lk. xvi. 19. [From Aeschyl. down.]*

λάμπω; fut. λάμψω (2 Co. iv. 6 L txt. T Tr WH); 1 aor. ἔλαμψα; [fr. Hom. down]; to shine: Mt. v. 15 sq.; xvii. 2; Lk. xvii. 24; Acts xii. 7; 2 Co. iv. 6. [Comp.: ἐκ., περι-λάμπω.]*

λανθάνω (lengthened form of λήθω); 2 aor. ἔλαθον, (whence Lat. latere); Sept. several times for D'y, etc.; [fr. Hom. down]; to be hidden: Mk. vii. 24; Lk. viii. 47; τινά, to be hidden from one, Acts xxvi. 26; 2 Pet. iii. 5 (on which see θέλω, 1 sub fin.), 8; acc. to the well-known classic usage, joined in a finite form to a ptcp. i. q. secretly, unawares, without knowing, (cf. Matthiae § 552 β.; Passow s. v. ii. p. 18b; [L. and S. s. v. A. 2]; W. § 54, 4; [B. § 144, 14]): ἔλαθον ξενίσαντες, have unawares entertained, Heb. xiii. 2. [Comp.: ἐκ-, ἐπι-(-μαι).]*

λαξευτός, -ή, -όν, (fr. λαξεύω, and this fr. λα̂ς a stone, and ξέω to polish, hew), cut out of stone: μνη̂μα, Lk. xxiii. 53, and thence in Evang. Nicod. c. 11 fin.; (once in Sept., Deut. iv. 49; Aquila in Num. xxi. 20; xxiii. 14; Deut. xxxiv. 1; [Josh. xiii. 20]; nowhere in Grk. auth.).*

Aαοδικεία [-κία T WH (see I, ι); R G L Tr accent -δίκεια, cf. Chandler § 104], -αs, ή, Laodicea, a city of Phrygia, situated on the river Lycus not far from Colossæ. After having been successively called Diospolis and Rhoas, it was named Laodicea in honor of Laodice, the wife of Antiochus II. [B. C. 261-246]. It was de-

stroyed by an earthquake, A. D. 66 [or earlier, see Bp. Lghtfi. Com. on Col. and Philem. p. 38 sq.], together with Colossæ and Hierapolis (see Kologogi); and afterwards rebuilt by Marcus Aurelius. It was the seat of a Christian church: Col. ii. 1; iv. 13, 15 sq. [(on the 'Ep. to (or 'from') the Laodiceans' see Bp. Lghtft. Com. u. s. pp. 274-300)]; Rev. i. 11; iii. 14, and in the [Rec.] subscription of the 1 Ep. to Tim. [See Bp. Lghtft. Com. on Col. and Philem. Intr. § 1; Forbiger, Hndbch. d. alten Geogr. 2te Ausg. ii. 347 sq.]*

Aαοδικεύς, -ίως, δ, a Laodicean, inhabitant of Laodicea: Col. iv. 16, and Rec. in Rev. iii. 14.*

λαός, -οῦ, δ, [(cf. Curtius § 535)]; Sept. more than fifteen hundred times for שָׁן; rarely for אוֹ and הַאָּי; [fr. Hom. down]; people; 1. a people, tribe, nation, all those who are of the same stock and language: univ. of any people; joined with γλώσσα, φυλή, έθνος, Rev. v. 9; vii. 9; x. 11; xi. 9; xiii. 7 [Rec. om.]; xiv. 6; xvii. 15. (see γλώσσα, 2); πάντες οἱ λαοί, Lk. ii. 31; Ro. xv. 11; esp. of the people of Israel: Mt. iv. 23; xiii. 15; Mk. vii. 6; Lk. ii. 10; Jn. xi. 50 (where it alternates with thus); xviii. 14; Acts iii. 23; Heb. ii. 17; vii. 11, etc.; with 'Ισραήλ added, Acts iv. 10; distinguished fr. τοῖς ἔθνεσιν. Acts xxvi. 17, 23; Ro. xv. 10; the plur. λαοὶ Ἰσραήλ [R.V. the peoples of Is.] seems to be used of the tribes of the people (like עמים, Gen. xlix. 10; Deut. xxxii. 8; Is. iii. 13, etc.) in Acts iv. 27 (where the plur. was apparently occasioned by Ps. ii. 1 in its reference to Christ, cf. 25); οἱ πρεσβύτεροι τοῦ λαοῦ, Mt. xxi. 23; xxvi. 3, 47; xxvii. 1; οί γραμματείς τοῦ λαοῦ, Mt. ii. 4; οί πρῶτοι τοῦ λαοῦ, Lk. xix. 47; τὸ πρεσβυτέριον τοῦ λαοῦ, Lk. xxii. 66; ἄργοντες τοῦ λαοῦ, Acts iv. 8. with a gen. of the possessor, τοῦ θεοῦ, αὐτοῦ, μοῦ (i. e. τοῦ θεοῦ, Hebr. ינם האלהים ,עם יהוה), the people whom God has chosen for himself, selected as peculiarly his own: Heb. xi. 25; Mt. ii. 6; Lk. i. 68; vii. 16; without the art. Jude 5 (Sir. xlvi. 7; Sap. xviii. 13); cf. W. § 19, 1; the name is transferred to the community of Christians, as that which by the blessing of Christ has come to take the place of the theocratic people of Israel, Heb. iv. 9; Rev. xviii. 4; particularly to a church of Christians gathered from among the Gentiles, Acts xv. 14; Ro. ix. 25 sq.; 1 Pet. ii. 10; with είς περιποίησιν added, 1 Pet. ii. 9; περιούσιος, Tit. ii. 14, cf. Acts xviii. 10; Lk. i. 17. δ λαός the people (of Israel) is distinguished from its princes and rulers [(1 Esdr. i. 10; v. 45; Judith viii. 9, 11; etc.)], Mt. xxvi. 5; Mk. xi. 32 [here WH Tr mrg. read δχλος]; xiv. 2; Lk. xx. 19; xxii. 2; xxiii. 5; Acts v. 26, etc.; from the priests, Heb. v. 3; vii. 5, 27. 2. indefinitely, of a great part of the population gathered together anywhere: Mt. xxvii. 25; Lk. i. 21; iii. 15; vii. 1, 29; viii. 47; ix. 13; xviii. 43, etc.; τὸ πληθος τοῦ λαοῦ, Lk. i. 10. The Gospels of Mk. and Jn. use the word but three times each. Syn. see δημος, fin.]

λάρυγξ, γγος, δ, the throat (Etym. Magn. [557, 16]: λάρυγξ μὲν δι' οὖ λαλοῦμεν ... φάρυγξ δὲ δι' οὖ ἐσθίομεν κ. πίνομεν): of the instrument or organ of speech (as Ps. v. 10; Prov. viii. 7; Sir. vi. 5 (4)), Ro. iii. 13, where

the meaning is, their speech threatens and imprecates destruction to others. (Arstph., Eur., Aristot., Galen. al.; Sept. several times for אָדָן; oftener for אָדָ, the palate.) •

Aaσala, -as, ή, (Lchm. "Aλaσσα, Tr WH Λασέα [see WH. App. p. 160], Vulg. Thalassa), Lasæa, Acts xxvii. 8, a city of Crete not mentioned by any ancient geographical or other writer. But this need not excite surprise, since probably it was one of the smaller and less important among the ninety or a hundred cities of the island; cf. Kuinoel ad loc. [Its site was discovered in 1856, some five miles to the E. of Fair Havens and close to Cape Leonda; see Smith, Voyage and Shipwr. of St. Paul, (3d ed. p. 259 sq.) 4th ed. p. 262 sq.; Alford, Grk. Test. vol. ii. Proleg. p. 27 sq.] •

λάσκω: 1 aor. ελάκησα; (cf. Bitm. Ausf. Sprchl. ii. p. 233; Krüger ii. 1, p. 134; Kühner § 343, i. p. 858; [Veitch s. v.]; W. 88 (84)); 1. to crack, crackle, crash: Hom., Hes., Tragg., Arstph. 2. to burst asunder with a crack, crack open: Acts i. 18; δ δράκων φυσηθεὶς (after having sucked up the poison) ελάκησε καὶ ἀπέθανε καὶ ἐξεχύθη δ ἰδς αὐτοῦ καὶ ἡ χολή, Act. Thomae § 33, p. 219 ed. Tdf.*

λατομίω, -ω: 1 aor. έλατόμησα; pf. pass. ptcp. λελατομημένος; (fr. λατόμος a stone-cutter, and this fr. λας a stone, and τέμνω); to cut stones, to hew out stones: Mt. xxvii. 60; Mk. xv. 46. (Sept. several times for אָבָרָה; once for בְּרָה; Ex. xxi. 33 sqq.; Diod., [Dion. H., Strab., al. (cf. Soph. Lex. s. v.)], Justin Mart.)*

λατρεία, -as, $\dot{\eta}$, (λατρεύω, q. v.); 1. in Grk. auth. service rendered for hire; then any service or ministration (Tragg., Plut., Lcian.); the service of God: rou θεοῦ, Plat. apol. 23 b.; καταφυγείν πρὸς θεῶν εὐχάς τε καὶ λατρείας, ibid. Phaedr. p. 244 e.; servitus religionis, quam λατρείαν Graeci vocant, August. civ. dei 5, 15. in the Grk. Bible, the service or worship of God acc. to the requirements of the levitical law (Hebr. עברה, Ex. xii. 25 sq., etc.): Ro. ix. 4; Heb. ix. 1, (1 Macc. ii. 19, 22); λατρείαν προσφέρειν τῷ θεῷ [to offer service to God] i. q. θυσίαν προσφέρειν els λατρείαν [to offer a sacrifice in service], Jn. xvi. 2; ἐπιτελεῖν τὰς λατρείας, to perform the sacred services (see ἐπιτελέω, 1), spoken of the priests, Heb. ix. 6; univ. of any worship of God, ή λογική λ. Ro. xii. 1 [cf. W. § 59, 9 a.]; (of the worship of idols, 1 Macc. i. 43).

λατρεύω; fut. λατρεύσω; 1 aor. ἐλάτρευσα; (λάτρις a hireling, Lat. latro in Enn. and Plaut.; λάτρον hire); in Grk. writ.

a. to serve for hire;
b. univ. to serve, minister to, either gods or men, and used alike of slaves and of freemen; in the N. T. to render religious service or homage, to worship, (Hebr. תֵבֶר, Deut. vi. 13; x. 12; Josh. xxiv. 15); in a broad sense, λατρ. θεφ: Mt. iv. 10 and Lk. iv. 8, (after Deut. vi. 13); Acts vii. 7; xxiv. 14; xxvii. 23; Heb. ix. 14; Rev. vii. 15; xxii. 3; of the worship of idols, Acts vii. 42; Ro. i. 25, (Ex. xx. 5; xxiii. 24; Ezek. xx. 32). Phrases relating to the manner of worshipping are these: θεφ [so R G] λατρεύεω πνεύματι (dat. of instr.), with the spirit or soul, Phil. iii. 3,

but LTTrWH have correctly restored πνεύματι θεοῦ, i. e. prompted by, filled with, the Spirit of God, so that the dat. of the pers. (τῷ θεῷ) is suppressed; ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγ, in my spirit in delivering the glad tidings, Ro. i. 9; τῷ θεῷ ἐν καθαρᾳ συνειδήσει, 2 Tim. i. 3; μετὰ αἰδοῦς καὶ εὐλαβείας οτ [so LTTrWH] μετ' εὐλαβ. κ. δέους, Heb. xii. 28; ἐν ὁσιότητι κ. δικαιοσύνη, Lk. i. 74; (without the dat. θεῷ) νηστείαις κ. δεήσεσι, Lk. ii. 37; λατρεύειν, absol., to worship God [cf. W. 593 (552)], Acts xxvi. 7. in the strict sense; to perform sacred services, to offer gifts, to worship God in the observance of the rites instituted for his worship: absol., Heb. ix. 9; x. 2; spec. of the priests, to officiate, to discharge the sacred office: with a dat. of the sacred thing to which the service is rendered, Heb. viii. 5; xiii. 10. [(Eur., al.)]*

λάχανον, -ου, τό, (fr. λαχαίνω to dig; hence herbs grown on land cultivated by digging; garden-herbs, as opp. to wild plants); any potherb, vegetables: Mt. xiii. 32; Mk. iv. 32; Lk. xi. 42; Ro. xiv. 2. (1 K. xx. (xxi.) 2; Gen. ix. 3; Ps. xxxvi. (xxxvii.) 2, etc.; Arstph., Plat., Plut., al.)*

Λεββαίος, see Θαδδαίος.

λεγιών and (so T, Tr [but not in Mt. xxvi. 53], WH [see fin.], also Lchm. in Mk. v. 9, 15) λεγιών (cf. Tdf. ed. 7 Proleg. p. l.; [esp. ed. 8 p. 83; B. 16 (15)]; so, too, in inserr. in Boeckh; [Diod., Plut., al.]), -ωνος, ή, (a Lat. word), a legion (a body of soldiers whose number differed at different times, and in the time of Augustus seems to have consisted of 6826 men [i. e. 6100 foot, and 726 horse]): Mt. xxvi. 53; Mk. v. 9, 15; Lk. viii. 80 [here WH¹ (ex errore) λεγίων (cf. Chandler § 593)].*

Mye (in the N. T. only the pres. and impf. act. and pres. pass. are in use; 3 pers. plur. impf. ελεγαν, Jn. xi. 56 Tdf. [cf. ἔχω, init.]): I. in its earliest use in Hom. to lay (like Lat. lego, Germ. legen; cf. J. G. Müller in Theol. Stud. u. Krit. for 1835, p. 127 sqq.; Curtius § 538); to cause to lie down, put to sleep; 1. to collect. gather; to pick out. 2. to lay with, count with; to enumerate, recount, narrate, describe; [cf. Eng. tale, Germ. zählen]. II. to put word to word in speaking, join words together, i. e. to say (how it differs fr. λαλείν, see under that word ad init.); once so by Hom. in Il. 2, 222 [yet cf. Schmilt, Syn. i. ch. 1, §§ 20; 48, 2; L. and S. s. v. B. II. 2]; often in Pind., and by far the most com. use in Attic; Sept. more than thirteen hundred times for אָמֵר; often also for אָמָר (saying, dictum); very rarely for דבר; and so in N. T. 1. univ. a. absol. to speak: Acts xiii. 15; xxiv. 10; to say, foll. by direct disc., Mt. ix. 34; xii. 44; xvi. 2 [here T br. WH reject the pass.]; Mk. iii. 30; Lk. v. 39 [WH br. the cl.]; Jn. i. 29, 38; [1 Co. xii. 3 L T Tr WH]; Jas. iv. 13, and very often; the direct discourse is preceded by ore recitative, Mt. ix. 18 [T om. ὅτι]; Mk. i. 15 [Tom. WH br. λέγ.]; ii. 12 [L and WH br. λέγ.]; iii. 21 sq.; v. 28; vi. 14 sq. 35; vii. 20; Lk. i. 24; iv. 41; xvii. 10; Jn. vi. 14; vii. 12; viii. 33; ix. 9, 41; xvi. 17; Acts ii. 13; xi. 3; Heb. x. 8; Rev. iii. 17, etc.; foll. by acc. with inf., Lk. xi. 18; xxiv. 23; Jn. xii. 29; Acts iv. 32; xxviii. 6, etc.; foll. by or, Lk. xxii. 70;

Jn. viii. 48; xviii. 37; 1 Tim. iv. 1, (for other exx. see 2 a. below); foll. by an indir. question, Mt. xxi. 27; b. The N. T. writers, par-Mk. xi. 33; Lk. xx. 8. ticularly the historical, are accustomed to add the verb λέγειν foll. by direct disc. to another verb which already contains the idea of speaking, or which states an opinion concerning some person or thing; as τὸ ἡηθὲν ... προφήτου λέγοντος, Mt. ii. 17; viii. 17; xii. 17; xiii. 35; κηρύσσων κ. [LTWII om. Tr br. καλ] λέγων, Mt. iii. 2; κράζειν καὶ λέγειν, Mt. ix. 27; xxi. 15; Mk. x. 47; Lk. iv. 41 [here L T Tr mrg. κραυγάζειν]; Acts xiv. 15; προσ-Φωνείν κ. λέγειν, Mt. xi. 17; Lk. vii. 32; απεκρίθη καὶ λέγει, Mk. vii. 28; αίνεῖν τ. θεὸν κ. λέγειν, Lk. ii. 13; γογγύζειν κ. λέγειν, Jn. vi. 42. to verbs of speaking, judging, etc., and those which denote in general the nature or the substance of the discourse reported, the ptcp. אניער is added (often so in Sept. for לאמר [W. 535 sq. (499), cf. 602 (560)]) foll. by direct disc.: άπεκ, είθη λέγων, Mt. xxv. 9, 44 sq.; Mk. ix. 38 [T WH om. λέγων]; Acts xv. 13; Rev. vii. 13, etc. (see ἀποκρίνομαι, 1 c.); είπε λ., Mk. [viii. 28 T WH Tr mrg.]; xii. 26; Lk. xx. 2, (in Grk. writ. ἔφη λέγων); έλάλησε λέγων (see λαλώ, 5); έμαρτύρησε, Jn. i. 32; κέκραγε λ. ib. 15; έδίδασκε λ. Mt. v. 2; [έβόησε or] ανεβόησε λ., Mt. xxvii. 46; Lk. ix. 38; ἀνέκραξε λ., Mk. i. 24; Lk. iv. 34 ΓΤ WH om. Tr br. λέγ.]; also after ἄδειν, Rev. v. 9; xv. 3; αΐρειν [or ἐπαίρ.] φωνήν, Lk. xvii. 13; Acts xiv. 11; θαυμάζειν, Mt. viii. 27; ix. 33; xxi. 20; after προφητεύειν, Mt. xv. 7; γογγύζειν, Mt. xx. 12; είπεν έν παραβολαίς, Mt. xxii. 1; παρέθηκε παραβολήν, Mt. xiii. 24; διεμαρτύρατο, Heb. ii. 6; ἐπήγγελται, Heb. xii. 26, and a great many other exx. It is likewise added to verbs of every kind which denote an act conjoined with speech; as έφάνη, φαίνεται λέγων, Mt. i. 20; ii. 13; προσεκύνει λέγων, Mt. viii. 2; ix, 18; xiv. 33; xv. 25; add, Mt. viii. 3; ix. 29; xiv. 15; Mk. v. 35; Lk. i. 66; v. 8; viii. 38; x. 17; xv. 9; xviii. 3; xix. 18; Acts viii. 10, 18 sq.; xii. 7; xxvii. 23 sq.; 1 Co. xi. 25, etc. On the other hand, the verb λέγω in its finite forms is added to the participles of other verbs: Mt. xxvii. 41; Mk. viii. 12; xiv. 45, 63, 67; xv. 35; Lk. vi. 20; Jn. i. 36; ix. 8; Acts ii. 18; Heb. viii. 8; ἀποκριθεὶς λέγει, Mk. viii. 29; ix. 5, 19; x. 24, 51; xi. 22, 33 [L Tr'mrg. br. T Tr WH om. απ.]; Lk. iii. 11; xi. 45; xiii. 8, (nowhere so in Acts, nor in Mt. nor in Jn.); κράξας λέγει, Mk. v. 7 [Rec. είπε]; ix. 24. נְבְתֹּב רָאִמֹר), 2 K. x. 6; 2 S. xi. 15, etc.), he wrote in these words, or he wrote these words [A. V. retains the idiom, he wrote saying (cf. e. below)]: Lk. i. 63; 1 Macc. viii. 31; xi. 57; Joseph. antt. 11, 2, 2; 13, 4, 1; exx. fr. the Syriac are given by Gesenius in Rosenmüller's Repertor. i. p. 135. ἔπεμψε or ἀπέστειλε λέγων, i. e. he ordered it to be said by a messenger: Mt. xxii. 16; xxvii. 19; Lk. vii. 19 sq.; xix. 14; Jn. xi. 3; Acts xiii. 15; xvi. 35, (see in είπον, 3 b.); otherwise in Mt. xxi. 37; Mk. xii. 6. c. ή φωνή λέγουσα: Mt. iii. 17; xvii. 5; Lk. iii. 22 [G L T Tr WH om. λέγ.]; Rev. vi. 6; x. 4, 8; xii. 10; xiv. 13, etc. λέγειν φωνή μεγάλη, Rev. v. 12; viii. 13; ἐν φωνῆ μ., ib. xiv. 7, 9.

accordance with the Hebr. conception which regards thought as internal speech (see elmov, 5), we find héyeur έν έαυτφ, to say within one's self, i. e. to think with one's self: Mt. iii. 9; ix. 21; Lk. iii. 8; ἐν τή καρδία αὐτοῦ, e. One is said to speak, \(\lambde{\epsilon}\gamma\epsilon\), not only Rev. xviii. 7. when he uses language or ally, but also when he expresses himself in writing [(cf. b. sub fin.)]: 2 Co. vii. 3; viii. 8; ix. 3, 4; xi. 16, 21; Phil. iv. 11, and often in Paul; so of the writers of the O. T.: Ro. x. 16, 20; xi. 9; xv. 12; λέγει ή γραφή, Ro. iv. 8; x. 11; xi. 2; Jas. ii. 23, etc.; and simply λέγει, sc. ή λέγουσα, i. e. ή γραφή (our it is said): Ro. xv. 10, [11 L Tr mrg.]; Gal. iii. 16; Eph. iv. 8; v. 14; cf. W. 522 (486 sq.) and 588 (547); B. § 129, 16; λέγει, sc. δ θεός, 2 Co. vi. 2; λέγει Δαυίδ έν ψαλμφ, Acts xiii. 35; λέγει ὁ θεός, Heb. v. 6; ἐν τῷ ὑ Ωσηέ, Ro. ix. 25; ἐν Ἡλία, Ro. xi. 2; ἐν Δαυίδ, Heb. iv. 7; λέγει τὸ πνεθμα τὸ ἄγιον, Heb. iii. 7; ὁ νόμος λέγει, 1 Co. xiv. 34; τί, 1 Co. ix. 8; Ro. iii. 19. f. héyeur is used of every variety of speaking: as of inquiry, Mt. ix. 14; xv. 1; xvii. 25; xviii. 1; Mk. ii. 18; v. 30 sq.; Lk. iv. 22; vii. 20; Jn. vii. 11; ix. 10; xix. 10; Ro. x. 18 sq.; xi. 1, 11, etc.; foll. by ei interrog. [see ei, II. 2], Acts xxi. 37; here res, i. q. one bids the question be asked, Mk. xiv. 14; Lk. xxii. 11; of reply, Mt. xvii. 25; xx. 7; Mk. viii. 24 [Lmrg εἶπεν]; Jn. i. 21: xviii. 17; of acclaim, Rev. iv. 8, 10; of exclamation, Rev. xviii. 10, 16, of entreaty, Mt. xxv. 11; Lk. xiii. 25; i. q. to set forth in language, make plain, Heb. v. 11. Neve w. acc. of the thing. to say a thing: 8, Lk. ix. 33 (i. e. not knowing whether what he said was appropriate or not); Lk. xxii. 60; to express in words, Philem. 21; τοῦτο, Jn. viii. 6; xii. 33; τοιαῦτα, Heb. xi. 14; ταῦτα, Lk. viii. 8; xi. 27, 45; xiii. 17, Jn. v. 34; Acts xiv. 18; 1 Co. ix. 8; ráde (.eferring to what follows), Acts xxi. 11; Rev. ii. 1, 8, 12, 18, iii. 1, 7, 14; \(\tai\). what? Ro. x. 8; xi. 4; Gal. iv. 30; 1 Co. xiv. 16; πολλά, Jn. xvi. 12; τὰ λεγόμενα, Lk. xviii. 34; Acts xxviii. 24; Heb. viii. 1; ὑπό τωος, Acts viii. 6; xiii. 45 [LT Tr WII λαλουμένοις]; xxvii. 11; λέγω ἀλήθειαν, Jn. viii. 45 sq.; Ro. ix. 1; 1 Tim. ii. 7; ἀληθη, Jn. xix. 35; ἀνθρώπινον, Ro. vi. 19; σὺ λέγεις, sc. αὐτό, prop. thou sayest, i. e. thou grantest what thou askest, equiv. to it is just as thou sayest; to be sure, certainly, [see είπον, 1 c.]: Mt. xxvii. 11; Mk. xv. 2; Lk. xxiii. 3, cf. xxii. 70; Jn. xviii. 37, [(all these pass. WH mrg. punctuate interrogatively)]; παραβολήν, to put forth, Lk. xiv. 7; τὸ αὐτό, to profess one and the same thing, 1 Co. i. 10 cf. 12. h. with dat. of the pers. to whom anything is said: foll. by direct discourse, Mt. viii. 20; xiv. 4: xviii. 32; xix. 10; Mk. ii. 17, 27; vii. 9; viii. 1; Jn. i. 43 (44); ii. 10, and scores of other exx.; λέγειν τινί · κύριε, κύριε, to salute any one as lord, Mt. vii. 21; impv. λέγε μοι, Acts xxii. 27 (generally είπε μοι, ήμιν); plur. Lk. x. 9; αμήν λεγω ύμιν, I solemnly declare to you, (in the Gospels of Mt. Mk. and Lk.): for which the Greek said έπ' ἀληθείας λέγω ὑμῖν, Lk. iv. 25, and λέγω ὑμῖν ἀληθῶς, ib. ix. 27; in Jn. everywhere [twenty-five times, and always uttered by Christ] αμήν άμην λέγω σοι (ὑμῖν), I most solemnly declare to thee

(you), i. 51 (52); iii. 11, etc.; with the force of an asseveration λέγω τινί, without ἀμήν: Mt. xi. 22; xii. 36; xxiii. 89; Lk. vii. 9, 28; x. 12; xii. 8; xvii. 84; xviii. 8, 14; ναὶ λέγω ὑμῖν, Mt. xi. 9; Lk. vii. 26; xi. 51; xii. 5; λέγω σοι, Lk. xii. 59. with a dat. of the thing, in the sense of commanding (see 2 c. below), Mt. xxi. 19; Lk. xvii. 6; in the sense of asking, imploring, Lk. xxiii. 30; Rev. vi. 16. λέγω τινί τι, to tell a thing to one: Mt. x. 27; 2 Th. ii. 5; την αλήθειαν, Jn. xvi. 7; μυστήριον, 1 Co. xv. 51; παραβολήν, Lk. xviii. 1; of a promise, Rev. ii. 7, 11, 17, 29; iii. 6; i. q. to unfold, explain, Mk. x. 32; foll. by indirect disc., Mt. xxi. 27; Mk. xi. 33; Lk. xx. 8; τινί τινα, to speak to one about one, i. λέγω foll. by preposi-Jn. viii. 27; Phil. iii. 18. tions: πρός τινα, which denotes — either to one (equiv. to the dat.): foll. by direct disc., Mk. iv. 41; x. 26; Lk. viii. 25; ix. 23; xvi. 1; Jn. ii. 3; iii. 4; iv. 15; vi. 5; viii. 31; Acts it. 7 [RG], 12; xxviii. 4, 17; foll. by on recitative, Lk. iv. 21; πρός τινά τι, Lk. xi. 53 RG L Tr mrg.; xxiv 10; - or as respects one, in reference to one [cf. B. § 133, 3; W. § 31, 5; 405 (378); Krüger § 48, 7, 13; Bleek on Heb. i. 7: Meyer on Ro. x. 21]: Lk. xii. 41; Heb. i. 7, [al. add 8, 13; vii. 21]; μετά τωος, to speak with one, Jn. xi. 56; περί τινος, of, concerning, one [cf. W. § 47, 4], Mt. xxi. 45; Jn. i. 47 (48); ii. 21; xi. 13; xiii. 18, 22; Heb. ix. 5; περί τινος, ὅτι, Lk. xxi. 5; τλ περί τινος, Jn. i. 22; ix. 17; Acts viii. 34; Tit. ii. 8; τινὶ περί τινος, Mt. xi. 7; Mk. i. 30; viii. 30 [Lchm. είπωσιν]; πρός τινα περί τινος, Lk. vii. 24; ὑπέρ τινος, to speak for, on behalf of, one, to defend one, Acts xxvi. 1 [L T Tr WH mrg. περί]; ἐπί τινα, to speak in reference to, of [see ἐπί, C. I. 2 g. γγ.; B. § 147, 23], one, Heb. vii. 13; εῖς τινα (τὶ βλασφημῶν), against one, Lk. xxii. 65; in speaking to have reference to one, speak with respect to one, Acts ii. 25 [cf. W. 397 (371)]; in speaking to refer (a thing) to one, with regard to, Eph. v. 32; είς τὸν κόσμον, to the world (see els, A. I. 5 b.), Jn. viii. 26 [L T Tr WII λαλώ]. k. with adverbs, or with phrases having adverbial force: καλῶς, rightly, Jn. viii. 48; xiii. 13; ώσαύτως, Mk. xiv. 31; τὶ κατὰ συγγνώμην, ἐπιταγήν, by way of advice [concession (see συγγνώμη)], by way of command, 1 Co. vii. 6; 2 Co. viii. 8; κατὰ ἄνθρωπον [see ἄνθρωπος, 1 c.], Ro. iii. 5; Gal. iii. 15; 1 Co. ix. 8; Λυκαονιστί, Acts xiv. 11. In conformity with the several contexts where it is used, λέγω, like the Lat. dico, is a. i. q. to asseverate, affirm, aver, maintain: foll. by an acc. with inf., Mt. xxii. 23; Mk. xii. 18; Lk. xx. 41; xxiii. 2; xxiv. 23; Acts v. 36; viii. 9; xvii. 7; xxviii. 6; Ro. xv. 8; 2 Tim. ii. 18; Rev. ii. 9; iii. 9; with the included idea of insisting on, περιτέμνεσθαι (that you must be [cf. W. § 44, 3 b.; B. § 141, 2]), Acts xv. 24 Rec.: with the simple inf. without a subject-acc., Lk. xxiv. 23; Jas. ii. 14; 1 Jn. ii. 6, 9; foll. by ore (where the acc. with inf. might have been used), Mt. xvii. 10; Mk. ix. 11; xii, 35; Lk. ix. 7; Jn. iv. 20; xii. 34; 1 Co. xv. 12; λέγω τινὶ ὅτι etc. to declare to one that etc. [cf. B. § 141, 1]: Mt. iii. 9; v. 20, 22; xii. 36; xiii. 17; xvii. 12; xxi. 43 [WH mrg. om. or.]; xxvi. 21; Mk. ix. 13; xiv. 18

25, 30; Lk. iii. 8; x. 12; xiii. 35 [Tr WH om. L br. 571]; | xiv. 24; xviii. 8; xix. 26, 40 [WH txt. om. Tr br. 671]; xxi. 3; xxii. 16, 37, etc.; Jn. iii. 11; v. 24 sq.; viii. 34; x. 7 [Tr WH om. L br. δτι]; xvi. 20; Gal. v. 2; λέγω ruá, ori, by familiar attraction [cf. W. § 66, 5 a.; B. § 151, 1] for λέγω, ὅτι τις: Jn. viii. 54; ix. 19; x. 36 (where for ύμεις λέγετε, ὅτι οὖτος, ὁν . . . ἀπέστειλε, βλασφημεί; the indirect discourse passes into the direct, and βλασφημείς is put for βλασφημεί [B. § 141, 1]). i. q. to teach: with dat. of pers. foll. by direct disc., 1 Co. vii. 8, 12; τί τιν., Jn. xvi. 12; Acts i. 3; τοῦτο foll. by οτι, 1 Th. iv. 15. c. to exhort, advise; to command, direct: with an acc. of the thing, Lk. vi. 46; λέγουσι (sc. αὐτά) κ. οὐ ποιοῦσιν, Mt. xxiii. 3; τί τινι, Mk. xiii. 37; Jn. ii. 5; revi foll. by an imperative, Mt. v. 44; Mk. ii. 11; Lk. vii. 14; xi. 9; xii. 4; xvi. 9; Jn. ii. 8; xiii. 29; 1 Co. vii. 12; λέγω with an inf. of the thing to be done or to be avoided [cf. W. § 44, 3 b.; B. § 141, 2]: Mt. v. 34, 39; Acts xxi. 4, 21; Ro. ii. 22; xii. 3; foll. by ίνα, Acts xix. 4; περί τινος (gen. of the thing) foll. by "να, 1 Jn. v. 16, (see "να, II. 2 b.); foll. by μή with subjunc. 2 Co. xi. 16. in the sense of asking, seeking, entreating: with dat. of pers. foll. by an impv., 1 Co. x. 15; 2 Co. vi. 13; foll. by an inf. [W. 316 (296 sq.); B. u. s.], Rev. x. 9 [Rec. impv.]. χαίρειν τινὶ λέγω, to give one a greeting, bid him welcome, salute him, 2 Jn. 10 sq. (see yaipo, d. to point out with words, intend, mean, mean fin.). to say, (often so in Grk. writ.; cf. Passow s. v. p. 30a; [L. and S. s. v. C. 10]): τινά, Mk. xiv. 71; Jn. vi. 71; τί, 1 Co. x. 29; τοῦτο foll. by direct disc., Gal. iii. 17; τοῦτο foll. by ὅτι, 1 Co. i. 12. e. to call by a name, to call, name: i. a. καλώ τινα with acc. of pred.: τί με λένεις άγαθόν; Mk. x. 18; Lk. xviii. 19; add, Mk. xii. 37; Jn. v. 18; xv. 15; Acts x. 28; [1 Co. xii. 3 RG]; Rev. ii. 20; pass. with predicate nom.: Mt. xiii. 55; 1 Co. viii. 5; Eph. ii. 11; 2 Th. ii. 4; Heb. xi. 24; δ λεγόμενος, with pred. nom. he that is surnamed, Mt. i. 16 (so xxvii. 17); x. 2; Jn. xx. 24; Col. iv. 11; he that is named: Mt. ix. 9; xxvi. 3, 14; xxvii. 16; Mk. xv. 7; Lk. xxii. 47; Jn. ix. 11; cf. Fritzsche on Mt. p. 31 sq.; of things, places, cities, etc.: τὸ ὅνομα λέγεται, Rev. viii. 11; ptcp. called, Mt. ii. 23; xxvi. 36; xxvii. 33; Jn. iv. 5; xi. 54; xix. 13; Acts iii. 2; vi. 9; Heb. ix. 3; with έβραϊστί added. Jn. xix. 13, 17; [cf. v. 2 Tdf.]; applied to foreign words translated into Greek, in the sense that is: Mt. xxvii. 33; Jn. iv. 25; xi. 16; xxi. 2; also δ λέγεται, Jn. xx. 16; δ λέγεται έρμηνευόμενον [L TrWH μεθερμ.], Jn. i. 38 (39); διερμην. λέγεται, Acts ix. 36. f. to speak out, speak of, mention: τί, Eph. v. 12 (with which cf. ὀκνῶ καὶ λέγειν. Plat. rep. 5 p. 465 c.); [Mk. vii. 36 T Tr txt. WII. On the apparent ellipsis of $\lambda \acute{\epsilon} \gamma \omega$ in 2 Co. ix. 6, cf. W. 596 sq. (555); B. 394 (338). Comp.: ἀντι-, δια- (-μαι), ἐκ-, $\epsilon \pi \iota$ -, $\kappa \alpha \tau \alpha$ -, $\pi \alpha \rho \alpha$ - (- $\mu \alpha \iota$), $\pi \rho \alpha$ -, $\sigma \nu \lambda$ - $\lambda \epsilon \gamma \omega$; cf. the catalogue of comp. in Schmidt, Syn. ch. 1, 60.7

λέμμα [WH λίμμα, see their App. p. 154 and cf. I, ε], τος, τό, (λείπω), a remnant: Ro. xi. 5. (Hdt. 1, 119; Plut. de profect. in virtut. c. 5; for אַאָרִיה, 2 K. xix. 4.)* λέιος, -εία, -είον, [(cf. Lat. levis)], smooth, level: opp. to τραχύς, of ways, Lk. iii. 5. (Is. xl. 4 Alex.; Prov. ii. 20; 1 S. xvii. 40; in Grk. writ. fr. Hom. down.)*

Active; [2 aor. subj. 3 pers. sing. λίπη, Tit. iii. 13 TWH mrg.; pres. pass. λείπομαι; fr. Hom. down]; 1. trans. to leave, leave behind, forsake; pass. to be left behind (prop. by one's rival in a race, hence), a. to lag, be inferior: ἐν μηδενί, Jas. i. 4 (Hdt. 7, 8, 1); [al. associate this ex. with the two under b.]. b. to be destitute of, to lack: with gen. of the thing, Jas. i. 5; ii. 15, (Soph., Plat., al.). 2. intrans. to be wanting or absent, to fail: λείπει τί τιπ, Lk. xviii. 22; Tit. iii. 13, (Polyb. 10, 18, 8; al.); τὰ λείποντα, the things that remain [so Justin Mart. apol. 1, 52, cf. 32; but al. are wanting], Tit. i. 5. [Comp.: ἀπο, δια-, ἐκ-, ἐπι-, κατα-, ἐν-κατα-, περι-, ὑπολείπω.]*

λειτουργέω, ptcp. λειτουργών; 1 aor. inf. λειτουργήσαι; 1. in Attic, esp. the orators, (fr. λειτουργός, q. v.); to serve the state at one's own cost; to assume an office which must be administered at one's own expense; to discharge a public office at one's own cost; to render public service to the state, (cf. Melanchthon in Apol. Confes. August. p. 270 sq. [Corpus Reformat. ed. Bindseil (post Bretschn.) vol. xxvii. p. 623, and F. Francke, Conf. Luth., Pt. i. p. 271 note (Lips. 1846)]; Wolf, Dem. Lept. p. lxxxv. sqq.; Böckh, Athen. Staatshaush. i. p. 480 sqq.; Lübker, Reallex. des class. Alterth. [or Smith, Dict. of Grk. and Rom. Antiq.] s. v. λειτουργία). to do a service, perform a work; Vulg. ministro, [A. V. to minister]; a. of the priests and Levites who were busied with the sacred rites in the tabernacle or the temple (so Sept. often for שֶׁרָת; as Num. xviii. 2; Ex. xxviii. 31, 39; xxix. 30; Joel i. 9, etc.; several times for קבר, Num. iv. 37, 39; xvi. 9; xviii. 6 sq.; add, Sir. iv. 14 [xlv. 15; l. 14; Judith iv. 14]; 1 Macc. x. 42; [Philo, vit. Moys. iii. 18; cf. ύμιν λειτουργούσι κ. αὐτοὶ τὴν λειτουργίαν των προφητών κ. διδασκάλων (of bishops and deacons), Teaching of the Twelve Apost. c. 15 (cf. Clem. Rom. 1 Cor. 44, 2 etc.)]): Heb. x. 11. of Christians serving Christ, whether by prayer, or by instructing others concerning the way of salvation, or in some other way: Acts xiii. 2; cf. De Wette ad loc. of those who aid others with their resources, and relieve their poverty: τινὶ ἔν τινι, Ro. xv. 27, cf. Sir. x. 25.

λειτουργία, -as, $\dot{\eta}$, (fr. λειτουργέω, q. v.); a public office which a citizen undertakes to administer at his own expense: Plat. legg. 12 p. 949 c.; Lys. p. 163, 22; Isocr. p. 391 d.; Theophr. Char. 20 (28), 5; 23 (29), 4, 2. univ. any service: of military serand others. vice, Polyb.; Diod. 1, 63. 73; of the service of workmen, c. 21; of that done to nature in the cohabitation of man and wife, Aristot. oec. 1, 3 p. 1343b, 20. biblical Greek a. the service or ministry of the priests relative to the prayers and sacrifices offered to God: Lk. i. 23; Heb. viii. 6; ix. 21, (for עבוֹדָה, Num. viii. 22; xvi. 9; xviii. 4; 2 Chr. xxxi. 2; Diod. 1, 21; Joseph.; [Philo de caritat. § 1 sub fin.; al.; see Soph. Lex. s. v.]); hence the phrase in Phil. ii. 17, explained s. v. Ovoía, b. fin. [(cf. Bp. Lghtft. on Clem. Rom. 1 Cor. 44)].

gift or benefaction, for the relief of the needy (see λειτουργέω, 2 c.): 2 Co. ix. 12; Phil. ii. 30.*

λειτουργικός, -ή, -όν, (λειτουργία), relating to the performance of service, employed in ministering: σκεύη, Num. iv. [12], 26, etc.; στολαί, Εχ. χχχί. 10, etc.; πνεύματα, of angels executing God's behests, Heb. i. 14; also al λειττοῦ θεοῦ δυνάμεις, Ignat. ad Philad. 9 (longer recension); τὸ πῶν πλῆθος τῶν ἀγγέλων αὐτοῦ, πῶς τῷ θελήματι αὐτοῦ λειτουργοῦσι παρεστῶτες, Clem. Rom. 1 Cor. 34, 5, cf. Dan. (Theodot.) vii. 10. (Not found in prof. auth.)

λειτουργός, -οῦ, ὁ, (fr. ΕΡΓΩ i. e. ἐργάζομαι, and unused λείτος i. q. λήϊτος equiv. to δημόσιος public, belonging to the state (Hesych.), and this from hews Attic for hads), 1. a public Sept. for משרת (Piel ptcp. of שרת); minister; a servant of the state: της πόλεως, Inserr.; of the lictors, Plut. Rom. 26; (it has not yet been found in its primary and proper sense, of one who at Athens assumes a public office to be administered at his own expense [cf. L. and S. s. v. I.]; see λειτουργέω). univ. a minister, servant: so of military laborers, often in Polyb.; of the servants of a king, 1 K. x. 5; Sir. x. 2; [of Joshua, Josh. i. 1 Alex.; univ. 2 S. xiii. 18 (cf. 17)]; of the servants of the priests, joined with imperal, Dion. Hal. antt. 2, 73; τῶν ἀγίων, of the temple, i. e. one busied with holy things, of a priest, Heb. viii. 2, cf. [Philo, alleg. leg. iii. § 46]; Neh. x. 39; Sir. vii. 30; τῶν θεῶν, of heathen priests, Dion. H. 2, 22 cf. 73; Plut. mor. p. 417 a.; 'Inσοῦ Χριστοῦ, of Paul likening himself to a priest, Ro. xv. 16; plur. τοῦ θεοῦ, those by whom God administers his affairs and executes his decrees: so of magistrates. Ro. xiii. 6; of angels, Heb. i. 7 fr. Ps. ciii. (civ.) 4 [cf. Philo de caritat. § 3]; της χάριτος τοῦ θεοῦ, those whose ministry the grace of God made use of for proclaiming to men the necessity of repentance, as Noah, Jonah: Clem. Rom. 1 Cor. 8, 1 cf. c. 7; τον ἀπόστολον καὶ λειτουργόν ύμῶν τῆς χρείας μου, by whom ye have sent to me those things which may minister to my needs, Phil. ii. 25.*

[λεμά, see λαμά.]

λίντιον, -ου, τό, (a Lat. word, linteum), a linen cloth, towel (Arr. peripl. mar. rubr. 4): of the towel or apron, which servants put on when about to work (Suet. Calig. 26), Jn. xiii. 4 sq.; with which it was supposed the nakedness of persons undergoing crucifixion was covered, Ev. Nicod. c. 10; cf. Thilo, Cod. Apoor. p. 582 sq.*

λεπίε, -ίδος, ή, (λέπω to strip off the rind or husk, to peel, to scale), a scale: Acts ix. 18. (Sept.; Aristot. al. [cf. Hdt. 7, 61].)

Μπρα, -as, ή, (fr. the adj. λεπρός, q. v.), Hebr. πυγς, leprosy [lit. morbid scaliness], a most offensive, annoying, dangerous, cutaneous disease, the virus of which generally pervades the whole body; common in Egypt and the East (Lev. xiii. sq.): Mt. viii. 3; Mk. i. 42; Lk. v. 12 sq. (Hdt., Theophr., Joseph., Plut., al.) [Cf. Orelli in Herzog 2 s. v. Aussatz; Greenkill in Bible Educator iv. 76 sq. 174 sq.; Ginsburg in Alex.'s Kitto s. v.; Edersheim, Jesus the Messiah, i. 492 sqq.; McCl. and S. s. v.]*
λεπρός, -οῦ, δ, (as if for λεπερός, fr. λεπίς, λέπος -εος,

τό, a scale, husk, bark);

1. in Grk. writ. scaly, rough.

2. specifically, leprous, affected with leprosy, (Sept. several times for γγγρ and γγγς; [Theophr. c. p. 2, 6, 4] see λέπρα): Mt. viii. 2; x. 8; xi. 5; Mk. i. 40; Lk. iv. 27; vii. 22; xvii. 12; of one [(Simon)] who had formerly been a leper, Mt. xxvi. 6; Mk. xiv. 3.

λεπτός, -ή, -όν, (λέπω to strip off the bark, to peel), thin; small; τὸ λεπτόν, a very small brass coin, equiv. to the eighth part of an as, [A. V. a mite; cf. Alex.'s Kitto and B.D. s. v.; cf. F. R. Conder in the Bible Educator, iii. 179]: Mk. xii. 42; Lk. xii. 59; xxi. 2; (Alciphr. epp. 1, 9 adds κέρμα; Pollux, onom. 9, 6, sect. 92, supplies νόμισμα).*

Acut and Λevis (T Tr (yet see below) WH Λevels [but Lchm. -is; see et, 4]), gen. Aevi (TTr WII Aevei), acc. Λευίν (TWH Λευείν, so Tr exc. in Mk. ii. 14), [B. 21 (19); W. § 10, 1], δ, (Hebr. לְיִ a joining, fr. לַוֹּה, cf. Gen. xxix. 34), Levi; 1. the third son of the patriarch Jacob by his wife Leah, the founder of the tribe of Israelites which bears his name: Heb. vii. 5, 9; [Rev. vii. 2. the son of Melchi, one of Christ's ancestors: 7]. Lk. iii. 24. 3. the son of Simeon, also an ancestor of Christ: Lk. iii. 29. 4. the son of Alphæus, a collector of customs [(A. V. publican)]: Mk. ii. 14 [here WH (rejected) mrg. Ἰάκωβον (see their note ad loc., cf. Weiss in Mey. on Mt. 7te Aufl. p. 2)]; Lk. v. 27, 29; acc. to com. opinion he is the same as Matthew the apostle (Mt. ix. 9); but cf. Grimm in the Theol. Stud. u. Krit. for 1870 p. 727 sqq.; [their identity is denied also by Nicholson on Matt. ix. 9; yet see Patritius, De Evangeliis, l. i. c. i. quaest. 1; Venables in Alex.'s Kitto, s. v. Matthew; Meyer, Com. on Matt., Intr. § 1].

Arvirus (T WH Arvirus [so Tr exc. in Acts iv. 36; see et, e]), -ov, o, a Levite; a. one of Levi's posterity. b. in a narrower sense those were called Levites (Hebr. יוֹיִי סְבְּיִי כִּן,) who, not being of the race of Aaron, for whom alone the priesthood was reserved, served as assistants of the priests. It was their duty to keep the sacred utensils and the temple clean, to provide the sacred loaves, to open and shut the gates of the temple, to sing sacred hymns in the temple, and do many other things; so Lk. x. 32; Jn. i. 19; Acts iv. 36; [(Plut. quaest. conv. l. iv. quaest. 6, 5; Philo de vit. Moys. i. § 58). See BB.DD. s. v. Levites; Edersheim, The Temple, 2d ed. p. 63 sqq.]*

Acviruos [T WH Acvert:; see et, s], -\(\text{\eta}\), -\(\text{\eta}\), -\(\text{\eta}\), -\(\text{\eta}\), -\(\text{\eta}\), \(\text{\eta}\), \(\text{\eta}\), \(\text{\eta}\), \(\text{\eta}\), \(\text{\eta}\), -\(\text{\eta}\), -\(\text{\eta}\),

λευκαίνω: 1 aor. ελεύκανα [cf. W. § 13, 1 d.; B. 41 (35)]; (λευκός); fr. Hom. down; Sept. for της to whiten, make white: τί, Mk. ix. 3; Rev. vii. 14.*

[λευκοβύσσινον: Rev. xix. 14 WH mrg., al. βύσσινον λευκ. see in βύσσινος.]

λευκός, -ή, -όν, (λεύσσω to see, behold, look at; akin to Lat. luceo, Germ. leuchten; cf. Curtius p. 113 and § 87; [Vaniček p. 817]), Sept. for το μότι light, bright, brilliant: τὰ ἰμάτια . . . λευκὰ ὡς τὸ φῶς, Mt. xvii. 2; esp. bright or brilliant from whiteness, (dazzling) white:

spoken of the garments of angels, and of those exalted to the splendor of the heavenly state, Mk. xvi. 5; Lk. ix. 29; Acts i. 10; Rev. iii. 5; iv. 4; vi. 11; vii. 9, 13; xix. 14, (shining or white garments were worn on festive and state occasions, Eccles. ix. 8; cf. Heindorf on Hor. sat. 2, 2, 61); with ωσεὶ οr ως δ χιών added: Mk. ix. 3 R L; Mt. xxviii. 3, (ἵπποι λευκότεροι χιόνος, Hom. Il. 10, 437); ἐν λευκοῖς sc. ἱματίοις (added in Rev. iii. 5; iv. 4), Jn. xx. 12; Rev. iii. 4; cf. W. 591 (550); [B. 82 (72)]; used of white garments as the sign of innocence and purity of soul, Rev. iii. 18; of the heavenly throne, Rev. xx. 11.

2. (dead) white: Mt. v. 36 (opp. to μελαs); Rev. i. 14; ii. 17; iv. 4; vi. 2; xiv. 14; xix. 11; spoken of the whitening color of ripening grain, Jn. iv. 35.*

אַרִיה, אָרִיה (ayoung lion), etc.; alion; a. prop.: Heb. xi. 33; 1 Pet. v. 8; Rev. iv. 7; ix. 8, 17; x. 3; xiii. 2. b. metaph. ἐρρύσθην ἐκ στόματος λέοντος, I was rescued out of the most imminent peril of death, 2 Tim. iv. 17 (the fig. does not lie in the word lion alone, but in the whole phrase); equiv. to a brave and mighty hero: Rev. v. 5, where there is allusion to Gen. xlix. 9; cf. Nah. ii. 13.*

λήθη, -ης, ή, (λήθω to escape notice, λήθομαι to forget), [fr. Hom. down], forgetfulness: λήθην τινὸς λαβεῖν (see λαμβάνω, I. 6), 2 Pet. i. 9.*

[λημά, see λαμά.]

ληνός, -οῦ, ἡ, (also δ, Gen. xxx. 38, 41 [cf. below]), [Theorr., Diod., al.]; 1. a tub- or trough-shaped receptacle, vat, in which grapes are trodden [A. V. winepress] (Hebr. בו): Rev. xiv. 20; xix. 15; דאם אחשל ... του μέγαν (for R Tr mrg. την μεγάλην), Rev. xiv. 19 - a variation in gender which (though not rare in Hebrew, see Gesenius, Lehrgeb. p. 717) can hardly be matched in Grk. writ.; cf. W. 526 (490) and his Exeget. Studd. i. p. 153 sq.; B. 81 (71). 2. i. q. ὑπολήνιον (Is. xvi. 10; Mk. xii. 1) or προλήνιον (Is. v. 2), Hebr. יָרָב, the lower vat, dug in the ground, into which the must or new wine flowed from the press: Mt. xxi. 33. Cf. Win. RWB. s. v. Kelter; Roskoff in Schenkel iii. 513; [BB.DD. s. v. Wine-press].

λήρος, -ου, δ, idle talk, nonsense: Lk. xxiv. 11. (4 Macc. v. 10; Xen. an. 7, 7, 41; Arstph., al.; plur. joined with παιδιαί, Plat. Protag. p. 347 d.; with φλυαρίαι, ib. Hipp. maj. p. 304 b.)*

ληστής, -οῦ, ὁ, (for ληϊστής fr. ληίζομαι, to plunder, and this fr. Ion. and Epic ληίς, for which the Attics use λεία, booty), [fr. Soph. and Hdt. down], a robber; a plunderer, freebooter, brigand: Mt. xxvi. 55; Mk. xiv. 48; Lk. xxii. 52; Jn. x. 1; xviii. 40; plur., Mt. xxi. 13; xxvii. 38, 44; Mk. xi. 17; xv. 27; Lk. x. 30, 36; xix. 46; Jn. x. 8; 2 Co. xi. 26. [Not to be confounded with κλέπτης thief, one who takes property by stealth, (although the distinction is obscured in A. V.); cf. Trench § xliv.]*

λήψω (LTTr WH λημψις, see M, μ), -εως, ή, (λαμβάνω, λήψομαι), [fr. Soph. and Thuc. down], a receiving: Phil. iv. 15, on which pass. see δόσις, 1.*

λίαν (in Hom. and Ion. λίην), [for λι-λαν, λάω to desire; cf. Curius § 532], adv., greatly, exceedingly: Mt. ii. 16;

iv. 8; viii. 28; xxvii. 14; Mk. i. 35; ix. 3, xvi. 2; Lk. xxiii. 8; 2 Tim. iv. 15; 2 Jn. 4; 8 Jn. 8; (2 Macc. xi. 1; 4 Macc. viii. 16; Tob. ix. 4, etc.; for τin, Gen. i. 31; iv. 5; 1 S. xi. 15); λίαν ἐκ περισσοῦ, exceedingly beyond measure, Mk. vi. 51 [WII om. Tr br. ἐκπερισ.]. See ὑπερλίαν.*

λίβανος, -ου, δ, (more rarely ή [cf. Lob. u. i.]);

the frankincense-tree (Pind., Hdt., Soph., Eur., Theophr.,
al.).

2. frankincense (Hebr. ἀς, Lev. ii. 1 sq.;
16; Is. lx. 6, etc.): Mt. ii. 11; Rev. xviii. 13; (Soph.,
Theophr., al.). Cf. Lob. ad Phryn. p. 187; [Vaniček,
Fremdwörter, s. v. On frankincense see esp. Birdwood
in the Bible Educator, i. 328 sqq. 374 sqq.]*

λιβανωτός, -οῦ, ὁ, (λίβανος); 1. in prof. auth. frankincense, the gum exuding ἐκ τοῦ λιβάνου, (1 Chr. ix. 29; Hdt., Menand., Eur., Plat., Diod., IIdian., al.). 2. a censer (which in prof. auth. is ἡ λιβανωτίς [or rather τρίς, cf. Lob. ad Phryn. p. 255]): Rev. viii. 3, 5.*

λιβερτίνος, -ov, δ, a Lat. word, libertinus, i. e. either one who has been liberated from slavery, a freedman, or the son of a freedman (as distinguished fr. ingenuus, i. e. the son of a free man): ή συναγωγή ή λεγομένη (οr των λεγομένων Tdf.) λιβερτίνων, Acts vi. 9. Some suppose these libertini [A.V. Libertines] to have been manumitted Roman slaves, who having embraced Judaism had their synagogue at Jerusalem; and they gather as much from Tac. Ann. 2, 85, where it is related that four thousand libertini, infected with the Jewish superstition, were sent into Sardinia. Others, owing to the names Κυρηναίων καὶ 'Αλεξανδρέων that follow, think that a geographical meaning is demanded for $\lambda \iota \beta \epsilon \rho \tau$, and suppose that Jews are spoken of, the dwellers in Libertum, a city or region of proconsular Africa. But the existence of a city or region called Libertum is a conjecture which has nothing to rest on but the mention of a bishop with the prefix "libertinensis" at the synod of Carthage A. D. 411. Others with far greater probability appeal to Philo, leg. ad Gaium § 23, and understand the word as denoting Jews who had been made captives by the Romans under Pompey but were afterwards set free; and who, although they had fixed their abode at Rome, had built at their own expense a synagogue at Jerusalem which they frequented when in that city. The name Libertines adhered to them to distinguish them from the free-born Jews who had subsequently taken up their residence at Rome. Cf. Win. RWB. s. v. Libertiner; Hausrath in Schenkel iv. 38 sq.; [B. D. s. v. Libertines. Evidence seems to have been discovered of the existence of a "synagogue of the libertines" at Pompeii; cf. De Rossi, Bullet. di Arch. Christ. for 1864, pp. 70, 92 sq.]

Αιβύη, -ης, ἡ, Libya, a large region of northern Africa, bordering on Egypt. In that portion of it which had Cyrene for its capital and was thence called Libya Cyrenaica (ἡ πρὸς Κυρήνην Λιβύη, Joseph. autt. 16, 6, 1; ἡ Λ. ἡ κατὰ Κυρήνην [q. v.], Acts ii. 10) dwelt many Jews (Joseph. antt. 14, 7, 2; 16, 6, 1; b. j. 7, 11; c. Apion. 2, 4 [where cf. Müller's notes]): Acts ii. 10.

λιθάζω; 1 aor. ελίθασα; 1 aor. pass. ελιθάσθην; (λίθος);

to stone; i. e. a. to overwhelm or bury with stones. (lapidibus cooperio, Cic.): τικά, of stoning, which was a Jewish mode of punishment, (cf. Win. RWB. s. v. Steinigung; [B. D. s. v. Punishment, III. a. 1]): Jn. x. 31-33 (where λιθάζετε and λιθάζομεν are used of the act of beginning; [cf. W. § 40, 2 a.; B. 205 (178)]); Jn. xi. 8; Heb. xi. 37. b. to pelt one with stones, in order either to wound or to kill him: Acts xiv. 19; pass., Acts v. 26 [cf. W. 505 (471); B. 242 (208)]; 2 Co. xi. 25. (Aristot., Polyb., Strab.; λιθάζειν εν λίθοις, 2 S. xvi. 6.) [Comp.: κατα-λιθάζω.]*

λίθινος, -η, -ον, (λίθος); fr. Pind. down; of stone: Jn. ii. 6; 2 Co. iii. 3; Rev. ix. 20.*

λιθο βολέω, -ω; impf. 3 pers. plur. ἐλιθοβόλουν; 1 aor. ἐλιθοβόλησα; Pass., pres. λιθοβολοῦμαι; 1 fut. λιθοβολησομαι; (λιθοβόλος, and this fr. λίθος and βάλλω [cf. W. 102 (96); 25, 26]); Sept. for ὑρῷ and ὑιᾳ; i. q. λιθάζω (q. v.), to stone; i. e.

a. to kill by stoning, to stone (of a species of punishment, see λιθάζω): τινά, Μt. xxi. 35; xxiii. 37; Lk. xiii. 34; Acts vii. 58 sq.; pass., Jn. viii. 5; Heb. xii. 20.

b. to pelt with stones: τινά, Mk. xii. 4 [Rec.]; Acts xiv. 5. ([Diod. 17, 41, 8]; Plut. mor. p. 1011 e.)

אָבֶּן, [fr. Hom. down]; a stone: of small stones, Mt. iv. 6; vii. 9; Lk. iii. 8; iv. [3], 11; xi. 11; xxii. 41; Jn. viii. 7; plur., Mt. iii. 9; iv. 8; Mk. v. 5; Lk. iii. 8; xix. 40; Jn. viii. 59; x. 31; of a large stone, Mt. xxvii. 60, 66; xxviii. 2; Mk. xv. 46; xvi. 3 sq.; Lk. xxiv. 2; Jn. xi. 38 sq. 41; xx. 1; of building stones, Mt. xxi. 42, 44 [T om. LWH Tr mrg. br. the vs.]; xxiv. 2; Mk. xii. 10; xiii. 1 sq.; Lk. xix. 44; xx. 17 sq.; xxi. 5 sq.; Acts iv. 11; 1 Pet. ii. 7; metaph. of Christ: λίθος άκρογωνιαίος (q. v.), έκλεκτός (cf. 2 Esdr. v. 8), έντιμος, 1 Pet. ii. 6 (Is. xxviii. 16); ζων (see ζάω, II. b.), 1 Pet. ii. 4; λίθος προσκόμματος, one whose words, acts, end, men (so stumble at) take such offence at, that they reject him and thus bring upon themselves ruin, ibid. 8 (7); Ro. ix. 33; of Christians: λίθοι ζώντες, living stones (see ζάω, u. s.), of which the temple of God is built, 1 Pet. ii. 5; of the truths with which, as with building materials, a teacher builds Christians up in wisdom, λίθοι τίμιοι, costly stones, 1 Co. iii. 12. λίθος μυλικός, Mk. ix. 42 R G; Lk. xvii. 2 L T Tr WII, cf. Rev. xviii. 21. of precious stones, gems: λίθ. τίμιος, Rev. xvii. 4; xviii. 12, 16; xxi. 11, 19, (2 S. xii. 30; 1 K. x. 2, 11); Taomis, Rev. iv. 3; ένδεδυμένοι λίθον (for RG Τλίνον) καθαρόν, Rev. xv. 6 L Trtxt. WH (Ezek. xxviii. 13 πάντα [or πᾶν] λίθον χρηστον ενδέδεσαι; [see WH. Intr. ad l. c.]); but (against the reading $\lambda i\theta o\nu$) [cf. Scrivener, Plain Introduction etc. p. 658]. spec. stones cut in a certain form: stone tablets (engraved with letters), 2 Co. iii. 7; statues of idols, Acts xvii. 29 (Deut. iv. 28; Ezek. xx. 32).*

λιθό-στρωτος, -ον, (fr. λίθος and the verbal adj. στρωτός fr. στρώννυμι), spread (paved) with stones (νυμφεῖον, Soph. Antig. 1204-5); τὸ λιθ., substantively, a mosaic or tessellated pavement: so of a place near the praetorium or palace at Jerusalem, Jn. xix. 13 (see Γαββαθα); of places in the outer courts of the temple, 2 Chr. vii. 3; Joseph.

b. j. 6, 1, 8 and 3, 2; of an apartment whose pavement consists of tessellated work, Epict. diss. 4, 7, 37, cf. Esth. i. 6; Suet. Jul. Caes. 46; Plin. h. n. 36, 60 cf. 64.

λικμάω, -ω: fut. λικμήσω; (λικμός a winnowing-van);

1. to winnow, cleanse away the chaff from grain by winnowing, (Hom., Xen., Plut., al.; Sept.).

2. in a sense unknown to prof. auth., to scatter (opp. to συνάγω, Jer. xxxi. (or xxxviii.) 10; add, Is. xvii. 18; Am. ix.

9).

3. to crush to pieces, grind to powder: τικά, Mt. xxi. 44 [R G L br. WH br.]; Lk. xx. 18; cf. Dan. ii. 44 [Theodot.]; Sap. xi. 19 (18). [But in Dan. l. c. it represents the Aphel of τιο finem facere, and on Sap. l. c. see Grimm. Many decline to follow the rendering of the Vulg. (conterere, comminuere), but refer the exx. under this head to the preceding.]*

λιμά, so Tdf. ed. 7, for λαμά, q. v.

λιμήν, -ένος, δ, [allied with λίμνη, q. v.; fr. Hom. down], a harbor, haven: Acts xxvii. 8, 12; see καλολ λιμένες, p. 322.*

λίμνη, -ης, ή, (fr. λείβω to pour, pour out [cf. Curtius § 541]), [fr. Hom. down], a lake: λ. Γεννησαρέτ [q. v.], Lk. v. 1; absol., of the same, Lk. v. 2; viii. 22 sq. 33; τοῦ πυρός, Rev. xix. 20; xx. 10, 14 sq.; καιομένη πυρί, Rev. xxi. 8.*

λιμός, -οῦ, ὁ, (and ἡ in Doric and later writ.; so L T Tr WII in Lk. xv. 14; Acts xi. 28; so, too, in Is. viii. 21; 1 K. xviii. 2; cf. Lob. ad Phryn. p. 188; [L. and S. s. v. init.; WH. App. p. 157*]; B. 12 (11); W. 63 (62) [cf. 36], and 526 (490)); Sept. very often for της; hunger: Lk. xv. 17; Ro. viii. 35; ἐν λιμῷ κ. δίψει, 2 Co. xi. 27; Xen. mem. 1, 4, 13; i. q. scarcity of harvest, famine: Lk. iv. 25; xv. 14; Acts vii. 11; xi. 28 [cf. B. 81 (71)]; Rev. vi. 8; xviii. 8; λιμοί, famines in divers lands, Mk. xiii. 8; λιμοί κ. λοιμοί, Mt. xxiv. 7 [L T Tr txt. WH om. κ. λοιμ.]; Lk. xxi. 11; Theoph. ad Autol. 2, 9; the two are joined in the sing. in Hes. opp. 226; Hdt. 7, 171; Philo, vit. Moys. i. § 19; Plut. de Is. et Osir. 47.

λίνον (Treg. λίνον [so R G in Mt. as below], incorrectly, for ε is short; [cf. Lipsus, Gramm. Untersuch. p. 42]), -ου, τό, Sept. several times for πρώ, in Grk. writ. fr. Hom. down, flax: Ex. ix. 31; linen, as clothing, Rev. xv. 6 R G T Tr mrg.; the wick of a lamp, Mt. xii. 20, after Is. xlii. 3.*

Alvos (not Λîνος [with R G Tr]; see Passow [or L. and S.] s. v.; cf. Lipsius, Gramm. Untersuch. p. 42), -ου, δ, Linus, one of Paul's Christian associates; acc. to eccl. tradition bishop of the church at Rome (cf. Hase, Polemik, ed. 3 p. 131; Lipsius, Chronologie d. röm. Bischöfe, p. 146; [Dict. of Chris. Biog. s. v.]): 2 Tim. iv. 21.*

λιπαρός, -ά, -όν, (λίπα [or rather, λίπος grease, akin to ἀλείφω]); fr. Hom. down; fat: τὰ λιπαρά (joined with τὰ λαμπρά, q. v.) things which pertain to a sumptuous and delicate style of living [A. V. dainty], Rev. xviii. 14.°

λίτρα, -as, ή, a pound, a weight of twelve ounces: Jn. xii. 3; xix. 39. [Polyb. 22, 26, 19; Diod. 14, 116, 7; Plut. Tib. et G. Grac. 2, 3; Joseph. antt. 14, 7, 1; al.]*

λίψ, λιβός, δ, (fr. λείβω [to pour forth], because it

brings moisture);
1. the SW. wind: Hdt. 2, 25;
Polyb. 10, 10, 3; al.
2. the quarter of the heavens whence the SW. wind blows: Acts xxvii. 12 [on which see βλέπω, 3 and κατά, II. 1 c.] (Gen. xiii. 14; xx. 1;
Num. ii. 10; Deut. xxxiii. 23).

λογία, -as, ή, (fr. λόγω to collect), (Vulg. collecta), a collection: of money gathered for the relief of the poor, 1 Co. xvi. 1 sq. (Not found in prof. auth. [cf. W. 25].)*

λογίζομαι; impf. έλογιζόμην; 1 aor. έλογισάμην; a depon. verb with 1 aor. pass. ελογίσθην and 1 fut. pass. λογισθήσομαι; in bibl. Grk. also the pres. is used passively (in prof. auth. the pres. ptcp. is once used so, in Hdt. 3, 95; [cf. Veitch s. v.; W. 259 (243); B. 52 (46)]); (λόγος); Sept. for אושב; [a favorite word with the apostle Paul, being used (exclusive of quotations) some 27 times in his Epp., and only four times in the rest of the N. T.]; (rationes conferre) to reckon, count, compute, calculate, a. to take into account, to make account over; hence count of: ri run, Ro. iv. 3, [4]; metaph. to pass to one's account, to impute, [A. V. reckon]: rí, 1 Co. xiii. 5; τινί τι, 2 Tim. iv. 16 [A. V. lay to one's charge]; τινὶ δικαιοσύνην, άμαρτίαν, Ro. iv. 6, [8 (yet here L mrg. T Tr WH txt. read οὖ)]; τὰ παραπτώματα, 2 Co. v. 19; in imitation of the Hebr. אָסְשֶׁב ל, λογίζεται τι (or τις) είς τι (equiv. to els tò or worte eivai ti), a thing is reckoned as or to be something, i. e. as availing for or equivalent to something, as having the like force and weight, (cf. Fritzsche on Rom. vol. i. p. 137; [cf. W. § 29, 3 Note a.; 228 (214); B. § 131, 7 Rem.]): Ro. ii. 26; ix. 8; els oùdév, Acts xix. 27; Is. xl. 17; Dan. [(Theodot. ωs)] iv. 32; Sap. iii. 17; ix. 6; ή πίστις είς δικαιοσύνην, Ro. iv. 3, 5, 9-11, 22 sq. 24; Gal. iii. 6; Jas. ii. 23; Gen. xv. 6; Ps. cv. (cvi.) 31; b. i. q. to number among, reckon with: 1 Macc. ii. 52. τινά μετά τινων, Mk. xv. 28 [yet G T WH om. Tr br. the vs.] and Lk. xxii. 37, after Is. liii. 12, where Sept. ¿v c. to reckon or account, and treat accordτοις ανόμοις. ingly: τινά ως τι, Ro. viii. 36 fr. Ps. xliii. (xliv.) 23; cf. B. 151 (132); [W. 602 (560)]; [Ro. vi. 11 foll. by acc. w. inf., but G L om. Tr br. the inf.; cf. W. 321 (302)]. 2. (in animo rationes conferre) to reckon inwardly, count up or weigh the reasons, to deliberate, [A. V. reason]: πρὸς έαυτούς, one addressing himself to another, Mk. xi. 31 R G (πρὸς ἐμαυτόν, with myself, in my mind, Plat. apol. p. 21 d.). 3. by reckoning up all the reasons to gather or infer; i.e. a. to consider, take account, weigh, meditate on: 71, a thing, with a view to obtaining it, Phil. iv. 8; foll. by ore, Heb. xi. 19; Jn. xi. 50 (Rec. dialoy.)]; rouro foll. by ori, 2 Co. x. 11. suppose, deem, judge: absol. 1 Co. xiii. 11; ως λογίζομαι, 1 Pet. v. 12; 71, anything relative to the promotion of the gospel, 2 Co. iii. 5; τὶ είς τινα (as respects one) ὑπὲρ (τοῦτο) δ etc. to think better of one than agrees with what etc. ['account of one above that which' etc.], 2 Co. xii. 6; foll. by ore, Ro. viii. 18; rouro foll. by ore, Ro. ii. 3; 2 Co. x. 7; foll. by an inf. belonging to the subject, 2 Co. xi. 5; foll. by an acc. with inf., Ro. iii. 28; xiv. 14; Phil. iii. 13 [cf. W. 321 (302)]; τινὰ ως τινα, to hold [A. V. 'count'] one as, 2 Co. x. 2 [cf. W. 602 (560)];

with a preparatory οῦτως preceding, 1 Co. iv. 1. c. to determine, purpose, decide, [cf. American 'calculate'] foll. by an inf. (Eur. Or. 555): 2 Co. x. 2. [Comp.: ἀνα-, δια-, παρα-, συλ-λογίζομαι.]*

λογικός, -ή, -όν, (fr. λόγος reason), [Tim. Locr., Dem., al.], rational (Vulg. rationabilis); agreeable to reason, following reason, reasonable: λατρεία λογική, the worship which is rendered by the reason or soul, ['spiritual'], Ro. xii. 1 (λογική καὶ ἀναίμακτος προσφορά, of the offering which angels present to God, Test. xii. Patr. [test. Levi § 3] p. 547 ed. Fabric.; [cf. Athenag. suppl. pro Christ. § 13 fin.]); τὸ λυγικὸν γάλα, the milk which nourishes the soul (see γάλα), 1 Pet. ii. 2 (λογική τροφή, Eus. h. e. 4, 23 fin.).*

λόγιον, -ου, τό, (dimin. of λόγος [so Bleek (on Heb. v. 12) et al.; al. neut. of λόγιος (Mey. on Ro. iii. 2)]), prop. a little word (so Schol. ad Arstph. ran. 969 (973)), a brief utterance, in prof. auth. a divine oracle (doubtless because oracles were generally brief); Hdt., Thuc., Arstph., Eur.; Polvb. 3, 112, 8; 8, 30, 6; Diod. 2, 14; Ael. v. h. 2, 41; of the Sibylline oracles, Diod. p. 602 [fr. l. 34]; Plut. Fab. 4; in Sept. for win the breast-plate of the high priest, which he wore when he consulted Jehovah, Ex. xxviii. 15; xxix. 5, etc.; [once for אמר, of the words of a man, Ps. xviii. (xix.) 15]; but chiefly for אמרה of any utterance of God, whether precept or promise; [cf. Philo de congr. erud. grat. § 24; de profug. § 11 sub fin.]; of the prophecies of God in the O. T., Joseph. b. j. 6, 5, 4; νόμους καὶ λόγια θεσπισθέντα διὰ προφητών καὶ υμνους, Philo vit. contempl. § 3; τὸ λόγιον τοῦ προφήτου (Moses), vit. Moys. iii. 35, cf. [23, and] de praem. et poen. § 1 init.; τὰ δέκα λόγια, the ten commandments of God or the decalogue, in Philo, who wrote a special treatise concerning them (Opp. ed. Mang. ii. p. 180 sqq. [ed. Richter iv. p. 246 sqq.]); [Constit. Apost. 2, 36 (p. 63, 7 ed. Lagarde)]; Euseb. h. e. 2, 18. In the N. T. spoken of the words or utterances of God: of the contents of the Mosaic law, Acts vii. 38; with τοῦ θεοῦ or $\theta \in \hat{v}$ added, of his commands in the Mosaic law and his Messianic promises, Ro. iii. 2, cf. Philippi and Umbreit ad loc.; of the substance of the Christian religion, Heb. v. 12; of the utterances of God through Christian teachers, 1 Pet. iv. 11. (In eccl. writ. λόγια τοῦ κυρίου is used of Christ's precepts, by Polyc. ad Philipp. 7, 1; κυριακά λόγια of the sayings and discourses of Christ which are recorded in the Gospels, by Papias in Euseb. h. e. 3, 39; Phot. c. 228 p. 248 [18 ed. Bekk.]; [τὰ λόγια τ . $\theta \in \mathcal{O}$ of the words and admonitions of God in the sacred Scriptures, Clem. Rom. 1 Cor. 53, 1 [where parallel with al lepal γραφαί], cf. 62, 3; [and τὰ λόγ. simply, like al ypapai, of the New T. in the interpol. ep. of Ign. ad Smyrn. 3]. Cf. Schwegler [(also Heinichen)], Index iv. ad Euseb. h. e. s. v. λόγιον; [esp. Soph. Lex. s. v. and Lghtft. in the Contemp. Rev. for Aug. 1875, p. 899 sqq. On the general use of the word cf. Bleek, Br. a. d. Hebr. iii. pp. 114-1177.)*

λόγιος, -ον, (λόγος), in class. Grk.

1. learned, a man of letters, skilled in literature and the arts; esp. versed

in history and antiquities. 2. skilled in speech, eloquent: so Acts xviii. 24 [which, however, al. refer to 1 (finding its explanation in the foll. δυνατὸς κτλ.)]. The use of the word is fully exhibited by Lobeck ad Phryn. p. 198. [(Hdt., Eur., al.)]*

λογισμός, -οῦ, ὁ, (λογίζομαι);

1. a reckoning, computation.

2. a reasoning: such as is hostile to the Christian faith, 2 Co. x. 4 (5) [A. V. imaginations].

3. a judgment, decision: such as conscience passes, Ro. ii.

15 [A. V. thoughts]. (Thuc., Xen., Plat., Dem., al.; Sept. for הַחַשְׁכָּה, as Prov. vi. 18; Jer. xi. 19; Ps. xxxii. (xxxiii.) 10.)*

λογομαχίω, -ω; (fr. λογομάχος, and this fr. λόγος and μάχομαι); to contend about words; contextually, to wrangle about empty and trifling matters: 2 Tim. ii. 14. (Not found in prof. auth.)

λογομαχία, -as, ή, (λογομαχέω), dispute about words, war of words, or about trivial and empty things: plur. 1 Tim. vi. 4. (Not found in prof. auth.)*

λόγος, -ου, δ, (λόγω), [fr. Hom. down], Sept. esp. for τρ; also for τρ; prop. a collecting, collection, (see λόγω), — and that, as well of those things which are put together in thought, as of those which, having been thought i. e. gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking.

I. As respects speech: 1. a word, yet not in the grammatical sense (i. q. vocabulum, the mere name of an object), but language, vox, i. e. a word which, uttered by the living voice, embodies a conception or idea; (hence it differs from ρημα and έπος [q. v.; cf. also λαλέω, ad init.]): Heb. xii. 19; ἀποκριθήναι λόγον, Mt. xxii. 46; εἰπεῖν λόγφ, Mt. viii. 8 [Rec. λόγον (cf. είπον, 3 a. fin.)]; Lk. vii. 7; λαλησαι πέντε, μυρίους, λόγους, 1 Co. xiv. 19; διδόναι λόγον εύσημον, to utter a distinct word, intelligible speech, 1 Co. xiv. 9; εἰπεῖν λόγον κατά τινος, to speak a word against, to the injury of, one, Mt. xii. 32; also eis reva, Lk. xii. 10; to drive out demons λόγω, Mt. viii. 16; επερωτάν τινα εν λόγοις ίκανοίς. Lk. xxiii. 9; of the words of a conversation, dντιβάλλειν λόγους, Lk. xxiv. 17. 2. what some one has said; a. univ.: Mt. xix. 22 [Tom.]; Mk. v. 36 a saying; [cf. B. 302 (259) note]; vii. 29; Lk. i. 29; xx. 20; xxii. 61 [Tr mrg. WH ρήματος]; Jn. ii. 22; iv. 39, 50; vi. 60; vii. 36; xv. 20; xviii. 9; xix. 8; Acts vii. 29; 6 λόγος ouros, this (twofold) saying (of the people), Lk. vii. 17, cf. 16; τὸν αὐτὸν λόγον εἰπών, Mt. xxvi. 44; [Mk. xiv. 39]; παγιδεύειν τινά έν λόγφ, in a word or saying which they might elicit from him and turn into an accusation, Mt. xxii. 15; ἀγρεύειν τινὰ λόγω, i. e. by propounding a question, Mk. xii. 13; plur., Lk. i. 20; Acts v. 5, 24; with gen. of the contents: δ λ. ἐπαγγελίας, Ro. ix. 9; ό λ. της δρκομωσίας, Heb. vii. 28; λ. παρακλήσεως, Acts xiii. 15; δ λ. της μαρτυρίας, Rev. xii. 11; οἱ λ. της προφητείας, Rev. i. 3 [Tdf. τὸν λ.]; xxii. 6 sq. 10, 18; ὁ προφητικός λόγος, the prophetic promise, collectively of the sum of the O. T. prophecies, particularly the Messianic, 2 Pet. i. 19; of the sayings and statements of teachers: ol λόγοι οὖτοι, the sayings previously related, Mt. vii. 24 [here L Tr WII br. τούτ.], 26; Lk. ix. 28; οἱ λόγοι τινός, the words, commands, counsels, promises, etc., of any teacher, Mt. x. 14; xxiv. 35; Mk. viii. 38; Lk. ix. 44; Jn. xiv. 24; Acts xx. 35; λόγοι ἀληθινοί, Rev. xix. 9; xxi. 5; πιστοί, Rev. xxii. 6; κενοί, Eph. v. 6: πλαστοί, 2 Pet. ii. 3 [cf. W. 217 (204)]; b. of the savings of a. i. q. decree, mandate, order: Ro. ix. 28; with τοῦ θεοῦ added, 2 Pet. iii. 5, 7 [R* G Tr txt.]; δλ. τυῦ θεοῦ ἐγένετο πρός τινα (a phrase freq. in the O. T.), β. of the moral precepts given by God in Jn. x. 35. the O. T.: Mk. vii. 13; [Mt. xv. 6 L Tr WH txt.]; Ro. xiii. 9; Gal. v. 14, (cf. οἱ δέκα λόγοι, [Ex. xxxiv. 28; Deut. x. 4 (cf. ρήματα, iv. 13); Philo, quis rer. div. her. § 35; de decalog. § 9]; Joseph. antt. 3, 6, 5 [cf. 5, 5]). i. q. promise: δ λ. της ἀκοης (equiv. to δ ἀκουσθείς), Heb. iv. 2; δ λ. τοῦ θεοῦ, Ro. ix. 6; plur. Ro. iii. 4; univ. a divine declaration recorded in the O. T., Jn. xii. 38; xv. 25; 1 Co. xv. 54. 8. διὰ λόγου θεοῦ etc. through prayer in which the language of the O. T. is employed: 1 Tim. iv. 5; cf. De Wette and Huther ad loc. ό λόγος τοῦ θεοῦ, as ਜ਼ਿੰਜ ਜ਼ਿੰਜ often in the O. T. prophets, an oracle or utterance by which God discloses, to the prophets or through the prophets, future events: used collectively of the sum of such utterances, Rev. i. 2, 9; cf. Düsterdieck and Bleek ad II. cc. o. what is declared, a thought, declaration, aphorism, (Lat. sententia): τον λόγον τοῦτον (reference is made to what follows, so that yao in vs. 12 is explicative), Mt. xix. 11; a dictum, maxim or weighty saying: 1 Tim. i. 15; iii. 1; 2 Tim. ii. 11; Tit. iii. 8; i. q. proverb, Jn. iv. 37 (as sometimes in class. Grk., e. g. [Aeschyl. Sept. adv. Theb. 218]; & maλαιδς λόγος, Plat. Phaedr. p. 240 c.; conviv. p. 195 b.; legg. 6 p. 757 a.; Gorg. p. 499 c.; verum est verbum quod memoratur, ubi amici, ibi opes, Plaut. Truc. 4, 4, 32; add, Ter. Andr. 2, 5, 15; al.). 3. discourse (Lat. oraa. the act of speaking, speech: Acts xiv. 12; 2 Co. x. 10; Jas. iii. 2; διὰ λόγου, by word of mouth, Acts xv. 27; opp. to δι' ἐπιστολών, 2 Th. ii. 15; διὰ λόγου πολλοῦ, Acts xv. 32; λόγφ πολλφ, Acts xx. 2; περὶ οὖ πολὺς ήμεν ὁ λόγος, of whom we have many things to say, Heb. v. 11; δ λόγος ὑμῶν, Mt. v. 37; Col. iv. 6; λ. κολακείας, 1 Th. ii. 5. λόγος is distinguished from σοφία in 1 Co. ii. 1; fr. ἀναστροφή, 1 Tim. iv. 12; fr. δύναμις, 1 Co. iv. 19 sq.; 1 Th. i. 5; fr. ξργον, Ro. xv. 18; 2 Co. x. 11; Col. iii. 17; fr. ἔργον κ. ἀλήθεια, 1 Jn. iii. 18 (see ἔργον, 3 p. 248° bot.); οὐδενὸς λόγου τίμιον, not worth mentioning (λόγου ἄξιον, Hdt. 4, 28; cf. Germ. der Rede werth), i. e. a thing of no value, Acts xx. 24 TTr WH (see II. 2 b. i. q. the faculty of speech: Eph. vi. 19; skill and practice in speaking: ιδιώτης τῷ λόγφ ἀλλ' οὐ τη γνώσει, 2 Co. xi. 6; δυνατός έν έργφ κ. λόγφ, Lk. xxiv. 19 (ἄνδρας λόγφ δυνατούς, Diod. 13, 101); λόγος σοφίας or γνώσεως, the art of speaking to the purpose about things pertaining to wisdom or knowledge, 1 Co. xii. 0. a kind (or style) of speaking: εν παντί λόγφ, 1 Co. i. 5 [A. V. utterance]. d. continuous speaking, discourse, such as in the N. T. is characteristic of teachers: Lk. iv. 32, 36; Jn. iv. 41; Acts iv. 4 (cf. iii. 12-26); xx. 7; 1 Co. i. 17; ii. 1; plur., Mt. vii. 28; xix. 1; xxvi. 1; Lk. ix. 26; Acts ii. 40; δυνατός έν λόγοις κ. ἔργοις αὐτοῦ, Acts vii. 22. Hence, the thought of the subject being uppermost, e, instruction: Col. iv. 3; Tit. ii. 8; 1 Pet. iii. 1; joined with διδασκαλία, 1 Tim. v. 17; with a gen. of the teacher, Jn. v. 24; viii. 52; xv. 20; xvii. 20; Acts ii. 41; 1 Co. ii. 4; 2 Co. i. 18 (cf. 19); δ λόγος δ εμός, Jn. viii. 31, 37, 43, 51; xiv. 23; τίνε λόγω, with what instruction, 1 Co. xv. 2 (where construe, el κατέχετε, τίνι λόγφ etc.; cf. B. §§ 139, 58; 151, 20); i. q. κήρυγμα, preaching, with gen. of the obj.: λ. ἀληθείας, 2 Co. vi. 7; Jas. i. 18; δ λ. της άληθείας, Col. i. 5; Eph. i. 13; 2 Tim. ii. 15; της καταλλαγής, 2 Co. v. 19; δ λ. rns σωτηρίας ταύτης, concerning this salvation (i. e. the salvation obtained through Christ) [cf. W. 237 (223); B. 162 (141)], Acts xiii. 26; δλόγος της βασιλείας (τοῦ θεοῦ), Mt. xiii. 19; τοῦ σταυροῦ, 1 Co. i. 18; δ τῆς ἀρχῆς τοῦ Χριστοῦ λόγος, the first instruction concerning Christ [cf. B. 155 (136); W. 188 (177)], Heb. vi. 1. Hence in an objective sense, what is communicated by instruction, doctrine: univ. Acts xviii. 15; δ λόγ. αὐτῶν, 2 Tim. ii. 17; plur. ημέτεροι λόγοι, 2 Tim. iv. 15; υγιαίνοντες λόγοι, 2 Tim. i. 13; with a gen. of obj. added, τοῦ κυρίου, 1 Tim. vi. 3; της πίστεως, the doctrines of faith [see πίστις, 1 c. β.], 1 Tim. iv. 6. specifically, the doctrine concerning the attainment through Christ of salvation in the kingdom of God: simply, Mt. xiii. 20-23; Mk. iv. 14-20; viii. 32; xvi. 20; Lk. i. 2; viii. 12; Acts viii. 4; x. 44; xi. 19; xiv. 25; xvii. 11; Gal. vi. 6; Phil. i. 14; 1 Th. i. 6; 2 Tim. iv. 2; 1 Pet. ii. 8; τον λόγον, δν απέστειλε τοις etc. the doctrine which he commanded to be delivered to etc. Acts x. 36 [but L WH txt. om. Tr br. ov; cf. W. § 62, 3 fin.; B. § 131, 13]; τὸν λόγον ἀκούειν, Lk. viii. 15; Jn. xiv. 24; Acts iv. 4; 1 Jn. ii. 7; λαλείν, Jn. xv. 3 (see other exx. s. v. λαλέω, 5 sub fin.); ἀπειθείν τῷ λ., 1 Pet. ii. 8; iii. 1; διδαχή πιστοῦ λόγου, Tit. i. 9; with gen. of the teacher: δ λ. αὐτῶν, Acts ii. 41; with gen. of the author: τοῦ θεοῦ, Lk. v. 1; viii. 11, 21; xi. 28; Jn. xvii. 6, 14; 1 Co. xiv. 36; 2 Co. iv. 2; Col. i. 25; 2 Tim. ii. 9; Tit. i. 3; ii. 5; Heb. xiii. 7; 1 Jn. i. 10; ii. 5, 14; Rev. vi. 9; xx. 4; very often in the Acts: iv. 29, 31; vi. 2, 7; viii. 14; xi. 1, 19; xii. 24; xiii. 5, 7, 44, 46; xvii. 13; xviii. 11; opp. to λ. ἀνθρώπων [B. § 151, 14], 1 Th. ii. 13; λόγος ζῶν θεοῦ, 1 Pet. i. 23; δ λ. τοῦ κυρίου, Acts viii. 25; xiii. 48 [(WH txt. Tr mrg. θεοῦ)] sq.; xv. 35 sq.; xix. 10, 20; 1 Th. i. 8; 2 Th. iii. 1; τοῦ Χριστοῦ, Col. iii. 16; Rev. iii. 8; with gen. of apposition, τοῦ εὐαγγελίου, Acts xv. 7; with gen. of the obj., της χάριτος του θεου, Acts xiv. 3; xx. 82; δικαιοσύνης (see δικαιοσύνη, 1 a.), Heb. v. 13; with gen. of quality, της ζωής, containing in itself the true life and imparting it to men, Phil. ii. 16. anything reported in speech; a narration, narrative: of a written narrative, a continuous account of things done, Acts i. 1 (often so in Grk. writ. fr. Hdt. down [cf. L. and S. s. v. A. IV.]); a fictitious narrative, a story, Mt. xxviii. 15, cf. 13. report (in a good sense): δ λόγ.

the news concerning the success of the Christian cause, Acts xi. 22; περί τινος, Lk. v. 15; rumor, i. e. current story, Jn. xxi. 23; hoyov execu rivos, to have the (unmerited) reputation of any excellence, Col. ii. 23 (so hoyor eyes res foll. by an inf., Hdt. 5, 66; Plat. epin. p. 987 b.; [see esp. Bp. Lghtft. on Col. l. c. (cf. L. and S. s. v. A. 6. matter under discussion, thing spoken III. 3)]). of, affair: Mt. xxi. 24; Mk. xi. 29; Lk. xx. 3; Acts viii. 21; xv. 6, and often in Grk. writ. [L. and S. s. v. A. VIII.]; a matter in dispute, case, suit at law, (as דַבַר in Exod. xviii. 16; xxii. 8): ἔχειν λόγον πρός τινα, to have a ground of action against any one, Acts xix. 38, cf. Kypke ad loc.; παρεκτὸς λόγου πορνείας ([cf. II. 6 below] רָבר וְנוּת (תּלְבָר or], Delitzsch), Mt. v. 82; [xix. 9 LWH mrg.]. 7. thing spoken of or talked about; event; deed, (often so in Grk. writ. fr. Hdt. down): deaφημίζειν τον λόγον, to blaze abroad the occurrence, Mk. i. 45; plur. Lk. i. 4 (as often in the O. T.; µerà rovs λόγους τούτους, 1 Macc. vii. 33).

II. Its use as respects the MIND alone, Lat. ratio; i. 1. reason, the mental faculty of thinking, meditating, reasoning, calculating, etc.: once so in the phrase δ λόγος τοῦ θεοῦ, of the divine mind, pervading and noting all things by its proper force, Heb. iv. 12. account, i. e. regard, consideration : λόγον ποιείσθαί τινος, to have regard for, make account of a thing, care for a thing. Acts xx. 24 R G (Job xxii. 4; Hdt. 1, 4. 13 etc.; Aeschyl. Prom. 231; Theocr. 3, 33; Dem., Joseph., Dion. H., Plut., al. [cf. L. and S. s. v. B. II. 1]); also λόγον έχειν τινός, Acts l. c. Lchm. (Tob. vi. 16 (15)) [cf. I. 3 3. account, i. e. reckoning, score: δόσεως κ. λήψεως (see δόσις, 1), Phil. iv. 15 [where cf. Bp. Lghtft.]; els λόγον ὑμῶν, to your account, i. e. trop. to your advantage, ib. 17; συναίρειν λόγον (an expression not found in Grk. auth.), to make a reckoning, settle accounts, Mt. 4. account, i. e. answer or exxviii. 23; xxv. 19. planation in reference to judgment: λόγον διδόναι (as often in Grk. auth.), to give or render an account, Ro. xiv. 12 R G T WH L mrg. Tr mrg.; also ἀποδιδόναι, Heb. xiii. 17; 1 Pet. iv. 5; with gen. of the thing, Lk. xvi. 2; Acts xix. 40 [RG]; περί τινος, Mt. xii. 36; [Acts xix. 40 LTTr WII]; τινὶ περὶ έαυτοῦ, Ro. xiv. 12 Ltxt. br. Tr txt.; alτείν τινα λόγον περί τινος, 1 Pet. iii. 15 (Plat. polit. p. 285 e.). 5. relation: πρός δν ήμιν δ λόγος, with whom as judge we stand in relation [A. V. have to do], Heb. iv. 13; κατὰ λόγον, as is right, justly, Acts xviii. 14 [A. V. reason would (cf. Polyb. 1, 62, 4. 5; 5, 110, 10)], (παρὰ λόγον, unjustly, 2 Macc. iv. 36; 3 Macc. vii. 6. reason, cause, ground: τίπ λόγφ, for what reason? why? Acts x. 29 (ἐκ τίνος λόγου; Aeschyl. Choeph. 515; εξ οὐδενὸς λόγου, Soph. Phil. 730; τίνι δικαίφ λόγφ κτλ.; Plat. Gorg. p. 512 c.); παρεκτός λόγου πορνείας (Vulg. exceptâ fornicationis causâ) is generally referred to this head, Mt. v. 32; [xix. 9 L WH mrg.]; but since where loyos is used in this sense the gen. is not added, it has seemed best to include this passage among those mentioned in I. 6 above.

III. In several passages in the writings of John δ λόγος

denotes the essential WORD of God, i. e. the personal (hypostatic) wisdom and power in union with God, his minister in the creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah and shone forth conspicuously from his words and deeds: Jn. i. 1, 14; (1 Jn. v. 7 Rec.); with της ζωής added (see ζωή, 2 a.), 1 Jn. i. 1; τοῦ θεοῦ, Rev. xix. 13 (although the interpretation which refers this passage to the hypostatic λόγος is disputed by some, as by Baur, Neutest. Theologie p. 216 sq.). Respecting the combined Hebrew and Greek elements out of which this conception originated among the Alexandrian Jews, see esp. Lücke, Com. üb. d. Evang. des Johan. ed. 3, i. pp. 249-294; [cf. esp. B. D. Am. ed. s. v. Word (and for works which have appeared subsequently, see Weiss in Meyer on Jn. ed. 6; Schürer, Neutest. Zeitgesch. § 34 II.); Bp. Lghtft. on Col. i. 15 p. 143 sq.; and for reff. to the use of the term in heathen, Jewish, and Christian writ., see Soph. Lex. s. v. 10].

λογχη

λόγχη, -ηs, $\dot{\eta}$; 1. the iron point or head of a spear: Hdt. 1, 52; Xen. an. 4, 7, 16, etc. 2. a lance, spear, (shaft armed with iron): Jn. xix. 34. (Sept.; Pind., Tragg., sqq.)

λοιδορίω, -ω; 1 aor. ελοιδόρησα; pres. pass. ptcp. λοιδορούμενος; (λοίδορος); to reproach, rail at, revile, heap abuse upon: τινά, Jn. ix. 28; Acts xxiii. 4; pass., 1 Co. iv. 12; 1 Pet. ii. 23. (From Pind. and Aeschyl. down; Sept. several times for Σ΄.) [Comp.: ἀντι-λοιδορέω.]* λοιδορία, -as, ή, (λοιδορέω), railing, reviling: 1 Tim. v. 14; 1 Pet. iii. 9. (Sept.; Arstph., Thuc., Xen., sqq.)*

λοίδορος, -ου, δ, a railer, reviler: 1 Co. v. 11; vi. 10.

(Prov. xxv. 24; Sir. xxiii. 8; Eur. [as adj.], Plut., al.) * λοιμός, -οῦ, δ, [fr. Hom. down], pestilence; plur. a pestilence in divers regions (see λιμός), Mt. xxiv. 7 [R G Tr mrg. br.]; Lk. xxi. 11; metaph., like the Lat. pestis (Ter. Adelph. 2, 1, 35; Cic. Cat. 2, 1), a pestilent fellow, pest, plague: Acts xxiv. 5 (so Dem. p. 794, 5; Ael. v. h. 14, 11; Prov. xxi. 24; plur., Ps. i. 1; 1 Macc. xv. 21;

ανδρες λοιμοί, 1 Macc. x. 61, cf. 1 S. x. 27; xxv. 17, etc.).* λοιπός, -ή, -όν, (λείπω, λέλοιπα), [fr. Pind. and Hdt. down], Sept. for אָאָר, נוֹתַר, left; plur. the remaining, the rest: with substantives, as of λοιποί ἀπόστολοι, Acts ii. 37; 1 Co. ix. 5; add, Mt. xxv. 11; Ro. i. 13; 2 Co. xii. 13; Gal. ii. 13; Phil. iv. 3; 2 Pet. iii. 16; Rev. viii. 13; absol. the rest of any number or class under consideration: simply, Mt. xxii. 6; xxvii. 49; Mk. xvi. 13; Lk. xxiv. 10; Acts xvii. 9; xxvii. 44; with a description added: οἱ λοιποὶ οἱ etc., Acts xxviii. 9; 1 Th. iv. 13; Rev. ii. 24; οἱ λοιποὶ πάντες, 2 Co. xiii. 2; Phil. i. 13; πᾶσι τοῖς λ. Lk. xxiv. 9; with a gen.: οἱ λοιποὶ τῶν ἀνθρώπων, Rev. ix. 20; τοῦ σπέρματος, ib. xii. 17; τῶν νεκρῶν, ib. xx. 5; with a certain distinction and contrast, the rest, who are not of the specified class or number: Lk. viii. 10; xviii. 9; Acts v. 13; Ro. xi. 7; 1 Co. vii. 12; 1 Th. v. 6; 1 Tim. v. 20; Rev. xi. 13; xix. 21; τὰ λοιπά, the rest, the things that remain: Mk. iv. 19; Lk. xii. 26; 1 Co. xi. 34; Rev. iii. 2. Neut. sing. adverbially, 70 λοιπόν what remains (Lat. quod superest), i. e. hereafter, for the future, henceforth, (often so in Grk. writ. fr. Pind. down): Mk. xiv. 41 R T WH (but ro in br.); Mt. xxvi. 45 [WH om. Tr br. τό]; 1 Co. vii. 29; Heb. x. 13; and without the article, Mk. xiv. 41 G L Tr [WH (but see above)]; 2 Tim. iv. 8; cf. Herm. ad Vig. p. 706. τοῦ λοιποῦ, henceforth, in the future, Eph. vi. 10 LTTr WH; Gal. vi. 17; Hdt. 2, 109; Arstph. pax 1084; Xen. Cyr. 4, 4, 10; oec. 10, 9; al; cf. Herm. ad Vig. p. 706; often also in full τοῦ λ. χρόνου. [Strictly, τὸ λ. is 'for the fut.' τοῦ λ. 'in (the) fut.'; τὸ λ. may be used for τοῦ λ., but not τοῦ λ. for τὸ λ.; cf. Meyer and Ellicott on Gal. u. s.; B. §§ 128, 2; 132, 26; W. 463 (432).] at last; already: Acts xxvii. 20 (so in later usage, see Passow or L. and S. s. v.). c. τὸ λοιπόν, dropping the notion of time, signifies for the rest, besides, moreover, [A. V. often finally], forming a transition to other things. to which the attention of the hearer or reader is directed: Eph. vi. 10 RG; Phil. iii. 1; iv. 8; 1 Th. iv. 1 Rec.; 2 Th. iii. 1; δ δὲ λοιπόν has the same force in 1 Co. iv. 2 RG; λοιπόν in 1 Co. i. 16; iv. 2 LTTr WH; 1 Th. iv. 1 GLTTrWH.

Aouκas, -û, δ, (contr. fr. Λουκανός; [cf. Bp. Lghtft. on Col. iv. 14], W. 103 (97) [cf. B. 20 (18); on the diverse origin of contr. or abbrev. prop. names in âs cf. Lobeck, Patholog. Proleg. p. 506; Bp. Lghtft. on Col. iv. 15]), Luke, a Christian of Gentile origin, the companion of the apostle Paul in preaching the gospel and on many of his journeys (Acts xvi. 10-17; xx. 5-15; xxi. 1-18; xxviii. 10-16); he was a physician, and acc. to the tradition of the church from Irenæus [3, 14, 1 sq.] down, which has been recently assailed with little success, the author of the third canonical Gospel and of the Acts of the Apostles: Col. iv. 14; 2 Tim. iv. 11; Philem. 24.*

Λούκιος, -ου, δ, (a Lat. name), Lucius, of Cyrene, a prophet and teacher of the church at Antioch: Acts xiii. 1; perhaps the same Lucius that is mentioned in Ro. xvi. 21.*

λουτρόν, -οῦ, τό, (λούω), fr. Hom. down (who uses λοετρόν fr. the uncontr. form λοέω), a bathing, bath, i. e. as well the act of bathing [a sense disputed by some (cf. Ellicott on Eph. v. 26)], as the place; used in the N. T. and in eccles. writ. of baptism [for exx. see Soph. Lex. s. v.]: with τοῦ ὕδατος added, Eph. v. 26; τῆς παλιγγενεσίας, Tit. iii. 5.°

λούω: 1 aor. ἔλουσα; pf. pass. ptcp. λελουμένος and (in Heb. x. 23 T WH) λελουσμένος, a later Greek form (cf. Lobeck on Soph. Aj. p. 324; Steph. Thesaur. v. 397 c.; cf. Kühner § 343 s. v.; [Veitch s. v., who cites Cant. v. 12 Vat.]); 1 aor. mid. ptcp. λουσάμενος; fr. Hom. down; Sept. for ΥΠΤ; to bathe, wash: prop. τινά, a dead person, Acts ix. 37; τινὰ ἀπὸ τῶν πληγῶν, by washing to cleanse from the blood of the wounds, Acts xvi. 33 [W. 372 (348), cf. § 30, 6 a.; B. 322 (277)]; δ λελουμένος, absol., he that has bathed, Jn. xiii. 10 (on the meaning of the passage see καθαρός, a. [and cf. Syn. below]); λελ. τὸ σῶμα, with dat. of the instr., ὕδατι, Heb. x. 22 (23); mid. to wash ong's self [cf. W. § 38, 2 a.]: 2 Pet. ii. 22; trop.

Christ is described as δ λούσας ήμᾶς ἀπὸ τῶν ἀμαρτιῶν ήμῶν, i. e. who by suffering the bloody death of a vicarious sacrifice cleansed us from the guilt of our sins, Rev. 1. 5 R G [al. λύσας (q. v. 2 fin.). Comp.: ἀπο-λούω.]*

[SYN. λούω, νίπτω, πλύνω: πλ. is used of things, esp. garments; λ. and ν. of persons, —ν. of a part of the body (hands, feet, face, eyes), λ. of the whole. All three words occur in Lev. xv. 11. Cf. Trench, N. T. Syn. § xlv.]

Aόδδα, ¬ης [Acts ix. 38 R G L, but ¬ας T Tr WH; see WH. App. p. 156], ή, and Λύδδα, ¬ων, τά ([L T Tr WH in] Acts ix. 32, 35; cf. Tdf. Proleg. p. 116; B. 18 (16) sq. [cf. W. 61 (60)]); Hebr. ¬¬¬ (1 Chr. viii. 12; Ezra ii. 33; Neh. xi. 35); Lydda, a large Benjamite [cf. 1 Chr. l. c.] town (Λύδδα κώμη, πόλεως τοῦ μεγέθους οὐκ ἀποδέουσα, Joseph. antt. 20, 6, 2), called also Diospolis under the Roman empire, about nine [eleven (Ordnance Survey p. 21)] miles distant from the Mediterranean; now Ludd: Acts ix. 32, 35, 38. Cf. Robinson, Palestine ii. pp. 244–248; Arnold in Herzog viii. p. 627 sq.; [BB. DD. s. v.].*

Av8(a, -as, \$\frac{\epsilon}{\text{L}}\), Lydia, a woman of Thyatira, a seller of purple, converted by Paul to the Christian faith: Acts xvi. 14, 40. The name was borne by other women also, Horat. carm. 1, 8; 3, 9.*

Auxaovía, -as, ή, Lycaonia, a region of Asia Minor, situated between Pisidia, Cilicia, Cappadocia, Galatia and Phrygia, whose chief cities were Lystra, Derbe and Iconium [cf. reff. in Bp. Lghtft. on Col. p. 1]. Its inhabitants spoke a peculiar and strange tongue the character of which cannot be determined: Acts xiv. 6. Cf. Win. RWB. s. v.; Lassen, Zeitschr. d. deutsch. morgenl. Gesellsch. x. ('56) p. 378; [Wright, Hittites ('84) p. 56].

Αυκαονίστί, (λυκαονίζω, to use the language of Lycaonia), adv., in the speech of Lycaonia: Acts xiv. 11 (see Λυκαονία).*

Aυκία, -ας, ή, Lycia, a mountainous region of Asia Minor, bounded by Pamphylia, Phrygia, Caria and the Mediterranean: Acts xxvii. 5 (1 Macc. xv. 23). [B. D. s. v.; Dict. of Geogr. s. v.; reff. in Bp. Lghtft. on Col. p. 1.]*

Awos, -ou, & Hebr. ari, a wolf: Mt. x. 16; Lk. x. 3; Jn. x. 12; applied figuratively to cruel, greedy, rapacious, destructive men: Mt. vii. 15; Acts xx. 29; (used trop. even in Hom. II. 4, 471; 16, 156; in the O. T., Ezek. xxii. 27; Zeph. iii. 3; Jer. v. 6).*

λυμαίνομα: impf. ελυμαινόμην; dep. mid.; (λύμη injury, ruin, contumely); fr. Aeschyl. and Hdt. down;
1. to affix a stigma to, to dishonor, spot, defile, (Ezek. xvi. 25; Prov. xxiii. 8; 4 Macc. xviii. 8).
2. to treat shamefully or with injury, to ravage, devastate, ruin: ελυμαίνετο την εκκλησίαν, said of Saul as the cruel and violent persecutor, [A. V. made havock of], Acts viii. 3.*

λυπίω, -ω; 1 aor. ἐλύπησα; pf. λελύπηκα; Pass., pres. λυποῦμαι; 1 aor. ἐλυπήθην; fut. λυπηθήσομαι; (λύπη); fir. Hes. down]; to make sorrowful; to affect with sadness, cause grief; to throw into sorrow: τινά, 2 Co. ii. 2, 6; vii. 8; pass., Mt. xiv. 9; xvii. 23; xviii. 31; xix. 22; vvi. 22; Mk. x. 22; xiv. 19; Jn. xvi. 20; xxi. 17; 2 Co.

ii. 4; 1 Th. iv. 18; 1 Pet. i. 6; joined with άδημονεῦν, Mt. xxvi. 37; opp. to χαίρειν, 2 Co. vi. 10; κατὰ θεόν, in a manner acceptable to God [cf. W. 402 (375)], 2 Co. vii. 9, 11; in a wider sense, to grieve, offend: τὸ πνεῦμα τὸ ἀγιον, Eph. iv. 30 (see πνεῦμα, 4 a. fin.); to make one uneasy, cause him a scruple, Ro. xiv. 15. [COMP.: συλλυπέω. Syn. see θρηνέω, fin.]*

λύπη, -ης, ή, [fr. Aeschyl. and Hdt. down], sorrow, pain, grief: of persons mourning, Jn. xvi. 6; 2 Co. ii. 7; opp. to χαρά, Jn. xvi. 20; Heb. xii. 11; λύπην ἔχω (see ἔχω, I. 2g. p. 267°), Jn. xvi. 21 sq.; Phil. ii. 27; with addition of ἀπό and gen. of pers., 2 Co. ii. 3; λ. μοί ἐστι, Ro. ix. 2; ἐν λύπη ἔρχεσθαι, of one who on coming both saddens and is made sad, 2 Co. ii. 1 (cf. λυπῶ ὑμᾶς, vs. 2; and λύπην ἔχω, vs. 3); ἀπὸ τῆς λύπης, for sorrow, Lk. xxii. 45; ἐκ λύπης, with a sour, reluctant mind [A. V. grudgingly], (opp. to ἰλαρός), 2 Co. ix. 7; ἡ κατὰ θεὸν λύπη, sorrow acceptable to God, 2 Co. vii. 10 (see λυπέω), and ἡ τοῦ κόσμου λύπη, the usual sorrow of men at the loss of their earthly possessions, ibid.; objectively, annoyance, affliction, (Hdt. 7, 152): λύπας ὑποφέρειν [R. V. griefs], 1 Pet. ii. 19.*

Augarias, -ou, o, Lysanias; 1. the son of Ptolemy. who from B. C. 40 on was governor of Chalcis at the foot of Mount Lebanon, and was put to death B. C. 34 at the instance of Cleopatra: Joseph. antt. 14, 7, 4 and 13, 8; 15, 4, 1; b. j. 1, 13, 1, cf. b. j. 1, 9, 2. 2. a tetrarch of Abilene (see 'Aβιληνή), in the days of John the Baptist and Jesus: Lk. iii. 1. Among the regions assigned by the emperors Caligula and Claudius to Herod Agrippa I. and Herod Agrippa II., Josephus mentions ή Λυσανίου τετραρχία (antt. 18, 6, 10, cf. 20, 7, 1), βασιλεία ή τοῦ Λυσανίου καλουμένη (b. j. 2, 11, 5), 'Αβίλα ή Λυσανίου (antt. 19, 5, 1); accordingly, some have supposed that in these passages Lysanias the son of Ptolemy must be meant, and that the region which he governed continued to bear his name even after his death. Others (as Credner, Strauss, Gfrörer, Weisse), denying that there ever was a second Lysanias, contend that Luke was led into error by that designation of Abilene (derived from Lysanias and retained for a long time afterwards), so that he imagined that Lysanias was tetrarch in the time of Christ. This opinion, however, is directly opposed by the fact that Josephus, in antt. 20, 7, 1 and b. j. 2, 12, 8, expressly distinguishes Chalcis from the tetrarchy of Lysanias; nor is it probable that the region which Lysanias the son of Ptolemy governed for only six years took its name from him ever after. Therefore it is more correct to conclude that in the passages of Josephus where the tetrarchy of Lysanias is mentioned a second Lysanias, perhaps the grandson of the former, must be meant; and that he is identical with the one spoken of by Luke. Cf. Winer, RWB. s. v. Abilene; Wieseler in Herzog i. p. 64 sqq., [esp. in Beiträge zur richtig. Würdigung d. Evang. u.s.w. pp. 196-204]; Bleek, Synopt. Erklar. u. s. w. i. p. 154 sq.; Kneucker in Schenkel i. p. 26 sq.; Schürer, Neutest. Zeitgesch. § 19 Anh. 1 p. 313 [also in Riehm s. v.; Robinson in Bib. Sacra for 1848, pp. 79 sqq.; Renan, La Dynastie des Lysanias d'Abilène (in the Mémoires de l'Acad. des inscrip. et belles-lettres for 1870, Tom. xxvi. P. 2, pp. 49-84); BB.DD. s. v.].*

Avotas, -ov, 6, (Claudius) Lysias, a Roman chiliarch [A. V. 'chief captain']: Acts xxiii. 26; xxiv. 7 [Rec.], 22. [B. D. Am. ed. s. v.]*

λύσις, -εως, ή, (λύω), [fr. Hom. down], a loosing of any bond, as that of marriage; hence once in the N. T. of divorce, 1 Co. vii. 27.*

λυσιτελέω, -ω; (fr. λυσιτελήs, and this fr. λύω to pay, and τὰ τέλη [cf. τέλος, 2]); [fr. Hdt. down]; prop. to pay the taxes; to return expenses, hence to be useful, advantageous; impers. λυσιτελεί, it profits; foll. by # (see #, 3 f.), it is better: τικί foll. by εἰ, Lk. xvii. 2.*

Αύστρα, -as, ή, and [in Acts xiv. 8; xvi. 2; 2 Tim. iii. 11] -ων, τά, (see Λύδδα), Lystra, a city of Lycaonia: Acts xiv. 6, 8, 21; xvi. 1 sq.; 2 Tim. iii. 11. [Cf. reff. in Bp. Lghtft. on Col. p. 1.]

λότρον, -ου, τό, (λύω), Sept. passim for ລື, ຕຸ້ອ, ເຂົ້າ, ເຂົ້າ, cetc.; the price for redeeming, ransom (paid for slaves, Lev. xix. 20; for captives, Is. xlv. 13; for the ransom of a life, Ex. xxi. 30; Num. xxxv. 31 sq.): ἀντὶ πολλῶν, to liberate many from the misery and penalty of their sins, Mt. xx. 28; Mk. x. 45. (Pind., Aeschyl., Xen., Plat., al.) •

λυτρόω, -ω: Pass., 1 aor. έλυτρώθην; Mid., pres. inf. λυτροῦσθαι; 1 aor. subj. 3 pers. sing. λυτρώσηται; (λύτρον, q. v.); Sept. often for נָאָל and פָּרָה; 1. to release on receipt of ransom: Plat. Theaet. p. 165 e.; Diod. 19, 73; Sept., Num. xviii. 15, 17. 2. to redeem, liberate by payment of ransom, [(Dem., al.)], generally expressed by the mid.; univ. to liberate: τινα ἀργυρίω, and likewise έκ with the gen. of the thing; pass. ἐκ τῆς ματαίας ἀναστροφής, 1 Pet. i. 18: Mid. to cause to be released to one's self [cf. W. 254 (238)] by payment of the ransom, i. e. to redeem; univ. to deliver: in the Jewish theocratic sense, τον Ἰσοσήλ, viz. from evils of every kind, external and internal, Lk. xxiv. 21; ἀπὸ πάσης ἀνομίας, Tit. ii. 14 [cf. W. § 30, 6 a.]; τινά έκ, spoken of God, Deut. xiii. 5; 2 S. vii. 23; Hos. xiii. 14.*

λύτρωσις, -ως, ή, (λυτρόω), a ransoming, redemption: prop. aἰχμαλώτων, Plut. Arat. 11; for τίχι, Lev. xxv. [29], 48; univ. deliverance, redemption, in the theocratic sense (see λυτρόω, 2 [cf. Graec. Ven. Lev. xxv. 10, etc.; Ps. xlviii. (xlix.) 9]): Lk. i. 68; ii. 38; specifically, redemption from the penalty of sin: Heb. ix. 12. [(Clem. Rom. 1 Cor. 12, 7; 'Teaching' 4, 6; etc.)]*

λυτρωτής, -οῦ, ὁ, (λυτρόω), redeemer; deliverer, liberator: Acts vii. 35; [Sept. Lev. xxv. 31, 32; Philo de sacrif. Ab. et Cain. § 37 sub fin.]; for κίι, of God, Ps. xviii. (xix.) 15; lxxvii. (lxxviii.) 35. Not found in prof. auth.*

λυχνία, -as, ή, a later Grk. word for the earlier λυχνίον, see Lob. ad Phryn. p. 313 sq.; [Wetst. on Mt. v. 15; W. 24]; Sept. for מְנוֹרָה; a (candlestick) lampstand, candelabrum: Mt. v. 15; Mk. iv. 21; Lk. viii. 16; [xi. 33]; Heb. ix. 2; the two eminent prophets who will precede Christ's return from heaven in glory are likened to 'candlesticks,'

Rev. xi. 4 [B. 81 (70); W. 536 (499)]; to the seven 'candlesticks' (Ex. xxv. 37 [A. V. lamps; cf. B. D. (esp. Am. ed.) s. v. Candlestick]) also the seven more conspicuous churches of Asia are compared in Rev. i. 12 sq. 20; ii. 1; κινείν τὴν λυχνίαν τινὸς (ἐκκλησίας) ἐκ τοῦ τόπου αὐτῆς, to move a church out of the place which it has hitherto held among the churches; to take it out of the number of churches, remove it altogether, Rev. ii. 5.*

λύχνος, -ου, δ, Sept. for ¬, [fr. Hom. down]; a lamp, candle [?], that is placed on a stand or candlestick (Lat. candelabrum), [cf. Trench, N. T. Syn. § xlvi.; Becker, Charicles, Sc. ix. (Eng. trans. p. 156 n. 5)]: Mt. v. 15; Mk. iv. 21; [Lk. xi. 36]; xii. 35; Rev. xxii. 5; dos λύχνου, Rev. xviii. 23; opp. to φως ήλίου, xxii. 5 LTTr WH; ἄπτειν λύχνον ([Lk. viii. 16; xi. 33; xv. 8], see άπτω, 1). To a "lamp" are likened — the eye, δ λύχνος τοῦ σώματος, i. e. which shows the body which way to move and turn, Mt. vi. 22; Lk. xi. 34; the prophecies of the O. T., inasmuch as they afforded at least some knowledge relative to the glorious return of Jesus from heaven down even to the time when by the Holy Spirit that same light, like the day and the day-star, shone upon the hearts of men, the light by which the prophets themselves had been enlightened and which was necessary to the full perception of the true meaning of their prophecies, 2 Pet. i. 19; to the brightness of a lamp that cheers the beholders a teacher is compared, whom even those rejoiced in who were unwilling to comply with his demands, Jn. v. 35; Christ, who will hereafter illumine his followers, the citizens of the heavenly kingdom, with his own glory, Rev. xxi. 23.*

λύω; impf. έλυον; 1 aor. έλυσα; Pass., pres. λύομαι; impf. έλυόμην; pf. 2 pers. sing. λέλυσαι, ptcp. λέλυμένος; 1 aor. ελύθην; 1 fut. λυθήσομαι; fr. Hom. down; Sept. several times for פתח to open, התיר and Chald. שרא (Dan. iii. 25; v. 12); to loose; i.e. 1. to loose any person (or thing) tied or fastened: prop. the bandages of the feet, the shoes, Mk. i. 7; Lk. iii. 16; Jn. i. 27; Acts [xiii. 25]; vii. 33, (so for לְשֵׁל to take off, Ex. iii. 5; Josh. v. 15); πώλον (δεδεμένον), Mt. xxi. 2; Mk. xi. 2, [8 L mrg.], 4 sq.; Lk. xix. 30 sq. 33; bad angels, Rev. ix. 14 sq.; τον βοῦν ἀπὸ τῆς φάτνης, Lk. xiii. 15; trop. of husband and wife joined together by the bond of matrimony, λέλυσαι ἀπὸ γυναικός (opp. to δέδεσαι γυναικί), spoken of a single man, whether he has already had a 2. to loose wife or has not yet married, 1 Co. vii. 27. one bound, i. e. to unbind, release from bonds, set free: one bound up (swathed in bandages), Jn. xi. 44; bound with chains (a prisoner), Acts xxii. 30 (where Rec. adds ἀπὸ τῶν δεσμῶν); hence i. q. to discharge from prison, let go, Acts xxiv. 26 Rec. (so as far back as Hom.); in Apocalyptic vision of the devil (κεκλεισμένον), Rev. xx. 3; ἐκ τῆς φυλακῆς αὐτοῦ, 7; metaph. to free (ἀπὸ δεσμοῦ) from the bondage of disease (one held by Satan) by restoration to health, Lk. xiii. 16; to release one bound by the chains of sin, ἐκ τῶν άμαρτιῶν, Rev. i. 5 L T Tr WH (see λούω fin. [cf. W. § 30, 6 a.]). undo, dissolve, anything bound, tied, or compacted to-

gether: the seal of a book, Rev. v. 2, [5 Rec.]; trop., τον δεσμόν της γλώσσης τινός, to remove an impediment of speech, restore speech to a dumb man, Mk. vii. 35 (Justin, hist. 13, 7, 1 cui nomen Battos propter linguae obligationem fuit; 6 linguae nodis solutis loqui primum coepit); an assembly, i. e. to dismiss, break up: την συναγωγήν, pass., Acts xiii. 43 (ἀγορήν, Hom. Il. 1, 305; Od. 2, 257, etc.; Apoll. Rh. 1, 708; την στρατιάν, Xen. Cyr. 6, 1, 2); of the bonds of death, lieur ras adivas rou θανάτου, Acts ii. 24 (see ώδίν). Laws, as having binding force, are likened to bonds; hence \(\delta \ielda \text{is i. q. to} \) annul, subvert; to do away with; to deprive of authority, whether by precept or by act: ἐντολήν, Mt. v. 19; τὸν νόμον, Jn. vii. 23; τὸ σάββατον, the commandment concerning the sabbath, Jn. v. 18; την γραφήν, Jn. x. 35; cf. Kuinoel on Mt. v. 17; fon the singular reading λύει τὸν 'Ιησοῦν, 1 Jn. iv. 8 WH mrg. see Westcott, Com. ad loc.]; by a Chald. and Talmud. usage (equiv. to ጊዜ አገታ [cf. | Lk. xvii. 28 sq. 32; 2 Pet. ii. 7.*

W. 32]), opp. to die (q. v. 2 c.), to declare lawful: Mt. xvi. 19; xviii. 18, [but cf. Weiss in Meyer 7te Aufl. ad ll. cc.]. to loose what is compacted or built together, to break up, demolish, destroy: prop. in pass. ελύετο \$ πρύμνα, was breaking to pieces, Acts xxvii. 41; τὸν ναόν, Jn. ii. 19; τὸ μεσότοιχον τοῦ φραγμοῦ, Eph. ii. 14 (τὰ τείχη, 1 Esdr. i. 52; γέφυραν, Xen. an. 2, 4, 17 sq.); to dissolve something coherent into parts, to destroy: pass., Γτούτων πάντων λυομένων, 2 Pet. iii. 11]; τὰ στοιχεία (καυσούμενα), 2 Pet. iii. 10; οὐρανοί (πυρούμενοι), ib. 12; metaph. to overthrow, do away with: τὰ ἔργα τοῦ διαβόλου, 1 Jn. iii. 8. [COMP.: ἀνα-, ἀπο-, δια-, ἐκ-, ἐπι-, κατα-, παρα-λύω.]*

Auts [WH Λωίς], -ίδος, ή, Lois, a Christian matron, the grandmother of Timothy: 2 Tim. i. 5.*

Λώτ, δ, (μ) a covering, veil), [indecl.; cf. B.D.], Lot, the son of Haran the brother of Abraham (Gen. xi. 27, 31; xii. 4 sqq.; xiii. 1 sqq.; xiv. 12 sqq.; xix. 1 sqq.):

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[M, µ: on its (Alexandrian, cf. Sturz, De dial. Maced. et Alex. p. 130 sq.) retention in such forms as λήμψομαι, ανελήμφθη, προσωπολήμπτης, ανάλημψις, and the like, see (the several words in their places, and) W. 48; B. 62 (54); esp. Tdf. Proleg. p. 72; Kuenen and Cobet, Praef. p. lxx.; Scrivener, Collation etc. p. lv. sq., and Introd. p. 14; Fritzsche, Rom. vol. i. p. 110; on -μ- or -μμ- in pf. pass. ptcps. (e. g. διεστραμμένος, περιρεραμμένος, etc., see each word in its place, and) cf. WH. App. p. 170 sq.; on the dropping of μ in $\ell\mu\pi\ell\pi\lambda\eta\mu\iota$, èμπιπράω, see the words.]

Maás, δ, (מַעָם) to be small), Maath, one of Christ's ancestors: Lk. iii. 26.*

Mayabáv, see the foll. word.

Mayδaλá, a place on the western-shore of the Lake of Galilee, about three miles distant from Tiberias towards the north; according to the not improbable conjecture of Gesenius (Thesaur. i. p. 267) identical with מָגָרָל־אָל (i. e. tower of God), a fortified city of the tribe of Naphtali (Josh. xix. 38); in the Jerus. Talmud מגרל (Magdal or Migdal); now Medschel or Medjdel, a wretched Mohammedan village with the ruins of an ancient tower (see Win. RWB. s. v.; Robinson, Palest. ii. p. 396 sq.; Arnold in Herzog viii. p. 661; Kneucker in Schenkel iv. p. 84; [Hackett in B.D. s. v.; Edersheim, Jesus the Messiah, i. 571 sq.]): Mt. xv. 39 RG, with the var. reading (adopted by L T Tr WH [cf. WH. App.

p. 160]) Mayadáv, Vulg. Magedan, (Syr. O); if either of these forms was the one used by the Evangelist it could very easily have been changed by the copyists into the more familiar name Mayδαλά.*

Mayδaληνή, -η̂s, ή, (Mayδaλά, q. v.), Magdalene, a woman of Magdala: Mt. xxvii. 56, 61; xxviii. 1; Mk. xv. 40, 47; xvi. 1, 9; Lk. viii. 2; xxiv. 10; Jn. xix. 25; xx. 1, 18.*

[Mayeδών (Rev. xvi. 16 WH), see 'Αρμαγεδών.] μαγεία (TWH μαγία, see I, ε), -as, ή, (μάγος, q. v.), magic; plur. magic arts, sorceries: Acts viii. 11. (Theophr., Joseph., Plut., al.) *

μαγεύω; (μάγος); to be a magician; to practise magical arts: Acts viii. 9. (Eur. Iph. 1338; Plut. Artax. 3, 6, and in other auth.)

μαγία, see μαγεία.

μάγος, -ου, δ, (Hebr. מֶג, plur. מֶגְים; a word of Indo-Germanic origin; cf. Gesenius, Thes. ii. p. 766; J. G. Müller in Herzog viii. p. 678; [Vaniček, Fremdwörter, s. v.; but the word is now regarded by many as of Babylonian origin; see Schrader, Keilinschriften u.s.w. 2te Aufl. p. 417 sqq.]); fr. Soph. and Hdt. down; Sept. Dan. ii. 2 and several times in Theodot. ad Dan. for קשָּׁר; a magus; the name given by the Babylonians (Chaldgeans), Medes, Persians, and others, to the wise men, teachers, priests, physicians, astrologers, seers, interpreters of dreams, augurs, soothsayers, sorcerers etc.; cf. Win. RWB. s. v.; J. G. Müller in Herzog l. c. pp. 675-685; Holtzmann in Schenkel iv. p. 84 sq.; [BB.DD. s. v. Magi]. In the N. T. the name is given to the oriental wise men (astrologers) who, having discovered by the rising of a remarkable star [see ἀστήρ, and cf. Edersheim, Jesus the Messiah, i. 209 sqq.] that the Messiah had just been born, came to Jerusalem to worship him: Mt. ii. 1, 7, 16. 2. to false prophets and sorcerers: Acts xiii. 6, 8, cf. viii. 9, 11.*

Μαγώγ, ό, see Γώγ.

Maδιάμ, ή, (Hebr. [rup. [i. e. 'strife']), Midian [in A. V. (ed. 1611) N. T. Madian], prop. name of the territory of the Midianites in Arabia; it took its name from Midian, son of Abraham and Keturah (Gen. xxv. 1 sq.): Acts vii. 29.*

μαζός, -οῦ, ὁ, the breast: of a man, Rev. i. 13 Lchm. [(see μαστός). From Hom. down.]*

μαθητείω: 1 aor. ἐμαθήτευσα; 1 aor. pass. ἐμαθητεύθην; (μαθητής); 1. intrans. τινί, to be the disciple of one; to follow his precepts and instruction: Mt. xxvii. 57 R G WH mrg., cf. Jn. xix. 38 (so Plut. mor. pp. 832 b. (vit. Antiph. 1), 837 c. (vit. Isocr. 10); Jamblichus, vit. Pythag. c. 23). 2. trans. (cf. W. p. 23 and § 38, 1; [B. § 131, 4]) to make a disciple; to teach, instruct: τινά, Mt. xxviii. 19; Acts xiv. 21; pass. with a dat. of the pers. whose disciple one is made, Mt. xxvii. 57 L T Tr WH txt.; μαθητευθείς εἰς τὴν βασιλείαν τῶν οὐρ. (see γραμματεύς, 3), Mt. xiii. 52 Rec., where long since the more correct reading τῆ βασ. τῶν οὐρ. was adopted, but without changing the sense; [yet Lchm. inserts ἐν].*

μαθητής, -οῦ, ὁ, (μανθάνω), a learner, pupil, disciple: univ., opp. to διδάσκαλος, Mt. x. 24; Lk. vi. 40; τινός one who follows one's teaching: Ἰωάννου, Mt. ix. 14; Lk. vii. 18 (19); Jn. iii. 25; τῶν Φαρισ., Mt. xxii. 16; Mk. ii. 18; Lk. v. 33; Μωϋσέως, Jn. ix. 28; of Jesus, in a wide sense, in the Gospels, those among the Jews who favored him, joined his party, became his adherents: Jn. vi. 66; vii. 3; xix. 38; δχλος μαθητών αὐτοῦ, Lk. vi. 17; of μ . aὐτοῦ ἰκανοί, Lk. vii. 11; ἀπαν τὸ πληθος τῶν μαθ. Lk. xix. 37; but especially the twelve apostles: Mt. x. 1; xi. 1; xii. 1; Mk. viii. 27; Lk. viii. 9; Jn. ii. 2; iii. 22, and very often; also simply of μαθηταί, Mt. xiii. 10; xiv. 19; Mk. x. 24; Lk. ix. 16; Jn. vi. 11 [Rec.], etc.; in the Acts of μαθηταί are all those who confess Jesus as the Messiah, Christians: Acts vi. 1 sq. 7; ix. 19; xi. 26, and often; with row ruplov added, Acts ix. 1. The word is not found in the O. T., nor in the Epp. of the N. T., nor in the Apocalypse; in Grk. writ. fr. [Hdt.], Arstph., Xen., Plato, down.

μαθήτρια, -as, ή, (a fem. form of μαθητήs; cf. ψάλτηs, ψάλτρια, etc., in Bttm. Ausf. Spr. ii. p. 425), a female disciple; i. q. a Christian woman: Acts ix. 36. (Diod. 2, 52; Diog. Laërt. 4, 2; 8, 42.)

Maddadlas, see Marradias.

Maθθαίος, Maθθ dν, see Maτθαίος, Mατθάν.

Μαθθάτ, see Ματθάτ.

Maθουσάλα, T WH Mαθουσαλά [cf. Tdf. Proleg. p. 103], δ, (η) ψίλης man of a dart, fr. ίτης, construct form of the unused τις a man, and τίς a dart [cf. B. D. s. v.]), Methuselah, the son of Enoch and grandfather of Noah (Gen. v. 21): Lk. iii. 37.*

Maïνάν (TTr WH Mεννά), indecl., (Lchm. Mέννας, gen. Μεννά), δ, Menna or Menan, [A. V. (1611) Menam], the name of one of Christ's ancestors: Lk. iii. 31 [Lchm. br. τοῦ M.].*

μαίνομαι; [fr. Hom. down]; to be mad, to rave: said of one who so speaks that he seems not to be in his right mind, Acts xii. 15; xxvi. 24; 1 Co. xiv. 23; opp. to σωφροσύνης ρήματα ἀποφθέγγεσθαι, Acts xxvi. 25; joined with δαιμόνιον ἔχειν, Jn. x. 20. [COMP.: ἐμ-μαίνομαι.]*

μακαρίζω; Attic fut. μακαριώ [cf. B. 87 (32)]; (μακάριος); fr. Hom. down; Sept. for אשר; to pronounce blessed: rivá, Lk. i. 48; Jas. v. 11 (here Vulg. beatifico). μακάριος, -a, -oν, (poetic μάκαρ), [fr. Pind., Plat. down], blessed, happy: joined to names of God, 1 Tim. i. 11; vi. 15 (cf. μάκαρες θεοί in Hom. and Hes.); έλπίς, Tit. ii. 13; as a predicate, Acts xx. 35; 1 Pet. iii. 14; iv. 14; ήγοῦμαί τινα μακ. Acts xxvi. 2; μακάρ. ἔν τινι, Jas. i. 25. In congratulations, the reason why one is to be pronounced blessed is expressed by a noun or by a ptcp. taking the place of the subject, μακάριος δ etc. (Hebr. שרי פּש, Ps. i. 1; Deut. xxxiii. 29, etc.) blessed the man, who etc. [W. 551 (512 sq.)]: Mt. v. 3-11; Lk. vi. 20-22; Jn. xx. 29; Rev. i. 3; xvi. 15; xix. 9; xx. 6; xxii. 14; by the addition to the noun of a ptcp. which takes the place of a predicate, Lk. i. 45; x. 23; xi. 27 sq.; Rev. xiv. 13; foll. by os with a finite verb, Mt. xi. 6; Lk. vii. 23; xiv. 15; Ro. iv. 7 sq.; the subject noun intervening, Lk. xii. 37, 43; xxiii. 29; Jas. i. 12; μακ. . . . ότι, Mt. xiii. 16; xvi. 17; Lk. xiv. 14; foll. by ἐάν. Jn. xiii. 17; 1 Co. vii. 40. [See Schmidt ch. 187, 7.]

μακαρισμός, -οῦ, ὁ, (μακαρίζω), declaration of blessedness: Ro. iv. 9; Gal. iv. 15; λέγειν τὸν μακ. τινος, to utter a declaration of blessedness upon one, a fuller way of saying μακαρίζειν τινά, to pronounce one blessed, Ro. iv. 6. (Plat. rep. 9 p. 591 d.; [Aristot. rhet. 1, 9, 34]; Plut. mor. p. 471 c.; eccles. writ.)*

Marceovia, as, ή [on use of art. with cf. W. § 18, 5 a. c.], Macedonia, a country bounded on the S. by Thessaly and Epirus, on the E. by Thrace and the Ægean Sea, on the W. by Illyria, and on the N. by Dardania and Moesia [cf. B. D. (esp. Am. ed.)]: Acts xvi. 9 sq. 12; xviii. 5; xix. 21 sq.; xx. 1, 3; Ro. xv. 26; 1 Co. xvi. 5; 2 Co. i. 16; ii. 13; vii. 5; viii. 1; xi. 9; Phil. iv. 15; 1 Th. i. 7 sq.; iv. 10; 1 Tim. i. 3.*

Μακεδών, -όνος, ό, a Macedonian: Acts xvi. 9 [cf. B. § 123, 8 Rem.]; xix. 29; xxvii. 2; 2 Co. ix. 2, 4.*

μάκελλον, -ου, τό, a Lat. word, macellum [prob. akin to μάχη; Vaniček p. 687 (cf. Plut. as below)], a place where meat and other articles of food are sold, meat-market, provision-market, [A. V. shambles]: 1 Co. x. 25. (Dio Cass. 61, 18 τὴν ἀγορὰν τῶν ὄψων, τὸ μάκελλον; [Plut. ii. p. 277 d. (quaest. Rom. 54)].) *

μακράν (prop. fem. acc. of the adj. μακρός, sc. δδόν, a long way [W. 230 (216); B. § 131, 12]), adv., Sept. for pitt, [fr. Aeschyl. down]; far, a great way: absol., ἀπέχειν, Lk. xv. 20; of the terminus to which, far hence, ἐξαποστελῶ σε, Acts xxii. 21; with ἀπό τινος added, Mt. viii. 30; Lk. vii. 6 [T om. ἀπό]; Jn. xxi. 8; τὸν θεὸν . . . οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα, i. e. who is near every one of us by his power and influence (so that we have no need to seek the knowledge of him from without), Acts xvii. 27; οἱ εἰς μακράν [cf. W. 415 (387)]

those that are afar off, the inhabitants of remote regions, i. e. the Gentiles, Acts ii. 39, cf. Is. ii. 2 sqq.; Zech. vi. 15. metaph. οὐ μακρὰν εἶ ἀπὸ τῆς βασ. τοῦ θεοῦ, but little is wanting for thy reception into the kingdom of God, or thou art almost fit to be a citizen in the divine kingdom, Mk. xii. 34; οἱ ποτὲ ὅντες μακράν (opp. to οἱ ἐγγύς), of heathen (on the sense, see ἐγγύς, 1 b.), Eph. ii. 13; also οἱ μακράν, ib. 17.*

μακρόθεν, (μακρός), adv., esp. of later Grk. [Polyb., al.; cf. Lob. ad Phryn. p. 93]; Sept. for pinnn, pinnn, etc.; from afar, afar: Mk. viii. 3; xi. 13; Lk. xviii. 13; xxii. 54; xxiii. 49; with the prep. ἀπό prefixed (cf. W. 422 (393); § 65, 2; B. 70 (62)): Mt. xxvi. 58 [here T om. WH br. ἀπό]; xxvii. 55; Mk. v. 6; xiv. 54; xv. 40; Lk. xvi. 23; Rev. xviii. 10, 15, 17; also L T Tr WH in Mk. xi. 13; L T Tr mrg. WH in Lk. xxiii. 49; T Tr WH in Mk. viii. 3, (Ps. cxxxvii. (cxxxviii.) 6; 2 K. xix. 25 cod. Alex.; 2 Esdr. iii. 13).*

μακροθυμέω, -ω; 1 aor., impv. μακροθύμησον, ptcp. μακροθυμήσας; (fr. μακρόθυμος, and this fr. μακρός and θυμός); to be of a long spirit, not to lose heart; hence persevere patiently and bravely (i. q. καρτερώ, so Plut. de gen. Socr. c. 24 p. 593 f.; Artem. oneir. 4, 11) in enduring misfortunes and troubles: absol., Heb. vi. 15; Jas. v. 8; with the addition of cos and a gen. of the desired event, ib. 7; with ¿ní and a dat. of the thing hoped for, ibid.; add. Sir. ii. 4. 2. to be patient in bearing the offences and injuries of others; to be mild and slow in avenging; to be long-suffering, slow to anger, slow to punish, (for אַרֶּיךְ אַרָּדְ, to defer anger, Prov. xix. 11): absol. 1 Co. xiii. 4; πρός τινα, 1 Th. v. 14; ἐπί with dat. of pers-(see ἐπί, B. 2 a. δ.), Mt. xviii. 26, 29 [here L Tr with the acc., so Tr in 26; see ἐπί, C. I. 2 g. β.]; Sir. xviii. 11; xxix. 8; hence spoken of God deferring the punishment of sin: els riva, towards one, 2 Pet. iii. 9 [here L T Tr mrg. diá (q. v. B. II. 2 b. sub fin.)]; ent with dat. of pers., Lk. xviii. 7; in this difficult passage we shall neither preserve the constant usage of μακροθυμείν (see just before) nor get a reasonable sense, unless we regard the words ἐπ' αὐτοῖς as negligently (see αὐτός, II. 6) referring to the enemies of the έκλεκτών, and translate καὶ μακοοθυμῶν ἐπ' αὐτοῖς even though he is long-suffering, indulgent, to them; - this negligence being occasioned by the circumstance that Luke seems to represent Jesus as speaking with Sir. xxxii. (xxxv.) 22 (18) in mind, where 27 αὐτοῖς must be referred to ἀνελεημόνων. The reading [of LTTrWH] καὶ μακροθυμεῖ ἐπ' αὐτοῖς; by which τὸ μακροθυμείν is denied to God [cf. W. § 55, 7] cannot be accepted, because the preceding parable certainly demands the notion of slowness on God's part in avenging the right; cf. De Wette ad loc.; [but to this it is replied, that the denial of actual delay is not inconsistent with the assumption of apparent delay; cf. Meyer (ed. Weiss) ad loc.].*

μακροθυμία, -as, ή, (μακρόθυμος [cf. μακροθυμέω]), (Vulg. longanimitas, etc.), i. e.

1. patience, endurance, constancy, steadfastness, perseverance; esp. as shown in bearing troubles and ills, (Plut. Luc. 32 sq.; ἄνθρωπος δν

μηδέποτε τὴν ἀλυπίαν αἰτοῦ παρὰ θεῶν, ἀλλὰ μακροθυμίαν, Menand. frag. 19, p. 203 ed. Meineke [vol. iv. p. 238 Frag. comic. Graec. (Berl. 1841)]): Col. i. 11; 2 Tim. iii. 10; Heb. vi. 12; Jas. v. 10; Clem. Rom. 1 Cor. 64; Barn. ep. 2, 2; [Is. lvii. 15; Joseph. b. j. 6, 1, 5; cf. 1 Macc. viii. 4].

2. patience, forbearance, long-suffering, slowness in avenging wrongs, (for DIR TIM, Jer. xv. 15): Ro. ii. 4; ix. 22; 2 Co. vi. 6; Gal. v. 22; Eph. iv. 2; Col. iii. 12; 1 Tim. i. 16 [cf. B. 120 (105)]; 2 Tim. iv. 2; 1 Pet. iii. 20; 2 Pet. iii. 15; (Clem. Rom. 1 Cor. 13, 1; Ignat. ad Eph. 3, 1).

[SYN. μακροθυμία, δπομονή (occur together or in the same context in Col. i. 11; 2 Cor. vi. 4, 6; 2 Tim. iii. 10; Jas. v. 10, 11; cf. Clem. Rom. 1 Cor. 64: Ignat. ad Eph. 3, 1): Bp. Lghtft. remarks (on Gol. 1. c.), "The difference of meaning is best seen in their opposites. While δπο. is the temper which does not easily succumb under suffering, μακ. is the self-restraint which does not hastily retaliate a wrong. The one is opposed to cowardice or despondency, the other to wrath or revenge (Prov. xv. 18; xvi. 32)... This distinction, though it applies generally, is not true without exception"...; cf. also his note on Col. iii. 12, and see (more at length) Trench, N. T. Syn. § liii.]

μακροθύμως, adv., with longanimity (Vulg. longanimiter, Heb. vi. 15), i. e. patiently: Acts xxvi. 3.*

μακρός, -ά, -όν, [fr. Hom. down], long; of place, remote, distant, far off: χώρα, Lk. xv. 13; xix. 12. of time, long, lasting long: μακρὰ προσεύχομαι, to pray long, make long prayers, Mt. xxiii. 14 (13) Rec.; Mk. xii. 40; Lk. xx. 47.*

μακρο-χρόνιος, -ον. (μακρός and χρόνιος), lit. 'long-timed' (Lat. longaevus), long-lived: Eph. vi. 3. (Ex. xx. 12; Deut. v. 16; very rare in prof. auth.) *

μαλακία, -as, ή, (μαλακόs); 1. prop. softness [fr. Hdt. down]. 2. in the N. T. (like ἀσθένεια, ἀρρωστία) infirmity, debility, bodily weakness, sickness, (Sept. for ὑη, disease, Deut. vii. 15; xxviii. 61; Is. xxxviii. 9, etc.); joined with νόσος, Mt. iv. 23; ix. 35; x. 1.*

μαλακός, -ή, -όν, soft: soft to the touch: ἰμάτια, Μt. xi. 8 RGL br.; Lk. vii. 25, (ἰματίων πολυτελών κ. μαλακών, Artem. oneir. 1, 78; ἐσθής, Hom. Od. 23, 290; Artem. oneir. 2, 3; χιτών, Hom. Il. 2, 42); and simply τὰ μαλακά, soft raiment (see λευκός, 1): Mt. xi. 8 TTr WH. Like the Lat. mollis, metaph. and in a bad sense: effeminate, of a catamite. a male who submits his body to unnatural lewdness, 1 Co. vi. 9 (Dion. Hal. antt. 7, 2 sub fin.; [Diog. Laërt. 7, 178 fin.]).*

Maleleel (Melelel), Tdf.), δ, (מְהַלְּאֵל) praising God, fr. אָל and אָאָן, Mahalaleel [A. V. Maleleel], son of Cainan: Lk. iii. 37.

μάλιστα (superlative of the adv. μάλα), [fr. Hom. down], adv., especially, chiefly, most of all, above all: Acts xx. 38; xxv. 26; Gal. vi. 10; Phil. iv. 22; 1 Tim. iv. 10; v. 8, 17; 2 Tim. iv. 13; Tit. i. 10; Philem. 16; 2 Pet. ii. 10; μάλιστα γνώστης, especially expert, thoroughly well-informed, Acts xxvi. 3.*

μάλλον (compar. of μάλα, very, very much), [fr. Hom. down], adv., more, to a greater degree; rather; 1. added to verbs and adjectives, it denotes increase, a

greater quantity, a larger measure, a higher degree, more, more fully, (Gorm. in höherem Grade, Maasse); words defining the measure or size are joined to it in the ablative (dat.): πολλφ much, by far, Mk. x. 48; Lk. xviii. 39; Ro. v. 15, 17, (in both these verses the underlying thought is, the measure of salvation for which we are indebted to Christ is far greater than that of the ruin which came from Adam; for the difference between the consequences traceable to Adam and to Christ is not only one of quality, but of quantity also; cf. Rückert, Com. on Rom. vol. i. 281 sq. [al. (fr. Chrys. to Meyer and Godet) content themselves here with a logical increase, far more certainly]); 2 Co. iii. 9, 11; Phil. ii. 12; πόσω how much, Lk. xii. 24; Ro. xi. 12; Philem. 16; Heb. ix. 14; τοσούτω by so much, δσω by as much, (sc. μάλλον), Heb. b. in comparison it often so stands that than before must be mentally added, [A. V. the more, so much the more], as Mt. xxvii. 24 (μαλλον θόρυβος γίνεται [but al. refer this to 2 b. a. below]); Lk. v. 15 (διήρχετο μᾶλλον); Jn. v. 18 (μᾶλλον εζήτουν); xix. 8; Acts v. 14; ix. 22; xxii. 2; 2 Co. vii. 7; 1 Th. iv. 1, 10; 2 Pet. i. 10; 27: μάλλον καὶ μάλλον, Phil. i. 9; or the person or thing with which the comparison is made is evident from what precedes, as Phil. iii. 4; it is added to comparatives, Mk. vii. 36; 2 Co. vii. 13; πολλώ μάλλον κρείσσον, Phil. i. 23; see [Wetstein on Phil. l. c.]; W. § 35, 1 cf. 603 (561); [B. § 123, 11]; to verbs that have a comparative force, μᾶλλον διαφέρειν τινός, to be of much more value than one, Mt. vi. 26. μαλλον ή, more than, Mt. xviii. 13; μαλλον with gen., πάντων ὑμῶν, 1 Co. xiv. 18 (Xen. mem. 3, 12, 1). joined to positive terms it forms a periphrasis for a comparative [cf. W. § 35, 2 a.], foll. by ή, as μακάριον μ. for μακαριώτερον, Acts xx. 35; add, 1 Co. ix. 15; Gal. iv. 27; πολλώ μαλλον αναγκαία, 1 Co. xii. 22; sometimes μαλ-Nov seems to be omitted before #; see under #, 3 f. μαλλον δέ, what moreover is of greater moment, [A. V. yea rather]: Ro. viii. 34 (2 Macc. vi. 23). 2. it marks the preference of one thing above another, and is to be rendered rather, sooner, (Germ. eher, vielmehr, lieber); it denotes that which occurs more easily than something else, and may be rendered sooner, (Germ. eher): thus πολλφ μάλλον in arguing from the less to the greater, Mt. vi. 30; Ro. v. 9 sq.; Heb. xii. 9 [here L T Tr WII πολί μ.]; also πολύ [R G πολλφ] μάλλον sc. οὐκ ἐκφευξόμεθα, i. e. much more shall we not escape (cf. W. p. 633 (588) note [B. § 148, 3 b.]), or even ἔνδικον μισθαποδοσίαν ληψόμεθα (Heb. ii. 2), or something similar (cf. Matthiae § 634, 3), Heb. xii. 25. πόσφ μᾶλλον, Mt. vii. 11; x. 25; Lk. xii. 28; Ro. xi. 12, 24; Philem. 16. in a question, οὐ μᾶλλον; (Lat. nonne polius?) [do not . . . more], 1 Co. ix. 12. it is opposed to something else and does away with it; accordingly it may be rendered the rather (Germ. a. after a preceding negative or prohibitive sentence: Mt. x. 6, 28; xxv. 9; Mk. v. 26; Ro. xiv. 13; 1 Tim. vi. 2; Heb. xii. 13; μάλλον δέ, Eph. iv. 28; v. 11. οὐχὶ μᾶλλον; (nonne potius?) not rather etc.? 1 Co. ▼. 2; vi. 7. β. so that μ aλλον belongs to the thing which is preferred, consequently to a noun, not to a

verb: Jn. iii. 19 (ἡγάπησαν μᾶλλον τὸ σκότος ή τὸ φῶς, i. e. when they ought to have loved the light they (hated it, and) loved the darkness, vs. 20); xii. 48; Acts iv. 19; v. 29; 2 Tim. iii. 4. that which it opposes and sets aside must be learned from the context [cf. W. § 35, 4]: Mk. xv. 11 (sc. ή τὸν Ἰησοῦν); Phil. i. 12 (where the meaning is, 'so far is the gospel from suffering any loss or disadvantage from my imprisonment, that the number of disciples is increased in consequence of it'). way of correction, μάλλον δέ, nay rather; to speak more correctly: Gal. iv. 9 (Joseph. antt. 15, 11, 3; Ael. v. h. 2, 13 and often in prof. auth.; cf. Grimm, Exeg. Hdbch. on Sap. p. 176 sq.). c. it does not do away with that with which it is in opposition, but marks what has the preference: more willingly, more readily, sooner (Germ. lieber), θέλω μάλλον and εὐδοκῶ μάλλον, to prefer, 1 Co. xiv. 5; 2 Co. v. 8, (βούλομαι μᾶλλον, Xen. Cyr. 1. 1, 1); ζηλοῦν, 1 Co. xiv. 1 (μάλλον sc. ζηλοῦτε); γρώμαι. 1 Co. vii. 21.

μάμμη, -ης, ή,

1. in the earlier Grk. writ. mother (the name infants use in addressing their mother).

2. in the later writ. ([Philo], Joseph., Plut., App., Hdian., Artem.) i. q. τήθη, grandmother (see Lob. ad Phryn. pp. 133-135 [cf. W. 25]): 2 Tim. i. 5; 4 Macc. xvi. 9.*

μαμωνᾶς (G L T Tr WH), incorrectly μαμμωνᾶς (Rec. [in Mt.]), -ā [B. 20 (18); W. § 8, 1], δ, mammon (Chald. Μ.) ΤοΝ, to be derived, apparently, fr. [ΤΝ, is hence what is trusted in [cf. Buxtorf, Lex. chald. talmud. et rabbin. col. 1217 sq. (esp. ed. Fischer p. 613 sq.); acc. to Gesenius (Thesaur. i. 552) contr. fr. [ΤΟΝ] treasure (Gen. xliii. 23); cf. B. D. s. v.; Edersheim, Jesus the Messiah, ii. 269]), riches: Mt. vi. 24 and Lk. xvi. 13, (where it is personified and opposed to God; cf. Phil. iii. 19); Lk. xvi. 9, 11. ("lucrum punice mammon dicitur," Augustine [de serm. Dom. in monte, l. ii. c. xiv. (§ 47)]; the Sept. trans. the Hebr. אוֹן אַרוֹלָה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרוֹלָה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרוֹלָה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרוֹלָה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרוֹלָה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרוֹלָה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרוֹלָה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרוֹלָה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרוֹלָה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרוֹלָה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרוֹלָה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרוֹלָה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרוֹלָה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרוֹלָה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרוֹלְה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרוֹלְה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרוֹלְה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרוֹלְה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרְלְה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרְלְה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרְלְה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרְלְה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרְלְה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרְלְה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרְלְה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרְלְה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַרְלְה ((ξ 47)); the Sept. trans. the Hebr. אוֹן אַ

Mavaήν, δ, (מִנְחֵם) consoler), Manaen, a certain prophet in the church at Antioch: Acts xiii. 1. [See Hackett in B. D. s. v.]*

Mavaoofis [Treg. Mavv. in Rev.], gen. and acc. - [B. 19 (17); W. § 10, 1; but see WH. App. p. 159°], δ, (חשָׁבִים causing to forget, fr. לְיָם to forget), Manasseh;

1. the firstborn son of Joseph (Gen. xli. 51):
Rev. vii. 6.
2. the son of Hezekiah, king of Judah (2 K. xxi. 1-18): Mt. i. 10.°

μανθάνω; 2 aor. ἔμαθον; pf. ptcp. μεμαθηκώς; Sept. for ¬¬¬¬; [fr. Hom. down]; to learn, be apprised; a. univ.: absol. to increase one's knowledge, 1 Tim. ii. 11; 2 Tim. iii. 7; to be increased in knowledge, 1 Co. xiv. 31; τί, Ro. xvi. 17; 1 Co. xiv. 35; Phil. iv. 9; 2 Tim. iii. 14; Rev. xiv. 3; in Jn. vii. 15 supply αὐτά; foll. by an indir. quest., Mt. ix. 13; Χριστόν, to be imbued with the knowledge of Christ, Eph. iv. 20; τί foll. by ἀπό w.

gen. of the thing furnishing the instruction, Mt. xxiv. 32; Mk. xiii. 28; ἀπό w. gen. of the pers. teaching, Mt. xi. 29; Col. i. 7; as in class. Grk. (cf. Krüger § 68, 34, 1; B. § 147, 5 [cf. 167 (146) and ἀπό, II. 1 d.]); foll. by rapá w. gen. of pers. teaching, 2 Tim. iii. 14 cf. Jn. vi. 45; foll. by ev w. dat. of pers., in one i. e. by his example [see έν, I. 3 b.], 1 Co. iv. 6 [cf. W. 590 (548 sq.); B. 394 sq. b. i. q. to hear, be informed: foll. by or, Acts xxiii. 27; τὶ ἀπό τινος (gen. of pers.), Gal. iii. 2 [see ἀπό, c. to learn by use and practice; [in the Pret.] to be in the habit of, accustomed to: foll. by an inf., 1 Tim. v. 4; Tit. iii. 14; Phil. iv. 11, (Aeschyl. Prom. 1068; Xen. an. 3, 2, 25); εμαθεν ἀφ' ων επαθε τὴν ὑπακοήν, Heb. v. 8 [cf. W. § 68, 1 and aπό, u. s.]. In the difficult passage 1 Tim. v. 13, neither ἀργαί depends upon the verb μανθάvovos (which would mean "they learn to be idle", or "learn idleness"; so Bretschneider [Lex. s. v. 2 b.], and W. 347 (325 sq.); [cf. Stallbaum's note and reff. on Plato's Euthydemus p. 276 b.]), nor περιερχόμενοι ("they learn to go about from house to house," - so the majority of interpreters; for, acc. to uniform Grk. usage, a ptcp. joined to the verb μανθάνειν and belonging to the subject denotes what sort of a person one learns or perceives himself to be, as ξμαθεν ξγκυος οὖσα, "she perceived herself to be with child," IIdt. 1, 5); but μανθάνειν must be taken absolutely (see a. above) and emphatically, of what they learn by going about from house to house and what it is unseemly for them to know; cf. Bengel ad loc., and B. § 144, 17; [so Wordsworth in loc.]. [COMP.: Karaμανθάνω.]*

μανία, -as, ή, (μαίνομαι), madness, frenzy: Acts xxvi. 24. [From Theognis, Hdt., down.] •

μάννα, τό, indecl.; [also] ή μάννα in Joseph. (antt. 3, 13, 1 [etc.; ἡ μάννη, Orac. Sibyll. 7, 149]); Sept. τὸ μάν [also τὸ μάννα, Num. xi. 7] for Hebr. יָל (fr. the unused בָּנָן

Arab. من, to be kind, beneficent, to bestow liberally;

whence the subst. مُرَّف, prop. a gift [al. prefer the deriv. given Ex. xvi. 15, 31; Joseph. antt. 3, 1, 6. The word mannu is said to be found also in the old Egyptian; Ebers, Durch Gosen u.s.w. p. 226; cf. "Speaker's Commentary" Exod. xvi. note]); manna (Vulg. in N. T. manna indecl.; in O. T. man; yet manna, gen. -ae, is used by Pliny [12, 14, 32, etc.] and Vegetius [Vet. 2, 39] of the grains of certain plants); according to the accounts of travellers a very sweet dew-like juice, which in Arabia and other oriental countries exudes from the leaves [acc. to others only from the twigs and branches; cf. Robinson, Pal. i. 115] of certain trees and shrubs, particularly in the summer of rainy years. It hardens into little white pellucid grains, and is collected before sunrise by the inhabitants of those countries and used as an article of food, very sweet like honey. The Israelites in their journey through the wilderness met with a great quantity of food of this kind; and tradition, which the biblical writers follow, regarded it as bread sent down in profusion from heaven, and in various ways gave the occurrence the dig- | rebelliousness'; the well-known prop. name of the sister

nity of an illustrious miracle (Ex. xvi. 12 sqq.; Ps. lxxvii. (lxxviii.) 24; civ. (cv.) 40; Sap. xvi. 20); cf. Win. RWB. s. v. Manna; Knobel on Exod. p. 171 sqq.; Furrer in Schenkel iv. 109 sq.; [Robinson as above, and p. 590; Tischendorf, Aus dem heil. Lande, p. 54 sqq. (where on p. vi. an analysis of diff. species of natural manna is given after Berthelot (Comptes rendus hebdom. d. séances de l'acad. des sciences. Paris 1861, 2de sémestre (30 Sept.) p. 583 sqq.); esp. Ritter, Erdkunde Pt. xiv. pp. 665-695 (Gage's trans. vol. i. pp. 271-292, where a full list of reff. is given); esp. E. Renaud and E. Lacour, De la manne du désert etc. (1881). Against the identification of the natural manna with the miraculous, see BB.DD. s. v.; esp. Riehm in his HWB.; Carruthers in the Bible Educator ii. 174 sqq.]. In the N. T. mention is made of a. that manna with which the Israelites of old were nourished: Jn. vi. 31, 49, and R b. that which was kept in the ark of the covenant: Heb. ix. 4 (Ex. xvi. 33); c. that which in the symbolic language of Rev. ii. 17 is spoken of as kept in the heavenly temple for the food of angels and the blessed; [see δίδωμι, B. Γ. p. 146^a].

μαντεύομαι; (μάντις [a seer; allied to μανία, μαίνομαι; cf. Curtius § 429]); fr. Hom. down; to act as seer; deliver an oracle, prophesy, divine: Acts xvi. 16 μαντευομένη, of a false prophetess [A. V. by soothsaying]. Sept. for קקם, to practise divination; said of false prophets. [On the heathen character of the suggestions and associations of the word, as distinguished fr. προφητεύω, see Trench, N. T. Syn. § vi.]*

μαραίνω: 1 fut. pass. μαρανθήσομαι; fr. Hom. Il. 9, 212; 23, 228 on; to extinguish (a flame, fire, light, etc.); to render arid, make to waste away, cause to wither; pass. to wither, wilt, dry up (Sap. ii. 8 of roses; Job xv. 30). Trop. to waste away, consume away, perish, (νόσφ, Eur. Alc. 203; τῷ λιμῷ, Joseph. b. j. 6, 5, 1); i. q. to have a miserable end: Jas. i. 11, where the writer uses a fig. suggested by what he had just said (10); [B. 52 (46)]. μαραναθά [so Lchm., but μαράν ἀθά RG TTr WH], the

Chald. words מֵרְנָא אָתָה, i. e. our Lord cometh or will come: 1 Co. xvi. 22. [BB.DD.; cf. Klostermann, Probleme etc. (1883) p. 220 sqq.; Kautzsch, Gr. pp. 12, 174; Nestle in Theol. Stud. aus Würtem. 1884 p. 186 sqq.]* μαργαρίτης, -ου, δ, a pearl: Mt. xiii. 45 sq.; 1 Tim. ii. 9; Rev. xvii. 4; xviii. [12], 16; xxi. 21 [here L T WH accent -pîras, R G Tr -piras (cf. Tdf. Proleg. p. 101)]; τούς μαργαρίτας βάλλειν έμπροσθεν χοίρων, a proverb, i. e. to thrust the most sacred and precious teachings of the gospel upon the most wicked and abandoned men (incompetent as they are, through their hostility to the gospel, to receive them), and thus to profane them, Mt. vii. 6 (cf. Prov. iii. 15 sq.; Job xxviii. 18 sq.).*

Μάρθα, -as (Jn. xi. 1 [cf. B. 17 (15); WH. App. p. 156]), \$, (Chald. מְרָהֵא mistress, Lat. domina), Martha, the sister of Lazarus of Bethany: Lk. x. 38, 40 sq.; Jn. xi. 1, 5, 19-39; xii. 2. [On the accent cf. Kantzsch p. 8.]*

Mapiaµ indecl., and Mapla, -as, i, (סַרָיִם 'obstinacy,'

of Moses; in the Targums מרים; cf. Delitzsch, Zeitschr. f. luth. Theol. for 1877 p. 2 [Maria is a good Latin name also]), Mary. The women of this name mentioned in the N. T. are the foll. 1. the mother of Jesus Christ, the wife of Joseph; her name is written Mapia [in an oblique case] in Mt. i. 16, 18; ii. 11; Mk. vi. 3; Lk. i. 41; Acts i. 14 [RGL]; Μαριάμ in Mt. xiii. 55; Lk. i. 27, 30-56 [(in 38 L mrg. Mapia)]; ii. 5, 16, 34; [Acts i. 14 TTr WH]; the reading varies between the two forms in Mt. i. 20 [WH txt. -piav]; Lk. ii. 19 [L T Tr WH txt. -pia]; so where the other women of this name are mentioned, [see Tdf. Proleg. p. 116, where it appears that in his text the gen. is always (seven times) -pias; the nom. in Mk. always (seven times) -ρία; that in Jn. -ριάμ occurs eleven times, -pia (or -av) only three times, etc.; for the facts respecting the Mss., see (Tdf. u. s. and) WH. App. p. 156]; cf. B. 17 (15). 2. Mary Magdalene (a native of Magdala): Mt. xxvii. 56, 61; xxviii. 1; Mk. xv. 40, 47; xvi. 1, 9; Lk. viii. 2; xxiv. 10; Jn. xix. 25; xx. 1, 11, 16, 18. 3. the mother of James the less and Joses, the wife of Clopas (or Alphæus) and sister of the mother of Jesus: Mt. xxvii. 56, 61; xxviii. 1; Mk. xv. 40, 47; xvi. 1; Lk. xxiv. 10; Jn. xix. 25 (see Ἰάκωβος, 2). There are some, indeed, who, thinking it improbable that there were two living sisters of the name of Mary (the common opinion), suppose that not three but four women are enumerated in Jn. xix. 25, and that these are distributed into two pairs so that i αδελφή της μητρός 'Ιησού designates Salome, the wife of Zebedee; so esp. Wieseler in the Theol. Stud. u. Krit. for 1840, p. 648 sqq., [cf. Bp. Lghtft. com. on Gal., Dissert. ii. esp. pp. 255 sq. 264] with whom Lücke, Meyer, Ewald and others agree; in opp. to them cf. Grimm in Ersch and Gruber's Encykl. sect. 2 vol. xxii. p. 1 sq. In fact, instances are not wanting among the Jews of two living brothers of the same name, e. g. Onias, in Joseph. antt. 12, 5, 1; Herod, sons of Herod the Great, one by Mariamne, the other by Cleopatra of Jerusalem, Joseph. antt. 17, 1, 3; b. j. 1, 28, 4; [cf. B. D. s. v. Mary of Cleophas; Bp. Lghtft. u. s. p. 264]. 4. the sister of Lazarus and Martha: Lk. x. 39, 42; Jn. xi. 1-45; xii. 3. the mother of John Mark: Acts xii. 12. a certain Christian woman mentioned in Ro. xvi. 6.*

Máρκος, -ου, δ, Mark; acc. to the tradition of the church the author of the second canonical Gospel and identical with the John Mark mentioned in the Acts (see Ἰωάννης, 5). He was the son of a certain Mary who dwelt at Jerusalem, was perhaps converted to Christianity by Peter (Acts xii. 11 sq.), and for this reason called (1 Pet. v. 13) Peter's son. He was the cousin of Barnabas and the companion of Paul in some of his apostolic travels; and lastly was the associate of Peter also: Acts xii. 12, 25; xv. 37, 39; Col. iv. 10; 2 Tim. iv. 11; Philem. 24 (23); 1 Pet v. 13, cf. Euseb. h. e. 2, 15 sq.; 3, 39. Some, as Grotius, [Tillemont, Hist. Eccl. ii. 89 sq. 503 sq.; Patritius, De Evangeliis l. 1, c. 2, quaest. 1 (cf. Cotelerius, Patr. Apost. i. 262 sq.)], Kienlen (in the Stud. u. Krit. for 1843, p. 423), contend that there were two Marks, one the

disciple and companion of Paul mentioned in the Acts and Pauline Epp., the other the associate of Peter and mentioned in 1 Pet. v. 13; [cf. Jas. Morison, Com. on Mk. Introd. § 4; Bp. Lghtft. on Col. iv. 10].

μάρμαρος, -ου, δ, ή, (μαρμαίρω to sparkle, glisten); 1. a stone, rock, (Hom., Eur.). 2. marble ([cf. Ep. Jer. 71], Theophr., Strabo, al.): Rev. xviii. 12.*

μάρτυρ, -υρος, δ, see μάρτυς.

μαρτυρίω, -ω; impf. 3 pers. plur. έμαρτύρουν; fut. μαρτυρήσω; 1 aor. εμαρτύρησα; pf. μεμαρτύρηκα; Pass., pres. μαρτυρούμαι; impf. έμαρτυρούμην; pf. μεμαρτύρημαι; 1 sor. έμαρτυρήθην; fr. [Simon., Pind.], Aeschyl., Hdt. down; to be a witness, to bear witness, testify, i. e. to affirm that one has seen or heard or experienced something, or that (so in the N. T.) he knows it because taught by divine revelation or inspiration, (sometimes in the N. T. the apostles are said μαρτυρείν, as those who had been eveand ear- witnesses of the extraordinary savings, deeds and sufferings of Jesus, which proved his Messiahship; so too Paul, as one to whom the risen Christ had visibly appeared; cf. Jn. xv. 27; xix. 35; xxi. 24; Acts xxiii. 11; 1 Co. xv. 15; 1 Jn. i. 2, cf. Acts i. 22 sq.; ii. 32; iii. 15; iv. 33; v. 32; x. 39, 41; xiii. 31; xxvi. 16; [cf. Westcott, ("Speaker's") Com. on Jn., Introd. p. xlv. sq.]); a. in general; absol. to give (not to keep back) testimony: Jn. xv. 27; Acts xxvi. 5; foll. by one recitative and the orat. direct., Jn. iv. 39; also preceded by λέγων, Jn. i. 32; μαρτυρείν εls with an acc. of the place into (unto) which the testimony (concerning Christ) is borne, Acts xxiii. 11 [see εls, A. I. 5 b.]; μαρτυρώ, inserted parenthetically (W. § 62, 2), 2 Co. viii. 3; i. q. to prove or confirm by testimony, 1 Jn. v. 6 sq.; used of Jesus, predicting what actually befell him, Jn. xiii. 21; of God, who himself testifies in the Scriptures that a thing is so (viz. as the author declares), foll. by the recitative ὅτι, Heb. vii. 17 R. μαρτ. foll. by περί w. gen. of a pers., to bear witness concerning one: Jn. i. 7 sq.; περλ τοῦ ἀνθρώπου, concerning man, i. e. to tell what one has himself learned about the nature, character, conduct, of men, Jn. ii. 25 [see ἄνθρωπος, 1 a.]; περί τινος, foll. by direct disc., Jn. i. 15; the Scriptures are said to testify $\pi \in \rho i$ 'In $\sigma \circ \hat{v}$, i. e. to declare things which make it evident that he was truly sent by God, Jn. v. 39; God is said to do the same, - through the Scriptures, ib. 37 cf. viii. 18; through the expiation wrought by the baptism and death of Christ, and the Holy Spirit giving souls assurance of this expiation, 1 Jn. v. 6-9; so John the Baptist, as being a 'prophet', Jn. v. 32; so the works which he himself did, ib. 36 (there foll. by 571); x. 25; so the Holy Spirit, Jn. xv. 26; the apostles, 27; so Christ himself περὶ ἐαυτοῦ, Jn. v. 31; viii. 13 sq. 18. περί w. gen. of the thing, Jn. xxi. 24; περὶ τοῦ κακοῦ, to bring forward evidence to prove τὸ κακόν, Jn. xviii. 23. with the acc. of a cognate noun, μαρτυρίαν μαρτυρείν περί w. a gen. of the pers., Jn. v. 32; 1 Jn. v. 9 Rec.; 10, (τὴν αὐτὴν μαρτυρίαν μαρτυρείν, Plat. Eryx. p. 899 b.; την μαρτυρίαν αὐτοῦ ἡν τῆ ἀρετῆ μαρτυρεῖ, Epict. diss. 4, 8, 32 [cf. W. 225 (211); B. 148 (129)]); w. an acc. of the thing,

testify a thing, bear witness to (of) anything: Jn. iii. 11, 32; supply airó in Jn. xix. 35; revi re, 1 Jn. i. 2; ôs ἐμαρτύρησε . . . Χριστοῦ, who has borne witness of (viz. in this book, i. e. the Apocalypse) what God has spoken and Jesus Christ testified (sc. concerning future events; see λόγος, I. 2 b. e.), Rev. i. 2; δ μαρτυρών ταῦτα he that testifieth these things i. e. has caused them to be testified by the prophet, his messenger, Rev. xxii. 20; ματυρήσαι ύμιν ταύτα έπὶ [LTr mrg. WH mrg. έν] ταις έκκλησίαις, to cause these things to be testified to you in the churches or for, on account of, the churches, Rev. xxii. 16,unless ini be dropped from the text and the passage translated, to you, viz. the (seven) churches (of Asia Minor), the prophet reverting again to i. 4; cf. De Wette, Bleek, Düsterdieck, ad loc.; [al., retaining ent. render it over, concerning, cf. x. 11; W. 893 (368) c.; see ¿πί, B. 2 f. β. fin.]. of testimony borne not in word but by deed, in the phrase used of Christ μαρτυρείν την καλην όμολογίαν, to witness the good confession, to attest the truth of the (Christian) profession by his sufferings and death, 1 Tim. vi. 13, where cf. Hofmann. Pass.: Ro. iii. 21 (a righteousness such as the Scriptures testify that God ascribes to believers, cf. iv. 3). µapr. foll. by оть that, Jn. i. 34 [cf. W. 273 (256)]; [iv. 44]; xii. 17 [here R" Tr txt. WH ore]; 1 Jn. iv. 14; mepi w. gen. of a pers. foll. by ore. Jn. v. 36; vii. 7; κατά τινος, against [so W. 382 (357), Mey., al.; yet see kará, I. 2 b.] one, foll. by ore, 1 Co. xv. 15. w. a dat. of the thing i. e. for the benefit of, in the interests of, a thing [cf. B. § 133, 11]: τη ἀληθεία, Jn. v. 33; xviii. 37; σοῦ τῆ ἀληθεία (see ἀλήθεια, II.), to bear witness unto thy truth, how great it is, 3 Jn. 3, 6; used of the testimony which is given in deeds to promote some object: τῷ λόγω, Acts xiv. 3 [T prefixes $\epsilon \pi l$]; with a dat. (of a thing) incommodi: μαρτυρείτε (TTrWH μάρτυρές έστε) τοίς ἔργοις τῶν πατέρων, by what ye are doing ye add to the deeds of your fathers a testimony which proves that those things were done by them, Lk. xi. 48. w. a dat. of the person: to declare to one by testimony (by suggestion, instruction), Heb. x. 15; foll. by direct discourse, Rev. xxii. 18 GLTTrWII; to testify to one what he wishes one to testify concerning him: Acts xxii. 5; foll. by or, Mt. xxiii. 31; Jn. iii. 28; Ro. x. 2; Gal. iv. 15; Col. iv. 13; foll. by an acc. w. inf. Acts x. 43; to give testimony in one's favor, to commend [W. § 31, 4 b.; B. as above]: Jn. iii. 26; Acts xiii. 22; xv. 8; pass. μαρτυρούμαι witness is borne to me, it is witnessed of me (W. § 39, 1; B. § 134, 4): foll. by &r., Heb. vii. 8; foll. by on recitative and direct disc., Heb. vii. 17 LTTr WH; foll. by an inf. belonging to the subject, Heb. xi. b. emphatically: to utter honorable testimony, gire q good report: w. a dat. of the pers., Lk. iv. 22; ἐπί run, on account of, for a thing, Heb. xi. 4 [here L Tr read μαρ. ἐπί κτλ. τῷ θεῷ (but see the Comm.)]; μεμαρτύρηταί τινι ύπό τινος, 3 Jn. 12; pass. μαρτυρούμαι to be horne (good) witness to, to be well reported of, to have (good) testimony borne to one, accredited, attested, of good report, approved: Acts vi. 8 (Clem. Rom. 1 Cor. 17, 1 sq.; 18,

1; 19, 1; 47, 4); foll. by & w. a dat. of the thing in which the commended excellence appears, 1 Tim. v. 10; Heb. xi. 2, (ἐπί τινι, for a thing, Athen. 1 p. 25 f.; [yet cf. W. 387 (362) note]); διά τινος, to have (honorable) testimony borne to one through (by) a thing, Heb. xi. 39; ὑπό w. gen. of the pers. giving honorable testimony, Acts x. 22; xvi. 2; xxii. 12, (Clem. Rom. 1 Cor. 38, 2; 44, 3; Ignat. ad Philad. c. 5, 2 cf. 11, 1 and ad Eph. 12, 2; Antonin. 7, 62); w. dat. of the pers. testifying (i. q. ὑπό τινος), Acts xxvi. 22 R G.

o. Mid., acc. to a false reading, to conjure, implore: 1 Th. ii. 12 (11), where T Tr WH have rightly restored μαρτυρό μενοι. [Comp.: ἐπι., συν-επι., κατα., συμ-μαρτυρέω.]*

μαρτυρία, -as, ή, (μαρτυρέω, q. v.), [fr. Hom. down]; a testifying: the office committed to the prophets of testifying concerning future events, Rev. xi. 7. what one testifies, testimony: univ. Jn. v. 34; in a legal sense, of testimony before a judge: Lk. xxii. 71; Mk. xiv. 56; w. gen. of the subj., Mk. xiv. 59; Jn. viii. 17; 1 Jn. v. 9; κατά τινος, against one, Mk. xiv. 55; in an historical sense, of the testimony of an historian: Jn. xix. 35; xxi. 24; in an ethical sense, of testimony concerning one's character: 3 Jn. 12; 1 Tim. iii. 7; Tit. i 13; in a predominantly dogmatic sense respecting matters relating to the truth of Christianity: of the testimony establishing the Messiahship and the divinity of Jesus (see µaprupéw, a.), given by - John the Baptist: Jn. i. 7; v. 32; ή μαρτ. τοῦ Ἰωάννου, i. 19; Jesus himself, w. a gen. of the subj., Jn. v. 31; viii. 13 sq.; God, in the prophecies of Scripture concerning Jesus the Messiah, in the endowments conferred upon him. in the works done by him, Jn. v. 36; through the Holy Spirit, in the Christian's blessed consciousness of eternal life and of reconciliation with God, obtained by baptism [(cf. reff. s. v. βάπτισμα, 3)] and the expiatory death of Christ, w. a subject. gen. τοῦ θεοῦ, 1 Jn. v. 9-11, cf. 6-8; the apostles, σοῦ τὴν μαρτ. περὶ ἐμοῦ, Acts xxii. 18 [W. 137 (130)]; the other followers of Christ: Rev. vi. 9; w. a gen. of the subj. αὐτῶν, Rev. xii. 11; w. a gen. of the obj. Ίησοῦ, ib. 17; xix. 10; xx. 4 (ἔχειν this μαρτ. is to hold the testimony, to persevere steadfastly in bearing it, Rev. vi. 9; xii. 17; xix. 10, [see *xe, I. 1 d.]; others, however, explain it to have the duty of testifying laid upon one's self); elsewhere the "testimony" of Christ is that which he gives concerning divine things, of which he alone has thorough knowledge, Jn. iii. 11, 32 sq.; ή μαρτ. Ἰησοῦ, that testimony which he gave concerning future events relating to the consummation of the kingdom of God, Rev. i. 2 (cf. xxii. 16, 20); did τὴν μ. Ἰησοῦ Χριστοῦ, to receive this testimony, ib. 9.* μαρτύριον, -ου, τό, (μάρτυρ [cf μάρτυς]), [fr. Pind., Hdt. down], Sept. for ערה, סלדה, oftener for ערות (an or-

μαρτύριου, -ου, τό, (μάρτυρ [cf μάρτυς]), [ff. Pind., Hdt. down], Sept. for ¬χ, ¬, ¬, γ, oftener for ¬γ (an ordinance, precept); most freq. for ¬γ (an assembly), as though that came fr. ¬γ to testify, whereas it is fr ¬γ to appoint; testimony; a. w. a gen. of the subj.: τῆς συνειδήσεως, 2 Co. i. 12; w. gen. of obj.: ἀποδιδόναι τὸ μ τῆς ἀναστάσεως Ἰησοῦ, Acts iv. 33. b. τοῦ Χριστοῦ, concerning Christ the Saviour [cf. W. § 30,

1 a.]: the proclamation of salvation by the apostles is so called (for reasons given under μαρτυρέω, init.), 1 Co. i. 6; also τοῦ κυρίου ἡμῶν, 2 Tim. i. 8; τοῦ θεοῦ, concerning God [W. u. s.], i. e. concerning what God has done through Christ for the salvation of men, 1 Co. ii. 1 [here WH txt. μυστήριον]; w. the subject. gen. ήμῶν, given by us, 2 Th. i. 10. els μαρτ. των λαληθησομένων, to give testimony concerning those things which were to be spoken (in the Messiah's time) i. e. concerning the Christian revelation, Heb. iii. 5; cf. Delitzsch ad loc. [al. refer it to the Mosaic law (Num. xii. 7, esp. 8); cf. Riehm, Lehrbegriff d. Heb. i. 312]. C. els µupτύριον αὐτοῖs for a testimony unto them, that they may have testimony, i. e. evidence, in proof of this or that: e. g. that a leper has been cured, Mt. viii. 4; Mk. i. 44; Lk. v. 14; that persons may get knowledge of something the knowledge of which will be for their benefit, Mt. x. 18; xxiv. 14; Mk. xiii. 9; that they may have evidence of their impurity, Mk. vi. 11; in the same case we find els μαρτ. ἐπ' αὐτούς, for a testimony against them [cf. ἐπί, C. I. 2 g. γ. ββ.], Lk. ix. 5; ἀποβήσεται ὑμιν είς μαρτ. it will turn out to you as an opportunity of bearing testimony concerning me and my cause, Lk. xxi. 13; els µ. ύμιν ἔσται, it will serve as a proof of your wickedness, Jas. v. 3; by apposition to the whole preceding clause (W. § 59, 9 a.), τὸ μαρτ. καιροίς ίδίοις, that which (to wit, that Christ gave himself as a ransom) would be (the substance of) the testimony i. q. was to be testified (by the apostles and the preachers of the gospel) in the times fitted for it, 1 Tim. ii. 6 [where Lchm. om. 70 µapr.]; cf. the full exposition of this pass. in Fritzsche, Ep. ad Rom. iii. p. 12 sqq. ή σκηνή τοῦ μαρτυρίου, Acts vii. 44; Rev. xv. 5; in Sept. very often for אהל-מועד (see above), and occasionally for אָהֶל הַעָרוּת, as Ex. xxxviii. 26; Lev. xxiv. 3, etc.*

μαρτύρομαι (fr. μάρτυρ [cf. μάρτυς]);

1. to cite a witness, bring forward a witness, call to witness, (Tragg., Thuc., Plato, sqq.); to affirm by appeal to God, to declare solemnly, protest: ταῦτα, Plat. Phil. p. 47 c.; ὅτι, Acts xx. 26; Gal. v. 3.

2. to conjure, beseech as in God's name, exhort solemnly: τινί, Acts xxvi. 22 L T Tr WH; foll. by the acc. w. inf., Eph. iv. 17; εἰς τό foll. by acc. w. inf. [cf. B. § 140, 10, 3], 1 Th. ii. 12 (11) T Tr WH. [COMP.: δια-, προ-μαρτύρομαι.]*

μάρτυς (Aeolic μάρτυρ, a form not found in the N.T.; [etymologically one who is mindful, heeds; prob. allied with Lat. memor, cf. Vaniček p. 1201; Curtius § 466]), -υρος, acc. -υρα, δ; plur. μάρτυρες, dat. plur. μάρτυσι; Sept. for ¬ν; [Hes., Simon., Theogn., al.]; a witness (one who avers, or can aver, what he himself has seen or heard or knows by any other means);

a. in a legal sense: Mt. xviii. 16; xxvi. 65; Mk. xiv. 63; Acts vi. 13; vii. 58; 2 Co. xiii. 1; 1 Tim. v. 19; Heb. x. 28.

b. in an historical sense: Acts x. 41; 1 Tim. vi. 12; [2 Tim. ii. 2]; one who is a spectator of anything, e. g. of a contest, Heb. xii. 1; w. a gen. of the obj., Lk. xxiv. 48; Acts i. 22; ii. 32; iii. 15; v. 32 G L T Tr WH; x. 39; xxvi. 16; 1 Pet. v. 1; w. a gen. of the possessor one

who testifies for one', Acts i. 8 L T Tr WH; xiii. 31; w a gen. of the possessor and of the obj., Acts v. 32 Rec.; μάρτυρα είναί τωι, to be a witness for one, serve him by testimony, Acts i. 8 RG; xxii. 15; [Lk. xi. 48 T Tr WH7. He is said to be a witness, to whose attestation appeal is made; hence the formulas μάρτυς μού έστιν δ θεός, Ro. i. 9; Phil. i. 8; θεδς μαρτύς, 1 Th. ii. 5; μάρτυρα τὸν θεὸν ἐπικαλοῦμαι, 2 Co. i. 23; ὑμεῖς μάρτυρες κ. ὁ θεός, 1 Th. ii. 10; the faithful interpreters of God's counsels are called God's witnesses: Rev. xi. 3; Christ is reckoned among them, Rev. i. 5; iii. 14. c. in an ethical sense those are called µáprupes 'Inσοῦ, who after his example have proved the strength and genuineness of their faith in Christ by undergoing a violent death [cf B. D. Am. ed. and Dict. of Chris. Antiq. s. v. Martyr]: Acts xxii. 20; Rev. ii. 13; xvii. 6.*

μασθός, Doric for μαστός (q. v.): Rev. i. 13 Tdf. ["this form seems to be Western" (Horl, App. p. 149)].

μασσάομαι (R G) more correctly μασάομαι (L T Tr WH): impf. 3 pers. plur. ἐμασῶντο; (ΜΑΩ, μάσσω, to knead); to chew, consume, eat, devour, (κρέας, Arstph. Plut. 321; τὰ δέρματα τῶν θυρεῶν, Joseph. b. j. 6, 3, 3; ρίζας ξύλων, Sept. Job xxx. 4, and other exx. in other auth.): ἐμασῶντο τὰς γλώσσας αὐτῶν, they gnawed their tongues (for pain), Rev. xvi. 10.*

μαστιγόω, -ω, 3 pers. sing. μαστιγοῖ; fut. μαστιγώσω; 1 aor. ἐμαστίγωσα; (μάστιξ); fr. Hdt.down; Sept. chiefly for π̄; to scaurge; prop.: τινά, Mt. x. 17; xx. 19; xxiii. 34; Mk. x. 34; Lk. xviii. 33; Jn. xix. 1; [cf. B. D. s. v. Scourging; Farrar, St. Paul, vol. i. excurs. xi.]. metaph. of God as a father chastising and training men as children by afflictions: Heb. xii. 6; cf. Jer. v. 3; Prov. iii. 12; Judith viii. 27.*

μαστίζω; i. q. μαστιγόω, q. v.; τωά, Aets xxii. 25. (Num. xxii. 25; Sap. v. 11, and often in Hom.)*

μάστης, -ιγος, ή, a whip, scourge, (for min, 1 K. xii. 11, 14; Prov. xxvi. 3): Acts xxii. 24; Heb. xi. 36; metaph. a scourge, plague, i. e. a calamity, misfortune, esp. as sent by God to discipline or punish (Ps. lxxxviii. (lxxxix.) 33; with Διός added, Hom. II. 12, 37; 13, 812; θεοῦ, Aeschyl. sept. 607): of distressing bodily diseases, Mk. iii. 10; v. 29, 34; Lk. vii. 21; 2 Macc. ix. 11.*

μαστός, -οῦ, ὁ, (μάσσω to knead [more prob. akin to μαδάω, Lat. madidus, etc.; cf. Vaniček p. 693; Curtius § 456]), fr. Soph., Hdt. down; the breast (for τψ, Job iii. 12; Cant. i. 13, etc.); plur., the breasts (nipples) of a man, Rev. i. 13 R G Tr WH [here Tdf. μασθοῖς (cf. WH. App. p. 149*), Lchm. μαζοῖς]; breasts of a woman, Lk. xi. 27; xxiii. 29.*

[Maralias, see Marralias.]

ματαιολογία, -as, ή, (ματαιολόγοs), vain talking, empty talk, (Vulg. vaniloquium): 1 Tim. i. 6. (Plut. mor. p. 6 f.; Porphyr. de abstin. 4, 16.) *

ματαιολόγος, -ου, δ, (μάταιος and λέγω), an idle talker, one who utters empty, senseless things: Tit. i. 10.*

μάταιος, -ala (1 Co. xv. 17; [1 Pet. i. 18]), -aιον, also -os, -oν, (Jas. i. 26; Tit. iii. 9), [cf. WH. App. p. 157; W. § 11, 1], (fr. μάτην), Sept. for הָבֶּר (a lie), etc.;

as in prof. auth. (Lat. ranus) devoid of force, truth, success, result, [A.V. uniformly vain]: univ.: ἡ θρησκεία, Jas. i. 26; useless, to no purpose, ἡ πίστις, 1 Co. xv. 17; foolish, διαλογισμοί, 1 Co. iii. 20; ζητήσεις, Tit. iii. 9; given to vain things and leading away from salvation, ἀναστροφή, 1 Pet. i. 18. τὰ μάταια, vain things, vanities, of heathen deities and their worship (קֹבֶל, Jer. ii. 5; x. 3; πορεύεσθαι ὀπίσω τῶν ματ. 2 Κ. xvii. 15; παρεύεσθαι ὀπίσω τῶν ματ. 2 Κ. xvii. 15; αχίν, μάταια, Jer. viii. 19; εἴδωλα, Deut. xxxii. 21; Jer. xiv. 22): Acts xiv. 15. [Cf. Trench, Syn. § xlix.]* ματαιότης, -ητος, ἡ, (μάταιος, η. v.), a purely bibl. and

ματαιότης, -ητος, ή, (μάταιος, q. v.), a purely bibl. and eccles. word [(Pollux l. 6 c. 32 § 134)]; Sept. for אַסָּקְּה (often in Eccles.), also for אַשְּׁי, etc.; vanity; a. what is devoid of truth and appropriateness: ὑπέρογκα ματαιότητος (gen. of quality), 2 Pet. ii. 18.

b. perverseness, depravation: τοῦ νοός, Eph. iv. 17.

c. frailty, want of vigor: Ro. viii. 20.*

ματαιόω: (μάταιος); 1 aor. pass. ἐματαιώθην; to make empty, vain, foolish: ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, were brought to folly in their thoughts, i. e. fell into error, Ro. i. 21. (2 K. xvii. 15; Jer. ii. 5; 1 Chr. xxi. 8; [etc.]; nowhere in Grk. auth.) *

μάτην (accus. [cf. W. 230 (216); B. § 131, 12] of μάτη, i. q. ματία, a futile attempt, folly, fault), adv., fr. Pind., Aeschyl. down, in vain, fruitlessly: Mt. xv. 9 and Mk. vii. 7, after Isa. xxix. 13 Sept.*

Marθaios (L T Tr WII Maθθaios, cf. B. 8 (1); [WH. App. 159°; Scrivener, Introd. ch. viii. § 5 p. 562]), -ou [B. 18 (16)], δ, (commonly regarded as Hebr. קוֹר, מַ gift of God, fr. קוֹר, and הֹר; but קוֹר, in Greek Marθias, and the analogy of the names יוֹר, (fr. קוֹר, a festival) in Greek 'Αγγαίος, 'Ιξ΄ Ζακχαίος, and others, as well as the

Syriac form of the name before us & , [and its form in the Talmud, viz. מתאי or מתא; Sanhedrin 43°; Meuschen, N. T. ex Talm. illustr. p. 8] certainly lead us to adopt the Aramaic form מָתַּ, and to derive that from the unused sing. חם, a man, plur. מתים; hence i. q. manly, cf. Grimm in the Stud. u. Krit. for 1870, p. 723 sqq.), Matthew, at first a collector of imposts, afterwards an apostle of Jesus: Mt. ix. 9 sqq. (cf. Mk. ii. 14; Lk. v. 27 sqq.; see Λευί, 4); Mt. x. 3; Mk. iii. 18; Lk. vi. 15; Acts i. 13. Acc. to Papias (in Euseb. h. e. 3, 39) he wrote down έβραίδι διαλέκτω τὰ (κυριακά) λόγια, i. e. the sayings of our Lord; this collection of discourses, perhaps already retouched by some one else and translated into Greek, the author of our first canonical Gospel combined with accounts of the acts and sufferings of Christ, and so it came to pass that this Gospel was ascribed by the church to Matthew as its author. [But this theory seems to be rendered unnecessary by the fact that hoyea had already come to denote "sacred oracles" i. q. leρὰ γράμματα, Joseph. b. j. 6, 5, 4, or lepal ypapal, Clem. Rom. 1 Cor. 53, 1; see the added reff. s. v. λόγιον. Cf. Fisher, Supernat. Origin of Christianity, pp. 160-167; and reff. in Schaff, Hist. of the Christ. Church, i. 622 sq.; Bleek, Einl. ins N. T. (ed. Mangold) p. 115 sq.]*

Maτθάν (L.T Tr WH Maθθάν [see reff. s. v. Maτθαίος]),

6, (|pp a gift), Matthan, one of Christ's ancestors: Mt.

Maτθάτ (Tdf. Maθθάθ, [see reff. s. v. Maτθαῖος]), δ, (ΝΡΩ, fr. [Ν]), Matthat;
1. one of Christ's ancestors, the son of Levi: Lk. iii. 24.
2. one of the ancestors of the man just spoken of: Lk. iii. 29 [here Tr WII Maθθάτ (see as above)].*

Maτθίας (T Tr WH Maθθίας [see reff. s. v. Maτθαῖος]), -a [yet cf. B. 18 (16)], ὁ, (see Maτθαῖος), Matthias, the apostle who took the place of Judas Iscariot: Acts i. 23, 26.*

Mατταθά, δ, (see the preceding names), Mattatha, the son of Nathan and grandson of David: Lk. iii. 31.*

Ματταθίας, -ου [B. 18 (16)], δ, Mattathias; Christ's ancestors: Lk. iii. 25 [here Treg. Μαθθαθίου (cf. reff. s. v. Ματθαῖος, init.)]. 2. one of the ancestors of the man just mentioned: Lk. iii. 26 [Trmrg. Marabiov]. μάχαιρα, gen. -as [so (with RG) Lchm. in Lk. xxi. 24] and -ns, dat. -a [so (with RG) Lchm. in Lk. xxii. 49; Acts xii. 2] and -n (betw. which forms the codd. vary, cf. [Scrivener, Collation, etc. p. lvi.; Tdf. Proleg. p. 117; WH. App. p. 156¹; W. 62 (61); B. 11; Delitzsch on Heb. xi. 34 p. 584 note), n, (akin to mayn and Lat. macture); a large knife, used for killing animals and cutting up flesh: Hom., Pind., Hdt., al.; hence Gen. xxii. 6, 10; Judg. xix. 2. a small sword, distinguished 29 Alex.,for מָאָכֶלֶת. fr. the large sword, the ρομφαία (Joseph. antt. 6, 9, 5 ἀποτέμνει την κεφαλήν τη ρομφαία τη έκείνου (Goliath's), μάχαιραν οὐκ ἔχων αὐτός), and curved, for a cutting stroke; distinct also fr. Eicos, a straight sword, for thrusting, Xen. r. eq. 12, 11, cf. Hell. 3, 3, 7; but the words are freq. used interchangeably. In the N. T. univ. a sword (Sept. often for חרב): as a weapon for making or repelling an attack, Mt. xxvi. 47, 51, 52, [55]; Mk. xiv. 43, 47 sq.; Lk. xxii. 36, 38, 49, 52; Jn. xviii. 10 sq.; Acts xvi. 27; Heb. xi. 37; Rev. vi. 4; xiii. 10, [14]; by a Hebraism, στόμα μαχαίρας, the edge of the sword (בֵי חֶרֶב, Gen. xxxiv. 26; Josh. viii. 24; 1 S. xiii. 22; Judg. iii. 16, etc. [but in the Sept. the rendering στ. ξίφους or στ. ρομφαίας is more com.]): Lk. xxi. 24; Heb. xi. 34; μάχαιρα δίστομος (see δίστομος), Heb. iv. 12. of the sword as the instrument of a magistrate or judge: death by the sword, Ro. viii. 35; αναιρείν τινα μαχαίρα, Acts xii. 2; την μ. φορείν, to bear the sword, is used of him to whom the sword has been committed, viz. to use when a malefactor is to be punished; hence i. q. to have the power of life and death, Ro. xiii. 4 (so ξίφος, ξίφη ἔχειν, Philostr. vit. Apoll. 7, 16; vit. sophist. 1, 25, 2 (3), cf. Dion Cass. 42, 27; and in the Talmud the king who bears the sword, of the Hebrew king). Metaph. μάχ., a weapon of war, is used for war, or for quarrels and dissensions that destroy peace; so in the phrase βαλείν μάχαιραν έπὶ τὴν γῆν, to send war on earth, Mt. x. 34 (for which Lk. xii. 51 says διαμερισμόν); ή μάχ. τοῦ πνεύματος, the sword with which the Spirit subdues the impulses to sin and proves its own power and efficacy (which sword is said to be βημα θεοῦ [cf. B. 128 (112)]), Eph. vi. 17 [on the gen. in this pass. cf. Ellicott

μάχη, -ης, ή, [μάχομαι; fr. Hom. down], Sept. several times for בורן, רוב, etc.; a fight, combat; 1. of those in arms, a battle. 2. of persons at variance, disputants, etc., strife, contention; a quarrel: 2 Co. vii. 5; 2 Tim. ii. 23; Jas. iv. 1; μάχαι νομικαί, contentions about the law, Tit. iii. 9.*

μάχομαι; impf. 3 pers. plur. ἐμάχοντο; [allied with μάχαιρα; Curtius § 459; Vaniček p. 687; fr. Hom. down]; to fight: prop. of armed combatants, or those who engage in a hand-to-hand struggle, Acts vii. 26; trop. of those who engage in a war of words, to quarrel, wrangle, dispute: 2 Tim. ii. 24; πρὸς ἀλλήλους, Jn. vi. 52 [cf. W. § 31, 5; B. § 133, 8]; of those who contend at law for property and privileges, Jas. iv. 2. [Comp.: διαμάχομαι. Syn. see πόλεμος, b.]*

μεγαλ-αυχέω, -ῶ; (μεγάλαυχος, and this fr. μεγάλα and αὐχέω); to be grandiloquent; to boast great things, to bear one's self loftily in speech or action: ἡ γλῶσσα μεγαλαυχεῖ (LT Tr WH μεγάλα αὐχεῖ), Jas. iii. 5, where it seems to denote any kind of haughty language which wounds and provokes others, and stirs up strife. (Aeschyl. Ag. 1528; Polyb. 12, 13, 10; 8, 23, 11; Diod. 15, 16, al.; mid. γυναῖκα πρὸς θεοὺς ἐρίζουσαν καὶ μεγαλαυχουμένην, Plat. rep. 3 p. 395 d.; for הֹבָּוֹ, to exalt one's self, carry one's self haughtily, Ezek. xvi. 50; Zeph. iii. 11; add, 2 Macc. xv. 32; Sir. xlviii. 18.)*

μεγαλείος, -εία, -είον, (μέγας), magnificent, excellent, splendid, wonderful, (Xen., Joseph., Artem., al.); absol. μεγαλεία (ποιείν τινι) to do great things for one (show him conspicuous favors), Lk. i. 49 RG; τὰ μεγαλεία τοῦ θεοῦ (Vulg. magnalia dei [A. V. the mighty works of God]), i. e. the glorious perfections of God and his marvellous doings (אַלְּלֹחָ, Ps. lxx. (lxxi.) 19; Sir. xxxiii. (xxxvi.) 10; xlii. 21), Acts ii. 11.°

μεγαλειότης, -ητος, ή, (fr. the preceding word), greatness, magnificence, (Athen. 4, 6 p. 130 fin.; for κητος, Jer. xl. (xxxiii.) 9); the majesty of God, Lk. ix. 43; της Αρτέμιδος, Acts xix. 27; of the visible splendor of the divine majesty as it appeared in the transfiguration of Christ, 2 Pet. i. 16.

μεγαλοπρεπής, -ές, gen. -ους, (μέγας, and πρέπει it is becoming [see πρέπω]), befitting a great man, magnificent, splendid; full of majesty, majestic: 2 Pet. i. 17. (2 Macc. viii. 15; xv. 13; 8 Macc. ii. 9; Hdt., Xen., Plat., al.)* μεγαλύνω; impf. έμεγάλυνον; Pass., [impf. 3 pers. sing. έμεγαλύνετο]; 1 aor. inf. μεγαλυνθήναι; 1 fut. μεγαλυνθήσομαι; (μέγας); fr. [Aeschyl. and] Thuc. down; Sept. mostly for הגדיל; 1. to make great, magnify, (Vulg. magnifico): τινά or τί, prop. of dimension, Mt. xxiii. 5 [here A.V. enlarge]; pass. to increase: of bodily stature, έμεγαλύνθη τὸ παιδάριον, 1 S. ii. 21; so in a figure, 2 Co. x. 15, of Paul, that his apostolic efficiency among the Corinthians may increase more and more and have more abundant results [al. refer this to 2; see Meyer (ed. Heinrici) in loc.]. metaph. to make conspicuous: Lk. i. 58 (on which see έλεος, 2 a.). 2. to deem or declare great, i. e. to esteem highly, to extol, laud, celebrate: Lk. i. 46; Acts v. 13; x. 46; xix. 17, (often so in class. Grk. also); pass. i. q. to get glory and praise: ** ****, in a thing, Phil. i. 20.**

μεγάλως, adv., greatly: Phil. iv. 10. [Fr. Hom. down.]*
μεγαλωσόνη, -ης, ή, only in bibl. and eccl. writ. [cf. W. 26, 95 (90); B. 73, and see ἀγαθωσύνη], (μέγας), Sept. for τι από πις παίεετις: of the majesty of God, Heb. i. 3; viii. 1; Jude 25, (so 2 S. vii. 23; Ps. cxliv. (cxlv.) 3, 6; Sap. xviii. 24; Sir. ii. 18, and often).*

μέγας, μεγάλη, μέγα, [(related to Lat. magnus, magister. Goth. maist (cf. τὸ πλείστον), etc.; Vaniček p. 682; Curtius § 462)], acc. μέγαν, μεγάλην, μέγα; plur. μεγάλοι, -αι, -a; comp. μείζων, -ον, (acc. masc. and fem. μείζονα, once contr. μείζω, Jn. v. 36 [R G T WH, but L Tr μείζων (cf. Tdf. Proleg. p. 119)]; neut. plur. μείζονα, once contr. μείζω, Jn. i. 50 (51)) and μειζότερος, 3 Jn. 4 (fr. the compar. μείζων), a poet. compar., on which see the remark quoted under έλαχιστότερος, cf. Matthiae § 136; superl. μέγιστος (found only in 2 Pet. i. 4); [fr. Hom. down]; Sept. for גרול; also for רב; great; a. of the external form or sensible appearance of things (or of persons); in particular, of space and its dimensions, — as respects c. mass and weight: λίθος, Mt. xxvii. 60; Mk. xvi. 4; Rev. xviii. 21; δρος. Rev. viii. 8; ἀστήρ, ibid. 10; δράκων Rev. xii. 3, 9; ἀετός, ibid. 14; δένδρον, Lk. xiii. 19 [T WH om. L Tr br. μέγ.]; κλάδοι, Mk. iv. 32; lyθύες, Jn. xxi. 11; B. compass and extent; large, spacious: σκηνή (μείζων), Heb. ix. 11; ἀνάγαιον [R ἀνώγεον, q. v.], Mk. xiv. 15; ἀποθήκη, Lk. xii. 18; κάμινος, Rev. ix. 2; πόλις, Rev. xi. 8; xvi. 19; xvii. 18; xviii. 2, 16, 18, 19; ποταμός, Rev. ix. 14; xvi. 12; θύρα, 1 Co. xvi. 9; ληνός, Rev. xiv. 19; δθόνη, Acts x. 11; xi. 5; χάσμα, Lk. xvi. 26 (2 S. xviii. 17). ure and height: οἰκοδομαί, Mk. xiii. 2; θρόνος, Rev. xx. 11; long, μάχαιρα, Rev. vi. 4; as respects stature and age, μικροί καὶ μεγάλοι, small and great, young and old, Acts viii. 10; xxvi. 22; Heb. viii. 11; Rev. xi. 18; xiii. 16; xix. 5, 18; xx. 12, (Gen. xix. 11; 2 K. xxiii. 2; 2 Chr. xxxiv. 30). [neut. sing. used adverbially: ἐν μεγάλφ, Acts xxvi. 29 LTTr WH (for R G εν πολλφ, q. v. in πολύς, d.) in great sc. degree. The apostle plays upon Agrippa's words έν ολίγφ (q. v.) in a little (time) thou wouldst fain etc. . . . I would to God that both in little and in great i. e. in all respects etc.; cf. the use of δλίγον κ. μέγα or σμικρόν κ. μέγα (yet in negative sentences) to express totality; e. g. Plat. Phileb. 21 e.; Apol. 19 c.; 21 b.; 26 b.; but see d. below. b. of number and quantity, i. q. numerous, large: ἀγέλη, Mk. v. 11; abundant, πορισμός, 1 Tim. vi. 6; μισθαποδοσία, Heb. x. 35. c. of age: 6 μείζων, the elder, Ro. ix. 12 after Gen. xxv. 28, (Σκιπίων δ μέγας, Polyb. 18, 18 (35), 9; 32, 12, 1). d. used of intensity and its degrees: δύναμις, Acts iv. 33; viii. 10; neut. ἐν μεγάλφ, with great effort, Acts xxvi. 29 L T Tr WH [but see y. above]; of the affections and emotions of the mind: χαρά, Mt. ii. 10; xxviii. 8; Lk. ii. 10; xxiv. 52; Acts xv. 3; φόβος, Mk. iv. 41; Lk. ii. 9; viii. 37; Acts v. 5, 11; Rev. xi. 11; θυμός, Rev. xii. 12; λύπη, Ro. ix. 2; έκστασις, Mk. v. 42 (Gen. xxvii. 33); πίστις, Mt. xv. 28; χάρις, Acts iv. 33; ἀγάπη, Jn. xv. 18. of natural events

powerfully affecting the senses, i. q. violent, mighty, strong: ανεμος, Jn. vi. 18; Rev. vi. 13; βροντή, Rev. xiv. 2; χάλαζα, Rev. xi. 19; xvi. 21; σεισμός, Mt. viii. 24; xxviii. 2; Lk. xxi. 11; Acts xvi. 26; Rev. vi. 12; xi. 13; xvi. 18; λαίλαψ, Mk.iv. 37; πτῶσις, Mt. vii. 27. of other external things, such as are perceived by hearing: κραυγή, Acts xxiii. 9; Rev. xiv. 18 [RG]; μείζον κράζειν, to cry out the louder, Mt. xx. 31; φωνή, Mt. xxiv. 31 [T om. φ., WH only in mrg.]; xxvii. 46, 50; Lk. xxiii. 23; Jn. xi. 43; Acts viii. 7; Rev. i. 10; v. 2, 12; ví. 10; vii. 2, 10; viii. 13; x. 3; xi. 12, 15; [xiv. 18 LT Tr WH; xviii. 2 Rec.], and elsewhere; γαλήνη, Mt. viii. 26; Mk. iv. 39. of objects of sight which excite admiration and wonder: φως, Mt. iv. 16; σημείον, Mt. xxiv. 24; Lk. xxi. 11; Acts vi. 8; viii. 13; Rev. xiii. 13; ξργα, Rev. xv. 3; μείζω, μείζονα τούτων, greater things than these, i.e. more extraordinary, more wonderful, Jn. i. 50 (51); v. 20; xiv. 12. of things that are felt: καθμα, Rev. xvi. 9; πυρετός, Lk. iv. 38; of other things that distress: ἀνάγκη, Lk. xxi. 23; θλίψις, Mt. xxiv. 21; Acts vii. 11; Rev. ii. 22; vii. 14; διωγμός, Acts viii. 1; λιμός, Lk. iv. 25; Acts xi. 28; πληγή, Rev. 2. predicated of rank, as belonging to persons, eminent for ability, virtue, authority, power; as God, and sacred personages: θεός, Tit. ii. 13 [(on which see Prof. Abbot, Note C. in Journ. Soc. Bibl. Lit. etc. i. p. 19, and cf. ἐπιφάνεια)]; "Αρτεμις, Acts xix. 27 sq. 34 sq.; ἀρχιερεύς, Heb. iv. 14; ποιμήν, Heb. xiii. 20; προφήτης, Lk. vii. 16; absol. οἱ μεγάλοι, great men, leaders, rulers, Mt. xx. 25; Mk. x. 42; univ. eminent, distinguished: Mt. v. 19; xx. 26; Lk. i. 15, 32; Acts viii. 9. μείζων is used of those who surpass others — either in nature and power, as God: Jn. x. 29 [here T Tr WH txt. give the neut. (see below); xiv. 28; Heb. vi. 13; 1 Jn. iv. 4; add, Jn. iv. 12; viii. 53; or in excellence, worth, authority, etc.: Mt. xi. 11; xviii. 1; xxiii. 11; Mk. ix. 34; Lk. vii. 28; ix. 46; xxii. 26 sq.; Jn. xiii. 16; xv. 20; 1 Co. xiv. 5; δυνάμει μείζονες, 2 Pet. ii. 11; neut. µείζον, something higher, more exalted, more majestic than the temple, to wit the august person of Jesus the Messiah and his preëminent influence, Mt. xii. 6 LTTrWH; [cf. Jn. x. 29 above]; contextually i. q. strict in condemning, of God, 1 Jn. iii. 20. b. things to be esteemed highly for their importance, i. q. Lat. gravis; of great moment, of great weight, important: ¿παγγέλματα, 2 Pet. i. 4; ἐντολή, Mt. xxii. 36, 38; μυστήριον, Eph. v. 32; 1 Tim. iii. 16; άμαρτία, Jn. xix. 11; μείζων μαρτυρία, of greater proving power, Jn. v. 36 [see above ad init.]; 1 Jn. v. 9, (μαρτυρίαν μείζω κ. σαφεστέραν, Isocr. Archid. § 32). µéyas i. q. solemn, sacred, of festival days [cf. Is. i. 13 Sept.]: ήμέρα, Jn. vii. 37; xix. 31; notable, august, ἡμέρα, of the day of the final judgment, Acts ii. 20; Jude 6; Rev. vi. 17; xvi. 14. neut. μέγα, a great matter, thing of great moment 1 Co. ix. 11 (Gen. xlv. 28; Is. xlix. 6); οὐ μέγα, 2 Co. xi. 15. c. athing to be highly esteemed for its excellence, i. q. excellent. 1 Co. xiii. 13 [cf. W. § 35, 1; B. § 123, 13]; rà χαρίσματα τὰ μείζονα (RG κρείττονα), 1 Co. xii. 31 LT Tr WH. 3. splendid, prepared on a grand scale,

stately: δοχή, Lk. v. 29 (Gen. xxi. 8); δεϊπνον, Lk. xiv. 16; Rev. xix. 17 [G L T Tr WH], (Dan. v. 1 [Theodot.]); οἰκία, 2 Tim. ii. 20 (Jer. lii. 13; [οἶκος], 2 Chr. ii. 5, 9).

4. neut. plur. μεγάλα, great things: of God's preëminent blessings, Lk. i. 49 L T Tr WH (see μεγαλείος); of things which overstep the province of a created being, proud (presumptuous) things, full of arrogance, derogatory to the majesty of God: λαλεῖν μεγιjoined with βλασφημίας, Rev. xiii. 5; Dan. vii. 8, 11, 20; like μέγα εἰπεῖν, Hom. Od. 3, 227; 16, 243; 22, 288.

μέγεθος, -ους, τό, (μέγας), [fr. Hom. down], greatness: Eph. i. 19.*

μεγιστάν, -âνος, δ, (fr. μέγιστος, as νεάν fr. νέος, ξυνάν fr. ξυνός), a later Grk. word (see Lob. ad Phryn. p. 196), once in sing. Sir. iv. 7; commonly in plur. οἱ μεγιστᾶνες, the grandees, magnates, nobles, chief men of a city or a people, the associates or courtiers of a king, (Vulg. principes): Rev. vi. 15; τῆς γῆς, xviii. 28; τοῦ Ἡρωδου, Mk. vi. 21. (Sept. for אַדְרִיִּרְי, Jer. xiv. 3; Nah. ii. 6; Zech. xi. 2; ברְרִיִּרְי, Jon. iii. 7; Nah. iii. 10; γραμ. Dan. Theodot. iv. 33, etc.; קוֹרִים, Is. xxxiv. 12; Jer. xxiv. 8, etc.; 1 Macc. ix. 37; often in Sir. Manetho 4, 41; Joseph., Artem. In Lat. megistanes, Tac. ann. 15, 27; Suet. Calig. 5.) *

μέγιστος, see μέγας, init.

μεθ-ερμηνεύω: Pass., 3 pers. sing. μεθερμηνεύεται, ptcp. μεθερμηνευόμενον; to translate into the language of one with whom I wish to communicate, to interpret: Mt. i. 23; Mk. v. 41; xv. 22, 34; Jn. i. 38 (39) L Tr WH, 41 (42); Acts iv. 36; xiii. 8. (Polyb., Diod., Plut., [Sir. prol. l. 19; al.].)*

μέθη, -ης, ή, (akin to μέθυ, wine; perh. any intoxicating dřink, Lat. temetum; cf. Germ. Meth [mead]), intoxication; drunkenness: Lk. xxi. 34; plur., Ro. xiii. 13; Gal. v. 21. (Hebr. קבָר, intoxicating drink, Prov. xx. 1; Is. xxviii. 7; and קבָר, intoxication, Ezek. xxiii. 32; xxxix. 19; [Antipho], Xen., Plat., al.) [Cf. Trench § lxi.]*

μεθ-ίστημι and (in 1 Co. xiii. 2 RG WH [cf. ἴστημι]) μεθιστάνω; 1 aor. μετέστησα; 1 aor. pass. subj. μετασταθῶ; fr. Hom. down; prop. to transpose, transfer, remove from one place to another: prop. of change of situation or place, ὅρη, 1 Co. xiii. 2 (Iss. liv. 10); τινὰ εἴς τι, Col. i. 13; τινὰ [T Tr WH add ἐκ, so L in br.] τῆς οἰκονομίας, to remove from the office of steward, pass. Lk. xvi. 4 (τῆς χρείας, 1 Macc. xi. 63); τινὰ ἐκ τοῦ ζῆν, to remove from life, Diod. 2, 57, 5; 4, 55, 1; with ἐκ τοῦ ζῆν omitted, Acts xiii. 22 (in Grk. writ. also in the mid. and in the intrans. tenses of the act. to depart from life, to die, Eur. Alc. 21; Polyb. 32, 21, 3; Heliod. 4, 14). metaph. τινά, without adjunct (cf. Germ. verrücken, [Eng. pervert]), i. e. to lead aside [A. V. turn away] to other tenets: Acts xix. 26 (τὴν καρδίαν τοῦ λαοῦ, Josh. xiv. 8).*

μεθ-οδεία (T WH μεθοδία, see I, ι,), -as, ή, (fr. μεθοδείω, i. e. 1. to follow up or investigate by method and settled plan; 2. to follow craftily, frame devices, deceive: Diod. 7, 16; 2 S. xix. 27; [Ex. xxi. 13 Aq.; (mid.) Charit. 7, 6 p. 166, 21 ed. Reiske (1783); Polyb. 38, 4, 10]), a noun occurring neither in the O. T. nor in prof. authorized.

cunning arts, deceit, craft, trickery: ἡ μεθ. τῆς πλάνης, which ἡ πλάνη uses, Eph. iv. 14; τοῦ διαβόλου, plur. ib. vi. 11 [A.V. wiles. Cf. Bp. Lghtft. Polyc. ad Phil. 7 p. 918.] •

μεθ-όριον, -ου, τό, (neut. of adj. μεθόριος, -a, -ov; fr. μετά with, and öρος a boundary), a border, frontier: τὰ μεθόριά τωος, the confines (of any land or city), i. e. the places adjacent to any region, the vicinity, Mk. vii. 24 R.G. (Thuc., Xen., Plat., al.) *

μεθύσκω: Pass., pres. μεθύσκομαι; 1 aor. ἐμεθύσθην; (fr. μέθν, see μέθη); fr. Hdt. down; Sept. for קרוָה, רְוָה, and קרְוָה, to intoxicate, make drunk; pass. [cf. W. 252 (237)] to get drunk, become intoxicated: Lk. xii. 45; Jn. ii. 10; 1 Th. v. 7 [B. 62 (54)]; οἴνφ [W. 217 (203)], Eph. v. 18; ἐκ τοῦ οἴνου, Rev. xvii. 2 (see ἐκ, H. 5); τοῦ νέκταρος, Plat. symp. p. 203 b.; Lcian. dial. deor. 6, 3; ἀπό τινος, Sir. i. 16; xxxv. 13.°

μέθυσος, -ύση, -υσον, in later Grk. also of two terminations, (μέθυ, see μέθη), drunken, intoxicated: 1 Co. v. 11; vi. 10. (Phryn.: μέθυσος ἀνήρ, οὐκ ἐρεῖς, ἀλλὰ μεθυστικός · γυναῖκα δὲ ἐρεῖς μέθυσον καὶ μεθύσην [Arstph.]; but Menand., Plut., Lcian., Sext. Empir., al., [Sept. Prov. xxiii. 21, etc.; Sir. xix. 1, etc.] use it also of men; cf. Lob. ad Phryn. p. 151.) •

שְּבֶּלֵה (fr. μέθυ, see μέθη); fr. Hom. down; Sept. for מְּבָּרָה and יְשָׁרֵּך; to be drunken: Mt. xxiv. 49; Acts ii. 15; 1 Co. xi. 21; 1 Th. v. 7 [cf. B. 62 (54)]; ἐκ τοῦ αἴματος [see ἐκ, II. 5; Tr mrg. τῷ αἴματι], of one who has shed blood profusely, Rev. xvii. 6 (Plin. h. n. 14, 28 (22) ebrius jam sanguine civium et tanto magis eum sitiens).

μειζότερος, -a, -oν, see μέγας, init.

μείζων, see μέγας, init.

μέλαν, -avos, τό, see the foll. word.

μέλας, -αινα, -αν, gen. -ανος, -αίνης, -ανος, [fr. Hom. down], Sept. several times for τηψ, black: Rev. vi. 5, 12; opp. to λευκός, Mt. v. 36. Neut. το μέλαν, subst. black ink (Plat. Phaedr. p. 276 c.; Dem. p. 313, 11; Plut. mor. p. 841 e.; al.): 2 Co. iii. 3; 2 Jn. 12; 3 Jn. 13; [cf. Gardthausen, Palaeographie, Buch i. Kap. 4; Edersheim, Jesus the Messiah, ii. 270 sq.; B. D. s. v. Writing, sub fin.] •

Meleńs, gen. -â [B. 20 (17) sq.], (T Tr WH Meleń, indecl., [on the accent in codd. cf. Tdf. Proleg. p. 103]), δ, (קֵלְאָדָה) abundance), Melea, one of king David's descendants: Lk. iii. 31.*

μέλει, 3 pers. sing. pres. of μέλω used impers.; impf. ἔμελεν; it is a care: τινί, to one; as in Grk. writ. with nom. of the thing, οὐδὲν τούτων, Acts xviii. 17; with gen. of the thing (as often in Attic), μὴ τῶν βοῶν μέλει τῷ θεῷ; 1 Co. ix. 9 [B. § 132, 15; cf. W. 595 (554)]; the thing which is a care to one, or about which he is solicitous, is evident from the context, 1 Co. vii. 21; περί τινος, gen. of obj., to care about, have regard for, a pers. or a thing: Mt. xxii. 16; Mk. xii. 14; Jn. x. 13; xii. 6; 1 Pet. v. 7, (IIdt. 6, 101; Xen. mem. 3, 6, 10; Cyr. 4, 5, 17; Hier. 9, 10; 1 Macc. xiv. 43; Sap. xii. 13; Barnab. ep. 1, 5; cf. W. § 30, 10 d.); foll. by ὅτι, Mk. iv. 38; Lk. x. 40.*

[Meleheth: Lk. iii. 37 Tdf., see Mal.]
μελετάω, -ω; 1 aor. έμελέτησα; (fr. μελέτη care, prao-

tice); esp. freq. in Grk. writ. fr. Soph. and Thuc. down; Sept. chiefly for τη, i; to care for, attend to carefully, practise: τί, 1 Tim. iv. 15 [R. V. be diligent in]; to meditate i. q. to devise, contrive: Acts iv. 25 fr. Ps. ii. 1; used by the Greeks of the meditative pondering and the practice of orators and rhetoricians, as μ. τὴν ἀπολογίαν ὑπὲρ ἐαυτῶν, Dem. p. 1129, 9 (cf. Passow s. v. d. [L. and S. s. v. II. 2 and III. 4 b.]), which usage seems to have been in the writer's mind in Mk. xiii. 11 [R L br. Comp.: προ-μελετάω].*

μέλι, -τος, τό, Sept. for τύς, [fr. Hom. down], honey: Rev. x. 9 sq.; ἄγριον (q. v.), Mt. iii. 4; Mk. i. 6.*

μελίσσιος, -a, -ον, (fr. μέλισσα a bee, as θαλάσσιος fr. θάλασσα; μέλισσα is fr. μέλι), of bees, made by bees: Lk. xxiv. 42 [R G Tr in br.]. (Not found elsewh. [cf. W. 24]; μελισσαίος, -a, -ον is found in Nic. th. 611, in Eust. μελίσσειος.)*

Maλίτη, -ηs, ή, Melita, the name of an island in the Mediterranear, lying between Africa and Sicily, now called Malta; (this Sicula Melita must not be confounded with Melita Illyrica in the Adriatic, now called Meleda [see B. D. s. v. Melita; Smith, Voyage and Shipwr. of St. Paul, Diss. ii.]): Acts xxviii. 1 [where WH Μελιτήνη; see their App. p. 160].*

[Meliting, see the preceding word.]

μέλλω; fut. μελλήσω (Mt. xxiv. 6; and LTTr WH in 2 Pet. i. 12); impf. ἔμελλον [so all edd. in Lk. ix. 81 (exc. T WH); Jn. vi. 6, 71 (exc. RG); vii. 39 (exc. T); xi. 51 (exc. L Tr); Acts xxi. 27; Rev. iii. 2 (where R pres.); x. 4 (exc. L Tr)] and ημελλον [so all edd. in Lk. vii. 2; x. 1 (exc. RG); xix. 4; Jn. iv. 47; xii. 33; xviii. 32; Acts xii. 6 (exc. RGL); xvi. 27 (exc. RG); xxvii. 33 (exc. RGT); Heb. xi. 8 (exc. L); cf. reff. s. v. Βούλομαι, init. and Rutherford's note on Babrius 7, 15], 1. the ptcp., δ μέλto be about to do anything; so λων, absol.: τὰ μέλλοντα and τὰ ἐνεστῶτα are contrasted, Ro. viii. 38; 1 Co. iii. 22; εἰς τὸ μέλλον, for the future, hereafter, Lk. xiii. 9 [but see els, A. II. 2 (where Grimm supplies ἔτος)]; 1 Tim. vi. 19; τὰ μέλλοντα, things future, things to come, i. e., acc. to the context, the more perfect state of things which will exist in the aldν μέλλων, Col. ii. 17; with nouns, δ αἰὰν δ μέλλων, Mt. xii. 32; Eph. i. 21; ή μέλλ. ζωή, 1 Tim. iv. 8; ή ολκουμένη ή μέλλ. Heb. ii. 5; ή μ. δργή, Mt. iii. 7; τὸ κρίμα τὸ μέλλον, Acts xxiv. 25; πόλις, Heb. xiii. 14; τὰ μέλλοντα ἀγαθά, Heb. ix. 11 [but L Tr mrg. WH txt. γενομένων]; x. 1; τοῦ μέλλοντος 2. joined to an sc. 'Aðáµ, i. e. the Messiah, Ro. v. 14. a. to be on the infin. [cf. W. 333 sq. (313); B. § 140, 2], point of doing or suffering something: w. inf. present, ημελλεν έαυτον αναιρείν, Acts xvi. 27; τελευτάν, Lk. vii. 2; άποθνήσκειν, Jn. iv. 47; add, Lk. xxi. 7; Acts iii. 8; xviii. 14; xx. 3; xxii. 26; xxiii. 27; w. inf. passive, Acts xxi. b. to intend, have in mind, think 27; xxvii. 33, etc. to: w. inf. present, Mt. ii. 13; Lk. x. 1; xix. 4; Jn. vi. 6, 15; vii. 35; xii. 4; xiv. 22; Acts v. 35; xvii. 31; xx. 7, 13; xxii. 26; xxvi. 2; xxvii. 30; Heb. viii. 5; [2 Pet. i. 12 L T Tr WH]; Rev. x. 4; w. inf. aorist (a constr. censured by Phryn. p. 336, but authenticated more recently

by many exx. fr. the best writ. fr. Hom. down; cf. W. 333 (313) sq.; Lob. ad Phryn. p. 745 sqq.; [but see Rutherford, New Phryn. p. 420 sqq.]): Acts xii. 6 L T WII; Rev. ii. 10 (βαλείν RG); iii. 16; xii. 4; w. fut. inf. ἔσεσθαι, Acts xxiii. 30 RG. c. as in Grk. writ. fr. Hom. down, of those things which will come to pass (or which one will do or suffer) by fixed necessity or divine appointment (Germ. sollen [are to be, destined to be, etc.]); w. pres. inf. active: Mt. xvi. 27; xvii. 12; xx. 22; Lk. ix. 31; Jn. vi. 71; vii. 39; xi. 51; xii. 33; xviii. 32; Acts xx. 38; xxvi. 22, 23; Heb. i. 14; xi. 8; Rev. ii. 10°; iii. 10; viii. 13, etc.; 'Ηλίας ὁ μέλλων ἔρχεσθαι, Mt. xi. 14; δ μέλλων λυτρο σθαι, Lk. xxiv. 21; κρίνειν, 2 Tim. iv. 1 [WH mrg. κρίναι]; w. pres. inf. passive: Mt. xvii. 22; Mk. xiii. 4; Lk. ix. 44; xix. 11; xxi. 36; Acts xxvi. 22; Ro. iv. 24; 1 Th. iii. 4; Jas. ii. 12; Rev. i. 19 [Tdf. γενέσθαι]; vi. 11; της μελλούσης ἀποκαλύπτεσθαι δόξης, 1 Pet. v. 1; w. sor. inf.: τὴν μέλλουσαν δύξαν αποκαλυφθήναι, Ro. viii. 18; την μέλλουσαν πίστιν αποκαλυφθήναι, Gal. iii. 23; used also of those things which we infer from certain preceding events will of necessity follow: w. inf. pres., Acts xxviii. 6; Ro. viii. 13; w. inf. d. in general, of what is sure to fut., Acts xxvii. 10. happen: w. inf. pres., Mt. xxiv. 6; Jn. vi. 71; 1 Tim. i. 16; Rev. xii. 5; xvii. 8; w. inf. fut. ἔσεσθαι, Acts xi. 28; xxiv. 15. e. to be always on the point of doing without ever doing, i. e. to delay: τί μέλλεις; Acts xxii. 16 (Aeschyl. Prom. 36; τί μέλλετε; Eur. Hec. 1094; Lcian. dial. mort. 10, 13, and often in prof. auth.; 4 Macc. vi. 23; ix. 1).

μέλος, -ους, τό, [fr. Hom. down], a member, limb: prop. a member of the human body, Ro. xii. 4; 1 Co. xii. 12, 14, 18-20, 25 sq.; Jas. iii. 5; τὰ μ. τοῦ σώματος, 1 Co. xii. 12, 22; μοῦ, σοῦ, ἡμῶν, ὑμῶν, Mt. v. 29 sq.; Ro. vi. 13, 19; vii. 5, 23; Col. iii. 5; Jas. iii. 6; iv. 1; πόρνης μέλη is said of bodies given up to criminal intercourse, because they are as it were members belonging to the harlot's body, 1 Co. vi. 15. Since Christians are closely united by the bond of one and the same spirit both among themselves and with Christ as the head, their fellowship is likened to the body, and individual Christians are metaph. styled $\mu \in \lambda \eta$ — now one of another, $d\lambda \lambda \eta \lambda \omega \nu$: Ro. xii. 5; Eph. iv. 25; Clem. Rom. 1 Cor. 46, 7, (cf. Fritzsche, Com. on Rom. iii. p. 45), - now of the mystical body, i. e. the church: 1 Co. xii. 27; Eph. v. 30, [cf. iv. 16 WH mrg.]; τὰ σώματα of Christians are called μέλη of Christ, because the body is the abode of the spirit of Christ and is consecrated to Christ's service, 1 Co. vi. 15.*

Μελχί (T Tr WH Μελχεί; see ει, ι), δ, (מְלְבֵּוֹ my king), Melchi; 1. one of Christ's ancestors: Lk. iii. 24. 2. another of the same: ib. iii. 28.*

Μιλχωτεδίκ (in Joseph. antt. 1, 10, 2 Μελχιστεδίκης, -ου), δ, (ρτζι-τόρ king of righteousness), Melchizedek, king of Salem (see under Σαλήμ) and priest of the most high God, who lived in the days of Abraham: Heb. v. 6, 10; vi. 20; vii. 1, 10 sq. 15, 17, 21 [R G L]; cf. Gen. xiv. 18 sqq.; Ps. cix. (cx.) 4. [Cf. B. D. s. v.]*

μεμβράνα [Soph. Lex. -āνa; cf. Chandler § 136], -πε [B. 17 (15)], ή, Lat. membrana, i. e. parchment, first made of dressed skins at Pergamum, whence its name: 2 Tim. iv. 13 [Act. Barn. 6 fin. Cf. Birt, Antikes Buchwesen, ch. ii.; Gardthausen, Palaeographie, p. 39 sq.].*

μέμφομαι; 1 aor. ἐμεμψάμην; in class. Grk. fr. Hesiod (opp. 184) down; to blame, find fault: absol. Ro. ix. 19; the thing found fault with being evident from what precedes, Mk. vii. 2 Rec.; αὐτούς, Heb. viii. 8 L T Tr mrg. WH txt., where R G Tr txt. WH mrg. αὐτοῖς, which many join with μεμφόμενος (for the person or thing blamed is added by Grk. writ. now in the dat., now in the acc.; see Passow [or L. and S.] s. v., cf. Krüger § 46, 7, 3); but it is more correct to supply αὐτήν, i. e. διαθήκην, which the writer wishes to prove was not "faultless" (cf. 7), and to join αὐτοῖς with λέγει; [B. § 133, 9].*

μεμψίμοιρος, -ον, (μέμφομαι, and μοῖρα fate, lot), complaining of one's lot, querulous, discontented: Jude 16. (Isocr. p. 234 c. [p. 387 ed. Lange]; Aristot. h. a. 9, 1 [p. 608', 10]; Theophr. char. 17, 1; Lcian. dial. deor. 20, 4; Plut. de ira cohib. c. 13.)*

μίν, a weakened form of μήν, and hence properly a particle of affirmation: truly, certainly, surely, indeed, - its affirmative force being weakened, yet retained most in Ionic, Epic, and Herodotus, and not wholly lost in Attic and Hellenistic writers (µér 'confirmative'; cf. 4 Macc. xviii. 18). Owing to this its original meaning it adds a certain force to the terms and phrases with which it is connected, and thus contrasts them with or distinguishes them from others. Accordingly it takes on the character of a concessive and very often of a merely distinctive particle, which stands related to a following & or other adversative conjunction, either expressed or understood, and in a sentence composed of several members is so placed as to point out the first member, to which a second, marked by an adversative particle, is added or opposed. It corresponds to the Lat. quidem, indeed, Germ. zwar (i. e. prop. zu Wahre, i. e. in Wahrheit [in truth]); but often its force cannot be reproduced. Its use in classic Greek is exhibited by Devarius i. p. 122 sqq., and Klotz on the same ii. 2 p. 656 sqq.; Viger i. p. 531 sqq., and Hermann on the same p. 824 sq.; al.; Matthiae § 622; Kühner ii. p. 806 sqq. §§ 527 sqq.; p. 691 sqq.; § 503; [Jelf § 729, 1, 2; §§ 764 sqq.]; Passow, and Pape, [and L. and S.] s. v.

I. Examples in which the particle μέν is followed in another member by an adversative particle expressed. Of these examples there are two kinds:

1. those in which μέν has a concessive force, and δί (or ἀλλά) introduces a restriction, correction, or amplification of what has been said in the former member, indeed... but, yet, on the other hand. Persons or things, or predications about either, are thus correlated: Mt. iii. 11, cf. Mk. i. 8 (where T Tr WH om. L br. μέν); Lk. iii. 16 (where the meaning is, 'I indeed baptize as well as he who is to come after me, but his baptism is of greater efficacy'; cf. Acts i. 5); Mt. ix. 37 and Lk. x. 2 (although the harvest is great, yet the laborers are few);

Mt. xvii. 11 sq. (rightly indeed is it said that Elijah will come and work the amokaráoraois, but he has already come to bring about this very thing); Mt. xx. 28; xxii. 8; xxiii. 28; Jn. xvi. 22; xix. 32 sq.; Acts xxi. 39 (although I am a Jew, and not that Egyptian, yet etc.); Acts xxii. 3 [R]; Ro. ii. 25; vi. 11; 1 Co. i. 18; ix. 24; xi. 14 sq.; xii. 20 [R G L br. Tr br. WH mrg.]; xv. 51 [R G L br.]; 2 Co. x. 10; Heb. iii. 5 sq.; 1 Pet. i. 20, and often. $\mu \acute{e}\nu$ and $\delta \acute{e}$ are added to articles and pronouns: of mer... of de, the one indeed ... but the other (although the latter, yet the former), Phil. i. 16 sq. [acc. to crit. txt.]; os $\mu \dot{\epsilon} \nu \dots \delta s$ of, the one indeed, but (yet) the other etc. Jude 22 sq.; rives mer... rives de kal, Phil. i. 15; with conjunctions: el uer our, if indeed then, if therefore . . . el dé, but if, Acts xviii. 14 sq. RG; xix. 38 sq.; xxv. 11 L T Tr WH [εὶ μὲν οὖν . . . νυνὶ δέ, Heb. viii. 4 sq. (here R G el μεν γάρ)]; el μεν ... νῦν δέ, if indeed (conceding or supposing this or that to be the case) . . . but now, Heb. xi. 15; κάν μέν . . εἰ δὲ μήγε, Lk. xiii. 9; μèν γàρ . . . δέ, 1 Co. xi. 7; Ro. ii. 25; μèν οὖν . . . dé, Lk. iii. 18; els μèν . . . els dé, Heb. 1x. 6 sq.; μέν ... άλλά, indeed ... but, although ... yet, Ro. xiv. 20; 1 Co. xiv. 17; μἐν . . . πλήν, Lk. xxii. 22. [Cf. W. 443 (413); B. § 149, 12 a.] 2. those in which uér loses its concessive force and serves only to distinguish, but & retains its adversative power: Lk. xi. 48; Acts xiii. 36 sq.; xxiii. 8 [here WH txt. om. Tr br. μέν]; 1 Co. i. 12, 23, Phil. iii. 1; Heb. vii. 8; ἀπὸ μὲν . . ἐπὶ δέ, 2 Tim. iv. 4; δ μέν οὖν (Germ. er nun [he, then,]) . . . ol δέ, Acts xxviii. 5 sq.; δς μέν ... δς δέ, and one ... and another, 1 Co. xi. 21; of $\mu \hat{\epsilon} \nu \dots \delta \delta \hat{\epsilon}$ (he, on the contrary), Heb. vii. 20 sq. 23 sq.; ἐκείνοι μὲν οὖν . . . ἡμείς δέ, 1 Co. ix. 25; εl μέν οὖν . . . εἰ δέ, Acts xviii. 14 sq. [RG]; xix. 38; xxv. 11 [LTTrWH]; and this happens chiefly when what has already been included in the words immediately preceding is separated into parts, so that the adversative particle contrasts that which the writer especially desires to contrast: ἐκάστφ ... τοῖς μὲν ζητούσιν ... τοις δε εξ εριθείας etc. Ro. ii. 6-8; πας ... έκεινοι μέν . . . ήμεις δέ etc. 1 Co. ix. 25; add, Mt. xxv. 14 sq. 83; Ro. v. 16; xi. 22. 3. μέν . . . δέ serve only to distribute a sentence into clauses: both ... and; not only ... but also; as well ... as: Jn. xvi. 9-11; Ro. viii. 17; Jude 8; πρώτον μέν . . . ἔπειτα δέ, Heb. vii. 2; δ μέν ... 8 82... 8 84, some ... some ... some, Mt. xiii. 8; [εκαστος ... δ μέν ... δ δέ, each ... one ... another, 1 Co. vii. 7 L T Tr WH]; δς μέν ... δς δέ, one ... another, Mt. xxi. 35; Acts xvii. 32; 1 Co. vii. 7 [R G]; of μέν άλλοι [L ol] δε . . . ετεροι δε, Mt. xvi. 14; δ μεν γάρ ἄλλφ δε . . . ετέρφ δε [here T Tr WH om. L br. δε], 1 Co. xii. 8-10; å μεν . . . foll. by άλλα δέ three times, Mt. xiii. 4 sq. 7 sq.; άλλος μέν, άλλος δέ, 1 Co. xv. 39; τοῦτο μέν · · · τοῦτο δέ, on the one hand · · · on the other; partly...partly, Heb. x. 33, also found in prof. auth. cf. W. 142 (135). uév is followed by another particle: ёнеста, Jn. xi. 6; 1 Co. xii. 28; Jas. iii. 17; кай риг, Acts xxvi. 4, 6; τὰ νῦν, Acts xvii. 30; πολύ [RG πολλφ] μάλλον, Heb. xii. 9.

II. Examples in which uér is followed neither by de nor by any other adversative particle (μέν 'solitarium'); cf. W. 575 (534) sq.; B. 365 (313) sq. These exx. are of various kinds; either 1. the antithesis is evident from the context; as, Col. ii. 23 ('have indeed a show of wisdom', but are folly [cf. Bp. Lghtft. in loc.]); ή μέν . . . σωτηρίαν, sc. but they themselves prevent their own salvation, Ro. x. 1; τὰ μὲν . . . δυνάμεσω, sc. but ye do not hold to my apostolic authority, 2 Co. xii. 12; ανθρωποι μέν [LTTrWHom. μέν] . . . ομνύουσιν, sc. ό δέ θεδς καθ έαυτοῦ δμνύει, Heb. vi. 16. Or antithetic idea is brought out by a different turn of the sentence: Acts xix. 4 [Rec.], where the expected second member, Ίησοῦς δέ ἐστιν ὁ ἐρχόμενος, is wrapped up in τουτ' έστιν είς τον Ίησουν; Ro. xi. 13 εφ' όσον μέν κτλ., where the antithesis παραζηλώ δέ κτλ. is contained in είπως παραζηλώσω; Ro. vii. 12 δ μέν νόμος κτλ., where the thought of the second member, 'but sin misuses the law,' is expressed in another form in 13 sqq. by an anacoluthon, consisting of a change from the disjunctive to a conjunctive construction (cf. Herm. ad Vig. p. 839), we find μὲν . . . τέ, Acts xxvii. 21; μὲν . . . καί, 1 Th. ii. 18; in distributions or partitions, Mk. iv. 4-8 [here RG $\mu \hat{\epsilon} \nu \dots \delta \hat{\epsilon} \dots \kappa \alpha \hat{l} \dots \kappa \alpha \hat{l}$; Lk. viii. 5-8; or, finally, that member in which & would regularly follow immediately precedes (Herm. ad Vig. p. 839), Acts xxviii. 22 [yet see Meyer ad loc.; cf. B. § 149, 12 d.]. Or writer, in using $\mu \hat{\epsilon} \nu$, perhaps had in mind a second member to be introduced by de, but was drawn away from his intention by explanatory additions relating to the first member: thus Acts iii. 13 (δν ύμεις μέν — Rec. om. this μέν - etc., where δ θεός δε flyespev εκ νεκρών, cf. 15, should have followed); esp. (as occasionally in class. Grk. also) after πρώτον μέν: Ro. i. 8; iii. 2; 1 Co. xi. 18; τον μέν πρώτον λόγον κτλ. where the antithesis τον δε δεύτερον λόγον κτλ. ought to have followed, Acts i. 4. μέν οδν [in Lk. xi. 28 T Tr WH μενοῦν], Lat. quidem igitur, [Eng. so then, now therefore, verily, etc.], (where µέν is confirmatory of the matter in hand, and ove marks an inference or transition, cf. Klotz ad Devar. ii. 2 p. 662 sq.; [Herm. Vig. pp. 540 sq. 842; B. § 149, 16]): Acts i. 18; v. 41; xiii. 4; xvii. 30; xxiii. 22; xxvi. 9; 1 Co. vi. 4, 7 [here Tom. Tr br. οὖν]; ἀλλὰ μὲν οὖν, Phil. iii. 8 G L Tr; el µèv oùv, Heb. vii. 11. solitarium has a concessive and restrictive force, indeed, verily, (Germ. freilich), [cf. Klotz, Devar. ii. 2 p. 522; Hartung, Partikeln, ii. 404]: εὶ μέν, 2 Co. xi. 4; μὲν οὖν now then, (Germ. nun freilich), Heb. ix. 1 [cf. B. u. s. On the use of mer our in the classics of. Cope's note on Aristot. rhet. 2, 9, 11.] 6. μενοῦνγε, q. v. in its place.

III. As respects the Position of the particle: it never stands at the beginning of a sentence, but yet as near the beginning as possible; generally in the second or third place, by preference between the article and noun, [exx. in which it occupies the fourth place are Acts iii. 21; 2 Co. x. 1; Col. ii. 23; Acts xiv. 12 Rec.; the fifth place, Eph. iv. 11; Ro. xvi. 19 RWH br.; 1 Co. ii. 15 RG; (Jn. xvi. 22, see below)]; moreover, in the

midst of a clause also it attaches itself to a word the torce of which is to be strengthened, as καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε [but L T Tr WH . . . οὖν νῦν μὲν λύπ.], Jn. xvi. 22; cf. W. § 61, 6. The word is not found in the Rev. or in the Epp. of John.

Mevvá or Mévvas, see Maïváv.

μεν-οθν i. q. μέν οὖν, see μέν, ΙΙ. 4 sq.

per-oθr γε [μενοῦν γε L Tr], (μέν, οδν, γέ), nay surely, nay rather; three times in answers by which what was previously said is corrected (and standing at the beginning of the clause, contrary to Attic usage where μέν οδν is never so placed; cf. Sturz, De dial. Mac. et Alex. p. 203 sq.; Lob. ad Phryn. p. 342; [B. 370 sq. (318); W. § 61, 6]): Lk. xi. 28 [where T Tr WH μενοῦν]; Ro. ix. 20; x. 18; also Phil. iii. 8 [where L G Tr μὲν οδν, WH μέν οδν γε], and Nicet. ann. 21, 11. 415 [p. 851 ed. Bekk.].*

μέν-τοι, (μέν, τοί), [Tr μέν τοι in 2 Tim. ii. 19], a particle of affirmation, and hence also often of opposition (on its various use in class. Grk. cf. Devar. p. 124 sq. and Klotz's comments, vol. ii. 2 pp. 60 and 663 sqq.; Herm. ad Vig. p. 840 sq.), but yet, nevertheless, howbeit: Jn. iv. 27: vii. 13; xx. 5; xxi. 4; 2 Tim. ii. 19; Jude 8 (the connection of which vs. with what precedes is as follows: 'although these examples were set forth as warnings, nevertheless' etc.); ὅμως μέντοι, yet nevertheless, Jn. xii. 42; μέντοι, i. q. rather, Jas. ii. 8 (if ye do not have respect of persons, but rather observe the law of love, with which προσωποληψία is incompatible; [if however, howbeit if]).*

μένω; impf. έμενον; fut. μενώ; 1 aor. έμεινα; plupf. μεμενήκειν without augm. (1 Jn. ii. 19; cf. έκβάλλω, [and see Tdf. Proleg. p. 120 sq.]); [fr. Hom. down]; Sept. chiefly for קום and קום, also for ישב, חבה, etc.; to remain, abide; I. intransitively; in reference to PLACE; a. prop. i. q. Lat. commoror, to sojourn, tarry: ev w. dat. of place, Lk. viii. 27; x. 7; Jn. vii. 9; xi. 6; Acts xx. 15; xxvii. 31; xxviii. 30 [RGL]; 2 Tim. iv. 20; with adverbs of place: exeî, Mt. x. 11; Jn. ii. 12; x. 40; [xi. 54 WH Tr txt.]; &de, Mt. xxvi. 38; Mk. xiv. 34; παρά των, with one, Jn. i. 39 (40); xiv. 25; Acts xviii. 20 [RG]; xxi. 7; σύν τινι, Lk. i. 56; καθ έαυτόν, dwell at his own house, Acts xxviii. 16, cf. 30. i. q. tarry as a guest, lodge: ποῦ, Jn. i. 38 (39); ἐν w. dat. of place, Lk. xix. 5; Acts ix. 43; παρά τινι, in one's house, Acts ix. 43; xviii. 3; xxi. 8; of tarrying for a night, μετά τινος, σύν τινι, Lk. xxiv. 29. i. q. to be kept, to remain: dead bodies έπὶ τοῦ σταυροῦ, Jn. xix. 31; τὸ κλημα έν τῆ άμπέλφ, Jn. xv. 4. b. tropically; a. i. q. not to depart, not to leave, to continue to be present: μετά τινος (gen. of pers.), to maintain unbroken fellowship with one, adhere to his party, 1 Jn. ii. 19; to be constantly present to help one, of the Holy Spirit, Jn. xiv. 16 R G; also παρά w. dat. of pers., Jn. xiv. 17; ἐπί τινα, to put forth constant influence upon one, of the Holy Spirit, Jp. i. 32 sq.; also of the wrath of God, ib. iii. 36; 70 κάλυμμα έπὶ τῆ ἀναγνώσει, of that which continually prevents the right understanding of what is read, 2 Co. iii. 14. In the mystic phraseology of John, God is said uireur in Christ, i. e. to dwell as it were within him, to be continually operative in him by his divine influence and energy, Jn. xiv. 10; Christians are said μένειν έν τῷ θεῷ, to be rooted as it were in him, knit to him by the spirit they have received from him, 1 Jn. ii. 6, 24, 27; iii. 6; hence one is said péver in Christ or in God, and conversely Christ or God is said uéver in one: Jn. vi. 56; xv. 4 sq.; 1 Jn. iii. 24; iv. 13, 16; δ θεὸς μένει έν αὐτῷ κ. αὐτὸς έν τῷ θεῷ. 1 Jn. iv. 15; cf. Rückert, Abendmahl, p. 268 sq. μένει τι έν έμοί, something has established itself permanently within my soul, and always exerts its power in me: τὰ ὑήματά μου, Jn. xv. 7; δ λόγος τοῦ θεοῦ, 1 Jn. ii. 14; ή χαρὰ ή ἐμή (not joy in me i. e. of which I am the object, but the joy with which I am filled), Jn. xv. 11 Rec.; δ ἢκούσατε, 1 Jn. ii. 24; the Holy Spirit, Jn. ii. 17; iii. 9; ή ἀλήθεια, 2 Jn. 2; love towards God, 1 Jn. iii. 17; in the same sense one is said έχειν τι μένον εν έαυτώ, as τὸν λόγον τοῦ θεοῦ, Jn. v. 38; ζωὴν αἰώνιον, 1 Jn. iii. 15. i. q. to persevere; ev Twi, of him who cleaves, holds fast, to a thing: ἐν τῷ λόγω, Jn. viii. 31; ἐν τῆ ἀγάπη, 1 Jn. iv. 16; εν πίστει, 1 Tim. ii. 15; εν οίς (εν τούτοις, ά) εμαθες, 2 Tim. iii. 14; ἐν τῆ διδαχῆ, 2 Jn. 9, (ἐν τῷ Ἰουδαϊσμῷ, 2 Macc. viii. 1); differently ἐν τῆ ἀγάπη τινός, i. e. to keep one's self always worthy of his love, Jn. xv. 9 sq. to be held, or kept, continually: ἐν τῷ θανάτφ, in the state of death, 1 Jn. iii. 14; ἐν τῆ σκοτία, Jn. xii. 46; ἐν τῶ 2. to TIME; to continue to be, i. e. φωτί, 1 Jn. ii. 10. not to perish, to last, to endure: of persons, to survive, live, (exx. fr. prof. auth. are given in Kypke, Observv. i. p. 415 sq.): Phil. i. 25 [so ἐμμένειν, Sir. xxxix. 11]; with εἰς τὸν alova added, Jn. xii. 34; Heb. vii. 24; also of him who becomes partaker of the true and everlasting life, opp. to παράγεσθαι, 1 Jn. ii. 17; εως άρτι, opp. to οἱ κοιμηθέντες, 1 Co. xv. 6; δλίγον, Rev. xvii. 10; ἔως ἔρχομαι, Jn. xxi. 22 sq.; of things, not to perish, to last, stand: of cities, Mt. xi. 23; Heb. xiii. 14; of works, opp. to κατακαίεσθαι, 1 Co. iii. 14; of purposes, moral excellences, Ro. ix. 11; 1 Co. xiii. 13; Heb. xiii. 1; λόγος θεοῦ, 1 Pet. i. 23; (where Rec. adds els 7. alwa); of institutions, Heb. xii. 27. δ καρπός, Jn. xv. 16; υπαρξις, Heb. x. 34; δμαρτία, Jn. ix. 41; βρῶσις, opp. to ἡ ἀπολλυμένη, Jn. vi. 27; one's δικαιοσύνη with είς τον αίωνα added, 2 Co. ix. 9; το ρήμα κυρίου, 1 Pet. i. 25. things which one does not part with are said méveur to him, i. e. to remain to him, be still in (his) possession: Acts v. 4 (1 Macc. xv. 7). STATE or CONDITION; to remain as one is, not to become another or different: with a predicate nom. µóvos, Jn. xii. 24; ἀσάλευτος, Acts xxvii. 41; ἄγαμος, 1 Co. vii. 11; πιστός, 2 Tim. ii. 13; lepeús, Heb. vii. 3; with adverbs, ούτως, 1 Co. vii. 40; ως καγώ, ibid. 8; ἐν w. dat. of the state, ibid. 20, 24. II. transitively; revá, to wait for, await one [cf. B. § 131, 4]: Acts xx. 23; with en and dat. of place added, ibid. 5. [Comp.: ἀνα-, δια-, ἐν-, ἐπι-, κατα-, παρα-, συν-παρα-, περι-, προσ-, ὑπο-μένω.]

μερίζω: 1 aor. ἐμέρισα; pf. μεμέρικα (1 Co. vii. 17 T Tr txt. WH txt.); Pass., pf. μεμέρισμαι; 1 aor. ἐμερί σθην; Mid., 1 aor. inf. μερίσασθαι; (fr. μέρος, as μελίζω

fr. μέλος); fr. Xen. down; Sept. for הַקְלָּה; to divide; a. to separate into parts, cut into pieces: pass. μεμέρισται δ Χριστός; i. e. has Christ himself, whom ye claim as yours, been like yourselves divided into parts, so that one has one part and another another part? 1 Co. i. 13 [L WH txt. punctuate so as to take it as an exclamatory declaration; see Meyer in loc.]; trop. μεμέρισται ή γυνή και ή παρθένος, differ in their aims, follow different interests, [A. V. there is a difference between; but L Tr WH connect $\mu\epsilon\mu$. with what precedes], 1 Co. vii. 33 (34); to divide into parties, i. e. be split into factions (Polyb. 8, 23, 9): καθ ἐμαυτοῦ to be at variance with one's self, to rebel [A. V. divided] against one's self, Mt. xii. 25; also ἐπ' ἐμαυτόν, ib. 26; Mk. iii. 24-26. to distribute: τί τισι, a thing among persons, Mk. vi. 41; to bestow, impart: τινί, 1 Co. vii. 17; τί τινι, Ro. xii. 3; 2 Co. x. 13; Heb. vii. 2, (Sir. xlv. 20; Polyb. 11, 28, 9); mid. μερίζομαί τι μετά τινος, to divide (for one's self) a thing with one, Lk. xii. 13 (Dem. p. 913, 1). [COMP.: δια-, συμ-μερίζω.]

μάριμνα, -as, ή, (fr. μερίζω, μερίζομαι, to be drawn in different directions, cf. [Eng. 'distraction' and 'curae quae meum animum divorse trahunt'] Ter. Andr. 1, 5, 25; Verg. Aen. 4, 285 sq.; [but acc. to al. derived fr. a root meaning to be thoughtful, and akin to μάρτνε, memor, etc.; cf. Vaniček p. 1201; Curtius § 466; Fick iv. 283; see μάρτνε]), care, anxiety: 1 Pet. v. 7 (fr. Ps. liv. (lv.) 23); Lk. viii. 14; xxi. 34; w. gen. of the obj., care to be taken of, care for a thing, 2 Co. xi. 28; τοῦ αἰῶνος (τούτου), anxiety about things pertaining to this earthly life, Mt. xiii. 22; Mk. iv. 19. [(Hom. h. Merc.), Hes., Pind., al.]*

μεριμνάω, -ω; fut. μεριμνήσω; 1 aor. subj. 2 pers. plur. μεριμνήσητε; (μέριμνα); a. to be anxious; to be troubled with cares: absol., Mt. vi. 27, 31; Lk. xii. 25; μηδέν μερ. be anxious about nothing, Phil. iv. 6; with dat. of the thing for the interests of which one is solicitous [cf. W. § 31, 1 b.]: τη ψυχη, about sustaining life, τῷ σώματι, Mt. vi. 25; Lk. xii. 22; περί τινος, about a thing, Mt. vi. 28; Lk. xii. 26; εls τὴν αῦριον, for the morrow, i. e. about what may be on the morrow, Mt. vi. 34; foll. by an indir. quest. πῶς ἢ τί, Mt. x. 19; Lk. xii. 11 [here Tr mrg. om. Tr txt. WH br. † τί]; joined with τυρβάζεσθαι (θορυβάζ.) foll. by περί πολλά, Lk. x. 41 [WH b. to care for, look out for, (a thing); to mrg. om.] seek to promote one's interests: τὰ ἐαυτῆς, Mt. vi. 34 Rec.; τὰ τοῦ κυρίου, 1 Co. vii. 32-34; τὰ τοῦ κόσμου, 1 Co. vii. 34; έαυτης, Mt. vi. 34 L T Tr WH (a usage unknown to Grk. writ.. although they put a gen. after other verbs of caring or providing for, as επιμελείσθαι, φροντίζειν, προνοείν, cf. Krüger § 47, 11; W. 205 (193); B. § 133, 25); τὰ περί τινος, Phil. ii. 20; ΐνα τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνώσι τὰ μέλη, that the members may have the same care one for another, 1 Co. xii. 25. (Sept. for דָאָנ, to be anxious, Ps. xxxvii. (xxxviii.) 19; רָנֵז to be disturbed, annoyed in spirit, 2 S. vii. 10; 1 Chr. xvii. 9; in Grk. writ. fr. Xen. and Soph. down.) [Comp.: προ-μεριμνάω.]*

μερίς, -ίδος, ή, (see μέρος), Sept. chiefly for תֵלְכָה, תֵלֶכָה,

ς τις. Antipho and Thuc. down]; a part, i. q. a part as distinct from the whole: (τῆς) Maredovías, Acts xvi. 12 [on which see Hort in WH. App. ad loc.]. 2. an assigned part, a portion, share: Lk. x. 42 (see ayabós, 2); ἔστι μοι μερὶς μετά τινος, I have a portion, i. e. fellowship, with one, 2 Co. vi. 15. οὐκ ἔστι μοι μερὶς ἡ κλῆρος ἔν τινι, I have neither part nor lot, take no share, in a thing, Acts viii. 21; ἰκανοῦν τινα εἰς τὴν μερὶδα τινός, to make one fit to obtain a share in a thing [i. e. partit. gen.; al. gen. of apposition], Col. i. 12.*

μερισμός, -οῦ, ὁ, (μερίζω), a division, partition, (Plat., Polyb., Strab., [al.]); 1. a distribution; plur. distributions of various kinds: πνεύματος άγίου, gen. of the obj., Heb. ii. 4. 2. a separation: axps periodo ψυχῆς κ. πνεύματος, which many take actively: 'up to the dividing' i. e. so far as to cleave asunder or separate; but it is not easy to understand what the dividing of the 'soul' is. Hence it is more correct, I think, and more in accordance with the context, to take the word passively (just as other verbal subst. ending in uos are used, e. g. άγιασμός, πειρασμός), and translate even to the division, etc., i. e. to that most hidden spot, the dividing line between soul and spirit, where the one passes into the other, Heb. iv. 12; [cf. Siegfried, Philo von Alex. u. s. w. p. 325 sq.].*

μεριστής, -οῦ, ὁ, (μερίζω), a divider: of an inheritance, Lk. xii. 14. (Pollux [4, 176].)

μέρος, -ους, τό, (μείρομαι to share, receive one's due portion), [fr. Pind., Aeschyl., Hdt. down], a part; i.e. a part due or assigned to one, (Germ. Antheil): ἀφαιρεῦν τὸ μέρος τινὸς (gen. of pers.) ἀπό or ἔκ τινος (gen. of the thing), Rev. xxii. 19; exew plepos ev with dat. of the thing, Rev. xx. 6; μέρος ἔχειν μετά τινος, (participation in the same thing, i. e.) to have part (fellowship) with one, Jn. xiii. 8; hence, as sometimes in class. Grk. (Eur. Alc. 477 [474]), lot, destiny, assigned to one, Rev. xxi. 8; rebivas τὸ μέρος τινὸς μετά τινων, to appoint one his lot with certain persons, Mt. xxiv. 51; Lk. xii. 46. 2. one of a. univ.: in a conthe constituent parts of a whole; text where the whole and its parts are distinguished, Lk. xi. 36; Jn. xix. 23; Rev. xvi. 19; w. a gen. of the whole, Lk. xv. 12; xxiv. 42; where it is evident from the context of what whole it is a part, Acts v. 2; Eph. iv. 16; τὸ ἐν μέρος, sc. τοῦ συνεδρίου, Acts xxiii. 6; τοῦ μέρους τῶν Φαρισαίων, of that part of the Sanhedrin which consisted of Pharisees, Acts xxiii. 9 [not Lchm.]; τὰ μέρη. w. gen. of a province or country, the divisions or regions which make up the land or province, Mt. ii. 22; Acts ii. 10; w. gen. of a city, the region belonging to a city, country around it, Mt. xv. 21; xvi. 13; Mk. viii. 10; τὰ ἀνωτερικὰ μέρη, the upper districts (in tacit contrast with τὰ κατώτερα, and with them forming one whole), Acts xix. 1; τὰ μέρη ἐκεῖνα, those regions (which are parts of the country just mentioned, i. e. Macedonia), Acts xx. 2; τὰ κατώτερα μέρη w. gen. of apposition, τῆς γῆς, Eph. iv. 9 (on which see κατώτερος); εἰς τὰ δεξιὰ μέρη τοῦ πλοίου, i. e. into the parts (i. e. spots sc. of the lake) on the right side of the ship, Jn. xxi. 6. Adverbial phrases

αρλ μέρος (see ἀνά, 1), 1 Co. xiv. 27; κατά μέρος, severally, part by part, in detail, Heb. ix. 5 [see kará, II. 8 a. γ.]; μέρος τι (acc. absol.) in part, partly, 1 Co. xi. 18 (Thuc. 2, 64; 4, 30; Isocr. p. 426 d.); ἀπὸ μέρους, in part, i. e. somewhat, 2 Co. i. 14; in a measure, to some degree, ib. ii. 5; [Ro. xv. 24]; as respects a part, Ro. xi. 25; here and there, Ro. xv. 15; en uépous as respects individual persons and things, severally, individually, 1 Co. xii. 27; in part, partially, i. e. imperfectly, 1 Co. xiii. 9, 12; τὸ ἐκ μέρους (opp. to τὸ τέλειον) [A. V. that which is in part] imperfect (Luth. well, das Stückwerk), ibid. 10. [Green (Crit. Note on 2 Co. i. 14) says "ἀπὸ μ. differs in Paul's usage from & u. in that the latter is a contrasted term in express opposition to the idea of a complete whole, the other being used simply without such aim"; cf. Bnhdy. Syntax, p. 230; Meyer on 1 Co. xii. 27.] any particular, Germ. Stück, (where the writer means to intimate that there are other matters, to be separated from that which he has specified): ἐν τῷ μέρει τούτφ, in this particular i. e. in regard to this, in this respect, 1 Pet. iv. 16 R; 2 Co. iii. 10; ix. 3; w. a gen. of the thing, Col. ii. 16 [where see Bp. Lghtft.]; τοῦτο τὸ μέρος, sc. της έργασίας ημών (branch of business), Acts xix. 27, cf. 25.

μεσημβρία, -as, ή, (μέσος and ήμέρα), fr. Hdt. down, midday [on the omission of the art. cf. W. 121 (115)]; (as respects time) noon: Acts xxii. 6. b. (as respects locality) the south: Acts viii 26 [al. refer this also to a.; see κατά, II. 2].*

μεσιτεύω: 1 aor. εμεσίτευσα; (μεσίτης [cf. W. p. 25 1. to act as mediator, between litigating or covenanting parties; trans. to accomplish something by interposing between two parties, to mediate, (with acc. of the result): την διάλυσιν, Polyb. 11, 34, 3; τὰς συνθήκας, Diod. 19, 71; Dion. Hal. 9, 59; [cf. Philo de plant. Noë, ii. 2 fin.]. 2. as a meditys is a sponsor or surety (Joseph. antt. 4, 6, 7 ταθτα δμνύντες έλεγον και τον θεον μεσίτην δυ ύπισ γνούντο ποιούμενοι [cf. Philo de spec. legg. iii. 7 ἀοράτω δὲ πράγματι πάντως ἀδρατος μεσιτεύει θεός etc.]), 80 μεσιτεύω comes to signify to pledge one's self, give surety: ὅρκω, Heb. vi. 17.*

μεσίτης, -ου, ό, (μέσος), one who intervenes between two, either in order to make or restore peace and friendship, or to form a compact, or for ratifying a covenant; a medium of communication, arbitrator, (Vulg. [and A. V.] mediator): ¿ perims [generic art. cf. W. § 18, 1 sub fin.], i. e. every mediator, whoever acts as mediator, ένδς οὐκ Tore, does not belong to one party but to two or more, Gal. iii. 20. Used of Moses, as one who brought the commands of God to the people of Israel and acted as mediator with God on behalf of the people, ib. 19 (cf. Deut. v. 5: hence he is called μεσίτης καὶ διαλλακτής by Philo also, vit. Moys. iii. § 19). Christ is called $\mu\epsilon\sigma$. θεοῦ κ. ἀνθρώπων, since he interposed by his death and restored the harmony between God and man which human sin had broken, 1 Tim. ii. 5; also μεσ. διαθήκης, Heb. viii. 6; ix. 15; xii. 24. (Polyb. 28, 15, 8; Diod. 4,

de Is. et Os. 46; once in Sept., Job ix. 33.) Cf. Fischer, De vitiis lexx. N. T. p. 351 sqq.

μισο-νύκτιον, -ου, τό, (neut. of the adj. μεσονύκτιος in Pind. et al., fr. μέσος and νύξ, νυκτός), midnight: μεσονυκτίου, at midnight [W. § 30, 11; B. § 132, 26], Mk. xiii. 35 [here T Tr WH acc.; cf. W. 280 (215 sq.); B. § 131, 11]; Lk. xi. 5; κατὰ τὸ μ. about midnight, Acts xvi. 25; μέχρι μ. until midnight, Acts xx. 7. (Sept.; Hippocr., Aristot., Diod., Strabo, Lcian., Plut.; cf. Lob. ad Phryn. p. 53, [W. p. 23 c.].) *

Μεσοποταμία, -as, ή, (fem. of μεσοποτάμιος, -a, -ov, sc. χώρα; fr. μέσος and ποταμός), Mesopotamia, the name, not so much political as geographical (scarcely in use before the time of Alexander the Great), of a region in Asia, lying between the rivers Euphrates and Tigris (whence it took its name; cf. Arrian, anab. Alex. 7, 7; Tac. ann. 6, 37; אָרָם נְהַרִים, Aram of the two rivers, Gen. xxiv. 10), bounded on the N. by the range of Taurus and on the S. by the Persian Gulf; many Jews had settled in it (Joseph. antt. 12, 8, 4): Acts ii. 9; vii. 2. [Cf. Socin in Encycl. Brit. ed. 9 s. v.; Rawlinson, Herodotus, vol. i. Essay ix.]*

μίσος, -η, -ον, [fr. Hom. down], middle, (Lat. medius, 1. as an adjective: μέσης νυκτός, at midnight, Mt. xxv. 6; μέσης ἡμέρας, Acts xxvi. 13 (acc. to Lob. ad Phryn. pp. 53, 54, 465, the better writ. said μέσυν ήμέρας, μεσούσα ήμέρα, μεσημβρία); w. gen.: [ἐκάθητο ό Πέτρος μέσος αὐτῶν, Lk. xxii. 55 (RGL ἐν μέσφ)]; μέσος ύμῶν ἔστηκε [al. στήκει], stands in the midst of you, Jn. i. 26, (Plat. de rep. 1 p. 330 b.; polit. p. 303 a.); ἐσχίσθη μέσον, (the veil) was rent in the midst, Lk. xxiii. 45 [W. 131 (124) note]; ελάκησε μέσος, Acts i. 18; (ἐσταύρωσαν) μέσον τὸν Ἰησοῦν, Jn. xix. 18. neut. τὸ μέσον or (without the art. in adverb. phrases, as δια μέσου, εν μέσφ, cf. W. 123 (117); [cf. B. § 125, 6]) μέσον is used as a substantive; Sept. for মান (constr. state אות), and קרב; the midst: ava μέσον (see ava, 1 [and added note below]); διὰ μέσου (τινός), through the midst (Am. v. 17; Jer. xliv. (xxxvii.) 4): αὐτῶν, through the midst of them, Lk. iv. 30; Jn. viii. 59 [Rec.]; Zauapelas, Lk. xvii. 11 [RG, but LTTr WH διά μέσον (see &á, B. I.); others take the phrase here in the sense of between (Xen. an. 1, 4, 4; Aristot. de anim. 2, 11 vol. i. p. 423b, 12; see L. and S. s. v. III. 1 d.); cf. Meyer ed. Weiss in loc. and added note below]; είς τὸ μέσον, into the midst, i. e., acc. to the context, either the middle of a room or the midst of those assembled in it: Mk. iii. 3; xiv. 60 Rec.; Lk. iv. 35; v. 19; vi. 8; Jn. xx. 19, 26; eis pégor (cf. Germ. mittenhin), Mk. xiv. 60 GLTTrWH; ἐν τῷ μέσφ, in the middle of the apartment or before the guests, Mt. xiv. 6; ἐν μέσφ, in the midst of the place spoken of, Jn. viii. 3, 9; in the middle of the room, before all, Acts iv. 7; w. gen. of place, Rev. ii. 7 Rec.; Lk. xxi. 21; (i. q. Germ. mittenauf) The πλατείας, Rev. xxii. 2 [but see below]; add, Lk. xxii. 55°; Acts xvii. 22; της θαλάσσης, in the midst (of the surface of) the sea, Mk. vi. 47; w. gen. plur. in the midst of, 54; Philo de somn. i. § 22; Joseph. antt. 16, 2, 2; Plut. | amongst: w. gen. of things, Mt. x. 16; Lk. viii. 7; x. 8;

Rev. i. 13; ii. 1; w. gen. of pers., Mt. xviii. 2; Mk. ix. 36; Lk. ii. 46; xxii. 55^b [here T Tr WH μέσος; see 1 above]; xxiv. 36; Acts i. 15; ii. 22; xxvii. 21; Rev. v. 6 [*? (see below); vi. 6]; trop. ἐν μέσω αὐτῶν εἰμι, I am present with them by my divine power, Mt. xviii. 20; w. gen. of a collective noun, Phil. ii. 15 R [see 3 below]; Heb. ii. 12: where association or intercourse is the topic. equiv. to among, in intercourse with: Lk. xxii. 27; 1 Th. ii. 7. in the midst of, i. e. in the space within, του θρόνου (which must be conceived of as having a semicircular shape): Rev. iv. 6; v. 6 [*?] where cf. De Wette and Bleek; [but De Wette's note on v. 6 runs "And I saw between the throne and the four living creatures and the elders (i. e. in the vacant space between the throne and the living creatures [on one side] and elders [on the other side], accordingly nearest the throne "etc.); avà μέσον in vii. 17 also he interprets in the same way; further see xxii. 2; cf. Kliefoth, Com. vol. ii. p. 40. For èv $\mu \epsilon \sigma \phi$ in this sense see Xen. an. 2, 2, 3; 2, 4, 17. 21; 5, 2, 27, etc.; Hab. iii. 2; ἀνὰ μέσον Polyb. 5, 55, 7; often in Aristot. (see Bonitz's index s. v. μέσος); Num. xvi. 48; Deut. v. 5; Josh. xxii. 25; Judg. xv. 4; 1 K. v. 12; Ezek. xlvii. 18; xlviii. 22; cf. Gen. i. 4; see Meyer on 1 Co. vi. 5; cf. ἀνά, 1]. κατὰ μέσον τῆς νυκτός, about midnight, Acts xxvii. 27 [see κατά, II. 2]. ἐκ τοῦ μέσου, like the Lat. e medio, i. e. out of the way, out of sight: αίρω τι, to take out of the way, to abolish, Col. ii. 14 Plut. de curiositate 9; Is. lvii. 2]; γίνομαι ἐκ μέσου, to be taken out of the way, to disappear, 2 Th. ii. 7; w. gen. of pers., ἐκ μέσου τινῶν, from the society or company of, out from among: Mt. xiii. 49; Acts xvii. 33; xxiii. 10; 1 Co. v. 2; 2 Co. vi. 17, (Ex. xxxi. 14; Num. xiv. 44 Alex.). 3. the neut. $\mu \acute{\epsilon} \sigma o \nu$ is used adverbially with a gen., in the midst of anything: ην μέσον της θαλάσσης, Mt. xiv. 24 [otherwise Trtxt. WH txt.; yet cf. W. § 54, 6] ([so Exod. xiv. 27]; Τέων γάρ μέσον είναι της 'Ιωνίης, Hdt. 7, 170); γενεάς σκολιάς, Phil. ii. 15 LT Tr WH (τῆς ήμέρας, the middle of the day, Sus. 7 Theodot.); cf. B. 123 (107 sq.), [cf. 319 (274); W. as above]. *

μεσότοιχον, -ου, τό, (μέσος, and τοῖχος the wall of a house), a partition-wall: τὸ μ. τοῦ φραγμοῦ (i. e. τὸν φραγμον τὸν μεσότοιχον ὅντα [A. V. the middle wall of partition; W. § 59, 8 a.]), Eph. ii. 14. (Only once besides, and that too in the masc.: τὸν τῆς ἡδονῆς κ. ἀρετῆς μεσότοιχον, Eratosth. ap. Athen. 7 p. 281 d.) •

μεσουράνημα, -τος, τό, (fr. μεσουρανέω; the sun is said μεσουρανείν to be in mid-heaven, when it has reached the meridian), mid-heaven, the highest point in the heavens, which the sun occupies at noon, where what is done can be seen and heard by all: Rev. viii. 13 (cf. Düsterdieck ad loc.); xiv. 6; xix. 17. (Manetho, Plut., Sext. Emp.).

μεσόω; (μέσος); to be in the middle, be midway: τῆς ἐορτῆς μεσούσης [where a few codd. μεσαζούσης (νυκτὸς μεσαζ. Sap. xviii. 14)], when it was the midst of the feast, the feast half-spent, Jn. vii. 14 (μεσούσης τῆς νυκτός, Εχ. xii. 29; Judith xii. 5; τῆς ἡμέρας, Neh. viii. 3 [Ald., Compl.]; in Grk. writ. fr. Aeschyl. and Hdt. down; θέρους μεσούντος, Thuc. 6, 30).*

Merotas, -ου [cf. B. 18 (16)], δ, Messiah; Chald.
κητική, Hebr. ητική, i. q. Grk. χριστός, q. v.: Jn. i. 41
(42); iv. 25. Cf. Delitzsch in the Zeitschr. f. d. luth.
Theol., 1876, p. 603; [Lagarde, Psalt. vers. Memphit., 1875, p. vii. On the general subject see esp. Abbot's supplement to art. Messiah in B. D. Am. ed. and reff. added by Orelli (cf. Schaff-Herzog) in Herzog 2 s. v. to Oehler's art.]*

μεστός, -ή, -όν, fr. Hom. [i. e. Epigr.] down, Sept. for Νρ, full; w. gen. of the thing: prop., Jn. xix. 29; xxi. 11; Jas. iii. 8; trop. in reference to persons, whose minds are as it were filled with thoughts and emotions, either good or bad, Mt. xxiii. 28; Ro. i. 29; xv. 14; 2. Pet. ii. 14; Jas. iii. 17, (Prov. vi. 34).*

μεστόω, -ŵ; (μεστός); lo fill, fill full: γλεύκους μεμεστωμένος, Acts ii. 13. (Soph., Plat., Aristot., al.; 3 Macc. v. 1, 10.)*

μετά, [on its neglect of elision before proper names beginning with a vowel, and before sundry other words (at least in Tdf.'s text) see Tdf. Proleg. p. 95; cf. WH. Intr. p. 146°; W. § 5, 1 a.; B. p. 10], a preposition, akin to μέσος (as Germ. mit to Mitte, mitten) and hence prop. in the midst of, amid, denoting association, union, accompaniment; [but some recent etymologists doubt its kinship to μέσος; some connect it rather with dμα, Germ. sammt, cf. Curtius § 212; Vaniček p. 972]. It takes the gen. and acc. (in the Grk. poets also the dat.). [On the distinction between μετά and σύν, see σύν, init.]

I. with the Genitive (Sept. for אָתר, עם אָתר, etc.), among, with, [cf. W. 376 (352) sq.]; among; a. prop.: μετὰ τῶν νεκρῶν, among the dead. Lk. xxiv. 5 (μετά νεκρών κείσομαι, Eur. Hec. 209; θάψετέ με μετά των πατέρων μου, Gen. xlix. 29 Sept.; μετά ζώντων elvas, to be among the living, Soph. Phil. 1312); λογίζεπθαι μετὰ ἀνόμων, to be reckoned, numbered, among transgressors, Mk. xv. 28 [G T WH om. Tr br. the vs.] and Lk. xxii. 37, fr. Is. liii. 12 (where Sept. ev arouses); μετά των θηρίων είναι, Mk. i. 13; γογγύζειν μετ' άλλήλων, Jn. vi. 43; σκηνή τοῦ θεοῦ μετὰ τ. ἀνθρώπων, Rev. xxi. 3; add, Mt. xxiv. 51; xxvi. 58; Mk. xiv. 54; Lk. xii. 46; Jn. xviii. 5, 18; Acts i. 26, etc. b. trop.: μετά διωγμών, amid persecutions, Mk. x. 30 (μετὰ κινδύνων, amid perils, Thuc. 1, 18); ἡ ἀγάπη μεθ' ἡμῶν, love among us, mutual love, 1 Jn. iv. 17 [al. understand μεθ ήμῶν here of the sphere or abode, and connect it with the verb; cf. De Wette, or Huther, or Westcott, in loc.]. Hence used of association and companionship, with (Lat. cum; Germ. mit, often also bei); a. after verbs of going, coming, departing, remaining, etc., w. the gen. of the associate or companion: Mt. xx. 20; xxvi. 36; Mk. i. 29; iii. 7; xi. 11; xiv. 17; Lk. vi. 17: xiv. 31; Jn. iii. 22; xi. 54; Gal. ii. 1; Jesus the Messiah it is said will come hereafter μετά τῶν ἀγγέλων, Mt. xvi. 27; Mk. viii. 38; 1 Th. iii. 13; 2 Th. i. 7; on the other hand, w. the gen. of the pers. to whom one joins himself as a companion: Mt. v. 41; Mk. v. 24; Lk. ii. 51; Rev. xxii. 12; ἄγγελοι μετ' αὐτοῦ, Mt. xxv. 81; μετά Tivos, contextually i. q. with one as leader, Mt. xxv. 10;

xxvi. 47; Mk. xiv. 43; Acts vii. 45. περιπατείν μετά TWOS, to associate with one as his follower and adherent, Jn. vi. 66; γίνομαι μ. τινος, to come into fellowship and intercourse with, become associated with, one: Mk. xvi. 10; Acts vii. 38; ix. 19; xx. 18. παραλαμβάνειν τινά ped faurou, to take with or to one's self as an attendant or companion: Mt. xii. 45; xviii. 16; Mk. xiv. 33; äyeιν, 2 Tim. iv. 11; εχειν μεθ έαυτοῦ, to have with one's self: τωά, Mt. xv. 30; xxvi. 11; Mk. ii. 19; xiv. 7; Jn. xii. 8; τί, Mk. viii. 14; λαμβάνειν, Mt. xxv. 3; ἀκολουθείν μετά τινος, see ἀκολουθέω, 1 and 2, [cf. W. 233 b. elvas perá revos is used in various sq. (219)]. c. prop. of those who associate with one and senses, accompany him wherever he goes: in which sense the disciples of Jesus are said to be (or to have been) with him, Mk. iii. 14; Mt. xxvi. 69, 71; Lk. xxii. 59, cf. Mk. v. 18; with dm' dρχηs added, Jn. xv. 27; of those who at a particular time associate with one or accompany him anywhere, Mt. v. 25; Jn. iii. 26; ix. 40; xii. 17; xx. 24, 26; 2 Tim. iv. 11; sometimes the ptcp. ων, δντα, etc., must be added mentally: Mt. xxvi. 51; Mk. ix. 8; Jn. xviii. 26; οἱ (ὄντες) μετά τινος, his attendants or companions, Mt. xii. 4; Mk. ii. 25; Lk. vi. 3; Acts xx. 34; sc. ovres, Tit. iii. 15. Jesus says that he is or has been with his disciples, Jn. xiii. 33; xiv. 9; and that, to advise and help them, Jn. xvi. 4; Mt. xvii. 17, (Mk. ix. 19 and Lk. ix. 41 πρὸς ὑμᾶς), even as one whom they could be said to have with them, Mt. ix. 15; Lk. v. 34; just as he in turn desires that his disciples may hereafter be with himself, Jn. xvii. 24. ships also are said to be with one who is travelling by vessel, i. e. to attend him, Mk. **B.** trop. the phrase [to be with, see b.] is used of God, if he is present to guide and help one: Jn. iii. 2; viii. 29; xvi. 32; Acts vii. 9; x. 38; 2 Co. xiii. 11; Phil. iv. 9; with elvat omitted, Mt. i. 23; Lk. i. 28; Ro. xv. 33; here belongs όσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν sc. ὧν, by being present with them by his divine assistance [cf. W. 376 (353); Green p. 218], Acts xiv. 27; xv. 4, [cf. h. below]; and conversely, πληρώσεις με εὐφροσύνης μετά τοῦ προσώπου σου sc. όντα, i. e. being in thy presence [yet cf. W. 376 (352) note], Acts ii. 28 fr. Ps. xv. (xvi.) 11; ή χειρ κυρίου is used as a substitute for God himself (by a Hebraism [see χείρ, sub fin.]) in Lk. i. 66; Acts xi. 21; of Christ, who is to be present with his followers by his divine power and aid: Mt. xxviii. 20; Acts xviii. 10, (μένειν μετά is used of the Holy Spirit as a perpetual helper, Jn. xiv. 16 RG); at the close of the Epistles, the writers pray that there may be with the readers (i. e. always present to help them) — δ θεός, 2 Co. xiii. 11; — δ κύριος, 2 Th. iii. 16; 2 Tim. iv. 22; — ή χάρις τοῦ κ. Ἰησοῦ Χρ. (where $\tilde{\epsilon}\sigma\tau\omega$ must be supplied [cf. W. § 64, 2 b.; B. § 129, 22]), Ro. xvi. 20, 24 [RG]; 1 Co. xvi. 23; 2 Co. xiii. 18 (14); Gal. vi. 18; Phil. iv. 23; 1 Th. v. 28; 2 Th. iii. 18; Philem. 25; Rev. xxii. 21; — ή χάρις simply, Eph. vi. 24; Col. iv. 18; 1 Tim. vi. 21 (22); Tit. iii. 15; Heb. xiii. 25; 2 Jn. 3; — ή ἀγάπη μου, 1 Co. xvi. 24; the same phrase is used also of truth, compared to a guide, 2 Jn. 2. opp. to cha katá twos, to be with one i. e. on one's side: Mt. xii. 30; Lk. xi. 23, (and often in class. Grk.); similarly méreur merá ruros, to side with one steadfastly, 1 Jn. c. with the gen. of the person who is another's associate either in acting or in his experiences; so after verbs of eating, drinking, supping, etc.: Mt. viii. 11; ix. 11; xxiv. 49; xxvi. 18, 23, 29; Mk. xiv. 18, 20; Lk. v. 30; vii. 36; xxii. 11, 15; xxiv. 30; Jn. xiii. 18; Gal. ii. 12; Rev. iii. 20, etc.; γρηγορείν, Mt. xxvi. 38, 40; χαίρειν. κλαίειν, Ro. xii. 15; εὐφραίνεσθαι, Ro. xv. 10; παροικείν. Heb. xi. 9; δουλεύειν, Gal. iv. 25; βασιλεύειν, Rev. xx. 4. 6; ζην, Lk. ii. 36; ἀποθνήσκειν, Jn. xi. 16; βάλλεσθαι είς την γην, Rev. xii. 9; κληρονομείν, Gal. iv. 30; συνάνειν, Mt. xii. 30; Lk. xi. 23, and other exx. d. with a gen. of the pers. with whom one (of two) does anything mutually or by turns: so after guraiosir horor, to make a reckoning, settle accounts, Mt. xviii. 23; xxv. 19; συνάγεσθαι. Mt. xxviii. 12; Jn. xviii. 2; συμβούλιον ποιείν, Mk. iii. 6; λαλεῖν (see λαλέω, 5); συλλαλεῖν, Mt. xvii. 8; Acts xxv. 12; μοιχεύειν, Rev. ii. 22; μολύνεσθαι, Rev. xiv. 4; πορνεύειν, Rev. xvii. 2; xviii. 3, 9; μερίζομαι, Lk. xii. 13; after verbs of disputing, waging war, contending at law: πολεμείν, Rev. ii. 16; xii. 7 (where Rec. (גלחם עם פ" ז S. xvii. 33; גלחם עם פ" S. xvii. 33; גלחם עם פ" א S. xvii. 33; 1 K. xii. 24, a usage foreign to the native Greeks, who 824 πολεμείν τινι, also πρός τινα, επί τινα, to wage war against one; but πολεμείν μετά τινος, to wage war with one as an ally, in conjunction with, Thuc. 1, 18; Xen. Hell. 7, 1, 27; [cf. B. § 133, 8; W. § 28, 1; 214 (201); 406 (379) note]); πόλεμον ποιείν, Rev. xi. 7; xii. 17; xiii. 7; xix. 19, (so in Lat. bellare cum etc. Cic. Verr. 2, 4, 33; bellum gerere, Cic. de divinat. 1, 46); ζήτησις ἐγένετο, Jn. iii. 25; ζητείν, Jn. xvi. 19; κρίνεσθαι, κρίματα έχειν, 1 Co. vi. 6 sq.; after verbs and phrases which indicate mutual inclinations and pursuits, the entering into agreement or relations with, etc.; as είρηνεύειν, εἰρήνην διώκειν, Ro. xii. 18; 2 Tim. ii. 22; Heb. xii. 14; φίλος, Lk. xxxiii. 12; συμφωνείν, Mt. xx. 2; μερίς μετά τινος, 2 Co. vi. 15; έχειν μέρος, Jn. xiii. 8; συγκατάθεσις, 2 Co. vi. 16; κοινωviar exew, 1 Jn. i. 3, 6 sq.; alria (see the word, 3), Mt. e. of divers other associations of persons or things; - where the action or condition expressed by the verb refers to persons or things besides those specified by the dat. or acc. (somewhat rare in Grk. auth., as Ισχύν τε καὶ κάλλος μετὰ ὑγιείας λαμβάνειν, Plat. rep. 9, p. 591 b. [cf. W. § 47, h.]): είδον (Rec. εύρον) τὸ παιδίον μετά Maplas, Mt. ii. 11; ανταποδούναι . . . ύμιν . . . μεθ ήμῶν, 2 Th. i. 6 sq.; after ἐκδέχεσθαι, 1 Co. xvi. 11; after verbs of sending, Mt. xxii. 16; 2 Co. viii. 18. ἀγάπη μετὰ πίστεως, Eph. vi. 23; εν πίστει ... μετά σωφροσύνης, 1 Tim. ii. 15; ή εὐσέβεια μετά αὐταρκείας, 1 Tim. vi. 6; in this way the term which follows is associated as secondary with its predecessor as primary; but when kai stands between them they are co-ordinated. Col. i. 11; 1 Tim. i. 14. of mingling one thing with another, μίγνυμί τι μετά τινος (in class. auth. τί τινι [cf. B. § 133, 8]): Lk. xiii. 1; pass. Mt. xxvii. 34. f. with the gen. of mental feelings desires and emotions, of bodily movements, and of other acts which are so to speak the at-



tendants of what is done or occurs; so that in this way the characteristic of the action or occurrence is described, - which in most cases can be expressed by a cognate adverb or participle [cf. W. u. s.]: uetà aldous. 1 Tim. ii. 9; Heb. xii. 28 [Rec.]; αἰσχύνης, Lk. xiv. 9; ήσυχίας, 2 Th. iii. 12; χαρᾶς, Mt. xiii. 20; Mk. iv. 16; Lk. viii. 13; x. 17; xxiv. 52; Phil. ii. 29; 1 Th. i. 6; Heb. x. 34; προθυμίας, Acts xvii. 11; φόβου κ. τρόμου, 2 Co. vii. 15; Eph. vi. 5; Phil. ii. 12; Φόβου κ. γαρας, Mt. xxviii. 8; πραύτητος κ. Φόβου, 1 Pet. iii. 16 (15); παρρησίας, Acts ii. 29; iv. 29, 31; xxviii. 31; Heb. iv. 16; εὐχαριστίας, Acts xxiv. 3; Phil. iv. 6; 1 Tim. iv. 3 sq.; άληθινής καρδίας, Heb. x. 22; ταπεινοφροσύνης κτλ., Eph. iv. 2; Acts xx. 19; δργης, Mk. iii. 5; εὐνοίας, Eph. vi. 7; Bías, Acts v. 26; xxiv. 7 Rec.; μετὰ δακρύων, with tears, Mk. ix. 24 [RGWH (rejected) mrg.]; Heb. v. 7; xii. 17, (Plat. apol. p. 34 c.); εἰρήνης, Acts xv. 33; Heb. xi. 31; έπιθέσεως των χειρών, 1 Tim. iv. 14 [W. u. s.]; φωνής μεγάλης, Lk. xvii. 15; νηστειών, Acts xiv. 23; δρκου οτ δρκωμοσίας, Mt. xiv. 7; xxvi. 72; Heb. vii. 21; θορύβου. Acts xxiv. 18; παρακλήσεως, 2 Co. viii. 4; παρατηρήσεως, Lk. xvii. 20; σπουδής, Mk. vi. 25; Lk. i. 39; υβρεως κ. ζημίας, Acts xxvii. 10; φαντασίας, xxv. 23; ἀφροῦ, Lk. ix. 39; to this head may be referred μετά κουστωδίας, posting the guard, Mt. xxvii. 66 [so W. (l. c.) et al. (cf. Meyer ad loc.); others 'in company with the guard'; cf. Jas. Morison ad loc.; Green p. 2187. g. after verbs of coming, departing, sending, with gen. of the thing with which one is furnished or equipped: μετὰ δόξης κ. δυνάμεως, Mt. xxiv. 30; Mk. xiii. 26; Lk. xxi. 27; έξουσίας κ. έπιτροπης, Acts xxvi. 12; μαγαιρών κ. ξύλων, Mt. xxvi. 47, 55; Mk. xiv. 43, 48; Lk. xxii. 52; φανών κ. ὅπλων, Jn. xviii. 3; μετά σάλπιγγος, Mt. xxiv. 31 [cf. B. § 132, 10]. where an instrumental dat. might have been used [cf. W. § 31, 8 d.], μετά βραχίονος ύψηλοῦ έξάγειν τινά, Acts xiii. 17. in imitation of the Hebr.: έλεος ποιείν μετά τινος, to show mercy toward one, and μεγαλύνειν έλ. μ. τ. to magnify, show great, mercy toward one; see τὸ ἔλεος, 1. To this head many refer οσα εποίησεν ό θεδς μετ' αὐτών, Acts xiv. 27; xv. 4, but see above, 2 b. β.

II. with the ACCUSATIVE [W. § 49, f.]; 1. prop. into the middle of, into the midst of, among, after verbs of coming, bringing, moving; so esp. in Hom. denotes (following accompaniment), sequence, i. e. the order in which one thing follows another: a. in order of Place; after, behind, (so fr. Hom. down); once in the N. T. [W. u. s.]: Heb. ix. 3 (Judith ii. 4). b. in order of Time; after (Sept. for מָקֵץ, אָחֲרֵי, אָחָר, etc.): μεθ ήμέρας εξ, after six days (had passed), Mt. xvii. 1; Mk. ix. 2; add, Mt. xxvi. 2; Mk. xiv. 1; Lk. i. 24; ii. 46, etc., cf. Fritzsche, Com. on Mt. p. 22 sq.; μετ' οὐ πολλας ήμέρας, Lk. xv. 13; μετά τινας ήμ., Acts xv. 36; xxiv. 24; οὐ μετὰ πολλάς ταύτας ἡμέρας, not long after these days [A. V. not many days hence], Acts i. 5, cf. De Wette ad loc. and W. 161 (152); [B. § 127, 4]; μ. τρείς μηνας, Acts xxviii. 11; μ. ἔτη τρία, Gal. i. 18, etc.; μ. χρόνον πολύν, Mt. xxv. 19; μ. τοσοῦτον χρ. Heb. iv. 7. added to the names of events or achievements, and of festivals: µ.

την μετοικεσίαν Βαβ. Mt. i. 12; μ. την θλίνων, Mt. xxiv. 29; Mk. xiii. 24; add, Mt. xxvii. 53; Acts x. 37; xx. 29; 2 Pet. i. 15; μ. τὴν ἀνάγνωσιν, Acts xiii. 15; μ. μίαν κ. δευτέραν νουθεσίαν, Tit. iii. 10; μ. τὸ πάσχα, Acts xii. 4 cf. xx. 6; with the names of persons or things having the notion of time associated with them: μετὰ τοῦτον, αὐτόν, etc., Acts v. 37; vii. 5; xiii. 25; xix. 4; μ. τὸν νόμον. Heb. vii. 28; μετὰ τὸ ψωμίον, after the morsel was taken. Jn. xiii. 27 [cf. B. § 147, 26]; foll. by the neut. demonstr. pron. [cf. W. 540 (503)]: μετὰ τοῦτο, Jn. ii. 12; xi. 7, 11; xix. 28; Heb. ix. 27; [Rev. vii. 1 LTTr WH]; uerà ταῦτα [cf. W.162 (153)], Mk. xvi. 12; Lk. v. 27; x. 1; xii. 4 [W. u. s.]; xvii. 8; xviii. 4; Acts vii. 7; xiii. 20; xv. 16; xviii. 1; Jn. iii. 22; v. 1, 14; vi. 1; vii. 1; xiii. 7; xix. 38; xxi. 1; Heb. iv. 8; 1 Pet. i. 11; Rev. i. 19; iv. 1; vii. 1 [Rec.], 9; ix. 12; xv. 5; xviii. 1; xix. 1; xx. 3, and very often in Grk. writ. it stands before the neut. of adjectives of quantity, measure, and time: μετ' οὐ πολύ, not long after [R. V. after no long time], Acts xxvii. 14; μετά μικρόν, shortly after [A. V. after a little while], Mt. xxvi. 73; Mk. xiv. 70; μετά βραχύ, Lk. xxii. 58; also before infinitives with the neut. art. (Lat. postquam with a finite verb, [cf. B. § 140, 11; W. § 44, 6]); — the aorist inf.: Mt. xxvi. 32; Mk. i. 14; xiv. 28; xvi. 19; Lk. xii. 5; xxii. 20 [WH reject the pass.]; Acts i. 3; vii. 4; x. 41; xv. 13; xx. 1; 1 Co. xi. 25; Heb. x. 26.

III. In COMPOSITION, μετά denotes 1. association, fellowship, participation, with: as in μεταδεδόναι, μεταλαμβάνειν, μετέχειν, μετοχή. 2. exchange, transfer, transmutation; (Lat. trans, Germ. um): μεταλλάσσω, μεταμέλομαι [Prof. Grimm prob. means here μετανοέω; see 3 and in μεταμέλομαι], μετοικίζω, μεταμορφόω, etc. 3. after: μεταμέλομαι. Cf. Viger. ed. Herm. p. 639.

μετα-βαίνω; fut. μεταβήσομαι; 2 αστ. μετέβην, impv. μετάβηθι and (in Mt. xvii. 20 L T Tr WH) μετάβα (see ἀναβαίνω, init.); pf. μεταβέβηκα; fr. Hom. down; to pass over from one place to another, to remove, depart: foll. by ἀπό w. a gen. of the place, Mt. viii. 34; ἐξ οἰκίαs εἰς οἰκίαν [cf. W. § 52, 4. 10], Lk. x. 7; ἐκ τοῦ κόσμου πρὸς τὸν πατέρα, Jn. xiii. 1; ἐντεῦθεν, Jn. vii. 8; ἐκεῖθεν, Mt. xi. 1; xii. 9; xv. 29; Acts xviii. 7; ἐντεῦθεν [L T Tr WH ἔνθεν] ἐκεῖ (for ἐκεῖσε [cf. W. § 54, 7; B. 71 (62)]), of a thing, i. q. to be removed, Mt. xvii. 20; metaph. ἐκ τοῦ θανατον εἰς τὴν ζωήν, Jn. v. 24; 1 Jn. iii. 14.*

μετα-βάλλω: prop. to turn round; to turn about; pass. and mid. to turn one's self about, change or transform one's self; trop. to change one's opinion; [Mid., pres. ptcp.] μεταβαλλόμενοι [(2 aor. ptcp. βαλόμενοι Tr WH)] έλεγον, they changed their minds and said, Acts xxviii. 6 (μετα-βαλόμενος λέγεις, having changed your mind you say, Plat. Gorg. 481 e.; in the same sense, Thuc., Xen., Dem.).*

μετ-άγω; pres. pass. μετάγομαι; to transfer, lead over, (Polyb., Diod., al.); hence univ. to direct [A. V. to turn about]: Jas. iii. 3 sq.*

μετα-δίδωμι; 2 aor. subj. μεταδώ, impv. 3 pers. sing. μεταδότω, inf. μεταδοῦναι: [fr. Theogn., Hdt. down]; to share a thing with any one [see μετά, III. 1], to impart: absol. δ μεταδιδούς, he that imparteth of his substance, Ro.

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μετά-θεσυς, -εως, \$, (μετατίθημι); 1. a transfer: from one place to another (Diod. 1, 23); τινός (gen. of obj.), the translation of a person to heaven, Heb. xi. 5. 2. change (of things instituted or established, as leρωσύνης, νόμου): Heb. vii. 12; τῶν σαλευομένων, Heb. xii. 27. (Thuc. 5, 29; Aristot., Plut.)

per-alow: 1 aor. μετῆρα;

1. trans. to lift up and remove from one place to another, to transfer, (Eur., Theophr., al.).

2. in the N. T. intrans. (cf. W. § 38, 1; [B. § 130, 4]) to go away, depart, (Germ. auf brechen): ἐκεῖθεν, Mt. xiii. 53 (Gen. xii. 9 Aq.); foll. by ἀπό w. gen. of place, Mt. xix. 1.*

μετα-καλέω, -ῶ: Mid., 1 sor. μετεκαλεσάμην; 1 fut. μετα-καλέσομαι; to call from one place to another, to summon, (Hos. xi. 1 sq.; Plat. Ax. fin.); mid. to call to one's self, to send for: τινά, Acts vii. 14; x. 32; xx. 17; xxiv. 25. *

μετα-κινέω, -ῶ: to move from a place, to move away:
Deut. xxxii. 30; in Grk. writ. fr. Hdt. down; Pass. pres. ptcp. μετακινούμενος; trop. ἀπὸ τῆς ἐλπίδος, from the hope which one holds, on which one rests, Col. i. 23.*

μετα-λαμβάνω; impf. μετελάμβανον; 2 aor. inf. μετα-λαβείν, ptcp. μεταλαβών; [see μετά, III. 1; fr. Pind. and Hdt. down]; to be or to be made a partaker: gen. of the thing, 2 Tim. ii. 6; Heb. vi. 7; xii. 10; τροφῆς, to partake of, take [some] food, Acts ii. 46; xxvii. 33 sq. [in 34 Rec. προσλαβείν]; w. acc. of the thing, to get, find (a whole): καιρόν, Acts xxiv. 25; on the constr. w. gen. and acc. see Krüger § 47, 15; cf. W. § 30, 8.*

μετάληψις (L T Tr WH -λημψις [see M, μ]), -εως, ή, (μεταλαμβάνω), a taking, participation, (Plat., Plut., al.): of the use of food, els μετάλ. to be taken or received, 1 Tim. iv. 3.*

μετ-αλλάσσω: 1 aor. μετήλλαξα; fr. Hdt. down; [not in Sept., yet nine times in 2 Macc.; also 1 Esdr. i. 31]; to exchange, change, [cf. μετά, III. 2]: τὶ ἔν των, one thing with (for) another (on this constr. see ἀλλάσσω), Ro. i. 25; τὶ εῖς τι, one thing into another, Ro. i. 26.*

μετα-μόλομα; impf. μετεμελόμην; Pass., 1 aor. μετεμελήθην; 1 fut. μεταμεληθήσομα; (fr. μέλομα, mid. of μέλω); fr. Thuc. down; Sept. for DM; a depon. pass.; prop. it is a care to one afterwards [see μετά, III. 2], i. e. it repents one; to repent one's self [in R. V. uniformly with this reflexive rendering (exc. 2 Co. vii. 8, where regret)]: Mt. xxi. 29, 32; xxxii. 3; 2 Co. vii. 8; Heb. vii. 21 fr. Ps. cix. (ex.) 4.*

[SYN. μεταμέλομαι, μετανοέω: The distinctions so often laid down between these words, to the effect that the former expresses a merely emotional change the latter a change of choice, the former has reference to particulars the latter to the entire life, the former significant but regret even though amounting to remorse, the latter that reversal of moral purpose known as repentance—seem hardly to be sustained by usage. But that

μετανοέω is the fuller and nobler term, expressive of moral action and issues, is indicated not only by its derivation, but by the greater frequency of its use, by the fact that it is often employed in the impv. (μεταμέλομα: never), and by its construction with $\mathring{\alpha}\pi\acute{o}$, $\acute{\epsilon}\kappa$, (cf. $\mathring{\eta}$ eis θεδν μετάνοια, Acts xx. 21). Cf. Trench, N.T. Syn. § lxix.; esp. Gulaker, Adv. Post. xxix]

μετα-μορφόω, -ω: Pass., pres. μεταμορφούμαι; 1 aor. μετεμορφώθη; to change into another form [cf. μετά, III. 2], to transfigure, transform: μετεμορφώθη, of Christ, his appearance was changed [A. V. he was transfigured], i. z. was resplendent with a divine brightness, Mt. xvii. 2; Mk. ix. 2 (for which Lk. ix. 29 gives εγένετο τὸ είδος τοῦ προσώπου αὐτοῦ ἔτερον); of Christians: τὴν αὐτὴν εἰκόνα μεταμορφούμεθα, we are transformed into the same image (of consummate excellence that shines in Christ), reproduce the same image, 2 Co. iii. 18; on the simple acc. after verbs of motion, change, division, cf. Bos, Ellips. (ed. Schaefer), p. 679 sqq.; Matthiae § 409; [Jelf § 636 obs. 2; cf. B. 190 (164); 396 (339); W. § 32, 5]; used of the change of moral character for the better, Ro. xii. 2; with which compare Sen. epp. 6 init., intelligo non emendari me tantum, sed transfigurari. ([Diod. 4, 81; Plut. de adulat. et amic. 7; al.]; Philo, vit. Moys. i. § 10 sub fin.; leg. ad Gaium § 13; Athen. 8 p. 334 c.; Ael. v. h. 1, 1; Leian. as. 11.) [SYN. cf. μετασχηματίζω.]*

μετα-νοέω, -ω; fut. μετανοήσω; 1 aor. μετενόησα; fr. [Antipho], Xen. down; Sept. several times for נוסם; to change one's mind, i. e. to repent (to feel sorry that one has done this or that, Jon. iii. 9), of having offended some one, Lk. xvii. 3 sq.; with ini rin added (dat. of the wrong, Hebr. אָל, Am. vii. 3; Joel ii. 13; Jon. iii. 10; iv. 2), of (on account of) something (so Lat. me paenitet alicuius rei), 2 Co. xii. 21; used esp. of those who, conscious of their sins and with manifest tokens of sorrow, are intent on obtaining God's pardon; to repent (Lat. paenitentiam agere): μετανοῦ ἐν σάκκο καὶ σποδώ, clothed in sackcloth and besprinkled with ashes, Mt. xi. 21; Lk. x. 13. to change one's mind for the better, heartily to amend with abhorrence of one's past sins: Mt. iii. 2; iv. 17; Mk. i. 15, (cf. Mt. iii. 6 έξομολογούμενοι τὰς άμαρτίας αὐτῶν; ib. 8 and Lk. iii. 8 καρποὺς άξίους της μετανοίας, i. e. conduct worthy of a heart changed and abhorring sin); [Mt. xi. 20; Mk. vi. 12]; Lk. xiii. 3, 5; xv. 7, 10; xvi. 30; Acts ii. 38; iii. 19; xvii. 30; Rev. ii. 5, 16; iii. 3, 19; on the phrase μετανοείν els τὸ κήρυγμά τινος, Mt. xii. 41 and Lk. xi. 32, see els, B. II. 2 d.; [W. 397 (371)]. Since τδ μετανοείν expresses mental direction, the termini from which and to which may be specified: ἀπὸ τῆς κακίας, to withdraw or turn one's soul from, etc. [cf. W. 622 (577); esp. B. 322 (277)], Acts viii. 22; ἔκ τωος, Rev. ii. 21 sq.; ix. 20 sq.; xvi. 11 (see ex, I. 6; [cf. B. 327 (281), and W. u. s.]); μετανοείν κ. έπιστρέφειν έπὶ τὸν θεόν, Acts xxvi. 20; foll. by an inf. indicating purpose [W. 318 (298)], Rev. xvi. 9. [SYN. see μεταμέλομαι.] *

μετάνοια. -olas, ή, (μετανοέω), a change of mind: as it appears in one who repents of a purpose he has formed or of something he has done, Heb. xii. 17 on which see εὐρίσκω, 3 ([Thuc. 3, 36, 3]; Polyb. 4, 66, 7; Plut. Peric.

c. 10; mor. p. 26 a.; της αδελφοκτονίας μετώνοια, Joseph. antt. 13, 11, 3); esp. the change of mind of those who have begun to abhor their errors and misdeeds, and have determined to enter upon a better course of life, so that it embraces both a recognition of sin and sorrow for it and hearty amendment, the tokens and effects of which are good deeds (Lact. 6, 24, 6 would have it rendered in Lat. by resipiscentia), [A. V. repentance]: Mt. iii. 8, 11; Lk. iii. 8, [16 Lchm.]; xv. 7; xxiv. 47; Acts xxvi. 20; βάπτισμα μετανοίας, a baptism binding its subjects to repentance [W. § 30, 2 β.], Mk. i. 4; Lk. iii. 3; Acts xiii. 24; xix. 4; [ή είς (τον) θεον μετ. Acts xx. 21, see μετανοέω, fin.]; διδόναι τινὶ μετάνοιαν, to give one the ability to repent, or to cause him to repent, Acts v. 31; xi. 18; 2 Tim. ii. 25; τινά είς μετάνοιαν καλείν, Lk. v. 32, and Rec. in Mt. ix. 13; Mk. ii. 17; ayew, Ro. ii. 4 (Joseph. antt. 4, 6, 10 fin.); ἀνακαινίζειν, Heb. vi. 6; χωρησαι είς μετάν. to come to the point of repenting, or be brought to repentance, 2 Pet. iii. 9 [but see χωρέω, 1 fin.]; μετ. ἀπὸ νεκρῶν ἔργων, that change of mind by which we turn from, desist from, etc. Heb. vi. 1 [B. 322 (277)]; used merely of the improved spiritual state resulting from deep sorrow for sin, 2 Co. vii. 9 sq. (Sir. xliv. 16; Sap. xi. 24 (23); xii. 10, 19; Or. Man. 7 sq. [(cf. Sept. ed. Tdf. Proleg. p. lxii. sq.)]; Philo, quod det. pot. insid. § 26 init.; Antonin. 8, 10; [Cebes, tab. 10 fin.].)*

μεταξύ, (fr. μετά and ξύν, i. q. σύν), adv.; tween (in the midst, Hom. Il. 1, 156; Sap. xviii. 23), adverbially of time, in the mean peration, meanwhile, in the mean time, cf. ἐν τῷ καθεξης (see καθεξης): Jn. iv. 31 (Xen. symp. 1, 14; with χρόνω added, Plat. rep. 5 p. 450 c.; Joseph. antt. 2, 7, 1; δ μεταξύ χρόνος, Hdian. 3, 8, 20 [10 ed. Bekk.; cf. W. 592 sq. (551)]). b. like a prep. w. a gen. [cf. W. 54, 6]: of place [fr. Hdt. 1, 6 down], Mt. xxiii. 85; Lk. xi. 51; xvi. 26; Acts xii. 6; of parties, Mt. xviii. 15; Acts xv. 9; Ro. ii. 15. to a somewhat rare usage of later Grk. (Joseph. c. Ap. 1, 21, 2 [(yet see Müller ad loc.)]; b. j. 5, 4, 2; Plut. inst. Lac. 42; de discr. amici et adul. c. 22; Theoph. ad Autol. 1, 8 and Otto in loc.; [Clem. Rom. 1 Cor. 44, 2. 3; Barn. ep. 13, 5]), after, afterwards: τὸ μεταξὺ σάββ. the next (following) sabbath, Acts xiii. 42 [(where see Meyer)].

μεταπέμπω: 1 aor. pass. ptcp. μεταπεμφθείς; Mid., pres. ptcp. μεταπεμπόμενος; 1 aor. μετεπεμψάμην; 1. to send one after another [see μετά, III. 3; cf. Herm. ad Vig. p. 639]. 2. like our to send after i. q. to send for: μεταπεμφθείς, sent for, Acts x. 29°. Mid. to send after for one's self, cause to be sent for: Acts x. 5, 29°; xi. 13; [xx. 1 T Tr WH]; xxiv. 24, 26; foll. by εἰς, w. an acc. of place, Acts x. 22; xxv. 3. (Gen. xxvii. 45; Num. xxiii. 7; 2 Macc. xv. 31; 4 Macc. xii. 3, 6; in prof. auth. fr. Hdt. down.) °

μετα-στρέφω: 1 aor. inf. μεταστρέψαι; Pass., 2 aor. impv. 3 pers. sing. μεταστραφήτω; 2 fut. μεταστραφήσομαι; fr. Hom. down; Sept. for τριτ; to turn about, turn around, [cf. μετά, III. 2]: τὶ εἴs τι [to turn one thing into another], pass., Acts ii. 20 (fr. Joel ii. 31); Jas.

iv. 9 [cf. B. 52 (46); (WH txt. μετατρέπω, q. v.)]; i. q. to pervert, corrupt, τί (Sir. xi. 31; Aristot. rhet. 1, 15, 24 [cf. 30 and 3, 11, 6]): Gal. i. 7.*

μετα-σχηματίζω: fut. μετασχηματίσω [cf. B. 37 (32)]; 1 sor. μετεσχημάτισα; Mid. pres. μετασχηματίζομαι; to change the figure of, to transform, [see μετά, III. 2]: τί, Phil. iii. 21 [see below]; mid. foll. by els rwa, to transform one's self into some one, to assume one's appearance, 2 Co. xi. 13 sq.; foll. by &s 715, so as to have the appearance of some one, 2 Co. xi. 15; μετασχηματίζω τι είς τινα, to shape one's discourse so as to transfer to one's self what holds true of the whole class to which one belongs, i. e. so as to illustrate by what one says of himself what holds true of all: 1 Co. iv. 6, where the meaning is, 'by what I have said of myself and Apollos, I have shown what holds true of all Christian teachers.' (4 Macc. ix. 22; Plat. legg. 10 p. 903 e.; [Aristot. de caelo 3, 1 p. 298, 31, etc.]; Joseph. antt. 7, 10, 5; 8, 11, 1; Plut. Ages. 14; def. orac. c. 80; [Philo, leg. ad Gaium § 11]; Sext. Empir. 10, p. 688 ed. Fabric. [p. 542, 23 ed. Bekk.].)*

[SYN. μεταμορφόω, μετασχηματίζω: (cf. Phil. iii. 21) "μετασχημ. would here refer to the transient condition from which, μεταμορφ. to the permanent state to which, the change takes place. Abp. Trench [N. T. Syn. § lxx.], however, supposes that μετασχημ. is here preferred to μεταμορφ. as expressing 'transition but no absolute solution of continuity', the spiritual body being developed from the natural, as the butterfly from the caterpillar" (Bp. Lghtft. on Phil. 'Detached Note' p. 131). See μορφή, fin.]

μετα-τίθημι; 1 aor. μετέθηκα; pres. mid. μετατίθεμαι; 1 aor. pass. μετετέθην; to transpose (two things, one of which is put in place of the other, [see μετά, III. 2]); i. e. to transfer: rivá foll. by els w. acc. of place, pass., Acts vii. 16; without mention of the place, it being well known to the readers, Heb. xi. 5 (Gen. v. 24; Sir. xliv. 16, cf. Sap. iv. 10). 2. to change (Hdt. 5, 68); pass. of an office the mode of conferring which is changed, Heb. vii. 12; 7ì eis 71, to turn one thing into another (τινά els πτηνήν φύσιν, Anth. 11, 367, 2); figuratively, την . . . χάριν είς ἀσέλγειαν, to pervert the grace of God to license, i. e. to seek from the grace of God an argument in defence of licentiousness, Jude 4 [cf. 3. pass. or [more commonly] mid., Huther in loc.]. to transfer one's self or suffer one's self to be transferred, i. e. to go or pass over: ἀπό τινος είς τι, to fall away or desert from one person or thing to another, Gal. i. 6 (cf. 2 Macc. vii. 24; Polyb. 5, 111, 8; 26, 2, 6; Diod. 11, 4; [δ μεταθέμενος, turncoat, Diog. Laërt. 7, 166 cf. 87; Athen. 7, 281 d.]).*

[μετα-τρέπω: 2 aor. pass. impv. 3 pers. sing. μετατραπήτω; to turn about, fig. to transmute: Jas. iv. 9 WH txt. From Hom. down; but "seems not to have been used in Attic" (L. and S.).*]

per-inera, adv., fr. Hom. down, afterwards, after that: Heb. xii. 17. (Judith ix. 5; 3 Macc. iii. 24.)

μετέχω; 2 aor. μετέσχον; pf. μετέσχηκα; to be or become partaker; to partake: της έλπίδος αὐτοῦ, of the thing hoped for, 1 Co. ix. 10 Rec., but GLTTrWH

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have rightly restored ἐπ' ἐλπίδι τοῦ μετέχειν, in hope of partaking (of the harvest); with a gen. of the thing added, 1 Co. ix. 12; x. 21; Heb. ii. 14; φυλῆς ἐτέρας, to belong to another tribe, be of another tribe, Heb. vii. 13; sc. τῆς τροφῆς, to partake of, eat, 1 Co. x. 30; γάλακτος, to partake of, feed on, milk, Heb. v. 13; ἐκ τοῦ ἐνὸς ἄρτου sc. τί οτ τινός (see ἐκ, I. 2 b.), 1 Co. x. 17; cf.

B. § 132, 8; [W. §§ 28, 1; 30, 8 a.].*

μετ-εωρίζω: [pres. impv. pass. 2 pers. plur. μετεωρίζεσθε; (see below)]; (fr. μετέωρος in mid-air, high; raised on high; metaph. a. elated with hope, Diod. 13, 46; lofty, proud, Polyb. 3, 82, 2; 16, 21, 2; Sept. Is. v. b. wavering in mind, unsteady, doubtful, in suspense: Polyb. 24, 10, 11; Joseph. antt. 8, 8, 2; b. j. 4, 2, 5; Cic. ad Att. 5, 11, 5; 15, 14; hence μετεωρίζω); prop. to raise on high (as ναῦν εἰς τὸ πέλαγος, to put a ship [out to sea] up upon the deep, Lat. propellere in altum, Philostr. v. Ap. 6, 12, 3 [cf. Thuc. 8, 16, 2]; 70 ξουμα, to raise fortifications, Thuc. 4, 90): . ξαυτόν, of birds, Ael. h. a. 11, 33; pass. μετεωρίζεσθαι ή καπνὸν ή κονιορτόν, Xen. Cyr. 6, 3, 5; of the wind, ανεμος ξηρός μετεωρισθείς. Arstph. nub. 404; and many other exx. also in prof. auth.; in Sept. cf. Mic. iv. 1; Ezek. x. 16; 2. metaph. a. to lift up one's soul, raise his spirits; to buoy up with hope; to inflate with pride: Polyb. 26, 5, 4; 24, 3, 6 etc.; joined with φυσῶν, Dem. p. 169, 23; Philo, vit. Moys. i. § 35; [quis rer. div. her. §§ 14, 54; cong. erud. grat. § 23]; pass. to be elated; to take on airs, be puffed up with pride: Arstph. av. 1447; often in Polyb.; Diod. 11, 32, 41; 16, 18 etc.; Ps. cxxx. (exxxi.) 1; 2 Macc. vii. 34; with the addition of την διάνοιαν, v. 17. Hence μή μετεωρίζεσθε, Lk. xii. 29, some (following the Vulg. nolite in sublime tolli) think should be interpreted, do not exalt yourselves, do not seek great things, (Luth. fahret nicht hoch her); but this explanation does not suit the preceding context. b. by a metaphor taken from ships that are tossed about on the deep by winds and waves, to cause one to waver or fluctuate in mind, Polyb. 5, 70, 10; to agitate or harass with cares; to render anxious: Philo de monarch. § 6; Schol. ad Soph. Oed. Tyr. 914; ad Eur. Or. 1537; hence Lk. xii. 29 agreeably to its connection is best explained, neither be ye anxious, or and waver not between hope and fear [A. V. neither be ye of doubtful mind (with mrg. Or, live not in careful suspense)]. Kuinoel on Lk. l. c. discusses the word at length; and numerous exx. from Philo are given in Loesner, Observv. p. 115 sqq.*

μετοικεσία, -as, ή, (for the better form μετοίκησιs, fr. μετοικέω [cf. W. 24 (23)]), a removal from one abode to another, esp. a forced removal: with the addition Baβυλῶνος (on this gen. cf. W. § 30, 2 a.) said of the Babylonian exile, Mt. i. 11 sq. 17. (Sept. for της i. e. migration, esp. into captivity; of the Babylonian exile, 2 K. xxiv. 16; 1 Chr. v. 22; Ezek. xii. 11; for της i. Obad. 20; Nah. iii. 10. Elsewh. only in Anthol. 7, 731, 6.) μετ-οικίω: fut. (Attic) μετοικίω [cf. B. 37 (32); W. § 13, 1 c.]; 1 aor. μετφκισα; to transfer settlers; to cause to remove into another land [see μετά, III. 2]: τινά foll. by

els w. acc. of place, Acts vii. 4; ἐπέκεων w. gen. of place (Amos v. 27), Acts vii. 43. (Thuc. 1, 12; Arstph., Aristot., Philo, [Joseph. c. Ap. 1, 19, 3], Plut., Ael.; Sept. several times for הַנְּיֵלְה.) •

μετοχή, -ῆς, ἡ, (μετέχω), (Vulg. participatio); a sharing, communion, fellowship: 2 Co. vi. 14. (Ps. cxxi. (cxxii.) 3; Hdt., Anthol., Plut., al.)*

μέτοχος, -ον, (μετέχω); 1. sharing in, partaking of, w. gen. of the thing [W. § 30, 8 a.]: Heb. iii. 1; vi. 4; xii. 8; τοῦ Χριστοῦ, of his mind, and of the salvation procured by him, Heb. iii. 14; cf. Bleek ad loc. partner (in a work, office, dignity): Heb. i. 9 (fr. Ps. xliv. (xlv.) 8); Lk. v. 7. (Hdt., Eur., Plat., Dem., al.)* μετρέω, -ω; 1 aor. εμέτρησα; 1 fut. pass. μετρηθήσομαι; (μέτρον); fr. Hom. Od. 3, 179 down; Sept. several times for מדר; to measure; i. e. 1. to measure out or a. prop. any space or distance with a measurer's reed or rule: τὸν ναόν, τὴν αὐλήν, etc., Rev. xi. 2; xxi. 15, 17; with τῷ καλάμφ added, Rev. xxi. 16; ἐν αὐτῷ, i. e. τῷ καλάμφ, Rev. xi. 1. b. metaph. to judge according to any rule or standard, to estimate: ἐν δ μέτρφ μετρείτε, by what standard ye measure (others) [but the instrumental ev seems to point to a measure of capacity; cf. W. 388 (363); B. § 133, 19. On the proverb see further below], Mt. vii. 2; Mk. iv. 24; pass. to be judged, estimated, ibid.; μετρείν έαυτον έν έαυτφ, to measure one's self by one's self, to derive from one's self the standard by which one estimates one's self, 2 Co. x. 12 [cf. W. § 31, 8 fin.]. 2. to measure to, mete out to, i. e. to give by measure: in the proverb τῶ αὐτῷ μέτρω ὧ μετρεῖτε [or (so L T Tr WH) φ μέτρφ μετρ.], i. e., dropping the fig., 'in proportion to your own beneficence,' Lk. vi. 38. [COMP.: ἀντι-μετρέω.]*

μετρητής [on the accent see Chandler § 51 sq.], -οῦ, δ, (μετρέω), prop. a measurer, the name of a utensil known as an amphora, which is a species of measure used for liquids and containing 72 sextarii or ξέστοι [i. e. somewhat less than nine Eng. gallons; see B. D. s. v. Weights and Measures, sub fin. (p. 3507 Am. ed.)] (Hebr. בת. 13, 2 Chr. iv. 5): Jn. ii. 6. (Polyb. 2, 15, 1; Dem. p. 1045, 7; Aristot. h. a. 8, 9.)*

μετριοπαθέω, -ω; ([cf. W. 101 (95)]; fr. μετριοπαθής, adhering to the true measure in one's passions or emotions; ξφη (viz. Aristotle) τὸν σοφὸν μὴ εἶναι μὲν ἀπαθῆ, μετριοπαθη δέ, Diog. Laërt. 5, 31; μετριοπάθεια, moderation in passions or emotions, esp. anger and grief, is opp. to the ἀπάθεια of the Stoics; fr. μέτριος and πάθος); i. q. μετρίως οr κατὰ τὸ μέτρον πάσχω, to be affected moderately or in due measure; to preserve moderation in the passions, esp. in anger or grief, (Philo de Abrah. § 44; de Josepho § 5; [Joseph. antt. 12, 3, 2; al.]); hence of one who is not unduly disturbed by the errors, faults, sins, of others, but bears with them gently; like other verbs of emotion (cf. Krüger § 48, 8), with a dat. of the pers. toward whom the feeling is exercised: Heb. v. 2; cf. the full discussion by Bleek ad loc.*

μετρίως, (μέτριος), adv., [fr. Hdt. down]; a. in due measure. b. moderately: οὐ μετρίως, [A. V.

not a little], exceedingly, (Plut. Flam. 9, et al.), Acts xx. 12.*

μέτρον, -ου, τό, Sept. chiefly for הַרָּה, [cf. μήτηρ], meas-1. an instrument for measuring; a. a vessel for ure; receiving and aetermining the quantity of things, whether dry or liquid: in proverb. disc., μετρείν μέτρφ, of the measure of the benefits which one confers on others, Lk. vi. 38; μέτρον πεπιεσμένον καὶ σεσαλευμένον, fig. equiv. to most abundant requital, ibid.; πληρούν τὸ μέτρον τῶν πατέρων, to add what is wanting in order to fill up their ancestors' prescribed number of crimes, Mt. xxiii. 32 [see πληρόω, 2 a.]; ἐκ μέτρου [A. V. by measure; see ἐκ, V. 3] i. e. sparingly, Jn. iii. 34 (also ἐν μέτρφ, Ezek. iv. 11). a graduated staff for measuring, measuring-rod: Rev. xxi. 15; with ανθρώπου added [man's measure], such as men use, Rev. xxi. 17; hence in proverb. disc. the rule or standard of judgment: Mt. vii. 2; Mk. iv. 24. mined extent, portion measured off, measure or limit: with a gen. of the thing received, Ro. xii. 3; 2 Co. x. 13; [Eph. iv. 7]; ἐν μέτρφ, in proportion to the measure [cf. W. § 48, a. 3 b. and see ἐνέργεια; al. in due measure], Eph. iv. 16; the required measure, the due, fit, measure: της ηλικίας, the proper i. e. ripe, full age [see ηλικία, 1 c.] (of a man), Eph. iv. 13 (ηβης, Hom. Il. 11, 225; Od. 11, 317; Solon 5, 52 [Poet. Min. Gr. (ed. Gaisford) iii. 135]).* μέτωπον, -ου, τό, (μετά, ἄψ 'eye'), fr. Hom. down; Sept. for myp, [lit. the space between the eyes] the forehead: Rev. vii. 3; ix. 4; xiii. 16; xiv. 1, 9; xvii. 5; xx. 4; xxii. 4.*

μέχρι and μέχρις (the latter never stands in the N. T. before a consonant, but μέχρι stands also before a vowel in Lk. xvi. 16 T Tr WH; see ἄχρι, init.; and on the distinction betw. ἄχρι and μέχρι see ἄχρι, fin.), a particle indicating the terminus ad quem: as far as, unto, 1. it has the force of a preposition with the gen. [(so even in Hom.) W. § 54, 6], and is used of time: Mt. xiii. 30 R G T WH mrg.; Lk. xvi. 16 T Tr WH; Acts xx. 7; 1 Tim. vi. 14; Heb. ix. 10; μ. θανάτου, Phil. ii. 30; μέχρι της σήμερον sc. ημέρας, Mt. xi. 23; xxviii. 15; μέχρι τέλους, Heb. iii. 6 [here WH Tr mrg. br. the clause], 14; ἀπὸ . . . μέχρι, Acts x. 30; Ro. v. 14; μέχρις οὖ (see ἄχρι, 1 d.; [B. 230 (198) sq.; W. 296 (278 sq.)]) foll. by an aor. subjunc. having the force of a fut. pf. in Lat.: Mk. xiii. 30; Gal. iv. 19 TTr WH. of place: ἀπὸ . . . μέχρι, Ro. xv. 19. c. of measure and degree: μέχρι θανάτου, so that he did not shrink even from death, Phil. ii. 8 (2 Macc. xiii. 14; Plat. de rep. p. 361 c. fin.; μ. φόνου, Clem. hom. 1, 11); κακοπαθείν μ. δεσμών, 2 Tim. ii. 9; μέχρις αίματος αντικατέστητε, Heb. xii. 4. 2. with the force of a conjunction: till, foll. by the subj., Eph. iv. 13.*

μή, Sept. for γκ, γκ, γκ, a particle of negation, which differs from où (which is always an adverb) in that où denies the thing itself (or to speak technically, denies simply, absolutely, categorically, directly, objectively), but μή denies the thought of the thing, or the thing according to the judgment, opinion, will, purpose, preference, of some one (hence, as we say technically, in-

directly, hypothetically, subjectively). This distinction holds also of the compounds οὐδείς, μηδείς, οὐκέτι, μηκέτι, etc. But $\mu \dot{\eta}$ is either an adverb of negation, not (Lat. non, ne); or a conjunction, that ... not, lest, (Lat. ne); or an interrogative particle, (Lat. num) [i. e. (generally) implying a neg. ans.; in indir. quest. whether not (suggesting apprehension)]. Cf. Herm. ad Vig. § 267 p. 802 sqq.; Matthiae § 608; Bttm. Gram. § 148 (cf. Alex. Bttm. N. T. Gr. p. 344 (296) sqq.); Kühner ii. §§ 512 sq. p. 739 sqq.; [Jelf §§ 738 sqq.]; Rost § 135; Win. §§ 55, 56; F. Franke, De particulis negantibus. (two Comm.) Rintel. 1832 sq.; G. F. Gayler, Particularum Graeci sermonis negativarum accurata disputatio, etc. Tub. 1836; E. Prüfer, De μή et οὐ particulis epitome. Vratisl. 1836; [Gildersleeve in Am. Jour. of Philol. vol. i. no. i. p. 45 sqq.; Jebb in Vincent and Dickson's Hdbk. to Mod. Grk. ed. 2, App. §§ 82 sqq.].

I. As a negative ADVERB; 1. univ.: φ μή πάρεστι ταῦτα, where μή is used because reference is made merely to the thought that there are those who lack these things, 2 Pet. i. 9; å μη έωρακεν, which (in my opinion) he hath not seen (because they are not visible), Col. ii. 18 [but here GTTr WH om. L br. μή; cf. Bp. Lghtft. ad loc.; W. 480sq. (448)]; ήδη κέκριται, ὅτι μὴ πεπίστευκεν, because he hath not believed, represented by the writer as the thought τοῦ κρίναντος, Jn. iii. 18 (differently in 1 Jn. v. 10, where the faith denied is considered as something positive and actual); α μη δεί, in the judgment of the writer, Tit. 2. in deliberative questions with the subjunctive: δώμεν ή μη δώμεν, Mk. xii. 14 (πότερον βίαν φώμεν ή μή φώμεν είναι, Xen. mem. 1, 2, 45); μή ποιήσωμεν τὰ κακά (for so it would have run had there been no anacoluthon; but Paul by the statement which he interposes is drawn away from the construction with which he began, and proceeds ὅτι ποιήσωμεν κτλ., so that these words depend on héyeur in the intervening statement [W. 628 (583); B. § 141, 3]), Ro. iii. 8. 3. in conditional and final sentences (cf. W. § 55, 2; [B. 344 (296) sqq.]): ἐὰν μή, unless, if not, see exx. in ἐάν, L 3 c. ể ἀν etc. καὶ μή, Mk. xii. 19; ể ἀν etc. δὲ μή, Jas. ii. 14; ể ἀν τις ίδη . . . μή πρός θάνατον, 1 Jn. v. 16; εί μή, εί δὲ μή, el δè μήγε, etc., see εἰ, III. p. 171 sq. To this head belong the formulae that have do or dar as a modifier (W. § 55, 3 e.; [B. § 148, 4]), 8s, 8orts, 8ooi av or êdu μή: Mt. x. 14; xi. 6; Mk. vi. 11; x. 15; Lk. vii. 23; ix. 5; xviii. 17; Rev. xiii. 15; δς αν etc. καὶ μή, Mk. xi. 23; Lk. x. 10; δε αν . . . μη επί πορνεία, Mt. xix. 9 GT Tr WH txt.; of the same sort is πῶν πνεῦμα, δ μὴ ὁμολογεῖ, 1 Jn. iv. 3. τοα μή, Mt. vii. 1; xvii. 27; Mk. iii. 9; Ro. xi. 25; Gal. v. 17; vi. 12, etc.; τνα . . . καὶ μή, Mt. v. 29 sq.; Mk. iv. 12; Jn. vi. 50; xi. 50; 2 Co. iv. 7, etc.; τνα . . . μή, 2 Co. xiii. 10; ίνα δ... μή, Jn. xii. 46; ἵνα (weakened; see ἴνα, II. 2) μή: after διαστέλλομαι [here LWH txt. έπιτιμάω], Mt. xvi. 20; τὸ θέλημά ἐστιν, ἵνα μή, Jn. vi. 39; οὖτως etc. ἴνα δ . . . μή, Jn. iii. 16; παρακαλώ, ἵνα . . . καὶ μή, 1 Co. i. 10; όπως μή, Mt. vi. 18; Acts xx. 16; 1 Co. i. 29; ὅπως οί... 4. joined with the Infinitive (W. μή, Lk. xvi. 26. § 55, 4 f.; [B. §§ 140, 16; 148, 6; cf. Prof. Gildersleeve

u.s. p. 48 sq.); a. after verbs of saying, declaring, denving, commanding, etc.: ἀποκοιθήναι, Lk. xx. 7: ην αὐτῷ κεχρηματισμένον μη ίδειν, that he should not see, Lk. ii. 26; χρηματισθέντες μη ανακάμψαι, Mt. ii. 12; ωμοσε (αὐτοις) μή είσελεύσεσθαι, Heb. iii. 18; after λέγω, Mt. v. 34, 39; xxii. 23; Mk xii. 18; Acts xxi. 4; xxiii. 8; Ro. ii. 22; xii. 3; κηρύσσω, Ro. ii. 21; γράφω, 1 Co. v. 9, 11; παραγγέλλω, Acts i. 4; iv. 18; v. 28, 40; 1 Co. vii. 10 sq.; 1 Tim. i. 3; vi. 17; παρακαλώ, Acts ix. 38 RG; xix. 31; 2 Co. vi. 1; αιτοῦμαι, Eph. iii. 13; διαμαρτύρομαι, 2 Tim. ii. 14; εύχομαι, 2 Co. xiii. 7; παραιτοῦμαι, Ileb. xii. 19[here WH txt. om. μή; cf. W. and B. as below]; ἀξιῶ, Acts xv. 38; ἐπιβοῶ[LTTrWH βοῶ], Acts xxv. 24; ἀντιλέγω (cf. W. §65, 2 β.; [B. § 148, 13]), Lk. xx. 27 [Tr WH L mrg. λέγω]; άπαρνοῦμαι (q. v.), Lk. xxii. 34; also after verbs of deciding: Lk. xxi. 14; κρίνω, Acts xv. 19; κρίνω τοῦτο, τὸ μή, Ro. xiv. 13; 2 Co. ii. 1; θέλω, Ro. xiii. 3; after verbs of hindering, avoiding, etc.: ἐγκόπτω (Rec. ἀνακόπτω) τινά μή, Gal. v. 7 (cf. W. [and B. u. s.; also § 140, 16]); τοῦ μή, that . . . not, (Lat. ne), after κατέχω, Lk. iv. 42; κρατούμαι, Lk. xxiv. 16; κωλύω, Acts x. 47; καταπαύω, Acts xiv. 18; παιώ, 1 Pet. iii. 10; ὑποστέλλομαι, Acts xx. 20, 27; προσέγω μή, Mt. vi. 1; but τοῦ μή is added also to other expressions in the sense of Lat. ut ne, that . . . not: Ro. vii. 3; οφθαλμοί τοῦ μή βλέπειν, διτα τοῦ μή ἀκούειν, Ro. xi. 8, 10. After clauses denoting necessity, a dvantage, power, fitness, μή is used with an inf. specifying the thing [B. § 148, 6], καλόν ἐστι μή, 1 Co. vii. 1; Gal. iv. 18; foll. by τὸ μή, Ro. xiv. 21; ἄλογον μή, Acts xxv. 27; κρείττον ήν, 2 Pet. ii. 21; εξουσία τοῦ [LTTr WH oin. τοῦ] μὴ ἐμγάζεσθαι, a right to forbear working, 1 Co. ix. 6; δεῖ, Acts xxvii. 21; οὐ δύναμαι μή, I cannot but, Acts iv. 20; ανένδεκτόν έστι τοῦ μή, Lk. xvii. 1 [cf. ανένδεκτος]. b. μή with an inf. which has the article follows a preposition, to indicate the purpose or end: as, πρὸς τὸ μή, that . . . not, 2 Co. iii. 13; 1 Th. ii. 9; 2 Th. iii. 8; els τὸ μή (Lat. in id . . ne), to the end (or intent) that ... not, Acts vii. 19; 1 Co. x. 6; 2 Co. iv. 4; foll. by an acc. and inf., 2 Th. ii. 2; 1 Pet. iii. 7; διὰ τὸ μή, because ... not, Mt. xiii. 5 sq.; Mk. iv. 5 sq.; Lk. viii. 6; Jas. iv. 2 [cf. W. 482 (449)], (2 Macc. iv. 19). c. in other expressions where an infin. with the art. is used substantively: τῷ μή (dat. of the cause or reason [cf. W. § 44, 5; B. 264 (227)]), 2 Co. ii. 13 (12); in the accus., τὸ μή: Ro. xiv. 13; 1 Co. iv. 6 [RG]; 2 Co. ii. 1; x. 2; 1 Th. iv. d. in sentences expressing consequence or result: δστε μή, so that . . . not, Mt. viii. 28; Mk. iii. 20; 1 Co. i. 7; 2 Co. iii. 7; 1 Th. i. 8. 5. μή is joined with a Participle (W. § 55, 5 g.; [B. § 148, 7; see C. J. Vaughan's Com. on Ro. ii. 14]), tences expressing a command, exhortation, purpose, etc.: Lk. iii. 11; Jn. ix. 39; Acts xv. 38; xx. 29; Ro. viii. 4; xiv. 3; 2 Co. xii. 21; Eph. v. 27; Phil. i. 28; ii. 4 [here Rec. impv.]; 1 Th. iv. 5; 2 Th. i. 8; 1 Pet. ii. 16; Heb. vi. 1; xiii. 17, etc. b. in general sentences, in which no definite person is meant but it is merely assumed that there is some one of the character denoted by the participle: as ό μη ων μετ' έμου, he that is not on my side, whoever he is,

or if there is any such person, Mt. xii. 30; Lk. xi. 23; ό δὲ μὴ πιστεύων, whoever believeth not, Jn. iii. 18; οἱ μὴ δμολογοῦντες Ίησοῦν Χρ. if any do not confess, or belong to the class that do not confess, 2 Jn. 7; add, Mt. x. 28; Lk. vi. 49; xii. 21, 47 sq.; xxii. 36; Jn. v. 23; x. 1; xii. 48; xiv. 24; Ro. iv. 5; v. 14; x. 20; 1 Co. vii. 38; xi. 22; 2 Th. i. 8; Jas. ii. 13; 1 Jn. ii. 4, etc.; πâs ὁ μή, Mt. vii. 26; (πᾶν δένδρον μή, Mt. iii. 10; vii. 19); 1 Jn. iii. 10; 2 Jn. 9; 2 Th. ii. 12 [here Lmrg. T Tr WH mrg. anavres οί μή etc.]; μακάριος ό μή, Jn. xx. 29; Ro. xiv. 22. where, indeed, a definite person or thing is referred to, but in such a way that his (its) quality or action (indicated by the participle) is denied in the thought or judgment either of the writer or of some other person [cf. esp. W. 484 (451)]: τὰ μὴ ὄντα, that are deemed as nothing, 1 Co. i. 28; ώς μη λαβών, as if thou hadst not received, 1 Co. iv. 7; ώς μή ἐρχομένου μου, as though I were not coming, 1 Co. iv. 18; ως μή εφικνούμενοι είς ύμας, 2 Co. x. 14; add, 1 Co. vii. 29. ήδει . . . τίνες είσὶν οἱ μὴ πιστεύοντες (acc. to the opinion of ὁ είδώς), Jn. vi. 64; the same holds true of Acts xx. 29; τὰ μὴ βλεπόμενα (in the opinion of οί μὴ σκοποῦντες), 2 Co. iv. 18 (on the other hand, in Heb. xi. 1, οὐ βλεπόμ. actually invisible); τὸν μὴ γυόντα άμαρτίαν ύπερ ήμων άμαρτίαν εποίησεν (μή γνόντα is said agreeably to the judgment of δ ποιήσας), 2 Co. v. 21 (τὸν οὐ γνόντα would be equiv. to ayvooûvra). in predictions, where it expresses the opinion of those who predict: ἔση σιωπῶν καὶ μὴ δυνάμενος λαλησαι, Lk. i. 20; ἔση τυφλὸς μὴ βλέπων, Acts xiii. 11. where the writer or speaker does not regard the thing itself so much as the thought of the thing. which he wishes to remove from the mind of the reader or hearer (Klotz ad Devar. ii. 2 p. 666), - to be rendered without etc. (Germ. ohne zu with inf.) [cf. B. § 148, 7 b.]: έξηλθε μη επιστάμενος, που έρχεται, Heb. xi. 8; add, Mt. xxii. 12; Lk. xiii. 11 [(but cf. B. § 148, 7 c.)]; Acts v. 7; xx. 22; Heb. ix. 9. where the participles have a conditional, causal, or concessive force, and may be resolved into clauses introduced by if, on condition that, etc.: θερίσομεν μή εκλυόμενοι, Gal. vi. 9; μή όντος νόμου, Ro. v. 13; although: νόμον μή έχοντες, Ro. ii. 14; μή ων αὐτὸς ὑπὸ νόμον, 1 Co. ix. 20 [Rec. om.]; we have both the negative particles in $\delta \nu$ our eldores for (with LTTr WH) ίδόντες] ... μη δρώντες, whom being ignorant of (in person) [or (acc. to crit. txt.) not having seen]... although now not seeing, 1 Pet. i. 8; also with the article: τά μη νόμον έχοντα (Germ. die doch nicht haben, they that have not, etc.), Ro. ii. 14; δ δε μή γενεαλογούμενος, but he, although not etc. Heb. vii. 6; - or since, because, inasmuch as: μή ἀσθενήσας τῆ πίστει οὐ [but GLTTr WH om. οὐ; cf. B. § 148, 14] κατενόησε τὸ έαυτοῦ σῶμα νενεκρωμ. (οὐκ ασθενήσας would be equiv. to δυνατός, strong), Ro. iv. 19; πῶς οὖτος γράμματα οἶδε μὴ μεμαθηκώς; since he has not learned [W. 483 (450)], Jn. vii. 15; add, Mt. xviii. 25; xxii. 25, 29; Lk. ii. 45; vii. 30; xi. 24; xii. 47; xxiv. 23; Acts ix. 26; xvii. 6; xxi. 34; xxvii. 7; 2 Co. iii. 14; v. 19; also with the article: ὁ μὴ γινώσκων τὸν νόμον, since it knoweth not the law, Jn. vii. 49; add, Jude 5. where (with the ptcp.) it can be resolved by (being) such

(a person) as not, of such a sort as not: μὴ ζητῶν τὸ ἐμαυτοῦ σύμφορον, 1 Co. x. 33; add, Acts ix. 9; Gal. iv. 8. neut. plur. as subst.: τὰ μὴ ὅντα, Ro. iv. 17; τὰ μὴ σαλευόμενα, Heb. xii. 27; τὰ μὴ δέοντα, 1 Tim. v. 13; τὰ μὴ καθήκοντα, Ro. i. 28; 2 Macc. vi. 4, (on the other hand, in tà oùr ανήκοντα, Eph. v. 4 [where L T Tr WH & οὐκ ἀνῆκεν], the ούκ coalesces with ἀνήκοντα and forms a single idea, unseemly, unlawful). 6. in independent sentences of forbidding, dehorting, admonishing, desiring, etc., μή is Prohibitive (cf. W. § 56, 1), Lat. ne, not; the 1 pers. plur. of the subjunc. present: μη γινώμεθα κενόδοξοι, Gal. v. 26; add, Gal. vi. 9; 1 Th. v. 6; 1 Jn. iii. 18; aorist: Jn. xix. 24; before the word depending on the exhortation, 1 Co. v. 8. b. with a present imperative, generally where one is bidden to cease from something already begun, or repeated, or continued: Mt. vi. 16, 19; vii. 1; xix. 6; Mk. ix. 39; xiii. 11; Lk. vi. 30; vii. 6, 13; viii. 49, 52; x. 4, 7, 20; Jn. ii. 16; v. 28, 45; vi. 43; vii. 24; xiv. 1, 27; xix. 21; Acts x. 15; xi. 9; xx. 10; Ro. vi. 12; xi. 18, 20; xii. 2 [here L Tr mrg. WII mrg. give the inf., 14; 1 Co. vi. 9; vii. 5; 2 Co. vi. 14, 17; Gal. v. 1; vi. 7; Eph. iv. 30; Col. iii. 9, 19, 21; 1 Th. v. 19; 2 Th. iii. 15; 1 Tim. iv. 14; v. 16, 19; Heb. xii. 5; xiii. 2; Jas. i. 7, 16; 1 Pet. iv. 12, 15 sq.; 1 Jn. ii. 15; iii. 13; Rev. v. 5, and very often. c. with the third person (nowhere in the N. T. with the second) of the agrist impv. where the prohibition relates to something not to be begun, and where things about to be done are forbidden : μὴ ἐπιστρεψάτω, Mt. xxiv. 18; Lk. xvii. 31; μὴ καταβάτω, Mk. xili. 15, and L T Tr WH in Mt. xxiv. 17 (where R G badly καταβαινέτω); μη γνώτω, Mt. vi. 3; γενέσθω [but T Tr WH γινέσθω], Lk. xxii. 42; cf. Xen. Cyr. 7, 5, 73; Aeschyl. Sept. c. Theb. 1036. d. as in the more elegant Grk. writ. where future things are forbidden (cf. Herm. ad Vig. p. 807), with the 2 pers. of the aorist subjunctive: μη δόξητε, Mt. iii. 9; v. 17; μη φο-Bnons, Mt. i. 20; x. 26, 31 [here L T Tr WH pres. impv. φοβείσθε], (alternating with the impv. pres. φοβείσθε in Mt. x. 28 [G L T Tr]); μὴ ἄψη, Col. ii. 21; μὴ ἀποστραφη̂s, Mt. v. 42; μη κτήσησθε, Mt. x. 9; add, Mt. vi. 2, 7, 13, 31; Mk. v. 7; x. 19; Lk. vi. 29; viii. 28; xiv. 8; Jn. iii. 7; Acts vii. 60; Ro. x. 6; 1 Co. xvi. 11; 2 Co. xi. 16; 2 Th. ii. 3, — in the last three exx. with the third pers., contrary to W. 502 (467)]; 1 Tim. v. 1; 2 Tim. i. 8; Rev. vi. 6; x. 4(μη γράψης, for ξμελλον γράφειν precedes; but in Jn. xix. 21 μη γράφε is used, because Pilate had already written); Rev. xi. 2; xxii. 10, and very often. We have the impv. pres. and the aor. subj. together in Lk. x. 4; Acts xviii. 9. e. with the 2 pers. of the present subjunc.: μὴ σκληρύνητε, Heb. iii. 8, 15, (a rare constr. though not wholly unknown to Grk. writ. [" more than doubtful" (L. and S. s. v. A. I.2)]; see Delitzsch on the latter passage, and Schaefer ad Greg. Corinth. p. 1005 sq.; [Soph. Lex. s. v. μή. Others regard the above exx. as subjunc. a or ist; cf. 2 K. ii. 10; Is. lxiii. 17; Jer. xvii. 23; xix. 15, etc.). with the optative, in wishes: in that freq. formula un γένοιτο, far be it! see γίνομαι, 2 a.; μη αὐτοῖς λογισθείη, 2 Tim. iv. 16 (Job xxvii. 5).

II. As a Conjunction, Lat. ne with the subjunc-1. our that, that not or lest, (cf. W. § 56, 2; [B. § 139, 48 sq.; Goodwin § 46]); after verbs of feara. with the subjunc. present, ing, caution, etc. where one fears lest something now exists and at the same time indicates that he is ignorant whether it is so or not (Hermann on Soph. Aj. 272): ἐπισκοποῦντες, μή ... ἐνοχλῆ, Heb. xii. 15. b. with the subjunc. aorist, of things which may occur immediately or very soon: preceded by an aor., εὐλαβηθεὶς (LTTrWH Φοβηθεὶς) μη διασπασθη, Acts xxiii. 10; by a pres.: φοβούμαι, Acts xxvii. 17; βλέπω, Mt. xxiv. 4; Mk. xiii. 5; Lk. xxi. 8; Acts xiii. 40; 1 Co. x. 12; Gal. v. 15; Heb. xii. 25; σκοπέω έμαυτόν, Gal. vi. 1 [B. 243 (209) would refer this to 2 b. below: cf. Goodwin p. 66]; ὁράω, Mt. xviii. 10; 1 Th. v. 15; elliptically, ὅρα μή (sc. τοῦτο ποιήσης [cf. W. § 64, 7 a.; B. 395 (338)]): Rev. xix. 10; xxii. 9. c. with the indicative fut. (as being akin to the subjunc. [cf. gram. reff. at the beginning]): φοβούμαι, μή ταπεινώσει με ό θεός μου, 2 Co. xii. 20 sq. [L txt. T Tr]; add, Col. ii. 8. in order that not (Lat. eo consilio ne); a. with the optative: τῶν στρατιωτῶν βουλή ἐγένετο, ΐνα τοὺς δεσμώτας ἀποκτείνωσι, μή τις . . . διαφύγοι, Acts xxvii. 42 Rec. (the more elegant Greek to express the thought and purpose of the soldiers; but the best codd. read διαφύγη, which GLTTrWH have adopted). b. with the subjunctive aor.: preceded by the pres., Mk. xiii. 36; 2 Co. viii. 20 [cf. Goodwin § 43 Rem.]; xii. 6; Col. ii. 4 (where LTTr WH iva undeis for RG un tis [- an oversight; in RG as well as in the recent crit. edd. the purpose is expressed by an inserted [va]).

III. As an Interrogative particle it is used when a negative answer is expected, Lat. num; (W. § 57, 3 b.; 1. in a direct question: Mt. vii. [B. 248 (213)]); 9 sq.; ix. 15; Mk. ii. 19; Lk. xvii. 9; Jn. iii. 4; iv. 12, 33; vi. 67; vii. 35, 51 sq.; Acts vii. 28; Ro. iii. 3; ix. 20; 1 Co. i. 13; ix. 8 sq.; x. 22; Jas. ii. [1 WH], 14; iii. 12, etc.; μη γάρ (see γάρ, I.), Jn. vii. 41; μη οὐκ (where οὐκ belongs to the verb, and $\mu \dot{\eta}$ is interrogative), Ro. x. 18 sq.; 1 Co. ix. 4 sq.; μη γάρ . . . οὐ, 1 Co. xi. 22. indirect question with the indicative (Germ. ob etwa, ob wohl, whether possibly, whether perchance), where in admonishing another we intimate that possibly the case is as we fear [cf. B. § 139, 57; W. § 41 b. 4 a.]: Lk. xi. 35, cf. B. 243 (209); Ast, Lex. Plat. ii. p. 334 sq.; [Riddell, Plato's Apol. Digest of Idioms §§ 137, 138].

IV. The particles où $\mu\dot{\eta}$ in combination augment the force of the negation, and signify not at all, in no wise, by no means; (this formula arose from the fuller expressions où dewów or déos or $\phi \delta \beta os$, $\mu\dot{\eta}$, which are still found sometimes in Grk. auth., cf. Kühner ii. § 516, 9 p. 773 sq.; but so far was this origin of the phrase lost sight of that où $\mu\dot{\eta}$ is used even of things not at all to be feared, but rather to be desired; so in the N. T. in Mt. v. 18, 26; xviii. 3; Lk. xviii. 17; xxii. 16; Jn. iv. 48; xx. 25; 1 Th. v. 3); cf. Matthiae § 517; Kühner ii. p. 775; Bnhdy. p. 402 sqq.; [Gildersleeve in the Amer. Jour. of Philol. for 1882, p. 202 sq.; Goodwin § 89]; W. § 56, 3;

B. 211 (183) sq.]. 1. with the fut. indicative: où μή ἔσται σοι τοῦτο, this shall never be unto thee, Mt. xvi. 22; add, Mt. xxvi. 35; Lk. xxii. 34 RGL; x. 19 (where R* G WH mrg. ἀδικήση); Jn. vi. 35 [here L Tr mrg. πεινάσει, and LTTr WH διψήσει]; xiii. 38 RG; Mk. xiii. 31 TTr WH; Heb. x. 17 LTTr WH; in many passages enumerated by W. 506 (472); [cf. B. 212 (183)], the manuscripts vary between the indic. fut. and the subjunc. aor. In a question, οὐ μὴ ποιήσει τὴν ἐκδίκησιν; 2. with the aor. subjunctive (the Lk. xviii. 7 R.G. use of which in the N. T. scarcely differs from that of the fut.; cf. W. § 56, 3; [B. § 139, 7]), in confident assertions: - subjunc. of the 1 aor., Mt. xxiv. 2; Mk. xiii. 2; Lk. vi. 37; Jn. xiii. 8; Heb. viii. 12; 1 Pet. ii. 6; Rev. ii. 11; vii. 16; xviii. 21, 22, 23; xxi. 27, etc.; 1 aor. mid. subj., Jn. viii. 52 (where Rec. γεύσεται); thus these N. T. exx. prove that Dawes made a great mistake in denying (in his Miscellanea Critica, p. 221 sqq. [ed. (Th. Kidd) 2, p. 408 sq.]) that the first aor. subjunc. is used after οὐ μή; [cf. Goodwin in Transactions of Am. Philol. Assoc. for 1869-70, pp. 46-55; L. and S. s. v. οὐ μή, I. 1 b.; B. § 139, 8]; — subjunc. of 2 aor., Mt. v. 18, 20, 26; Mk. x. 15; Lk. i. 15; xii. 59; Jn. x. 28; xi. 26; 1 Co. viii. 13; Heb. xiii. 5; Rev. iii. 3 [RGL Tr mrg. WH txt.], and often. in questions: with 1 aor., Lk. xviii. 7 LT Tr WH; Rev. xv. 4 (in L T Tr WH with the subj. aor. and the fut.); with 2 aor., Jn. xviii. 11. in declarations introduced by or: with 1 aor., 1 Th. iv. 15; with 2 aor., Mt. xxiv. 34 [here RG Tom. $\delta \tau_i$]; xxvi. 29 [LT TrWH om. 571]; Lk. xiii. 35 [T WH om. L br. 571]; xxii. 16; Jn. xi. 56; in relative clauses: with 1 aor., Mt. xvi. 28; Mk. ix. 1; Acts xiii. 41; Ro. iv. 8; with 2 aor., Lk. xviii. 3. with the present subjunc. (as sometimes in Grk. auth., cf. W. 507 (473)): οὐδὲ οὐ μή σε ἐγκαταλείπω, Heb. xiii. 5 Tdf. (for ἐγκαταλίπω Rec. et al.), [cf. B. 213 (184)].

μήγε, εί δε μήγε, see γέ, 3 d.

μηδαμώς, (adv. fr. μηδαμός, and this fr. μηδέ, and dμός some one [perh. allied w. dua, q. v.]), [fr. Aeschyl., Hdt. down], by no means, not at all: sc. τοῦτο γένοιτο, in replies after an impv. [A. V. Not so], Acts x. 14; xi. 8. (Sept. for חַלִילָה.) •

μηδέ, (μή, q. v., and δέ), [fr. Hom. down], a negative disjunctive conjunction; [cf. W. § 55, 6; B. § 149, 1. used in continuing a negation or prohibition, but not, and not, neither; preceded by μή, — either so that the two negatives have one verb in common: preceded by μή with a participle, Mt. xxii: 29; Mk. xii. 24; by μή w. a pres. subjunc., 1 Co. v. 8 [here L mrg. pres. indic.]; 1 Jn. iii. 18; by $\mu \dot{\eta}$ w. impv., Mt. vi. 25; Lk. x. 4; xii. 22; xiv. 12; 1 Jn. ii. 15; by $\mu \hat{\eta}$ w. an aor. subj. 2 pers. plur., Mt. x. 9 sq.; by $\epsilon is \tau \delta \mu \dot{\eta}$, 2 Th. ii. 2 LTTrWH; — or so that μηδέ has its own verb: preceded by δs ἐἀν (ἀν) μή, Mt. x. 14; Mk. vi. 11; by ἵνα μή, Jn. iv. 15; by δπως μή, Lk. xvi. 26; w. a ptcp. after μή w. a ptcp., Lk. xii. 47; 2 Co. iv. 2; w. an impv. after $\mu \hat{\eta}$ w. impv., Jn. xiv. 27; Ro. vi. 12 sq.; Heb. xii. 5;

2 pers. of the aor. subj. after μή w. 2 pers. of the aor. subj., Mt. vii. 6; xxiii. 9 sq.; Lk. xvii. 23; Col. ii. 21; 1 Pet. iii. 14; after μηδέ w. an aor. subj. Mk. viii. 26 [T reads μή for the first μηδέ, TWH Tr mrg. om. the second clause]; after μηδένα w. an aor. subj. Lk. iii. 14 [Tdf. repeats μηδένα]; μηδέ...μηδέ w. 1 pers. plur. pres. subj. 1 Co. x. 8 sq. [see below]; παραγγέλλω foll. by μή w. inf. . . . μηδέ w. inf., Acts iv. 18; 1 Tim. i. 4; vi. 17; καλὸν τὸ μὴ . . . μηδέ with inf. Ro. xiv. 21; w. gen. absol. after μήπω w. gen. absol. Ro. ix. 11; w. impv. after είς τὸ μή, 1 Co. x. 7; μηδέ is repeated several times in a negative exhortation after $\epsilon is \tau \delta \mu \dot{\eta}$ in 1 Co. x. 7–10. not even (Lat. ne . . . quidem): w. an inf. after expansa, 1 Co. v. 11; after ωστε, Mk. ii. 2; iii. 20 (where R G T badly μήτε [cf. W. 489 sq. (456); B. pp. 367, 369]); w. a pres. impv., Eph. v. 3; 2 Th. iii. 10.

μηδείς, μηδεμία, μηδέν (and μηθέν, Acts xxvii. 33 LT Tr WH, - a form not infreq. fr. Aristot. on [found as early as B. C. 378, cf. Meisterhans, Gr. d. Att. Inschr. p. 73]; cf. Lob. ad Phryn. p. 181 sq.; W. § 5, 1 d. 11; [B. 28] (25)]; Kühner § 187, 1 vol. i. 487 sq.), (fr. μηδέ and είς), [fr. Hom. down]; it is used either in connection with a noun, no, none, or absolutely, no one, not one, no man, neut. nothing, and in the same constructions as $\mu \dot{\eta}$; aca. with an imperative: μηδείς being cordingly the person to whom something is forbidden, 1 Co. iii. 18, 21; x. 24; Gal. vi. 17; Eph. v. 6; Col. ii. 18; 1 Tim. iv. 12; Tit. ii. 15; Jas. i. 13; 1 Jn. iii. 7; neut. μηδέν, sc. ἔστω [A. V. have thou nothing to do with etc.], Mt. xxvii. 19; μηδείς in the dat. or the acc. depending on the impv., Ro. xiii. 8; 1 Tim. v. 22; μηδέν (accusative), Lk. iii. 13; ix. 3; μ. φοβοῦ, Rev. ii. 10 [here L Tr WH b. unders with the optative: once in txt. µή]. the N. T., Mk. xi. 14 (where Rec. o'deis) [cf. W. 476 (443)]. c. with the 2 pers. of the aor. subjunc., the unders depending on the verb; as, under einns, Mt. viii. 4; xvii. 9; accus., Lk. iii. 14; x. 4; μηδέν (acc.), Acts xvi. 28; κατὰ μηδένα τρόπον, 2 Th. ii. 3. d. with the particles ίνα and ὅπως (see μή, I. 3): with ίνα, Mt. xvi. 20; Mk. v. 43; vi. 8; vii. 36; ix. 9; Tit. iii. 13; Rev. iii. 11; with ὅπως, Acts viii. 24. e. with an infinia. with one that depends on another verb: as on παραγγέλλω, Lk. viii. 56; ix. 21; Acts xxiii. 22; δείκνυμι, Acts x. 28; διατάσσομαι, Acts xxiv. 23; αναθεματίζω έμαυτόν, Acts xxiii. 14; κρίνω (acc. w. inf.), Acts xxi. 25 Rec.; εύχομαι, 2 Co. xiii. 7; βούλομαι (acc. w. inf.), 1 Tim. v. 14; ὑπομιμνήσκω τινά, Tit. iii. 2, etc.; παρακαλώ τινα foll. by τὸ μή w. acc. and inf., 1 Th. iii. 3 L (ed. ster.) T Tr WII. β. with an inf. depending on διά τό: Acts xxviii. 18; Heb. x. 2. a participle (see μή, I. 5); in dat., Acts xi. 19; Ro. xii. 17; accus. μηδένα, Jn. viii. 10; Acts ix. 7; μηδέν, Acts iv. 21; xxvii. 33; 1 Co. x. 25, 27; 2 Co. vi. 10; 2 Th. iii. 11; 1 Tim. vi. 4; Tit. ii. 8; Jas. i. 6; 3 Jn. 7; μηδεμίαν προσκοπήν, 2 Co. vi. 3; μηδεμίαν πτόησιν, 1 Pet. iii. 6; μηδεμίαν αlτίαν, Acts xxviii. 18; ἀναβολήν μηδ. xxv. 17. noteworthy are — μηδείς with a gen., Acts iv. 17; xxiv. μηθενὶ ἐπιτίθει, foll. by μηθέ w. impv. 1 Tim. v. 22; w. | 23; μηθέν sc. τούτων, Rev. ii. 10 [R G T WH mrg.]; ἐν 412

μηδενί, in nothing, 1 Co. i. 7 [but χαρίσματι is expressed here]; 2 Co. [vi. 3 (see h. below)]; vii. 9; Phil. i. 28; Jas. i. 4. under elva, to be nothing i. e. of no account, opp. to elval re, Gal. vi. 3 (Soph. Aj. 754; other exx. fr. Grk. auth. see in Passow ii. p. 231b; [L. and S. s. v. II.; cf. B. § 129, 5]); μηδέν (acc.), nothing i. e. not at all, in no respect: Acts x. 20; xi. 12, (Lcian. dial. deor. 2, 4; Tim. 43); as accus. of the obj. after verbs of harm, loss, damage, advantage, care, [cf. W. 227 (213): B. § 131, 10]: as, βλάπτειν, Lk. iv. 35 [cf. W. 483 (450)], ώφελείσθαι, Mk. v. 26; ὑστερείν, 2 Co. xi. 5; μεριμναν, Phil. h. examples of a double negation, by which the denial is strengthened, where in Lat. quisquam follows a negation (cf. W. § 55, 9 b.): μηκέτι μηδείς, Mk. xi. 14; Acts iv. 17; μηδενὶ μηδέν, Mk. i. 44 [Lom. Tr br. μηδέν]; Ro. xiii. 8; μηδεμίαν έν μηδενί, 2 Co. vi. 3; μή . . . ἐν μηδενί, Phil. i. 28; μή . . . μηδέν, 2 Co. xiii. 7; μή . . . μηδεμίαν, 1 Pet. iii. 6; μή τις . . . κατά μηδένα τρόπον, 2 Th. ii. 3.

μηδέποτε, (μηδέ and ποτέ), adv., never: 2 Tim. iii. 7.• μηδέπω, (μηδέ and πώ), adv., not yet: Heb. xi. 7.•

Maso, -ov, &, a Mede, a native or an inhabitant of Media, a well-known region of Asia whose chief city was Echatana [see B. D. s. v.]: Acts ii. 9. [Cf. B. D. and Schaff-Herzog s. v. Media.]*

μηθέν, see μηδείς.

μηκέτι, (fr. μή and έτι), adv., employed in the same constructions as μή; no longer; no more; not herea. with 3 pers. sing. 2 aor. subj. Mt. xxi. 19 RGTrtxt. with 2 pers. sing. Mk. ix. 25. b. with 1 pers. plur. pres. subj. Ro. xiv. 13. o. with a pres. imperative: [Lk. viii. 49 L T Tr txt. WH]: Jn. v. 14; viii. 11; Eph. iv. 28; 1 Tim. v. 23. d. with the optae. wa μηκέτι: 2 Co. v. 15; Eph. iv. f. with an infin. depending—on another verb: on βοώ (ἐπιβοώ), Acts xxv. 24; on ἀπειλώ, Acts iv. 17; on λέγω κ. μαρτύρομαι, Eph. iv. 17; on είς τό, 1 Pet. iv. 2; on διστε, Mk. i. 45; ii. 2; τοῦ μηκέτι δουλεύειν, Ro. vi. g. with a ptep.: Acts xiii. 34 [cf. W. § 65, 10]; Ro. xv. 23; 1 Th. iii. 1. h. οὐ μηκέτι (see μή, IV. 2): with 2 aor. subj. Mt. xxi. 19 L T Tr mrg. WH.

μήκος, -εος (-ους), τό, fr. Hom. down; Sept. very often for τηκ; length: Rev. xxi. 16; τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος, language used in shadowing forth the greatness, extent, and number of the blessings received from Christ, Eph. iii. 18.*

μηκύνω: (μῆκος); fr. Hdt. and Pind. down; to make long, to lengthen; in the Bible twice of plants, i. q. to cause to grow, increase: δ ἐφύτευσε κύριος καὶ ὑετὸς ἐμῆκυνεν (Ἦχ), Is. xliv. 14; hence Pass. [al. Mid.] pres. μηκύνομαι; to grow up: Mk. iv. 27 [μηκύνηται (Tr mrg. -εται)]."

μηλωτή, -ῆς, ἡ, (fr. μῆλον a sheep, also a goat: as καμηλωτή ['camlet'] fr. κάμηλος [cf. Lob. Paralip. p. 332]), a sheepskin: Heb. xi. 37, and thence in Clem. Rom. 1 Cor. 17, 1. For μππα an outer robe, mantle, Sept. in 1 K. xix. 13, 19; 2 K. ii. 8, 13 sq., doubtless because these mantles were made of skins; hence more closely אַדָּרָת שָׁלֵוּ, a mantle of hair, Zech. xiii. 4 (where Sept.

δέρρις τριχίνη). In the Byzant. writ. [Apoll. Dysk. 191, 9] μηλωτή denotes a monk's garment.*

μήν, [(fr. Hom. down)], a particle of affirmation, verily, certainly, truly, (Sap. vi. 25); ἢ μήν, see under ἢ fin.

μήν, gen. μηνός, ό, (w. Alex. acc. μῆναν, Rev. xxii. 2 Lchm.; on which form see reff. under ἄρσην, fin.); [fr. Hom. down]; 1. a month: Lk. i. 24, 26, 36, 56; iv. 25; Acts vii. 20; xviii. 11; xix. 8; xx. 3; xxviii. 11; Jas. v. 17; Rev. ix. 5, 10, 15; xi. 2; xiii. 5; xxii. 2. 2. the time of new moon, new moon, (barbarous Lat. novilunium; after the use of the Hebr. 2711, which denotes both a 'month' and a 'new moon,' as in Num. xxviii. 11; xxix 1): Gal. iv. 10 [Bp. Lghtft. compares Is. lxvi. 23] (the first day of each month, when the new moon appeared was a festival among the Hebrews: cf. Lev. xxiii. 24 Num. xxviii. 11; Ps. lxxx. (lxxxi.) 4); [al. refer the passage to 1 (see Mey. ad loc.)].

μηνύω [cf. Curtius § 429]: 1 aor. ἐμήνυσα: 1 aor. pass. ptcp. fem. μηνυθεῖσα; as in Grk. writ. fr. Hdt. and Pind. down;

1. to disclose or make known something secret; in a forensic sense, to inform, report: foll. by ποῦ ἐστίν, Jn. xi. 57; τινί τι, pass., Acts xxiii. 30.

2. univ. to declare, tell, make known: 1 Co. x. 28.

to indicate, intimate: of a teacher; foll. by ὅτι, Lk. xx. 37. [A. V. uniformly show.]*

μή οὐκ, see μή, III. 1.

μήποτε, (fr. μή and ποτέ), [μή ποτε (separately) LWH (exc. Mt. xxv. 9, see below) Tr (exc. 2 Tim. ii. 25)], differing from ουποτε as μή does from ου; [fr. Hom. down]. Accordingly it is 1. a particle of Negation; not ever, never: ἐπεὶ μήποτε ἰσχύει, since it is never of force, because the writer thinks that the very idea of its having force is to be denied, Heb. ix. 17 [where WH txt. uh τότε], on which see W. 480 (447), cf. B. 353 (304); but others refer this passage to 3 a. below. 2. aprohibitory Conjunction; lest ever, lest at any time, lest haply, (also written separately $\mu \dot{\eta}$ wore [(see init.), esp. when the component parts retain each its distinctive force; cf. Lipsius, Gram. Untersuch. p. 129 sq.; Ellendt, Lex. Soph. ii. 107. In the N. T. use of this particle the notion of time usual to noté seems to recede before that of contingency, lest perchance]), so that it refers to the preceding verb and indicates the purpose of the designated action [W. § 56, 2]: w. a subj. pres. Lk. xii. 58; w. a subj. aor., Mt. iv. 6 and Lk. iv. 11, fr. Ps. xc. (xci.) 12 (where Sept. for 15); Mt. v. 25 [(cf. below)]; vii. 6 [R G]; xiii. 15 and Acts xxviii. 27 (both from Is. vi. 10, where Sept. for (3); Mt. xiii. 29 (οὐ sc. θέλω); xv. 32; xxvii.64; Mk.iv.12; Lk. xiv.12; with "va prefixed, ibid. 29; w. a fut. indic. [see B. § 139, 7, cf. also p. 368 (315) d.]: [Mt. vii. 6 L T Tr WH; (cf. v. 25)]; Mk. xiv. 2; [Lk. xii. 58 LTTrWH]. after verbs of fearing, taking care, [W. u. s.; B. § 139, 48]: w. subj. aor., so after $\pi\rho\sigma\sigma\epsilon\chi\omega$, to take heed, lest etc., Lk. xxi. 34; Heb. ii. 1, (Sir. xi. 33); so that an antecedent φοβούμενοι or προσέχοντες must be mentally supplied, Acts v. 39; μήποτι ούκ ἀρκέση, lest perchance there be not enough (so that οὐε

αρκέση forms one idea, and φοβούμεθα must be supplied before μήποτε), Mt. xxv. 9 R T WH mrg.; but L Tr WH txt., together with Meyer et al., have correctly restored μήποτε (sc. τοῦτο γενέσθω [W. § 64, 7 a.]) · οὐ μὴ ἀρκέση, i. e. not so! there will in no wise be enough (see un, IV. 2); cf. Bornemann in the Stud. u. Krit. for 1843, p. 143 sq.; That all the editors above named remove the punctuation mark after μήποτε; in which case it may be connected directly with the words which follow it and translated (with R. V.) 'peradventure there will not be enough'; cf. B. § 148, 10, esp. p. 354 (304) note. For additional exx. of μήποτε in this sense (cf. Aristot. eth. Nic. 10, 10 p. 1179a, 24; with indic., ibid. pp. 1172a, 33; 1178a 22, etc.), see Soph. Lex. s. v.; Bitm. in his trans. of Apoll. Dysk., index s. v.; (cf. L. and S. s. v. μή, B. 9)]. after Φοβούμαι, w. pres. subjunc. Heb. iv. 1; so that Φοβούμενος must be supplied before it, Lk. xiv. 8. after βλέπειν w. a fut. indic. [cf. W. § 56, 2 b. a.; B. 243 (209)], Heb. 3. a particle of Interrogation accomiii. 12. panied with doubt (see un, III.), whether ever, whether at any time; whether perchance, whether haply, (Germ. doch nicht etwa; ob nicht etwa); a. in a direct question introduced by enei, for, else, (see enei, 2 sub fin.): so acc. to the not improbable interpretation of some [e.g. L WH mrg., Delitzsch] in Heb. ix. 17, see in 1 above. In the remaining N. T. passages so used that the inquirer, though he doubts and expects a negative answer, yet is inclined to believe what he doubtfully asks about; thus, in a direct b. in indirect questions; question, in Jn. vii. 26. w. the optative (where the words are regarded as the thought of some one [W. § 41 b. 4 c.; B. § 139, 60]): Lk. β. w. the subjunctive: 2 Tim. ii. 25 iii. 15. [See β.] [RGL (cf. B. 46 (40)); but TTr WII txt. give the optative], where μήποτε κτλ. depend on the suppressed idea διαλογιζόμενος [cf. B. § 139, 62 fin.; W. u. s.].*

μήπου [T Tr] or μή που [WH], that nowhere, lest anywhere, [lest haply]: Acts xxvii. 29 T Tr WH. (Hom. et al.)*

μήπω [or μή πω, L Tr in Ro. ix. 11], (μή and πώ), [fr. Hom. down], adv.;

1. not yet: in construction with the acc. and inf., Heb. ix. 8; w. a ptcp., μήπω γὰρ γεννηθέντων, though they were not yet born, Ro. ix. 11, where cf. Fritzsche.

2. lest in any way [?]: Acts xxvii. 29 Lchm.*

μήπως [G T, or μή πως L Tr WII], (μή and πώς), [fr. Hom. down]; 1. a conjunction, lest in any way, lest a. in final sentences, w. an aor. subj., preperchance; ceded by a pres. 1 Co. ix. 27; preceded by an aor., 2 b. after verbs of fearing, taking Co. ii. 7; ix. 4. heed: w. an aor. subj., — after βλέπειν, 1 Co. viii. 9; after φοβείσθαι, Acts xxvii. 29 R; 2 Co. xi. 3; xii. 20; w. a perf. indic., to indicate that what is feared has actually taken place [W. § 56, 2 b. a.; B. 242 (209)], Gal. iv. 11; w. an aor. subj., the idea of fearing being suppressed, Ro. xi. 21 Rec. [B. § 148, 10; cf. W. 474 2. an interrogative particle, whether in any way, whether by any means: in an indirect question, with an indic. present (of a thing still continuing) and

aorist (of a thing already done), Gal. ii. 2 (I laid before them the gospel etc., sc. inquiring, whether haply etc.; Paul expects a negative answer, by which he wished his teaching concerning Christ to be approved by the apostles at Jerusalem, yet by no means because he himself had any doubt about its soundness, but that his adversaries might not misuse the authority of those apostles in assailing this teaching, and thereby frustrate his past and present endeavors; cf. Hofmann ad loc. [B. 353 (303). Others, however, take τρέχω as a subjunctive, and render lest haply I should be running etc.; see W. 504 sq. (470), cf. Ellicott ad loc.]). w. the indicative (of a thing perhaps already done, but which the writer wishes had not been done) and the aor. subjunctive (of a thing future and uncertain, which he desires God to avert) in one and the same sentence, 1 Th. iii. 5 (where unmos depends on violus; cf. Schott, Lünemann, [Ellicott], ad loc.; [B. 353 (304); W. 505 (470)]).*

μηρός, -οῦ, ό, the thigh: Rev. xix. 16. (From Hom. down; Sept. for '.'.')*

μήτε, (μή and the enclitic τέ), [fr. Hom. down], a copulative conjunction of negation, neither, nor, (differing fr. οΰτε as μή does fr. οὐ. It differs fr. μηδέ in that μηδέ separates different things, but μήτε those which are of the same kind or which are parts of one whole; cf. W. § 55, 6; [B. § 149, 13 b.]): μήτε . . . μήτε, neither . . . nor, Lk. vii. 33 $[T \mu \dot{\eta} \dots \mu \eta \delta \dot{\epsilon}]$; ix. 3 (five times); Acts xxiii. 12, 21; xxvii. 20; Heb. vii. 3; (but in Eph. iv. 27 for μή ... μήτε we must with LTTr WH substitute μή ... μηδε). μη . . . μητε . . . μητε, Mt. v. 34–36 (four times); 1 Tim. i. 7; Jas. v. 12; Rev. vii. 3; ίνα μὴ . . . μήτε . . . μήτε, Rev. vii. 1; μηδέ . . . μήτε . . . μήτε, 2 Th. ii. 2 L T Tr WH; μη είναι ἀνάστασιν, μηδέ ἄγγελον (for that is something other than ἀνάστασις), μήτε πνεθμα (because angels belong to the genus πνεύματα), Acts xxiii. 8 R G: cf. W. 493 (459); [B. 367 (314) sq.].*

μήτηρ, gen. μητρός, dat. μητρί, acc. μητέρα, ἡ, [fr. Hom. down; fr. Skr. ma 'to measure'; but whether denoting the 'moulder,' or the 'manager' is debated; cf. Vaniček p. 657; Curtius § 472; (cf. μέτρον)], Hebr. Dk, a mother; prop.: Mt. i. 18; ii. 11, and often; trop. of that which is like a mother: Mt. xii. 49 sq.; Mk. iii. 35; Jn. xix. 27; Ro. xvi. 13, cf. 1 Tim. v. 2; a city is called ἡ μήτηρ τῶν πορνῶν, that produces and harbors the harlots, Rev. xvii. 5; of a city where races of men [i. e. Christians] originated, Gal. iv. 26 [here G T Tr WII om. L br. πάντων (on the origin of which cf. Bp. Lghtft. ad loc.)].

μήτι [so G T WH R (commonly), but μή τι L (exc. 1 Co. vi. 3) Tr (exc. Mt. xxvi. 22, 25; Mk. iv. 21)], (μή and τί), whether at all, whether perchance, an interrogative expecting a negative answer; in a direct question (Germ. doch nicht etwa? [in Eng. generally untranslated; cf. W. § 57, 3 b.; B. 248 (213)]): Mt. vii. 16; xxvi. 22. 25; Mk. iv. 21; xiv. 19; Lk. vi. 39; Jn. vii. 31 [R G]: viii. 22; xviii. 35; xxi. 5 [here all texts μήτι (properly)]; Acts x. 47; 2 Co. xii. 18; Jas. iii. 11; μήτι δρα, 2 Co. i. 17; used by one asking doubtfully yet inclining to believe what he asks about (see μήποτε, 3 a.): Mt. xii. 23; Jn.

iv. 29. εἰ μήτι, see εἰ, ΙΙΙ. 10. μήτιγε (or μήτι γε) see in its place.*

μήτιγε [so G T WH; but μήτι γε R L, μή τι γε Tr], (fr. μή, τί, γέ), to say nothing of, not to mention, which acc. to the context is either a. much less; or b. much more, much rather; so once in the N. T., 1 Co. vi. 3. Cf. Herm. ad Vig. p. 801 sq.*

μήτις [so R G Jn. iv. 33], more correctly μή τις; 1. prohibitive, let no one [cf. B. 31 (28)]: [w. 1 aor. subj. 1 Co. xvi. 11]; w. 2 aor. subj. 2 Th. ii. 8. 2. interrogative, (Lat. num quis?) hath any one etc.: Jn. vii. 48; [2 Co. xii. 17, cf. B. § 151, 7; W. 574 (534)]; where one would gladly believe what he asks about doubtfully (see μήτι, sub fin.): Jn. iv. 33.*

μήτρα, -as, ή, (μήτηρ), the womb: Lk. ii. 23 (on which see διανοίγω, 1); Ro. iv. 19. (Hdt., Plat., al.; Sept. for DDD.)*

μητραλώας (also μητραλοίας), LTTr WH [see WH. App. p. 152] μητρολώας, -ου, δ, (μήτηρ, and ἀλοιάω to thresh, smite), a matricide: 1 Tim. i. 9. (Aeschyl., Plat., Lcian., al.)*

μητρό-πολις, -εως, ή, (μήτηρ and πόλις), a metropolis, chief city; in the spurious subscription 1 Tim. vi. (22) fin.; [in this sense fr. Xen. down].*

ula, see under eis.

μιαίνω; Pass., 1 aor. subj. 3 pers. plur. μιανθώσιν; pf. 3 pers. sing. μεμίανται (unless it be better to take this form as a plur.; cf. Krüger § 33, 3 Anm. 9; Bum. Gram. § 101 Anm. 7; Ausf. Spr. § 101 Anm. 13; B. 41 (36); [W. § 58, 6 b. β.]), ptcp. μεμιασμένος (Tit. i. 15 R G) and μεμιαμμένος (ibid. LT Tr WH; also Sap. vii. 25; Tob. ii. 9; Joseph. b. j. 4, 5, 2 ed. Bekk.; cf. Matthiae i. p. 415; Krüger § 40 s. v.; Lob. ad Phryn. p. 35; Otto on Theophil. ad Autol. 1, 1 p. 2 sq.; [Veitch s. v.]); fr. Hom. down; 1. to dye with another color, to stain: ἐλέφαντα φοίνικι, Hom. Il. 4, 141. 2. to defile, pollute, sully, contaminate, soil, (Sept. often for אָטֶל): in a physical and a moral sense, σάρκα (of licentiousness), Jude 8; in a moral sense, την συνείδησιν, τον νοῦν, pass. Tit. i. 15; absol. to defile with sin, pass. ibid. and in Heb. xii. 15; for החטיא, Deut. xxiv. 6 (4); in a ritual sense, of men, pass. Jn. xviii. 28 (Lev. xxii. 5, 8; Num. xix. 13, 20; Tob. ü. 9).•

[SYN. μιαίνω, μολόνω: acc. to Trench (N. T. Syn. § xxxi.) μιαίνω to stain differs from μολόνω to smear not only in its primary and outward sense, but in the circumstance that (like Eng. stain) it may be used in good part, while μολ. admits of no worthy reference.]

μίσσμα, -τος, τό, (μαίνω), that which defiles [cf. καύχημα, 2]; defilement (Vulg. coinquinatio): trop. μάσματα τοῦ κόσμου, vices the foulness of which contaminates one in his intercourse with the ungodly mass of mankind, 2 Pet. ii. 20. (Tragg., Antiph., Dem., Polyb., Joseph., Plut.; Sept., Lev. vii. 8 (18); Jer. xxxix. (xxxii.) 34; Judith ix. 2: 1 Macc. xiii. 50.)*

μασμός, -οῦ, ὁ, (μαίνω), the act of defiling, defilement, pollution: ἐπιθυμία μασμοῦ, defiling lust [W. § 34, 3 b.], 2 Pet. ii. 10. (Sap. xiv. 26; 1 Macc. iv 43; Plut. mor.

p. 898 c.; Test. xii. Patr. [test. Lev. 17; test. Benj. 8; Graec. Ven. (passim); Herm. Past. sim. 5, 7, 2].)

μίγμα or (so L T) μίγμα, (on the accent cf. Lipsius, Gramm. Untersuch. pp. 32 and 34, [cf. W. § 6, 1 e.; κρίμα, init.]), -τος, τό, (μίγνυμι), that which has been produced by mixing, a mixture: Jn. xix. 39 [WH txt. ελεγμα, q. v.]. (Sir. xxxviii. 8; Aristot., Plut., al.) •

μίγνυμι and μίσγω: 1 aor. ἔμιξα; pf. pass. ptcp. μεμιγμένος fr. llom. down; to mix, mingle: τί τινι, one thing with another, Rev. viii. 7 Rec.; xv. 2; also 7) for ten [cf. B. § 133, 8], Rev. viii. 7 G L T Tr WH; μετά τινος, with a thing, Mt. xxvii. 34; Lk. xiii. 1 (on which see aiua, 2 a.). [Syn. see κεράννυμι, fin. Comp.: συν-ανα-μίγνυμι.]* μικρός, -ά, -όν, compar. μικρότερος, -έρα, -ερον, [fr. Hom. down], Sept. for קטן, קטן, small, little; a. of size: Mt. xiii. 32; Mk. iv. 31; hence of stature, τη ήλικία, Lk. xix. 3; of length, Jas. iii. 5. of space: neut. προελθών [προσελθ. T Tr WH mrg. in Mt., Tr WH mrg. in Mk. (see προσέρχομαι, a.)] μικρόν, having gone forward a little, Mt. xxvi. 39; Mk. xiv. 35, Cf. W. § 32, 6; B. § 131, 11 sq.]. c. of age: less by birth, younger, Mk. xv. 40 [al. take this of staturel; oi μικροί, the little ones, young children, Mt. xviii. 6, 10, 14; Mk. ix. 42; ἀπὸ μικροῦ ἔως μεγάλου [A. V. from the least to the greatest], Acts viii. 10; Heb. viii. 11, (Jer. vi. 13; xxxviii. (xxxi.) 34); μικρός τε καὶ μέγας, [both small and great] i. e. all, Acts xxvi. 22; plur., Rev. xi. 18; xiii. 16; xix. 5, 18; xx. 12. d. of time, short, brief: neuter — nom., έτι [or έτι om.] μικρον (sc. έσται) καί, (yet) a little while and etc. i. e. shortly (this shall come to pass), Jn. xiv. 19; xvi. 16 sq. 19, [(cf. Ex. xvii. 4)], έτι μικρόν όσον όσον (see όσος, a.); without καί, Heb. x. 37 (Is. xxvi. 20); τὸ μικρόν [Tr WH om. τό], Jn. xvi. 18; — μικρόν acc. (of duration), Jn. xiii. 33 (Job xxxvi. 2); μικρου χρόνου, Jn. vii. 33; xii. 35; Rev. vi. 11; xx. 3; μετά μικρόν, after a little while, Mt. xxvi. 73; Mk. xiv. 70, (πρὸ μικροῦ, Sap. xv. 8). e. of quantity, i. e. number or amount: μικρά ζύμη, 1 Co. v. 6; Gal. v. 9; of number, μικρόν ποίμνιον, Lk. xii. 32; of quantity, μικρά δύναμις, Rev. iii. 8; neut. μικρόν (τι), a little, 2 Co. xi. 1, 16. f. of rank or influence: Mt. x. 42; Lk. ix. 48; xvii. 2; δ μικρότερος έν τῆ βασιλεία τῶν οὐρ. he that is inferior to the other citizens of the kingdom of heaven in knowledge of the gospel [R. V. but little in etc.; cf. W. 244 (229); B. § 123, 13], Mt. xi. 11; Lk. vii. 28.

MOητος, -ου, ή, Miletus, a maritime city [now nearly ten miles fr. the coast (cf. Acts xx. 38)] of Caria or Ionia, near the mouths of the Mæander and not far [c. 35 m. S.] from Ephesus. It was the mother of many [some eighty] colonies, and the birth-place of Thales, Anaximander, and other celebrated men: Acts xx. 15, 17; 2 Tim. iv. 20. [Lewin, St. Paul, ii. 90 sq.]*

μιλιον, -ου, τό, (a word of Lat. origin [cf. B. 18 (16)]), a mile, among the Romans the distance of a thousand paces or eight stadia, [somewhat less than our mile]: Mt. v. 41. (Polyb., Strab., Plut.)

μιμέσμαι, -ούμαι; (μίμος [an actor, mimic]); to imitate:

τικά, any one, 2 Th. iii. 7, 9; τί, Heb. xiii. 7; 8 Jn. 11. [Pind., Aeschyl., Hdt., al.]*

μμητής, -οῦ, ὁ, an imitator: γίνομαί τινος (gen. of pers.), 1 Co. iv. 16; xi. 1; Eph. v. 1; 1 Th. i. 6; ii. 14; Heb. vi. 12; w. gen. of the thing, 1 Pet. iii. 13 Rec. (where L T Tr WH ζηλωταί). [Plat., Isocr., al.]*

μιμνήσκω: (MNAQ [allied w. μένω, μανθάνω; cf. Lat. maneo, moneo, mentio, etc.; cf. Curtius § 429]); to remind: Hom., Pind., Theogn., Eur., al.; Pass. and Mid., pres. μιμνήσκομαι (Heb. ii. 6; xiii. 3; rare in Attic); 1 aor. έμνησθην; pf. μέμνημαι; 1 fut. pass. in a mid. sense, μνησθήσομαι (Heb. x. 17 LTTrWH); Sept. for יוָכָר; to be recalled or to return to one's mind, to remind one's self of, to remember; εμνήσθην, with a pass. signif. [cf. B. 52 (46)], to be recalled to mind, to be remembered, had in remembrance: ἐνώπιόν τινος, before i. e. in the mind of one (see ἐνώπιον, 1 c.), Acts x. 31; Rev. xvi. 19, (passively also in Ezek. xviii. 22; [Sir. xvi. 17 Rec.]; and αναμνησθήναι, Num. x. 9; Ps. cviii. (cix.) 16); — with a mid. signif., foll. by a gen. of the thing [W. § 30, 10 c.], to remember a thing: Mt. xxvi. 75; Lk. xxiv. 8; Acts xi. 16; 2 Pet. iii. 2; Jude 17; μνησθηναι ελέους, to call to remembrance former love, Lk. i. 54 (cf. Ps. xxiv. (xxv.) 6); της διαθήκης, Lk. i. 72 (Gen. ix. 15; Ex. ii. 24; 1 Macc. iv. 10; 2 Macc. i. 2); μη μνησθηναι των άμαρτιων Twos, [A. V. to remember no more] i. e. to forgive, Heb. viii. 12; x. 17, (after the Hebr.; see Ps. xxiv. (xxv.) 7; lxxviii. (lxxix.) 8; Is. xliii. 25; and on the other hand, to remember the sins of any one is said of one about to punish them, Jer. xiv. 10; 1 Macc. v. 4; vi. 12); w. gen. of a pers., to remember for good, remember and care for: Lk. xxiii. 42; foll. by 571, Mt. v. 23; xxvii. 63; Lk. xvi. 25; Jn. ii. 17, 22; xii. 16; by &s, Lk. xxiv. 6. pf. μέμνημαι, in the sense of a present [cf. W. 274 (257)], to be mindful of: w. gen. of the thing, 2 Tim. i. 4; πάντα μου μέμνησθε, in all things ye are mindful of me, 1 Co. xi. 2; pres. μιμνήσκομαι, w. gen. of the pers., to remember one in order to care for him, Heb. ii. 2 (fr. Ps. viii. 5); xiii. 3. [Comp.: ἀνα-, ἐπ-ανα-, ὑπο-μιμνήσκω.]*

μισέω, -ω; impf. εμίσουν; fut. μισήσω; 1 aor. εμίσησα; pf. μεμίσηκα; Pass., pres. ptcp. μισούμενος; pf. ptcp. μεμισημένος (Rev. xviii. 2); Sept. for κιψ; [fr. Hom. down]; to hate, pursue with hatred, detest; pass, to be hated, detested: Tivá, Mt. v. 43 and Rec. in 44; xxiv. 10; Lk. i. 71; vi. 22, 27; xix. 14; Jn. vii. 7; xv. 18 sq. 23-25; xvii. 14; Tit. iii. 3; 1 Jn. ii. 9, [11]; iii. 13, 15; iv. 20; Rev. xvii. 16; pass., Mt. x. 22; xxiv. 9; [Mk. xiii. 13]; Lk. xxi. 17; τί: Jn. iii. 20; Ro. vii. 15; Eph. v. 29; Heb. i. 9; Jude 23; Rev. ii. 6 and Rec. in 15; pass. ib. "viii. 2. Not a few interpreters have attributed to μισεῖν in Gen. xxix. 31 (cf. 30); Deut. xxi. 15 sq.; Mt. vi. 24; Lk. xiv. 26; xvi. 13; [Jn. xii. 25]; Ro. ix. 13, the signification to love less, to postpone in love or esteem, to slight, through oversight of the circumstance that 'the Orientals, in accordance with their greater excitability, are wont both to feel and to profess love and hate where we Occidentals, with our cooler temperament, feel and express nothing more than interest in, or disregard and indifference to a thing'; Fritzsche, Com. on Rom. ii. p. 304; cf. Rückert, Magazin f. Exegese u. Theologie des N. T. p. 27 sqq.*

μσθαποδοσία, -as, ή, (μισθός and ἀποδίδωμ; cf. the μισθοδοσία of the Grk. writ. [W. 24]), payment of wages due, recompense: of reward, Heb. x. 35; xi. 26; of punishment, Heb. ii. 2. (Several times in eccles. writ.)*

μισθ-απο-δότης, -ου, δ, (μισθός and ἀποδίδωμ; cf. the μισθοδότης of the Grk. writ.), (Vulg. remunerator); one who pays wages, a rewarder: Heb. xi. 6. (Several times in eccles. writ.)

μίσθιος, -a, -or, also of two terminations [cf. W. § 11 1], (μισθός), employed for hire, hired: as subst. [A. V. hired servant], Lk. xv. 17, 19, [21 WH in br.], (Sept. for γιζ, Lev. xxv. 50; Job vii. 1. Tob. v. 12; Sir. vii. 20; xxxi. 27; xxxvii. 11. Anth. 6, 283, 3; Plut.).*

שבר also for שכר, δ, [fr. Hom. down], Sept. for שכר, also for , etc. ; משכרת 1. dues paid for work; wages, hire: Ro. iv. 4 (κατὰ ὀΦείλημα); in a prov., Lk. x. 7 and 1 Tim. v. 18; Mt. xx. 8; Jas. v. 4; Jude 11 (on which see έκχέω, fin.); μισθὸς ἀδικίας, wages obtained by iniquity, Acts i. 18; 2 Pet. ii. 15, [cf. W. § 30, 1 a.]. ward: used — of the fruit naturally resulting from toils and endeavors, Jn. iv. 36; 1 Co. ix. 18; - of divine a. in both senses, rewards and punrecompense: ishments: Rev. xxii. 12. b. of the rewards which God bestows, or will bestow, upon good deeds and endeavors (on the correct theory about which cf. Weiss, Die Lehre Christi vom Lohn, in the Deutsche Zeitschr. für christl. Wissenschaft, 1853, p. 319 sqq.; Mehlhorn, d. Lohnbegr. Jesu, in the Jahrbb. f. protest. Theol., 1876, p. 721 sqq.; [cf. Beyer in Herzog xx. pp. 4-14]); Mt. v. 12; vi. 2, 5, 16; x. 41 sq.; Mk. ix. 41; Lk. vi. 28, 35; 1 Co. iii. 8, 14; 2 Jn. 8; Rev. xi. 18; ἔγειν μισθύν, to have a reward, is used of those for whom a reward is reserved by God, whom a divine reward awaits, Mt. v. 46; 1 Co. ix. 17; with παρά τῷ πατρὶ ὑμῶν ἐν τ. οὐρ. added, Mt. vi. 1. c. of punishments: μισθὸς ἀδικίας, 2 Pet. ii. 13; της δυσσεβείας, 2 Macc. viii. 33.*

μσθόω: (μισθός); 1 aor. mid. ἐμισθωσάμην; to let out for hire; to hire [cf. W. § 38, 3]: τινά, Mt. xx. 1, 7. (Hdt., Arstph., Xen., Plat., al.; Sept. for שָׁכֶר, Deut. xxiii. 4; 2 Chr. xxiv. 12.) *

μίσθωμα, τος, τό, (μισθόω); 1. the price for which anything is either let or hired (Hdt., Isocr., Dem., Ael., al.; of a harlot's hire, Hos. ii. 12; Deut. xxiii. 18; Mic. i. 7; Prov. xix. 13; Ezek. xvi. 31-34, and in class. Grk. [cf. Philo in Flac. § 16 fin.]).

2. that which is either let or hired for a price, as a house, dwelling, lodging [(cf. Bp. Lghtft. Com. on Philip. p. 9 note *)]: Acts xxviii. 80.*

שני (Arstph., Plat., Dem., al.; Sept. for שני (שלכיר).

Mυτυλήνη, -ης, ή, Mitylene, the chief maritime town of the island of Lesbos in the Ægean: Acts xx. 14. [Lewin, St. Paul, ii. 84 sq.]*

Mixana, δ, (מיבָאַל), i. e. 'who like God?'), Michael

the name of an archangel, who was supposed to be the guardian angel of the Israelites (Dan. xii. 1; x. 13, 21): Jude 9; Rev. xii. 7. [BB.DD. s. v.]*

שְׁרָּס, -ās, η̄, a word of Eastern origin [cf. Schrader, Keilinschriften u. s. w. p. 143], Arab. קנה, Syr. בולם, Hebr. קנה (fr. קנה to appoint, mark out, count, etc.), Lat. mina; 1. in the O. T. a weight, and an imaginary coin or money of account, equal to one hundred shekels: 1 K. x. 17, cf. 2 Chr. ix. 16; 2 Esdr. ii. 69, (otherwise in Ezek. xlv. 12 [cf. Bible Educator, index s. v. Maneh; Schrader in Riehm s. v. Mine p. 1000 sq.]). 2. In Attic a weight and a sum of money equal to one hundred drachmae (see δραχμή [and B. D. s. v. Pound; esp. Schrader in Riehm u. s.]): Lk. xix. 13, 16, 18, 20, 24 sq.• μνάομαι, see μμινήσκω.

Mνάσων, -ωνος, δ, (ΜΝΑΩ), Mnason, a Christian of Cyprus: Acts xxi. 16. (The name was com. also among the Grks.; [cf. Benseler's Pape's Eigennamen, s. v.].) * μνεία, -ας, ή, (μιμνήσκω), remembrance, memory, mention: ἐπὶ πάση τῆ μνεία ὑμών, as often as I remember you [lit. 'on all my remembrance' etc. cf. W. § 18, 4], Phil. i. 3; ποιείσθαι μνείαν τινός, to make mention of one, Ro. 1. 9; Eph. i. 16; 1 Th. i. 2; Philem. 4, (Plat. Phaedr. p. 254 a.; Diog. Laërt. 8. 2, 66; Sept. Ps. cx. (cxi.) 4); μν. ἔχειν τινός, to be mindful of one, 1 Th. iii. 6 (Soph., Arstph., Eur., al.); ἀδιάλειπτον ἔχειν τὴν περί τινος μνείαν, 2 Tim. ì. 3. *

μνημείον, -ου, τό; 1. any visible object for preserving or recalling the memory of any person or thing; a memorial, monument, (Aeschyl., Pind., Soph., sqq.); in bibl. Grk. so in Sap. x. 7; specifically, a sepulchral monument: οἰκοδομεῖν μνημεῖα, Lk. xi. 47; Joseph. antt. 13, 6, 5. 2. in the Scriptures a sepulchre, tomb: Mt. xxiii. 29; xxvii. 52, 60; xxviii. 8; Mk. v. 2; vi. 29; Lk. xi. 44; Jn. v. 28; xi. 17, 31, and often in the Gospels; Acts xiii. 29; Sept. for ¬¬¬¬, Gen. xxiii. 6, 9; l. 5; Is. xxii. 16, etc.

μνήμη, -ης, ή, (μνάομαι); a. memory, remembrance; b. mention: μνήμην ποιείσθαί τινος, to remember a thing, call it to remembrance, 2 Pet. i. 15; the same expression occurs in Grk. writ. fr. IIdt. down, but in the sense of Lat. mentionem facere, to make mention of a thing.*

μνημονεύω; impf. 3 pers. plur. ἐμνημόνευου; 1 aor. ἐμνημόνευσα; (μνήμων mindful); fr Hdt. down; Sept. for ¬¬¬; 1. to be mindful of, to remember, to call to nind: absol. Mk. viii. 18; τινός. Lk. xvii. 32; Jn. xv. 20; xvi. 4, 21; Acts xx. 35; 1 Th. i. 3; [Heb. xiii. 7]; contextually i. q. to think of and feel for a person or thing: w. gen. of the thing, Col. iv. 18; τῶν πτωχῶν, Gal. ii. 10

(see μμνήσκω, fin.); w. an acc. of the obj. to hold in memory, keep in mind: τινά, 2 Tim. ii. 8; τί, Mt. xvi. 9; 1 Th. ii. 9; τὰ ἀδικήματα, of God as punishing them, Rev. xviii. 5 (see μμνήσκω). Cf. Matthiae § 347 Anm. 2; W. p. 205 (193); [B. § 132, 14]. foll. by ὅτι, Acts xx. 31; Eph. ii. 11; 2 Th. ii. 5; foll. by an indir. question, Rev. ii. 5; iii. 3.

2. to make mention of: τινός, Heb. xi. 15 [but al. refer this to 1 above] (Plut. Them. 32; τί, Plat. de rep. 4 p. 441 d.; legg. 4 p. 723 c.); περί τινος (as μνᾶσθαι in classic Grk., see Matthiae § 347 Anm. 1), Heb. xi. 22; so in Lat. memini de aliquo; cf. Ramshorn, Lat. Gr. § 111 note 1: [Harpers' Lat. Dict. s. v. memini, I. 3; cf. Eng. remember about, etc.].

μνηστεύω: Pass., pf. ptcp. μεμνηστευμένος (RG) and έμνηστευμένος (LTTrWH) [cf. W. § 12, 10; Veitch s. v.; Tdf. Proleg. p. 121]; 1 aor. ptcp. μνηστευθείς; (μνηστός betrothed, espoused); fr. Hom. down; Sept. for Ψης; τινά (γυναϊκα), to woo her and ask her in marriage; pass. to be promised in marriage, be betrothed: τινί, Mt. i. 18; Lk. i. 27; ii. 5.*

μογγιλάλος, (fr. μόγγος [al. μογγός, cf. Chandler § 366] one who has a hoarse, hollow voice, and λάλος), speaking with a harsh or thick voice: Mk. vii. 32 Tdf. ed. 2, Tr txt.; but the common reading μογιλάλος deserves the preference; cf. Fritzsche ad loc. p. 302 sq. (Etym. Magn. [s. v. βατταρίζειν].)*

μογι-λάλος [on its accent cf. Tdf. Proleg. p. 101], -ον, (μόγις and λάλος), speaking with difficulty, [A. V. having an impediment in his speech]: Mk. vii. 32 [not Tr txt.]. (Aët. 8. 38; Schol. ad Lcian. Jov. trag. c. 27; Bekker, Anecd. p. 100, 22; Sept. for ΣΝ, dumb, Is. xxxv. 6.)* μόγις, (μόγος toil), fr. Hom. down, hardly, with difficulty: Lk.ix. 39 [yet WH Tr mrg μόλις, q. v.]. (3 Macc. vii. 6.)*

μόδιος, -ου, δ, the Lat. modius, a dry measure holding 16 sextarii (or one sixth of the Attic medimnus; Corn. Nep. Att. 2 [i. e. about a peck, A. V. bushel; cf. BB. DD. s. v. Weights and Measures]): Mt. v. 15; Mk. iv. 21; Lk. xi. 33.*

μοιχαλίς, -ίδος, ή, (μοιχός), a word unknown to the earlier writ. but found in Plut., Heliod., al.; see Lob. ad Phryn. p. 452; [W. 24]; Sept. for nami (Ezek. xvi. 38; xxiii. 45) and nami (Hos. iii. 1; Prov. xxiv. 55 (xxx. 20)); an adulteress; a. prop.: Ro. vii. 3; δφθαλμοί μεστοὶ μοιχαλίδος, eyes always on the watch for an adulteress.

teress, or from which adulterous desire beams forth, 2 Pet. ii. 14. b. As the intimate alliance of God with the people of Israel was likened to a marriage, those who relapse into idolatry are said to commit adultery or play the harlot (Ezek. xvi. 15 sqq.; xxiii. 43 sqq., etc.); hence μοιχαλίς is fig. equiv. to faithless to God, unclean, apostate: Jas. iv. 4 [where cf. Alford]; as an adj. (cf. Matthiae § 429, 4), γενεὰ μοιχ.: Mt. xii. 39; xvi. 4; Mk. viii. 38. [Cf. Clem. Alex. strom. vi. c. 16 § 146 p. 292, 5 ed. Sylb.].

μοιχάω, -ω: to have unlawful intercourse with another's wife, to commit adultery with: τινά. in bibl. Grk. mid. μοιχώμαι, to commit adultery: of the man, Mt. v. 32^b [yet WH br.]; xix. 9' [yet not WH mrg.], 9^b [RGL Tr br. WH mrg.]; ἐπ' αὐτήν, commits the sin of adultery against her (i. e. that has been put away), Mk. x. 11; of the woman, Mt. v. 32^b (where LTTr WH μοιχευθῆναι for μοιχᾶσθαι); Mk. x. 12. (Sept. for ¬Ν.), Jer. iii. 8; v. 7; ix. 2, etc.; in Grk. writ. fig. in the active, with τὴν θάλασσαν, to usurp unlawful control over the sea, Xen. Hell. 1, 6, 15; τὸ λεχθέν, to falsify, corrupt, Ael. n. a. 7, 39.) ^a

μοιχεία, -as, ή, (μοιχεύω), adultery: Jn. viii. 3; Gal. v. 19 Rec.; plur. [W. § 27, 3; B. § 123, 2]: Mt. xv. 19; Mk. vii. 21. (Jer. xiii. 27; Hos. ii. 2; iv. 2; [Andoc., Lys.], Plat., Aeschin., Lcian., al.) *

μοιχεύω; fut. μοιχεύσω; 1 aor. εμοίχευσα; Pass., pres. ptcp. μοιχευομένη; 1 aor. inf. μοιχευθήναι; (μοιχός); fr. Arstph. and Xen. down; Sept. for קאַן; to commit adula. absol. (to be an adulterer): Mt. v. 27; xix. 18; Mk. x. 19; Lk. xvi. 18; xviii. 20; Ro. ii. 22; xiii. 9; Jas. ii. 11. b. τινά (γυναίκα), to commit adultery with, have unlawful intercourse with another's wife: Mt. v. 28 (Deut. v. 18; Lev. xx. 10; Arstph. av. 558; Plat. rep. 2 p. 360 b.; Lcian. dial. deor. 6, 3; Aristaenet. epp. 1, 20; Aeschin. dial. Socr. 2, 14); pass. of the wife, to suffer adultery, be debayched: Mt. v. 32 L T Tr WH; [xix. 9 WH mrg.]; Jn. viii. 4. By a Hebraism (see μοιχαλίς, b.) trop. μετά τινος (γυναικός) μοιχεύειν is used of those who at a woman's solicitation are drawn away to idolatry, i. e. to the eating of things sacrificed to idols, Rev. ii. 22; cf. Jer. iii. 9, etc.*

μοιχός, -οῦ, ὁ, an adulterer: Lk. xviii. 11; 1 Co. vi. 9; Heb. xiii. 4. Hebraistically (see μοιχαλίς, b.) and fig. faithless toward God, ungodly: Jas. iv. 4 R.G. (Soph., Arstph., Xen., Plut., sqq.; Sept.)

μόλις, (μόλος toil); an adv. used by post-Hom. writ. indiscriminately with μόγις; a. with difficulty, hardly, (cf. Sap. ix. 16, where μετὰ πόνου corresponds to it in the parallel member): [Lk. ix. 39 Tr mrg. WH (al. μόγις, q. v.)]; Acts xiv. 18; xxvii. 7 sq. 16; 1 Pet. iv. 18. b. not easily, i. e. scarcely, very rarely: Ro. v. 7.*

Modóx, ó, (Hebr. מִלְכֹּם, מִלְכֹּם, also מַלְכָּם; cf. Gesenius, Thes. ii. p. 794 sq.), indecl., Moloch, name of the idolgod of the Ammonites, to which human victims, particularly young children, were offered in sacrifice. According to the description in the Jalkut ([Rashi (vulg. Jarchi)] on Jer. vii. [31]), its image was a hollow brazen figure, with the head of an ox, and outstretched human

arms. It was heated red-hot by fire from within, and the little ones placed in its arms to be slowly burned, while to prevent their parents from hearing their dying cries the sacrificing-priests beat drums (see γέεννα): Acts vii. 43 fr. Am. v. 26 Sept., where Hebr. מֵלְכֶּבֶּר , which ought to have been translated βασιλέως ὑμῶν, i. e. of your idol. Cf. Win. RWB. s. v. Moloch; J. G. Müller in Herzog ix. 714 sq.; Merx in Schenkel v. 194 sq.; [BB.DD. s. v. Molech, Moloch; W. Robertson Smith in Encyc. Brit. ed. 9, s. v.; Baudissin, Jahve et Moloch etc. and esp. in Herzog 2 vol. x. 168–178].*

μολύνω: 1 aor. act. ἐμόλυνα; Pass. pres. μολύνομαι; 1 aor. ἐμολύνθην; fr. Arstph. down; to pollute, stain, contaminate, defile; in the N. T. used only in symbolic and fig. discourse: οὐκ ἐμόλυναν τὰ ἰμάτια αὐτῶν, of those who have kept themselves pure from the defilement of sin, Rev. iii. 4 (cf. Zech. iii. 3 sq.); μετὰ γυναικῶν οὐκ ἐμολύνθησαν, who have not soiled themselves by fornication and adultery, Rev. xiv. 4; ἡ συνείδησις μολύνεται, of a conscience reproached (defiled) by sin, 1 Co. viii. 7 (inexplebili quodam lædendi proposito conscientiam polluebat, Amm. Marcell. 15, 2; opp. to καθαρὰ συνείδησις, 1 Tim. iii. 9; 2 Tim. i. 3; μολύνειν τὴν ψυχήν, Sir. xxi. 28; but see μιαίνω, 2). [Syn. see μιαίνω, fin.]*

μολυσμός, -οῦ, ὁ, (μολύνω), defilement (Vulg. inquinamentum); an action by which anything is defiled: with gen. of the thing defiled, σαρκὸς καὶ πνεύματος, 2 Co. vii. 1. (Jer. xxiii. 15; 1 Esdr. viii. 80; 2 Macc. v. 27; Plut. mor. p. 779 c.; [Joseph. c. Ap. 1, 32, 2; 2, 24, 5; etc.]; often in eccl. writ.)*

μομφή, -ῆς, ἡ, (μέμφομαι), blame: ἔχειν μομφὴν πρός τινα, to have matter of complaint against any one, Col. iii. 13. (Pind., Tragg., al.) *

μονή, -ῆς, ἡ, (μένω), [fr. Hdt. down], a staying, abiding, dwelling, abode: Jn. xiv. 2; μονὴν ποιεῖν (L T Tr WH ποιεῖσθαι, as in Thuc. 1, 131; Joseph. antt. 8, 13, 7; 13, 2, 1), to make an (one's) abode, παρά τινι metaph. of God and Christ by their power and spirit exerting a most blessed influence on the souls of believers, Jn. xiv. 23; see ποιῶ, 1 c.*

μονογενής, -ές, (μόνος and γένος), (Cic. unigena; Vulg. [in Lk. unicus, elsewh.] and in eccl. writ. unigenitus), single of its kind, only, [A.V. only-begotten]; used of only sons or daughters (viewed in relation to their parents), Hes. theog. 426, 448; Hdt. 7, 221; Plat. Critias 113 d.; Joseph. antt. 1, 13, 1; 2, 7, 4; μονογενές τέκνον πατρί, Aeschyl. Ag. 898. So in the Scriptures: Heb. xi. 17; μονογενή είναι τινι (to be one's only son or daughter), Judg. xi. 34; Tob. iii. 15; Lk. vii. 12; viii. 42; ix. 38; [cf. Westcott on Epp. of Jn. p. 162 sqq.]. Hence the expression ό μονογ. υίὸς τοῦ θεοῦ and υίὸς τοῦ θεοῦ ὁ μονογ., Jn. iii. 16, 18; i. 18 [see below]; 1 Jn. iv. 9; μονογενής παρά πατρός, Jn. i. 14 [some take this generally, owing to the omission of the art. (cf. Green p. 48 sq.)], used of Christ, denotes the only son of God or one who in the sense in which he himself is the son of God has no brethren. He is so spoken of by John not because δ λόγος which was ἐνσαρκωθείς in him was eternally generated by God

the Father (the orthodox interpretation), or came forth from the being of God just before the beginning of the world (Subordinationism), but because by the incarnation (ἐνσάρκωσις) of the λόγος in him he is of nature or essentially Son of God, and so in a very different sense from that in which men are made by him térra toù θεοῦ (Jn. i. 13). For since in the writings of John the title of plos row beow is given only to the historic Christ so called, neither the Logos alone, nor Jesus alone, but δ λόγος δ ενσαρκωθείς or Jesus through the λόγος united with God, is δ μονογ. νίδς τοῦ θεοῦ. The reading μονογενης θεός (without the article before μονογ.) in Jn. i. 18, — which is supported by no inconsiderable weight of ancient testimony, received into the text by Tregelles, and Westcott and Hort, defended with much learning by Dr. Hort ("On μονογενής θεός in Scripture and Tradition" in his "Two Dissertations" Camb. and Lond. 1876), and seems not improbable to Harnack (in the Theol. Lit.-Zeit. for 1876, p. 541 sqq.) [and Weiss (in Meyer 6te Aufl. ad loc.)], but is foreign to John's mode of thought and speech (iii. 16, 18; 1 Jn. iv. 9), dissonant and harsh, - appears to owe its origin to a dogmatic zeal which broke out soon after the early days of the church; [see articles on the reading by Prof. Abbot in the Bib. Sacr. for Oct. 1861 and in the Unitarian Rev. for June 1875, (in the latter copious reff. to other discussions of the same passage are given); see also Prof. Drummond in the Theol. Rev. for Oct. 1871]. Further, see Grimm, Exgt. Hdbch. on Sap. p. 152 sq.; [Westcott u. s.].

μόνος, -η, -ον, Sept. chiefly for , [fr. Hom. down]; 1. an adjective, alone (without a companion); verbs: είναι, εύρίσκεσθαι, καταλείπεσθαι, etc., Mt. xiv. 23; Mk. vi. 47; Lk. ix. 36; Jn. viii. 9; 1 Th. iii. 1; added to the pronouns ἐγώ, αὐτός, οὐ, etc.: Mt. xviii. 15; Mk. ix. 2; Lk. xxiv. 18; Ro. xi. 3; xvi. 4, etc. b. it is joined with its noun to other verbs also, so that what is predicated may be declared to apply to some one person alone [cf. W. 131 (124) note]: Mt. iv. 10; Lk. iv. 8; xxiv. 12 [T om. L Tr br. WH reject the vs.]; Jn. vi. 22; Heb. ix. 7; 2 Tim. iv. 11; with a neg. foll. by αλλά, Mt. iv. 4. δ μόνος θεός, he who alone is God: Jn. v. 44; xvii. 3; Ro. xvi. 27; δ μόνος δεσπότης, Jude 4. οὐκ . . . εὶ μὴ μόνος: Mt. xii. 4; xvii. 8; xxiv. 36; Lk. vi. 4; οὐδεὶς . . . εἰ μὴ μόνος, Phil. iv. 15. i. q. forsaken, destitute of help, Lk. x. 40; Jn. viii. 16; xvi. 32, (Sap. x. 1). 2. Neut. μόνον as adv., alone, only, merely: added to the obj., Mt. v. 47; x. 42; Acts xviii. 25; Gal. iii. 2; to the gen. Ro. iii. 29 [here WH mrg. μόνων]; referring to an action expressed by a verb, Mt. ix. 21; xiv. 36; Mk. v. 36; Lk. viii. 50; Acts viii. 16; 1 Co. xv. 19; Gal. i. 23; ii. 10. μόνον μή, Gal. v. 13; οὐ (μή) μόνον, Gal. iv. 18; Jas. i. 22; ii. 24; foll. by ἀλλά, Acts xix. 26 [L ἀλλὰ καί; cf. W. 498 (464); Β. 370 (317)]; by ἀλλὰ πολλφ μᾶλλον, Phil. ii. 12; by ἀλλὰ καί, Mt. xxi. 21; Jn. v. 18; xi. 52; xii. 9; xiii. 9; xvii. 20; Acts xix. 26 [Lchm. (see as above, esp. B.)]; xxi. 13; xxvi. 29; xxvii. 10; Ro. i. 32; iv. 12, 16, 28; 2 Co. vii. 7, etc.; οὐ μόνον δέ, ἀλλὰ καί: Acts xix. 27; and often by Paul [cf. W. 583 (543)], Ro. v. 3, 11; viii. 23; ix. 10; 2 Co. vii. 7; viii. 19; Phil. ii. 27 [here οὐ δε μόνον etc.]; 1 Tim. v. 13; [2 Tim. iv. 8. κατὰ μόνας (sc. χώρας), see καταμόνας].

μον-όφθαλμος, -ον, (μόνος, δφθαλμός), (Vulg. luscus, Mk. ix. 47), deprived of one eye, having one eye: Mt. xviii. 9; Mk. ix. 47. (Hdt., Apollod., Strab., Diog. Laërt., al.; [Lob. ad Phryn. p. 136; Bekk. Anecd. i. 280; Rutherford, New Phryn. p. 209; W. 24].) *

μονόω, -ω: (μόνος); fr. Hom. down; to make single or solitary; to leave alone, forsake: pf. pass. ptcp. χήρα μεμονωμένη, i. e. without children, 1 Tim. v. 5, cf. 4.°

μορφή, -η̂s, η̂, [fr. root signifying 'to lay hold of', 'seize' (cf. Germ. Fassung); Fick, Pt. i. p. 174; Vaniček p. 7191 fr. Hom. down, the form by which a person or thing strikes the vision; the external appearance: children are said to reflect ψυχης τε καὶ μορφης δμοιότητα (of their parents), 4 Macc. xv. 3 (4); εφανερώθη εν έτερα μορφή, Mk. xvi. 12; έν μορφή θεοῦ ὑπάρχων, Phil. ii. 6; μορφήν δούλου λαβών, ibid. 7; — this whole passage (as I have shown more fully in the Zeitschr. f. wissensch. Theol. for 1873, p. 33 sqq., with which compare the different view given by Holsten in the Jahrbb. f. protest. Theol. for 1875, p. 449 sqq.) is to be explained as follows: who, although (formerly when he was λόγος ἄσαρκος) he bore the form (in which he appeared to the inhabitants of heaven) of God (the sovereign, opp. to μορφ. δούλου), yet did not think that this equality with God was to be eagerly clung to or retained (see apmayuos, 2), but emptied himself of it (see κενόω, 1) so as to assume the form of a servant, in that he became like unto men (for angels also are δούλοι τοῦ θεοῦ, Rev. xix. 10; xxii. 8 sq.) and was found in fashion as a man. (God μένει ἀεὶ ἀπλως ἐν τῆ αὐτοῦ μορφῆ, Plat. de rep. 2 p. 381 c., and it is denied that God paralcardas άλλοτε εν άλλαις ίδεαις . . . καὶ άλλάττοντα τὸ αὐτοῦ είδος είς πολλάς μορφάς . . . καὶ τῆς ξαυτοῦ ιδέας εκβαίνειν, p. 380 d.; ήκιστ' αν πολλάς μορφάς ίσχοι δ θεός, p. 381 b.; ένδς σώματος οὐσίαν μετασχηματίζειν καὶ μεταχαράττειν είς πολυτρόπους μορφάς, Philo leg. ad Gaium § 11; οὐ γὰρ ώσπερ τὸ νόμισμα παράκομμα καὶ θεοῦ μορφή γίνεται, ibid. § 14 fin.; God έργοις μέν και χάρισιν έναργής και παντός ούτινοσούν φανερώτερος, μορφήν δε και μέγεθος ήμιν άφανέ отатоs, Joseph. c. Ap. 2, 22, 2.) •

[Syn. $\mu \circ \rho \phi h$, $\sigma \chi \tilde{\eta} \mu a$: acc. to Bp. Lghtft. (see the thorough discussion in his 'Detached Note' on Phil. ii.) and Trench (N. T. Syn. § lxx.), $\mu o \rho \phi h$ form differs from $\sigma \chi \tilde{\eta} \mu a$ figure, shape, fashion, as that which is intrinsic and essential, from that which is outward and accidental. So in the main Bengel, Philippi, al., on Ro. xii. 2; but the distinction is rejected by many; see Meyer and esp. Fritzsche in loc. Yet the last-named commentator makes $\mu o \rho \phi h$ δούλου in Phil. l. c. relate to the complete form, or nature, of a servant; and $\sigma \chi \tilde{\eta} \mu a$ to the external form, or human body.]

μορφόω, -ω: 1 aor pass. subj. 3 pers. sing. μορφωθή: [cf. μορφή, init.]; to form: in fig. discourse ἄχρις [T Tr WH μέχρις, q. v. 1 a.] οδ μορφωθή Χριστὸς ἐν ὑμῶν, i. e. literally, until a mind and life in complete harmony with the mind and life of Christ shall have been formed in you, Gal. iv. 19. (Arat. phaen. 375; Anth. 1, 33, 1; Sept. Is. xliv. 13.) [COMP.: μετα-, συμ-μορφόω.]*

μόρφωσις, -εως, ή, (μορφόω); 1. a forming, shapaig: τῶν δένδρων, Theophr. c. pl. 3, 7, 4. 2. form; a. the mere form, semblance: eboeßelas, 2 Tim. b. the form befitting the thing or truly expressiii. 5. ing the fact, the very form: της γνώσεως κ. της άληθείας, Ro. ii. 20.*

μοσχο-ποιέω, -ω: 1 aor. εμοσχοποίησα; (μόσχος and ποιέω, [cf. W. 26]); to make (an image of) a calf: Acts vii. 41, for which Ex. xxxii. 4 ἐποίησε μόσγον. (Eccles. writ.) *

μόσχος, -ου, δ, [cf. Schmidt ch. 76, 12; Curtius p. 1. a tender, juicy, shoot; a sprout, of a plant 593]; 2. δ, ή, μ. offspring; a. of men [(cf. fig. or tree. Eng. scion), a boy, a girl, esp. if fresh and delicate. of animals, a young one. 3. a calf, a bullock, a heifer; so everywhere in the Bible, and always masc.: Lk. xv. 23, 27, 30; Heb. ix. 12, 19; Rev. iv. 7; (Sept. chiefly for בּקר a bull, esp. a young bull; then for בָּקָר cattle; for an ox or a cow; also for ענל a calf). [(Eur. on.)]

μουσικός, -ή, -όν, (μοῦσα [music, eloquence, etc.]); freq. in Grk. writ.; prop. devoted to and skilled in the arts sacred to the muses; accomplished in the liberal arts; specifically, skilled in music; playing on musical instruments; so Rev. xviii. 22 [R. V. minstrels].*

μόχθος, -ου, δ, hard and difficult labor, toil, travail; hardship, distress: 2 Co. xi. 27; 1 Th. ii. 9; 2 Th. iii. 8; see κόπος, 3 b. (Hes. scut. 306; Pind., Tragg., Xen., al.; Sept. chiefly for '.' (צמר Sept. see κόπος, fin.]

μυελός, -οῦ, ὁ, (enclosed within, fr. μύω to close, shut), marrow: Heb. iv. 12. (From Hom. down; Sept. Job xxi. 24.)*

μυίω, -ω: pf. pass. μεμύημαι; (fr. μύω to close, shut [(cf. Lat. mutus); Curtius § 478]); a. to initiate into the mysteries (Hdt., Arstph., Plat., Plut., al.; 8 Macc. b. univ. to teach fully, instruct; to accustom one to a thing; to give one an intimate acquaintance with a thing: ἐν παντὶ κ. ἐν πᾶσι μεμύημαι, to every condition and to all the several circumstances of life have I become wonted; I have been so disciplined by experience that whatsoever be my lot I can endure, Phil. iv. 12; [but others, instead of connecting εν παντί etc. here (as object) with μεμ. (a constr. apparently without precedent; yet cf. Lünemann in W. § 28, 1) and taking the infinitives that follow as explanatory of the en marti etc., regard the latter phrase as stating the sphere (see $\pi \hat{a}s$, II. 2 a.) and the infinitives as epexegetic (W. § 44, 1): in everything and in all things have I learned the secret both to be filled etc.].*

μθθος, -ου, ό, fr. Hom. down; 1. a speech, word, 2. a narrative, story; saying. a. a true narrab. a fiction, a fable; univ. an invention, falsetine. hood: 2 Pet. i. 16; the fictions of the Jewish theosophists and Gnostics, esp. concerning the emanations and orders of the seons, are called μῦθοι [A. V. fables] in 1 Tim. i. 4; iv. 7; 2 Tim. iv. 4; Tit. i. 14. [Cf. Trench § xc., and reff. s. v. yevealoyia.] *

μνκάομαι, - ὑμαι; (fr. μύ or μῦ, the sound which a cow

cattle (Hom., Aeschyl., Eur., Plat., al.); to roar, of a lion, Rev. x. 3.*

μυκτηρίζω: (μυκτήρ the nose); pres. pass. 8 pers. sing. μυκτηρίζεται; prop. to turn up the nose or sneer at; to mock, deride: τινά, pass. οὐ μυκτηρίζεται, does not suffer himself to be mocked, Gal. vi. 7. (For לְעָג, Job xxii. 19; Ps. lxxix. (lxxx.) 7; Jer. xx. 7; נָאָץ, Prov.i. 30; בָּוָה Prov. xv. 20; [cf. Clem. Rom. 1 Cor. 39, 1 (and Harnack's note)]. 1 Macc. vii. 34; [1 Esdr. i. 49]; Sext. Emp. adv. math. i. 217 [p. 648, 11 ed. Bekk.].) [Comp.: crμυκτηρίζω.]*

μυλικός, -ή, -όν, (μύλη a mill), belonging to a mill: Mk. ix. 42 RG; Lk. xvii. 2 L T Tr WH.*

μύλινος, -η, -ον; 1. made of mill-stones: Boeckh, Inserr. ii. p. 784, no. 3371, 4. 2. i. q. μυλικός (800 the preceding word): Rev. xviii. 21 L WH.*

μύλος, -ου, δ, [(Lat. mola; Eng. mill, meal)]: a mill-stone [(Anthol. etc.)]: Rev. xviii. 21 [L WH μύλινος, q. v.]; μύλος δικός, Mt. xviii. 6; Mk. ix. 42 L T Tr WH; Lk. xvii. 2 Rec.; a large mill consisted of two stones, an upper and an under one; the "nether" stone was stationary, but the upper one was turned by an ass, whence the name u. drucos. 2. equiv. to μύλη, a mill [(Diod., Strab., Plut.)]: Mt. xxiv. 41 LTTr WH; φωνή μύλου, the noise made by a mill, Rev. xviii. 22.

μυλών [not paroxytone; see Chandler § 596 cf. § 584], -wos, o, place where a mill runs; mill-house: Mt. xxiv. 41 R.G. (Eur., Thuc., Dem., Aristot., al.)

Μύρα (LTTr WH Μύρρα (Tr -ρρ- see P, ρ) [cf. Tdf. on Acts as below and WH. App. p. 160]), -ων, τά, Myra, a city on the coast [or rather, some two miles and a half (20 stadia) distant from it] of Lycia, a maritime region of Asia Minor between Caria and Pamphylia [B. D. s. v. Myra; Lewin, St. Paul, ii. 186 sq.]: Acts xxvii. 5.

μυριάς, -άδος, ή, (μυρίος), [fr. Hdt. down], Sept. for ירבו and רבכה; a. ten thousand: Acts xix. 19 (on which pass. see ἀργύριον, 3 fin.). b. plur. with gen. i. q. an innumerable multitude, an unlimited number, ([like our myriads], the Lat. sexcenti, Germ. Tausend): Lk. xii. 1; Acts xxi. 20; Rev. v. 11 [not Rec*]; ix. 16 [here LT δισμυριάδες, q. v.]; used simply, of innumerable hosts of angels: Heb. xii. 22 [here G L Tr put a comma after μυριάσιν]; Jude 14; Deut. xxxiii. 2; Dan. vii. 10.*

μυρίζω: 1 aor. inf. μυρίσαι; (μύρον); fr. Hdt. down; to anoint: Mk. xiv. 8.

μυρίος, -a, -oν, [fr. Hom. down]; 1. innumerable, countless, [A. V. ten thousand]: 1 Co. iv. 15; xiv. 2. with the accent drawn back (cf. Bttm. Ausf. Sprchl. § 70 Anm. 15, vol. i. 278; Passow s. v. fin.; [L. and S. s. v. III.]), μύριοι, -ιαι, -ια, ten thousand: Mt. xviii.

μύρον, -ου, τό, (the grammarians derive it fr. μύρω to flow, accordingly a flowing juice, trickling sap; but probmore correct to regard it as an oriental word akin to μύρρα, Hebr. מור, פור (i. 836) connects it with r. smar 'to smear', with which Vaniček 1198 sq. associates σμύρνα, μύρτος, etc.; cf. Curtius p. 714]), ointment: Mt. [Lat. mu gio]), to low, bellow, prop. of horned | xxvi. 7, 9 Rec., 12; Mk. xiv. 3-5; Lk. vii. 37 sq.; xxiii. 56; Jn. xi. 2; xii. 3, 5; Rev. xviii. 13; distinguished fr. לאמטי [q. v. and see Trench, Syn. § xxxviii.], Lk. vii. 46. ([From Aeschyl., Hdt. down]; Sept. for יְשָׁיֵּ fat, oil, Prov. xxvii. 9; for מַיְּבֶּי אָשָׁרָן שַׁיִּרָּ, Ps. cxxxii. (cxxxiii.) 2.)*

Muota, -as, \(\hat{\eta}\), Mysia, a province of Asia Minor on the shore of the Ægean Sea, between Lydia and the Propontis; it had among its cities Pergamum, Troas, and Assos: Acts xvi. 7 sq.*

μυστήριον, -ου, τό, (μύστης [one initiated; fr. μυέω, q. v.]), in class. Grk. a hidden thing, secret, mystery: μυστήριόν σου μή κατείπης τῷ φίλφ, Menand.; plur. generally mysteries, religious secrets, confided only to the initiated and not to be communicated by them to ordinary mortals; [cf. K. F. Hermann, Gottesdienstl. Alterthümer der Griechen, § 32]. In the Scriptures a hidden or secret thing, not obvious to the understanding: 1 Co. xiii. 2; xiv. 2; (of the secret rites of the Gentiles, 2. a hidden purpose or counsel; Sap. xiv. 15, 23). secret will: of men, τοῦ βασιλέως, Tob. xii. 7, 11; τῆς βουλής αὐτοῦ, Judith ii. 2; of God: μυστήρια θεοῦ, the secret counsels which govern God in dealing with the righteous, which are hidden from ungodly and wicked men but plain to the godly, Sap. ii. 22. In the N. T., God's plan of providing salvation for men through Christ, which was once hidden but now is revealed: Ro. xvi. 25; 1 Co. ii. 7 (on this see $\vec{\epsilon}\nu$, I. 5 f.); Eph. iii. 9; Col. i. 26 sq.; with τοῦ θελήματος αὐτοῦ added, Eph. i. 9; τοῦ θεοῦ, which God formed, Col. ii. 2; [1 Co. ii. 1 WH txt.]; τοῦ Χριστοῦ, respecting Christ, Col. iv. 3; τοῦ εὐαγγελίου, which is contained and announced in the gospel, Eph. vi. 19; ἐτελέσθη τὸ μυστ. τοῦ θεοῦ, said of the consummation of this purpose, to be looked for when Christ returns, Rev. x. 7; tà μ. της βασιλείας των οὐρ. or τοῦ θεοῦ, the secret purposes relative to the kingdom of God, Mt. xiii. 11; Mk. iv. 11; Lk. viii. 10; used of certain single events decreed by God having reference to his kingdom or the salvation of men, Ro. xi. 25; 1 Co. xv. 51; of God's purpose to bless the Gentiles also with salvation through Christ [cf. Bp. Lghtft. on Col. i. 26], Eph. iii. 3 cf. 5; with τοῦ Χριστοῦ added, ibid. vs. 4; οἰκονόμοι μυστηρίων θεοῦ, the stewards of God's mysteries, i. e. those intrusted with the announcement of God's secret purposes to men, 1 Co. iv. 1; used generally, of Christian truth as hidden from ungodly men: with the addition of της πίστεως, της εὐσεβείας, which faith and godliness embrace and keep, 1 Tim. iii. 9, 16; τδ μυστ. της ανομίας the mystery of lawlessness, the secret purpose formed by lawlessness, seems to be a tacit antithesis to God's saving purpose, 2 Th. ii. 7. 3. Like KIT and no in rabbinic writers, it denotes the mystic or hidden sense: of an O. T. saying, Eph. v. 32; of a name, Rev. xvii. 5; of an image or form seen in a vision, Rev. i. 20; xvii. 5; of a dream, Dan. (Theodot.) ii. 18 sq. 27-30, where the Sept. so render 17. (The Vulg. translates the word sacramentum in Dan. ii. 18; iv. 6; Tob. xii. 7; Sap. ii. 22; Eph. i. 9; iii. 3, 9; v. 32; 1 Tim. iii. 16; Rev. i. 20.) [On the distinctive N. T. use of the word cf. Campbell, Dissertations on the Gospels. diss. ix. pt. i.; Kendrick in B. D. Am. ed. s. v. Mystery; Bp. Lghtft. on Col. i. 26.]*

μυ-ωπάζω; (μύωψ, and this fr. μύκιν τοὺς δωτας to shut the eyes); to see dimly, see only what is near: 2 Pet. i. 9 [some (cf. R. V. mrg.) would make it mean here closing the eyes; cf. our Eng. blink]. (Aristot. problem. 31, 16, 25.)*

μάλωψ, -ωπος, δ, (Hesych. τραῦμα καὶ δ ἐκ πληγῆς alματώδης τόπος ἢ καὶ τὰ ἐξερχόμενα τῶν πληγῶν ὕδατα), a bruise, wale, wound that trickles with blood: 1 Pet. ii. 24 fr. Is. liii. 5 [where A. V. stripes]. (Gen. iv. 23; Ex. xxi. 25; Is. i. 6. Aristot., Plut., Anthol., al.) *

μωμάομαι, -ῶμαι: 1 aor. mid. ἐμωμησάμην; 1 aor. pass. ἐμωμήθην; (μῶμος, q. v.); fr. Hom. down; to blame, find fault with, mock at: 2 Co. vi. 8; viii. 20. (Prov. ix. 7; Sap. x. 14.) °

μώμος, -ου, δ, [perh. akin to μύω, Curtius § 478; cf. Vaniček p. 732], blemish, blot, disgrace; 1. censure. 2. insult: of men who are a disgrace to a society, 2 Pet. ii. 13 [A. V. blemishes]. (From Hom. down; Sept. for Dap, of bodily defects and blemishes, Lev. xxi. 16 sqq.; Deut. xv. 21; Cant. iv. 7; Dan. i. 4; of a mental defect, fault, Sir. xx. 24 (23).)*

μωραίνω: 1 aor. ἐμώρανα; 1 aor. pass. ἐμωρανθην; (μωρός); 1. in class. Grk. to be foolish, to act foolishly. 2. in bibl. Grk. a. to make foolish: pass. Ro. i. 22 (Is. xix. 11; Jer. x. 14; 2 S. xxiv. 10); i. q. to prove a person or thing to be foolish: τὴν σοφίαν τοῦ κόσμου, 1 Co. i. 20 (τὴν βουλὴν αὐτῶν, Is. xliv. 25). b. to make flat and tasteless: pass. of salt that has lost its strength and flavor, Mt. v. 13; Lk. xiv. 34.*

μωρία, -ας, ή, (μωρός), first in Hdt. 1, 146 [Soph., al.], foolishness: 1 Co. i. 18, 21, 23; ii. 14; iii. 19, (Sir. xx. 31).*

μωρολογία, -as, ή, (μωρολόγος), (stultiloquium, Plaut., Vulg.), foolish talking: Eph. v. 4. (Aristot. h. a. 1, 11; Plut. mor. p. 504 b.) [Cf. Trench, N. T. Syn. § xxxiv.]*

μωρός, -ά, -όν, [on the accent cf. W. 52 (51); Chandler §§ 404, 405], foolish: with τυφλός, Mt. xxiii. 17, 19 [here Τ Tr WH txt. om. L br. μωρ.]; τὸ μωρὸν τοῦ θεοῦ, an act or appointment of God deemed foolish by men, 1 Co. i. 25; i. q. without learning or erudition, 1 Co. i. 27; iii. 18; iv. 10; imprudent, without forethought or wisdom, Mt. vii. 26; xxiii. 17, 19 [see above]; xxv. 2 sq. 8; i. q. empty, useless, ζητήσεις, 2 Tim. ii. 23; Tit. iii. 9; in imitation of the Hebr. נָבֶל (cf. Ps. xiii. (xiv.) 1; Job ii. 10) i. q. impious, godless, (because such a man neglects and despises what relates to salvation), Mt. v. 22; [some take the word here as a Hebr. term (מוֹרָה rebel) expressive of condemnation; cf. Num. xx. 10; Ps. lxviii. 8; but see the Syriac; Field, Otium Norv. pars iii. ad loc.; Levy, Neuhebräisch. u. Chald. Wörterbuch s. v. מורום]. (Sept. for נְבַל, Deut. xxxii. 6; Is. xxxii. 5 sq.; for כָּכִיל, Ps. xciii. (xciv.) 8. [Aeschyl., Soph., al.])

Mωσης (constantly so in the text. Rec. [in Strabo (16, 2, 35 ed. Meineke); Dan. ix. 10, 11, Sept.], and in Philo [cf. his "Buch v. d. Weltschöpf." ed. Müller p. 117 (but Richter in his ed. has adopted Μωῦσῆς)], after the

Hebr. form משה, which in Ex. ii. 10 is derived fr. משה to draw out), and Mωυσηs (so in the Sept. [see Tdf.'s 4th ed. Proleg. p. xlii.], Josephus ["in Josephus the readings vary; in the Antiquities he still adheres to the classic form (Mωση̂s), which moreover is the common form in his writings," Müller's note on Joseph. c. Ap. 1, 31, 4. (Here, again, recent editors, as Bekker, adopt Μωϋσης uniformly.) On the fluctuation of Mss. cf. Otto's note on Justin Mart. apol. i. § 32 init.], and in the N. T. ed. Tdf.; - a word which signifies in Egyptian watersaved, i. e. 'saved from water'; cf. Fritzsche, Rom. vol. ii. p. 313; and esp. Gesenius, Thesaur. ii. p. 824; Knobel on Ex. ii. 10; [but its etymol. is still in dispute; many recent Egyptologists connect it with mesu i. e. 'child'; on the various interpretations of the name cf. Müller on Joseph. c. Ap. l. c.; Stanley in B. D. s. v. Moses; Schenkel in his BL. iv. 240 sq.]. From the remarks of Fritzsche, Gesenius, etc., it is evident also that the word is a trisyllable, and hence should not be written Movons as it is by L Tr WH, for we is a diphthong, as is plain from έωυτοῦ, τωὐτό, Ionic for έαυτοῦ, ταὐτό; [cf. Lipsius, Gramm. Untersuch. p. 140]; add, W. p. 44; [B. 19 (17)]; Ewald, Gesch. des Volkes Israel ed. 3 p. 119 note), -έως, δ, Moses, (Itala and Vulg. Moyses), the famous leader and legislator of the Israelites in their migration from Egypt to Palestine. As respects its declension, everywhere in the N. T. the gen. ends in - cos (as if from the nominative Μωῦσεύς), in Sept. -η, as Num. iv. 41, 45, 49, etc. dat. - (as in Sept., cf. Ex. v. 20; xii. 28; xxiv. 1; Lev. viii. 21, etc.) and -eî (for the Mss. and accordingly the editors vary between the two [but TWH - n only in Acts vii. 44 (influenced by the Sept.?), Tr in Acts l. c. and Mk. ix. 4, 5,; L in Acts l. c. and Ro. ix. 15 txt.; see Tdf. Proleg. p. 119; WH. App. p. 158]), Mt. xvii. 4; Mk. ix. 4; Jn. v. 46; ix. 29; Acts vii. 44; Ro. ix. 15; 2 Tim. iii. 8. acc. - ην (as in Sept.), Acts vi. 11; vii. 35; 1 Co. x. 2; Heb. iii. 3; once -ia, Lk. xvi. 29; cf. [Tdf. and WH. u. s.]; W. § 10, 1; B. u. s.; [Etym. Magn. 597, 8]. By meton. i. q. the books of Moses: Lk. xvi. 29; xxiv. 27; Acts xv. 21; 2 Co. iii. 15.

N

[N, ν: ν (ἐφελκυστικόν), cf. W. § 5, 1 b.; B. 9 (8); Tdf. Proleg. p. 97 sq.; WH. App. p. 146 sq.; Thiersch, De Pentat. vers. Alex. p. 84 sq.; Scrivener, Plain Introd. etc. ch. viii. § 4; Collation of Cod. Sin. p. liv.; see s. vv. δύο, είκοσι, πα̂s. Its omission by the recent editors in the case of verbs (esp. in 3 pers. sing.) is rare. In WH, for instance, (where "the omissions are all deliberate and founded on evidence") it is wanting in the case of ears five times only (Mt. vi. 25; Jn. vi. 55 bis; Acts xviii. 10; Gal. iv. 2, - apparently without principle); in Tdf. never; see esp. Tdf. u. s. In the dat. plur. of the 3d decl. the Mss. vary; see esp. Tdf. Proleg. p. 98 and WH. App. p. 146 sq. On ν appended to accus. sing. in α or η $(\hat{\eta})$ see thorny. On the neglect of assimilation, particularly in compounds with $\sigma \dot{\nu} \nu$ and $\dot{\epsilon} \nu$, see those prepp. and Tdf. Proleg. p. 73 sq.; WH. App. p. 149; cf. B. 8; W.48. On the interchange of ν and νν in such words as ἀποκτέννω (ἀποκτένω), έκχύννω (έκχύνω), ένατος (έννατος), ένενήκοντα (έννενήκοντα), ἐνεός (ἐννεός), Ἰωάννης (Ἰωάνης), and the like, see the several words.]

Naasooév, (יְנְיוֹטֵוֹן) [i. e. 'diviner', 'enchanter']), & indecl., Naasson [or Naashon, or (best) Nahshon], a man mentioned in (Ex. vi 23; Num. i. 7; Ruth iv. 20) Mt. i. 4 and Lk. iii. 32.*

Nαγγαί, (fr. בָּה to shine), δ, indecl., (Vulg. [Naggae, and (so A. V.)] Nagge), Naggai, one of Christ's ancestors: Lk. iii. 25.*

Natapír [(so Rec.* everywhere; Lchm. also in Mk. i. 9; Lk. ii. 39, 51; iv. 16; Jn. i. 45 (46) sq.; Tdf. in Mk.

i. 9; Jn. i. 45 (46) sq.; Tr txt. in Lk. i. 26; ii. 4; iv. 16; Jn. i. 45 (46) sq.; Tr mrg. in Mk. i. 9; Lk. ii. 89, 51; and WH everywhere except in four pass. soon to be mentioned), Nalapie (so Rec. et ten times, Rec. bez six times, T and Tr except in the pass. already given or about to be given; Lin Mt. ii. 23; xxi. 11 (so WH here); Lk. i. 26; Acts x. 38 (so WH here)), Nalapáe (L in Mt. iv. 13 and Lk. ii. 4, after cod. △ but with "little other attestation" (Hort)), Nalapá (Mt. iv. 13 T Tr WH; Lk. iv. 16 TWH)], h, indecl., (and rà Nágapa, Orig. and Jul. African. in Euseb. h. e. 1, 7, 14; cf. Keim, Jesu von Naz. i. p. 319 sq. [Eng. trans. ii. p. 16] and ii. p. 421 sq. [Eng. trans. iv. p. 108], who thinks Nazara preferable to the other forms [but see WH. App. p. 1604; Tdf. Proleg. p. 120; Scrivener, Introd. ch. viii. § 5; Alford, Greek Test. vol. i. Proleg. p. 97]), Nazareth, a town of lower Galilee, mentioned neither in the O. T., nor by Josephus, nor in the Talmud (unless it is to be recognized in the appellation בין נער, given there to Jesus Christ). It was built upon a hill, in a very lovely region (cf. Renan, Vie de Jésus, 14 ed. p. 27 sq. [Wilbour's trans. (N. Y. 1865) p. 69 sq.; see also Robinson, Researches, etc. ii. 336 sq.]), and was distant from Jerusalem a three days' journey, from Tiberias eight hours [or less]; it was the home of Jesus (Mt. xiii. 54; Mk. vi. 1); its present name is en Nazirah, a town of from five to six thousand inhabitants (cf.

Baedeker, Palestine and Syria, p. 859): Mt. ii. 23; iv. 13; xxi. 11; Mk. i. 9; Lk. i. 26; ii. 4, 89, 51; iv. 16; Jn. i. 45 (46) sq.; Acts x. 39. As respects the Hebrew form of the name, it is disputed whether it was אין 'a sprout', 'shoot', (so, besides others, Hengstenberg, Christol. des A. T. ii. 124 sq. [Eng. trans. ii. 106 sq.]; but cf. Gieseler in the Stud. u. Krit. for 1831, p. 588 sq.), or אין 'protectress', 'guard', (cf. 2 K. xvii. 9; so Keim u. s.) or אין 'sentinel' (so Delitzsch in the Zeitschr. f. Luth. Theol. for 1876, p. 401), or אין 'watch-tower' (so Ewald in the Götting. gelehrt. Anzeigen for 1867, p. 1602 sq.). For a further account of the town cf. Robinson, as above, pp. 333-343; Tobler, Nazareth in Palästina. Berl. 1868; [Hackett in B. D. s. v. Nazareth].*

Nataphvés, -oû, ó, a Nazarene, of Nazareth, sprung from Nazareth, a patrial name applied by the Jews to Jesus, because he had lived at Nazareth with his parents from his birth until he made his public appearance: Mk. i. 24; xiv. 67; xvi. 6; Lk. iv. 34; [xxiv. 19 L mrg. T Tr txt. WH]; and L T Tr WH in Mk. x. 47.*

Nalupatos, -ov, δ, i. q. Nalapηνόs, q. v.; Jesus is so called in Mt. ii. 23 [cf. B. D. s. v. Nazarene; Bleek, Synopt. Evang. ad loc.]; xxvi. 71; Mk. x. 47 R G; Lk. xviii. 37; xxiv. 19 R G L txt. Tr mrg.; Jn. xviii. 5, 7; xix. 19; Acts ii. 22; iii. 6; iv. 10; vi. 14; [ix. 5. L br.]; xxii. 8; xxvi. 9. ol Nalupaios [A. V. the Nazarenes], followers of Ἰησοῦς ὁ Nalupaios, was a name given to the Christians by the Jews, Acts xxiv. 5.*

Naθαναήλ, 6, (מְאַרְהַ) gift of God), Nathanael, an intimate disciple of Jesus: Jn. i. 45–49 (46–50); xxi. 2. He is commonly thought to be identical with Bartholomew, because as in Jn. i. 45 (46) he is associated with Philip, so in Mt. x. 3; Mk. iii. 18; Lk. vi. 14 Bartholomew is; Nathanael, on this supposition, was his personal name, and Bartholomew a title derived from his father (see Βαρθολομαῖος). But in Acts i. 13 Thomas is placed between Philip and Bartholomew; [see B D. s. v. Nathaniel]. Späth in the Zeitschr. f. wissensch. Theologie, 1868, pp. 168 sqq. 309 sqq. [again 1880, p. 78 sqq.] acutely but vainly tries to prove that the name was formed by the Fourth Evangelist symbolically to designate 'the disciple whom Jesus loved (see 'Ιωάννης, 2)."

val, a particle of assertion or confirmation [akin to νή; cf. Donaldson, Cratylus § 189], fr. Hom. down, yea, verily, truly, assuredly, even so: Mt. xi. 26; Lk. x. 21; Philem. 20; Rev. i. 7; xvi. 7; xxii. 20; ναί, λέγω ὑμῖν κτλ., Mt. xi. 9; Lk. vii. 26; xi. 51; xii. 5; ναί, λέγω ὑμῖν κτλ., Mt. xi. 9; Lk. vii. 26; xi. 51; xii. 5; ναί, λέγω τὸ πνεῦμα, Rev. xiv. 13; it is responsive and confirmatory of the substance of some question or statement: Mt. ix. 28; xiii. 51; xv. 27; xvii. 25; xxi. 16; Mk. vii. 28; Jn. xi. 27; xxi. 15 sq.; Acts v. 8 (9); xxii. 27; Ro. iii. 29; a repeated ναί, most assuredly, [A.V. yea, yea], expresses emphatic assertion, Mt. v. 37; ἤτω ὑμῶν τὸ ναὶ ναί, let your ναί be ναί, i. e. let your allegation be true, Jas. v. 12 [B. 163 (142); W. 59 (58)]; εἶναι οτ γίνεσθαι ναὶ καὶ οῦ, to

be or show one's self double-tongued, i. e. faithless, wavering, false, 2 Co. i. 18 sq.; "ira παρ' έμολ τὸ ral ral καλ τὸ οδ ov, that with me should be found both a solemn affirmation and a most emphatic denial, i. e. that I so form my resolves as, at the dictate of pleasure or profit, not to carry them out, ibid. 17[cf. W. 460 (429)]; ναὶ ἐν αὐτῷ γέγονεν, in him what was promised has come to pass, ibid. 19; έπαγγελίαι εν αὐτφ τὸ ναί sc. γεγόνασιν, have been fulfilled, have been confirmed by the event, ibid. 20 [cf. Meyer ad loc.]. It is a particle of appeal or entreaty, like the [Eng. yea] (Germ. ja): with an imperative, ral . . . συλλαμβάνου αὐταῖς, Phil. iv. 8 (where Rec. has καί for ναί); ναὶ ἔρχου, Rev. xxii. 20 Rec.; so ναὶ ναί, Judith ix. 12. A classification of the uses of vai in the N. T. is given by Ellicott on Phil. iv. 3; cf. Green, 'Crit. Note' on Mt. xi. 26.7*

Ναιμάν, see Νεεμάν.

Natr [WH Nair, (cf. I, i)], (pr. a pasture; cf. Simonis, Onomast. N. T. p. 115), \$\hat{\eta}\$, Nain, a town of Galilee, situated at the northern base of Little Hermon; modern Nein, a petty village inhabited by a very few families, and not to be confounded with a village of the same name beyond the Jordan (Joseph. b. j. 4, 9, 4): Lk. vii. 11. [Cf. Edersheim, Jesus the Messiah, i. 552 eq.]*

vads, -oû, d, (vaíw to dwell), Sept. for הֵיכָל, used of the temple at Jerusalem, but only of the sacred edifice (or sanctuary) it self, consisting of the Holy place and the Holy of holies (in class. Grk. used of the sanctuary or cell of a temple, where the image of the go.l was placed, called also δόμος, σηκός, which is to be distinguished from τὸ ἰερόν, the whole temple, the entire consecrated enclosure; this distinction is observed also in the Bible; see lερόν, p. 299^a): Mt. xxiii. 16 sq. 35; xxvii. 40; Mk. xiv. 58; xv. 29; Jn. ii. 19 sq.; Rev. xi. 2; nor need Mt. xxvii. 5 be regarded as an exception, provided we suppose that Judas in his desperation entered the Holy place. which no one but the priests was allowed to enter [(note the els (al. ev) of TTrWH)]. with beoû, toû beoû, added: Mt. xxvi. 61; 1 Co. iii. 17; 2 Co. vi. 16; 2 Th. ii. 4; Rev. xi. 1; used specifically of the Holy place, where the priests officiated: Lk. i. 9, 21 sq.; of the Holy of holies (see καταπέτασμα), Mt. xxvii. 51; Mk. xv. 38; Lk. xxiii. 45. in the visions of the Revelation used of the temple of the 'New Jerusalem': Rev. iii. 12; vii. 15; xi. 19; xiv. 15, 17; xv. 5 sq. 8; xvi. 1, 17; of any temple whatever prepared for the true God, Acts vii. 48 Rec.; xvii. 24. of miniature silver temples modelled after the temple of Diana [i. e. Artemis (q. v.)] of Ephesus, Acts xix. 24. ὁ θεὸς ναὸς αὐτῆς ἐστιν, takes the place of a temple in it, Rev. xxi. 22. metaph. of a company of Christians, a Christian church, es dwelt in by the Spirit of God: 1 Co. iii. 16; 2 Co. vi. 16; Eph. ii. 21; for the same reason, of the bodies of Christians, 1 Co. vi. 19. of the body of Christ, ὁ ναὸς τοῦ σώματος αὐτοῦ (epexeget. gen. [W. 531 (494)]), Jn. ii. 21, and acc. to the Evangelist's interpretation in 19 also. [(From Hom. on.)]*

Nαούμ, (DIT) consolation), δ, Nahum, a certain Is raelite, one of the ancestors of Christ: Lk. iii. 25.*

Nápragos, -ov, 6, Narcissus [i. e. 'daffodil'], a Roman mentioned in Ro. xvi. 11, whom many interpreters without good reason suppose to be the noted freedman of the emperor Claudius (Suet. Claud. 28; Tac. ann. 11, 29 sq.; 12, 57 etc.) [cf. Bp. Lghtft. on Philip. p. 175]; in opposition to this opinion cf. Win. RWB. s. v.; Rūetschi in Herzog x. 202 sq.; [B. D. s. v.].*

wavayés, -ô: 1 aor. ἐναυάγησα; (fr. ναυαγός ship-wrecked; and this fr. ναῦς, and ἄγνυμι to break); freq. in Grk. writ. from Aeschyl. and Hdt. down, to suffer ship-wreck: prop. 2 Co. xi. 25; metaph. περὶ τὴν πίστιν (as respects [A. V. concerning, see περί, II. b.] the faith), 1 Tim. i. 19.*

waú-κληρος, -ov, δ, (ναῦς and κλῆρος), fr. Hdt. [and Soph.] down, a ship-owner, ship-master, i. e. one who hires out his vessel, or a portion of it, for purposes of transportation: Acts xxvii. 11.*

שמש, acc. שמש, אָ, (fr. שמֹש or שנֹש, to flow, float, swim), a ship, vessel of considerable size: Acts xxvii. 41. (From Hom. down; Sept. several times for אַנְיה) •

ναύτης, -ου, δ, a sailor, seaman, mariner: Acts xxvii. 27, 30; Rev. xviii. 17. (From Hom. down.)*

Ναχώρ, ό, (מְרֵר, תְּרֵר, to burn; [Philo de cong. erud. grat. § 9 Ν. έρμηνεύεται φωτὸς ἀνάπαυσις; al. al.; see B. D. Am. ed. s. v.]), the indecl. prop. name, Nachor [or (more com. but less accurately) Nahor] (Gen. xi. 22), of one of the ancestors of Christ: Lk. iii. 84.*

wearioros, -ou, δ, (fr. νεάν, see νεανίας; on the ending -ίσκος, -ίσκη, which has dimin. force, as ἀνθρωπίσκος, βασιλίσκος, παιδίσκη, etc., cf. Bitm. Ausf. Spr. ii. p. 443), fr. Hdt. down; Sept. chiefly for אחום בחוף and אחום בחוף and and ypi; a young man, youth: Mt. xix. 20, 22; Mk. xiv. 51°; xvi. 5; Lk. vii. 14; Acts ii. 17; [and L T Tr WH in xxiii. 18 (here WH mrg. only), 22]; 1 Jn. ii. 13 sq.; like אחום (2 S. ii. 14; Gen. xiv. 24, etc.; cf. Germ. Bursche, Knappe i. q. Knape, [cf. our colloquial "boys", "lads"]) used of a young attendant or servant: so the plur. in Mk. xiv. 51 Rec.; Acts v. 10.°

Nedrolus, -cos, δ, Neapolis, a maritime city of Macedonia, on the gulf of Strymon, having a port [cf. Lewin, St. Paul, i. 203 n.] and colonized by Chalcidians [see B. D. s. v. Neapolis; cf. Bp. Lghtft. on Philip., Introd. § iii.]: Acts xvi. 11 [here Tdf. Néaν πόλιν, WH Néaν Πόλιν, Tr Neàν πόλιν; cf. B. 74; Lob. ad Phryn. p. 604 sq.]. (Strab. 7 p. 330; Plin. 4, (11) 18.)

Nemár and (so L T Tr WH after the Sept. [see WH. App. p. 159 sq.]) Ναμάν, δ(μρχ) pleasantness), Naaman (so Vulg. [also Neman]), a commander of the Syrian armies (2 K. v. 1): Lk. iv. 27.*

νεκρός, -ά, -όν, (akin to the Lat. neco, nex [fr. a r. signifying 'to disappear' etc.; cf. Curtius § 93; Fick i. p. 123; Vaniček p. 422 sq.]), Sept. chiefly for np; dead, i. e. 1. prop. a. one that has breathed his last, lifeless: Mt. xxviii. 4; Mk. ix. 26; Lk. vii. 15; Acts v. 10; xx. 9; xxviii. 6; Heb. xi. 35; Rev. i. 17; ἐπὶ νεκροῖς, if men are dead (where death has occurred [see ἐπί, Β. 2 a. c. p. 283° fin.]), Heb. ix. 17; eyelpew verpous, Mt. x. 8; xi. 5; Lk. vii. 22; hyperbolically and proleptically i. q. as if already dead, sure to die, destined inevitably to die: 78 σώμα, Ro. viii. 10 (τὸ σώμα and τὸ σωμάτιον φύσει νεκρόν, Epict. diss. 3, 10, 15 and 3, 22, 41; in which sense Luther called the human body, although alive, einen alten Madensack [cf. Shakspere's thou worms-meat /]); said of the body of a dead man (so in Hom. often; for נבלה, a corpse, Deut. xxviii. 26; Is. xxvi. 19; Jer. vii. 38; ix. 22; xix. 7): μετὰ τῶν νεκρῶν, among the dead, i. e. the buried. Lk. xxiv. 5; θάψαι τοὺς νεκρούς, Mt. viii. 22; Lk. ix. 60; όστέα νεκρών, Mt. xxiii. 27; of the corpse of a murdered man, alua ws γεκροῦ, Rev. xvi. 3 (for הרוג, Ezek. xxxvii. 9; for חַלֵּל, thrust through, slain, Ezek. ix. 7; xi. 6). deceased, departed, one whose soul is in Hades: Rev. i. 18; ii. 8; νεκρὸς ἦν, was like one dead, as good as dead, Lk. xv. 24, 32; plur., 1 Co. xv. 29; Rev. xiv. 13; ἐν Χριστῷ, dead Christians (see ¿v, I. 6 b. p. 211b), 1 Th. iv. 16; very often of verpoi and verpoi (without the art.; see W. p. 123 (117) and cf. B. 89 (78) note) are used of the assembly of the dead (see ἀνάστασις, 2 and ἐγείρω, 2): 1 Pet. iv. 6; Rev. xx. 5, 12 sq.; τὶς ἀπὸ τῶν νεκρῶν, one (returning) from the dead, the world of spirits, Lk. xvi. 30; de perpôp, from the dead, occurs times too many to count (see dváστασις, ἀνίστημι, ἐγείρω): ἀνάγειν τινὰ ἐκ ν., Ro. x. 7; Heb. xiii. 20; ζωὴ ἐκ νεκρῶν, life springing forth from death, i. e. the return of the dead to life [see & I. 5], Ro. xi. 15; πρωτότοκος ἐκ τῶν νεκρ. who was the first that returned to life from among the dead, Col. i. 18; also πρωτότ. τών νεκρ. Rev. i. 5; ζωοποιείν τους ν. Ro. iv. 17; εγείρειν τινά ἀπὸ τῶν ». to rouse one to quit (the assembly of) the dead, Mt. xiv. 2; xxvii. 64; xxviii. 7; κρίνειν ζώντας κ. νεκρούς, 2 Tim. iv. 1; 1 Pet. iv. 5; κριτής ζώντων κ. νεκρῶν, Acts x. 42; νεκρών κ. ζώντων κυριεύειν, Ro. xiv. 9. tute of life, without life, inanimate (i. q. abvyos): τὸ σώμα γωρίς πνεύματος νεκρόν έστιν, Jas. ii. 26; οὐκ ἔστιν (δ) θεὸς νεκρών άλλα ζώντων, God is the guardian God not of the dead but of the living, Mt. xxii. 32; Mk. xii. 27; Lk. xx. 2. trop. a. [spiritually dead i. e.] destitute of a life that recognizes and is devoted to God, because given up to trespasses and sins; inactive as respects doing right:
Jn. v. 25; Ro. vi. 13; Eph. v. 14; Rev. iii. 1; with τοῖς
παραπτώμασιν (dat. of cause [cf. W. 412 (384 sq.)]) added,
Eph. ii. 1, 5; ἐν [but T Tr WH om. ἐν] τοῖς παραπτ. Col.
ii. 13; in the pointed saying ἄφες τοὺς νεκροὺς θάψαι τοὺς
ἐαυτῶν νεκρούς, leave those who are indifferent to the salvation offered them in the gospel, to bury the bodies of
their own dead, Mt. viii. 22; Lk. ix. 60. b. univ. destitute of force or power, inactive, inoperative: τῷ ἀμαρτία,
unaffected by the desire to sin [cf. W. 210 (199); B.
§ 133, 12], Ro. vi. 11; of things: ἀμαρτία, Ro. vii. 8;
πίστις, Jas. ii. 17, 20 [R G], 26; ἔργα, powerless and fruitless (see ἔργον, 3 p. 248° bot.), Heb. vi. 1; ix. 14. [Cf.
θνητός, fin.]

νεκρόω, -ῶ: 1 aor. impv. νεκρώσατε; pf. pass. ptcp. νενεκρωμένος; to make dead (Vulgate and Lat. Fathers mortifico), to put to death, slay: τινά, prop., Anthol. app. 813, 5; pass. νενεκρωμένος, hyperbolically, worn out, of an impotent old man, Heb. xi. 12; also σῶμα νενεκρ. Ro. iv. 19; equiv. to to deprive of power, destroy the strength of: τὰ μέλη, i. e. the evil desire lurking in the members (of the body), Col. iii. 5. (τὰ δόγματα, Antonin. 7, 2; τὴν εξεν, Plut. de primo frig. 21; [ἄνθρωπος, of obduracy, Epictet. diss. 1, 5, 7].)*

wκρωσις, -εως, ή, (νεκρόω);

death (Vulg. mortificatio in 2 Co. iv. 10), killing.

i. q. τὸ νεκροῦσθαι, [the being put to death], with τοῦ Ἰησοῦ added, i. e. the (protracted) death [A. V. the dying] which Jesus underwent in God's service [on the gen. cf. W. 189 (178) note], Paul so styles the marks of perpetual trials, misfortunes, hardships attended with peril of death, evident in his body [cf. Meyer], 2 Co. iv. 10.

3. i. q. τὸ νενεκρωμένον είναι, the dead state [A. V. deadness], utter sluggishness, (of bodily members and organs, Galen): Ro. iv. 19.*

νεο-μηνία, see νουμηνία.

véos, -a, -or, [allied with Lat. novus, Germ. neu, Eng. new; Curtius § 433], as in Grk. auth. fr. Hom. down,
1. recently born, young, youthful: Tit. ii. 4 (for γχ), Gen.
xxxvii. 2; Ex. xxxiii. 11); οἶνος νέος, recently made, Mt.
ix. 17; Mk. ii. 22; Lk. v. 37-39 [but 39 WH in br.],
(Sir. ix. 10).
2. new: 1 Co. v. 7; Heb. xii. 24;
i. q. born again, ἄνθρωπος (q. v. 1 f.), Col. iii. 10. [Syn. see καινός, fin.]

wooro's and (so TWH, see rossa') rosso's, -οῦ, ὁ, (νόοs), a young (creature), young bird: Lk. ii. 24. The form rosso's appears in the Vat. txt. of the Sept.; but in cod. Alex. everywhere resoss's; cf. Sturz, De dial. Maced. p. 185 sq.; Lob. ad Phryn. p. 206 sq.; [cf. W. 24]. (In Grk. writ. fr. Hom. down; Sept. often for ½, of the young of animals, as Lev. xii. 6, 8; Job xxxviii. 41.) *

νεό-φυτος, -ην, (νέος and φύω), newly-planted (Job xiv.

9; Is. v. 7, etc.); trop. a new convert, neophyte, [A. V. novice, i. e.] (one who has recently become a Christian):
1 Tim. iii. 6. (Eccles. writ.)*

Népow [by etymol. 'brave', 'bold'], -wvos, & Nero, the well-known Roman emperor: 2 Tim. iv. 23 Rec. [i. e. in the subscription].*

www; 1 aor. ptep. νεύσας; to give a nod; to signify by a nod, [A. V. to beckon]: τινί, foll. by an inf. of what one wishes to be done, Jn. xiii. 24; Acts xxiv. 10. (From Hom. down; Sept. Prov. iv. 25.) [Comp.: δια, ἐκ, ἐκ, ἐκ, ἐκ, κατα-νεύω.]*

weh(λη, ¬ης, ἡ, (νέφος), [fr. Hom. down], Sept. esp. for] μ, but also for μ and ρηψ; a cloud: [ν. φωτεινή, Mt. xvii. 5]; Mt. xxiv. 30; xxvi. 64; Mk. ix. 7; xiii. 26; xiv. 62; Lk. ix. 34 sq.; xii. 54; xxi. 27; Acts i. 9; 1 Th. iv. 17; 2 Pet. ii. 17 [Rec.]; Jude 12; Rev. i. 7; x. 1; xi. 12; xiv. 14 sqq.; of that cloud in which Jehovah is said (Ex. xiii. 21 sq., etc.) to have gone before the Israelites on their march through the wilderness, and which Paul represents as spread over them (ὑπὸ τὴν νεφέλην ἡσαν, cf. Ps. civ. (cv.) 39; Sap. x. 17): 1 Co. x. 1 sq. [Syn. see νέφος.]*

Neφθαλείμ [and (so T edd. 2, 7, WH in Rev. vii. 6) Nεφθαλίμ; see WH. App. p. 155, and s. v. I, ε], δ, ('סְּבָּוֹלִי, i. e. 'my wrestling' [cf. Gen. xxx. 8], or acc. to what seems to be a more correct interpretation 'my craftiness' [cf. Joseph. antt. 1, 19, 8; Test. xii. Patr. test. Neph. § 1], fr. סְבָּוֹלִי, unused in Kal; cf. Rüetschi in Herzog x. p. 200 sq.), Naphtali, the sixth son of the patriarch Jacob, by Bilhah, Rachel's maid: Rev. vii. 6; by meton. his posterity, the tribe of Naphtali, Mt. iv. 13, 15.

νόφος, -ovs, [allied with Lat. nubes, nebula, etc.], τό, Sept. for Δy and μην, a cloud; in the N. T. once trop a large, dense multitude, a throng: μαρτύρων, Heb. xii. 1, often so in prof. auth., as νέφ. Τρώων, πεζῶν, ψαρῶν, κολοιῶν, Hom. Il. 4, 274; 16, 66; 17, 755; 23, 133; ἀνθρώπων, Hdt. 8, 109; στρουθῶν, Arstph. av. 578; ἀκρίδων, Diod. 3, 29; peditum equitumque nubes, Liv. 35, 49.

[SYN. ν έφος, ν εφέλη: νέφος is general, νεφέλη specific; the former denotes the great, shapeless collection of vapor obscuring the heavens; the latter designates particular and definite masses of the same, suggesting form and limit. Cf. Schmidt vol. i. ch. 36.

wehpes, -oῦ, ὁ, a kidney (Plat., Arstph.); plur. the kidneys, the loins, as Sept. for Μ', used of the inmost thoughts, feelings, purposes, of the soul: with the addition of καρδίας, Rev. ii. 23, with which cf. Ps. vii. 10; Jer. xi. 20; xvii. 10; Sap. i. 6.*

νιω-κόρος, -ου, δ, ή, (νεώς or ναός, and κορέω to sweep; [questioned by some; a hint of this deriv. is found in Philo de sacerd. honor. § 6 (cf. νεωκορία, de somniis 2, 42), and Hesych. s. v. defines the word δ τὸν ναὸν κοσμῶν-κορεῖν γὰρ τὸ σαίρειν ἔλεγον (cf. s. v. σηκοκόρος; so Etym. Magn. 407, 27, cf. s. v. νεωκόρος); yet Suidas s. v. κόρη p. 2157 c. says ν. οὐχ ὁ σαρῶν τ. ν. ἀλλ' ὁ ἐπιμελούμενος αὐτοῦ (cf. s. vv. νεωκόρος, σηκοκόρος); hence some connect the last half with root κορ, κολ, cf. Lat. curo, colo]); l. prop. one who sweeps and cleans a temple.

who has charge of a temple, to keep and adorn it, a sacristan: Xen. an. 5, 3, 6: Plat. legg. 6 p. 759 a.

3. the worshipper of a deity (ods i. e. the Israelites δ θεδε έαντῷ νεωκόρους ηγεν through the wilderness, Joseph. b. j. 5, 9, 4); as appears from coins still extant, it was an honorary title [temple-keeper or temple-warden (cf. 2 above)] of certain cities, esp. of Asia Minor, in which the special worship of some deity or even of some deified human ruler had been established (cf. Stephanus, Thes. v. p. 1472 sq.; [cf. B. D. s. v. worshipper]); so ν. τη̂s 'Αρτέμοδος, of Ephesus, Acts xix. 35; [see Bp. Lghtft. in Contemp. Rev. for 1878, p. 294 sq.; Wood, Discoveries at Ephesus (Lond. 1877), App. passim].*

νεωτερικός, -ή, -όν, (νεώτερος, q. ν.), peculiar to the age of youth, youthful: ἐπιθυμίαι, 2 Tim. ii. 22. (3 Macc. iv. 8; Polyb. 10, 24, 7; Joseph. antt. 16, 11, 8.)*

webrepos, -a, -oν, (compar. of νέος, q. ν.), [fr. Hom. down], younger; i. e. a. younger (than now), Jn. xxi. 18. b. young, youthful, [A. V. younger (relatively)]: 1 Tim. v. 11, 14; Tit. ii. 6; opp. to πρεσβύτερος, 1 Tim. v. 1 sq.; 1 Pet. v. 5. c. [strictly] younger by birth: Lk. xv. 12 sq. (4 Macc. xii. 1). d. an attendant, servant, (see νεανίσκος, fin.): Acts v. 6; inferior in rank, opp. to δ μείζων, Lk. xxii. 26.*

vi, a particle employed in affirmations and oaths, (common in Attic), and joined to an acc. of the pers. (for the most part, a divinity) or of the thing affirmed or sworn by [B. § 149, 17]; by (Lat. per, Germ. bei): 1 Co. xv. 31 (Gen. xlii. 15 sq.).*

ນາຄິພ; to spin: Mt. vi. 28; Lk. xii. 27. (Plat. polit. p. 289 c.; Anthol.; for ລາຫຼ, Ex. xxxv. 25 sq.) •

νηπάζω [cf. W. 92 (87)]; (νήπως, q. v.); to be a babe (infant): 1 Co. xiv. 20. (Hippocr.; eccles. writ.) •

νήπιος, -a, -ov, (fr. νη, an insep. neg. prefix [Lat. nefas, ne-quam, ni-si, etc. cf. Curtius § 437], and έπος); as in Grk. writers fr. Hom. down, a. an infant, little child: Mt. xxi. 16 (fr. Ps. viii. 3); 1 Co. xiii. 11; Sept. esp. for יולל and איולל. b. a minor, not of age: Gal. iv. 1 [cf. Bp. Lghtft. ad loc.]. c. metaph. childish, untaught, unskilled, (Sept. for פתי, Ps. xviii. (xix.) 8; exviii. (exix.) 130; Prov. i. 32): Mt. xi. 25; Lk. x. 21; Ro. ii. 20; Gal. iv. 3; Eph. iv. 14; opp. to τέλειοι, the more advanced in understanding and knowledge, Heb. v. 13 sq. (Philo de agric. § 2); νήπ. ἐν Χριστῷ, in things pertaining to Christ, 1 Co. iii. 1. In 1 Th. ii. 7 L WII [cf. the latter's note ad loc.] have hastily received νήπιοι for the common reading ηπιοι.*

Nηρεύς [(cf. Vaniček p. 1158)], -έως, δ, Nereus, a Christian who lived at Rome: Ro. xvi. 15 [where Lmrg. Νηρέαν].*

Nηρί and (so T Tr WII) Nηρεί [see ει, ε], δ, (fr. ¬] a lamp), Neri, the grandfather of Zerubbabel: Lk. iii. 27.* νησίον, -ου, τό, (dimin. of νῆσος), a small island: Acts xxvii. 16 [(Strabo)].*

νήσος, -ου, ή, (νέω to swim, prop. 'floating land'), an island: Acts xiii. 6; xxvii. 26; xxviii. 1, 7, 9, 11; Rev. i. 9; vi. 14; xvi. 20. (Sept. for `N; [fr. Hom. down].)*
νηστεία, -ας, ή, (νηστεύω, q. v.), a fasting, fast, i. e. ab-

stinence from food, and a. voluntary, as a religious exercise: of private fasting, Mt. xvii. 21 [T WH om. Tr br. the vs.]; Mk. ix. 29 [T WH om. Tr mrg. br.]; Lk. ii. 37; Acts xiv. 23; 1 Co. vii. 5 Rec. of the public fast prescribed by the Mosaic Law (Lev. xvi. 29 sqq.; xxiii. 27 sqq. [BB.DD. s. v. Fasts, and for reff. to Strab., Philo, Joseph., Plut., see Soph. Lex. s. v. 1) and kept yearly on the great day of atonement, the tenth of the month Tisri: Acts xxvii. 9 (the month Tisri comprises a part of our September and October [cf. B.D. s. v. month (at end)]; the fast, accordingly, occurred in the autumn, h χειμέριος ώρα, when navigation was usually dangerous on account of storms, as was the case with the voyage referred to). b. a fasting to which one is driven by want: 2 Co. vi. 5: xi. 27: (Hippocr., Aristot., Philo, Joseph., Plut., Ael., Athen., al.; Sept. for pix).*

νηστεύω; fut. νηστεύσω; 1 aor. [inf. νηστεύσαι (Lk. v. 34 T WH Tr txt.)], ptcp. νηστεύσας; (fr. νῆστις, q. v.); to fast (Vulg. and eccles. writ. jejuno), i. e. to abstain as a religious exercise from food and drink: either entirely, if the fast lasted but a single day, Mt. vi. 16–18; ix. 14 sq.; Mk. ii. 18–20; Lk. v. 33, [34, 85]; xviii. 12; Acts x. 30 R G; xiii. 2, [3]; or from customary and choice nourishment, if it continued several days, Mt. iv. 2, cf. xi. 18; νηστεύει συνεχῶς καὶ ἄρτον ἐσθίει μόνον μετὰ δλατος καὶ τὸ ποτὸν αὐτοῦ ὕδωρ, Acta Thom. § 20. (Arstph., Plut. mor. p. 626 sq.; Ael. v. h. 5, 20; [Joseph. c. Ap. 1, 34, 5 (where see Müller)]; Sept. for Day.) *

νήστις, acc. plur. νήστεις and (so Tdf. [cf. Proleg. p. 118]) νήστις (see Lob. ad Phryn. p. 326; Fritzsche, Com. on Mk. p. 796 sq.; cf. [WH. App. p. 157*]; B. 26 (23)), δ, ή, (fr. νη and ἐσθίω, see νήπιος), fasting, not having eaten: Mt. xv. 32; Mk. viii. 3. (Hom., Aeschyl., Hippocr., Arstph., al.)*

ηφάλιος (so Rec.* in 1 Tim. iii. 2, 11, [where Rec.bea - λαιος], after a later form) and μηφάλιος ["alone well attested" (Hort)], -ον, (in Grk. auth. generally of three term.; fr. μήφω), sober, temperate; abstaining from wine, either entirely (Joseph. antt. 3, 12, 2) or at least from its immoderate use: 1 Tim. iii. 2, 11; Tit. ii. 2. (In prof. auth., esp. Aeschyl. and Plut., of things free from all infusion or addition of wine, as vessels, offerings, etc.)*

νήφω; 1 aor. impv. 2 pers. plur. νήψατε; fr. Theogn., Soph., Xen. down; to be sober; in the N. T. everywh. trop. to be calm and collected in spirit; to be temperate, dispassionate, circumspect: 1 Th. v. 6, 8; 2 Tim. iv. 5; 1 Pet. i. 13; v. 8; εls τὰς προσευχάς, unto (the offering of) prayer, 1 Pet. iv. 7. [Syn. see ἀγρυπνέω; and on the word see Ellic. on Tim. l. c. Comp.: ἀνα-, ἐκ-νήφω.]*

Nίγερ, δ, (a Lat. name ['black']), Niger, surname of the prophet Symeon: Acts xiii. 1.*

Niκάνωρ, [(i. e. 'conqueror')], -ορος, δ, Nicanor, of Antioch [?], one of the seven deacons of the church at Jerusalem: Acts vi. 5.*

νικάω, -ω; pres. ptcp. dat. νικο ῦντι, Rev. ii. 7 Lchm. 17 L T Tr, [yet all νικ ῶντας in xv. 2] (cf. ἐρωτάω, init.); fut. νικήσω; 1 aor. ἐνίκησα; pf. νενίκηκα; (νίκη); [fr. Hom. down]; to conquer [A. V. overcome]; a. absol. to

carry off the victory, come off victorious: of Christ, victorious over all his foes, Rev. iii. 21; vi. 2; ἐνίκησεν . . . ανοίξαι κτλ. hath so conquered that he now has the right and power to open etc. Rev. v. 5; of Christians, that hold fast their faith even unto death against the power of their foes, and their temptations and persecutions, Rev. ii. 7, 11, 17, 26; iii. 5, 12, 21; xxi. 7; w. ἐκ τοῦ θηρίου added, to conquer and thereby free themselves from the power of the beast [R. V. to come victorious from; cf. W. 367 (344 sq.); B. 147 (128)], Rev. xv. 2. when one is arraigned or goes to law, to win the case, maintain one's cause, (so in the Attic orators; also νικᾶν δίκην, Eur. El. 955): Ro. iii. 4 (from Sept. of Ps. l. (li.) 6). acc. of the obj.: τινά, by force, Lk. xi. 22; Rev. xi. 7; xiii. 7 [Lom. WH Tr mrg. br. the cl.]; of Christ the conqueror of his foes, Rev. xvii. 14; τὸν κόσμον, to deprive it of power to harm, to subvert its influence, Jn. xvi. 33; νικᾶν τινα or τι is used of one who by Christian constancy and courage keeps himself unharmed and spotless from his adversary's devices, solicitations, assaults: the devil, 1 Jn. ii. 13 sq.; Rev. xii. 11; false teachers, 1 Jn. iv. 4; τον κόσμον, ibid. v. 4 sq. νικάν τὸ πονηρὸν ἐν τῷ ἀγαθῷ, by the force which resides in goodness, i. e. in kindness, to cause an enemy to repent of the wrong he has done one, Ro. xii. 21; νικᾶσθαι ὑπὸ τοῦ κακοῦ, to be disturbed by an injury and driven to avenge it, ibid. [Comp.: ὑπερ-νικάω.]* νίκη, -ης, ή, [fr. Hom. down], victory: 1 Jn. v. 4 [cf.

Νικόδημος, (νίκη and δημος [i. e. 'conqueror of the people']), -ου, δ , Nicodemus, (rabbin. נְקְדָימוֹן), a member of the Sanhedrin who took the part of Jesus: Jn. iii. 1, 4, 9; vii. 50; xix. 39.*

Nurolatτης, -ου, δ, a follower of Nicolaus, a Nicola'itan: plur., Rev. ii. 6, 15, — a name which, it can scarcely be doubted, refers symbolically to the same persons who in vs. 14 are charged with holding τὴν διδαχὴν Βαλαάμ, i. e. after the example of Balaam, casting a stumbling-block before the church of God (Num. xxiv. 1-3) by upholding the liberty of eating things sacrificed unto idols as well as of committing fornication; for the Grk. name Νικόλαος coincides with the Hebr. Dy acc. to the interpretation of the latter which regards it as signifying destruction of the people. See in Βαλαάμ; [cf. BB.DD. s. vv. Nicolaitans, Nicolas; also Comm. on Rev. ll. cc.].*

Nuκόλαος, -ου, δ, (νίκη and λαός), Nicolaus [A. V. Nicolas], a proselyte of Antioch and one of the seven deacons of the church at Jerusalem: Acts vi. 5.*

Nuctrolis. -εως, ή, (city of victory), Nicopolis: Tit. iii. 12. There were many cities of this name — in Armenia, Pontus, Cilicia, Epirus, Thrace — which were generally built, or had their name changed, by some conqueror to commemorate a victory. The one mentioned above seems to be that which Augustus founded on the promontory of Epirus, in grateful commemoration of the victory he won at Actium over Antony. The author of the spurious subscription of the Epistle seems to have had in mind the Thracian Nicopolis, founded by Trajan [(?) cf. Pape, Eigennamen, s. v.] on the river Nestus (or

Nessus), since he calls it a city 'of Macedonia.' [B. D. s. v.] *

vikos, -ous, τό, a later form i. q. νίκη (cf. Lob. ad Phryn. p. 647; [B. 28 (20); W. 24]), victory: 1 Co. xv. 55, 57, (2 Macc. x. 38; [1 Esdr. iii. 9]); εἰς νῖκος, until he have gained the victory, Mt. xii. 20; κατεπόθη ὁ θάνατος εἰς νῖκος, [A. V. death is swallowed up in victory] i. e. utterly vanquished, 1 Co. xv. 54. (The Sept. sometimes translate the Hebr. ΤΙΣΙ΄) i. e. to everlasting, forever, by εἰς νῖκος, 2 S. ii. 26; Job xxxvi. 7; Lam. v. 20; Am. i. 11; viii. 7, because ΤΙΣΙ denotes also splendor, 1 Chr. xxix. 11, and in Syriac victory.) *

Nivert, א, Hebr. נינוה (supposed to be compounded of and גוה, the abode of Ninus; [cf. Fried. Delitzsch as below; Schrader as below, pp. 102, 572]), in the Grk. and Rom. writ. h Nivos on the accent cf. Pape, Eigennamen, s. v.], Nineveh (Vulg. Ninive [so A. V. in Lk. as below]), a great city, the capital of Assyria, built apparently about B. C. 2000, on the eastern bank of the Tigris opposite the modern city of Mosul. It was destroyed [about] B. C. 606, and its ruins, containing invaluable monuments of art and archaeology, began to be excavated in recent times (from 1840 on), especially by the labors of the Frenchman Botta and the Englishman Layard: cf. Lavard, Nineveh and its Remains, Lond. 1849. 2 vols.; and his Discoveries in the Ruins of Nineveh and Babylon, Lond. 1853; [also his art. in Smith's Dict. of the Bible]; H. J. C. Weissenborn, Ninive u. s. Gebiet etc. 2 Pts. Erf. 1851-56; Tuch, De Nino urbe, Lips. 1844; Spiegel in Herzog x. pp. 361-381; [esp. Fried. Delitzsch in Herzog 2 (cf. Schaff-Herzog) x. pp. 587-603; Schrader, Keilinschriften u. s. w. index s. v.; and in Riehm s. v.; W. Robertson Smith in Encyc. Brit. s. v.]; Hitzig in Schenkel iv. 334 sqq.; [Rawlinson, Five Great Monarchies etc.; Geo. Smith, Assyrian Discoveries, (Lond. 1875)]. In the N. T. once, viz. Lk. xi. 32 R G.

[Nivevitys RG (so Tr in Lk. xi. 32), or] Nivevitys [L (so Tr in Lk. xi. 30)] or Nivev \(\ell i \tays \) TWH (so Tr in Mt. xii. 41) [see \(\ell i \), \(\ta \) and \(Tdf \). Proleg. p. 86; \(WH \). App. p. 154\(\ell 1 \), \(\ta \), \(\ell i \), \(

wπτήρ, $-\hat{\eta}\rho$ os, ό, (νίπτω), a vessel for washing the hands and feet, a basin: Jn. xiii. 5. (Eccles. writ.) •

νίπτω; (a later form for νίζω; cf. Lob. ad Phryn. p. 241 [Veitch s. v. νίζω; B. 63 (55); W. 88 (84)]); 1 aor. ἔντψα; Mid., pres. νίπτομαι; 1 aor. ἐντψάμην; Sept. for ΥΠ,; to wash: τινά, Jn. xiii. 8; τοὺς πόδας τινός, ibid. 5 sq. 8, 12, 14; 1 Tim. v. 10; mid. to wash one's self [cf. B. § 135, 5; W. § 38, 2 b.]: Jn. ix. 7, 11, 15; τὰς χεῖρας, to wash one's (own) hands, Mk. vii. 3; τοὺς πόδας, Jn. xiii. 10 [T om. WH br. τοὺς π.]; νίψαι τὸ πρόσωπόν σου, Mt. vi. 17; νίπτονται τὰς χεῖρας αὐτῶν, Mt. xv. 2. [Comp.: ἀπονύπτω. Syn. see λούω, fin.]*

νοίω, -ω; 1 aor. ἐνόησα; [pres. pass. ptep. (neut. plur.) νοούμενα]; (νοῦς); fr. Hom. down; Sept. for יְבָּיִן and πρ. , and for הַּבָּיִן;
1. to perceive with the mind, to understand: absol., with the addition τῆ καρδία, Jn. xii.

40 (Is. xliv. 18); w. an acc. of the thing, Eph. iii. 4, 20; 1 Tim. i. 7; pass.: Ro. i. 20; foll. by στι, Mt. xv. 17; xvi. 11; Mk. vii. 18; foll. by acc. w. inf., Heb. xi. 3; absol. i. q. to have understanding: Mt. xvi. 9; Mk. viii. 17.

2. to think upon, heed, ponder, consider: νοείτω, sc. let him attend to the events that occur, which will show the time to flee, Mt. xxiv. 15; Mk. xiii. 14; [similarly νόει δ (R G δ) λέγω, 2 Tim. ii. 7]. [COMP.: εὐ-, κατα-, μετα-, ποο-, ὑπο-νοέω.]*

νόημα, τος, τό, fr. Hom. down; 1. a mental perception, thought. 2. spec. (an evil) purpose: alχμαλωτίζειν πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, to cause whoever is devising evil against Christ to desist from his purpose and submit himself to Christ (as Paul sets him forth), 2 Co. x. 5; plur.: 2 Co. ii. 11 (τοῦ διαβόλον, Ignat. ad Eph. [interpol.] 14; τῆς καρδίας αὐτῶν πονηρᾶς, Bar. ii. 8). 3. that which thinks, the mind: plur. (where the minds of many are referred to), 2 Co. iii. 14; iv. 4, and perh. [xi. 3]; Phil. iv. 7, for here the word may mean thoughts and purposes; [others would so take it also in all the exx. cited under this head (cf. καύχημα, 2)].*

ful wedlock, but of a concubine or female slave: Heb. xii. 8; cf. Bleek ad loc. (Sap. iv. 3; from Hom. down.) * νομή, -ῆς, ἡ, (νέμω to pasture), fr. Hom. [i. e. batrach.] down; 1. pasturage, fodder, food: in fig. discourse τύρήσει νομήν, i. e. he shall not want the needful supplies for the true life, Jn. x. 9; (Sept. for תַּיְתַיִּח, תִּיִּרְתַיִּח, תַּיִּרְתָּיִח, 11). 2. trop. growth, increase, (Germ. Umsichfressen, Umsichgreifen): of evils spreading like a gangrene, 2 Tim. ii. 17 (of ulcers, νομήν ποιείται τλκος, Polyb. 1, 81, 6; of a conflagration, τὸ πῦρ λαμβάνει νομήν, 11, 4 (5), 4 cf.

1, 48, 5; Joseph. b. j. 6, 2, 9).*

v6803, -n. -ov, illegitimate, bastard, i. e. born, not in law-

νομίζω; impf. ενόμιζον; 1 aor. ενόμισα; impf. pass. ενομιζόμην; (νόμος); as in Grk. auth. fr. Aeschyl. and Hdt. 1. to hold by custom or usage, own as a custom or usage; to follow custom or usage; pass. vouisetai it is the custom, it is the received usage: οὖ ἐνομίζετο προσευχή είναι, where acc. to custom was a place of prayer. Acts xvi. 18 [but LTTr WH read ου ενομίζομεν προσευλήν εlv. where we supposed there was, etc.; cf. 2 below], 2. to deem, think, suppose: foll. (2 Macc. xiv. 4). by an inf., Acts viii. 20; 1 Co. vii. 36; foll. by an acc. w. inf., Lk. ii. 44; Acts vii. 25; xiv. 19; xvi. [13 (see 1 above)], 27; xvii. 29; 1 Co. vii. 26; 1 Tim. vi. 5; foll. by ore, Mt. v. 17; x. 34 [W. § 56, 1 b.]; xx. 10; Acts xxi. 29; ώς ἐνομίζετο, as was wont to be supposed, Lk. iii. 23. [SYN. see ήγέομαι, fin.]*

νομικός, -ή, -όν, (νόμος), pertaining to (the) law (Plat., Aristot, al.): μάχαι, Tit. iii. 9; δ νομικός, one learned in the law, in the N. T. an interpreter and teacher of the Mosaic law [A. V. a lawyer; cf. γραμματεύς, 2]: Mt. xxii. 85; Lk. x. 25; Tit. iii. 13; plur., Lk. vii. 30; xi. 45 sq. 52; xiv. 3.*

νομίμως, adv., (νόμιμος), lawfully, agreeably to the law, properly: 1 Tim. i. 8; 2 Tim. ii. 5. (Thuc., Xen., Plat., al.) •

νόμισμα, τος, τό, (νομίζω, q. v.); 1. anything received

and sanctioned by usage or law (Tragg., Arstph.).

2. money, (current) coin, [cf. our lawful money]: Mt. xxii.

19 (and in Grk. writ. fr. Eur. and Arstph. down).*

νομο διδάσκαλος, -ου, δ, (νόμος and διδάσκαλος, cf. ἐτεροδιδάσκαλος, ἱεροδιδάσκαλος, χοροδιδάσκαλος), a teacher and interpreter of the law: among the Jews [cf. γραμματεύς, 2], Lk. v. 17; Acts v. 34; of those who among Christians also went about as champions and interpreters of the Mosaic law, 1 Tim. i. 7. (Not found elsewh. [exc. in eccl. writ.]) *

νομοθεσία, -as, ἡ, (νόμος, τίθημι), law-giving, legislation: Ro. ix. 4. (Plat., Aristot., Polyb., Diod., Philo, al.) •

νομοθετίω, -ω: Pass., pf. 3 pers. sing. νενομοθέτητα; plupf. 3 pers. sing. νενομοθέτητο (on the om. of the augm. see W. 72 (70); B. 33 (29)); (νομοθέτης); fr. [Lys.], Xen. and Plat. down; Sept. several times for πίχιπ; 1. to enact laws; pass. laws are enacted or prescribed for one, to be legislated for, furnished with laws (often so in Plato; cf. Ast, Lex. Plat. ii. p. 391 [for exx.]); δ λαὸς ἐπ' αὐτῆς (R G ἐπ' αὐτῆ) νενομοθέτηται (R G νενομοθέτητο) the people received the Mosaic law established upon the foundation of the priesthood, Heb. vii. 11 [W. § 39, 1 b.; cf. B. 337 (290); many refer this ex. (with the gen.) to time (A. V. under it); see ἐπί, A. II., cf. B. 2a. γ.]. 2. to sanction by law, enact: τί, pass. Heb. viii. 6 [cf. W. and B. u. s.].*

νομο θέτης, -ου, ό, (νόμος and τίθημι), a lawgiver: Jas. iv. 12. ([Antipho, Thuc.], Xen., Plat., Dem., Joseph., al.; Sept. Ps. ix. 21.) *

νόμος, -ου, ό, (νέμω to divide, distribute, apportion), in prof. auth. fr. Hes. down, anything established, anything received by usage, a custom, usage, law; in Sept. very often for הורה, also for חקה, etc. In the N. T. a command, law; and 1. of any law whatsoever: did noiou νόμου; Ro. iii. 27; νόμος δικαιοσύνης, a law or rule producing a state approved of God, i. e. by the observance of which we are approved of God, Ro. ix. 31, cf. Mever [see ed. Weiss], Fritzsche, Philippi ad loc.; a precept or injunction: κατά νόμον έντολης σαρκ. Heb. vii. 16; plur. of the things prescribed by the divine will, Heb. viii. 10; x. 16; νόμος τοῦ νοός, the rule of action prescribed by reason. Ro. vii. 23; the mention of the divine law causes those things even which in opposition to this law impel to action, and therefore seem to have the force of a law, to be designated by the term νόμος, as έτερος νόμος έν τοῖς μέλεσί μου, a different law from that which God has given. i. e. the impulse to sin inherent in human nature, or & νόμος της άμαρτίας (gen. of author), Ro. vii. 23, 25; viii. 2, also δ ν. τοῦ θανάτου, emanating from the power of death, Ro. viii. 2; with which is contrasted δ νόμος τοῦ πνεύματος, the impulse to (right) action emanating from the Spirit, 2. of the Mosaic law, and referring, acc. to the context, either to the volume of the law or to its contents: w.thearticle, Mt. v. 18; xii. 5; xxii. 36; Lk. ii. 27; x. 26; xvi. 17; Jn. i. 17, 45 (46); vii. 51; viii. 17; x. 34; xv. 25; Acts vi. 18; vii. 58; xviii. 13, 15; xxi. 20; xxiii. 3; Ro. ii. 13 [(bis) here LTTr WH om. art. 1. anything received | (also G in 13°)], 15, 18, 20, 23°, 26; iv. 15°; vii. 1°, 5, 14,

21 (on the right interpretation of this difficult passage cf. Knapp, Scripta varii Argumenti, ii. p. 385 sqq. and Fritzsche, Com. ad Rom. ii. p. 57; [others take vou. here generally, i. q. controlling principle; see 1 above sub fin. and cf. W. 557 (578); B. § 151, 15]); Ro. viii. 3 sq.; 1 Co. ix. 8; xv. 56; Gal. iii. 13, 24; Eph. ii. 15 (on which pass. see δόγμα, 2); 1 Tim. i. 8; Heb. vii. 19, 28; x. 1, etc.; with the addition of Μωϋσέωs, Lk. ii. 22; Jn. vii. 23; viii. 5; Acts xiii. 38 (39) [here L T Tr WH om. art.]; xv. 5; xxviii. 23; 1 Co. ix. 9; of xupiou, Lk. ii. 39; of τοῦ θεοῦ, [Mt. xv. 6 T WH mrg.]; Ro. vii. 22; viii. 7. κατὰ τὸν νόμον, acc. to the (standard or requirement of the) law, Acts xxii. 12; Heb. vii. 5; ix. 22. νόμος without the art. (in the Epp. of Paul and James and the Ep. to the Heb.; cf. W. p. 123 (117); B. 89 (78); some interpreters contend that vous without the art. denotes not the law of Moses but law viewed as 'a principle', 'abstract and universal'; cf. Bp. Lghtft. on Gal. ii. 19; also "Fresh Revision," etc. p. 99; Vaughan on Ro. ii. 23; esp. Van Hengel on Ro. ii. 12; Gifford in the Speaker's Com. on Rom. p. 41 sqq. (cf. Cremer s. v.). This distinction is contrary to usage (as exhibited e. g. in Sap. xviii. 4; Sir. xix. 17; xxi. 11; xxxi. 8; xxxii. 1; xxxv. (xxxii.) 15, 24; xxxvi. (xxxiii.) 2, 3; 1 Macc. ii. 21; 4 Macc. vii. 7, and many other exx. in the Apocr.; see Wahl, Clavis Apocrr. s. v. p. 343), and to the context in such Pauline pass. as the foll.: Ro. ii. 17, 25, 27; vii. 1 (7); xiii. 8, 10; Gal. iii. 17, 18, 23, 24, (cf. Ro. ii. 12 and iii. 19; v. 13 and 14); etc. It should be added, perhaps, that neither the list of pass. with the art. nor of those without it, as given by Prof. Grimm, claims to be complete]): Ro. ii. 23°, 25; iii. 31; iv. 15°, v. 13; vii. 1°, 2"; x. 4; xiii. 10; Gal. iii: 21"; v. 23; 1 Tim. i. 9; Heb. vii. 12, etc.; with the addition of rupiou, Lk. ii. 23 [here L has the art.], 24 [LTTrWH add the art.]; of $\theta\epsilon$ ov, Ro. vii. 25; of Μωϋσέως, Heb. x. 28; esp. after prepositions, as διὰ νόμου, Ro. ii. 12; iii. 20; Gal. ii. 21; χωρίς νόμου. without the co-operation of the law, Ro. iii. 21; destitute or ignorant of the law, Ro. vii. 9; where no law has been promulged, Ro. vii. 8; οί ἐκ νόμου, those who rule their life by the law, Jews, Ro. iv. 14, 16 [here all edd. have the art.]; οἱ ἐν νόμφ, who are in the power of the law, i. e. bound to it, Ro. iii. 19 [but all texts here ἐν τῷ ν.]; ὑπὸ νόμον, under dominion of the law, Ro. vi. 14 sq.; Gal. iii. 23; iv. 4, 21; v. 18; οἱ ὑπὸ νόμον, 1 Co. ix. 20; δικαιοῦσθαι ἐν νόμφ, Gal. v. 4; ἔργα νόμου (see ἔργον, sub fin.); έν νόμφ άμαρτάνειν, under law i. e. with knowledge of the law, Ro. ii. 12 (equiv. to ἔχοντες νόμον, cf. vs. 14); they to whom the Mosaic law has not been made known are said νόμον μη έχειν, ibid. 14; έαυτοις είσι νόμος, their natural knowledge of right takes the place of the Mosaic law, ibid.; νόμος ἔργων, the law demanding works, Ro. iii. 27; διὰ νόμου νόμω ἀπέθανον, by the law itself (when I became convinced that by keeping it I could not attain to salvation, cf. Ro. vii. 9-24) I became utterly estranged from the law, Gal. ii. 19 [cf. W. 210 (197); B. § 133, 12]. κατά νόμον, as respects the interpretation and observance of the law, Phil. iii. 5. The observance of the law is

designated by the foll. phrases: πληροῦν νόμον, Ro. xiii. 8; τον ν. Gal. v. 14; πληρούν το δικαίωμα του νόμου, Ro. viii. 4; φυλάσσειν (τὸν) ν., Acts xxi. 24; Gal. vi. 13; τὰ δικαιώμ. τοῦ ν. Ro. ii. 26; πράσσειν νόμον, Ro. ii. 25; ποιείν τον ν., Jn. vii. 19; Gal. v. 3; τηρείν, Acts xv. 5, 24 [Rec.]; Jas. ii. 10; τελείν, Ro. ii. 27 (cf. Jas. ii. 8); [on the other hand, ἀκυροῦν τὸν νόμ. Mt. xv. 6 T WII mrg.]. ὁ νόμος is used of some particular ordinance of the Mosaic law in Jn. xix. 7; Jas. ii. 8; with a gen. of the obj. added, row άνδρός, the law enacted respecting the husband, i. e. binding the wife to her husband, Ro. vii. 2 where Rec. els om. τοῦ νόμ. (so δ νόμος τοῦ πάσχα, Num. ix. 12; τοῦ λεπροῦ, Lev. xiv. 2; other exx. are given in Fritzsche, Ep. ad Rom. ii. p. 9; cf. W. § 30, 2 \(\beta\). Although the Jews did not make a distinction as we do between the moral, the ceremonial, the civil, precepts of the law, but thought that all should be honored and kept with the same conscientious and pious regard, yet in the N. T. not infrequently the law is so referred to as to show that the speaker or writer has his eye on the ethical part of it alone, as of primary importance and among Christians also of perpetual validity, but does not care for the ceremonial and civil portions, as being written for Jews alone: thus in Gal. v. 14; Ro. xiii. 8, 10; ii. 26 sq.; vii. 21, 25; Mt. v. 18, and often; τὰ τοῦ νόμου, the precepts, moral requirements, of the law, Ro. ii. 14. In the Ep. of James vóuos (without the article) designates only the ethical portion of the Mosaic law, confirmed by the authority of the Christian religion: ii. 9-11; iv. 11; in the Ep. to the Heb., on the other hand, the ceremonial part of the law is the prominent idea. Christian religion: νόμος πίστεως, the law demanding faith, Ro. iii. 27; τοῦ Χριστοῦ, the moral instruction given by Christ, esp. the precept concerning love, Gal. vi. 2; The έλευθερίας (see έλευθερία, a.), Jas. i. 25; ii. 12; cf. δ καινός νόμος τοῦ κυρίου ήμων Ἰησοῦ Χριστοῦ, ἄνευ ζυγοῦ ἀνάγκης ων, Barn. ep. 2, 6 [see Harnack's note in loc.]. by metonymy ὁ νόμος, the name of the more important part (i. e. the Pentateuch), is put for the entire collection of the sacred books of the O. T.: Jn. vii. 49; x. 34 (Ps. lxxxi. (lxxxii.) 6); Jn. xii. 34 (Ps. cix. (cx.) 4; Dan. (Theodot.) ii. 44; vii. 14); Jn. xv. 25 (Ps. xxxiv. (xxxv.) 19; lxviii. (lxix.) 15); Ro. iii. 19; 1 Co. xiv. 21 (Is. xxviii. 11 sq.; so 2 Macc. ii. 18, where cf. Grimm); δ νόμος καὶ οἱ προφήται, Mt. xi. 13; Jn. i. 46; Acts xiii. 15; xxiv. 14; xxviii. 23; Ro. iii. 21, (2 Macc. xv. 9); i. q. the system of morals taught in the O. T., Mt. v. 17; vii. 12; xxii. 40; δ νόμ. (οί) προφ. καὶ ψαλμοί, the religious dispensation contained in the O. T., Lk. xxiv. 44 (δ νόμος, οἱ προφ. κ. τὰ ἄλλα πάτρια βιβλία, prol. to Sir.). Paul's doctrine concerning ό νόμος is exhibited by (besides others) Weiss, Bibl. Theol. §§ 71, 72; Pfleiderer, Paulinismus, p. 69 sq. [Eng. trans. i. p. 68 sq.; A. Zahn, Das Gesetz Gottes nach d. Lehre u. Erfahrung d. Apostel Paulus, Halle 1876; R. Tiling, Die Paulinische Lehre vom vóµos nach d. vier Hauptbriefen, u.s.w. Dorpat, 1878]. νόμος does not occur in the foll. N. T. bks.: Mk., 2 Co., Col., Thess., 2 Tim., Pet., Jude, Jn., Rev νόος, вее νοῦς.

voσία, -ŵ; (νόσος); fr. [Aeschyl.], Hdt. down; to be sick; metaph. of any ailment of the mind (ἀνηκέστω πυνηρία νοσεῖν 'Αθηναίους, Xen. mem. 3, 5, 18 and many other exx. in Grk. auth.): περί τι, to be taken with such an interest in a thing as amounts to a disease, to have a morbid fondness for, 1 Tim. vi. 4 (περὶ δόξαν, Plat. mor. p. 546 d.).*

νόσημα, -τος, τό, disease, sickness: Jn. v. 4 Rec. Lchm. (Tragg., Arstph., Thuc., Xen., Plat., sqq.)*

wóσος, -ου, ή, disease, sickness: Mt. iv. 23 sq.; viii. 17; ix. 35; x. 1; Mk. i. 34; iii. 15 [R G L]; Lk. iv. 40; vi. 18 (17); vii. 21; ix. 1; Acts xix. 12. (Deut. vii. 15; xxviii. 59; Ex. xv. 26, etc. [Hom., Hdt., al.])*

record, -as, η, (for record, the earlier and more common form [cf. WH. App. p. 145], fr. records, q. v.), Sept. for η2;

1. a nest of birds.

2. a brood of birds:

Lk. xiii. 34 [but L txt. recorda, see the foll. word]. (Deut. xxxii. 11 [Gen. vi. 14; Num. xxiv. 22; Prov. xvi. 16, etc.].)

אָסְלּהִים , -סי, דּהָ, (see מּסְסֹמֹם), a brood of hirds: Mt. xxiii. 37 and Lchm. txt. in Lk. xiii. 34 [where al. מְּסָרֹתִים see the preced. word]. (Arstph., Aristot., Ael.; for אָּבְּרֹתִים Ps. lxxxiii. (lxxxiv.) 4.)*

νοσσός, see νεοσσός.

νοσφίζω: Mid., pres. ptcp. νοσφιζόμενος; 1 aor. ἐνοσφισάμην; (νόσφι afar, apart); to set apart, separate, divide; mid. to set apart or *eparate for one's self, i. e. to purloin, embezzle, withdraw covertly and appropriate to one's own use: χρήματα, Xen. Cyr. 4, 2 42; Plut. Lucull. 37; Aristid. 4; μηδὰν τῶν εκ τῆς διαρπαγῆς, Polyb. 10, 16, 6; χρυσώματα, 2 Macc. iv. 32; ἀλλότρια, Joseph. antt. 4, 8, 29; absol. Tit. ii. 10; (τὶ) ἀπό τινος, Acts v. 2, 3 [here A. V. keep back]; Sept. Josh. vii. 1; ἔκ τινος, Athen. 6 p. 284 a.*

woros, -ov, o, the south wind;
55; Acts xxvii. 13; xxviii. 13. b. the South (cf. Boppās): Mt. xii. 42; Lk. xi. 31; xiii. 29; Rev. xxi. 13.

(From Hom. down; Sept. chiefly for אָנָי, the southern quarter, the South; and for ברום, the southern (both) wind and quarter; אָרִים, the same; אַרִים, the eastern (both) quarter and wind.)*

rouberta, -as, ή, (νουθετέω, q. v.); admonition, exhortation: Sap. xvi. 6; 1 Co. x. 11; Tit. iii. 10; κυρίου, such as belongs to the Lord (Christ) or proceeds from him, Eph. vi. 4 [cf. W. 189 (178)]. (Arstph. ran. 1009; Diod. 15, 7; besides in Philo, Joseph. and other recent writ. for νουθέτησις and νουθετία, forms more com. in the earlier writ. cf. Lob. ad Phryn. p. 512; [W. 24].) [Cf. Trench § xxxii.]*

νουθετίω, -ω; (νουθέτης, and this fr. νοῦς and τίθημι; hence prop. i. q. ἐν τῷ νῷ τίθημι, lit. 'put in mind', Germ. 'an das Herz legen'); to admonish, warn, exhort: τινά, Acts xx. 31; Ro. xv. 14; 1 Co. iv. 14; Col. i. 28; iii. 16; 1 Th. v. 12, 14; 2 Th. iii. 15. ([1 S. iii. 13]; Job iv. 3; Sap. xi. 11; xii. 2; Tragg., Arstph., Xen., Plat., al.)

wovμηνία, and acc. to a rarer uncontr. form (cf. Lob. ad Phryn. p. 148 [Bp. Lghtft. on Col. as below; WH. App. p. 145]) νεομηνία (so Ltxt. Tr WH), -as, ή, (νέος,

µήν a month), new-moon (Vulg. neomenia; barbarous Lat. novilunium): of the Jewish festival of the new moon [BB.DD. s. v. New Moon], Col. ii. 16. (Sept. chiefly for שְּלֵחָה; also for חַלֶּה Ex. xl. 2; and האות, Num. x. 10; xxviii. 11; see µήν, 2. Pind., Arstph... Thuc., Xen., al.)*

vouvexæs, (νοῦς and ἔχω [cf. Lob. ad Phryn. p. 599]), adv. wisely, prudently, discreetly: Mk. xii. 34. ([Aristot. rhet. Alex. 30 p. 1436, 33 νουνεχῶς κ. δικαίως]; Polyb. 1, 83, 3 νουνεχῶς κ. φρονίμως; [2, 13, 1]; 5, 88, 2 νουνεχῶς κ. πραγματικῶς; [al.].)*

vous (contr. fr. voos), o, gen. voos, dat. vot, (so in later Grk. for the earlier forms voû, vô, contr. fr. vóov, vóo; cf. Lob. ad Phryn. p. 453; W. § 8, 2 b.; [B. 12 sq. (12)]), acc. אַסיּע (contr. fr. יַסֹסע), Sept. for לָבַ and לֶבָ, [fr. Hom. down]; mind (Germ. Sinn), i. e. 1. the mind, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining; a. the intellective faculty, the underhence spec. standing: Lk. xxiv. 45 (on which see diavolyw, 2); Phil. iv. 7; Rev. xiii. 18; xvii. 9; opp. to τὸ πνεῦμα, the spirit intensely roused and completely absorbed with divine things, but destitute of clear ideas of them, 1 Co. xiv. 14 sq. 19; ἔχειν τὸν νοῦν κυρίου [L txt., al. Χριστοῦ], to be furnished with the understanding of Christ, 1 Co. ii. b. reason (Germ. die Vernunft) in the narrower sense, as the capacity for spiritual truth, the higher powers of the soul, the faculty of perceiving divine things, of recognizing goodness and of hating evil: Ro. i. 28; vii. 23; Eph. iv. 17; 1 Tim. vi. 5; 2 Tim. iii. 8 [cf. W. 229 (215); B. § 134, 7]; Tit. i. 15; opp. to ή σάρξ, Ro. vii. 25; ανανεοῦσθαι τῷ πνεύματι τοῦ νοός, to be so changed that the spirit which governs the mind is renewed, Eph. iv. 23; [cf. ή ἀνακαίνωσις τοῦ νοός, Ro. xii. o. the power of considering and judging soberly, calmly and impartially: 2 Th. ii. 2. 2. a particular mode of thinking and judging: Ro. xiv. 5; 1 Co. i. 10; i. q. thoughts, feelings, purposes: τοῦ κυρίου (fr. Is. xl. 13), Ro. xi. 34; 1 Co. ii. 16°; i. q. desires, της σαρκός, Col. ii. 18 [cf. Meyer ad loc.].*

Nυμφόε, -ā, δ, [perh. contr. fr. Νυμφόδωρος; cf. W. 102 sq. (97); on accent cf. Chandler § 32], Nymphas, a Christian inhabitant of Laodicea: Col. iv. 15 [L WH Tr mrg. read Νύμφαν i. e. Nympha, the name of a woman; see esp. Bp. Lghtft. ad loc., and p. 256].•

vóμφη, ης, ἡ, (appar. allied w. Lat. nubo; Vaniček p. 429 sq.), Sept. for ης ;

1. a betrothed woman, a bride: Jn. iii. 29; Rev. xviii. 23; xxi. 2, 9; xxii. 17.

2. in the Grk. writ. fr. Hom. down, a recently married woman, young wife; a young woman; hence in bibl. and eccl. Grk., like the Hebr. ης (which signifies both a bride and a daughter-in-law [cf. W. 32]), a daughter-in-law: Mt. x. 35; Lk. xii. 53. (Mic. vii. 6; Gen. xi. 31; [xxxviii. 11]; Ruth i. 6, [etc.]; also Joseph. antt. 5, 9, 1.)*

νυμφίος, -ου, δ, (νύμφη), a bridegroom: Mt. ix. 15; xxv. 1, 5 sq. 10; Mk. ii. 19 sq.; Lk. v. 34 sq.; Jn. ii. 9; iii. 29; Rev. xviii. 23. (From Hom. down; Sept for μη.).

νυμφόν, -ῶνος, ὁ, (νύμφη), the chamber containing the bridal bed, the bride-chamber: ol viol τοῦ νυμφῶνος (see viós, 2), of the friends of the bridegroom whose duty it was to provide and care for whatever pertained to the bridal chamber, i. e. whatever was needed for the due celebration of the nuptials: Mt. ix. 15; Mk. ii. 19; Lk. v. 34, ([W. 33 (32)]; Tob. vi. 13 (14), 16 (17); eccles. writ.; Heliod. 7, 8); the room in which the marriage ceremonies are held: Mt. xxii. 10 T WH Tr mrg.•

νθν, and νυνί (which see in its place), adv. now, Lat. nunc, (Sept. for TAY; [fr. Hom. down]); 1. adv. of Time, now, i. e. at the present time; a. so used that by the thing which is now said to be or to be done the present time is opposed to past time: Jn. iv. 18; ix. 21; Acts xvi. 37; xxiii. 21; Ro. xiii. 11; 2 Th. ii. 6; 2 Co. vii. 9; xiii. 2; Phil. i. 30; ii. 12; iii. 18; Col. i. 24, etc.; freq. it denotes a somewhat extended portion of present time as opp. to a former state of things: Lk. xvi. 25; Acts vii. 4; Gal. i. 23; iii. 3; spec. the time since certain persons received the Christian religion, Ro. v. 9, 11; vi. 19, 21; viii. 1; Gal. ii. 20; iv. 29; 1 Pet. ii. 10, 25; or the time since man has had the blessing of the gospel, as opp. to past times, i.q. in our times, our age: Acts vii. 52; Ro. xvi. 26; 2 Co. vi. 2; Eph. iii. 5, 10; 2 Tim. i. 10: 1 Pet. i. 12: iii. 21, [cf. ep. ad Diogn. 1]. to future time: Jn. xii. 27; xiii. 36 (opp. to υστερον); xvi. 22; Ro. xi. 31; 1 Co. xvi. 12; νῦν κ. εἰς πάντας τοὺς aloras, Jude 25; used to distinguish this present age, preceding Christ's return, from the age which follows that return: Lk. vi. 21, 25; Eph. ii. 2; Heb. ii. 8; 2 Pet. iii. 18; 1 Jn. ii. 28; with ἐν τῷ καιρῷ τούτφ added, Mk. c. Sometimes vûv with the present is used of what will occur forthwith or soon, Lk. ii. 29; Jn. xii. 31; xvi. 5; xvii. 13; Acts xxvi. 17. with a preterite, of what has just been done, Mt. xxvi. 65; Jn. xxi. 10; or very lately (but now, just now, hyperbolically i. g. a short time ago), νῦν εζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, Jn. xi. 8; cf. Kypke ad loc.; Vig. ed. Herm. p. 425 sq. with a future, of those future things which are thought of as already begun to be done, Jn. xii. 31; or of those which will be done instantly, Acts xiii. 11 [here al. supply ἐστί; W. § 64, 2 a.]; or soon, Acts xx. 22 [here πορ. merely has inherent fut. force; cf. B. § 137, 10 a.]. d. with the imperative it often marks the proper or fit time for doing a thing: Mt. xxvii. 42 sq.; Mk. xv. 32; Jn. ii. 8. Hence it serves to point an exhortation in dye νῦν, come now: Jas. iv. 13; v. 1, (where it is more correctly written מעטע cf. Passow ii. p. 372). e. with other particles, by which the contrast in time is marked more precisely: καὶ νῦν, even now (now also), Jn. xi. 22; Phil. i. 20; and now, Jn. xvii. 5; Acts vii. 34 [cf. 2 below]; x. 5 [W. § 43, 3 a.]; xx. 25; xxii. 16; ἀλλὰ νῦν, Lk. xxii. 36; ἀλλὰ καὶ νῦν, but even now, Jn. xi. 22 [T Tr txt. WH om. L Tr mrg. br. άλλά]; ἔτι νῦν, 1 Co. iii. 2 (3) [L WH br. ἔτι]; νῦν δέ (see ruri below) but now, Jn. xvi. 5; xvii. 13; Heb. ii. 8; τότε . . . νῦν δέ, Gal. iv. 9; Ro. vi. 21 sq. [here νυνὶ δέ]; Heb. xii. 26; ποτέ . . . νῦν δέ, Ro. xi. 30 [WH mrg. νυνί]; Eph. v. 8; 1 Pet. ii. 10; νῦν ἄδη, now already, 1 Jn. iv. 3.

vûr our, now therefore, Acts x. 33; xv. 10; xvi. 36; xxiii. 15, (Gen. xxvii. 8, 43; xxxi. 13, 30; xlv. 8; 1 Macc. x. 71). τὸ νῦν ἔχον, see ἔχω, II. b. f. with the article; w. neut. acc. absol. of the article, tà vûv, as respects the present; at present, now (in which sense it is written also rapûr [so Grsb. always, Rec. twice; classic edd. often τανύν; cf. Tdf. Proleg. p. 111; Chandler, Accent, § 826]): Acts iv. 29; xvii. 30; xx. 32; xxvii. 22, (2 Macc. xv. 8; often in class. Grk.; also to vûr, 1 Macc. vii. 85: ix. 9: cf. Krüger § 50, 5, 13; Bnhdy. p. 328; Bttm. Gram. § 125, 8 Anm. 8 (5)); the things that now are, the present things, Judith ix. 5; acc. absol. as respects the things now taking place, equiv. to as respects the case in hand, Acts v. β. δ, ή, τὸ νῦν, the present, joined to substantives: as ở vũv alώv, 1 Tim. vi. 17; 2 Tim. iv. 10; Tit. ii. 12; καιρός, Ro. iii. 26; viii. 18; xi. 5; [2 Co. viii. 14 (13)]; ή νῦν Ἱερουσαλήμ, Gal. iv. 25; οἱ νῦν οὐρανοί, 2 Pet. iii. 7; μοθ της πρός ύμας νῦν (or νυνί) ἀπολογίας, Acts xxii. 1. עלטע with prepositions: מוש ייטע (Sept. for אָנְמָאָה הוא עוּטע און אייטע און אייטע אוייע אוייע אוייע אוייע אוייע from this time onward, [A. V. from henceforth], Lk. i. 48: v. 10; xii. 52; xxii. 69; Acts xviii. 6; 2 Co. v. 16; ἄχρι τοῦ νῦν, Ro. viii. 22; Phil. i. 5; ἔως τοῦ νῦν (Sept. for קר עד אחה), Mt. xxiv. 21; Mk. xiii. 19. 2. Like our now and the Lat. nunc, it stands in a conclusion or sequence; as things now are, as the matter now stands: under these circumstances; in the present state of affairs; since these things are so; as it is: Lk. xi. 39 (vir i. e. since ye are intent on observing the requirements of tradition; Thut al. take vur here of time — a covert allusion to a former and better state of things]); Col. i. 24 [al. of time; cf. Mey., Bp. Lghtft., Ellic. ad loc.]; καὶ νῦν, 1 Jn. ii. 28; 2 Jn. 5; καὶ νῦν δεῦρο, Acts vii. 34. νῦν δέ (and νυνὶ δέ see νυνί), but now; now however; but as it is; (often in class. Grk.; cf. Vig. ed. Herm. p. 426; Matthiae ii. p. 1434 sq.; Kühner § 498, 2 [or Jelf § 719, 2]): 1 Co. vii. 14; Jas. iv. 16, and RG in Heb. ix. 26; esp. after a conditional statement with el and the indic. preterite, Lk. xix. 42; Jn. viii. 40; ix. 41; xv. 22, 24; xviii. 36; 1 Co. xii. 20; [cf. B. § 151, 26]. In Rev. vûr does not occur. [Syn. see apri.]

νυνί (νῦν with iota demonstr. [Krüger § 25, 6, 4 sq.; Kühner § 180, e. (Jelf § 160, e.); Bitm. Gram. § 80, 2]), in Attic now, at this very moment (precisely now, neither before nor after; Lat. nunc ipsum), and only of Time, almost always with the pres., very rarely with the fut. (cf. Lob. ad Phryn. p. 19). Not found in the N. T. exc. in the writ. of Paul and in a few places in Acts and the Ep. to the Heb.; and it differs here in no respect from the simple vvv; cf. Fritzsche, Rom. i. p. 182; [W. 1. of Time: with a pres. (Job xxx. 9), Acts 23]; xxiv. 13 L T Tr WH; Ro. xv. 23, 25; 1 Co. xiii. 13 (don ... τότε δέ ... νυνὶ δέ); 2 Co. viii. 11, 22; Philem. 9, 11 (sc. orra); with a perf. indicating continuance, Ro. iii. 21 [al. refer this to 2]; with a preterite (Ps. xvi. (xvii.) 11), Ro. vi. 22 (opp. to τότε); vii. 6; Eph. ii. 13 (opp. to ἐν τῷ καιρῷ ἐκείνῳ); Col. i. 22 (21) [and iii. 8; also Ro. xi. 30 WH mrg.], (opp. to πότε); Col. i. 26 [RGL mrg.; cf. W. § 63 I. 2 b.; B. 382 (328)] (opp. to dard rêv aléver);

with a fut., Job vii. 21; Bar. vi. 4 (Ep. Jer. 3); 2 Macc. x. 10; της πρὸς ὑμᾶς νυνὶ ἀπολογίας, Acts xxii. 1. 2. contrary to Grk. usage, in stating a conclusion (see νῦν, 2), but since the case stands thus, [as it is]: 1 Co. [v. 11 RGT Lmrg.]; xiv. 6 RG (i. e. since δ γλώσση λαλῶν without an interpretation cannot edify the church); but now (Germ. so aber), Heb. ix. 26 LTTr WH; after a conditional statement with εἰ (see νῦν, fin.), Ro. vii. 17; 1 Co. xii. 18 [RGT WH mrg.]; xv. 20; Heb. viii. 6 [here L Tr mrg. WH txt. νῦν], cf. 4; xi. 16 Rec., cf. 15; [B. § 151, 26].*

νύξ, gen. νυκτός, ή, [fr. a root meaning 'to disappear'; cf. Lat. nox, Germ. nacht, Eng. night; Curtius § 94], (Sept. for ליל and ליל), [fr. Hom. down], night: Mk. vi. 48; Acts xvi. 33; xxiii. 23; Jn. xiii. 30; Rev. xxi. 25; xxii. 5; ίνα ή νὺξ μὴ φαίνη τὸ τρίτον αὐτῆς, i. e. that the night should want a third part of the light which the moon and the stars give it, Rev. viii. 12 [al. understand this of the want of the light etc. for a third part of the night's duration]; gen. ruktós, by night [W. § 30, 11; B. § 132, 26], Mt. ii. 14; xxviii. 13; Lk. ii. 8 [but note here the article; some make της νυκτός depend on φυλακάς]; Jn. iii. 2; Acts ix. 25; 1 Th. v. 7; νυκτός καὶ ἡμέρας, Mk. v. 5; 1 Th. ii. 9; iii. 10; 1 Tim. v. 5, [where see Ellicott on the order]; ήμέρας κ. νυκτός, Lk. xviii. 7; Acts ix. 24; Rev. iv. 8; vii. 15; xii. 10, etc.; μέσης νυκτός, at midnight, Mt. xxv. 6; in answer to the question when: ταύτη τῆ νυκτί, this night, Lk. xii. 20; xvii. 34; Acts xxvii. 23; τῆ νυκτὶ ἐκείνη, Acts xii. 6; τῆ ἐπιούση ν. Acts xxiii. 11; in answer to the question how long: νύκτα καὶ ήμέραν, Lk. ii. 37; Acts xx. 31; xxvi. 7; differently in Mk. iv. 27 (night and day, sc. applying himself to what he is here said to be doing); τὰς νύκτας, during the nights, every night, Lk. xxi. 37; νύκτας τεσσαράκ. Mt. iv. 2; τρείς, ib. xii. 40; διὰ τῆς νυκτός, see διά, A. II. 1 b.; δι' ὅλης (της) νυκτός, the whole night through, all night, Lk. v. 5; έν νυκτί, when he was asleep, Acts xviii. 9; (κλέπτης) έν νυκτί, 1 Th. v. 2, and Rec. in 2 Pet. iii. 10; ἐν τῆ νυκτί, in (the course of) the night, Jn. xi. 10; ἐν τῆ νυκτὶ ταύτη, Mt. xxvi. 31, 34; Mk. xiv. 30; ἐν τῆ νυκτὶ ἡ κτλ. 1 Co. xi. 23; κατὰ μέσον τῆς νυκτός, about midnight, Acts xxvii. 27. Metaph, the time when work ceases, i. e. the time of death, Jn. ix. 4: the time for deeds of sin and shame, the time of moral stupidity and darkness, Ro. xiii. 12; the time when the weary and also the drunken give themselves up to slumber, put for torpor and sluggishness, 1 Th. v. 5.

νύσσω (-ττω): 1 aor. ἔνυξα; to strike [?], pierce; to pierce through, transfix; often in Hom. of severe or even deadly wounds given one; as, τὸν μὲν ἔγχεῖ νύξ . . . στυγερὸς δ' ἄρα μιν σκότος είλε, Il. 5, 45. 47; φθάσας αὐτὸν ἐκεῖνος νύττει κάτωθεν ὑπὸ τὸν βουβῶνα δόρατι καὶ παραχρῆμα διεργάζεται, Joseph. b. j. 3, 7, 35; so τὴν πλευρὰν λόγχη, Jn. xix. 34, cf. xx. 25, 27. On the further use of the word cf. Fritzsche, Rom. ii. p. 559. [Comp.: κατα-νύσσω.]*

νυστάζω; 1 aor. ἐνύσταξα; (NYΩ, cf. νεύω, νευστάζω); Sept. for Dij; 1. prop. to nod in sleep, to sleep, (Hippocr., Arstph., Xen., Plato, al.); to be overcome or oppressed with sleep; to fall asleep, drop off to sleep, [(cf. Wiclif) to nap it]: Mt. xxv. 5; Sept. for Dij, Ps. lxxv. (lxxvi.) 7. 2. like the Lat. dormito [cf. our to be napping], trop. i. q. to be negligent, careless, (Plat., Plut., al.): of a thing i. q. to linger, delay, 2 Pet. ii. 3.*

νυχθήμερον, -ου, τό, (νύξ and ἡμέρα), a night and a day, the space of twenty-four hours: 2 Co. xi. 25. (Alex. Aphr.; Geopon.) Cf. Sturz, De dial. Mac. etc. p. 186; [Soph. Lex. s. v.; cf. W. 25].*

Not (Notos, -ov, in Joseph. [antt. 1, 3, 1 sqq.]), δ , (n) rest), Noah, the second father of the human race: Mt. xxiv. 37 sq.; Lk. iii. 36; xvii. 26 sq.; Heb. xi. 7; 1 Pet. iii. 20; 2 Pet. ii. 5.*

νωθρός, -ά, -όν, (i. q. νωθής, fr. νη [cf. νήπιος] and ἀθέω [to push; al. ὅθομαι to care about (cf. Vaniček p. 879)], cf. νώδυνος, νώνυμος, fr. νη and ὀδύνη, ὅνομα), slow, sluggish, indolent, dull, languid: Heb. vi. 12; with a dat. of reference [W. § 31, 6 a.; B. § 133, 21], ταῖς ἀκοαῖς, of one who apprehends with difficulty, Heb. v. 11; νωθρὸς καὶ παρειμένος ἐν τοῖς ἔργοις, Sir. iv. 29; νωθρὸς κ. παρειμένος ἐργάτης, Clem. Rom. 1 Cor. 34, 1. (Plat., Aristot., Polyb., Dion. Hal., Anthol., al.) [Syn. see ἀργός, fin.] *

νῶτος, -ου, ὁ, [fr. root 'to bend,' 'curve,' akin to Lat. natis; Fick i. 128; Vaniček p. 420], the back: Ro. xi. 10 fr. Ps. lxviii. (lxix.) 24. (In Hom. ὁ νῶτος ["the gend. of the sing. is undetermined in Hom. and Hes." (L. and S.)], plur. τὰ νῶτα; in Attic generally τὸ νῶτον, very rarely ὁ νῶτος; plur. always τὰ νῶτα; Sept. ὁ νῶτος, plur. οἱ νῶτοι; cf. Lob. ad Phryn. p. 290; [Rutherford, New Phryn. p. 351]; Passow [L. and S.] s. v.)*

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[ξ, on its occasional substitution for σ see Σ, σ, ε.] ξενία, -αs, ή, (ξένιος, -α, -ον, and this fr. ξένος), fr. Hom. down, hospitality, hospitable reception; i. q. alodging-place, lodgings: Acts xxviii. 23 (i. q. τὸ μίσθωμα in vs. 30 [but this is doubtful; the more prob. opinion receives the preference s. v. ἴδιος, 1 a.]); Philem. 22. [See esp. Bp. Leftt. on Phil. p. 9, and on Philem. l. c.]*

ξενίζω; 1 aor. ἐξένισα; Pass., pres. ξενίζομα; 1 aor. ἐξενίσθην; fr. Hom. down; 1. to receive as a guest, to entertain hospitably: τωά, Acts x. 23; xxviii. 7; Heb. xiii. 2; pass. to be received hospitably; to stay as a guest, to lodge (be lodged): ἐνθάδε, Acts x. 18; ἐν οἰκία τινός, Acts x. 32; παράτινι, Acts x. 6; xxi. 16 [cf. B. 284 (244); W. 214 (201)], and sundry codd. in 1 Co. xvi. 19; (Diod.

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2. to surprise or astonish by the strangeness and novelty of a thing (cf. Germ. hefremden): ξενίζοντά τινα, Acts xvii. 20 (ξενίζουσα πρόσοψις καὶ καταπληκτική, Polyb. 3, 114, 4; τὸν θεὸν ἐξένιζε τὸ πραττόμενον, Joseph. antt. 1, 1, 4; ξενίζουσαι συμφοραί, 2 Macc. ix. 6); pass. to be surprised, astonished at the novelty or strangeness of a thing; to think strange, be shocked: w. dat. of the thing [W. § 31, 1 f.], 1 Pet. iv. 12 (Polyb. 1, 23, 5; 3, 68, 9); έν w. dat. of the thing [cf. B. § 133, 23], 1 Pet. iv. 4.°

ξενοδοχέω (for the earlier form ξενοδοκέω in use fr. Hdt. down; cf. Lob. ad Phryn. p. 307), -ω: 1 aor. έξενοδόχησα; (ξενοδόχος, i. e. ξένους δεχόμενος); to receive and entertain hospitably, to be hospitable: 1 Tim. v. 10. (Dio Cass. 78, 3; [Graec. Ven. Gen. xxvi. 17; eccl. writ.].)

ξίνος, -η, -ον, fr. Hom. down, masc. a guest-friend (Lat. hospes, [of parties bound by ties of hospitality]), i. e. a foreigner, stranger, (opp. to ἐπιχώριος, Plat. Phaedo c. 2 p. 59 b.; Joseph. b. j. 5, 1, 3); a. prop.: Mt. xxv. 35, 38, 43 sq.; xxvii. 7; 3 Jn. 5; ξένοι κ. παρεπίδημοι έπὶ της γης, Heb. xi. 13; οἱ ἐπιδημοῦντες ξένοι, Acts xvii. 21; opp. to συμπολίτης, Eph. ii. 19; (Sept. for אַרָה a traveller, 2 S. xii. 4 cod. Alex.; for גר, Job xxxi. 32; several times for גָּבְרִי). [as adj. with] δαιμόνια, Acts xvii. a. alien (from a person or thing); b. trop. without knowledge of, without a share in: with a gen. of the thing, τῶν διαθηκῶν τῆς ἐπαγγελίας, Eph. ii. 12 [cf. W. § 30, 4, 6] (τοῦ λόγου, Soph. O. T. 219). B. new, unheard of: διδαχαί, Heb. xiii. 9; ξένον τι, a strange, wonderful thing, 1 Pet. iv. 12 (Aeschyl. Prom. 688; Diod. 3, 15 and 52; al.). 2. one who receives and entertains another hospitably; with whom he stays or lodges, a host: ὁ ξένος μου, Ro. xvi. 23, where καὶ τῆς ἐκκλησίας όλης is added, i. e. either 'who receives hospitably all the members of the church who cross his threshold,' or 'who kindly permits the church to worship in his house' (Fritzsche).

ξίστης, -ου, δ, (a corruption of the Lat. sextarius);

a sextarius, i. e. a vessel for measuring liquids, holding about a pint (Joseph. antt. 8, 2, 9— see βάτος; Epict. diss. 1, 9, 33; 2, 16, 22; [Dioscor.], Galen and med. writ.).

2. a wooden pitcher or ewer (Vulg. urceus [A. V. pot]) from which water or wine is poured, whether holding a sextarius or not: Mk. vii. 4, 8 [here T WH om. Tr br. the cl.].*

ξηραίνω: 1 aor. ἐξήρανα (Jas. i. 11); Pass., preg. ξηραίνομαι; pf. 3 pers. sing. ἐξήρανται (Mk. xi. 21), ptep. ἐξηραμμένος; 1 aor. ἐξηράνθην; cf. B. 41 (36); (fr. ξηρός, q. v.); fr. Hom. down; Sept. chiefly for τρ and τριπ; to make dry, dry up, wither: act., τὸν χόρτον, Jas. i. 11; pass. to become dry, to be dry, be withered [cf. B. 52 (45)] (Sept. for τρι): of plants, Mt. xiii. 6; xxi. 19 sq.; Mk. iv. 6; xi. 20 sq.; Lk. viii. 6; Jn. xv. 6; [1 Pet. i. 24]; of the ripening of crops, Rev. xiv. 15; of fluids: ἡ πηγή, Mk. v. 29; τὸ ἔδωρ, Rev. xvi. 12, (Gen. viii. 7; Is. xix. 5); of

members of the body, to waste away, pine away: Mk. ix. 18; ἐξηραμμένη χείρ, a withered hand, Mk. iii. 1, and R G in 3.*

ξηρός, -ά, -όν, fr. Hdt. down, $dry: \tau \delta$ ξύλον, Lk. xxiii. 31 (in a proverb. saying, 'if a good man is treated ε0, what will be done to the wicked?' cf. Ps. i. 3; Ezek. xx. 47. Is. lvi. 3; Ezek. xvii. 24); of members of the body deprived of their natural juices, shrunk, wasted, withered: as $\chi \epsilon i \rho$, Mt. xii. 10; Mk. iii. 3 L T Tr WH; Lk. vi. 6, 8; men are spoken of as $\xi \eta \rho o i$, withered, Jn. v. 3. of the land in distinction from water, $\dot{\eta} \xi \eta \rho \dot{\alpha}$ sc. $\gamma \dot{\eta}$ (Sept. for $\tau \psi \dot{\gamma}$), Gen. i. 9 sq.; Jon. i. 9; ii. 11, and often [W. 18: 592 (550)]): Mt. xxiii. 15; Heb. xi. 29 where L T Tr WH add $\gamma \hat{\eta}$ s.*

ξύλινος, -ίνη, -ίνου, (ξύλου), fr. Pind. and Hdt. down, wooden, made of wood: σκεύη, 2 Tim. ii. 20; neut. plur. εἴδωλα, Rev. ix. 20 (θεοί, Bar. vi. 30 [Ep. Jer. 29]).*

ξύλον, -ου, τό, (fr. ξύω to scrape, plane), fr. Hom. down; Sept. for yy; 1. wood: univ. 1 Co. iii. 12; ξ. θύῖνον. Rev. xviii. 12; that which is made of wood, as a beam from which any one is suspended, a gibbet, a cross, [A. V. tree, q. v. in B. D. Am. ed.], Acts v. 30; x. 39; xiii. 29; Gal. iii. 13; 1 Pet. ii. 24, (γγ, Gen. xl. 19; Deut. xxi. 23; Josh. x. 26; Esth. v. 14), — a use not found in the classics [cf. L. and S. s. v. II. 4]. A log or timber with holes in which the feet, hands, neck, of prisoners were inserted and fastened with thongs (Gr. κάλον, ξυλοπέδη, ποδοκάκη, ποδοστράβη, Lat. nervus, by which the Lat. renders the Hebr. קס, a fetter, or shackle for the feet, Job [xiii. 27]; xxxiii. 11; cf. Fischer, De vitiis lexx. N. T. p. 458 sqq.; [B. D. s. v. Stocks]): Acts xvi. 24 (Hdt. 6, 75; 9, 37; Arstph. eq. 367, 394, 705); a cudgel, stick, staff: plur., Mt. xxvi. 47, 55; Mk. xiv. 43, 48; Lk. xxii. 52, (Hdt. 2, 63; 4, 180; Dem. p. 645, 15; Polyb. 6, 37, 8; Joseph. b. j. 2, 9, 4; Hdian. 7, 7, 4). 2. a tree: Lk. xxiii. 31 (Gen. i. 29; ii. 9; iii. 1; Is. xiv. 8, etc.); ξ. τῆς ζωῆς, see ζωή, 2 b. p. 274°.

[ξύν, older form of σύν, retained occasionally in compounds, as ξυμβαίνω, 1 Pet. iv. 12 ed. Bezae; see Meisterhans § 49, 11; L. and S. s. v. σύν, init.; and cf. Σ, σ, s.]

ξυράω (a later form, fr. Diod. [1, 84] down, for ξυρέω, which the earlier writ. used fr. Hdt. down; [W. 24; B. 63 (55); esp. Bttm. Ausf. Spr. ii. p. 53]), -ώ: pf. pass. ptcp. ἐξυρημένος; Mid., pres. inf. ξυρῶσθαι [for which some would read (1 Co. xi. 6) ξύρασθαι (1 aor. mid. inf. fr. ξύρω); see WH. App. p. 166]; 1 aor. subjunc. 3 pers. plur. ξυρήσωνται [but T Tr WH read the fut. -σονται]; (fr. ξυρών a razor, and this fr. ξύω); Sept. for της; to shear, shave: pass. 1 Co. xi. 5; mid. to get one's self shaved, ibid. vs. 6; 1 Co. xi. 6; with an acc. specifying the obj. more precisely [cf. B. § 134, 7; W. § 32, 5]: τὴν κεψαλήν, Acts xxi. 24 (Sept. Num. vi. 9, 19; Lev. xxi. 5; τὰς δφρύας, Hdt. 2, 66; τὰ σῶμα, 2, 37).*

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I. As a DEMONSTRATIVE PRONOUN; Lat. hic, haec, hoc; Germ. der, die, das, emphatic; cf. W. § 17, 1; B. 101 (89) sq.; 1. in the words of the poet Aratus, τοῦ γὰρ καὶ γένος ἐσμέν, quoted by Paul in Acts xvii. 28. in prose, where it makes a partition or distributes into parts: $\delta \mu \hat{\epsilon} \nu \dots \delta \delta \hat{\epsilon}$, that . . . this, the one . . . the other: Mt. xiii. 23 R G Tr [here the division is threefold]; Gal. iv. 23 [here L WH Tr mrg. br. μέν]; οἱ μὲν . . . οἱ δέ, Acts xxviii. 24; Phil. i. 16 sq.; οί μὲν . . . ὁ δέ, Heb. vii. 5 sq. 20 (21), 23 sq.; τοὺς μὲν . . . τοὺς δέ, Mk. xii. 5 RG; Eph. iv. 11; οἱ μὲν . . . ἄλλοι δὲ (Lchm. οἱ δὲ) . . . ἔτεροι δέ, Mt. xvi. 14 cf. Jn. vii. 12; τινές foll. by ol δέ, Acts xvii. 18; δs (see δs I.) μέν foll. by δ δέ, Ro. xiv. 2; οἱ δέ stands as though of μέν had preceded, Mt. xxvi. 67; xxviii. 17. 3. in narration, when either two persons or two parties are alternately placed in opposition to each other and the discourse turns from one to the other; & δέ, but he, and he, (Germ. er aber): Mt. ii. 14; iv. 4; xxi. 29 sq.; Mk. i. 45; xii. 15; Lk. viii. 21, 30, 48; xxii. 10, 34; Jn. ix. 38, and very often; plur., Mt. ii. 5, 9; iv. 20; Mk. xii. 14 [RGLmrg.], 16 [L br. oi dé]; Lk. vii. 4; xx. 5, 12; xxii. 9, 38, 71; Acts iv. 21; xii. 15, and often; οί μέν οὖν, in the Acts alone: i. 6; v. 41; xv. 3, 30; δ μέν οὖν, xxiii. 18; xxviii. 5.

II. As the Definite or Prepositive Article (to be distinguished from the postpositive article, — as it is called when it has the force of a relative pronoun, like the Germ. der, die, das, exx. of which use are not found in the N. T.), whose use in the N. T. is explained at length by W. §§ 18-20; B. 85 (74) sqq.; [Green p. 5 sqq.]. As in all languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed 1. to substantives that have no modifier; and a. those that designate a person or a thing that is the only one of its kind; the art. thus distinguishes the same from all other persons or things, as ο ήλιος, ο ουρανός, ή γη, ή θάλασσα, ο θεός, ο λόγος (Jn. i. 1 sq.), ὁ διάβολος, τὸ φῶς, ἡ σκοτία, ἡ ζωή, ὁ θάνατος, b. appellative names of persons and things definite enough in themselves, or made so by the context, or sufficiently well-known from history; thus, to the names of virtues and vices, as ή δικαιοσύνη, ή σοφία, ή δύναμις, ή ἀλήθεια, etc. δ ἐοχόμενος, the well-known per-

sonage who is to come, i. e. the Messiah, Mt. xi. 8; Lk. vii. 19; δ προφήτης, the (promised and expected) prophet, Jn. i. 21; vii. 40; ή σωτηρία, the salvation which all good men hope for, i. e. the Messianic salvation; h γραφή, etc.; ή νεφέλη, the cloud (well known from the O. T.), 1 Co. x. 1 sq.; τοὺς ἀγγέλους, Jas. ii. 25; τφ έκτρώματι, 1 Co. xv. 8. to designations of eminent personages: ὁ υίὸς τοῦ θεοῦ, ὁ υίὸς τοῦ ἀνθρώπου, (see υίός); ό διδάσκαλος τοῦ Ἰσραήλ, Jn. iii. 10; cf. Fritzsche on Mk. p. 613. The article is applied to the repeated name of a person or thing already mentioned or indicated, and to which the reader is referred, as rous máyous, Mt. ii. 7 cf. 1; oi ἀσκοί, Mt. ix. 17; oi δαίμονες, Mt. viii. 31 cf. 28; την δυον καὶ τὸν πῶλον, Mt. xxi. 7 cf. 2, and countless other exx. The article is used with names of things not yet spoken of, in order to show that definite things are referred to, to be distinguished from others of the same kind and easily to be known from the context; as τὰ βρέφη, the babes belonging to the people of that place, Lk. xviii. 15; ἀπὸ τῶν δένδρων, sc. which were there, Mt. xxi. 8; ro lepel, to the priest whose duty it will be to examine thee, when thou comest, Mt. viii. 4: Mk. i. 44; Lk. v. 14; το πλοίου, the ship which stood ready to carry them over, Mt. viii. 23 [RGT, cf. 18]; ix. 1 [RG]; xiii. 2 [RG]; τὸ ὅρος, the mountain near the place in question (der an Ort u. Stelle befindliche Berg) [but some commentators still regard τὸ ὄρος as used here generically or Hebraistically like ή ὀρεινή, the mountain region or the highlands, in contrast with the low country, (cf. Sept. Josh. xvii. 16; xx. 7; Gen. xix. 17, 19, etc.); cf. Bp. Lghtft. 'Fresh Revision' etc. p. 111 sq.; Weiss, Matthäusevangelium, p. 129 note; and in Meyer's Mt. 7te Aufl.], Mt. v. 1; Mk. iii. 13; Lk. ix. 28; Jn. vi. 3, 15, (1 Macc. ix. 38, 40); ή οἰκία, the house in which (Jesus) was wont to lodge, Mt. ix. 10, 28; xiii. 36; xvii. 25; ὑπὸ τὸν μόδιον, sc. that is in the house, Mt. v. 15; also ἐπὶ τὴν λυχνίαν, ibid.; ἐν τῆ φάτνη, in the manger of the stable of the house where they were lodging, Lk. ii. 7 RG; δ επαινος, the praise of which he is worthy, 1 Co. iv. 5; so everywhere in the doxologies: ἡ δόξα, τὸ κράτος, 1 Pet. iv. 11; Rev. v. 13, c. The article prefixed to the Plural often either includes all and every one of those who by the given name are distinguished from other things having a different name, — as οἱ ἀστέρες, Mt. xxiv. 29; Mk. xiii. 25; al ἀλώπεκες, Mt. viii. 20; Lk. ix. 58, etc.; — or defines the class alone, and thus indicates that the whole class is represented by the individuals mentioned, however many and whosoever they may be; as in of factσαίοι, οί γραμματείς, οί τελώναι, οί ἄνθρωποι, people, the

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multitude, (Germ. die Leute); of deroi, Mt. xxiv. 28; τοίς κυσίν, Mt. vii. 6. d. The article prefixed to the Singular sometimes so defines only the class, that all and every one of those who bear the name are brought to mind: thus, ὁ ἄνθρωπος, Mt. xv. 11; ὁ ἐθνικὸς κ. τελώνης, Mt. xviii. 17; δ έργάτης, Lk. x. 7; 1 Tim. v. 18; δ μεσίτης, Gal. iii. 20; ὁ κληρονόμος, Gal. iv. 1; ὁ δίκαιος, Ro. i. 17; Heb. x. 38; τὰ σημεία τοῦ ἀποστόλου, the signs required of any one who claims to be an apostle, 2 Co. xii. 12, and other exx. e. The article is prefixed to the nominative often put for the vocative in addresses [cf. W. § 29, 2; B. § 129 a. 5]: χαίρε ὁ βασιλεύς τῶν Ἰουδ. (prop. σὸ ὁ βασ., thou who art the king), Jn. xix. 3; ναί, ὁ πατήρ, Mt. xi. 26; άγε νῦν οἱ πλούσιοι, κλαύσατε, Jas. v. 1; οὐρανὶ καὶ οἱ ἄγιοι, Rev. xviii. 20; add, Mk. v. 41; x. 47; Lk. xii. 32; xviii. 11, 13; Jn. viii. 10; xx. 28; Acts xiii. 41; Ro. viii. 15; Eph. v. 14, 22, 25; vi. 1, 4 sq.; Rev. xii. f. The Greeks employ the article, where we abstain from its use, before nouns denoting things that pertain to him who is the subject of discourse: elme or φησὶ μεγάλη τῆ φωνῆ, Acts xiv. 10 [RG]; xxvi. 24, (Prov. xxvi. 25); γυνή προσευχομένη . . . ἀκατακαλύπτω τῆ κεφαλη, 1 Co. xi. 5; esp. in the expression έχειν τι, when the object and its adjective, or what is equivalent to an adjective, denotes a part of the body or something else which naturally belongs to any one (as in French, il a les épaules larges); so, έχειν την χείρα ξηράν, Mt. xii. 10 RG; Mk. iii. 1; τὸ πρόσωπον ὡς ἀνθρώπου [(Rec. ἄνθρωπος)], Rev. iv. 7; τὰ αἰσθητήρια γεγυμνασμένα, Heb. v. 14; ἀπαράβατον την Ιερωσύνην, Heb. vii. 24; την κατοίκησιν κτλ. Mk. v. 3; την είς έαυτους αγάπην έκτενη, 1 Pet. iv. 8. Cf. Grimm on 2 Macc. iii. 25. the gen. of a pers. pron. αὐτοῦ, ὑμῶν, is added to the substantive: Mt. iii. 4; Mk. viii. 17; Rev. ii. 18; 1 Pet. ii. 12, cf. Eph. i. 18; cf. W. § 18, 2; [B. § 125, 5]. g. Proper Names sometimes have the article and sometimes are anarthrous; cf. W. § 18, 5 and 6; B. § 124, 3 and 4; Green p. 28 a. as respects names of Persons, the person without the article is simply named, but with the article is marked as either well known or as already mentioned; thus we find 'Inσουs and o 'Ins., Παυλος and o Παυλ., etc. Πιλάτος has the article everywhere in John's Gospel and also in Mark's, if xv. 43 (in RGL) be excepted (but T Tr WH insert the article there also); Tiros is everywhere anarthrous. Indeclinable names of persons in the oblique cases almost always have the article. unless the case is made evident by a preposition: τω Ἰωσήφ, Mk. xv. 45; τὸν Ἰακώβ καὶ τὸν Ἡσαῦ, Heb. xi. 20, and many other exx., esp. in the genealogies, Mt. i. 1 sqq.; Lk. iii. 23; but where perspicuity does not require the article, it is omitted also in the oblique cases, as τῶν υίων Ἰωσήφ, Heb. xi. 21; των υίων Ἐμμώρ, Acts vii. 16; ό θεὸς Ἰσαάκ, Mt. xxii. 32; Acts vii. 32; ὅταν ὅψηυθε 'Αβραάμ κ. 'Ισαάκ . . . καὶ πάντας τοὺς προφήτας, Lk. xiii. The article is commonly omitted with personal proper names to which is added an apposition indicating the race, country, office, rank, surname, or something else, (cf. Matthiae § 274); let the foll. suffice as exx.:

'Αβραάμ ὁ πατήρ ήμων, Jn. viii. 56; Ro. iv. 1; 'Ιάκωβον του του Ζεβεδαίου και 'Ιωάννην τον άδελφον αυτού, Mt. iv. 21; Μαρία ή Μαγδαληνή, Mt. xxvii. 56, etc.; Ἰωάννης δ βαπτιστής, Mt. iii. 1; 'Ηρώδης ὁ τετράρχης, Lk. ix. 7; 'Ιησούς ὁ λεγόμενος Χριστός, Mt. i. 16; Σαύλος δὲ ὁ καλ Παῦλος εc. καλούμενος, Acts xiii. 9; Σίμωνος τοῦ λεπροῦ, Mk. xiv. 3; Βαρτίμαιος ὁ τυφλός, Mk. x. 46 [RG]; Zayaρίου τοῦ ἀπολομένου, Lk. xi. 51. But there are exceptions also to this usage : ὁ δὲ Ἡρώδης ὁ τετράρχης, Lk. iii. 19; τον Σαούλ, υίον Κίς, Acts xiii. 21; in the opening of the Epistles: Παῦλος ἀπόστολος, Ro. i. 1; 1 Co. i. β. Proper names of countries and regions have the article far more frequently than those of cities and towns, for the reason that most names of countries, being derived from adjectives, get the force of substantives only by the addition of the article, as in 'Axaia (but cf. 2 Co. ix. 2), ή Γαλατία, ή Γαλιλαία, ή 'Iraλία, ή Ἰουδαία, ή Μακεδονία (but cf. Ro. xv. 26; 1 Co. xvi. 5), etc. Only Αίγυπτος, if Acts vii. 11 L T Tr WH be excepted, is everywhere anarthrous. The names of cities, esp. when joined to prepositions, particularly in els and en, are without the article; but we find and (RG ểκ) της 'Ρώμης in Acts xviii. 2. y. Names of rivers and streams have the article in Mt. iii. 13; Mk. i. 5; Lk. iv. 1; xiii. 4; Jn. i. 28; τοῦ Κεδρών, Jn. xviii. 1 G L 2. The article is prefixed to substantives expanded and more precisely defined by modifiers: a. to nouns accompanied by a gen. of the pronouns μοῦ, σοῦ, ἡμῶν, ὑμῶν, αὐτοῦ, ἐαυτῶν, αὐτῶν: Mt. i. 21, 25; v. 45; vi. 10-12; xii. 49; Mk. ix. 17; Lk. vi. 27; x. 7; xvi. 6; Acts xix. 25 [LT Tr WH huir]; Ro. iv. 19; vi. 6, and in numberless other places; it is rarely omitted, as in Mt. xix. 28; Lk. i. 72; ii. 32; 2 Co. viii. 23; Jas. v. 20, etc.; cf. B. § 127, 27. b. The possessive pronouns έμός, σός, ἡμέτερος, ὑμέτερος, joined to substantives (if Jn. iv. 34 be excepted) always take the article, and John generally puts them after the substantive (ή κρίσις ή ἐμή, Jn. v. 30; ὁ λόγος ὁ σός, xvii. 17; 🐞 κοινωνία ή ήμετέρα, 1 Jn. i. 3; ὁ καιρὸς ὁ ὑμέτερος, Jn. vii. 6), very rarely between the article and the substantive (τοις έμοις ρήμασιν, Jn. v. 47; ή έμη διδαχή, vii. 16; την σην λαλιάν, iv. 42), yet this is always done by the other N. T. writ., Mt. xviii. 20; Mk. viii. 38; Lk. ix. 26; Acts xxiv. 6 [Rec.]; xxvi. 5; Ro. iii. 7, etc. c. When adjectives are added to substantives, either the adjective is placed between the article and the substantive, — as τὸ ἴδιον φορτίον, Gal. vi. 5; ὁ ἀγαθὸς ἄνθρωπος, Mt. xii. 35; την δικαίαν κρίσιν, Jn. vii. 24; ή άγαθη μέρις, Lk. x. 42; τὸ ἄγιον πνεῦμα, Lk. xii. 10; Acts i. 8; ἡ αἰώνως ζωή, Jn. xvii. 3, and many other exx.; — or the adjective preceded by an article is placed after the substantive with its article, as τὸ πνεῦμα τὸ ἄγιον, Mk. iii. 29; Jn. xiv. 26; Acts i. 16; Heb. iii. 7; ix. 8; x. 15; ή (ω) ή αἰώνιος, 1 Jn. i. 2; ii. 25; ὁ ποιμήν ὁ καλός, Jn. x. 11; τήν πύλην την σιδηράν, Acts xii. 10, and other exx.; — very rarely the adjective stands before a substantive which has the article, as in Acts [xiv. 10 RG]; xxvi. 24; 1 Co. xi. 5, [cf. B. § 125, 5; W. § 20, 1 c.]. As to the adjec

tives of quantity, olos, mas, molis, see each in its own d. What has been said concerning adjectives holds true also of all other limitations added to substantives, as ή κατ' ἐκλογήν πρόθεσις, Ro. ix. 11; ή παρ' έμοῦ διαθήκη, Ro. xi. 27; ὁ λόγος ὁ τοῦ σταυροῦ, 1 Co. i. 18; ή els Χριστὸν πίστις, Col. ii. 5; on the other hand, ή πίστις ύμων ή πρός τον θεόν, 1 Th. i. 8; της διακονίας της els rous dvious, 2 Co. viii. 4; see many other exx. of each usage in W. 131 (124) sqq.; [B. 91 (80) sqq.]. The noun has the article before it when a demonstrative pronoun (obros, exeros) belonging to it either precedes or follows [W. § 18, 4; B. § 127, 29-31]; as, o άνθρωπος ούτος, Jn. ix. 24 [ούτος ὁ άνθρ. L Tr mrg. WH]; Acts vi. 13: xxii. 26: ὁ λαὸς οὖτος, Mt. xv. 8: ὁ νίός σου οὖτος, Lk. xv. 30; plur. Lk. xxiv. 17, and numberless other exx.; οὖτος ὁ ἄνθρωπος, Lk. xiv. 30; οὖτος ὁ λαός, Mk. vii. 6 [ὁ λ. οὖτ. L WH mrg.]; οὖτος ὁ υίός μου, Lk. xv. 24; οὖτος ὁ τελώνης, Lk. xviii. 11 [ὁ τελ. οὖτ. L mrg.]; ούτος ὁ λόγος, Jn. vii. 36 [ὁ λόγ. ούτ. LTTrWH], and many other exx. on excisos, see excisos, 2; on autos o etc., see airos (I. 1 b. etc.); on o airos etc., see airos, III. 3. The neuter article prefixed to adjectives changes them into substantives [cf. W. § 34, 2; B. § 128, 1]; as, τὸ ἀγαθόν, τὸ καλόν (which see each in its place); τὸ ἔλαττον, Heb. vii. 7; with a gen. added, τὸ γνωστόν τοῦ θεοῦ, Ro. i. 19; τὸ ἀδύνατον τοῦ νόμου, Ro. viii. 3; τὸ ἀσθενὲς τοῦ θεοῦ, 1 Co. i. 25; αὐτῆς, Heb. vii. 18; τὰ ἀόρατα τ. θεοῦ, Ro. i. 20; τὰ κρυπτὰ τῆς αἰσχύνης, 4. The article with cardinal nu-2 Co. iv. 2, etc. merals: eis one; o eis the one (of two), see eis, 4 a.; but differently & els in Ro. v. 15, 17, the (that) one. So also oi δύο (our the twain), Mt. xix. 5; oi δέκα the (those) ten, and ol evrea, Lk. xvii. 17; eκείνοι ol δέκα (καί) οκτώ, Lk. xiii. 4. 5. The article prefixed to particia. gives them the force of substantives [W. §§ 18, 3; 45, 7; Β. §§ 129, 1 b.; 144, 9]; as, ὁ πειράζων, Mt. iv. 3; 1 Th. iii. 5; ὁ βαπτίζων, Mk. vi. 14 (for which Mt. xiv. 2 ὁ βαπτιστής); ὁ σπείρων, Mt. xiii. 3; Lk. viii. 5; ό όλοθρεύων, Heb. xi. 28; οί βαστάζοντες, Lk. vii. 14; οί βόσκοντες, Mt. viii. 33; Mk. v. 14; οἱ ἐσθίοντες, the eaters (convivae), Mt. xiv. 21; τὸ ὀφειλόμενον, Mt. xviii. 30, 34; τὰ ὑπάρχοντα (see ὑπάρχω, 2). b. the ptcp. with the article must be resolved into he who [and a fin. verb; cf. B. § 144, 9]: Mt. x. 40; Lk. vi. 29; xi. 23; Jn. xv. 23; 2 Co. i. 21; Phil. ii. 13, and very often. πas δ foll. by a ptcp. [W. 111 (106)], Mt. v. 22; vii. 26; Lk. vi. 30 [T WH om. L Tr mrg. br. art.]; xi. 10; Ro. ii. 1; 1 Co. xvi. 16; Gal. iii. 13, etc.; μακάριος δ w. a ptcp., Mt. v. 4 (5), 6, 10, etc.; oùal vuir oi w. a ptcp., Lk. vi. 25; the neut. 76 with a ptcp. must be resolved into that which [with a fin. verb], τὸ γεννώμενον, Lk. i. 35; τὸ γεγεννημέc. the article with ptcp. is placed in νον, Jn. iii. 6. apposition: Mk. iii. 22; Acts xvii. 24; Eph. iii. 20; iv. 22, 24; 2 Tim. i. 14; 1 Pet. i. 21, etc. 6. The neut. τό before infinitives a. gives them the force of substantives (cf. B. 261 (225) sqq. [cf. W. § 44, 2 a.; 3 c.]); 28, τὸ καθίσαι, Mt. xx. 23; Mk. x. 40; τὸ θέλειν, Ro. vii. 18; 2 Co. viii. 10; τὸ ποιῆσαι, τὸ ἐπιτελέσαι, 2 Co. viii. 11, and other exx.; τοῦτο κρίνατε· τὸ μὴ τιθέναι κτλ. Ro. xiv. 13. On the infin. w. the art. depending on a preposition (dvrì τοῦ, ἐν τῷ, els τό, etc.), see under each prep. in b. Much more frequent in the N. T. than in the earlier and more elegant Grk. writ., esp. in the writings of Luke and Paul (nowhere in John's Gospel and Epistles), is the use of the gen. row w. an inf. (and in the Sept. far more freq. than in the N. T.), which is treated of at length by Fritzsche in an excursus at the end of his Com. on Mt. p. 843 sqq.; W. § 44, 4; B. 266 (228) sqq. The examples fall under the foll. classes: a. after words which natuτοῦ with an inf. is put rally require a genitive (of a noun also) after them; thus after agior, 1 Co. xvi. 4; Thaye, Lk. i. 9 (1 S. xiv. 47); έξαπορούμαι, 2 Co. i. 8. B. for the simple expletive [i. e. 'complementary'] or (as it is commonly called) epexegetical infin., which serves to fill out an incomplete idea expressed by a noun or a verb or a phrase, (where in Germ. zu is commonly used); thus after $\pi \rho o$ θυμία, 2 Co. viii. 11; βραδείς, Lk. xxiv. 25; έλπίς, Acts xxvii. 20; 1 Co. ix. 10 [not Rec.]; εζήτει εὐκαιρίαν, Lk. xxii. 6 [not L mrg.]; ὁ καιρὸς (sc. ἐστί) τοῦ ἄρξασθαι, to begin, 1 Pet. iv. 17 (καιρον έχειν w. the simple inf. Heb. xi. 15); διδόναι την έξουσίαν, Lk. x. 19 (έξουσίαν έχειν with simple inf., Jn. xix. 10; 1 Co. ix. 4); oderderas έσμέν (equiv. to δφείλομεν), Ro. viii. 12 (with inf. alone, Gal. v. 3); erospor elvas, Acts xxiii. 15 (1 Macc. iii. 58; v. 39; xiii. 37; with inf. alone, Lk. xxii. 38); xpeiar έχειν, Heb. v. 12; εδωκεν οφθαλμούς του μή βλέπειν καί &τα τοῦ μη ἀκούειν, that they should not see . . . that they should not hear [cf. B. 267 (230)], Ro. xi. 8 (ἔχειν δτα elsewh. always with a simple inf.; see οὖs, 2); ἐπλίσθη ό χρόνος τοῦ τεκεῖν αὐτήν, at which she should be delivered [cf. B. l. c.], Lk. i. 57; ἐπλήσθ. ἡμέραι . . . τοῦ περιτεμεῖν αὐτόν, that they should circumcise him [cf. B. l. c.], Lk. ii. 21; after ἀνένδεκτόν ἐστιν, Lk. xvii. 1 [80 B. § 140, 15; (W. 328 (308) otherwise)]; quite unusually after eyévero [cf. B. § 140, 16 d.; W. l. c.], Acts x. 25 [Rec. om. art.]. y. after verbs of deciding, entreating, exhorting, commanding, etc.: after κρίνειν (see κρίνω, 4); εγένετο γνώμη [-μης TTr WH (see γίνομαι, 5 e. a.)], Acts xx. 3; τὸ πρόσωπον ἐστήριξεν, Lk. ix. 51; συντίθεσθαι, Acts xxiii. 20 (with inf. alone, Lk. xxii. 5); προσεύχεσθαι, Jas. v. 17; παρακαλείν, Acts xxi. 12; έντέλλεσθαι, Lk. iv. 10; επιστέλλειν, Acts xv. 20 (with inf. alone, xxi. 25 [R G T, but L Tr txt. WH here ἀποστέλ.; B. 270 (232)]); κατανεύειν, Lk. v. 7. 8. after verbs of hindering, restraining, removing, (which naturally require the genitive), and according to the wellknown pleonasm with $\mu\dot{\eta}$ before the inf. [see $\mu\dot{\eta}$, I. 4 a.; B. § 148, 13; W. 325 (305)]; thus, after κατέχω τινά, Lk. iv. 42; κρατοῦμαι, Lk. xxiv. 16; κωλύω, Acts x. 47; ὑποστέλλομαι, Acts xx. 20, 27; παύω, 1 Pet. iii. 10; καταπαύω, Acts xiv. 18; without μή before the inf. after έγκόπτομαι, Ro. xv. 22. 6. τοῦ with an inf. is added as a somewhat loose epexegesis: Lk. xxi. 22; Acts ix. 15; xiii. 47; Phil. iii. 21; είς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν, to the uncleanness of their bodies' be-

ing dishonored, Ro. i. 24 [cf. B. § 140, 14]; W. 325 I. it takes the place of an entire final clause, in order that [W. § 44, 4 b.; B. § 140, 17]; esp. after verbs implying motion: Mt. ii. 13; iii. 13; xiii. 3; xxiv. 45; Mk. iv. 3 (where LT WH om. Tr br. 700); Lk. i. 77, 79; ii. 24, 27; v. 1 [RGLtxt. Tr mrg.]; viii. 5; xii. 42 (here Lom. Tr br. 700); xxii. 31; xxiv. 29; Acts iii. 2; xx. 30; xxvi. 18; Ro. vi. 6; xi. 10; Gal. iii. 10; Phil. iii. 10; Heb. x. 7, 9; xi. 5. η. used of result, so that: Acts vii. 19; Ro. vii. 3; after ποιώ, to cause that, make to, Acts iii. 12; [cf. W. 326 (306); B. § 140, 7. The article with adverbs [B. § 125, 10 sq.; W. § 18, 3], a. gives them the force of substantives; as, τὸ πέραν, the region beyond; τὰ ἄνω, τὰ κάτω, τὸ νῦν, τὰ ἔμπροσθεν, τὰ ὀπίσω, etc.; see these words in their proper places. b. is used when they stand adjectively, as ή ἄνω Ἱερουσαλήμ, ὁ τότε κόσμος, ὁ ἔσω ἄνθρωπος, ὁ νῦν αἰών, etc., on which see these several c. the neut. $\tau \acute{o}$ is used in the acc. absol., esp. in specifications of time: both with adverbs of time, 70 πάλιν, 2 Co. xiii. 2; τὰ νῦν or τανῦν, and with neuter adjectives used adverbially, as τὸ λοιπόν, τὸ πρότερον (Jn. vi. 62; Gal. iv. 13); τὸ πρῶτον (Jn. x. 40; xii. 16; xix. 39); τὸ πλεῖστον (1 Co. xiv. 27); see these words them-8. The article before prepositions with their cases is very often so used that we, overs, over, must be supplied in thought [cf. B. § 125, 9; W. § 18, 3]; thus, of ἀπὸ Ἰταλίας, ἀπὸ Θεσσαλονίκης, Acts xvii. 13; Heb. xiii. 24 [cf. W. § 66, 6]; & Ev Teve, Mt. vi. 9; Ro. viii. 1; neut. τὰ πρός, Mk. ii. 2; οἱ ἔκ τινος, Ro. ii. 8; iv. 14, 16; Phil. iv. 22 etc.; οἱ παρά τινος, Mk. iii. 21 (see παρά, I. e.). τὰ περί τινος, Lk. xxiv. 19; Acts xxiv. 10; Phil. i. 27; [add, τὰ (T Tr WH τὸ) περὶ ἐμοῦ, Lk. xxii. 37], etc. (see περί, Ι. b. β.); τὰ περί τινα, Phil. ii. 23 [see περί, Π. b.]; οἱ μετά τινος, those with one, his companions, Mt. xii. 3; οί περί τινα, and many other exx. which are given under the several prepositions. the neut. 76 in the acc. absol. in adverbial expressions [cf. W. 230 (216); B. §§ 125, 12; 131, 9]: τὸ καθ ἡμέραν, daily, day by day, Lk. xi. 3; xix. 47; Acts xvii. 11 [R G WH br.]; τὸ καθόλου, at all, Acts iv. 18 [LTWH om. τό]; besides, in τὸ κατὰ σάρκα, as respects human origin, Ro. ix. 5 [on the force of the art. here see Abbot in Journ. Soc. Bibl. Lit. etc. for 1883, p. 108]; τὰ κατ' ἐμέ, as respects what relates to me, my state, my affairs, Col. iv. 7; Eph. vi. 21; τὸ ἐξ ὑμῶν, as far as depends on you, Ro. xii. 18; τὸ ἐφ' ὑμῶν, as far as respects you, if I regard you, Ro. xvi. 19 RG; τὰ πρὸς (τὸν) θεόν, acc. absol., as respects the things pertaining to God, i. e. in things pertaining to God, Ro. xv. 17; Heb. ii. 17; v. 1, (lepeî τὰ πρὸς τοὺς θεούς, στρατηγώ δε τὰ πρὸς τοὺς ἀνθρώπους, Xen. resp. Laced. 13, 11; cf. Fritzsche, Ep. ad Rom. iii. p. 262 sq.); τὸ ἐκ μέρους sc. ὅν, that which has been granted us in part, that which is imperfect, 1 Co. xiii. 10. The article, in all genders, when placed before the genitive of substantives indicates kinship, affinity, or some kind of connection, association or fellowship, or in general that which in some way pertains to a person or thing

[cf. W. § 30, 3; B. § 125, 7]; a. the masc. and the fem. article: Ἰάκωβος ὁ τοῦ Ζεβεδαίου, ὁ τοῦ ᾿Αλφαίου, the son, Mt. x. 2 (3), 3; Μαρία ή τοῦ Ἰακώβου, the mother, Mk. xvi. 1 [Tom. Tr br. rov]; Lk. xxiv. 10 [L TTr WH]; Ἐμμὸρ τοῦ Συχέμ, of Hamor, the father of Shechem, Acts vii. 16 R G; ή τοῦ Οὐρίου, the wife, Mt. i. 6; of Χλόης, either the kinsfolk, or friends, or domestics, or work-people, or slaves, of Chloe, 1 Co. i. 11: also οί ᾿Αριστοβούλου, οἱ Ναρκίσσου, Ro. xvi. 10 sq.; οἱ τοῦ Χριστοῦ, the followers of Christ [A. V. they that are Christ's], 1 Co. xv. 23 G L T Tr WH; Gal. v. 24; of Two Φαρισαίων, the disciples of the Pharisees, Mk. ii. 18 Rec., 186 R G L; Kaισαρεία ή Φιλίππου, the city of Philip, Mk. b. τό and τά τινος: as τὰ τοῦ θεοῦ, the cause or interests, the purposes, of God, opp. to τὰ τῶν ἀνθοώπων, Mt. xvi. 23; Mk. viii. 33; in the same sense τὰ τοῦ κυρίου, opp. to τὰ τοῦ κόσμου, 1 Co. vii. 32-34; τὰ τῆς σαρκός, τὰ τοῦ πνεύματος, Ro. viii. 5; τὰ ὑμῶν, your possessions, 2 Co. xii. 14; ζητεῖν τό or τά τινος, 1 Co. x. 24; xiii. 5; Phil. ii. 21; τὰ τῆς εἰρήνης, τῆς οἰκοδομῆς, which make for, Ro. xiv. 19; τὰ τῆς ἀσθενείας μου, which pertain to my weakness, 2 Co. xi. 30; τὰ Καίσαρος, τὰ τοῦ θεοῦ, due to Cæsar, due to God, Mt. xxii. 21; Mk. xii. 17; Lk. xx. 25; τὰ τοῦ νηπίου, the things wont to be thought, said, done, by a child, 1 Co. xiii. 11; rá τινος, the house of one (τὰ Λύκωνος, Theorr. 2, 76; [εἰς τὰ τοῦ ἀδελφοῦ, Lysias c. Eratosth. § 12 p. 195]; cf. ἐν rois πατρικοίς, in her father's house, Sir. xlii. 10; [Chrysost. hom. lii. (on Gen. xxvi. 16), vol. iv. pt. ii. col. 458 ed. Migne; Gen. xli. 51; Esth. vii. 9, (Hebr. בית); Job xviii. 19 (Hebr. מנור)]); with the name of a deity, the temple (τὰ τοῦ Διός, Joseph. c. Ap. 1, 18, 2; also τὸ τοῦ Διός, Lycurg. adv. Leocr. p. 231 [(orat. Att. p. 167, 15)]), Lk. ii. 49 (see other exx. in Lob. ad Phryn. p. 100). τὰ τοῦ νόμου, the precepts of the (Mosaic) law, Ro. ii. 14; τὸ τῆς παροιμίας, the (saying) of (that which is said in) the proverb, 2 Pet. ii. 22; τὰ τῶν δαιμονίζομένων, what the possessed had done and experienced, Mt. viii. 33; τὸ τῆς συκῆς, what has been done to the fig-tree, Mt. 10. The neuter $\tau \delta$ is put a. before entire sentences, and sums them up into one conception [B. § 125, 13; W. 109 (108 sq.)]: εἶπεν αὐτῷ τό Εἰ δύνασαι πιστεῦσαι, said to him this: 'If thou canst believe', Mk. ix. 23 [but L T Tr WH τό Εὶ δύνη 'If thou canst!']; cf. Bleek ad loc.; [Riddell, The Apology etc. Digest of Idioms § 19 y.]. before the sayings and precepts of the O. T. quoted in the New: τό Οὐ φονεύσεις, the precept, 'Thou shalt not kill', Mt. xix. 18; add, Lk. xxii. 37 (where Lchm. or, for to); Ro. xiii. 9; [1 Co. iv. 6 LT Tr WH]; Gal. v. 14. before indir. questions: τὸ τίς etc., τὸ τί etc., τὸ πῶς etc., Lk. i. 62; ix. 46; xix. 48; xxii. 2, 4, 23 sq.; Acts iv. 21; xxii. 30; Ro. viii. 26; 1 Th. iv. 1; cf. Matthiae § 280; Krüger § 50, 6, 10; Passow ii. p. 395; [L. and S. s. v. B. I. 3 sq.]. b. before single words which are explained as parts of some discourse or statement [reff. as above]: τὸ "Αγαρ, the name "Αγαρ, Gal. iv. 25 [T L txt. WH mrg. om. Tr br. "Ayap]; 70 'ἀνέβη', this word ἀνέβη, Eph. iv. 9, [cf. Bp. Lghtft. on

Gal. l. c.]; τὸ τα ἀπαξ', Heb. xii. 27; cf. Matthiae ii. p. 731 sq.

11. We find the unusual expression ἡ οὐαί (apparently because the interjection was to the writer a substitute for the term ἡ πληγή or ἡ θλίψις [W. 179 (169)]), misery, calamity, [A. V. the Woe], in Rev. ix. 12; xi. 14.

III. Since it is the business, not of the lexicographer, but of the grammarian, to exhibit the instances in which the article is omitted in the N. T. where according to the laws of our language it would have been expected, we refer those interested in this matter to the Grammars of Winer (§ 19) and Alex. Buttmann (§ 124, 8) [cf. also Green ch. ii. § iii.; Middleton, The Doctrine of the Greek Article (ed. Rose) pp. 41 sqq., 94 sq.; and, particularly with reference to Granville Sharp's doctrine (Remarks on the uses of the Def. Art. in the Grk. Text of the N. T.. 3d ed. 1803), a tract by C. Winstanley (A Vindication etc.) republished at Cambr. 1819], and only add the foll. remarks: 1. More or less frequently the art. is wanting before appellatives of persons or things of which only one of the kind exists, so that the art. is not needed to distinguish the individual from others of the same kind, as ήλιος, γη, θεός, Χριστός, πνευμα άγιον, ζωή αιώνιος, báraros, respoi (of the whole assembly of the dead [see νεκρός, 1 b. p. 423^b]); and also of those persons and things which the connection of discourse clearly shows to be well-defined, as rόμος (the Mosaic law [see rόμος, 2 p. 428^a]), κύριος, πατήρ, υίος, ἀνήρ (husband), γυνή (wife), etc. 2. Prepositions which with their cases designate a state and condition, or a place, or a mode of acting, usually have an anarthrous noun after them; 85, είς Φυλακήν, εν φυλακή, είς άερα, εκ πίστεως, κατά σάρκα, ἐπ' ἐλπίδι, παρ' ἐλπίδα, ἀπ' ἀγορᾶς, ἀπ' ἀγροῦ, ἐν άγρφ, εις όδον, εν ημέραις 'Ηρώδου, εις ημέραν απολυτρώσεωs, and numberless other examples.

όγδοήκοντα, eighty: Lk. ii. 37; xvi. 7. [(Thuc., al.)]*

5γδοος, -η, -ον, [fr. Hom. down], the eighth: Lk. i. 59;

Acts vii. 8; Rev. xvii. 11; xxi. 20; one who has seven other companions, who with others is the eighth, 2 Pet. ii. 5; so δέκατος, with nine others, 2 Macc. v. 27; cf. Matthiae § 469, 9; Viger. ed. Herm. p. 72 sq. and 720 sq.; W. § 37, 2; [B. 30 (26)].*

όγκος, -ου, ό, (apparently fr. ΕΓΚΩ, ἐνεγκεῖν, i. q. φόρτος, see Buttmann, Lexil. i. 288 sqq. [Fishlake's trans. p. 151 sq.], whatever is prominent, protuberance, bulk, mass, hence), a burden, weight, encumbrance: Heb. xii. 1. (In many other uses in Grk. writ. of all ages.) •

[SYN. δγκος, βάρος, φορτίον: β. refers to weight, o. to bulk, and either may be oppressive (contra Tittmann); β. a load in so far as it is heavy, φορτίον a burden in so far as it is borne; hence the φορτ. may be either 'heavy' (Mt. xxiii. 4; Sir. xxi. 16), or 'light' (Mt. xi. 30).]

δδε, ηδε, τόδε, (fr. the old demonstr. pron. δ, η, τό, and the enclit. δέ), [fr. Hom. down], this one here, Lat. hicce, haecce, hocce;
a. it refers to what precedes: Lk. x.
39 and Rec. in xvi. 25; τάδε πάντα, 2 Co. xii. 19 Grsb.;
to what follows: neut. plur. τάδε, these (viz. the following) things, as follows, thus, introducing words spoken, Acts

xv. 28 R G; τάδε λέγει etc., Acts xxi. 11; Rev. ii. 1, 8, 12, 18; iii. 1, 7, 14. b. els τήνδε τὴν πόλιν, [where we say into this or that city] (the writer not knowing what particular city the speakers he introduces would name), Jas. iv. 13 (cf. W. 162 (153), who adduces as similar τήνδε τὴν ἡμέραν, Plut. symp. 1, 6, 1; [but see Lünemann's addition to Win. and esp. B. § 127, 2]).

όδεύω; (όδός); to travel, journey: Lk. x. 33. (Hom. Il. 11, 569; Xen. an. 7, 8, 8; Joseph. antt. 19, 4, 2; b. j. 3, 6, 3; Hdian. 7, 3, 9 [4 ed. Bekk.]; Plut., al.; Tob. vi. 6.) [COMP.: δε, συν-οδεύω.]*

όδηγίω, -ω; fut. όδηγήσω; 1 aor. subj. 3 pers. sing. όδηγήση; (όδηγός, q. v.); Sept. chiefly for also for הוליד, הרריך, etc.; a. prop. to be a guide, lead on one's way, to guide: τινά, Mt. xv. 14; Lk. vi. 39; τινά ἐπί 74, Rev. vii. 17; (Aeschyl., Eur., Diod., Alciphr., Babr., al.). b. trop. to be a guide or teacher; to give guidance to: rwá, Acts viii. 31 (Plut. mor. 954 b.); els riv άλήθειαν, Jn. xvi. 13 [R G L Tr WH txt. (see below)] (όδήγησόν με επί την αλήθειών σου και δίδαξόν με, Ps. xxiv. (xxv.) 5 [foll. by εis and πρόs in "Teaching of the Apostles" ch. 3]); foll. by $\hat{\epsilon}\nu$ w. dat. of the thing in which one gives guidance, instruction or assistance to another, έν τη αληθεία, Jn. xvi. 13 T WH mrg. [see above] (δδήγησόν με εν τη όδφ σου κ΄ πορεύσομαι εν τη άληθεία σου, Ps. lxxxv. (lxxxvi.) 11; cf. Ps. cxviii. (cxix.) 35; Sap. ix. 11; x. 17).*

όδηγός, -οῦ, ὁ, (ὁδός and ἡγόομαι; cf. χορηγός), a leader of the way, a guide; a. prop.: Acts i. 16 (Polyb. 5, 5, 15; Plut. Alex. 27; 1 Macc. iv. 2; 2 Macc. v. 15). b. in fig. and sententious discourse όδ. τυφλῶν, i. e. like one who is literally so called, namely a teucher of the ignorant and inexperienced, Ro. ii. 19; plur. όδ. τυφλοὶ τυφλῶν, i. e. like blind guides in the literal sense, in that, while themselves destitute of a knowledge of the truth, they offer themselves to others as teachers, Mt. xv. 14; xxiii. 16, 24.

όδοιπορίω, -ω; (όδοιπόρος a wayfarer, traveller); to travel, journey: Acts x. 9. (Hdt., Soph., Xen., Ael. v. h. 10, 4; Hdian. 7, 9, 1, al.) *

όδοιπορία, -as, ή, (όδοιπόροs), a journey, journeying: Jn. iv. 6; 2 Co. xi. 26. (Sap. xiii. 18; xviii. 3; 1 Macc. vi. 41; Hdt., Xen., Diod. 5, 29; Hdian. al.) *

όδο ποιίω, -ω̂; in Grk. writ. fr. Xen. down, to make a road; to level, make passable, smooth, open, a way; and so also in the Sept.: ἐδοποίησε τρίβον τῆ ὀργῷ αὐτοῦ, for מַבָּר, Ps. lxxvii. (lxxviii.) 50; for לְּבָּר, to construct a level way by casting up an embankment, Job xxx. 12; Ps. lxvii. (lxviii.) 5; for מַבָּר, Ps. lxxix. (lxxx.) 10; for בְּבָּר, בַּרָּר, Is. lxii. 10;— and so, at least apparently, in Mk. ii. 23 L Tr mrg. WH mrg. [see ποιέω, I. 1 a. and c.] (with ὁδόν added, Xen. anab. 4, 8, 8).

הללה, -οῦ, ἡ, [appar. fr. r. ΕΔ to go (Lat. adire, accedere), allied w. Lat. solum; Curtius § 281]; Sept. numberless times for לוב, less frequently for אירה; [fr. Hom. down]; a way; l. prop. a. a travelled way, road: Mt. ii. 12; vii. 13 sq.; xiii. 4, 19; Mk. iv. 4, 15; x. 46; Lk. viii. 5, 12; x. 51; xviii. 35; xix. 36; Acts viii. 26; ix. 17; Jas. ii. 25, etc.; κατὰ τὴν ὁδόν (as ye pass along

the way [see kará, II. 1 a.]) by the way, on the way, Lk. x. 4; Acts viii. 36; xxv. 3; xxvi. 13; σαββάτου όδός, [A. V. a sabbath-day's journey] the distance that one is allowed to travel on the sabbath, Acts i. 12 (see σάββατον, 1 a.). i odos with a gen. of the object, the way leading to a place (the Hebr. דֵרֶך also is construed with a gen., cf. Gesenius, Lehrgeb. p. 676 [Gr. § 112, 2; cf. W. § 30, 2]): ¿θνών, Mt. x. 5; των άγίων into the holy place, Heb. ix. 8, cf. x. 20, where the grace of God is symbolized by a way, cf. ζάω, ΙΙ. b., (τοῦ ξύλου, Gen. iii. 24; Αἰγύπτου ... 'Ασσυρίων, Jer. ii. 18; γης Φιλιστιείμ, Εχ. xiii. 17; τοῦ Σινᾶ, Judith v. 14; Lat. via mortis, Tibull. 1, 10, 4; cf. Kühner ii. p. 286, 4). in imitation of the Hebr. דרך, the acc. of which takes on almost the nature of a preposition, in the way to, towards, (cf. Gesenius, Thes. i. p. 352'), we find δδον θαλάσσης in Mt. iv. 15 fr. Is. viii. 23 (ix. 1), (so όδον [της θαλάσσης, 1 Κ. xviii. 43]; γης αὐτών, 1 Κ. viii. 48; 2 Chr. vi. 38; όδον δυσμών ήλίου, Deut. xi. 30; moreover, once with the acc., όδον θάλασσαν έρυθράν, Num. xiv. 25; [Deut. ii. 1]; cf. Thiersch, De Alex. Pentateuchi versione, p. 145 sq.; [B. § 131, 12]). with a gen. of the subject, the way in which one walks: ἐν ταις ὁδοις αὐτών, Ro. iii. 16 ; έτοιμάζειν την όδον των βασιλέων, Rev. xvi. 12; in metaph. phrases, κατευθύνειν τὴν όδόν τινος, to remove the hindrances to the journey, 1 Th. iii. 11; έτοιμάζειν (and εὐθύνειν, Jn. i. 23; κατασκευάζειν, Mt. xi. 10; Mk. i. 2; Lk. vii. 27) την όδον τοῦ κυρίου, see έτοιμάζω. b. a traveller's way, journey, travelling: ἐν τῆ ὁδῷ, on the journey, on the road, Mt. v. 25; xv. 32; xx. 17; Mk. viii. 27; ix. 33; x. 32, 52; Lk. xii. 58; xxiv. 32, 35; Acts ix. 27; ἐξ ὁδοῦ, from a journey, Lk. xi. 6; αἴρειν or κτᾶσθαί τι εἰς όδόν, Mt. x. 10; Mk. vi. 8, and εἰς τὴν όδόν, Lk. ix. 3; πορεύομαι την όδόν, to make a journey (Xen. Cyr. 5, 2, 22), w. aurou added [A. V. to go on one's way], to continue the journey undertaken, Acts viii. 39; odos ήμέρας, a journey requiring a (single) day for its completion, used also, like our a day's journey, as a measure of distance, Lk. ii. 44 (Gen. xxx. 36; xxxi. 23; Ex. iii. 18; Judith ii. 21; 1 Macc. v. 24; vii. 45; ἀπέχειν παμπόλλων ήμερῶν όδόν, Xen. Cyr. 1, 1, 3, cf. Ildt. 4, 101 [W. 188 (177)]); on the phrase όδον ποιείν, Mk. ii. 23 see ποιέω, I. 1 a. and c. 2. Metaph. a. according to the familiar fig. of speech, esp. freq. in Hebr. [cf. W. 32] and not unknown to the Greeks, by which an action is spoken of as a proceeding (cf. the Germ. Wandel), odos denotes a course of conduct, a way (i. e. manner) of thinking, feeling, deciding: a person is said δδον δεικνύναι τινί, who shows him how to obtain a thing, what helps he must use, 1 Co. xii. 31; with a gen. of the obj., i. e. of the thing to be obtained, εἰρήνης, Ro. iii. 17; ζωής. Acts ii. 28; σωτηρίας, Acts xvi. 17; with a gen. of the subj., της δικαιοσύνης, the way which ή δικαιοσ. points out and which is wont to characterize ή δικ., so in Mt. xxi. 32 (on which see δικαιοσύνη, 1 b. p. 149° bot.); used of the Christian religion, 2 Pet. ii. 21; likewise της άληθείας, ibid. 2; with gen. of the person deciding and acting, Jas. v. 20; τοῦ Κάῖν, Jude 11; τοῦ Βαλαάμ, 2 Pet. ii. 15; ἐν πάσαις ταῖς όδοις αὐτοῦ, in all his purposes and actions, Jas. i. 8; τὰς όδούς μου έν Χριστώ, the methods which I as Christ's minister and apostle follow in the discharge of my office, 1 Co. iv. 17; those are said πορεύεσθαι ταις όδοις αὐτῶν [to walk in their own ways] who take the course which pleases them, even though it be a perverse one, Acts xiv. 16 [on the dat see πορεύω, sub fin.]; al όδολ τοῦ θεοῦ or κυρίου, the purposes and ordinances of God, his ways of dealing with men. Acts xiii. 10; Ro. xi. 33; Rev. xv. 3, (Hos. xiv. 9; Ps. xciv. (xev.) 10; exliv. (exlv.) 17; Sir. xxxix. 24; Tob. iii. 2, etc.). ή όδὸς τοῦ θεοῦ, the course of thought, feeling, action, prescribed and approved by God: Mt. xxii. 16; Mk. xii. 14; Lk. xx. 21; used of the Christian religion, Acts xviii. 26; also ή δ. τοῦ κυρίου, ibid. 25; δδός used generally of a method of knowing and worshipping God, Acts xxii. 4; xxiv. 14; \$\hat{\dagger}\$ odos simply, of the Christian religion [cf. B. 163 (142)], Acts ix. 2; xix. 9, 23; b. in the saying of Christ, evo elu n obos 1 xxiv. 22. am the way by which one passes, i. e. with whom all who seek approach to God must enter into closest fellowship, Jn. xiv. 6. On the omission of odos in certain formulas and phrases (Lk. v. 19; xix. 4), see W. 590 (549) sq.; B. § 123, 8; Bos, Ellipses etc. (ed. Schaefer) p. 331 sq.]

όδούς, [acc. to Etym. Magn. 615, 21 (Pollux 6, 38) fr. τόδω, Lat. edere, etc., cf. Curtius § 289; al. fr. root da to divide, cf. δαίω, δάκνω; (Lat. dens); Fick i. p. 100]. -όντος, δ, fr. Hom. down; Sept. for τψ; a tooth: Mt. v. 38; Mk. ix. 18; Acts vii. 54; plur. Rev. ix. 8 δ βρυγμός τῶν ὀδόντων, see βρυγμός.*

οδυνάω, -ω: pres. indic. pass. δδυνώμα; pres. ind. mid. 2 pers. sing. δδυνώσαι (see κατακαυχάομαι), ptcp. δδυνώμενος; (δδύνη); to cause intense pain; pass. to be in anguish, be tormented: Lk. xvi. 24 sq.; mid. to torment or distress one's self, [A. V. to sorrow], Lk. ii. 48; ἐπί τιν, Acts xx. 38. (Arstph., Soph., Eur., Plat., al.; Sept.) *

öδύνη, [perh. allied w. ἔδω; consuming grief; cf. Lat. curae edaces], -ης, ή, pain, sorrow: Ro. ix. 2; 1 Tim. vi. 10. (From Hom. down; Sept.) •

לאניס, -οῦ, ὁ, (ἀδύρομαι to wail, lament, [see κλαίω, fin.]), a wailing, lamentation, mourning: Mt. ii. 18 (fr. Jer. xxxviii. (xxxi.) 15 for קתרורים); 2 Co. vii. 7. (2 Macc. xi. 6; Aeschyl., Eur., Plat., Joseph., Plut., Ael. v. h. 14, 22.)*

'Oζίως (L T Tr WH 'Oζείως [cf. Tdf. Proleg. p. 84; WII. App. p. 155, and see εί, ε]), συ [but cf. B. 18 (16)], ό, (πιμ, and πιμ, strength of Jehovah, or my strength is Jehovah), Ozias or Uzziah, son of Amaziah, king of Judah, [c.] B. c. 811-759 (2 K. xv. 30 sqq.): Mt. i. 8 sq., where the Evangelist ought to have preserved this order: Ἰωράμ. 'Οχοζίας, 'Ἰωάς, 'Αμαζίας, 'Οζίας. He seems therefore to have confounded 'Οχοζίας and 'Oζίας; see another example of [apparent] confusion under Ἰεχονίας. [But Matthew has simply omitted three links; such omissions were not uncommon, cf. e. g. 1 Chr. vi. 3 sqq. and Ezra vii. 1 sqq. See the commentators.]*

όζω; [fr. root δδ, cf. Lat. and Eng. odor etc.; Curtius § 288]; fr. Hom. down; to give out an odor (either good or bad), to smell, emit a smell: of a decaying corpse, Jn. xi. 39; cf. Ex. viii. 14.*

58ev, (fr. the rel. pron. δ and the enclitic θεν which denotes motion from a place), [fr. Hom. down], adv., from which; whence; it is used a. of the place from which: Mt. xii. 44; Lk. xi. 24; Acts xiv. 26; xxviii. 13; by attraction for ἐκείθεν ὅπου etc., Mt. xxv. 24, 26; cf. B. § 143, 12; [W. 159 (150)]. b. of the source from which a thing is known, from which, whereby: 1 Jn. ii. 18. c. of the cause from which, for which reason, wherefore, on which account, [A. V. whereupon (in the first two instances)]: Mt. xiv. 7; Acts xxvi. 19; Heb. ii. 17; iii. 1; vii. 25; viii. 3; ix. 18; xi. 19; often in the last three books of Macc.*

κθόνη, -ηs, ή, [fr. Hom. down];
a. linen [i. e. fine white linen for women's clothing; cf. Vaniček, Fremdwörter, s. v.].
b. linen cloth (sheet or sail); so Acts x. 11; xi. 5.*

small linen cloth: plur. strips of linen cloth for swathing the dead, Lk. xxiv. 12 [T om. L Tr br. WH reject the vs.]; Jn. xix. 40; xx. 5-7. (In Grk. writ. of ships' sails made of linen, bandages for wounds, and other articles; Sept. for γτο, Judg. xiv. 13; for πρώφ or πώρ, Hos. ii. 5 (7), 9 (11).)*

οίδα, see είδω, Π. p. 174. οίκειακός, -ή, -όν, see οἰκιακός.

olketos, -a, -ov, (olkos), fr. Hes. down, belonging to a house or family, domestic, intimate: belonging to one's household, related by blood, kindred, 1 Tim. v. 8; olketot τοῦ θεοῦ, belonging to God's household, i. e. to the theocracy, Eph. ii. 19; in a wider sense, with a gen. of the thing, belonging to, devoted to, adherents of a thing, ol οἰκεῖοι τῆς πίστεως, professors of the (Christian) faith, Gal. vi. 10 [but al. associate this pass. with that fr. Eph. as above; see Bp. Lghtft. ad loc.]; so οἰκ. φιλοσοφίας, Strab. 1 p. 13 b. [1, 17 ed. Sieben.]; γεωγραφίας, p. 25 a. [1, 34 ed. Sieben.]; ὀλεγαρχίας, Diod. 13, 91; τυραννίδος, 19, 70. (Sept. for κρίν related by blood; τῆτ, 1 S. x. 14 sqq.; κρίν, consanguinity, Lev. xviii. 17; οἰκ. τοῦ σπέρματος for γκρίν, Is. lviii. 7.)*

ointrea [al. -εία, cf. Chandler § 99 sqq.], -ας, ή, (οἰκέτης, q. v.), household i. e. body of servants (Macrob., Appul. famulitium, Germ. Dienerschaft): Mt. xxiv. 45 L T Tr WH. (Strab., Lcian., Inserr.; plur. Joseph. antt. 12, 2, 3.)*

clairys, -ου, ό, (οἰκέω), fr. [Aeschyl. and] Hdt. down, Lat. domesticus, i. e. one who lives in the same house with another, spoken of all who are under the authority of one and the same householder, Sir. iv. 30; vi. 11, esp. a servant, domestic; so in Lk. xvi. 13; Acts x. 7; Ro. xiv. 4; 1 Pet. ii. 18; Sept. for ¬¬¬. See more fully on the word, Meyer on Rom. l. c. [where he remarks that οἰκ. is a more restricted term than δοῦλος, designating a house-servant, one holding closer relations to the family than other slaves; cf. διάκονος fin., Schmidt ch. 162.]*

elselse, -ŵ; (olsos); fr. Hom. down; Sept. for אָלָי, a few times for אָלָי, Lat. habito, [trans.] to dwell in: דּוֹ (Hdt. and often in Attic), 1 Tim. vi. 16; [intrans. to dwell], μετά τινος, with one (of the husband and wife), 1 Co. vii.

12 sq.; trop. ἔν των, to be fixed and operative in one's soul: of sin, Ro. vii. 17 sq. 20; of the Holy Spirit, Ro. viii. [9], 11; 1 Co. iii. 16. [Comp.: ἐν-, καν-, ἐν-καν-, παρ-, περι-, συν-οικέω.]*

okmμa, -τος, τό, fr. [Pind. and] Hdt. down, a dwellingplace, habitation; euphemistically a prison, [R. V. cell], Acts xii. 7, as in Thuc. 4, 47 sq.; Dem., Lcian. Tox. 29; Plut. Agis 19; Ael. v. h. 6, 1.*

okητήριον, -ου, τό, (οἰκητήρ), a dwelling-place, habitation: Jude 6; of the body as the dwelling-place of the spirit, 2 Co. v. 2 (2 Macc. xi. 2; 3 Macc. ii. 15; [Joseph. c. Ap. 1, 20, 7]; Eur., Plut., Ceb. tab. 17).

oikia, -as, ή, (oikos), Sept. for Γ. J., [fr. Hdt. down], a a. prop. an inhabited edifice, a dwelling: Mt. ii. 11; vii. 24-27; Mk. i. 29; Lk. xv. 8; Jn. xii. 8; Acts iv. 34; 1 Co. xi. 22; 2 Tim. ii. 20, and often; ol er to olkia SC. Outes. Mt. v. 15; of ek the olkias with gen. of pers. Phil. iv. 22; ή ολκία τοῦ (πατρός μου) θεοῦ, i. e. heaven, Jn. xiv. 2; of the body as the habitation of the soul, 2 b. the inmates of a house, the family: Mt. xii. Co. v. 1. 25; ή οἰκία τινός, the household, the family of any one, Jn. iv. 53; 1 Co. xvi. 15 [cf. W. § 58, 4; B. § 129, 8 a.]; univ. for persons dwelling in the house, Mt. x. 13. property, wealth, goods, [cf. Lat. res familiaris]: τινός, Mt. xxiii. 14 (13) Rec. [cf. Wetst. ad loc.]; Mk. xii. 40; Lk. xx. 47; so olkos in Hom. (as Od. 2, 237 κατέδουσι βιαίως ολκον 'Οδυσσήσε, cf. 4, 318), in Hdt. 3, 53 and in Attic; Hebr. η Ξ. Gen. xlv. 18 (Sept. τὰ ὑπάργοντα); Esth. viii. 1 (Sept. δσα ὑπῆρχεν). Not found in Rev. [Syn. see olkos, fin.]

οικιακός (in prof. auth. and in some N. T. codd. also οἰκειακός [cf. ει, ε] fr. οἶκος), -οῦ, ὁ, (οἰκία), one belonging to the house (Lat. domesticus), one under the control of the master of a house, whether a son, or a servant: Mt. x. 36; opp. to ὁ οἰκοδεσπότης, ib. 25. (Plut. Cic. 20.)*

olko-δεσποτέω, -ω; (οἰκοδεσπότης); to be master (or head) of a house; to rule a household, manage family affairs: 1 Tim. v. 14. (A later Grk. word; see Lob. ad Phryn. p. 378.)

olko-Serπότης, -ov, δ, (olkos, δεσπότης), master of a house, householder: Mt. x. 25; xiii. 27; xx. 11; xxiv. 43; Mk. xiv. 14; Lk. xii. 39; xiii. 25; xiv. 21; δυθρωπος οlκοδ. (see δυθρωπος, 4 a.), Mt. xiii. 52; xx. 1; xxi. 33; οlκοδεσπ. τῆς olκίας, Lk. xxii. 11, on this pleonasm cf. Bornemann, Schol. ad loc.; W. § 65, 2. (Alexis, a comic poet of the IV. cent. B. C. ap. Poll. 10, 4, 21; Joseph. c. Ap. 2, 11, 3; Plut. quaest. Rom. 30; Ignat. ad Eph. 6. Lob. ad Phryn. p. 373 shows that the earlier Greeks said οίκου οτ οlκίας δεσπότης.) *

οἰκοδομία, -ῶ; impf. φἰκοδόμουν; fut. οἰκοδομήσα; 1 aor. φἰκοδόμησα [οἰκ. Tr WH in Acts vii. 47; see Tdf. ad loc.; Proleg. p. 120; WH. App. p. 161; Lob. ad Phryn. p. 153; W. § 12, 4; B. 34 (30)]; Pass., [pres. οἰκοδομοῦμαι (inf. -μεῖσθαι, Lk. vi. 48 Treg.); pf. inf. οἰκοδομῆσθαι (Lk. vi. 48 T WH)]; plupf. 3 pers. sing. φἰκοδόμητο; 1 aor. φἰκοδομήθην [οἰκ. T WH in Jn. ii. 20]; 1 fut. οἰκοδομηθήσομαι; (οἰκοδόμος, q. v.); fr. Hdt. down; Sept. for τιξ; to build a house, erect a building; a. prop. a. to build (up

from the foundation): absol., Lk. xi. 48 GT WH Tr txt.; xiv. 30; xvii. 28; ol οlκοδομοῦντες, subst., the builders [cf. W. § 45, 7; B. § 144, 11], Mt. xxi. 42; Mk. xii. 10; Lk. xx. 17; Acts iv. 11 Rec.; 1 Pet. ii. 7, fr. Ps. cxvii. (cxviii.) 22; επ' αλλότριον θεμέλιον, to build upon a foundation laid by others, i. e. (without a fig.) to carry on instruction begun by others, Ro. xv. 20; οἰκοδομεῖν τι, Gal. ii. 18; πύργον, Mt. xxi. 33; Mk. xii. 1; Lk. xiv. 28; ἀποθήκας, Lk. xii. 18; paóp, Mk. xiv. 58; pass. Jn. ii. 20 [on the aor. cf. 2 Esdr. v. 16]; οἶκον, pass., 1 Pet. ii. 5 ([here Τ ἐποικ.], cf. W. 603 (561), and add οἰκουργείν τὰ κατά τὸν οἶκον, Clem. Rom. 1 Cor. 1, 3); [oikiav, Lk. vi. 48 (cf. W. l. c.)]; συναγωγήν or οἰκόν τινι, for the use of or in honor of one, Lk. vii. 5; Acts vii. 47, 49, (Gen. viii. 20; Ezek. xvi. 24); ολκίαν επί τι, Mt. vii. 24, 26; Lk. vi. 49; πόλιν επ' δρους. B. contextually i. q. to restore by building, to rebuild, repair: τί, Mt. xxiii. 29; xxvi. 61; xxvii. 40; Mk. xv. 29; Lk. xi. 47 and R [L br. Tr mrg.] in 48. metaph. a. i. q. to found: ἐπὶ ταύτη τῆ πέτρα οἰκοδομήσω μου την έκκλησίαν, i. e. by reason of the strength of thy faith thou shalt be my principal support in the establishment of my church, Mt. xvi. 18. β. Since both a Christian church and individual Christians are likened to a building or temple in which God or the Holy Spirit dwells (1 Co. iii. 9, 16 sqq.; 2 Co. vi. 16; Eph. ii. 21), the erection of which temple will not be completely finished till the return of Christ from heaven, those who, by action, instruction, exhortation, comfort, promote the Christian wisdom of others and help them to live a correspondent life are regarded as taking part in the erection of that building, and hence are said olkodoueiv, i. e. (dropping the fig.) to promote growth in Christian wisdom, affection, grace, virtue, holiness, blessedness: absol., Acts xx. 32 LTTr WH; 1 Co. viii. 1; x. 23; τινά, xiv. 4; 1 Th. v. 11; pass. to grow in wisdom, piety, etc., Acts ix. 31; 1 Co. xiv. 17; univ. to give one strength and courage, dispose to: είς τὴν πίστιν, Polyc. ad. Philip. 3, 2 [yet here to be built up into (in) etc.]; even to do what is wrong [A. V. embolden], είς τὸ τὰ είδωλόθυτα έσθίειν, 1 Co. viii. 10 [cf. W. § 39, 3 N. 3]. This metaphorical use of the verb Paul, in the opinion of Fritzsche (Ep. ad Rom. iii. p. 205 sq.), did not derive from the fig. of building a temple, but from the O. T., where "הרם and הרם with an acc. of the pers. (to build one up and to pull one down) denote to bless and to ruin, to prosper and to injure, any one"; cf. Ps. xxvii. (xxviii.) 5; Jer. xxiv. 6; xl. (xxxiii.) 7. [Comp.: dv-, έπ-, συν-οικοδομέω.]*

olko-δομή, -ῆς, ἡ, (olkos, and δέμω to build), a later Grk. word, condemned by Phryn., yet used by Aristot., Theophr., [(but both these thought to be doubtful)], Diod. (1, 46), Philo (vit. Moys. i. § 40; de monarch. ii. § 2), Joseph., Plut., Sept., and many others, for olko-δόμημα and οlkοδόμησις; cf. Lob. ad Phryn. p. 487 sqq. cf. p. 421; [W. 24];

1. (the act of) building, building up, i. q. τὸ οlkοδομεῦν; as, τῶν τειχέων, 1 Macc. xvi. 23; τοῦ οίκου τοῦ θεοῦ, 1 Chr. xxvi. 27; in the N. T. metaph., edifying, edification, i. e. the act of one who promotes another's-growth in Christian wisdom, piety,

holiness, happiness, (see οἰκοδομέω, b. β. [cf. W. 35 (34)]): Ro. xiv. 19; xv. 2; [1 Co. xiv. 26]; 2 Co. x. 8 [see below]; xiii. 10; Eph. iv. 29; with a gen. of the person whose growth is furthered, ὑμῶν, 2 Co. xii. 19, [cf. x. 8]; ἐαυτοῦ [Τdf. αὐτοῦ], Eph. iv. 16; τοῦ σώματος τοῦ Χριστοῦ ibid. 12; τῆς ἐκκλησίας, 1 Co. xiv. 12; i. q. τὸ οἰκοδομοῦν, what contributes to edification, or augments wisdom, etc. λαλεῖν, λαβεῖν, οἰκοδομήν, 1 Co. xiv. 3, 5.

2. i. q. οἰκοδόμημα, a building (i. e. thing built, edifice): Mk. xiii. 1 sq.; τοῦ ἰεροῦ, Mt. xxiv. 1; used of the heavenly body, the abode of the soul after death, 2 Co. v. 1; trop. of a body of Christians, a Christian church, (see οἰκοδομέω, b. β.), Eph. ii. 21 [cf. πᾶς, I. 1 c.]; with a gen. of the owner or occupant, θεοῦ, 1 Co. iii. 9.*

οἰκονόμος

olkoδομία, -as, ή, (οἰκοδομίω), (the act of) building, erection, (Thuc., Plat., Polyb., Plut., Lcian., etc.; but never in the Sept.); metaph. οἰκοδομίαν θεοῦ τὴν ἐν πίστει, the increase which God desires in faith (see οἰκοδομή), 1 Tim. i. 4 Rec. bes els; but see οἰκονομία. Not infreq. οἰκον. and οἰκοδ. are confounded in the Mss.; see Grimm on 4 Macc. p. 365, cf. Hilgenfeld, Barn. epist. p. 28; [D'Orville, Chariton 8, 1 p. 599].*

okco-δόμος, -ου, ὁ, (οἰκος, δέμω to build; cf. οἰκονόμος), a builder, an architect: Acts iv. 11 L T Tr WH. (Hdt., Xen., Plat., Plut., al.; Sept.) *

olkovoμέω, -ω; (οἰκονόμος); to be a steward; to manage the affairs of a household: absol. Lk. xvi. 2. (Univ. to manage, dispense, order, regulate: Soph., Xen., Plat., Polyb., Joseph., Plut., al.; 2 Macc. iii. 14.)*

οικονομία, -as, ή, (οικονομέω), fr. Xen. and Plat. down, the management of a household or of household affairs; specifically, the management, oversight, administration, of others' property; the office of a manager or overseer, stewardship: Lk. xvi. 2-4; hence the word is transferred by Paul in a theocratic sense to the office (duty) intrusted to him by God (the lord and master) of proclaiming to men the blessings of the gospel, 1 Co. ix. 17; ή ολκονομία τοῦ θεοῦ, the office of administrator (stewardship) intrusted by God, Col. i. 25. univ. administration, dispensation, which in a theocratic sense is ascribed to God himself as providing for man's salvation: altues . . . ή οἰκονομίαν θεοῦ τὴν ἐν πίστει, which furnish matter for disputes rather than the (knowledge of the) dispensation of the things by which God has provided for and prepared salvation, which salvation must be embraced by faith, 1 Tim. i. 4 L T Tr WH; ην προέθετο . . . καιρών, which good-will he purposed to show with a view to (that) dispensation (of his) by which the times (sc. of infancy and immaturity cf. Gal. iv. 1-4) were to be fulfilled, Eph. i. 9 sq.; ή οἰκ. τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι, that dispensation (or arrangement) by which the grace of God was granted me, Eph. iii. 2; ή οἰκ. τοῦ μυστηρίου, the dispensation by which he carried out his secret purpose, Eph. iii. 9 G L T Tr WH.*

οικονόμος, -ου, ὁ, (οἰκος, νέμω ['to dispense, manage']; Hesych. ὁ τὸν οἰκον νεμόμενος), the manager of a household or of household affairs; esp. a steward, manager, superintendent, (whether free-born, or, as was usually the case, a freed-man or slave) to whom the head of | the house or proprietor has intrusted the management of his affairs, the care of receipts and expenditures, and the duty of dealing out the proper portion to every servant and even to the children not yet of age: Lk. xii. 42; 1 Co. iv. 2; Gal. iv. 2; the manager of a farm or landed estate, an overseer, [A. V. steward]: Lk. xvi. 1, 3, 8; δ olk. της πόλεως, the superintendent of the city's finances, the treasurer of the city (Vulg. arcarius civitatis): Ro. xvi. 23 (of the treasurers or quaestors of kings, Esth. viii. 9; 1 Esdr. iv. 49; Joseph. antt. 12, 4, 7; 11, 6, 12, 8, 6, 4). Metaph. the apostles and other Christian teachers (see οἰκονομία) are called οἰκ. μυστηρίων τοῦ $\theta_{\epsilon o \hat{i}}$, as those to whom the counsels of God have been committed to be made known to men: 1 Co. iv. 1; a bishop (or overseer) is called οἰκονόμος θεοῦ, of God as the head and master of the Christian theocracy [see olkos, 2], Tit. i. 7; and any and every Christian who rightly uses the gifts intrusted to him by God for the good of his brethren, belongs to the class called καλοί οἰκονόμοι ποικίλης γάριτος θεού, 1 Pet. iv. 10. (Aeschyl., Xen., Plat., Aristot., al.; for על-בָּית Sept. 1 K. iv. 6; xvi. 9. etc.) *

olkos, -ov, o, [cf. Lat. vicus, Eng. ending -wich; Curtius § 95], fr. Hom. down; Sept. in numberless places for בית, also for היכל a palace, בית a tent, etc.; a. strictly, an inhabited house [differing thus fr. δόμος the building]: Acts ii. 2; xix. 16; τινός, Mt. ix. 6 sq.; Mk. ii. 11; v. 38; Lk. i. 23, 40, 56; viii. 39, 41, etc.; ξρχεσθαι els οίκον, to come into a house (domum venire), Mk. iii. 20 (19); είς τὸν οἶκον, into the (i. e. his or their) house, home, Lk. vii. 10; xv. 6; έν τῷ οἶκφ, in the (her) house, Jn. xi. 20; έν οἴκφ, at home, 1 Co. xi. 34; xiv. 35; of els row olkor (see els, C. 2), Lk. ix. 61; κατ' οίκον, opp. to ἐν τῷ ἱερῷ, in a household assembly, in private, [R. V. at home; see κατά, II. 1 d.], Acts ii. 46; v. 42; κατ' οίκους, opp. to δημοσία, in private houses, [A. V. from house to house; see kará, II. 3 a.], Acts xx. 20; κατά τοὺς οίκους εἰσπορευόμενος, entering house after house, Acts viii. 3; ή κατ' οἶκόν τινος ἐκκλησία, see ἐκκληb. any building whatever: εμπορίου, Jn. σία, 4 b. aa. ii. 16; προσευχής, Mt. xxi. 13; Mk. xi. 17; Lk. xix. 46; τοῦ βασιλέως, τοῦ ἀρχιερέως, the palace of etc., Mt. xi. 8; Lk. xxii. 54 [here T Tr WH οἰκία]; τοῦ θεοῦ, the house where God was regarded as present, -- of the tabernacle, Mt. xii, 4; Mk. ii. 26; Lk. vi. 4; of the temple at Jerusalem, Mt. xxi. 13; Mk. xi. 17; Lk. xix. 46; Jn. ii. 16 sq., (Is. lvi. 5, 7); cf. Lk. xi. 51; Acts vii. 47, 49; of the heavenly sanctuary, Heb. x. 21 (οἶκος ἄγιος θεοῦ, of heaven, Deut. xxvi. 15; Bar. ii. 16); a body of Christians (a church), as pervaded by the Spirit and power of God, is called οίκος πνευματικός, 1 Pet. ii. 5. o. any dwellingplace: of the human body as the abode of demons that possess it, Mt. xii. 44; Lk. xi. 24; (used in Grk. auth. also of tents and huts, and later, of the nests, stalls, lairs, of animals). univ. the place where one has fixed his residence, one's settled abode, domicile: οἶκος ὑμῶν, of the city of Jerusalem, Mt. xxiii. 38; Lk. xiii. 35. 2. by me-

ton. the inmates of a house, all the persons forming one family, a household: Lk. x. 5; xi. 17 [al. refer this to 1, and take ἐπί either locally (see ἐπί, C. I. 1), or of succession (see ἐπί, C. I. 2 c.)]; xix. 9; Acts vii. 10; x. 2; xi. 14; xvi. 31; xviii. 8; 1 Co. i. 16; 1 Tim. iii. 4 sq.; v. 4; 2 Tim. i. 16; iv. 19; Heb. xi. 7; plur., 1 Tim. iii. 12; Tit. i. 11, (so also Gen. vii. 1; xlvii. 12, and often in Grk. auth.); metaph. and in a theocratic sense o oikos τοῦ θεοῦ, the family of God, of the Christian church, 1 Tim. iii. 15: 1 Pet. iv. 17: of the church of the Old and New Testament, Heb. iii. 2, 5 sq. (Num. xii. 7). stock, race, descendants of one, [A. V. house]: & olkos Δαυίδ, Lk. i. 27, 69; ii. 4, (1 K. xii. 16); οἶκ. Ἰσραήλ, Mt. x. 6; xv. 24; Lk. i. 33; Acts ii. 36; vii. 42; [(δ οίκ. 'Ιακώβ), 46 L T Tr mrg.]; Heb. viii. 8, 10, (Jer. xxxviii. (xxxi.) 31; Ex. vi. 14; xii. 3; xix. 3; 1 S. ii. 30; [cf. & σεβαστὸς οἶκος, Philo in Flac. § 4]). The word is not found in the Apocalypse.

[Syn. olnos, olnia: in Attic (and esp. legal) usage, vikos denotes one's household establishment, one's entire property, olkla, the dwelling itself; and in prose olkos is not used in the sense of olkla. In the sense of family olkos and olkla are alike employed; Schmidt vol. ii. ch. 80. In relation to distinctions (real or supposed) betw. olkos and olkla the foll. pass. are of interest (cf. Valckenaer on Hdt. 7, 224): Xen. oecon. 1, 5 ο ίκος δε δη τί δοκεί ημίν είναι; άρα δπερ ο ίκία, η και δσα τις έξω της οίκίας κέκτηται, πάντα τοῦ οίκου ταθτά έστιν . . . πάντα τοθ οίκου είναι δσα τις κέκτηται. Aristot. polit. 1, 2 p. 1252b, 9 sqq. ἐκ μὲν οδν τούτων τῶν δύο κοινωνιών (viz. of a man with wife and servant) ο l κ ί α πρώτη, καλ δρθώς 'Ησίοδος είπε ποιήσας " ο ί κον μέν πρώτιστα γυναϊκά τε βοῦν τ' ἀροτῆρα." . . . ἡ μεν οδν είς πάσαν ἡμέραν συνεστηκυία κοινωνία κατά φύσιν ο l κ ό s έστιν. ibid. 3 p. 1253°, 2 sqq. πασα πόλις έξ οἰκιῶν σύγκενται· οἰκίας δὲ μέρη, έξ ὧν αδθις οἰκία συνίσταται · ολκία δε τέλειος εκ δούλων κ. ελευθέρων. . . . πρώτα δὲ καὶ ἐλάχιστα μέρη οἰκίας δεσπότης κ. δοῦλος κ. πόσις κ. άλοχος κ. πατήρ κ. τέκνα etc. Plut. de audiend. poetis § 6 καl γὰρ Οἰκόν ποτε μέν τὴν οἰκίαν καλοῦσιν, "οἰκον ἐς ὑψόροφον": ποτέ δέ την οὐσίαν, "έσθίεται μοι οίκος"· (800 οἰκία, c.) Hesych. Lex. s. v. olkía. olko: s. v. olkos. blím olkía . και μέρος τι της οίκίας . . . και τά έν τη οίκία. In the N. T., although the words appear at times to be used with some discrimination (e. g. Lk. x. 5, 6, 7; Acts xvi. 31, 32, 34; cf. Jn. xiv. 2), yet other pass. seem to show that no distinction can be insisted upon: e.g. Mt. ix. 23; Mk. v. 38; Lk. vii. 36, 37; Acts x. 17, (22, 32); xvii. 5; xix. 16; xxi. 8; xi. 11, 12, 13; xvi. 15; (1 Co. i. 16; xvi. 15).]

olκουμένη, -ης, ή, (fem. of the pres. pass. ptcp. fr. οἰκέω, [sc. $\gamma \hat{\eta}$; cf. W. § 64, 5; B. § 123, 8]); 1. the inhabited earth; a. in Grk. writ. often the portion of the earth inhabited by the Greeks, in distinction from the lands of the barbarians, cf. Passow ii. p. 415°; [L. and S. s. v. b. in the Grk. auth. who wrote about Roman I.]. affairs, (like the Lat. orbis terrarum) i. q. the Roman empire: so πâσα ή οἰκ. contextually i. q. all the subjects of this empire, Lk. ii. 1. c. the whole inhabited earth, the world, (so in [Hyperid. Eux. 42 ("probably" L. and S.)] Sept. for אָרֵץ and אָרֵץ: Lk. iv. 5; xxi. 26; Acts xxiv. 5; Ro. x. 18; Rev. xvi. 14; Heb. i. 6, (πασα ή ολκ. Joseph. b. j. 7, 3, 3); ὅλη ἡ οἰκ., Mt. xxiv. 14; Acts xi. 28, (in the same sense Joseph. antt. 8, 13, 4 πασα ή olr.; cf. Bleek, Erklär. d. drei ersten Evv. i. p. 68); by meton. the inhabitants of the earth, men: Acts xvii. 6, 31 (Ps. ix. 9); xix. 27; ἡ olx. δλη, all mankind, Rev. iii. 10; xii. 9.

2. the universe, the world: Sap. i. 7 (alternating there with τὰ πάντα); ἡ olx. ἡ μέλλουσα, that consummate state of all things which will exist after Christ's return from heaven, Heb. ii. 5 (where the word alternates with πάντα and τὰ πάντα, vs. 8, which there is taken in an absolute sense).*

olkoupyós, -όν, (olkos, ΕΡΓΩ [cf. ἔργον], cf. ἀμπελουργόs, εωργόs, etc.), caring for the house, working at home: Tit. ii. 5 L T Tr WH; see the foll. word. Not found else-where?

olk-oupós, -οῦ, ὁ, ἡ, (olkos, and oὐροs a keeper; see θυρωρόs and κηπουρόs); a. prop. the (watch or) keeper of a house (Soph., Eur., Arstph., Paus., Plut., al.). b. trop. keeping at home and taking care of household affairs, domestic: Tit. ii. 5 RG; cf. Fritzsche, De conformatione N. T. critica etc. p. 29; [W. 100 sq. (95)]; (Aeschyl. Ag. 1626; Eur. Hec. 1277; σώφρονας, οἰκουροὺς καὶ φιλάνδρους, Philo de exsecr. § 4).*

olkτείρω; fut. (as if fr. οἰκτειρέω, a form which does not exist) as in the Sept. οἰκτειρήσω, for the earlier οἰκτειρῶ, see Lob. ad Phryn. p. 741; [Veitch s. v.; W. 88 (84); B. 64 (56)]; (fr. οἰκτος pity, and this fr. the interjection οἰ, οh.'); to pity, have compassion on: τινά, Ro. ix. 15 (fr. Ex. xxxiii. 19. Hom., Tragg., Arstph., Xen., Plat., Dem., Lcian., Plut., Ael.; Sept. for μπ and DT). [Syn. see ἐλεέω, fin.]*

οικτιρμός, -οῦ, ὁ, (οἰκτείρω), Sept. for τιρης (the viscera, which were thought to be the seat of compassion [see σπλάγχνον, b.]), compassion, pity, mercy: σπλάγχνα οἰκτιρμοῦ (Rec. οἰκτιρμοῦν), bowels in which compassion resides, a heart of compassion, Col. iii. 12; in the Scriptures mostly plural (conformably to the Hebr. στης), emotions, longings, manifestations of pity, [Eng. compassions] (cf. Fritzsche, Ep. ad Rom. iii. p. 5 sqq.; [W. 176 (166); B. 77 (67)]), τοῦ θεοῦ, Ro. xii. 1; Heb. x. 28; ὁ πατὴρ τῶν οἰκτ. (gen. of quality [cf. B. § 132, 10; W. 237 (222)]), the father of mercies i. e. most merciful, 2 Co. i. 3; joined with σπλάγχνα, Phil. ii. 1. (Pind. Pyth. 1, 164.) [Syn. see ἐλεέω, fin.] •

οικτίρμων, -ον, gen. -ονος, (οίκτείρω), merciful: Lk. vi. 36; Jas. v. 11. (Theocr. 15, 75; Anth. 7, 359, 1 [Epigr. Anth. Pal. Append. 223, 5]; Sept. for ["In classic Grk. only a poetic term for the more common ελεήμων." · Schmidt iii. p. 580.]*

οίμαι, see οίομαι.

olvo-πότης, -ov, δ, (olvos, and πότης a drinker), a wine-bibber, given to wine: Mt. xi. 19; Lk. vii. 34. (Prov. xxiii. 20; Polyb. 20, 8, 2; Anacr. frag. 98; Anthol. 7, 28, 2.)*

פּנִיס, -ου, ὁ, [fr. Hom. down], Sept. for יִי, also for תּירִים (must, new wine), חְמֵּר (wine; a. prop.: Mt. ix. 17; [xxvii. 34 L txt. T Tr WH]; Mk. xv. 23; l.k. i. 15; Jn. ii. 3; Ro. xiv. 21; Eph. v. 18; 1 Tim. v. 23; Rev. xvii. 2, etc.; οἴνφ προσέχειν, 1 Tim. iii. 8; δουλεύειν, Τit. ii. 3. b. metaph.: οἶνος τοῦ θυμοῦ (see

δυμός, 2), fiery wine, which God in his wrath is represented as mixing and giving to those whom he is about to punish by their own folly and madness, Rev. xiv. 10; xvi. 19; xix. 15; with τῆς πορνείας added [cf. W. § 30, 3 N. 1; B. 155 (136)], a love-potion as it were, wine exciting to fornication, which he is said to give who entices others to idolatry, Rev. xiv. 8; xviii. 3 [here Lom. Tr WH br. olv.], and he is said to be drunk with who suffers himself to be enticed, Rev. xvii. 2. c. by meton. i. q. a vine: Rev. vi. 6.

olvoφλυγία, -as, ή, (οἰνοφλυγέω, and this fr. οἰνόφλυξ, which is compounded of οἶνος and φλύω, to bubble up, overflow), drunkenness, [A. V. wine-bibbing]: 1 Pet. iv. 3. (Xen. oec. 1, 22; Aristot. eth. Nic. 3, 5, 15; Polyb. 2, 19, 4; Philo, vita Moys. iii. § 22 [for other exx. see Siegfried, Philo etc. p. 102]; Ael. v. h. 3, 14.) [Cf. Trench § lxi.]*

oloμα, contr. olμα; [fr. Hom. down]; to suppose, think: foll. by an acc. w. inf. Jn. xxi. 25 [Tom. vs.]; by the inf. alone, where the subj. and the obj. are the same, Phil. i. 16 (17); by ὅτι, Jas. i. 7. [SYN. see ἡγέομα, fin.]*

olos, -a, -ov, [fr. Hom. down], relat. pron. (correlative to the demonstr. roios and roiovros), what sort of, what manner of, such as (Lat. qualis): olos . . . τοιοῦτος, 1 Co. xv. 48; 2 Co. x. 11; τον αὐτον . . . οίον, Phil. i. 30; with the pron. τοιοῦτος suppressed, Mt. xxiv. 21; Mk. ix. 3; xiii. 19 [here however the antecedent demonstr. is merely attracted into the relat. clause or perhaps repeated for rhetorical emphasis, cf. B. § 143, 8; W. 148 (140); see τοιοῦτος, b.]: 2 Co. xii. 20: 2 Tim. iii. 11: Rev. xvi. 18: οίωδηποτοῦν νοσήματι, of what kind of disease soever, Jn. v. 4 Lehm. [cf. Lob. ad Phryn. p. 373 sq.]; in indir. quest., Lk. ix. 55 [Rec.]; 1 Th. i. 5. σὐχ οἶον δὲ ὅτι ἐκπέπτωκεν, concisely for οὐ τοῖον ἐστιν οἶον ὅτι ἐκπ. but the thing (state of the case) is not such as this, that the word of God hath fallen to the ground, i. e. the word of God hath by no means come to nought [A. V. but not as though the word of God hath etc.], Ro. ix. 6; cf. W. § 64 I. 6; B. § 150, 1 Rem.*

οίοσδηποτούν, Jn. v. 4 Lehm., see olos.

οίσω, see φέρω.

όκνίω, -ω: 1 aor. ὅκνησα; (ὅκνος [perh. allied w. the frequent. cunc-tari (cf. Curtius p. 708)] delay); fr. Hom. down; to feel loath, to be slow; to delay, hesitate: foll. by an inf. Acts ix. 38. (Num. xxii. 16; Judg. xviii. 9, etc.)*

όκνηρός, -ά, -όν, (ὀκνέω), sluggish, slothful, backward: Mt. xxv. 26; with a dat of respect [cf. W. § 31, 6 a.; B. § 133, 21], Ro. xii. 11; οὐκ ὀκνηρόν μοί ἐστι, foll. by an inf., is not irksome to me, I am not reluctant, Phil. iii. 1 [cf. Bp. Lghtft. ad loc.]. (Pind., Soph., Thuc., Dem., Theoer., etc.; Sept. for ¬xy.).

όκταήμερος, -ον, (ὀκτώ, ἡμέρα), eight days old; passing the eighth day: περιτομή [cf. W. § 31, 6 a.; B. § 138, 21; but Rec. -μή] ὀκταήμερος, circumcised on the eighth day, Phil. iii. 5; see τεταρταίος; ['the word denotes prop. not interval but duration' (see Bp. Lghtft. on Phil. l. c.). Graec. Ven. Gen. xvii. 12; eccl. writ.].*

ocré, eight: Lk. ii. 21; Jn. xx. 26; Acts ix. 33, etc. [(From Hom. on.)]

ολεθρεύω (Lchm. in Heb. xi. 28), see δλοθρεύω.

δλίθριος, -ον, (in prof. auth. also of three term., as in Sap. xviii. 15), (δλεθρος), fr. [Hom.], Hdt. down, destructive, deadly: δίκην, 2 Th. i. 9 Lchm. txt.*

δλεθρος, -ον, (ὅλλυμι to destroy [perh. (ὅλνυμι) allied to Lat. vulnus]), fr. Hom. down, ruin, destruction, death: 1 Th. v. 3; 1 Tim. vi. 9; εls ὅλεθρον τῆς σαρκός, for the destruction of the flesh, said of the external ills and troubles by which the lusts of the flesh are subdued and destroyed, 1 Co. v. 5 [see παραδίδωμι, 2]; i. q. the loss of a life of blessedness after death, future misery, alώνιος (as 4 Macc. x. 15): 2 Th. i. 9 [where L txt. δλέθριον, q. v.], cf. Sap. i. 12.*

όλιγοπιστία, -as, ή, littleness of faith, little faith: Mt. xvii. 20 LTTrWH, for RG ἀπιστία. (Several times in eccles. and Byzant. writ.)*

όλιγό-πιστος, -ου, δ, ή, (δλίγος and πίστις), of little faith, trusting too little: Mt. vi. 30; viii. 26; xiv. 31; xvi. 8; Lk. xii. 28. (Not found in prof. auth.)

όλίγος, -η, -ον, [on its occasional aspiration (όλ.) see WH. App. p. 143; Tdf. Proleg. pp. 91, 106; Scrivener, Introd. p. 565, and reff. s. v. ov init.], Sept. for מעם, [fr. Hom. down], little, small, few, of number, multitude, quantity, or size: joined to nouns [cf. W. § 20, 1 b. note; B. § 125, 67, Mt. ix. 37; xv. 34; Mk. vi. 5; viii. 7; Lk. x. 2; xii. 48 (δλίγας sc. πληγάς [cf. B. § 134, 6; W. § 32, 5, esp. § 64, 4], opp. to πολλαί, 47); Acts xix. 24; 1 Tim. v. 23; Heb. xii. 10; Jas. iii. 5 RG; 1 Pet. iii. 20 RG; Rev. iii. 4; of time, short: χρόνος, Acts xiv. 28; καιρός, Rev. xii. 12; of degree or intensity, light, slight: τάραχος, Acts xii. 18; xix. 23; στάσις, xv. 2; χειμών, xxvii. 20. plur. w. a partitive gen.: γυναικών, Acts xvii. 4; ἀνδρών, ib. 12. όλίγοι, absol.: Mt. vii. 14; xx. 16; TWH om. Tr br. the cl.]; xxii. 14; Lk. xiii. 23; 1 Pet. iii. 20 L T Tr WH; neut. sing.: Lk. vii. 47; τὸ ὀλίγον, 2 Co. viii. 15; πρὸς ολίγον ωφέλιμος, profitable for little (Lat. parum willis); [cf. W. 213 (200); some, for a little (sc. time); see below], 1 Tim. iv. 8; ἐν ὀλίγω, in few words [cf. Shakspere's in a few], i. e. in brief, briefly (γράφειν), Eph. iii. 3; easily, without much effort, Acts xxvi. 28 sq. on other but incorrect interpretations of this phrase cf. Meyer ad loc. [see μέγας, 1 a. γ.]; πρὸς ὀλίγον, for a little time, Jas. iv. 14; simply ολίγον, adverbially: of time, a short time, a (little) while, Mk. vi. 31; 1 Pet. i. 6; v. 10; Rev. xvii. 10; of space, a little (further), Mk. i. 19; Lk. v. 3. plur. ολίγα, a few things: [Lk. x. 41 WH]; Rev. ii. 14, 20 [Rec.]; ἐπ' ὀλίγα ([see init. and] ἐπί, C. I. 2 e.), Mt. xxv. 21, 23; δι' δλίγων, briefly, in few words, γράφειν, 1 Pet. v. 12 [see διά, A. III. 3] (ἡηθηναι, Plat. Phil. p. 31 d.; legg. 6 p. 778 c.).*

δλιγόψυχος, -ον, (ὀλίγος, ψυχή), faint-hearted: 1 Th. v. 14. (Prov. xiv. 29; xviii. 14; Is. lvii. 15, etc.; Artemoneir. 3, 5.)

ολιγωρίω, ω; (όλιγωρος, and this fr. όλιγος and ωρα care); to care little for, regard lightly, make small account of: τινός (see Matthiae § 348; [W. § 30, 10 d.]), Heb.

xii. 5 fr. Prov. iii. 11. (Thuc., Xen., Plat., Dem., Aristot., Philo, Joseph., al.) *

όλίγως, (ὀλίγος), adv., a little, scarcely, [R. V. just (escaping)]: 2 Pet. ii. 18 G L T Tr WH [for Rec. δρτως]. (Anthol. 12, 205, 1; [Is. x. 7 Aq.].)*

όλοθρευτής [Rec. όλ.], -οῦ, ὁ, (ὀλοθρεύω, q. v.), a destroyer; found only in 1 Co. x. 10.

όλοθρεύω and, acc. to a preferable form, όλεθρεύω (Lchm.; see Bleek, Hebr.-Br. ii. 2 p. 809; cf. Delitzsch, Com. on Heb. as below; [Tdf. Proleg. p. 81; WH. App. p. 152]); (όλεθρος); an Alex. word [W. 92 (88)]; to destroy: τινά, Heb. xi. 28. (Ex. xii. 23; Josh. iii. 10; vii. 25; Jer. ii. 30; Hag. ii. 22, etc.; [Philo, alleg. ii. 9].) [Comp.: ἐξ-ολοθρεύω.]*

ολοκαύτωμα, -τος, τό, (όλοκαυτόω to burn whole, Xen. Cyr. 8, 3, 24; Joseph. antt. 1, 13, 1; and this fr. δλος and καυτός, for καυστός, verbal adj. fr. καίω, cf. Lob. ad Phryn. p. 524; [W. 33]), a whole burnt offering (Lat. holocaustum), i. e. a victim the whole (and not like other victims only a part) of which is burned: Mk. xii. 33; Heb. x. 6, 8. (Sept. esp. for אוֹנָי ; also for אוֹנָי ; kex. xxx. 20; Lev. v. 12; xxiii. 8, 25, 27; 1 Macc. i. 45; 2 Macc. ii. 10; not found in prof. auth. [exc. Philo de sacr. Ab. et Cain. § 33]; Joseph. antt. 3, 9, 1 and 9, 7, 4 says ὁλοκαύτωσις.)*

όλοκληρία, -as, ή, (όλόκληροs, q. v.), Lat. integritas; used of an unimpaired condition of body, in which all its members are healthy and fit for use; Vulg. integra sanitas [A. V. perfect soundness]: Acts iii. 16 (joined with ὑγίεια, Plut. mor. p. 1063 f.; with τοῦ σώματος added, ibid. p. 1047 e.; cf. Diog. Laërt. 7, 107; corporis integritas, i. q. health, in Cic. de fin. 5, 14, 40; Sept. for Dhp, Is. i. 6).*

δλό-κληρος, -ον, (δλος and κλήρος, prop. all that has fallen by lot), complete in all its parts, in no part wanting or unsound, complete, entire, whole: λίθοι, untouched by a tool, Deut. xxvii. 6; Josh. ix. 4 (viii. 31); 1 Macc. iv. 47; of a body without blemish or defect, whether of a priest or of a victim, Philo de vict. § 12; Joseph. antt. 3, 12, 2 [(cf. Havercamp's Joseph. ii. p. 321)]. Ethically, free from sin, faultless, [R. V. entire]: 1 Th. v. 23; plur., connected with τέλειοι and with the addition of έν μηδενί λειπόμενοι, Jas. i. 4; complete in all respects, consummate, δικαιοσύνη, Sap. xv. 3; εὐσέβεια, 4 Macc. xv. 17. (Plat., Polyb., Lcian., Epict., al.; Sept. for n. p., Deut. xxvii. 6; n.p., Lev. xxiii. 15; Ezek. xv. 5.).

[SYN. δλόκληρος, τέλειος (cf. Trench § xxii.): 'in the δλόκληρος no grace which ought to be in a Christian man is deficient; in the τέλειος no grace is merely in its weak imperfect beginnings, but all have reached a certain ripeness and maturity.']

όλολόζω; an onomatopoetic verb (cf. the similar οἰμώς των, αἰαζειν, ἀλαλάζειν, πιπίζειν, κοκκύζειν, τίζειν. Compare the Germ. term. -zen, as in grunzen, krächzen, ächzen), to howl, wail, lament: Jas. v. 1. (In Grk. writ. fr. Hom. down of a loud cry, whether of joy or of grief; Sept. tor ',',',') [Syn. cf. κλαίω, fin.]*

δλος, -η, -ον, Sept. for >2, [fr. Pind. (Hom.) down],

whole, (all): with an anarthrous subst. five [six] times in the N. T., viz. όλον ἄνθρωπον, Jn. vii. 23; ἐνιαυτὸν όλον, Acts xi. 26; όλη Ἱερουσαλήμ, xxi. 31; διετίαν ύλην, xxviii. 30; ολους οίκους, Tit. i. 11; [to which add, δι' όλης νυκτός, Lk. v. 5 LTTrWH]. usually placed before a substantive which has the article: ὅλη ἡ Γαλιλαία, Mt. iv. 23; όλη ή Συρία, 24; καθ' όλην την πόλιν, Lk. viii. 39; ὅλον τὸ σῶμα, Mt. v. 29 sq.; vi. 22. sq.; Lk. xi. 34; 1 Co. xii. 17; Jas. iii. 2, etc.; [ὅλη ἡ ἐκκλησία, Ro. xvi. 23 L T Tr WH]; ὅλην τ. ἡμέραν, Mt. xx. 6; Ro. viii. 36; όλος ὁ νόμος, Mt. xxii. 40; Gal. v. 3; Jas. ii. 10; ἐν όλη τῆ καρδία σου, Mt. xxii. 37; έξ όλης τ. καρδίας σου, Mk. xii. 30, and many other exx. it is placed after a substantive which has the article [W. 131 (124) note; B. § 125, 6]: ἡ πόλις όλη, Mk. i. 33; Acts xix. 29 [Rec.]; xxi. 30 — (the distinction which Krüger § 50, 11, 7 makes, viz. that ή όλη πόλις denotes the whole city as opp. to its parts, but that όλη ή πόλις and ή πόλις ή όλη denotes the whole city in opp. to other ideas, as the country, the fields, etc., does not hold good at least for the N. T., where even in $\dot{\eta}$ $\pi \dot{\phi} \lambda \iota s$ $\ddot{\phi} \lambda \eta$ the city is opposed only to its parts); add the foll. exx.: Mt. xvi. 26; xxvi. 59; Lk. ix. 25; xi. 36a; Jn. iv. 53; Ro. xvi. 23 [RG]; 1 Jn. v. 19; Rev. iii. 10; vi. 12 GLTTrWH; xii. 9; xvi. 14. It is subjoined to an adjective or a verb to show that the idea expressed by the adj. or verb belongs to the whole person or thing under consideration: Mt. xiii. 33; Lk. xi. 36b; xiii. 21; Jn. ix. 34; xiii. 10, (Xen. mem. 2, Neut. τοῦτο δὲ δλον, Mt. i. 22; xxi. 4 (where 6. 28). GLTTr WH om. δλου); xxvi. 56; δι' δλου, throughout, Jn. xix. 23.

όλοτιλής, -ές, (όλος, τέλος), perfect, complete in all respects: 1 Th. v. 23. (Plut. plac. philos. 5, 21; [Field, Hexapla, Lev. vi. 23; Ps. l. 21]; eccles. writ.)*

'Ολυμπάς [perh. contr. fr. 'Ολυμπιόδωρος, W. 103 (97); cf. Fick, Gr. Personennamen, pp. 63 sq. 201], -â, [B. 20 (18)], δ, Olympas, a certain Christian: Ro. xvi. 15.*

5\(\text{hvbos}, \cdot ov, \delta, \) an unripe fig (Lat. grossus), which grows during the winter, yet does not come to maturity but falls off in the spring [cf. B. D. s. v. Fig]: Rev. vi. 13. (Hes. fr. 14; Hdt. 1, 193; Dioscorid. 1, 185; Theophr. caus. plant. 5, 9, 12; Sept. cant. ii. 13.)*

δλως, (δλος), adv., wholly, altogether, (Lat. omnino), [with a neg. at all]: Mt. v. 34 (with which compare Xen. mem. 1, 2, 35); 1 Co. v. 1 [R. V. actually]; vi. 7; xv. 29. [(Plat., Isocr., al.)]*

δμβρος, -ov, c, (Lat. imber) a shower, i. e. a violent rain, accompanied by high wind with thunder and lightning: Lk. xii. 54. (Deut. xxxii. 2; Sap. xvi. 16; in Grk. writ. fr. Hom. down.) •

όμείρομαι [or δμ., see below] i. q. ἰμείρομαι; to desire, long for, yearn after, [A. V. to be affectionately desirous]: τινός, 1 Th. ii. 8 GL TTr WH [but the last read δμ., cf. their App. p. 144 and Lob. Pathol. Element. i. 72], on the authority of all the uncial and many cursive Mss., for Rec. ἰμειρόμενοι. The word is unknown to the Grk. writ., but the commentators ad loc. recognize it, as do Hesychius, Phavorinus, and Photius, and interpret it by ἐπιθυμεῖν. It

is found in Ps. lxii. 2 Symm., and acc. to some Mss. in Job iii. 21. Acc. to the conjecture of Fritzsche, Com. on Mk. p. 792, it is composed of ὁμοῦ and εἴρεω, just as Photius [p. 331, 8 ed. Porson] explains it ὁμοῦ ἡρμόσθαι [so Theophylact (cf. Tdf.'s note)]. But there is this objection, that all the verbs compounded with ouou govern the dative, not the genitive. Since Nicander, ther. vs. 402, uses μείρομαι for ἱμείρομαι, some suppose that the original form is μείρομαι, to which, after the analogy of κέλλω and οκέλλω, either i or o is for euphony prefixed in incio. and όμείρ. But as Ιμείρομαι is derived from ίμερος, we must suppose that Nicander dropped the syllable i to suit the metre. Accordingly ὁμείρεσθαι seems not to differ at all from iμείρεσθαι, and its form must be attributed to a vulgar pronunciation. Cf. [WH. App. p. 152]; W. 101 (95); [B. 64 (56); Ellic. on 1 Th. l. c.; (Kuenen and Cobet, N. T. Vat. p. ciii.)].*

όμιλίω, -ω; impf. ωμίλουν; 1 aor. ptcp. όμιλήσας; (ὅμιλος, q. v.); freq. in Grk. writ. fr. Hom. down; to be in company with; to associate with; to stay with; hence to converse with, talk with: τωί, with one (Dan. i. 19), Acts xxiv. 26; sc. αὐτοῖς, Acts xx. 11 [so A. V. talked], unless one prefer to render it when he had stayed in their company; πρός τωα, Lk. xxiv. 14 (Xen. mem. 4, 3, 2; Joseph. antt. 11, 6, 11; [cf. W. 212 sq. (200); B. § 133, 8]); ἐν τῷ ὁμιλεῖν αὐτούς sc. ἀλλήλοις, ibid. 15. [Comp.: συν-ομιλέω.]*

όμιλια, -as, ἡ, (ὅμιλοs), companionship, intercourse, communion: 1 Co. xv. 33, on which see ἡθοs. (Tragg., Arstph., Xen., Plat., and sqq.) •

δμιλος, -ου, δ, (όμός, όμοῦ, and ἴλη a crowd, band, [Curtius § 660; Vaniček p. 897; but Fick iii. 723 fr. root mil 'to be associated,' 'to love']), fr. Hom. down, a multitude of men gathered together, a crowd, throng: Rev. xviii. 17 Rec.*

όμιχλη, -ης, η, (in Hom. ὀμίχλη, fr. ὀμιχέω to make water), a mist, fog: 2 Pet. ii. 17 G L T Tr WH. (Am. iv. 13; Joel ii. 2; Sir. xxiv. 3; Sap. ii. 4.)*

δμμα, -τος, τό, (fr. ὅπτομα [see ὁράω], pf. ὧμμα), fr. Hom. down, an eye: plur., Mt. xx. 34 L T Tr WH; Mk. viii. 23. (Sept. for †'y, Prov. vi. 4; vii. 2; x. 26.) *

όμνόω (Mt. xxiii. 20 sq.; xxvi. 74; Heb. vi. 16; Jas. v. 12; [W. 24]) and δμνυμι (δμνύναι, Mk. xiv. 71 G L T Tr WH [cf. B. 45 (39)]) form their tenses fr. OMOΩ; hence 1 aor. ὅμοσα; Sept. for μμίς; to swear; to affirm, promise, threaten, with an oath: absol., foll. by direct discourse, Mt. xxvi. 74; Mk. xiv. 71; Heb. vii. 21; foll. by &, Heb. iii. 11; iv. 3; see εl, I. 5. δμν. δρκον (often so in Grk. writ. fr. Hom. down [W. 226 (212)]) πρός τινα, to one (Hom. Od. 14, 331; 19, 288), Lk. i. 73; δμεύειν with dat. of the person to whom one promises or threatens something with an oath: foll. by direct disc. Mk. vi. 23; by an inf. [W. 331 (311)], Heb. iii. 18; with ὅρκφ added, Acts ii. 30 [W. 603 (561)]; riví ri, Acts vii. 17 [Rec. i. e. gen. by attraction; cf. B. § 143, 8; W. § 24, 1]. that by which one swears is indicated by an acc., τινά or τί (so in class. Grk. fr. Hom. down [cf. W. § 32, 1 b. y.; B. 147 (128)]), in swearing to call a person or thing as witness, to invoke, swear by, (Is. lxv. 16; Joseph. antt. 5, 1, 2; 7, 14, 5); 70

οὐρανόν, τὴν γῆν, Jas. v. 12; with prepositions [cf. B. u. s.]: κατά τινος (see κατά, I. 2 a.), Heb. vi. 13, 16, (Gen. xxii. 16; xxxi. 54; 1 S. xxviii. 10 [Comp.]; Is. xlv. 23; lxii. 8; Am. iv. 2; Dem. p. 553, 17; 553, 26 [al. ἀπομ.], etc.; κατὰ πάντων ὤμννε θεῶν, Long. past. 4, 16); in imitation of the Hebr. [] [] [] foll. by], ἔν τινι is used [W. 389 (364); B.l. c.; see ἐν, I. 8 b.]: Mt. v. 34, 36; xxiii. 16, 18, 20-22; Rev. x. 6; εἴς τι, with the mind directed unto [W. 397 (371); B. as above; see εἰς, B. II. 2 a.], Mt. v. 35.* ὁμοθυμαδόν (fr. ὁμόθυμος, and this fr. ὁμός and θυμός; on advs. in -δόν [chiefly derived fr. nouns, and designating

on advs. in -δόν [chiefly derived fr. nouns, and designating form or structure] as γνωμηδόν, ροιζηδόν, etc., cf. Bttm. Ausf. Spr. ii. p. 452), with one mind, of one accord, (Vulg. unanimiter [etc.]): Ro. xv. 6; Acts i. 14; ii. 46; iv. 24; vii. 57; viii. 6; xii. 20; xv. 25; xviii. 12; xix. 29, and R G in ii. 1, (Arstph., Xen., Dem., Philo, Joseph., Hdian., Sept. Lam. ii. 8; Job xvii. 16; Num. xxiv. 24, etc.); with dπαντες [L T WH πάντες] (Arstph. pax 484, and often in class. Grk.), Acts v. 12 [cf. ii. 1 above].

όμοιάζω; (ὅμοιος, [cf. W. 25]); to be like: Mt. xxiii. 27 L Tr txt. WH mrg.; Mk. xiv. 70 Rec. where see Fritzsche p. 658 sq.; [on the dat. cf. W. § 31, 1 h.]. Not found elsewhere. [COMP.: παρ-ομοιάζω.]*

όμοιο παθής, -ές, (ὅμοιος, πάσχω), suffering the like with another, of like feelings or affections: τιν, Acts xiv. 15; Jas. v. 17. (Plat. rep. 3, 409 b., Tim. 45 c.; Theophr. h. pl. 5, 8 (7, 2); Philo, conf. ling. § 3; 4 Macc. xii. 13; $\gamma \hat{\eta}$, i.e. trodden alike by all, Sap. vii. 3; see exx. fr. eccles. writ. [viz. Ignat. (interpol.) ad Trall. 10; Euseb. h. e. 1, 2, 1, (both of the incarnate Logos)] in Grimm on 4 Macc. p. 344.)*

όμοιος (on the accent cf. [Chandler §§ 384, 385]; W. 52 (51); Bttm. Ausf. Spr. § 11 Anm. 9), -oia, -oiov, also of two term. (once in the N. T., Rev. iv. 3 R* G L T Tr WII; cf. W. § 11, 1; [B. 26 (23)]), (fr. δμός [akin to δμα (q. v.), Lat. similis, Eng. same, etc.]), [fr. Hom. down], like, similar, resembling: a. like i. e. resembling: Twi, in form or look, Jn. ix. 9; Rev. i. 13, 15; ii. 18; iv. 6 sq.; ix. 7, 10 [but here Tr txt. WII mrg. δμοίοις], 19; xi. 1; xiii. 2, 11; xiv. 14 [but here TWH w. the accus. (for dat.)]; xvi. 18 Rec.; δράσει, in appearance, Rev. iv. 3; in nature, Acts xvii. 29; Gal. v. 21; Rev. xxi. 11, 18; in nature and condition, 1 Jn. iii. 2; in mode of thinking, feeling, acting, Mt. xi. 16; xiii. 52; Lk. vi. 47-49; vii. 31 sq.; xii. 36, and LWH Tr txt. (see below) in Jn. viii. 55; i. q. may be compared to a thing, so in parables: Mt. xiii. 31, 33, 44 sq. 47; xx. 1; Lk. xiii. 18 sq. 21. τούτοις τρόπου, Jude 7; equal in strength, Rev. xiii. 4; in power and attractions, Rev. xviii. 18; in authority, Mt. xxii. 39; Mk. xii. 31 [here T WH om. Tr mrg. br. όμ.]; in mind and character, rivos (cf. W. 195 (183), [cf. § 28, 2]; B. § 132, 24), Jn. viii. 55 R G T Tr mrg. (see above).* όμοιότης, -ητος, ή, (δμοιος), likeness: καθ όμοιότητα, in

όμοιότης, -ητος, ή, (ὅμοιος), likeness: καθ' ὁμοιότητα, in like manner, Heb. iv. 15 [cf. W. 143 (136)]; κατὰ τὴν ὁμοιότητα (Μελχισεδέκ), after the likeness, Heb. vii. 15. (Gen. i. 11; 4 Macc. xv. 4 (3); Plat., Aristot., Isocr., Polyb., Philo, Plut.) •

όμοιόω, -ῶ: fut. ὁμοιώσω; Pass., 1 aor. ὁμοιώθην, and without augm. δμοιώθην (once Ro. ix. 29 L mrg. T edd. 2, 7, [but see WH. App. p. 161]; cf. B. 34 (30); Sturz, De dial. Maced. etc. p. 124; [cf.] Lob. ad Phryn. p. 153); 1 fut. ὁμοιωθήσομαι; (ὅμοιος); fr. [Hom. and] Hdt. down; Sept. esp. for דָּמָה; a. to make like: τινά τινι; pass. to be or to become like to one: Mt. vi. 8; Acts xiv. 11; Heb. ii. 17; ωμοιώθη ή βασιλ. των ούρ., was made like, took the likeness of, (aor. of the time when the Messiah appeared), Mt. xiii. 24; xviii. 23; xxii. 2; ὁμοιωθήσεται (fut. of the time of the last judgment), Mt. xxv. 1; &s 76, to be made like and thus to become as a thing [i. e. a blending of two thoughts; cf. Fritzsche on Mk. iv. 31; B. § 133, 10; W. § 65, 1 a.], Ro. ix. 29 (נרמה כ Ezek. xxxii. 2). to liken, compare: Tivá Tivi, or tí Tivi, Mt. vii. 24 [RG (see below); xi. 16; Mk. iv. 30 R L txt. Tr mrg.; Lk. vii. 31; xiii. 18, 20; pass. Mt. vii. [24 L T WH Tr txt.], 26; to illustrate by comparison, πως δμοιώσωμεν την βασ. τοῦ θεοῦ, Mk. iv. 30 T WH Tr txt. L mrg. [Comp.: dφομοιόω.]

όμοίωμα, -τος, τό, (όμοιόω), Sept. for צֶלֶם, דְמוּנְת דְמוּנָה. חבנית; prop. that which has been made after the likeness of something, hence a. a figure, image, likeness, representation: Ps. cv. (cvi.) 20; 1 Macc. iii. 48; of the image or shape of things seen in a vision, Rev. ix. 7 [cf. W. 604 (562) (Ezek. i. 5, 26, 28, etc. Plato, in Parmen. p. 132 d., calls finite things ὁμοιώματα, likenesses as it were, in which τὰ παραδείγματα, i. e. al lδέαι or τὰ εΐδη, b. likeness i. e. resemblance (inasare expressed). much as that appears in an image or figure), freq. such as amounts well-nigh to equality or identity: Twos, Ro. vi. 5; viii. 3 (on which see σάρξ, 8 fin. [cf. Weiss, Bibl. Theol. etc. §§ 69 c. note, 78 c. note]); Phil. ii. 7 (see μορφή); εἰκόνος, a likeness expressed by an image, i. e. an image like, Ro. i. 23; ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως 'Aδάμ, in the same manner in which Adam transgressed a command of God [see ἐπί, B. 2 a. η.], Ro. v. 14. Cf. the different views of this word set forth by Holsten, Zum Evangel. des Paulus u. Petrus, p. 437 sqq. and [esp. for exx. in the Jahrbüch. f. protest. Theol. for 1875, p. 451 sqq., and by Zeller, Zeitschr. f. wissensch. Theol. for 1870, p. 301 sqq. [Syn. cf. εἰκών, fin.; Schmidt ch. 191.]*

όμοίως, (ὅμοιος), adv., [fr. Pind., Hdt. down], likewise, equally, in the same way: Mk. iv. 16 (Tr mrg. br. όμ.); Lk. iii. 11; x. 37; xiii. 3 L T Tr WH; 5 R G L Tr mrg.; xvi. 25; xvii. 31: Jn. v. 19; xxi. 13; 1 Pet. iii. 1, 7; v. 5; Ileb. ix. 21; Rev. ii. 15 (for Rec. δ μισῶ); viii. 12; δμοίως καί, Mt. xxii. 26; xxvi. 35; Mk. xv. 31 [here Rec. όμ. δὲ καί]; Lk. v. 33; xvii. 28 R G L; xxii. 36; Jn. vi. 11; 1 Co. vii. 22 R G; όμοίως μέντοι καί, Jude 8; όμοίως δὲ καί, Mt. xxvii. 41 R G (where T om. L br. δὲ καί, Tr br. δέ, WH om. δέ and br. καί); Lk. v. 10; x. 32; 1 Co. vii. 3 (where L br. δέ), 4; Jas. ii. 25; and correctly restored by L Tr mrg. in Ro. i. 27, for R T Tr txt. WH όμοίως τε καί; cf. Fritzsche, Rom. i. p. 77; [W. 571 (531); B. § 149, 8]; όμοίως preceded by καθώς, Lk. vi. 31.

όμοιωστε, -εωε, ή, (ομοιόω); 1. a making like: opp. to ἀλλοίωστε, Plat. rep. 5, 454 c. 2. likeness,

(Plat., Aristot., Theophr.): καθ ὁμοίωσω θεοῦ, after the likeness of God, Jas. iii. 9 fr. Gen. i. 26. [Cf. Trench \$ xv.]*

όμολογέω, -ω; impf. ωμολόγουν; fut. όμολογήσω; 1 aor. ώμολόγησα; pres. pass. 3 pers. sing. ὁμολογεῖται; (fr. ὁμολόγος, and this fr. δμόν and λέγω); fr. [Soph. and] Ildt. 1. prop. to say the same thing as another, i. e. to agree with, assent, both absol. and w. a dat. of the pers.; often so in Grk. writ. fr. Hdt. down; hence univ. to concede; i. e. a. not to refuse, i. e. to promise: τινὶ τὴν ἐπαγγελίαν, Acts vii. 17 L T Tr WH [here R. V. vouchsafe]; foll. by an object. inf., Mt. xiv. 7 (Plat., Dem., b. not to deny, i. e. to confess; declare: joined w. σὖκ ἀρνεῖσθαι, foll. by direct disc. with recitative οτι, Jn. i. 20; foll. by οτι, Heb. xi. 13; τινί τι, οτι, Acts xxiv. 14; to confess, i. e. to admit or declare one's self guilty of what one is accused of: ràs aμαρτίαs, 1 Jn. i. 9 (Sir. iv. 26). 3. to profess (the diff. betw. the Lat. profiteor ['to declare openly and voluntarily'] and confiteor ['to declare fully,' implying the yielding or change of one's conviction; cf. professio fidei, confessio peccatorum] is exhibited in Cic. pro Sest. 51, 109), i. e. to declare openly, speak out freely, [A. V. generally confess; on its constr. see B. § 133, 7]: [foll. by an inf., είδέναι θεόν, Tit. i. 16]; τινί [cf. B. u. s.; W. § 31, 1 f.] foll. by direct disc. with ore recitative, Mt. vii. 23; one is said ὁμολογεῖν that of which he is convinced and which he holds to be true (hence όμ. is disting. fr. πιστεύειν in Jn. xii. 42; Ro. x. 9 sq.): pass. absol., with στόματι (dat. of instrum.) added, Ro. x. 10; tí, Acts xxiii. 8; twá with a predicate acc. [B. u. s.], αὐτὸν Χριστόν, Jn. ix. 22; κύριον (pred. acc.) Ἰησοῦν, Ro. x. 9 [here WH τὸ ῥῆμα . . . ότι κύριος etc., L mrg. Tr mrg. simply ότι etc.; again with ότι in 1 Jn. iv. 15]; Ἰησοῦν Χρ. ἐν σαρκὶ ἐληλυθότα [Tr mrg. WH mrg. ἐληλυθέναι], 1 Jn. iv. 2 and Rec. also in 8 [see below]; ἐρχόμενον ἐν σαρκί, 2 Jn. 7, [cf. B. u. s.; W. 346 (324)]; rivá, to profess one's self the worshipper of one, 1 Jn. iv. 3 [here WH mrg. λύει, cf. Westcott, Epp. of Jn. p. 156 sqq.] and G L T Tr WII in ii. 23; ev with a dat. of the pers. (see ¿v, I. 8 c.), Mt. x. 32; Lk. xii. 8; with cognate acc. giving the substance of the profession [cf. B. § 131, 5; W. § 32, 2], δμολογίαν, 1 Tim. vi. 12 (also foll. by περί τινος, Philo de mut. nom. § 8); τὸ ὅνομά τινος, to declare the name (written in the book of life) to be the name of a follower of me, Rev. iii. 5 G L T Tr WH. 4. Acc. to a usage unknown to Grk. writ. to praise, celebrate, (see έξομολογέω, 2; [B. § 133, 7]): τινί, Heb. xiii. 15. [Comp.: $d\nu\theta$ -(- $\mu\alpha\iota$), $\epsilon \xi$ - $\sigma\mu\sigma\lambda\sigma\gamma\epsilon\omega$.]

όμολογία, -as. ἡ. (ὁμολογέω, q. v. [cf. W. 35 (34)]), in the N. T. profession [R. V. uniformly c on fession]; a. subjectively: ἀρχιερέα τῆς ὑμολ. ἡμῶν. i. e. whom we profess (to be ours), Heb. iii. 1 [but al. refer this to b.]. b. objectively, profession [confession] i. e. what one professes [confesses]: Heb. iv. 14; 1 Tim. vi. 12 (see ὁμολογέω, 3); 13 (see μαρτυρέω, a. p. 391°); τῆς ἐλπίδος, the substance of our profession, which we embrace with hope, Heb. x. 23; εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, relative to the gospēl, 2 Co. ix. 13 (translate, for the obedience ye render to what

ye profess concerning the gospel; cf. ἡ els τὸν τοῦ θεοῦ Χριστὸν ὁμολογία, Justin M. dial. c. Tryph. c. 47,— a constr. occasioned perhaps by ἡ els τὸν Χριστὸν πίστις, Col. ii. 5; [cf. W. 381 (357)]). [(Hdt., Plat., al.)]•

όμολογουμένως, (όμολογέω), adv., by consent of all, confessedly, without controversy: 1 Tim. iii. 16. (4 Macc. vi. 31; vii. 16; xvi. 1; in prof. auth. fr. Thuc., Xen., Plat. down; with ὑπὸ πάντων added, Isocr. paneg. § 33, where see Baiter's note.)*

όμότεχνος, -ον, (όμός and τέχνη), practising the same trade or craft, of the same trade: Acts xviii. 3. (Hdt. 2, 89; Plat., Dem., Joseph., Lcian., al.).

όμοθ, (όμός), [fr. Hom. down], adv., together: Jn. iv. 36; xx. 4; εἶναι όμοῦ, of persons assembled together, Acts ii. 1 L T Tr WH; xx. 18 Lchm.; Jn. xxi. 2. [Syn. see ἄμα, fin.]*

όμόω, see όμνύω.

όμόφρων, -ον, (όμός, φρήν), of one mind, [A.V. like minded], concordant: 1 Pet. iii. 8. (Hom., Hes., Pind., Arstph., Anthol., Plut., al.) •

όμως, (όμός), fr. Hom. down, yet; it occurs twice in the N. T. out of its usual position [cf. W. § 61, 5 f.; B. § 144, 23], viz. in 1 Co. xiv. 7, where resolve thus: τὰ ἄψυχα, καίπερ φωνὴν διδόντα, ὅμως, ἐὰν διαστολὴν ... πῶς κτλ. instruments without life, although giving forth a sound, yet, unless they give a distinction in the sounds, how shall it be known etc., Fritzsche, Conject. spec. i. p. 52; cf. Meyer ad loc.; [W. 344 (323)]; again, ὅμως ἀνθρώπου ... οὐδεὶς ἀθετεῖ for ἀνθρώπου κεκυρ. διαθήκην, καίπερ ἀνθρώπου οὖσαν, ὅμως οὐδεὶς κτλ. a man's established covenant, though it be but a man's, yet no one etc. Gal. iii. 15; ὅμως μέντοι, but yet, nevertheless, [cf. W. 444 (413)], Jn. xii. 42.*

δναρ, τό, (an indecl. noun, used only in the nom. and acc. sing.; the other cases are taken from ὀνειρός), [fr. Hom. down], a dream: κατ' ὅναρ, in a dream, Mt. i. 20; ii. 12 sq. 19, 22; xxvii. 19,—a later Greek phrase, for which Attic writ. used ὅναρ without κατά [q. v. II. 2]; see Lob. ad Phryn. p. 422 sqq.; [Photius, Lex. p. 149, 25 sq.].*

δνάριον, -ου, τό, (dimin. of ὅνος; cf. [W. 24 and] γυναικάριον), a little ass: Jn. xii. 14. (Machon ap. Athen. 13 p. 582 c.; [Epictet. diss. 2, 24, 18].) •

όνειδίζω; impf. ἀνείδιζον; 1 aor. ἀνείδισα; pres. pass. όνειδίζομαι; (ὅνειδος, q. v.); fr. Hom. down; Sept. esp. for ϡͺϫ϶϶; to reproach, upbraid, revile; [on its constr. cf. W. § 32, 1 b. β.; B. § 133, 9]: of deserved reproach, τωά, foll. by ὅτι, Μt. xi. 20; τί (the fault) τινος, foll. by ὅτι, Μk. xvi. 14. of unjust reproach, to revile: τωά, Μt. v. 11; Μk. xv. 32; Lk. vi. 22; Ro. xv. 3 fr. Ps. lxviii. (lxix.) 10; pass. 1 Pet. iv. 14; foll. by ὅτι, 1 Tim. iv. 10 R G Tr mrg. WII mrg.; τὸ αὐτὸ ἀνείδιζον αὐτόν (Rec. αὐτῷ), Μt. xxvii. 44 (see αὐτός, III. 1). to upbraid, cast (favors received) in one's teeth: absol. Jas. i. 5; μετὰ τὸ δοῦναι μὴ ὀνείδιζε, Sir. xli. 22, cf. xx. 14; τωὶ σωτηρίων, deliverance obtained by us for one, Polyb. 9, 31, 4.*

ονειδισμός, -οῦ, ὁ, (ἀνειδίζω), [cf. W. 24], a reproach Ro. xv. 3: 1 Tim. iii. 7; Heb. x. 33; ὁ ὀνειδισμὸς τοῦ Χρε

סיסיים i. e. such as Christ suffered (for the cause of God, from its enemies), Heb. xi. 26; xiii. 13; cf. W. 189 (178). (Plut. Artax. 22; [Dion. Hal.]; Sept. chiefly for הַּיְבָּה, -ous, דּיֹה, (fr. ליְּבִיה to blame, to revile), fr. Hom. down, reproach; i. q. shame: Lk. i. 25. (Sept. chiefly for הַּיִבְּה; three times for הַּיְבָּה disgrace, Is. xxx. 3; Mich.

ii. 6; Prov. xviii. 13.) *

'Ονήσιμος, -ου, δ, (i. e. profitable, helpful; fr. δνησις profit), Onesimus, a Christian, the slave of Philemon: Philem. 10; Col. iv. 9. [Cf. Bp. Lghtft. Com. Intr. § 4; Hackett in B. D.] *

'Ονησίφορος, -ου, δ, [i.e. 'profit-bringer'], Onesiphorus, the name of a certain Christian: 2 Tim. i. 16; iv. 19.*

όνικός, -ή, -όν, (ὄνος), of or for an ass: μύλος δνικός i. e. turned by an ass (see μύλος, 1), Mk. ix. 42 L T Tr WH; Lk. xvii. 2 Rec.; Mt. xviii. 6. Not found elsewhere.*

ονίνημ: fr. Hom. down; to be useful, to profit, help, (Lat. juvo); Mid., pres. δνίναμαι; 2 aor. ἀνήμην (and later ἀνάμην, see Lob. ad Phryn. p. 12 sq.; Kühner § 343 s. v., i. p. 880; [Veitch s. v.]), optat. δναίμην; to receive profit or advantage, be helped [or have joy, (Lat. juvor)]: τινός, of one, Philem. 20 [see Bp. Lghtft. ad loc.]. (Elsewh. in the Scriptures only in Sir. xxx. 2.)*

όνομα, τος, τό, (NOM fothers ΓΝΟ; see Vaniček p. 1239], cf. Lat. nomen [Eng. name], with prefixed o [but see Curtius § 446]), Sept. for Dy, [fr. Hom. down], the name by which a person or a thing is called, and distinguished from others; 1. univ.: of prop. names, Mk. iii. 16; vi. 14; Acts xiii. 8, etc.; των ἀποστόλων τὰ ονόματα, Mt. x. 2; Rev. xxi. 14; ἄνθρωπος or ἀνὴρ ῷ ὅνομα, πόλις η ον., sc. ην, named, foll. by the name in the nom. [cf. B. § 129, 20, 3]: Lk. i. 26 sq.; ii. 25; viii. 41; xxiv. 13, 18; Acts xiii. 6, (Xen. mem. 3, 11, 1); οὖ [L οὖ] τὸ ονομα, Mk. xiv. 32; καὶ τὸ ον. αὐτοῦ, αὐτῆς, etc., Lk. i. 5, 27; ονομα αὐτῷ sc. ἦν or ἐστίν [B. u. s.], Jn. i. 6; iii. 1; xviii. 10; Rev. vi. 8; ὀνόματι, foll. by the name [cf. B. § 129 a. 3; W. 182 (171)], Mt. xxvii. 32; Mk. v. 22; Lk. i. 5; x. 38; xvi. 20; xxiii. 50; Acts v. 1, 34; viii. 9; ix. 10-12, 33, 36; x. 1; xi. 28; xii. 13; xvi. 1, 14; xvii. 34; xviii. 2, 7, 24; xix. 24; xx. 9; xxi. 10; xxvii. 1; xxviii. 7; Rev. ix. 11, (Xen. anab. 1, 4, 11); τοῦνομα (i. e. τὸ ὅνομα), acc. absol. [B. § 131, 12; cf. W. 230 (216)], i.e. by name, Mt. xxvii. 57; δνομά μοι sc. ἐστίν, my name is, Mk. v. 9; Lk. viii. 30, (Οὖτις έμοί γ' ὅνομα, Hom. Od. 9, 366); ἔχειν ὅνομα, foll. by the name in the nom., Rev. ix. 11; καλείν τὸ ὅνομά τινος, foll. by the acc. of the name, see καλέω, 2 a.; καλείν τινα ονόματί τινι, Lk. i. 61; ονόματι καλούμενος, Lk. xix. 2; καλείν τινα έπὶ τῷ ον. Lk. i. 59 (see ἐπί, B. 2 a. η. p. 233b); κατ' ὄνομα (see κατά, II. 3 a. y. p. 328); τὰ ὀνόματα ὑμῶν έγράφη [ένγέγραπται Τ WH Tr] έν τοις ουρανοις, your names have been enrolled by God in the register of the citizens of the kingdom of heaven, Lk. x. 20; τὸ ἔνομά τινος (ἐγράφη) ἐν βίβλφ (τῷ βιβλίω) ζωῆς, Phil. iv. 3; Rev. xiii. 8; ἐπὶ τὸ βιβλίον τῆς ζ. Rev. xvii. 8; ἐκβάλλειν (q. v. 1 h.) τὸ ὅνομά τινος ὡς πονηρών, since the wickedness of the man is called to mind by his name, Lk. vi. 22; ἐπικαλεῖσθαι τὸ ὅνομα τοῦ κυρίου, see ἐπικαλέω, 5; ἐπι-«έκληται τὸ ὄνομά τινος ἐπί τινα, see ἐπικ. 2; ὀνόματα (ὅνομα)

βλασφημίας i. q. βλάσφημα (-μον) [cf. W. § 34, 8 b.; B. § 132, 10], names by which God is blasphemed, his majesty assailed, Rev. xiii. 1; xvii. 3 [RGTr, see γέμω]. so used that the name is opp. to the reality: ovoma exers, ότι (ns, καὶ νεκρὸς εί, thou art said [A. V. hast a name] to live, Rev. iii. 1 (ονομα είχεν, ως επ' 'Αθήνας ελαύνει, Hdt. 7, 138). i.q. title: περὶ ὀνομάτων, about titles (as of the Messiah), Acts xviii. 15; κληρονομείν δνομα, Heb. i. 4; γαρίζεσθαί τινι ὄνομά τι, Phil. ii. 9 (here the title δ κύριος is meant [but crit. txts. read to ovous etc., which many take either strictly or absolutely; cf. Meyer and Bp. Lghtft. ad loc. (see below just before 3)]); spec. a title of honor and authority, Eph. i. 21 [but see Meyer]; & τῷ ἀνόματι Ἰησοῦ, in devout recognition of the title conferred on him by God (i. e. the title & rúpios), Phil. ii. 10 but the interp. of ovoma here follows that of ovoma in vs. 9 above; see Meyer and Bp. Lghtft., and cf. W. 390 2. By a usage chiefly Hebraistic the name is used for everything which the name covers, everything the thought or feeling of which is roused in the mind by mentioning, hearing, remembering, the name, i. e. for one's rank, authority, interests, pleasure, command, excellences, deeds, etc.; thus, είς ὅνομα προφήτου, out of regard for [see els, B. II. 2 d.] the name of prophet which he bears, i. q. because he is a prophet, Mt. x. 41; βαπτίζει» τινὰ είς ὄνομά τινος, by baptism to bind any one to recognize and publicly acknowledge the dignity and authority of one [cf. βαπτίζω, II. b. (aa.)], Mt. xxviii. 19; Acts viii. 16; xix. 5; 1 Co. i. 13, 15. to do a thing εν δνόματί τινος, i. e. by one's command and authority, acting on his behalf, promoting his cause, [cf. W. 390 (365); B. § 147, 10]; as, ό έργόμενος έν δνόματι κυρίου (fr. Ps. cxvii. (cxviii.) 26), of the Messiah, Mt. xxi. 9; xxiii. 39; Mk. xi. 9; Lk. xiii. 35; xix. 38; Jn. xii. 13; ἐν τῷ δνόματι τοῦ πατρός μου, Jn. v. 43; x. 25; ἐν τῷ ὀνόματι τῷ ἰδίφ, of his own free-will and authority, Jn. v. 43; to do a thing εν τώ ον. of Jesus, Acts x. 48; 1 Co. v. 4; 2 Th. iii. 6; and L T Tr WH in Jas. v. 10 [but surely k. here denotes God; cf. 2 f. below]. Acc. to a very freq. usage in the O. T. (cf. קשם יהוֹת), the name of God in the N. T. is used for all those qualities which to his worshippers are summed up in that name, and by which God makes himself known to men; it is therefore equiv. to his divinity, Lat. numen, (not his nature or essence as it is in itself), the divine majesty and perfections, so far forth as these are apprehended, named, magnified, (cf. Winer, Lex. Hebr. et Chald. p. 993; Oehler in Herzog x. p. 196 sqq.; Wittichen in Schenkel iv. p. 282 sqq.); so in the phrases αγιον τὸ ὅνομα αὐτοῦ sc. ἐστίν, Lk. i. 49; ἀγιάζειν τὸ ὄν. τοῦ θεοῦ, Mt. vi. 9; Lk. xi. 2; δμολογείν τφ δν. αὐτοῦ, Heb. xiii. 15; ψάλλειν, Ro. xv. 9; δοξάζειν, Jn. xii. 28; [Rev. xv. 4]; φανεροῦν, γνωρίζειν, Jn. xvii. 6, 26; φοβεῖσθαι τὸ ὅν. τοῦ θεοῦ, Rev. xi. 18; xv. 4 [G L T Tr WH]; διαγγέλλεω, Ro. ix. 17; απαγγέλλειν, Heb. ii. 12; βλασφημείν, Ro. ii. 24; 1 Tim. vi. 1; Rev. xiii. 6; xvi. 9; αγάπην ενδείκνυσθαι είς τὸ ὅν. τοῦ θεοῦ, Heb. vi. 10; τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, ῷ (by attraction for 5 [cf. B. § 143, 8 p. 286; W. § 24, 1; Rec. incorrectly ους]) δέδωκάς μοι, keep them consecrated and united to

thy name (character), which thou didst commit to me to declare and manifest (cf. vs. 6), Jn. xvii. 11; |cf. ὑπὲρ τοῦ άγίου δνόματός σου, οδ κατεσκήνωσας έν ταις καρδίαις ήμων, 'Teaching' etc. ch. 10, 2]. After the analogy of the preceding expression, the name of Christ (Ἰησοῦ, Ἰησοῦ Χριστοῦ, τοῦ κυρίου Ἰησ., τοῦ κυρίου ἡμῶν, etc.) is used in the N.T. of all those things which, in hearing or recalling that name, we are bidden to recognize in Jesus and to profess, accordingly, of his Messianic dignity, divine authority, memorable sufferings, in a word the peculiar services and blessings conferred by him on men, so far forth as these are believed, confessed, commemorated, [cf. Westcott on the Epp. of Jn. p. 232]: hence the phrases εὐαγγελίζεσθαι τὰ περὶ τοῦ ον. Ί. Χρ. Acts viii. 12; μεγαλύνειν τὸ ον. Acts xix. 17; τῷ ὀνόμ [Rec. ἐν τ. ὀν.] αὐτοῦ ἐλπίζειν, Mt. xii. 21 [B. 176 (153)]; πιστεύειν, 1 Jn. iii. 23; πιστ. els τὸ ὄν., Jn. i. 12; ii. 23; iii. 18; 1 Jn. v. 13* [Rec., 13b]; πίστις τοῦ ον. Acts iii. 16; ὁ ὀνομάζων τὸ ὅνομα κυρίου, whoever nameth the name of the Lord sc. as his Lord (see ονομάζω, a.), 2 Tim. ii. 19; κρατείν, to hold fast i. e. persevere in professing, Rev. ii. 13; οὐκ ἀρνεῖσθαι, Rev. iii. 8; τὸ ὅν. Ἰησοῦ ἐνδοξάζεται ἐν ὑμῖν, 2 Th. i. 12; βαστάζειν τὸ ον. ἐνώπιον ἐθνῶν (see βαστάζω, 3), Acts ix. 15; to do or to suffer anything ἐπὶ τῷ ὀνόματι Χρ. see ἐπί, Β. 2 a. β. p. 232^h. The phrase εν τῷ ὀνόματι Χρ. is used in various senses: a. by the command and authority of Christ: b. in the use of the name of Christ see exx. just above. i. e. the power of his name being invoked for assistance, Mk. ix. 38 Rein L T Tr WH (see f. below); Lk. x. 17; Acts iii, 6; iv. 10; xvi. 18; Jas. v. 14; univ. ἐν ποίφ ὀνόματι ἐποιήσατε τοῦτο; Acts iv. 7. c. through the power of Christ's name, pervading and governing their souls, d. in acknowledging, embracing, profess-Mk. xvi. 17. ing, the name of Christ: σωθήναι, Acts iv. 12; δικαιωθήναι, 1 Co. vi. 11; ζωὴν ἔχειν, Jn. xx. 31; in professing and proclaiming the name of Christ, παρρησιάζεσθαι, Acts ix. 27, e. relying or resting on the name of Christ, rooted (so to speak) in his name, i. e. mindful of Christ: ποιείν τι, Col. iii. 17; εὐχαριστείν, Eph. v. 20; αἰτείν τι, i. e. (for substance) to ask a thing, as prompted by the mind of Christ and in reliance on the bond which unites us to him, Jn. xiv. 13 sq.; xv. 16; xvi. 24, [26], and R G L in 23; cf. Ebrard, Gebet im Namen Jesu, in Herzog iv. 692 sqq. God is said to do a thing ev dv. Xp. regardful of the name of Christ, i. e. moved by the name of Christ, for Christ's sake, διδόναι the thing asked, Jn. xvi. 23 T Tr WII ; $\pi \epsilon \mu$ πειν τὸ πνεῦμα τὸ α̈́γ. Jn. xiv. 26. f. εν δνόματι Χριστοῦ, [A. V. for the name of Christ] (Germ. auf Grund Namens Christi), i. e. because one calls himself or is called by the name of Christ: ονειδίζεσθαι, 1 Pet. iv. 14 (equiv. to ώς Χριστιανός, 16). The simple dat. τῷ ὀν. Χρ. signifies by the power of Christ's name, pervading and prompting souls, Mt. vii. 22; so also τῷ ὀνόματι τοῦ κυρίου (i. e. of God) λαλείν, of the prophets, Jas. v. 10 RG; τφ ον. σου, by uttering thy name as a spell, Mk. ix. 38 Ret bez G (see b. above). εἰς τὸ ὄνομα τοῦ Χριστοῦ συνάγεσθαι is used of those who come together to deliberate concerning any matter relating to Christ's cause, (Germ. auf den Na-

men), with the mind directed unto, having regard unto, his name, Mt. xviii. 20. Evekev toù dv. [A. V. for my name's sake], i. e. on account of professing my name, Mt. xix. 29; also διὰ τὸ ὅν. μου, αὐτοῦ, etc.: Mt. x. 22; xxiv. 9; Mk. xiii. 13; Lk. xxi. 17; Jn. xv. 21; 1 Jn. ii. 12; Rev. ii. 3. διά τοῦ δν. τοῦ κυρ. παρακαλεῖν τινα, to be seech one by employing Christ's name as a motive or incentive [cf. W. 381 (357)], 1 Co. i. 10; by embracing and avowing his name, ἄφεσιν άμαρτιῶν λαβεῖν, Acts x. 43. ὑπὲρ τοῦ ον. αὐτοῦ, i.q. for defending, spreading, strengthening, the authority of Christ, Acts v. 41 (see below): ix. 16; xv. 26; xxi. 13; Ro. i. 5; 3 Jn. 7; — [but acc. to the better txts. in Acts v. 41; 3 Jn. 7, τὸ ὄνομα is used absolutely, the Name, sc. kuplov, of the Lord Jesus; so cod. Vat. Jas. v. 14; cf. Lev. xxiv. 11, 16; Bp. Lghtft. on Ignat. ad Eph. 3, 1; B. 163 (142) note; W. 594 (553). So Bp. Lghtft. in Phil. ii. 9; (see 1 above)]. πρὸς τὸ ὅνομα Ἰησοῦ τοῦ Ναζ. ἐναντία πράξαι, Acts xxvi. 9. 3. In imitation of the Hebr. שכות (Num. i. 2, 18, 20; iii. 40, 43; xxvi. 53), the plur. ονόματα is used i.q. persons reckoned up by name: Acts i. 15; Rev. iii. 4; xi. 13. the Lat. nomen, i. q. the cause or reason named : ἐν τῷ ὀνόματι τούτω, in this cause, i. e. on this account, sc. because he suffers as a Christian, 1 Pet. iv. 16 LT Tr WH [al. more simply take ov. here as referring to Xpioriavos preceding]; ἐν ὀνόματι, ὅτι (as in Syriac ? ΔΔΔ) Χριστοῦ έστε, in this name, i. e. for this reason, because ye are

Christ's (disciples), Mk. ix. 41. όνομάζω; 1 aor. ωνόμασα; Pass., pres. ονομάζομαι; 1 aor. ωνομάσθην; (ὅνομα); fr. Hom. down; to name [cf. a. τὸ δνομα, to name i. e. to utter: W. 615 (572)]; pass. Eph. i. 21; τοῦ κυρίου [Rec. Χριστοῦ], the name of the Lord (Christ) sc. as his Lord, 2 Tim. ii. 19 (Sept. for הוכיר שם יהוה, to make mention of the name of Jehovah in praise, said of his worshippers, Is. xxvi. 13; Am. vi. 10); τὸ ὄνομα Ἰησοῦ ἐπί τινα, Acts xix. 13, see ἐπί, C. I. 1 c. p. 234^b mid. b. τινά, with a proper or an appellative name as pred. acc., to name, i. e. give name to, one: Lk. vi. 13 sq.; pass. to be named, i. e. bear the name of, 1 Co. v. 11; ex w. gen. of the one from whom the received name is derived, Eph. iii. 15 (Hom. Il. 10, C. twá or ti, to utter the 68; Xen. mem. 4, 5, 12). name of a person or thing: ὅπου ὢνομάσθη Χριστός, of the lands into which the knowledge of Christ has been carried, Ro. xv. 20 (1 Macc. iii. 9); ονομάζεσθαι of things which are called by their own name because they are present or exist (as opp. to those which are unheard of), 1 Co. v. 1 Rec.; Eph. v. 3. [Comp.: ἐπ-ονομάζω.]*

δνος, -ου, δ, ή, [fr. Hom. down], Sept. for τητη and ηπη, an ass: Lk. xiv. 5 Rec.; Mt. xxi. 5; Jn. xii. 15;—δ, Lk. xiii. 15; ή, Mt. xxi. 2, 7.*

δντως (fr. $\delta \nu$; on advs. formed fr. ptcps. cf. Bttm. Ausf. Spr. § 115 a. Anm. 3; Kühner § 335 Anm. 2), adv., truly, in reality, in point of fact, as opp. to what is pretended, fictitious, false, conjectural: Mk. xi. 32 [see $\tilde{\epsilon}_{X}\omega$, I. 1 f.]; Lk. xxiii. 47; xxiv. 34; Jn. viii. 36; 1 Co. xiv. 25; Gal. iii. 21 and Rec. in 2 Pet. ii. 18; δ , δ , $\tau \delta$

όξος, τος (τους), τό, (όξύς), vinegar (Aeschyl., Hippocr., Arstph., Xen., sqq.; for γχη, Ruth ii. 14; Num. vi. 3, etc.); used in the N. T. for Lat. posca, i. e. the mixture of sour wine or vinegar and water which the Roman soldiers were accustomed to drink: Mt. xxvii. 34 R L mrg., 48; Mk. xv. 36; Lk. xxiii. 36; Jn. xix. 29 sq.*

οξύς, -εία, -ύ, [allied w. Lat. acer, acus, etc.; cf. Curtius § 2]; 1. sharp (fr. Hom. down): ρομφαία, δρέπανον, Rev. i. 16; ii. 12; xiv. 14, 17 sq.; xix. 15, (Is. v. 28; Ps. lvi. (lvii.) 5). 2. swift, quick, (so fr. Hdt. 5, 9 down; cf. ἀκύς fleet): Ro. iii. 15 (Am. ii. 15; Prov. xxii. 29).*

όπή, -ῆs, ἡ, (perh. fr. ὄψ [root ởπ (see ὁράω); cf. Cartius § 627]), prop. through which one can see (Pollux [2, 53 p. 179] ὀπή, δι' ἡs ἔστιν ἰδεῖν, cf. Germ. Luke, Loch [?]), an opening, aperture, (used of a window, Cant. v. 4): of fissures in the earth, Jas. iii. 11 (Ex. xxxiii. 22); of caves in rocks or mountains, Heb. xi. 38 [here R. V. holes]; Obad. 3. (Of various other kinds of holes and openings, in Arstph., Aristot., al.) *

δπισθεν, (see ὀπίσω), adv. of place, from behind, on the back, behind, after: Mt. ix. 20; Mk. v. 27; Lk. viii. 44; Rev. iv. 6; v. 1 (on which see γράφω, 3). As a preposition it is joined with the gen. (like ἔμπροσθεν, ἔξωθεν, etc. [W. § 54, 6; B. § 146, 1]): Mt. xv. 23; Lk. xxiii. 26; [Rev. i. 10 WH mrg.]. (From Hom. down; Sept. for אווא.)*

όπίσω, ([perh.] fr. ή ὅπις; and this fr. ἔπω, ἔπομαι, to follow [but cf. Vaniček p. 530]), adv. of place and time, fr. Hom. down; Sept. for אָחור, אָחור and esp. for אָחור; (at the) back, behind, after; 1. adverbially of place: ξστάναι, Lk. vii. 38; ἐπιστρέψαι ὀπίσω, back, Mt. xxiv. 18 (ὑποστρέφειν ὀπίσω, Joseph. antt. 6, 1, 3); τὰ ὀπίσω, the things that are behind, Phil. iii. 13 (14); els τὰ ὀπίσω ἀπέρχεσθαι, to go backward, Vulg. abire retrorsum, Jn. xviii. 6; to return home, of those who grow recreant to Christ's teaching and cease to follow him, Jn. vi. 66; στρέφεσθαι, to turn one's self back, Jn. xx. 14; ἐπιστρέφειν, to return back to places left, Mk. xiii. 16; Lk. xvii. 31; ὑποστρέψαι els τὰ ὀπίσω, trop., of those who return to the manner of thinking and living already abandoned, 2 Pet. ii. 21 Lchm.; βλέπεω (Vulg. [aspicere or respicere retro [A. V. to look back]), Lk. ix. 62. By a usage unknown to Grk. auth., as a prep. with the gen. [W. § 54, 6; B. § 146, 1]; a. of place: Rev.

i. 10 [WH mrg. δπισθεν]; xii. 15, (Num. xxv. 8; Cant. ii. 9); in phrases resembling the Hebr. [cf. W. 30; B. u. s. and 172 (150)]: οπίσω τινός ἔρχεσθαι to follow any one as a guide, to be his disciple or follower, Mt. xvi. 24; Lk. ix. 23; Mk. viii. 34 R L Tr mrg. WH; [cf. Lk. xiv. 27]; also ἀκολουθεῖν, Mk. viii. 34 G T Tr txt.; Mt. self to one as an attendant and follower, Lk. xxi. 8 (Sir. xlvi. 10); to seek something one lusts after, 2 Pet. ii. 10 [cf. W. 594 (553); Β. 184 (160)]; ἀπέρχομαι δπίσω τινός, to go off in order to follow one, to join one's party, Mk. i. 20; Jn. xii. 19; to run after a thing which one lusts for [cf. B. u. s.], έτέρας σαρκός, Jude 7; δεῦτε ὀπίσω μου (see δεύτε, 1), Mt. iv. 19; Mk. i. 17; ἀποστέλλειν τινά δπίσω τινός, Lk. xix. 14; άφιστάναι, αποσπάν τινα οπίσω αὐτοῦ, to draw one away to (join) his party, Acta v. 37; xx. 30; ἐκτρέπεσθαι, to turn out of the right path, turn aside from rectitude, 1 Tim. v. 15; by a pregnant construction, after θαυμάζειν, to wonder after i. e. to be drawn away by admiration to follow one [B. 185 (160 sq.)], Rev. xiii. 3 (πας ό λαὸς εξέστη οπίσω αὐτοῦ, 1 S. xiii. 7); υπαγε οπίσω μου, [A. V. get thee behind me], out of my sight: Lk. iv. 8 RL br.; Mt. iv. 10 [GL br.]; xvi. 23; Mk. viii. 33. b. of time, after: ἔρχεσθαι οπίσω τινός, to make his public appearance after (subsequently to) one, Mt. iii. 11; Mk. i. 7; Jn. i. 15, 27, 30, (ὀπίσω τοῦ σαββάτου, Neh. xiii. 19).*

όπλζω: [1 aor. mid. impv. 2 pers. plur. ὁπλίσασθε]; (ὅπλον); fr. Hom. down; to arm, furnish with arms; univ. to provide; mid. τί, to furnish one's self with a thing (as with arms); metaph. τὴν αὐτὴν ἔννοιαν ὁπλίσασθε, [A. V. arm yourselves with i. e.] take on the same mind, 1 Pet. iv. 1 (θράσος, Soph. Electr. 995). [Comp.: καθοπλίζω.]*

δπλον [allied to ἔπω, Lat. sequor, socius, etc.; Curtius § 621], -ου, τό, as in class. Grk. fr. Hom. down, any tool or implement for preparing a thing, (like the Lat. arma); hence

1. plur. arms used in warfare, weapons:

Jn. xviii. 3; 2 Co. x. 4; metaph. τῆς δικαιοσύνης, which ἡ δικ. furnishes, 2 Co. vi. 7; τοῦ φωτός, adapted to the light, such as light demands, Ro. xiii. 12 [here L mrg. ἔργα].

2. an instrument: ὅπλα ἀδικίας, for committing unrighteousness, opp. to ὅπλα δικαιοσύνης, for practising righteousness, Ro. vi. 13.*

όποδος, -ola, -olor, (ποδος w. the rel. δ), [fr. Hom. down], of what sort or quality, what manner of: 1 Co. iii. 13; Gal. ii. 6; 1 Th. i. 9; Jas. i. 24; preceded by τοιούτος, [such as], Acts xxvi. 29.*

όπότε, (πότε w. the rel. δ), [fr. Hom. down], when [cf. B. § 139, 34; W. § 41 b. 3]: Lk. vi. 3 R G T (where L Tr WH δτε).*

δπου, (from ποῦ and the rel. δ), [from Hom. down], where;
1. adv. of place,
a. in which place, where;
a. in relative sentences with the Indicative it is used to refer to a preceding noun of place;
as, ἐπὶ τῆς γῆς, ὅπου etc. Mt. vi. 19; add, ib. 20; xiii. 5;
xxviii. 6; Mk. vi. 55; ix. 44, 46, [which verses T WH om. Tr br.], 48; Lk. xii. 33; Jn. i. 28; iv. 20, 46; vi. 23;

vii. 42; x. 40; xi. 30; xii. 1; xviii. 1, 20; xix. 18, 20, 41; xx. 12; Acts xvii. 1; Rev. xi. 8; xx. 10. it refers to érei or éreive to be mentally supplied in what precedes or follows: Mt. xxv. 24, 26; Mk. ii. 4; iv. 15; v. 40; xiii. 14; Jn. iii. 8; vi. 62; vii. 34; xi. 32; xiv. 3; xvii. 24; xx. 19; Ro. xv. 20; Heb. ix. 16; x. 18; Rev. ii. 13. it refers to exec expressed in what follows: Mt. vi. 21; Lk. xii. 34; xvii. 37; Jn. xii. 26; Jas. iii. 16. in imitation of the Hebr. אשר-שם (Gen. xiii. 3; Eccl. ix. 10, etc.): ὅπου ἐκεῖ, Rev. xii. 6 [G T Tr WH], 14, (see ἐκεῖ, a.); ὅπου . . . ἐπ' αὐτῶν, Rev. xvii. 9. ὅπου also refers to men, so that it is equiv. to with (among) whom, in whose house: Mt. xxvi. 57; [add, Rev. ii. 13; cf. W. § 54, 7 fin.]; in which state (viz. of the renewed man), Col. iii. 11. it is loosely connected with the thought to which it refers, so that it is equiv. to wherein [A. V. whereas], 2 Pet. ii. 11 (in the same sense in indir. quest., Xen. mem. 3, 5, 1). Two dv, wherever, - with impf. indic. (see dv, II. 1), Mk. vi. 56 [Tdf. ear]; with acr. subjunc. (Lat. fut. pf.), Mk. ix. 18 (where L T Tr WH οπου cáν); Mk. xiv. 9 [here too TWH ὅπ. ἐάν]; also ὅπου ἐάν (see ea, II.), Mt. xxvi. 13; Mk. vi. 10; xiv. 14, (in both which last pass. L Tr onov av); with subj. pres. Mt. xxiv. 28. β. in indir. questions [yet cf. W. § 57, 2 fin.], with subjunc. aor.: Mk. xiv. 14b; Lk. xxii. b. joined to verbs signifying motion into a place instead of ὅποι, into which place, whither, (see ἐκεῖ, b.): foll. by the indic., Jn. viii. 21 sq.; xiii. 33, 36; xiv. 4; xxi. 18; [Jas. iii. 4 T Tr WH (see below)]; ὅπου đu, where (whither) soever, w. indic. pres., Rev. xiv. 4 L Tr WH [cf. below], cf. B. § 139, 30; with subjunc. pres., Lk. ix. 57 R G T WH [al. on. ear, see below]; Jas. iii. 4 [RGL]; Rev. xiv. 4 RGT (see above); onov car, w. subjunc. pres., Mt. viii. 19, and L Tr in Lk. ix. 57. It gets the force of a conditional particle if (in case that, in so far as, [A. V. whereas (cf. 2 Pet. ii. 11 above)]): 1 Co. iii. 3 (Clem. Rom. 1 Cor. 43, 1, and often in Grk. writ.; cf. Grimm on 4 Macc. ii. 14; Meyer on 1 Co. iii. 3; [Müller on Barn. ep. 16, 6]).

οπτάνω (ΟΠΤΩ): to look at, behold; mid. pres. ptcp. οπτανόμενος; to allow one's self to be seen, to appear: τινί, Acts i. 3. (1 K. viii. 8; Tob. xii. 19; [Graec. Ven. Ex. xxxiv. 24].)

οπτασία, -as, ή, (ὁπτάζω);

1. the act of exhibiting one's self to view: ὀπτασίαι κυρίου, 2 Co. xii. 1 [A. V. visions; cf. Meyer ad loc.] (ἐν ημέραις ὀπτασίας μου, Add. to Esth. iv. l. 44 (13); [cf. Mal. iii. 2]; ῆλιος ἐν ὀπτασία, coming into view, Sir. xliii. 2).

2. a sight, a vision, an appearance presented to one whether asleep or awake: οὐράνιος ὀπτ. Acts xxvi. 19; ἐωρακέναι ὀπτασίαν, Lk. i. 22; w. gen. of appos. ἀγγέλων, Lk. xxiv. 23. A later form for ὄψις [cf. W. 24], Anthol. 6, 210, 6; for πχιρ, Dan. [Theodot.] ix. 23; x. 1, 7 sq.*

όπτός, -ή, -όν, (ὀπτάω [to roast, cook]), cooked, broiled: Lk. xxiv. 42. (Ex. xii. 8, 9; in class. Grk. fr. Hom. down.) *

όπτω, вее όράω.

όπώρα, -as, $\dot{\eta}$, (derived by some fr. ὅπις [cf. ὀπίσω],

ἔπομαι, and šρα; hence, the time that follows the šρα [Curtius § 522]; by others fr. ὀπός [cf. our sap] juice, and šρα, i. e. the time of juicy fruits, the time when fruits become ripe), fr. Hom. down;
1. the season which succeeds θέρος, from the rising of Sirius to that of Arcturus, i. e. late summer, early autumn, our dog-days (the year being divided into seven seasons as follows: ἔαρ, θέρος, ὀπώρα, φθινόπωρον, σπορητός, χειμών, φυταλιά).
2. ripe fruits (of trees): σοῦ τῆς ἐπιθυμίας τῆς ψυχῆς for ὧν ἡ ψυχή σου ἐπιθυμεῖ, Rev. xviii. 14. (Jer. xlvii. (xl.) 10, and often in Grk. writ.) *

όπως, (fr. πως and the relat. δ), with the indicative, a relat. adverb but, like the Lat. ut, assuming also the nature of a conjunction [cf. W. 449 (418 sq.)]. As an Adverb; as, in what manner, how; once so in the N. T. in an indir. question, with the indic.: oùs έγνως, ὅπως κτλ. Lk. xxiv. 20, where cf. Bornemann, Scholia etc. II. A Conjunction, Lat. ut, answering to the Germ. dass, that; in class. Grk. with the optat., and subjunc., and fut. indic.; cf. esp. Klotz ad Devar. ii. 2 p. 681 sqq. But the distinction observed between these constructions by the more elegant Grk. writ. is quite neglected in the N. T., and if we except Mt. xxvi. 59 L T Tr (ὅπως θανατώσουσω), [1 Co. i. 29 Rec. elz], only the subjunctive follows this particle (for in Mk. v. 23, for δπως . . . ζήσεται, L txt. T Tr WH have correctly restored $\tilde{i}\nu a \dots \zeta \hat{\eta} \sigma_{\tilde{\eta}}$; cf. W. 289 (271); B. 233 (201) sq.; [214 (185)]. 1. It denotes the purpose or end, in order that; with the design or to the end that; that; a. without av, - after the present, Mt. vi. 2, 16; Philem. 6; Heb. ix. 15; after coré to be supplied, 1 Pet. ii. 9; after the perfect, Acts ix. 17; Heb. ii. 9; ὅπως μή, Lk. xvi. 26; after the imperfect, Mt. xxvi. 59 [R G (see above)]; Acts ix. 24; after the aorist, Acts ix. 2, 12; xxv. 26; Ro. ix. 17; Gal. i. 4; ὅπως μή, Acts xx. 16; 1 Co. i. 29; after the pluperfect, Jn. xi. 57; after the future, Mt. xxiii. 35; and Rec. in Acts xxiv. 26; after an aor. subjunc. by which something is asked for, Mk. v. 23 Rec.; after imperatives, Mt. ii. 8; v. 16, 45; vi. 4; Acts xxiii. 15, 23; 2 Co. viii. 11; ὅπως μή, Mt. vi. 18; after clauses with wa and the aor. subjunc., Lk. xvi. 28; 2 Co. viii. 14; 2 Th. i. 12. Noteworthy is the phrase ὅπως $\pi\lambda\eta\rho\omega\theta\hat{\eta}$, i. e. that acc. to God's purpose it might be brought to pass or might be proved by the event, of O. T. prophecies and types (see Iva, II. 3 fin.): Mt. ii. 23; viii. 17; xii. 17 (where L T Tr WH "va); xiii. 35. οπως αν, that, if it be possible, Mt. vi. 5 RG; that, if what I have just said shall come to pass, Lk. ii. 35; Acts iii. 20 (19) [R. V. that so]; xv. 17; Ro. iii. 4 [B. 234 (201)]; exx. fr. the Sept. are given in W. § 42, 6. in the Grk. writ. also (cf. W. 338 (317); [B. § 139, 41]), όπως with the subjunctive is used after verbs of praying, entreating, asking, exhorting, to denote what one wishes to be done: Mt. viii. 34 [here L iva]; ix. 38; Lk. vii. 3; x. 2; xi. 37; Acts viii. 15, 24; ix. 2; xxiii. 20; xxv. 3; Jas. v. 16; after a verb of deliber ating: Mt. xii. 14; xxii. 15; Mk. iii. 6, (fr. which exx. it is easy to see how the use noted in Π. arises from the original adverbial force of the particle; for συμβούλ. έλαβον, όπως ἀπολέσωσιν αὐτόν, they took counsel to destroy him is equiv. to how they might destroy him, and also to to this end that they might destroy him; cf. Kühner § 552 Anm. 3, ii. p. 892).*

όραμα, -ros, τό, (ὁράω), that which is seen, a sight, spectacle: Acts vii. 31; Mt. xvii. 9; a sight divinely granted in an ecstasy or in sleep, a vision, Acts x. 17, 19; δι' ὁράματος, Acts xviii. 9; ἐν ὁράματο, Acts ix. 10, 12 [R G]; x. 3; ὅραμα βλέπειν, Acts xii. 9; ἰδεῖν, Acts xi. 5; xvi. 10. (Xen., Aristot., Plut., Ael. v. h. 2, 3 [al. εἰκών]; Sept. several times for הַרְאָה, וְוֹהְ, Chald. אַוְוֹרְ etc.; see ἀπτασία.)*

δρασις, -εως, ή, (ὁράω); 1. the act of seeing: ὀμμάτων χρῆσις εἰς ὅρασιν, Sap. xv. 15; the sense of sight,
Aristot. de anima 3, 2; Diod. 1, 59; Plut. mor. p. 440 sq.;
plur. the eyes, ἐκκόπτειν τὰς ὁράσεις, Diod. 2, 6.
2. appearance, visible form: Rev. iv. 3 (Num. xxiv. 4; Ezek.
i. 5, 26, 28; Sir. xli. 20, etc.).
3. a vision, i. e. an
appearance divinely granted in an ecstasy: Rev. ix. 17;
ὁράσεις ὅψονται, Acts ii. 17 fr. Joel ii. 28. (Sept. chiefly
for הראשם and אות.)*

όρατός, -ή, -όν, (όράω), visible, open to view: neut. plur. substantively, Col. i. 16. (Xen., Plat., Theocr., Philo; Sept.) *

όράω, -ω; impf. 3 pers. plur. ἐώρων (Jn. vi. 2, where L Tr WH εθεώρουν); pf. εώρακα and (T WH in Col. ii. 1, 18; [1 Co. ix. 1]; Tdf. ed. 7 also in Jn. ix. 37; xv. 24; xx. 25; 1 Jn. iii. 6; iv. 20; 3 Jn. 11) έόρακα (on which form cf. [WH. App. p. 161; Tdf. Proleg. p. 122; Steph. Thesaur. s. v. 2139 d.]; Bttm. Ausf. Spr. i. p. 325; [B. 64 (56); Veitch s. v.]), [2 pers. sing. - Kes (Jn. viii. 57 Tr mrg.) see κοπιάω, init.], 3 pers. plur. ἐωράκασιν (and -καν in Col. ii. 1 L Tr WH; Lk. ix. 36 T Tr WH; see yivoμαι, init.); plupf. 3 pers. sing. ἐωράκει (Acts vii. 44); fut. οθομαι (fr. OΠΤΩ), 2 pers. sing. οθει (cf. Bttm. Ausf. Spr. i. p. 347 sq.; Kühner § 211, 3, i. p. 536), Mt. xxvii. 4; Jn. i. 50 (51); xi. 40; but L T Tr WH [G also in Jn. i. 50 (51)] have restored $\delta\psi\eta$ (cf. W. § 13, 2; B. 42 sq. (37)), 2 pers. plur. οψεσθε, Jn. i. 39 (40) T Tr WH, etc.; Pass., 1 aor. ἄφθην; fut. ὀφθήσομαι; 1 aor. mid. subjunc. 2 pers. plur. ὅψησθε (Lk. xiii. 28 [R G L WH txt. Tr mrg.]) fr. a Byzant. form ωψάμην (see Lob. ad Phryn. p. 734, cf. Bttm. Ausf. Spr. ii. 258 sq.; [Veitch s. v.]); Sept. for ראה and ראה; [fr. Hom. down]; דס see, i. e. to see with the eyes: τινὰ ὁρᾶν, ἐωρακέναι, Lk. xvi. 23; Jn. viii. 57; xiv. 7, 9; xx. 18, 25, 29; 1 Co. ix. 1, etc.; fut. οψομαι, Mt. xxviii. 7, 10; Mk. xvi. 7; Rev. i. 7, etc.; τὸν θεόν, 1 Jn. iv. 20; αόρατον ώς όρων, Heb. xi. 27; with a ptcp. added as a predicate [B. 301 (258); W. § 45, 4], Mt. xxiv. 30; Mk. xiii. 26; xiv. 62; Lk. xxi. 27; Jn. i. 51 (52); δωρακέναι οτ δίψεσθαι τὸ πρόσωπόν τινος, Col. ii. 1; Acts xx. 25; δ (which divine majesty, i. e. τοῦ θείου λόγου) εωράκαμεν τοις όφθαλμοις ήμων (on this addition cf. W. 607 (564); [B. 398 (341)]), 1 Jn. i. 1; οψεσθαί τινα i. e. come to see, visit, one, Heb. xiii. 23; έωρακέναι Christ, i.e. to have seen him exhibiting proofs of his divinity

and Messiahship, Jn. vi. 36; ix. 37; xv. 24; 600x and οθεσθαι with an acc. of the thing, Lk. xxiii. 49; Jn. i. 50 (51); iv. 45; vi. 2 [L Tr WH εθεώρουν]; xix. 85; Acts ii. 17; vii. 44; Rev. xviii. 18 [Rec.], etc.; [έρχ. κ. δψεσθε (sc. ποῦ μένω), Jn. i. 40 (39) TTrWH; cf. B. 290 (250)]; ὄψη τὴν δόξαν τοῦ θεοῦ, the glory of God displayed in a miracle, Jn. xi. 40. metaph. δύνεσθαι τον θεόν, τον κύριον. to be admitted into intimate and blessed fellowship with God in his future kingdom, Mt. v. 8; Heb. xii. 14; also τὸ πρόσωπον τοῦ θεοῦ, Rev. xxii. 4 — (a fig. borrowed from those privileged to see and associate with kings; see βλέπω, 1 b. β.); οὐκ είδος θεοῦ έωράκατε, trop. i. q. his divine majesty as he discloses it in the Scriptures ve have not recognized, Jn. v. 37; cf. Meyer ad loc. to see with the mind, to perceive, know: absol. Ro. xv. 21; τινά foll. by a ptcp. in the acc. [B. § 144, 15 b.; W. § 45, 4], Acts viii. 23; vi, Col. ii. 18; with a ptcp. added, Heb. ii. 8; foll. by ori, Jas. ii. 24; to look at or upon, observe, give attention to: eis rwa, Jn. xix. 37 (Soph. El. 925; Xen. Cyr. 4, 1, 20; είς τι, Solon in Diog. Laërt. 1, 52); έωρακέναι παρὰ τῷ πατρί, to have learned from [see παρά, II. b.] the father (a metaphorical expression borrowed fr. sons, who learn what they see their fathers doing), Jn. viii. 38 (twice in Rec.; once in LTTrWH); Christ is said to deliver to men à émparer, the things which he has seen, i. e. which he learned in his heavenly state with God before the incarnation, i. e. things divine, the counsels of God, Jn. iii. 11, 32; ἐωρακέναι θεόν, to know God's will, 3 Jn. 11; from the intercourse and influence of Christ to have come to see (know) God's majesty, saving purposes, and will [cf. W. 273 (257)], Jn. xiv. 7, 9; in an emphatic sense, of Christ, who has an immediate and perfect knowledge of God without being taught by another, Jn. i. 18; vi. 46; οψεσθαι θεὸν καθώς ἐστιν, of the knowledge of God that may be looked for in his future kingdom, 1 Jn. iii. 2; όψεσθαι Christ, is used in reference to the apostles, about to perceive his invisible presence among them by his influence upon their souls through the Holy Spirit, Jn. xvi. 16 sq. 19; Christ is said overbas the apostles, i. e. will have knowledge of 3. to see i. e. to become acquainted them, ibid. 22. with by experience, to experience: ζωήν, i. q. to become a partaker of, Jn. iii. 36; ἡμέραν, (cf. Germ. erleben; see eide, I. 5), Lk. xvii. 22 (Soph. O. R. 831). a. i. q. to take heed, beware, [see esp. to, look to; i. e. B. § 139, 49; cf. W. 503 (469)]: $\delta \rho a \mu \dot{\eta}$, with acr. subjunc., see that . . . not, take heed lest, Mt. viii. 4; xviii. 10; Mk. i. 44; 1 Th. v. 15; supply τοῦτο ποιήσης in Rev. xix. 10; xxii. 9, [W. 601 (558); B. 395 (338)], (Xen. Cyr. 3, 1, 27, where see Poppo; Soph. Philoct. 30, 519; El. 1003); foll. by an impv., Mt. ix. 30; xxiv. 6; δράτε καὶ προσέχετε ἀπό, Mt. xvi. 6; ὁρᾶτε, βλέπετε ἀπό, Mk. viii. 15; όρατε, και φυλάσσεσθε από, Lk. xii. 15; όρα, τί μέλλεις ποιείν, i.q. weigh well, Acts xxii. 26 Rec. (δρα τί ποιείς, Soph. Philoct. 589). b. i. q. to care for, pay heed to: σὺ ὄψη [R G ὄψει (see above)], see thou to it, that will be thy concern, [cf. W. § 40, 6], Mt. xxvii. 4; plur., 24; Acts xviii. 15, (Epict. diss. 2, 5, 30; 4, 6, 11 sq.; [Antonin. 5, 25 (and Gataker ad loc.)]). 5. Pass. 1 sor. 506nr, I was seen, showed myself, appeared [cf. B. 52] (45)]: Lk. ix. 31; with dat. of pers. (cf. B. u. s., [also § 134, 2; cf. W. § 31, 10]): of angels, Lk. i. 11; xxii. 43 [L br. WH reject the pass.]; Acts vii. 30, 35, (Ex. iii. 2); of God, Acts vii. 2 (Gen. xii. 7; xvii. 1); of the dead, Mt. xvii. 3; Mk. ix. 4, cf. Lk. ix. 31; of Jesus after his resurrection, Lk. xxiv. 34; Acts ix. 17; xiii. 31; xxvi. 16; 1 Co. xv. 5-8; 1 Tim. iii. 16; of Jesus hereafter to return, Heb. ix. 28; of visions during sleep or ecstasy, Acts xvi. 9; Rev. xi. 19; xii. 1, 3; in the sense of coming upon unexpectedly, Acts ii. 3; vii. 26. fut. pass. &r οφθήσομαί σοι, on account of which I will appear unto thee, Acts xxvi. 16; on this pass. see W. § 39, 3 N. 1; cf. B. 287 (247). [Comp.: ἀφ-, καθ-, προ-οράω.]

[SYN. δραν, βλέπειν, both denote the physical act: δρ. in general, $\beta\lambda$, the single look; $\delta\rho$, gives prominence to the discerning mind, \$\beta\alpha\$ to the particular mood or point. When the physical side recedes, $\delta \rho$ denotes perception in general (as resulting principally from vision), the prominence in the word of the mental element being indicated by the constr. of the acc. w. inf. (in contrast with that of the ptcp. required w. βλέπειν), and by the absol. δράς; βλέπ. on the other hand, when its physical side recedes, gets a purely outward sense, look (i. e. open, incline) towards, Lat. spectare, vergere. Schmidt ch. xi. Cf. θεωρέω, σκοπέω, είδω, I. fin.]

όργή, -η̂s, ή, (fr. ὀργάω to teem, denoting an internal motion, esp. that of plants and fruits swelling with juice [Curtius § 152]; cf. Lat. turgere alicui for irasci alicui in Plaut. Cas. 2, 5, 17; Most. 3, 2, 10; cf. Germ. arg, Aerger), in Grk. writ. fr. Hesiod down the natural disposition, temper, character; movement or agitation of soul, impulse, desire, any violent emotion, but esp. (and chiefly in Attic) anger. In bibl. Grk. anger, wrath, indignation, (on the distinction between it and θυμός, see θυμός. 1): Eph. iv. 31; Col. iii. 8; Jas. i. 19 sq.; μετ' ὀργῆς, indignant, [A. V. with anger], Mk. iii. 5; χωρὶς ὀργής, 1 Tim. ii. 8; anger exhibited in punishing, hence used for the punishment itself (Dem. or. in Mid. § 43): of the punishments inflicted by magistrates, Ro. xiii. 4; διὰ τὴν οργήν, i. e. because disobedience is visited with punishment, ib. 5. The doyn attributed to God in the N. T. is that in God which stands opposed to man's disobedience, obduracy (esp. in resisting the gospel) and sin, and manifests itself in punishing the same: Jn. iii. 36; Ro. i. 18; iv. 15; ix. 22°; Heb. iii. 11; iv. 3; Rev. xiv. 10; xvi. 19; xix. 15; absol. ή ὀργή, Ro. xii. 19 [cf. W. 594 (553)]; σκεύη οργής, vessels into which wrath will be poured (at the last day), explained by the addition κατηρτισμένα είς ἀπώλειαν, Ro. ix. 22b; ή μελλουσα ὀργή, which at the last day will be exhibited in penalties, Mt. iii. 7; Lk. iii. 7, [al. understand in these two pass. the (national) judgments immediately impending to be referred to—at least primarily]; also ή ὀργή ή ἐρχομένη, 1 Th. i. 10; ἡμέρα ὀργῆς, the day on which the wrath of God will be made manifest in the punishment of the wicked [cf. W. § 30, 2 a.], Ro. ii. 5; and ή ήμέρα ή μεγάλη της οργής αὐτοῦ (Rev. vi. 17; see ἡμέρα, 3 ad fin.); ἔρχεται ή ὀργή τοῦ θεοῦ ἐπί τινα, the wrath of God cometh upon I straight course; metaph. to act uprightly, Gal. ii. 14 [cf.

one in the infliction of penalty [cf. W. § 40, 2 a.], Eph. v. 6; Col. iii. 6 [T Tr WH om. L br. έπί etc.]; εφθασε [-KEV L txt. WH mrg.] en' autous n opyn, 1 Th. ii. 16; so ή ὀργή passes over into the notion of retribution and punishment, Lk. xxi. 23; Ro. [ii. 8]; iii. 5; v. 9; Rev. xi. 18; τέκνα ὀργής, men exposed to divine punishment, Eph. ii. 3; εἰς ὀργήν, unto wrath, i. e. to undergo punishment in misery, 1 Th. v. 9. doyn is attributed to Christ also when he comes as Messianic judge, Rev. vi. 16. (Sept. for ינכה, wrath, outburst of anger, בחמה, ועם, שרה קצף, חרון, etc.; but chiefly for אָר.) Cf. Ferd. Weber. Vom Zorne Gottes. Erlang. 1862; Ritschl, Die christl. Lehre v. d. Rechtfertigung u. Versöhnung, ii. p. 118 sqq.

όργίζω: Pass., pres. ὀργίζομαι; 1 aor. ὡργίσθην; (ὀργή); fr. Soph., Eur., and Thuc. down; to provoke, arouse to anger; pass to be provoked to anger, be angry, be wroth, (Sept. for חְרָה, מְצַף, also for חָרָה etc.): absol., Mt. xviii. 34; xxiii. 7; Lk. xiv. 21; xv. 28; Eph. iv. 26 [B. 290 (250); cf. W. §§ 43, 2; 55, 7]; Rev. xi. 18; τωί, Mt. v. 22; ἐπί τινι, Rev. xii. 17 [Lom. ἐπί] as in 1 K. xi. 9; [Andoc. 5, 10]; Isocr. p. 230 c.; [cf. W. 232 (218)]. [COMP.: παρ-οργίζω.]*

όργίλος, -η, -ον, (ὀργή), prone to anger, irascible, [A. ∇ . soon angry]: Tit. i. 7. (Prov. xxii. 24; xxix. 22; Xen. de re equ. 9, 7; Plat. [e. g. de rep. 411 b.]; Aristot. [e. g. eth. Nic. 2, 7, 10]; al.)

οργικά, -as, ή, (ορέγω to stretch out), the distance across the breast from the tip of one middle finger to the tip of the other when the arms are outstretched; five or six feet, a fathom: Acts xxvii. 28. (Hom., Hdt., Xen., al.) *

όρίγω: (cf. Lat. rego, Germ. recken, strecken, reichen, [Eng. reach; Curtius § 153]); fr. Hom. down; to stretch forth, as xeipa, Hom. Il. 15, 371, etc.; pres. mid. [cf. W. p. 252 (237) note], to stretch one's self out in order to touch or to grasp something, to reach after or desire something: with a gen. of the thing, 1 Tim. iii. 1; Heb. xi. 16; φιλαργυρίας, to give one's self up to the love of money (not quite accurately since φιλαργ. is itself the ορεξις; [cf. Ellicott ad loc.]), 1 Tim. vi. 10.*

όρεινός, -ή, -όν, (όρος), mountainous, hilly; ή όρεινή [WH όρινή, see I; ι] sc. χώρα [cf. W. 591 (550)] (which is added in Hdt. 1, 110; Xen. Cyr. 1, 8, 3), the mountaindistrict, hill-country: Lk. i. 39, 65, (Aristot. h. a. 5, 28, 4; Sept. for הָר, Gen. xiv. 10; Deut. xi. 11; Josh. ii. 16, etc.).*

ορεξιε, -εως, ή, (ὀρέγομαι, q. v.), desire, longing, craving, for; eager desire, lust, appetite: of lust, Ro. i. 27. It is used both in a good and a bad sense, as well of natural and lawful and even of proper cravings (of the appetite for food, Sap. xvi. 2 sq.; Plut. mor. p. 635 c.; al.; enστήμης, Plat. de fin. p. 414 b.), as also of corrupt and unlawful desires, Sir. xviii. 30; xxiii. 6; alovos and loγιστικαὶ ὀρέξεις are contrasted in Aristot. rhet. 1, 10, 7. [Cf. Trench § lxxxvii.]*

όρθο-ποδέω, -ω; (ὀρθόπους with straight feet, going straight; and this fr. δρθός and πούς); to walk in a spós, I. 3 f.]. Not found elsewhere; [cf. W. 26; 102 (96)].

δρθός

όρθός, -ή, -όν, (ΟΡΩ, ὄρνυμι [to stir up, set in motion; acc. to al. fr. r. to lift up; cf. Fick iii. p. 775; Vaniček p. 928; Curtius p. 348]), straight, erect; i. e. a. upright: ἀνάστηθι, Acts xiv. 10; so with στῆναι in 1 Esdr. ix. 46, and in Grk. writ., esp. Hom. b. opp. to σκολιός, straight i. e. not crooked: τροχιαί, Heb. xii. 13 (for τψ, Prov. xii. 15 etc.; [Pind., Theogn., al.]).*

ορθοτομέω, -ω; (ορθοτόμος cutting straight, and this fr. 1. to cut straight: τàs ὁδούς, to ορθός and τέμνω); cut straight ways, i. e. to proceed by straight paths, hold a straight course, equiv. to to do right (for ישר), Prov. iii. 6; xi. 5, (viam secare, Verg. Aen. 6, 899). dropping the idea of cutting, to make straight and smooth; Vulg. recte tracto, to handle aright: τον λόγον της άλη- θ elas, i. e. to teach the truth correctly and directly, 2 Tim. ii. 15; τον ἀληθη λόγον, Eustath. opusec. p. 115, 41. (Not found elsewhere [exc. in eccles. writ. (W. 26); e. g. constt. apost. 7, 31 έν τ. τοῦ κυρίου δόγμασιν; cf. Suicer ii. 508 sq.]. Cf. καινοτομέω, to cut new veins in mining; dropping the notion of cutting, to make something new, introduce new things, make innovations or changes, etc.) *

δρθρίζω: 3 pers. sing. impf. δρθρίζευ; (δρθρος); not found in prof. auth. ([cf. W. 26; 33; 91 (87)]; Moeris [p. 272 ed. Pierson] δρθρεύει ἀττικῶς, ὀρθρίζει ἐλληνικῶς); Sept. often for מַּשְׁיִח; (cf. Grimm on 1 Macc. iv. 52 and on Sap. vi. 14); to rise early in the morning: πρός τινα, to rise early in the morning in order to betake one's self to one, to resort to one early in the morning, (Vulg. manico ad aliquem), Lk. xxi. 38, where see Meyer.*

όρθρινός, -ή, -όν, (fr. ὅρθρος; cf. ἡμερινός, ἐσπερινός, ὁπωρινός, πρωῖνός), a poetic [Anth.] and later form for ὅρθριος (see Lob. ad Phryn. p. 51; Sturz, De dial. Maced. et Alex. p. 186; [W. 25]), early: Rev. xxii. 16 Rec.; Lk. xxiv. 22 L T Tr WH. (Hos. vi. 4; Sap. xi. 23 (22).)*

δρθριος, -a, -oν, (fr. δρθρος, q. v.; cf. δψιος, πρώῖος), early; rising at the first dawn or very early in the morning: Lk. xxiv. 22 RG (Job xxix. 7; 3 Macc. v. 10, 23). Cf. the preced. word. [Hom. (h. Merc. 143), Theogn., al.]*

δρθρος, -ου, δ, (fr. ΟΡΩ, δρνυμι to stir up, rouse; cf. Lat. orior, ortus), fr. Hes. down; Sept. for אוני dawn, and several times for אוני daybreak, dawn: δρθρου βαθέσς or βαθέως (see βαθέως and βαθύς [on the gen. cf. W. § 30, 11; B. § 132, 26]), at early dawn, Lk. xxiv. 1; δρθρου, at daybreak, at dawn, early in the morning, Jn. viii. 2 (Hes. opp. 575; Sept. Jer. xxv. 4; xxxiii. (xxvi.) 5, etc.); ὑπὸ τὸν δρθρου, Acts v. 21 (Dio Cass. 76, 17). * δοθῶς. (ὀρθός), adv. rightly: Mk. vii. 35: Lk. vii. 43:

δρθώς, (ὀρθός), adv., rightly: Mk. vii. 35; Lk. vii. 43; x. 28; xx. 21. [Aeschyl. and Hdt. down.]*

όρξω; 1 aor. ὅρισα; Pass., pf. ptep. ὑρισμένος; 1 aor. ptep. ὁρισθείς; (fr. ὅρος a boundary, limit); fr. [Aeschyl. and] Hdt. down; to define: i e.

1. to mark out the boundaries or limits (of any place or thing): Hdt., Xen., Thue., al.; Num. xxxiv. 6; Josh. xiii. 27.

2. to determine, appoint: with an acc. of the thing, ἡμέραν, Heb.

iv. 7; καιρούς, Acts xvii. 26, (numerous exx. fr. Grk. auth. are given in Bleek, Hebr.-Br. ii. 1 p. 538 sq.); pass. ὁρισμένος, 'determinate,' settled, Acts ii. 23; τδ ὁρισμ. that which hath been determined, acc. to appointment, decree, Lk. xxii. 22; with an acc. of pers. Acts xvii. 31 (δ by attraction for ὅν [W. § 24,1; B. § 143, 8]); pass. with a pred. nom. Ro. i. 4 (for although Christ was the Son of God before his resurrection, yet he was openly appointed [A.V. declared] such among men by this transcendent and crowning event); ὁρίζω, to ordain, determine, appoint, Acts x. 42; foll. by an inf. Acts xi. 29 (Soph. fr. 19 d. [i. e. Aegeus (539), viii. p. 8 ed. Brunck]). [Comp.: ἀφ., ἀπο-δε-, προ-ορίζω.]*

[όρινός, see όρεινός.]

όρκιζω; (ὅρκος);

1. to force to take an oath, to administer an oath to: Xen. conviv. 4, 10; Dem., Polyb.; cf. Lob. ad Phryn. p. 361.

2. to adjure, (solemnly implore), with two acc. of pers., viz. of the one who is adjured and of the one by whom he is adjured (cf. Matthiae § 413, 10; [B. 147 (128)]): 1 Th. v. 27 R G (see ἐνορκίζω); Mk. v. 7; Acts xix. 13. (Sept. for γ΄3ν΄π, τινά foll. by κατά w. gen., 1 K. ii. (iii.) 42; 2 Chr. xxxvi. 13; ἐν, Neh. xiii. 25.) [Comp.: ἐν-, ἐξ-ορκίζω.]*

δρκος, -ου, δ, (fr. ἔργω, εἴργω; i. q. ἔρκος an enclosure, confinement; hence Lat. orcus), [fr. Hom. down], Sept. for אָרָהָשִׁ, an oath: Mt. xiv. 7, 9; xxvi. 72; Mk. vi. 26; Lk. i. 73 [W. 628 (583); B. § 144, 13]; Acts ii. 80 [W. 226 (212); 603 (561)]; Heb. vi. 16 sq.; Jas. v. 12; by meton. that which has been pledged or promised with an oath; plur. vows, Mt. v. 33 [(cf. Wünsche ad loc.)].*

όρκωμοσία, -as, ἡ, (όρκωμοτέω [ὅρκος and ὅμνυμ]; cf. ἀπωμοσία, ἀντωμοσία), affirmation made on oath, the taking of an oath, an oath: Heb. vii. 20 (21), 21, 28. (Ezek. xvii. 18; 1 Esdr. viii. 90 (92); Joseph. antt. 16, 6, 2. Cf. Delitzsch. Com. on Heb. l. c.) *

όρμάω, -ω: 1 aor. δρμησα; (fr. όρμή); 1. trans. to set in rapid motion, stir up, incite, urge on; so fr. Hom. down. 2. intrans. to start forward impetuously, to rush, (so fr. Hom. down): εἶs τι, Mt. viii. 32; Mk. v. 13; Lk. viii. 33; Acts xix. 29; ἐπί τυα, Acts vii. 57.*

δρμή, -η̂s, η̂, [fr. r. sar to go, flow; Fick i. p. 227; Curtius § 502], fr. Hom. down, a violent motion, impulse: Jas. iii. 4; a hostile movement, onset, assault, Acts xiv. 5 [cf. Trench § lxxxvii.]. •

δρμημα, -τος, τό, (όρμω), a rush, impulse: Rev. xviii. 21 [here A. V. violence]. (For πτρ. outburst of wrath, Am. i. 11; Hab. iii. 8, cf. Schleusner, Thesaur. iv. p. 123; an enterprise, venture, Hom. Il. 2, 356, 590, although interpreters differ about its meaning there [cf. Ebeling, Lex. Hom. or L. and S. s. v.]; that to which one is impelled or hurried away by impulse, [rather, incitement, stimulus], Plut. mor. [de virt. mor. § 12] p. 452c.)

δρνιον, -ου, τό, a bird: Rev. xviii. 2; xix. 17, 21. (Sept.; Hom., Thuc., Xen., Plat., Joseph. antt. 3, 1, 5.)*

δρνιξ [so codd. * D], i. q. δρνις (q. v.): Lk. xiii. 34 Tdf. The nom. is not found in prof. writ., but the trisyllabic forms δρνιχος, δρνιχι for δρνιθος, etc., are used in Doric; [Photius (ed. Porson, p. 348, 22) "Ιωνες δρνιξ... καὶ Δωριεῖς ὅρνιξ. Cf. Curtius p. 495].*

δρνις, -ιθος, δ, ή, (ΟΡΩ, δρνυμ [see δρθρος]); 1. a bird; so fr. Hom. down. 2. spec. a cock, a hen: Mt. xxiii. 37; Lk. xiii. 34 [Tdf. δρνιξ, q. v.]; (so Aeschyl. Eum. 866; Xen. an. 4, 5, 25; Theocr., Polyb. 12, 26, 1; [al.]).*

όροθεσία, -as, ή, (fr. ὁροθέτης; and this fr. ὅρος [a boundary; see ὅριον], and τίθημι);
a. prop. a setting of boundaries, laying down limits.
b. a definite limit;
plur. bounds, Acts xvii. 26. (Eccl. writ.; [W. 25].)*

όρος, -ους, τό, (ΟΡΩ, ὅρνυμι [i. e. a rising; see ὅρθρος]), [fr. Hom. down], Sept. for ¬¬¬, a mountain: Mt. v. 14; Lk. iii. 5; Rev. vi. 14, and often; τὸ ὅρος, the mountain nearest the place spoken of, the mountain near by [but see ὁ, II. 1 b.], Mt. v. 1; Mk. iii. 13; Lk. ix. 28; Jn. vi. 3, 15; plur. ὅρη, Mt. xviii. 12; xxiv. 16; Mk. v. 5; Rev. vi. 16, etc.; gen. plur. ὀρέων (on this uncontracted form, used also in Attic, cf. Bitm. Gram. § 49 note 3; W. § 9, 2 c.; [B. 14 (13); Dindorf in Fleckeisen's Jahrb. for 1869 p. 83]), Rev. vi. 15; ὄρη μεθιστάνειν a proverb. phrase, used also by rabbin. writ., to remove mountains, i. e. to accomplish most difficult, stupendous, incredible things: 1 Co. xiii. 2, cf. Mt. xvii. 20; xxi. 21; Mk. xi. 23.

לְּרָהְ, etc.: to dig: to make τί by digging, Mk. xii. 1; דּוֹ פְּרָהוּ, Mt. xxi. 33; i. q. to make a pit, ἐν τῷ γῷ, Mt. xxv. 18 [here T Tr WII ὀρ. γῆν]. [Comp.: δι-, ἐξ-ορύσσω.]* ὀρφανός, -ή, -όν, (OPΦOΣ, Lat. orbus; [Curtius § 404]), fr. Ilom. Od. 20, 68 down, Sept. for מוֹרְיִי, 'bereft (of a father, of parents), Jas. i. 27 [A. V. fatherless]; of those bereft of a teacher, guide, guardian, Jn. xiv. 18 (Lam. v. 3).*

δρχίσμαι, -οῦμαι: 1 aor. ἀρχησάμην; (fr. χορός, by transposition ὀρχός; cf. ἄρπω, ἀρπάζω, and Lat. rapio, μορφή and Lat. forma; [but these supposed transpositions are extremely doubtful, cf. Curtius § 189; Fick iv. 207, 167. Some connect ὀρχέσμαι with r. argh 'to put in rapid motion'; cf. Vaniček p. 59]); to dance: Mt. xi. 17; xiv. 6; Mk. vi. 22; Lk. vii. 32. (From Hom. down; Sept. for ¬¬¬, 1 Chr. xv. 29; Ecclus. iii. 4; 2 S. vi. 21.)

'δ₅, η, δ, the postpositive article, which has the force of I. a demonstrative pronoun, this, that, (Lat. hic, haec, hoc; Germ. emphat. der, die, das); in the N. T. only in the foll. instances: δ₅ δ₆, but he (Germ. er aber), Jn. v. 11 L Tr WH; [Mk. xv. 23 T Tr txt. WH; cf. B. § 126, 2]; in distributions and distinctions: δ₅ μèν... δ₅ δ₆, this... that, one... another, the one... the other, Mt. xxi. 35; xxii. 5 L T Tr WH; xxv. 15; Lk. xxiii. 33; Acts xxvii. 44; Ro. xiv. 5; 1 Co. vii. 7 R G; xi. 21; 2 Co. ii. 16; Jude 22; δ μèν... δ δ₆, the one... the other, Ro. ix. 21; [δ μèν... δ δ₆... δ δ₆, some... some, Mt. xiii. 23 L T WH]; δ δ₆... δ δ₆... δ δ₆, some... some... some... some... some... some...

Mt. xiii. 8; \$\phi\$ (masc.) μèν ... άλλφ (δè) ... ἐτέρφ δέ [but LTTr WH om. this δέ] κτλ. 1 Co. xii. 8-10; δ μèν ... άλλο δέ [L txt. T Tr WH καὶ άλλο], Mk. iv. 4; with a variation of the construction also in the foll. pass. : δ μèν ... καὶ ἔτερον, Lk. viii. 5; οδε μέν with the omission of οδε δέ by anacoluthon, 1 Co. xii. 28; δε μèν ... δ δὲ ἀσθενῶν etc. one man ... but he that is weak etc. Ro. xiv. 2. On this use of the pronoun, chiefly by later writers from Demosth. down, cf. Matthiae § 289 Anm. 7; Kühner § 518, 4 b. ii. p. 780; [Jelf § 816, 3 b.]; Butm. Gram. § 126, 3; B. 101 (89); W. 105 (100); Fritzsche on Mk. p. 507.

II. a relative pronoun who, which, what; in the common constr., acc. to which the relative agrees as respects its gender with the noun or pron. which is its antecedent, but as respects case is governed by its own verb, or by a substantive, or by a preposition: ό ἀστηρ δυ είδου, Mt. ii. 9; ό . . Ἰουδαίος, οῦ ό ἔπαινος κτλ. Ro. ii. 29; ούτος περὶ οὖ έγὼ ἀκούω τοιαῦτα, Lk. ix. 9; ἀπὸ της ημέρας, ἀφ' ης, Acts xx. 18; θεὸς δι' οδ, έξ οδ, 1 Co. viii. 6, and numberless other exx. it refers to a more remote noun in 1 Co. i. 8, where the antecedent of 5s is not the nearest noun Ἰησοῦ Χριστοῦ, but τῷ θεῷ in 4; yet cf. W. 157 (149); as in this passage, so very often elsewhere the relative is the subject of its own clause: arho os etc. Jas. i. 12; πâs ős, Lk. xiv. 33; οὐδεὶς őς, Mk. x. 29; Lk. xviii. 29, and many other exx. 2. in constructions peculiar in some respect; a. the gender of the relative is sometimes made to conform to that of the following noun: της αὐλης, ο έστι πραιτώριον, Mk. xv. 16; λαμπάδες, δ είσι (L έστιν) τὰ πνεύματα, Rev. iv. 5 [LT WH]; σπέρματι, ős έστι Χριστός, Gal. iii. 16; add, Eph. i. 14 [L WH txt. Tr mrg. 6]; vi. 17; 1 Tim. iii. 15; Rev. v. 8 [T WH mrg. d]; cf. Herm. ad Vig. p. 708; Matthiae § 440 p. 989 sq.; W. § 24, 3; B. § 143, 3. b. in constructions ad sensum [cf. B. § 143, 4]; a. the plural of the relative is used after collective nouns in the sing. [cf. W. § 21, 3; B. u. s.]: πλήθος πολύ, οἱ ἦλθον, Lk. vi. 17; παν τὸ πρεσβυτέριου, παρ' ων, Acts xxii. 5; γενεας, εν οίς, β. κατά πᾶσαν πόλιν, εν αίς, Acts xv. 36; Phil. ii. 15. ταύτην δευτέραν ύμιν γράφω επιστολήν, έν αίς (because the preceding context conveys the idea of two Epistles). 2 Pet. iii. 1. y. the gender of the relative is conformed not to the grammatical but to the natural gender of its antecedent [cf. W. § 21, 2; B. u. s.]: παιδάριον ος, Jn. vi. 9 LT Tr WH; θηρίον ős, of Nero, as antichrist, Rev. xiii. 14 L T Tr WH; κεφαλή δς, of Christ, Col. ii. 19; [add μυστήριον ős etc. 1 Tim. iii. 16 G L T Tr WH; cf. B. u. s.; W. 588 sq. (547)]; σκεύη (of men) ους, Ro. ix. 24; εθνη οί, Acts xv. 17; xxvi. 17; τέκνα, τεκνία οί, Jn. i. 13; Gal. iv. 19; 2 Jn. 1, (Eur. suppl. 12); τέκνον ős, Philem. 10. In attractions [B. § 143, 8; W. §§ 24, 1; 66, 4 sqq.]; a. the accusative of the rel. pron. depending on a trans. verb is changed by attraction into the oblique case of its antecedent: κτίσεως ής εκτισεν ὁ θεός, Mk. xiii. 19 [RG]; τοῦ ῥήματος οδ εἶπεν, Mk. xiv. 72 [Rec.]; add, Jn. iv. 14; vii. 31, 39 [but Tr mrg. WH mrg. 8]; xv. 20; xxi. 10; Acts iii. 21, 25; vii. 17, 45; ix. 36; x. 39; xxii. 10; Ro. | xv. 18; 1 Co. vi. 19; 2 Co. i. 6; x. 8, 13; Eph. i. 8; Tit.

iii. 5 [RG], 6; Heb. vi. 10; ix. 20; Jas. ii. 5; 1 Jn. iii. 24; Jude 15; for other exx. see below; in Soa if ou yerσκει, Mt. xxiv. 50; τἢ παραδόσει ἢ παρεδώκατε, Mk. vii. 13; add, Lk. ii. 20; v. 9; ix. 43; xii. 46; xxiv. 25; Jn. xvii. 5; Acts ii. 22; xvii. 31; xx. 38; 2 Co. xii. 21; 2 Th.i. 4; Rev. xviii. 6; cf. W. § 24, 1; [B. as above]. Rarely attraction occurs where the verb governs the dative [but see below]: thus, κατέναντι οδ ἐπίστευσε θεοῦ for κατέναντι θεού, φ επίστευσε (800 κατέναντι), Ro. iv. 17; φωνής, ής εκραξα (for ή [al. ήν, cf. W. 164 (154 sq.) B. 287 (247)]), Acts xxiv. 21, cf. Is. vi. 4; (ήγετο δε καὶ των εαυτού τε πιστών, οίς ήθετο και ων ηπίστει πολλούς, for και πολλούς τούτων, οίς ηπίστει, Xen. Cyr. 5, 4, 39; ων έγω έντετύχηκα οὐδείς, for οὐδεὶς τούτων, οἶς έντετ. Plato, Gorg. p. 509 a.; Protag. p. 361 e.; de rep. 7 p. 531 e.; παρ' δν βοηθείς, οὐδεμίαν λήψει χάριν, for παρά τούτων, οίς κτλ. Aeschin. f. leg. p. 43 (117); cf. Fritzsche, Ep. ad Rom. i. p. 237; [B. § 143, 11; W. 163 (154) sq.; but others refuse to recognize this rare species of attraction in the N. T.; cf. Meyer on Eph. i. 8]). The foll. expressions, however, can hardly be brought under this construction: The yaptτος ης εχαρίτωσεν (as if for η), Eph. i. 6 LT Tr WH; της κλήσεως, ης εκλήθητε, Eph. iv. 1; διά της παρακλήσεως ης παρακαλούμεθα, 2 Co. i. 4, but must be explained agreeably to such phrases as χάριν χαριτοῦν, κλησιν καλεῖν, etc., ſ(i. e. accus. of kindred abstract subst.; cf. W. §32, 2; B. § 131, 5); cf. W. [and B. u. s.]. β. The noun to which the relative refers is so conformed to the case of the relative clause that either aa. it is itself incorporated into the relative construction, but without the article [B. § 143, 7; W. § 24, 2 b.]: δν έγω ἀπεκεφάλισα Ἰωάννην, ούτος ηγέρθη, for Ἰωάννης, ον κτλ. Mk. vi. 16; add, Lk. xxiv. 1; Philem. 10; Ro. vi. 17; els fu oikían, ekel, i. q. ev tíj olkía, els ββ. it is placed before the relaην, Lk. ix. 4; or tive clause, either with or without the article [W. § 24, 2 a.; B. § 144, 13]: τὸν ἄρτον δν κλωμεν, οὐχὶ κοινωνία τοῦ σώματος, 1 Co. x. 16; λίθον ον απεδοκίμασαν οἱ οἰκοδομοῦντες, οὖτος ἐγενήθη (for ὁ λίθος, δς κτλ.), Mt. xxi. 42; Mk. xii. 10; Lk. xx. 17; 1 Pet. ii. 7. y. Attraction in the phrases ἄχρι ης ημέρας for ἄχρι της ημέρας, η [W. § 24, 1 fin.]: Mt. xxiv. 38; Lk. i. 20; xvii. 27; Acts i. 2; acts ης ημέρας for ἀπὸ της ημέρας, η, Col. i. 6, 9; δυ τρόπου, as, just as, for τοῦτον τὸν τρόπον ον or o, Mt. xxiii. 37; Lk. xiii. 34; Acts vii. 28; [preceded or] foll. by ovrws, Acts i. 11; 2 Tim. iii. 8. 8. A noun common to both the principal clause and the relative is placed in the relative clause after the relative pron. [W. 165 (156)]: ἐν φ κρίματι κρίνετε, κριθήσεσθε, for κριθ. εν τώ κρίματι, εν ώ κρίνετε, Mt. vii. 2; xxiv. 44; Mk. iv. 24; Lk. xii. 40, etc. The Neuter o a. refers to nouns of the masculine and the feminine gender, and to plurals, when that which is denoted by these nouns is regarded as a thing [cf. B. § 129, 6]: λεπτὰ δύο, ὅ ἐστι κοδράντης, Mk. xii. 42; αγάπην, δ έστι σύνδεσμος, Col. iii. 14 L T Tr WH; αστους, o etc. Mt. xii. 4 L txt. T Tr WH. b. is used in the phrases [B. u. s.] — ő coru, which (term) signifies: Boaveργές δ έστιν υίοι βρ. Mk. iii. 17; add, v. 41; vii. 11, 34; Heb. vii. 2; δ έστι μεθερμηνευόμενον, and the like: Mt.

i. 23; Mk. xv. 34; Jn. i. 38 (39), 41 (42) sq.; ix. 7; xx. c. refers to a whole sentence [B. u. s.]: τοῦτον ανέστησεν δ θεός, οδ . . . έσμεν μάρτυρες, Acts ii. 82; iii. 15; περὶ οὖ . . . ὁ λόγος, Heb. v. 11; δ καὶ ἐποίησαν (and the like), Acts xi. 30; Gal. ii. 10; Col. i. 29; 8 (which thing viz. that I write a new commandment [cf. B. §143, 3]) ἐστιν ἀληθές, 1 Jn. ii. 8; δ (sc. to have one's lot assigned in the lake of fire) έστιν δ θάνατος δ δεύτερος, Rev. xxi. 8. 4. By an idiom to be met with from Hom. down, in the second of two coördinate clauses a pronoun of the third person takes the place of the relative (cf. Passow ii. p. 552b; [L. and S. s. v. B. IV. 1]; B. § 143, 6; [W. 149 (141)]): δε έσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῆ οἰκία μὴ καταβάτω, Lk. xvii. 31; ἐξ οδ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, 1 Co. viii. 6. 5. Sometimes, by a usage esp. Hebraistic, an oblique case of the pronoun avrós is introduced into the relative clause redundantly; as, hs τὸ θυγάτριον αὐτης, Mk. vii. 25; see αὐτός, II. 5. The relative pron. very often so includes the demonstrative outos or exervos that for the sake of perspicuity a demons. pron. must be in thought supplied, either in the clause preceding the relative clause or in that which follows it [W. § 23, 2; B. § 127, 5]. The foll. examples may suffice: a. a demons. pron. must be added in thought in the preceding clause: of hroimagran, for τούτοις δοθήσεται, οίς ήτ. Mt. xx. 28; δείξαι (sc. ταῦτα), ά δεί γενέσθαι, Rev. i. 1; xxii. 6; φ for εκείνος φ, Lk. vii. 43, 47; οδ for τούτφ οδ, Ro. x. 14; with the attraction of δν for τούτων å, Lk. ix. 36; Ro. xv. 18; δν for ταῦτα δν. Mt. vi. 8; with a prep. intervening, ξμαθεν ἀφ' ὧν (for άπὸ τούτων δ) ἔπαθεν, Heb. v. 8. b. a demons. pron. must be supplied in the subsequent clause: Mt. x. 38; Mk. ix. 40; Lk. iv. 6; ix. 50; Jn. xix. 22; Ro. ii. 1, and 7. Sometimes the purpose and end is exoften. pressed in the form of a relative clause (cf. the Lat. qui for ut is): ἀποστέλλω ἄγγελον, ôs (for which Lchm. in Mt. has καί) κατασκευάσει, who shall etc. i. q. that he may etc., Mt. xi. 10; Mk. i. 2; Lk. vii. 27; [1 Co. ii. 16]; so also in Grk. auth., cf. Passow s. v. VIII. vol. ii. p. 553; [L. and S. s. v. B. IV. 4]; Matthiae § 481, d.; [Kühner § 563, 3 b.; Jelf § 836, 4; B. § 139, 32];— or the cause: δν παραδέχεται, because he acknowledges him as his own, Heb. xii. 6; - or the relative stands where sore might be used (cf. Matthiae § 479 a.; Krüger § 51, 13, 10; [Kühner § 563, 3 e.]; Passow s. v. VIII. 2, ii. p. 553b; [L. and S. u. s.]): Lk. v. 21; vii. 49. 8. For the interrog. Tis, rl, in indirect questions (cf. Ellendt, Lex. Soph. ii. 372; [cf. B. § 139, 58]): οὐκ ἔχω ὁ παραθήσω, Lk. xi. 6; by a later Grk. usage, in a direct quest. (cf. W. § 24, 4; B. § 139, 59): ἐφ' δ (or Rec. ἐφ' φ) πάρει, Mt. xxvi. 50 (on which sand the more than doubtful use of os in direct quest.] see ἐπί, B. 2 a. ζ. p. 233 and C. I. 2 g. γ. aa. p. 235b). 9. Joined to a preposition it forms a periphrasis for a conjunction [B. 105 (92)]: dve &v, for αντὶ τούτων ὅτι, - because, Lk. i. 20; xix. 44; Acts xii. 23; 2 Th. ii. 10; for which reason, wherefore, Lk. xii. 3 (see αντί, 2 d.); ἐφ' φ, for that, since (see ἐπί, B. 2 a. δ. p. 233°); ab' ob, (from the time that), when, since, Lk. xiii. 25

xxiv. 21, [see $d\pi\delta$, I. 4 b. p. 58^{b}]; $d\chi\rho\iota\varsigma$ ov, see $d\chi\rho\iota$, 1 d.; ¿É où, whence, Phil. iii. 20 cf. W. § 21, 3; [B. § 143, 4 a.]; τως ού, until (see τως, II. 1 b. a. p. 268t); also μέχρις ού, Mk. xiii. 30; ¿v ø, while, Mk. ii. 19; Lk. v. 34; Jn. v. 7; ev ols, meanwhile, Lk. xii. 1; [cf. ev, I. 8 e.]. With particles: os av and os car, whosoever, if any one ever, see av, II. 2 and eav, II. p. 163°; ov eav, wheresoever (whithersoever) with subjunc., 1 Co. xvi. 6 [cf. B. 105 (92)]. Ös ye, see yé, 2. Ös kai, who also, he who, (cf. Klotz ad Devar. ii. 2 p. 636): Mk. iii. 19; Lk. vi. 13 sq.; x. 39 [here WII br. 4]; Jn. xxi. 20; Acts i. 11; vii. 45; x. 39 [Rec. om. καί]; xii. 4; xiii. 22; xxiv. 6; Ro. v. 2; 1 Co. xi. 23; 2 Co. iii. 6; Gal. ii. 10; Heb. i. 2, etc.; &s καὶ αὐτός, who also himself, who as well as others: Mt. xxvii. 57. δς δήποτε, whosoever, Jn. v. 4 Rec.; ὅσπερ [or ὅς περ L Tr txt.], who especially, the very one who (cf. Klotz ad Devar. ii. 2 p. 724): Mk. xv. 6 [but here TWH Tr mrg. 11. The genitive of, now read δν παρητοῦντο, q. v.]. used absolutely [cf. W. 590 (549) note; Jelf § 522, Obs. 1], becomes an adverb (first so in Attic writ., cf. Passow II. p. 546*; [Meisterhans § 50, 1]); a. where (Lat. ubi): Mt. ii. 9; xviii. 20; Lk. iv. 16 sq.; xxiii. 53; Acts i. 13; xii. 12; xvi. 13; xx. 6 [T Tr mrg. 8xov]; xxv. 10; xxviii. 14; Ro. iv. 15; ix. 26; 2 Co. iii. 17; Col. iii. 1; Heb. iii. 9; Rev. xvii. 15; after verbs denoting motion (see ἐκεῖ, b.; ὅπου, 1 b.) it can be rendered whither [cf. W. § 54, 7; B. 71 (62)], Mt. xxviii. 16; Lk. x. 1; xxiv. 28; 1 Co. xvi. 6. b. when (like Lat. ubi i.q. eo tempore quo, quom): Ro. v. 20 (Eur. Iph. Taur. 320), [but al. take of in Ro. l. c. locally].

όσάκις, (όσος), relative adv., as often as; with the addition of dv, as often soever as, 1 Co. xi. 25 sq. [RG; cf. W. § 42, 5 a.; B. § 139, 34]; also of edo, [LTTr WH in 1 Co. l. c.]; Rev. xi. 6. [(Lys., Plat., al.)]

όσγε, for ős γε, see γέ, 2.

όσιος, -a, -oν, and once (1 Tim. ii. 8) of two terminations (as in Plato, legg. 8 p. 831 d.; Dion. Hal. antt. 5, 71 fin.; cf. W. § 11, 1; B. 26 (23); the fem. occurs in the N. T. only in the passage cited); fr. Aeschyl. and Hdt. down; Sept. chiefly for קקיד (cf. Grimm, Exgt. Holbeh. on Sap. p. 81 [and reff. s. v. dyios, fin.]); undefiled by sin, free from wickedness, religiously observing every moral obligation, pure, holy, pious, (Plato, Gorg. p. 507 b. περί μέν ανθρώπους τα προσήκοντα πράττων δίκαι' αν πράττοι, περί δε θευ ος δσια. The distinction between diracos and ootos is given in the same way by Polyb. 23, 10, 8; Schol. ad Eurip. Hec. 788; Charit. 1, 10; [for other exx. see Trench § lxxxviii.; Wetstein on Eph. iv. 24; but on its applicability to N. T. usage see Trench u. s.; indeed Plato elsewh. (Euthyphro p. 12 e.) makes diracos the generic and docos the specific term]); of men: Tit. i. 8; Heb. vii. 26; οἱ δσιοι τοῦ θεοῦ, the pious towards God, God's pious worshippers, (Sap. iv. 15 and often in the Psalms); so in a peculiar and pre-eminent sense of the Messiah [A. V. thy Holy One]: Acts ii. 27; xiii. 35, after Ps. xv. (xvi.) 10; xeipes (Aeschyl. cho. 378; Soph. O. C. 470), 1 Tim. ii. 8. of God, holy: Rev. xv. 4; xvi. 5, (also in prof. auth. occasion-

ally of the gods; Orph. Arg. 27; hymn. 77, 2; of God in Deut. xxxii. 4 for ישר; Ps. cxliv. (cxlv.) 17 for דקסיד cf. Sap. v. 19); rà ooia David, the holy things (of God) promised to David, i. e. the Messianic blessings, Acts xiii. 34 fr. Is. lv. 3.*

όσιότης, -ητος, ή, (όσιος), piety towards God, fidelity in observing the obligations of piety, holiness: joined with δικαιοσύνη (see δσιος [and δικαιοσύνη, 1 b.]): Lk. i. 75; Eph. iv. 24; Sap. ix. 3; Clem. Rom. 1 Cor. 48, 4. (Xen., Plat., Isocr., al.; Sept. for ישר, Deut. ix. 5; for הַאָּ, 1 K. ix. 4.) [Meinke in St. u. Krit. '84 p. 743; Schmidt ch. 181.] * όσίως, (ὅσιος), [fr. Eur. down], adv., piously, holily: joined with δικαίως, 1 Th. ii. 10 (άγνῶς καὶ ὁσίως κ. δε-

καίως, Theoph. ad Autol. 1, 7).*

όσμή, -η̂s, ή, (ὄζω [q. v.]), a smell, odor: Jn. xii. 3; 2 Co. ii. 14; θανάτου (LTTrWH ἐκ θαν.), such an odor as is emitted by death (i. e. by a deadly, pestiferous thing, a dead body), and itself causes death, 2 Co. ii. 16; ζωης (or ἐκ ζωης) such as is diffused (or emitted) by life, and itself imparts life, ibid. [A. V. both times savor]; ὀσμή εὐωδίας, Eph. v. 2; Phil. iv. 18; see εὐωδία, b. (Tragg., Thuc., Xen., Plat., al.; in Hom. οδμή; Sept. for חית.)*

όσος, -η, -ον, [fr. Hom. down], a relative adj. corresponding to the demon. τοσούτος either expressed or understood, Lat. quantus, -a, -um; used a. of space [as great as]: τὸ μῆκος αὐτῆς (Rec. adds τοσοῦτόν ἐστιν) όσον καὶ [G T Tr WH om. καί] τὸ πλάτος, Rev. xxi. 16; of time [as long as]: ἐφ' ὅσον χρόνον, for so long time as, so long as, Ro. vii. 1; 1 Co. vii. 39; Gal. iv. 1; also without a prep., δσον χρόνον, Mk. ii. 19; neut. ἐφ' ὅσον, as long as, Mt. ix. 15; 2 Pet. i. 13, (Xen. Cyr. 5, 3, 25); έτι μικρόν δσον δσον, yet a little how very, how very, (Vulg. modicum [ali]quantulum), i. e. yet a very little while, Heb. x. 37 (Is. xxvi. 20; of a very little thing, Arstph. vesp. 213; cf. Herm. ad Vig. p. 726 no. 93; W. 247 (231) note; B. § 150, 2). b. of abundance and multitude; how many, as many as; how much, as much as: neut. 800, Jn. vi. 11; plur. 800, as many (men) as, all who, Mt. xiv. 36; Mk. iii. 10; Acts iv. 6, 34; xiii. 48; Ro. ii. 12; vi. 3; Gal. iii. 10, 27; Phil. iii. 15; 1 Tim. vi. 1; Rev. ii. 24; δσαι ἐπαγγελίαι, 2 Co. i. 20; ὅσα ἰμάτια, Acts ix. 39; neut. plur., absol. [A. V. often whatsoever], Mt. xvii. 12; Mk. x. 21; Lk. xi. 8; xii. 3; Ro. iii. 19; xv. 4; Jude 10; Rev. i. 2. πάντες ὅσοι, [all as many as], Mt. xxii. 10 [here T WH π. ous]; Lk. iv. 40; Jn. x. 8; Acts v. 36 sq.; neut. πάντα ὅσα [all things whatsoever, all that], Mt. xiii. 46; xviii. 25; xxviii. 20; Mk. xii. 44; Lk. xviii. 22; Jn. iv. 29 [T WH Tr mrg. #. d], 39 [T WH Tr txt. π. ã]; πολλά ὄσα, Jn. xxi. 25 R G, (Hom. Īl. 22, 380; Xen. Hell. 3, 4, 3). бою . . . обтог, Ro. viii. 14; боа ... ταῦτα, Phil. iv. 8; ὅσα ... ἐν τούτοις, Jude 10; ὅσοι . . . αὐτοί, Jn. i. 12; Gal. vi. 16. δσοι αν or ἐάν, how many soever, as many soever as [cf. W. § 42, 3]; foll. by an indic. pret. (see dv, II. 1), Mk. vi. 56; by an indic. pres. Rev. iii. 19; by a subjunc. aor., Mt. xxii. 9; Mk. iii. 28; vi. 11; Lk. ix. 5 [Rec.]; Acts ii. 39 [here Lchm. obs ar]; Rev. xiii. 15; ooa dv, Mt. xviii. 18; Jn. xi. 22; xvi. 13

[RG]; mávra őga áv, all things whatsoever: foll. by subjunc. pres. Mt. vii. 12; by subjunc. sor., Mt. xxi. 22; xxiii. 3; Acts iii. 22. ooa in indirect disc.; how many things: Lk. ix. 10; Acts ix. 16; xv. 12; 2 Tim. i. 18. of importance: ooa, how great things, i. e. how extraordinary, in indir. disc., Mk. iii. 8 [L mrg. a]; v. 19 sq.; Lk. viii. 39; Acts xiv. 27; xv. 4, [al. take it of number in these last two exx. how many; cf. b. above]; how great (i. e. bitter), κακά, Acts ix. 13. measure and degree, in comparative sentences, acc. neut. ὅσον . . . μᾶλλον περισσότερον, the more . . . so much the more a great deal (A. V.), Mk. vii. 36; καθ' ὅσον with a compar., by so much as with the compar. Heb. iii. 3; καθ' ὅσον :.. κατὰ τοσοῦτον [τοσοῦτο L T Tr WII], Heb. vii. 20, 22; καθ ὅσον (inasmuch) as foll. by οὕτως, Heb. ix. 27; τοσούτω with a compar. foll. by ὅσω with a compar., by so much . . . as, Heb. i. 4 (Xen. mem. 1, 4, 40; Cyr. 7, 5, 5 sq.); without τοσούτω, Heb. viii. 6 [A. V. by how much]; τοσούτφ μάλλον, όσφ (without μάλλον), Heb. x. 25; ὅσα . . . τοσοῦτον, how much . . . so much, Rev. xviii. 7; ἐφ' ὅσον; for as much as, in so far as, without ἐπὶ τοσοῦτο, Mt. xxv. 40, 45; Ro. xi. 18.

δσπερ, ήπερ, ὅπερ, see ὅς, ή, ὅ, 10.

όστέον, contr. ὀστοῦν, gen. -οῦ, τό, [akin to Lat. os, ossis; Curtius § 213, cf. p. 41], a bone: Jn. xix. 36; plur. ὀστέα, Lk. xxiv. 39; gen. ὀστέων, (on these uncontr. forms cf. [WH. App. p. 157]; W. § 8, 2 d.; [B. p. 13 (12)]), Mt. xxiii. 27; Eph. v. 30 [RGTr mrg. br.]; Heb. xi. 22. (From Hom. down; Sept. very often for pyp.).

όστις, ήτις, ὅ,τι (separated by a hypodiastole [comma], to distinguish it from ore; but L T Tr write ore, without a hypodiastole [cf. Tdf. Proleg. p. 111], leaving a little space between 5 and $\tau\iota$; [WH 5 $\tau\iota$]; cf. W. 46 (45 sq.); [Lipsius, Gramm. Untersuch. p. 118 sq.; WH. Intr. § 411]), gen. ourwos (but of the oblique cases only the acc. neut. 8,71 and the gen. 670v, in the phrase 6ws 670v, are found in the N. T.), [fr. Hom. down], comp. of os and vis, hence prop. any one who; i. e. 1. whoever, every one who: fores simply, in the sing, chiefly at the beginning of a sentence in general propositions, esp. in Matt.; w. an indic. pres., Mt. xiii. 12 (twice); Mk. viii. 34 (where L Tr WH el res); Lk. xiv. 27; neut. Mt. xviii. 28 Rec.; w. a fut., Mt. v. 39 [RG Tr mrg.], 41; xxiii. • 12, etc.; Jas. ii. 10 R G; plur. olrives, whosoever (all those who): w. indic. pres., Mk. iv. 20; Lk. viii. 15; Gal. v. 4; w. indic. aor., Rev. i. 7; ii. 24; xx. 4; πâs ὅστις, w. indic. pres. Mt. vii. 24; w. fut. Mt. x. 32; ootis w. subjunc. (where av is wanting very rarely [cf. W. § 42, 3 (esp. fin.); B. § 139, 31]) aor. (having the force of the fut. pf. in Lat.), Mt. xviii. 4 Rec.; Jas. ii. 10 L T Tr WH. οστις αν w. subjunc. aor. (Lat. fut. pf.), Mt. x. 33 [R G T]; xii. 50; w. subjunc. pres. Gal. v. 10 [cáv T Tr WII]; neut. w. subjunc. aor., Lk. x. 35; Jn. xiv. 13 [Tr mrg. WH mrg. pres. subjunc.]; xv. 16 [Tr mrg. WH mrg. pres. subjunc.]; with subjunc. pres., Jn. ii. 5; 1 Co. xvi. 2 [Tr WH ἐάν; WH mrg. aor. subjunc.]; δ ἐάν τι for ὅ,τι aν w. subjunc. aor. Eph. vi. 8 [R G]; παν ο,τι αν or εάν w. subjunc. pres., Col. iii. 17, 23 [Rec.; cf. B. § 139, 19;

W. § 42, 37. 2. it refers to a single person or thing, but so that regard is had to a general notion or class to which this individual person or thing belongs, and thus it indicates quality: one who, such a one as. of such a nature that, (cf. Kühner § 554 Anm. 1, ii. p. 905; [Jelf § 816, 5]; Lücke on 1 Jn. i. 2, p. 210 sq.): ἡγούμενος, ὅστις ποιμανεῖ, Mt. ii. 6; add, Mt. vii. 26; xiii. 52; xvi. 28; xx. 1; xxv. 1; Mk. xv. 7; Lk. ii. 10; vii. 37; viii. 3; Jn. viii. 25; xxi. 25 [Tdf. om. the vs.]; Acts xi. 28; xvi. 12; xxiv. 1; Ro. xi. 4; 1 Co. v. 1; vii. 13 [Tdf. el res]; Gal. iv. 24, 26; v. 19; Phil. ii. 20; Col. ii. 23; 2 Tim. i. 5; Heb. ii. 3; viii. 5; x. 11; xii. 5; Jas. iv. 14; 1 Jn. i. 2; Rev. i. 12; ix. 4; xvii. 12; δ ναὸς τοῦ θεοῦ αγιός έστιν, οἶτινές έστε ὑμεῖς (where οἵτινες makes reference to avos) and such are ye, 1 Co. iii. 17 [some refer it to vaos]. 3. Akin to the last usage is that whereby it serves to give a reason, such as equiv. to seeing that he, inasmuch as he: Ro. xvi. 12 [here Lchm. br. the cl.]; Eph. iii. 13; [Col. iii. 5]; Heb. viii. 6; plur., Mt. vii. 15; Acts x. 47; xvii. 11; Ro. i. 25, 32; ii. 15; vi. 2; ix. 4; xvi. 7; 2 Co. viii. 10; [Phil. iv. 3 (where see Bp. Lghtft.)]: 1 Tim. i. 4; Tit. i. 11; 1 Pet. ii. 11. Acc. to a later Greek usage it is put for the interrogative ris in direct questions (cf. Lob. ad Phryn. p. 57; Lachmann, larger ed., vol. i. p. xliii; B. 253 (218); cf. W. 167 (158)); thus in the N. T. the neut. 5, 71 stands for τί i. q. διὰ τί in Mk. ii. 16 T Tr WH [ef. 7 WH mrg.]; ix. 11, 28, (Jer. ii. 36; 1 Chr. xvii. 6 - for which in the parallel, 2 S. vii. 7, "iva vi appears; Barnab. ep. 7, 9 [(where see Müller); cf. Tdf. Proleg. p. 125; Evang. Nicod. pars i. A. xiv. 3 p. 245 and note; cf. also Soph. Lex. s. v. 4]); many interpreters bring in Jn. viii. 25 here; but respecting it see $d\rho\chi\dot{\eta}$, 1 b. 5. It differs scarcely at all from the simple relative os (cf. Matthiae p. 1073; B. § 127, 18; [Krüger § 51, 8; Ellicott on Gal. iv. 24; cf. Jebb in Vincent and Dickson's Hdbk. to Modern Greek, App. § 24]; but cf. C. F. A. Fritzsche in Fritzschiorum opusce. p. 182 sq., who stoutly denies it): Lk. ii. 4; ix. 30; Acts xvii. 10; xxiii. 14; xxviii. 18; Eph. i. 23. 6. ểws ỗτου, on which see ểws, II. 1 b. β. p. 268^b mid.

όστράκινος, -η, -ον, (ὅστράκινα, 2 Tim. ii. 20; with the added suggestion of frailty, 2 Co. iv. 7. (Jer. xix. 1, 11; xxxix. (xxxii.) 14; Is. xxx. 14, etc.; Hippocr., Anthol., [al.].) •

σσφρησιε, -εωε, ή, (δσφραίνομαι [to smell]), the sense of smell, smelling: 1 Co. xii. 17. (Plat. Phaedo p. 111 b. [(yet cf. Stallbaum ad loc.)]; Aristot., Theophr.)*

cf. Chandler §§ 658, 659; Tdf. Proleg. p. 101], -ύος, ή, fr. Aeschyl. and Hdt. down;

1. the hip (loin), as that part of the body where the ζώνη was worn (Sept. for Δ΄): Mt. iii. 4; Mk. i. 6; hence περιζώννυσθαι τὰς ὀσφύας, to gird, gird about, the loins, Lk. xii. 35; Eph. vi. 14; and ἀναζώνν. τὰς ὀσφ. [to gird up the loins], 1 Pet. i. 13; on the meaning of these metaph. phrases see ἀνα-ζώννυμ.

2. a loin, Sept. several times for ΣΥΥΝ,

the (two) loins, where the Hebrews thought the generative power (semen) resided [?]; hence καρπὸς τῆς ὀσφύος, fruit of the loins, offspring, Acts ii. 30 (see καρπός, 1 fin.); ἐξέρχεσθαι ἐκ τῆς ὀσφύος τινός, to come forth out of one's loins i. e. derive one's origin or descent from one, Heb. vii. 5 (see ἐξέρχομαι, 2 b.); ἔτι ἐν τῆ ὀσφύῖ τινός, to be yet in the loins of some one (an ancestor), Heb. vii. 10.*

όταν, a particle of time, comp. of ότε and αν, at the time that, whenever, (Germ. dann wann; wann irgend); used of things which one assumes will really occur, but the time of whose occurrence he does not definitely fix (in prof. auth. often also of things which one assumes can occur, but whether they really will or not he does not know; hence like our in case that, as in Plato, Prot. p. 360 b.; Phaedr. p. 256 e.; Phaedo p. 68 d.); [cf. W. a. with the subjunctive § 42, 5; B. § 139, 33]; present: Mt. vi. 2, 5; x. 23; Mk. xiii. 11 [here Rec. sor.]; xiv. 7; Lk. xi. 36; xii. 11; xiv. 12 sq.; xxi. 7; Jn. vii. 27; xvi. 21; Acts xxiii. 35; 1 Co. iii. 4; 2 Co. xiii. 9; 1 Jn. v. 2; Rev. x. 7; xviii. 9; preceded by a specification of time: εως της ημέρας εκείνης, όταν etc., Mt. xxvi. 29; Mk. xiv. 25; foll. by τότε, 1 Th. v. 3; 1 Co. xv. 28; i. q. as often as, of customary action, Mt. xv. 2; Jn. viii. 44; Ro. ii. 14; at the time when i. q. as long as, b. with the subjunctive Lk. xi. 34; Jn. ix. 5. aorist: i. q. the Lat. quando acciderit, ut w. subjunc. pres., Mt. v. 11; xii. 43; xiii. 32; xxiii. 15; xxiv. 32; Mk. iv. 15 sq. 29 [RG], 31 sq.; xiii. 28; Lk. vi. 22, 26; viii. 13; xi. 24; xii. 54 sq.; xxi. 30; Jn. ii. 10; x. 4; xvi. 21; 1 Tim. v. 11 [here Lmrg. fut.]; Rev. ix. 5. i. q. quando w. fut. pf., Mt. xix. 28; xxi. 40; Mk. viii. 38; ix. 9; xii. 23 [G Tr WH om. L br. the cl.], 25; Lk. ix. 26; xvi. 4, 9; xvii. 10; Jn. iv. 25; vii. 31; xiii. 19; xiv. 29; xv. 26; xvi. 4, 13, 21; xxi. 18; Acts xxiii. 35; xxiv. 22; Ro. xi. 27; 1 Co. xv. 24 [here LT Tr WII pres.], 27 (where the meaning is, when he shall have said that the ὑπόταξις predicted in the Psalm is now accomplished'; cf. Meyer ad loc.); xvi. 2 sq. 5, 12; 2 Co. x. 6; Col. iv. 16; 1 Jn. ii. 28 [L T Tr WII ϵάν]; 2 Th. i. 10; Heb. i. 6 (on which see εἰσάγω, 1); Rev. xi. 7; xii. 4; xvii. 10; xx. 7. foll. by τότε, Mt. ix. 15; xxiv. 15; xxv. 31; Mk. ii. 20; xiii. 14; Lk. v. 35; xxi. 20; Jn. viii. 28; 1 Co. xiii. 10 [G L T Tr WH om. τότε]; xv. 28, 54; Col. c. Acc. to the usage of later authors, a usage, however, not altogether unknown to the more elegant writers (W. 309 (289 sq.); B. 222 (192) sq.; [Tdf. Proleg. p. 124 sq.; WH. App. p. 171; for exx. additional to these given by W. and B. u. s. see Soph. Lex. s. v.; cf. Jebb in Vincent and Dickson's Hdbk. to Mod. Grk., App. § 78]), with the indicative; future: when, [Mt. v. 11 Tdf.]; Lk. xiii. 28 T Tr txt. WH mrg.; [1 Tim. v. 11 L mrg.]; as often as, Rev. iv. 9 (cf. Bleek ad loc.). β. present: Mk. xi. 25 LTTr WII; xiii. 7 Tr txt.; [Lk. xi. 2 Tr mrg.]. rarely indeed, with the imperfect: as often as, [whensoever], όταν ἐθεώρουν, Mk. iii. 11 (Gen. xxxviii. 9; Ex. xvii. 11; 1 S. xvii. 34; see av, II. 1). 8. As in Byzantine auth. i. q. ore, when, with the indic. a orist: oran fronfer, Rev. viii. 1 L T Tr WH; [add oran over eyerro, Mk. xi. 19 T Tr txt. WH, cf. B. 223 (193); but al. take this of customary action, whenever evening came (i. e. every evening, R. V.)]. oran does not occur in the Epp. of Peter and Jude.

ότε, a particle of time, [fr. Hom. down], when; with the Indicative [W. 296 (278) sq.]; indic. present (of something certain and customary, see Herm. ad Vig. p. 913 sq.), while: Jn. ix. 4; Heb. ix. 17; w. an historical pres. Mk. xi. 1. w. the imperfect (of a thing done on occasion or customary): Mk. xiv. 12; xv. 41; Mk. vi. 21 RG; Jn. xxi. 18; Acts xii. 6; xxii. 20; Ro. vi. 20; vii. 5; 1 Co. xiii. 11; Gal. iv. 3; Col. iii. 7; 1 Th. iii. 4; 2 Th. iii. 10; 1 Pet. iii. 20. w. an indic. aorist, Lat. quom w. plupf. (W. § 40, 5; [B. § 137, 6]): Mt. ix. 25; xiii. 26, 48; xvii. 25 [R G]; xxi. 34; Mk. i. 32; iv. 10; viii. 19; xv. 20; Lk. ii. 21 sq. 42; iv. 25; vi. [3 L T WH], 13; xxii. 14; xxiii. 33; Jn. i. 19; ii. 22; iv. 45 [where Tdf. &s], etc.; Acts i. 13; viii. 12, 89; xi. 2; xxi. 5, 85; xxvii. 39; xxviii. 16; Ro: xiii. 11 ("than when we gave in our allegiance to Christ;" Lat. quom Christo nomen dedissemus, [R. V. than when we first believed]); Gal. i. 15; ii. 11, 12, 14; iv. 4; Phil. iv. 15; Heb. vii. 10; Rev. i. 17; vi. 3, 5, 7, 9, 12; viii. 1, etc.; so also Mt. xii. 3; Mk. ii. 25; (Jn. xii. 41 R Tr mrg. ore elder, when it had presented itself to his sight [but best texts or: because he saw etc.]). ἐγένετο, ὅτε ἐτέλεσεν, a common phrase in Mt., viz. vii. 28; xi. 1; xiii. 53; xix. 1; xxvi. 1. ore ... τότε, Mt. xxi. 1; Jn. xii. 16. w. the indic. perfect, since [R. V. now that I am become], 1 Co. xiii. 11; w. the indic. future: Lk. xvii. 22; Jn. iv. 21, 23; v. 25; xvi. 25; Ro. ii. 16 [RGTTrtxt. WH mrg.] (where Lchm. \$\(\beta\) [al. al.]); 2 Tim. iv. 3. 2. with the aor. Subjunctive: εως αν ήξη, ότε είπητε (where όταν might have been expected), until the time have come, when ye have said, Lk. xiii. 35 [RG (cf. Tr br.)]; cf. Matthiae ii. p. 1196 sq.; Bornemann, Scholia in Lucae evang. p. 92; W. 298 (279); [Bnhdy. p. 400; cf. B. 231 sq. (199)].

δ, τε, η, τε, τό, τε, see τέ 2 a.

σπ [properly neut. of σστις], a conjunction [fr. Hom. down], (Lat. quod [cf. W. § 53, 8 b.; B. § 139, 51; § 149, 3]), marking

I. the substance or contents (of a statement), that;

1, joined to verbs of saying and declaring (where the acc. and infin. is used in Lat.): ἀναγγέλλειν, Acts xiv. 27; διηγεῖσθαι, Acts ix. 27; εἰπεῖν, Mt. xvi. 20; xviii. 7, 13; Jn. vii. 42; xvi. 15; 1 Co. i. 15; λέγειν, Mt. iii. 9; viii. 11; Mk. iii. 28; Lk. xv. 7; Jn. xvi. 20; Ro. iv. 9 [T Tr WH om. L br. ὅτι]; ix. 2, and very often; προειρηκέναι, 2 Co. vii. 3; before the ὅτι in Acts xiv. 22 supply λέγοντες, contained in the preceding παρακαλοῦντες [cf. B. § 151, 11]; ὅτι after γράφειν, 1 Co. ix. 10; 1 Jn. ii. 12-14; μαρτυρεῖν, Mt. xxiii. 31; Jn. i. 34; iii. 28; iv. 44; ὁμολογεῖν, Heb. xi. 13; δεικτύειν, Mt. xvi. 21; δηλοῦν, 1 Co. i. 11; διδάσκειν, 1 Co. xi. 14. after ἐμφανίζειν, Heb. xi. 14; δῆλον (ἐστίν), 1 Co. xv. 27; Gal. iii. 11; 1 Tim. vi

7 (where LTTr WH om. δηλον [and then δτι simply introduces the reason, because (B. 358 (308) to the contrary)]); φανεροῦμαι (for φανερὸν γίνεται περί ἐμοῦ), 2 Co. iii. 3; 1 Jn. ii. 19. It is added — to verbs of swearing. and to forms of oath and affirmation: δμυυμι, Rev. x. 6; ζω έγω (see ζάω, Ι. 1 p. 270°), Ro. xiv. 11; μάρτυρα τὸν θεὸν ἐπικαλοῦμαι, 2 Co. i. 23; πιστὸς ὁ θεός, 2 Co. i. 18; έστιν αλήθεια Χριστοῦ έν έμοί, 2 Co. xi. 10; ίδου ένώπιον τοῦ θεοῦ, Gal. i. 20; cf. Fritzsche, Ep. ad Rom. ii. p. 242 sq.; [W. § 53, 9; B. 394 (338)]; — to verbs of perceiving, knowing, remembering, etc.: ἀκούειν, Jn. xiv. 28; βλέπειν, 2 Co. vii. 8; Heb. iii. 19; Jas. ii. 22; θεασθαι, Jn. vi. 5; γινώσκειν, Mt. xxi. 45; Lk. x. 11; Jn. iv. 53; 2 Co. xiii. 6; 1 Jn. ii. 5, etc.; after τοῦτο, Ro. vi. 6; εἰδέναι, Mt. vi. 32; xxii. 16; Mk. ii. 10; Lk. ii. 49; Jn. iv. 42; ix. 20, 24 sq.; Ro. ii. 2; vi. 9; Phil. iv. 15 sq., and very often; γνωστόν έστιν, Acts xxviii. 28; έπιγινώσκειν, Mk. ii. 8; Lk. i. 22; Acts iv. 13; ἐπίστασθαι, Acts xv. 7; νοείν, Mt. xv. 17; δράν, Jas. ii. 24; καταλαμβάνειν, Acts iv. 13; x. 34; συνιέναι, Mt. xvi. 12; ἀγνοεῖν, Ro. i. 13; ii. 4; vi. 3, etc.; ἀναγινώσκειν, Mt. xii. 5; xix. 4; μνημονεύειν, Jn. xvi. 4; μνησθήναι, Mt. v. 23; Jn. ii. 22; ὑπομιμνήσκειν, Jude 5: - to verbs of thinking, believing, judging, hoping: λογίζεσθαι, Jn. xi. 50 L TTr WII; after τοῦτο, Ro. ii. 3; 2 Co. x. 11; νομίζειν, Mt. v. 17; οίμαι, Jas. i. 7; πέπεισμαι, Ro. viii. 38; xiv. 14; xv. 14; 2 Tim. i. 5, 12; πεποιθέναι, Lk. xviii. 9; 2 Co. ii. 3; Phil. ii. 24; Gal. v. 10; 2 Th. iii. 4; Heb. xiii. 18; πωτεύεω, Mt. ix. 28; Mk. xi. 23; Ro. x. 9; ὑπολαμβάνειν, Lk. vii. 43; δοκείν, Mt. vi. 7; xxvi. 53; Jn. xx. 15; έλπίζειν, Lk. xxiv. 21; 2 Co. xiii. 6; κρίνειν τοῦτο ὅτι, 2 Co. v. 14 (15); — to verbs of emotion (where in Lat. now the acc. and inf. is used, now quod): θαυμάζειν, Lk. xi. 38; χαίρειν, Jn. xiv. 28; 2 Co. vii. 9, 16; Phil. iv. 10; 2 Jn. 4; έν τούτω, ὅτι, Lk. x. 20; συγχαίρειν, Lk. xv. 6, 9; μέλει μοι (σοι, αὐτφ̂), Mk. iv. 38; Lk. x. 40; -to verbs of praising, thanking, blaming, (where the Lat. uses quod): ἐπαινεῖν, Lk. xvi. 8; 1 Co. xi. 2, 17; έξομολογείσθαι, Mt. xi. 25; Lk. x. 21; εὐχαριστείν, Lk. xviii. 11; χάρις τῷ θεῷ, Ro. vi. 17; χάριν ἔχω τινί, 1 Tim. i. 12; έχω κατά τινος, ότι etc. Rev. ii. 4; έχω τοῦτο ότι, I have this (which is praiseworthy) that, Rev. ii. 6; add, Jn. vii. 23 [but here ore is causal; cf. W. § 53, 8 b.]; 1 Co. vi. 7; — to the verb eival, when that precedes with a demons. pron., in order to define more exactly what a thing is or wherein it may be seen: aven forly or (Lat. quod), Jn. iii. 19; ἐν τούτφ ὅτι, 1 Jn. iii. 16; iv. 9 sq. 13, etc.; περὶ τούτου ὅτι, Jn. xvi. 19; οὐχ οἶον δὲ ὅτι (see οἶος), Ro. ix. 6; — to the verbs γίνεσθαι and είναι with an interrog. pron., as τί γέγονεν ότι etc., what has come to pass that? our how comes it that? Jn. xiv. 22; 76 [L mrg. 765] έστιν ἄνθρωπος, ὅτι, Heb. ii. 6 fr. Ps. viii. 5. τίς ὁ λόγος ούτος (sc. έστίν), ότι, Lk. iv. 36; πογαπός έστιν ούτος, ότι, Mt. viii. 27; τίς ἡ διδαχὴ αῦτη, ὅτι, Mk. i. 27 Rec.; add 2. in elliptical formulas (B. 358 Mk. iv. 41. (307); [W. 585 (544) note]): τί ὅτι etc., i.q. τί ἐστιν ὅτι, [A. V. how is it that], wherefore? Mk. ii. 16 R.G. L. [al. om. τί; cf. 5 below, and see ὅστις, 4]; Lk. ii. 49; Acts v. 4, 9. οὐχ ὅτι for οὐ λέγω ὅτι, our not that, not as though, cf.

B. § 150, 1; [W. 597 (555)]; thus, Jn. vi. 46; vii. 22; 2 Co. i. 24; iii. 5; Phil. iii. 12; iv. 11. ore is used for els exeivo or (in reference to the fact that [Eng. seeing that, in that]): thus in Jn. ii. 18; [Meyer (see his note on 1 Co. i. 26) would add many other exx., among them Jn. ix. 17 (see below)]; for έν τούτω ότι, Ro. v. 8; for περὶ τούτου οτι, concerning this, that: so after λαλείν, Mk. i. 34; Lk. iv. 41 [al. take ὅτι in these exx. and those after διαλογ. which follow in a causal sense; cf. W. as below (Ellicott on 2 Thess. iii. 7)]; after λέγειν, Jn. ix. 17 [see above]; after διαλογίζεσθαι, Mt. xvi. 8; Mk. viii. 17, (after ἀποστέλλει» έπιστολάς, 1 Macc. xii. 7). See exx. fr. classic authors in Fritzsche on Mt. p. 248 sq.; [Meyer, u. s.; cf. W. § 53, 3. Noteworthy is the attraction, not un-8 b.]. common, by which the noun that would naturally be the subject of the subjoined clause, is attracted by the verb of the principal clause and becomes its object [cf. W. § 66, 5; B § 151, 1 a.]; as, οίδατε την ολκίαν Στεφανά, ότι έστλη ἀπαρχή, for οίδατε, ὅτι ἡ οἰκία Στ. κτλ., 1 Co. xvi. 15; also after eldévai and ideir, Mk. xii. 34; 1 Th. ii. 1; so after other verbs of knowing, declaring, etc.: Mt. xxv. 24; Jn. ix. 8; Acts iii. 10; ix. 20; 1 Co. iii. 20; 2 Th. ii. 4; Rev. xvii. 8, etc.; δυ ύμεις λέγετε ότι θεός ύμων έστι, for περί οὖ (cf. Lk. xxi. 5) ὑμεῖς λέγετε ὅτι, Jn. viii. 4. As respects construction, on is joined in the N.T. a. to the indicative even where the opinion of another is introduced, and therefore according to class. usage the optative should have been used; ας, διεστείλατο . . . ίνα μηδενί είπωσιν, ὅτι αὐτός ἐστιν δ Χριστός, Mt. xvi. 20; add, 21; iv. 12; xx. 30, etc. to that subjunctive after οὐ μή which differs scarcely at all from the future (see $\mu \dot{\eta}$, IV. 2 p. 411°; [cf. W. 508 (473)]): Mt. v. 20; xxvi. 29 [RG; al. om. 674]; Mk. xiv. 25; Lk. xxi. 32; Jn. xi. 56 (where before on supply doκείτε, borrowed from the preceding δοκεί); but in Ro. iii. 8 οτι before ποιήσωμεν (hortatory subjunc. [cf. W. § 41 a. 4 a.; B. 245 (211)]) is recitative [see 5 below], depending on λέγουσι [W. 628 (583); B. § 141, 3]. the infinitive, by a mingling of two constructions, common even in classic Grk., according to which the writer beginning the construction with öre falls into the construction of the acc. with inf.: Acts xxvii. 10; cf. W, 339 (318) N. 2; [§ 63, 2c.; B. 383 (328)]. On the anacoluthon found in 1 Co. xii. 2, acc. to the reading on οτε (which appears in cod. Sin. also [and is adopted by L br. T Tr WH (yet cf. their note)]), cf. B. 383 (328) 5. őri is placed before direct discourse ('recitative 'ori) [B. § 139, 51; W. § 65, 3 c.; § 60, 9 (and Moulton's note)]: Mt. ii. 23 [?]; vii. 23; xvi. 7; xxi. 16; xxvi. 72, 74; xxvii. 43; Mk. [ii. 16 T Tr WH (see 2 above); but see ooris, 4]; vi. 23; xii. 19 [cf. B. 237 (204)]; Lk. i. 61; ii. 23; iv. 43; xv. 27; Jn. i. 20; iv. 17; xv. 25; xvi. 17; Acts xv. 1; Heb. xi. 18; 1 Jn. iv. 20; Rev. iii. 17, etc.; most frequently after λέγω, q. v. II. 1 a., p. 373 bot. [Noteworthy is 2 Thess. iii. 10, cf. B. § 139, 53.7

II. the reason why anything is said to be or to be done, because, since, for that, for, (a causal conjunc.: Lat.

οů

quod, quia, quom, nam); [on the diff. betw. it and yap cf. Westcott, Epp. of Jn. p. 70]; a. it is added to a speaker's words to show what ground he gives for his opinion; as, μακάριος etc. ὅτι, Mt. v. 4-12; xiii. 16; Lk. vi. 20 sq.; xiv. 14; after ovaí, Mt. xi. 21; xxiii. 13-15, 23, 25, 27, 29; Lk. vi. 24 sq.; x. 13; xi. 42-44, 46, 52; Jude 11; cf. further, Mt. vii. 13; xvii. 15; xxv. 8; Mk. v. 9; ix. 38 [G Tr mrg. om. Tr txt. br. the cl.]; Lk. vii. 47; xxiii. 40; Jn. i. 80; v. 27; ix. 16; xvi. 9-11, 14, 16 [T Tr WH om. L br. cl.]; Acts i. 5, and often; - or is added by the narrator, to give the reason for his own opinion: Mt. ii. 18; ix. 36; Mk. iii. 30; vi. 34; Jn. ii. 25; Acts i. 17; - or, in general, by a teacher, and often in such a way that it relates to his entire statement or views: Mt. v. 45; 1 Jn. iv. 18; 2 Jn. 7; Rev. iii. 10. öre makes reference to some word or words that precede or immediately follow it [cf. W. § 23, 5; § 53, 8 b.; B. § 127, 6]; as, διὰ τοῦτο, Jn. viii. 47; x. 17; xii. 39; 1 Jn. iii. 1, etc. διὰ τί; Ro. ix. 32; 2 Co. xi. 11. χάριν τίνος; 1 Jn. iii. 12. οὖτως, Rev. iii. 16. ἐν τούτω, 1 Jn. iii. 20. öre in the protasis, Jn. i. 50 (51); xx. 29. It is followed by διὰ τοῦτο, Jn. xv. 19. οὐχ ὅτι . . . ἀλλ' ὅτι, not because . . . but because, Jn. vi. 26; xii. 6.

III. On the combination ωs ὅτι see ως, I. 3.
[ὅτι interrog., i. e. ὅ, τι or ὅ τι, see ὅστις, 4 (and ad init.).]

отов, see ботия ad init.

oi, see ös, ñ, ö, II. 11.

où before a consonant, où before a vowel with a smooth breathing, and oux before an aspirated vowel; but sometimes in the best codd. ovy occurs even before a smooth breathing; accordingly LTWH mrg. have adopted οὐχ ἰδού, Acts ii. 7; LT οὐχ Ἰουδαϊκῶς, Gal. ii. 14 (see WH. Introd. § 409); L οὐχ ὀλίγος, Acts xix. 23; οὐχ ἡγάπησαν, Rev. xii. 11; and contrariwise οὐκ before an aspirate, as οὐκ ἔστηκεν, Jn. viii. 44 T; [οὐκ ἔνεκεν, 2 Co. vii. 12 T]; (οὐκ εὖρον, Lk. xxiv. 3; [οὐκ ὑπάρχει, Acts iii. 6] in cod. * [also C*; cf. cod. Alex. in 1 Esdr. iv. 2, 12; Job xix. 16; xxxviii. 11, 26]); cf. W. § 5, 1 d. 14; B. 7; [A. v. Schütz, Hist. Alphab. Att., Berol. 1875, pp. 54-58; Sophocles, Hist. of Grk. Alphab., 1st ed. 1848, p. 64 sq. (on the breathing); Tdf. Sept., ed. 4, Proleg. pp. xxxiii. xxxiv.; Scrivener, Collation etc., 2d ed., p. lv. no. 9; id. cod. Bezae p. xlvii. no. 11 (cf. p. xlii. no. 5); Kuenen and Cobet, N. T. etc. p. lxxxvii. sq.; Tdf. Proleg. p. 90 sq.; WH. Intr. §§ 405 sqq., and App. p. 143 sq.]; Sept. for אין אין לא; a particle of negation, not (how it differs fr. $\mu \dot{\eta}$ has been explained in $\mu \dot{\eta}$, ad init.); it is used 1. absol. and accented, ov, nay, no, [W. 476 (444)]: in answers, ὁ δέ φησιν οῦ, Mt. xiii. 29; ἀπεκρίθη · οΰ, Jn. i. 21; [xxi. 5], cf. vii. 12; repeated, οὖ οΰ, it strengthens the negation, nay, nay, by no means, Mt. v. 37; ἤτω ὑμῶν τὸ οὖ οῦ, let your denial be truthful, Jas. v. 12; on 2 Co. i. 17-19, see vai. 2. It is joined to other words, -to a finite verb, simply to deny that what is declared in the verb applies to the subject of the sentence: Mt. i. 25 (οὐκ ἐγίνωσκεν αὐτήν); Mk. iii. 25; Lk. vi. 43; Jn. x. 28; Acts vii. 5; Ro. i. 16, and

times without number. It has the same force when conjoined to participles: ώς οὐκ ἀέρα δέρων, 1 Co. ix. 26; οὐκ ὄντος αὐτῷ τέκνου, at the time when he had no child, Acts vii. 5 (un ovros would be, although he had no child); add, Ro. viii. 20; 1 Co. iv. 14; 2 Co. iv. 8; Gal. iv. 8, 27; Col. ii. 19; Phil. iii. 3; Heb. xi. 35; 1 Pet. i. 8; δ... οὐκ ὧν ποιμήν, Jn. x. 12 (where acc. to class. usage μή must have been employed, because such a person is imagined as is not a shepherd; [cf. B. 351 (301) and μή, I. 5 b.]). in relative sentences: εἰσὶν . . . τινὲς οἱ οὐ πιστεύουσιν, Jn. vi. 64; add, Mt. x. 38; xii. 2; Lk. vi. 2; Ro. xv. 21; Gal. iii. 10, etc.; oùr corir os and oùdér corir ő foll. by a fut. : Mt. x. 26; Lk. viii. 17; xii. 2; τίς ἐστω, or foll. by a pres. indic.: Acts xix. 35; Heb. xii. 7; cf. W. 481 (448); B. 355 (305); in statements introduced by on after verbs of understanding, perceiving, saying, etc.: Jn. v. 42; viii. 55, etc.; ὅτι οὐκ (where οὐκ is pleonastic) after ἀρνεῖσθαι, 1 Jn. ii. 22; cf. B. § 148, 13; [W. § 65, 2 β .]; — to an infin., where $\mu \dot{\eta}$ might have been expected: τίς έτι χρεία κατά την τάξιν Μελχισ. έτερον άνίστασθαι ίερέα καὶ οὐ κατὰ τὴν τάξιν 'Ααρών λέγεσθαι, Heb. vii. 11 (where the difficulty is hardly removed by saying [e.g. with W. 482 (449)] that οὐ belongs only to κατά τὴν τάξιν 'Ααρ., not to the infin.). it serves to deny other parts of statements: οὐκ ἐν σοφία λόγου, 1 Co. i. 17; οὐ μέλανι, οὐκ ἐν πλαξὶ λιθίναις, 2 Co. iii. 3, and many other exx.; - to deny the object, έλεος (RG έλεον) θέλω, οὐ θυσίαν, Mt. ix. 13; xii. 7; οὖκ ἐμὲ δέχεται, Mk. ix. 37. It blends with the term to which it is prefixed into a single and that an affirmative idea [W. 476 (444); cf. B. 347 (298)]; as, οὐκ ἐάω, to prevent, hinder, Acts xvi. 7; xix. 30, (cf., on this phrase, Herm. ad Vig. p. 887 sq.); our ἔχω, to be poor, Mt. xiii. 12; Mk. iv. 25, (see ἔχω, I. 2 a. p. 266b); τὰ οὐκ ἀνήκοντα [or ἀ οὐκ ἀνῆκεν, L T Tr WH], unseemly, dishonorable, Eph. v. 4 (see μή, I. 5 d. fin. p. 410°; [cf. B. § 148, 7 a.; W. 486 (452)]); often so as to form a litotes; as, οὐκ ἀγνοέω, to know well, 2 Co. ii. 11 (Sap. xii. 10); οὐκ ὀλίγοι, not a few, i. e. very many, Acts xvii. 4, 12; xix. 23 sq.; xv. 2; xiv. 28; xxvii. 20; où πολλαὶ ἡμέραι, a few days, Lk. xv. 13; Jn. ii. 12; Acts i. 5; οὐ πολύ, Acts xxvii. 14; οὐ μετρίως, Acts xx. 12; οὐκ aσημος, not undistinguished [A. V. no mean etc.], Acts xxi. 39; οὐκ ἐκ μέτρου, Jn. iii. 34. it serves to limit the term to which it is joined: οὐ πάντως, not altogether, not entirely (see πάντως, c. β.); οὐ πâς, not any and every one, Mt. vii. 21; plur. οὐ πάντες, not all, Mt. xix. 11; Ro. ix. 6; x. 16; οὐ πᾶσα σάρξ, not every kind of flesh, 1 Co. xv. 39; οὐ παντὶ τῷ λαῷ, not to all the people, Acts x. 41; on the other hand, when où is joined to the verb, πas ... où must be rendered no one, no, (as in Hebrew, now לא ... בַּל; cf. Winer, Lex. Hebr. et Chald. p. 513 sq.): Lk. i. 37; Eph. v. 5; 1 Jn. ii. 21; Rev. xxii. 3; $\pi \hat{a} \sigma a \sigma \hat{a} \rho \xi \dots o \hat{v}$ w. a verb, no flesh, no mortal, Mt. xxiv. 22; Mk. xiii. 20; Ro. iii. 20; Gal. ii. 16; cf. W. § 26, 1; [B. 121 (106)]. Joined to a noun it denies and annuls the idea of the noun; as, ror of λαόν, a people that is not a people (Germ. ein Nichtvolk, a no-people), Ro. ix. 25, cf. 1 Pet. ii. 10; ἐπ' οὐκ ἔθνει.

[R. V. with that which is no nation], Ro. x. 19 (so צלא עם: לא אַל, a no-god, Deut. xxxii. 21 ; לא אַל, a not-wood, Is. x. 15; οὐκ ἀρχιερεύς, 2 Macc. iv. 13; ἡ οὐ διάλυσις, Thuc. 1, 137, 4; ή οὐ περιτείχισις 3, 95, 2; ή οὐκ έξουσία 5, 50, 3; δι' ἀπειροσύναν . . . κούκ ἀπόδειξιν, Eur. Hippol. 196, and other exx. in Grk. writ.; non sutor, Hor. sat. 2, 3, 106; non corpus, Cic. acad. 1, 39 fin.); cf. W. 476 (444); [B. § 148, 9]; ή οὐκ ἢγαπημένη, Ro. ix. 25; οἱ οὐκ ἢλεη-3. followed by another negaμένοι, 1 Pet. ii. 10. a. it strengthens the negation: οὐ κρίνω οὐδένα, tive, Jn. viii. 15; add, Mk. v. 37; 2 Co. xi. 9 (8); οὐ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος, Lk. xxiii. 53 [see οὐδέπω]; οὐκ . . . οὐδέν, nothing at all, Lk. iv. 2; Jn. vi. 63; xi. 49; xii. 19; xv. 5; οὺ μέλει σοι περί οὐδενός, Mt. xxii. 16; οὐκ... οὐκέτι, Acts viii. 89; cf. Matthiae § 609, 3; Kühner ii. § 516; W. § 55, 9 b.; [B. § 148, 11]. b. as in Latin, it changes a negation into an affirmation (cf. Matthiae § 609, 2; Klotz ad Devar. ii. 2 p. 695 sq.; W. § 55, 9 a.; B. § 148, 12); οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος, not on this account is it not of the body, i. e. it belongs to the body, does not cease to be of the body, 1 Co. xii. 15; où duváμεθα à είδομεν καὶ ἡκούσαμεν μὴ λαλείν, we are unable not to speak [A.V. we cannot but speak], Acts iv. 20. It is used in disjunctive statements where one thing is denied that another may be established \(\text{W}. \) § 55, 8; cf. B. 356 (306)]: où ... å λλά, Lk. viii. 52; xxiv. 6 [WH reject the cl.]; Jn. i. 33; vii. 10, 12, 16; viii. 49; Acts x. 41; Ro. viii. 20; 1 Co. xv. 10; 2 Co. iii. 3; viii. 5; Heb. ii. 16, etc.; see ἀλλά, II. 1; οἰχ ἵνα . . . άλλ' ἵνα, Jn. iii. 17; οὐχ ἵνα . . . άλλά, Jn. vi. 38; οὐ μόνον ... άλλα καί, see άλλα, ΙΙ. 1 and μόνος, 2; οὐκ ... εἰ μή, see εl, III. 8 c. p. 171°; οὐ μή w. subjunc. aor. foll. by $\epsilon i \mu \eta$, Rev. xxi. 27 [see ϵi as above, β .]. 5. It is joined to other particles: οὐ μή, not at all, by no means, surely not, in no wise, see μή, IV.; οὐ μηκέτι w. aor. subjunc. Mt. xxi. 19 L T Tr mrg. WH. μή οὐ, where μή is interrog. (Lat. num) and ov negative [cf. B. 248 (214), 354 (304); W. 511 (476)]: Ro. x. 18 sq.; 1 Co. ix. 4 sq.; xi. 22. εἰ οὐ, see εἰ, ΙΙΙ. 11 p. 172. οὐ γάρ (see γάρ, I. p. 109^b), Acts xvi. 37. 6. As in Hebr. לא w. impf., so in bibl. Grk. où w. 2 pers. fut. is used in emphatic prohibition (in prof. auth. it is milder; cf. W. § 43, 5 c.; also 501 sq. (467); [B. § 139, 64]; Fritzsche on Mt. p. 259 sq. [cf. p. 252 sq.] thinks otherwise, but not correctly): Mt. vi. 5; and besides in the moral precepts of the O. T., Mt. iv. 7; xix. 18; Lk. iv. 12; Acts xxiii. 5; Ro. vii. 7; xiii. 9. 7. où is used interrogatively - when an affirmative answer is expected (Lat. nonne; [W. § 57, 3 a.; B. 247 (213)]): Mt. vi. 26, 30; xvii. 24; Mk. iv. 21; xii. 24; Lk. xi. 40; Jn. iv. 35; vii. 25; Acts ix. 21; Ro. ix. 21; 1 Co. ix. 1, 6 sq. 12; Jas. ii. 4, and often; οὐκ οἴδατε κτλ.; and the like, see εἴδω, Π. 1 p. 174*; άλλ' οὐ, Heb. iii. 16 (see ἀλλά, ſ. 10 p. 28*); οὐκ ἀποκρίνη οὐδέν; answerest thou nothing at all? Mk. xiv. 60; xv. 4; - where an exclamation of reproach or wonder, which denies directly, may take the place of a negative question: Mk. iv. 13, 38; Lk. xvii. 18; Acts xiii. 10 [cf. B. § 139, 65]; xxi. 38 (on which see doa, 1);

cf. W. u. s.; οὐ μὴ πίω αὐτό; shall I not drink it? Jn. xviii. 11; cf. W. p. 512 (477); [cf. B. § 139, 2].

ová, Tdf. ova [see Proleg. p. 101; cf. Chandler § 892], ah! ha! an interjection of wonder and amazement: Epict. diss. 3, 22, 34; 3, 23, 24; Dio Cass. 63, 20; called out by the overthrow of a boastful adversary, Mk. xv. 29. oval, an interjection of grief or of denunciation; Sept. chiefly for אוֹי and אוֹי; alas! woe! with a dat of pers. added, Mt. xi. 21; xviii. 7; xxiii. 13-16, 23, 25, 27, 29; xxiv. 19; xxvi. 24; Mk. xiii. 17; xiv. 21; Lk. vi. 24-26; x. 13; xi. 42-44, 46 sq. 52; xxi. 23; xxii. 22; Jude 11; Rev. xii. 12 R G L ed. min. [see below], (Num. xxi. 29; Is. iii. 9, and often in Sept.); thrice repeated, and foll. by a dat., Rev. viii. 13 RGLWH mrg. [see below]; the dat. is omitted in Lk. xvii. 1; twice repeated and foll. by a nom. in place of a voc., Rev. xviii. 10, 16, 19, (Is. i. 24; v. 8-22; Hab. ii. 6, 12, etc.); exceptionally, with an acc. of the pers., in Rev. viii. 13 T Tr WH txt., and xii. 12 L T Tr WH; this accus., I think, must be regarded either as an acc. of exclamation (cf. Matthiae § 410), or as an imitation of the constr. of the acc. after verbs of injuring, (B. § 131, 14 judges otherwise); with the addition of $d\pi \delta$ and a gen. of the evil the infliction of which is deplored [cf. B. 322 (277); W. 371 (348)], Mt. xviii. 7; also of ἐκ, Rev. viii. 13. As a substantive, ἡ οὐαί (the writer seems to have been led to use the fem. by the similarity of ή θλίψις or ή ταλαιπωρία; cf. W. 179 (169)) woe, calamity: Rev. ix. 12; xi. 14; δύο οὖαί, Rev. ix. 12, (οὐαὶ ἐπὶ οὐαὶ ἔσται, Ezek. vii. 26; οὐαὶ ἡμᾶς λήψεται, Evang. Nicod. c. 21 [Pars ii. v. 1 (ed. Tdf.)]); so also in the phrase oval mol forw woe is unto me, i. e. divine penalty threatens me, 1 Co. ix. 16, cf. Hos. ix. 12; [Jer. vi. 4]; Epict. diss. 3, 19, 1, (frequent in eccles. writ.).*

ούδαμῶς (fr. οὐδαμός, not even one; and this fr. οὐδά and ἀμός [allied perh. w. ἄμα; cf. Vaniček p. 972; Curtius § 600]), adv., fr. Hdt. [and Aeschyl.] down, by no means, in no wise: Mt. ii. 6.*

oisi, [fr. Hom. down], a neg. disjunctive conjunction, compounded of ov and de, and therefore prop. i. q. but not; generally, however, its oppositive force being lost, it serves to continue a negation. [On the elision of ϵ when the next word begins with a vowel (observed by Tdf. in eight instances, neglected in fifty-eight), see Tdf. Proleg. p. 96; cf. WH. App. p. 146; W. § 5, 1 a.; B. p. 10 sq.] It signifies 1. and not, continuing a negation, yet differently from over; for the latter connects parts or members of the same thing, since $\tau \hat{\epsilon}$ is adjunctive like the Lat. que; but ovoé places side by side things that are equal and mutually exclude each other [(?). There appears to be some mistake here in what is said about 'mutual exclusion' (cf. W. § 55, 6): οὐδέ, like δέ, always makes reference to something preceding; οῦτε to what follows also; the connection of clauses negatived by over is close and internal, so that they are mutually complementary and combine into a unity, whereas clauses negatived by oids follow one another much more loosely, often almost by accident as it were; see W. l. c., and esp. the quotations there given from Benfey and

Klotz.] It differs from μηδέ as οὐ does from μή [q. v. ad | init.]; after ov, where each has its own verb: Mt. v. 15; vi. 28; Mk. iv. 22; Lk. vi. 44; Acts ii. 27; ix. 9; xvii. 24 80.; Gal. i. 17; iv. 14; οὐκ οίδα οὐδὲ ἐπίσταμαι, Mk. xiv. 68 RG L mrg. [al. οῦτε ... οῦτε] (Cic. pro Rosc. Am. 43 "non novi neque scio"); cf. W. 490 (456) c.; [B. 367 (315) note]; où ... où de ... où de, not ... nor ... nor, Mt. vi. 26; oὐδεὶς . . . οὐδε . . . οὐδε . . . οὐδε, Rev. v. 3 [RG; cf. B. 367 (315); W. 491 (457)]; où ... où de foll. by a fut.... $o\dot{\imath}\dot{\delta}\dot{\epsilon}$ $\mu\dot{\eta}$ foll. by subjunc. aor. ... $o\dot{\imath}\dot{\delta}\dot{\epsilon}$, Rev. vii. 16. οὐ ... οὐδέ, the same verb being common to both: Mt. x. 24; xxv. 13; Lk. vi. 43; viii. 17 [cf. W. 300 (281); B. 355 (305) cf. § 139, 7]; Jn. vi. 24; xiii. 16; Acts viii. 21; xvi. 21; xxiv. 18; Ro. ii. 28; ix. 16; Gal. i. 1; iii. 28; 1 Th. v. 5; 1 Tim. ii. 12; Rev. xxi. 23. preceded by οὖπω, Mk. viii. 17; — by οὐδείς, Mt. ix. 17; — by ΐνα μή, which is foll. by $o\vec{v}\delta\hat{\epsilon}\dots o\vec{v}\delta\hat{\epsilon}$, where $\mu\eta\delta\hat{\epsilon}\dots\mu\eta\delta\hat{\epsilon}$ might have been expected (cf. B. § 148, 8; [W. 474 (442)]): Rev. ix. 4. οὐδὲ γάρ, for neither, Jn. viii. 42; Ro. viii. 2. also not [A. V. generally neither]: Mt. vi. 15; xxi. 27; xxv. 45; Mk. xi. 26 [R L]; Lk. xvi. 31; Jn. xv. 4; Ro. iv. 15; xi. 21; 1 Co. xv. 13, 16; Gal. i. 12 (οὐδὲ γὰρ ἐγώ [cf. B. 367 (315) note; 492 (458)]); Heb. viii. 4, etc.; ἀλλ' οὐδέ, Lk. xxiii. 15; ἡ οὐδέ, in a question, or doth not even etc.? 1 Co. xi. 14 Rec.; the simple οὐδέ, num ne quidem (have ye not even etc.) in a question where a negative answer is assumed (see oi, 7): Mk. xii. 10; Lk. vi. 3; xxiii. 40; and GLTTr WII in 1 Co. xi. 3. not even [B. 369 (316)]: Mt. vi. 29; viii. 10; Mk. vi. 31; Lk. vii. 9; xii. 27; Jn. xxi. 25 [Tdf. om. the vs.]; 1 Co. v. 1; xiv. 21; où dè els [W. 173 (163); B. § 127, 32], Acts iv. 32; Ro. iii. 10; 1 Co. vi. 5 [L T Tr WH οὐδείς]; οὐδὲ εν, Jn. i. 3; ἀλλ' οὐδέ, Acts xix. 2; 1 Co. iii. 2 (Rec. ἀλλ' οὖτε); iv. 3; Gal. ii. 3. in a double negative for the sake of emphasis, οὖκ . . . οὖδέ [B. 369] (316); W. 500 (465)]: Mt. xxvii. 14; Lk. xviii. 13; Acts

ούδείς, οὐδεμία (the fem. only in these pass. : Mk. vi. 5; Lk. iv. 26; Jn. xvi. 29; xviii. 38; xix. 4; Acts xxv. 18; xxvii. 22; Phil. iv. 15; 1 Jn. i. 5, and Rec. in Jas. iii. 12), où đ é v (and, acc. to a pronunciation not infreq. fr. Aristot. and Theophr. down, οὐθείς, οὐθέν: 1 Co. xiii. 2 R" L T Tr WH; Acts xix. 27 L T Tr WH; 2 Co. xi. 8 (9) L T Tr WH; Lk. xxii. 35 T Tr WH; xxiii. 14 T Tr WH; Acts xv. 9 T Tr WH txt.; Acts xxvi. 26 T WII Tr br.; 1 Co. xiii. 3 Tdf.; see μηδείς init. and Göttling on Aristot. pol. p. 278; [Meisterhans, Grammatik d. Attisch. Inschriften, § 20, 5; see L. and S. s. v. oideis; cf. Lob. Pathol. Elem. ii. 344]; Bttm. Ausf. Spr. § 70 Anm. 7), (fr. ovoć and eis), [fr. Hom. down], and not one, no one, none, no; it differs from μηδείς as οὐ does from μή [q. v. ad init.]; 1. with nouns: masc., Lk. iv. 24; xvi. 13; 1 Co. viii. 4; οὐδεὶς ἄλλος, Jn. xv. 24; οὐδεμία in the passages given above; neut., Lk. xxiii. 4; Jn. x. 41; Acts xvii. 21; xxiii. 9; xxviii. 5; Ro. viii. 1; xiv. 14; Gal. v. 10, etc. 2. absolutely: oùdeis, Mt. vi. 24; ix. 16; Mk. iii. 27; v. 4; vii. 24; Lk. i. 61; v. 39 [WH

Ro. xiv. 7, and very often. with a partitive gen.: Lk. iv. 26; xiv. 24; Jn. xiii. 28; Acts v. 13; 1 Co. i. 14; ii. 8; 1 Tim. vi. 16. οὐδεὶς εἰ μή, Mt. xix. 17 Rec.; xvii. 8; Mk. x. 18; Lk. xviii. 19; Jn. iii. 13; 1 Co. xii. 3; Rev. xix. 12, etc.; ἐὰν μή, Jn. iii. 2; vi. 44, 65. οὐκ . . . οὐδείς (see ov, 3 a.), Mt. xxii. 16; Mk. v. 37; vi. 5; xii. 14; Lk. viii. 43; Jn. viii. 15; xviii. 9, 31; Acts iv. 12; 2 Co. xi. 9 (8); οὐκέτι . . . οὐδείς, Mk. ix. 8; οὐδέπω . . . οὐδείς, Lk. xxiii. 53 [Tdf. οὐδεὶς . . . οὐδέπω; LTr WH οὐδεὶς οὖπω]; Jn. xix. 41; Acts viii. 16 [L T Tr WH]; οὐδείς ... οὐκέτι. Mk. xii. 34; Rev. xviii. 11. neut. οὐδέν, nothing, Mt. x. 26 [cf. W. 300 (281); B. 355 (305)]; xvii. 20; xxvi. 62; xxvii. 12, and very often; with a partitive gen., Lk. ix. 36; xviii. 34; Acts xviii. 17; 1 Co. ix. 15; xiv. 10 [R G]; οὐδὲν εἰ μή, Mt. v. 13; xxi. 19; Mk. ix. 29; xi. 13; μή τινος; with the answer ούδενός, Lk. xxii. 35; οὐδεν εκτός w. gen., Acts xxvi. 22; οὐδέν μοι διαφέρει, Gal. ii. 6; it follows another negative, thereby strengthening the negation (see ou, 3 a.): Mk. xv. 4 sq.; xvi. 8; Lk. iv. 2; ix. 36; xx. 40; Jn. iii. 27; v. 19, 30; ix. 33; xi. 49; xiv. 30; Acts xxvi. 26 [Lchm. om.]; 1 Co. viii. 2 [RG]; ix. 15 [G L T Tr WH]; οὐδὲν οὐ μή w. aor. subjunc. Lk. x. 19 [R* G WH mrg.; see μή, IV. 2]. οὐδέν, absol., nothing whatever, not at all, in no wise, [cf. B. § 131, 10]: adeκείν (see ἀδικέω, 2 b.), Acts xxv. 10; Gal. iv. 12; οὐδὲν διαφέρειν τινός, Gal. iv. 1; ὑστερείν, 2 Co. xii. 11; ὡφελείν, Jn. vi. 63; 1 Co. xiii. 3. οὐδέν ἐστιν, it is nothing, of no importance, etc. [cf. B. § 129, 5]: Mt. xxiii. 16, 18; Jn. viii. 54; 1 Co. vii. 19; with a gen., none of these things is true, Acts xxi. 24; xxv. 11; οὐδέν είμι, I am nothing, of no account: 1 Co. xiii. 2; 2 Co. xii. 11, (see exx. fr. Grk. auth. in Passow s. v. 2; [L. and S. s. v. II. 2; Meyer on 1 Co. l. c.]); είς οὐδὲν λογισθήναι (see λογίζομαι, 1 a.), Acts xix. 27; είς οὐθὲν γίνεσθαι, to come to nought, Acts v. 36 [W. § 29, 3 a.; ἐν οὐδενί, in no respect, in nothing, Phil. i. 20 (cf. μηδείς, g.)].

οδδέποτε, adv., denying absolutely and objectively, (fr. οὐδέ and ποτέ, prop. not ever), [fr. Hom. down], never Mt. vii. 23; ix. 33; xxvi. 33; Mk. ii. 12; [Lk. xv. 29 (bis)]; Jn. vii. 46; Acts x. 14; xi. 8; xiv. 8; 1 Co. xiii. 8; Heb. x. 1, 11. interrogatively, did ye never, etc.: Mt. xxi. 16, 42; Mk. ii. 25.*

ούδέπω, adv., simply negative, (fr. οὐδέ and the enclitic πώ), [fr. Aeschyl. down], not yet, not as yet: Jn. vii. 39 (where L Tr WH οὅπω); xx. 9. οὐδέπω οὐδείς, never any one [A. V. never man yet], Jn. xix. 41; [οὐδέπω ... ἐπ' οὐδενί, as yet ... upon none, Acts viii. 16 L T Tr WH]; οὐκ ... οὐδέπω οὐδείς (see οὐ, 3 a.), Lk. xxiii. 53 [L Tr WII οὐκ ... οὐδεὶς οὅπω; Τdf. οὐκ ... οὐδεὶς οὐδέπω]; οὐδέπω οὐδέν (L T Tr WH simply οὅπω) not yet (anything), 1 Co. viii. 2.*

ούθείς, οὐθέν, see οὐδείς, init.

xvi. 13; 1 Co. viii. 4; οὐδεὶς ἄλλος, Jn. xv. 24; οὐδεμία in the passages given above; neut., Lk. xxiii. 4; Jn. x. 41; Acts xvii. 21; xxiii. 9; xxviii. 5; Ro. viii. 1; xiv. 14; Gal. v. 10, etc.

2. absolutely: οὐδεἰς, Mt. vi. 24; ix. 16; Mk. iii. 27; v. 4; vii. 24; Lk. i. 61; v. 39 [WH in br.]; vii. 28; Jn. i. 18; iv. 27; Acts xviii. 10; xxv. 11;

cotκέτι [also written separately by Rec.* (generally), Tr (nine times in Jn.), Tdf. (in Philem. 16)], (οὐκ, ἔτι), an adv. which denies simply, and thus differs from μηκέτι (q. v.), no longer, no more, no further: Mt. xix. 6; Mk. x. 8: Lk. xv. 19, 21; Jn. iv. 42; vi. 66; Acts xx. 25, 38; in br.]; vii. 28; Jn. i. 18; iv. 27; Acts xviii. 10; xxv. 11;

ii. 19; Philem. 16; Heb. x. 18, 26, etc.; οὐκέτι ἢλθον, I came not again [R. V. I forebore to come], 2 Co. i. 23. with another neg. particle in order to strengthen the negation : oude . . . oukéri, Mt. xxii. 46 ; ouk . . . oukéri, Acts viii. 39; οὐδεὶς . . . οὐκέτι, Mk. xii. 34; Rev. xviii. 11; οὐκέτι . . . οὐδέν, Mk. vii. 12; xv. 5; Lk. xx. 40; οὐκέτι ... οὐδένα, Mk. ix. 8; οὐκέτι οὐ μή, Mk. xiv. 25; Lk. xxii. 16 [WH om. L Tr br. οὐκέτι]; Rev. xviii. 14 [Tr om.]; οὐδέ . . . οὐκέτι οὐδείς, Mk. v. 3 L T WH Tr txt. οὐκέτι is used logically [cf. W. § 65, 10]; as, οὐκέτι ἐγώ for it cannot now be said or, eyé etc., Ro. vii. 17, 20; Gal. ii. 20; add, Ro. xi. 6; Gal. iii. 18. [(Hom., Hes., Hdt., al.)] οὐκοῦν, (fr. οὐκ and οὖν), adv., not therefore; and since a speaker often introduces in this way his own opinion [see Krüger as below], the particle is used affirmatively, therefore, then, the force of the negative disappearing. Hence the saying of Pilate οὐκοῦν βασιλεὺς εἶ σύ must be taken affirmatively: then (since thou speakest of thy Baoileía) thou art a king! (Germ. also bist du doch ein König!), Jn. xviii. 37 [cf. B. 249 (214)]; but it is better to write ovkour, so that Pilate, arguing from the words of Christ, asks, not without irony, art thou not a king then? or in any case, thou art a king, art thou not? cf. W. 512 (477). The difference between οὐκοῦν and οὕκουν is differently stated by different writers; cf. Herm. ad Vig. p. 792 sqq.; Krüger § 69, 51, 1 and 2; Kühner § 508, 5 ii. p. 715 sqq., also the 3d excurs. appended to his ed. of Xen. memor.; [Bäumlein, Partikeln, pp. 191-198].* ού μή, see μή, ΙV.

our a conj. indicating that something follows from another necessarily; [al. regard the primary force of the particle as confirmatory or continuative, rather than illative; cf. Passow, or L. and S. s. v.; Kühner § 508, 1 ii. p. 707 sqq.; Bäumlein p. 173 sqq.; Krüger § 69, 52; Donaldson p. 571; Rost in a program "Ueber Ableitung" u. s. w. p. 2; Klotz p. 717; Hartung ii. 4]. Hence it is used in drawing a conclusion and in connecting sentences together logically, then, therefore, accordingly, consequently, these things being so, [(Klotz, Rost, al., have wished to derive the word fr. the neut. ptcp. ov (cf. οντως); but see Bäumlein or Kühner u. s.); cf. W. § 53, 8]: Mt. iii. 10; x. 32 (since persecutions are not to be dreaded, and consequently furnish no excuse for denying me [cf. W. 455 (424)]); Mt. xviii. 4; Lk. iii. 9; xvi. 27; Jn. viii. 38 (καὶ ὑμεῖς οὖν, and ye accordingly, i. e. 'since, as is plain from my case, sons follow the example of their fathers'; Jesus says this in sorrowful irony [W. 455 (424)]); Acts i. 21 (since the office of the traitor Judas must be conferred on another); Ro. v. 9; vi. 4; xiii. 10; 1 Co. iv. 16 (since I hold a father's place among you); 2 Co. v. 20; Jas. iv. 17, and many other exx. As respects details, notice that it stands a. in exhortations (to show what ought now to be done by reason of what has been said), i. q. wherefore, [our transitional therefore]: Mt. iii. 8; v. 48; ix. 38; Lk. xi. 35; xxi. 14, 36 [RG Lmrg. Trmrg.]; Acts iii. 19; xiii. 40; Ro. vi. 12; xiv. 13; 1 Co. xvi. 11; 2 Co. viii. 24; Eph. v. 1; vi. 14;

35; Jas. iv. 7; v. 7; 1 Pet. iv. 7; v. 6; Rev. i. 19 [G L T Tr WII]; iii. 3, 19, and often; vûr our, now therefore. Acts xvi. 36. b. in questions, then, therefore, (Lat. igitur); a. when the question is, what follows or seems to follow from what has been said: Mt. xxii. 28; xxvii. 22 [W. 455 (424)]; Mk. xv. 12; Lk. iii. 10; xx. 15, 33; Jn. viii. 5; τί οὖν ἐροῦμεν; Ro. vi. 1; vii. 7; ix. 14; τί οὖν φημί; 1 Co. x. 19; τί οὖν; what then? i. e. how then does the matter stand? [cf. W. § 64, 2 a.], Jn. i. 21 [here WH mrg. punct. τί οὖν σύ;] Ro. iii. 9; vi. 15; xi. 7: also τί οὖν ἐστίν: [what is it then?] Acts xxi. 22: 1 Co. xiv. 15, 26. β. when it is asked, whether this or that follows from what has just been said: Mt. xiii. 28; Lk. xxii. 70; Jn. xviii. 39; Ro. iii. 31; Gal. iii. y. when it is asked, how something which is true or regarded as true, or what some one does, can be reconciled with what has been previously said or done: Mt. xii. 26; xiii. 27; xvii. 10 (where the thought is, 'thou commandest us to tell no one about this vision we have had of Elijah; what relation then to this vision has the doctrine of the scribes concerning the coming of Elijah? Is not this doctrine confirmed by the vision?'); Mt. xix. 7; xxvi. 54; Lk. xx. 17; Jn. iv. 11 [Tdf. om. οδν]; Acts xv. 10 (vũ v où, now therefore, i. e. at this time, therefore, when God makes known his will so plainly); Acts xix. 3; Ro. iv. 1 (where the meaning is, 'If everything depends on faith, what shall we say that Abraham gained by outward things, i. e. by works?' [but note the crit. texts]); 1 Co. vi. 15; Gal. iii. 5. 8. in general, it serves simply to subjoin questions suggested by what has just been said: Ro. iii. 27; iv. 9 sq.; vi. 21; xi. 11; 1 Co. iii. 5, etc. c. in epanalepsis, i. e. it serves to resume a thought or narrative interrupted by intervening matter (Matthiae ii. p. 1497; [W. 444 (414)]), like Lat. igitur, inquam, our as was said, say I, to proceed, etc.: Mk. iii. 31 [RG] (cf. 21); Lk. iii. 7 (cf. 3); Jn. iv. 45 (cf. 43); vi. 24 (cf. 22); 1 Co. viii. 4; xi. 20 (cf. 18); add, Mk. xvi. 19 [Tr mrg. br. obv]; Acts viii. 25; xii. 5; xiii. 4; xv. 3, 30; xxiii. 31; xxv. 1; xxviii. 5. It is used also when one passes at length to a subject about which he had previously intimated an intention to speak: Acts xxvi. 4, 9. d. it serves to gather up summarily what has already been said, or even what cannot be narrated at length: Mt. i. 17; vii. 24 (where no reference is made to what has just before been said [?], but all the moral precepts of the Serm. on the Mount are summed up in a single rule common to all); Lk. iii. 18; Jn. xx. 30; Acts xxvi. 22. e. it serves to adapt examples and comparisons to the case in hand: Jn. iii. 29; xvi. 22; - or to add examples to illustrate the subf. In ject under consideration: Ro. xii. 20 Rec. historical discourse it serves to make the transition from one thing to another, and to connect the several parts and portions of the narrative, since the new occurrences spring from or are occasioned by what precedes [cf. W. § 60, 3]: Lk. vi. 9 RG; numberless times so in John, as i. 22 [Lchm. om.]; ii. 18; iv. 9 [Tdf. om.]; vi. 60, Phil. ii. 29; Col. ii. 16; 2 Tim. i. 8; Heb. iv. 1, 11; x. | 67; vii. 6 [G T om.], 25, 28, 33, 35, 40; viii. 13, 19, 22, 25,

31, 57; ix. 7 sq. 10, 16; xi. 12, 16, 21, 32, 36; xii. 1-4; xiii. 12; xvi. 17, 22; xviii. 7, 11 sq. 16, 27-29; xix. 20-24, 32, 38, 40; xxi. 5-7, etc. g. with other conjunctions: apa οὖν, so then, Lat. hinc igitur, in Paul; see apa, 5. εl οὖν, if then (where what has just been said and proved is carried over to prove something else), see εί, III. 12; [εί μὲν οὖν, see μέν, II. 4 p. 3986]. εἴτε οὖν . . . εἴτε, whether then . . . or: 1 Co. x. 31; xv. 11. ἐπεὶ οὖν, since then: Heb. ii. 14; iv. 6; for which also a participle is put with our, as Acts ii. 30; xv. 2 [T Tr WH $\delta\epsilon$]; xvii. 29; xix. 36; xxv. 17; xxvi. 22; Ro. v. 1; xv. 28; 2 Co. iii. 12; v. 11; vii. 1; Heb. iv. 14; x. 19; 1 Pet. iv. 1; 2 Pet. iii. 11 [WH Tr mrg. οὖτως]. ἐὰν οὖν, if then ever, in case then, or rather, therefore if, therefore in case, (for in this formula, our, although placed in the protasis, yet belongs more to the apodosis, since it shows what will necessarily follow from what precedes if the condition introduced by ¿áv shall ever take place): Mt. v. 23 [cf. W. 455 (424)]; vi. 22 [here Tdf. om. ouv]; xxiv. 26; Lk. iv. 7; Jn. vi. 62; viii. 36; Ro. ii. 26; 1 Co. xiv. 11, 23; 2 Tim. ii. 21; ἐὰν οὖν μή, Rev. iii. 3; so also ὅταν οὖν, when therefore: Mt. vi. 2; xxi. 40; xxiv. 15, and RG in Lk. xi. 34. ὅτε οὖν, when (or after) therefore, so when: Jn. xiii. 12, 31 [(30)] Rec. bes els L T Tr WH]; xix. 30; xxi. 15; i. q. hence it came to pass that, when etc., Jn. ii. 22; xix. 6, 8. ws ov, when (or after) therefore: Jn. iv. 1, 40; xi. 6; xviii. 6; xx. 11; xxi. 9; ως οὖν, as therefore, Col. ii. 6. ωσπερ οὖν, Mt. xiii. 40. μέν οὖν, foll. by δέ [cf. B. § 149, 16], Mk. xvi. 19 [Tr mrg. br. οδν]; Jn. xix. 25; Acts i. 6; viii. 4, 25; 1 Co. ix. 25, etc.; without an adversative conjunc. following, see μέν, II. 4. νῦν οὖν, see above under a., and h. As to position, it is never the first word in the sentence, but generally the second, sometimes the third, [sometimes even the fourth, W. § 61, 6]; as, [περὶ τῆς βρώσεως οὖν etc. 1 Co. viii. 4]; οἱ μὲν οὖν, Acts ii. 41, and often; πολλά μέν οδν, Jn. xx. 30. i. John uses this particle in his Gospel far more frequently [(more than two hundred times in all)] than the other N. T. writers; in his Epistles only in the foll. passages: 1 Jn. ii. 24 (where GLT Tr WH have expunged it); iv. 19 Lchm.; 3 Jn. 8. [(From Hom. down.)]

ούπω, (fr. oὐ and the enclitic πώ), adv., [fr. Hom. down], (differing fr. μήπω, as oὐ does fr. μή [q. v. ad init.]), not yet; a. in a negation: Mt. xxiv. 6; Mk. xiii. 7; Jn. ii. 4; iii. 24; vi. 17 L txt. T Tr WH; vii. 6, 8° R L WH txt., 8°, 30, 39; viii. 20, 57; xi. 30; xx. 17; 1 Co. iii. 2; Heb. ii. 8; xii. 4; 1 Jn. iii. 2; Rev. xvii. 10, 12 (where Lchm. οὐκ); οὐδεὶς οὕπω, no one ever yet (see οὐδείς, 2, and cf. οὐ, 3 a.), Mk. xi. 2 L T Tr WH; Lk. xxiii. 53 L Tr WH; Acts viii. 16 Rec. b. in questions, nondumne? do ye not yet etc.: Mt. xv. 17 R G; xvi. 9; Mk. iv. 40 L Tr WH; viii. 17, [21 L txt. T Tr WH].*

ούρά, -âs, ή, a tail: Rev. ix. 10, 19; xii. 4. (From Hom. down; Sept. several times for ".).)*

οὐράνιος, -ον, in class. Grk. generally of three term. [W. § 11, 1; B. 25 (23)], (οὐρανός), heavenly, i. e. a. dwelling in heaven: δ πατὴρ δ οὐρ., Mt. vi. 14, 26, 32; xv.

13; besides LT Tr WH in v. 48; xviii. 35; xxiii. 9; στρατιὰ οὐρ. Lk. ii. 13 (where Tr txt. WH mrg. οὐρα-νοῦ). b. coming from heaven: ὀπτασία οὐρ. Acts xxvi. 19. (Hom. in Cer. 55; Pind., Tragg., Arstph., al.) *

οδρανόθεν, (οὐρανός), adv., from heaven: Acts xiv. 17; xxvi. 13. (Hom., Hes., Orph., 4 Macc. iv. 10.) Cf. Lob. ad Phryn. p. 93 sq.*

ούρανός, -οῦ, ὁ, [fr. a root meaning 'to cover,' 'encompass'; cf. Vaniček p. 895; Curtius § 509], heaven; and, in imitation of the Hebr. שַׁמִים (i. e. prop. the heights above, the upper regions), oupavoi, -w, oi, the heavens [W. § 27, 3; B. 24 (21)], (on the use and the omission of the art. cf. W. 121 (115)), i. e. 1. the vaulted expanse of the sky with all the things visible in it; ally: as opp. to the earth, Heb. i. 10; 2 Pet. iii. 5, 10, 12; δ οὐρ. κ. ή γη, [heaven and earth] i. q. the universe, the world, (acc. to the primitive Hebrew manner of speaking, inasmuch as they had neither the conception nor the name of the universe, Gen. i. 1; xiv. 19; Tob. vii. 17 (18); 1 Macc. ii. 37, etc.): Mt. v. 18; xi. 25; xxiv. 35; Mk. xiii. 31; Lk. x. 21; xvi. 17; xxi. 33; Acts iv. 24; xiv. 15; xvii. 24; Rev. x. 6; xiv. 7; xx. 11. The ancients conceived of the expanded sky as an arch or vault the outmost edge of which touched the extreme limits of the earth [see B. D. s. v. Firmament, cf. Heaven]; hence such expressions as άπ' ἄκρων οὐρανῶν ἔως ἄκρων αὐτῶν, Mt. xxiv. 31; ἀπ' άκρου γης έως άκρου οὐρανοῦ, Mk. xiii. 27; ὑπὸ τὸν οὐρανόν (תְּחָת הַשְּׁמִים, Eccl. i. 13; ii. 3, etc.), under heaven, i. e. on earth, Acts ii. 5; iv. 12; Col. i. 23; ἐκ τῆς (sc. χώρας, cf. W. 591 (550); [B. 82 (71 sq.)]) ὑπ' [here L T Tr WH ύπὸ τὸν οὐρ.] οὐρανὸν εἰς τὴν ὑπ' οὐρανόν, out of the one part under the heaven unto the other part under heaven i. e. from one quarter of the earth to the other, Lk. xvii. 24; as by this form of expression the greatest longitudinal distance is described, so to one looking up from the earth heaven stands as the extreme measure of altitude; hence, kolλασθαι ἄχρι τοῦ οὐρανοῦ, Rev. xvjii. 5 [L T Tr WH] (on which see κολλάω); ὑψωθηναι ἔως τοῦ οὐρανοῦ, metaph. of a city that has reached the acme, zenith, of glory and prosperity, Mt. xi. 23; Lk. x. 15, (κλέος οὐρανὸν ἴκει, Hom. II. 8, 192; Od. 19, 108; πρὸς οὐρανὸν βιβάζειν τινά, Soph. O. C. 382 (381); exx. of similar expressions fr. other writ. are given in Kypke, Observv. i. p. 62); καινοί οὐρανοί (καὶ γῆ καινή), better heavens which will take the place of the present after the renovation of all things, 2 Pet. iii. 13; Rev. xxi. 1; οἱ νῦν οὐρανοί, the heavens which now are, and which will one day be burnt up, 2 Pet. iii. 7; also ό πρώτος οὐρανός, Rev. xxi. 1, cf. Heb. xii. 26. But the heavens are also likened in poetic speech to an expanded curtain or canopy (Ps. ciii. (civ.) 2; Is. xl. 22), and to an unrolled scroll; hence, ελίσσεω [TTr mrg. ἀλλάσσεω] τούς ούρ. ώς περιβόλαιον, Heb. i. 12 (fr. Sept. of Ps. ci. (cii.) 26 cod. Alex.); καὶ ὁ οὐρ. ἀπεχωρίσθη ὡς βιβλίων έλισσόμενον [or είλισσ.], Rev. vi. 14. b. the aerial heavens or sky, the region where the clouds and tempests gather, and where thunder and lightning are produced: δ οὐρ. πυρράζει, Mt. xvi. 2 [T br. WH reject the pass.],

στυγνάζων, ib. 3 [see last ref.]; ὑετὸν ἔδωκε, Jas. v. 18; | add Lk. ix. 54; xvii. 29; Acts ix. 3 xxii. 6; Rev. xiii. 13; xvi. 21; xx. 9; σημείον ἐκ or ἀπὸ τοῦ οὐρ., Mt. xvi. 1; Mk. viii. 11; Lk. xi. 16; xxi. 11; τέρατα ἐν τῷ οὐρ. Acts ii. 19; κλείειν τὸν οὐρανόν, to keep the rain in the sky, hinder it from falling on the earth, Lk. iv. 25; Rev. xi. 6, (συνέχειν τὸν οὐρ. for עצר השמים, Deut. xi. 17; 2 Chr. vi. 26; vii. 13; ἀνέχειν τὸν οὐρ. Sir. xlviii. 3); αί νεφέλαι τοῦ οὐρ., Mt. xxiv. 30; xxvi. 64; Mk. xiv. 62; τὸ πρόσωπον τοῦ οὐρ., Mt. xvi. 3 [T br. WH reject the pass.]; Lk. xii. 56; τὰ πετεινὰ τ. οὐρ. (gen. of place), that fly in the air (Gen. i. 26; Ps. viii. 9; Bar. iii. 17; Judith xi. 7), Mt. vi. 26; viii. 20; xiii. 32; Mk. iv. 32; Lk. viii. 5; ix. 58; xiii. 19; Acts x. 12. These heavens are opened by being cleft asunder, and from the upper heavens, or abode of heavenly beings, come down upon earth - now the Holy Spirit, Mt. iii. 16; Mk. i. 10; Lk. iii. 21 sq.; Jn. i. 32; now angels, Jn. i. 51 (52); and now in vision appear to human sight some of the things within the highest heaven, Acts vii. 55; x. 11, 16; through the aerial heavens sound voices, which are uttered in the heavenly abode: Mt. iii. 17; Mk. i. 11; Lk. iii. 22; Jn. xii. 28; 2 c. the sidereal or starry heavens: τὰ ἄστρα τοῦ οὐρ. Heb. xi. 12 (Deut. i. 10; x. 22; Eur. Phoen. 1); οἱ ἀστέρες τ. οὐρ., Mk. xiii. 25; Rev. vi. 13; xii. 4, (Is. xiii. 10; xiv. 13); αί δυνάμεις των οὐρ. the heavenly forces (hosts), i. e. the stars [al. take duv. in this phrase in a general sense (see δύναμις, f.) of the powers which uphold and regulate the heavens]: Mt. xxiv. 29; Lk. xxi. 26; al ἐν τοῖς οὐρ. Mk. xiii. 25, (Hebr. κΣΥ רשׁמִים, Deut. xvii. 3; Jer. xxxiii. 22; Zeph. i. 5); so אָ στρατιά τοῦ οὐρανοῦ, Acts vii. 42. 2. the region above the sidereal heavens, the seat of an order of things eternal and consummately perfect, where God dwells and the other heavenly beings: this heaven Paul, in 2 Co. xii. 2, seems to designate by the name of δ τρίτος οὐρ., but certainly not the third of the seven distinct heavens described by the author of the Test. xii. Patr., Levi § 3, and by the Rabbins [(cf. Wetstein ad loc.; Hahn, Theol. d. N. T. i. 247 sq.; Drummond, Jewish Messiah, ch. xv.); cf. De Wette ad loc. Several distinct heavens are spoken of also in Eph. iv. 10 (ὑπεράνω πάντων τῶν οὐρ.); cf. Heb. vii. 26, if it be not preferable here to understand the numerous regions or parts of the one and the same heaven where God dwells as referred to. The highest heaven is the dwelling-place of God: Mt. v. 34; xxiii. 22; Acts vii. 49; Rev. iv. 1 sqq., (Ps. x. (xi.) 4; exiii. 24 (exv. 16 sq.)); hence θεὸς τοῦ οὖρ., Rev. xi. 13; xvi. 11, (Gen. xxiv. 3); δ ἐν (τοῖς) οὐρ., Mt. v. 16, 45; vi. 1, 9; vii. 21; x. 33; xii. 50; xvi. 17; xviii. 10 [here L WH mrg. ἐν τῷ οὐρανώ in br.], 14, 19; Mk. xi. 25 sq., etc. From this heaven the mrevua dy. is sent down, 1 Pet. i. 12 and the pass. already cited [cf. 1 b. sub fin.]; and Christ is said to have come, Jn. iii. 13, 31; vi. 38, 41 sq.; 1 Co. xv. 47; it is the abode of the angels, Mt. xxiv. 36; xxii. 30; xviii. 10; xxviii. 2; Mk. xii. 25; xiii. 32; Lk. ii. 15; xxii. 43 [L br. WH reject the pass.]; Gal. i. 8; 1 Co. viii. 5; Eph. iii. 15; Heb. xii. 22; Rev. x. 1; xii. 7; xviii. 1; xix. 14,

(Gen. xxi. 17; xxii. 11); τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς $\gamma \hat{\eta} s$, the things and beings in the heavens (i. e. angels) and on the earth, Eph. i. 10; Col. i. 16, 20; viveral rd $\theta \hat{\epsilon} \lambda \eta \mu a \tau o \hat{v} \theta \hat{\epsilon} o \hat{v} \hat{\epsilon} v o \hat{v} \rho a v \hat{\varphi}$, i. e. by the inhabitants of heaven, Mt. vi. 10; χαρὰ ἔσται ἐν τῷ οὐρ., God and the angels will rejoice, Lk. xv. 7. this heaven is the abode to which Christ ascended after his resurrection, Mk. xvi. 19; Lk. xxiv. 51 [T om. WH reject the cl.]; Acts i. 10 sq.; ii. 34; iii. 21; Ro. x. 6; [Eph. i. 20 Lchm. txt.]; 1 Pet. iii. 22; Heb. i. 4 (ἐν ὑψηλοῖς); viii. 1; ix. 24; Rev. iv. 2, and from which he will hereafter return, 1 Th. i. 10; iv. 16; 2 Th. i. 7; into heaven have already been received the souls (πνεύματα) both of the O. T. saints and of departed Christians, Heb. xii. 23 (see ἀπογράφω, b. fin.), and heaven is appointed as the future abode of those who, raised from the dead and clothed with superior bodies, shall become partakers of the heavenly kingdom, 2 Co. v. 1, and enjoy the reward of proved virtue, Mt. v. 12; Lk. vi. 23; hence eternal blessings are called θησαυρὸς ἐν οὐρανῷ, Mt. vi. 20; Lk. xii. 33, and those on whom God has conferred eternal salvation are said ever θησαυρον εν ουρανώ (-νοίς), Mt. xix. 21; Mk. x. 21; Lk. xviii. 22, cf. Heb. x. 34 [RG]; or the salvation awaiting them is said to be laid up for them in heaven, Col. i. 5; 1 Pet. i. 4; or their names are said to have been written in heaven, Lk. x. 20; moreover, Christ, appointed by God the leader and lord of the citizens of the divine kingdom, is said to have all power in heaven and on earth, Mt. xxviii. 18; finally, the seer of the Apocalypse expects a new Jerusalem to come down out of heaven as the metropolis of the perfectly established Messianic kingdom, Rev. iii. 12; xxi. 2, 10. By meton. & oiparos is put for the inhabitants of heaven: εὐφραίνου οὐρανέ, Rev. xviii. 20, cf. xii. 12, (Ps. xcv. (xcvi.) 11; Is. xliv. 23; Job xv. 15); in particular for God (Dan. iv. 23, and often by the Rabbins, influenced by an over-scrupulous reverence for the names of God himself; cf. Schürer in the Jahrbb. f. protest. Theol., 1876, p. 178 sq.; [Keil, as below]): άμαρτάνειν είς τὸν οὐρ., Lk. xv. 18, 21; ἐκ τοῦ οὐρ., i. q. by God, Jn. iii. 27; ¿ξ οὐρ., of divine authority, Mt. xxi. 25; Mk. xi. 30; Lk. xx. 4; eraption toù oùpavoù, 1 Macc. iii. 18 (where the τοῦ θεοῦ before τοῦ οὖρ. seems questionable); ἐκ τοῦ οὐρ. ἡ ἰσχύς, ib. 19; ἡ ἐξ οὐρ. βοήθεια, xii. 15; xvi. 3, cf. iii. 50-53, 59; iv. 10, 24, 30, 40, 55; v. 31; vii. 37, 41; ix. 46; cf. Keil, Comm. üb. d. Büch. d. Macc. p. 20. On the phrase ή βασιλεία τῶν οὐρ. and its meaning, see βασιλεία, 3; [Cremer s. v. βασ.; Edersheim i. 265]. Οὐρβανός, -οῦ, δ, [a Lat. name; cf. Bp. Lghtft. on Philip. p. 174], Urbanus, a certain Christian: Ro. xvi. 9.* Ouplas, -ou [B. 17 sq. (16) no. 8], 6, אורייה light of Jehovah [or, my light is Jehovah]), Uriah, the husband of Bathsheba the mother of Solomon by David: Mt. i. 6.* ούs, gen. ἀτόs, plur. &τα, dat. ἀσίν, τό, [cf. Lat. auris, ausculto, audio, etc.; akin to ἀίω, αλσθάνομαι; cf. Curtius § 619; Vaniček p. 67]; fr. Hom. down; Hebr. 1718; the 1. prop.: Mt. xiii. 16; Mk. vii. 33; Lk. xxii. 50; 1 Co. ii. 9; xii. 16; &τά τινος είς δέησιν, to hear supplication, 1 Pet. iii. 12; ή γραφή πληρούται έν τοις ώσι

Tipos, while present and hearing, Lk. iv. 21 (Bar. i. 3 sq.); those unwilling to hear a thing are said συνέχειν [q. v. 2 a.] τὰ ὧτα, to stop their ears, Acts vii. 57; ἦκούσθη τι είς τὰ ὧτά τινος, something was heard by, came to the knowledge of [A. V. came to the ears of] one, Acts xi. 22; likewise εἰσέρχεσθαι, Jas. v. 4; γίνεσθαι, to come unto the ears of one, Lk. i. 44; ἀκούειν είς τὸ οὖς, to hear [A. V. in the ear i. e.] in familiar converse, privately, Mt. x. 27 (els ous often so in class. Grk.; cf. Passow [L. and S.] s. v. 1); also πρός τὸ οὖς λαλεῖν, Lk. xii. 3. aph. i. q. the faculty of perceiving with the mind, the faculty of understanding and knowing: Mt. xiii. 16; & exw (or εί τις έχει) ωτα (or οὐς, in Rev.) [sometimes (esp. in Mk. and Lk.) with ἀκούειν added; cf. B. § 140, 3] ἀκουέτω, whoever has the faculty of attending and understanding, let him use it, Mt. xi. 15; xiii. 9, 43; Mk. iv. 9, 23; vii. 16 [T WH om. Tr br. the vs.]; Lk. viii. 8; xiv. 35 (34); Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22; xiii. 9; τοῖς ἀσὶ βαρέως ἀκούειν, to be slow to understand or obey [A. V. their ears are dull of hearing], Mt. xiii. 15; Acts xxviii. 27, (fr. Is. vi. 10); ώτα έγοντες οὐκ ἀκούετε, Mk. viii. 18; δτα τοῦ μη ἀκούειν, [ears that they should not hear; cf. B. 267 (230)], Ro. xi. 8; θέσθε τ. λόγους τούτους εls τὰ &τα, [A. V. let these words sink into your ears i. e.] take them into your memory and hold them there, Lk. ix. 44; ἀπερίτμητος τοις ωσίν (see ἀπερίτμητος), Acts vii. 51.*

obσία, -as, ή, (fr. ων, οὐσα, ὄν, the ptcp. of εἰμί), what one hus, i.e. property, possessions, estate, [A.V. substance]: Lk. xv. 12 sq. (Tob. xiv. 13; Hdt. 1, 92; Xen., Plat., Attic oratt., al.)*

over, (ov and $\tau \epsilon$), an adjunctive negative conj., [fr. Hom. down], (differing fr. μήτε as οὐ does fr. μή [q. v. ad init.], and fr. οὐδέ as μήτε does fr. μηδέ; see μήτε and ovoć), neither; and not. 1. Examples in which ofte a. οὐ...οὕτε, Rev. xii. 8 Rec. (where stands singly: G L T Tr WH ovo6; xx. 4 RG (where L T Tr WH οὐδέ); οὐδεὶς ἄξιος εὐρέθη ἀνοίξαι τὸ βιβλίον οὕτε βλέπειν αὐτό, Rev. v. 4; cf. W. 491 (457); B. 367 (315); οὐ... οὐδέ . . . οῦτε, 1 Th. ii. 3 RG (where LTTr WH more correctly oudé) [W. 493 (459); B. 368 (315)]; oudé . . . ούτε (so that ούτε answers only to the ov in οὐδέ), Gal. i. 12 R G T WH txt. [W. 492 (458); B. 366 (314)]. οῦτε . . . καί, like Lat. neque . . . et, neither . . . and : Jn. iv. 11; 3 Jn. 10, (Eur. Iph. T. 591; but the more common Grk. usage was où ... τέ, cf. Klotz ad Devar. ii. 2 p. 714; Passow s. v. B. 2; [L. and S. s. v. II. 4]; W. § 55, 7; [B. § 149, 13 c.]). c. By a solecism οῦτε is put for ovdé, not . . . even: 1 Co. iii. 2 Rec. (where G L T Tr WH ovdé) [W. 493 (459); B. 367 (315); § 149, 13 f.]; Mk. v. 8 RG (where LT Tr WH have restored audé [W. 490 (456); B. u. s.]); Lk. xii. 26 RG (where LT Tr WII οὐδέ [W. u. s. and 478 (445); B. 347 (298)]); οὖτε μετενόησαν, Rev. ix. 20 R L Tr (where G WII txt. οὐ, Τοὐδέ not . . . even; WH mrg. οὕτε or οὐδέ [cf. B. 367 (315)]); after the question μη δύναται ... σῦκα; follows ούτε άλυκὸν γλυκὺ ποιῆσαι ὕδωρ, Jas. iii. 12 G L T Tr WH (as though οὖτε δύναται . . . σῦκα had previously been in the writer's mind [cf. W. 493 (459); B. u. s.]).

used twice or more, neither ... nor, (Lat. nec ... nec; neque ... neque): Mt. vi. 20; xxii. 30; Mk. xii. 25; [xiv. 68 L txt. T Tr WH]; Lk. xiv. 35 (34); Jn. iv. 21; v. 37; viii. 19; ix. 3; Acts xv. 10; xix. 37; xxv. 8; xxviii. 21; Ro. viii. 38 sq. (where obte occurs ten times); 1 Co. iii. 7; vi. 9 sq. (obte eight times [yet T WH Tr mrg. the eighth time ov]); xi. 11; Gal. v. 6; vi. 15; 1 Th. ii. 6; Rev. iii. 15 sq.; ix. 20; xxi. 4; obte ... obte ... ovdé (Germ. auch nicht, also not), L Tr WH in Lk. xx. 35 sq., and L T Tr mrg. WH in Acts xxiv. 12 sq.; cf. W. 491 (457 sq.); B. 368 (315) note.

ούτος, αύτη, τούτο, demonstrative pron. [cf. Curtius p. 543], Hebr. Π, πκὶ, this; used

I. absolutely. 1. a. this one, visibly present here: Mt. iii. 17; xvii. 5; Mk. ix. 7; Lk. vii. 44 sq.; ix. 35; 2 Pet. i. 17. Mt. ix. 3; xxi. 38; Mk. xiv. 69; Lk. ii. 34; xxiii. 2; Jn. i. 15, 30; vii. 25; ix. 8 sq. 19; xviii. 21, 30; xxi. 21; Acts ii. 15; iv. 10; ix. 21; according to the nature and character of the person or thing mentioned, it is used with a suggestion — either of contempt, as Mt. xiii. 55 sq.; Mk. vi. 2 sq.; Lk. v. 21; vii. 39, 49; Jn. vi. 42, 52; vii. 15; or of admiration, Mt. xxi. 11; Acts ix. 21; cf. Wahl, Clavis apocryphor. V. T. p. 370°. b. it refers to a subject immediately preceding, the one just named: Lk. i. 32; ii. 37 [RGL]; Jn. i. 2; vi. 71; 2 Tim. iii. 6, 8, etc.; at the beginning of a narrative about one already mentioned, Mt. iii. 3; Lk. xvi. 1; Jn. i. 41 (42); iii. 2; xii. 21; xxi. 21; Acts vii. 19; xxi. 24. this one just mentioned and no other: Jn. ix. 9; Acts iv. 10 (ἐν τούτω); ix. 20; 1 Jn. v. 6; such as I have just described, 2 Tim. iii. 5; 2 Pet. ii. 17. kal obros, this one just mentioned also, i. e. as well as the rest, Lk. xx. 30 R G L: Heb. viii. 3. Kal Toûtor, and him too, and him indeed, 1 Co. ii. 2. c. it refers to the leading subject of a sentence although in position more remote (W. § 23, 1; [B. § 127, 3]): Acts iv. 11; vii. 19; viii. 26 (on which see Γάζα sub fin.); 1 Jn. v. 20 (where ovros is referred by [many] orthodox interpreters incorrectly [(see Alford ad loc.; W. and B. ll. cc.)] to the immediately preceding subject, Christ); 2 Jn. d. it refers to what follows; ovros, avry fori, in this appears . . . that etc.; on this depends . . . that etc.: foll. by ότι, as αυτη έστιν ή έπαγγελία, ότι, 1 Jn. i. 5; add, v. 11, 14; - by "va, Jn. xv. 12; 1 Jn. iii. 11, 23; v. 3; 2 Jn. 6; τοῦτό ἐστι τὸ ἔργον, τὸ θέλημα τοῦ θεοῦ, ἵνα, Jn. vi. 29, e. it serves to repeat the subject with emphasis: οὐ πάντες οἱ ἐξ Ἰσραήλ, οὖτοι Ἰσραήλ, Ro. ix. 6; add, ib. 8; ii. 14 [L mrg. of τοιοῦτοι]; vii. 10; Gal. iii. 7; it refers, not without special force, to a description given by a participle or by the relative os, dores; which description either follows, as Mk. iv. 16, 18; Lk. viii. 15, 21; ix. 9; Jn. xi. 37; foll. by a relative sentence, Jn. i. 15; 1 Pet. v. 12; - or precedes: in the form of a participle, Mt. x. 22; xiii. 20, 22 sq.; xxiv. 13; xxvi. 23; Mk. xii. 40; Lk. ix. 48 (δ . . . ὑπάρχων, οὖτος); Jn. vi. 46; vii. 18; xv. 5; 2 Jn. 9; Acts xvii. 7; (and R G in Rev. iii. 5); or of the relative os, Mt. v. 19; Mk. iii. 85; Lk. ix. 24, 26; Jn. i. 33 [here L mrg. αὐτός]; iii. 26; v. 38

Ro. viii. 30; 1 Co. vii. 20; Heb. xiii. 11; 1 Jn. ii. 5; 2 Pet. ii. 19: in the neut., Jn. viii. 26; Ro. vii. 16 1 Co. vii. 24; Phil. iv. 9; 2 Tim. ii. 2; or of a preceding oors, Mt. xviii. 4; in the neut. Phil. iii. 7. ooo . . . ooro, Ro. viii. 14; Gal. vi. 12; also preceded by el ris, 1 Co. iii. 17 [here Lehm. avrós]; viii. 3; Jas. i. 23; iii. 2; by cáv res, Jn. ix. 31; cf. W. § 23, 4. f. with airos annexed, this man himself, Acts xxv. 25; plur. these themselves, Acts xxiv. 15, 20; on the neut. see below, 2 a. b. etc. As the relat. and interrog. pron. so also the demonstrative, when it is the subject, conforms in gender and number to the noun in the predicate: οὖτοί εἰσιν οἱ νίοὶ της βασ. Mt. xiii. 38; add, Mk. iv. 15 sq. 18; αυτη έστιν ή μεγάλη έντολή, Mt. xxii. 38; οὖτός έστιν ὁ πλάνος (Germ. diese sind), 2 Jn. 7. 2. The neuter τοῦτο refers to what precedes: Lk. v. 6; Jn. vi. 61; Acts xix. 17; τοῦτο εἰπών and the like, Lk. xxiv. 40 [Tom. Tr br. WH reject the vs.]; Jn. iv. 18; viii. 6; xii. 33; xviii. 38; διὰ τοῦτο, see διά, B. II. 2 a.; els τοῦτο, see els, B. II. 3 c. β.; αὐτὸ τοῦτο, for this very cause, 2 Pet. i. 5 [Lchm. αὐτοί]; cf. Matthiae § 470, 7; Passow s. v. C. 1 a. fin.; [L. and S. s. v. C. IX. 1 fin.; W. § 21, 3 note 2; Kühner § 410 Anm. 6]; μετὰ τοῦτο, see μετά, ΙΙ. 2 b. ἐκ τούτου, for this reason [see ex, II. 8], Jn. vi. 66; xix. 12; from this, i. e. hereby, by this note, 1 Jn. iv. 6 [cf. Westcott ad loc.]. ἐν τούτφ, for this cause, Jn. xvi. 30; Acts xxiv. 16; hereby, by this token, 1 Jn. iii. 19. ἐπὶ τούτφ, in the meanwhile, while this was going on [but see ἐπί, B. 2 e. fin. p. 234¹], Jn. iv. 27. τούτου χάριν, Eph. iii. 14. plur. ταῦτα, Jn. vii. 4 (these so great, so wonderful, things); μετά ταῦτα, see μετά, ΙΙ. 2 b. κατά ταῦτα, in this same manner, Rec. in Lk. vi. 23, and xvii. 30, [al. τὰ αὐτά or ταὐτά]. it refers to the substance of the preceding discourse: Lk. viii. 8; xi. 27; xxiv. 26; Jn. v. 34; xv. 11; xxi. 24, and very often. καθώς . . . ταῦτα, Jn. viii. 28. it prepares the reader or hearer and renders him attentive to what follows, which thus gets special weight (W. § 23, 5): 1 Jn. iv. 2; αὐτὸ τοῦτο ὅτι, Phil. i. 6; τοῦτο λέγω foll. by direct discourse, Gal. iii. 17 [see λέγω, II. 2 d.]. it is prefixed to sentences introduced by the particles ότι, ΐνα, etc.: τοῦτο λέγω or φημί foll. by ὅτι, 1 Co. i. 12 [(see λέγω u. s.); 1 Co. vii. 29]; xv. 50; γινώσκεις τοῦτο foll. by or, Ro. vi. 6; 2 Tim. iii. 1; 2 Pet. i. 20; iii. 3; λογίζεσθαι τοῦτο ὅτι, Ro. ii. 3; after ὁμολογεῖν, Acts xxiv. 14; after είδώς, 1 Tim. i. 9; εν τούτω ότι, 1 Jn. iii. 16, 24; iv. 9 sq.; τοῦτο, ΐνα, Lk. i. 43; εἰς τοῦτο, ΐνα, Acts ix. 21; Ro. xiv. 9; 2 Co. ii. 9; 1 Pet. iii. 9; iv. 6; 1 Jn. iii. 8; διὰ τοῦτο, ἴνα, 2 Co. xiii. 10; 1 Tim. i. 16; Philem. 15; τούτων (on this neut. plur. referring to a single object see W. 162 (153); [cf. Riddell, Platonic Idioms, § 41]), Iva, 3 Jn. 4; ἐν τούτω, ἐάν, 1 Jn. ii. 3; ὅταν, 1 Jn. v. 2; τοῦτο αὐτὸ, wa, on this very account, that (see a. above [but others take it here as acc. of obj.; see Meyer ad loc. (for instances of αὐτὸ τοῦτο see B. § 127, 12)]), 2 Co. ii. 3; els αὐτὸ τοῦτο, ໂνα, Eph. vi. 22; Col. iv. 8; ὅπως, Ro. ix. 17. In the same manner τοῦτο is put before an infin. with $\tau \delta$ for the sake of emphasis [W. § 23, 5; B. § 140, 7, 9, etc.]: 2 Co. ii. 1; before a simple infin. 1 Co. vii. 37

[here RG prefix row to the inf.]; before an acc. and inf. Eph. iv. 17; before nouns, as τοῦτο εῦχομαι, τὴν ὑμῶν κατάρτισιν, 2 Co. xiii. 9, cf. 1 Jn. iii. 24; v. 4. τοῦτο, and this, and that too, and indeed, especially: Ro. xiii. 11; 1 Co. vi. 6, L T Tr WH also in 8; Eph. ii. 8; καὶ ταῦτα, and that too, 1 Co. vi. 8 Rec.; Heb. xi. 12; (so καὶ ταῦτα also in class. Grk.; cf. Devar. ed. Klotz i. p. 108; Viger. ed. Herm. p. 176 sq.; Matthiae § 470, 6). ταῦτα, of this sort, such, spoken contemptuously of men, 1 Co. vi. 11 (cf. Soph. O. R. 1329; Thuc. 6, 77; Liv. 30, 30; cf. Bnhdy. p. 281; [W. 162 (153)]). μὲν . . . τοῦτο δέ, partly . . . partly, Heb. x. 33 (for exx. fr. Grk. auth. see W. 142 (135); Matthiae ii. § 288 Anm. 2; [Kühner § 527 Anm. 2]). f. τοῦτ' ἔστιν, see elµí, II. 3 p. 1766.

II. Joined to nouns it is used like an adjective; so that the article stands between the demonstrative and the noun, οὖτος δ, αὕτη ἡ, τοῦτο τό, [cf. W. § 23 fin.; B. § 127, 29]: Mt. xii. 32; xvi. 18; xvii. 21 [T WH om. Tr br. the vs.]; xx. 12; xxvi. 29; Mk. ix. 29; Lk. vii. 44; x. 36; xiv. 30; xv. 24; Jn. iv. 15; vii. 46 [L WH om. Tr br. the cl.]; viii. 20; x. 6; xi. 47; xii. 5; Acts i. 11; Ro. xi. 24; 1 Tim. i. 18; Heb. vii. 1; viii. 10; [1 Jn. iv. 21]; Rev. xix. 9; xx. 14; xxi. 5; xxii. 6, etc.; τοῦτο τὸ παιδίον, such a little child as ve see here, Lk. ix. 48; cf. Bornemann ad loc. [who takes τοῦτο thus as representing the class, 'this and the like;' but cf. Meyer (ed. Weiss) ad b. so that the noun stands between the artiloc.]. cle and the demonstrative [cf. W. 548 (510)]; as, οἱ λίθοι ovros, the stones which ye see lying near, Mt. iii. 9; iv. 3; add, Mt. v. 19; vii. 24 [L Tr WH br. τούτους], 26, 28; ix. 26 [Tr mrg. WH mrg. αὐτῆs]; x. 23, etc.; Mk. xii. 16; xiii. 30; Lk. xi. 31; xxiii. 47; Jn. iv. 13, 21; vii. 49; xi. 9; xviii. 29; Acts vi. 13; xix. 26; Ro. xv. 28; 1 Co. i. 20; ii. 6; xi. 26; 2 Co. iv. 1, 7; viii. 6; xi. 10; xii. 13; Eph. iii. 8; v. 32; 2 Tim. ii. 19; Rev. ii. 24, and very often -(which constr. is far more freq. with Paul than the other [see W. u. s.]); it is added to a noun which has another adjective, ή χήρα ή πτωχή αυτη, Lk. xxi. 3; πάντα τὰ ρήματα ταῦτα, Lk. ii. 19, 51 [(T WH L mrg. om. L txt. Tr mrg. br. ταῦτα); ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης, Acts c. Passages in which the reading varies between obros of and o... obros: viz. obros o, Mk. xiv. 30 L txt. T Tr WH; Jn. iv. 20 R L mrg.; Jn. vi. 60 R G; Jn. vii. 36 RG; Jn. ix. 24 LWH Tr mrg.; Jn. xxi. 23 LTTrWH. 6... ovros, Mk. xiv. 30 RG Lmrg.; Jn. iv. 20 G Ltxt. TTr WII; Jn. vi. 60 L TTr WII; Jn. vii. 36 L T Tr WH; Jn. ix. 24 G T Tr txt.; Jn. xxi. 23 R G; d. with anarthrous nouns, esp. numerical specifications [W. § 37, 5 N. 1]: τρίτον τοῦτο, this third time, 2 Co. xiii. 1; τοῦτο τρίτον, Jn. xxi. 14, (Judg. xvi. 15; δεύτερον τοῦτο, Gen. xxvii. 36; τοῦτο δέκατον, Num. xiv. 22; τέταρτον τοῦτο, Hdt. 5, 76). [The passages which follow, although introduced here by Prof. Grimm, are (with the exception of Acts i. 5) clearly instances of the predicative use of ovros; cf. W. 110 (105) note; B. § 127, 31; Rost § 98, 3 A. c. a. sq.]: τοῦτο πάλιν δεύτερον σημείον εποίησεν, Jn. iv. 54; τρίτην ταύτην ήμεραν άγει,

this is the third day that Israel is passing [but see ἄγω, 3], Lk. xxiv. 21 (κείμαι τριακοστήν ταύτην ήμέραν, this is now the thirtieth day that I lie (unburied), Lcian. dial. mort. 13, 3); οὐ μετὰ πολλὰς ταύτας ήμέρας (see μετά, II. 2 b. [W. 161 (152); B. § 127, 4]), Acts i. 5; οὖτος μήν ἔκτος ἐστὶν αὐτῆ, this is the sixth month with her etc. Lk. i. 36; αὖτη ἀπογραφή πρώτη ἐγένετο, Lk. ii. 2 L (T) Tr WH; ταύτην ἐποίησεν ἀρχὴν τῶν σημείων, Jn. ii. 11 L T Tr WII.

ούτω and ο ΰτως (formerly in printed editions ούτω appeared before a consonant, our ws before a vowel; but [recent critical editors, following the best Mss. ("cod. Sin. has -70 but fourteen times in the N. T." Scrivener, Collation etc. p. liv.; cf. his Introduction etc. p. 561), have restored ουτως; viz. Treg. uniformly, 205 times; Tdf. 203 times, 4 times -rw; Lchm. 196 times, 7 times -rw (all before a consonant); WH 196 times, 10 times τω (all before a consonant); cf. Tdf. Proleg. p. 97; WH. App. p. 146 sq.]; cf. W. § 5, 1 b.; B. 9; [Lob. Pathol. Elementa ii. 213 sqq.]; cf. Krüger § 11, 12, 1; Kühner § 72, 3 a.), adv., (fr. obros), [fr. Hom. down], Sept. for 1. by virtue of its na-12, in this manner, thus, so; tive demonstrative force it refers to what precedes; in the manner spoken of; in the way described; in the way it was done; in this manner; in such a manner; thus, so: Mt. vi. 30; xi. 26; xvii. 12; xix. 8; Mk. xiv. 59; Lk. i. 25; ii. 48; xii. 28; Ro. xi. 5; 1 Co. viii. 12; xv. 11; Heb. vi. 9; [2 Pet. iii. 11 WH Tr mrg.]; οὐχ οὕτως ἔσται [L Tr WH ἐστὶν (so also T in Mk.)] ἐν ὑμῖν, it will not be so among you (I hope), Mt. xx. 26; Mk. x. 43; ὑμεῖς οὐχ ουτως sc. ἔσεσθε, Lk. xxii. 26; εαν αφωμεν αυτον ουτως sc. ποιούντα, thus as he has done hitherto [see ἀφίημι, 2 b.], Jn. xi. 48; it refers to similitudes and comparisons, and serves to adapt them to the case in hand, Mt. v. 16 (even so, i. e. as the lamp on the lamp-stand); Mt. xii. 45; xiii. 49; xviii. 14; xx. 16; Lk. xii. 21 [WH br. the vs.]; xv. 7, 10; Jn. iii. 8; 1 Co. ix. 24; likewise οὖτως καί, Mt. xvii. 12; xviii. 35; xxiv. 33; Mk. xiii. 29; Lk. xvii. 10. οῦτως έχειν, to be so (Lat. sic or ita se habere): Acts vii. 1; xii. 15; xvii. 11; xxiv. 9. it serves to resume participles (Joseph. antt. 8, 11, 1; b. j. 2, 8, 5; see exx. fr. Grk. auth. in Passow s. v. 1 h.; [L. and S. s. v. I. 7]): Acts xx. 11; xxvii. 17; but Jn. iv. 6 must not [with W. § 65, 9 fin.; B. § 144, 21] be referred to this head, see Meyer [and 5 d. below]; on Rev. iii. 5, see 5 c. below. it takes the place of an explanatory participial clause, i. q. matters being thus arranged, under these circumstances, in such a condition of things, [B. § 149, 1; cf. W. § 60, 5]: Ro. v. 12 (this connection between sin and death being established but this explanation of the ours appears to be too general (cf. Meyer ad loc.)]); Heb. vi. 15 (i. e. since God had pledged the promise by an oath); i. q. things having been thus settled, this having been done, then: Mt. xi. 26; Acts vii. 8; xxviii. 14; 1 Co. xiv. 25; 1 Th. iv. 17; 2 Pet. i. 11; cf. Fritzsche, Com. ad Rom. i. p. 298. Closely related to this use is that of ovrws (like Lat. ita for itaque, igitur) in the sense of consequently [cf. Eng. so at the beginning of a sentence]: Mt. vii. 17; Ro. i. 15; vi. 11;

Rev. iii. 16, ([cf. Fritzsche on Mt. p. 220]; Passow s. v. 2; [L. and S. s. v. II.]). 2. it prepares the way for what follows: Mt. vi. 9; Lk. xix. 31; Jn. xxi. 1; outes ην, was arranged thus, was on this wise, [W. 465 (434); B. § 129, 11], Mt. i. 18; ουτως έστι το θέλημα του θεου foll. by an infin., so is the will of God, that, 1 Pet. ii. 15. before language quoted from the O. T.: Mt. ii. 5; Acts vii. 6; xiii. 34, 47; 1 Co. xv. 45; Heb. iv. 4. adjectives, so [Lat. tam, marking degree of intensity]: Heb. xii. 21; Rev. xvi. 18; postpositive, τί δειλοί έστε ούτως; Mk. iv. 40 [L Tr WH om.]; in the same sense with adverbs, Gal. i. 6; or with verbs, so greatly, 1 Jn. iv. 11; οὖτως . . . ωστε, Jn. iii. 16. οὐδέποτε έφάνη οὖτως. it was never seen in such fashion, i. e. such an extraordinary sight, Mt. ix. 33 (¿φάνη must be taken impersonally; cf. Bleek, Synopt. Erklär. i. p. 406 for Meyer ad loc.]); οὐδέποτε οὕτως εἴδομεν, we never saw it so, i. e. with such astonishment, Mk. ii. 12. 4. ούτως or ούτως καί in comparison stands antithetic to an adverb or a relative pron. [W. § 53, 5; cf. B. 362 (311) c.]: καθάπερ . . . οὕτως, Ro. xii. 4 sq.; 1 Co. xii. 12; 2 Co. viii. 11; καθώς . . . οῦτως, Lk. xi. 30; xvii. 26; Jn. iii. 14; xii. 50; xiv. 31; xv. 4; 2 Co. i. 5; x. 7; 1 Th. ii. 4; Heb. v. 3; οὖτως . . . καθώς, Lk. xxiv. 24; Ro. xi. 26; Phil. iii. 17; ωs . . . οῦτως, Acts viii. 32; xxiii. 11; Ro. v. 15, 18; 1 Co. vii. 17; 2 Co. vii. 14; 1 Th. ii. 8; v. 2; οὖτως ως, Mk. iv. 26; Jn. vii. 46 [L WH om. Tr br. the cl.]; 1 Co. iii. 15; iv. 1; ix. 26; Eph. v. 28; Jas. ii. 12; οὖτως ὡς . . . μή ώς, 2 Co. ix. 5 [G L T Tr WH]; ωσπερ . . . ούτως, Μτ. xii. 40; xiii. 40; xxiv. 27, 37, 39; Lk. xvii. 24; Jn. v. 21, 26; Ro. v. 12, 19, 21; vi. 4; xi. 31; 1 Co. xi. 12; xv. 22; xvi. 1; 2 Co. i. 7 RG; Gal. iv. 29; Eph. v. 24 RG; after καθ όσον, Heb. ix. 27 sq.; οῦτως . . . ον τρόπον, Acts i. 11; xxvii. 25; ον τρόπον . . . οὖτως, 2 Tim. iii. 8 (Is. lii. 14); κατά τὴν όδὸν ἢν λέγουσιν αίρεσιν οὕτω κτλ. after the Way (i. e. as it requires [cf. όδός, 2 a. fin.]) so etc. Acts xxiv. 14. 5. Further, the foll. special uses deserve notice: a. (ἔχει) ος [better δ] μέν οὕτως ος [better δ] δε ούτως, one after this manner, another after that, i. e. different men in different ways, 1 Co. vii. 7 (ποτέ μέν ούτως καὶ ποτὲ ούτως φάγεται ἡ μάχαιρα, 2 S. xi. 25). ούτως, in the manner known to all, i. e. acc. to the context, so shamefully, 1 Co. v. 3. o. in that state in which one finds one's self, such as one is, [cf. W. 465 (434)]: 7i με ἐποίησας οῦτως, Ro. ix. 20; οῦτως είναι, μένειν, of those who remain unmarried, 1 Co. vii. 26, 40; δ νικῶν οὖτως περιβαλείται viz. as (i. e. because he is) victor [al. in the manner described in vs. 4], Rev. iii. 5 L T Tr WH. thus forthwith, i. e. without hesitation [cf. Eng. off-hand, without ceremony, and the colloquial right, just]: Jn. iv. 6: cf. Passow s. v. 4; [L. and S. s. v. IV.; see 1 above; add Jn. xiii. 25 T WH Tr br. (cf. Green, Crit. Notes e. in questions (Lat. sicine?) [Eng. exad loc.)] clamatory so then, what]: Mk. vii. 18 (Germ. sonach) [al. take ovrws here as expressive of degree. In Mt. xxvi. 40, however, many give it the sense spoken of; cf. too 1 Co. vi. 5]; οὖτως ἀποκρίνη; i. e. so impudently, Jn. xviii. 22; with an adjective, so (very), Gal. iii. 3. [But these

exx., although classed together by Fritzsche also (Com. on Mark p. 150 sq.), seem to be capable of discrimination. The passage from Gal., for instance, does not seem to differ essentially from examples under 3 above.]

In class. Grk. ovtws often, after a conditional, concessive, or temporal protasis, introduces the apodosis (cf. Passow s. v. 1 h.; [L. and S. s. v. I. 7]). 1 Th. iv. 14 and Rev. xi. 5 have been referred to this head; B. 357 (307); [cf. W. § 60, 5 (esp. a.)]. But questionably; for in the first passage ovtws may also be taken as equiv. to under these circumstances, i. e. if we believe what I have said [better cf. W. u. s.]; in the second passage ovtws denotes in the manner spoken of, i. e. by fire proceeding out of their mouth.

ούχ, see οὐ.

on (i. q. où, not, but stronger [cf. non ad init.]; a. in simple negative sentences, by no means, not at all, [A. V. not]: Jn. xiii. 10 sq.; xiv. 22; 1 Co. v. 2; vi. 1; foll. by ἀλλά, 1 Co. x. 29; 2 Co. x. 13 (LTTrWH οὐκ); in denials or contradictions [A. V. nay; not so], Lk. i. 60; xii. 51; xiii. 3, 5; xvi. 30; Ro. iii. 27. b. in a question, Lat. nonne? (asking what no one denies to be true): Mt. v. 46 sq.; x. 29; xiii. 27; xx. 13; Lk. vi. 39; xvii. 17 [LTrWH οὐχ]; xxiv. 26; Jn. xi. 9; Acts ii. 7 TrWH txt.; Ro. ii. 26 (LTTrWH οὐχ); 1 Co. i. 20; Heb. i. 14, etc.; (Sept. for xi), Gen. xl. 8; Judg. iv. 6); ἀλλ' οὐχί, will he not rather, Lk. xvii. 8.

όφειλέτης, -ου, δ, (όφείλω), one who owes another. a debtor: prop. of one who owes another money (Plat. legg. 5, 736 d.; Plut.; al.); with a gen. of the sum due, Mt. xviii. 24. Metaph. a. one held by some obligation, bound to some duty: δφειλέτης είμί, i. q. δφείλω, foll. by an inf., Gal. v. 3 (Soph. Aj. 590); δφειλ. εἰμί τινος, to be one's debtor i.e. under obligations of gratitude to him for favors received, Ro. xv. 27; τινί (dat. commodi), to be under obligation to do something for some one, Ro. i. 14; viii. 12. b. one who has not yet made amends to one whom he has injured: Mt. vi. 12; in imitation of the Chald. חֵיב, one who owes God penalty or of whom God can demand punishment as something due, i. e. a sinner, Lk. xiii. 4.*

όφειλή, -ῆς, ἡ, (ὀφείλω), that which is owed; prop. a debt: Mt. xviii. 32; metaph. plur. dues: Ro. xiii. 7; spec. of conjugal duty [R. V. her due], 1 Co. vii. 3 G L T Tr WH. Found neither in the Grk. O. T. nor in prof. auth.; cf. Lob. ad Phryn. p. 90.*

όφείλω; impf. ὤφειλον; pres. pass. ptop. ὀφειλόμενος; fr. Hom. down; to owe; a. prop. to owe money, be

in debt for: τινί τι, Mt. xviii. 28; Lk. xvi. 5; without a dat., Mt. xviii. 28; Lk. vii. 41; xvi. 7; Philem. 18; 7ò οφειλόμενον, that which is due, the debt, Mt. xviii. 30; αὐτῷ (which L Tr WH om.), that due to him, ib. 34. metaph.: τί, pass. την εύνοιαν οφειλομένην, the good-will due [A. (not R.) V. due benevolence], 1 Co. vii. 3 Rec.; μηδενὶ μηδεν οφείλετε (here οφείλετε, on account of what precedes and what follows, must be taken in its broadest sense, both literal and tropical), ελ μὴ τὸ ἀλλήλους ἀγα- $\pi \hat{a} \nu$, owe no one anything except to love one another, because we must never cease loving and the debt of love can never be paid, Ro. xiii. 8. absol. to be a debtor, be bound: Mt. xxiii. 16, 18; foll. by an inf. to be under obligation, bound by duty or necessity, to do something; it behoves one; one ought; used thus of a necessity imposed either by law and duty, or by reason, or by the times, or by the nature of the matter under consideration [acc. to Westcott (Epp. of Jn. p. 5), Cremer, al., denoting obligation in its special and personal aspects]: Lk. xvii. 10; Jn. xiii. 14; xix. 7 (ὀφείλει ἀποθανείν, he ought to die); Acts xvii. 29; Ro. xv. 1, 27; 1 Co. v. 10; [vii. 36 (A. V. need so requireth); ix. 10; xi. 7, 10; 2 Co. xii. 14; Eph. v. 28; 2 Th. i. 3; ii. 13; Heb. ii. 17; v. 3, 12; 1 Jn. ii. 6; iii. 16; iv. 11; 3 Jn. 8; ωφειλον συνίστασθαι, I ought to have been commended, i. e. I can demand commendac. after the Chaldee (see οφειλέtion, 2 Co. xii. 11. της, b., ὀφείλημα, b.), ὀφείλω τινί, to have wronged one and not yet made amends to him [A. V. indebted], Lk. xi 4. [COMP.: προσ-οφείλω]*

ὄφελον (for ἄφελον, without the augm., 2 aor. of ὀφείλω; in earlier Grk. with an inf., as ωφελον θανείν, I ought to have died, expressive of a wish, i. q. would that I were dead; in later Grk. it assumes the nature of an interjection, to be rendered) would that, where one wishes that a thing had happened which has not happened, or that a thing be done which probably will not be done [cf. W. 301 sq. (283); B. § 150, 5]: with an optative pres. Rev. iii. 15 Rec.; with an indicative impf., Rev. ibid. G L T Tr WH; 2 Co. xi. 1, (Epict. diss. 2, 18, 15; Ignat. ad Smyrn. c. 12); with an indic. aorist, 1 Co. iv. 8 (Ps. exviii. (exix.) 5; δφελον ἀπεθάνομεν, Εχ. xvi. 3; Num. xiv. 2; xx. 3); with the future, Gal. v. 12 (Lcian. soloec. [or Pseudosoph.] 1, where this construction is classed as a solecism). Cf. Passow ii. p. 603°; [L. and S. s. v. ὀφείλω, ΙΙ. 37.*

όφιλος, -ους, τό, (ὀφίλλω to increase), advantage, profit: 1 Co. xv. 32; Jas. ii. 14, 16. (From Hom. down; Sept. Job xv. 3.)*

όφθαλμο-δουλεία [T WH -λία; see I, ε], -αs, ή, (ὀφθαλμόδουλοs, Constit. apost. [4, 12, Coteler. Patr. Apost.] i. p. 299°; and this fr. ὀφθαλμός and δοῦλοs), [A. V. eyeservice i. e.] service performed [only] under the master's eye (μὴ κατ' ὀφθαλμοδ., τουτέστε μὴ μόνον παρόντων τῶν δεσποτῶν καὶ ὀρώντων, ἀλλὰ καὶ ἀπόντων, Theophyl. on Eph. vi 6; "for the master's eye usually stimulates to greater diligence; his absence, on the other hand, renders sluggish." H. Stephanus): Eph. vi. 6; Col. iii. 22. Not found elsewhere; [cf. W. 100 (9٤')]*

όφθαλμός, -οῦ, ὁ, [fr. r. όπ to see; allied to ὄψις, ὄψομαι, etc.; Curtius § 627], Sept. for γ.y., [fr. Hom. down], the eye: Mt. v. 38; vi. 22; Mk. ix. 47; Lk. xi. 34; Jn. ix. 6; 1 Co. xii. 16; Rev. vii. 17; xxi. 4, and often; ριπή όφθαλμοῦ, 1 Co. xv. 52; οἱ ὀφθαλμοί μου είδον (see the remark in γλώσσα, 1), Lk. ii. 30; cf. iv. 20; x. 23; Mt. xiii. 16; 1 Co. ii. 9; Rev. i. 7; Γανέβλεψαν οἱ οφθαλμοί Mt. xx. 34 RG]; ίδεῖν τοῖς ὀφθ., Mt. xiii. 15; Jn. xii. 40; Acts xxviii. 27; δρᾶν τοῖς ὀφθ. (see δράω, 1), 1 Jn. i. 1; ή ἐπιθυμία τῶν ὀΦθ. desire excited by seeing, 1 Jn. ii. 16. Since the eye is the index of the mind, the foll. phrases have arisen: οφθ. σου πονηρός έστιν, i. e. thou art envious, Mt. xx. 15; δφθ. πονηρός, envy, Mk. vii. 22 (רע עין, an envious man, Prov. xxiii. 6; xxviii. 22; cf. Sir. xxxiv. רעה עינך באחיף, thine eye is evil toward thy brother, i. e. thou enviest [grudgest] thy brother, Deut. xv. 9; όφθ. πονηρός φθονερός έπ' άρτω, Sir. xiv. 10; μή Φθονεσάτω σου ὁ ὀφθ. Tob. iv. 7; the opposite, αναθὸς όφθαλμός, is used of a willing mind, Sir. xxxii. (xxxv.) 10, 12); on the other hand, οφθαλμός πονηρός in Mt. vi. 23 is a diseased, disordered eye, just as we say a bad eye, a bad finger [see πονηρός, 2 a. (where Lk. xi. 34)]. κρατείν τοὺς ὀφθ. τοῦ μή κτλ. [A. V. to hold the eyes i. e.] to prevent one from recognizing another, Lk. xxiv. 16; ύπολαμβάνω τινά ἀπὸ τῶν ὀφθ. τινος, by receiving one to withdraw him from another's sight [A. V. received him out of their sight], Acts i. 9. Metaph. of the eyes of the mind, the faculty of knowing: ἐκρύβη ἀπὸ τῶν ὀφθ. σου, hid from thine eyes, i. e. concealed from thee [cf. B. 320 (274)], Lk. xix. 42; διδόναι τινὶ ὀφθαλμούς τοῦ μὴ βλέπειν, to cause one to be slow to understand, Ro. xi. 8 [cf. B. 267 (230)]; τυφλοῦν τοὺς ὀφθ. τινος, Jn. xii. 40; 1 Jn. ii. 11; σκοτίζονται οἱ οφθ. Ro. xi. 10; πεφωτισμένοι οφθαλμοὶ τῆς διανοίας [cf. B. § 145, 6], Eph. i. 18 Rec.; τῆς καρδίας (as in Clem. Rom. 1 Cor. 36, 2), ibid. G L T Tr WII; ἐν ὀφθαλμοῖς τινος ("Σ ξιζίς Β. § 146, 1 fin.]), in the judgment [cf. our view] of one, Mt. xxi. 42; Mk. xii. 11; οὐκ ἔστι τι ἀπέναντι τῶν ὀφθ. τινος, to neglect a thing (cf. our leave, put, out of sight), Ro. iii. 18; γυμνόν έστί τι τοις όφθ. τινος (see γυμνός, 2 a.), Heb. iv. 13; οί όφθ. τοῦ κυρίου ἐπὶ δικαίους (sc. ἐπι- [or ἀπο-] βλέπουσιν, which is added in Ps. x. (xi.) 4), are (fixed) upon the righteous, i. e. the Lord looks after, provides for them, 1 Pet. iii. 12. Other phrases in which δφθαλμός occurs may be found under ἀνοίγω p. 48b, ἀπλοῦς, διανοίγω 1, έξορύσσω 1, έπαίρω p. 228, καμμύω, μοιχαλίς α., προγράφω 2.

όφις, -εως, ό, [perh. named fr. its sight; cf. δράκων, init., and see Curtius as s. v. ὀφθαλμός]; fr. Hom. II. 12, 208 down; Sept. mostly for τη, ; a snake, serpent: Mt. vii. 10; Mk. xvi. 18; Lk. x. 19; xi. 11; Jn. iii. 14; 1 Co. x. 9; Rev. ix. 19; with the ancients the serpent was an emblem of cunning and wisdom, 2 Co. xi. 3, cf. Gen. iii. 1; hence, φρόνιμοι ως οἱ ὄφεις, Mt. x. 16 [here WH mrg. ὁ ὅφις]; hence, crafty hypocrites are called ὅφεις, Mt. xxiii. 33. The serpent narrated to have deceived Eve (see Gen. u. s.) was regarded by the later Jews as the devil (Sap. ii. 23 sq. cf. 4 Macc. xviii. 8); hence he is

called ὁ ὄφις ὁ ἀρχαῖος, ὁ ὄφις: Rev. xii. 9, 14 sq.; xx. 2; see [Grimm on Sap. u. s.; Fr. Lenormant, Beginnings of History etc. ch. ii. p. 109 sq., and] δράκων.*

όφρύς, -ύος, ή,

1. the eyebrow, so fr. Hom. down.

2. any prominence or projection; as [Eng. the brow] of a mountain (so the Lat. supercilium, Verg. georg. 1, 108; Hirt. bell. afr. 58; Liv. 27, 18; 34, 29): Lk. iv. 29 (Hom. Il. 20, 151; often in Polyb., Plut., al.).

[όχετός, -οῦ, ὁ, 1. a water-pipe, duct. 2. the intestinal canal: Mk. vii. 19 WH (rejected) mrg. (al. ἀφεδρών).*]

όχλίω, -ω: pres. pass. ptcp. ὀχλούμενος: (ὅχλος); prop. to excite a mob against one; [in Hom. (Il. 21, 261) to disturb, roll away]; univ. to trouble, molest, (τινά, Hdt. 5, 41; Aeschyl., al.); absol. to be in confusion, in an uproar, (3 Macc. v. 41); pass. to be vexed, molested, troubled: by demons, Lk. vi. 18 RGL (where T Tr WH ἐνοχλ., — the like variation of text in Hdian. 6, 3, 4); Acts v. 16; Tob. vi. 8 (7); Acta Thomae § 12. [COMP.: ἐν., παρενοχλέω.]*

όχλο-ποιίω, -ω: 1 zor. ptcp. ὀχλοποιήσας; (ὅχλος, ποιίω); to collect a crowd, gather the people together: Acts xvii. 5. Not found elsewhere.*

δχλος, -ου, δ, in the N. T. only in the historical bks. and five times in the Rev.; as in Grk. writ. fr. Pind. and Aeschyl. down, a crowd, i. e. 1. a casual collection of people; a multitude of men who have flocked together in some place, a throng: Mt. ix. 23, 25; xv. 10, etc.; Mk. ii. 4; iii. 9, and often; Lk. v. 1, 19; vii. 9, etc.; Jn. v. 13; vi. 22, 24; vii. 20, 32, 49, etc.; Acts xiv. 14; xvii. 8; xxi. 34; τὶς ἐκ τοῦ ὅχλου, Lk. xi. 27; xii. 13; or ἀπὸ τοῦ ὅχλου, xix. 39; ix. 38; ἀπὸ (for i.e. on account of [cf. ἀπό, II. 2 b.]) τ. ὅχλου, Lk. xix. 3; ἡ βία τ. ὅχλου, Acts xxi. 35; πολύς σχλος and much oftener σχλος πολύς, Mt. xiv. 14; xx. 29; xxvi. 47; Mk. v. 21, 24; vi. 34; ix. 14; xiv. 43 [here T Tr WII om. L Tr mrg. br. πολ.]; Lk. vii. 11; viii. 4; ix. 37; Jn. vi. 2, 5; xii. 12 [but here Tr mrg. br. WII prefix 6; cf. B. 91 (80)]; Rev. xix. 1, 6; with the art. δ πολύς δχλ., the great multitude present, Mk. xii. 37; [δ δχλος πολύς (the noun forming with the adj. a single composite term, like our) the common people, Jn. xii. 9 T WII Tr mrg.; cf. B. u. s.; some would give the phrase the same sense in Mk. l. c.]; πάμπολυς, Mk. viii. 1 [Rec.]; ikavós, Mk. x. 46; Lk. vii. 12; Acts xi. 24, 26; xix. 26; 6 πλείστος ὅχλ. [the most part of the multitude], Mt. xxi. 8; πᾶς ὁ ὄχλ., Mt. xiii. 2; Mk. ii. 13; iv. 1; vii. 14 [Rec.]; ix. 15; xi. 18; Lk. xiii. 17; Acts xxi. 27; ὅχλ. τοσοῦτος, Mt. xv. 33; αὶ μυριάδες τοῦ ὅχλ. Lk. xii. 1; οὐ μετὰ ὅχλου, not having a crowd with me, Acts xxiv. 18; ἄτερ ὅχλου, in the absence of the multitude [(see ἄτερ)], Lk. xxii. 6. plur. oi ὅχλοι, very often in Mt. and Lk., as Mt. v. 1; vii. 28; ix. 8, 33, 36; xi. 7; xii. 46; xiii. 34, 36, etc.; Lk. iii. 7, 10; iv. 42; v. 3; viii. 42, 45; ix. 11; xi. 14, etc.; Acts viii. 6; xiii. 45; xiv. 11, 13, 18 sq.; xvii. 13; once in Jn. vii. 12 [where Tdf. the sing.]; in Mk. only vi. 33 Rec.; and without the art. Mk. x. 1; δχλοι πολλοί, Mt. iv. 25; viii. 1; xii. 15 [RG]; xiii. 2; xv. 30; xix. 2; Lk. v. 15; xiv. 25; πάντες οἱ ὅχλοι, Mt. xii. 23.

tude i. e. the common people, opp. to the rulers and leading men: Mt. xiv. 5; xxi. 26; Mk. xii. 12; [Jn. vii. 12° (provided the plur. is retained in the first part of the vs.)]; with contempt, the ignorant multitude, the populace, Jn. vii. 49; ἐπισύστασις ὅχλου, a riot, a mob, Acts xxiv. 12 [L T Tr WH ἐπίστασις (q. v.) ὅχ.]. 3. univ. a multitude: with a gen. of the class, as τελωνῶν, Lk. v. 29; μαθητῶν, Lk. vi. 17; δνομάτων (see ὅνομα, 3), Acts i. 15; τῶν ἰερέων, Acts vi. 7; the plur. ὅχλοι, joined with λαοί and ἔθνη, in Rev. xvii. 15 seems to designate troops of men assembled together without order. (Sept. chiefly for [ίσι].)

όχύρωμα, τος, τό, (όχυρόω [to make strong, to fortify]);

1. prop. a castle, stronghold, fortress, fastness, Sept. for γχρ, etc.; very often in 1 and 2 Macc.; Xen. Hellen.

3, 2, 3.

2. trop. anything on which one relies: καθείλε τὸ ὀχύρωμα, ἐψ ἡ ἐπεποίθεισαν, Prov. xxi. 22; ὀχύρωμα ὁσίου φόβος κυρίου, Prov. x. 29; in 2 Co. x. 4 of the arguments and reasonings by which a disputant endeavors to fortify his opinion and defend it against his opponent.*

öψάριον, -ου, τό, (dimin. fr. δψον [cf. Curtius § 630] i. e. whatever is eaten with bread, esp. food boiled or roasted; hence specifically), fish: Jn. vi. 9, 11; xxi. 9 sq. 13. (Comic. ap. Athen. 9, c. 35 p. 385 e.; Lcian., Geop. [cf. Wetstein on Jn. vi. 9]; see γυναικάριον, fin. [W. 23 (22)].)*

όψέ, (apparently fr. ὅπις; see ὀπίσω, init.), adv. of time, after a long time, long after, late; a. esp. late in the day (sc. της ημέρας, which is often added, as Thuc. 4, 93; Xen. Hellen. 2, 1, 23), i. e. at evening (Hom., Thuc., Plat., al.; for אָת ערב, Gen. xxiv. 11): Mk. xi. [11 T Tr mrg.WH txt. (cf. Plut. Alex. 16, 1)], 19; xiii. 35. with a gen. [W. § 54, 6], οψè σαββάτων, the sabbath having just passed, after the sabbath, i. e. at the early dawn of the first day of the week - (an interpretation absolutely demanded by the added specification τη ἐπιφωσκ. κτλ.), Mt. xxviii. 1 cf. Mk. xvi. 1 (δψε των Βασιλέως χρόνων, long after the times of the king, Plut. Num. 1; our μυστηρίων, the mysteries being over, Philostr. vit. Apoll. 4, 18); [but an examination of the instances just cited (and others) will show that they fail to sustain the rendering after (although it is recognized by Passow, Pape, Schenkl, and other lexicographers); $\partial \psi \hat{\epsilon}$ foll. by a gen. seems always to be partitive, denoting late in the period specified by the gen. (and consequently still belonging to it), cf. B. § 132, 7 Rem.; Kühner § 414, 5 c. B. Hence in Mt. l. c. 'late on the sabbath']. Keim iii. p. 552 sq. [Eng. trans. vi. 303 sq.] endeavors to relieve the passage differently [by adopting the Vulg. vespere | sabbati, on the evening of the sabbath], but without success. [(Cf. Keil, Com. über Matth. ad loc.)]*

όψιμος, -ον, (όψέ), late, latter, (Hom. II. 2, 325; όψιμό τατος σπόρος, Xen. oec. 17, 4 sq.; ἐν τοῖς ὀψίμοις τῶν ὑδά των, of the time of subsidence of the waters of the Nile, Diod. 1, 10; [cf. Lob. ad Phryn. p. 51 sq.]): ὄψ. ὑετός, the latter or vernal rain, which falls chiefly in the months of March and April just before the harvest (opp. to the autumnal or πρώτμος [cf. B. D. s. v. Rain]), Jas. v. 7 [but L T Tr WH om. ὑετόν, cod. Sin. and a few other authorities substitute καρπόν]; Sept. for ψηρη, Deut. xi. 14; Jer. v. 24; Hos. vi. 3; Joel ii. 23; Zech. x. 1.*

δψιος, -a, -ον, (δψϵ), late; 1. as an adjective ([Pind.,] Thuc., Dem., Aristot., Theophr., al.; [Lob. ad Phryn. p. 51 sq.]): ή &pa, Mk. xi. 11 [but T Tr mrg. WH txt. οψέ, q. v.] (οψία εν νυκτί, Pind. Isthm. 4, 59). contrary to the usage of prof. auth. i ovia as a subst. (sc. Spa [cf. W. 591 sq. (550); B. 82 (71)]), evening: i. e. either from our three to six o'clock P. M., Mt. viii. 16; xiv. 15; xxvii. 57; Mk. iv. 35; or from our six o'clock P. M. to the beginning of night, Mt. xiv. 23; xvi. 2 [here T br. WH reject the pass.]; xx. 8; xxvi. 20; Mk. i. 32; vi. 47; xiv. 17; xv. 42; Jn. vi. 16; xx. 19, (hence בין הערבים, between the two evenings, Ex. xii. 6; xvi. 12; xxix. 39 [cf. Gesenius, Thesaur. p. 1064 sq. (and addit. et emend. p. 106); B. D. s. v. Day]). Besides only in Judith xiii. 1.*

όψις, -εως, ή, (ΟΠΤΩ, όψομαι [cf. ὀφθαλμός]), fr. Hom. down; Sept. chiefly for της τρ; 1. seeing, sight. 2. face, countenance: Jn. xi. 44; Rev. i. 16. 3. the outward appearance, look, [many lexicographers give this neuter and objective sense precedence]: κρίνευ κατ' όψιν, Jn. vii. 24.*

όψώνιον, -ου, τό, (fr. όψον - on which see όψάριον, init. — and ἀνέομαι to buy), a later Grk. word (cf. Sturz, De dial. Maced. et Alex. p. 187; Phryn. ed. Lob. p. 418), prop. whatever is bought to be eaten with bread, as fish. flesh, and the like (see δψάριον). And as corn, meat, fruits, salt, were given to soldiers instead of pay (Caes. b. g. 1, 23, 1; Polyb. 1, 66 sq.; 3, 13, 8), δψώνιον began to signify 1. univ. a soldier's pay, allowance, (Polyb. 6, 39, 12; Dion. Hal. antt. 9, 36), more commonly in the plur. [W. 176 (166); B. 24 (21)] of wina, prop. that part of a soldier's support given in place of pay [i. e. rations] and the money in which he is paid (Polyb. 1, 67, 1; 6, 39, 15; 1 Macc. iii. 28; xiv. 82; 1 Esdr. iv. 56; Joseph. antt. 12, 2, 3): Lk. iii. 14; 1 Co. 2. metaph. wages: sing. ix. 7 [cf. W. § 31, 7 d.]. 2 Co. xi. 8; της άμαρτίας, the hire that sin pays, Ro. vi.

παγιδεύω: 1 sor. subj. 3d pers. plur. παγιδεύσωστι»; (παγίς, q. v.); a word unknown to the Greeks; to ensnare, entrap: birds, Eccl. ix. 12; metaph., τινὰ ἐν λόγφ, of the attempt to elicit from one some remark which can be turned into an accusation against him, Mt. xxii. 15. ([τοῖς λόγοις, Prov. vi. 2 Graec. Venet.; cf. also Deut. vii. 25; xii. 30 in the same]; 1 S. xxviii. 9.)*

παγίε, -ίδος, ή, (fr. πήγνυμι to make fast, 2 aor. ξπαγον; prop. that which holds fast [cf. Anth. Pal. 6, 5]), Sept. for הם, שלח, שלח, etc.; a snare, trap, noose; prop. of snares in which birds are entangled and caught, Prov. vi. 5; vii. 23; Ps. xc. (xci.) 3; exxiii. (cxxiv.) 7; παγίδας Ιστάναι, Arstph. av. 527; hence ώς παγίς, as a snare, i.e. unexpectedly, suddenly, because birds and beasts are caught unawares, Lk. xxi. 35. trop. a snare, i. e. whatever brings peril, loss, destruction: of a sudden and unexpected deadly peril, Ro. xi. 9 fr. Ps. lxviii. (lxix.) 23; of the allurements and seductions of sin, εμπίπτειν είς πειρασμόν κ. παγίδα, 1 Tim. vi. 9 (εμπίπτει els παγίδα άμαρτωλός, Prov. xii. 13, cf. xxix. 6; joined with σκάνδαλον, Sap. xiv. 11); τοῦ διαβόλου, the allurements to sin by which the devil holds one bound, 2 Tim. ii. 26; 1 Tim. iii. 7. (In Grk. writ. also of the snares of love.) •

πάθημα, -τος, τό, (fr. παθεῖν, πάσχω, as μάθημα fr. μαθείν), fr. [Soph.,] Hdt. down; 1. that which one suffers or has suffered; a. externally, a suffering, misfortune, calamity, evil, affliction: plur., Ro. viii. 18; 2 Co. i. 6 sq.; Col. i. 24; 2 Tim. iii. 11; Heb. ii. 10; x. 32; 1 Pet. v. 9; τὰ εἰς Χριστόν, that should subsequently come unto Christ [W. 193 (182)], 1 Pet. i. 11; τοῦ Χριστοῦ, which Christ endured, 1 Pet. v. 1; also the afflictions which Christians must undergo in behalf of the same cause for which Christ patiently endured, are called παθήματα τοῦ Χριστοῦ [W. 189 (178) note], 2 Co. i. 5; Phil. iii. 10; 1 Pet. iv. 13. b. of an inward state, an affection, passion: Gal. v. 24; των άμαρτιων, that lead to sins, Ro. vii. 5. 2. i. q. τὸ πάσχειν (see καύχημα, 2), an enduring, undergoing, suffering, (so the plur. in Arstph. thesm. 199): Garárov, gen. of the obj., Heb. ii. 9. [Syn. cf. πάθος, init.]*

παθητός, ή, -όν, (πάσχω, παθεῖν);
1. passible (Lat. patibilis, Cic. de nat. deor. 8, 12, 29), endued with the capacity of suffering, capable of feeling; often in Plut., as παθητόν σῶμα.
2. subject to the necessity of suffering, destined to suffer, (Vulg. passibilis): Acts xxvi. 23 (with the thought here respecting Christ as παθητός compare the similar language of Justin Mart. dial. c. Tr. 20. 36, 39, 52, 68, 76, 89); cf. W. 97 (92); [B. 42 (37)]; (and in each writ also, cf. Otto's Justin, Grk. index s. y.:

Christ is said to be παθητός and ἀπαθής in Ignat. ad Eph. 7, 2; ad Polyc. 3, 2).*

πάθος, -ους, τό, (παθεῖν, πάσχω), fr. Aeschyl. and Hdt. down; i. q. πάθημα (q. v.; [the latter differs fr. πάθος (if at all) only in being the more individualizing and concrete term; cf. Schmidt, Syn. ch. 24 § 11]);

whatever befalls one, whether it be sad or joyous; spec. a calamity, mishap, evil, affliction.

2. a feeling which the mind suffers, an affection of the mind, emotion, passion; passionate desire; used by the Greeks in either a good or a bad sense (cf. Aristot. eth. Nic. 2, 4 [cf. Cope, Introd. to Aristotle's Rhet. p. 133 sqq.; and his note on rhet. 2, 22, 16]). In the N. T. in a bad sense, depraved passion: Col. iii. 5; πάθη ἀτιμίας, vile passions, Ro. i. 26 (see ἀτιμία); ἐν πάθει ἐπιθυμίας, [in the passion of lust], gen. of apposit. [W. § 59, 8 a.], 1 Th. iv. 5.*

[Syn. $\pi d\theta os$, $\partial \pi \iota \theta v \mu la$: π . presents the passive, $\partial \pi$. the active side of a vice; $\partial \pi$. is more comprehensive in meaning than π .; $\partial \pi$. is (evil) desire, π . ungovernable desire. Cf. Trench § lxxxvii.; Bp. Lghtft. on Col. iii. 5.]

παιδαγωγός, -οῦ, ὁ, (fr. παῖς, and dywyós a leader, escort), fr. Hdt. 8, 75 down; a tutor (Lat. paedagogus) i. e. a guide and guardian of boys. Among the Greeks and Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood; cf. Fischer s. v. in index i. to Aeschin. dial. Socr.; Hermann, Griech. Privatalterthümer, § 34, 15 sqq.; [Smith, Dict. of Grk. and Rom. Antiq. s. v.; Becker, Charicles (Eng. trans. 4th ed.), p. 226 sq.]. They are distinguished from οἱ διδάσκαλοι: Xen. de rep. Lac. 8, 2; Plat. Lys. p. 208 c.; Diog. Laërt. 3, 92. The name carries with it an idea of severity (as of a stern censor and enforcer of morals) in 1 Co. iv. 15, where the father is distinguished from the tutor as one whose discipline is usually milder, and in Gal. iii. 24 sq. where the Mosaic law is likened to a tutor because it arouses the consciousness of sin, and is called maidaywyds els Χριστόν, i. e. preparing the soul for Christ, because those who have learned by experience with the law that they are not and cannot be commended to God by their works, welcome the more eagerly the hope of salvation offered them through the death and resurrection of Christ, the Son of God.

compare the similar language of Justin Mart. dial. c. Tr. cc. 36, 39, 52, 68, 76, 89); cf. W. 97 (92); [B. 42 (37)]; little boy, a lad: Mt. xi. 16 Rec.; Jn. vi. 9. (Arstph., 4so in eccl. writ. also, cf. Otto's Justin, Grk. index s. v.; Xen., Plat., sqq.; Sept. very often for ¬γγ, also for ¬γγ;

[παιδάριον of an adult youth, Tob. vi. 2, etc. (cf. 11 sq.)].) [SYN. see παῖς, fin.]*

παιδεία (Tdf. -ία; [see I, ι]), -as, $\dot{\eta}$, (παιδεύω), Sept. 1. the whole training and education of for כוכר; children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment): Eph. vi. 4 [cf. W. 388 (363) note]; (in Grk. writ. fr. Aeschyl. on, it includes also the care and training of the body.) [See esp. Trench, Syn. § xxxii.; cf. Jowett's Plato, index s. v. Education]. 2. whatever in adults also cultivates the soul, esp. by correcting mistakes and curbing a. instruction which aims at the the passions; hence increase of virtue: 2 Tim. iii. 16. b. acc. to bibl. usage chastisement, chastening, (of the evils with which God visits men for their amendment): Heb. xii. 5 (Prov. iii. 11), 7 sq. [see ὑπομένω, 2 b.], 11; (Prov. xv. 5, and often in the O. T.; cf. Grimm, Exgt. Hdbch. on Sap. p. 51; [cf. (Plat.) defin. παιδεία · δύναμις θεραπευτική ψυχη̂ς]).*

#αιδευτής, -οῦ, ὁ, (παιδεύω);

1. an instructor, preceptor, teacher: Ro. ii. 20 (Sir. xxxvii. 19; 4 Macc. v. 34; Plat. legg. 7 p. 811 d., etc.; Plut. Lycurg. c. 12, etc.; Diog. Laërt. 7, 7).

2. a chastiser: Heb. xii. 9 (Hos. v. 2; Psalt. Sal. 8, 35).*

παιδεύω; impf. ἐπαίδευον; 1 aor. ptcp. παιδεύσας; Pass., pres. παιδεύομαι; 1 aor. ἐπαιδεύθην; pf. ptcp. πεπαιδευμένος; (παῖς); Sept for הסי; 1. as in class. Grk. prop. to train children: Twá with a dat. of the thing in which one is instructed, in pass., σοφία [W. 227 (213) n.], Acts vii. 22 R G L WH [cf. B. § 184, 6] (γράμμασιν, Joseph. c. Ap. 1, 4 fin.); ἐν σοφία, ibid. T Tr; τινὰ κατὰ aκρίβειαν, in pass., Acts xxii. 3. Pass. to be instructed or taught, to learn: foll. by an inf., 1 Tim. i. 20; to cause one to learn: foll. by Iva, Tit. ii. 12. a. to chastise or castigate with words, to cortise: rect: of those who are moulding the character of others by reproof and admonition, 2 Tim. ii. 25 (τινὰ παιδεύειν καὶ ρυθμίζειν λόγω, Ael. v. h. 1, 34). b. in bibl. and eccl. use employed of God, to chasten by the infliction of evils and calamities [cf. W. § 2, 1 b.]: 1 Co. xi. 32; 2 Co. vi. 9; Heb. xii. 6; Rev. iii. 19, (Prov. xix. 18; xxix. 17; Sap. iii. 5; xi. 10 (9); 2 Macc. vi. 16; x. 4). chastise with blows, to scourge: of a father punishing a son, Heb. xii. 7, [10]; of a judge ordering one to be scourged, Lk. xxiii. 16, 22, [(Deut. xxii. 18)].

παιδιόθεν, (παιδίου), adv., from childhood, from a child, (a later word, for which the earlier writ. used ἐκ παιδύς, Xen. Cyr. 5, 1, 2; or ἐκ παιδίου, mem. 2, 2, 8; or ἐκ παιδίων, oec. 3, 10; [cf. W. 26 (25); 463 (431)]): Mk. ix. 21, where L T Tr WH ἐκ παιδιόθεν [cf. Win. § 65,2]. (Synes. de provid. p. 91 b.; Joann. Zonar. 4, 184 a.).*

rauδίον, ου, τό, (dimin. of παῖς), [fr. Hdt. down], Sept. for ¬ღ, ¬νχ, μ, ρ, etc.; a young child, a little boy, a little girl; plur. τὰ παιδία, infants; children; little ones. In sing.: univ., of an infant just born, Jn. xvi. 21; of a (male) child recently born, Mt. ii. 8 sq. 11, 13, 14, 20 sq.; Lk. i. 59, 66, 76, 80; ii. 17, 21 [Rec.], 27, 40; Heb. xi. 23; xvii. (xviii.) 1; xxxv. (xxxvi.) 1 [Ald., Compl.], etc.); likewise any upright and godly man whose agency God employs in executing his purposes; thus in the N. T. Jesus the Messiah: Mt. xii. 18 (fr. Is. xlii. 1); Acts iii. 13, 26; iv. 27, 30, [cf. Harnack on Barn. ep. 6, 1 and Clem. Rom. 1 Cor. 59, 2]; in the O. T. also Moses, Neh. i. 7 sq.;

of a more advanced child, Mt. xviii. 2, 4 sq.; Mk. ix. 36 sq.; [x. 15]; Lk. ix. 47 sq.; [Lk. xviii. 17]; of a mature child, Mk. ix. 24; τινός, the son of some one, Jn. iv. 49; of a girl, Mk. v. 39-41; [vii. 30 L txt. T Tr WH]. In plur. of (partly grown) children: Mt. xi. 16 G L T Tr WH; xiv. 21; xv. 38; xviii. 3; xix. 13 sq.; Mk. vii. 28: x. 13 sqq.; Lk. vii. 32; xviii. 16; [Heb. ii. 14]; τινός, of some one, Lk. xi. 7, cf. Heb. ii. 13. Metaph. παιδία ταῖς φρεσί, children (i. e. like children) where the use of the mind is required, 1 Co. xiv. 20; in affectionate address, i. q. Lat. carissimi [A.V. children], Jn. xxi. 5; 1 Jn. ii. 14 (13), 18; [iii. 7 WH mrg. Syn. see παῖς, fin.]*

wattw; fr. Hom. down; prop. to play like a child; then univ. to play, sport, jest; to give way to hilarity, esp. by joking, singing, dancing; so in 1 Co. x. 7, after Ex. xxxii. 6 where it stands for pry, as in Gen. xxi. 9; xxvi. 8; Judg. xvi. 25; also in the Sept. for prip. [Comp.: ε̂μ-παίζω.]*

παίε, gen. παιδός, δ, ή, fr. Hom. down; in the N. T. only in the Gospels and Acts; 1. a child, boy or girl; Sept. for גערה and גערה (Gen. xxiv. 28; Deut. xxii. 15, etc.): δπαις, Mt. xvii. 18; Lk. ii. 43; ix. 42; Acts xx. 12; ή πaîs, Lk. viii. 51, 54; plur. infants, children, Mt. ii. 16; xxi. 15; δπαις τινος, the son of one, Jn. iv. 51. (Like the Lat. puer, i. q.) servant, slave, (Aeschyl. choëph. 652; Arstph. nub. 18, 132; Xen. mem. 3, 13, 6; symp. 1, 11; 2, 23; Plat. Charm. p. 155 a.; Protag. p. 310 c. and often; Diod. 17, 76; al.; so Sept. times without number for עבר [cf. W. p. 30, no. 3]; cf. the similar use of Germ. Bursch, [French garçon, Eng. boy]): Mt. viii. 6, 8, 13; Lk. vii. 7 cf. 10; xii. 45; xv. 26. an attendant, servant, spec. a king's attendant, minister: Mt. xiv. 2 (Diod. xvii. 36; hardly so in the earlier Grk. writ.; Gen. xli. 37 sq.; 1 S. xvi. 15-17; xviii. 22, 26; Dan. ii. 7; 1 Macc. i. 6, 8; 1 Esdr. ii. 16; v. 33, 35); hence, in imitation of the Hebr. אָבֶר, παῖς τοῦ θεοῦ is used of a devout worshipper of God, one who fulfils God's will, (Ps. lxviii. (lxix.) 18; cxii. (cxiii.) 1; Sap. ii. 13, etc.); thus, the people of Israel, Lk. i. 54 (Is. xli. 8; xlii. 19; xliv. 1 sq. 21, etc.); David, Lk. i. 69; Acts iv. 25, (Ps. xvii. (xviii.) 1; xxxv. (xxxvi.) 1 [Ald., Compl.], etc.); likewise any upright and godly man whose agency God employs in executing his purposes; thus in the N.T. Jesus the Messiah: Mt. xii. 18 (fr. Is. xlii. 1); Acts iii. 13, 26; iv. 27, 30, [cf. Harnack on Barn. ep. 6, 1 and Clem.

the prophets, 1 Esdr. viii. 79 (81); Bar. ii. 20, 24; and others.*

[Syn. παῖς, παιδάριον, παιδίον, παιδίσκη, τέκνον: The grammarian Aristophanes is quoted by Ammonius (s. v. γέρων) as defining thus: παιδίον, το τρεφόμενον ύπο τιθηνοῦ - παιδάριον δέ, τὸ ήδη περιπατοῦν καὶ τῆς λέξεως ἀντεχόμενον· παιδίσκος δ', δ έν τῆ έχομένη ἡλικία· παις δ' δ διὰ τῶν ἐγκυκλίων μαθημάτων δυνάμενος ἰέναι. Philo (de mund. opif. § 36) quotes the physician Hippocrates as follows: ¿v άνθρώπου φύσει έπτά είσιν ώραι κ.τ.λ. · παιδίον μέν έστιν άχρις έπτα έτων, δδόντων έκβολης. παις δε άχρι γονης έκφύσεως, είς τὰ δὶς ἐπτά· μειράκιον δὲ ἄχρι γενείου λαχνώσεως, ἐς τὰ τρὶς έπτά. etc. According to Schmidt, παιδίον denotes exclusively a little child; παιδάριον a child up to its first school years; παιs a child of any age; (παιδίσκος and) παιδίσκη, in which reference to descent quite disappears, cover the years of late childhood and early youth. But usage is untrammelled: from a child is expressed either by in maisss (most frequently), or έκ παιδίου, or έκ (ἀπὸ) παιδαρίου. παιs and τέκνον denote a child alike as respects descent and age, reference to the latter being more prominent in the former word, to descent in τέκνον; but the period παιs covers is not sharply defined; and, in classic usage as in modern, youthful designations cleave to the female sex longer than to the male. See Schmidt ch. 69; Höhne in Luthardt's Zeitschrift u. s. w. for 1882, p. 57 sqq.]

παίω: 1 aor. ἔπαισα; from Aeschyl. and Hdt. down; Sept. mostly for הְּבָּה; to strike, smite: with the fists, Mt. xxvi. 68 [cf. ῥαπίζω, 2]; Lk. xxii. 64; with a sword, Mk. xiv. 47: Jn. xviii. 10; to sting (to strike or wound with a sting), Rev. ix. 5.*

Πακατιανή, -η̂s, ή, Pacatiana (Phrygia). In the fourth century after Christ, Phrygia was divided into Phrygia Salutaris and Phrygia Pacatiana [later, Capatiana]; Laodicea was the metropolis of the latter: 1 Tim. vi. 22 (in the spurious subscription). [Cf. Forbiger, Hndbch. d. alt. Geogr. 2te Ausg. ii. 338, 347 sq.; Bp. Lghtft. on Col., Introd. (esp. pp. 19, 69 sq.).]*

πάλαι, adv. of time, fr. Hom. down;

Heb. i. 1; (as adj.) former, 2 Pet. i. 9. [πάλαι properly designates the past not like πρίν and πρότερον relatively, i. e. with a reference, more or less explicit, to some other time (whether past, pres., or fut.), but simply and absolutely.]

2. long ago: Mt. xi. 21; Lk. x. 13; Jude 4; so also of time just past, Mk. xv. 44 [A. V. any while] (where L Tr txt. WH txt. ήδη); 2 Co. xii. 19 L T Tr WH [R. V. all this time], (so in Hom. Od. 20, 293; Joseph. antt. 14, 15, 4).*

παλαιός, -ά, -όν, (πάλαι, q. v.), fr. Hom. down; old, ancient, (Sept. several times for [v] and p'my): olvos παλαιός (opp. to νέος), Lk. v. 39 [but WH in br.] (Hom. Od. 2, 340; Sir. ix. 10); διαθήκη, 2 Co. iii. 14; εντολή (opp. to καινή), given long since, 1 Jn. ii. 7; ζύμη (opp. to νέον φύρ.), 1 Co. v. 7 sq.; neut. plur. παλαιά (opp. to καινά), old things, Mt. xiii. 52 (which seems to allude to such articles of food as are fit for use only after having been kept some time [al. consider clothing, jewels, etc., as referred to; cf. θησαιγός, 1 c.]; dropping the fig., old and new commandments; cf. Sir. xxiv. 23; Heb. v. 12 sqq.); δ παλαιός ἡμῶν ἄνθρωπος (opp. to δ νέος), our old

man, i. e. we, as we were before our mode of thought, feeling, action, had been changed, Ro. vi. 6; Eph. iv. 22; [Col. iii. 9].

2. no longer new, worn by use, the worse for wear, old, (for τ), Josh. ix. 10 (4) sq.): μάτιον, ἀσκός, Μt. ix. 16 sq.; Mk. ii. 21 sq.; Lk. v. 39 sq. [Syn. see ἀρχαῖος, fin.]*

παλαιότης, -ητος, ή, (παλαιός), oldness: γράμματος, the old state of life controlled by 'the letter' of the law, Ro. vii. 6; see καινότης, and γράμμα, 2 c. ([Eur.], Plat., Aeschin., Dio Cass. 72, 8.)*

παλαιόω, -ŵ: pf. πεπαλαίωκα; Pass., pres. ptcp. παλαιούμενος; fut. παλαιωθήσομαι; (παλαιός); a. to make ancient or old, Sept. for τίξι; pass. to become old, to be worn out, Sept. for τίξι; pny: of things worn out by time and use, as βαλάντιον, Lk. xii. 33; Ιμάτιον, Heb. i. 11 (Ps. ci. (cii.) 27; Deut. xxix. 5; Josh. ix. 19 (13); Neh. ix. 21; Is. l. 9; li. 6; Sir. xiv. 17). pass. τὸ παλαιούμενον, that which is becoming old, Heb. viii. 13 (Plat. symp. p. 208 b.; Tim. p. 59 c.). b. to declare a thing to be old and so about to be abrogated: Heb. viii. 13 [see γηράσκω, fin.].*

πάλη, ης, ή, (fr. πάλλω to vibrate, shake), fr. Homdown, wrestling (a contest between two in which each endeavors to throw the other, and which is decided when the victor is able θλίβειν καὶ κατέχειν his prostrate antagonist, i. e. hold him down with his hand upon his neck; cf. Plat. legg. 7 p. 796; Aristot. rhet. 1, 5, 14 p. 1361, 24; Heliod. aethiop. 10, 31; [cf. Krause, Gymn. u. Agon. d. Griech. i. 1 p. 400 sqq.; Guhl and Koner p. 219 sq.; Dict. of Antiq. s. v. lucta]); the term is transferred to the struggle of Christians with the powers of evil: Eph. vi. 12.*

παλιγγενεσία (TWH παλινγεν. [cf. Tdf. Proleg. p. 77 bot.]), -as, ή, (πάλιν and γένεσις), prop. new birth, reproduction, renewal, re-creation, (see Halm on Cic. pro Sest. § 140), Vulg. and Augustine regeneratio; hence, moral renovation, regeneration, the production of a new life consecrated to God, a radical change of mind for the better, (effected in baptism [cf. reff. s. v. βάπτισμα, 3]): Tit. iii. 5 [cf. the Comm. ad loc. (esp. Holtzmann, where see p. 172 sq. for reff.); Weiss, Bibl. Theol. esp. §§ 84, 108; cf. Suicer, Thes. s. v.]. Commonly, however, the word denotes the restoration of a thing to its pristine state, its renovation, as the renewal or restoration of life after death, Philo leg. ad Gaium § 41; de cherub. § 32; [de poster. Cain. § 36]; Long. past. 3, 4 (2) (παλιγγ. ἐκ θανάτου); Lcian. encom. muscae 7; Schol. ad Soph. Elec. 62 (Πυθαγόρας περί παλιγγενεσίας έτερατεύετο); Plut. mor. p. 998 c. [i. e. de esu carn. ii. 4, 4] (от хронта коної al ψυχαὶ σώμασιν έν ταις παλιγγενεσίαις [cf. ibid. i. 7, 5; also de Is. et Osir. 72; de Ei ap. Delph. 9; etc.]); the renovation of the earth after the deluge, Philo de vita Moys. ii. § 12; Clem. Rom. 1 Cor. 9, 4; the renewal of the world to take place after its destruction by fire, as the Stoics taught, Philo [de incorrupt. mundi §§ 3, 14, 17]; de mund. § 15; Antonin. 11, 1 [(cf. Gataker ad loc.); Zeller, Philos. d. Griech. iii. p. 138]; that signal and glorious change of all things (in heaven and earth)

for the better, that restoration of the primal and perfect condition of things which existed before the fall of our first parents, which the Jews looked for in connection with the advent of the Messiah, and which the primitive Christians expected in connection with the visible return of Jesus from heaven: Mt. xix. 28 (where the

Syriac correctly , in the new age or world); cf. Bertholdt, Christologia Judaeorum, p. 214 sq.; Gfrörer, Jahrhundert des Heils, ii. p. 272 sqq.; [Schürer, Neutest. Zeitgesch. § 29, 9; Weber, Altsynagog. Paläst. Theol. § 89]. (Further, the word is used of Cicero's restoration to rank and fortune on his recall from exile, Cic. ad Att. 6, 6; of the restoration of the Jewish nation after the exile, παλ. πατρίδος, Joseph. antt. 11, 3, 9; of the recovery of knowledge by recollection, παλιγγ. τῆς γνώσεώς ἐστιν ἡ ἀνάμνησις, Olympiodor. quoted by Cousin in the Journal des Savans for 1834, p. 488.) [Cf. Trench § xviii.; Cremer 3te Aufl. s. v.]*

πάλιν, adv., fr. Hom. down; 1. anew, again, [but the primary meaning seems to be back; cf. (among others) Ellendt, Lex. Soph. s. v. ii. p. 485]; a. joined to verbs of all sorts, it denotes renewal or repetition of the action: Mt. iv. 8; xx. 5; xxi. 36; xxii. 1, 4; Mk. ii. 13; iii. 20; Lk. xxiii. 20; Jn. i. 35; iv. 13; viii. 2, 8, 12, 21; ix. 15, 17; x. 19; Acts xvii. 32; xxvii. 28; Ro. xi. 23; 1 Co. vii. 5; 2 Co. xi. 16; Gal. i. 9; ii. 18; iv. 19; 2 Pet. ii. 20; Phil. ii. 28; iv. 4; Heb. i. 6 (where πάλω is tacitly opposed to the time when God first brought his Son into the world, i. e. to the time of Jesus' former life on earth); Heb. v. 12; vi. 1, 6; Jas. v. 18; Rev. x. 8, 11; πάλιν μικρόν sc. ἔσται, Jn. xvi. 16 sq. 19; είς τὸ πάλιν, again (cf. Germ. zum wiederholten Male; [see eis, A. II. 2 fin.]), 2 Co. xiii. 2; with verbs of going, coming, departing, returning, where again combines with the notion of back; thus with αγωμεν, Jn. xi. 7; ἀναχωρεῖν, Jn. vi. 15 [where Tdf. φεύγει and Grsb. om. πάλιν], (cf. ib. 3); ἀπέργεσθαι, Jn. iv. 3; x. 40; xx. 10; εἰσέρχεσθαι, Mk. ii. 1; iii. 1; Jn. xviii. 33; xix. 9; εξέρχεσθαι, Mk. vii. 31; ερχεσθαι, Jn. iv. 46; xiv. 3; 2 Co. i. 16; xii. 21 [cf. W. 554 (515) n.; B. § 145, 2 a.]; ύπάγειν, Jn. xi. 8; ἀνακάμπτειν, Acts xviii. 21; διαπερᾶν, Mk. v. 21; ὑποστρέφειν, Gal. i. 17; ἡ ἐμὴ παρουσία πάλιν $\pi \rho \dot{o} s \dot{\nu} \mu \hat{a} s$, my presence with you again, i. e. my return to you, Phil. i. 26 [cf. B. § 125, 2]; also with verbs of taking, Jn. x. 17 sq.; Acts x. 16 Rec.; xi. 10. **b**. with other parts of the sentence: πάλιν είς φόβον, Ro. viii. 15; πάλιν εν λύπη, 2 Co. ii. 1. 0. πάλιν is explained by the addition of more precise specifications of time [cf. W. 604 (562)]: πάλιν ἐκ τρίτου, Mt. xxvi. 44 [L Tr mrg. br. έκ τρ.]; έκ δευτέρου, Mt. xxvi. 42; Acts x. 15; πάλιν δεύτερον, Jn. iv. 54; xxi. 16; πάλιν ἄνωθεν, again, anew, [R. V. back again (yet cf. Mey. ad loc.)], Gal. iv. 9 (Sap. xix. 6; πάλιν έξ ἀρχῆς, Arstph. Plut. 866; Plat. Eut. p. 11 b. and 15 c.; Isoc. areiop. 6 p. 338 [p. 220 ed. Lange]; cf. W. u. s.). 2. again, i.e. further, moreover, (where the subject remains the same and a repetition of the action or condition is indicated): Mt. v. 33 (πάλιν ἢκούσατε); xiii. 44 (where T Tr WH om. L br. πάλιν), 45, 47; xix. |

24; Lk. xiii. 20; Jn. x. 7 [not Tdf.]; esp. where to O. T. passages already quoted others are added: Mt. iv. 7; Jn. xii. 39; xix. 37; Ro. xv. 10-12; 1 Co. iii. 20; Heb. i. 5; ii. 13; iv. 5; x. 30; Clem. Rom. 1 Cor. 15, 3 sq. and often in Philo; cf. Bleek, Br. a. d. Hebr. ii. 1 p. 108.

3. in turn, on the other hand: Lk. vi. 43 T WH L br. Tr br.; 1 Co. xii. 21; 2 Co. x. 7; 1 Jn. ii. 8, (Sap. xiii. 8; xvi. 23; 2 Macc. xv. 39; see exx. fr. prof. auth. in Pape s. v. 2; Passow s. v. 3; [Ellendt u. s. (ad init.); L. and S. s. v. III.; but many (e. g. Fritzsche and Meyer on Mt. iv. 7) refuse to recognize this sense in the N. T.]). John uses πάλω in his Gospel far more freq. than the other N. T. writ., in his Epp. but once; Luke two or three times; the author of the Rev. twice.

παλινγενεσία, see παλιγγενεσία.

παμπληθεί (T WH πανπλ. [cf. WH. App. p. 150]), adv., (fr. the adj. παμπληθής, which is fr. πας and πλήθος), with the whole multitude, all together, one and all: Lk. xxiii. 18 (Dio Cass. 75, 9, 1). [Cf. W. § 16, 4 B. a.]*

πάμπολυς, παμπόλλη, πάμπολυ, (πας and πολύς), very great: Mk. viii. 1 Rec. [where L T Tr WH πάλω πολλοῦ]. (Arstph., Plat., Plut., [al.].) *

Παμφυλία, -as, ή, Pamphylia, a province of Asia Minor, bounded on the E. by Cilicia, on the W. by Lycia and Phrygia Minor, on the N. by Galatia and Cappadocia, and on the S. by the Mediterranean Sea (there called the Sea [or Gulf] of Pamphylia [now of Adalia]): Acts ii. 10; xiii. 13; xiv. 24; xv. 38; xxvii. 5. [Conybeare and Howson, St. Paul, ch. viii.; Lewin, St. Paul, index s. v.; Dict. of Geogr. s. v.]*

πανδοκεύς, 800 πανδοχεύς. παν-δοκίον, 800 πανδοχείον.

παν-δοχείον (-δοκίον, Tdf. [cf. his note on Lk. x. 34, and Hesych. s. v.]), -ον, τό, (fr. πανδοχεύς, q. v.), an inn, a public house for the reception of strangers (modern caravansary, khan, manzil): Lk. x. 34. (Polyb. 2, 15, 5; Plut. de sanit. tuenda c. 14; Epict. enchirid. c. 11; but the Attic form πανδοκείον is used by Arstph. ran. 550; Theophr. char. 11 (20), 2; Plut. Crass. 22; Palaeph. fab. 46; Ael. v.h. 14, 14; Polyaen. 4, 2, 3; Epict. diss. 2, 23, 36 sqq.; 4, 5, 15; cf. Lob. ad Phryn. p. 307.)*
παν-δοχεύς, -έως, ό, (παs and δέχομαι [hence lit. 'one who receives all comers']), for the earlier and more elegant

receives all comers'], for the earlier and more elegant πανδοκεύς (so Tdf.; [cf. W. 25 note]), an inn-keeper, host: Lk. x. 35. (Polyb. 2, 15, 6; Plut. de sanit. tuenda c. 14.)*

πανήγυρις, -εως, ή, (fr. πâs and ἄγυρις fr. ἀγείρω), fr. Hdt. and Pind. down;
a. a festal gathering of the whole people to celebrate public games or other solemnities.
b. univ. a public festal assembly; so in Heb. xii. 22 (23) where the word is to be connected with ἀγγέλων [so G L Tr (Tdf.); yet see the Comm.]. (Sept. for פּיִנְאָרָה, Ezek. xlvi. 11; Hos. ii. 11 (13); ix. 5; אַעָּרָה, Am. v. 21.) [Cf. Trench § i.]*

πανοικί [so RGL Tr] and πανοικί (T[WH; see WH. App. p. 154 and cf. ει, ι]), on this difference in writing cf. W. 43 sq.; B. 73 (64), (πας and οἶκος; a form rejected by the Atticists for πανοικία, πανοικεσία, πανοικησία, [cf. W.

26 (25); Lob. ad Phryn. p. 514 sq.]), with all (his) house, with (his) whole family: Acts xvi. 34. (Plat. Eryx. p. 392 c.; Aeschin. dial. 2, 1; Philo de Joseph. § 42; de vita Moys. i. 2; Joseph. antt. 4, 8, 42; 5, 1, 2; 3 Macc. iii. 27 where Fritzsche -κία.) •

πανοπλία, -ας, ή, (fr. πάνοπλος wholly armed, in full armor; and this fr. πᾶς and ὅπλον), full armor, complete armor, (i. e. a shield, sword, lance, helmet, greaves, and breastplate, [cf. Polyb. 6, 23, 2 sqq.]): Lk. xi. 22; θ εοῦ, which God supplies [W. 189 (178)], Eph. vi. 11, 13, where the spiritual helps needed for overcoming the temptations of the devil are so called. (Hdt., Plat., Isocr., Polyb., Joseph., Sept.; trop. of the various appliances at God's command for punishing, Sap. v. 18.) *

πανουργία, -as, ή, (πανοῦργος, q. v.), craftiness, cunning: Lk. xx. 23; 2 Co. iv. 2; xi. 3; Eph. iv. 14; contextually i. q. a specious or false wisdom, 1 Co. iii. 19. (Aeschyl., Soph., Arstph., Xen., Plat., Lcian., Ael., al.; πᾶσά τε ἐπιστήμη χωριζομένη δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς πανουργία οὐ σοφία φαίνεται, Plat. Menex. p. 247 a. for της για a good sense, prudence, skill, in undertaking and carrying on affairs, Prov. i. 4; viii. 5; Sir. xxxi. (xxxiv. 11) 10.)*

πανοθργος, -ον, (πâs and ΕΡΓΩ i. q. ἐργάζομαι; on the accent, see κακοῦργος), Sept. for Δι.; skilful, clever, i. e.

1. in a good sense, fit to undertake and accomplish anything, dexterous; wise, sagacious, skilful, (Aristot., Polyb., Plut., al.; Sept. Prov. xiii. 1; xxviii. 2). But far more freq.

2. in a bad sense, crafty, cunning, knavish, treacherous, deceitful, (Tragg., Arstph., Plat., Plut., al.; Sept.; Sir. vi. 32 (31) [but here in a good sense]; xxi. 12, etc.): 2 Co. xii. 16.*

πανπληθεί, see παμπληθεί.

wavraxħ or πανταχῆ (L Tr WH; see εἰκῆ), adv., everywhere: Acts xxi. 28 L T Tr WH, for πανταχοῦ, — a variation often met with also in the Mss. of prof. auth. [From Hdt. down; cf. Meisterhans, Gr. d. Att. Inschr. p. 64.]*

πανταχόθεν, adv., from all sides, from every quarter: Mk. i. 45 Rec. [Hdt., Thuc., Plat., al.]*

жартахов, adv., everywhere: Mk. i. 28 T WH Tr br.; xvi. 20; Lk. ix. 6; Acts xvii. 30; xxi. 28 Rec.; xxiv. 3; xxviii. 22; 1 Co. iv. 17. [Soph., Thuc., Plat., al.]*

παντελής, -ές, (πâs and τέλος), all-complete, perfect, (Aeschyl., Soph., Plat., Diod., Plut., al.; 3 Macc. vii. 16); εls τὸ παντελές (prop. unto completeness [W. § 51, 1 c.]) completely, perfectly, utterly: Lk. xiii. 11; Heb. vii. 25, (Philo leg. ad Gaium 21; Joseph. antt. 1, 18, 5; 3, 11, 3 and 12, 1; 6, 2, 3; 7, 18, 3; Ael. v. h. 7, 2; n. a. 17, 27).*

πάντη (RGLTr WH πάντη, see reff. s. v. εἰκῆ), (πᾶs), adv., fr. Hom. down, everywhere; wholly, in all respects, in every way: Acts xxiv. 3.*

πάντοθεν, (πâs), adv., fr. Hom. down, from all sides, from every quarter: Mk. i. 45 L T WH Tr [but the last named here παντόθεν; cf. Chandler § 842]; Lk. xix. 43; Jn. xviii. 20 Rec. bez elz; Heb. ix. 4.*

παντοκράτωρ, -opos, δ , (π \hat{a} s and κρατ $\hat{\epsilon}\omega$), he who holds sway over all things; the ruler of all; almighty: of God,

2 Co. vi. 18 (fr. Jer. xxxviii. (xxxi.) 35); Rev. i. 8; iv. 8; xi. 17; xv. 3; xvi. 7, 14; xix. 6, 15; xxi. 22. (Sept. for אַלְהֵי צְּבָאוֹת in the phrase יְהְוֹה צְּבָאוֹת or הַּוֹה צָבָאוֹת Jehovah or God of hosts; also for יְקֵי Sap. vii. 25; Sir. xlii. 17; l. 14; often in Judith and 2 and 3 Macc.; Anthol. Gr. iv. p. 151 ed. Jacobs; Inserr.; eccles. writ. [e. g. Teaching etc. 10, 3; cf. Harnack's notes on Clem. Rom. 1 Cor. init. and the Symb. Rom. (Patr. apost. opp. i. 2 p. 134)].)*

πάντοτε, (πα̂s), adv., (for which the Atticists tell us that the better Grk. writ. used ἐκάστοτε; cf. Sturz, De dial. Maced. et Alex. p. 187 sq.; [W. 26 (25)]), at all times, always, ever: Mt. xxvi. 11; Mk. xiv. 7; Lk. xv. 31; xviii. 1; Jn. vi. 34; vii. 6; viii. 29; xi. 42; xii. 8; xviii. 20° [20° Rec.°]; Ro. i. 10 (9); 1 Co. i. 4; xv. 58; 2 Co. ii. 14; iv. 10; v. 6; [vii. 14 L mrg.]; ix. 8; Gal. iv. 18; Eph. v. 20; Phil. i. 4, 20; [iv. 4]; Col. i. 3; iv. 6, [12]; 1 Th. i. 2; ii. 16; [iii. 6]; iv. 17; [v. 15, 16]; 2 Th. i. 3, 11; ii. 13; 2 Tim. iii. 7; Philem. 4; Heb. vii. 25. (Sap. xi. 22 (21); xix. 17 (18); Joseph., Dion. Hal., Plut., Hdian. 3, 9, 13 [(7 ed. Bekk.)]; Artem. oneir. 4, 20; Athen., Diog. Laërt.)*

warres, (from mas), adv., altogether (Latin omnino), a. in any and every way, by all means: 1 Co. ix. 22 (so fr. Hdt. down). b. doubtless, surely, certainly: Lk. iv. 23; Acts xviii. 21 [Rec.]; xxi. 22; xxviii. 4; 1 Co. ix. 10, (Tob. xiv. 8; Ael. v. h. 1, 32; by Plato in answers [cf. our colloquial by all means]). a. where où is postpositive, in with the negative où, no wise, not at all: 1 Co. xvi. 12 (often so as far back as β. when the negative precedes, the force of the adverb is restricted: οὐ πάντως, not entirely, not altogether, 1 Co. v. 10; not in all things, not in all respects, Ro. iii. 9; (rarely i. q. πάντως οὐ, as in Ep. ad Diogn. 9 ' God οὐ πάντως ἐφηδόμενος τοῖς άμαρτήμασιν ἡμῶν.' Likewise οὐδὲν πάντως in Hdt. 5, 34. But in Theogn. 305 ed. Bekk. οί κακοὶ οὐ πάντως κακοὶ ἐκ γαστρὸς γεγόνασι κτλ. is best translated not wholly, not entirely. Cf. W. 554 (515) sq.; B. 389 (334) sq. [on whose interpretation of Ro. l. c., although it is that now generally adopted, see Weiss in Meyer 6te Aufl.]).*

wap4, [it neglects elision before prop. names begin ning with a vowel, and (at least in Tdf.'s text) before some other words; see Tdf. Proleg. p. 95, cf. W. § 5, 1 a.; B. 10], a preposition indicating close proximity, with various modifications corresponding to the various cases with which it is joined; cf. Viger. ed. Herm. p. 643 sqq.; Matthiae § 588; Bnhdy. p. 255 sqq.; Kühner § 440; Krüger § 68, 34–36. It is joined

I. with the GENITIVE; and as in Grk. prose writalways with the gen. of a person, to denote that a thing proceeds from the side or the vicinity of one, or from one's sphere of power, or from one's wealth or store, Lat. a, ab; Germ. von... her, von neben; French de chez; [Eng. from beside, from]; Sept. for אָרָה, דְּתָה, (1 S. xvii. 30); cf. W. 364 (342) sq. a. properly, with a suggestion of union of place or of residence, after verbs of coming, departing, setting out,

etc. (cf. French venir, partir de chez quelqu'un): Mk. xiv. | 43; Lk. viii. 49 [here Lchm. ἀπό]; Jn. xv. 26; xvi. 27; xvii. 8; [παρ' ής ἐκβεβλήκει έπτὰ δαιμόνια, Mk. xvi. 9 L Tr txt. WH]; είναι παρὰ θεοῦ, of Christ, to be sent from God, Jn. ix. 16, 33; to be sprung from God (by the nature of the λόγος), vi. 46; vii. 29 (where for the sake of the context κακείνός με απέστειλεν [Tdf. απέσταλκεν] is added); μονογενούς παρά πατρός sc. όντος, Jn. i. 14; εστί τι παρά τινος, is given by one, Jn. xvii. 7 [cf. d. below]. joined to passive verbs, παρά makes one the author, the giver, etc. [W. 365 (343); B. § 134, 1]; so after ἀποστέλλεσθαι, Jn. i. 6 (the expression originates in the fact that one who is sent is conceived of as having been at the time with the sender, so that he could be selected or commissioned from among a number and then sent off); γίνεσθαι, Mt. xxi. 42; Mk. xii. 11 (παρὰ κυρίου, from the Lord, by divine agency or by the power at God's command); akin to which is οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ρῆμα, Lk. i. 37 L mrg. T Tr WH [see ἀδυνατέω, b.]; λαλείσθαι, Lk. i. 45 (not ὑπό, because God had not spoken in person, but by an angel); κατηγορείσθαι. Acts xxii. 30 Rec. (not ὑπό [yet so L T Tr WH] because Paul had not yet been formally accused by the Jews, but the tribune inferred from the tumult that the Jews acc. after verbs of seekcused him of some crime). ing, asking, taking, receiving, buying, [cf. W. 370 (347) n.; B. § 147, 5; yet see Bp. Lghtft. on Gal. i. 12]; as, alτῶ, alτοῦμαι, Mt. xx. 20 (where L Tr txt. WH txt. ἀπ' αὐτοῦ); Jn. iv. 9; Acts iii. 2; ix. 2; Jas. i. 5; 1 Jn. v. 15 (where L T Tr WH ἀπ' αὐτοῦ); ζητῶ, Mk. viii. 11; Lk. xi. 16; xii. 48; λαμβάνω, Mk. xii. 2; Jn. v. 34, 41, 44; x. 18; Acts ii. 33; iii. 5; xvii. 9; xx. 24; xxvi. 10; Jas. i. 7; 2 Pet. i. 17; 1 Jn. iii. 22 (L T Tr WH ἀπ' αὐτοῦ); 2 Jn. 4; Rev. ii. 28 (27); παραλαμβάνω, Gal. i. 12; 1 Th. ii. 13; iv. 1; ἀπολαμβάνω, Lk. vi. 34 RG L Tr mrg.; κομίζομαι, Eph. vi. 8; γίνεταί μοί τι, Mt. xviii. 19; δέχομαι, Acts xxii. 5; Phil. iv. 18; ἔχω, Acts ix. 14; ἀνέομαι, Acts vii. 16; ἀγοράζομαι, Rev. iii. 18; also after ἄρτον φαγείν (sc. δοθέντα), 2 Th. iii. 8; εύρειν έλεος, 2 Tim. i. 18; ἔσται χάρις, 2 Jn. 3. after verbs of hearing, ascertaining, learning, making inquiry; as, ἀκούω τι, Jn. i. 40 (41); vi. 45 sq.; vii. 51; viii. 26, 40; xv. 15; Acts x. 22; xxviii. 22; 2 Tim. i. 13; ii. 2; πυνθάνομαι, Mt. ii. 4; Jn. iv. 52; ἀκριβώ, Mt. ii. 16; ἐπιγινώσκω, Acts xxiv. 8; μανθάνω, 2 Tim. iii. 14. d. in phrases in which things are said είναι or εξέρχεσθαι from one: Lk. ii. 1; vi. 19; Jn. xvii. 7 [see a. above]. e. δ, ή, τὸ παρά τινος [see ὁ, II. 8; cf. B. § 125, 9; W. § 18, 3]; a. absol.: οἱ παρ' αὐτοῦ, those of one's family, i. e. his kinsmen, relations, Mk. iii. 21 (Sus. 33; one's descendants [yet here Vulg. qui cum eo erant], 1 Macc. xiii. 52; [Joseph. antt. 1, 10, 5]); cf. Fritzsche ad loc. p. 101; [Field, Otium Norv. pars iii. ad loc.]; τὰ παρά τινος, what one has beside him, and so at his service, i. e. one's means, resources, Mk. v. 26; τὰ παρά τινων, sc. ὅντα, i. e. δοθέντα, Lk. x. 7; Phil. iv. 18; [cf. W. 366 (343); Joseph. antt. 8, 6, 6; b. j. 2, 8, 4; etc.]. β. where it refers to a preceding noun: ἡ ἐξουσία ἡ παρά τινος, sc. received,

Acts xxvi. 12 [R G]; ἐπικουρίας τῆς παρὰ (L T Tr WH ἀπὸ) τοῦ θεοῦ, Acts xxvi. 22 (ἡ παρά τινος εὔνοια, Xen. mem. 2, 2, 12); ἡ παρὰ ἐμοῦ διαθήκη, of which I am the author, Ro. xi. 27 [cf. W. 193 (182)].

II. with the DATIVE, mapá indicates that something is or is done either in the immediate vicinity of some one, or (metaph.) in his mind, near by, beside, in the power of, in the presence of, with, Sept. for אצל (1 K. xx. (xxi.) 1; Prov. viii. 30), ביד (Gen. xliv. 16 sq.; Num. xxxi. 49), נְינִי (see b. below); cf. W. §48, d. p. 394 sq. (369); [B. 339 (291 sq.)]. a. near, by: είστήκεισαν παρά τώρ σταυρώ, Jn. xix. 25 (this is the only pass. in the N. T. where $\pi a \rho a$ is joined with a dat. of the thing, in all others with a dat. of the person). after a verb of motion, to indicate the rest which follows the motion [cf. B. 339 (292)], ἔστησεν αὐτὸ παρ' ἐαυτῷ, Lk. ix. 47. with, i. e. in one's house; in one's town; in one's society: ξενίζεσθαι [q. v.], Acts x. 6; xxi. 16; μένειν, of guests or lodgers, Jn. i. 39 (40); iv. 40; xiv. 17, 25; Acts ix. 43; xviii. 3, 20 [RG]; xxi. 7 sq.; ἐπιμένειν, Acts xxviii. 14 LTTrWH; καταλύεω, Lk. xix. 7 (Dem. de corons § 82 [cf. B. 339 (292)]); ἀριστᾶν, Lk. xi. 37; ἀπολείπειν τι, 2 Tim. iv. 13; παρὰ τῷ θεῷ, dwelling with God, Jn. viii. 38; i. q. in heaven, Jn. xvii. 5; μισθὸν ἔχειν, to have a reward laid up with God in heaven, Mt. vi. 1; εύρεῖν χάριν (there where God is, i. e. God's favor [cf. W. 365 (343)]), Lk. i. 30; a pers. is also said to have χάρις παρά one with whom he is acceptable, Lk. ii. 52; τοῦτο χάρις παρά θεφ, this is acceptable with God, pleasing to him, 1 Pet. ii. 20 (for בּעִינָי, Ex. xxxiii. 12, 16; Num. xi. 15); παρὰ θεφ, in fellowship with God (of those who have embraced the Christian religion and turned to God from whom they had before been estranged), 1 Co. vii. 24; παρὰ κυρίφ (in heaven), before the Lord as judge, 2 Pet. ii. 11 [G L om. and Tr WH br. the phrase]; παρ' ὑμῖν, in your city, in your church, Col. iv. 16; w. a dat. plur. i. q. among, Mt. xxii. 25; xxviii. 15; Rev. ii. 13; παρ' έαυτώ, at his home, 1 Co. xvi. 2. c. παρ' (L Tr WH txt. (v) (auto, with one's self i. e. in one's own mind, diaλογίζεσθαι, Mt. xxi. 25. d. a thing is said to be or not to be παρά τινι, with one, a. which belongs to his nature and character, or is in accordance with his practice or the reverse; as, μὴ ἀδικία παρὰ τῷ θεῷ; Ro. ix. 14; add, Ro. ii. 11; 2 Co. i. 17; Eph. vi. 9; Jas. i. 17. which is or is not within one's power: Mt. xix. 26; Mk. x. 27; Lk. xviii. 27, cf. i. 37 R G L txt. 6. παρά τινι, with one i. e. in his judgment, he being judge, (so in Hdt. and the Attic writ.; cf. Passow s. v. II. 2, vol. ii. p. 667; [L. and S. s. v. B. II. 3]): παρὰ τῷ θεῷ, Ro. ii. 13; 1 Co. iii. 19; Gal. iii. 11; 2 Th. i. 6; Jas. i. 27; 1 Pet. ii. 4; 2 Pet. iii. 8 [π. κυρίφ]; φρόνιμον είναι παρ' έαυτφ, [A. V. in one's own conceit], Ro. xi. 25 (where Tr txt. WH txt. ev); xii. 16.

על יד, אָצֶל (Josh. vii. 7; xxii. 7); cf. W. § 49 g. p. 403 (377) sq.; [B. 339 (292)]; 1. prop. of place, at, by, near, by the side of, beside, along; so with verbs of motion: περιπατεῖν παρὰ τὴν θάλασσαν (Plat. Gorg. p. 511 e.), Mt.

iv. 18; Mk. i. 16 [here L T Tr WH παράγω]; πίπτευ. Mt. xiii. 4; Mk. iv. 4; Lk. viii. 5, 41; xvii. 16; Acts v. 10 (where L T Tr WH πρός); σπαρηναι, Mt. xiii. 19; ρίπτειν, Mt. xv. 30; τιθέναι, Acts iv. 35, 37 [here Tdf. πρός]; v. 2; ἀποτιθέναι, Acts vii. 58; ἔρχεσθαι, ἐξέρχεσθαι, Mt. xv. 29; Mk. ii. 13 [here Tdf. els]; Acts xvi. 13; oi παρά την όδόν, sc. πεσόντες, Mk. iv. 15, cf. 4; Lk. viii. 12, cf. 5. with verbs of rest: καθῆσθαι, Mt. xiii. 1; xx. 30; Lk. viii. 35; with eira, Mk. v. 21; Acts x. 6. with verbs denoting the business in which one is engaged, as παιδεύeiv in pass., Acts xxii. 8 [so G L T Tr WH punctuate]; διδάσκειν, Mk. iv. 1. without a verb, in specifications of place, Acts x. 32; Heb. xi. 12. 2. beside, beyond, a. i. q. contrary to: παρὰ τὴν διδαχήν, Ro. i. e. metaph. xvi. 17; παρ' ἐλπίδα, lit. beyond hope, i. e where the laws and course of nature left no room for hope, hence i. q. without [A. V. against] hope, Ro. iv. 18 (in prof. auth., of things which happen against hope, beyond one's expectation, cf. Passow s. v. III. 3, vol. ii. p. 669b; Dion. Hal. antt. 6, 25); παρὰ τὸν νόμον, contrary to the law, Acts xviii. 13 (παρὰ τοὺς νόμους, opp. to κατὰ τοὺς νόμους, Xen. mem. 1, 1, 18); $\pi a \rho' \delta$, contrary to that which, i. e. at variance with that which, Gal. i. 8 sq.; παρὰ φύσιν Ro. i. 26; xi. 24, (Thuc. 6, 17; Plat. rep. 5 p. 466 d.); after allos, other than, different from, 1 Co. iii. 11 (see exx. fr. prof. auth. in Passow s. v. III. 3 fin. vol. ii. p. 670°); παρὰ τὸν κτίσαντα, omitting or passing by the Creator, Ro. i. 25, where others explain it before (above) the Creator, rather than the Creator, agreeably indeed to the use of the prep. in Grk. writ. (cf. Ast. Lex. Plat. iii. p. 28 [cf. Riddell, Platonic Idioms, § 165 \(\beta\).; L. and S. s. v. C. L 5 d.]), but not to the thought of the passage. except, save, i. q. if you subtract from a given sum, less: τεσσαράκοντα παρά μίαν, one (stripe) excepted, 2 Co. xi. 24 (τεσσαράκοντα έτων παρά τριάκοντα ήμέρας, Joseph. antt. 4, 8, 1; παρὰ πέντε ναῦς, five ships being deducted, Thuc. 8, 29; [παρ' ἀλίγας ψήφους, Joseph. c. Ap. 2, 37, 3]; see other exx. fr. Grk. auth. in Bnhdy. p. 258; [W. u. s.; esp. Soph. Lex. s. v. 3]). b. above, beyond: παρὰ καιρὸν ἡλικίας, Heb. xi. 11; παρ' δ δεῖ (Plut. mor. p. 83 f. [de profect. in virt. § 13]), Ro. xii. 3; i. q. more than : άμαρτωλοί παρά πάντας, Lk. xiii. 2; ἔχρισέ σε ἔλαιον παρὰ τοὺς μετ. more copiously than [A. V. above] thy fellows, Heb. i. 9 (fr. Ps. xliv. (xlv.) 8; ὑψοῦν τινα παρά τινα, Sir. xv. 5); κρίνειν ἡμέραν παρ' ἡμέραν, to prefer one day to another (see κρίνω, 2), Ro. xiv. 5. Hence it is joined to comparatives: πλέον παρά τ. Lk. iii. 13; διαφορώτερον παρ' αὐτοὺς ὄνομα, Heb. i. 4; add, iii. 3; ix. 23; xi. 4; xii. 24; see exx. fr. Grk. auth. in W. §35, 2 b. [and as above]. έλαττοῦν τινα παρά τ., to make one inferior to another, Heb. ii. 7, 9. 3. on account of (cf. Lat. propter i. q. ob): παρὰ τοῦτο, for this reason, therefore, 1 Co. xii. 15 sq.; cf. W. § 49 g. c.

IV. In Composition παρά denotes

1. situation or motion either from the side of, or to the side of; near, beside, by, to: παραθαλάσσιος, παράλιος, παροικέω, παρακολουθέω, παραλαμβάνω, παραλέγομαι, παραπλέω, παράγω; of what is done secretly or by stealth, as παρεισέρχομαι,

παρεισάγω, παρεισδύω; cf. [the several words and] Fritzsche, Com. on Rom. vol. i. p. 846. by the side of i. e. ready, present, at hand, (παρά τινι): πάρειμι, παρουσία, παρέχω, etc.

2. violation, neglect, aberration, [cf. our beyond or aside i. q. amiss]: παραβαίνω, παραβάτης. παρανομέω, παρακούω, παρίημι, πάρεσις, παραλογίζομαι, παράδοξος, παραφρονία, etc.

3. like the Germ. an (in anreizen, antreiben, etc.): παραξηλόω, παραπικραίνω, παροξύνω, παροργίζω. [Cf. Vig. ed. Herm. p. 650 sq.]

παρα-βαίνω; 2 aor. παρέβην; prop. to go by the side of (in Hom. twice παρβεβαώς of one who stands by another's side in a war-chariot, Il. 11, 522; 13, 708 [but here of men on foot]); to go past or to pass over without touching a thing; trop. to overstep, neglect, violate, transgress, w. an acc. of the thing (often so in prof. auth. fr. Aeschyl. down [cf. παρά, IV. 1 and 2]): τὴν παράδοσιν, Mt. xv. 2; $\tau \dot{\eta} \nu \dot{\epsilon} \nu \tau o \lambda \dot{\eta} \nu \tau o \hat{\nu} \theta \dot{\epsilon} o \hat{\nu}$, ibid. 3; $\delta \pi a \rho a \beta a \dot{\nu} \omega \nu$, he that transgresseth, oversteppeth, i. e. who does not hold to the true doctrine, opp. to μένειν έν τη διδαχή, 2 Jn. 9 R G [where L T Tr WH ὁ προάγων (q. v.)] (so οἱ παραβαίνον-Tes, transgressors of the law, Sir. xl. 14 [cf. Joseph. c. Ap. 2, 18, 2; 29, 4; 30, 1]); (τὴν διαθήκην, Josh. vii. 11, 15; Ezek. xvi. 59; and often; τὸ ῥημα κυρίου, Num. xiv. 41; 1 S. xv. 24, etc.; τàs συνθήκας, Polyb. 7, 5, 1; Joseph. antt. 4, 6, 5; Ael. v. h. 10, 2; besides, παραβ. δίκην, τὸν νόμον, τοὺς ὅρκους, πίστιν, etc., in Grk. writ.). in imitation of the Hebr. קון foll. by מָן, we find παραβ. έκ τινος and ἀπό τινος, so to go past as to turn aside from, i. e. 10 depart, leave, be turned from: ἐκ τῆς ὁδοῦ, Ex. xxxii. 8; Deut. ix. 12; ἀπὸ τῶν ἐντολῶν, Deut. xvii. 20; ἀπὸ τῶν λόγων, Deut. xxviii. 14 cod. Alex.; once so in the N. T.: έκ (LTTr WH ἀπὸ) τῆς ἀποστολῆς, of one who abandons his trust, [R. V. fell away], Acts i. 25. (In the Sept. also for שָׁמָה to break, שֶׁמָה to deviate, turn aside.) [SYN.: παραβαίνειν to overstep, παραπορεύεσθαι to proceed by the side of, παρέρχεσθαι to go past.]*

παρα-βάλλω: 2 aor. παρέβαλον; 1. to throw before, cast to, [cf. παρά, IV. 1], (Hom., Plat., Polyb., Dio Cass., al.; as fodder to horses, Hom. Il. 8, 504). to put one thing by the side of another for the sake of comparison, to compare, liken, (Hdt., Xen., Plat., Polyb., Joseph., Hdian.): την βασιλείαν τοῦ θεοῦ ἐν παραβολή, to portray the kingdom of God (in), by the use of, a similitude, Mk. iv. 30 R G L mrg. Tr mrg. [cf. B. § 133, 3. reflexively, to put one's self, betake one's 22]. self, into a place or to a person (Plat., Polyb., Plut., Diog. Laërt.); of seamen (Hdt. 7, 179; Dem. p. 163, 4; els Ποτιόλους, Joseph. antt. 18, 6, 4), els Σάμον, Acts xx. 15 [put in at (R. V. touched at)]. For another use of this verb in Grk. writ. see παραβολεύομαι.*

παρά-βασις, -εως. ή, (παραβαίνω, q. v.), prop. a going over; metaph. a disregarding, violating; Vulg. praevaricatio, and once (Gal. iii. 19) transgressio; [A. V. transgression]: w. a gen. of the object, τῶν ὅρκων, 2 Macc. xv. 10; τῶν δικαίων, Plut. compar. Ages. and Pomp. 1; τοῦ νόμου, of the Mosaic law, Ro. ii. 23 (Joseph. antt. 18, 8, 2); absolutely, the breach of a definite, promulgated, ratified law: Ro. v. 14; 1 Tim. ii. 14, (but ἀμαρτία is wrong-do-

ing which even a man ignorant of the law may be guilty of [cf. Trench, N. T. Syn. § lxvi.]); τῶν παραβ. χάριν. to create transgressions, i.e. that sins might take on the character of transgressions, and thereby the consciousness of sin be intensified and the desire for redemption be aroused, Gal. iii. 19; used of the transgression of the Mosaic law, Ro. iv. 15; Heb. ii. 2; ix. 15; Ps. c. (ci.) 3; w. a gen. of the subj., τῶν ἀδίκων, Sap. xiv. 31.*

παρα-βάτης, -ου, ό, (παραβαίνω [cf. W. 26]), a transgressor (Vulg. praevaricator, transgressor): νόμου, a lawbreaker (Plaut. legirupa), Ro. ii. 25, 27; Jas. ii. 11; absol., Gal. ii. 18; Jas. ii. 9. [Aeschyl. (παρβάτης); Graec. Ven. Deut. xxi. 18, 20.]*

παρα-βιάζομαι: 1 aor. παρεβιασάμην; depon. verb, to employ force contrary to nature and right [cf. παρά, IV. 2], to compel by employing force (Polyb. 26, 1, 3): τινά, to constrain one by entreaties, Lk. xxiv. 29; Acts xvi. 15; so Sept. in Gen. xix. 9; 1 S. xxviii. 23, etc.*

παραβολεύομαι: 1 aor. mid. ptcp. παραβολευσάμενος; to be παράβολος i. e. one who rashly exposes himself to dangers, to be venturesome, reckless, (cf. W. 93 (88); Lob. ad Phryn. p. 67); recklessly to expose one's self to danger: with a dat. of respect, τη ψυχη, as respects life; hence, to expose one's life boldly, jeopard life, hazard life, Phil. ii. 30 G L TTr WH for the παραβουλευσάμ. of Rec.; on the difference between these readings cf. Gabler, Kleinere theol. Schriften, i. p. 176 sqq. This verb is not found in the Grk. writ., who say παραβάλλεσθαι, now absol. to expose one's self to danger (see Passow s. v. παραβάλλω, 2; L. and S. ib. II.), now with an acc. of the thing [to risk, stake], as ψυχήν, Hom. Il. 9, 322; σώμα καὶ ψυχήν, 2 Macc. xiv. 38 (see other exx. in Passow [and L. and S.] l. c.); now w. a dat. of reference, rais ψυχαις, Diod. 3, 35; τἢ ἐμαυτοῦ κεφαλῆ, ἀργυρίφ, Phryn. ed. Lob. p. 238; [cf. Bp. Lghtft. on Philip. l. c.].

παραβολή, -η̂s, ή, (παραβάλλω, q. v.), Sept. for מַשֵּׁל: 1. a placing of one thing by the side of another, juxtaposition, as of ships in battle, Polyb. 15, 2, 13; Diod. 14, 2. metaph. a comparing, comparison of one thing with another, likeness, similitude, (Plat., Isocr., Polyb., Plut.): univ., Mt. xxiv. 32; Mk. xiii. 28; an example by which a doctrine or precept is illustrated, Mk. iii. 23; Lk. xiv. 7; a thing serving as a figure of something else, Heb. ix. 9; this meaning also very many interpreters give the word in Heb. xi. 19, but see 5 below; spec. a narrative, fictitious but agreeable to the laws and usages of human life, by which either the duties of men or the things of God, particularly the nature and history of God's kingdom, are figuratively portrayed [cf. B. D. s. vv. Fable, Parable, (and reff. there; add Aristot. rhet. 2, 20, 2 sqq. and Cope's notes)]: Mt. xiii. 3, 10, 13, 24, 31, 33-35, 53; xxi. 33, 45; [xxii. 1]; Mk. iv. 2, 10, [11], 13, 30, 33 sq.; [vii. 17]; xii. 1, [12]; Lk. viii. 4, 9-11; xii. 16, 41; xiii. 6; xiv. 7; xv. 3; xviii. 1, 9; xix. 11; xx. 9, 19; xxi. 29; with a gen. of the pers. or thing to which the contents of the parable refer [W. § 30, 1 a.]: τοῦ σπείροντος, Mt. xiii. 18; τῶν ζιζανίων, ib. 36; την βασιλείαν τοῦ θεοῦ ἐν παραβολῆ τιθέναι (lit. to set forth

the kingdom of God in a parable), to illustrate (the nature and history of) the kingdom of God by the use of a parable, Mk. iv. 30 L txt. T Tr txt. WH. and instructive saying, involving some likeness or comparison and having preceptive or admonitory force; an aphorism, a maxim: Lk. v. 36; vi. 39; Mt. xv. 15, (Prov. i. 6; Eccl. i. 17; Sir. iii. 29 (27); xiii. 26 (25), etc.). Since sayings of this kind often pass into proverbs, 4. a proverb: Lk. iv. 23 (1 S. x. 12; παραβολή is Ezek. xii. 22 sq.; xviii. 2 sq.). 5. an act by which one exposes himself or his possessions to danger, a venture, risk, (in which sense the plur, seems to be used by Plut. Arat. 22: διὰ πολλῶν έλιγμῶν καὶ παραβολῶν περαίνοντες πρός τὸ τείχος [cf. Diod. Sic. frag. lib. xxx. 9, 2; also var. in Thuc. 1, 131, 2 (and Poppo ad loc.)]); iv $\pi a \rho a \beta o \lambda \hat{\eta}$, in risking him, i. e. at the very moment when he exposed his son to mortal peril (see παραβολεύομαι). Heb. xi. 19 (Hesvch. έκ παραβολής · έκ παρακινδυνεύμαros); others with less probability explain it, in a figure, i. e. as a figure, either of the future general resurrection of all men, or of Christ offered up to God and raised again from the dead; others otherwise.*

παρα-βουλεύομα: 1 aor. ptcp. παραβουλευσάμετος; to consult amiss [see παρά, IV. 2]: w. a dat. of the thing, Phil. ii. 30 Rec. Not found in prof. auth. See παρα-βολεύομαι.*

παρ-αγγελία, -as, ή, (παραγγέλλω), prop. announcement, a proclaiming or giving a message to; hence a charge, command: Acts xvi. 24; a prohibition, Acts v. 28; used of the Christian doctrine relative to right living, 1 Tim. i. 5; of particular directions relative to the same, 18; plur. in 1 Th. iv. 2. (Of a military order in Xen., Polyb.; of instruction, Aristot. eth. Nic. 2, 2 p. 1104*, 7; Diod. exc. p. 512, 19 [i. e. frag. lib. xxvi. 1, 1].)*

παρ-αγγέλλω; impf. παρήγγελλον; 1 aor. παρήγγειλα; (παρά and ἀγγέλλω); fr. Aeschyl. and Hdt. down; prop. to trunsmit a message along from one to another [(cf. mapá, IV. 1)], to declare, announce. mand, order, charge: w. dat. of the pers. 1 Th. iv. 11 [cf. Mk. xvi. WH (rejected) 'Shorter Conclusion']; foll. by λέγων and direct disc. Mt. x. 5; foll. by an inf. aor., Mt. xv. 35 L T Tr WH; Mk. viii. 6; Lk. viii. 29; Acts x. 42; xvi. 18; with μή inserted, Lk. v. 14; viii. 56; Acts xxiii. 22; 1 Co. vii. 10 [here Lchm. inf. pres.]; foll. by an inf. pres., Acts xvi. 23; xvii. 30 [here T Tr mrg. WH have άπαγγ.]; 2 Th. iii. 6; with μή inserted, Lk. ix. 21 [G L Τ Tr WH]; Acts i. 4; iv. 18; v. 28 (παραγγελία παραγγέλλειν, to charge strictly, W. §54, 3; B. 184 (159 sq.)), 40; 1 Tim. i. 3; vi. 17; τινί τι, 2 Th. iii. 4 [but T Tr WH om. L br. the dat.]; τοῦτο foll. by ὅτι, 2 Th. iii. 10; τινί foll. by acc. and inf., [Acts xxiii. 30 L T Tr mrg.]; 2 Th. iii. 6; 1 Tim. vi. 13 [here Tdf. om. dat.]; foll. by an inf. alone, Acts xv. 5; by "va (see "va, II. 2 b.), Mk. vi. 8; 2 Th. iii. 12; with an acc. of the thing alone, 1 Co. xi. 17; 1 Tim. iv. 11; v. 7. [Syn. see κελεύω, fin.]*

παρα-γίνομαι; impf. 3 pers. plur. παρεγίνοντο (Jn. iii. 23); 2 aor. παρεγενόμην; fr. Hom. down; Sept. for Miz; (prop. to become near, to place one's self by the side of,

hence) to be present, to come near, approach: absol., Mt. iii. 1 [but in ed. 1 Prof. Grimm (more appropriately) associates this with Heb. ix. 11; Lk. xii. 51 below]: Lk. [xiv. 21]; xix. 16; Jn. iii. 23; Acts v. 21 sq. 25; ix. 89; x. 32 [RGTrmrg.br.], 33; xi. 23; xiv. 27; xvii. 10; xviii. 27; xxi. 18; xxiii. 16, 35; xxiv. 17, 24; xxv. 7; xxviii. 21; 1 Co. xvi. 3; foll. by ἀπό w. gen. of place and είς w. acc. of place, Mt. ii. 1; Acts xiii. 14; by ἀπό with gen. of place and eni w. acc. of place and noos w. acc. of pers. Mt. iii. 13; by παρά w. gen. of pers. (i. e. sent by one [cf. W. 365] (342)]), Mk. xiv. 43; by πρός τινα, Lk. vii. 4, 20; viii. 19; Acts xx. 18; πρός τινα έκ w. gen. of place, Lk. xi. 6; by els w. acc. of place, Jn. viii. 2; Acts ix. 26 (here Lchm. $\vec{\epsilon}\nu$); xv. 4; by $\vec{\epsilon}\pi i \tau \nu a$ (against, see $\vec{\epsilon}\pi i$, C. I. 2 g. y. $\beta\beta$.), Lk. xxii. 52 [Tdf. πρός]. i. q. to come forth, make one's public appearance, of teachers: of the Messiah, absol. Heb. ix. 11; foll. by an inf. denoting the purpose, Lk. xii. 51; [of John the Baptist, Mt. iii. 1 (see above)]. i. q. to be present with help [R. V. to take one's part], w. a dat. of the pers. 2 Tim. iv. 16 L T Tr WH. [COMP.: συμ-παραγίνομαι.]*

παρ-άγω; impf. παρηγον (Jn. viii. 59 Rec.); pres. pass. 3 pers. sing. παράγεται, fr. [Archil., Theogn.], Pind. and Hdt. down; Sept. several times for עבר in Kal and 1. trans. [(cf. παρά, IV.)]; a. to lead Hiphil; past, lead by. b. to lead aside, mislead; to lead c. to lead to; to lead forth, bring forward. away. 2. intrans. (see dyw, 4); a. to pass by, go past: Mt. xx. 30; Mk. ii. 14; xv. 21; [Lk. xviii. 39 L mrg.]; foll. by παρά w. an acc. of place, Mk. i. 16 L T Tr WH (by κατά w. acc. of place, 3 Macc. vi. 16; θεωροῦντες παράγουσαν την δύναμιν, Polyb. 5, 18, 4). b. to depart, go away: Jn. viii. 59 Rec.; ix. 1; ἐκείθεν, Mt. ix. 9, 27. [Al. adhere to the meaning pass by in all these pass.] Metaph. to pass away, disappear: 1 Co. vii. 31 (Ps. exliii. (cxliv.) 5); in the passive in the same sense, 1 Jn. ii. 8, 17.

παρα-δειγματζω; 1 aor. inf. παραδειγματίσαι; (παρά-δειγμα [(fr. δείκνυμι)] an example; also an example in the sense of a warning [cf. Schmidt ch. 128]); to set forth as an example, make an example of; in a bad sense, to hold up to infamy; to expose to public disgrace: τινά, Mt. i. 19 R G; Heb. vi. 6 [A. V. put to open shame]. (Num. xxv. 4; Jer. xiii. 22; Ezek. xxviii. 17; [Dan. ii. 5 Sept.]; Add. to Esth. iv. 8 [36]; Evang. Jac. c. 20; often in Polyb.; Plut. de curios. 10; Euseb. quaest. ad Steph. 1, 3 (iv. 884 d. ed. Migne).) [Cf. Schmidt ch. 128.]*

ποράδισος, -ου, δ, (thought by most to be of Persian origin, by others of Armenian, cf. Gesenius, Thes. ii. p. 1124; [B. D. s. v.; esp. Fried. Delitzsch, Wo lag das Paradies? Leipzig 1881, pp. 95-97; cf. Max Müller, Selected Essays, i. 129 sq.]),

1. among the Persians a grand enclosure or preserve, hunting-ground, park, shady and well-watered, in which wild animals were kept for the hunt; it was enclosed by walls and furnished with towers for the hunters: Xen. Cyr. 1, 3, 14; [1, 4, 5]; 8, 1, 38; oec. 4, 13 and 14; anab. 1, 2, 7. 9; Theophr. h. pl. 5, 8, 1; Diod. 16, 41; 14, 80; Plut. Artax.

25, cf. Curt. 8, 1, 11. 2. univ. a garden, pleasureground; grove, park: Lcian. v. h. 2, 23; Ael. v. h. 1, 33; Joseph. antt. 7, 14, 4; 8, 7, 3; 9, 10, 4; 10, 3, 2 and 11, 1; b. j. 6, 1, 1; [c. Apion. 1, 19, 9 (where cf. Müller)]; Sus. 4, 7, 15, etc.; Sir. xxiv. 30; and so it passed into the Hebr. language, פַרְדָּס, Neh. ii. 8; Eccl. ii. 5; Cant. iv. 13; besides in Sept. mostly for 12; thus for that delightful region, 'the garden of Eden,' in which our first parents dwelt before the fall: Gen. ii. 8 sqq.; iii. 1 3. that part of Hades which was thought by the later Jews to be the abode of the souls of the pious until the resurrection: Lk. xxiii. 43, cf. xvi. 23 sqq. But some [e.g. Dillmann (as below p. 379)] understand that passage of the heavenly paradise. 4. an upper region in the heavens: 2 Co. xii. 4 (where some maintain, others deny, that the term is equiv. to & roiros où parós in vs. 2); with the addition of του θεου, gen. of possessor, the abode of God and heavenly beings, to which true Christians will be taken after death, Rev. ii. 7 (cf. Gen. xiii. 10; Ezek. xxviii. 13; xxxi. 8). According to the opinion of many of the church Fathers, the paradise in which our first parents dwelt before the fall still exists, neither on earth nor in the heavens, but above and beyond the world; cf. Thilo, Cod. apocr. Nov. Test., on Evang. Nicod. c. xxv. p. 748 sqq.; and Bleek thinks that the word ought to be taken in this sense in Rev. ii. 7. Cf. Dillmann s. v. Paradies in Schenkel iv. 377 sqq.; also Hilgenfeld, Die Clement. Recogn. und Hom. p. 87 sq.; Klöpper on 2 Co. xii. 2-4, p. 507 sqq. [(Göttingen, 1869). See also B. D. s. v.; McC. and S. s. v.; Hamburger, Real-Encyclopädie, Abtheil. ii. s. v.)

παραδέχομαι; fut. 3 pers. plur. παραδέξονται; depon. mid., but in bibl. and eccles. Grk. w. 1 aor. pass. παρεδέχθην (Acts xv. 4 L T Tr WH; 2 Macc. iv. 22; [cf. B. 51 (44)]); 1. in class. Grk. fr. Hom. down, prop. to receive, take up, take upon one's self. Hence 2. to admit i. e. not to reject, to accept, receive: τὸν λόγον. Mk. iv. 20; ἔθη, Acts xvi. 21; τὴν μαρτυρίαν, Acts xxii. 18; κατηγορίαν, 1 Tim. v. 19, (τὰς δοκίμους δράχμας, Epict. diss. 1, 7, 6); τινά, of a son, to ucknowledge as one's own [A. V. receiveth], Heb. xii. 6 (after Prov. iii. 12, where for ΤΙΧ); of a delegate or messenger, to give due reception to, Acts xv. 4 L T Tr WH. [Cf. δέχομαι, fin.] •

παρα-δια-τριβή, -ῆς, ἡ, useless occupation, empty business, misemployment (see παρά, IV. 2): 1 Tim. vi. 5 Rec. [cf. W. 102 (96)], see διαπαρατριβή. Not found elsewhere; [cf. παραδιατυπόω in Justinian (in Koumanoudes, Λέξεις ἀθησαύρ. s. v.)].*

παρα-δίδωμι, subjunc. 3 pers. sing. παραδιδφ̂ (1 Co. xv. 24 [L mrg. Tr mrg. WH, cod. Sin., etc.]) and παραδιδοῖ (ibid. L txt. T Trtxt.; cf. B. 46 (40) [and δίδωμι, init.]); impf. 3 pers. sing. παρεδίδου (Acts viii. 3; 1 Pet. ii. 23), plur. παρεδίδουν (Acts xvi. 4 R G; xxvii. 1) and παρεδίδοσαν (Acts xvi. 4 L T Tr WH; cf. W. § 14, 1 c.; B. 45 (39)); fut. παραδώσω; 1 aor. παρέδωκα; 2 aor. παρέδων, subjunc. 3 pers. sing. παραδφ̂ and several times παραδοῖ (so L T Tr WH in Mk. iv. 29; xiv. 10, 11; Jn. xiii. 2; see δίδωμι, init.); pf. ptcp. παραδεδωκώς (Acts xv. 26).

plupf. 8 pers. plur. without augm. παραδεδώκεισαν (Mk. xv. 10; W. § 12, 9; [B. 33 (29); Tdf. Proleg. p. 120 sq.]); Pass., pres. παραδίδομαι; impf. 3 pers. sing. παρεδίδετο (1 Co. xi. 23 L T Tr WH for R G παρεδίδοτο, see αποδίδωμι); pf. 3 pers. sing. παραδέδοται (Lk. iv. 6), ptep. παραδεδομένος, Acts xiv. 26; 1 aor. παρεδόθην; 1 fut. παραδοθήσομαι; fr. Pind. and Hdt. down; Sept. mostly for נָתַן; to give over; 1. prop. to give into the hands (of another). 2. to give over into (one's) power or use: Twi Ti, to deliver to one something to keep, use, take care of, manage, Mt. xi. 27; Lk. iv. 6 [cf. W. 271 (254)]; x. 22; τὰ ὑπάρχοντα, τάλαντα, Mt. xxv. 14, 20, 22; την βασιλείαν, 1 Co. xv. 24; τὸ πνεῦμα sc. $\tau\hat{\omega}$ $\theta \epsilon \hat{\varphi}$, Jn. xix. 30; $\tau \delta$ $\sigma \hat{\omega} \mu a$, νa etc., to be burned, 1 Co. xiii. 3; Turá, to deliver one up to custody, to be judged, condemned, punished, scourged, tormented, put to death, (often thus in prof. auth.): τινά, absol., so that to be put in prison must be supplied, Mt. iv. 12; Mk. i. 14; τηρουμένους, who are kept, 2 Pet. ii. 4 [G T Tr WH; but R τετηρημένους, L κολαζομένους τηρείν]; to be put to death (cf. Germ. dahingeben), Ro. iv. 25; with the addition of ύπέρ τινος, for one's salvation, Ro. viii. 32; τινά τινι, Mt. v. 25; xviii. 34; xx. 18; xxvii. 2; Mk. xv. 1; Lk. xii. 58; xx. 20; Jn. xviii. 30, 35 sq.; xix. 11 etc.; Acts xxvii. 1; xxviii. 16 Rec.; τῷ θελήματι αὐτῶν, to do their pleasure with, Lk. xxiii. 25; τινά τινι, foll. by «va, Jn. xix. 16; with an inf. of purpose, φυλάσσειν αὐτόν, to guard him, Acts xii. 4; without the dat., Mt. x. 19; xxiv. 10; xxvii. 18; Mk. xiii. 11; xv. 10; Acts iii. 13; foll. by wa, Mt. xxvii. 26; Mk. xv. 15; τινὰ είς τὸ σταυρωθήναι, Mt. xxvi. 2 (σταυροῦ θανάτω, Εν. Nicod. c. 26); εἰς χεῖράς τινος, i. e. into one's power, Mt. xvii. 22; xxvi. 45; Mk. ix. 31; xiv. 41; Lk. ix. 44; xxiv. 7; Acts xxi. 11; xxviii. 17, (Jer. xxxiii. (xxvi.) 24; xxxix. (xxxii.) 4); els συνέδοια. to councils [see συνέδριον, 2 b.] (παραδιδόναι involving also the idea of conducting), Mt. x. 17; Mk. xiii. 9; eis συναγωγάς, Lk. xxi. 12; είς θλίψω, Mt. xxiv. 9; είς φυλακήν, Acts viii. 3; είς φυλακάς, Acts xxii. 4; είς θάνατον, Mt. x. 21; Mk. xiii. 12; 2 Co. iv. 11; els κρίμα θανάτου, Lk. xxiv. 20; τὴν σάρκα εἰς καταφθοράν, of Christ undergoing death, Barn. ep. 5, 1; παραδιδόναι έαυτὸν ὑπέρ τινος, to give one's self up for, give one's self to death for, to undergo death for (the salvation of) one, Gal. ii. 20; Eph. v. 25; with the addition of τῷ θεῷ and a pred. acc., Eph. v. 2; τὴν ψυχὴν ἐαυτοῦ ὑπὲρ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, to jeopard life to magnify and make known the name of Jesus Christ, Acts xv. 26. Metaph. expressions: τινὰ τῷ Σατανᾶ, to deliver one into the power of Satan to be harassed and tormented with evils, 1 Tim. i. 20; with the addition of είς ὅλεθρον σαρκός (see ὅλε- θ_{pos}), 1 Co. v. 5 (the phrase seems to have originated from the Jewish formulas of excommunication [yet see Meyer (ed. Heinrici) ad loc. (cf. B. D. s. vv. Hymenæus II., Excommunication II.)], because a person banished from the theocratic assembly was regarded as deprived of the protection of God and delivered up to the power of the devil). τινὰ els ἀκαθαρσίαν, to cause one to become unclean, Ro. i. 24; cf. Fritzsche, Rückert, and others ad loc. [in this ex. and several that follow A. V. renders to give up]; εls πάθη ἀτιμίας, to make one a slave of vile passions, ib. 26; εls ἀδόκιμον νοῦν, to cause one to follow his own corrupt mind, - foll. by an inf. of purpose [or epexegetic inf. (Meyer)], ib. 28; έαυτον τη ἀσελγεία, to make one's self the slave of lasciviousness, Eph. iv. 19; τινὰ λατρεύειν, to cause one to worship, Acts vii. 42. to deliver up treacherously, i.e. by betrayal to cause one to be taken: τινά τινι, of Judas betraying Jesus. Mt. xxvi. 15; Mk. xiv. 10; Lk. xxii. 4, 6; without the dat... Mt. xxvi. 16, 21, 23, 25; Mk. xiv. 11, 18; Lk. xxii. 21, 48; Jn. vi. 64, 71; xii. 4; in the pass., Mk. xiv. 21; Lk. xxii. 22; 1 Co. xi. 23; pres. ptcp. δ παραδιδούς αὐτόν, of him as plotting the betrayal (cf. B. § 144, 11, 3): Mt. xxvi. 25, 46, 48; Mk. xiv. 42, 44; Jn. xiii. 11; xviii. 2, 5. to deliver one to be taught, moulded, etc.: eis 71, in pass., Ro. vi. 17 (to be resolved thus, ὑπηκ. τῷ τύπφ etcείς δυ παρεδόθητε [W. § 24, 2 b.]). 3. i. q. to commit, to commend : τινὰ τῆ χάριτι τ. θεοῦ, in pass., Acts xiv. 26; xv. 40; παρεδίδου τῷ κρίνοντι δικαίως, εc. τὰ έαυτοῦ, his cause (B. 145 (127) note² [cf. W. 590 (549)]), 1 Pet. 4. to deliver verbally: commands, rites, Mk. vii. 13; Acts vi. 14; 1 Co. xi. 2; 2 Pet. ii. 21 (here in pass.); $\pi i \sigma \tau i \nu$, the tenets [see $\pi i \sigma \tau i s$, 1 c. β .], in pass., Jude 3; φυλάσσειν τὰ δόγματα, the decrees to keep, Acts xvi. 4; to deliver by narrating, to report, i. e. to perpetuate the knowledge of events by narrating them, Lk. i. 2; 1 Co. xi. 23; xv. 3, (see exx. fr. Grk. auth. in Passow [or L. and S.] s. v. 4). 5. to permit, allow: absol. όταν παραδώ or παραδοί ὁ καρπός, when the fruit will allow, i. e. when its ripeness permits, Mk. iv. 29 (so της ωρας παραδιδούσης, Polyb. 22, 24, 9; for other exx. see Passow s. v. 3 [L. and S. s. v. II.; others take the word in Mk. l. c. intransitively, in a quasi-reflexive sense, gives itself up, presents itself, cf. W. 251 (236); B. 145 (127)]).

παράδοξος, -υν, (παρά contrary to [see παρά, IV. 2], and δόξα opinion; hence i. q. δ παρά τὴν δόξαν ῶν), unexpected, uncommon, incredible, wonderful: neut. plur. Lk. v. 26 [A. V. strange things, cf. Trench § xci. fin.]. (Judith xiii. 13; Sap. v. 2, etc.; Sir. xliii. 25; 2 Macc. ix. 24; 4 Macc. ii. 14; Xen., Plat., Polyb., Ael. v. h. 4, 25; Lcian. dial. deor. 20, 7; 9, 2; Joseph. c. Ap. 1, 10, 2; Hdian. 1, 1, 5 [(4 Bekk.)].)*

παρά-δοσιε, -εως, ή, (παραδίδωμι), a giving over, giving up; i. e. 1. the act of giving up, the surrender: of cities, Polyb. 9, 25, 5; Joseph. b. j. 1, 8, 6; χρημάτων, Aristot. pol. 5, 7, 11 p. 1309*, 10. 2. a giving over which is done by word of mouth or in writing, i. e. tradition by instruction, narrative, precept, etc. (see παραδίδωμι, 4); hence i. q. instruction, Epict. diss. 2, 23, 40; joined with διδασκαλία, Plat. legg. 7 p. 803 a. objectively, what is delivered, the substance of the teaching: so of Paul's teaching, 2 Th. iii. 6; in plur. of the particular injunctions of Paul's instruction, 1 Co. xi. 2; 2 Th. ii. 15. used in the sing. of a written narrative, Joseph. c. Ap. 1, 9, 2; 10, 2; again, of the body of precepts, esp. ritual, which in the opinion of the later Jews were or all y delivered by Moses and orally transmitted in unbroken

succession to subsequent generations, which precepts, both illustrating and expanding the written law, as they did, were to be obeyed with equal reverence (Joseph. antt. 13, 10, 6 distinguishes between τὰ ἐκ παρυδόσεως τῶν πατέρων and τὰ γεγραμμένα, i. e. τὰ ἐν τοῖς Μωῦσέως νόμοις γεγραμμένα νόμιμα): Mt. xv. 2 sq. 6; Mk. vii. 3, 5, 9, 13; with τῶν ἀνθρώπων added, as opp. to the divine teachings, Mk. vii. 8; Col. ii. 8 [where see Bp. Lghtft.]; πατρικαὶ παραδόσεις, precepts received from the fathers, whether handed down in the O. T. books or orally, Gal. i. 14 [(al. restrict the word here to the extra-biblical traditions; cf. Meyer or Bp. Lghtft. ad loc.). Cf. B. D. Am. ed. s. v. Tradition.]*

παρα-ξηλόω, -ῶ; fut. παραζηλώσω; 1 αοτ. παρεζήλωσα; to provoke to ζηλος [see παρά, IV. 3]; a. to provoke to jealousy or rivalry: τινά, Ro. xi. 11, 14, (1 K. xiv. 22; Sir. xxx. 3); ἐπί τινι (see ἐπί, Β. 2 α. δ. fin.), Ro. x. 19 (Deut. xxxii. 21). b. to provoke to anger: 1 Co. x. 22 [on this see Prof. Hort in WH. App. p. 167] (Ps. xxxvi. (xxxvii.) 1, 7 sq.).*

παρα-θαλάσσιος, -a, -oν, (παρά and θάλασσα), beside the sea, by the sea: Mt. iv. 13. (Sept.; Hdt., Xen., Thuc., Polyb., Diod., al.) *

παρα-θεωρέω, -ω: impf. pass. 3 pers. plur. παρεθεωροῦντο;
1. (παρά i. q. by the side of [see παρά, IV. 1]) to examine things placed beside each other, to compare, (Xen., Plut., Lcian.).
2. (παρά i. q. over, beyond, [Lat. praeter; see παρά, IV. 2]) to overlook, neglect: Acts vi. 1 (Dem. p. 1414, 22; Diod., Dion. Hal., al.).*

παρα-θήκη, -ης, ή, (παρατίθημι, q. v.), a deposit, a trust or thing consigned to one's faithful keeping, (Vulg. depositum): used of the correct knowledge and pure doctrine of the gospel, to be held firmly and faithfully, and to be conscientiously delivered unto others: 2 Tim. i. 12 (μοῦ possess. gen. [the trust committed unto me; Rec. ela 1688 reads here παρακαταθήκη, q. v.]); G L T Tr WH in 1 Tim. vi. 20 and 2 Tim. i. 14, (Lev. vi. 2, 4; 2 Macc. iii. 10, 15; Hdt. 9, 45; [al.]). In the Grk. writ. παρακαταθήκη (q. v.) is more common; cf. Lob. ad Phryn. p. 312; W. 102 (96).*

παρ-αινίω, -ω; impf. 3 pers. sing. παρήνει; to exhort, admonish: with the addition of λέγων foll. by direct discourse, Acts xxvii. 9; τινά (in class. Grk. more commonly τινί [W. 223 (209); B. §133, 9]), foll. by an inf. Acts xxvii. 22 [B. §§ 140, 1; 141, 2]. (From Hdt. and Pind. down; 2 Macc. vii. 25 sq.; 3 Macc. v. 17.)*

παρ-αιτίομαι, -οῦμαι, impv. pres. παραιτοῦ; [impf. 3 pers. plur. παρητοῦντο, Mk. xv. 6 T WH Tr mrg., where al. ὅνπερ ἢτοῦντο (q. v.)]; 1 aor. παρητησάμη»; pf. pass. ptcp. παρητημένος with a pass. signif.; fr. Aeschyl. and Pind. down; 1. prop. to ask alongside (παρά [IV.1]), beg to have near one; to obtain by entreaty; to beg from, to ask for, supplicate: [Mk. xv. 6 (see above)]. 2. to avert (παρά aside [see παρά, IV. 1]) by entreaty or seek to avert, to deprecate; a. prop. foll. by μή and acc. w. inf. [to intreat that...not], Heb. xii. 19 (Thuc. 5, 63); cf. W. 604 (561); [B. § 148, 13]. b. i.q. to refuse, decline: τὸ ἀποθανεῖν, Acts xxv. 11 (θανεῖν οὖ παραι-

roûμαι, Joseph. de vita sua 29). c. i. q. to shun, avoid: τί, 1 Tim. iv. 7; 2 Tim. ii. 23; τινά, 1 Tim. v. 11; Tit. iii. 10; i. q. to refuse, reject, Heb. xii. 25. d. to avert displeasure by entreaty, i. e. to beg pardon, crave indulgence, to excuse: ἔχε με παρητημένον (see ἔχω, I. 1 f.), Lk. xiv. 18 sq. (of one excusing himself for not accepting an invitation to a feast, Joseph. antt. 7, 8, 2).

παρα-καθέζομαι: to sit down beside [παρά, IV. 1], seat one's self, (Xen., Plat., al.); 1 aor. pass. ptcp. παρακαθεσθείς (Joseph. antt. 6, 11, 9); πρός τι, Lk. x. 39 T Tr WH [cf. Lob. ad Phryn. p. 269].*

παρα-καθίζω: 1 aor. ptcp. fem. παρακαθίσασα, to make to sit down beside [(παρά, IV. 1)]; to set beside, place near; intrans. to sit down beside: παρά τι, Lk. x. 39 R G L [but L mrg. πρόs] (Sept. Job ii. 13; Plut. Marius 17; Cleom. 37; in this sense the mid. is more com. in the Grk. writ.).*

παρα-καλέω, -ω; impf. 3 pers. sing. παρεκάλει, 1 and 3 pers. plur. παρεκάλουν; 1 aor. παρεκάλεσα; Pass., pres. παρακαλούμαι; pf. παρακέκλημαι; 1 aor. παρεκλήθην; 1 fut. παρακληθήσομαι; fr. Aeschyl. and Hdt. down; as in Grk. writ. to call to one's side, call for, summon: Tivá, w. an inf. indicating the purpose, Acts xxviii. 20 [al. (less naturally) refer this to II. 2, making the acc. the subj. of the inf.]. II. to address, speak to, (call to, call on), which may be done in the way of exhortation, entreaty, comfort, instruction, etc.; hence result a variety of senses, on which see Knapp, Scripta varii arg. ed. 2 p. 117 sqq.; cf. Fritzsche, Ep. ad Rom. i. p. 32 sq. as in Grk. auth., to admonish, exhort: absol., Lk. iii. 18; [Acts xx. 1 (R G om.)]; Ro. xii. 8; 2 Tim. iv. 2; Heb. x. 25; 1 Pet. v. 12; foll. by direct disc. 2 Co. v. 20; foll. by λέγων w. direct disc. Acts ii. 40; foll. by an inf. where in Lat. ut, 1 Tim. ii. 1; τινά, Acts xv. 32; xvi. 40; 2 Co. x. 1; 1 Th. ii. 12 (11); v. 11; 1 Tim. v. 1; Heb. iii. 13; τινὰ λόγω πολλώ, Acts xx. 2; τινά foll. by direct disc., 1 Co. iv. 16; 1 Th. v. 14; Heb. xiii. 22 [here L WH mrg. inf.]; 1 Pet. v. 1 sq.; τινά foll. by an inf. where in Lat. ut [cf. B. §§ 140, 1; 141, 2; W. 332 (311); 335 (315) n.]: inf. pres., Acts xi. 23; xiv. 22; Phil. iv 2; 1 Th. iv. 10; Tit. ii. 6; 1 Pet. ii. 11 (here Lchm. adds ὑμᾶς to the inf., and WH mrg. with codd. A C L etc. read ἀπέχεσθε); Jude 3; inf. aor., Acts xxvii. 33 sq.; Ro. xii. 1; xv. 30; 2 Co. ii. 8; vi. 1; Eph. iv. 1; 1 Tim. i. 3; Heb. xiii. 19; τινά foll. by ίνα w. subjunc. [cf. B. § 139, 42; W. 335 u. s.], 1 Co. i. 10; xvi. 15 sq.; 2 Co. viii. 6; 1 Th. iv. 1; 2 Th. iii. 12; to enjoin a thing by exhortation [cf. B. § 141, 2], 1 Tim. vi. 2; Tit. ii. 15. 2. to beg, entreat, beseech, (Joseph. antt. 6, 7, 4; [11, 8, 5]; often in Epict. cf. Schweighäuser, Index graecit. Epict. p. 411; Plut. apophth. regum, Mor. ii. p. 30 ed. Tauchn. [vi. 695 ed. Reiske; exx. fr. Polyb., Diod., Philo, al., in Soph. Lex. s. v.]; not thus in the earlier Grk. auth. exc. where the gods are called on for aid, in the expressions, παρακαλείν θεούς, so θεόν in Joseph. antt. 6, 2, 2 and 7, 4; [cf. W. 22]): [absol., Philem. 9 (yet see the Comm. ad loc.)]; rud, Mt. viii. 5; xviii. 32; xxvi. 53; Mk. i. 40; Acts xvi. 9; 2 Co. xii. 18; πολλά, much, Mk. v. 23; τινά περί τινος,

Philem. 10; foll. by direct disc. Acts ix. 38 L T Tr WH; with λέγων added and direct disc., Mt. xviii. 29; Mk. v. 12; [Lk. vii. 4 (Tdf. ἠρώτων)]; without the acc. Acts xvi. 15; τινά foll. by an inf. [W. and B. u. s.], Mk. v. 17; Lk. viii. 41; Acts viii. 31; xix. 31; xxviii. 14, (1 Macc. ix. 35); τινά foll. by ὅπως, Mt. viii. 34 [here Lchm. ἵνα (see above)]; Acts xxv. 2, (4 Macc. iv. 11; Plut. Demetr. c. 38); τινά foll. by "va [W. § 44, 8 a.; B. § 139, 42], Mt. xiv. 36; Mk. v. 18; vi. 56; vii. 32; viii. 22; Lk. viii. 31 sq.; [2 Co. ix. 5]; τινὰ ὑπέρ τινος, ἵνα, 2 Co. xii. 8; πολλά (much) τινα, ΐνα, Mk. v. 10; 1 Co. xvi. 12; foll. by τοῦ μή w. inf. [B. § 140, 16 d.; W. 325 (305)], Acts xxi. 12; by an inf. Acts ix. 38 RG; by an acc. w. inf., Acts xiii. 42: xxiv. 4; [Ro. xvi. 17]. to strive to appease by entreaty: absol. 1 Co. iv. 13; τινά, Lk. xv. 28; Acts xvi. 39, (2 Macc. xiii. 23). 3. to console, to encourage and strengthen by consolation, to comfort, (Sept. for Dn); very rarely so in Grk. auth., as Plut. Oth. 16): absol. 2 Co. ii. 7; rivá, 2 Co. i. 6; vii. 6 sq.; iv w. a dat. of the thing with which one comforts another, 1 Th. iv. 18; τινὰ διὰ παρακλήσεως, 2 Co. i. 4; w. an acc. of the contents, διὰ τῆς παρακλ. ής (for ήν, see őς, ή, ő, II. 2 c. a.) παρακαλούμεθα, ibid.; in pass. to receive consolation, be comforted, Mt. ii. 18; 2 Co. xiii. 11; ἐπί τινι over (in) a thing [see ἐπί, B. 2 a. 8.], 2 Co. i. 4; of the consolation (comfort) given not in words but by the experience of a happier lot or by a happy issue, i. q. to refresh, cheer: pass., Mt. v. 4 (5); Lk. xvi. 25; Acts xx. 12; 2 Co. vii. 13 (where a full stop must be put after παρακεκλήμ.); εν τινι, by the help of a thing, 2 Co. vii. 6 sq.; ἐπί τινι, 1 Th. iii. 7; with (ἐν) παρακλήσει added, 2 Co. vii. 7. 4. to encourage, strengthen. [i. e. in the language of A. V. comfort (see Wright, Bible Word-Book, 2d ed., s. v.)], (in faith, piety, hope): ràs καρδίας, your hearts, Eph. vi. 22; Col. ii. 2; iv. 8; 2 Th. ii. 17, (also χείρας ἀσθενείς, Job iv. 3 for דוק: γόνατα παραλελυμένα, Is. xxxv. 3 sq. [see the Hebr.] for 5. it combines the ideas of exhorting and comforting and encouraging in Ro. xii. 8; 1 Co. xiv. 31; 1 Th. iii. 2. 6. to instruct, teach: ἐν τῆ διδασκαλία. Tit. i. 9. [COMP.: συμ-παρακαλέω.]*

παρα-καλύπτω: to cover over, cover up, hide, conceal: trop. ἢν παρακεκαλυμμένον ἀπ' αὐτῶν ([it was concealed from them], a Hebraism, on which see in ἀποκρύπτω, b.), Lk. ix. 45 (Ezek. xxii. 26; Plat., Plut., al.).

παρα-κατα-θήκη, -ης, ή, (παρακατατίθημι), α deposit, α !rust: so Rec. in 1 Tim. vi. 20; 2 Tim. i. 14; [Rec. el a 1688] in 2 Tim. i. 12 also]. (Hdt., Thuc., Xen., Aristot. eth. Nic. 5, 8, 5 p. 1135, 4; Polyb., Diod. 15, 76; Joseph. antt. 4, 8, 38; Ael. v. h. 4, 1); see παραθήκη above.

παρά-κειμαι; (παρά and κείμαι); to lie beside [παρά, IV. 1], to be near (fr. Hom. down); to be present, at hand: Ro. vii. 18 (where see Meyer), 21.*

παρά-κλησιε, -εως, ή, (παρακαλέω, q. v.);

2 calling near, summons, (esp. for help, Thuc. 4, 61;

Dem. p. 275, 20).

2. imploration, supplication, entreaty: 2 Co. viii. 4 (Strab. 13 p. 581; Joseph. antt. 3, 1, 5; [c. Ap. 2, 23, 3 π. πρὸς τὸν θεὸν ἔστω]; λόγοι παρακλήσεως, words of appeal, containing entreaties, 1 Macc.

x. 24). 3. exhortation, admonition, encouragement: Acts xv. 31 [al. refer this to 4]: 1 Co. xiv. 3: 2 Co. viii. 17; Phil. ii. 1; 1 Tim. iv. 13; Heb. xii. 5; λόγος της παρακλήσεως, Heb. xiii. 22, (2 Macc. vii. 24; xv. 9 (11); Plat. def. 415 e.; Thuc. 8, 92; Aeschin., Polyb., al.). 4. consolation, comfort, solace: 2 Co. i. 4-7; Heb. vi. 18; [add, Acts ix. 31; 2 Thess. ii. 16], (Jer. xvi. 7; Hos. xiii. 14; [Job xxi. 2; Nah. iii. 7]; Phalar. ep. 97 init.); τῶν γραφῶν, afforded by the contents of the Scriptures, Ro. xv. 4 [W. 189 (178)]; θεὸς τῆς παρακλ., God the author and bestower of comfort, Ro. xv. 5; 2 Co. i. 3; solace or cheer which comes from a happy lot or a prosperous state of things, Lk. vi. 24; 2 Co. vii. 4, 7, 13 [cf. W. 393 (368)]; Philem. 7; by meton. that which affords comfort or refreshment; thus of the Messianic salvation, Lk. ii. 25 (so the Rabbins call the Messiah the consoler, the comforter, κατ' έξοχήν, στισ [cf. Wünsche, Neue Beitrage u. s. w. ad loc.; Schöttgen, Horae Hebr. etc. ii. 187). 5. univ. persuasive discourse, stirring address, - instructive, admonitory, consolatory; powerful hortatory discourse: Ro. xii. 8; hóyos παρακλήσεως [A. V. word of exhortation], Acts xiii. 15; viòs πap. [a son of exhortation], a man gifted in teaching, admonishing, consoling, Acts iv. 36; used of the apostles' instruction or preaching, 1 Th. ii. 3.*

παρά-κλητος, -ου, δ, (παρακαλέω), prop. summoned, called to one's side, esp. called to one's aid; hence who pleads another's cause before a judge, a pleader, counsel for defence, legal assistant; an advocate: Dem. p. 341, 11; Diog. Laërt. 4, 50, cf. Dio Cass. 46, 20. univ. one who pleads another's cause with one, an intercessor: Philo, de mund. opif. § 59; de Josepho § 40; in Flaccum §§ 3 and 4; so of Christ, in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins, 1 Jn. ii. 1 (in the same sense, of the divine Logos in Philo, vita Moys. iii. § 14). 3. in the widest sense, a helper, succorer, aider, assistant; so of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of gospel truth, and to give them the divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom: Jn. xiv. 16, 26; xv. 26; xvi. 7, cf. Mt. x. 19 sq.; Mk. xiii. 11; Lk. xii. 11 sq. (Philo de mund. opif. § 6 init. says that God in creating the world had no need of a mapákantos, an adviser, counsellor, helper. The Targums and Talmud borrow the Greek words פַּרַקְלִיטָ and פַּרַקְלִיטָא and use them of any intercessor, defender, or advocate; cf. Buxtorf, Lex. Talm. p. 1843 [(ed. Fischer p. 916)]; so Targ. on Job xxxiii. 23 for כלאך מליץ, i. e. an angel that pleads man's cause with God; [cf. πλουσίων παράκλητοι in 'Teaching' etc. 5 sub fin.; Barn. ep. 20, 2; Constitt. apost. 7, 18]). Cf. Knapp, Scripta varii Argumenti, p. 124 sqq.; Düsterdieck on 1 Jn. ii. 1, p. 147 sqq.; [Watkins, Excursus G, in Ellicott's N. T. Com. for Eng. Readers; Westcott in the "Speaker's Com." Additional Note on Jn. xiv. 16; Schaff in Lange ibid.].

παρ-ακοή, -η̂s, ή, (παρά Lat. praeter [see παρά, IV

1. prop. a hearing amiss (Plat. epp. 7 p. 341 27); b.). 2. [unwillingness to hear i. e.] disobedience: Ro. v. 19; 2 Co. x. 6; Heb. ii. 2. [Cf. Trench § lxvi.]* παρ-ακολουθίω, -ω: fut. παρακολουθήσω; 1 aor. παρηκο-Αούθησα (1 Tim. iv. 6 L mrg. WH mrg.; 2 Tim. iii. 10 L Τ Tr WH txt.); pf. παρηκολούθηκα; 1. to follow after; so to follow one as to be always at his side [see παρά, IV. 1]; to follow close, accompany, (so fr. Arstph. and Xen. down). 2. metaph. a. to be always present, to attend one wherever he goes: Twi, Mk. xvi. 17 [where Tr WH txt. ἀκολουθ., q. v.]. b. to follow up a thing in mind so as to attain to the knowledge of it, i.e. to understand; [cf. our follow a matter up, trace its course, etc.]; to examine thoroughly, investigate: πασιν (i. e. πράγμασω), all things that have taken place, Lk. i. 3 (very often so in Grk. auth., as Dem. pro cor. c. 53 [p. 285, 23]). c. to follow faithfully sc. a standard or rule, to conform one's self to: with a dat. of the thing, 1 Tim. iv. 6; 2 Tim. iii. 10, (2 Macc. ix. 27). Cf. the full discussion of this word by Grimm in the Jahrbb. f. deutsche Theol. for 1871, p. 46 sq.*

παρ ακούω: 1 aor. παρήκουσα;
1. to hear aside
i. e. casually or carelessly or amiss [see παρά, IV. 2]
(often so in class. Grk.; on the freq. use of this verb by
Philo see Siegfried, Philo von Alex. u. s. w. (1875) p.
106).
2. to be unwilling to hear, i. e. on hearing to
neglect, to pay no heed to, (w. a gen. of the pers., Polyb.
2, 8, 3; 3, 15, 2); contrary to Grk. usage [but cf. Plut.
Philop. § 16, 1 καὶ παριδεῖν τι κ. παρακοῦσαι τῶν ἀμαρτανομένων, de curios. § 14 πειρῶ καὶ τῶν ἰδίων ἔνια παρακοῦσαί
ποτε κ. παριδεῖν], w. an accus., τὸν λόγον, Mk. v. 36 T WH
Tr txt. [al. 'overhearing the word as it was being
spoken'; cf. B. 302 (259)]; to refuse to hear, pay no regard to, disobey: τινός, what one says, Mt. xviii. 17 (Tob.
iii. 4; τὰ ὑπὸ τοῦ βασιλέως λεγόμενα, Esth. iii. 3).*

παρα-κύπτω: 1 aor. παρέκυψα; to stoop to [cf. παρά, IV. 1] a thing in order to look at it; to look at with head bowed forwards; to look into with the body bent; to stoop and look into: Lk. xxiv. 12 [T om. L Tr br. WH reject the vs.]; Jn. xx. 5; els τὸ μνημεῖον, Jn. xx. 11; metaph. to look carefully into, inspect curiously, els τι, of one who would become acquainted with something, Jas. i. 25; 1 Pet. i. 12. (Arstph., Theorr., Philo, Dio Cass., Plut., al.; Sept.)*

παρα-λαμβάνω; fut. παραλήψομαι, in L T Tr WH - λήμψομαι (Jn. xiv. 3; see M, μ); 2 aor. παρελαβου, 3 pers. plur. παρελάβοσαν (2 Th. iii. 6 G T L mrg. Tr mrg. WH mrg.; cf. δολιόω [yet see WH. App. p. 165]); Pass., pres. παραλαμβάνομαι; 1 fut. παραληφθήσομαι, in L T Tr WH - λημφθήσομαι (see M, μ; Lk. xvii. 34–36) fr. Hdt. down; Sept. for πρ?;

1. to take to [cf. παρά, IV. 1], to take with one's self, to join to one's self: τινά, an associate, a companion, Mt. xvii. 1; xxvi. 37; Mk. iv. 36; v. 40; ix. 2; x. 32; Lk. ix. 10, 28; xi. 26; xviii. 31; Acts xv. 39; in pass., Mt. xxiv. 40, 41; Lk. xvii. 34–36; one to be led off as a prisoner, Jn. xix. 16; Acts xxiii. 18; to take with one in order to carry away, Mt. ii. 13 sq. 20 sq.; τινὰ μεθ εαυτοῦ, Mt. xii. 45; xviii. 16; Mk. xiv. 33;

παραλαμβάνειν γυναικα, to take one's betrothed to his home, Mt. i. 20, 24; rivá foll. by els w. an acc. of place. to take [and bring, cf. W. §66, 2 d.] one with one into a place, Mt. iv. 5, 8; xxvii. 27; τινὰ κατ' ἰδίαν, Mt. xx. 17; mid. with πρὸς ἐμαυτόν, to my companionship, where I myself dwell, Jn. xiv. 3. The ptcp. is prefixed to other act. verbs to describe the action more in detail. Acts xvi. 33; xxi. 24, 26, 32 [here L WH mrg. λαβών]. Metaph. i. q. to accept or acknowledge one to be such as he professes to be; not to reject, not to withhold obedi-2. to receive something transence: τινά, Jn. i. 11. mitted; a. prop.: παραλ. διακονίαν, an office to be discharged, Col. iv. 17; Barileiar, Heb. xii. 28, (so for the Chald. קבל in Dan. v. 31; vii. 18, Theodot.; Hdt. 2, 120; [Joseph. c. Ap. 1, 20, 5 (where see Müller)]; τὴν dρχήν, Plat., Polyb., Plut.). b. to receive with the mind; by oral transmission: τί foll. by ἀπό w. a gen. of the author from whom the tradition proceeds, 1 Co. xi. 23 (on which cf. Paret in the Jahrbb. f. deutsche Theol. for 1858, Bd. iii. p. 48 sqq.; [see reff. in ἀπό, II. 2 d. aa.]); by the narration of others, by the instruction of teachers (used of disciples): Γτον Χρ. Ί. τον κύριον, Col. ii. 6]; 71, 1 Co. xv. 1, 3; Gal. i. 9; Phil. iv. 9; [71 foll. by an infin., Mk. vii. 4]; τὶ παρά τινος [see reff. s. v. παρά, I. c.], Gal. i. 12; 1 Th. ii. 13; 2 Th. iii. 6; παρά τινος, καθώς . . . τὸ πῶς δεῖ etc. 1 Th. iv. 1, (σοφίαν παρά TLYOS, Plat. Lach. p. 197 d.; Euthyd. p. 304 c.). [COMP.: συμ-παραλαμβάνω.] *

παρα-λίγομαι; [παρελεγόμην]; (παρά beside, and λέγω to lay); Vulg. in Acts xxvii. 8 lego, i. e. to sail past, coast along: τὴν Κρήτην, Acts xxvii. 8 [here some, referring αὐτήν to Σαλμώνην, render work past, weather], 13, (τὴν Ἰταλίαν, Diod. 13, 3; γῆν, 14, 55; [Strabo]; Lat. legere oram).*

παρ-άλιος, -ον, also of three term. [cf. W. § 11, 1], (παρά and ἄλς), by the sea, maritime: $\dot{\eta}$ παράλιις, sc. χώρα, the sea-coast, Lk. vi. 17 (Polyb. 8, 39, 3; Diod. 3, 15, 41; Joseph. c. Ap. 1, 12; Sept. Deut. xxxiii. 19; and the fem. form $\dot{\eta}$ παραλία in Deut. i. 7; Josh. ix. 1; Judith i. 7; iii. 6; v. 2, 23; vii. 8; 1 Macc. xi. 8; xv. 38; Hdt. 7, 185; often in Polyb.; Joseph. antt. 12, 7, 1).

παρ-αλλαγή, -η̂s, ή, (παραλλάσσω), variation, change: Jas. i. 17. (Aeschyl., Plat., Polyb., al.)*

παρα-λογίζομαι; (see παρά, IV. 2); a. to reckon wrong, miscount: Dem. p. 822, 25; 1037, 15. b. to cheat by false reckoning (Aeschin., Aristot.); to deceive by false reasoning (joined to ἐξαπατᾶν, Epict. diss. 2, 20, 7); hence c. univ. to deceive, delude, circumvent: τινά, Col. ii. 4; Jas. i. 22, (Sept. several times for Τιζη).*

παρα-λυτικός, -ή, -όν, (fr. παραλύω, q. v.), paralytic, i. e. suffering from the relaxing of the nerves of one side; univ. disabled, weak of limb, [A. V. palsied, sick of the palsy]: Mt. iv. 24; viii. 6; ix. 2, 6; Mk. ii. 3-5, 9; and L WH mrg. in Lk. v. 24. [Cf. Riehm, HWB. s. v. Krankheiten, 5; B. D. Am. ed. p. 1866.]*

παρα-λύω: [pf. pass. ptcp. παραλελυμένος]; prop. to loose on one side or from the side [cf. παρά, IV. 1]; to loose or part things placed side by side; to loosen, dissolve,

hence, to weaken, enfeeble: παραλελυμένος, suffering from the relaxing of the nerves, unstrung, weak of limb, [palsied], Lk. v. 18, 24 ([not L WH mrg.] see παραλυτικός); Acts viii. 7; ix. 33; παραλελ. γόνατα, i. e. tottering, weakened, feeble knees, lieb. xii. 12; Is. xxxv. 3; Sir. xxv. 23; χείρες παραλελ. Ezek. vii. 27; Jer. vi. 24; [xxvii. (l.) 15, 43]; παρελύοντο αὶ δεξιαί, of combatants, Joseph. b. j. 3, 8, 6; παρελύθη κ. οὐκ ἐδύνατο ἔτι λαλῆσαι λόγον, 1 Macc. ix. 55, where cf. Grimm; σωματική δυνάμει παραλελ. Polyb. 32, 23, 1; τοῖς σώμασι καὶ ταῖς ψυχαῖς, id. 20, 10, 9.*

παρα-μένω; fut. παραμενῶ; 1 aor. ptep. παραμείνας; fr. Hom. down; to remain beside, continue always near, [cf. παρά, IV. 1]: Heb. vii. 23; opp. to ἀπεληλυθέναι, Jas. i. 25 (and continues to do so, not departing till all stains are washed away, cf. vs. 24); with one, πρός τινα, 1 Co. xvi. 6; τινί (as often in Grk. auth.), to survive, remain alive (Hdt. 1, 30), Phil. i. 25 L T Tr WH [where Bp. Lghtft.: "παραμενῶ is relative, while μενῶ is absolute." Comp.: συμ-παραμένω.]*

παρα-μυθίομαι, -οῦμαι; 1 aor. παρεμυθησάμην; fr. Hom. down; to speak to, address one, whether by way of admanition and incentive, or to calm and console; hence i. q. to encourage, console: τυά, Jn. xi. 31; 1 Th. ii. 12 (11); v. 14; τινὰ περί τινος, Jn. xi. 19.*

wapaμιθία, as, ή, (παραμυθέομαι), in class. Grk. any address, whether made for the purpose of persuading, or of arousing and stimulating, or of calming and consoling; once in the N. T., like the Lat. allocutio (Sen. ad Marc. 1; ad Helv. 1), i. q. consolation, comfort: 1 Co. xiv. 3. (So Plat. Ax. p. 365 a.; Aeschin. dial. Socr. 3, 3; Joseph. b. j. 3, 7, 15; Lcian. dial. mort. 15, 3; Ael. v. h. 12, 1 fin.) •

παραμύθιον, -ου, τό, (παραμυθέομαι), persuasive address: Phil. ii. 1. (consolation, Sap. iii. 18 and often in Grk. writ. [fr. Soph., Thuc., Plat. on].)*

παρανομίω, -ŵ; to be a παράνομος, to act contrary to law, to break the law: Acts xxiii. 3. (Sept.; Thuc., Xen., Plat., sqq.) •

παρανομία, -as, ή, (παράνομος [fr. παρά (q. v. IV. 2) and νόμος]), breach of law, transgression, wickedness: 2 Pet. ii. 16. (Thuc., Plat., Dem., al.; Sept.) *

דמף - πκραίνω: 1 sor. παρεπίκρανα; (see παρά, IV. 3); Sept. chiefly for הָמְרָה, to be rebellious, contumacious, refractory; also for הַמְרָה, to be rebellious, contumacious, refractory; also for הַמְרָה, etc.; to provoke, exasperate; to rouse to indignation: absol. (yet so that God is thought of as the one provoked), Heb. iii. 16, as in Ps. cv. (cvi.) 7; lxv. (lxvi.) 7; lxvii. (lxviii.) 7; Ezek. ii. 5–8; with τὸν θεόν added, Jer. xxxix. (xxxii.) 29; li. (xliv.) 3, 8; Ps. v. 11; Ezek. xx. 21, and often; in pass., Lam. i. 20; joined with ὀργίζεσθαι, Philo de alleg. legg. iii. § 38; w. πληροῦσθαι ὀργῆς δικαίας, vita Moys. i. § 55 [al. πάνν πικρ.]; παραπικραίνειν κ. παροργίζειν, de somn. ii. § 26.*

παρα-πικρασμός, -οῦ, ὁ, (παραπικραίνω), provocation: ἐν τῷ παραπικρασμῷ, when they provoked (angered) me by rebelliousness, Heb. iii. 8, 15, fr. Ps. xciv. (xcv.) 8 (where Sept. for קריבה); cf. Num. xvi.•

παρα-πίπτω: 2 aor. ptcp. παραπεσών; prop. to fall beside a pers. or thing; to slip aside; hence to deviate from the right path, turn aside, wander: τῆς ὁδοῦ, Polyb. 3, 54, 5; metaph. τῆς ἀληθείας, Polyb. 12, 12 (7), 2 [(here ed. Didot ἀντέχηται); τοῦ καθήκοντος, 8, 13, 8]; i. q. to err, Polyb. 18, 19, 6; ἔν τινι, Xen. Hell. 1, 6, 4. In the Scriptures, to fall away (from the true faith): from the worship of Jehovah, Ezek. xiv. 13; xv. 8 (for γχη); from Christianity, Heb. vi. 6.*

παρα-πλίω: 1 aor. inf. παραπλεῦσαι; to sail by, sail past, [παρά, IV. 1]: w. an acc. of place, Acts xx. 16. (Thuc. 2, 25; Xen. anab. 6, 2, 1; Hell. 1, 3, 3; Plat. Phaedr. p. 259 a.) •

παρα-πλήσιον, (neut. of the adj. παραπλήσιος), adv., near to, almost to: ἠσθένησε παραπλ. θανάτφ [cf. W. § 54, 6], Phil. ii. 27. (Thuc. 7, 19; in like manner, Polyb.) •

παρα-πλησίως, adv., (παραπλήσιος, see παραπλήσιον), similarly, in like manner, in the same way: Heb. ii. 14 (where it is equiv. to κατὰ πάντα vs. 17, and hence is used of a similarity which amounts to equality, as in the phrase ἀγωνίζεσθαι παραπλ. to fight with equal advantage, aequo Marte, Hdt. 1, 77; so too the adj., σὺ δὲ ἄνθρωπος ῶν παραπλήσιος τοῖς ἄλλοις, πλήν γε δὰ ὅτι πολυπράγμων καὶ ἀτάσθαλος κτλ. the words in which an oriental sage endeavors to tame the pride of Alexander the Great, Arr. exp. Alex. 7, 1, 9 (6)).*

παρα-πορεύομαι; impf. παρεπορευόμην; fr. Aristot. and Polyb. down; Sept. for \\ \text{\sigma}\ \mathbb{Z}\; to proceed at the side, go past, pass by: Mt. xxvii. 39; Mk. xi. 20; xv. 29; διὰ τῶν σπορίμων, to go along through the grain-fields so that he had the grain on either side of him as he walked [see ποιέω, I. 1 a. and c.], Mk. ii. 23 R G T WH mrg.; διὰ τῆς Γαλιλαίας, Vulg. praetergredi Galilaeam, i. e. "obiter proficisci per Galilaeam," i. e. 'they passed right along through, intent on finishing the journey, and not stopping to receive hospitality or to instruct the people' (Fritzsche), Mk. ix. 30 [but L txt. Tr txt. WH txt. ἐπορεύοντο]; διὰ τῶν ὁρίων, Deut. ii. 4. [Syn. cf. παραβαίνω, fin.] °

παρά-πτωμα, -τος, τό, (παραπίπτω, q.v.);

a fall beside or near something; but nowhere found in this sense.

2. trop. a lapse or deviation from truth and uprightness; a sin, misdeed, [R. V. trespass, 'differing from ἀμάρτημα (q. v.) in figure not in force' (Fritzsche); cf. Trench § lxvi.]: Mt. vi. 14, [15° G T om. WH br.], 15°; xviii. 35 Rec.; Mk. xi. 25, 26 R G L; Ro. iv. 25; v. 15-18, 20; xi. 11 sq.; 2 Co. v. 19; Gal. vi. 1; Eph. i. 7; ii. 1, 5; Col. ii. 13; Jas. v. 16 (where L T Tr WH ἀμαρτίας). (Polyb. 9, 10, 6; Sap. iii. 13; x. 1; Sept. several times for γχρ, γχφ, κα; of literary faults, Longin. 36, 2.)*

παρα-ρρέω; (παρά and ρέω); fr. Soph., Xen., and Platdown; to flow past (παραρρέον ὅδωρ, Is. xliv. 4), to glide by: μήποτε παραρροωμεν (2 aor. pass. subjunc.; cf. Bttm. Ausf. Spr. ii. p. 287; [Veitch s. v. ρέω; WH. App. p. 170]; but LTTr WH παραρνωμεν; see P, ρ), lest we be carried past, pass by, [R. V. drift away from them] (missing the thing), i. e. lest the salvation which the things heard show us how to obtain slip away from us, Heb. ii. 1. In

Grk. auth. παρραρεί μοί τι, a thing escapes me, Soph. Philoct. 653; trop. slips from my mind, Plat. legg. 6 p. 781 a.; in the sense of neglect, μὴ παρραρυῆs, τήρησον δὲ ἐμὴν βουλήν, Prov. iii. 21.*

παράσημος, -ον, (παρά [q. v. IV. 2], and σῆμα [a mark]);

1. marked falsely, spurious, counterfeit; as coin.

2. marked beside or on the margin; so of noteworthy words, which the reader of a book marks on the margin; hence

3. univ. noted, marked, conspicuous, remarkable, (of persons, in a bad sense, notorious); marked with a sign: ἐν πλοίφ παρασήμφ Διοσκούροις, in a ship marked with the image or figure of the Dioscuri, Acts xxviii. 11 [cf. B. D. s. v. Castor and Pollux].*

παρα-σκενάζω; pf. pass. παρεσκεύασμαι; fut. mid. παρασκευάσομαι; fr. Hdt. down; to make ready, prepare: sc. τὸ δείπνον (added in Hdt. 9, 82; Athen. 4, 15 p. 138), Acts x. 10 (συμπόσιον, Hdt. 9, 15; 2 Macc. ii. 27). Mid. to make one's self ready, to prepare one's self, [cf. W. § 38, 2 a.]: εἰς πόλεμον, 1 Co. xiv. 8 (Jer. xxvii. (l.) 42; εἰς μάχην, εἰς ναυμαχίαν, etc., in Xen.). Pf. pass. in mid. sense, to have prepared one's self, to be prepared or ready, 2 Co. ix. 2 sq. (see Matthiae § 493).*

παρα-σκευή, -η̂s, ή, fr. Hdt. down; 1. a making ready, preparation, equipping. 2. that which is pre-3. in the N. T. in a Jewish sense, pared, equipment. the day of preparation, i.e. the day on which the Jews made the necessary preparation to celebrate a sabbath or a feast: Mt. xxvii. 62; Mk. xv. 42; Lk. xxiii. 54; Jn. xix. 31, (Joseph. antt. 16, 6, 2); with a gen. of the obj., τοῦ πάσχα [acc. to W. 189 (177 sq.) a possess. gen.], Jn. xix. 14 (cf. Rückert, Abendmahl, p. 31 sq.); w. a gen. of the subj., τῶν Ἰουδαίων, ibid. 42. Cf. Bleek, Beiträge zur Evangelienkritik, p. 114 sqq.; son later usage cf. 'Teaching' 8, 1 (and Harnack's note); Mart. Polyc. 7, 1 (and Zahn's note); Soph. Lex. s. v. 3].*

παρα-τείνω: 1 aon. παρέτεινα; fr. Hdt. down; to extend beside, to stretch out lengthwise, to extend; to prolong: τον λόγον, his discourse, Acts xx. 7 (λόγους, Aristot. poet. 17, 5 p. 1455, 2; μῦθον, 9, 4 p. 1451, 38).

παρα-τηρέω, -ω: impf. 3 pers. plur. παρετήρουν; 1 aor. παρετήρησα; Mid., pres. παρατηροῦμαι; impf. 3 pers. plur. παρετηρούντο; prop. to stand beside and watch [cf. παρά, IV. 1]; to watch assiduously, observe carefully; to watch, attend to, with the eyes: τὰ ἐκ τοῦ οὐρανοῦ γιγνόμενα, of auguries, Dio Cass. 38, 13; τινά, one, to see what he is going to do (Xen. mem. 3, 14, 4); contextually in a bad sense, to watch insidiously, Lk. xx. 20 [Tr mrg. ἀποχωρήσαντες] (joined with ἐνεδρεύειν, Polyb. 17, 3, 2); τινά (Polyb. 11, 9, 9; Sept. Ps. xxxvi. (xxxvii.) 12; Sus. 16) foll. by the interrog. el, Mk. iii. 2 R G T WH Tr txt.; Lk. vi. 7 Rec.; mid. to watch for one's self: Mk. iii. 2 L Tr mrg.; Lk. vi. 7 L T Tr WH, [(in both pass. foll. by interrog. \(\epsilon l)\); Lk. xiv. 1; active w. an acc. of place (Polyb. 1, 29, 4): τὰς πύλας [foll. by ὅπως, cf. B. 237 (205)], Acts ix. 24 RG, where LTTr WH give mid. παρετηρούντο. b. to observe i. q. to keep scrupulously; to neglect nothing requisite to the religious observance of: iBouádas, Joseph. antt. 8, 5, 5; [τὴν τῶν σαββ. ἡμέραν,

id. 14, 10, 25]; mid. (for one's self, i. e. for one's salvation), ἡμέρας, μῆνας, καιρούς, Gal. iv. 10 (ὅσα προστάττουσιν οὶ νόμοι, Dio Cass. 53, 10; [τὰ εἰς βρῶσιν οὐ νενομεσμένα, Joseph. c. Ap. 2, 39, 2]).*

παρα-τήρησις, -εως, ή, (παρατηρέω), observation ([Polyb. 16, 22, 8], Diod., Joseph., Antonin., Plut., al.): μετὰ παρατηρήσεως, in such a manner that it can be watched with the eyes, i. e. in a visible manner, Lk. xvii. 20.*

παρα-τίθημι; fut. παραθήσω; 1 aor. παρέθηκα; 2 aor. subjunc. 3 pers. plur. παραθώσιν, infin. παραθείναι (Mk. viii. 7 RG); Pass., pres. ptcp. παρατιθέμενος; 1 aor. infin. παρατεθήναι (Mk. viii. 7 Lehm.); Mid., pres. παρατίθεμαι; fut. παραθήσομαι; 2 aor. 3 pers. plur. παρέθεντο, impv. παράθου (2 Tim. ii. 2); fr. Hom. down; Sept. chiefly for ; שום 1. to place beside, place near [cf. mapa, IV. 1] or set before: Tivi TL. as a. food: Mk. vi. 41: viii. 6 sq.; Lk. ix. 16; xi. 6; τράπεζαν a table, i. e. food placed on a table, Acts xvi. 34 (Ep. ad Diogn. 5, 7); τὰ παρατιθέμενα ύμιν, [A. V. such things as are set before you], of food, Lk. x. 8 (Xen. Cyr. 2, 1, 30); sing. 1 Co. x. 27. to set before (one) in teaching (Xen. Cyr. 1, 6, 14; Sept. Ex. xix. 7): τινὶ παραβολήν, Mt. xiii. 24, 31. Mid. to set forth (from one's self), to explain: foll. by on, Acts xvii. 2. Mid. to place down (from one's self or for one's self) with any one, to deposit; to intrust, commit to one's charge, (Xen. respub. Athen. 2, 16; Polyb. 33, 12, 3; Plut. Num. 9; Tob. iv. 1): τί των, a thing to one to be cared for, Lk. xii. 48; a thing to be religiously kept and taught to others, 1 Tim. i. 18; 2 Tim. ii. 2; resá Tive, to commend one to another for protection, safety, etc., Acts xiv. 23; xx. 32, (Diod. 17, 23); τὰς ψυχάς to God, 1 Pet. iv. 19; τὸ πνεῦμά μου εἰς χείρας θεοῦ, Lk. xxiii. 46; Ps. xxx. (xxxi.) 6.*

παρα-τυγχάνω; fr. Hom. (Il. 11, 74) down; to chance to be by [cf. παρά, IV. 1], to happen to be present, to meet by chance: Acts xvii. 17.*

παρ-αυτίκα [cf. B. § 146, 4], adv., for the moment: 2 Co. iv. 17. (Tragg., Xen., Plat., sqq.)*

παρα-φέρω: [1 aor. inf. παρενέγκαι (Lk. xxii. 42 Tdf., cf. Veitch p. 669)]; 2 aor. inf. παρενεγκεῦν (Lk. xxii. 42 RG), impv. παρένεγκε [(ibid. L Tr WH); pres. pass. παραφέρομαι; see reff. s. v. φέρω]; 1. to bear to [cf. mapá, IV. 1], bring to, put before: of food (Hdt., Xen., al.). 2. to lead aside [cf. mapá, IV. 2] from the right course or path, to carry away: Jude 12 [R. V. carried along] (where Rec. περιφέρ.); from the truth, Heb. xiii. 9 where Rec. περιφέρ., (Plat. Phaedr. p. 265 b.; Plut. Timol. 6; Antonin. 4, 43; Hdian. 8, 4, 7 [4 ed. Bekk.]). 3. to carry past, lead past, i. e. to cause to pass by, to remove: τὶ ἀπό τινος, Mk. xiv. 36; Lk. xxii. 42.*

παρα-φρονίω, -ω; (παράφρων [fr. παρά (q. v. IV. 2) and φρήν, 'beside one's wits']); to be beside one's self, out of one's senses, void of understanding, insane: 2 Co. xi. 23. (From Aeschyl. and Hdt. down; once in Sept., Zech. vii. 11.)*

παρα-φρονία, -as, ή, (παράφρων [see the preceding word]), madness, insanity: 2 Pet. ii. 16. The Grk. writ.

use not this word but παραφροσύνη [cf. W. 24; 95 (90)].

παρα-χειμάζω: fut. παραχειμάσω; 1 aor. inf. παραχειμάσω; pf. ptcp. παρακεχειμακώς; to winter, pass the winter, with one or at a place: Acts xxvii. 12; 1 Co. xvi. 6; έν τῆ νήσφ, Acts xxviii. 11; ἐκεῖ, Tit. iii. 12. (Dem. p. 909, 15; Polyb. 2, 64, 1; Diod. 19, 34; Plut. Sertor. 3; Dio Cass. 40, 4.)*

παρα-χειμασία, -as, ή, (παραχειμάζω), a passing the winter, wintering: Acts xxvii. 12. (Polyb. 3, 34, 6; [3, 35, 1]; Diod. 19, 68.) *

παρα-χρήμα, (prop. i. q. παρὰ τὸ χρήμα; cf. our on the spot), fr. Hdt. down; immediately, forthwith, instantly: Mt. xxi. 19 sq.; Lk. i. 64; iv. 39; v. 25; viii. 44, 47, 55; xiii. 13; xviii. 43; xix. 11; xxii. 60; Acts iii. 7; v. 10; ix. 18 Rec.; xii. 23; xiii. 11; xvi. 26 [WII br. παραχρ.], 33. (Sap. xviii. 17; 2 Macc. iv. 34, 38, etc.; Sept. for DΝΛΦ, Num. vi. 9; xii. 4; Is. xxix. 5; xxx. 13.)*

wάρδαλις, -εως, ή, fr. Hom. down; Sept. for τρη; a pard, panther, leopard; a very fierce Asiatic and African animal, having a tawny skin marked with large black spots [cf. Tristram, Nat. Hist. etc. p. 111 sqq.; BB. DD. s. v.]: Rev. xiii. 2.*

παρ-εδρεύω; (fr. πάρ-εδρος, sitting beside [cf. παρά, IV. 1]); to sit beside, attend constantly, (Lat. assidere), (Eur., Polyb., Diod., al.): $τ\hat{\varphi}$ θυσιαστηρί φ , to perform the duties pertaining to the offering of sacrifices and incense, [to wait upon], 1 Co. ix. 13 L T Tr WH (for Rec. προσεδρ.).*

πάρ-ειμι; impf. 3 pers. pl. παρησαν; fut. 3 pers. sing. παρέσται (Rev. xvii. 8 L T [not (as G Tr WH Alf., al.) πάρεσται; see Bttm. Ausf. Spr. § 108, Anm. 20; Chandler §803]); (παρά near, by, [see παρά, IV. 1 fin.] and εἰμί); Sept. chiefly for kiz; as in Grk. auth. fr. Hom. down a. to be by, be at hand, to have arrived, to be present: of persons, Lk. xiii. 1; Jn. xi. 28; Acts x. 21; Rev. xvii. 8; παρών, present (opp. to ἀπών), 1 Co. v. 3; 2 Co. x. 2, 11; xiii. 2, 10; ἐπί τινος, before one (a judge), Acts xxiv. 19; ểπί τινι, for (to do) something, Mt. xxvi. 50 Rec.; ἐπί τι, ibid. G L T Tr WH (on which see ἐπί, B. 2 a. ζ.); ἐνώπιον θεοῦ, in the sight of God, Acts x. 33 [not Tr mrg.]; ἐνθάδε, ib. xvii. 6; πρός τινα, with one, Acts xii. 20; 2 Co. xi. 9 (8); Gal. iv. 18, 20. of time: ὁ καιρὸς πάρεστιν, Jn. vii. 6; τὸ παρόν, the present, Heb. xii. 11 (3 Macc. v. 17; see exx. fr. Grk. auth. in Passow s. v. 2 b.; [L. and S. s. v. II.; Soph. Lex. s. v. b.]). of other things: τοῦ εὐαγγελίου τοῦ παρόντος εἰς ὑμᾶς, which is come unto (and so is present among) you, Col. i. 6 (foll. by els w. an acc. of place, 1 Macc. xi. 63, and often in prof. auth. fr. Hdt. down; see els, C. 2). b. to be ready, in store, at command: ἡ παροῦσα ἀλήθεια, the truth which ye now hold, so that there is no need of words to call it to your remembrance, 2 Pet. i. 12; (μη) πάρεστίν τινί τι, ibid. 9 [A. V. lacketh], and Lchm. in 8 also [where al. ὑπάρχοντα], (Sap. xi. 22 (21), and often in class. Grk. fr. Hom. down; cf. Passow u. s.; [L. and S. u. s.]); τὰ παρόντα, possessions, property, [A. V. such things as ye have (cf. our 'what one has by him'), Heb. xiii. 5 (οἶς τὰ παρόντα

άρκεῖ, ῆκιστα τῶν ἀλλοτρίων ὀρέγονται, Xen. symp. 4, 42). [COMP.: συμ-πάρειμι.]*

παρ εισ-άγω: fut. παρεισάξω; (see παρά, IV. 1); to introduce or bring in secretly or craftily: αlρέσεις ἀπωλείας, 2 Pet. ii. 1. In the same sense of heretics: ἔκαστος ἰδίως καὶ ἐτέρως ἰδίαν δόξαν παρεισηγάγοσαν, Hegesipp. ap. Euseb. h. e. 4, 22, 5; δοκοῦσι παρεισάγειν τὰ ἄρρητα αὐτῶν... μυστήρια, Orig. philos. [i. q. Hippol. refut. omn. haeres.] 5, 17 fin.; of Marcion, νομίζων καινόν τι παρεισάγειν, ibid. 7, 29 init.; — passages noted by Hilgenfeld, Zeitschr. f. wissensch. Theol. 1860, p. 125 sq. (οἱ προδόται τοὺς στρατιώτας παρεισαγαγόντες ἐντὸς τῶν τειχῶν κυρίους τῆς πόλεως ἐποίησαν, Diod. 12, 41 [cf. Polyb. 1, 18, 3; 2, 7, 8]. In other senses in other prof. auth.) *

wap-eio-aktos, -ον, (παρεισάγω), secretly or surreptitiously brought in; [A. V. privily brought in]; one who has stolen in (Vulg. subintroductus): Gal. ii. 4; cf. C. F. A. Fritzsche in Fritzschiorum opusce. p. 181 sq.*

παρ-εισ-δύω or παρεισδύνω: 1 aor. παρεισέδυσα [acc. to class. usage trans., cf. δύνω; (see below)]; to enter secretly, slip in stealthily; to steal in; [A. V. creep in unawares]: Jude 4 [here WH παρεισεδύησαν, 3 pers. plur. 2 aor. pass. (with mid. or intrans. force); see their App. p. 170, and cf. B. 56 (49); Veitch s. v. δύω, fin.]; cf. the expressions παρείσδυσιν πλάνης ποιεῖν, Barn. ep. 2, 10; ξχειν, ibid. 4, 9. (Hippocr., Hdian. 1, 6, 2; 7, 9, 18 [8 ed. Bekk.; Philo de spec. legg. § 15]; Plut., Galen, al.) *

παρ-εισ-έρχομαι: 2 aor. παρεισῆλθον;

in secretly or by stealth [cf. παρά, IV. 1], to creep or steal in, (Vulg. subintroeo): Gal. ii. 4 (Polyb. 1, 7, 3; 1, 8, 4; [esp.] 2, 55, 3; Philo de opif. mund. § 52; de Abrah. § 19, etc.; Plut. Poplic. 17; Clem. homil. 2, 23).

2. to enter in addition, come in besides, (Vulg. subintro): Ro. v. 20, cf. 12.*

παρ-εισ-φέρω: 1 8οτ. παρεισήνεγκα; a. to bring in besides (Dem., al.). b. to contribute besides to something: σπουδήν, 2 Pet. i. 5 [R. V. adding on your part]. παρ-εκτός (for which the Grk. writ. fr. Hom. down use 1. prep. w. gen. [cf. W. § 54, 6], exπαρέκ, παρέξ); cept; with the exception of (a thing, expressed by the gen.): Mt. v. 32; xix. 9 LWH mrg.; Acts xxvi. 29, (Deut. i. 36 Aq.; Test. xii. Patr. p. 631; ['Teaching' 6, § 1]; Geop. 13, 15, 7). 2. adv. besides: τὰ παρεκτός sc. γινόμενα, the things that occur besides or in addition, 2 Co. xi. 28 [cf. our 'extra matters'; al. the things that I omit; but see Meyer].*

παρ-εμ-βάλλω: fut. παρεμβαλῶ; fr. Arstph. and Dem. down;

1. to cast in by the side of or besides [cf. παρά, IV. 1], to insert, interpose; to bring back into line.

2. from Polyb. on, in military usage, to assign to soldiers a place, whether in camp or in line of battle, to draw up in line, to encamp (often in 1 Macc., and in Sept. where for interpolation): τινὶ χάρακα, to cast up a bank about a city, Lk. xix.

43 L mrg. T WH txt.*

παρ-εμ-βολή, -ῆs, ἡ, (fr. παρεμβάλλω, q. v.); 1. interpolation, insertion (into a discourse of matters foreign to the subject in hand, Aeschin.). 2. In the Maced. dialect (cf. Sturz, De dial. Maced. et Alex. p. 30; Lob.

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ad Phryn. p. 377; [W. 22]) an encampment (Polyb., a. the camp of the Israel-Diod., Joseph., Plut.); ites in the desert (an enclosure within which their tents were pitched), Ex. xxix. 14; xix. 17; xxxii. 17; hence in Heb. xiii. 11 used for the city of Jerusalem, inasmuch as that was to the Israelites what formerly the encampment had been in the desert; of the sacred congregation or assembly of Israel, as that had been gathered formerly in camps in the wilderness, ib. 13. b. the barracks of the Roman soldiers, which at Jerusalem were in the castle Antonia: Acts xxi. 34, 37; xxii. 24; xxiii. 10, 3. an army in line of battle: Heb. xi. 34: Rev. xx. 9 [here A. V. camp], (Ex. xiv. 19, 20; Judg. iv. 16; viii. 11; 1 S. xiv. 16; very often in Polyb.; Ael. v. h. 14, 46). Often in Sept. for מְחֵנֶה, which signifies both camp and army; freq. in both senses in 1 Macc.; cf. Grimm on 1 Macc. iii. 3.*

παρ-εν-οχλίω, -ŵ; (see ἐνοχλέω); to cause trouble in a matter (παρά equiv. to παρά τινι πράγματι), to trouble, annoy: τινί, Acts xv. 19. (Sept.; Polyb., Diod., Plut., Epict., Lcian., al.) •

παρ-επί-δημος, -ον, (see ἐπιδημέω), prop. one who comes from a foreign country into a city or land to reside there by the side of the natives; hence stranger; sojourning in a strange place, a foreigner, (Polyb. 32, 22, 4; Athen. 5 p. 196 a.); in the N. T. metaph. in ref. to heaven as the native country, one who sojourns on earth: so of Christians, 1 Pet. i. 1; joined with πάροικοι, 1 Pet. ii. 11, cf. i. 17, (Christians πατρίδας οἰκοῦσιν ἰδίας, ἀλλ' ὡς πάροικοι· μετέχουσι πάντων ὡς πολίται, καὶ πάνθ ὑπομένουσιν ὡς ξένοι· πάσα ξένη πατρίς ἐστιν αὐτῶν, καὶ πάσα πατρὶς ξένη, Ep. ad Diogn. c. 5); of the patriarchs, ξένοι κ. παρεπίδημοι ἐπὶ τῆς γῆς, Heb. xi. 13 (Gen. xxiii. 4; Ps. xxxviii. (xxxix.) 13; παρεπιδημία τίς ἐστιν ὁ βίος, Aeschin. dial. Socr. 3, 3, where see Fischer).*

παρ-έρχομαι; fut. παρελεύσομαι; pf. παρελήλυθα; 2 aor. παρῆλθον, 3 pers. impv. παρελθάτω (Mt. xxvi. 39 L T Tr WH; see ἀπέρχομαι, init.); fr. Hom. down; Sept. mostly for עבר; 1. (παρά past [cf. παρά, IV. 1]) to go past, pass by; a. prop. a. of persons moving forward: to pass by, absol. Lk. xviii. 37; τινά, to go past one, Mk. vi. 48; w. an acc. of place, Acts xvi. 8 (Hom. Il. 8, 239; Xen. an. 4, 2, 12; Plat. Alc. 1 p. 123 b.); διὰ τῆς όδοῦ ereing, Mt. viii. 28. β. of time: Mt. xiv. 15; δ παρεληλυθώς χρόνος [A. V. the time past], 1 Pet. iv. 3, (Soph., Isocr., Xen., Plat., Dem., al.); of an act continuing for a time [viz. the Fast], Acts xxvii. 9. (τὰ παρελθόντα and τὰ ἐπιόντα are distinguished in Ael. v. h. 14, 6.) metaph. a. to pass away, perish: ws areos, Jas. i. 10; δ οὐρανός, Mt. v. 18; xxiv. 35; Mk. xiii. 31; Lk. xvl. 17; xxi. 33; 2 Pet. iii. 10; Rev. xxi. 1 Rec.; ή γενεά αΰτη, Mt. xxiv. 34; Mk. xiii. 30 sq.; Lk. xxi. 32; οἱ λόγοι μου, Mt. xxiv. 35; Mk. xiii. 31; Lk. xxi. 33; τὰ ἀρχαῖα παρηλθεν, 2 Co. v. 17, (Ps. xxxvi. (xxxvii.) 36; Dan. vii. 14 Theodot.; Sap. ii. 4; v. 9; Dem. p. 291, 12; Theocr. 27, 8). Here belongs also Mt. v. 18 ('not even the smallest part shall pass away from the law,' i.e. so as no longer to belong to it). **B.** to pass by (pass over), i. e. to neglect, omit, (transgress): w. an acc. of the thing, Lk. xi. 42; xv. 29, (Deut. xvii. 2; Jer. xli. (xxxiv.) 18; Judith xi. 10; 1 Macc. ii. 22; Διὸς νόον, Hes. theog. 613; νόμον, Lys. p. 107, 52; Dem. p. 977, 14). γ. to be led by, to be carried past, be averted: ἀπό τινος, from one i. e. so as not to hit, not to appear to, (2 Chr. ix. 2); παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον, Μt. xxvi. 39; παρελθεῖν, 42 [here G T Tr WH om. L br. ἀπ' ἐμοῦ]; ἀπ' αὐτοῦ ἡ ὅρα, Mk. xiv. 35. 2. (παρά to [cf. παρά, IV. 1]) to come near, come forward, arrive: Lk. xii. 37; xvii. 7; Acts xxiv. 7 Rec. (and in Grk. auth. fr. Aeschyl. and Hdt. down). [SYN. see παραβαίνω, fin. Comp. ἀντι-παρέρχομαι.]*

πάρεσις, -εως, ή, (παρίημι, q. v.), pretermission, passing over, letting pass, neglecting, disregarding: διὰ τὴν πάρεσιν ... ἀνοχῆ τοῦ θεοῦ, because God had patiently let pass the sins committed previously (to the expiatory death of Christ), i. e. had tolerated, had not punished (and so man's conception of his holiness was in danger of becoming dim, if not extinct), Ro. iii. 25, where cf. Fritzsche; [Trench § xxxiii. (Hippocr., Dion. Hal., al.)].

παρ-έχω; impf. παρείχον, 3 pers. plur. παρείχαν (Acts xxviii. 2 L T Tr WH; see έχω, init., and ἀπέργομαι, init.); fut. 3 pers. sing. παρέξει (Lk. vii. 4 RG; see below); 2 aor. 3 pers. plur. παρέσχον, ptcp. παρασχών; Mid., [pres. παρέχομαι]; impf. παρειχόμην; fut. 2 pers. sing. παρέξη (Lk. vii. 4 L T Tr WH); fr. Hom. down; Plautus's praehibeo i. e. praebeo (Lat. prae fr. the Grk. παραί [but see Curtius §§ 346, 380 (cf. mapá, IV. 1 fin.)]); i. e. to reach forth, offer: τί τινι, Lk. vi. 29. b. to show, afford, supply: τινὶ ἡσυχίαν, Acts xxii. 2; φιλανθρωπίαν, Acts xxviii. 2; πάντα, 1 Tim. vi. 17. c. to be the author of, or to cause one to have; to give, bring, cause, one something - either unfavorable: κόπους, Mt. xxvi. 10; Mk. xiv. 6; Lk. xi. 7; xviii. 5; Gal. vi. 17 (παρ. πόνον, Sir. xxix. 4; ἀγῶνα, Is. vii. 13; πράγματα, very often fr. Hdt. down; also δχλον, see Passow s. v. δχλος, 3; [L. and S. s. v. II.]); — or favorable: ἐργασίαν, Acts xvi. 16, and Lchm. in xix. 24; miore, [A. V. to give assurance], Acts xvii. 31, on which phrase cf. Fischer, De vitiis lexic. N. T. pp. 37-39; i. q. to occasion (ζητήσεις, see οἰκονομία), 1 Tim. i. 4. Mid. 1. to offer, show, or present one's self: with éautor added (W. § 38, 6; [B. § 135, 6]), w. an acc. of the predicate, τύπον, a pattern, Tit. ii. 7; παράδειγμα . . . τοιόνδε έαυτὸν παρείχετο, Xen. Cyr. 8, 1, 39; [Joseph. c. Ap. 2, 15, 4]; in the act., Plut. puer. educ. c. 2. to exhibit or offer on one's own part: 70 δίκαιον τοις δούλοις, Col. iv. 1; to render or afford from one's own resources or by one's own power: τινί τι, Lk. vii. 4 (where if we read, with Rec., παρέξει, it must be taken as the 3d pers. sing. of the fut. act. [in opp. to W. § 13, 2 a.], the elders being introduced as talking among themselves; but undoubtedly the reading mapéen should be restored [see above ad init.], and the elders are addressing Jesus; cf. Meyer ad loc.; [and on the construction, cf. B. § 139, 32]). On the mid. of this verb, cf. Krüger § 52, 8, 2; W. § 38, 5 end; [Ellic. and Lghtft. on Col. u. s.].*

παρηγορία, -as, ή, (παρηγορέω [to address]), prop. an

addressing, address; i. e. a. exhortation (4 Macc. v. 11; vi. 1; Apoll. Rh. 2, 1281). b. comfort, solace, relief, alleviation, consolation: Col. iv. 11 [where see Bp. Lghtft.]. (Aeschyl. Ag. 95; Philo, q. deus immort. § 14; de somn. i. § 18; Joseph. antt. 4, 8, 3; often in Plut.; Hierocl.)*

παρθενία, -as, ή, (παρθένος), virginity: Lk. ii. 36. (Jer. iii. 4; Pind., Aeschyl., Eur., Diod., Plut., Hdian., al. [cf. Field, Otium Norv. pars iii. ad loc.].) *

1. a virgin: Mt. i. 23 (fr. Is. παρθένος, -ου, ή, vii. 14); xxv. 1, 7, 11; Lk. i. 27; Acts xxi. 9; 1 Co. vii. 25, 28, 33(34), (fr. Hom. down; Sept. chiefly for בתולה several times for נערה; twice for עלמה i. e. either a marriageable maiden, or a young (married) woman, Gen. xxiv. 43; Is. vii. 14, on which (last) word cf., besides Gesenius, Thes. p. 1037, Credner, Beiträge u.s.w. ii. p. 197 sqq.; παρθένος of a young bride, newly married woman, Hom. Il. 2, 514); ή παρθ. τινός, one's marriageable daughter, 1 Co. vii. 36 sqq.; παρθ. άγνή, a pure virgin, 2 Co. xi. 2. 2. a man who has abstained from all uncleanness and whoredom attendant on idolatry, and so has kept his chastity: Rev. xiv. 4, where see De Wette. In eccl. writ. one who has never had commerce with women; so of Joseph, in Fabricius, Cod. pseudepigr. Vet. Test. ii. pp. 92, 98; of Abel and Melchizedek, in Suidas [10 a. and 2450 b.]; esp. of the apostle John, as in Nonnus. metaph. ev. Joann. 19, 140 (Jn. xix. 26), ηνίδε παρθένον υla.*

Hápôos, -ou, ó, a Parthian, an inhabitant of Parthia, a district of Asia, bounded on the N. by Hyrcania, on the E. by Ariana, on the S. by Carmania Deserta, on the W. by Media; plur. in Acts ii. 9 of the Jewish residents of Parthia. [B. D. s. v. Parthians; Geo. Rawlinson, Sixth Great Oriental Monarchy, etc. (Lond. 1873).]*

παρ-ίημι: 2 aor. inf. παρείναι (Lk. xi. 42 L T Tr WH); pf. pass. ptcp. παρειμένος; fr. Hom. down; 1. to let pass; to pass by, neglect, (very often in Grk. writ. fr. Pind., Aeschyl., Hdt. down), to disregard, omit: τί, Lk. xi. 42 [R G ἀφιέναι] (ἀμαρτήματα, to pass over, let go unpunished, Sir. xxiii. 2; [τιμωρίαν, Lycurg. 148, 41]). 2. to relax, loosen, let go, [see παρά, IV. 2], (e. g. a bow); pf. pass. ptcp. παρειμένος, relaxed, unstrung, weakened, exhausted, (Eur., Plat., Diod., Plut., al.): χείρες, Heb. xii. 12; Sir. ii. 13; xxv. 23, cf. Zeph. iii. 16; Jer. iv. 31; ἀργοὶ καὶ παρειμένοι ἐπὶ ἔργον ἀγαθόν, Clem. Rom. 1 Cor. 34, 4 cf. 1. Cf. παραλύω.*

παρ-ιστάνω, see παρίστημι.

παρ-ίστημ and (in later writ., and in the N. T. in Ro. vi. 13, 16) παριστάνω; fut. παραστήσω; 1 αοτ. παρέστησα; 2 αοτ. παρέστην; pf. παρέστηκα, ptcp. παρεστηκώs and παρεστώς; plupf. 3 pers. plur. παρειστήκεισαν (Acts i. 10 [WH παριστ.; see ἴστημι, init.]); 1 fut. mid. παραστήσομαι; fr. Hom. down.

1. The pres., impf., fut. and 1 αοτ. act. have a transitive sense (Sept. chiefly for τρυπ),

α. to place beside or near [παρά, IV. 1]; to set at hand; to present; to proffer; to provide: κτήνη, Acts xxiii. 24 (σκάφη, 2 Macc. xii. 3); τινά οτ τί τινι, to place a person or thing at one's disposal, Mt. xxvi.

53; to present a person for another to see and question. Acts xxiii. 38; to present or show, rwá or rí with an acc. of the quality which the person or thing exhibits: als παρέστησεν έαυτὸν ζώντα, Acts i. 3; add, Ro. vi. 13, 16, 19; 2 Co. xi. 2; Eph. v. 27; 2 Tim. ii. 15, ("te vegetum nobis in Graecia siste," Cic. ad Att. 10, 16, 6); ruá with a pred. acc. foll. by κατενώπιόν τινος, Col. i. 22; έαυτὸν δε [ωσεί] τινά τινι, Ro. vi. 13; to bring, lead to, in the sense of presenting, without a dat.: Acts ix. 41; Col. i. 28. of sacrifices or of things consecrated to God: τὰ σώματα ύμῶν θυσίαν . . . τῷ θεῷ, Ro. xii. 1 (so also in prof. auth. : Polyb. 16, 25, 7; Joseph. antt. 4, 6, 4; Lcian. deor. concil. 13; Lat. admoveo, Verg. Aen. 12, 171; sisto, Stat. Theb. 4, 445); τινα (a first-born) τφ κυρίφ, Lk. ii. 22; to bring to, bring near, metaphorically, i. e. to bring into one's fellowship or intimacy: τινὰ τῷ θεῷ, 1 Co. viii. 8; sc. τῷ θεῷ, 2 Co. iv. 14. b. to present (show) by argument, to prove: 71, Acts xxiv. 13 (Epict. diss. 2, 23, 47; foll. by πωs, id. 2, 26, 4; τινί τι, Xen. oec. 13, 1; τινί, ὅτι, Joseph. antt. 4, 3, 2; de vita sua § 6). 2. Mid. and pf., plupf., 2 aor. act., in an intransitive sense (Sept. chiefly for אָכֶר, also for גְצָב), to stand beside, stand by or near, to be at hand, be present; a. univ. to stand by: τινί, to stand beside one, Acts i. 10; ix. 39; xxiii. 2; xxvii. 23; δ παρεστηκώς, a by-stander, Mk. xiv. 47, 69 [here TTr WH παρεστῶσω]; xv. 35 [here Tdf. παρεστώτων, WH mrg. έστηκότων], 39; Jn. xviii. 22 [L mrg. Tr mrg. παρεστώτων]; ό παρεστώς, Mk. xiv. 70; Jn. xix. 26 [here anarthrous]. b. to appear: w. a pred. nom. foll. by ἐνώπιόν τινος, Acts iv. 10 [A. V. stand here]; before a judge, Kaίσαρι, Acts xxvii. 24; mid. τῷ βήματι τοῦ θεοῦ [RG Χριστοῦ], Ro. xiv. 10. c. to be at hand, stand ready: of assailants, absol. Acts iv. 26 [A. V. stood up] (fr. Ps. ii. 2); to be at hand for service, of servants in attendance on their master (Lat. appareo), Turi, Esth. iv. 5; ἐνώπιόν τινος, 1 Κ. χ. 8; ἐνώπιον τοῦ θεοῦ, of a presence-angel [A. V. that stand in the presence of God], Lk. i. 19, cf. Rev. viii. 2; absol. ol παρεστώτες, them that stood by, Lk. xix. 24; with auro added (viz. the high-priest), Acts xxiii. 2, 4. d. to stand by to help, to succor, (Germ. beistehen): rivi, Ro. xvi. 2; 2 Tim. iv. 17, (Hom. Il. 10, 290; Hes. th. 439; Arstph. vesp. 1388; Xen.; Dem. p. 366, 20; 1120, 26, and in other aue. to be present; to have come: of time, Mk. thors). iv. 29.

Παρμενᾶς [prob. contr. fr. Παρμενίδης 'steadfast'; cf. W. 103 (97)], acc. -αν [cf. B. 20 (18)], ό, Parmenas, one of the seven "deacons" of the primitive church at Jerusalem: Acts vi. 5.*

πάρ-οδος, -ου, ή, (παρά, near by; δδός), a passing by or passage: ἐν παρόδφ, in passing, [A. V. by the way], 1 Co. xvi. 7. (Thuc. 1, 126; v. 4; Polyb. 5, 68, 8; Cic. ad Att. 5, 20, 2; Leian. dial. deor. 24, 2.)

παροικίω, -ω; 1 aor. παρώκησα;

beside (one) or in one's neighborhood [παρά, IV. 1]; to live near; (Xen., Thuc., Isocr., al.).

2. in the Scriptures to be or dwell in a place as a stranger, to sojourn, (Sept. for און, several times also for שַׁן and מַּוֹן : foll.

by εν w. a dat. of place, Lk. xxiv. 18 R L (Gen. xx. 1; xxi. 34; xxvi. 3; Ex. xii. 40 cod. Alex.; Lev. xviii. 3 [Ald.], etc.); w. an acc. of place, ibid. G T Tr WH (Gen. xvii. 8; Ex. vi. 4); εls w. acc. of place (in pregn. constr.; see εls, C. 2), Heb. xi. 9. (Metaph. and absol. to dwell on the earth, Philo de cherub. § 34 [cf. Clem. Rom. 1 Cor. 1, 1 and Lghtft. and Harnack ad loc.; Holtzmann, Einl. ins N. T. p. 484 sq. Syn. see κατοικέω.].) •

παρ-οικία, -as, ή, (παροικέω, q. v.), a bibl. and eecl. word, a dwelling near or with one; hence a sojourning, dwelling in a strange land: prop. Acts xiii. 17 (2 Esdr. viii. 35; Ps. cxix. (cxx.) 5; Sap. xix. 10; Prol. of Sir. 21; cf. Fritzsche on Judith v. 9). Metaph. the life of man here on earth, likened to a sojourning: 1 Pet. i. 17 (Gen. xlvii. 9); see παρεπίδημος [and reff. under παροικέω].*

πάρ-οικος, -ον, (παρά and οἶκος); 1. in class. Grk. dwelling near, neighboring. 2. in the Scriptures a stranger, foreigner, one who lives in a place without the right of citizenship; [R. V. sojourner]; Sept. for 32 and See παροικέω 2, and παροικία, [and cf. Schmidt, Syn. 43, 5; L. and S. s. v.]): foll. by ev w. dat. of place, Acts vii. 6, 29; metaph. without citizenship in God's kingdom: joined with ξένος and opp. to συμπολίτης, Eph. ii. 19 (μόνος κύριος ὁ θεὸς πολίτης ἐστί, πάροικον δὲ καὶ ἐπήλυτον τὸ γενητὸν ἄπαν, Philo de cherub. § 34 [cf. Mangey i. 161 note]); one who lives on earth as a stranger, a sojourner on the earth: joined with παρεπίδημος (q. v.), of Christians, whose fatherland is heaven, 1 Pet. ii. 11. [Cf. Ep. ad Diognet. § 5, 5.]*

παροιμία, -as, ή, (παρά by, aside from [cf. παρά, IV. 2]. and oluos way), prop. a saying out of the usual course or deviating from the usual manner of speaking [cf. Suidas 654, 15; but Hesych. s. v. et al. 'a saying heard by the wayside' (παρά, IV. 1), i. e. a current or trite saying, proverb; cf. Curtius § 611; Steph. Thes. s. v.], hence a clever and sententious saying, a proverb, (Aeschyl. Ag. 264; Soph., Plat., Aristot., Plut., al.; exx. fr. Philo are given by Hilgenfeld, Die Evangelien, p. 292 sq. [as de ebriet. § 20; de Abr. § 40; de vit. Moys. i. § 28; ii. § 5; de exsecrat. § 6]; for מָשֵׁל in Prov. i. 1; xxv. 1 cod. Alex.; Sir. vi. 35, etc.): τὸ τῆς παροιμίας, what is in the proverb (Lcian. dial. mort. 6, 2; 8, 1), 2 Pet. ii. 22. any dark saying which shadows forth some didactic truth, esp. a symbolic or figurative saying: παροιμίαν λέγειν, Jn. xvi. 29; ἐν παροιμίαις λαλείν, ibid. 25; speech or discourse in which a thing is illustrated by the use of similes and comparisons; an allegory, i. e. extended and elaborate metaphor: Jn. x. 6.*

πάρ-οινος, -ον, a later Grk. word for the earlier παροίνιος, (παρά [q. v. IV. 1] and οίνος, one who sits long at his wine), given to wine, drunken: 1 Tim. iii. 3; Tit. i. 7; [al. give it the secondary sense, 'quarrelsome over wine'; hence, brawling, abusive].*

παρ-οίχομαι: pf. ptcp. παρφχημένος; to go by, pass by: as in Grk. writ. fr. Hom. Il. 10, 252 down, of time, Acts xiv. 16.*

παρ-ομοιάζω; (fr. παρόμοιος, and this fr. παρά [q. v. IV. 1 (?)] and ὅμοιος); to be like; to be not unlike: Mt. xxiii.

27 R G T Tr mrg. WH txt. (Several times also in eccl. writ.)*

παρ-όμοιος, -ον, (also of three term. [see δμοιος, init.]), like: Mk. vii. 8 [T WH om. Tr br. the cl.], 13. (Hdt., Thuc., Xen., Dem., Polyb., Diod., al.)*

παροξύνω: prop. to make sharp, to sharpen, [παρά, IV. 3]: την μάχαιραν, Deut. xxxii. 41. Metaph. (so always in prof. auth. fr. Eur., Thuc., Xen., down), a. to stimulate, spur on, urge, (πρός τι, ἐπί τι). b. to irritate, provoke, rouse to anger; Pass., pres. παροξύνομαι; impf. παρωξυνόμην: Acts xvii. 16; 1 Co. xiii. 5. Sept. chiefly for אין to scorn, despise; besides for מוֹרָהְיִי to provoke, make angry, Deut. ix. 18; Ps. cv. (cvi.) 29; Is. lxv. 3; for מוֹרָהְיִי to exasperate, Deut. ix. 7, 22, etc.; pass. for אין to burn with anger, Hos. viii. 5; Zech. x. 3, and for other verbs.*

παροξυσμός, -οῦ, ὁ, (παροξύνω, q. v.);
1. an inciting, incitement: εἰς παρ. ἀγάπης [A. V. to provoke unto love], Heb. x. 24.
2. irritation, [R. V. contention]: Acts xv. 39; Sept. twice for τχρ, violent anger, passion, Deut. xxix. 28; Jer. xxxix. (xxxii.) 37; Dem. p. 1105, 24.

παρ-οργίζω; Attic fut. [cf. B. 37 (32); WH. App. 163] παροργιῶ; to rouse to wrath, to provoke, exasperate, anger, [cf. παρά, IV. 3]: Ro. x. 19; Eph. vi. 4; and Lchm. in Col. iii. 21. (Dem. p. 805, 19; Philo de somn. ii. § 26; Sept. chiefly for מַרָּיָבֶיּיִר.).*

παρ-οργισμός, -οῦ, ὁ, (παροργίζω), indignation, exasperation, wrath: Eph. iv. 26. (1 K. xv. 30; 2 K. xxiii. 26; Neh. ix. 18; [Jer. xxi. 5 Alex.]; not found in prof. auth.) [Syn. cf. Trench § xxxvii.]*

παρ-οτρύνω: 1 sor. παρώτρυνα; [ότρύνω to stir up (cf. παρά, IV. 3)]; to incite, stir up: τινά, Acts xiii. 50. (Pind. Ol. 3, 68; Joseph. antt. 7, 6, 1; Lcian. deor. concil. 4.)* παρ-ουσία, -as, $\dot{\eta}$, (παρών, -οῦσα, -όν, fr. πάρειμι q. ∇ .), in Grk. auth. fr. the Tragg., Thuc., Plat., down; not 1. presence: 1 Co. xvi. 17; 2 Co. found in Sept.; x. 10; opp. to ἀπουσία, Phil. ii. 12 (2 Macc. xv. 21; [Aristot. phys. 2, 3 p. 195, 14; metaphys. 4, 2 p. 1013, 14; meteor. 4, 5 p. 382, 33 etc.]). 2. the presence of one coming, hence the coming, arrival, advent, ([Polyb. 3, 41, 1. 8]; Judith x. 18; 2 Macc. viii. 12; [Herm. sim. 5, 5, 3]): 2 Co. vii. 6 sq.; 2 Th. ii. 9 (cf. 8 ἀποκαλυφθήσεται); $\dot{\eta}$. . . πάλιν πρός τινα, of a return, Phil. i. 26. In the N. T. esp. of the advent, i. e. the future, visible, return from heaven of Jesus, the Messiah, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God: Mt. xxiv. 3; ή παρ. τοῦ υἰοῦ τοῦ ἀνθρώπου, [27], 37, 39; τοῦ κυρίου, 1 Th. iii. 13; iv. 15; v. 23; 2 Th. ii. 1; Jas. v. 7 sq.; 2 Pet. iii. 4; Χριστοῦ, 2 Pet. i. 16; αὐτοῦ, 1 Co. xv. 23; [1 Th. ii. 19]; 2 Th. ii. 8; 2 Pet. iii. 4; [1 Jn. ii. 28]; της τοῦ θεοῦ ἡμέρας, 2 Pet. iii. 12. It is called in eccles. writ. ή δευτέρα παρουσία, Ev. Nicod. c. 22 fin.; Justin. apol. 1, 52 [where see Otto's note]; dial. c. Tr. cc. 40, 110, 121; and is opp. to ή πρώτη παρ. which took place in the incarnation, birth, and earthly career of Christ, Justin. dial. c. Tr. cc. 52, 121, cf. 14, 32, 49, etc.; [cf. Ignat. ad Phil. 9 (and Lghtft.)]; see ελευσιω"

παρ-οψίε, -ίδος, ή, (παρά [q. v. IV. 1], and δψον, on 1. a side-dish, a dish of dainwhich see ovápov); ties or choice food suited not so much to satisfy as to gratify the appetite; a side-accompaniment of the more solid food; hence i. q. παρόψημα; so in Xen. Cyr. 1, 3, 4 and many 2. the dish itself Attic writ. in Athen. 9 p. 367 d. sq. in which the delicacies are served up: Mt. xxiii. 25, 26 [here Tom. WH br. παροψ.]; Artem. oneir. 1, 74; Alciphr. 3, 20; Plut. de vitand. aere alien. § 2. This latter use of the word is condemned by the Atticists; cf. Sturz, Lex. Xen. iii. 463 sq.; Lob. ad Phryn. p. 176; [Rutherford, New Phryn. p. 265 sq.]; Poppo on Xen. Cyr. 1, 3, 4.*

παρρησία, -as, ή, (πῶν and ρῆσις; cf. ἀρρησία silence, κατάρρησις accusation, πρόρρησις prediction); freedom in speaking, unreservedness in speech, (Eur., Plat., Dem., al.): ἡ π. τινός, Acts iv. 13; χρῆσθαι παρρησία, 2 Co. iii. 12; παρρησία adverbially,—freely: λαλείν, Jn. vii. 13, 26; xviii. 20; - openly, frankly, i. e. without concealment: Mk. viii. 32; Jn. xi, 14; - without ambiguity or circumlocution: εἰπὲ ἡμῖν παρρησία (Philem. ed. Meineke p. 405), Jn. x. 24; — without the use of figures and comparisons, opp. to ev παροιμίαις: Jn. xvi. 25, and RG in 29 (where LTTr WH έν παρρησία); έν παρρησία, freely, Eph. vi. 19; μετὰ παρρησίας, Acts xxviii. 31; εἰπεῖν, 2. free and Acts ii. 29; λαλείν, Acts iv. 29, 31. fearless confidence, cheerful courage, boldness, assurance, (1 Macc. iv. 18; Sap. v. 1; Joseph. antt. 9, 10, 4; 15, 2, 7; [cf. W. 23]): Phil. i. 20 (opp. to alσχύνεσθαι, cf. Wiesinger ad loc.); ἐν πίστει, resting on, 1 Tim. iii. 13, cf. Huther ad loc.; ἔχειν παρρησίαν είς τι, Heb. x. 19; πολλή μοι (ἐστί) παρρ. πρὸς ὑμᾶς, 2 Co. vii. 4; of the confidence impelling one to do something, ἔχειν παρρ. with an infin. of the thing to be done, Philem. 8 [Test. xii. Patr., test. Rub. 4]; of the undoubting confidence of Christians relative to their fellowship with God, Eph. iii. 12; Heb. iii. 6; x. 35; μετὰ παρρησίας, Heb. iv. 16; έχειν παρρησίαν, opp. to αλοχύνεσθαι to be covered with shame, 1 Jn. ii. 28; before the judge, 1 Jn. iv. 17; with πρὸς τὸν θεόν added, 1 Jn. iii. 21; v. 14. 3. the deportment by which one becomes conspicuous or secures publicity (Philo de victim. offer. § 12): ἐν παρρησία, before the public, in view of all, Jn. vii. 4 (opp. to ἐν τῷ κρυπτῷ); xi. 54 [without $\vec{\epsilon}\nu$]; Col. ii. 15 [where cf. Bp. Lghtft.].*

παρρησιάζομαι; impf. ἐπαρρησιαζόμην; 1 aor. ἐπαρρησιασάμην; (παρρησία, q. v.); a depon. verb; Vulg. chiefly fiducialiter ago; to bear one's self boldly or confident-1. to use freedom in speaking, be free-spoken; to speak freely ([A. V. boldly]): Acts xviii. 26; xix. 8; & τῷ ὀνόματι τοῦ Ἰησοῦ, relying on the name of Jesus, Acts ix. 27, 28 (29); also ἐπὶ τῷ κυρίῳ, Acts xiv. 3. grow confident, have boldness, show assurance, assume a bold bearing: εἰπεῖν, Acts xiii. 46 [R. V. spake out boldly]; λαλείν, Acts xxvi. 26; παρρησ. έν τινι, in reliance on one to take courage, foll. by an inf. of the thing to be done: λαλησαι, Eph. vi. 20; 1 Th. ii. 2. (Xen., Dem., Aeschin., Polyb., Philo, Plut., al.; Sept.; Sir. vi. 11.) •

πῶε, πῶσα, πῶν, gen. παντός, πάσης, παντός, [dat. plur.

five times (see Proleg. p. 98 sq.), -ow seventy-seven times; Treg. - ow eighty-two times; WH -or fourteen times, -ow sixty-eight times; see N, ν (ἐφελκυστικόν)], Hebr. 53, [fr. Hom. down], all, every; it is used

I. adjectively, and 1. with anarthrous a. any, every one (sc. of the class denoted by the noun annexed to $\pi \hat{a}s$); with the Singular: as παν δένδρον, Mt. iii. 10; πασα θυσία, Mk. ix. 49 [T WH Tr mrg. om. Tr txt. br. the cl.]; add, Mt. v. 11; xv. 13; Lk. iv. 37; Jn. ii. 10; xv. 2; Acts ii. 43; v. 42; Ro. xiv. 11; 1 Co. iv. 17; Rev. xviii. 17, and very often; πâσα ψυχὴ ἀνθρώπου, Ro. ii. 9 (πᾶσα ἀνθρ. ψυχή, Plat. Phaedr. p. 249 e.); πάσα συνείδησις ἀνθρώπων, 2 Co. iv. 2; πάς λεγόμενος θεός, 2 Th. ii. 4; πας άγιος εν Χριστώ, Phil. iv. 21 sqq. with the Plural, all or any that are of the class indicated by the noun: as πάντες ἄνθρωποι, Acts xxii. 15; Ro. v. 12, 18; xii. 17 sq.; 1 Co. vii. 7; xv. 19; πάντες άγιοι, Ro. xvi. 15; πάντες άγγελοι θεοῦ, Heb. i. 6; πάντα [LTTr WH τὰ] ἔθνη, Rev. xiv. 8; on the phrase πᾶσα σάρξ, see σάρξ, 3. b. any and every, of every kind, [A. V. often all manner of]: maoa voos kal malakia, Mt. iv. 23; ix. 35; x. 1; εὐλογία, blessings of every kind, Eph. i. 3; so esp. with nouns designating virtues or vices, emotions, character, condition, to indicate every mode in which such virtue, vice or emotion manifests itself, or any object whatever to which the idea expressed by the noun belongs: - thus, πᾶσα ἐλπίς, Acts xxvii. 20; σοφία, Acts vii. 22; Col. i. 28; γνώσις, Ro. xv. 14; ἀδικία, ἀσέβεια, etc., Ro. i. 18, 29; 2 Co. x. 6; Eph. iv. 19, 31; v. 3; σπουδή, 2 Co. viii. 7; 2 Pet. i. 5; ἐπιθυμία, Ro. vii. 8; γαρά, Ro. xv. 13; αὐτάρκεια, 2 Co. ix. 8; ἐν παντὶ λόγφ κ. γνώσει, 1 Co. i. 5; σοφία κ. φρονήσει etc. Eph. i. 8; έν π. αγαθωσύνη κ. δικαιοσύνη, κ. άληθεία, Eph. v. 9; αἰσθήσει, Phil. i. 9; ὑπομονή, θλίψις, etc., 2 Co. i. 4; xii. 12; add, Col. i. 9-11; iii. 16; 2 Th. i. 11; ii. 9; 1 Tim. i. 15; v. 2; vi. 1; 2 Tim. iv. 2; Tit. ii. 15 (on which see ἐπιταγή); iii. 2; Jas. i. 21; 1 Pet. ii. 1; v. 10; πᾶσα δικαιοσύνη, i. e. δ ἀν ἢ δίκαιον, Mt. iii. 15; πᾶν θέλημα τοῦ θεοῦ, everything God wills, Col. iv. 12; πᾶσα ὑποταγή, obedience in all things, 1 Tim. ii. 11; πάση συνειδήσει ἀγαθη, consciousness of rectitude in all things, Acts xxiii. 1; - or it signifies the highest degree, the maximum, of the thing which the noun denotes [cf. W. 110 (105 sq.); Ellicott on Eph. i. 8; Meyer on Phil. i. 20; Krüger § 50, 11, 9 and 10]: as μετὰ πάσης παρρησίας, Acts iv. 29; xxviii. 31; μετὰ πάσ. ταπεινοφροσύνης, Acts xx. 19; προθυμίας, Acts xvii. 11; χαραs, Phil. ii. 29, cf. Jas. i. 2; ἐν πάση ἀσφαλεία, Acts v. 23; ἐν παντὶ φόβφ, 1 Pet. ii. 18; πᾶσα ἐξουσία, Mt. xxviii. 18, (πᾶν κράτος, Soph. Phil. 142). o. the whole (all, Lat. totus): so before proper names of countries, cities, nations; as, πᾶσα Ἱεροσόλυμα, Mt. ii. 3; πᾶς 'Ισραήλ, Ro. xi. 26; before collective terms, as πα̂s οίκος Ίσραήλ, Acts ii. 36; πᾶσα κτίσις (see κτίσις, 2 b.); πᾶσα γραφή (nearly equiv. to the δσα προεγράφη in Ro. xv. 4), 2 Tim. iii. 16 (cf. Rothe, Zur Dogmatik, p. 181); πâσα γερουσία υίων Ίσραήλ, Εχ. χιι. 21; πας ίππος Φαραώ, Εχ. xiv. 23; πῶν δίκαιον ἔθνος, Add. to Esth. i. 9; by a some-Lchm. πάσι ten times, -σιν seventy-two times; Tdf. -σι | what rare usage before other substantives also, as [πάν

πρόσωπον της γης, Acts xvii. 26 LTTr WH]; πασα olκοδομή, Eph. ii. 21 G L T Tr WH, cf. Harless ad loc. p. 262 [al. find no necessity here for resorting to this exceptional use, but render (with R. V.) each several building (cf. Meyer)]; πῶν τέμενος, 3 Macc. i. 13 (where see Grimm); Παύλου ... δε έν πάση έπιστολή μνημονεύει ύμων, Ignat. ad Eph. 12 [(yet cf. Bp. Lghtft.)]; cf. Passow s. v. πâs, 2; [L. and S. s. v. A. II.]; W. § 18, 4; [B. § 127, 29]; Krüger § 50, 11, 8 to 11; Kühner ii. 545 sq. with nouns which have the article, all the, the whole, (see c. just above): - with the Singular; as, πασα ή ἀγελη, the whole herd, Mt. viii. 32; πâs ὁ ὅχλος, Mt. xiii. 2; πâs ό κόσμος, Ro. iii. 19; Col. i. 6; πᾶσα ἡ πόλις (i. e. all its inhabitants), Mt. viii. 34; xxi. 10, etc.; πâσα ἡ Ἰουδαία, Mt. iii. 5; add, Mt. xxvii. 25; Mk. v. 33; Lk. i. 10; Acts vii. 14; x. 2; xx. 28; xxii. 5; Ro. iv. 16; ix. 17; 1 Co. xiii. 2 (πίστιν καὶ γνώσιν in their whole compass and extent); Eph. iv. 16; Col. i. 19; ii. 9, 19; Phil. i. 3; Heb. ii. 15; Rev. v. 6, etc.; the difference between πασα ή θλίψις [all] and πασα θλίψις [any] appears in 2 Co. i. 4. πας ό λαός ο έτος, Lk. ix. 13; πασαν την δφειλην έκε ίνην, Mt. xviii. 32; πâς placed after the noun has the force of a predicate: την κρίσιν πάσαν δέδωκε, the judgment he hath given wholly [cf. W. 548 (510)], Jn. v. 22; την εξουσίαν ... πᾶσαν ποιεί, Rev. xiii. 12; it is placed between the article and noun [B. § 127, 29; W. 549 (510)], as row πάντα χρόνον, i. e. always, Acts xx. 18; add, Gal. v. 14; 1 Tim. i. 16 [here L T Tr WH dwas]; — with a Plural, all (the totality of the persons or things designated by the noun): πάντας τοὺς ἀρχιερεῖς, Mt. ii. 4; add, Mt. iv. 8; xi. 13; Mk. iv. 13; vi. 33; Lk. i. 6, 48; Acts x. 12, 43; Ro. i. 5; xv. 11; 1 Co. xii. 26; xv. 25; 2 Co. viii. 18, and very often; with a demonstr. pron. added, Mt. xxv. 7; Lk. ii. 19, 51 [here T WH om. L Tr mrg. br. the pron.]; πάντες is placed after the noun: τὰς πόλεις πάσας, the cities all (of them) [cf. W. u. s.], Mt. ix. 35; Acts viii. 40; add, Mt. x. 30; Lk. vii. 35 [here L Tr WH txt. πάντων τῶν etc.]; xii. 7; Acts viii. 40; xvi. 26; Ro. xii. 4; 1 Co. vii. 17; x. 1; xiii. 2; xv. 7; xvi. 20; 2 Co. xiii. 2, 12 (13); Phil. i. 13; 1 Th. v. 26; 2 Tim. iv. 21 [WH br. x.]; Rev. viii. 3; οἱ πάντες foll. by a noun, Acts xix. 7; xxvii. 37; τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, Acts xxi. 21 [here L om. Tr br. π .].

II. without a substantive; 1. masc. and fem. every one, any one: in the singular, without any addition, Mk. ix. 49; Lk. xvi. 16; Heb. ii. 9; foll. by a rel. pron., πâs ὄστις, Mt. vii. 24; x. 32; πâs ὄς, Mt. xix. 29 [L T Tr WH ὅστις]; Gal. iii. 10; πâs δς ἄν (ἐάν Tr WH), whosoever, Acts ii. 21; πας έξ ύμων ος, Lk. xiv. 33; with a ptcp. which has not the article [W. 111 (106)]: παντός άκούοντος (if any one heareth, whoever he is), Mt. xiii. 19; παντι όφειλοντι ήμεν, every one owing (if he owe) us anything, unless δφείλοντι is to be taken substantively, every debtor of ours, Lk. xi. 4; with a ptcp. which has the article and takes the place of a relative clause [W. u. s.]: πas δ δργιζόμενος, every one that is angry, Mt. v. 22; add, Mt. vii. 8; Lk. vi. 47; Jn. iii. 8, 20; vi. 45; Acts x. 43 sq.; xiii. 39; Ro. i. 16; ii. 10; xii. 3; 1 Co. ix. 25; xvi. 16;

Gal. iii. 13; 1 Jn. ii. 23; iii. 8 sq. 6, etc. Plural stores. without any addition, all men: Mt. x. 22; Mk. xiii. 13; Lk. xx. 38; xxi. 17; Jn. i. 7; iii. 31° [in 31° G T WH mrg. om. the cl.]; v. 23; vi. 45; xii. 32; Acts xvii. 25; Ro. x. 12; 1 Co. ix. 19; 2 Co. v. 14 (15); Eph. iii. 9 [here T WH txt.om. L br. π.]; of a certain definite whole: all (the people), Mt. xxi. 26; all (we who hold more liberal views), 1 Co. viii. 1; all (the members of the church), ibid. 7; by hyperbole i. q. the great majority, the multitude, Jn. iii. 26; all (just before mentioned), Mt. xiv. 20; xxii. 27 sq.; xxvii. 22; Mk. i. 27 [here T Tr WH άπαντες], 37; vi. 39, 42; [xi. 32 Lchm.]; Lk. i. 63; iv. 15; Jn. ii. 15, 24, and very often; [all (about to be mentioned), διὰ πάντων sc. τῶν ἀγίων (as is shown by the foll. καὶ κτλ.), Acts ix. 32]. οἱ πάντες, all taken together, all collectively, [cf. W. 116 (110)]: of all men, Ro. xi. 32: of a certain definite whole, Phil. ii. 21; with the 1 pers. plur. of the verb, 1 Co. x. 17; Eph. iv. 13; with a definite number, in all [cf. B. § 127, 29]: ἦσαν δὲ οἱ πάντες ἄνδρες ώσει δεκαδύο (or δώδεκα), Acts xix. 7; ήμεθα αι πάσσα ψυχαὶ διακόσιαι έβδομήκοντα έξ, Acts xxvii. 87, (ἐπ' ἄνδρας τοὺς πάντας δύο, Judith iv. 7; ἐγένοντο οἱ πάντες ὡς τετρακόσιοι, Joseph. antt. 6, 12, 3; τοὺς πάντας εἰς δισχιλίους, id. 4, 7, 1; ώς είναι τὰς πάσας δέκα, Ael. v. h. 12, 35; see other exx. fr. Grk. auth. in Passow s. v. mas, 5 b.; [L. and S. s. v. C.]; "relinquitur ergo, ut omnia tria genera sint causarum," Cic. de invent. 1, 9); οί πάντες, all those I have spoken of, 1 Co. ix. 22; 2 Co. v. 14 (15). wartes όσοι, all as many as, Mt. xxii. 10; Lk. iv. 40 [here Tr mrg. WH txt. aπ.]; Jn. x. 8; Acts v. 36 sq.; πάντες οί w. a ptcp., all (they) that: Mt. iv. 24; Mk. i. 32; Lk. ii. 18, 38; Acts ii. 44; iv. 16; Ro. i. 7; x. 12; 1 Co. i. 2; 2 Co. i. 1; Eph. vi. 24; 1 Th. i. 7; 2 Th. i. 10; Heb. iii. 16; 2 Jn. 1; Rev. xiii. 8; xviii. 19, 24, and often. πάντες οί sc. δντες: Mt. v. 15; Lk. v. 9; Jn. v. 28; Acts ii. 39; v. 17; xvi. 32; Ro. ix. 6; 2 Tim. i. 15; 1 Pet. v. 14, etc. πάντες with personal and demonst. pronouns [compare W. 548 (510)]: ήμεις πάντες, Jn. i. 16; Ro. viii. 32; 2 Co. iii. 18; Eph. ii. 3; πάντες ήμεις, Acts ii. 32; x. 33; xxvi. 14; xxviii. 2; Ro. iv. 16; οἱ πάντες ἡμεῖς, 2 Co. v. 10; ὑμεῖς πάντες, Acts xx. 25; πάντες ὑμεῖς, Mt. xxiii. 8; xxvi. 31; Lk. ix. 48; Acts xxii. 3; Ro. xv. 33; 2 Co. vii. 15; [Gal. iii. 28 R G L WH]; Phil. i. 4, 7 sq.; 1 Th. i. 2; 2 Th. iii. 16, 18; Tit. iii. 15; Heb. xiii. 25, etc.; αὐτοὶ πάντες, 1 Co. xv. 10; πάντες αὐτοί, Acts iv. 33; xix. 17; xx. 36; οὖτοι πάντες, Acts i. 14; xvii. 7; Heb. xi. 13, 89; πάντες [L T aπ.] οδτοι, Acts ii. 7; oi δè πάντες, and they all, Mk. xiv. 64. 2. Neuter $\pi \hat{a} \nu$, everything, (anything) whatsoever; in the Sing.: $\pi \hat{a} \nu \tau \hat{o}$, foll. by a ptcp. [on the neut. in a concrete and collective sense cf. B. § 128, 1], 1 Co. x. 25, 27; Eph. v. 13; 1 Jn. v. 4; πâν τό sc. δν. 1 Jn. ii. 16; πâν δ. Ro. xiv. 23; Jn. vi. 37, 39, [R. V. all that]; Jn. xvii. 2: πâν ő, τι ἄν or ἐάν, whatsoever, Col. iii. 17, and Rec. in 23. Joined to prepositions it forms adverbial phrases: did παντός or διαπαντός, always, perpetually, see διά, A. II. 1 a.; εν παντί, either in every condition, or in every matter, Phil. iv. 6; 1 Th. v. 18; in everything, in every way, on every side, in every particular or relation, 2 Co. iv. 8; vii.

5. 11. 16; xi. 6, 9; Eph. v. 24; πλουτίζεσθαι, 1 Co. i. 5; | [περισσεύειν], 2 Co. viii. 7; έν παντὶ καὶ έν πασιν (see b. Plural πάντα (without the μυέω. b.), Phil. iv. 12. article [cf.W. 116 (110); Matthiae § 438]) all things; of a certain definite totality or sum of things, the context shewing what things are meant: Mk. iv. 34; vi. 30; Lk. i. 3; [v. 28 L T Tr WH]; Jn. iv. 25 [here T Tr WH ãπ.]; Ro. viii. 28; 2 Co. vi. 10; Gal. iv. 1; Phil. ii. 14; 1 Th. v. 21; 2 Tim. ii. 10; Tit. i. 15; 1 Jn. ii. 27; πάντα ύμῶν, all ye do with one another, 1 Co. xvi. 14; πάντα yίνεσθαι πάσιν, [A. V. to become all things to all men], i. e. to adapt one's self in all ways to the needs of all, 1 Co. ix. 22 L T Tr WH (Rec. τὰ πάντα i. e. in all the ways possible or necessary); cf. Kypke, Obs. ii. p. 215 sq. accusative mára [adverbially], wholly, altogether, in all ways, in all things, in all respects: Acts xx. 35; 1 Co. ix. 25; x. 33; xi. 2; cf. Matthiae § 425, 5; Passow ii. p. 764°; γ. πάντα, in an absolute [L. and S. s. v. D. II. 4]. sense, all things that exist, all created things: Jn. i. 3; 1 Co. ii. 10; xv. 27; Heb. ii. 8 (and L T Tr WH in iii. 4); Eph. i. 22; Col. i. 17; 1 Pet. iv. 7; Rev. xxi. 5; (in Ro. ix. 5 πάντων is more fitly taken as gen. masc. [but see the Comm. ad loc.]). ποία ἐστὶν ἐντολή πρώτη πάντων (gen. neut.; Rec. πασῶν), what commandment is first of all (things), Mk. xii. 28 (ξφασκε λέγων κορυδον πάντων πρώτην δρυιθα γενέσθαι, προτέραν της γης, Arstph. av. 472; τάς πόλεις . . . έλευθεροῦν καὶ πάντων μαλιστα "Αντανδρον, Thuc. 4, 52; cf. W. § 27, 6; [B. § 150, 6; Green p. 109]; Fritzsche on Mk. p. 538). 8. with the article [cf. reff. in b. above], τὰ πάντα; aa. in an absolute sense, all things collectively, the totality of created things, the universe of things: Ro. xi. 36; 1 Co. viii. 6; Eph. iii. 9; iv. 10; Phil. iii. 21; Col. i. 16 sq.; Heb. i. 3; ii. 10; Rev. iv. 11; τὰ πάντα ἐν πᾶσι πληροῦσθαι, to fill the universe of things in all places, Eph. i. 23 [Rec. om. 7á; but al. take $\vec{\epsilon \nu}$ π . here modally (see θ . below), al. instrumentally (see Meyer ad loc.)]. ββ. in a relative sense: Mk. iv. 11 [Tdf. om. 74] (the whole substance of saving teaching); Acts xvii. 25 [not Rec.*] (all the necessities of life); Ro. viii. 32 (all the things that he can give for our benefit); all intelligent beings [al. include things material also], Eph. i. 10; Col. i. 20; it serves by its universality to designate every class of men, all mankind, [cf. W. § 27, 5; B. § 128, 1], Gal. iii. 22 (cf. Ro. xi. 32); 1 Tim. vi. 13; είναι τὰ [T WH om. τὰ] πάντα, to avail for, be a substitute for, to possess supreme authority, καὶ ἐν πᾶσιν (i. e. either with all men or in the minds of all [al. take πάσιν as neut., cf. Bp. Lghtft. ad loc.]), Col. iii. 11; ίνα ή δ θεός τὰ [L Tr WH om. τὰ] πάντα ἐν πᾶσιν [neut. acc. to Grimm (as below)], i. e. that God may rule supreme by his spiritual power working within all, 'may be the immanent and controlling principle of life,' 1 Co. xv. 28, (so in prof. auth. πάντα or ἄπαντα without the article: πάντα ἢν ἐν τοῖσι Βαβυλωνίοισι Ζώπυρος, Hdt. 3, 157; cf. Herm. ad Vig. p. 727; other exx. fr. prof. auth. are given in Kypke, Observv. ii. p. 230 sq.; Palairet, Observv. p. 407; cf. Grimm in the Zeitschr. f. wissensch. Theol. for 1873, p. 394 sqq.); accus. [adverbially, cf. β. above] τὰ

πάντα, in all the parts [in which we grow (Meyer)], in all respects, Eph. iv. 15. The Article in τὰ πάντα refers in 1 Co. xi. 12 to the things before mentioned (husband and wife, and their mutual dependence); in 2 Co. iv. 15 to 'all the things that befall me'; in 1 Co. xv. 27 sq.; Phil. iii. 8, to the preceding πάντα; in Col. iii. 8 τὰ πάντα serves to sum up what follows [W. 107 (102)]. πάντα τά foll. by a ptcp. (see πας, πάντες, II. 1 above): Mt. xviii. 31; Lk. xii. 44; xvii. 10; xviii. 31; xxi. 22; xxiv. 44; Jn. xviii. 4; Acts x. 33; xxiv. 14; Gal. iii. 10; τὰ πάντα w. ptep., Lk. ix. 7; Eph. v. 13; πάντα τά sc. ὅντα (see $\pi \hat{a}s$, $\lceil \pi \hat{a}\nu \rceil$, $\pi \hat{a}\nu \tau \epsilon s$, II. 1 and 2 above), Mt. xxiii. 20; Acts iv. 24; xiv. 15; xvii. 24; πάντα τὰ δδε, sc. δντα, Col. iv. 9; τὰ κατ' ἐμέ, ibid. 7 [see κατά, II. 3 b.]. and τὰ πάντα with pronouns: τὰ ἐμὰ πάντα. Jn. xvii. 10: πάντα τὰ ἐμά, Lk. xv. 31; ταῦτα πάντα, these things all taken together [W. 548 (510); Fritzsche on Mt. xxiv. 33, 34; cf. Bornemann on Lk. xxi. 36; Lobeck, Paralip. p. 65]: Mt. iv. 9; vi. 33; xiii. 34, 51; Lk. xii. 30; xvi. 14; xxi. 36 [. . . L mrg.]; xxiv. 9 [Tdf. \pi. \tau.]; Acts vii. 50; Ro. viii. 37; 2 Pet. iii. 11; πάντα ταῦτα, all these things [reff. as above]: Mt. vi. 32; xxiv. 8, 33 [T Tr txt. τ.π.], 34 [Tr mrg. τ.π.]; Lk. vii. 18; Acts xxiv. 8; 1 Co. xii. 11; Col. iii. 14; 1 Th. iv. 6; the reading varies also between π . τ . and τ . π . in Mt. xix. 20; xxiii. 36; xxiv. 2; πάντα τὰ συμβεβηκότα ταῦτα, Lk. xxiv. 14; πάντα δ, Jn. iv. [29 T WH Tr mrg. (see next head)]; iv. 45 [here L Tr WH ooa (see next head)]; v. η. πάντα ὄσα: Mt. vii. 12; 20; Acts x. 39; xiii. 39. xiii. 46; xviii. 25; xxviii. 20; Mk. xii. 44; Jn. iv. 29 [see & above], 45 L TrWH; x. 41; xvi. 15; xvii. 7; Acts iii. 22; π. ὄσα ἄν (or ἐάν), Mt. xxi. 22; xxiii. 3; Mk. xi. 24 [G L TTr WH om. ap]; Acts iii. 22. πάντα with prepositions forms adverbial phrases: πρὸ πάντων, before or above all things [see πρό, c.], Jas. v. 12; 1 Pet. iv. 8. (But περὶ πάντων, 3 Jn. 2, must not be referred to this head, as though it signified above all things; it is rather as respects all things, and depends on evyquat [apparently a mistake for εὐοδοῦσθαι; yet see περί, I. c. a.], cf. Lücke ad loc., 2d ed. p. 370 [3d ed. p. 462 sq.; Westcott ad loc.]; W. 373 (350)). [on διὰ πάντων, Acts ix. 32, see 1 above.] ἐν πᾶσιν, in all things, in all ways, altogether: 1 Tim. iii. 11; iv. 15 [Rec.]; 2 Tim. ii. 7; iv. 5; Tit. ii. 9; Heb. xiii. 4, 18; 1 Pet. iv. 11, [see also 2 a. fin. above]; έπὶ πᾶσιν, see ἐπί, B. 2 d. p. 2336. κατὰ πάντα, in all respects: Acts xvii. 22; Col. iii. 20, 22; Heb. ii. 17; iv. 15. III. with negatives; 1. οὐ πâs, not every

one. 2. $\pi \hat{a}_S$ où (where où belongs to the verb), no one, none, see où, 2 p. 460^{b} ; $\pi \hat{a}_S$ $\mu \hat{\eta}$ (so that $\mu \hat{\eta}$ must be joined to the verb), no one, none, in final sentences, Jn. iii. 15 sq.; vi. 39; xii. 46; 1 Co. i. 29; w. an impv. Eph. iv. 29 (1 Macc. v. 42); $\pi \hat{a}_S \dots$ où $\mu \hat{\eta}$ w. the aor. subjunc. (see $\mu \hat{\eta}$, IV. 2), Rev. xviii. 22.

πάσχα, τό, (Chald. ΝΠΟΞ, Heb. ΠΟΞ, fr. ΠΟΞ to pass over, to pass over by sparing; the Sept. also constantly use the Chald. form πάσχα, except in 2 Chron. [and Jer. xxxviii. (xxxi.) 8] where it is φασίκ; Josephus has φάσκα, antt. 5, 1, 4; 14, 2, 1; 17, 9, 3; b. j. 2, 1, 3), an indeclinable noun [W. § 10, 2]; prop. a passing over;

the paschal sacrifice (which was accustomed to be offered | for the people's deliverance of old from Egypt), or the paschal lamb, i.e. the lamb which the Israelites were accustomed to slay and eat on the fourteenth day of the month Nisan (the first month of their year) in memory of that day on which their fathers, preparing to depart from Egypt, were bidden by God to slay and eat a lamb, and to sprinkle their door-posts with its blood, that the destroying angel, seeing the blood, might pass over their dwellings (Ex. xii. sq.; Num. ix.; Deut. xvi.): θύειν τὸ π. (שחט הפכח), Mk. xiv. 12; Lk. xxii. 7, (Ex. xii. 21); Christ crucified is likened to the slain paschal lamb, 1 Co. v. 7; φαγείν τὸ π., Mt. xxvi. 17; Mk. xiv. 12, 14; Lk. xxii. 11, 15; Jn. xviii. 28; אָכֶל הַפֶּסָח, 2 Chr. xxx. 17 3. the paschal supper: έτοιμάζειν τὸ π., Mt. xxvi. 19; Mk. xiv. 16; Lk. xxii. 8, 13; ποιείν τὸ π. to celebrate the paschal meal, Mt. xxvi. 18. 4. the paschal festival, the feast of Passover, extending from the fourteenth to the twentieth day of the month Nisan: Mt. xxvi. 2; Mk. xiv. 1; Lk. ii. 41; xxii. 1; Jn. ii. 13, 28; vi. 4; xi. 55; xii. 1; xiii. 1; xviii. 39; xix. 14; Acts xii. 4; πεποίηκε τὸ π. he instituted the Passover (of Moses), Heb. xi. 28 [cf. W. 272 (256); B. 197 (170)]; γίνεται τὸ π. the Passover is celebrated [R. V. cometh], Mt. xxvi. 2. [See BB.DD. s. v. Passover; Dillmann in Schenkel iv. p. 392 sqq.; and on the question of the relation of the "Last Supper" to the Jewish Passover, see (in addition to reff. in BB.DD. u. s.) Kirchner, die Jüdische Passahfeier u. Jesu letztes Mahl. Gotha, 1870; Keil, Com. über Matth. pp. 513-528; J. B. McClellan, The N. T. etc. i. pp. 473-494; but esp. Schürer, Ueber φαγείν τὸ πάσχα, akademische Festschrift (Giessen, 1883).]*

πάσχω; 2 aor. ἔπαθον; pf. πέπονθα (Lk. xiii. 2; Heb. ii. 18); fr. Hom. down; to be affected or have been affected, to feel, have a sensible experience, to undergo; it is a vox media — used in either a good or a bad sense; as, δσα πεπόνθασι καὶ δσα αὐτοῖς ἐγένετο, of perils and deliverance from them, Esth. ix. 26 (for ראה); hence κακώς πάσχειν, to suffer sadly, be in bad plight, of a sick person, Mt. xvii. 15 where L Tr txt. WH txt. R. Exew (on the other hand, εὖ πάσχειν, to be well off, in good case, often in Grk. writ. fr. Pind. down). 1. in a bad sense, of misfortunes, to suffer, to undergo evils, to be afflicted, (so everywhere in Hom. and Hes.; also in the other Grk. writ. where it is used absol.): absol., Lk. xxii. 15; xxiv. 46; Acts i. 3; iii. 18; xvii. 3; 1 Co. xii. 26; Heb. ii. 18; ix. 26; 1 Pet. ii. 19 sq. 28; iii. 17; iv. 15, 19; Heb. xiii. 12; όλίγον, a little while, 1 Pet. v. 10; πάσχειν τι, Mt. xxvii. 19; Mk. ix. 12; Lk. xiii. 2; [xxiv. 26]; Acts xxviii. 5; 2 Tim. i. 12; [Heb. v. 8 cf. W. 166 (156) a.; B. § 143, 10]; Rev. ii. 10; παθήματα πάσχευ, 2 Co. i. 6; τὶ ἀπό w. gen. of pers., Mt. xvi. 21; Lk. ix. 22; xvii. 25; πάσχ. ὑπό w. gen. of pers. Mt. xvii. 12; τὶ ύπό τινος, Mk. v. 26; 1 Th. ii. 14; πάσχ. ὑπέρ τινος, in behalf of a pers. or thing, Acts ix. 16; Phil. i. 29; 2 Th. i. 5; with the addition of a dat. of reference or respect [cf. W. § 31, 6], σαρκί, 1 Pet. iv. 1*; ἐν σαρκί, ibid. [yet G L T Tr W II om. έν; cf. W. 412 (384)]; πάσχ. περί w. gen. of the thing and ὑπέρ w. gen. of pers. 1 Pet. iii. 18 [R G W H mrg.; cf. W. 373 (349); 383 (358) note]; πασχ. διὰ δικαιοσύνην, 1 Pet. iii. 14.

2. in a good sense, of pleasant experiences; but nowhere so unless either the adv. εὖ or an acc. of the thing be added (ὑπομνῆσαι, ὅσα παθόντες ἐξ αὐτοῦ (i. e. θεοῦ) καὶ πηλίκων εὐεργεσιῶν μεταλαβόντες ἀχάριστοι πρὸς αὐτὸν γένοιντο, Joseph. antt. 3, 15, 1; exx. fr. Grk. auth. are given in Passow s. v. II. 5; [L. and S. s. v. II. 2]): Gal. iii. 4, on which see γέ, 3 c. [Comp.: προ-, συμ-πάσχω.]*

Πάταρα, -άρων, τά, [cf. W. 176 (166)], Patara, a mari time city of Lycia, celebrated for an oracle of Apollo: Acts xxi. 1. [B. D. s. v. Patara; Lewin, St. Paul, ii. 99 sq.] πατάσσω: fut. πατάξω; 1 aor. ἐπάταξα; Sept. times without number for הַכָּה (Hiphil of נֶכָה, unused in Kal), also for נָנף, etc.; (in Hom. intrans. to beat, of the heart; fr. Arstph., Soph., Plat., al. on used transitively); to strike gently: vi (as a part or a member of the body), 2. to strike, smite: absol., er µaxaípa, Acts xii. 7. with the sword, Lk. xxii. 49; τινά, Mt. xxvi. 51; Lk. xxii. 50. by a use solely biblical, to afflict; to visit with evils, etc.: as with a deadly disease, ruá, Acts xii. 23; ruà è w. dat. of the thing, Rev. xi. 6 GLTTrWH; xix. 15, (Gen. viii. 21; Num. xiv. 12; Ex. xii. 23, etc.). by a use solely biblical, to smite down, cut down, to kill, slay: דושם, Mt. xxvi. 31 and Mk. xiv. 27, (after Zech. xiii. 7); Acts vii. 24.*

πατίω, -ω; fut. πατήσω; Pass., pres. ptcp. πατούμενος; 1 aor. ἐπατήθην; fr. Pind., Aeschyl., Soph., Plat. down; Sept. for דְרַךְ, etc.; to tread, i. e. a. to trample, crush with the feet: την ληνόν, Rev. xiv. 20; xix. 15, (Judg. ix. 27; Neh. xiii. 15; Jer. xxxi. (xlviii.) 33; Lam. i. 15). to advance by setting foot upon, tread upon: ἐπάνω ὄφεων καὶ σκορπίων καὶ ἐπὶ πάσαν τὴν δύναμιν τοῦ ἐχθροῦ, to encounter successfully the greatest perils from the machinations and persecutions with which Satan would fain thwart the preaching of the gospel, Lk. x. 19 (cf. Ps. xc. (xci.) c. to tread under foot, trample on, i. e. treat with 13). insult and contempt: to desecrate the holy city by devastation and outrage, Lk. xxi. 24; Rev. xi. 2, (fr. Dan. viii. 13); see катататею. [Сомр.: ката-, жері-, е́µ-теріπατέω.] '

πατήρ [fr. r. på; lit. nourisher, protector, upholder; Curtius § 348)], πατρός, -τρί, -τέρα, voc. πάτερ [for which the nom. δ πατήρ is five times used, and (anarthrous) πατήρ in Jn. xvii. 21 T Tr WH, 24 and 25 L T Tr WH; cf. B. § 129, 5; W. § 29, 2; WH. App. p. 158], plur. πατέρες, πατέρων, πατράσι (Heb. i. 1), πατέρας, δ, [fr. Hom. down], Sept. for אָב, a father; 1. prop., i. q. generator or male ancestor, and either a. the nearest ancestor: Mt. ii. 22; iv. 21 sq.; viii. 21; Lk. i. 17; Jn. iv. 53; Acts vii. 14; 1 Co. v. 1, etc.; οἱ πατέρες τῆς σαρκός, fathers of the corporeal nature, natural fathers, (opp. to ό πατήρ τῶν πνευμάτων), Heb. xii. 9; plur. of both parents, Heb. xi. 23 (not infreq. in prof. auth., cf. Delitzsch b. a more remote ancestor, the founder ad loc.); or of a race or tribe, progenitor of a people, forefather: so Abraham is called, Mt. iii. 9; Lk. i. 73; xvi. 24; Jn. viii.

39, 55; Acts vii. 2; Ro. iv. 1 Rec., 17 sq., etc.; Isaac, Ro. ix. 10; Jacob, Jn. iv. 12; David, Mk. xi. 10; Lk. i. 32; plur. fathers i. e. ancestors, forefathers, Mt. xxiii. 30, 32; Lk. vi. 23, 26; xi. 47 sq.; Jn. iv. 20; vi. 31; Acts iii. 13, 25; 1 Co. x. 1, etc., and often in Grk. writ. fr. Hom. down; so too אַבוּא, 1 K. viii. 21; Ps. xxi. (xxii.) 5 etc.; in the stricter sense of the founders of a race, Jn. vii. 22; c. i. q. one advanced in years, a Ro. ix. 5; xi. 28. senior: 1 Jn. ii. 13 sq. 2. metaph.; a. the originator and transmitter of anything: πατήρ περιτομής, Ro. iv. 12; the author of a family or society of persons animated by the same spirit as himself: so π. πάντων τῶν πιστευόντων, Ro. iv. 11, cf. 12, 16, (1 Macc. ii. 54); one who has infused his own spirit into others, who actuates and governs their minds, Jn. viii. 38, 41 sq. 44; the phrase έκ πατρός τινος είναι is used of one who shows himself as like another in spirit and purpose as though he had inherited his nature from him, ibid. 44. b. one who stands in a father's place, and looks after another in a paternal way: 1 Co. iv. 15. c. a title of honor [cf. Sophocles, Lex. s. v.], applied to a. teachers, as those to whom pupils trace back the knowledge and training they have received: Mt. xxiii. 9 (of prophets, 2 K. ii. 12; vi. 21). B. the members of the Sanhedrin. whose prerogative it was, by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others: Acts vii. 2; xxii. 1; cf. Gesenius, Thesaur. i. p. 7. 3. God is called the Father. τῶν φώτων, [A. V. of lights i. e.] of the stars, the heavenly luminaries, because he is their creator, upholder, ruler, Jas. i. 17. b. of all rational and intelligent beings, whether angels or men, because he is their creator, preserver, guardian and protector: Eph. iii. 14 sq. G L T Tr WH; τῶν πνευμάτων, of spiritual beings, Heb. xii. 9; and, for the same reason, of all men (πατήρ τοῦ παντός ανθρώπων γένους, Joseph. antt. 4, 8, 24): so in the Synoptic Gospels, esp. Matthew, Mt. vi. 4, 8, 15; xxiv. 36; Lk. vi. 36; xi. 2; xii. 30, 32; Jn. iv. 21, 23; Jas. iii. 9; ό πατήρ ὁ ἐν (τοῖς) οὐρανοῖς, the Father in heaven, Mt. v. 16, 45, 48, vi. 1, 9; vii. 11, 21; xviii. 14; Mk. xi. 25, 26 R G L; Lk. xi. 13 [έξ οὐρανοῦ; cf. B. § 151, 2 a.; W. § 66, 6]; δ πατ. δ οὐράνιος, the heavenly Father, Mt. vi. 14, 26, 32; xv. 13. c. of Christians, as those who through Christ have been exalted to a specially close and intimate relationship with God, and who no longer dread him as the stern judge of sinners, but revere him as their reconciled and loving Father. This conception, common in the N. T. Epistles, shines forth with especial brightness in Ro. viii. 15; Gal. iv. 6; in John's use of the term it seems to include the additional idea of one who by the power of his Spirit, operative in the gospel, has begotten them anew to a life of holiness (see γεννάω, 2 d.): absol., 2 Co. vi. 18; Eph. ii. 18; 1 Jn. ii. 1, 14 (13), 16; iii. 1; θεὸς κ. πατὴρ πάντων, of all Christians, Eph. iv. 6; with the addition of a gen. of quality [W. § 34, 3 b.; B. § 132, 10], ή πατ. τῶν οἰκτιρμῶν, 2 Co. i. 3; τῆς δόξης, Eph. 1 17; on the phrases δ θεδς κ. πατήρ ήμων, θεδς πατήρ, etc., see θεός, 3 p. 288. d. the Father of Jesus Christ.

as one whom God has united to himself in the closest bond of love and intimacy, made acquainted with his purposes, appointed to explain and carry out among men the plan of salvation, and (as appears from the teaching of John) made to share also in his own divine nature; he is so called. a. by Jesus himself: simply δ πατήρ (opp. to & viós), Mt. xi. 25-27; Lk. x. 21 sq.; Jn. v. 20-23, 26, 36 sq.; x. 15, 30, etc.; δ πατήρ μου, Mt. xi. 27; xxv. 34; xxvi. 53; Lk. x. 22; Jn. v. 17; viii. 19, 49; x. 18, 32, and often in John's Gospel; Rev. ii. 28 (27); iii. 5, 21; with o ev rois oupavois added, Mt. vii. 11, 21; x. 32 sq.; xii. 50; xvi. 17; xviii. 10, 19; δ οὐράνιος, Mt. xv. 13; ό ἐπουράνιος, Mt. xviii. 35 Rec. β. by the apostles: Ro. xv. 6; 2 Co. i. 3; xi. 31; Eph. i. 3; iii. 14 Rec.; Col. i. 3; Heb. i. 5; 1 Pet. i. 3; Rev. i. 6. See [Tholuck (Bergrede Christi) on Mt. vi. 9; Weiss, Bibl. Theol. d. N. T., Index s. v. Vater; C. Wittichen, Die Idee Gottes als d. Vaters, (Göttingen, 1865); Westcott, Epp. of St. John, pp. 27-34, and below in vios and reknow.

Πάτμος, -ου, ή, Patmos, a small and rocky island in the Ægean Sea, reckoned as one of the Sporades (Thuc. 3, 33; Strab. 10 p. 488; Plin. h. n. 4, 23); now called Patmo or [chiefly "in the middle ages" (Howson)] Palmosa and having from four to five thousand Christian inhabitants (cf. Schubert, Reise in das Morgenland, Th. iii. pp. 425-443; Bleek, Vorless. üb. die Apokalypse, p. 157; Kneucker in Schenkel iv. p. 403 sq.; [BB. DD. s. v.]). In it John, the author of the Apocalypse, says the revelations were made to him of the approaching consummation of God's kingdom: Rev. i. 9. It has been held by the church, ever since the time of [Just. Mart. (dial. c. Tryph. § 81 p. 308 a. cf. Euseb. h. e. 4, 18, 8; see Charteris, Canonicity, ch. xxxiv. and note) and Iren. adv. haer. 5, 30, that this John is the Apostle; see 'Iwánys, 2 and 6.°

πατραλφας (Attic πατραλοίας, Arstph., Plat., Dem. p. 732, 14; Aristot., Lcian.), LTTrWH πατρολφίας (see μητραλφίας), -ου, δ, a parricide: 1 Tim. i. 9.*

πατριά, - \hat{a} s, $\hat{\eta}$, (fr. $\pi a \tau \hat{\eta} \rho$); 1. lineage running back to some progenitor, ancestry: Hdt. 2, 143; 3, 75. a race or tribe, i. e. a group of families, all those who in a given people lay claim to a common origin: elol autémp (Βαβυλωνίων) πατριαί τρείς, Hdt. 1, 200. The Israelites were distributed into (twelve) מָּטוֹת, φυλαί, tribes, descended from the twelve sons of Jacob; these were divided into πίπουρ, πατριαί, deriving their descent from the several sons of Jacob's sons; and these in turn were divided into בית האבות, houses (or families); cf. Gesenius, Thes. i. p. 193; iii. p. 1463; Win. RWB. s. v. Stämme; [Keil, Archaeol. § 140]; hence ¿ξ οἴκου καὶ πατριᾶς Δανίδ, i. e. belonging not only to the same 'house' (πατριά) as David, but to the very 'family' of David, descended from David him self, Lk. ii. 4 (avras ai πατριαί των υίων Συμεών, Εχ. vi. 15; δ άνηρ αὐτης Μανασσης της φυλης αυτης και της πατριάς αυτης, Judith viii. 2; τών Φυλών κατά πατριάς αὐτών, Num. i. 16; οἶκοι πατριών, Ex. xii. 3; Num. i. 2, and often; add, Joseph. antt. 6, 4, 1; 3. family in a wider sense, 7, 14, 7; 11, 3, 10). i. q. nation, people: Acts iii. 25 (1 Chr. xvi. 28: Ps. xxl.

the paschal sacrifice (which was accustomed to be offered for the people's deliverance of old from Egypt), or the paschal lamb, i. e. the lamb which the Israelites were accustomed to slay and eat on the fourteenth day of the month Nisan (the first month of their year) in memory of that day on which their fathers, preparing to depart from Egypt, were bidden by God to slay and eat a lamb, and to sprinkle their door-posts with its blood, that the destroying angel, seeing the blood, might pass over their dwellings (Ex. xii. sq.; Num. ix.; Deut. xvi.): θύεω τὸ π. (שחט הפכח), Mk. xiv. 12; Lk. xxii. 7, (Ex. xii. 21); Christ crucified is likened to the slain paschal lamb, 1 Co. v. 7; φαγείν τὸ π., Mt. xxvi. 17; Mk. xiv. 12, 14; Lk. xxii. 11, 15; Jn. xviii. 28; אכל הפסח, 2 Chr. xxx. 17 3. the paschal supper: έτοιμάζειν τὸ π., Mt. xxvi. 19; Mk. xiv. 16; Lk. xxii. 8, 13; ποιείν τὸ π. to celebrate the paschal meal, Mt. xxvi. 18. 4. the paschal festival, the feast of Passover, extending from the fourteenth to the twentieth day of the month Nisan: Mt. xxvi. 2; Mk. xiv. 1; Lk. ii. 41; xxii. 1; Jn. ii. 13, 23; vi. 4; xi. 55; xii. 1; xiii. 1; xviii. 39; xix. 14; Acts xii. 4; πεποίηκε τὸ π. he instituted the Passover (of Moses), Heb. xi. 28 [cf. W. 272 (256); B. 197 (170)]; γίνεται τὸ π. the Passover is celebrated [R. V. cometh]. Mt. xxvi. 2. [See BB.DD. s. v. Passover; Dillmann in Schenkel iv. p. 392 sqq.; and on the question of the relation of the "Last Supper" to the Jewish Passover, see (in addition to reff. in BB.DD. u. s.) Kirchner, die Jüdische Passahfeier u. Jesu letztes Mahl. Gotha, 1870; Keil, Com. über Matth. pp. 513-528; J. B. McClellan, The N. T. etc. i. pp. 473-494; but esp. Schürer, Ueber φαγείν τὸ πάσχα, akademische Festschrift (Giessen, 1883).]*

πάσχω; 2 aor. ἔπαθον; pf. πέπονθα (Lk. xiii. 2; Heb. ii. 18); fr. Hom. down; to be affected or have been affected, to feel, have a sensible experience, to undergo; it is a vox media — used in either a good or a bad sense: as, δσα πεπόνθασι καὶ δσα αὐτοῖς ἐγένετο, of perils and deliverance from them, Esth. ix. 26 (for ראה); hence κακῶς πάσχειν, to suffer sadly, be in bad plight, of a sick person, Mt. xvii. 15 where L Tr txt. WH txt. g. Eyew (on the other hand, εὖ πάσχειν, to be well off, in good case, often in Grk. writ. fr. Pind. down). 1. in a bad sense, of misfortunes, to suffer, to undergo evils, to be afflicted, (so everywhere in Hom. and Hes.; also in the other Grk. writ. where it is used absol.): absol., Lk. xxii. 15; xxiv. 46; Acts i. 8; iii. 18; xvii. 8; 1 Co. xii. 26; Heb. ii. 18; ix. 26; 1 Pet. ii. 19 sq. 23; iii. 17; iv. 15, 19; Heb. xiii. 12; όλίγον, a little while, 1 Pet. v. 10; πάσχειν τι, Mt. xxvii. 19; Mk. ix. 12; Lk. xiii. 2; [xxiv. 26]; Acts xxviii. 5; 2 Tim. i. 12; [Heb. v. 8 cf. W. 166 (156) a.; B. § 143, 10]; Rev. ii. 10; παθήματα πάσγευ. 2 Co. i. 6; πὶ ἀπό w. gen. of pers., Mt. xvi. 21; Lk. ix. 22; xvii. 25; πάσχ. ὑπό w. gen. of pers. Mt. xvii. 12; τλ ύπό τινος, Mk. v. 26; 1 Th. ii. 14; πάσχ. ύπέρ τινος, in behalf of a pers. or thing, Acts ix. 16; Phil. i. 29; 2 Th. i. 5; with the addition of a dat. of reference or respect [cf. W. § 31, 6], σαρκί, 1 Pet. iv. 1:; ἐν σαρκί, ibid. [yet G L T Tr W I I om. ἐν; cf. W. 412 (384)]; πάσχ. περί w. gen. of the thing and ὑπέρ w. gen. of pers. 1 Pet. iii. 18 [RGWH mrg.; cf. W. 373 (349); 383 (358) note]; πασχ. διὰ δικαιοσύνην, 1 Pet. iii. 14.

2. in a good sense, of pleasant experiences; but nowhere so unless either the adv. εὖ or an acc. of the thing be added (ὑπομνῆσαι, ὅσα παθόντες ἐξ αὐτοῦ (i. e. θεοῦ) καὶ πηλίκων εὖεργεσιῶν μεταλαβόντες ἀχάριστοι πρὸς αὐτὸν γένοιντο, Joseph. antt. 3, 15, 1; exx. fr. Grk. auth. are given in Passow s. v. II. 5; [L. and S. s. v. II. 2]): Gal. iii. 4, on which see γέ, 3 c. [Comp.: προ-, συμπάσχω.]*

Πάταρα, -άρων, τά, [cf. W. 176 (166)], Patara, a mari time city of Lycia, celebrated for an oracle of Apollo: Acts xxi. 1. [B. D. s. v. Patara; Lewin, St. Paul, ii. 99 sq.]* πατάσσω: fut. πατάξω; 1 aor. ἐπάταξα; Sept. times without number for הכה (Hiphil of כה, unused in Kal), also for ננף, etc.; (in Hom. intrans. to beat, of the heart; fr. Arstph., Soph., Plat., al. on used transitively); to strike gently: τi (as a part or a member of the body), Acts xii. 7. 2. to strike, smite: absol., έν μαχαίρα, with the sword, Lk. xxii. 49; τινά, Mt. xxvi. 51; Lk. xxii. 50. by a use solely biblical, to afflict; to visit with evils, etc.: as with a deadly disease, rwá, Acts xii. 23; rwà èr w. dat. of the thing, Rev. xi. 6 GLTTrWH; xix. 15, (Gen. viii. 21: Num. xiv. 12: Ex. xii. 23, etc.). by a use solely biblical, to smite down, cut down, to kill, slay: דנשם, Mt. xxvi. 31 and Mk. xiv. 27, (after Zech. xiii. 7); Acts vii. 24.*

πατέω, -ω; fut. πατήσω; Pass., pres. ptcp. πατούμενος; 1 aor. ἐπατήθην; fr. Pind., Aeschyl., Soph., Plat. down; Sept. for דְרָךְ, etc.; to tread, i. e. a. to trample, crush with the feet: την ληνόν, Rev. xiv. 20; xix. 15, (Judg. ix. 27; Neh. xiii. 15; Jer. xxxi. (xlviii.) 33; Lam. i. 15). to advance by setting foot upon, tread upon: ἐπάνω ὄφεων καὶ σκορπίων καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, to encounter successfully the greatest perils from the machinations and persecutions with which Satan would fain thwart the preaching of the gospel, Lk. x. 19 (cf. Ps. xc. (xci.) o. to tread under foot, trample on, i. e. treat with insult and contempt: to desecrate the holy city by devastation and outrage, I.k. xxi. 24; Rev. xi. 2, (fr. Dan. viii. 13); see καταπατέω. [COMP.: κατα-, περι-, έμ-περιπατέω.] '

πατήρ [fr. r. på; lit. nourisher, protector, upholder; (Curtius § 348)], πατρός, -τρί, -τέρα, voc. πάτερ [for which the nom. δ πατήρ is five times used, and (anarthrous) πατήρ in Jn. xvii. 21 T Tr WH, 24 and 25 L T Tr WH; cf. B. § 129, 5; W. § 29, 2; WH. App. p. 158], plur. πατέρες, πατέρων, πατράσι (Heb. i. 1), πατέρας, δ,[fr. Hom. down], Sept. for a, a father; 1. prop., i. q. genera. the nearest ator or male ancestor, and either ancestor: Mt. ii. 22; iv. 21 sq.; viii. 21; Lk. i. 17; Jn. iv. 53; Acts vii. 14; 1 Co. v. 1, etc.; οί πατέρες τῆς σαρκός, fathers of the corporeal nature, natural fathers, (opp. to ό πατήρ τῶν πνευμάτων), Heb. xii. 9; plur. of both parents, Heb. xi. 23 (not infreq. in prof. auth., cf. Delitzsch b. a more remote ancestor, the founder ad loc.); or of a race or tribe, progenitor of a people, forefather: so Abraham is called, Mt. iii. 9; Lk. i. 73; xvi. 24; Jn. viii.

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as one whom God has united to himself in the closest bond of love and intimacy, made acquainted with his purposes, appointed to explain and carry out among men the plan of salvation, and (as appears from the teaching of John) made to share also in his own divine nature; a. by Jesus himself: simply δ πατήρ he is so called, (opp. to & viós), Mt. xi. 25-27; Lk. x. 21 sq.; Jn. v. 20-23, 26, 36 sq.; x. 15, 30, etc.; δ πατήρ μου, Mt. xi. 27; xxv. 34; xxvi. 53; Lk. x. 22; Jn. v. 17; viii. 19, 49; x. 18, 32, and often in John's Gospel; Rev. ii. 28 (27); iii. 5, 21; with ὁ ἐν τοῖς οὐρανοῖς added, Mt. vii. 11, 21; x. 32 sq.; xii. 50; xvi. 17; xviii. 10, 19; δ οὐράνιος, Mt. xv. 13; δ ἐπουράνιος, Mt. xviii. 35 Rec. β. by the apostles: Ro, xv. 6; 2 Co. i. 3; xi. 31; Eph. i. 3; iii. 14 Rec.; Col. i. 3; Heb. i. 5; 1 Pet. i. 3; Rev. i. 6. See [Tholuck (Bergrede Christi) on Mt. vi. 9; Weiss, Bibl. Theol. d. N. T., Index s. v. Vater; C. Wittichen, Die Idee Gottes als d. Vaters, (Göttingen, 1865); Westcott, Epp. of St. John, pp. 27-34, and below in viός and τέκνον.

Πάτμος, -ου, ή, Patmos, a small and rocky island in the Ægean Sea, reckoned as one of the Sporades (Thuc. 3, 33; Strab. 10 p. 488; Plin. h. n. 4, 23); now called Patmo or [chiefly "in the middle ages" (Howson)] Palmosa and having from four to five thousand Christian inhabitants (cf. Schubert, Reise in das Morgenland, Th. iii. pp. 425–443; Bleek, Vorless. üb. die Apokalypse, p. 157; Kneucker in Schenkel iv. p. 403 sq.; [BB. DD. s. v.]). In it John, the author of the Apocalypse, says the revelations were made to him of the approaching consummation of God's kingdom: Rev. i. 9. It has been held by the church, ever since the time of [Just. Mart. (dial. c. Tryph. § 81 p. 308 a. cf. Euseb. h. e. 4, 18, 8; see Charteris, Canonicity, ch. xxxiv. and note) and Iren. adv. haer. 5, 30, that this John is the Apostle; see 'Ιωάννης, 2 and 6.°

πατραλφας (Attic πατραλοίας, Arstph., Plat., Dem. p. 732, 14; Aristot., Lcian.), LTTrWH πατρολφίας (see μητραλφίας), -ου, δ, a parricide: 1 Tim. i. 9.*

πατριά, - \hat{a} s, $\hat{\eta}$, (fr. $\pi a \tau \hat{\eta} \rho$); 1. lineage running back to some progenitor, ancestry: Hdt. 2, 143; 3, 75. a race or tribe, i.e. a group of families, all those who in a given people lay claim to a common origin: elol autéwo (Βαβυλωνίων) πατριαί τρείς, Hdt. 1, 200. The Israelites were distributed into (twelve) ρίθο, φυλαί, tribes, descended from the twelve sons of Jacob; these were divided into ΜΠΕΨΏ, πατριαί, deriving their descent from the several sons of Jacob's sons; and these in turn were divided into בית האבות, olkou, houses (or families); cf. Gesenius, Thes. i. p. 193; iii. p. 1463; Win. RWB. s. v. Stämme; [Keil, Archaeol. § 140]; hence ¿ξ οἴκου καὶ πατριᾶς Δαυίδ, i. e. belonging not only to the same 'house' (πατριά) as David, but to the very 'family' of David, descended from David himself, Lk. ii. 4 (avras al πατριαί τῶν υίῶν Συμεών, Εχ. vi. 15; ὁ ἀνὴρ αὐτῆς Μανασσῆς της φυλης αὐτης καὶ της πατριάς αὐτης, Judith viii. 2; τών Φυλών κατά πατριάς αὐτών, Num. i. 16; οίκοι πατριών, Ex. xii. 3; Num. i. 2, and often; add, Joseph. antt. 6, 4, 1; 3. family in a wider sense, 7, 14, 7; 11, 3, 10). i. q. nation, people: Acts iii. 25 (1 Chr. xvi. 28: Ps. xxi.

(xxii.) 28); πᾶσα πατριὰ ἐν οὐρανοῖς (i. e. every order of angels) καὶ ἐπὶ γῆς, Eph. iii. 15.

πατριάρχης, -ου, ό, (πατριά and ἄρχω; see έκατοντάρχης), a Hellenistic word [W. 26], a patriarch, founder of a tribe, progenitor: used of David, Acts ii. 29; of the twelve sons of Jacob, founders of the several tribes of Israel, Acts vii. 8 sq.; of Abraham, Heb. vii. 4; of the same and Isaac and Jacob, 4 Macc. vii. 19; xvi. 25; used for ראש האכות, 1 Chr. xxiv. 31 [but the text here is uncertain]; for שר שבטים, 1 Chr. xxvii. 22; for שר המאות, 2 Chr. xxiii. 20.*

πατρικός, -ή, -όν, (πατήρ), paternal, ancestral, i. q. handed down by or received from one's fathers: Gal. i. 14. (Thuc., Xen., Plat., sqq.; Sept.) [SYN. see πατρφος, fin.]*

πατρίε, -ίδος, ή, (πατήρ), one's native country; as in class. Grk. fr. Hom. down, one's father-land, one's (own) country: Jn. iv. 44 [cf. γάρ, II. 1]; i. q. a fixed abode (home [R. V. a country of their own], opp. to the land where one παρεπιδημεί), Heb. xi. 14. native (own) place i.e. city: Mt. xiii. 54, 57; Mk. vi. 1, 4; Lk. iv. 23, [24]; so Philo, leg. ad Gaium § 36 (ἔστι δέ μοι Ἱεροσόλυμα πατρίς); Joseph. antt. 10, 7, 3; 6, 4, 6; 🗳 πατρὶς ή ᾿Ακυλητα ήν, Hdian. 8, 3, 2 (1 ed. Bekk.).*

Πατρόβας [al. -βας, as contr. fr. πατρόβιος; cf. B. D. s.v.; Bp. Lghtft. on Philip. p. 176 sq.; Chandler § 32], acc. -av [cf. B. 19 (17) sq.; W. § 8, 1], Patrobas, a certain Christian: Ro. xvi. 14.*

πατρολώας, see πατραλώας.

πατρο-παρά-δοτος, -ον, (πατήρ and παραδίδωμι), handed down from one's fathers or ancestors: 1 Pet. i. 18 [B. 91] (79)]. (Diod. 4, 8; 15, 74; 17, 4; Dion. Hal. antt. 5, 48; Theophil. ad Autol. 2, 34; Euseb. h. e. 4, 23, 10; 10, 4, 16.)

πατρφος (poetic and Ionic πατρώϊος), -a, -ον, (πατήρ), fr. Hom. down, descending from father to son or from ancestors to their posterity as it were by right of inheritance; received from the fathers: νόμος, Acts xxil. 3 (2 Macc. vi. 1; Ael. v.h. 6, 10); θεός, Acts xxiv. 14 (4 Macc. xii. 19; and often in Grk. writ. θεοί πατρ., Ζεῦς πατρ. etc.); τὰ ἔθη τὰ π. Acts xxviii. 17 (Justin dial. c. Tr. c. 63; πατρ. ἔθος, Ael. v.h. 7, 19 var.).*

[SYN. πατρφος, πατρικός: on the distinction of the grammarians (see Photius, Suidas, Ammonius, etc. s. vv.) acc. to which πατρφοs is used of property descending from father to son, marpinos of persons in friendship or feud, etc, see Ellendt, Lex. Soph. ii. p. 530 sq.; L. and S. s. v. πατρφος; Schmidt ch. 154.]

Παῦλος, -ov, δ, (a Lat. prop. name, Paulus), Paul. Two persons of this name are mentioned in the N. T., 1. Sergius Paulus, a Roman propraetor [proconsul; cf. Σέργιος, and B. D. s. v. Sergius Paulus], converted to Christ by the agency of the apostle Paul: 2. the apostle Paul, whose Hebrew name was Saul (see Σαούλ, Σαύλος). He was born at Tarsus in Cilicia (Acts ix. 11; xxi. 39; xxii. 3) of Jewish parents (Phil. iii. 5). His father was a Pharisee was a Roman citizen by birth (Acts xxii. 28; xvi. 37). He was endowed with remarkable gifts, both moral and intellectual. He learned the trade of a σκηνοποιός (q. v.). Brought to Jerusalem in early youth, he was thoroughly indoctrinated in the Jewish theology by the Pharisee Gamaliel (Acts xxii. 3; v. 34). At first he attacked and persecuted the Christians most fiercely; at length, on his way to Damascus, he was suddenly converted to Christ by a miracle, and became an indefatigable and undaunted preacher of Christ and the founder of many Christian churches. And not only by his unwearied labors did he establish a claim to the undying esteem of the friends of Christianity, but also by the fact, which appears from his immortal Epistles, that he caught perfectly the mind of his heavenly Master and taught most unequivocally that salvation was designed by God for all men who repose a living faith in Jesus Christ, and that bondage to the Mosaic law is wholly incompatible with the spiritual liberty of which Christ is the author. By his zeal and doctrine he drew upon himself the deadly hatred of the Jews, who at Jerusalem in the year 57 for 58 acc. to the more common opinion; yet see the chronological table in Meyer (or Lange) on Acts; Farrar, St. Paul, ii. excurs. x.] brought about his imprisonment; and as a captive he was carried first to Cæsarea in Palestine, and two years later to Rome, where he suffered martyrdom (in the year 64). For the number of those daily grows smaller who venture to defend the ecclesi astical tradition for which Eusebius is responsible (h. e. 2, 22, 2) [but of which traces seem to be found in Clem. Rom. 1 Cor. 5, 7; can. Murator. (cf. Westcott, Canon, 5th ed. p. 521 sq.)], according to which Paul, released from this imprisonment, is said to have preached in Spain and Asia Minor; and subsequently, imprisoned a second time, to have been at length put to death at Rome in the year 67 or 68, while Nero was still emperor. [On this point cf. Meyer on Ro., Introd. § 1; Harnack on Clem. Rom. l. c.; Lghtft. ibid. p. 49 sq.; Holtzmann, Die Pastoralbriefe, Einl. ch. iv. p. 37 sqq.; reff. in Heinichen's note on Euseb. h. e. as above; v. Hofmann, Die heilige Schrift Neuen Testaments. 5ter Theil p. 4 sqq.; Farrar, St. Paul, vol. ii. excurs. viii.; Schaff, Hist. of Apostolic Christ. (1882) p. 331 sq.] Paul is mentioned in the N. T. not only in the Acts and in the Epp. from his pen, but also in 2 Pet. iii. 15. [For bibliog. reff. respecting his life and its debatable points see the art. Paulus by Woldemar Schmidt in Herzog ed. 2 vol. xi. pp. 356-

παύω: 1 aor. impv. 3 pers. sing. παυσάτω (1 Pet. iii. 10); Mid., pres. παύομαι; impf. ἐπαυόμην; fut. παύσομαι (see ἀναπαύω and ἐπαναπαύω [and on the forms παῆναι etc. cf. further Hilgenfeld, Hermae Pastor, ed. alt. proleg. p. xviii. note, also his ed. of the 'Teaching' 4, 2 note (p. 97)]); pf. πέπαυμαι; 1 aor. ἐπαυσάμην; fr. Hom. down; to make to cease or desist: it or tiva and tivos, to restrain [A. V. refrain] a thing or a person from something, 1 Pet. iii. 10, fr. Ps. xxxiii. (xxxiv.) 14; cf. W. § 30, 6; [(cf. 326 (Acts xxiii. 6) and a Roman citizen; hence he himself | (305)); B. § 182, 5]. Mid. Sept. for בָּלָה, הְדָל

ztc. to cease, leave off, [cf. W. 253 (238)]: Lk. viii. 24; Acts xx. 1; 1 Co. xiii. 8; the action or state desisted from is indicated by the addition of a pres. ptcp. (cf. Matthiae § 551 d.; Passow s. v. II. 3; [L. and S. I. 4]; W. § 45, 4; [B. § 144, 15]): ἐπαύσατο λαλῶν, Lk. v. 4 (Gen. xviii. 33; Num. xvi. 31; Deut. xx. 9); add, Acts v. 42; vi. 13; xiii. 10; xx. 31; xxi. 32; Eph. i. 16; Col. i. 9; Heb. x. 2; the ptcp. is wanting, as being evident fr. the context, Lk. xi. 1. Pass. [cf. W. § 39, 3 and N. 3] πέπανται ἀμαρτίαs, hath got release [A. V. hath ceased] from sin, i. e. is no longer stirred by its incitements and seductions, 1 Pet. iv. 1; cf. Kypke, Observv. ad loc., and W. u. s.; [B. § 132, 5; but WH txt. ἀμαρτίαις, dat., unto sins. Comp.: ἀνα-, ἐπ-ανα-, συν-ανα- (-μαι), κατα- παύω].*

Πάφος [perh. fr. r. meaning to cozen'; cf. Pape, Eigennamen, s. v.], -ου, ή, Paphos [now Baffa], a maritime city on the island of Cyprus, with a harbor. It was the residence of the Roman proconsul. "Old Paphos" [now Kuklia], formerly noted for the worship and shrine of Venus [Aphrodite], lay some 7 miles or more S. E. of it (Mela 2, 7; Plin. h. n. 5, 31.35; Tac. hist. 2, 2): Acts xiii. 6, 13. [Lewin, St. Paul, i. 120 sqq.]*

παχύνω: 1 aor. pass. ἐπαχύνθην; (fr. παχύς [thick, stout]; cf. βραδύνω; ταχύνω); to make thick; to make fat, fatten: τὰ σώματα, Plat. Gorg. p. 518 c.; βοῦν, de rep. p. 343 b.; ἴππον, Xen. oec. 12, 20. Metaph. to make stupid (to render the soul dull or callous): τὰς ψυχάς, Plut. mor. p. 995 d. [i. e. de esu carn. 1, 6, 3]; νοῦν, Philostr. vit. Apoll. 1, 8; παχεῖς τὰς διανοίας, Hdian. 2, 9, 15 [11 ed. Bekk.]; τὴν διάνοιαν, Ael. v. h. 13, 15 (Lat. pingue ingenium) [cf. W. 18]; ἐπαχύνθη ἡ καρδία (Vulg. incrassatum est cor [A. V. their heart is waxed gross]): Mt. xiii. 15; Acts xxviii. 27, after Is. vi. 10 (for ⊃) [[τὴτ]). °

πίδη, -ης, ή, (fr. πίζα the foot, instep), a fetter, shackle for the feet: Mk. v. 4; Lk. viii. 29. (From Hom. down; Sept.)*

πεδινός, -ή, -όν, (πεδίον [a plain], πέδον [the ground]), level, plain: Lk. vi. 17. (Xen., Polyb., Plut., Dio Cass., al.; Sept.)*

releve; (πεζώς, q. v.); to travel on foot (not on horse-back or in a carriage), or (if opp. to going by sea) by land: Acts xx. 13. (Xen., Isocr., Polyb., Strab., al.) *

πεξή (dat. fem. fr. πεζός, q. v.; cf. Matthiae § 400), on foot or (if opp. to going by sea) by land: Mt. xiv. 13 R G Tr L txt. WH txt.; Mk. vi. 33. (Hdt., Thuc., Xen., Dem., al.)*

πεζός, -ή -όν, [πέζα; see πέδη], fr. Hom. down; 1. on foot (as opp. to riding). 2. by land (as opp. to going by sea): ἠκολούθησαν πεζοί, Mt. xiv. 13 T L mrg. WH mrg. (so cod. Sin. also) for R G π εζη, [cf. W. § 54, 2; B. § 123, 9]. (Sept. for Γιζ and Γιζ).

πιθαρχέω, -ω; 1 aor. ptcp. πειθαρχήσας; (πείθαρχος; and this fr. πείθομαι and ἀρχή); to obey (a ruler or a superior): θεῷ, Acts v. 29, 32; magistrates, Tit. iii. 1 [al. take it here absol. to be obedient]; τῷ λόγῳ τῆς δικαισσύνης, Polyc. ad Philipp. 9, 1; [A. V. to hearken to] one advising something, Acts xxvii. 21. (Soph., Xen., Polyb., Diod.. Joseph., Plut., al.; on the very freq. use

of the verb by Philo see Siegfried, Philo von Alex. u. s. w. p. 43 [esp. p. 108].)*

πειθός [WH πιθός; see I, ι], -ή, -όν, (fr. πείθω, like φειδός fr. φείδομαι [cf. W. 96 (91)]), persuasive: ἐν πειθοῖς λόγοις, 1 Co. ii. 4 [cf. B. 73]. Not found elsewhere [W. 24]. The Grks. say πιθανός; as πιθανοί λόγοι, Joseph. antt. 8, 9, and often in Grk. auth. See Passow s. ν. πιθανός, 1 e.; [L. and S. ibid. I. 2; WH. App. p. 153].*

Hethe, -οῦς, ἡ, 1. Peitho, prop. name of a goddess, lit. Persuasion; Lat. Suada or Suadela. 2. persuasive power, persuasion: 1 Co. ii. 4 ἐν πειθοῦ—acc. to certain inferior authorities. [On the word, see Müller's note on Joseph. c. Ap. 2, 21, 3. (Hes., Hdt., al.)]*

πεθω [(fr. r. meaning 'to bind'; allied w. πίστις, fides, foedus, etc.; Curtius § 327; Vaniček p. 592)]; impf. enecθον; fut. πείσω; 1 aor. ἔπεισα; 2 pf. πέποιθα; plupf. ἐπεποίθειν (Lk. xi. 22); Pass. [or Mid., pres. πείθομαι; impf. έπειθόμην]; pf. πέπεισμαι; 1 aor. ἐπείσθην; 1 fut. πεισθήσομαι (Lk. xvi. 31); fr. Hom. down; 1. Active: to persuade, i. e. to induce one by words to believe: absol. πείσας μετέστησεν ίκανον δχλον, Acta xix. 26; τί, to cause belief in a thing (which one sets forth), Acts xix. 8 R G T [cf. B. 150 (131) n.] (Soph. O. C. 1442); περί w. gen. of the thing, ibid. LTr WH; rud, one, Acts xviii. 4; τινά τι, one of a thing, Acts xxviii. 28 Rec. (Hdt. 1, 163; Plat. apol. p. 37 a., and elsewhere; [cf. B. u. s.]); τινὰ περί τινος, concerning a thing, ibid. G L T Tr WH. b. as in class. Grk. fr. Hom. down, w. an acc. of a pers., to make friends of, win one's favor, gain one's good-will, Acts xii. 20; or to seek to win one, strive to please one, 2 Co. v. 11; Gal. i. 10; to conciliate by persuasion, Mt. xxviii. 14 [here T WH om. Tr br. αὐτόν]; Acts xiv. 19; i. q. to tranquillize [A. V. assure], tàs kapδίας ήμῶν, 1 Jn. iii. 19. c. to persuade unto i. e. move or induce one by persuasion to do something: τινά foll. by an inf. [B. § 139, 46], Acts xiii. 43; xxvi. 28, (Xen. an. 1, 3, 19; Polyb. 4, 64, 2; Diod. 11, 15; 12, 39; Joseph. antt. 8, 10, 3); rud foll. by wa [cf. W. 338 (317); B. § 139, 46], Mt. xxvii. 20 [Plut. apoph. Alex. 21]. 2. Passive and Middle [cf. W. 253 (238)]; persuaded, to suffer one's self to be persuaded; to be induced to believe: absol., Lk. xvi. 31; Acts xvii. 4; to have faith, Heb. xi. 13 Rec.; Twi, in a thing, Acts xxviii. 24; to believe, sc. ὅτι, Heb. xiii. 18 LT Tr WH. πέπεισμαί τι [on the neut. acc. cf. B. § 131, 10] περί τινος (gen. of pers.), to be persuaded (of) a thing concerning a person, Heb. vi. 9 [A. V. we are persuaded better things of you, etc.]; πεπέισμένος εἰμί, to have persuaded one's self, and πείθομαι, to believe, [cf. Eng. to be persuaded], foll. by acc. w. inf., Lk. xx. 6; Acts xxvi. 26; πέπεισμαι οτι, Ro. viii. 38; 2 Tim. i. 5, 12; with εν κυρίφ added (see έν, Ι. 6 b.), Ro. xiv. 14; περί τινος ὅτι, Ro. xv. 14. to listen to, obey, yield to, comply with: rivi, one, Acts v. 36 sq. 39 (40); xxiii. 21; xxvii. 11; Ro. ii. 8; Gal. iii. 1 Rec.; v. 7; Heb. xiii. 17; Jas. iii. 3. 3. 2 pf. πé-תסנθα (Sept. mostly for בטח, also for נְשָׁעָן, Niphal of the unused yw), intrans. to trust, have confidence, be confident: foll. by acc. w. inf., Ro. ii. 19; by ore, Heb.

xiii. 18 Rec.; by ότι with a preparatory αὐτὸ τοῦτο [W. § 23, 5], Phil. i. 6; τοῦτο πεποιθώς οίδα ὅτι, ibid. 25; πέ- $\pi_{0i}\theta_{a}$ w. a dat. of the pers. or the thing in which the confidence reposes (so in class. Grk. [on its constr. in the N. T. see B. § 133, 5; W. 214 (201); § 33, d.]): Phil. i. 14; Philem. 21, (2 K. xviii. 20; Prov. xiv. 16; xxviii. 26; Is. xxviii. 17; Sir. xxxv. (xxxii.) 24; Sap. xiv. 29); έαυτώ foll. by an inf. 2 Co. x. 7; ev reve, to trust in, put confidence in a pers. or thing [cf. B. u. s.], Phil. iii. 3, 4; èv κυρίω foll. by ότι, Phil. ii. 24; ἐπί τινι, Mt. xxvii. 43 L txt. WH mrg.; Mk. x. 24 [where TWH om. Tr mrg. br. the cl.]; Lk. xi. 22; xviii. 9; 2 Co. i. 9; Heb. ii. 13, (and very often in Sept., as Deut. xxviii. 52; 2 Chr. xiv. 11; Ps. ii. 13; Prov. iii. 5; Is. viii. 17; xxxi. 1); ἐπί τινα, Mt. xxvii. 43 where L txt. WH mrg. ¿ní w. dat. (Is. xxxvi. 5; Hab. ii. 18; 2 Chr. xvi. 7 sq., etc.); ἐπί τινα foll. by ότι, 2 Co. ii. 3; 2 Th. iii. 4; είς τινα foll. by ὅτι, Gal. v. 10. 「COMP.: ἀνα-πείθω.]*

Πειλάτος, see Πιλάτος [and cf. ει, ι].

πεινάω, -ω, inf. πειναν (Phil. iv. 12); fut. πεινάσω (Lk. vi. 25; Rev. vii. 16); 1 aor. ἐπείνασα, — for the earlier forms πεινην, πεινήσω, ἐπείνησα; cf. Lob. ad Phryn. pp. 61 and 204; W. § 13, 8b.; [B. 37 (32); 44 (38)]; see also διψάω; (fr. πείνα hunger; [see πένης]); fr. Hom. down; Sept. for pro; to hunger, be hungry; a. prop.: Mt. iv. 2; xii. 1, 3; xxi. 18; xxv. 35, 37, 42, 44; Mk. ii. 25; xi. 12; Lk. iv. 2; vi. 3, 25; i. q. to suffer want, Ro. xii. 20; 1 Co. xi. 21, 34; to be needy, Lk. i. 53; vi. 21; Phil. iv. 12; in this same sense it is joined with de var, 1 Co. iv. 11; in figurative disc. οὐ πεινῶν κ. οὐ διψῶν is used to describe the condition of one who is in need of nothing requisite for his real (spiritual) life and salvation, Jn. vi. 35; Rev. vii. 16. b. metaph. to crave ardently, to seek with eager desire: w. acc. of the thing, την δικαιοσύνην, Mt. v. 6 (in the better Grk. auth. w. a gen., as χρημάτων, Xea. Cyr. 8, 3, 39; συμμάχων, 7, 5, 50; έπαίνου, oec. 13, 9; cf. W. § 30, 10, b. fin.; [B. § 131, 4]; Kuinoel on Mt. v. 6, and see διψάω, 2).*

πείρα, -as, ή, (πειμάω), fr. Aeschyl. down, a trial, experiment, attempt: πείραν λαμβάνειν τινόs, i. q. to attempt a thing, to make trial of a thing or a person, (a phrase common in prof. auth.; cf. Xen. mem. 1, 4, 18; Cyr. 3, 3, 38; see other exx. in Sturz, Lex. Xenoph. iii. p. 488; Plat. Protag. p. 342 a.; Gorg. p. 448 a.; Joseph. antt. 8, 6, 5; Ael. v. h. 12, 22; often in Polyb., cf. Schweighäuser, Lex. Polyb. p. 460; Sept. Deut. xxviii. 56; [other exx. in Bleek on Heb. l. c.; Field, Otium Norv. pars iii. p. 146]), θαλάσσης, to try whether the sea can be crossed dry-shod like the land, Heb. xi. 29; to have trial of a thing, i. e. to experience, learn to know by experience, μαστίγων, Heb. xi. 36 (often in Polyb.; της προνοίας, Joseph. antt. 2, 5, 1).

πειράζω (a form found several times in Hom. and Apoll. Rhod. and later prose, for πειράω [which see in Veitch] more com. in the other Grk. writ.); impf. ἐπείραζον; 1 aor. ἐπείρασα; Pass., pres. πειράζομαι; 1 aor. ἐπειράσθην; pf. ptcp. πεπειρασμένος (Heb. iv. 15; see πειράω, 1); 1 aor. mid. 2 pers. sing. ἐπειράσω (Rev. ii. 2 Rec.); Sept.

for נפה; to try, i. e. 1. to try whether a thing can be done; to attempt, endeavor: with an inf., Acts ix. 26 LTTrWH; xvi. 7; xxiv. 6. 2. to try, make trial of, test: rwa, for the purpose of ascertaining his quality. or what he thinks, or how he will behave himself; in a good sense: Mt. xxii. 35 [al. refer this to b.]; Jn. vi. 6; [2 Co. xiii. 5]; Rev. ii. 2. b. in a bad sense: to test one maliciously, craftily to put to the proof his feelings or judgment, Mt. xvi. 1; xix. 3; xxii. 18, 35; Mk. viii. 11; x. 2; xii. 15; Lk. xi. 16; xx. 23 (where G T WH Tr txt. om. Tr mrg. br. the words τί με πειράζετε); Jn. c. to try or test one's faith, virtue, character, by enticement to sin; hence acc. to the context i.g. to solicit to sin, to tempt: Jas. i. 13 sq.; Gal. vi. 1; Rev. ii. 10; of the temptations of the devil, Mt. iv. 1, 3; Mk. i. 13; Lk. iv. 2; 1 Co. vii. 5; 1 Th. iii. 5; hence, δ πειράζων, subst., Vulg. tentator, etc., the tempter: Mt. iv. 3; 1 Th. d. After the O. T. usage a of God: to inflict evils upon one in order to prove his character and the stead fastness of his faith: 1 Co. x. 13; Heb. ii. 18; iv. 15 [see $\pi \epsilon \iota \rho \dot{a} \omega$]; xi. 17, 37 [where see WH. App.]; Rev. iii. 10, (Gen. xxii. 1; Ex. xx. 20; Deut. viii. 2; Sap. iii. 5; xi. 10 (9); Judith viii. 25 sq.). B. Men are said πειράζειν τον θεόν, - by exhibitions of distrust, as though they wished to try whether he is not justly distrusted; by impious or wicked conduct to test God's justice and patience, and to challenge him, as it were, to give proof of his perfections: Acts xv. 10; Heb. iii. 9 RG, (Ex. xvii. 2, 7; Num. xiv. 22; Ps. lxxvii. (lxxviii.) 41, 56; cv. (cvi.) 14, etc.; cf. Grimm, Exgt. Hdb. on Sap. p. 49); sc. τον Χριστόν [L T Tr txt. WH τ. κύριον], 1 Co. x. 9 [but L mrg. T WH mrg. εξεπείρασαν]; τὸ πνεῦμα κυρίου, Acts v. 9; absol. πειράζειν εν δοκιμασία (see δοκιμασία), Heb. iii. 9 L T Tr WH. [On πειράζω (as compared with δοκιμά(ω), see Trench § lxxiv.; cf. Cremer s. v. COMP.: ἐκ-πειράζω.]*

πειρασμός, -οῦ, ὁ, (πειράζω, q. v.), Sept. for הסָם, an experiment, attempt, trial, proving; (Vulg. tentatio); univ. trial, proving: Sir. xxvii. 5, 7; τον πειρασμον ύμων έν τη σαρκί μου, the trial made of you by my bodily condition, since this condition served to test the love of the Galatians towards Paul, Gal. iv. 14 L T Tr WH [cf. b. below, and Bp. Lghtft. ad loc.]. b. spec. the trial of man's fidelity, integrity, virtue, constancy, etc.: 1 Pet. iv. 12; also an enticement to sin, temptation, whether arising from the desires or from outward circumstances, Lk. viii. 13; 1 Co. x. 13; ὑπομένειν πειρασμόν, Jas. i. 12; an internal temptation to sin, 1 Tim. vi. 9; of the temptation by which the devil sought to divert Jesus the Messiah from his divine errand, Lk. iv. 13; of a condition of things, or a mental state, by which we are enticed to sin, or to a lapse from faith and holiness: in the phrases elocépeiv tivà eis meip., Mt. vi. 13; Lk. xi. 4; eloέρχεσθαι εls π., Mt. xxvi. 41; Mk. xiv. 38 [here T WH ξρχ.]; Lk. xxii. 40, 46; adversity, affliction, trouble, [cf. our trial], sent by God and serving to test or prove one's faith, holiness, character: plur., Lk. xxii. 28; Acts xx. 19; Jas. i. 2; 1 Pet. i. 6; τον πειρ. μου τον έν τη σαρκί μου, ELY temptation arising from my bodily infirmity, Gal. iv. 14 Rec. [but see a. above]; δρα τοῦ πειρασμοῦ, Rev. iii. 10; ἐκ π. ῥύεσθαι, 2 Pet. ii. 9, (Deut. vii. 19; xxix. 3; Sir. ii. 1; vi. 7; xxxvi. (xxxiii.) 1; 1 Macc. ii. 52). c. 'temptation' (i. e. trial) of God by men, i. e. rebellion against God, by which his power and justice are, as it were, put to the proof and challenged to show themselves: Heb. iii. 8 (Deut. vi. 16; ix. 22; Ps. xciv. (xcv.) 8). Cf. Fried. B. Koester, Die bibl. Lehre von der Versuchung. Gotha, 1859. (The word has not yet been found in prof. auth. exc. Diosc. praef. 1: τοὺς ἐπὶ παθῶν π. experiments made on diseases.) •

πειράω: impf. mid. 3 pers. (sing. and plur), ἐπειρᾶτο, έπειρώντο; pf. pass. ptcp. πεπειραμένος (see below); com. in Grk. writ. fr. Hom. down; to try; i. e. 1. to make a trial, to attempt, [A. V. to assay], foll. by an infin.; often so fr. Hom. down; also so in the mid. in Acts ix. 26 RG; xxvi. 21, (Xen. symp. 4, 7; Cyr. 1, 4, 5, etc.; often in Polyb.; Ael. v. h. 1, 34; 2 Macc. ii. 23; 3 Macc. i. 25; 4 Macc. xii. 2, etc.); hence πεπειραμένος taught by trial, experienced, Heb. iv. 15 in certain codd. and edd. ([Rec.*], Tdf. formerly) [see below, and cf. πειράζω, d. a.]. In post-Hom. usage with the acc. of a pers. to test, make trial of one, put him to the proof: his mind, sentiments, temper, Plut. Brut. 10; in particular, to attempt to induce one to commit some (esp. a carnal) crime; cf. Passow s. v. 3 a.; [L. and S. s. v. A. IV. 2]. Hence πεπειραμένος in Heb. iv. 15 (see 1 above) is explained by some [cf. W. § 15 Note ad fin.], tempted to sin; but the Pass. in this sense is not found in Grk. writ.; see Delitzsch ad loc.*

πωσμονή, -ῆς, ἡ, (πείθω, q. v.; like πλησμονή), persuasion: in an active sense [yet cf. Bp. Lghtft. on Gal. as below] and contextually, treacherous or deceptive persuasion, Gal. v. 8 [cf. W. § 68, 1 fin.]. (Found besides in Ignat. ad Rom. 3, 3 longer recens.; Justin apol. 1, 53 init.; [Irenæus 4, 33, 7]; Epiph. 30, 21; Chrysost. on 1 Th. i. 3; Apollon. Dys. syntax p. 195, 10 [299, 17]; Eustath. on Hom. Il. α'. p. 21, 46 vs. 22; 99, 45 vs. 442; ι' . p. 637, 5 vs. 131; and Od. χ' . p. 785, 22 vs. 285.) •

πέλαγος, -ous, τό, [by some (e. g. Lob. Pathol. Proleg. p. 305) connected with $\pi \lambda \acute{a} \xi$, i. e. the 'flat' expanse (cf. Lat. aequor); but by Curtius § 367 et al. (cf. Vaniček p. 515) with πλήσσω, i. e. the 'beating' waves (cf. our 'plash')], fr. Hom. down; a. prop. the sea i. e. the high sea, the deep, (where ships sail; accordingly but a part of the sea, θάλασσα, Aristot. Probl. sect. 23 quaest. 8 [p. 931, 14 sq.] εν τῷ λιμένι ὀλίγη ἐστὶν ἡ θάλασσα, ἐν δε τῷ πελάγει βαθεία. Hence) τὸ πέλαγος τῆς θαλάσσης, aequor maris, [A. V. the depth of the sea; of. Trench § xiii.], Mt. xviii. 6 (so too Apollon. Rhod. 2, 608; πέλαγος alyaías άλός, Eur. Tro. 88; Hesych. πέλαγος · · · · βυθός, πλάτος θαλάσσης. Cf. W. 611 (568); [Trench b. univ. the sea : τὸ πέλ. τὸ κατὰ τὴν Κιλικίαν, Acts xxvii. 5 (see exx. fr. Grk. auth. in Passow s. v. πέ-**Land S. s. v. I.**]).*

πελικζω: pf. pass. ptcp. πεπελεκισμένος; (πέλεκυς, an axe or two-edged hatchet); to cut of with an axe, to

behead: τινά, Rev. xx. 4. (Polyb., Diod., Strab., Joseph. antt. 20, 5, 4; Plut. Ant. 36; [cf. W. 26 (25)].)

πέμπτος, -η, -ον, [fr. Hom. down], fifth: Rev. vi. 9; ix. 1; xvi. 10; xxi. 20.*

πέμπω; fut. πέμψω; 1 aor. ἔπεμψα [on its epistolary use (for the pres. or the pf.) see W. 278 (261); B. 198 (172): Bp. Lghtft. on Phil. ii. (25), 28; Philem. 11]; Pass., pres. πέμπομαι; 1 aor. ἐπέμφθην (Lk. vii. 10); fr. Hom. down; Sept. for חֹלֵיל; to send: דעים, absol., one to do something, Mt. xxii. 7; Lk. vii. 19; xvi. 24; Jn. i. 22; vii. 18; xiii. 16, 20; xx. 21 [Treg. mrg. ἀποστέλλ.]; 2 Co. ix. 3; Phil. ii. 23, 28, etc.; τινά or τινάs is omitted where the ptcp. is joined to another finite verb, as πέμψας ἀπεκεφάλισε τὸν Ἰωάννην, he sent (a deputy) and beheaded John, Mt. xiv. 10; add, Acts xix. 31; xxiii. 30, (for other exx. see ἀποστέλλω, 1 d.); in imitation of the Hebr. "שלח בָּיָד פּ" (1 S. xvi. 20; 2 S. xi. 14; xii. 25; 1 K. ii. 25) we find πέμψας διὰ τῶν μαθητῶν αὐτοῦ, he sent by his disciples (unless with Fritzsche, and Bornemann, Schol. in Luc. p. lxv., one prefer to take πέμψας absol. and to connect did r. mad. with the foll. elner [so Mey., but see (7te Aufl. ed. Weiss), Keil, De Wette, al.]), Mt. xi. 2 LT Tr WH, (80 αποστείλας διά τοῦ ἀγγέλου, Rev. i. 1). Teachers who come forward by God's command and with his authority are said to be (or to have been) sent by God: as, John the Baptist, Jn. i. 33; Jesus, Jn. iv. 34; v. 23 sq. 30, 37; vi. 38-40, 44; vii. 16, 28, etc.; Ro. viii. 3; the Holy Spirit, rhetorically personified, Jn. xiv. 26; xv. 26; xvi. 7. τωά, w. dat. of the pers. to whom one is sent: 1 Co. iv. 17; Phil. ii. 19; τινά τινι παρά τινος (prop. to send one to one from one's abode [see παρά, I. a.]), Jn. xv. 26; πρός τινα, Lk. iv. 26; Jn. xvi. 7; Acts x. 83; xv. 25; xxiii. 30; [xxv. 21 RG]; Eph. vi. 22; Phil. ii. 25; Col. iv. 8; Tit. iii. 12; with the ptcp. λέγων added (Hebr. שֵׁלְח לָאמֹר, Gen. xxxviii. 20; 2 S. xiv. 32, etc.), said by messenger (Germ. liess sagen), Lk. vii. 6, 19; τινὰ els w. an acc. of place, Mt. ii. 8; Lk. xv. 15; xvi. 27; Acts x. 5; the end, for which one is sent is indicated by the prep. els, Eph. vi. 22; Col. iv. 8; 1 Pet. ii. 14; by an infin., Jn. i. 33; 1 Co. xvi. 3; Rev. xxii. 16. Of a. to bid a thing to be carried to things, ti tun, one: Rev. xi. 10; with els and an acc. of place added, Rev. i. 11; els w. an acc. indicating the purpose, Acts xi. 29: Phil. iv. 16 [here Lchm. br. els; cf. B. 329 (283)]. to send (thrust or insert) a thing into another: Rev. xiv. 15, 18, (Ael. hist. an. 12, 5); τινί τι είς τό w. an inf., 2 Th. ii. 11. [COMP.: ἀνα-, ἐκ-, μετα-, προ-, συμ- πέμπω.]

[SYN.: $\pi \in \mu \pi \omega$, $\delta \pi \circ \sigma \tau \in \lambda \lambda \omega$: $\pi \in \mu \pi \omega$ is the general term (differing from $\eta_{\mu\mu}$ in directing attention not to the exit but to the advent); it may even imply accompaniment (as when the sender is God). $\delta \pi \circ \sigma \tau \in \lambda \omega$ includes a reference to equipment, and suggests official or authoritative sending. Cf. Schmidt ch. 104; Westcott on Jn. xx. 21, 'Additional Note'; also 'Additional Note' on 1 Jn. iii. 5.)

πένης, -ητος, δ, (πένομαι to work for one's living; the Lat. penuria and Grk. πεινώω are akin to it [cf. Vaniček p. 1164]; hence πένης i. q. ἐκ πόνου καὶ ἐνεργείας τὸ ζῆρ ἔχων, Etym. Magn.), poor: 2 Co. ix. 9. (From Soph. and Hdt. down; Sept. for [17, Κς], κς], etc.) *

[SYN. $\pi \notin \nu \eta s$, $\pi \tau \omega \chi \delta s$: " $\pi \notin \nu \eta s$ occurs but once in the N.T., and then in a quotation fr. the Old, while $\pi \tau \omega \chi \delta s$ occurs between thirty and forty times. . . . The $\pi \notin \nu \eta s$ may be so poor that he earns his bread by daily labor; the $\pi \tau \omega \chi \delta s$ that he only obtains his living by begging." Trench § xxxvi.; cf. Schmidt ch. 85, 4; ch. 186.]

πενθερά, -âs, ἡ, (fem. of πενθερόs, q. v.), a mother-in-law, a wife's mother: Mt. viii. 14; x. 35; Mk. i. 30; Lk. iv. 38; xii. 53. (Dem., Plut., Lcian., al.; Sept. for ΜΠΡ.) * πενθερόs, -οῦ, ὁ, a father-in-law, a wife's father: Jn. xviii. 13. (Hom., Soph., Eurip., Plut., al.; Sept. [for ΔΠ, ΙΠ).)*

πενθίω, -ῶ; fut. πενθήσω; 1 aor. ἐπένθησα; (πένθος); fr. Hom. down; Sept. chiefly for και το mourn; a. intrans.: Mt. v. 4 (5); ix. 15; 1 Co. v. 2; πενθεῖν κ. κλαίειν, Mk. xvi. 10; Lk. vi. 25; Jas. iv. 9; Rev. xviii. 15, 19; ἐπίτιν, over one, Rev. xviii. 11 R G L (Is. lxvi. 10), ἐπίτινα, ibid. T Tr WH (2 S. xiii. 37; 2 Chr. xxxv. 24, etc.). b. trans. to mourn for, lament, one: 2 Co. xii. 21 [cf. W. 635 sq. (590); B. § 131, 4. Syn. see θρηνέω, fin.]*

πένθος, -ους, τό, (πένθω [(?); akin, rather, to πάθος, πένομαι (cf. πένης); see Curtius p. 53; Vaniček p. 1165]), fr. Hom. down, Sept. for אֶבֶל, mourning: Jas. iv. 9; Rev. xviii. 7 sq.; xxi. 4.*

שנייגאָסֹּּּ, -aֹ, -oֹν, (fr. πένομαι, see πένης), needy, poor: Lk. xxi. 2. (Occasionally in Grk. auth. fr. Hom. Od. 3, 348 down; for אָנָי in Ex. xxii. 25; for דַּל in Prov. xxix. 7.) •

πεντάκιε, adv., five times: 2 Co. xi. 24. [From Pind., Aeschyl., down.]*

πιντακισ-χίλιοι, -a, -a, five times a thousand, five thousand: Mt. xiv. 21; xvi. 9; Mk. vi. 44; viii. 19; Lk. ix. 14; Jn. vi. 10. [Hdt., Plat., al.]*

πεντακόσιοι, -a., -a., five hundred: Lk. vii. 41; 1 Co. xv. 6. [From Hom. (-τηκ-) down.]*

mivre, oi, ai, rá, five: Mt. xiv. 17, and often. [From Hom. down.]

πεντε-και-δίκατος, -η, -ον, the fifteenth: Lk. iii. 1. [Diod., Plut., al.]*

πεντήκοντα, ol. al. τά, fifly: Lk. vii. 41; xvi. 6; Jn. viii. 57; xxi. 11 [RG πεντήκοντατριῶν (as one word)]; Acts xiii. 20; ἀνὰ πεντήκ. by fifties [see ἀνά, 2], Mk. vi. 40 [here L T Tr WH κατὰ π.; see κατά, II. 3 a. γ.]; Lk. ix. 14. [From Hom. down.]*

πεντηκοστή, -ῆs, ἡ, (sc. ἡμέρα; fem. of πεντηκοστόs fiftieth), [fr. Plat. down.], Pentecost (prop. the fiftieth day after the Passover, Tob. ii. 1; 2 Macc. xii. 32; [Philo de septen. § 21; de decal. § 30; cf. W. 26]), the second of the three great Jewish festivals; celebrated at Jerusalem yearly, the seventh week after the Passover, in grateful recognition of the completed harvest (Ex. xxiii. 16; Lev. xxiii. 15 sq.; Deut. xvi. 9): Acts ii. 1; xx. 16; 1 Co. xvi. 8, (Joseph. antt. 3, 10, 6; [14, 13, 4; etc.]). [BB. DD. (esp. Ginsburg in Alex.'s Kitto) s. v. Pentecost; Hamburger, Real-Encycl. i. s. v. Wochentest; Edersheim, The Temple, ch. xiii.]*

πεποίθησις, -εως, ή, (πείθω, 2 pf. πέποιθα), trust, confi-

dence [R. V.], reliance: 2 Co. i. 15; iii. 4; x. 2; Eph. iii. 12; εἴs τινα, 2 Co. viii. 22; εν τινι, Phil. iii. 4. (Philo de nobilit. § 7; Joseph. antt. 1, 3, 1; 3, 2, 2; 10, 1, 4; [11, 7, 1; Clem. Rom. 1 Cor. 2, 8]; Zosim., Sext. Emp., al.; Sept. once for γιηφ3, 2 K. xviii. 19.) The word is condemned by the Atticists; cf. Lob. ad Phryn. p. 295.

πέρ, an enclitic particle, akin to the prep. περί [Herm. de part. ἄν, p. 6; Curtius § 359; cf. Lob. Pathol. Elementa, i. 290; al. (connect it directly with πέραν, etc., and) give 'throughly' as its fundamental meaning; cf. Bäumlein, Partikeln, p. 198], showing that the idea of the word to which it is annexed must be taken in its fullest extent; it corresponds to the Lat. circiter, cunque, Germ. noch so sehr, immerhin, wenigstens, ja; [Eng. however much, very much, altogether, indeed]; cf. Hermann ad Vig. p. 791; Klotz ad Devar. ii. 2 p. 722 sqq.; [Donaldson, New Crat. § 178 fin.]. In the N. T. it is affixed to the pron. δs and to sundry particles, see διόπερ, ἐάπερ, ἐπειδήπερ, ἔπερ, ἐπειδήπερ, ἔπερ, ἐπειδήπερ, ἔπερ, καθάπερ, καίπερ, ὅσπερ, ⑤σπερ. [(From Hom. down.)]

περαιτέρω, (fr. περαίτερος, compar. of πέρα), adv., fr. Aeschyl. down, further, beyond, besides: Acts xix. 39 L Tr WH, for R G περὶ ἐτέρων. With this compare σὐδὲν ζητήσετε περαιτέρω, Plat. Phaedo c. 56 fin. p. 107 b.*

πέραν, Ionic and Epic πέρην, adv., fr. Hom. down; Sept. for του; beyond, on the other side; a. τὸ πέραν, the region beyond, the opposite shore: Mt. viii. 18, 28; xiv. 22; xvi. 5; Mk. iv. 35; v. 21; vi. 45; viii. 13. b. joined (like a prep.) with a gen. [W. § 54, 6]: πέραν τῆς θαλ. Jn. vi. 22, 25; πέραν τοῦ Ἰορδάνου, Mt. iv. 15; xix. 1; [Mk. x. 1 L T Tr WH]; Jn. i. 28; iii. 26; with verbs of going it marks direction towards a place [over, beyond], Jn. vi. 1, 17; x. 40; xviii. 1; of the place whence, [Mt. iv. 25]; Mk. iii. 8. τὸ πέραν τῆς θαλάσσης, Mk. v. 1; [τοῦ Ἰορδάνου, Mk. x. 1 R G]; τῆς λίμνης, Lk. viii. 22, (τοῦ ποταμοῦ, Xen. an. 3, 5, 2). [See Sophocles, Lex. s. v.]*

πέρας, -ατος, τό, (πέρα beyond), fr. Aeschyl. down, extremity, bound, end, [see τέλος, 1 a. init.]; a. of a portion of space (boundary, frontier): πέρατα τῆς γῆς, [the ends of the earth], i. q. the remotest lands, Mt. xii. 42; Lk. xi. 31, (Hom. II. 8, 478 [πεῖραρ]; Thuc. 1, 69; Xen. Ages. 9, 4; Sept. for γης [W. 30]); also τῆς οἰκουμένης, Ro. x. 18 (Ps. lxxi. (lxxii.) 8). b. of a thing extending through a period of time (termination): ἀυτιλογίας, Heb. vi. 16 (τῶν κακῶν, Aeschyl. Pers. 632; Joseph. b. j. 7, 5, 6, and other exx. in other writ.).*

Πέργαμος [perh. -μον, τό, (the gend. in the N. T. is indeterminate; cf. Lob. ad Phryn. p. 421 sq.; Pape, Eigennamen, s. vv.)], -ου, ἡ, Pergamus [or Pergamum, (cf. Curtius §413)], a city of Mysia Major in Asia Minor, the seat of the dynasties of Attalus and Eumenes, celebrated for the temple of Aesculapius, and the invention [(?) cf. Gardthausen, Griech. Palaeogr. p. 39 sq.; Birt, Antikes Buchwesen, ch. ii.] and manufacture of parchment. The river Selinus flowed through it and the Cetius ran past it (Strab. 13 p. 623; Plin. 5, 30 (33); 13, 11 (21); Tac. ann. 3, 63). It was the birthplace of the

physician Galen, and had a great royal library. Modern *Berghama*. There was a Christian church there: Rev. i. 11; ii. 12.*

Πέργη, -ηs, ή, [cf. the preceding word], Perge or Perga, a town of Pamphylia, on the river Cestrus about seven miles (sixty stadia) from the sea. On a hill near the town was the temple of Diana [i. e. Artemis] (Strab. 14 p. 667; Mel. 1, 14; Liv. 38, 37): Acts xiii. 18 sq.; xiv. 25. [BB. DD.; Lewin, St. Paul, i. 134 sq.]*

week, (akin to $\pi i \rho a$, $\pi i \rho a \nu$; [Curtius § 359]), prep., joined in the N. T. with the gen. and the acc. (in class. Grk. also with the dat.), and indicating that the person or thing relative to which an act or state is predicated is as it were encompassed by this act or state; Lat. circum, circa; around, about.

I. with the GENITIVE it denotes that around which an act or state revolves; about, concerning, as touching, etc., (Lat. de, quod attinet ad, causa w. a gen., propter) [cf. W. 372 sq. (349)]. a. about, concerning, (Lat. de; in later Lat. also circa): after verbs of speaking, teaching, writing, etc., see under ἀναγγέλλω, ἀπαγγέλλω, ἀπολογοῦμαι, γογγύζω, γράφω, δηλόω, διαβεβαιοῦμαι, διαγνωρίζω, διαλέγομαι, διδάσκω, διηγοῦμαι (Heb. xi. 32), διήγησις, είπον and προείπον, επερωτάω and ερωτάω, κατηχέω, λαλέω, λέγω, λόγον αιτέω, λόγον αποδίδωμι, λόγον δίδωμι, μαρτυρέω, μνεία, μνημονεύω, προκαταγγέλλω, προφητεύω, ὑπομιμνήσκω, χρηματίζομαι, ἦχος, φήμη, etc.; after verbs of hearing, knowing, ascertaining, inquiring, see under ἀκούω, γινώσκω, ἐπίσταμαι, είδον, έξετάζω, ζητέω, εκζητέω, επιζητέω, ζήτημα, πυνθάνομαι, etc.; after verbs of thinking, deciding, supposing, doubting, etc.; see under διαλογίζομαι, ενθυμέσμαι, πέπεισμαι, πιστεύω, διαπορέω, ελέγχω, etc. b. as respects [A. V. often (as) touching]; a. with verbs, to indicate that what is expressed by the verb (or verbal noun) holds so far forth as some person or thing is concerned; with regard to, in reference to: Acts xxviii. 21; Heb. xi. 20; ή περί σοῦ μυεία, 2 Tim. i. 3; εξουσίαν έχειν, 1 Co. vii. 37; ἐπιταγήν ἔχειν, ibid. 25; see ἐντέλλομαι, έντολή, παρακαλέω, παραμυθέομαι, πρόφασις, εκδικος, λαγχάνω to cast lots. β. with the neut. plur. [and sing.] of the article, τὰ περί τινος the things concerning a person or thing, i. e. what relates to, can be said about, etc.: 7à περί της βασιλείας του θεου, Acts i. 3; viii. 12 [Rec.]; xix. 8 [here L Tr WH om. τά]; τὰ περὶ τῆς όδοῦ, Acts xxiv. 22; with the gen. of a pers. one's affairs, his condition or state: Acts xxviii. 15; Eph. vi. 22; Phil. i. 27; ii. 19 sq.; Col. iv. 8; in a forensic sense, one's cause or case, Acts xxiv. 10; τὰ περὶ Ἰησοῦ (or τοῦ κυρίου), [the (rumors) about Jesus (as a worker of miracles), Mk. v. 27 T Tr mrg. br. WH]; the things (necessary to be known and believed) concerning Jesus, Acts xviii. 25; xxiii. 11; xxviii. 23 Rec., 31; the things that befell Jesus, his death, Lk. xxiv. 19; the things in the O. T. relative to him, the prophecies concerning him, ibid. 27; the career, death, appointed him by God, Lk. xxii. 37 [here T Tr WH 78 etc.]. γ. περί τινος, absol., at the beginning of sentences, concerning, as to: 1 Co. vii. 1; viii. 1; xvi. 1, 12; but in other places it is more properly taken with the foll. verb, Mt. xxii. 31; xxiv. 36; Mk. xii. 26; 1 Co. vii. 25; viii. 1, 4; xii. 1; 1 Th. iv. 9; v. 1; cf. W. 373 o. on account of; (350). a. of the subjectmatter, which at the same time occasions the action expressed by the verb: so after verbs of accusing, see έγκαλέω, κατηγορέω, κρίνω τινά περί τινος, etc.; after verbs expressing emotion, see θαυμάζω, άγανακτέω, καυγάρμαι. σπλαγχνίζομαι, εὐχαριστέω, εὐχαριστία, αἰνέω, μέλει μοι, μεριμνάω; also after εύχομαι, 3 Jn. 2, see πâs, II. 2 b. β. of the cause for (on account of) which a thing is done, or of that which gave occasion for the action or occurrence: Mk. i. 44; Lk. v. 14; Jn. x. 33, (περί της βλασφημίας λάβετε αὐτόν, Ev. Nic. c. 4, p. 546 ed. Thilo [p. 221 ed. Tdf.]); Acts xv. 2; xix. 23; xxv. 15, 18, 24; Col. ii. 1 [RG]. y. on account of, i. e. for, for the benefit or advantage of: Mt. xxvi. 28; Mk. xiv. 24 RG; Lk. iv. 38; Jn. xvi. 26; xvii. 9, 20; Heb. v. 3; xi. 40; περί and ὑπέρ alternate in Eph. vi. 18 sq. [cf. W. 383 (358) n. also § 50, 3; B. § 147, 21. 22; Wieseler, Meyer, Bp. Lghtft., Ellic. on Gal. i. 4]. used of the design or purpose for removing something or taking it away: περὶ ἀμαρτίας, to destroy sin, Ro. viii. 3; διδόναι έαυτὸν περί τῶν άμαρτιῶν, to expiate, atone for, sins, Gal. i. 4 (where R WH txt. ὑπέρ [see as in γ. above, and cf. ὑπέρ, I. 6]); also to offer sacrifices, and simply sacrifices, περὶ άμαρτιῶν, Heb. v. 3 [R G ὑπέρ; see u. s.]; x. 18, 26; περὶ άμαρτιῶν ἔπαθε [ἀπέθανεν], 1 Pet. iii. 18; περί άμαρτίας sc. θυσίαι, sacrifices for sin, expiatory sacrifices, Heb. x. 6 (fr. Ps. xxxix. (xl.) 7; cf. Num. viii. 8; see άμαρτία, 3; τὰ περὶ τῆς άμ. Lev. vi. 25; τὸ περί τ. ά. Lev. xiv. 19); Διασμός περί τ. άμαρτιών, 1 Jn. ii. 2; iv. 10.

II. with the ACCUSATIVE (W. 406 (379)); of Place; about, around: as, about parts of the body, Mt. iii. 4; [xviii. 6 L T Tr WH]; Mk. i. 6; ix. 42; Lk. xvii. 2; Rev. xv. 6. about places: Lk. xiii. 8; Acts xxii. 6; Jude 7; τὰ περὶ τὸν τόπον ἐκεῖνον, the neighborhood of that place, Acts xxviii. 7; of $\pi\epsilon\rho l$ w. an acc. of place, those dwelling about a place or in its vicinity, Mk. iii. 8 [T Tr WH om. L br. oi]. οί περί τινα, those about one i. e. with him, his companions, associates, friends, etc., Mk. iv. 10; Lk. xxii. 49; [add, Mk. xvi. WH (rejected) "Shorter Conclusion"]; acc. to Grk. idiom of περί τὸν Παῦλον, Paul and his companions (Germ. die Paulusgesellschaft) [cf. W. 406 (379); B. § 125, 8], Acts xiii. 13; acc. to a later Grk. usage ai περὶ Μάρθαν denotes Martha herself, Jn. xi. 19 (although others [e. g. Meyer, Weiss, Keil, Godet, al.] understand by it Martha and her attendants or domestics; but L Tr WH read πρός την (for τὰς π ερὶ) Μάρθαν); cf. Matthiae § 583, 2; Bnhdy. p. 263; Kühner ii. p. 230 sq.; [W. and B. u. s.]. in phrases the underlying notion of which is that of revolving about something: of persons engaged in any occupation, οί περὶ τὰ roιαῦτα ἐργάται [A. V. the workmen of like occupation], Acts xix. 25; περισπασθαι, τυρβάζεσθαι περί τι, I.k. x. 40, 41 [but here I. T Tr WH txt. θορυβάζη q. v. (and WH mrg. om. περὶ πολλά)], (περὶ τὴν γεωργίαν γίνε

σθαι, 2 Macc. xii. 1). b. as to, in reference to, concerning: so after ἀδόκιμος, 2 Tim. iii. 8; ἀστοχεῖν, 1 Tim. vi. 21; 2 Tim. ii. 18; ναναγεῖν, 1 Tim. i. 19; νοσεῖν, 1 Tim. vi. 4; περὶ πάντα έαντὸν παρέχεσθαι τύπον, Tit. ii. 7; τὰ περὶ ἐμέ, the state of my affairs, Phil. ii. 23; αὶ περὶ τὰ λοιπὰ ἐπιθυμίαι, Mk. iv. 19 (αὶ περὶ τὸ σῶμα ἐπιθυμίαι, Aristot. rhet. 2, 12, 3; τὰ περὶ ψυχὴν κ. σῶμα ἀγαθά, eth. Nic. 1, 8); cf. W. § 30, 3 N. 5; [B. § 125, 9]. c. of Time; in a somewhat indefinite specification of time, about, near: περὶ τρίτην Ϫραν, Mt. xx. 3; add, 5 sq. 9; xxvii. 46; Mk. vi. 48; Acts x. [8 L T Tr WH], 9; xxii. 6.

III. in Composition περί in the N. T. signifies in a circuit, round about, all around, as περιάγω, περιβάλλω, περιαστράπτω, περίκειμαι, περιοικέω, etc., etc. beyond (because that which surrounds a thing does not belong to the thing itself but is beyond it): περίεργος, περιεργάζομαι, περιλείπω, περιμένω, περιούσιος, περισσός, περισσεύω.

3. through [(?) — intensive, rather (cf. περιάπτω, 2)]: περιπείρω.

περι-άγω; impf. περιῆγον; fr. Hdt. down; trans. a. to lead around [cf. περί, III. 1]. b. i. q. to lead about with one's self: τινά (Xen. Cyr. 2, 2, 28; τρεῖς παῖδας ἀκολούθους, Dem. p. 958, 16), 1 Co. ix. 5. 2. intrans. to go about, walk about, (Ceb. tab. c. 6): absol. Acts xiii. 11; with an acc. of place (depending on the prep. in compos., cf. Matthiae § 426; [B. 144, (126); W. § 52, 2 c.; 432 (402)]), Mt. iv. 23 [R G; (al. read the dat. with or without ἐν)]; ix. 35; xxiii. 15; Mk. vi. 6.*

περι-αιρέω, -ω: 2 aor. inf. περιελείν, [ptcp. plur. περιελόντες; Pass., pres. 3 pers. sing. περιαιρείται]; impf. 3 pers. sing. περιηρείτο; fr. Hom. down; Sept. chiefly for ; הַּכִּיר a. to take away that which surrounds or envelops a thing [cf. περί, III. 1]: τὸ κάλυμμα, pass., 2 Co. iii. 16 (πορφύραν, 2 Macc. iv. 38; τὸν δακτύλιον, Gen. xli. 42; Joseph. antt. 19, 2, 3); ἀγκύρας, the anchors from both sides of the ship, [R. V. casting off], Acts xxvii. 40; [2 aor. ptcp., absol., in a nautical sense, to cast loose, Acts xxviii. 13 WH (al. περιελθόντες)]. b. metaph. to take away altogether or entirely: τàs άμαρτίας (with which one is, as it were, enveloped), the guilt of sin, i. e. to expiate perfectly, Heb. x. 11; την έλπίδα, pass., Acts xxvii. 20.*

περι-άπτω: 1 aor. ptcp. περιάψας; [fr. Pind. down];
1. to bind or tie around, to put around, [περί, III. 1];
to hang upon, attach to.
2. to kindle a fire around
[or thoroughly; see περικρύπτω, περικαλύπτω, περικρατής,
περίλυπος, etc.] (Phalar. ep. 5, p. 28): Lk. xxii. 55 T WH
Tr txt.*

περι-αστράπτω: 1 aor. περιήστραψα [Reis L περιέστρ. (see B. 34 sq. (30) and Tdf.'s note)], to flash around, shine about, [περί, III. 1]: τινά, Acts ix. 3; περί τινα, Acts xxii. 6. ([4 Macc. iv. 10]; eccl. and Byzant. writ.)*

περι-βάλλω: fut. περιβαλώ; 2 aor. περιέβαλον; pf. pass. ptcp. περιβεβλημένος; 2 aor. mid. περιεβαλόμην; 2 fut. mid. περιεβαλόμην; 2 fut. mid. περιβαλοῦμαι; fr. Hom. down; Sept. chiefly for לְכֵּיִה to cover, cover up; also for לְכֵיי to clothe, and אָטָי to veil; to throw around, to put round; a. πόλει

χάρακα, to surround a city with a bank (palisade), Lk. xix. 43 ([R G Tr L txt. WH mrg.]; see παρεμβάλλω, 2). b. of garments, τινά, to clothe one: Mt. xxv. 36, 38, 43; τινά τι, to put a thing on one, to clothe one with a thing [B. 149 (130); W. § 32, 4 a.]: Lk. xxiii. 11 [here T WH om. L Tr br. acc. of pers.]; Jn. xix. 2; pass., Mk. xiv. 51; xvi. 5; Rev. vii. 9, 13; x. 1; xi. 3; xii. 1; xvii. 4 (where Rec. has dat. of the thing; [so iv. 4 L WH txt., but al. ἐν w. dat. of thing]); xviii. 16; xix. 13; Mid. to put on or clothe one's self: absol. Rev. iii. 18; w. acc. of the thing [cf. B. § 135, 2], Mt. vi. 31; Acts xii. 8; passively, — in 2 aor., Mt. vi. 29; Lk. xii. 27; in 2 aor. w. acc. of the thing, Rev. iii. 18; xix. 8; in 2 fut. with ἔν τινι [B. u. s.; see ἐν, I. 5 b. p. 210°], Rev. iii. 5.°

περι-βλέπω: impf. mid. 3 pers. sing. περιεβλέπετο; 1 aor. ptcp. περιβλεψάμενος; to look around. In the N. T. only in the mid. (to look round about one's self): absol., Mk. ix. 8; x. 23; foll. by an inf. of purpose, Mk. v. 32; τινά, to look round on one (i. e. to look for one's self at one near by), Mk. iii. 5, 34; Lk. vi. 10; είς τινας, Ev. Nic. c. 4; πάντα, Mk. xi. 11. (Arstph., Xen., Plat., al.; Sept.) *

περι-βόλαιον, -ου, τό, (περιβάλλω), prop. a covering thrown around, a wrapper; in the N. T.

1. a mantle: Heb. i. 12 (Ps. ci. (cii.) 27; Ezek. xvi. 13; xxvii. 7; Is. lix. 17; περιβ. βασιλικόν and περιβ. ἐκ πορφύρας, Palaeph. 52, 4).

2. a veil [A.V. a covering]: 1 Co. xi. 15. [(From Eur. down.)]*

περι-δέω: plupf. pass. 3 pers. sing. περιεδέδετο; [fr. Hdt. down]; to bind around, tie over, [cf. περί, III. 1]: τινά τιν, Jn. xi. 44. (Sept. Job xii. 18; Plut. mor. p. 825 e. [i. e. praecepta ger. reipub. 32, 21; Aristot. h. a. 9, 39 p. 623*, 14].)*

περι-δρέμω, see περιτρέχω.

πρι-τργάζομαι; (see περί, III. 2); to bustle about uselessly, to busy one's self about trifting, needless, useless matters, (Sir. iii. 23; Hdt. 3, 46; Plat. apol. p. 19 b.; al.): used apparently of a person officiously inquisitive about others' affairs [A. V. to be a busybody], 2 Th. iii. 11, as in Dem. p. 150, 24 [cf. p. 805, 4 etc.].*

περίεργος, -ον, (περί and ἔργον; see περί, III. 2), busy about trifles and neglectful of important matters, esp. busy about other folks' affairs, a busybody: 1 Tim. v. 13 (often so in prof. auth. fr. Xen. mem. 1, 3, 1; περ. καὶ πολυπράγμων, Epict. diss. 3, 1, 21); of things: τὰ περίεργα, impertinent and superfluous, of magic [A. V. curious] arts, Acts xix. 19 (so περίεργος practising magic, Aristaen. epp. 2, 18, 2 [cf. Plut. Alex. 2, 5]); cf. Kypke, Observv. and Kuinoel, Com. ad loc.*

περι-έρχομαι; 2 aor. περιῆλθον; fr. Hdt. down; to go about: of strollers, Acts xix. 13; of wanderers, Heb. xi. 37; of navigators (making a circuit), Acts xxviii. 13 [here WH περιελόντες, see περιαιρέω, a.]; τὰς οἰκίας, to go about from house to house, 1 Tim. v. 13.*

περι-έχω; 2 aor. περιέσχον; fr. Hom. down; in the N. T. to surround, encompass; i. e. a. to contain. of the subject-matter, contents, of a writing (ή βίβλος περιέχει τὰς πράξεις, Diod. 2, 1; [Joseph. c. Ap. (1, 1);

1, 8, 2; 2, 4, 1; 2, 38, 1]), επιστολήν περιέχουσαν τὸν τύπον τοῦτον, a letter of which this is a sample, or a letter written after this form [cf. τύπος, 3], Acts xxiii. 25 [L T Tr WH εχουσαν (cf. Grimm on 1 Macc. as below)] (τὸν τρόπον τοῦτον, 1 Macc. xv. 2; 2 Macc. xi. 16); intrans. [B. § 129, 17 n.; 144 (126) n.]: περιέχει έν (τῆ) γραφῆ, it is contained in (holy) scripture, 1 Pet. ii. 6 RGTTr WH; absol., περιέχει ή γραφή (our runs), foll. by direct disc., ibid. Lchm.; likewise ὁ νόμος ὑμῶν περιέχει, Ev. Nicod. c. 4; with adverbs: περιέχειν οΰτως, 2 Macc. ix. 18; xi. 22; καθώς περιέχει βίβλος Ενωχ, Test. xii. Patr., test. Levi 10; ως ή παράδοσις περιέχει, Euseb. h. e. 3, 1; see Grimm on 1 Macc. xi. 29. b. i. q. to take possession of, to seize: rwá, Lk. v. 9 (2 Macc. iv. 16; Joseph. b. j. 4, 10, 1).*

περιζωννύω, or -ζώννυμι: Mid., 1 fut. περιζώσομαι; 1 aor. impv. περίζωσαι, ptcp. περιζωσάμενος: pf. pass. ptcp. περιεζωσμένος; to gird around [περί, III. 1]; to fasten garments with a girdle: την δοφύν, to fasten one's clothing about the loins with a girdle (Jer. i. 17), pass., Lk. xii. 35. Mid. to gird one's self: absol., Lk. xii. 37; xvii. 8; Acts xii. 8 Rec.; την οσφύν έν άληθεία, with truth as a girdle, figuratively i. q. to equip one's self with knowledge of the truth, Eph. vi. 14; with an acc. of the thing with which one girds himself (often so in Sept., as oakκον, Jer. iv. 8; vi. 26; Lam. ii. 10; στολήν δόξης, Sir. xlv. 7; and in trop. expressions, δύναμιν, εὐφροσύνην, 1 S. ii. 4; Ps. xvii. (xviii.) 33; [B. § 135, 2]): πρὸς τοῖς μαστοίς ζώνην, Rev. i. 13; ζώνας περί τὰ στήθη, Rev. xv. 6. (Arstph., Polyb., Paus., Plut., al.; Sept. for חגר and TIK.) Cf. avatovvvu.

περί-θεσιε, -εως, ή, (περιτίθημι), the act of putting around [περί, III. 1], (Vulg. circumdatio, [A.V. wearing]): περιθέσεως χρυσίων κόσμος, the adornment consisting of the golden ornaments wont to be placed around the head or the body, 1 Pet. iii. 3. ([Arr. 7, 22], Galen, Sext. Empir., al.) •

περι-ίστημι: 2 aor. περιέστην; pf. ptcp. περιεστώς; pres. mid. impv. 2 pers. sing. περιΐστασο (on which form see W. § 14, 1 e.; [B. 47 (40), who both call it passive (but see Veitch p. 340)]); 1. in the pres., impf., fut., 1 aor., active, to place around (one). 2. in the perf., plupf., 2 aor. act., and the tenses of the mid., to stand around: Jn. xi. 42; Acts xxv. 7 fin LTTrWH w. an acc.; cf. W. § 52, 4, 12]. Mid. to turn one's self about sc. for the purpose of avoiding something, hence to avoid, shun, (Joseph. antt. 4, 6, 12; 10, 10, 4; b. j. 2, 8, 6; Antonin. 3, 4; Artem. oneir. 4, 59; Athen. 15 p. 675 e.; Diog. Laërt. 9, 14; Jambl. vit. Pyth. 31 [p. 392 ed. Kiessl.]; Sext. Empir.; joined with φεύγειν, Joseph. antt. 1, 1, 4; with ἐκτρέπεσθαι, Leian. Hermot. § 86; Hesych. περιίστασο · ἀπόφευγε, ἀνάτρεπε; [cf. further, D'Orville's Chariton, ed. Reiske, p. 282]; this use of the verb is censured by Lcian. soloec. 5): in the N. T. so with an acc. of the thing [cf. W. l. c.], 2 Tim. ii. 16; Tit. iii. 9.*

περι-κάθαρμα, -τος, τό, (περικαθαίρω, to cleanse on all sides [περί, III. 1]), off-scouring, refuse: plur. τὰ περικ. τοῦ κόσμου [A. V. the filth of the world], metaph. the most abject and despicable men, 1 Co. iv. 13. (Epict. diss. 3,

22, 78; purgamenta urbis, Curt. 8, 5, 8; 10, 2, 7; [see Wetstein on 1 Co. l. c.]; Sept. once for τοῦ, the price of expiation or redemption, Prov. xxi. 18, because the Grks. used to apply the term καθάρματα to victims sacrificed to make expiation for the people, and even to criminals who were maintained at the public expense, that on the outbreak of a pestilence or other calamity they might be offered as sacrifices to make expiation for the state.)*

περι-καθ-ίζω: 1 aor. ptcp. περικαθίσας;
1. in class. Grk. trans. to bid or make to sit around, to invest, besiege, a city, a fortress.
2. intrans. to sit around, be seated around; so in Lk. xxii. 55 Lchm. txt.•

περι-καλύπτω; 1 aor. ptcp. περικαλύψας; pf. pass. ptcp. περικεκαλυμμένος; fr. Hom. down; to cover all around [πεμί, III. 1], to cover up, cover over: τὸ πρόσωπον, Mk. xiv. 65; Lk. xxii. 64 [A. V. blindfold]; τὶ χρυσίφ, Heb. ix. 4 (Ex. xxviii. 20).

περί-κειμαι; (περί and κείμαι); fr. Hom. down; to lie around [cf. περί, III. 1]: περί [cf. W. § 52, 4, 12] τι, [A. V. were hanged, Mk. ix. 42]; Lk. xvii. 2; ξχοντες περικείμενον ἡμῖν νέφος, [A. V. are compassed about with a cloud etc.], Heb. xii. 1. 2. passively [cf. B. 50 (44)], to be compassed with, have round one, [with acc.; cf. W. § 32, 5; B. § 134, 7]: ἄλυσιν, Acts xxviii. 20 (δεσμά, 4 Macc. xii. 3); ἀσθένειαν, infirmity cleaves to me, Heb. v. 2 (ὕβριν, Theocr. 23, 14; ἀμαύρωσιν, νέφος, Clem. Rom. 2 Cor. 1, 6).*

wep-respectation, as, ή, (περί and respectively), a helmet: 1 Th. v. 8; τοῦ σωτηρίου (fr. Is. lix. 17), i. e. dropping the fig., the protection of soul which consists in (the hope of) salvation, Eph. vi. 17. (Polyb.; Sept. for μπίω.)*

περι-κρατής, -ές, (κράτος), τινός, having full power over a thing: [περικ. γενέσθαι τῆς σκάφης, to secure], Acts xxvii. 16. (Sus. 39 cod. Alex.; eccl. writ.)*

περι-κρύπτω: 2 aor. περιέκρυβου (on this form cf. Bttm. Ausf. Spr. i. p. 400 sq.; ii. p. 226; [WH. App. p. 170; al. make it (in Lk. as below) a late imperfect; cf. B. 40 (35); Soph. Lex. s. v. κρύβω; Veitch s. v. κρύπτω]); to conceal on all sides or entirely, to hide: ἐαυτόν, to keep one's self at home, Lk. i. 24. (Lcian., Diog. Laërt., al.)*

περι-κυκλόω, -ω: fut. περικυκλώσω; to encircle, compass about: of a city (besieged), I.k. xix. 43. (Arstph. av. 346; Xen. an. 6, 1 (3), 11; Aristot. h. a. 4, 8 [p. 593*, 11]; Lcian., al.; Sept. for בובס.)*

περιλάμπω: 1 aor. περιέλαμψα; to shine around: τινά, Lk. ii. 9; Acts xxvi. 13. (Diod., Joseph., Plut., al.)*

περι-λείπω: pres. pass. ptcp. περιλειπόμενος (cf. περί, III. 2); to leave over; pass. to remain over, to survive: 1 Th. iv. 15, 17. (Arstph., Plat., Eur., Polyb., Hdian.; 2 Macc. i. 31.) *

περίλυπος, -ον, (περί and λύπη, and so prop. 'encompassed with grief' [cf. περί, ΠΙ. 3]), very sad, exceedingly sorrowful: Mt. xxvi. 38: Mk. vi. 26; xiv. 34; Lk. xviii. 23, 24 [where T WH om. Tr br. the cl.]. (Ps. xli. (xlii.) 6, 12; 1 Esdr. viii. 69; Isocr., Aristot., al.) *

περι-μένω; (περί further [cf. περί, III. 2]); to wait for:

τί, Actsi. 4. (Gen. xlix. 18; Sap. viii. 12; Arstph., Thuc., Xen., Plat., Dem., Joseph., Plut., al.) *

πέριξ [on the formative or strengthening ξ cf. Lob. Paralip. p. 131], adv., fr. Aeschyl. down, round about: al πέριξ πόλεις, the cities round about, the circumjacent cities. Acts v. 16.*

περι-οικίω, -ŵ; to dwell round about: τινά [cf. W. § 52, 4, 12], to be one's neighbor, Lk. i. 65. (Hdt., Arstph., Xen., Lys., Plut.)*

mepi-οικος, -ον, (περί and οίκος), dwelling around, a neighbor: Lk. i. 58. (Gen. xix. 29; Deut. i. 7; Jer. xxx. (xlix.) 5; Hdt., Thuc., Xen., Isocr., al.) *

περιούσιος, -ον, (fr. περιούν, περιούσα, ptcp. of the verb περίειμι, to be over and above—see ἐπιούσιος; hence περιουσία, abundance, plenty; riches, wealth, property), that which is one's own, belongs to one's possessions: λαὸς περιούσιος, a people selected by God from the other nations for his own possession, Tit. ii. 14; Clem. Rom. 1 Cor. 64; in Sept. for חלילום סיי, (Ex. xix. 5); Deut. vii. 6; xiv. 2; xxvi. 18. [Cf. Bp. Lghtft. 'Fresh Revision' etc. App. ii.]*

περιοχή, η̂s, ἡ, (περιέχω, q. v.);
1. an encompassing, compass, circuit, (Theophr., Diod., Plut., al.).
2. that which is contained; spec. the contents of any writing, Acts viii. 32 (Cic. ad Attic. 13, 25; Stob. eclog. ethic. p. 164 [ii. p. 541 ed. Gaisford]) [but A. V. place i. e. passage; cf. Soph. Lex. s. v.].*

περι-πατέω, -ω; impf. 2 pers. sing. περιεπάτεις, 3 pers. περιεπάτει, plur. περιεπάτουν; fut. περιπατήσω; 1 aor. περιεπάτησα; plupf. 3 pers. sing. περιεπεπατήκει (Acts xiv. 8 Rec. ets), and without the augm. (cf. W. § 12, 9; [B. 33 (29)]) הבף הבי (ibid. Rec." Grsb.); Sept. for הַלְּבָּ; to walk; [walk about A. V. 1 Pet. v. 8]; (as in Arstph., Xen., Plat., Isocr., Joseph., Ael., al.): absol., Mt. ix. 5; xi. 5; xv. 31; Mk. ii. 9 [Tdf. υπαγε]; v. 42; viii. 24; xvi. 12; Lk. v. 23; vii. 22; xxiv. 17; Jn. i. 36; v. 8 sq. 11 sq.; xi. 9 sq.; Acts iii. 6, 8 sq. 12; xiv. 8, 10; 1 Pet. v. 8; Rev. ix. 20; i. q. to make one's way, make progress, in fig. disc. equiv. to to make a due use of opportunities, Jn. xii. 35°. with additions: περιπ. γυμνός, Rev. xvi. 15; ἐπάνω (τινός), Lk. xi. 44; διά w. gen. of the thing, Rev. xxi. 24 [G L T Tr WH]; ev w. dat. of place, i. q. to frequent, stay in, a place, Mk. xi. 27; Jn. vii. 1; x. 23; Rev. ii. 1; ἔν τισι, among persons, Jn. xi. 54; [π. ὅπου ήθελες, of personal liberty, Jn. xxi. 18]; metaph. ἐν τῆ σκοτία, to be subject to error and sin, Jn. viii. 12; xii. 35b; 1 Jn. i. 6 sq.; ii. 11; ev with dat. of the garment one is clothed in, Mk. xii. 38; Lk. xx. 46; Rev. iii. 4, (iv κοκκίνοις, Epict. diss. 3, 22, 10); ἐπὶ τῆς θαλάσσης, [Mt. xiv. 25 RG; 26 LT Tr WII; Mk. vi. 48, 49], see επί, A. I. 1 a. and 2 a.; ἐπὶ τὴν θάλ., ἐπὶ τὰ ὕδατα, [Mt. xiv. 25 LT Tr WH, 26 R G, 29], see ἐπί, C. I. 1 a.; [παρὰ τὴν θάλασσαν, Mt. iv. 18; Mk. i. 16 Rec., see παρά, III. 1]; μετά τινος, to associate with one, to be one's companion, used of one's followers and votaries, Jn. vi. 66; Rev. iii. b. Hebraistically, to live [cf. W.32; com. in Paul and John, but not found in James or in Peter (cf. dvaστρέφω 3 b., αναστροφή)], i. e. a. to regulate one's

life, to conduct one's self (cf. 686s, 2 a., moreve, b. y.): άξίως τινός, Eph. iv. 1; Col. i. 10; 1 Th. ii. 12; εὐσχημόνως, Ro. xiii. 13; 1 Th. iv. 12; ἀκριβῶς, Eph. v. 15; ἀτάκτως, 2 Th. iii. 6, 11; Ss or καθώς τις, Eph. iv. 17; v. 8, 15; οῦτω π. καθώς, Phil. iii. 17; [καθώς π. οῦτω π. 1 Jn. ii. 6 (L Tr txt. W II om. οὖτω)]; πῶς, καθώς, 1 Th. iv. 1; οὖτως, ὡς, 1 Co. vii. 17; so that a nom. of quality must be sought from what follows, έχθροὶ τοῦ σταυροῦ τοῦ Χριστοῦ, Phil. iii. 18. with a dat. of the thing to which the life is given or consecrated: κώμοις, μέθαις, etc., Ro. xiii. 13, cf. Fritzsche on Rom. vol. iii. p. 140 sq.; w. a dat. of the standard acc. to which one governs his life [cf. Fritzsche u. s. p. 142; also B. § 133, 22 b.; W. 219 (205)]: Acts xxi. 21; Gal. v. 16; 2 Co. xii. 18; foll. by $\vec{\epsilon} \nu$ w. a dat. denoting either the state in which one is living, or the virtue or vice to which he is given [cf. ev, I.5 e. p. 210b bot.]: Ro. vi. 4; 2 Co. iv. 2; Eph. ii. 2, 10; iv. 17; v. 2; Col. iii. 7; iv. 5; 2 Jn. 4, 6; 3 Jn. 3 sq.; εν βρώμασι, of those who have fellowship in the sacrificial feasts, Heb. xiii. 9; in Χριστφ [see έν, I. 6 b.], to live a life conformed to the union entered into with Christ, Col. ii. 6; κατά w. an acc. of the pers. or thing furnishing the standard of living. [Mk. vii. 5]; 2 Jn. 6; κατὰ ἄνθρωπον, 1 Co. iii. 3; κατὰ σάρκα, Ro. viii. 1 Rec., 4; xiv. 15; 2 Co. x. 2. i. q. to pass (one's) life: in the body, 2 Co. x. 3; διὰ πίστεως (see διά, A. I. 2), 2 Co. v. 7. [Comp.: έμπεριπατέω.]*

περι-πείρω: 1 aor. περιέπειρα; to pierce through [see περί, III. 3]: τινὰ ξίφεσι, δόρατι, etc., Diod., Joseph., Plut., Lcian., al.; metaph. ἐαυτὸν . . . δδύναις, to torture one's soul with sorrows, 1 Tim. vi. 10 (ἀνηκέστοις κακοῖς, Philo in Flace. § 1).*

περι-πίπτω: 2 aor. περιέπεσον; fr. Hdt. down; so to fall into as to be encompassed by [cf. περί, III. 1]: λησταίε, among robbers, Lk. x. 30; τοίε πειρασμοίε, Jas. i. 2, (αἰκίαιε, Clem. Rom. 1 Cor. 51, 2; θανάτφ, Dan. ii. 9; Diod. 1, 77; νόσφ, Joseph. antt. 15, 7, 7; συμφορᾶ, ibid. 1, 1, 4; τοίε δεινοίε, Aesop 79 (110 ed. Halm); ψευδέσε κ. ἀσεβέσει δόγμασεν, Orig. in Joann. t. ii. § 2; numerous other exx. in Passow s. v. 1. c. [L. and S. s. v. II. 3]; to which add, 2 Macc. vi. 13; x. 4; Polyb. 1, 37, 1 and 9); εἰς τόπον τινά, upon a certain place, Acts xxvii. 41.°

περι-ποιέω, -ω: Mid., pres. περιποιοῦμαι; 1 aor. περιεποιησάμην; (see περί, III. 2); fr. Hdt. down; to make to remain over; to reserve, to leave or keep safe, lay by; mid. to make to remain for one's self, i. e. 1. to preserve for one's self (Sept. for τὴν ψυχήν, life, Lk. xvii. 33 T Tr WH (τὰς ψυχάς, Xen. Cyr. 4, 4, 10). 2. to get for one's self, purchase: τί, Acts xx. 28 (Is. xliii. 21; δύναμιν, Thuc. 1, 9; Xen. mem. 2, 7, 3); τὶ ἐμαυτῷ, gain for myself (W. § 38, 6), 1 Tim. iii. 13 (1 Macc. vi. 44; Xen. an. 5, 6, 17).*

περι-ποίησιε, -εως, ή, (περιποιέω);
preservation: εἰς περιποίησιν ψυχῆς, to the preserving of the soul, sc. that it may be made partaker of eternal salvation [A. V. unto the saving of the soul], Heb. x. 39 (Plat. deff. p. 415 c.).
2. possession, one's own property: 1 Pet. ii. 9 (Is. xliii. 20 sq.); Eph. i. 14 (on this

pass. see ἀπολύτρωσις, 2).

3. an obtaining: with a gen. of the thing to be obtained, 1 Th. v. 9; 2 Th. ii. 14.*

περι-ρραίνω (Tdf. περιρ., with one ρ; see P, ρ): pf. pass. ptcp. περιρεραμμένος (cf. Μ, μ); (περί and ραίνω to sprinkle); to sprinkle around, besprinkle: ἰμάτιον, pass., Rev. xix. 13 Tdf. [al. βεβαμμένον (exc. WH ρεραντισμένον, see ραντίζω, and their App. ad loc.)]. (Arstph., Menand., Philo, Plut., al.; Sept.)*

περι-ρρήγνυμι (LTTr WH περιρ., with one ρ; see the preceding word): 1 sor. ptcp. plur. περιρρήξωντες; (περί and ρήγνυμι); to break off on all sides, break off all round, [cf. περί, III. 1]: τὸ ἰμάτιον, to rend or tear off all around, Acts xvi. 22. So of garments also in 2 Macc. iv. 38 and often in prof. auth.; Aeschyl. sept. 329; Dem. p. 403, 8; Polyb. 15, 33, 4; Diod. 17, 35.*

περισπάω, -ω: impf. pass. 3 pers. sing. περιεσπάτο; fr. Xen. down; to draw around [περί, III. 1], to draw away, distract; pass. metaph., to be driven about mentally, to be distracted: περί τι, i. e. to be over-occupied, too busy, about a thing, Lk. x. 40 [A. V. cumbered]; in the same sense with τŷ διανοία added, Polyb. 3, 105, 1; 4, 10, 3; Diod. 1, 74; περισπάν τὸν ἀργὸν δῆμον περὶ τὰς ἔξω στρατείας, Dion. Hal. antt. 9, 43; pass. to be distracted with cares, to be troubled, distressed, [cf. W. 23], for τιχ, Eccl. i. 13; iii. 10.*

περισσεία, -as, ή, (περισσεύω, q. v.); 1. abundance: της χάριτος, Ro. v. 17; της χαράς, 2 Co. viii. 2; είς περισσείαν, adverbially, superabundantly, superfluously, [A. V. out of measure], 2 Co. x. 15, (Boeckh, Corp. inscrr. i. p. 668, no. 1878, 6; Byzant. writ.). 2. superiority; preference, pre-eminence: חָרָר, Eccl. vi. 8; for יתרון, Eccl. ii. 13; x. 10. 3. gain, profit: for ְיְתְרוּן, Eccl. i. 3; ii. 11; iii. 9, etc. 4. residue, remains: rankas, the wickedness remaining over in the Christian from his state prior to conversion, Jas. i. 21, see περίσσευμα, 2; [al. adhere in this pass. to the meaning which the word bears elsewhere in the N. T. viz. 'excess', 'superabundance,' (A. V. superfluity)].*

περίσσευμα, -τος, τό, (περισσεύω);
1. abundance,
in which one delights; opp. to ὑστέρημα, 2 Co. viii. 14
(13), 14; trop. of that which fills the heart, Mt. xii. 34;
Lk. vi. 45, (Eratosth., Plut.).
2. what is left over,
residue, remains: plur. Mk. viii. 8.*

περισσεύω; impf. επερίσσευον (Acts xvi. 5); fut. inf. περισσεύσειν (Phil. iv. 12 Rec. bez); 1 sor. ἐπερίσσευσα; Pass., pres. περισσεύομαι (Lk. xv. 17, see below); 1 fut. 3 pers. sing. περισσευθήσεται; (περισσός, q. v.); intrans. and prop. to exceed a fixed number or measure; to be over and above a certain number or measure: μύριοί είσιν αριθμόν . . . είς δε περισσεύει, Hes. fr. 14, 4 [clxix. (187), ed. Göttling]; hence a. to be over, to remain: Jn. vi. 12; τὸ περισσεῦον τῶν κλασμάτων, i. q. τὰ περισσεύοντα κλάσματα, Mt. xiv. 20; xv. 37; περισσεύει μοί τι, Jn. vi. 13 (Tob. iv. 16); τὸ περισσεῦσάντικ, what remained over to one, Lk. ix. 17. b. to exist or be at hand in abundance: τωί, Lk. xii. 15; τὸ περισσεῦόν των, one's abundance, wealth, [(R. V. superfluity); opp. to voréρησις], Mk. xii. 44; opp. to ὑστέρημα, Lk. xxi. 4; to be

great (abundant), 2 Co. i. 5b; ix. 12; Phil. i. 26; great σεύει τι είς τινα, a thing comes in abundance, or overflows, unto one; something falls to the lot of one in large measure: Ro. v. 15; 2 Co. i. 5°; περισσεύω els τι, to redound unto, turn out abundantly for, a thing, 2 Co. viii. 2; ή αλήθεια του θεου έν τφ έμφ ψεύσματι επερίσσευσεν είς την δόξαν αὐτοῦ, i. e. by my lie it came to pass that God's veracity became the more conspicuous, and becoming thus more thoroughly known increased his glory, Ro. iii. 7; to be increased, τφ ἀριθμφ, Acts xvi. 5. abound, overflow, i. e. a to be abundantly furnished with, to have in abundance, abound in (a thing); absol. [A. V. to abound], to be in affluence, Phil. iv. 18; opp. to ὑστερείσθαι, ib. 12; in spiritual gifts, 1 Co. xiv. 12; with a gen. of the thing in which one abounds (W. § 30, 8 b.; [cf. B. § 182, 12]): ἄρτων, Lk. xv. 17 R G L T Tr B. to be pre-eminent, to excel, [cf. B. § 182, 22]: absol. 1 Co. viii. 8; foll. by ev w. a dat. of the virtues or the actions in which one excels [B. § 132, 12], Ro. xv. 18; 1 Co. xv. 58; 2 Co. iii. 9 [here L T Tr WH om. ἐν]; viii. 7; Col. ii. 7; περισσ. μᾶλλον, to excel still more, to increase in excellence, 1 Th. iv. 1, 10; μᾶλλον κ. μᾶλλον περισσ. Phil. i. 9; περισσ. πλείον, to excel more than [A. V. exceed; cf. B. § 132, 20 and 22], Mt. v. 20, (περισσ. ὑπέρ τινα, 1 Macc. iii. 80; τί ἐπερίσσευσεν ὁ ἄνθρωπος παρὰ τὸ κτήνος: Eccl. iii. 19). 2. by later Greek usage transitively [cf. W. p. 23; § 38,1], to make to abound, a. to furnish one richly so that he has abundance: pass., Mt. xiii. 12; xxv. 29; w. gen. of the thing with which one is furnished, pass. Lk. xv. 17 WH Tr txt.; τὶ είς τινα, to make a thing to abound unto one, to confer a thing abundantly upon one, 2 Co. ix. 8; Eph. i. 8. to make abundant or excellent: 7i, 2 Co. iv. 15; to cause one to excel: τινά, w. a dat. of the thing, 1 Th. iii. 12. (τάς Spas, to extend the hours beyond the prescribed time, Athen. 2 p. 42 b.) [Comp.: ὑπερ-περισσεύω.]*

περισσός, -ή, -όν, (fr. περί, q. v. III. 2), fr. Hes. down, Sept. for יוֹתר, etc.; exceeding some number or measure or rank or need; 1. over and above, more than is necessary, superadded: τὸ π. τούτων, what is added to [A. V. more than; cf. B. § 132, 21 Rem.] these, Mt. v. 37; έκ περισσοῦ, exceedingly, beyond measure, Mk. vi. 51 [WH om. Tr br. ἐκ π.]; xiv. 31 Rec.; ὑπὲρ ἐκ περισσοῦ (written as one word ὑπερεκπερισσοῦ [q. v.]), exceeding abundantly, supremely, Eph. iii. 20 [cf. B. u. s.]; 1 Th. iii. 10; v. 13 [R G WH txt.]; περισσόν μοί έστιν, it is superfluous for me, 2 Co. ix. 1; περισσον έγειν, to have abundance, Jn. x. 10 (οἱ μὰν . . . περισσὰ ἔχουσιν, οἱ δέ οὐδὲ τὰ ἀναγκαῖα δύνανται πορίζεσθαι, Xen. oec. 20, 1); neut. compar. περισσότερον τι, something further, more, Lk. xii. 4 (L Tr mrg. περισσόν); περισσότ. the more, ibid. 48; Γπερισσότερον πάντων etc. much more than all etc. Mk. xii. 38 T Tr txt. WH]; adverbially, somewhat more [R. V. somewhat abundantly], 2 Co. x. 8; (Vulg. abundantius [A.V. more abundantly]) i. e. more plainly, Heb. vi. 17; μάλλον περισσότεμον, much more, Mk. vii. 86; περισσότερον πάντων, more [abundantly] than all, 1 Co. xv. 10; with an adj. it forms a periphrasis for the compar. περισσότερον κατάδηλον, more [abundantly] evident, Heb. vii. 15 [cf. W. § 35, 1]. 2. superior, extraordinary, surpassing, uncommon: Mt. v. 47 [A. V. more than others]; τὸ περισσόν, as subst., pre-eminence, superiority, advantage, Ro. iii. 1; compar. περισσότερος, more eminent, more remarkable, (οὐκ ἔση περισσότερος, Gen. xlix. 3 Symm.; περιττότερος φρονήσει, Plut. mor. p. 57 f. de adulatore etc. 14): Mt. xi. 9; Lk. vii. 26, although in each pass. περισσότερον can also be taken as neut. (something) more excellent (Vulg. plus [R. V. much more than etc.]); with substantives: περισσότερον κρίμα, i. e. a severer, heavier judgment, Mt. xxiii. 14 (13) Rec.; Mk. xii. 40; Lk. xx. 47; τιμή, greater honor, more [abundant] honor, 1 Co. xii. 23*, [24; εὐσχημοσύνη, ibid. 23*]; λύπη, 2 Co. ii. 7.*

περισσοτέρως, adv., (fr. περισσῶς, q. v.), [cf. W. § 11, 2 c.; B. 69 (61)]; 1. prop. more abundantly (so in Diod. 13, 108; Athen. 5 p. 192 f.); in the N. T. more, in a greater degree; more earnestly, more exceedingly, [cf. W. 243 (228)]: Mk. xv. 14 Rec.; 2 Co. vii. 15; xi. 23; Gal. i. 14; Phil. i. 14; 1 Th. ii. 17; Heb. ii. 1; xiii. 19; opp. to ħττον, 2 Co. xii. 15; περισσστέρως μᾶλλον, much more, [R.V. the more exceedingly], 2 Co. vii. 13. 2. especially, above others, [A. V. more abundantly]: 2 Co. i. 12; ii. 4.*

περισσώς, (περισσός, q. v.), adv., beyond measure, extraordinarily (Eur.; i. q. magnificently, Polyb., Athen.); i. q. greatly, exceedingly: ἐκπλήσσεσθαι, Mk. x. 26; κράζειν, Mt. xxvii. 23 and GLTTrWH in Mk. xv. 14; ἐμμαίνεσθαι, Acts xxvi. 11.*

περιστερά, -âs, ή, Hebr. זְנָה a dove: Mt. iii. 16; x. 16; xxi. 12; Mk. i. 10; xi. 15; Lk. ii. 24; iii. 22; Jn. i. 32; ii. 14, 16. [From Hdt. down.]*

περι-τέμνω (Ion. περιτάμνω); 2 aor. περιέτεμον; Pass., pres. περιτέμνομαι; pf. ptcp. περιτετμημένος; 1 aor. περιετμήθην; [fr. Hes. down]; Sept. chiefly for ; to cut around [cf. περί, III. 1]: τινά, to circumcise, cut off one's prepuce (used of that well-known rite by which not only the male children of the Israelites, on the eighth day after birth, but subsequently also 'proselytes of righteousness' were consecrated to Jehovah and introduced into the number of his people; [cf. BB. DD. s. v. Circumcision; Oehler's O. T. Theol. (ed. Day) §§ 87, 88; Müller, Barnabasbrief, p. 227 sq.]), Lk. i, 59; ii. 21; In. vii. 22; Acts vii. 8; xv. 5; xvi. 3; xxi. 21; of the same rite, Diod. 1, 28; pass. and mid. to get one's self circumcised, present one's self to be circumcised, receive circumcision [cf. W. § 38, 3]: Acts xv. 1, 24 Rec.; 1 Co. vii. 18; Gal. ii. 3; v. 2 sq.; vi. 12 sq.; with rà aldoia added, Hdt. 2, 36 and 104; Joseph. antt. 1, 10, 5; c. Ap. 1, 22. Since by the rite of circumcision a man was separated from the unclean world and dedicated to God, the verb is transferred to denote the extinguishing of lusts and the removal of sins, Col: ii. 11, cf. Jer. iv. 4; Deut. x. 16, and eccl. writ. [see Bp. Lghtft. on Phil. iii. 3].*

περι-τίθημι, 8 pers. plur. περιτιθέασιν (Mk. xv. 17; see reff. in ἐπιτίθημι); 1 aor. περιέθηκα; 2 aor. ptcp. περιθείς, περιθέντες; fr. Hom. down; a. prop. to place

around, set about, [cf. περί, ΠΙ. 1]: τινί τι, as φραγμὸν τῷ ἀμπελῶνι, Μt. xxi. 33; Mk. xii. 1; to put a garment on one, Mt. xxvii. 28; στέφανον, put on (encircle one's head with) a crown, Mk. xv. 17 (Sir. vi. 31; Plat. Alcib. 2 p. 151 a.); τί τινι, to put or bind one thing around another, Mt. xxvii. 48; Mk. xv. 36; Jn. xix. 29. b. trop. τινί τι, to present, bestow, confer, a thing upon one (so in class. Grk. fr. Hdt. down, as ελευθερίαν, Hdt. 3, 142; δόξαν, Dem. p. 1417, 3; see Passow ii. p. 881 sq.; [L. and S. s. v. II.]; τὸ ὄνομα, Sap. xiv. 21; Thuc. 4, 87): τιμήν, 1 Co. xii. 23; Esth. i. 20.*

περι-τομή, - $\hat{\eta}$ s, $\hat{\eta}$, (περιτέμνω), circumcision (on which see περιτέμνω); a. the act or rite of a. prop. circumcision: Jn. vii. 22 sq.; Acts vii. 8; Ro. iv. 11; Gal. v. 11; Phil. iii. 5; οἱ ἐκ τῆς περιτ. (see ἐκ, Η. 7), the circumcised, they of the circumcision, used of Jews, Ro. iv. 12; of Christians gathered from among the Jews, Acts xi. 2; Gal. ii. 12; Tit. i. 10; ol ovres en meper. Col. B. the state of circumcision, the being ciriv. 11. cumcised: Ro. ii. 25-28; iii. 1; 1 Co. vii. 19; Gal. v. 6; vi. 15; Col. iii. 11; ἐν περιτομῆ ῶν, circumcised, Ro. iv. 10. y. by meton. 'the circumcision' for ol περιτμη-Bérres the circumcised, i. e. Jews: Ro. iii. 30; iv. 9, 12; xv. 8; Gal. ii. 7-9; Eph. ii. 11; οί ἐκ περιτομῆς πιστοί, Christian converts from among the Jews, Jewish Christians, Acts x. 45. b. metaph. a. of Christians: (ἡμεῖς ἐσμεν) ἡ περιτομή, separated from the unclean multitude and truly consecrated to God, Phil. iii. 3 [(where see Bp. Lghtft.)]. β. ή περιτομή άχειροποίητος, the extinction of the passions and the removal of spiritual impurity (see περιτέμνω, fin.), Col. ii. 11°; i περιτομή καρδίας in Ro. ii. 29 denotes the same thing; περιτ. Χριστοῦ, of which Christ is the author, Col. ii. 11. (The noun περιτομή occurs three times in the O. T., viz. Gen. xvii. 13; Jer. xi. 16; for מולה, Ex. iv. 26; besides in Philo, whose tract περὶ περιτομης is found in Mangey's ed. ii. pp. 210-212 [Richter's ed. iv. pp. 282-284]; Joseph. antt. 1, 10,5; [13, 11 fin.; c. Ap. 2, 13, 1. 6]; plur. antt. 1, 12, 2.) *

περιτρέπω; to turn about [περί, III. 1], to turn; to transfer or change by turning: τὶ or τινὰ εἴε τι, a pers. or thing into some state; once so in the N. T. viz. σε εἰε μανίαν περιτρέπει, is turning thee mad, Acts xxvi. 24; τοὺς παρόντας εἰς χαρὰν περιέστρεψε, Joseph. antt. 9, 4, 4; τὸ θείον εἰς ὀργὴν περιτραπέν, 2, 14, 1. In various other uses in Grk. auth. [fr. Lys. and Plat. on].*

περι-τρέχω: 2 aor. [περιέδραμον Τ Tr WH], ptcp. περιδραμόντες [R G L]; fr. [Hom.], Theogn., Xen., Plat. down; to run around, run round about: with an acc. of place, Mk. vi. 55. (Sept. twice for מוני, Jer. v. 1; Am. viii. 12.)*

περι-φέρω; pres. pass. περιφέρομαι; fr. Hdt. down; to carry round: to bear about everywhere with one, τί, 2 Co. iv. 10; to carry hither and thither, τοὺς κακῶς ἔχοντας, Mk. vi. 55 (where the Evangelist wishes us to conceive of the sick as brought to Jesus while he is travelling about and visiting different places); pass. to be driven [A. V. carried] about: παντὶ ἀνέμω τῆς διδασκα-

lias, i. e. in doubt and hesitation to be led away now to this opinion, now to that, Eph. iv. 14. In Heb. xiii. 9 and Jude 12 for περιφέρ. editors from Griesbach on have restored παραφέρ.*

1. to consider or examine on all περι-φρονέω, -ω; sides [περί, III. 1], i. e. carefully, thoroughly, (Arstph. nub. 741). 2. (fr. περί, beyond, III. 2), to set one's self in thought beyond (exalt one's self in thought above) a pers. or thing; to contemn, despise: Turós (cf. Kühner § 419, 1 b. vol. ii. p. 325), Tit. ii. 15 (4 Macc. vi. 9; vii. 16; xiv. 1; Plut., al.; τοῦ ζην, Plat. Ax. p. 372; Aeschin. dial. Socr. 3, 22).*

περί-χωρος, -ον, (περί and χώρος), lying round about, neighboring, (Plut., Aelian., Dio Cass.); in the Scriptures ή περίχωρος, sc. γη, the region round about [q. v. in B. D.]: Mt. xiv. 35; Mk. i. 28; vi. 55 [RG L txt.]; Lk. iii. 3; iv. 14, 37; vii. 17; viii. 37; Acts xiv. 6, (Gen. xix. 17; Deut. iii. 13, etc.; της γης της περιχώρου, Gen. xix. 28 cod. Alex.); ή περίχ. τοῦ Ἰορδάνου, Lk. iii. 3 (Gen. xiii. 10 sq.; for בָּרָר הַיַּרְהַן, the region of the Jordan [cf. B. D. u. s.]); by meton. for its inhabitants: Mt. iii. 5. (τδ περίχωρον and τὰ περίχωρα, Deut. iii. 4; 1 Chr. v. 16; 2 Chr. iv. 17, etc.) *

περί-ψημα, -τος, τό, (fr. περιψάω ' to wipe off all round'; and this fr. περί [q. v. III. 1], and ψάω 'to wipe,' 'rub'), prop. what is wiped off; dirt rubbed off; offscouring, scrapings: 1 Co. iv. 13, used in the same sense as περικάθαρμα, q. v. Suidas and other Greek lexicographers s.v. relate that the Athenians, in order to avert public calamities, yearly threw a criminal into the sea as an offering to Poseidon; hence ἀργύριον . . . περίψημα τοῦ παιδίου ημών γένοιτο, (as if to say) let it become an expiatory offering, a ransom, for our child, i. e. in comparison with the saving of our son's life let it be to us a despicable and worthless thing, Tob. v. 18 (where see Fritzsche; [cf. also Müller on Barn. ep. 4, 9]). It is used of a man who in behalf of religion undergoes dire trials for the salvation of others, Ignat. ad Eph. 8, 1; 18, 1; [see Bp. Lghtft.'s note on the former passage].*

περπερεύομαι; (to be πέρπερος, i. e. vain-glorious, braggart, Polyb. 32, 6, 5; 40, 6, 2; Epict. diss. 3, 2, 14); to boast one's self [A. V. vaunt one's self]: 1 Co. xiii. 4 (Antonin. 5, 5; the compound έμπερπερεύεσθαι is used of self-display, employing rhetorical embellishments in extolling one's self excessively, in Cic. ad Attic. 1, 14. Hesych. περπερεύεται κατεπαίρεται); cf. Osiander [or Wetstein] on 1 Co. l. c. [Gataker on Marc. Antonin. 5, 5 p. 143].

Περσίς [lit. 'a Persian woman'], ή, acc. -ίδα, Persis, a Christian woman: Ro. xvi. 12.*

πέρυσι, (fr. πέρας), adv., last year; the year just past: ἀπὸ πέρυσι, for a year past, a year ago, [W. 422 (393)], 2 Co. viii. 19; ix. 2. ([Simon.], Arstph., Plat., Plut., Lcian.)*

werάομαι, -ώμαι; a doubtful later Grk. form for the earlier πέτομαι (see Lob. ad Phryn. p. 581; Bttm. Ausf. Spr. ii. p. 271 sq.; cf. W. 88 (84); [B. 65 (58); Veitch s. v.]): to fly: in the N. T. found only in pres. ptcp. we-

τώμενος, Rec. in Rev. iv. 7; viii. 13; xiv. 6; xix. 17. where since Griesbach meróuevos has been restored.

Πέτρος

πετεινός, -ή, -όν, (Attic for πετηνός, fr. πέτομαι), flying, winged; in the N. T. found only in neut. plur. merewá and tà merewá, as subst., flying or winged animals, birds: Mt. xiii. 4; Mk. iv. 4 [G L T Tr WH]; Lk. xii. 24; Ro. i. 23; Jas. iii. 7; דמ הפד. דסט סטף סטף (Sept. for שַנֵים חַיַּ see oùpavos, 1 b.), the birds of heaven, i. e. flying in the heavens (air), Mt. vi. 26; viii. 20; xiii. 32; Mk. iv. 4 [Rec.], 32; Lk. viii. 5; ix. 58; xiii. 19; Acts x. 12 [here LTTr WH om. 7á]; xi. 6. [(Theogn., Hdt., al.)]*

πίτομαι; [fr. Hom. down]; Sept. for ηιν; to fly: Rev. iv. 7; viii. 13; xii. 14; xiv. 6; xix. 17; see πετάομαι.*

a rock, ledge, cliff; a. prop.: Mt. vii. 24 sq.; xxvii. 51, 60; Mk. xv. 46; Lk. vi. 48; 1 Co. x. 4 (on which see πνευματικός, 3 a.); a projecting rock, crag. Rev. vi. 15 sq.; rocky ground, Lk. viii. 6, 13. b. a rock, large stone: Ro. ix. 33; 1 Pet. ii. 8 (7). c. metaph. a man like a rock, by reason of his firmness and strength of soul: Mt. xvi. 18 [some interpp. regard the distinction (generally observed in classic Greek; see the Comm. and cf. Schmidt, Syn. ch. 51, §§ 4-6) between πέτρα, the massive living rock, and mérpos, a detached but large fragment, as important for the correct understanding of this passage: others explain the different genders here as due first to the personal then to the material reference. Cf. Meyer, Keil, al.; Green, Crit. Note on Jn. i. 43].*

Πέτρος, -ου, δ, (an appellative prop. name, signifying 'a stone,' 'a rock,' 'a ledge' or 'cliff'; used metaph. of a soul hard and unyielding, and so resembling a rock, Soph. O. R. 334; Eur. Med. 28; Herc. fur. 1397; answering to the Chald. Kηφάs, q. v., Jn. i. 42 (43)), Peter, the surname of the apostle Simon. He was a native of Bethsaida, a town of Galilee, the son of a fisherman (see 'Ιωάννης, 3, and 'Ιωνας, 2), and dwelt with his wife at Capernaum, Mt. viii. 14; Mk. i. 30; Lk. iv. 38, cf. 1 Co. ix. 5. He had a brother Andrew, with whom he followed the occupation of a fisherman, Mt. iv. 18; Mk. i. 16; Lk. v. 3. Both were received by Jesus as his companions, Mt. iv. 19; Mk. i. 17; Lk. v. 10; Jn. i. 40-42 (41-43); and Simon, whose pre-eminent courage and firmness he discerned and especially relied on for the future establishment of the kingdom of God, he honored with the name of *Peter*, Jn. i. 42 (43); Mt. xvi. 18; Mk. iii. 16. Excelling in vigor of mind, eagerness to learn, and love for Jesus, he enjoyed, together with James and John the sons of Zebedee, the special favor and intimacy of his divine Master. After having for some time presided, in connection with John and James the brother of our Lord [see 'lάκωβος, 3], over the affairs of the Christians at Jerusalem, he seems to have gone abroad to preach the gospel especially to Jews (Gal. ii. 9; 1 Co. ix. 5; 1 Pet. v. 13; Papias in Euseb. 3, 39, 15; for Papias states that Peter employed Mark as 'interpreter' (έρμηreurήs), an aid of which he had no need except beyond the borders of Palestine, especially among those who spoke Latin [but on the disputed meaning of the word

'interpreter' here, see Morison, Com. on Mk., ed. 2, Introd. p. xxix. sqq.]). But just as, on the night of the betrayal, Peter proved so far faithless to himself as thrice to deny that he was a follower of Jesus, so also some time afterwards at Antioch he made greater concessions to the rigorous Jewish Christians than Christian liberty permitted; accordingly he was rebuked by Paul for his weakness and 'dissimulation' (ὑπόκρισις), Gal. ii. 11 sqq. Nevertheless, in the patristic age Jewish Christians did not hesitate to claim the authority of Peter and of James the brother of the Lord in defence of their narrow views and practices. This is not the place to relate and refute the ecclesiastical traditions concerning Peter's being the founder of the church at Rome and bishop of it for twenty-five years and more: the discussion of them may be found in Hase, Protestant. Polemik gegen die rom.-kathol. Kirche, ed. 4, p. 123 sqq.; [cf. Schaff, Church History, 1882, vol. i. §§ 25, 26; Sieffert in Herzog ed. 2, vol. xi. p. 524 sqq., and (for reff.) p. 537 sq.]. This one thing seems to be evident from Jn. xxi. 18 sqq., that Peter suffered death by crucifixion [cf. Keil ad loc.; others doubt whether Christ's words contain anything more than a general prediction of martyrdom]. If he was crucified at Rome, it must have been several years after the death of Paul. [Cf. BB. DD. and reff. u. s.] He is called in the N. T., at one time, simply Σίμων (once Συμεών, Acts xv. 14), and (and that, too, most frequently [see B. D. s. v. Peter, sub fin. (p. 2459 Am. ed.)]), Πέτρος and Κηφας (q. v.), then again Σίμων Πέτρος, Mt. xvi. 16; Lk. v. 8; Jn. [i. 42 (43)]; vi. [8], 68; xiii. 6, 9, 24, [36]; xviii. 10, 15, 25; xx. 2, 6; xxi. 2 sq. 7, 11, 15; once Συμεών Πέτρος (2 Pet. i. 1 where L WH txt. Σίμων); Σίμων ό λεγόμενος Πέτρος, Mt. iv. 18; x. 2; Σίμων δ έπικαλούμενος Πέτρος, Acts x. 18; xi. 13; Σίμων δς επικαλείται Πέτρος, Acts x. 5, 32.

πετρώδης, -ες, (fr. πέτρα and είδος; hence prop. 'rock-like,' 'having the appearance of rock'), rocky, stony: τὸ πετρώδες and τὰ πετρώδη, of ground full of rocks, Mt. xiii. 5, 20; Mk. iv. 5, 16. (Soph., Plat., Aristot., Diod. 3, 45 (44), Plut., al.)*

πήγανον, -ου, τό, [thought to be fr. πήγνυμι to make solid, on account of its thick, fleshy leaves; cf. Vaniček p. 457], rue: Lk. xi. 42. (Theophr. hist. plant. 1, 3, 4; Dioscorid. 3, 45 (52); Plut., al.) [B. D. s. v.; Tristram, Nat. Hist. etc. p. 478; Carruthers in the "Bible Educator," iii. 216 sq.]*

אַרָּין, הַעָּין, קַעָּין, פּעָּי, פּעי. viii. 10; xiv. 7; xvi. 4; of a well fed by a spring, Jn. iv. 6. ζωῆς πηγαὶ ὑδάτων, Rev. vii. 17; ἡ π. τ. ΰδατος τῆς ζωῆς, Rev. xxi. 6, (on both pass. see in ζωή, p. 274°); ἡ π. τοῦ αἴματος, a flow of blood, Mk. v. 29.*

πήγνυμ: 1 aor. ἔπηξα; fr. Hom. down; to make fast, to fix; to fasten together, to build by fastening together: σκηνήν, Heb. viii. 2 [A. V. pitched. Comp.: προσ-πήγνυμι.]*

πηδόλιον, -ου, τό, (fr. πηδόν the blade of an oar, an | a bitter taste in the stomach (Vulg. amarico), Rev. x

oar), fr. Hom. down, a ship's rudder: Acts xxvii. 40 [on the plur. see Smith, Voy. and Shipwreck of St. Paul, 4th ed., p. 183 sqq.; B. D. s. v. Ship (2); cf. Graser, Das Seewesen des Alterthums, in the Philologus for 1865, p. 266 sq.]; Jas. iii. 4.*

πηλίκος, -η, -ον, (fr. ἡλιξ [?]), interrog., how great, how large: in a material reference (denoting geometrical magnitude as disting. fr. arithmetical, πόσος) (Plat. Meno p. 82 d.; p. 83 e.; Ptol. 1, 3, 3; Zech. ii. 2, [6]), Gal. vi. 11, where cf. Winer, Rückert, Hilgenfeld, [Hackett in B. D. Am. ed. s. v. Epistle; but see Bp. Lghtft. or Meyer]. in an ethical reference, i. q. how distinguished, Heb. vii. 4*

wηλός, -οῦ, δ, fr. Aeschyl. and Hdt. down; a. clay, which the potter uses (Is. xxix. 16; xli. 25; Nah. iii. 14): Ro. ix. 21. b. i. q. mud [wet 'clay']: Jn. ix. 6, 11, 14 sq.*

πήρα, -as, ή, a wallet (a leathern sack, in which travellers and shepherds carried their provisions) [A. V. scrip (q. v. in B.D.)]: Mt. x. 10; Mk. vi. 8; Lk. ix. 3; x. 4; xxii. 35 sq. (Hom., Arstph., Joseph., Plut., Hdian., Lcian., al.; with τῶν βρωμάτων added, Judith xiii. 10.) •

πηχω, gen. πήχεως (not found in the N. T.), gen. plur. πηχών contr. fr. Ionic πηχέων (Jn. xxi. 8; Rev. xxi. 17; 1 K. vii. 3 (15), 39 (2); Esth. vii. 9; Ezek. xl. 5) acc. to later usage, for the earlier and Attic πήχεων, which is common in the Sept. (cf. Lob. ad Phryn. p. 245 sq.; [WH. App. p. 157]; W. § 9, 2 e.), δ, the fore-arm i. e. that part of the arm between the hand and the elbow-joint (Hom. Od. 17, 38; Il. 21, 166, etc.); hence a cubit, (ell, Lat. ulna), a measure of length equal to the distance from the joint of the elbow to the tip of the middle finger [i. e. about one foot and a half, but its precise length varied and is disputed; see B. D. s. v. Weights and Measures, II. 1]: Mt. vi. 27; Lk. xii. 25, [on these pass. cf. ἡλωία, 1 a.]; Jn. xxi. 8; Rev. xxi. 17. (Sept. very often for τομ.).

πάζω (Doric for πιέζω, cf. B. 66 (58)): 1 aor. ἐπίασα; 1 aor. pass. ἐπιάσθην; 1. to lay hold of: τινὰ τῆς χειρός, Acts iii. 7 [Theocr. 4, 35]. 2. to take, capture: fishes, Jn. xxi. 3, 10; θηρίον, pass., Rev. xix. 20, (Cant. ii. 15). to take i. e. apprehend: a man, in order to imprison him, Jn. vii. 30, 32, 44; viii. 20; x. 39; xi. 57; Acts xii. 4; 2 Co. xi. 32. [Comp.: ὑπο-πιάζω.]*

שונים: pf. pass. ptcp. πεπιεσμένος; fr. Hom. down; to press, press together: Lk. vi. 38. Sept. once for דָרַב, Mic. vi. 15.*

πθανολογία, -as, ή, (fr. πιθανολόγος; and this fr. πιθανός, on which see πειθός, and λόγος), speech adapted to persuade, discourse in which probable arguments are adduced; once so in class. Grk., viz. Plat. Theaet. p. 162 e.; in a bad sense, persuasiveness of speech, specious discourse leading others into error: Col. ii. 4, and several times in eccl. writers.*

[πιθός, see πειθός and cf. I, 4.]

πικροίνω: fut. πικροιώ; Pass., pres. πικροίνομαι; 1 aor. ἐπικράνθην; (πικρός, q. v.);
1. prop. to make bitter: τὰ ΰδατα, pass., Rev. viii. 11; τὴν κοιλίαν, to produce a bitter taste in the stomach (Vulc. amarica). Rev. x.

9 sq. 2. trop. to embitter, exasperate, i. e. render angry, indignant; pass. to be embittered, irritated, (Plat., Dem., al.): πρός τινα, Col. iii: 19 (Athen. 6 p. 242 c.; ἐπί τινα, Ex. xvi. 20; Jer. xliv. (xxxvii.) 15; 1 Esdr. iv. 31; [ἔν τινι, Ruth i. 20]); contextually i. q. to visit with bitterness, to grieve, (deal bitterly with), Job xxvii. 2; 1 Macc. iii. 7. [Comp.: παρα-πικραίνω.]*

πικρία, -as, ή, (πικρόs), bitterness: χολή πικρίαs, i. q. χολή πικρία [W. 34, 3 b.; B. § 132, 10], bitter gall, i. q. extreme wickedness, Acts viii. 23; ρίζα πικρίαs [reff. as above], a bitter root, and so producing bitter fruit, Heb. xii. 15 (fr. Deut. xxix. 18 cod. Alex.), cf. Bleek ad loc.; metaph. bitterness, i. e. bitter hatred, Eph. iv. 31; of speech, Ro. iii. 14 after Ps. ix. 28 (x. 7). (In various uses in Sept., [Dem., Aristot.], Theophr., Polyb., Plut., al.)*

πικρός, -ά, -όν, [fr. r. meaning 'to cut,' 'prick'; Vaniček 534; Curtius § 100; Fick i. 145], fr. Hom. down, Sept. for ¬ς; bitter: prop. Jas. iii. 11 (opp. to τὸ γλυκύ); metaph. harsh, virulent, Jas. iii. 14.*

πικρώς, adv., [fr. Aeschyl. down], bitterly: metaph. ἔκλαυσε, i. e. with poignant grief, Mt. xxvi. 75; Lk. xxiî. 62 [here WH br. the cl.]; cf. πικρὸν δάκρυον, Hom. Od. 4, 153.*

Πιλάτος, [L] Tr better Πιλάτος ([on the accent in codd. see Tdf. Proleg. p. 103; cf. Chandler § 326; B. p. 6 n.]; W. § 6, 1 m.), T WH incorrectly Πειλάτος [but see Tdf. Proleg. p. 84 sq.; WH. App. p. 155; and cf. e., [], (a Lat. name, i.q. 'armed with a pilum or javelin,' like Torquatus i. q. 'adorned with the collar or neck-chain'; [so generally; but some would contract it from pileatus i. e. 'wearing the felt cap' (pileus), the badge of a manumitted slave; cf. Leyrer in Herzog as below; Plumptre in B. D. s. v. Pilate (note)]), -ov, & [on the use of the art. with the name cf. W. 113 (107) n.], Pontius Pilate, the fifth procurator of the Roman emperor in Judæa and Samaria (having had as predecessors Coponius, Marcus Ambivius, Annius Rufus, and Valerius Gratus). [Some writ. (e.g. BB. DD. s. v.) call Pilate the sixth procurator, reckoning Sabinus as the first, he having had charge for a time, during the absence of Archelaus at Rome, shortly after the death of Herod; cf. Joseph. antt. 17, 9, 3.] He was sent into Judæa in the year 26 A. D., and remained in office ten years; (cf. Keim, Jesus von Naz. iii. p. 485 sq. [Eng. trans. vi. 226 sq.]). Although he saw that Jesus was innocent, yet, fearing that the Jews would bring an accusation against him before Caesar for the wrongs he had done them, and dreading the emperor's displeasure, he delivered up Jesus to their blood-thirsty demands and ordered him to be crucified. At length, in consequence of his having ordered the slaughter of the Samaritans assembled at Mt. Gerizim, Vitellius, the governor of Syria and father of the Vitellius who was afterwards emperor, removed him from office and ordered him to go to Rome and answer their accusations; but before his arrival Tiberius died. Cf. Joseph. antt. 18, 2-4 and ch. 6, 5; b. j. 2, 9, 2 and 4; Philo, leg. ad Gaium § 38; Tac. ann. 15, 44. Eusebius (h. e. 2,

7, and Chron. ad ann. I. Gaii) reports that he died by his own hand. Various stories about his death are related in the Evangelia apocr. ed. Tischendorf p. 426 sqq. [Eng. trans. p. 231 sqq.]. He is mentioned in the N.T. in Mt. xxvii. 2 sqq.; Mk. xv. 1 sqq.; Lk. iii. 1; xiii. 1; xxiii. 1 sqq.; Jn. xviii. 29 sqq.; xix. 1 sqq.; Acts iii. 18; iv. 27; xiii. 28; 1 Tim. vi. 13. A full account of him is given in Win. RWB. s. v. Pilatus; [BB. DD. ibid.]; Ewald, Geschichte Christus' u. seiner Zeit, ed. 3 p. 82 sqq.; Leyrer in Herzog xi. p. 663 sqq. [ed. 2 p. 685 sqq.]; Renan, Vie de Jésus, 14me éd. p. 413 sqq. [Eng. trans. (N. Y. 1865) p. 383 sqq.]; Klöpper in Schenkel iv. p. 581 sq.; Schürer, Neutest. Zeitgesch. § 17 c. p. 252 sqq.; [Warneck, Pont. Pilatus u.s.w. (pp. 210. Gotha, 1867)].*

πίναξ

πίμπλημι (a lengthened form of the theme ΠΛΕΩ. whence πλέος, πλήρης [cf. Curtius § 366]): 1 aor. επλησα; Pass., 1 fut. πλησθήσομαι; 1 aor. ἐπλήσθην; fr. Hom. on; Sept. for מְלָא, also for הְשָׁבִּיע (to satiate) and pass. שָׁבֶע (to be full); to fill: ti, Lk. v. 7; ti twos [W. § 30, 8 b.], a thing with something, Mt. xxvii. 48; [Jn. xix. 29 RG]; in pass., Mt. xxii. 10; Acts xix. 29; [ἐκ τῆς ὀσμῆς, Jn. xii. 3 Tr mrg.; cf. W. u. s. note; B. § 132, 12]. what wholly takes possession of the mind is said to fill it: pass. φόβου, Lk. v. 26; θάμβους, Acts iii. 10; ἀνοίας, Lk. vi. 11; ζήλου, Acts v. 17; xiii. 45; θυμοῦ, Lk. iv. 28; Acts iii. 10; πνεύματος άγίου, Lk. i. 15, 41, 67; Acts ii. 4; iv. 8, 31; ix. 17; xiii. 9. prophecies are said πλησθήναι, i. e. to come to pass, to be confirmed by the event, Lk. xxi. 22 G L T Tr WH (for Rec. πληρωθήναι). time is said πλησθήναι, to be fulfilled or completed, i. e. finished, elapsed, Lk. i. 23, 57 [W. 324 (304); B. 267 (280)]; ii. 6, 21 sq.; so נְמְלֵא, Job xv. 32; and מְלֵא to (ful-) fill the time, i. e. to complete, fill up, Gen. xxix. 27; Job xxxix. 2. [Comp.: ἐμ-πίπλημι.]*

πιμπράω (for the more common πίμπρημι [cf. Curtius § 378, Vaniček p. 510 sq.]): [pres. inf. pass. πιμπράσθαι; but R G L Tr W H πίμπρασθαι fr. the form πίμπρημι (Tdf. ἐμπιπράσθαι, q. v.)]; in Grk. writ. fr. Hom. [(yet only the aor. fr. πρήθω)] down; to blow, to burn, [on the connection betw. these meanings cf. Ebeling, Lex. Hom. s. v. πρήθω]; in the Scriptures four times to cause to swell, to render tumid, [cf. Soph. Lex. s. v.]: γαστέρα, Num. v. 22; pass. to swell, become swollen, of parts of the body, Num. v. 21, 27: Acts xxviii. 6 (see above and in ἐμπιπράω). [Comp. ἐμπιπράω.]*

πινακίδιον, -ου, τό, (dimin. of πινακίς, -ίδος), [Aristot., al.]; a. a small tablet. b. spec. a writing-tablet: Lk. i. 63 [Tr mrg. πινακίδα; see the foll. word]; Epict. diss. 3, 22, 74.

[πινακίς, -ίδος, ή, i. q. πινακίδιον (q. v.): Lk. i. 63 Tr mrg. (Epict., Plut., Artem., al.)*]

πίνοξ, -ακος, ό, (com. thought to be fr. HINOZ a pine, and so prop. 'a pine-board'; acc. to the conjecture of Buttmann, Ausf. Spr. i. 74 n., fr. πνάξ for πλάξ [i. e. anything broad and flat (cf. Eng. plank)] with ι inserted, as in πινιντός for πνιντός [acc. to Fick i. 146 fr. Skr. pinaka, a stick, staff]), fr. Hom. down; 1. a board, a tablet. 2. a dish, plate, platter: Mt. xiv. 8,

11; Mk. vi. 25, [27 Lchm. br.], 28; Lk. xi. 89; Hom. Od. 1, 141; 16, 49; al.

πίνω; impf. ἔπινον; fut. πίομαι [cf. W. 90 sq. (86)], 2 pers. sing. πίεσαι (Lk. xvii. 8 [(see reff. in κατακαυχάομαι)]); pf. 8 pers. sing. (Rev. xviii. 3) πέπωκε RG, but LTWH mrg. plur. - kap. for which L ed. ster. Tr txt. WH txt. read πέπτωκαν (see γίνομαι); 2 aor. ἔπιον, impv. πίε (Lk. xii. 19), inf. πιείν ([Mt. xx. 22; xxvii. 84 (not Tdf.); Mk. x. 38]; Acts xxiii. 12 [not WH], 21; Ro. xiv. 21 [not WH], etc.), and in colloquial form $\pi i \nu$ (Lchm. in Jn. iv. 9; Rev. xvi. 6), and πεῖν (T Tr WH in Jn. iv. 7, 9 sq.; TWH in 1 Co. ix. 4; x. 7; Rev. xvi. 6; Tin Mt. xxvii. 34 (bis); WH in Acts xxiii. 12, 21; Ro. xiv. 21, and often among the var. of the codd.) - on these forms see [esp. WH. App. p. 170]; Fritzsche, De conformatione N. T. critica etc. p. 27 sq.; B. 66 (58) sq.; [Curtius, Das Verbum, ii. 103]; Sept. for שתה; [fr. Hom. down]; to drink: absol., Lk. xii. 19; Jn. iv. 7, 10; 1 Co. xi. 25; figuratively, to receive into the soul what serves to refresh, strengthen, nourish it unto life eternal, Jn. vii. 37; on the various uses of the phrase ἐσθίειν κ. πίνειν see in έσθίω, a.; τρώγειν κ. πίνειν, of those living in fancied security, Mt. xxiv. 38; πίνω with an acc. of the thing, to drink a thing [cf. W. 198 (187) n.], Mt. vi. 25 [G Tom. WH br. the cl.], 31; xxvi. 29; Mk. xiv. 25; xvi. 18; Rev. xvi. 6; to use a thing for drink, Lk. i. 15; xii. 29; Ro. xiv. 21; 1 Co. x. 4 [cf. W. § 40, 3 b.]; τὸ αίμα of Christ. see alμa, fin.; τὸ ποτήριον i. e. what is in the cup, 1 Co. x. 21; xi. 27, etc. (see ποτήριον, a.). ή γη is said πίνειν τὸν ύετόν, to suck in, absorb, imbibe, Heb. vi. 7 (Deut. xi. 11; Hdt. 3, 117; 4, 198; Verg. ecl. 3, 111 sat prata biberunt). πίνω ἐκ w. a gen. of the vessel out of which one drinks, ἐκ τοῦ ποτηρίου, Mt. xxvi. 27; Mk. xiv. 23; 1 Co. x. 4 [cf. above]; xi. 28, (Arstph. eqq. 1289); ex w. a gen. denoting the drink of which as a supply one drinks, Mt. xxvi. 29; Mk. xiv. 25; ἐκ τοῦ εδατος, Jn. iv. 13 sq.; ἐκ τοῦ οἴνου (or θυμοῦ), Rev. xiv. 10; xviii. 3 [L om. Tr WH br. τοῦ οἴνου]; ἀπό w. a gen. of the drink. Lk. xxii. 18. [Cf. B. §132, 7; W. 199 (187). Comp.: κατα-, συμ-πίνω.]

πότης, -ητος, ή, (πίων fat), fatness: Ro. xi. 17. (Aristot., Theophr., al.; Sept. for με 1.)*

πιπράσκω: impf. ἐπίπρασκον; pf. πέπρακα; Pass., pres. ptep. πιπρασκόμενος; pf. ptep. πεπραμένος; 1 aor. έπρά- $\theta_{\eta\nu}$; (fr. $\pi\epsilon\rho\dot{a}\omega$ to cross, to transport to a distant land); fr. Aeschyl. and Hdt. down; Sept. for מֶכֶר; to sell: דֹנ, Mt. xiii. 46 [on the use of the pf., cf. Soph. Glossary etc. Introd. § 82, 4]; Acts ii. 45; iv. 34; v. 4; w. gen. of price, Mt. xxvi. 9; Mk. xiv. 5; Jn. xii. 5, (Deut. xxi. 14); τινά, one into slavery, Mt. xviii. 25; hence metaph. πεπραμένος ὑπὸ τὴν άμαρτίαν, [A. V. sold under sin] i. e. entirely under the control of the love of sinning, Ro. vii. 14 (ἐπράθησαν τοῦ ποιῆσαι τὸ πονηρόν, 2 Κ. xvii. 17; 1 Macc. i. 15, cf. 1 K. xx. (xxi.) 25; w. a dat. of the master to whom one is sold as a slave, Lev. xxv. 39; Deut. xv. 12; xxviii. 68; Bar. iv. 6; Soph. Trach. 252; έαυτόν τινι, of one bribed to give himself up wholly to another's will, τφ Φιλίππφ, Dem. p. 148, 8).*

πίπτω; [impf. ἔπιπτον (Mk. xiv. 35 T Tr mrg. WH)]; fut. πεσούμαι; 2 aor. έπεσον and acc. to the Alex. form (received everywhere by Lchm. [exc. Lk. xxiii. 30]. Tdf. [exc. Rev. vi. 16], Tr [exc. ibid.], WH; and also used by R G in Rev. i. 17; v. 14; vi. 13; xi. 16; xvii. 10) έπεσα (cf. [WH. App. p. 164; Tdf. Proleg. p. 128]; Lob. ad Phryn. p. 724 sq.; Bitm. Ausf. Spr. ii. p. 277 sq., and see ἀπέρχομαι init.); pf. πέπτωκα, 2 pers. sing. -κες (Rev. ii. 5 T WH; see κοπιάω), 3 pers. plur. -καν (Rev. xviii. 3, Led. ster. Tr txt. WH txt.; see yivomai); (fr. HETQ, as τίκτω fr. ΤΕΚΩ [cf. Curtius, Etymol. § 214: Verbum, ii. p. 398]); fr. Hom. down; Sept. chiefly for נפל to fall; used 1. of descent from a higher place to a lower: a. prop. to fall (either from or upon, i. q. Lat. incido, decido): ἐπί w. acc. of place, Mt. x. 29; xiii. 5, [7], 8; xxi. 44 [T om. L WH Tr mrg. br. the vs.]; Mk. iv. 5; Lk. viii. 6 [here T Tr WH Karan.], 8 Rec.: Rev. viii. 10; eis to (of the thing that is entered; into), Mt. xv. 14; xvii. 15; Mk. iv. 7 [L mrg. ἐπί] sq.; Lk. vi. 39 RG Lmrg. (but Ltxt. TTr WH eumlnr.); viii. 8 GL T Tr WH, [14; xiv. 5 L T Tr WH]; Jn. xii. 24; els (upon) την γην, Rev. vi. 13; ix. 1; έν μέσω, w. gen. of the thing, Lk. viii. 7; παρὰ τὴν όδόν, Mt. xiii. 4; Mk. iv. 4; Lk. viii. 5; to fall from or down: foll. by ἀπό w. gen. of place, Mt. xv. 27; xxiv. 29 [here Tdf. ex; Lk. xvi. 21]; Acts xx. 9; foll. by & w. gen. of place, Mk. xiii. 25 L T Tr WH]; Rev. viii. 10; ix. 1; i. q. to be thrust down, Lk. x. 18. b. metaph.: οὐ πίπτει ἐπί τινα ὁ ἥλιος, i. e. the heat of the sun does not strike upon them or incommode them, Rev. vii. 16; [ἀχλὺς κ. σκότος, Acts xiii. 11 L T Tr WH]; ὁ κληρος πίπτει ἐπί τινα, the lot falls upon one, Acts i. 26; φόβος πίπτει ἐπί τινα, falls upon or seizes one, [Acts xix. 17 L Tr]; Rev. xi. 11 Rec.; [70 πνεθμα τὸ ἄγιον, Acts x. 44 Lchm.]; πίπτω ὑπὸ κρίσιν, to fall under judgment, come under condemnation, James v. 12 [where Rec." εἰς ὑπόκρισιν]. 2. of descent from an erect to a prostrate position (Lat. labor, ruo; prolabor, procido; collabor, etc.); a. properly; a. to fall down: ἐπὶ λίθον, Lk. xx. 18; λίθος πίπτει ἐπί τινα, Mt. xxi. 44 [Tom. LWH Tr mrg. br. the vs.]; Lk. xx. 18; τὸ ὅρος ἐπί τινα, Lk. xxiii. 30; Rev. vi. 16. B. to be prostrated, fall prostrate; of those overcome by terror or astonishment or grief: χαμαί, Jn. xviii. 6; εἰς τὸ ἔδαφος, Acts xxii. 7; έπὶ τὴν γῆν, Acts ix. 4; [έπὶ πρόσωπον, Mt. xvii. 6]; or under the attack of an evil spirit: in της γης, Mk. ix. 20; or falling dead suddenly: πρὸς τοὺς πόδας τινὸς ώς νεκρός, Rev. i. 17; πεσών εξέψυξε, Acts v. 5; πίπτ. παρὰ (LT Tr WH πρὸς) τοὺς πόδας τινός, ibid. 10; absol. 1 Co. x. 8; στόματι μαχαίρας, Lk. xxi. 24; absol. of the dismemberment of corpses by decay, Heb. iii. 17 (Num. y. to prostrate one's self; used now of xiv. 29, 32). suppliants, now of persons rendering homage or worship to one: ἐπὶ τῆς γῆς, Mk. xiv. 35; ptep. with προσκυνείν, as finite verb, Mt. ii. 11; iv. 9; xviii. 26; πίπτειν κ. προσκυνείν, Rev. v. 14; xix. 4; έπεσα προσκυνήσαι, Rev. xxii. 8; πίπτ. εἰς τοὺς πόδας (αὐτοῦ), Mt. xviii. 29 Rec.; εἰς [T Tr WH πρός] τ. πόδας τινός, Jn. xi. 32; πρός τ. πόδας τινός, Mk. v. 22; [παρὰ τοὺς πόδας τινός, Lk. viii. 41]; ἔμπροσθεν

των ποδών τινος, Rev. xix. 10; ενώπιον τινος, Rev. iv. 10; V. 8; επὶ πρόσωπον, Mt. xxvi. 39; Lk. v. 12; επὶ πρόσωπον παρά τούς πόδας τινός, Lk. xvii. 16; πεσών επί τούς πόδας προσεκύνησε, Acts x. 25; πεσών έπλ πρόσωπον προσκυνήσει, 1 Co. xiv. 25; έπὶ τὰ πρόσωπα καὶ προσκυνείν, Rev. vii. 11 [ἐπὶ πρόσωπον Rec.]; xi. 16. 8. to fall out, fall from: θρίξ έκ της κεφαλής πεσείται, i. q. shall perish, be lost, Acts xxvii. 34 Rec. . to fall down, full in ruin: of buildings, walls, etc., Mt. vii. 25, [27]; Lk. vi. 49 (where T Tr WH συνέπεσε); Heb. xi. 30; οίκος έπ' οίκον πίπτει, Lk. xi. 17 [see ἐπί, C. I. 2 c.]; πύρyos ἐπί τινα, Lk. xiii. 4; σκηνή ή πεπτωκυία, the tabernacle that has fallen down, a fig. description of the family of David and the theocracy as reduced to extreme decay [cf. σκηνή, fin.], Acts xv. 16. of a city: ἔπεσε, i. e. has been overthrown, destroyed, Rev. xi. 13; xiv. 8; xvi. 19; xviii. 2, (Jer. xxviii. (li.) 8). b. metaph. to be cast down from a state of prosperity: πόθεν πέπτωκας, from what a height of Christian knowledge and attainment thou hast declined, Rev. ii. 5 G L T Tr WH (see β. to fall from a state of uprightabove ad init.). **uess.** i. e. to sin: opp. to ἐστάναι, 1 Co. x. 12; opp. to στήκεω, w. a dat. of the pers. whose interests suffer by the sinning [cf. W. § 31, 1 k.], Ro. xiv. 4; to fall into a state of wickedness, Rev. xviii. 3 Led. ster. Tr WH txt. y. to perish, i.e. to come to an end, dis-[866 **#**ivw]. appear, cease: of virtues, 1 Co. xiii. 8 L T Tr WH.[R. V. fail; to lose authority, no longer have force, of sayings, precepts, etc., Lk. xvi. 17 (ωστε οὐ χαμαὶ πεσείται ὅ τι αν eίπης, Plat. Euthyphr. § 17; irrita cadunt promissa, Liv. 2, 31). i. q. to be removed from power by death, Rev. xvii. 10; to fail of participating in, miss a share in, the Messianic salvation, Ro. xi. 11, [22]; Heb. iv. 11 [(yet see έν, I. 5 f.). COMP.: ἀνα-, ἀντι-, ἀπο-, ἐκ-, ἐν-, ἐπι-, κατα-, παρα-, περι-, προσ-, συμ- πίπτω.]*

Πισιδία, -as, ή, Pisidia, a region of Asia Minor, bounded by Pamphylia and the Pamphylian Sea, Phrygia, and Lycaonia: Acts xiii. 14 RG; xiv. 24. [B. D. s. v. Pisidia.]*

Πισίδιος, -a, -ov, i. q. Πισιδικός, belonging to Pisidia: 'Αντιόχεια ή Πισιδία, i.e. taking its name from Pisidia (see 'Αντιόχεια, 2): Acts xiii. 14 L T Tr WH.*

πιστεύω; impf. επίστευον; fut. πιστεύσω; 1 aor. επίστευσα; pf. πεπίστευκα; plupf. (without augm., cf. W. § 12, 9; [B. 33 (29)]) πεπιστεύκειν (Acts xiv. 23); Pass., pf. πεπίστευμαι; 1 aor. ἐπιστεύθην; (πιστός); Sept. for האמין; in class. Grk. fr. Aeschyl., Soph., Eur., Thuc. down: to believe, i. e. 1. intrans. to think to be true; to be persuaded of; to credit, place confidence a. univ.: the thing believed being evident from the preceding context, Mt. xxiv. 23, [26]; Mk. xiii. 21; 1 Co. xi. 18; w. an acc. of the thing, Acts xiii. 41 (LTTrWH & for Rec. \$\varphi\$); to credit, have confidence, foll by ore, Acts ix. 26; revi. to believe one's words, Mk. xvi. 13 sq. ; 1 Jn. iv. 1 ; τινὶ ὅτι, Jn. iv. 21 ; τῷ ψεύδει, 2 Th. ii. 11; περί τινος, ὅτι, Jn. ix. 18. b. spec., in a moral and religious reference, πιστεύειν is used in the N. T. of

certain inner and higher prerogative and law of his soul: thus it stands a. absol. to trust in Jesus or in God as able to aid either in obtaining or in doing something: Mt. viii. 13; xxi. 22; Mk. v. 36; ix. 23 sq.; Lk. viii. 50; Jn. xi. 40; foll. by 571, Mt. ix. 28; Mk. xi. 23; [Heb. xi. 6]; τῷ λόγω, ῷ (ον) εἶπεν ὁ Ἰησοῦς, Jn. iv. 50. of the credence given to God's messengers and their words. w. a dat. of the person or thing: Μωϋσεί, Jn. v. 46. to the prophets, Jn. xii. 38; Acts xxiv. 14; xxvi. 27; Ro. x. 16; έπὶ πᾶσιν οις έλάλησαν οι προφήται, to place reliance on etc. Lk. xxiv. 25. to an angel, Lk. i. 20; foll. by ότι, ibid. 45. to John the Baptist, Mt. xxi. 25 (26), 82; Mk. xi. 81; Lk. xx. 5. to Christ's words. Jn. iii. 12; v. 38, 46 sq.; vi. 30; viii. 45 sq.; x. [37], 38*; rois fpyois of Christ, ibid. 38b. to the teachings of evangelists and a postles, Acts viii. 12; τῆ ἀληθεία, 2 Th. ii. 12; ἐπιστεύθη τὸ μαρτύριον, the testimony was believed. 2 Th. i. 10 [cf. W. § 39, 1 a.; B. 175 (152)]; τη γραφή, Jn. ii. 22. ἐν τῷ εὐαγγελίφ, to put faith in the gospel, Mr. i. 15 [B. 174 (151 sq.); cf. W. 213 (200 sq.)] (Ignat. ad Philad. 8, 2 [(but see Zahn's note); cf. Jn. iii. 15 in y. bey. used especially of the faith by which a man embraces Jesus, i.e. a conviction, full of joyful trust, that Jesus is the Messiah - the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ: πιστ. τὸν υίὸν τοῦ θεοῦ είναι Ίησοῦν Χριστόν, Acts viii. 37 Rec.; ἐπιστεύθη (was believed on [cf. W. § 39, 1 a.; B. 175 (152)]) έν κόσμφ, 1 Tim. iii. 16. the phrase πιστεύειν είς τὸν Ἰησοῦν, είς τ. υίον τοῦ θεοῦ, etc., is very common; prop. to have a faith directed unto, believing or in faith to give one's self up to, Jesus, etc. (cf. W. 213 (200 sq.); [B. 174 (151)]): Mt. xviii. 6; Mk. ix. 42 [RGL Tr txt.]; Jn. ii. 11; iii. 15 R G, 16, 18, 36; vi. 29, 35, 40, 47 [R G L]; vii. 5, [38], 39, 48; viii. 30; ix. 35 sq.; x. 42; xi. 25 sq. 45, 48; xii. 11. 37. 42, 44, [46]; xiv. 1, 12; xvi. 9; xvii. 20; Acts x. 43; xix. 4; Ro. x. 14; Gal. ii. 16; Phil. i. 29; 1 Jn. v. 10; 1 Pet. i. 8; είς τὸ φῶς, Jn. xii. 36; είς τὸ ὅνομα αὐτοῦ, Jn. i. 12; ii. 23; iii. 18; 1 Jn. v. 13; τῷ ὀνόμ. αὐτοῦ, to commit one's self trustfully to the name (see δνομα, 2 p. 448), 1 Jn. iii. 23; ἐπ' αὐτόν, ἐπὶ τὸν κύριον, to have a faith directed towards, etc. (see ἐπί, C. I. 2 g. a. p. 235° [cf. W. and B. u. s., also B. § 147, 25]): Mt. xxvii. 42 T Tr txt. WH; Jn. iii. 15 L txt.; Acts ix. 42; xi. 17; xvi. 31; xxii. 19, [(cf. Sap. xii. 2)]; ἐπ' αὐτφ, to build one's faith on, to place one's faith upon, [see ἐπί, B. 2 a. y. p. 233'; B. u. s.]: Ro. ix. 33; x. 11; 1 Tim. i. 16; 1 Pet. ii. 6; & αὐτφ, to put faith in him, Jn. iii. 15 [L mrg.; cf. T Tr WH also (who prob. connect ἐν αὐτῷ with the foll. ἔχη; cf. Westcott, Com. ad loc., Meyer, al.)] (cf. Jer. xii. 6; Ps. lxxvii. (lxxviii.) 22, where πιστ. έν τινι means to put confidence in one, to trust one; [cf. Mk. i. 15 above. β. fin.]); ἐν τούτω πιστεύομεν, on this rests our faith [A. V. by this we believe], Jn. xvi. 30; with the simple dative, τῶ κυρίω, to (yield faith to) believe [cf. B. 173 (151)]: Mt. xxvii. 42 RG L Tr mrg.; Acts v. 14; xviii. 8; supply τούτφ before of in Ro. x. 14; to trust in Christ the conviction and trust to which a man is impelled by a [fod], 2 Tim. i. 12; διά τινος, through one's agency to

be brought to faith, Jn. i. 7; 1 Co. iii. 5; dià 'Ingoù els | θεόν, 1 Pet. i. 21 R G Tr mrg.; διὰ τῆς χάριτος, Acts xviii. 27; διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, Jn. xvii. 20; διά τι, Jn. iv. 39, [41], 42; xiv. 11. πιστεύω foll. by ὅτι with a sentence in which either the nature and dignity of Christ or his blessings are set forth: Jn. vi. 69; viii. 24; x. 38° RG; xi. 27, [42]; xiii. 19; [xiv. 10]; xvi. 27, 30; xvii. 8, 21; 1 Jn. v. 1, 5; Ro. vi. 8; 1 Th. iv. 14; μοὶ ὅτι, Jn. xiv. 11; τί, Jn. xi. 26; πιστεύω σωθηναι, Acts xv. 11; the simple πιστεύειν is used emphatically, of those who acknowledge Jesus as the saviour and devote themselves to him: Mk. xv. 32 [here L adds avro]; Lk. viii. 12 sq.; xxii. 67; Jn. i. 50 (51); iii. 18; iv. 42, 48, 53; v. 44; vi. 86, 64; ix. 38; x. 25 sq.; xii. 39, 47 Rec.; xvi. 30; xx. 81; Acts v. 14; [xiii. 39]; xv. 5; xviii. 8; [xxi. 25]; Ro. i. 16; iii. 22; iv. 11; x. 4; xv. 13; 2 Co. iv. 13; Eph. i. 13, [19]; 2 Th. i. 10; Heb. iv. 3; with ἐξ ὅλης καρδίας added, Acts viii. 37 Rec.; w. a dat. of instr. καρδία, Ro. x. 10; ptcp. pres. οί πιστεύοντες, as subst.: Acts ii. 44; Ro. iii. 22; 1 Co. i. 21; Gal. iii. 22; [Eph. i. 19]; 1 Th. i. 7; ii. 10, 13; 2 Th. i. 10 Rec.; 1 Pet. ii. 7; i. q. who are on the point of believing, 1 Co. xiv. 22, cf. 24 sq.; aor. ἐπίστευσα (marking entrance into a state; see βασιλεύω, fin.), I became a believer, a Christian, [A. V. believed]: Acts iv. 4; viii. 13; xiii. 12, 48; xiv. 1; xv. 7; xvii. 12, 34; Ro. xiii. 11; 1 Co. iii. 5; xv. 2, 11; with the addition of έπὶ τὸν κύριον (see above), Acts ix. 42; ptcp. πιστεύσας, Acts xi. 21; xix. 2; δ πιστεύσας, Mk. xvi. 16; plur., ibid. 17; Acts iv. 32; οί πεπιστευκότες, they that have believed (have become believers): Acts xix. 18; xxi. 20; [on (John's use of) the tenses of πιστεύω see Westcott on 1 Jn. iii. 23]. It must be borne in mind, that in Paul's conception of τὸ πιστεύειν εἰς Χριστόν, the prominent element is the grace of God towards sinners as manifested and pledged (and to be laid hold of by faith) in Jesus, particularly in his death and resurrection, as appears esp. in Ro. iii. 25; iv. 24; x. 9; 1 Th. iv. 14; but in John's conception, it is the metaphysical relationship of Christ with God and close ethical intimacy with him, as well as the true 'life' to be derived from Christ as its source; cf. Rückert, Das Abendmahl, p. 251. Moreover, πιστεύειν is used by John of various degrees of faith, from its first beginnings, its incipient stirring within the soul, up to the fullest assurance, Jn. ii. 23 (cf. 24); viii. 31; of a faith which does not vet recognize Jesus as the Messiah, but as a prophet very like the Messiah, Jn. vii. 31; and to signify that one's faith is preserved, strengthened, increased, raised to the level which it ought to reach, xi. 15; xiii. 19; xiv. 29; xix. 35; xx. 31; 1 Jn. v. 13^b Rec.; [cf. reff. s. v. πίστις, fin.]. is applied also to the faith by which one is persuaded that Jesus was raised from the dead, inasmuch as by that fact God declared him to be his Son and the Messiah : Jn. xx. 8, 25, 29 ; έντη καρδία πιστ. ὅτι ὁ θεὸς αὐτὸν ήγειρεν έκ νεκρών, Ro. x. 9 [cf. B. § 133, 19]. Since acc. to the conception of Christian faith Christ alone is the author of salvation, ὁ πιστεύων repudiates all the various things which aside from Christ are commended as means

of salvation (such e. g. as abstinence from flesh and wine), and understands that all things are lawful to him which do not lead him away from Christ; hence mioreves (τις) φαγείν πάντα, hath faith to eat all things or so that he eats all things, Ro. xiv. 2; cf. Rückert ad loc.; [W. § 44, 3 b.; per contra B. 273 sq. (235)]. δ. πιστεύεισ used in ref. to-God has various senses: aa. it denotes the mere acknowledgment of his existence: ore 6 θεὸς εἶς ἐστιν, Jas. ii. 19; acknowledgment joined to appropriate trust, absol. Jude 5; εἰς θεόν, Jn. xii. 44; xiv. 1; i.g. to believe and embrace what God has made known either through Christ or concerning Christ 700 θεφ, Jn. v. 24; Acts xvi. 34; Tit. iii. 8; 1 Jn. v. 10; επλ τον θεόν, Ro. iv. 5; την αγάπην, ην έχει δ θεός, 1 Jn. iv. 16; είς την μαρτυρίαν, ην κτλ., 1 Jn. v. 10. BB. to trust: τῶ θεῶ, God promising a thing, Ro. iv. 3, 17 (on which see κατέναντι); Gal. iii. 6; [Jas. ii. 23]; absol. Ro. iv. 18; foll. by ore, Acts xxvii. 25. ε. πιστ. is used in an ethical sense, of confidence in the goodness of men: ή αγάπη πιστεύει πάντα, 1 Co. xiii. 7. τὸ πιστεύειν is opp. to ίδειν, Jn. xx. 29; to δραν, ibid. and 1 Pet. i. 8, (Theoph. ad Autol. 1, 7 fin.), cf. 2 Co. v. 7; to diagniveσθαι, Ro. iv. 19 sq.; xiv. 1, 23, cf. Jas. i. 6; to δμολογείν, 2. transitively, Teví Te, to intrust a thing Ro. x. 9. to one, i. e. to his fidelity: Lk. xvi. 11; cauror run, Jn. ii. 24; pass. πιστεύομαί τι, to be intrusted with a thing: Ro. iii. 2; 1 Co. ix. 17; Gal. ii. 7; 1 Th. ii. 4; 1 Tim. i. 11; Tit. i. 3, (Ignat. ad Philad. 9; exx. fr. prof. auth. are given in W. § 39, 1 a.). On the grammat. constr. of the word cf. B. § 133, 4 [and the summaries in Ellicott on 1 Tim. i. 16; Vaughan on Ro. iv. 5; Cremer s. v.]. It does not occur in the Rev., nor in Philem., 2 Pet., 2 and 3 Jn. [Cf. the reff. s. v. πίστις, fin.]*

πιστικός, -ή, -όν, (πιστός), pertaining to belief; having the power of persuading, skilful in producing belief: Plat. Gorg. p. 455 a. b. trusty, faithful, that can be relied on: γυνή πιστ. καὶ οἰκουρὸς καὶ πειθομένη τῷ ανδρί, Artem. oneir. 2, 32; often so in Cedrenus [also (of persons) in Epiph., Jn. Mosch., Sophron.; cf. Soph. Lex. s. v.]; of commodities i. q. δόκιμος, genuine, pure, unadulterated: 80 νάρδος πιστική [but A. V. spike- (i. e. spiked) nard, after the nardi spicati of the Vulg. (in Mk.)], Mk. xiv. 3; Jn. xii. 3, (for nard was often adulterated; see Plin. h. n. 12,26; Diosc. de mater. med. 1, 6 and 7); hence metaph. τὸ πιστικὸν τῆς καινῆς διαθήκης κράμα, Euseb. demonstr. evang. 9, 8 [p. 439 d.]. Cf. the full discussion of this word in Fritzsche on Mk. p. 596 sqq.; Lücke on Jn. xii. 3 p. 494 sqq.; W. 97 (92) sq.; [esp. Dr. Jas. Morison on Mk. l. c.].

πίστις, -εως, ἡ, (πείθω [q. v.]), fr. [Hes., Theogn., Pind.], Aeschyl., Hdt. down; Sept. for אַמוּנְה, several times for אַמוּנְה, several times for אַמוּנְה, several times for אַמוּנְה, and אַמּנְנְה, faith; i. e. 1. conviction of the truth of anything, belief, (Plat., Polyb., Joseph., Plut.; θαυμάσια καὶ μείζω πίστεως, Diod. 1, 86); in the N. T. of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and conjoined with u: Heb. xi. 1 (where πίστις is called ἐλπιζομένων ὑπόστασως.

πραγμάτων έλεγχος οὐ βλεπομένων); opp. to είδος, 2 Co. v. 7; joined with αγάπη and ελπίς, 1 Co. xiii. 13. when it relates to God, migris is the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ: Heb. xi. 6; xii. 2; xiii. 7; πίστις ἐπὶ θεόν, Heb. vi. 1; ή πίστις υμών ή πρὸς τὸν θεόν, by which ye turned to God, 1 Th. i. 8; την π. ύμων κ. έλπίδα είς θεόν, directed unto God, 1 Pet. i. 21; with a gen. of the object [faith in] (τῶν θεῶν, Eur. Med. 414; τοῦ θεοῦ, Joseph. c. Ap. 2, 16, 5; cf. Grimm, Exgt. Hdbch. on Sap. vi. 17 sq. p. 132; [cf. Meyer on Ro. iii. 22; also Mey., Ellic., Bp. Lghtft. on Col. as below; W. 186 (175)]): ή π. της ενεργείας του θεου τοῦ ἐγείραντος αὐτὸν (Christ) ἐκ τῶν νεκρῶν, Col. ii. 12; διὰ πίστεως, by the help of faith, Heb. xi. 33, 39; κατὰ πίστιν, i. q. πιστεύοντες, Heb. xi. 13; πίστει, dat. of means or of mode by faith or by believing, prompted, actuated, by faith, Heb. xi. 3 sq. 7-9, 17, 20-24, 27-29, 31; dat. of cause, because of faith, Heb. xi. 5, 11, 30. reference to Christ, it denotes a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God (on this see more at length in πιστεύω, 1 b. γ.): w. gen. of the object (see above, in a.), Inσού Χριστού, Ro. iii. 22; Gal. ii. 16; iii. 22; Eph. iii. 12; Inσοῦ, Rev. xiv. 12; Χριστοῦ, Phil. iii. 9; τοῦ υίοῦ τοῦ θεοῦ, Gal. ii. 20; τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, Jas. ii. 1; μοῦ (i. e. in Christ), Rev. ii. 13, (certainly we must reject the interpretation, faith in God of which Jesus Christ is the author, advocated by Van Hengel, Ep. ad Rom. i. p. 314 sqq., and H. P. Berlage, Disquisitio de formulae Paulinae πίστις Ίησοῦ Χριστοῦ significatione. Lugd. Bat. 1856); τοῦ εὐαγγελίου, Phil. i. 27; ἀληθείας, 2 Th. ii. 13. with Prepositions: εἰς (toward [cf. εἰς, B. II. 2 a.]) τὸν κύριον ήμων Ίησοῦν, Acts xx. 21; είς Χριστόν, Acts xxiv. 24; xxvi. 18; ή els Χριστόν πίστις ύμων, Col. ii. 5; Γπίστιν έχειν els έμέ, Mk. ix. 42 Tr mrg.]; πρὸς τὸν κύρ. Philem. 5 [L Tr WH els] ([see πρός, I. 1 c.; cf. Bp. Lghtft. ad loc.]; unless here we prefer to render πίστιν fidelity [see 2, below]; cf. Meyer ad loc. and W. § 50, 2); π. ή ἐν Χρ. ²Ιησοῦ, reposed in Christ Jesus, 1 Tim. iii. 13; 2 Tim. iii. 15; ή π. ὑμῶν ἐν Χρ. Ἰησ. Col. i. 4; ή κατά τενα (see κατά, ΙΙ. 1 e.) πίστις εντώ κυρίω, Eph. i. 15; εν τώ αΐματι αὐτοῦ, Ro. iii. 25 [yet cf. Meyer]. πίστις [cf. W. 120 (114)] and & miores simply: Lk. xviii. 8; Acts xiii. 8; xiv. 22, 27; xv. 9; xvii. 31; Ro. [iii. 27 (on which see νόμος, 3)], 31; iv. 14; v. 2 [L Tr WH br. τη πίστει]; ix. 32; x. 8, 17; xii. 3, 6; 1 Co. [xii. 9 (here of a charism)]; xvi. 13; 2 Co. iv. 13; [viii. 7]; x. 15; Gal. iii. 14, 23, 25 sq.; v. 5; vi. 10; Eph. ii. 8; iii. 17; iv. 5; vi. 16; 2 Th. i. 4; 1 Tim. i. 2, 4 (on the latter pass. see olkoropia), 19; ii. 7 (on which see ἀλήθεια, I. 2 c.); iii. 9; iv. 1, 6; v. 8; vi. 10, 12, 21; 2 Tim. i. 5; ii. 18; iii. 8, 10; iv. 7; Tit. i. 1, 4, 13; ii. 2; iii. 15; Jas. ii. 5; 1 Pet. i. 5; 2 Pet. i. 1, 5. with a gen. of the subject: Lk. xxii. 32; Ro. i. 8, 12; 1 Co. ii. 5; xv. 14, 17; 2 Co. i. 24; Phil. i. 25; ii. 17; 1 Th. iii. 2, 5-7, 10; 2 Th. i. 3; iii. 2; Philem. 6;

Rev. xiii. 10; πλήρης πίστεως κ. πνεύματος, Acts vi. 5; πνεύματος κ. πίστεως, Acts xi. 24; πίστεως κ. δυνάμεως, Acts vi. 8 Rec.; τη πίστει έστηκέναι, Ro. xi. 20; 2 Co. i. 24; ἐν τῆ πίστει στήκειν, 1 Co. xvi. 13; είναι, 2 Co. xiii. 5; μένειν, 1 Tim. ii. 15; εμμένειν τη π. Acts xiv. 22; επιμένειν, Col. i. 23; στερεδς τῆ π. 1 Pet. v. 9; στερεούμαι τῆ π. Acts xvi. 5; βεβαιουμαι έν [L T Tr WH om. έν] τη π. Col. Since faith is a power that seizes upon the soul, one who yields himself to it is said ὑπακούειν τῆ πίστει. Acts vi. 7; hence ὑπακοὴ τῆς πίστεως, obedience rendered to faith [W. 186 (175)], Ro. i. 5; xvi. 26; & &x πίστεως sc. ων, depending on faith, i. q. δ πιστεύων [see έκ, II. 7], Ro. iii. 26; plur., Gal. iii. 7, 9; δ έκ πίστεως 'Aβραάμ, he who has the same faith as Abraham, Ro. iv. 16; ἐκ πίστεως είναι, to be related, akin to, faith [cf. ἐκ, u. s.], Gal. iii. 12. δίκαιος εκ πίστεως, Ro. i. 17; Gal. iii. 11; δικαιοσύνη ή έκ πίστ. Ro. ix. 30; ή έκ πίστ. δικ. Ro. x. 6; δικαιοσ. ἐκ πίστεως εἰς πίστιν, springing from faith (and availing) to (arouse) faith (in those who as yet have it not), Ro. i. 17; δικαιοσύνη ή δια πίστεως Χριστοῦ, . . . ἡ ἐκ θεοῦ δικ. ἐπὶ τῆ πίστει, Phil. iii. 9; pass. δικαιούσθαι πίστει. Ro. iii. 28; δικαιούν τινα διά πίστεως Χριστοῦ, Gal. ii. 16; διὰ τ. πίστεως, Ro. iii. 30; δικ. τινα έκ πίστεως, ibid.; Gal. iii. 8; pass., Ro. v. 1; Gal. iii. 24; εὐαγγελίζομαι τὴν πίστιν, to proclaim the glad tidings of faith in Christ, Gal. i. 23; ἀκοὴ πίστεως, instruction concerning the necessity of faith [see akon, 3 a.], Gal. iii. 2, 5; ή πίστις is joined with ή ἀγάπη: 1 Th. iii. 6; v. 8; 1 Tim. i. 14; ii. 15; iv. 12; vi. 11; 2 Tim. ii. 22; with a subj. gen. Rev. ii. 19; πίστις δι' αγάπης ενεργουμένη, Gal. v. 6; αγάπη μετὰ πίστεως, Eph. vi. 23; αγάπη ἐκ πίστεως ανυποκρίτου, 1 Tim. i. 5; πίστις και αγάπη ή εν Χριστφ Ίησοῦ, 2 Tim. i. 13; φιλείν τινα έν πίστει, Tit. iii. 15 (where see De Wette); ἔργον πίστεως (cf. ἔργον, 3 p. 248^b near bot.), 1 Th. i. 3; 2 Th. i. 11. B. in an ethical sense, persuasion or conviction (which springs from faith in Christ as the sole author of salvation; cf. πιστεύω, 1 b. y. fin.) concerning things lawful for a Christian: Ro. xiv. 1, 23; πίστω ἔχεω, ibid. 22. o. univ. the religious belief of Christians; a. subjectively: Eph. iv. 13, where cf. Meyer; in the sense of a mere acknowledgment of divine things and of the claims of Christianity, Jas. ii. 14, 17 sq. 20, 22, 24, 26. jectively, the substance of Christian faith or what is believed by Christians: ή παραδοθείσα π. Jude 3; ή άγιωτάτη ύμῶν πίστις, ib. 20. There are some who think this meaning of the word is to be recognized also in 1 Tim. i. 4, 19; ii. 7; iii. 9; iv. 1, 6; v. 8; vi. 10, 21, (cf. Pfleiderer, Paulinismus p. 468 [Eng. trans. ii. p. 200]); but Weiss (Bibl. Theol. d. N. T. § 107 a. note) correctly objects, " mioris is rather the form in which the truth (as the substance of right doctrine) is subjectively appropriated"; [cf. Meyer on Ro. i. 5 (and Prof. Dwight's additional note); Ellicott on Gal. i. 23; Bp. Lghtft. on Gal. p. 157]. d. with the predominant idea of trust (or confidence) whether in God or in Christ, springing from faith in the same: Mt. viii. 10; xv. 28; Lk. vii. Jas. i. 3; 1 Pet. i. 7, 9 [here WH om. gen.]; 1 Jn. v. 4; | 9, 50; xvii. 5; Heb. ix. 28 Lchm. ed. ster.; x. 22; Jas.

i. 6; with a gen. of the subject: Mt. ix. 2, 22, 29; xv. 28; Mk. ii. 5; v. 34; x. 52; [Lk. v. 20]; viii. 25, 48; xvii. 19; xviii 42; w. a gen. of the object in which trust is placed: τοῦ ὀνόματος αὐτοῦ, Acts iii. 16; πίστιν ἔχειν, [Mt. xvii. 20]; xxi. 21; Mk. iv. 40; Lk. xvii. 6; magav την πίστιν, ('all the faith' that can be thought of), 1 Co. xiii. 2; ἔχειν πίστιν θεοῦ, to trust in God, Mk. xi. 22; ἔχειν πίστιν τοῦ σωθήναι, to be healed (see Fritzsche on Mt. p. 843 sq.; [cf. W. § 44, 4 a.; B. 268 (230)]), Acts xiv. 9; ή δι αὐτοῦ π., awakened through him, Acts iii. 16; εὐχή της πίστεως, that proceeds from faith, Jas. v. 15; of trust in the promises of God, Ro. iv. 9, 16, 19 sq.; Heb. iv. 2; vi. 12; x. 38 sq.; w. a gen. of the subject, Ro. iv. 5, 12; πίστις ἐπὶ θεόν, faith which relies on God who grants the forgiveness of sins to the penitent [see ἐπί, C. I. 2 g. a.], Heb. vi. 1; δικαιοσύνη τῆς πίστεως [cf. W. 186 (175)], Ro. iv. 11, 13; ή κατὰ πίστιν δικαιοσύνη, Heb. xi. 7. fidelity, faithfulness, i. e. the character of one who can be relied on: Mt. xxiii. 23; Gal. v. 22; Philem. 5 (? see above in b. a.); Tit. ii. 10. of one who keeps his promises: ή πίστις τοῦ θεοῦ, subj. gen., Ro. iii. 3. objectively, plighted faith (often so in Attic writ. fr. Aeschyl. down): ἀθετεῖν (see αθετέω, a.) την πίστιν, 1 Tim. v. 12. Cf. especially Koolhaas, Diss. philol. I. et II. de vario usu et constructione vocum πίστις, πιστός et πιστεύειν in N. T. (Traj. ad Rhen. 1733, 4to.); Dav. Schulz, Was heisst Glauben, etc. (Leipz. 1830), p. 62 sqq.; Rückert, Com. üb. d. Röm., 2d ed., i. p. 51 sqq.; Lutz, Bibl. Dogmatik, p. 312 sqq.; Huther, Ueber ζωή u. πιστεύειν im N. T., in the Jahrbb. f. deutsch. Theol. for 1872, pp. 1-33; [Bp. Lghtft. Com. on Gal. p. 154 sqq.]. On Paul's conception of πίστις, cf. Lipsius, Paulin. Rechtfertigungslehre, p. 94 sqq.; Weiss, Bibl. Theol. d. N. T., § 82 c. d. (cf. the index s. v. Glaube); Pfleiderer, Paulinismus, p. 162 sqq. [Eng. trans. i. p. 161 sqq.; Schnedermann, De fidei notione ethica Paulina. (Lips. 1880)]. On the idea of faith in the Ep. to the Hebrews see Riehm, Lehrbegr. des Hebr.-Br. p. 700 sqq.; Weiss, as above § 125 b. c. On John's conception, see Reuss, die Johann. Theol. § 10 in the Beitrage zu d. theol. Wissensch. i. p. 56 sqq. [cf. his Histoire de la Théol. Chrétienne, etc., 3me éd., ii. p. 508 sqq. (Eng. trans. ii. 455 sqq.)]; Weiss, as above § 149, and the same author's Johann. Lehrbegriff, p. 18 sqq.*

πιστός, -ή, -όν, (πείθω [q. v.]), [fr. Hom. down], Sept. mostly for נאכן; 1. trusty, faithful; of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties: δοῦλος, Mt. xxiv. 45; xxv. 21, 23; οἰκονόμος, Lk. xii. 42; 1 Co. iv. 2; διάκονος, Eph. vi. 21; Col. i. 7; iv. 7; ἀρχιερεύς, Heb. ii. 17; iii. 2; of God, abiding by his promises, 1 Co.i. 9; x. 13; 2 Co.i. 18; 1 Th. v. 24; 2 Th. iii. 3; Heb. x. 23; xi. 11; 2 Tim. ii. 13; 1 Jn. i. 9; 1 Pet. iv. 19; add, 1 Co. iv. 17; Col. iv. 9; 1 Tim. i. 12; Heb. iii. 5; 1 Pet. v. 12; πιστὸς ἔν τινι, in a thing, Lk. xvi. 10-12; xix. 17; 1 Tim. iii. 11; ἐπί τι, Mt. xxv. 23; ἄχρι θανάτου, Rev. ii. 10. one who kept his plighted faith, Rev. ii. 13; worthy of trust; that can be relied on: 1 Co. vii. 25; 2 Tim. ii. 2; Christ is called μάρτυς δ πιστός, Rev. i. 5; with καὶ ἀληθινός added, Rev. iii. 14; [cf. xix. 11]. of things, that can be relied on: δ λόγος, 1 Tim. iii. 1; 2 Tim. ii. 11; Tit. i. 9; [iii. 8; οὖτοι οἱ λόγοι, Rev. xxi. 5; xxii. 6]; with πάσης ἀποδοχής αξιος added, 1 Tim. i. 15; iv. 9; τὰ ὅσια Δαυίδ τὰ πιστά (see ὅσιος, fin.), Acts xiii. 34. 2. easily persuaded; believing, confiding, trusting, (Theogn., Aeschyl., Soph., Plat., al.); in the N. T. one who trusts in God's promises, Gal. iii. 9; is convinced that Jesus has been raised from the dead, opp. to discover. Jn. xx. 27: one who has become convinced that Jesus is the Messiah and the author of salvation (opp. to απιστος, see πιστεύω, 1 b. γ. and πίστις, 1 b.), [a believer]: Acts xvi. 1; 2 Co. vi. 15; 1 Tim. v. 16; with the addition of τῶ κυρίω, dat. of the pers. in whom faith or trust is reposed, Acts xvi. 15; plur. in Col. i. 2 [where cf. Bp. Lghtft.]; 1 Tim. iv. 10; vi. 2; Tit. i. 6; Rev. xvii. 14; οἱ πιστοί, substantively [see Bp. Lghtft. on Gal. p. 157], Acts x. 45; 1 Tim. iv. 3, 12; with ἐν Χριστῷ Ἰησοῦ added [cf. B. 174 (152)], Eph. i. 1; els θεον κτλ. 1 Pet. i. 21 L T Tr txt. WH; πεστον ποιείν τι, to do something harmonizing with (Christian) faith, [R. V. a faithful work], 3 Jn. 5.

ποτόω, -ω: 1 aor. pass. ἐπιστώθην; (πιστός);

to make faithful, render trustworthy: τὸ ῥῆμα, 1 K. i. 36;
τινὰ ὅρκοις, Thuc. 4, 88; univ. to make firm, establish, 1
Chr. xvii. 14.

2. Pass. (Sept. in various senses for
μχι) and mid. to be firmly persuaded of; to be assured
of: τί (Opp. cyn. 3, 355. 417; Lcian. philops. 5), 2 Tim.
iii. 14; Hesych. ἐπιστώθη · ἐπείσθη, ἐπληροφορήθη. (In
various other senses in prof. auth. fr. Hom. down.).

πλανάω, -ω; fut. πλανήσω; 1 aor. ἐπλάνησα; Pass., pres. πλανώμαι; pf. πεπλάνημαι; 1 aor. ἐπλανήθην; (πλάνη); fr. Aeschyl. and Hdt. down; Sept. for החעה; to cause to stray, to lead astray, lead aside from the right way; prop.; in pass., Sept. chiefly for הַּעָה, to go astray, wander, roam about, (first so in Hom. Il. 23, 321): Mt. xviii. 12 sq.; 1 Pet. ii. 25 (fr. Is. liii. 6, cf. Ex. xxiii. 4; Ps. exviii. (exix.) 176); Heb. xi. 38. b. metaph. to lead away from the truth, to lead into error, to deceive: Tivá, Mt. xxiv. 4, 5, 11, 24; Mk. xiii. 5, 6; Jn. vii. 12; 1 Jn. ii. 26; iii. 7; 2 Tim. iii. 13a; Rev. ii. 20 G L T Tr WH; xii. 9; xiii. 14; xix. 20; xx. 3, 8, 10; ξαυτόν, 1 Jn. i. 8; pass. to be led into error, [R.V. be led astray]: I.k. xxi. 8; Jn. vii. 47; Rev. ii. 20 Rec.; to err, Mt. xxii. 29; Mk. xii. 24, 27; μη πλανᾶσθε, 1 Co. vi. 9; xv. 33; Gal. vi. 7; Jas. i. 16; esp. through ignorance to be led aside from the path of virtue, to go astray, sin: Tit. iii. 3; Heb. v. 2; 7 καρδία, Heb. iii. 10; ἀπὸ τῆς ἀληθείας, Jas. v. 19; to wander or fall away from the true faith, of heretics, 2 Tim. iii. 13b; 2 Pet. ii. 15; to be led away into error and sin, Rev. xviii. 23. [Comp.: ἀπο-πλανάω.]*

πλάνη, -ης, ή, a wandering, a straying about, whereby one, led astray from the right way, roams hither and thither (Aeschyl., [Hdt.], Eur., Plat., Dem., al.). In the N. T. metaph. mental straying, i. e. error, wrong opinion relative to morals or religion: Eph. iv. 14; 1 Th. ii. 3; 2 Th. ii. 11; 2 Pet. ii. 18; iii. 17; 1 Jn. iv. 6; Jude 11 (on which [cf. W. 189 (177) and] see ἐκχέω, b. fin.); er

ror which shows itself in action, a wrong mode of acting: Ro. i. 27; πλάνη όδοῦ τωνος, [R. V. error of one's way i.e.] the wrong manner of life which one follows, Jas. v. 20 (πλάνη ζωῆς, Sap. i. 12); as sometimes the Lat. error, i. q. that which leads into error, deceit, fraud: Mt. xxvii. 64.°

[πλάνης, -ητος, δ, see πλανήτης.]

πλανήτης, -ου, ό, (πλανάω), a wanderer: ἀστέρες πλανήται, wandering stars (Aristot., Plut., al.), Jude 13 [where WH mrg. ἀστ. πλάνητες (Xen. mem. 4, 7, 5)]; see ἀστήρ, fin.*

πλάνος, -ον, wandering, roving; trans. and trop. misleading, leading into error: πνεύματα πλάνα, 1 Tim. iv. 1 (πλάνοι ἄνθρωποι, Joseph. b. j. 2, 13, 4). δ πλάνος substantively (Cic. al. planus), as we say, a vagabond, 'tramp,' impostor, (Diod., Athen., al.); hence univ. a corrupter, deceiver, (Vulg. seductor): Mt. xxvii. 63; 2 Co. vi. 8; 2 Jn. 7. [Cf. δ κοσμοπλάνος, 'Teaching' etc. 16, 4.]*

πλάξ, -ακός, ή, [(akin to πλάτος, etc.; Fick iv. 161)], a flat thing, broad tablet, plane, level surface (as of the sea), (cf. our plate), (Pind., Tragg., al.; Sept. for Γήτ): αὶ πλάκες τῆς διαθήκης (see διαθήκη, 2 p. 136°), Heb. ix. 4; οὐκ ἐν πλαξὶ λιθίναις (tables of stone, such as those on which the law of Moses was written), ἀλλ' ἐν πλαξὶ καρδίας σαρκίναις, 2 Co. iii. 3.°

πλάσμα, τος, τό, (πλάσσω), what has been moulded or formed, as from wax (Plat. Theaet. p. 197 d. and p. 200 b.); the thing formed by a potter, earthen vessel, (Vulg. figmentum): Ro. ix. 20 (with πηλοῦ added, Arstph. av. 686).*

πλάσσω: 1 aor. ptep. πλάσας; 1 aor. pass. ἐπλάσθην; [(perh. akin to πλατύς; Curtius § 367 b)]; fr. Hes. down; Sept. chiefly for γυ; to form, mould, (prop. something from clay, wax, etc.): used of a potter, Ro. ix. 20; of God as Creator (Gen. ii. 7 sq. 19 etc.), pass. 1 Tim. ii. 13.*

πλαστός, -ή, -όν, (πλάσσω); 1. prop. moulded, formed, as from clay, wax, stone, (Hes., Plat., Aristot., Plut., al.). 2. trop. feigned: 2 Pet. ii. 3 ([Hdt. 1, 68], Eur., Xen., Lcian., al.).*

πλατεία, -as, ή, (fem. of the adj. πλατύς, sc. δδός [cf. W. 590 (549)]), a broad way, a street: Mt. vi. 5; xii. 19; Lk. x. 10; xiii. 26; xiv. 21; Acts v. 15; Rev. xi. 8; xxi. 21; xxii. 2. (Eur., Plut., al.; in Sept. chiefly for ¬¬¬¬).*

πλάτος, -ους, τό, [(cf. πλάξ), fr. Hdt. down], breadth: Eph. iii. 18 (on which see μῆκος); Rev. xxi. 16; carrying with it the suggestion of great extent, τῆς γῆς, opp. to the ends or corners of the earth, Rev. xx. 9; (for בחדם, Hab. i. 6).*

πλατύνω; Pass., pf. 3 pers. sing. πεπλάτυνται (see μεαίνω); 1 aor. ἐπλατύνθην; (πλατύς); to make broad, to enlarge: τί, Mt. xxiii. 5; ἡ καρδία ἡμῶν πεπλάτυνται, our heart expands itself sc. to receive you into it, i. e. to welcome and embrace you in love, 2 Co. vi. 11 (πλατύνειν τὴν καρδίαν for Τ΄, τητις τ΄ς το open the heart sc. to instruction, Ps. exviii. (exix.) 32 [cf. W. 80]); πλατύνθητε καὶ ὑμεῖς, be ye also enlarged in heart, viz. to receive me therein, ibid. 13. (Xen., Plut., Anthol., al.)*

אמדינ, -eîa, -v, [cf. Lat. planus, latus; Curtius § 367 b; Vaniček p. 552], fr. Hom. down, Sept. several times for בחכן, broad: Mt. vii. 13.*

πλίγμα, τος, τό, (πλέκω), what is woren, plaited, or twisted together; a web, plait, braid: used thus of a net, Xen. Cyr. 1, 6, 28; of a basket, Eur., Plat.; πλέγμα βύβλιμος, in which the infant Moses was laid, Joseph. antt. 2, 9, 4; by other writ. in other senses. braided hair (Vulg. crines torti, ringlets, curls): 1 Tim. ii. 9 (cf. 1 Pet. iii. 3).

πλείστος, -η, -ον, (superl. of πολύς), most: plur. Mt. xi. 20; [ὅχλος πλεῖστος, a very great multitude, Mk. iv. 1 T Tr WH]; ὁ πλεῖστος ὅχλος, the most part of the multitude, Mt. xxi. 8 (Thuc. 7, 78; Plat. rep. 3 p. 397 d.; λαός, Hom. Π. 16, 377); τὸ πλεῖστον, adverbially, at the most, 1 Co. xiv. 27.*

πλείων, -ονος, ό, ή, neut. πλείον [eighteen times] and (in Lk. iii. 13; [Jn. xxi. 15 L T Tr WH]; Acts xv. 28) πλέον (cf. [WH. App. p. 151]; Matthiae i. p. 333; Krüger § 28, 7, 4; Kühner § 156, 3; Passow s. v. πολύς, B. 1; [L. and S. s. v. B.]), plur. πλείονες and contr. πλείους, acc. πλείovas and contr. πλείους (which forms are used indiscriminately in the N. T.), neut. Thelora and (L T Tr WH in Mt. xxvi. 53; LT in Lk. xxi. 3) contr. πλείω; (compar. of πολύς); more, i.e. 1. greater in quantity: the object with which the comparison is made being added in the genitive, as πλείονας τῶν πρώτων, more in number than the first, Mt. xxi. 36; πλείον (or πλείω) πάντων, more than all, Mk. xii. 43; Lk. xxi. 3; πλείονα . . . τούτων, more than these, Jn. vii. 31 [here L T Tr WH om. the gen. (see below)]; πλείονα τῶν πρώτων, more than the first, Rev. ii. 19; πλείον τούτων, more than these, Jn. xxi. 15; [πλείονα τιμήν έχειν τοῦ οίκου, Heb. iii. 36 (cf. W. 190 (178), 240 (225))]; περισσεύειν πλείον, more than, foll. by a gen. [A. V. exceed], Mt. v. 20. πλείονες (πλείους) ή, Mt. xxvi. 53 R G [L πλείω (br. #)]; Jn. iv. 1 [Tr mrg. om. WH br. ¶] πλειον ¶, more than, Lk. ix. 18; πλέον πλήν w. a gen. Acts xv. 28; πλέον παρά [τε οτ τινα (see παρά, III. 2 b.)], Lk. iii. 13; [Heb. iii. 3°]; #is omitted before numerals without change of construction: ετῶν ἢν πλειόνων τεσσαράκοντα δ ανθρωπος, Acts iv. 22; οὐ πλείους εἰσίν μοι ἡμέραι δεκαδύο, Acts xxiv. 11 (here Rec. inserts ή); ημέρας οὐ πλείους όκτω ή δέκα (Rec. πλείους ή δέκα), Acts xxv. 6; add, Acts xxiii. 13, 21; as in Grk. writ. after a neuter: πλείω [Lchm. ή in br.] δώδεκα λεγεώνας, Mt. xxvi. 53 [TTr WH (but T λεγιώνων)], (πλείν — Attic for πλείον — έξακοσίους, Arstph. av. 1251; ἔτη γεγονὼς πλείω έβδομήкорта, Plat. apol. Socr. p. 17 d.; see #, 3a.; on the omission of quam in Latin after plus and amplius, cf. Ramshorn, Lat. Gram. p. 491; [Roby, Lat. Gram. § 1273]). the objects with which the comparison is made are not added because easily supplied from the context: Jn. iv. 41; [vii. 31 (see above)]; xv. 2; Heb. vii. 23; 76 πλείον, the more (viz. the greater debt mentioned), Lk. vii. 43; πλείον, adverbially, more, i. e. more earnestly, Lk. vii. 42; ¿nì nheîov, more widely, further, diavenerous, Acts iv. 17; [cf. xx. 9 WH mrg. (see below)]; προκόπτευ, 2 Tim. iii. 9; ἐπὶ πλείον ἀσεβείας, 2 Tim. ii. 16; ἐπὶ πλείου, longer (than proper), Acts xx. 9 [not WH mrg. (see above)]; xxiv. 4; plural πλείονα, more, i. e. a larger reward, Mt. xx. 10 [but L Tr WH πλείον]; without comparison, used of an indefinite number, with a subst.: Acts ii. 40; xiii. 31; xviii. 20; xxi. 10; xxiv. 17; xxv. 14; xxvii. 20; xxviii. 23; neut. περί πλειόνων [A. V. of many things], Lk. xi. 53; with the article of πλείονες (πλείονες), the more part, very many: Acts xix. 32; xxvii. 12; 1 Co. ix. 19; x. 5; xv. 6; 2 Co. ii. 6; iv. 15; ix. 2; Phil. i. 14.

2. greater in quality, superior, more excellent: foll. by the gen. of comparison, Mt. vi. 25; xii. 41, 42; Mk. xii. 33 [here T WH Tr txt. περισσότερον]; Lk. xi. 31, 32; xii. 23; [πλείονα θυσίαν . . . παρά Κάϊν, Heb. xi. 4 (see παρά, u. s.). From Hom. down.]*

πλέκω: 1 aor. ptcp. πλέξαντες; [cf. Curtius § 103; Vaniček p. 519)]; fr. Hom. down; to plait, braid, weave together: πλέξαντες στέφανον, Mt. xxvii. 29; Mk. xv. 17; Jn. xix. 2. [COMP.: ἐμ-πλέκω]*

πλέον, see πλείων.

πλεονάζω; 1 aor. ἐπλεόνασα; (πλέον); Sept. for ητς and τς; 1. intrans.: used of one possessing, to superabound [A. V. to have over], 2 Co. viii. 15. of things, to exist in abundance [R. V. be multiplied], 2 Co. iv. 15; to increase, be augmented, Ro. v. 20; vi. 1; 2 Th. i. 3; Phil. iv. 17; 2 Pet. i. 8.

2. trans. to make to increase: τικά τικι, one in a thing, 1 Th. iii. 12; for πτρ., Num. xxvi. 54; Ps. lxx. (lxxi.) 21; add 1 Macc. iv. 35. By prof. writ. [(fr. Hippocr. on)] in various other senses. [Comp.: ὑπερ.πλεονάζω.]*

πλεονεκτίω, -ω; 1 aor. ἐπλεονέκτησα; 1 aor. pass. subj.
1 pers. plur. πλεονεκτηθῶμεν; (πλεονέκτης);
1. intrans. to have more, or a greater part or share: Thuc., Xen., Plut., al.; to be superior, excel, surpass, have an advantage over, τινός (gen. of pers.) τινι (dat. of thing): Xen., Plat., Isocr., Dem., al.
2. trans. to gain or take advantage of another, to overreach: [Hdt. 8, 112], Plat., Diod., Dion. Hal., Dio Cass., al.; and so in the N. T. in 2 Co. vii. 2; xii. 17, 18; 1 Th. iv. 6 (see πρᾶγμα, b.); pass. [cf. B. § 132, 22] ὑπό τινος, 2 Co. ii. 11 (10).

πλουκτης, -ου, δ, (πλέον and χω); 1. one eager to have more, esp. what belongs to others ([Thuc. 1, 40, 1 (cf. Hdt. 7, 158)]; Xen. mem. 1, 5, 3); 2. greedy of gain, covetous: 1 Co. v. 10, 11; vi. 10; Eph. v. 5; Sir. xiv. 9.*

πλεονεία, -as, ή, (πλεονέπτης, q. v.), greedy desire to have more, covetousness, avarice: Lk. xii. 15; Ro. i. 29; Eph. iv. 19; v. 3; Col. iii. 5; 1 Th. ii. 5; 2 Pet. ii. 3, [on the om. of the art. in the last two pass. cf. W. 120 (114)], 14; ώς [Rec. &σπερ] πλεονεξίαν, [as a matter of covetousness], i. e. a gift which betrays the giver's covetousness, 2 Co. ix. 5 [here R. V. txt. extortion]; plur. various modes in which covetousness shows itself, covetings [cf. W. § 27, 3; B. 77 (67)], Mk. vii. 22. (In the same and various other senses by prof. writ. fr. Hdt. and Thuc. down.) [Trench, N. T. Syn. § xxiv., and (in partial correction) Bp. Lghtfl. Com. on Col. iii. 5.]*

when ϕ , $-\hat{a}s$, $\dot{\eta}$, fr. Hom. (who always uses the plur.) down; the side of the body: Jn. xix. 34; xx. 20, 25, 27; Acts xii. 7.*

ΠΛΕΩ, see πίμπλημι.

whis; impf. 1 pers. plur. ἐπλέομεν; [allied w. πλύνω, Lat. pluo, fluo, our float, flow, etc.; Curtius § 369]; fr. Hom. down; to sail, navigate, travel by ship: Lk. viii. 23; Acts xxvii. 24; foll. by els with an acc. of place, Acts xxi. 3; xxvii. 6; ἐπὶ τόπον, Rev. xviii. 17 G L T Tr WH; by a use common only to the poets (cf. Matthiae § 409, 4a.; Kühner ii. § 409, 6; [Jelf § 559; W. 224 (210)]), with a simple acc. indicating the direction: Acts xxvii. 2 (Eur. Med. vs. 7), where L T Tr WH add els. [Comp.: ἀπο, δια, ἐκ, κατα, παρα, ὑποπλέω.]*

πληγή, -ῆς, ἡ, (πλήσσω), fr. Hom. down; Sept. chiefly for πρρ, also for πρρ; 1. a blow, stripe: plur., Lk. x. 30; xii. 48; Acts xvi. 23, 33; 2 Co. vi. 5; xi. 23; a wound: ἡ πληγὴ τοῦ θανάτου, deadly wound [R. V. death-stroke], Rev. xiii. 3, 12; τῆς μαχαίρας, wound made by a sword [sword-stroke], Rev. xiii. 14. [On its idiomatic omission (Lk. xii. 47, etc.) cf. B. 82 (72); W. § 64, 4.] 2. a public calamity, heavy affliction, [cf. Eng. plague], (now tormenting now destroying the bodies of men, and sent by God as a punishment): Rev. ix. 18 [Rec. om.], 20; xi. 6; xv. 1, 6, 8; xvi. 9, [21]; xviii. 4, 8; xxi. 9; xxii. 18. [Cf. πλ. Διός, Soph. Aj. 137 (cf. 279); al.] •

πλήθος, -ous, τό, (ΠΛΕΩ), fr. Hom. down; Sept. chiefly for לב, often for המון; a multitude, i. e. number, sc. of men or things: Acts xxi. 22 [not Tr WH]: Heb. xi. 12 [cf. W. 120 (114) n.]; with πολύ added, Mk. iii. 7, 8; πλήθος with a gen., Lk. ii. 18; Jn. xxi. 6; Acts v. 14; xxviii. 3 [A. V. bundle (L T Tr WH add ri)]; Jas. v. 20; 1 Pet. iv. 8; πολύ πληθος and πληθος πολύ [cf.W. § 59, 2] with a gen., Lk. v. 6; vi. 17; xxiii. 27; Jn. v. 3 [here L br. G T Tr WH om. πολύ]; Acts xiv. 1; xvii. b. with the article, the whole number, the whole multitude; the assemblage: Acts xv. 30; xxiii. 7; τοῦ λαοῦ. Acts xxi. 36; πῶν τὸ πληθος, Acts xv. 12; with a gen-Lk. i. 10; [viii. 37 (τῆς περιχώρου); xix. 37]; xxiii. 1; Acts [iv. 32]; v. 16; [vi. 2, 5]; xxv. 24; the multitude of people, Acts ii. 6; xix. 9; with της πόλεως added, Acts xiv. 4.

πληθύνω; fut. πληθυνῶ; 1 aor. opt. 3 pers. sing. πληθύναι (2 Co. ix. 10 Rec.); Pass., impf. ἐπληθυνόμην; 1 aor. ἐπληθύνθην; (fr. πληθύν fulness); Aeschyl., Aristot., Hdian., Geop.; Sept. very often for הַּבְּבָּר, רַבָּה, רַבָּה, נרבָּה, וֹבָּר, בַּבָּר, וֹבָּר, בַּבָּר, וֹבָּר, בַּבָּר, trans. to increase, to multiply: 2 Co. ix. 10; Heb. vi. 14 (fr. Gen. xxii. 17); pass. to be increased, (be multiplied) multiply: Mt. xxiv. 12; Acts vi. 7; vii. 17; ix. 31; xii. 24; τινί, [A. V. be multiplied to one i. e.] be richly allotted to, 1 Pet. i. 2; 2 Pet. i. 2; Jude 2, (Dan. iii. 31 (98); Dan. vi. 25 Theodot.; Clem. Rom. 1 Cor. 1 inscr. [also Mart. Polyc. inscr., Constt. Apost. inscr.]).

2. intrans. to be increased, to multiply: Acts vi. 1.*

πλήθω, see πίμπλημι.

wλήκτης, -ου, ό, (πλήσσω), (Vulgate percussor), [A.V. striker], bruiser, ready with a blow; a pugnacious, contentious, quarrelsome person: 1 Tim. iii. 3; Tit. i. 7. (Plut. Marcell. 1; Pyrrh. 30; Crass. 9; Fab. 19; Diog. Laërt. 6, 38; al.) •

πλημμύρα [so all edd.] (or πλημύρα [cf. Btm. Ausf. Spr. § 7 Anm. 17 note; Lob. Rhemat. p. 264]) [better accented as proparoxytone; Chandler §160], -as and (so G T Tr W H) -ηs (see μάχαιρα), ἡ, (fr. πλήμμη or πλήμη i. e. πλήσμη [fr. πλήθω, πίμπλημι, q. v.]), a flood, whether of the sea or of a river: Lk. vi. 48. (Job xl. 18; [Dion. Hal. antt. 1, 71]; Joseph. antt. 2, 10, 2; Plut., Sext. Emp.; with ποταμών added, Philo de opif. mund. § 19; [cf. de vita Moys. i. § 36; iii. § 24; de Abrah. § 19; de leg. alleg. i. § 13].) •

πλήν, adv., (fr. πλέον 'more' [Curtius § 375; Lob. Path. Element. i. 143; ii. 93 (cf. Bp. Lghtft. on Phil. iii. 16)]; hence prop. beyond, besides, further); it stands adverbially, at the beginning of a sentence, serving either to restrict, or to unfold and expand what has preceded: moreover, besides, so that, according to the requirements of the context, it may also be rendered but, nevertheless; [howbeit; cf. B. § 146, 2]: Mt. xi. 22, 24; xviii. 7; xxvi. 39, 64; Lk. vi. 24, 35; x. 11, 14, 20; xi. 41; xii. 31; xiii. 33; xvii. 1 L Tr txt. WH; xviii. 8; xix. 27; xxii. 21, 22, 42; xxiii. 28; 1 Co. xi. 11; Eph. v. 33; Phil. i. 18 [R G (see Ellicott)]; iii. 16; iv. 14; Rev. ii. 25; πλην ὅτι, except that, save that, (exx. fr. class. Grk. are given by Passow s. v. II. 1 e.; [L. and S. s. v. B. II. 4]): Acts xx. 23 [(W. 508 (473); Phil. i. 18 L T Tr WH (R. V. only 2. as a preposition, with the gen. (first so by Hom. Od. 8, 207; [cf. W. § 54, 6]), besides, except, but: Mk. xii. 32; Jn. viii. 10; Acts viii. 1; xv. 28; xxvii. 22. Cf. Klotz ad Devar. II. 2 p. 724 sq.*

πλήρης, -ες, (ΠΛΕΩ), fr. Aeschyl. and Hdt. down, Sept. a. full, i. e. filled up (as opp. to chiefly for מֶלָא; empty): of hollow vessels, Mt. xiv. 20; xv. 37; Mk. vi. 43 [RGL]; with a gen. of the thing, Mk. viii. 19; of a surface, covered in every part: λέπρας, Lk. v. 12; the soul, thoroughly permeated with: πνεύματος άγίου, Lk. iv. 1; Acts vi. 3; vii. 55; xi. 24; πίστεως, Acts vi. 5; χάριτος, Acts vi. 8 [Rec. πίστεως]; χάριτος καὶ άληθείας, Jn. i. 14; δόλου, Acts xiii. 10 (Jer. v. 27); θυμοῦ, Acts xix. 28; abounding in, ἔργων ἀγαθών, Acts ix. 36. full i. e. complete; lacking nothing, perfect, (so the Sept. sometimes for ὑς; σελήνη πλήρης, Sir. l. 6, cf. Hdt. 6, 106): μισθός, 2 Jn. 8 (Ruth ii. 12); σῖτος, a full grain of corn (one completely filling the follicle or hull containing it), Mk. iv. 28.*

πληρο-φορίω, -ῶ: [1 aor. impv. πληροφόρησον, inf. πληροφορήσαι (Ro. xv. 13 L mrg.); Pass., pres. impv. πληροφορείσθω; pf. ptcp. πεπληροφορημένος; 1 aor. ptcp. πληροφορηθείς]; (fr. the unused adj. πληροφόρος, and this fr. πλήρης and φέρω); to bear or bring full, to make full; a. to cause a thing to be shown to the full: τὴν διακονίαν, i.e. to fulfil the ministry in every respect, 2 Tim. iv. 5 (cf. πληροῦν τὴν διακονίαν, Acts xii. 25); also τὸ κήρυγμα, ibid. 17. b. to carry through to the end, accomplish: πράγματα πεπληροφορημένα, things that have been accomplished, (Itala and Vulg. completae), Lk. i. 1 (cf. ὡς ἐπληρώθη ταῦτα, Acts xix. 21) [cf. Meyer ed. Weiss ad loc.]. c. τινά, to fill one with any thought, conviction, or inclination: [Ro. xv. 13 L mrg. (foll. by ἐν w. dat. of thing); al. πληρόω,

q. v. 1]; hence to make one certain, to persuade, convince, one (πολλοῖς οὖν λόγοις καὶ ὅρκοις πληροφορήσαντες Μεγάβυζον, extr. fr. Ctes. in Phot. p. 41, 29 [(ed. Bekk.); but on this pass. see Bp. Lghtft. as below]); pass. to be persuaded, Ro. xiv. 5; πληροφορηθείς, persuaded, fully convinced or assured, Ro. iv. 21; also πεπληροφορημένοι, Col. iv. 12 L T Tr WH; οἰ ἀπόστολοι . . . πληροφορηθέντες διὰ τῆς ἀναστάσεως τοῦ κυρίου Ἰ. Χρ. καὶ πιστωθέντες ἐν τῷ λόγῳ τοῦ θεοῦ, Clem. Rom. 1 Cor. 42, 3; freq. so in eccl. writ.; to render inclined or bent on, ἐπληροφορήθη καρδία . . . τοῦ ποιῆσαι τὸ πονηρόν, Eccl. viii. 11, [cf. Test. xii. Patr., test. Gad 2]. The word is treated of fully by Bleek, Brief and . Heb. ii. 2 p. 233 sqq.; Grimm in the Jahrbb. f. Deutsche Theol. for 1871, p. 38 sqq.; [Bp. Lghtft. Com. on Col. iv. 12. Cf. also Soph. Lex. s. v.]*

πληροφορία, -as, ή, (πληροφορίω, q. v.), fulness, abundance: πίστεως, Heb. x. 22; τῆς ελπίδος, Heb. vi. 11; τῆς συνέσεως, Col. ii. 2; full assurance, most certain confidence, (see πληροφορέω, c. [al. give it the same meaning in one or other of the preceding pass. also; cf. Bp. Lghtft. on Col. l. c.]), 1 Th. i. 5. (Not found elsewh. exc. in eccl. writ. [cf. W. 25].) *

πληρόω -ω, (inf. -ροῦν Lk. ix. 31, see WH. App. p. 166); impf. 3 pers. sing. ἐπλήρου; fut. πληρώσω; 1 aor. ἐπλήρωσα; pf. πεπλήρωκα; Pass., pres. πληρούμαι; impf. έπληρούμην; pf. πεπλήρωμαι; 1 aor. έπληρώθην; 1 fut. πληρωθήσομαι; fut. mid. πληρώσομαι (once, Rev. vi. 11 Rec.); (fr. ΠΛΗΡΟΣ equiv. to πλήρης); fr. Aeschyl. and Hdt. down; Sept. for מֶלָא; 1. to make full, to fill, to fill up: την σαγήνην, pass. Mt. xiii. 48; i. q. to fill to the full, πασαν χρείαν, Phil. iv. 19; to cause to abound, to furnish or supply liberally: πεπλήρωμαι, I abound, I am liberally supplied, sc. with what is necessary for subsistence, Phil. iv. 18; Hebraistically, with the accus. of the thing in which one abounds [cf. B. § 134, 7; W. § 32, 5]: of spiritual possessions, Phil. i. 11 (where Rec. has καρπῶν); Col. i. 9, (ενέπλησα αὐτὸν πνεῦμα σοφίας, Εχ. xxxi. 8; xxxv. 31); i. q. to flood, ή οἰκία ἐπληρώθη [Tr mrg. έπλήσθη] έκ τῆς ὀσμῆς, Jn. xii. 3 (see ἐκ, II. 5); ἢχος έπλήρωσε τὸν οἶκον, Acts ii. 2; with a gen. of the thing, την Ἱερουσαλημ της διδαχης, Acts v. 28 (Liban. epp. 721 πάσας — i. e. πόλεις — ενέπλησας των ὑπερ ἡμων λόγων; Justin. hist. 11, 7 Phrygiam religionibus implevit); τωά, i. q. to fill, diffuse throughout one's soul: with a gen. of the thing, Lk. ii. 40 RG L txt. T Tr mrg. (see below); Acts ii. 28; pass., Acts xiii. 52; Ro. xv. 13 [where L mrg. πληροφορέω, q. v. in c.], 14; 2 Tim. i. 4; w. a dat. of the thing (cf. W. § 31, 7), pass., [Lk. ii. 40 L mrg. Tr txt. WH]; Ro. i. 29; 2 Co. vii. 4; foll. by ev w. a dat. of the instrument: εν πνεύματι, Eph. v. 18; εν παντί θελήματι θεού, with everything which God wills (used of those who will nothing but what God wills), Col. iv. 12 RG [but see πληροφορέω, c.]; πληροῦν τὴν καρδίαν τινός, to pervade, take possession of, one's heart, Jn. xvi. 6; Acts v. 3; Christians are said πληροῦσθαι, simply, as those who are pervaded (i. e. richly furnished) with the power and gifts of the Holy Spirit: ἐν αὐτῶ, rooted as it were in Christ, i. e. by virtue of the intimate relationship en-

tered into with him, Col. ii. 10 [cf. έν, I. 6 b.]; els παν τὸ πλήρωμα τοῦ θεοῦ (see πλήρωμα, 1), Eph. iii. 19 [not WH mrg.]; Christ, exalted to share in the divine administration, is said πληροῦν τὰ πάντα, to fill (pervade) the universe with his presence, power, activity, Eph. iv. 10; also πληφούσθαι (mid. for himself, i. e. to execute his counsels [cf. W. 258 (242); B. § 134, 7]) τὰ πάντα ἐν πᾶσιν, all things in all places, Eph. i. 23 (μὴ οὐχὶ τὸν οὐρανον καὶ την γην έγω πληρώ, λέγει κύριος, Jer. xxiii. 24; Grimm, Exeget. Hdbch. on Sap. i. 7 p. 55, cites exx. fr. Philo and others; [(but $\hat{\epsilon} \nu \pi \hat{a} \sigma \iota \nu$ here is variously understood; see $\pi \hat{a}s$, II. 2 b. 8. aa. and the Comm.)]). to render full, i. e. to complete; a. prop. to fill up to the top: πᾶσαν φάραγγα, Lk. iii. 5; so that nothing shall be wanting to full measure, fill to the brim, 70 μέτρον (q. v. 1 a.), Mt. xxiii. 32. b. to perfect, cona. a number: έως πληρωθώσι καὶ οἱ σύνsummate; δουλοι, until the number of their comrades also shall have been made complete, Rev. vi. 11 L WH txt., cf. Düsterdieck ad loc. [see y. below]. by a Hebraism (see $\pi i \mu$ πλημι, fin.) time is said πληροῦσθαι, πεπληρωμένος, either when a period of time that was to elapse has passed, or when a definite time is at hand: Mk. i. 15; Lk. xxi. 24; Jn. vii. 8; Acts vii. 23, 30; ix. 23; xxiv. 27, (Gen. xxv. 24; xxix. 21; Lev. viii. 33; xii. 4; xxv. 30; Num. vi. 5; Joseph. antt. 4, 4, 6; 6, 4, 1; πληροῦν τὸν τέλεον ἐνιαυτόν, Plat. Tim. p. 39 d.; τοὺς χρόνους, legg. 9 p. 866 a.). to make complete in every particular; to render perfect: πασαν εὐδοκίαν κτλ. 2 Th. i. 11; τὴν χαράν, Phil. ii. 2; pass., Jn. iii. 29; xv. 11; xvi. 24; xvii. 13; 1 Jn. i. 4; 2 Jn. 12; τὰ ἔργα, pass. Rev. iii. 2; τὴν ὑπακοήν, to cause all to obey, pass. 2 Co. x. 6; τὸ πάσχα, Lk. xxii. 16 (Jesus speaks here allegorically: until perfect deliverance and blessedness be celebrated in the heavenly state). carry through to the end, to accomplish, carry out, (some undertaking): πάντα τὰ ρήματα, l.k. vii. 1; τὴν διακονίαν, Acts xii. 25; Col. iv. 17; τὸ ἔργον, Acts xiv. 26; τὸν δρόμον, Acts xiii. 25; sc. τὸν δρόμον, Rev. vi. 11 acc. to the reading πληρώσωσι (G T Tr WH mrg.) or πληρώσονται (Rec.) [see a. above]; ώς ἐπληρώθη ταῦτα, when these things were ended, Acts xix. 21. Here belongs also πληροῦν τὸ εὐαγγέλιον, to cause to be everywhere known, acknowledged, embraced, [A. V. I have fully preached], Ro. xv. 19; in the same sense τον λόγον τοῦ θεοῦ, Col. i. 25. c. to carry into effect, bring to realization, realize; a. of matters of duty, to perform, execute: τον νόμον, Ro. xiii. 8; Gal. v. 14; το δικαίωμα τοῦ νόμου, pass., ἐν ἡμῖν, among us, Ro. viii. 4; πᾶσαν δικαιοσύνην, Mt. iii. 15 (εὐσέβειαν, 4 Macc. xii. 15); τὴν έξοδον (as something appointed and prescribed by God), Lk. ix. 31. β. of sayings, promises, prophecies, to bring to pass, ratify, accomplish; so in the phrases wa or όπως πληρωθή ή γραφή, τὸ δηθέν, etc. (cf. Knapp, Scripta var. Arg. p. 533 sq.): Mt. i. 22; ii. 15, 17, 23; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxvi. 54, 56; xxvii. 9, 35 Rec.; Mk. xiv. 49; xv. 28 (which vs. G T WH om. Trbr.); Lk. i. 20; iv. 21; xxi. 22 Rec.; xxiv. 44; Jn. xii. 38; xiii. 18; xv. 25; xvii. 12; xviii. 9, 32; xix. 24, 36; Acts i. 16; iii. 18; xiii. 27; Jas. ii. 23, (1 K. ii. 27; 2 Chr. xxxvi. 22). γ. universally and absolutely, to fulfil, i. e. to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfilment: Mt. v. 17; cf. Weiss, Das Matthäusevang. u.s.w. p. 146 sq. [Comp.: dwar, dwar-ava-, προσ-ava-, έκ-, συμ-πληρόω.]*

πλήρωμα, -τος, τό, (πληρόω), Sept. for κόρ: etymologically it has a passive sense, that which is (or has been) filled; very rarely so in class. Grk.: a ship, inasmuch as it is filled (i. e. manned) with sailors, rowers, and soldiers; ἀπὸ δύο πληρωμάτων ἐμάχοντο, Lcian. ver. hist. 2, 37; πέντε είχον πληρώματα, ibid. 38. In the N. T. the body of believers, as that which is filled with the presence, power, agency, riches of God and of Christ: τοῦ Χριστοῦ, Eph. iv. 13 (see ἡλικία, 1 c. [cf. W. § 30, 3 Ν. 1; Β. 155 (136)]); i. 23; εἰς πῶν τὸ πλήρωμα τοῦ θεοῦ, that ye may become a body wholly filled and flooded by God, Eph. iii. 19 [but WH mrg. reads πληρωθη παν τὸ 2. that which fills or with which a thing is filled: so very frequently in class. Grk. fr. Hdt. down: esp. of those things with which ships are filled, freight and merchandise, sailors, oarsmen, soldiers, [cf. our 'complement' (yet cf. Bp. Lghtft. as below p. 258 sq.)]. (of the animals filling Noah's ark, Philo de vit. Moys. ii. §12); πλήρωμα πύλεως, the inhabitants or population filling a city, Plat. de rep. 2 p. 371 e.; Aristot. polit. 3, 13 p. 1284*, 5; 4, 4 p. 1291*, 17; al. So in the N. T. ή γη καλ τὸ πλήρωμα αὐτῆς, whatever fills the earth or is contained in it, 1 Co. x. 26, 28 Rec. (Ps. xxiii. (xxiv.) 1; xlix. (l.) 12; Jer. viii. 16; Ezek. xii. 19, etc.; τὸ πλήρωμα τῆς θυλάσσης, Ps. xcv. (xcvi.) 11; 1 Chr. xvi. 32); κοφίνων πληρώuara, those things with which the baskets were filled. [basketfuls], Mk. vi. 43 T Tr WH [on this pass. cf. Bp. Lghtft. as below p. 260]; also σπυρίδων πληρώματα, Mk. viii. 20; the filling (Lat. complementum) by which a gap is filled up, Mt. ix. 16; Mk. ii. 21; that by which a loss is repaired, spoken of the reception of all the Jews into the kingdom of God (see ñrrnua, 1), Ro. xi. 12. time (see $\pi \lambda \eta \rho \delta \omega$, 2 b. a.), that portion of time by which a longer antecedent period is completed; hence completeness, fulness, of time: τοῦ χρόνου, Gal. iv. 4; τῶν καιρῶν, Eph. i. 10 (on which see oikoropia). 3. fulness. abundance: Jn. i. 16; Col. i. 19; ii. 9; full number, Ro. 4. i. q. πλήρωσις (see καύχημα, 2), i. e. a fulfilling, keeping: τοῦ νόμου (see πληρόω, 2 c. a.), Ro. xiii. 10. For a full discussion of this word see Fritzsche, Ep. ad Rom. ii. p. 469 sqq.; [esp. Bp. Lghtft. Com. on Col. p. 257 sqq.].*

πλησίον, (neut. of the adj. πλησίος, -a, -or), adv., fr. Hom. down, near: with a gen. of place [cf. W. § 54, 6], Jn. iv. 5; with the article, δ πλησίον sc. δν [cf. B. § 125, 10; W. 24] (Sept. very often for νη; sometimes for νην), prop. Lat. proximus (so Vulg. in the N. T.), a neighbor; i. e. a. friend: Mt. v. 43. b. any other person, and where two are concerned the other (thy fellow-man, thy neighbor) i. e., acc. to the O. T. and Jewish conception, a member of the Hebrew race and

commonwealth: Acts vii. 27; and Rec. in Heb. viii. 11; acc. to the teaching of Christ, any other man irrespective of race or religion with whom we live or whom we chance to meet (which idea is clearly brought out in the parable Lk. x. 25-37): Mt. xix. 19; xxii. 39; Mk. xii. 31, 33; Lk. x. 27; Ro. xiii. 9, 10; [xv. 2]; Gal. v. 14; Eph. iv. 25; Jas. ii. 8 and L T Tr WH in iv. 12; πλησίον εἶναί τινος, to be near one [one's neighbor], i.e. in a pass. sense, worthy to be regarded as a friend and companion, Lk. x. 29; actively, to perform the offices of a friend and companion, ibid. 36; [on the om. of the art. in the last two exx. see B. § 129, 11; W. § 19 fin.].*

πλησμονή, -ῆς, ἡ, (πίμπλημι [cf. W. 94 (89)]), repletion, satiety, (Vulg. saturitas): πρὸς πλησμονὴν σαρκός, for the satisfying of the flesh, to satiate the desires of the flesh (see σάρξ, 4), Col. ii. 23, cf. Meyer ad loc.; [others (including R. V.) render the phrase against (i. e. for the remedy of) the indulgence of the flesh; see Bp. Lghtft. ad loc., and πρός, I. 1 c.]. (Arstph., Eur., Xen., Plato, Plut., al.; Sept.)*

πλήσσω [cf. πληγή, (πέλαγος), Lat. plango, plaga; Curtius § 367]: 2 aor. pass. ἐπλήγην; fr. Hom. down; Sept. for πιξή (see πατάσσω, init.); to strike, to smite: pass. (of the heavenly bodies smitten by God that they may be deprived of light and shrouded in darkness), Rev. viii. 12. [Comp.: ἐκ., ἐπι. πλήσσω.]*

πλοιάριον, -ου, τό, (dimin. of πλοΐον; see γυναικάριον, fin.), a small vessel, a boat: Mk. iii. 9; iv. 36 Rec.; Lk. v. 2 L mrg. T Tr mrg. WH mrg.; Jn. vi. [22*], 22* Rec., 23 [where L Tr mrg. WH πλοΐα]. 24 L T Tr WH; xxi. 8. [Cf. B. D. s. v. Ship (13).] (Arstph., Xen., Diod., al.)*

πλοξον, -ου, τό, (πλέω), fr. Hdt. down, Sept. chiefly for τημ, a ship: Mt. iv. 21, 22; Mk. i. 19; Lk. v. 2 [RGL txt. Tr txt. WH txt.]; Jn. vi. 17; Acts xx. 13, and often in the historical bks. of the N. T.; Jas. iii. 4; Rev. viii. 9; xviii. 19. [BB. DD. s. v. Ship.]

πλόος -οῦς, gen. -όου -οῦ, and in later writ. πλοός (Acts xxvii. 9; Arr. peripl. erythr. p. 176 § 61; see νοῦς [and cf. Lob. Paralip. p. 173 sq.]), (πλέω), fr. Hom. Od. 3, 169 down; voyage: Acts xxi. 7; xxvii. 9, 10, (Sap. xiv. 1).*

πλούσιος, -a, -ον, (πλοῦτος), fr. Hes. opp. 22 down, Sept. for עשיר, rich; a. prop. wealthy, abounding in material resources: Mt. xxvii. 57; Lk. xii. 16; xiv. 12; xvi. 1, 19; xviii. 23; xix. 2; ὁ πλούσιος, substantively, Lk. xvi. 21, 22; Jas. i. 10, 11; οἱ πλούσιοι, Lk. vi. 24; xxi. 1; 1 Tim. vi. 17; Jas. ii. 6; v. 1; Rev. vi. 15; xiii. 16; πλούσιος, without the art., a rich man, Mt. xix. 23, 24; Mk. x. 25; xii. 41; Lk. xviii. 25. b. metaph. and univ. abounding, abundantly supplied: foll. by ev w. a dat. of the thing in which one abounds (cf. W. § 30, 8 b. note), έν έλέει, Eph. ii. 4; έν πίστει, Jas. ii. 5; absol. abounding (rich) in Christian virtues and eternal possessions, Rev. ii. 9; iii. 17, on which see Düsterdieck. ἐπτώχευσε πλούσιος ών, of Christ, 'although as the ασαρκος λόγος he formerly abounded in the riches of a heavenly condition, by assuming human nature he entered into a state of (earthly) poverty,' 2 Co. viii. 9.*

Thousius, adv., [fr. Hdt. down], abundantly, richly: Col. iii. 16; 1 Tim. vi. 17; Tit. iii. 6; 2 Pet. i. 11.*

πλουτέω, -ω; 1 aor. ἐπλούτησα; pf. πεπλούτηκα; (πλοῦ-דסה); fr. Hes. down; Sept. sometimes for שין; to be rich, to have abundance: prop. of outward possessions, absol., Lk. i. 53; 1 Tim. vi. 9; 1 aor. I have been made rich, have become rich, have gotten riches (on this use of the agrist see βασιλεύω, fin.), ἀπό τινος, Rev. xviii. 15 (Sir. xi. 18; [cf. ἀπό, II. 2 a.]); also ἔκ τινος (see ἐκ, II. 5), Rev. xviii. 3, 19; ਵੱv run (cf. W. § 30, 8 b. note; the Greeks say πλουτείν τινος, οr τινι, οr τι), 1 Tim. vi. 18. metaph. to be richly supplied: πλουτείν είς πάντας, is affluent in resources so that he can give the blessings of salvation unto all, Ro. x. 12; πλουτείν είς θεόν (see είς, Β. II. 2 b. a.), Lk. xii. 21; aor. ἐπλούτησα, absolutely, I became rich, i. e. obtained the eternal spiritual possessions: 1 Co. iv. 8; 2 Co. viii. 9; Rev. iii. 18; πεπλούτηκα, I have gotten riches, Rev. iii. 17.*

πλουτίζω; Pass., pres. ptcp. πλουτιζόμενος; 1 aor. ἐπλουτίσθην; (πλοῦτος): to make rich, to enrich: τιπά, pass. 2 Co. ix. 11; used of spiritual riches: τιπά, 2 Co. vi. 10; ἐν with a dat. of the thing (see πλουτέω, a.), pass., to be richly furnished, 1 Co. i. 5. (Aeschyl., Soph., Xen., Plut.; Sept. for "", "", "").)*

πλοῦτος, -ου, δ, and (acc. to L T Tr WH in 2 Co. viii. 2; Eph. i. 7; ii. 7; iii. 8, 16; Phil. iv. 19; Col. i. 27; ii. 2, but only in the nom. and acc.; cf. [Tdf. Proleg. p. 118; WH. App. p. 158]; W. 65 (64); B. 22 sq. (20)) τὸ πλοῦτος, (apparently i. q. πλέοτος, fr. πλέος full [cf. πίμπλημι]), fr. Hom. down, Sept. for עשר, and also for הכמון a multitude, הוי, הויל; riches, wealth; a. prop. and absol. abundance of external possessions: Mt. xiii. 22; Mk. iv. 19; Lk. viii. 14; 1 Tim. vi. 17; Jas. v. 2; Rev. xviii. 17 b. univ. fulness, abundance, plenitude: with a gen. of the excellence in which one abounds, as this χρηστότητος, Ro. ii. 4; ix. 23; 2 Co. viii. 2; Eph. i. 7, 18; ii. 7; iii. 16; Col. i. 27; ii. 2. the πλούτος of God is extolled, i. e. the fulness of his perfections, - of which two are mentioned, viz. σοφία and γνώσις, Ro. xi. 33 (for σοφίας καὶ γνώσεως here depend on βάθος, not on πλούτου [cf. B. 155 (135); W. § 30, 3 N. 1]); the fulness of all things in store for God's uses, Phil. iv. 19; in the same sense πλοῦτος is attributed to Christ, exalted at the right hand of God, Rev. v. 12; in a more restricted sense, πλοῦτος τοῦ Χριστοῦ is used of the fulness of the things pertaining to salvation with which Christ is able to enrich others, Eph. iii. 8. c. univ. i. q. a good [(to point an antithesis)]: Heb. xi. 26; i. q. that with which one is enriched, with a gen. of the person enriched, used of Christian salvation, Ro. xi. 12.

πλύνω; impf. ἔπλυνον; 1 aor. ἔπλυνα; [(cf. πλέω)]; fr. Hom. down; Sept. for CΞ and ΥΠΤ; to wash: τὰ δίκτυα, Lk. v. 2 LTTr WH[(T WH mrg. -aν; see ἀποπλύνω)]; used fr. Hom. down esp. in ref. to clothing (Gen. xlix. 11; Ex. xix. 10, 14; Lev. xiii. 6, 34, etc.); hence figuratively πλύνειν τὰς στολὰς αὐτῶν ἐν τῷ αἴματι τοῦ ἀρνίου is used of those who by faith so appropriate the results of Christ's expiation as to be regarded by God as pure and

sinless, Rev. vii. 14, and L T Tr WH in xxii. 14; cf. Ps. l. (li.) 4, 9. [Comp.: ἀπο-πλύνω. Syn. see λούω, fin.]*

πνεθμα, -τος, τό, (πνέω), Grk. writ. fr. Aeschyl. and Hdt. down; Hebr. Γιιτ, Lat. spiritus; i. e.

1. a movement of air, (gentle) blast;
 a. of the wind: ἀνέμων πνεύματα, Hdt. 7, 16, 1; Paus. 5, 25; hence the wind itself, Jn. iii. 8; plur. Heb. i. 7, (1 K. xviii. 45; xix. 11; Job i. 19; Ps. ciii. (civ.) 4, etc.; often in Grk. writ.)
 b. breath of the nostrils or mouth, often in Grk. writ. fr. Aeschyl. down: πνεῦμα τοῦ στόματος, 2 Th. ii. 8 (Ps. xxxii. (xxxiii.) 6, cf. Is. xi. 4); πν. ζωῆς, the breath of life, Rev. xi. 11 (Gen. vi. 17, cf. πνοῆ ζωῆς, ii. 7). [πνεῦμα and πνοή seem to have been in the main coincident terms; but πνοή became the more poetical. Both retain a suggestion of their evident etymology. Even in class. Grk. πνεῦμα became as freq. and as wide in its application as ἄνεμος. (Schmidt ch. 55, 7; Trench §lxxiii.)]

2. the spirit, i.e. the vital principle by which the body is animated [(Aristot., Polyb., Plut., al.; see below)]: Lk. viii. 55; xxiii. 46; Jn. xix. 30; Acts vii. 59; Rev. xiii. 15 [here R.V. breath]; ἀφιέναι τὸ πνεῦμα, to breathe out the spirit, to expire, Mt. xxvii. 50 cf. Sir. xxxviii. 23; Sap. xvi. 14 (Grk. writ. said ἀφιέναι τὴν ψυχήν, as Gen. xxxv. 18, see ἀφίημι, 1 b. and Kypke, Observv. i. p. 140; but we also find ἀφιέναι πνεῦμα θανασίμω σφαγῆ, Eur. Hec. 571); σωμα χωρίς πνεύματος νεκρόν έστιν, Jas. ii. 26; τὸ πνεῦμά έστι τὸ ζωοποιοῦν, ή σὰρξ οὐκ ἀφελεῖ οὐδέν, the spirit is that which animates and gives life, the body is of no profit (for the spirit imparts life to it, not the body in turn to the spirit; cf. Chr. Frid. Fritzsche, Nova opusce. p. 239), Jn. vi. 63. the rational spirit, the power by which a human being feels, thinks, wills, decides; the soul: τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ, 1 Co. ii. 11; opp. to σάρξ (q. v. [esp. 2 a.]), Mt. xxvi. 41; Mk. xiv. 38; 1 Co. v. 5; 2 Co. vii. 1; Col. ii. 5; opp. to τὸ σῶμα, Ro. viii. 10; 1 Co. vi. 17, 20 Rec.; vii. 34; 1 Pet. iv. 6. Although for the most part the words πνεῦμα and ψυχή are used indiscriminately and so σωμα and ψυχή put in contrast (but never by Paul; see $\psi \nu \chi \dot{\eta}$, esp. 2), there is also recognized a threefold distinction, τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, 1 Th. v. 23, acc. to which τὸ πνεῦμα is the rational part of man, the power of perceiving and grasping divine and eternal things, and upon which the Spirit of God exerts its influence; (πνεῦμα, says Luther, "is the highest and noblest part of man, which qualifies him to lay hold of incomprehensible, invisible, eternal things; in short, it is the house where Faith and God's word are at home" [see reff. at end]): ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος (see μερισμός, 2), Heb. iv. 12; εν ενί πνεύματι, μιậ ψυχή, Phil. i. 27 (where instead of μιậ ψυχή Paul acc. to his mode of speaking elsewhere would have said more appropriately μιᾶ καρδία). τὸ πνεῦμά τινος, Mk. ii. 8; viii. 12; Lk. i. 47; Acts xvii. 16; Ro. i. 9; viii. 16; 1 Co. v. 4; xvi. 18; 2 Co. ii. 13; vii. 13; Gal. vi. 18; [Phil. iv. 23 L T Tr WH]; Philem. 25; 2 Tim. iv. 22; δ θεδς τῶν πνευμάτων (for which Rec. has ἀγίων) τῶν προφητῶν,

who incites and directs the souls of the prophets, Rev. xxii. 6, where cf. Düsterdieck. the dative To avecupare is used to denote the seat (locality) where one does or suffers something, like our in spirit: ἐπιγινώσκειν, Mk. ii. 8; αναστενάζειν, Mk. viii. 12; εμβριμασθαι, Jn. xi. 33; ταράσσεσθαι, Jn. xiii. 21; ζέειν, Acts xviii. 25; Ro. xii. 11; ἀγαλλιᾶσθαι, Lk. x. 21 (but L T Tr WH here add άγίω); dat. of respect: 1 Co. v. 3; Col. ii. 5; 1 Pet. iv. 6; κραταιοῦσθαι, Lk. i. 80; ii. 40 Rec.; άγιον είναι, 1 Co. vii. 34; ζωοποιηθείς, 1 Pet. iii. 18; ζην, 1 Pet. iv. 6; πτωχοί, Mt. v. 3; dat. of instrument. δεδεμένος, Acts xx. 22; συνέχεσθαι, xviii. 5 Rec.; θεφ λατρεύειν, Phil. iii. 3 RG; dat. of advantage: ἄνεσιν τῷ πνεύματί μου, 2 Co. ii. 13 (12); ἐν τῷ πνεύματι, is used of the instrument, 1 Co. vi. 20 Rec. [it is surely better to take $\hat{\epsilon}\nu \tau$. π . here locally, of the 'sphere' (W. 386 (362), cf. vs. 19)]; also ἐν πνεύματι, nearly i. q. πνευματικώς [but see W. § 51, 1 e. note], Jn. iv. 23; of the seat of an action, εν τώ πνεύματί μου, Ro. i. 9; τιθέναι έν τῷ πν., to propose to one's self, purpose in spirit, foll. by the infin. Acts xix. 21. πνεύματα προφητῶν, acc. to the context the souls (spirits) of the prophets moved by the Spirit of God, 1 Co. xiv. 32; in a peculiar sense πνεῦμα is used of a soul thoroughly roused by the Holy Spirit and wholly intent on divine things, yet destitute of distinct self-consciousness and clear understanding; thus in the phrases τὸ πνεῦμά μου προσεύχεται, opp. to δ νοῦς μου, 1 Co. xiv. 14; πνεύματι λαλεῖν μυστήρια, ibid. 2; προσεύχεσθαι, ψάλλειν, εὐλογεῖν, τῷ πν., as opp. to τῷ νοΐ, ibid. 15, 16.

3. a spirit, i. e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting; a. generically: Lk. xxiv. 37; Acts xxiii. 8 (on which see μήτε, fin.); ibid. 9; πνεθμα σάρκα καὶ όστέα οὐκ έχει, Lk. xxiv. 39; πνεθμα ζωοποιοῦν, [a life-giving spirit], spoken of Christ as raised from the dead, 1 Co. xv. 45; πνεῦμα δ θεός (God is spirit essentially), Jn. iv. 24; πατήρ τῶν πνευμάτων, of God, Heb. xii. 9, where the term comprises both the spirits of b. a human soul that has left the men and of angels. body [(Babr. 122, 8)]: plur. (Lat. manes), Heb. xii. 23; c. a spirit higher than man but lower 1 Pet. iii. 19. than God, i. e. an angel: plur. Heb. i. 14; used of demons, or evil spirits, who were conceived of as inhabiting the bodies of men: [Mk. ix. 20]; Lk. ix. 39; Acts xvi. 18; plur., Mt. viii. 16; xii. 45; Lk. x. 20; xi. 26; πνεῦμα πύθωνος or πύθωνα, Acts xvi. 16; πνεύματα δαιμονίων, Rev. xvi. 14; πνεῦμα δαιμονίου ἀκαθάρτου, Lk. iv. 33 (see δαιμόνιον, 2); πνεῦμα ἀσθενείας, causing infirmity, Lk. xiii. 11; πνεθμα ἀκάθαρτον, Mt. x. 1; xii. 43; Mk. i. 23, 26, 27; iii. 11, 30; v. 2, 8, 13; vi. 7; vii. 25; ix. 25; Lk. iv. 36; vi. 18; viii. 29; ix. 42; xi. 24, 26; Acts v. 16; viii. 7; Rev. xvi. 13; xviii. 2; ἄλαλον, κωφόν (for the Jews held that the same evil with which the men were afflicted affected the demons also that had taken possession of them [cf. Wetstein, N. T. i. 279 sqq.; Edersheim, Jesus the Messiah, App. xvi.; see δαιμονίζομαι etc. and reff.]), Mk. ix. 17, 25; πονηρόν, Lk. vii. 21; viii. 2; Acts xix. 12-13, 15, 16, [(cf. Judg. ix. 23; 1 S. xvi. 14; xix. 9, etc.)].

the spiritual nature of Christ, higher than the highest angels, close to God and most intimately united to him (in doctrinal phraseology the divine nature of Christ): 1 Tim. iii. 16; with the addition of άγιωσύνης (on which see άγιωσύνη, 1 [yet cf. 4 a. below]), Ro. i. 4 [but see Meyer ad loc., Ellicott on 1 Tim. l. c.]; it is called πνεῦμα αἰώνον, in tacit contrast with the perishable ψυχαί of sacrificial animals, in Heb. ix. 14, where cf. Delitzsch [and esp. Kurtz].

4. The Scriptures also ascribe a πνεύμα to God, i. e. God's power and agency, — distinguishable in thought (or modalistice, as they say in technical speech) from God's essence in itself considered, - manifest in the course of affairs, and by its influence upon souls productive in the theocratic body (the church) of all the higher spiritual gifts and blessings; [cf. the resemblances and differences in Philo's use of τὸ θεῖον πνεῦμα, e. g. de gigant. § 12 (cf. § 5 sq.); quis rer. div. § 53; de mund. opif. § 46, etc.]. This πνεῦμα is called in the O. T. רוח יהוָה רוח אַלהִים; in the N. T. πνεύμα άγιον, τὸ άγιον πνεύμα, τὸ πνεύμα τὸ בייס (first so in Sap. i. 5; ix. 17; for רוּחָן לְרָשׁ, in Ps. l. (li.) 13, Is. lxiii. 10, 11, the Sept. renders by πνεῦμα άγιωσύνης), i. e. the Holy Spirit (august, full of majesty, adorable, utterly opposed to all impurity): Mt. i. 18, 20; iii. 11; xii. 32; xxviii. 19; Mk. i. 8; iii. 29; xii. 36; xiii. 11; Lk. i. 15, 35; ii. 25, 26; iii. 16, 22; iv. 1; xi. 13; xii. 10, 12; Jn. i. 33; vii. 39 [L T WH om. Tr br. 4y.]; xiv. 26; xx. 22; Acts i. 2, 5, 8, 16; ii. 33, 38; iv. 25 L T Tr WH; v. 3, 32; viii. 18 [L T WH om. Tr br. τὸ ἄy.], 19; ix. 31; x. 38, 44, 45, 47; xi. 15, 16, 24; xiii. 2, 4, 9, 52; xv. 8, 28; xvi. 6; xix. 6; xx. 28; Ro. ix. 1; xiv. 17; xv. 13, 16, 19 [L Tr WH in br.]; 1 Co. vi. 19; xii. 3; 2 Co. vi. 6; xiii. 13 (14); Eph. i. 13; 1 Th. i. 5, 6; 2 Tim. i. 14; Tit. iii. 5; Heb. ii. 4; vi. 4; ix. 8; 1 Jn. v. 7 Rec.; Jude 20; other exx. will be given below in the phrases; (on the use and the omission of the art., see Fritzsche, Ep. ad Rom. ii. p. 105 sin opposition to Harless (on Eph. ii. 22) et al.; cf. also Meyer on Gal. v. 16; Ellicott on Gal. v. 5; W. 122 (116); Β. 89 (78)]); τὸ πν. τὸ ἄγιον τοῦ θεοῦ, Eph. iv. 30; 1 Th. iv. 8; πνεῦμα θεοῦ, Ro. viii. 9, 14; τὸ τοῦ θεοῦ πνεῦμα, 1 Pet. iv. 14; (τδ) πνεῦμα (τοῦ) θεοῦ, Mt. iii. 16; xii. 18, 28; 1 Co. ii. 14; iii. 16; Eph. iii. 16; 1 Jn. iv. 2; τὸ πν. τοῦ θεοῦ ἡμῶν, 1 Co.·vi. 11; τὸ πν. τοῦ πατρός, Mt. x. 20; πν. θεοῦ ζῶντος, 2 Co. iii. 3; τὸ πν. τοῦ ἐγείραντος Ἰησοῦν, Ro. viii. 11; τὸ, πν. τὸ ἐκ θεοῦ (emanating from God and imparted unto men), 1 Co. ii. 12; πνεθμα and τὸ πν. τοῦ κυρίου, i. e. of God, Lk. iv. 18; Acts v. 9 (cf. vs. 4); viii. 39; κυρίου, i. e. of Christ, 2 Co. iii. 17, 18 [cf. B. 343 (295)]; τὸ πνεῦμα Ἰησοῦ, since the same Spirit in a peculiar manner dwelt in Jesus, Acts xvi. 7 (where Rec. om. Ἰησοῦ); Χριστοῦ, Ro. viii. 9; Ἰησοῦ Χριστοῦ, Phil. i. 19; τὸ ἔν τινι (in one's soul [not WH mrg.]) πνεῦμα Χριστοῦ, 1 Pet. i. 11; τὸ πν, οῦ υἰοῦ τοῦ θεοῦ, Gal. iv. 6; simply τὸ πνεῦμα or πνεῦμα: Mt. iv. 1; xii. 31, 32; xxii. 43; Mk. i. 10, 12; Lk. iv. 1, 14; Jn. i. 32, 33; iii. 6, 8, 34; vii. 39; Acts ii. 4; viii. 29; x. 19; xi. 12, 28; xxi. 4; Ro. viii. 6, 16, 23, 26, 27; xv. 30; 1 Co. ii. 4, 10, 13 (where Rec. adds dylou); xii. 4, 7, 8; 2 Co.

i. 22; iii. 6, 8; v. 5; Gal. iii. 3, 5, 14; iv. 29; v. 5, 17, 22, 25; Eph. iv. 3; v. 9 Rec.; vi. 17; Phil. ii. 1; 2 Th. ii. 13; 1 Tim. iv. 1; Jas. iv. 5; 1 Pet. i. 22 Rec.; 1 Jn. iii. 24; v. 6, 8; Rev. xxii. 17. Among the beneficent and very varied operations and effects ascribed to this Spirit in the N. T., the foll. are prominent: by it the man Jesus was begotten in the womb of the virgin Mary (Mt. i. 18, 20; Lk. i. 35), and at his baptism by John it is said to have descended upon Jesus (Mt. iii. 16; Mk. i. 10; Lk. iii. 22), so that he was perpetually (μένον ἐπ' αὐτόν) filled with it (Jn. i. 32, 33, cf. iii. 34; Mt. xii. 28; Acts x. 38); hence to its prompting and aid the acts and words of Christ are traced, Mt. iv. 1; xii. 28; Mk. i. 12; Lk. iv. 1, 14. After Christ's resurrection it was imparted also to the apostles, Jn. xx. 22; Acts ii. Subsequently other followers of Christ are related to have received it through faith (Gal. iii. 2), or by the instrumentality of baptism (Acts ii. 38; 1 Co. xii. 13) and the laying on of hands (Acts xix. 5, 6), although its reception was in no wise connected with baptism by any magical bond, Acts viii. 12, 15; x. 44 sqq. To its agency are referred all the blessings of the Christian religion, such as regeneration wrought in baptism (Jn. iii. 5, 6, 8; Tit. iii. 5, [but see the commentators on the passages, and reff. s. v. βάπτισμα, 3]); all sanctification (1 Co. vi. 11; hence άγιασμὸς πνεύματος, 2 Th. ii. 13; 1 Pet. i. 2); the power of suppressing evil desires and practising holiness (Ro. viii. 2 sqq.; Gal. v. 16 sqq. 22; 1 Pet. i. 22 [Rec.], etc.); fortitude to undergo with patience all persecutions, losses, trials, for Christ's sake (Mt. x. 20; Lk. xii. 11,12; Ro. viii. 26); the knowledge of evangelical truth (Jn. xiv. 17, 26; xv. 26; xvi. 12, 13; 1 Co. ii. 6-16; Eph. iii. 5), — hence it is called πνεῦμα τῆς ἀληθείας (Jn. ll. cc.; 1 Jn. iv. 6), πνεθμα σοφίας καὶ ἀποκαλύψεως (Eph. i. 17); the sure and joyful hope of a future resurrection, and of eternal blessedness (Ro. v. 5; viii. 11; 2 Co. i. 22; v. 5; Eph. i. 13 sq.); for the Holy Spirit is the seal and pledge of citizenship in the kingdom of God, 2 Co. i. 22; Eph. i. 13. He is present to teach, guide, prompt, restrain, those Christians whose agency God employs in carrying out his counsels: Acts viii. 29, 39; x. 19; xi. 12; xiii. 2, 4; xv. 28; xvi. 6, 7; xx. 28. He is the author of charisms or special "gifts" (1 Co. xii. 7 sqq.; see χάρισμα), prominent among which is the power of prophesying: τὰ ἐρχόμενα ἀναγγελεῖ, Jn. xvi. 13; hence τὸ πνεῦμα της προφητείας (Rev. xix. 10); and his efficiency in the prophets is called τὸ πνεῦμα simply (1 Th. v. 19), and their utterances are introduced with these formulas: τάδε λέγει τὸ πνεθμα τὸ άγιον, Acts xxi. 11; τὸ πνεθμα λέγει, 1 Tim. iv. 1; Rev. xiv. 13; with ταις εκκλησίαις added, Rev. ii. 7, 11, 17, 29; iii. 6, 13, 22. Since the Holy Spirit by his inspiration was the author also of the O.T. Scriptures (2 Pet. i. 21; 2 Tim. iii. 16), his utterances are cited in the foll. terms: λέγει or μαρτυρεί τὸ πνεύμα τὸ ἄγιον, Heb. iii. 7; x. 15; τὸ πν. τὸ ἄγ. ἐλάλησε διὰ Hoaiov, Acts xxviii. 25, cf. i. 16. From among the great number of other phrases referring to the Holy Spirit the following seem to be noteworthy here: God

is said διδόναι τινὶ τὸ πν. τὸ αν., Lk. xi. 13; Acts xv. 8; | pass. Ro. v. 5; more precisely, ἐκ τοῦ πνεύματος αὐτοῦ, i.e. a portion from his Spirit's fulness [B. § 132, 7; W. 366 (343)], 1 Jn. iv. 13; οτ έκχεῖν ἀπὸ τοῦ πνεύματος αὐτοῦ, Acts ii. 17, 18, (for its entire fulness Christ alone receives, Jn. iii. 34); men are said, λαμβάνειν πν. άγ., Jn. xx. 22; Acts viii. 15, 17, 19; xix. 2; or τὸ πν. τὸ ἄγ. Acts x. 47; or τὸ πν. τὸ ἐκ θεοῦ, 1 Co. ii. 12; or τὸ πνεῦμα, Gal. iii. 2, cf. Ro. viii. 15; πν. θεοῦ ἔχειν, 1 Co. vii. 40; πνεῦμα μή έχειν, Jude 19; πληροῦσθαι πνεύματος άγίου, Acts xiii. 52; εν πνεύματι, Eph. v. 18; πλησθήναι, πλησθήσεσθαι, πνεύματος άγίου, Lk. i. 15, 41, 67; Acts ii. 4; iv. 8, 31; ix. 17; xiii. 9; πνεύματος άγίου πλήρης, Acts vi. 5; vii. 55; xi. 24; πλήρεις πνεύματος (Rec. adds άγίου) καὶ σοφίας, Acts vi. 3; πνεύματι and πνεύματι θεοῦ ἄγεσθαι, to be led by the Holy Spirit, Ro. viii. 14; Gal. v. 18; Φέρεσθαι ὑπὸ πν. dy. 2 Pet. i. 21; the Spirit is said to dwell in the minds of Christians, Ro. viii. 9, 11; 1 Co. iii. 16; vi. 19; 2 Tim. i. 14; Jas. iv. 5, (other expressions may be found under βαπτίζω, II. b. bb.; γεννάω, 1 fin. and 2 d.; ἐκχέω b.; χρίω, a.); γίνεσθαι έν πνεύματι, to come to be in the Spirit, under the power of the Spirit, i. e. in a state of inspiration or ecstasy, Rev. i. 10; iv. 2. Dative πνεύματι, by the power and aid of the Spirit, the Spirit prompting, Ro. viii. 13; Gal. v. 5; τῷ πν. τῷ ἀγίῳ, Lk. x. 21 L Tr WH; πνεύματι άγίφ, 1 Pet. i. 12 (where R G Thave έν πν. άγ.); πνεύματι θεοῦ, Phil. iii. 3 L T Tr WH; also ἐν πνεύματι, Eph. ii. 22; iii. 5 (where ἐν πνεύματι must be joined to ἀπεκαλύφθη); ἐν πνεύματι, in the power of the Spirit, possessed and moved by the Spirit, Mt. xxii. 43; Rev. xvii. 3; xxi. 10; also ἐν τῷ πνεύματι, Lk. ii. 27; iv. 1; έν τῷ πν. τῷ άγ. Lk. x. 21 Tdf.; ἐν τῆ δυνάμει τοῦ πν. Lk. iv. 14; εν τῷ πνεύματι τῷ άγ. εἰπείν, Μκ. xii. 36; εν πνεύματι (άγ.) προσεύχεσθαι, Eph. vi. 18; Jude 20; εν πν. θεοῦ λαλείν, 1 Co. xii. 3; αγάπη έν πνεύματι, love which the Spirit begets, Col. i. 8; περιτομή εν πν., effected by the Holy Spirit, opp. to γράμματι, the prescription of the written law, Ro. ii. 29; τύπος γίνου τῶν πιστῶν ἐν πν., in the way in which you are governed by the Spirit, 1 Tim. iv. 12 Rec.; [έν ένὶ πνεύματι, Eph. ii. 18]; ή ένότης τοῦ πνεύματος, effected by the Spirit, Eph. iv. 3; καινότης τοῦ $\pi\nu$. Ro. vii. 6. τὸ $\pi\nu\epsilon\hat{\nu}\mu a$ is opp. to $\hat{\eta}$ $\sigma\hat{a}\rho\xi$ i. e. human nature left to itself and without the controlling influence of God's Spirit, subject to error and sin, Gal. v. 17, 19, 22; [vi. 8]; Ro. viii. 6; so in the phrases περιπατείν κατά πνεθμα (opp. to κατά σάρκα), Ro. viii. 1 Rec., 4; οί κατά πνεθμα sc. οντες (opp. to οί κατά σάρκα οντες), those who bear the nature of the Spirit (i. e. οί πνευματικοί), ib. 5; ἐν πνεύματι είναι (opp. to ἐν σαρκί), to be under the power of the Spirit, to be guided by the Spirit, ib. 9; πνεύματι (dat. of 'norm'; [cf. B. § 133, 22 b.; W. 219 (205)]) περιπατείν (opp. to ἐπιθυμίαν σαρκὸς τελείν), Gal. v. 16. The Holy Spirit is a divauis, and is expressly so called in Lk. xxiv. 49, and δύναμις ὑψίστου, Lk. i. 35; but we find also πνεθμα (or πν. άγ.) καὶ δύναμις, Acts x. 38; 1 Co. ii. 4; and ή δύναμις τοῦ πνεύματος, Lk. iv. 14, where πνεθμα is regarded as the essence, and δύναμις its efficacy; but in 1 Th. i. 5 ἐν πνεύματι ἀγίφ is epexegetical

of έν δυνάμει. In some pass, the Holy Spirit is rhetorically represented as a Person [(cf. reff. below)]: Mt. xxviii.19; Jn. xiv. 16 sq. 26; xv. 26; xvi. 13-15 (in which pass. fr. Jn. the personification was suggested by the fact that the Holy Spirit was about to assume with the apostles the place of a person, namely of Christ); 70 mp., rather Βούλεται, 1 Co. xii. 11; what any one through the help of the Holy Spirit has come to understand or decide upon is said to have been spoken to him by the Holy Spirit: είπε τὸ πνεῦμά τινι, Acts viii. 29; x. 19; xi. 12; xiii. 4; τὸ πν. τὸ ἄγ. διαμαρτύρεταί μοι, Acts xx. 23. τὸ πν. τὸ ἄγ. εθετο επισκόπους, i. e. not only rendered them fit to discharge the office of bishop, but also exercised such an influence in their election (xiv. 23) that none except fit persons were chosen to the office, Acts xx. 28; τὸ πνεῦμα ύπερεντυγχάνει στεναγμοίς άλαλήτοις in Ro. viii. 26 means, as the whole context shows, nothing other than this: 'although we have no very definite conception of what we desire (τί προσευξώμεθα), and cannot state it in fit language (καθὸ δεῖ) in our prayer but only disclose it by inarticulate groanings, yet God receives these groanings as acceptable prayers inasmuch as they come from a soul full of the Holy Spirit.' Those who strive against the sanctifying impulses of the Holy Spirit are said dorumiπτειν τῷ πν. τῷ ἀγ. Acts vii. 51 ; ἐνυβρίζειν τὸ πν. τῆς χάριτος, Heb. x. 29. πειράζειν τὸ πν. τοῦ κυρίου is applied to those who by falsehood would discover whether men full of the Holy Spirit can be deceived, Acts v. 9; by anthropopathism those who disregard decency in their speech are said λυπεῖν τὸ πν. τὸ ἄγ., since by that they are taught how they ought to talk, Eph. iv. 30 (παροξύνειν τὸ πν. Is. lxiii. 10; παραπικραίνειν, Ps. cv. (cvi.) 33). Cf. Grimm, Institutio theologiae dogmaticae, § 131; [Weiss, Bibl. Theol. § 155 (and Index s. v. 'Geist Gottes,' 'Spirit of God'); Kahnis, Lehre vom Heil. Geiste; Fritzsche, Nova opusce. acad. p. 278 sqq.; B. D. s. v. Spirit the Holy; Swete in Dict. of Christ. Biog. s. v. Holy Ghost]. τὰ έπτὰ πνεύματα τοῦ θεοῦ, Rev. [iii. 1 (where Rec. om. έπτά)]; iv. 5; v. 6 [here Lom. WH br. έπτά], which are said to be ἐνώπιον τοῦ θρόνου τοῦ θεοῦ (i. 4) are not seven angels, but one and the same divine Spirit manifesting itself in seven energies or operations (which are rhetorically personified, Zech. iii. 9; iv. 6, 10); cf. Düsterdieck on Rev. i. 4; [Trench, Epp. to the Seven Churches, ed. 3 c. by meton. πνεῦμα is used of in whom a spirit (πνεῦμα) is manifest or embodied; hence i. g. actuated by a spirit, whether divine or demoniacal; one who either is truly moved by God's Spirit or falsely boasts that he is: 2 Th. ii. 2; 1 Jn. iv. 2, 3; hence διακρίσεις πνευμάτων, 1 Co. xii. 10; μή παντί πνεύματι πιστεύετε, 1 Jn. iv. 1; δοκιμάζετε τὰ πνεύματα, εὶ ἐκ τοῦ θεοῦ ἐστίν, ibid.; πνεύματα πλάνα joined with διδασκαλίαι δαιμονίων, 1 Tim. iv. 1. But in the truest and highest sense it is said of κύριος τὸ πνεῦμά ἐστιν, he in whom the entire fulness of the Spirit dwells, and from whom that fulness is diffused through the body of Christian believers, 2 Co. iii. 17. the plur. πνεύματα denotes the various modes and gifts by which the Holy Spirit shows itself operative in those

in whom it awells (such as τὸ πνεῦμα τῆς προφητείας, τῆς σοφίας, etc.), 1 Co. xiv. 12.

5. univ. the disposition or influence which fills and governs the soul of any one; the efficient source of any power, affection, emotion, desire, etc.: τφ αὐτφ πνεύματι περιεπατήσαμεν, 2 Co. xii. 18; εν πνεύματι 'Ηλίου, in the same spirit with which Elijah was filled of old, Lk. i. 17; τὰ ῥήματα . . . πνεῦμά ἐστιν, exhale a spirit (and fill believers with it), Jn. vi. 63; οΐου πνεύματός έστε ύμεις, [what manner of spirit ye are of] viz. a divine spirit, that I have imparted unto you, Lk. ix. 55 [Rec.; (cf. B. § 132, 11 I.; W. § 30, 5)]; τφ πνεύματι, φ ελάλει, Acts vi. 10, where see Meyer; πραθ καὶ ἡσύχιον πνεθμα, 1 Pet. iii. 4; πνεῦμα πραότητος, such as belongs to the meek, 1 Co. iv. 21; Gal. vi. 1; τὸ πν. τῆς προφητείας, such as characterizes prophecy and by which the prophets are governed, Rev. xix. 10; της άληθείας, σοφίας καὶ ἀποκαλύψεως, see above p. 521 mid. (Is. xi. 2; Deut. xxxiv. 9; Sap. vii. 7); της πίστεως, 2 Co. iv. 13; της υίοθεσίας, such as belongs to sons, Ro. viii. 15; της ζωής εν Χριστώ, of the life which one gets in fellowship with Christ, ibid. 2; δυνάμεως και άγάπης και σωφρονισμού, 2 Tim. i. 7; έν πνεύμα elva with Christ, i. q. to be filled with the same spirit as Christ and by the bond of that spirit to be intimately united to Christ, 1 Co. vi. 17; ἐν ἐνὶ πνεύματι, by the reception of one Spirit's efficiency, 1 Co. xii. 13; els & πνεθμα, so as to be united into one body filled with one Spirit, ibid. R G; έν πνεύμα ποτίζεσθαι, [made to drink of i. e.] imbued with one Spirit, ibid. LTTr WH [see ποτίζω]; ἐν σῶμα καὶ ἐν πνεῦμα, one (social) body filled and animated by one spirit, Eph. iv. 4; — in all these pass. although the language is general, yet it is clear from the context that the writer means a spirit begotten of the Holy Spirit or even identical with that Spirit [(cf. Clem. Rom. 1 Cor. 46, 6; Herm. sim. 9, 13. 18; Ignat. ad In opposition to the divine Spirit stand, Magn. 7)]. τὸ πνευμα τὸ ἐνεργουν ἐν τοις υίοις της ἀπειθείας (a spirit that comes from the devil), Eph. ii. 2; also τὸ πνεῦμα τοῦ κόσμου, the spirit that actuates the unholy multitude. 1 Co. ii. 12; δουλείας, such as characterizes and governs slaves, Ro. viii. 15; κατανύξεως, Ro. xi. 8; δειλίας, 2 Tim. i. 7; της πλάνης, 1 Jn. iv. 6 (πλανήσεως, Is. xix. 14; πορνείας, Hos. iv. 12; v. 4); τὸ τοῦ ἀντιχρίστου εc. πνεῦμα, 1 Jn. iv. 3; ἔτερον πνεῦμα λαμβάνειν, i. e. different from the Holy Spirit, 2 Co. xi. 4; τὸ πν. τοῦ νοός, the governing spirit of the mind, Eph. iv. 23. Cf. Ackermann, Beiträge zur theol. Würdigung u. Abwägung der Begriffe πνεῦμα, νοῦς, u. Geist, in the Theol. Stud. u. Krit. for 1839, p. 873 sqq.; Büchsenschütz, La doctrine de l'Esprit de Dieu selon l'ancien et nouveau testament. Strasb. 1840; Chr. Fr. Fritzsche, De Spiritu Sancto commentatio exegetica et dogmatica, 4 Pts. Hal. 1840 sq., included in his Nova opuscula academica (Turici, 1846) p. 233 sqq.; Kahnis, Die Lehre v. heil. Geist. Pt. i. (Halle, 1847); an anonymous publication [by Prince Ludwig Solms Lich, entitled] Die biblische Bedeutung des Wortes Geist. (Giessen, 1862); H. H. Wendt, Die Begriffe Fleisch u. Ceist im bibl. Sprachgebrauch. (Gotha, 1878); [Cremer

in Herzog ed. 2, s. v. Geist des Menschen; G. L. Hahn, Theol. d. N. Test. i. § 149 sqq.; J. Laidlaw, The Bible Doctrine of Man. (Cunningham Lects., 7th Series, 1880); Dickson, St. Paul's use of the terms Flesh and Spirit. (Glasgow, 1883); and reff. in B. D. (esp. Am. ed.) and Dict. of Christ. Biog., as above, 4 a. fin.?

πνευματικός, -ή, -όν, (πνευμα), spiritual (Vulg. spiritalis): in the N. T. 1. relating to the human spirit, or rational soul, as the part of man which is akin to God and serves as his instrument or organ, opp. to i ψυχή (see πνεύμα, 2): hence τὸ πνευματικόν, that which possesses the nature of the rational soul, opp. to to the vertical, 1 Co. xv. 46 [cf. W. 592 (551)]; σῶμα πνευματικόν, the body which is animated and controlled only by the rational soul and by means of which the rational life, or life of the πνευμα, is lived; opp. to σώμα ψυχικόν, verse 44. 2. belonging to a spirit, or a being higher than man but inferior to God (see πνεῦμα, 3 c.): τὰ πνευματικά (i. e. spiritual beings or powers, [R. V. spiritual hosts], cf. W. 239 (224)) της πονηρίας (gen. of quality), i. e. wicked spirits, Eph. vi. 12. 3. belonging to the Divine Spirit; a. in reference to things; emanating from the Divine Spirit, or exhibiting its effects and so its character: χάρισμα, Ro. i. 11; εὐλογία, Eph. i. 3; σοφία και σύνεσις πνευματική (opp. to σοφία σαρκική, 2 Co. i. 12: Ψυγική, Jas. iii. 15), Col. i. 9: ωδαί, divinely inspired, and so redolent of the Holy Spirit, Col. iii. 16; [Eph. v. 19 Lchm. br.]; δ νόμος (opp. to a σάρκινος man), Ro. vii. 14; θυσίαι, tropically, the acts of a life dedicated to God and approved by him, due to the influence of the Holy Spirit (tacitly opp. to the sacrifices of an external worship), 1 Pet. ii. 5; i. q. produced by the sole power of God himself without natural instrumentality, supernatural, βρώμα, πόμα, πέτρα, 1 Co. x. 3, 4, [(cf. 'Teaching' etc. 10, 3)]; πνευματικά, thoughts, opinions, precepts, maxims, ascribable to the Holy Spirit working in the soul, 1 Co. ii. 13 (on which see συγκρίνω, 1); τὰ πνευματικά, spiritual gifts, -of the endowments called yapiquara (see yapi- $\sigma\mu a$), 1 Co. xii. 1; xiv. 1; univ. the spiritual or heavenly blessings of the gospel, opp. to τὰ σαρκικά, Ro. xv. 27; [1 b. in reference to persons; one who Co. ix. 11]. is filled with and governed by the Spirit of God: 1 Co. ii. 15 (cf. 10-13, 16); [iii. 1]; xiv. 37; Gal. vi. 1; oikos πνευματικός, of a body of Christians (see oiκos, 1 b. fin.), 1 Pet. ii. 5. (The word is not found in the O. T. [cf. W. § 34, 3]. In prof. writ. fr. Aristot. down it means pertaining to the wind or breath; windy, exposed to the wind; blowing; [but Soph. Lex. s. v. cites πν. οὐσία, Cleomed. 1, 8 p. 46; τὸ πν. τὸ πάντων τούτων αΐτιον, Strab. 1, 3, 5 p. 78, 10 ed. Kramer; and we find it opp. to σωματικόν in Plut. mor. p. 129 c. (de sanitate praecepta 14); cf. Anthol. Pal. 8, 76. 175].) *

πνοματικώς, adv., spiritually, (Vulg. spiritaliter): i. e. by the aid of the Holy Spirit, 1 Co. ii. [13 WH mrg.], 14; in a sense apprehended only by the aid of the Divine Spirit, i. e. in a hidden or mystical sense, Rev. xi. 8. Its opposite σαρκικώς in the sense of literally is used by Justin Mart. dial. c. Tryph. c. 14 p. 231 d.*

πνίω; 1 aor. ἔπνευσα; fr. Hom. down; to breathe, to blow: of the wind, Mt. vii. 25, 27; Lk. xii. 55; Jn. iii. 8; vi. 18; Rev. vii. 1; τῆ πνεούση sc. αὕρα (cf. W. 591 (550); [B. 82 (72)]), Acts xxvii. 40. [Comp.: ἀκ, ἐν, ὑπο· πνέω.]*

πνίγω: impf. ἔπνιγον; 1 aor. ἔπνιξα; impf. pass. 3 pers. plur. ἐπνίγοντο; a. to choke, strangle: used of thorns crowd.ng down the seed sown in a field and hindering its growth, Mt. xiii. 7 T WH mrg.; in the pass. of perishing by drowning (Xen. anab. 5, 7, 25; cf. Joseph. antt. 10, 7, 5), Mk. v. 13. b. to wring one's neck, throttle, [A. V. to take one by the throat]: Mt. xviii. 28. [Comp.: ἀπο-, ἐπε-, συμ- πνίγω.]*

πνικτός, -ή, -όν, (πνίγω), suffocated, strangled: τὸ πνικτόν, [what is strangled, i. e.] an animal deprived of life without shedding its blood, Acts xv. 20, 29; xxi. 25. [(Several times in Athen. and other later writ., chiefly of cookery; cf. our "smothered" as a culinary term.)]*

πνοή, -ῆς, ἡ, (πνέω), fr. Hom. down, Sept. for πνόμ;
1. breath, the breath of life: Acts xvii. 25 (Gen. ii. 7;
Prov. xxiv. 12; Sir. xxx. 29 (21); 2 Macc. iii. 31; vii.
9).
2. wind: Acts ii. 2 (Job xxxvii. 9). [Cf. πνεῦμα, 1 b.]*

ποδήρης, -ες, acc. -ρην, Lchm. ed. ster. Tdf. ed. 7 in Rev. i. 13; see ἄρσην, (πούς, and ἄρω 'to join together,' 'fasten'), reaching to the feet (Aeschyl., Eur., Xen., Plut., al.): ὁ ποδήρης (sc. χιτών, Εχ. χχν. 6; χχνιϊί. 4; χχχν. 8; Ezek. ix. 3) or ἡ ποδήρης (sc. ἐσθής), a garment reaching to the ankles, coming down to the feet, Rev. i. 13 (Sir. χχνιϊ. 8; χιτών ποδήρης, Xen. Cyr. 6, 4, 2; Paus. 5, 19, 6; ὑποδύτης ποδ. Εχ. χχνιϊί. 27; ἄνδυμα ποδ. Sap. χνιϊί. 24; [Joseph. b. j. 5, 5, 7]). [Cf. Trench § l. sub fin.]*

w66ev, adv., [fr. Hom. down], whence;
place, from what place: Mt. xv. 33; Lk. xiii. 25, 27; Jn.
lii. 8; vi. 5; viii. 14; ix. 29, 30; xix. 9; Rev. vii. 13;
from what condition, Rev. ii. 5.
b. of origin or
source, i. q. from what author or giver: Mt. xiii. [27], 54,
56; xxi. 25; Mk. vi. 2; Lk. xx. 7; Jn. ii. 9; Jas. iv. 1;
from what parentage, Jn. vii. 27 sq. (cf. vi. 42), see Meyer
ad loc.
c. of cause, how is it that? how can it be that?
Mk. viii. 4; xii. 37; Lk. i. 43; Jn. i. 48 (49); iv. 11.*

wola, -as, ή, [cf. Curtius § 387], herbage, grass: acc. to some interpreters found in Jas. iv. 14; but ποία there is more correctly taken as the fem. of the adj. ποίος (q. v.), of what sort. (Jer. ii. 22; Mal. iii. 2; in Grk. writ. fr. Hom. down.) •

ποιέω, -ŵ; impf. 3 pers. sing. ἐποίει, plur. 2 pers. ἐποιείτε, 3 pers. ἐποίουν; fut. ποιήσω; 1 aor. ἐποίησα, 3 pers. plur. optat. ποιήσειαν (Lk. vi. 11 RG; cf. W. § 13, 2 d.; [B. 42 (37)]) and ποιήσαιεν (ibid. LT Tr WII [see WH. App. p. 167]); pf. πεποίηκα; plpf. πεποιήκειν without augm. (Mk. xv. 7; see W. § 12, 9; B. 33 (29)); Mid., pres. ποιούμαι; impf. ἐποιούμην; fut. ποιήσομαι; 1 aor. ἐποιησάμην; pf. pass. ptcp. πεποιημένος (Heb. xii. 27); fr. Hom. down; Hebr. πιχ; Lat. facio, i. e.

I. to make (Lat. efficio), 1. τί; a. with the names of the things made, to produce, construct, form, fashion, etc.: ἀνθρακιάν, Jn. xviii. 18; εἰκόνα, Rev. xiii.

14; Iuária, Acts ix. 39; vaoús, Acts xix. 24; ornpás, Mt. xvii. 4; Mk. ix. 5; Lk. ix. 33; τύπους, Acts vii. 43; πηλός, Jn. ix. 11, 14; πλάσμα, Ro. ix. 20; acc. to some interpreters (also W. 256 n.1 (240 n.2)) odd moucie, to make a path, Mk. ii. 28 RG T Tr txt. WH txt. (so that the meaning is, that the disciples of Christ made a path for themselves through the standing grain by plucking the heads: see όδοποιέω, fin. If we adopt this interpretation, we must take the ground that Mark does not give us the true account of the matter, but has sadly corrupted the narrative received from others; [those who do accept it, however, not only lay stress on the almost unvarying lexical usage, but call attention to the fact that the other interpretation (see below) finds the leading idea expressed in the participle—an idiom apparently foreign to the N. T. (see W. 353 (331)), and to the additional circumstance that Mk. introduces the phrase after having already expressed the idea of 'going', and expressed it by substantially the same word (παραπορεύεσθαι) which Matthew (xii. 1) and Luke (vi. 1) employ and regard as of itself sufficient. On the interpretation of the pass., the alleged 'sad corruption,' etc., see Jas. Morison, Com. on Mk. 2d ed. p. 57 sq.; on the other side, Weiss, Marcusevangelium, p. 100]. But see just below, under c.). to create, to produce: of God, as the author of all things, ti or tevá, Mt. xix. 4; Mk. x. 6; Lk. xi. 40; Heb. i. 2; Acts iv. 24; vii. 50; xvii. 24; Rev. xiv. 7; pass. Heb. xii. 27, (Sap. i. 13; ix. 9; 2 Macc. vii. 28, and often in the O.T. Apocrypha; for my in Gen. i. 7, 16, 25, etc.; for Rig in Gen. i. 21, 27; v. 1, etc.; also in Grk. writ.: γένος ἀνθρώπων, Hes. op. 109, etc.; absol. ὁ ποιῶν, the creator, Plat. Tim. p. 76 c.); here belongs also Heb. iii. 2, on which see Bleek and Lünemann [(cf. below, 2 c. β.)]. In imitation of the Hebr. משה (cf. Winer ['s Simonis (4th ed. 1828)], Lex. Hebr. et Chald. p. 754; Gesenius, Thes. ii. p. 1074 sq.) absol. of men, to labor, to do work, Mt. xx. 12 (Ruth ii. 19); i. q. to be operative, exercise activity, Rev. xiii. 5 R not els. L T Tr WH [cf. Dan. xi. 28; but al. render mousiv in both these exx. spend, continue, in ref. to time; see II. d. below]. b. joined to nouns denoting a state or condition, it signifies to be the author of, to cause: σκάνδαλα, Ro. xvi. 17; εἰρήνην (to be the author of harmony), Eph. ii. 15; Jas. iii. 18; ἐπισύστασω [LTTr WH ἐπίστασιν], Acts xxiv. 12; συστροφήν, Acts xxiii. 12; ποιῶ τινί τι, to bring, afford, a thing to one, Lk. i. 68; Acts xv. 3, (so also Grk. writ., as Xen. mem. 3, 10, 8 [cf. L. and S. s. v. A. II. 1 a.]). c. joined to nouns involving the idea of action (or of something which is accomplished by action), so as to form a periphrasis for the verb cognate to the substantive, and thus to express the idea of the verb more forcibly, —in which species of periphrasis the Grks. more commonly use the middle (see 3 below, and W. 256 (240); [B. § 135, 5]): μονήν ποιῶ παρά τινι, Jn. xiv. 23 (where L T Tr WH ποιησόμεθα; cf. Thuc. 1, 131); όδόν, to make one's way, go, Mk. ii. 23 (where render as follows: they began, as they went, to pluck the ears; cf. noingal obov airou, Judg. xvii. 8; the Greeks say δδον ποιείσθαι, Hdt. 7, 42; see above,

under a.); πόλεμον, Rev. xiii. 5 Rec.eta; with the addition of μετά τινος (i. q. πολεμείν), Rev. xi. 7; xii. 17; xiii. 7 [here L cm. WH Tr mrg. br. the cl.]; xix. 19, (see μετά, I. 2 d. p. 403b); ἐκδίκησιν, Lk. xviii. 7, 8; τινί, Acts vii. 21, (Mic. v. 15); ἐνέδραν, i. q. ἐνεδρεύω, to make an ambush, lay wait, Acts xxv. 3; συμβούλιον, i. q. συμβουλεύομαι, to hold a consultation, deliberate, Mk. iii. 6 ΓR G T Tr mrg. WH mrg.]; xv. 1 [here T WH mrg. συμβ. έτοιμάσαντες]; συνωμοσίαν, i. q. συνόμνυμι, Acts xxiii. 13 (where L T Tr WII ποιησάμενοι for Rec. πεποιηκότες; see in 3 below); κρίσιν, to execute judgment, Jn. v. 27; Jude 15. To this head may be referred nouns by which the mode or kind of action is more precisely defined; as δυνάμεις, δύναμιν, ποιείν, Mt. vii. 22; xiii. 58; Mk. vi. 5; Acts xix. 11; τὴν έξουσίαν τινός, Rev. xiii. 12; ἔργον (a notable work), Toya, of Jesus, Jn. v. 36, vii. 3, 21; x. 25; xiv. 10, 12; xv. 24; κράτος, Lk. i. 51; σημεία, τέρατα καὶ σημεία, [Mk. xiii. 22 Tdf.]; Jn. ii. 23; iii. 2; iv. 54; vi. 2, 14, 30; vii. 31; ix. 16; x. 41; xi. 47; xii. 18, 37; xx. 30; Acts ii. 22; vi. 8; vii. 36; viii. 6; xv. 12; Rev. xiii. 13, 14; xvi. 14; xix. 20; θαυμάσια, Mt. xxi. 15; δσα ἐποίει, ἐποίησαν, etc., Mk. iii. 8; vi. 30; Lk. ix. 10; in other phrases it is used of marvellous works, Mt. ix. 28; Lk. iv. 23; Jn. iv. 45; vii. 4; xi. 45, 46; xxi. 25 [not Tdf.]; Acts x. 39; xiv. 11; xxi. 19; etc. d. i. q. to make ready, to prepare: ἄριστον, I.k. xiv. 12; δείπνον, Mk. vi. 21; Lk. xiv. 16; Jn. xii. 2, (δείπνον ποιείσθαι, Xen. Cyr. 3, 3, 25); δοχήν, Lk. v. 29; xiv. 13, (Gen. xxi. 8); γάμους, Mt. xxii. 2 (γάμον, Tob. viii. 19). e. of things effected by generative force, to produce, bear, shoot forth: of trees, vines, grass, etc., κλάδους, Mk. iv. 32; καρπούς, Mt. iii. 8, etc., see καρπός, 1 and 2 a. (Gen. i. 11, 12; Aristot. de plant. [1, 4 p. 819b, 31]; 2, 10 [829b, 41]; Theophr. de caus. plant. 4, 11 [(?)]); ελαίας, Jas. iii. 12 (τὸν οἶνον, of the vine, Joseph. antt. 11, 3, 5); of a fountain yielding water, ibid. f. ποιω έμαυτφ τι, to acquire, to provide a thing for one's self (i. e. for one's use): βαλάντια. Lk. xii. 98; pilous, Lk. xvi. 9; without a dative, to gain: of tradesmen (like our colloq. to make something), Mt. xxv. 16 [L Tr WH exepty]; Lk. xix. 18, (Polyb. 2, 62, 12; pecuniam maximam facere, Cic. Verr. 2, 2, 6). With additions to the accusative which define or limit the idea of making: a. Tì čk Tivos (gen. of material), to make a thing out of something, Jn. ii. 15; ix. 6; Ro. ix. 21; κατά τι, according to the pattern of a thing [see kará, II. 3 c. a.], Acts vii. 44. with the addition, to the acc. of the thing, of an adjective with which the verb so blends that, taken with the adj., it may be changed into the verb cognate to the adj.: εὐθείας ποιείν (τας τρίβους), i. q. εὐθύνειν, Mt. iii. 3; Mk. i. 3; Lk. iii. 4; τρίχα λευκήν ή μέλαιναν, i. q. λευκαίνειν, μελαίνειν, Mt. v. 36; add, Acts vii. 19; Heb. xii. 13; Rev. xxi. b. τὸ ἰκανόν τινι; see ἰκανός, a. Ο. ποιείν τινα with an accus. of the predicate, a. to (make i.e.) render one anything: τινὰ ἴσον τινί, Mt. xx. 12; τινὰ δηλον, Mt. xxvi. 73; add, Mt. xii. 16; xxviii. 14; Mk. iii. 12; Jn. v. 11, 15; vii. 23; xvi. 2; Ro. ix. 28 [RG, Tr mrg. in br.]; Heb. i. 7; Rev. xii. 15; τινάς άλιεις, to make

them fit (qualify them) for fishing, Mt. iv. 19; [ποιῶν ταῦτα γνωστὰ ἀπ' αἰῶνος, Acts xv. 17 sq. G T Tr WH (see γνωστός, and cf. II. a. below)]; τὰ ἀμφότερα έν, to make the two different things one, Eph. ii. 14; to change one thing into another, Mt. xxi. 13; Mk. xi. 17; Lk. xix. 46; Jn. ii. 16; iv. 46; 1 Co. vi. 15. β. to (make i.e.) constitute or appoint one anything: τινὰ κύριον, Acts ii. 36; Rev. v. 10; to this sense some interpreters would refer Heb. iii. 2 also, where after τῷ ποιήσαντι αὐτόν they supply from the preceding context τον ἀπόστολον καὶ ἀρχιερέα κτλ.; but it is more correct to take mousiv here in the sense of create (see 1 a. above); τινά, ΐνα with the subjunc. to appoint or ordain one that etc. Mk. iii. 14. y. to (make i. e.) declare one anything: Jn. v. 18; viii. 53; x. 33; xix. 7, 12; 1 Jn. i. 10; v. 10; vi with an acc. of the pred. Mt. xii. 33 (on which see Meyer). d. with adverbs: καλώς ποιώ τι, Mk. vii. 37 [A. V. do]; τινὰ έξω, to put one forth, to lead him out (Germ. hinausthun), Acts v. 34 (Xen. Cyr. 4, 1, 3). 6. ποιῶ τινα with an infin. to make one do a thing, Mk. viii. 25 [RGLTr mrg.]; Lk. v. 34; Jn. vi. 10; Acts xvii. 26; or become something, Mk. i. 17; τινά foll. by τοῦ with an infin. to cause one to etc. Acts iii. 12 [W. 326 (306); B. § 140, 16 8.]; also foll. by wa [B. § 139, 43; W. § 44, 8 b. fin.], Jn. xi. 37; Col. iv. 16; Rev. xiii. 15 (here Tom. WH br. wa); iii. 9; xiii. 12, 16; Tother exx. in Soph. Lex. s. v. 8]. 3. As the active ποιείν (see 1 c. above), so also the middle ποιείσθαι, joined to accusatives of abstract nouns forms a periphrasis for the verb cognate to the substantive; and then, while morein signifies to be the author of a thing (to cause, bring about, as ποιείν πόλεμον, είρηνην), ποιείσθαι denotes an action which pertains in some way to the actor (for one's self, among themselves, etc., as σπονδάς, εἰρήνην ποι- $\epsilon i\sigma \theta a i$), or which is done by one with his own resources ([the 'dynamic' or 'subjective' mid.], as πόλεμον ποιείσθαι [to make, carry on, war]; cf. Passow s. v. I. 2 a. ii. p. 974 sq.; [L. and S. s. v. A. II. 4]; Krüger § 52, 8, 1; Blume ad Lycurg. p. 55; [W. § 38, 5 n.; B. § 135, 5]; although this distinction is not always observed even by the Greeks): ποιείσθαι μονήν, [make our abode], Jn. xiv. 23 L T Tr WH, (see 1 c. above); συνωμοσίαν (Hdian. 7, 4, 7 [3 ed. Bekk.]; Polyb. 1, 70, 6; 6, 13, 4; in the second instance Polyb. might more fitly have said moueir), Acts xxiii. 13 L T Tr WH, see 1 c. above; λόγον, to compose a narrative, Acts i. 1; to make account of, regard, (see λόγος, II. 2 [and cf. I. 3 a.]), Acts xx. 24 [T Tr WH, λόγου]; ἀναβολήν (see ἀναβολή), Acts xxv. 17; ἐκβολήν (see ἐκβολή, b.), Acts xxvii. 18; κοπετόν (i. q. κόπτομαι), Acts viii. 2 [here L T Tr WH give the active, cf. B. §135, 5 n.]; πορείαν (i. q. πορεύομαι), Lk. xiii. 22 (Xen. Cyr. 5, 2, 31; anab. 5, 6, 11; Joseph. vit. §§ 11 and 52; Plut. de solert. anim. p. 971 e.; 2 Macc. iii. 8; xii. 10); κοινωviav, to make a contribution among themselves and from their own means, Ro. xv. 26; σπουδήν, Jude 3 (Hdt. 1, 4; 9,8; Plat. legg. 1 p. 628 e.; Polyb. 1, 46, 2 and often; Diod. 1, 75; Plut. puer. educ. 7, 13; al.); αδξησιν (i. q. αὐξάνομαι), to make increase, Eph. iv. 16; δέησιν, δεήσεις, i. q. δέομαι, to make supplication, Lk. v. 33; Phil. i. 4; 1 Tim. ii. 1; μνείαν (q. v.); μνήμην (q. v. in b.), 2 Pet. i. 15; πρόνοιαν (i. q. προνοοῦμαι), to have regard for, care for, make provision for, τινός, Ro. xiii. 14 (Isocr. paneg. §§ 2 and 136 [pp. 52 and 93 ed. Lange]; Dem. p. 1163, 19; 1429, 8; Polyb. 4, 6, 11; Dion. Hal. antt. 5, 46; Joseph. b. j. 4, 5, 2; antt. 5, 7, 9; c. Ap. 1, 2, 3; Ael. v. h. 12, 56; al.; cf. Kypke, Observv. ii. p. 187); καθαρισμόν, Heb. i. 3 (Job vii. 21); βέβαιον ποιεῖσθαί τι, i. q. βεβαιοῦν, 2 Pet. i. 10.

II. to do (Lat. ago), i. e. to follow some method in expressing by deeds the feelings and thoughts of the a. univ., with adverbs describing the mode mind; of action: καλώς, to act rightly, do well, Mt. xii. 12; 1 Co. vii. 37, 38; Jas. ii. 19; καλῶς ποιεῖν foll. by a participle [cf. B. § 144, 15 a.; W. § 45, 4 a.], Acts x. 33; Phil. iv. 14; 2 Pet. i. 19; 3 Jn. 6, (exx. fr. Grk. writ. are given by Passow s. v. II. 1 b. vol. ii. p. 977*; [L. and S. s. v. B. Ι. 3]); κρείσσον, 1 Co. vii. 38; φρονίμως, Lk. xvi. 8; οΰτω (ουτως), Mt. v. 47 [RG]; xxiv. 46; Lk. ix. 15; xii. 43; Jn. xiv. 31; Acts xii. 8; 1 Co. xvi. 1; Jas. ii. 12; ώς, καθώς, Mt. i. 24; xxi. 6; xxvi. 19; xxviii. 15; Lk. ix. 54 [T Tr txt. WH om. Tr mrg. br. the cl.]; 1 Th. v. 11; δσπερ, Mt. vi. 2; όμοίως, Lk. iii. 11; x. 37; ώσαύτως, Mt. xx. 5. κατά τι, Mt. xxiii. 3; Lk. ii. 27; πρός τι, to do according to a thing [see $\pi\rho\delta s$, I. 3 f.], Lk. xii. 47. with a ptcp. indicating the mode of acting, αγνοῶν ἐποίησα, Ι acted [A. V. did it] ignorantly, 1 Tim. i. 13. with the accus. of a thing, and that the accus. of a pronoun: with τi indef. 1 Co. x. 31; with τi interrog., Mt. xii. 3; Mk. ii. 25; xi. 3 [not Lchm. mrg.]; Lk. iii. 12, 14; vi. 2; x. 25; xvi. 3, 4; xviii. 18; Jn. vii. 51; xi. 47, etc.; with a ptop. added, τί ποιείτε λύοντες; i. q. διὰ τί λύετε; Mk. xi. 5; τί ποιείτε κλαίοντες; Acts xxi. 13; but differently τί ποιήσουσι κτλ.; i. e. what must be thought of the conduct of those who receive baptism? Will they not seem to act foolishly? 1 Co. xv. 29. τί περισσόν, Mt. v. 47; with the relative 5, Mt. xxvi. 13; Mk. xiv. 9; Lk. vi. 3; Jn. xiii. 7; 2 Co. xi. 12, etc.; τοῦτο, i. e. what has just been said, Mt. xiii. 28; Mk. v. 32; Lk. v. 6; xxii. 19 [(WH reject the pass.)]; Ro. vii. 20; 1 Co. xi. 25; 1 Tim. iv. 16; Heb. vi. 3; vii. 27, etc.; τοῦτο to be supplied, Lk. vi. 10; αὐτὸ τοῦτο, Gal. ii. 10; ταῦτα, Mt. xxiii. 23; Gal. v. 17; 2 Pet. i. 10; Γταῦτα foll. by a pred. adj. Acts xv. 17 sq. G T Tr WH (acc. to one construction; cf. R. V. mrg., see I. 2 c. a. above, and cf. γνωστός); αὐτά, Ro. ii. 3; Gal. iii. 10. With nouns which denote a command, or some rule of action, now signifies to carry out, to execute; as, τον νόμον, in class. Grk. to make a law, Lat. legem ferre, of legislators; but in bibl. Grk. to do the law, meet its demands, legi satisfacere, Jn. vii. 19; Gal. v. 3. (Josh. xxii. 5; 1 Chron. xxii. 12; עשה התורה, 2 Chron. xiv. 3 (4)); τὰ τοῦ νόμου, the things which the law commands, Ro. ii. 14; τὰς ἐντολάς, Mt. v. 19; 1 Jn. v. 2 L Τ Tr WH; Rev. xxii. 14 RG; τὸ θέλημα τοῦ θεοῦ, Mt. vii. 21; xii. 50; Mk. iii. 35; Jn. iv. 34; vi. 38; vii. 17; ix. 31; Eph. vi. 6; Heb. xiii. 21; τὰ θελήματα τῆς σαρκός, Eph. ii. 3; τὰς ἐπιθυμίας τινός, Jn. viii. 44; τὴν γνώμην τινός, Rev. xvii. 17; μίαν γνώμην, to follow one and the same mind |

(purpose) in acting, ibid. RGTTrWH; τὸν λόγον τοῦ θεοῦ, Lk. viii. 21; τοὺς λόγους τινός, Mt. vii. 24, 26; Lk. vi. 47, 49; a or o or o, τι etc. λέγει τις, Mt. xxiii. 3; Lk. vi. 46; Jn. ii. 5; Acts xxi. 23; å παραγγέλλει τις, 2 Th. iii. 4; την πρόθεσιν, Eph. iii. 11; τὰ διαταχθέντα, Lk. xvii. 10 (τὸ προσταχθέν, Soph. Phil. 1010); δ alτεί τις, Jn. xiv. 13 sq.; Eph. iii. 20; δ ἐντέλλεταί τις, Jn. xv. 14; τὰ ἔθη, Acts xvi. 21. With nouns describing a plan or course of action, to perform, accomplish: Epya, Tit. iii. 5; Holeir τὰ ἔργα τινός, to do the same works as another. Jn. viii. 39, 41; τὰ πρώτα ξργα, Rev. ii. 5; τὰ ξργα τοῦ θεοῦ, delivered by God to be performed, Jn. x. 37 sq.; to foyor, work committed to me by God, Jn. xvii. 4; τὸ ἔργον εὐαγγελιστοῦ, to perform what the relations and duties of an evangelist demand, 2 Tim. iv. 5; Foyov Ti, to commit an evil deed, 1 Co. v. 2 [T WH Tr mrg. πράξας]; plur. 3 Jn. 10; ἀγαθόν, to do good, Mt. xix. 16; [Mk. iii. 4 Tdf.]; 1 Pet. iii. 11; τὸ ἀγαθόν, Ro. xiii. 3; δ ἐάν τι αγαθών, Eph. vi. 8; τὰ αγαθά, Jn. v. 29; τὸ καλών, Ro. vii. 21; 2 Co. xiii. 7; Gal. vi. 9; Jas. iv. 17; τὰ ἀρεστὰ τῷ θεῷ, Jn. viii. 29; τὸ ἀρεστὸν ἐνώπιον τοῦ θεοῦ, Heb. xiii. 21; 1 Jn. iii. 22; τὶ πιστόν, to perform something worthy of a Christian [see πιστός, fin.], 3 Jn. 5; τὴν δικαιοσύνην, Mt. vi. 1 (for Rec. ελεημοσύνην); 1 Jn. ii. 29; iii. 7, 10 [not Lchm.; Rev. xxii. 11 G L T Tr WH]; την ἀλήθειαν (to act uprightly; see ἀλήθεια, I. 2 c.), Jn. iii. 21; 1 Jn. i. 6; χρηστότητα, Ro. iii. 12; έλεος, to show one's self merciful, Jas. ii. 13; with μετά τινος added (see ελεος, -ous, 1 and 2 b.), Lk. i. 72; x. 37; έλεημοσύνην, Mt. vi. 2 sq.; plur., Acts ix. 36; x. 2 (see ελεημοσύνη, 1 and 2). to commit: τὴν ἀμαρτίαν, Jn. viii. 34; 1 Jn. iii. 4, 8; άμαρτίαν, 2 Co. xi. 7; Jas. v. 15; 1 Pet. ii. 22; 1 Jn. iii. 9; τὴν ανομίαν, Mt. xiii. 41; αμάρτημα, 1 Co. vi. 18; τὰ μὴ καθήκοντα, Ro. i. 28; δ οὐκ ἔξεστιν, Mt. xii. 2; Mk. ii. 24; äξια πληγών, Lk. xii. 48; βδέλυγμα, Rev. xxi. 27; φόνον, Mk. xv. 7; ψεῦδος, Rev. xxi. 27; xxii. 15; κακόν, Mt. xxvii. 23; Mk. xv. 14; Lk. xxiii. 22; 2 Co. xiii. 7; τὸ κακόν, Ro. xiii. 4; plur. κακά, 1 Pet. iii. 12; τὰ κακά, Ro. iii. 8. ποιείν τι with the case of a person added; accus. of the person: τί ποιήσω Ίησοῦν; what shall I do unto Jesus? Mt. xxvii. 22; Mk. xv. 12; cf. W. 222 (208); [B. § 131, 6; Kühner § 411, 5]; Matthiae § 415, 1 a. β.; also with an adverb, εἶ ποιῶ τινα, to do well i. e. show one's self good (kind) to one [see &, sub fin.], Mk. xiv. 7 R G; also καλώς ποιώ, Mt. v. 44 Rec. a dative of the person, to do (a thing) unto one (to his advantage or disadvantage), rarely so in Grk. writ. [cf. W. and B u.s.; Kühner u.s. Anm. 6]: Mt. vii. 12; xviii. 35; xx. 82; xxi. 40; xxv. 40, 45; Mk. v. 19, 20; x. 51; Lk. i. 49; vi. 11; viii. 39; xviii. 41; xx. 15; Jn. ix. 26; xii. 16; xiii. 12; Acts iv. 16; also with an adverb: καθώς, Mk. xv. 8; Lk. vi. 31; Jn. xiii. 15; δμοίως, Lk. vi. 31; οΰτως, Lk. i. 25; ii. 48; ώσαύτως, Mt. xxi. 36; καλώς ποιείν τινι, Lk. vi. 27; εδ, Mk. xiv. 7 L Tr WH; κακά τινι, to do evil to one, Acts ix. 13; τί, what (sc. κακόν), Heb. xiii. 6 [acc. to punctuation of GLTTrWH]; ταῦτα πάντα, all these evils, Jn. xv. 21 R G L mrg.; ποιείν τινι κατά τὰ αὐτά [L T Tr WH (Rec. ταῦτα)], in the same manner, Lk.

vi. 23, 26. Y. TOLER TE with the more remote object | added by means of a preposition: in the (Germ. an einem), to do to one, Mt. xvii. 12; Lk. xxiii. 31 [here A. V. in the green tree, etc.]; also is riva, unto one, Jn. xv. 21 Ltxt. TTr WH. c. God is said ποιησαί τι μετά τωσs, when present with and aiding [see μετά, I. 2 b. β.], d. with designations of time Acts xiv. 27; xv. 4. [B. § 131, 1], to pass, spend: χρόνον, Acts xv. 33; xviii. 23; μηνας τρείς, Acts xx. 3; νυχθήμερον, 2 Co. xi. 25; ένιαυτόν or ἐνιαυτὸν ἔνα, Jas. iv. 13, (Tob. x. 7; Joseph. antt. 6, 1, 4 fin.; Stallbaum on Plato, Phileb. p. 50 c., gives exx. fr. Grk. writ. [and reff.; cf. also Soph. Lex. s. v. 9]; in the same sense ישה in Eccl. vi. 12 (vii. 1); and the Lat. facere: Cic. ad Att. 5, 20 Apameae quinque dies morati, ... Iconii decem fecimus; Seneca, epp. 66 [l. 7, ep. 4, ed. Haase], quamvis autem paucissimos una fecerimus dies); some interpreters bring in here also Mt. xx. 12 and Rev. xiii. 5 Rec. not els. LTTrWH; but on these pass. see I. 1 a. above. e. like the Lat. ago i. q. to celebrate, keep, with the accus. of a noun designating a feast: τὸ $\pi \acute{a}\sigma \gamma a$, Mt. xxvi. 18 (Josh. v. 10; but in Heb. xi. 28 the language denotes to make ready, and so at the same time to institute, the celebration of the passover; Germ. veranstalten); την έορτην, Acts xviii. 21 Rec. f. i. q. (Lat. perficio) to perform: as opposed to λέγειν, Mt. xxiii. 3; to θέλειν, 2 Co. viii. 10 sq.; to a promise, 1 Th. v. 24. [COMP.: περι-, προσ- ποιέω.]

[SYN. $\pi o \iota \epsilon \iota \nu$, $\pi \rho d \sigma \sigma \epsilon \iota \nu$: roughly speaking, π . may be said to answer to the Lat. facere or the English do, $\pi \rho$. to agere or Eng. practise; π . to designate performance, $\pi \rho$ intended, earnest, habitual, performance; π . to denote merely productive action, $\pi \rho$. definitely directed action; π . to point to an actual result, $\pi \rho$. to the scope and character of the result. "In Attic in certain connections the difference between them is great, in others hardly perceptible" (Schmidt); see his Syn. ch. 23, esp. § 11; cf. Trench, N. T. Syn. § xcvi.; Green, 'Crit. Note' on Jn. v. 29; (cf. $\pi \rho d \sigma \sigma \omega$, init. and 2). The words are associated in Jn. iii. 20, 21; v. 29; Acts xxvi. 9, 10; Ro. i. 32; ii. 3; vii. 15 sqq.; xiii. 4, etc.]

ποίημα, -τος, τό, (ποιέω), that which has been made; a work: of the works of God as creator, Ro. i. 20; those κτισθέντες by God ἐπὶ ἔργοις ἀγαθοῖς are spoken of as ποίημα τοῦ θεοῦ [A.V. his workmanship], Eph. ii. 10. (IIdt., Plat., al.; Sept. chiefly for Τίμχη.).

ποίησις, -εως, ή, (ποιέω);
1. a making (Hdt. 3, 22; Thuc. 3, 2; Plat., Dem., al.; Sept. several times for τιμή.
2. a doing or performing: ἐν τῆ ποιήσει αὐτοῦ [in his doing, i. e.] in the obedience he renders to the law, Jas. i. 25; add Sir. xix. 20 (18).*

ποιητής, -οῦ, ὁ, (ποιέω);
thor, (Xen., Plat., al.).
2. a doer, performer, (Vulg. fuctor): τοῦ νόμου, one who obeys or fulfils the law, Ro. ii. 13; Jas. iv. 11; 1 Macc. ii. 67, (see ποιέω, Π. a.); ἔργου, Jas. i. 25; λόγου, Jas. i. 22, 23.
3. a poet: Acts xvii. 28 ([Hdt. 2, 53, etc.], Aristoph., Xen., Plat., Plut., al.).*

ποικίλος, -η, -ον, fr. Hom. down, various i. e. a. of divers colors, variegated: Sept. b. i. q. of divers sorts: Mt. iv. 24; Mk. i. 34; Lk. iv. 40; 2 Tim. iii. 6; Tit.

iii. 3; Heb. ii. 4; xiii. 9; Jas. i. 2; 1 Pet. i. 6; iv. 10, [(A. V. in the last two exx. manifold)].*

ποιμαίνω; fut. ποιμανῶ; 1 aor. impv. 2 pers. plur. ποιμάνατε (1 Pet. v. 2); (ποιμήν, q. v.); fr. Hom. down; Sept. for πις; to feed, to tend a flock, keep sheep; a. prop.: Lk. xvii. 7; ποίμνην, 1 Co. ix. 7. b. trop. a. to rule, govern: of rulers, τινά, Mt. ii. 6; Rev. ii. 27; xii. 5; xix. 15, (2 S. v. 2; Mic. v. 6 (5); vii. 14, etc.; [cf. W. 17]), (see ποιμήν, b. fin.); of the overseers (pastors) of the church, Jn. xxi. 16; Acts xx. 28; 1 Pet. v. 2. β. to furnish pasturage or food; to nourish: ἐαυτόν, to cherish one's body, to serve the body, Jude 12; to supply the requisites for the soul's needs [R. V. shall be their shepherd], Rev. vii. 17. [Syn. see βόσκω, fin.]*

ποιμήν, -ένος, δ, (akin to the noun ποία, q. v.; [or fr. r. meaning 'to protect'; cf. Curtius § 372; Fick i. 132]), fr. Hom. down; Sept. for רְעָה, a herdsman, esp. a shepa. prop.: Mt. ix. 36; xxv. 32; xxvi. 31; Mk. vi. 34; xiv. 27; Lk. ii. 8, 15, 18, 20; Jn. x. 2, 12; in the parable, he to whose care and control others have committed themselves, and whose precepts they follow, b. metaph. the presiding officer, mana-Jn. x. 11, 14. ger, director, of any assembly: so of Christ the Head of the church, Jn. x. 16; 1 Pet. ii. 25; Heb. xiii. 20, (of the Jewish Messiah, Ezek. xxxiv. 23); of the overseers of the Christian assemblies [A. V. pastors], Eph. iv. 11; cf. Ritschl, Entstehung der altkathol. Kirche, ed. 2, p. 350 sq.; [Hatch, Bampton Lects. for 1880, p. 123 sq.]. (Of kings and princes we find ποιμένες λαών in Hom. and Hes.)*

ποίμνη, -ης, ή, (contr. fr. ποιμένη; see ποιμήν), [fr. Hom. (Od. 9, 122) on], a flock (esp.) of sheep: Mt. xxvi. 31; Lk. ii. 8; 1 Co. ix. 7; trop. [of Christ's flock i. e.] the body of those who follow Jesus as their guide and keeper, Jn. x. 16.*

ποίος, -a, -oν, (interrog. pron., corresponding to the rel. olos and the demonstr. τοίος), [fr. Hom. down], of what sort or nature (Lat. qualis): absol. neutr. plur. in a direct question, Lk. xxiv. 19; with substantives, in direct questions: Mt. xix. 18; xxi. 23; xxii. 36; Mk. xi. 28; Lk. vi. 32-34; Jn. x. 32; Acts iv. 7; vii. 49; Ro. iii. 27; 1 Co. xv. 35; Jas. iv. 14; 1 Pet. ii. 20; in indirect discourse: Mt. xxi. 24, 27; xxiv. 43; Mk. xi. 29, 33; Lk. xii. 39; Jn. xii. 33; xviii. 32; xxi. 19; Acts xxiii. 34; Rev. iii. 3; εἰς τίνα ἢ ποίον καιρόν, 1 Pet. i. 11; ποίας (Rec. διὰ ποίας) sc. ὁδοῦ, Lk. v. 19; cf. W. § 30, 11; [(also § 64, 5); B. §§ 123, 8; 132, 26; cf. Tob. x. 7].

πολεμέω, -ω; fut. πολεμήσω; 1 aor. ἐπολέμησα; (πόλεμος); [fr. Soph. and Hdt. down]; Sept. chiefly for בּלְרָתֵּם

to war, carry on war; to fight: Rev. xix. 11; μετά τωος (on which constr. see μετά, I. 2 d. p. 403°), Rev. ii. 16; xii. 7 (where Rec. κατά; [cf. on this vs. B. § 140, 14 and s. v. μετά as above]); xiii. 4; xvii. 14; i. q. to wrangle, quarrel, Jas. iv. 2.°

πόλεμος, -ου, δ, (fr. ΠΕΛΩ, πολέω, to turn, to range about, whence Lat. pello, bellum; [but cf. Fick i. 671; Vaniček 513]), [fr. Hom. down], Sept. for מלחמה; a. war: Mt. xxiv. 6; Mk. xiii. 7; Lk. xiv. 31; xxi. 9; Heb. xi. 34; in imitation of the Hebr. עשה קלחמה foll. by אָם or עם (Gen. xiv. 2; Deut. xx. 12, 20), πόλ. ποιείν μετά τινος, Rev. xi. 7; xii. 17; xiii. 7 [here Lom. WH Tr mrg. br. the cl.]; xix. 19, [cf. μετά, I. 2d.]. a fight, a battle, [more precisely μάχη; "in Hom. (where Il. 7, 174 it is used even of single combat) and Hes. the sense of battle prevails; in Attic that of war" (L. and S. s. v.); cf. Trench §lxxxvi. and (in partial modification) Schmidt ch. 138, 5 and 6]: 1 Co. xiv. 8; Heb. xi. 34; Rev. ix. 7, 9; xii. 7; xvi. 14; xx. 8. 2. a dispute, strife, quarrel: πόλεμοι καὶ μάχαι, Jas. iv. 1 (Soph. El. 219; Plat. Phaedo p. 66 c.).

πόλις, -εως, ή, (πέλομαι, to dwell [or rather denoting originally 'fulness,' 'throng'; allied with Lat. pleo, plebs, etc.; cf. Curtius p. 79 and §374; Vaniček p. 499; (otherwise Fick i. 138)]), [fr. Hom. down], Sept. chiefly for עיר, besides for שָעַר, קרְיָה (gate), etc., a city; univ.: Mt. ii. 23; Mk. i. 45; Lk. iv. 29; Jn. xi. 54; Acts v. 16, and very often in the historical bks. of the N. T.; κατά την πόλιν, through the city [A. V. in; see κατά, II. 1 a.], Acts xxiv. 12; κατά πόλιν, κατά πόλεις, see κατά, Η. 3 a. a. p. 328°; opp. to κώμαι, Mt. ix. 35; x. 11; Lk. viii. 1; xiii. 22; to κώμαι καὶ ἀγροί, Mk. vi. 56; ἡ ἰδία πόλις, see 7διος, 1 b. p. 297°; πόλις with the gen. of a pers. one's native city, Lk. ii. 4, 11; Jn. i. 44 (45); or the city in which one lives, Mt. xxii. 7; Lk. iv. 29; x. 11; Acts xvi. 20; Rev. xvi. 19; Jerusalem is called, on account of the temple erected there, πόλις τοῦ μεγάλου βασιλέως. i. e. in which the great King of Israel, Jehovah, has his abode, Mt. v. 35; Ps. xlvii. (xlviii.) 2, cf. Tob. xiii. 15; also àyia $\pi \delta \lambda is$ (see äyios, 1 a. p. 7°) and $\eta \eta \alpha \pi \eta \mu i \nu \eta$, the beloved of God, Rev. xx. 9. with the gen. of a gentile noun: Δαμασκηνών, 2 Co. xi. 32; Εφεσίων, Acts xix. 35; τῶν Ἰουδαίων, Lk. xxiii. 51; τοῦ Ἰσραήλ, Mt. x. 23; Σαμαρειτών, Mt. x. 5; with the gen. of a region: της Γαλιλαίας, Lk. i. 26; iv. 31; Ἰούδα, of the tribe of Judah, Lk. i. 39; Aukaovías, Acts xiv. 6; Kidikías, Acts xxi. 39; της Σαμαρείας, Jn. iv. 5; Acts viii. 5. As in class. Grk. the proper name of the city is added, — either in the nom. case, as πόλις Ίόππη, Acts xi. 5; or in the gen., as πόλις Σοδόμων, Γομόρρας, 2 Pet. ii. 6; Θυατείρων, Acts xvi. 14. b. used of the heavenly Jerusalem (see a. the abode of the blessed, in 'Ιεροσόλυμα, 2), i. e. heaven: Heb. xi. 10, 16; with θεοῦ ζώντος added, Heb. xii. 22; ή μέλλουσα πόλις, Heb. xiii. 14. β. in the visions of the Apocalypse it is used of the visible capital of the heavenly kingdom, to come down to earth after the renovation of the world: Rev. iii. 12; xxi. 14 sqq.; xxii. 14; ή πόλις ή άγία, Rev. xxii. 19; with Ἱερουσαλήμ

καινή added, Rev. xxi. 2. o. πόλις by meton. for the inhabitants: Mt. viii. 34; Acts xiv. 21; πάσα ή πόλις. Mt. xxi. 10; Acts xiii. 44; ή πόλις δλη, Mk. i. 33; Acts xxi. 30; πόλις μερισθείσα καθ' έαυτῆς, Mt. xii. 25.

πολιτάρχης, -ου, ό, (i. e. ό ἄρχων τῶν πολιτῶν; see ἐκατοντάρχης), a ruler of a city or citizens: Acts xvii. 6, 8. (Boeckh, Corp. inserr. Graec. ii. p. 52 sq. no. 1967 [cf. Boeckh's note, and Tdf. Proleg. p. 86 note²]; in Grk. writ. πολίαρχος was more common.) *

wolatela, -as, ή, (πολιτεύω);
1. the administration of civil affairs (Xen. mem. 3, 9, 15; Arstph., Aeschin., Dem., [al.]).
2. a state, commonwealth, (2 Macc. iv. 11; viii. 17; xiii. 14; Xen., Plat., Thuc., [al.]): with a gen. of the possessor, τοῦ Ἰσραήλ, spoken of the theocratic or divine commonwealth, Eph. ii. 12.
3. citizenship, the rights of a citizen, [some make this sense the primary one]: Acts xxii. 28 (3 Macc. iii. 21, 23; Hdt. 9, 34; Xen. Hell. 1, 1, 26; 1, 2, 10; [4, 4, 6, etc.]; Dem., Polyb., Diod., Joseph., al.).*

woliteuμa, -τος, τό, (πολιτεύω), in Grk. writ. fr. Plat. down;

1. the administration of civil affairs or of a commonwealth [R. V. txt. (Phil. as below) citizenship].

2. the constitution of a commonwealth, form of government and the laws by which it is administered.

3. a state, commonwealth [so R. V. mrg.]: ἡμῶν, the commonwealth whose citizens we are (see πόλις, b.), Phil. iii. 20, cf. Meyer and Wiesinger ad loc.; of Christians it is said ἐπὶ γῆς διατρίβουσιν, ἀλλ' ἐν οὐρανῷ πολιτεύονται, Ερίστων χῶρον, ἐν ῷ πολιτεύονται, ξένον δὲ τὸν περίγειον ἐν ῷ παρῷκησαν νομίζουσαι, Philo de confus. ling. § 17; [γυναῖκες ... τῷ τῆς ἀρετῆς ἐγγεγραμμέναι πολιτεύματι, de agricult. § 17 fin. Cf. esp. Bp. Lghtft. on Phil. l. c.].*

πολιτεύω: Mid. [cf. W. 260 (244)], pres. impv. 2 pers. plur. πολιτεύεσθε; pf. πεπολίτευμαι; (πολίτης); 2. to be a citizen (Thuc., Xen., Lys., Polyb., al.). to administer civil affairs, manage the state, (Thuc., 3. to make or create a citizen (Diod. 11, 72); Xen.). Middle a. to be a citizen; so in the passages fr. Philo and the Ep. ad Diogn. cited in molirevua, 3. to behave as a citizen; to avail one's self of or recognize the laws; so fr. Thuc. down; in Hellenist. writ. to conduct one's self as pledged to some law of life: afles row evayyehlov, Phil. i. 27 [R. V. txt. let your manner of life be worthy of etc.]; ἀξ. τοῦ Χριστοῦ, Polyc. ad Philip. 5, 2; άξ. τοῦ θεοῦ, Clem. Rom. 1 Cor. 21, 1; δσίως, ibid. 6, 1; κατά τὸ καθήκον τῷ Χριστῷ, ibid. 3, 4; μετά φόβου κ. άγάπης, ibid. 51, 2; ἐννόμως, Justin. dial. c. Tr. c. 67; ἡοξάμην πολιτεύεσθαι τη Φαρισαίων αίρέσει κατακολουθών, Joseph. vit. 2; other phrases are cited by Grimm on 2 Macc. vi. 1; τῶ θεῷ, to live in accordance with the laws of God, Acts xxiii. 1 [A. V. I have lived etc.].

πολίτης, -ου, δ, (πόλις), fr. Hom. down, a citizen; i. e. a. the inhabitant of any city or country: πόλευς. Acts xxi. 39; τῆς χώρας ἐκείνης, Lk. xv. 15. b. the associate of another in citizenship, i. e. a fellow-citizen, fellow-countryman, (Plat. apol. p. 37 c.; al.): with the gen. of a person, Lk. xix. 14; Heb. viii. 11 (where Rec.

has τὸν πλησίον) fr. Jer. xxxviii. (xxxi.) 34, where it is used for y¬, as in Prov. xi. 9, 12; xxiv. 43 (28).*

πολλάκις, (fr. πολύς, πολλά), adv., [fr. Hom. down], often, frequently: Mt. xvii. 15; Mk. v. 4; ix. 22; Jn. xviii. 2; Acts xxvi. 11; Ro. i. 13; xv. 22 L Tr mrg.; 2 Co. viii. 22; xi. 23, 26 sq.; Phil. iii. 18; 2 Tim. i. 16; Heb. vi. 7; ix. 25 sq.; x. 11.*

mohlamlaoriev, -oν, gen. -ονος, (πολύς), manifold, much more: Mt. xix. 29 L T Tr WII; Lk. xviii. 30. (Polyb., Plut., al.; [cf. B. 30 (27)].)*

πολυ-εύσπλαγχνος, -ον, πολύ and εὔσπλαγχνος), very tender-hearted, extremely full of pity: so a few minusc. Mss. in Jas. v. 11, where al. πολύσπλαγχνος, q. v. (Eccles. and Byzant. writ.) *

wohnhoyla, -as, ή, (πολυλόγος), much speaking, (Plaut., Vulg., multiloquium): Mt. vi. 7. (Prov. x. 19; Xen. Cyr. 1, 4, 3; Plat. legg. 1 p. 641 e.; Aristot. polit. 4, 10 [p. 1295, 2]; Plut. educ. puer. 8, 10.)

πολυμερώς, (πολυμερής), by many portions: joined with πολυτρόπως, at many times (Vulg. multifariam [or-rie]), and in many ways, Heb. i. 1. (Joseph. antt. 8, 3, 9 [var.; Plut. mor. p. 537 d., i. e. de invid. et od. 5]; οὐδὲν δεῖ τῆς πολυμεροῦς ταύτης καὶ πολυτρόπου μούσης τε καὶ ἀρμονίας, Max. Tyr. diss. 37 p. 363; [cf. W. 463 (431)].)*

πολυ-ποίκιλος, -ον, (πολύς and ποικίλος);
1. much-variegated; marked with a great variety of colors: of cloth or a painting; φάρεα, Eur. Iph. T. 1149; στέφανον πολυ-ποίκιλον ἀνθέων, Eubul. ap Athen. 15 p. 679 d.

2. much varied, manifold: σοφία τοῦ θεοῦ, manifesting itself in a great variety of forms, Eph. iii. 10; Theophil. ad Autol. 1, 6; δργή, Orac. Sibyll. 8, 120; λόγος, Orph. hymn. 61, 4, and by other writ. with other nouns.*

πολύς, πολλή (fr. an older form πολλός, found in Hom., Hes., Pind.), πολύ; [(cf. Curtius § 375)]; Sept. chiefly for קב; much; used a. of multitude, number, etc., many, numerous, great: ἀριθμός, Acts xi. 21; λαός, Acts xviii. 10; δχλος, Mk. v. 24; vi. 34; [viii. 1 L T Tr WH]; Lk. vii. 11; viii. 4; Jn. vi. 2, 5; Rev. vii. 9; xix. 6, etc.; $\pi\lambda\hat{\eta}\theta$ os, Mk. iii. 7 sq.; Lk. v. 6; Acts xiv. 1, etc.; i. q. abundant, plenteous [A. V. often much], καρπός, Jn. xii. 24; xv. 5, 8; θερισμός, (the harvest to be gathered), Mt. ix. 37; Lk. x. 2; γη, Mt. xiii. 5; Mk. iv. 5; χόρτος, Jn. vi. 10; οίνος, 1 Tim. iii. 8; plur. πολλοί τελώναι, Mt. ix. 10; Mk. ii. 15; πολλοί προφήται, Mt. xiii. 17; Lk. x. 24; σοφοί, 1 Co. i. 26; πατέρες, 1 Co. iv. 15; δυνάμεις, Mt. vii. 22; xiii. 58, etc.; ὅχλοι, Mt. iv. 25; viii. 1; xii. 15 [but here LTWH om. Tr br. δχ.]; Lk. v. 15, etc.; δαιμόνια, Mk. i. 34; and in many other exx.; with participles used substantively, Mt. viii. 16; 1 Co. xvi. 9, etc.; with the article prefixed: al άμαρτίαι αὐτης al πολλαί, her sins which are many, Lk. vii. 47; τὰ πολλὰ γράμματα, the great learning with which I see that you are furnished, Acts xxvi. 24; ὁ πολὺς ὄχλος, the great multitude of common people present, Mk. xii. 37 [cf. δ ὅχλ. πολύς, Jn. xii. 9 T Tr mrg. WH; see $\delta\chi\lambda$ os, 1]. Plur. masc. πολλοί, absol. and without the art., many, a large part of mankind: πολλοί simply, Mt. vii. 13, 22; xx. 28; xxvi. 28; Mk. ii. 2; iii. 10; x. 45; xiv. 24; Lk. i. 1, 14; Heb. ix. 28, and very often; opp. to δλίγοι, Mt. xx. 16 [T WH om. Tr br. the cl.]; έτεροι πολλοί, Acts xv. 35; άλλαι πολλαί, Mk. xv. 41; ἔτεραι πολλαί, Lk. viii. 3; πολλοί foll. by a partit. gen., as τών Φαρισαίων, Mt. iii. 7; add, Lk. i. 16; Jn. xii. 11; Acts iv. 4; xiii. 43; 2 Co. xii. 21; Rev. viii. 11, etc.; foll. by έκ with a gen. of class, as πολλοί έκ τῶν μαθητῶν αὐτοῦ, Jn. vi. 60; add, vii. 31, 40; x. 20; xi. 19, 45; Acts xvii. 12; πολλοὶ ἐκ τῆς πόλεως, Jn. iv. 39. with the article prefixed, of $\pi \circ \lambda \circ i$, the many [cf. W. 110 (105)]: those contrasted with & els (i. e. both with Adam and with Christ), acc. to the context equiv. to the rest, of mankind, Ro. v. 15, 19, cf. 12, 18; we the (i. e. who are) many, Ro. xii. 5; 1 Co. x. 17; the many whom ye know, 2 Co. ii. 17; the many i. e. the most part, the majority, Mt. xxiv. 12: 1 Co. x. 33. b. with nouns denoting an action, an emotion, a state, which can be said to have as it were measure, weight, force, intensity, size, continuance, or repetition, much i. q. great, strong, intense, large: αγάπη, Eph. ii. 4; δδύνη, 1 Tim. vi. 10; θρηνος, κλαυθμός, δδυρμός, Mt. ii. 18; χαρά [Rec. * χάρις], Philem. 7; ἐπιθυμία, 1 Th. ii. 17; μακροθυμία, Ro. ix. 22; έλεος, 1 Pet. i. 3; γογγυσμός, Jn. vii. 12; τρόμος, 1 Co. ii. 3; πόνος [Rec. (ηλος], Col. iv. 13; ἀγών, 1 Th. ii. 2; ἄθλησις, Heb. x. 32; θλίψις, 2 Co. ii. 4; 1 Th. i. 6; καύχησις, 2 Co. vii. 4; πεποίθησις, 2 Co. viii. 22; πληροφορία, 1 Th. i. 5; παρρησία, 2 Co. iii. 12; vii. 4; 1 Tim. iii. 13; Philem. 8; παράκλησις, 2 Co. viii. 4; συζήτησις [T WH Tr txt. ζήτησις], Acts xv. 7; xxviii. 29 [Rec.]; στάσις, Acts xxiii. 10; ἀσιτία, Acts xxvii. 21; βία, Acts xxiv. 7 [Rec.]; διακονία, Lk. x. 40; σιγή, deep silence, Acts xxi. 40 (Xen. Cyr. 7, 1, 25); parragía, Acts xxv. 23; δύναμις καὶ δόξα, Mt. xxiv. 30; Lk. xxi. 27; μισθός, Mt. v. 12; Lk. vi. 23, 35; εἰρήνη, Acts xxiv. 2 (3); περὶ οὖ πολὺς ἡμῖν ὁ λόγος, about which [but see λόγος, Ι. 8 a.] we have much (in readiness) to say, Heb. v. 11 (πυλὺν λόγον ποιείσθαι περί τινος, Plat. Phaedo p. 115 d.; cf. Ast, Lex. Plat. iii. p. 148). o. of time, much, long: πολύν χρόνον, Jn. v. 6; μετὰ χρόνον πολύν, Mt. xxv. 19; δρα πολλή, much time (i. e. a large part of the day) is spent [see ωρα, 2], Mk. vi. 35; ωρας πολλής γενομένης [Tdf. γινομ.], of a late hour of the day, ibid. (so πολλη̂ς ώρας, Polyb. 5, 8, 3; ἐπὶ πυλλὴν Εραν, Joseph. antt. 8, 4, 4; ἐμάχοντο . . . ἄχρι πολλής &ρας, Dion. Hal. 2, 54); πολλοῖς χρόνοις, for a long time, l.k. viii. 29 (οὐ πολλφ χρόνφ, Hdian. 1, 6, 24 [8 ed. Bekk.]; γρόνοις πολλοίς υστερον, Plut. Thes. 6; [see χρόνος, sub fin.]); εἰς ἔτη πολλά, Lk. xii. 19; (ἐκ or) ἀπὸ πολλών ἐτών, Acts xxiv. 10; Ro. xv. 23 [here WH Tr txt. ἀπὸ ἰκανῶν ἐτ.]; ἐπὶ πολύ, (for) a long time, Acts xxviii. 6; μετ' οὐ πολύ, not long after [see μετά, II. 2 b.], Acts xxvii. 14. d. Neut. sing. πολύ, much, substantively, i. q. many things: Lk. xii. 48; much, adverbially, of the mode and degree of an action: ηγάπησε, Lk. vii. 47; πλανᾶσθε, Mk. xii. 27; sc. ἀφελεί, Ro. iii. 2. πολλοῦ as a gen. of price (fr. Hom. down; cf. Passow s. v. IV. b. vol. ii. p. 10134; [cf. W. 206 (194)]): πραθήναι, for much, Mt. xxvi. 9. ἐν πολλώ, in (administering) much (i. e. many things), Lk. xvi. 10; with great labor, great effort, Acts xxvi. 29 (where L T Tr WH 🐌 with a compar. [cf. W. μεγάλφ [see μέγας, 1 a. γ.]).

§ 35, 1]: πολύ σπουδαιότερον, 2 Co. viii. 22 (in Grk. writ. fr. Hom. down); πολλφ πλείους, many more, Jn. iv. 41; πολλ $\hat{\varphi}$ [or πολ \hat{v}] μ \hat{a} λλο ν , see μ \hat{a} λλο ν , 1 a. sq. with the article, τὸ πολύ, Germ. das Viele (opp. to τὸ ὁλίγον), 2 Co. viii. 15 [cf. B. 395 (338); W. 589 (548)]. a. many things; as, διδάσκειν, λαλείν, Mt. xiii. 3; Mk. iv. 2; vi. 34; Jn. viii. 26; xiv. 30; παθείν, Mt. xvi. 21; Mk. v. 26; ix. 12; Lk. ix. 22, etc., and often in Grk. writ. fr. Pind. Ol. 13, 90 down; ποιείν, Mk. vi. 20 [T Tr mrg. WH ἀπορεῖν]; πρᾶξαι, Acts xxvi. 9; add as other exx., Mt. xxv. 21, 23; Mk. xii. 41; xv. 3; Jn. xvi. 12; 2 Co. viii. 22; 2 Jn. 12; 3 Jn. 13; πολλά καὶ άλλα, Jn. xx. 30. [On the Grk. (and Lat.) usage which treats the notion of multitude not as something external to a thing and consisting merely in a comparison of it with other things, but as an attribute inhering in the thing itself, and hence capable of being co-ordinated with another attributive word by means of rai (q. v. I. 3), see Kühner § 523, 1 (or on Xen. mem. 1, 2, 24); Bäumlein, Partikeln. p. 146; Krüger § 69, 32, 3; Lob. Paral. p. 60; Herm. ad Vig. p. 835; W. § 59, 3 fin.; B. 362 sq. (311). Cf. Passow s. v. I. 3 a.; L. and S. s. v. II. 2.] β. adverbially [cf. W. 463 (432); B. § 128, 2], much: Mk. [vi. 20 T Tr mrg. (?) WH (see ἀπορέω)]; ix. 26; Ro. xvi. 6, 12 ΓL br. the cl.]; in many ways, Jas. iii. 2; with many words, [R. V. much], with verbs of saying; as, κηρύσσειν, παρακαλείν, etc., Mk. i. 45; iii. 12; v. 10, 23, 43; 1 Co. xvi. 12; many times, often, repeatedly: Mt. ix. 14 [RG Tr WH mrg.] (and often in Grk. writ. fr. Hom. down; cf. Passow s. v. V. 1 a. vol. ii. p. 1013b; [L. and S. III. a.]; Stallbaum on Plat. Phaedo p. 61 c.); with the art. 7à πολλά, for the most part, [R. V. these many times] (Vulg. plurimum), Ro. xv. 22 [L Tr mrg. πολλάκις] (exx. fr. Grk. writ. are given by Passow l. c., [L. and S. l. c.], and by Fritzsche, Ep. ad Rom. iii. p. 281).

πολύσπλαγχνος, -ον, (πολύς, and σπλάγχνον q. v.), full of pity, very kind: Jas. v. 11; Hebr. בת חָבָר, in the Sept. πολυέλεος. (Theod. Stud. p. 615.)*

πολυτελής, -έs, (πολύς, and τέλος cost), [from Hdt. down], precious; a. requiring great outlay, very costly: Mk. xiv. 3; 1 Tim. ii. 9. (Thuc. et sqq.; Sept.) b. excellent, of surpassing value, [A. V. of great price]: 1 Pet. iii. 4. [(Plat., al.)].

πολύτιμος, -ον, (πολύς, τιμή), very valuable, of great price: Mt. xiii. 46; xxvi. 7 L T Tr mrg.; Jn. xii. 3; compar. πολυτιμότερον, 1 Pet. i. 7, where Rec. πολὺ τιμιώτερον. (Plut. Pomp. 5; Hdian. 1, 17,5[3 ed. Bekk.]; Anthol., al.) *

πολυτρόπως, (fr. πολύτροπος, in use in various senses fr. Hom. down), adv., in many manners: Heb. i. 1 [(Philo de incor. mund. § 24)]; see πολυμερῶς.•

πόμα (Attie πώμα; [cf. Lob. Paralip. p. 425]), -τος, τό, (πίνω, πέπομαι), drink: 1 Co. x. 4; Heb. ix. 10.*

πονηρία, -as, ή, (πονηρός), [fr. Soph. down], Sept. for y and πy, depravity, iniquity, wickedness [(so A. V. almost uniformly)], malice: Mt. xxii. 18; Lk. xi. 39; Ro. i. 29; 1 Co. v. 8; Eph. vi. 12; plur. al πονηρίαι [cf. W. § 27, 3; B. § 123, 2; R. V. wickednesses], evil purposes

and desires, Mk. vii. 22; wicked ways [A. V. iniquities], Acts iii. 26. [Syn. see κακία, fin.]*

wovηρός (on the accent cf. Lob. ad Phryn. p. 389; Göttling, Lehre v. Accent, p. 304 sq.; [Chandler §§ 404, 405]; Lipsius, Grammat. Untersuch. p. 26), -á, -ór; compar. πονηρότερος (Mt. xii. 45; Lk. xi. 26); (πονέω, πόνος); fr. Hes., [Hom. (ep. 15, 20), Theog.] down; Sept. often for vn: 1. full of labors, annoyances, hardships; a. pressed and harassed by labors; thus Hercules is called πονηρότατος καὶ ἄριστος, Hes. frag. 43, 5. ing toils, annoyances, perils: (καιρός, Sir. li. 12); ἡμέρα πονηρά, of a time full of peril to Christian faith and steadfastness, Eph. v. 16; vi. 13, (so in the plur. ήμέραι πον. Barn. ep. 2, 1); causing pain and trouble [A. V. grievous], έλκος, Rev. xvi. 2. 2. bad, of a bad nature or a. in a physical sense: δφθαλμός, discondition; eased or blind, Mt. vi. 23; Lk. xi. 34, (πονηρία δφθαλμών, Plat. Hipp. min. p. 374 d.; the Greeks use mornous eyew or διακείσθαι of the sick; έκ γενετής πονηρούς ύγιεις πεποιηκέναι, Justin apol. 1, 22 [(cf. Otto's note); al. take πον. in Mt. and Lk. u.s. ethically; cf. b. and Meyer on Mt.); καρπός, Mt. vii. 17 sq. b. in an ethical sense, evil, wicked, bad, etc. ["this use of the word is due to its association with the working (largely the servile) class; not that contempt for labor is thereby expressed, for such words as έργάτης, δραστήρ, and the like, do not take on this evil sense, which connected itself only with a word expressive of unintermitted toil and carrying no suggestion of results" (cf. Schmidt ch. 85, § 1); see κακία, fin.]; of persons: Mt. vii. 11; xii. 34 sq.; xviii. 32; xxv. 26; Lk. vi. 45; xi. 13; xix. 22; Acts xvii. 5; 2 Th. iii. 2; 2 Tim. iii. 13; yeved wor., Mt. xii. 39, 45; xvi. 4; Lk. xi. 29; πνεθμα πονηρόν, an evil spirit (see πνεθμα, 3 c.), Mt. xii. 45; Lk. vii. 21; viii. 2; xi. 26; Acts xix. 12 sq. 15 sq.; substantively oi πονηροί, the wicked, bad men, opp. to οἱ δίκαιοι, Mt. xiii. 49; πονηροὶ καὶ ἀγαθοί, Mt. v. 45; xxii. 10; ἀγάριστοι κ. πονηροί, Lk. vi. 35; τὸν πονηρόν, the wicked man, i. e. the evil-doer spoken of, 1 Co. v. 13; τώ πονηρώ, the evil man, who injures you, Mt. v. 39. δ πονηρός is used pre-eminently of the devil, the evil one: Mt. v. 37; vi. 13; xiii. 19, 38; Lk. xi. 4 R L; Jn. xvii. 15; 1 Jn. ii. 13 sq.; iii. 12; v. 18 sq. (on which see κείμαι, 2 c.); Eph. vi. 16. of things: alών, Gal. i. 4; δνομα (q. v. 1 p. 447° bot.), Lk. vi. 22; ραδιούργημα, Acts xviii. 14; the heart as a storehouse out of which a man brings forth πονηρά words is called θησαυρός πονηρός, Mt. xii. 35; Lk. vi. 45; συνείδησις πονηρά, a soul conscious of wickedness, [conscious wickedness; see συνείδησις, b. sub fin.], Heb. x. 22; καρδία πονηρά ἀπιστίας, an evil heart such as is revealed in distrusting [cf. B. § 132, 24; W. § 30, 4], Heb. iii. 12; δφθαλμός (q. v.), Mt. xx. 15; Mk. vii. 22; διαλογισμοί, Mt. xv. 19; Jas. ii. 4; ὑπόνοιαι, 1 Tim. vi. 4; καύχησις, Jas. iv. 16; ρημα, a reproach, Mt. v. 11 [RG; al. om. ρ.]; λόγοι, 3 Jn. 10; ἔργα, Jn. iii. 19; vii. 7; 1 Jn. iii. 12; 2 Jn. 11; Col. i. 21; εργον, (acc. to the context) wrong committed against me, 2 Tim. iv. 18; alría, charge of crime, Acts xxv. 18 LTTr mrg. WH mrg. The neuter πονηρόν, and τὸ πονηρόν, substantively, evil, that which is

wicked: elbos πονηροῦ (see elbos, 2; [al. take πον. here as an adj., and bring the ex. under elbos, 1 (R. V. mrg. appearance of evil)]), 1 Th. v. 22; 2 Th. iii. 3 (where τοῦ πονηροῦ is held by many to be the gen. of the masc. ὁ πονηρός, but cf. Lünemann ad loc.); [τὶ πονηρόν, Acts xxviii. 21]; opp. to τὸ ἀγαθόν, Lk. vi. 45; Ro. xii. 9; plur. [W. § 34, 2], Mt. ix. 4; Lk. iii. 19; wicked deeds, Acts xxv. 18 Tr txt. WH txt.; ταῦτα τὰ πονηρά, these evil things i. e. the vices just enumerated, Mk. vii. 23.*

πόνος, -ου, δ, (πένομαι [see πένης]), fr. Hom. down, Sept. for ἡτρχ, χ', etc., labor, toil;

1. i. q. great trouble, intense desire: ὑπέρ τινος (gen. of pers.), Col. iv. 13 (where Rec. has ζῆλον [cf. Bp. Lghtft. ad loc.]).

2. pain: Rev. xvi. 10 sq.; xxi. 4. [Syn. see κόπος, fin.]*

Ποντικός, -ή, -όν, (Πόντος, q. v.), belonging to Pontus, born in Pontus: Acts xviii. 2. [(Hdt., al.)]*

Πόντιος, -ου, ό, Pontius (a Roman name), the praenomen of Pilate, procurator of Judæa (see Πιλάτος): Mt. xxvii. 2 [RGL]; Lk. iii. 1; Acts iv. 27; 1 Tim. vi. 13.*

Hévros, -ov, & Pontus, a region of eastern Asia Minor, bounded by the Euxine Sea [fr. which circumstance it took its name], Armenia, Cappadocia, Galatia, Paphlagonia, [BB. DD. s. v.; Ed. Meyer, Gesch. d. Königreiches Pontos (Leip. 1879)]: Acts ii. 9; 1 Pet. i. 1.*

Πόπλιος, -ου, ό, Publius (a Roman name), the name of a chief magistrate [(Grk. ὁ πρῶτος) but see Qr. Woolsey's addition to the art. 'Publius' in B. D. (Am. ed.)] of the island of Melita; nothing more is known of him: Acts xxviii. 7, 8.*

πορεία, -as, ή, (πορεύω), fr. Aeschyl. down; Sept. for הָלִיבָּה; a journey: Lk. xiii. 22 (see ποιέω, I. 3); Hebraistically (see δδόs, 2 a.), a going i. e. purpose, pursuit, undertaking: Jas. i. 11.*

wopeve: to lead over, carry over, transfer, (Pind., Soph., Thuc., Plat., al.); Mid. (fr. Hdt. down), pres. πορεύομαι; impf. ἐπορευόμην; fut. πορεύσομαι; pf. ptcp. πεπορευμένος; 1 aor. subjunc. 1 pers. plur. πορευσώμεθα (Jas. iv. 13 Rec. Grsb.); 1 aor. pass. ἐπορεύθην; (πόρος a ford, [cf. Eng. pore i. e. passage through: Curtius § 356; Vaniček p. 479]); Sept. often for יֵלָבְּ הָתְהָלַבְּ; prop. to lead one's self across; i. e. to take one's way, betake one's self, set out, depart; a. prop.: τὴν ὁδόν μου, to pursue the journey on which one has entered, continue one's journey, [A. V. go on one's way], Acts viii. 39; πορ. foll. by ἀπό w. a gen. of place, to depart from, Mt. xxiv. 1 [RG]; dnó w. a gen. of the pers., Mt. xxv. 41; Lk. iv. 42; ἐκείθεν, Mt. xix. 15; ἐντεῦθεν, Lk. xiii. 31; foll. by els w. an acc. of place, to go, depart, to some place: Mt. ii. 20; xvii. 27; Mk. xvi. 12; Lk. i. 39; ii. 41; xxii. 89; xxiv. 13; Jn. vii. 35; viii. 1; Acts i. 11, 25; xx. 1; Ro. xv. 24 sq.; Jas. iv. 13, etc.; w. an acc. denoting the state: els elρήνην, Lk. vii. 50; viii. 48, (also εν εlρήνη, Acts xvi. 36; see εἰρήνη, 3); εἰς θάνατον, Lk. xxii. 33; foll. by ἐπί w. an acc. of place, Mt. xxii. 9; Acts viii. 26; ix. 11; in w. the acc. of a pers. Acts xxv. 12; is with a gen. of place, Acts xxiii. 23; ποῦ [q. v.] for ποῖ, Jn. vii. 35; οδ [see δς, II. 11 a.] for ὅποι, Lk. xxiv. 28; 1 Co.

xvi. 6; moss w. the acc. of a pers., Mt. xxv. 9; xxvi. 14; Lk. xi. 5; xv. 18; xvi. 30; Jn. xiv. 12, 28; xvi. 28; xx. 17; Acts xxvii. 3; xxviii. 26; κατὰ τὴν όδόν, Acts viii. 36; diá w. a gen. of place, Mt. xii. 1; [Mk. ix. 30 L txt. Tr txt. WH txt.]; the purpose of the journey is indicated by an infinitive: Mt. xxviii. 8 (9) Rec.; Lk. ii. 3; xiv. 19, 31; Jn. xiv. 2; by the prep. ἐπί with an acc. [cf. ἐπί, C. I. 1 f.], Lk. xv. 4; foll. by ίνα, Jn. xi. 11; by σύν w. a dat. of the attendance, Lk. vii. 6; Acts x. 20; xxvi. 13; 1 Co. xvi. 4; ἔμπροσθέν τινος, to go before one, Jn. x. 4. absol. i. q. to depart, go one's way: Mt. ii. 9; viii. 9; xi. 7; xxviii. 11; Lk. vii. 8; xvii. 19; Jn. iv. 50; viii. 11; xiv. 3; Acts v. 20; viii. 27; xxi. 5; xxii. 21, etc.; i.q. to be on one's way, to journey: [Lk. viii. 42 L Trmrg.]; ix. 57; x. 38; xiii. 33; Acts ix. 3; xxii. 6. to enter upon a journey; to go to do something: 1 Co. x. 27; Lk. x. 37. In accordance with the oriental fashion of describing an action circumstantially, the ptcp. πορευόμενος or πορευθείς is placed before a finite verb which designates some other action (cf. ἀνίστημι, II. 1 c. and ἔρχομαι, I. 1 a. a. p. 250b bot.): Mt. ii. 8; ix. 13 (on which cf. the rabbin. phrase אַא וּלְמֹר [cf. Schoettgen or Wetstein ad loc.]); xi. 4; xxvii. 66; xxviii. 7; Lk. vii. 22; ix. 13, 52; xiii. 32; xiv. 10; xv. 15; xvii. 14; xxii. 8; 1 Pet. iii. b. By a Hebraism, metaphorically, depart from life: Lk. xxii. 22; so הלך, Gen. xv. 2; Ps. β. οπίσω τινός, to follow one, i.e. become xxxix. 14. his adherent [cf. B. 184 (160)]: Lk. xxi. 8 (Judg. ii. 12; 1 K. xi. 10; Sir. xlvi. 10); to seek [cf. Eng. run after] any thing, 2 Pet. ii. 10. y. to lead or order one's life (see περιπατέω, b. a. and όδός, 2 a.); foll. by έν with a dat. of the thing to which one's life is given up : ἐν ἀσελγείαις, 1 Pet. iv. 3; ἐν ταις ἐντολαις τοῦ κυρίου, Lk. i. 6; κατὰ τὰς ἐπιθυμίας, 2 Pet. iii. 3; Jude 16, 18; raîs όδοῖς μου, dat. of place, [to walk in one's own ways], to follow one's moral preferences, Acts xiv. 16; τη όδφ τινος, to imitate one, to follow his ways, Jude 11; τῷ φόβφ τοῦ κυρίου, Acts ix. 31; see W. § 31, 9; B. § 133, 22 b.; ὑπὸ μεριμνῶν, to lead a life subject to cares, Lk. viii. 14, cf. Bornemann ad loc.; [Meyer ed. Weiss ad loc.; yet see ὑπό, I. 2 a.; W. 369 (346) note; B. § 147, 29; R. V. as they go on their way they are choked with cares, etc. Comp.: dia-, elo- (-uai), έκ- (-μαι), έν- (-μαι), έπι- (-μαι), παρα- (-μαι), προ-, προσ-(-μαι), συν- (-μαι). SYN. see ἔρχομαι, fin.]

πορθέω: impf. ἐπόρθουν; 1 aor. ptcp. πορθήσας; (πέρθω, πέπορθα, to lay waste); fr. Hom. down; to destroy, to overthrow, [R. V. uniformly to make havock]: τινά, Acts ix. 21; τὴν ἐκκλησίαν, Gal. i. 13; τὴν πίστιν, ibid. 23.*

πορισμός, -οῦ, ὁ, (πορίζω to cause a thing to get on well, to carry forward, to convey, to acquire; mid. to bring about or procure for one's self, to gain; fr. πόρος [cf. πορεύω]); a. acquisition, gain, (Sap. xiii. 19; xiv. 2; Polyb., Joseph., Plut.). b. a source of gain: 1 Tim. vi. 5 sq. (Plut. Cat. Maj. 25; [Test. xii. Patr., test. Is. § 4]).*

Πόρκιος, see Φήστος.

πορνεία, -as, ή, (πορνεύω), Sept. for πιχη, πιχη, [[]]

fornication (Vulg. fornicatio [and (Rev. xix. 2) prostitua. prop. of illicit sexual intercourse in general (Dem. 403, 27; 433, 25): Acts xv. 20, 29; xxi. 25, (that this meaning must be adopted in these passages will surprise no one who has learned from 1 Co. vi. 12 sqq. how leniently converts from among the heathen regarded this vice and how lightly they indulged in it; accordingly, all other interpretations of the term, such as of marriages within the prohibited degrees and the like. are to be rejected); Ro. i. 29 Rec.; 1 Co. v. 1; vi. 13, 18; vii. 2; 2 Co. xii. 21; Eph. v. 3; Col. iii. 5; 1 Th. iv. 3; Rev. ix. 21: it is distinguished from univela in Mt. xv. 19; Mk. vii. 21; and Gal. v. 19 Rec.; used of adultery [(cf. Hos. ii. 2 (4), etc.)], Mt. v. 32; xix. 9. accordance with a form of speech common in the O. T. and among the Jews which represents the close relationship existing between Jehovah and his people under the figure of a marriage (cf. Gesenius, Thes. i. p. 422 sq.), mopreia is used metaphorically of the worship of idols: Rev. xiv. 8; xvii. 2, 4; xviii. 3; xix. 2; ήμεις έκ πορνείας οὐ γεγεννήμεθα (we are not of a people given to idolatry), ένα πατέρα έγομεν τὸν θεόν, Jn. viii. 41 (ἄθεος μέν ό άγονος, πολύθεος δε ό έκ πόρνης, τυφλώττων περί τον άληθη πατέρα καὶ διὰ τοῦτο πολλούς ἀνθ' ένὸς γονεῖς αἰνιττόμενος, Philo de mig. Abr. § 12; τέκνα πορνείας, of idolaters, Hos. i. 2; [but in Jn. l. c. others understand physical descent to be spoken of (cf. Meyer)]); of the defilement of idolatry, as incurred by eating the sacrifices offered to idols, Rev. ii. 21.*

πορνεύω; 1 aor. ἐπόρνευσα; (πόρνος, πόρνη q. v.); Sept. for π];; in Grk. writ. ([Hdt.], Dem., Aeschin., Dio Cass., Lcian., al.)

1. to prostitute one's body to the lust of another. In the Scriptures

2. to give one's self to unlawful sexual intercourse; to commit fornication (Vulg. fornicor): 1 Co. vi. 18; x. 8; Rev. ii. 14, 20; [Mk. x. 19 WH (rejected) mrg.].

3. by a Hebraism (see πορνεία, b.) metaph. to be given to idolatry, to worship idols: 1 Chr. v. 25; Ps. lxxii. (lxxiii.) 27; Jer. iii. 6; Ezek. xxiii. 19; Hos. ix. 1, etc.; μετά τωος, to permit one's self to be drawn away by another into idolatry, Rev. xvii. 2; xviii. 3, 9. [Comp.: ἐκ-πορνεύω.]*

πόρνη, -ης, ή, (fr. περάω, πέρνημ, to sell; Curtius § 358), properly a woman who sells her body for sexual uses [cf. Xen. mem. 1, 6, 13], Sept. for אוון:

1. prop. a prostitute, a harlot, one who yields herself to defilement for the sake of gain, (Arstph., Dem., al.); in the N. T. univ. any woman indulging in unlawful sexual intercourse, whether for gain or for lust: Mt. xxi. 31 sq.; Lk. xv. 30; 1 Co. vi. 15 sq.; Heb. xi. 31; Jas. ii. 25.

2. Hebraistically (see πορνεία, b. and πορνεύω, 3), metaph. an idolatress; so of 'Babylon' i. e. Rome, the chief seat of idolatry: Rev. xvii. 1, 5, 15 sq.; xix. 2.*

πόρνος, -ov, ὁ, (for the etym. see πόρνη), a man who prostitutes his body to another's lust for hire, a male prostitute, ([Arstph.], Xen., Dem., Aeschin., Lcian.); univ. a man who indulges in unlawful sexual intercourse, a fornicator, (Vulg. fornicator, fornicarius, [Rev. xxii. 15 impudicus]): 1 Co. v. 9-11; vi. 9; Eph. v. 5; 1 Tim. i. 10;

Heb. xii. 16; xiii. 4; Rev. xxi. 8; xxii. 15. (Sir. xxiii. 16 sq.)*

πόρρω, [(allied w. πρό, Curtius § 380)], adv., [fr. Plat., Xen. down], far, at a distance, a great way off: Mt. xv. 8; Mk. vii. 6; Lk. xiv. 32 [cf. W. § 54, 2 a.; B. § 129, 11]; compar. πορρωτέρω, in L Tr WH πορρώτερων [(Polyb., al.)], further: Lk. xxiv. 28.*

πόρρωθεν, (πόρρω), adv., [fr. Plat. on], from afar, afar off: Lk. xvii. 12; Heb. xi. 13; Sept. chiefly for pinny.*
πορφύρα, -as, ή, Sept. for μημι;
fish, a species of shell-fish or mussel: [Aeschyl., Soph.],
Isocr., Aristot., al.; add 1 Macc. iv. 23, on which see Grimm; [cf. B. D. s. v. Colors 1].

2. a fabric colored with the purple dye, a garment made from purple cloth, (so fr. Aeschyl. down): Mk. xv. 17, 20; Lk. xvi. 19; Rev. xvii. 4 Rec.; xviii. 12.*

πορφόριος, -a, -ον, in Attic and in the N. T. contr. -οῦς, -â, -οῦν, (πορφύρα), fr. Hom. down, purple, dyed in purple, made of a purple fabric: Jn. xix. 2, 5; πορφυροῦν sc. ἔνδυμα ([B. 82 (72)]; cf. W. p. 591 (550)), Rev. xvii. 4 [G L T Tr WH]; xviii. 16.*

πορφυρόπωλιε, -ιδος, ή, (πορφύρα and πωλέω), a female seller of purple or of fabrics dyed in purple (Vulg. purpuraria): Acts xvi. 14. (Phot., Suid., al.)*

woráκι, (πόσος), adv., how often: Mt. xviii. 21; xxiii. 37; Lk. xiii. 34. [(Plat. ep., Aristot., al.)]*

wόσις, -εως, ή, (πίνω), fr. Hom. down, a drinking, drink: Jn. vi. 55; Ro. xiv. 17; Col. ii. 16, (see βρῶσις).*

πόσος, -η, -ον, [(cf. Curtius § 631), fr. Aeschyl. down, Lat. quantus], how great: Mt. vi. 28; 2 Co. vii. 11; πόσος χρόνος, how great (a space) i. e. how long time, Mk. ix. 21; neut. how much, Lk. xvi. 5, 7; πόσφ, (by) how much, Mt. xii. 12; πόσφ μᾶλλον, Mt. vii. 11; x. 25; Lk. xi. 13; xii. 24, 28; Ro. xi. 12, 24; Philem. 16; Heb. ix. 14; πόσφ χείρονος τιμωρίας, Heb. x. 29; plur. how many: with nouns, Mt. xv. 34; xvi. 9 sq.; Mk. vi. 38; viii. 4, 19 sq.; Lk. xv. 17; Acts xxi. 20; πόσα, how grave, Mt. xxvii. 13; Mk. xv. 4.*

ποταμός, -οῦ, ὁ, fr. Hom. down, Sept. for της, and τκς, a stream, a river: Mt. iii. 6 L T Tr WH; Mk. i. 5; Acts xvi. 13; 2 Co. xi. 26 [W. § 30, 2a.]; Rev. viii. 10; ix. 14; xii. 15; xvi. 4, 12; xxii. 1 sq.; i.q. a torrent, Mt. vii. 25, 27; Lk. vi. 48 sq.; Rev. xii. 15 sq.; plur. figuratively i.q. the greatest abundance [cf. colloq. Eng. "streams," "floods"], Jn. vii. 38.

ποταμο-φόρητος, -ου, δ, (ποταμός and φορέω; like ἀνεμοφόρητος [cf. W. 100 (94)]), carried away by a stream (i. e. whelmed, drowned in the waters): Rev. xii. 15. Besides only in Hesych. s. v. ἀπόερσε.*

moraπός ([in Dion. Hal., Joseph., Philo, al.] for the older ποδαπός [cf. Lob. Phryn. p. 56 sq.; Rutherford, New Phryn. p. 129; W. 24; Curtius p. 537, 5th ed.]; acc. to the Grk. grammarians i. q. ἐκ ποίου δαπέδου, from what region; acc. to the conjecture of others i. q. ποῦ ἀπό [(Buttmann, Lexil. i. 126, compares the Germ. wovon)], the δ being inserted for the sake of euphony, as in the Lat. prodire, prodesse; cf. Fritzsche on Mark p. 554 sq. [still others regard -δαπός merely as an ending: cf.

Apollon. Dysk., ed. Buttmann, index s. v.]), -ή, -6ν; L. from what country, race, or tribe? so fr. Aeschyl. down.

2. from Demosth. down also i. q. ποῖος, of what sort or quality? [what manner of?]: absol. of persons, Mt. viii.

27; 2 Pet. iii. 11; with a pers. noun, Lk. vii. 39; w. names of things, Mk. xiii. 1; Lk. i. 29; 1 Jn. iii. 1.*

πότε, [Curtius § 631], direct interrog. adv., fr. Hom. down, when? at what time? Mt. xxv. 37-39, 44; Lk. xxi. 7; Jn. vi. 25; loosely used (as sometimes even by Attic writ.) for the relative δπότε in indirect questions (W. 510 (475)): Mt. xxiv. 3; Mk. xiii. 4, 33, 35; Lk. xii. 36; xvii. 20. εως πότε, how long? in direct questions [cf. W. § 54, 6 fin.; B. § 146, 4]: Mt. xvii. 17; Mk. ix. 19; Lk. ix. 41; Jn. x. 24; Rev. vi. 10.*

ποτέ, an enclitic particle, fr. Hom. down; once, i. e. at some time or other, formerly, aforetime; a. of the Past: Jn. ix. 13; Ro. vii. 9; xi. 30; Gal. i. 13, 23 [cf. W. § 45, 7]; Eph. ii. 2 sq. 11, 13; v. 8; Col. i. 21; iii. 7; 1 Th. ii. 5; Tit. iii. 3; Philem. 11; 1 Pet. ii. 10; iii. 5, 20; ffôη ποτέ, now at length, Phil. iv. 10. b. of the Future: Lk. xxii. 32; ffôη ποτέ, now at length, Ro. i. 10. 2. ever: after a negative, οὐδείς ποτε, Eph. v. 29 [B. 202 (175)]; οὐ . . . ποτέ, 2 Pet. i. 21; μή ποτε (see μήποτε); after οὐ μή with the aor. subjunc. 2 Pet. i. 10; in a question, τίς ποτε, 1 Co. ix. 7; Heb. i. 5, 13; όποιοί ποτε, whatsoever, Gal. ii. 6 [but some would render ποτέ here formerly, once; cf. Bp. Lghtft. ad loc.].*

πότερος, -a, -oν, [fr. Hom. down], which of two; πότερον... #, utrum... an, whether... or, [W. § 57, 1 b.; B. 250 (215)]: Jn. vii. 17.*

ποτήριον, -ου, τό, (dimin. of ποτήρ), a cup, a drinking a. prop.: Mt. xxiii. 25 sq.; xxvi. 27; Mk. vii. 4, 8 [T WH om. Tr br. the vs.]; xiv. 23; Lk. xi. 39; xxii. 17, 20; 1 Co. xi. 25; Rev. xvii. 4; πίνειν ἐκ τοῦ ποτηρίου, 1 Co. xi. 28; τὸ ποτήριον τῆς εὐλογίας (see εὐλογία, 4), 1 Co. x. 16; with a gen. of the thing with which the cup is filled: ψυχροῦ, Mt. x. 42; ὕδατος, Mk. ix. 41; by meton. of the container for the contained, the contents of the cup, what is offered to be drunk, Lk. xxii. 20^b [(WH reject the pass.) cf. Win. 635 (589) sq.]; 1 Co. xi. 25 sq.; τὸ ποτήριόν τινος, gen. of the pers. giving the entertainment (cf. Rückert, Abendmahl, p. 217 sq.): πίνειν, 1 Co. x. 21 [cf. W. 189 (178)]; xi. 27 [cf. W. 441 (410)]. b. By a figure common to Hebrew, Arabic, Syriac, and not unknown to Latin writers, one's lot or experience, whether joyous or adverse, divine appointments, whether favorable or unfavorable, are likened to a cup which God presents one to drink [cf. W. 32]: so of prosperity, Ps. xv. (xvi.) 5; xxii. (xxiii.) 5; cxv. (cxvi.) 13; of adversity, Ps. x. (xi.) 6; lxxiv. (lxxv.) 9; Is. li. 17, 22. In the N. T. of the bitter lot (the sufferings) of Christ: Mt. xxvi. 39, 42 Rec.; Mk. xiv. 36; Lk. xxii. 42; Jn. xviii. 11; πίνειν τὸ ποτ. μου or δ έγὼ πίνω, to undergo the same calamities which I undergo, Mt. xx. 22, 23; Mk. x. 38, 39, (Plaut. Cas. 5, 2, 53 (50) ut senex hoc eodem poculo quod ego bibi biberet, i. e. that he might be treated as harshly as I was); used of the divine penalties: Rev. xiv. 10; xvi. 19; xviii. 6. ([Alcaeus, Sappho], IIdt., Ctes., Arstph., Lcian., al.; Sept. for Dia.) *

ποτίζω; impf. ἐπότιζον; 1 aor. ἐπότισα; pf. πεπότικα (Rev. xiv. 8); 1 aor. pass. ἐποτίσθην; (πότος); fr. [Hippoer.], Xen., Plat. down; Sept. for השכה; to give to drink, to furnish drink, (Vulg. in 1 Co. xii. 13 and Rev. xiv. 8 poto [but in Rev. l. c. Tdf. gives potiono; A. V. to make to drink]): τινά, Mt. xxv. 35, 37, 42; xxvii. 48; Mk. xv. 36; Lk. xiii. 15; Ro. xii. 20; τινά τι, to offer one anything to drink (W. § 32, 4 a.; [B. § 131, 6]): Mt. x. 42; Mk. ix. 41, and often in the Sept.; in fig. discourse π. τινά γάλα, to give one teaching easy to be apprehended, 1 Co. iii. 2 (where by zeugma οὐ βρῶμα is added; [cf. W. § 66, 2 e.; B. § 151, 30; A. V. I have fed you with milk, etc.]); τινὰ ἐκ τοῦ οἵνου, Rev. xiv. 8 (see οἶνος, b. and θυμός, 2); i.q. to water, irrigate, (plants, fields, etc.): 1 Co. iii. 6-8 (Xen. symp. 2, 25; Lcian., Athen., Geop., [Strab., Philo]; Sept. [Gen. xiii. 10]; Ezek. xvii. 7); metaph. to imbue, saturate, rivd, one's mind, w. the addition of an accus. of the thing, ἐν πνεῦμα, in pass., 1 Co. xii. 13 L T Tr WH [W. § 32, 5; B. § 134, 5]; eis έν πνεθμα, that we might be united into one body which is imbued with one spirit, ibid. R.G., (rund wvedpare κατανύξεως, Is. xxix. 10 [cf. Sir. xv. 3]).*

Ποτίολοι, -ων, oi, Puteoli, a city of Campania in Italy, situated on the Bay of Naples, now called Pozzuoli: Acts xxviii. 13. [Cf. Lewin, St. Paul, ii. 218 sqq.; Smith, Dict. of Geog. s. v.] •

אליס, -סי, δ. (ΠΟΩ [cf. πίνω]), a drinking, carousing: 1 Pet. iv. 3. (Xen., Plat., Dem., Joseph., Plut., Ael., al.; Sept. for המקום) *

ποθ, [cf. Curtius § 631], an interrog. adv., fr. Hom. down, Sept. for אָנה, אָנה, where? in what place? in direct questions: Mt. ii. 2; xxvi. 17; Mk. xiv. 12, 14; Lk. xvii. 17, 37; xxii. 9, 11; Jn. i. 38 (39); vii. 11; viii. 10, 19; ix. 12; xi. 34; ποῦ ἐστιν [(ἐστ. sometimes unexpressed)], in questions indicating that a person or thing is gone, or cannot be found, is equiv. to it is nowhere, does not exist: Lk. viii. 25; Ro. iii. 27; 1 Co. i. 20; xii. 17, 19; xv. 55; Gal. iv. 15 L T Tr WH; 2 Pet. iii. 4; ποῦ φανείται, [A. V. where shall . . . appear] i. q. there will be no place for him, 1 Pet. iv. 18. b. in indirect questions, for the relative onou [cf. W. § 57, 2 fin.]: foll. by the indic., Mt. ii. 4; Mk. xv. 47; Jn. i. 39 (40); xi. 57; xx. 2, 13, 15; Rev. ii. 13 [cf. W. 612 (569)]; foll. by the subjunc., Mt. viii. 20; Lk. ix. 58; xii. 17. c. joined to verbs of going or coming, for $\pi o \hat{i}$ in direct quest. [cf. our colloq. where for whither; see W. § 54, 7; B. 71 (62)]; Jn. vii. 35 [cf. W. 300 (281); B. 358 (307)]; xiii. 36; xvi. 5; in indir. question, foll. by the indic.: Jn. iii. 8; viii, 14; xii, 35; xiv, 5; Heb. xi, 8; 1. Jrl. ii, 11.*

somewhere: Heb. ii. 6; iv. 4.

2. it has a limiting force, nearly; with numerals somewhere about, about, (Hdt. 1, 119; 7, 22; Paus. 8, 11, 2; Hdian. 7, 5, 3 [2 ed. Bekk.]; Ael. v. h. 13, 4; al.): Ro. iv. 19.*

Πούδης, [B. 17 (15)], Pudens, proper name of a Christian mentioned in 2 Tim. iv. 21. Cf. Lipsius, Chronolo-

fornication (Vulg. fornicatio [and (Rev. xix. 2) prostitutiol): used a. prop. of illicit sexual intercourse in general (Dem. 403, 27; 433, 25): Acts xv. 20, 29; xxi. 25, (that this meaning must be adopted in these passages will surprise no one who has learned from 1 Co. vi. 12 sqq. how leniently converts from among the heathen regarded this vice and how lightly they indulged in it: accordingly, all other interpretations of the term, such as of marriages within the prohibited degrees and the like, are to be rejected); Ro. i. 29 Rec.; 1 Co. v. 1; vi. 13, 18; vii. 2; 2 Co. xii. 21; Eph. v. 3; Col. iii. 5; 1 Th. iv. 3; Rev. ix. 21; it is distinguished from μοιχεία in Mt. xv. 19; Mk. vii. 21; and Gal. v. 19 Rec.; used of adultery [(cf. Hos. ii. 2 (4), etc.)], Mt. v. 32; xix. 9. b. In accordance with a form of speech common in the O. T. and among the Jews which represents the close relationship existing between Jehovah and his people under the figure of a marriage (cf. Gesenius, Thes. i. p. 422 sq.), πορνεία is used metaphorically of the worship of idols: Rev. xiv. 8; xvii. 2, 4; xviii. 3; xix. 2; nueîs êx πορυείας οὐ γεγεννήμεθα (we are not of a people given to idolatry), ένα πατέρα έγομεν τον θεόν. Jn. viii. 41 (αθεος μέν ό άγονος, πολύθεος δε ό έκ πόρνης, τυφλώττων περί τον άληθη πατέρα και διά τοῦτο πολλού ε ἀνθ' ένδε γονεῖε αἰνιττόμενος, Philo de mig. Abr. § 12; τέκνα πορνείας, of idolaters, Hos. i. 2; [but in Jn. l. c. others understand physical descent to be spoken of (cf. Meyer)]); of the defilement of idolatry, as incurred by eating the sacrifices offered to idols, Rev. ii. 21.*

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ποταμός, -οῦ, ὁ, fr. Hom. down, Sept. for γς, a stream, a river: Mt. iii. 6 L T Tr WH; Mk. i. 5; Acts xvi. 13; 2 Co. xi. 26 [W. § 30, 2a.]; Rev. viii. 10; ix. 14; xii. 15; xvi. 4, 12; xxii. 1 sq.; i. q. a torrent, Mt. vii. 25, 27; Lk. vi. 48 sq.; Rev. xii. 15 sq.; plur. figuratively i. q. the greatest abundance [cf. colloq. Eng. "streams," "floods"], Jn. vii. 38.

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Apollon. Dysk., ed. Buttmann, index s. v.]), -ή, -6ν; L. from what country, race, or tribe? so fr. Aeschyl. down.

2. from Demosth. down also i. q. ποῖος, of what sort or quality? [what manner of?]: absol. of persons, Mt. viii. 27; 2 Pet. iii. 11; with a pers. noun, Lk. vii. 39; w. names of things, Mk. xiii. 1; Lk. i. 29; 1 Jn. iii. 1.*

πότε, [Curtius § 631], direct interrog. adv., fr. Hom. down, when? at what time? Mt. xxv. 37-39, 44; Lk. xxi. 7; Jn. vi. 25; loosely used (as sometimes even by Attic writ.) for the relative δπότε in indirect questions (W. 510 (475)): Mt. xxiv. 3; Mk. xiii. 4, 33, 35; Lk. xii. 36; xvii. 20. ἔως πότε, how long? in direct questions [cf. W. § 54, 6 fin.; B. § 146, 4]: Mt. xvii. 17; Mk. ix. 19; Lk. ix. 41; Jn. x. 24; Rev. vi. 10.*

ποτέ, an enclitic particle, fr. Hom. down; once, i. e. at some time or other, formerly, aforetime; a. of the Past: Jn. ix. 13; Ro. vii. 9; xi. 30; Gal. i. 13, 23 [cf. W. § 45, 7]; Eph. ii. 2 sq. 11, 13; v. 8; Col. i. 21; iii. 7; 1 Th. ii. 5; Tit. iii. 3; Philem. 11; 1 Pet. ii. 10; iii. 5, 20; ήδη ποτέ, now at length, Phil. iv. 10. b. of the Future: Lk. xxii. 32; ήδη ποτέ, now at length, Ro. i. 10. 2. ever: after a negative, οὐδείς ποτε, Eph. v. 29 [B. 202 (175)]; οὐ · · · ποτέ, 2 Pet. i. 21; μή ποτε (see μήποτε); after οὐ μή with the aor. subjunc. 2 Pet. i. 10; in a question, τίς ποτε, 1 Co. ix. 7; Heb. i. 5, 13; όποιοί ποτέ, πλαισούντ, Gal. ii. 6 [but some would render ποτέ here formerly, once; cf. Bp. Lghtft. ad loc.].*

πότερος, -a, -ον, [fr. Hom. down], which of two; πότερον ... η, utrum ... an, whether ... or, [W. § 57, 1 b.; B. 250 (215)]: Jn. vii. 17.*

ποτήριον, -ου, τό, (dimin. of ποτήρ), a cup, a drinking a. prop.: Mt. xxiii. 25 sq.; xxvi. 27; Mk. vii. 4, 8 [T WH om. Tr br. the vs.]; xiv. 23; Lk. xi. 39; xxii. 17, 20; 1 Co. xi. 25; Rev. xvii. 4; πίνειν ἐκ τοῦ ποτηρίου, 1 Co. xi. 28; τὸ ποτήριον τῆς εὐλογίας (see εὐλογία, 4), 1 Co. x. 16; with a gen. of the thing with which the cup is filled: ψυχροῦ, Mt. x. 42; ὕδατος, Mk. ix. 41; by meton. of the container for the contained, the contents of the cup, what is offered to be drunk, Lk. xxii. 20^b [(WH reject the pass.) cf. Win. 635 (589) sq.]; 1 Co. xi. 25 sq.; τὸ ποτήριόν τινος, gen. of the pers. giving the entertainment (cf. Rückert, Abendmahl, p. 217 sq.): πίνειν, 1 Co. x. 21 [cf. W. 189 (178)]; xi. 27 [cf. W. 441 (410)]. b. By a figure common to Hebrew, Arabic, Syriac, and not unknown to Latin writers, one's lot or experience, whether joyous or adverse, divine appointments, whether favorable or unfavorable, are likened to a cup which God presents one to drink [cf. W. 32]: so of prosperity, Ps. xv. (xvi.) 5; xxii. (xxiii.) 5; cxv. (cxvi.) 13; of adversity, Ps. x. (xi.) 6; lxxiv. (lxxv.) 9; Is. li. 17, 22. In the N. T. of the bitter lot (the sufferings) of Christ: Mt. xxvi. 39, 42 Rec.; Mk. xiv. 36; Lk. xxii. 42; Jn. xviii. 11; πίνειν τὸ ποτ. μου or δ ἐγὼ πίνω, to undergo the same calamities which I undergo, Mt. xx. 22, 23; Mk. x. 38, 39, (Plaut. Cas. 5, 2, 53 (50) ut senex hoc eodem poculo quod ego bibi biberet, i. e. that he might be treated as harshly as I was); used of the divine penalties: Rev. xiv. 10; xvi. 19; xviii. 6. ([Alcaeus, Sappho], IIdt., Ctes., Arstph., Lcian., al.; Sept. for Dis.) *

ποτίζω; impf. ἐπότιζον; 1 aor. ἐπότισα; pf. πεπότικα (Rev. xiv. 8); 1 aor. pass. ἐποτίσθην; (πότος); fr. [Hippoer.], Xen., Plat. down; Sept. for השקה; to give to drink, to furnish drink, (Vulg. in 1 Co. xii. 18 and Rev. xiv. 8 poto [but in Rev. l. c. Tdf. gives potiono; A. V. to make to drink]): τινά, Mt. xxv. 35, 37, 42; xxvii. 48; Mk. xv. 36; Lk. xiii. 15; Ro. xii. 20; τινά τι, to offer one anything to drink (W. § 32, 4 a.; [B. § 131, 6]); Mt. x. 42; Mk. ix. 41, and often in the Sept.; in fig. discourse π. τινὰ γάλα, to give one teaching easy to be apprehended, 1 Co. iii. 2 (where by zeugma οὐ βρώμα is added; [cf. W. § 66, 2 e.; B. § 151, 30; A. V. I have feel you with milk, etc.]); τινὰ ἐκ τοῦ οἴνου, Rev. xiv. 8 (see οἶνος, b. and θυμός, 2); i. q. to water, irrigate, (plants, fields, etc.): 1 Co. iii. 6-8 (Xen. symp. 2, 25; Lcian., Athen., Geop., [Strab., Philo]; Sept. [Gen. xiii. 10]; Ezek. xvii. 7); metaph. to imbue, saturate, rivá, one's mind, w. the addition of an accus. of the thing, ἐν πνεῦμα, in pass., 1 Co. xii. 13 L T Tr WH [W. § 32, 5; B. § 134, 5]; εἰς ἐν πνεῦμα, that we might be united into one body which is imbued with one spirit, ibid. RG, (τινά πνεύματι κατανύξεως, Is. xxix. 10 [cf. Sir. xv. 3]).*

Hortoλo., -ων, oi, Puteoli, a city of Campania in Italy, situated on the Bay of Naples, now called Pozzuoli: Acts xxviii. 13. [Cf. Lewin, St. Paul, ii. 218 sqq.; Smith, Dict. of Geog. s. v.] •

πότος, -ου, δ. (ΠΟΩ [cf. πίνω]), a drinking, carousing: 1 Pet. iv. 3. (Xen., Plat., Dem., Joseph., Plut., Ael., al.; Sept. for האמים.)*

ποθ, [cf. Curtius § 631], an interrog. adv., fr. Hom. down, Sept. for אי, אוה איה, where? in what place? a. in direct questions: Mt. ii. 2; xxvi. 17; Mk. xiv. 12, 14; Lk. xvii. 17, 37; xxii. 9, 11; Jn. i. 38 (39); vii. 11; viii. 10, 19; ix. 12; xi. 34; ποῦ ἐστιν [(ἐστ. sometimes unexpressed)], in questions indicating that a person or thing is gone, or cannot be found, is equiv. to it is nowhere, does not exist: Lk. viii. 25; Ro. iii. 27; 1 Co. i. 20; xii. 17, 19; xv. 55; Gal. iv. 15 L T Tr WH; 2 Pet. iii. 4; ποῦ φανείται, [A. V. where shall . . . appear] i. q. there will be no place for him, 1 Pet. iv. 18. b. in indirect questions, for the relative onou [cf. W. § 57, 2 fin.]: foll. by the indic., Mt. ii. 4; Mk. xv. 47; Jn. i. 39 (40); xi. 57; xx. 2, 13, 15; Rev. ii. 13 [cf. W. 612 (569)]; foll. by the subjunc., Mt. viii. 20; Lk. ix. 58; xii. 17. c. joined to verbs of going or coming, for $\pi o \hat{i}$ in direct quest. [cf. our colloq. where for whither; see W. § 54, 7; B. 71 (62)]: Jn. vii. 35 [cf. W. 300 (281); B. 358 (307)]; xiii. 36; xvi. 5; in indir. question, foll. by the indic.: Jn. iii. 8; viii. 14; xii. 35; xiv. 5; Heb. xi. 8; 1. Jrf. ii. 11.*

somewhere: Heb. ii. 6; iv. 4.

2. it has a limiting force, nearly; with numerals somewhere about, about, (Hdt. 1, 119; 7, 22; Paus. 8, 11, 2; Hdian. 7, 5, 3 [2 ed. Bekk.]; Ael. v. h. 13, 4; al.): Ro. iv. 19.

Hούδης. [B. 17 (15)], Pudens, proper name of a Christian mentioned in 2 Tim. iv. 21. Cf. Lipsius, Chronolo-

gie d. römisch. Bischöfe (1869) p. 146; [B. D. s. v., also (Am. ed.) s. v. Claudia; Bib. Sacr. for 1875, p. 174 sqq.; Plumptre in the 'Bible Educator' iii. 245 and in Ellicott's 'New Test. Com.' ii. p. 186 sq.].*

πούς (not ποῦς, see Lob. ad Phryn. p. 765; Göttling, Accentl. p. 244; [Chandler, Grk. Accentuation, § 566]; W. § 6, 1 d.; Lipsius, Gram. Untersuch. p. 48), ποδός, δ, [allied w. πέδον, πέζα, Lat. pes, etc.; Curtius § 291; Vaniček p. 473], dat. plur. ποσίν, fr. Hom. down, Hebr. רגל; a foot, both of men and of beasts: Mt. iv. 6; vii. 6; xxii. 13; Mk. ix. 45; Lk. i. 79; Jn. xi. 44; Acts vii. 5; 1 Co. xii. 15; Rev. x. 2, and often. From the oriental practice of placing the foot upon the vanquished (Josh. x. 24), come the foll. expressions: ὑπὸ τοὺς πόδας συντρίβειν (q. v.) τινά, Ro. xvi. 20; ὑποτάσσειν τινά, 1 Co. xv. 27; Eph. i. 22; Heb. ii. 8; τιθέναι, 1 Co. xv. 25; τιθέναι τινὰ ύποκάτω των ποδών, Mt. xxii. 44 L T Tr WH; ύποπόδιον τῶν ποδῶν, Mt. xxii. 44 R G; Mk. xii. 36 [here WH ὑποκάτω τ. π.]; Lk. xx. 43; Acts ii. 35; Heb. i. 13; x. 13; disciples listening to their teacher's instruction are said mapa (or πρὸς) τοὺς πόδας τινὸς καθῆσθαι οτ παρακαθίσαι, Lk. x. 39; Acts xxii. 3, cf. Lk. viii. 35; to lay a thing παρά (or πρὸς) τοὺς πόδας τινός is used of those who consign it to his power and care, Mt. xv. 30; Acts iv. 35, 37; v. 2; vii. 58. In saluting, paying homage, supplicating, etc., persons are said πρός τους πόδας τινός πίπτειν οτ προσπίπτειν: Mk. v. 22; vii. 25; Lk. viii. 41; xvii. 16 παρά]; Rev. i. 17; els τοὺς π. τινός, Mt. xviii. 29 [Rec.]; Jn. xi. 32 [here T Tr WH πρός]; πίπτειν εμπροσθεν τ. ποδών τινος, Rev. xix. 10; προσκυνείν εμπροσθεν (οτ ενώπιον) των ποδών τινος, Rev. iii. 9; xxii. 8; πίπτ. ἐπὶ τοὺς π. Acts x. 25. By a. poetic usage that member of the body which is the chief organ or instrument in any given action is put for the man himself (see γλῶσσα, 1); thus οἱ πόδες τινός is used for the man in motion: Lk. i. 79 (Ps. exviii. (exix.) 101); Acts v. 9; Ro. iii. 15; x. 15; Heb. xii. 13.

πράγμα, -τος, τό, (πράσσω), fr. [Pind.], Aeschyl., Hdt. down, Sept. chiefly for דָבר; a. that which has been done, a deed, an accomplished fact: Lk. i. 1; Acts v. 4; 2 Co. vii. 11; Heb. vi. 18. b. what is doing or being accomplished: Jas. iii. 16; spec. business (commercial transaction), 1 Th. iv. 6 [so W. 115 (109); al. refer this example to c. and render in the matter (spoken of, or conventionally understood; cf. Green, Gram. p. 26 sq.)]. a matter (in question), affair: Mt. xviii. 19; Ro. xvi. 2; spec. in a forensic sense, a matter at law, case, suit, (Xen. mem. 2, 9, 1; Dem. 1120, 26; Joseph. antt. 14, 10, 17): πράγμα έχειν πρός τινα, [A. V. having a matter against, etc.], 1 Co. vi. 1. d. that which is or exists, a thing: Heb. x. 1; πράγματα οὐ βλεπόμενα, Heb. xi. 1 [see έλπίζω].*,

πραγματεία [T WH -τία; see I, ι], -as, ἡ, (πραγματεύομαι), prosecution of any affair; business, occupation:
plur. with the addition of τοῦ βίου, pursuits and occupations pertaining to civil life, opp. to warfare [A. V. the
affairs of this life], 2 Tim. ii. 4. (In the same and other
senses in Grk. writ. fr. [Hippocr.], Xen., Plato down.)*
πραγματεύομαι: 1 aor. mid. impv. 2 pers. plur. πραγ-

ματεύσασθε; (πράγμα); in Grk. prose writ. fr. Hdt. down; to be occupied in anything; to carry on a business; spec. to carry on the business of a banker or trader (Plut. Sull. 17; Cat. min. 59): Lk. xix. 13 [here WH txt. reads the infinitive (see their Intr. § 404); R. V. trade. Comp.: δια-πραγματεύομαι.]*

πραιτώριον, -ου, τό, a Lat. word, praetorium (neut. of the adj. praetorius used substantively); the word de-1. 'head-quarters' in a Roman camp, the notes tent of the commander-in-chief. 2. the palace in which the governor or procurator of a province resided, to which use the Romans were accustomed to appropriate the palaces already existing, and formerly dwelt in by the kings or princes (at Syracuse "illa domus praetoria, quae regis Hieronis fuit," Cic. Verr. ii. 5, 12, 30); at Jerusalem it was that magnificent palace which Herod the Great had built for himself, and which the Roman procurators seem to have occupied whenever they came from Cæsarea to Jerusalem to transact public business: Mt. xxvii. 27; Mk. xv. 16; Jn. xviii. 28, 33; xix. 9; cf. Philo, leg. ad Gaium, § 38; Joseph. b. j. 2, 14, 8; also the one at Cæsarea, Acts xxiii. 35. Cf. Keim iii. p. 359 sq. [Eng. trans. vi. p. 79; B. D. s. v. Praeto-3. the camp of praetorian soldiers estabrium]. lished by Tiberius (Suet. 37): Phil. i. 13. RWB. s. v. Richthaus; [Bp. Lghtft. (Com. on Philip. p. 99 sqq.) rejects, as destitute of evidence, the various attempts to give a local sense to the word in Phil. l. c., and vindicates the meaning praetorian guard (so R.V.)].

πράκτωρ, -opos, ὁ, (πράσσω);
1. one who does anything, a doer, (Soph.).
2. one who does the work of inflicting punishment or taking vengeance; esp. the avenger of a murder (Aeschyl., Soph.); the exactor of a pecuniary fine ([Antipho], Dem., al.); an officer of justice of the lower order whose business it is to inflict punishment: Lk. xii. 58.*

πράξυς, -εως, ή, (πράσσω), fr. Hom. down; a. a doing, a mode of acting; a deed, act, transaction: univ. πράξεις τῶν ἀποστόλων (Grsb.; Rec. inserts ἀγίων, L Tr WII om. τῶν, Tdf. has simply πράξεις), the doings of (i. e. things done by) the apostles, in the inscription of the Acts; sing. in an ethical sense: both good and bad, Mt. xvi. 27; in a bad sense, i. q. wicked deed, crime, Lk. xxiii. 51; plur. wicked doings (cf. our practices i. e. trickery; often so by Polyb.): Acts xix. 18; Ro. viii. 13; Col. iii. 9; (with κακή added, as Ev. Nicod. 1 Ἰησοῦς ἐθεράπευσε δαμονιζομένους ἀπὸ πράξεων κακῶν). b. a thing to be done, business, [A. V. affice], (Xen. mem. 2, 1, 6): Ro. xii. 4.°

πρῶσε (so R G in Mt. xi. 29; on the iota subscr. cf. Lob. ad Phryn. p. 403 sq.; Bitm. Ausf. Spr. § 64, 2 i. p. 255; [Lipsius, Gramm. Untersuch. p. 7 sq.; cf. W. § 5, 4 d. and p. 45 (44)]) or πρῶσε, -α, -ον, and πραῦς (L T Tr WH, so R G in Mt. xxi. 5 (4); [cf. Tdf. Proleg. p. 82]), -εῖα, -ῦ, gen. πραέως T Tr WH for the common form πραέος (so Lchm.; πρᾳέος R G), see βαθέως [cf. B. 26 (23)], plur. πραεῖς L T Tr WH, πρᾳεῖς R G; fr. Hom. down; gentle, mild, meek: Mt. v. 5 (4); xi. 29; xxi. 5; 1 Pet. iii. 4; Sept. several

times for uy and uy. [Cf. Schmidt ch. 98, 2; Trench § xlii.; Clem. Alex. strom. 4, 6, 36.]*

πραότης (Rec. and Grsb. [exc. in Jas. i. 21; iii. 13; 1 Pet. iii. 15]; see the preceding word), πραότης (so Lchm.), and acc. to a later form mpairns (so R and G, but with a subscr. under the a, in Jas. i. 21; iii. 13; 1 Pet. iii. 15; Lchm. everywhere exc. in Gal. vi. 1; Eph. iv. 2; Treg. everywhere [exc. in 2 Co. x. 1; Gal. v. 23 (22); vi. 1; Eph. iv. 2], TWH everywhere; cf. B. 26 (23) sq.), -ητος, ή, gentleness, mildness, meekness: 1 Co. iv. 21: 2 Co. x. 1; Gal. v. 23 (22); vi. 1; Col. iii. 12; Eph. iv. 2; 1 Tim. vi. 11 R; 2 Tim. ii. 25; Tit. iii. 2; Jas. i. 21; iii. 13; 1 Pet. iii. 16 (15). (Xen., Plato, Isocr., Aristot., Diod., Joseph., al.; for γι, Ps. xliv. (xlv.) 4.) [SYN. see ἐπιείκεια, fin.; Trench (as there referred to, but esp.) § xlii.; Bp. Lghtft. on Col. iii. 13.7*

πρασιά, -as, ή, a plot of ground, a garden-bed, Hom. Od. 7, 127; 24, 247; Theophr. hist. plant. 4, 4, 3; Nicand., Diosc., al.; Sir. xxiv. 31; ανέπεσον πρασιαί πρασιαί (a Hebraism), i.e. they reclined in ranks or divisions, so that the several ranks formed, as it were, separate plots, Mk. vi. 40; cf. Gesenius, Lehrgeb. p. 669; [Hebr. Gram. § 106, 4; B. 30(27); W. 464 (432) also] § 37, 3; (where add fr. the O. T. συνήγαγον αὐτοὺς θημωνίας θημωvías, Ex. viii. 14).*

πράσσω and (once viz. Acts xvii. 7 RG) πράττω; fut. πράξω; 1 aor. ἔπραξα; pf. πέπραχα; pf. pass. ptcp. πεπραγμένος; fr. Hom. down; Sept. several times for της and פער; to do, practise, effect, Lat. agere, (but noteiv to make, Lat. facere; [see ποιέω, fin.]); i.e. 1. to exercise, practise, be busy with, carry on : τὰ περίεργα, Acts xix. 19; τὰ ίδια, to mind one's own affairs, 1 Th. iv. 11 (τὰ ἐαυτοῦ, [Soph. Electr. 678]; Xen. mem. 2, 9, 1; Plat. Phaedr. p. 247 a.; Dem. p. 150, 21; al.); used of performing the duties of an office, 1 Co. ix. 17. to undertake to do, under προπετές, Acts xix. 36. 2. to accomplish, to perform: πεπραγμένον ἐστίν, has been accomplished, has taken place, Acts xxvi. 26; είτε αναθόν, είτε κακόν, 2 Co. v. 10: άγαθὸν ἡ φαῦλον (κακόν), Ro. ix. 11 (δίκαια ἡ ἄδικα, Plat. apol. p. 28 b.); αξια της μετανοίας έργα, Acts xxvi. 20; add, Ro. vii. 15, 19; Phil. iv. 9; νόμον, to do i. e. keep the law, Ro. ii. 25; of unworthy acts, to commit, perpetrate, (less freq. so in Grk. writ., as πολλά καὶ ἀνόσια, Xen. symp. 8, 22; with them ποιείν [(see Schmidt, Syn. ch. 23, 11, 3; L. and S. s. v. B.)] is more com. in reference to bad conduct; hence τοὺς ἐπισταμένους μὲν å δεῖ πράττειν, ποιούντας δὲ τἀναντία, Xen. mem. 3, 9, 4), Acts xxvi. 9; 2 Co. xii. 21; τὸ ἔργον τοῦτο, this (criminal) deed, 1 Co. v. 2 T WH Tr mrg.; add, Lk. xxii. 23; Acts iii. 17; v. 35; Ro. vii. 19; τὰ τοιαῦτα, such nameless iniquities, Ro. i. 32 (where ποιείν and πράσσειν are used indiscriminately [but cf. Meyer]); ii. 1-3; Gal. v. 21; φαῦλα, Jn. iii. 20; v. 29; τὶ ἄξιον θανάτου, Lk. xxiii. 15; Acts xxv. 11, 25; xxvi. 31; τὸ κακόν, Ro. vii. 19; xiii. 4; ἄτοπον, Lk. xxiii. 41; τί τωι κακόν, to bring evil upon one, Acts xvi. 28. to manage public affairs, transact public business, (Xen., Dem., Plut.); fr. this use has come a sense met with fr. debts: Lk. iii. 13 [here R. V. extort]; τὸ ἀργύριον, Lk. xix. 23, (so agere in Lat., cf. the commentators on Suet. Vesp. 1; [cf. W. § 42, 1 a.]). 4. intrans. to act (see εὖ p. 256): ἀπέναντί τινος, contrary to a thing, Acts xvii. 5. fr. Aeschyl. and Hdt. down reflexively, me habere: τί πράσσω, how I do, the state of my affairs, Eph. vi. 21; εὐ πράξετε (see εὐ), Acts xv. 29 [cf. B. 300

πραϋπάθεια (-θία T WH; see I, ι), -as, ή, (πραϋπαθής (πάσχω)]), mildness of disposition, gentleness of spirit, meekness, (i. q. πραύτης): 1 Tim. vi. 11 L TTr WH. (Philo de Abrah. § 37; Ignat. ad Trall. 8, 1.)*

πραύς, see πράος.

πραύτης, see πραότης.

πρέπω; impf. 3 pers. sing. ἔπρεπε; 1. to stand out, to be conspicuous, to be eminent; so fr. Hom. Il. 12, 104 down. 2. to be becoming, seemly, fit, (fr. Pind., Aeschyl., Hdt. down): πρέπει τινί with a subject nom. Heb. vii. 26 (Ps. xxxii. (xxxiii.) 1); δ or å πρέπει, which becometh, befitteth, 1 Tim. ii. 10; Tit. ii. 1; impers. kaθως πρέπει τινί, Eph. v. 3; πρέπον έστίν foll. by the inf., Mt. iii. 15; Heb. ii. 10; foll. by an acc. with the inf. 1 Co. xi. 13. On its constr. cf. Bttm. § 142, 2.*

πρεσβεία, -as, $\dot{\eta}$, $(\pi \rho \epsilon \sigma \beta \epsilon \dot{\nu} \omega)$; 1. age, dignity, right of the first born: Aeschyl. Pers. 4; Plat. de rep. 6 p. 509 b.; Paus. 3, 1, 4; 3, 3, 8. 2. the business wont to be intrusted to elders, spec. the office of an ambassador, an embassy, (Arstph., Xen., Plat.); abstr. for the concrete, an ambassage i. e. ambassadors, Lk. xiv. 32; xix. 14.*

πρεσβεύω; (πρέσβυς an old man, an elder, [Curtius p. 1. to be older, prior by 479; Vaniček p. 186]); birth or in age, ([Soph.], Hdt. and sqq.). an ambassador, act as an ambassador: 2 Co. v. 20; Eph. vi. 20, ([Hdt. 5, 93 init.], Arstph., Xen., Plat., sqq.).*

πρεσβυτέριον, -ου, τό, (πρεσβύτερος, q. v.), body of elders, presbytery, senate, council: of the Jewish elders (see our έδριον, 2), Lk. xxii. 66; Acts xxii. 5; [cf. Dan. Theod. init. 50]; of the elders of any body (church) of Christians, 1 Tim. iv. 14 (eccl. writ. [cf. reff. s. v. πρεσβύτερος, 2 b.]).*

πρεσβύτερος, -a, -oν, (compar. of $\pi \rho \epsilon \sigma \beta \nu s$), [fr. Hom. 1. of age; a. where two down], elder; used persons are spoken of, the elder: ὁ viòs ὁ πρεσβ. (Ael. v. h. 9, 42), Lk. xv. 25. b. univ. advanced in life, an elder, a senior: opp. to veaviored, Acts ii. 17; opp. to νεώτερος, 1 Tim. v. 1 sq., (Gen. xviii. 11 sq.; Sap. viii. 10; Sir. vi. 34 (33); vii. 14; 2 Macc. viii. 30). οἱ πρεσβύτεροι, [A.V. the elders], forefathers, Heb. xi. 2; παράδοσις (q. v.) τῶν πρεσβ., received from the fathers, Mt. xv. 2; Mk. vii. 3, 5. 2. a term of rank or office; as such a. members of borne by, a. among the Jews, the great council or Sanhedrin (because in early times the rulers of the people, judges, etc., were selected from the elderly men): Mt. xvi. 21; xxvi. 47, 57, 59 Rec.; xxvii. 3, 12, 20, 41; xxviii. 12; Mk. viii. 31; xi. 27; xiv. 43, 53; xv. 1; Lk. ix. 22; xx. 1; xxii. 52; Jn. viii. 9; Acts Pind., Aeschyl., Hdt. down, viz. to exact tribute, revenue, | iv. 5, 23; vi. 12; xxiii. 14; xxiv. 1; with the addition of

τοῦ Ἰσραήλ, Acts iv. 8 R G; of τῶν Ἰουδαίων, Acts xxv. 15; of τοῦ λαοῦ, Mt. xxi. 23; xxvi. 3; xxvii. 1. those who in the separate cities managed public affairs and administered justice: Lk. vii. 3. [Cf. BB. DD. s. v. b. among Christians, those who presided over the assemblies (or churches): Acts xi. 30; xiv. 23; xv. 2, 4, 6, 22 sq.; xvi. 4; xxi. 18; 1 Tim. v. 17, 19; Tit. i. 5; 2 Jn. 1; 3 Jn. 1; 1 Pet. v. 1, 5; with της εκκλησίας added, Acts xx. 17; Jas. v. 14. That they did not differ at all from the (ἐπίσκοποι) bishops or overseers (as is acknowledged also by Jerome on Tit. i. 5 [cf. Bp. Lahtft. Com. on Phil. pp. 98 sq. 229 sq.]) is evident from the fact that the two words are used indiscriminately, Acts xx. 17, 28; Tit. i. 5, 7, and that the duty of presbyters is described by the terms ἐπισκοπεῖν, 1 Pet. v. 1 sq., and έπισκοπή, Clem. Rom. 1 Cor. 44, 1; accordingly only two ecclesiastical officers, οἱ ἐπίσκοποι and οἱ διάκονοι, are distinguished in Phil. i. 1; 1 Tim. iii. 1, 8. The title ἐπίσκοπος denotes the function, πρεσβύτερος the dignity; the former was borrowed from Greek institutions, the latter from the Jewish; cf. [Bp. Lghtft., as above, pp. 95 sqq. 191 sqq.]; Ritschl, Die Entstehung der altkathol. Kirche, ed. 2 p. 350 sqq.; Hase, Protest. Polemik, ed. 4 p. 98 sqq.; [Hatch, Bampton Lects. for 1880, Lect. iii. and Harnack's Analecten appended to the Germ. trans. of the same (p. 229 sqq.); also Harnack's note on Clem. Rom. 1 Cor. 1, 3 (cf. reff. at 44 init.), and Hatch in Dict. of Christ. Antiq. s. v. Priest. Cf. ἐπίσκοπος.]. the twenty-four members of the heavenly Sanhedrin or court, seated on thrones around the throne of God: Rev. iv. 4, 10; v. 5, 6, 8, 11, 14; vii. 11, 13; xi. 16; xiv. 3; xix. 4.*

πρεσβύτης, -ου, ὁ, (πρέσβυς [see πρεσβεύω]), an old man, an aged man: Lk. i. 18; Tit. ii. 2; Philem. 9 [here many (cf. R. V. mrg.) regard the word as a substitute for πρεσβευτής, ambassador; see Bp. Lghtft. Com. ad loc.; WH. App. ad loc.; and add to the exx. of the interchange πρεσβευτέροις in Wood, Discoveries at Ephesus, App., Inser. fr. the Great Theatre p. 24 (col. 5, l. 72)]. (Aeschyl., Eur., Xen., Plat., al.; Sept. for] [2].)*

πρεσβύτις, -ιδος, ή, (fem. of πρεσβύτης), an aged woman: Tit. ii. 3. (Aeschyl., Eur., Plat., Diod., Plut., Hdian. 5, 3, 6 (3 ed. Bekk.).)*

πρηγής, -ές, [allied w. πρό; Vaniček p. 484], Lat. pronus, headlong: Acts i. 18. (Sap. iv. 19; 3 Macc. v. 43; in Grk. writ. fr. Hom. down, but in Attic more com. πρανής, see Lob. ad Phryn. p. 431; [W. 22].)*

πρίζω (or πρίω, q. v.): 1 aor. pass. ἐπρίσθην; to saw, to cut in two with a saw: Heb. xi. 37. To be 'sawn asunder' was a kind of punishment among the Hebrews (2 S. xii. 31; 1 Chr. xx. 3), which according to ancient tradition was inflicted on the prophet Isaiah; cf. Win. RWB. s. v. Säge; Roskoff in Schenkel v. 135; [B. D. s. v. Saw]. (Am. i. 3; Sus. 59; Plat. Theag. p. 124 b. and freq. in later writ.)*

πρίν, [(acc. to Curtius § 880 compar. προ- ιον, προ -ιν, πριν)], as in Grk. writ. fr. Hom. down
1. an adv. previously, formerly, [cf. πάλαι, 1]: 3 Macc. v. 28; vi. 4, 31; but never so in the N. T.
2. with the force of a

conjunction, before, before that: with an acc. and aor. infin. of things past [cf. W. § 44, 6 fin.; B. § 142, 3]; #pir 'Aβραάμ γενέσθαι, before Abraham existed, came into being, Jn. viii. 58; also πρὶν ή (cf. Meyer on Mt. i. 18), Mt. i. 18; [Acts vii. 2]; with an aor. inf. having the force of the Lat. fut. perf., of things future [cf. W. 332 (311)]: πρὶν ἀλέκτορα φωνησαι, before the cock shall have crowed, Mt. xxvi. 34, 75; Mk. xiv. 72; Lk. xxii. 61; add, Jn. iv. 49; xiv. 29; also πρὶν ή, Mk. xiv. 30; Acts ii. 20 (where LTTr WH txt. om. η); πρὶν η, preceded by a negative sentence [B. § 139, 35], with the aor. subjunc. having the force of a fut. pf. in Lat. [B. 231 (199)], Lk. ii. 26 [RGLTTr mrg., but WH br. #], and RGin Lk. xxii. 34; πρὶν ή, foll. by the optat. of a thing as entertained in thought, Acts xxv. 16 [W. 297 (279); B. 230 (198)]. Cf. Matthiae § 522, 2 p. 1201 sq.; Bttm. Gram. § 139, 41; Klotz ad Devar. ii. 2 p. 726 sqq.; W. [and B.] as above.

Πρίσκα, ή, [acc. -av], Prisca (a Lat. name [lit. 'ancient']), a Christian woman, wife of Aquila (concerning whom see 'Ακύλας): Ro. xvi. 3 GLTTrWH; 1 Co. xvi. 19 L ed. ster. TTrWH; 2 Tim. iv. 19. She is also called by the dimin. name Πρισκίλλα [better (with all edd.) Πρίσκιλλα, see Chandler § 122; Etymol. Magn. 19, 50 sq.] (cf. Livia, Livilla; Drusa, Drusilla; Quinta. Quintilla; Secunda, Secundilla): Acts xviii. 2, 18, 26; besides, Ro. xvi. 3 Rec.; 1 Co. xvi. 19 RGL.*

Πρίσκιλλα, see the preceding word.

πρίω, see πρίζω. [COMP.: δια-πρίω.] πρό, a prep. foll. by the Genitive, (Lat. pro), [fr. Hom. down], Sept. chiefly for לפני, before; used Place: πρὸ τῶν θυρῶν, τῆς θύρας, etc., Acts v. 23 RG; xii. 6, 14; xiv. 13; Jas. v. 9; by a Hebraism, πρὸ προσώmov with the gen. of a pers. before (the face of) one (who is following) [B. 319 (274)]: Mt. xi. 10; Mk. i. 2; Lk. i. 76; vii. 27; ix. 52; x. 1, (Mal. iii. 1; Zech. xiv. 20; Deut. iii. 18). b. of Time: πρὸ τούτων τῶν ἡμερῶν, Acts v. 36; xxi. 38; [πρὸ τοῦ πάσχα, Jn. xi. 55]; acc. to a later Greek idiom, πρὸ ἐξ ἡμερῶν τοῦ πάσχα, prop. before six days reckoning from the Passover, which is equiv. to it ημέρας πρὸ τοῦ πάσχα, on the sixth day before the Passover, Jn. xii. 1 (πρὸ δύο ἐτῶν τοῦ σεισμοῦ, Am. i. 1; πρὸ μιᾶς ἡμέρας τῆς Μαρδοχαϊκῆς ἡμέρας, 2 Macc. xv. 36; exx. fr. prof. writ. are cited by W. 557 (518); [cf. B. § 131, 11]; fr. eccles. writ. by Hilgenfeld, Die Evangelien etc. pp. 298, 302; also his Paschastreit der alten Kirche, p. 221 sq.; [cf. Soph. Lex. s. v. πρό, 1 and 2]); [πρὸ τῆς ἐορτῆς, Jn. xiii. 1]; πρὸ καιροῦ, Mt. viii. 29; 1 Co. iv. 5; τῶν αἰώνων, 1 Co. ii. 7; παντὸς τοῦ alῶνος, Jude 25 L T Tr WH; ἐτῶν δεκατεσσ. [fourteen years ago], 2 Co. xii. 2; add, 2 Tim. i. 9; iv. 21; Tit. i. 2; той аріотои, Lk. хі. 38; катаκλυσμού, Mt. xxiv. 38; πρό της μεταθέσεως, Heb. xi. 5; πρὸ καταβολής κόσμου, Jn. xvii. 24; Eph. i. 4; 1 Pet. i. 20; πρὸ πάντων, prior to all created things, Col. i. 17; [πρὸ τούτων πάντων (Rec. ἀπάντ.), Lk. xxi. 12]; by a Hebraism, πρὸ προσώπου with the gen. of a thing is used of time for the simple $\pi \rho \delta$ (W. § 65, 4b.; [B. 319 (274)]), Acts xiii. 24 [(lit. before the face of his entering in)]. 2. with the force of a $\mid \pi \rho \delta$ with the gen. of a pers.: Jn. v. 7; x. 8 [not Tdf.];

Ro. xvi. 7; ol πρό τινος, those that existed before one, Mt. v. 12; with a pred. nom. added, Gal. i. 17. πρό with the gen. of an infin. that has the art., Lat. ante quam (before, before that) foll. by a fin. verb [B. § 140, 11; W. 329 (309)]: Mt. vi. 8; Lk. ii. 21; xxii. 15; Jn. i. 48 (49); xiii. 19; xvii. 5; Acts xxiii. 15; Gal. ii. 12; iii. 23. of superiority or pre-eminence [W. 372 (349)]: πρὸ πάντων, above all things, Jas. v. 12; 1 Pet. iv. 8. In Composition, πρό marks a. place: προαύλιον; motion forward (Lat. porro), προβαίνω, προβάλλω, etc.; before another who follows, in advance, προάγω, πρόδρομος, προπέμπω, προτρέχω, etc.; in public view, openly, β. time: before this, previously, πρόδηλος, πρόκειμαι. προαμαρτάνω; in reference to the time of an occurrence, beforehand, in advance, προβλέπω, προγινώσκω, προθέy. superiority or preference: σμιος, προορίζω, etc. προαιρέομαι. [Cf. Herm. ad Vig. p. 658.]*

προ-άγω; impf. προήγον; fut. προάξω; 2 aor. προήγαγον: 1. trans. to lead forward, lead fr. Hdt. down; forth: τινά, one from a place in which he has lain hidden from view,—as from prison, εξω, Acts xvi. 30; [from Jason's house. Acts xvii. 5 L T Tr WH]; in a forensic sense, to bring one forth to trial, Acts xii. 6 [WH txt. προσαγαγείν]; with addition of έπί and the gen. of the pers. about to examine into the case, before whom the hearing is to be had, Acts xxv. 26 (εls τὴν δίκην, Joseph. b. j. 1, 27, 2; είς εκκλησίαν τοὺς εν αἰτία γενομένους, antt. 2. intrans. (see $\pi\gamma\omega$, 4 [and cf. $\pi\rho\delta$, d. 16, 11, 7). a. to go before: Lk. xviii. 39 [L mrg. παράγ.]; a.]), opp. to ἀκολουθέω, Mt. xxi. 9 RG; Mk. xi. 9; foll. by els with an acc. of place, Mt. xiv. 22; Mk. vi. 45; εἰς κρίσιν, 1 Tim. v. 24 (on which pass. see ἐπακολουθέω); ptcp. προάγων, preceding i. e. prior in point of time, previous, 1 Tim. i. 18 [see προφητεία fin., and s. v. ἐπί, C. I. 2 g. γ. yy. (but R. V. mrg. led the way to, etc.)]; Heb. vii. 18. τινά, to precede one, Mt. ii. 9; Mk. x. 32; and L T Tr WH in Mt. xxi. 9, [cf. Joseph. b. j. 6, 1, 6; B. § 130, 4]; foll. by els with an acc. of place, Mt. xxvi. 32; xxviii. 7; Mk. xiv. 28; xvi. 7; τινὰ els τὴν βασιλείαν τοῦ θεοῦ, to take precedence of one in entering into the kingdom of God, Mt. xxi. 31 [cf. B. 204 (177)]. b. to proceed, go forward: in a bad sense, to go further than is right or proper, i.q. μη μένειν έν τη διδαχή, to transgress the limits of true doctrine [cf. our colloq. 'advanced' (views, etc.) in a disparaging sense], 2 Jn. 9 L T Tr WH [but R. V. mrg. taketh the lead \rightarrow.*

προ-αιρίω, -ω: by prose writ. fr. Hdt. [rather, fr. Thuc. 8, 90 fin. (in poetry, fr. Arstph. Thesm. 419)] down, to bring forward, bring forth from one's stores; Mid. to bring forth for one's self, to choose for one's self before another i. e. to prefer; to purpose: καθώς προαιρείται (L T Tr WH the pf. προήρηται) τῆ καρδία, 2 Co. ix. 7.*

προ-αιτιάομαι, -ώμαι: 1 aor. 1 pers. plur. προητιασάμεθα; to bring a charge against previously (i. e. in what has previously been said): τινά foll. by an infin. indicating the charge, Ro. iii. 9; where the prefix προ- makes reference to i. 18–31; ii. 1–5, 17–29. Not found elsewhere.*
προ-ακούω: 1 aor. 2 pers. plur. προηκούσατε; to hear

before: τὴν ἐλπίδα, the hoped for salvation, before its realization, Col. i. 5 [where cf. Bp. Lghtft.]. (Hdt., Xen., Plat., Dem., al.) •

προ-αμαρτάνω: pf. ptcp. προημαρτηκώς; to sin before: oi προημαρτηκότες, of those who before receiving baptism had been guilty of the vices especially common among the Gentiles, 2 Co. xii. 21; xiii. 2; in this same sense also in Justin Martyr, apol. i. c. 61; Clem. Al. strom. 4, 12; cf. Lücke, Conjectanea Exeget. I. (Götting. 1837) p. 14 sqq. [but on the ref. of the προ- see Meyer on 2 Co. ll. cc. (R. V. heretofore)]. (Hdian. 3, 14, 18 [14 ed. Bekk.]; eccl. writ.)*

προ-αύλιον, -ου, τό, (πρό and αὐλή), fore-court, porch: Mk. xiv. 68 [(cf. Pollux 1, 8, 77 and see αὐλή, 2)].*

προ-βαίνω: pf. ptcp. προβεβηκώς; 2 aor. ptcp. προβάς; fr. Hom. down; to go forwards, go on, [cf. πρό, d. a.]: prop. on foot, Mt. iv. 21; Mk. i. 19; trop. ἐν ταῖς ἡμέραις προβεβηκώς, advanced in age, Lk. i. 7, 18; ii. 36, (see ἡμέρα, fin.; τὴν ἡλικίαν, 2 Macc. iv. 40; vi. 18; Hdian. 2, 7, 7 [5 ed. Bekk.]; τῷ ἡλικία, Lys. p. 169, 37; [Diod. 12, 18]; ταῖς ἡλικίαις, Diod. 13, 89; [cf. L. and S. s. v. I. 2]).

προ-βάλλω; 2 aor. προέβαλον; fr. Hom. down; to throw forward [cf. πρό, d. a.]; of trees, to shoot forth, put out, sc. leaves; to germinate, [cf. B. § 130, 4; W. 593 (552)] (with καρπόν added, Joseph. antt. 4, 8, 19; Epict. 1, 15, 7): Lk. xxi. 30; to push forward, thrust forward, put forward: τινά, Acts xix. 33.*

προβατικός, -ή, -όν, (πρόβατον), pertaining to sheep: \$
προβατική, sc. πύλη (which is added in Neh. iii. 1, 32; xii.
39, for [ΝΕ]), the sheep-gate, Jn. v. 2 [(W. 592 (551); B. §123, 8); but some (as Meyer, Weiss, Milligan and Moulton, cf. Treg. mrg. and see Tdf.'s note ad loc.) would connect προβ. with the immediately following κολυμβήθρα (pointed as a dat.); see Tdf. u. s.; WH. App. ad loc. On the supposed locality see B. D. s. v. Sheep Gate (Sheep-Market)].

προβάτιον, -ου, τό, (dimin. of the foll. word), a little sheep: Jn. xxi. [16 T Tr mrg. WH txt.], 17 T Tr WH txt. (Hippocr., Arstph., Plat.)

πρό-βατον, -ου, τό, (fr. προβαίνω, prop. 'that which walks forward'), fr. Hom. down, Sept. chiefly for ixx, then for אָה, sometimes for בֶּשֶׁב and בָּשֶׁב (a lamb), prop. any four-footed, tame animal accustomed to graze, small cattle (opp. to large cattle, horses, etc.), most com. a sheep or a goat; but esp. a sheep, and so always in the N. T.: Mt. vii. 15; x. 16; xii. 11 sq.; Mk. vi. 34; Lk. xv. 4, 6; Jn. ii. 14 sq.; x. 1-4, 11 sq.; Acts viii. 32 (fr. Is. liii. 7); 1 Pet. ii. 25; Rev. xviii. 13; πρόβατα σφαγής, sheep destined for the slaughter, Ro. viii. 36. metaph. πρόβατα, sheep, is used of the followers of any master: Mt. xxvi. 31 and Mk. xiv. 27, (fr. Zech. xiii. 7); of mankind, who as needing salvation obey the injunctions of him who provides it and leads them to it; so of the followers of Christ: Jn. x. 7 sq. 15 sq. 26 sq.; xxi. 16 [RGLTrtxt.WH mrg.], 17 [RGL WH mrg.]; Heb. xiii. 20; τὰ πρόβατα ἀπολωλότα (see ἀπόλλυμι, fin.), Mt. x. 6; xv. 24; τὰ πρόβ. in distinction from τὰ ἐρίφια, are good men as distinguished fr. bad, Mt. xxv. 33.

προ-βιβάζω: 1 aor. 3 pers. plur. προεβίβασαν; 1 aor. pass. ptep. fem. προβιβασθεῖσα; 1. prop. to cause to go forward, to lead forward, to bring forward, drag forward: Acts xix. 33 RG [(fr. Soph. down)].

metaph. i. q. προτρέπω, to incite, instigate, urge forward, set on; to induce by persuasion: Mt. xiv. 8 (είς τι, Xen. mem. 1, 5, 1; Plat. Prot. p. 328 b.; [in Deut. vi. 7 Sept. with an accus. of the thing (and of the pers.) i. q. to teach]).*

προ-βλέπω: to foresee (Ps. xxxvi. (xxxvii.) 13; Dion. Hal. antt. 11, 20); 1 aor. mid. ptcp. προβλεψάμενος; to provide: τὶ περί τινος, Heb. xi. 40 [W. § 38, 6; B. 194 (167)].*

προ-γίνομα: pf. ptcp. προγεγονώς; to become or arise before, happen before, (so fr. Hdt. down [in Hom. (Il. 18, 525) to come forward into view]): προγεγονότα άμαρτήματα, sins previously committed, Ro. iii. 25.*

προ-γινώσκω; 2 aor. 3 pers. sing. προέγνω; pf. pass. ptcp. προεγνωσμένος; to have knowledge of beforehand; co foreknow: sc. ταῦτα, 2 Pet. iii. 17, cf. 14, 16; τωά, Acts xxvi. 5; οὐς προέγνω, whom he (God) foreknew, sc. that they would love him, or (with reference to what follows) whom he foreknew to be fit to be conformed to the likeness of his Son, Ro. viii. 29 (τῶν εἰς αὐτὸν [Χριστὸν] πιστεύειν προεγνωσμένων, Justin M. dial. c. Tr. c. 42; προγινώσκει [ό θεός] τινας έκ μετανοίας σωθήσεσθαι μέλλοντας, id. apol. i. 28); ον προέγνω, whose character he clearly saw beforehand, Ro. xi. [1 Lchm. in br.], 2, (against those who in the preceding passages fr. Ro. explain προγινώσκειν as meaning to predestinate, cf. Meyer, Philippi, Van Hengel); προεγνωσμένου, sc. ὑπὸ τοῦ θεοῦ (foreknown by God, although not yet 'made manifest' to men), 1 Pet. i. 20. (Sap. vi. 14; viii. 8; xviii. 6; Eur., Xen., Plat., Hdian., Philostr., al.) *

πρό-γνωσις, -εως, ή, (προγινώσκω);

edge: Judith ix. 6; xi. 19, (Plut., Leian., Hdian.).

forethought, pre-arrangement, (see προβλέπω): 1 Pet. i. 2;
Acts ii. 23, [but cf. προγινώσκω, and see Mey. on Acts l. c.].

πρό-γονος, -ου, ό, (προγίνομαι), born before, older: Hom.
Od. 9, 221; plur. ancestors, Lat. majores, (often so by Grk. writ. fr. Pind. down): ἀπὸ προγόνων, in the spirit and after the manner received from (my) forefathers [cf. ἀπό, II. 2 d. aa. p. 59° bot.], 2 Tim. i. 3; used of a mother, grandparents, and (if such survive) great-grandparents, 1 Tim. v. 4 [A. V. parents] (of surviving ancestors also in Plato, legg. 11 p. 932 init.).

προ-γράφω: 1 aor. προέγραψα; 2 aor. pass. προεγράφην; pf. pass. ptcp. προγεγραμμένος:

1. to write before (of time): Ro. xv. 4° R G L txt. T Tr WII, 4° Rec.; Eph. iii. 3; οἱ πάλαι προγεγραμμ. εἰς τοῦτο τὸ κρίμα, of old set forth or designated beforehand (in the Scriptures of the O. T. and the prophecies of Enoch) unto this condemnation, Jude 4.

2. to depict or portray openly [cf. πρό, d. a.]: οἶς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν [but ἐν ὑμ. is dropped by G L T Tr WH] ἐστανρωμένος, before whose eyes was portrayed the picture of Jesus Christ crucified (the attentive contemplation of which picture ought to have been a preventive against that

bewitchment), i. e. who were taught most definitely and plainly concerning the meritorious efficacy of the death of Christ, Gal. iii. 1. Since the simple γράφεω is often used of painters, and προγράφεω certainly signifies also to write before the eyes of all who can read (Plut. Demetr. 46 fin. προγράφει τις αὐτοῦ πρὸ τῆς σκηρῆς τὴν τοῦ Οἰδίποδος ἀρχήν), I see no reason why προγράφειν may not mean to depict (paint, portray) before the eyes; [R. V. openly set forth]. Cf. Hofmann ad loc. [Farrar, St. Paul, ch. xxiv., vol. i. 470 note; al. adhere to the meaning to placard, write up publicly, see Bp. Lghtft. ad loc.; al. al.; see Meyer].*

πρό-δηλος, -ον, (πρό [d. a. and] δηλος), openly evident, known to all, manifest: 1 Tim. v. 24 sq.; neut. foll. by ότι, Heb. vii. 14. [(From Soph. and Hdt. down.)]*

προ-δίδωμι: 1 aor. 3 pers. sing. προέδωκεν; 1. to give before, give first: Ro. xi. 35 (Xen., Polyb., Aristot.). 2. to betray: Aeschyl., Hdt., Eur., Plat., al.; τὴν πατρίδα, 4 Macc. iv. 1.*

προ-δότης, -ου, δ, (προδίδωμι, 2), a betrayer, traitor: Lk. vi. 16; Acts vii. 52; 2 Tim. iii. 4. (From [Aeschyl.], Hdt. down; 2 Macc. v. 15; 3 Macc. iii. 24.)*

πρό-δρομος, -ου, δ, ή, (προτρέχω, προδραμείν), a forerunner (esp. one who is sent before to take observations or act as spy, a scout, a light-armed soldier; Aeschyl., Hdt., Thuc., Polyb., Diod., Plut., al.; cf. Sap. xii. 8); one who comes in advance to a place whither the rest are to follow: Heb. vi. 20.*

προ-είδον, [fr. Hom. down], 2 aor. of the verb προοράω, to foresee: Acts ii. 31 [(here WH προεδών without diaeresis; cf. I, ε fin.)]; Gal. iii. 8.°

προ-είπον [2 aor. act. fr. an unused pres. (see elπον, init.)], 1 pers. plur. προείπομεν (1 Th. iv. 6 Grsb.), προείπαμεν (ibid. RLTTrWH [see WH. App. p. 164]); pf. προείρηκα; pf. pass. προείρημαι (see είπον, p. 181 top); fr. Hom. [(by tmesis); Hdt. and Plat.] down; to say before; i.e. a. to say in what precedes, to say above: foll. by 571, 2 Co. vii. 3; foll. by direct disc., [Heb. iv. 7 LTTrWH txt.]; x. 15 [Rec.]. b. to say before i. e. heretofore, formerly: foll. by ore, 2 Co. xiii. 2; Gal. v. 21; foll. by direct disc., Gal. i. 9; [Heb. iv. 7 WH mrg.]; καθώς προείπαμεν ὑμίν, 1 Th. iv. 6; [in the passages under this head (exc. Gal. i. 9) some would give προ- the sense of openly, plainly, (cf. R. V. mrg.)]. to say beforehand i.e. before the event; so used in ref. to prophecies: τί, Acts i. 16; τὰ ρήματα τὰ προειρημένα ὑπό τινος, Jude 17; 2 Pet. iii. 2; προείρηκα υμίν πάντα, Mk. xiii. 23; sc. avró, Mt. xxiv. 25; foll. by direct discourse, Ro. ix. 29.*

προ-είρηκα, see προείπου.

προ-ελπζω: pf. ptcp. acc. plur. προηλπικότας; to hope before: ἔν τιν, to repose hope in a person or thing before the event confirms it, Eph. i. 12. (Posidipp. ap. Athen. 9 p. 377 c., Dexipp., Greg. Nyss.)*

προ-εν-άρχομα: 1 aor. προενηρξάμη»; to make a beginning before: 2 Co. viii. 6; τl, ib. 10 [here al. render 'to make a beginning before others,' 'to be the first to make a beginning,' (cf. Meyer ad loc.)]. Not found elsewhere.

προ-επ-αγγέλλω: 1 aor. mid. προεπηγγειλάμην; pf. ptcp. προεπηγγειλμένος; to announce before (Dio Cass.); mid. to promise before: τί, Ro. i. 2, and L T Tr WH in 2 Co. ix. 5, ([Arr. 6, 27, 1]; Dio Cass. 42, 32; 46, 40).

προ-έρχομαι: impf. προηρχόμην; fut. προελεύσομαι; 2 1. to go forward, go aor. προηλθον; fr. Hdt. down; on: μικρόν, a little, Mt. xxvi. 39 [here T Tr WH mrg. προσελθών (q. v. in a.)]; Mk. xiv. 35 [Tr WH mrg. προσελθ.]; w. an acc. of the way, Acts xii. 10 (Xen. Cyr. 2, 4, 18; Plato, rep. 1 p. 328 e.; 10 p. 616 b.). 2. to go a. to go before, precede, (locally; Germ. before; i.e. vorangehen): ἐνώπιον τινος, Lk. i. 17 [(ἔμπροσθέν τινος, Gen. xxxiii. 3), WH mrg. προσέρχ. q. v. in a.]; τινός, to precede one, Lk. xxii. 47 Rec. [(Judith ii. 19)]; τινά, ibid. GLTTrWH (not so construed in prof. writ.; cf. B. 144 (126); Fritzsche, Ep. ad Rom. iii. p. 70; [W. § 52, 4, 13]; but in Lat. we find antecedere, anteire, praeire, aliquem, and in Grk. writ. προθείν τινα; see προηγέομαι); to outgo, outstrip, (Lat. praecurrere, antevertere aliquem; for which the Greeks say φθάνειν τινά), Mk. vi. 33. to go before, i. e. (set out) in advance of another (Germ. vorausgehen): Acts xx. 5 [Tr WH txt. προσελθ.]; els [L Tr προς] ὑμᾶς, unto (as far as to) you, 2 Co. ix. 5; ἐπὶ τὸ πλοίον, to the ship, Acts xx. 13 [Tr WH mrg. προσελθόντες].

προ-ετοιμάζω: 1 aor. προητοίμασα; to prepare before, to make ready beforehand: ἀ προητοίμασεν εἰς δόξαν, i. e. for whom he appointed glory beforehand (i. e. from eternity), and accordingly rendered them fit to receive it, Ro. ix. 23; to prepare beforehand in mind and purpose, i. e. to decree, Eph. ii. 10, where οἶς stands by attraction for ἄ [cf. W. 149 (141); B. § 143, 8]. (Is. xxviii. 24; Sap. ix. 8; Hdt., Philo, Joseph., Plut., Geop., al.)*

προ-ευαγγελίτομαι: 1 aor. 3 pers. sing. προευηγγελίσατο; to announce or promise glad tidings beforehand (viz. before the event by which the promise is made good): Gal. iii. 8. (Philo de opif. mund. § 9; mutat. nom. § 29; Byzant. writ.) •

προ-4χω [(fr. Hom. down)]: pres. mid. 1 pers. plur. προ-εχόμεθα; to have before or in advance of another, to have pre-eminence over another, to excel, to surpass; often so in prof. auth. fr. [Soph. and] Hdt. down; mid. to excel to one's advantage (cf. Kühner § 375, 1); to surpass in excellences which can be passed to one's credit: Ro. iii. 9; it does not make against this force of the middle in the present passage that the use is nowhere else met with, nor is there any objection to an interpretation which has commended itself to a great many and which the context plainly demands. [But on this difficult word see esp. Jas. Morison, Crit. Expos. of the Third Chap. of Rom. p. 93 sqq.; Gifford in the 'Speaker's Com.' p. 96; W. § 38, 6; § 39 fin., cf. p. 554 (516).]*

προ-ηγίομαι, -οῦμαι; to go before and show the way, to go before and lead, to go before as leader, (Hdt. 2, 48; often in Xen.; besides in Arstph., Polyb., Plut., Sept., al.): τῆ τιμῆ ἀλλήλους προηγούμενοι, one going before another as an example of deference [A. V. in honor preferring one another (on the dat. cf. W. § 31, 6 a.)], Ro.

xii. 10. The Grk. writ. connect this verb now with the dat. (Arstph. Plut. 1195; Polyb. 6, 53, 8; etc.), now with the gen. (Diod. 1, 87); see προέρχομαι, 2 a.*

 $\pi \rho \phi - \theta \epsilon \sigma v s$, $-\epsilon \omega s$, $\dot{\eta}$, $(\pi \rho \sigma \tau i \theta \eta \mu \mu)$; 1. the setting forth of a thing, placing of it in view, (Plat., Dem., Plut.); of άρτοι της προθέσεως (Vulg. panes propositionis), the showbread, Sept. for לחם הפנים (Ex. xxxv. 13; xxxix. 18 (xxxviii. 36); 1 K. vii. 48 (34)), and לחם המערכת (1 Chr. ix. 32; xxiii. 29); twelve loaves of wheaten bread, corresponding to the number of the tribes of Israel. which loaves were offered to God every Sabbath, and, separated into two rows, lay for seven days upon a table placed in the sanctuary or anterior portion of the tabernacle, and afterwards of the temple (cf. Winer, RWB. s. v. Schaubrode; Roskoff in Schenkel v. p. 213 sq.; [Edersheim, The Temple, ch. ix. p. 152 sqq.; BB. DD.]): Mt. xii. 4; Mk. ii. 26; Lk. vi. 4, (οἱ ἄρτοι τοῦ προσώπου, sc. θεοῦ, Neh. x. 33; ἄρτοι ἐνώπιοι, Ex. xxv. 29); ή πρόθεσις τῶν ἄρτων, (the rite of) the setting forth of 2. a purpose (2 Macc. iii. 8; the loaves, Heb. ix. 2. [Aristot.], Polyb., Diod., Plut.): Acts xxvii. 13; Ro. viii. 28; ix. 11; Eph. i. 11; iii. 11; 2 Tim. i. 9; iii. 10; τη̂ προθέσει της καρδίας, with purpose of heart, Acts xi.

προ-θέσμιος, -a, -oν, (πρό [q. v. in d. β.] and θεσμός fixed, appointed), set beforehand, appointed or determined beforehand, pre-arranged, (Lcian. Nigr. 27); ή προθεσμία, sc. ήμέρα, the day previously appointed; univ. the pre-appointed time: Gal. iv. 2. (Lys., Plat., Dem., Aeschin., Diod., Philo—cf. Siegfried, Philo p. 113, Joseph., Plut., al.; eccles. writ.; cf. Kypke and Hilgenfeld on Gal. l.c.)*

προθυμία, -as, ἡ, (πρόθυμοs), fr. Hom. down; **1.** zeal, spirit, eagerness; **2.** inclination; readiness of mind: so Acts xvii. 11; 2 Co. viii. 11 sq. 19; ix. 2.*

πρόθυμος, -ον, (πρό and θυμός), fr. [Soph. and] Hdt. down, ready, willing: Mt. xxvi. 41; Mk. xiv. 38; neut. τδ πρόθυμον, i. q. ἡ προθυμία: Ro. i. 15, as in Thuc. 3, 82; Plat. legg. 9 p. 859 b.; Eur. Med. vs. 178; Joseph. antt. 4, 8, 13; Hdian. 8, 3, 15 [6 ed. Bekk.] (on which cf. Irmisch); 3 Macc. v. 26.

προθύμως, adv., fr. Hdt. and Aeschyl. down, willingly, with alacrity: 1 Pet. v. 2.*

πρόϊμος, see πρώϊμος.

προ-tστημ: 2 aor. inf. προστήναι; pf. ptcp. προεστώς; pres. mid. προΐσταμαι; fr. Hom. Π. 4, 156 down; 1. in the trans. tenses to set or place before; to set over. in the pf. plpf. and 2 aor. act. and in the pres. and impf. a. to be over, to superintend, preside over, [A.V. rule], (so fr. Hdt. down): 1 Tim. v. 17; with a gen. of the pers. or thing over which one presides, 1 Th. v. 12; 1 Tim. iii. 4 sq. 12. b. to be a protector or guardian; to give aid, (Eur., Dem., Aeschin., Polyb.): Ro. xii. 8 [(al. with A.V. to rule; cf. Fritzsche ad loc.; Stuart, Com. excurs. xii.)]. c. to care for, give attention to. w. a gen. of the thing, καλῶν ἔργων, Tit. iii. 8, 14; for exx. fr. prof. writ. see Kypke and Lösner; [some (cf. R.V. mrg.) would render these two exx. profess honest occu pations (see ἔργον, 1); but cf. ἔργον, 3 p. 248^b mid. and Field, Otium Norv. pars iii. ad l. c.].^{*}

προ-καλίω, -ŵ: pres. mid. ptcp. προκαλούμενος; to call forth [cf. πρό, d. a.]; Mid. to call forth to one's self, esp. to challenge to a combat or contest with one; often so fr. Hom. down; hence to provoke, to irritate: Gal. v. 26 [(els ωμότητα κ. δργήν, Hdian. 7, 1, 11, 4 ed. Bekk.)].*

προ-κατ-αγγελλω: 1 aor. προκατήγγειλα; pf. pass. ptcp. προκατήγγειλαμένος; to announce befirehand (that a thing will be): of prophecies, — foll. by an acc. with inf. Acts iii. 18; τί, Acts iii. 24 Rec.; περί τινος, Acts vii. 52. Το pre-announce in the sense of to promise: τί, pass. 2 Co. ix. 5 Rec. (Joseph. antt. 1, 12, 3; 2, 9, 4; eccles. writ.)*

προ-κατ-αρτίζω: 1 20r. subjunc. 3 pers. plur. προκαταρτίσωσι; to prepare [A. V. make up] beforehand: τί, 2 Co. ix. 5. (Hippocr.; eccles. writ.) *

πρό-κειμαι; (πρό [q. v. d. a.] and κείμαι); fr. Hom. down: 1. prop. to lie or be placed before (a person or thing), or in front (often so in Grk. writ.). to be set before, i. e. a. to be placed before the eyes, to lie in sight; to stand forth: with a pred. nom., δείγμα, as an example, Jude 7 (καλὸν ὑπόδειγμά σοι πρόκειται, Joseph. b. j. 6, 2, 1). b. i. q. to be appointed, destined: προκειμένη έλπίς, the hope open to us, offered, given, Heb. vi. 18; used of those things which by any appointment are destined to be done, borne, or attained by any one; so προκείμενος άγών, Heb. xii. 1; προκειμ. χαρά, the destined joy (see ἀντί, 2 b.), ibid. 2 (the phrase τὰ ἀθλα προκείσθαι occurs often in prof. writ. fr. Hdt. down; cf. Bleek, Br. an die Heb. ii. 2 p. 268 sqq.). there, be present, be at hand, (so that it can become actual or available): 2 Co. viii. 12.*

προκηρύσσω: 1 aor. ptep. προκηρύξας; pf. pass. ptep. προκεκηρυγμένος;
1. to announce or proclaim by herald beforehand (Xen. resp. Lac. 11, 2; Isae. p. 60, 2; Polyb., Joseph., Plut., al.).
2. univ. to announce beforehand (of the herald himself, Soph. El. 684): Ἰησοῦν Χριστόν, i. e. his advent, works, and sufferings, pass. Acts iii. 20 Rec.; τί, Acts xiii. 24 (Ἰερεμίας τὰ μέλλοντα τῆ πόλει δεινὰ προεκήρυξεν, Joseph. antt. 10, 5, 1).*

προ-κοπή, -ῆς, ἡ, (προκόπτω, q. v.), progress, advancement: Phil. i. 12, 25; 1 Tim. iv. 15. (Polyb., Diod., Joseph., Philo, al.; rejected by the Atticists, cf. Phrynich. ed. Lob. p. 85; [Sir. li. 17; 2 Macc. viii. 8].)*

προκόπτω: impf. προέκοπτον; fut. προκόψω; 1 aor. προέκοψα; to beat forward; 1. to lengthen out by hammering (as a smith forges metals); metaph. to promote, forward, further: Hdt., Eur., Thuc., Xen., al. 2. fr. Polyb. on intransitively [cf. B. 145 (127); W. 251 (236)], to go forward, advance, proceed; of time: ἡ νὺξ προέκοψεν, the night is advanced [A. V. is far spent], (day is at hand), Ro. xiii. 12 (Joseph. b. j. 4, 4, 6; [προκοπτούσης τῆς δρας] Charit. 2, 3, 3 [p. 38, 1 ed. Reiske; τὰ τῆς νυκτός, ib. 2, 3, 4]; ἡ ἡμέρα προκόπτει, Just. Mart. dial. c. Tryph. p. 277 d.; Lat. procedere is used in the same way, Livy 28, 15; Sallust. Jug. 21, 52, 109). metaph. to increase, make progress: with a dat. of the thing in which one grows, Lk. ii. 52 [not Tdf.] (Diod. 11, 87);

έν with a dat. of the thing, ibid. Tdf.; Gal. i. 14, (Diod. [excerpt. de virt. et vitiis] p. 554, 69; Antonin. 1, 17); ἐπὶ πλεῖον, further, 2 Tim. iii. 9 (Diod. 14, 98); ἐπὶ πλεῖον ἀσεβείας, 2 Tim. ii. 16; ἐπὶ τὸ χεῖρον, will grow worse, i. e. will make progress in wickedness, 2 Tim. iii. 13 (τῶν Ἱεροσολύμων πάθη προύκοπτε καθ' ἡμέραν ἐπὶ τὸ χεῖρον, Joseph. b. j. 6, 1, 1).

πρό-κριμα, -τος, τό, (πρό and κρίμα), an opinion formed before the facts are known, a pre-judgment, a prejudice, (Vulg. praejudicium): 1 Tim. v. 21 (anonym. in Suidas s. v.; [Athan. apol. c. Arian. 25 (i. 288 a. ed. Migne); Justinian cod. 10, 11, 8, § ε]).*

προ-κυρόω, -ω: pf. pass. ptcp. προκεκυρωμένος; to sanction, ratify, or establish beforehand: Gal. iii. 17. ([Euseb. praep. evang. 10, 4 (ii. p. 70, 3 ed. Heinichen)]; Byzant. writ.)*

προ-λαμβάνω; 2 aor. προέλαβον; 1 aor. pass. subjunc. 3 pers. sing. προληφθη [-λημφθη LTTrWH; see s. v. M, μ]; fr. Hdt. down; 1. to take before: τί, 1 Co. xi. 21. 2. to anticipate, to forestall: προέλαβε μυρίσαι, she has anticipated the anointing, [hath anointed beforehand], Mk. xiv. 8; cf. Meyer ad loc.; W. § 54, 4. 3. to take one by forestalling (him i. e. before he can flee or conceal his crime), i. e. surprise, detect, (Sap. xvii. 16): τινὰ ἐν παραπτώματι, pass. Gal. vi. 1; cf. Winer, Ep. ad Gal. l. c.*

προ-λίγω; impf. προέλεγον; to say beforehand, to predict, (so fr. Aeschyl. and Hdt. down): 2 Co. xiii. 2; Gal. v. 21; 1 Th. iii. 4; [some (see R. V. mrg.) would give προ- the sense of plainly in all these exx.; cf. L. and S. s. v. II. 2, and see πρό, d. a. fin.].*

προμαρτύρομα;
1. antetestor (in the old lexicons).
2. to testify beforehand, i. e. to make known by prediction: 1 Pet. i. 11; so also [Basil. Seleuc. 32 a. (Migne vol. lxxxv.) and] by Theodorus Metochita (c. 75, misc. p. 504) — a writ. of the fourteenth century.

προ-μελετάω, -ω; to meditate beforehand: Lk. xxi. 14 (Arstph., Xen., Plato).*

προμεριμνώ»; to be anxious beforehand: Mk. xiii. 11 (Clem. Alex. strom. 4, 9, 72; [Hippol. ref. haer. 6, 52 p. 380, 69; 8, 15 p. 432, 3]).*

προ-νοίω, -ω; pres. mid. προνοούμαι; fr. Hom. down;

1. to perceive before, foresee.

2. to provide, think of beforehand: τινός (see Matthiae § 348, vol. ii. p. 821 [but cf. § 379 p. 862]; Kühner § 419, 1 b. ii. p. 825; [Jelf § 496]; W. § 30, 10 c.), to provide for one, 1 Tim. v. 8 (where T Tr txt. WH mrg. προνοείται); περί τινος, Sap. vi. 8. Mid. with an acc. of the thing, i. q. to take thought for, care for a thing: Ro. xii. 17; 2 Co. viii. 21 (where L T Tr WH have adopted προνοούμεν).

πρόνοια, -as, ἡ, (πρόνους), fr. [Aeschyl., Soph.], Hdt. down, forethought, provident care: Acts xxiv. 2(3) [A.V. providence]; ποιούμαι πρόνοιάν τινος, to make provision for a thing (see ποιέω, I. 3 p. 526° top), Ro. xiii. 14.°

προ-οράω, -ω; pf. ptcp. προεωρακώς; impf. mid. (Acts ii. 25) προωρώμην, and without augm. (see δμοιόω, init.) προορώμην LTTrWH; fr. Hdt. down; l. to see before (whether as respects place or time): τινά, Acts

xxi. 29. 2. Mid. (rare use) to keep before one's eyes: metaph. ruά, with ἐνώπιών μου added, to be mindful of one always, Acts ii. 25 fr. Ps. xv. (xvi.) 8.*

προ-ορίω: 1 aor. προώρισα; 1 aor. pass. ptcp. προορινθέντες; to predetermine, decide beforehand, Vulg. [exc. in Acts] praedestino, [R. V. to foreordain]: in the N. T. of God decreeing from eternity, foll. by an acc. with the inf. Acts iv. 28; τί, with the addition of πρὸ τῶν αἰώνων, 1 Co. ii. 7; τινά, with a pred. acc., to foreordain, appoint beforehand, Ro. viii. 29 sq.; τινὰ είς τι, one to obtain a thing. Eph. i. 5; προορισθέντες sc. κληρωθήναι, Eph. i. 11. (Heliod. and eccl. writ. [Ignat. ad Eph. tit.])*

προ-πάσχω: 2 aor. ptcp. προπαθόντες; to suffer before: 1 Th. ii. 2. (Hdt., Soph., Thuc., Plat., al.) •

προ-πάτωρ, -ορος, δ, (πατήρ), a forefather, founder of a family or nation: Ro. iv. 1 L T Tr WH. (Pind., Hdt., Soph., Eur., Plat., Dio Cass. 44, 37; Lcian., al.; Plut. consol. ad Apoll. c. 10; Joseph. antt. 4, 2, 4; b. j. 5, 9, 4, Ev. Nicod. 21. 24. 25 sq.; eccl. writ.)

προ-πίμπω; impf. προέπεμπον; 1 aor. act. προέπεμψα; 1 aor. pass. προεπέμφθην; fr. Hom. down; 1. to send before. 2. to send forward, bring on the way, accompany or escort: τινά, 1 Co. xvi. 6, 11, [al. associate these exx. with the group at the close]; with ἐκεῖ (for ἐκεῖσε) added, Ro. xv. 24; εἰς with an acc. of place, Acts xx. 38; 2 Co. i. 16 [here R. V. set forward (see below)]; ἔως ἔξω τῆς πόλεως, Acts xxi. 5. to set one forward, fit him out with the requisites for his journey: Acts xv. 3 [al. associate this ex. with the preceding]; Tit. iii. 13; 3 Jn. 6; 1 Macc. xii. 4, cf. 1 Esdr. iv. 47.

προπετής, -is, (πρό and πέτω i. e. πίπτω);
ing forwards, headlong, sloping, precipitous: Pind. Nem.
6, 107; Xen. r. eq. 1, 8; al.
2. precipitate, rash, reckless: Acts xix. 36; 2 Tim. iii. 4, (Prov. x. 14; xiii. 3; Sir. ix. 18; Clem. Rom. 1 Cor. 1, 1; and often in Grk. writ.).*

προ-πορεύω: 1 fut. mid. προπορεύσομαι; to send before, to make to precede, (Ael. nat. an. 10, 22 [var.]); mid. to go before, to precede, [see πρό, d. a.]: τενός (on which gen. see W. § 52, 2 c.), to go before one, of a leader, Acts vii. 40; πρὸ προσώπου τινός (after the Hebr., Ex. xxxii. 34; Deut. iii. 18; ix. 3), of a messenger or a herald, Lk. i. 76; (of the van of an army, 1 Macc. ix. 11; Xen. Cyr. 4, 2, 23; Polyb.). [Cf. ἔρχομαι, fin.]*

πρόs, a preposition, i.q. Epic $\pi \rho \sigma i$, from $\pi \rho \delta$ and the adverbial suffix τi , (cf. the German $vor \ldots hin$ [Curtius § 381]); it is joined

I. with the ACCUSATIVE, to, towards, Lat. ad, denoting direction towards a thing, or position and state looking towards a thing (W. § 49 h. p. 404 (378)): it is used

1. of the goal or limit towards which a movement is directed: πρός τινα οτ τι,

α. prop. after verbs of going, departing, running, coming, etc.: άγω, Jn. xi. 15; ἀναβαίνω, Mk. vi. 51; Jn. xx. 17; Acts xv. 2; ἀνακάμπτω, Mt. ii. 12; Acts xviii. 21; ἀνέρχομαι, Gal. i. 17 [L. Tr mrg. ἀπέρχ.]; ἀπέρχομαι, Mt. xiv. 25 [Rec.]; Mk. iii. 13, etc.; πρὸς ἐαιτόν, to his house, J.k. xxiv. 12 [T om. L. Tr br. WH reject the vs.; Tr reads

πρ. αὐτόν; some connect the phrase w. θαυμάζων (see 2 b. below)]; Jn. xx. 10 [T Tr aὐτούς, WH aὑτ. (cf. s. v. aὑτοῦ sub fin.)]; γίνεσθαι πρός τινα, to come to one, 1 Co. ii. 3; xvi. 10; διαπεράω, Lk. xvi. 26; εγγίζω, Mk. xi. 1; Lk. xix. 29; εἰσέρχομαι, Mk. vi. 25; Lk. i. 28; Acts x. 3; Γπρὸς τ. Audian, into the house of L. Acts xvi. 40 (Rec. els)]; etc.; Rev. iii. 20; είσπορεύομαι, Acts xxviii. 30; έκπορεύομαι, Mt. iii. 5; Mk. i. 5; εξερχομαι, Jn. xviii. 29, 38; 2 Co. viii. 17; Heb. xiii. 13; ἐπιστρέφω, to turn (one's self), Acts ix. 40; 2 Co. iii. 16; 1 Th. i. 9; ἐπισυνάγεσθαι, Mk. i. 33; ἔρχομαι, Mt. iii. 14; vii. 15, and often; ήκω, Jn. vi. 37; Acts xxviii. 23 [Rec.]; καταβαίνω, Acts x. 21; xiv. 11; Rev. xii. 12; μεταβαίνω, Jn. xiii. 1; δρθρίζω, Lk. xxi. 38; παραγίνομαι, Mt. iii. 13; Lk. vii. 4, 20; viii. 19; xi. 6; [xxii. 52 Tdf.]; πορεύομαι. Mt. x. 6; Lk. xi. 5; Jn. xiv. 12, etc.; συνάγεσθαι, Mt. xiii. 2; xxvii. 62; Mk. iv. 1; vi. 30; vii. 1; συντρέχειν, Acts iii. 11; ὑπάγω, Mt. xxvi. 18; Mk. v. 19; Jn. vii. 33; xiii. 3; xvi. 5, 10, 16 T Tr WH om. L br. the cl.], 17; κατευθύνειν την όδόν, 1 Th. iii. 11; also after [kindred] nouns: eloodos, 1 Th. i. 9; ii. 1; #pooafter verbs of moving, leadαγωγή, Eph. ii. 18. ing, sending, drawing, bringing, directing: άγω, Mk. xi. 7 [R L]; Lk. xviii. 40; Jn. i. 42 (43); [xviii. 13 L T Tr WH]; Acts ix. 27, etc.; ἀπάγω, Mt. xxvi. 57 [R. V. to the house of C. (cf. Acts xvi. 40 above)]; Mk. xiv. 53; Jn. xviii. 13 [RG]; Acts xxiii. 17; 1 Co. xii. 2; [ἐξάγω ἔως πρός (see ἔως, II. 2 c.), Lk. xxiv. 50 L txt. T Tr WH]; κατασύρω, Lk. xii. 58; άρπάζω, Rev. xii. 5; ελκύω, Jn. xii. 32; παραλαμβάνω, Jn. xiv. 3; φέρω, Mk. i. 32; ix. 17, 19, 20; [xi. 7 TTr WH]; πέμπω, Lk. vii. 6 [not T WH], 19; Acts xxv. 21 [L T Tr WH dvan.], etc. (see πέμπω) ; ἀναπέμπω, Lk. xxiii. 7, 15 ; ἀποστέλλω, Mt. xxiii. 34, etc. (see ἀποστέλλω, 1 b. and d.); στρέφομαι, Lk. vii. 44; xxiii. 28. after verbs of falling: πίπτειν πρός τοὺς πόδας τινός, Mk. v. 22; vii. 25; [Acts v. 10 L T Tr WH]: Rev. i. 17. after other verbs and substantives with which the idea of direction is connected: as έπιστολή πρός τινα, Acts ix. 2; xxii. 5; 2 Co. iii. 1; εντολή, Acts xvii. 15; ἀνάδειξις, Lk. i. 80; κάμπτω τὰ γόνατα, Eph. iii. 14; ἐκπετάννυμι τὰς χείρας, Ro. x. 21 (fr. Is. lxv. 2); πρόσωπον πρὸς πρόσωπον, face (turned) to face, i. e. in immediate presence, 1 Co. xiii. 12 (after the Hebr., Gen. xxxii. 30; Judges vi. 22); στόμα πρὸς στόμα, mouth (turned) to mouth, i. e. in each other's presence, 2 Jn. 12; 3 Jn. 14, (see στόμα, 1); λαλεῖν προς τὸ οὖς, the mouth being put to the ear, Lk. xii. 3. after verbs of adding, joining to: προστιθέναι τινά πρός τους πατέρας, to lay one unto, i.e. bury him by the side of, his fathers, Acts xiii. 36 (after the Hebr., 2 K. xxii. 20; Judg. ii. 10); θάπτειν τινὰ πρός τινα, Acts v. 10. after verbs of saying (because speech is directed towards some one), invoking, swearing, testifying, making known: w. an acc. of the pers., ἀνοίγω τὸ στόμα, 2 Co. vi. 11; εἶπον, Lk. i. 13, and very often by Luke; Jn. iv. 48; vii. 3, etc.; Heb. i. 13; λαλέω, Lk. i. 19, 55; ii. 18, etc.; 1 Th. ii. 2; Heb. v. 5; xi. 18; λέγω, Lk. v. 36, etc.; Jn. ii. 3; iv. 15, etc.; Heb. vii. 21; φημί, Lk. xxii. 70; Acts ii. 38 [RG]; x. 28, etc.; διαλέγομαι, Acts xxiv. 12; αποκρίνομαι, Lk

iv. 4; Acts iii. 12; δέομαι, Acts viii. 24; βοάω, Lk. xviii. 7 [R G L]; αίρειν φωνήν, Acts iv. 24; εθχομαι, 2 Co. xiii. 7; δμνυμι, Lk. i. 73; μαρτύς είμι, Acts xiii. 31; xxii. 15; δημηγορέω, Acts xii. 21; κατηγορέω, to accuse to, bring, as it were, to the judge by accusation, Jn. v. 45; εμφανίζω, Acts xxiii. 22; γνωρίζεται, be made known unto, Phil. iv. 6. also after [kindred] substantives [and phrases]: άπολογία, addressed unto one, Acts xxii. 1; λόγος, 2 Co. i. 18; λόγος παρακλήσεως, Acts xiii. 15; ό λόγος γίνεται πρός τινα, Jn. x. 35 (Gen. xv. 1, 4; Jer. i. 2, 11; xiii. 8; Ezek. vi. 1; Hos. i. 1); γίνεται φωνή, Acts vii. 31 Rec.; x. 13, 15; γίνεται ἐπαγγελία, Acts xiii. 32 and Rec. in xxvi. 6 [where L T Tr WH els]; προσευχή, Ro. xv. 30; δέησις, Ro. x. 1; προσφέρειν δεήσεις, Heb. v. 7. πρός άλλήλους after ἀντιβάλλειν λόγους, Lk. xxiv. 17; διαλαλείν, Lk. vi. 11; διαλέγεσθαι, Mk. ix. 34; διαλογίζεσθαι, Mk. viii. 16; elπείν, Lk. ii. 15 [(L mrg. T WH λαλείν)]; xxiv. 32; Jn. xvi. 17; xix. 24; λέγειν, Mk. iv. 41; Lk. viii. 25; Jn. iv. 33; Acts xxviii. 4; όμιλείν, Lk. xxiv. 14; συλλαλείν, Lk. iv. 36. πρὸς έαυτούς i. q. πρὸς ἀλλήλους: after συζητείν, Mk. i. 27 [T WH txt. read simply αὐτούς (as subj.)]; ix. 16; Lk. xxii. 23; εἰπεῖν, Mk. xii. 7; Jn. xii. 19; λέγειν, Mk. xvi. 3; ἀγανακτεῖν, [R. V. had indignation among themselves, saying], Mk. xiv. 4 T WH (cf. Tr); see 2 b. below. b. of a time drawing towards a given time [cf. f. below]: πρὸς ἐσπέραν ἐστίν, towards evening, Lk. xxiv. 29 (Gen. viii. 11; Zech. xiv. 7; Plato de rep. 1 p. 328 a.; Joseph. antt. 5, 4, 3; πρὸς ἡμέραν, Xen. anab. 4, 5, 21; Plato, conviv. p. 228 c.); [πρὸς σάββατον, Mk. xv. 42 L Tr txt.l. c. metaph. of mental direction, with words denoting desires and emotions of the mind, to, towards: ενδεικνύειν πραύτητα, Tit. iii. 2; μακροθυμείν, 1 Th. v. 14; ήπιος, 2 Tim. ii. 24; ἔχθρα, Lk. xxiii. 12; πεποίθησιν έχειν, 2 Co. iii. 4; [έλπίδα έχ. Acts xxiv. 15 Tdf.]; πίστις, 1 Th. i. 8; παρρησία, 2 Co. vii. 4; 1 Jn. iii. 21; v. 14; with verbs signifying the mode of bearing one's self towards a pers., εργάζεσθαι τὸ ἀγαθόν, Gal. vi. 10; ποιείν τὰ αὐτά, Eph. vi. 9 (Xen. mem. 1, 1, 6). of a hostile direction, against; so after ἀνταγωνίζεσθαι, Heb. xii. 4; στήναι, Eph. vi. 11; λακτίζειν, Acts ix. 5 Rec.; xxvi. 14, (see κέντρον, 2); πάλη, Eph. vi. 12; μάχεσθαι, Jn. vi. 52; διακρίνομαι, Acts xi. 2; γογγυσμός, Acts vi. 1; βλασφημία, Rev. xiii. 6; πικραίνεσθαι, Col. iii. 19; ἔχειν τι, Acts xxiv. 19; ἔχειν ζήτημα, xxv. 19; μομφήν, Col. iii. 13; πράγμα, 1 Co. vi. 1; λόγον (see λόγος, I. 6), Acts xix. 38; ἔχειν πρός τινα, to have something to bring against one [R. V. wherewith to answer], 2 Co. v. 12; rà [which Tr txt. WH om.] πρός τινα, the things to be said against one, Acts xxiii. 30 [R G Tr WH; here may be added πρὸς πλησμονήν σαρκός, against (i.e. to check) the inclulgence of the flesh, Col. ii. 23 (see πλησμονή)]. d. of the issue or end to which anything tends or leads: ή ἀσθένεια οὐκ εστι πρὸς θάνατον, Jn. xi. 4; άμαρτάνειν, άμαρτία πρὸς θάνατον, 1 Jn. v. 16 sq.; δι στρεβλούσι πρός την ίδιαν αὐτών απώλειαν, 2 Pet. iii. 16; τὰ πρὸς τὴν εἰρήνην sc. ὅντα, now, the things which tend to the restoration of peace [A.V. conditions of peace], Lk. xiv. 32; now, which tend to the attainment of safety [A.V. which belong unto]

peace], Lk. xix. 42; τὰ πρὸς ζωὴν καὶ εὐσέβειαν, [A. V. that pertain unto], 2 Pet. i. 3; πρὸς δόξαν τῷ θεῷ, 2 Co. i. 20; τοῦ κυρίου, 2 Co. viii. 19. e. of an intended end or purpose: πρὸς νουθεσίαν τινός, 1 Co. x. 11; as other exx. add, Mt. xxvi. 12; Ro. iii. 26; xv. 2; 1 Co. vi. 5; vii. 35; xii. 7; xiv. 12, 26; xv. 84; 2 Co. iv. 6; vii. 3; xi. 8; Eph. iv. 12; 1 Tim. i. 16; Heb. vi. 11; ix. 13; πρὸς τί, to what end, for what intent, Jn. xiii. 28; προς την έλεημοσύνην, for the purpose of asking alms, Acts iii. 10; πρὸς τό with an inf. in order to, etc.: Mt. v. 28; vi. 1; xiii. 30; xxiii. 5; xxvi. 12; Mk. xiii. 22; 2 Co. iii. 13; Eph. vi. 11; 1 Th. ii. 9; 2 Th. iii. 8, also RG in Jas. iii. 3. f. of the time for which a thing has been, as it were, appointed, i.e. during which it will last; where we use our for (Germ. für or auf) [cf. b. above]: πρὸς καιρόν (Lat. ad tempus, Cic. de off. 1, 8, 27; de amicitia 15, 58; Liv. 21, 25, 14), i. e. for a season, for a while, Lk. viii. 13; 1 Co. vii. 5; mpòs καιρόν ώρας, [R. V. for a short season], 1 Th. ii. 17; πρὸς ώραν, for a short time, for an hour, Jn. v. 35; 2 Co. vii. 8; Gal. ii. 5; Philem. 15; πρὸς ὀλίγας ἡμέρας, Heb. xii. 10; πρὸς τὸ παρόν, for the present, ibid. 11 (Thuc. 2, 22; Plato legg. 5 p. 786 a.; Joseph. antt. 6, 5, 1; Hdian. 1. 3, 13 [5 ed. Bekk.]; Dio Cass. 41, 15); πρὸς ὀλίγον, for a little time, Jas. iv 14 (Lcian. dial. deor. 18, 1; Aelian 2. it is used of close proximity v. h. 12, 63). - the idea of direction, though not entirely lost, being more or less weakened; a. answering to our at or by (Germ. an); after verbs of fastening, adhering, moving (to): δεδέσθαι πρός την θύραν, Mk. xi. 4; προσκολλάσθαι, Mk. x. 7 R G Tr (in mrg. br.); Eph. v. 31 R G WII txt.; προσκόπτειν, Mt. iv. 6; Lk. iv. 11; κεῖσθαι, i. q. to be brought near to, Mt. iii. 10; Lk. iii. 9, [(cf. 2 Macc. iv. 33)]; τιθέναι, Acts iii. 2; [iv. 37 Tdf. (al. παρά)]; add, βεβλησθαι, Lk. xvi. 20; τὰ πρὸς τὴν θύραν, the fore-court [see θύρα, a.], Mk. ii. 2; είναι πρὸς τὴν θάλασσαν (prop. towards the sea [A. V. by the sea]), Mk. iv. 1; θερμαίνεσθαι πρὸς τὸ φῶς, turned to the light [R. V. in the light], Mk. xiv. 54; καθήθθαι πρὸς τὸ φῶς, Lk. xxii. 56; εἰστήκει πρός τὸ μνημείου, Jn. xx. 11 Rec.; cf. Fritzsche on Mk. b. i. q. (Lat. apud) with, with the acc. of a p. 201 sq. person, after verbs of remaining, dwelling, tarrying, etc. (which require one to be conceived of as always turned towards one), cf. Fritzsche u. s.: after elva, Mt. xiii. 56; Mk. vi. 3; ix. 19; xiv. 49; Lk. ix. 41; Jn. i. 1 sq.; 1 Jn. i. 2: 1 Th. iii. 4; 2 Th. ii. 5; iii. 10; παρείναι, Acts xii. 20; 2 Co. xi. 9 (8); Gal. iv. 18, 20; παρουσία, Phil. i. 26; διαμένειν, Gal. ii. 5; παραμένειν, 1 Co. xvi. 6; έπιμένειν, ibid. 7; Gal. i. 18; καθέζεσθαι, Mt. xxvi. 55 ΓR G L Tr br.]; ενδημείν, 2 Co. v. 8; κατέχειν τινά πρός έαυτόν, Philem. 13. προς εμαυτόν, etc., (apud animum meum), with myself, etc., (2 Macc. xi. 13; exx. fr. Grk. writ. are given in Passow s. v. I. 2 p. 1157; [L. and S. s. v. C. I. 5], συλλογίζομαι, Lk. xx. 5; προσεύχομαι, Lk. xviii. 11 [Tdf. om. πρὸς έ., Grsb. connects it with σταθείς]; άγανακτείν, Mk. xiv. 4 [(cf. 1 a. fin.); θαυμάζειν, Lk. xxiv. 12 (acc. to some; see above, 1 a. ad init.)]. Further, ποιείν τι πρός τινα, Mt. xxvi. 18; έχω χάριν πρός τινα, Acts ii. 47: καύ-

χημα $\tilde{\epsilon}\chi$. πρ. τ. to have whereof to glory with one (prop. turned 'toward' one), Ro. iv. 2; παράκλητον πρός τινα, 1 3. of relation or reference to any person or thing; thus a. of fitness: joined to adjectives, αγαθός, Eph. iv. 29; ετοιμος, Tit. iii. 1; 1 Pet. iii. 15; Ικανός, 2 Co. ii. 16; δυνατός, 2 Co. x. 4; εξηρτισμένος, 2 Tim. iii. 17; ἀφέλιμος, 1 Tim. iv. 8; 2 Tim. iii. 16; ἀδόκιμος, Tit. i. 16; ἀνεύθετος, Acts xxvii. 12; λευκός, white and so ready for, Jn. iv. 35; τὰ πρὸς τὴν xpeiar sc. aváykasa, [R. V. such things as we needed]. Acts xxviii. 10. b. of the relation or close connection entered (or to be entered) into by one person with another: περιπατείν πρός (Germ. im Verkehr mit, [in intercourse with (A. V. toward)]; cf. Bnhdy. p. 265; Passow s. v. I. 2 p. 1157*; [L. and S. s. v. C. I. 5]) Teva, Col. iv. 5; 1 Th. iv. 12; ἀναστρέφεσθαι, 2 Co. i. 12; of ethical relationship (where we use with), ἀσύμφωνος πρὸς άλλήλους, Acta xxviii. 25; κοινωνία, συμφώνησις πρός τινα or τι, 2 Co. vi. 15 sq.; εἰρήνην ἔχειν [see εἰρήνη, 5], Ro. v. 1; συνείδησιν έχειν πρός τον θεόν, Acts xxiv. 16; διαθήκην έντελλομαι πρός τινα, Heb. ix. 20 [see έντελλω, fin.]; δια-Αήκην διατίθημι, Acts iii. 25, (in Grk. writ. συνθήκας, σπονδάς, συμμαχίαν ποιείσθαι πρός τινα, and similar expressions; cf. Passow [or L. and S.] u. s.); μη ταπεινώση . . . πρὸς bμâs, in my relation to you [R. V. before], 2 Co. xii. 21; πρὸς δυ ἡμῶν ὁ λόγος (see λόγος, II. 5), Heb. iv. 13. Here belongs also 2 Co. iv. 2 [A. V. to every man's cono. with regard to (any person or thing), science]. with respect to, as to; after verbs of saying: πρός τινα, Mk. xii. 12; Lk. xii. 41; xviii. 9; xix. 9; xx. 19; Ro. x. 21; Heb. i. 7 sq.; πρὸς τὸ δεῖν προσεύχεσθαι, Lk. xviii. 1; ἐπιτρέπειν, γράφειν τι πρός τι, Mt. xix. 8; Mk. x. 5; αποκριθηναί τι πρός τι, Mt. xxvii. 14; ανταποκριθήναι, Lk. xiv. 6; τι ἐροῦμεν πρὸς ταῦτα, Ro. viii. 31, (Xen. mem. 3, 9, 12; anab 2, 1, 20). d. pertaining to: τὰ πρὸς τὸν θεόν (see θεός, 3 γ.), Ro. xv. 17; Heb. ii. 17; v. 1; τί πρὸς ἡμᾶς; se. ¿στίν, what is that to us? i. e. it is none of our business to care for that, Mt. xxvii. 4; also τί πρὸς σέ; Jn. xxi. 22, 23 [here Tdf. om.]. e. in comparison (like Lat. ad) i. q. in comparison with: so after after (q. v. in a.), Ro. viii. 18 (οὐ λογισθήσεται έτερος πρός αὐτόν, Bar. iii. 36 (35); cf. Viger. ed. Herm. p. 666; [B. § 147, f. agreeably to, according to: πρὸς â (i. e. πρὸς ταῦτα δ) ἔπραξε, 2 Co. v. 10; ποιείν πρός τὸ θέλημά τινος, Lk. xii. 47; δρθοποδείν προς την αλήθειαν, Gal. ii. 14. Here belong Eph. iii. 4; iv. 14. g. akin to this is the use of πρός joined to nouns denoting desires, emotions, virtues, etc., to form a periphrasis of the adverbs [cf. W. § 51, 2 h.]: πρὸς φθόνον, enviously, Jas. iv. 5 ([on this pass. see φθόνος]; πρὸς ὀργήν i. q. ὀργίλως, Soph. El. 369; πρὸς βίαν i.q. βιαίως, Aeschyl. [Prom. 208, 353, etc.] Eum. 5; al.; πρὸς ἡδονὴν καὶ πρὸς χάριν, pleasantly and graciously, Joseph. antt. 12, 10, 3; [other exx. in L. and S. s. v. C. III. 7]).

II. with the DATIVE, at, near, hard by, denoting close local proximity (W. 395 (369 sq.)); so six times in the N. T. (much more freq. in the Sept. and in the U. T. Apocr.): Mk. v. 11 G L T Tr WH [R. V. on the moun-

tain side]; Lk. xix. 37; Jn. xviii. 16; xx. 11 (where Rec. has $\pi \rho \delta s \tau \delta \mu \nu$.), 12; Rev. i. 13.

TII. with the GENITIVE, a. prop. used of that from which something proceeds; b. (Lat. a parte i. e.) on the side of; hence tropically πρός τινος είναι or ὑπάρχειν, to pertain to one, lie in one's interests, be to one's advantage: so once in the N. T. τοῦτο πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει, conduces to [A. V. is for] your safety, Acts xxvii. 34. (Κροῖσος ἐλπίσας πρὸς ἐωυτοῦ τὸν χρησμὸν είναι, Hdt. 1, 75; οὺ πρὸς τῆς ὑμετέρας δόξης, it will not redound to your credit, Thuc. 3, 59; add, Plat. Gorg. p. 459 c.; Lcian. dial. deor. 20, 3; Dion. Hal. antt. 10, 30; Arr. exp. Alex. 1, 19, 6; cf. Viger. ed. Herm. p. 659 sq.; Matthiae p. 1885 sq.; [L. and S. s. v. A. IV.]; W. 374 (350).)

in Composition πρός signifies
 direction or motion to a goal: προσάγω, προσεγγίζω, προσέρχομαι, προστρέχω.
 addition, accession, besides: προσανατίθημι, προσαπειλέω, προσφείλω.
 vicinity: προσεδρεύω, προσμένω.
 our on, at, as in προσκόπτω; and then of things which adhere to or are fastened to others, as προσηλόω, προσπήγνυμι.
 to or for, of a thing adjusted to some standard: πρόσκαιρος.
 Cf. Zeune ad Viger. ed. Herm. p. 666.

προ-σάββατον, -ου, τό, the day before the sabbath: Mk. xv. 42 R G T WH [L Tr txt. πρὸς σάβ. (cf. πρός, I. 1 b.)]. (Judith viii. 6; [Ps. xcii. (xciii.) heading; Nonn. paraph. Ioan. 19, 66; Euseb. de mart. Pal. 6, 1].).

προσ-αγορεύω: 1 aor. pass. ptcp. προσαγορευθείς; to speak to, to address, accost, salute, (Aeschyl., Hdt., Aristph., Xen., Plat., al.); esp. to address or accost by some name, call by name: τινά with a pred. acc., and in the pass. with a pred. nom. (1 Macc. xiv. 40; 2 Macc. xiv. 37), Heb. v. 10. (to give a name to publicly, to style, τινά οτ τί with a pred. acc., Xen. mem. 3, 2, 1; Γάιος Ἰούλιος Καῖσαρ ὁ διὰ τὰς πράξεις προσαγορευθείς θεός, Diod. 1, 4; add [Sap. xiv. 22]; 2 Macc. iv. 7; x. 9; xiv. 37; φρούριον . . . Καισάρειαν ὑπ' αὐτοῦ προσαγορευθέν, Joseph. antt. 15, 8, 5.) Cf. Bleek, Brief an d. Hebr. ii. 2 p. 97 sq.*

προσ-άγω; 2 aor. προσήγαγον; 1 aor. pass. προσήχθην (Mt. xviii. 24 L Tr WH); fr. Hom. down; Sept. for הָּרִים, sometimes for הָּרִישׁ, הָקְרִיב; 1. transitively, to lead to, bring, [see πρός, IV. 1]: τινὰ ώδε, Lk. ix. 41; τινά τινι, one to one [cf. W. § 52, 4, 14], Mt. xviii. 24 L Tr WH; Acts xvi. 20; to open a way of access, τινα τῶ θεῷ, for [A. V. to bring] one to God, i. e. to render one acceptable to God and assured of his grace (a fig. borrowed from those who secure for one the privilege of an interview with the sovereign), 1 Pet. iii. 18 [noteworthy is the use, without specification of the goal, in a forensic sense, to summon (to trial or punishment), Acts xii. 6 WH txt. (where al. προάγω, q. v. 1)]. transitively (see $\tilde{a}_{y\omega}$, 4), to draw near to, approach, (Josh. iii. 9; Jer. xxvi. (xlvi.) 3, etc.): τινί, Acts xxvii. 27 [(not WH mrg.)], where Luke speaks in nautical style phenomenally, the land which the sailor is approaching seeming to approach him; cf. Kuinoel [or Wetstein] ad loc.; [see προσανέχω 2, and προσαχέω].*

προσ-αγωγή, -ῆs, ἡ;

1. the act of bringing to, a moving to, (Thuc., Aristot., Polyb., al.).

2. access, approach, (Hdt. 2, 58; Xen. Cyr. 7, 5, 45) [al., as Meyer on Ro. as below (yet see Weiss in the 6th ed.), Ellic. on Eph., insist on the transitive sense, introduction]: εἰς τὴν χάριν, Ro. v. 2; to God, i.e. (dropping the figure) that friendly relation with God whereby we are acceptable to him and have assurance that he is favorably disposed towards us, Eph. ii. 18; iii. 12.*

προσ-αιτίω, -ω; 1. to ask for in addition [(see πρός, IV. 2); Pind., Aeschyl., al.]. 2. to approach one with supplications, (Germ. anbetteln [to importune; cf. πρός, IV. 4]), to ask alms, ([Hdt.], Xen., Arstph., Eur., Plut., al.): Mk. x. 46 RGL; Lk. xviii. 35 (where LT Tr WH have ἐπαιτῶν); Jn. ix. 8.*

προσαίτης, -ου, ό, a beggar: Mk. x. 46 T Tr WH; Jn. ix. 8 (where for the Rec. τυφλός). (Plut., Leian., Diog. Laërt. 6, 56.) *

προσ-ανα-βαίνω: 2 aor. impv. 2 pers. sing. προσανάβηθι; to go up farther: with ἀνώτερον added, Lk. xiv. 10 [A. V. go up higher; al. regard the προσ- as adding the suggestion of 'motion to' the place where the host stands: 'come up higher' (cf. Prov. xxv. 7). Xen., Aristot., al.]*

προσ-αναλίσκω: 1 aor. ptcp. fem. προσαναλώσασα; to expend besides [πρός, IV. 2]: laτροῖς (i. e. upon physicians, B. § 133, 1; Rec. els laτροῦς [cf. W. 213 (200)]) τὸν βίον, Lk. viii. 43 [WH om. Tr mrg. br. the cl.]. (Xen., Plat., Dem., Plut., al.) *

προσ-ανα-πληρόω, -ŵ; 1 aor. προσανεπλήρωσα; to fill up by adding to [cf. πρός, IV. 2]; to supply: τί, 2 Co. ix. 12; xi. 9. (Sap. xix. 4; Aristot., Diod., Philo, al.) *

προσ-ανα-τίθημ: 2 aor. mid. προσανεθέμην; 1. to lay upon in addition [cf. πρός, IV. 2]. 2. Middle, a. to lay upon one's self in addition: φόρτον, Poll. 1, 9, 99; to undertake besides: τί, Xen. mem. 2, 1, 8. b. with a dat. of the pers. to put one's self upon another by going to him (πρός), i. e. to commit or betake one's self to another se. for the purpose of consulting him, hence to consult, to take one into counsel, [A. V. confer with], (Diod. 17, 116 τοῖς μάντεσι προσαναθέμενος περὶ τοῦ σημείου; Lcian. Jup. trag. § 1 ἐμοὶ προσανάθου, λάβε με σύμβουλον πόνων), Gal. i. 16. c. to add from one's store (this is the force of the middle), to communicate, impart: τί τιν, Gal. ii. 6.*

προσ-αν-έχω; 1. to hold up besides. 2. intrans. to rise up so as to approach, rise up towards: Acts xxvii. 27 Lchm. ed. ster. (see προσάγω 2, and προσαχέω), — a sense found nowhere else.*

προσ-απειλέω, - $\hat{\omega}$: 1 aor. mid. ptcp. προσαπειλησάμενος; to add threats, threaten further, [cf. πρός, IV. 2]: Acts iv. 21. (Dem. p. 544, 26.) •

[προσ-αχέω, -ω, Doric for προσηχέω, to resound: Acts xxvii. 27 WH mrg. (see their App. p. 151; al. προσ-άγεω, q. v.), of the roar of the surf as indicating nearness to land to sailors at night.*]

προσ-δαπανάω, -ŵ: 1 aor. subjunc. 2 pers. sing. προσ-δατανητης, to spend besides [cf. πρός, IV. 2], Vulg. super-erogo: τι, l.k. x. 35. (Lcian., Themist.)*

προσ-δίομα; depon. pass. to want besides, need in addition, [cf. πρόs, IV. 2]: προσδεόμενός τινος, "quom nullius boni desideret accessionem" (Erasmus), [A. V. as though he needed anything], Acts xvii. 25. (Xen., Plat., sqq.; Sept.; [in the sense to ask of, several times in Hdt.].)*

προσ-δέχομαι; depon. mid.; impf. προσεδεγόμην; 1 aor. προσεδεξάμην ; 1. as in Grk. writ. fr. Aeschyl. and Hdt. down, to receive to one's self, to admit, to give access to one's self: τινά, to admit one, receive into intercourse and companionship, τους άμαρτωλούς, Lk. xv. 2; to receive one (coming from some place), Ro. xvi. 2; Phil. ii. 29, (1 Chr. xii. 18); ri, to accept (not to reject) a thing offered: οὐ προσδ. to reject, Heb. xi. 35; προσδέχονται έλπίδα, to admit (accept) hope, i. e. not to repudiate but to entertain, embrace, its substance, Acts xxiv. 15 [al. refer this to the next head (R. V. txt. look for)]; not to shun, to bear, an impending evil $\lceil A. V. took$ the spoiling 2. as fr. Hom. down, to expect etc.], Heb. x. 34. [A. V. look for, wait for]: Twá, Lk. xii. 36; Tl, Mk. xv. 43; Lk. ii. 25, 38; xxiii. 51; [Acts xxiii. 21]; Tit. ii. 13; Jude 21; τὰς ἐπαγγελίας, the fulfilment of the promises, Heb. xi. 13 Lchm. [Cf. δέγομαι, fin.]*

προσδοκάω, -ŵ; impf. 3 pers. plur. προσεδόκων (Acts xxviii. 6); (the simple verb is found only in the form δοκεύω; πρός [q. v. IV. 1] denotes mental direction); fr. Aeschyl. and Hdt. down; to expect (whether in thought, in hope, or in fear); to look for, wait for: when the preceding context shews who or what is expected, Mt. xxiv. 50; Lk. iii. 15; xii. 46; Acts xxvii. 33; xxviii. 6; τινά, one's coming or return, Mt. xi. 3; Lk. i. 21; vii. 19 sq.; viii. 40; Acts x. 24; τί. 2 Pet. iii. 12-14; foll. by an acc. with infin. Acts xxviii. 6; foll. by an infin. belonging to the subject, Acts iii. 5.*

προσδοκία, -as, ή, (προσδοκάω), fr. Thuc. and Xen. down, expectation (whether of good or of evil): joined to φόβος (Plut. Ant. 75; Demetr. 15) with a gen. of the object added [W. § 50, 7 b.], Lk. xxi. 26; τοῦ λαοῦ (gen. of subject), the expectation of the people respecting Peter's execution, Acts xii. 11.

προσδρέμω, see προστρέχω.

προσ-τάω, -ω; to permit one to approach or arrive: Acts xxvii. 7 [R. V. txt. to suffer further; (cf. πρός, IV. 2; Smith, Voyage and Shipwreck of St. Paul, 3d ed., p. 78; Hackett ad loc.)]. Not found elsewhere.

προσ-εγγίζω: 1 aor. inf. προσεγγίσαι; to approach unto [πρός, IV. 1]: with the dat. of a pers. [cf. W. § 52, 4, 14], Mk. ii. 4 [where T Tr mrg. WH προσενέγκαι]. (Sept.; Polyb., Diod., Lcian.)*

προσεδρεύω; (πρόσεδρος sitting near, [cf. πρός, IV. 3]); 1. prop. to sit near [(Eur., al.)]. 2. to attend assiduously: τῷ θυσιαστηρίω (see παρεδρεύω), 1 Co. ix. 13 Rec.; Protev. Jac. 23, 1 (where we also find the var. παρεδρεύω); τῷ θεραπεία τοῦ θεοῦ, Joseph. c. Ap. 1, 7, 1; ταῖς φιλοπονίαις, Aristot. pol. 8, 4, 4 p. 1338, 25; τοῖς πράγμασι, Dem. p. 14, 15 [i. e. Olynth. 1, 18]; with dat. of pers. to be in attendance upon, not to quit one's side, Joseph. c. Ap. 1, 9, 1; [cf. Dem. 914, 28].

προσ-εργάζομαι: 1 aor. 3 pers. sing. προσειργάσατο

(R G Tr), προσηργάσ. (L T WH; see ἐργάζομα, init.);
1. to work besides (Eur., Plut.).
2. by working or rading to make or gain besides: Lk. xix 16 (Xen. Hell. 3, 1, 28).

προσ-έρχομαι; impf. 3 pers. plur. προσήρχοντο (Acts xxviii. 9); [fut. 3 pers. sing. προσελεύσεται, Lk. i. 17 WH mrg.]; 2 aor. 3 pers. plur. προσῆλθον and [so L Tr WH in Mt. ix. 28; xiii. 36; xiv. 15; TTr WH in Mt. v. 1; Lk. xiii. 31; WH in Mt. xix. 3; xxi. 23; Jn. xii. 21] in the Alex. form προσηλθαν (see ἀπέρχομαι, and ἔρχομαι); pf. προσελήλυθα (Heb. xii. 18, 22); fr. Aeschyl. and IIdt. down; Sept. for קרב; to come to, to approach, [πρός, IV. 1]; a. prop. absol., Mt. iv. 11; Lk. [i. 17 WH mrg.]; ix. 42; xxiii. 36; Acts viii. 29; xxviii. 9; προσηλθον λέγοντες, Lk. xiii. 31; with rhetorical fulness of description (see ἀνίστημι, II. 1 c. [also ἔρχομαι, p. 250° bot.]) the ptcp. προσελθών is joined to a finite verb which denotes a different action: Mt. viii. 2 L T Tr WH, 19, 25; ix. 20; xiii. 10, 27; xiv. 12; xv. 12, 23; xvi. 1; xvii. 7 [RG]; xix. 16; xxv. 20, 22, 24; xxvi. 39 T Tr WH mrg. (acc. to a reading no doubt corrupt [cf. Scrivener, Introd. p. 16]), 50, 60, 73; xxviii. 2, 9, 18; Mk. i. 31; x. 2; xii. 28; [xiv. 35 Tr WH mrg.]; Lk. vii. 14; viii. 24, 44; ix. 12, 42; x. 34; xx. 27; xxiii. 36; Acts xxii. 26 sq.; προσέρχομαι foll. by an infin. indicating the reason why one has drawn near, Mt. xxiv. 1; Acts vii. 31; xii. 13 [here WH mrg. $\pi \rho o \hat{\eta} \lambda \theta \epsilon$]; with a dat. of the place (exx. fr. Grk. auth. are given in Passow s. v. 1 a. p. 1190°; [L. and S. s. v. I. 1]), Heb. xii. 18, 22; with the dat. of a pers. (see Lexx. u. s.), Mt. v. 1; viii. 5; ix. 14, 28; xiii. 36; xiv. 15; xv. 1, 30; xvii. 14, 24; xviii. 1; xix. 3; xx. 20; xxi. 14, 23; xxii. 23; xxiv. 3; xxvi. 7, 17, 69; Jn. xii. 21; Acts x. 28; xviii. 2; xxiv. 23 Rec.; [with ἐπί and the acc. Acts xx. 13 Tr WH mrg.]. The ptcp. προσeλθων αὐτῷ with a finite verb (see above) occurs in Mt. iv. 3; xviii. 21; xxi. 28, 30; xxvi. 49; xxvii. 58; Mk. vi. 35; xiv. 45; Lk. xx. 27; xxiii. 52; Acts ix. 1; xxiii. b. trop. α. προσέρχ. τῷ θεῷ, to draw near to 14. God in order to seek his grace and favor, Heb. vii. 25; xi. 6; τῷ θρόνω της χάριτος, Heb. iv. 16; without τῷ $\theta \epsilon \hat{\phi}$, Heb. x. 1, 22, (in the O. T. $\pi \rho o \sigma \epsilon \rho \chi$, simply, is used of the priests about to offer sacrifices, Lev. xxi. 17, 21; Deut. xxi. 5; with the addition of πρὸς θεόν, of one about to ask counsel of God, 1 S. xiv. 36; with rois θεοίς, of suppliants about to implore the gods, Dio Cass. 56, 9); πρὸς Χριστόν, to attach one's self to Christ, to come to a participation in the benefits procured by him, 1 Pet. ii. 4 [cf. W. § 52, 3]. β. i. q. to assent to (cf. Germ. beitreten [Lat. accedere; Eng. come (over) to, used fig.]): ύγιαίνουσι λόγοις, 1 Tim. vi. 3 [Tdf. προσέχεται, q. v. 3]. προσ-ευχή, -η̂s, η̂, (προσεύχομαι), Sept. for חַפַּלָּה, i. q. εὐχή πρὸς τὸν θεόν [cf. πρός, IV. 1]; 1. prayer addressed to God: Mt. xvii. 21 [T WH om. Tr br. the vs.]; xxi. 22; Mk. ix. 29; Lk. xxii. 45; Acts iii. 1; vi. 4; x. 31; Ro. xii. 12; 1 Co. vii. 5; Col. iv. 2; plur., Acts ii.

42; x. 4; Ro. i. 10 (9); Eph. i. 16; Col. iv. 12; 1 Th. i.

2; Philem. 4, 22; 1 Pet. iii. 7; iv. 7; Rev. v. 8; viii. 3, 4

(where ταις προσευχαις is a dat. commodi, for, in aid of,

was a supply of water for washing the hands before prayer: Acts xvi. 13, 16; Joseph. antt. 14, 10, 23, cf. Epiph. haer. 80, 1. Tertullian in his ad nationes 1, 13 makes mention of the "orationes litorales" of the Jews, and in his de jejuniis c. 16 says "Judaicum certe jejunium ubique celebratur, cum omissis templis per omne litus quocunque in aperto aliquando jam preces ad caelum mittunt." [Josephus (c. Apion. 2, 2, 2) quotes Apion as representing Moses as offering αίθριοι προσευχαί.] Cf. De Wette, Archäologie, § 242; [Schürer, Zeitgesch. § 27 vol. ii. p. 369 sqq.]. Not used by prof. auth. except in the passages cited above from Philo, Josephus, and Juvenal [to which add Cleomedes 71, 16; cf. Boeckh, Corp. inserr. ii. 1004 no. 2114 b. and 1005 no. 2114 bb. (A. D. 81), see Index s. v.]. προσ-εύχομαι; depon. mid.; impf. προσηυχόμην; fut. προσεύξομαι; 1 aor. προσηυξάμην; [on the augm. see WH. App. p. 162; cf. Tdf. Proleg. p. 121]; fr. Aeschyl. and Hdt. down; Sept. for התפלל; to offer prayers, to pray, (everywhere of prayers to the gods, or to God [cf. δέησις, fin.]): absol., Mt. vi. 5-7, 9; xiv. 23; xxvi. 36, 39, 44; Mk. i. 35; vi. 46; xi. 24 sq.; xiii. 33 [L T WH om. Tr br. the cl.]; xiv. [32], 39; Lk. i. 10; iii. 21; v. 16; vi. 12; ix. 18, 28 sq.; xi. 1 sq.; xviii. 1, 10; xxii. 44 [L br. WH reject the pass.]; Acts i. 24; vi. 6; ix. 11, 40; x. 9, 30; xi. 5; xii. 12; xiii. 3; xiv. 23; xvi. 25; xx. 36; xxi. 5; xxii. 17; xxviii. 8; 1 Co. xi. 4 sq.; xiv. 14; 1 Th. v. 17; 1 Tim. ii. 8; Jas. v. 13, 18; foll. by λέγων and direct disc. containing the words of the prayer, Mt. xxvi. 39, 42; Lk. xxii. 41; προσεύχ. with a dat. indicating the manner or instrument, 1 Co. xi. 5 [W. § 31, 7 d.]; xiv. 14 sq. [cf. W. 279 (262) sq.]; μακρά, to make long prayers, Mt. xxiii. 14 (13) Rec.; Mk. xii. 40; Lk. xx. 47; ἐν πνεύματι (800 πνεῦμα, 4 a. p. 522 mid.), Eph. vi. 18; ἐν πν. ἀγίφ, Jude

20; προσευχή (see προσευχή, 1 fin.), Jas. v. 17; προσεύχ.

with the acc. of a thing, Lk. xviii. 11; Ro. viii. 26 [cf. W.

the prayers [W. § 31, 6 c.; cf. Green p. 101 sq.]); olsos

προσευχής, a house devoted to the offering of prayer to

God, Mt. xxi. 13; Mk. xi. 17; Lk. xix. 46, (Is. lvi. 7; 1

Macc. vii. 37); προσευχή καὶ δέησις, Acts i. 14 Rec.;

Eph. vi. 18; Phil. iv. 6, (1 K. viii. 38; 2 Chr. vi. 29; 1

Macc. vii. 37; on the distinction between the two words see $\delta i \eta \sigma \iota s$; plur., 1 Tim. ii. 1; v. 5; $\dot{\eta} \pi \rho$. $\tau \circ \hat{\nu} \theta \circ \hat{\nu}$,

prayer to God, Lk. vi. 12 (εὐχαριστία θεοῦ, Sap. xvi. 28;

cf. reff. in πίστις, 1 a.); πρὸς τὸν θεὸν ὑπέρ [LTTr WH περί] τινος, Acts xii. 5; plur. Ro. xv. 30; προσευχῆ προσ-

εύχεσθαι, a Hebraistic expression (cf. W. § 54, 3; [B.

the reading προσευχήν; see Grimm, Com. in loc.]; Philo in Flaccum § 6 [also § 14]; leg. ad Gaium §§ 20, 43, 46; Ju-

venal, sat. 1, 3, 296; συνάγονται πάντες είς την προσευχήν,

μέγιστον υϊκημα πολύν δχλον ἐπιδέξασθαι δυνάμενον, Ιο-

Jews were wont to pray, outside of those cities where they

had no synagogue; such places were situated upon the

bank of a stream or the shore of the sea, where there

b. a place in the open air where the

place set apart or suited for the offering of prayer; i.e. a. a synagogue (see συναγωγή, 2 b.): 3 Macc. vii. 20 [acc. to

§ 133, 22 a.]), to pray fervently, Jas. v. 17.

seph. vita § 54.

§41 b. 4 b.; B. §139, 61 c.]; ἐπί τινα, over one, i. e. with hands extended over him, Jas. v. 14 [cf. W. 408 (381) n.]; sc. inl riva, Mt. xix. 13. as commonly in Grk. writ. with the dat. of the pers. to whom the prayers are offered [cf. W. § 52, 4, 14]: Mt. vi. 6; 1 Co. xi. 13, (Is. xliv. 17); περί with the gen. of a pers., Col. i. 3 [RGTWH txt.]; 1 Th. v. 25; Heb. xiii. 18; ὑπέρ with the gen. of a pers., Mt. v. 44; Lk. vi. 28 [where T WH Tr mrg. περί (see περί, I. c. γ., also ὑπέρ, I. 6); Col. i. 3 L Tr WH mrg. (see reff. as above), 9]; προσεύχ. foll. by "va, with the design of, 1 Co. xiv. 13, cf. Meyer in loc. [W. 460 (428)]; the thing prayed for is indicated by a following wa (see ίνα, II. 2 b.): Mt. xxiv. 20; xxvi. 41; Mk. xiii. 18; xiv. 35, 38; Lk. xxii. 46, [but in Mt. xxvi. 41; Mk. xiv. 38; (Lk. xxii. 46?), wa is more com. regarded as giving the a im of the twofold command preceding]: τοῦτο ἵνα. Phil. i. 9; περί τινος ΐνα, Col. iv. 3; 2 Th. i. 11; iii. 1; ὑπέρ τινος ΐνα, Col. i. 9; ύπέρ τινος ὅπως, Jas. v. 16 L WH txt. Tr mrg.: περί τινος ὅπως, Acts viii. 15, (ὅπως [q. v. II. 2] seems to indicate not so much the contents of the prayer as its end and aim); foll. by an inf. belonging to the subject, Lk. xxii. 40; foll. by 700 with the inf., Jas. v. 17.

προσ-έχω; impf. προσείχον; pf. προσέσχηκα; [pres. mid. 3 pers. sing. προσέχεται (1 Tim. vi. 3 Tdf.)]; to turn to [cf. πρός, IV. 1], i. e. 1. to bring to, bring near; thus very freq. in Grk. writ. fr. Hdt. down with pair (quite as often omitting the vaûv) and a dat. of place, or foll. by πρός with an acc. of place, to bring a ship to land, and simply to touch at, put in. 2. a. Tòv voûv, to turn the mind to, attend to, be attentive: rivi, to a person or thing, Arstph. eqq. 503; Plat., Dem., Polyb., Joseph., Lcian., Plut., al.; once so in the Bible, viz. Job vii. 17. The simple προσέχειν τινί (Sept. for הקשיב, also for האוין, with row voor omitted, is often used in the same sense from Xen. down; so in the N. T. [cf. W. 593 (552); B. 144 (126)]: Acts viii. 6; xvi. 14; Heb. ii. 1; 2 Pet. i. 19, (1 Macc. vii. 11; 4 Macc. i. 1; Sap. viii. 12); in the sense of caring for, providing for, Acts xx. 28. b. προσέχω έμαυτφ, to attend to one's self, i. e. to give heed to one's self (Sept. for גשׁמֵר, to guard one's self, i.e. to beware, Gen. xxiv. 6; Ex. x. 28; Deut. iv. 9; vi. 12, etc.): Lk. xvii. 3; Acts v. 35 [cf. B. 337 (290); W. 557 (518); yet see ἐπί, B. 2 f. a.]; with the addition of ἀπό τινος, to be on one's guard against, beware of, a thing [cf. B. § 147, 3 (ἀπό, I. 3 b.)]: Lk. xii. 1 (Tob. iv. 12; [Test. xii. Patr., test. Dan 6]); also without the dat. προσέχ. ἀπό τινος: Mt. vii. 15; x. 17; xvi. 6, 11 sq.; Lk. xx. 46, (Sir. vi. 13; xi. 33; xvii. 14; xviii. 27; ['Teaching' etc. 6, 3; 12, 5]); foll. by $\mu \hat{\eta}$ with an inf., to take heed lest one do a thing, Mt. vi. 1; ἐμαυτῷ, μήποτε with the subjunc. Lk. xxi. 34; absol. to give attention, take heed: Sir. xiii. 13; Barn. ep. 4, 9; 7, 4. 6. [9]; foll. by mûs, Barn. ep. 7, 7; by the interrog. τί, ib. 15, 4; ΐνα, ib. 16, 8; ΐνα μήποτε, Barn. ep. 4, 13 [var.; ινα μή, 2 Chr. xxv. 16]; [μήποτε, Barn. ep. 4, 3. sc. έμαυτόν, to apply one's self to, attach one's self to, hold or cleave to a person or a thing, [R.V. mostly give heed]: with the dat. of a pers. to one, Acts viii. 10 sq.; κόνοις, Ignat. ad Philad. 7, 1; ad Polyc. 6, 1; with the dat. of a thing, μύθοις, 1 Tim. i. 4; Tit. i. 14; [mid. ὑγιαίνουσι λόγοις, 1 Tim. vi. 3 Tdf. (al. προσέρχεται, q. v. b. β.)]; to be given or addicted to: οἴνφ, 1 Tim. iii. 8 (τρυφῆ, Julian. Caes. 22 [p. 326 ed. Spanh.]; τρυφῆ καὶ μέθη, Polyaen. strateg. 8, 56); to devote thought and effort to: τῆ ἀναγνώσει κτλ. 1 Tim. iv. 13; τῷ θυσιαστηρίφ, [A.V. give attendance], Heb. vii. 13, (ναντικοῖς, Thuc. 1, 15; for other exx. fr. Grk. writ. see Passow s. v. 3 c.; [L. and S. s. v. 4 b.]).*

προσ-ηλόω, -ω: 1 aor. ptep. προσηλώσας; to fasten with nails to, nail to, [cf. πρός, IV. 4]: τὶ τῷ σταυρῷ, Col. ii. 14. (3 Macc. iv. 9; Plat., Dem., Polyb., Diod., Philo, Joseph., Plut., Lcian., al.)*

προσήλυτος, -ου, ό, (fr. προσέρχομαι, pf. προσελήλυθα, cf. B. 74 (64); [W. 24. 26. 97 (92)]); comer [Lat. advena; cf. πρός, IV. 1]; a stranger, alien, (Schol. ad Apoll. Rhod. 1, 834; Sept. often for 71 [cf. Philo de monarch. 1, 7 ad init.]). 2. a proselyte. i. e. one who has come over from a Gentile religion to Judaism (Luther, Judengenosse): Mt. xxiii. 15; Acts ii. 11 (10); vi. 5; xiii. 43. The Rabbins distinguish two classes of proselytes, viz. נְרֵי הַצְּרֶק proselytes of righteousness, who received circumcision and bound themselves to keep the whole Mosaic law and to comply with all the requirements of Judaism, and ברי השער proselytes of the gate (a name derived apparently from Ex. xx. 10; Deut. v. 14; [xiv. 21]; xxiv. 16 (14), 21 (19)), who dwelt among the Jews, and although uncircumcised observed certain specified laws, esp. the seven precepts of Noah (as the Rabbins called them), i. e. against the seven chief sins, idolatry, blasphemy against God, homicide, unchastity, theft or plundering, rebellion against rulers, and the use of "flesh with the blood thereof." Many hold that this distinction of proselytes into classes is purely theoretical, and was of no practical moment in Christ's day; cf. Lardner, Works, xi. 306-324; cf. vi. 522-533; Schürer in Riehm as below.] Cf. Leyrer in Herzog xii. p. 237 sqq. [rewritten in ed. 2 by Delitzsch (xii. 293 sqq.)], Steiner in Schenkel iv. 629 sq.; [BB. DD.]; Schürer, Neutest. Zeitgesch. p. 644 [(whose views are somewhat modified, esp. as respects classes of proselytes, in his 2te Aufl. § 31 V. p. 567, and his art. 'Proselyten' in Riehm p. 1240 sq.)] and the bks. he refers to.

πρόσ-καιρος, -ον, (i. q. ὁ πρὸς καιρὸν ὧν), for a season [cf. πρός, IV. 5], enduring only for a while, temporary: Mt. xiii. 21; Mk. iv. 17; 2 Co. iv. 18; Heb. xi. 25. (4 Macc. xv. 2; Joseph. antt. 2, 4, 4; Dio Cass., Dion. Hal., [Strabo 7, 3, 11], Plut., Hdian.; ὁ παρὼν καὶ πρόσκαιρος κόσμος, Clem. homil. 20, 2.) *

absol. to give attention, take heed: Sir. xiii. 13; Barn. ep. 4, 9; 7, 4. 6. [9]; foll. by πῶς, Barn. ep. 7, 7; by the interrog. τί, ib. 15, 4; ἴνα, ib. 16, 8; ἴνα μήποτε, Barn. ep. 4, 13 [var.; ἴνα μή, 2 Chr. xxv. 16]; [μήποτε, Barn. ep. 4, 14].

3. sc. ἐμαυτόν, to apply one's self to, attach one's self to, hold or cleave to a person or a thing, [R.V. mostly give heed]: with the dat. of a pers. to one, Acts viii. 10 sq.; 14; viii. 1, 34; x. 42; xii. 43; xv. 44; Lk. viii. 18 (19); xv. 16; xvi. 5; xviii. 16; Acts v. 40; vi. 2; xiii. 7; xx. 1 [RG]

L]; xxiii. 17, 18, 23; Jas. v. 14. b. metaph. God is said προσκαλείσθαι the Gentiles, aliens as they are from him, by inviting and drawing them, through the preaching of the gospel, unto fellowship with himself in the Messiah's kingdom, Acts ii. 39; the Holy Spirit and Christ are said to call unto themselves [cf. W. § 39, 3] those preachers of the gospel to whom they have decided to intrust a service having reference to the extension of the gospel: foll. by an inf. indicating the purpose, Acts xvi. 10; foll. by είς τι, Acts xiii. 2 (where δ is for είς δ, acc. to that familiar Grk. usage by which a prep. prefixed to the antecedent is not repeated before the relative; cf. W. 421 sq. (393); [B. 342 (294)]).*

προσ-καρτερέω, -ω; fut. προσκαρτερήσω; (καρτερέω, fr. καρτερός ['strong,' 'steadfast'], of which the root is (τὸ) κάρτος for κράτος ['strength'; cf. Curtius § 72]); to persevere ['continue steadfastly'] in any thing [cf. πρός, IV. 4]: of persons, with the dat. of a thing, to give constant attention to a thing, Acts ii. 42 [here Lchm. adds &v (once) in br.]; τη προσευχή, Acts i. 14; vi. 4; Ro. xii. 12; Col. iv. 2, (ταις θήραις, Diod. 3, 17; τη πολιορκία, Polyb. 1, 55, 4; Diod. 14, 87; τῆ καθέδρα, persist in the siege, Joseph. antt. 5, 2, 6); with the dat. of a person, to adhere to one, be his adherent; to be devoted or constant to one: Acts viii. 13; x. 7, (Dem. p. 1386, 6; Polyb. 24, 5, 3; Diog. Laert. 8, 1, 14); els re, to be steadfastly attentive unto, to give unremitting care to a thing, Ro. xiii. 6 [cf. Meyer ad loc.]; in with a dat. of place, to continue all the time in a place, Acts ii. 46 (Sus. 6); absol. to persevere, not to faint (in a thing), Xen. Hell. 7, 5, 14; to show one's self courageous, for התחוף, Num. xiii. 21 (20). of a thing, with the dat. of a pers., to be in constant readiness for one, wait on continually: Mk. iii. 9.*

προσ-καρτέρησις, -εως, ή, (προσκαρτερέω), perseverance: Eph. vi. 18. Nowhere else; [Koumanoudes, Λέξ. ἀθησ. s. v.].*

προσ-κεφάλαιον, -ου, τό, (fr. πρός [q. v. IV. 3] and the adj. κεφάλαιος [cf. κεφάλαιον]), a pillow, a cushion: Mk. iv. 38. (Ezek. xiii. 18, 20; Arstph., Plat., Plut., al.) *

προσ-κληρόω, -ω: 1 aor. pass. 3 pers. plur. προσεκληρώθησαν; to add or assign to by lot, to allot: προσεκληρώθησαν τῷ Παύλφ, were allotted by God to Paul, viz. as disciples, followers, Acts xvii. 4 [W. § 39, 2 fin.; al. give it a mid dle force, joined their lot to, attached themselves to, (A. V. consorted with); cf. leg. ad Gaium § 10 and other exx. fr. Philo as below]. (Plut. mor. p. 738 d.; Leian. am. 3; freq. in Philo, cf. Loesner, Observv. p. 209 sqq.) •

πρόσ-κλησις, -εως, ή,

Arstph., Plat., Dem.

2. an invitation: μηδέν ποιών κατά πρόσκλησιν, 1 Tim. v. 21 L Tr mrg.; this reading, unless (as can hardly be doubted) it be due to itacism, must be translated by invitation, i. e. the invitation or summons of those who seek to draw you over to their side [see quotations in Tdf. ad loc. Cf. πρόσκλισις.] *

προσ-κλίνω: 1 aor pass. 3 pers. sing. προσ-εκλίθη; 1. trans. (to cause) to lean against [cf. πρός, IV, 4] (Hom., Pind.). 2. intrans. τωί, to incline towards one, lean

to his side or party: Polyb. 4, 51, 5, etc.; 1 aor. pass. προσεκλίθην with a mid. signif. to join one's self to one: Acts v. 36 L T Tr WH [(cf. W. § 52, 4, 14)]; 2 Macc. xiv. 24; τοῖς δικαίοις προσεκλίθη, Schol. ad Arstph. Plut. 1027; προσεκλίθητε τοῖς ἀποστόλοις, Clem. Rom. 1 Cor. 47, 4 and in other later writ.*

πρόσ-κλισιε, -εως, ή, an inclination or proclivity of mind, a joining the party of one, (Polyb., [Diod.]); partiality: κατὰ πρόσκλισιν, led by partiality (Vulg. in [aliam or] alteram partem declinando), 1 Tim. v. 21 [R G T WH Tr txt.]; κατὰ προσκλίσεις, Clem. Rom. 1 Cor. 21, 7; δίχα προσκλίσεως ἀνθρωπίνης, ib. 50, 2, cf. 47, 3 sq. (Cf. πρόσ-κλησις.)*

προσ-κολλάω, -ω: 1 aor. pass. προσεκολλήθην; 1 fut. pass. προσκολληθήσομαι; Sept. for pij; to glue upon, glue to, [cf. πρός, IV. 4]; prop. Joseph. antt. 7, 12, 4; trop. in the pass. with a reflexive force, to join one's self to closely, cleave to, stick to, (Plato): w. dat. of a pers. (Sir. vi. 34; xiii. 16), Acts v. 36 Rec. (see προσκλίνω, 2); τῆ γυναικί, Mt. xix. 5 Rec. [al. κολληθήσεται, q. v.]; Mk. x. 7 Lchm.; Eph. v. 31 LTTr WH mrg.; πρός τὴν γυν. (fr. Gen. ii. 24), Mk. x. 7 R G Tr txt.; Eph. v. 31 R G WH txt. [Cf. W. § 52, 4, 14.]*

πρόσ-κομμα, -ατος, τό, (προσκόπτω), a stumbling-block, i. e. an obstacle in the way which if one strike his foot against he necessarily stumbles or falls; trop. that over which the soul stumbles, i. e. by which it is impelled to sin: 1 Co. viii. 9 (Sir. xvii. 25 (20); xxxi. (xxxiv.) 19 (16); xxxix. 24); τιθέναι πρόσκ. τινι, to put a stumblingblock in one's way, i. e. trop. to furnish one an occasion for sinning, Ro. xiv. 13 [WH mrg. om.]; δ διά προσκόμματος ἐσθίων, [A.V.] who eateth with offence (see διά, A. L. 2), by making no discrimination as to what he eats occasions another to act against his conscience, ibid. 20; λίθος προσκόμματος (fr. Is. viii. 14 for אָנֶן נְגָּר), prop. a stone against which the foot strikes [A. V. stone of stumbling], used figuratively of Christ Jesus, with regard to whom it especially annoyed and offended the Jews that his words, deeds, career, and particularly his ignominious death on the cross, quite failed to correspond to their preconceptions respecting the Messiah; hence they despised and rejected him, and by that crime brought upon themselves woe and punishment: Ro. ix. 32, 33; 1 Pet. ii. 8 (7). (In the Sept. for מוֹקשׁ, Ex. xxiii. 33; xxxiv. 12; [cf. Judith viii. 22]. a sore or bruise caused by striking the foot against any object, Athen. 3 p. 97 f.; a hindrance [?], Plut. mor. p. 1048 c. [i. e. de Stoic. repugn. 30, 8 fin.7.) *

προσ-κοπή, -ῆς, ἡ, (προσκόπτω), an occasion of stumbling [so R.V. (but A.V. offence)]: διδόναι προσκοπήν (sc. διλοις), to do something which causes others to stumble, i. e. leads them into error or sin, 2 Co. vi. 3 [cf. W. 484 (451)]. (Polyb.; [for קיל בּשָׁלוֹן Prov. xvi. 18 Graecus Ven.].) •

προσκόπτω; 1 aor. προσέκοψα; to strike against [cf. πρός, IV. 4]: absol. of those who strike against a stone or other obstacle in the path, to stumble, Jn. xi. 9, 10; πρὸς λίθον τὸν πόδα, to strike the foot against a stone, i. e.

(dropping the fig.) to meet with some harm, Mt. iv. 6; Lk. iv. 11. (fr. Ps. xc. (xci.) 12); to rush upon, beat against, oi άνεμοι τη οἰκία, Mt. vii. 27 [L mrg. προσέρρηξαν, see προσρήγνυμι]. ἔν τινι, to be made to stumble by a thing, i. e. metaph. to be induced to sin, Ro. xiv. 21 [cf. W. 583 (542); B. § 151, 28 d.]. Since we are angry with an obstacle in our path which we have struck and hurt our foot against, one is trop. said προσκόπτειν, to stumble at, a person or thing which highly displeases him; thus the Jews are said προσκόψαι τῷ λίθω τοῦ προσκ. i. e. to have recoiled from Jesus as one who failed to meet their ideas of the Messiah (see πρόσκομμα), Ro. ix. 32; the enemies of Christianity are said πρ. τώ λόγω, 1 Pet. ii. 8 [some (cf. R. V. mrg.) take $\pi \rho$. here absolutely, and make $\tau \hat{\varphi} \lambda$. depend on ἀπειθέω, q. v. in a.]. (Exx. of this and other fig. uses of the word by Polyb., Diod., M. Antonin. are cited by Passow [L. and S.] s. v. and Fritzsche, Ep. ad Rom. ii. p. 362 sq.) *

προσ-κυλίω: 1 aor. προσεκύλισα; to roll to: τί τινι, Mt. xxvii. 60 [where Lchm. inserts ἐπί]; τὶ ἐπί τι, Mk. xv. 46. (Arstph. vesp. 202.)

προσ-κυνέω, -ω; impf. προσεκύνουν; fut. προσκυνήσω; 1 aor. προσεκύνησα; fr. Aeschyl. and Hdt. down; Sept. very often for השתחוה (to prostrate one's self); prop. to kiss the hand to (towards) one, in token of reverence: Hdt. 1, 134; [cf. K. F. Hermann, Gottesdienstl. Alterthümer d. Griech. § 21; esp. Hoelemann, Die bibl. Gestalt. d. Anbetung in his 'Bibelstudien' i. 106 sqq.]; hence among the Orientals, esp. the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence, [to make a 'salam']; Lat. veneror (Nep. Conon. 3, 3), adoro (Plin. h. n. 28, 5, 25; Suet. Vitell. 2); hence in the N. T. by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication. It is used a. of homage shown to men of superior rank: absol., Mt. xx. 20 (the Jewish high-priests are spoken of in Joseph. b. j. 4, 5, 2 as προσκυνούμενοι); πεσών έπὶ τοὺς πόδας προσεκύνησεν, Acts x. 25; τινί (acc. to the usage of later writ.; cf. W. 36, 210 (197); [B. §131, 4]; Lob. ad Phryn. p. 463), Mt. ii. 2, 8; viii. 2; ix. 18; xiv. 33; xv. 25; [xviii. 26]; xxviii. 9, 17 [RG]; Mk. v. 6 [here WH Tr mrg. have the acc.]; xv. 19; Jn. ix. 38; with πεσών preceding, Mt. ii. 11; iv. 9; ἐνώπιον τῶν ποδών τινος, Rev. iii. 9; [it may perh. be mentioned that some would bring in here Heb. xi. 21 προσεκύνησεν έπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, explaining it by the (Egyptian) custom of bowing upon the magistrate's staff of office in taking an oath; cf. Chabas, Mélanges Egypt. III. i. p. 80 cf. p. 91 sq.; but see below]. b. of homage rendered to God and the ascended Christ, to heavenly beings, and to demons: absol. (our to worship) [cf. W. 593 (552)], Jn. iv. 20; xii. 20; Acts viii. 27; xxiv. 11; Heb. xi. 21 [cf. above]; Rev. xi. 1; πίπτειν καλ προσκυνείν, Rev. v. 14; τινί, Jn. iv. 21, 23; Acts vii. 43; Heb. i. 6; Rev. iv. 10; vii. 11; xi. 16; xiv. 7; xvi. 2; xix. 4, 20; xxii. 8 sq.; Rev. xiii. 4 G L T Tr WH (twice [the 2d time WH txt. only]); xiii. 15 G T Tr WH txt.; xx. 4 Rec.; πεσών ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ, 1 Co. xiv. 25; πίπτειν ἐπὶ τὰ πρόσωπα καὶ προσκυνεῖν τῷ θεῷ, Rev. xi. 16; preceded by πίπτειν ἔμπροσθεν τῶν ποδῶν τινος, Rev. xix. 10. in accordance with the usage of the older and better writ. with τινά οτ τί (cf. Matthiae § 412): Mt. iv. 10; Lk. iv. 8; Rev. ix. 20; xiii. 12; xiv. 9, 11; also xiii. 4 (Rec. twice; [WH mrg. once]), 8 [where Rec. dat.], 15 R L WH mrg.; xx. 4° (where Rec. dat.), 4° (where Red.); Lk. xxiv. 52 R G L Tr br. WH reject; (the Sept. also connects the word far more freq. with the dat. than with the acc. [cf. Hoelemann u. s. p. 116 sqq.]); ἐνώπιόν τινος, Lk. iv. 7; Rev. xv. 4.°

προσ-κυνητής, -οῦ, ὁ, (προσκυνέω), a worshipper: Jn. iv. 23. (Inserr.; [eccl. and] Byzant. writ.) *

προσ-λαλίω, -ω; 1 aor. inf. προσλαλήσαι; w. τινί, to speak to: Acts xiii. 43; sc. ὑμῶν [some say μοί (see παρακαλέω, Ι.)], Acts xxviii. 20. (Sap. xiii. 17; Theophr., Plut., Lcian.) *

προσ-λαμβάνω: 2 aor. inf. προσλαβείν (Acts xxvii. 34 Rec. see below); Mid., pres. προσλαμβάνομαι; 2 aor. προσελαβόμην; fr. Aeschyl. and Hdt. down; to take to, take in addition, [cf. πρός, IV. 2]; in the N. T. found only in the Middle, to take to one's self [cf. B. § 135, 4]: τινά [cf. B. 160 sq. (140)]; a. to take as one's companion [A. V. take one unto one]: Acts xvii. 5; xviii. b. to take by the hand in order to lead aside [A. V. (simply) take]: Mt. xvi. 22; Mk. viii. 32. to take or [so A. V.] receive into one's home, with the collateral idea of kindness: Philem. 12 RG, 17; into d. to receive, i. e. grant one shelter, Acts xxviii. 2. access to one's heart; to take into friendship and intercourse: Ro. xiv. 1: xv. 7: God and Christ are said προσλαβέσθαι (to have received) those whom, formerly estranged from them, they have reunited to themselves by the blessings of the gospel, Ro. xiv. 3; xv. 7; Clem. Rom. 1 Cor. 49, 6, (cf. .Ps. xxvi. (xxvii.) 10; lxiv. (lxv.) 5; e. to take to one's self, to take: lxxii. (lxxiii.) 24). μηδέν, [A.V. having taken nothing] i. e. no food, Acts xxvii. 33; τροφη̂s, (a portion of [A.V. (not R.V.) 'some']) food, cf. B. 160 sq. (140), ibid. 36 (in vs. 34 GLTTr WH have restored μεταλαβείν [so R. V. ('to take some food')] for προσλαβείν).*

πρόσ-ληψις [LTTrWH -λημψις, see M, μ], -εως, ή, (προσλαμβάνω), Vulg. assumptio, a receiving: τινός, into the kingdom of God, Ro. xi. 15. [(Plat., al.)]*

προσ-μένω; 1 aor. ptcp. προσμείνας, inf. προσμείναι; fr. Aeschyl. and Hdt. down; a. to remain with [see πρός, IV. 3]: with a dat. of the pers. to continue with one, Mt. xv. 32; Mk. viii. 2 [here L WH mrg. om. Tr br. the dat.]; τῷ κυρίφ, to be steadfastly devoted to [A. V. cleave unto] the Lord, Acts xi. 23 (Sap. iii. 9; Joseph. antt. 14, 2, 1); τῷ χάριτι τοῦ θεοῦ, to hold fast to [A. V. continue in] the grace of God received in the gospel. Acts xiii. 43 G L T Tr WH; δεήσεσι κ. προσευχαῖς, [A. V. to continue in supplications and prayers], 1 Tim. v. 5. b. to remain still [cf. πρός, IV. 2], stay, tarry: Acts xviii. 18; foll. by ἐν with a dat. of place, 1 Tim. i. 3.*

προσ-ορμίω: 1 aor. pass. 3 pers. plur. προσωρμίσθησω:

(δρμος a roadstead, anchorage); to bring a ship to moorings (Lcian. am. 11); esp. so in the mid., prop. to take one's station near the shore; to moor, come to anchor, (Hdt., Dem., Plut., al.); the 1 aor. pass. is used in the same sense (Arr. exp. Alex. 6, 4 and 20; Ael. v. h. 8, 5; Dio Cass. 41, 48; 64, 1), Mk. vi. 53.*

προσ-οφείλω; to owe besides [see πρόs, IV. 2]: σεαυτόν, i. e. besides what I have just asked of thee thou owest to me even thine own self, since it was by my agency that thou wast brought to faith in Christ, Philem. 19. (Thuc., Xen., Dem., Polyb., Plut.)*

προσ-οχθίζω: 1 aor. προσώχθισα; to be wroth or displeased with: τινί, Heb. iii. 10, 17, (fr. Ps. xciv. (xcv.) 10); not found besides exc. in the Sept. for $^{\flat}$ ρξ, to loathe; κιρ, to spue out; γιρ, to be disgusted with, etc.; add, Sir. vi. 25; xxv. 2; xxxviii. 4; [l. 25; Test. xii Patr., test. Jud. § 18; Orac. Sibyll. 3, 272]. Profane writ. use $^{\flat}$ οχθίζω. πρός denotes direction towards that with which we are displeased [πρός, IV. 1]. Cf. Bleek, Br. and. Hebr. ii. 1 p. 441 sq. •

προσ-παίω (for the more com. προσπταίω): 1 aor. προσέπαισα; to beat against, strike upon: intrans. προσ-έπαισαν τῆ οἰκία, Mt. vii. 25 Lchm.; but cf. B. 40 (34) n. (Schol. ad Aeschyl. Prom. 885; [Soph. frag. 310 var.]; Byzant. writ.)*

πρόσπεινος, -ον, (πεῖνα hunger [cf. πεινάω]), very (lit. besides, in accession, [cf. πρός, IV. 2; al. (cf. R. V.) do not recognize any intensive force in πρός here]) hungry: Acts x. 10. Not found elsewhere.*

προσ-πήγνυμ: 1 aor. ptcp. προσπήξας; to fasten to [see πρός, IV. 4]: Acts ii. 23 [here absol., of crucifixion]. (Dio Cass., al.) *

προσ-πίπτω: impf. προσέπιπτον; 2 aor., 3 pers. sing. προσέπεσε, 3 pers. plur. (Mt. vii. 25) προσέπεσον R G, σαν T Tr WH [see πίπτω, init.], ptcp. fem. προσπεσούσα; fr. Hom. down; prop. to fall towards, fall upon, [πρός, IV. 1] i.e.

1. to fall forward, to fall down, prostrate one's self before, in homage or supplication: with the dat. of a pers., at one's feet, Mk. iii. 11; v. 33; Lk. viii. 28, 47; Acts xvi. 29, (Ps. xciv. (xcv.) 6; Polyb., Plut., al.); τοῖς γόνασί τινος, Lk. v. 8 (Eur. Or. 1332; Plut.); πρὸς τοὺς πόδας τινός, Mk. vii. 25.

2. to rush upon, beat against: τῆ οἰκία (of winds beating against a house), Mt. vii. 25 [not Lchm.; cf. προσπαίω].*

προσ-ποιέω: Mid., pres. ptcp. προσποιούμενος (see below); impf. 3 pers. sing. προσεποιείτο (Lk. xxiv. 28, for which L txt. T Tr WH give the 1 aor. προσεποιήσατο); in prose writ. fr. Hdt. down; to add to [cf. Germ. hinzumachen]; mid. 1. to take or claim (a thing) to one's self. 2. to conform one's self to a thing, or rather to affect to one's self; therefore to pretend, foll. by an inf. [A. V. made as though he would etc.], Lk. xxiv. 28; kaτέγραφεν els την γην μη προσποιούμενος, Jn. viii. 6 acc. to codd. E G H K etc. [cf. Matthaei (ed. 1803) ad loc.]. (So in Thuc., Xen., Plat., Dem., al.; Diod. 15, 46; Philo in Flace: § 6; [in § 12 foll. by ptcp.; Joseph. c. Ap. 1, 1]; Ael. v. h. 8,5; Plut. Timol. 5; [Test. xii. Patr., test. Jos. § 3].)*

προσ-πορεύομαι; to draw near, approach: with a dat. of the person approached, Mk. x. 35. (Sept.; Aristot., Polyb.) *

προσ-ρήγνυμ, and in later writ. [W. 22] προσρήσσω; 1 αοτ. προσέρρηξα R G L, προσέρηξα T Tr WH (see P, ρ); to break against, break by dashing against: παιδία ἀπολείς προσρηγνὺς πέτραις, Joseph. antt. 9, 4, 6; λέοντα προσρήξας τῷ γῷ, 6, 9, 3; intrans. (cf. W. § 38, 1; [B. § 130, 4]): ὁ ποταμὸς τῷ οἰκίᾳ, Lk. vi. 48, [49; Mt. vii. 27 L mrg.]; in pass. τῷ ἀκρᾳ ῷ τὰ κύματα προσρήσσεται, Antonin. 4, 49.*

προσ-τάσσω: 1 aor. προσέταξα; pf. pass. ptcp. προστεταγμένος; fr. [Aeschyl. and] Hdt. down;
1. to assign or ascribe to, join to...
2. to enjoin, order, prescribe, command: Sept. for της; absol. καθώς προσέταξε, Lk. v. 14; with the dat. of a pers., Mt. i. 24; xxi. 6 R G T; τί, Mt. viii. 4; Mk. i. 44; τινί τι, pass. Acts x. 33; foll. by an acc. w. inf. Acts x. 48; to appoint, to define, pass. προστεταγμένοι καιροί, Acts xvii. 26 G L (ed. ster. [larger ed. πρὸς τεταγ.]) T Tr WH, for the Rec. προτεταγμένοι. [Syn.: see κελεύω, fin.]*

προστάτις, -ιδος, ή, (fem. of the noun προστάτης, fr. προίστημι); a. prop. a woman set over others. b. a female guardian, protectress, patroness, caring for the affairs of others and aiding them with her resources [A. V. succourer]: Ro. xvi. 2; cf. Passow on the word and under προστάτης fin.; [Schürer, Die Gemeindeverfassung der Juden in Rom, u.s.w. (Leip. 1879) p. 31; Heinrici, Die Christengemeinde Korinths, in Hilgenfeld's Zeitschr. for 1876, p. 517 sq.].*

προσ-τίθημι: impf. 3 pers. sing. προσετίθει (Acts ii. 47); 1 aor. προσέθηκα; 2 aor. προσέθην, impv. πρόσθες (Lk. xvii. 5), inf. προσθείναι, ptep. προσθείς; Pass., impf. 3 pers. plur. προσετίθεντο; 1 aor. προσετέθην; 1 fut. προστεθήσομαι; 2 aor. mid. προσεθέμην; fr. Hom. Od. 9, 305 down; Sept. very often for אָסָר, also for אָסָר, etc.; 2. to add, i.e. join to, gather with prop. to put to. any company, the number of one's followers or companions: τινά τῆ ἐκκλησία, Acts ii. 47 [RG]; τῷ κυρίφ, Acts v. 14; xi. 24; sc. τῷ κυρίῳ, οτ τοῖς πιστεύουσιν, Acts ii. 41; Hebraistically, προσετέθη πρός τους πατέρας αὐτοῦ (Judg. ii. 10; 1 Macc. ii. 69), he was gathered to his fathers assembled in Sheol (which is בית כועד לכל-חי, the house of assembly for all the living, Job xxx. 23), Acts xiii. 36 (others explain it, he was added to the bodies of his ancestors, buried with them in a common tomb; but cf. Knobel on Gen. xxv. 8; [Böttcher, De inferis, p. 54 sqq.]); i. q. to add viz. to what one already possesses: τί, Lk. xvii. 5 [A.V. here increase]; pass., Mt. vi. 33; Lk. xii. 31; Mk. iv. 24; Heb. xii. 19 [(μή προστεθήναι αὐτοῖς λόγον, R. V. that no word more should be spoken to them)]; - to what already exists: (δ νόμος) προσετέθη, was added to (supervened upon) sc. the ἐπαγγελία, Gal. iii. 19 R LTTr WII; τὶ ἐπί τινι, some thing to (upon) a thing (which has preceded [cf. ἐπί, B. 2 d.]), Lk. iii. 20; τὶ ἐπί τι, to a thing that it may thereby be increased, Mt. vi. 27; Lk. xii. 25. In imitation of the Hebr. (יָסֶר) the mid. (in the Sept. the active also) foll. by an inf. signifies (to add i. e.) to go on to do a thing, for to do further, do again, (as

Gen. iv. 2; viii. 12; xviii. 29): προσέθετο πέμψαι (קטְיֹן), he continued to send (as he had already sent), Lk. xx. 11, 12, (i. q. πάλιν ἀπέστειλεν, Mk. xii. 4); προσέθετο συλλαβεῖν καὶ Πέτρον, he besides apprehended Peter also [A.V. he proceeded etc.], Acts xii. 3; in the same way also the ptcp. is used with a finite verb: προσθεῖς εἶπεν, i. e. he further spake [A. V. he added and spake], Lk. xix. 11 (προσθεῖσα ἔτεκεν, Gen. xxxviii. 5; προσθέμενος ἔλαβε γυναῖκα, Gen. xxv. 1); cf. W. § 54, 5; B. § 144, 14. προσ-τρέχω; 2 aor. act. ptcp. προσδραμών; to run to: Mk. ix. 15; x. 17; Acts viii. 30. (From Arstph. and Xen. down; for γιη in Gen. xviii. 2, etc.) *

προσφάγιον, -ου, τό, (προσφαγεῖν [cf. πρός, IV. 2]), i. q. ὅψον (on which see ὁψάριον), any thing eaten with bread (Moeris [ed. Piers. p. 274, 1]: ὅψον ἀττικῶς, προσφάγιον ελληνικῶς): spoken of fish boiled or broiled, Jn. xxi. 5 (Schol., Lexx., [Moschion 55 p. 26; Roehl, Inserr. graec. 395 a. 12]). Cf. Fischer, De vitiis lexx. etc. p. 697 sq.; Sturz, Dial. Maced. et Alex. p. 191.*

πρόσφατος, -ον, (fr. πρό and σφάω or σφάζω; cf. Delitzsch, Com. on Hebr. [as below] p. 478; [cf. Lob. Technol. p. 106]);

1. prop. lately slaughtered, freshly killed: Hom. Il. 24, 757.

2. univ. recently or very lately made, new: ὁδός, Heb. x. 20 (so fr. Aeschyl. down; φίλος πρόσφατος, Sir. ix. 10; οὐκ ἔστι πῶν πρόσφατος ὑπὸ τὸν ῆλιον, Eccl. i. 9). Cf. Lob. ad Phryn. p. 374 sq.*

προσφάτως, adv., (see the preceding word), lately: Acts xviii 2. (Deut. xxiv. 7 (5); Ezek. xi. 3; Judith iv. 3, 5; 2 Macc. xiv. 36; Polyb., Alciphr., al.)

προσ-φέρω; impf. προσέφερον; 1 aor. προσήνεγκα; 2 aor. προσήνεγκου; pf. προσενήνοχα (Heb. xi. 17); Pass., pres. προσφέρομαι; 1 aor. προσηνέχθην; [see reff. s. v. φέρω]; fr. [Pind.], Aeschyl., and Hdt. down; Sept. often for הקריב, also for הגיש, הביא, etc., sometimes also for העלה where offering sacrifices is spoken of (as 1 K. xviii. 36 Compl.; 2 Chr. xxix. 7; Jer. xiv. 12); to, lead to: rwá rw, one to a person who can heal him or is ready to show him some other kindness, Mt. iv. 24; viii. 16; ix. 2, 32; xiv. 35; xvii. 16; Mk. ii. 4 (sc. τινά) T WH Tr mrg.; x. 13; Lk. xviii. 15; pass. in Mt. xii. 22 [where L WH txt. act.]; xviii. 24 R G T; xix. 18; one to a person who is to judge him: Lk. xxiii. 14: τινα έπὶ τὰς συναγωγάς καὶ τὰς ἀρχάς, Lk. xii. 11 [W. § 52, 3] (where T Tr txt. WH εἰσφέρωσιν). προσφέρω τι, to bring or present a thing, Mt. xxv. 20; ti tive, to reach or hand a thing to one, Mt. xxii. 19; Lk. xxiii. 36 [here A.V. offering]; The orthwari twos, to put to, Jn. xix. 29; a thing to one that he may accept it, to offer: χρήματα, Acts viii. 18; δώρα, Mt. ii. 11; used, as often in the Sept., of persons offering sacrifices, gifts, prayers to God (cf. Kurtz, Brief a. d. Hebr. p. 154 sqq.): τῷ θεῷ σφάγια καὶ θυσίας, Acts vii. 42; θυσίαν, Heb. xi. 4; λατρείαν, Jn. xvi. 2; προσφέρειν δώρον or δώρα sc. τῷ θεῷ, Mt. v. 23, 24; viii. 4; Heb. viii. 3, 4; ix. 9; θυσίαν, Heb. x. 12; plur., Heb. x. 1, 11; [pass. ibid. 2; θυσίας (RG -av) καὶ προσφοράς (RG -ράν) καὶ δλοκαυτώματα καὶ περὶ άμαρτίας, ibid. 8]; δωρό τε καὶ θυσίας ύπερ άμαρτιων, to expiate [see ύπέρ, I. 4] sins, Heb. v. 1; αίμα ύπερ έαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, Heb. ix. 7; την προσφοράν ύπλο ένδε έκάστου, pass. Acts xxi. 26; προσφέρειν used absol. [cf. W. 593 (552)]: περί τινος, on account of [see περί, I. c. β.], Mk. i. 44; Lk. v. 14; περὶ τοῦ λαοῦ περὶ [RG ὑπέρ (see περί, I. c. δ.)] άμαρτιῶν, to offer expiatory sacrifices for the people, Heb. v. 3; τινά, sc. τῶ θεῶ, to offer up, i.e. immolate, one, Heb. xi. 17; έαυτόν, of Christ, Heb. vii. 27 T Tr mrg. WH mrg.; ix. [14], 25; προσενεχθείς (the passive pointing to the fact that what he suffered was due to God's will) ibid. 28, (it is hardly to be found in native Grk. writ. used of offering sacrifices; but in Joseph. antt. 3, 9, 3, we have ἄρνα καὶ ἔριφον); πρός τινα (God) δεήσεις τε καὶ ίκετηρίας, Heb. v. 7 (προσφέρειν δέησιν, Achill. Tat. 7,1; $τ\hat{\varphi}$ $θε\hat{\varphi}$ $ε\dot{v}χ\acute{\eta}v$, Joseph. b. j. 3, 8, 3). pass. with the dat. signifies to be borne towards one, to attack, assail; then figuratively, to behave one's self towards one, deal with one: ως νίοις ύμιν προσφέρεται δ θεός, Heb. xii. 7 (very often so in Attic writ. fr. Thuc. and Xen. down; Philo de Josepho § 10; de ebrietate § 16; Joseph. b. j. 7, 8, 1; Ael. v. h. 12, 27; Hdian. 1, 13, 14 [7 ed. Bekk.]).*

προσφιλής, -έs, (πρόs and φιλέω), acceptable, pleasing, [A. V. lovely]: Phil. iv. 8. (From [Aeschyl. and] Hdt. down; Sir. iv. 7; xx. 13.)*

προσ-φορά, -âs, ή, (προσφέρω), offering; i. e. the act of affering, a bringing to, (Plat., Aristot., Polyb.).

2. that which is offered, a gift, a present, (Soph. O. C. 1270; Theophr. char. 30 sub fin.). In the N. T. a sacrifice [A.V. offering], whether bloody or not: Acts xxi. 26; xxiv. 17; Eph. v. 2; Heb. x. 5, 8, 14, (Sir. xiv. 11; xxxi. (xxxiv.) 21 (19); xxxii. (xxxv.) 1, 6 (8); once for τημή, Ps. xxxix. (xl.) 7); περὶ ἀμαρτίαs, offering for sin, expiatory sacrifice, Heb. x. 18; with the gen. of the object, τοῦ σώματος Ἰησοῦ Χρ. Heb. x. 10; τῶν ἐθνῶν, the sacrifice which I offer in turning the Gentiles to God, Ro. xv. 16.*

προσ-φωνίω, -ω; impf. 3 pers. sing. προσεφώνει; 1 aor. προσεφώνησα;
1. to call to; to address by calling: absol., l.k. xiii. 12; xxiii. 20 (where L WH add αὐτοῖς); Acts xxi. 40, (Hom. Od. 5, 159 etc.); with the dat. of a pers. [cf. W. 86], Mt. xi. 16; Lk. vii. 32; Acts xxii. 2, (Diog. Laërt. 7, 7).

2. to call to one's self, summon: τινά (so the better Grk. writ.; see Matthiae § 402 b.; [W. § 52, 4, 14]), Lk. vi. 13.*

πρόσ-χυσις, -εως, ή, (προσχέω to pour on), a pouring or sprinkling upon, affusion: τοῦ αἴματος, Heb. xi. 28. (Eccles. writ. [e. g. Just. M. apol. 2, 12 p. 50 d.].)*

προσ-ψαύω, to touch: τινί [cf. W. § 52, 4, 14], a thing, Lk. xi. 46. (Pind., Soph., Byzant. writ.)*.

προσωποληπτέω (LTTr WH -λημπτέω [see M, μ]), -ŵ; a Hellenistic verb (derived fr. the foll. word [cf. Win. 33, 101 (96)]), to respect the person (i. e. the external condition of a man), to have respect of persons: Jas. ii. 9.*

προσωπο-λήπτης (LTTr WH-λήμπτης [see M, μ]), -οω, δ, (a Hellenistic formation fr. πρόσωπον and λαμβάνω; see λαμβάνω, I. 4 p. 370° bot.), an accepter [A. V. respecter] of persons (Vulg. personarum acceptor): Acts x. 34. Not found elsewhere [exc. in Chrysost.].

προσωποληψία (L T Tr WH -λημψία [see M, μ]), -as, | ή, (a Hellenistic formation; [see προσωπολήπτης]), respect of persons (Vulg. personarum acceptio), partiality, the fault of one who when called on to requite or to give judgment has respect to the outward circumstances of men and not to their intrinsic merits, and so prefers, as the more worthy, one who is rich, high-born, or powerful, to another who is destitute of such gifts: Ro. ii. 11; Eph. vi. 9; Col. iii. 25; plur. (which relates to the various occasions and instances in which this fault shows itself [cf. W. 176 (166); B. § 123, 2, 2]), Jas. ii. 1. (Eccles. writ.)*

πρόσωπον, -ου, τό, (fr. πρός and ωψ, cf. μέτωπον), fr. Hom. down; Sept. hundreds of times for בנים, also for ם׳פא, etc.: a. the face, i. e. the anterior part of the human head: Mt. vi. 16, 17; xvii. 2; xxvi. 67; Mk. xiv. 65; Lk. [ix. 29]; xxii. 64 [T Tr WH om. Lchm. br. the cl.]; Acts vi. 15; 2 Co. iii. 7, 13, 18; [xi. 20]; Rev. iv. 7; ix. 7; x. 1; τὸ πρόσωπον τῆς γενέσεως, the face with which one is born [A. V. his natural face], Jas. i. 23; πίπτειν έπλ πρόσ. [cf. W. § 27, 1 n.; 122 (116)] and έπλ τὸ πρόσ., Mt. xvii. 6; xxvi. 39; Lk. v. 12; xvii. 16; 1 Co. xiv. 25; [Rev. vii. 11 Rec.; πίπτ. ἐπὶ τὰ πρόσ., Rev. xi. 16; vii. 11 G L T Tr WH]; άγνοούμενός των τῷ προσώπω, unknown to one by face, i.e. personally unknown, Gal. i. 22; bereaved of one προσώπω, οὐ καρδία [A. V. in presence, not in heart], 1 Th. ii. 17; κατά πρόσωπον, in or towards (i. e. so as to look into) the face, i. e. before, in the presence of, [see κατά, H. 1 c.]: opp. to ἀπών, 2 Co. x. 1; with rivos added, before (the face of) one, Lk. ii. 31; Acts iii. 13; ἔχω τινὰ κατὰ πρόσωπον, i. e. to have one present in person [A. V. face to face], Acts xxv. 16; αντέστην κατά πρόσωπον, I resisted him to the face (with a suggestion of fearlessness), Gal. ii. 11, (κατὰ πρόσωπον λέγειν τοὺς λόγους, Polyb. 25, 5, 2; add Job xvi. 8; but in Deut. vii. 24; ix. 2; Judg. ii. 14; 2 Chr. xiii. 7, duriστήναι κατά πρόσ. τινος simply denotes to stand against, resist, withstand); τὰ κατὰ πρόσ. the things before the face, i. e. open, known to all, 2 Co. x. 7. Expressions modelled after the Hebrew: δραι τὸ πρόσωπόν τινος, 10 see one's face, see him personally, Acts xx. 25; Col. ii. 1; ίδειν, 1 Th. ii. 17; iii. 10; θεωρείν, Acts xx. 38 [cf. θεωρέω, 2 a.]; particularly, βλέπειν τὸ πρόσ. τοῦ θεοῦ (see βλέπω, 1 b. β.), Mt. xviii. 10; δράν τ. πρ. τ. θεοῦ (see δράω, 1), Rev. xxii. 4; εμφανισθήναι τῷ προσ. τοῦ θεοῦ, to appear before the face of God, spoken of Christ, the eternal priest, who has entered into the heavenly sanctuary, Heb. ix. 24; in imitation of the Hebr. פנים אל-פנים we have the phrase πρόσωπον πρὸς πρόσωπον, face (turned [see πρός, I. 1 a. p. 541]) to face (είδον τινα, Gen. xxxii. 30; Judg. vi. 22): trop. βλέπω sc. τον θεόν, see God face to face, i. e. discern perfectly his nature, will, purposes, 1 Co. xiii. 12; a person is said to be sent or to go πρὸ προσώπου τινός ("בני פ") [cf. W. § 65, 4 b. fin.; B. 319 (274)], i.e. before one, to announce his coming and remove the obstacles from his way, Mt. xi. 10; Mk. i. 2; Lk. i. 76; vii. 27, (Mal. iii. 1); ix. 52; x. 1; πρό προσ. τινός. (of time) before a thing, Acts xiii. 24 (so `157 in l xii. 14; θαυμάζειν πρόσωπα, Jude 16; λαμβάνειν πρόσωποι

Am. i. 1; Zech. viii. 10; where the Sept. simply πρό [cf. πρό, b. p. 536 bot.]). πρός φωτισμόν της γνώσεως της δόξης του θεου έν προσώπφ 'Ιησου Χριστου, that we may bring forth into the light the knowledge of the glory of God as it shines in the face of Jesus Christ, 2 Co. iv. 6 (Paul really means, the majesty of God manifest in the person of Christ; but the signification of πρόσωπον is 'face,' and Paul is led to use the word by what he had said in iii. 13 of the brightness visible in the face of Moses). b. countenance, look (Lat. vultus), i. e. the face so far forth as it is the organ of sight, and (by its various movements and changes) the index of the inward thoughts and feelings: κλίνειν τὸ πρόσ. εἰς τὴν γῆν, to bow the face to the earth (a characteristic of fear and anxiety), Lk. xxiv. 5; Hebraistic phrases relating to the direction of the countenance, the look: τὸ πρόσωπον τοῦ κυρίου ἐπί τινα, sc. ἐστίν, the face of the Lord is (turned) upon one, i. e. he looks upon and watches him, 1 Pet. iii. 12 (fr. Ps. xxxiii. (xxxiv.) 17); στηρίζειν τὸ πρόσ. (Hebr. דום or נתן פנים; cf. Gesenius, Thes. ii. p. 1109 on the same form of expression in Syriac, Arabic, Persian, Turkish) τοῦ πορεύεσθαι els with an acc. of the place [A.V. steadfastly to set one's face to go etc. (see στηρίζω, a.)], Lk. ix. 51; moreover, even τὸ πρόσ. τινός ἐστι πορευόμενον εἰς with acc. of place, ib. 53 (τὸ πρόσωπόν σου πορευόμενον έν μέσφ αὐτῶν, 2 S. xvii. 11); ἀπὸ προσώπου τινὸς φεύyear, to flee in terror from the face (Germ. Anblick) of one enraged, Rev. xx. 11; κρύπτειν τινά etc. (see κρύπτω, a.), Rev. vi. 16; ἀνάψυξις ἀπὸ προσώπου θεοῦ, the refreshing which comes from the bright and smiling countenance of God to one seeking comfort, Acts iii. 20 (19); on 2 Th. i. 9 see ἀπό, p. 59° mid.; μετὰ τοῦ προσώπου σου, sc. orra, in the presence of thy joyous countenance [see μετά, Ι. 2 b. β.], Acts ii. 28 (fr. Ps. xv. (xvi.) 11); els πρόσωπον τῶν ἐκκλησιῶν, turned unto [i. e. in (R.V.)] the face of the churches as the witnesses of your zeal, 2 Co. viii. 24 : Γνα έκ πολλών προσώπων . . . διά πολλών εύγαρι- $\sigma m\theta \hat{\eta}$, that from many faces (turned toward God and expressing the devout and grateful feelings of the soul) thanks may be rendered by many (accordingly, both ¿k πολλ. προσ. and διά πολλών belong to εὐχαριστηθή [cf. Meyer ad loc.; see below]), 2 Co. i. 11. ἀπὸ προσώπου לענן פ"), from the sight or presence of one, Acts v. 41; vii. 45 [here A.V. before the face; Rev. xii. 14]; in προσώπω Χριστοῦ, in the presence of Christ, i. e. Christ looking on (and approving), 2 Co. ii. 10 (Prov. viii. 30); [some would render πρόσωπον here and in i. 11 above person (cf. R.V.): - here nearly i. q. on the part of (Vulg. in persona Christi); there i. q. 'an individual' (Plut. de garrul. 13 p. 509 b.; Epict. diss. 1, 2, 7; Polyb. 8, 13, 5; 12, 27, 10; 27, 6, 4; Clem. Rom. 1 Cor. 1, 1; 47,6; Phryn. c. Hebraisp. 379, and Lobeck's note p. 380)]. tically, the appearance one presents by his wealth or poverty, his rank or low condition; outward circumstances, external condition; so used in expressions which denote to regard the person in one's judgment and treatment of men: βλέπειν είς πρόσωπον ανθρώπων, Mt. xxii. 16; Mk.

(τωνός), Lk. xx. 21; Gal. ii. 6, (on which see βλέπω, 2 c., θαυμάζω, λαμβάνω, I. 4). καυχᾶσθαι ἐν προσώπω καὶ οὐ καρδία, to glory in those things which they simulate in look, viz. piety, love, righteousness, although their heart is devoid of these virtues, 2 Co. v. 12, cf. 1 S. xvi. 7.

2. the outward appearance of inanimate things [A. V. face (exc. in Jas. as below)]: τοῦ ἄνθους, Jas. i. 11; τοῦ οὐρανοῦ, τῆς γῆς, Mt. xvi. 3 [here T br. W II reject the pass.]; Lk. xii. 56 (Ps. ciii. (civ.) 30); (so in Lat., naturae vultus, Ovid. metam. 1, 6; maris facies, Verg. Aen. 5, 768; on this use of the noun facies see Gell. noctes atticae 13, 29); surface: τῆς γῆς, Lk. xxi. 35; Acts xvii. 26 [on the omitted art. here cf. πᾶς, I. 1 c.], (Gen. ii. 6; xi. 8).*

προ-τάσσω: pf. pass. ptcp. προτεταγμένος;
1. to place before.
2. to appoint before, define beforehand: χρόνον, Soph. Trach. 164; καιρούς, pass. Acts xvii. 26 Rec. (see προστάσσω, 2); νόμους, pass. 2 Macc. viii. 36.*

προ-τείνω: 1 aor. προέτεινα; [fr. IIdt. down]; to stretch forth, stretch out: ὡς προέτειναν [Rec. -νεν] αὐτὸν τοῖς ἰμᾶσιν, when they had stretched him out for the thongs i. e. to receive the blows of the thongs, (by tying him up to a beam or a pillar; for it appears from vs. 29 that Paul had already been bound), Acts xxii. 25 [W. § 31 init.; al. (cf. R. V. txt.) 'with the thongs' (cf. ἰμάς)].*

πρότερος, -a, -oν, (compar. of πρό), [fr. Hom. down], before, prior; of time, former: ή προτέρα ἀναστροφή, Eph. iv. 22. Neut. adverbially, before (something else is or was done): Jn. vii. 51 RG; 2 Co. i. 15; opp. to ἔπειτα, Heb. vii. 27; before i. e. aforetime, in time past: Jn. vii. 50 [L Tr WH]; Heb. iv. 6; and R G in 1 Tim. i. 13; also τὸ πρότερον (contrasting the past with the present [cf. πάλαι, 1 fin.]), Jn. vi. 62; ix. 8, and L T Tr WH in 1 Tim. i. 13, (1 Macc. iii. 46; v. 1; xi. 34, 39; Deut. ii. 12; Josh. xi. 10; Hdt. 7, 75; Xen., Plat.); i. q. our the first time, Gal. iv. 13 (on which cf. Meyer); it is placed between the art. and the noun, as al πρότερον ἡμέραι, the former days, Heb. x. 32; al πρότ. ἐπιθυμίαι, the lusts which you formerly indulged, 1 Pet. i. 14.*

προ-τίθημι: 2 aor. mid. προεθέμην; [fr. Hom. down]; 1. to place before, to set forth, [cf. πρό, d. a.]; spec. to set forth to be looked at, expose to view: Ex. xl. 4; 4 Macc. viii. 11; Ael. v. h. 14, 8; and often in the mid. in this sense: ποτήρια ἀργύρεά τε καὶ χρύσεα, his own cups, Hdt. 3, 148; to expose to public view, in which sense it is the technical term with profane authors in speaking of the bodies of the dead, [to let lie in state], (cf. Passow s. v. I. 2; [L. and S. s. v. II. 1]; Stallbaum on Plat. Phaedo p. 115 e.; [Krüger on Thuc. 2, 34, 1]); the mid. points to the owner of the thing exposed: so with rua and a pred. acc. Ro. iii. 25 (the mid. seems to denote that it was his own Son whom he thus "set forth"; cf. viii. 32). Mid. to set before one's self, propose to one's self; to purpose, determine, (Plato, Polyb., al.): foll. by the inf. Ro. i. 13; with an acc. of the thing and εν αὐτῷ [(sic); see aurou] added, in himself (W. § 38, 6; [cf. p. 152 (144)]), Eph. i. 9; [al. (reading ἐν αὐτῷ with L T Tr WII) render 'in him,' i. e. (probably) Christ].*

προ-τρίπω: 1 aor. mid. ptcp. προτρεψάμενος; to urge forwards, exhort, encourage, (often so by Attic writ, both in the act. and the mid.): Acts xviii. 27. (Sap. xiv. 18; 2 Macc. xi. 7. [From Hom. down.])*

προ-τρέχω: 2 aor. προέδραμον; to run before, to outrun: Jn. xx. 4; with ἔμπροσθεν added, i. e. ahead, in advance, [R. V. 'to run on before'], cf. W. 603 (561); [B. § 151, 27], Lk. xix. 4; ἔμπρ. with the gen. of a pers. Tob. xi. 2. (1 S. viii. 11; Xen., Isocr., Theophr., al.)*

προ-ϋπ-άρχω: impf. προϋπήρχον; fr. Thuc. and Plato down; to be before, exist previously: with a ptcp. Acts viii. 9; προϋπήρχον ὄντες, Lk. xxiii. 12; cf. Bornemann, Schol. ad h. l.; W. 350 (328); [B. § 144, 14].*

πρό-φασιs, -εωs, η', (προφαίνω, i. e. prop. 'to cause toshine before' [or 'forth'; but many derive πρόφασις directly fr. πρό-φημι]), fr. Hom. down; a. a pretext (alleged reason, pretended cause): της πλεονεξίας, such as covetousness is wont to use, 1 Th. ii. 5 ([A. V. cloak of covetousness] the meaning being, that he had never misused his apostolic office in order to disguise or to hide avaricious designs); πρόφασιν έχειν (a phrase freq. in Grk. auth., cf. Passow s. v. $\pi \rho$. 1 b. vol. ii. p. 1251^b; \int L. and S. s. v. I. 3 e.]) περὶ τῆς ἀμαρτίας, Jn. xv. 22 [A. V. mrg. R.V. excuse]. b. show: προφάσει ώς κτλ. [A. V.] under color as though they would etc. Acts xxvii. 30; προφάσει, [A. V. for a pretence], in pretence, ostensibly: Mt. xxiii. 14 (13) Rec.; Mk. xii. 40; Lk. xx. 47; Phil. i. 18.*

προ-φέρω; [fr. Hom. down]; to bring forth: τὶ ἔκ τ:νος, Lk. vi. 45.*

προφητεία, -as, ή, (προφητεύω, q. v.), Hebr. μείχι, prophecy, i. e. discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden; esp. by foretelling future events. Used in the N.T. - of the utterances of the O. T. prophets: Mt. xiii. 14; 2 Pet. i. 20, 21 (on this pass. see yivoua, 5 e. a.); — of the prediction of events relating to Christ's kingdom and its speedy triumph, together with the consolations and admonitions pertaining thereto: Rev. xi. 6; xxii. 19; τὸ πνεῦμα τῆς προφητείας, the spirit of prophecy, the divine mind, to which the prophetic faculty is due, Rev. xix. 10; οἱ λόγοι της προφητείας, Rev. i. 3; xxii. 7, 10, 18; — of the endowment and speech of the Christian teachers called mooφηται (see προφήτης, ΙΙ. 1 f.): Ro. xii. 6; 1 Co. xii. 10; xiii. 2; xiv. 6, 22; plur. the gifts and utterances of these prophets, 1 Co. xiii. 8; 1 Th. v. 20; - spec. of the prognostication of those achievements which one set apart to teach the gospel will accomplish for the kingdom of Christ, 1 Tim. iv. 14; plur. i. 18 [see προάγω, 2 a. and cf. the Comm.]. ([Sept., Joseph.]; among native Grk. writ. used only by Lcian. Alex. 40, 60; [to which add inserr. (see L. and S. s. v. I.)].)*

προφητεύω; fut. προφητεύσω; impf. προεφήτευον (Acts xix. 6 R G) and ἐπροφήτευον (ibid. L T Tr WH; [1 K. xxii. 12]; Jer. [ii. 8]; xxiii. 21; xxv. 13); 1 aor. προεφήτευσα (R G in Mt. vii. 22; xi. 13; xv. 7; Mk. vii. 6; Lk. i. 67; [Jn. xi. 51; Jude 14]) and ἐπροφήτευσα (which form

cod. Sin. gives everywh., and TTrWH have everywh. restored, and Lchm. also with the single exception of Jude 14; add, Sir. xlviii. 13; 1 Esdr. vi. 1; Jer. xxxiii. (xxvi.) 9, 11, 20; xxxv. (xxviii.) 8; xxxvi. (xxix.) 31; the Alexandrian translators more com. use the forms προεφήτευον, προεφήτευσα, pf. ptcp. προπεφητευκώς, Eus. h. e. 5, 17; pf. pass. inf. προπεφητεῦσθαι, Clem. Alex. strom. p. 603; on the forms used by Justin M. see Otto's prolegg. to his works, I. i. p. lxxv. ed. 3; cf. [WH. App. p. 162; Veitch s. v.]; W. § 12, 5; [B. 35 (30 sq.)]; cf. Fritzsche on Mk. p. 268; [Soph. Lex. s. v.]); (προφήτης, q. v.); Sept. for אבן and דתובא; Vulg. propheto [three times prophetizo]; to prophesy, i. e. to be a prophet, speak forth by divine inspiration; to predict (Hdt., Pind., Eur., Plat., Plut., al.); a. univ.: Mt. vii. 22. with the idea of foretelling future events pertaining esp. to the kingdom of God: Mt. xi. 13; Acts ii. 17, 18; xxi. 9; περί τινος, Mt. xv. 7; Mk. vii. 6; 1 Pet. i. 10; ἐπί τινι, over i. e. concerning one (see ἐπί, B. 2 f. β. p. 234), Rev. x. 11; είς τινα (i. e. Christ), Barn. ep. 5, 6; προφ. foll. by λέγων with the words uttered by the prophet, Jude 14; foll. by c. to utter forth, declare, a thing őτι, Jn. xi. 51. which can only be known by divine revelation: Mt. xxvi. 68; Mk. xiv. 65; Lk. xxii. 64, cf. vii. 39; Jn. iv. 19. to break forth under sudden impulse in lofty discourse or in praise of the divine counsels: Lk. i. 67; Acts xix. 6, (1 S. x. 10, 11; xix. 20, 21, etc.); — or, under the like prompting, to teach, refute, reprove, admonish, comfort others (see προφήτης, II. 1 f.), 1 Co. xi. 4, 5; xiii. 9; xiv. 1, 3, 4, 5, 24, 31, 39. e. to act as a prophet, discharge the prophetic office: Rev. xi. 3. [On the word see Trench, N. T. Syn. § vi.]*

προφήτης, -ου, δ, (πρόφημι, to speak forth, speak out; hence prop. 'one who speaks forth'; see πρό, d. a.), Sept. for נְבִיא (which comes fr. the same root as נָבִיא, 'to divulge,' 'make known,' 'announce' [cf. Fleischer in Delitzsch, Com. u. d. Gen., 4te Aufl. p. 551 sq.], therefore prop. i. q. interpreter, Ex. vii. 1, cf. iv. 16; hence an interpreter or spokesman for God; one through whom God speaks; cf. csp. Bleek, Einl. in d. A. T. 4te Aufl. p. 309 B.D. s. v. Prophet and reff. there; esp. also Day's note on Oehler's O. T. Theol. § 161, and W. Robertson Smith, Prophets of Israel, p. 389 (note on Lect. ii.)]), one who speaks forth by divine inspiration; I. In Grk. writ. fr. Aeschyl., Hdt., and Pind. down 1. an interpreter of oracles (whether uttered by the gods or the parters), or of other hidden things. 2. a foreteller, soothsayer, seer. II. In the N. T. one who, moved by the Spirit of God and hence his organ or spokesman, solemnly declares to men what he has received by inspiration, esp. future events, and in particular such as relate to the cause and kingdom of God and to human salvation. The title is applied to a. the O. T. prophets, - and with allusion to their age, life, death, deeds: Mt. v. 12; xii. 39; xiii. 17; xxiii. 29-31; Mk. vi. 15; Lk. iv. 27; x. 24; xi. 47; xiii. 28; Jn. viii. 52, 53; Acts iii. 25; vii. 52; xiii. 20; Ro. xi. 3; 1 Th. ii. 15; Heb.

xi. 32; Jas. v. 10; appeal is made to their utterances as having foretold the kingdom, deeds, death, of Jesus the Messiah: Mt. i. 22; ii. 5, 15, 17, 23; iii. 3; iv. 14; viii. 17; xi. 13; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvi. 56; xxvii. 9; Mk. xiii. 14 Rec.; Lk. i. 70; iii. 4; iv. 17; xviii. 31; xxiv. 25; Jn. i. 23, 45 (46); xii. 38; Acts ii. 16; iii. 18, 21, 24; vii. 37, 48; x.43; xiii. 27; xv. 15; xxvi. 22 sq.; Ro. i. 2; Heb. i. 1; 1 Pet. i. 10; 2 Pet. iii. 2; Rev. x. 7; in the number of prophets David also is reckoned, as one who predicted the resurrection of Christ, Acts ii. 30 sq.; so too is Balaam, 2 Pet. ii. 16 (see Βαλαάμ). by meton. προφήται is put for the books of the prophets: Lk. xxiv. 27, 44; Acts viii. 28; xiii. 15; xxiv. 14; xxviii. 23; 🖝 τοις προφήταις, i. q. εν βίβλω των προφ. (Acts vii. 42), in the volume of the prophets (which in Hebr. has the title נְרָאִים), Jn. vi. 45; Acts xiii. 40; — or for the teaching set forth in their books: Mt. v. 17; vii. 12; xxii. 40; Lk. xvi. 29, 31; Acts xxvi. 27. See póuos, 4. John the Baptist, the herald of Jesus the Messiah: Mt. xxi. 26; Mk. vi. 15; xi. 82; Lk. i. 76; xx. 6, whom Jesus declares to be greater than the O. T. prophets, because in him the hope of the Jews respecting Elijah as the forerunner of the Messiah was fulfilled: Mt. xi. 9-11, 14, (cf. xvii. 11, 12; Mk. ix. 12 sq.); Lk. vii. 28 [R G T Tr br.]. c. That illustrious prophet whom the Jews (apparently on the ground of Deut. xviii. 15) expected to arise just before the Messiah's advent: Jn. i. 21, 25; vii. 40. those two illustrious prophets, the one Elijah, the other Enoch or Moses [but cf. the Comm.; e. g. Stuart, Com. vol. ii. p. 219 sq.], who according to the writer of the Apocalypse will publicly appear shortly before the visible return of Christ from heaven: Rev. xi. d. the Messiah: Acts iii. 22, 23; vii. 37, 10 (cf. 3). after Deut. xviii. 15; Jesus the Messiah, inasmuch as he is about to fulfil the expectation respecting this Messiah, Mt. xxi. 11; Jn. vi. 14. e. univ. a man filled with the Spirit of God, who by God's authority and command in words of weight pleads the cause of God and urges the saivation of men: Mt. xxi. 46; Lk. xiii. 33; xxiv. 19; Jn. vii. 52; in the proverb that a prophet is without honor in his own country, Mt. xiii. 57; Mk. vi. 4; Lk. iv. 24; Jn. iv. 44. he may be known — now by his supernatural knowledge of hidden things (even though past), Lk. vii. 39; Jn. iv. 19, (προφήτης άληθείας έστιν ο πάντοτε πάντα είδως, τὰ μὲν γεγονότα ως εγένετο, τὰ δὲ γινόμενα ως γίνεται, τὰ δὲ ἐσόμενα ώς ἔσται, Clem. hom. 2, 6), - now by his power of working miracles, Lk. vii. 16; xxiv. 19; Jn. ix. 17; such a prophet Jesus is shown to have been by the passages cited, nor is it denied except by his enemies, Lk. vii. 39; Jn. vii. 52. f. The prophets that appeared in the apostolic age among the Christians: Mt. x. 41; xxiii. 34; Acts xv. 32; 1 Co. xiv. 29, 37; Rev. xxii. 6, 9; they are associated with a postles in Lk. xi. 49; 1 Co. xii. 28, 29; Eph. ii. 20; iii. 5; iv. 11; Rev. xviii. 20; they discerned and did what was best-for the Christian cause, Acts xiii. 1 sq.; foretold certain future events, Acts xi. 27 sq.; xxi. 10 sqq.; and in the religious assemblies of the Christians, being suddenly seized by the Spirit (whose

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(τινός), Lk. xx. 21; Gal. ii. 6, (on which see βλέπω, 2 c., θαυμάζω, λαμβάνω, I. 4). καυχᾶσθαι ἐν προσώπφ καὶ οὐ καρδία, to glory in those things which they simulate in look, viz. piety, love, righteousness, although their heart is devoid of these virtues, 2 Co. v. 12, cf. 1 S. xvi. 7.

2. the outward appearance of inanimate things [A. V. face (exc. in Jas. as below)]: τοῦ ἄνθους, Jas. i. 11; τοῦ οὐρανοῦ, τῆς γῆς, Mt. xvi. 3 [here T br. WH reject the pass.]; Lk. xii. 56 (Ps. ciii. (civ.) 30); (so in Lat., naturae vultus, Ovid. metam. 1, 6; maris facies, Verg. Aen. 5, 768; on this use of the noun facies see Gell. noctes atticae 13, 29); surface: τῆς γῆς, Lk. xxi. 35; Acts xvii. 26 [on the omitted art. here cf. πᾶς, I. 1 c.], (Gen. ii. 6; xi. 8).*

προ-τάσσω: pf. pass. ptep. προτεταγμένος;
1. to place before.
2. to appoint before, define beforehand: χρόνον, Soph. Trach. 164; καιρούς, pass. Acts xvii. 26 Rec. (see προστάσσω. 2); νόμους, pass. 2 Macc. viii. 36.*

προ-τείνω: 1 aor. προέτεινα; [fr. IIdt. down]; to stretch forth, stretch out: ὡς προέτειναν [Rec. -νεν] αὐτὸν τοῖς ἰμᾶσιν, when they had stretched him out for the thongs i. e. to receive the blows of the thongs, (by tying him up to a beam or a pillar; for it appears from vs. 29 that Paul had already been bound), Acts xxii. 25 [W. § 31 init.; al. (cf. R. V. txt.) 'with the thongs' (cf. ἰμάς)].*

πρότερος, -a, -ον, (compar. of πρό), [fr. Hom. down], before, prior; of time, former: ἡ προτέρα ἀναστροφή, Eph. iv. 22. Neut. adverbially, before (something else is or was done): Jn. vii. 51 RG; 2 Co. i. 15; opp. to ἔπειτα, Heb. vii. 27; before i. e. aforetime, in time past: Jn. vii. 50 [L Tr WH]; Heb. iv. 6; and R G in 1 Tim. i. 13; also τὸ πρότερον (contrasting the past with the present [cf. πάλαι, 1 fin.]), Jn. vi. 62; ix. 8, and L T Tr WH in 1 Tim. i. 13, (1 Macc. iii. 46; v. 1; xi. 34, 39; Deut. ii. 12; Josh. xi. 10; Hdt. 7, 75; Xen., Plat.); i. q. our the first time, Gal. iv. 13 (on which cf. Meyer); it is placed between the art. and the noun, as al πρότερον ἡμέραι, the former days, Heb. x. 32; al πρότε ἐπιθυμίαι, the lusts which you formerly indulged, 1 Pet. i. 14.*

προ-τίθημι: 2 aor. mid. προεθέμην; [fr. Hom. down]; 1. to place before, to set forth, [cf. πρό, d. a.]; spec. to set forth to be looked at, expose to view: Ex. xl. 4; 4 Macc. viii. 11; Ael. v. h. 14, 8; and often in the mid. in this sense: ποτήρια ἀργύρεά τε καὶ χρύσεα, his own cups, Hdt. 3, 148; to expose to public view, in which sense it is the technical term with profane authors in speaking of the bodies of the dead, [to let lie in state], (cf. Passow s. v. I. 2: [L. and S. s. v. II. 1]; Stallbaum on Plat. Phaedo p. 115 e.; [Krüger on Thuc. 2, 34, 1]); the mid. points to the owner of the thing exposed: so with τινά and a pred. acc. Ro. iii. 25 (the mid. seems to denote that it was his own Son whom he thus "set forth"; cf. viii. 32). Mid. to set before one's self, propose to one's self; to purpose, determine, (Plato, Polyb., al.): foll. by the inf. Ro. i. 13; with an acc. of the thing and εν αὐτῷ [(sic); see aurou] added, in himself (W. § 38, 6; [cf. p. 152 (144)]), Eph. i. 9; [al. (reading ἐν αὐτῷ with L T Tr WII) render 'in him,' i. e. (probably) Christ].*

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cod. Sin. gives everywh., and TTrWH have everywh. restored, and Lchm. also with the single exception of Jude 14; add, Sir. xlviii. 13; 1 Esdr. vi. 1; Jer. xxxiii. (xxvi.) 9, 11, 20; xxxv. (xxviii.) 8; xxxvi. (xxix.) 31; the Alexandrian translators more com. use the forms προεφήτευον, προεφήτευσα, pf. ptcp. προπεφητευκώς, Eus. h. e. 5, 17; pf. pass. inf. προπεφητεῦσθαι, Clem. Alex. strom. p. 603; on the forms used by Justin M. see Otto's prolegg. to his works, I. i. p. lxxv. ed. 3; cf. [WH. App. p. 162; Veitch s. v.]; W. § 12, 5; [B. 35 (30 sq.)]; cf. Fritzsche on Mk. p. 268; [Soph. Lex. s. v.]); (προφήτης, q. v.); Sept. for נבא and יהתנבא; Vulg. propheto [three times prophetizo]; to prophesy, i. e. to be a prophet, speak forth by divine inspiration; to predict (Hdt., Pind., Eur., Plat., Plut., al.); a. univ.: Mt. vii. 22. with the idea of foretelling future events pertaining esp. to the kingdom of God: Mt. xi. 13; Acts ii. 17, 18; xxi. 9; περί τινος, Mt. xv. 7; Mk. vii. 6; 1 Pet. i. 10; ἐπί τινι, over i. e. concerning one (see ἐπί, B. 2 f. β. p. 234°), Rev. x. 11; είς τινα (i. e. Christ), Barn. ep. 5, 6; προφ. foll. by λέγων with the words uttered by the prophet, Jude 14; foll. by c. to utter forth, declare, a thing őτι, Jn. xi. 51. which can only be known by divine revelation: Mt. xxvi. 68: Mk. xiv. 65; Lk. xxii. 64, cf. vii. 39; Jn. iv. 19. to break forth under sudden impulse in lofty discourse or in praise of the divine counsels: Lk. i. 67; Acts xix. 6, (1 S. x. 10, 11; xix. 20, 21, etc.); - or, under the like prompting, to teach, refute, reprove, admonish, comfort others (see προφήτης, II. 1 f.), 1 Co. xi. 4, 5; xiii. 9; xiv. 1, 3, 4, 5, 24, 31, 39. e. to act as a prophet, discharge the prophetic office: Rev. xi. 8. [On the word see Trench, N. T. Syn. § vi.]*

προφήτης, -ου, δ, (πρόφημι, to speak forth, speak out; hence prop. 'one who speaks forth'; see πρό, d. a.), Sept. for נְבִיא (which comes fr. the same root as נָבִיא, 'to divulge,' 'make known,' 'announce' [cf. Fleischer in Delitzsch, Com. u. d. Gen., 4te Aufl. p. 551 sq.], therefore prop. i. q. interpreter, Ex. vii. 1, cf. iv. 16; hence an interpreter or spokesman for God; one through whom God speaks; cf. esp. Bleek, Einl. in d. A. T. 4te Aufl. p. 309 B.D. s. v. Prophet and reff. there; esp. also Day's note on Oehler's O. T. Theol. § 161, and W. Robertson Smith, Prophets of Israel, p. 389 (note on Lect. ii.)]), one who speaks forth by divine inspiration; I. In Grk. writ. fr. Aeschyl., Hdt., and Pind. down 1. an interpreter of oracles (whether uttered by the gods or the márreis), or of other hidden things. 2. a foreteller, soothsayer, seer. II. In the N. T. one who, moved by the Spirit of God and hence his organ or spokesman, solemnly declares to men what he has received by inspiration, esp. future events, and in particular such as relate to the cause and kingdom of God and to human salvation. The title is applied to prophets, - and with allusion to their age, life, death, deeds: Mt. v. 12; xii. 89; xiii. 17; xxiii. 29-31; Mk. vi. 15; Lk. iv. 27; x. 24; xi. 47; xiii. 28; Jn. viii. 52, 53; Acts iii. 25; vii. 52: xiii. 20; Ro. xi. 3; 1 Th. ii. 15; Heb.

xi 32; Jas. v. 10; appeal is made to their utterances as having foretold the kingdom, deeds, death, of Jesus the Messiah: Mt. i. 22; ii. 5, 15, 17, 23; iii. 3; iv. 14; viii. 17; xi. 13; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvi. 56; xxvii. 9; Mk. xiii. 14 Rec.; Lk. i. 70; iii. 4; iv. 17; xviii. 31; xxiv. 25; Jn. i. 23, 45 (46); xii. 38; Acts ii. 16; iii. 18, 21, 24; vii. 37, 48; x.43; xiii. 27; xv. 15; xxvi. 22 sq.; Ro. i. 2; Heb. i. 1; 1 Pet. i. 10; 2 Pet. iii. 2; Rev. x. 7; in the number of prophets David also is reckoned, as one who predicted the resurrection of Christ, Acts ii. 30 sq.; so too is Balaam, 2 Pet. ii. 16 (see Βαλαάμ). by meton. προφήται is put for the books of the prophets: Lk. xxiv. 27, 44; Acts viii. 28; xiii. 15; xxiv. 14; xxviii. 23; τοις προφήταις, i. q. εν βίβλφ των προφ. (Acts vii. 42), in the volume of the prophets (which in Hebr. has the title נְרָאִים), Jn. vi. 45; Acts xiii. 40; — or for the teaching set forth in their books: Mt. v. 17; vii. 12; xxii. 40; Lk. xvi. 29, 31; Acts xxvi. 27. See νόμος, 4. John the Baptist, the herald of Jesus the Messiah: Mt. xxi. 26; Mk. vi. 15; xi. 82; Lk. i. 76; xx. 6, whom Jesus declares to be greater than the O. T. prophets, because in him the hope of the Jews respecting Elijah as the forerunner of the Messiah was fulfilled: Mt. xi. 9-11, 14, (cf. xvii. 11, 12; Mk. ix. 12 sq.); Lk. vii. 28 [R G c. That illustrious prophet whom the T Tr br.]. Jews (apparently on the ground of Deut. xviii. 15) expected to arise just before the Messiah's advent: Jn. i. 21, 25; vii. 40. those two illustrious prophets, the one Elijah, the other Enoch or Moses [but cf. the Comm.; e. g. Stuart, Com. vol. ii. p. 219 sq.], who according to the writer of the Apocalypse will publicly appear shortly before the visible return of Christ from heaven: Rev. xi. d. the Messiah: Acts iii. 22, 28; vii. 37, 10 (cf. 3). after Deut. xviii. 15; Jesus the Messiah, inasmuch as he is about to fulfil the expectation respecting this Messiah, Mt. xxi. 11; Jn. vi. 14. e. univ. a man filled with the Spirit of God, who by God's authority and command in words of weight pleads the cause of God and urges the saivation of men: Mt. xxi. 46; Lk. xiii. 33; xxiv. 19; Jn. vii. 52; in the proverb that a prophet is without honor in his own country, Mt. xiii. 57; Mk. vi. 4; Lk. iv. 24; Jn. iv. 44. he may be known - now by his supernatural knowledge of hidden things (even though past), Lk. vii. 39; Jn. iv. 19, (προφήτης άληθείας έστιν δ πάντοτε πάντα είδως, τὰ μεν γεγονότα ως εγένετο, τὰ δε γινόμενα ως γίνεται, τὰ δὲ ἐσόμενα ὡς ἔσται, Clem. hom. 2, 6), - now by his power of working miracles, Lk. vii. 16; xxiv. 19; Jn. ix. 17; such a prophet Jesus is shown to have been by the passages cited, nor is it denied except by his enemies, Lk. vii. 39; Jn. vii. 52. f. The prophets that appeared in the apostolic age among the Christians: Mt. x. 41; xxiii. 34; Acts xv. 32; 1 Co. xiv. 29, 37; Rev. xxii. 6, 9; they are associated with a postles in Lk. xi. 49; 1 Co. xii. 28, 29; Eph. ii. 20; iii. 5; iv. 11; Rev. xviii. 20; they discerned and did what was best-for the Christian cause, Acts xiii. 1 sq.; foretold certain future events, Acts xi. 27 sq.; xxi. 10 sqq.; and in the religious assemblies of the Christians, being suddenly seized by the Spirit (whose

promptings, however, do not impair their self-government, 1 Co. xiv. 32), give utterance in glowing and exalted but intelligible language to those things which the Holy Spirit teaches them, and which have power to instruct, comfort, encourage, rebuke, convict, stimulate, their hearers, 1 Co. xiv. 3, 24. [Cf. Harnack, Lehre der Zwölf Apostel, Proleg. § 5 i. 2 p. 93 sqq. 119 sqq.; Bonwetsch in (Luthardt's) Zeitschr. f. kirchl. Wissen. u. s. w. 1884, pp. 408 sqq. 460 sqq.] g. Prophets both of the Old Test. and of the New are grouped together under the name προφήται in Rev. xi. 18; xvi. 6; xviii. 24. 2. a poet (because poets were believed to sing under divine inspiration): so of Epimenides, Tit. i. 12.

προφητικός, -ή, -όν, (προφήτης), proceeding from a prophet; prophetic: Ro. xvi. 26; 2 Pet. i. 19. [Philo de migr. Abr. § 15, etc.; Lcian. Alex. 60; eccles. writ.]*

προφήτιε, -ιδος, ή, (προφήτης), Sept. for πις, a prophetess (Vulg., Tertull. prophetissa, prophetis), a woman to whom future events or things hidden from others are at times revealed, either by inspiration or by dreams and visions: Lk. ii. 36; Rev. ii. 20. In Grk. usage, a female who declares or interprets oracles (Eur., Plat., Plut.): ή προφήτιε τῆς ἀληθείας ἰστορία, Diod. 1, 2.*

προ-φθάνω: 1 aor. προέφθασα; to come before, to anticipate: αὐτὸν προέφθασε λέγων, he spoke before him [R.V. spake first to him], or anticipated his remark, Mt. xvii. 25. (Aeschyl., Eur., Arstph., Plut.; Sept.)

προ-χειρίζω (πρόχειρος at hand [cf. πρό, d. a.] or ready):
1 aor. mid. προεχειρισάμην; pf. pass. ptcp. προκεχειρισμένος; to put into the hand, to deliver into the hands: far more freq. in the mid. to take into one's hands; trop. to set before one's self, to propose, to determine; with an acc. of the pers. to choose, to appoint, (Isocr., Polyb., Dion. Hal., Plut., al.; 2 Macc. iii. 7; viii. 9; Ex. iv. 13): foll. by an inf. of purpose, Acts xxii. 14; τινά with a pred. acc. Acts xxvi. 16; τινά with a dat. of the pers. for one's use, Josh. iii. 12; for one's salvation, pass. Acts iii. 20 for Rec. προκεκηρυγμένον (cf. προκηρύσσω, 2).*

προ-χειρο-τονίω, -ώ: pf. pass. ptcp. προκεχειροτονημένος; (see χειροτονέω); to choose or designate beforehand: Acts x. 41. (Plat. legg. 6 p. 765 b. c., [Aeschin., Dem.], Dio Cass. 50, 4.) *

Πρόχορος, [-ου, δ, (lit. 'leader of the dance')], Proch'orus, one of the seven 'deacons' of the church at Jerusalem: Acts vi. 5.*

πρύμνα, -ης, ή, (fem. of the adj. πρυμνός, -ή, -όν, last, hindmost; used substantively with recessive accent; [cf. W. 22]), fr. Hom. down, the stern or hinder part of a ship: Mk. iv. 38; Acts xxvii. 29; opp. to πρώρα, ib. 41.*

πρωί [WH πρωί (cf. I, ι, fin.)] (Attic πρφί [cf. W. § 5, 4 d.]), adv., (fr. πρό), fr. Hom. down, Sept. often for τζς, in the morning, early, (opp. to δψέ): Jn. xviii. 28 G L T Tr WH; Mt. xvi. 3 (opp. here to δψίας γενομένης [but T br. WH reject the pass.]); [xxi. 18 T Tr txt. WH]; Mk. i. 35; xi. 20; xvi. 9; [πρωΐ, σκοτίας ἔτι οὕσης, Jn. xx. 1]; λίαν πρωΐ, foll. [in R G] by a gen. of the day (cf. Kühner § 414, 5 c. β. ii. p. 292), Mk. xvi. 2; ἄμα πρωΐ, Mt. xx. 1; ἐπὶ τὸ πρωῖ, Mk. xv. 1 [R G]; ἀπὸ πρωῖ ἔως

έσπέρας, Acts xxviii. 23. Used spec. of the fourth watch of the night, i.e. the time fr. 3 o'clock in the morning till 6, acc. to our reckoning [(cf. B. D. s. v. Watches of the Night)], Mk. xiii. 85.°

πρωία, see πρώϊος.

πράϊμος (for the more com. πρώϊος; cf. Lob. ad Phryn. p. 52), T Tr WH πρόϊμος (so also cod. Sin.; [see WH. App. p. 152]), -η, -ον, (πρωΐ), early: ὑετός, the early rain (Hebr. τζι, Deut. xi. 14; Jer. v. 24), which fell fr. October on [(cf. B.D. s. v. Rain)], Jas. v. 7 [L T Tr WH om. ὑετ.; cf. W. 592 (550); B. 82 (72)]. (Xen. oec. 17, 4; Geop., al.)*

πρωϊνός [WH πρωινός (see their App. p. 152), Tdf. ed. 7 προϊνός (cf. I, ε)], (for the older πρώϊος, see δρθρινός; the same term. in the Lat. serotinus, diutinus), $-\dot{\eta}$, -όν, $(\pi \rho \omega \dot{t})$, pertaining to the morning: $\dot{\delta}$ doτηρ $\dot{\delta}$ πρ. Rev. ii. 28 (on which see \dot{d} στήρ); xxii. 16 (where Rec. $\dot{\delta}$ ρθρινός). [Sept.; Babr., Plut., Ath., al.]*

πρώτος [WII πρώτος], -a, -ον, (πρωί), early, pertaining to the morning, (fr. Hom. down); as a subst. ή πρωία (in full ή ώρα ή πρωία, 3 Macc. v. 24; [Diod., Joseph., al.]; see δψως, 2), Sept. several times for ¬μ, morning: Mt. xxvii. 1; Jn. xviii. 28 Rec.; xxi. 4 [πρωίας ήδη γυνομένης (T WH Tr txt.), when day was now breaking (R.V.)]; πρωίας, in the morning, Mt. xxi. 18 [R G L Tr mrg.].°

πράρα [so R G, πρώρα Tr], more correctly πρώρα (see Göttling, Lehre v. Accent, p. 142 sq.; [Chandler § 164; Etym. Magn. p. 692, 34 sq.; cf. 318, 57 sq.; cf. I, ε]), -as (L T WH -ηs, cf. μάχαιρα, init.), ή, [contr. fr. πρόειρα fr. πρό; Lob. Pathol. Element. ii. 136, cf. Paralip. p. 215], fr. Hom. down; the prow or forward part of a ship [R.V. foreship]: Acts xxvii. 30; in vs. 41 distinguished fr. ή πρύμνα.*

πρωτεύω; (πρώτος); to be first, hold the first place, [A. V. have the pre-eminence]: Col. i. 18. (From Xen. and Plat. down.)*

πρωτοκαθέδρια, -as, ή, (πρώτος and καθέδρα q. v.), a sitting in the first seat, the first or chief seat: Mt. xxiii. 6; Mk. xii. 89; Lk. xi. 49; xx. 46. (Eccles. writ.)

πρωτο-κλισία, -as, ή, (πρῶτος and κλισία), the first reclining-place, the chief place, at table [cf. Rich, Dict. of Rom. and Grk. Antiq. s. v. lectus tricliniaris; the relative rank of the several places at table varied among Persians, Greeks, and Romans; and what arrangement was currently followed by the Jews in Christ's day can hardly, perhaps, be determined; (yet see Edersheim, Jesus the Messiah, ii. pp. 207 sq. 494)]: Mt. xxiii. 6; Mk. xii. 39; Lk. xi. 43 Lchm. in br.; xiv. 7, 8; xx. 46. (Eccles. writ.).*

πρώτος, -η, -ον, (superl. of πρό, contr. fr. πρόστος, whence the Doric πράτος; the compar. πρόστρος see in its place), [fr. Hom. down], Sept. for μέκλ and often for της and είκλ, first;

1. either in time or place, in any succession of things or of persons;

a. absolutely (i. e. without a noun) and substantively;

a. with the article: δ πρώτος καὶ ὁ ἔσχατος, i. e. the eternal One, Rev. i. 17; ii. 8; xxii. 13; ὁ πρώτος, sc. τῶν κεκλημένων, Lk. xiv. 18; the first of two (cf. W. § 35, 4 N. 1; [B. 32]

(28)]), Jn. xix. 32; 1 Co. xiv. 30; plur. opp. to οἱ ἔσχατοι, Mt. xx. 16, on which see ἔσχατος, 2 a. Neut. 70 πρώτον, opp. to τὸ δεύτερον, Heb. x. 9; τὰ πρώτα, opp. to τὰ ἐσχατα, one's first state, Mt. xii. 45; Lk. xi. 26; 2 Pet. ii. 20; the first order of things, Rev. xxi. 4. without the article: Mt. x. 2 (πρῶτος, sc. of the apostles to be mentioned); plur., Mt. xix. 30; Mk. x. 31; Lk. xiii. 30, (on the meaning of which three pass. see ἔσχατος, 2 a.); neut. εν πρώτοις, [A. V. first of all], among the first things delivered to you by me, 1 Co. xv. 3. where it agrees with some substantive; throus, and in place of an adjective: πρώτη (sc. ἡμέρα) σαββάτου, on the first day of the week, Mk. xvi. 9; φυλακή, opp. to δευτέρα, Acts xii. 10; as a pred. Lk. ii. 2 (on which cf. W. § 35, 4 N. 1; [B. § 127, 31]). where it is added to the subject or the object of the verb (and we often use an adv.; W. § 54, 2; [B. § 128, 9]): εὐρίσκει ούτος πρώτος, Jn. i. 41 (42) (where L Tr WH πρώτον); add, Jn. viii. 7; xx. 4, 8; Acts xxvii. 43; Ro. x. 19; 1 Tim. i. 16; 1 Jn. iv. 19; opp. to elra, 1 Tim. ii. 13; 6 πρῶτος ἐμβάς, Jn. v. 4 (the art. belongs to ἐμβάς [G T Tr WH om. the pass.]); but Acts xxvi. 23 πρώτος έξ ἀναστάσεως νεκρών is to be translated as the first. By a later Grk. usage it is put where πρότερος might have been expected with the gen. (cf. Herm. ad Vig. p. 717; Passow s. v. πρότερος, B. I. 2 c. ii. p. 1243°; [L. and S. ibid. B. I. 4 e.]; Fritzsche, Ep. ad Rom. ii. 420 sq.; W. § 35, 4 N. 1; B. § 123, 14): πρῶτός μου ἢν, Jn. i. 15, 30, (οἱ πρῶτοί μου ταῦτα ἀνιχνεύσαντες, Ael. nat. anim. 8, 12). **β.** with the article: \dot{o} ($\dot{\eta}$, $\tau \dot{o}$,) πρῶτος (- η , -ον,), in a series which is so complete, either in fact or in thought, that other members are conceived of as following the first in regular order; as, του πρώτου λόγου, Acts i. 1; add, Mk. xiv. 12; 2 Tim. iv. 16; Rev. iv. 1, 7; xiii. 12, etc.; (opp. to δ ἔσχατος), ή πρ. πλάνη, Mt. xxvii. 64; add, Mt. xx. 8, 10, 16; 1 Co. xv. 45, etc.; also 'the first' of two, where Lat. usage requires and the Vulg. ordinarily employs prior (cf. W. [and B.] u. s.): Mt. xxi. 28, 31 [L Tr WH υστερος]; άλλους δούλους πλείονας τῶν πρώτων, Mt. xxi. 36; ἡ πρώτη διαθήκη, Heb. viii. 7, 13; ix. 15, 18; ή πρώτη, sc. διαθήκη, Heb. ix. 1 G L T Tr WH; σκηνή, Heb. ix. 1 Rec., 2, 6, 8; ή πρ. γη, δ πρ. οὐρανός, Rev. xxi. 1; ἀνάστασις, Rev. xx. 5, 6; ἄνθρωπος, 1 Co. xv. 47; foll. by ὁ δεύτερος, τρίτος, etc.: Mt. xxii. 25; Mk. xii. 20; Lk. xix. 16; xx. 29; Rev. viii. 7; xvi. 2; xxi. 19; foll. by ετερος, Lk. xvi. 5; ο πρώτος, i. q. the former, previous, pristine: την πρώτην πίστιν, the faith which they formerly plighted, 1 Tim. v. 12; ή πρώτη \vec{a} γάπη, Rev. ii. 4; τὰ πρ. ἔργα, ibid. 5. rank, influence, honor; chief; principal: without the art., and absol., πρώτος chief, (opp. to δοῦλος), Mt. xx. 27; Mk. x. 44; opp. to ἔσχατος and διάκονος, Mk. ix. 35; added to a noun, principal, ἐντολή, Mt. xxii. 38; Mk. xii. 30 [T WII om. Tr mrg. br. the cl.]; Eph. vi. 2; with a partitive gen., Mk. xii. 28, 29, [see mas, II. 2 b. y.]; 1 Tim. i. 15; with the art., Lk. xv. 22; Acts xvii. 4; ol πρώτοι της Γαλιλαίας, the chief men of Galilee, Mk. vi. 21; του λαοῦ, Lk. xix. 47; τῆς πόλεως, Acts xiii. 50; begriff, p. 315, and Baur, Das Christenthum der drei

των Ιουδαίων, Acts xxv. 2; xxviii. 17; της νήσου, Acts xxviii. 7 [cf. Lewin, St. Paul, ii. p. 208 sq., but see IIó-3. neut. πρώτον as adv., first, at the first; in order of time: Lk. x. 5; Jn. xviii. 13; Acts xi. 26 [here T Tr WH πρώτως, q. v.]; foll. by εἶτα, επειτα, or δεύτερον, Mk. iv. 28; 1 Co. xv. 46; 1 Th. iv. 16; 1 Tim. iii. 10; foll. by μετὰ ταῦτα, Mk. xvi. 9 cf. 12; the first time, opp. to έν τῷ δευτέρω (the second time), Acts vii. 12, 13; τὲ πρῶτον καί, first and also (or afterwards), i. e. as well as, Ro. i. 16 [but here L Tr mrg. WH br. $\pi \rho$.]; ii. 9, 10; without $\tau \epsilon$, 2 Co. viii. 5; 2 Tim. i. 5. first i. e. before anything else is done; first of all: Mt. vi. 33; Lk. xii. 1; Jn. vii. 51 L T Tr WH; Ro. i. 8; 1 Tim. v. 4; 2 Pet. i. 20; iii. 3; πρώτον πάντων, 1 Tim. ii. 1. first i. e. before something else: Mt. viii. 21; Mk. vii. 27; ix. 11, 12; Lk. xi. 38; xiv. 28; Ro. xv. 24; 2 Th. ii. 3; 1 Pet. iv. 17, etc.; before other nations, Acts iii. 26; xiii. 46; before others [R. V. the first to partake etc.], 2 Tim. ii. 6; foll. by τότε or καὶ τότε, Mt. v. 24; vii. 5; xii. 29; Mk. iii. 27; Lk. vi. 42; Jn. ii. 10 [T WH om. L Tr br. τότε]; εμε πρώτον ύμων [Tdf. om. ύμ.] me before it hated you, Jn. xv. 18 (see 1 b. a.). τὸ πρῶτον, at the first i. e. at the time when one did a thing for the first time: Jn. x. 40; xii. 16; xix. 39. b. in enumerating several particulars; first, then, etc.: Ro. iii. 2; 1 Co. xi. 18; xii. 28; Heb. vii. 2; Jas. iii. 17.

πρωτοστάτης, -ου, ό, (πρώτος and ἴστημι), prop. one who stands in the front rank, a front-rank man, (Thuc., Xen., Polyb., Diod., Dion. Hal., al.; ωσπερ στρατηγός πρωτοστάτης, Job xv. 24); hence, a leader, chief, champion: trop. [A. V. a ringleader] της αἰρέσεως, Acts xxiv.

πρωτοτόκια, -ων, τά, (πρωτότοκος), in the Sept. also πρωτοτοκεία [al. -κεία (cf. Chandler § 99), -κία, cod. Venet., Aq.], for בכורה, primogeniture, the right of the first-born, (in class. Grk. ή πρεσβεία, and τὸ πρεσβείον): Heb. xii. 16. (Philo repeats the word after the Sept. in his alleg. legg. 3, 69; sacrif. Abel. § 5. Occasionally also in Byzant. writ.) *

πρωτότοκος, -ον, (πρώτος, τίκτω), Sept. for אוכב, firsta. prop.: του υίον αὐτης τον πρωτ. Mt. i. 25 born; (where τον πρωτότ. is omitted by L T Tr WH but found in cod. Sin. [see Tdf., WH., ad loc.]); Lk. ii. 7; τά πρωτότοκα αὐτῶν (gen. of the possessor [(?); αὐτῶν is more naturally taken w. biyn (W. § 30, 8 c.), as by Prof. Grimm himself s. v. θιγγάνω]), the first-born whether of man or of beast, Heb. xi. 28 (πᾶν πρωτότοκον . . . ἀπὸ ανθρώπου εως κτήνους, Εx. xii. 29; Ps. civ. (cv.) 36; [Philo de cherub. § 16; Poll. 4, 208]). **b.** trop. Christ is called πρωτότοκος πάσης κτίσεως (partit. gen. [see below], as in τὰ πρωτότοκα τῶν προβάτων, Gen. iv. 4; τῶν βοῶν, Deut. xii. 17; τῶν νίῶν σου, Ex. xxii. 29), who came into being through God prior to the entire universe of created things [R. V. the firstborn of all creation] (see kriots, 2 b.), Col. i. 15; — this passage does not with certainty prove that Paul reckoned the Aóyos in the number of created beings (as, among others, Usteri, Paulin. Lehrersten Jahrhh. 1st ed. p. 295, hold); since even Origen, who is acknowledged to have maintained the eternal generation of the Son by the Father, did not hesitate to call him (cf. Gieseler, Kirch.-Gesch. i. p. 261 sq. ed. 3; [i. 216 Eng. trans. of ed. 4, edited by Smith]) τον ἀγένητον και πάσης γενετής φύσεως πρωτότοκον (c. Cels. 6, 17), and even κτίσμα (a term which Clement of Alexandria also uses of the hoyos); cf. Joan. Damascen. orthod. fid. 4, 8 καὶ αὐτὸς ἐκ τοῦ θεοῦ καὶ ἡ κτίσις ἐκ τοῦ θεοῦ; [al. would make the gen. in Col. l. c. depend upon the compar. force in (the first half of) πρωτότ. (cf. πρωτότοκος έγω ή σύ, 2 S. xix. 43); but see Bp. Lghtft. ad loc. (esp. for the patristic interpretation)]. In the same sense, apparently, he is called simply ό πρωτότοκος, IIeb. i. 6; πρ. ἐκ τῶν νεκρῶν, the first of the dead who was raised to life, Col. i. 18; also τῶν νεκρῶν (partit. gen.), Rev. i. 5 [Rec. inserts ἐκ]; πρωτότοκος εν πολλοις αδελφοις, who was the Son of God long before those who by his agency and merits are exalted to the nature and dignity of sons of God, with the added suggestion of the supreme rank by which he excels these other sons (cf. Ps. lxxxviii. (lxxxix.) 28; Ex. iv. 22; Jer. xxxviii. (xxxi.) 9), Ro. viii. 29; ἐκκλησία πρωτοτόκων, the congregation of the pious Christian dead already exalted to the enjoyment of the blessedness of heaven (tacitly opp. to those subsequently to follow them thither), Heb. xii. 23; cf. De Wette ad loc. (Anthol. 8, 34; 9, 213.)

πρότως, adv., first: Acts xi. 26 T Tr WH. Cf. Passow s. v. πρότερος fin.; [L. and S. ib. B. IV.; Phryn. ed. Lob. p. 311 sq.; Rutherford, New Phryn. p. 366].*

πταίω; fut. πταίσω; 1 aor. ἔπταισα; (akin to ΠΕΤΩ and minre [cf. Vaniček p. 466]); fr. [Pind.], Aeschyl., and Hdt. down; 1. trans. τινά, to cause one to stum-2. intrans. to stumble: δὶς πρὸς τὸν αὐτὸν ble or fall. λίθον, Polyb. 31, 19, 5. trop. [cf. Eng. trip, stumble] to err, to make a mistake, (Plat. Theaet. c. 15 p. 160 d.); to sin: absol. Ro. xi. 11 (ίδιον ανθρώπου φιλείν και τούς πταίοντας, Antonin. 7, 22); πολλά, in many ways, Jas. iii. 2; ἐν ἐνὶ (sc. νόμφ), to stumble in, i. e. sin against, one law, Jas. ii. 10 [but see εἶs, 2 a. fin.]; ἐν λόγφ (for the [more com.] simple dat.), to sin in word or speech, Jas. iii. b. to fall into misery, become wretched, (often so in Grk. writ.): of the loss of salvation, 2 Pet. i. 10. [Cf. προσ-παίω.]*

πτέρνα, -ης, ή, the heel (of the foot): ἐπαίρεω τὴν πτέρναν ἐπί τωα, to lift up the heel against one, i. e. dropping the fig. (which is borrowed either from kicking, or from a wrestler tripping up his antagonist), to injure one by trickery, Jn. xiii. 18 after Ps. xl. (xli.) 10. (Often in Grk. writ. fr. Hom. down; Sept. for ¬¬¬,).

πτερύγιον, -ου, τό, (dimin. of πτέρυξ΄, q. v.), Sept. for τίξ;

1. a wing, little wing.

2. any pointed extremity (of the fins of fishes, τίξης. Lev. xi. 9–12;

Deut. xiv. 9, 10; Aristot., Theophr.; of a part of the dress hanging down in the form of a wing, Ruth iii. 9;

1. S. xxiv. 5; [Num. xv. 38]; Poll. 7, 14, 62): τὸ πτερύγιον τοῦ ναοῦ and τοῦ ἰεροῦ, the top of the temple at Jerusalem, Hegesipp. ap. Euseb. h. e. 2, 23, 11; τοῦ ἰεροῦ, Mt.

iv. 5; Lk. iv. 9; some understand this of the top or apex of the sanctuary (τοῦ ναοῦ), others of the top of Solomon's porch, and others of the top of the Royal Portico; this last Josephus (antt. 15, 11, 5) says was of such great height ώς εἴ τις ἀπ' ἄκρου τοῦ ταύτης τέγους ἄμφω συντιθεὶς τὰ βάθη διοπτεύοι σκοτοδινιῶν, οὐκ ἐξικνουμένης τῆς ὅψεως εἰς ἀμέτρητον τὸν βυθόν; [cf. "Recovery of Jerusalem," esp. ch. v.].*

πτίρυξ, -υγος, ή, (πτερόν a wing), fr. Hom. down, Sept. often for ης;; a wing: of birds, Mt. xxiii. 37; Lk. xiii. 34; Rev. xii. 14; of imaginary creatures, Rev. iv. 8; ix. 9.*

πτηνός, -ή, -όν, (πέτομαι, πτῆναι), furnished with wings; winged, flying: τὰ πτηνά, birds (often so in Grk. writ. fr. Aeschyl. down), 1 Co. xv. 39.*

πτοίω, -ω: 1 aor. pass. ἐπτοήθην; (πτόα terror); from Hom. down; to terrify; pass. to be terrified (Sept. chiefly for חַחָה): Lk. xxi. 9; xxiv. 37 [Tr mrg. WH mrg. θροηθέντες. Syn. see φοβέω, fin.]*

πτόησις, -εως, ἡ, (πτοέω), terror: φοβεῖσθαι πτόησις, i. q. φόβων φοβεῖσθαι, to be afraid with terror [al. take πτ. objectively: R. V. txt. to be put in fear by any terror], 1 Pet. iii. 6 (Prov. iii. 25); see φοβέω, 2; [W. § 32, 2; B. § 131, 5. (1 Macc. iii. 25; Philo, quis rer. div. her. § 51)].*

Πτολεμαίε, -τος, ή, Ptolemais, a maritime city of Phoenicia, which got its name, apparently, from Ptolemy Lathyrus (who captured it B. C. 103, and rebuilt it more beautifully [cf. Joseph. antt. 13, 12, 2 sq.]); it is called in Judg. i. 31 and in the Talmud [3], in the Sept. 'Ακχώ, by the Greeks "Ακη [on the varying accent cf. Pape, Eigennam. s. v. Πτολεμαίς], and Romans Ace, and by modern Europeans [Acre or] St. Jean d'Acre (from a church erected there in the middle ages to St. John); it is now under Turkish rule and contains about 8000 inhabitants (cf. Baedeker, Pal. and Syria, Eng. ed. p. 356): Acts xxi. 7. (Often mentioned in the books of the Maccabees and by Josephus under the name of Πτολεμαίς, cf. esp. b. j. 2, 10, 2 sq.; [see Reland, Palaest. p. 534 sqq.; Ritter, Palestine, Eng. trans. iv. p. 361 sqq.].) *

πτύον, -ου, τό, freq. in class. Grk. fr. Hom. down, Attic πτέον W. 24, [(perh. fr. r. pu 'to cleanse'; cf. Curtius p. 498 sq.)], a winnowing-shovel [A. V. fan; cf. B. D. s. v. Agriculture, sub fin.; Rich, Dict. of Antiq. s. vv. ventilabrum, pala 2, vannus]: Mt. iii. 12; Lk. iii. 17.*

πτύρω: [(cf. Curtius p. 706)]; to frighten, affright: pres. pass. ptcp. πτυρόμενος, Phil. i. 28. (Hippocr., Plat., Diod., Plut., al.)*

πτόσμα, -τος, τό, (πτύω, q. v.), spittle: Jn. ix. 6 ([Hippoer.], Polyb. 8, 14, 5; Or. Sibyll. 1, 365).*

πτύσσω: 1 aor. ptcp. πτύξας; in class. Grk. fr. Hom. down; to fold together, roll up: τὸ βιβλίον, Lk. iv. 20 [A. V. closed]; see ἀναπτύσσω, [and cf. Schlottmann in Riehm s. v. Schrift; Strack in Herzog ed. 2 s. v. Schreibkunst, etc. Comp.: ἀναπτύσσω.]*

πτύω: [(Lat. spuo, our spue; Curtius § 382)]; 1 aor. ἔπτυσα; fr. Hom. down; to spit: Mk. vii. 33; viii. 28; Jn. ix. 6. [Comp.: ἐκ-, ἐμ-πτύω.]*

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29; Rev. xi. 8, 9.

πτώμα, τος, τό, (πίπτω, pf. πεπτωκα);

writ. fr. Aeschyl. down, a fall, downfall; metaph. a failure, defeat, calamity; an error, lapse, sin.

2. that which is fallen; hence with the gen. of a pers. or with νεκροῦ added, the (fallen) body of one dead or slain, a corpse, carcase; later also with νεκροῦ omitted (Polyb., Sept., Philo, Joseph., Plut., Hdian.), cf. Thom. Mag. p. 765 [ed. Ritschl p. 290, 14]; Phryn. ed. Lob. p. 375; [W. 23], and so in the N. T.: Mt. xiv. 12 L T Tr WH;

πτώσις, -εως, ή, (πίπτω, pf. πέπτωκα), a falling, downfall: prop. τῆς οἰκίας, Mt. vii. 27 (πτώσεις οἴκων, Maneth. 4, 617); trop. εἰς πτώσιν πολλών (opp. to εἰς ἀνάστασιν), that many may fall and bring upon themselves ruin, i. e. the loss of salvation, utter misery, Lk. ii. 34, cf. Ro. xi. 11. (Sept. chiefly for πρηη, plague, defeat.)

Mk. xv. 45 LT Tr WH; Mt. xxiv. 28; 7406, Mk. vi.

πτωχεία, -αs, ή, (πτωχείω);
1. beggary (Hdt. 3, 14; Arstph. Plut. 549; Plat. legg. 11 p. 936 b.; Lysias p. 898, 9; Aristot. poet. c. 23 p. 1459, 6).
2. in the N. T. poverty, the condition of one destitute of riches and abundance: opp. to πλουτεῦν, 2 Co. viii. 9; opp. to πλούσιος, Rev. ii. 9; ή κατὰ βάθους πτωχεία (opp. to πλοῦτος), deep i. e. extreme poverty [see κατά, I. 1 b.], 2 Co. viii. 2. (Sept. chiefly for 'ly, affliction, misery.)

πτωχεύω: 1 aor. ἐπτώχευσα; (πτωχός, q. v.); prop. to be a beggar, to beg; so in class. Grk. fr. Hom. down; in the N. T. once, to be poor: 2 Co. viii. 9, on which see πλούσιος, b. fin. (Tob. iv. 21; Sept. for לובור to be weak, afflicted, Judg. vi. 6; Ps. lxxviii. (lxxix.) 8; for שווים to be reduced to want, Prov. xxiii. 21; שווים to be needy, Ps. xxxiii. (xxxiv.) 11.)

πτωχός, -ή, -όν, (πτώσσω, to be thoroughly frightened, to cower down or hide one's self for fear; hence πτωχός prop. one who slinks and crouches), often involving the idea of roving about in wretchedness [see méms, fin.; "but it always had a bad sense till it was ennobled in the Gospels; see Mt. v. 3; Lk. vi. 20, cf. 2 Co. viii. 9" (L. and S. s. v. I.)]; hence 1. in class. Grk. from Hom. down, reduced to beggary, begging, mendicant, asking alms: Lk. xiv. 13, 21; xvi. 20, 22. poor, needy, (opp. to πλούσιος): Mt. xix. 21; xxvi. 9, 11; Mk. x. 21; xii. 42, 43; xiv. 5, 7; Lk. xviii. 22; xix. 8; xxi. 3; Jn. xii. 5, 6, 8; xiii. 29; Ro. xv. 26; 2 Co. vi. 10; Gal. ii. 10; Jas. ii. 2, 3, 6; Rev. xiii. 16; in a broader sense, destitute of wealth, influence, position, honors; lowly, afflicted: Mt. xi. 5; Lk. iv. 18, (fr. Is. lxi. 1); vi. 20; vii. 22; οἱ πτωχοὶ τοῦ κόσμου (partit. gen.), the poor of the human race, Jas. ii. 5; but the more correct reading is that of LTTr WH viz. τφ κόσμφ [unto the world], i. e. the ungodly world being judge, cf. W. § 31, 4 a.; B. § 133, 14; [R. V. as to the world (see next head, and cf. κόσμος, 7)]. trop. destitute of the Christian virtues and the eternal riches, Rev. iii. 17; like the Lat. inops, i. q. helpless, powerless to accomplish an end: στοιχεία, Gal. iv. 9 [bringing no rich endowment of spiritual treasure 3. univ. lacking in anything, with (Bp. Lghtft.)]. a dat. of the respect: τῷ πνεύματι, as respects their

πυγμή, -ῆς, ἡ, (πύξ, fr. ΠΥΚΩ, Lat. pungo, pupugi, [pugnus; O. H. G. 'fûst', Eng. 'fist'; cf. Curtius § 384]), fr. Hom. down, Sept. for ໆ(τ) (Ex. xxi. 18; Is. lviii. 4), the fist: πυγμῆ νίπτεσθαι τὰς χεῖρας, to wash the hands with the fist, i. e. so that one hand is rubbed with the clenched fist of the other [R. V. mrg. (after Theoph., al.) up to the elbow; but cf. Edersheim, Jesus the Messiah, ii. 11], Mk. vii. 3 (where Tdf. πυκυά, see πυκνός). [Cf. Jas. Morison, Com. ad loc.]*

Πύθων, -ωνος, δ, Python; 1. in Grk. mythology the name of the Pythian serpent or dragon that dwelt in the region of Pytho at the foot of Parnassus in Phocis. and was said to have guarded the oracle of Delphi and been slain by Apollo. 2. i. q. δαιμόνιον μαντικόν (Hesych. s. v.), a spirit of divination : πνεῦμα πύθωνος or more correctly (with LTTrWH) πνευμα πύθωνα (on the union of two substantives one of which has the force of an adj. see Matthiae p. 962, 4; [Kühner § 405, 1; Lob. Paralip. 344 sq.]), Acts xvi. 16; some interpreters think that the young woman here mentioned was a ventriloquist, appealing to Plutarch, who tells us (mor. p. 414 e. de def. orac. 9) that in his time εγγαστρίμυθοι were called πύθωνες; [cf. Meyer].*

πυκνός, -ή, -όν, (ΠΥΚΩ, see πυγμή), fr. Hom. down, thick, dense, compact; in ref. to time, frequent, often recurring, (so in Grk. writ. fr. Aeschyl. down), 1 Tim. v. 23; neut. plur. πυκυά, as adv. [W. 463 (432); B. § 128, 2], vigorously, diligently, (? [cf. Morison as in πυγμή]), Mk. vii. 3 Tdf.; often, Lk. v. 83; πυκυότερου, more frequently, the oftener, Acts xxiv. 26.

πυκτεύω; (πύκτης a pugilist [see πυγμή, init.]); to be a boxer, to box, [A. V. fight]: 1 Co. ix. 26. (Eur., Xen., Plat., Plut., al.) *

πόλη, -ης, ή, [perh. fem. of πόλος (cf. Eng. pole i. e. axis) fr. r. πέλ-ω to turn (Curtius p. 715)], fr. Hom. down; Sept. very often for ¬ημή, occasionally for ¬ημή, sometimes for πημή; a gate (of the larger sort, in the wall either of a city or a palace; Thom. Mag. [p. 292, 4] πύλαι ἐπὶ τείχους · θύραι ἐπὶ οἰκίας): of a town, Lk. vii. 12; Acts ix. 24; xvi. 13 L T Tr WH; Heb. xiii. 12; of the temple, Acts iii. 10; in the wall of a prison, Acts xii. 10; πύλαι ἄδου, the gates of Hades (likened to a vast prison; hence the 'keys' of Hades, Rev. i. 18), Mt. xvi. 18 (on which see κατισχύω); Sap. xvi. 13; 3 Maco. v. 51, and often by prof. writ.; see Grimm on 3 Maco. v. 51. in fig. disc. i. q. access or entrance into any state: Mt. vii. 13°, 13° R G T br. Tr WH mrg., 14 R G

L br. T br. Tr WH; Lk. xiii. 24 R L mrg. [On its omission see προβατικός.]*

πυλάν, -ῶνος, ὁ, (πύλη), [Aristot., Polyb., al.], Sept. often for חַחָּם, sometimes for מָּרֵל;

1. a large gate: of a palace, Lk. xvi. 20; of a house, Acts x. 17; plur. (of the gates of a city), Acts xiv. 13; Rev. xxi. 12, 13, 15, 21, 25; xxii. 14.

2. the anterior part of a house, into which one enters through the gate, porch: Mt. xxvi. 71 (cf. 69 and 75); Acts xii. 14; hence ἡ θύρα τοῦ πυλῶνος, ib. 13.*

πυνθάνομαι; impf. ἐπυνθανόμην; 2 aor. ἐπυθόμην; [cf. Curtius § 328]; a depon. verb; as in class. Grk. fr. Hom. down

1. to inquire, ask: foll. by an indir. quest.—w. the indic. Acts x. 18; with the opt., Jn. xiii. 24 RG; Lk. xv. 26; xviii. 36; Acts xxi. 33; foll. by a dir. quest., Acts iv. 7; x. 29; xxiii. 19; παρά τινός τι [B. 167 (146)], Jn. iv. 52; παρά τινος foll. by an indir. quest. w. the indic. Mt. ii. 4; τὶ περί τινος, Acts xxiii. 20.

2. to ascertain by inquiry: foll. by ὅτι, Acts xxiii. 34 [A. V. understood].*

πυρ, gen. πυρός, τό, [prob. fr. Skr. pu 'to purify' (cf. Germ. feuer); Vaniček p. 541; Curtius § 385], fr. Hom. down; Hebr. vi; fire: Mt. iii. 10, 12; vii. 19; xvii. 15; Mk. ix. 22; Lk. iii. 9, 17; ix. 54; Jn. xv. 6; Acts ii. 19; xxviii. 5; 1 Co. iii. 13; Heb. xi. 34; Jas. iii. 5; v. 3; Rev. viii. 5, 7; ix. 17, 18; xi. 5; xiii. 13; xiv. 18; xv. 2; xvi. 8; xx. 9; ἄπτειν πῦρ, to kindle a fire, Lk. xxii. 55 [T Tr txt. WH περιάπτ.]; έβρεξε πῦρ καὶ θεῖον, Lk. xvii. 29; κατακαίειν τι έν [Tom. WH br. έν] πυρί, Rev. xvii. 16; xviii. 8; καίομαι πυρί, Mt. xiii. 40 [R L T WH κατακ.]; Heb. xii. 18 [W. § 31, 7 d.]; Rev. viii. 8; xxi. 8; φλὸξ πυρός, a fiery flame or flame of fire, Acts vii. 30; 2 Th. i. 8 L txt. Tr txt.; Heb. i. 7; Rev. i. 14; ii. 18; xix. 12, (Ex. iii. 2 cod. Alex.; Is. xxix. 6); πῦρ φλογός, a flaming fire or fire of flame, 2 Th. i. 8 RG L mrg. T Tr mrg. WH (Ex. iii. 2 cod. Vat.; Sir. xlv. 19); λαμπάδες πυρός, lamps of fire, Rev. iv. 5; στῦλοι πυρός, Rev. x. 1; ἄνθρακες π. coals of fire, Ro. xii. 20 (see ἄνθραξ); γλώσσαι ώσεὶ πυρός, which had the shape of little flames, Acts ii. 3; δοκιμάζειν διά πυρός, 1 Pet. i. 7; πυροῦσθαι (see πυρόω, b.) ἐκ π. Rev. iii. 18; ὡς διὰ πυρός, as one who in a conflagration has escaped through the fire not uninjured, i. e. dropping the fig. not without damage, 1 Co. iii. ווו: מצל מאש, Zech. iii. 2, cf. Am. iv. 11. of the fire of hell we find the foll expressions, - which are to be taken either tropically (of the extreme penal torments which the wicked are to undergo after their life on earth; so in the discourses of Jesus), or literally (so apparently in the Apocalypse): τὸ πῦρ, Mk. ix. 44, 46, [T WH om. Tr br. both verses], 48; τὸ πῦρ τὸ αἰώνιον, Mt. xviii. 8; xxv. 41, cf. 4 Macc. xii. 12; ἄσβεστον, Mk. ix. 43, 45 [G T Tr WH om. L br. the cl.]; πυρός αλωνίου δίκην ύπέχειν, Jude 7; γέεννα τοῦ πυρός, Mt. v. 22; xviii. 9; Mk. ix. 47 [RG Tr br.]; κάμινος τ. πυρός, Mt. xiii. 42, 50, (Dan. iii. 6); ἡ λίμνη τοῦ πυρός, Rev. xix. 20; xx. 10, 14, 15; πυρί τηρείσθαι, 2 Pet. iii. 7; βασανισθήναι έν πυρί, Rev. xiv. 10 (cf. Lk. xvi. 24); βαπτίζειν τινά πυρί (see βαrτίζω, Π. b. bb.), Mt. iii. 11; Lk. iii. 16. The tongue is called $\pi \hat{v}\rho$, as though both itself on fire and setting other things on fire, partly by reason of the fiery spirit which governs it, partly by reason of the destructive power it exercises, Jas. iii. 6; since fire disorganizes and sunders things joined together and compact, it is used to symbolize dissension, Lk. xii. 49. Metaphorical expressions: ἐκ πυρὸς ἀρπάζειν, to snatch from danger of destruction, Jude 23; πυρὶ ἀλίζεσθαι (see ἀλίζω), Mk. ix. 49; ζῆλος πυρός, fiery, burning anger [see ζῆλος, 1], Heb. x. 27 (πῦρ ζήλου, Zeph. i. 18; iii. 8); God is called πῦρ καταναλίσκον, as one who when angry visits the obdurate with penal destruction, Heb. xii. 29.°

πυρά, - \hat{a} s, $\hat{\eta}$, $(\pi\hat{v}\rho)$, fr. Hom. down, a fire, a pile of burning fuel: Acts xxviii. 2 sq.*

πύργος, -ου, δ, (akin to Germ. Burg, anciently Purg; [yet cf. Curtius § 413]), as in Grk. writ. fr. Hom. down, a tower; a fortified structure rising to a considerable height, to repel a hostile attack or to enable a watchman to see in every direction. The πύργος ἐν τῷ Σιλωάμ [(q. v.)] seems to designate a tower in the walls of Jerusalem near the fountain of Siloam, Lk. xiii. 4; the tower occupied by the keepers of a vineyard is spoken of in Mt. xxi. 33; Mk. xii. 1, (after Is. v. 2); a tower-shaped building as a safe and convenient dwelling, Lk. xiv. 28.

πυρίστω; (πῦρ); (Vulg., Cels., Senec., al. febricito); to be sick with a fever: Mt. viii. 14; Mk. i. 30. (Eur., Arstph., Plut., Lcian., Galen, al.) *

πυρετός, -οῦ, ὁ, (πῦρ);

1. fiery heat (Hom. Il. 22, 31 [but interpreters now give it the sense of 'fever' in this pass.; cf. Ebeling, Lex. Hom. s. v.; Schmidt, Syn. ch. 60 § 14]).

2. fever: Mt. viii. 15; Mk. i. 31; Lk. iv. 39; Jn. iv. 52; Acts xxviii. 8, (Hippocr., Arstph., Plat., sqq.; Deut. xxviii. 22); πυρ. μέγας, Lk. iv. 38 (as Galen de different. feb. 1, 1 says σύνηθες τοῖς ἰατροῖς ὀνομάζειν... τὸν μέγαν τε καὶ μικρὸν πυρετόν; [cf. Wetstein on Lk. l. c.]).*

πύρινος, -η, -ον, (πῦρ), fiery: θώρακες πύρ. i. e. shining like fire, Rev. ix. 17. (Ezek. xxviii. 14, 16; Aristot., Polyb., Plut., al.)*

πυρόω: Pass., pres. πυροῦμαι; pf. ptcp. πεπυρωμένος; $(\pi \hat{\nu} \rho)$; fr. Aeschyl. and Pind. down; to burn with fire, to set on fire, to kindle; in the N. T. it is used only in a. to be on fire, to burn: prop. 2 Pet. iii. 12; trop. of the heat of the passions: of grief, 2 Co. xi. 29 [Eng. Versions burn (often understood of indignation, but cf. Meyer); W. 158 (145)]; of anger, with rois bupois added, i. q. to be incensed, indignant, 2 Macc. iv. 38; x. 35; xiv. 45; to be inflamed with sex**b.** pf. ptcp. πεπυρωμέual desire, 1 Co. vii. 9. vos, made to glow [R. V. refined]: Rev. i. 15 [(cf. B. 80 (69) n.)]; full of fire; fiery, ignited: τὰ βέλη τὰ πεπ. darts filled with inflammable substances and set on fire, Eph. vi. 16 (Apollod. bibl. 2, 5, 2 § 3); melted by fire and purged of dross: χρυσίον πεπυρ. έκ πυρός, [refined by fire], Rev. iii. 18 (so πυρόω in the Sept. for קצָן; as τὸ ἀργύριον, Job xxii. 25; Zech. xiii. 9; Ps. xi. (xii.) 7; lxv. (lxvi.) 10).*

πυρράζω; i. q. πυρρός γίνομαι, to become glowing, grow

red, be red: Mt. xvi. 2 sq. [but Tbr. WH reject the pass.] (Byzant. writ.; πυρρίζω in Sept. and Philo.)*

πυρρός, -ά, -όν, (fr. πυρ), fr. Aeschyl. and Hdt. down, having the color of fire, red: Rev. vi. 4; xii. 3. Sept. several times for Duk.*

Πύρρος [('fiery-red'; Fick, Griech. Personennamen, p. 75)], -ου, δ, Pyrrhus, the proper name of a man: Acts xx. 4 GLTTr WH.*

πύρωστε, -εως, ή, (πυρόω), a burning: Rev. xviii. 9, 18; the burning by which metals are roasted or reduced; by a fig. drawn fr. the refiner's fire (on which cf. Prov. xxvii. 21), calamities or trials that test character: 1 Pet. iv. 12 (Tertullian adv. Gnost. 12 ne expavescatis ustionem, quae agitur in vobis in tentationem), cf. i. 7 [(ή πύρωστε τῆς δοκιμασίας, 'Teaching' etc. 16, 5)]. (In the same and other senses by Aristot., Theophr., Plut., al.) *
[πώ, an enclitic particle, see μήπω etc.]

πωλέω, -ῶ; impf. ἐπώλουν; 1 aor. ἐπώλησα; pres. pass. πωλοῦμαι; (πέλω, πέλομαι, to turn, turn about, [Curtius § 633 p. 470], fr. which [through the noun πωλή; Lob. in Bttm. Ausf. Spr. ii. 57 bot.] πωλοῦμαι, Lat. versor, foll. by els with acc. of place, to frequent a place; cf. the Lat. venio and veneo); fr. Hdt. down; Sept. for ¬¬¬¬; prop. to barter, i. e. to sell: absol. (opp. to ἀγοράζειν), Lk. xvii. 28; Rev. xiii. 17; ol πωλοῦντες (opp. to οἰ ἀγοράζοντες, buyers), sellers, Mt. xxi. 12; xxv. 9; Mk. xi. 15; Lk. xix. 45; with acc. of a thing, Mt. xiii. 44; xix. 21; xxi. 12; Mk. x. 21; xi. 15; Lk. [xii. 33]; xviii. 22; xxii. 36; Jn. ii. 14, 16; Acts v. 1; supply αὐτόν, Acts iv. 37; αὐτά, ib. 84; pass. 1 Co. x. 25; with a gen. of price added, Mt. x. 29; Lk. xii. 6.*

Takes, -ov, & (in class. Grk. \$\hat{\eta}\$ also), [Lat. pullus, O. H. G. folo, Eng. foal; perh. allied with \$\pi a \hat{\text{sis}}\$; cf. Curtius \$\frac{8}{387}\$; 1. \$a colt, the young of the horse: so very often fr. Hom. down. 2. univ. \$a young creature: Ael. v. h. 4, 9; spec. of the young of various animals; in the N. T. of \$a\$ young ass, an ass's colt: Mt. xxi. 2, 5, 7; Mk. xi. 2, [3 L mrg.], 4, 5, 7; Lk. xix. 30, 33, 35; Jn. xii. 15, (also in Geopon.); Sept. several times for \$\text{y:}\$; for \$\text{7}\$\$\text{y:}\$ a female ibex, Prov. v. 19.*

πώ-ποτε, adv., ever, at any time: Lk. xix. 30; Jn. i. 18; v. 37; vi. 35; viii. 33; 1 Jn. iv. 12. [(From Hom. down.)]*
πωρόω, -ω̂: 1 aor. ἐπώρωσα (Jn. xii. 40 T Tr WH); pf. πεπώρωκα; pf. pass. ptcp. πεπωρωμένος; 1 aor. pass. ἐπωρώθην; (πῶρος, hard skin, a hardening, induration); to cover with a thick skin, to harden by covering with a callus, [R. V. everywhere simply to harden]: metaph., καρδίαν, to make the heart dull, Jn. xii. 40; Pass. to grow hard or callous, become dull, lose the power of understanding: Ro. xi. 7; τὰ νοήματα, 2 Co. iii. 14; ἡ καρδία, Mk. vi. 52; viii. 17. Cf. Fritzsche, Com. on Mk. p. 78 sq.; on Rom. ii. p. 451 sq. [(Hippoer., Aristot., al.)]*

πώρωσις, -εως, ή, (πωρόω, q. v.), prop. the covering with a callus; trop. obtuseness of mental discernment, dulled perception: γέγονέ τιπ, the mind of one has been blunted [R. V. a hardening hath befallen], Ro. xi. 25; τῆς καρδίας [hardening of heart], of stubbornness, obduracy, Mk. iii. 5; Eph. iv. 18. 「(Hippoer.)]*

wes, (fr. obsol. HO2, whence nov, not, etc. [cf. Curtius § 631]), adv., [fr. Hom. down]; I. in interrogation; how! in what way! - in a direct question, foll. a. the indicative, it is the expression a. of one seeking information and desiring to be taught: Lk. i. 34; x. 26; Jn. iii. 9; ix. 26; 1 Co. xv. 35 [cf. W. 266 (250)]; πῶς οὖν, Jn. ix. 10 Tdf. (but L WH br. οὖν), 19; B. of one about to controvert another. Ro. iv. 10. and emphatically deny that the thing inquired about has happened or been done: Mt. xii. 29; Mk. iii. 28; Lk. xi. 18; Jn. iii. 4, 12; v. 44, 47; vi. 52; ix. 16; 1 Jn. iii. 17; iv. 20; Ro. iii. 6; vi. 2; 1 Co. xiv. 7, 9, 16; 1 Tim. iii. 5; Heb. ii. 3; καὶ πῶς, Mk. iv. 13; Jn. xiv. 5 [here L txt. Tr WH om. καί]; πῶς οὖν, Mt. xii. 26; Ro. x. 14 R G; πως δέ, Ro. x. 14° RG L mrg., 14° RG T, 15 RG, (on this see in b. below). where something is asserted and an affirmative answer is expected, πῶς οὐχί is used: Ro. viii. 32; 2 Co. iii. 8. y. of surprise, intimating that what has been done or is said could not have been done or said, or not rightly done or said, - being equiv. to how is it, or how has it come to pass, that etc.: Gal. ii. 14 G L T Tr WH; Mt. xxii. 12; Jn. iv. 9; vi. 52; vii. 15; πῶς λέγεις, λέγουσι, κτλ., Mk. xii. 35; Lk. xx. 41; Jn. viii. 38; καὶ πῶς, Lk. xx. 44; Acts ii. 8; καὶ πῶς σὺ λέγεις, Jn. xii. 34; xiv. 9 [here LT WHom. Tr br. καί]; πῶς οὖν, Jn. vi. 42 [here T WH Tr txt. πῶς νῦν]; Mt. xxii. 43; πῶς οὐ, how is it that ... not, why not? Mt. xvi. 11; Mk. viii. 21 RGLmrg.; iv. 40 [RGT]; Lk. xii. 56. delib. subjunctive (where the question is, how that can be done which ought to be done): πῶς πληρωθώσιν al youdai, how are the Scriptures (which ought to be fulfilled) to be fulfilled? Mt. xxvi. 54; πως φύγητε, how shall ye (who wish to escape) escape etc. Mt. xxiii. 38; add, πως οὖν, Ro. x. 14 L T Tr WH; πως δέ, x. 14° L txt. T Tr WH; 14b L Tr WH; 15 L T Tr WH, (Sir. xlix. 11); cf. Fritzsche on Rom. vol. ii. 405 sq. c. foll. by do with the optative: πῶς γὰρ ἀν δυναίμην; Acts viii. 31 (on which see av, III. p. 34b). II. By a somewhat negligent use, occasionally met with even in Attic writ. but more freq. in later authors, $\pi \hat{\omega}_s$ is found in indirect discourse, where regularly ὅπως ought to have stood; cf. W. § 57, 2 fin.; [L. and S. s. v. IV.]. with the indicative - pres.: Mt. vi. 28; Mk. xii. 41; Lk. xii. 27; Acts xv. 36; 1 Co. iii. 10; Eph. v. 15; Col. iv. 6; 1 Tim. iii. 15; τὸ πῶς (on the art. see ὁ, II. 10 a.); with the impf. Lk. xiv. 7; with the perf. Rev. iii. 3; with the aor., Mt. xii. 4; Mk. ii. 26 [here Tr WH br. πως]; Lk. viii. 36; Acts ix. 27, etc.; after αναγινώσκειν, Mk. xii. 26 TTr WH; how it came to pass that, etc. Jn. ix. 15; with the fut.: μεριμνά, πως ἀρέσει (because the direct quest. would be πῶς ἀρέσω;), 1 Co. vii. 32-34 [but L T Tr WH -ση]; εζήτουν πῶς αὐτὸν ἀπολέσουσιν, how they shall destroy him (so that they were in no uncertainty respecting his destruction, but were only deliberating about the way in which they will accomplish it), Mk. xi. 18 R G (but the more correct reading here, acc, to the best Mss., including cod. Sin., is ἀπολέσωσω 'how they should destroy him' [cf. W. § 41 b. 4 b.; B. § 139,

61; see next head]). b. with the subjunctive, of the aor. and in deliberation: Mk. xi. 18 L T Tr WH; xiv. 1, 11 [RG]; Mt. x. 19; Lk. xii. 11; τὸ πῶς, Lk. xxii. 2, 4; Acts iv. 21. III. in exclamation, how: πῶς δύσκολόν ἐστιν, Mk. x. 24; πῶς παραχρῆμα, Mt. xxi.

20; πῶς δυσκόλως, Mk. x. 23; Lk. xviii. 24; with a verb, how (greatly): πῶς συνέχομαι, Lk. xii. 50; πῶς ἐφίλα αὐτόν, Jn. xi. 36.

πώς, an enclitic particle, on which see under είπως [i. e. εἰ, III. 14] and μήπως.

P

[P, ρ : the practice of doubling ρ (after a prep. or an augm.) is sometimes disregarded by the Mss., and accordingly by the critical editors; so, too, in the middle of a word; see avartionτος, απορίπτω, αραβών, αραφος, διαρήγυυμι, επιράπτω, επιρίπτω, παραρέω, βαβδίζω, βαντίζω, βαπίζω, βίπτω, βόσμαι, etc.; cf. W. § 13, 1 b.; B. 32 (28 sq.); WH. App. p. 163; Tdf. Proleg. p. 80. Recent editors, LT (cf. the Proleg. to his 7th ed. p. cclxxvi.), Kuenen and Cobet (cf. their Praef. p. xcvi.), WH (but not Treg.), also follow the older Mss. in omitting the breathings from pp in the middle of a word; cf. Lipsius, Grammat. Untersuch. p. 18 sq.; Greg. Corinth. ed. Bast p. 732 sq.; in opposition see Donaldson, Greek Gram. p. 16; W. 48 (47). On the smooth breathing over the initial ρ when ρ begins two successive syllables, see Lipsius u. s.; WH. u. s. pp. 163, 170; Kühner § 67 Anm. 4; Goettling, Accent, p. 205 note; and on the general subject of the breathings cf. the Proleg. to Tdf. ed. 8 p. 105 sq. and reff. there. On the usage of modern edd. of the classics cf. Veitch s. vv. βάπτω, βέζω, etc.|

'Ραάβ (and 'Ραχάβ, Mt. i. 5; 'Ραχάβη, -ης, in Joseph. [antt. 5, 1, 2 etc.]), ἡ, (⊃ṛ¬, 'broad', 'ample'), Rahab, a harlot of Jericho: Heb. xi. 31; Jas. ii. 25. [Cf. B.D. s. γ.; Bp. Lghtft. Clement of Rome, App. (Lond. 1877) p. 413.]*

φαββί, T WH φαββεί [cf. B. p. 6; WH. App. p. 155; see $\epsilon \iota$, ι], (Hebr. ' Σ), fr. Σ 1 much, great), prop. my great one, my honorable sir; (others incorrectly regard the - as the yodh paragogic); Rabbi, a title with which the Jews were wont to address their teachers (and also to honor them when not addressing them; cf. the French monsieur, monseigneur): Mt. xxiii. 7; translated into Greek by διδάσκαλος, Mt. xxiii. 8 G L T Tr WH; John the Baptist is addressed by this title, Jn. iii. 26; Jesus: both by his disciples, Mt. xxvi. 25, 49; Mk. ix. 5; xi. 21; Jn. i. 38 (39), 49 (50); iv. 31; ix. 2; xi. 8; and by others, Jn. iii. 2; vi. 25; repeated to indicate earnestness [cf. W. § 65, 5 a.] δαββί, δαββί, R G in Mt. xxiii. 7 and Mk. xiv. 45; (so רבי רבי for אבי אבי in the Targ. on 2 K. ii. 12). Cf. Lahtfl. Horae Hebr. et Talmud. on Mt. xxiii. 7; Pressel in Herzog ed. 1 xii. p. 471 sq.; [Ginsburg in Alex.'s Kitto, s. v. Rabbi; Hamburger, Real-Encyclopadie, s. v. Rabban, vol. ii. p. 943 sq.].*

βαββονί (so Rec. in Mk. x. 51) and βαββοννί [WH sel, see reff. under βαββι, init.], (Chald. 137 lord; 137)

master, chief, prince; cf. Levy, Chald. WB. üb. d. Targumim, ii. p. 401), Rabboni, Rabbuni (apparently [yet cf. reff. below] the Galilæan pronunciation of 'γίν), a title of honor and reverence by which Jesus is addressed; as interpreted by John, equiv. to διδάσκαλος: Jn. xx. 16; Mk. x. 51, (see ραββί). Cf. Keim iii. p. 560 [Eng. trans. vi. p. 311 sq.]; Delitzsch in the Zeitschr. f. d. luth. Theol. for 1876, pp. 409 and 606; also for 1878, p. 7; [Ginsburg and Hamburger, as in the preceding word; Kautzsch, Gram. d. Bibl.-Aram. p. 10].*

ραβδίω; 1 aor. pass. ἐρραβδίσθην and (so L T Tr WH) ἐμαβδίσθην (see P, ρ); (ῥάβδος); to beat with rods: Acts xvi. 22; 2 Co. xi. 25. (Judg. vi. 11; Ruth ii. 17; Arstph., Diod., al.)*

ράβδος, -ov, ή, [prob. akin to panis, Lat. verber; cf. Curtius § 513], in various senses fr. Hom. down; Sept. for מְשָׁבֶם, מַקְּל מָקָל, שָׁבֶם, etc., a staff, walking-stick: i. q. a twig, rod, branch, Heb. ix. 4 (Num. xvii. 2 sqq. Hebr. text xvii. 16 sqq.); Rev. xi. 1; a rod, with which one is beaten, 1 Co. iv. 21 (Plato, legg. 3 p. 700 c.; Plut., al.; πατάσσειν τινά έν βάβδφ, Ex. xxi. 20; Is. x. 24); α staff: as used on a journey, Mt. x. 10; Mk. vi. 8; Lk. ix. 3; or to lean upon, Heb. xi. 21 (after the Sept. of Gen. xlvii. 31, where the translators read מַשָּה, for מַשָּה a bed; [cf. προσκυνέω, a.]); or by shepherds, Rev. ii. 27; xii. 5; xix. 15, in which passages as ἐν ῥάβδω ποιμαίνειν is fig. applied to a king, so ράβδφ σιδηρφ, with a rod of iron, indicates the severest, most rigorous, rule, hence pásdos is equiv. to a royal sceptre (like שֶׁבֶש, Ps. ii. 9; xlv. 8; for שרבים, Esth. iv. 11; v. 2): Heb. i. 8 (fr. Ps. alv.

paβδοθχος, -ον, δ, (ράβδος and ἔχω; cf. εὐνοῦχος), one who carries the rods i. e. the fasces, a lictor (a public officer who bore the fasces or staff and other insignia of office before the magistrates), [A. V. serjeants]: Acts xvi. 35, 38. (Polyb.; Diod. 5, 40; Dion. Hal.; Hdian. 7, 8, 10 [5 ed. Bekk.]; διὰ τί λιατώρεις τοὺς ραβδούχους ὀνομάζουσι; Plut. quaest. Rom. c. 67.)

Payaú [so WH] or 'Payaû [RGLTTr], (177] [i.e. 'friend'], Gen. xi. 18), ô, Ragau [A.V. Reu; (once Rehu)], one of the ancestors of Abraham: Lk. iii. 35.

[B. D. Am. ed. s. v. Reu.] *

φοδιούργημα, -τος, τό, (fr. ροδιουργόω, and this fr. ροδιουργός, compounded of ρόδιος and EPΓΩ. A ροδιουργός is one who does a thing with little effort and adroitly; then, in a bad sense, a man who is facile and forward in the perpetration of crime, a knave, a rogue), a piece of knavery, rascality, villany: πονηρόν, Acts xviii. 14. (Dion. Hal., Plut., Lcian.; eccles. writ.) *

prop. ease in doing, facility.

2. levity or easiness in thinking and acting; love of a lazy and effeminate life (Xen.).

3. unscrupulousness, cunning, mischief, [A. V. villany]: Acts xiii. 10. (Polyb. 12, 10, 5; often in Plut.)

[ραίνω; see ραντίζω.]

paná (Tdf. ραχά; [the better accentuation seems to be -â; cf. Kauzsch, Gram. d. Bibl.-Aram. p. 8]), a Chald. word κρι [but acc. to Kauzsch (u.s. p. 10) not the stat. emph. of ρι, but shortened fr. [ρι] (Hebr. ρι, empty, i. e. a senseless, empty-headed man, a term of reproach used by the Jews in the time of Christ [B. D. s. v. Raca; Wünsche, Erläuterung u. s. w. p. 47]: Mt. v. 22.*

βάκος, συς, τό, (ρήγρυμι), a piece torn off; spec. a bit of cloth; cloth: Mt. ix. 16; Mk. ii. 21 [here L Tr mrg. βάκκος]. (Hom., Hdt., Arstph., Soph., Eur., Joseph., Sept., al.) *

Paμά [T WH 'Paμά; cf. B. D. Am. ed. s. v. Ramah, 1 init.], (הַוֹּהְ), i. e. a high place, height), ή, [indecl. Win. 61 (60)], Ramah, a town of the tribe of Benjamin, situated six Roman miles north of Jerusalem on the road leading to Bethel; now the village of er Râm: Mt. ii. 18 (fr. Jer. xxxviii. (xxxi.) 15). Cf. Win. RWB. s. v.; Graf in the Theol. Stud. u. Krit. for 1854, p. 851 sqq.; Pressel in Herzog xii. p. 515 sq.; Furrer in Schenkel BL. v. p. 37; [BB. DD.].*

partie; (fr. ραντός besprinkled, and this fr. ραίνω);
1 aor. ἐρράντισα and (so L T Tr WH) ἐράντισα (see P, ρ);
[1 aor. mid. subjunc. ραντίσωνται (sprinkle themselves),
Mk. vii. 4 WH txt. (so Volkmar, Weiss, al.) after codd.

**B]; pf. pass. ptcp. ἐρραντισμένος (Tdf. ρεραντ., L Tr
WH ρεραντ. with smooth breathing; see P, ρ); for ραίνω,
more com. in class. Grk.; to sprinkle: prop. τινά, Heb.
ix. 13 (on the rite here referred to cf. Num. xix. 2-10;
Win. RWB. s. v. Sprengwasser; [B. D. s. v. Purification]); ib. 19; τὶ αίματι, ib. 21; [Rev. xix. 13 WH (see
περιρραίνω)]. to cleanse by sprinkling, hence trop. to
purify, cleanse: ἐρραντισμένοι τὰς καρδίας (on this acc. see
B. § 184, 7) ἀπό κτλ. Heb. x. 22. (Athen. 12 p. 521 a.;
for Hebr. ΜΦΠ, Ps. l. (li.) 9; for τιξ, Lev. vi. 27; 2 K.
ix. 83.)*

φαντισμός, -οῦ, ὁ, (βαντίζω, q. v.), used only by bibl. and eccl. writ., a sprinkling (purification): αἶμα βαντισμοῦ, blood of sprinkling, i. e. appointed for sprinkling (serving to purify), Heb. xii. 24 (ἔδωρ βαντισμοῦ for קֵיֵ הַנְּדָּה Num. xix. 9, 13, 20 sq.); εἰς βαντισμὸν αἴματος Ἰησοῦ Χρ. 1. e. εἰς τὸ βαντίζεσθαι (or ἴνα βαντίζωνται) αἴματι Ἰησ. Χρ., that they may be purified (or cleansed from the guilt of their sins) by the blood of Christ, 1 Pet. i. 2 [W. § 30, 2 a.].*

φαπίζω; fut. ραπίσω [cf. B. 37 (32 sq.)]; 1 aor. ἐρράπισα and (so L T Tr WH) ἐράπισα (see P, ρ); (fr. ραπίς a rod); 1. to smite with a rod or staff (Xenophanes in Diog. Laërt. 8, 36; Hdt., Dem., Polyb., Plut., al.). 2. to smite in the face with the palm of the hand, to box the ear: τινά, Mt. xxvi. 67 (where it is distinguished fr. κολαφίζω [A.V. buffet]; for Suidas says ραπίσαι πατάσσειν τὴν γνάθον ἀπλῆ τῆ χειρί not with the fist; hence the Vulg. renders it palmas in faciem ei dederunt; [A. V. mrg. (R. V. mrg.) adopt sense 1 above]); τινὰ ἐπὶ [L T Tr txt. WH εἰς] τὴν σιαγόνα, Mt. v. 39 (Hos. xi. 4). Cf. Fischer, De vitiis Lexx. etc. p. 61 sqq.; Lob. ad Phryn. p. 175; [Schmidt, Syn. ch. 113, 10; Field, Otium Norv. pars iii. p. 71].*

ράπισμα, τος, τό, (ραπίζω, q. v.);
1. a blow with a rod or a staff or a scourge, (Antiph. in Athen. 14 p. 623 b.; Anthol., Lcian.).
2. a blow with the flat of the hand, a slap in the face, box on the ear: βάλλων τινὰ ράπισμασιν (see βάλλω, 1), Mk. xiv. 65; διδόναι τινὶ ράπισμα, Jn. xviii. 22; ραπίσματα, Jn. xix. 3, [but in all three exx. R. V. mrg. recognizes sense 1 (see reff. s. v. ραπίζω)].*

ραφίε, -ίδος, ή, (βάπτω to sew), a needle: Mt. xix. 24; Mk. x. 25; Lk. xviii. 25 Rec., [(cf. κάμηλος)]. Class. Grk. more com. uses βελόνη (q. v.); see Lob. ad Phryn. p. 90; [W. 25].*

[paxá, see pará.]

'Ραχάβ, see 'Ραάβ.

"Paχήλ, (יְחֵלְ) a ewe or sheep), ή, Rachel [cf. B. D. s. v.], the wife of the patriarch Jacob: Mt. ii. 18 (fr. Jer. xxxviii. (xxxi.) 15).*

"Pεβίκκα (πρ. , fr. p. , unused in Hebrew but in Arabic 'to bind,' 'fasten'; hence the subst. i. q. 'ensnarer,' fascinating the men by her beauty), ή, Rebecca, the wife of Isaac: Ro. ix. 10.*

βέδη [al. βέδα; on the first vowel cf. Tdf.'s note on Rev. as below; WH. App. p. 151°], (acc. to Quintil. 1, 5, 57 [cf. 68] a Gallic word [cf. Vaniček, Fremdwörter, s. v. reda]), ¬ης, ἡ, a chariot, "a species of vehicle having four wheels" (Isidor. Hispal. orig. 20, 12 (§ 511), [cf. Rich, Dict. of Antiq. s. v. Rheda]): Rev. xviii. 13.°

Peμφάν (R G), or 'Peφάν (L Tr), or 'Poμφάν (T), [or 'Poμφά WH, see their App. on Acts as below], Remphan [so A.V.], or Rephan [so R.V.], Romphan, [or Rompha], a Coptic pr. name of Saturn: Acts vii. 43, fr. Amos v. 26 where the Sept. render by 'Pauφάν [or 'Peφάν] the Hebr. [17], thought by many to be equiv. to the Syriac 'O'E, and the Arabic 'Arabic 'S, designations of Saturn; but by others regarded as an appellative, signifying 'stand,' 'pedestal' (Germ. Gerüst; so Hitzig), or 'statue' (so Gesenius), formed from [13] after the analogy of such forms as [13], [14], etc. Cf. Win. RWB. s. v. Saturn; Gesenius, Thes. p. 669°; J. G. Müller in Herzog xii. 736; Merx in Schenkel i. p. 516 sq.; Schrader in Riehm p. 234; [Baudissin in Herzog ed. 2 s. v. Saturn, and reff. there given; B. D. s. v. Remphan].*

ple: fut. peiσe (in Grk. writ. more com. peiσομαι, see

W. 89 (85); [B. 67 (59)]; cf. Lob. ad Phryn. p. 739); [(Skr. sru; cf. Lat. fluo; Eng. stream; Curtius § 517)]; fr. Hom. down; Sept. for ΣΝ; to flow: Jn. vii. 38. [Comp.: παραρρέω.]*

PEΩ, see elstor.

'Pήγιον, -ου, τό, Rhegium (now Reggio), a town and promontory at the extremity of the Bruttian peninsula, opposite Messana [Messina] in Sicily; (it seems to have got its name from the Greek verb ρήγνυμ, because at that point Sicily was believed to have been 'rent away' from Italy; so Pliny observes, hist. nat. 3, 8, (14); [Diod. Sic. 4, 85; Strabo 6, 258; Philo de incorrupt. mund. § 26; al. See Pape, Eigennamen, s. v.]): Acts xxviii. 13.*

pηγμα, -τος, τό, (ρήγνυμ), what has been broken or rent asunder; a. a fracture, breach, cleft: Hippocr., Dem., [Aristot.], Polyb., al.; for μ'ς϶, Am. vi. 11 Alex. b. plur. for p'ς-, rent clothes: 1 K. xi. 30 sq.; 2 K. ii. 12. c. fall, ruin: Lk. vi. 49.*

ρήγνυμι (Mt. ix. 17) and δήσσω (Hom. Il. 18, 571; 1 K. xi. 31; Mk. ii. 22 RG L mrg.; ix. 18; [Lk. v. 37 L mrg.; (see below)]); fut. $\dot{\rho}\dot{\eta}\xi\omega$; 1 aor. $\ddot{\epsilon}\rho\rho\eta\xi a$; pres. pass. 3 pers. plur. ρήγνυνται; fr. Hom. down; Sept. for and קרע; to rend, burst or break asunder, break up. break through; a. univ.: τοὺς ἀσκούς, Mk. ii. 22; Lk. v. 37; pass. Mt. ix. 17; i. q. to tear in pieces [A.V. rend]: τινά, Mt. vii. 6. b. sc. εὐφροσύνην (previously chained up, as it were), to break forth into joy: Gal. iv. 27, after Is. liv. 1 (the full phrase is found in Is. xlix. 18; lii. 9; [cf. B. § 130, 5]; in class. Grk. ρηγυύναι κλαυθμόν, οἰμωγήν, δάκρυα, esp. φωνήν is used of infants or dumb persons beginning to speak; cf. Passow s. v. 2, vol. ii. p. 1332°; [L. and S. s. v. I. 4 and 5]). c. i. q. σπαράσσω, to distort, convulse: of a demon causing convulsions in a man possessed, Mk. ix. 18; Lk. ix. 42; in both pass. many [so R. V. txt.] explain it to dash down, hurl to the ground, (a common occurrence in cases of epilepsy); in this sense in Artem. oneir. 1, 60 a wrestler is said ρηξαι τον αντίπαλον. Hesych. gives ρηξαι καταβαλείν. Also ρηξε·κατέβαλε. Cf. Kuinoel or Fritzsche on Mk. ix. 18. [Many hold that ῥήσσω in this sense is quite a different word from ρήγνυμι (and its collat. or poet. ρήσσω), and akin rather to (the onomatopoetic) αράσσω, ράσσω, to throw or dash down; cf. Lobeck in Bttm. Ausf. Spr. § 114, s. v. ρήγνυμι; Curtius, Das Verbum, pp. 162, 315; Schmidt, Syn. ch. 113, 7. See as exx. Sap. iv. 19; Herm. mand. 11, 3; Const. apost. 6, 9 p. 165, 14. Cf. προσρήγνυμι.] (COMP.: δια-, περι-, προσρήγνυμι.) *

[SYN.: βήγνυμι, κατάγνυμι, θραδω: β. to rend, rend asunder, makes pointed reference to the separation of the parts; κ. to break, denotes the destruction of a thing's unity or completeness; θ. to shatter, is suggestive of many fragments and minute dispersion. Cf. Schmidt ch. 115.]

בּלְּהְשׁם, -τος, τό, (fr. 'PEQ, pf. pass. εἴρημαι), fr. Theogn., Hdt., Pind. down; Sept. chiefly for דְּבֶּר, also for אַבֶּר, מָּה, מִבְּה, מָבָּה, מָבָּה, מָבָּה, פָּה, מִבְּה, מָבָּה, etc.; 1. prop. that which is or has been uttered by the living voice, thing spoken, word, [cf. ε̃πος, also λόγος, I. 1]; i.e. a. any sound produced

by the voice and having a definite meaning: Mt. xxvii. 14; δ. γλώσσης, Sir. iv. 24; φωνή δημάτων, a sound of words, Heb. xii. 19; ρήματα ἄρρητα, [unspeakable words], b. Plur. τὰ ῥήματα, speech, discourse, 2 Co. xii. 4. (because it consists of words either few or many [cf. Philo, leg. alleg. 3, 61 τὸ δὲ βημα μέρος λόγου]): Lk. vii. 1; Acts ii. 14; words, sayings, Jn. viii. 20; x. 21; Acts [x. 44]; xvi. 38; tà p. twos, what one has said, Lk. xxiv. 8, 11, or taught, Ro. x. 18; rà p. µov, my teaching, Jn. v. 47; xii. 47 sq ; xv. 7; τὰ β. đ ἐγὰ λαλῶ, Jn. vi. 63; xiv. 10; [άληθείας κ. σωφροσύνης ρ. αποφθέγγομας, Acts xxvi. 25]; ρήματα ζωής αἰωνίου έχεις, thy teaching begets eternal life, Jn. vi. 68; τὰ ρ. τοῦ θεοῦ, utterances in which God through some one declares his mind, Jn. viii. 47; λαλεί τις τὰ ὁ. τοῦ θ. speaks what God bids him, Jn. iii. 34; λαλείν πάντα τὰ ρήματα της ζωής ταύτης, to deliver the whole doctrine concerning this life, i.e. the life eternal, Acts v. 20; τὰ ρ. ἀ δέδωκάς μοι, what thou hast bidden me to speak, Jn. xvii. 8; ρήματα λαλεῖν πρός Twa, er of etc. to teach one the things by which etc. Acts xi. 14; τὰ ρήματα τὰ προειρημένα ὑπό τινος, what one has foretold, 2 Pet. iii. 2; Jude 17; λαλείν δήματα βλάσφημα είς τινα, to speak abusively in reference to one [see els, B. II. 2 c. \(\beta\).], Acts vi. 11; kará ruos, against a thing, ib. 13 [GLTTr WH om. βλάσφ.]. series of words joined together into a sentence (a declaration of one's mind made in words); a. univ. an utterance, declaration, (Germ. eine Aeusserung): Mt. xxvi. 75; Mk. ix. 82; xiv. 72; Lk. ii. 50; ix. 45; xviii. 84; xx. 26; Acts xi. 16; xxviii. 25; with adjectives, δημα άργόν, Mt. xii. 36; εἰπεῖν πονηρὸν βημα κατά τινος, to assail one with abuse, Mt. v. 11 [RG; al. om. b.]. saying of any sort, as a message, a narrative: concerning some occurrence, λαλεῖν τὸ ρ. περί τινος, Lk. ii. 17; ρομα the miorews, the word of faith, i. e. concerning the necessity of putting faith in Christ, Ro. x. 8; a promise, Lk. i. 38; ii. 29; καλὸν θεοῦ ῥῆμα, God's gracious, comforting promise (of salvation), Heb. vi. 5 (see καλός, e.); καθαρίσας . . . ἐν ῥήματι, acc. to promise (prop. on the ground of his word of promise, viz. the promise of the pardon of sins; cf. Mk. xvi. 16), Eph. v. 26 [al. take p. here as i. q. 'the gospel,' cf. vi. 17, Ro. x. 8; (see Meyer ad loc.)]; the word by which some thing is commanded, directed, enjoined: Mt. iv. 4 [cf. W. 389 (864) n.]; Lk. iv. 4 RGLTr in br.; Heb. xi. 3; a command, Lk. v. 5; έγένετο βημα θεοῦ ἐπί τινα, Lk. iii. 2 (Jer. i. 1; πρός τινα, Gen. xv. 1; 1 K. xviii. 1); plur: ρήματα παρὰ σοῦ, words from thee, i. e. to be spoken by thee, Acts x. 22; ρημα της δυνάμεως αὐτοῦ, his omnipotent command, Heb. i. doctrine, instruction, [cf. W. 123 (117)]: (τὸ) ρημα (τοῦ) θεοῦ, divine instruction by the preachers of the gospel, Ro. x. 17 [RG; but LTTrWH β. Χριστοῦ; others give i. here the sense of command, commission; (cf. Meyer)]; saving truth which has God for its author, Eph. vi. 17; also τοῦ κυρίου, 1 Pet. i. 25; words of prophecy, prophetic announcement, tà p. toù beoù, Rev. xvii. 17 Rec. [al. οἱ λόγοι τ. θ.]. a. any sound produced ! tetion of the Hebr. 737, the subject-matter of speech, thing

spoken of, thing; and that
a. so far forth as it is
a matter of narration: Lk. ii. 15; Acts x. 37; plur.,
Lk. i. 65; ii. 19, 51; Acts v. 32; xiii. 42.
b. in so
far as it is matter of command: Lk. i. 37 [see dovaries,
b.] (Gen. xviii. 14; Deut. xvii. 8).
c. a matter of
dispute, case at law: Mt. xviii. 16; 2 Co. xiii. 1 [A. V.
retains 'word' here and in the preceding pass.], (Deut.
xix. 15).*

'Pŋơá [Lchm. -oâ (so Pape, Eigennamen, s. v.)], ô, Rhesa, the son of Zerubbabel: Lk. iii. 27.°

ρήσσω, see ρήγνυμι.

φήτωρ, -ορος, δ, ('PEΩ), a speaker, an orator, (Soph., Eur., Arstph., Xen., Plat., al.): of a forensic orator or advocate, Acts xxiv. 1. [Cf. Thom. Mag. s. v. (p. 324, 15 ed. Ritschl); B. D. s. v. Orator, 2.]*

ρητῶς, (ρητῶς), adv., expressly, in express words: ρητῶς λέγει, 1 Tim. iv. 1. (Polyb. 3, 23, 5; Strabo 9 p. 426; Plut. Brut. 29; [de Stoic. repugn. 15, 10]; Diog. Laërt. 8, 71; [al.; cf. Wetstein on 1 Tim. l. c.; W. 463 (431)].)*

όζα, -ης, ή, (akin to Germ. Reis [cf. Lat. radix; Eng. root; see Curtius § 515; Fick, Pt. iii. 775]), fr. Hom. down; Sept. for שרש; 1. a root: prop., Mt. iii. 10; Lk. iii. 9; ἐκ ριζών, from the roots [cf. W. § 51, 1 d.], Mk. xi. 20; ρίζαν ἔχειν, to strike deep root, Mt. xiii. 6; Mk. iv. 6; trop. où piζαν έχειν έν έαυτφ, spoken of one who has but a superficial experience of divine truth, has not permitted it to make its way into the inmost recesses of his soul, Mt. xiii. 21; Mk. iv. 17; Lk. viii. 13; in fig. disc. ρίζα πικρίας (see πικρία) of a person disposed to apostatize and induce others to commit the same offence, Heb. xii. 15; the progenitors of a race are called ρίζα, their descendants κλάδοι (see κλάδος, b.), Ro. xi. 16-18. Metaph. cause, origin, source: πάντων τῶν κακῶν, 1 Tim. vi. 10; τῆς σοφίας, Sir. i. 6 (5), 20 (18); της άθανασίας, Sap. xv. 3; της άμαρτίας, of the devil, Ev. Nicod. 23; ἀρχὴ καὶ ῥίζα παντὸς ἀγαθοῦ, Epicur. ap. Athen. 12, 67 p. 546 sq.; πηγή καὶ ρίζα καλοκαγαθίας τὸ νομίμου τυχείν παιδείας, Plut. de puer. educ. c. 7 b. the use of the Hebr. שׁרֵשׁ, that which like a root springs from a root, a sprout, shoot; metaph. offspring, progeny: Ro. xv. 12; Rev. v. 5; xxii. 16, (Is. xi. 10).*

pho. -ŵ: pf. pass. ptcp. ἐρριζωμένος [see P, ρ]; (ρίζα); fr. Hom. down; to cause to strike root, to strengthen with roots; as often in class. writ. (see Passow s. v. 3; [L. and S. s. v. I.]), trop. to render firm, to fix, establish, cause a person or a thing to be thoroughly grounded: pass. ἐρριζωμένος (Vulg. radicatus) ἐν ἀγάπη, Eph. iii. 17 (18) [not WH]; ἐν Χριστῷ, in communion with Christ, Col. ii. 7. [Comp. ἐκ-ριζώω.]*

φική, -η̂ς, η΄, (ρἶπτω), used by the Grk. poets fr. Hom. down; a throw, stroke, beat: ὀφθαλμοῦ (Vulg. ictus oculi [A. V. the twinkling of an eye]), a moment of time, 1 Co. xv. 52 [L mrg. ρˆοπή, q. v.].*

portion: pres. pass. ptcp. partfournes; (fr. parte a bellows or fan); hence

1. prop. to raise a breeze, put air in motion, whether for the sake of kindling a fire or of cooling one's self; hence

a. to blow up a fire:

φλόγα, πῦρ, Anthol. 5, 122, 6; Plut. Flam. 21.

b. to

al.)*

fan i. e. cool with a fan (Tertull. flabello): Plut. Anton. 26. 2. to toss to and fro, to agitate: of the wind, πρὸς ἀνέμων ῥιπίζεται τὸ ὕδωρ, Philo de incorrupt. mundi § 24; ῥιπιζομένη ἄχνη, Dio Cass. 70, 4; δῆμος ἄστατον, κακὸν καὶ θαλάσση πάνθ ὅμοιον, ὑπ' ἀνέμου ῥιπίζεται, Dio Chr. 32 p. 368 b.; hence joined w. ἀνεμίζεσθαι it is used of a person whose mind wavers in uncertainty between hope and fear, between doing and not doing a thing, Jas. i. 6.°

ριπτίω, see ρίπτω.

ρίπτω and ριπτέω (ριπτούντων, Acts xxii. 28; on the diff. views with regard to the difference in meaning betw. these two forms see Passow s. v. ρίπτω, fin.; [Veitch s. v. ρίπτω, fin. Hermann held that ριπτεῖν differed fr. binter as Lat. jactare fr. jacere, hence the former had a frequent. force (cf. Lob. Soph. Aj. p. 177; Cope, Aristot. rhet. vol. i. p. 91 sq.); some of the old grammarians associate with perfer a suggestion of earnestness or effort, others of contempt]); 1 aor. ἔρριψα G Tr, ἔρρ. RL, ἔριψα TWH, [ptcp. (Lk. iv. 35) ρίψαν RG Tr WH, better (cf. Tdf. Proleg. p. 102; Veitch p. 512) ρίψαν LT]; pf. pass. 3 pers. sing. ἔρριπται [G Tr; al. ἔρρ.] (Lk. xvii. 2), ptcp. ἐρριμμένος G, ἐριμμένος T Tr WH, βερ. (with smooth breathing) Lehm. (Mt. ix. 36); on the doubling of ρ and the use of the breathing see P, ρ ; fr. Hom. down; Sept. chiefly for הָשֶׁלִיך; to cast, throw; i. q. to throw down: τί, Acts xxvii. 19; τὶ ἔκ τινος, ibid. 29; τινά εls την θάλασσαν, Lk. xvii. 2. i. q. to throw off: τὰ ἰμάτια (Plat. rep. 5 p. 474 a.), Acts xxii. 23 (they cast off their garments that they might be the better prepared to throw stones [but cf. Wendt in Mey. 5te Aufl.]); τὰ ὅπλα, 1 Macc. v. 48; vii. 44; xi. 51; Xen. Cyr. 4, 2, 33, and often in other Grk. writ. cast forward or before: τινά [or τί] είς τι, [Mt. xxvii. 5 (but here RGL de τῷ ναῷ)]; Lk. iv. 35; τινὰς παρὰ τοὺς ສວ່ວີດຮ ໄກວວບີ, to set down (with the suggestion of haste and want of care), of those who laid their sick at the feet of Jesus, leaving them at his disposal without a doubt but that he could heal them, Mt. xv. 30. i. q. to throw to the ground, prostrate: ἐρριμμένοι, prostrated by fatigue, hunger, etc., [R. V. scattered], Mt. ix. 36 (καταλαβών έρριμμένους και μεθύοντας, the enemy prostrate on the ground, Polyb. 5, 48, 2; of the slain, Jer. xiv. 16; έρριμμένα σώματα, 1 Macc. xi. 4; for other exx. see Wahl, Clavis Apocr. V.T. 8. v.; των νεκρων έρριμμένων έπὶ τῆς dyopas, Plut. Galb. 28, 1). [Comp.: ἀπο-, ἐπι- ρίπτω.]*

"Poβοάρ, (Dṛṇṇṇ i. e. 'enlarging the people', equiv. to Εὐρύδημος in Grk., fr. ברוב, and Dṛ), δ, Roboam, Rehoboam, the son and successor of king Solomon: Mt. i. 7.*

"P66η, -ηs, ή, Rhoda [i. e. 'rose'], the name of a certain maidservant: Acts xii. 13.*

Pólos, ou, i, Rhodes, [(cf. Pape, Eigennamen, s. v.)], a well-known island of the Cyclades opposite Caria and Lycia, with a capital of the same name: Acts xxi. 1. ([From Hom. down]; 1 Macc. xv. 23.)

poil 1860, (boil to make a confused noise), adv., with a loud noise': 2 Pet. iii. 10. (Nicand. ther. 556; Geop.,

[Ρομφά, 'Ρομφάν, see 'Ρεμφάν.]

ρομφαία, -as, ή, a large smord; prop. a long Thracian javelin [cf. Rich, Dict. of Antiq. s. v. Rhompsea]; also a kind of long sword wont to be worn on the right shoulder, (Hesych. ρομφαία· Θράκιον ἀμυντήριον, μάχαιρα, ξίφος ἡ ἀκόντιον μακρόν; [Suidas 3223 c. (cf. ρέμβω to revolve, vibrate)]; cf. Plut. Aemil. 18); [A. V. sword]: Rev. i. 16; ii. 12, 16; vi. 8; xix. 15, 21; σοῦ δὲ αὐτῆς τῆν ψυχὴν διελεύσεται ρομφαία, a fig. for 'extreme anguish shall fill (pierce, as it were) thy soul', Lk. ii. 35, where cf. Kuinoel. (Joseph. antt. 6, 12, 4; 7, 12, 1; in Ev. Nicod. 26 the archangel Michael, keeper of Paradise, is called ἡ φλογίνη ρομφαία. Very often in Sept. for Ͽ;;ς; often also in the O. T. Apocr.)*

[ροπή, -ῆς, ἡ, (ρέπω), fr. Aeschyl., Plat., down, inclination downwards, as of the turning of the scale: ἐν ροπῆ ἐφθαλμοῦ, 1 Co. xv. 52 L mrg. (cf. Tdf.'s note ad loc.); see ρ̂ιπή.*]

"Poυβήν (in Joseph. antt. 1, 19, 8 'Pούβηλος), δ, (μΣΝΥ, i. e. behold ye a son! Gen. xxix. 32 [cf. B. D. s. v.]), Reuben, Jacob's firstborn son by Leah: Rev. vii. 5.*

"Poio (in Joseph. antt. 5, 9, 2 'Poioθη, ¬ης), ή, (πις for πιςς, a female friend), Ruth, a Moabitish woman, one of the ancestors of king David, whose history is related in the canonical book bearing her name: Mt. i. 5. [B. D. s. v. Ruth.]*

'Poopos, -ov, o, Rufus [i. e. 'red', 'reddish'], a Lat. proper name of a certain Christian: Mk. xv. 21; Ro. xvi. 13. [B. D. s. v. Rufus.]*

βόμη, -ης, ή, (fr. PYΩ i. q. ἐρύω 'to draw' [but Curtius § 517; Vaniček p. 1210, al., connect it with ρέω 'to flow']);
1. in earlier Grk. the swing, rush, force, trail, of a body in motion.
2. in later Grk. a tract of way in a town shut in by buildings on both sides; a street, lane: Mt. vi. 2; Lk. xiv. 21; Acts ix. 11; xii. 10; cf. Is. xv. 3; Sir. ix. 7; Tob. xiii. 18. Cf. Lob. ad Phryn. p. 404; [Rutherford, New Phryn. p. 488; Wetstein on Mt. u. s.; W. 22, 23].

ρύομαι; fut. ρύσομαι; 1 sor. ερρυσάμην G (ερρυσ. R, so T in 2 Co. i. 10; 2 Pet. ii. 7; L everywh. exc. in 2 Tim. iii. 11 txt.) and ἐρυσάμην (so Tr WH everywh., T in Col. i. 13; 2 Tim. iii. 11; L txt. in 2 Tim. iii. 11); a depon. mid. verb, in later Grk. w. the 1 aor. pass. έρρύσθην G (-ρρ- R), and (so L T Tr WH in 2 Tim. iv. 17) έρύσθην; (on the doubling of ρ, and the breathing, see in P, ρ); fr. Hom. down; Sept. chiefly for הציל; also for נאַל (to cause to escape, to deliver), חלץ (to draw out), הוֹשִיע, מְלְט, etc.; fr. PYO to draw, hence prop. to draw to one's self, to rescue, to deliver: Tipá, Mt. xxvii. 43; 2 Pet. ii. 7; τινὰ ἀπό τινος [cf. W. § 30, 6 a.], Mt. vi. 13; Lk. xi. 4 R L; 1 Th. i. 10 [here T Tr WH &x; 2 Tim. iv. 18]; 1 aor. pass., Ro. xv. 31; 2 Th. iii. 2; τινὰ ἔκ τινος [W. u. s.]: Ro. vii. 24 [cf. W. § 41 a. 5]; 2 Co. i. 10; Col. i. 13; 2 Tim. iii. 11; 2 Pet. ii. 9; 1 aor. pass., Lk. i. 74; 2 Tim. iv. 17; δ δυόμενος, the deliverer, Ro. xi. 26 (after Is. lix. 20).

perales: (μόπος, q. v.); to make filthy, befoul; to defile, dishonor, (Xen., Aristot., Dion. Hal., Plut., al.); 1 aor.

pass. impv. 3 pers. sing. ἡυπανθήτω, let him be made filthy, i. e. trop. let him continue to defile himself with sins, Rev. xxii. 11 L T Tr WH txt.•

ρυπαρεύομα: 1 aor. (pass.) impv. 3 pers. sing. ρυπαρευθήτω; (ρυπαρός, q. v.); to be dirty, grow filthy; metaph. to be defiled with iniquity: Rev. xxii. 11 GL ed. ster. WH mrg. Found nowhere else; see ρυπαίνω and ρυπόω.*

purapla, -as, ή, (ρυπαρόs), filthiness (Plut. praecept. conjug. c. 28); metaph. of wickedness as moral defilement: Jas. i. 21. [Of sordidness, in Critias ap. Poll. 3, 116; Plut. de adulat. et amic. § 19; al.]*

ρυπαρός, -ά, -όν, (ρύπος, q. v.), filthy, dirty: prop. of clothing [A. V. vile], Jas. ii. 2 (Sept. Zech. iii. 3 sq.; Joseph. antt. 7, 11, 3; Plut. Phoc. 18; Dio Cass. 65, 20; ρυπαρά και άπλυτα, Artem. oneir. 2, 3 fin.; χλαμύς, Ael. v. h. 14, 10); metaph. defiled with iniquity, base, [A. V. filthy]: Rev. xxii. 11 GLTTrWH. [(In the sense of sordid, mean, Dion. Hal., al.)]*

βόπος, -ου, δ, fr. Hom. down, filth: 1 Pet. iii. 21 [B. § 151, 14; W. § 30, 3 N. 3].

ρυπόω, -ŵ; 1 aor. impv. 3 pers. sing. ρυπωσάτω; 1. to make filthy, defile, soil: Hom. Od. 6, 59.

2. intrans. for ρυπάω, to be filthy: morally, Rev. xxii. 11 Rec.*

péous, -εως, ή, (fr. an unused pres. ρίω, from which several of the tenses of ρέω are borrowed), a flowing. issue: τοῦ αίματος, Mk. v. 25; Lk. viii. 43, [on the two preced. pass. cf. B. § 147, 11; W. § 29, 3 b.], 44, (Hippocr., Aristot.).*

puris, -iõos, n, (PYO, to draw together, contract), a wrinkle: Eph. v. 27. (Arstph., Plat., Diod. 4, 51; Plut., Leian., Anthol., al.)

"Pωμαϊκός, -ή, -όν, Roman, Latin: Lk. xxiii. 38 RGL br. Tr mrg. br. [(Polyb., Diod., Dion. Hal., al.)] *

"Pωματος, -ου, δ, a Roman: Jn. xi. 48; Acts ii. 10 [R. V. here from Rome]; xvi. 21, 37 sq.; xxii. 25-27, 29; xxiii. 27; xxv. 16; xxviii. 17. ([Polyb., Joseph., al.]; often in 1 and 2 Macc.)

"Pωμαϊστί, adv., in the Roman fashion or language, in Latin: Jn. xix. 20. [Epictet. diss. 1, 17, 16; Plut., App., al.] *

'Páμη, -ης, ή [on the art. with it cf. W. § 18, 5 b.; (on its derivation cf. Curtius § 517; Vaniček p. 1212; Pape, Eigennamen, s. v.), Rome, the renowned capital of Italy and ancient head of the world: Acts xviii. 2: xix. 21; xxiii. 11; xxviii. 14, 16; Ro. i. 7, 15; 2 Tim. i. 17. (1 Macc. i. 10; vii. 1; [Aristot., Polyb., al.].) [On Rome in St. Paul's time cf. BB.DD. s. v.; Conybeare and Howson, Life and Epp. etc. ch. xxiv.; Farrar, Life and Work etc. chh. xxxvii., xliv., xlv.; Lewin, St. Paul, vol. ii. ch. vi.; Hausrath, Neutest. Zeitgesch. iii. 65 sqq.; on the Jews and Christians there, see particularly Schurer, Die Gemeindeverfassung der Juden in Rom in d. Kaiserzeit nach d. Inschriften dargest. (Leipz. 1879); Seyerlen, Enstehung u.s.w. der Christengemeinde in Rom (Tübingen, 1874); Huidekoper, Judaism at Rome, 2d ed., N. Y. 1877; Schaff, Hist. of the Chris. Church (1882) vol. i. § 86.]*

ρώννυμι: to make strong, to strengthen; pf. pass. έρρωwas [see P, ρ], to be strong, to thrive, prosper; hence the 2 pers. (sing.) impv. is the usual formula in closing a oneir. 8, 44, al.; "ppwoo ral bylawe, Dio Cass. 61, 18).

letter, ξρρωσο, farewell: Acts xxiii. 80 [RG]; ξρρωσθω Acts xv. 29 (2 Macc. xi. 21; Xen. Cyr. 4, 5, 33; Artem.

[3, σ , s: the practice (adopted by Griesbach, Knapp, al., after H. Stephanus et al.) of employing the character s in the mid. of a comp. word has been abandoned by the recent crit. editors; cf. W. § 5, 1 c.; Lipsius, Gram. Untersuch. p. 122; Matthiae § 1 Anm. 5; Bttm. Ausf. Sprchl. § 2 Anm. 3; Kühner § 1 Anm. 1. Tdf. ed. 8 writes σ also even at the end of a word, after the older Mss. On movable final s see ξχρι(s), μέχρι(s), σδτω(s). The (Ionic) combinations ρσ for ρρ, and σσ for ττ (cf. Fischer, Animadvers. ad Veller. etc. i. pp. 193 sq. 203; Kühner § 31 pp. 124, 127), have become predominant (cf. άρσην, θαρσέω, θάρσος, άπαλλάσσω etc., γλώσσα, ήσσων (q. v.), θάλασσα, κηρύσσω, περισσός, πράσσω (q. v.), τάσσω, τέσσαρες, φυλάσσω, etc.), except in a few words, as κρείττων (q. v.), the derivatives of ελάττων (of which word both forms are used indiscriminately), ηττημα, ηττάω (yet see 2 Co. xii. 13), etc.; cf. B. 7. Some prop. names are spelled indifferently with one σ or with two; as, E $\lambda i\sigma(\sigma)a\hat{i}os$. (is occasionally substituted for σ, esp. before μ, see σβέννυμι, Σμύρνα (σμύρνα, cf. Soph. Gloss. § 58, 3, and Lex. s. v.; Tdf. Proleg. p. 80; WH. App. p. 148; B.5; Bttm. Ausf. Sprchl. § 3 Anm. 6; Bezae cod., ed. Scrivener, p. xlviii.; L. and S. s. v. Z, I. 3, and I, II. 14 c.); so also ξ, as ξυμβαίνω 1 Pet. iv. 12 Rbez; cf. Kühner § 325, 5; Bttm. Ausf. Spr. u. s.; see ξόν.]

σαβαχθανί, -νεί T Tr WH [see WH. App. p. 155, and 8. v. ει, ι], -κθανί Lchm. [in Mt. only], (שֶׁכֶּקְתַּנְיִ, fr. the Chald. שבק), thou hast forsaken me: Mt. xxvii. 46; Mk. xv. 34 (fr. Ps. xxi. (xxii.) 2, for the Hebr. עובהוני, which is so rendered also by the Chaldee paraphrast). [See Kautzsch, Gram. d. Bibl.-Aram. (Leipzig 1884) p. 11.]*

σαβαώθ (Hebr. הֹנְאָבָא, plur. of אָבָא an army): κύριος σαβαώθ (יהוֹה צבאוֹת), [A. V. Lord of Sabaoth], i. e. lord of the armies sc. of Israel, as those who under the leadership and protection of Jehovah maintain his cause in war (cf. Schrader, Ueber d. ursprüngl. Sinn des Gottesnamens Jahve Zebaoth, in the Jahrbb. f. protest. Theol. for 1875, p. 316 sqq., and in Schenkel v. 702 sq.; cf. Herm. Schultz, Alttest. Theol. ii. p. 96 sqq.; [B.D. s. v. Sabaoth, the Lord of. But for the other view, acc. to which the heavenly "hosts" are referred to, see Hackett in B. D., Am. ed., s. v. Tsebaoth Lord of, and Delitzsch in the Luth. Zeitschr. for 1874, p. 217 sqq.; so Riehm (HWB s. v. Zebaoth) as respects the use of the phrase by the prophets]. On the diverse interpretations of the word cf. Oehler in Herzog xviii. p. 400 sqq. [and in his O. T. Theol. (ed. Day) §§ 195 sq.; cf. T. K. Cheyne, Isa., ed. 3, vol. i. 11 sq.]): Ro. ix. 29; Jas. v. 4.*

σαββατισμός, -οῦ, ὁ, (σαββατίζω to keep the sabbath); 1. a keeping sabbath. 2. the blessed rest from toils and troubles looked for in the age to come by the true worshippers of God and true Christians [R. V. sabbath rest]: Heb. iv. 9. (Plut. de superstit. c. 8; eccl. writ.)

σάββατον, -ου, τό, (Hebr. חַשֵּׁת), found in the N. T. only in the historical bks. exc. twice in Paul's Epp.; sabbath; i. e. 1. the seventh day of each week, which was a sacred festival on which the Israelites were required to abstain from all work (Ex. xx. 10; xxxi. 18 sqq.; Deut. v. 14); a. sing. σάββατον and τὸ σάβ-Barov: Mk. vi. 2; [xv. 42 L Tr]; xvi. 1; Jn. v. 9 sq., etc.; i. q. the institution of the sabbath, the law for keeping holy every seventh day of the week: Mt. xii. 8; Mk. ii. 27 sq.; Lk. vi. 5; λύειν, Jn. v. 18; τηρείν, Jn. ix. 16; ή ήμέρα τοῦ σαββάτου (חַשֶּׁבַּח, Ex. xx. 8 and often), the day of the sabbath, sabbath-day, Lk. xiii. 16; xiv. 5; 686s σαββάτου, a sabbath-day's journey, the distance it is lawful to travel on the sabbath-day, i. e. acc. to the Talmud two thousand cubits or paces, acc. to Epiphanius (haer. 66, 82) six stadia: Acts i. 12, cf. Mt. xxiv. 20, (the regulation was derived fr. Ex. xvi. 29); cf. Win. RWB. s. v. Sabbathsweg; Oehler in Herzog xiii. 203 sq. [cf. Leyrer in Herzog ed. 2 vol. ix. 379]; Mangold in Schenkel v. 127 sq.; [Ginsburg in Alexander's Kitto s. v. Sabbath Day's Journey; Lumby on Acts i. 12 (in Cambr. Bible for Schools)]. as dat. of time [W. § 31, 9 b.; B. § 133, 26]: σαββάτφ, Mt. xxiv. 20 [G L T Tr WH]; Lk. xiv. 1; τῶ σαββάτω, Lk. vi. 9 L txt. T Tr WH; xiii. 14 sq.; xiv. 3; Acts xiii. 44; ἐν σαββάτω, Mt. xii. 2; Jn. v. 16; vii. 22 [here L WH br. έν], 23; έν τῷ σαββάτφ, Lk. vi. 7; Jn. xix. 31. accus. τὸ σάββ. during (on) the sabbath [cf. B. § 131, 11; W. § 32, 6]: Lk. xxiii. 56; κατὰ πᾶν σ. every sabbath, Acts xiii. 27; xv. 21; xviii. 4. plur. τὰ σάββατα, of several sabbaths, Acts xvii. 2 [some refer this to 2]. **b.** plur. τὰ σάββ. (for the singular) of a single sabbath, sabbath-day, (the use of the plur. being occasioned either by the plur. names of festivals, as τὰ ἐγκαίνια, ἄζυμα, γενέσια, or by the Chaldaic form *[W. 177 (167); B. 23 (21)]): Mt. xxviii. 1; Col. ii. 16, (Ex. xx. 10; Lev. xxiii. 32 etc.; την εβδόμην σάββατα καλουμεν, Joseph. antt. 3, 6, 6; add, 1, 1, 1; [14, 10, 25; Philo de Abrah. § 5; de cherub. § 26; Plut. de superstitione 8]; τὴν τῶν σαββάτων ἐορτήν,

Plut. symp. 4, 6, 2; hodie tricesima sabbata, Hor. sat. 1, 9, 69; nowhere so used by John exc. in the phrase μία τῶν σαββάτων, on which see 2 below); ἡ ἡμέρα τῶν σ., Lk. iv. 16; Acts xiii. 14; xvi. 13 (Ex. xx. 8; xxxv. 3; Deut. v. 12; Jer. xvii. 21 sq.); τοις σάββασιν and έν τοῖς σάββασιν (so constantly [exc. Lchm. in Mt. xii. 1, 12] by metaplasm for σαββάτοις, cf. W. 63 (62); [B. 23 (21)]) on the sabbath-day: Mt. xii. 1 [see above], 5, 10-12 [see above]: Mk. i. 21; ii. 23; iii. 2, 4; Lk. iv. 31; vi. 9 [R G L mrg.], (1 Macc. ii. 38; the Sept. uses the form σαββάτοις, and Josephus both forms). precepts of the Jews with regard to the observance of the sabbath, which were for the most part extremely punctilious and minute, cf. Win. RWB. s. v. Sabbath; Oehler in Herzog xiii. 192 sqq. [revised by Orelli in ed. 2 vol. xiii. 156 sqq.]; Schürer, Zeitgesch. 2te Aufl. § 28 II.; Mangold in Schenkel v. p. 123 sq.; [BB.DD. s. v.; Geikie, Life and Words of Christ, ch. xxxviii. vol. ii. p. 95 sqq.; Farrar, Life of Christ, ch. xxxi. vol. i. p. 432 sq.; Edersheim, Jesus the Messiah, vol. ii. p. 56 sqq. and App. xvii.]. 2. seven days, a week: πρώτη σαββάτου, Mk. xvi. 9; δìς τοῦ σαβ. twice in the week, Lk. xviii. 12. The plur, is used in the same sense in the phrase ή μία τῶν σαββάτων, the first day of the week (see είς, 5) [Prof. Sophocles regards the gen. (dependent on ἡμέρα) in such exx. as those that follow (cf. Mk. xvi. 9 above) as equiv. to perá w. an acc., the first day after the sabbath; see his Lex. p. 43 par. 6]: Mt. xxviii. 1; Mk. xvi. 2; Lk. xxiv. 1; Jn. xx. 1, 19; Acts xx. 7; κατὰ μίαν σαββάτων (LT Tr WH -700), on the first day of every week, 1 Co. xvi. 2.

σαγήνη, -ης, ή, (σάσσω to load, fill), a large fishing-net, a drag-net (Vulg. sagena [cf. Eng. seine]), used in catching fish that swim in shoals [cf. B. D. s. v. Net; Trench, Syn. §lxiv.]: Mt. xiii. 47. (Sept.; Plut. solert. anim. p. 977 f.; Leian. pisc. 51; Tim. 22; Artem. oneir. 2, 14; Ael. h. a. 11, 12; [βάλλειν σαγ. Babr. fab. 4, 1; 9, 6].)*

Σαδδουκαίος, -ου, δ, a Sadducee, a member of the party of the Sadducees, who, distinguished for birth, wealth, and official position, and not averse to the favor of the Herod family and of the Romans, hated the common people, were the opponents of the Pharisees, and rejecting tradition (see παράδοσις, 2) acknowledged the authority of the O. T. alone in matters pertaining to faith and morals (Joseph. antt. 13, 10, 6); they denied not only the resurrection of the body (Mt. xxii. 23; Mk. xii. 18; Lk. xx. 27; Acts xxiii. 8), but also the immortality of the soul and future retribution (ψυχῆς τε τὴν διαμονήν και τάς καθ άδου τιμωρίας και τιμάς αναιρούσι, Joseph. b. j. 2, 8, 14, cf. antt. 18, 1, 4), as well as the existence of angels and spirits (Acts xxiii. 8). They maintained man's freedom in opposition to the doctrine of divine predestination (acc. to Joseph. b. j. 2, 8, 14). They are mentioned in the N. T. (in addition to the pass. already referred to) in Mt. iii. 7; xvi. 1, 6, 11 sq., (in which passages they are associated apparently with the Pharisees contrary to the truth of history [(?) cf. the Comm. ad ll. cc.]); Mt. xxii. 34; Acts iv. 1; v. 17;

The Sadducees derived their name apparently not from the Hebr. צָּרִיק, as though they boasted of being pre-eminently 'righteous' or 'upright' (since it cannot be shown that the vowel i ever passed over into u), but, acc. to a more probable conjecture now approved by many, from the Zadok (צרוֹק, Sept. Σαδδούκ), who was high-priest in the time of David and exhibited special fidelity to the king and his house (2 S. xv. 24 sqq.; 1 K.i. 32 sqq.); hence the posterity of this priest (בני צרוק, Ezek. xl. 46; xliii. 19; xliv. 15; xlviii. 11) and all their adherents seem to have been called במלסטת adherents seem to have been called במלסטת (צרוקים). Cf., besides others, Win. RWB. s. v. Sadducaer; Reuss in Herzog xiii. p. 289 sqq.; [Sieffert in Herzog ed. 2 xiii. pp. 210-244]; Geiger, Sadduc. u. Pharisäer (Brsl. 1863); Keim i. p. 273 sqq. [Eng. trans. i. (2d ed.) p. 353 sq.]; Hausrath in Schenkel iv. p. 518 sqq.; Schürer, Ntl. Zeitgesch. 2te Aufl. § 26; Wellhausen, Pharis. u. Sadducäer (Greifsw. 1874); Oort, De oorsprong van den naam Sadducëen, in the Theolog. Tijdschrift for 1876, p. 605 sqq.; [Ginsburg, in Alexander's Kitto s. v.; Edersheim, Jesus the Messiah, bk. iii. ch. ii.; Geikie, Life of Christ, ch. xlv. (cf. ch. v.); and B. D. Am. ed. s. v. for additional references].

Σαδόκ, (ρίτχ, a pr. name occurring often in the O. T.), δ, Sadoc: Mt. i. 14.*

raive: pres. inf. pass. σαίνεσθαι; (ΣΑΩ, σείω); prop. to wag the tail: of dogs, Hom. Od. 16, 6; Ael. v. h. 13, 41; Aesop. fab. 229 ed. Halm [354 ed. Coray]; with οὐρἢ added, Od. 17, 302; Hes. theog. 771; οὐράν, Aesop l.c.; al.; see Passow [or L. and S.] s. v. I. 2. metaph. a. to flatter, fawn upon, (Aeschyl., Pind., Soph., al.). b. to move (the mind of one), a. agreeably: pass. ὑπ ἐλπίδος, Aeschyl., Oppian; ἀληθἢ σαίνει τὴν ψυχήν, Aristot. metaph. 13, 3 p. 1090°, 37. β. to agitate, disturb, trouble: pass. 1 Th. iii. 3 [here A.V. move (B. 263 (226))] (here Lchm. ἀσαίνω, q. v.); οἱ δὲ σαινόμενοι τοῖς λεγομένοις ἐδάκρυον, Diog. Laërt. 8, 41.°

σάκκος (Attic σάκος), -ου, δ, Hebr. Þig [cf. Vaniček, Fremdwörter, s. v.], a sack (Lat. saccus) i. e. receptacle made for holding or carrying various things, as money, food, etc. (Gen. xlii. 25, 35; Lev. xi. 32). a coarse cloth (Lat. cilicium), a dark coarse stuff made especially of the hair of animals [A. V. sackcloth]: Rev. vi. 12; a garment of the like material, and clinging to the person like a sack, which was wont to be worn (or drawn on over the tunic instead of the cloak or mantle) by mourners, penitents, suppliants, Mt. xi. 21; Lk. x. 13, and also by those who, like the Hebrew prophets, led an austere life, Rev. xi. 8 (cf. what is said of the dress of John the Baptist, Mt. iii. 4; of Elijah, 2 K. i. 8). More fully in Win. RWB. s. v. Sack; Roskoff in Schenkel v. 134; [s. v. Sackcloth in B. D.; also in Mc-Clintock and Strong. (From Hdt. down.)]*

Σολά, (π) m a missile), δ, Sala [so A. V. (but in Gen. Salah); properly Shelah (so R. V.)], prop. name of a man mentioned in Lk. iii. 35 (Gen. x. 24); [T Tr mrg WII read Σαλά also in Lk. iii. 32, for Σαλμών, q. v.].*

צמאמטוקא, (שַאַלהּיאַל whom I asked of God), 6, Sala

thiel [Grk. for Shealtiel (so R.V.)], the father of Zerubbabel: Mt. i. 12; [Lk. iii. 27].*

Σαλαμίς, [on its deriv. see Pape, Eigennamen, s. v.], -īvos, ἡ, Salamis, the principal city of the island Cyprus: Acts xiii. 5. [BB. DD.; Dict. of Geog. s. v.; Lewin, St. Paul, i. 120 sq.]*

Σαλείμ, τό, Salim, a town which acc. to Eusebius and Jerome [Onomast. (ed. Larsow and Parthey) pp. 28, 11; 29, 14] was eight miles S. of Scythopolis: Jn. iii. 23; cf. Pressel in Herzog xiii. 326; [cf. Αλνών]. See Σαλήμ.*

σαλεύω; 1 aor. ἐσάλευσα; Pass., pres. ptcp. σαλευόμενος; pf. ptcp. σεσαλευμένος; 1 aor. έσαλεύθην; 1 fut. σαλευθήσομαι; (σάλος, q. v.); fr. Aeschyl. and Arstph. down; in Sept. pass. σαλεύομαι for Din and γι]; prop. of the motion produced by winds, storms, waves, etc.; to agitate or shake: κάλαμον, pass., Mt. xi. 7; Lk. vii. 24; to cause to totter, τας δυνάμεις των ούρ., pass., Mt. xxiv. 29; Mk. xiii. 25; Lk. xxi. 26; τὴν γῆν, Heb. xii. 26 (Is. xxiv. 20; Am. ix. 5); an edifice, Lk. vi. 48; Acts iv. 31; xvi. 26; τὰ μὴ σαλευόμενα, the things which are not shaken, i. e. the perfect state of things which will exist after the return of Christ from heaven and will undergo no change, opp. to τὰ σαλευόμενα, the present order of things subject to vicissitude and decay, Heb. xii. 27. to shake thoroughly, of a measure filled by shaking its contents together, Lk. vi. 38. b. to shake down, overthrow, i. e. trop. to cast down from one's (secure and happy) state, Acts ii. 25 (fr. Ps. xv. (xvi.) 8); by a trop. use foreign to prof. auth. to move or agitate the mind, to disturb one: τινὰ ἀπὸ τοῦ νοός, so as to throw him out of his sober and natural mental state [B. 322 (277)], 2 Th. ii. 2; τοὺς ὅχλους, to stir up, Acts xvii.

Σαλήμ, ή, (Heb. שֵׁלֵשׁ), Salem: Heb. vii. 1 sq.; cf. Gen. xiv. 18, which some (as Gesenius, Winer, Hitzig, Knobel, Delitzsch) think is the ancient name of the city of Jerusalem, appealing to the words of Ps. lxxvi. 3 ויהי ובשלם ככו, and Joseph. antt. 1, 10, 2 דאי μέντοι Σόλυμα ύστερον εκάλεσαν Ιεροσόλυμα; cf. b. j. 6, 10. But more correctly [yet cf. B. D. s. v. Salem, and s. v. Melchizedek sub fin.] others (as Rosenmüller, Bleek, Tuch, Roediger in Gesen. Thesaur. s. v. p. 1422, Dillmann), relying on the testimony of Jerome ([Ep. ad Evangelum § 7 i. e.] Ep. 73 in Vallarsi's ed. of his Opp. i. p. 446), hold that it is the same as Σαλείμ (q. v.). For the ancient name of Jerusalem was גוֹבוּכ (Judg. xix. 10; 1 Chr. xi. 4; [cf. B. D. Am. ed. s. v. Jebus]), and the form of the name in Ps. lxxvi. 3 [where Sept. εἰρήνη] is to be regarded as poetical, signifying 'safe.'

Σαλμών, (¡iɔḥʊ̞, Ruth iv. 21), δ, indecl., Salmon, the name of a man: Mt. i. 4 sq.; Lk. iii. 32 [here TWH Tr mrg. Σαλά].*

Σαμώνη, ης, ή, Salmone, Salmonium, [also Sammonium], an eastern and partly northern promontory of Crete opposite Cnidus and Rhodes [the identification of which is somewhat uncertain; see B. D. Am. ed. s. v. Salmone, and Dict. of Geogr. s. v. Samonium]: Acts xxvii. 7.*

other, -ov, b, the tossing or swell of the sea [R. V. billows]: Lk. xxi. 25. (Soph., Eur., al.)*

σάλπιγξ, -ιγγος, ή, a trumpet: Mt. xxiv. 31 [cf. B. 161 (141); 343 (295)]; 1 Co. xiv. 8; Heb. xii. 19; Rev. i. 10; iv. 1; viii. 2, 6, 13; ix. 14; ἐν σάλπιγγι θεοῦ, a trumpet which sounds at God's command (W. § 36, 3 b.), 1 Th. iv. 16; ἐν τῆ ἐσχάτη σάλπιγγι, the trumpet which will sound at the last day, 1 Co. xv. 52, [4 (2) Esdr. vi. 23; see Comm. on 1 Th. u. s.]. (From Hom. down; Sept. for און מונים מולים:) •

σαλπίζω; fut. σαλπίσω (for the earlier σαλπίγξω, see Lob. ad Phryn. p. 191; Sept. also σαλπιώ, as Num. x. [3], 5, 8, 10); 1 aor. ἐσάλπισα (also in Sept.; Ael. v. h. 1, 26 and other later writ. [cf. Veitch s. v.], for the earlier έσάλπιγξα, Xen. anab. 1, 2, 17) [cf. W. 89 (85); B. 37 (32); WH. App. p. 170]; fr. Hom. down; Sept. chiefly for הקע, also for חצר; to sound a trumpet, [A.V. (mostly) sound]: Rev. viii. 6-10, 12 sq.; ix. 1, 13; x. 7; xi. 15; σαλπίσει (strictly sc. ὁ σαλπιστής or ἡ σάλπιγξ), like our the trumpet will sound (cf. W. § 58, 9 b. β .; [B. § 129, 16]), 1 Co. xv. 52; σαλπίζειν ἔμπροσθεν έαυτοῦ, i. e. to take care that what we do comes to everybody's ears, make a great noise about it, [cf. our do a thing 'with a flourish of trumpets'], Mt. vi. 2 (Cic. ad div. 16, 21 quod polliceris, te buccinatorem fore nostrae existimationis; Achill. Tat. 8, 10 αὖτη οὐχ ὑπὸ σάλπιγγι μόνον, άλλά καὶ κήρυκι μοιχεύεται).*

σαλπωτής (a later form, used by Theophr. char. 25; Polyb. 1, 45, 13; Dion. Hal. 4, 18, [al.], for the earlier and better σαλπιγκτής, Thuc. 6, 69; Xen. an. 4, 3, 29; Joseph. b. j. 3, 6, 2; and σαλπωτής, Dem. p. 284, 26; Apphisp. 6, 93; and in the best codd. of Xen., Diod., Plut., al.; [cf. Rutherford, New Phryn. p. 279]; fr. σαλπίζω [q. v.]), -οῦ, ὁ, α trumpeter: Rev. xviii. 22.

Σαλόμη, [Hebr. 'peaceful'], -ης, ή, Salome, the wife of Zebedee, and the mother of the apostles James the elder and John: Mk. xv. 40; xvi. 1.*

Σαλωμών, see Σολομών.

Σαμάρεια [on the accent cf. Chandler § 104; B. 17 (15); -la TWH (see Tdf. Proleg. p. 87; cf. I, i); on the forms see Abbot in B.D. Am. ed. s. v.], -as [cf. B. u. s.], $\hat{\eta}$ [cf. W. § 18, 5 a.], (Hebr. שׁמְרוֹן, Chald. שֶׁמְרֵין pron. Schame-ra-in, Assyr. Samirina), [on the deriv. see B. D. s. v.], Samaria: 1. the name of a city built by Omri king of Israel (1 K. xvi. 24), on a mountain of the same name (הר שמרון, Am. vi. 1), situated in the tribe of Ephraim; it was the capital of the whole region and the residence of the kings of Israel. After having been besieged three years by Shalmaneser [IV.], king of Assyria, it was taken and doubtless devastated by Sargon, his son and successor, B. C. 722, who deported the ten tribes of Israel and supplied their place with other settlers; 2 K. xvii. 5 sq. 24 sq.; xviii. 9 sqq. After its restoration, it was utterly destroyed by John Hyrcanus the Jewish prince and high-priest (see next word). Long afterwards rebuilt once more, it was given by Augustus to Herod [the Great], by whom it was named in honor of Augustus Sebaste, i. e. Augusta, (Strab. lib. 16,

p. 760; Joseph. antt. 15, 7, 3; 8, 5). It is now an obscure village bearing the name of Sebustieh or Sebastiyeh (cf. Bädeker, Palästina, p. 354 sqq. [Eng. trans. p. 340 sqq.; Murray, Hndbk. Pt. ii. p. 329 sqq.]). It is mentioned, Acts viii. 5 L T WH, είς την πόλιν της Σαμαρείας (gen. of apposition, cf. W. § 59, 8 a.; [B. § 123, 4]), but acc. to the better reading εls πόλιν της Σαμ. the gen. is partitive, and does not denote the city but the Samaritan territory; cf. vs. 9. 2. the Samaritan territory, the region of Samaria, of which the city Samaria was the capital: Lk. xvii. 11; Jn. iv. 4 sq. 7; Acts i. 8; viii. 1, 5 (see above), 9; ix. 31; xv. 3; by meton. for the inhabitants of the region, Acts viii. 14. Cf. Win. RWB. s. v. Samaria; Robinson, Palestine ii. 288 sqq.; Petermann in Herzog xiii. 359 sqq.; [esp. Kautzsch in (Riehm s. v. Samaritaner, and) Herzog ed. 2, xiii. 340 sqq., and reff. there and in B. D. (esp. Am. ed.) s. v. Samaria].*

Σαμαρείτης (-ίτης Tdf.; [see Tdf. Proleg. p. 87; WH. App. p. 154; cf. I, ι]), (Σαμάρεια), -ου, δ, a Samaritan (Samarites, Curt. 4, 8, 9; Tac. ann. 12, 54; Samaritanus, Vulg. [(2 K. xvii. 29 'Samaritae')] and eccl. writ.), i. e. an inhabitant either of the city or of the province of Samaria. The origin of the Samaritans was as follows: After Shalmaneser [al. say Esarhaddon, cf. Ezr. iv. 2, 10; but see Kautzsch in Herzog ed. 2, as referred to under the preceding word], king of Assyria, had sent colonists from Babylon, Cuthah, Ava, Hamath, and Sepharvaim into the land of Samaria which he had devastated and depopulated [see Σαμάρεια, 1], those Israelites who had remained in their desolated country [cf. 2 Ch. xxx. 6, 10; xxxiv. 9] associated and intermarried with these heathen colonists and thus produced a mixed race. When the Jews on their return from exile were preparing to rebuild the temple of Jerusalem, the Samaritans asked to be allowed to bear their part in the common work. On being refused by the Jews, who were unwilling to recognize them as brethren, they not only sent letters to the king of Persia and caused the Jews to be compelled to desist from their undertaking down to the second year of Darius [Hystaspis] (B. C. 520), but also built a temple for themselves on Mount Gerizim, a place held sacred even from the days of Moses [cf. Deut. xxvii. 12, etc.], and worshipped Jehovah there according to the law of Moses, recognizing only the Pentateuch as sacred. This temple was destroyed B. C. 129 by John Hyrcanus. Deprived of their temple, the Samaritans have nevertheless continued to worship on their sacred mountain quite down to the present time, although their numbers are reduced to some forty or fifty families. Hence it came to pass that the Samaritans and the Jews entertained inveterate and unappeasable enmity towards each other. Samaritans are mentioned in the foll. N. T. pass.: Mt. x. 5; Lk. ix. 52; x. 33; xvii. 16; Jn. iv. 9 [here Tom. WH br. the cl.], 39 sq.; viii. 48; Acts viii. 25. In Hebr. the Samaritans are called שמרונים, 2 K. xvii. 29. Cf. Juynboll, Commentarii in historiam gentis Samaritanae (Lugd. Bat. 1846); Win. RWB. s. v. Samaritaner; Petermann in Herzog xiii. p. |

363 .sqq.; Schrader in Schenkel v. p. 150 sqq.; [esp. Kautzsch in Herzog and Riehm u. s.].*

Σαμαρείτις (-îτις Tdf.; [see the preced. word]), -εδος, ή, (fem. of Σαμαρείτης), a Samaritan woman: Jn. iv. 9. (The Samaritan territory, Joseph. b. j. [1, 21, 2, etc.]; 3, 7, 32; Σαμαρείτις χώρα, ib. 3, 3, 4.)*

Σαμοθράκη [-θρά- \dot{R}^{bn} ei G (as here and there in prof. auth.; see Pape, Eigennamen, s.v.); acc. to some 'height of Thrace', acc. to others 'Thracian Samos' (cf. Σάμος); other opinions see in Pape l. c.], -ης, $\dot{\eta}$, Samothrace, an island of the Ægean Sea, about 38 m. distant from the coast of Thrace where the river Hebrus empties into the sea (Plin. h. n. 4, 12, (23)), [now Samothraki]: Acts xvi. 11.*

Σάμος, [(prob. 'height'; cf. Pape, Eigennamen)], -ου, ή, Samos, an island in that part of the Ægean which is called the Icarian Sea, opposite Ionia and not far from Ephesus; it was the birthplace of Pythagoras; [now Grk. Samo, Turkish Susam Adassi]: Acts xx. 15.°

Σαμονήλ, (שְׁמִוּאָשִׁל i. e. 'heard of God', fr. אָ מֵּמְיִּמָּא and אָצִי; cf. 1 S. i. 20, 27 [see B. D. s. v. Samuel]), δ, [indecl.; Joseph. (antt. 5, 10, 3) Σαμούηλος, -ον], Samuel, the son of Elkanah by his wife Anna [or Hannah], the last of the מַשְׁמֵשׁ or judges, a distinguished prophet, and the founder of the prophetic order. He gave the Jews their first kings, Saul and David: Acts iii. 24; xiii. 20; Heb. xi. 32. (1 S. i.-xxv., cf. xxviii.; Sir. xlvi. 13 sqq.)*

בּמְשְׁשְׁשִׁי, (יְוֹשִׁישִׁ fr. שִּישִׁי, 'sun-like', cf. Hebr. יְוֹשִׁיאַ fr. שִּיאַי, (B. 15 (14)], & Samson (Vulg. Samson), one of the Israelite judges (מַיְּמָשִׁי, famous for his strength and courage, the Hebrew Hercules [cf. BB.DD.; McC. and S. s. v. 2, 4; esp. Orelli in Herzog ed. 2 s. v. Simson] (Judg. xiii. sqq.): Heb. xi. 32.*

σανδάλον, -ου, τό, (dimin. of σάνδαλον [which is prob. a Persian word; cf. Vaniček, Fremdwörter, s. v.]), a sandal, a sole made of wood or leather, covering the bottom of the foot and bound on with thongs: Mk. vi. 9; Acts xii. 8. (Hdt., Joseph., Diod., Ael., Hdian., al.; for γχ in Is. xx. 2; Judith x. 4; xvi. 9. [In the Sept. and Joseph. σανδ. and ὑπόδημα are used indiscriminately; cf. Is. xx. 2; Josh. v. 15; Joseph. b. j. 6, 1, 8.]) Cf. Win. RWB. s. v. Schuhe; Roskoff in Schenkel v. 255; [Kamphausen in Riehm p. 1435 sqq.; B. D. s. v. Sandal; Edersheim, Jesus the Messiah, i. 621].*

σανίς, -ίδος, ή, a board, a plank: Acts xxvii. 44. (Fr. Hom. down; Sept., Cant. viii. 9; Ezek. xxvii. 5.)*

Σαούλ, (') Νης' 'asked for'), δ, indecl. (in Joseph. Σάουλος), Saul;

1. the name of the first king of Israel:
Acts xiii. 21.

2. the Jewish name of the apostle
Paul, but occurring only in address [cf. B. 6]: Acts ix.
4, 17; xxii. 7, 13; xxvi. 14; in the other pass. of the
Acts the form Σαῦλος (q. v.) with the Grk. term. is used.*

σαπρός, -ά, -όν, (σήπω, 2 aor. pass. σαπῆναι);
1.
rotten, putrid, ([Hipponax], Hippor., Arstph., al.).
2.

rotten, putrid, ([Hipponax], Hippor., Arstph., al.). 2. corrupted by age and no longer fit for use, worn out, (Arstph., Dio Chr., al.); hence in general, of poor quality, bad, unfit for use, worthless, [A. V. corrupt], (max, &

μὴ τὴν ἰδίαν χρείαν πληροῖ, σαπρὸν λέγομεν, Chrys. hom. 4 on 1 Ep. to Tim.): δένδρον, καρπός, opp. to καλός, Mt. vii. 17 sq.; xii. 38; Lk. vi. 48; fishes, Mt. xiii. 48 [here A. V. bad]; trop. λόγος, Eph. iv. 29 (cf. Harless ad loc.); δόγμα, Epict. 3, 22, 61. Cf. Lob. ad Phryn. p. 377 sq.* Σαπφείρη, dat. -η (RGT WH), -q (LTr; cf. [WH.

App. p. 156]; B. 11; [W. 62 (61)]), ή, (either Aram. אים i. e. 'beautiful'; Peshitto פֿריַא; or fr. σάπφειρος, q. v.), Sapphira, the name of a woman: Acts v. 1.

σάπφειρος, -ου, ή, Hebr. τος, sapphire, a precious stone [perh. our lapis lazuli, cf. B. D. s. v. Sapphire; Riehm, HWB. s. v. Edelsteine, 14]: Rev. xxi. 19. (Theophr., Diosc., al.; Sept.)

σαργάνη [(prop. 'braided-work', fr. r. tark; Fick, Pt. iii. p. 598; Vaniček p. 297)], ης, ή;
1. a braided rope, a band, (Aeschyl. suppl. 788).
2. a basket, a basket made of ropes, a hamper [cf. B.D. s. v. Basket]:
2 Co. xi. 33; (Timocl. in Athen. 8 p. 389 e.; 9 p. 407 e.; [al.]).*

Σάρδεις, dat. -εσιν, al, [fr. Aeschyl., Hdt., down], Sardis [or Sardes], the capital of Lydia, a luxurious city; now an obscure village, Sart, with extensive ruins: Rev. i. 11; iii. 1, 4. [Cf. McC. and S. s. v.]*

σάρδιον, -ου, δ, Rev. iv. 3 Rec., i. q. σάρδιον, q. v. σάρδιον, -ου, τό, [neut. of σάρδιος, see below], sard, sardius, a precious stone, of which there are two kinds, concerning which Theophr. de lapid. 16, 5, § 30 ed. Schneid. says, τοῦ γὰρ σαρδίου τὸ μὲν διαφανὲς ἐρυθρότερον δὲ καλεῖται θῆλυ, τὸ δὲ διαφανὲς μὲν μελάντερον δὲ καὶ ἄρσεν, the former of which is called carnelian (because flesh-colored; Hebr. στικ, Sept. σάρδιον, Εχ. χχνίίί. 17; χχχνί. 17 (χχχίχ. 10); Ezek. χχνίίί. 13; αἰματόεντα σάρδια, Orph. de lapid. 16, 5), the latter sard: Rev. iv. 3 (Rec. σαρδίνω); χχί. 20 GLTTr WH. Hence the adj. σάρδιος, -α, -ον, [fr. Σάρδεις, cf. Plin. h. n. 37, 7] sardine sc. λίθος (the full phrase occurs Εχ. χχχν. 8 [var.]): Rev. χχί. 20 Rec. [B. D. s. vv. Sardine, Sardius.]*

σαρδώνες, i. q. σαρδώνες (q. v.): Rev. xxi. 20 Lchm.* σαρδώνες [Lchm. σαρδώνες], -νχος, δ, (σάρδων and ὅνες), sardonyx, a precious stone marked by the red colors of the carnelian (sard) and the white of the onyx [B. D. s. v.; Riehm, HWB. s. v. Edelsteine 12]: Rev. xxi. 20. (Joseph., Plut., Ptol., al.; [Gen. ii. 12 Aq. (Montf.)].)*

Σάρεστα [Tr mrg. Σάρεφθα; Tdf. in O. T. Σαρεπτά], (π) γ fr. ηγ to smelt; hence perh. 'smelting-house'), -ων [yet cf. B. 15 (14); but declined in Obad.], τά; Sarepta [so A. V.; better with O. T. Zarephath] a Phœnician town between Tyre and Sidon, but nearer Sidon, [now Surafend; cf. B. D. s. v. Zarephath], (1 K. xvii. 9; Obad. 20; in Joseph. antt. 8, 13, 2 Σαρεφθά): τῆς Σιδωνίας, in the land of Sidon, Lk. iv. 26. Cf. Robinson, Palestine ii. 474 sqq.; [B. D. u.s.].

Tapkurds, -ή, -όν, (σάρξ), fleshly, carnal (Vulg. carnalis); **1.** kaving the nature of flesh, i. e. under the control of the animal appetites (see σάρξ, 3), Ro. vii. 14 Rec. (see σάρξ, 2); governed by mere human nature (see σάρξ, 4) not by the Spirit of God, 1 Co. iii. 1, 3, also 4 R G; hav-

ing its seat in the animal nature or roused by the animal nature, ai σαρκικαὶ ἐπιθυμίαι, 1 Pet. ii. 11; i. q. human: with the included idea of weakness, ὅπλα, 2 Co. x. 4; with the included idea of depravity, σαρκ. σοφία (i. e. πανουργία, 2 Co. iv. 2), 2 Co. i. 12. [(Anthol. Pal. 1, 107; cf. ἀπέχου τῶν σαρκικῶν κ. σωματικῶν ἐπιθυμιῶν, 'Teaching' etc. 1, 4). Cf. Trench, Syn. § lxxi.] 2. pertaining to the flesh, i. e. to the body (see σάρξ, 2): relating to birth, lineage, etc., ἐντολή, Heb. vii. 16 Rec.; τὰ σαρκικά, things needed for the sustenance of the body, Ro. xv. 27; 1 Co. ix. 11, (Aristot. h. anim. 10, 2 p. 635a, 11; Plut. de placit. philos. 5, 3, 7; once in Sept., 2 Chr. xxxii. 8 Compl.).*

σάρκινος, -η, -ον, (σάρξ), [Arstph., Plat., Aristot., al.], fleshy, Lat. carneus, i. e. 1. consisting of flesh, composed of flesh, (for proparoxytones ending in -wos generally denote the material of which a thing is made, cf. Fritzsche, Ep. ad Rom. ii. p. 46 sq.; [Donaldson, New Crat. § 258]); Vulg. carnalis: opp. to λίθινος, 2 Co. iii. 3 ($\sigma \acute{a}\rho \kappa$. $l\chi \theta \acute{v}s$, opp. to a fish of gold which has been dreamed of, Theocr. id. 21, 66; the word is also found in Plato, Aristot., Theophr., Plut.; Sept., al.). pertaining to the body (as earthly and perishable material, opp. to ζωή ἀκατάλυτος): Heb. vii. 16 G L T Tr WH (see σαρκικός, 2). 3. it is used where σαρκικός might have been expected: viz. by G L T Tr WH in Ro. vii. 14 and 1 Co. iii. 1; in these pass., unless we decide that Paul used σαρκικός and σάρκινος indiscriminately, we must suppose that σάρκινος expresses the idea of σαρκικός with an emphasis: wholly given up to the flesh, rooted in the flesh as it were. Cf. W. §16, 3 y.; Fritzsche u. s.; Reiche, Comment. crit. in N. T. i. p. 138 sqq.; Holsten, Zum Evang. des Paulus u. Petrus p. 397 sqq. (Rostock, 1867); [Trench, Syn. § lxxii.].

σάρξ, σαρκός, ή, (Aeol. σύρξ; hence it seems to be derived fr. σύρω, akin to σαίρω, 'to draw,' 'to draw off,' and to signify what can be stripped off fr. the bones [Etym. Magn. 708, 34; "sed quis subsignabit" (Lob. Paralip. p. 111)]), fr. Hom. down, Hebr.

1. prop. flesh (the soft substance of the living body, which covers the bones and is permeated with blood) of both men and beasts: 1 Co. xv. 39; plur. — of the flesh of many beings, Rev. xix. 18, 21; of the parts of the flesh of one, Lk. xxiv. 39 Tdf.; Rev. xvii. 16; accordingly it is distinguished both from blood, σὰρξ καὶ αἷμα (on which expression see below, 2 a.; 3 bis; 4 fin. [cf. W. 19]), and from bones, πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, Lk. xxiv. 39 (οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἶνες ἔχουσιν, φαγείν τὰς σάρκας τινός: prop., Hom. Od. 11, 219). Rev. xvii. 16; xix. 18, (Lev. xxvi. 29; κατεσθίειν, 2 Κ. ix. 36, and often in Sept.; in class. Grk. freq. βιβρώσκευ σάρκας; σαρκῶν ἐδωδή, Plut. septem sap. conviv. c. 16); trop. to torture one with eternal penal torments, Jas. v. 3, cf. Mic. iii. 3; Ps. xxvi. (xxvii.) 2; φαγείν and τρώγειν τὴν σάρκα τοῦ υίοῦ τοῦ ἀνθρώπου, in fig. disc. to appropriate to one's self the saving results of the violent death endured by Christ, Jn. vi. 52-56; ἀπέρχεσθαι οτ πορεύεσθαι δπίσω συρκός, to follow after the flesh, is used of those

who are on the search for persons with whom they can gratify their lust [see δπίσω, 2 a.], Jude 7; 2 Pet. ii. 10; τὸ σῶμα τῆς σαρκός, the body compacted of flesh [cf. W. 188 (177)], Col. i. 22. Since the flesh is the visible part of the body, σάρξ is

2. i. q. the body, not designating it, however, as a skilful combination of related parts ('an organism,' which is denoted by the word $\sigma \hat{\omega} \mu a$), but signifying the material or substance of the living body [cf. Aeschyl. Sept. 622 γέροντα τὸν νοῦν σάρκα δ' ἡβῶσαν φέρει]; a. univ.: Jn. vi. 63 (see πνεῦμα, 2 p. 520° mid.); Acts ii. 26, 30 Rec.; 2 Co. xii. 7; Gal. iv. 14; Eph. v. 29; Heb. ix. 10, 13; [1 Pet. iii. 21]; Jude 8; μία σάρξ, one body, of husband and wife, Mk. x. 8; so εἰς σάρκα μίαν (fr. Gen. ii. 24), Mt. xix. 5; Mk. x. 8; 1 Co. vi. 16; Eph. v. 31; opp. to ψυχή, Acts ii. 31 (ἔδωκεν . . . Ἰησ. Χρ. . . . την σάρκα ύπερ της σαρκός ήμων καὶ την ψυχην ύπερ των ψυχων ήμων, Clem. Rom. 1 Cor. 49, 6 [cf. Iren. 5, 1, 1; but G L T Tr WH drop ή ψυχή αὐτοῦ in Acts l. c.]); opp. to πνεῦμα (the human), 1 Co. v. 5; 2 Co. vii. 1; Col. ii. 5; 1 Pet. iii. 18; iv. 6; σὰρξ κ. αἶμα, i. q. ψυχικὸν σῶμα, 1 Co. xv. 50, cf. 44; ή περιτομή έν σαρκί, Ro. ii. 28; Eph. ii. 11; τὸ πρόσωπόν μου εν σαρκί, [A. V. my face in the flesh], my bodily countenance, Col. ii. 1; ἀσθένεια σαρκός, of disease, Gal. iv. 13; εν τη θνητή σαρκὶ ήμων, 2 Co. iv. 11 (cf. εν τω σώματι ήμῶν, vs. 10); ἐν τῆ σαρκὶ αὐτοῦ, by giving up his body to death, Eph. ii. 14 (15); also διὰ τῆς σαρκὸς αὐτοῦ, Heb. x. 20, cf. Jn. vi. 51, (προσφέρειν την σάρκα μου, to offer in sacrifice my flesh - Christ is speaking, Barn. ep. 7, 5; τὴν σάρκα παραδοῦναι εἰς καταφθοράν, ibid. 5, 1). life on earth, which is passed in the body (flesh), is designated by the foll. phrases: ἐν σαρκὶ είναι, Ro. vii. 5 (where Paul uses this expression with designed ambiguity in order to involve also the ethical sense, 'to be in the power of the flesh,' to be prompted and governed by the flesh; see 4 below); ζην ἐν σαρκί, Gal. ii. 20; Phil. i. 22; ἐπιμένειν έν σαρκί, Phil. i. 24; δ έν σαρκί χρόνος, 1 Pet. iv. 2; al ἡμέραι τῆς σαρκὸς ἀὐτοῦ, of Christ's life on earth, Heb. v. 7. ἐν σαρκί οτ ἐν τῆ σαρκί, in things pertaining to the flesh (body), such as circumcision, descent, etc.: Gal. vi. 12 sq.; πεποιθέναι, Phil. iii. 3 sq.; έχειν πεποίθησιν, Phil. iii. 4. b. used of natural or physical origin, generation, relationship: οἱ συγγενεῖς κατὰ σάρκα, Ro. ix. 3 [cf. W. § 20, 2 a.]; τέκνα της σαρκός, children by birth, natural posterity, ibid. 8; αδελφον εν σαρκί καὶ έν κυρίφ, a natural brother (as it were) and a Christian brother, Philem. 16; of the gaprès hung natéres, our natural fathers (opp. to God δ πατήρ τῶν πνευμάτων, see πατήρ, 1 a. and 3 b.), Heb. xii. 9; τὰ ἔθνη ἐν σαρκί, Gentiles by birth, Eph. ii. 11; Ἰσραηλ κατὰ σάρκα, 1 Co. x. 18 (the opposite term Ἰσραηλ τοῦ θεοῦ, of Christians, is found in Gal. vi. 16); τὸ κατὰ σάρκα, as respects the flesh i. e. human origin, Ro. ix. 5 [(Clem. Rom. 1 Cor. 32, 2; Iren. haer. 4, 4, 1 and frag. 17 ed. Stieren p. 836)]; γενόμενος έκ σπέρματος Δαυείδ κατά σ. Ro. i. 3; δ κατά σάρκα γεννηθείς, born by natural generation (opp. to δ κατά πνεθμα γενν. i. e. by the supernatural power of God, operating in the promise), Gal. iv. 29, 23; to yevenulino ek

της σαρκός σάρξ έστιν, that which has been born of the natural man is a natural man (opp. to one who has been born again by the power of the Holy Spirit), Jn. iii. 6: ή σάρξ μου, those with whom I share my natural origin, my fellow-countrymen, Ro. xi. 14 (ίδου δστα σου καὶ σάρκες σου, 2 S. v. 1; add, xix. 13; Gen. xxxvii. 27; Judg. ix. 2); είναι έκ της σαρκός κ. έκ τών δστέων τινός, which in its proper use signifies to be 'formed out of one's flesh and bones' (Gen. ii. 23; to be related to one by birth. Gen. xxix. 14), is transferred metaph. to the church, which spiritually derives its origin from Christ and is united to him, just as Eve drew her origin from her husband Adam, Eph. v. 30 [RG Tr mrg. br.]. the sensuous nature of man, 'the animal nature': without any suggestion of depravity, τὸ θέλημα τῆς σαρxós, of sexual desire, Jn. i. 13; the animal nature with cravings which incite to sin: Mt. xxvi. 41; Mk. xiv. 38; Ro. vii. 18 (for which τὰ μέλη is used in 22 sq.); xiii. 14; Jude 23; opp. to δ νοῦς, Ro. vii. 25; ἡ ἐπιθυμία τῆς σαρκός, 1 Jn. ii. 16 (with its manifestation, ή ἐπιθυμία τῶν δφθαλμών; [al. regard this last as a new specification; cf. Westcott ad loc.]); plur. 2 Pet. ii. 18, (rà rns rapròs πάθη, 4 Macc. vii. 18; τὸ μὴ δεδουλώσθαι σαρκί καὶ τοῖς πάθεσι ταύτης διάγειν, ὑφ' ὧν κατασπώμενος ὁ νοῦς τῆς θνητης αναπίμπλαται φλυαρίας, εύδαιμόν τι καὶ μακάριον, Plut. consol. ad Apoll. c. 13; της σαρκός ήδονή, opp. to ψυχή, Plut. de virt. et vit. c. 3; add, Philo de gigant. § 7; Diog. Laërt. 10, 145; animo cum hac carne grave certamen est, Sen. consol. ad Marc. 24; animus liber habitat; nunquam me caro ista compellet ad metum, Sen. epp. 65 [7, 3, 22]; non est summa felicitatis nostrae in carne ponenda, ibid. 74 [9, 3, 16]). the physical nature of man as subject to suffering: παθείν σαρκί, 1 Pet. iv. 1; έν τή σαρκί μου, in that my flesh suffers afflictions, Col. i. 24 (where cf. Meyer and De Wette [and Bp. Lghtft.]); θλίψω ἔχειν τῆ σαρκί, 1 Co. vii. 28.

3. a living creature (because possessed of a body of flesh), whether man or beast: πᾶσα σάρξ (in imitation of the Hebr. בַּל-בַּשֹׂר [W. 33]), every living creature, 1 Pet. i. 24; with ou preceding (qualifying the verb [W. § 26, 1; B. 121 (106)]), no living creature, Mt. xxiv. 22; Mk. xiii. 20; spec. a man (ἄνθρωπος for בשׂר, Gen. vi. 13), generally with a suggestion of weakness, frailty, mortality: Sir. xxviii. 5; ἐν τῷ θεῷ ἦλπισα, οὐ φοβηθήσομαι τί ποιήσει μοι σάρξ, Ps. lv. (lvi.) 5; cf. Jer. xvii. 5; έμνήσθη, ὅτι σάρξ είσιν, Ps. lxxvii. (lxxviii.) 39; σάρξ κ. αίμα. Eph. vi. 12; γενεά σαρκός κ. αίματος, η μέν τελευτά, έτέρα δὲ γεννάται, Sir. xiv. 18; δ λόγος σὰρξ ἐγένετο, entered into participation in human nature, Jn. i. 14 (the apostle used σάρξ, not ἄνθρωπος, apparently in order to indicate that he who possessed supreme majesty did not shrink from union with extreme weakness); εύρίσκει» τι κατὰ σάρκα, to attain to anything after the manner of a (weak) man, i. e. by the use of merely human powers, Ro. iv. 1 (for substance equiv. to έξ ἔργων in vs. 2); Hebraistically (see above), πᾶσα σάρξ, all men, Lk. iii. 6; Jn. xvii. 2 [W. § 30, 1 a.]; Acts ii. 17; Sir. xlv. 4; with où or un preceding (qualifying the verb [W. and B. as referred to above]), no man, no mortal, Ro. iii. 20; 1 Co. i. 29; Gal. ii. 16. man as he appears, such as he presents himself to view, man's external appearance and condition: κατὰ σάρκα κρίνειν, Jn. viii. 15 [cf. W. 583 (542)] (i. q. κρίνειν κατ' όψιν, vii. 24); γινώσκειν or είδεναι τινά κατά σάρκα, 2 Co. v. 16; οἱ κατά σάρκα κύριοι (see ката́, II. 3 b.), Eph. vi. 5; Col. iii. 22. univ. human nature, the soul included: ἐν ὁμοιώματι σαρκὸς άμαρτίας, in a visible form, like human nature which is subject to sin, Ro. viii. 3 [cf. δμοίωμα, b.]; ἐν σαρκὶ ἔρχεσθαι, to appear clothed in human nature, 1 Jn. iv. 2 and Rec. in 3; 2 Jn. 7, (Barn. ep. 5, 10); φανεροῦσθαι, 1 Tim. iii. 16 (Barn. ep. 5, 6; 6, 7; 12, 10); κεκοινωνηκέναι αΐματος κ. σαρκός, Heb. ii. 14.

4. σάρξ, when either expressly or tacitly opp. to τὸ πνεθμα (τοθ θεοθ), has an ethical sense and denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God; accordingly it includes whatever in the soul is weak, low, debased, tending to ungodliness and vice ("Thou must not understand 'flesh', therefore, as though that only were 'flesh' which is connected with unchastity, but St. Paul uses 'flesh' of the whole man, body and soul, reason and all his faculties included, because all that is in him longs and strives after the flesh" (Luther, Pref. to the Ep. to the Rom.); "note that 'flesh' signifies the entire nature of man, sense and reason, without the Holy Spirit" (Melanchthon, Loci, ed. of 1535, in Corpus Reform. xxi. p. 277). This definition is strikingly supported by these two utterances of Paul: οὐδεμίαν ἔσχηκεν ανεσιν ή σάρξ ήμων, 2 Co. vii. 5; οὐκ ἔσχηκα ανεσιν τώ πνεύματί μου, 2 Co. ii. 13): Ro. viii. 3; Gal. v. 13, 19; opp. to τὸ πνεῦμα (τοῦ θεοῦ), Ro. viii. 6 sq. 12 sq.; Gal. v. 16 sq.; vi. 8; Col. ii. 13 (on which see ἀκροβυστία, c.); 23 (see πλησμονή); ἐπιθυμία σαρκός, Gal. v. 16; αί ἐπιθυμίαι and τὰ θελήματα της σαρκός, Eph. ii. 3; δ νους της σαρκός, Col. ii. 18; σῶμα τῆς σαρκός, a body given up to the control of the flesh, i. e. a body whose members our nature, estranged from God, used as its instruments (cf. Ro. vi. 19), Col. ii. 11 G L T Tr WH; τὰ τῆς σαρκός (opp. to τὰ τοῦ πνεύματος), the things which please the flesh, which the flesh craves, Ro. viii. 5; σαρκὶ ἐπιτελοῦμαι, to make for one's self an end [see ἐπιτελέω, 1 fin.] by devoting one's self to the flesh, i. e. by gradually losing the Holy Spirit and giving one's self up to the control of the flesh, Gal. iii. 3; σταυροῦν τὴν σάρκα αὐτοῦ (see σταυρόω, 3 b.), Gal. v. 24; έν παρκὶ είναι (opp. to έν πνεύματι, sc. τοῦ θεοῦ), to be in the power of the flesh, under the control of the flesh, Ro. viii. 8 sq., cf. vii. 5 (see 2 a. above); οἱ κατὰ σάρκα ὅντες, who exhibit the nature of the flesh, i. q. οί σαρκικοί (opp. to οί κατὰ πνεθμα ὅντες), Ro. viii. 5; κατὰ σάρκα περιπατείν, to live acc. to the standard of the flesh, to comply in conduct with the impulse of the flesh, Ro. viii. 1 Rec.; 2 Co. x. 2; opp. to κατά πνεθμα, Ro. viii. 4; βουλεύεσθαι, 2 Co. i. 17; καυγᾶσθαι, 2 Co. xi. 18 where cf. Meyer; (opp. to κατά πνεῦμα) ζῆν, Ro. viii. 12 sq. (ἐν σαρκὶ τυγχάνουσιν, ἀλλ' οὐ κατὰ σάρκα ζῶσιν, of Christians, Ep. ad Diogn. 5, 8); ἐν

σαρκὶ περιπατούντες οὐ κατὰ σάρκα στρατευόμεθα, although the nature in which we live is earthly and therefore weak, yet we do not carry on our warfare according to its law, 2 Co. x. 3, (οὐ κατὰ σάρκα γράφειν, ἀλλὰ κατὰ γνώμην θεοῦ, Ignat. ad Rom. 8, 3); with the suggestion of weakness as respects knowledge: σὰρξ κ. αίμα, a man liable to err, fallible man: Mt. xvi. 17; Gal. i. 16; ή άσθένεια της σαρκός, Ro. vi. 19; σοφοί κατά σάρκα, 1 Co. i. 26. Cf. Tholuck, Ueber σάρξ als Quelle der Sünde, in the Theol. Stud. u. Krit. for 1855, p. 477 sqq.; C. Holsten, Die Bedeut. des Wortes σάρξ im Lehrbegriffe des Paulus, 4to, Rostock 1855 [reprinted in his Zum Evang. des Paul. u. Petr. p. 365 sqq. (Rostock, 1867); see also (with esp. ref. to Holsten) Lüdemann. Die Anthropologie des Apost. Paul. (Kiel, 1872)]; Ritschl, Entstehung der altkathol. Kirche, ed. 2, p. 66 sqq.; Baur in the Theol. Jahrbb. for 1857, p. 96 sqq., and in his Bibl. Theol. des N. T. p. 142 sqq., etc.; Wieseler, Br. an die Galater, pp. 443 sqq. 448 sqq. [cf. Riddle in Schaff's Lange's Com. on Rom. p. 235 sq.]; Weiss, Bibl. Theol. des N. T. (ed. 3) § 68 p. 243 sqq., § 100 p. 414 sq.; Rich. Schmidt, Paulin. Christologie, p. 8 sqq.; Eklund, σάρξ vocabulum quid ap. Paulum apost. significet (Lund, 1872); Pfleiderer, Paulinismus, p. 47 sqq. [Eng. trans. vol. i. p. 47 sqq.]; Wendt, Die Begriffe Fleisch u. Geist im bibl. Sprachgebr. (Gotha, 1878); [Cremer in Herzog ed. 2 s. v. Fleisch, but esp. in his Bibl.-theol. Wörterbuch, 3te (or 4te) Aufl. s. v.; Laidlaw, The Bible Doctr. of Man (Edinb. 1879), pp. 74 sqq. 373 sq.; Philippi, Glaubensl. ed. 2, vol. iii. pp. 231-250; esp. Dickson, St. Paul's use of the terms Flesh and Spirit (Glasgow, 1883)]; and the reff. in Meyer on Ro. iv. 1 (6te Aufl.).*

Σαρούχ (Rec.), more correctly (GLTTrWH) Σερούχ, (אָרָנ' i. q. 'שִׁרְנ', 'vine-shoot'), δ, Serug [so R. V.; but A. V. in the N. T. Saruch], the name of a man (Gen. xi. 20 sq. etc.): Lk. iii. 35.*

σαρόω (for the earlier σαίρω, cf. Lob. ad Phryn. p. 83 [W. 24, 91 (87)]), -ŵ; pf. pass. ptcp. σεσαρωμένος; (σάρον a broom); to sweep, clean by sweeping: τί, Lk. xv. 8; pass. Mt. xii. 44; Lk. xi. 25. (Artem. oneir. 2, 33; [Apoll. Dysk. p. 253, 7]; Geop.)*

צְּבֹּהְסְּה, as, ἡ, (מֵּרָה 'princess', Gen. xvii. 15), Sarah, wife of Abraham: Ro. iv. 19; ix. 9; Heb. xi. 11; 1 Pet. iii. 6.

בּבּעִּישׁר, -שִּירה [so Tdf.; but L WH acc. - שִּׁימּי, דר - שִּימֹּ; cf. B. 16 (14)], 6, (Hebr. יְשִׁר for יְשִׁר for יְשִׁר fr. יִשִּר 'to be straight'; [in Hebr. always with the art. יְשִׁר 'the level']), Sharon [so R. V.; but A. V. Saron], a level region extending from Cæsarea of Palestine (Strato's Tower) as far as Joppa [about 30 miles]; it abounded in pasturage and was famous for its fertility (Is. xxxiii. 9; lxv. 10; 1 Chr. xxvii. 29): Acts ix. 35. [Cf. B. D. s. v. Sharon; Robinson, Phys. Geogr. etc. p. 126.]*

σατάν indecl. (2 Co. xii. 7 RG [Tdf. in 1 K. xi. 14 accents -τάν (Lagarde leaves it unaccented)]), δ, and δ σατανᾶς [i. e. with the art. (exc. in Mk. iii. 23; Lk. xxii. 3)], -α [cf. B. 20 (18); W. § 8, 1], ([Aram. κὶψὸ,

who are on the search for persons with whom they can gratify their lust [see $\delta\pi i\sigma\omega$, 2 a.], Jude 7; 2 Pet. ii. 10; $\tau\delta$ $\sigma\hat{\omega}\mu\alpha$ $\tau\hat{\eta}s$ $\sigma\alpha\rho\kappa\hat{\omega}s$, the body compacted of flesh [cf. W. 188 (177)], Col. i. 22. Since the flesh is the visible part of the body, $\sigma\hat{\alpha}\rho\hat{\xi}$ is

2. i. q. the body, not designating it, however, as a skilful combination of related parts ('an organism,' which is denoted by the word σώμα), but signifying the material or substance of the living body [cf. Aeschyl. Sept. 622 γέροντα τὸν νοῦν σάρκα δ' ἡβῶσαν Φέρει]; a. univ.: Jn. vi. 63 (see πνεῦμα, 2 p. 520 mid.); Acts ii. 26, 30 Rec.; 2 Co. xii. 7; Gal. iv. 14; Eph. v. 29; Heb. ix. 10, 13; [1 Pet. iii. 21]; Jude 8; μία σάρξ, one body, of husband and wife, Mk. x. 8; so εls σάρκα μίαν (fr. Gen. ii. 24), Mt. xix. 5; Mk. x. 8; 1 Co. vi. 16; Eph. v. 31; opp. to ψυχή, Acts ii. 31 (ἔδωκεν . . . Ἰησ. Χρ. . . . την σάρκα ύπερ της σαρκός ήμων καὶ την ψυχην ύπερ των ψυχων ήμων, Clem. Rom. 1 Cor. 49, 6 [cf. Iren. 5, 1, 1; but GLTTr WH drop ή ψυχή αὐτοῦ in Acts l. c.]); opp. to πνεῦμα (the human), 1 Co. v. 5; 2 Co. vii. 1; Col. ii. 5; 1 Pet. iii. 18; iv. 6; σὰρξ κ. αίμα, i. q. ψυχικόν σῶμα, 1 Co. xv. 50, cf. 44; ή περιτομή έν σαρκί, Ro. ii. 28; Eph. ii. 11; τὸ πρόσωπόν μου έν σαρκί, [A. V. my face in the flesh], my bodily countenance, Col. ii. 1; ἀσθένεια σαρκός, of disease, Gal. iv. 13; εν τη θνητη σαρκὶ ήμων, 2 Co. iv. 11 (cf. εν τω σώματι ήμῶν, vs. 10); ἐν τῆ σαρκὶ αὐτοῦ, by giving up his body to death, Eph. ii. 14 (15); also διὰ τῆς σαρκὸς αὐτοῦ, Heb. x. 20, cf. Jn. vi. 51, (προσφέρειν τὴν σάρκα μου, to offer in sacrifice my flesh - Christ is speaking, Barn. ep. 7, 5; τὴν σάρκα παραδοῦναι εἰς καταφθοράν, ibid. 5, 1). life on earth, which is passed in the body (flesh), is designated by the foll. phrases: ἐν σαρκὶ είναι, Ro. vii. 5 (where Paul uses this expression with designed ambiguity in order to involve also the ethical sense, 'to be in the power of the flesh,' to be prompted and governed by the flesh; see 4 below); ζην έν σαρκί, Gal. ii. 20; Phil. i. 22; ἐπιμένειν έν σαρκί, Phil. i. 24; δ έν σαρκί χρόνος, 1 Pet. iv. 2; al ήμέραι της σαρκός αὐτοῦ, of Christ's life on earth, Heb. v. 7. ἐν σαρκί οτ ἐν τῆ σαρκί, in things pertaining to the flesh (body), such as circumcision, descent, etc.: Gal. vi. 12 sq.; πεποιθέναι, Phil. iii. 3 sq.; έχειν πεποίθησιν, Phil. b. used of natural or physical origin, iii. 4. generation, relationship: οἱ συγγενεῖς κατὰ σάρκα, Ro. ix. 3 [cf. W. § 20, 2 a.]; τέκνα της σαρκός, children by birth, natural posterity, ibid. 8; ἀδελφον εν σαρκὶ καὶ έν κυρίφ, a natural brother (as it were) and a Christian brother, Philem. 16; οἱ τῆς σαρκὸς ἡμῶν πατέρες, our natural fathers (opp. to God δ πατήρ τῶν πνευμάτων, see πατήρ, 1 a. and 3 b.), Heb. xii. 9; τὰ ἔθνη ἐν σαρκί, Gentiles by birth, Eph. ii. 11; Ἰσραήλ κατά σάρκα, 1 Co. x. 18 (the opposite term Ἰσραήλ τοῦ θεοῦ, of Christians, is found in Gal. vi. 16); τὸ κατὰ σάρκα, as respects the flesh i. e. human origin, Ro. ix. 5 [(Clem. Rom. 1 Cor. 32, 2; Iren. haer. 4, 4, 1 and frag. 17 ed. Stieren p. 836)]; γενόμενος έκ σπέρματος Δαυείδ κατά σ. Ro. i. 8; δ κατά σάρκα γεννηθείς, born by natural generation (opp. to δ κατά πνεθμα γενν. i. e. by the supernatural power of God, operating in the promise), Gal. iv. 29, 23; τὸ γεγεννημένον ἐκ

της σαρκός σάρξ έστιν, that which has been born of the natural man is a natural man (opp. to one who has been born again by the power of the Holy Spirit), Jn. iii. 6; ή σάρξ μου, those with whom I share my natural origin. my fellow-countrymen, Ro. xi. 14 (ἰδοὺ ὀστά σου καὶ σάρκες σου, 2 S. v. 1; add, xix. 13; Gen. xxxvii. 27: Judg. ix. 2); είναι έκ της σαρκός κ. έκ των δοτέων τινός, which in its proper use signifies to be 'formed out of one's flesh and bones' (Gen. ii. 23; to be related to one by birth. Gen. xxix. 14), is transferred metaph. to the church, which spiritually derives its origin from Christ and is united to him, just as Eve drew her origin from her husband Adam, Eph. v. 30 [RG Tr mrg. br.]. the sensuous nature of man, 'the animal nature': without any suggestion of depravity, τὸ θέλημα τῆς σαρκός, of sexual desire, Jn. i. 13; the animal nature with cravings which incite to sin: Mt. xxvi. 41: Mk. xiv. 38: Ro. vii. 18 (for which τὰ μέλη is used in 22 sq.); xiii. 14; Jude 28; opp. to δ νοῦς, Ro. vii. 25; ἡ ἐπιθυμία τῆς σαρκός, 1 Jn. ii. 16 (with its manifestation, ή ἐπιθυμία τῶν όφθαλμών; [al. regard this last as a new specification; cf. Westcott ad loc.]); plur. 2 Pet. ii. 18, (rà rŷs σαρκὸς πάθη, 4 Macc. vii. 18; τὸ μὴ δεδουλώσθαι σαρκὶ καὶ τοῖς πάθεσι ταύτης διάγειν, ὑφ' ων κατασπώμενος ὁ νοῦς τῆς θνητης αναπίμπλαται φλυαρίας, εξδαιμόν τι καὶ μακάριον, Plut. consol. ad Apoll. c. 13; της σαρκός ήδονή, opp. to ψυχή, Plut. de virt. et vit. c. 8; add, Philo de gigant. § 7; Diog. Laërt. 10, 145; animo cum hac carne grave certamen est, Sen. consol. ad Marc. 24; animus liber habitat; nunquam me caro ista compellet ad metum, Sen. epp. 65 [7, 3, 22]; non est summa felicitatis nostrae in carne ponenda, ibid. 74 [9, 3, 16]). the physical nature of man as subject to suffering: παθείν σαρκί, 1 Pet. iv. 1; έν τη σαρκί μου, in that my flesh suffers afflictions, Col. i. 24 (where cf. Meyer and De Wette [and Bp. Lghtft.]); θλίψω ἔχεω τῆ σαρκί, 1 Co. vii. 28.

3. a living creature (because possessed of a body of flesh), whether man or beast: $\pi \hat{a} \sigma a \sigma \hat{a} \rho \xi$ (in imitation of the Hebr. כל-בשר [W. 33]), every living creature, 1 Pet. i. 24; with où preceding (qualifying the verb [W. § 26, 1; B. 121 (106)]), no living creature, Mt. xxiv. 22; Mk. xiii. 20; spec. a man (ἄνθρωπος for פשׁב, Gen. vi. 13), generally with a suggestion of weakness, frailty, mortality: Sir. xxviii. 5; ἐν τῷ θεῷ ἦλπισα, οὐ φοβηθήσομαι τί ποιήσει μοι σάρξ, Ps. lv. (lvi.) 5; cf. Jer. xvii. 5; έμνήσθη, ότι σάρξ είσιν, Ps. lxxvii. (lxxviii.) 39; σάρξ κ. αίμα, Eph. vi. 12; γενεά σαρκός κ. αίματος, ή μέν τελευτά, έτέρα δὲ γεννάται. Sir. xiv. 18; δ λόγος σὰρξ ἐγένετο, entered into participation in human nature, Jn. i. 14 (the apostle used σάρξ, not ἄνθρωπος, apparently in order to indicate that he who possessed supreme majesty did not shrink from union with extreme weakness); εύρίσκειν τι κατὰ σάρκα, to attain to anything after the manner of a (weak) man, i. e. by the use of merely human powers, Ro. iv. 1 (for substance equiv. to ¿ξ ἔργων in vs. 2); Hebraistically (see above), πᾶσα σάρξ, all men, Lk. iii. 6; Jn. xvii. 2 [W. § 30, 1 a.]; Acts ii. 17; Sir. xlv. 4; with of or un preceding (qualifying the verb [W. and B. as referred to above]), no man, no mortal, Ro. iii. 20; 1 Co. i. 29: Gal. ii. 16. man as he appears, such as he presents himself to view, man's external appearance and condition: κατὰ σάρκα κρίνειν, Jn. viii. 15 [cf. W. 583 (542)] (i. q. κρίνειν κατ' όψιν, vii. 24); γινώσκειν οτ είδέναι τινά κατά σάρκα, 2 Co. ₹. 16; οἱ κατά σάρκα κύριοι (see κατά, II. 3 b.), Eph. vi. 5; Col. iii. 22. univ. human nature, the soul included: ἐν ὁμοιώματι σαρκὸς άμαρτίας, in a visible form, like human nature which is subject to sin, Ro. viii. 3 [cf. όμοίωμα, b.]; ἐν σαρκὶ ἔρχεσθαι, to appear clothed in human nature, 1 Jn. iv. 2 and Rec. in 3; 2 Jn. 7, (Barn. ep. 5, 10); φανεροῦσθαι, 1 Tim. iii. 16 (Barn. ep. 5, 6; 6, 7; 12, 10); κεκοινωνηκέναι αίματος κ. σαρκός, Heb. ii. 14.

 σάρξ, when either expressly or tacitly opp. to τὸ πνεθμα (τοθ θεοθ), has an ethical sense and denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God: accordingly it includes whatever in the soul is weak, low, debased, tending to ungodliness and vice ("Thou must not understand 'flesh', therefore, as though that only were 'flesh' which is connected with unchastity, but St. Paul uses 'flesh' of the whole man, body and soul, reason and all his faculties included, because all that is in him longs and strives after the flesh" (Luther. Pref. to the Ep. to the Rom.); "note that 'flesh' signifies the entire nature of man, sense and reason, without the Holy Spirit" (Melanchthon, Loci, ed. of 1535, in Corpus Reform. xxi. p. 277). This definition is strikingly supported by these two utterances of Paul: οὐδεμίαν ἔσχηκεν ανεσιν ή σàρξ ήμων, 2 Co. vii. 5; οὐκ ἔσχηκα ανεσιν τώ πνεύματί μου, 2 Co. ii. 13): Ro. viii. 3; Gal. v. 13, 19; opp. to τὸ πνεῦμα (τοῦ θεοῦ), Ro. viii. 6 sq. 12 sq.; Gal. v. 16 sq.; vi. 8; Col. ii. 13 (on which see ἀκροβυστία, c.); 23 (see πλησμονή); ἐπιθυμία σαρκός, Gal. v. 16; αἱ ἐπιθυμίαι and τὰ θελήματα της σαρκός, Eph. ii. 3; δ νοῦς της σαρκός, Col. ii. 18; σῶμα τῆς σαρκός, a body given up to the control of the flesh, i. e. a body whose members our nature, estranged from God, used as its instruments (cf. Ro. vi. 19), Col. ii. 11 G L T Tr WH; τὰ τῆς σαρκός (opp. to τὰ τοῦ πνεύματος), the things which please the flesh, which the flesh craves, Ro. viii. 5; σαρκὶ ἐπιτελοῦμαι, to make for one's self an end [see ἐπιτελέω, 1 fin.] by devoting one's self to the flesh, i. e. by gradually losing the Holy Spirit and giving one's self up to the control of the flesh, Gal. iii. 3; σταυροῦν τὴν σάρκα αὐτοῦ (see σταυρόω, 3 b.), Gal. v. 24; έν παρκὶ είναι (opp. to έν πνεύματι, sc. τοῦ θεοῦ), to be in the power of the flesh, under the control of the flesh, Ro. viii. 8 sq., cf. vii. 5 (see 2 a. above); οί κατὰ σάρκα ὅντες, who exhibit the nature of the flesh, i. q. οἱ σαρκικοί (opp. to οἱ κατὰ πνεθμα ὅντες), Ro. viii. 5; κατὰ σάρκα περιπατείν, to live acc. to the standard of the flesh, to comply in conduct with the impulse of the flesh, Ro. viii. 1 Rec.; 2 Co. x. 2; opp. to κατά πνεθμα, Ro. viii. 4; βουλεύεσθαι, 2 Co. i. 17; καυγᾶσθαι, 2 Co. xi. 18 where cf. Meyer; (opp. to κατά πνεῦμα) ζην, Ro. viii. 12 sq. (ἐν σαρκὶ τυγχάνουσιν, ἀλλ' οὐ κατὰ σάρκα ζῶσιν, of Christians, Ep. ad Diogn. 5, 8); ἐν

σαρκὶ περιπατούντες οὐ κατὰ σάρκα στρατευόμεθα, although the nature in which we live is earthly and therefore weak, yet we do not carry on our warfare according to its law, 2 Co. x. 3, (οὐ κατὰ σάρκα γράφειν, ἀλλὰ κατὰ γνώμην θεοῦ, Ignat. ad Rom. 8, 3); with the suggestion of weakness as respects knowledge: gaof K. alua, a man liable to err, fallible man: Mt. xvi. 17; Gal. i. 16; ή άσθένεια της σαρκός, Ro. vi. 19; σοφοί κατά σάρκα, Cf. Tholuck, Ueber σάρξ als Quelle der 1 Co. i. 26. Sünde, in the Theol. Stud. u. Krit. for 1855, p. 477 sqq.; C. Holsten, Die Bedeut. des Wortes σάρξ im Lehrbegriffe des Paulus, 4to, Rostock 1855 [reprinted in his Zum Evang. des Paul. u. Petr. p. 365 sqq. (Rostock, 1867); see also (with esp. ref. to Holsten) Lüdemann, Die Anthropologie des Apost. Paul. (Kiel, 1872)]; Ritschl, Entstehung der altkathol. Kirche, ed. 2, p. 66 sqq.; Baur in the Theol. Jahrbb. for 1857, p. 96 sqq., and in his Bibl. Theol. des N. T. p. 142 sqq., etc.; Wieseler, Br. an die Galater, pp. 443 sqq. 448 sqq. [cf. Riddle in Schaff's Lange's Com. on Rom. p. 235 sq.]; Weiss, Bibl. Theol. des N. T. (ed. 3) § 68 p. 243 sqq., § 100 p. 414 sq.; Rich. Schmidt, Paulin. Christologie, p. 8 sqq.; Eklund, σάρξ vocabulum quid ap. Paulum apost. significet (Lund, 1872); Pfleiderer, Paulinismus, p. 47 sqq. [Eng. trans. vol. i. p. 47 sqq.]; Wendt, Die Begriffe Fleisch u. Geist im bibl. Sprachgebr. (Gotha, 1878); [Cremer in Herzog ed. 2 s. v. Fleisch, but esp. in his Bibl.-theol. Wörterbuch, 3te (or 4te) Aufl. s. v.; Laidlaw, The Bible Doctr. of Man (Edinb. 1879), pp. 74 sqq. 373 sq.; Philippi, Glaubensl. ed. 2, vol. iii. pp. 231-250; esp. Dickson, St. Paul's use of the terms Flesh and Spirit (Glasgow, 1883)]; and the reff. in Meyer on Ro. iv. 1 (6te Aufl.).*

Σαρούχ (Rec.), more correctly (GLTTrWH) Σερούχ, (אַריג : q. אָלָריג, 'vine-shoot'), δ, Serug [so R. V.; but A. V. in the N. T. Saruch], the name of a man (Gen. xi. 20 sq. etc.): Lk. iii. 35.*

σαρόω (for the earlier σαίρω, cf. Lob. ad Phryn. p. 83 [W. 24, 91 (87)]), -ŵ; pf. pass. ptcp. σεσαρωμένος; (σάρου a broom); to sweep, clean by sweeping: τί, Lk. xv. 8; pass. Mt. xii. 44; Lk. xi. 25. (Artem. oneir. 2, 33; [Apoll. Dysk. p. 253, 7]; Geop.)

בּבֹּמְסְמָּ, -as, קֹּ, לְּיִרָהְן 'princess', Gen. xvii. 15), Sarah, wife of Abraham: Ro. iv. 19; ix. 9; Heb. xi. 11; 1 Pet. iii. 6.*

בּבּששׁ, -שִּיכּה [so Tdf.; but L WH acc. -שִּׁים, Tr -שִּיבּיּה (f. B. 16 (14)], לּבְּלְּה (Hebr. שְׁיִרּה for שְׁיִרּוֹן fr. יְשִׁי 'to be straight'; [in Hebr. always with the art. יְיִיבִיי 'the level']), Sharon [so R. V.; but A. V. Saron], a level region extending from Cæsarea of Palestine (Strato's Tower) as far as Joppa [about 30 miles]; it abounded in pasturage and was famous for its fertility (Is. xxxiii. 9; lxv. 10; 1 Chr. xxvii. 29): Acts ix. 35. [Cf. B. D. s. v. Sharon; Robinson, Phys. Geogr. etc. p. 126.]*

σατάν indecl. (2 Co. xii. 7 RG [Tdf. in 1 K. xi. 14 accents -τάν (Lagarde leaves it unaccented)]), δ, and δ σατανᾶς [i. e. with the art. (exc. in Mk. iii. 23; Lk. xxii. 3)], -α [cf. B. 20 (18); W. § 8, 1], ([Aram. κὶμο,

stat. emph. of כטן Hebr. שטן), adversary (one who opposes another in purpose or act); the appellation is 1. the prince of evil spirits, the inveterate adversary of God and of Christ (see διάβολος, and in πονηρός, 2 b.): Mk. iii. [23], 26; iv. 15; Lk. x. 18; xi. 18; 1 Co. v. 5; 2 Co. xi. 14; 1 Th. ii. 18; 1 Tim. i. 20; Rev. ii. 9, 13, 24; iii. 9; he incites to apostasy from God and to sin, Mt. iv. 10; Mk. i. 13; Lk. iv. 8 R L in br.; xxii. 31; Acts v. 3; 1 Co. vii. 5; 2 Co. ii. 11 (10); 1 Tim. v. 15; circumventing men by stratagems, 2 Co. xi. 14; 2 Th. ii. 9; the worshippers of idols are said to be under his control, Acts xxvi. 18; Rev. xii. 9; he is said both himself elgépyegbai els riva, in order to act through him, Lk. xxii. 3; Jn. xiii. 27; and by his demons to take possession of the bodies of men and to afflict them with diseases, Lk. xiii. 16, cf. Mt. xii. 26; 2 Co. xii. 7; by God's assistance he is overcome, Ro. xvi. 20; on Christ's return from heaven he will be bound with chains for a thousand years, but when the thousand years are finished he will walk the earth in vet greater power, Rev. xx. 2, 7, but shortly after will be given over to eternal punishment, ibid. 10. a Satan-like man: Mt. xvi. 23; Mk. viii. 33. [Cf. Delitzsch in Riehm s. v.; Schenkel in his BL. s. v.; Hamburger, Real-Encycl. i. 897 sq.; Edersheim, Jesus the Messiah, App. xiii. § ii.; and BB.DD. s. v.]*

σάτον, (Hebr. ΤΚΡ, Chald. ΚΡΚΡ, Syr. 1213), -ου, τό, a kind of dry measure, a modius and a half [equiv. to about a peck and a half (cf. μόδιος)], (Joseph. antt. 9, 4, 5 Ισχύει δὲ τὸ σάτον μόδιον καὶ ήμισυ Ιταλικόν; cf. Gen. xviii. 6 [see Aq. and Symm.]; Judg. vi. 19): Mt. xiii. 33; Lk. xiii. 21, [in both exx. A.V. 'three measures of meal' i. e. the common quantity for 'a baking' (cf. Gen. xviii. 6; Judg. vi. 19; 1 S. i. 24)].*

Σαθλος, -ου, δ, (see Σαούλ, 2), Saul, the Jewish name of the apostle Paul [cf. Woldemar Schmidt in Herzog ed. 2 xi. p. 357 sq.; Conybeare and Howson, St. Paul, i. 150 sqq. (Am. ed.); Farrar, St. Paul, ch. xix. fin.; B. D. Am. ed. s. v. Names]: Acts vii. 58; viii. 1, 3; ix. 1, 8, 11, 19 Rec., 22, 24, 26 Rec.; xi. 25, 30; xii. 25; xiii. 1 sq. 7, 9.*

σβέννυμι (ζβέννυμι, 1 Th. v. 19 Tdf. [cf. Σ, σ, s]) and [in classics] σβεννύω; fut. σβέσω; 1 aor. ἔσβεσα; Pass., pres. σβέννυμαι; fr. Hom. down; Sept. for τιξι and τιξι, to extinguish, quench; a. prop.: τί, fire or things on fire, Mt. xii. 20; Eph. vi. 16; Heb. xi. 34; pass. (Sept. for τιξι) to be quenched, to go out: Mt. xxv. 8; Mk. ix. 44, 46, [both which vss. T WH om. Tr br.], 48. b. metaph. to quench i. e. to suppress, stifte: τὸ πνεῦμα, divine influence, 1 Th. v. 19 (ἀγάπην, Cant. viii. 7; τὰ πάθη, 4 Macc. xvi. 4; χόλον, Hom. ll. 9, 678; ὕβριν, Plat. legg. 8, 835 d.; τὸν θυμόν, ibid. 10, 888 a.).*

σεαντοῦ, -ῆs, -οῦ, reflex. pron. of the 2d pers., used only in the gen., dat., and acc.; in the N. T. only in the masc.; gen. (of) thyself, (of) thee: Jn. viii. 13; xviii. 34 L Tr WH; Acts xxvi. 1; 2 Tim. iv. 11; dat. σεαυτῷ, (to) thyself, (to) thee: Jn. xvii. 5; Acts xvi. 28; Ro. ii.

5; 1 Tim. iv. 16; acc. orauróv, thyself, thee: Mt. iv. 6; Mk. xii. 31; Lk. iv. 23; Jn. viii. 53; Ro. xiv. 22; Gal. vi. 1; 1 Tim. iv. 7; 2 Tim. ii. 15; Jas. ii. 8; etc. [Cf. B. § 127, 13.]

σεβάζομαι: (σέβας reverence, awe); 1. to fear, be afraid: Hom. II. 6, 167. 417. 2. in later auth. i. q. σέβομαι [W. § 2, 1 b.], to honor religiously, to worship: with 1 aor. pass. ἐσεβάσθην in an act. sense, Bo. i. 25 (Orph. Argon. 554; eccl. writ.).*

σίβασμα, τος, τό, (σεβάζομαι), whatever is religiously honored, an object of worship: 2 Th. ii. 4 (Sap. xiv. 20); used of temples, altars, statues, etc., Acts xvii. 28; of idolatrous images, Bel and the Dragon 27; Sap. xv. 17, (Dion. Hal. antt. 1, 30).*

σεβαστός, -ή, -όν, (σεβάζομαι); 1. reverend, venerable. 2. ὁ σεβαστός, Lat. augustus, the title of the Roman emperors: Acts xxv. 21, 25, (Strabo, Lcian., Hdian., Dio Cass., al.); adj. -ός, -ή, -όν, Augustan i. e. taking its name fr. the emperor; a title of honor which used to be given to certain legions, or cohorts, or battalions, "for valor" (ala augusta ob virtute m appellata, Corpus inserr. Lat. vii. n. 340, 341, 344): σπείρα σεβ. the Augustan cohort, Acts xxvii. 1 (λεγεὼν σεβαστή, Ptol. 2, 3, 30; 2, 9, 18; 4, 3, 30). The subject is fully treated by Schürer in the Zeitschr. für wissensch. Theol. for 1875, p. 413 sqq.*

σίβω, and (so everywh. in the Scriptures) σέβωμαι; fr. Hom. down; to revere, to worship: τινά (a deity), Mt. xv. 9; Mk. vii. 7; Acts xviii. 13; xix. 27, (Sap. xv. 18 etc.; for κη;, Josh. iv. 24; xxii. 25; Jon. i. 9). In the Acts, "proselytes of the gate" (see προσήλυτος, 2) are called σεβόμενοι τὸν θεόν, ['men that worship God'], Acts xvi. 14; xviii. 7, (Joseph. antt. 14, 7, 2); and simply οἰ σεβόμενοι, [A. V. the devout persons], Acts xvii. 17; σεβόμενοι προσήλυτοι, [R. V. devout proselytes], Acts xiii. 43; σεβόμεναι γυναῖκες, ib. 50; οἰ σεβ. Ελληνες, [A. V. the devout Greeks], Acts xvii. 4; in the Latin church, metuentes, verecundi, religiosi, timorati; Vulg. [exc. Acts xiii. 50] colentes; cf. Thilo in his Cod. apocr. Nov. Test. p. 521.*

σειρά, -α̂s, -, (εἴρω, to fasten, bind together, [akin to Lat. sero, series, servus, etc.]; cf. Curtius § 518), fr. Hom. down; a. a line, a rope. b. a chain: σειραῖς ζόφου, [A.V. to chains of darkness, i. e.] to darkness as if to chains, 2 Pet. ii. 4 RG [but Tr WH have σειροῖς, L Τσιροῖς, which see in their place]; μιὰ ἀλύσει σκότους πάντες ἐδέθησαν, Sap. xvii. 17 (18).*

σειρός, -οῦ, ὁ, i. q. σειρά, q. v. : 2 Pet. ii. 4 Tr WII. But σειρός, Lat. sirus, in prof. writ. is a pit, an underground granary, [e. g. Dem. p. 100 fin. (where the Schol. τ. θησαυροὺς κ. τ. δρύγματα ἐν οἶς κατετίθεντο τὰ σπέρματα σιροὺς ἐκάλουν οἱ Θρᾶκες κ. οἱ Λίβυες); Diod. Sic. 19, 44; cf. Suidas s. v. σειροί; Valesius on Harpoer. Lex. s. v. Μελίνη. See Field, Otium Norv. Pars iii. ad loc. Accordingly R. V. txt. follows the crit. edd. (cf. σιρός) and renders "pits of darkness"].*

σεισμός, -οῦ, ὁ, (σείω), a shaking, a commotion: ἐν τὰ θαλάσση, a tempest, Mt. viii. 24; as often in Grk. writ.

σείω; fut. σείσω (Heb. xii. 26 L T Tr WH); Pass., pres. ptep. σειόμενος; 1 aor. ἐσείσθην; fr. Hom. down; Sept. chiefly for Ψη,; to shake, agitate, cause to tremble: Rev. vi. 13; τὴν γῆν, Heb. xii. 26 after Hag. ii. 6; ἐσείσθη ἡ γῆ, Mt. xxvii. 51 (Judg. v. 4; 2 S. xxii. 8); σεισθῆναι ἀπὸ φόβου, of men, to be thrown into a tremor, to quake for fear, Mt. xxviii. 4; metaph. to agitate the mind: ἐσείσθη ἡ πολις, [R. V. was stirred] i. e. its inhabitants, Mt. xxi. 10. [Comp.: ἀνα-, δια-, κατα- σείω.]*

Σεκοῦνδος, T WH Σέκουνδος [Chandler §§ 238, 235], -ου, ό, (a Lat. word), Secundus, a certain man of Thessalonica: Acts xx. 4.*

Σελεύκτε [T WH -κία (see I, ι)], -as, ή, Seleucia, a city of Syria on the Mediterranean, about 5 m. (40 stadia, Strabo 16 p. 750) N. of the mouth of the river Orontes, about 15 m. (120 stadia) distant fr. Antioch, and opposite Cyprus: Acts xiii. 4 (1 Macc. xi. 8). [Lewin, St. Paul, i. 116 sqq.; Conyb. and Howson, ditto, i. 136 sq.]*

σελήνη, -ης, ή, (fr. σέλας brightness), fr. Hom. down, Hebr. ης, the moon: Mt. xxiv. 29; Mk. xiii. 24; Lk. xxi. 25; Acts ii. 20; 1 Co. xv. 41; Rev. vi. 12; viii. 12; xii. 1; xxi. 23.

σεληνάζομα: (σελήνη); [lit. to be moon-struck (cf. lunatic); see Wetstein on Mt. iv. 24; Suicer, Thesaur. ii. 945 sq.; BB. DD. s. v. Lunatic]; to be epileptic (epilepsy being supposed to return and increase with the increase of the moon): Mt. iv. 24; xvii. 15. (Manetho carm. 4, 81 and 217; [Lcian., al.]; eccles. writ.)*

Σεμεί, L mrg. Σεμείν, T Tr WH Σεμεείν [see WH. App. p. 155; cf. ει, ι], ("Υρά i. e. famous), Semein [so R. V. but A. V. Semei], the name of a man: Lk. iii. 26.*

σεμίδαλιε, acc. -ιν, ή, the finest wheaten flour: Rev. xviii.

13. (Hippocr., Arstph., Joseph., al.; Sept. often for π75.)

σεμνός, -ή, -όν, (σέβω), fr. [Hom. h. Cer., al.], Aeschyl., Pind. down, august, venerable, reverend; to be venerated for character, honorable: of persons [A.V. grave], 1 Tim. iii. 8, 11: Tit. ii. 2; of deeds, Phil. iv. 8. [Cf. Trench § xcii.; Schmidt ch. 178, 5.]

σεμνότης, -ητος, ή, (σεμνός), that characteristic of a pers. or a thing which entitles to reverence or respect, dignity, gravity, majesty, sanctity: ή τοῦ leροῦ σεμνότης, 2 Macc. iii. 12; in an ethical sense, gravity [so R. V. uniformly (cf. Trench p. 347)], honor, probity, purity: 1 Tim. ii. 2; iii. 4; Tit. ii. 7. (Eur., Plat., Dem., al.)

Eippus, -ov, & Sergius, surnamed Paulus, proconsul of Cyprus, converted to Christianity by the apostle Paul; otherwise unknown [cf. Lghtft. in Contemp. Rev. for 1878, p. 290; Farrar, St. Paul, vol. i. Excurs. xvi.; Reman, Saint Paul, p. 14 sq.]: Acts xiii. 7.

Σερούχ, 800 Ζαρούχ.

Tayle, 6, (nut 'put' [A. V. 'appointed'], fr. mut to put [i. e. in place of the murdered Abel; cf. B. D. s. v. Seth], Gen. iv. 25), Seth, the third son of Adam: Lk. iii. 38.

Σήμ (in Joseph. Σήμας), δ, (ロῷ ['name,''sign,' 'celebrity'; but variously explained]), Shem, the eldest son of Noah: Lk. iii. 36.*

σημαίνω; impf. ἐσήμαινον (Acts xi. 28 L WH txt.); 1 aor. ἐσήμανα, for ἐσήμανα which is the more com. form in the earlier and more elegant Grk. writ. (see Matthiae § 185; Kühner § 343 s. v.; [Veitch s. v.]; Lob. ad Phryn. p. 24 sq.; W. § 15 s. v.; B. 41 (35)); (fr. σῆμα a sign); fr. [Hom.], Aeschyl., Hdt. down; to give a sign, to signify, indicate: τί, Acts xxv. 27; foll. by indir. disc., Jn. xii. 33; xviii. 32; xxii. 19; i. q. to make known: absol. Rev. i. 1; foll. by acc. w. inf. Acts xi. 28.*

σημείον, -ου, τό, (σημαίνω [or σημα]), fr. Aeschyl. and Hdt. down, Hebr. mr, a sign, mark, token; univ. that by which a pers. or a thing is distinguished from others and known: Mt. xxvi. 48; Lk. ii. 12; 2 Th. iii. 17; σημείον περιτομής (explanatory gen. [cf. B. § 123, 4]), equiv. to σημείον, ὅ ἐστι περιτομή, circumcision which should be a sign of the covenant formed with God, Ro. iv. 11; τὰ σημεῖα τοῦ ἀποστόλου, the tokens by which one is proved to be an apostle, 2 Co. xii. 12; a sign by which anything future is pre-announced, Mk. xiii. 4; Lk. xxi. 7; τὸ σημ. τῆς σῆς παρουσίας, gen. of the obj., Mt. xxiv. 3; τοῦ νίοῦ τοῦ ἀνθρώπου, the sign which indicates that the Messiah will shortly, or forthwith, come from heaven in visible manifestation, ibid. 30; with a gen. of the subj. τὰ σημεῖα τῶν καιρῶν, i. e. the indications of future events which of karpof furnish, what of karpof portend, Mt. xvi. 3 [T br. WH reject the pass.]; a sign by which one is warned, an admonition, 1 Co. xiv. 22. used of noteworthy personages, by whom God forcibly admonishes men and indicates to them what he would have them do: thus σημείον αντιλεγόμενον is said of Jesus Christ, Lk. ii. 34; Ἰωνας εγένετο σημείον τοις Νινευίταις (Jon. iii. 4), Lk. xi. 30; hence, τὸ σημείον Ἰωνα, ib. 29, is i. q. τὸ σημεῖον like to that ôs ἢν Ἰωνα̂s, i. e. to the sign which was given by the mission and preaching of Jonah, to prompt men to seek salvation [W. 189 (177)]; in the same sense, ὁ υίὸς τοῦ ἀνθρώπου says that he will be a σημείον to the men of his generation, ib. 30; but in Mt. xii. 39; xvi. 4 τὸ σημείον Ἰωνα is the miraculous experience which befell Jonah himself, cf. xii. 40; that Luke reproduces Christ's words more correctly than Matthew is shown by De Wette and Bleek on Mt. xii. 40, by Neander, Leben Jesu, p. 265 sq. ed. 1 [Eng. trans. (3d ed. N.Y. 1851) § 165 p. 245 sq.], and others; [but that Luke's report is less full than Matthew's, rather than at variance with it, is shown by Meyer, Weiss, Keil, and others (on Mt. l. c.)]. 2. a sign, prodigy, portent, i. e. an unusual occurrence, transcending the common course of nature; a. of signs portending remarkable events soon to happen: Lk. xxi. 11, 25; Acts ii. 19; Rev. xii. 1, 3; xv. 1. b. of miracles and wonders by which God authenticates the men sent by him, or by which men prove that the cause they are pleading is God's: Mt. xii. 38 sq.; xvi. 1, 4; Mk. viii. 11 sq.; xvi. 17, 20; Lk. xi. 16, 29; xxiii. 8; Jn. ii. 11, 18, 23; iii. 2; iv. 54; vi. 2, 14, 26, 30; vii. 31; ix. 16; x. 41; xi. 47; xii

18, 37; xx. 30; Acts ii. 22, 43; viii. 6; 1 Co. i. 22; but | the power didóvas σημεία, by which men are deceived, is ascribed also to false teachers, false prophets, and to demons: Mt. xxiv. 24; Mk. xiii. 22; Rev. xiii. 13 sq.; xvi. 14; xix. 20; 2 Th. ii. 9. σημεία κ. τέρατα (πίπλ οτ (yet less freq.) τέρατα κ. σημεία (terms which differ not in substantial meaning but only in origin; cf. Fritzsche, Rom. vol. iii. p. 270 sq.; [Trench § xci.]) are found conjoined: Mt. xxiv. 24; Mk. xiii. 22; Jn. iv. 48; Acts ii. 19, 43; iv. 30; v. 12; vi. 8; vii. 36; xiv. 3; xv. 12; Ro. xv. 19; 2 Th. ii. 9, (Deut. xxviii. 46; xxxiv. 11; Neh. ix. 10; Is. viii. 18; xx. 3; Jer. xxxix. (xxxii.) 20; Sap. viii. 8; x. 16; Polyb. 3, 112, 8; Philo, vit. Moys. i. 16; Joseph. antt. 20, 8, 6; b. j. procem. 11; Plut. Alex. 75; Ael. v. h. 12, 57); with κ. δυνάμεις added, 2 Co. xii. 12; Heb. ii. 4; σημεία κ. δυνάμεις, Acts viii. 13; δυνάμεις κ. τέρατα κ. σημεία, Acts ii. 22; διδόναι σημεία (see δίδωμι, B. II. 1 a.): Mt. xxiv. 24; Mk. xiii. 22 (here Tdf. ποιείν σημ., see ποιέω, Ι. 1 c.); σημεία are said γίνεσθαι διά τινος in Acts ii. 43; iv. [16], 30; v. 12; xiv. 3; xv. 12 [here ποιείν σημ., see above]; τὸ σημείον τῆς ἰάσεως, the miracle, which was the healing, Acts iv. 22.*

σημείου, -ῶ: (σημεῖου), to mark, note, distinguish by marking; Mid. pres. impv. 2 pers. plur. σημείοῦσθε; to mark or note for one's self [W. § 38, 2 b.; B. § 135, 4]: τινά, 2 Th. iii. 14 [cf. B. 92 (80); W. 119 (113)]. (Theophr., Polyb., Philo, Dion. Hal., al.; [Ps. iv. 7 Sept.].)•

σήμερον [Attic τήμερον, i. e. ήμέρα with pronom. prefix (Skr. sa); cf. Vaniček p. 971], adv., fr. Hom. down, Sept. for מיים, to-day, this day: Mt. vi. 11; xvi. 3 T br. WII reject the pass.]; Lk. iv. 21; xix. 5; Acts iv. 9; xiii. 33, etc.; also where the speaker refers to the night just passed, Mt. xxvii. 19; equiv. to this night (now current), Lk. ii. 11; σήμερον ταύτη τῆ νυκτί, Mk. xiv. 30; εως σήμερον, 2 Co. iii. 15; opp. to αυριον, Mt. vi. 30; Lk. xii. 28; xiii. 32 sq.; Jas. iv. 13; χθές καὶ σήμερον καὶ εἰς τοὺς αιωνας, a rhet. periphrasis for ἀεί, Heb. xiii. 8; ἡ σήμερον ήμέρα, this (very) day, Acts xx. 26; εως της σ. ημέρας, Ro. xi. 8; μέχρι τῆς σήμερον sc. ἡμέρας, Mt. xi. 23; xxviii. 15; εως της σ. Mt. xxvii. 8; ἄχρι της σ. (where L T Tr WH add ἡμέρας), 2 Co. iii. 14; ἡ σήμερον, i.q. what has happened to-day [al. render concerning this day's riot; B. § 133, 9; but see Meyer ad loc.; W. § 30, 9 a.], Acts xix. 40; τὸ σήμερον, the word to-day, Heb. iii. 13; as a subst.: δρίζει ἡμέραν, σήμερον, "a to-day" (meaning, 'a time for embracing the salvation graciously offered' [cf. R. V. mrg.]), Heb. iv. 7.

σήπω: fr. Hom. down; to make corrupt; in the Bible also to destroy, Job xl. 7 (12); pass. to become corrupt or rotten; 2 pf. act. σέσηπα, to (have become i. e. to) be corrupted (cf. Bitm. Ausf. Spr. ii. p. 82): ὁ πλοῦτος σέσηπεν, has perished, Jas. v. 2.*

σηρικός (Lchm. ed. maj. T WII σιρικός [cf. WH. App. p. 151]), -ή, -όν, (Σῆρ, Σῆρες, the Seres, a people of India [prob. mod. China; yet on the name cf. Pape, Eigennamen, s.v.; Dict. of Geog. s. v. Serica]);

1. prop. pertaining to the Seres.
2. silken: τὸ σηρικόν, silk, i. e. the fabric, silken garments, Rev. xviii. 12. ([Strabo,

Plut., Arr., Lcian.]; ἐσθήσεσι σηρικαῖς, Joseph. b. j. 7, 5, 4.) •

σήε, σητός, δ. (Hebr. DD, Is. li. 8; τ'ν, Job iv. 19; xiii. 28), a moth, the clothes-moth, [B. D. s. v. Moth; Alex.'s Kitto s. v. Ash]: Mt. vi. 19 sq.; Lk. xii. 38. (Pind., Arstph., Aristot., Theophr., al.)

σητό-βρωτος, -ον, (fr. σής a moth, and βρωτός fr. βιβρώσκω), moth-eaten: Ιμάτιον, Jas. v. 2 (Ιμάτια, Job xiii. 28; of idol-images, Sibyll. orac. in Theoph. ad Autol. 2, 36).*

σθενόω, -ω: (σθένος [allied w. στῆναι, hence prop. stead-fastness; Curtius p. 503 sq.] strength), to make strong, to strengthen: τινά, one's soul, 1 Pet. v. 10, where for 1 aor. opt. act. 3 pers. sing. σθενώσαι, we must read the fut. σθενώσει, with GLTTrWH. (Pass. in Rhet. Gr. ed. Walz, vol. i. c. 15.)*

סימי, -όνος, ή, the jaw, the jaw-bone, [A. V. cheek]: Mt. v. 39; Lk. vi. 29. (Soph., Xen., Plat., Aristot., al; Sept. for יחלי.) •

σιγόω, -ω; 1 aor. ἐσίγησα; pf. pass. ptcp. σεσιγημένος; (σιγή); fr. Hom. down; to keep silence, hold one's peace: Lk. ix. 36; xviii. 39 LTTr WH; [xx. 26]; Acts xii. 17; xv. 12 sq.; 1 Co. xiv. 28, 30, 34; pass. to be kept in silence, be concealed, Ro. xvi. 25. [SYN. see ἡσυχάζω].

σιγή, -η̂s, ή, (fr. σίζω [onomatopoetic, Etym. Magn. 712, 29] i. e. to command silence by making the sound st or sch; [yet σιγή prob. has no connection with σίζω, but is of European origin (cf. Germ. schweigen); cf. Fick, Pt. iii. 843; Curtius § 572]), fr. Hom. down, silence: Acts xxi. 40; Rev. viii. 1.*

σιδήρεος, -έα, -εον, contr. -οῦς, -ᾶ, -οῦν, (σίδηρος), fr. Hom. down, made of iron: Acts xii. 10; Rev. ii. 27; ix. 9; xii. 5; xix. 15.*

σίδηρος, -ου, δ, fr. Hom. down, iron: Rev. xviii. 12.* Σιδών, -ῶνος [B. 16 (14)], ἡ, (γιτι and γιτ, fr. τις 'to tunt', in Aram. also 'to fish'; hence prop. taking its

hunt', in Aram. also 'to fish'; hence prop. taking its name from its abundance of fish; cf. Justin 18, 3), Sidon, a very ancient Phœnician city, formerly distinguished for wealth and traffic, situated near the Mediterranean on the borders of Judæa; it had been assigned to the tribe of Asher (Josh. xix. 28), but the Jews vainly endeavored to capture it [Judg. i. 31; iii. 3; x. 12]; now Saida, containing about 10,000 [or 9,000, acc. to Porter in Murray's Handbook p. 376] inhabitants [Baedeker, Palestine p. 433]: Mt. xi. 21 sq.; xv. 21; Mk. iii. 8; vii. 24 (where Tom. WH Tr mrg. br. the words καὶ Σιδῶνος), 31; Lk. iv. 26 (where L T Tr WH Σιδωνίας); vi. 17; x. 13 sq.; Acts xxvii. 3. [Cf. BB. DD. s. v.; Schultz in Herzog ed. 2 vol. xiv. 192 sqq.; Schlottmann in Riehm s. v.]*

Σιδώνιος, -a, -ον, (Σιδών), helonging to Sidon, of Sidon: της Σιδωνίας sc. χώρας, [R.V. in the land of Sidon], Lk. iv. 26 L T Tr WH (Hom. Od. 13, 285 [but -δον-]); Σιδώνιοι, the inhabitants of Sidon, Acts xii. 20.*

σικάριος, -ου, ό, (a Latin word), an assassin, i. e. one who carries a dagger or short sword [Lat. sica (cf. Joseph. as below)] under his clothing, that he may kill secretly and treacherously any one he wishes to (a cutthroat): Acts xxi. 38. (Joseph. b. j. 2, 17, 6 σικαρίων

έκάλουν τοὺς ληστὰς ἔχοντας ὑπὸ τοῖς κόλποις τὰ ξίφη [cf. 2, 13, 3]; also antt. 20, 8, 10 σικάριοι λησταί εἰσι χρώμενοι ξιφιδίοις παραπλησίοις μὲν τὸ μέγεθος τοῖς τῶν Περσῶν ἀκινάκαις, ἐπικαμπέσι δὲ καὶ ὁμοίοις ταῖς ὑπὸ 'Ρωμαίων σίκαις καλουμέναις, ἀφ' ὧν καὶ τὴν προσηγορίαν οἱ ληστεύοντες ἕλαβον πολλοὺς ἀναιροῦντες.) [SYN. see φονεύς.]*

σίκερα, τό, (Hebr. "Ες rather, acc. to Kautzsch (Gram. p. 11) for κιρα (prop. σίκρα) the stat. emphat. of "Ες (lit. 'intoxicating' drink)]), indecl. [W. 68 (66); B. 24 (21)], (yet Euseb. praep. evang. 6, 10, 8 has a gen. σίκερος [and Soph. in his Lex. quotes fr. Cyrill. Alex. 1, 1041 d. (ed. Migne) a gen. σικέρατος]), strong drink, an intoxicating beverage, different from wine [exc. in Num. xxviii. 7 (cf. Is. xxviii. 7)]; it was a factitious product, made of a mixture of sweet ingredients, whether derived from grain and vegetables, or from the juice of fruits (dates), or a decoction of honey: Lk. i. 15 (Lev. x. 9; Num. vi. 3; Deut. xiv. 25 (26); xxix. 6, etc.; the same Hebr. word is rendered also by μέθυσμα, Judg. xiii. 4, 7, 14; Mic. ii. 11). Cf. Win. RWB. s. v. Wein, künstlicher; [B. D. s. v. Drink, Strong].*

Σλας, [gen. not found (exc. Joseph. vita 17 -a)], dat. -q, acc. -av, [B. 20 (18)], δ, Silas (contr. fr. Σιλουανός, q. v.; W. 103 (97)), a Roman citizen (Acts xvi. 37 sq.), the companion of the apostle Paul in several of his journeys, and his associate in preaching the gospel: Acts xv. 22, 27, 32, 84 Rec., 40; xvi. 19, 25, 29; xvii. 4, 10, 14 sq.; xviii. 5. [B. D. s. v. Silas.]*

Σιλουανός, -οῦ, δ, Silvanus, the same man who in Acts is called Σίλας (q. v.): 2 Co. i. 19; 1 Th. i. 1; 2 Th. i. 1; 1 Pet. v. 12. [Not infreq. written in the Mss. Σιλβανός, Silbanus; cf. Tdf. on ll. cc.]*

Σιλωάμ, (Hebr. τίτυ, Is. viii. 6, which in Jn. ix. 7 is translated ἀπεσταλμένος, but more correctly [see below] 'a sending out,' 'gushing forth' (of water); it is formed after the analogy of אין 'had in hatred', 'persecuted', fr. ילוד ; איב 'born', fr. ילד 'to bring forth'; ["the purely passive explanation, ἀπεσταλμένος, Jn. ix. 7, is not so incorrect." Ewald, Ausführl. Lehrbuch d. Hebr. Spr. § 150, 2 a.; cf. Meyer on Jn. l. c.]), & (in Joseph. \$\hat{\eta}\$ \subseteq., sc. πηγή, b. j. 5, 12, 2; 6, 8, 5; but also μέχρι το ῦ Σ. b. j. 2, 16, 2; 6, 7, 2; [B. 21 (19)]), [indecl.; but in Joseph. b. j. 5, 6, 1 ἀπὸ τῆς Σιλωᾶς], Siloam, a fountain of sweet and abundant water (Joseph. b. j. 5, 4, 1), flowing into a basin or pool of the same name (Neh. iii. 15), both of which seem to have been situated in the southern part of Jerusalem, although opinions vary on this point: Lk. xiii. 4; Jn. ix. 11, (Is. viii. 6). Cf. [B. D. s. v. Siloam]; Win. RWB. s. v. Siloah; Rödiger in Gesen. Thesaur. p. 1416; Leyrer in Herzog ed. 1, xiv. p. 371 sqq.; Robinson, Palestine, i. 333 sqq.; Tobler, Die Siloaquelle u. der Oelberg (St. Gallen, 1852); Kneucker, Siloah, Quelle Teich u. Thal in Jerus. (Heidelb. 1873); Furrer in Schenkel v. 295 sq.; [Ritter, Palestine, etc., Eng. trans. i. 148 sq.; Wilson, Ordnance Survey, etc., 1865; esp. Guthe in the Zeitschr. d. Deutsch. Pal.-Vereins for 1882, pp. 205 sqq. 229 sqq.; Zeitschr. d. Deutsch. Morgenl.-Gesellsch. for 1882 p. 725 sqq.].*

στιμκίνθιον (or σημικίνθιον), -ου, τό, (Lat. semicinctium [cf. Rich, Dict. of Antiq. s. v.], fr. semi and cingo), a narrow apron, or linen covering, which workmen and servants were accustomed to wear: Acts xix. 12 [A. V. aprons].*

Σίμων, -ωνος [B. 16 (14)], δ, (γιστό, 'a hearing', fr. γργ 'to hear'; [there was also a Grk. name Σίμων (allied w. σιμός, i. e. 'flat-nosed'; Fick, Gr. Personennamen, p. 210), but cf. B. D. s. v. Simon init.; Bp. Lghtft. on Gal. p. 266 sq.]), Simon; 1. Peter, the apostle: Mt. xvii. 25; Mk. i. 29 sq. 36; Lk. iv. 38; v. 4 sq. 10, etc.; 2. the brother of Judas Lebbæus [cf. s. v. 'Ioúdas, 8], an apostle, who is called Kavavírns [so RG, but L T Tr WH -vaios, q. v.], Mt. x. 4; Mk. iii. 18, and ζηλωτής, Lk. vi. 15; Acts i. 13. 3. a brother of Jesus [cf. s. v. ἀδελφός, 1]: Mt. xiii. 55; Mk. vi. 3. a certain Cyrenian, who carried the cross of Jesus: Mt. xxvii. 32; Mk. xv. 21; Lk. xxiii. 26. father of Judas Iscariot [and himself surnamed 'Ioxapiώτης (see Ἰούδας, 6)]: Jn. vi. 71; xii. 4; xiii. 2, 26. a certain Pharisee, Lk. vii. 40, 43 sq., who appears to some, e. g. Grotius, Schleiermacher, Holtzmann, Schenkel, Ewald, Keim, Hug, Bleek (see his Synopt. Erklär. on Lk. l. c.) to be the same as Simon the leper, Mt. xxvi. 6; Mk. xiv. 3; [but the occurrence recorded by Lk. l. c. is now commonly thought to be distinct fr. that narrated by Mt. and Mk. ll. cc.; cf. Godet or Keil on Lk.]. 7. a certain tanner, living at Joppa: Acts ix. 43; x. 6, 17, 8. Simon ('Magus'), the Samaritan sorcerer: Acts viii. 9, 13, 18, 24. The various eccles. stories about him, as well as the opinions and conjectures of modera theologians, are reviewed at length by Lipsius in Schenkel v. pp. 301-321; [cf. W. Möller in Herzog ed. 2, vol. xiv. p. 246 sqq.; Schaff, Hist. of the Chris. Church, vol. ii. (1883) § 121].

Σινά [-νά WH; cf. Chandler §§ 135, 138], τό (sc. ὅρος, cf. B. 21 sq. (19)), indecl., Joseph. τὸ Σιναΐον, antt. 3, 5, 1, and τὸ Σιναίον ὄρος, antt. 2, 12, 1; Hebr. 'ζίς' [perh. 'jagged'; al. make it an adj. 'belonging to (the desert of) Sin'], (Sina or) Sinai, a mountain or, rather, a mountainous region in the peninsula of Arabia Petræa, made famous by the giving of the Mosaic law. There are three summits: one towards the west, which is called חורב, a second towards the east, Sinai prop. so called, the third towards the south, now Mt. St. Catharine. But the distinction between Horeb and Sinai is given differently by different writers; and some think that they were two different names of one and the same mountain (cf. Sir. xlviii. 7); ef. [McC. and S. Cycl. s. v. Sinai]; Win. RWB. s. v. Sinai; Arnold in Herzog ed. 1 vol. xiv. p. 420 sq.; [Schultz in ed. 2 vol. xiv. p. 282 sqq.]; Furrer in Schenkel v. p. 326 sqq.; [Eng. Ordnance Survey, 1869; Palmer, Desert of the Exodus, 1872; also his Sinai from the Monuments, 1878; Furrer commends Holland's "Sketch Map" etc. in the Journ. of the Royal Geog. Soc. vol. xxxix. (Lond. 1869)]. The name occurs in Acts vii. 30, 38; Gal. iv. 24 sq.*

σίναπι (also σίνηπι [but not in the N. T.], both later

for the Attic νάπν [so accented in late auth., better νάπν], see Lob. ad Phryn. p. 288). [thought to be of Egypt. origin; cf. Vaniček, Fremdwörter, s. v. νάπν], -εως [B. 14 (13)], τό, mustard, the name of a plant which in oriental countries grows from a very small seed and attains to the height of 'a tree'—ten feet and more; hence a very small quantity of a thing is likened to a κόκκος σινάπεως [A. V. a grain of mustard seed], Mt. xvii. 20; Lk. xvii. 6; and also a thing which grows to a remarkable size, Mt. xiii. 31 sq.; Mk. iv. 31; Lk. xiii. 19. [Cf. B. D. s. v. Mustard; Löw, Aram. Pflanzennamen, § 134; Carruthers in the 'Bible Educator' vol. i. p. 119 sq.; Tristram, Nat. Hist. of the Bible, p. 472 sq.; Thomson, The Land and the Book, ii. 100 sq.]*

σινδών, -όνος, ή, (of uncertain origin; Skr. sindhu [Egypt. 'schenti' or 'sent'; cf. Vaniček, Fremdwörter, s. v.]; Sept. for כָּרִין, Judg. xiv. 12 sq.; Prov. xxix. 42 (xxxi. 24)), fine cloth (Lat. sindon), i. e. cloth, esp. that which was fine and costly, in which the bodies of the dead were wrapped: Mt. xxvii. 59; Mk. xv. 46; Lk. xxiii. 53, (cf. Hdt. 2, 86 who says of the Egyptians, κατειλίσσουσι πᾶν τὸ σῶμα σινδόνος βυσσίνης [see Wilkinson's note in Rawlinson's Herod. 3d ed. 2. thing made of fine cloth: so of a light and 1.c.7). loose garment worn at night over the naked body, Mk. xiv. 51 sq. [others suppose a sheet rather than a shirt to be referred to; A. V. linen cloth; cf. B.D. Am. ed. s. v. Sheets]. (Besides Hdt., the writers Soph., Thuc., Strabo, Lcian., al., use the word.) *

rundo: 1 aor. infin. σινιάσαι; (σινίον 'a sieve,' 'winnowing-van'; an eccles. and Byzant. word [cf. Macar. homil. 5 p. 73 sq. (496 a. ed. Migne)]); to sift, shake in a sieve: τινὰ ώς τὸν σῖτον, i. e., dropping the fig., by inward agitation to try one's faith to the verge of overthrow, Lk. xxii. 31. (Eccles. writ. [cf. W. 92 (87), 26 (25), and see above].)*

στρικός, see σηρικός.

σιρός, -οῦ, δ, i. q. σειρός, q. v.: 2 Pet. ii. 4 L T.*

σττευτός, -ή, -όν, (σιτεύω, to feed with wheat, to fatten), fattened, fatted: Lk. xv. 23, 27, 30. (Jer. xxvi. (xlvi.) 21; 1 K. iv. 23, [etc.]; Xen., Polyb., Athen., [al.].)

σττίον, -ου, τό, (dimin. of σίτος);

1. corn, grain:
Acts vii. 12 L T Tr WH. In prof. writ. also
2. food made from grain (Hdt. 2, 36).
3. eatables, victuals, provisions, ([Hdt.], Arstph., Xen., Plat., Dem., al.).*

σιτιστός, -ή, -όν, (σιτίζω, to feed with grain, to fatten), fattened, [plur. τὰ σιτ. as subst., A. V. fatlings], Mt. xxii.
4. (Joseph. antt. 8, 2, 4; Athen. 14 p. 656 e.)

σιτομέτριον, -ου, τό, (Attic writ. said τὸν σῖτον μετρεῖν; out of which later writ. formed the compound σιτομετρεῖν, Gen. xlvii. 12, [14]; Polyb. 4, 63, 10; Diod. 19, 50; Joseph. c. Ap. 1, 14, 7; σιτομετρία, Diod. 2, 41; [cf. Lob. ad Phryn. p. 383; W. 25]), a measured 'portion of' grain or 'food': Lk. xii. 42. (Eccles. and Byzant. writ.)*

סֹנִיס, -ov, δ, [of uncertain origin; cf. Vaniček, Fremdwörter, s. v.], fr. Hom. down, Sept. chiefly for לְּבָּל, wheat, corn: Mt. iii. 12; xiii. 25, 29 sq.; Mk. iv. 28; Lk. iii. 17:

[xii. 18 WH Trtxt.]; xvi. 7; xxii. 31; Jn. xii. 24; Acts xxvii. 38; 1 Co. xv. 37; Rev. vi. 6; xviii. 13; plur. τὰ σῖτα (cf. W. 63 (62)), Acts vii. 12 Rec., and often in Sept.*

Σιχάρ, see Συγάρ. Σιών, indecl., (its grammat. gend. in the N. T. does not appear from the pass. in which it is mentioned; cf. B. 21 sq. (19); in the Sept. when it denotes the city of Jerusalem ή Σιών occurs, as Ps. ci. (cii.) 14, 17; cxxxi. (cxxxii.) 13; cxxxvi. (cxxxvii.) 1), Hebr. ניון [i. e. acc. to some, 'protected' or 'protecting'; acc. to others, 'sunny'; al. al.]; Sion [so A. V., but properly (with R. V.) | Zion; 1. the hill on which the higher and more ancient part of Jerusalem was built (איר דוד city of David, because David captured it); it was the southwesternmost and highest of the hills on which the city stood; [many now would identify it with the eastern hill, some with the northern; cf. Furrer in Schenkel iii. 216 sqq.; Mühlau in Riehm s. v.; per contra Wolcott in B. D. Am. ed. s. v.; Schultz in Herzog ed. 2 vi. p. 543 2. used very often for the entire city of Jerusalem itself: Ro. ix. 33 and 1 Pet. ii. 6, (after Is. xxviii. 16); Ro. xi. 26 (fr. Is. lix. 20); ή θυγάτηρ Σιών (see θυγάτηρ, b. β.), Mt. xxi. 5; Jn. xii. 15. 3. Since Jerusalem. because the temple stood there, was called the dwellingplace of God (cf. Mt. v. 35; κύριος την Σιών ήρετίσατο είς κατοικίαν έαυτφ, Ps. cxxxi. (cxxxii.) 13), the expression τὸ Σιων ὄρος is transferred to heaven, as the true dwelling-place of God and heavenly beings, the antitype of the earthly Zion: Heb. xii. 22; Rev. xiv. 1.*

σιωπώω, -ω; impf., 3 pers. sing. ἐσιώπα, 3 pers. plur. ἐσιώπων; fut. σιωπήσω (Lk. xix. 40 L T Tr WH); 1 aor. ἐσιώπησα; (σιωπή silence); fr. Hom. down; to be silent, hold one's peace: prop., Mt. xx. 31; xxvi. 63; Mk. iii. 4; ix. 34; x. 48; xiv. 61; Lk. xviii. 39 R G; xix. 40; Acts xviii. 9; used of one silent because dumb, Lk. i. 20; 4 Macc. x. 18; like sileo in the Lat. poets, used metapli. of a calm, quiet sea [(in rhetorical command)]: Mk. iv. 39. [Syn. see ἡσυχάζω.]*

iv. 39. [Syn. see ἡσυχάζω.]* σκανδαλίζω; 1 aor. ἐσκανδάλισα; Pass., pres. σκανδαλίζομαι; impf. ἐσκανδαλίζόμην; 1 aor. ἐσκανδαλίσθην [cf. B. 52 (45)]; 1 fut. σκανδαλισθήσομαι; (σκάνδαλον); Vulg. scandalizo; Peshitto 🌭 ; prop. to put a stumbling-block or impediment in the way, upon which another may trip and fall; to be a stumbling-block; in the N. T. always metaph. [R. V. to cause or make to stumble; A. V. to offend (cause to offend)]; a. to entice to sin (Luth. ärgern, i. e. arg, bös machen): τινά, Mt. v. 29, [30]; xviii. 6, 8 sq.; Mk. ix. 42 sq. 45, 47; Lk. xvii. 2; 1 Co. viii. 13; pass. Lat. offendor, [A. V. to be offended], Vulg. scandalizor, Peshitto : Ro. xiv. 21 [RGLTrtxt.]; 2 Co. xi. 29 [R. V. is made to stumble; cf. W. 153 (145)]. to cause a person to begin to distrust and desert one whom he ought to trust and obey; to cause to fall away, and in pass. to fall away [R. V. to stumble (cf. 'Teaching' etc. 16, 5; Herm. vis. 4, 1, 3; mand. 8, 10)]: τωά. Jn.

vi. 61: pass.. Mt. xiii. 21: xxiv. 10; xxvi. 33; Mk. iv.

17: xiv. 29: [Jn. xvi. 1]; iv tun [A. V.] to be offended in one, [find occasion of stumbling in], i. e. to see in another what I disapprove of and what hinders me from acknowledging his authority: Mt. xi. 6; xiii. 57; xxvi. 31; Mk. vi. 3; xiv. 27; Lk. vii. 23; to cause one to judge unfavorably or unjustly of another, Mt. xvii. 27. Since the man who stumbles or whose foot gets entangled feels annoyed, σκανδαλίζω means c. to cause one to feel displeasure at a thing; to make indignant: Tivá, pass. to be displeased, indignant, [A. V. offended], Mt. xv. 12. The verb σκανδαλίζω is found neither in prof. auth. nor in the Sept., but only in the relics of Aquila's version of the O. T., Ps. lxiii. (lxiv.) 9; Is. viii. 15; [xl. 30]; Prov. iv. 12 for בָּשֶׁל; besides in Sir. ix. 5; xxiii. 8; xxxv. (xxxii.) 15; [Psalt. Sal. 16, 7. Cf. W. 33.]*

σκάνδαλον, -ου, τό, a purely bibl. [(occurring some twenty-five times in the Grk. O. T., and fifteen, quotations included, in the New) and eccles. word for σκανδάληθρον. which occurs occasionally in native Grk. writ.; Sept. for כוקש (a noose, a snare) and כוקש; a. prop. the movable stick or tricker ('trigger') of a trap, trap-stick; a trap, snare; any impediment placed in the way and causing one to stumble or fall, [a stumbling-block, occasion of stumbling]: Lev. xix. 14: πέτρα σκανδάλου [A. V. a rock of offence], i. e. a rock which is a cause of stumbling (Lat. offendiculum), - fig. applied to Jesus Christ, whose person and career were so contrary to the expectations of the Jews concerning the Messiah, that they rejected him and by their obstinacy made shipwreck of salvation (see πρόσκομμα), Ro. ix. 33 and 1 Pet. ii. 8 (7), (fr. Is. viii. b. metaph. any person or thing by which one is 14). ('entrapped') drawn into error or sin [cf. W. 32]; of persons [(Josh. xxiii. 13; 1 S. xviii. 21)]: Mt. xiii. 41; xvi. 23 (where σκάνδαλον "non ex effectu, sed ex natura et condicione propria dicitur," Calov.); so Χριστὸς ἐσταυρωμένος is called (because his ignominious death on the cross roused the opposition of the Jews), 1 Co. i. 23. β. of things: τιθέναι τινὶ σκάνδαλον (literally, in Judith v. 1), to put a stumbling-block in one's way, i. e. to do that by which another is led to sin, Ro. xiv. 13; the same idea is expressed by βάλλειν σκάνδαλον ενώπιόν τινος [to cast a stumbling-block before one], Rev. ii. 14; οὐκ ἔστι σκάνδαλον ἔν τινι (see εἰμί, V. 4 e.), 1 Jn. ii. 10; plur. σκάνδαλα, words or deeds which entice to sin (Sap. xiv. 11), Mt. xviii. 7 [cf. B. 322 (277) n.; W. 371 (348)]; Lk. xvii. 1; σκάνδαλα ποιείν παρά τὴν διδαχήν, to cause persons to be drawn away from the true doctrine into error and sin [cf. παρά, III. 2 a.], Ro. xvi. 17; τὸ σκάνδ. τοῦ σταυροῦ, the offence which the cross, i. e. Christ's death on the cross, gives (cf. a. fin. above), [R. V. the stumbling-block of the cross], Gal. v. 11; i. q. a cause of destruction, Ro. xi. 9, fr. Ps. lxviii. (lxix.) 23.*

σκάπτω; 1 aor. ἔσκαψα; [allied w. it are Eng. 'ship', 'skiff', etc.; Curtius § 109; Fick iv. 267; vii. 336]; to dig: Lk. vi. 48 (on which see βαθύνω); xiii. 8 [B. § 130, 5]; xvi. 3. ([Hom. h. Merc.]; Arstph., Eurip., Xen., Plat., Aristot., Theophr., al.) [Comp.: κατα-σκάπτω.]*

σκάφη, -ης, ή, (σκάπτω [q. v.]), fr. [Aeschyl. and] Hdt. down, anything dug out, hollow vessel, trough, tray, tub; spec. a boat: Acts xxvii. 16, 30, 32.*

σκέλος, -ους, τό, fr. Hom. down, the leg i. e. from the hip to the toes inclusive: Jn. xix. 31 sq. 33.*

σκέπασμα, -τος, τό, (σκεπάζω to cover), a covering, spec. clothing (Aristot. pol. 7, 17 p. 1336*, 17; Joseph. b. j. 2, 8, 5): 1 Tim. vi. 8.*

Σκευάς, -â [W. § 8, 1; B. 20 (18)], δ, Sceva, a certain chief priest [cf. ἀρχιερεύς, 2 fin.]: Acts xix. 14.*

σκενή, -η̂s, η̂, [cf. σκεῦος], fr. [Pind., Soph.], Hdt. down, any apparatus, equipment, or furniture; used of the utensils [outfit, i. e. furniture (?—so R. V. mrg.), or tackling (?—so A. V., R. V. txt.)] of a ship (Diod. 14, 79): Acts xxvii. 19 (Sept. Jon. i. 5).*

σκεθος, -ous, τό, [prob. fr. r. sku 'to cover'; cf. Lat. scutum, cutis, obscurus; Curtius § 113; Vaniček p. 1115], fr. [Arstph.], Thuc. down; Sept. for בלי; sel: Mk. xi. 16; Lk. viii. 16; Jn. xix. 29; Acts x. 11, 16; xi. 5; 2 Tim. ii. 20; Rev. ii. 27; xviii. 12; τὰ σκ. τῆς λαιroupyias, to be used in performing religious rites, Heb. ix. 21; σκεῦος εἰς τιμήν, unto honor, i. e. for honorable use, Ro. ix. 21; 2 Tim. ii. 21, (καθαρών έργων δούλα σκεύη. Sap. xv. 7); eis artuiav, unto dishonor, i. e. for a low use (as, a urinal), Ro. ix. 21; σκεύη ὀργῆς, into which wrath is emptied, i. e. men appointed by God unto woe, hence the addition κατηρτισμένα είς ἀπώλειαν, Ro. ix. 22; σκεύη έλέους, fitted to receive mercy, - explained by the words å προητοίμασεν είς δόξαν, ib. 23; τὸ σκεῦος is used of a woman, as the vessel of her husband, 1 Th. iv. 4 (see κτάομαι; [al. take it here (as in 2 Co. iv. 7 below) of the body]); the female sex, as being weaker than the male, is likened to a σκεῦος ἀσθενέστερον, in order to commend to husbands the obligations of kindness towards their wives (for the weaker the vessels, the greater must be the care lest they be broken), 1 Pet. iii. 7; δοτράκινα σκεύη is applied to human bodies, as frail, 2 Co. iv. 2. an implement; plur. household utensils, domestic gear: Mt. xii. 29; Mk. iii. 27; Lk. xvii. 31, sin these pass. R. V. goods; as the plur. often in Grk. writ. denotes the tackle and armament of vessels (Xen. oec. 8, 12; Plat. Critias p. 117 d.; Lach. p. 183 e.; Polyb. 22, 26, 13), so the sing. To okevos seems to be used spec. and collectively of the sails and ropes (R. V. gear) in Acts xxvii. 17. metaph. of a man: σκεῦος ἐκλογῆς (gen. of quality), a chosen instrument [or (so A. V.) 'vessel'], Acts ix. 15; in a base sense, an assistant in accomplishing evil deeds [cf. Eng. 'tool'], σκεῦος ὑπηρετικόν, Polyb. 13, 5, 7; 15, 25, 1.

σκηνή, -ῆς, ἡ, [fr. r. ska 'to cover' etc.; cf. σκιά, σκότος, etc.; Lat. casa, cassis, castrum; Eng. shade, etc.; Curtius § 112; Vaniček p. 1054 sq.], fr. [Aeschyl.], Soph. and Thuc. down; Sept. chiefly for אָהָל, often also for הָשָׁבָּה, also for קַבָּה; a tent, tabernacle, (made of green boughs, or skins, or other materials): Mt. xvii. 4; Mk. ix. 5; Lk. ix. 33; Heb. xi. 9; al αἰωνοι σκηναί (see αἰωνος, 3), Lk. xvi. 9 (et dabo iis tabernacula aeterna quae praeparaveram illis, 4 (5) Esdr. ii. 11); of that well

known movable temple of God after the pattern of which the temple at Jerusalem was subsequently built [cf. B. D. s. v. Temple]: Heb. viii. 5; ix. 1 Rec. , 21; with του μαρτυρίου added (see μαρτύριον, c. fin.), Acts vii. 44; the temple is called σκηνή in Heb. xiii. 10; σκηνή ή πρώτη, the front part of the tabernacle (and afterwards of the temple), the Holy place, Heb. ix. 2, 6, 8; of the Holy of holies, Heb. ix. 3; the name is transferred to heaven, as the true dwelling-place of God and the prototype of the earthly 'tabernacle' or sanctuary, Heb. ix. 11; Rev. xiii. 6; hence ή σκηνή ή άληθινή, heaven, Heb. viii. 2; with a reference to this use of the word, it is declared that when the kingdom of God is perfectly established ή σκηνή τοῦ θεοῦ will be μετὰ τῶν ἀνθρώπων (after the analogy of σκηνοῦν μετά τινος), Rev. xxi. 3; δ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου (see μαρτύριον, c. fin.), the heavenly temple, in which was the tabernacle of the covenant, i. e. the inmost sanctuary or adytum, Rev. xv. 5. ή σκ. τοῦ Μολόχ, the tabernacle i.e. portable shrine of Moloch, Acts vii. 43 (for the Orientals on their journeys and military expeditions used to carry with them their deities, together with shrines for them; hence h ispà σκηνή of the Carthaginians in Diod. 20, 65, where see Wesseling [but cf. סכות in Mühlau and Volck's Gesenius, or the recent Comm. on Am. v. 26]). ή σκηνή Δαυίδ (fr. Am. ix. 11 for סבה), the hut (tabernacle) of David, seems to be employed, in contempt, of his house, i. e. family reduced to decay and obscurity, Acts xv. 16 (otherwise אהל הוד in Is. xvi. 5).*

σκηνοπηγία, -as, ή, (σκηνή and πήγνυμι, cf. Heb. viii. 1. the construction of a tabernacle or taberna-2); cles: ή της χελιδόνος σκηνοπηγία, the skill of the swallow in building its nest, Aristot. h. a. 9, 7 [p. 612, 22]. the feast of tabernacles: Jn. vii. 2. This festival was observed by the Jews yearly for seven days, beginning with the 15th of the month Tisri [i. e. approximately, Oct.; cf. BB.DD. s. v. Month], partly to perpetuate the memory of the time when their ancestors after leaving Egypt dwelt in tents on their way through the Arabian desert (Lev. xxiii. 43), partly as a season of festivity and joy on the completion of the harvest and the vintage (Deut. xvi. 13) ['the feast of ingathe.ing' (see below)]. In celebrating the festival the Jews were accustomed to construct booths of the leafy branches of trees, - either on the roofs or in the courts of their dwellings, or in the streets and squares (Neh. viii. 15, 16), and to adorn them with flowers and fruits of all kinds (Lev. xxiii. 40), under which, throughout the period of the festival, they feasted and gave themselves up to rejoicing. This feast is called חוג הַּפְּבוֹת (ή) ἐορτή (τῆς) σκηνοπηγίας, Deut. xvi. 16; xxxi. 10; Zech. xiv. 16, 18 sq.; 1 Esdr. v. 50 (51); 1 Macc. x. 21; Joseph. antt. 4, 8, 12; (ή) ἐορτὴ (τῶν) σκηνών, Lev. xxiii. 34; Deut. xvi. 13; [2 Chr. viii. 13; Ezra iii. 4]; 2 Macc. x. 6; σκηναί, Philo de septenar. § 24; ή σκηνοπηγία, 2 Macc. i. 9, 18; once [twice] (Ex. xxiii. 16; [xxxiv. 22]) חנ האכיף, i.e. 'the feast of ingathering' sc. of fruits. [Cf. BB.DD. (esp. Ginsburg in Alex.'s Kitto); Edersheim, The Temple, ch. xiv.]*

σκηνοποιός, -οῦ, ὁ, (σκηνή and ποιόω), a tent-maker, i. q. σκηνορράφος (Ael. v. h. 2, 1); one that made small portable tents, of leather or cloth of goats' hair (Lat. ciii-cium) or linen, for the use of travellers: Acts xviii. 3 [cf. Meyer ad loc.; Woldemar Schmidt in Herzog ed. 2 vol. κi. p. 359 sq.].*

σκήνος, -ους, τό, [Hippocr., Plat., al.], a tabernacle, a tent, everywhere [exc. Boeckh, Corp. inserr. vol. ii. nc. 3071] used metaph. of the human body, in which the soui dwells as in a tent, and which is taken down at death: 2 Co. v. 4; ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους, i. e. δ ἐστι τὸ σκῆνος [W. § 59, 7 d., 8 a.], which is the well-known tent, ibid. 1 [R. V. the earthly house of our tabernacle]. Cf. Sap. ix. 15 and Grimm ad loc.; in the same sense in (Plat.) Tim. Locr. p. 100 sqq. and often in other philosophic writ.; cf. Fischer, Index to Aeschin. dial. Socr.; Passow s. v.; [Field, Otium Norv. pars iii. p. 113 (on 2 Co. v. 1)].*

σκηνόω, -ω; fut. σκηνώσω; 1 aor. ἐσκήνωσα; to fix one's tabernacle, have one's tabernacle, abide (or live) in a tabernacle (or tent), tabernacle, (often in Xen.; Dem. p. 1257, 6); God σκηνώσει ἐπ' αὐτούς, will spread his tabernacle over them, so that they may dwell in safety and security under its cover and protection, Rev. vii. 15; univ. i. q. to dwell (Judg. v. 17): foll. by ἐν with a dat. of place, Rev. xii. 12; xiii. 6, (ἐν ταῖς οἰκίαις, Xen. an. 5, 5, 11); ἐν ἡμῦν, among us. Jn. i. 14; μετά τινος, with one, Rev. xxi. 3; σύν τινι, to be one's tent-mate, Xen. Cyt. 6, 1, 49. [Comp.: ἐπι-, κατα- σκηνόω.]*

σκήνωμα, τος, τό, (σκηνόω), a tent, tabernacle: of the temple as God's habitation, Acts vii. 46 (Ps. xiv. (xv.) 1; xxv. (xxvi.) 8; xlii. (xliii.) 3; xlv. (xlvi.) 5; Pausan. 3, 17, 6; of the tabernacle of the covenant, 1 K. ii. 28); metaph. of the human body as the dwelling of the soul (see σκῆνος): ἐν τῷ σκηνώματι εἶναι, of life on earth, 2 Pet. i. 13; ἀπόθεσις (the author blending the conceptions of a tent and of a covering or garment, as Paul does in 2 Co. v. 2), ibid. 14. (Eur., Xen., Plut., al.; Sept. for אור אור אור (Eur., Xen., Plut., al.;

σκιά, -âs, ή, [(see σκηνή, init.)], fr. Hom. down, Sept. a. prop. shadow, i. e. shade caused by the interception of the light: Mk. iv. 32 (cf. Ezek. xvii. 23); Acts v. 15; σκιὰ θανάτου, shadow of death (like umbra mortis, Ovid. metam. 5, 191, and umbra Erebi, Verg. Aen. 4, 26; 6, 404), 'the densest darkness' (because from of old Hades had been regarded as enveloped in thick darkness), trop. the thick darkness of error [i. e. spiritual death; see θάνατος, 1]: Mt. iv. 16; Lk. i. 79, (fr. Is. ix. 1, where צלכות). b. a shadow, i. e. an image cast by an object and representing the form of that object: opp. to σωμα, the thing itself, Col. ii. 17; hence i. q. a sketch, outline, adumbration, Heb. viii. 5; opp. to elkip, the 'express' likeness, the very image, Heb. x. 1 (as in Cic. de off. 3, 17, 69 nos veri juris solidam et expressam effigiem nullam tenemus, umbra et imaginibus utimur).*

σκιρτώ», -ω: 1 sor. ἐσκίρτησα; to leap: Lk. i. 41, 44 vi. 23. (Gen. xxv. 22; Ps. cxiii. (cxiv.) 4, 6; Grk. writ fr. Hom. down.)*

σκληρο-καρδία, -as, ή, (σκληρός and καρδία), a bibl. word, the characteristic of one who is σκληρός την καρδίαν (Prov. xxviii. 14), or σκληροκάρδιος (Prov. xviii. 20; Ezek. iii. 7); hardness of heart: Mt. xix. 8; Mk. x. 5; xvi. 14; for לְּבָרֵלְתְּלְרָלֵתְ לִבְּרָ, Deut. x. 16; Jer. iv. 4; Sir. xvi. 10; καρδία σκληρά, Sir. iii. 26, 27. [Cf. W. 26, 99 (94).]*

σκληρός, -ά, -όν, (σκέλλω, σκληναι, [to dry up, be dry]), fr. [Hes., Theogn.], Pind., Aeschyl. down; Sept. for τής, hard, harsh, rough, stiff, (τὰ σκληρὰ κ. τὰ μαλακά, Xen. mem. 3, 10, 1); of men, metaph., harsh, stern, hard: Mt. xxv. 24 (1 S. xxv. 3; Is. xix. 4; xlviii. 4; many exx. fr. prof. auth. are given by Passow s. v. 2 b.; [L. and S. s. v. II. 2; esp. Trench §xiv.]); of things: ἀνεμος, νίο-lent, rough, Jas. iii. 4; ὁ λόγος, offensive and intolerable, Jn. vi. 60, equiv. to δς σκανδαλίζει, 61; σκληρὰ λαλεῖν κατά τινος, to speak hard and bitter things against one, Jude 15 (σκληρὰ λαλεῖν τινι is also used of one who speaks roughly, Gen. xlii. 7, 30; ἀποκρίνεσθαι σκληρά, to reply with threats, 1 K. xii. 13); σκληρόν ἐστι foll. by an inf., it is dangerous, turns out badly, [A. V. it is hard], Acts ix. 5 Rec.; xxvi. 14.*

σκληρότης, -ητος, ή, (σκληρός), hardness; trop. obstinacy, stubbornness: Ro. ii. 5. (Deut. ix. 27; [Antipho], Plat., Aristot., Theophr., Plut., al.) *

σκληρο-τράχηλος, -ου, (σκληρός and τράχηλος), prop. stiff-necked; trop. stubborn, headstrong, obstinate: Acts vii. 51; Sept. for ງ τρίρ, Εχ. χχχίι. 3, 5; χχχίν. 9; [etc.]; Bar. ii. 30; Sir. χνί. 11; [cf. σκληροτραχηλία, Test. χii. Patr., test. Sym. § 6]. Not found in prof. auth.; [cf. W. 26, 99 (94)].*

σκληρύνω [cf. W. 92 (88)]; 1 aor. subjunc. 2 pers. plur. σκληρύνητε; Pass., impf. ἐσκληρυνόμην; 1 aor. ἐσκληρύνθην; (σκληρός, q. v.); Sept. for τις τη and ριπ, to make hard, to harden; prop. in Hippocr. and Galen; metaph. to render obstinate, stubborn, [A.V. to harden]: τινά, Ro. ix. 18 (in opp. to those who interpret it to treat harshly, cf. Fritzsche vol. ii. p. 323 sq.; [cf., too, Meyer ad loc.]); την καρδίαν τινος, Heb. iii. 8, 15 and iv. 7, (fr. Ps. xciv. (xcv.) 8; cf. Ex. vii. 3, 22; viii. 19; ix. 12); pass. (Sept. for τις μα αριτικάς και γ. Heb. iii. 13.*

σκολιός, -ά, -όν, (opp. to δρθός, ὅρθιος, εὐθύς [cf. σκώληξ]), fr. Hom. down, crooked, curved: prop. of a way (Prov. xxviii. 18), τὰ σκολιά, Lk. iii. 5 (opp. to ἡ εὐθεῖα sc. ὁδός, fr. Is. xl. 4); metaph. perverse, wicked: ἡ γενεὰ ἡ σκολιά, Acts ii. 40; with διεστραμμένη added, Phil. ii. 15 (clearly so Deut. xxxii. 5); unfair, surly, froward, (opp. to ἀγαθός κ. ἐπιεικής), 1 Pet. ii. 18.*

σκόλοψ, -οπος, δ, fr. Hom. down, a pointed piece of wood, a pale, a stake: ἐδόθη μοι σκόλοψ τῆ σαρκί, a sharp stake [al. say splinter, A.V. thorn; cf. Num. xxxiii. 55; Ezek. xxviii. 24; Hos. ii. 6 (8); Babr. fab. 122, 1. 10; al. (Sir. xliii. 19)] to pierce my flesh, appears to indicate some constant bodily ailment or infirmity, which, even when Paul had been caught up in a trance to the third heaven, sternly admonished him that he still dwelt in a frail and mortal body, 2 Co. xii. 7 (cf. 1-4); [cf. W. § 31, 10 N. 3; B. § 133, 27. On Paul's "thorn in the flesh"

see Farrar, St. Paul, i. 652 sqq. (Excursus x.); Bp. Lghtft. Com. on Gal. p. 186 sqq.; Schaff in his 'Popular Commentary' on Gal. p. 331 sq.] *

σκοπέω, -ŵ; (σκοπός, q. v.); fr. Hom. down; to look at, observe, contemplate. ' to mark: absol., foll. by μή with the indic. (see μή, III. 2), Lk. xi. 35; τινά, to fix one's eyes upon, direct one's attention to, any one: Ro. xvi. 17; Phil. iii. 17; σεαυτόν, foll. by μή with the subjuncto look to, take heed to-thyself, lest etc. Gal. vi. 1 [see μή, II. 1 b.]; τί, to look at, i. e. care for, have regard to, a thing: 2 Co. iv. 18; Phil. ii. 4, (2 Macc. iv. 5). [Comp.: έπι-, κατα-σκοπέω.]*

[SYN.: σκοπεῖν is more pointed than βλέπειν; often i.q. to scrutinize, observe. When the physical sense recedes, i.q. to fix one's (mind's) eye on, direct one's attention to, a thing in order to get it, or owing to interest in it, or a duty towards it. Hence often equiv. to aim at, care for, etc. Schmidt, Syn. ch. xi. Cf. θεωρέω, δράω.]

σκοπός, -οῦ, ὁ, [(fr. a r. denoting 'to spy,' 'peer,' 'look into the distance'; cf. also Lat. specio, speculum, species, etc.; Fick i. 251 sq.; iv. 279; Curtius § 111)]; fr. Hom. down; 1. an observer, a watchman. 2. the distant mark looked at, the goal or end one has in view: κατὰ σκοπόν (on this phrase see κατά, II. 1 c.), Phil. iii. 14.°

σκορπίζω; 1 aor. ἐσκόρπισα; 1 aor. pass. ἐσκορπίσθην; [(prob. fr. r. skarp 'to cut asunder,' 'cut to pieces'; akin is σκορπίος; cf. Lat. scalpere, scrobs, etc.; Fick i. 240; iii. 811, etc.)]; to scatter: δ λύκος σκορπίζει τὰ πρόβατα, Jn. x. 12; δ μή συνάγων μετ' έμοῦ σκορπίζει, Mt. xii. 30; Lk. xi. 23, (this proverb is taken from a flock, - to which the body of Christ's followers is likened [al. regard the proverb as borrowed fr. agriculture]; συνάγει τοὺς ἐσκορπισμένους τὸ ὅργανον [i. e. a trumpet], Artem. oneir. 1, 56 init.); τινά, in pass., of those who, routed or terror-stricken or driven by some other impulse, fly in every direction: foll. by els w. acc. of place, Jn. xvi. 32 [cf. W. 516 (481)], (1 Macc. vi. 54; φοβηθέντες έσκορπίσθησαν, Plut. Timol. 4; add, Joseph. antt. 6, 6, 3). i. q. to scatter abroad (what others may collect for themselves), of one dispensing blessings liberally: 2 Co. ix. 9 fr. Ps. exi. (exii.) 9, [cf. W. 469 (437)]. (Acc. to Phrynichus the word was used by Hecataeus; it was also used - in addition to the writ. already cited - by Strabo 4 p. 198; Lcian. asin. 32; Ael. v. h. 13, 45 [here διεσκ. (ed. Hercher); λόγους (cf. Lat. spargere rumores), Joseph. antt. 16, 1, 2]; cf. Lob. ad Phryn. p. 218; [W. 22; 92 (87)]; Sept. for הַפִּץ, 2 S. xxii. 15; Ps. xvii. (xviii.) 15. Attic writers say σκεδάννυμι.) [Comp.: διασκορπίζομαι.]*

σκορπίος, -ου, δ, [(for deriv. see the preceding word); from Aeschyl. down; on its accent, cf. Chandler § 246], a scorpion, Sept. for אַקְרָב, the name of a little animal, somewhat resembling a lobster, which in warm regions lurks esp. in stone walls; it has a poisonous sting in its tail [McC. and S. and BB. DD. s. v.]: Lk. x. 19; xi. 12; Rev. ix. 3, 5, 10.

σκοτεινός [WH σκοτινός; see I, ι], -ή, -όν, (σκότος), full

of darkness, covered with darkness, [fr. Aeschyl. down]: opp. to φωτεινός, Mt. vi. 23; Lk. xi. 34, 36, (τὰ σκοτεινὰ κ. τὰ φωτεινά, Xen. mem. 3, 10, 1; [cf. 4, 3, 4])."

σκοτία, -ας, ή, [on its deriv. cf. σκηνή], (Thom. Mag. δ σκότος κ. τὸ σκότος: τὸ δὲ σκοτία οὐκ ἐν χρήσει sc. in Attic [cf. Moeris s. v.; L. and S. s. v. σκότος, fin.]), darkness: prop. the darkness due to want of daylight, Jn. vi. 17; xx. 1; ἐν τῆ σκοτία (λαλείν τι), unseen, in secret, (i. q. ἐν κρυπτῷ. Jn. xviii. 20), privily, in private, opp. to ἐν τῷ φωτί, Mt. x. 27; Lk. xii. 3; metaph. used of ignorance of divine things, and its associated wickedness, and the resultant misery: Mt. iv. 16 L Tr WH; Jn. 1. 5; viii. 12; xii. 35, 46; 1 Jn. i. 5; ii. 8 sq. 11. (Ap. Rh. 4, 1698; Anth. 8, 187. 190; for ΤΞΨΠ Mic. iii. 6; for ÞÞN Job xxviii. 3.)*

σκοτίζω: Pass., pf. ptcp. ἐσκοτισμένος (Eph. iv. 18 RG); 1 aor. ἐσκοτίσθην; 1 fut. σκοτισθήσομαι; (σκότος); to cover with darkness, to darken; pass. to be covered with darkness, be darkened: prop. of the heavenly bodies, as deprived of light [(Eccl. xii. 2)], Mt. xxiv. 29; Mk. xiii. 24; Lk. xxiii. 45[T WH ἐκλείπω(η.ν. 2)]; Rev. viii. 12; ix. 2[L T WH σκοτόω, q. v.]; metaph. of the eyes, viz. of the understanding, Ro. xi. 10; ἡ καρδία, the mind [see καρδία, 2 b. β.], Ro. i. 21; men τή διανοία, Eph. iv. 18 R G. (Plut. [adv. Col. 24, 4; Cleomed. 81, 28]; Tzetz. hist. 8, 929; Sept. several times for τρίτι; [Polyb. 12, 15, 10; 3 Macc. iv. 10; Test. xii. Patr., test. Rub. § 3; test. Levi § 14].)* σκότος, -ου, ό, (cf. σκοτία, init.), fr. Hom. down, darkness: Heb. xii. 18 Rec. [cf. WH. App. p. 158; W. 66 (64); B. 22 (20)].*

σκότος, -ους, τό, fr. Pind. down, (see the preceding word, and oxoria, init.), Sept. chiefly for agn. darka. prop.: Mt. xxvii. 45; Mk. xv. 33; Lk. xxiii. 44; Acts ii. 20; 2 Co. iv. 6; αὖτη ἐστὶν ἡ ἐξουσία τοῦ σκότους, this is the power of (night's) darkness, i. e. it has the power of rendering men bold to commit crimes, Lk. xxii. 53; τὰ κρυπτὰ τοῦ σκότους (see κρυπτός), 1 Co. iv. 5; of darkened evesight or blindness: σκότος έπιπίπτει ἐπί τινα i. e. on one deprived of sight, Acts xiii. 11; in fig. disc. εἰ οὖν . . ., τὸ σκότος πόσον; if the light that is in thee is darkness, darkened (i. e. if the soul has lost its perceptive power), how great is the darkness (how much more deplorable than bodily blindness), Mt. vi. 23, cf. Lk. xi. 35. by meton. put for a dark place: Mt. viii. 12; xxii. 13; xxv. 30, (see εξώτερος); ζόφος τοῦ σκότους (see ζόφος), 2 Pet. ii. 17; Jude 13. b. metaph. of ignorance respecting divine things and human duties, and the accompanying ungodliness and immorality, together with their consequent misery (see σκοτία): Jn. iii. 19; Acts xxvi. 18; 2 Co. vi. 14; Eph. vi. 12; Col. i. 13; 1 Pet. ii. 9; (abstract for the concrete) persons in whom darkness becomes visible and holds sway, Eph. v. 8; τὰ ἔργα τοῦ σκότους, deeds done in darkness, harmonizirg with it, Ro. xiii. 12; Eph. v. 11; σκότους είναι, to be given up to the power of darkness [cf. W. § 30, 5 a.], 1 Th. v. 5; ἐν σκότει είναι, ib. 4; οἱ ἐν σκότει, Lk. i. 79; Ro. ii. 19; ό λαὸς ό καθήμενος έν σκότει, Mt. iv. 16 R G T; έν σκότει περιπατείν, 1 Jn. i. 6.*

σκοτόω, ω: Pass., pf. ptcp. ἐσκοτωμένος; 1 aor. ἐσκοτωθην; [cf. WH. App. p. 171]; (σκότος); to darken, cover with darkness: Rev. ix. 2 LT WH; xvi. 10; metaph. to darken or blind the mind: ἐσκοτωμένοι τῆ διανοία, Eph. iv. 18 LT Tr WH. ([Soph.], Plat., Polyb., Plut., al.; Sept.)*

σκύβαλον, -ου, τό, (κυσίβαλόν τι δν, τὸ τοῖς κυσὶ βαλλόμενον, Suid. [p. 3347 c.; to the same effect Etym. Magn. p. 719, 53 cf. 125, 44; al. connect it with σκώρ (cf. scoria, Lat. stercus), al. with a r. meaning 'to shiver', 'shred'; Fick, Pt. i. p. 244]), any refuse, as the excrement of animals, offscouring, rubbish, dregs, etc.: [A. V. dung] i. e. worthless and detestable, Phil. iii. 8. (Sir. xxvii. 4, Philo; Joseph. b. j. 5, 13, 7; Plut.; Strabo; often in the Anthol.) [See on the word, Bp. Lghtft. on Phil. l. c.; Gataker, Advers. Miscell. Posth., c. xliii. p. 868 sqq.]*

Σκόθης, -ου, ό, a Scythian, an inhabitant of Scythia i. e. modern Russia: Col. iii. 11. By the more civilized nations of antiquity the Scythians were regarded as the wildest of all barbarians; cf. Cic. in Verr. 2, 5, 58 § 150; in Pison. 8, 18; Joseph. c. Apion. 2, 37, 6; [Philo, leg. ad Gaium § 2]; Lcian. Tox. 5 sq.; 2 Macc. iv. 47; 3 Macc. vii. 5. [See Bp. Lghtft. on Col. l. c.; Hackett in B.D. s. v. Scythians; Rawlinson's Herod., App. to bk. iv., Essays ii. and iii.; Vaniček, Fremdwörter, s. v.]*

σκυθρωπός, -όν, also of three term.; cf. Lob. ad Phryn. p. 105 [W. § 11, 1], (σκυθρός and ώψ), of a sad and gloomy countenance (opp. to φαιδρός, Xen. mem. 3, 10, 4): Lk. xxiv. 17; of one who feigns or affects a sad countenance, Mt. vi. 16. (Gen. xl. 7; Sir. xxv. 23; Grk. writ. fr. Aeschyl. down.) •

σκύλλω; pf. pass. ptcp. ἐσκυλμένος; pres. mid. impv. 2 pers. sing. σκύλλου; (σκύλου, q. v.); a. to skin, flay, (Anthol.). b. to rend, mangle, (Aeschyl. Pers. 577); to vex, trouble, annoy, (Hdian. 7, 3, 9 [4]): τικά, Mk. v. 35; Lk. viii. 49; pass. ἐσκυλμένοι, (Vulg. vexati) [R. V. distressed], Mt. ix. 36 G L T Tr VH; mid. to give one's self trouble, trouble one's self: μὴ σκύλλου, Lk. vii. 6.°

σκύλον [Rea GLTWH] also σκύλον ([so Rea elsa Tr] cf. Lipsius, Gram. Untersuch. p. 44), -ου, τό, (fr. the obsol. σκύω, 'to pull off', allied to ξύω, ξύλον [but cf. Curtius § 113; Vaniček p. 1115]); a. a (beast's) skin stripped off, a pelt. b. the arms stripped off from an enemy, spoils: plur. Lk. xi. 22. (Soph., Thuc., sqq.; Sept.)

σκωληκό-βρωτος, -ον, (σκώληξ and βιβρώσκω), eaten of worms: Acts xii. 23, cf. 2 Macc. ix. 9. (of a tree, Theophr. c. pl. 5, 9, 1.)*

σκόληξ, -ηκος, ό, [perh. akin to σκολιός], a worm (Hom. Il. 13, 654); spec. that kind which preys upon dead bodies (Sir. x. 11; xix. 3; 2 Macc. ix. 9; Anthol. 7, 480. 3; 10, 78, 3): δ σκόληξ αὐτῶν οὐ τελευτῷ, by a fig. borrowed fr. Is. lxvi. 24 (cf. Sir. vii. 17; Judith xvi. 17), 'their punishment after death will never cease' [σκ. symbolizing perh. the loath someness of the penalty], Mk. ix. 44, 46, [T WH om. Tr br. these two verses], 48.°

σμαράγδινος, -η, -ον, (σμάραγδος, cf. ἀμεθύστινος, ὑακίνθινος, etc.), of emerald, made of emerald, [see the follword]: sc. λίθος, Rev. iv. 8. [(Lcian.)]*

σμάραγδος, -ου, δ [but apparently fem. in the earlier writ., cf. Theophrast. lap. 4, 23; in Hdt. its gend. cannot be determined; cf. Steph. Thesaur. s. v.], Lat. smaragdus, [A. V. emerald], a transparent precious stone noted esp. for its light green color: Rev. xxi. 19. [From Hdt. down; Sept. On the deriv. of the word see Vaniček, Fremdwörter, s. v. On its relation to our 'emerald' (disputed by King, Antique Gems, p. 27 sqq.), see Riehm HWB. s. v. 'Edelsteine', 17; Deane in the 'Bible Educator', vol. ii. p. 350 sq.] *

σμόρνα, -ης, ή, Hebr. 15, 715, myrrh, a bitter gum and costly perfume which exudes from a certain tree or shrub in Arabia and Ethiopia, or is obtained by incisions made in the bark: Mt. ii. 11; as an antiseptic it was used in embalming, Jn. xix. 39. Cf. Hdt. 2, 40, 86; 3, 107; Theophr. hist. pl. 9, 3 sq.; Diod. 5, 41; Plin. h. n. 12, 33 sq.; [BB.DD.; Birdwood in the 'Bible Educator', vol. ii. p. 151; Löw, Aram. Pflanzennam. § 185].

Σμέρνα, -ης, ή, Smyrna, an Ionian city, on the Ægean Sea, about 40 miles N. of Ephesus; it had a harbor, and flourished in trade, commerce, and the arts; now Ismir [BB.DD.]: Rev. i. 11; ii. 8. Tdf. after cod. \aleph [(cf. cod. Bezae, ed. Scrivener, p. xlviii.)] has adopted the form $Z\mu\nu\rho\nu$, found also occasionally on coins and in inserr.; cf. Kühner i. p. 200 e.; [Tdf.'s note on Rev. i. 11; and see Σ , σ , ε , sub fin.; Bp. Lghtft. Ignat. ii. 331 note].*

Σμυρναίος, -ου, δ, ή, of or belonging to Smyrna, an inhabitant of Smyrna: Rev. ii. 8 Rec. [(Pind., Hdt.)]*

σμορνίζω: (σμύρνα, q. v.); 1. intrans. to be like myrrh (Diosc. 1, 79). 2. to mix and so flavor with myrrh: olvos ἐσμυρισμένος (pf. pass. ptcp.) wine [A. V. mingled] with myrrh (Vulg. murratum vinum), i. e. flavored or (Plin. h. n. 14, 15) made fragrant with myrrh: Mk. xv. 23. But since the ancients used to infuse myrrh into wine in order to give it a more agreeable fragrance and flavor, we must in this matter accept Matthew's account (xxvii. 34, viz. 'mingled with gall') as by far the more probable; [but see χολή, 2].*

Σόδομα, -ων, τά, (מֹסְ), Sodom, a city respecting the location and the destruction of which see Γόμορρα [and (in addition to reff. there given) McC. and S. s. v. Sodom; Schaff-Herzog ib.]: Mt. x. 15; xi. 23 sq.; Mk. vi. 11 (R L in br.); Lk. x. 12; xvii. 29; Ro. ix. 29; 2 Pet. ii. 6; Jude 7; Rev. xi. 8.*

Σολομῶν (so [Ret ben els G L in Lk. xii. 27; R L Tr WH in Acts vii. 47 (cf. Tdf. on Mt. vi. 29)]) and Σολομών [so R G L T Tr WH in Mt. i. 7; vi. 29; Rect T Tr WH in Lk. xii. 27; G in Acts vii. 47; (Σαλωμών Tdf. in Acts vii. 47)], -ῶντος (so Rec. uniformly; [L T WH in Acts iii. 11; v. 12; L in Mt. i. 6 also]), and -ῶνος (so [G L T Tr WH in Mt. xii. 42; Lk. xi. 31; Jn. x. 23; G T Tr WH in Mt. £. 6; G Tr in Acts iii. 11; v. 12]; the forms - Δνος, are undoubtedly to be preferred, cf. [Tdf. Proleg. pp. 104, 110; WH. App. p. 158]; W. 67 (65); B. 16 (14 sq.)), δ, (Τισ)σ, i. e. 'pacific', Irenaeus, Germ. Fried-

rich, Eng. Frederick), Solomon, the son of David by Bathsheba the wife of Uriah; he succeeded his father, becoming the third king of Israel (B. c. 1015-975 [acc. to the commonly accepted chronology; but cf. the art. 'Zeitrechnung' in Riehm's HWB. (esp. p. 1823 sq.)]), built the temple at Jerusalem, and was distinguished for his magnificence, splendor, and wisdom: Mt. i. 6 sq.; vi. 29; xii. 42; Lk. xi. 31; xii. 27; Jn. x. 23; Acts iii. 11; v. 12; vii. 47.*

σορός, -οῦ, ἡ, an urn or receptacle for keeping the bones of the dead (Hom. Il. 23, 91); a coffin (Gen. l. 26; Hdt. 1, 68; 2, 78; Arstph., Aeschin., Plut., al.); the funeral-couch or bier on which the Jews carried their dead forth to burial [see B. D. Am. ed. s. v. Coffin; Edersheim, Jesus the Messiah, i. 555 sq.]: Lk. vii. 14.*

σός, -ή, -όν, possess. pron. of the 2d pers.; fr. Hom. down; thy, thine: Mt. vii. 3, 22; xiii. 27; xxiv. 3; Mk. ii. 18; Lk. xv. 31; xxii. 42; Jn. iv. 42 [here Tr mrg. WH mrg. read the personal σον]; xvii. 6, 9, 10, 17; xviii. 35; Acts v. 4; xxiv. 2 (3), 4; 1 Co. viii. 11; xiv. 16; Philem. 14; ol σοί sc. μαθηταί, Lk. v. 33; absol. ol σοί, thy kinsfolk, thy friends, Mk. v. 19; τὸ σόν, what is thine, Mt. xx. 14; xxv. 25; plur. τὰ σά [A. V. thy goods; cf. W. 592 (551)], Lk. vi. 30. [Cf. W. § 22, 7 sqq.; B. 115 (101) sqq.]*

σουδάριο, -ου, τό, (a Lat. word, sudarium, fr. sudor, sweat; cf. B. 18 (16)), a handkerchief, i. e. a cloth for wiping the perspiration from the face and for cleaning the nose: Lk. xix. 20; Acts xix. 12; also used in swathing the head of a corpse [A. V. napkin], Jn. xi. 44; xx. 7. [Cf. BB.DD. s. v. Handkerchief.]*

Σουσάννα, -ηs [cf. B. 17 (15)], ή, (חֹשְׁלָּהִי a lily), Susanna, one of the women that attended Jesus on his journeys: Lk. viii. 3.*

σοφία, -as, ή, (σοφός), Hebr. חָבְמָה, wisdom, broad and full intelligence, [fr. Hom. down]; used of the knowledge of very diverse matters, so that the shade of meaning in which the word is taken must be discovered from the context in every particular case. dom which belongs to men: univ., Lk. ii. 40, 52; spec. the varied knowledge of things human and divine, acquired by acuteness and experience, and summed up in maxims and proverbs, as was ή σοφία τοῦ Σολομώνος, Mt. xii. 42; Lk. xi. 31; the science and learning τῶν Αίγυπτίων, Acts vii. 22 [cf. W. 227 (213) n.; B. § 134, 6]; the art of interpreting dreams and always giving the sagest advice, Acts vii. 10; the intelligence evinced in discovering the meaning of some mysterious number or vision, Rev. xiii. 18; xvii. 9; skill in the management of affairs, Acts vi. 3; a devout and proper prudence in intercourse with men not disciples of Christ, Col. iv. 5; skill and discretion in imparting Christian truth, Col. i. 28; iii. 16; [2 Pet. iii. 15]; the knowledge and practice of the requisites for godly and upright living, Jas. i. 5; iii. 13, 17; with which σοφία ἄνωθεν κατερχομένη is put in contrast the σοφία ἐπίγειος, ψυχική, δαιμονιώδης, such as is the craftiness of envious and quarrelsome men, Jas. iii. 15, or σαρκική σοφία (see σαρκικός, 1),

craftiness, 2 Co. i. 12 (for the context shows that it does not differ essentially from the πανουργία of iv. 2; in Grk. writ. also oopia is not infreq. used of shrewdness and cunning; cf. Passow [or L. and S.] s. v. 2); the knowledge and skill in affairs requisite for the successful defence of the Christian cause against hostile accusations, Lk. xxi. 15; an acquaintance with divine things and human duties, joined to a power of discoursing concerning them and of interpreting and applying sacred Scripture, Mt. xiii. 54; Mk. vi. 2; Acts vi. 10; the wisdom or instruction with which John the Baptist and Jesus taught men the way to obtain salvation, Mt. xi. 19; Lk. vii. 35, (on these pass. see δικαιόω, 2). In Paul's Epp.: a knowledge of the divine plan, previously hidden. of providing salvation for men by the expiatory death of Christ, 1 Co. i. 30; ii. 6; Eph. i. 8 [W. 111 (105 sq.)]; hence all the treasures of wisdom are said to be hidden in Christ, Col. ii. 3; w. the addition of θεοῦ (gen. of the author), 1 Co. i. 24; ii. 7; πνευματική, Col. i. 9; πνεύμα σοφίας κ. ἀποκαλύψεως, Eph. i. 17; λόγος σοφίας, the ability to discourse eloquently of this wisdom, 1 Co. xii. 8; opposed to this wisdom is - the empty conceit of wisdom which men make a parade of, a knowledge more specious than real of lofty and hidden subjects: such as the theosophy of certain Jewish Christians, Col. ii. 23: the philosophy of the Greeks, 1 Co. i. 21 sq.; ii. 1; with τοῦ κόσμου added, 1 Co. i. 20; iii. 19; τοῦ αἰῶνος τούτου, 1 Co. ii. 6; τῶν σοφῶν, 1 Co. i. 19; ἀνθρώπων, 1 Co. ii. 5, (in each of these last pass, the word includes also the rhetorical art, such as is taught in the schools), cf. Fritzsche, Rom. vol. i. p. 67 sq.; σοφία τοῦ λόγου, the wisdom which shows itself in speaking [R. V. wisdom of words], the art of the rhetorician, 1 Co. i. 17; hoyou (ἀνθρωπίνης [so R in vs. 4 (all txts. in 13)]) σοφίας, discourse conformed to philosophy and the art of rhetoric, 1 Co. ii. 4, 13. b. supreme intelligence, such as belongs to God: Rev. vii. 12, also to Christ, exalted to God's right hand, Rev. v. 12; the wisdom of God as evinced in forming and executing his counsels, Ro. xi. 33; with the addition of $\tau \circ \hat{v} \theta \epsilon \circ \hat{v}$, as manifested in the formation and government of the world, and to the Jews, moreover, in the Scriptures, 1 Co. i. 21; it is called πολυποίκιλος from the great variety of ways and methods by which he devised and achieved salvation through Christ, Eph. iii. 10. In the noteworthy pass. Lk. xi. 49 (where Christ ascribes to 'the wisdom of God' what in the parallel, Mt. xxiii. 34, he utters himself), the words ή σοφία του θεου είπεν seem to denote the wisdom of God which is operative and embodied as it were in Jesus, so that the primitive Christians, when to comfort themselves under persecution they recalled the saying of Christ, employed that formula of quotation [cf. 1 Co. i. 24, 30, etc.]; but Luke, in ignorance of this fact, took the phrase for a part of Christ's saying. So Eusebius (h. e. 3, 32, 8), perhaps in the words of Hegesippus, calls those who had personally heard Christ of avrais acoais της ενθέου σοφίας επακούσαι κατηξιωμένοι; cf. Grimm in the Stud. u. Krit. for 1853, p. 332 sqq. For other

explanations of the phenomenon see the Comm. on Lk. l. c. Cf. Schurer, Zeitgesch. § 33, V. 1 and reff.]*

[SYN.: on the relation of σοφία to γνῶσις see γνῶσις, fin. "While σοφ. is 'mental excellence in its highest and fullest sense' (Aristot. eth. Nic. 6, 7), σύνεσις and φρόνησις are both derivative and special,—applications of σοφία to details: σύν. critical, apprehending the bearing of things, φρόν. practical, suggesting lines of action" (Bp. Lghtft. on Col. i. 9); but cf. Meyer on Col. l. c.; Schmidt, ch. 13 § 10; ch. 147 § 8. See σοφός, fin.]

σοφίζω: 1 aor. inf. σοφίσαι; (σοφός); 1. to make wise, teach: τινά, 2 Tim. iii. 15 (Ps. xviii. (xix.) 8; ἐσόφισάς με τὴν ἐντολήν σου, Ps. cxviii. (cxix.) 98; οῦτε τι ναυτιλίης σεσοφισμένος, οῦτε τι νηῶν, Hes. opp. 647). 2. Mid. in Grk. writ. fr. Hdt. down, mostly as depon. to become wise, to have understanding, (ἐσοφίσατο ὑπὲρ πάντας ἀνθρώπους, 1 K. iv. 27 (31); add, Eccl. ii. 15, etc.; freq. in Sir.); to invent, play the sophist; to devise cleverly or cunningly: pf. pass. ptcp. σεσοφισμένοι μῦθοι, 2 Pet. i. 16. [Comp.: κατα-σοφίζομαι.]*

σοφός, -ή, -ών, (akin to σαφής and to the Lat. sapin, sapiens, sapor, 'to have a taste', etc.; Curtius § 628; [Vaniček p. 991]), Sept. for non; [fr. Theogn., Pind., Aeschyl. down]; wise, i. e. a. skilled, expert: eis Te, Ro. xvi. 19; of artificers (cf. Grimm, Exeg. Hdbch. on Sap. [vii. 21] p. 151): ἀρχιτέκτων, 1 Co. iii. 10; Is. iii. 3, (δημιουργός, of God, Xen. mem. 1, 4, 7). b. wise. i. e. skilled in letters, cultivated, learned: Ro. i. 14, 22; of the Greek philosophers (and orators, see oopia, a.), 1 Co. i. 19 sq. 26 sq.; iii. 18 sq. [20]; of the Jewish theologians, Mt. xi. 25; Lk. x. 21; of Christian teachc. wise in a practical sense, i. e. ers, Mt. xxiii. 34. one who in action is governed by piety and integrity: Eph. v. 15; Jas. iii. 13; and accordingly is a suitable person to settle private quarrels, 1 Co. vi. 5. wise in a philosophic sense, forming the best plans and using the best means for their execution: so of God, Ro. xvi. 27, and Rec. in 1 Tim. i. 17; Jude 25; σοφώτερον. contains more wisdom, is more sagaciously thought out, 1 Co. i. 25.

[Stn.: σοφός, συνετός, φρόνιμος: σοφός wise, see above; συνετός intelligent, denotes one who can 'put things together' (συνιέναι), who has insight and comprehension; φρόνιμος prudent (A. V. uniformly, wise), denotes primarilyone who has quick and correct perceptions, hence 'discreet,' 'circumspect,' etc.; cf. Schmidt ch. 147. See σοφία, fin.]

Σπανία, -as, ή. Spain, in the apostolic age the whole peninsula S. of the Pyrenees: Ro. xv. 24, 28. ([W. 25]; the more com. Grk. form is 'Ισπανία, 1 Macc. viii. 3, [apparently the Phoenician or Lat. name for 'Ιβηρία; cf. Pape, Eigennamen, s. vv.].) *

σπαράσσω; 1 aor. ἐσπάραξα; to convulse [al. tear]: τινά, Mk. i. 26; ix. 20 R G Tr txt., 26; Lk. ix. 39; see βήγνυμ, c. (τὰς γνάθους, Arstph. ran. 424; τὰς τρίχας, Diod. 19, 34; in various other senses in Grk. writ.) [Comp.: συν-σπαράσσω.]*

σπαργανόω, -ω: 1 aor. ἐσπαργάνωσα: pf. pass. ptcp. ἐσπαργανωμένος; (σπάργανον a swathing band); to εσταρ

in swaaaling-clothes: an infant just born, Lk. ii. 7, 12. (Ezek. xvi. 4; [Eur., Aristot.], Hippocr., Plut., al.)*

σπατάλω, -ω; 1 aor. ἐσπατάλησα; (σπατάλη, riotous living, luxury); to live luxuriously, lead a voluptuous life, [give one's self to pleasure]: 1 Tim. v. 6; Jas. v. 5. (Prov. xxix. 21; Am. vi. 4 [in both these pass. κατασπ.; Ezek. xvi. 49]; Sir. xxi. 15; Barnab. ep. 10, 3; Polyb. excrpt. Vat. p. 451 [i. e. 37, 4, 6 (ed. Didot)], and occasionally in later and inferior writ.)*

σπάω, ·ŵ: 1 aor. mid. ἐσπασάμην; [cogn. w. ἀσπάζομαι (to draw to one's self, embrace, etc.), Eng. spasm, etc.]; fr. Hom. down; Sept. chiefly for η'ρψ; to draw: mid. with μάχαιραν [cf. B. § 135, 4], to draw one's sword, Mk. xiv. 47; Acts xvi. 27, (Num. xxii. 31; τὴν μομφαίαν, 23; Judg. ix. 54, etc.). [Comp.: ἀνα-, ἀπο-, δια-, ἐπι-, περισπάω.]*

σπείρα [on the accent cf. B. 11; Chandler § 161; Tdf. Proleg. p. 102], i, gen. -ns (Acts x. 1; xxi. 31; xxvii. 1; see [Tdf. Proleg. p. 117; WH. App. p. 156; and] μάγαιρα, init.), [cogn. w. σπυρίς (q. v.)]; a. Lat. spira; anything rolled into a circle or ball, anything wound, rolled up, folded together. b. a military cohort (Polyb. 11, 23, 1 τρείς σπείρας· τοῦτο δὲ καλείται τὸ σύνταγμα τῶν πεζῶν παρὰ 'Ρωμαίοις κοόρτις), i. e. the tenth part of a legion [i. e. about 600 men (i. e. legionaries), or if auxiliaries either 500 or 1000; cf. Marquardt, Römisch. Alterth. III. ii. p. 371. But surely τοῦτο τὸ σύνταγμα in the quotation comprehends the τρεῖς σπ.; hence Polyb. here makes a $\sigma\pi$ equal to a maniple, cf. 2, 3, 2; 6, 24, 5; cf. Zonaras, Lex. p. 1664, σπ. · σύνταγμα διακοσίων ἀνδρῶν. On the other hand, "the later Grk. writ. almost uniformly employ σπ. as the representative of cohors" (Smith, Dict. of Antiq., ed. 2, s. v. exercitus, p. 500); and the use of xiliapxos (which was the equiv. of tribunus, the commander of a cohort) in connection with it (Jn. xviii. 12; Acts xxi. 31), together with the uniform rendering of the word by cohors in the Lat. versions, warrants the marg. "cohort" uniformly added in R.V. to the rendering band]: Mt. xxvii. 27; Mk. xv. 16; Acts x. 1; xxi. 31; xxvii. 1, and often in Josephus; a maniple, or the thirtieth part of a legion, often so in Polyb. [(see above)]; any band, company, or detachment, of soldiers (2 Macc. viii. 23; Jud. xiv. 11): Jn. xviii. 3, 12.

σπείρω; [impf. 2 pers. sing. ἔσπειρες, Mt. xiii. 27 Tr]; 1 aor. ἔσπειρα; Pass., pres. σπείρομαι; pf. pass. ptcp. ἐσπαρμένος; 2 aor. ἐσπάρην; [derived fr. the quick, jerky, motion of the hand; cf. our spurn (of the foot); Curtius § 389]; fr. Hesiod down; Sept. for יוַרע; to sow, a. prop.: absol., Mt. vi. 26; xiii. 3 sq. scatter seed; 18 sq.; Mk. iv. 3 sq. 14; Lk. viii. 5; xii. 24; Jn. v. 36 sq. (see in b.); 2 Co. ix. 10; with an acc. of the thing, as σπέρμα, ζιζάνια, κόκκον, [cf. B. § 131, 5]: Mt. xiii. 24 sq. [but in 25 L T Tr WH have ἐπισπ.], 27, 37, 39; Mk. iv. 32; Lk. viii. 5; 1 Co. xv. 36 sq.; with specifications of place: els τàs ἀκάνθάς, Mt. xiii. 22; Mk. iv. 18; ἐν τῷ αγρφ, Mt. xiii. 24, [31]; ἐπὶ τῆς γῆς, Mk. iv. 31; ἐπὶ w. an acc. of place, Mt. xiii. 20, 23; Mk. iv. 16, 20; παρά την όδον, Mt. xiii. 19. b. in proverbial sayings:

absol., Mt. xxv. 24, 26; Lk. xix. 21 sq.; Jn. iv. 37; 2 Co. ix. 6; τί, Gal. vi. 7, (on these sayings see θερίζω, b.). in comparisons: σπείρειν είς την σάρκα, είς το πνεύμα, (σάρξ and πνευμα are likened to fields to be sown), to do those things which satisfy the nature and promptings of the σάρξ or of the πνεῦμα, Gal. vi. 8; τον λόγον, to scatter the seeds of instruction, i. e. to impart instruction, Mk. iv. 14 sq.; ὁ λόγος ὁ ἐσπαρμένος ἐν ταῖς καρδίαις αὐτῶν, the ideas and precepts that have been implanted like seed in their hearts, i. e. received in their hearts, ibid. 15 (where Tr txt. WH els aurous into their hearts, T L mrg. έν αὐτοις); οὐτός έστιν ό παρά την όδον σπαρείς, this one experiences the fate of the seed sown by the wayside, Mt. xiii. 19; add, 20-28; Mk. iv. 16, 18, 20. the body, which after death is committed like seed to the earth, 1 Co. xv. 42-44; καρπὸν δικαιοσύνης, i. e. that seed which produces καρπόν δικαιοσύνης [see καρπός, 2 b.], Jas. iii. 18; σπείρειν τινί τι, to give, manifest, something to one, from whom we may subsequently receive something else akin to a harvest (θερίζομεν), 1 Co. ix. 11. [Comp.: δια-, έπι- σπείρω.]*

σπικουλάτωρ, -ορος (R G -ωρος [cf. Tdf. on Mk. as below]), δ, (the Lat. word speculator), a looker-out, spy, scout; under the emperors an attendant and member of the body-guard, employed as messengers, watchers, and executioners (Sen. de ira 1, 16 centurio supplicio praepositus condere gladium speculatorem jubet; also de benef. 3, 25); the name is transferred to an attendant of Herod Antipas that acted as executioner: Mk. vi. 27. Cf. Keim ii. 512 [Eng. trans. iv. 219; J. W. Golling in Thes. Nov. etc. ii. p. 405 sq.] •

σπίνδω: pres. pass. σπένδομαι; (cf. Germ. spenden [perh. of the 'tossing away' of a liquid, Curtius § 296; but cf. Vaniček p. 1245 sq.]); fr. Hom. down; Sept. for [Q]; to pour out as a drink-offering, make a libation; in the N. T. σπένδεσθαι, to be offered as a libation, is figuratively used of one whose blood is poured out in a violent death for the cause of God: Phil. ii. 17 (see θυσία, b. fin.): 2 Tim. iv. 6.°

σπέρμα, -τος, τό, (σπείρω, q. v.), fr. Hom. down, Hebr. ורע, the seed (fr. which anything springs); from which a plant germinates; a. prop. the seed i. e. the grain or kernel which contains within itself the germ of the future plant: plur., Mt. xiii. 32; Mk. iv. 31; 1 Co. xv. 38, (Ex. xvi. 31; 1 S. viii. 15); the sing. is used collectively of the grains or kernels sown: Mt. xiii. 24, 27, 37 sq.; 2 Co. ix. 10 [here L Tr σπόρος]. metaph. a seed i. e. a residue, or a few survivors reserved as the germ of a new race (just as seed is kept from the harvest for the sowing), Ro. ix. 29 after Is. i. 9, where Sept. for שריד, (so also Sap. xiv. 6; 1 Esdr. viii. 85 (87); Joseph. antt. 11, 5, 3; 12, 7, 3; Plat. Tim. p. 23 c.). a, prop.: Lev. xv. 16-18; xviii. the semen virile; 20 sq., etc.; [prob. also Heb. xi. 11, cf. καταβολή 1, and see below]; often in prof. writ. By meton. the product of this semen, seed, children, offspring, progeny; family, race, posterity, (so in Grk. chiefly in the tragic poets, cf. Passow s. v. 2 b. ii. p. 1498 [L. and S. s. v. IL

3]; and you very often in the O. T. [cf. W. 17, 30]); so in the sing., either of one, or collectively of many: Ro. ix. 7 sq.; είς κατα ζολήν σπέρματος (see [above, and] καταβολή, 2), Heb. xi. 11; ἀνιστάναι and έξανιστάναι σπέρμα τινί, Mt. xxii. 24; Mk. xii. 19; Lk. xx. 28, (Gen. xxxviii. 8); ἔχειν σπέρμα, Mt. xxii. 25; ἀφιέναι σπέρμα τινί, Mk. xii. 20-22; τὸ σπ. τινός, Lk. i. 55; Jn. vii. 42; viii. 33, 37; Acts iii. 25; vii. 5 sq.; xiii. 23; Ro. i. 3; [iv. 13]; ix. 7; xi. 1; 2 Co. xi. 22; 2 Tim. ii. 8; Heb. ii. 16; xi. 18; in plur.: παις έκ βασιλικών σπερμάτων, of royal descent, Joseph. antt. 8, 7, 6; τῶν ᾿Αβραμιαίων σπερμάτων ἀπόγονοι, 4 Macc. xviii. 1; i. q. tribes, races, ἄνθρωποί τε καὶ ἀνθρώπων σπέρμασι νομοθετοῦμεν τὰ νῦν, Plat. legg. 9 p. 853 c. By a rabbinical method of interpreting, opposed to the usage of the Hebr. נרע, which signifies the offspring whether consisting of one person or many, Paul lavs such stress on the singular number in Gen. xiii. 15; xvii. 8 as to make it denote but one of Abraham's posterity, and that the Messiah: Gal. iii. 16, also 19; and yet, that the way in which Paul presses the singular here is not utterly at variance with the genius of the Jewish-Greek language is evident from 'Αβραμιαίων σπερμάτων ἀπόγονοι, 4 Macc. xviii. 1, where the plural is used of many descendants [(cf. Delitzsch, Br. a. d. Röm. p. 16 note 2; Bp. Lghtft. on Gal. l. c.)]. τὸ σπ. ('Αβραάμ) τὸ έκ τοῦ νόμου, the seed which is such according to the decision of the law, physical offspring [see νόμος, 2 p. 428^{*}], τὸ ἐκ πίστεως 'Αβρ. those who are called Abraham's posterity on account of the faith by which they are akin to him [see miores, 1 b. a. p. 513b and ex, II. 7], Ro. iv. 16; add, 18; ix. 8; Gal. iii. 29; similarly Christians are called, in Rev. xii. 17, the σπέρμα of the church (which is likened to a mother, Gal. iv. 26). B. whatever possesses vital force or life-giving power: τὸ σπέρμα τοῦ θεοῦ [(but anarthrous)], the Holy Spirit, the divine energy operating within the soul by which we are regenerated or made the τέκνα τοῦ θεοῦ, 1 Jn. iii. 9.*

σπερμολόγος, -ον, (σπέρμα, and λέγω to collect); 1. picking up seeds: used of birds, Plut. Demet. 28; Athen. 9 p. 387 f.; esp. of the crow or daw that picks up grain in the fields (Germ. Saatkrähe), Arstph. av. 232, 579; Aristot. h. a. 8, 3 p. 592°, 28, and other writ. 2. of men: lounging about the market-place and picking up a subsistence by whatever may chance to fall from the loads of merchandise (Eustath. on Hom. Od. 5, 490 σπερμολόγοι· οί περὶ τὰ ἐμπόρια κ. ἀγορὰς διατρίβοντες διὰ τὸ ἀναλέγεσθαι τὰ ἐκ τῶν Φορτίων ἀπορρέοντα καὶ διὰ ζῆν ἐκ τούτων); hence, beggarly, abject, vile, (a parasite); getting a living by flattery and buffoonery, Athen. 3 p. 85 f.; Plut. mor. p. 456 d.; subst. ὁ σπ. an empty talker, babbler, (Dem. p. 269, 19; Athen. 8 p. 344 c.): Acts xvii. 18.°

σπεύδω; impf. ἔσπευδον; 1 aor. ἔσπευσα; (cogn. w. Germ. sich sputen [cf. Eng. speed, Lat. studeo; Vaniček p. 1163; Fick iv. 279]); fr. Hom. down; Sept. for ¬¬¬, also for ¬‡, etc.; 1. intrans. [cf. W. § 38, 1; B. 130, 4], to hasten: as often in the Grk. writ., foll. by an inf. Acts xx. 16; ηλθον σπεύσαντες, they came with haste, Lk. ii. 16; σπεύσας κατάβηθι [A. V. make haste

and come down], κατέβη, Lk. xix. 5, 6; σπεῦσον κ. ἔξελθε, [A. V. make haste and get thee quickly out], Acts xxii. 18.

2. to desire earnestly: τί, 2 Pet. iii. 12; (Is. xvi. 5; exx. fr. Grk. auth. are given by Passow s. v. 2 vol. ii. p. 1501; [L. and S. s. v. II.]).*

σπήλαιον, -ου, τό, (σπέος [cavern; cf. Curtius § 111]), a cave, [den]: Mt. xxi. 13; Mk. xi. 17; Lk. xix. 46; Jn. xi. 38; Heb. xi. 38; Rev. vi. 15. (Plat., Plut., Lcian., Ael., al.; Sept. for המערה)*

σπλάς, -άδος, ή, a rock in the sea, ledge or reef, (Hom. Od. 3, 298; 5, 401, and in other poets; Polyb., Diod., Joseph. b. j. 3, 9, 3); plur. trop. of men who by their conduct damage others morally, wreck them as it were, i. q. σκάνδαλα, [R. V. txt. hidden rocks], Jude 12 [here LT Tr WII read of (sc. ὅντες) σπ. Some (so R.V. mrg.) make the word equiv. to the following; see Rutherford as there referred to.]*

σπίλος [WH σπίλος (so Rutherford, New Phryn. p. 87; L. and S. s. v.); but see Tdf. Proleg. p. 102; Lipsius, Gram. Untersuch. p. 42], -ου, δ, (Phryn. rejects this word in favor of the Attic κηλίς; but σπίλος is used by Joseph., Dion. Hal., Plut., Lcian., Liban., Artemidor.; see Lob. ad Phryn. p. 28 [cf. W. 25]), a spot: trop. a fault, moral blemish, Eph. v. 27; plur. of base and gluttonous men, 2 Pet. ii. 13.*

σπλόω, -ω; pf. pass. ptcp. ἐσπλωμένος; (σπίλος); to defile, spot: τί, Jas. iii. 6; Jude 23. (Dion. Hal., Lcian., Heliod.; Sept.)*

σπλαγχνίζομαι; 1 aor. έσπλαγχνίσθην [cf. B. 52 (45)]; (σπλάγχνον, q. v.); prop. to be moved as to one's bowels, hence to be moved with compassion, have compassion, (for the bowels were thought to be the seat of love and pity): absol., Lk. x. 33; xv. 20; σπλαγχνισθείς with a finite verb, Mt. xx. 34; Mk. i. 41; τινός, to pity one (cf. W. § 30, 10 a.; [B. § 132, 15; but al. regard on \lambda. in the foll. example as used absol. and the gen. as depending on κύριος]), Mt. xviii. 27; ἐπί with dat. of the pers., Mt. xiv. 14 G L T Tr WH; Mk. vi. 34 [RG]; Lk. vii. 13 (where Tdf. ἐπί w. acc.); ἐπί τινα, Mt. xiv. 14 Rec.; xv. 32; Mk. [vi. 34 L T Tr WH]; viii. 2; ix. 22; cf. W. § 33, c.; [B. u.s.]; περί τινος ὅτι, Mt. ix. 36. Besides, several times in Test. xii. Patr. [e.g. test. Zab. §§ 4, 6, 7, etc.]; and in the N. T. Apocr.; in Deut. xiii. 8 Symm.; [Ex. ii. 6 cod. Venet.]; and in 1 S. xxiii. 21 incert.; [Clem. Rom. 2 Cor. 1, 7; Herm. mand. 4, 3, 5]; ἐπισπλαγχνίζομαι, Prov. xvii. 5; the act. σπλαγχνίζω is once used for the Attic σπλαγχνεύω, 2 Macc. vi. 8. Cf. Bleek, Einl. ins N. T. ed. 1, p. 75 [Eng. trans. ibid.; ed. 3 (by Mangold) p. 90; W. 30, 33, 92 (87)].

σπλάγχνον, -ου, τό, and (only so in the N.T.) plur. σπλάγχνα, -ων, τά, Hebr. בְּחָרָיִם, bowels, intestines (the heart, lungs, liver, etc.); a. prop.: Acts i. 18 (2 Macc. ix. 5 sq.; 4 Macc. v. 29, and in Grk. writ. fr. Hom. down). b. in the Grk. poets fr. Aeschyl. down the bowels were regarded as the seat of the more violent passions, such as anger and love; but by the Hebrews as the seat of the tenderer affections, esp. kindness, benevolence, compassion, [cf. Bp. Lghtft. on Phil. i. 8; W. 18];

hence i. q. our heart, [tender mercies, affections, etc. (cf. B. D. Am. ed. s. v. Bowels): 1 Jn. iii. 17 (on which see κλείω); 2 Co. vi. 12; Phil. ii. 1 [here G L T Tr WH εί τις σπλάγχνα; B. 81 (71), cf. Green 109; Bp. Lghtft. ad loc.]; σπλάγχνα έλέους (gen. of quality [cf. W. 611 (568); so Test. xii. Patr., test. Zab. §§ 7, 8]), a heart in which mercy resides, [heart of mercy], Lk. i. 78; also σπλ. οἰκτιρμοῦ [Rec. -μῶν], Col. iii. 12; τὰ σπλάγχνα αὐτοῦ περισσοτέρως είς ύμας ἐστίν, his heart is the more abundantly devoted to you, 2 Co. vii. 15; ἐπιποθῶ ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ, in the heart [R. V. tender mercies] of Christ, i. e. prompted by the same love as Christ Jesus, Phil. i. 8; avanaveu rà ont. rivos, to refresh one's soul or heart, Philem. 7, 20; τὰ σπλάγχνα ἡμῶν, my very heart, i. e. whom I dearly love, Philem. 12 (so Darius calls his mother and children his own bowels in Curt. 4, 14, 22. meum corculum, Plaut. Cas. 4, 4, 14; meum cor, id. Poen. 1, 2, 154; [cf. Bp. Lghtft. on Philem. l. c.]). The Hebr. is translated by the Sept. now ολκτιρμοί, Ps. xxiv. (xxv.) 6; xxxix. (xl.) 12, now Theos, Is. xlvii. 6; once σπλάγχνα, Prov. xii. 10.*

σπόγγος, -ου, ό, [perh. akin is fungus; Curtius § 575], fr. Hom. down, sponge: Mt. xxvii. 48; Mk. xv. 36; Jn. xix. 29.*

σποδός, -οῦ, ἡ, fr. Hom. down, ashes: Heb. ix. 13; ἐν σάκκφ κ. σποδῷ κάθημαι, to sit clothed in sackcloth and covered with ashes (exhibiting the tokens of grief, cf. Jon. iii. 6; Is. lviii. 5; lxi. 3; Jer. vi. 26; Esth. iv. 1, 3; 1 Macc. iii. 47; cf. σάκκος, b.): Mt. xi. 21; Lk. x. 13.

σπορά, -âs, ἡ, (σπείρω, 2 pf. ἔσπυρα), seed: 1 Pet. i. 23 [(i. q. a sowing, fig. origin, etc., fr. Aeschyl., Plat., down)].•

σπόριμος, -ον, (σπείρω, 2 pf. ἔσπορα), fit for sowing, sown, (Xen., Diod., al.); τὰ σπόριμα, sown fields, growing crops, [A.V. (exc. in Mt.) corn-fields], (Geop. 1, 12, 37): Mt. xii. 1; Mk. ii. 23; Lk. vi. 1.*

σπόρος, -ου, δ, (σπείρω, 2 pf. ἔσπορα); 1. a sowing (Hdt., Xen., Theophr., al.). 2. seed (used in sowing): Mk. iv. 26 sq.; Lk. viii. 5, 11; 2 Co. ix. 10⁶ [L Tr., 10⁶], (Deut. xi. 10; Theocr., Plut., al.).

σπουδάζω; fut. σπουδάσω (a later form for the early -άσομαι, cf. Krüger § 40 s. v., vol. i. p. 190; B. 53 (46); [W. 89 (85); Veitch s. v.]); 1 aor. ἐσπούδασα; (σπουδή, q. v.); fr. Soph. and Arstph. down; a. to hasten, make haste: foll. by an inf. (cf. σπεύδω, 1), 2 Tim. iv. 9, 21; Tit. iii. 12, [al. refer these exx. to b.; but cf. Holtzmann, Com. on 2 Tim. ii. 15]. b. to exert one's self, endeavor, give diligence: foll. by an inf., Gal. ii. 10; Eph. iv. 3; 1 Th. ii. 17; 2 Tim. ii. 15; Heb. iv. 11; 2 Pet. i. 10; iii. 14; foll. by acc. with inf. 2 Pet. i. 15.*

σπουδαίος, -a, -ον, (σπουδή), fr. IIdt. down, active, diligent, zealous, earnest: ἔν τινι, 2 Co. viii. 22; compar. σπουδαιότερος, ibid. 17 [W. 242 sq. (227)], 22 [W. § 35, 1]; neut. as adv. (Lat. studiosius), very diligently [cf. B. § 123, 10], 2 Tim. i. 17 R G.*

σπουδαίως, adv. of the preceding; a. hastily, with haste: compar. σπουδαιστέρως [cf. B. 69 (61); W. § 11, 2 c.], Phil. ii. 28 [W. 243 (228)]. b. diligently: 2 Tim. i. 17 L T Tr WH; Tit. iii. 13; earnestly, Lk. vii. 4.

σπουδή, -ῆς, ἡ, (σπεύδω, [q. v.]), fr. Hom. down; L. haste: μετὰ σπουδῆς, with haste, Mk. vi. 25; Lk. i. 39, (Sap. xix. 2; Joseph. antt. 7, 9, 7; Hdian. 3, 4, 1; 6, 4, 3). 2. earnestness, diligence: univ. earnestness in accomplishing, promoting, or striving after anything, Ro. xii. 11; 2 Co. vii. 11, 12; viii. 7 sq.; ἐν σπουδῆ, with diligence, Ro. xii. 8; σπουδῆν ἐνδείκνυσθαι, Heb. vi. 11; πάσαν σπουδῆν ποιεῖσθαι (see ποιέω, I. 3 p. 525° bot.), to give all diligence, interest one's self most earnestly, Jude 3; σπουδῆν παρεισφέρειν, 2 Pet. i. 5; ἡ σπ. ὑπέρ τινος, earnest care for one, 2 Co. viii. 16 (περί τινος, [Dem. 90, 10]; Diod. 1, 75).*

σπυρίε [L WII σφυρίε, q. v.], -ίδος, ή, (allied to σπείρα, q. v.; hence, something wound, twisted, or folded together), a reed basket, [i. e. a plaited basket, a lunch basket, hamper; cf. B.D. s. v. Basket]: Mt. xv. 37; xvi. 10; Mk. viii. 8, 20; Acts ix. 25. (Hdt., Theophr., Apollod., Alciphr. 3, ep. 56; al.). See σφυρίε.*

στάδιον, -ου, plur. τὰ στάδια [Jn. vi. 19 Tdf.], and οί στάδιοι (so [Mt. xiv. 24 Tr txt. WH txt.]; Lk. xxiv. 13; Jn. vi. 19 [not Tdf.]; Rev. xxi. 16 [Rela G L WH mrg.]; 2 Macc. xi. 5; xii. 10, 29; in the other pass, the gend, is not apparent [see Tdf. Proleg. p. 117; WH. App. p. 157]; Krüger § 19, 2, 1), (ΣΤΑΩ, ιστημι; hence prop., 'established,' that which stands fast, a 'stated' distance, a 'fixed standard' of length), a stadium, i. e. measure of length comprising 600 Grk. feet, or 625 Roman feet, or 125 Roman paces (Plin. h. n. 2, 23 (21), 85), hence one eighth of a Roman mile [i. e. 606] Eng. feet (about 15 m. less than one fifth of a kilom.)]; the space or distance of that length [A.V. a furlong]: [Mt. xiv. 24 Tr txt. WH txt.]; Lk. xxiv. 13; Jn. vi. 19; xi. 18; Rev. xiv. 20; xxi. 16. 2. a race-course, i. e. place in which contests in running were held; the one who outstripped the rest, and reached the goal first, receiving the prize: 1 Co. ix. 24 [here A. V. race]. Courses of this description were to be found in most of the larger Grk. cities, and were, like that at Olympia, 600 Greek feet in length. Cf. Win. RWB. s. v. Stadium; Grundt in Schenkel s. v., vol. v. 375 sq.; [BB. DD. s. v. Games].* στάμνος, -ου(δ), ή, (fr. ιστημι [cf. Curtius § 216]), among

the Greeks an earthen jar, into which wine was drawn off for keeping (a process called κατασταμνίζειν), but also used for other purposes. The Sept. employ it in Ex. xvi. 33 as the rendering of the Hebr. κικμ, that little jar [or "pot"] in which the manna was kept, laid up in the ark of the covenant; hence in Heb. ix. 4, and Philo de congr. erud. grat. § 18. Cf. Lob. ad Phryn. p. 400; [W. 23].*

στασιαστής, -οῦ, ὁ, (στασιάζω), the author of or a participant in an insurrection: Mk. xv. 7 L T Tr WH ([Diod. fr. 10, 11, 1 p. 171, 6 Dind.; Dion. Hal. ii. 1199]; Joseph. antt. 14, 1, 3; Ptolem.). The earlier Greeks used στασιώτης [Moeris s. v.].

στάσις, -εως, ή, (ἴστημι);
1. a standing, station, state: ἔχειν στάσιν, to stand, exist, have stability, Lat. locum habere, [R. V. is yet standing], Heb. 1x. 8 (Polyb. 5, 5, 3).
2. fr. Aeschyl. and Hdt. down, an insurrection

(cf. Germ. Aufstand): Mk. xv. 7; Lk. xxiii. 19, 25; Acts xix. 40 [see σήμερον, sub fin.]; κυεῖν στάσιν [L T Tr WH στάσεις] τινί, [a mover of insurrections among i. e.] against [cf. W. 208 (196)] one, Acts xxiv. 5.

strife, dissension, (Aeschyl. Pers. 738; Diog. Laërt. 3, 51): Acts xv. 2; xxiii. 7, 10.*

στατήρ, -ηρος, δ, (fr. ἴοτημ, to place in the scales, weigh out [i. e. 'the weigher' (Vaniček p. 1126)]), a stater, a coin; in the N. T. a silver stater equiv. to four Attic or two Alexandrian drachmas, a Jewish shekel (see δίδραχμον): Mt. xvii. 27.*

σταυρός, -οῦ, ὁ, [fr. ἴστημι (root sta); cf. Lat. stauro, Eng. staff (see Skeat, Etym. Dict. s. v.); Curtius § 216; Vaniček p. 1126]; 1. an upright stake, esp. a pointed one, (Hom., Hdt., Thuc., Xen.). 2. a cross; the well-known instrument of most cruel and ignominious punishment, borrowed by the Greeks and Romans from the Phænicians; to it were affixed among the Romans, down to the time of Constantine the Great, the guiltiest criminals, particularly the basest slaves, robbers, the authors and abetters of insurrections, and occasionally in the provinces, at the arbitrary pleasure of the governors, upright and peaceable men also, and even Roman citizens themselves; cf. Win. RWB. s. v. Kreuzigung; Merz in Herzog ed. 1 [(cf. Schaff-Herzog) also Schultze in Herzog ed. 2], s. v. Kreuz; Keim iii. p. 409 sqq. [Eng. trans. vi. 138; BB.DD. s. vv. Cross, Crucifixion; O. Zöckler, Das Kreuz Christi (Gütersloh, 1875); Eng. trans. Lond. 1878; Fulda, Das Kreuz u. d. Kreuzigung (Bresl. 1878); Edersheim, Jesus the Messiah, ii. 582 sqq.]. This horrible punishment the innocent Jesus also suffered: Mt. xxvii. 32, 40, 42; Mk. xv. 21, 30, 32; Lk. xxiii. 26; Jn. xix. 17, 19, 25, 31; Col. ii. 14; Heb. xii. 2; θάνατος σταυροῦ, Phil. ii. 8; τὸ αἶμα τοῦ σταυροῦ, blood shed on the cross, Col. i. 20. b. i. q. the crucifixion which Christ underwent: Gal. v. 11 (on which see σκάνδαλον, sub fin.); Eph. ii. 16; with the addition of τοῦ Χριστοῦ, 1 Co. i. 17; the saving power of his crucifixion, Phil. iii. 18 (on which see εχθρός, fin.); Gal. vi. 14; τώ σταυρώ του Χριστού διώκεσθαι, to encounter persecution on account of one's avowed belief in the saving efficacy of Christ's crucifixion, (ial. vi. 12; ὁ λόγος ὁ τοῦ σταυροῦ, the doctrine concerning the saving power of the death on the cross endured by Christ, 1 Co. i. 18. The judicial usage which compelled those condemned to crucifixion themselves to carry the cross to the place of punishment (Plut. de sera numinis vindict. c. 9; Artem. oneir. 2, 56, cf. Jn. xix. 17), gave rise to the proverbial expression αιρειν or λαμβάνειν or βαστάζειν τον σταυρον αὐτοῦ, which was wont to be used of those who on behalf of God's cause do not hesitate cheerfully and manfully to bear persecutions, troubles, distresses, — thus recalling the fate of Christ and the spirit in which he encountered it (cf. Bleek, Synop. Erkl. der drei ersten Evangg. i. p. 439 sq.): Mt. x. 38; xvi. 24; Mk. viii. 34; x. 21 TR L in br.]; xv. 21; Lk. ix. 23; xiv. 27.*

σταυρόω, -ω; fut. σταυρώσω; 1 aor. ἐσταύρωσα; Pass., pres. σταύρομα; perfect ἐσταύρωμα; 1 aor. ἐσταυρώ

θην; (σταυρός, q. v.); 1. to stake, drive down stakes: Thuc. 7, 25, 6 [here of Συρακοσιοι ἐσταύρωσαν, which the Scholiast renders σταυρούς κατέπηξαν]. tify with driven stakes, to palisade: a place, Thuc. 6, 100: Diod. 3. to crucify (Vulg. crucifigo): rwa, prop.: Mt. xx. 19; xxiii. 34; xxvi. 2; xxvii. 22, [23], 26, 31, 35, 38; xxviii. 5; Mk. xv. 13-15, 20, 24 sq. 27; xvi. 6; Lk. xxiii. 21, 23, 33; xxiv. 7, 20; Jn. xix. 6, 10, 15 sq. 18, 20, 23, 41; Acts ii. 36; iv. 10; 1 Co. i. 13, 23; ii. 2, [8]; 2 Co. xiii. 4; Gal. iii. 1; Rev. xi. 8, (Add. to Esth. viii. 13 [34]; for תַּלָה, to hang, Esth. vii. 9. Polyb. 1, 86, 4; Joseph. antt. 2, 5, 4; 17, 10, 10; Artem. oneir. 2, 58 and 56; in native Grk. writ. dvaoraupouv is more comb. metaph.: τὴν σάρκα, to crucify the flesh, destroy its power utterly (the nature of the fig. implying that the destruction is attended with intense pain [but note the aor.]), Gal. v. 24; ἐσταύρωμαί τινι, and ἐσταύρωταί μοί τι, I have been crucified to something and it has been crucified to me, so that we are dead to each other, all fellowship and intercourse between us has ceased, Gal. vi. 14. [COMP.: ἀνα-, συ(ν)- σταυρόω.]*

σταφυλή, -ῆς, ἡ, fr. Hom. down, Sept. for της, grapes, a bunch of grapes: Mt. vii. 16; Lk. vi. 44; Rev. xiv. 18 [cf. Sept. as referred to s. v. βότρυς].*

στάχνε, -υος [cf. B. 14], δ, [connected w. the r. sta, ιστημι; Curtius p. 721], fr. Hom. down, Sept. for το μα an ear of corn (or growing grain): Mt. xii. 1; Mk. ii. 23; iv. 28; Lk. vi. 1.

Στάχυς, -υος, δ, [cf. the preceding word], Stachys, the name of a man [cf. Bp. Lghtft. on Philip. p. 174]: Ro. xvi. 9.*

στέγη, -ης, ἡ, (στέγω to cover), fr. Aeschyl. and Hdt. down, a roof: of a house, Mk. ii. 4; εἰσέρχεσθαι ὑπὸ τὰν στέγην τινός [see εἰσέρχομαι, 1 p. 1876 bot.], Mt. viii. 8; Lk. vii. 6.*

στέγω; [allied w. Lat. tego, toga, Eng. deck, thatch, etc.; Curtius § 155; Fick Pt. iii. 590]; to cover; to protect or keep by covering, to preserve: Soph., Plat., 2. to cover over with silence; to keep secret; to hide, conceal: τάμὰ ἔπη, Eur. Electr. 273; τὸν λόγον, Polyb. 8, 14, 5; for other exx. see Passow s. v. 1 b. β.; [L. and S. s. v. II. 2]; μωρός οὐ δυνήσεται λόγον στέξαι, Sir. viii. 17; hence ή ἀγάπη πάντα στέγει, 1 Co. xiii. 7, is explained by some, love covereth [so R. V. mrg.], i. e. hides and excuses, the errors and faults of others; but it is more appropriately rendered (with other interpreters) beareth. For στέγω means 3. by covering to keep off something which threatens, to bear up against, hold out against, and so to endure, bear, forbear, (ràs èvôcias, Philo in Flace. § 9; many exx. fr. Grk. auth. fr. Aeschyl. down are given by Passow s. v. 2; [L. and S. s. v. A. esp. 3]): 1 Co. ix. 12; xiii. 7; 1 Th. iii. 1, 5.*

στέρος, -a, -or, (i. q. στέρρος, στέρεός q. v.; whence Germ. starr, Lat. sterilis), hard, stiff; of men and animals, barren: of a woman who does not conceive, Lk. i. 7, 36; xxiii. 29; Gal. iv. 27. (Hom., Theorr., Orph., Anthol.; Sept. for אָקָרָה עָקָרָה.)*

στίλλω: (Germ. stellen; [cf. Grk. στήλη, στολέ, etc.;

Lat. stlocus (locus); Eng. stall, etc.; Curtius § 218; Fick Pt. i. 246; Pt. iv. 274]); fr. Hom. down; 1. to set. place, set in order, arrange; to fit out, to prepare, equip; Mid. pres. στέλλομαι, to prepare one's self, to fit out for one's self; to fit out for one's own use: στελλόμενοι τοῦτο μή τις etc. arranging, providing for, this etc. i. e. taking care [A. V. avoiding], that no one etc. 2 Co. viii. 20 [cf. W. § 45, 6 a.; B. 292 (252)]. 2. to bring together, contract, shorten: τὰ ἱστία, Hom. Od. 3, 11; 16, 353; also in mid. Il. 1, 433; to diminish, check, cause to cease; pass. to cease to exist: βουλομένη την λύπην τοῦ ἀνδρὸς σταληναι, Joseph. antt. 5, 8, 3; ὁ χειμών ἐστάλη, ibid. 9, 10, 2; mid. to remove one's self, withdraw one's self, to depart, foll. by ảπό with gen. of the pers., to abstain from familiar intercourse with one, 2 Th. iii. 6. [Comp.: ano., ex-ano., ourαπο-, δια-, έπι-, κατα-, συ(ν)-, ὑπο-στέλλω.]*

στέμμα, -τος, τό, (στέφω, pf. pass. ἔστέμμαι, to crown, to bind round), a fillet, a garland, put upon victims: Acts xiv. 13 [cf. W. 630 (585); B. D. Am. ed. s. v. Garlands]. (From Hom. down.)*

στεναγμός, -οῦ, ὁ, (στενάζω), a groaning, a sigh: Acts vii. 34; Ro. viii. 26; see ἀλάλητος. ([Pind.], Tragg., Plat., Joseph., Plut., al.; Sept. for אַנְהָה, אַנְהָה (Pind.], Tragg., Plat., Joseph., Plut., al.; Sept. for אַנְהָה, אַנְהָה (Pind.], '' στενάζω; 1 aor. ἐστέναξα; (στένω, akin is Germ. stöhnen [cf. sten-torian; Vaniček p. 1141; Fick Pt. i. 249]); to sigh, to groan: 2 Co. v. 2, 4, [cf. W. 353 (331)]; Heb. xiii. 17; ἐν ἐαυτοῖς, within ourselves, i. e. in our souls, inwardly, Ro. viii. 23; to pray sighing, Mk. vii. 34; κατά τινος, Jas. v. 9 [here R. V. murmur]. (Sept.; Tragg., Dem., Plut., al.) [Comp.: ἀνα-, συ(ν)- στενάζω. Syn. cf. κλαίω, fin.]*

στενός, -ή, -όν, fr. Aeschyl. and Hdt. down, Sept. for γς, narrow, strait: πύλη, Mt. vii. 13, [14 (here L Tr br. πύλη)]; Lk. xiii. 24.

στενο-χωρέω, -ῶ: (στενόχωρος; and this fr. στενός, and χῶρος a space);

1. intrans. to be in a strait place (Machon in Athen. 13 p. 582 b.); to be narrow (Is. xlix. 19).

2. trans. to straiten, compress, cramp, reduce to straits, (Vulg. angustio), (Diod., Lcian., Hdian., al.; [Sept. Josh. xvii. 15; Judg. xvi. 16; Is. xxviii. 20; 4 Macc. xi. 11]): pass. trop. of one sorely 'straitened' in spirit, 2 Co. iv. 8; οὐ στενοχωρεῖσθε ἐν ἡμῶν, ye are not straitened in us, ample space is granted you in our souls, i. e. we enfold you with large affection, 2 Co. vi. 12; στενοχωρεῖσθε ἐν τοῖς σπλάγχνοις ὑμῶν, ye are straitened in your own affections, so that there is no room there for us, i. e. you do not grant a place in your heart for love toward me, ibid.*

στενοχωρία, -as, ή, (στενόχωρος), narrowness of place, a narrow space, (Is. viii. 22 [al. take this as metaph.]; Thuc., Plat., al.); metaph. dire calamity, extreme affliction, [A. V. distress, anguish]: Ro. ii. 9; viii. 35; 2 Co. vi. 4; xii. 10. (Deut. xxviii. 53, 55, 57; Sir. x. 26; [Sap. v. 3]; 1 Macc. ii. 53; xiii. 3; Polyb. 1, 67, 1; [Artemid. oneir. 3, 14]; Ael. v. h. 2, 41; [al.].) [Cf. Trench § lv.]* στερεός, -ά, -όν, [Vaniček p. 1131; Curtius § 222], fr. Hom. down, firm, solid, compact, hard, rigid: λίθος, Ilom. Od. 19, 494; strong, firm, immovable, θεμέλιος, 2 Tim. ii.

19; τροφή, solid food, Heb. v. 12, 14; στερεωτέρα τροφή, Diod. 2, 4; Epictet. diss. 2, 16, 39; trop., in a bad sense, cruel, stiff, stubborn, hard; often so in Grk. writ. fr. Hom. down: κραδίη στερεωτέρη λίθοιο, Od. 23, 103; in a good sense, firm, steadfast: τῆ πίστει, as respects faith, firm of faith [cf. W. § 31, 6 a.], 1 Pet. v. 9 (see στερεών, fin.).*

στερεόω, -ῶ: 1 aor. ἐστερέωσα; impf. 3 pers. plur. ἐστερεοῦντο; 1 aor. pass. ἐστερεώθην; (στερεός); to make solid, make firm, strengthen, make strong: τινά, the body of any one, Acts iii. 16; τὰς βάσεις, pass. Acts iii. 7; pass. τῆ πίστει, as respects faith (see στερεός, fin.), Acts xvi. 5. (Sept.; Xen., Diod.)*

στερίωμα, τος, τό, (στερεόω), that which has been made firm; a. (Vulg. firmamentum) the firmament; so Sept. for μ'ςς, the arch of the sky, which in early times was thought to be solid, Gen. i. 6-8; Ezek. i. 22-26; Sir. xliii. 1, [cf. B. D. (esp. Am. ed.) s. v. Firmament]; a fortified place, 1 Esdr. viii. 78 (80). b. that which furnishes a foundation; on which a thing rests firmly, support: Aristot. partt. an. 2, 9, 12 p. 655°, 22; κύριος στερέωμά μου, Ps. xvii. (xviii.) 3. o. firmness, steadfastness: τῆς πίστεως, Col. ii. 5 [some take it here metaph. in a military sense, solid front; cf. Bp. Lghtft. ad loc. (per contra Meyer)].*

Στεφανάς, -â [cf. B. 20 (18)], δ, Stephanas, a Christian of Corinth: 1 Co. i. 16; xvi. 15, 17.*

στέφανος, -ου, ό, (στέφω [to put round; cf. Curtius § 224]), Sept. for ישרה, [fr. Hom. down], a crown (with which the head is encircled); a. prop. as a mark of royal or (in general) exalted rank [such pass. in the Sept. as 2 S. xii. 30; 1 Chr. xx. 2; Ps. xx. (xxi.) 4; Ezek. xxi. 26; Zech. vi. 11, 14, (yet cf. 2 S. i. 10 Compl., Lag.), perhaps justify the doubt whether the distinction betw. στέφανος and διάδημα (q. v.) was strictly observed in Hellenistic Grk.]: Mt. xxvii. 29; Mk. xv. 17; Jn. xix. 2, 5; Rev. iv. 4, 10; vi. 2; ix. 7; xiv. 14; with a gen. of the material, ἀστέρων δώδεκα, Rev. xii. 1; the wreath or garland which was given as a prize to victors in the public games [cf. BB. DD. s. v. Games]: 1 Co. ix. 25, cf. 2 Tim. b. metaph. a. the eternal blessedness which will be given as a prize to the genuine servants of God and Christ: ὁ τῆς δικαιοσύνης στέφανος, the crown (wreath) which is the reward of righteousness, 2 Tim. iv. 8; with an epexeget. gen. in the phrases λαμβάνεσθαι, διδύναι τὸν στέφανον της ζωής, equiv. to την ζωήν ώς τον στέφανον, Jas. i. 12; Rev. ii. 10; κομίζεσθαι τὸν τῆς δύξης στέφανον, 1 Pet. v. 4; λαβείν τ. στέφανόν τινος, to cause one to fail of the promised and hoped for prize, Rev. iii. 11. that which is an ornament and honor to one: so of persons, Phil. iv. 1; στέφ. καυχήσεως (see καύχησις), 1 Th. ii. 19, (Prov. xii. 4; xvi. 31; xvii. 6, etc.).*

Στέφανος, -ου, δ, Stephen, one of the seven 'deacons' of the church at Jerusalem who was stoned to death by the Jews: Acts vi. 5, 8 sq.; vii. 59; viii. 2; xi. 19; xxii. 20.°

στεφανόω, -ω: 1 aor. ἐστεφάνωσα; pf. pass. ptcp. ἐστεφανωμένος; (στέφανος); fr. Hom. down; a. to en-

circle with a crown, to crown: the victor in a contest, 2 Tim. ii. 5. b. univ. to adorn, to honor: τ wà $\delta \delta \xi \eta \kappa \tau \iota \mu \hat{\eta}$, Heb. ii. 7, 9, fr. Ps. viii. 6.*

στηθος, -ους, τό, (fr. ἴστημι; that which stands out, is prominent [Etym. Magn. 727, 19 διότι ἔστηκεν ἀσάλευτον]), fr. Hom. down, the breast: Jn. xiii. 25; xxi. 20, (cf. κόλπος, 1); Rev. xv. 6. τύπτειν εἰς τὸ στῆθος οτ τύπτ. τὸ στῆθος, of mourners (see κόπτω), Lk. xviii. 13; xxiii. 48.*

στήκω: (an inferior Grk. word, derived fr. εστηκα, pf. of lornus; see B. 48 (41); [W. 24, 26 (25); WH. App. p. 169; Veitch s. v. ἐστήκω; Mullach s. v. στέκω (p. 299)]); to stand: Mk. [iii. 31 T Tr WH]; xi. 25 [(cf. όταν c. β.)]; Jn. i. 26 L mrg. T Tr txt. WH; [Rev. xii. 4 WH (but see below)]; with an emphasis, to stand firm; trop. to persist, persevere, [A.V. stand fast]: absol. to persevere in godliness and rectitude, 2 Th. ii. 15; 4v ruple, in one's fellowship with the Lord, Phil. iv. 1; 1 Th. iii. 8 [(cf. εάν, I. 2 b.)]; εν τη πίστει, 1 Co. xvi. 13; έν ένὶ πνεύματι, Phil. i. 27; to keep one's standing (opp. to ζυγφ ἐνέχομαι), τŷ ἐλευθερία, maintain your allegiance to freedom [cf. W. § 31, 1 k.; B. § 133, 12; but L T Tr WH take or. here absol.; cf. Bp. Lghtft. ad loc.], Gal. v. 1; to stand erect, trop. not to sin (opp. to πίπτειν i. q. to sin), τῷ κυρίφ, dat. commodi [W. u. s.], Ro. xiv. 4. [In Jn. viii. 44 (ἐν τῆ ἀληθεία οὐκ(χ) εστηκεν) WH read the impf. ἔστηκεν (where others adopt ἔστηκεν fr. ἴστημι), owing to the preceding our (T WH after codd. № B. D Letc.); see Westcott, Com. on Jn. l.c. 'Additional Note'; WH. Introd. § 407. But such an impf. is nowhere else found (yet cf. Rev. xii. 4 WII), and respecting confusion in the ancient use of the breathings, and the interchange of our and oux, see ou ad init. and reff. there, esp. Tdf. Proleg. p. 90; moreover, the familiar pf. (pres.) of lστημι thoroughly suits the context; see ιστημι, II. 2 d.] ([Sept., Ex. xiv. 13 Alex., Compl.; 1 K. viii. 11]; Alex. Aphr. probl. 1, 49 var.; eccles. writ.)*

στηριγμός, -οῦ, ὁ, (στηρίζω), firm condition, steadfastness: of mind, 2 Pet. iii. 17. (of a standing still, Diod. 1, 81; Plut. mor. p. 76 d.)*

στηρίζω; fut. στηρίξω (as in the best Grk. writ.), and στηρίσω (in 2 Th. iii. 3 cod. Vat., as in Jer. xvii. 5; στηριώ, Jer. iii. 12; xxiv. 6; Ezek. xiv. 8; Sir. vi. 37 [see reff. below]); 1 aor. ἐστήριξα, and ἐστήρισα (στήρισον, Lk. xxii. 32 LTTr WII; Rev. iii. 2GLTTr WII, as in Judg. xix. 5, 8; Ezek. vi. 2; Prov. xv. 25, etc.; cf. [WH. App. p. 170]; Bttm. Ausf. Sprchl. i. p. 372; B. 36 (32); Kühner § 343, i. p. 910; [Veitch s. v.]); Pass., pf. ἐστήριγμαι; 1 aor. ἐστηρίχθην; (στῆριγξ a support; akin to στερεός, q. v., στερρός, and Germ. stärken; cf. Curtius § 222); fr. Hom. a. to make stable, place firmly, set fast, fix: down: ἐστήρικται (χάσμα), is fixed, Lk. xvi. 26; στηρίζω τὸ πρόσωπον, to set one's face steadfastly, keep the face turned (Ezek. vi. 2; xiii. 17; xv. 7; etc.) τοῦ πορεύεσθαι εls with an acc. of place, a Hebr. expression (see πρόσωπον, 1 b. [and cf. B. § 140, 16 &.; W. 33]), Lk. ix. 51. strengthen, make firm; trop. (not so in prof. auth.) to render constant, confirm, one's mind [A. V. establish]:

τωά, Lk. xxii. 32; [Acts xviii. 23 where R G ἐπιστηρ.]; Ro. i. 11; xvi. 25; 1 Th. iii. 2; 2 Th. iii. 3; 1 Pet. v. 10 [here Rec. has 1 aor. opt. 3 pers. sing. στηρίξαι]; Rev. iii. 2; τὴν καρδίαν τινός, 1 Th. iii. 13; Jas. v. 8; τωὰ ἔν των, 2 Th. ii. 17; 2 Pet. i. 12. [Comp.: ἐπι-στηρίζω.]*

στιβάς, -άδος, ἡ, (fr. στείβω 'to tread on,' 2 aor. ἔστεβον); a. a spread or layer of leaves, reeds, rushes, soft leafy twigs, straw, etc., serving for a bed (Hesych. στιβάς · ἀπὸ ῥάβδων ἡ χλωρῶν χόρτων στρῶσις κ. φύλλων); so in Grk. writ. fr. Hdt. down. b. that which is used in making a bed of this sort, a branch full of leaves, soft foliage: so Mk. xi. 8 LT Tr WH for στοιβάδας, an orthographical error [see Tdf.'s note ad loc.].*

στίγμα, -τος, τό, (fr. στίζω to prick; [cf. Lat. stimulus, etc.; Germ. stechen, Eng. stick, sting, etc.; Curtius § 226). a mark pricked in or branded upon the body. Acc. to ancient oriental usage, slaves and soldiers bore the name or stamp of their master or commander branded or pricked (cut) into their bodies to indicate what master or general they belonged to, and there were even some devotees who stamped themselves in this way with the token of their gods (cf. Deyling, Observv. iii. p. 423 sqq.); hence τὰ στίγματα τοῦ (κυρίου 80 Rec.) Ἰησοῦ, the marks of (the Lord) Jesus, which Paul in Gal. vi. 17 says he bears branded on his body, are the traces left there by the perils, hardships, imprisonments, scourgings, endured by him for the cause of Christ, and which mark him as Christ's faithful and approved votary, servant, soldier, [see Bp. Lghtft. Com. on Gal. l. c.]. (Hdt. 7, 283; Aristot., Ael., Plut., Lcian., al.) •

στιγμή, -ῆς, ἡ, (στίζω; see στίγμα, init.), a point: στιγμή χρόνου, a point (i. e. a moment) of time (Cic. pro Flacco c. 25; pro Sest. 24; Caes. b. c. 2, 14; al.), Lk. iv. 5. (Antonin. 2, 17; Plut. puer. educ. 17; Is. xxix. 5; 2 Macc. ix. 11.)*

στΟβω; to shine, glisten: of garments (as in Hom. II. 3, 392; 18, 596; cf. Plat. Phaedo 59 p. 110 d.), Mk. ix. 3.*

στοά, -âs, ἡ, a portico, a covered colonnade where people can stand or walk protected from the weather and the heat of the sun: Jn. v. 2; στοὰ Σολομῶνος, a "porch" or portico built by Solomon in the eastern part of the temple (which in the temple's destruction by the Babylonians was left uninjured, and remained down to the times of king Agrippa, to whom the care of the temple was intrusted by the emperor Claudius, and who on account of its antiquity did not dare to demolish and build it anew; so Josephus relates, antt. 20, 9, 7; [but on 'Solomon's Porch' cf. B.D. s. v. Temple (Solomon's Temple, fin.)]): Jn. x. 23; Acts iii. 11; v. 12.*

στοιβάς, -άδος, ή, see στιβάς, b.

[Στοϊκός, so Lehm. Tdf. for Στωϊκός, q. v.]

στοιχείον, -ου, τό, (fr. στοίχος a row, rank, series; hence prop. that which belongs to any στοίχος, that of which a στοίχος is composed; hence), any first thing, from which the others belonging to some series or composite whole take their rise; an element, first principle. The word denotes spec.

1. the letters of the alphabet as

the elements of speech, not however the written characters (which are called voquuata), but the spoken sounds: στοιχείον φωνής φωνή ἀσύνθετος, Plat. defin. p. 414 e.; τὸ ρῶ τὸ στοιχεῖον, id. Crat. p. 426 d.; στοιχειόν έστι φωνή άδιαίρετος, οὐ πάσα δέ, άλλ' έξ ής πέφυκε συνετή γίγνεσθαι φωνή, Aristot. poet. 20, p. 1456, 22. 2. the elements from which all things have come, the material causes of the universe (got de otolyclov, es οδ πρώτου γίνεται τὰ γινόμενα καὶ εἰς δ ἔσχατον ἀναλύεται ... τὸ πῦρ. τὸ ὕδωρ, ὁ ἀήρ, ἡ γῆ, Diog. Laert. Zeno 69, 137); so very often fr. Plat. down, as in Tim. p. 48 b.; in the Scriptures: Sap. vii. 17; xix. 17; 2 Pet. iii. 10, 12. 3. the heavenly bodies, either as parts of the heavens, or (as others think) because in them the elements of man's life and destiny were supposed to reside; so in the earlier eccles. writ.: Ep. ad Diogn. 7, 2; Justin. M. dial. c. Tryph. 23; τὰ οὐράνια στοιχεία, id. apol. 2, 5; στοιχεία θεού, created by God, Theoph. Ant. ad Autol. 1, 4; cf. Hilgenfeld, Galaterbrief, pp. 66-77. Hence some interpreters infelicitously understand Paul's phrase τὰ στοιχεία τοῦ κόσμου, Gal. iv. 3, 9; Col. ii. 8, 20, of the heavenly bodies, because times and seasons, and so sacred seasons, were regulated by the course of the sun and moon; yet in unfolding the meaning of the passage on the basis of this sense they differ widely. the elements, rudiments, primary and fundamental principles (cf. our 'alphabet' or 'a b c') of any art, science, or discipline; e. g. of mathematics, as in the title of Euclid's well-known work; στοιχεία πρώτα καὶ μέγιστα χρηστής πολιτείας, Isocr. p. 18 a.; της αρετής, Plut. de puer. educ. 16, 2; many exx. are given in Passow s. v. 4, ii. p. 1550b; [cf. L. and S. s. v. II. 3 and 4]. In the N. T. we have τὰ στ. τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ (see ἀρχή, 1 b. p. 766 bot.), Heb. v. 12, such as are taught to νήπιοι, ib. 13; τὰ στοιχεία τοῦ κόσμου, the rudiments with which mankind like νήπιοι were indoctrinated before the time of Christ, i. e. the elements of religious training, or the ceremonial precepts common alike to the worship of Jews and of Gentiles, Gal. iv. 3, 9, (and since these requirements on account of the difficulty of observing them are to be regarded as a yoke —cf. Acts xv. 10; Gal. v. 1 — those who rely upon them are said to be δεδουλωμένοι ύπο τὰ στ.); spec. the ceremonial requirements esp. of Jewish tradition, minutely set forth by theosophists and false teachers, and fortified by specious arguments, Col. ii. 8, The phrase τὰ στοιχεία τοῦ κόσμου is fully discussed by Schneckenburger in the Theolog. Jahrbücher for 1848, Pt. iv. p. 445 sqq.; Neander in the Deutsche Zeitschrift f. Christl. Wissenschaft for 1850, p. 205 sqq.; Kienlen in Reuss u. Cunitz's Beiträge zu d. theolog. Wissenschaften, vol. ii. p. 133 sqq.; E. Schaubach, Comment. qua exponitur quid στοιχεία τοῦ κόσμου in N. T. sibi velint. (Meining. 1862).

ατοιχίω, -ω; fut. στοιχήσω; (στοίχος a row, series); a. to proceed in a row, go in order: Xen. Cyr. 6, 3, 34; metaph. to go on prosperously, to turn out well: of things, Eccl. xi. 6 for τέρ. b. to walk: with a local dat. [W. § 31, 1 a. cf. p. 219 (205); yet cf. B. § 133, 22 b.],

τοῖε ἴχνεσί τινος, in the steps or one, i. e. follow his example, Ro. iv. 12; to direct one's life, to live, with a dat. of the rule [B. u. s.], εἰ πνεύματι . . . στοιχῶμεν, if the Holy Spirit animates us [see ζάω, I. 3 sub fin.], let us exhibit that control of the Spirit in our life, Gal. v. 25; τῷ κανόνι, acc. to the rule, Gal. vi. 16; τῷ αἰτῷ (where Rec. adds κανόνι), Phil. iii. 16 [W. § 43, 5 d.; cf. B. § 140, 18 fin.], (τῷ παραδείγματί τινος, Clem. hom. 10, 15); with a ptcp. denoting the manner of acting, στοιχεῖς τ. νόμον φυλάσσων, so walkest as to keep the law [A. V. walkest orderly, keeping etc.], Acts xxi. 24. [On the word and its constr. see Fritzsche on Rom. vol. iii. p. 142. Comp.: συ(ν)- στοιχέω.]*

στολή, -ῆς, ἡ, (στέλλω [q. v.] to prepare, equip, 2 pf. ἔστολα);

1. an equipment (Aeschyl.).

2. an equipment in clothes, clothing; spec. a loose outer garment for men which extended to the feet [cf. Eng. stole (Dict. of Chris. Antiq. s. v.)], worn by kings (Jon. iii. 6), priests, and persons of rank: Mk. xii. 38; xvi. 5; Lk. xv. 22; xx. 46; Rev. vi. 11; vii. 9, 13, [14°, 14° Rec.; xxii. 14 L T Tr WH]. (Tragg., Xen., Plat., sqq.; Sept. chiefly for τ.ξ.). [Cf. Trench § l.]°

στόμα, -τος, τό, (apparently i. q. τόμα, with σ prefixed, fr. τέμνω, τέτομα, therefore prop. 'cutting' [or 'cut'; so Etym. Magn. 728, 18; al. 'calling', etc.; but doubtful, cf. Curtius § 226 b.; Vaniček p. 1141 and reff.]); fr. Hom. down; Hebr. פה; the mouth; 1. prop. the mouth as a part of the body: of man, Jn. xix. 29; Acts xi. 8; Rev. i. 16; iii. 16, and often; of animals, — as of a fish, Mt. xvii. 27; of a horse, Jas. iii. 3; Rev. ix. 17; of a serpent, Rev. xii. 15 sq.; xiii. 5; the jaws of a lion, 2 Tim. iv. 17; Heb. xi. 33; Rev. xiii. 2. Since the thoughts of man's soul find verbal utterance by his mouth, καρδία ('the heart' or soul) and στόμα 'the mouth' are distinguished: Mt. xii. 34; xv. 8 Rec. fr. Is. xxix. 13; Ro. x. 8, 10; in phrases chiefly of a Hebraistic character, the mouth (as the organ of speech) is mentioned in connection with words and speech, Mt. xxi. 16 (fr. Ps. viii. 3), and words are said to proceed ἐκ τοῦ στόματος, Mt. iv. 4 (fr. Deut. viii. 3); Lk. iv. 22; Eph. iv. 29; Col. iii. 8; Jas. iii. 10; τὸ στόμα λαλεῖ τι, Jude 16; on the Hebr. phrase ανοίγειν τὸ στόμα, see ανοίγω, p. 48. bot. ή ἄνοιξις τοῦ στ. Eph. vi. 19; στόμα πρὸς στόμα אמא (דְּבֵּר פָה אֵל־פָה, Num. xii. 8) lit. mouth (turned) to mouth, [A. V. face to face], 2 Jn. 12; 3 Jn. 14, (rò στόμα πρὸς τὸ στόμα, of a kiss, Xen. mem. 2, 6, 32); God or the Holy Spirit is said to speak διὰ τοῦ στόματός TIPOS [cf. B. 183 (159)], Lk. i. 70; Acts i. 16; iii. 18, 21; iv. 25; or a person is said to hear a thing διὰ στόματός τ. Acts xv. 7; or ἀπὸ τοῦ στ. τ. from his own mouth i. e. what he has just said, Lk. xxii. 71; or ἐκ τ. στ. Acts xxii. 14; θηρεῦσαί τι έκ τ. στ. τ. Lk. xi. 54; τὸ πνεῦμα τοῦ στ. [the breath of his mouth, see πνεύμα, 1 b.], 2 Th. ii. 8 (Ps. xxxii. (xxxiii.) 6, cf. Is. xi. 4); ή ρομφαία τοῦ στ. a fig. portraying the destructive power of the words of Christ the judge, Rev. ii. 16; δόλος οτ ψεῦδος ἐν τῷ στ., 1 Pet. ii. 22 and Rev. xiv. 5, (fr. Is. liii. 9); στόμα is put for 'statements', declarations, in Mt. xviii. 16 and 2 Co. xiii.

1, (Deut. xix. 15); Lk. xix. 22 (Eccl. viii. 2). διδόναι τινὶ στόμα, apt forms of speech (as distinguished from the substance of speech, ή σοφία), Lk. xxi. 15; στόμα for one who has begun (or is about) to speak, Ro. iii. 19 (Ps. cvi. (cvii.) 42; cf. πῶν γόνυ and πῶσα γλῶσσα, Phil. ii. 10 sq. fr. Is. xlv. 23); metaph. the earth is said to open its mouth and καταπίνειν τι, Rev. xii. 16. Like Lat. acies, στόμα μαχαίρας, the edge of the sword פי-חרב), Gen. xxxiv. 26; [Josh. xix. 48; Jer. xxi. 7, etc.]; Judg. xviii. 27, etc.; 2 S. xv. 14 [but in the last two pass, the Sept. render the Hebr. phrase by or. ρομφαίας, which (together with στ. ξίφους) is the more common translation; cf. W. 18, 30; B. 320 (274) n.]): Lk. xxi. 24; Heb. xi. 34, (hence δίστομος, q. v.; אכל of a sword, 2 S. ii. 26; xi. 25).

στόμαχος, -ου, δ, (στόμα, q. v.);

Hom., al.

2. an opening, orifice, esp. of the stomach,
Aristot.

3. in later writ. (as Plut., al.) the stomach:
1 Tim. v. 23.*

στρατεία, -as, ἡ, (στρατεύω), an expedition, campaign; military service, warfare: Paul likens his contest with the difficulties that oppose him in the discharge of his apostolic duties to a warfare, 2 Co. x. 4 (where Tdf. στρατιᾶς, see his note); 1 Tim. i. 18. [(Hdt., Xen., al.)]*

στράτευμα, -τος, τό, (στρατεύω), fr. Aeschyl. and Hdt. down; a. an army: Mt. xxii. 7; Rev. ix. 16; xix. 14 [cf. W. § 59, 4 a.], 19. b. a band of soldiers [R.V. soldiers]: Acts xxiii. 10, 27. c. body-guard, guardsmen: plur. Lk. xxiii. 11 [R. V. soldiers].*

στρατεύω: Mid., pres. στρατεύομαι; 1 aor. subjunc. 2 pers. sing. στρατεύση (1 Tim. i. 18 T Tr txt. WH mrg.); (στρατός [related to στρωννύω, q. v.], an encampment, an army); fr. Hdt. down; to make a military expedition, to lead soldiers to war or to battle, (spoken of a commander); to do military duty, be on active service, be a soldier; in the N. T. only in the mid. (Grk. writ. use the act. and the depon. mid. indiscriminately; cf. Passow s. v. 1 fin.: [L. and S. s. v. I. 2]): prop. of soldiers, Lk. iii. 14; 1 Co. ix. 7; 2 Tim. ii. 4; to fight, [A. V. war]: trop. of the conflicts of the apostolic office, 2 Co. x. 3; with a kindred acc. [W. § 32, 2; B. § 131, 5], την καλην στρατείαν, 1 Tim. i. 18 (lepàv κ. εὐγενή στρατείαν στρατεύσασθαι περί της εὐσεβείας, 4 Macc. ix. 23); of passions that disquiet the soul, Jas. iv. 1; 1 Pet. ii. 11. [Comp.: avriστρατεύομαι.] *

στρατηγός, -οῦ, ὁ, (στρατός and ἄγω), fr. Hdt. down, Sept. chiefly for [3D [only plur. D]]; 1. the commander of an army. 2. in the N. T. a civic commander, a governor, (the name of the duumviri or highest magistrates in the municipia and colonies; they had the power of administering justice in the less important cases; οι τῆς πόλεως στρατηγοί, Artem. oneir. 4, 49; of civil magistrates as early as IIdt. 5, 38; [see reff. in Meyer on Acts xvi. 20; L. and S. s. v. II. 2 sq.; cf. Farrar, St. Paul, i. excurs. xvi.]): plur. [R. V. magistrates (after A.V.), with mrg. Gr. prætors], Acts xvi. 20, 22, 35 sq. [38]. 3. στρατ. τοῦ ἰεροῦ, 'captain of the temple' [A.V.], i. e. the commander of the Levites who

kept guard in and around the temple (Joseph. antt. 20, 6, 2; [B. D. s. v. Captain, 3; *Edersheim*, The Temple etc. ch. vii., 2 ed. p. 119 sq.]): Acts iv. 1; v. 24; plur. Lk. xxii. 52; simply [A. V. captain], Acts v. 26; Lk. xxii. 4.*

στρατιά, -âs, ἡ, (στρατός [cf. στρατεύω]), fr. Aeschyl and Hdt. down, Sept. for κΞζ;

1. an army, band of soldiers.

2. sometimes in the poets i. q. στρατεία, as Arstph. eqq. 587 (ἐν στρατιαῖς τε καὶ μάχαις). 2 Co. x. 4 Tdf. after the best codd. ([see his note; cf. L. and S. s. v. II.]; Passow s. v. στρατεία, fin.).

3. in the N. T. ἡ οὐράνιος στρατιά, or ἡ στρατ. τοῦ οὐρανοῦ (Hebr. מַרְיִּשְׁרִּיִּהְ וֹנִיְּהְ וֹנִיְּהְ וֹנִיְּהְ וֹנִיְּהְ וֹנִיְּהְ וֹנִיּהְ וֹנִיְּהְ וֹנִיְּהְ וֹנִיְּהְ וֹנִיְּהְ וֹנִיּהְ וֹנִיְּהְ וְּנִיּהְ וֹנִיְּהְ וְּנִיּהְ וֹנִיְּהְ וְּנִיּהְ וְּנִיּהְ וְּיִּבְּיְּהְ וְּנִיּבְּיְּהְ וֹנִיְּהְ וְּנִיּבְּיְּהְ וֹנִיְּהְ וְּנִיּבְּיִרְ וְּנִיּבְּיִרְ וְּנִיְּבְּיִּבְּיִרְ וֹנִיִּבְּיִ וְּנִיּבְּיִרְ וְּנִיּבְּיִרְ וֹנִיִּי וְ בְּיִבְּיִי וְ בְּיִבְּיִרְ וֹנִיִּי וְ בְּיִבְּיִרְ וְנִיִּבְּיִרְ בְּיִבְּיִי וְ וֹנִיּבְּיִי וְ בְּיִבְּיִי וְ בְּיִבְּיִי וְ בִּיִּי וְ בִּיּבְּיִי וְ בִּיּבְּיִי וְ בִּיּבְּיִי וְ בִּיִּיְ בְּיִי וְ בִּיִּי וְ בִּיִי וְ בְּיִבְּיִי וְ בִּיּבְּיִי וְ בְּיִי בְּיִי וְ בְּיִי בְּיִי וְ בְּיִי וְ בְּיִי בְּיִי וְ בְּיִי בְּיִי וְ בְּיִי בְּיּי בְּיִי בְּי בְּיִי בְּיִי בְּיִי בְּבְּיּבְּי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיְי בְּי בְּיִי בְּיִי בְּיִי בְּיִי בְּיְי בְּי בְּיְי בְּי בְּיּי בְּיִי בְּיְי בְּיִי בְּיִי בְּיִי בְּיִי בְיְיִי בְּיְי בְּיִי בְּיִיבְּיִי בְּיִי בְּיִבְי בְּיִבְיִי בְּיִי בְּיִיבְּיְיִי בְּיִייְיְ בְ

στρατιώτης, -ου, ό, (fr. στρατιός [(cf. στρατεύω)], like ήλιώτης, κλοιώτης, ήπειρώτης), fr. Hdt. down, a (common) soldier: Mt. viii. 9; Mk. xv. 16; Lk. xxiii. 36; Jn. xix. 2; Acts x. 7; xii. 4, etc.; with the addition of Ἰησοῦ Χριστοῦ, metaph., a champion of the cause of Christ, 2 Tim. ii. 3.

στρατολογίω, -ω: to be a στρατολόγος (and this fr. στρατός and λέγω), to gather (collect) an army, to enlist soldiers: ὁ στρατολογήσας, [he that enrolled (him) as a soldier], of the commander, 2 Tim. ii. 4. (Diod., Dion. Hal., Joseph., Plut., al.) •

στρατοπεδάρχης, -ου, ό, (στρατόπεδον and ἄρχω), [cf. B. 78 (64)]; a. the commander of a cump and army, a military tribune: Dion. Hal. 10, 86; Lcian. hist. conser. 22; [Joseph. b. j. 2, 19, 4]. b. Praetorian prefect, commander of the praetorian cohorts, i. e. captain of the Roman emperor's body-guard: Acts xxviii. 16 [LT Tr WH om. the cl., see Abbot in B. D., Am. ed., s. v. Captain of the Guard]. There were two praetorian prefects, to whose custody prisoners sent bound to the emperor were consigned: Joseph. antt. 18, 6, 6; Plin. epp. 10, 65 (57). [See B. D. Am. ed. u. s.; Bp. Lghtft. on Phil. p. 7 sq.]*

[$\sigma\tau\rho\alpha\tau\sigma\kappa\delta$ -apxos, -ov, δ ; see the preceding word. The dat. - $\chi\phi$ is the reading of some codd. (cf. WH rejected mrg.) in Acts xxviii. 16; cf. $\delta\kappa\alpha\tau\sigma\nu\tau\dot{\alpha}\rho\chi\eta s$, init.*]

στρατό-πεδον, -ου, τό, (στρατός, and πέδον a plain), fr. Hdt. down; a. a military camp. b. soldiers in cump, an army: Lk. xxi. 20.*

στρεβλόω, -ῶ; (στρεβλός [fr. στρέφω] twisted, Lat. tortuosus; hence στρέβλη, fem., an instrument of torture); to twist, turn awry, (Hdt.); to torture, put to the rack, (Arstph., Plat., Dem., Polyb., Joseph., 3 Macc. iv. 14); metaph. to pervert, of one who wrests or tortures language to a false sense, 2 Pet. iii. 16.*

στρέφω: 1 aor. ἔστρεψα; Pass., pres. στρέφομαι 2 aor. ἐστράφην; fr. Hom. down; Sept. for ϶϶Ϝ, also for πρὸ, etc.: to turn, turn round: τί τινι, to turn a thing to one, Mt. v. 39, and T Tr WH in xxvii. 3 [for ἀποστρέφω, to bring back; see ἀποστρέφω, 2]; reflexively (W. § 38, 1; B. § 130, 4), to turn one's self (i.e. to turn the back to one: used of one who no longer cares for another).

Acts vii. 42 [cf. W. 469 (437)]; τὶ είς τι, i. q. μεταστρέφω, to turn one thing into another, Rev. xi. 6. Pass. reflexively, to turn one's self: στραφείς foll. by a finite verb, having turned etc., Mt. vii. 6; [ix. 22 L TTr WH]; xvi. 23; Lk. vii. 1; ix. 55; xiv. 25; xxii. 61; Jn. i. 38; xx. 16; στραφείς πρός τωα, foll. by a fin. verb, sturning unto etc., or turned unto and etc.], Lk. vii. 44; x. 21 (22) [Rat L Τ], 23; xxiii. 28; στρέφεσθαι εls τὰ ὀπίσω, to turn one's self back, Jn. xx. 14; εἰς τὰ ἔθνη, Acts xiii. 46; ἐστράφησαν (εν LT Tr WH) ταις καρδίαις αὐτῶν εἰς Αἴγυπτον, [R.V. they turned back in their hearts unto Egypt] i. e. to their condition there, Acts vii. 39; absol. and trop. to turn one's self sc. from one's course of conduct, i. e. to change one's mind [cf. W. u. s.]: Mt. xviii. 3 and LT Tr WH in Jn. xii. 40. [COMP.: ἀνα-, ἀπο-, δια-, ἐκ-, ἐπι-, κατα-, μετα-, συ(ν)-, ύπο- στρέφω.]*

στρηνιάω, -ω: 1 aor ἐστρηνίασα; (fr. στρῆνος, q. v.); a word used in middle and later Comedy for τρυφῶν (cf. Lob. ad Phryn. p. 381; [Rutherford, New Phryn. p. 475 sq.; W. 25]); to be wanton, to live luxuriously: Rev. xviii. 7, 9. [Comp.: κατα-στρηνιάω.]*

στρήνος, -ous, τό, [allied w. στερεός, q. v.], excessive strength which longs to break forth, over-strength; luxury, [R. V. wantonness (mrg. luxury)]: Rev. xviii. 3 (see δύναμις, d.); for μκυ, arrogance, 2 K. xix. 28; eager desire, Lycophr. 438.

στρουθίον, -ου, τό, (dimin. of στρουθός), a little bird, esp. of the sparrow sort, a sparrow: Mt. x. 29, 31; Lk. xii. 6 sq. (Aristot. h. a. 5, 2 p. 539b, 33; 9, 7 p. 613a, 33; Sept. for אוֹם: [Cf. Tristram in B.D. s. v. Sparrow; Survey of West. Palest., 'Fauna and Flora', p. 67 sq.]*

στρωννύω, or στρώννυμι: impf. 3 pers. plur. ἐστρώννυον [cf. B. 45 (39)]; 1 aor. ἔστρωσα; pf. pass. ptcp. ἐστρωμένος; (by metathesis fr. στόρνυμι, στορέννυμι, and this fr. ΣΤΟΡΕΩ; [cf. Lat. sterno, struo, etc.; Eng. strew, straw, etc.]; see Curtius § 227); to spread: ἱμάτια ἐν τῆ όδῷ, Mt. xxi. 8; εἰς τ. ὁδόν, Mk. xi. 8, (πέδον πεδάσμασι, Aeschyl. Ag. 909; εἴμασι πόρον, ib. 921). sc. τὴν κλίνην (which Grk. writ. fr. Hom. down often add, and also λέχος, λέκτρον, etc. [cf. W. 594 (552); B. § 130, 5]) τινί, Acts ix. 34 [A. V. make thy bed]; to spread with couches or divans τὸ ἀνάγαιον, pass. [A. V. furnished], Mk. xiv. 15; Lk. xxii. 12. [Comp.: κατα-, ὑπο- στρώννυμι.]*

στυγητός, -όν, (στυγέω to hate), hated, Aeschyl. Prom. 592; detestable [A. V. hateful]: Tit. iii. 3; στυγητόν κ. θεομισητόν πρᾶγμα, of adultery, Philo de decal. § 24 fin.; έρως, Heliod. 5, 29.*

στυγνάζω; 1 aor. ptcp. στυγνάσας; (στυγνός sombre, gloomy); to be sad, to be sorrowful: prop. ἐπί τινι [R.V. his countenance fell at etc.], Mk. x. 22; metaph. of the sky covered with clouds [A. V. to be iowering], Mt. xvi. 3 [T br. WH reject the pass.]. (Schol. on Aeschyl. Pers. 470; Sept. thrice for מוֹשְׁלִי, to be amazed, astonished, ἐπί τινα, Ezek. xxvii. 35; xxxii. 10; στυγνότης, of the gloominess of the sky, Polyb. 4, 21, 1.)*

στύλος [RG WH (Tr in 1 Tim. iii. 15; Rev. x. 1)], more correctly στύλος [so LT (Tr in Gal. ii. 9; Rev. iii. 12)]; see Passow [or L. and S.] s. v. fin. [cf. Chandler

§§ 274, 275; Lipsius, Gram. Untersuch. p. 43], -ou. &. [fr. Aeschyl. and Hdt. down j, Sept. often for אמנר, a piliar, column: στῦλοι πυρός, pillars of fire, i.e. flames rising like columns, Rev. x. 1; ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου, i. e. (dropping the fig.) I will assign him a firm and abiding place in the everlasting kingdom of God, Rev. iii. 12; used of persons to whose eminence and strength the stability and authority of any institution or organization are due, Gal. ii. 9 [where cf. Bp. Lghtft.]; Clem. Rom. 1 Cor. 5, 2 and the note in Gebhardt and Harnack, (στύλοι οίκων είσι παίδες άρσενες, Eur. Iph. T. 57; exx. fr. [Jewish writ. are given by Schoettgen (on Gal. l. c.) and fr.] eccles. writ. by Suicer, Thes. ii. p. 1045 sq.; columen reipublicae, Cic. pro Sest. 8, 19, and often elsewh. in Lat. auth.); a prop or support: τῆς ἀληθείας, 1 Tim. iii. 15.*

Στωϊκός [(WH Στωικός), L Τ Στοϊκός, see Tdf.'s note on Acts as below; WH. App. p. 152], -ή, -όν, Stoic, pertaining to the Stoic philosophy, the author of which, Zeno of Citium, taught at Athens in the portico called ή ποικίλη στοά: οἱ Στωϊκοὶ φιλόσοφοι, Acts xvii. 18. [(Diog. Laert. 7, 5; al.)]*

σύ, pron. of the second pers. (Dor. and Aeol. τύ, Boeot. τού), gen. σοῦ, dat. σοί, acc. σέ (which oblique cases are enclitic, unless a preposition precede; yet $\pi \rho \delta s$ $\sigma \epsilon$ is written [uniformly in Rec. (exc. Mt. xxvi. 18), in Grsb. (exc. Jn. xxi. 22, 23), in Treg. (exc. Mt. xxvi. 18; Acts xxiii. 30), in Lchm. (exc. Mt. xxvi. 18; Jn. xvii. 11, 13; xxi. 22, 23; Acts xxiii. 30), in Tdf. (exc. Mt. xxvi. 18; Lk. i. 19; Jn. xvii. 11, 13; Jn. xxi. 22; Acts xxiii. 18, 30; 1 Tim. iii. 14; Tit. iii. 12); also by WH in Mt. xxv. 39], see ἐγώ, 2; Lipsius, Grammat. Untersuch. p. 62 sq. [W. § 6, 3; B. 31 (27)]); plur. ὑμεῖς, etc.; Lat. tu, etc., vos, etc.; thou, etc., ye, etc. The nominatives σύ and ὑμεῖς are expressed for emphasis — before a vocative, as σύ Βηθλεέμ, Mt. ii. 6; σὰ παιδίον (Lcian. dial. deor. 2, 1), Lk. i. 76; add, Jn. xvii. 5; Acts i. 24; 1 Tim. vi. 11, etc.; ὑμείς οἱ Φαρισαίοι, l.k. xi. 39; — or when the pron. has a noun or a ptcp. added to it in apposition in order to define it more sharply, as σù lovôcios ων (thou, being a Jew), Jn. iv. 9, cf. Gal. ii. 14; ὑμεῖς πονηροὶ ὄντες, Mt. vii. 11; - or when several are addressed who are at the same time particularized, σύ . . . σύ, Jas. ii. 3; also in antithesis, Mt. iii. 14; vi. 17; xi. 3; Mk. xiv. 36; Lk. xvi. 7; Jn. ii. 10; iii. 2; Acts x. 15; 1 Co. iii. 23; Jas. ii. 18, and very often; sometimes the antithetic term is suppressed, but is easily understood from the context: el σù el, if it be thou, and not an apparition, Mt. xiv. 28; add, Lk. xv. 31; xvii. 8, etc.; — or when a particle is added, as συ ουν (at the close of an argument, when the discourse reverts to the person to be directly addressed), Lk. iv. 7; Jn. viii. 5; Acts xxiii. 21; 2 Tim. ii. 1, 3; σὺ δέ (in contrasts), Lk. ix. 60; 2 Tim. iii. 10; Tit. ii. 1; Heb. i. 11, etc.; ὑμεῖς δέ, Mt. xxi. 13; Jas. ii. 6; καὶ σύ, and thou, thou also, thou too, Mt. xi. 23; xxvi. 69, 73; Lk. x. 15; xix. 19, 42; xxii. 58; plur., Mt. xv. 3, 16; Lk. xvii. 10; before the 2d pers. of the verb where the person is to be emphasized (like the Germ. du, ihr eben, du

da, 'it is thou,' 'thou art the very man,' etc.), où el, Mt. xxvii. 11; Mk. xv. 2; Lk. xxiii. 3; Jn. i. 19; iii. 10; iv. 12; viii. 53; Acts xxiii. 3, etc.; plur. Lk. ix. 55 Rec.; σὺ λέγεις, εἶπας, Mt. xxvi. 25; xxvii. 11; Mk. xv. 2; it is used also without special emphasis ([cf. B. § 129, 12, and] see έγώ, 1), Mk. xiv. 68; Jn. viii. 13; Acts vii. 28, etc. The genitives σοῦ and ὑμῶν, joined to substantives, have the force of a possessive, and are placed - sometimes after the noun, as τὸν πόδα σου, Mt. iv. 6; τοὺς άδελφούς ύμῶν, Mt. v. 47, and very often; — sometimes before the noun (see ἐγώ, 3 b.), as σοῦ ai ἀμαρτίαι, Lk. vii. 48; σοῦ τῆς νεότητος, 1 Tim. iv. 12; ὑμῶν δὲ καὶ τρίχες, Mt. x. 30; add, Mk. x. 43 [here Rec. after]; Lk. xii. 30; Jn. xvi. 6; Ro. xiv. 16; 2 Co. i. 24 [here now before, now after]: - sometimes between the article and noun, as την ύμων ἐπιπόθησιν, 2 Co. vii. 7; add, 2 Co. viii. 14 (13), 14; xiii. 9; Phil. i. 19, 25; ii. 30; Col. i. 8. čoras σου πάντα (πᾶσα), Lk. iv. 7 [cf. B. § 132, 11, I. a.]. It is added to the pronoun αὐτός: σοῦ αὐτῆς, Lk. ii. 35. On the phrase τί έμολ καὶ σοί, see έγώ, 4. [(Fr. Hom.on.)] συγγένεια, -as, ή, (συγγενής), fr. Eur. and Thuc. down:

a. kinship, relationship. b. kindred, [Sept.]; relations collectively, family: Lk. i. 61; Acts vii. 3, 14.* συγγενής, -ές, [acc. sing. συγγενή, and in Rom. xvi. 11 Treg. συγγενην; see ἄρσην], dat. plur. συγγενέσω and (in Mk. vi. 4 T Tr [WH, also in Lk. ii. 44 WII] acc. to a barbarous declens., cf. [1 Macc. x. 89] B. 25 (22)) συγγενεῦσιν, (σύν and γένος), [fr. Pind., Aeschyl. down; Sept.], of the same kin, akin to, related by blood, (Plin. congener): Mk. vi. 4; Lk. ii. 44; xxi. 16; rwós, Lk. [i. 58]; xiv. 12; Jn. xviii. 26; Acts x. 24; Ro. xvi. 7, 11, 21, [see below]; h συγγ. Lk. i. 36 R G Tr (Lev. xviii. 14); in a wider sense, of the same race, a fellow-countryman: Ro. ix. 3 [(so some take the word in xvi. 7, 11, 21, above; cf. Bp. Lghtft. on Philippians p. 175)].*

συγγενίς, -ίδος, ή, (see the preceding word), a later Grk. word ([Plut. quaest. Rom. 6]; like εὐγενίς, cf. Lob. ad Phryn. p. 451 sq.; cf. W. 69 (67); Kühner i. p. 419 Anm. 8), a kinswoman: τινός, Lk. i. 36 LT WH.*

συγ-γνώμη [T WH συνγ., cf. σύν, II. fin.], -ης, ή, (συγγιγνώσκω, to agree with, to pardon; see γνώμη), fr. [Soph. and] Hdt. down, pardon, indulgence: κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν, by way of concession or permission, not by way of command, 1 Co. vii. 6.*

συγ-κάθημαι [T WH συν- (cf. σύν, Π. fin.)]; fr. Hdt. down; [Sept.]; to sit together, to sit with another: μετά τινος, Mk. xiv. 54; τινί, with one, Acts xxvi. 30.*

συγ-καθζω [T WH συν- (cf. σύν, II. fin.)]: 1 aor. συνεκάθισα; (see καθίζω); a. trans. to cause to sit down together, place together: τινά, foll. by ἐν with a dat. of the place, Eph. ii. 6. b. intrans. to sit down together: Lk. xxii. 55 [where Lchm. txt. περικαθ.]. (Xen., Aristot., Plut., al.; Sept.)*

συγ-κακοπαθίω [T WH συν-(cf. σύν, II. fin.)], -ω: 1 aor. impv. συγκακοπάθησον; (see κακοπαθέω); to suffer hardships together with one: 2 Tim. ii. 3 L T Tr WH; with a dat. com. added, τῷ εὐαγγελίῳ, for the benefit of the gospel, to further it, 2 Tim. i. 8. (Eccles. writ.) •

συγκακουχίω [TWH συν- (cf. σύν, Π. fin.)], -ŵ: pres. pass. inf. -χεῖσθαι; to treat ill with another; pass to be ill-treated in company with, share persecutions or come into a fellowship of ills: τινί, with one, Heb. xi. 25. Not found elsewhere.*

συγ-καλέω [T WH συν- (cf. σύν, Π. fin.)], -ω; 1 aor. συνεκάλεσα; Mid., pres. συγκαλοῦμαι; 1 aor. συν-καλεσάμην; fr. Hom. down; Sept. for κις; to call together, assemble: τινάς, Lk. xv. 6 [here Tr mrg. has pres. mid.]; τὴν σπείραν, Mk. xv. 16; τὸ συν-έδριον, Acts v. 21; mid. to call together to one's self [cf. B. § 135, 5]: τινάς, Lk. ix. 1; xv. [6 Tr mrg.], 9 [R G L Tr txt.]; xxiii. 13; Acts x. 24; xxviii. 17.*

συγ-καλύπτω [(cf. σύν, II. fin.)]: pf. pass. ptcp. συγκεκαλυμμένος; fr. Hom. down; Sept. for הַּסָּב; to cover on all sides, to conceal entirely, to cover up completely: τί, pass., Lk. xii. 2.*

συγ-κάμπτω [T WH συν- (cf. σύν, II. fin.)]: 1 aor. impv. σύγκαμψον; to bend together, to bend completely: τὸν νῶτάν τινος, [A. V. to bow down one's back] i. e. metaph. to subject one to error and hardness of heart, a fig. taken from the bowing of the back by captives compelled to pass under the yoke, Ro. xi. 10, fr. Ps. lxviii. (lxix.) 24. (Xen., Plat., Aristot., al.)

συγ-κατα-βαίνω [TWH συν- (cf. σύν, II. fin.)]: 2 aor. ptcp. plur. συγκαταβάντες; to go down with: of those who descend together from a higher place to a lower, as from Jerusalem to Cæsarea, Acts xxv. 5. (Ps. xlviii. (xlix.) 18; Sap. x. 14; Aeschyl., Eur., Thuc., Polyb., Plut., al.; cf. Lob. ad Phryn. p. 398; [Rutherford, New Phryn. p. 485].)*

συγκατάθεσιε [T WH συν (cf. σύν, II. fin.)], -εως, ή, (συγκατατίθημι, q. v.), prop. a putting together or joint deposit (of votes); hence approval, assent, agreement, [Cic. acad. 2, 12, 37 adsensio atque adprobatio]: 2 Co. vi. 16. (Polyb., Dion. Hal., Plut., al.)

συγ-κατα-τίθημ [T WH συν- (cf. σύν, II. fin.)]: Mid., pres. ptcp. συγκατατιθέμενος or pf. ptcp. συγκατατεθειμένος (see below); to deposit together with another; Mid. prop. to deposit one's vote in the urn with another (ψῆφον τιθέναι), hence to consent to, agree with, vote for: τῆ βουλῆ κ. τῆ πράξει τινός, Lk. xxiii. 51 [here L mrg. T Tr mrg. WH mrg. pres. ptcp., al. pf. ptcp.]. (Ex. xxiii. 1, 32; Plat. Gorg. p. 501 c., Isae., Dem., Polyb., Joseph., Plut., al.)*

συγκατα-ψηφίω [T WH συν (cf. σύν, II. fin.)]: 1 sor. pass. συγκατεψηφίσθην;

a ballot in the urn (i. e. by voting for) to assign one a place among (σύν), to vote one a place among: τωὰ μετά τινων, Acts i. 26.

2. mid. to vote against with others, i. e. to condemn with others: Plut. Them. 21. Not found elsewhere.*

συγ-κεράννυμι [T WH συν- (cf. σύν, II. fin.)]: 1 aor. συνεκέρασα; pf. pass. ptcp. συγκεκραμένος and in L T Tr WH συγκεκραμένος [see κεράννυμι, init.]; fr. [Aeschyl., Soph.], IIdt. down; to mix together, commingle; to unite: συνεκ. τὸ σῶμα, caused the several parts to combine into an organic structure, which is the body, [A.V. tempered the body together], 1 Co. xii. 24; τί τυν, to unite ons

thing to another: οὐκ ἀφέλησεν...μὴ συγκεκραμένος [so R G T WH mrg., but L Tr WH txt. -νους]... ἀκούσασιν, 'the word heard did not profit them, because it had not united itself by faith to [cf. W. § 31, 10; B. § 133, 13] them that heard,' i.e. because the hearers had not by their faith let it find its way into their minds and made it their own; [or, acc. to the text of L Tr WH (R. V.), 'because they had not been united by faith with them that heard'], Heb. iv. 2.°

συγ-κινέω, -ω: 1 aor. 3 pers. plur. συνεκίνησαν; to move together with others [Aristot.]; to throw into commotion, excite, stir up: τον λαόν, Acts vi. 12. (Polyb., Plut., Longin., al.)*

συγ-κλείω [TWH συν- (cf. σύν, II. fin.)]: 1 sor. συνέκλεισα; Pass., pres. ptcp. συγ-(συν-)κλειόμενος, Gal. iii. 23 LTTrWH; but RGibid. pf. ptcp. - κεκλεισμένος; fr. Hdt. down; Sept. chiefly for הָּכְנֵיר, to shut up, (Lat. concludo), i. e. a. to shut up together, enclose, [80 s. v. σύν, II. 2; but others (e. g. Fritzsche as below; Meyer on Gal. iii. 22) would make the our always intensive, as in b.]: a shoal of fishes in a net, Lk. v. b. to shut up on all sides, shut up completely; TING els TING OF TI, so to deliver one up to the power of a person or thing that he is completely shut in, as it were, without means of escape: τινὰ els ἀπείθειαν, Ro. xi. 32 (εἰς ἀγῶνα, Polyb. 3, 63, 3; εἰς τοιαύτην ἀμηχανίαν συγκλεισθεὶς 'Αντίγονος μετεμέλετο, Diod. 19, 19; οὐ συνέκλεισάς με είς χείρας έχθροῦ, Ps. xxx. (xxxi.) 9; τὰ κτήνη els θάνατον, Ps. lxxvii. (lxxviii.) 50; cf. Fritzsche, Ep. ad Rom. ii. p. 545 sq.); also τινὰ ὑπό τι, under the power of anything, i. e. so that he is held completely subject to it: ὑπὸ ἀμαρτίαν, Gal. iii. 22 (the Scripture has shutup or subjected, i. e. declared them to be subject); sc. ύπο νόμον, with the addition of είς την μελλουσαν πίστιν άποκαλυφθήναι, ib. 23 (see above ad init.); on these words see εls, B. II. 3 c. γ. p. 185* bot.*

συγ-κληρο νόμος [T WH συν- (cf. σύν, Π. fin.)], -ου, δ, ή, a fellow-heir, a joint-heir, (ἀνεψιὸς καὶ συγκληρονόμος, Philo, leg. ad Gaium § 10), (see κληρονόμος 1 b.): Ro. viii. 17; Eph. iii. 6; one who obtains something assigned to himself with others, a joint participant (see κληρονόμος, 2): with the gen. of the thing, Heb. xi. 9; 1 Pet. iii. 7. Not found elsewhere.*

συγ-κοινωνίω [T WH συν- (cf. σύν, II. fin.)], -ω; 1 aor. subj. 2 pers. plur. συγκοινωνήσητε, ptcp. nom. plur. masc. συγκοινωνήσαντες; to become a partaker together with others, or to have fellowship with a thing: with a dat. of the thing, Eph. v. 11; Phil. iv. 14; Rev. xviii. 4. (with a gen. of the thing, Dem. p. 1299, 20; τινί τινος, Dio Cass. 37, 41; 77, 16.)*

συγ-κοινωνός [T WH συν- (cf. σύν, Π. fin.)], -όν, participant with others in (anything), joint partner: with a gen. of the thing [cf. W. § 30, 8 a.], Ro. xi. 17; 1 Co. ix. 23; with the addition of the gen. of the pers. with whom one is partaker of a thing, Phil. i. 7; foll. by εν with a dat. of the thing, Rev. i. 9.*

συγ-κομίζω: 1 aor. 3 pers. plur. συνεκόμισαν;

to carry or bring together, to collect [see σύν, II. 2]; to

house crops, gather into granaries: Hdt., Xen., Diod., Plut., al.; Job v. 26.

2. to carry with others, help in carrying out, the dead to be burned or buried (Soph. Aj. 1048; Plut. Sull. 38); to bury: Acts viii. 2.*

συγ-κρίνω [TWH συν- (cf. σύν, II. fin.)]; 1 aor. inf. συγ-1. to join together fitly, compound, combine, (Epicharm. in Plut. mor. p. 110 a.; Plat., Aristot., al.): πνευματικοίς πνευματικά, 1 Co. ii. 13 (for Paul, in delivering the things disclosed to him by the Holy Spirit in speech derived not from rhetorical instruction but received from the same divine Spirit, 'combines spiritual things with spiritual', adapts the discourse to the subject; other interpretations are refuted by Meyer ad loc.; πνευματικοίς is neut.; [but others would take it as masc. and give συγκ. the meaning to interpret (R. V. marg. interpreting spiritual things to spiritual men); cf. Sept. Gen. xl. 8, 16, 22; xli. 12, 15; Judg. vii. 15; Dan. v. 12, etc.; see Heinrici in Meyer 6te Aufl.]). to a use foreign to the earlier Greeks (who used mapaβάλλω), but freq. fr. the time of Aristotle on (cf. Passow s. v. 2; [L. and S. s. v. II.]; Lob. ad Phryn. p. 278 sq.; [W. 23 (22)]), to compare: éautoùs éautois, 2 Co. x. 12 (Sap. vii. 29; xv. 18).*

συγκόπτω [TWH συν (cf. σύν, II. fin.)]; [fr. Hdt. down]; to bend completely forwards, to be bowed together, [cf. σύν, II. 3]: by disease, Lk. xiii. 11. ([Job ix. 27]; Sir. xii. 11; xix. 26.) •

συγκυρία, -as, ή, (συγκυρεῖν, to happen, turn out), accident, chance: κατὰ συγκυρίαν, by chance, accidentally, Lk. x. 31. (Hippocr.; eccles. and Byzant. writ.; Grk. writ. fr. Polyb. down more com. use συγκύρησις and συγκύρημα [W. 24].)*

συγ-χαίρω [T WH συν- (cf. σύν, II. fin.)]; impf. συνέχαιρον; 2 aor. συνεχάρην [pass. as act., so Veitch (s. v. χαίρω) etc.; al. act., after the analogy of verbs in -μ]; to rejoice with, take part in another's joy, (Aeschyl., Arstph., Xen., al.): with a dat. of the pers. with whom one rejoices, Lk. i. 58 (cf. 14); xv. 6, 9; with a dat. of the thing, 1 Co. xiii. 6; to rejoice together, of many, 1 Co. xii. 26; to congratulate (Aeschin., Polyb., [Plut.; cf. Bp. Lghtft. on Phil. as below; 3 Macc. i. 8; Barn. ep. 1, 3 (and Müller ad loc.)]): with the dat. of the pers. Phil. ii. 17 sq.*

συγ-χίω, συγ-χύνω, and συγ-χύννω, [TWH συν- (cf. σύν, II. fin.)] (see ἐκχέω, init.): impf., 3 pers. sing. συνέχυνε (Acts ix. 22 RG L Tr, -χυννεν T WH), 3 pers. plur. συνέχεον (Acts xxi. 27 RGTTr WH [but some would make this a 2 aor., see reff. s. v. ἐκχέω, init.]); 1 aor. 3 pers. plur. συνέχεαν (Acts xxi. 27 L [see ἐκχέω, init.]); Pass., pres. 3 pers. sing. συγ(TWH συν-)χύννεται (Acts xxi. 31 LTTrWH); pf. 3 pers. sing. συγκέχυται (Acts xxi. 31 RG), ptcp. fem. συγ(TWH συν-)κεχυμένη (Acts xix. 32 RGLTTrWH); 1 aor. 3 pers. sing. συνεχύθη (Acts ii. 6 RGLTTrWH); fr. Hom. down; to pour together, commingle: ຖືν ή έκκλησία συγκεχυμένη, was irregularly assembled [al. 'in confusion'], Acts xix. 32; to disturb, rwa, the mind of one, to stir up to tumult or outbreak, Acts xxi. 27, 81; to confound or bewilder, Acts ii. 6; ix. 22.*

συγχράομαι [T WH συν-], - ωμαι; to use with any one, use jointly, (Polyb., Diod., [Philo]); with the dat. of a pers., to associate with, to have dealings with: Jn. iv. 9 [Tdf. om. WH br. the cl. οὐ γὰρ... Σαμαρ.].*

συγ-χύνω and συγχύννω, see συγχέω.

σόγ-χνσιε, -εωε, ή, (συγχέω); [fr. Eur., Thuc., Plat. down], confusion, disturbance: of riotous persons, Acts xix. 29 (1 S. v. 11).*

συζάω [LTTr WH συν- (cf. σύν, II. fin.)]; fut. συζήσω; to live together with one [cf. σύν, II. 1]: of physical life on earth, opp. to συναποθανεῖν, 2 Co. vii. 3; τῷ Χριστῷ, to live a new life in union with the risen Christ, i. e. a life dedicated to God, Ro. vi. 8, cf. De Wette [or Meyer ad loc.]; to live a blessed life with him after death, 2 Tim. ii. 11. (Plat., Dem., Aristot., al.)*

συ-ζεύγνυμ: 1 aor. συνέζευξα; fr. Eur. and Xen. down; prop. to fasten to one yoke, yoke together: ἴππους, Xen. Cyr. 2, 2, 26; trop. to join together, unite: τί οτ τινά, of the marriage tie, Mt. xix. 6; Mk. x. 9, (νόμος συζευγνὺς ἄνδρα καὶ γυναῖκα, Xen. oec. 7, 30, and often so in Grk. writ.).*

συξητίω [L T Tr WH συν- (cf. σύν, Π. fin.)], -ŵ; impf. 3 pers. sing. συνεζήτει; a. to seek or examine together (Plat.). b. in the N. T. to discuss, dispute, [question (A. V. often)]: absol., [Mk. xii. 28]; Lk. xxiv. 15; τινί, with one, Mk. viii. 11; ix. 14 [R G L]; Acts vi. 9; in the same sense πρός τινα, Mk. ix. [14 T Tr WH], 16 (where read πρὸς αὐτούς, not with Rec. ber els G πρὸς αὐτούς [L Tr WH mrg. or πρ. αὐτούς Rber els G] equiv. to πρὸς ἀλλήλους, Mk. i. 27 [where T WH txt. simply αὐτούς as subj.]; πρὸς ἐαυτούς with the addition of an indirect quest. τὸ τίς etc. with the optat. [cf. B. § 139, 60; W. § 41 b. 4 c.], Lk. xxii. 28; τί, with the indic., Mk. ix. 10.*

συ-ζήτησιε [συν- L Tr mrg. (cf. σύν, H. fin.)], -εως, ή, (συζητέω), mutual questioning, disputation, discussion: Acts xv. 2 Rec., 7 RG L Tr mrg.; xxviii. 29 yet G L T Tr WH om. the vs. (Cic. ad fam. 16, 21, 4; Philo, opif. mund. § 17 fin. [(var. lect.); quod det. pot. § 1]; legg. alleg. 3, 45.)*

συξητητής [LTTr WH συν (cf. σύν, Π. fin.)], -οῦ, ὁ, (συζητέω), a disputer, i. e. a learned disputant, sophist: 1 Co. i. 20. (Ignat. ad Eph. 18 [quotation].)*

σύ-ζυγος [L T Tr WH συν- (cf. σύν, II. fin.)], -ον, (συζεύγνομι), yoked together; used by Grk. writ. [fr. Aeschyl. down of those united by the bond of marriage, relationship, office, labor, study, business, or the like; hence, a yoke-fellow, consort, comrade, colleague, partner. Accordingly, in Phil. iv. 3 most interpreters hold that by the words γνήσιε σύζυγε Paul addresses some particular associate in labor for the gospel. But as the word is found in the midst of (three) proper names, other expositors more correctly take it also as a proper name ([WH mrg. Σύνζυγε]; see Laurent, Ueber Synzygos in the Zeitschr. f. d. Luther. Theol. u. Kirche for 1865, p. 1 sqq. [reprinted in his Neutest. Studien, p. 134 sq.]); and Paul, alluding (as in Philem. 11) to the meaning of the word as an appellative, speaks of him as 'a genuine Synzygus', i. e. a colleague in fact as well as in name. Cf. Meyer and Wiesinger ad loc.; [Hackett in B. D. Am. ed. s. v. Yoke-fellow].*

συζωο-ποιίω, -ŵ: 1 aor. συνέζωοποίησα; to make one alive together with another (Vulg. convivifico): Christians, $\tau \hat{\varphi}$ Χριστ $\hat{\varphi}$ [L br. adds $\hat{\epsilon}\nu$, so WH mrg.], with Christ, Eph. ii. 5; σὺν τ $\hat{\varphi}$ Χρ. Col. ii. 18; in both these pass. new moral life is referred to.•

συκάμινος, -ου, ή, Hebr. Τι, 1 Κ. χ. 27; Is. ix. 10; Am. vii. 14; once πιρφ), a sycamine, a tree having the form and foliage of the mulberry, but fruit resembling the fig (i. q. συκομορέα, q. v. [but Tristram, Nat. Hist. of the Bible, 2d ed. p. 396 sq.; BB.DD., etc., regard the sycamine as the black-mulberry tree, and the sycomore as the fig-mulberry]): Lk. xvii. 6. (Often in Theophr.; Strab. 17, p. 823; Diod. 1, 34; Dioscorid. 1, 22.) [Cf. Vaniček, Fremdwörter, p. 54; esp. Löw, Aram. Pflanzennamen, § 332, cf. § 338; BB.DD. u. s.; 'Bible Educator' iv. 343; Pickering, Chron. Hist. of Plants, pp. 106, 258.]*

συκή, -ῆς, ἡ, (contr. fr. συκέα), fr. Hom. down, Hebr. ਜ਼ਲ੍ਹ, a fig-tree: Mt. xxi. 19-21; xxiv. 32; Mk. xi. 13, 20 sq.; xiii. 28; Lk. xiii. 6 sq.; xxi. 29; Jn. i. 48 (49), 50 (51); Jas. iii. 12; Rev. vi. 13. [Cf. Löω, Aram. Pflanzennamen, § 335.]*

συκο-μορία (Lchm. συκομωρέα, [Rec. ** bes -μωραία, cf. Tdf.'s note on Lk. as below; WH. App. pp. 152 and 151]), -as, ή, (fr. σῦκον and μορέα the mulberry tree), i. q. συκάμινος [but see the word, and reff.], a sycomore-tree: Lk. xix. 4. (Geop. 10, 3, 7.)*

σῦκον, -ου, τό, fr. Hom. down, Hebr. האַאָּרָה, a fig, the ripe fruit of ἡ συκῆ [q. v.]: Mt. vii. 16; Mk. xi. 13; Lk. vi. 44; Jas. iii. 12.*

συκοφαντέω, -ω; 1 aor. ἐσυκοφάντησα; (fr. συκοφάντης, and this fr. σῦκον 'fig', and φαίνω 'to show'. At Athens those were called συκοφάνται whose business it was to inform against any one whom they might detect exporting figs out of Attica; and as sometimes they seem to have extorted money from those loath to be exposed, the name συκοφάντης from the time of Aristophanes down was a general term of opprobrium to designate a maliqnant informer, a calumniator; a malignant and base accuser from love of gain, [but cf. L. and S. s. v.]; hence the verb συκοφαντώ signifies) 1. to accuse wrongfully, to calumniate, to attack by malicious devices, (Arstph., Xen., Plat., al.). 2. to exact money wrongfully; to extort from, defraud: Lk. iii. 14 There R. V. marg. accuse wrongfully]; with a gen. of the pers. and acc. of the thing, Lk. xix. 8 (τριάκοντα μνας παρά τινος, Lys. p. 177, 32. Sept. for שָשֵׁרָ, to oppress, defraud, Job xxxv. 9; Eccl. iv. 1; Ps. exviii. (exix.) 122; πένητα, Prov. xiv. 31; xxii. 16; πτωγούς, Prov. xxviii. 3).

συλαγωγέω, -ω; (σύλη booty, spoil, [cf. συλάω, init.], and ἄγω); to carry off booty: rurá, to carry one off as a captive (and slave), θυγατέρα, Heliod. 10, 35; παρθένον, Nicet. hist. 5 p. 96; to lead away from the truth and subject to one's sway [R. V. make spoil of], Col. ii. 8 (Tatian. or. ad Gr. c. 22, p. 98 ed. Otto).

συλάω, -ω: 1 aor. ἐσύλησα; ([akin to] σύλη 'spoil' [allied with σκύλον (q. v., yet cf.) Curtius p. 696]); fr. Hom. down; to rob, despoil: τινά, 2 Co. xi. 8.*

συλ-λαλίω, [T WH συν- (cf. σύν, Π. fin.; Tdf. Proleg. p. 76)], -ῶ; impf. 3 pers. plur. συνελάλουν; 1 sor. συνελάλησα; to talk with: τινί, with one, Mk. ix. 4; Lk. ix. 30; xxii. 4, (Ex. xxxiv. 35; Is. vii. 6; Polyb. 4, 22, 8); μετά τινος, Mt. xvii. 8; Acts xxv. 12; πρὸς ἀλλήλους [R.V. spake together one with another], Lk. iv. 36. [Cf. W. § 52, 4, 15.]*

συλ-λαμβάνω [sometimes συν- (see below)]: fut. 2 pers. sing. $\sigma \nu \lambda \lambda \dot{\eta} \psi_{\eta}$ (L TTr WH $\sigma \nu \lambda \lambda \dot{\eta} \mu \psi_{\eta}$ [see M, μ]), Lk. i. 31; pf. [3d pers. sing. συνείληφεν, Lk. i. 86 Tr txt. WH], ptcp. fem. συνειληφυία [ib. RGLT]; 2 aor. συνέλαβον; 1 aor. pass. συνελήφθην (LTTrWH συνελήμφθην; see M, μ); Mid., pres. impv. 2 pers. sing. συλλαμβάνου (T Tr WH συν-, cf. σύν, II. fin.; Tdf. Proleg. p. 76) Phil. iv. 3; 2 aor. συνελαβόμην; fr. Aeschyl. and Hdt. down; Sept. for חַפַּשׁ and לְכַר; 1. Active, a. lo seize, take: τινά, one as a prisoner, Mt. xxvi. 55; Mk. xiv. 48; Lk. xxii. 54; Jn. xviii. 12 [cf. W. 275 (259)]; Acts i. 16; xii. 3; xxiii. 27; ἄγραν ἰχθύων, Lk. v. 9. b. to conceive, of a woman (often so in Sept. for הרה): absol. I.k. i. 24 (Aristot. h. a. 7, 1 p. 582, 19; gen. an. 1, 19 p. 727, 8 sq.; [Plut. de vitand. aere alien. 4, 4; cf. W. 598 (552); B. § 130, 5]); with εν γαστρί added, Lk. i. 31; τινά, a son, [Lk. i. 36]; with ἐν τῆ κοιλία added, Lk. ii. 21; metaph. of 'lust,' whose impulses a man indulges, Jas. i. a. to seize for one's self; in a hostile sense, to make (one a permanent) prisoner: Twa, Acts xxvi. 21. b. with the dat. of a pers. to take hold together with one, to assist, help: Lk. v. 7; to succor, Phil. iv. 3, (Soph. Phil. 282; Plat. Theag. p. 129 e.; Diod. 11, 40; in this sense in Grk. writ. more commonly in the active).

συλ-Μγω [cf. σύν, II. fin.; Tdf. Proleg. p. 76]; fut. συλλέξω; 1 aor. συνέλεξα; pres. pass. 8 pers. sing. συλλέγεται; fr. Hom. down; Sept. chiefly for τρίς; to gather up [cf. σύν, II. 2]: τὰ ζιζάνια (for removal fr. the field), Mt. xiii. 28 sq. 30; pass. ib. 40; τὶ ἀπό with a gen. of the thing, Mt. vii. 16 [cf. W. § 58, 9 b. a.]; τὶ ἐκ with a gen. of the place, to collect in order to carry off, Mt. xiii. 41; in order to keep, Lk. vi. 44; τὶ εἴκ τι, into a vessel, Mt. xiii. 48.*

συλ-λογίζομα: (impf. συνελογιζόμην Lchm.) 1 aor. συνελογισάμην; a. to bring together accounts, reckon up, compute, (Hdt. et sqq.). b. to reckon with one's self, to reason, (Plat., Dem., Polyb., al.): Lk. xx. 5.*

τυλ-λυπίω:
1. to affect with grief together: Aristot. eth. Nic. 9, 11, 4 p. 1171°, 7.
2. Pass., pres. ptcp. συλλυπούμενος [T WH συν- cf. σύν, II. fin. (Tdf. Proleg. p. 76)]; to grieve with one's self [see σύν, II. 4 (so Fritz., De Wette, al.; but al. regard the σύν as 'sympathetic'; cf. Meyer, Weiss, Morison, on Mk. as below)], be inwardly grieved, (Hdt., Plat., Polyb., Diod.): of the pain of indignation, ἐπί τυν, Mk. iii. 5.°

συμ-βαίνω [ξυμ- Řec. Þez in 1 Pet. iv. 12; see Σ, σ, s fin.]; impf. συνέβαινον; 2 aor. συνέβην, ptcp. συμβάς; pf. συμ-

βέβηκα; fr. [Aeschyl.], Hdt. down; 1. to walk with the feet near together. 2. to come together, meet with one; hence 3. of things which fall out at the same time, to happen, turn out, come to pass, (so occasionally in the Sept. for קרה and אָקָרָא); as very often in Grk. writ. (Sept. Gen. xlii. 4; xliv. 29), συμβαίνει τί τιπ, something befalls, happens to, one: Mk. x. 32; Acts xx. 19; 1 Co. x. 11; [1 Pet. iv. 12]; 2 Pet. ii. 22; τὸ συμβεβηκός τινι, Acts iii. 10 (Sus. 26); absol. τὰ συμβεβηκότα, the things that had happened, Lk. xxiv. 14 (1 Macc. iv. 26; [Joseph. c. Ap. 1, 22, 17]); συνέβη foll. by an acc. with inf. it happened [A. V. so it was] that, etc.: Acts xxi. 35 [cf. W. 323 (303)], exx. fr. prof. auth. are given by Grimm on 2 Macc. iii. 2.*

συμ-βάλλω συν- WH (so Tdf. exc. Lk. xiv. 31); cf. σύν, II. fin.]; impf. συνέβαλλον; 2 aor. συνέβαλον; 2 aor. mid. συνεβαλόμην; fr. Hom. down; to throw together, to bring together: a. hóyous (Lat. sermones conferre), to converse, Eur. Iphig. Aul. 830; with λόγους omitted [cf. Eng. confer], Plut. mor. p. 222 c. (W. 593 (552); [B. 145 (127)]): τινί, to dispute with one, Acts xvii. 18 [where A. V. encountered (cf. c. below)]; πρὸς ἀλλήλους, to confer with one another, deliberate among themselves, Acts iv. 15. b. to bring together in one's mind, confer with one's self [cf. σύν, II. 4], to consider, ponder: ἐν τῆ καρδία, to revolve in the mind, Lk. ii. 19 (συμβαλών τῷ λογισμῷ τὸ ὅναρ, Joseph. antt. 2, 5, 3). intrans. (W. § 38, 1; [B. § 130, 4]), to come together, meet: τινί, to meet one (on a journey), Acts xx. 14 (Hom. Od. 21, 15; Joseph. antt. 2, 7, 5); to encounter in a hostile sense: Tivi. to fight with one (1 Macc. iv. 34; 2 Macc. viii. 23; xiv. 17; Polyb. 1, 9, 7; 3, 111, 1, and often), with els πόλεμον added, Lk. xiv. 31 (els μάχην, Polyb. 3, 56, 6; Joseph. antt. 12, 8, 4; πρὸς μάχην, Polyb. 10, 37, 4). Mid. to bring together of one's property, to contribute, aid, help: πολύ τινι, one, Acts xviii. 27; often so in Grk. auth. also, esp. Polyb.; cf. Schweighäuser, Lex. Polyb. p. 576; Passow s. v. 1 b. a.; [L. and S. s. v. I. 2]; Grimm, Exeget. Hdbch. on Sap. v. 8.*

συμ-βασιλεύω [Τ συν- so now WH (in exx. as below); cf. σύν, II. fin.): fut. συμβασιλεύσω; 1 aor. συνεβασίλευσα; to reign together: τωί, with one; prop., Polyb. 30, 2, 4; Lcian. dial. deor. 16, 2; often in Plut. [also in Dion. Hal., Strabo]; metaph. to possess supreme honor, liberty, blessedness, with one in the kingdom of God: 1 Co. iv. 8 [cf. W. 41 b. 5 N. 2; B. § 139, 10]; 2 Tim. ii. 12; see βασιλεύω.*

συμ-βιβάζω [WH συν- (so Tdf. in Eph. iv. 16; Col. ii. 19); cf. σύν, II. fin.]; 1 aor. συνεβίβασα (Acts xix. 33 L T Tr WH, but see below); Pass., pres. ptcp. συμβιβα-ζόμενος; 1 aor. ptcp. συμβιβασθείς; (βιβάζω to mount the female, copulate with her; to leap, cover, of animals; allow to be covered, admit to cover); 1. to cause to coalesce, to join together, put together: τὸ σῶμα, pass., of the parts of the body 'knit together' into one whole, compacted together, Eph iv. 16; Col. ii. 19; to unite or knit together in affection, pass., Col. ii. 2 [cf. W. § 63, 2 a.; B. § 144, 13 a.] (to reconcile one to another, Hdt. 1,

74: Thuc. 2, 29). 2. to put together in one's mind. to compare; by comparison to gather, conclude, consider: foll. by ore, Acts xvi. 10 (Plat. Hipp. min. p. 369 d.; de rep. 6 p. 504 a.). 3. to cause a person to unite with one in a conclusion or come to the same opinion, to prove, demonstrate: foll. by or, Acts ix. 22 ([Aristot. top. 7, 5 p. 151*, 36]; foll. by \(\odots\), [Aristot. rhet. Alex. 4 p. 1426*. 37; etc.]; Jambl. vit. Pyth. c. 13 § 60; foll. by the acc. with inf., Ocell. Lucan. 3, 3); by a usage purely Biblical, w. the acc. of a pers., to teach, instruct, one: 1 Co. ii. 16; for הכין, Is. xl. 14; for הוריע, Ex. xviii. 16; Deut. iv. 9; Is. xl. 18 Alex., Ald., etc.; for הורה Ex. iv. 12, 15; Lev. x. 11; השכיל בינה, Theodot. Dan. ix. 22. (The reading συνεβίβασαν in Acts xix. 33, given by codd. * A B etc. [and adopted by L T Tr WH] yields no sense; [but it may be translated (with R. V. mrg.) 'some of the multitude instructed Alexander', etc.; R. V. txt. translates it they brought Alexander out of the multitude, etc.].) *

συμ-βουλεύω; 1 aor. συνεβούλευσα; 1 aor. mid. συνεβουλευσάμην; fr. [Theogn., Soph.], Hdt. down; Sept. for γυ; and γυ; 1. to give counsel: τωί, Jn. xviii. 14; foll. by an inf. Rev. iii. 18. 2. Mid. to take counsel with others, take counsel together, to consult, deliberate: foll. by wa (see wa, II. 2 a.), Mt. xxvi. 4; Jn. xi. 53 [RG Tr mrg.]; foll. by a telic inf., Acts ix. 23.*

συμβούλιον, -ου, τό, (σύμβουλος);

1. counsel, which is given, taken, entered upon, (Plut. Romul. 14): λαμβάνω (on this phrase see λαμβάνω, I. 6), Mt. xii. 14; xxii. 15; xxvii. 17; xxviii. 12; ποιῶ, to consult, deliberate, Mk. iii. 6 [Tr txt. WH txt. ἐδίδουν σ.]; xv. 1 [T WH mrg. ἐτοιμάσαντες σ.; cf. Weiss ad loc.].

2. a council, i. e. an assembly of counsellors or persons in consultation (Plut. Luc. 26): Acts xxv. 12 (the governors and procurators of provinces had a board of assessors or advisers with whom they took counsel before rendering judgment; see Cic. ad fam. 8, 8; Verr. 2, 13; Sueton. vit. Tiber. 33; Lamprid. vit. Alex. Sever. c. 46; cf. Joseph. b. j. 2, 16, 1).*

σύμβουλος, -ου, ό, (σύν and βουλή), an adviser, counsellor: Ro. xi. 34 fr. Is. xl. 13. (Tragg., [Hdt.], Arstph., Xen., Plat., al.) *

Συμιών, δ, [indecl., B. 16 (14)], (for deriv. see Σίμων), Simeon [so A. V. uniformly (on 2 Pet. i. 1 see 5 below)]; 1. the second son of Jacob by Leah (Gen. xxix. 33): Rev. vii. 7. 2. [R. V. Symeon], one of Abraham's descendants: Lk. iii. 30. 3. that devout Simeon who took the infant Jesus in his arms in the temple: Lk. ii. 25 [here Rec. bes Σιμεών], 34. 4. Symeon [so R. V.] surnamed Niger, one of the teachers of the church at Antioch: Acts xiii. 1. 5. Peter the apostle: Acts xv. 14 [R. V. Symeon]; 2 Pet. i. 1 [here L WH txt. Σίμων, and A. V. (R. V.) Simon]; respecting him see Liuw, 1 and Hitpos, fin.

συμ-μαθητής [T WH συν- (cf. σύν, Π. fin.)], -οῦ, ὁ, α fellow-disciple: Jn. xi. 16 (Plat. Euthyd. p. 272 c.; Aesop. fab. 48). (Phrynichus says that σύν is not prefixed to

πολίτης, δημότης, φυλέτης, and the like, but only to those nouns which denote an association which is πρόσκαιρος i. e. temporary, as συνέφηβος, συνθιασώτης, συμπότης. The Latin also observes the same distinction and says commilito meus, but not concivis, but civis meus; see Phryn. ed. Lob. p. 471; [cf. p. 172; Win. 25].)*

συμ-μαρτυρίω, -ῶ [TWH συν- (cf. σύν, II. fin.)]; to bear witness with, bear joint witness (with one): συμμαρτυρούσης τῆς συνειδήσεως, their conscience also bearing witness, Ro. ii. 15 (i. e. together with the deeds of the Gentiles, which accord with the law of God and so bear witness [cf. W. 580 (539)]); foll. by ὅτι, Ro. ix. 1 (besides the fact that the close fellowship I have with Christ compels me to tell the truth); τῷ πνεύματι ἡμῶν, with our spirit already giving its testimony, Ro. viii. 16. Mid. pres. 1 pers. sing. συμμαρτυρούμαι, I testify on my own behalf besides (i. e. besides those things which I have already testified in this book), Rev. xxii. 18 Rec.; but the true reading here, μαρτυρῶ, was restored by Grsb. (Soph., Eur., Thuc., Plat., al.)*

συμ-μερίζω [WH συν- (cf. σύν, II. fin.)]: to divide at the same time, divide together; to assign a portion; Mid. pres. 3 pers. plur. συμμερίζονται: τινί, to divide together with one (so that a part comes to me, a part to him), [R.V. have their portion with], 1 Co. ix. 13. [Diod., Dion. Hal, Diog. Laërt.]*

συμ-μάτοχος [T WH συν- (cf. σύν, Π. fin.)], -ον, partaking together with one, a joint-partaker: τωός, of something, Eph. iii. 6; v. 7. (Joseph. b. j. 1, 24, 6; Just. Mart. apol. 2, 13.)*

συμ-μμητής [TWH συν- (cf. σύν, II. fin.)], -οῦ, ὁ, an imitator with others: τινός, of one, Phil. iii. 17. Not found elsewhere.*

συμ-μορφίζω [Tdf. συν- (cf. σύν, Π. fin.)]: pres. pass. ptcp. συμμορφιζόμενος; (σύμμορφος); to bring to the same form with some other pers. or thing, to render like, (Vulg. configuro): τωί [R.V. becoming conformed unto], Phil. iii. 10 L T Tr WH. Not found elsewhere.*

σύμ-μορφος, ον, (σύν and μορφή), having the same form as another [cf. σύν, II. 1], (Vulg. conformis, configuratus); similar, conformed to, [Lcian. amor. 39]: τωός (cf. Matthiae § 379 p. 864; [W. 195 (184); B. § 132, 23]), Ro. viii. 29 (see εἰκών, a.); τινί (Nicand. th. 321), Phil. iii. 21 [(here Tdf. σύνμ.); cf. W. 624 (580)].

συμ-μορφόω, -ŵ: pres. pass. ptcp. συμμορφούμενος; i.q. συμμορφίζω, q. v.: Phil. iii. 10 Rec. Nowhere else.*

συμ-παθέω [T WH συν- (cf. σύν, Π. fin.)], &: 1 aor. συνεπάθησα; (συμπαθήs); a. to be affected with the same feeling as another, to sympathize with, (Aristot., Plut.). b. in reference to the wretched, to feel for, have compassion on, (Vulg. compatior): τυνί, Heb. iv. 15 [A. V. to be touched with the feeling of]; x. 34, (Isocr. p. 64 b.; Dion. IIal., Plut.).

συμπαθής, -ές, (σύν and πάσχω), suffering or feeling the like with another, sympathetic: 1 Pet. iii. 8, cf. Ro. xii. 15. (Aristot., Theophr., al.) •

συμ-παρα-γίνομαι [T WH συν- (cf. σύν, II. fin.)]: 2 sor. mid. συμπαρεγενόμην; a. to come together: ἐπί τι,

Lk. xxiii. 48 (Ps. lxxxii. (lxxxiii.) 9; Hdt., Thuc., Dem., Diod.). b. to come to one's help: τωί, 2 Tim. iv. 16 R G [al. παραγίν., q. v. fin.] •

συμ-παρα-καλέω [T WH συν- (cf. σύν, II. fin.)], -ω: 1 aor. pass. inf. συμπαρακληθήναι; 1. to call upon or invite or exhort at the same time or together (Xen., Plat., Plut., al.). 2. to strengthen [A. V. comfort] with others (souls; see παρακαλέω, II. 4): συμπαρακληθήναι ἐν ὑμῶν, that I with you may be comforted among you, i. e. in your assembly, with you, Ro. i. 12.*

συμ-παρα-λαμβάνω [T WH συν- (cf. σύν, II. fin.)]; 2 aor. συμπαρέλαβον; to take along together with (Plat., Aristot., Plut., al.); in the N. T. to take with one as a companion: τινά, Acts xii. 25; xv. 37 sq.; Gal. ii. 1.

συμ-παρα-μένω: fut. συμπαραμενῶ; to abide together with (Hippoer., Thuc., Dion. Hal., al.); to continue to live together: τινί, with one, Phil. i. 25 [Rec.; al. παραμένω, q. v.] (Ps. lxxi. (lxxii.) 5).*

συμ-πάρειμι [T WH συν- (cf. σύν, II. fin.)]; to be present together: τινί, with one, Acts xxv. 24. [(Hippocr., Xen., Dem., al.)]*

συμ-πάσχω [TWH συν- (cf. σύν, II. fin.)]; to suffer or feel pain together (in a medical sense, as in Hippocr. and Galen): 1 Co. xii. 26; to suffer evils (troubles, persecutions) in like manner with another: Ro. viii. 17.

συμπήμπω: 1 aor. συνέπεμψα; fr. Hdt. down; to send together with: τινὰ μετά τινος, 2 Co. viii. 18; τινί, ibid. 22. [Cf. W. § 52, 4, 15.]*

συμ-περι-λαμβάνω [T WH συν- (cf. σύν, Π. fin.)]: 2 aor. ptcp. συμπεριλαβών; fr. Plat. and Dem. down; 1. to comprehend at once. 2. to embrace completely: τινά, Acts xx. 10.*

συμ-πίνω: 2 aor. συνέπιος; fr. [Hdt., Arstph.], Xen. and Plat. down; to drink with: τωί, one, Acts x. 41.*

συμ-πίπτω: 2 aor. συνέπεσον; fr. Hom. down; to fall together, collapse, fall in: of a house, Lk. vi. 49 T Tr WH.*

συμ-πληρόω [in Acts T WH συν- (cf. σύν, Π. fin.)], -ω̂:
Pass., pres. inf. συμπληροῦσθαι; impf. συνεπληρούμην; fr.
Hdt. down;
1. to fill completely: συνεπληροῦντο
[R. V. they were filling with water], of the navigators,
(as sometimes in Grk. writ. what holds of the ship is applied to those on board; cf. Kypke, Observv. i. p. 248),
Lk. viii. 23.
2. to complete entirely, be fulfilled: of time (see πληρόω, 2 b. a.), pass., Lk. ix. 51 [R. V. well nigh come]; Acts ii. 1.*

συμ-πνίγω [T WH συν- (cf. σύν, Π. fin.)]; impf. συνέπνιγον; 1 aor. συνέπνιξα; pres. pass. 3 pers. plur. συμπνίγονται; to choke utterly: the seed of the divine word sown in the mind, Mt. xiii. 22; Mk. iv. 7, 19, (δένδρα συμπνιγόμενα, Theophr. c. plant. 6, 11, 6); συμπνίγονται, they are choked, i. e. the seed of the divine word in their minds is choked, Lk. viii. 14; τινά, to press round or throng one so as almost to suffocate him, Lk. viii. 42 [A. V. thronged].*

συμ-πολίτης [T WH συν- (cf. σύν, II. fin.)], -ου, δ, (see συμμαθητής and reff.), possessing the same citizenship with others, a fellow-citizen: συμπολίται τῶν ἀγίων, spoken

of Gentiles as received into the communion of the saints i. e. of the people consecrated to God, opp. to ξένοι κ. πάροικοι, Eph. ii. 19. (Eur. Heracl. 826; Joseph. antt. 19, 2, 2; Ael. v. h. 3, 44.)*

συμ-πορεύομαι [T WH συν (cf. σύν, II. fin.)]; impf. συνπορευόμην;

1. to go or journey together (Eur., Xen., Diod.): τινί, with one, Lk. vii. 11; xiv. 25; xxiv. 15, (Tob. v. 3, 9; ἡμῶν ἡ ψυχὴ συμπορευθεῖσα θεῷ, Plat. Phaedr. p. 249 c.; μετά τινος, very often in Sept.).

2. to come together, to assemble: πρός τινα, Mk. x. 1 (Polyb., Plut.).*

συμπόσιον, -ου, τό, (συμπίνω), a drinking-party, entertainment, (Lat. convivium); by meton. the party itself, the guests, (Plut. mor. p. 157 a.; 704 d.); plur. rows of guests: συμπόσια συμπόσια, Hebraistically for κατὰ συμπόσια, in parties, by companies, ([B. 30 (27); § 129 a. 3; W. 229 (214); 464 (432)]; see πρασιά), Mk. vi. 39.*

συμ-πρεσβότερος [T WH συν- (cf. σύν, II. fin.)], -ου, δ, a fellow-elder, Vulg. consenior, (see πρεσβύτερος, 2 b.): 1 Pet. v. 1. (Eccles. writ.) •

συμ-φάγω, see συνεσθίω.

συμ-φέρω; 1 aor. ptcp. συνενέγκαντες (Acts xix. 19); fr. [Hom. (in mid.)], Aeschyl., Hdt. down; to bear or bring together (Lat. confero), i. e. 1. with a reference to the object, to bring together: ri, Acts xix. 19. 2. with a reference to the subject, to bear together or at the same time; to carry with others; to collect or contribute in order to help, hence to help, be profitable, be expedient; συμφέρει, it is expedient, profitable, and in the same sense with a neut. plur. : with the subject πάντα, 1 Co. vi. 12; x. 23; τί τινι, 2 Co. viii. 10; with an inf. of the object (as in Grk. writ.), Mt. xix. 10; 2 Co. xii. 1 (where LTTrWH have συμφέρου); with the acc. and inf. Jn. xviii. 14; συμφέρει τινί foll. by ίνα (see τνα, II. 2 c. [B. § 139, 45; W. 337 (316)]), Mt. v. 29 sq.; xviii. 6; Jn. xi. 50; xvi. 7. τὸ συμφέρον, that which is profitable (Soph., Eur., Xen., Dem., al.): 1 Co. xii. 7; plur. (Plat. de rep. 1 p. 341 e.), Acts xx. 20; advantage, profit, Heb. xii. 10; τὸ συμφ. τινός (often in Grk. writ.) the advantage of one, one's profit, 1 Co. vii. 35; x. 33, (in both which pass. LT Tr WH read σύμφορον, q. v.).*

σύμ-φημι [T WH σύν (cf. σύν, Π. fin.)]; to consent, confess: τινί foll. by ὅτι, Ro. vii. 16. (Tragg., Xen., Plat.)*

σύμφορος, -ον, (συμφέρω, q. v.), fit, suitable, useful; fr. [Hes., Theogn.], Hdt. down; 4 Macc. v. 10; subst. τὸ σύμφορον, advantage, profit: with a gen. of the pers. profited, LTTrWH in 1 Co. vii. 35; x. 33, [cf. B. § 127, 19 n.], (plur. τὰ σύμφορα, often in prof. auth. [fr. Soph. down]).*

συμ-φυλέτης, -ου, δ, (σύν and φυλή; see συμμαθητής), one who is of the same people, a fellow-countryman, (Vulg. contribulis): 1 Th. ii. 14. (Eccles. writ.)

σύμ-φντος, -ον, (συμφύω), planted together (Vulg. complantatus); born together with, of joint origin, i. e.

connate, congenital, innate, implanted by birth or nature, (3 Macc. iii. 22; Pind., Plat., Aeschyl., Aeschin., Aristot.,

Philo de Abrah. § 31 init.; Joseph. [as, c. Ap. 1, 8, 2. grown together, united with, (Theophr. de 5]). caus. plant. 5, 5, 2); kindred (Plat. Phaedr. p. 246 a.): εὶ σύμφυτοι γεγόναμεν τῷ όμοιώματι τοῦ θανάτου αὐτοῦ, άλλὰ καὶ (sc. τῷ ὁμοιώματι [al. supply Χριστῷ, and take the ὁμοιώματι as a dat. of respect; for yet another constr. of the second clause cf. B. § 132, 23]) της αναστάσεως έσόμεθα, if we have become united with the likeness of his death (which likeness consists in the fact that in the death of Christ our former corruption and wickedness has been slain and been buried in Christ's tomb), i. e. if it is part and parcel of the very nature of a genuine Christian to be utterly dead to sin, we shall be united also with the likeness of his resurrection i. e. our intimate fellowship with his return to life will show itself in a new life consecrated to God, Ro. vi. 5.*

[συμ-φύω (Τ WH συμ- cf. σύν, II. fin.): 2 aor. pass. ptcp. nom. plur. fem. συμφυεῖσαι; 1. trans. to cause to grow together (Plat., Aristot.). 2. pass. intrans. to grow together, grow with: Lk. viii. 7.*

συμ-φωνίω, -ω; fut. συμφωνήσω ([Mt. xviii. 19 T Tr; Lk. v. 36 L T Tr txt. WH]); 1 aor. συνεφώνησα; 1 aor. pass. συνεφωνήθην; fr. Plat. and Aristot. down; prop. to sound together, be in accord; of sounds and of musical instruments. In the N. T. trop. to be in accord, to harmonize, i. e. a. to agree together: mepi (as respects) τινος, Mt. xviii. 19 (Dion. Hal. 2, 47); τινί, with a thing, Acts xv. 15 (often in Grk. auth.); to agree i. e. correspond, of things congruous in nature, Lk. v. 36; pass. συνεφωνήθη υμίν, foll. by an inf., it was agreed between you to etc. Acts v. 9. b. to agree with one in making a bargain, to make an agreement, to bargain, (Polyb., Died.): μετά τινος εκ δηναρίου (see εκ, II. 4), Mt. xx. 2; w. a dat. of the pers. and gen. of the price, ibid. 13, (συνεφώνησεν μετ' αὐτοῦ τριών λιτρών ἀσήμου ἀργυρίου, Act. Thom. § 2).*

συμ-φώνησις, -εως, ή, (συμφωνέω), concord, agreement: πρός τινα, with one, 2 Co. vi. 15. (Eccl. writ.)*

συμφωνία, -as, ή, (σύμφωνος), [fr. Plat. down], music: Lk. xv. 25. (Polyb. 26, 10, 5; [plur. of 'the music of the spheres,' Aristot. de caelo 2, 9 p. 290°, 22; al.]) *

σύμφωνος, -ον, (σύν and φωνή), fr. [Hom. h. Merc. 51; Soph.], Plat., Aristot. down, harmonious, accordant, agreeing; τὸ σύμφωνον, thing agreed upon, compact, [Epict. diss. 1, 19, 27]: ἐκ συμφώνου, by mutual consent, by agreement, 1 Co. vii. 5 [cf. W. 303 (285); B. § 139, 20]*

συμ-ψηφίζω: 1 aor. συνεψήφισα; to compute, count up: τὰς τιμάς, Acts xix. 19. (Mid. τινί, to vote with one, Arstph. Lys. 142.)*

σύμ-ψυχος [T WH σύν- (cf. σύν, II. fin.)], -ον, (σύν and ψυχή), of one mind (Vulg. unanimis): of one accord, Phil. ii. 2. (Eccl. writ.) *

σύν [the older form ξύν is still found in some edd. in composition (as ξυμ-βαίνω, 1 Pet. iv. 12 Recber; see L. and S. s. v. init.; cf. Σ , σ , \mathfrak{s})], a preposition; it is never used in the Apocalypse, rarely by Matthew [some four times (texts vary)], Mark [some five times, or John (three times)], (who prefer μετά), more frequently by Luke

[(Gospel and Acts) about 79 times] and Paul [about 39 times; on the comparative frequency of these prepp. in the classics, see L. and S. s. v. ad init.]. It takes the Dative after it, and denotes accompaniment and fellowship, whether of action, or of belief, or of condition and experience; (acc. to the grammarians [cf. Donaldson, New Crat. § 181; Krüger § 68, 13, 1; Kühner ii. p. 438]; W. 391 (366), a fellowship far closer and more intimate than that expressed by perá, although in the N. T. this distinction is much oftener neglected than observed). Latin cum, Eng. with.

1. Passages in which the subject of an active verb is said to be or to do something σύν τικ; phrases in which σύν is used of accompaniment: εἰμὶ σύν τινι i. e. - to be with one, to accompany one, Lk. vii. 12; viii. 38 (Mk. v. 18 μετ' αὐτοῦ); xxii. 56 (Mt. xxvi. 69 and Mk. xiv. 67 μετά); Acts xxvii. 2; to associate with one, Lk. xxiv. 44; Acts iv. 13; xiii. 7; Phil. i. 23; Col. ii. 5; 2 Pet. i. 18; of σύν τινι οντες, the attendants of one on a journey, Mk. ii. 26 (Mt. xii. 4 and Lk. vi. 4 τοις μετ' αὐτοῦ); Acts xxii. 9; οἱ σύν τινι sc. ὅντες, — either the companions of one, Lk. v. 9; ix. 32; xxiv. 24, 33; with the noun added, οί σὺν ἐμοὶ πάντες ἀδελφοί, Gal. i. 2; Ro. xvi. 14; or one's colleagues, Acts v. 17, 21; οἱ στὺν αὐτῷ τεχυίται, his fellow-craftsmen, Acts xix. 38; είμλ σύν τινι, to be on one's side, Acts xiv. 4 (Xen. Cyr. 7, 5, 77); to assist one, ή χάρις τοῦ θεοῦ (ἡ) σὺν ἐμοί, 1 Co. xv. 10. h. σύν τινι joined to verbs of standing, sitting, going, etc.: σταθήναι, Acts ii. 14; στήναι, Acts iv. 14; ἐπιστήναι, Lk. xx. 1; Acts xxiii. 27; καθίσαι, Acts viii. 31; μένειν, Lk. i. 56; xxiv. 29; Acts xxviii. 16; ἀναπίπτειν, Lk. xxii. 14; γίνεσθαι, to be associated with, Lk. ii. 13; παραγίνεσθαι, to arrive, Acts xxiv. 24; ἔρχεσθαι, Jn. xxi. 3; Acts xi. 12; 2 Co. ix. 4; ἀπέρχεσθαι, Acts v. 26; εἰσέρχεσθαι, Acts iii. 8; xxv. 23; εἰσιέναι, Acts xxi. 18; συνέρχεσθαι, Acts xxi. 16; εξέργεσθαι, Jn. xviii. 1; Acts x. 23; xiv. 20; xvi. 3; πορεύεσθαι, Lk. vii. 6; Acts x. 20; xxiii. 32 [LT Tr WH ἀπέρχεσθαι]; xxvi. 13; 1 Co. xvi. 4; διοδεύειν, Lk. viii. 1 sq.; ἐκπλεῖν, Acts xviii. 18. with verbs of living, dying, believing: ζην, 1 Th. v. 10; ἀποθυήσκειν, Mt. xxvi. 35; Ro. vi. 8; πιστεύειν, Acts xviii. 8. with other verbs: Acts v. 1; xiv. 13; xx. 36; xxi. 5; Phil. ii. 22; Jas. i. 11. 2. Passages in which one is said to be the recipient of some action σύν των, or to be associated with one to whom some action has reference: — dative, τινὶ σύν τινι: as ἔδοξε τοῖς ἀποστόλοις σὺν όλη τῆ ἐκκλησία, Acts xv. 22, where if Luke had said καὶ όλη τη ἐκκλησία he would have claimed for the church the same rank as for the apostles; but he wishes to give to the apostles the more influential position; the same applies also to Acts xxiii. 15; 1 Co. i. 2; 2 Co. i. 1; Phil. i. 1. Accusative, σύν τινί (which precedes) τινα or π (the pers. or thing added): Ro. viii. 32 (σὺν αὐτῷ, i. e. since he has given him to us); Mk. xv. 27; 1 Co. x. 13; τινά or τὶ σύν τινι (the pers. or thing associated or added): Mt. xxv. 27; Mk. viii. 34; 2 Co. i. 21; Col. ii. 13; iv. 9; τὶ σύν τινι, a thing with its power or result, Gal. v. 24; Col. iii. 9; tis or ti our tim after passives, as

Mt. xxvii. 38; Mk. ix. 4; Lk. xxiii. 32; 1 Co. xi. 32; Gal. iii. 9; Col. iii. 8 sq.; 1 Th. iv. 17. 3. It stands where rai might have been used (cf. B. 331 (285)): έγένετο δρμή . . . ³Ιουδαίων σύν τοῖς ἄρχουσιν αὐτῶν (equiv. to καὶ τῶν ἀρχ. αὐτ.), Acts xiv. 5; add, Lk. xxiii. 11; Acts iii. 4; x. 2; xxiii. 15; Eph. iii. 18. 4. Of that which one has or carries with him, or with which he is furnished or equipped (σὺν ἄρμασιν, 3 Macc. ii. 7; σὺν οπλοις, Xen. Cyr. 3, 3, 54; many other exx. fr. Grk. writ. are given by Passow s. v. B. I. 2 a.; [L. and S. I. 4]): σὺν τῆ γάριτι ταύτη, carrying with him this gift or bounty, 2 Co. viii. 19 RG T cod. Sin. (L Tr WH ἐν τῆ χάρ. τ. in procuring [R. V. in the matter of] this benefit); σὺν τή δυνάμει τοῦ κυρίου ἡμῶν Ί. Χρ. equipped with the power of our Lord Jesus Christ, 1 Co. v. 4 (so acc. to many interpreters [cf. W. 391 (366)]; but since the N.T. writers are wont to designate the powers and virtues with which one is equipped by the preposition ev, it is more correct to connect σὺν τῆ δυν. with συναχθέντων, so that ή δύναμις τ. κυρίου is personified and represented as the third subject in the gathering; cf. Mt. xviii. 20 [see δύναμις, a. sub fin.]). 5. σὺν Χριστώ (ῆν, to live with Christ, i. e. united (in spiritual bonds) to him, and to lead a strong life by virtue of this union, 2 Co. xiii. 4; σὺν (Rec.) χειρὶ ἀγγέλου (see χείρ), Acts vii. 35 L T Tr 6. Of the union which arises from the addition or accession of one thing to another: σὺν πᾶσι τούτοις, our 'beside all this' [W. 391 (366)], Lk. xxiv. 21 (Neh. v. 18; 3 Macc. i. 22; Joseph. antt. 17, 6, 5). On the combination δμα σύν, 1 Th. iv. 17; v. 10, see ãμα, fin.

II. In composition σύν denotes 1. association, community, fellowship, participation: συνοικέω, σύνειμι, συγγενής, σύμμορφος, συζήν, συμπάσχειν, συγχρᾶσθαι, etc. 2. together, i. e. several persons or things united or all in one; as, συγκεράννυμι, συγκλείω, συγκαλέω, συλλέγω, συγκομίζω, etc. 3. completely: συγκύπτω, συγκαλύπτω, etc. 4. with one's self, i. e. in one's mind: συλλυπέομαι [but see the word], σύνοιδα, συνείδησις, συντηρέω; cf. Viger. ed. Herm. p. 642 sq. Once or twice in the N.T. after verbs compounded with σύν the preposition is repeated before the object [W. § 52, 4, 15]: Mt. xxvii. 44 L T Tr WH; Col. ii. 13.

As to its Form, σύν in composition before β, μ, π, φ, ψ, passes into συμ, before λ into συλ, before γ, κ, χ into συγ; before ζ [and σ foll. by a consonant] it is elided, hence συζην, συζητέω, συσταυρόω, συστέλλω. But in the older manuscripts assimilation and elision are often neglected (cf. ἐν, III. fin.). Following their authority, LT Tr WH write συνζάω, συνζητέω, συνζητητής, σύνζυγος, συνσταυρόω, συνστρατιώτης, σύνσωμος; T WH συνβασιλεύω, συνγιώμη, συνκάθημαι, συνκαθίζω, συνκακοπαθέω, συνκακοπαθέω, συνκατάθεσις, συνκατάθημι, συνκατήρημη, συνκατάθεσις, συνκατατίθημι, συνκαταγηφίζω. συνκεράννυμι, συνκλέω, συνκληρονόμος, συνκοινωνέω, συνκυνός, συνκρίνω, (Ασύνκριτος), συνκύπτω, συνλαλέω, συνλυπέω, συνμαθητής, συνμαρτυρέω, συνμέτοχος, συνμιμητής, συνπαθέω, συνπαραγίνομαι. συνπαρακαλέω, συνπαρακαλέω, συνπαρακαλέω, συνπάσχω,

συνπεριλαμβάνω, συνπνίγω. συνπολίτης, συνπορεύομαι, συνπρεσβύτερος, συνστενάζω συνστοιχέω, σύνφημι, συνφύω, συνχαίρω, συνχράομαι, συνχέω, σύνψυχος; L Tr mrg. συνζήτησις; Τ συνμορφίζω, σύνσημον: Τr συνστατικός; WΗ συνβάλλω, συνβιβάζω, συνμερίζω. συνσχηματίζω. But L T Tr WH retain συγγένεια, συγγενής, συγκαλύπτω, συγκυρία, σύγχυσις, συλλέγω, συμβαίνω. συμβουλεύω, συμβούλιον, σύμβουλος, συμπαθής, συμπόσιον, συμφέρω, σύμφορος, συμφυλέτης, σύμφυτος, συμφωνέω, συμφώνησις συμφωνία, σύμφωνος (ἀσύμφωνος), συστρέφω, συστροφή; L T Tr συμμερίζω: L T WH συγγενίς, συστατικός; L Ττ WIΙ συμμορφίζω, σύμμορφος, σύσσημον; L Τr συγγνώμη, συγκάθημαι, συγκαθίζω, συγκακοπαθέω, συγκακουχέω, συγκαλέω, συγκάμπτω, συγκαταβαίνω, συγκατάθεσις, συγκατατίθημι, συγκαταψηφίζω, συγκεράννυμι, συγκλείω, συγκληρονόμος, συγκοινωνέω, συγκοινωνός, συγκρίνω, συγκύπτω, συγχαίρω, συγχέω, συγχράομαι. συλλαλέω, συλλυπέω, συμβάλλω, συμβασιλεύω, συμβιβάζω, συμμαθητής, συμμαρτυρέω, συμμέτοχος, συμμιμητής, συμπαθέω, συμπαραγίνομαι, συμπαρακαλέω, συμπαραλαμβάνω, συμπάρειμι, συμπάσχω, συμπεριλαμβάνω, συμπληρόω, συμπνίγω. συμπολίτης, συμπορεύομαι, συμπρεσβύτερος, σύμφημι, συμφύω, σύμψυχος, συστενάζω, συστοιχέω; Ι. συλλαμβάνω, συσχηματίζω. Telf. is not uniform in συλλαμβάνω συμβάλλω, συμβιβάζω, σύμμορφος, συμπληρόω, συσχηματίζω: nor Tr in συλλαμβάνω, συσχηματίζω; nor WH in συλλαμβάνω, συμπληρόω. These examples show that assimilation takes place chiefly in those words in which the preposition has lost, more or less, its original force and blends with the word to which it is prefixed into a single new idea; as συμβούλιον, συμφέρει, σύμφορος. Cf. [Alex. Buttmann in the Stud. u. Krit. for 1862, p. 180]; Philip Buttmann (the son) ibid. p. 811 sq. [But see Dr. Gregory's exposition of the facts in the Proleg. to Tdf. p. 73 sq.; Dr. Hort in WH. App. p. 149; Meisterhans, Gram. d. Att. Inschr. § 24.]

συν-άγω; fut. συνάξω; 2 aor. συνήγαγον; Pass., pres. συνάγομαι; pf. ptep. συνηγμένος; 1 aor. συνήχθην; 1 fut. συναχθήσομαι; fr. Hom. down; Sept. chiefly for קבץ, אֶסֶף a. to gather together, to gather: with an and קבץ; acc. of the thing, Lk. xv. 13; Jn. vi. 12 sq.; xv. 6; harvests, οθεν, Mt. xxv. 24, 26; with είς τι added, Mt. iii. 12; vi. 26; xiii. 30; Lk. iii. 17; ποῦ, Lk. xii. 17; ἐκεῖ, Lk. xii. 18; συνάγειν καρπόν είς ζωήν αίώνιον (see καρπός, 2 d.), Jn. iv. 36; συνάγω μετά τινος, Mt. xii. 30; Lk. xi. 23; to draw together, collect: fishes, - of a net in which they b. to bring together, assemare caught, Mt. xiii. 47. ble, collect: αλχμαλωσίαν (i. e. αλχμαλώτους), Rev. xiii. 10 RG; είς αλχμαλωσίαν, i. e. τινάς, οί δισιν αλχμάλωτοι, Rev. xiii. 10 L ed. min.; to join together, join in one (those previously separated): τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα είς εν. Jn. xi. 52, (συ άξειν είς εν τὰ εθνη καὶ ποιήσειν φιλίαν, Dion. Hal. 2, 45; ὅπως εἰς φιλίαν συνάξουσι τὰ το gather together by convoking: τινάς, Mt. ii. 4; xxii. 10; συνέδριον, Jn. xi. 47; την έκκλησίαν, Acts xiv. 27; τὸ πληθος, Acts xv. 30; τινὰς els with an acc. of place, Rev. xvi. 16; είς τὸν πόλεμον, in order to engage in war, Rev. xvi. 14: xx. 8: ἐπί τινα, unto one, Mt.

xxvii. 27. Pass. to be gathered i. e. come together, gather,

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meet, [cf. B. 52 (45)]: absol., Mt. xxii. 41; xxvii. 17; Mk. ii. 2; Lk. xxii. 66; Acts xiii. 44; xv. 6; xx. 7; 1 Co. v. 4; Rev. xix. 19; with the addition of εἰς and an acc. of place, Mt. xxvi. 3; Acts iv. 5; εἰς δεῖπνον, Rev. xix. 17; ἔμπροσθέν τινος, Mt. xxv. 32; ἐπί τινα, unto one, Mk. v. 21; ἐπὶ τὸ αὐτό [see αὐτός, III. 1], Mt. xxii. 34; Acts iv. 26; ἐπί τινα, against one, Acts iv. 27; πρός τινα, unto one, Mt. xiii. 2; xxvii. 62; Mk. iv. 1; vi. 30; vii. 1; ἐν with dat. of the place, Acts iv. 31; ἐν τῆ ἐκκλησία, Acts xi. 26; μετά τινος, Mt. xxvii. 12; with adverbs of place: οὖ, Mt. xviii. 20; Acts xx. 8; ὅπου, Mt. xxvi. 57; Jn. xx. 19 R G; ἐκεῖ, Jn. xviii. 2; Mt. xxiv. 28; Lk. xvii.

37 R G L. o. to lead with one's self sc. unto one's home, i. e. to receive hospitably, to entertain, [A.V. to take in]: ξένον, Mt. xxv. 35, 38, 43, (with the addition of els τὴν οἰκίαν, els τὸν οἶκον, Deut. xxii. 2; Josh. ii. 18; Judg. xix. 18, etc.). [COMP.: ἐπι-συνάγω.]*

συν-αγωγή, -η̂s, ή, (συνάγω), Sept. for קהַל and very often for ערה. In Grk. writ. a bringing together, gathering (as of fruits), a contracting; an assembling together of In the N. T. 1. an assembly of men: Toù Σατανά, whom Satan governs, Rev. ii. 9; iii. 9. a. an assembly of Jews formally a synagogue, i. e. gathered together to offer prayer and listen to the reading and exposition of the Holy Scriptures; assemblies of the sort were held every sabbath and feast-day, afterwards also on the second and fifth days of every week [see reff. below]: Lk. xii. 11; Acts ix. 2; xiii. 43; xxvi. 11; the name is transferred to an assembly of Christians formally gathered for religious purposes, Jas. ii. 2 (Epiph. haer. 30, 18 says of the Jewish Christians συναγωγήν οὖτοι καλοῦσι τὴν έαυτῶν ἐκκλησίαν καὶ οὐχὶ ἐκκλησίαν [cf. Bp. Lghtft. on Philip. p. 192]); [cf. Trench, Syn. § 1, and esp. Harnack's elaborate note on Herm. mand. 11, 9 (less fully and accurately in Hilgenfeld's Zeitschr. f. wiss. Theol. for 1876, p. 102 sqq.) respecting the use of the word by the church Fathers of the 2d, 3d, and 4th centuries; cf. Hilgenfeld's comments on the same in his 'Hermae Pastor', ed. alt. p. 183 sq.]. b. the building where those solemn Jewish assemblies are held (Hebr. בית הכנסת, i. e. 'the house of assembly'). Synagogues seem to date their origin from the Babylonian exile. In the time of Jesus and the apostles every town, not only in Palestine but also among the Gentiles if it contained a considerable number of Jewish inhabitants, had at least one synagogue, the larger towns several or even many. That the Jews held trials and even inflicted punishments in them, is evident from such pass. as Mt. x. 17; xxiii. 34; Mk. xiii. 9; Lk. xii. 11; xxi. 12; Acts ix. 2; xxii. 19; xxvi. 11. They are further mentioned in Mt. iv. 23; vi. 2, 5; ix. 35; xii. 9; xiii. 54; xxiii. 6; Mk. i. 21, 23, 29, 39; iii. 1; vi. 2; xii. 39; Lk. iv. 15 sq. 20, 28, 33, 38, 44; vi. 6; vii. 5; viii. 41; [xi. 43]; xiii. 10; xx. 46; Jn. vi. 59; xviii. 20 [here the anarthrous (so G L T Tr WH) sing. has an indef. or generic force (R. V. txt. in synagogues)]; Acts vi. 9; ix. 20; xiii. 5, 14, 42 Rec.; xiv. 1; xv. 21; xvii. 1, 10, 17; xviii. 4, 7, 19, 26; xix. 8; xxiv. 12; xxvi. 11; | Tr WH [see συνελαύνω].*

(Joseph. antt. 19, 6, 3; b. j. 2, 14, 4. [5; 7, 3, 3; Philo, quod omn. prob. lib. § 12]). Cf. Win. RWB. s. v. Synagogen; Leyrer in Herzog ed. 1, xv. p. 299 sqq.; Schürer, N. T. Zeitgesch. § 27 (esp. ii.); Kneucker in Schenkel v. p. 443 sq.; [Hamburger, Real-Encycl. ii. p. 1142 sqq.; Ginsburg in Alex.'s Kitto, s. v. Synagogue; Edersheim, Jesus the Messiah, bk. iii. ch. x.].*

συν-αγωνίζομα: 1 aor. mid. inf. συναγωνίσασθαι; fr. Thuc. and Xen. down; to strive together with one, to help one in striving: τινὶ ἐν ταῖς προσευχαῖς, in prayers, i. e. to offer intense prayers with one, Ro. xv. 30; in what sense intense prayer may be likened to a struggle, see Philippi ad loc. [(cf. ἀγωνίζ. in Col. iv. 12 and Bp. Lghtft.'s note)].*

συν-αθλέω, -ω; 1'aor. συνήθλησα; to strive at the same time with another: with a dat. commodi [cf. W. § 31, 4], for something, Phil. i. 27; τινὶ ἔν τινι, together with one in something, Phil. iv. 3. (univ. to help, assist, Diod. 3, 4.)*

συν-αθροίζω: 1 aor. ptcp. συναθροίσας; pf. pass. ptcp. συνηθροισμένος; fr. [Eur., Arstph., al.], Isocr. down; Sept. chiefly for γ3p and γ3p; to gather together with others; to assemble: rivás, Acts xix. 25; pass. to be gathered together i. e. come together, Lk. xxiv. 33 RG; Acts xii. 12.*

gether with another or others.

1. to take up together with another or others.

2. to bring together with others: Lóyov, to cast up or settle accounts, to make a reckoning with, (an expression not found in Grk. auth.), Mt. xviii. 23 sq.; μετά τινος, Mt. xxv. 19.

συν-αιχμάλωτος, -ου, δ, a fellow-prisoner (Vulg. concaptivus): Ro. xvi. 7; Col. iv. 10; Philem. 23, (Lcian. asin. 27). [Cf. Bp. Lghtft. on Col. l. c.; Fritzsche, Com. on Rom. vol. i. p. xxi. note.]*

συν-ακολούθίω, -ω; impf. συνηκολούθουν; 1 aor. συνηκολούθησα; fr. Arstph., Thue., Isocr. down; to follow together with others, to accompany: τινί, one, Mk. v. 37 [where Lehm. ἀκολουθ.]; xiv. 51 L T Tr WH; Lk. xxiii. 49.*

συν-αλίζω: (σύν, and άλίζω fr. άλής, crowded, in a mass; [cf. advois, init.]); to gather together, assemble; pass. pres. ptcp. συναλιζόμενος; to be assembled, meet with: τινί, with one, Acts i. 4, where autois is to be supplied. (Hdt., Xen., [Plut. de placit. phil. 902], Joseph., Lcian., Jambl.) But Meyer defends the rendering given by some of the ancient versions (cf. Tdf.'s note ad loc.) eating with (deriving the word from σύναλος), so A. V. and R. V. mrg.; such passages as Manetho 5, 339; Clem. hom. 13, 4 (although Dressel after cod. Ottob. reads here συναυλ. - yet the recogn. 7, 29 renders cibum sumimus); Chrysost. iii. 88 c. (ed. Migne iii. i. 104 mid.); 89 a. (ibid. bottom); 91 d. (ibid. 107 mid.), seem to give warrant for this interpretation; cf. Valckenaer, Opuscc. ii. p. 277 sq. But see at length Woolsey in the Bib. Sacr. for Oct. 1882, pp. 605-618.7*

συν-αλλάσσω: (see καταλλάσσω); to reconcile (Thuc., Xen., Plat., Dio Cass.; in diff. senses by diff. prof. auth.): συνήλλασσεν αὐτοὺς εἰς εἰρήνην, (Vulg. reconciliabat, i. e. sought to reconcile), conative impf. [cf. B. 205 (178); R. V. would have set them at one again], Acts vii. 26 L T Tr WH [see συνελαύνω].*

Two-ava-βaire: 2 aor. συνανέβην; to ascend at the same time, come up together with to a higher place: τινί, with one, foll. by εἰς with the acc. of the place, Mk. xv. 41; Acts xiii. 31. (Hdt., Xen., Dion. Hal., Strabo, al.; Sept. several times for ¬'p.).)*

συν-ανά-κειμαι; 3 pers. plur. impf. συνανέκειντο; to recline together, feast together, [A. V. 'sit down with', 'sit at meat with', (cf. ἀνάκειμαι)]: τινί, with one, Mt. ix. 10; Mk. ii. 15; Lk. xiv. 10; Jn. xii. 2 Rec.; οἱ συνανακείμενοι, ['they that sat at meat with'], the guests, Mt. xiv. 9; Mk. vi. 22, 26 [R G L]; Lk. vii. 49; xiv. 15. ([3 Macc. v. 39]; eccles. and Byzant. writ.)*

συν-ανα-μίγνυμ: to mix up together; Pass., pres. impv. 2 pers. plur. -μίγνυσθε; inf. -μίγνυσθει; reflex. and metaph. τινί, to keep company with, be intimate with, one: 1 Co. v. 9, 11; 2 Th. iii. 14 [here R T -σθε, L Tr WH -σθει]. (Plut. Philop. 21; [Sept. Hos. vii. 8 Alex.].)*

συν-ανα-παύομαι: 1 aor. subj. συναναπαύσωμαι; to take rest together with: τινί, with one, ls. xi. 6; to sleep together, to lie with, of husband and wife (Dion. Hal., Plut.); metaph. τινί, to rest or refresh one's spirit with one (i. e. to give and get refreshment by mutual intercourse), Ro. xv. 32 [Lchm. om.].*

συν-αντάω, -ω: fut. συναντησω; 1 aor. συνήντησα; fr. Hom. down; Sept. for μτη, μτη, ρτη, etc.; to meet with: τινί, Lk. ix. [18 WH mrg.], 37; xxii. 10; Acts x. 25; Heb. vii. 1 [cf. B. 293 (252)], 10; trop. of events, to happen, to befall: Acts xx. 22 (Plut. Sulla 2; mid. τὰ συναντώμενα, Polyb. 22, 7, 14; the Hebr. ¬¬¬¬, also is used of events, Eccles. ii. 14; ix. 11; etc.).

סטי מידקסים, -ews, ή, a meeting with (Eurip. Ion 535; Dion. Hal. antt. 4, 66): els סטימידקסיט דוא, to meet one [B. § 146, 3], Mt. viii. 34 R G (for לְקרָאת, Gen. xiv. 17; xxx. 16; Ex. iv. 27; xviii. 7).*

συν-αντι-λαμβάνομαι; 2 aor. mid. subj. 3 pers. sing. συναντιλάβηται; to lay hold along with, to strive to obtain with others, help in obtaining, (τῆς ἐλευθερίας, Diod. 14, 8); to take hold with another (who is laboring), hence univ. to help: τινί. one, Lk. x. 40; Ro. viii. 26, (Ps. lxxxviii. (lxxxix.) 22; Ex. xviii. 22; Joseph. antt. 4, 8, 4).*

συν-απ-άγω: Pass., pres. ptcp. συναπαγόμενος; 1 aor. συναπήχθην; to lead away with or together: ἵππον, Xen. Cyr. 8, 3, 23; τριήρεις, Hell. 5, 1, 23; τὸν λαὸν μεθ΄ ἐαυτοῦ, Sept. Ex. xiv. 6; pass. metaph. to be carried away with: with dat. of the thing, i. e. by a thing, so as to experience with others the force of that which carries away (Zosim. hist. 5, 6, 9 αὐτὴ ἡ Σπάρτη συναπήγετο τῷ κοινῷ τῆς Ἑλλάδος ἀλώσει), to follow the impulse of a thing to what harmonizes with it, Gal. ii. 13; 2 Pet. iii. 17; to suffer one's self to be carried away together with (something that carries away), τοῖς ταπεινοῖς (opp. to τὰ ὑψηλὰ φρονεῖν), i. e. to yield or submit one's self to lowly things, conditions, employments, — not to evade their power, Ro. xii. 16.*

συν-αποθνήσκω: 2 aor. συναπέθανον; to die together; with dat. of the pers. to die with one (Sir. xix. 10, and often in Grk. auth. fr. Hdt. down): Mk. xiv. 31; sc. ὑμᾶς ἐμοί, that ye may die together with me, i. e. that my

love to you may not leave me even were I appointed to die, 2 Co. vii. 3; sc. τφ Χριστφ [cf. W. 143 (136)], to meet death as Christ did for the cause of God, 2 Tim. ii. 11.*

συν-απ-όλλυμι: 2 sor. mid. συναπωλόμην; fr. Hdt. down; to destroy together (Ps. xxv. (xxvi.) 9); mid. to perish together (to be slain along with): τωί, with one, Heb. xi. 31.*

συν-απο-στέλλω: 1 aor. συναπέστειλα; to send with: τινά, 2 Co. xii. 18. (Sept.; Thuc., Xen., Dem., Plut., al.)*

συν-αρμολογέω, -ω: pres. pass. ptcp. συναρμολογούμενος; (άρμολόγος binding, joining; fr. άρμός a joint, and λέγω); to join closely together; to frame together: οἰκοδομή, the parts of a building, Eph. ii. 21; σωμα, the members of the body, Eph. iv. 16. (Eccles. writ.; classic writ. use συναρμόσσευ and συναρμόζευ.).

συν αρπάζω: 1 aor. συνήρπασα; plupf. συνηρπάκειν; 1 aor. pass. συνηρπάσθην; to seize by force: τινά, Acts vi. 12; xix. 29; to catch or lay hold of (one, so that he is no longer his own master), Lk. viii. 29; to seize by force and carry away, Acts xxvii. 15. (Tragg., Arstph., Xen., al.) *

συν-αυξάνω: to cause to grow together; pres. inf. pass. συναυξάνεσθαι, to grow together: Mt xiii. 30. (Xen., Dem., Polyb., Plut., al.) *

συνβ-, see συμβ- and σύν, II. fin. συνγ-, see συγγ- and σύν, II. fin.

σύν-δεσμος, -ου, ό, (συνδέω); 1. that which binds together, a band, bond: of the ligaments by which the members of the human body are united together (Eur. Hipp. 199; Tim. Locr. p. 100 b. [i. e. 3, 3, p. 386 ed. Bekk.]; Aristot. h. a. 10, 7, 3 p. 638, 9; Galen), Col. ii. 19 [where see Bp. Lghtft.]; trop.: τῷ συνδέσμφ τῆς εἰρήνης, i. e. τη ελρήνη ώς συνδέσμω, Eph. iv. 3 (σύνδεσμος εὐνοίας κ. φιλίας, Plut. Num. 6); ήτις έστὶ σύνδι της τελειότητος, that in which all the virtues are so bound together that perfection is the result, and not one of them is wanting to that perfection, Col. iii. 14 [cf. Bp. Lghtft. ad loc.]. els σύνδεσμον άδικίας όρω σε όντα, I see that you have fallen into (cf. elµi, V. 2 a. p. 179, and see below) the bond of iniquity, i. e. forged by iniquity to fetter souls, Acts viii. 23 (the phrase σύνδ. ἀδικίας occurs in another sense in Is. lviii. 6). 2. that which is bound together, a bundle: prop. σύνδ. ἐπιστολῶν, Ildian. 4, 12, 11 [6 ed. Bekk.]; hence some interpreters think that by σύνδ. ἀδικίας, in Acts viii. 23 above, Simon is described as "a bundle of iniquity", compacted as it were of iniquity, (just as Cic. in Pison. 9, 21 calls a certain man "animal ex omnium scelerum importunitate . . . concretum"); but besides the circumstance that this interpretation is extremely bold, no examples can be adduced of this tropical use of the noun.*

sides. 3. to bind just as (i. e. jointly with) another: pf. pass. ptcp. ως συνδεδεμένοι, as fellow-prisoners [A.V. as bound with them], Heb. xiii. 3 (συνδεδεμένοι τῷ οἰνοχόφ, Joseph. antt. 2, 5. 3).*

συν-δοξάζω: 1 aor. pass. συνεδοξάσθην; 1. to approve together, join in approving: νόμοι συνδεδοξασμένοι ὑπὸ πάντων, Aristot. pol. 5, 7 (9), 20 p. 1310°, 15. 2. to glorify together (Vulg. conglorifico): sc. σὺν Χριστῷ, to be exalted to the same glory to which Christ has been raised, Ro. viii. 17.*

σύν-δουλος, -ου, ό, (σύν and δοῦλος), a fellow-servant; one who serves the same master with another; thus used a. the associate of a servant (or slave) in the proper sense: Mt. xxiv. 49. b. one who with others serves (ministers to) a king: Mt. xviii. 28, 29, 31, 33. the colleague of one who is Christ's servant in publishing the gospel: Col. i. 7; iv. 7 [(where cf. Bp. Lghtft.)]. one who with others acknowledges the same Lord, Jesus, and obeys his commands: Rev. vi. 11. e. one who with others is subject to the same divine authority in the Messianic economy: so of angels as the fellow-servants of Christians, Rev. xix. 10; xxii. 9. (Moeris says, p. 273, δμόδουλος ἀττικῶς, σύνδουλος ελληνικῶς. But the word is used by Arstph., Eur., Lysias.)

συνδρομή, -ῆς, ἡ, (συντρέχω), a running together, concourse, esp. hostile or riotous: Acts xxi. 30. (Aristot. rhetor. 3, 10 p. 1411*, 29; Polyb., Diod., al.; 3 Macc. iii. 8.)*

τυν εγείρω: 1 aor. συνήγειρα; 1 aor. pass. συνηγέρθην; to raise together, to cause torise together; Vulg. conresuscito [also conresurgo, resurgo]; (τὰ πεπτωκότα, 4 Macc. ii. 14; pass. to rise together from their seats, Is. xiv. 9; trop. λύπας καὶ θρήνους, Plut. mor. p. 117 c.); in the N. T. trop. to raise up together from moral death (see θάνατος, 2) to a new and blessed life devoted to God: ἡμᾶς Τῷ Χριστῷ (risen from the dead, because the ground of the new Christian life lies in Christ's resurrection), Eph. ii. 6; Col. iii. 1; ἐν Χριστῷ, Col. ii. 12.*

συνέδριον, -ου, τό, (σύν and έδρα; hence prop. 'a sitting together'), in Grk. auth. fr. Hdt. down, any assembly (esp. of magistrates, judges, ambassadors), whether convened to deliberate or to pass judgment; Vulg. concilium; in the Scriptures 1. any session or assembly of persons deliberating or adjudicating (Prov. xxii. 10; Ps. xxv. (xxvi.) 4; Jer. xv. 17; 2 Macc. xiv. 5; 4 Macc. xvii. 17): συνήγαγον συνέδριον, [A. V. gathered a council], Jn. 2. spec. a. the Sanhedrin, the great council at Jerusalem (Talm. קנהדרין), consisting of seventy-one members, viz. scribes (see γραμματεύς, 2), elders, prominent members of the high-priestly families (hence called ἀρχιερείς; see ἀρχιερεύς, 2), and the high-priest, the president of the body. The fullest periphrasis for Sanhedrin is found in Mt. xxvi. 3 RG; Mk. xiv. 43, 53, (viz. οί ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι). The more important causes were brought before this tribunal, inasmuch as the Roman rulers of Judæa had left to it the power of trying such cases, and also of pronouncing sentence of death, with the limitation that a capital sentence pronounced by the Sanhedrin was not valid unless it were confirmed by the Roman procurator (cf. Jn. xviii. 31; Joseph. antt. 20, 9, 1). The Jews trace the origin of the Sanhedrin to Num. xi. 16 sq. The

Sanhedrin [A. V. council] is mentioned in Mt. v. 22; xxvi. 59; Mk. xiv. 55; xv. 1; Lk. xxii. 66; Acts iv. 15; v. 21, 27, 34, 41; vi. 12, 15; xxii. 30; xxiii. 1, 6, 15, 20, 28; xxiv. 20; used [(as in class. Grk.)] of the place b. the smaller tribunal of meeting in Acts iv. 15. or council (so A. V.) which every Jewish town had for the decision of the less important cases (see *pious, 4): Mt. x. 17; Mk. xiii. 9. Cf. Win. RWB. s. v. Synedrium; Leyrer in Herzog ed. 1 s. v. Synedrium [Strack in ed. 27: Scharer, Neutest, Zeitgesch. 2te Aufl. § 23, II., III. [and in Riehm p. 1595 sqq.]; Holtzmann in Schenkel v. p. 446 sqq.; [BB. DD. s. v. Sanhedrim (esp. Ginsburg in Alex.'s Kitto); Hamburger, Real-Encycl. ii. pp. 1147 -1155; Edersheim, Jesus the Messiah, ii. 553 sqq.; Farrar, Life of Christ, Excurs. xiii.].*

συν-είδησις, -εως, ή, (συνείδον), Lat. conscientia, [lit. 'joint-knowledge'; see σύν, II. 4], i. e. sciousness of anything: with a gen of the obj., των άμαρτιών, a soul conscious of sins, Heb. x. 2 (τοῦ μύσους, Diod. 4, 65; συνείδησις εὐγενής, consciousness of nobility; a soul mindful of its noble origin, Hdian. 7, 1, 8 [3 ed. Bekk.]). b. the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other; conscience: with a gen. of the subj., ή σ. τινος, Ro. ii. 15 (where the idea of ή συνείδησις is further explained by καὶ μεταξύ... ή καὶ ἀπολογουμένων [cf. W. 580 (539); see ἀπολογέομαι, 2, and συμμαρτυρέω]); Ro. ix. 1; 1 Co. viii. 7 [cf. W. § 30, 1 a.], 10, 12; x. 29; 2 Co. i. 12; iv. 2; v. 11; Heb. ix. 14 (ή τοῦ φαύλου συνείδησις, Philo, fragm., vol. ii. p. 659 ed. Mangey [vi. p. 217 sq. ed. Richter]); ή ιδία συνείδησις, 1 Tim. iv. 2; άλλη συνείδ. i. q. άλλου τινός συν. 1 Co. x. 29; διά την συνείδησιν, for conscience sake, because conscience requires it (viz. the conduct in question), Ro. xiii. 5; in order not to occasion scruples of conscience (in another), 1 Co. x. 28; μηδέν ἀνακρίνειν διὰ τὴν συνείδ (anxiously) questioning nothing, as though such questioning were demanded by conscience, 1 Co. x. 25, 27; διὰ συνείδησιν θεοῦ, because conscience is impressed and governed by the idea of God (and so understands that griefs are to be borne according to God's will), 1 Pet. ii. 19; ή συνείδ. τοῦ είδώλου, 2 conscience impressed and controlled by an idea of the idol (i. e. by a notion of the idol's existence and power), 1 Co. viii. 7 Rec.; τελειωσαί τινα κατά την συνείδησιν (sc. αὐτοῦ), so to perfect one that his own conscience is satisfied, i. e. that he can regard himself as free from guilt, Heb. ix. 9; ελέγχεσθαι ύπο της συν. Jn. viii. 9 (ύπο τοῦ συνειδότος, Philo de Josepho § 9 fin.; συνέχεσθαι τη συν ειδ. Sap. xvii. 10); ή συνείδησις is said μαρτυρείν, Ro. ix. 1; συμμαρτυρείν, Ro. ii. 15; τὸ μαρτύριον τῆς συν. 2 Co. With epithets: ἀσθενής, not strong enough to distinguish clearly between things lawful for a Christian and things unlawful, 1 Co. viii. 7, cf. 10; συνείδ. αναθή, a conscience reconciled to God, 1 Pet. iii. 21; free from guilt, consciousness of rectitude, of right conduct, Acts xxiii. 1; 1 Tim. i. 5, (Hdian. 6, 3, 9 [4 ed. Bekk.]); Eyew συνείδ. αγαθήν, 1 Tim. i. 19; 1 Pet. iii. 16, (ἐν ἀγαθή συν

ειδ. ὑπάργειν, Clem. Rom. 1 Cor. 41, 1); ἔγειν συν. καλήν, Heb. xiii. 18; συν. καθαρά, 1 Tim. iii. 9; 2 Tim. i. 3, (Clem. Rom. 1 Cor. 45, 7, cf. άγνη συν. ibid. 1, 3; καθαρὸς τῆ συνειδήσει, Ignat. ad Trall. 7, 2); ἀπρόσκοπος, Acts xxiv. 16; πονηρά, a mind conscious of wrong-doing, Heb. x. 22 ([ἐν συνειδήσει πο ηρậ, ' Teaching' etc. 4, 14]; ἀπρεπής, Leian. amor. 49). ή συνείδησις καθαρίζεται από κτλ. Heb. ix. 14; μολύνεται, 1 Co. viii. 7; μιαίνεται, Tit. i. 15, (μηδέν έκουσίως ψεύδεσθαι μηδέ μιαίνειν την αύτου συνείδησιν, Dion. Hal. jud. Thuc. 8. απασιν ήμεν ή συνείδησις θεός, Menand. 597 p. 103 ed. Didot; βροτοίς ἄπασιν ή συνείδησις θεός, ibid. 654 p. 101 ed. Didot; Epictet. fragm. 97 represents h συνείδησις as filling the same office in adults which a tutor [maidaywyós, q. v.] holds towards boys; with Philo, Plutarch, and others, τὸ συνειδός is more common. In Sept. once for אָדא, Eccl. x. 20; [i.q. conscience, Sap. xvii. 11; cf. Delitzsch, Brief an d. Röm. p. 11]). Cf. esp. Jahnel, Diss. de conscientise notione, qualis fuerit apud veteres et apud Christianos usque ad aevi medii exitum. Berol. 1862 [also the same, Ueber den Begr. Gewissen in d. Griech. Philos. (Berlin, 1872)]; Kähler, Das Gewissen. I. die Entwickelung seiner Namen u. seines Begriffes. i. Alterth. u. N. T. (Halle, 1878); [also in Herzog ed. 2, s. v. Gewissen; Zezschwitz, Profangräcität u.s.w. pp. 52-57; Schenkel, s. v. Gewissen both in Herzog ed. 1, and in his BL.; P. Ewald, De vocis our. ap. script. Novi Test. vi ac potestate (pp. 91; 1883); other reff. in Schaff-Herzog, s. v. Conscience].*

συν-είδον, ptcp. συνιδών; pf. σύνοιδα, ptcp. fem. gen. συνειδυίας (Acts v. 2 R G, -ης L T Tr WH; cf. B. 12 (11); [Tdf. Proleg. p. 117; WH. App. p. 156]); (see $\epsilon l \delta \omega$); fr. 1. to see (have seen) together with oth-2. to see (have seen) in one's mind, with one's self (cf. Fritzsche, Com. on Rom. vol. i. p. 120; on Mark pp. 86 and 78; [see σύν, II. 1 and 4]), i. e. to understand, perceive, comprehend: συνιδών, when he had understood it, Acts xii. 12 [A.V. considered]; xiv. 6 [became aware], (2 Macc. iv. 41; xiv. 26, 30; 3 Macc. v. 50; Polyb. 1, 4, 6; 3, 6, 9; etc.; Joseph. antt. 7, 15, 1; b. j. 4, 5, 4; Plut. Perfect σύνοιδα [cf. σύν, u. s.] Them. 7). know with another, be privy to [so A.V.]: Acts v. 2. to know in one's mind or with one's self; to be conscious of: τὶ ἐμαυτῷ, 1 Co. iv. 4 [R. V. know nothing against myself (cf. Wright, Bible Word-Book, 2d ed., s. v. 'By')] (την άδικίαν, Joseph. antt. 1, 1, 4; exx. fr. Grk. writ. are given by Passow s. v. σύνοιδα, a.; [L. and S. s. v. σύνοιδα, 2]; foll. by ort, [Dion. Hal. ii. 995, 9]; Barn. ep. 1, (4) 3).*

σύν αμι, ptcp. gen. plur. masc. συνόντων: impf. 3 pers. plur. συνήσαν; (σύν, and εἰμί to be); fr. Hom. Od. 7, 270 down; to be with: τωί, one, Lk. ix. 18 [WH mrg. συνήντησαν]; Acts xxii. 11.*

σύν-αμμ, ptcp. συνιών; (σύν, and είμι to go); fr. Hom. down; to come together: Lk. viii. 4.*

συν εισ-έρχομα: 2 aor. συνεισήλθον; to enter together: τινί, with one, —foll. by an acc. of the place, Jn. vi. 22; xviii. 15. (Eur., Thuc., Xen., al.; Sept.)*

συν-ίκδημος, -ου, ό, ή, (σύν, and ἔκδημος away from one's advancement of the kingdom of God, Col. iv. 11; τῆ ἀληpeople), a fellow-traveller, companion in travel: Acts θεία, for (the benefit of) the truth, [al. render (so R. V.)

xix. 29; 2 Co. viii. 19. ([Diod. fr. lib. 37, 5, 1 and 4 ed. Dind.]; Joseph. vit. 14; Plut. Oth. 5; Palaeph. fab. 46, 4.)*
συν-ακ-λακτός, -ή, -όν, (see ἐκλεκτός), elected or chosen (by God to eternal life) together with: 1 Pet. v. 13.*

συν ελαύνω: 1 aor. συνήλασα; fr. Hom. down; to drive together, to compel; trop. to constrain by exhortation, urge: τωὰ εἰς εἰρήνην, to be at peace again, Acts vii. 26 R G (εἰς τὸν τῆς σοφίας ἔρωτα, Ael. v. h. 4, 15).*

συν επι-μαριυρίω, -ω, ptcp. gen. sing. masc. συνεπιμαρτυρούντος; to attest together with; to join in bearing witness, to unite in adding testimony: Heb. ii. 4. (Aristot., Polyb., [Plut.], Athen., Sext. Emp.; Clem. Rom. 1 Cor. 23, 5; 43, 1.)*

συν επιτίθημ: 2 aor. mid. συνεπεθέμην; to place upon (or near) together with, help in putting on; mid. to attack jointly, to assail together, set upon with, (see ἐπιτίθημ, 2 b.): Acts xxiv. 9 G L T Tr WH [R V. joined in the charge] (so in Thuc. 6, 10; Xen. Cyr. 4, 2, 3; Plat. Phileb. p. 16 a.; Polyb. 5, 78, 4; Diod. 1, 21).

συν έπομα: impf. συνειπόμην; fr. Hom. down; to follow with, to accompany: τινί, one, Acts xx. 4.*

συνεργέω, -ω; impf. 3 pers. sing. συνήργει; (συνεργός, q. v.); fr. Eur., Xen., Dem. down; Vulg. cooperor [(in 2 Co. vi. 1 adjuvo); to work together, help in work, be a partner in labor: 1 Co. xvi. 16; 2 Co. vi. 1; to put forth power together with and thereby to assist, Mk. xvi. 20; τινί, with one ή πίστις συνήργει τοις έργοις, faith (was not inactive, but by coworking) caused Abraham to produce works, Jas. ii. 22 [here Trtxt. συνέργει (hardly collat. form of συνείργω to unite, but) a misprint for -yeî]; τινὶ είς τι (in prof. writ. also πρός τι, see Passow [or L. and S.] s. v.), to assist, help, (be serviceable to) one for a thing, Ro. viii. 28 [A. V. all things work together for good]; τί τινι είς τι, a breviloquence equiv. to συνεργῶν πορίζω τί τινι, so that acc. to the reading πάντα συνεργεί ὁ θεός the meaning is, 'for them that love God, God coworking provides all things for good or so that it is well with them' (Fritzsche), [R. V. mrg. God worketh all things with them for good], Ro. viii. 28 Lchm. [WH in br.; cf. B. 193 (167)], (ἐαυτοῖς τὰ συμφέροντα, Xen. mem. 3, 5, 16). Cf. Fritzsche, Ep. ad Rom. vol. ii. p. 193 sq.

συνεργός, -όν, (σύν and ΕΡΓΩ), [fr. Pind.], Eurip., Thuc. down, a companion in work, fellow-worker, (Vulg. adjutor [Phil. ii. 25; 3 Jn. 8 coöperator]): in the N. T. with a gen. of the pers., one who labors with another in furthering the cause of Christ, Ro. xvi. 3, 9, 21; Phil. ii. 25; iv. 3; [1 Th. iii. 2 Rec.]; Philem. i, 24; θεοῦ, one whom God employs as an assistant, as it were (a fellow-worker with God), 1 Th. iii. 2 (G L txt. WH mrg. but with τοῦ θεοῦ in br.; Rec. et al. διάκονον, q. v. 1). plur.: 1 Co. iii. 9; with gen. of the thing (a joint-promoter [A. V. helper]), συν. ἐσμεν τῆς χαρᾶς, we labor with you to the end that we may rejoice in your Christian state, 2 Co. i. 24. εἰς ὑμᾶς, (my) fellow-worker to you-ward, in reference to you, 2 Co. viii. 23; εἰς τὴν βασ. τ. θεοῦ, for the advancement of the kingdom of God, Col. iv. 11; τῆ dλη-θεία, for (the benefit of) the truth, [al. render (so R. V.)

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συνδρομή, -ῆς, ἡ, (συντρέχω), a running together, concourse, esp. hostile or riotous: Acts xxi. 30. (Aristotrhetor. 3, 10 p. 1411^a, 29; Polyb., Diod., al.; 3 Macc. iii. 8.) *

συντγείρω: 1 aor. συνήγειρα; 1 aor. pass. συνηγέρθην; to raise together, to cause to rise together; Vulg. conresuscito [also conresurgo, resurgo]; (τὰ πεπτωκότα, 4 Macc. ii. 14; pass. to rise together from their seats, Is. xiv. 9; trop. λύπας και θρήνους, Plut. mor. p. 117 c.); in the N. T. trop. to raise up together from moral death (see θάνατος, 2) to a new and blessed life devoted to God: ἡμᾶς Χριστῷ (risen from the dead, because the ground of the new Christian life lies in Christ's resurrection), Eph. ii. 6; Col. iii. 1; ἐν Χριστῷ, Col. ii. 12.*

συνέδριον, -ου, τό, (σύν and έδρα; hence prop. 'a sitting together'), in Grk. auth. fr. Hdt. down, any assembly (esp. of magistrates, judges, ambassadors), whether convened to deliberate or to pass judgment; Vulg. concilium; 1. any session or assembly of perin the Scriptures sons deliberating or adjudicating (Prov. xxii. 10; Ps. xxv. (xxvi.) 4; Jer. xv. 17; 2 Macc. xiv. 5; 4 Macc. xvii. 17): συνήγαγον συνέδριον, [A. V. gathered a council], Jn. 2. spec. a. the Sanhedrin, the great council at Jerusalem (Talm. סנהררין), consisting of seventy-one members, viz. scribes (see γραμματεύς, 2), elders, prominent members of the high-priestly families (hence called ἀρχιερείς; see ἀρχιερεύς, 2), and the high-priest, the president of the body. The fullest periphrasis for Sanhedrin is found in Mt. xxvi. 3 RG; Mk. xiv. 43, 53, (viz. οί ἀρχιερείς καὶ οἱ γραμματείς καὶ οἱ πρεσβύτεροι). The more important causes were brought before this tribunal, inasmuch as the Roman rulers of Judæa had left to it the power of trying such cases, and also of pronouncing sentence of death, with the limitation that a capital sentence pronounced by the Sanhedrin was not valid unless it were confirmed by the Roman procurator (cf. Jn. xviii. 31; Joseph. antt. 20, 9, 1). The Jews trace the origin of the Sanhedrin to Num. xi. 16 sq. The

Sanhedrin [A. V. council] is mentioned in Mt. v. 22; xxvi. 59; Mk. xiv. 55; xv. 1; Lk. xxii. 66; Acts iv. 15; v. 21, 27, 34, 41; vi. 12, 15; xxii. 30; xxiii. 1, 6, 15, 20, 28; xxiv. 20; used [(as in class. Grk.)] of the place of meeting in Acts iv. 15. b. the smaller tribunal or council (so A. V.) which every Jewish town had for the decision of the less important cases (see κρίσις, 4): Mt. x. 17; Mk. xiii. 9. Cf. Win. RWB. s. v. Synedrium; Leurer in Herzog ed. 1 s. v. Synedrium [Strack in ed. 2]; Schürer, Neutest. Zeitgesch. 2te Aufl. § 23, II., III. [and in Riehm p. 1595 sqq.]; Holtzmann in Schenkel v. p. 446 sqq.; [BB. DD. s. v. Sanhedrim (esp. Ginsburg in Alex.'s Kitto); Hamburger, Real-Encycl. ii. pp. 1147 -1155; Edersheim, Jesus the Messiah, ii. 553 sqq.; Farrar, Life of Christ, Excurs, xiii.].*

συν-είδησις, -εως, ή, (συνείδον), Lat. conscientia, [lit. 'joint-knowledge'; see σύν, II. 4], i. e. a. the consciousness of anything: with a gen of the obj., των άμαρτιῶν, a soul conscious of sins, Heb. x. 2 (τοῦ μύσους, Diod. 4, 65; συνείδησις εὐγενής, consciousness of nobility; a soul mindful of its noble origin, Hdian. 7, 1, 8 [3 ed. b. the soul as distinguishing between what Bekk.]). is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other; conscience: with a gen. of the subj., \$\hat{\eta}\$ o. Twos, Ro. ii. 15 (where the idea of π συνείδησις is further explained by καὶ μεταξύ . . . ή καὶ ἀπολογουμένων [cf. W. 580 (539); see ἀπολογέομαι, 2, and συμμαρτυρέω]); Ro. ix. 1; 1 Co. viii. 7 [cf. W. § 30, 1 a.], 10, 12; x. 29; 2 Co. i. 12; iv. 2; v. 11; Heb. ix. 14 (ή τοῦ φαύλου συνείδησις, Philo, fragm., vol. ii. p. 659 ed. Mangey [vi. p. 217 sq. ed. Richter]); ή ιδία συνείδησις, 1 Tim. iv. 2; άλλη συνείδ. i. q. άλλου τινός συν. 1 Co. x. 29; διά την συνείδησιν, for conscience' sake, because conscience requires it (viz. the conduct in question), Ro. xiii. 5; in order not to occasion scruples of conscience (in another), 1 Co. x. 28; μηδέν ανακοίνειν διά την συνείδ (anxiously) questioning nothing. as though such questioning were demanded by conscience, 1 Co. x. 25, 27; δια συνείδησιν θεού, because conscience is impressed and governed by the idea of God (and so understands that griefs are to be borne according to God's will), 1 Pet. ii. 19; ή συνείδ. τοῦ εἰδώλου, a conscience impressed and controlled by an idea of the idol (i. e. by a notion of the idol's existence and power), 1 Co. viii. 7 Rec.; τελειώσαί τινα κατά την συνείδησιν (sc. αὖτοῦ), so to perfect one that his own conscience is satisfied, i. e. that he can regard himself as free from guilt, Heb. ix. 9; ελέγχεσθαι ὑπὸ τῆς συν. Jn. viii. 9 (ὑπὸ τοῦ συνειδότος, Philo de Josepho § 9 fin.; συνέχεσθαι τη συνειδ. Sap. xvii. 10); ή συνείδησις is said μαρτυρείν, Ro. ix. 1; συμμαρτυρείν, Ro. ii. 15; τὸ μαρτύριον τῆς συν. 2 Co. With epithets: ἀσθενής, not strong enough to distinguish clearly between things lawful for a Christian and things unlawful, 1 Co. viii. 7, cf. 10; oveid. ayabi, a conscience reconciled to God, 1 Pet. iii. 21; free from guilt, consciousness of rectitude, of right conduct, Acts xxiii. 1; 1 Tim. i. 5, (Hdian. 6, 3, 9 [4 ed. Bekk.]); even συνείδ. ἀγαθήν, 1 Tim. i. 19; 1 Pet. iii. 16, (ἐν ἀγαθή συν

ειδ. ὑπάρχειν, Clem. Rom. 1 Cor. 41, 1); ἔχειν συν. καλήν, Heb. xiii. 18; συν. καθαρά, 1 Tim. iii. 9; 2 Tim. i. 3, (Clem. Rom. 1 Cor. 45, 7, cf. άγνη συν. ibid. 1, 3; καθαρὸς τῆ συνειδήσει, Ignat. ad Trall. 7, 2); ἀπρόσκοπος, Acts xxiv. 16; πονηρά, a mind conscious of wrong-doing, Heb. x. 22 ([έν συνειδήσει πο ηρά, 'Teaching' etc. 4, 14]; ἀπρεπής, Leian. amor. 49). ή συνείδησις καθαρίζεται ἀπὸ κτλ. Heb. ix. 14; μολύνεται, 1 Co. viii. 7; μιαίνεται, Tit. i. 15, (μηδέν έκουσίως ψεύδεσθαι μηδέ μιαίνειν την αύτου συνείδησιν, Dion. Hal. jud. Thuc. 8. απασιν ήμεν ή συνείδησις θεός, Menand. 597 p. 103 ed. Didot; βροτοίς απασιν ή συνείδησις θεός, ibid. 654 p. 101 ed. Didot; Epictet. fragm. 97 represents ή συνείδησις as filling the same office in adults which a tutor [παιδαγωγός, q. v.] holds towards boys; with Philo, Plutarch, and others, τὸ συνειδός is more common. In Sept. once for אָדע, Eccl. x. 20; [i.q. conscience, Sap. xvii. 11; cf. Delitzsch, Brief an d. Röm. p. 11]). Cf. esp. Jahnel, Diss. de conscientiae notione, qualis fuerit apud veteres et apud Christianos usque ad aevi medii exitum. Berol. 1862 [also the same, Ueber den Begr. Gewissen in d. Griech. Philos. (Berlin, 1872)]; Kähler, Das Gewissen. I. die Entwickelung seiner Namen u. seines Begriffes. i. Alterth. u. N. T. (Halle, 1878); [also in Herzog ed. 2, s. v. Gewissen; Zezschwitz, Profangräcität u.s.w. pp. 52-57; Schenkel, s. v. Gewissen both in Herzog ed. 1, and in his BL.; P. Ewald, De vocis συν. ap. script. Novi Test. vi ac potestate (pp. 91; 1883); other reff. in Schaff-Herzog, s. v. Conscience].*

συν-είδον, ptcp. συνιδών; pf. σύνοιδα, ptcp. fem. gen. συνειδυίας (Acts v. 2 R G, -ης LTTr WH; cf. B. 12 (11); [Tdf. Proleg. p. 117; WH. App. p. 156]); (see είδω); fr. Hdt. down: 1. to see (have seen) together with oth-2. to see (have seen) in one's mind, with one's self (cf. Fritzsche, Com. on Rom. vol. i. p. 120; on Mark pp. 86 and 78; [see σύν, II. 1 and 4]), i. e. to understand, perceive, comprehend: συνιδών, when he had understood it, Acts xii. 12 [A.V. considered]; xiv. 6 [became aware], (2 Macc. iv. 41; xiv. 26, 30; 3 Macc. v. 50; Polyb. 1, 4, 6; 3, 6, 9; etc.; Joseph. antt. 7, 15, 1; b. j. 4, 5, 4; Plut. Perfect σύνοιδα [cf. σύν, u. s.] Them. 7). know with another, be privy to [so A.V.]: Acts v. 2. to know in one's mind or with one's self; to be conscious of: τὶ ἐμαυτῶ, 1 Co. iv. 4 [R. V. know nothing against myself (cf. Wright, Bible Word-Book, 2d ed., s. v. 'By')] (την άδικίαν, Joseph. antt. 1, 1, 4; exx. fr. Grk. writ. are given by Passow s. v. σύνοιδα, a.; [L. and S. s. v. σύνοιδα, 2]; foll. by ort, [Dion. Hal. ii. 995, 9]; Barn. ep. 1, (4) 3).*

σύντωμ, ptcp. gen. plur. masc. συνόντων; impf. 3 pers. plur. συνήσαν; (σύν, and εἰμί to be); fr. Hom. Od. 7, 270 down; to be with: τινί, one, Lk. ix. 18 [WH mrg. συνήντησαν]; Acts xxii. 11.*

σύν αμμ, ptcp. συνιών; (σύν, and είμι to go); fr. Hom. down; to come together: Lk. viii. 4.*

συν αισ-ίρχομαι: 2 aor. συνεισήλθον; to enter together: τινί, with one, —foll. by an acc. of the place, Jn. vi. 22; xviii. 15. (Eur., Thuc., Xen., al.; Sept.) •

συν-ίκδημος, -ου, ό, ἡ, (σύν, and ἔκδημος away from one's people), a fellow-traveller, companion in travel: Acts

xix. 29; 2 Co. viii. 19. ([Diod. fr. lib. 37, 5, 1 and 4 ed. Dind.]; Joseph. vit. 14; Plut. Oth. 5; Palaeph. fab. 46, 4.)*
συν-εκ-λεκτός, -ή, -όν, (see ἐκλεκτός), elected or chosen (by God to eternal life) together with: 1 Pet. v. 13.*

συν-ελαύνω: 1 aor. συνήλασα; fr. Hom. down; to drive together, to compel; trop. to constrain by exhortation, urge: τινὰ εls εlρήνην, to be at peace again, Acts vii. 26 RG (εls τὸν τῆς σοφίας ἔρωτα, Ael. v. h. 4, 15).*

συν-επι-μαρτυρίω, -ω, ptcp. gen. sing. masc. συνεπιμαρτυρούντος; to attest together with; to join in bearing witness, to unite in adding testimony: Heb. ii. 4. (Aristot., Polyb., [Plut.], Athen., Sext. Emp.; Clem. Rom. 1 Cor. 23, 5; 43, 1.)*

συν επι-τίθημ: 2 aor. mid. συνεπεθέμην; to place upon (or near) together with, help in putting on; mid. to attack jointly, to assail together, set upon with, (see ἐπιτίθημ, 2 b.): Acts xxiv. 9 G L T Tr WH [R V. joined in the charge] (so in Thuc. 6, 10; Xen. Cyr. 4, 2, 3; Plat. Phileb. p. 16 a.; Polyb. 5, 78, 4; Diod. 1, 21).*

συν έπομαι: impf. συνειπόμην; fr. Hom. down; to follow with, to accompany: τινί, one, Acts xx. 4.*

συνεργέω, -ω; impf. 3 pers. sing. συνήργει; (συνεργός, q. v.); fr. Eur., Xen., Dem. down; Vulg. coöperor [(in 2 Co. vi. 1 adjuvo); to work together, help in work, be a partner in labor: 1 Co. xvi. 16; 2 Co. vi. 1; to put forth power together with and thereby to assist, Mk. xvi. 20; τινί, with one ή πίστις συνήργει τοις έργοις, faith (was not inactive, but by coworking) caused Abraham to produce works, Jas. ii. 22 [here Trtxt. συνέργει (hardly collat. form of συνείργω to unite, but) a misprint for γεί]; τινὶ είς τι (in prof. writ. also πρός τι, see Passow [or L. and S.] s. v.), to assist, help, (be serviceable to) one for a thing, Ro. viii. 28 [A. V. all things work together for good]; τί τινι είς τι, a breviloquence equiv. to συνεργῶν πορίζω τί τινι, so that acc. to the reading πάντα συνεργεί ὁ θεός the meaning is, 'for them that love God, God coworking provides all things for good or so that it is well with them' (Fritzsche), [R. V. mrg. God worketh all things with them for good], Ro. viii. 28 Lchm. [WH in br.; cf. B. 193 (167)], (ἐαυτοῖς τὰ συμφέροντα, Xen. mem. 3, 5, 16). Cf. Fritzsche, Ep. ad Rom. vol. ii. p. 193 sq.*

συνεργός, -όν, (σύν and ΕΡΓΩ), [fr. Pind.], Eurip., Thuc. down, a companion in work, fellow-worker, (Vulg. adjutor [Phil. ii. 25; 3 Jn. 8 cooperator]): in the N. T. with a gen. of the pers., one who labors with another in furthering the cause of Christ, Ro. xvi. 3, 9, 21; Phil. ii. 25; iv. 3; [1 Th. iii. 2 Rec.]; Philem. 1, 24; θεοῦ, one whom God employs as an assistant, as it were (a fellowworker with God), 1 Th. iii. 2 (G L txt. WH mrg. but with τοῦ θεοῦ in br.; Rec. et al. διάκονον, q. v. 1). plur.: 1 Co. iii. 9; with gen. of the thing (a joint-promoter [A. V. helper]), συν. ἐσμεν τῆς χαρᾶς, we labor with you to the end that we may rejoice in your Christian state, 2 Co. i. 24. els buas, (my) fellow-worker to you-ward, in reference to you, 2 Co. viii. 23; εἰς τὴν βασ. τ. θεοῦ, for the advancement of the kingdom of God, Col. iv. 11; τη άληθεία, for (the benefit of) the truth, [al. render (so R. V.) 'with the truth'; see Westcott ad loc.], 3 Jn. 8. (2 Macc. viii. 7; xiv. 5.)

συν-έρχομαι; impf. συνηρχόμην; 2 aor. συνήλθον, once (Acts x. 45 T Tr WH) 3 pers. plur. συνήλθαν (see ἀπέρχομαι, init.); pf. ptcp. συνεληλυθώς; plupf. 3 pers. plur. συνεληλύθεισαν; fr. Hom. down (Il. 10, 224 in tmesis); 1. to come together, i. e. a. to assemble: absol., Mk. iii. 20; Acts i. 6; ii. 6; x. 27, xvi. 13; xix. 32; xxi. 22; [xxii. 30 GLTTr WH]; xxviii. 17; [1 Co. xiv. 20; foll. by ex with gen. of place, Lk. v. 17 Lchm. txt.]; foll. by eis with an acc. of the place, Acts v. 16; πρός τινα, Mk. vi. 33 Rec.; ἐπὶ τὸ αὐτό [see ἐπί, C. I. 1 d.], 1 Co. xi. 20; xiv. 23 [here L txt. $\tilde{\epsilon}\lambda\theta\eta$]; with a dat. of the pers. with one, which so far as the sense is concerned is equiv. to unto one (for exx. fr. Grk. writ. see Passow s. v. 2; [L. and S. s. v. II. 1 and 3; cf. W. 215 (202)]), Mk. xiv. 53 [here T WH txt. om. Tr mrg. br. the dat.]; Jn. xi. 33; with adverbs of place: ἐνθάδε, Acts xxv. 17; ὅπου, Jn. xviii. 20; [foll. by an infin. of purpose, Lk. v. 15]; foll. by els, — indicating either the end, as els τὸ φαγείν, 1 Co. xi. 33; or the result, 1 Co. xi. 17, 34; ἐν ἐκκλησία, in sacred assembly [R. V. mrg. in congregation], 1 Co. xi. 18 (W. § 50, 4 a.). b. Like the Lat. convenio i. q. coeo: of conjugal cohabitation, Mt. i. 18 [but cf. Weiss ad loc. (and the opinions in Meyer)] (Ken. mem. 2, 2, 4; Diod. 3, 58; Philo de caritat. § 14; de fortitud. § 7; de speciall. legg. § 4; Joseph. antt. 7, 8, 1 and 7, 9, 5; Apollod. bibl. 1, 3, 3); with ἐπὶ τὸ αὐτό added, 1 Co. vii. 2. to go (depart) or come with one, to accompany one (see ξρχομαι, II. p. 252*): τινί, with one, Lk. xxiii. 55 [Tr txt. br. the dat.]; Acts i. 21 [here A. V. company with]; ix. 39; x. 23, 45; xi. 12; with els 70 έργον added, Acts xv. 38; σύν τινι, Acts xxi. 16.*

συν-εσθίω; impf. συνήσθιον; 2 aor. συνέφαγον; to eat with, take food together with [cf. σύν, Π. 1]: τινί, with one, Lk. xv. 2; Acts x. 41; xi. 3; 1 Co. v. 11, (2 S. xii. 17); μετά τινος, Gal. ii. 12; Gen. xliii. 31; Ex. xviii. 12, [cf. W. § 52, 4, 15]. (Plat., Plut., Lcian.)*

τούντοις, -εως, ή, (συνίημι, q. v.);
1. a running together, a flowing together: of two rivers, Hom. Od. 10, 515.
2. a. fr. Pind. down, understanding: Lk. ii. 47; 1 Co. i. 19 (fr. Is. xxix. 14); Eph. iii. 4; Col. ii. 2; 2 Tim. ii. 7; πνευματική, Col. i. 9. b. the understanding, i. e. the mind so far forth as it understands: Mk. xii. 33; Sap. iv. 11. (Sept. for הָּבִּינָה, הְּבָנָה, פַּרַינָה, פַּרָינָה, פַּרָינָה, פַרָּינָה, פַרָּינָה, פַרָּינָה, בּינָה, a poem.) [Syn. see σοφία, fin.; cf. Bp. Lghtft. on Col. i. 9; Schmidt ch. 147, 8.] •

συνετός, -ή, -όν, (συνίημι), fr. Pind. down, Sept. for בְּחָחָ, וְבֹּבֶן, etc., intelligent, having understanding, wise, learned: Mt. xi. 25; Lk. x. 21; Acts xiii. 7; 1 Co. i. 19 (fr. Is. xxix. 14). [Syn. see σοφός, fin.]*

συν-ευ-δοκέω, -ω; (see εὐδοκέω, init.); a. to be pleased together with, to approve together (with others): absol. (yet so that the thing giving pleasure is evident from the context), Acts xxii. 20 G L T Tr WH; with a dat. of the thing, Lk. xi. 48; Acts viii. 1; xxii. 20 Rec. ([Polyb. 24, 4, 13]; 1 Macc. i. 57; 2 Macc. xi. 24). b. to be pleased at the same time with, consent, agree to,

([Polyb. 32, 22, 9]; 2 Macc. xi. 35); foll. by an inf. 1 Co. vii. 12 sq. [R.V. here be content]; w. a dat. of a pers. to applaud [R. V. consent with], Ro. i. 32. (Diod.; eccles. writ.)*

συν-ευωχέω, -ω: pres. pass. ptcp. συνευωχούμενος: (εὐωχέω, to feed abundantly, to entertain; fr. εὖ and ἔχω); to entertain together; pass. to feast sumptuously with: Jude 12; τινί, with one, 2 Pet. ii. 13. ([Aristot. eth. Eud. 7, 12, 14 p. 1245, 5], Joseph., Lcian., al.) •

συν-φ-ίστημ: to place over or appoint together; 2 aor. συνεπέστην; to rise up together: κατά τινος, against one, Acts xvi. 22. [(From Thuc. down.)]*

συν-έχω; fut. συνέξω; 2 aor. συνέσχον; Pass., pres. συνέχομαι; impf. συνειχόμην; fr. Hom. down; to hold together; any whole, lest it fall to pieces or something fall away from it: τὸ συνέχον τὰ πάντα, the deity as holding all things together, Sap. i. 7 (see Grimm ad 2. to hold together with constraint, to coma. to press together with the hand: Tà press, i. e. &τα, to stop the ears, Acts vii. 57 (τὸ στόμα, Is. lii. 15; τον οὐρονόν, to shut, that it may not rain, Deut. xi. 17; 1 K. viii. 35). b. to press on every side : rud, Lk. viii. 45; with πάντοθεν added, of a besieged city, Lk. xix. 3. to hold completely, i. e. a. to hold fast: prop. a prisoner, Lk. xxii. 63 (τὰ αἰχμάλωτα, Lcian. Tox. 39); metaph. in pass. to be held by, closely occupied with, any business (Sap. xvii. 19 (20); Hdian. 1, 17, 22, (9 ed. Bekk.); Ael. v. h. 14, 22): τῷ λόγφ, in teaching the word, Acts xviii. 5 GLTTrWH [here R.V. constrained β. to constrain, oppress, of ills laying hold of one and distressing him; pass. to be holden with i.q. afflicted with, suffering from : voous, Mt. iv. 24; supere, Lk. iv. 38; δυσεντερίφ, Acts xxviii. 8 (many exx. fr. Grk. writ. fr. Aeschyl. and Hdt. down are given in Passow s. v. συνέχω, I. a.; [L. and S. s. v. I. 4]); of affections of the mind: φόβφ, Lk. viii. 37 (δδυρμφ, Ael. v. h. 14, 22; ἀλγηδόν, Plut. de fluv. 2, 1; ἀθυμία, ib. 7, 5; 19, 1; λύπη, 17, 3; for other exx. see Grimm on Sap. xvii. γ. to urge, impel: trop. the soul, ή ἀγάπη ... 10). συνέχει ήμας, 2 Co. v. 14 [A. V. constraineth]; πως (how greatly, how sorely) συνέχομαι, Lk. xii. 50 [A. V. straitened]; τῷ πνεύματι, Acts xviii. 5 Rec. συνέχομαι ἐκ τῶν δύο, I am hard pressed on both sides, my mind is impelled or disturbed from each side [R. V. I am in a strait betwixt the two], Phil. i. 23.*

συνζ-, see συζ-, and σύν, II. sub fin.

συν ήδομα; 1. in Grk. writ. chiefly fr. Soph, Eur., Xen. down, to rejoice together with (another or others [cf. σύν, II. 1]). 2. in the N. T. once to rejoice or delight with one's self or inwardly (see σύν, II. 4): τινί, in a thing, Ro. vii. 22, where cf. Fritzsche; [al. refer this also to 1; cf. Meyer].

συνήθεια, -as, ή, (συνηθήs, and this fr. σύν and ξθοs), fr. Isocr., Xen., Plat. down, Lat. consuctudo, i. e.

1. istercourse (with one), intimacy: 4 Macc. xiii. 21.

custom: Jn. xviii. 39 [cf. B. §139, 45]; 1 Co. xi. 16.

3. a being used to: with a gen. of the object to which one is accustomed, 1 Co. viii. 7 L T Tr WH.

συν-ηλικιώτης, -ου, ό, (fr. σύν, and ήλικία q. v.), one of the same age, an equal in age: Gal. i. 14. (Diod. 1, 53 fin.; Dion. Hal. antt. 10, 49 init.; but in both pass. the best codd. have ήλικιώτης; [Corp. inserr. iii. p. 434 no. 4929]; Alciphr. 1, 12). Cf. συμμαθητής.

συν-θάπτω: 2 aor. pass. συνετάφην; fr. Aeschyl. and Hdt. down; to bury together with: τῷ Χριστῷ, together with Christ, pass., διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον sc. αὐτοῦ, Ro. vi. 4; ἐν τῷ βαπτίσματι, Col. ii. 12. For all who in the rite of baptism are plunged under the water, thereby declare that they put faith in the expiatory death of Christ for the pardon of their past sins; therefore Paul likens baptism to a burial by which the former sinfulness is buried, i. e. utterly taken away.*

συν-θλάω, -ω: 1 fut. pass. συνθλασθήσομα; to break to pieces, shatter, (Vulg. confringo, conquasso): Mt. xxi. 44 [but Tom. L Tr mrg. WH br. the vs.]; Lk. xx. 18. (Sept.; [Manetho, Alex. ap. Athen., Eratosth., Aristot. (v. l.)], Diod., Plut., al.)

συν-θλίβω; impf. συνέθλιβον; to press together, press on all sides: τυνά, of a thronging multitude, Mk. v. 24, 31. (Plat., Aristot., Strab., Joseph., Plut.) •

συν-θρύπτω, ptcp. nom. plur. masc. συνθρύπτοντες; to break in pieces, to crush: metaph. τὴν καρδίαν, to break one's heart, i.e. to deprive of strength and courage, dispirit, incapacitate for enduring trials, Acts xxi. 13. (In eccles. and Byzant. writ.)

συν-ιέω, see συνίημι.

συν-ίημι, 2 pers. plur. συνίετε, 3 pers. plur. συνιοῦσιν (Mt. xiii. 13 RGT; 2 Co. x. 12 Rec., fr. the unused form συνιέω), and συνιάσιν (2 Co. x. 12 L T Tr WH), and συνίουσιν (Mt. xiii. 13 L Tr WH fr. the unused συνίω), subjunc. 3 pers. plur. συνώσι (RGLTTr in Mk. iv. 12 and Lk. viii. 10, fr. the unused συνιέω or fr. συνίημι) and συνίωσι (WH in Mk. and Lk. ll. cc., fr. the unused συνίω), impv. 2 pers. plur. συνίετε, inf. συνιέναι, ptcp. συνιών (Ro. iii. 11 R G T fr. συνιέω), and συνίων (ibid. L Tr WH, and often in Sept., fr. συνίω), and συνιείς (Mt. xiii. 23 L T Tr WII; Eph. v. 17 RG; but quite erroneously συνιών, Grsb. in Mt. l. c. [Alf. in Ro. iii. 11; cf. WH. App. p. 167; Tdf. Proleg. p. 122]; W. 81 (77 sq.); B. 48 (42); Fritzsche on Rom. vol. i. p. 174 sq.); fut. συνήσω (Ro. xv. 21); 1 aor. συνήκα; 2 aor. subjunc. συνήτε, συνώσι, impv. 2 pers. plur. σύνετε (Mk. vii. 14 L T Tr WH); (σύν, and ίημι to 1. prop. to set or bring together, in a hostile sense, of combatants, Hom. II. 1, 8; 7, 210. put (as it were) the perception with the thing perceived; to set or join together in the mind, i.e. to understand, (so fr. Hom. down; Sept. for בין and השכיל): with an acc. of the thing, Mt. xiii. 23, 51; Lk. ii. 50; xviii. 34; xxiv. 45; foll. by or, Mt. xvi. 12; xvii. 13; foll. by an indirect quest., Eph. v. 17; ἐπὶ τοῖς ἄρτοις, 'on the loaves' as the basis of their reasoning [see ἐπί, B. 2 a. a.], Mk. vi. 52; where what is understood is evident from the preceding context, Mt. xiii. 19; xv. 10; Mk. vii. 14; absol., Mt. xiii. 13-15; xv. 10; Mk. iv. 12; viii. 17, 21; Lk. viii. 10; Acts vii. 25°; xxviii. 26 sq.; Ro. xv. 21; 2 Co. x. 12; ò συνιών or συνίων as subst. [B. 295]

(258 sq.); W. 109 (104)], the man of understanding, Hebraistically i. q. a good and upright man (as having knowledge of those things which pertain to salvation; see μωρός): Ro. iii. 11 (fr. Ps. xiii. (xiv.) 2). [Syn. see γινώσκω, fin.]*

συνιστάνω and συνιστάω, see the foll. word.

συν-ίστημι (Ro. iii. 5; v. 8; xvi. 1; 2 Co. x. 18; Gal. ii. 18 Rec.; ptcp. συνιστάντες, 2 Co. iv. 2 LT Tr; vi. 4 L T Tr), or συνιστάνω (2 Co. v. 12; Gal. ii. 18 G L T Tr WH; inf. συνιστάνειν, 2 Co. iii. 1 R G T WH; ptcp. συνιστάνων, 2 Co. iv. 2 WH; vi. 4 WH; x. 12, 18 LT Tr WH), or συνιστάω (inf. συνιστάν, 2 Co. iii. 1 L Tr; ptep. συνιστών, 2 Co. iv. 2 R G; vi. 4 R G; x. 18 Rec.; see ίστημι); 1 aor. συνέστησα; pf. συνέστηκα; 2 pf. ptcp. συνεστώς [nom. plur. neut. -τῶτα, 2 Pet. iii. 5 WH mrg.]; pres. pass. inf. συνίστασθαι; fr. Hom. Il. 14, 96 down; to place together, to set in the same place, to bring or band together; in the 2 aor., pf. and plupf. intransitively, to stand with (or near): συνεστώς τικι. Lk. ix. 32. to set one with another i. e. by way of presenting or introducing him, i. e. to commend (Xen., Plat., Dem., Polyb., Joseph., Plut.): τινά, 2 Co. iii. 1; vi. 4; x. 12, 18; τινά τινι, Ro. xvi. 1; 2 Co. v. 12 [cf. B. 393 (336)]; τινά πρός συνείδησίν τινος, 2 Co. iv. 2; pass. ύπό τινος, 2 Co. xii. 11, (1 Macc. xii. 43; 2 Macc. iv. 24). to put together by way of composition or combination. to teach by combining and comparing, hence to show, prove, establish, exhibit, [W. 23 (22)]: rí, Ro. iii. 5; v. 8, (εύνοιαν, Polyb. 4, 5, 6); έαυτούς ως τινες, 2 Co. vi. 4; with two acc. one of the object, the other of the predicate, Gal. ii. 18 (Diod. 13, 91; συνίστησιν αὐτὸν προφήτην, Philo rer. div. haer. § 52); foll. by an acc. with inf. [cf. B. 274 (236)], 2 Co. vii. 11 (Diod. 14, 45). put together (i. e. unite parts into one whole), pf., plupf. and 2 aor. to be composed of, consist : ¿£ voaros k. de voa-705, 2 Pet. iii. 5 [cf. W. § 45, 6 a.; (see above, init.)]; to cohere, hold together: τὰ πάντα συνέστηκεν έν αὐτῷ, Col. i. 17 (Plat. de rep. 7 p. 530 a.; Tim. p. 61 a.; [Bonitz's index to Aristotle (Berlin Acad. ed.) s. v. συνιστάναι], and often in eccles. writ.; [cf. Bp. Lghtft. on Col. l. c.]).*

[συν-κατα-νεύω: 1 aor. ptcp. συνκατανεύσας; to consent to, agree with: Acts xviii. 27 WH (rejected) mrg. (Polyb. 3, 52, 6; al.)*]

συνκ-, see συγκσυνλ-, see συλλσυνμ-, see συμμ-

συν-οδεύω; to journey with, travel in company with: with a dat. of the pers., Acts ix. 7. (Hdian. 4, 7, 11 [6 ed. Bekk.], Lcian., Plut., al.; Sap. vi. 25.)

συνοδία, -as, ή, (σύνοδοs), a journey in company; by meton. a company of travellers, associates on a journey, a caravan, [A. V. company]: Lk. ii. 44. (Strab., Plut., [Epict., Joseph.; ξυνοδεία, Gen. xxxvii. 25 cod. Venet. i. q. family, Neh. vii. 5, 64, Sept.], al.) •

συν-οικίω, -ω; to dwell together (Vulg. cohabito): of the domestic association and intercourse of husband and wife, 1 Pet. iii. 7; for many exx. of this use, see Passow

s. v. 1; [L. and S. s. v. I. 2].*

corections, -ŵ: pres. pass. συνοικοδομοῦμαι; (Vulg. coaedifico); to build together i. e. a. to build together or with others [1 Esdr. v. 65 (66)]. b. to put together or construct by building, out of several things to build up one whole, (οἰκία εὖ συνφκοδομημένη καὶ συνηρμοσμένη, of the human body, Philo de praem. et poen. § 20): Eph. ii. 22. (Besides, in Thuc., Diod., Dio Cass., Plut.) *

συν-ομιλίω, -ω; to talk with: τινί, one, Acts x. 27. (to hold intercourse with, [Ceb. tab. 13; Joseph. b. j. 5, 13, 1], Epiphan., Tzetz.)

συν ομορίω, -ω; (συνόμορος, having joint boundaries, bordering on, fr. σύν and δμορος, and this fr. δμός joint, and δρος a boundary); to border on, be contiguous to, [A. V. join hard]: τινί, to a thing, Acts xviii. 7. (Byzant. writ.)*

συν-οχή, -η̂s, ή, (συνέχω, q. v.), a holding together, narrowing; narrows, the contracting part of a way, Hom. Il. 23, 330. Metaph. straits, distress, anguish: Lk. xxi. 25; with καρδίας added, 2 Co. ii. 4, (contractio animi, Cic. Tusc. 1, 37, 90; opp. to effusio, 4, 31, 66; συνοχήν κ. ταλαιπωρίαν, Job xxx. 3; [cf. Judg. ii. 3; plur. Ps. xxiv. (xxv.) 17 Aq.]).*

συνπ-, see συμπ[συνσ-, see συσ- and συσσ-] cf. σύν, II. fin. συνσ-, see συσ-

συν-τάσσω: 1 aor. συνέταξα; fr. Hdt. down; a. to put in order with or together, to arrange; b. to (put together), constitute, i. e. to prescribe, appoint, (Aeschin., Dem.; physicians are said συντάσσευν φάρμακον, Ael. v. h. 9, 13; [Plut. an sen. sit gerend. resp. 4, 8]): τινί, Mt. xxi. 6 L Tr WH; xxvi. 19; xxvii. 10; Sept. often for הוצ.*

συντέλεια, -as, ή, (συντελήs), completion, consummation, end, (so in Grk. writ. fr. Polyb. on; Sept. chiefly for τρ; for τρ in Dan. xii. 4, 13; in other senses fr. Aeschyl. down): alῶνος οτ τοῦ alῶνος, Mt. xiii. 39, 40 L T Tr WH, 49; xxiv. 3; xxviii. 20; τοῦ alῶνος τούτου, Mt. xiii. 40 R G; τῶν alῶνων, Heb. ix. 26 (see alῶν, 3 p. 19b bot. [cf. Herm. sim. 9, 12, 3 and Hilgenfeld ad loc.]); καιροῦ and καιρῶν, Dan. ix. 27; xii. 4; τῶν ἡμερῶν, ibid. 13; ἀνθρώπου, of his death, Sir. xi. 27 (25); cf. xxi. 9.*

συν-τελέω, -ω; fut. συντελέσω; 1 aor. συνετέλεσα; Pass., pres. inf. συντελείσθαι; 1 aor. συνετελέσθην (Jn. ii. 3 T WH 'rejected' mrg.), ptcp. συντελεσθείς; fr. Thuc. and Xen. down; Sept. often for כלח; also sometimes for עשה הַכָּם, etc.; 1. to end together or at the same 2. to end completely; bring to an end, finish, complete: τοὺς λόγους, Mt. vii. 28 RG; τὸν πειρασμόν, Lk. iv. 13; ἡμέρας, pass., Lk. iv. 2; Acts xxi. 27, (Job i. 3. to accomplish, bring to fulfilment; 5; Tob. x. 7). pass. to come to pass, Mk. xiii. 4; λόγον, a word, i. e. a prophecy, Ro. ix. 28 (ρημα, Lam. ii. 17). 4. to effect, make, [cf. our conclude]: διαθήκην, Heb. viii. 8 (Jer. xli. (xxxiv.) 8, 15). 5. to finish, i. e. in a use foreign to Grk. writ., to make an end of: συνετελέσθη δ οίνος τοῦ γάμου, [was at an end with], Jn. ii. 3 Tdf. after cod. Sin. (Ezek. vii. 15 for אָכֶל; to bring to an end, destroy, for כלה, Jer. xiv. 12; xvi. 4).*

and Hdt. down; 1. to cut to pieces, [cf. σύν, II 8]. 2. to cut short; metaph. to despatch briefly, execute or finish quickly; to hasten, (συντέμνειν ες. τὴν ὁδόν, to take a short cut, go the shortest way, Hdt. 7, 123; ες. τὸν λόγον, to speak briefly, Eur. Tro. 441; τὰς ἀποκρίσεις, to abridge, sum up, Plat. Prot. p. 334 d.; ἐν βραχεῖ πολλοὺν λόγους, Arstph. Thesm. 178): λόγον [q. v. -I. 2 b. a.], to bring a prophecy or decree speedily to accomplishment, Ro. ix. 28; λόγος συντετμημένος, a short word, i. e. an expedited prophecy or decree, ibid. [R G Tr mrg. in br.] (both instances fr. Sept. of Is. x. 23); cf. Fritzsche ad loc. vol. ii. p. 350.°

συν-τηρέω, -ŵ: impf. 3 pers. sing. συνετήρει; pres. pass. 3 pers. plur. συντηροῦνται; [fr. Aristot. de plant. 1, 1 p. 816°, 8 down]; a. to preserve (a thing from perishing or being lost): τί, pass. (opp. to ἀπολλυσθαι), Mt. ix. 17; Lk. v. 38 [T WH om. Tr br. the cl.]; τινά, to guard one, keep him safe, fr. a plot, Mk. vi. 20 (ἐαυτὸν ἀναμάρτητον, 2 Macc. xii. 42 [cf. Tob. i. 11; Sir. xiii. 12]). b. to keep within one's self, keep in mind (a thing, lest it be forgotten [cf. σύν, II. 4]): πάντα τὰ ῥήματα, Lk. ii. 19 (τὸ ῥῆμα ἐν τῷ καρδία μου, Dan. vii. 28 Theod.; τὴν γνώμην παρ' ἐαυτῷ, Polyb. 31, 6, 5; [absol. Sir. xxxix. 2]).

συν-τίθημι: Mid., 2 aor. 3 pers. plur. συνέθεντο; plpf. 3 pers. plur. συνετέθευντο; fr. Hom. down; to put with or together, to place together; to join together; Mid. a. to place in one's mind, i. e. to resolve, determine; to make an agreement, to engage, (often so in prof. writ. fr. Hdt. down; cf. Passow s. v. 2 b.; [L. and S. s. v. B. II.]): συνετέθευντο, they had agreed together [W. § 38, 3], foll. by iva, Jn. ix. 22 [W. § 44, 8 b.]; συνέθεντο, they agreed together, foll. by τοῦ with an inf. [B. 270 (232)], Acts xxiii. 20; they covenanted, foll. by an inf. [B. u. s.], Lk. xxii. 5. b. to assent to, to agree to: Acts xxiv. 9 Rec. [see συνεπιτίθημι] (τινί, Lys. in Harpocr. [s. v. Καρκίνος] p. 106, 9 Bekk.).*

συν-τόμως, (συντέμνω), [fr. Aeschyl., Soph., Plat. down], adv., concisely i. e. briefly, in few words: ἀκοῦσαί τινος, Acts xxiv. 4 (γράψαι, Joseph. c. Ap. 1, 1; διδάσκειν, ibid. 1, 6, 2; [εἰπεῖν, ibid. 2, 14, 1; ἐξαγγέλλειν, Mk. xvi. WH (rejected) 'Shorter Conclusion']); for exx. fr. Grk. writ. see Passow [or L. and S.] s. v. fin.*

συντρέχω; 2 aor. συνέδραμον; fr. [Hom.], Aeschyl., Hdt. down; 1. to run together: of the gathering of a multitude of people, ἐκεῖ, Mk. vi. 33; πρός τινα, Acts iii. 11. 2. to run along with others; metaph. to rush with i. e. cast one's self, plunge, 1 Pet. iv. 4. [Comp.: ἐπι-συντρέχω.]*

συν-τρίβω, ptep. neut. -τρίβον Lk. ix. 39 R G Tr, -τρίβον L T WII (cf. Veitch s. v. τρίβω, fin.); fut. συντρίψω; 1 aor. συντεριψα; Pass., pres. συντρίβομαι; pf. inf. συντετρίφθαι [R G Tr WH; but -τρίφθαι L T (cf. Veitch u. s.)], ptep. συντετριμμένος; 2 fut. συντριβήσομαι; fr. Hdt. [(?), Eurip.] down; Sept. very often for השל לו לי break, to break in pieces, shiver, [cf. σύν, II. 3]: κάλαμον, Mt. xii. 20; τὰς πέδας, pass. Mk. v. 4; τὰ ἀλάβαστρον (the sealed orifice of the vase [cf. BB. DD. s. v. Alabaster]),

Mk. xiv. 3; ἐστοῦν, pass. Jn. xix. 36 (Ex. xii. 46; Ps. xxxiii. (xxxiv.) 21); τὰ σκεύη, Rev. ii. 27; to tread down: τὸν Σατανᾶν ὑπὸ τοὺς πόδας (by a pregn. constr. [W. § 66, 2 d.]), to put Satan under foot and (as a conqueror) trample on him, Ro. xvi. 20; to break down, crush: τινά, to tear one's body and shatter one's strength, Lk. ix. 39. Pass. to suffer extreme sorrow and be, as it were, crushed: οἱ συντετριμμένοι τὴν καρδίαν [cf. W. 229 (215)], i. q. οἱ ἔχοντες τὴν καρδίαν συντετριμμένην, [A. V the broken-hearted], Lk. iv. 18 Rec. fr. Is. lxi. 1 ([cf. Ps. xxxiii. (xxxiv.) 19; cxlvi. (cxlvii.) 3, etc.]; συντριβῆναι τῆ διανοία, Polyb. 21, 10, 2; 31, 8, 11; τοῖς φρονήμασι, Diod. 11, 78; [ταῖς ἐλπίσιν, 4, 66; ταῖς ψυχαῖς, 16, 81]).*

τος, τος, τος, (συντρίβω), Sept. chiefly for "Ψ.ς";

1. that which is broken or shattered, a fracture: Aristot. de audibil. p. 802°, 34; of a broken limb, Sept. Lev. xxi.

19.

2. trop. calamity, ruin, destruction: Ro. iii. 16, fr. Is. lix. 7, where it stands for "Ψ", a devastation, laying waste, as in xxii. 4; Sap. iii. 3; 1 Macc. ii. 7; [etc.].

σύν τροφος, -ου, δ, (συντρέφω), [fr. Hdt. down], nourished with one (Vulg. collactaneus [Eng. foster-brother]); trought up with one; univ. companion of one's child-hood and youth: τινός (of some prince or king), Acts xiii. 1. (1 Macc. i. 6; 2 Macc. ix. 29; Polyb. 5, 9, 4; Diod. 1, 53; Joseph. b. j. 1, 10, 9; Ael. v. h. 12, 26.)*

Συντύχη and (so Tdf. edd. 7, 8; cf. Lipsius, Gramm. Untersuch. p. 31; [Tdf. Proleg. p. 103; Kühner § 84 fin.; on the other hand, Chandler § 199]) Συντυχή, ή, [acc-ην], Syntyche, a woman belonging to the church at Philippi: Phil. iv. 2. (The name occurs several times in Grk. inserr. [see Bp. Lghtft. on Phil. l. c.].)*

συντυγχάνω: 2 aor. inf. συντυχάν; fr. [Soph.], Hdt. down; to meet with, come to [A. V. come at] one: with a dat. of the pers., Lk. viii. 19.*

συν-υπο-κρίνομα: 1 aor. pass. συνυπεκρίθην, with the force of the mid. [cf. B. 52 (45)]; to dissemble with: τινί, one, Gal. ii. 13. (Polyb. 3, 92, 5 and often; see Schweighaeuser, Lex. Polyb. p. 604; Plut. Marius, 14, 17.)*

συν-υπουργέω, -ω; (ὑπουργέω to serve, fr. ὑπουργός, and this fr. ὑπό and ΕΡΓΩ); to help together: τωί, by any thing, 2 Co. i. 11. (Leian. bis accusat. c. 17 συναγωνι-ζομένης τῆς ἡδονῆς, ἤπερ αὐτῆ τὰ πολλὰ ξυνυπουργεί.)*

συνφ., see συμφσυνχ., see συγχσυνψ., see συμψ-

α. prop. to feel the pains of trovail with, be in travail together: οίδε ἐπὶ τῶν ζώων τὰς ἀδῖνας ὁ σύνοικος καὶ συνωδίνει γε τὰ πολλὰ ὅσπερ καὶ ἀλεκτρυόνες, Porphyr. de abstin. 3, 10; [cf. Aristot. eth. Eud. 7, 6 p. 1240°, 36]. b. metaph. to undergo agony (like a woman in childbirth) along with: Ro. viii. 22 (where σύν refers to the several parts of which ἡ κτίσις consists, cf. Meyer ad loc.); κακοῖς, Eur. Hel. 727.°

συνωμοσία, -as, ή, (συνόμνυμι), fr. Arstph. and Thuc. down, a swearing together; a conspiracy: συνωμοσίαν ποιείν (see ποιέω, I. 1 c. p. 525* top), Acts xxiii. 18 Rec.; ποιείσθαι (see ποιέω, I. 3), ibid. L T Tr WH.*

Συράκουσαι [so accented commonly (Chandler §§ 172, 175); but acc. to Pape, Eigennamen, s. v., -κοῦσαι in Ptol. 3, 4, 9; 8, 9, 4], -ῶν, al, Syracuse, a large maritime city of Sicily, having an excellent harbor and surrounded by a wall 180 stadia in length [so Strabo 6 p. 270; "but this statement exceeds the truth, the actual circuit being about 14 Eng. miles or 122 stadia" (Leake p. 279); see Dict. of Geogr. s. v. p. 1067°]; now Siragosa: Acts xxviii. 12.°

Συρία, -as, ή, Syria; in the N. T. a region of Asia, bounded on the N. by the Taurus and Amanus ranges, on the E. by the Euphrates and Arabia, on the S. by Palestine, and on the W. by Phænicia and the Mediterranean, [cf. BB.DD. s. v. Syria; Ryssel in Herzog ed. 2, s. v. Syrien; cf. also 'Αντιάχεια, 1 and Δαμασκός]: Mt. iv. 24; Lk. ii. 2; Acts xv. 23, 41; xviii. 18; xx. 3; xxi. 3; Gal. i. 21. [On the art. with it cf. W. § 18, 5 a.]*

Σύρος, -ου, ό, a Syrian, i. e. a native or an inhabitant of Syria: Lk. iv. 27; fem. Σύρα, a Syrian woman, Mk. vii. 26 Tr WH mrg. [(Hdt., al.)]*

Συροφοίνισσα (so Rec.; a form quite harmonizing with the analogies of the language, for as Kiλιξ forms the fem. Κίλισσα, Θρậξ the fem. Θρậσσα, ἄναξ the fem. aνασσα, so the fem. of Φοίνιξ is always, by the Greeks, called Φοίνισσα), Συροφοινίκισσα (so LTWH; hardly a pure form, and one which must be derived fr. Φοινίκη; cf. Fritzsche on Mk. p. 296 sq.; W. 95 (91)), Συραφοινίκισσα (Grsb.; a form which conflicts with the law of composition), -ης, ή, (Tr WH mrg. Σύρα Φοινίκισσα), α Surophænician woman, i. e. of Syrophoenice by race, that is, from the Phoenice forming a part of Syria (Σύρο being prefixed for distinction's sake, for there were also Λιβυφοίνικες, i. e. the Carthaginians. The Greeks included both Phænicia and Palestine under the name ή Συρία; hence Συρία ή Παλαιστίνη in Hdt. 3, 91; 4, 39; Just. Mart. apol. i. 1; and ή Φοινίκη Συρία, Diod. 19, 93; Συροφοινίκη, Just. Mart. dial. c. Tryph. c. 78, p. 305 a.): Mk. vii. 26 [cf. B. D. s. v. Syro-Phænician]. (The masc. Συροφοίνιξ is found in Lcian. concil. deor. c. 4; [Syrophoenix in Juv. sat. 8, 159 (cf. 160)].)*

Σύρτις [Lchm. σῦρτις; cf. Tdf. Proleg. p. 103; Chandler § 650], -εως, acc. -ιν, ἡ, (σύρω, q. v. [al. fr. Arab. sert i.e. 'desert'; al. al., see Pape, Eigennamen, s. v.]), Syrtis, the name of two places in the African or Libyan Sea between Carthage and Cyrenaica, full of shallows and sandbanks, and therefore destructive to ships; the western Syrtis, between the islands Cercina and Meninx [or the promontories of Zeitha and Brachodes], was called Syrtis minor, the eastern [extending from the promontory of Cephalae on the W. to that of Boreum on the E.] was called Syrtis major (sinus Psyllicus); this latter must be the one referred to in Acts xxvii. 17, for upon this the ship in which Paul was sailing might easily be cast after leaving Crete. [Cf. B. D. s. v. Quicksands.]*

σύρω; impf. ἔσυρον; fr. [Aeschyl. and Hdt. (in comp.), Aristot.], Theoer. down; [Sept. 2 S. xvii. 13]; to draw, drag: τί, Jn. xxi. 8; Rev. xii. 4; τιτά, one (before the judge, to prison, to punishment; ἐπὶ τὰ βασανιστήρια, εἰς

τὸ δεσμωτήριο», Epict. diss. 1, 29, 22; al.), Acts viii. 3; ἔξω τῆς πόλεως, Acts xiv. 19; ἐπὶ τοὺς πολιτάρχας, Acts xvii. 6. [COMP.: κατασύρω.]*

συ-σπαράσσω: 1 aor. συνεσπάραξα; to convulse completely (see ῥήγνυμ, c.): τινά, Mk. ix. 20 L T Tr mrg. WH; Lk. ix. 42. (Max. Tyr. diss. 13, 5.)

σύσ-σημον [Tdf. συν- (cf. σύν, II. fin.)], -ου, τό, (σύν and σῆμα), a common sign or concerted signal, a sign given acc. to agreement: Mk. xiv. 44. (Diod., Strab., Plut., al.; for Dl, a standard, Is. v. 26; xlix. 22; lxii. 10.) The word is condemned by Phrynichus, ed. Lob. p. 418, who remarks that Menander was the first to use it; cf. Sturz, De dial. Maced. et Alex. p. 196.*

σύσ-σωμος [L T Tr WH συν (cf. σύν, II. fin.)], -ον, (σύν and σῶμα), belonging to the same body (i. e. metaph. to the same church) [R. V. fellow-members of the body]: Eph. iii. 6. (Eccles. writ.) •

συ-στασιαστής, -οῦ, ὁ, (see στασιαστής), a companion in insurrection, fellow-rioter: Mk. xv. 7 R G (Joseph. antt. 14, 2, 1).*

συστατικός [Tr συν (cf. σύν, II. fin.)], -ή, -όν, (συνlστημ, q. v.), commendatory, introductory: ἐπιστολαὶ συστ.
[A. V. epistles of commendation], 2 Co. iii. 1°, 1° R G, and often in eccles. writ., many exx. of which have been collected by Lydius, Agonistica sacra (Zutph. 1700), p. 123, 15; [Suicer, Thesaur. Eccles. ii. 1194 sq.]. (γράμματα παρ' αὐτοῦ λαβεῖν συστατικά, Epict. diss. 2, 3, 1; [cf. Diog. Laërt. 8, 87]; τὸ κάλλος παντὸς ἐπιστολίου συστατικώτερον, Aristot. in Diog. Laërt. 5, 18, and in Stob. flor. 65, 11, ii. 435 ed. Gaisf.) *

συσταυρόω [L.T.Tr.WII συν (cf. σύν, II. fin.)], -ω̂: Pass., pf. συνεσταύρωμαι; 1 aor. συνεσταυρώθην; to crucify along with; τινά τινι, one with another; prop.: Mt. xxvii. 44 (σὺν αὐτῷ L.T.Tr.WII); Mk. xv. 32 (σὺν αὐτῷ L.T.WII); Jn. xix. 32; metaph.: ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη sc. τῷ Χριστῷ, i. e. (dropping the figure) the death of Christ upon the cross has wrought the extinction of our former corruption, Ro. vi. 6; Χριστῷ συνεσταύρωμαι, by the death of Christ upon the cross I have become utterly estranged from (dead to) my former habit of feeling and action, Gal. ii. 19 (20). •

συστέλλω: 1 aor. συνέστειλα; pf. pass. ptcp. συνεσταλμένος; prop. to place together; a. to draw together, contract, (τὰ ἰστία, Arstph. ran. 999; τὴν χεῖρα, Sir. iv. 31; εἰς δλίγον συστέλλω, Theophr. de caus. plant. 1, 15, 1); to diminish (τὴν δίαιταν, Isocr. p. 280 d.; Dio Cass. 39, 37); to shorten, abridge, pass. ὁ καιρὸς συνεσταλμένος ἐστίν, the time has been drawn together into a brief compass, is shortened, 1 Co. vii. 29. b. to roll together, wrap up, wrap round with bandages, etc., to enshroud (τινὰ πέπλοις, Eur. Troad. 378): τινά, i. e. his corpse (for burial), Acts v. 6.*

συ-στενάζω [T WH συν- (cf. σύν, II. fin.)]; to groan together: Ro. viii. 22, where σύν has the same force as in συνωδίνω, b. (τινί, with one, Eur. Ion 935; Test. xii. Patr. (test. Isach. § 7) p. 629).*

συ-στοιχέω [T WH συν- (cf. σύν, II. fin.)], -ω; (see στοιχέω); to stand or march in the same row (file) with: so once

prop. of soldiers, Polyb. 10, 21, 7; hence to stand over against, be parallel with; trop. to answer to, resemble: resi, so once of a type in the O. T. which answers to the antitype in the New, Gal. iv. 25 [cf. Bp. Lghtft. ad loc.].

συ-στρατιώτης [T Tr WH συν- (so Lchm. in Philem.; cf. σύν, II. fin.)], -ου, δ, a fellow-soldier, Xen., Plat., al.; trop. an associate in labors and conflicts for the cause of Christ: Phil. ii. 25; Philem. 2.*

συστρέφω: 1 aor. ptcp. συστρέψας; pres. pass. ptcp. συστρεφόμενος; [fr. Aeschyl. and Hdt. down]; 1. to twist together, roll together (into a bundle): φρυγάνων πληθος, Acts xxviii. 3. 2. to collect, combine, unite: τινάς, pass. [reflexively (?)] of men, to [gather themselves together,] assemble: Mt. xvii. 22 L T Trixt. WH, see ἀναστρέφω, 3 a.*

συστροφή, -η̂s, η̂, (συστρέφω); a. a twisting up together, a binding together. b. a secret combination, a coalition, conspiracy: Acts xxiii. 12 (Ps. lxiii. (lxiv.) 3; [2 K. xv. 15; Am. vii. 10]); a concourse of disorderly persons, a riot (Polyb. 4, 34, 6), Acts xix. 40.

συσχηματίζω [WH συν (so T in Ro., Tr in 1 Pet.; cf. σύν, II. fin.)]: pres. pass. συσχηματίζομαι; (σχηματίζω, to form); a later Grk. word; to conform [(Aristot. top. 6, 14 p. 1516, 8; Plut. de profect. in virt. 12 p. 83 b.)]; pass. reflexively, τινί, to conform one's self (i.e. one's mind and character) to another's pattern, [fashion one's self according to, (cf. Bp. Lghtft. Com. on Phil. p. 130 sq.)]: Ro. xii. 2; 1 Pet. i. 14 [cf. W. 352 (330 sq.)]. (πρός τι, Plut. Num. 20 com. text.)

Συχάρ (Rec. els Σιχάρ), ή, Sychar, a town of Samaria, near to the well of the patriarch Jacob, and not far from Flavia Neapolis (Συγάρ πρὸ τῆς Νέας πόλεως, Euseb, in his Onomast. [p. 346, 5 ed. Larsow and Parthey]) towards the E., the representative of which is to be found apparently in the modern hamlet al Askar (or 'Asker): Jn. iv. 5, where cf. Bäumlein, Ewald, Brückner [in De Wette (4th and foll. edd.)], Godet; add, Ewald, Jahrbh. f. bibl. Wissensch. viii. p. 255 sq.; Bädeker, Palestine. pp. 328, 337; [Lieut. Conder in the Palest. Explor. Fund for July 1877, p. 149 sq. and in Survey of West. Pal.: 'Special Papers', p. 231; Edersheim, Jesus the Messiah, Appendix xv.]. The name does not seem to differ from כוכר, a place mentioned by the Talmudists in ינין סוכר the fountain Sucar' and יבקעת עין סוכר 'the valley of the fountain Sucar'; cf. Delitzsch in the Zeitschr. f. d. luth. Theol. for 1856, p. 240 sqq. Most interpreters, however, think that Συχάρ is the same as Συχέμ (q. v. 2), and explain the form as due to a softening of the harsh vulgar pronunciation (cf. Credner, Einl. in d. N. T. vol. i. p. 264 sq.), or conjecture that it was fabricated by way of reproach by those who wished to suggest the noun שֶׁקֵר, 'falsehood', and thereby brand the city as given up to idolatry [cf. Hab. ii. 18], or the word שׁבֹר, 'drunken' (on account of Is. xxviii. 1), and thus call it the abode of μωροί, see Sir. l. 26, where the Shechemites are called λαὸς μωρός; cf. Test. xii. Patr. (test. Levi § 7) p. 564 Σικήμ, λεγομένη πόλις ασυνέτων. To these latter opinions there is this objection, among others, that the place mentioued by the Evangelist was very near Jacob's well, from which Shechem, or Flavia Neapolis, was distant about a mile and a half. [Cf. B.D. s. v. Sychar; also *Porter* in Alex.'s Kitto, ibid.]*

Συχέμ, Hebr. שׁבֶּם [i. e. 'shoulder,' 'ridge'], Shechem [A. V. Sychem (see below)], prop. name of man of Canaan, son of Hamor (see Ἐμμόρ), prince in the city of Shechem (Gen. xxxiii. 19; xxxiv. 2 sqq.): 2. a city of Samaria (in Sept. Acts vii. 16 RG. sometimes Συχέμ, indecl., sometimes Σίκιμα, gen. -ων, as in Joseph. and Euseb.; once την Σίκιμα την εν όρει Ἐφραίμ, 1 K. xii. 25 [for still other var. see B. D. (esp. Am. ed.) s. v. Shechem]), Vulg. Sichem [ed. Tdf. Sychem; cf. B. D. u. s.], situated in a valley abounding in springs at the foot of Mt. Gerizim (Joseph. antt. 5, 7, 2; 11, 8, 6); laid waste by Abimelech (Judg. ix. 45), it was rebuilt by Jeroboam and made the seat of government (1 K. xii. 25). From the time of Vespasian it was called by the Romans Neapolis (on coins Flavia Neapolis); whence by corruption comes its modern name, Nablus for Nabulus]; acc. to Prof. Socin (in Bädeker's Palestine p. 331) it contains about 13,000 inhabitants (of whom 600 are Christians, and 140 Samaritans) together with a few ["about 100"] Jews: Acts vii. 16.*

σφαγή, -ῆs, ἡ, (σφάζω), slaughter: Acts viii. 32 (after Is. liii. 7); πρόβατα σφαγῆs, sheep destined for slaughter (Zech. xi. 4; Ps. xliii. (xliv.) 23), Ro. viii. 36; ἡμέρα σφαγῆs (Jer. xii. 3), i. q. day of destruction, Jas. v. 5. (Tragg., Arstph., Xen., Plat., sqq.; Sept. for הַבְּנָה, הְבָנָה, etc.) *

σφάγιον, -ου, τό, (σφαγή), fr. Aeschyl. and Hdt. down, that which is destined for slaughter, a victim [A.V. slain beast]: Acts vii. 42 [cf. W. 512 (477)] (Am. v. 25; Ezek. xxi. 10).*

σφάζω, Attic σφάττω: fut. σφάξω, Rev. vi. 4 L T Tr WH; 1 aor. ἔσφαξα; Pass., pf. ptcp. ἐσφαγμένος; 2 aor. ἐσφάγην; fr. Hom. down; Sept. very often for της, to slay, slaughter, butcher: prop., ἀρνίον, Rev. v. 6, 12; xiii. 8; τινά, to put to death by violence (often so in Grk. writ. fr. Hdt. down), 1 Jn. iii. 12; Rev. v. 9; vi. 4, 9; xviii. 24. κεφαλή ἐσφαγμένη εἰς θάνατον, mortally wounded [R.V. smitten unto death], Rev. xiii. 3. [Comp.: κατα-σφάζω.]*

σφόδρα (properly neut. plur. of σφοδρός, vehement, violent), fr. Pind. and Hdt. down, exceedingly, greatly: placed after adjectives, Mt. ii. 10; Mk. xvi. 4; Lk. xviii. 23; Rev. xvi. 21; with verbs, Mt. xvii. 6, 23; xviii. 31; xix. 25; xxvi. 22; xxvii. 54; Acts vi. 7.*

σφοδρώs, adv., fr. Hom. Od. 12, 124 down, exceedingly: Acts xxvii. 18.*

σφραγίζω (Rev. vii. 3 Rec."); 1 aor. ἐσφράγισα; 1 aor. πid. ptcp. σφραγισάμενος; Pass., pf. ptcp. ἐσφραγισμένος; 1 aor. ἐσφραγισόην; [in 2 Co. xi. 10 Rec." gives the form σφραγίσεται "de coniectura vel errore" (Tdf.; see his note ad loc.)]; (σφραγίς, q. v.); Sept. for Dnn; to set a seal upon, mark with a seal, to seal; a. for security: τί, Mt. xxvii. 66; sc. τὴν ἄβυσσον, to close it, lest Satan after being cast into it should come out;

hence the addition ἐπάνω αὐτοῦ, over him i.e. Satan, Rev. xx. 3, (ἐν ω —i. e. δώματι — κεραυνός ἐστιν ἐσφρανισμένος. Aeschyl. Eum. 828; mid. σφραγίζομαι την θύραν, Bel and the Dragon 14 Theodot.). b. Since things sealed up are concealed (as, the contents of a letter), σφραγίζω means trop. to hide (Deut. xxxii. 34), keep in silence, keep secret: τί, Rev. x. 4; xxii. 10, (τὰς άμαρτίας, Dan. ix. 24 Theodot.; τὰς ἀνομίας, Job xiv. 17; τοὺς λόγους σιγή, Stob. flor. 34, 9 p. 215; θαύματα πολλά σοφή σφρηγίσσατο σιγή, Nonn. paraphr. evang. Ioan. 21, 140). in order to mark a person or thing; hence to set a mark upon by the impress of a seal, to stamp: angels are said σφραγίζειν τινάς έπὶ τῶν μετώπων, i.e. with the seal of God (see σφραγίς, c.) to stamp his servants on their foreheads as destined for eternal salvation, and by this means to confirm their hopes, Rev. vii. 3, cf. Ewald ad loc.; [B.D. s. vv. Cuttings and Forehead]; hence of ἐσφραγισμένοι, fourteen times in Rec. vss. 4-8, four times by GLTTrWII, (δεινοίσι σημάντροισιν έσφραγισμένοι, Eur. Iph. Taur. 1372); metaph.: τινά τῷ πνεύματι and έν τῷ πν., respecting God, who by the gift of the Holy Spirit indicates who are his, pass., Eph. i. 13; iv. 30; absol., mid. with rwá, 2 Co. i. 22. d. in order to prove, confirm, or attest a thing; hence trop. to confirm, authenticate, place beyond doubt, (a written document τφ δακτυλίφ, Esth. viii. 8): foll. by ὅτι, Jn. iii. 33; τωά, to prove by one's testimony to a person that he is what he professes to be, Jn. vi. 27. Somewhat unusual is the expression σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, when I shall have confirmed (sealed) to them this fruit (of love), meaning apparently, when I shall have given authoritative assurance that this money was collected for their use, Ro. xv. 28. [Comp.: garaσφραγίζω.]

σφραγίε, -ίδος, ή, (akin, apparently, to the verb φράσσω or φράγνυμι), fr. Hdt. down, Sept. for Dnin, a seal; i.e. a. the seal placed upon books [cf. B. D. s. v. Writing, sub fin.; Gardthausen, Palaeogr. p. 27]: Rev. v. 1; λῦσαι τάς σφρ., ib. 2, 5 [Rec.]; ἀνοίξαι, ib. [5 G L T Tr WH], 9; vi. 1, 3, 5, 7, 9, 12; viii. 1. b. a signet-ring: c. the inscription or impression made by Rev. vii. 2. a seal: Rev. ix. 4 (the name of God and Christ stamped upon their foreheads must be meant here, as is evident from xiv. 1); 2 Tim. ii. 19. d. that by which anything is confirmed, proved, authenticated, as by a seal, (a token or proof): Ro. iv. 11; 1 Co. ix. 2. [Cf. BB.DD. s. v. Seal.]*

σφυδρόν, -οῦ, τό, i. q. σφυρόν, q. v.: Acts iii. 7 T WH. (Hesych. σφυδρά· ἡ περιφέρεια τῶν ποδῶν.) \bullet

σφυρίs, i. q. σπυρίs, q. v., (cf. Lob. ad Phryn. p. 113; Curtius p. 503; [Steph. Thesaur. s. vv.]), Lchm. in Mt. xvi. 10 and Mk. viii. 8; WH uniformly (see their App. p. 148).*

σφυρόν, -οῦ, τό, fr. Hom. down, the ankle [A.V. anklebone]: Acts iii. 7 [T WH σφυδρόν, q. v.].*

σχεδόν, (ἔχω, σχεῖν), adv., fr. Hom. down; 1. near, hard by. 2. fr. Soph. down [of degree, i.e.] well-nigh, nearly, almost; so in the N. T. three times before πα̂s:

Acts xiji, 44: xix, 26: Heb, ix, 22 [but see W. 554 (515) | ἐσώθην; 1 fut. σωθήσομαι; (σῶς 'safe and sound ' [cf. Lat. n.; (R. V. I may almost say)]; (2 Macc. v. 2; 3 Macc. v. 14).*

σχήμα, -τος, τό, (ἔχω, σχεῖν), fr. Aeschyl. down, Lat. habitus [cf. Eng. haviour (fr. have)], A. V. fashion, Vulg. figura [but in Phil. habitus], (tacitly opp. to the material or substance): τοῦ κόσμου τούτου, 1 Co. vii. 31; the habitus, as comprising everything in a person which strikes the senses, the figure, bearing, discourse, actions, manner of life, etc., Phil. ii. 7 (8). [Syn. see μορφή fin., and Schmidt ch. 182, 5.] *

σχίζω [(Lk. v. 36 R G L mrg.)]; fut. σχίσω (Lk. v. 36 L txt. T Tr txt. W H [cf. B. 37 (32 sq.)]); 1 aor. ἔσχισα; Pass., pres. ptcp. σχιζόμενος; 1 aor. ἐσχίσθην; [allied w. Lat. scindo, caedo, etc. (cf. Curtius § 295)], fr. [(Hom. h. Merc.) Hesiod down; Sept. several times for בַּקָּע, Is. xxxvii. 1 for כְּרָשׁ ; to cleave, cleave asunder, rend : דוֹ, Lk. v. 36; pass. al πέτραι, Mt. xxvii. 51; ol οὐρανοί, Mk. i. 10; τὸ καταπέτασμα, Lk. xxiii. 45; with els δύο added, into two parts, in twain [(εis δύο μέρη, of a river, Polyb. 2, 16, 11)], Mt. xxvii. 51; Mk. xv. 38; τὸ δίκτυον, Jn. xxi. 11; to divide by rending, rl, Jn. xix. 24. trop. in pass. to be split into factions, be divided: Acts xiv. 4; xxiii. 7, (Xen. conv. 4, 59; τοῦ πλήθους σχιζομένου κατά αίρεσιν, Diod. 12, 66).*

σχίσμα, -τος, τό, (σχίζω), a cleft, rent; a. prop. a rent: Mt. ix. 16; Mk. ii. 21, (Aristot., Theophr.). metaph. a division, dissension: Jn. vii. 43; ix. 16; x. 19; 1 Co. i. 10; xi. 18; xii. 25, (eccles. writ. [Clem. Rom. 1 Cor. 2, 6, etc.; 'Teaching' 4, 3; etc.]). [Cf. reff. 8. ∇. alpeσιs, 5.] #

σχοινίον, -ου, τό, (dimin. of the noun σχοινος, ¿ and ή, a rush), fr. Hdt. down, prop. a cord or rope made of rushes; univ. a rope: Jn. ii. 15; Acts xxvii. 32.*

σχολάζω; 1 aor. subjunc, σχολάσω, 1 Co. vii. 5 G L T Tr WH; $(\sigma \chi o \lambda \eta, q. v.)$; 1. to cease from labor; 2. to be free from labor, to be at leisure, to be idle; rivl, to have leisure for a thing, i.e. to give one's self to a thing: ΐνα σχολάσητε (Rec. σχολάζητε) τη προσ- $\epsilon \nu \chi \hat{\eta}$, 1 Co. vii. 5 (for exx. fr. prof. auth. see Passow s. v.; [L. and S. s. v. III.]). 3. of things; e.g. of places, to be unoccupied, empty: οίκος σχολάζων, Mt. xii. 44; [Lk. xi. 25 WH br. Tr mrg. br.], (τόπος, Plut. Gai. Grac. 12; of a centurion's vacant office, Eus. h. e. 7, 15; in eccl. writ. of vacant eccl. offices, [also of officers without charge; cf. Soph. Lex. s. v.]).*

σχολή, -η̂s, ή, (fr. σχειν; hence prop. Germ. das Anhalten; [cf. Eng. 'to hold on,' equiv. to either to stop or 1. fr. Pind. down, freedom from labor, to persist]); leisure. 2. acc. to later Grk. usage, a place where there is leisure for anything, a school [cf. L. and S. s. v. III.; W. 23]: Acts xix. 9 (Dion. Hal. de jud. Isocr. 1; de vi Dem. 44; often in Plut.).*

σώζω [al. σψζω (cf. WH. Intr. § 410; Meisterhans p. 87)]; fut. σώσω; 1 aor. ἔσωσα; pf. σέσωκα; Pass., pres. σώζομαι; impf. έσωζόμην; pf. 3 pers. sing. (Acts iv. 9) σέσω-

sanus; Curtius § 570; Vaniček p. 1038]); fr. Hom. down; Sept. very often for הושים, also for מצל, and הגיל , and הגיל sometimes for m; to save, to keep safe and sound, to rescue from danger or destruction (opp. to απόλλυμι. q. v.); Vulg. salvumfacio (or fio), salvo, [salvifico, libero, a. univ., rivá, one (from injury or peril); etc.]; to save a suffering one (from perishing), e.g. one suffering from disease, to make well, heal, restore to health: Mt. ix. 22; Mk. v. 34; x. 52; Lk. vii. 50 [al. understand this as including spiritual healing (see b. below)]; viii. 48; xvii. 19; xviii. 42; Jas. v. 15; pass., Mt. ix. 21; Mk. v. 23, 28; vi. 56; Lk. viii. 36, 50; Jn. xi. 12; Acts iv. 9 [cf. B. § 144, 25]; xiv. 9. to preserve one who is in danger of destruction, to save (i. e. rescue): Mt. viii. 25; xiv. 30; xxiv. 22; xxvii. 40, 42, 49; Mk. xiii. 20; xv. 30 sq.; Lk. xxiii. 35, 37, 39; pass., Acts xxvii. 20, 31; 1 Pet. iv. 18; την ψυχην, (physical) life, Mt. xvi. 25; Mk. iii. 4; viii. 35; Lk. vi. 9; ix. 24 and R G L in xvii. 33; σώζειν rivà ex with gen. of the place, to bring safe forth from. Jude 5; ἐκ τῆς ωρας ταύτης, from the peril of this hour, Jn. xii. 27; with gen. of the state, ἐκ θανάτου, Heb. v. 7; cf. Bleek, Brief an d. Hebr. ii. 2 p. 70 sq.; [W. § 30, 6 a.; see ¿k, I. 5]. b. to save in the technical biblical sense; - negatively, to deliver from the penalties of the Messianic judgment, Joel ii. 32 (iii. 5); to save from the evils which obstruct the reception of the Messianic deliverance: άπο των άμαρτιων, Mt. i. 21; άπο της όργης 80. του θεου, from the punitive wrath of God at the judgment of the last day, Ro. v. 9; από της γερεάς της σκολιάς ταύτης, Acts ii. 40; ψυχήν έκ θανάτου (see θάνατος, 2), Jas. v. 20; [έκ mupos dond torres, Jude 23]; - positively, to make one a partaker of the salvation by Christ (opp. to ἀπόλλυμι, q. v.): hence σώζεσθαι and είσέρχεσθαι είς την βασ. του θεου are interchanged, Mt. xix. 25, cf. 24; Mk. x. 26, cf. 25; Lk. xviii. 26, cf. 25; so σώζεσθαι and ζωήν αίώνιον έχειν, Jn. iii. 17, cf. 16. Since salvation begins in this life (in deliverance from error and corrupt notions, in moral purity. in pardon of sin, and in the blessed peace of a soul reconciled to God), but on the visible return of Christ from heaven will be perfected in the consummate blessings of δ αίων δ μέλλων, we can understand why το σώζεσθαι is spoken of in some passages as a present possession, in others as a good yet future: -- as a blessing beginning (or begun) on earth, Mt. xviii. 11 Rec.; Lk. viii. 12; xix. 10; Jn. v. 34; x. 9; xii. 47; Ro. xi. 14; 1 Co. i. 21; vii. 16; ix. 22; x. 33; xv. 2; 1 Th. ii. 16; 2 Th. ii. 10; 2 Tim. i. 9; Tit. iii. 5; 1 Pet. iii. 21; τŷ ἐλπίδι (dat. of the instrument) ἐσώθημεν (aor. of the time when they turned to Christ), Ro. viii. 24; χάριτι έστε σεσωσμένοι διά της πίστεως, Eph. ii. 5 [cf. B. § 144, 25], 8; — as a thing still future, Mt. x. 22; xxiv. 13; [Mk. xiii. 13]; Ro. v. 10: 1 Co. iii. 15; 1 Tim. ii. 15; Jas. iv. 12; τὴν ψυχήν, Mk. viii. 35; Lk. ix. 24; ψυχάς, Lk. ix. 56 Rec.; τὸ πρεῦμα, pass. 1 Co. v. 5; by a pregnant construction (see els. C. 1 p. 185b bot.), τινά els την βασιλείαν τοῦ κυρίου αίώνιο», σται and (acc. to Tdf.) σέσωται (cf. Kühner i. 912; [Photius | to save and transport into etc. 2 Tim. iv. 18 (ἡ εὐσέβεια s. v.; Rutherford, New Phryn. p. 99; Veitch s. v.]); 1 aor. ή σώζουσα είς τὴν ζωὴν αἰώνων, 4 Macc. xv. 2; many exx.

L. and S. s. v. II. 2]). univ.: [Mk. xvi. 16]; Acts ii. 21; iv. 12; xi. 14; xiv. 9; xv. 1, [11]; xvi. 30 sq.; Ro. ix. 27; x. 9, 13; xi. 26; 1 Tim. ii. 4; iv. 16; Heb. vii. 25; Jas. ii. 14; ἀμαρτωλούς, 1 Tim. i. 15; τὰς ψυχάς, Jas. i. 21; ol σωζόμενοι, Rev. xxi. 24 Rec.; Lk. xiii. 23; Acts ii. 47; opp. to ol ἀπολλύμενοι, 1 Co. i. 18; 2 Co. ii. 15, (see ἀπόλλυμι, 1 a. β.). [Comp.: δια-, ἐκ- σώζω.] *

σωμα, -τος, τό, (appar. fr. σως 'entire', [but cf. Curtius § 570; al. fr. r. ska, sko, 'to cover', cf. Vanićek p. 1055; (a נבלה; בקלה Curtius p. 696]), Sept. for נְּבֶּלָה, פְּנִידָה, etc.; נבלה corpse), also for Chald. DW1; a body; and 1. the body both of men and of animals (on the distinction between it and σάρξ see σάρξ, esp. 2 init.; [cf. Dickson, St. Paul's use of 'Flesh' and 'Spirit', p. 247 sqq.]); as everywh. in Hom. (who calls the living body déwas) and not infreq. in subseq. Grk. writ., a dead body or corpse: univ. Lk. xvii. 37; of a man, Mt. xiv. 12 R G; [Mk. xv. 45 R G]; Acts ix. 40; plur. Jn. xix. 31; $\tau \delta \sigma$. τινος, Mt. xxvii. 58 sq.; Mk. xv. 43; Lk. xxiii. 52, 55; Jn. xix. 38, 40; xx. 12; Jude 9; of the body of an animal offered in sacrifice, plur. Heb. xiii. 11 (Ex. xxix. 14; Num. xix. 3). b. as in Grk. writ. fr. Hesiod down, the living body: — of animals, Jas. iii. 3; — of man: τδ σωμα, absol., Lk. xi. 34; xii. 23; 1 Co. vi. 13, etc.; ἐν σώματι elvas, of earthly life with its troubles, Heb. xiii. 3; distinguished fr. τδ αίμα, 1 Co. xi. 27; τδ σώμα and τὰ μέλη of it, 1 Co. xii. 12, 14-20; Jas. iii. 6; τὸ σῶμα the temple of τδ ἄγιον πνεθμα, 1 Co. vi. 19; the instrument of the soul, $\tau \dot{a}$ δι \dot{a} $\tau o \hat{v}$ σώμ. sc. $\pi \rho a \chi \theta \dot{\epsilon} \nu \tau a$, 2 Co. v. 10; it is distinguished — fr. τὸ πρεῦμα, in Ro. viii. 10; 1 Co. v. 3; vi. 20 Rec.; vii. 34; Jas. ii. 26, (4 Macc. xi. 11); -- fr. 7 ψυχή, in Mt. vi. 25; x. 28; Lk. xii. 22, (Sap. i. 4; viii. 19 sq.; 2 Macc. vii. 37; xiv. 38; 4 Macc. i. 28, etc.); - fr. ή ψυχή and τὸ πνεῦμα together, in 1 Th. v. 23 (cf. Song of the Three, 63); σωμα ψυχικόν and σ. πνευματικόν are distinguished, 1 Co. xv. 44 (see Trevuations, 1 and Vuyinos, a.); τὸ σ. τινος, Mt. v. 29 sq.; Lk. xi. 34; Ro. iv. 19; viii. 23 [cf. W. 187 (176)], etc.; δ ναδε τοῦ σώμ. αὐτοῦ, the temple which was his body, Jn. ii. 21; plur., Ro. i. 24; 1 Co. vi. 15; Eph. v. 28; the gen. of the possessor is omitted where it is easily learned from the context, as 1 Co. v. 3; 2 Co. iv. 10; v. 8; Heb. x. 22 (23), etc.; τδ σωμα της ταπεινώσεως ημών, the body of our humiliation (subjective gen.), i. e. which we wear in this servile and lowly human life, opp. to τὸ σ. τῆς δόξης αὐτοῦ (i. e. τοῦ Χριστοῦ), the body which Christ has in his glorified state with God in heaven, Phil. iii. 21; διά τοῦ σώμ. τοῦ Χριστοῦ, through the death of Christ's body, Ro. vii. 4; διὰ της προσφοράς τοῦ σώμ. Ιησοῦ Χριστοῦ, through the sacrificial offering of the body of Jesus Christ, Heb. x. 10; τὸ σ. της σαρκός, the body consisting of flesh, i.e. the physical body (tacitly opp. to Christ's spiritual body, the church, see 3 below), Col. i. 22 (differently in ii. 11 [see just below]); σωμα τοῦ θανάτου, the body subject to death, given over to it [cf. W. § 30, 2 β .], Ro. vii. 24; the fact that the body includes ή σάρξ, and in the flesh also the incentives to sin (see $\sigma d \rho \xi$, 4), gives origin to ii. 9, where see Meyer [cf. Bp. Lghtft.].*

of this constr. are given in Passow vol. ii. p. 1802. [cf. | the foll. phrases: μὴ βασιλευέτω ἡ ἀμαρτία ἐν τῷ θνητῷ ύμων σώματι, Ro. vi. 12 [cf. W. 524 (488)]; al πράξεις τοῦ σώματος, Ro. viii. 13. Since the body is the instrument of the soul (2 Co. v. 10), and its members the instruments either of righteousness or of iniquity (Ro. vi. 13, 19), the foll. expressions are easily intelligible: $\sigma \hat{\omega} \mu a$ $\tau \hat{\eta}$ s d $\mu a \rho \tau las$, the body subject to, the thrall of, sin [cf. W. § 30, 2 β .], Ro. vi. θ ; $\tau \delta \sigma$. $\tau \hat{\eta} s \sigma \alpha \rho \kappa \delta s$, subject to the incitements of the flesh, Col. ii. 11 (where Rec. has τὸ σ. τῶν ἀμαρτιῶν τῆς σαρκός). δοξάζετε τὸν θεὸν ἐν τῷ σώματι ύμων, 1 Co. vi. 20; μεγαλύνειν τον Χριστον έν τῷ σώματι, είτε διά ζωής, είτε διά θανάτου, Phil. i. 20; παραστήσαι τά σώματα θυσίαν ζώσαν . . . τ $\hat{\varphi}$ θε $\hat{\varphi}$ (i. e. by bodily purity [cf. Mey. ad loc.]), Ro. xii. 1. c. Since acc. to ancient law in the case of slaves the body was the chief thing taken into account, it is a usage of later Grk. to call slaves simply σώματα; once so in the N. T.: Rev. xviii. 13, where the Vulg. correctly translates by mancipia [A. V. slaves], (σώματα τοῦ οίκου, Gen. xxxvi. 6; σώματα και κτήνη, Tob. x. 10; 'Ιουδαϊκά σώματα, 2 Macc. viii. 11; exx. fr. Grk. writ. are given by Lob. ad Phryn. p. 378 sq. [add (fr. Soph. Lex. s. v.), Polyb. 1, 29, 7; 4, 38, 4, also 3, 17, 10 bis]; the earlier and more elegant Grk. writ. said σώματα δοῦλα, οίκετικά, etc.). 2. The name is transferred to the bodies of plants, 1 Co. xv. 37 sq., and of stars [cf. our 'heavenly bodies'], hence Paul distinguishes between σώματα ἐπουράνια, bodies celestial, i. e. the bodies of the heavenly luminaries and of angels (see ἐπουράνιος, 1), and σ. ἐπίγεια, bodies terrestrial (i. e. bodies of men, animals, and plants), 1 Co. xv. 40 (ἄπαν σωμα της των δλων φύσεως . . . το σωμα του κόσμου, Diod. 1, 11). 3. trop. $\sigma \hat{\omega} \mu a$ is used of a (large or small) number of men closely united into one society, or family as it were; a social, ethical, mystical body; so in the N.T. of the church: Ro. xii. 5; 1 Co. x. 17; xii. 18; Eph. ii. 16; iv. 16; v. 23; Col. i. 18; ii. 19; iii. 15; with τοῦ Χριστοῦ added, 1 Co. x. 16; xii. 27; Eph. i. 23; iv. 12; v. 30; Col. i. 24; of which spiritual body Christ is the head, Eph. iv. 15 sq.; v. 23; Col. i. 18; ii. 19, who by the influence of his Spirit works in the church as the soul does in the body. έν σωμα κ. έν πνεύμα, Eph. iv. 4. and τὸ σῶμα are distinguished as the shadow and the thing itself which casts the shadow: Col. ii. 17; σκιάν αλτησόμενος βασιλείας, ής ήρπασεν έαυτῷ τὸ σῶμα, Joseph. b. j. 2, 2, 5; [(Philo de confus. ling. § 37; Lcian. Hermot. 79)].

σωματικός, -ή, -όν, (σωμα), fr. Aristot. down, corporeal a. having a bodily form (Vulg. corporalis), bodily; or nature: σωματικώ είδει, Lk. iii. 22 (opp. to ασώματος, b. pertaining to the body: Philo de opif. mund. § 4). ή γυμνασία, 1 Tim. iv. 8 (έξις, Joseph. b. j. 6, 1, 6; έπιθυμίαι σωμ. 4 Macc. i. 32; [έπιθυμίαι καὶ ἡδοναί, Aristot. eth. Nic. 7, 7 p. 1149b, 26; al.; ἀπέχου τῶν σαρκικῶν καὶ σωματικών ἐπιθυμιών, 'Teaching' etc. 1, 4]).*

σωματικώς, adv., bodily, corporeally (Vulg. corporaliter), i. q. ἐν σωματικῷ είδει, yet denoting his exalted and spiritual body, visible only to the inhabitants of heaven, Col.

Σώπατρος, ου, ό, [cf. W. 108 (97)], Sopater, a Christian, one of Faul's companions: Acts xx. 4. [See Σωσίπατρος.]*

σωρεύω: fut. σωρεύσω; pf. pass. ptcp. σεσωρευμένος; (σωρός, a heap); [fr. Aristot. down]; to heap together, to heap up: τὶ ἐπὶ τι, Ro. xii. 20 (fr. Prov. xxv. 22; see ἀνθραξ); τινά τιν, to overwhelm one with a heap of anything: trop. ἀμαρτίαις, to load one with the consciousness of many sins, pass. 2 Tim. iii. 6. [Comp.: ἐπισωρεύω.]*

Σωσθίνης, -ου, δ, Sosthenes;
1. the ruler of the Jewish synagogue at Corinth, and an opponent of Christianity: Acts xviii. 17.
2. a certain Christian, an associate of the apostle Paul: 1 Co. i. 1. The name was a common one among the Greeks.*

Σωσίπατρος, -ου, ὁ, Sosipater, a certain Christian, one of Paul's kinsmen, (perhaps the same man who in Acts xx. 4 is called Σώπατρος [q. v.; yet the latter was from Berœa, Sosipater in Corinth]; cf. Σωκράτης and Σωσικράτης, Σωκλείδης and Σωσικλείδης, see Fritzsche, Ep. ad Rom. vol. iii. p. 316; [cf. Fick, Gr. Personennamen, pp. 79, 80]): Ro. xvi. 21.*

σωτήρ, -ηρος, δ, (σώζω), fr. Pind. and Aeschyl. down, Sept. for ישועה, ישועה, savior, deliverer; preserver; (Vulg. [exc. Lk. i. 47 (where salutaris)] salvator, Luth. Heiland) [cf. B. D. s. v. Saviour, I.]; (Cic. in Verr. ii. 2, 63 Hoc quantum est? ita magnum, ut Latine uno verbo exprimi non possit. Is est nimirum 'soter', qui salutem dedit. The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in the more degenerate days by way of flattery to personages of influence; see Passow [or L. and S.] s. v.; Paulus, Exgt. Hdbch. üb. d. drei erst. Evang. i. p. 103 sq.; [Wetstein on Lk. ii. 11; B. D. u. s.]). In the N. T. the word is applied to God, — σωτ. μου, he who signally exalts me, Lk. i. 47; δ σωτ. ήμῶν, the author of our salvation through Jesus Christ (on the Christian conception of 'to save', see σώζω, b. [and on the use of σωτήρ cf. Westcott on 1 Jn. iv. 14]), 1 Tim. i. 1; ii. 3; Tit. i. 3; ii. 10; iii. 4; with διά Ἰησοῦ Χριστοῦ added, Jude 25 [Rec. om. διά I. X.]; σωτήρ πάντων, 1 Tim. iv. 10 (cf. Ps. xxiii. (xxiv.) 5; xxvi. (xxvii.) 1; Is. xii. 2; xvii. 10; xlv. 15, 21; Mic. vii. 7, etc.); — to the Messiah, and Jesus as the Messiah, through whom God gives salvation: Lk. ii. 71; Acts v. 31; xiii. 23; δ σωτ. τοῦ κόσμου, Jn. iv. 42; 1 Jn. iv. 14; ἡμῶν, 2 Tim. i. 10; Tit. i. 4; ii. 13; iii. 6; σωτήρ Ίησοῦς Χριστός, 2 Pet. i. [1 (where Rec. bes els inserts ημών)], 11; ii. 20; iii. 18; δ κύριος καὶ σωτήρ, 2 Pet. iii. 2; σωτήρ τοῦ σώματος, univ. ('the savior' i. e.) preserver of the body, i. e. of the church, Eph. v. 23 (σωτήρ δντως άπάντων έστὶ καὶ γενέτωρ, of God the preserver of the world, Aristot. de mundo, c. 6 p. 397, 20); σωτήρ is used of Christ as the giver of future salvation, on his return from heaven, Phil. iii. 20. ["The title is confined (with the exception of the writings of St Luke) to the later writings of the N. T." (Westcott u. s.)]

σωτηρία, -as, ή, (σωτήρ), deliverance, preservation, safety, salvation: deliverance from the molestation of enemies, Acts vii. 25; with εξ εχθρών added, Lk. i. 71; preservation (of physical life), safety, Acts xxvii. 34; Heb. xi. 7. in an ethical sense, that which conduces to the soul's safety or salvation: σωτηρία τινὶ έγένετο, Lk. xix. 9; ήγεισθαί τι σωτηρίαν, 2 Pet. iii. 15; in the technical biblical sense, the Messianic salvation (see σώζω, b.), univ.: Jn. iv. 22; Acts iv. 12; xiii. 47; Ro. xi. 11; 2 Th. ii. 13; 2 Tim. iii. 15; Heb. ii. 3; vi. 9; Jude 3; opp. to dréλεια, Phil. i. 28; alώνιος σωτηρία, Heb. v. 9 (for המשום) עוֹלְמִים, Is. xlv. 17); [add, Mk. xvi. WH in the (rejected) Shorter Conclusion]; & lóyos tôs σωτηρίας ταύτης, instruction concerning that salvation which John the Baptist foretold [cf. W. 237 (223)], Acts xiii. 26; τὸ εὐαγγέλιον της σωτηρίας ύμων, Eph. i. 13; όδος σωτηρίας, Acts xvi. 17; κέρας σωτηρίας (see κέρας, b.), Lk. i. 69; ημέρα σωτηρίας, the time in which the offer of salvation is made, 2 Co. vi. 2 (fr. Is. xlix. 8); κατεργάζεσθαι την έαυτοῦ σωτηρίαν, Phil. ii. 12; κληρονομείν σωτηρίαν, Heb. i. 14; [δ ἀρχηγὸς τῆς σωτηρίας, Heb. ii. 10]; εἰς σωτηρίαν, unto (the attainment of) salvation, Ro. [i. 16]; x. [1], 10; 1 Pet. ii. 2 [Rec. om.]. b. salvation as the present possession of all true Christians (see σώζω, b.): 2 Co. i. 6; vii. 10; Phil. i. 19; σωτηρία εν άφεσει άμαρτιών, Lk. i. 77; σωτηρίας τυχείν μετά δύξης αλωνίου, 2 Tim. c. future salvation, the sum of benefits and blessings which Christians, redeemed from all earthly ills, will enjoy after the visible return of Christ from heaven in the consummated and eternal kingdom of God: Ro. xiii. 11; 1 Th. v. 9; Heb. ix. 28; 1 Pet. i. 5, 10; Rev. xii. 10; έλπὶς σωτηρίας, 1 Th. v. 8; κομίζεσθαι σωτηρίαν ψυχών, 1 Pet. i. 9; ή σωτηρία τώ θεώ ήμων (dat. of the possessor, sc. ἐστίν [cf. B. § 129, 22]; cf. ליהוה הישועה, Ps. iii. 9), the salvation which is bestowed on us belongs to God, Rev. vii. 10; ή σωτηρία ... τοῦ θεοῦ (gen. of the possessor [cf. B. § 132, 11, i. a.], for Rec. τῷ θεῷ) ἡμῶν sc. ἐστίν, Rev. xix. 1. (Tragg., [Hdt.], Thuc., Xen., Plat., al. Sept. for שוצה, שוצה, פליטה חשועה escape.) •

σωτήριος, -ον, (σωτήρ), fr. Aeschyl., Eur., Thuc. down, saving, bringing salvation: ἡ χάρις ἡ σωτήριος, Tit. ii. 11 (Sap. i. 14; 3 Macc. vii. 18; ή σωτήριος δίαιτα, Clem. Alex. Paedag. p. 48 ed. Sylb.). Neut. τὸ σωτήριος (Sept. often for איניקי, less freq. for אינין), as often in Grk. writ., substantively, safety, in the N. T. (the Messianic) salvation (see σώζω, b. and in σωτηρία): with τοῦ θεοῦ added, decreed by God, Lk. iii. 6 (fr. Is. xl. 5); Acts xxviii. 28; Clem. Rom. 1 Cor. 35, 12; he who embodies this salvation, or through whom God is about to achieve it: of the Messiah, Lk. ii. 30 (70 σωτ. ήμων 'Ιρσοῦς Χρ. Clem. Rom. 1 Cor. 36, 1 [where see Harnack]); simply, equiv. to the hope of (future) salvation, Eph. vi. 17. (In the Sept. τὸ σωτ. often for שֵׁלַם, a thank-offering [or 'peace-offering'], and the plur. occurs in the same sense in Xen., Polyb., Diod., Plut., Lcian., Hdian.) *

σω-φρονίω, -ω; 1 aor. impv. σωφρονήσατε; (σώφρως, q. v.); fr. Tragg., Xen., Plat. down; to be of sound

mind, i. e. a. to be in one's right mind: of one who has ceased δαμονίζεσθα, Mk. v. 15; Lk. viii. 35; opp. to ἐκστῆνα, 2 Co. v. 13, (the σωφρονῶν and μανείς are contrasted in Plat. de rep. i. p. 331 c.; σωφρονοῦσαι and μανείσαι, Phaedr. p. 244 b.; δ μεμηνῶς ... ἐσωφρόνησε, Apollod. 3, 5, 1, 6). b. to exercise self-control; i. e. a. to put a moderate estimate upon one's self, think of one's self soberly: opp. to ὑπερφρονεῦν, Ro. xii. 3. β. to curb one's passions, Tit. ii. 6; joined with νήφω (as in Lcian. Nigrin. 6), [R. V. be of sound mind and be sober], 1 Pet. iv. 7.*

σωφρονίζω, 3 pers. plur. ind. -ζουσιν, Tit. ii. 4 L mrg. T Tr, al. subjunc. -ζωσι; to make one σώφρων, restore one to his senses; to moderate, control, curb, discipline; to hold one to his duty; so fr. Eur. and Thuc. down; to admonish, to exhort earnestly, [R. V. train]: τινά foll. by an inf. Tit. ii. 4.°

σωφρονισμός, -οῦ, ὁ, (σωφρονίζω);
1. an admonishing or calling to soundness of mind, to moderation and self-control: Joseph. antt. 17, 9, 2; b. j. 2, 1, 3; App. Pun. 8, 65; Aesop. fab. 38; Plut.; [Philo, legg. alleg. 3, 69].
2. self-control, moderation, (σωφρονισμοί τινες ή μετάνοιαι τῶν νέων, Plut. mor. p. 712 c. i. e. quaest. conviv. 8, 3): πνεῦμα σωφρονισμοῦ, 2 Tim. i. 7, where see Huther; [but Huther, at least in his later edd., takes the word transitively, i. q. correction (R. V. discipline); see also Holtzmann ad loc.].*

σωφρόνως, (σώφρων), adv., fr. [Aeschyl.], Hdt. down, with sound mind, soberly, temperately, discreetly: Tit. ii. 12 (Sap. ix. 11).*

σωφροσύνη, -ης, $\dot{\eta}$, (σώφρων), fr. Hom. (where σ a σ φροa. soundness of mind (opp. to uaria. σύνη) down: Xen. mem. 1, 1, 16; Plat. Prot. p. 323 b.): ῥήματα σωφροσύνης, words of sanity [A. V. soberness]. Acts xxvi. b. self-control, sobriety, (ea virtus, cujus proprium est, motus animi appetentes regere et sedare semperque adversantem libidini moderatam in omni re servare constantiam, Cic. Tusc. 3, 8, 17; ή σωφροσ. ἐστὶ καὶ ήδονῶν τινων καὶ ἐπιθυμιῶν ἐγκράτεια, Plat. rep. 4, 430 e.; cf. Phaedo p. 68 c.; sympos. p. 196 c.; Diog. Laërt. 8, 91; 4 Macc. i. 31; σωφροσύνη δὲ ἀρετὴ δι' ἡν πρός τὰς ἡδονὰς τοῦ σώματος οῦτως ἔχουσιν ὡς ὁ νόμος κελεύει, ἀκολασία δε τουναντίου. Aristot. rhet. 1, 9, 9): 1 Tim. ii. 15; joined with alding (as in Xen. Cyr. 8, 1, 30 sq.) ibid. 9; [cf. Trench, N. T. Syn. § xx., and see aldús].

σώφρων, -ον, (fr. σάος, contr. σῶς [cf. σώζω, init.], and φρήν, hence the poet. σαόφρων; cf. ἄφρων, ταπεινόφρων, μεγαλόφρων), [fr. Hom. down]; a. of sound mind, sane, in one's senses, (see σωφρονέω, a. and σωφροσύνη, a.). b. curbing one's desires and impulses, self-controlled, temperate, [R. V. soberminded], ([ἐπιθυμεῖ ὁ σώφρων ὧν δεῖ καὶ ὧς δεῖ καὶ ὄτε, Aristot. eth. Nic. 3, 15 fin.], see σωφροσύνη, b.): 1 Tim. iii. 2; Tit. i. 8; ii. 2, δ.°

T

[T, τ : on the receding of $\tau\tau$ in the vocabulary of the N. T. before $\sigma\sigma$, see under \mathbf{Z} , σ , s.]

ταβίρναι, -ŵν, ai, (a Lat. word [cf. B. 17 (15)]), taverns: Τρεῖς Ταβέρναι (gen. Τριῶν Ταβερνῶν), Three Taverns, the name of an inn or halting-place on the Appian way between Rome and The Market of Appius [see "Αππιος]; it was ten Roman miles distant from the latter place and thirty-three from Rome (Cic. ad Attic. 2, 10, (12)) [cf. B.D. s. v. Three Taverns]: Acts xxviii. 15.*

Taβθά [WH Taβειθά, see their App. p. 155, and s. v. et, ε; the better accent seems to be -θā (see Kautzsch as below)], ή, (κητρφ, a Chald. name in the 'emphatic state' [Kautzsch, Gram. d. Bibl.-Aram. u. s. w. p. 11, writes it Μριρφ, stat. emphat. of κιρφ], Hebr. τργ, i. e. δορκάς, q. v.), Tabitha, a Christian woman of Joppa, noted for her works of benevolence: Acts ix. 36, 40. [Cf. B. D. s. v. Tabitha.]*

τάγμα, -τος, τό, (τάσσω); a. prop. that which has been arranged, thing placed in order. b. spec. a body

of soldiers, a corps: 2 S. xxiii. 13; Ken. mem. 3, 1, 11; often in Polyb.; Diod. 17, 80; Joseph. b. j. 1, 9, 1; 3, 4, 2; [esp. for the Roman 'legio' (exx. in Soph. Lex. s. v. 3)]; hence univ. a band, troop, class: ἔκαστος ἐν τῷ ἰδἰφ τάγματι (the same words occur in Clem. Rom. 1 Cor. 37, 3 and 41, 1), 1 Co. xv. 23, where Paul specifies several distinct bands or classes of those raised from the dead [A. V. order. Of the 'order' of the Essenes in Joseph. b. j. 2, 8, 3. 8].

τακτό, -ή, -όν, (τάσσω), fr. Thuc. (4, 65) down, ordered, arranged, fixed, stated: τακτ) ἡμέρα (Polyb. 3, 34, 9; Dion. Hal. 2, 74), Acts xii. 21 [A. V. set].

ταλαιπωρίω, -ŵ: 1 aor. impv. ταλαιπωρήσατε; (ταλαίπωρος, q. v.); fr. Eur. and Thuc. down; Sept. for τιψ;
a. to toil heavily, to endure labors and hardships; to be afflicted; to feel afflicted and miserable: Jas. iv. 9.
b. in Grk. writ. and Sept. also transitively [cf. L. and S. s. v. II.], to afflict: Ps. xvi. (xvii.) 9; Is. xxxiii. 1.*

ταλαιπωρία, -as, ή, (ταλαίπωρος, q. V.), hardship, trouble,

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calamity, misery: Ro. iii. 16 (fr. Is. lix. 7); plur. [mis- of the priesthood [A. V. order] of Melchizedek (acc. eries], Jas. v. 1. (Hdt., Thuc., Isocr., Polyb., Diod., Joseph., al.; Sept. chiefly for של.) *

ταλαίπωρος, -ον, (fr. ΤΑΛΑΩ, ΤΛΑΩ, to bear, undergo, and πώρος a callus [al. πωρός, but cf. Suidas (ed. Gaisf.) p. 3490 c. and note; al. connect the word with περάω, πειράω, cf. Curtius § 466]), enduring toils and troubles; ufflicted, wretched: Ro. vii. 24; Rev. iii. 17. (Is. xxxiii. 1; Tob. xiii. 10; Sap. iii. 11; xiii. 10; [Pind.], Tragg., Arstph., Dem., Polyb., Aesop., al.) *

ταλαντιαίος, -α, -ον, (τάλαντον, q. v.; like δραχμιαίος, στιγμιαίος, δακτυλιαίος, λιτριαίος, etc.; see Lob. ad Phryn. p. 544), of the weight or worth of a talent: Rev. xvi. 21. (Dem., Aristot., Polyb., Diod., Joseph., Plut., al.) *

τάλαντον, -ου, τό, [ΤΑΛΑΩ, ΤΛΑΩ [to bear]); the scale of a balance, a balance, a pair of scales (Hom.). 2. that which is weighed, a talent, i. e. a. a weight, varying in different places and times. b. a sum of money weighing a talent and varying in different states and acc. to the changes in the laws regulating the currency; the Attic talent was equal to 60 Attic minae or 6000 drachmae, and worth about 200 pounds sterling or 1000 dollars [cf. L. and S. s. v. II. 2 b.]. But in the N. T. probably the Syrian talent is referred to, which was equal to about 237 dollars [but see BB. DD. s. v. Money]: Mt. xviii. 24; xxv. 15 sq. [18 Lchm.], 20, 22, 24 sq. 28. (Sept. for TDD, Luth. Centner, the heaviest Hebrew weight; on which see Kneucker in Schenkel v. p. 460 sq.; [BB. DD. s. v. Weights].) *

ταλιθά [WH ταλειθά, see their App. p. 155, and s. v. ει, ι; more correctly accented -θâ (see Kautzsch, as below, p. 8; cf. Tdf. Proleg. p. 102)], a Chald. word מַלְיתָא [acc. to Kautzsch (Gram. d. Bibl.-Aram. p. 12) more correctly אָלְיהָא, fem. of מֶלְיהָא 'a youth'], a damsel, maiden : Mk. v. 41.*

ταμείον [so T WH uniformly], more correctly ταμιείον [R G L Tr in Mt. vi. 6], (cf. Lob. ad Phryn. p. 493; W. 94 (90); [Tdf. Proleg. p. 88 sq.]), -ου, τό, (ταμιεύω), fr. Thuc. and Xen. down; 1. a storechamber, storeroom: Lk. xii. 24 (Deut. xxviii. 8; Prov. iii. 10 [Philo, quod omn. prob. lib. § 12]). 2. a chamber, esp. 'an inner chamber'; a secret room: Mt. vi. 6; xxiv. 26; Lk. xii. 3, (Xen. Hell. 5, 4, 5; Sir. xxix. 12; Tob. vii. 15, and often in Sept. for חַרֶּר).*

τανῦν, see νῦν, 1 f. a. p. 480b top.

τάξις, $-\epsilon \omega$ ς, $\dot{\eta}$, $(\tau \dot{\alpha} \sigma \sigma \omega)$, fr. Aeschyl. and Hdt. down; 1. an arranging, arrangement. 2. order, i. e. a fixed succession observing also a fixed time: Lk. i. 8. due or right order: κατά τάξιν, in order, 1 Co. xiv. 40; orderly condition, Col. ii. 5 [some give it here a military sense, ' orderly array ', see στερέωμα, c.]. 4. the post, rank, or position which one holds in civil or other affairs; and since this position generally depends on one's talents, experience, resources, rates becomes equiv. to character, fashion, quality, style, (2 Macc. ix. 18; i. 19; οὐ γὰρ ίστορίας, άλλα κουρεακής λαλιας έμοι δοκούσι τάξιν έχειν, have κατά την όμοιότητα) Μελχισεδέκ, after the manner | 10 (in the same sense ταπεινοῦν την ψυχήν αὐτοῦ, Sir. ii.

to the Sept. of Ps. cix. (cx.) 5 על-דברתי , Heb. v. 6, 10; vi. 20; vii. 11, 17, 21 (where T Tr WH om. the phrase).*

ταπεινός, -ή, -όν, fr. [Pind.], Aeschyl., Hdt. down, Sept. for שָׁבֶּל, עָנֵי, פּנכ., low, i. e. a. prop. not rising far from the ground: Ezek. xvii. 24. b. metaph. a. as to condition, lowly, of low degree: with a subst. Jas. i. 9; substantively of ταπεινοί, opp. to δυνάσται, Lk. i. 52; i. q. brought low with grief, depressed, (Sir. xxv. Neut. Tà Taxeira, Ro. xii. 16 (on 23), 2 Co. vii. 6. which see συναπάγω, fin.). β. lowly in spirit, humble: opp. to ὑπερήφανος, Jas. iv. 6; 1 Pet. v. 5 (fr. Prov. iii. 34); with τη καρδία added, Mt. xi. 29 (τφ πνεύματι, Ps. xxxiii. (xxxiv.) 19); in a bad sense, deporting one's self abjectly, deferring servilely to others, (Xen. mem. 3, 10, 5; Plat. legg. 6 p. 774 c.; often in Isocr.), 2 Co. x. 1. [Cf. reff. s. v. ταπεινοφροσύνη, fin.]*

ταπεινοφροσύνη, -ης, ή, (ταπεινόφρων; opp. to μεγαλοφροσύνη, $\dot{\psi}$ ηλοφροσύνη, [cf. W. 99 (94)]), the having a humble opinion of one's self; a deep sense of one's (moral) littleness; modesty, humility, lowliness of mind; (Vulg. humilitas, Luth. Demuth): Acts xx. 19; Eph. iv. 2; Phil. ii. 8; Col. iii. 12; 1 Pet. v. 5; used of an affected and ostentatious humility in Col. ii. 18, 23. (The word occurs neither in the O. T., nor in prof. auth. — [but in Joseph. b. j. 4, 9, 2 in the sense of pusillanimity; also Epictet. diss. 3, 24, 56 in a bad sense. See Trench, N. T. Syn. § xlii.; Bp. Lghtft. on Phil. l. c.; Zezschwitz, Profangräcität, u.s.w., pp. 20, 62; W. 26].) *

ταπεινόφρων, -ον, (ταπεινός and φρήν), humble-minded, i.e. having a modest opinion of one's self: 1 Pet. iii. 8, where Rec. φιλόφρονες. (Prov. xxix. 23; in a bad sense, pusillanimous, mean-spirited, μικρούς ή τύχη καὶ περιδεείς ποιεί και ταπεινόφρονας, Plut. de Alex. fort. 2, 4; [de tranquill. animi 17. See W. § 34, 3 and reff. s. v. raresνοφροσύνη, fin.].) *

ταπεινόω, -ω; fut. ταπεινώσω; 1 aor. έταπείνωσα; Pass., pres. ταπεινούμαι; 1 &or. έταπεινώθην; 1 fut. ταπεινωθήσομαι; (ταπεινός); to make low, bring low, (Vulg. humilio); a. prop.: δρος, βουνόν, i. e. to level, reduce to a plain, pass. Lk. iii. 5 fr. Is. xl. 4. b. metaph. to bring into a humble condition, reduce to meaner circuma. to assign a lower rank or place to: to stances; i. e. abase; rird, pass., to be ranked below others who are honored or rewarded [R. V. to humble]: Mt. xxiii. 12; Lk. xiv. 11; xviii. 14. β. ταπεινώ έμαυτόν, to humble or abase myself, by frugal living, 2 Co. xi. 7; in pass. of one who submits to want, Phil. iv. 12; éaurou, of one who stoops to the condition of a servant, Phil. ii. 8. to lower, depress, [Eng. humble]: τινά, one's soul, bring down one's pride; ¿μαυτόν, to have a modest opinion of one's self, to behave in an unassuming manner devoid of all haughtiness, Mt. xviii. 4; xxiii. 12; Lk. xiv. 11; χνίϊι. 14: pass. ταπεινούμαι ενώπιον κυρίου (800 ενώπιον, 2 b. fin.) in a mid. sense [B. 52 (46)], to confess and de-Polyb. 3, 20, 5): κατά τὴν τάξιν (for which in vii. 15 we plore one's spiritual littleness and unworthiness, Jas. iv.

17; vii. 17; Sept. for שנה שנה , he afflicted his soul, of exempt alike from the jurisdiction of a Roman governor, persons fasting, Lev. xvi. 29, 31; xxiii. 27, 32; Is. lviii. 3, 5, 10; την ψυχήν τινος, to disturb, distress, the soul of one, Protev. Jac. c. 2. 13. 15 [rather, to humiliate; see the passages]); ὑπὸ τὴν χεῖρα τ. θεοῦ, to submit one's self in a lowly spirit to the power and will of God, 1 Pet. v. 6 (cf. Gen. xvi. 9); i. q. to put to the blush, 2 Co. xii. ([Hippocr.], Xen., Plat., Diod., Plut.; Sept. for , ענה and הָּבֶּנְעַ, הָּשָׁמִּיל, etc.) [See reff. s. v. ταπεινοφροσύνη.]*

ταπείνωσις, -εως, ή, (ταπεινόω), lowness, low estate, [humiliation]: Lk. i. 48; Acts viii. 33 (fr. Is. liii. 8); Phil. iii. 21 (on which see $\sigma \hat{\omega} \mu a$, 1 b.); metaph. spiritual abasement, leading one to perceive and lament his (moral) littleness and guilt, Jas. i. 10, see Kern ad loc. (In various senses, by Plat., Aristot., Polyb., Diod., Plut.; Sept. for "U.) [See reff. s. v. ταπεινοφροσύνη.] *

ταράσσω; impf. ετάρασσον; 1 aor. ετάραξα; Pass., pres. impv. 3 pers. sing. ταρασσέσθω; impf. έταρασσόμην; pf. τετάραγμαι: 1 aor. έταράγθην: fr. Hom. down: to agitate. trouble (a thing, by the movement of its parts to and a. prop.: τὸ ὕδωρ, Jn. v. 4 [R L], 7, (Ezek. xxxii. 2; τον πόντον, Hom. Od. 5, 291; το πέλαγος, Eur. Tro. 88; τον ποταμόν, Aesop. fab. 87 (25)). to cause one inward commotion, take away his calmness of mind, disturb his equanimity; to disquiet, make restless, (Sept. for בָּבֶּל, etc.; pass. ταράσσομαι for בָּבָּל, to be stirred up, irritated); a. to stir up: τὸν δχλον, Acts xvii. 8; [τους δχλους, Acts xvii. 13 L T Tr WH]. to trouble: riva, to strike one's spirit with fear or dread, pass., Mt. ii. 8; xiv. 26; Mk. vi. 50; Lk. i. 12; [xxiv. 38]; 1 Pet. iii. 14; ταράσσεται ή καρδία, Jn. xiv. 1, 27; to affect with great pain or sorrow: ἐαυτόν (cf. our to trouble one's self), Jn. xi. 33 [A. V. was troubled (some understand the word here of bodily agitation)] (σεαυτδν μή τάρασσε, Antonin. 4, 26); τετάρακται ή ψυχή, Jn. xii. 27 (Ps. vi. 4); έταράχθη τῷ πνεύματι, Jn. xiii. 21. to render anxious or distressed, to perplex the mind of one by suggesting scruples or doubts, (Xen. mem. 2, 6, 17): Gal. i. 7; v. 10; τινά λόγοις, Acts xv. 24. [Comp.: δια-, έκ- ταράσσω.] *

ταραχή, - $\hat{\eta}$ s, $\hat{\eta}$, (ταράσσω), fr. [Pind.], Hdt. down, disturbance, commotion: prop. τοῦ ὕδατος, Jn. v. 4 [RL]; metaph. a tumult, sedition: in plur. Mk. xiii. 8 R G.*

τάραχος, -ου, δ, $(\tau αράσσω)$, commotion, stir (of mind): Acts xii. 18; tumult [A. V. stir], Acts xix. 23. (Sept.; Xen., Plut., Lcian.) *

Tapσεύs, -έωs, δ, (Ταρσόs, q. v.), belonging to Tarsus, of Tarsus: Acts ix. 11; xxi. 39.*

Taρσός, -οῦ, ἡ, [on its accent cf. Chandler && 317. 318], in prof. auth. also Tapool, - wv, al, Tarsus, a maritime city, the capital of Cilicia during the Roman period (Joseph. antt. 1, 6, 1), situated on the river Cydnus, which divided it into two parts (hence the plural Taprol). It was not only large and populous, but also renowned for its Greek learning and its numerous schools of philosophers (Strab. 14 p. 673 [cf. Bp. Lghtft, on Col. p. 303 sq.]). Moreover it was a free city (Plin. 5, 22), and hans § 18, 1: cf. abros, III.]*

and the maintenance of a Roman garrison; although it was not a Roman 'colony'. It had received its freedom from Antony (App. b. civ. 5, 7) on the condition that it might retain its own magistrates and laws, but should acknowledge the Roman sovereignty and furnish auxiliaries in time of war. It is now called Tarso or Tersus, a mean city of some 6000 inhabitants [others set the number very much higher]. It was the birthplace of the apostle Paul: Acts ix. 30; xi. 25; xxii. 3. [BB.DD. s. v.; Lewin, St. Paul, i. 78 sq. cf. 2.]*

ταρταρόω, -ω: 1 aor. ptcp. ταρταρώσας; (τάρταρος, the name of a subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds; it answers to the Gehenna of the Jews, see γέevva); to thrust down to Tartarus (sometimes in the Scholiasts) [cf. W. 25 (24) n.]; to hold captive in Tartarus: τινά σειραίς [q. v.] ζόφου, 2 Pet. ii. 4 [A. V. cast down to hell (making the dat, depend on παρέδωκεν)].*

τάσσω: 1 aor. έταξα; pf. inf. τεταχέναι (Acts xviii. 2 T Tr mrg.); Pass., pres. ptcp. τασσόμενος; pf. 3 pers. sing. τέτακται, ptcp. τεταγμένος; 1 aor. mid. έταξάμην; fr. [Pind., Aeschyl.], Hdt. down; Sept. for Div, and occasionally for צוה, בוה, etc.; to put in place; to staa. to place in a certain order (Xen. mem. 3, 1, 7 [9]), to arrange, to assign a place, to appoint: τινά, pass. αὶ έξουσίαι ὑπὸ θεοῦ τεταγμέναι είσιν [A. V. ordained], Ro. xiii. 1; [καιρούς, Acts xvii. 26 Lchm.]; έαυτὸν els diakoviar tivi, to consecrate [R. V. set] one's self to minister unto one, 1 Co. xvi. 15 (ἐπὶ τὴν διακονίαν, Plat. de rep. 2 p. 371 c.; els την δουλείαν, Xen. mem. 2, 1, 11); δσοι ήσαν τεταγμένοι els ζωήν αιώνιον, as many as were appointed [A. V. ordained] (by God) to obtain eternal life, or to whom God had decreed eternal life, Acts xiii. 48: τινά ὑπό τινα, to put one under another's control [A. V. set under], pass., Mt. viii. 9 L WH in br., cod. Sin.; Lk. vii. 8, (ὑπό τινα, Polyb. 3, 16, 3; 5, 65, 7; Diod. 2, 26, 8; 4, 9, 5); rivi ri, to assign (appoint) a thing to one, pass. Acts xxii. 10 (Xen. de rep. Lac. 11, 6). to appoint, ordain, order: foll. by the acc. with inf., Acts xv. 2; [xviii. 2 T Tr mrg.]; (foll. by an inf., Xen. Hier. 10, 4; Cyr. 4, 5, 11). Mid. (as often in Grk. writ.) prop. to appoint on one's own responsibility or authority: of έτάξατο αὐτοῖς ὁ Ἰησοῦς 8C. πορεύεσθαι, Mt. xxviii. 16; to appoint mutually, i. e. agree upon: ἡμέραν (Polyb. 18, 19, 1, etc.), Acts xxviii. 23. [Comp.: dva- (-μαι), dντι-, $d\pi_0$ -, $\delta_1 a$ -, $\epsilon_1 \pi_1$ - $\delta_1 a$ -(- μa_1), $\epsilon_2 \pi_1$ -, $\pi_1 \rho_0$ -, $\pi_2 \rho_0 \sigma$ -, $\sigma_1 \nu$ -, $\sigma_2 \sigma_1 \sigma_2 \sigma_2 \sigma$ -, $\sigma_3 \sigma_4 \sigma_5 \sigma_6 \sigma$ -, $\sigma_4 \sigma_5 \sigma_6 \sigma$ -, $\sigma_5 \sigma_6 \sigma$ -, $\sigma_6 \sigma$ -, σ Syn. see κελεύω, fin.]*

Tayoos, -ov, o, [fr. r. meaning 'thick', 'stout'; allied w. σταυρός, q. v.; cf. Vaniček p. 1127; Fick Pt. i. p. 246. Cf. Eng. steer], fr. Hom. down, Sept. for 기반, a bull (ox): Mt. xxii. 4; Acts xiv. 13; Heb. ix. 13; x. 4.*

ταύτά, by crasis for τὰ αὐτά: 1 Th. ii. 14 R L mrg., and some manuscripts [(but see Tdf. on Lk. as below)] and edd. also in Lk. vi. 23 [L mrg.], 26 [L mrg.]; xvii. 30 GL. [See W. § 5, 3; B. 10; WH. App. p. 145; Meisterταφή, -ῆε, ἡ, (θάπτω), fr. Hdt. down; Sept. several times for קבור and קבר, burial: Mt. xxvii. 7.*

1. burial (so from Hom. down).
2. a grave, sepulchre, (so fr. Hes. down):
Mt. xxiii. 27, 29; xxvii. 61, 64, 66; xxviii. 1; in a comparison: τάφος ἀνεφγμένος ὁ λάμυγξ αὐτῶν, their speech threatens destruction to others, it is death to some one whenever they open their mouth, Ro. iii. 13. Sept. for אבור היים, and sometimes for אבור היים, and sometimes for אבור היים.

τάχα, (ταχύς), adv.;
1. hastily, quickly, soon, (so fr. Hom. down).
2. as often in Grk. writ. fr. [Hes., Aeschyl.], Hdt. down, perhaps, peradventure: Ro. v. 7; Philem. 15.*

[τάχειον, WH for τάχιον, q. v.; and cf. s. v. ει, ε.]
ταχέως, (ταχύς), adv., [fr. Hom. down], quickly, shortly:
Lk. xiv. 21; xvi. 6; Jn. xi. 31; 1 Co. iv. 19; Gal. i. 6;
Phil. ii. 19, 24; 2 Tim. iv. 9; with the added suggestion
of inconsiderateness [hastily]: 2 Th. ii. 2; 1 Tim. v. 22.*

ταχινός, -ή, -όν, fr. Theocr. down, swift, quick: of events soon to come or just impending, 2 Pet. i. 14; ii. 1, (Is. lix. 7; Sap. xiii. 2; Sir. xviii. 26).*

τάχιον [WH τάχειον; see their App. p. 154 and cf. ει, ε], (neut. of the compar. ταχίων), adv., for which the more ancient writ. used θᾶσσον or θᾶττον, see Lob. ad Phryn. p. 76 sq.; W. § 11, 2 a.; [B. 27 (24)]; more swiftly, more quickly: in comparison, Jn. xx. 4 [cf. W. 604 (562)]; with the suppression of the second member of the comparison [W. 243 (228)]: Heb. xiii. 19 (sooner, sc. than would be the case without your prayers for me), 23 (sc. than I depart); Jn. xiii. 27 (sc. than you seem to have resolved to); 1 Tim. iii. 14 R G T (sc. than I anticipated).*

τάχωτα, (neut. plur. of the superl. τάχωτος, fr. τάχως), adv., [fr. Hom. down], very quickly: ὡς τάχωτα, as quickly as possible [A. V. with all speed], Acts xvii. 15.*

τάχος, -ους, τό, fr. Hom. down, quickness, speed: ἐν τάχει (often in Grk. writ. fr. Aeschyl. and Pind. down), quickly, shortly, Acts xii. 7; xxii. 18; [xxv. 4]; Ro. xvi. 20; speedily, soon, (Germ. in Bälde), Lk. xviii. 8; 1 Tim. iii. 14 L Tr WH; Rev. i. 1; xxii. 6.*

ταχύ, (neut. of the adj. ταχύς), adv., [fr. Pind. down], quickly, speedily, (without delay): Mt. v. 25; xxviii. 7 sq.; Mk. xvi. 8 Rec.; Lk. xv. 22 L Tr br. WH; Jn. xi. 29; ἔρχεσθαι, Rev. ii. 5 Rec. bes. ois, 16; iii. 11; xi. 14; xxii. 7, 12, 20; forthwith, i. e. while in the use of my name he is performing mighty works, Mk. ix. 39.

ταχύς, -εῖα, -ύ, fr. Hom. down, quick, fleet, speedy: opp. to βραδύς (as in Xen. mem. 4, 2, 25), εἰς τὸ ἀκοῦσαι, [A. V. swift to hear], Jas. i. 19.*

τέ, (as δέ comes fr. δή, μέν fr. μήν, so τέ fr. the adv. τῆ, prop. as; [al. ally it with καί, cf. Curtius §§ 27, 647; Vaniček p. 95; Fick Pt. i. 32; Donaldson, New Crat. § 195]), a copulative enclitic particle (on the use of which cf. Hermann ad Vig. p. 833; Klotz ad Devar. II. 2 p. 739 sqq.); in the N. T. it occurs most frequently in the Acts, then in the Ep. to the Heb., somewhat rarely in the other bks. (in Mt. three or four times, in Mk. once, viz. xv. 36 R G; in John's Gospel three times;

nowhere in the Epp. to the Gal., Thess., or Col., nor in the Epistles of John and Peter; twice in text. Rec. of Rev., viz. i. 2; xxi. 12); and, Lat. que, differing from the particle καί in that the latter is conjunctive, τέ adjunctive [W. § 53, 2; acc. to Bäumlein (Griech. Partikeln, p. 145), καί introduces something new under the same aspect yet as an external addition, whereas τέ marks it as having an inner connection with what precedes; hence καί is the more general particle, τέ the more special and precise; καί may often stand for τέ, but not τέ for καί. (Cf. Ebeling, Lex. Homer., s. v. καί, init.)].

1. τέ, standing alone (i. e. not followed by another τέ, or by kai, or other particle), joins a. parts of one and the same sentence, as συναχθέντες συμβούλιόν τε λαβόντες, Mt. xxviii. 12; εν ανάπη πνεύματί τε πραότητος. 1 Co. iv. 21; add, Acts ii. 33; x. 22; xi. 26; xx. 11; xxiii. 10 [WH txt. om.], 24; xxiv. 5; xxvii. 20 sq.; xxviii. 23; Heb. i. 3; vi. 5; ix. 1. b. complete sentences: Jn. iv. 42; vi. 18; Acts ii. 37; iv. 33; v. 19, 35, 42; vi. 7, 12 sq.; viii. 3, 13, 25, 31; x. 28, 33, 48 [here T Tr WH $\delta \epsilon$ (see 6 below)]; xi. 21; xii. 6, 8 [L Tr WH $\delta \epsilon$ (see 6 below)], 12; xiii. 4; xv. 4, 39; xvi. 13, 23 [WH txt. & (see 6 below)], 34; xvii. 5 [RG], 19 [Trtxt. WII & (see 6 below)], 26; xviii. 11 [RG], 26; xix. 11, 18, 29; xx. 3, 7; xxi. [18 Tdf.], 18, 20 [not Lchm.], 37; xxii. 8; xxiii. 5; xxiv. 27; xxvii. 5, 8, 17, 29 [Tr mrg. & (see 6 below)]. 43; Ro. ii. 19; Heb. xii. 2; introduces a sentence serving to illustrate the matter in hand, Acts i. 15; iv. 2. Tè . . . Kaí, and Tè Kaí, not only . . . but also, 13. as well ... as, both ... and; things are thus connected which are akin, or which are united to each other by some inner bond, whether logical or real; [acc. to W. 439 (408); Bäumlein u. s. p. 224 sq., these particles give no intimation respecting the relative value of the two members; but acc. to Rost, Griech. Gram. § 134, 4; Donaldson, Gr. Gram. § 551; Jelf § 758; Klotz ad Devar. II. 2, p. 740, the member with rai is the more ema. parts of one and the same sentence (which is completed by a single finite verb): cobiew re καὶ πίνειν, Lk. xii. 45; φοβητρά τε καὶ σημεία. Lk. xxi. 11; άρχιερείς τε καὶ γραμματείς, I.k. xxii. 66; πουηρούς τε καὶ αγαθούς, Mt. xxii. 10; Ἡρώδης τε καὶ Πόντιος Πιλατος, Acts iv. 27; andres te kai yuraikes, Acts viii. 12; ix. 2; xxii. 4; πάντη τε κ. πανταχοῦ, Acts xxiv. 3; ἀσφαλη τε καὶ βεβαίαν, Heb. vi. 19; add, Acts i. 1; ii. 9 sq.; ix. 29; xiv. 1, 5; xv. 9; xviii. 4; xix. 10, 17; xx. 21; xxi. 12; xxvi. 22; Ro. i. 12, 14, 16; iii. 9; x. 12; 1 Co. i. 2 [RG], 24, 30; Heb. iv. 12 Rec., 12; v. 1 [here Lom. Tr WH br. $\tau \in [7, 7, 14]$; viii. 3; ix. 9, 19; x. 33; xi. 32; Jas. iii. 7; $\tau \dot{\epsilon}$ is annexed to the article, which is—either repeated after the kai before the following noun, Lk. ii. 16; xxiii. 12; Jn. ii. 15; Acts v. 24; viii. 38; xvii. 10; xviii. 5; xxi. 25 [RG]; xxvi. 30; — or (less commonly) omitted. Acts i. 13; xiii. 1; [xxi. 25 L T Tr WH]; Ro. i. 20. 76 is annexed to a preposition, which after the following raí is -- either repeated, Acts i. 8 where Lom. Tr br. the repeated iv; Phil. i. 7 [Rom. Lbr. the second iv]; -

or omitted, Acts x. 39 [Tr txt. WH]; xxv. 23; xxviii. τέ is annexed to a relative pronoun, although it does not belong so much to the pronoun as to the substantive connected with it, Acts xxvi. 22. It is annexed to an adverb, etc te kai, [and moreover], Acts xxi. 28. When more than two members are joined together, the first two are joined by te kai or te ... kai, the rest by Raí: Lk. xii. 45; Acts i. 13; v. 24 [RG]; xxi. 25; 1 Co. b. tè ... kaí connect whole seni. 30; Heb. ii. 4. tences (each of which has its own finite verb, or its own subject): Acts ii. 3 sq. RG; xvi. 26 RG; $\tau \in \ldots$ kal... raí, Acts xxi. 30. 3. tè... dé are so combined that $\tau \epsilon$ adds a sentence to what has been previously said, and di introduces something opposed to this added sentence [W. 439 (409)]: Acts xix. 2 L T Tr WH; 3 R G LTrtxt. WH txt.; xxii. 28 RG. 4. τè . . . τέ presents as parallel (or coordinate) the ideas or sentences which it connects, as ... so (cf. Kühner § 520; [Jelf § 754, 3; W. § 53,4]; on the Lat. que . . . que cf. Herzog on Sallust, Cat. 9, 3): Acts ii. 46; xvi. 11 sq. RG; xvii. 4; xxvi. 10 L T Tr WH txt., 16; Heb. vi. 2 [Tr br. WH txt. om. second $\tau \in [$, (Sap. vii. 13; xv. 7); ... τέ, Acts ix. 15 [LT Tr WH]; τὲ καὶ ... τὲ ... καί, Acts xxvi. 20 [L T Tr WH]. εἴτε . . . εἴτε, see εἰ, ΙΙΙ. 15; ἐάν τε . . . ἐάν τε, see ἐάν, I. 3 e. μήτε . . . μήτε . . . τέ, neither ... nor ... and, Acts xxvii. 20 (Xen. an. 4, 5. τὲ γάρ (which began to be frequent fr. Aristot. down), Lat. namque, etenim, for also, for indeed, [W. 448 (417)], are so used that the former particle connects, the latter gives the reason: Ro. i. 26 (so that in 27 we must read δμοίως δέ καί [with L Tr mrg.], see in 6 below); vii. 7 (4 Macc. v. 22); τὲ γὰρ . . . καί, Heb. ii. 11; έἀν τε γὰρ . . . ἐάν τε, for whether . . . or (whether), Ro. xiv. 8; ἐάν τε γὰρ καί, for although (Lat. namque etiamsi), 2 Co. x. 8 [RG]. 6. The reading often varies in codd. and edd. between ré and ôé; as, Mt. xxiii. 6; Acts iii. 10; iv. 14; viii. 1, 6; ix. 24; xiii. 46; Jude 6, etc. [see in 1 b. above]. In Ro. i. 27, following Lchm. [Tr mrg.], we ought certainly to read δμοίως δέ καί; cf. Fritzsche ad loc. p. 77; [B. 361 (309) n.]. 7. As respects Position (cf. Kühner § 520 Anm. 5; W. 559 sq. (520)), $\tau \dot{\epsilon}$ is properly annexed to that word or idea which is placed in parallelism with another (as 'Iovôaioi τε καὶ "Ελληνες); but writers also take considerable liberty in placing it, and readily subjoin it to an article or a preposition; for examples see in 2 a. above.

τεξχος, -ous, τό, [cf. θιγγάνω; allied with it are Eng. 'dike' and 'ditch'], fr. Hom. down, Sept. very freq. for της 'wall'; the wall round a city, town-wall: Acts ix. 25; 2 Co. xi. 33; Heb. xi. 30; Rev. xxi. 12, 14 sq., 17-19.*

τεκμήριον, -ου, τό, (fr. τεκμαίρω to show or prove by sure signs; fr. τέκμαρ a sign), fr. Aeschyl. and IIdt. down, that from which something is surely and plainly known; an indubitable evidence, a proof, (Hesych. τεκμήριον σημείον άληθές): Acts i. 3 (Sap. v. 11; 3 Macc. iii. 24).

τεχνίον, -ου, τό, (dimin. of τέκνου, q. v.; [on the accent, cf. W. 52; Chandler § 347]), a little child; in the N. T. used as a term of kindly address by teachers to their

disciples [always in the plur. little children: Mk. x. 24 Lchm.]; Jn. xiii. 33; Gal. iv. 19 (where L txt. T Tr WH mrg. τέκνα); 1 Jn. ii. 1, 12, 28; iii. 7 [WH mrg. παιδία], 18; iv. 4; v. 21. (Anthol.)*

τεκνογονέω, -ω; (τεκνογόνος, and this fr. τέκνον and ΓΕΝΩ); to beget or bear children: 1 Tim. v. 14. (Anthol. 9, 22, 4.)*

τεκνογονία, -as, ή, child-bearing: 1 Tim. ii. 15. (Aristot. h. a. 7, 1, 8 [p. 582*, 28].)*

τέκνον, -ου, τό, (τίκτω, τεκείν), fr. Hom. down, Sept. chiefly for יֵלֶר, sometimes for יָלֶר, offspring; plur. chila. prop. a. univ. and without regard to sex, child: Mk. xiii. 12; Lk. i. 7; Acts vii. 5; Rev. xii. 4; plur., Mt. vii. 11; x. 21; xv. 26; Mk. vii. 27; xii. 19; Lk. i. 17; xiv. 26; Acts xxi. 5; 2 Co. xii. 14; Eph. vi. 1; Col. iii. 20 sq.; 1 Th. ii. 7, 11; 1 Tim. iii. 4; Tit. i. 6; 2 Jn. 1, 4, 13, and often; with emphasis: to be regarded as true, genuine children, Ro. ix. 7; τέκνα έπαγγελίας, children begotten by virtue of the divine promise, Ro. ix. 8; accounted as children begotten by virtue of God's promise, Gal. iv. 28; τὰ τέκνα τῆς σαρκός, children by natural descent, Ro. ix. 8. in a broader sense (like the Hebr. בנים), posterity: Mt. ii. 18; iii. 9; Lk. iii. 8; Acts ii. 39; xiii. 33 (32). with emphasis: genuine posterity, true offspring, Jn. viii. 39; (of women) to be regarded as children, 1 Pet. iii. 6. spec. a male child, a son: Mt. xxi. 28; Acts xxi. 21; Rev. xii. 5; in the voc., in kindly address, Mt. xxi. 28; b. metaph. the name is trans-Lk. ii. 48; xv. 31. ferred to that intimate and reciprocal relationship formed between men by the bonds of love, friendship, trust, just as between parents and children; a. in affectionate address, such as patrons, helpers, teachers, and the like, employ; voc. child (son), my child, children, (Lat. fili, mi fili, etc., for carissime, etc.): Mt. ix. 2; Mk. ii. 5; x. 24 [here Lchm. τεκνία, q. v.]. β. just as in Hebrew, Syriac, Arabic, Persian, so in the N. T., pupils or disciples are called *children* of their teachers, because the latter by their instruction nourish the minds of their pupils and mould their characters (see yevváw, 2 b.): Philem. 10; 2 Tim. i. 2; 3 Jn. 4; in affectionate address, Gal. iv. 19 L txt. T Tr WH mrg.; 1 Tim. i. 18; 2 Tim. ii. 1; with ἐν κυρίφ added, 1 Co. iv. 17; ἐν πίστει, 1 Tim. i. 2; κατὰ κοινὴν πίστιν, Tit. i. 4, (בני הַנְּבִיאָם, sons i. e. disciples of the prophets, 1 K. xxi. (xx.) 35; 2 K. ii. 3, 5, 7; among the Persians, 'sons of the Magi' i. e. their pupils). γ. τέκνα τοῦ θεοῦ, children of God, —in the O. T. of 'the people of Israel' as especially dear to God: Is. xxx. 1; Sap. xvi. 21; — in the N. T., in Paul's writings, all who are animated by the Spirit of God (Ro. viii. 14) and thus are closely related to God: Ro. viii. 16 sq. 21; Eph. v. 1; Phil. ii. 15; those to whom, as dearly beloved of God, he has appointed salvation by Christ, Ro. ix. 8; in the writings of John, all who ἐκ θεοῦ ἐγεννήθησαν (have been begotten of God, see γεννάω, 2 d.): Jn. i. 12 sq.; 1 Jn. iii. 1 sq. 10; v. 2; those whom God knows to be qualified to obtain the nature and dignity of his children, Jn. xi. 52. [Cf. Westcott on the Epp. of St.

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John, pp. 94, 120; "In St. Paul the expressions 'sons of God', 'children of God', mostly convey the idea of liberty (see however Phil. ii. 15), in St. John of guilelessness and love; in accordance with this distinction St. Paul uses vioi as well as térra, St. John térra only" (Bp. Lghtft.); cf. viòs τοῦ θεοῦ, 4.] δ. τέκνα τοῦ δια-Bolow, those who in thought and action are prompted by the devil, and so reflect his character: 1 Jn. iii. 10. metaph. and Hebraistically, one is called Téknor of anything who depends upon it, is possessed by a desire or affection for it, is addicted to it; or who is liable to any fate; thus in the N. T. we find a. children of a city, i. e. its citizens, inhabitants, (Jer. ii. 30; Joel ii. 23; 1 Macc. i. 38; νίοὶ Σιών, Ps. cxlix. 2): Mt. xxiii. 87: Lk. xiii. 34: xix. 44: Gal. iv. 25. β. τέκνα της σοφίας, the votaries of wisdom, those whose souls have, as it were, been nurtured and moulded by wisdom: Mt. xi. 19 (where T Tr txt. WH have hastily adopted forwar for τέκνων; cf. Keim ii. p. 369 [Eng. trans. iv. p. 43 sq.; per contra, see Tdf.'s note and WH. App. ad loc.]); Lk. vii. 35; τέκνα ὑπακοῆς, those actuated by a desire to obey, obedient, 1 Pet. i. 14; τοῦ φωτός, both illumined by the light and loving the light, Eph. v. 8. γ. κατάρας τέκνα, exposed to cursing, 2 Pet. ii. 14; της δργης, doomed to God's wrath or penalty, Eph. ii. 3; cf. Steiger on 1 Pet. i. 14; W. 238 (223); [B. 161 (141)]. In the same way exyovos is used sometimes in Grk. writ.; as, exy. άδικίας, δειλίας, Plat. legg. 3 p. 691 c.; 10 p. 901 e.

[SYN. τέκνον, νίδε: τ. and νί. while concurring in pointing to parentage, differ in that τ. gives prominence to the physical and outward aspects, νί. to the inward, ethical, legal. Cf. b. γ. above; νίδε τοῦ θεοῦ, fin.; παῖς, fin. and reff. (esp. that to Höhne).]

τεκνο-τροφέω, -ω: 1 aor. ἐτεκνοτρόφησα; (τεκνοτρόφος, and this from τέκνον and τρέφω); to bring up children: 1 Tim. v. 10. (φέρει ὕδωρ, ὅταν τεκνοτροφη, sc. the bee, Aristot. h. a. 9, 40 [27], 14 [p. 625^b, 20].)*

τέκτων, ·ονος, ό, (τεκεῖν, τίκτω; akin to τέχνη, τεύχω, hence prop. 'begetter' [Curtius § 235]), fr. Hom. down, Sept. for Ε΄ΤΠ; a worker in wood, a carpenter: Mt. xiii. 55; Mk. vi. 3 [see WH. App. on the latter pass.].*

τέλειος, -a, -oν, (τέλος), in classic Grk. sometimes also -os, -ov, (cf. W. § 11, 1), fr. Hom. down, Sept. several times for שָׁלֵם, etc.; prop. brought to its end, finished; wanting nothing necessary to completeness; perfect : Epyov, Jas. i. 4; ή ἀγάπη, 1 Jn. iv. 18; ὁ νόμος, Jas. i. 25; [δώρημα, Jas. i. 17]; τελειστέρα σκηνή, a more perfect (excellent) tabernacle, Heb. ix. 11; τὸ τέλειον, substantively, that which is perfect: consummate human integrity and virtue, Ro. xii. 2 [al. take it here as an adj. belonging to $\theta \hat{\epsilon} \lambda \eta \mu a$; the perfect state of all things, to be ushered in by the return of Christ from heaven, 1 Co. xiii. 10; of men, full-grown, adult; of full age, mature, (Aeschyl. Ag. 1504; Plat. legg. 11 p. 929 c.): Heb. v. 14; τέλ. ἀνήρ (Xen. Cyr. 1, 2, 4 sq.; 8, 7, 6; Philo de cherub. § 32; opp. to παιδίον νήπιον, Polyb. 5, 29, 2; for other exx. fr. other auth. see Bleek, Brief a. d. Hebr. ii. 2 p. 133 sq.), μέχρι .. els arδρα τέλειον, until we rise to the same level of

knowledge which we ascribe to a full-grown man, until we can be likened to a full-grown man, Eph. iv. 13 (opp. to νήπιοι, 14); τέλειοι ταις φρεσί (opp. to παιδία and νηπιά(οντες ταις φρεσί), 1 Co. xiv. 20 [here A. V. men]; absol. oi τέλειοι, the perfect, i. e. the more intelligent, ready to apprehend divine things, 1 Co. ii. 6 [R.V. mrg. full-grown] (opp. to νήπιοι έν Χριστώ, iii. 1; in simple opp. to νήπιος, Philo de legg. alleg. i. § 30; for מָבֵין, opp. to μανθάνων, 1 Chr. xxv. 8; [cf. Bp. Lghtft. on Col. i. 28; Phil. iii. 15]); of mind and character, one who has reached the proper height of virtue and integrity: Mt. v. 48; xix. 21; Phil. iii. 15 [cf. Bp. Lghtft. u. s.]; Jas. i. 4; in an absol. sense, of God: Mt. v. 48; τέλεισε ἀνήρ, Jas. iii. 2 (τέλ. δίκαιος, Sir. xliv. 17); as respects understanding and goodness, Col. iv. 12; τέλ. ἄνθρωπος έν Χριστώ, Col. i. 28 [cf. Bp. Lghtft. u. s. Syn. see όλόκληρος, and Trench § xxii.].

τελειότης, -ητος, ή, (τέλειος, q. v.), perfection;
i. e. the state of the more intelligent: Heb. vi. 1 [here R.V. mrg. full growth].

b. perfection: (τῆς ἀγάπης, Clem. Rom. 1 Cor. 50, 1 [where see Harnack]); absol. moral and spiritual perfection, Col. iii. 14 [A.V. perfectness], on which pass. see σύνδεσμος, 1. (Prov. xi. 3 Alex.; Judg. ix. 16, 19; Sap. vi. 16; xii. 17; Clem. Rom. 1 Cor. 53, 5; Plat. deff. p. 412 b. d.; [Aristot. phys. 3, 6 p. 207°, 21; 8, 7 p. 261°, 36]; Antonin. 5, 15.) [Cf. reff. s. v. τέλειος, and B. Hartung, Der Begriff der τελειότης im N. T. (4to. Leipz. 1881)*]

τελειόω (in prof. auth. also τελεόω, which Hdt. uses everywhere [and which is "the prevailing form in Attic prose" (L. and S.)]; other writ. use both forms indifferently), -ω: 1 aor. ἐτελείωσα; pf. τετελείωκα; Pass. (or Mid.), pres. τελειούμαι; pf. τετελείωμαι; 1 aor. ἐτελειώθην; (τέλειος); fr. Hdt., Soph., Thuc., and Plat. down; equiv. to τέλειον ποιώ, to make perfect or complete; carry through completely; to accomplish, finish, bring to an end: τὸν δρόμον, Acts xx. 24; τὸ ἔργον, Jn. iv. 34; v. 36; xvii. 4, (Neh. vi. 16; τὸν οἶκον, 2 Chr. viii. 16); τὰς ήμέρας, Lk. ii. 43; mid. [pres. cf. B. 38 (33)] τελειοῦμαι, I finish, complete, what was given me to do, Lk. xiii. 32 some (so A. V.) take it here as pass., I am perfected (understanding it of his death; cf. Ellicott, Life of our Lord, Lect. vi. p. 242 n.1; Keim ii. 615 n.1)]. complete (perfect), i. e. add what is yet wanting in order to render a thing full: την αγάπην, pass., 1 Jn. ii. 5; iv. 12, 17; ή δύναμίς μου εν ασθενεία τελειούται, my power shows itself most efficacious in them that are weak, 2 Co. xii. 9 R.G; εκ των εργων ή πίστις ετελειώθη, by works faith was perfected, made such as it ought to be, Jas. ii. 22; τετελείωται τις έν τῆ ἀγάπη, one has been made perfect in love, his love lacks nothing, 1 Jn. iv. 18 (of rehear θέντες εν αγάπη, Clem. Rom. 1 Cor. 50, 3; Γτελειώσαι την έκκλησίαν σου έν τη άγάπη σου, 'Teaching' etc. 10, 5]); ίνα &σι τετελειωμένοι εἰς ε̈ν, that they may be perfected into one, i. e. perfectly united, Jn. xvii. 23. Twá, to bring one's character to perfection: ἤδη τετελείωμαι, I am already made perfect, Phil. iii. 12 (Sap. iv. 13; & ψυχή . . . ὅτων τελειωθής καὶ βραβείων καὶ στεφάνων ἀξιωθής, Philo de legg.

βιότοιο added, Hom. Il. 7, 104; τοῦ βίου, Hdt. 1, 30, and often in Attic writ.).*

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alleg. 3, 23; ψυχή . . . τελειωθείσα έν άρετων άθλοις καί έπὶ τὸν δρον ἐφικομένη τοῦ καλοῦ, id. de somn. 1, 21; i. q. to be found perfect, Sir. xxxiv. (xxxi.) 10). bring to the end (goal) proposed: oùdér, Heb. vii. 19; ruá, [to perfect or consummate] i.e. to raise to the state befitting him: so of God exalting Jesus to the state of heavenly majesty, Heb. ii. 10; in pass., Heb. v. 9; vii. 28; to raise to the state of heavenly blessedness those who put their faith in the expiatory death of Christ, pass., Heb. xi. 40; xii. 23, ([Act. Petr. et Paul. § 88, ed. Tdf. p. 39; Act. Barnab. § 9, id. p. 68; cf. 'Teaching' etc. 16, 2]; with μαρτυρίω added, of the death of the apost. Paul, Euseb. h. e. 2, 22, 2 [cf. Heinichen's note on 7, 15, 5]); to make one meet for future entrance on this state and give him a sure hope of it even here on earth, Heb. x. 1, 14; τινὰ κατὰ συνείδησιν, Heb. ix. 9; cf. Bleek, Brief an d. Hebr. ii. 1 p. 297 sqq.; C. R. Köstlin, Lehrbegriff des Evang. u. der Briefe Johannis (Berl. 1843) p. 421 sqq.; Riehm, Lehrbegriff des Hebr.-Br., § 42, p. 340 sqq.; Pfleiderer, Paulinismus, p. 344 sq. [Eng. trans. ii. p. 72 4. to accomplish, i. e. bring to a close or ful**s**qq.]. filment by event: τὴν γραφήν, the prophecies of Scripture, pass., Jn. xix. 28 [cf. W. 459 (428); B. § 151, 20].*

τελείως, (τέλειος), adv., perfectly, completely: 1 Pet. i. 13. [Plat., Isocr., Aristot., etc.; cf. W. 463 (481).]*

τελείωσνε, -εως, ή, (τελειόω), a completing, perfecting; a. fulfilment, accomplishment; the event which verifies a promise (see τελειόω, 4): Lk. i. 45 [Judith x. 9; Philo de vit. Moys. iii. § 39]. b. consummation, perfection, (see τελειόω, 3): Heb. vii. 11. (In various senses in Aristot., Theophr., Diod.) [Cf. reff. s. v. τελειόω, 3.]*

τελειωτής, -οῦ, ὁ, (τελειόω), (Vulg. consummator), a perfecter: τῆς πίστεως, one who has in his own person raised faith to its perfection and so set before us the highest example of faith, Heb. xii. 2. The word occurs nowhere else.*

τελεσφορίω, -ω; (τελεσφόρος, fr. τέλος and φέρω); to bring to (perfection or) maturity (sc. καρπούς): Lk. viii. 14. (Used alike of fruits, and of pregnant women and animals bringing their young to maturity; 4 Macc. xiii. 19; Theophr., Geop., Philo, Diod., Joseph., al.; [Ps. lxiv. (lxv.) 10 Symm.].) *

τελευτάω, -ω; 1 aor. ἐτελεύτησα; pf. ptcp. τετελευτηκώς (Jn. xi. 39 L T Tr WH); (τελευτή); fr. Hom. down; 1. trans. to finish; to bring to an end or close: τὸν βίον, to finish life, to die, often fr. Aeschyl. and Hdt. down. 2. intrans. [cf. B. § 130, 4] to have an end or close, come to an end; hence to die, very often so fr. Aeschyl. and Hdt. down (Sept. for nhd), and always in the N. T.: Mt. ii. 19; ix. 18; xxii. 25; Mk. ix. 44, 46 [(these two vss. T WH om. Tr br.)], 48; Lk. vii. 2; Jn. xi. 39 L T Tr WH; Acts ii. 29; vii. 15; Heb. xi. 22; θανάτω τελευτάτω (in imitation of the Hebr. האלי וואס, Ex. xxi. 12, 15–17, etc.), [A. V. let him die the death i. e.] let him surely die [W. 339 (319); B. § 133, 22], Mt. xv. 4; Mk. vii. 10.*

τελευτή, -η̄s, η̄, (τελέω), end [see τέλοs, 1 a. init.]; the end of life, decease, death: Mt. ii. 15 (and often in Grk. writ. fr. Pind. and Thuc. down; Sept. for mn; with

τελέω, -ω; 1 aor. ἐτέλεσα [cf. W. § 13, 3 c.]; pf. τετέλεκα (2 Tim. iv. 7); Pass., pres. 3 pers. sing. τελείται (2 Co. xii. 9 L T Tr WH); pf. τετέλεσμαι; 1 aor. ἐτελέσθην; 1 fut. τελεσθήσομαι; (τέλος); fr. Hom. down; bring to a close, to finish, to end : ern, pass., passed, finished. Rev. xx. 3, 5, 7, ([so fr. Hom. and Hes. down; Aristot. h. a. 7, 1 init. p. 580°, 14 ev rois ereou rois dis entà rereλεσμένοις]; τριῶν τελουμένων ἡμερῶν, Lcian. Alex. 38); τὸν δρόμον (Hom. Il. 23, 373, 768; Soph. Electr. 726), 2 Tim. iv. 7; τοὺς λόγους, Mt. vii. 28 L T Tr WH; xix. 1; xxvi. 1; τὰς παραβολάς, Mt. xiii. 53; [ἄχρι τελεσθώσιν al πληγαί, Rev. xv. 8]; a rare use is τελείν τὰς πόλεις, i. e. your flight or journey through the cities [R. V. ye shall not have gone through the cities, etc.], Mt. x. 23 (similar are ἀνύειν τοὺς τόπους, Polyb. 5, 8, 1; τὰ ἔλη, 3, 79, 5; consummare Italiam, Flor. 1, (13) 18, 1; explere urbes, Tibull. 1, 4, 69; conficere aequor immensum, Verg. Georg. 2, 541; also xii. signorum orbem, Cic. nat. deor. 2, 20, 52); with the ptcp. of a verb (like ἄρχομαι, παύομαι, cf. W. § 45, 4 a.; B. § 144, 14), Mt. xi. 1. 2. to perform, execute, complete, fulfil, (so that the thing done corresponds to what has been said, the order, command, etc.), i. e. a. with special reference to the subject-matter, to carry out the contents of a command: τον νόμον, Ro. ii. 27 [cf. W. 134 (127)]; Jas. ii. 8; την έπιθυμίαν (i. e. τὸ ἐπιθυμούμενον), Gal. v. 16. reference also to the form, to do just as commanded, and generally involving a notion of time, to perform the last act which completes a process, to accomplish, fulfil: άπαντα (πάντα) τὰ κατὰ νόμον, Lk. ii. 39; τὴν μαρτυρίαν, the duty of testifying, Rev. xi. 7; τὸ μυστήριον, pass. Rev. x. 7 [cf. W. 277 (260)]; τὸ βάπτισμα, pass. Lk. xii. 50; πάντα, pass. Jn. xix. 28 [the distinction betw. τελέω and τελειόω may be seen in this vs.]; τοὺς λόγους (τὰ ρήματα) τοῦ θεοῦ, pass. Rev. xvii. 17; ἄπαντα (πάντα) τὰ γεγραμμένα, Acts xiii. 29; pass., Lk. xviii. 31 [see γράφω, 2 c.]; with ἐν ἐμοί (in me) added, in my experience, Lk. xxii. 37; ἐν πληγαῖς, in the infliction of calamities, Rev. xv. 1; τετέλεσται, [A. V. it is finished] everything has been accomplished which by the appointment of the Father as revealed in the Scriptures I must do and bear, Jn. xix. 30. i. q. τελειόω, 2, q. v. (made perfect): 2 Co. xii. 9 L T Tr WII. 3. to pay: τὰ δίδραχμα, Mt. xvii. 24; φόρους, Ro. xiii. 6, (τὸν φόρον, Plat. Alc. 1 p. 123 a.; τὰ τέλη, often in Attic writ.). [Comp.: ἀπο-,

δια-, ἐκ-, ἐπι-, συν- τελέω.]*

τέλος, -ους, τό, [cf. Curtius § 238], fr. Hom. down, Sept. mostly for γρ;

1. end, i. e.

a. termination, the limit at which a thing ceases to be, (in the Grk. writ. always of the end of some act or state, but not of the end of a period of time, which they call τελευτή; in the Scriptures also of a temporal end; an end in space is everywhere called πέρας): τῆς βασιλείας, Lk. i. 33; ζωῆς, Heb. vii. 3; τοῦ καταργουμένου, 2 Co. iii. 13; τὰ τέλη τῶν αἰώνων, 1 Co. x. 11 (τέλος τῶν ἡμερῶν, Neh. xiii. 6; τῶν ἐπτὰ ἐτῶν, 2 K. viii. 3; ἀρχὴ καὶ τέλος καὶ μεσότης χρόνων,

Sap. vii. 18); i. q. he who puts an end to: Telos pouco Χριστός, Christ has brought the law to an end (πασίν έστιν ανθρώποις τέλος του βίου θάνατος, Dem. 1806, 25), Ro. x. 4; cf. Fritzsche ad loc., vol. ii. p. 377 sq. πάντων τὸ τέλος, the end of all things (i. e. of the present order of things), 1 Pet. iv. 7; also in the phrases ξως τέλους. 1 Co. i. 8; 2 Co. i. 13; μέχρι τέλους, Heb. iii. 6 [Tr mrg. WH br. the cl.], 14; ἄχρι τέλους, Heb. vi. 14; Rev. ii. What 'end' is intended the reader must determire by the context; thus, τὸ τέλος denotes the end of the Messianic pangs (dolores Messiae; see &div) in Mt. xxiv. 6, 14, (opp. to ἀρχὴ ἀδίνων); Mk. xiii. 7 (cf. 9); Lk. xxi. 9; τὸ τέλος in 1 Co. xv. 24 denotes either the end of the eschatological events, or the end of the resurrection i. e. the last or third act of the resurrection (to include those who had not belonged to the number of oi τοῦ Χριστοῦ ἐν τῆ παρουσία αὐτοῦ), 1 Co. xv. 24 cf. 23; see De Wette ad loc.; Weizel in the Theol. Stud. u. Krit. for 1836, p. 978; Grimm in the Zeitschr. f. wissensch. Theol. for 1873, p. 388 sqq.; [yet cf. Heinrici in Meyer (6te Aufl.) ad loc.]. είς τέλος, — to the very end appointed for these evils, Mt. x. 22; xxiv. 13; Mk. xiii. 13; also at the end, at last, finally, Lk. xviii. 5 (Vulg. in novissimo) [i. e. lest at last by her coming she wear me out; but al. take it i. q. Hebr. קֹנֶץ (cf. Job xiv. 20 etc. see Trommius) and connect it with the ptcp., lest by her coming to the last i.e. continually; see ὑπωπιάζω, sub fin.]; Jn. xiii. 1 [al. to the uttermost, completely (cf. our to the very last); see Westcott, and Weiss (in Meyer 6te Aufl.) ad loc.; Grimm on 2 Macc. viii. 29], cf. ἀγαπάω, sub fin., (Xen. oec. 17, 10; Hes. opp. 292; Hdt. 3, 40; 9, 37; Soph. Phil. 409; Eur. Ion 1615; Ael. v. h. 10, 16); to the (procurement of their) end, i. e. to destruction [A. V. to the uttermost (cf. reff. u. s.)], 1 Th. ii. 16 (for לכלה, 2 Chr. xii. 12); τέλος ἔχειν, to have an end, be finished, (often in Grk. writ.), Lk. xxii. 37 [al. give τέλος here the sense of fulfilment (cf. τελέω, 2)]; i. q. to perish, Mk. τὸ δὲ τέλος, adverbially, finally (denique vero): iii. 26. 1 Pet. iii. 8 (Plat. legg. 6 p. 768 b.; καὶ τό γε τέλος, ibid. 5 p. 740 e.; but generally in prof. auth. τέλος in this sense wants the article; cf. Passow ii. p. 1857a; [L. and b. the end i. e. the last in any suc-S. s. v. I. 4 a. 1). cession or series: (ή) ἀρχή καὶ (τὸ) τέλος, of God, who by his perpetuity survives all things, i. e. eternal, Rev. i. 8 Rec.; xxi. 6; xxii. 13. o. that by which a thing is finished, its close, issue: Mt. xxvi. 58; final lot, fate, as if a recompense: with a gen. of the thing, Ro. vi. 21 sq.; Heb. vi. 8; 1 Pet. i. 9; with a gen. of the person whom the destiny befalls, 2 Co. xi. 15; Phil. iii. 19; 1 Pet. iv. 17; τοῦ κυρίου (gen. of author), the closing experience which befell Job by God's command, Jas. v. 11 (referring to Job xlii. [esp. 12]). d. the end to which all things relate, the aim, purpose: 1 Tim. i. 5 (often so in philos. fr. Plat. de rep. 6 p. 494 a. down; cf. 2. toll, custom, [i. e. Fritzsche on Rom. ii. p. 378). an indirect tax on goods; see φόρος and κῆνσος]: Mt. xvii. 25; Ro. xiii. 7, (Xen., Plat., Polyb., Aeschin., Dem., al.: 1 Macc. x. 31: xi. 35).

τελάνης, -ου, ό, (fr. τέλος [(q. v. 2)] tax, and ἐνέομαι to buy; cf. δημοσιώνης, δινώνης, δεκατώνης), fr. Arstph., Aeschin., Aristot., Polyb. down; 1. a renter or farmer of taxes (Lat. publicanus); among the Romans usually a man of equestrian rank. 2. a tax-gatherer, collector of taxes or tolls, (Vulg. publicanus incorrectly; [so A. V. publican]), one employed by a publican or farmer-general in collecting the taxes. The tax-collectors were, as a class, detested not only by the Jews but by other nations also, both on account of their employment and of the harshness, greed, and deception, with which they prosecuted it: (hence they are classed by Artem. oneir. 1, 23; 4, 57, with καπήλοις καὶ τοῖς μετὰ ἀναιδείας ζώσι καὶ λησταίς καὶ ζυγοκρούσταις καὶ παραλογισταίς ἀνθρώποις; Lcian. necyom. c. 11 puts together μοιγοί, πορνοβοσκοί καὶ τελώναι καὶ κόλακες καὶ συκοφάνται [Theophr. charact. 6 (περί ἀπονοίας) πανδοχεύση, και πορνοβοσκήσαι, και τελωνήσαι]): Mt. v. 46, 47 Rec.; x. 3; Lk. iii. 12; v. 27, 29; vii. 29; xviii. 10, 11, 13; the plur. is joined with άμαρτωλοί, Mt. ix. 10 sq.; [xi. 19]; Mk. ii. 15 sq.; Lk. v. 30; vii. 34; xv. 1; with πόρναι, Mt. xxi. 31 sq.; δ εθνοκὸς κ. ὁ τελώνης, Mt. xviii. 17. Cf. Win. RWB. s. v. Zoll, Zöllner; [BB. DD. s.v. Publican; Wetstein on Mt. v. 46; Edersheim, Jesus the Messiah, i. 515 sqq.].

τελώνιον, -ου, τό, (τελώνης, cf. δεκατώνιον); [1. customs, toll: Strabo 16, 1, 27. 2.] toll-house, place of toll, tax-office: the place in which the tax-collector sat to collect the taxes [Wiclif, tolbothe]: Mt. ix. 9; Mk. ii. 14; Lk. v. 27.*

τίρας, gen. τερατος, pl. τέρατα (cf. κέρας, init.), τό, (apparently akin to the verb τηρέω; accordingly something so strange as to cause it to be 'watched' or 'observed'; [others connect it with ἀστήρ, ἀστραπή, etc., hence 'a sign in the heavens'; Vaniček p. 1146; Curtius § 205]; see Fritzsche, Ep. ad Rom. iii. p. 270), fr. Hom. down, Sept. for τρία, a prodigy, portent; miracle [A.V. wonder] performed by any one; in the N. T. it is found only in the plur. and joined with σημεία; for the passages see σημείω, p. 574.

Tίρτιος, -ου, ό, Tertius, an amanuensis of the apostle Paul: Ro. xvi. 22. [B. D. s. v.]

Τέρτυλλος, -ου, ὁ, Tertullus, a Roman orator: Acts xxiv. 1 sq. [See ῥήτωρ.]*

τεσσαράκοντα R G, but several times [i. e. betw. 8 and 14] in Lchm. and everywhere in T WH (and Tr, exc. Rev. xxi. 17) τεσσεράκοντα (a form originally Ionic [yet cf. B. as below]; see Kühner § 187, 5; B. 28 (25) sq.; cf. W. 43; [Tdf. Proleg. p. 80; WH. App. p. 150]), cl. αl, τd, indecl. numeral, forty: Mt. iv. 2; MΔ i. 13; Lk. iv. 2; Jn. ii. 20; etc.

[Tecrorapakovra-δύο, forty-two: Rev. xi. 2 Rec. bes; xiii. 5 Rec. bes els.*]

τεσσαρακονταετής (TTr WH τεσσερ-, 800 τεσσαράκοντα; LT accent -έτης, 800 έκατονταίτης), -ές, (τεσσαράκοντα, and έτος), of forty years, forty years old: Acts vii. 23; xiii. 18. (Hes. opp. 441.)*

[recommendation and property four: Rev. xxi. 17 Rec. bes els.*]

τίσσαρες, -ων, ol, al, τέσσαρα, τά, gen. τεσσάρων, dat. τέσσαρσιν, ([Lchm. reads τέσσερες 7 times to 33, Tdf. 6 to 35, Tr 6 to 33, WH 6 to 34; Lchm. sometimes has τέσσερα, TTr WH always; LTr sometimes have τέσσερας (see WH. App. p. 150)]; but no editor adopts ε in the gen. or dat.; see τεσσαράκοντα and reff.), four: Mt. xxiv. 31; Mk. ii. 3; Lk. ii. 37; Jn. xi. 17; Acts x. 11; Rev. iv. 4, etc.

τεσσαρες-και-δέκατος, -η, -ον, the fourteenth: Acts xxvii. 27. 33.*

[reσσερ- see τεσσαρ- (cf. Meisterhans § 21, 4)]

τεταρταίος, -a, -oν, (τέταρτος), an ordinal numeral, used in answer to the question on what day? one who does or suffers a thing till the fourth day or on the fourth day: τεταρταΐος ἐστιν, i. e. he has been four days in the tomb, or it is the fourth day since he was buried, [A. V. he hath been dead four days], Jn. xi. 39 (βδη γὰρ ἦσαν πεμπαΐοι, already five days dead, Xen. an. 6, 4 (2), 9).*

τίταρτος, -η, -ον, (fr. τέτταρες), the fourth: Mt. xiv. 25; Mk. vi. 48; Acts x. 30; Rev. iv. 7, etc. [From Hom. down.]

τετρα-, in composition i. q. τέτορα, Aeolic [Doric rather] for τέσσαρα.

[τετρααρχέω, 800 τετραρχέω.] [τετραάρχης, 800 τετράρχης.]

τετράγωνος, -ον, (fr. τέτρα, q. v., and γῶνος [i. e. γωνία]), quadrangular, square; [A. V. four-square] (Vulg. in quadro positus): Rev. xxi. 16. (Sept.; Hdt., Plat., Aristot., Polyb., Plut., al.)*

τετράδιον, -ου, τό, (τετράς, the number four), a quaternion (τὸ ἐκ τεσσάρων συνεστός, Suid.): τῶν στρατιωτῶν, a guard consisting of four soldiers (for among the Romans this was the usual number of the guard to which the custody of captives and prisons was intrusted; two soldiers were confined with the prisoner and two kept guard outside), Acts xii. 4, where the four quaternions mentioned were on guard one at a time during each of the four watches. (Philo in Flacc. § 13 i. e. ed. Mang. vol. ii. p. 533, 25.)*

τετρακισ-χίλιοι, -aı, -a, (τετράκις and χίλιοι), four thousand: Mt. xv. 38; xvi. 10; Mk. viii. 9, 20; Acts xxi. 38. [(Hdt., Arstph., Thuc., al.)]*

τετρακόσιο, -αι -α, (fr. τετράκις, and the term. -όσιος indicating one hundred; [cf. G. Meyer, Gr. Gram. § 16 f.]), four hundred: Acts v. 36; vii. 6; xiii. 20; Gal. iii. 17. [(Hdt., Thuc., Xen., al.)]*

τετράμηνος, -ον, (fr. τέτρα, q. v., and μήν; cf. Lob. ad Phryn. p. 549), of four months, lasting four months: τετράμηνός ἐστιν sc. χρόνος, Jn. iv. 35, where Rec. τετράμηνόν ἐστιν, as in Judg. xix. 2 Alex.; xx. 47. (Thuc., Aristot., Polyb., Plut., al.) •

τετραπλόος, (-οῦς), -όη (-ῆ), -όον (-οῦν), (fr. τέτρα, and πλόος, to which corresponds the Lat. -plus in duplus, triplus, fr. ΠΛΕΩ [but cf. Vaniček p. 501]), quadruple, fourfold: Lk. xix. 8. (Sept.; Xen., Joseph., Plut., al.)

דפרס - סטי, gen. -odos, (fr. דּוֹרָיִם, q. v., and πούs a foot), fr. Hdt. and Thuc. down, four-footed: neut. plur. sc. beasts, Acts x. 12; xi. 6; Ro. i. 23. (Sept. for בְּהַכָּה).

τετραρχίω [T WH τετρααρχ. (see WH. App. p. 145)], -ω; (τετράρχης, q. v.), to be governor of a tetrarchy, be tetrarch: with a gen. of the region, Lk. iii. 1. [(Joseph. b. i. 3, 10, 7.)]*

τετράρχης [T WH τετραάρχης; see the preceding word, and cf. Tdf. Proleg. p. 117], -ου, δ, (fr. τέτρα, q. v., and ãργω), a tetrarch; i. e. 1. a governor of the fourth part of any region. Thus Strabo, 12 p. 567, states that Galatia was formerly divided into three parts, each one of which was distributed into four smaller subdivisions each of which was governed by 'a tetrarch'; again, in lib. 9 p. 430, he relates that Thessaly, before the time of Philip of Macedon, had been divided into four 'tetrarchies' each of which had its own 'tetrarch'. the word lost its strict etymological force, and came to denote the governor of a third part or half of a country, or even the ruler of an entire country or district provided it were of comparatively narrow limits; a petty prince [cf. e. g. Plut. Anton. 56, 3, i. p. 942 a.]. Thus Antony made Herod (afterwards king) and Phasael, sons of Antipater, tetrarchs of Palestine, Joseph. antt. 14, 13, 1. After the death of Herod the Great, his sons, Archelaus styled an ethnarch but Antipas and Philip with the title of 'tetrarchs', divided and governed the kingdom left by their father; Joseph. antt. 17, 11, 4. Cf. Fischer, De vitiis etc. p. 428; Win. RWB. s. v. Tetrarch, and esp. Keim in Schenkel v. p. 487 sqq. The tetrarch Herod Antipas is mentioned in Mt. xiv. 1; Lk. iii. 19; ix. 7; Acts xiii. 1.*

τεύχω, see τυγχάνω.

reφρόω, -ω: 1 aor. ptcp. reφρώσας; (τέφρα ashes); to reduce to ashes: 2 Pet. ii. 6. (Aristot. [?], Theophr., Dio Cass., Philo, Antonin., al.) *

τέχνη, -ης, ή, (fr. τεκείν, see τέκτων), fr. Hom. down, art: univ. Rev. xviii. 22 [here A. V. craft]; of the plastic art, Acts xvii. 29; of a trade (as often in Grk. writ.), Acts xviii. 3.°

τεχνίτης, -ου, δ, (τέχνη), fr. Soph. [(?), Plato], Xen. down, Sept. several times for Μηη, an artificer, craftsman: Acts xix. 24, 38; Rev. xviii. 22; of God the framer of the higher and eternal course of things, Heb. xi. 10 (of God the architect of the world, Sap. xiii. 1, where cf. Grimm, Exeget. Hdbch. p. 234 [cf. also Trench, Syn. § cv.; Piper, Monumentale Theol. § 26]).

τήκω: fr. Hom. down; to make liquid; pass. to become liquid, to melt; to perish or be destroyed by melting: 2 Pet. iii. 12, where for the pres. 3 pers. sing. τήκεται Lchm. gives the fut. τακήσεται [see WH on the pass. and in their App. p. 171], cf. Is. xxxiv. 4 τακήσονται πᾶσαι αί δυνάμεις τῶν οὐρανῶν. [Cf. Veitch s. v.]*

τηλαυγώς, adv., (fr. the adj. τηλαυγής, far-shining, fr. τῆλε afar, and αὐγή radiance), at a distance and clearly: Mk. viii. 25 [where T WH mrg. δηλαυγώς, q. v.]. (adj., Job xxxvii. 20; Ps. xviii. (xix.) 9; and esp. in the Grk. poets fr. Pind. down; τηλαυγέστερου όρῶν, Diod. 1, 50.)*

τηλικ-οθτος, -αύτη, -οῦτο, (fr. τηλίκος and οῦτος [but then (it is urged) it should have been τηλιχοῦτος; hence

better connected with airis; ai. al. Cf. Bttm. Ausf. Spr. § 79 A. 4; Kühner § 173, 6: Vaniček p. 268; L. and S. s.v. oiros, init.]), in Attic writ. fr. Aeschyl. down; 1. of such an age; used of any age, of so great an age, so old; also so young.

2. of so great a size, in bulk: *\text{\t

τηρίω, -ω; impf. ἐτήρουν; fut. τηρήσω; 1 aor. ἐτήρησα; pf. τετήρηκα, 3 pers. plur. τετηρήκασω (Jn. xvii. 6 RG) and τετήρηκαν (ibid. LTTrWH, [see γίνομαι, init.]); Pass., pres. τηρούμαι; impf. έτηρούμην; pf. τετήρημαι; 1 aor. ἐτηρήθην; (τηρός, found only once, Aeschyl. suppl. 248, where it is doubtful whether it means 'guarding' or 'watching'), fr. Pind., Soph., Thuc. down; Sept. several times for נצר שׁמָר, etc.; to attend to carefully, take a. prop. to guard: Twá, a prisoner, care of; i. e. Mt. xxvii. 36, 54; Acts xvi. 23; pass., Acts xii. 5; [xxiv. 23]; xxv. 4, 21 [b]; ti, xii. 6; oi τηρούντες, [(R.V.) the watchers the guards, Mt. xxviii. 4 (Cant. iii. 3). metaph. to keep: rwa, one in that state in which he is. την έαυτοῦ παρθένον, his own virgin daughter, sc. as a virgin i. e. unmarried, 1 Co. vii. 37; ξαυτόν, himself such as he is, i. e. begotten of God, 1 Jn. v. 18 [but here T Tr WH αὐτόν]; with a pred. accus. added: άγνον, 1 Tim. v. 22; ἄσπιλον ἀπὸ τοῦ κόσμου, Jas. i. 27; ἀβαρῆ τινι, 2 Co. xi. 9, (άπλοῦν, Antonin. 6, 30; τινὰ ἄμεμπτον τῶ $\theta \epsilon \hat{\varphi}$, Sap. x. 5); τi with a pred. accus. 1 Tim. vi. 14 [but see in c. below]; pass. τηροῦμαι, with an adv., άμέμπτως, 1 Th. v. 23; with a dat. of the pers., Χριστώ, devoted to Christ, [W. 421 (392)], Jude 1; There Twa έν τινι, to keep in i. e. cause one to persevere or stand firm in a thing: ἐν τῷ ὀνόματι θεοῦ (see p. 447 bot.), Jn. xvii. 11 sq.; ἐν ἀγάπη θεοῦ, Jude 21; τωὰ ἔκ τωος, by guarding to cause one to escape in safety out of etc.: ¿ τοῦ πονηροῦ, out of the power and assaults of Satan, Jn. xvii. 15 [cf. B. 327 (281); W. 410 (383)]; ἐκ τῆς ώρας τοῦ πειρασμοῦ, Rev. iii. 10. to keep: i. e. not to leave, την ἀρχήν, Jude 6; not to throw away, τὰ ἰμάτια, Rev. xvi. 15. to hold firmly: την ένότητα τοῦ πνεύματος, Eph. iv. 3; anything as a mental deposit, την πίστω, 2 Tim. iv. 7; Rev. xiv. 12 [cf. W. 536 (499); B. 78 (68)]. to show one's self to be actually holding a thing fast, c. to observe: sc. πῶς κτλ. Rev. iii. 3; τί, Mt. xxiii. 8; Acts xxi. 25 [Rec.]; την παράδοσιν, Mk. vii. 9 [WH (rejected) mrg. στήσητε] (τὰ ἐκ παραδόσεως τῶν πατέρων, Joseph. antt. 13, 10, 6); τον νόμον, Acts xv. 5 and Rec. in 24; Jas. ii. 10; τὸ σάββατον, the command respecting sabbath-keeping, Jn. ix. 16; ràs ἐντολάς (of either God or Christ), Mt. xix. 17; Jn. xiv. 15, 21; xv. 10; 1 Jn. ii. 3 sq.; iii. 22, 24; v. 2 (where LTTr WH ποιῶμεν); v. 3; Rev. xii. 17; xiv. 12 [see above, b. fin.]; τὴν ἐντολήν, 1 Tim. vi. 14 [see in b. above; πάντα ὅσα ένετειλάμην, Mt. xxviii. 20]; τὸν λόγον, either of Christ or of God, Jn. viii. 51 sq. 55; xiv. 23; xv. 20; xvii. 6; 1 Jn. ii. 5; Rev. iii. 8; τοὺς λόγους, of Christ, Jn. xiv. 24: τον λόγον της ύπομονης μου (i.e. Ἰησοῦ), Rev. iii. 10; τὰ ἔργα μου, the works that I command, Rev. ii. 26; τοὺς λόγους τῆς προφητείας, Rev. xxii. 7; τοῦ βιβλίου τοίτου, Rev. xxii. 9; τὰ ἐν τῷ προφητεία γεγραμμένα, Rev. i. 3; cf. Lipsius, Paulin. Rechtfertigungsl. p. 194 sq. d. to reserve: τωὰ εἴς τι, to undergo something, 2 Pet. ii. 4 [cf. W. 342 (321); εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, Acts xxv. 21°]; Jude 6; τωὰ εἰς ἡμέραν κρίσεως, 2 Pet. ii. 9; τοὺς οὐρανοὺς πυρὶ (to be burned with fire) εἰς ἡμέραν κρίσεως, 2 Pet. iii. 7; τὶ εἴς τωα, a thing for one's advantage, 1 Pet. i. 4; τὶ εἰς ἡμέραν τωά, to be used some day for some purpose, Jn. xii. 7; τὶ εʹως ἄρτι, Jn. ii. 10; τὶ with the dat. of the pers., for rewarding or punishing one, pass., 2 Pet. ii. 17; Jude 13. [Comp.: δια-, παρα-, συν-τηρέω.]*

[SYN. τηρέω, φυλάσσω: τηρ. to watch or keep, φυλ. to guard; τηρ. expresses watchful care and is suggestive of present possession, φυλ. indicates safe custody and often implies assault from without; τηρ. may mark the result of which φυλ. is the means (e.g. Jn. xvii. 12 where the words occur together, cf. Wisd. x. 5). See Westcott on Jn. viii. 51; Schmidt ch. 208, esp. § 4.]

τήρησις, -εως, ή, (τηρέω); a. a watching: of prisoners (Thuc. 7, 86); the place where prisoners are kept, a prison, [R. V. ward]: Acts iv. 3; v. 18. b. a keeping, i. e. complying with, obeying: τῶν ἐντολῶν, 1 Co. vii. 19; Sir. xxxv. (xxxii.) 23; νόμων, Sap. vi. 19.

Tιβεριάς, -άδος, ή, (fr. Τιβέριος), a city of Galilee, near the Lake of Gennesaret, which Herod Antipas, tetrarch of Galilee, greatly enlarged [but see BB.DD. s. v. and esp. Schürer, Neutest. Zeitgesch. p. 234 note] and beautified, and named Tiberias in honor of Tiberius Caesar (Joseph. antt. 18, 2, 3). It is now called Tubariyek, a poor and wretched town of about 3000 inhabitants, swarming with fleas for which the place is notorious throughout Syria: Jn. vi. 1, 23; xxi. 1. Cf. Robinson ii. 380-394; Win. RWB. s. v.; Rūetschi in Herzog ed. 1 xvi. 161; Weizsäcker in Schenkel v. 526 sq.; [Mühlaw in Riehm p. 1661 sq.]; Bädeker pp. 367-369.*

Tiβίριοs, -ου, ό, Tiberius, the Roman emperor (fr. [Aug. 19] A. D. 14 to [March 16] A. D. 37) in whose reign Christ was crucified: Lk. iii. 1.*

τιθίω, i. q. τίθημι, q. v.

τίθημι, 3 pers. plur. τιθέασιν (Mt. v. 15; [W. § 14, 1 a.; B. 44 (38)]); impf. (fr. τιθέω) 3 pers. sing. ἐτίθει (2 Co. iii. 13), 3 pers. plur. ἐτίθουν (Mk. vi. 56 [RGL]; Acts iii. 2; iv. 35) fand (TTr WH in Mk. l. c.) ἐτίθεσαν. cf. B. 45 (39); WH. App. p. 167]; fut. θήσω; 1 aor. εθηκα; 2 aor. (ἔθην) subj. θῶ, [impv. 2 pers. plur. θέτε, Lk. xxi. 14 L T Tr WH (for R (2 aor. mid. impv. θέσθε)], inf. θείναι, ptcp. θείς; pf. τέθεικα; Pass., pres. 3 pers. sing. τίθεται (Mk. xv. 47 RG); pf. 3 pers. sing. τέθειται (Mk. xv. 47 LT Tr WH); 1 aor. ἐτέθην; 2 aor. mid. ἐθέμην (2 pers. sing. čθου, Acts v. 4); (see ἐπιτίθημι); fr. Hom. down; Sept. mostly for שום and הַנְיָן, הַשִּׁים and הַנֶּרן, הַשִּׁים, and הַנָּיַן, הָשִּׁים, 1. to set, put, place, i. e. causative of reiodas: a. to place or lay: τί, as θεμέλιον, [Lk. vi. 48]; xiv. 29; 1 Co. iii. 10 sq. (θεμείλια, Hom. Il. 12, 29); λίθον, Ro. ix. 33; 1 Pet. ii. 6; τί, opp. to αίρειν, Lk. xix. 21 sq. (cf. Xen. oec. 8, 2) ; τινὶ πρόσκομμα [or (acc. to WH mrg.) σκάνδαλον], Ro. xiv. 13; τὶ εἴε τι, Lk. xi. 33 [W.

238 (223)]; τινά ποῦ, ὅπον, ἐκεῖ, [ώς], of the dead laid to rest somewhere, Mk. xv. 47; xvi. 6; [Lk. xxiii. 55]; Jn. xi. 34; xix. 42; xx. 2, 13, 15; ev with dat. of the place, Mt. xxvii. 60; Mk. vi. 29; [xv. 46 LTr WH]; Lk. xxiii. 53; Jn. xix. 41; Acts vii. 16; ix. 37; εἰς μνημεῖον, Acts xiii. 29; Rev. xi. 9; (in Grk. writ. fr. Hom. down, very often of the laying away or depositing anywhere of the bones or ashes of the dead; like Lat. ponere i. q. sepelire, cf. Klotz, Handwörterb. d. Lat. Spr. ii. 822b; [Harpers' Lat. Dict. s. v. pono, I. B. 10]). tl or tivà έπί τινος, [Lk. viii. 16b L T Tr WH]; Acts v. 15; Jn. xix. 19; [Rev. x. 2 G L T Tr WH]; ¿πί τι, [Mk. iv. 21 LTTrWH; viii. 25 Tr txt. WH]; 2 Co. iii. 13; Rev. x. 2 [Rec.]; ἐπί τινα, to put upon one, τὰς χείρας, Mk. x. 16; [τὴν δεξιάν, Rev. i. 17 G L T Tr WH]; τὶ ὑπό τι, Mt. v. 15; Mk. iv. 21; Lk. xi. 33; ὑποκάτω τινός, Lk. viii. 16; τινὰ ὑπὸ τοὺς πόδας (see πούς), 1 Co. xv. 25 [cf. W. 523 (487)]; τὶ παρὰ τοὺς πόδας τ. to lay at one's feet, Acts iv. 35, 37 [here Tdf. πρὸς]; v. 2; τινὰ ἐνώπιόν τ. Lk. v. 18; metaph. ἐπί τινα τὸ πνεῦμα, i. e. to imbue one with, Mt. xii. 18. Mid. to have one put or placed: τινα είς φυλακήν, to order one to be put in prison, Acts xii. 4; ἐν (τῆ) φυλακῆ, Mt. xiv. 3 [here LT Tr WH ἀποτίθ.]; Acts v. 25, (Gen. xli. 10; xlii. 17, 30; [B. 329 (283); W. 414 (386)]); εls τήρησιν, Acts iv. 3; έν τηρήσει, Acts v. 18. to place for one's self: as βουλήν, to lay a plan [A. V. advised], Acts xxvii. 12 (Judg. xix. 30; βουλάς εν ψυχή μου, Ps. xii. (xiii.) 3); τὰ μέλη, to set, dispose, 1 Co. xii. 18; Γκαιρούς έν τῆ ιδία έξουσία, set within his own authority, Acts i. 7 (so R. V. txt.; but al. refer it to 2 below)]; τὶ εἰς τὰ ἀτά μου, to receive [A. V. let sink] into the ears, i. e. to fix in the mind, Lk. ix. 44; είς τὴν καρδίαν, to propose to one's self, to purpose, foll. by an inf. Lk. xxi. 14 [RG]; also τὶ ἐν τῆ καρδία, to lay a thing up in one's heart to be remembered and pondered, Lk. i. 66; [xxi. 14 L T Tr WH], (1 S. xxi. 12; [W. § 2, 1 c., and B. as above]); to propose to one's self something [A. V. conceived this thing in thine heart], Acts v. 4; also εν τώ πνεύματι, foll. by an inf. [A.V. to purpose in the spirit], Acts xix. 21; to place (or posit) for the execution of one's purpose, θέμενος έν ἡμίν τὸν λόγον τῆς καταλλαγῆς, since he has placed (deposited) in our minds the doctrine concerning reconciliation (sc. to be made known to others), 2 Co. v. 19. b. to put down, lay down; i. e. a. to bend downwards: τὰ γόνατα, to bend or bow the knees, to kneel, Mk. xv. 19; Lk. xxii. 41; Acts vii. 60; ix. 40; xx. 36; xxi. 5, (Lat. genua pono, Ovid. fast. 2, 438; Curt. 8, 7, 13). B. like Lat. pono (cf. Klotz s. v.; [Harpers' Dict. s. v. I. B. 9]), to lay off or aside, to wear or carry no longer: τὰ ἰμάτια (Lat. vestes pono), Jn. xiii. 4 (Plut. Alc. 8); τὴν ψυχήν, to lay down, give up, one's life, Jn. x. 17 sq.; with ὑπέρ τινος added, Jn. x. 11, 15; xiii. 37 sq.; xv. 13; 1 Jn. iii. 16, (ἔθηκε [or τέθεικεν] την σάρκα αὐτοῦ κύριος, Barn. ep. 6, 3 [irrelevant; see the passage]; unlike the Lat. phrases vitam ponere, Cic. ad fam. 9, 24, 4; Propert. eleg. 2, 10, 43: [animam ponere], Sil. Ital. 10, 303; spiritum ponere, Val. Max. 7, 8, 8, since these phrases mean only to die;

more like the expression prius animam quam odium deponere, Nep. Hann. 1, 3). y. to lay by, lay aside c. to set on (serve) money: παρ' έαυτφ, 1 Co. xvi. 2. something to eat or drink: olvov, Jn. ii. 10 (Xen. mem. 3, 14, 1; so also Lat. pono; cf. Klotz u. s. p. 822°; [Harpers' Dict. s. v. I. B. 8]). d. to set forth, something to be explained by discourse: την βασιλείαν τ. θεοῦ ἐν παραβολη, Mk. iv. 30 L txt. T Tr txt. WH (on this pass. 2. to make (Lat. constituo), Tuá see παραβολή, 2). with a pred. acc.: τινὰ ὑποπόδιον, Mt. xxii. 44 [where LTTr WH ὑποκάτω, put underneath]; Mk. xii. 86 [WH ύποκάτω]; Lk. xx. 43; Acts ii. 85; Heb. i. 13; x. 13, (fr. Ps. cix. (cx.) 1); add, Ro. iv. 17 (fr. Gen. xvii. 5); Heb. i. 2; pass., 1 Tim. ii. 7; 2 Tim. i. 11; τi with a pred. acc.: 1 Co. ix. 18 (in Grk. writ. fr. Hom. down, often in the poets, rarely in prose writ., as Ael. v. h. 13, 6; Lcian. dial. marin. 14, 2; in the O. T. cf. Gen. xvii. 5; Lev. xxvi. 31; Is. v. 20; Sap. x. 21; 2 Macc. v. 21; 3 Macc. v. 43). Mid. to make (or set) for one's self or for one's use: τινά with a pred. acc., Acts xx. 28; 1 Co. xii. 28, (in Grk. writ. fr. Hom. down, even in prose, to make one one's own, as τινὰ φίλον to make one a friend, see Passow p. 1893 ; [L. and S. s. v. B. I.]). τιθέναι τινά είς τι, to appoint one to (destine one to be) anything, pass. 1 Pet. ii. 8; w. eis 71 instead of the pred. acc. (Hebraistically [cf. W. 228 (214); B. § 131, 7]), Acts xiii. 47 fr. Is. xlix. 6 (Jer. i. 5). Mid. to appoint for one's use: τινὰ εἰς διακονίαν, to appoint one to one's service, 1 Tim. i. 12 [W. § 45, 4 fin.]; to appoint with one's self or in one's mind: τινά els δργήν, to decree one to be subject to wrath, 1 Th. v. 9; [to this use many refer Acts i. 7, see έξουσία 1, and έν, Ι. 5 d. β.; cf. 1 a. above]. τινὰ ΐνα, Jn. xv. 16; τιθέναι τὸ μέρος τινὸς μετά τινος (see μέρος, 1), Mt. xxiv. 51; Lk. xii. 46. 3. to set, fix, establish, (Lat. statuo); a. to set forth (Germ. aufstellen): ὑπόδειγμα, 2 Pet. ii. 6. b. to establish, ordain, (Germ. festsetzen, anordnen): νόμον, to enact, Gal. iii. 19 Grsb. (very often in prof. auth. fr. Hdt. down, both in the act. and the mid.; cf. Passow s. v. III. 3 b.; [L. and S. s. v. A. III. 5]). [Comp.: ἀνα-, προσ-ανα-, άπο-, δια-, άντι-δια-, έκ-, έπι-, συν-επι-, κατα-, συν-κατα-, μετα-, παρα-, περι-, προ-, προσ-, συν-, ύπο- τίθημι.]

τίκτω; fut. τέξομα; 2 aor. ἔτεκον; 1 aor. pass. ἐτέχθην; fr. Hom. down; Sept. for τής; to bring forth, bear, produce (fruit from the seed); prop., of women giving birth: absol., Lk. i. 57 [B. 267 (230)]; ii. 6; Jn. xvi. 21; Gal. iv. 27; Heb. xi. 11 Rec.; Rev. xii. 2, 4; νίδν, Mt. i. 21, 23, 25; Lk. i. 31; ii. 7; Rev. xii. 5, 13; pass., Mt. ii. 2; Lk. ii. 11; of the earth bringing forth its fruits: βοτάνην, Heb. vi. 7 (Eur. Cycl. 333; γαῖαν, ἢ τὰ πάντα τίκτεται, Aeschyl. Cho. 127; γῆς τῆς πάντα τικτούσης, Philo opif. m. § 45, who draws out at length the comparison of the earth to a mother). metaph. to bear, 3ring forth: ἀμαρτίαν, in the simile where ἡ ἐπιθυμία is likened to a female, Jas. i. 15 (ἀρετήν, Plat. conv. p. 212 a,).*

τολω; impf. ττιλλον; fr. Hom. down; to pluck, pluck off: στάχυας, Mt. xii. 1; Mk. ii. 23 [on this cf. p. 524b top]; Lk. vi. 1.*

τιμάω.]*

Tupatos (יממאי) fr. Chald. אממא, Hebr. אמש, to be unclean), -ov, o. Timœus, the name of a man: Mk. x. 46. τιμάω, -ω; fut. τιμήσω; 1 aor. ἐτίμησα; pf. pass. ptcp. τετιμημένος; 1 aor. mid. έτιμησάμην; (τιμή); fr. Hom. 1. to estimate, to fix the value; mid. to fix the value of something belonging to one's self (Vulg. appretio; cf. Hagen, Sprachl. Erörterungen zur Vulgata, Freib. 1863, p. 99): τινά, [R. V. to price], Mt. xxvii. 9 (on which see ano, I. 2); Sept. for העריך, Lev. xxvii. 8, 2. to honor [so uniformly A. V.], to have in honor, to revere, venerate; Sept. for בָּבָּר God, Mt. xv. 8; Mk. vii. 6; Jn. v. 23; viii. 49; Christ, Jn. v. 23; parents, Mt. xv. 4 sq.; xix. 19; Mk. vii. 10; x. 19; Lk. xviii. 20; Eph. vi. 2; other men, 1 Tim. v. 8; 1 Pet. ii. 17; with πολλαις τιμαις added, to honor with many honors, Acts xxviii. 10; of God, rewarding Christians with honor

and glory in his kingdom, Jn. xii. 26. [Comp.: ἐπι-

τιμή, -η̂s, ή, (fr. τίω, to estimate, honor, pf. pass. τέτιμαι), fr. Hom. down, Sept. for אָרֶךְ (a valuing, rating), יָהָר, יָקָר, כָּבוֹד; 1. a valuing by which the price is fixed; hence the price itself: of the price paid or received for a person or thing bought or sold, with a gen. of the pers. Mt. xxvii. 9; with a gen. of the thing, Acts v. 2 sq.; plur., Acts iv. 34; xix. 19; τιμή αίματος, the price paid for killing, [cf. 'blood-money'], Mt. xxvii. 6; ηγοράσθητε τιμής, (not gratis, but) with a price, i. e. (contextually, with emphasis) at a great price [B. § 132, 13; yet see W. 595 (553)], 1 Co. vi. 20 [here Vulg. magno pretio]; vii. 23; ωνείσθαι τιμής ἀργυρίου, to buy for a price reckoned in silver, i.e. for silver, Acts vii. 16; thing prized [A. V. honor], Rev. xxi. 24 [Rec.], 26. honor which belongs or is shown to one: the honor of one who outranks others, pre-eminence, δόξα κ. τιμή, Heb. ii. 7, 9; 2 Pet. i. 17; in the doxologies: $\tau \hat{\varphi} \theta \epsilon \hat{\varphi}$ (sc. ἔστω [cf. B. § 129, 22 Rem.]) τιμή or ή τιμή, 1 Tim. i. 17; vi. 16; Rev. v. 13; vii. 12; xix. 1 Rec.; the honor which one has by reason of the rank and state of the office which he holds, Heb. v. 4 (and often in Grk. writ.; cf. Bleek on Heb. l. c.); veneration: διδόναι, λαβεῖν, τιμήν, Rev. iv. 9, 11; v. 12; deference, reverence, Ro. xii. 10; xiii. 7; 1 Tim. v. 17; vi. 1; honor appearing in the rewards of the future life, Ro. ii. 7, 10; 1 Pet. i. 7; praise of which one is judged worthy, 1 Pet. ii. 7 [here R.V. txt. preciousness (cf. 1 above)]; mark of honor, πολλαις τιμαις τιμάν τινα, Acts xxviii. 10; univ. in phrases: ἐν τιμŷ, honorably, 1 Th. iv. 4 (on this pass. see κτάομαι); οὐκ ἐν τιμῆ τινι, not in any honor, i. e. worthy of no honor, Col. ii. 23 [al. value; see πλησμονή]; εls τιμήν, Ro. ix. 21; 2 Tim. ii. 20 sq., (on these pass. see σκεῦος, 1); περιτιθέναι τινὶ τιμήν, 1 Co. xii. 23 (see περιτίθημι, b.); τιμήν απονέμειν τινί, to show honor to one, 1 Pet. iii. 7; διδόναι τιμήν, 1 Co. xii. 24; ἔχειν τιμήν, to have honor, be honored, Jn. iv. 44; Heb. iii. 3.

τίμιος, -a, -or, (τιμή), fr. Hom. down; a. prop. held as of great price, i. e. precious: λίθος, Rev. xvii. 4; xviii. 12, 16; xxi. 19; plur. 1 Co. iii. 12 [R. V. costly stones]; compar. τιμιώτερος, 1 Pet. i. 7 Rec.; superl. τιμιώτατος,

Rev. xviii. 12; xxi. 11. b. metaph. held in honor, esteemed, especially dear: Heb. xiii. 4; τικί, to one, Acts v. 34; xx. 24 [here with a gen. also, acc. to the text of T Tr WH (οὐδενὸς λόγου etc. not worth a word; cf. Meyer ad loc.)]; καρπὸς τῆς γῆς, Jas. v. 7; αἶμα, 1 Pet. i. 19; ἐπαγγέλματα, 2 Pet. i. 4.*

τιμότης, ητος, ή, (τίμος); a. prop. preciousness, costliness; an abundance of costly things: Rev. xviii. 19. b. metaph. worth, excellence: Aristot. de partt. an. 1, 5 [p. 644^b, 32]; eth. Nic. 10, 7 fin. [p. 1178^s, 1]; διαφέρουσι τιμώτητι al ψυχαλ καλ ἀτιμία ἀλλήλων, de gen. anim. 2, 3 [p. 736^b, 31].*

Tuμόθεος, -ου, ό, voc. Tuμόθεε (1 Tim. vi. 20; cf. Krūger § 16 Anm. 2; [W. § 8, 2 c.; B. 12]), Timothy, a resident of Lystra, apparently, whose father was a Greek and mother a Jewess, Acts xvi. 1 sqq. He was Paul's companion in travel, and fellow-laborer: Acts xvii. 14 sq.; xviii. 5; xix. 22; xx. 4; Ro. xvi. 21; 1 Co. iv. 17; xvi. 10; 2 Co. i. 1, 19; Phil. i. 1; ii. 19; Col. i. 1; 1 Th. i. 1; iii. 2, 6; 2 Th. i. 1; 1 Tim. i. 2, 18; vi. 20; 2 Tim. i. 2; Philem. 1; Heb. xiii. 23.*

Thur [on the accent cf. W. § 6, 1, 1], woo, & Timon, one of the seven deacons of the church at Jerusalem: Acts vi. 5.*

τιμορίο, -ῶ; 1 aor. pass. ἐτιμορήθην; (fr. τιμορός, and this fr. τιμή and οὐρος, see θυρωρός); fr. Soph. and Hdt. down; prop. to be a guardian or avenger of honor; hence 1. to succor, come to the help of: τινί, one, Soph., Hdt., Thuc., al. 2. to avenge: τινί, one, Hdt., Xen., al. 3. in the N.T. τιμορῶ τινα, to take vengeance on one, to punish: Acts xxii. 5; xxvi. 11, (Soph. O. R. 107; in Grk. writ. the mid. is more com. in this sense).*

τιμορία, -as, ή, (τιμωρόs, see τιμωρόω);
dering help; assistance, [(Hdt., Thuc., al.)].
vengeance, penalty, punishment: Heb. x. 29 (Prov. xix.
29; xxiv. 22; in the Grk. writ. fr. Aeschyl. and Hdt.
down). [SYN. see κόλασις, fin.]*

τίνω: fut. τίσω; fr. Hom. down; to pay, to recompense: δίκην, to pay penalty, suffer punishment, 2 Th. i. 9 (Plat. Phaedo p. 81 d.; Theaet. p. 177 a.; Ael. v. h. 13, 2; δίκας, id. 1, 24; θωήν, Hom. Od. 2, 193; ποινάς, Pind. Ol. 2, 106; ζημίαν, Sept. Prov. xxvii. 12). [Comp.: ἀπο-τίνω.]*

ris, neut. ri, gen. rivos, interrogative pronoun, [fr. 1. who, which, what? Sept. vis for Hom. down]; a. used Adjectively, in a direct מי, דו for מי, question: τίς βασιλεύς, Lk. xiv. 81; τίς γυνή, Lk. xv. 8; τί περισσόν, Mt. v. 47; τί σημείον, Jn. ii. 18, and many other passages. in an indirect question, 1 Th. iv. 2, etc.; τίνα ή ποΐον καιρόν, 1 Pet. i. 11; used instead of a pred. in a direct quest., τίς (sc. ἐστιν) ή alτίa, Acts x. 21; τίς καὶ ποταπή ή γυνή, Lk. vii. 39; add, Ro. iii. 1; 1 Co. ix. 18, etc.; neut., Mt. xxiv. 3; Mk. v. 9; in an indir. quest. with the optative, Lk. viii. 9; rls foll. by a, Jn. xiii. 24 RG; Acts xxi. 83 [RG]; ri with the optative, Lk. xv. 26 [Tr WH add av, so L br.]; xviii. 36 [L br. Tr or. WH mrg. add dv]; with the indicative, Eph. i. 18; used alone or Substantively: in a direct quest., res

ύπέδειξεν ύμιν φυγείν; Mt. iii. 7; Lk. iii. 7; Rev. xviii. 18, etc.; rivos, Mt. xxii. 20, 28; Mk xii. 16; rive, Lk. xiii. 18; τίνα, Jn. xviii. 4, 7; τί θέλετέ μοι δοῦναι; Mt. xxvi. 15: Ti in an indirect quest., foll. by the indicative, Mt. vi. 8; Jn. xiii. 12; 1 Co. xiv. 16; Rev. ii. 7, 11, 17, and very often; foll. by the aor. subjunc., Mt. vi. 25; Lk. xii. 11, etc.; foll. by the optative w. av, Lk. i. 62; vi. 11, etc. Emphatic words get prominence by being placed before the pronoun [B. §151, 16]: uneîs de tiva me devete elpat, Mt. xvi. 15; Mk. viii. 29; Lk. ix. 20; καὶ ἡμεῖς τί ποιήσομεν (οτ ποιήσωμεν), I.k. iii. 14; ούτος δε τί, Jn. xxi. 21 [cf. e. β .]; add, Jn. i. 19; viii. 5; ix. 17; Acts xix. 15; Ro. ix. 19^b [cf. W. 274 (257)], 20; xiv. 4, 10; Eph. iv. 9; Jas. iv. 12; exx. fr. Grk. writ. are given in Passow p. 1908b; [L. and S. s. v. B. I. 1 b.]. A question is often asked by ris as the leading word, when the answer expected is "no one": Acts viii. 33; Ro. vii. 24; viii. 33 sq.; ix. 19; x. 16; xi. 34 sq.; 1 Co. ix. 7; 2 Co. xi. 29; Heb. i. 5, 13. τίς ελ μή, who . . . save (or but), (i. e. no one but), Mk. ii. 7; Lk. v. 21; Ro. xi. 15; 1 Co. ii. 11; Heb. iii. 18; 1 Jn. ii. 22; v. 5. c. two questions are blended into one: vis vi app, what each should take, Mk. xv. 24; τίς τί διεπραγματεύσατο, Lk. xix. 15 [not Tr WH]; έγω δε τίς ήμην δυνατός κωλύσαι τον θεόν; who was I? was I able to withstand God? Acts xi. 17; cf. W. \$66, 5, 3; Passow p. 1909; Ast, Lex. Platon. iii. p. 394; Franz V. Fritzsche, Index ad Lcian. dial. deor. p. 164; the same constr. occurs in Lat. writ.; cf. Ramshorn, Lat. Gram. p. 567. vis is joined with conjunctions: rai vis, Mk. x. 26; Lk. x. 29; xviii. 26; Rev. vi. 17, (see mai, I. 2 g.); τίς ἄρα, see ἄρα, 1; τίς οὖν, Lk. x. 36 [here T WH om. L Tr br. odr]; 1 Co. ix. 18. vis with a partitive gen.: Mt. xxii. 28; Mk. xii. 23; Lk. x. 36; Acts vii. 52; Heb. i. 5, 18; with in and a gen. of the class, Mt. vi. 27; Lk. xiv. 28; Jn. viii. 46; in an indir. quest. with the optat., Lk. xxii. 23 [cf. W. § 41 b. 4 c.]; with au added, Lk. ix. d. in indir. questions the neuter article is sometimes placed before the pronouns ris and ri; see &, II. e. Respecting the neuter vi the following particulars may be noted: α τί οδτοί σου καταμαρτυροῦσιν; a condensed expression for τέ τοῦτό ἐστιν, δ οὐτοί σου καταμ.; Mt. xxvi. 62; Mk. xiv. 60, (B. 251 (216) explains this expression differently); also τί τοῦτο ακούω περί σοῦ; [(R.V.)] what is this (that) I hear of thee? (unless preference be given to the rendering, 'why do I hear this of thee '[see under \(\beta \). below]), Lk. xvi. 2; cf. Bornemann ad loc.; [W. § 66, 5, 3]. β. τί πρὸς ἡμᾶς; sc. *coriv*, what is that to us? [W. 586 (545); B. 138 (121)], Mt. xxvii. 4; Jn. xxi. 22; τί ἐμοὶ κ. σοί; see ἐγώ, 4; Ti pot etc. what have I to do with etc. 1 Co. v. 12; τί σοι or ύμιν δοκεί; [what thinkest thou etc.], Mt. xvii. 25; xxii. 17, 42; xxvi. 66; Jn. xi. 56 (here before on supply in thought δοκεῖ ὑμῖν, to introduce a second question [R. V. What think ye? That he will not come etc.]). τί θέλεις; and τί θέλετε; foll. by a subjunc., our what wilt thou (that) I should etc.: Mt. xx. 32 [here Lchm. br. inserts [va]; Mk. x. 51; xv. 12 [WH om. Tr br. θελ.]; Lk. zviii. 41; 1 Co. iv. 21; of with the deliberative subj.:

Mt. vi. 31; xxvii. 22; Mk. iv. 30 [here L mrg. T]r txt. WH xws]; Lk. xii. 17; xiii. 18; Jn. xii. 27; rd foll. by a fut.: Acts iv. 16 (where Led. ster. T Tr WH wowσωμεν); 1 Co. xv. 29; τί (sc. ἐστίν [B. 358 (307); W. § 64, 2 a.]) on etc., how is it that etc. i.e. why etc., Mk. ii. 16 R G L; Lk. ii. 49; Acts v. 4, 9; τί γέγονεν, ότι etc. [R. V. what is come to pass that etc.], Jn. xiv. 22; ούτος δὲ τί (8c. ἔσται οτ γενήσεται [W. 586 (546); B. 394 (338)]), what will be his lot? Jn. xxi. 21 (cf. Acts xii. 18 τί ἄρα ὁ Πέτρος ἐγένετο; Xen. Hell. 2, 3, 17 τί ἔσοιτο ή πολιτεία). τί i. q. διὰ τί, why? wherefore? (Matthiae § 488, 8; Krüger § 46, 3 Anm. 4; [W. § 21, 3 N. 2]): Mt. vi. 28; vii. 8; Mk. ii. 7 sq.; xi. 3; Lk. ii. 48; vi. 41; xii. 57; xxiv. 38; Jn. vii. 19; xviii. 23; Acts xiv. 15; xxvi. 8; Ro. iii. 7; ix. 19 sq.; 1 Co. iv. 7; x. 30; xv. 29 sq.; Gal. iii. 19; v. 11; Col. ii. 20, and often. Lea ví or iνατί, see s. v. p. 305a. διὰ τί [or διατί (see διά, B. II. 2 a. p. 134b)], why? wherefore? Mt. ix. 11, 14; xiii. 10; Mk. vii. 5; xi. 31; Lk. xix. 23, 31; Jn. vii. 45; xiii. 87; Acts v. 3; 1 Co. vi. 7; 2 Co. xi. 11; Rev. xvii. 7, and often. els rl, to what? to what end? to what purpose? Mt. xiv. 31; xxvi. 8; Mk. xiv. 4; xv. 84, (Sap. iv. 17; Sir. xxxix. 21). τί οὖν, etc. why then, etc. : Mt. xvii. 10; xix. 7; xxvii. 22; Mk. xii. 9; Lk. xx. 15; Jn. i. 25; see also in oov, b. a.; τί οὖν ἐροῦμεν, see ibid. τί γάρ; see γάρ, Π. δ. Hebraistically for np, how, how greatly, how much, with adjectives and verbs in exclamations [W. § 21 N. 3; cf. B. 254 (218)]: Mt. vii. 14 G L Tr; Lk. xii. 49 [on this see el, I. 4 fin.], (Ps. iii. 2; 2 S. vi. 20; Cant. i. 10; 76 πολύ τὸ ἀγαθόν σου; Symm. Ps. xxx. 19). 2. equiv. to πότερος, -a, -ov, whether of two, which of the two: Mt. xxi. 31; xxiii. 17 [here L ti; see below]; xxvii. 17, 21; Lk. xxii. 27; neut. 71, Mt. ix. 5; [xxiii. 17 Lchm., 19]; Mk. ii. 9; Lk. v. 23; Phil. i. 22; cf. Ast, Lex. Plat. iii. p. 394; Matthiae § 488, 4; W. 169 (159). to ποίος, -a, -or, of what sort, what (kind): Mk. i. 27; vi. 2; Lk. iv. 36; viii. 9; xxiv. 17; Jn. vii. 86; Acts xvii. 19; 1 Co. xv. 2; Eph. i. 18 sq. Cf. Hermann on Viger 4. By a somewhat inaccurate usage, yet one not unknown to Grk. writ., it is put for the relatives os and δστις: thus, τίνα (LTTrWH τί) με ύπονοείτε είναι. οὖκ εἰμὶ ἐγώ (where one would expect ὅν), Acts xiii. 25; δυθήσεται ύμιν, τί λαλήσετε [-σητε T Tr WH; L br. the cl.], Mt. x. 19; έτοιμασον, τί δειπνήσω, Lk. xvii. 8; [οίδα τίνας έξελεξάμην, Jn. xiii. 18 T Tr txt. WH]; esp. after έχειν (as in the Grk. writ.): οὐκ ἔχουσι, τί φάγωσι, Mt. xv. 32; Mk. vi. 36; viii. 1 sq.; cf. W. § 25, 1; B. 251 (216); on the distinction betw. the Lat. habeo guid and habeo quod cf. Ramshorn, Lat. Gram. p. 565 sq.

τις, neut. τὶ, gen. τινός, indefinite (enclitic) pronoun (bearing the same relation to the interrog. τίς that πού, πώς, ποτέ do to the interrogatives ποῦ, πῶς, πότε);

a certain, a certain one; used of persons and things concerning which the writer either cannot or will not speak more particularly;

a. joined to nouns substantive, as well as to adjectives and to numerals used substantively; as, Σαμαρείτης τις, Lk. x. 33; ἰερεύς, Lk. Ι. 5; x. 31; ἀνήρ, Lk. viii. 27; Acts iii. 2; viii. 9; xiv. 8, ἄνθρω

#05, Mt. xviii. 12; Lk. x. 30; Acts ix. 33; plur. Jude 4; | τόπος, Lk. xi. 1; Acts xxvii. 8; κώμη, Lk. x. 38; xvii. 12, and in many other pass.; with proper names (as ris Σίμων), Mk. xv. 21; Lk. xxiii. 26; Acts ix. 43; xxi. 16; xxv. 19. δύο τινές with a partit. gen., Lk. vii. 18 (19); Acts xxiii. 23; eregos, Acts viii. 34; plur. Acts xxvii. 1; it indicates that the thing with which it is connected belongs to a certain class and resembles it: ἀπαργήν Tupa, a kind of firstfruits, Jas. i. 18, cf. W. § 25, 2 a; joined to adjectives of quality and quantity, it requires us to conceive of their degree as the greatest possible; as, φοβερά τις έκδοχή, a certain fearful expectation. Heb. x. 27, where see Delitzsch [or Alford] (δεινή τις δύναμις, Xen. mem. 1, 3, 12; other exx. fr. the Grk. writ. are given in W. § 25, 2 c.; [L. and S. s. v. A. II. 8]; Matthiae § 487, 4; [Bnhdy. p. 442]; incredibilis quidam amor, Cic. pro Lig. c. 2, 5); μέγας τις, Acts viii. 9. it stands alone, or substantively: univ. 78s one, a certain one, Mt. xii. 47 [but WH in mrg. only]; Lk. ix. 49, 57; xiii. 6, 28; Jn. xi. 1; Acts v. 25; xviii. 7; plur. τωές, certain, some: Lk. xiii. 1; Acts xv. 1; Ro. iii. 8; 1 Co. iv. 18; xv. 34; 2 Co. iii. 1; Gal. ii. 12; 2 Th. iii. 11; 1 Tim. i. 8, 19; iv. 1; v. 15; vi. 10; 2 Pet. iii. 9; τινές ἐν ὑμῖν, some among you, 1 Co. xv. 12; a participle may be added, - either with the article, ruis of etc., Lk. xviii. 9; 2 Co. x. 2; Gal. i. 7; or without it, 1 Tim. vi. 21; ris and rivés with a partit. gen.: Lk. xi. 1; xiv. 15; 2 Co. a. joined to nouns and signifying some: χρόνον τινά, some time, a while, 1 Co. xvi. 7; ἡμέραι Tivés, some (or certain) days, Acts ix. 19; x. 48; xv. 36; xvi. 12; xxiv. 24; xxv. 13; μέρος τι, Lk. xi. 36 [here WH mrg. br. τι]; Acts v. 2; 1 Co. xi. 18; τὶ βρώσιμον, Lk. xxiv. 41; add, Mk. xvi. 18; Jn. v. 14; Acts xvii. 21; xxiii. 20; xxviii. 21; Heb. xi. 40; βραχύ τι, Acts v. 34 (where LTTrWH om. τι); Heb. ii. 7; περισσότερόν τι, 2 Co. x. 8; μικρόν τι, 2 Co. xi. 16; it serves modestly to qualify or limit the measure of things, even though that is thought to be ample or large [cf. 1 a. sub fin.]: κοινωνία τις, α certain contribution, Ro. xv. 26; καρπός, Ro. i. 13; χάρισμα, ibid. 11. with a participle, αθετήσας τις, if any one has set at nought, Heb. x. 28 [but this ex. belongs rather under the next head]. b. standing alone, or used substantively, and signifying some one, something; any one, anything: univ., Mt. xii. 29; Mk. ix. 30; xi. 16; Lk. viii. 46; Jn. ii. 25; vi. 46; Acts xvii. 25; Ro. v. 7; 1 Co. xv. 35; 2 Co. xi. 20 sq.; Heb. iii. 4; Jas. ii. 18; 2 Pet. ii. 19, etc.; τìς ἐξ ὑμῶν, Jas. ii. 16; ἐξ ὑμῶν τις, Heb. iii. 13; with a partitive gen., Lk. vii. 36; xi. 45; 1 Co. vi. 1; neut. 71 with a partit. gen., Acts iv. 32; Ro. xv. 18; Eph. είς τις, see είς, 3 p. 187. it answers not infrequently to the indefinite one (Germ. man, French on): Mk. viii. 4; Jn. ii. 25; xvi. 30; Ro. viii. 24; Heb. v. 12 (where some [viz. RGTTr (cf. W. 169 (160); R. V. mrg. which be the rudiments etc.; cf. c. below)] incorrectly read riva [yet cf. B. 268 (230) note, cf. 260 (223) note]), etc.; cf. Matthiae § 487, 2. ei ris, see el, III. 16; cáν τις: τινος, etc.: Mt. xxi. 3; xxiv. 23; Mk. xii. 19; Lk. xvi. 31; Jn. vi. 51; vii. 17; viii. 51 sq.; ix. 22, 31; x. 9; l

xi. 9 sq. 57; xii. 26, 47; Acts ix. 2 [here Tdf. ar]; xiii. 41; 1 Co. v. 11; viii. 10; x. 28; Col. iii. 13; 1 Tim. 1. 8; 2 Tim. ii. 5, 21; Jas. ii. 14; v. 19; 1 Jn. ii. 15; iv. 20; v. 16; Rev. iii. 20; xxii. 18 sq.; av revov, Jn. xx. 23 [here Lchm. έάν]; έὰν μή τις, Jn. iii. 3, 5; xv. 6; Acts viii. 31; ου ... τις, not ... any one, i. e. no one, Jn. x. 28; ουτε ... τις, Acts xxviii. 21; οὐδὲ ... τις, Mt. xi. 27; xii. 19; οὐκ . . . ὑπό τινος, 1 Co. vi. 12; μή τις, lest any (man), Mt. xxiv. 4; Mk. xiii. 5; Acts xxvii. 42; 1 Co. i. 15; xvi. 11; 2 Co. viii. 20; xi. 16; xii. 6; Eph. ii. 9; 1 Th. v. 15; Heb. iv. 11; xii. 15; hath any (one), Jn. iv. 33 [cf. μήτις, 2]; μή τινα, 2 Co. xii. 17; πρός τό μή . . . τινα, 1 Th. ii. 9; δστε ... μή τινα, Mt. viii. 28; like the Lat. aliquis, it is used with the verb elvas emphatically: to be somebody, i. e. somebody of importance, some eminent personage, [W. § 25, 2 c.; B. § 127, 16], Acts v. 36 (see exx. fr. the Grk. writ. in Passow s. v. B. II. 2d.; [L. and S. ibid. A. II. 5]; on the phrase τὶ είναι see e. β. below). Plur. rurés, some (of that number or class of men indicated by the context): Mk. xiv. 4, 65; Lk. xxi. 5; Jn. xiii. 29; rwis are distinguished from ol πάντες, 1 Co. viii. 7; ix. 22. rivés with an anarthrous participle, Mk. xiv. 57; Lk. xiii. 1; ταῦτά τινες ἦτε, such (of this sort) were some of you, 1 Co. vi. 11 [cf. ovros, I. 2 d.]; rurés with a partitive gen., Mt. ix. 3; xii. 38; xxviii. 11; Mk. vii. 1 sq.; xii. 13; Lk. vi. 2; xix. 39; Acts v. 15; xvii. 18, 28, and often; foll. by ϵ_{κ} and a partit. gen., Lk. xi. 15; Jn. vi. 64; vii. 25, 44; ix. 16; xi. 37, 46; Acts xi. 20; xv. 24, etc.; Paul employs revés by meiosis in reference to many, when he would mention something censurable respecting them in a mild way: Ro. iii. 3; 1 Co. x. 7-10. Sometimes the subject ris, rivés, or the object rivá, rivás, is not added to the verb, but is left to be understood by the reader (cf. B. § 132, 6; [W. §§ 58, 2; 64, 4]): before the partit. gen. Acts xxi. 16; before ἀπό, Mt. xxvii. 9 (1 Macc. vii. 33); before &, Mt. xxiii. 34; Lk. xxi. 16; [Jn. i. 24 T Tr WH (cf. R. V. mrg.); vii. 40 L T Tr WH (cf. R. V. mrg.)]; xvi. 17; [2 Jn. 4; Rev. ii. Other exx. of its apparent omission are the following: as subject, — of a finite verb (W. § 58, 9 b. β .; B. § 129, 19): φησί, 2 Co. x. 10 R G T Tr txt. WH txt.; ὄταν λαλή τὸ ψεῦδος, Jn. viii. 44 (acc. to one interpretation; see R. V. marg.); of an infin.: οὐ χρείαν ἔχετε γράφειν ὑμῖν, 1 Th. iv. 9 R G T Tr txt. WH; χρείαν ἔχετε τοῦ διδάσκειν ύμᾶς, τίνα etc. Heb. v. 12 R G T Tr (but see 2 b. above). as object: δός μοι πιείν, Jn. iv. 7; cf. Mk. v. 43. See Kühner § 352 g.; Krüger § 55, 3, 21.] It stands in partitions: τls ... ἔτερος δέ, one ... and another, 1 Co. iii. 4; plur. τινές (μέν) . . . τινές (δέ), Lk. ix. 7 sq.; Acts xvii. 18; Phil. i. 15; cf. Passow s. v. B. II. 2 e.; [L. and S. ibid, A. II. 11. c.]. e. Besides what has been already adduced, the foll. should be noticed respecting the use of the neut. 1; a. univ. anything, something: Mt. v. 23; Mk. viii. 23; Lk. xi. 54; Acts xxv. 5, 11; 1 Co. x. 31, and very often; oude ... The neither ... anything, 1 Tim. vi. 7. β. like the Lat. aliquid it is used emphatically, equiv. to something of consequence, something extraordinary (cf. b. above): in

the phrase civai 71, 1 Co. iii. 7; Gal. ii. 6; vi. 3; cf. Passow s. v. B. II. 2 d.; [L. and S. s. v. A. II. 5]; and on the Lat. aliquid esse see Klotz, Handwörterb. d. Lat. Spr. i. 298b; [Harpers' Dict. s. v. aliquis, H. C. 1] (on the other hand, in 1 Co. x. 19 ri elvas means to be anything, actually to exist); eldévat [LTTrWH eyronévat] Th. i. e. 3. As respects the Position much, 1 Co. viii. 2. of the word, when used adjectively it stands - now before its noun (τὶς ἀνήρ, Acts iii. 2; xiv. 8; τὶς μαθητής, Acts ix. 10; τινας έτέρους, Acts xxvii. 1; τὶ ἀγαθόν, Jn. i. 47); now, and indeed far more frequently, after it, as lepeus τις, Lk. i. 5; x. 31; ἀνήρ τις, Lk. viii. 27, etc., etc. Twis, used substantively, is found at the beginning of a sentence in Mt. xxvii. 47; Lk. vi. 2; Jn. xiii. 29; 1 Tim. v. 24; Phil. i. 15; cf. W. § 25, 2 Note, and 559 (520). The particle & may stand betw. it and its substantive (as Σαμαρείτης δέ τις), as in Lk. x. 83, 38; Acts viii. 9; Heb. x. 27.

Times, -ov, δ , the praenomen of a certain Corinthian, a Jewish proselyte, also surnamed *Justus*: Acts xviii. 7 Trb. WH (see Times).*

τίτλος, -ου, δ, a Lat. word, a title; an inscription, giving the accusation or crime for which a criminal suffered: Jn. xix. 19, 20, and after it Ev. Nic. c. 10, 1 fin. (Sueton. Calig. c. 32 praecedente titulo qui causam poenae indicaret; again, Domit. c. 10 canibus objecit cum hoc titulo: impie locutus parmularius.) •

Tiros [Rec." in the subscription, Tiros; cf. Lipsius, Gram. Unters. p. 42 sq.; Tdf. Proleg. p. 108; Pape, Eigennamen, s. v.; W. § 6, 1 m.], -ov, δ , Titus, a Gentile Christian, Paul's companion in some of his journeys and assistant in Christian work: 2 Co. ii. 13; vii. 6, 13 sq.; viii. 6, 16, 23; xii. 18; Gal. ii. 1, 3; 2 Tim. iv. 10; Tit. i. 4. He is not mentioned in the Book of Acts. But since Titus is the praenomen, perhaps he appears in the Acts under his second, or, if he was a Roman, under his third name; cf. Rückert on 2 Cor. p. 410. He is by no means, however, to be identified (after Wieseler, Com. ü. d. Brief a. d. Galater, p. 573 sq. [also his Chron. d. apost. Zeit. p. 204]) with the Titus of Acts xviii. 7, even if the reading (of some authorities [see Tdf.'s note ad loc.]) Tírov [see Tírios above] 'Ιούστου be the true one.

τίω, a form from which some N. T. lexicons [e. g. Wahl, Bretschneider, Robinson, Bloomfield, Schirlitz, Harting, al.] incorrectly derive τίσουσιν in 2 Th. i. 9; see τίνω.

τοιγαροθν, (fr. the enclitic τοί or τῷ, γάρ, and οὖν, Germ. doch denn nun; cf. Delitzsch on Heb. xii. 1; [Ellicott on 1 Th. iv. 8]), a particle introducing a conclusion with some special emphasis or formality, and generally occupying the first place in the sentence, wherefore then, for which reason, therefore, consequently: 1 Th. iv. 8; Heb. xii. 1, (for [3-7]), Job xxii. 10; xxiv. 22; 4 Macc. i. 34; vi. 28 var.; xiii. 15; Soph., Xen., Plato, sqq.); cf. Klotz ad Devar. ii. 2 p. 738.*

τοίγε in καίτοιγε, see γέ, 3 f.

return, (fr. the enclitic rol and rûv), fr. Pind. [and]

Hdt.] down, therefore, then, accordingly; contrary to the use of the more elegant Grk. writ., found at the beginning of the sentence (cf. Lob. ad Phryn. p. 342 sq.; [W. 559 (519 sq.); B. § 150, 19]): Heb. xiii. 13 (Is. iii. 10; v. 13); as in the better writ., after the first word: Lk. xx. 25 [yet T Tr WH put it first here also]; 1 Co. ix. 26 and Rec. in Jas. ii. 24, (Sap. i. 11; viii. 9; 4 Macc. i. 13, 15 sqq.).*

τοιόσδε, τοιάδε, τοιόνδε, (τοῖος and δέ), fr. Hom. down, such, generally with an implied suggestion of something excellent or admirable: 2 Pet. i. 17.*

τοιοθτος, τοιαύτη, τοιοῦτο and τοιοῦτον (only this second form of the neut. occurs in the N. T., and twice [but in Mt. xviii. 5 TWH have -ro]), (fr. roios and ovros [al. say lengthened fr. roios or connected with airos: cf. τηλικοῦτος]), [fr. Hom. down], such as this, of this kind or a. joined to nouns: Mt. ix. 8; xviii. 5; Mk. iv. 33; vi. 2; vii. 8 [here T WH om. Tr br. the cl.], 13; ix. 37 [here Tdf. τούτων]; Jn. ix. 16; Acts xvi. 24; 1 Co. v. 1; xi. 16; 2 Co. iii. 4, 12; xii. 8; Heb. vii. 26; viii. 1; xii. 3; xiii. 16; Jas. iv. 16. τοιοῦτος: Mk. xiii. 19; 1 Co. xv. 48; 2 Co. x. 11; τοιοῦτος . . . όποῖος, Acts xxvi. 29; τοιοῦτος ὧν ὧς etc. Philem. 9 [where see Bp. Lghtft.]. c. used substantivea. without an article: Jn. iv. 28; neut. μηδέν τοιοῦ-TOP, Acts xxi. 25 Rec.; plur., Lk. ix. 9; xiii. 2 [here T Tr txt. WH ταῦτα]. β. with the article, δ τοιοῦτος one who is of such a character, such a one, [B. § 124, 5; W. 111 (106); Krüger § 50, 4, 6; Kühner on Xen. mem. 1. 5, 2; Ellicott on Gal. v. 21]: Acts xxii. 22; 1 Co. v. 5, 11; 2 Co. ii. 6 sq.; x. 11; xii. 2, 5; Gal. vi. 1; Tit. iii. 11; plur., Mt. xix. 14; Mk. x. 14; Lk. xviii. 16; Jn. viii. 5; Ro. [ii. 14 Lmrg.]; xvi. 18; 1 Co. vii. 28; xvi. 16, 18; 2 Co. xi. 13; Phil. ii. 29; 2 Th. iii. 12; 1 Tim. vi. 5 Rec.; 3 Jn. 8; neut. plur., Acts xix. 25; Ro. i. 32; ii. 2 sq.; 1 Co. vii. 15; Gal. v. 21, 23; Eph. v. 27; Heb. xi. 14. דסנχος, -ου, δ, fr. Hom. down, Sept. often for קיר, a wall [esp. of a house; cf. reixos]: Acts xxiii. 8.*

τόκος, -ου, ό, (fr. τίκτω, pf. τέτοκα); 1. birth; the act of bringing forth. b. that which has been brought forth, offspring; (in both senses from Homer 2. interest of money, usury, (because it down). multiplies money, and as it were 'breeds' [cf. e. g. Merchant of Venice i. 3]): Mt. xxv. 27; Lk. xix. 23, (so in Grk. writ. fr. Pind. and Arstph. down; Sept. for שנו)." τολμάω, -ω; impf. 3 pers. sing. ἐτόλμα, plur. ἐτόλμων; fut. τολμήσω; 1 aor. ετόλμησα; (τόλμα or τόλμη ['daring'; Curtius § 236]); fr. Hom. down; to dare; not to dread or shun through fear: foll. by an inf., Mt. xxii. 46; Mk. xii. 34; Lk. xx. 40; Jn. xxi. 12 [W. § 65, 7 b.]; Acts v. 13; vii. 32; Ro. xv. 18; 2 Co. x. 12; Phil. i. 14; Jude 9; τολμήσας εἰσῆλθεν, took courage and went in, Mk. xv. 43 [Hdian. 8, 5, 22; Plut. vit. Cam. 22, b. to bear, endure; to bring one's self to; [cf. W. u. s.]: foll. by an inf., Ro. v. 7; 1 Co. vi. 1. absol. to be bold; bear one's self boldly, deal boldly: 2 Co. xi. 21; ἐπί τωα, against one, 2 Co. x. 2. [Comp.: der[SYN. $\tau \circ \lambda \mu d\omega$, $\theta \alpha \rho \rho \ell \omega$: θ . denotes confidence in one's own strength or capacity, τ . boldness or daring in undertaking; θ . has reference more to the character, τ . to its manifestation. Cf. Schmidt ch. 24, 4; ch. 141. The words are found together in 2 Co. x. 2.]

τολμηρότερον, (neut. compar. from the adj. τολμηρός), [Thuc., sqq.], more boldly: Ro. xv. 15 [L ed. ster. Tr txt. WH -τέρως; W. 243 (228)].*

τολμητής, -οῦ, ὁ, (τολμάω), a daring man: 2 Pet. ii. 10. (Thuc. 1, 70; Joseph. b. j. 3, 10, 2; Philo de Joseph. § 38, Plut., Lcian.) *

τομάτερος, -a, -ον, (compar. fr. τομός cutting, sharp, and this fr. τέμνω), sharper: Heb. iv. 12 ([Pseudo-] Phocylid. vs. 116 [(Gnom. Poet. Graec. ed. Brunck p. 116)] ὅπλον τοι λόγος ἀνδρὶ τομώτερόν ἐστι σιδήρου; add, Timon in Athen. 10 p. 445 e.; Leian. Tox. 11).*

τόξον, -ου, τό, fr. Hom. down, Sept. often for ρφρ, a bow: Rev. vi. 2.*

τοπάζιον, -ου, τό, (neut. of the adj. τοπάζιος, fr. τόπαζος), topaz, a greenish-yellow precious stone (our chrysolith [see BB. DD., esp. Riehm s. v. Edelsteine 18]): Rev. xxi. 20 (Diod., Strab.; Sept. for מַּמְרָה, Ex. xxviii. 17; xxxvi. 17 (xxxix. 10); Ezek. xxviii. 18. The Grk. writ. more commonly use the form τόπαζος).*

τόπος, -ου, δ, in Attic fr. Aeschyl. and his contemporaries on; Sept. מקום; place; i. e. portion of space marked off, as it were, from surrounding space; used of a. an inhabited place, as a city, village, district: Lk. iv. 37; x. 1; Acts xii. 17; xvi. 3; xxvii. 2, 8; 1 Co. i. 2; 2 Co. ii. 14; 1 Th. i. 8; Rev. xviii. 17 [GLTTrWH]; τὸν τόπον καὶ τὸ ἔθνος, the place which the nation inhabit, i. e. the holy land and the Jewish people, Jn. xi. 48 (cf. 2 Macc. v. 19 sq.); τόπος dyios, the temple (which the Sept. of Is. lx. 13 calls of άγιος τόπος τοῦ θεοῦ), Mt. xxiv. 15. of a house, Acts iv. 31. of uninhabited places, with adjectives: Zonuos. Mt. xiv. 13, 15; Mk. i. 35; vi. 81 sq.; Lk. iv. 42; ix. 10 R.G.L, 12; πεδινός, Lk. vi. 17; ανυδρος, plur., Mt. xii. 43; Lk. xi. 24. of any place whatever: κατά τόπους, [R.V. in divers places] i. e. the world over [but see kará, II. 3 a. α.], Mt. xxiv. 7; Mk. xiii. 8; [ἐν παντὶ τόπφ, 2 Th. iii. 16 Lchm.]; of places in the sea, τραχείς τόποι, Acts xxvii. 29 [R.V. rocky ground]; τόπ. διθάλασσος, [A. V. place where two seas met], ibid. 41. of that 'place' where what is narrated occurred: Lk. x. 32; xix. 5; xxii. 40; Jn. v. 13; vi. 10; xviii. 2. of a place or spot where one can settle, abide, dwell: έτοιμάζειν τινὶ τόπον, Jn. xiv. 2 sq., cf. Rev. xii. 6; ἔχειν τόπον, a place to dwell in, Rev. l. c.; οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι, Lk. ii. 7; διδόναι τικὶ τόπον, to give one place, give way to one, Lk. xiv. 94; τόπος οὐχ εὐρέθη αὐτοῖς, Rev. xx. 11; of the seat which one gets in any gathering, as at a feast, Lk. xiv. 10; τον έσχατον τόπον κατέχειν, ibid. 9b; of the place or spot occupied by things placed in it, Jn. xx. 7. the particular place referred to is defined by the words appended: — by a genitive, τόπ. της βασάνου, Lk. xvi. 28; της καταπαύσεως, Acts vii. 49; κρανίου, Mt. xxvii. 33; Mk. xv. 22; Jn. xix. 17; [τον τόπον των ήλων, Jn. xx. 25b L T Tr mrg.]; — by the addition of ου, οπου,

¿φ' or ἐν δ, foll. by finite verbs, Mt. xxviii. 6; Mk xvi. 6; Jn. iv. 20; vi. 23; x. 40; xi. 6, 30; xix. 41; Acts vii. 33; Ro. ix. 26; - by the addition of a proper name: τόπος λεγόμενος, οτ καλούμενος, Mt. xxvii. 83; Mk. xv. 22; Lk. xxiii. 33; Jn. xix. 13; Rev. xvi. 16; 6 76805 τινός, the place which a person or thing occupies or has a right to: Rev. ii. 5; vi. 14; xii. 8; where a thing is hidden, της μαχαίρας i. e. its sheath, Mt. xxvi. 52. the abode assigned by God to one after death wherein to receive his merited portion of bliss or of misery: (6 ideas τόπος (τινός), univ. Ignat. ad Magnes. 5, 1 [cf. δ alώνιος τόπος, Tob. iii. 6]); applied to Gehenna, Acts i. 25 (see ίδιος, 1 c.); δ όφειλόμενος τόπος, of heaven, Polyc. ad Philip. 9, 2; Clem. Rom. 1 Cor. 5, 4; also & ayios róxos, ibid. 5, 7; [δ ώρισμένος τ. Barn. ep. 19, 1; Act. Paul et Thecl. 28; see esp. Harnack's note on Clem. Rom. 1 Cor. b. a place (passage) in a book: Lk. iv. 17 5, 4]. (καὶ ἐν ἄλλφ τόπφ φησίν, Xen. mem. 2, 1, 20 [(but this is doubtful; cf. L. and S. s. v. I. 4; yet cf. Kühner ad loc.); Philo de Joseph. § 26; Clem. Rom. 1 Cor. 8, 4]; in the same sense χώρα in Joseph. antt. 1, 8, 3). a. the condition or station held by one in any company or assembly: ἀναπληρούν τὸν τόπον τοῦ ἰδιώrov, [R. V. filleth the place of the unlearned], 1 Co. xiv. 16; της διακονίας ταύτης και αποστολης, [R.V. the place in this ministry, etc.], Acts i. 25 LTTrWH. portunity, power, occasion for acting: τόπον λαμβάνειν τῆς άπολογίας, opportunity to make his defence, Acts xxv. 16 (ἔχειν τ. ἀπολογίας, Joseph. antt. 16, 8, 5); τόπον διδόναι τῆ ὀργῆ (sc. τοῦ θεοῦ), Ro. xii. 19; τῷ διαβόλῳ, Eph. iv. 27, (τῶ laτρῶ, to his curative efforts in one's case, Sir. xxxviii. 12; νόμφ ὑψίστου, ibid. xix. 17; τόπον διδόναι τινί, foll. by an inf., ibid. iv. 5); τόπ. μετανοίας ευρίσκειν, Heb. xii. 17, on this pass. see εὐρίσκω, 3 (διδόναι, Sap. xii. 10; Clem. Rom. 1 Cor. 7, 5; Lat. locum relinquere paenitentiae, Liv. 44, 10; 24, 26; [Plin. ep. ad Trai. 96 (97), 10 cf. 2]; εχειν τόπον μετανοίας, Tat. or. ad Graec. 15 fin.; διὰ τὸ μὴ καταλείπεσθαί σφισι τόπον ελέους μηδέ συγγνώμης, Polyb. 1, 88, 2); τόπον έχειν sc. τοῦ εὐαγγελίζεσθαι, Ro. xv. 23; τ. ζητείν, with a gen. of the thing for which influence is sought among men: διαθήκης, pass-Heb. viii. 7 [(cf. μέμφομαι)].

[STN. τόπος 1, χάρα, χωρίον: τόπ. place, indefinite; a portion of space viewed in reference to its occupancy, or as appropriated to a thing; χάρα region, country, extensive; space, yet bounded; χωρίον parcel of ground (Jn. iv. 5), circumscribed; a definite portion of space viewed as enclosed or complete in itself; τόπος and χωρίον (plur., R. V. lands) occur together in Acts xxviii. 7. Cf. Schmidt ch. 41.]

τοσοῦτος, -αύτη, -οῦτο (Heb. vii. 22 Li Tr WH) and -οῦτον, (fr. τόσος and οὖτος; [al. say lengthened fr. τόσος: cf. τηλικοῦτος, init.]), so great; with nouns: of quantity, τοσ. πλοῦτος, Rev. xviii. 17 (16); of internal amount, πίστις, Mt. viii. 10; Lk. vii. 9; [ὅσα ἐδόξασεν ἐαντήν, τοσοῦτον δότε βασανισμόν, Rev. xviii. 7]; of size, νέφος, Heb. xii. 1; plur. so many: ἰχθύες, Jn. xxi. 11; σημεῖα, Jn. xii. 37; γένη φωνῶν, 1 Co. xiv. 10; ἔτη, Lk. xv. 29 [(here A. V. these many)], (in prof. writ., esp. the Attic, we often find τοσοῦτος καὶ τοιοῦτος and the reverse; see Hein-

dorf on Plat. Gorg. p. 34; Passow p. 1923⁵; [L. and S. s. vv.]); foll. by δστε, so many as to be able, etc. [B. 244 (210)], Mt. xv. 33; of time: so long, χρόνος, [Jn. xiv. 9]; Heb. iv. 7; of length of space, τὸ μῆκος τοσοῦτόν ἐστιν ὅσον etc. Rev. xxi. 16 Rec.; absol., plur. so many, Jn. vi. 9; neut. plur. [so many things], Gal. iii. 4; τοσούτον, for so much (of price), Acts v. 8 (9); dat. τοσούτον, preceded or tollowed by ὅσφ (as often in the Grk. writ. fr. Hd..down [W. § 35, 4 N. 2]), by so much: τοσ. κρείττων, by so much better, Heb. i. 4; τοσούτον, by how much... by so much, Heb. vii. 22.°

τότε, demonstr. adv. of time, (fr. the neut. art. τό, and the enclit. $\tau \in [q, v]$; answering to the relative ore [Kühner § 506, 2 c.]), fr. Hom. down, then; at that a. then i. e. at the time when the things under consideration were taking place, (of a concomitant event): Mt. ii. 17 (τότε ἐπληρώθη); iii. 5, 13; xii. 22, 38; xv. 1; xix. 13; xx. 20; xxvii. 9, 16; Ro. vi. 21; foll. by a more precise specification of the time by means of an added participle, Mt. ii. 16; Gal. iv. 8; opp. to vûv, Gal. iv. 29; Heb. xii. 26; δ τότε κόσμος, the world that then was, 2 Pet. iii. 6. b. then i. e. when the thing under consideration had been said or done, thereupon; so in the historical writers (esp. Matthew), by way of transition from one thing mentioned to another which could not take place before it [W. 540 (503); B. § 151, 31 fin.]: Mt. iv. 1, 5; xxvi. 14; xxvii. 38; Acts i. 12; x. 48; xxi. 38; not infreq. of things which took place immediately afterwards, so that it is equiv. to which having been done or heard: Mt. ii. 7; iii. 15; iv. 10 sq.; viii. 26; xii. 45; xv. 28; xvii. 19; xxvi. 36, 45; xxvii. 26 sq.; Lk. xi. 26; τότε οὖν, Jn. xi. 14 [Lchm. br. οὖν]; xix. 1, 16; xx. 8; εὐθέως τότε, Acts xvii. 14; τότε preceded by a more definite specification of time, as μετὰ τὸ ψωμίον, Jn. xiii. 27; or by an aor. ptcp. Acts xxviii. 1. οτε . . . τότε, etc., when . . . then: Mt. xiii. 26; xxi. 1; Jn. xii, 16; ώς . . . τότε, etc., Jn. vii. 10; xi. 6; preceded by a gen. absol. which specifies time, Acts xxvii. 21. ἀπὸ τότε from that time on, see ἀπό, I. 4 b. p. 58. things future; then (at length) when the thing under discussion takes place (or shall have taken place): τότε simply, Mt. xxiv. 23, 40; xxv. 1, 34, 37, 41, 44 sq.; opp. to αρτι, 1 Co. xiii. 12; καὶ τότε, Mt. vii. 23; xvi. 27; xxiv. 10, 14, 30; Mk. xiii. 21, 26 sq.; Lk. xxi. 27; 1 Co. iv. 5; Gal. vi. 4; 2 Th. ii. 8; καὶ τότε preceded by πρῶτον, Mt. v. 24; vii. 5; Lk. vi. 42. ὅταν (with a subjunc. pres.) . . . τότε, etc. when . . . then, etc. [W. § 60, 5], 2 Co. xii. 10; 1 Th. v. 3; orav (with an aor. subj. i. q. Lat. fut. pf.) . . . τοτε, etc., Mt. ix. 15; xxiv. 16; xxv. 31; Mk. ii. 20; xiii. 14; Lk. v. 35; xxi. 20 sq.; Jn. ii. 10 [TWH om. LTr br. τότε]; viii. 28; 1 Co. xv. 28, 54; xvi. 2; Col. iii. 4. Of the N. T. writ. Matthew uses rore most frequently, ninety-one times [(so Holtzmann, Syn. Evang. p. 293); rather, eighty-nine times acc. to RT, ninety times acc. to G L Tr WII]; it is not found in [Eph., Phil., Philem., the Past. Epp., the Epp. of Jn., Jas., Jude], the Rev.

Thuc., al.)], on the contrary, contrariwise, (Vulg. e contrario), accus. used adverbially [W. 230 (216)]: 2 Co. ii. 7; Gal. ii. 7; 1 Pet. iii. 9.

τοῦνομα (by crasis for τὸ ὅνομα [B. 10; WH. App. p. 145]), [fr. Hom. II. 3, 235 down], the name; accus. absol. [B. § 131, 12; W. 230 (216) cf. ὅνομα, 1] by name: Mt. xxvii. 57.*

τουτέστι [cf. W. p. 45; B. 11 (10)] for τοῦτ' ἔστι, and this for τοῦτό ἐστι, see εἰμί, Η. 3.

τράγος, -ου, δ, fr. Hom. down, a he-goat: plur., Heb. ix. 12 sq. 19; x. 4.*

τράπεζα, -ης, ή, (fr. τέτρα, and πέζα a foot), fr. Hom. down, Sept. for שלחן, a table; 1. a. a table on which food is placed, an eating-table: Mt. xv. 27; Mk. vii. 28; Lk. xvi. 21; xix. 23; xxii. 21, 30; the table in the temple at Jerusalem on which the consecrated loaves were placed (see πρόθεσις, 1), Heb. ix. 2. to the food placed upon the table (cf. Fritzsche on Add. to Esth. iv. 14): παρατιθέναι τράπεζαν, (like the Lat. mensam apponere [cf. our 'to set a good table']), to set a table, i. e. food, before one (Thuc. 1, 130; Ael. v. h. 2, 17), Acts xvi. 34; διακονείν ταις τραπέζαις (see διακονέω, 3), Acts vi. 2. o. a banquet, feast, (fr. IIdt. down): Ro. xi. 9 (fr. Ps. lxviii. (lxix.) 23); μετέχειν τραπέζης δαιμονίων, to partake of a feast prepared by [(?) see below] demons (the idea is this: the sacrifices of the Gentiles inure to the service of demons who employ them in preparing feasts for their worshippers; accordingly one who participates in those feasts, enters into communion and fellowship with the demons); rupiou, to partake of a feast prepared by [(?) see below] the Lord (just as when he first instituted the supper), 1 Co. x. 21 [but it seems more natural to take the genitives dam. and kup. simply as possessive (cf. W. 189 (178); B. § 127, 27), and to modify the above interpretation accordingly]. the table or stand of a money-changer, where he sits, exchanging different kinds of money for a fee (agio), and paying back with interest loans or deposits, (Lys., Isocr., Dem., Aristot., Joseph., Plut., al.): Mt. xxi. 12; Mk. xi. 15; Jn. ii. 15; τὸ ἀργύριον διδόναι ἐπὶ (τὴν) τράπεζαν, to put the money into a (the) bank at interest, Lk. xix. 23.

τραπεζίτης [-ζείτης T WH; see WH. App. p. 154, and cf. ει, ε], -ου, δ, (τράπεζα, q. v.), a money-changer, broker, banker, one who exchanges money for a fee, and pays interest on deposits: Mt. xxv. 27. (Cebet. tab. 31; [Lys.], Dem., Joseph., Plut., Artem., al.) *

τραθμα, -τος, τό, (ΤΡΑΩ, ΤΡΩΩ, τιτρώσκω, to wound, akin to θραύω), a wound: Lk. x. 34. (From Aeschyland Hdt. down; Sept. several times for γγ3.)*

τραυματίζω: 1 aor. ptep. τραυματίσας; pf. pass. ptep. τετραυματισμένος; (τραῦμα); fr. Aeschyl. and Hdt. down, to wound: Lk. xx. 12; Acts xix. 16.*

τραχηλίζω: (τράχηλος);
1. to seize and twist the neck or throat; used of combatants who handle thus their antagonists (Philo, Plut., Diog. Laërt., al.).
2. to bend back the neck of the victim to be slain, to lay bare or expose by bending back; hence trop. to lay bare,

uncover, expose: pf. pass. ptcp. τετραχηλισμένος τινί, laid bare, laid open, made manifest to one, Heb. iv. 13.*

τράχηλος

τράχηλος, -ου, δ, [allied w. τρέχω; named from its movableness; cf. Vaniček p. 304], fr. Eur. and Arstph. down, Sept. chiefly for צואר, also for ערָף, etc., the neck: Mt. xviii. 6; Mk. ix. 42; Lk. xv. 20; xvii. 2; Acts xv. 10; xx. 37; τὸν έαυτοῦ τράχηλον ὑποτιθέναι (sc. ὑπὸ τὸν σίδηpov), [A.V. to lay down one's own neck i. e.] to be ready to incur the most imminent peril to life, Ro. xvi. 4.*

τραχύς, -εία, -ύ, fr. Hom. down, rough: όδοί, Lk. iii. 5; τόποι, rocky places (in the sea), Acts xxvii. 29.

Trachonitis, a rough [(Grk. Toaxús)] region, tenanted by robbers, situated between Antilibanus [on the W.] and the mountains of Batanaea [on the E.], and bounded on the N. by the territory of Damascus: Lk. iii. 1 (Joseph. antt. 16, 9, 3 and often). [See Porter in BB. DD.]*

τρείς, oi, ai, τρία, τά, three: Mt. xii. 40; Mk. viii. 2; Lk. i. 56; Jn. ii. 19, and often. [From Hom. down.] Τρείς Ταβέρναι, see ταβέρναι.

τρέμω; used only in the pres. and impf.; fr. Hom. down; to tremble: Mk. v. 33; Lk. viii. 47; Acts ix. 6 Rec.; with a ptcp. (cf. W. § 45, 4 a.; [B. § 144, 15 a.]), to fear, be afraid, 2 Pet. ii. 10. [Syn. see φοβέω, fin.]

τρέφω; 1 aor. έθρεψα; Pass., pres. τρέφομαι; pf. ptcp. τεθραμμένος; fr. Hom. down; to nourish, support; to feed: τινά, Mt. vi. 26; xxv. 37; Lk. xii. 24; Acts xii. 20; Rev. xii. 6, 14; to give suck, Lk. xxiii. 29 LT Tr WII; to fatten, Jas. v. 5 [here A. V. nourish]. to bring up. nurture, Lk. iv. 16 [here TWH mrg. ἀνατρέφω] (1 Macc. iii. 33; xi. 39, and often in prof. auth.). [Comp.: andέκ-, έν- τρέφω.]*

τρέχω; impf. ἔτρεχον; 2 aor. ἔδραμον; fr. Hom. down; Sept. for ren; to run; a. prop.: of persons in haste, Mk. v. 6; Jn. xx. 2, 4; with a telic inf. Mt. xxviii. 8; δραμών with a finite verb, Mt. xxvii. 48; Mk. xv. 36; Lk. xv. 20; τρέχω ἐπί with an acc. of place, Lk. xxiv. 12 [T om. L Tr br. WH reject the vs.]; εls πόλεμον, Rev. ix. 9; of those who run in a race-course (ἐν σταδίφ), 1 Co. ix. 24, 26. b. metaph.: of doctrine rapidly propagated, 2 Th. iii. 1 [R. V. run]; by a metaphor taken from the runners in a race, to exert one's self, strive hard; to spend one's strength in performing or attaining something: Ro. ix. 16; Gal. v. 7; είς κενόν, Gal. ii. 2 ΓW. 504 (470); B. § 148, 10]; Phil. ii. 16; τὸν ἀγῶνα, Heb. xii. 1 (see ἀγών, 2); the same expression occurs in Grk. writ., denoting to incur extreme peril, which it requires the exertion of all one's efforts to overcome. Hdt. 8. 102; Eur. Or. 878; Alc. 489; Electr. 883; Iph. Aul. 1456; Dion. Hal. 7, 48, etc.; miserabile currunt certamen, Stat. Theb. 3, 116. [COMP.: είσ-, κατα-, περι-, προ-, προσ-, συν-, έπι- συν-, ύπο- τρέχω.]*

τρήμα, -ατος, τό, (τιτράω, τίτρημι, ΤΡΑΩ, to bore through, pierce), a perforation, hole: βελόνης, Lk. xviii. 25 L T Tr WH; [ραφίδος, Mt. xix. 24 WH txt.]. (Arstph., Plat., Aristot., Plut., al.) *

τριάκοντα, οἰ, αἰ, τά, (τρεῖς), thirty: Mt. xiii. 8; Mk. iv. 8; Lk. iii. 23, etc. [From Hom. down.]

τριακόσιοι, -aı, -a, three hundred: Mk. xiv. 5, Jn. xii. 5. [From Hom. down.]

τρίβολος, -ου, ό, (τρείς and βάλλω, [(cf. βέλος), threepointed]), a thistle, a prickly wild plant, hurtful to other plants: Mt. vii. 16; Heb. vi. 8. (Arstph., al.; Sept. for דרהר, Gen. iii. 18; Hos. x. 8; for צנינים thorns, Prov. xxii. 5.) [Cf. B. D. s. v. Thorns and Thistles, 4; Low, Aram. Pflanzennamen, § 302.]*

τρίβος, -ου, ή, (τρίβω to rub), a worn way, a path: Mt. iii. 3; Mk. i. 3; Lk. iii. 4, fr. Is. xl. 3. (Hom. hymn. Merc. 448; Hdt., Eur., Xen., al.; Sept. for אָרָה גַהיבה רַכְּלָה, פָּנְכָּלָה, etc.)*

τριετία, -as, ή, (τρείς and έτος), a space of three years: Acts xx. 31. (Theophr., Plut., Artem. oneir. 4, 1; al.)* τρίζω; to squeak, make a shrill cry, (Hom., Hdt., Aristot., Plut., Lcian., al.): trans. τοὺς δδόντας, to grind or gnash the teeth, Mk. ix. 18; kará rwos, Ev. Nicod. c. 5.*

τρίμηνος, -ον, (τρείς and μήν), of three months (Soph., Aristot., Theophr., al.); neut. used as subst. a space of three months (Polyb., Plut., 2 K. xxiv. 8): Heb. xi. 23.* τρίς, (τρείς), adv., thrice: Mt. xxvi. 34, 75; Mk. xiv. 30, 72; Lk. xxii. 34, 61; Jn. xiii. 38; 2 Co. xi. 25; xii. 8; ἐπὶ τρίς [see ἐπί, C. I. 2 d. p. 235* bot.], Acts x. 16; xi. 10. [From Hom. down.]*

τρίστεγος, -ον, (τρείς and στέγη), having three roofs or stories: Dion. Hal. 3, 68; [Joseph. b. j. 5, 5, 5]; τὸ τρίστεγον, the third story, Acts xx. 9 (Gen. vi. 16 Symm.): ή τριστέγη, Artem. oneir. 4, 46.

τρισ-χίλιοι, -ai, -a, (τρίς and χίλιοι), three thousand: Acts ii. 41. [From Hom. down.]*

τρίτος, -η, -ον, the third: with substantives, Mk. xv. 25; Lk. xxiv. 21; Acts ii. 15; 2 Co. xii. 2; Rev. iv. 7; vi. 5; viii. 10; xi. 14, etc.; τῆ τρίτη ἡμέρα, Mt. xvi. 21; xvii. 23; xx. 19; Mk. ix. 31 [Rec.]; x. 34 Rec.; Lk. xxiv. 46; Acts x. 40; 1 Co. xv. 4; τἢ ἡμέρα τἢ τρίτη, Lk. xviii. 33; Jn. ii. 1 [L mrg. Tr WH mrg. τη τρίτη ήμέρα]; έως της τρίτ. ήμέρας, Mt. xxvii. 64; τρίτον, acc. masc. substantively, a third [(sc. servant)], Lk. xx. 12; neut. τὸ τρίτον with a gen. of the thing, the third part of anything, Rev. viii. 7-12; ix. 15, 18; xii. 4; neut. adverbially, τὸ τρίτον the third time, Mk. xiv. 41; Jn. xxi. 17; also without the article, τρίτον a third time, Lk. xxiii. 22; τοῦτο τρίτον, this is (now) the third time (see οὖτος, II. d.), Jn. xxi. 14; 2 Co. xii. 14 [not Rec.*]; xiii. 1; τρίτον in enumerations after πρώτον, δεύτερον, in the third place, thirdly, 1 Co. xii. 28; ἐκ τρίτου, a third time [W. § 51, d.], Mt. xxvi. 44 [L Tr mrg. br. ἐκ τρίτου].

τρίχινος, -η, -ον, (θρίξ, q. v.), made of hair (Vulg. cilicinus): Rev. vi. 12 [see σάκκος, b.]. (Xen., Plat., Sept., al.) '

τριχός, see $\theta \rho i \xi$.

τρόμος, -ου, ό, (τρέμω), fr. Hom. down, a trembling, quaking with fear: Mk. xvi. 8; μετὰ φόβου κ. τρόμου, with fear and trembling, used to describe the anxiety of one who distrusts his ability completely to meet all requirements, but religiously does his utmost to fulfil his duty, 2 Co. vii. 15; Eph. vi. 5; Phil. ii. 12; ἐν φ. κ. ἐν τρ. (Is. xix. 16), 1 Co. ii. 3 (φόβος and τρόμος are joined in Gen. ix. 2; Ex. xv. 16; Deut. [ii. 25]; xi. 25, etc.; ἐν φ. . . . ἐν τρ. Ps. ii. 11). [Syn. cf. φοβέω, fin.] •

τροπή, -ῆς, ἡ, (fr. τρέπω to turn), a turning: of the heavenly bodies, Jas. i. 17 (on this see ἀποσκίασμα); often so in the Grk. writ. fr. Hom. and Hes. down [see L. and S. s. v. 1]; cf. Job xxxviii. 33; Sap. vii. 18; Deut. xxxiii. 14; [Soph. Lex. s. v.].

τρόπος, -ου, δ, (fr. τρέπω, see τροπή), fr. [Pind.], Aeschyl. and Hdt. down; 1. a manner, way, fashion: ον τρόπον, as, even as, like as, [W. § 32, 6; B. § 131, 12]: Mt. xxiii. 37; Lk. xiii. 34; Acts i. 11; vii. 28; 2 Tim. iii. 8. (Gen. xxvi. 29; Ex. xiv. 13; [Deut. xi. 25; Ps. xli. (xlii.) 2]; Ezek. xlii. 7; xlv. 6; Mal. iii. 17; Xen. mem. 1, 2, 59; anab. 6, 1 (3), 1; Plat. rep. 5 p. 466 e.); τὸν ομοιον τούτοις τρόπον, [in like manner with these], Jude 7; καθ δυ τρόπου, as, Acts xv. 11; xxvii. 25; κατά πάντα τρόπον, Ro. iii. 2; κατά μηδένα τρόπον, in no wise, 2 Th. ii. 3 (4 Macc. iv. 24; x. 7; κατὰ οὐδένα τρόπον, 2 Macc. xi. 31; 4 Macc. v. 16); παντὶ τρόπφ, Phil. i. 18 (1 Macc. xiv. 35, and very often in the Grk. writ.); also έν παντί τρόπφ, 2 Th. iii. 16 [here Lchm. ἐν π. τόπφ; cf. W. § 31, 2. manner of life, character: Heb. xiii. 5 [R. V. mrg. 'turn of mind'; (cf. τους τρόπους κυρίου έχειν, 'Teaching' 11, 8)].*

τροπο-φορέω, -ŵ: 1 aor. ἐτροποφόρησα; (fr. τρόπος, and φέρω to bear); to bear one's manners, endure one's character: τινά, Acts xiii. 18 R Tr txt. WH (see their App. ad loc.), after codd. * B etc.; Vulg. mores eorum sustinuit; (Cic. ad Attic. 13, 29; Schol. on Arstph. ran. 1432; Sept. Deut. i. 31 cod. Vat.; [Orig. in Jer. 248; Apost. constt. 7, 36 (p. 219, 19 ed. Lagarde)]); see τροφοφορέω.*

τροφή, -ῆς, ἡ, (τρέφω, 2 pf. τέτροφα), food, nourishment: Mt. iii. 4; vi. 25; x. 10; xxiv. 45; Lk. xii. 23; Jn. iv. 8; Acts ii. 46; ix. 19; xiv. 17; xxvii. 38 sq. 36, 38; Jas. ii. 15; of the food of the mind, i. e. the substance of instruction, Heb. v. 12, 14. (Tragg., Xen., Plat., sqq.; Sept. for מַחֶלָ, אָבֶּר, וְיֹוּיִבְ, etc.) •

Τρόφιμος [on its accent cf. W. § 6, 1 l.], -ov, δ, Trophimus, an Ephesian Christian, a friend of the apostle Paul: Acts xx. 4; xxi. 29; 2 Tim. iv. 20.*

τροφός, -οῦ, ἡ, (τρέφω; see τροφή), a nurse: 1 Th. ii.
7. (From Hom. down; for מֵינֶקָת, Gen. xxxv. 8; 2 K. xi. 2; Is. xlix. 23.) *

τροφο-φορέω, -ω: 1 aor. ἐτροφοφόρησα; (τροφός and φέρω); to bear like a nurse or mother, i. e. to take the most anxious and tender care of: τωά, Acts xiii. 18 G L T Tr mrg. [R. V. mrg. bear as a nursing-father] (Deut. i. 31 cod. Alex. etc.; 2 Macc. vii. 27; Macar. hom. 46, 3 and other eccles. writ.); see τροποφορέω.*

τροχιά, -âs, ἡ, (τροχός, q. v.), a track of a wheel, a rut; a track, a path: τροχιάς ὀρθάς ποιήσατε τοῖς ποσὶν ὑμῶν, i. e. follow the path of rectitude, do right, Heb. xii. 13 after Prov. iv. 26 (where for ὑμὸν, as in ii. 15; iv. 11; v. 6, 21; in some of the later poets equiv. to τροχός).

τροχός, -οῦ, δ, (τρέχω), fr. Hom. down, a wheel: Jas. iii. 6 (on this pass. see γένεσις 3; [cf. W. 54 (53)]).*

τρέβλιον [so T (cf. Proleg. p. 102) WH; -βλίον R G L Tr] (on the accent see Passow s. v.; [Chandler § 350;]

Göttling p. 408]), -ov, ró, a dish, a deep dish [cf. B. D. s. v. Dish]: Mt. xxvi. 23; Mk. xiv. 20. (Arstph., Plut., Lcian., Ael. v. h. 9, 37; Sept. for קערה for which also in Joseph. antt. 3, 8, 10; Sir. xxxiv. (xxxi.) 14.)

τρυγάω, -ῶ; 1 aor. ἐτρύγησα; (fr. τρύγη [lit. 'dryness'] fruit gathered ripe in autumn, harvest); fr. Hom. down; Sept. several times for אָרָה, אָבֶּר, וֹקצָר, to gather in ripe fruits; to gather the harvest or vintage: as in the Grk. writ., with acc. of the fruit gathered, Lk. vi. 44; Rev. xiv. 18; or of the plant from which it is gathered, Rev. xiv. 19.*

τρυγών, -όνος, ή, (fr. τρύζω to murmur, sigh, coo, of doves; cf. γογγύζω), a turtle-dove: Lk. ii. 24. (Arstph., Theocr., al.; Ael. v. h. 1, 15; Sept. for ¬ia.)*

τρυμαλιά, -âs, ἡ, (i. q. τρῦμα, οτ τρύμη, fr. τρύω to wear away, perforate), a hole, [eye of a needle]: Mk. x. 25, and R G in Lk. xviii. 25. (Judg. xv. 11; Jer. xiii. 4; xvi. 16; Sotad. in Plut. mor. p. 11 a. [i. e. de educ. puer. § 14]; Geop.) *

τρύπημα, τος, τό, (τρυπάω to bore), a hole, [eye of a needle]: Mt. xix. 24 [here WH txt. τρημα, q. v.]. (Arstph., Plut., Geop., al.)*

Τρύφαινα, -ης, ή, (τρυφάω, q. v.), Tryphæna, a Christian woman: Ro. xvi. 12. [B. D. s. v.; Bp. Lghtft. on Phil. p. 175 sq.]*

τρυφάω, -ω: 1 aor. ἐτρύφησα; (τρυφή, q. v.); to live delicately, live luxuriously, be given to a soft and luxurious life: Jas. v. 5. (Neh. ix. 25; Is. lxvi. 11; Isocr., Eur., Xen., Plat., sqq.) [Comp.: ἐν-τρυφάω. Syn. cf. Trench § liv.]*

τρυφή, -η̂s, η̂, (fr. θρύπτω to break down, enervate; pass. and mid. to live softly and delicately), softness, effeminacy, luxurious living: Lk. vii. 25; 2 Pet. ii. 13. (Eur., Arstph., Xen., Plato, sqq.; Sept.)*

Τρυφάσα, -ης, ή, (τρυφάω, q. v.), Tryphosa, a Christian woman: Ro. xvi. 12. [See reff. under Τρύφαινα.]*

Tρωάs, and (so L T WH [see I, ι and reff. in Pape, Eigennamen, s. v.]) Τρωάs, -άδοs, ή, [on the art. with it see W. § 5, b.], Troas, a city near the Hellespont, formerly called 'Αντιγόνεια Τρ., but by Lysimachus 'Αλεξάν-δρεια ή Τρ. in honor of Alexander the Great; it flourished under the Romans [and with its environs was raised by Augustus to a colonia juris italici, 'the Troad'; cf. Strab. 13, 1, 26; Plin. 5, 33]: Acts xvi. 8, 11; xx. 5 sq.; 2 Co. ii. 12; 2 Tim. iv. 13. [B. D. s. v.]*

Τρωγίλλον (so Ptolem. 5, 2, 8), or Τρωγίλιον [(better -γύλιον; see WH. App. p. 159)] (so Strab. 14, p. 636), -ου, τό, Trogyllium, the name of a town and promontory of Ionia, not far from the island Samos, at the foot of Mt. Mycale, between Ephesus and the mouth of the river Maeander: Acts xx. 15 R.G. [Cf. B.D. s. v.] •

τρόγω; to gnaw, craunch, chew raw vegetables or fruits (as nuts, almonds, etc.): ἄγρωστιν, of mules, Hom. Od. 6, 90, and often in other writers of animals feeding; also of men fr. Hdt. down (as σῦκα, Hdt. 1, 71; βότρυς, Arstph. eqq. 1077; blackberries, Barn. ep. 7, 8 [where see Harnack, Cunningham, Müller]; κρόμυον μετὰ δεῖτον, Xen. conv. 4, 8); univ. to eat: absol. (δύο τρώγομεν

αδελφοί, we mess together, Polyb. 32, 9, 9) joined with π ίνειν, Mt. xxiv. 38 (so also Dem. p. 402, 21; Plut. symp. 1, 1, 2; Ev. Nicod. c. 15, p. 640 ed. Thilo [p. 251 ed. Tdf.]); τὸν ἄρτον, Jn. xiii. 18 (see ἄρτος 2 and ἐσθίω b.); figuratively, Jn. vi. 58; τὴν σάρκα, the 'flesh' of Christ (see σάρξ, 1), Jn. vi. 54, 56 sq.*

τυγχάνω; 2 aor. ἔτυχον; pf. (Heb. viii. 6) τέτευχα [so cod. B], and (so L T Tr mrg. WH cod. 🛪) τέτυχα a later and rarer form (which not a few incorrectly think is everywhere to be regarded as a clerical error; B. 67 (59); Kühner § 343 s. v.; [Veitch s. v.; Phryn. ed. Lob. p. 595; WH. App. p. 171]), in some texts also τετύχηκα (a form com. in the earlier writ. [Rutherford, New Phryn. p. 483 sq., and reff. as above]); a verb in freq. use fr. Hom. down; "est Lat. attingere et contingere; Germ. treffen, c. accus. i. q. etwas erlangen, neut. es trifft sich." Ast, Lex. Platon. s. v.; hence 1. trans. prop. to hit the mark (opp. to άμαρτάνειν to miss the mark), of one discharging a javelin or arrow, (Hom., Xen., Lcian.). b. trop. to reach, attain, obtain, get, become master of: with a gen. of the thing (W. 200 (188)), Lk. xx. 35 [W. 609 (566)]; Acts xxiv. 2 (3); xxvi. 22; xxvii. 3; 2 Tim. ii. 10; Heb. viii. 6; xi. 2. intrans. to happen, chance, fall out: εὶ τύχοι (if it so fall out), it may be, perhaps, (freq. in prof. auth.), 1 Co. xiv. 10, where see Meyer; or, considered in ref. to the topic in hand, it may be i. q. to specify, to take a case, as, for example, 1 Co. xv. 37, (Vulg. in each pass. ut puta; [cf. Meyer u. s.]); τυχόν, adverbially, perhaps, it may be, 1 Co. xvi. 6 (cf. B. §145, 8; [W. § 45, 8 N. 1]; see exx. fr. Grk. writ. in Passow s. v. II. 2 b.; [L. and S. s. v. B. III. 2; Soph. Lex. s. v.]). to meet one; hence o τυχών, he who meets one or presents himself unsought, any chance, ordinary, common person, (see Passow s. v. II. 2; [L. and S. s. v. A. II. 1 b.; Soph. Lex. s. v.]): οὐ τυχών, not common, i. e. eminent, exceptional, [A. V. special], Acts xix. 11; xxviii. 2, (3 Macc. iii. 7); to chance to be: ἡμιθανή τυγχάνοντα, half dead as he happened to be, just as he was, Lk. x. 30 RG. [Comp.: έν-, ὑπερ-εν-, ἐπι-, παρα-, συν- τυγχάνω.] *

τυμπανζω: (τύμπανον);

1. to beat the drum or timbrel.

2. to torture with the tympanum, an instrument of punishment: ἐτυμπανίσθησαν (Vulg. distenti sunt), Heb. xi. 35 [R. V. were tortured (with marg. Or, beaten to death)] (Plut. mor. p. 60 a.; joined with ἀνασκολοπίζεσθαι, Lcian. Jup. trag. 19); the tympanum seems to have been a wheel-shaped instrument of torture, over which criminals were stretched as though they were skins, and then horribly beaten with clubs or thongs [cf. our 'to break upon the wheel'; see Eng. Dicts. s. v. Wheel]; cf. [Bleek on Heb. u. s.]; Grimm on 2 Macc. vi. 19 sq.*

τυπικῶς, (fr. the adj. τυπικός, and this fr. τύπος), adv., by way of example (prefiguratively): ταῦτα τυπικῶς συνέβαινον ἐκείνοις, these things happened unto them as a warning to posterity [R. V. by way of example], 1 Co. x. 11 LTTWII. (Eccles. writ.)*

τύπος, -ου, δ, (τύπτω), fr. [Aeschyl. and] Hdt. down;

1. the mark of a stroke or blow; print: τῶν ἦλων, Jn. xx. 25°, 25° [where LTTrmrg. τόπον], (Athen. 13 p. 585 c. τοὺς τύπους των πληγων ίδοῦσα). 2. a figure formed by a blow or impression; hence univ. a figure, image: of the images of the gods, Acts vii. 43 (Amos v. 26; Joseph. antt. 1, 19, 11; 15, 9, 5). [Cf. κύριοι τύπος θεοῦ, Barn. ep. 19, 7; 'Teaching' 4, 11.] 3. form : 818a $y\hat{n}s$, i. e. the teaching which embodies the sum and substance of religion and represents it to the mind, Ro. vi. 17; i. q. manner of writing, the contents and form of a letter, Acts xxiii. 25 (3 Macc. iii. 30). 4. an exa. in the technical sense, viz. the pattern in ample: conformity to which a thing must be made: Acts vii. 44; Heb. viii. 5, (Ex. xxv. 40). B. in an ethical sense. a dissuasive example, pattern of warning: plur. of ruinous events which serve as admonitions or warnings to others, 1 Co. x. 6, 11 RG; an example to be imitated: of men worthy of imitation, Phil. iii. 17; with a gen. of the pers. to whom the example is offered, 1 Tim. iv. 12; 1 Pet. v. 3; τύπον έαυτον διδόναι τινί, 2 Th. iii. 9; γενέσθαι τύπον [τύπους R L mrg. WH mrg.; cf. W. § 27, 1 note] τινί, 1 Th. i. 7; παρέχεσθαι έαυτὸν τύπον καλῶν ἔργων, to show one's self an example of good works, Tit. ii. 7. in a doctrinal sense, a type i. e. a person or thing prefiguring a future (Messianic) person or thing: in this sense Adam is called τύπος του μέλλοντος sc. 'Αδάμ, i. e. of Jesus Christ, each of the two having exercised a pre-eminent influence upon the human race (the former destructive, the latter saving), Ro. v. 14.*

τύπτω; impf. ἔτυπτον; pres. pass. inf. τύπτεσθαι; fr. Hom. down; Sept. for חַבָּה; to strike, smite, beat (with a staff, a whip, the fist, the hand, etc.): rwa, Mt. xxiv. 49; Lk. xii. 45; Acts xviii. 17; xxi. 32; xxiii. 3; τὸ στόμα τινός, Acts xxiii. 2; τὸ πρόσωπόν τινος, Lk. xxii. 64 [here L br. TTr WH om. the cl.]; τινὰ ἐπὶ [Tdf. εἰς] τὴν σιαγόνα, Lk. vi. 29; είς τ. κεφαλήν τινος, Mt. xxvii. 30; [τὴν κεφαλήν τινος, Mk. xv. 19]; έαυτών τὰ στήθη (Lat. plangere pectora), of mourners, to smite their breasts, Lk. xxiii. 48; also τ. εls τὸ στηθος, Lk. xviii. 13 [but G L T Tr WH om. els]. God is said τύπτειν to smite one on whom he inflicts punitive evil, Acts xxiii. 3 (Ex. viii. 2; 2 S. xxiv. 17; Ezek. vii. 9; 2 Macc. iii. 39). to smite metaph. i. e. to wound, disquiet: την συνείδησίν τινος, one's conscience, 1 Co. viii. 12 (ΐνα τί τύπτει σε ή καρδία σου; 1 S. i. 8; τὸν δὲ ἄχος ὀξὸ κατὰ φρένα τύψε βαθείαν, Hom. Il. 19, 125; Καμβύσεα έτυψε ή άληθητη των λόγων, Hdt. 3, 64).

Túpavvos, -ou, ó, Tyrannus, an Ephesian in whose school Paul taught the gospel, but of whom we have no further knowledge [cf. B. D. s. v.]: Acts xix. 9.*

τυρβάζω: pres. pass. τυρβάζομαι; (τύρβη, Lat. turba, confusion; [cf. Curtius § 250]); [fr. Soph. down]; to disturb, trouble: prop. τὸν πηλόν, Arstph. vesp. 257; trop. in pass. to be troubled in mind, disquieted: περὶ πολλά, Lk. x. 41 RG (with the same constr. in Arstph. pax 1007; μὴ ἄγαν τυρβάζου, Nilus epist. 2, 258).*

Tύριοs, -ου, ὁ, ἡ, a Tyrian, inhabitant of Tyre: Acts xii. 20. (Hdt., al.)]*

Tipes, -ου, ἡ, (Hebr. אוֹצ or אֹצ ; fr. Aram. אוֹט a rock), Tyre, a Phenician city on the Mediterranean, very ancient, large, splendid, flourishing in commerce, and powerful by land and sea. In the time of Christ and the apostles it was subject to the Romans, but continued to possess considerable wealth and prosperity down to A. D. 1291. It is at present an obscure little place containing some five thousand inhabitants, part Mohammedans part Christians, with a few Jews (cf. Bädeker's Palestine p. 425 sq.; [Murray's ditto p. 370 sq.]). It is mentioned Acts xxi. 3, 7, and (in company with Sidon) in Mt. xi. 21 sq.; xv. 21; Lk. vi. 17; x. 13 sq.; Mk. iii. 8; vii. 24 (where T om. Tr mrg. WH br. καὶ Σιδῶνος), 31. [BB. DD.]*

τυφλός, -οῦ, ὁ, (τύφω, to raise a smoke; hence prop. 'darkened by smoke'), fr. Hom. down, Sept. for γις, blind; a. prop.: Mt. ix. 27 sq.; xi. 5; Mk. viii. 22 sq.; x. 46; Lk. vii. 21 sq.; xiv. 18, 21; Jn. ix. 1 sq. 13; x. 21, etc. b. as often in prof. auth. fr. Pind. down, mentally blind: Mt. xv. 14; xxiii. 17, 19, 24, 26; Jn. ix. 39-41; Ro. ii. 19; 2 Pet. i. 9; Rev. iii. 17.

τυφλόω, -ω: 1 aor. ἐτύφλωσα; pf. τετύφλωκα; fr. [Pind. and] Hdt. down; to blind, make blind; in the N. T. metaph. to blunt the mental discernment, darken the mind:

Jn. xii. 40; 1 Jn. ii. 11; τὰ νοήματα, 2 Co. iv. 4, (τὴν Ψυχὴν τυφλωθείην, Plat. Phaedo p. 99 e.).*

τυφόω, -ῶ: Pass., pf. τετύφωμαι; 1 aor. ptep. τυφωθείς; (τύφος, smoke; pride); prop. to raise a smoke, to wrap in a mist; used only metaph.

1. to make proud, puff up with pride, render insolent; pass. to be puffed up with haughtiness or pride, 1 Tim. iii. 6 (Strab., Joseph., Diog. Laërt., al.).

2. to blind with pride or conceit, to render foolish or stupid: 1 Tim. vi. 4; pf. ptep. beclouded, besotted, 2 Tim. iii. 4, (Dem., Aristot., Polyb., Plut., al.).

τύφω: (τῦφος, smoke); fr. Hdt. down; to cause or emit smoke (Plaut. fumifico), raise a smoke; pass. (pres. ptcp. τυφόμενος) to smoke (Vulg. fumigo): Mt. xii. 20.

τυφωνικός, -ή, -όν, (τυφῶν [cf. Chandler ed. 1 § 659], a whirlwind, hurricane, typhoon), like a whirlwind, tempestuous: ἄντμος, Acts xxvii. 14.*

Tύχικος [so WH; W. § 6, 1 l.] but RGL T Tr Τυχικός (Lipsius, Gram. Unters. p. 30; [Tdf. Proleg. p. 103; Chandler § 266]), -ου, δ, Tychicus, an Asiatic Christian, friend and companion of the apostle Paul: Acts xx. 4; Eph. vi. 21; Col. iv. 7; 2 Tim. iv. 12; Tit. iii. 12. [See Bp. Lghtft. on Col. l. c.; B. D. s. v.]*

τυχόν, see τυγχάνω, 2.

Y

[T, v: on the use and the omission of the mark of diaeresis with, see *Tdf.* Proleg. p. 108; *Lipsius*, Gram. Untersuch. p. 136 sqq.; cf. *Scrivener*, Collation of Cod. Sin. etc. 2d ed. p. xxxviii.]

ύακίνθυνος, -η, -ον, (ὑάκινθος), of hyacinth, of the color of hyacinth, i.e. of a red color bordering on black (Hesych. ὑακίνθυνον · ὑπομελανίζον): Rev. ix. 17 (Hom., Theocr., Lcian., al.; Sept.).*

identifos, -ov, 6, hyacinth, the name of a flower (Homand other poets; Theophr.), also of a precious stone of the same color, i. e. dark-blue verging towards black [A. V. jacinth (so R. V. with mrg. sapphire); cf. B. D. s. v. Jacinth; Riehm s. v. Edelsteine 9] (Philo, Joseph., Galen, Heliod., al.; Plin. h. n. 37, 9, 41): Rev. xxi. 20.

άλινος, -η, -ον, (ὕαλος, q. v.), in a fragment of Corinna and occasionally in the Grk. writ. fr. Arstph. down, of glass or transparent like glass, glassy: Rev. iv. 6; xv. 2.

faλos, -ov, δ, [prob. allied w. veι, verός (q. v.); hence 'rain-drop', Curtius § 604; Vaniček p. 1046; but al. make it of Egypt. origin (cf. L. and S. s. v.)], fr. Hdt. ([3 24] who writes veλoς; [cf. W. 22]) down; 1. any stone transparent like glass. 2. glass: Rev. xxi. 18, 21.*

*βρίζω; 1 aor. ὅβρισα; Pass., 1 aor. ptcp. ὑβρισθείς; 1 fut. ὑβρισθήσομα; (ὕβρις); fr. Hom. down; 1. intrans. to be insolent; to behave insolently, wantonly, outrageously.

2. trans. to act insolently and shamefully towards one (so even Hom.), to treat shamefully, [cf. W. § 32, 1 b. β.]: Mt. xxii. 6; Lk. xviii. 32; Acts xiv. 5; [1 Th. ii. 2]; of one who injures another by speaking evil of him, Lk. xi. 45. [Comp.: ἐνυβρίζω.]*

ύβρις, -εως, ἡ, (fr. ὑπέρ [(see Curtius p. 540); cf. Lat. superbus, Eng. 'uppishness']), fr. Hom. down, Sept. for [ΝΙ], της, etc.; a. insolence; impudence, pride, haughtiness. b. a wrong springing from insolence, an injury, affront, insult [in Grk. usage the mental injury and the wantonness of its infliction being prominent; cf. Cope on Aristot. rhet. 1, 12, 26; 2, 2, 5; see ὑβριστής]: prop., plur. 2 Co. xii. 10 (Hesych. ὕβρεις. τραύματα, ὀνείδη); trop. injury inflicted by the violence of a tempest: Acts xxvii. 10, 21, (τὴν ἀπὸ τῶν ὅμβρων ὕβριν, Joseph. antt. 3, 6, 4; δείσασα θαλάττης ὕβριν, Anthol. 7, 291, 3; [cf. Pind. Pyth. 1, 140]).*

iβριστήs, -οῦ, ὁ, (ὑβρίζω), fr. Hom. down, an insolent man, 'one who, uplifted with pride, either heaps insulting language upon others or does them some shameful act of

wrong' (Fritzsche, Ep. ad Rom. i. p. 86; [cf. Trench, Syn. § xxix.; Schmidt ch. 177; Cope on Aristot. rhet. 2, 2, 5 (see υβρις)]): Ro. i. 30; 1 Tim. i. 13.*

τημαίνω; (ὑγιής); fr. Hdt. down; to be sound, to be well, to be in good health: prop., Lk. v. 31; vii. 10; xv. 27; [3 Jn. 2]; metaph. the phrase ὑγιαίνειν ἐν τῷ πίστει [Β. § 133, 19] is used of one whose Christian opinions are free from any admixture of error, Tit. i. 13; τῷ πίστει, τῷ ἀγάπη, τῷ ὑπομονῷ, [cf. Β. u. s.], of one who keeps these graces sound and strong, Tit. ii. 2; ἡ ὑγιαίνουσα διδασκαλία, the sound i.e. true and incorrupt doctrine, 1 Tim. i. 10; 2 Tim. iv. 3; Tit. i. 9; ii. 1; also λόγοι ὑγιαίνουτες (Philo de Abrah. § 38), 1 Tim. vi. 3; 2 Tim. i. 13, (ὑγιαίνουσαι περὶ θεῶν δόξαι καὶ ἀληθεῖς, Plut. de aud. poet. c. 4).*

ψγίης, -ές, acc. ὑγιῆ (four times in the N. T., Jn. v. 11, 15; vii. 23; Tit. ii. 8; for which ὑγιᾶ is more com. in Attic [cf. Meisterhans p. 66]), fr. Hom. down, sound: prop. [A. V. whole], of a man who is sound in body, Mt. xv. 31 [WH only in mrg., but Tr br. in mrg.]; Acts iv. 10; γίνομαι, Jn. v. 4 [R L], 6, 9, 14; ποιείν τινα ύγιη (Hdt., Xen., Plat., al.), to make one whole i. e. restore him to health, Jn. v. 11, 15; vii. 23; ὑγιὴς ἀπό etc. sound and thus free from etc. (see $d\pi o$, I. 3 d.), Mk. v. 34; of the members of the body, Mt. xii. 13; Mk. iii. 5 Rec.; Lk. vi. 10 Rec.; metaph. λόγος ύγ. [A. V. sound speech] i. e. teaching which does not deviate from the truth (see ύγιαίνω), Tit. ii. 8 (in the Grk. writ., often equiv. to wholesome, fit, wise: μῦθος, Il. 8, 524; λόγος οὐκ ὑγιής, Hdt. 1, 8; see other exx. in Passow s. v. 2; [L. and S. s. v. II. 2 and 31).*

τ. meaning 'to moisten', fr. which also Lat. umor, umidus; cf. Vaniček p. 867; Curtius § 158]), fr. Hom. down, damp, moist, wet; opp. to ξηρός (q. v.), full of sap, green: ξύλον, Lk. xxiii. 81 (for מָּבֶּי sappy, in Job viii. 16).*

νδρία, -as, ἡ, (ὕδωρ), a vessel for holding water; a water-jar, water-pot: Jn. ii. 6 sq.; iv. 28. (Arstph., Athen., al.; Sept. for ¬⊃. [Cf. Rutherford, New Phryn. p. 23.]) * υδροποτέω, -ω; (ὑδροπότης); to drink water, [be a drinker of water; W. 498 (464)]: 1 Tim. v. 23. (Hdt. 1, 71; Xen., Plat., Lcian., Athen., al.; Ael. v. h. 2, 38.) * υδρωπικός, -ἡ, -όν, (ὕδρωψ, the dropsy, i. e. internal water), dropsical, suffering from dropsy: Lk. xiv. 2. (Πρρετ., [Aristot.], Polyb. 13, 2, 2; [al.].) *

*δωρ, (νω [but cf. Curtius § 300]), gen. υδατος, τό, fr. Hom. down, Hebr. D.D. water: of the water in rivers, Mt. iii. 16; Rev. xvi. 12; in wells, Jn. iv. 7; in fountains, Jas. iii. 12; Rev. viii. 10; xvi. 4; in pools, Jn. v. 3 sq. [R L], 7; of the water of the deluge, 1 Pet. iii. 20; 2 Pet. iii. 6 [W. 604 sq. (562)]; of water in any of earth's repositories, Rev. viii. 10 sq.; xi. 6; δ ἄγγελος τῶν υδάτων, Rev. xvi. 5; of water as a primary element, out of and through which the world that was before the deluge arose and was compacted, 2 Pet. iii. 5. plur. τὰ υδατα, of the waves of the Lake of Galilee, Mt. xiv. 28 sq.; (so also the sing. τὸ υδωρ in Lk. viii. 25); of the waves of

the sea, Rev. i. 15; xiv. 2, (on both these pass. see dury, 1); πολλά υδατα, many springs or fountains, Jn. iii. 23; fig. used of many peoples, Rev. xvii. 1, as the seer himself explains it in vs. 15, cf. Nah. ii. 8; of a quantity of water likened to a river, Rev. xii. 15; of a definite quantity of water drawn for drinking, Jn. ii. 7; ποτήριον ύδα-Tos, Mk. ix. 41; for washing, Mt. xxvii. 24; Lk. vii. 44; Jn. xiii. 5; Heb. x. 22 (23); τὸ λουτρόν τοῦ ῦδατος, of baptism, Eph. v. 26 [cf. W. 138 (130)]; κεράμιον υδατος, Mk. xiv. 13; Lk. xxii. 10. in opp. to other things, whether elements or liquids: opp. to τῶ πνεύματι κ. πυρί [cf. B. § 133, 19; W. 217 (204), 412 (384)], Mt. iii. 11; Lk. iii. 16; to πνεύματι alone, Jn. i. 26, 31, 33; Acts i. 5, (in all these pass. the water of baptism is intended); to τῷ πυρί alone, Mt. xvii. 15; Mk. ix. 22; to τῷ οἴνφ, Jn. ii. 9; iv. 46; to τω αίματι, Jn. xix. 34; Heb. ix. 19; 1 Jn. v. 6, 8. Allegorically, that which refreshes and keeps alive the soul is likened to water, viz. the Spirit and trutk of God, Jn. iv. 14 sq. (νόωρ σοφίας, Sir. xv. 3); on the expressions ύδωρ ζων, τὸ ύδωρ τ. ζωής, ζωσαι πηγαὶ ὑδάτων, see ζάω, ΙΙ. a. and ζωή, 2 b. p. 274.

ύετός, -οῦ, ὁ, (ὕω to rain), fr. Hom. down, Sept. for Dễn and "Υρ, rain: Acts xiv. 17; xxviii. 2; Heb. vi. 7; Jas. v. 7 (where L T Tr WH om. ὑετόν; on this pass. see ὅψιμος and πρώϊμος); ibid. 18; Rev. xi. 6.*

υίοθεσία, -as, ή, (fr. viós and θέσις, cf. δροθεσία, νομοθεσία; in prof. auth. fr. Pind. and Hdt. down we find θετὸς νίός or θετὸς παῖς, an adopted son), adoption, adoption as sons (Vulg. adoptio filiorum): [Diod. l. 31 § 27, 5 (vol. x. 31, 13 Dind.)]; Diog. Laërt. 4, 53; Inserr. In the N. T. it is used to denote a. that relationship which God was pleased to establish between himself and the Israelites in preference to all other nations (see vide τοῦ θεοῦ, 4 init.): Ro. ix. 4. b. the nature and condition of the true disciples of Christ, who by receiving the Spirit of God into their souls become the sons of God (see vids τοῦ θεοῦ, 4): Ro. viii. 15; Gal. iv. 5; Eph. i. 5; it also includes the blessed state looked for in the future life after the visible return of Christ from heaven; hence ἀπεκδέχεσθαι υίοθεσίαν, to wait for adoption, i. e. the consummate condition of the sons of God, which will render it evident that they are the sons of God, Ro. viii. 23, cf. 19.*

viós, -οῦ, ὁ, fr. Hom. down, Sept. for 13 and Chald. 73. 1. prop. a. rarely of a son (male offspring); the young of animals: Mt. xxi. 5 (Ps. xxviii. (xxix.) 1; Sir. xxxviii. 25); generally of the offspring of men, and in the restricted sense, male issue (one begotten by a father and born of a mother): Mt. x. 37; Lk. i. 13; [xiv. 5 L T Tr WH]; Acts vii. 29; Gal. iv. 22, etc.; & viós τινος, Mt. vii. 9; Mk. ix. 17; Lk. iii. 2; Jn. i. 42 (43), and very often. as in Grk. writ., viós is often to be supplied by the reader [W. § 30, 3 p. 593 (551)]: as τον τοῦ Ζεβεδαίου, Mt. iv. 21; Mk. i. 19. plur. viol rwos, Mt. xx. 20 sq.: Lk. v. 10; Jn. iv. 12; Acts ii. 17; Heb. xi. 21, etc. with the addition of an adj., as πρωτότοκος, Mt. i. 25, [RG]; Lk. ii. 7; μονογενής, Lk. vii. 12. ol vlol, genuine sons, are distinguished fr. of νόθοι in Heb. xii. 8. i. q. τέκνον

with agony added, a man child [B. 80 (70)], Rev. xii. 5; of one (actually or to be) regarded as a son, although properly not one, Jn. xix. 26; Acts vii. 21; Heb. xi. 24; in kindly address, Heb. xii. 5 fr. Prov. iii. 11 (see τέκνον, b. in a wider sense (like θυγάτηρ, τέκνον), α descendant, one of the posterity of any one: rivos, Mt. i. 20; d vids David, of the Messiah, Mt. xxii. 42, 45; Mk. xii. 35, 37; Lk. xx. 41, 44; of Jesus the Messiah, Mt. ix. 27; xii. 23; xv. 22; xx. 30 sq.; xxi. 9, 15; Mk. x. 47 sq.; Lk. xviii. 38 sq. plur. vioi τωος, Mt. xxiii. 31; Heb. vii. 5; νίοὶ Ἰσραήλ, Israelites [the children of Israel], Mt. xxvii. 9; Acts ix. 15; x. 36; 2 Co. iii. 7, 13; Heb. xi. 21 sq.; Rev. ii. 14; vii. 4; xxi. 12, (see Ἰσραήλ); υίολ Aβραάμ, sons of Abraham, is trop. applied to those who by their faith in Christ are akin to Abraham, Gal. iii. 2. trop, and acc. to the Hebr, mode of speech [W. 33 (32)], viós with the gen. of a person is used of one who depends on another or is his follower: oi vioi of teachers, i. q. pupils (see τέκνον, b. β. [cf. Iren. haer. 4, 41, 2 qui enim ab aliquo edoctus est, verbo filius docentis dicitur, et ille eius pater]), Mt. xii. 27; Lk. xi. 19; τοῦ πονηροῦ, who in thought and action are prompted by the evil one and obey him, Mt. xiii. 38; υίὸς διαβόλου, Acts xiii. 10; with the gen. of a thing, one who is connected with or belongs to a thing by any kind of close relationship [W. § 34, 3 N. 2; B. § 132, 10]: vioì τοῦ νυμφῶνος (see νυμφών), Mt. ix. 15; Mk. ii. 19; Lk. v. 34, (της ἄκρας, the garrison of the citadel, 1 Macc. iv. 2; in Ossian 'a son of the hill' i. e. 'a hunter', 'a son of the sea' i. e. 'a sailor'; cf. Jen. Lit. Zeit. for 1836 No. 58 p. 462 sq.); τοῦ alῶνος τούτου, those whose character belongs to this age [is 'worldly'], Lk. xvi. 8; xx. 34; της ἀπειθείας, i. e. ἀπειθείς, Eph. ii. 2; v. 6; Col. iii. 6 [here T Tr WH om. L br. the cl.], (avouías, Ps. lxxxviii. (lxxxix.) 23; της ὑπερηφανίας, 1 Macc. ii. 47); βροντής, who resemble thunder, thundering, (see Boavepyes), Mk. iii. 17; τοῦ φωτός, instructed in evangelical truth and devotedly obedient to it, Lk. xvi. 8; Jn. xii. 36; with και της ημέρας added, 1 Th. v. 5; της αναστάσεως, sharers in the resurrection, Lk. xx. 36; παρακλήσεως, Acts iv. 36; one to whom any thing belongs: as υίοι τῶν προφητών κ. της διαθήκης, those to whom the prophetic and covenant promises belong, Acts iii. 25; for whom a thing is destined, as νίοι της βασιλείας, Mt. viii. 12; xiii. 38; της ἀπωλείας, Jn. xvii. 12; 2 Th. ii. 3; one who is worthy of a thing, as yeévuns, Mt. xxiii. 15; elphuns, Lk. x. 6, (θανάτου, 1 S. xx. 31; 2 S. xii. 5; πείπ ξιος, Sept. άξιος πληγών, Deut. xxv. 2). [SYN. see τέκνον.]

viòs τοῦ ἀνθρωπου, Sept. for מוֹן, Chald. אָרָן אָדָן, chald. יוֹן, son of man; it is

1. prop. a periphrasis for 'man', esp. com. in the poet. bks. of the O. T., and usually carrying with it a suggestion of weakness and mortality: Num. xxiii. 19; Job xvi. 21; xxv. 6; Ps. viii. 5; Is. li. 12; Sir. xvii. 30 (25), etc.; often in Ezekiel, where God addresses the prophet by this name, as ii. 1, 3; iii. 1 (ii. 10), etc.; plur. אַרָּט (because אַרָּט לְּשִׁלְּשָׁתְּשׁׁשִׁי, Gen. xi. 5; 1 S. xxvi. 19; Ps. x. (xi.) 4; Prov. viii. 31, etc. So in the N. T.: Mk. iii. 28; Eph.

iii. 5, (Sap. ix. 6); sing. δμοιος νίω ανθρ. [like unto a son of man, of Christ in the apocalyptic vision, Rev. i. 13 [here vión TWH txt.]; xiv. 14 [vión TWH], (after Dan. vii. 13). 2. In Dan. vii. 13 sq., cf. 18, 22, 27, the appellation son of man (בר אנש) symbolically denotes the fifth kingdom, universal and Messianic; and by this term its humanity is indicated in contrast with the barbarity and ferocity of the four preceding kingdoms (the Babylonian, the Median, the Persian, the Macedonian) typified under the form of beasts (vs. 2 sqq.). But in the book of Enoch (written towards the close of the 2d cent. before Christ [but cf. B. D. (esp. Am. ed.); Lipsius in Dict. of Chris. Biog. s. v.; Dillmann in Herzog (ed. 2, vol. xii. p. 350 sq.); Schodde, Book of Enoch, p. 20 sqq.]) the name 'son of man' is employed to designate the person of the Messiah: 46, 2 sq.; 48, 2; 62, 7. 9. 14; 63, 11; 69, 26 sq.; 70, 1; 71, 17. (The chapters in which the name occurs are the work, if not of the first author of the book (as Ewald and Dillmann think [but see B. D. Am. ed. p. 740b; and Herzog as above p. 351]), at least of a Je wish writer (cf. Schürer, Neutest. Zeitgesch. § 32 V. 2 p. 626), certainly not (as Hilgenfeld, Volkmar, Keim, and others imagine) of a Christian interpolator.) In the language of the Jews in Jn. xii. 34 the titles Χριστός and νίδς τοῦ ἀνθρώπου are used as synonyms. 3. The title ὁ υίὸς τοῦ ἀνθρώπου, the Son of Man, is used by Jesus of himself (speaking in the third person) in Mt. viii. 20; ix. 6; x. 23; xi. 19; xii. 8, 32, 40; xiii. 37, 41; xvi. 13, 27 sq.; xvii. 9, 12, 22; xviii. 11 Rec.; xix. 28; xx. 18, 28; xxiv. 27, 30, 37, 39, 44; xxiv. 30 (twice); xxv. 13 Rec., 31; xxvi. 2, 24, 45, 64; Mk. ii. 10, 28; viii. 31, 38; ix. 9, 12, 31; x. 33, 45; xiii. 26; xiv. 21, 41, 62; Lk. v. 24; vi. 5, 22; vii. 34; ix. 22, 26, 44, 56 Rec., 58; xi. 30; xii. 8, 10, 40; xvii. 22, 24, 26, 30; xviii. 8, 31; xix. 10; xxi. 27, 36; xxii. 22, 48,69; xxiv. 7; Jn. i. 51 (52); iii. 13 sq.; vi. 27, 53, 62; viii. 28; xii. 23, 34; xiii. 31, (once without the article, Jn. v. 27), doubtless in order that (by recalling Dan. vii. 13 sq. — not, as some suppose, Ps. viii. 5) he might thus intimate his Messiahship (as is plain from such pass. as δψεσθε τ. υί. τ. ανθρ. . . . έμχόμενον έπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, Mt. xxvi. 64; Mk. xiv. 62, cf. Dan. vii. 13; τον υί. τ. ἀνθρ. ἐρχόμενον ἐν τῆ βασιλεία αὐτοῦ, Mt. xvi. 28; σταν καθίση δ υί. τ. ἀνθρ. ἐπὶ θρόνου δόξης αὐτοῦ, Mt. xix. 28); and also (as appears to be the case at least fr. Mk. ii. 28, where ὁ υίὸς τοῦ ἀνθρώπου stands in emphatic antithesis to the repeated o and pomos preceding), that he might designate himself as the head of the human race, the man κατ' έξοχήν, the one who both furnished the pattern of the perfect man and acted on behalf of all mankind. Christ seems to have preferred this to the other Messianic titles, because by its lowliness it was least suited to foster the expectation of an earthly Messiah in royal splendor. There are no traces of the application of the name to Jesus in the apostolic age except in the speech of Stephen, Acts vii. 56, and that of James, the brother of Jesus, in a fragment from Hegesippus given in Eus. h. e. 2, 23 (25), 13,

each being a reminiscence of the words of Jesus in Mt. xxvi.64, (to which may be added, fr. the apostolic fathers, Ignat. ad Ephes. 20, 2 ἐν Ἰησοῦ Χριστῷ τῷ κατὰ σάρκα ἐκ γένους Δαυίδ, τῷ υἰῷ ἀνθρώπου καὶ υἰῷ θεοῦ). This disuse was owing no doubt to the fact that the term did not seem to be quite congruous with the divine nature and celestial majesty of Christ; hence in Barn. ep. 12, 10 we read, Ἰησοῦς οὐχ υἰὸς ἀνθρώπου (i. e. like Joshua), ἀλλ νιὸς τοῦ θεοῦ [cf. Ilarnack's note on the pass.]. On this title, see esp. Holtzmann in Hilgenfeld's Zeitschr. für wissenschaftl. Theol., 1865, p. 212 sqq.; Keim ii. p. 65 sqq. [(Eng. trans. vol. iii. p. 79 sqq.); Immer, Theol. d. N. T. p. 105 sqq.; Westcott, Com. on Jn. p. 33 sq.; and other reff. in Meyer on Mt. viii. 20; B. D. Am. ed. s. v. Son of Man].*

υίος του θεου, son of God; 1. in a physical sense, in various applications: originating by direct creation, not begotten by man, - as the first man Adam, Lk. iii. 38; Jesus, begotten of the Holy Ghost without the intervention of a human father, Lk. i. 35; in a heathen sense, as uttered by the Roman centurion of Jesus, a 'demigod' or 'hero', Mt. xxvii. 54; Mk. xv. 2. in a metaphysical sense, in various applications: plur., of men, who although the issue of human parents yet could not come into being without the volition of God, the primary author of all things, Heb. ii. 10, cf. vss. 11, 13; of men as partaking of immortal life after the resurrection, and thus becoming more closely related to God, Lk. xx. 36; of angels, as beings superior to men, and more closely akin to God, Deut. xxxii. 43; for בני אלהים in Sept. of Gen. vi. 2, 4; Ps. xxviii. (xxix.) 1; lxxxviii. (lxxxix.) 7 (a phrase which in Job i. 6; ii-1; xxxviii. 7 is translated ἄγγελοι θεοῦ); in the highest sense Jesus Christ is called ὁ υίὸς τοῦ θεοῦ as of a nature superhuman and closest to God: Ro. i. 4: viii. 3: Gal. iv. 4; and esp. in the Ep. to the Heb., i. 2(1), 5, 8; iii. 6; iv. 14; v. 5, 8; vi. 6; vii. 3, 28; x. 29. [Cf. B. D. s. v. Son of God, and reff. in Am. ed.] 3. in a theocratic sense: of kings and magistrates, as vicegerents of God the supreme ruler, 2 S. vii. 14; Ps. ii. 7; νίοὶ ὑΨίστου. Ps. lxxxi. (lxxxii.) 6; πρωτότοκος (sc. τοῦ θεοῦ), of the king of Israel, Ps. lxxxviii. (lxxxix.) 28. In accordance with Ps. ii. 7 and 2 S. vii. 14, the Jews called the Messiah ὁ υίὸς τοῦ θεοῦ pre-eminently, as the supreme representative of God, and equipped for his office with the fulness of the Holy Spirit, i. e. endued with divine power beyond any of the sons of men, Enoch 105, 2. In the N. T. it is used of Jesus - in the utterances of the devil, Mt. iv. 3, 6; Lk. iv. 3, 9; in passages where Jesus is addressed by this title by others, Mt. viii. 29; xiv. 33; xxvii. 40, 43; Mk. iii. 11; v. 7; Lk. iv. 41; viii. 28; xxii. 70; Jn. xix. 7; Acts viii. 37 Rec.; ix. 20; xiii. 33; υίδε τοῦ ὑψίστου, Lk. i. 32; in the language of Jesus concerning himself, Mt. xxviii. 19; Jn. ix. 35; x. 36, cf. τ. θ., (δ) βασιλεύς τοῦ Ἰσραήλ, Jn. i. 49 (50); δ Χριστός δ υί. τ. θ., Mt. xxvi. 63; Jn. xi. 27; Ἰησοῦς Χριστὸς υί. τ. [LTr WH marg. om. τοῦ] θ. Mk. i. 1 [here T WH txt. om.

(see WH. App. p. 23)]; δ Χριστός δ υίδς τοῦ εὐλογητοῦ, Mk. xiv. 61; with the added ethical idea of one who enjoys intimate intercourse with God: ὁ Χριστὸς ὁ νί. τ. θεοῦ ζῶντος, Mt. xvi. 16, and Rec. in Jn. vi. 69. in the solemn utterances of God concerning Jesus: ¿ viós μου ό αγαπητός, Mt. iii. 17; xvii. 5; Mk. i. 11; ix. 7; Lk. iii. 22; ix. 35 [RGL txt.]; 2 Pet. i. 17, cf. Mt. ii. 15. in an ethical sense with very various reference; those whom God esteems as sons, whom he loves, protects and benefits above others: so of the Jews. Deut. xiv. 1: San. xii. 19 sqq.; xviii. 4; vloì καὶ θυγατέρες τοῦ θεοῦ, Is. xliii. 6; Sap. ix. 7; πρωτότοκος τοῦ θεοῦ, Ex. iv. 22; in the N. T. of Christians, Ro. ix. 26; Rev. xxi. 7; those whose character God, as a loving father, shapes by chastisement, Heb. xii. 5-8; those who revere God as their father, the pious worshippers of God, Sap. ii. 13 [here #ais kupiou]. 18; those who in character and life resemble God (Sir. iv. 10 νίοὶ ὑψίστου; [cf. Epict. dissert. 1, 9, 6]): Mt. v. 9, 45; υίοι ὑψίστου, Lk. vi. 35; υίοι κ. θυγατέρες, spoken of Christians, 2 Co. vi. 18; those who are governed by the Spirit of God, Ro. viii. 14 (δσοι πνεύματι θεοῦ ἄγονται, οδτοι υίοι είσι τοῦ θεοῦ), repose the same calm and joyful trust in God which children do in their parents, Ro. viii. 14 sqq.; Gal. iii. 26; iv. 6 sq., and hereafter in the blessedness and glory of the life eternal will openly wear this dignity of sons of God, Ro. viii. 19 (ἀποκάλυψις τῶν υίῶν τοῦ θεοῦ), cf. 1 Jn. iii. 2, (see τέκνον, b. γ. [and reff.]). preeminently of Jesus, as enjoying the supreme love of God. united to him in affectionate intimacy, privy to his saving counsels, obedient to the Father's will in all his acts: Mt. xi. 27; Lk. x. 22; Jn. iii. 35 sq.; v. 19 sq. In many passages of the writings of John and of Paul, this ethical sense so blends with the metaphysical and the theocratic, that it is often very difficult to decide which of these elements is predominant in a particular case: Jn. i. 34; iii. 17; v. 21-23, 25 sq.; vi. 40; viii. 35 sq.; xi. 4; xiv. 13; xvii. 1; 1 Jn. i. 3, 7; ii. 22-24; iii. 8, 23; iv. 10, 14 sq.; v. 5, 9-13, 20; 2 Jn. 3, 9; Ro. i. 3, 9; v. 10; viii. 3, 29, 32; 1 Co. i. 9; xv. 28; 2 Co. i. 19; Gal. i. 16; ii. 20; Eph. iv. 13; 1 Th. i. 10; δ υίδε της αγάπης αὐτοῦ (i. e. God's), Col. i. 13; δ Χριστὸς δ υί. τ. θ. Jn. xx. 31; δ μονογενής υί., Jn. i. 18 [here Tr WH μονογ. θεός, L mrg. δ μ. θ. (see μονογ. and reff.)]; iii. 18; δ υί. τ. θ. δ μονογ., iii. 16; 1 Jn. iv. 9, (see μονογενής). It can hardly be doubted that a reverent regard for the transcendent difference which separates Christ from all those who by his grace are exalted to the dignity of sons of God led John always to call Christians τέκνα τοῦ θεοῦ, not as Paul does νίοι and τέκνα τοῦ θεοῦ indiscriminately; the like reverence moved Luther to translate the plur. viol τ. θ. everywhere by Kinder Gottes; [cf., however, τέκκω, b. y. and reff.]. This appellation is not found in 2 Th., Phil., Philem., the Pastoral Epp., nor in 1 Pet. or in the Ep. of James.*

 $\mathfrak{A}_{\eta_1, \eta_2}$, \mathfrak{f} , a forest, a wood; felled wood, fuel: Jas. iii. 5. (From Hom. down; Sept.)

ύμεις, see σύ.

'Yuévaios [on its accent cf. W. § 6, 1 L; Chandler

§ 253], -ου, δ, (Υμήν, -ίνος, δ, the god of marriage), Hymenæus, a heretic, one of the opponents of the apostle Paul: 1 Tim. i. 20; 2 Tim. ii. 17. [B. D. s. v.]*

υμέτερος, -a, -oν, (υμείς), possess. pron. of the 2d pers. a. possessed by you: with subplur., your, yours; stantives, Jn. viii. 17; 2 Co. viii. 8 [Rec. elz ήμετ.]; Gal. vi. 13; neut. τὸ ὑμ. substantively, opp. to τὸ ἀλλότριον, Lk. xvi. 12 [(WH txt. τὸ ἡμέτ.); cf. W. § 61, 3 a.]. b. allotted to you: ύμ. σωτηρία, Acts xxvii. 34; τὸ ύμ. έλεος, Ro. xi. 31; & raigos & vuer., the time appointed, opporcune, for you, Jn. vii. 6; as a predicate, ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ, Lk. vi. 20. c. proceeding from you: τὸν ὑμέτ. sc. λόγον, Jn. xv. 20; [1 Co. xvi. 17 L T Tr WH d. objectively (see ἐμός, c. β.; [W. § 22, 7; B. § 132, 3]): ὑμετέρα (Rec. ἡμετ.) καύχησις, glorying in you, 1 Co. xv. 31. [On the use of the word in the N. T. cf. B. § 127, 21.]

שניאס, -ov, 6, in Grk. writ. fr. Hom. down, a song in praise of gods, heroes, conquerors, [cf. Trench as below, p. 297], but in the Scriptures of God; a sacred song, hymn: plur., Eph. v. 19; Col. iii. 16. (1 Macc. iv. 33; 2 Macc. i. 30; x. 7; [Jud. xvi. 13], etc.; of the Psalms of David, Joseph. antt. 7, 12, 3; for הקרה, Ps. xxxix. (xl.) 4; lxiv. (lxv.) 2; for הציר, Is. xlii. 10.)

[Syn. $\delta\mu\nu os$, $\psi a\lambda\mu \delta s$, $\psi \delta h$: $\psi \delta h$ is the generic term; $\psi a\lambda\mu$ and $\delta\mu\nu$ are specific, the former designating a song which took its general character from the O. T. 'Psalms' (although not restricted to them, see 1 Co. xiv. 15, 26), the latter a song of praise. "While the leading idea of $\psi a\lambda\mu$ is a musical accompaniment, and that of $\delta\mu\nu$ praise to God, $\psi \delta h$ is the general word for a song, whether accompanied or unaccompanied, whether of praise or on any other subject. Thus it was quite possible for the same song to be at once $\psi a\lambda\mu ds$, $\delta\mu\nu os$ and $\psi \delta h$ " (Bp. Lghtft. on Col. iii. 16). The words occur together in Col. iii. 16 and Eph. v. 19. See Trench, Syn. § lxxviii.]

ύπ-άγω; impf. ὑπῆγον; 1. trans. to lead under, bring under, (Lat. subducere); so in various applications in the Grk. writ. fr. Hom. down; once in the Scriptures, ὑπήγαγε κύριος τὴν θάλασσαν, for τήτη, he caused to recede, drove back, the sea, Ex. xiv. 21. 2. in the N. T. always intrans. (less freq. so in prof. auth. fr. Hdt. down), (Lat. se subducere) to withdraw one's self, to go away, depart, [cf. ἄγω, 4; and see B. 204 (177)]: absol., Mk. vi. 33; Lk. viii. 42 (where L Tr mrg. πορεύεσθαν); xvii. 14; Jn. viii. 21; xiv. 5, 28, (Tob. xii. 5); οὶ ἐρχόμενος καὶ οἱ ὑπάγοντες, coming and going, Mk. vi. 31; ὑπάγει κ. πωλεῖ, Mt. xiii. 44; ὑπῆγον κ. ἐπίστευον, Jn. xii.

11; [ίνα ὑπάγητε κ. καρπὸν φέρητε, Jn. xv. 16]; ἀφίημί τινα ὑπάγειν, to permit one to depart freely wherever he wishes, Jn. xi. 44; xviii. 8; υπαγε is used by one in dismissing another: Mt. [iv. 10 RTTrWH]; viii. 13; xx. 14; Mk. [ii. 9 Tdf.]; vii. 29; x. 52; with els elonone added, Mk. v. 34; ὑπάγετε ἐν εἰρήνη, Jas. ii. 16; or in sending one somewhere to do something, Lk. x. 3; plur. Mt. viii. 32; with oriental circumstantiality (see defστημι, II. 1 c.) υπαγε is prefixed to the imperatives of other verbs: Mt. v. 24; viii, 4; [xviii. 15 GLTTr WH]: xix. 21; xxi. 28; xxvii. 65; xxviii. 10; Mk. i. 44; x. 21; xvi. 7; Jn. iv. 16; ix. 7; Rev. x. 8; with rai inserted, Mt. xviii. 15 Rec.; Mk. vi. 88 [T Tr WH om. Tr br. raf]; Rev. xvi. 1. Particularly, ὑπάγω is used to denote the final departure of one who ceases to be another's companion or attendant, Jn. vi. 67; euphemistically, of one who departs from life, Mt. xxvi. 24; Mk. xiv. 21. designations of place: mov (for mov [W. § 54, 7; B. 71 (62)]), Jn. xii. 35; xiv. 5; xvi. 5; 1 Jn. ii. 11; opp. to έρχεσθαι, to come, Jn. iii. 8; viii. 14; ὅπου (for ὅποι [W. and B. u. s.]), Jn. viii. 21 sq.; xiii. 33, 36; xiv. 4; Rev. xiv. 4; ἐκεῖ. Jn. xi. 8; πρὸς τὸν πέμψαντά με, πρὸς τὸν πατέρα, πρὸς τὸν θεόν, to depart (from earth) to the father (in heaven) is used by Jesus of himself, Jn. vii. 33; xiii. 3; xvi. 5, 10, 16 [T Tr Willom. L br. the cl.], 17; foll. by els with an acc. of the place, Mt. ix. 6; xx. 4, 7; Mk. ii. 11; xi. 2; xiv. 13; Lk. xix. 30; Jn. vi. 21 [cf. B. 283 (243)]; vii. 3; ix. 11; xi. 31; εἰς αἰγμαλωσίαν, Rev. xiii. 10; εἰς ἀπώλειαν, Rev. xvii. 8, 11; foll. by εἰς w. an acc. of the place and moos riva, Mt. xxvi. 18; Mk. v. 19; ὑπάγω ἐπί τινα, I.k. xii. 58; ὑπάγω with an inf. denoting the purpose, Jn. xxi. 3; µerá rivos with an acc. of the way, Mt. v. 41. On the phrase υπαγε οπίσω μου [Mt. iv. 10 G L br.; xvi. 23; Mk. viii. 33; Lk. iv. 8 R L in br.], see δπίσω, 2 a. fin.*

ύπ-ακοή, -η̂s, ή, (fr. ὑπακούω, q. v.), obedience, compliance, submission, (opp. to παρακοή): absol. είς ὑπακοήν, unto obedience i. e. to obey, Ro. vi. 16 [cf. W. 612 (569); B. § 151, 28 d.]; obedience rendered to any one's counsels: with a subject. gen., 2 Co. vii. 15; x. 6; Philem. 21; with a gen. of the object, — of the thing to which one submits himself, της πίστεως (see πίστις, 1 b. a. p. 513b), Ro. i. 5; xvi. 26; της άληθείας, 1 Pet. i. 22; of the person, τοῦ Χριστοῦ, 2 Co. x. 5; the obedience of one who conforms his conduct to God's commands, absol. 1 Pet. i. 2; opp. to άμαρτία, Ro. vi. 16; τέκνα ὑπακοῆς, i. e. υπήκοοι, 1 Pet. i. 14; with a subjective gen. Ro. xv. 18; an obedience shown in observing the requirements of Christianity, ὑπ. ὑμῶν, i. e. contextually, the report concerning your obedience, Ro. xvi. 19; the obedience with which Christ followed out the saving purpose of God, esp. by his sufferings and death: absol. Heb. v. 8; with a gen. of the subject, Ro. v. 19. (The word is not found in prof. auth.; nor in the Sept., except in 2 S. xxii. 36 with the sense of favorable hearing; in 2 S. xxiii. 23 Aq. we find δ ἐπὶ ὑπακοήν τινος, Vulg. qui alicui est a secretis, where it bears its primary and proper signification of listening; see inacoto.)*

ύπ-ακούω; impf. ὑπήκουον; 1 aor. ὑπήκουσα; fr. Hom. down; to listen, hearken; 1. prop.: of one who on a knock at the door comes to listen who it is, (the duty of the porter), Acts xii. 13 [where A. V. hearken, R. V. answer] (Xen. symp. 1, 11; Plat. Crito p. 43 a.; Phaedo p. 59 e.; Dem., Lcian., Plut., al.). 2. to hearken to a command, i. e. to obey, be obedient unto, submit to, (so in Grk. writ. fr. Hdt. down): absol. Phil. ii. 12 [cf. W. 594 (552)]; ὑπήκουσεν ἐξελθεῖν, [R. V. obeyed to go out i. e.] went out obediently, Heb. xi. 8; with a dat. of the pers. (in Grk. writ. also w. a gen.), Mt. viii. 27; Mk. i. 27; iv. 41; Lk. viii. 25; xvii. 6; Ro. vi. 16; Eph. vi. 1, 5; Col. iii. 20, 22; Heb. v. 9; 1 Pet. iii. 6; with a dat. of the thing, $\tau \hat{\eta}$ $\pi i \sigma \tau \epsilon \iota$ (see $\pi i \sigma \tau \iota s$, 1 b. a. p. 513 near top), Acts vi. 7; ύπηκούσατε είς δυ παρεδόθητε τύπου διδαχής, by attraction for τῶ τύπω τῆς διδαχῆς εἰς δν κτλ. [W. § 24, 2 b.; cf. τύπος, 3], Ro. vi. 17; τῷ εὐαγγελίφ, Ro. x. 16; 2 Th. i. 8; τῷ λόγφ, 2 Th. iii. 14; τῆ ἀμαρτία (Rec.), ταῖς eπιθυμίαις (LTTrWH), i. e. to allow one's self to be captivated by, governed by, etc., Ro. vi. 12.*

#πανδρος, ου, (ὑπό and ἀνήρ), under i. e. subject to a man: γυνή, married, Ro. vii. 2. (Num. v. [20], 29; Sir. ix. 9; [Prov. vi. 24]; xli. 21; Polyb. 10, 26, 3; [Diod. 32, 10, 4 vol. v. 50, 17 ed. Dind.]; Plut., Artem., Heliod.)*

ύπ-αντάω, -â: 1 aor. ὑπήντησα; to go to meet, to meet: τινί, Mt. viii. 28; Lk. viii. 27; Jn. xi. 20, 30; xii. 18; also LTTr WH in Mk. v. 2; Jn. iv. 51; and TTr WH in Mt. xxviii. 9; Acts xvi. 16; [and T in Lk. xvii. 12 (so WH mrg. but without the dat.)]; in a military reference, of a hostile meeting: Lk. xiv. 31 LTTr WH. (Pind., Soph., Eur., Xen., Joseph., Plut., Hdian., al.)

in-armors, -εως, ή, (iπαντάω), a going to meet: Jn. xii.

13, and LTTr WH in Mt. viii. 34 [B. § 146, 3] and xxv.

1 [cf. B. l. c.]. (Judg. xi. 34; Joseph. antt. 11, 8, 4; App. b. c. 4, 6.)

παρξις, -εως, ή, (ὑπάρχω, q. v.), [fr. Aristot. down], possessions, goods, wealth, property, (i. q. τὰ ὑπάρχοντα): Acts ii. 45; Heb. x. 34, (for רְכוֹשׁ 2. Chr. xxxv. 7; Dan. xi. 24 Theodot.; for קוְנָה Ps. lxxvii. (lxxviii.) 48; Jer. ix. 10; for אָהוֹר, Prov. xviii. 11; xix. 14; Polyb., Dion. Hal., Diod., Plut., Artem.).*

1. prop. to begin below, to make a beginning; univ. to begin; (Hom., Aeschyl., Hdt., sqq.). 2. to come forth, hence to be there, be ready, be at hand, (Aeschyl., Hdt., Pind., sqq.): univ. and simply, Acts xix. 40 [cf. B. § 151, 29 note]; xxvii. 12, 21; Ev Tivi, to be found in one, Acts xxviii. 18; with a dat. of the pers. ὑπάρχει μοί τι, something is mine, I have something: Acts iii. 6; iv. 37; xxviii. 7; 2 Pet. i. 8 (where Lchm. παρόντα; Sir. xx. 16; Prov. xvii. 17; Job ii. 4, etc.); τὰ ὑπάργοντά τινι, one's substance, one's property, Lk. viii. 3; xii. 15 L txt. T Tr WH; Acts iv. 32, (Gen. xxxi. 18; Tob. iv. 8; Dio C. 38, 40); also 7à ύπ. τωος, Mt. xix. 21; xxiv. 47; xxv. 14; Lk. xi. 21; xii. 15 RG L mrg., 33, 44 [here L mrg. Tr mrg. the dat.]; xiv. 33; xvi. 1; xix. 8; 1 Co. xiii. 8; Heb. x. 34, (often in Sept. for נְכָהִים ,רָכוּשׁ ,מְקוּה; Sir. xli. 1; Tob. i. 20, etc.; τὰ ΐδια ὑπάρχοντα, Polyb. 4, 3, 1). 3. to be,

with a predicate nom. (as often in Attic) [cf. B. § 144, 14, 15 a., 18; W. 350 (328)]: as ἄρχων τῆς συναγωγῆς ύπηρχεν, Lk. viii. 41; add, Lk. ix. 48; Acts vii. 55; viii. 16; xvi. 3; xix. 36; xxi. 20; 1 Co. vii. 26; xii. 22; Jas. ii. 15; 2 Pet. iii. 11; the ptcp. with a predicate nom., being i. e. who is etc., since or although he etc. is: Lk. xvi. 14; xxiii. 50; Acts ii. 30; iii. 2; xiv. 8 Rec.; xvii. 24; [xxii. 3]; Ro. iv. 19; 1 Co. xi. 7; 2 Co. viii. 17; xii. 16; Gal. i. 14; ii. 14; plur., Lk. xi. 13; Acts xvi. 20, υπάρχειν foll. by έν w. a 37; xvii. 29; 2 Pet. ii. 19. dat. of the thing, to be contained in, Acts x. 12; to be in a place, Phil. iii. 20; in some state, Lk. xvi. 23; & TĀ έξουσία τινός, to be left in one's power or disposal, Acts v. 4; ἐν ἱματισμῷ ἐνδόξφ καὶ τρυφῆ, to be gorgeously apparelled and to live delicately, Lk. vii. 25; in mooth θεοῦ ὑπάρχει, to be in the form of God (see μορφή), Phil. ii. 6 [here R.V. mrg. Gr. being originally (?; yet cf. 1 Co. xi. 7)]; foll. by iv with a dat. plur. of the pers., among, Acts iv. 34 R G; 1 Co. xi. 18. ὑπ. μακρὰν ἀπό τινος, Acts xvii. 27; πρὸς τῆς σωτηρίας, to be conducive to safety, Acts xxvii. 34. [Comp.: προ- υπάρχω.] '

vay, yield, (prop. of combatants); metaph. to yield to authority and admonition, to submit: Heb. xiii. 17.

innoi ύπεν. ἀλλήλοις, meeting one another, Hes. scut. 347. b. trop. (Plat., Aristot., Plut., al.), opposed to, contrary to: τινί, Col. ii. 14 [where see Bp. Lghtft.]; δύπεν. as subst. (Xen., Polyb., Plut.), an adversary, Heb. x. 27, cf. Sept. Is. xxvi. 11, (Sept. for Σήκ, γχ); often in the O. T. Apocr.*

wife, [cf. Eng. up, over, etc.], Lat. super, over, a preposition, which stands before either the gen. or the accaccording as it is used to express the idea of state and rest or of motion over and beyond a place.

I. with the GENITIVE; cf. W. 382 (358) sq. 1. prop. of place, i. e. of position, situation, extension: over, above, beyond, across. In this sense it does not occur in the N. T.; but there it always, though joined to other classes of words, has a tropical signification derived from its original meaning. 2. i. q. Lat. pro, for, i.e. for one's safety, for one's advantage or benefit, (one who does a thing for another, is conceived of as standing or bending 'over' the one whom he would shield or defend [cf. W. u. s.]): προσεύχομαι ὑπέρ τ. Mt. v. 44: Lk. vi. 28 [T Tr mrg. WH περί (see 6 below)]; Col. i. 3 L Tr WH mrg. (see 6 below); [Jas. v. 16 L Tr mrg. WH txt.], 9; εΰχομαι, Jas. v. 16 [R G T Tr txt. WH mrg.]; after δέομαι, Acts viii. 24; and nouns denoting prayer, as δέησις, Ro. x. 1; 2 Co. i. 11; ix. 14; Phil. i. 4; Eph. vi. 19; προσευχή, Acts xii. 5 (here L T Tr WH περί [see 6 below]); Ro. xv. 30; 1 Tim. ii. 1, 2; είναι ὑπέρ τ. (opp. to Kard Turos), to be for one i. e. to be on one's side, to favor and further one's cause, Mk. ix. 40; Lk. ix. 50; Ro. viii. 31, cf. 2 Co. xiii. 8; τὸ ὑπέρ τ. that which is for one's advantage, Phil. iv. 10 [but see ἀναθάλλω and Φρονέω, fin.]; εντυγχάνω and ὑπερεντυγχάνω, Ro. viii. 26 RG, 27, 34; Heb. vii. 25, cf. ix. 24; \(\lambda\'\epsi_w\), Acts xxvi. 1

R WH txt. [see 6 below]; μεριμνώ, 1 Co. xii. 25; ἀγρυπνώ, Heb. xiii. 17; dywrifouai ev tais προσευχαίς, Col. iv. 12, cf. Ro. xv. 30; πρεσβεύω, Eph. vi. 20; 2 Co. v. 20; with subst.: ζήλος, 2 Co. vii. 7; [Col. iv. 13 Rec.]; πόνος, Col. iv. 13 [GLTTr WH]; σπουδή, 2 Co. vii. 12; viii. 16; διάκονος, Col. i. 7; to offer offerings for, Acts xxi. 26; to enter the heavenly sanctuary for (used of Christ), Heb. vi. 20; doγιερέα καθίστασθαι, Heb. v. 1; after the ideas of suffering, dying, giving up life, etc.: Ro. ix. 3; xvi. 4; 2 Co. xii. 15; after τὴν ψυχὴν τιθέναι (vxép ruos), in order to avert ruin, death, etc., from one, Jn. x. 11; xiii. 37 sq.; of Christ dying to procure salvation for his own, Jn. x. 15; xv. 13; 1 Jn. iii. 16; Christ is said τὸ αἶμα αὐτοῦ ἐκχύνειν, pass., Mk. xiv. 24 LTTrWH[see 6 below]; Lk. xxii. 20 [WH reject the pass.]; ἀπολέσθαι, Jn. xviii. 14 Rec.; ἀποθυήσκειν, Jn. xi. 50 sqq.; [xviii. 14 L T Tr WH]; Acts xxi. 13; Ro. v. 7; of Christ undergoing death for man's salvation, Ro. v. 6, 8; xiv. 15; 1 Th. v. 10 [here T Tr WH txt. περί (see 6 below); 1 Pet. iii. 18 L T Tr WH txt.]; γεύεσθαι θανάτου, Heb. ii. 9; σταυρωθήναι, 1 Co. i. 13 (here L txt. Tr mrg. WH mrg. περί [see 6 below]); [of God giving up his Son, Ro. viii. 32]; παραδιδόναι τινὰ ἐαυτόν, Gal. ii. 20; Eph. v. 2, 25; διδόναι ξαυτόν, Tit. ii. 14; with a predicate accus. added, ἀντίλυτρον, 1 Tim. ii. 6; τὸ σῶμα αὐτοῦ Bidóvai, pass. Lk. xxii. 19 [WH reject the pass.], cf. 1 Co. xi. 24; τυθήναι (θυθήναι, see θύω, init.), 1 Co. v. 7; παθείν, 1 Pet. ii. 21; iii. 18 [R G WH mrg.; iv. 1 R G]; άγιάζειν έαυτόν, Jn. xvii. 19. Since what is done for one's advantage frequently cannot be done without acting in his stead (just as the apostles teach that the death of Christ inures to our salvation because it has the force of an expiatory sacrifice and was suffered in our stead), we easily understand how ὑπέρ, like the Lat. pro and 3. in the place of, instead our for, comes to signify of, (which is more precisely expressed by duri; hence the two prepositions are interchanged by Irenaeus, adv. haer. 5, 1, τῷ ἰδίφ αίματι λυτρωσαμένου ἡμᾶς τοῦ κυρίου καὶ δόντος τὴν ψυχὴν ὑπέρ τῶν ἡμετέρων ψυχῶν καὶ τὴν σάρκα την έαυτοῦ ἀντὶ τῶν ημετέρων σαρκῶν): ἵνα ὑπὲρ σου μοι διακονή, Philem. 13; ύπερ των νεκρών βαπτίζεσθαι (see βαπτίζω, fin.), 1 Co. xv. 29; [add, Col. i. 7 L txt. Tr txt. WH txt.]; in expressions concerning the death of Christ: είς ὑπὲρ πάντων ἀπέθανεν (for the inference is drawn ἄρα οἱ πάντες ἀπέθανον, i. e. all are reckoned as dead), 2 Co. v. 14 (15), 15; add, 21; Gal. iii. 13. [On this debated sense of ὑπέρ, see Meyer and Van Hengel on Ro. v. 6; Ellicott on Gal. and Philem. ll. cc.; Wieseler on Gal. i. 4; Trench, Syn. § lxxxii.; W. 383 (358) note.] Since anything whether of an active or passive character which is undertaken on behalf of a person or thing is undertaken 'on account of' that person or 4. of the impelling or moving thing, ὑπέρ is used cause; on account of, for the sake of, any person or thing: ὑπέρ τῆς τοῦ κόσμου ζωῆς, to procure (true) life for mankind, Jn. vi. 51; to do or suffer anything ὑπἐρ τοῦ ὀνόματος θεοῦ, Ἰησοῦ, τοῦ κυρίου: Acts v. 41; ix. 16; xv. 26; xxi. 13; Ro. i. 5; 3 Jn. 7; πάσχειν ύπερ τοῦ Χριστοῦ, Phil. i.

29; ύπερ της βασιλείας τοῦ θεοῦ, 2 Th. i. 5; στενοχωρίας ὑπὲρ τοῦ Χριστοῦ, 2 Co. xii. 10 [it is better to connect ύπέρ etc. here with εὐδοκώ]; ἀποθνήσκειν ὑπέρ θεοῦ. Ignat. ad Rom. 4. examples with a gen. of the thing are, Jn. xi. 4; Ro. xv. 8; 2 Co. i. 6; xii. 19; ὑπἐρ τῆς εὐδοκίας, to satisfy (his) good-pleasure, Phil. ii. 13; with a gen. of the pers., 2 Co. i. 6; Eph. iii. 1, 13; Col. i. 24; δοξάζειν, εὐχαριστεῖν ὑπέρ τ. (gen. of the thing), Ro. xv. 9; 1 Co. x. 30; ὑπὲρ πάντων, for all favors, Eph. v. 20; εὐγαριστεῖν ὑπέρ with a gen. of the pers., Ro. i. 8 (here L T Tr WH περί [see 6 below]); 2 Co. i. 11; Eph. i. 16; άγῶνα ἔχειν ὑπέρ with a gen. of the pers. Col. ii. 1 L T Tr WH [see 6 below]; ὑπὲρ (τῶν) ἀμαρτιῶν (or ἀγνοημάτων), to offer sacrifices, Heb. v. 1, 3 (here L T Tr WH περί [see 6 below]); vii. 27; ix. 7; x. 12; ἀποθανείν, of Christ, 1 Co. xv. 3; ξαυτόν δοῦναι, Gal. i. 4 R WH txt. [see 6 be-5. Like the Lat. super (cf. Klotz, HWB. d. low]. Lat. Spr. ii. p. 1497b; [Harpers' Lat. Dict. s. v. II. B. 2 b.]), it freq. refers to the object under consideration, concerning, of, as respects, with regard to, ([cf. B. § 147, 21]; exx. fr. prof. auth. are given in W. 383 (358 sq.)); so after καυχασθαι, καύχημα, καύχησις, [R. V. on behalf of]: 2 Co. v. 12; vii. 4, 14; viii. 24; ix. 2 sq.; xii. 5; 2 Th. i. 4 [here L T Tr WH έγ- (or έν-) καυχᾶσθαι]; φυσιοῦσθαι, 1 Co. iv. 6 [al. refer this to 4 above; see Meyer ed. Heinrici (cf. φυσιόω, 2 fin.)]; έλπίς, 2 Co. i. 7 (6); άγνοεῖν, 8 (here LTTr WHmrg. περί [see 6 below]); Φρονείν, Phil. i. 7 (2 Macc. xiv. 8); ἐρωτᾶν, 2 Th. ii. 1: κράζειν, to proclaim concerning, Ro. ix. 27; Γπαρακαλείν. 1 Th. iii. 2 G L T Tr WH (see 6 below)]; after εἰπείν. Jn. i. 30 LTTr WH [see 6 below]; (so after verbs of saying, writing, etc., 2 S. xviii. 5; 2 Chr. xxxi. 9; Joel i. 3; Judith xv. 4; 1 Esdr. iv. 49; 2 Macc. xi. 35); eire ύπλο Τίτου, whether inquiry be made about Titus, 2 Co. viii. 23; ὑπὲρ τούτου, concerning this, 2 Co. xii. 8. In the N. T. Mss., as in those of prof. auth. also, the prepositions ὑπέρ and περί are confounded, [cf. W. 383 (358) note; § 50, 3; B. § 147, 21; Kühner § 435, I. 2 e.; Meisterhans § 49, 12; also Wieseler or Ellicott on Gal. as below; Meyer on 1 Co. xv. 3, (see περί I. c. δ.)]; this occurs in the foll. pass.: Mk. xiv. 24; [Lk. vi. 28]; Jn. i. 30; Acts xii. 5; xxvi. 1; Ro. i. 8; 1 Co. i. 13; 2 Co. i. 8; Gal. i. 4; Col. i. 3; ii. 1; [1 Th. iii. 2; v. 10]; Heb. v. 3. [For ύπερ εκ περισσού or ύπερ εκπερισσού, see ύπερεκπερισσοῦ.]

II. with the ACCUSATIVE (cf. W. § 49, e.); over, beyond, away over; more than; 1. prop. of the place 'over' or 'beyond' which, as in the Grk. writ. fr. Hom. down; not thus used in the N. T., where it is 2. metaph. of the measure or degree always exceeded [cf. B. § 147, 21]; a. univ.: είναι ὑπέρ Twa, to be above i. e. superior to one, Mt. x. 24; Lk. vi. 40: τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα sc. ὄν, the name superior to every (other) name, Phil. ii. 9; κεφαλήν ύπερ πάντα sc. ovoar, the supreme head or lord [A.V. head over all things], Eph. i. 22; ὑπἐρ δοῦλον ὅντα, more than a servant, Philem. 16; more than [R. V. beyond], ibid. 21; ύπερ πάντα, above (i.e. more and greater than) all. Eph.

2 Co. iv. 17.*

iii. 20°; ὑπέρ τὴν λαμπρότητα τοῦ ἡλίου, above (i.e. surpassing) the brightness of the sun, Acts xxvi. 13; more (to a greater degree) than, φιλείν τινα ύπέρ τινα, Mt. x. 37 (exx. fr. prof. auth. are given by Fritzsche ad loc.); beyond, 1 Co. iv. 6; 2 Co. xii. 6; ὑπὲρ ὁ δύνασθε, beyond what ye are able, beyond your strength, 1 Co. x. 13 [cf. W. 590 (549)]; also virèp diragur, 2 Co. i. 8; opp. to κατά δύναμω (as in Hom. Il. 3, 59 κατ' αίσαν, οὐδ' ύπερ alσar, cf. 6, 487; 17, 321. 327), 2 Co. viii. 3 (where LTTr WII παρά δύναμιν). b. with words implying comparison: προκόπτειν, Gal. i. 14; of the measure beyond which one is reduced, ήττᾶσθαι, 2 Co. xii. 13 [W. § 49 e.], (πλεονάζω, 1 Esdr. viii. 72; περισσεύω, 1 Macc. iii. 80; ὑπερβάλλω, Sir. xxv. 11); after comparatives i. q. than, Lk. xvi. 8; Heb. iv. 12, (Judg. xi. 25; 1 K. xix. 4; Sir. xxx. 17); cf. W. § 35, 2; [B. § 147, 21]. ύπέρ is used adverbially; as, ὑπὲρ ἐγώ [L ὑπερεγώ (cf. W. 46 (45)), WH ὑπερ ἐγώ (cf. W. § 14, 2 Note)], much more (or in a much greater degree) I, 2 Co. xi. 23; cf. Kypke ad loc.; W. 423 (394). [For into liar see intepliar.]

III. In Composition ὑπέρ denotes
beyond: ὑπεράνω, ὑπερέκεινα, ὑπερεκτείνω.
cexcess of measure, more than: ὑπερεκπερισσοῦ, ὑπερνικάω.
aid, for; in defence of: ὑπερεκτυγχάνω.
Cf. Viger. ed. Hermann p. 668; Fritzsche on Rom. vol. i. p. 351; [Ellicott on Eph. iii. 20].*

inter-alpo: pres. mid. iπεραίρομαι; (iπέρ and αίρω); to lift or raise up over some thing; mid. to lift one's self up, be exalted, be haughty: 2 Co. xii. 7 [R.V. to be exalted overmuch]; ἐπί τινα, above one, 2 Th. ii. 4; with a dat. incom. τινί, to carry one's self haughtily to, behave insolently towards one, 2 Macc. v. 23; (very variously in prof. auth. fr. Aeschyl. and Plato down).

iπέρακμος, -ον, (Vulg. superadultus); 1. beyond the ἀκμή or bloom of life, past prime, (Plat. de rep. 5 p. 460 e. ἀρ' σὖν σοι ξυνδοκεῖ μέτριος χρόνος ἀκμῆς τὰ εἴκοσιν ἔτη γυναικί, ἀνδρὶ δὲ τὰ τριάκοντα): Eustath. 2. overripe, plump and ripe, (and so in greater danger of defilement): of a virgin [R. V. pas. the flower of her age], 1 Co. vii. 36.*

ύπερ-άνω, (ὑπέρ and ἄνω), adv., above: τινός [cf. W. § 54, 6], above a thing, — of place, Eph. iv. 10; Heb. ix. 5; of rank and power, Eph. i. 21. (Sept.; [Aristot.], Polyb., Joseph., Plut., Leian., Ael., al., [W. § 50, 7 Note 1; B. § 146, 4].) •

iπερ-auξάνω; to increase beyond measure; to grow exceedingly: 2 Th. i. 3. [Andoc., Galen, Dio Cass., al.]*

iπερ-βαίνω; fr. Hom. down; to step over, go beyond; metaph. to transgress: δίκην, νόμους, etc., often fr. Hdt. and Pind. down; absol. to overstep the proper limits i. e. to transgress, trespass, do wrong, sin: joined with διμαρτάνειν, Hom. Il. 9, 501; Plat. rep. 2 p. 366 a.; spec. of one who defrauds another in business, overreaches, (Luth. zu weit greifen), with και πλεονεκτεῖν added, 1 Th. iv. 6 [but see πρᾶγμα, b.].*

**περβαλλόντως, (fr. the ptcp. of the verb ὑπερβαλλω, as δετω. fr. δρ), above measure: 2 Co. xi. 23. (Job xv. 11; Xen., Plat., Polyb., al.) *

ύπω-βάλλω: fr. Hom. down: 1. trans. to surpass in throwing; to throw over or beyond any thing. intrans. to transcend, surpass, exceed, excel; ptcp. incpβάλλων, excelling, exceeding; Vulg. [in Eph. i. 19; iii. 19] supereminens; (Aeschyl., Hdt., Eur., Isocr., Xen., Plat., al.): 2 Co. iii. 10; ix. 14; Eph. i. 19; ii. 7; with a gen. of the object surpassed (Aeschyl. Prom. 923; Plat. Gorg. p. 475 b.; cf. Matthiae § 358, 2), ή ὑπερβάλλουσα της γνώσεως άγάπη Χριστοῦ, the love of Christ which passeth knowledge, Eph. iii. 19 [cf. W. 346 (324) note]. ύπερ-βολή, -η̂s, ή, (ὑπερβάλλω, q. v.), fr. Hdt. [8, 112, 4] and Thuc. down; 1. prop. a throwing beyond. metaph. superiority, excellence, pre-eminence, [R. V. exceeding greatness]: with a gen. of the thing, 2 Co. iv. 7; xii. 7; καθ ὑπερβολήν, beyond measure, exceedingly, preeminently: Ro. vii. 18; 1 Co. xii. 31 [cf. W. § 54, 2 b.; B. § 125, 11 fin.]; 2 Co. i. 8; Gal. i. 13, (4 Macc. iii. 18; Soph. O. R. 1196; Isocr. p. 84 d. [i. e. πρὸς Φίλ. 5]; Polyb. 3, 92, 10; Diod. 2, 16; 17, 47); καθ ὑπ. εἰς ὑπερβολήν. beyond all measure, [R. V. more and more exceedingly],

impetSor; (see είδω); fr. Hdt. and Thuc. down; to overlook, take no notice of, not attend to: τί, Acts xvii. 80.*

ύπερ-έκεινα, (i. q. ὑπερ ἐκεῖνα, like ἐπέκεινα, i. q. ἐπ' ἐκεῖνα [W. § 6, 1 l.]), beyond: τὰ ὑπ. τινος, the regions lying beyond the country of one's residence, 2 Co. x. 16 [cf. W. § 54, 6]. (Byzant. and eccles. writ.; ἐπέκεινα ῥήτορες λέγουσι... ὑπερέκεινα δὲ μόνον οἱ σύρφακες, Thom. Mag. p. 336 [W. 463 (431)].)*

ύπερ-κ-περισσού, [Rec. ὑπερ ἐκπερ. and in Eph. ὑπερ ἐκ περ.; see περισσός, 1], adv., (Vulg. [in Eph. iii. 20] superabundanter), superabundantly; beyond measure; exceedingly: 1 Th. v. 13 R G WH txt.; iii. 10; [exceeding abundantly foll. by ὑπέρ i. q.] far more than, Eph. iii. 20 [B. § 132, 21]. Not found elsewhere [exc. in Dan. iii. 22 Ald., Compl. Cf. B. § 146, 4].*

vnep-ek-периотов, adv., beyond measure: 1 Th. v. 13 L T Tr WH mrg. [R. V. exceeding highly]; see exceptoros. (Clem. Rom. 1 Cor. 20, 11.) •

trep-ex-relyw; to extend beyond the prescribed bounds, stretch out beyond measure, stretch out overmuch: 2 Co. x. 14 [cf. W. 474 (442)]. (Anth. 9, 643, 6 acc. to the emendation of Wm. Dind.; Greg. Naz., Eustath.)

ύπερ-εκχύνω (-ύννω, LTTr WH; see ἐκχέω, init.); to pour out beyond measure; pass. to overflow, run over, (Vulg. supereffluo): Lk. vi. 38; Joel ii. 24 [Alex., etc.]. (Not found elsewhere.) *

ύπερ-εν-τυγχάνω; to intercede for one: ὑπέρ τωνος [W. § 52, 4, 17], Ro. viii. 26; on this pass. see πνεῦμα p. 522. (Eccl. writ.) *

hold over one (as rip xeipa, of a protector, with a gen. of the pers. protected; so in Grk. writ. fr. Hom. down;

Joseph. antt. 6, 2, 2).

2. intrans. to stand out, rise above, overtop, (so prop. first in Hom. Il. 8, 210); met

a. to be above, be superior in rank, authority, power: βασιλεί ως ὑπερέχοντι, [A. V. as supreme], 1 Pet. ii. 13; ἐξουσίαι ὑπερέχουσαι, of magistrates (A. V. higher powers), Ro. xiii. 1 (ol ὑπερέχοντες, substantively, the prominent men, rulers, Polyb. 28, 4, 9; 30, 4, 17; of kings, Sap. vi. 6).

b. to excel, to be superior: τινός, better than [cf. B. § 132, 22], Phil. ii. 3 (Sir. xxxvi. 7; Xen. venat. 1, 11; Plat. Menex. p. 237 d.; Dem. p. 689, 10; Diod. 17, 77); to surpass: τινά οτ τί [cf. B. § 130, 4], Phil. iv. 7; τὸ ὑπερέχον, subst. the excellency, surpassing worth [cf. W. § 34, 2], Phil. iii. 8.°

imephoavia, -as, ή, (isephoavos, q. v.), pride, haughtiness, arrogance, the characteristic of one who, with a swollen estimate of his own powers or merits, looks down on others and even treats them with insolence and contempt: Mk. vii. 22. (From Xen. and Plat. down; Sept. for τημε and [182]; often in the O. T. Apocr.)

ύπερλίαν (formed like ὑπεράγαν, ὑπέρευ), and written separately ὑπὲρ λίαν (so R Tr [cf. W. § 50, 7 Note; B. § 146, 4]), over much; pre-eminently: οἱ ὑπερλίαν ἀπόστολοι, the most eminent apostles, 2 Co. xi. 5; xii. 11.

ύπερ-νικάω, -\$; (Cyprian supervinco); to be more than a conqueror, to gain a surpassing victory: Ro. viii. 37. (Leon. tactic. 14, 25 νικᾶ κ. μ) ύπερνικᾶ; Socrat. h. e. 3, 21 νικᾶν καλόν, ὑπερνικᾶν δὲ ἐπίφθονον. Found in other eccl. writ. Euseb. h. e. 8, 14, 15, uses ὑπερ εκνικᾶν.)*

***πέρογκος, -ον, (ὑπέρ, and ὄγκος a swelling), overswollen; metaph. immoderate, extravagant: λαλεῖν, φθέγγεσθαι, ὑπέρογκα, [A.V. great swelling words] expressive of arrogance, Jude 16; 2 Pet. ii. 18; with ἐπὶ τὸν θεόν added, Dan. xi. 36 Theodot., cf. Sept. Ex. xviii. 22, 26. (Xen., Plat., Joseph., Plut., Lcian., Ael., Arr.)*

ἐπεροχή, -ῆς, ἡ, (fr. ὑπέροχος, and this fr. ὑπερέχω, q. v.), prop. elevation, pre-eminence, superiority, (prop. in Polyb., Plut., al.); metaph. excellence (Plat., Aristot., Polyb., Joseph., Plut., al.): οἱ ἐν ὑπερ. sc. ὄντες, [R. V. those that are in high place], of magistrates, 1 Tim. ii. 2 (ἐν ὑπερ. κεῖσθαι, to have great honor and authority, 2 Macc. iii. 11); καθ ὑπεροχὴν λόγου ἡ σοφίας, [A.V. with excellency of speech or of wisdom i. e.] with distinguished eloquence or wisdom, 1 Co. ii. 1.°

inep-περισσείω: 1 aor. ὑπερεπερίσσευσα; Pres. pass. ὑπερπερισσεύομα; (Vulg. superabundo); to abound beyond measure, abound exceedingly: Ro. v. 20; pass. (see περισσεύω, 2), to overflow, to enjoy abundantly: with a

dat. of the thing, 2 Co. vii. 4. (Moschion de pass. mulier. p. 6, ed. Dewez; Byzant. writ.) *

imp-mpuovas, adv., beyond measure, exceedingly: Mk. vii. 37. Scarcely found elsewhere.

ύπερ-πλεονάζω: 1 aor. ὑπερεπλεόνασα; (Vulg. superabundo); to be exceedingly abundant: 1 Tim. i. 14 (τὸν ὑπερπλεονάζοντα ἀέρα, Heron. spirit. p. 165, 40; several times also in eccl. writ. [ὑπερπλεονάζει absol. overflows, Herm. mand. 5, 2, 5]; to possess in excess, ἐὰν ὑπερπλεονάση ὁ ἄνθρωπος, ἐξαμαρτάνει, Ps. Sal. v. 19).*

iπερ·υψόω, -ω: 1 aor. iπερύψωσα; (Ambros. super-exalto); metaph. a. to exalt to the highest rank and power, raise to supreme majesty: πικά, Phil. ii. 9; pass. Ps. xcvi. (xcvii.) 9. b. to extol most highly: Song of the Three etc. 28 sqq.; Dan. iii. (iv.) 34 Theodot. c. pass. to be lifted up with pride, exalted beyond measure; to carry one's self loftily: Ps. xxxvi. (xxxvii.) 35. (Eccl. and Byzant. writ.)*

ὑπερ-φρονίω, -ω; (ὑπερφρων); fr. Aeschyl. and Hdt. down; to think more highly of one's self than is proper: Ro. xii. 3.*

in-lxw; prop. to hold under, to put under, place underneath; as τὴν χεῖρα, Hom. Il. 7, 188; Dem., Plat., al.; metaph. to sustain, undergo: δίκην, to suffer punishment, Jude 7 (very often so in prof. auth. fr. Soph. down; also δίκας, κρίσιν, τιμωρίαν, etc.; ζημίαν, Eurip. Ion 1308; 2 Macc. iv. 48).*

ύπήκους, -ον, (ἀκοή; see ὑπακούω, 2), fr. Aeschyl. and Hdt. down, giving ear, obedient: Phil. ii. 8; with dat. of the pers. Acts vii. 39; els πάντα, 2 Co. ii. 9.*

ψπηρετίω, -ω; 1 aor. ὑπηρέτησα; fr. Hdt. down; to be ὑπηρέτης (q. v.), prop.
a. to act as rower, to row, (Diod., Ael.).
b. to minister, render service: τωί, Acts xiii. 36; xx. 34; xxiv. 23.*

iπηρέτης, ου, δ, (tr. ὑπό, and ἐρέτης fr. ἐρέσσω to row), fr. Aeschyl. and Hdt. down; a. prop. an under rower, subordinate rower. b. any one who serves with his hands; a servant; in the N. T. of the officers and attendants of magistrates as—of the officer who executes penalties, Mt. v. 25; of the attendants of a king, ol ὑπ. ol ἐμοί, my servants, retinue, the soldiers I should have if I were a king, Jn. xviii. 36; of the servants or officers of the Sanhedrin, Mt. xxvi. 58; Mk. xiv. 54, 65; Jn. vii. 32, 45 sq.; xviii. 3, 12, 22; xix. 6; Acts v. 22, 26; joined with δοῦλος (Plat. polit. p. 289 c.), Jn. xviii. 18; of the attendant of a synagogue, Lk. iv. 20; of any one ministering or rendering service, Acts xiii. 5. c. any

one who aids another in any work; an assistant: of a preacher of the gospel [A. V. minister, q. v. in B. D.], Acts xxvi. 16; ὑπηρέται λόγου, Lk. i. 2; Χριστοῦ, 1 Co. iv. 1. [SYN. see διάκονος, fin.]*

όπνος, -συ, δ, [i. e. σύπνος, cf. Lat. sopnus, somnus; Curtius § 391], fr. Hom. down, Hebr. τιμή, sleep: prop., Mt. i. 24; Lk. ix. 32; Jn. xi. 13; Acts xx. 9; metaph. ἐξ ῦπνου ἐγερθῆναι (see ἐγείρω, 1), Ro. xiii. 11.*

who (i. e. Lat. sub [Curtius § 393]), prep., under, in prof. auth. used with the gen. dat. and acc., but in the N. T. with the gen. and acc. only. [On the use and the omission of elision with it before words beginning with a vowel, see WH. App. p. 146^b; Tdf. Proleg. p. iv. (addenda et emendanda).]

I. with the GENITIVE (cf. W. 364 (342), 368 sq. (346); B. § 147, 29), it is used 1. prop. in a local sense, of situation or position under something higher, as ὑπὸ χθονός, often fr. Hom. down; δ ἐπὶ γῆς καὶ ὑπὸ γῆς γουσός, Plat. legg. 5 p. 728 a.; hence 2. metaph. of the efficient cause, as that under the power of wnich an event is conceived of as being; here the Lat. uses a or ab, and the Eng. by; thus a. after passive verbs, - with the gen. of a person: Mt. i. 22; ii. 15 sq.; Mk. i. 5; ii. 3; [viii. 31 L T Tr WH]; Lk. ii. 18; [vi. 18 Rec.]; Jn. x. 14 RG; xiv. 21; Acts iv. 11; xv. 4; [xxii. 30 L T Tr WH]; Rom. xv. 15 [RGL]; 1 Co. i. 11; 2 Co. i. 4, 16; Gal. i. 11; Eph. ii. 11; Phil. iii. 12; 1 Th. i. 4; 2 Th. ii. 13; Heb. iii. 4, and in many other pass.; φωνής ένεχθείσης ύπο της μεγαλοπρεπούς δόξης, when a voice was brought by the majestic glory [cf. R.V. mrg.], i. e. came down to him from God, 2 Pet. i. 17; after ylvoµau, to be done, effected, Lk. ix. 7 R L in br.; xiii. 17; xxiii. 8; Eph. v. 12; γίνεταί τινι ἐπιβουλή, Acts xx. 3; ή έπιτιμία ή ύπο των πλειόνων, εc. έπιτιμηθείσα, 2 Co. ii. 6; - with the gen. of a thing: Mt. viii. 24; xi. 7; xiv. 24; Lk. vii. 24; viii. 14 [see πορεύω, fin.]; Jn. viii. 9; Acts xxvii. 41; Ro. iii. 21; xii. 21; 1 Co. x. 29; 2 Co. v. 4; Eph. v. 18; Col. ii. 18; Jas. i. 14; ii. 9; iii. 4, 6; 2 Pet. ii. 7, 17; Jude 12; Rev. vi. 13. b. with neuter verbs, and with active verbs which carry a passive meaning: πάσχειν ὑπό τινος, Mt. xvii. 12; Mk. v. 26; 1 Th. ii. 14, (Hom. Il. 11, 119; Thuc. 1, 77; Xen. symp. 1, 9; Cyr. 6, 1, 36; Hier. 7, 8); ἀπολέσθαι, to perish, 1 Co. x. 9 sq. (very often in prof. auth. fr. Hdt. 3, 32 on); ὑπομένειν τι, Heb. xii. 3 [cf. ἀντιλογία, 2]; λαμβάνειν sc. πληγάς, to be beaten, 2 Co. xi. 24; after a term purely active, of a force by which something is bidden to be done: ἀποκτείναι εν ρομφαία και ύπο των θηρίων της γης, by the wild beasts, Rev. vi. 8 [cf. ix. 18 Rec.], (so ἄλεσε θυμὸν ὑφ' "Ектороs, Hom. П. 17, 616; cf. Matthiae ii. p. 1393; [B. 341 (293)]).

II. with the Accusative (W. § 49, k.);

motion, in answer to the question 'whither?': to come

iπο την στέγην, Mt. viii. 8; Lk. vii. 6; ἐπισυνάγειν, Mt.

xxiii. 37; Lk. xiii. 34; with verbs of putting or placing: Mt. v. 15; Mk. iv. 21; Lk. xi. 33; 1 Co. xv. 25; of
placing under or subjecting, Lk. vii. 8; Ro. vii.
14; xvi. 20; 1 Co. xv. 27; Gal. iii. 22; iv. 3; Eph. i. 22;

1 Pet. v. 6; ἔχω τινὰ ὑπ' ἐμαυτών, Mt. viii. 9; Lk. vii. 8; γίνεσθαι, born under i. e. subject to, Gal. iv. 4; of falling, trop. Jas. v. 12 [where R* εἰς ὑπόκρισιν]. of situation, position, tarrying: after karagesνοῦν, Mk. iv. 32; κάθημαι, Jas. ii. 3; with the verb είναι (to and under) in a local or prop. sense, Jn. i. 48 (49); Acts iv. 12; Ro. iii. 13; 1 Co. x. 1; ή ὑπὸ (τὸν) οὐρανών sc. χώρα, Lk. xvii. 24; πάση κτίσει τῆ ὑπὸ τὸν οὐρ. sc. ούση, Col. i. 23; τὰ ὑπὸ τὸν οὐρανόν sc. ὅντα, Acts ii. 5, (τὰ ὑπὸ σελήνην, Philo de vit. Moys. ii. § 12); είναι ὑπό τινα or τι, to be under, i. e. subject to the power of, any person or thing: Ro. iii. 9; vi. 14, 15; 1 Co. ix. 20; Gal. iii. 10, 25; iv. 2, 21; v. 18; 1 Tim. vi. 1; ὑπὸ ἐξουσίαν sc. ων, Mt. viii. 9 (where LWH br. read ὑπὸ ἐξ. τασσόμενος [set under authority], so also cod. Sin.); οἱ ὑπὸ νόμον sc. οντες, 1 Co. ix. 20; Gal. iv. 5, (ὑπὸ ἔκπληξιν είναι, Protev. Jac. 18). τηρείν τινα, Jude 6; Φρουρείσθαι, Gal. 3. of time, like the Lat. sub (cf. sub vesperam), i. q. about (see exx. fr. the Grk. writ. in Passow p. 2111*; [L. and S. s. v. C. III.]: ὑπὸ τὸν ὅρθρον, about daybreak, Acts v. 21. This prep. occurs with the accus. nowhere else in the N.T. The apostle John uses it only twice with the gen. (xiv. 21; 3 Jn. 12 - three times, if x. 14 RG is counted [cf. viii. 9]), and once with the accus. (i. 48 (49)).

III. in Composition ὑπό denotes 1. locality, under: ὑποκάτω, ὑποπόδιον, ὑπωπιάζω, ὑποδέω; of the goal of motion, i. e. ὑπό τι, as ὑποδέχομαι (under one's roof); ὑπολαμβάνω (to receive by standing under); ὑπορβάλλω, ὑποτίθημι; trop. in expressions of subjection, compliance, etc., as ὑπακούω, ὑπακοή, ὑπήκοος, ὑπόδικος, ὑπανδρος, ὑπάγω, ὑπολείπω, ὑποχωρέω. 2. small in degree, slightly, as ὑποπνέω.

ύπο-βάλλω: 2 aor. ὑπέβαλον; [fr. Hom. down]; 1. to throw or put under. 2. to suggest to the mind. 3. to instruct privately, instigate, suborn: τικά, Acts vi. 11 (ὑπεβλήθησαν κατήγοροι, App. bell. civ. 1, 74; Μηνυτής τις ὑποβλητός, Joseph. b. j. 5, 10, 4).*

ύπογραμμός, -οῦ, ὁ, (ὑπογράφω), prop.

1. a writing-copy, including all the letters of the alphabet, given to beginners as an aid in learning to draw them: Clem. Alex. strom. 5, 8, 50. Hence

2. an example set before one: 1 Pet. ii. 21 (2 Macc. ii. 28; Clem. Rom. 1 Cor. 16, 17; 33, 8; [Philo, fragm. vol. ii. 667 Mang. (vi. 229 Richter)], and often in eccl. writ.; ὁ Παῦλος ὑπομονῆς γενόμενος μέγιστος ὑπογραμμός, Clem. Rom. 1 Cor. 5, 7 [where see Bp. Lghtft.]).*

έπό-δειγμα, -τος, τό, (ὑποδείκνυμι, q. v.), a word rejected by the Atticists, and for which the earlier writ. used παράδειγμα; see Lob. ad Phryn. p. 12; [Rutherford, New Phryn. p. 62]. It is used by Xen. r. eq. 2, 2, and among subsequent writ. by Polyb., Philo, Joseph., App., Plut., Hdian., al.; cf. Bleek, Brief a. d. Hebr. ii. 1 p. 554; a. a sign suggestive of anything, delineation of a thing, representation, figure, copy: joined with σκιά, Heb. viii. 5: with a gen. of the thing represented, Heb. ix. 23. b. an example: for imitation, διδόναι τινί, Jn. xiii. 15; καταλελοκτέναι, 2 Macc. vi. 28; with a gen. of the thing to

be imitated, Jas. v. 10 (Sir. xliv. 16; 2 Macc. vi. 31); for warning: with a gen. of the thing to be shunned, τῆς ἀπειθείας, Heb. iv. 11; with a gen. of the pers. to be warned, 2 Pet. ii. 6 (τοὺς 'Ρομαίους . . . els ὑπόδειγμα τῶν ἄλλων ἐθνῶν καταφλέξειν τὴν ἰερὰν πόλιν, Joseph. b. j. 2, 16, 4).*

ino-δείκνυμι: fut. iποδείξω; 1 aor. iπέδειξα; fr. Hdt. and Thuc. down; Sept. several times for τις; 1. prop. to show by placing under (i. e. before) the eyes: iπέδειξεν αὐτοῖς τὸν πλοῦτον αὐτοῦ, Esth. v. 11; add, Sir. xlix. 8; [al. give ὑπό in this compound the force of 'privily'; but cf. Fritzsche on Mt. p. 126]. 2. to show by words and arguments, i. e. to teach (for πις, 2 Chr. xv. 3) [A.V. freq. to warn]: τινί, foll. by an inf. of the thing, Mt. iii. 7; Lk. iii. 7; to teach by the use of a figure, τινί, foll. by indir. disc., Lk. vi. 47; xii. 5; to show or teach by one's example, foll. by öτι, Acts xx. 35; to show i. e. make known (future things), foll. by indir. disc. Acts ix. 16.*

ὑπο-δίχομαι (see ὑπό, III. 1): 1 aor. ὑπεδεξάμην; pf.
ὑποδέδεγμαι; fr. Hom. down; to receive as a guest: τινά,
Lk. xix. 6; Acts xvii. 7; Jas. ii. 25; εἰς τὸν οἶκον, Lk. x.
38. [Cf. δέχομαι, fin.]*

**re-δίω: 1 aor. ὑπέδησα; 1 aor. mid. ὑπέδησάμην; pf. pass. or mid. ptep. ὑποδεδημένος; fr. Hdt. down (in Hom. with tmesis); to under-bind; mostly in the mid. to bind under one's self, bind on; [ptep. shod]; with an acc. of the thing: σωνδάλια, Mk. vi. 9; Acts xii. 8, (ὑπο-δήματα, Xen. mem. 1, 6, 6; Plat. Gorg. p. 490 e.); with an acc. of the member of the body: τοὺς πόδας with ἐν ἐτοιμασία added, with readiness [see ἐτοιμασία, 2], Eph. vi. 15 (πόδα σωνδάλφ, σωνδαλίοις, Leian. quom. hist. sit conscrib. 22; Ael. v. h. 1, 18). [Cf. B. § 135, 2.]*

***πόδημα, -τος, τό, (ὑποδόω), fr. Hom. down, Sept. for 'pp, what is bound under, a sandal, a sole fastened to the foot with thongs: Mt. iii. 11; x. 10; Mk. i. 7; Lk. iii. 16; x. 4; xv. 22; xxii. 35; Jn. i. 27; with τῶν ποδῶν added, Acts vii. 33; xiii. 25, (ποδός, Plat. Alc. 1 p. 128 a.). [See σανδάλιον.]*

**πόδικος, -or, i. q. ὑπὸ δίκην ὅν, under judgment, one who has lost his suit; with a dat. of the pers. debtor to one, owing satisfaction to: τῷ θεῷ, i. e. liable to punishment from God, Ro. iii. 19 [see Morison, Critical Exposition of Romans Third, p. 147 sq.]. (Aeschyl., Plat., Andoc., Lys., Isae., Dem., al.) *

iπο-ζύγιος, -a, -os, i. q. ὑπὸ ζυγὸν δν, under the yoke; neut. τὸ ὑπ. as subst. a beast of burden (so fr. Theogn. and Hdt. down); in bibl. Grk. (since the ass was the common animal used by the Orientals on journeys and for carrying burdens [cf. B. D. s. v. Ass, 1]) spec. an ass: Mt. xxi. 5 (Zech. ix. 9); 2 Pet. ii. 16; Sept. for המון, an ass.*

ino-ξάννυμ; fr. Hdt. down; to under-gird: τὸ πλοῖον, to bind a ship together laterally with ὑποζώματα (Plat. de rep. 10 p. 616 c.), i. e. with girths or cables, to enable it to survive the force of waves and tempest, Acts xxvii. 17 (where see Overbeck [or Hackett; esp. Smith, Voyage and Shipwreck, etc., pp. 107 sq. 204 sqq. (cf. Βοήθεια)]). (Polyb. 27, 3, 3.)*

in reference to what one has decided for one's self (mid. κρίνομαι), i. e. to reply, answer, (Hom., Hdt., al.).

2. to make answer (speak) on the stage, i. e. to personate any one, play a part, (often so fr. Dem. down). Hence
3. to simulate, feign, pretend, (fr. Dem. and Polyh. down): foll. by an acc. with the inf. Lk. xx. 20. (2)

Macc. vi. 21, 24; 4 Macc. vi. 15; Sir. xxxv. (xxxii.) 15; xxxvi. (xxxiii.) 2.) [COMP.: συν-υποκρίνομαι.]

ind-κριστε, -εως, ή, (ὑποκρίνομαι, q. v.);

1. an answering; an answer (Hdt.).

2. the acting of a stage-player (Aristot., Polyb., Dion. Hal., Plut., Lcian., Artem., al.).

3. dissimulation, hypocrisy: Mt. xxiii.

28; Mk. xii. 15; Lk. xii. 1; Gal. ii. 13; 1 Tim. iv. 2; [Jas. v. 12 Rec.*]; 1 Pet. ii. 1 [cf. B. § 123, 2], (2 Macc. vi. 25; Polyb. 35, 2, 13; Lcian. am. 3; Aesop. fab. 106 (284); [Philo, quis rer. div. haeres § 8; de Josepho § 14]).*

*ποκριτής, -οῦ, ὁ, (ὑποκρίνομαι, q. v.);

answers, an interpreter, (Plat., Leian.).

2. an actor, stage-player, (Arstph., Xen., Plat., Ael., Hdian.).

3. in bibl. Grk. a dissembler, pretender, hypocrite: Mt. vi. 2, 5, 16; vii. 5; xv. 7; xvi. 3 Rec.; xxii. 18; xxiii. 13 Rec., 14 (13 Tdf.), 15, 23, 25, 27, 29; xxiv. 51; Mk. vii. 6; Lk. vi. 42; xi. 44 R L in br.; xii. 56; xiii. 15. (Job xxxiv. 30; xxxvi. 13, for τητη profane, impious.) [Mention is made of Heimsoeth, De voce ὑποκριτής comment. (Bonnae, 1874, 4to.).]*

ύπο-λαμβάνω; 2 aor. ύπελαβον; (lit. under [cf. ino, III. 1]) in order to raise, to bear on high, (Hdt. 1, 24); to take up and carry away (δσπερ νηα άνεμοι ὑπολαβόντες, Stob. serm. 6 p. 79, 17): τινά, Acts i. 9 (see ὀφθαλμός, mid.). 2. to receive hospitably, welcome: τινά, 3 Jn. 8 L T Tr WH (Xen. an. 1, 1, 7). to take up i. e. follow in speech, in order either to reply to or controvert or supplement what another has said (very often so in prof. auth. fr. Hdt. down): ὑπολαβών elπev, Lk. x. 80 (for ημ, Job ii. 4; iv. 1; vi. 1; ix. 1; xi. 1; xii. 1, etc.). 4. to take up in the mind, i. e. to assume, suppose: Acts ii. 15; foll. by ὅτι (sc. πλείον άγαπήσει), Lk. vii. 43, (Job xxv. 3; Tob. vi. 18; Sap. xvii. 2; 3 Macc. iii. 8; 4 Macc. v. 17 (18) etc., and often in prof. auth. fr. Xen. and Plat. down).

όπό-λεμμα [-λιμμα WH (see their App. p. 154; cf. I, ε)], -τος, τό, α remnant (see κατάλειμμα): Ro. ix. 27 L T Tr WH. (Sept.; Aristot., Theophr., Plut., Galen.)

ישיים אוייר 1 aor. pass. שׁהּבּאבּוֹלְּהְשִּיי, fr. Hom. down; Sept. for אָשִּיין and הַוֹּיִרוּן; to leave behind [see שׁהּהֹ, III. 1]; pass. to be left behind, left remaining, Sept. for מְשִׁרְּן and יוֹנְיוּן used of a survivor, Ro. xi. 3.*

ύπολήνιον, -ου, τό, (i. e. τὸ ὑπὸ τὴν ληνόν, cf. τὸ ὑπο ζύγιον), a vessel placed under a press (and in the Orien usually sunk in the earth) to receive the expressed juice of the grapes, a pit: [ὅρυξεν ὑπολήνιον, R. V. he digged a pit for the winepress], Mk. xii. 1; see ληνός [and B. D. s. v. Winepress]. (Demiopr. ap. Poll. 10 (29), 130; Geop.; Sept. for Σρ., Is. xvi. 10; Joel iii. 13 (iv. 18); Hagg. ii. 16; Zech. xiv. 10 Alex.)*

ύπο-λιμπώνω; (λιμπάνω, less common form of the verb λείπω); to leave, leave behind: 1 Pet. ii. 21. (Themist.; eccl. and Byzant. writ.; to fail, Dion. Hal. 1, 23.)•

ύπο-μένω; impf. ὑπέμενον; fut. 2 pers. plur. ὑπομενείτε; 1 aor. ὑπέμεινα; pf. ptcp. ὑπομεμενηκώς; fr. Hom. down; Sept. for קָּנָה, חָבָּה, יָחָל, 1. to remain i. e. tarry behind: foll. by ev with a dat. of the place, Lk. ii. 43; čkei, Acts xvii. 14. 2. to remain i. e. abide, not recede or flee; trop. a. to persevere: absol. and emphat., under misfortunes and trials to hold fast to one's faith in Christ [R. V. commonly endure], Mt. x. 22; xxiv. 13; Mk. xiii. 13; 2 Tim. ii. 12 [cf. vs. 10 in b.]; Jas. v. 11; with τη θλίψει added, when trial assails [A. V. in tribulation (i. e. dat. of circumstances or condition)], (cf. Kühner § 426, 3 [Jelf § 603, 1]), Ro. xii. 12 (quite different is ὑπομένειν τῷ κυρίφ, הוְחִיל לְיָהוָה, Lam. iii. 21, 24; Mic. vii. 7; 2 K. vi. 33; מָבָה לַריי, Ps. xxxii. (xxxiii.) 20, to cleave faithfully to [A. V. wait for] the Lord, where the dat. depends on the verb contrary to Grk. usage [cf. W. § 52, 16]). b. to endure, bear bravely and calmly: absol., ill-treatment, 1 Pet. ii. 20; els παιδείαν, i. e. els τὸ παιδεύεσθαι, [for or unto chastening], Heb. xii. 7 acc. to the reading of L T Tr WH which is defended at length by Delitzsch ad loc. [and adopted by Riehm (Lehrbegriff u. s. w. p. 758 note), Alford, Moulton, al.], but successfully overthrown [?] by Fritzsche (De conformatione N. Ti. critica quam Lchm. edidit, p. 24 sqq.) [and rejected by the majority of commentators (Bleek, Lünemann, Kurtz, al.)]. with an acc. of the thing, 1 Co. xiii. 7; 2 Tim. ii. 10; Heb. x. 32; xii. 2 sq. 7 RG; Jas. i. 12.

**πο-μμινήσκω; fut. ὑπομνήσω; 1 aor. inf. ὑπομνήσω; 1 aor. pass. ὑπεμνήσθην; fr. Hom. down; [cf. our 'suggest', see ἀνάμνησις];

1. actively, to cause one to remember, bring to remembrance, recall to mind: τί (to another), 2 Tim. ii. 14; τινά τι, Jn. xiv. 26 (Thuc. 7, 64; Xen. Hier. 1, 3; Plat., Isocr., Dem.); with implied censure, 3 Jn. 10; τινὰ περί τινος, to put one in remembrance, admonish, of something: 2 Pet. i. 12 (Plat. Phaedr. p. 275 d.); τινά, foll. by ὅτι, Jude 5 (Xen. mem. 3, 9, 8; Plat. de rep. 5 p. 452 c.; Ael. v. h. 4, 17); τινά, foll. by an inf. (indicating what must be done), Tit. iii. 1 (Xen. hipparch. 8, 10).

2. passively, to be reminded, to remember: τινός, Lk. xxii. 61.*

υπό-μνησις, -εως, ή, (ὑπομιμνήσκω), fr. Eur., Thuc., Plat. down; a. transitively, (Vulg. commonitio), a reminding (2 Macc. vi. 17): ἐν ὑπομνήσει, by putting vou in remembrance, 2 Pet. i. 13; iii. 1 [W. § 61 3 b.]. b. intrans. remembrance: with a gen. of the obj. 2 Tim. i. 5 [(R. V. having been reminded of etc.); al. adhere to the trans. sense (see Ellicott, Huther, Holtzmann ad loc.). Syn. ses ἀνάμνησις, fin.]*

ὑπο-μονή, -ῆε, ἡ, (ὑπομένω); 1. steadfastness, constancy, endurance, (Vulg. in 1 Th. i. 3 sustinentia, in Jas. v. 11 sufferentia); in the N. T. the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings: Lk. viii. 15; xxi. 19; Ro. v. 3 sq.; xv. 4 sq.; 2 Co. vi. 4; xii. 12; Col. i. 11; 2 Th. i. 4; 1 Tim. vi. 11; 2 Tim. iii. 10; Tit. ii. 2; Heb. x. 36; Jas. i. 3 sq.; v. 11; 2 Pet. i. 6; Rev. ii. 2 sq. 19; xiii. 10; xiv. 12, (cf. 4 Macc. i. 11; ix. 8, 30; xv. 30 (27); xvii. 4, 12, 23); with a gen. of the thing persevered in [W. § 30, 1 fin.]: τοῦ ἔργου ἀγαθοῦ, Ro. ii. 7; τῆς ἐλπίδος, 1 Th. i. 3 [cf. B. 155 (136)]; δι' ὑπομονής, [with patience (cf. W. § 51, 1 b.) i. e.] patiently and steadfastly, Ro. viii. 25; Heb. xii. 1. 2. a patient, steadfast waiting for; [al. question this sense in the New Test., and render the gen. by 'characterizing', 'in respect to', etc.]: Χριστοῦ (gen. of the obj.), the return of Christ from heaven, 2 Th. iii. 5; Rev. i. 9 (where L T Tr WH έν Ἰησοῦ [which is in Jesus]); iii. 10, (cf. Ps. xxxviii. (xxxix.) 8; for מְקוַה, expectation, hope, 2 Esdr. x. 2; Jer. xiv. 8; xvii. 13; for תקוה, hope, Ps. [ix. 19]; lxi. (lxii.) 6; lxx. (lxxi.) 5; [Job xiv. 19]; for הוחֶלֶת, Prov. х. 28 Symm.; υπομένεω τινά, Xen. an. 4, 1, 21; App. b. civ. 5, 81). 3. a patient enduring, sustaining: Two παθημάτων, 2 Co. i. 6 (λύπης, Plat. defin. p. 412 c.; θανάτου, Plut. Pelop. 1). [SYN. see μακροθυμία, fin.]*

imp. volu, -ω; impf. imeroour; fr. Hdt. down; to suppose, surmise: Acts xxv. 18; foll. by an acc. with the inf., Acts xiii. 25 [(cf. τίς, 4)]; xxvii. 27.

ψπόνοια, -as, ή, (ύπονοέω), fr. Thuc. down, a surmising: 1 Tim. vi. 4.*

ino make, a later form of inomife, to keep down, keep in subjection: 1 Co. ix. 27 Tdf. ed. 7 after the faulty reading of some Mss. for inumide, q. v. Cf. Lob. ad Phryn. p. 461; [Soph. Lex. s. v.; W. § 5, 1 d. 5; see ἀμφιάζω].*

ino-πλίω: 1 aor. ὑπέπλευσα; (Vulg. subnavigo); to sail undur, i. e. to sail close by, pass to the leeward of: with the acc. of the place, Acts xxvii. 4, 7. (Dio Cass., Dio Chr., al.) •

ino-πνίω: 1 aor. ὑπέπνευσα; a. to blow underneath (Aristot.). b. to blow softly [see ὑπό, III. 2]: Acts xxvii. 13.*

ύποπόδιον, -ου, τό, (ὑπό and πούε), a footstool (Lat. suppedaneum): Mt. v. 35; Acts vii. 49 (fr. Is. lxvi. 1); Jas. ii. 3; τιθέναι τινὰ ὑποπ. τῶν ποδῶν τινος, to make one the footstool of one's feet, i. e. to subject, reduce under one's power, (a metaph. taken from the practice of conquerors who placed their feet on the necks of their conquered enemies): Mt. xxii. 44 R G; Mk. xii. 36 [here WH ὑποκάτω τῶν π.]; Lk. xx. 43; Acts ii. 35; Heb. i. 13; x. 13, after Ps. cix. (cx.) 2. (Lcian., Athen., al.; Sept. for Din; [cf. W 26].)*

into στασις, -εως, ή, (ὑφίστημι), a word very com. in Grk. auth., esp. fr. Aristot. on, in widely different senses, of which only those will be noticed which serve to illustrate N. T. usage;

1. a setting or placing

under; thing put under, substructure, foundation: Ps. lxviii. (lxix.) 8; τοῦ οἴκου, Ezek. xliii. 11; τοῦ τάφου, 2. that which has foundation, is firm; Diod. 1, 66. hence. a. that which has actual existence; a substance, real being: τῶν ἐν ἀέρι φαντασμάτων τὰ μέν ἐστι κατ' ἔμφασιν, τὰ δὲ καθ ὑπόστασιν, Aristot. de mundo, 4, 19 p. 395, 30; φαντασίαν μέν έχειν πλούτου, υπόστασιν δὲ μή, Artem. oneir. 3, 14; (ἡ αὐγὴ) ὑπόστασιν Ιδίαν οὐκ έχει, γεννάται δὲ ἐκ φλογός, Philo de incorruptibil. mundi § 18; similarly in other writ. [cf. Soph. Lex. s. v. 5; L. b. the substantial quality, naand S. s. v. III. 27. ture, of any pers. or thing: τοῦ θεοῦ [R. V. substance], Heb. i. 3 (Sap. xvi. 21; ίδε . . . τίνος ὑποστάσεως ή τίνος είδους τυγχάνουσιν οθς έρειτε καλ νομίζετε θεούς, Epist. ad Diogn. 2, 1; [cf. Suicer, Thesaur. s. v.]). c. steadiness of mind, firmness, courage, resolution, (oi de Podico θεωρούντες την των Βυζαντίνων υπόστασιν, Polyb. 4, 50, 10; ούχ οὖτω τὴν δύναμιν, ώς τὴν ὑπόστασιν αὐτοῦ καὶ τόλμαν καταπεπληγμένων των έναντίων, id. 6, 55, 2; add, Diod. 16, 32 sq.; Joseph. antt. 18, 1, 6); confidence, firm trust, assurance: 2 Co. ix. 4; xi. 17; Heb. iii. 14; xi. 1, (for הקוה, Ruth i. 12; Ezek. xix. 5; for החות, Ps. xxxviii. (xxxix.) 8). Cf. Bleek, Br. and. Hebr. ii. 1 pp. 60 sqq. 462 sqq.; Schlatter, Glaube im N. T. p. 581.*

imp: ὑπεστελλω: impf. ὑπεστελλον; 1 aor. mid. ὑπεστελλομην;
1. Act. to draw down, let down, lower: loτίον, Pind. Isthm. 2, 59; to withdraw, [draw back]: ἐμαντόν, of a timid person, Gal. ii. 12 ([cf. Bp. Lghtft. ad loc.]; often so in Polyb.).
2. Mid. to withdraw one's self, i. e. to be timid, to cower, shrink: of those who from timidity hesitate to avow what they believe, Heb. x. 38 (fr. Habak. ii. 4 [cf. W. 523 (487)]); to be unwilling to utter from fear, to shrink from declaring, to conceal, dissemble: foll. by τοῦ with the inf. [W. 325 (305); B. 270 (232)], Acts xx. 27; οὐδέν, ibid. 20, (often so in Dem.; cf. Reiske, Index graecit. Dem. p. 774 sq.; Joseph. vit. § 54; b. j. 1, 20, 1).*

έπο στολή, -ῆς, ἡ, (ὑποστέλλω, q.v.), prop. a withdrawing (Vulg. subtractio), [in a good sense, Plut. anim. an corp. aff. sint pej. § 3 sub fin.]; the timidity of one stealthily retreating: οὐκ ἐσμὲν ὑποστολῆς (see εἰμί, IV. 1 g.), we have no part in shrinking back etc., we are free from the cowardice of etc. [R.V. we are not of them that shrink back etc.], Heb. x. 39 (λάθρα τὰ πολλὰ καὶ μεθ' ὑποστολῆς ἐκακούργησεν, Joseph. b. j. 2, 14, 2; ὑποστολῆν ποιοῦνται, antt. 16, 4, 3).*

***ποστρέφω; impf. **πέστρεφω**; fut. **ποστρέψω**; 1 aor. **πέστρεψα**; fr. Hom. down; Sept. for ΕΝΤ; 1. trans. to turn back, to turn about: as **ππους, Hom. II. 5, 581. 2. intrans. to turn back i. e. to return: absol., Mk. xiv. 40 [here L WH πάλω ἐλθών Ττ ἐλθών]; Lk. ii. 20 (here Rec. ἐπωτρέφ.), 43; viii. 37, 40; ix. 10; x. 17; xvii. 15; xix. 12; xxiii. 48, 56; Acts viii. 28; foll. by an inf. of purpose, Lk. xvii. 18; foll. by διά with a gen. of place, Acts xx. 3; εἰς with an acc. of place, Lk. i. 56; ii. 39 [here T Tr mrg. W II ἐπωτρέφ.], 45; iv. 14; vii. 10; viii. 39; xi. 24; xxiv. 33, 52; Acts i. 12; viii. 25; xiii. 13; xiv. 21; xxi. 6; xxii. 17; xxiii. 32; Gal. i. 17; εἰς

διαφθοράν, Acts xiii. 34; ἀπό with a gen. of place, Lk. iv. 1; xxiv. 9 [WH br. ἀπό etc.]; ἀπό with a gen. of the business, Heb. vii. 1; ἐκ with a gen. of place, Acts xii. 25; ἐκ τῆς ἀγίας ἐντολῆς, of those who after embracing Christianity apostatize, 2 Pet. ii. 21 T Tr WH, but Lchm. (against the authorities) εἰς τὰ ὁπίσω ἀπὸ τῆς etc.*

ύποστρώννυμ and ὑποστρωννύω (later forms, found in Plut., Themist., Athen., al., for the earlier ὑποστορέννυμ and ὑποστόρνυμι): impf. 3 pers. plur. ὑπεστρώννυον; to strew, spread under: τl, Lk. xix. 36 (Is. lviii. 5).*

ὑπο-ταγή, -η̂ς, ή, 1. the act of subjecting (Dion. Hal.). 2. obedience, subjection: 2 Co. ix. 13 (on which see δμολογία, b.); Gal. ii. 5; 1 Tim. ii. 11; iii. 4.* ύπο-τάσσω: 1 aor. ὑπέταξα; Pass., pf. ὑποτέταγμαι; 2 aor. ὑπετάγην; 2 fut. ὑποταγήσομαι; pres. mid. ὑποτάσσομαι; to arrange under, to subordinate; to subject, put in subjection: τωί τι or τωα, 1 Co. xv. 27°; Heb. ii. 5; Phil. iii. 21; pass., Ro. viii. 20 [see διά, B. II. 1 b.]; 1 Co. xv. 27^b sq.; 1 Pet. iii. 22; τινά οτ τὶ ύπὸ τοὺς πόδας τινός, 1 Co. xv. 27°; Eph. i. 22; ὑποκάτω τῶν ποδῶν τινος, Heb. ii. 8; mid. to subject one's self, to obey; to submit to one's control; to yield to one's admonition or advice: absol., Ro. xiii. 5; 1 Co. xiv. 34 [cf. B. § 151, 30]; rul. Lk. ii. 51; x. 17, 20; Ro. viii. 7; xiii. 1; 1 Co. xiv. 32; xvi. 16; Eph. v. 21 sq. [but in 22 G T WH txt. om. Tr mrg. br. ὑποτάσσ.], 24; Col. iii. 18; Tit. ii. 5, 9; iii. 1; 1 Pet. ii. 18; iii. 1, 5; v. 5; 2 aor. pass. with mid. force, to obey [R. V. subject one's self, B. 52 (46)], Ro. x. 3; impv. obey, be subject: Jas. iv. 7; 1 Pet. ii. 13; v. 5; 2 fut. pass. Heb. xii. 9. (Sept.; [Aristot.], Polyb., Plut., Arr., Hdian.) *

**το-τίθημι: 1 aor. ὑπέθηκα; pres. mid. ptcp. ὑποτιθέμενος; fr. Hom. down; to place under (cf. ὑπό, III. 1): τί, Ro. xvi. 4 (on which see τράχηλος). Mid. metaph. to supply, suggest, (mid. from one's own resources); with a dat. of the pers. and acc. of the thing: ταῦτα, these instructions, 1 Tim. iv. 6. (Often so in prof. auth. fr. Hom. down.)*

ino-τρίχω: 2 aor. iπίδραμω; fr. Hom. down; prop. to run under; in N. T. once, viz. of navigators, to run past a place on the shore, and therefore in a higher position (see iποπλέω): υησίου, Acts xxvii. 16 [R. V. running under the lee of; cf. Hackett ad loc.].*

έπο τύπωσις, -εως, ή, (ὑποτυπόω, to delineate, outline); a. an outline, sketch, brief and summary exposition, (Sext. Empir., Diog. Laërt., al.). b. an example, pattern: πρὸς ὑποτ. τῶν μελλόντων πιστεύειν κτλ. for an example of those who should hereafter believe, i. e. to show by the example of my conversion that the same grace which I had obtained would not be wanting also to those who should hereafter believe, 1 Tim. i. 16; the pattern placed before one to be held fast and copied, model: ὑνιαινόντων λόγων, 2 Tim. i. 13.*

ino-φίρω; 1 aor. inήνεγκα; 2 aor. inf. inενεγκείν; fr. Hom. down; to bear by being under, bear up (a thing placed on one's shoulders); trop. to bear patiently, to endure, (often so fr. Xen. and Plat. down): 1, 1 Co. x.

13: 2 Tim. iii. 11: 1 Pet. ii. 19. (Prov. vi. 33: Ps. lxviii. (lxix.) 8; Mic. vii. 9; Job ii. 10.)*

ύπογωρέω

ύπο-χωρέω, -ω; 1 aor. ύπεχώρησα; fr. Hom. down; to go back [see ὑπό, III. 1 fin.]; to withdraw: εἰς τόπον ἔρημον, Lk. ix. 10; with έν and a dat. of the place (see έν. I. 7), Lk. v. 16 [cf. W. § 50, 4 a.; B. 312 (268)].*

บัทษทเล่ไพ; (fr. บัทษ์ทเอง, compounded of บัทอ์ and ฉีปฺ, ώπός, which denotes a. that part of the face which b. a blow in that part of the face; is under the eyes; a black and blue spot, a bruise); prop. to beat black and blue, to smite so as to cause bruises and livid spots, (Aristot. rhet. 3, 11, 15 p. 1413, 20; Plut. mor. p. 921 f.; Diog. Laërt. 6, 89): τὸ σῶμα, like a boxer I buffet my body, handle it roughly, discipline it by hardships, 1 Co. ix. 27; metaph. (πόλεις ὑπωπιασμέναι, cities terribly scourged and afflicted by war, bearing the marks of devastation, Arstph. pax 541) to give one intolerable annoyance [beat one out', 'wear one out'], by entreaties [cf. τέλος, 1 a.], Lk. xviii. 5 (cf. aliquem rogitando obtundat, Ter. Eun. 3, 5, 6).*

is, υός, ό, ή, fr. Hom. down, Sept. several times for חניר, a swine: 2 Pet. ii. 22.*

σσωπος [on the breathing see WH. App. p. 144*; Lchm. (in both his edd.) spells it with one σ in Jn.], -ov. ที่, (Hebr. בักห, Ex. xii. 22; Num. xix. 6, 18, etc.), hyssop, a plant a bunch of which was used by the Hebrews in their ritual sprinklings: Heb. ix. 19; ὑσσώπφ, i. q. καλάμφ ὑσσώπου, Jn. xix. 29. Cf. Win. RWB. s. v. Ysop; Arnold in Herzog xviii. p. 337 sq.; Furrer in Schenkel v. 685 sq.; [Riehm p. 1771 sq.; Löw, Aram. Pflanzennamen, § 93; Tristram, Nat. Hist. etc. p. 455 sq.; B. D. s. v. (esp. Am. ed.)].*

ύστερέω, -ω; 1 aor. ύστέρησα; pf. ύστέρηκα; Pass., pres. ὑστεροῦμαι; 1 aor. ptcp. ὑστερηθείς; (ὕστερος); 1. Act. to be vorepos i. e. behind; i. e. a. to come late or too tardily (so in prof. auth. fr. Hdt. down): Heb. iv. 1; to be left behind in the race and so fail to reach the goal, to fall short of the end; with ἀπό and the gen. indicating the end, metaph. fail to become a partaker: ἀπὸ της χάριτος, Heb. xii. 15 [al. render here fall back (i. e. away) from; cf. W. § 30, 6 b.; B. 322 (276) sq. cf. § 132, 5] (Eccl. vi. 2). b. to be inferior, in power, influence, rank, 1 Co. xii. 24 (where LT Tr WH pass. ύστερουμένω); in virtue, τί ἔτι ὑστερῶ; in what am I still deficient [A.V. what lack I yet (cf. B. § 131, 10)], Mt. xix. 20 (Sir. li. 24; ἵνα γνῶ τί ὑστερῶ ἐγώ, Ps. xxxviii. (xxxix.) 5; μηδ' εν άλλφ μηδενί μέρει άρετης ύστερουντας, Plat. de rep. 6 p. 484 d.); μηδέν or οὐδέν foll. by a gen. (depending on the idea of comparison contained in the verb [B. § 132, 22]) of the person, to be inferior to [A.V. to be behind another in nothing, 2 Co. xi. 5; xii. 11. to fail, be wanting, (Diosc. 5, 86): Jn. ii. 3 [not Tdf.]; έν σοι [T WH Tr mrg. σε (cf. B. u. s.)] ὑστερεί, Mk. x. d. to be in want of, lack: with a gen. of the thing [W. § 30, 6], Lk. xxii. 35 (Joseph. antt. 2, 2, 1). Pass. to suffer want [W. 260 (244)]: Lk. xv. 14; 2 Co. xi. 9 (8); Heb. xi. 37, (Sir. xi. 11); opp. to περισσεύειν, to abound, Phil. iv. 12; ruós, to be devoid [R. V. fall short] of, Ro. iii. 23 (Diod. 18, 71; Joseph. antt. 15, 6, 7); ਵੱਸ ਦਰਸ, to suffer want in any respect, 1 Co. i. 7, opp. to πλουτίζεσθαι έν τινι, ibid. 5; to lack (be inferior) in excellence, worth, opp. to περισσεύει, [A. V. to be the worse ... the better], 1 Co. viii. 8. [COMP.: ἀφ-υστερέω.]*

ύστέρημα, -τος, τό, (ύστερέω); a. deficiency, that which is lacking: plur. with a gen. of the thing whose deficiency is to be filled up, Col. i. 24 (on which see ανταναπληρόω, and θλίψις sub fin.); 1 Th. iii. 10; τὸ ύστ. with a gen. [or its equiv.] of the pers., the absence of one, 1 Co. xvi. 17 [ύμ. being taken objectively (W. § 22. 7; B. §132, 3); al. take ύμ. subjectively and render that which was lacking on your part]; τὸ ὑμῶν ὑστ. τῆς πρός με λειτουργίαs, your absence, owing to which something was lacking in the service conferred on me (by you), b. in reference to property and re-Phil. ii. 30. sources, poverty, want, destitution: Lk. xxi. 4; 2 Co. viii. 14 (13); ix. 12; xi. 9, (Ps. xxxiii. (xxxiv.) 10; Judg. xviii. 10, etc.; eccl. writ.).*

ύστέρησις, -εως, ή, (ύστερέω), want, porerty: Mk. xii. 44; καθ ὑστέρησιν, on account of want, Phil. iv. 11 [cf. κατά, II. 3 c. γ. p. 328^b bot.]. (Eccl. writ.)

йотероз, -a, -ov, latter, later, coming after: ev vorépois καιροίς, 1 Tim. iv. 1; δ υστ. i. q. the second, Mt. xxi. 31 L'Tr WH, but cf. Fritzsche's and Meyer's crit. notes [esp. WH. App.] ad loc. Neut. ὕστερον, fr. Hom. down, adverbially, afterward, after this, later, lastly, used alike of a shorter and of a longer period: Mt. iv. 2; xxi. 29, 32, 37; xxv. 11; xxvi. 60; Mk. xvi. 14; Lk. iv. 2 Rec.; [xx. 32 L T Tr WH]; Jn. xiii. 36; Heb. xii. 11; with a gen. after one, Mt. xxii. 27; Lk. xx. 32 [RG].*

ישׁמוֹע ; fr. Hom. down ; Sept. for אָרָג; to weave: Lk. xii. 27 T WH (rejected) mrg.

ύφαντός, -ή, -όν, (ὑφαίνω, q. v.), fr. Hom. down; woven: Jn. xix. 23. (For אֹרָג, Ex. xxxvi. 30 (xxxix. 22); xxxvi. 35 (xxxix. 27); for אָשֶׁר, Ex. xxvi. 31, etc.) •

ύψηλός, -ή, -όν, (ὕψε on high, ὕψος), [fr. Hom. down], high; lofty; a. prop. of place: opos, Mt. iv. 8; xvii. 1; Mk. ix. 2; Lk. iv. 5 RGLbr.; Rev. xxi. 10: τείγος. Rev. xxi. 12; neut. τὰ ὑψηλά (the heights of heaven; Sept. for מרוֹם, Ps. xcii. (xciii.) 4; cxii. (cxiii.) 5; Is. xxxiii. 5; lvii. 15), heaven [A.V. on high; cf. B. § 124, 8 d.], Heb. i. 3; exalted on high: ὑψηλότερος τῶν οὐρανῶν, [made higher than the heavens], of Christ raised to the right hand of God, Heb. vii. 26 (cf. Eph. iv. 10); µerà Bραχίονος ύψηλοῦ, with a high (uplifted) arm, i. e. with signal power, Acts xiii. 17 (Sept. often ἐν βραχίονι ὑψηλῷ for בורוע נטויה, as in Ex. vi. 6; Deut. v. 15). metaph. eminent, exalted: in influence and honor, Lk. xvi. 15; ψηλά φρονείν, to set the mind on, to seek, high things (as honors and riches), to be aspiring, Ro. xii. 16; also Ro. xi. 20 L mrg. T Tr WH; 1 Tim. vi. 17 T WH mrg.; (Lcian. Icaromen. 11, Hermot. 5).*

ύψηλο-φρονέω, -ω; (ύψηλόφρων, and this fr. ύψηλόε and φρήν); to be high-minded, proud: Ro. xi. 20 [RGL txt.]; 1 Tim. vi. 17 [RGLTrWH txt.], (Schol. ad Pind. Pyth. 2, 91). In Grk. writ. μεγαλοφρονείν is more

Φ

τήν όφην; 1 fut. ὑψώσω; 1 aor. ὑψωσα; Pass., 1 aor. ὑψώθην; 1 fut. ὑψωθήσομα; (ΰψος); [Batr. 81; Hippocr., al.]; Sept. very often for DIA, also for AII, ΜΕΙ, ΤΙΙ, etc.; to lift up on high, to exalt, (Vulg. exalto): τικά or τί, prop. of place, Jn. iii. 14°; used of the elevation of Jesus on the cross, Jn. iii. 14°; viii. 28; xii. 34; with ἐκ τῆς γῆς added, to remove from (lit. out of) the earth by crucifixion (ὑψοῦν τινα foll. by ἐκ, Ps. ix. 14), Jn. xii. 32 (the Evangelist himself interprets the word of the lifting up upon the cross, but a careful comparison of viii. 28 and xii. 32 renders it probable that Jesus spoke of the heavenly exaltation which he was to attain by the crucifixion (cf. xii. 23 sqq., xiii. 31 sqq., Lk. xxiv. 26), and employed the Aramaic word DIA, the ambiguity of which allowed it to be understood of the crucifixion; cf. Bleek,

Beiträge zur Evangelienkritik, p. 231 sq.; [the 'lifting up' includes death and the victory over death; the passion itself is regarded as a glorification; cf. Westcott ad loc.]); τινὰ ἔως τοῦ οὐρανοῦ (opp. to καταβιβάζειν [or καταβαίνευ ζως ἄδου), metaph. to raise to the very summit of opulence and prosperity, pass., Mt. xi. 28; Lk. x. 15, [al. understand exaltation in privilege as referred to in these pass. (see vs. 21 in Mt.)]; simply rwa, to exalt, to raise to dignity, honor, and happiness: Lk. i. 52 (where opp. to rareum); Acts xiii. 17; to that state of mind which ought to characterize a Christian, 2 Co. xi. 7; to raise the spirits by the blessings of salvation, Jas. iv. 10; 1 Pet. v. 6; euarrov, to exalt one's self (with haughtiness and empty pride), (opp. to ταπεινώ), Mt. xxiii. 12; Lk. xiv. 11; xviii. 14; — in these same pass. in white of the cross occurs, he shall be raised to honor. By a union of the literal and the tropical senses God is said ithora Christ τῆ δεξιᾶ αὐτοῦ, Acts v. 31; pass. Acts ii. 33; the dative in this phrase, judged according to Greek usage, hardly bears any other meaning than with (by means of) his right hand (his power) [R. V. txt.]; but the context forbids it to denote anything except at (to) the right hand of God [so R. V. mrg.]; hence the opinion of those has great probability who regard Peter's phrase as formed on the model of the Aramaean לימין; cf. Bleek, Einl. in das N. T. ed. 1, p. 346 [but see W. 214 (201), 215 (202); Meyer ad loc. Comp.: ὑπερ-υψόω.]*

τόψωμα, -τος, τό, (ὑψόω), thing elevated, height: prop. of space, opp. to βάθος, Ro. viii. 39 (τοῦ ἀέρος, Philo depraem. et poen. § 1; ὅταν τόψωμα λάβη μέγιστον ὁ ῆλως, Plut. mor. p. 782 d.); spec. elevated structure i. e. barrier, rampart, bulwark: 2 Co. x. 5. [Sept. (in Jud. x. 8; xiii. 4, actively); cod. Ven. for 'heave-offering' in Lev. vii. 14, 32; Num. xviii. 24 sqq.]*

φάγος, -ου, δ, (φάγω), a voracious man, a glutton, (it is a subst., and differs fr. φαγός the adj.; cf. φυγός, φειδός; see Fritzsche on Mark p. 790 sqq., but cf. Lipsius, Gram. Untersuch. p. 28; W. § 16, 8 c. a., [and § 6, 1 i.; esp. Chandler § 230]): joined with οἰνοπότης, Mt. xi. 19; Lk. vii. 34.°

φάγω, see ἐσθίω.

φαλόνης (so Rec. eras steph) or φελόνης (with most Mss. including cod. Sin., Rec. ber ela G L T Tr [WH (cf. their Intr. § 404 and App. p. 151°; W. Dindorf in Steph. Thes. s. v. φαινόλης, col. 583)]), by metath. for the more com. φαινόλης (found in [Epict. 4, 8, 24]; Artem. oneir. 8, 8; 5, 29; Pollux 7, (13) 61; Athen. 3 p. 97), -ον, ό, Lat.

paenula, a travelling-cloak, used for protection against stormy weather: 2 Tim. iv. 13, where others erroneously understand it to mean a case or receptacle for books as even the Syriac renders it

φαίνω; [1 aor. act. subjunc. 3 pers. sing. φάνη, L T WH in Rev. viii. 12; xviii. 23, (see below and ἀναφαίνω; W § 15 s. v.; B. 41 (35))]; Pass., pres. φαίνομαι; 2 aor. ἐφάνην; 2 fut. φανήσομαι and (in 1 Pet. iv. 18) φανούμαι (cf. Kühner § 343 s. v.; [Veitch s. v.]); (φάω); in Grk. writ. fr. Hom. down; to bring forth into the light, cause to shine; to show. In bibl. Grk.

1. Active intransitively, to shine, shed light, (which the Grks. [commonly

(cf. L. and S. s. v. A. II.) express by the passive), Sept. for הָאִיר: דּטֹ φῶς φαίνει, Jn. i. 5; 1 Jn. ii. 8; δ λύχνος. Jn. v. 85; 2 Pet. i. 19, (1 Macc. iv. 50; Gen. i. 17); & ήλιος, Rev. i. 16; ό ήλ. καὶ ἡ σελήνη, Rev. xxi. 23; ἡ ἡμέρα, 2. Passive, Rev. viii. 12 Rec. a. to shine, be bright or resplendent: ἡ ἡμέρα, Rev. viii. 12 Tr [(see above); xviii. 23 RGTr—but see Veitch s.v.; moreover, the foll. exx. should be brought under the next head; see Meyer on Phil. ii. 15]; ως φωστήρες, Phil. ii. 15; ὁ ἀστήρ, Mt. ii. 7; ή ἀστραπή, Mt. xxiv. 27. b. to become evident, to be brought forth into light, come to view, appear: Mt. xxiv. 30; opp. to ἀφανίζεσθαι, Jas. iv. 14; of the appearance of angels: τινί, Mt. i. 20; ii. 13, 19, (2 Macc. iii. 33; x. 29; xi. 8; of God, Joseph. antt. 7, 7, 8; for ו נקרה in ref. to the same, Num. xxiii. 3); of those restored to life, Lk. ix. 8; Twi, Mk. xvi. 9; of growing vegetation, to come to light, Mt. xiii. 26; univ. to appear, be seen: φαινόμενα, Heb. xi. 3; impersonally, φαίνεται, it is seen, exposed to view: οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ, never was it seen in such (i. e. so remarkable) a fashion - never was such a sight seen - in Israel, Mt. c. to meet the eyes, strike the sight, become clear or manifest, with a predicate nom. (be seen to be) [cf. B. § 144, 15 a., 18]: Mt. vi. 16, 18; xxiii. 27 sq.; 2 Co. xiii. 7; ΐνα (sc. ή άμαρτία) φανή άμαρτία (equiv. to άμαρτωλός), Ro. vii. 13; with the dat. of the pers. added, Mt. vi. 5 (sc. προσευχόμενοι praying); to be seen, appear: ό άμαρτωλός ποῦ φανείται; i. e. he will nowhere be seen, will perish, 1 Pet. iv. 18. d. to appear to the mind, seem to one's judgment or opinion: τί ὑμῶν φαίνεται, [A.V. what think ye], Mk. xiv. 64 (1 Esdr. ii. 18 (21)); ἐφάνησαν ενώπιον αὐτῶν ὡσεὶ ληροί, I.k. xxiv. 11 [W. § 33 f.; B. § 133, 3. Syn. see δοκέω, fin.]*

Φαλίκ [L txt. Tr WH Φάλεκ (but see Tdf. Proleg. p. 104); L mrg. Φάλεγ], δ, Peleg, (Δ) division'), son of Eber (Gen. x. 25): Lk. iii. 35.*

φανερός, -ά, -όν, (φαίνομαι), fr. [Pind.], Hdt. down, apparent, manifest, evident, known, (opp. to kovaros and ἀπόκρυφος): Gal. v. 19; ἐν πᾶσιν, among all, 1 Tim. iv. 15 Rec.; en aurois, in their minds, Ro. i. 19; revi, dat. of the pers., manifest to one, of a pers. or thing that has become known, Acts iv. 16; vii. 13; [1 Tim. iv. 15 G L TTr WH]; φανερον γίνεσθαι: Mk. vi. 14; [Lk. viii. 17]; 1 Co. iii. 13; xiv. 25; ἐν ὑμῖν, among you, 1 Co. xi. 19; iv with a dat. of the place, Phil. i. 18 [see πραιτώριον, 3]; φανερόν ποιείν τινα, [A. V. to make one known, i. e.] disclose who and what he is, Mt. xii. 16; Mk. iii. 12; els φανερον έλθειν, to come to light, come to open view, Mk. iv. 22; Lk. viii. 17; ἐν τῷ φανερῷ, in public, openly (opp. to έν τῷ κρυπτῷ), Mt. vi. 4 Rec., 6 RG, [18 Rec.]; Ro. ii. 28 [here A.V. outward, outwardly]. manifest i. e. to be plainly recognized or known: foll. by dv with a dat. of the thing in (by) which, 1 Jn. iii. 10. [Syn. see δηλος, fin.]*

φανερώ», -ω; fut. φανερώσω; 1 aor. ἐφανέρωσα; Pass., pres. φανερούμαι; pf. πεφανέρωμαι; 1 aor. ἐφανερώθην; 1 fut. φανερωθήσομαι; (φανερώς); to make manifest or visible or known what has been hidden or unknown, to

manifest, whether by words, or deeds, or in any other a. with an acc. of the thing: pass., Mk. iv. 22; Eph. v. 18; Rev. iii. 18; τὰ ἔργα τινός, pass. Jn. iii. 21; with to run added, Jn. ix. 3; the dofar autou, of Christ, Jn. ii. 11; sc. τὴν γνῶσω, 2 Co. xi. 6 L T Tr WH; τάς βουλάς τών καρδιών, of God as judge, 1 Co. iv. 5; την όσμην της γνώσεως αὐτοῦ δι' ήμων έν παντί τόπω, 2 Co. ii. 14; την σπουδην ύμων ένωπιον του θεου, pass. 2 Co. vii. 12; τὴν ζωὴν τοῦ Ἰησοῦ ἐν τῷ σώματι, ἐν τἢ θνητἢ σαρκί, pass. 2 Co. iv. 10 sq.; χάρις τοῦ θεοῦ φανερωθεῖσα διὰ τῆς ἐπιφανείας τοῦ Χριστοῦ, 2 Tim. i. 10; pass. used of something hitherto non-existent but now made actual and visible, realized, 1 Jn. iii. 2 (Germ. verwirklicht werden, in die Erscheinung treten); odos, Heb. ix. 8 (cf. iter per Alpes patefieri volebat, Caes. bell. gall. 3, 1); bring to light or make manifest, by the advent, life, death, resurrection, of Jesus Christ: τὸ μυστήριον, pass. Ro. xvi. 26; with rois dyious added, Col. i. 26; to make known by teaching: τὸ ὅνομα τοῦ θεοῦ τοῖς ἀνθρώποις, Jn. xvii. 6; τὸ μυστήριον τοῦ Χριστοῦ, Col. iv. 4; τὸν λόγον αὐτοῦ, of God giving instruction through the preachers of the gospel, Tit. i. 3; τὸ γνωστὸν τοῦ θεοῦ αὐτοῖς, of God teaching the Gentiles concerning himself by the works of nature, Ro. i. 19; pass. δικαιοσύνη θεοῦ (made known in the gospel [cf. δικαιοσύνη, 1 c. p. 149b bot.]), Ro. iii. 21; pass. to become manifest, be made known: iv τούτφ sc. ὅτι etc. herein that, etc. [see οὖτος, I. 2 b.], 1 Jn. iv. 9; τὰ δικαιώματα τοῦ θεοῦ, Rev. xv. 4. b. with an acc. of the person, to expose to view, make manifest, show one: ἐαυτὸν τῷ κόσμω, of Christ coming forth from his retirement in Galilee and showing himself publicly at Jerusalem, Jn. vii. 4; τοῖς μαθηταῖς, of the risen Christ, Jn. xxi. 1; pass. to be made manifest, to show one's self, appear: ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, 2 Co. v. 10; of Christ risen from the dead, τοις μαθηταίς αὐτοῦ, Jn. xxi. 14; Mk. xvi. 14; with ἐν ἐτέρα μορφή added, Mk. xvi. 12 (absol. φανερωθείς, Barn. ep. 15, 9); of Christ previously hidden from view in heaven but after his incarnation made visible on earth as a man among men, Heb. ix. 26 (opp. to δεύτερον δφθήσεσθαι, of his future return from heaven, ibid. 28); 1 Pet. i. 20; 1 Jn. iii. 5, 8; with έν σαρκί added, 1 Tim. iii. 16, (Barn. ep. 5, 6; 6, 7. 9. 14 etc.); ή ζωή (the life embodied in Christ; the centre and source of life) εφανερώθη, 1 Jn. i. 2; of Christ now hidden from sight in heaven but hereafter to return visibly, Col. iii. 4 (cf. 3); 1 Pet. v. 4; 1 Jn. ii. 28; [cf. Westcott on the Epp. of St. John p. 79 sq.]. of Christians, who after the Saviour's return will be manifested έν δόξη [see δόξα, III. 4 b.], Col. iii. 4. come known, to be plainly recognized, thoroughly understood: who and what one is, revi, Jn. i. 31; what sort of person one is, τῷ θεῷ, 2 Co. v. 11; ἐν ταῖς συνειδήσεσω ύμῶν, ibid.; φανεροῦμαι foll. by ὅτι, 2 Co. iii. 3; 1 Jn. ii. 19; εν παντί φανερωθέντες εν πάσιν είς ύμας, in every way made manifest (such as we are) among all men to youward, 2 Co. xi. 6 [but L T Tr WH give the act. competer ouvres, we have made it manifest]. (Hdt., Dion. Hal, Dio Cass., Joseph.) [Syn. see ἀποκαλύπτω, fin.]*

φανερώς, (see φανερός), [fr. Aeschyl. and Hdt. down], adv., manifestly; i.e. a. plainly, clearly: ίδεῦν τυνα, Acts x. 3. b. openly: Mk. i. 45; opp. to ἐν κρυπτῷ, Jn. vii. 10.*

φανίρωτις, -εως, ή, (φανερόω), manifestation: with a gen. of the object, 1 Co. xii. 7; 2 Co. iv. 2. ([Aristot. de plantis 2, 1 and 9; also for ΝΕΙΕ (Sept. δήλωσις) Lev. viii. 8 cod. Ven.] Eccles. writ.; Hesych.) [Syn. see ἀποκαλύπτω, fin.]*

φανός, -οῦ, ὁ, (φαίνω), α torch [A. V. lantern; Hesych. *Αττικοὶ δὲ λυχνοῦκον ἐκάλουν δ ἡμεῖς νῦν φανόν; cf. Phryn. p. 59 and Lob.'s note; Rutherford, New Phryn. p. 131; Athen. 15 p. 699 d. sqq. and Casaubon's notes ch. xviii. see λαμπάς and reff.]: Jn. xviii. 3. (Arstph., Xen., Dion. Hal., Plut., al.) •

Φανουήλ, (קנואל i. e. πρόσωπον θεοῦ), indecl., Phanuel, the father of Anna the prophetess: Lk. ii. 36.*

φαντάζω: (φαίνω); pres. pass. ptcp. φανταζόμενος; fr. Aeschyl. and Hdt. down; to cause to appear, make visible, expose to view, show: τὸ φανταζόμενον, the appearance, sight, Heb. xii. 21.*

φαντασία, -as, ή, show, showy appearance, display, pomp: Acts xxv. 23. (Polyb. 15, 25, 5, etc.; [Diod. 12, 83]; al.)*

φάντασμα, -τος, τό, (φαντάζω), an appearance; spec. an apparition, spectre: Mt. xiv. 26; Mk. vi. 49. (Aeschyl., Eur., Plat., Dion. Hal., Plut., al.; Sap. xvii. 14 (15).)*

φάραγξ, -αγγος, ή, a valley shut in by cliffs and precipices; a ravine: Lk. iii. 5. (Alcm., Eur., Thuc., Dem., Polyb., al.; Sept.) •

Φαραώ, (הֹדְיִק: in Joseph. antt. 2, 13 and 14 Φαραώθης [also Φαραών, -ῶνος, 8, 6, 2, etc.]), δ, [indecl. B. 15 (14)], Pharaoh, the common title of the ancient kings of Egypt (ὁ φαραὼν κατ' Αλγυπτίους βασιλέα σημαίνει, Joseph. antt. 8, 6, 2 [acc. to Ebers (in Riehm s. v. Pharao) the name is only the Hebr. form of the Egyptian per-āa denoting (as even Horapollo 1, 62 testifies) great house, a current title of kings akin to the Turkish "sublime porte"; al. al.; see BB. DD. s. v.]): Acts vii. 13, 21; Ro. ix. 17; Heb. xi. 24; Φαραώ with βασιλεύς Αλγύπτου added in apposition (as if Φαραώ were a proper name, as sometimes in the O. T.: מַרְיִנְה מְּרָנָה מְרָנָה (זְּרָנָה (זְרָנָה (זְרָנְה (זְרָנָה (זְרָנְה (זְיִבְּה (

Papis [on its accent see Tdf. Proleg. p. 104], δ, (γγς breach, Gen. xxxviii. 29), Perez [A. V. Phares], a son of Judah by Tamar his daughter-in-law: Mt. i. 8; Lk. iii. 33.*

 έντάλματα). The first and feeble beginnings of this sect seem to be traceable to the age immediately succeeding the return from exile. In addition to the books of the O. T. the Pharisees recognized in oral tradition (see παράδοσις, 2) a standard of belief and life (Joseph. antt. 13, 10, 6; Mt. xv. 1; Mk. vii. 3). They sought for distinction and praise by the observance of external rites and by the outward forms of piety, such as ablutions, fastings, prayers, and alms-giving; and, comparatively negligent of genuine piety, they prided themselves on their fancied good works. They held strenuously to a belief in the existence of good and evil angels, and to the expectation of a Messiah; and they cherished the hope that the dead, after a preliminary experience either of reward or of penalty in Hades, would be recalled to life by him and be requited each according to his individual deeds. In opposition to the usurped dominion of the Herods and the rule of the Romans, they stoutly upheld the theocracy and their country's cause, and possessed great influence with the common people. According to Josephus (antt. 17, 2, 4) they numbered more than 6000. They were bitter enemies of Jesus and his cause; and were in turn severely rebuked by him for their avarice, ambition, hollow reliance on outward works, and affectation of piety in order to gain notoriety: Mt. iii. 7; v. 20; vii. 29 Lchm.; ix. 11, 14, 84; xii. 2, 14, 24, 38 Lchm. om.; xv. 1, 12; xvi. 1,6, 11sq.; xix. 3; xxi. 45; [xxii. 15, 34, 41]; xxiii. 2, 13-15, 23, 25-27, 29; xxvii. 62; Mk. ii. 16, 18, 24; iii. 6; vii. 1, 3, 5; viii. 11, 15; [ix. 11 Lin br. T]; x. 2; xii. 13; Lk. v. 17, 21, 30, 83; vi. 2, 7; vii. 30, 86 sq. 39; xi. 37-39, 42-44 [but in 44 G T Tr WH om. Lbr. the cl.], 53; xii. 1; xiii. 31; xiv. 1, 3; xv. 2; xvi. 14; xvii. 20; xviii. 10 sq.; xix. 39; Jn. i. 24; iii. 1; iv. 1; vii. 32, 45, 47 sq.; viii. 3, 13; ix. [13], 15 sq. 40; xi. 46 sq. 57; xii. 19, 42; xviii. 3; Acts v. 34; xv. 5; xxiii. 6-9; xxvi. 5; Phil. iii. 5. Cf. Win. RWB. s. v. Pharisäer; Reuss in Herzog xi. p. 496, and the works referred to above s. v. Zaddoukaîos, fin. [esp. Sieffert's dissertation in Herzog ed. 2 (vol. xiii. p. 210 sqq.) and the copious reff. at its close]. An admirable idea of the opinions and practices of the Pharisees may be gathered also from Paret, Ueber d. Pharisäismus des Josephus, in the Theol. Stud. u. Krit. for 1856, No. 4, p. 809 sqq.*

φαρμακεύ, -έως, δ, (φάρμακον), one who prepares or uses magical remedies; a sorcerer: Rev. xxi. 8 Rec. (Soph., Plat., Joseph., Lcian., Plut., al.) *

φάρμακον, -ου, τό, fr. Hom. down, a drug; an enchantment: Tr mrg. WH txt. in Rev. ix. 21 (R.V. sorceries), tor φαρμακεία, q. v. (in b.).*]

φαρμακός, -ή, -όν, (φαρμάσσω [to use a φάρμακον]), [fr. Arstph. down]; 1. pertaining to magical arts. 2. ό φαρμακός, subst., i. e. φαρμακός, q. v.: Rev. xxi. 8 GL T Tr WH; xxii. 15. (Sept. several times for ¬Ψ2ρ.).

φάσις, -εως, §, (fr. φαίνω);

1. in the Attic orators, the exposure of (informing against) those who have embezzled the property of the state, or violated the laws respecting the importation or exportation of merchandise, or defrauded their wards.

2. univ. a disclosure of secret crime (κοινῶς δὲ φάσεις ἐκαλοῦντο πῶσαι al μηνύσεις τῶν λανθανόντων ἀδικημάτων, Pollux 8, 6, 47): Susan. 55 Theod.; of information by report [A. V. tidings], Acts xxi. 31.*

φάσκω; impf. ἔφασκον; (ΦΑΩ, φημί); fr. Hom. down; to affirm, allege, to pretend or profess: foll. by the acc. with the inf., Acts xxiv. 9; xxv. 19; with the inf. and an acc. referring to the subject, Rev. ii. 2 Rec.; foll. by an inf. with a subject nom., Ro. i. 22.*

φάττη, -ης, ή, [(πατέομαι to eat; Vaniček p. 445)], α crib, manger: Lk. ii. 7, 12, 16; xiii. 15. (From Hom. down; Sept. for ριμά, Job xxxix. 9; Prov. xiv. 4; Is. i. 8; plur. for ριμά, Hab. iii. 17.) *

φαθλος, η, -ον, (akin to Germ. faul and flau), easy, slight, ordinary, mean, worthless, of no account; ethically, bad, wicked, base (Theogn. [?], Eur., Xen., Plat., Plut.):

Jas. iii. 16; φαῦλόν τι λέγειν περί τινος, Τit. ii. 8; φαῦλα πράσσειν, [R.V. to do ill], Jn. iii. 20; τὰ φ. πράσσειν οpp. to τὰ ἀγαθὰ ποιεῦν, Jn. v. 29; φαῦλον (opp. to ἀγαθόν) πράσσειν, Ro. ix. 11 LTTr WH; 2 Co. v. 10 TTr txt. WH. [See Trench, Syn. § lxxxiv.]*

ψίγγος, -ους, τό, (akin to φαίνειν), fr. Aeschyl. and Pind. down, light: of the moon, Mt. xxiv. 29; Mk. xiii. 24; of a candle or lamp, Lk. xi. 33 R G T Tr mrg. [cf. dστραπή, ib. vs. 36]. (Joel ii. 10; iii. (iv.) 15 (20); Ezek. i. 4, 13, 27; Hos. vii. 6.)

[Syn.: a b γ h, φ έγγοs, φ ωs: φωs light—the general term, (of the light of a fire in Mk. xiv. 54; Lk. xxii. 56); φ έγγοs a more concrete and emphatic term (cf. Lk. xi. 33), the bright sunshine, the beam of light, etc.; ab γ h a still stronger term, suggesting the fiery nature of the light; used of shooting, heating, rays. A Greek spoke of holos φωs, φ έγγοs, al γ h; or, φ ωτ λ s φ έγγοs, al γ h; or, φ έγγοs al γ h; but these formulas are not reversible. Schmidt ch. 33; cf. Trench § xlvi.]

φείδομαι; fut. φείσομαι; 1 aor. ἐφεισάμην; depon. mid.; fr. Hom. down; Sept. for ὑρη, ρὶη, ἀρη (to keep back); to spare: absol. 2 Co. xiii. 2; τινός, to spare one [W. § 30, 10 d.; B. § 132, 15], Acts xx. 29; Ro. viii. 32; xi. 21; 1 Co. vii. 28; 2 Co. i. 23; 2 Pet. ii. 4 sq.; to abstain [A. V. forbear], an inf. denoting the act abstained from being supplied from the context: καυχᾶσθαι, 2 Co. xii. 6 (μὴ φείδου— sc. διδάσκειν— εὶ ἔχεις διδάσκειν, Xen. Cyr. 1, 6, 35; with the inf. added, λέγειν κακά, Eur. Or. 393; δρᾶσαί τι τῶν τυραννικῶν, Plat. de rep. 9 p. 574 b.).*

φαδομένως, (fr. the ptcp. φειδόμενος), adv., sparingly: 2 Co. ix. 6 (mildly, Plut. Alex. 25).

φιλόνης, 800 φαιλόνης.

olow; (allied to Germ. filtern, fakren, [Eng. bear, etc. Scotch bairn, etc. etc.; cf. Curtius § 411]); impf. &beρον; Pass., pres. φέρομαι; impf. ἐφερόμην; fut. act. σίσκ (Jn. xxi. 18; Rev. xxi. 26); 1 sor. Hveyka, ptcp. everykas; 2 aor. inf. dreyneir (Mt. vii. 18 T WH); 1 aor. pass. ηνέχθην (2 Pet. i. 17, 21); [cf. WH. App. p. 164; B. 68 (60); W. 90 (85 sq.); esp. Veitch p. 668 sq.]; fr. Hom. down; Sept. for הָביא and נשא; to bear, i.e. a. to carry some burden: Tor Graupor onσθέν τινος, Lk. xxiii. 26; to bear with one's self (which the Grk. writ. express by the mid.), [A. V. to bring]: 71, Lk. xxiv. 1; Jn. xix. 39. b. to move by bearing; pass. like the Lat. feror i. q. moveor, to be conveyed or borne. with a suggestion of speed or force (often so in prof. auth. fr. Hom. down): of persons borne in a ship over the sea, [A. V. to be driven], Acts xxvii. 15, 17; of a gust of wind, to rush, Acts ii. 2 (cf. Jer. xviii. 14); deed ένεχθεῖσα, was brought, came, 2 Pet. i. 17, 18 (see ὑπό, I. 2 a.); of the mind, to be moved inwardly, prompted, ύπο πνεύματος άγίου, 2 Pet. i. 21; φέρομαι έπί τι [R. V. press on], Heb. vi. 1. c. acc. to a less freq. use to bear up, i. e. uphold (keep from falling): φέρων τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, of God [the Son] the preserver of the universe, Heb. i. 3 (so in the Targums and Rabbinical writ. כובל עולמו is often used, e. g. הובל עולמו, of God; οὐ δυνήσομαι έγω μόνος φέρειν τον λαον τοῦτον, Num. xi. 14, cf. 11; add, Deut. i. 9, for κω; δ τὰ μὴ [μὲν] όντα Φέρων καὶ τὰ πάντα γεννών, Philo, rer. div. haer. § 7; fr. native Grk. writ. we have φέρειν τὴν πόλιν, Plut. Lucull. 6; cf. Bleek, Brief a. d. Hebr. ii. 1 p. 70 sq.). to bear i. e. endure (exx. without number in Grk. writ. fr. Hom. down; cf. Passow s. v. B. I. 3; [L. and S. s. v. A. III.]): τὸν ὀνειδισμόν, Heb. xiii. 13; τί, to endure the rigor of a thing, Heb. xii. 20; revá, to bear patiently one's conduct, or to spare one (abstain from punishing or destroying), Ro. ix. 22. 3. to bring, bring to, a. prop.: τινά, Acts v. 16; τί, Mk. bring forward; [vi. 27 RG T Tr WH]; xi. 2 T Tr WH; xii. 16; Lk. xv. 23; Acts iv. 34, 37; v. 2; 2 Tim. iv. 13; τινὰ πρός τινα, Mk. i. 32; ii. 3 [T Tr mrg. WH]; ix. 17 [W. 278 (262)], 19 sq.; [τινὰ ἐπί τινα, Lk. xii. 11 Tr mrg.]; τινά τινι, Mk. vii. 32; viii. 22; [τινα ἐπί τινος, Lk. v. 18]; τί τιν, Mk. xii. 15; Jn. ii. 8; with && added, Mt. xiv. 18 [here Tr mrg. br. &δε]; xvii. 17; τὶ πρός τωα, Mk. xi. 7 [T Tr WH]; ri els with an acc. of the place, Rev. xxi. 24, 26; τὶ ἐπὶ πίνακι, Mt. xiv. 11; Mk. vi. [27 Lchm.], 28; ἀπό τινος (a part of [see ἀπό, I. 2]), Jn. xxi. 10; φέρω τωὶ b. to move to, apply: τὸν δάκτυφαγείν, Jn. iv. 33. λου, την χείρα, ωδε, els with an acc. of the place, [A. V. reach], Jn. xx. 27. fig., φέρεται ύμιν τι, a thing is offered (lit. 'is being brought') to you: ή χάρις, 1 Pet. c. to bring by announcing: διδαχήν, 2 Jn. 10 (τινὶ ἀγγελίην, μῦθον, λόγον, φήμην, etc., in Hom., Pind., al.); to announce (see Passow s. v. p. 2231; [L. and S. 8. v. A. IV. 4]) : 6ávarov, Heb. ix. 16. d. to bear i. e. bring forth, produce; a. prop.: καρπόν, [Mt. vii. 184 TWH, 18° T]; Mk. iv. 8 [on èv éfégeorra etc. WH txt...

see &v, I. 5 f.]; Jn. xii. 24; xv. 2, 4 sq. 8, 16; (Hom. Od. 4, 229; Hes. opp. 117; Xen. mem. 2, 1, 28; al.). to bring forward in speech: προφητεία, 2 Pet. i. 21 [A. V. came]; κρίσεν κατά τενος, 2 Pet. ii. 11; [κατηγορίαν κατά τινος, Jn. xviii. 29 RG L Tr (but here T WH om. κατά)]; αλτιώματα κατά τινος, Acts xxv. 7 RG [but G om. κατά τ.]; alrías, ibid. 18 L T Tr WH; (πάσας alrías, reasons, Dem. p. 1328, 22; ἀπολογισμούς, Polyb. 1, 32, 4). lead, conduct, [A. V. bring, carry, etc. (Germ. führen)]: int with an acc. of the place, Mk. xv. 22; Acts xiv. 13; (ἐκεῖ) ὅπου, Jn. xxi. 18; metaph. a gate is said φέρειν (Lat. ferre [Eng. lead]) els την πόλιν, Acts xii. 10 (όδός φ. els ίρου, Hdt. 2, 122; διά της άγορας ές το προς ηω, id. 2, 188 [cf. L. and S. s. v. A. VII.]). [COMP.: ἀνα-, ἀπο-, δια-, είσ-, παρ-εισ-, έκ-, έπι-, κατα-, παρα-, περι-, προ-, προσ-, συν-, ὑπο-φέρω. Syn. cf. Schmidt ch. 105.]*

φεύγω; fut. φεύξομαι; 2 aor. έφυγον; fr. Hom. down; Sept. for מון and מון; to flee, i. e. away, seek safety by flight: absol., Mt. viii. 33; xxvi. 56; Mk. v. 14; xiv. 50; Lk. viii. 34; Jn. x. 12, [13 (here G T Tr txt. WH om. L Tr mrg. br. the cl.); Acts vii. 29; foll. by els with an acc. of the place, Mt. ii. 13; x. 23; [xxiv. 16, here RGTWH mrg. ἐπί]; Mk. xiii. 14; Lk. xxi. 21; [Jn. vi. 15 Tdf.]; Rev. xii. 6; foll. by exi with an acc. of the place, Mt. xxiv. 16 [here L Tr WH txt. els]; ex τοῦ πλοίου, Acts xxvii. 30; foll. by ἀπό with a gen. of the place, in a purely local sense, to leave by fleeing, as in Grk. writ. (cf. W. 223 (210); [B. § 131, 1]), Mk. xvi. 8; by ἀπό with a gen. of the pers. inspiring fear or threatening danger (after the Hebr.), Jn. x. 5; Jas. iv. 7; poetically, φεύξεται ἀπ' αὐτῶν ὁ θάνατος, death shall flee from them, opp. to ζητήσουσι θάνατον, Rev. ix. 6. metaph. to flee (to shun or avoid by flight) something abhorrent, esp. vices: with an acc. of the thing, 1 Co. vi. 18 (Sap. i. 5; 4 Macc. viii. 18); opp. to διώκειν, 1 Tim. vi. 11; 2 Tim. ii. 22; Hebraistically foll. by ἀπό with a gen. of the thing, 1 Co. x. 14 (ἀπὸ ὁμαρτίας, Sir. xxi. 2). to be saved by flight, to escape safe out of danger: absol. Heb. xii. 25 RG; with an acc. of the thing, Heb. xi. 34; Hebraistically foll. by ἀπό with a gen. — of the thing, Mt. iii. 7; xxiii. 33; Lk. iii. 7; of the pers. Mk. xiv. 52 [T Tr txt. WH om. L Tr mrg. br. ἀπ' αὐτῶν]. d. poetically, to flee away i. q. vanish: πâσα νησος ἔφυγε καὶ ὅρη ούχ εὐρέθησαν, Rev. xvi. 20; with the Hebraistic addition ἀπὸ προσώπου τινός (as in Deut. xxviii. 7; Josh. vii. 4; viii. 5; 2 Chr. x. 2, etc.; see πρόσωπον, 1 b. p. 551^b mid.), Rev. xx. 11. [Comp. and Syn.: ἀποφ. (emphasizes the inner endeavor or aversion), diad. (suggests the space which the flight must traverse), ἐκφ. (looks rather to the physical possibility), καταφ. (points to the place or the person where refuge is sought); Schmidt, Syn. ch. 109.7

Φηλιξ (Lehm. Φήλιξ, [so Tr in Acts xxiv. 22 (by mistake?)]; cf. Lipsius, Grammat. Untersuch. p. 37; B. 18 (12); [Tdf. Proleg. p. 104; and reff. s. v. κήρυξ]), [lit. 'happy', 'fortunate'], -ικος, δ, (Claudius [but in Tacit. nist. 5, 9 called Antonius]) Felix, the eleventh procurator of Judæa, (apparently between A.D. 52 and 60).

He was a freedman of Claudius and his mother Antonia. and the brother of Pallas, the powerful favorite of the emperor. He first married Drusilla [(?) see Dict. of Grk. and Rom. Biogr. s. v. 4], the granddaughter of Cleopatra and Antony; and afterwards Drusilla, the daughter of Herod Agrippa. Acc. to Tacitus "per omnem saevitiam ac libidinem jus regium servili ingenio exercuit", and by his cruelty and injustice he stimulated the rage of the turbulent Jews against the Roman rule. When he had retired from the province and come to Rome, the Jews of Cæsarea accused him before the emperor, but through the intercession of his brother Pallas he was acquitted by Nero (cf. Tacit. hist. 5, 9, 5 sq.; annal. 12, 54; Suet. vit. Claudii, 28; Joseph. antt. 20, 7, 1 sq. and 8, 5 sq.; 7, 9; b. j. 2, 13): Acts xxiii. 24, 26; xxiv. 3, 22, 24 sq. 27; xxv. 14. Cf. Win. RWB. s. v.; Paret in Herzog iv. 354; [V. Schmidt in Herzog ed. 2, iv. 518 sq.]; Overbeck in Schenkel ii. 263 sq.; Schürer, Neutest. Zeitgesch. p. 303 sq. § 19, 4; [Farrar, St. Paul, ch. xli.].*

φήμη, -ης, ή, (φημί), fame, report: Mt. ix. 26; Lk. iv. 14. [(From Hom. down.)]*

φημί; impf. ἔφην; (fr. φάω, to bring forth into the light [cf. Curtius § 407]); hence [fr. Hom. down] prop. to make known one's thoughts, to declare; to say: ¿on, he said (once on a time), Mt. xxvi. 61; historical writers, in quoting the words of any one, prefix ongiv, con, (Lat. ait, inquit): Lk. xxii. 58; Acts viii. 36, and often; φησίν and ἔφη are used of a person replying, Mt. xiii. 29; Lk. vii. 40; Jn. i. 23; ix. 38; Acts vii. 2, etc.; of one who asks a question, Mt. xxvii. 23; Acts xvi. 30; xxi. 37; ἔφη μεγάλη τῆ φωνή, Acts xxvi. 24; ἀποκριθεὶς έφη, Mt. viii. 8; φησίν is interjected into the recorded speech of another [cf. W. § 61, 6], Mt. xiv. 8; Acts xxv. 5, 22; xxvi. 25; also ἔφη, Acts xxiii. 35; φησίν, like the Lat. ait, inquit, is employed esp. in the later Grk. usage with an indefinite subject ('impersonally') [cf. man sagt, on dit, they say] (inserted in a sentence containing the words of another [cf. W. u. s.]): 2 Co. x. 10 where L Tr mrg. WH mrg. cariv (cf. Passow ii. p. 22884; [L. and S. s. v. II. 1]; B. § 129, 19; [W. § 58, 9 b. B.; § 64, 3]). Φησίν sc. δ θεός, 1 Co. vi. 16 [here Lchm. br. Φησίν]; Heb. viii. 5; [W. 522 (486 sq.)]. The constructions of the verb are the foll.: ἔφη αὐτῷ, αὐτοῖς, he replied to him, to them, Mt. iv. 7; xiii. 28; xxi. 27, etc.; Mk. [ix. 12 T Tr txt. WH]; xiv. 29; Lk. vii. 44; Acts xxvi. 32; αποκριθείς αὐτώ ἔφη, Lk. xxiii. 3; ἔφη πρός τινα, Lk. xxii. 70; Acts x. 28; xvi. 37; xxvi. 1; with an acc. of the thing, 1 Co. x. 15, 19; foll. by ore, 1 Co. x. 19; rouro etc. οτι, 1 Co. vii. 29 [Rec. bes els ; al. om. οτι]; xv. 50; foll. by an acc. with inf., Ro. iii. 8. [On its alleged omission, see W. § 64, 7 a. Comp.: σύμ-φημι.]

φημζω: 1 aor. pass. 3 pers. sing. ἐφημίσθη; esp. freq. in the poets fr. Hesiod down; to spread a report, to disseminate by report: Mt. xxviii. 15 T WH mrg. (after codd. ¾ Δ 33 etc.) for διαφημ. q. v.*

Φήστος, -ου, δ, (Porcius) Festus, a procurator of Judæa, the successor of Felix [c. A.D. 60] (see Φηλιξ [and reff.,

esp. Schürer p. 308 sq.]): Acts xxiv. 27; xxv. 1, 4, 9, 12-14, 22-24; xxvi. 24 sq. 32. (Joseph. antt. 20, 8, 9 and 9, 1; b. j. 2, 14, 1.) *

φθάνω: 1 aor. ἔφθασα [W. § 15 s. v.]; pf. ἔφθακα (1 Th. ii. 16 L txt. WH mrg.); fr. Hom. down; 1. to come before, precede, anticipate: ἡμεῖς οὐ μὴ φθάσωμεν (see μή, IV. 2) τοὺς κοιμηθέντας, we shall not get the start of those who have fallen asleep, i. e. we shall not attain to the fellowship of Christ sooner than the dead, nor have precedence in blessedness, 1 Th. iv. 15; ἔφθασεν ἐπ' αὐτοὺς ή δργή, (God's penal) wrath came upon them unexpectedly, 1 Th. ii. 16; ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ, the kingdom of God has come upon you sooner than you expected, Mt. xii. 28; Lk. xi. 20; [but all the preceding exx. except the first are referred by the majority of recent interpp. to the foll. head; —a meaning esp. common when the verb is construed with prepositions]. in the Alex. [and other later] writ. the idea of priority disappears, to come to, arrive at: eis 71, Phil. iii. 16; to reach, attain to, a thing, Ro. ix. 31; ἄχρε τινός, **2 Co.** x. 14; (τινί, to a thing, Tob. v. 19; εως τοῦ οὐρανοῦ, Test. xii. Patr. p. 530 [i. e. test. Rub. 5 fin.]; ή μεγαλωσύνη σου έμεγαλύνθη καὶ ἔφθασεν εἰς τὸν οὐρανόν, Dan. 4, 19 Theod. [cf. 17, 25; φθ. εως τῶν οὐρανῶν, 2 Chr. xxviii. 9; ἔφθασεν ό μὴν ό εβδομος, 2 Esdr. iii. 1; Philo de mund. opif. § 1; de legg. alleg. iii. 76; de confus. lingg. § 29; Plut. apotheg. Lacon. § 28; de Alex. s. virt. s. fort. orat. ii. 5. Cf. Soph. Lex. s. v.; Geldart, Mod. Greek, p. 206; W. § 2, 1 b.]). [Comp.: προ-φθάνω.]*

φθαρτός, -ή, -όν, (φθείρω), corruptible, perishable, (Vulg. corruptibilis): 1 Co. ix. 25; 1 Pet. i. 23; ἄνθρωπος, i. e. mortal, opp. to ὁ ἄφθαρτος θεός, Ro. i. 23; οὐ φθαρτοῖς ἐργυρίω ἡ χρυσίω, not with corruptible things, with silver or gold, 1 Pet. i. 18 [W. § 59, 5 fin.] (χρυσός κ. ἄργυρος, οὐσίαι φθαρταί, Philo de cherub. § 14; οὖκ ἄργυρον οὐδὲ χρυσόν τινα, ἡ ἄλλο τῶν ἐν ὖλαις φθαρταῖς, de congr. erudit. grat. § 20); neut. τὸ φθαρτόν, that which is liable to corruption, [τὸ φθαρτὸν τοῦτο this corruptible (A.V.)], 1 Co. xv. 53 sq. (Diod. 1, 6; Philo de legg. alleg. 2, 1; de cherub. § 2; [Aristot.], Plut., Sext. Emp., al.; 2 Μεςς. vii. 16; Sap. ix. 15; xiv. 8.)*

φθέγγομα; 1 aor. ptcp. φθεγξάμενος; (φέγγος [but cf. Vaniček p. 1176], ΦΑΩ); depon. mid.; fr. Hom. down;

1. to give out a sound, noise, or cry; used by the Grks. of any sort of sound or voice, whether of man or animal or inanimate object—as of thunder, musical instruments, etc.; [φθέγγ. denotes sound in its relation to the hearer rather than to its cause; the μέγα λαλῶν is a braggart, the μέγα φθεγγόμενος is a lofty orator; Schmidt, Syn. ch. 1 § 53].

2. to proclaim; to speak, utter: Acts iv. 18; ὑπέρογκα, 2 Pet. ii. 18 (ἄδικα, Sap. i. 8); ὑποζύγιον ἄφωνον ἐν ἀνθρωπίνη φωνῆ φθεγξάμενον, 2 Pet. ii. 16. [Comp.: ἀπο-φθέγγομαι.]*

φθείρω; fut. φθερῶ; 1 aor. ἔφθειρα; Pass., pres. φθείρωμα; 2 aor. ἐφθάρην; 2 fut. φθαρήσομαι; (akin to Germ. verderben); Sept. for ΜΠΨ; [fr. Hom. down]; to corrupt, to destroy: prop. τὸν ναὸν τοῦ θεοῦ (in the opinion o the Jews the temple was corrupted, or 'destroyed',

when any one defiled or in the slightest degree damaged anything in it, or if its guardians neglected their duties; cf. Deyling, Observv. sacrae, vol. ii. p. 505 sqq.), dropping the fig., to lead away a Christian church from that state of knowledge and holiness in which it ought to abide, 1 Co. iii. 17°; rwá, to punish with death, 1 Co. iii. 17b; i. q. to bring to want or beggary (cf. our ruin [A. V. corrupt]), 2 Co. vii. 2; pass. to be destroyed, to perish: in run, by a thing, Jude 10; in with a dat. denoting the condition, ἐν τῆ Φθορα αὐτῶν, 2 Pet. ii. 12 L. T Tr WII. in an ethical sense, to corrupt, deprave: Φθείρουσιν ήθη χρηστὰ όμιλίαι κακαί (a saying of Menander [see Hos, 2], which seems to have passed into a proverb [see Wetstein ad loc.; Gataker, Advers. miscel. l. i. c. 1 p. 174 sq.]), 1 Co. xv. 33; the character of the inhabitants of the earth, Rev. xix. 2; pass. Φθείρομαι ἀπό τινος, to be so corrupted as to fall away from a thing [see drd. I. 3 d.], 2 Co. xi. 8; Φθειρόμενον κατά τὰς ἐπιθυμίας. [R. V. waxeth corrupt etc.], Eph. iv. 22. [Comp.: dia, κατα-φθείρω.]*

φθιν-οπωρινός, -ή, -όν, (φθινόπωρον, late autumn; fr. φθίνω to wane, waste away, and ὀπώρα autumn), autumnal (Polyb. 4, 37, 2; Aristot. h. a. 5, 11; [Strab.], Plut.): δένδρα φθινοπ. autumn trees, i. e. trees such as they are at the close of autumn, dry, leafless and without fruit, hence ἄκαρπα is added; used of unfruitful, worthless men, Jude 12 [cf. Bp. Lghtft. A Fresh Revision etc. p. 134 sq.].*

φθόγγος, -ου, δ, (φθέγγομαι, q. v.), a musical sound, whether vocal or instrumental (Sap. xix. 17): 1 Co. xiv. 7; Ro. x. 18, in this latter pass. Paul transfers what is said in Ps. xviii. (xix.) 5 to the voices of the preachers of the gospel. (Hom., Tragg., Xen., Plat., al.)*

φθονίω, -ω̂; (φθόνος); fr. Hom. down; to envy: τικί, one, Gal. v. 26 [here Ltxt. Tr mrg. WII mrg. read the accus.; see B. § 132, 15 Rem.; W. § 31, 1 b.].*

φθόνος, -ου, δ, fr. [Pind. and] Hdt. down, envy: Ro. i. 29; Gal. v. 21; 1 Tim. vi. 4; Tit. iii. 3; 1 Pet. ii. 1; διὰ φθόνον, for envy, i. e. prompted by envy [see διά, Β. II. 2 b.], Mt. xxvii. 18; Mk. xv. 10; Phil. i. 15, (Dio Cass. 44, 36); πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα δ κατώκησεν [but see κατοικίζω] ἐν ἡμῦν; doth the Spirit which took up its abode within us (i. e. the Holy Spirit) long enviously? (see πρός, I. 3 g.), Jas. iv. 5 [but '. (WH in second mrg.) drop the interrog.]; see on the pass. Grimm in the Theol. Stud. u. Krit. for 1854, p. 934 sqq. [Syn. see ζῆλος, 2 fin.]*

φθορά, -âs, ἡ, (φθείρω), fr. Aeschyl. and Hdt. down, 1. corruption, destruction, perishing, (opp. to γένεσις, origin, often in Plat., Aristot., Plut.; opp. to σωτηρία, Plat. Phileb. p. 35 e.; for κτιϋ, Ps. cii. (ciii.) 4; Jon. ii. 7): Ro. viii. 21 (on which see δουλεία); 2 Pet. ii. 12* [some (cf. R. V. mrg.) take φθ here actively: εἰς φθοράν, to destroy]; ἐν φθορᾶ, in a state of corruption or decomposition (of the body at burial), 1 Co. xv. 42; by meton. that which is subject to corruption, what is perishable, opp. to ἀφθασσία, ibid. 50; in the Christian sense, the loss of

salvation, eternal misery (which elsewhere is called duéλεια), Col. ii. 22 (see ἀπόχρησις); opp. to ζωή αίώνιος, Gal. vi. 8, cf. Schott ad loc. 2. in the N. T. in an ethical sense, corruption i. e. moral decay: 2 Pet. i. 4; ii. 12 | some take the word here actively (R.V. txt. in their destroying), al. refer it to 1 above, 19; with the ζωηs added, Sap. xiv. 12.*

φιάλη, -ης, ή, fr. Hom. down, Sept. for ρηιρ, a broad, shallow bowl, deep saucer [Dict. of Antiq. s. v. Patera; B. D. Am. ed. s. v. Vial]: Rev. v. 8; xv. 7; xvi. 1-4, 8, 10. 12. 17; xvii. 1; xxi. 9.*

φιλ-άγαθος, -ον. (fr. φίλος and άγαθός), loving goodness: Tit. i. 8. (Sap. vii. 22; Plut. praec. conjug. c. 17; also comp. Thes. c. Rom. c. 2; [φιλάγαθος οὐ φίλαυτος, Aristot. magn. mor. ii. 14 p. 1212b 18; Polyb. 6, 53, 9; Philo de vit. Moys. ii. § 27.)

Φιλαδίλφαα [TWH -ία (cf. Tdf. Proleg. p. 87), see I, .], -as, \(\hat{\eta}\), Phi adelphia (now Alahshar, Allahschir, [or Ala-Shehr i. e. "The White City" (Sayce)]), a city of Lydia in Asia Minor, situated near the eastern base of Mount Tmolus, founded and named by the Pergamene king Attalus II. Philadelphus. After the death of king Attalus III. Philometor, B. C. 133, it together with his entire kingdom came by his will under the jurisdiction of the Romans: Rev. i. 11; iii. 7.*

φιλαδελφία, -as, ή, (φιλάδελφοs), the love of brothers (or sisters), brotherly love, (prop., 4 Macc. xiii. 22; xiv. 1; [Philo, leg. ad Gaium § 12]; Joseph. antt. 4, 2, 4; Lcian. dial. deor. 26, 2; Plut. libell. περὶ φιλαδελφίας; [cf. Babrius 47, 15]); in the N. T. the love which Christians cherish for each other as 'brethren' (see ἀδελφός, 4); [love of the brethren] (Vulg. caritas or amor fraternitatis): Ro. xii. 10; 1 Th. iv. 9; Heb. xiii. 1; 1 Pet. i. 22; 2 Pet. i. 7, cf. 1 Jn. v. 1.*

φιλ-άδελφος, -ον, (φίλος and αδελφός), loving brother or sister (Soph., Plut., Anthol.); in a broader sense, loving one like a brother, Xen. mem. 2, 3, 17; loving one's fellowcountrymen, of an Israelite, 2 Macc. xv. 14; of a Christian loving Christians, 1 Pet. iii. 8 [R.V. loving as brethren].

φιλανδρος, -ον, (φίλος and ἀνήρ), [fr. Aeschyl. down (in other senses)], loving her husband: Tit. ii. 4 (φίλανδροι καὶ σώφρονες γυναϊκες, Plut. praec. conj. c. 28).*

φιλανθρωπία, -as, ή, (φιλάνθρωπος), fr. Xen. and Plat. down, love of mankind, benevolence, (Vulg. humanitas), [R.V. kindness]: Acts xxviii. 2; Tit. iii. 4. [Cf. Field, Otium Norv. Pars iii. ad ll. cc.]*

φιλανθράπως, adv., humanely, kindly: Acts xxvii. 3. (Isocr., Dem., Polyb., Diod., Plut., al.; 2 Macc. ix. 27.)

φιλαργυρία, -as, ή, (φιλάργυρος), love of money, avarice: 1 Tim. vi. 10. (Isocr., Polyb., Ceb. tab. c. 23; Diod. 5, 26; [Diog. Laërt. 6, 50; Stob. flor. 10, 38; Philo de mut. nom. § 40]; Plut., Lcian., Hdian. 6, 9, 17 (8); 4 Macc. i. 26.) [Cf. Trench, Syn. § xxiv.]

φιλ-άςγυρος, -ον, (φίλος and άργυρος), loving money, avaricious: Lk. xvi. 14; 2 Tim. iii. 2. (Soph., Xen., Plat., al.) •

intent on one's own interests, selfish: 2 Tim. iii. 2. (Aristot. [(cf. φιλάγαθος); rhet. 1, 11, 26 (where cf. Cope) ανάγκη πάντας φιλαύτους είναι ή μαλλον ή ήττον]; Philo, legg. alleg. 1, 15; Plut., [Epict.], Lcian., Sext. Emp.; διά τὸ φύσει πάντας είναι φιλαύτους, Joseph. antt. 3, 8, 1.) [Cf. Trench, Syn. § xciii.]*

φιλέω, -ώ; impf. 3 pers. sing. έφίλει; 1 sor. έφίλησα; pf. πεφίληκα; (φίλος); fr. Hom. down; to be friendly to one, (Sept. several times for אהב: אהב): דעשה: Mt. x. 37; Jn. v. 20 [here L mrg. ἀγαπậ]; xi. 3, 36; xv. 19; xvi. 27; xx. 2; xxi. 15-17; 1 Co. xvi. 22; Rev. iii. 19; with ἐν πίστει added, with a love founded in and springing from faith, Tit. iii. 15; 7i, to love i. e. delight in, long for, a thing: τὴν πρωτοκλισίαν, Mt. xxiii. 6; ασπασμούς, Lk. xx. 46; την ψυχήν, to be desirous of preserving one's life (opp. to μισείν, to hate it when it cannot be kept without denying Christ), Jn. xii. 25; with nouns denoting virtues or vices: 70 450005, Rev. xxii. 15 (σοφίαν, Prov. xxix. 3; viii. 17); foll. by an inf., like the Lat. amo facere, to love to do, i. e. to do with pleasure: Mt. vi. 5 (Is. lvi. 10; Pind. Nem. 1, 15; Aeschyl. septem 619; Agam. 763; Suppl. 769; Eur. Iph. Taur. 1198; Rhes. 894; Xen. hipparch. 7, 9; Ael. v. h. 14, 37). to kiss: Turá, Mt. xxvi. 48; Mk. xiv. 44; Lk. xxii. 44, (often in the Grk. writ.; Sept. for של), Gen. xxvii. 26 sq., and often). 3. As to the distinction between ayaπar and φιλείν: the former, by virtue of its connection with ayauas, properly denotes a love founded in admiration, veneration, esteem, like the Lat. diligere, to be kindly disposed to one, wish one well; but pixer denotes an inclination prompted by sense and emotion, Lat. amare; ό μή του δεόμενος οὐδέ τι άγαπφη αν· ό δὲ μή άγαπψη [-πῶν (?)], οὐδ' ᾶν φιλοῖ, Plat. Lys. p. 215 b.; έφιλήσατε αὐτὸν (Julius Caesar) ώς πατέρα καὶ ἡγαπήσατε ώς εὐεργέτην, Dio Cass. 44, 48; ut scires, eum a me non diligi solum, verum etiam amari, Cic. ad fam. 13, 47; L. Clodius valde me diligit vel, ut εμφατικώτερον dicam, valde me amat, id. ad Brut. 1. Hence men are said αγαπάν God, not φιλείν; and God is said αγαπήσαι τον κόσμον (Jn. iii. 16), and φιλείν the disciples of Christ (Jn. xvi. 27); Christ bids us αγαπαν (not φιλείν) τούς έχθρούς (Mt. v. 44), because love as an emotion cannot be commanded, but only love as a choice. Wisdom says, τοὺς ἐμὲ φιλοῦντας ἀγαπῶ, Prov. viii. 17. As a further aid in judging of the difference between the two words compare the foll. pass.: Jn. xi. 3, 5, 36; xxi. 15-17; Seven in some cases where they might appear to be used interchangeably (e.g. Jn. xiv. 23; xvi. 27) the difference can still be traced]. From what has been said, it is evident that dyamar is not, and cannot be, used of sexual love [but it is so used occasionally by the later writers; cf. Plut. Pericl. 24, 12 p. 165 e.; symp. 7 p. 180 b. δ έρώμενος τον έραστην αγαπά; of. Steph. Thesaur. i. p. 209 a.; Soph. Lex. s. v. ἀγαπάω, 2; Woolsey in the Andover Rev. for Aug. 1885, p. 170 sq.]. Cf. Tittmann, Syn. N. T. i. p. 50 sqq.; Cremer s. v. αγαπάω [4te Aufl. p. 9 sq.]; Trench § xii.; [Schmidt ch. 136, φΩ-auros, -os, (φΩος and aὐτός), loving one's self; too lesp. § 6; Cope, Aristot. rhet. vol. i. App. A. (also given in the Journ. of Philol. for 1868, p. 88 sqq.); also Höhne in (Luthardt's) Zeitschr. f. kirchl. Wissensch. u. s. w. for 1882, p. 6 sqq.; esp. Woolsey u. s.. Comp.: καταφιλέω.]*

φίλη, ή, see φίλος, 2.

φιλήδονος, -ον, (φίλος and ήδονή), loving pleasure: 2 Tim. iii. 4. (Polyb. 40, 6, 10; Plut., Leian., al.) *

φθλημα, -τος, τό, fr. Aeschyl. down, a kiss (see φιλέω, 2): Lk. vii. 45; xxii. 48, (Prov. xxvii. 6; Cant. i. 2); Δγιον, the kiss with which, as a sign of fraternal affection, Christians were accustomed to welcome or dismiss their companions in the faith: Ro. xvi. 16; 1 Co. xvi. 20; 2 Co. xiii. 12; 1 Th. v. 26; it is also called φίλημα ἀγάπης, 1 Pet. v. 14. Cf. Kahle, De osculo sancto (Regiom. 1867); [B. D. s. v. Kiss; also Dict. of Christ. Antiq. s. v. Kiss].*

Φιλήμων, -ονος, δ, Philemon, of Colossæ, converted to Christianity by Paul (Philem. 19), and the recipient of the lovely little letter which bears his name in the N.T.: Philem. 1. [BB. DD. s. v.; esp. Bp. Lghtft. Com. on Col. and Philem., Intr.]*

ΦΩητος ([Chandler § 325; but] R L T Tr Φιλητός, see Τυχικός [Tdf. Proleg. p. 103]), -ov, δ, Philetus, a heretic: 2 Tim. ii. 17.*

φιλία, -as, $\dot{\eta}$, (φίλος), friendship: with a gen. of the object, Jas. iv. 4. [(Theogn., Hdt., al.)]*

Φιλιππήσιος, -ov, δ, a Philippian: Phil. iv. 15.*

ΦΩιπποι, -ων, oi, [on the plur. cf. W. § 27, 3], Philippi, a city of Macedonia Prima [see B. D s. v. Macedonia], situated on [near] the northern coast of the Ægean Sea, between the rivers Strymon and Nestus, and the cities Neapolis and Amphipolis. It took its name from Philip I. of Macedon, who built it up from a village called Κρηνίδες, and adorned and fortified it: Acts xvi. 12 (on this pass. see κολώνια); xx. 6; Phil. i. 1; 1 Th. ii. 2. [See Bp. Lghtft. Com. on Philip., Intr. iii.]

ΦΩιππος, -ου, δ, Philip; 1. a son of Herod the Great by his fifth wife, Cleopatra of Jerusalem (Joseph. antt. 17, 1, 3), and by far the best of his sons. He was tetrarch of Gaulanitis, Trachonitis, Auranitis, Batanæa, and (acc. to the disputed statement of Lk. iii. 1) of Ituræa also [cf. Schürer as below; but see B. D. Am. ed. s. v. Ituræa]; and the founder of the cities of Cæsarea Philippi (in the Decapolis) and Julias. After having lived long in celibacy, he married Salome, the daughter of Herod [Philip, the disinherited; see below] his halfbrother (Joseph. antt. 18, 5, 4). He ruled mildly, justly and wisely thirty-seven years, and in A. D. 34 died without issue, leaving a grateful memory of his reign in the minds of his subjects (Joseph. antt. 18, 2, 1 and 4, 6; b. j. 2, 9, 1): Mt. xvi. 13; Mk. viii. 27; Lk. jii. 1; cf. Keim in Schenkel iii. p. 40 sqq.; Schürer, Neutest. Zeitgesch. § 17, a.; [BB. DD.]. In Mt. xiv. 3; Mk. vi. 17, and Lk. iii. 19 Rec. it is said that his wife was Herodias (see 'Howdia's); thus Herod, the son of Herod the Great by Marianne the daughter of the high-priest Simon (Joseph. antt. 18, 5, 1; b. j. 1, 28, 4), who lived as a private citizen in comparative obscurity and was the first

husband of Herodias (Joseph. antt. 18, 5, 4), seems to have been confounded with Philip, who as a ruler was better known (cf. Volkmar, Ueber ein. histor. Irrthum in den Evangg., in Zeller's Theol. Jahrbb. for 1846, p. 363 sqq.). Many interpreters (see esp. Krebs, Observv. etc. p. 37 sq.; [Deyling, Observv. sacr. vol. ii. (ed. 2) p. 342 sqq.]), in vindication of the Evangelists, make the somewhat improbable conjecture that the first husband of Herodias had two names, one a family name Herod, the other a proper name Philip; [yet so Winer, RWB. s. v. Philippus, 5; BB. DD.; Gerlach in the Zeitschr. f. Luth. Theol. for 1869, p. 32 sq.; Meyer on Mt. l. c.; Weiss on Mk. l. c.]. 2. Philip of Bethsaida [in Galilee], one of the apostles: Mt. x. 3; Mk. iii. 18; Lk. vi. 14; Jn. i. 43-48 (44-49); vi. 5, 7; xii. 21 sq.; xiv. 8 sq.; Acts i. 3. Philip, one of the seven deacons of the church at Jerusalem, and also an 'evangelist' (evaryete στής, q. v.): Acts vi. 5; viii. 5-40; xxi. 8.*

φιλό-θεος, -ον, (φίλος and θεός), loving [A.V. lovers of] God: 2 Tim. iii. 4. ([Aristot. rhet. 2, 17, 6], Philo, Lcian., al.) *

Φιλολογος, -ov, δ, [lit. 'fond of talk'], Philologus, a certain Christian: Ro. xvi. 15. [Cf. Bp. Lghtft. Com. on Philip., note on "Cæsar's Household" § 10.]*

φιλονεικία, -as, ή, (φιλόνεικοs, q. v.), love of strife, eagerness to contend, (Plat., Plut., Lcian., al.; 4 Macc. i. 26); contention: Lk. xxii. 24. (2 Macc. iv. 4; Thuc. 8, 76; Joseph. antt. 7, 8, 4; Antonin. 3, 4; in a good sense, emulation, Xen., Plat., Dem., Plut., al.) •

φιλό-νεικος, -ον, (φίλος, and νείκος strife), fond of strife, contentious: 1 Co. xi. 16. (Pind., Plat., Polyb., Joseph., Plut., al.; in a good sense, emulous, Xen., Plat., Plut., al.) *

φιλο-ξενία, -as, ή, (φιλόξενος, q. v.), love to strangers, hospitality: Ro. xii. 13; Heb. xiii. 2. (Plat., Polyb., al.)*

φιλό-ξενος, -ον, (φίλος and ξένος), fr. Hom. down, hospitable, generous to guests, [given to hospitality]: 1 Tim. iii. 2; Tit. i. 8; 1 Pet. iv. 9.*

φιλο-πρωτεύω; (φιλόπρωτος, fond of being first, striving after the first place; fr. φίλος and πρώτος: Artemoneir. 2, 82; Plut. [Alcib. 2, 2]; mor. p. 471 e. [i. e. de tranquil. an. 12; p. 793 e. i. e. an seni sit etc. 18, 8]); to aspire after pre-eminence, to desire to be first: 3 Jn. 9. (Several times in eccles. writ.) *

φίλος, η, -ον, fr. Hom. down, friendly [cf. L. and S. s. v. I. and II.]: φίλον εἶναί τινι, to be friendly to one, wish him well, Acts xix. 31;

1. δ φίλος, Sept. for P., Ατκί, α friend: Lk. vii. 6; xi. 5; xv. 6; xvi. 9; xxiii. 12; Acts xxvii. 3; 3 Jn. 15 (14); joined with συγγενείς, Lk. xxi. 16; an associate, opp. to δούλος, Jn. xv. 15; φίλοι ἀναγκαίοι, [A. V. near friends] Lat. necessiate conjuncti, Acts x. 24; φίλε, friend, in kindly address, Lk. xiv. 10; with a gen. of the subject, δ φίλος τινός, Lk. xi. 6, [8]; xii. 4; xiv. 12; xv. 29; Jn. xi. 11; xv. 13 sq.; spec. he who associates familiarly with one, a companion, Mt. xi. 19; Lk. vii. 34; δ φ. τοῦ νυμφίον, the rabbinical μυτίν [q. v. in Buxtorf or Levy] (i. e. 'son of

gladness'), one of the bridegroom's friends who on his behalf asked the hand of the bride and rendered him various services in closing the marriage and celebrating the nuptials [B. D. s. v. Marriage, III.; Edersheim, Jewish Social Life, p. 152], Jn. iii. 29; \$\phi\lambda\text{social Life}\$, p. 152], Jn. iii. 29; \$\phi\lambda\text{social Life}\$, p. 152], Jn. iii. 29; \$\phi\lambda\text{social Life}\$, confidence to God, peculiarly favored with his intimacy, Jas. 4. 23 ([cf. Harnack and Bp. Lghtft. on Clem. Rom. 1 Cor. 10, 1; Rönsch in the Zeitschr. f. wissenschaftl. Theol. for 1873, p. 583 sq.]; also in prof. auth. cf. Grimm, Exeget. Hdbch. on Sap. vii. 27 p. 164); with a gen. of the thing, one who finds his pleasure in a thing, \$plas roo stoppes, Jas. iv. 4. 2. Fem. \$play, \(\frac{1}{2}, \) a (female) friend: Lk. xv. 9.*

φιλο-σοφία, -as, i, (fr. φιλόσοφος), prop. love (and pursuit) of wisdom; used in the Grk. writ. of either zeal for or skill in any art or science, any branch of knowledge, see Passow s. v. [cf. L. and S. s. v.]. Once in the N. T. of the theology, or rather theosophy, of certain Jewish-Christian ascetics, which busied itself with refined and speculative inquiries into the nature and classes of angels, into the ritual of the Mosaic law and the regulations of Jewish tradition respecting practical life: Col. it. 8; see Grimm on 4 Macc. i. 1 p. 298 sq.; [Bp. Lghtft. on Col. l. c., and Prof. Westcott in B. D. s. v. Philosophy].*

#λλό-σοφος, ·ου, δ, (φίλος and σοφός), a philosopher, one given to the pursuit of wisdom or learning [Xen., Plat., al.]; in a narrower sense, one who investigates and discusses the causes of things and the highest good: Acts xvii.

18. [See reff. under the preceding word.]*

φιλόστοργος, ·ον, (φίλος, and σταργή the mutual love of parents and children; also of husbands and wives), loving affection, prone to love, loving tenderly; used chiefly of the reciprocal tenderness of parents and children: τρ φιλαδελφία (dat. of respect) els διλήλους, [R. V. in love of the brethren tenderly affectioned one to another], Ro. xii. 10. (Xen., Plut., Lcian., Ael., al.) Cf. Fritzsche, Com. on Rom. vol. iii. p. 69.*

φιλότεκνος, -ου, (φίλος and τέκκου), loving one's offspring or children: joined with φίλανδρος (as in Plut. mor. p. 769 c.), of women, Tit. ii. 4. (4 Macc. xv. 3-5; Hdt. 2, 66; Arstph., Eur., Aristot., Plut., Lcian., al.)*

φιλοτιμέσμαι, -οῦμαι; (φιλότιμος, and this fr. φίλος and τιμή); depon. pass. (with fut. mid.); freq. in Grk. writ. fr. Andoc., Lysias, Xen., Plat. down; a. to be fond of honor; to be actuated by love of honor; from a love of honor to strive to bring something to pass. b. foll. by an inf., to be ambitious to etc., 1 Th. iv. 11; Ro. xv. 20; to strive earnestly, make it one's aim. 2 Co. v. 9.

φιλοφρόνως, (φελόφρων, q. v.), adv., kindly, in a friendly manner, [A.V. courteously]: Acts xxviii. 7. (2 Macc. iii. 9; 4 Macc. viii. 5; occasionally in Grk. writ. fr. [Soph. and] Hdt. down.)*

φιλόφουν, ·ου, (φίλος and φρήν), fr. Pind. and Assehyl. down, friendly, kind: 1 Pet. iii. 8 Rec.*

φιμόν, -\$, [inf. φιμοῦν, 1 Pet. ii. 15 WH (see their App. p. 166 and Intr. § 410; B. 44 (38); see ἀποδεκατόν];

fut. φιμέσω; 1 sor. ἐφίμωσα: Pass., pf. impv. 2 pers. sing. πεφίμωσε; 1 sor. ἐφιμέθην; (φιμός a muzzle); to close the mouth with a muzzle, to muzzle: prop. βοῦν, the ox, 1 Co. ix. 9 K G L WH txt. (see κημόω); 1 Tim. v. 18, fr. Deut. xxv. 4 where for DDΠ; (univ. to fasten, compress, τῷ ξῶλφ τὸν αὐχένα τινός, Arstph. nub. 592); metaph. to stop the mouth, make speechless, reduce to silence: τινά, Mt. xxii. 34; 1 Pet. ii. 15; pass. to become speechless, hold one's peace, Mt. xxii. 12; Mk. i. 25; iv. 39; Lk. iv. 85, (Joseph. b. j. procem. § 5; lib. 1, 22, 8; Lcian. de morte peregr. 15; univ. to be kept in check, 4 Macc. i. 35).*

ΦΜγων [i. e. 'burning'], -ωντος, δ, Phlegon, a Christian at Rome: Ro. xvi. 14.*

φλογ $\mathbf{Q}\omega$; (φλό $\mathbf{\xi}$, q. v.); to ignite, set on fire, (Sir. iii. 30; Ex. ix. 24; Ps. xcvi. (xcvii.) 3; to burn up, 1 Macc. iii. 5; Soph. Philoct. 1199): in fig. disc. to operate destructively, have a most pernicious power, Jas. iii. 6; in the pass. of that in which the destructive influences are kindled, ibid. (see $\pi\hat{\nu}\rho$, p. 558^b top).

φλόξ, gen. φλογός, ἡ, (φλέγω [to burn; cf. Lat. 'flagro', etc.]), fr. Hom. down, Sept. for της and της, a flame: Lk. xvi. 24; on the phrases φλόξ πυρός and πῦρ φλογός see πῦρ, p. 558.

φλυαρίω, -ŵ; (φλύαρος, q. v.); to utter nonsense, talk idly, prate, (Hdt., Xen., Plat., Isocr., Plut., al.); to bring forward idle accusations, make empty charges, Xen. Hell. 6, 3, 12; joined with βλασφημεῖν, Isocr. 5, 33: τινὰ λόγοις πουηροῖς, to accuse one falsely with malicious words, 3 Jn. 10 [A. V. prating against etc.].*

φλύαρος, -ω, (φλύω, 'to boil up,' 'throw up bubbles', of water; and since bubbles are hollow and useless things, 'to indulge in empty and foolish talk'); of persons, uttering or doing silly things, garrulous, babbling, [A. V. tattlers]: 1 Tim. v. 13 [Dion. Hal. de comp. verb. 26, vol. v. 215, 3; al.]; of things, foolish, trifling, vain: φιλοσοφία, 4 Macc. v. 10. (Plat., Joseph. vit. § 31; often in Plut.; Aeschyl. dial. Socr. 3, 18; al.)*

φοβερός, -ά, -ά, (φοβέω), fr. Aeschyl. down, [fearful i. e.] 1. (actively) inspiring fear, terrible, formidable; Sept. for Nyi. 2. (passively) affected with fear, timid; in the N. T., only in the former (active) sense: Heb. x. 27, 31; xii. 21.

φοβίω, - : Pass., pres. φοβούμαι; impf. εφοβούμην; 1 aor. εφοβήθην; fut. φοβηθήσομαι; (φόβος); fr. Hom. down; to terrify, frighten, Sap. xvii. 9; to put to flight by terrifying (to scare away). Pass. 1. to be put to 2. to fear, be afraid; Sept. flight, to flee, (Hom.). very often for kn; absol. to be struck with fear, to be seized with alarm: of those who fear harm or injury, Mt. x. 31; xiv. 30; xxv. 25; Mk. v. 88, 86; x. 82; xvi. 8; Lk. viii. 50; xii. 7, 82; Jn. xii. 15; xix. 8; Acts xvi. 38; xxii. 29; [Ro. xiii. 4]; Heb. xiii. 6; 1 Jn. iv. 18; opp. to ύψηλοφρονείν, Ro. xi. 20; of those startled by strange sights or occurrences, Mt. xiv. 27; xvii. 7; xxviii. 5, 10; Mk. vi. 50; Lk. i. 13, 30; ii. 10; ix. 34; [xxiv. 36 L in br.]; Jn. vi. 19, 20; Acts xviii. 9; xxvii. 24, [but in the last two pass. perh. the exhortation has a wider ref.];

Rev. i. 17; with σφόδρα added, Mt. xvil. 6; xxvii. 54; | of those struck with amazement, [Mt. ix. 8 LTTr WH]; Mk. v. 15; Lk. v. 10; viii. 25, 35. with an acc. of the contents [cognate acc.] (see αγαπάω, sub fin.): φόβου méyar, lit. to 'fear a great fear,' fear exceedingly, Mk. iv. 41; Lk. ii. 9, (1 Macc. x. 8); φόβον αὐτῶν, the fear which they inspire [see φόβος, 1], 1 Pet. iii. 14 (Is. viii. 12; τοῦ Ταντάλου, to be filled with the same fear as Tantalus, Schol. ad Eur. Or. 6); with the synonymous aringσιν (q. v.), 1 Pet. iii. 6. rwá, to fear one, be afraid of one, lest he do harm, be displeased, etc.: Mt. x. 26: xiv. 5; xxi. 26, 46; Mk. xi. 18, 32 [cf. B. § 151, 11]; xii. 12; Lk. xix. 21; xx. 19; xxii. 2; Jn. ix. 22; Acts v. 26 [cf. B. § 139, 48; W. 505 (471)]; ix. 26; Ro. xiii. 8; Gal. ii. 12; τὸν θεόν, God, the judge and avenger, Mt. x. 28; Lk. xii. 5; xxiii. 40, (Ex. i. 17, 21; 1 S. xii. 18); 7l. to fear danger from something, Heb. xi. 23, 27; to fear (dread to undergo) some suffering, Rev. ii. 10. in imitation of the Hebr. (יָרָא מְּוֹן), foll. by מֹדּה ישׁים (cf. B. § 147, 3): Mt. x. 28; Lk. xii. 4, (Jer. i. 8, 17; x. 2; Lev. xxvi. 2; 1 Macc. ii. 62; viii. 12; Jud. v. 23). as in the Grk. writ. Φοβούμαι μή, to fear lest, with the subjunc. sor.: Acts [xxiii. 10 LT Tr WH]; xxvii. 17; μήπως, lest perchance, Acts xxvii. 29 [here L μήπω (q. v. 2), al. μήπου (q.v.)]; 2 Co. xi. 3; xii. 20; φοβηθώμεν (i. q. let us take anxious care) μήποτέ τις δοκή, lest any one may seem [see δοκέω, 2 fin.], Heb. iv. 1; φοβούμαι ύμᾶς, μήπως κεκοπίακα, Gal. iv. 11 (see μήπως, 1 b.); Φοβούμαι with an inf. to fear (i.e. hesitate) to do something (for fear of harm), Mt. i. 20; ii. 22; Mk. ix. 82; Lk. ix. 45, (for numerous exx. in the Grk. writ. fr. Aeschyl. down see Passow s. v. 2, vol. ii. p. 2815*; [L. and S. s. v. B. II. 3. to reverence, venerate, to treat with deference or reverential obedience: Turá, Mk. vi. 20; Eph. v. 33; τὸν θεόν, used of his devout worshippers, Lk. i. 50; xviii. 2, 4; Acts x. 2, 22, 35; [Col. iii. 22 Rec.]; 1 Pet. ii. 17; Rev. xiv. 7; xix. 5; also τον κύρων, Col. iii. 22 [GLTTrWH]; Rev. xv. 4; τὸ ὅνομα τοῦ θεοῦ, Rev. xi. 18, (Deut. iv. 10; v. 29; vi. 2, 13, 24; xiii. 4; xiv. 22 (23); Prov. iii. 7; Ps. xxxiii. (xxxiv.) 10, and many other pass.; very often in Sir., cf. Wahl, Clavis Apocr. V. T. s. v. fin.); οἱ φοβούμενοι τ. θεόν spec. of proselytes: Acts xiii. 16, 26, (see σέβω). COMP. : ἐκ- φοβέω.*

φόβητρον [or -θρον (so L Tr WH; see WH. App. p. 149)], -ου, τό, (φοβέω), that which strikes terror, a terror, (cause of) fright: Lk. xxi. 11. (Plat. Ax. p. 367a.; Hippocr., Lcian., al., ["but always in plur." (L. and S.)]; for NJN, Is. xix. 17.)

φόβος, -συ, δ, (φίβομαι; like φόρος, τρόμος, πόνος, fr. φέρω, τρέμω, πένομαι), fr. Hom. down, Sept. for "ΥΠΕ, "ΥΠΕ, "

חשיא (terror), איפור (id.); 1. fear, dread, terror, in a subjective sense (oider dors dosse el mi son δοσία των άπο λογισμού βοηθημάτων, Sap. xvii. 11; προσδοκίαν λέγω κακού τούτο, είτε φόβον, είτε δέος καλείτε. Plat. Protag. p. 358 d.): univ., 1 Jn. iv. 18; cócos desi тича жіяты, [Acts xix. 17 L Tr]; Rev. xi. 11 Rec.; 🚓 πίπτει, Lk. i. 12; Acts xix. 17 [RGTWH; Rev. xi. 1. LTTrWH]; evévero, Lk. i. 65; Acts v. 5, 11; \auBaves τινά, Lk. vii. 16 (Hom. Π. 11, 402); γίνεταί τινι, Acts ii. 43; πλησθήναι φόβου, Lk. v. 26; συνέχεσθαι φόβω, Lk. viii. 37; εγειν φόβον, 1 Tim. v. 20 (Hdt. 8, 12); κατεργάζεσθαί τινι φόβον, 2 Co. vii. 11; φοβείσθαι φόβον (see φοβέω, 2), Mk. iv. 41; Lk. ii. 9; with a gen. of the object added. 1 Pet. iii. 14 [so W. § 32, 2; al. subject. gen.]; ἀπὸ φόβου. for fear, Lk. xxi. 26; ἀπὸ τοῦ φόβ. for the fear, with which they were struck, Mt. xiv. 26; with a gen. of the object added, Mt. xxviii. 4; els φόβον, unto (that ye may) fear, Ro. viii. 15; μετά φόβου, Mt. xxviii. 8; with καὶ τρόμου added, 2 Co. vii. 15; Eph. vi. 5; Phil. ii. 12; ἐν φόβφ κ. ἐν τρόμφ (see τρόμος), 1 Co. ii. 8; τωὰ ἐν φόβφ σώζειν (Rec.), έλεᾶν (LTTrWH), with anxious heed lest ye be defiled by the wickedness of those whom ye are rescuing, Jude 23; plur. φόβοι, feelings of fear, fears, [W. 176 (166)], 2 Co. vii. 5; φόβος τωός, gen. of the obj. (our fear of one): Tov lovdaiw, Jn. vii. 13; xix. 38; xx. 19; βασανσμοῦ, Rev. xviii. 10, 15; βανάτου, Heb. ii. 15 (Xen. mem. 1, 4, 7). In an objective sense. that which strikes terror: φόβος αναθών τργων, or more correctly (with L T Tr WH) τῷ ἀγαθῷ ἔργῳ, a terror to (or for), Ro. xiii. 3. 2. reverence, respect, (for authority, rank, dignity): Ro. xiii. 7; 1 Pet. ii. 18; iii. 16 (15); ή ἐν φόβφ ἀναστροφή, behavior coupled with [cf. e, I. 5 e.] reverence for one's husband, 1 Pet. iii. 2; φόβος with a gen. of the obj.: τοῦ κυρίου, Acts ix. 31; 2 Co. v. 11; Χριστοῦ, Eph. v. 21 [not Rec.]; θεοῦ, Ro. iii. 18; 2 Co. vii. 1; [Eph. v. 21 Rec.]; 6000 is omitted as suggested by the context, 1 Pet. i. 17; (often in the O. T. יראת יהוה and יראת אלהים). [Sww. see δειλία, δέος, fin.; cf. φοβέω.]*

Φοίβη, ¬ης, ή, [lit. 'bright', 'radiant'], Phabe or Phabe, a deaconess of the church at Cenchrese, near Corinth: Ro. xvi. 1 [(see διάκονος, 2 fin.)].

Foreign, i, Phanice or Phanicia, in the apostolis age a tract of the province of Syria, situated on the coast of the Mediterranean between the river Eleutherus and the promontory of Carmel, some thirty miles long and two or three broad, [but see BB. DD. s. v.]: Acts xi. 19; xv. 3; xxi. 2.

Φοινίκισσα, see Συροφοίνισ**σα**.

φοίνιξ (or, as some prefer to write it, φοῦνιξ; cf. W. §6, 1 c.; [and reff. s. v. κήρυξ]), τικος, δ; I. as an appellative, a palm-tree (fr. Hom. down; Sept. for τρι): τὰ βαῖα τῶν φουν. (see βαῖον), the branches of the palm-trees, Jn. xii. 13; but φοίνικες itself [A. V. palms] is put for the branches in Rev. vii. 9 (2 Macc. x. 7; xiv. 4; [so Aristot. magn. mor. § 84 p. 1196°, 36]). II. a prop. name, Phænix, a city and haven of Crete [B. D. (esp. Am. ed.) s. v. Phenice]: Acts xxvii. 12.°

φονεός, -ίως, δ, (φόνος), fr. Hom. down, a murderer, a homicide: Mt. xxii. 7; Acts vii. 52; xxviii. 4; 1 Pet. iv. 15; Rev. xxi. 8; xxii. 15; drip φονεύς [cf. drip, 3], Acts iii. 14.°

[SYN.: φονεθε any murderer,—the genus of which σικάριος the assassin is a species; while ἀνθρωποκτόνος (q. v.) has in the N. T. a special emphasis. Trench §lxxxiii.]

φονεύω; fut. φονεύσω; 1 aor. ἐφόνευσα; (φονεύς); fr. [Pind., Aeschyl.], Hdt. down; Sept. mostly for חאָר, also for הַרָּה, etc.; to kill, slay, murder; absol. to commit murder [A. V. kill]: Mt. v. 21; Jas. iv. 2; οὐ (q. v. 6) φονεύσεις, Mt. v. 21; xix. 18; Ro. xiii. 9, (Ex. xx. 15); μὴ φονεύσης, Mk. x. 19; Lk. xviii. 20; Jas. ii. 11. τινά: Mt. xxiii. 31, 35; Jas. v. 6.

φόνος, -ου, δ, (ΦΕΝΩ; cf. φόβος, init.), fr. Hom. down, murder, slaughter: Mk. xv. 7; Lk. xxiii. 19, 25; Acts ix. 1; Ro. i. 29; ἐν φόνω μαχαίρας, Heb. κi. 37 (Εχ. xvii. 13; Num. xxi. 24; Deut. xiii. 15; xx. 13); plur. φόνοι, murders: Mt. xv. 19; Mk. vii. 21; Gal. v. 21 [T WH om. L Tr br. φόν.]; Rev. ix. 21.*

φορέω, -ω; fut. φορέσω [1 Co. xv. 49 R G WH mrg.]; 1 aor. ἐφόρεσα, (later forms for the earlier φορήσω and cφόρησα, cf. Bttm. Ausf. Spr. ii. 315; Kühner [and esp. Veitch]s. v.; W. § 13, 8 c.; [B. 37 (32)]); (frequent. of φέρω, and differing from it by denoting not the simple and transient act of bearing, but a continuous or habitual bearing; cf. Lob. ad Phryn. p. 585 sq.; Hermann on Soph. Electr. 715; [Trench § lviii.; Schmidt, ch. 105, 6]; accordingly, ἀγγελίην φέρεω means 'to carry a (single) message', Hdt. 3, 58 and 122; ἀγγελίην φορέειν, 'to serve as (fill the office of) a messenger', Hdt. 3, 34; hence we are said φορείν those things which we carry about with us or wear, as e. g. our clothing); fr. Hom. down; to bear constantly, wear: of clothing, garments, armor, etc., Mt. xi. 8; Jn. xix. 5; Ro. xiii. 4 (on this pass. see μάχαιρα, 2); 1 Co. xv. 49 [see above, and WH. Intr. § 404]; Jas. ii. 3, (Sir. xi. 5; xl. 4).*

φόρον, -ου, τό, Lat. forum; see "Αππιος.

φόρος, -ου, ὁ, (fr. φέρω, hence prop. δ φέρεται; cf. φόβος), fr. Hdt. down, Sept. for did and (2 Esdr. iv. 20; vi. 8; Neh. v. 4) for did, tribute, esp. the annual tax levied upon houses, lands, and persons [cf. Thom. Mag. ed. Ritschl p. 387, 13; Grotius as quoted in Trench ξ cvii. 7; see τέλος, 2]: φόρου, φόρους διδόναι Καίσαρι, Lk. xx. 22; xxiii. 2, (1 Macc. viii. 4, 7); ἀποδιδόναι, Ro. xiii. 7; τελείν, Ro. xiii. 6.*

φορτίζω; pf. pass. ptcp. πεφορτισμένος; (φόρτος, q. v.); to place a burden upon, to load: φορτίζειν τινὰ φορτίου (on the double acc. see B. 149 (130)), to load one with a burden (of rites and unwarranted precepts), Lk. xi. 46; πεφορτισμένος 'heavy laden' (with the burdensome requirements of the Mosaic law and of tradition, and with the consciousness of sin), Mt. xi. 28. (Ezek. xvi. 33; Hes. opp. 692; Lcian. navig. 45; Anthol. 10, 5, 5; eccles. writ.) [Comp.: ἀπο-φορτίζομαι.]*

φορτίον, -ου, τό, (dimin. of φόρτος, but dimin. only in form not in signif.; cf. Bitm. Ausf. Spr. ii. p. 440; [W. § 2. 1 d. fin.]), fr. Hes. down, Sept. for κυρ, a burden,

load: of the freight or lading of a ship (often so in Grk. writ. fr. Hes. opp. 645, 695 down), Acts xxvii. 10 G L T Tr WH. Metaph.: of burdensome rites, plur., [Mt. xxiii.4]; Lk. xi. 46; of the obligations Christ lays upon his followers, and styles a 'burden' by way of contrast to the precepts of the Pharisees the observance of which was most oppressive, Mt. xi. 30 (αὐτὸς μόνος δύπαται βαστάσαι Ζήνωνος φορτίον, Diog. Laërt. 7, 5, 4 (171); see ζυγός, 1 b.); of faults, the consciousness of which oppresses the soul, Gal. vi. 5 [yet cf. Bp. Lghtft. ad loc. Syn. see ὄγκος, fin.]*

φόρτος, -ου, ό, (fr. φέρω), fr. Hom. down, a load, burden: Acts xxvii. 10 Rec. [of a ship's lading].*

Φορτουνάτος (or Φουρτ. R G), -ου, δ, [a Lat. name, 'happy'], Fortunatus, a Christian of Corinth [cf. Bp. Lghtft. on Clem. Rom. 1 Cor. 59 (65)]: 1 Co. xvi. 17.0 φραγέλλιον, -ου, τό, (Lat. flagellum; B. 18 (16)), a scourge: Jn. ii. 15.0

φραγελλόω, -ω: 1 aor. ptcp. φραγελλώσας; [Lat. flagello]; to scourge: τωά, Mt. xxvii. 26; Mk. xv. 15. (Eccles. writ.) •

φραγμός, -οῦ, ὁ, (φράσσω to fence round), a kedge, a fence: Mt. xxi. 33; Mk. xii. 1; Lk. xiv. 23; trop. that which separates, prevents two from coming together, Eph. ii. 14 [A. V. partition], see μεσότοιχον. (Sept. Sir. xxxvi. 30 (27); Hdt., Soph., Thuc., Plut., al.) *

φράζω: 1 aor. impv. φράσον; fr. Hom. down; to indicate plainly, make known, declare, whether by gesture (φωνῆσαι μὲν οὐκ εἶχε, τῆ δὲ χειρὶ ἔφραζεν, Hdt. 4, 113), or by writing or speaking, or in other ways; to explain: τινὶ τὴν παραβολήν, the thought shadowed forth in the parable, Mt. xiii. 36 [R G T Tr txt.]; xv. 15. (Twice in Sept. for מוֹרָה, Job vi. 24; הוֹרָה, xii. 8.)

φράσσω: 1 aor. ἔφραξα; Pass., 2 aor. subj. 3 pers. sing. φραγής; 2 fut. 3 pers. sing. φραγήσεται (2 Co. xi. 10 Rbes els (3 L T Tr WH); [(allied w. Lat. farcio, Germ. Berg, Eng. borough; cf. Vaniček p. 614); fr. Hom. down]; to fence in, block up, stop up, close up, (τὰ ἄτσ τοῦ μὴ ἀκοῦσαι, Prov. xxi. 13; τὴν ὁδὸν ἐν σκόλοψιν, Hos. ii. 6; πηγήν, Prov. xxv. 26; στόματα λεόντων, Heb. xi. 33): ἡ καύχησις αὖτη οὐ φραγήσεται, this glorying shall not be stopped, i. e. no one shall get from my conduct an argument to prove that it is empty, 2 Co. xi. 10 [on the reading of Rec.* (σφραγίσεται) see σφραγίζω, init.]; trop. to put to silence, [A. V. stop]: τὸ στόμα, Ro. iii. 19.*

φρίαρ, -ατος, τό, fr. the Hom. hymn Cer. 99 and Hdt. 6, 119 down; Sept. for אָבְּ and (in 1 S. xix. 22; 2 S. iii. 26; Jer. xlviii. (xli.) 7, 9) אֹבּ (a pit, cistern), a well: Lk. xiv. 5; Jn. iv. 11 sq.; φρ. τῆς ἀβύσσου, the pit of the abyss (because the nether world is thought to increase in size the further it extends from the surface of the earth and so to resemble a cistern, the orifice of which is narrow), Rev. ix. 1 sq.*

φρεν-απατάω, -ω; (φρεναπάτης, q. v.): τικά, to deceive any one's mind, Gal. vi. 3 ["more is implied by this word than by dπατάν, for it brings out the idea of subjective fancies" (Bp. Lghtft. ad loc.); cf. Green, Crit. Notes ad loc.]. (Eccles. and Byzant. writ.)*

φριναπότης, -ου, ό, (φρήν and ἀπάτη), a mind-deceiver; Vulg. seductor; [A. V. deceiver]: Tit. i. 10. (Several times in eccles. writ.)*

φρήν, φρενός, ή, plur. φρένες, fr. Hom. down, Sept. several times in Prov. for Σ΄;

1. the midriff or diaphragm, the parts about the heart.

2. the mind; the faculty of perceiving and judging: also in the plur.; as, 1 Co. xiv. 20.*

φρίσσω; very often in Grk. writ. fr. Hom. down; to be rough, Lat. horreo, horresco, i. e. 1. to bristle, stiffen, stand up: ἔφριξάν μου τρίχες, Job iv. 15 Sept.; with δρθαί added, Hes. opp. 510; δρθάς... φρίσσει τρίχας (cogn. acc. of the part affected), Hes. scut. 891; with cold, διὰ τὸ ψύχος, Plut. quaest. nat. 13, 2 p. 915 b. 2. to shudder, to be struck with extreme fear, to be horrified: absol., Jas. ii. 19; 4 Macc. xiv. 9; like the Lat. horreo, horresco, constr. with an acc. of the object exciting the fear, Hom. II. 11, 383, and often.

φρονίω, -ω; impf., 1 pers. sing. έφρόνουν, 2 pers. plur. έφρονείτε; fut. 2 pers. plur. φρονήσετε; pres. pass. impv. 3 pers. sing. φρονείσθω, Phil. ii. 5 R G (see 3 below); (Φρήν); fr. Hom. down: 1. to have understanding. be wise, (Hom., al.). 2. to feel, to think: absol. &s rήπιος εφούνουν, 1 Co. xiii. 11; to have an opinion of one's self, think of one's self: μη υπερφρονείν παρ' δ δεί φρονείν, Ro. xii. 3 (μείζου φρουείν ή κατ' ἄνδρα, Soph. Ant. 768); Φρονείν els το σωφρονείν, [R. V. so to think as to think soberly, to be modest, not to let one's opinion (though just) of himself exceed the bounds of modesty, ibid.; ύπερ δ γεγραπται, in one's opinion of one's self to go beyond the standard prescribed in Scripture, 1 Co. iv. 6 RG [cf. B. 394 sq. (338); W. § 64, 4]. with an acc. of the thing, to think, judge: & pooreis, what your opinion is, Acts xxviii. 22; οὐδὲν ἄλλο, Gal. v. 10; τὶ ἐτέρως, Phil. iii. 15; several persons are said pooreir to auto. to be of the same mind, i.e. to agree together, cherish the same views, be harmonious: 2 Co. xiii. 11; Phil. ii. 2; iii. 16 Rec.; iv. 2; with ἐν ἀλλήλοις added, Ro. xv. 5; also to en oponountes, having that one mind, Phil. ii. 2 (the phrase to to having reference to to girts; see Meyer [but cf. Bp. Lghtft.] ad loc.); τὶ ὑπέρ τινος, to hold some opinion, judge, think, concerning one, Phil. i. 7; τὸ αὐτὸ eis άλλήλουs, to be of the same mind towards one another, Ro. xii. 16. • 3. to direct one's mind to a thing, to seek or strive for; rá rwos, to seek one's interests or advantage; to be of one's party, side with him, (in public affairs, Add. to Esth. viii. 5; 1 Macc. x. 20; Dio Cass. 51, 4; Hdian. 8, 6, 14 (6); for other exx. fr. Xen. [or Hdt. 1, 162 fin] down see Passow s. v. II.; [L. and S. II. 2 c.]; hence) τὰ τοῦ θεοῦ and τὰ τῶν ἀνθρ., to be intent on promoting what God wills (spec. his saving purposes), and what pleases men, Mt. xvi. 28; Mk. viii. 83; τὰ τῆς σαρκός and τὰ τοῦ πνεύματος (σάρξ [q. v. 4] and πνευμα [q. v. p. 522*] being personified), to pursue those things which gratify the flesh, ... the Holy Spirit, Ko. vii. 5, cf. 6. τὰ ἐπίγεια, Phil. iii. 19; τὰ ἄνω and τὰ ἐπὶ της γης, Col. iii. 2, (ἀνθρώπινα, θνητά, Aristot. eth. Nic. 10, 7 p. 1177, 82); τοῦτο Φρονείτε (pres. impv.) ἐν ὑμίν,

[R. V. have this mind in you], be intent within yourselves on this, Phil. ii. 5 L T Tr WH; pass. φρονείται τι εν τινη, some habit of thought (expressed by deeds) exists in one, Phil. ii. 5 R G [A. V. let this mind be in you]; ψηλό (see ὑψηλός, b.). φρονείν ἡμέραν, to regard a day, observe it as sacred, Ro. xiv. 6; φρ. ὑπέρ τινος, to take thought, have a care, for one, Phil. iv. 10 [see ἀναθάλλω, fin. COMP.: κατι-, πωρα-, περι-, ὑπερ- φρονέω.]*

φρότημα, -τος, τό, (φρονέω, q. v.), what one has in mind, the thoughts and purposes, [A. V. mind]: Ro. viii. 6 eq. 27. (Hesych: φρότημα · βούλημα, θέλημα. In various other senses also fr. Aeschyl. down.) •

φρόνησις, -εως, ή, (φρονέω), understanding: joined with σοφία (as 1 K. iv. 25 (29); Dan. i. 17 Theod.; ή σοφία ἀνδρὶ τίκτει φρόνησιν, Prov. x. 23), Eph. i. 8 [A. V. prudence; see σοφία, fin.]; spec. knowledge and holy love of the will of God [A. V. wisdom], Lk. i. 17 (Sap. iii. 15; Sept. for הְבֵּוּלֶה, הְבֵּוּלֶה, וְבִּיבֶּה, וְבִּבְּוֹה, writ. fr. Soph. and Eur. down).

φρονίμως, adv., prudently, wisely: Lk. xvi. 8. [From Arstph. down.]*

φροντίζω; (φροντίς ['thought', fr. φρονίω]); fr. Theogn. and Hdt. down; to think, to be careful; to be thoughtful or anxious: foll. by an inf. Tit. iii. 8.*

φρουρέω, -ω: impf. εφρούρουν; fut. φρουρήσω; Pass., pres. ptcp. φρουρούμενος; impf. έφρουρούμην; (φρουρός. contr. fr. προορός fr. προοράω to see before, foresee); fr. Aeschyl. and Hdt. down: 1. to guard, protect by a military guard, either in order to prevent hostile invasion, or to keep the inhabitants of a besieged city from flight; (often so fr. Thuc. down): τὴν πόλω, i. e. not 😓 surrounded the city with soldiers, but by posting sentrees he kept the gates guarded, 2 Co. xi. 32 [R.V. guarded], cf. Acts ix. 24. 2. metaph.: τινά, pass., ὑπὸ νόμον, under the control of the Mosaic law, that we might not escape from its power, with συγκεκλεισμένοι [συν(γ)κλειόμενοι LTTr WH] added, Gal. iii. 23 [R. V. kept in ward; cf. Plut. de defect. orac. § 29; Sap. xvii. 15]; to protect by quarding (Soph. O. R. 1479), to keep: Tas kapoias & Χριστώ, i. e. in close connection with Christ, Phil. iv. 7: Two els to by watching and guarding to preserve one for the attainment of something [R. V. guarded unto etc.]. pass. 1 Pet. i. 5.*

φρυάσσω: 1 aor. 8 pers. plur. ἐφρύαξαν; (everywhere in prof. auth. and also in Macc. as a depon. mid. φρυάσσωμαι [W. 24]); to neigh, stamp the ground, prance, snort to be high-spirited: prop. of horses (Anthol. 5, 202 4; Callim. lav. Pallad. vs. 2); of men, to take on lofty sirs,

behave arroganily, (2 Macc. vii. 34; 3 Macc. ii. 2; Anthol., Diod., Plut., al.; [cf. Wetstein on Acts as below]); active for #17, to be tumultuous, to rage, Acts iv. 25 fr. Ps. ii. 1.*

φρύγανον, -ου, τό, (fr. φρύγω οτ φρύσου, φρύττω, to dry, parch; cf. Lat. frigo, frux, fructus), a dry stick, dry twig; generally in the plur. this word comprises all dry sticks, brush-wood, fire-wood, or similar material used as fuel: Acts xxviii. 3. (Hdt. 4, 62; Arstph., Thuc., Xen., Philo, al.; Sept. for gramming straw, stubble, Is. xl. 24; xli. 2; xlvii. 14; for מרול הוא הואל הוא אינו אוני. 20 ביר אינו אוני.

Φρυγία, -as, ή, Phrygia, a region of Asia Minor, bounded by Bithynia, Galatia, Lycaonia, Pisidia, Lydia, and Mysia. Those of its cities mentioned in the N. T. are Laodicea, Hierapolis, and Colossæ: Acts ii. 10; xvi. 6; xviii. 23. [B. D. s. v.; Bp. Lghtft. on Col., Intr., diss. i. esp. pp. 17 sq. 28 sq.]*

Φύγελλος and (LTTr WH [see WH. App. p. 159]) Φύγελος, -ου, δ, Phygellus [better Phyg-elus], a Christian, who was with Paul at Rome and deserted him [see B.D. s. v. and the Comm.]: 2 Tim. i. 15.*

φυγή, -η̂s, ή, (φεύγω), fr. Hom. down, flight: Mt. xxiv. 20; Mk. xiii. 18 Rec.*

φυλακή, -ης, ή, (φυλάσσω), fr. Hom. down, Sept. for קּלֶא (enclosure, con- בֶּלֶא (enclosure, cona. in an act. sense, finement), guard, watch, i. e. a watching, keeping watch: φυλάσσειν φυλακάς, to keep watch, Lk. ii. 8 (often in the Grk. writ. fr. Xen. an. 2, 6, 10, etc.; Plat. legg. 6 p. 758 d. down; [cf. φυλακάς ἔχειν, etc. fr. Hom. (Il. 9, 1 etc.) on; often also in Sept. for b. like the Lat. custodia and more (שמר משמרות). freq. the plur. custodiae (see Klotz, Hdwrbch. for Harpers' Lat. Dict.] s. v.), i. q. persons keeping watch, a guard, sentinels: Acts xii. 10 [here A. V. ward] (and very often in prof. auth. fr. Hom. down). o. of the place where captives are kept, a prison: Mt. xiv. 10; xxv. 36, [39], 43 sq.; Mk. vi. 17, 27 (28); Lk. iii. 20; xxi. 12; xxii. 83; Acts v. 19, 22; viii. 3; xii. 5 sq. 17; gvi. 27, 40; xxii. 4; xxvi. 10; 2 Co. vi. 5 [here, as in Heb. xi. 36, A. V. imprisonment]; 2 Co. xi. 23; 1 Pet. iii. 19; Rev. xviii. 2 [twice; rendered in A. V. hold and cage (R. V. hold); xx. 7, (Hdt. 3, 152; Thuc. 3, 34; Plut., al.; Sept. for בית כלא מטרה, and בית הכלא, and בית אמר (כְשׁמָר); βάλλειν οτ τιθέναι τινά els (ד.) φυλακήν οτ έν (τῆ) φυλακῆ: Mt. v. 25; xiv. 3 [R G, al. ἀπέθετο]; xviii. 30; Lk. xii. 58; xxiii. 19, 25; Jn. iii. 24; Acts v. 25; viii. 3 [here παραδιδόναι εls φ.]; xii. 4; xvi. 23 sq. 37; d. of the time (of night) during which guard was kept, a watch i.e. the period of time during which a part of the guard were on duty, and at the end of which others relieved them. As the earlier Greeks divided the night commonly into three parts [see L. and 8. s. v. I. 4], so, previously to the exile, the Israelites also had three watches in a night; subsequently, however. after they became subject to Rome, they adopted the Roman custom of dividing the night into four watches: Mt. xxiv. 48; έν τη δευτέρα, τρίτη, Lk. xii. 38; reráorn, Mt. xiv. 25; Mk. vi. 48. Cf. Win. RWB. s.v. Nachtwache; [McC. and S. s. v. Night-watch; B. D. s. v. Watches of Night].*

φυλακίζω; (φυλακή [or φύλαξ]); to cast into prison, imprison: Acts xxii. 19. (Sap. xviii. 4; eccles. and Byzant. writ.)*

φυλακτήριον, -ου, τό, (neut. of the adj. φυλακτήριος, -a, -ov, fr. φυλακτήρ ['poetic for φύλαξ']); 1. a fortified place provided with a garrison, a station for a guard or garrison. 2. a preservative or safeguard, an amulet: Dem. p. 71, 24; Diosc. 5, 158 (159) sq., often in Plut. The Jews gave the name of φυλακτήρια (in the Talm. תפלין prayer-fillets, Germ. Gebetsriemen; [cf. O. T. 'frontlets']) to small strips of parchment on which were written the foll. pass. from the law of Moses, Ex. xiii. 1-10, 11-16; Deut. vi. 4-9; xi. 13-21, and which, enclosed in little cases, they were accustomed when engaged in prayer to wear fastened by a leather strap to the forehead and to the left arm over against the heart, in order that they might thus be solemnly reminded of the duty of keeping the commands of God in the head and in the heart, acc. to the directions given in Ex. xiii. 16: Deut. vi. 8; xi. 18; (cf. Joseph. antt. 4, 8, 13). These scrolls were thought to have power, like amulets, to avert various evils and to drive away demons (Targ. on Cant. viii. 3); hence their Greek name. [But see Ginsburg in Alex.'s Kitto s. vv. Phylacteries (sub fin.) and Mezuza.] The Pharisees were accustomed τὰ φυλακτήρια αὐτῶν πλατύνειν, to widen, make broad, their phylacteries, that they might render them more conspicuous and show themselves to be more eager than the majority to be reminded of God's law: Mt. xxiii. 5. Cf. Win. RWB. s. v. Phylakterien; Legrer in Herzog xi. 639 sqq.; Kneucker in Schenkel i. 601 sq.; Delitzsch in Riehm 270 sq.; [Edersheim, Jewish Social Life etc., p. 220 sqq.; B. D. s. v. Frontlets; esp. Hamburger, Real-Encycl. s. v. Tephillin, vol. ii. p. 1203 sq.; Ginsburg in Alex.'s Kitto u. s.].*

φύλαξ, -ακος, δ, (φυλάσσω), a guard, keeper: Acts v. 23; xii. 6, 19. (From Hom. down; Sept. for שׁמָר.) •

φυλάσσω; fut. φυλάξω; 1 sor. ἐφύλαξα; Mid., pres. φυλάσσομαι; 1 aor. έφυλαξάμην; pres. pass. φυλάσσομαι; fr. Hom. down; Sept. times too many to count for שַׁמֵּר occasionally for גָצָר, [etc.]; 1. Act. to guard (Lat. a. to watch, to keep watch: with custodio); i. e. φυλακήν added, Lk. ii. 8 (see φυλακή, a.). guard or watch, have an eye upon: rivá, one, lest he escape, Acts xii. 4; xxviii. 16; pass., Acts xxiii. 35; Lk. viii. 29; τί, any thing, lest it be carried off: τὰ ἰμάτια, c. to guard a person (or thing) that Acts xxii. 20. he may remain safe, i.e. lest he suffer violence, be despoiled, etc., i. q. to protect: τὴν αὐλήν, Lk. xi. 21; ἀπό Twos, to protect one from a pers. or thing, 2 Th. iii. 8 [see πονηρός, p. 531*], (Xen. Cyr. 1, 4, 7; Ps. cxl. (cxli.) 9; cf. B. § 147, 3; [W. 223 (209)]); τὴν παραθήκην (or παρακαταθήκην), to keep from being snatched away, preserve safe and unimpaired, 1 Tim. vi. 20; 2 Tim. i. 14; with the addition of els riva huépar, i. e. that it may be forthcoming on that day, 2 Tim. i. 12; to guard from

being lost or perishing, i. e. (with the predominant idea of a happy issue), to preserve: Tivá, Jn. xvii. 12 (where ἐφύλαξα is explained by the foll. οὐδεὶς ἐξ αὐτῶν ἀπώλετο [cf. τηρέω, fin.]); 2 Pet. ii. 5; τινά with a pred. accus. Jude 24; φυλάξει (opp. to ἀπολέσει) τ. ψυχήν είς ζωήν alov. i. e. will keep it with the result that he will have life eternal, Jn. xii. 25; έαυτὸν ἀπό τ. to guard one's self from a thing, 1 Jn. v. 21 [where cf. Westcott]. to guard, i. e. to care for, take care not to violate; to observe: τὸν νόμον, Acts vii. 53; xxi. 24; Gal. vi. 13, (Lev. xix. 37, etc.; Soph. Trach. 616; al.; νόμους, Xen. Hell. 1, 7, 30; Plat. de rep. 6 p. 484 b.; polit. p. 292 a.); single precepts of the Mosaic law, Mt. xix. 20 L T Tr WH; Mk. x. 20 Lchm.; Lk. xviii. 21 LTTr txt. WH; [ra δικαιώματα τοῦ νόμου, Ro. ii. 26]; τὸν λόγον τοῦ θεοῦ, Lk. xi. 28; τὰ ῥήματα of Jesus, Jn. xii. 47 L T Tr WH; apostolic directions, Acts xvi. 4; 1 Tim. v. 21. Mid. a. to observe for one's self something to escape, i. e. to avoid, shun, flee from: by a use com. in Grk. writ. fr. Aeschyl. and Hdt. down, with an acc. of the obj., τί, Acts xxi. 25 [A. V. keep themselves from]; τινά, 2 Tim. iv. 15 [A.V. be thou ware of]; and twos, to keep one's self from a thing, Lk. xii. 15 (Xen. Cyr. 2, 8, 9; [Hell. 7, 2, 10]); wa un, 2 Pet. iii. 17 (omos un, Xen. mem. 1, 2, 87; other exx. in Passow s. v. p. 2360a; [L. and S. s. v. C. II.]). b. by a usage foreign to Grk. writ. but very freq. in the Sept. (cf. W. 253 (238)), to guard for one's self (i. e. for one's safety's sake) so as not to violate, i. e. to keep, observe: ταῦτα πάντα (the precepts of the Mosaic law), Mt. xix. 20 RG; Mk. x. 20 RGTTrWH; Lk. xviii. 21 RGTr mrg., (Ex. xii. 17; Lev. xviii. 4; xx. 8, 22; xxvi. 3, and many other pass.). [Comp.: δια-φυλάσσω. Syn. see τηρέω, fin.]*

φυλή, -η̂s, η̂, (fr. φύω), fr. Pind. and Hdt. down; a tribe; in the N. T. all the persons descended from one of the twelve sons of the patriarch Jacob (Sept. for τισς and σχυ; also for τις μία, see πατριά, 2): Heb. vii. 13 sq.; with the addition of the genitives 'Ασήρ, Βενιαμίν, etc., Lk. ii. 36; Acts xiii. 21; Ro. xi. 1; Phil. iii. 5; Rev. v. 5; vii. 5–8; δώδεκα φ. τοῦ Ἰσραήλ, Mt. xix. 28; Lk. xxii. 80; Jas. i. 1; Rev. xxi. 12; [πᾶσα φυλη νίῶν Ἰσραήλ, Rev. vii. 4]. 2. α race, nation, people: Mt. xxiv. 80; Rev. [i. 7]; v. 9; vii. 9; [xi. 9]; xiii. 7; xiv. 6.*

φύλλον, -ου, τό, (φύω), a leaf: Mt. xxi. 19; xxiv. 32; Mk. xi. 13; xiii. 28; Rev. xxii. 2. [From Hom. down.]*

φύραμα, -τος, τό, (φυράω to mix), any substance mixed with water and kneaded; a mass, lump: of dough (Num. xv. 20 sq.; [plur., Ex. viii. 3; xii. 34]; Aristot. probl. 21, 18 p. 929°, 25; Plut. quaest. conv. 6, 7, 2, 15 p. 693 e.), 1 Co. v. 6 sq.; Gal. v. 9, (on the meaning of which pass. see ζύμη); Ro. xi. 16; of clay (Plut. prace. ger. reip. 15, 4 p. 811 c.), Ro. ix. 21 [cf. B. § 140, 3 Rem.].°

φυσικός, -ή, -όν, (φύσις), natural; i. e. a. produced by nature, inborn, (very often so fr. Xen. [mem. 8, 9, 1] down). b. agreeable to nature, (Dion. Hal., Plut., al.): opp. to παρὰ φύσιν, Ro. i. 26, [27]. o. governed by (the instincts of) nature: ζῶα γεγεννημένα φυσικά, 2 Pet. ii. 12 [R. V. horn mere animals].

физика, adv., in a natural manner, by nature, under the guidance of nature: by the aid of the bodily senses, Jude 10. [(Aristot., Philo, al.)]

φυσιώ», -ῶ; Pass., pres. φυσιοῦμαι; pf. ptcp. πεφυσιωμένος; 1 aor. ἐφυσιώθην * 1. (fr. φύσις), to make natural, to cause a thing to pass into nature, (Clem. Alex.; Simplic.).

2. i. q. φυσάω, φυσιάω (fr. φῦσα a pair of bellows), to inflate, blow up, blow out, to cause to swell up; trop. to puff up, make proud: 1 Co. viii. 1; pass. to be puffed up, to bear one's self loftily, be proud: 1 Co. iv. 18 sq.; v. 2; xiii. 4; ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, Col. ii. 18; ὑπέρ τινος (see ὑπέρ, I. 2 [and cf. 5]) κατά τινος, 1 Co. iv. 6 [see ἴνα, II. 1 d.]. (Eccles. and Byzant. writ.)*

φύσις, -εως, ή, (fr. φύω, q. v., as Lat. natura fr. nascor, ingenium fr. geno, gigno), fr. Hom. Od. 10, 303 down; a. the nature of things, the force, laws, order, of nature; as opp. to what is monstrous, abnormal, perverse: δ, δ, τὸ παρὰ φύσω, that which is contrary to nature's laws, against nature, Ro. i. 26 (of rap) φύσω τη 'Αφροδίτη χρώμενοι, Athen. 13 p. 605; ό παιδεραστής . . . την παρά φύσιν ήδονην διώκει, Philo de spec. legg. i. § 7); as opposed to what has been produced by the art of man: οί κατά φύσιν κλάδοι, the natural branches, i.e. branches by the operation of nature, Ro. xi. 21, 24 [W. 193 (182)], contrasted with oi eykertpiotherres mape Φύσω, contrary to the plan of nature, cf. 24; & care φύσιν ἀγριέλαιος, ibid.; as opposed to what is imaginary or fictitious: οἱ μὴ φύσει ὅντες θεοί, who are gods not by nature, but acc. to the mistaken opinion of the Gentiles (λεγόμενοι θεοί, 1 Co. viii. 5), Gal. iv. 8; nature, i. e. natural sense, native conviction or knowledge, as opp. to what is learned by instruction and accomplished by training or prescribed by law: ή φύσις (i.e. the native sense of propriety) διδάσκει τι, 1 Co. xi. 14; Φύσει ποιείν τὰ τοῦ νόμου, naturâ magistrâ, guided by their natural sense of what is right and proper, Ro. ii. 14. birth, physical origin : ἡμείς Φύσει lovδαίοι, we so far as our origin is considered, i. e. by birth, are Jews, Gal. ii. 15 (φύσει νεώτερος, Soph. O. C. 1295; τῷ μὲν φύσει πατρίς, τον δε νόμω πολίτην επεποίηντο, Isocr. Evagr. 21; φύσει βάρβαροι όντες, νόμφ δέ Ελληνες, Plat. Menex. p. 245 d.; cf. Grimm on Sap. xiii. 1); ή ἐκ φύσεως ἀκροβυστία, who by birth is uncircumcised or a Gentile (opp. to one who, although circumcised, has made himself a Gentile by his iniquity and spiritual perversity), Ro. ii. o. a mode of feeling and acting which by long habit has become nature: ημεν φύσει τέκνα δργης, by (our depraved) nature we were exposed to the wrath of God, Eph. ii. 3 (this meaning is evident from the preceding context, and stands in contrast with the change of heart and life wrought through Christ by the blessing of divine grace; φύσει πρός τας κολάσεις έπιεικως έχουσι ol Papiraio, Joseph. antt. 13, 10, 6. [Others (see Meyer) would lay more stress here upon the constitution in which this 'habitual course of evil' has its origin, whether that constitution be regarded (with some) as already developed at birth, or (better) as undeveloped; cf. Aristot. pol. 1, 2 p. 1252, 32 sq. olov exactóv ect: the γενέσεως τελεσθείσης, ταύτην φαμὲν τὴν φύσιν εἶναι ἐκάστον, ὥσπερ ἀνθρώπον, etc.; see the exx. in Bonitz's index s. v. Cf. W. § 31, 6 a.]). d. the sum of innate properties and powers by which one person differs from others, distinctive native peculiarities, natural characteristics: φύσις θηρίων (the natural strength, ferocity and intractability of beasts [A. V. (every) kind of beasts]), ἡ φύσις ἡ ἀνθρωπίνη (the ability, art, skill, of men, the qualities which are proper to their nature and necessarily emanate from it), Jas. iii. 7 [cf. W. § 31, 10]; θείας κοινωνοὶ φύσεως, (the holiness distinctive of the divine nature is specially referred to), 2 Pet. i. 4 (᾿Αμενώφει . . . θείας δοκοῦντι μετεσχηκέναι φύσεως κατά το σοφίαν καὶ πρόγνωσιν τῶν ἐσομένων, Joseph. c. Ap. 1, 26).*

φυσίωσις, -εως, ή, (φυσιώω, q. v.), (Vulg. inflatio), a puffing up of soul, loftiness, pride: plur. [A.V. swellings] 2 Co. xii. 20. (Eccles. writ.)*

ψοτεία, -as, ή, (φυτεύω, q. v.);
(Xen., Theophr., Plut., Ael., al.).
2. thing planted,
a piant, (i. q. φύτευμα): Mt. xv. 13, [Athen. 5 p. 207 d.;
Boeckh, Corp. inserr. No. 4521 vol. iii. p. 240].

φυτεύω; impf. ἐφύτευω»; 1 aor. ἐφύτευωα; pf. pass. ptcp. πεφυτευμένος; 1 aor. pass. impv. 2 pers. sing. φυτεύθητι: (φυτόν); fr. Hom. down; Sept. for μμ, several times for μμ; to plant: absol., Lk. xvii. 28; 1 Co. iii. 6–8; φυτείαν, Mt. xv. 13; ἀμπελῶνα, Mt. xxi. 33; Mk. xii. 1; Lk. xx. 9; 1 Co. ix. 7; τὶ ἐν with a dat. of the place, pass., Lk. xiii. 6; xvii. 6.*

φώω; 2 aor. pass. (ἐφύην) ptcp. φυέν (for which the Attic writ. more com. use the 2 aor. act. ἔφυν with the ptcp. φύς, φύν, in a pass. or intrans. sense; cf. Bttm. Ausf. Spr. ii. p. 321; Krüger § 40 s. v.; Kühner § 343 s. v.; [Veitch s. v.]; W. § 15 s. v.; [B. 68 (60)]); [cf. Lat. fui, fore, etc.; Curtius § 417]; fr. Hom. down; 1. to beget, bring forth, produce; pass. to be born, to spring up, to grow: Lk. viii. 6, 8; 2. intrans. to shoot forth, spring up: Heb. xii. 15 [W. 252 (237). Comp.: ἐκ-, συμ-φύω.]*

φωλεός, -οῦ, δ, a lurking-hole, burrow; a lair: of animals, Mt. viii. 20; Lk. ix. 58. (Aristot., Ael., Plut., Geop., al.) *

φωνέω, -ω; impf. 3 pers. sing. έφώνει; fut. φωνήσω; 1 aor. εφώνησα; 1 aor. inf. pass. φωνηθήναι; (φωνή); as fr. Hom. down, intrans. to sound, emit a sound, to speak: of a cock, to crow, Mt. xxvi. 84, 74 sq.; Mk. xiv. 80, 68 [L br. WII om. the cl. (see the latter's App. ad loc.)], 72; Lk. xxii. 34, 60 sq.; Jn. xiii. 38; xviii. 27, (of the cries of other animals, Is. xxxviii. 14; Jer. xvii. 11; Zeph. ii. 14; rarely so in prof. auth. as [Aristot. (see L. and S. s. v. I. 2)], Aesop. fab. 86 [225 ed. Halm]); of men, to cry, cry out, cry aloud, speak with a loud voice: foll. by the words uttered, Lk. viii. 8; with φωνη μεγάλη added [(cf. W. § 32, 2 fin.), Mk. i. 26 T Tr WH]; Acts xvi. 28; εφώνησε λέγων, Lk. viii. 54; φωνήσας είπεν, Lk. xvi. 24; φωνήσας φωνή μεγ. είπεν, Lk. xxiii. 46; έφών. πραυγή [L T Tr WH φωνή] μεγ. λέγων, Rev. xiv. 18; φωνήσαντες επυνθάνοντο (WH txt. επύθοντο), Acts x. 2. as fr. [Hom. Od. 24, 535] Soph. down,

trans.

a. to call, call to one's self: τινά, — either by one's own voice, Mt. xx. 32; xxvii. 47; Mk. ix. 35; x. 49 [cf. B. § 141, 5 fin.]; xv. 35; Jn. i. 48 (49); ii. 9; iv. 16; x. 3 L T Tr WH; xi. 28°; xviii. 33; Acts ix. 41; x. 7; — or through another; to send for, summon: Mk. iii. 31 R G; Lk. xvi. 2; Jn. ix. 18, 24; xi. 28°; εἶπε φωνηθηται αὐτῷ τούς κτλ. Lk. xix. 15; φων. τινα ἐκ, with a gen of the place, to call out of (i. e. bid one to quit a place and come to one), Jn. xii. 17.

b. to invite: Lk. xiv. 12.

c. i. q. to address, accost, call by a name: τινά, foll. by a nom. of the title (see W. § 29, 1; [B. § 131, 8]), Jn. xiii. 13. [COMP.: ἀνα-, ἐπι-, προσ-, συμ-φωνέω.] °

φωνή, -η̂s, ή, (φάω to shine, make clear, [cf. Curtius § 407; L. and S. s. v. φάω]), fr. Hom. down, Hebr. 1. a sound, tone: of inanimate things, as of musical instruments, Mt. xxiv. 31 Tom. d., WH give it only in mrg.; cf. B. § 132, 10]; 1 Co. xiv. 7 sq.; Rev. xiv. 2; xviii. 22, (Is. xviii. 3; xxiv. 8; Sir. l. 16; 1 Macc. v. 31; δργάνων, Plat. de rep. 3 p. 397 a.; συρίγγων, Eur. Tro. 127; ψαλτηρίου καὶ αὐλοῦ, Plut. mor. p. 718 c.); of wind, Jn. iii. 8; Acts ii. 6; of thunder, Rev. vi. 1; xiv. 2; xix. 6, cf. iv. 5; viii. 5; xi. 19; xvi. 18; noise, of a millstone, Rev. xviii. 22; of a thronging multitude, Rev. xix. 1, 6; of chariots, Rev. ix. 9; of wings, whir (Ezek. i. 24), ibid.; of waters (Ezek. i. 24; 4 Esdr. vi. 17), Rev. i. 15; xiv. 2; xix. 6; also with the gen. of a thing implying speech, the sound [A. V. voice]: τοῦ ἀσπασμοῦ, Lk. i. 44; ρημάτων, Heb. xii. 19; the cry (of men), φωνή μεγάλη, a loud cry, Mk. xv. 37; the clamor of men making a noisy demand, Lk. xxiii. 23, cf. Acts xix. 34; absol. a cry i. e. wailing, lamentation, Mt. ii. 18 (fr. Jer. xxxviii. (xxxi.) 15). 2. a voice, i. e. the sound of uttered words: λαλεῖν φωνάς, Rev. x. 3; those who begin to cry out or call to any one are said The County alocus. Lk. xvii. 13; πρός τινα, Acts iv. 24; φωνήν επαίρειν, Lk. xi. 27; Acts ii. 14; xiv. 11; xxii. 22; [φ. κράζειν (or έκκράζειν), Acts xxiv. 21 (cf. B. § 143, 11)]; φωνή μεγάλη added to verbs: to λέγειν, Rev. v. 12: viii. 13; (ἐν φωνή μεγ. Rev. xiv. 7 [Lchm. om. έν; xiv. 9]); to εἰπεῖν, Lk. viii. 28; Acts xiv. 10; to φάναι, Acts xxvi. 24; to alveir τον θεόν, Lk. xix. 37; with verbs of crying out, shouting: ἀναβοᾶν, Mt. xxvii. 46 [RGL txt. T]; βοᾶν, [Mt. xxvii. 46 Lmrg. Tr WII]; Mk. xv. 34; Acts viii. 7; φωνείν, [Mk. i. 26 T Tr WH]; Lk. xxiii. 46; Acts xvi. 28; [Rev. xiv. 18 LTTr WH]; ἀναφωνείν, Lk.i. 42 [RGLTr mrg.]; κηρύσσειν (έν φων. μεγ.), Rev. v. 2 [Rec. om. έν]; κραυγάζειν, Jn. xi. 43; ἀνακράζειν, Lk. iv. 33; κράζειν, Mt. xxvii. 50; Mk. i. 26 [RGL]; v. 7; Acts vii. 57, 60; Rev. vi. 10; vii. 2, 10; x. 3; [xviii. 2 Rec.]; xix. 17; κράζ. ἐν φων. μεγ. Rev. xiv. 15; ἐν ἰσχυρῷ φωνῆ, Rev. xviii. 2 [G L T Tr WH]; μετὰ φωνης μεγ. δοξάζειν τὸν θ . I.k. xvii. 15; of declarations from heaven, heard though no speaker is seen: ίδου φωνή λέγουσα, Mt. iii. 17; xvii. 5; ἔρχεται φωνή, Mk. ix. 7 [R G L Tr txt.]; Jn. xii. 28; εξέρχεται, Rev. xvi. 17; xix. 5; γίνεται φωνή, Mk. i. 11 [Tom. WH br. ἐγέν.; ix. 7 T Tr mrg. WH]; Lk. iii. 22; ix. 35 sq.; Jn. xii. 30; [Acts vii. 31 (where Rec. adds πρὸς αὐτόν)]; πρός τινα, Acts x. 13, 15; [φωνης ένεχθείσης αὐτῷ, 2 Pet.

i. 17]; εγένοντο φωναί μεγάλαι, Rev. xi. 15; [ἀπεκρίθη φωνή, Acts xi. 9]; ἀκούειν φωνήν [cf. B. §§ 132, 17; 144, 16 a.], Acts ix. 4; xxii. 9, [14]; xxvi. 14; 2 Pet. i. 18; Rev. i. 10; iv. 1 [B. § 129, 8b.]; vi. 6 [here L T TrWH insert ως], 7 [here G om. Tr br. φων.]; ix. 13 [B. u. s.]; x. 4, 8; xi. 12 [RGLWH mrg.]; xii. 10; xiv. 2; xviii. 4; xix. 6; ἀκούειν φωνη̂ς [B. § 132, 17; W. § 30, 7 d.], Acts ix. 7; xi. 7; xxii. 7; Rev. [xi. 12 T Tr WH txt.]; xiv. 13; xvi. 1; xxi. 3; βλέπειν την φων. i. e. the one who uttered the voice, Rev. i. 12. φωνή with a gen. of the subject: Boûrros, Mt. iii. 3; Mk. i. 3; Lk. iii. 4; Jn. i. 23, all fr. Is. xl. 3; [άγγελου όταν μελλη σαλπίζειν, Rev. x. 7]; ή φ. τινος, the natural (familiar) sound of one's voice, Acts xii. 14; Rev. iii. 20, (Cant. v. 2); the manner of speaking, as a shepherd's (cry or call to his sheep). Jn. x. 3-5; to such 'voices' Jesus likens his precepts approved ('heard') by all the good, Jn. x. 16, 27, cf. xviii. 37; ἀνθρώπου, human utterance, 2 Pet. ii. 16; φ. τωος, the voice of a clamorous person, Mt. xii. 19 (Is. xlii. 2); of one exulting, jubilant, Jn. iii. 29; Rev. xviii. 23; ἀγγέλων πολλών, singing the praises of Christ, Rev. v. 11 sq.; the sound of the words of Christ as he shall recall the dead to life (the Resurrection-cry), Jn. v. 25, 28; ἀρχαγγέλου, the awakening shout of the archangel, the leader of the angelic host, 1 Th. iv. 16; τοῦ θεοῦ, of God, — teaching, admonishing, whether in the O. T. Scriptures or in the gospel, Jn. v. 37; Heb. iii. 7, 15; iv. 7; shaking the earth, Heb. xii. 26; the speech, discourse, θεοῦ οὐκ ἀνθρ. Acts xii. 22; [τὰς φωνάς τῶν προφητῶν, the predictions ('read every sabbath'), Acts xiii. 27]; ἀλλάξαι ¬ὴν φ. (see ἀλλάσσω), Gal. iv. 20. speech, i. e. a language, tongue: 1 Co. xiv. 10 sq. (Joseph. c. Ap. 1, 1; [1, 9, 2; 1, 14, 1, etc.]; Ceb. tab. 33; Ael. v. h. 12, 48; Diog. Laërt. 8, 3; for other exx. fr. Grk. writ. see Passow s. v. p. 2377b; [L. and S. s. v. II. 3]; Gen. xi. 1; Deut. xxviii. 49; τη έβραίδι φωνή, 4 Macc. xii. 7; τῆ πατρίφ φωνῆ, 2 Macc. vii. 8, 21, 27). [Syn. cf. Schmidt ch. 1 § 27; Trench § lxxxix.; and see λαλέω, ad init.]*

φως, φωτός, τό, (contr. fr. φάος, fr. φάω to shine), fr. Hom. (who [as well as Pind.] uses the form odos) down, Hebr. אוֹר, light (opp. to τὸ σκότος, ἡ σκοτία); a. univ.: ό θεός ό είπων έκ σκότους φως λάμψαι, 2 Co. iv. 6 (Gen. i. 3); λευκά ώς τὸ φῶς, Mt. xvii. 2; νεφέλη φωτός [Grsb. txt.] i. e. consisting of light, i. q. φωτεινή in RLTTrWH, Mt. xvii. 5; τὸ φῶς τοῦ κόσμου. of the sun, Jn. xi. 9; τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, the light (i. e. illumining power) is not in him, consequently he does not see or distinguish the things about him, Jn. xi. 10; the light emitted by a lamp, Lk. viii. 16; [xi. 33 L Tr txt. WH]. a heavenly light, such as surrounds angels when they appear on earth: hence αγγελος φωτός, 2 Co. xi. 14, and illumines the place where they appear, Acts xii. 7; a light of this kind shone around Paul when he was converted to Christ, Acts xxii. 6, [9], 11 [W. 371 (848)]; with the addition of οὐρανόθεν, Acts xxvi. 13: of ἀπὸ [or ἐκ] τοῦ οὐρανοῦ, Acts ix. 3. b. by meton. anything emitting light: a heavenly luminary (or star), plur. Jas. i. 17 [see marno, 8 a.]; fire, because it is light and gives light: Lk. xxii. 56; θερμαίνεσθαι πρός τό φως, Mk. xiv. 54, (1 Macc. xii. 29; Xen. Hell. 6, 2, 29; Cyr. 7, 5, 27); a lamp or torch: plur. φῶτα, Acts xvi. 29 (φῶς έχειν, Xen. Hell. 5, 1, 8; in plur. often in Plut.). light i. e. brightness (Lat. splendor), [see a. above]: ήλίου, Rev. xxii. 5; of a lamp, Jn. v. 35 (where it symbolizes his rank, influence, worth, mighty deeds); with the addition of λύχνου, Rev. xviii. 23 (Jer. xxv. 10); of the divine Shechinah (see 868a, III. 1), Rev. xxi. 24 (Ps. lxxxviii. (lxxxix.) 16; Is. lx. 1, 19 sq.). often used in poetic discourse, in metaphor, and in parable: a. The extremely delicate, subtile, pure, brilliant quality of light has led to the use of cos as an appellation of God, i. e. as by nature incorporeal, spotless, holy, [cf. Westcott, Epp. of St. John, p. 15 sqq.]: 1 Jn. i. 5 (Sap. vii. 26 where cf. Grimm); he is said eiras έν τῷ φωτί, in a state of supreme sanctity, 1 Jn. i. 7; φῶς οἰκῶν ἀπρόσιτον, a fig. describing his nature as alike of consummate majesty and inaccessible to human comprehension, 1 Tim. vi. 16 (Ps. ciii. (civ.) 2); used of that heavenly state, consummate and free from every imperfection, to which the true disciples of Christ will be exalted, i. q. the kingdom of light, Col. i. 12. By a fig. freq. in the N. T. [cf. in classic Grk. της άληθείας τὸ φῶς, Eur. I. T. 1046 etc.; see L. and S. s. v. II. 2], pos is used to denote truth and its knowledge, together with the spiritual purity congruous with it, (opp. to τὸ σκότος b., ή σκοτία, q. v.): ή ζωὴ ἢν τὸ φῶς τῶν ἀνθρώπων, had the nature of light in men, i. e. became the source of human wisdom, Jn. i. 4; esp. the saving truth embodied in Christ and by his love and effort imparted to mankind, Mt. iv. 16; Jn. i. 5; iii. 19-21; Acts xxvi. 18, 23; 2 Co. vi. 14; Eph. v. 13° [cf. below]; τὸ φῶς τὸ άληθινόν, 1 Jn. ii. 8; τὸ θαυμαστὸν τοῦ θεοῦ φῶς, 1 Pet. ii. 9 (Clem. Rom. 1 Cor. 36, 2 cf. 59, 2); τὸ φῶς ὑμῶν, the divine truth with which ye are imbued, Mt. v. 16; έχειν τὸ φ. τῆς ζωῆς, the light by which the true life is gained, Jn. viii. 12; τὰ ὅπλα [Lchm. mrg. ἔργα] τοῦ φωτός, Ro. xiii. 12; καρπὸς τοῦ φωτός, Eph. v. 9 G L T Tr WH; έν τῷ φωτὶ περιπατείν, to live agreeably to saving wisdom, 1 Jn. i. 7; εν τφ φωτί είναι, to be imbued with saving wisdom, μένειν, to continue devoted to it, to persevere in keeping it, 1 Jn. ii. 9 sq.; oi viol roû фωτός (see vids, 2 p. 635°), Lk. xvi. 8; Jn. xii. 36; 1 Th. v. 5; τέκνα τοῦ φ. (see τέκνον, c. β. p. 618^a), Eph. v. 8. by meton. φῶs is used of one in whom wisdom and spiritual purity shine forth, and who imparts the same to others: φως των εν σκότει, Ro. ii. 19; [φως εθνων, Acts xiii. 47]; in a pre-eminent sense is Jesus the Messiah called φωs and τὸ φωs: Lk. ii. 32; Jn. i. 7 sq.; xii. 35 sq. 46; τὸ φῶς τοῦ κόσμου, Jn. viii. 12; ix. 5, (τὸ φῶς τοῦ κόσμου τὸ δοθέν έν ύμιν είς φωτισμόν παντός ανθρώπου, Test. xii. Patr. test. Levi § 14); τὸ φῶς τὸ ἀληθινόν, Jn. i. 9; by the same name the disciples of Jesus are distinguished, Mt. v. 14; Christians are called φῶς ἐν κυρίφ, having obtained saving wisdom in communion with Christ, Eph. v. 8. πῶν τὸ φανερούμενον φῶς ἐστιν, everything made

manifest by the aid of Christian truth has taken on the nature of light, so that its true character and quality are no longer hidden, Eph. v. 13^b [al. take φῶs here in an outward or physical sense, and regard the statement as a general truth confirmatory of the assertion made respecting spiritual 'φωτόs' just before (cf. above)].

c. By a fig. borrowed from daylight φῶs is used of that which is exposed to the view of all: ἐν τῷ φωτί (opp. to ἐν τῷ σκοτία), openly, publicly, (ἐν φάει, Pind. Nem. 4, 63), Mt. x. 27; Lk. xii. 8.

d. reason, mind; the power of understanding esp. moral and spiritual truth: τὸ φῶs τὸ ἐν σοί, Mt. vi. 23; Lk. xi. 35. [Syn. see φέγγος, fin.]*

φωστήρ, -ῆρος, δ, (φῶς, φώσκω);
1. that which gives light, an illuminator, (Vulg. luminar): of the stars (luminaries), Phil. ii. 15 (Sap. xiii. 2; Sir. xliii. 7; Gen. 1. 14, 16; Heliod. 2, 24; [Anthol. Pal. 15, 17; of sun and moon, Test. xii. Patr. test. Levi 14]; eccles. writ.).
2. light, brightness: Rev. xxi. 11 (Anthol. 11, 359) [al. refer this to 1; cf. Trench § xlvi.].*

φωσ-φόρος, -ον, (φως and φέρω), light-bringing, giving light, (Arstph., Eur., Plat., Plut., al.); as subst. δ φ. (Lat. Lucifer), the planet Venus, the morning-star, day-star, (Plat. Tim. Locr. p. 96 e.; Plut., al.): 2 Pet. i. 19, on the meaning of this pass. see λύχνος.*

φωτεινός [WH φωτινός, see I, ε], -ή, -όν, (φῶς), light, i. e. composed of light, of a bright character: νεφέλη, Mt. xvii. 5 [not Grsb.]; οἱ ὀφθαλμοὶ κυρίου μυριοπλασίως ἡλίου φωτεινότεροι, Sir. xxiii. 19. full of light, well lighted, opp. to σκοτεινός, Mt. vi. 22; Lk. xi. 34, 36, (τὰ σκοτεινὰ καὶ τὰ φωτεινὰ σώματα, Xen. mem. 3, 10, 1).*

φωτίω; fut. φωτίσω (Rev. xxii. 5 L WH; 1 Co. iv. 5), Attic φωτιώ (Rev. xxii. 5 G T Tr); 1 aor. ἐφώτισα; pf. pass. ptcp. πεφωτισμένος; 1 aor. pass. ἐφωτίσθην; 1. intrans. to give light, to shine, (Aristot., Theophr., Plut., al.; Sept. for τίκ, Num. viii. 2, etc.): ἐπί τινα, Rev. xxii. 5 [Rom. WH br. ἐπί]. 2. trans. a. prop. to enlighten, light up, illumine: τικέ, Lk. xi. 36; τὴν πόλιν,

Rev. xxi. 23 (ἀκτίσι τὸν κόσμον, of the sun, Diod. 3, 48, Sept. for הָאִיר; ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ, [Α.V was lightened] shone with his glory, Rev. xviii. 1. to bring to light, render evident: τὰ κρυπτὰ τοῦ σκότους. 1 Co. iv. 5; [Eph. iii. 9 acc. to the reading of T L br. WH txt. (but see c.)], (την αίρεσίν τινος, the preference, opinion, of one, Polyb. 23, 3, 10; την ἀλήθειαν, Epict. diss. 1, 4, 31; πεφωτισμένων των πραγμάτων ύπο της άληbeias, Lcian. cal. non tem. cred. 82); to cause something to exist and thus to come to light and become clear to all: ζωήν κ. αφθαρσίαν διά τοῦ εὐαγγελίου, opp. to καταργήσαι τὸν θάνατον, 2 Tim. i. 10. c. by a use only bibl. and eccles. to enlighten spiritually, imbue with saving knowledge: τινά, Jn. i. 9; with a saving knowledge of the gospel: hence duriabires of those who have been made Christians, Heb. vi. 4; x. 82; foll. by an indir. quest. Eph. iii. 9 [see b. above], (Sir. xlv. 17; for האיר Ps. exviii. (exix.) 130; for הורה, to instruct, inform. teach, Judg. xiii. 8 Alex.; 2 K. xii. 2; φωτιούστε αὐτούε τὸ κρίμα τοῦ θεοῦ τῆς γῆς, 2 K. xvii. 27 [cf. 28; al.]); to give understanding to: πεφωτισμένοι τοὺς δφθαλμοὺς τῆς rapdias [Rec. diavoias], as respects the eves of your soul. Eph. i. 18 [B. § 145, 6]; [(cf. Sir. xxxi. (xxxiv.) 20, etc.)].*

φωτισμός, -οῦ, δ, (φωτίζω); a. the act of enlightening, illumination: πρὸς φωτισμόν τῆς γνώσεως, i. q. πρὸς τὸ φωτίζειν τὴν γνῶσιν, that by teaching we may bring to light etc. 2 Co. iv. 6 (on which pass. see πρόσωπον, 1 a. sub fin. p. 551b top). b. brightness, bright light, (¿£ ήλίου, Sext. Emp. p. 522, 9; ἀπὸ σελήνης, Plut. [de fac. in orb. lun. § 16, 13] p. 929 d. [ib. § 18, 4 p. 931 a.]; Sept. for אור, Ps. xxvi. (xxvii.) 1; xliii. (xliv.) 4; lxxvii. (lxxviii.) 14; Job iii. 9; for מאור Ps. lxxxix. (xc.) 8): είς τὸ μὴ αὐγάσαι [καταυγάσαι L mrg. Tr mrg.] τὸν φ. τοῦ εὐαγγελίου, that the brightness of the gospel might not shine forth [R. V. dawn (upon them)], i. e. (dropping the fig.) that the enlightening truth of the gospel might not be manifest or be apprehended, 2 Co. iv. 4.*

X

χαίρω; impf. ἔχαιρω; fut. χαρήσομαι (Lk. i. 14; Jn. xvi. 20, 22; Phil. i. 18, for the earlier form χαιρήσω, cf. [W. 90 (86); B. 68 (60)]; Bitm. Ausf. Spr. ii. 322 sq.; Matthiae § 255 s. v.; Kühner § 343 s. v.; Krüger § 40 s. v.; [Veitch s. v.]), once χαρῶ (Rev. xi. 10 Rec., a form occurring nowhere else); 2 aor. [pass. as act.] ἐχάρην [cf. συγχαίρω, init.]; fr. Hom. down; Sept. for τιρῷ, τι, τιὰ; to rejoice, be glad; a. in the prop. and strict sense: [Mk. xiv. 11]; Lk. xv. 5, [32]; xix. 6, 37; xxii. 5; xxiii. 8; Jn. iv. 36; viii. 56; xx. 20; Acts v. 41;

viii. 89; xi. 23; xiii. 48; 2 Co. [vi. 10]; vii. 7; xiii. 9, 11 [some refer this to b. in the sense of farewell]; Phil. ii. 17, 28; Col. ii. 5; 1 Th. v. 16; 1 Pet. iv. 13; 3 Jn. 8; opp. to κλαίεω, Ro. xii. 15; 1 Co. vii. 30; opp. to κλαίεω κ. θρηνεῖν, Jn. xvi. 20; opp. to λύπην ἔχειν, ib. 22; joined with ἀγαλλιᾶσθαι, Mt. v. 12; Rev. xix. 7; with σκιρτᾶκ, Lk. vi. 23; χαίρειν ἐν κυρίφ (see ἐν, I. 6 b. p. 211b mid. [cf. B. 185 (161)]), Phil. iii. 1; iv. 4, 10; χαίρειν χαρὰν μεγάλην [cf. χαρά, a.], to rejoice exceedingly, Mt. ii. 10; also χαρὰ χαίρειν (W. § 54, 8; B. § 183, 22), Jn. iii. 29:

ή χαρά ή χαίρομεν, 1 Th. iii. 9; χαίρειν ἐπί with a dat. of the object, Mt. xviii. 13; Lk. i. 14; xiii. 17; Acts xv. 31; Ro. xvi. 19 L T Tr WH; 1 Co. xiii. 6; xvi. 17; 2 Co. vii. 13; Rev. xi. 10, (Xen. mem. 2, 6, 35; Cyr. 8, 4, 12; Plat. legg. 5 p. 739 d.; cf. Kühner § 425 Anm. 6; [W. § 33 a.; B. §133, 23]; in the Grk. writ. generally with a simple dat. of the obj. as Prov. xvii. 19); διά τι, Jn. iii. 29; διά τινα, Jn. xi. 15; 1 Th. iii. 9; ἐν τούτω, Phil. i. 18; [εν τ. παθήμασί μου, Col. i. 24]; with an acc. of the obj., τὸ αὐτό, Phil. ii. 18 (ταὐτά, Dem. p. 323, 6; cf. Matthiae § 414 p. 923; Krüger § 46, 5, 9); τὸ ἐΦ' ὑμῖν (see ὁ, II. 8 p. 436*), Ro. xvi. 19 R G; ἀπό τινος, i. q. χαρὰν ἔχειν, to derive joy from one, 2 Co. ii. 3; χαίρ foll. by ὅτι, Jn. xiv. 28; 2 Co. vii. 9, 16; 2 Jn. 4; ἐν τούτφ ὅτι, Lk. x. 20; with a dat. of the cause: τη έλπίδι χαίροντες, let the hope of future blessedness give you joy, Ro. xii. 12 [yet cf. W. § 31, 1 k., 7 d.]. b. in a broader sense. to be well, to thrive; in salutations, the impv. χαίρε, hail! Lat. salve, (so fr. Hom. down): Mt. xxvi. 49; xxvii. 29; Mk. xv. 18; Lk. i. 28; Jn. xix. 3; plur. χαίρετε, [A. V. all hail], Mt. xxviii. 9; at the beginning of letters the inf. yaipeir (sc. lévei or relevei): Acts xv. 23; xxiii. 26; Jas. i. 1, (often in the bks. of Macc.; cf. Grimm on 1 Macc. x. 18; Otto in the Jahrbb. f. deutsch. Theol. for 1867, p. 678 sqq.; cf. Hilgenfeld, Galaterbrief, p. 99 sqq.; Xen. Cyr. 4, 5, 27; Ael. v. h. 1, 25); fully, χαίρειν λέγω, to give one greeting, salute, 2 Jn. 10, [11]. [COMP. : συν-χαίρω.]*

χάλα[α, -ης, ή, (χαλάω, q. v. [so Etym. Magn. 805, 1; but Curtius (§ 181) says "certainly has nothing to do with it"]), fr. Hom. down, Sept. for אָבָר, hail: Rev. viii. 7; xi. 19; xvi. 21.*

χαλάσω, -ω; fut. χαλάσω; 1 aor. ἐχάλασα; 1 aor. pass. ἐχαλάσθην; fr. Aeschyl. and Pind. down; a. to loosen, slacken, relax. b. to let down from a higher place to a lower: τί οτ τινά, Mk. ii. 4; Lk. v. 4 sq.; Acts xxvii. 17, 30, [in these two pass. in a nautical sense, to lower]; τινὰ ἐν σπυρίδι, Acts ix. 25; pass. 2 Co. xi. 33.*

Xalsaios, -ov, 6, a Chaldwan; $\gamma \hat{\eta}$ Xalsaiov the land of the Chaldwans, Chaldwa: Acts vii. 4, where a reference to Gen. xi. 28, 31 and xv. 7 seems to show that southern Armenia is referred to. The different opinions of other interpreters are reviewed by Dillmann on Genesis (3te Aufl.) p. 223 sq.; [cf. Schrader in Riehm s.v.; Sayce in Encycl. Brit. s. v. Babylonia].*

χαλεπός, -ή, -όν, (fr. χαλέπτω to oppress, annoy, [(?)]), fr. Hom. down, hard (Lat. difficilis); a. hard to do, to take, to approach. b. hard to bear, troublesome, dangerous: καιροὶ χαλεποί, [R.V. grievous], 2 Tim. iii. 1; harsh, fierce, savage: of men, Mt. viii. 28 (Is. xviii. 2 and often in prof. auth. fr. Hom. down).*

χαλιναγωγίω, -ω; 1 aor. inf. χαλιναγωγήσαι; (χαλινός and ἄγω); to lead by a bridle, to guide, (ἵππον, Walz, Rhett. Graec. i. p. 425, 19); trop. to bridle, hold in check, restrain: τὴν γλῶσσαν, Jas. i. 26; τὸ σῶμα, Jas. iii. 2; τὰς τῶν ἡδονῶν ὀρέξεις, Lcian. tyrann. 4. [(Poll. 1 § 215.)]* χαλινός, -οῦ, ὁ, (χαλάω), a bridle: Jas. iii. 3; Rev. xiv. 30. (From Aeschyl. and Pind. down.)*

χάλκεος, -έα, -εον, contr. -οῦς, -ῆ, -οῦν, (χαλκός), fr. Homdown, brazen, [A. V. of brass]: Rev. ix. 20.*

χαλκεύς, -έως, δ, (χαλκός), fr. Hom. down, a worker in copper or iron, a smith: 2 Tim. iv. 14 [A. V. coppersmith].*

χαλκηδών, -όνος, δ. chalcedony, a precious stone described by Plin. h. n. 37, 5 (18), 72 [see B. D. (esp. Am. ed.) s. v.]: Rev. xxi. 19.*

χάλκίον, -ου, τό, (χαλκός), a (copper or) brazen ressel: Mk. vii. 4. ([Arstph.], Xen. oec. 8, 19; [al.].) *

χαλκο-λίβανον (so Suidas [but see ed. Gaisf. s. v.]), -ου, τό, more correctly χαλκολίβανος, -ου, ή, (acc. to the reading as it ought to be restored [(but see the edd.)] in Rev. i. 15 ώς εν καμίνω πεπυρωμένη; cf. Düsterdieck's crit. note [see B. 80 (69) note]), a word of doubtful meaning, found only in Rev. i. 15, and ii. 18, chalcolibanus, Vulg. aurichalcum or orichalcum (so cod. Amiat., [al. aeric.]; Luther Messing, [R. V. burnished brass]); acc. to the testimony of an ancient Greek [Ansonius] in Salmasius (Exercitt. ad Solin. p. 810 a.: δ λίβανος έχει τρία είδη δένδρων, καὶ ὁ μὲν ἄρρην ὀνομάζεται χαλκολίβανος, ήλ**ιοειδής** καὶ πυρρός ήγουν ξανθός), a certain kind of (vellow) frankincense; but both the sense of the passages in Rev. and a comparison of Dan. x. 6 and Ezek. i. 7, which seem to have been in the writer's thought, compel us to understand some metal, like gold if not more precious (cf. Hebr. אושכל, a metal composed of gold and silver, Sept. ήλεκτρον, Vulg. electrum, Ezek. i. 4, 27; viii. 2); this interpretation is confirmed by the gloss of Suidas: eldos ηλέκτρου τιμιώτερον χρυσοῦ, έστι δὲ τὸ ήλεκτρον ἀλλότυπον χρυσίον μεμιγμένον ύέλφ κ. λιθεία. The word is compounded, no doubt, of χαλκός and λίβανος, not of χαλκός and לבן 'white.' Cf. Win. RWB. s. v. Metalle; Wetzel in the Zeitschr. f. d. luth. Theol. for 1869, p. 92 sqq.; cf. Ewald, Johann. Schriften, ii. p. 117 sq.; [Lee in the 'Speaker's Com.' ad loc.].

χαλκός, -οῦ, ὁ, fr. Ilom. down, Sept. for ngin;, brass: 1 Co. xiii. 1; Rev. xviii. 12; (like the Lat. aes) what is made of brass, money, coins of brass (also of silver and of gold), Mt. x. 9; Mk. vi. 8; xii. 41. [B. D. s. v. Brass; Dict. of Antiq. s. v. aes.]*

xamal, adv.; a. on the ground, on the earth. b. to the ground; in both senses fr. Hom. down; in the latter sense Jn. ix. 6 [where, however, Eng. idiom retains on]; xviii. 6.*

Xavaáv, ή, Hebr. [13] [lit. 'lowland'], Canaan, the land of Canaan, indeel. prop. name: in the narrower sense, of that part of Palestine lying west of the Jordan, Acts vii. 11; in a wider sense, of all Palestine, Acts xiii. 19.*

Xavavalos, -a, -ov. Hebr. יְבְיָעָנָ, Canaanite; the name of the ancient inhabitants of Palestine before its conquest by the Israelites; in Christ's time i. q. Phanician [R. V. Canaanitish]: Mt. xv. 22.*

χαρά, -âs, ἡ, (χαίρω), fr. Aeschyl. and Soph. down, Sept. for הַּחְיִים and יְשִׁשׁיִ, joy, gladness; a: Lk. i. 14; xv. 7, 10; Jn. xv. 11; xvi. 22, 24; xvii. 13; Acts viii. 8; 2 Co. vii. 13; viii. 2; Gal. v. 22; Col. i. 11; Phil. ii.

2; 1 Jn. i. 4; 2 Jn. 12; opp. to κατήφεια, Jas. iv. 9; opp. to λύπη, Jn. xvi. 20; 2 Co. ii. 3; Heb. xii. 11; ὑμῶν, i. e. the joy received from you, 2 Co. i. 24 (opp. to the 'sorrow' which Paul on returning to Corinth would both experience and give, ii. 1-3); χαρὰ τῆς πίστεως, springing from faith, Phil. i. 25; χαίρειν χαράν μεγ. Mt. ii. 10 [W. § 32, 2; B. 131, 5]; ἀγαλλιᾶσθαι γαρᾶ, 1 Pet. i. 8; χαράν [Rec." χάριν] πολλην έχειν επί with a dat. of the thing, Philem. 7; πληροῦν τινα χαρᾶς, Ro. xv. 13; πληροῦσθαι χαράς, Acts xiii. 52; 2 Tim. i. 4; ποιείν τινι χαράν μεγάλην, Acts xv. 3; ἀπὸ τῆς χαρᾶς, for joy, Mt. xiii. 44; Lk. xxiv. 41; Acts xii. 14; ἐν χαρᾶ (ἔρχεσθαι), Ro. xv. 32; μετά χαράς, with joy, Mt. xiii. 20; xxviii. 8; Mk. iv. 16; Lk. viii. 13; x. 17; xxiv. 52; Acts xx. 24 Rec.; Phil. i. 4; ii. 29; Heb. x. 34; xiii. 17, (Polyb. 11, 33, 7; 22, 17, 12; Xen. Hiero 1, 25); with πνεύματος άγίου added, joy wrought by the Holy Spirit, 1 Th. i. 6; yapà èv πνεύματι άγίφ, joyousness caused by [cf. εν, I. 6 (p. 211) bot.) and B. § 133, 23] the Holy Spirit, Ro. xiv. 17; xapà έπί τινι, 2 Co. vii. 4; χαίρειν χαρά διά τι, Jn. iii. 29 [cf. χαίρω, a.]; also διά τιν (a relative pron. intervening), 1 Th. iii. 9; ή χαρὰ ὅτι, Jn. xvi. 21; χαρὰ ἵνα (see ἵνα, II. 2 d.), 3 Jn. 4. b. by meton. the cause or occasion of joy: Lk. ii. 10; Jas. i. 2; [so 2 Co. i. 15 WH txt. Tr mrg. (al. yápis, q. v. 3 b.); of persons who are one's 'joy': 1 Th. ii. 19 sq.; Phil. iv. 1; of a joyful condition or state: avri ... xapas, to attain to blessedness at the right hand of God in heaven, Heb. xii. 2; the same idea is expressed in the parable by the words, if xapà τοῦ κυρίου, the blessedness which the Lord enjoys, Mt. xxv. 21, 23.*

χάραγμα, -τος, τό, (χαράσσω to engrave); a. a stamp, an imprinted mark: of the mark stamped on the forehead or the right hand as the badge of the followers of Antichrist, Rev. xiii. 16 sq.; xiv. 9, 11; xv. 2 Rec.; xvi. 2; xix. 20; xx. 4, (πυρός, the mark branded upon horses, Anacr. 26 [55], 2). b. thing carved, sculpture, graven work: of idolatrous images, Acts xvii. 29. (In various other senses in Grk. writ. fr. Soph. down.)

χαρακτήρ, -ηρος, ό, (χαράσσω to engrave, cut into), fr. Aeschyl. and Hdt. down; 1. prop. the instrument used in engraving or carving, (cf. ζωστήρ, λαμπτήρ, λουτήρ, $\dot{\phi}$ υσητήρ; cf. our 'stamp' or 'die'). mark (figure or letters) stamped upon that instrument or wrought out on it; hence univ. a mark or figure burned in (Lev. xiii. 28) or stamped on, an impression; the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect (cf. facsimile): χ. της ὑποστάσεως τοῦ θεοῦ, of Christ, acc. to his nature as ὁ θείος λόγος, Heb. i. 3; σφραγίδι θεοῦ, ης ό χαρακτήρ έστιν ό ἀίδιος λόγος, Philo de plant. Noë § 5; χ. θείας δυνάμεως, of the human mind, Philo, quod det. potiori ins. § 23; God τον ἄνθρωπον ἔπλασεν τῆς έαυτοῦ εἰκόνος χαρακτήρα, Clem. Rom. 1 Cor. 33, 4; οἱ πιστοὶ ἐν άγάπη χαρακτήρα θεοῦ πατρὸς διὰ Ἰησοῦ Χριστοῦ (ἔχουσιν), Ignat. ad Magnes. 5, 2. the peculiarity, by which things are recognized and distinguished from each other, [cf. Eng. characteristic]: 2 Macc. iv. 10.*

χάραξ, -ακος, ό, (χαράσσω);
1. a pale or stake, a palisade, [(Arstph., Dem., al.)].
2. a palisade or rampart (i. e. pales between which earth, stones, trees and timbers are heaped and packed together): Lk. xix.
43 (Is. xxxvii. 33; Ezek. iv. 2; xxvi. 8; Polyb.; Joseph. vit. 43; Arr. exp. Alex. 2, 19, 9; Plut., al.).

χαρίζομαι; depon. mid.; fut. χαρίσομαι (Ro. viii. 32; Lcian. d. mar. 9, 1, for which Grk. writ. com. use the Attic yapıovuaı [cf. WH. App. p. 163 sq.; B. 37 (32); W. § 15 s. v.]); pf. κεχάρισμαι; 1 aor. έχαρισάμην; 1 aor. pass. ἐχαρίσθην (Acts iii. 14; 1 Co. ii. 12; Phil. i. 29, [cf. B. 52 (46)]); fut. pass. χαρισθήσομαι with a pass. signif. (Philem. 22); (xápis); often in Grk. writ. fr. Hom. down; to do something pleasant or agreeable (to one), to do a favor to, gratify; a. univ. to show one's self gracious, kind, benevolent: τωί, Gal. iii. 18 [al. (supply τ. κληρονομίαν and) refer this to c. below]. b. to grant forgiveness, to pardon: 2 Co. ii. 7; with a dat. of the pers., Eph. iv. 32; Col. iii. 13; with an acc. of the thing, 2 Co. ii. 10 [cf. W. § 39, 1 b. and 3 N. 3]; τινὶ τὴν ἀδικίαν, 2 Co. xii. 13; τὰ παραπτώματα, Col. ii. 13. graciously, give freely, bestow: τινί τι, Lk. vii. 21; Ro. viii. 32; Phil. ii. 9; pass., 1 Co. ii. 12; Phil. i. 29; where a debt is referred to, to forgive [cf. b. above], Lk. vii. 42 sq.; τινί τινα, graciously to restore one to another who desires his safety (e. g. a captive [R.V. grant]), pass., Acts iii. 14; Philem. 22; or to preserve for one a person in peril, Acts xxvii. 24; τινά τινι, to give up to another one whom he may punish or put to death, Acts xxv. 11 [(cf. R. V. mrg.)]; with the addition of els ἀπώλειαν, ib. 16.*

yáosy, acc. of the subst. yáos used absol.; prop. in favor of, for the pleasure of: χάριν Εκτορος, Hom. Il. 15, 744, al.; 1 Macc. ix. 10; Judith viii. 19; like the Lat. abl. gratia, it takes on completely the nature of a preposition, and is joined to the gen., for, on account of, for the sake of: Gal. iii. 19 (on which see παράβασις); 1 Tim. v. 14: Tit. i. 11: Jude 16: τούτου χάριν, on this account, for this cause, Eph. iii. 1 (Xen. mem. 1, 2, 54); τούτου χ. ĩνα, Eph. iii. 14 [cf. W. 566 (526)]; Tit. i. 5; οδ χάριν, for which cause, Lk. vii. 47; xápir tíros; for what cause? wherefore? 1 Jn. iii. 12. Except in 1 Jn. iii. 12, χάρω is everywhere in the N.T. placed after the gen., as it generally is in prof. auth. (cf. Passow s. v. I. 3 a. p. 2416b; Herm. ad Vig. p. 701); in the O. T. Apocr. it is placed sometimes before, sometimes after; cf. Wahl, Clavis Apoer. s. v. 6 b.; Grimm on 1 Macc. iii. 29.

χάριε, -ιτος, acc. χάριε, and twice in LTTr WH the rarer form χάριτα (Acts xxiv. 27; Jude 4) which is also poetic (cf. Bitm. Ausf. Spr. i. § 44 Anm. 1; [WH. App. 157b; B. 13 (12)]), acc. plur. χάριτας (Acts xxiv. 27 RG), ή, (χαίρω), fr. Hom. down, Hebr. τη, grace; i.e. 1. prop. that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech (Eccl. x. 12; Sir. xxi. 16; xxxvii. 21; Hom. Od. 8, 175; τῶν λόγων, Dem. 51, 9; 1419, 16; χάριτες μωρῶν, verbal pleasantries which the foolish affect in order to ingratiate themselves. Sir. xx. 13), λόγοι χάριτος (gen. of quality), Lk. iv. 22; χάριν διδόναι τοῦς ἀκούουσιν, Eph. iv.

29; το χάρετε, with grace [the subst. δλας being added: | 2. good-will, lovingsee Bp. Lghtft.], Col. iv. 6. kindness, favor: in a broad sense, χάρις παρά τινι, Lk. ii. 52; ἔχειν χάριν πρός τινα, to have favor with one, Acts ii. 47; χάρις εναντίον τινός, Acts vii. 10; [χάριν κατά τινος αlτείσθαι όπως (q. v. II. 2), Acts xxv. 3 (but al. refer this to 8 b. below)]; χάρις (of God) ἐστὶν ἐπί τινα, attends and assists one, Lk. ii. 40; Acts iv. 33; χάριν (χάριτα) χάριτας κατατίθεσθαί τινι (800 κατατίθημι), Acts xxiv. 27; xxv. 9; favor (i. e. act of favoring [cf. W. § 66 fin.]), 2 Co. viii. 4. yápis is used of the kindness of a master towards his inferiors or servants, and so esp. of God towards men: εὐρίσκειν χάριν παρά τῷ θ. Lk. i. 30; ενώπιον τοῦ θεοῦ, Acts vii. 46; τοῦτο χάρις sc. εστίν, this wins for us (God's) favor [R.V. is acceptable], 1 Pet. ii. 19; with παρά θεώ added, ib. 20; παραδίδοσθαι τῆ χ. τοῦ θεοῦ, to be committed or commended to the protecting and helping favor of God, Acts xiv. 26; xv. 40. The apostles and N. T. writers at the beginning and end of their Epp. crave for their readers the favor ('grace') of God or of Christ, to which all blessings, esp. spiritual, are due: Ro. i. 7; xvi. 20, 24 [RG]; 1 Co. i. 3; xvi. 23; 2 Co. i. 2; xiii. 13 (14); Gal. i. 3; vi. 18; Eph. i. 2; vi. 24; Phil. i. 2; iv. 23; Col. i. 2; iv. 18; 1 Th. i. 1; v. 28; 2 Th. i. 2; iii. 18; 1 Tim. i. 2; vi. 21 (22); 2 Tim. i. 2; iv. 22; Tit. i. 4; iii. 15; Philem. 3, 25; Heb. xiii. 25; 1 Pet. i. 2; 2 Pet. i. 2; iii. 18[cf. 3 a.]; 2 Jn. 3; Rev. i. 4; xxii. 21; cf. Otto, Ueber d. apostol. Segensgruss χάρις ὑμῶν etc., in the Jahrbb. f. deutsche Theol. for 1867, p. 678 sqq. over, the word xápis contains the idea of kindness which bestows upon one what he has not deserved: Ro. xi. 6; hence κατά γάριν and κατά όφείλημα are contrasted in Ro. iv. 4, 16; xápere and ¿¿ čpyw in Ro. xi. 6; kar έκλογήν χάρετος, ib. 5; but the N. T. writers use χάρες pre-eminently of that kindness by which God bestows favors even upon the ill-deserving, and grants to sinners the pardon of their offences, and bids them accept of eternal salvation through Christ: Ro. iii. 24; v. 17, 20 sq.; [vi. 1]; 1 Co. xv. 10; Gal. i. 15; ii. 21; Eph. i. 6, [7]; ii. 5, 7 sq.; Phil. i. 7; Col. i. 6; 2 Th. ii. 16; 1 Tim. i. 14; 2 Tim. i. 9; Heb. ii. 9 [here Treg. mrg. χωρίς]; x. 29; xii. 15; xiii. 9; 1 Pet. i. 10; Jude 4; εύρίσκειν χάριν, Heb. iv. 16; ή χάρις τοῦ θεοῦ ή σωτήριος, Tit. ii. 11; δ λόγος τῆς χάριτος, the message of his grace, Acts xiv. 3; xx. 32; τὸ εὐαγγελιον τῆς χάριτος τοῦ θεοῦ, Acts xx. 24; it is styled 'the grace of Christ,' in that through pity for sinful men Christ left his state of blessedness with God in heaven, and voluntarily underwent the hardships and miseries of human life, and by his sufferings and death procured salvation for mankind: [Acts xv. 11]; 2 Co. viii. 9; Ro. v. 15; Gal. i. 6; [Tit. iii. 7]; Jn. i. 14, 17. xápis is used of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues: 2 Co. iv. 15; vi. 1; 2 Th. i. 12; οι πεπιστευκότες διά της γάριτος, Acts xviii. 27; ὑπὸ χάριν εἶναι, to be subject to the power of grace,

opp. to ύπὸ νόμον είναι, Ro. vi. 14 sq.; ἐκπίπτειν τῆς χάρ. Gal. v. 4; προσμένειν τῆ χ. Acts xiii. 43 [G L T Tr WH]; ἐπιμένειν, ibid. Rec.; ἐν τῆ χάρετε (RG WH txt. om. the art.), prompted by grace, Col. iii. 16; the grace of God promoting the progress and blessings of the Christian religion, Acts xi. 23; [prompting its possessors to benefactions, 2 Co. ix. 14]; sustaining and aiding the efforts of the men who labor for the cause of Christ, 1 Co. xv. 10; 2 Co. i. 12; the favor of Christ, assisting and strengthening his followers and ministers 3. what is to bear their troubles, 2 Co. xii. 9. a. the spiritual condition of one due to grace; governed by the power of divine grace, what the theologians call the 'status gratiae': ἐστηκέναι ἐν τῆ χ. Ro. v. 2; είς τὴν χ. 1 Pet. v. 12; αὐξάνειν ἐν χάριτι, 2 Pet. iii. 18; ενδυναμούσθαι εν τη χάριτι τη εν Χριστώ, 2 Tim. il. b. a token or proof of grace, 2 Co. i. 15 [A. V. benefit (WH txt. Tr mrg. yapár, q. v. under b.)]; a gift of grace; benefaction, bounty: used of alms, 1 Co. xvi. 3; 2 Co. viii. 6 sq. 19, (Sir. iii. 29 (31); xxix. 15; xxx. 6; 4 Macc. v. 8; Xen. Ages. 4, 8 sq.; Hier. 8, 4); πᾶσα χάρις, all earthly blessings, wealth, etc., which are due to divine goodness, 2 Co. ix. 8; ὁ θεὸς πάσης χάριτος, the author and giver of benefits of every kind, 1 Pet. v. 10. the aid or succor of divine grace: διδόναι χάριν ταπεινοίς, 1 Pet. v. 5; Jas. iv. 6; the salvation offered to Christians is called yaois, a gift of divine grace, 1 Pet. i. 10, 13; of the various blessings of Christ experienced by souls: \a\beta\elli χάριν ἀντὶ χάριτος (see ἀντί, 2 e. p. 49 bot.), Jn. i. 16; χάρις ζωης, the gift of grace seen in the reception of life [cf. ζωή, 2 b.], 1 Pet. iii. 7; capacity and ability due to the grace of God (Germ. Gnadenausrüstung), Eph. iv. 7; πλήρης χάριτος, Acts vi. 8 G L T Tr WH; ποικίλη χάρις, the aggregate of the extremely diverse powers and gifts granted to Christians, 1 Pet. iv. 10; used of the power to undertake and administer the apostolic office: Aaßeir χάριν καὶ ἀποστολήν, i. e. χάριν της ἀποστολής, Ro. i. 5; i χ. ή δοθεῖσά μοι (Paul), Ro. xii. 8, 6; xv. 15; 1 Co. iii. 10; Gal. ii. 9; Eph. iii. 2, 7; δοθ. ὑμῖν, of the gifts of knowledge and utterance conferred upon Christians, 1 Co. i. 4; εδόθη μοι ή χ. αὖτη, foll. by an inf., Eph. iii. 8; of the desire to give alms roused by the grace God, 2 Co. 4. thanks (for benefits, services, favors); prop.: χάριτι, with thanksgiving, 1 Co. x. 30; χάρω έχου Turi (Lat. gratiam habere alicui), to be thankful to one, Lk. xvii. 9; 1 Tim. i. 12; 2 Tim. i. 8; Heb. xii. 28, (2 Macc. iii. 38, and countless times in prof. auth.; cf. Passow s. v. p. 2416 sub fin.; [L. and S. s. v. II. 2]; Ast, Lex. Plat. ii. p. 539 sq.; Bleek, Brief a. d. Hebr. ii. 2, p. 975); foll. by eni with a dat. of the thing, Philem. 7 T edd. 2 and 7, Rec. * ben (cf. p. 233* mid.); χάρις τῷ θεῷ sc. ἔστω, Ro. vii. 25 LTTr WH txt.; foll. by or, Ro. vi. 17 (x. rois θεοις, δτι etc. Xen. Cyr. 7, 5, 72; 8, 7, 3; an. 3, 3, 14; oec. 8, 16); with a ptcp. added to the dat. (by apposition). 1 Co. xv. 57; 2 Co. ii. 14; viii. 16; foll. by end with a dat. of the thing [cf. ἐπί, B. 2 a. δ.], 2 Co. ix. 15. recompense, reward, Lk. vi. 32-34 (for which Mt. v. 46 uses μισθός).*

χάρισμα, -τος, τό, (χαρίζομαι), a gift of grace; a favor which one receives without any merit of his own; in the N. T. [where (exc. 1 Pet. iv. 10) used only by Paul] the gift of divine grace (so also in Philode alleg. legg. iii. § 24 fin. δωρεά καὶ εὐεργεσία καὶ γάρισμα θεοῦ τὰ πάντα ὅσα ἐν κόσμω καὶ αὐτὸς ὁ κόσμος ἐστίν); used of the natural gift of continence, due to the grace of God as creator, 1 Co. vii. 7; deliverance from great peril to life, τὸ εἰς ἡμᾶς χ. bestowed upon us, 2 Co. i. 11; the gift of faith, knowledge, holiness, rirtue, Ro. i. 11; the economy of divine grace, by which the pardon of sin and eternal salvation is appointed to sinners in consideration of the merits of Christ laid hold of by faith, Ro. v. 15 sq.; vi. 28; plur. of the several blessings of the Christian salvation, Ro. xi. 29; in the technical Pauline sense χαρίσματα [A. V. gifts | denote extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit [cf. Cremer in Herzog ed. 2 vol. v. 10 sqq. s. v. Geistesgaben]: Ro. xii. 6; 1 Co. i. 7; xii. 4, 31; 1 Pet. iv. 10; χαρίσματα λαμάτων, 1 Co. xii. 9, 28, 30; spec. the sum of those powers requisite for the discharge of the office of an evangelist: 1 Tim. iv. 14; 2 Tim. i. 6. ([Of temporal blessings, 'Teaching' 1, 5 (cf. δώρημα in Herm. mand. 2, 4)]; eccl. writ.)*

χαριτόω, -ω: 1 aor. ἐχαρίτωσα; pf. pass. ptep. κεχαριτωμένος; (χάρις);

1. to make graceful i. e. charming, lovely, agreeable: pass. Sir. xviii. 17; ταῖς διαλόξοις στροφαῖς χαριτούμενος όφρύν, Liban. vol. iv. p. 1071, 14.

2. to pursue with grace, compass with favor; to honor with blessings: τινά, Eph. i. 6; pass. Lk. i. 28, [some would take it in these two exx. subjectively (R. V. mrg. endued with grace)]; Ps. xviii. 26 Symm.; [Herm. sim. 9, 24, 3; Test. xii. Patr. test. Joseph. 1]; eccles. and Byzant. writ.•

Χαρράν, (Hebr. מְדְּרָ [i. e. (prob.) 'parched', 'arid'], Gen. xi. 31; xii. 5; xxvii. 43), Haran [so R. V.; A. V. (after the Grk.) Charran], called Κάρραι in Grk. writ. and Carrae in Lat., a city of Mesopotamia, of great antiquity and made famous by the defeat of Crassus: Acts vii. 2, 4. Cf. Win. RWB. s. v.; Vaihinger in Herzog v. 539; [Schultz] Herzog ed. 2, s. v.]; Steiner in Schenkel ii. 592; Schrader in Riehm p. 571.*

χάρτης, -ου, ὁ, (χαράσσω), paper: 2 Jn. 12; Jer. xliii. (xxxvi.) 23. ([Plat. Com. fragm. 10 p. 257 (Didot); cf. inscr. (B.C. 407) in Kirchhoff, Inscr. Attic. i. No. 324]; Ceb. tab. 4; Diosc. 1, 115.) [Cf. Birt, Antikes Buchwesen, index i. s. v.; Gardthausen, Griech. Palaeographie, p. 23; Edersheim, Jesus the Messiah, ii. p. 270 sq.]*

χάσμα, -τος, τό, (χαίνω to yawn), a gaping opening, a chasm, gulf: i.q. a great interval, Lk. xvi. 26. (Hes. theog. 740; Eur., Plat., Plut., Lcian., Ael., al.) •

χείλος, -ους, τό, gen. plur. in the uncontr. form χείλέων (Heb. xiii. 15; see δρος), (χέω i. q. ΧΑΩ, χαίνω), fr. Hom. down, Sept. for τίξις, a lip; a. in the N. T. of the speaking mouth [cf. W. 32]: Mt. xv. 8; Mk. vii. 6; Ro. iii. 13; 1 Co. xiv. 21; Heb. xiii. 15 (on which see κασπός,

2 c.); 1 Pet. iii. 10. b. metaph: χείλος τῆς θαλάσσης, the sea-shore, Heb. xi. 12 (Gen. xxii. 17; Ex. vii. 15; xiv. 30, etc.; of the shore of a lake, Joseph. b. j. 3, 10, 7; of the banks of rivers, Hdt. 2, [70]. 94; [Aristot. de mirab. aud. 46; 150; cf. hist. an. 6, 16 p. 570°, 22]; Polyb. 3, 14, 6; [cf. W. pp. 18, 30]).*

χειμάζω: pres. pass. ptcp. χειμαζόμενος; (χείμα stormy weather, winter [cf. χειμών]); to afflict with a tempest, to toss about upon the waves: pass. Acts xxvii. 18 [R. V. labored with the storm]. (Aeschyl., Thuc., Plat., Diod., Plut., Lcian., al.) [COMP.: παρα-χειμάζω.]*

χείμαρρος, (for the more com. χειμάρροος [sc. ποταμός], Att. contr. χειμάρρους [q. v. in L. and S. fin.], cf. Lob. ad Phryn. p. 234), -ου. ό, (χείμα winter, and ῥέω, ῥόος), fr. Hom. down, Sept. very often for 'nn, lit. flowing in winter, a torrent: Jn. xviii. 1 [where A. V. brook].

χειμών, -ῶνος, ὁ, (χεῖμα, and this fr. χέω on account of the 'pouring' rains; [al. connect it with χι-ών, snow, frost (cf. Lat. hiems, etc.); see Curtius § 194; L. and S. s. v. χιών, fin.]), winter; a. stormy or rainy weather, a tempest (so fr. Hom. down): Mt. xvi. 3 [Tdf. br. WH reject the pass.]; Acts xxvii. 20. b. winter, the winter season, (so fr. Thuc. and Arstph. down): Jn. x. 22; 2 Tim. iv. 21; χειμῶνος, in winter (-time), in the winter (Plat. de rep. 3 p. 415 e.; Xen. mem. 3, 8, 9; al. [cf. W. § 30, 11; B. § 132, 26]), Mt. xxiv. 20; Mk. xiii. 18.*

χείρ, gen. χειρός, acc. χείραν (1 Pet. v. 6 Tdf.; see ἄρσην, fin.), $\dot{\eta}$, [fr. r. meaning 'to lay hold of'; cf. Lat. heres, etc.; Curtius § 189; Vaniček p. 249 sq.], fr. Hom. down, Hebr. 7, the hand: Mt. iii. 12; Mk. iii. 1; Lk. vi. 6; 1 Tim. ii. 8; Heb. xii. 12, and often; the gen. with the verbs ἄπτομαι, ἐπιλαμβάνομαι, κρατέω, πιάζω, etc., which see in their places; the dat. with ἐργάζομαι, ἐσθίω, etc.; ό ἀσπασμὸς τῆ ἐμῆ χειρί, 1 Co. xvi. 21; Col. iv. 18; 2 Th. iii. 17; the acc. with the verbs αίρω, δέω, ἐκπετάννυμι, έκτείνω, εμβάπτω, επιτίθημι, καθαρίζω, κατασείω, νίπτω, ή ἐπίθεσις τῶν χειρῶν [see ἐπίθεσις and reff.], 1 Tim. iv. 14; 2 Tim. i. 6; Heb. vi. 2; ev yeipi rivos, in imitation of the Hebr. "בּיָד פֿי [cf. B. §133, 20 cf. 319 sq. (274); Bp. Lghtft. on Gal. iii. 19], by the help or agency, of any one, by means of any one, Acts vii. 35 Rec.; Gal. iii. 19; σὺν χειρὶ ἀγγέλου, with the aid or service of the angel [cf. B. u. s.], Acts vii. 35 LTTrWH; those things in the performance of which the hands take the principal part (as e. g. in working miracles), are said to be done διά χειρός οτ χειρών οτ τών [cf. B. § 124, 8 d.] χειρών τινος, Mk. vi. 2; Acts v. 12; xiv. 3; xix. 11; univ., Acts ii. 23; vii. 25; xi. 30; xv. 23; ἐπὶ χειρῶν, Mt. iv. 6; Lk. iv. 11; ἐπὶ τὴν χ., Rev. xiv. 9; xx. 1 [here Treg. mrg. ἐν τῆ χ.], 4; ἐκ, Acts xxviii. 4; Rev. viii. 4; εἰς τὴν χ. (on his hand), Lk. xv. 22; ή χείρ, as an acting subject (see γλῶσσα, 1), Lk. xxii. 21; plur., Acts xvii. 25; xx. 34; 1 Jn. i. 1; τὰ ἔργα τῶν χ., Acts vii. 41; Rev. ix. 20; έκδικεῖν τὸ αἶμά τινος ἔκ τινος (see ἐκδικέω, b. and ἐκ Ι. 7), Rev. xix. 2. By meton. ἡ χείρ is put for power, activity, (for exx. fr. prof. auth. fr. Hom. down see Passow s. v. p. 2431b; [L. and S. s. v. p. 1720b]): παραδιδόναι τινά els χειράς τινων, into the hostile hands (Deut. i. 27; Job xvi.

11), Mt. xvii. 22; xxvi. 45; Mk. ix. 31; Lk. ix. 44; xxiv. 7; Acts xxi. 11; xxviii. 17; διδόναι τι έν τῆ χειρί τινος, to commit to one's protecting and upholding power, Jn. iii. 35; also els τ. χειράς τινος, Jn. xiii. 3; τινὰ έκ των χειρ. or έκ χειρός τινος (fr. the hostile power of any one) ἀπάγεω, Acts xxiv. 7 Rec.; εξελέσθαι, Acts xii. 11 (Gen. xxxii. 11; Ex. xviii. 8 sq.); εξέρχεσθαι, Jn. x. 39; δυσθηναι, Lk. i. 74; σωτηρία, ib. 71; εκφεύνειν τὰς γειράς TIPOS, 2 Co. xi. 33. By a fig. use of language xeip or xeipes are attributed to God, symbolizing his might, activity, power; conspicuous a. in creating the universe: ἔργα τῶν χειρῶν αὐτοῦ, Heb. i. 10 (Ps. ci. (cii.) β. in upholding and preserving: Lk. xxiii. 46; Jn. x. 29 (cf. 28); χεὶρ κυρίου ἐστὶ μετά τινος, God is present, protecting and aiding one, Lk. i. 66; Acts xi. 21. γ. in punishing: χείρ κυρίου ἐπὶ σέ, Acts xiii. 11 (1 S. xii. 15); έμπίπτειν είς χ. θεοῦ ζῶντος, Heb. x. 31. 8. in determining and controlling the destinies of men: Acts iv. 28; ταπεινοῦσθαι ὑπὸ την κραταιάν γείρα τοῦ θεοῦ, 1 Pet. v. 6.

χειραγωγέω, -ω; pres. pass. ptcp. χειραγωγούμενος; (χειραγωγός, q. v.; cf. χαλιναγωγέω); to lead by the hand: τινά, Acts ix. 8; xxii. 11. (Anacr., Diod., Plut., Lcian., Artem., al.) *

χειρ-αγωγός, -όν, (χείρ and ἄγω), leading one by the hand: Acts xiii. 11. (Artem. oneir. 1, 48; Plut., al.) * χειρόγραφον, -ου, τό, (χείρ and γράφω), a handwriting; what one has written with his own hand (Polyb. 30, 8, 4; Dion. Hal. 5, 8; al.); spec. a note of hand, or writing in which one acknowledges that money has either been deposited with him or lent to him by another, to be returned at an appointed time (Tob. v. 3; ix. 5; Plut. mor. p. 829 a. de vitand. aere al. 4, 3; Artem. oneir. 3, 40); metaph. applied in Col. ii. 14 [(where R.V. bond)] to the Mosaic law, which shows men to be chargeable with offences for which they must pay the penalty.*

χειρο-ποίητος, -ον, (χείρ and ποιέω), made by the hand i. e. the skill of man (see ἀχειροποίητος): of temples, Mk. xiv. 58; Acts vii. 48; xvii. 24; Heb. ix. 11, 24; of circumcision, Eph. ii. 11. (In Sept. of idols; of other things, occasionally in Hdt., Thuc., Xen., Polyb., Diod.) •

χειρο-τονέω, -ω: 1 aor. ptcp. χειροτονήσας; 1 aor. pass. ptcp. χειροτονηθείς; (fr. χειροτόνος extending the hand, and this fr. χείρ and τείνω); fr. [Arstph.], Xen., Plat., a. prop. to vote by stretching out the Isocr. down; hand (cf. Xen. an. 3, 2, 33 στω δοκεί ταῦτα, ἀνατεινάτω την γείρα · ἀνέτειναν ἄπαντες). b. to create or appoint by vote: τινά, one to have charge of some office or duty, pass. 2 Co. viii. 19, and in the spurious subscriptions in 2 Tim. iv. 23; Tit. iii. 15. c. with the loss of the notion of extending the hand, to elect, appoint, create: τωά, Acts xiv. 23 (see exx. fr. the Grk. writ. in Passow s. v. p. 2440a; χειροτονείσθαι ύπὸ θεοῦ βασιλέα, Philo de praem. et poen. § 9; [βασιλέως υπαρχος έχειροτονείτο, de Joseph. § 41]; Joseph. antt. 6, 4, 2; [7, 11, 1; of the choice of Jon. as high-priest, 13, 2, 2; cf. Hatch in Dict. of Chris. Antiq. s. v. Ordination, p. 1501b; Harnack on *Teaching 'etc. 15, 1]). [Comp.: προ-χειροτονέω.]*

χέρων, -ον, (compar. of κακός; derived fr. the obsol. χέρης, which has been preserved in the dat. χέρηζ, acc. χέρηα, plur. χέρηες, χέρηα; cf. Βttm. Ausf. Spr. i. p. 268 [cf. Ebeling, Lex. Hom. s. v. χέρης]), [fr. Hom. down], worse: Mt. ix. 16; xxvii. 64; Mk. ii. 21; γίνεται τὰ ἔσχατα χείρονα τῶν πρώτων, Mt. xii. 45; Lk. xi. 26; 2 Pet. ii. 20; εἰς τὸ χείρον ἔρχεσθαι, [to grow worse], of one whose illness increases, Mk. v. 26; ἴνα μὴ χείρον σοί τι γένηται, lest some worse thing befall thee, .In. v. 14; πόσφ χείρων τιμωρία, [A.V. how much sorer punishment], Heb. x. 29; ἐπὶ τὸ χείρων προκόπτειν ([A. V. wax worse and worse]; see προκόπτω, 2), 2 Tim. iii. 13; of the moral character, ἀπίστου χείρων, 1 Tim. v. 8.*

Χερουβίμ (RG) and Χερουβείν (LT Tr WH; in Mss. also Χερουβίν, Χερουβείμ; [cf. Tdf Proleg. p. 84; WH. App. p. 155°; and s. v. ει, ε]), τά (neut. gend. also in most places in the Sept.; rarely, as Ex. xxv. 18, 19, of Xep.; Χερούβεις in Ex. xxv. 18 [but this is a mistake; the form in -ess seems not to occur in the O. T.]; in Philo τὰ Χερουβίμ, in Joseph. ol Χερουβείς, antt. 3, 6, 5; al Xepovβeis, ibid. 8, 3, 3; the use of the neut. gender seemed most suitable, because they were Caa; XepovBeis ζωά έστι πετεινά, μορφήν δ' ούδενὶ των ύπ' ανθρώπων έωραμένων παραπλήσια, Joseph. antt. 3, 6, 5), Hebr. ברובים (hardly of Semitic origin, but cognate to the Grk. ypir), γρυπός [for the various opinions cf. Gesenius's Hebr. Lex. ed. Mühlau and Volck s. v. ברוב]), cherubim, two golden figures of living creatures with two wings; they were fastened to the lid of the ark of the covenant in the Holy of holies (both of the sacred tabernacle and of Solomon's temple) in such a manner that their faces were turned towards each other and down towards the lid, which they overshadowed with their expanded wings. Between these figures God was regarded as having fixed his dwelling-place (see 86fa, III. 1): Heb. ix. 5. In Ezek. i. and x. another and far more elaborate form is ascribed to them; but the author of the Ep. to the Heb. has Ex. xxv. 18-20 in mind. Cf. Win. RWB. s. v. Cherubim; Gesenius, Thes. ii. p. 710 sq.; Dillmann in Schenkel i. 509 sqq.; Richm, De Natura et Notione Symbolica Cheruborum (Basil. 1864); also his 'Die Cherubim in d. Stiftshütte u. im Tempel' in the Theol. Stud. u. Krit. for 1871 p. 399 sqq.; and in

χήρος, -os, ή, (fem. of the adj. χήρος, 'bereft'; akin to χέρσος, sterile, barren, and the Lat. careo, [but cf. Curtius § 192]), fr. Hom. II. 6, 408 down, Sept. for σιροκ, a widow: Mt. xxiii. 14 (13) Rec.; Mk. xii. 40, 42 sq.; Lk. ii. 87; iv. 25; vii. 12; xviii. 8, 5; xx. 47; xxi. 2 sq.; Acts vi. 1; ix. 39, 41; 1 Co. vii. 8; 1 Tim. v. 3-5, 9, 11, 16; Jas. i. 27; with γυνή added (2 S. xiv. 5, and often in the Grk. writ. fr. Hom. II. 2, 289 down), Lk. iv. 26; a city stripped of inhabitants and riches is represented under the figure of a widow, Rev. xviii. 7.*

his HWB. p. 227 sqq.; [cf. Lenormant, Beginnings of

History, (N. Y. 1882), ch. iii.].*

χθες (Rec.; also Grsb. in Acts and Heb.), i. q. έχθες (q. v.), yesterday; Sept. for הְתֵּמוֹל [Hom. (h. Merc.), al.] χιλιαρχος, -ου, δ, (χίλιοι and ἄρχω: [on the form of

χιλιάς, -άδος, ή, (χίλιοι), a thousand, the number one thousand: plur., Lk. xiv. 31; Acts iv. 4; 1 Co. x. 8; Rev. v. 11; vii. 4-3; xi. 13; xiv. 1-3; xxi. 16; Sept. for אַלְכִּים אָלָּרָים (Hdt. on.)

χίλιοι, -ai, -a, a thousand: 2 Pet. iii. 8; Rev. xi. 3, etc. Xίος, -au, ή, Chios, an island in the Ægean Sea, between Samos and Lesbos, not far from the shore of Lydia: Acts xx. 15.*

χιτάν, -ῶνος, δ, fr. Hom. down, Sept. for τιτίς and τιτίς, a tunic, an undergarment, usually worn next the skin: Mt. x. 10; Mk. vi. 9; Lk. iii. 11; ix. 3; Jude 23. it is distinguished from το ἰμάτιον (q. v. 2) or τὰ ἰμάτιο in Mt. v. 40; Lk. vi. 29; Jn. xix. 23; Acts ix. 39; univ. a garment, vestment (Aeschyl. suppl. 903), plur. (Plut. Tib. Gracch. 19), Mk. xiv. 63. [Cf. Rich, Dict. of Antiq. s. v. Tunica; and reff. s. v. ἰμάτιον, u.s.] *

χιών, -όνος, ή, fr. Hom. down, Sept. for אֵלֶל, snow: Mt. xxviii. 3; Mk. ix. 3 (where it is omitted by G T Tr WH); Rev. i. 14.•

χλαμύς, -ύδος, ή, (acc. to the testimony of Pollux 10, 38, 164, first used by Sappho), a chlamys, an outer garment usually worn over the χιτών [q. v.]; spec. the Lat. paludamentum [q. v. in Rich, Dict. of Antiq. s. v. sub fin.], a kind of short cloak worn by soldiers, military officers, magistrates, kings, emperors, etc. (2 Macc. xii. 35; Joseph. antt. 5, 1, 10; Hdian., Ael., al.; often in Plut.): Mt. xxvii. 28, 31, [A.V. robe; see Meyer ad loc.; Trench, Syn. § l.; Rich (as above) s. v. Chlamys; and other reff. s. v. lμάτιον].*

χλευάζω; impf. ἐχλεύαζον; (χλεύη, jesting, mockery); to deride, mock, jeer: Acts ii. 13 Rec.; xvii. 32. (2 Macc. vii. 27; Sap. xi. 15; Arstph., Dem., Polyb., Diod., Plut., Lcian., al.) [Comp.: δια-χλευάζω.]*

χλιαρός, -ά, -όν, (χλίω, to become warm, liquefy, melt), tepid, lukewarm: metaph. of the condition of a soul wretchedly fluctuating between a torpor and a fervor of love, Rev. iii. 16. (Hdt., Pind., Diod., Plut., Athen., Geop.) *

Χλόη [(i. e. 'tender verdure'; an appellation of Demeter, 'the Verdant')], -ης, ή, Chloe, a Christian woman of Corinth: 1 Co. i. 11. [Cf. B. D. s. v.]*

χλωρός, -ά, -όν, (contr. fr. χλοερός, fr. χλόη, tender green grass or corn); 1. green: χόρτος, Mk. vi. 39 (Gen. i. 30); Rev. viii. 7; πᾶν χλωρόν, ix. 4. 2. yellowish, pale: ἴππος, Rev. vi. 8. (In both senses fr. Hom. down.) •

x£5', six hundred and sixty-six ($\chi = 600$; $\xi = 60$; 5'=6), a mystical number the meaning of which is clear when it is written in Hebr. letters, 0.000, i. e. 0.000 Kaî $\sigma a \rho$, 'Nero Caesar', (sometimes the Jews write

for the more common and, the Syriac always : m., cf. Ewald, Die Johann. Schriften, ii. p. 263 note; [Schürer, N. T. Zeitgesch. ed. 1, § 25 III. p. 449 note];

200): Rev. xiii. 18 RGTTr. [For a digest of opinions respecting this much debated number see Les in the 'Speaker's Com.' ad loc.]*

χοϊκός, -ή -όν, (χοῦς, q. v.), made of earth, earthy: 1 Co. xv. 47-49. (γυμνοῖ τούτους τοῦ χοϊκοῦ βάρους, Anon. in Walz, Rhett. i. p. 613, 4; [Hippol. haer. 10, 9 p. 314, 95].) *

χοῖνιξ, -ικος, ἡ, fr. Hom. Od. 19, 28 down, a choenix, a dry measure, containing four cotylae or two sextarii [i. e. less than our 'quart'; cf. L. and S. s. v.] (or as much as would support a man of moderate appetite for a day; hence called in Athen. 3 § 20 p. 98 e. ἡμεροτροφίς [cf. ἡ χοῖνιξ ἡμερήσιος τροφή, Diog. Laërt. 8, 18]): Rev. vi. 6 [where A.V. measure (see Am. appendix ad loc.)].*

χοίρος, -ου, δ, fr. Hom. down, a swine: plur., Mt. vii. 6; viii. 30, [31], 32; Mk. v. 11-13, 14 Rec., [16]; Lk. viii. 32 sq.; xv. 15 sq. (Not found in the O. T.).

χολάω, -ω; (χολή, q.v.);
be mad (Arstph. nub. 833).
2. to be angry, enraged, (for χολοῦμαι, more com. in the earlier Grk. writ. fr. Hom. down): τωί, Jn. vii. 23 (3 Macc. iii. 1; Artem., Nicand., Mosch., Diog. Laërt., al.).*

χολή, -η̂s, η̂, (i. q. χόλος, fr. χέω to pour out [now thought to be connected with χλόη, χλωρός, etc. 'yellowish green'; cf. Curtius § 200; Vaniček p. 247]), first found in Archilochus (8th cent. B. C.), afterwards in Aeschyl. et sqq.

1. bile, gall: Mt. xxvii. 34 (cf. Sept. Ps. lxviii. (lxix.) 22) [cf. B. D. s. v. Gall]; Acts viii. 23 (on which see πικρία); for תְּיִרְהָה, Job xvi. 13.

2. in the O. T. it is also used of other bitter things; for תִּיִרְה, wormwood, Prov. v. 4; Lam. iii. 15; hence some understand the word in Mt. xxvii. 34 to mean myrrh, on account of Mk. xv. 23; but see σμυρνίζω, 2; [B. D. u. s.].* χόσε, see χοῦς.

Xopativ ([so G L, also Mt. xi. 21 Rec.; Lk. x. 13 Rec. els]; Xοραζείν Τ Tr WII; [Χωραζίν, Lk. x. 18 Rec. st bes; see et, t; Tdf. Proleg. p. 84; WH. App. p. 155°]), ή, indecl. Chorazin, a town of Galilee, which is mentioned neither in the O. T. nor by Josephus; acc. to Jerome (in his Onomast. [cf. Euseb. onomast. ed. Larsow and Parthey p. 374]) two miles distant from Capernaum; perhaps the same place which in the talmud, Menach. f. 85, 1 is called כרוין [cf. Edersheim, Jesus the Messiah, ii. 189], the remains of which Robinson (Biblical Researches, iii. 347, 359 sq.) thinks must be sought for in the ruins of the modern Tell Hûm; but Wilson (Recovery of Jerusalem Am. ed. pp. 270, 292 sqq.; Our Work in Palestine, p. 188), with whom [Thomson (Land and Book, ii. 8)], Socin (in Baedeker's Palestine and Syria, Eng. ed. p. 374), Wolff (in Riehm p. 235), [the Conders (Hdbk. to the Bible, p. 324), and the majority of recent scholars] agree, holds to the more probable opinion which identifies it with Kerazeh, a heap of ruins lying an hour's journey to the N. E. of Tell Hûm: Mt. xi. 21; Lk. x. 13. Cf. Win. RWB. s. v.; Keim i. p. 605 [Eng. trans. ii. 367] and ii. 118 [Eng. trans. iii. 143].

χορηγέω, -ω; fut. 3 pers. sing. χορηγήσει (2 Co. ix. 10 GLTTr WH); 1 aor. opt. 3 pers. sing. χορηγήσαι (ib. Rec.); (χορηγός, the leader of a chorus; fr. χορός and άγω [ήγέομαι]); fr. [Simon.], Xen., Plat. down; to be a chorus-leader, lead a chorus. 2. to furnish the chorus at one's own expense; to procure and supply all things necessary to fit out the chorus (so very often in 3. in later writ. ([Aristot.], Polyb., the Attic writ.). Diod., Philo, Joseph., Plut., Ael., al.; 1 K. iv. 7; 1 Macc. xiv. 10; 2 Macc. iii. 3, etc.), to supply, furnish abundantly: τί, 2 Co. ix. 10; 1 Pet. iv. 11. [Comp.: ἐπι-χορηγέω.]*

xopós, -o \hat{v} , \hat{o} , (by metath. fr. $\delta \rho x \cos \beta \rho x \cos \alpha i$, [(?); prob. related to χόρτος (Lat. hortus), χρόνος, etc., denoting primarily 'an enclosure for dancing'; cf. Curtius § 189]), fr. Hom. down, a band (of dancers and singers), a circular dance, a dance, dancing: Lk. xv. 25 (for המחולה) Ex. xv. 20; Judg. xi. 34, etc.; for nnn, Lam. v. 15; Ps. cl. 4).

χορτάζω: 1 aor. ἐχόρτασα; 1 aor. pass. ἐχορτάσθην; fut. pass. χορτασθήσομαι; (χόρτος, q. v.); first in Hesiod a. to feed with herbs, grass, hay, to fill (opp. 450); or satisfy with food, to fatten; animals (so uniformly in the earlier Grk. writ. [cf. Bp. Lghtft. on Phil. iv. 12; W. 23]): ὅρνεα ἐκ τῶν σαρκῶν, pass. Rev. xix. 21 [here b. in later (cf. Sturz, Dial. A. V. were filled]. Maced. and Alex. p. 200 sqq.) and Biblical Greek, to fill or satisfy men (Sept. for שַבָע and הַשָּבָין; with some degree of contempt in Plat. de rep. 9 p. 586 a. κεκυφότες είς γην και είς τραπέζας βόσκονται χορταζόμενοι a. prop.: τενά, Mt. xv. 33; pass., καὶ ὀχεύοντες). Mt. xiv. 20; xv. 37; Mk. vi. 42; vii. 27; viii. 8; Lk. ix. 17; Jn. vi. 26; Jas. ii. 16; opp. to πειναν, Phil. iv. 12; τινά τινος (like πίμπλημι [cf. W. § 30, 8 b.]): ἄρτων, with bread, Mk. viii. 4 (Ps. cxxxi. (cxxxii.) 15); τινὰ ἀπό with a gen. of the thing [cf. B. § 132, 12], pass. Lk. xvi. 21 (Ps. ciii. (civ.) 13); [rwà ex w. gen. of the thing (B. u. s.), pass. Lk. xv. 16 Tr mrg. WH]. β. metaph.: τινά, to fulfil or satisfy the desire of any one, Mt. v. 6; Lk. vi. 21, (Ps. cvi. (cvii.) 9).*

χόρτασμα, -τος, τό, (χορτάζω), feed, fodder, for animals (Sept.; Polyb., Diod., Plut., al.); food, (vegetable) sustenance, whether for men or flocks: plur. Acts vii. 11.* χόρτος, -ου, δ; 1. the place where grass grows and animals graze: Hom. II. 11, 774; 24, 640. fr. Hes. down, grass, herbage, hay, provender: of green grass, Mt. vi. 30; xiv. 19; Lk. xii. 28; Jn. vi. 10; Jas. i. 10 sq.; 1 Pet. i. 24 (fr. Is. xl. 6 sqq.); Rev. ix. 4; χόρτ. χλωρός, Mk. vi. 39; Rev. viii. 7; χόρτος of growing crops, Mt. xiii. 26; Mk. iv. 28; of hay, 1 Co. iii. 12. (Sept. for קציר grass, and מעשב)*

Xουζάς, -â [Tdf. Proleg. p. 104; B. 20 (18)], δ, Chuzas [A.V. (less correctly) Chusa], the steward of Herod Antipas: Lk. viii. 3.

fr. Hdt. down: 1. prop. earth dug out, an earth-heap (Germ. Schutt): 6 xoûs 6 ê ξορυχθείς, Hdt. 2, 150. dust (Sept. for יְפָר): Mk. vi. 11; Rev. xviii. 19, ([Josh. vii. 11; Sap. v. 15; Sir. xliv. 21, etc.]; Plut. mor. p. 1096 b. [i. e. non posse suaviter etc. 13, 7]).*

χράομαι, χρώμαι; impf. 8 pers. plur. εχρώντο; 1 acr. έχρησάμην; pf. κέχρημαι (1 Co. ix. 15 G L T Tr WH); fr. Hom. down; (mid. of χράω [thought to be allied by metath. with χείρ (cf. Curtius § 189)], 'to grant a loan', 'to lend' [but cf. L. and S. s. v.; they regard the radical sense as 'to furnish what is needful']; hence) prop. to receive a loan; to borrow. 2. to take for one's use; to use: rwi [W. § 31, 1 i.], to make use of a thing, Acts xxvii. 17; 1 Co. ix. 12, 15; 1 Tim. i. 8; v. 23; τῷ κόσμφ, the good things of this world, 1 Co. vii. 31 RG (see below); μάλλον χρήσαι, sc. the opportunity of becoming free, ib. 21 (where others, less fitly, supply τῶ κληθήναι δοῦλον [see reff. s. v. εἰ, III. 6 a.]). contrary to the regular usage of class. Grk. with an acc.: 70, 26σμον, 1 Co. vii. 31 L T Tr WH; see Meyer ad loc.; B. § 133, 18; W.u.s.; (also in Sap. vii. 14 acc. to some codd.; [L. and S. give (Pseudo-)Aristot. oecon. 2, 22 p. 1350, 7]). with the dat. of a virtue or vice describing the mode of thinking or acting: τŷ ἐλαφρία, [R. V. 'shew fickleness'], 2 Co. i. 17; πολλη παρρησία, ib. iii. 12, (for numerous exx. fr. Grk. writ. fr. Hdt. down, see Passow ii. p. 2497; [L. and S. s. v. II. a.]). with adverbs (see Passow ii. p. 2497a; [L. and S. s. v. IV.]): ἀποτόμως, to deal sharply, use sharpness, 2 Co. xiii. 10. of the use of persons: rivi, to bear one's self towards, to deal with, treat, one (often so in Grk. writ.; see Passow ii. p. 2496: [L. and S. s. v. III. 1 and 2]), Acts xxvii. 3.*

χράω, see κίχρημι.

χρεία, -as, $\dot{\eta}$, (χρ $\dot{\eta}$), fr. Aeschyl. and Soph. down; necessity, need: τὰ πρὸς τὴν χρείαν [LTTr WH πρ. τὰς xpeias (cf. below)], such things as suited the exigency, such things as we needed for sustenance and the journey, Acts xxviii. 10; είς τὰς ἀναγκαίας χρείας, [A. V. for necessary uses] i. e. to supply what is absolutely necessary for life [(cf. Babr. fab. 136, 9); al. understand the 'wants' here as comprising those of charity or of worship], Tit. iii. 14; πρὸς οἰκοδομὴν τῆς χρείας, for the edification of souls, of which there is now special need, Eph. iv. 29 [cf. R. V. and mrg.]; εστι γρεία, there is need, foll. by an acc. with inf. Heb. vii. 11; ἔστι χρεία Twos, there is need of something, Rev. xxii. 5 Grsb.; Lk. x. 42 [(but not WH mrg.)]; έχω χρείαν τινός, to have need of (be in want of) some thing (often in the Grk. writ. fr. Aeschyl. down, cf. Passow s. v. 1; [L. and S. s. v. II. 1]), Mt. vi. 8; xxi. 8; Mk. xi. 8; Lk. [ix. 11; xv. 7]; xix. 31, 84; xxii. 71; Jn. xiii. 29; 1 Co. xii. 21, 24; 1 Th. iv. 12; Heb. x. 36; Rev. iii. 17 R G (see below); xxi. 23; xxii. 5 (not Grsb.); τοῦ with an inf. Heb. v. 12 [W. § 44, 4 a.; cf. τls, 2 b. p. 626* bot.]; the gen. of the thing is evident fr. the context, Acts ii. 45; iv. 35; with the gen. of a pers. whose aid, testimony, etc., is needed, Mt. ix. 12; xxvi. 65; Mk. ii. 17; xiv. 63; Lk. χοθε, -οόε, acc. -οῦν, ὁ, (contr. for χόοε, fr. χέω, to pour), | v. 31; ἔχω χρείαν, foll. by an inf. (cf. B. § 140, 3), I etc.

have need to etc., Mt. iii. 14; xiv. 16; Jn. xiii. 10; 1 Th. i. 8; iv. 9 [with which cf.'v. 1 (see W. 339 (318); B. § 140, 3)]; foll. by wa (see wa, II. 2 c. [B. § 139, 46; of. Epictet. diss. 1, 17, 18]), Jn. ii. 25; xvi. 30; 1 Jn. ii. 27; xpeiar exw, absol., to have need: Mk. ii. 25; [Eph. 17. 28]; 1 Jn. iii. 17: οὐδὲν χρείων ἔχω, to have need as to nothing [cf. B. § 131, 10], Rev. iii. 17 L T Tr WH. in xpela with a gen. of the subj. the condition of one deprived of those things which he is scarcely able to do without, want, need: λειτουργός της χρείας μου (800 λειτουργός, ? fin.), Phil. ii. 25; πληροῦν την χρείαν τωός (Thuc. 1. 70), Phil. iv. 19; [add, els (Lchm. br. els) την χρείαν μοι enémbare, unto (i. e. to relieve, cf. ets, B. II. 3 c. γ. p. 1856 top) my need, Phil. iv. 16]; plur. one's necessities: υπηρετείν ταις χ. to provide for one's necessities, Acts xx. 34; κοινωνείν ταίς χ. [cf. p. 352* top], Ro. xii. 13. duty, business, (so esp. fr. Polyb. down [cf. Jud. xii. 10; 1 Macc. xii. 45; xiii. 87; 2 Macc. vii. 24, etc.]): Acts

χρεωφειλίτης (LTTr WH χρεοφ.; cf. Lob. ad Phryn. p. 691; W. § 5, 1 d. 13; [WH. App. p. 152^b; Tdf. Proleg. p. 89; T (?; see u. s.) WH -φιλέτης, cf. WH. App. p. 154^b (see I, ι)]), -ου, δ, (χρέος οτ χρέως, a loan, a debt, and δφειλέτης, q. ν.), a debtor: Lk. vii. 41; xvi. 5. (Prov. xxix. 13; Job xxxi. 37; Aesop. fab. 289 [ed. Coray, 1: ed. Halm]; several times in Plut.; [also in Diod., Dion. Hal.; see Soph. Lex. s. ν.].)*

χρή; (fr. χράω, χράει contr. χρή); impers. verb, it is necessary; it behooves: foll. by an inf. Jas. iii. 10 [(B. §§ 131, 3; 132, 12). From Hom. on. Syn. see δεί, fin.]* χρήζω; (χρή); fr. Hom. down; to have need of, to be in want of: with a gen. of the obj. [W. § 30, 8 a.], Mt.

vi. 32; Lk. xi. 8; xii. 30; Ro. xvi. 2 [here w. gen. of a pers.]; 2 Co. iii. 1.*

χρήμα, τος, τό, (χράομαι), in Grk. writ. whatever is for use, whatever one uses, a thing, matter, affair, event, business; spec. money (rarely so in the sing. in prof. anth., as Hdt. 3, 38; Diod. 13, 106 [cf. L. and S. s. v. I. sub fin.]): Acts iv. 37; plur. riches (often in Grk. writ. fr. Hom. Od. 2, 78; 16, 315 etc. down), Mk. x. 24 [T WH om. Tr mrg. br. the cl.]; οί τὰ χρήματα ἔχοντες, they that have riches, Mk. x. 23; Lk. xviii. 24; money, Acts viii. 18, 20; xxiv. 26, (for τρι, silver, Job xxvii. 17; for Dripi), riches, Josh. xxii. 8; 2 Chr. i. 11 sq.).

χρηματίζω; fut. χρηματίσω (Ro. vii. 3 [cf. B. 37 (33)]; in Grk. writ. everywh. the Attic -ιῶ, so too Jer. xxxii. 16 (xxv. 30); xxxiii. (xxvi.) 2); 1 aor. ἐχρημάτισα; pf. pass. κεχρημάτισμαι; 1 aor. pass. εχρηματίσθην; (χρημα business); in prose writ. fr. Hdt. down; **1.** to transact business, esp. to manage public affairs; to advise or consult with one about public affairs; to make answer to those who ask advice, present inquiries or requests, etc.; need of judges, magistrates, rulers, kings. Hence in some later Grk. writ. 2. to give a response to those consulting an oracle (Diod. 3, 6; 15, 10; Plut. mor. p. 435 c. [i. e. de defect. oracc. 46]; several times in Lcian.); hence used of God in Joseph. antt. 5, 1, 14; 10, 1. 3; 11, 8, 4; univ. (dropping all ref. to a previous consultation), to are a divine command or admonition. to teach from heaven, [(Jer. xxxii. 16 (xxv. 30))]: with s dat. of the pers. Job xl. 3; pass. foll. by an inf. [A. V. revealed etc.], Lk. ii. 26 (χρηματίζειν λόγους πρός τινα, Jer. xxxvii. (xxx.) 2); pass. to be divinely commanded, admonished, instructed, [R.V. warned of God], Mt. ii. 12, 22; Acts x. 22; Heb. viii. 5; xi. 7, (this pass. use is hardly found elsewh. exc. in Joseph. antt. 3, 8, 8; [11, 8, 4]; cf. B. § 134, 4; [W. § 39, 1 a.]); to be the mouthpiece of divine revelations, to promulge the commands of God, (τινί, Jer. xxxiii. (xxvi.) 2; xxxvi. (xxix.) 23): of Moses, Heb. xii. 25 [R. V. warned]. 3. to assume or take to one's self a name from one's public business (Polyb., Diod., Plut., al.); univ. to receive a name or title, be called: Acts xi. 26; Ro. vii. 3, (Joseph. antt. 78, 6, 2]; 13, 11, 3; b. j. 2, 18, 7; [c. Apion. 2, 3, 1; Philo, quod deus.immut. § 25 fin.; leg. ad Gaium § 43]; 'Aprioχον τον Ἐπιφανή χρηματίζοντα, Diod. in Müller's fragm. vol. ii. p. xvii. no. xxi. 4; Ἰάκωβον τὸν χρηματίσαντα άδελφον του κυρίου, Acta Philippi init. p. 75 ed. Tdf.; Ἰακώβου . . . δν καὶ ἀδελφὸν τοῦ Χριστοῦ χρηματίσαι οἰ θείοι λόγοι περιέχουσιν, Eus. h. e. 7, 19; [cf. Soph. Lex.

χρηματισμός, -οῦ, ὁ, (χρηματίζω, q. v.), a divine response, an oracle: Ro. xi. 4. (2 Macc. ii. 4; cf. Diod. 1, 1; 14, 7; Clem. Rom. 1 Cor. 17,5; [cf. Artem. oneir. 1, 2 p. 8; Suicer, Thesaur. s. v. (vol. ii. col. 1582)]; in various other senses in the Grk. writ. fr. Xen. and Plat. down.)*

χρήσιμος, -η, -ον, (χράομαι), first in Theogn. 406, fit for use, useful: 2 Tim. ii. 14.*

χρήσις, -εως, ή, (χράομαι), use: of the sexual use of a woman, Ro. i. 26 sq. (παιδική, Leian. amor. 25; δρέξεις παρὰ τὰς χρήσεις, Plut. placit. philos. 5, 5; [cf. Isocr. p. 386 c.; Plat. legg. 8 p. 841 a.; Aristot., al.]).*

χρηστεύομαι; (χρηστός, q. v.); to show one's self mild, to be kind, use kindness: 1 Co. xiii. 4. (Eccles. writ., as Euseb h. e. 5, 1, 46; τωί, towards one, Clem. Rom. 1 Cor. 13, 2; 14, 3.)*

χρηστολογία, -as, ή, (fr. χρηστολόγος, and this fr. χρηστός, q. v., and λέγω; cf. Jul. Capitol. in the life of Pertinax c. 13 "Omnes, qui libere fabulas conferebant, male Pertinaci loquebantur, χρηστολόγον eum appellantes, qui bene loqueretur et male faceret"), fair speaking, the smooth and plausible address which simulates goodness: Ro. xvi. 18. (Eustath. p. 1437, 27 [on Il. 23, 598]; eccles. writ.)*

χρηστός, -ή, -όν, (χράομαι), fr. Hdt. down, Sept. for τις; 1. prop. fit for use, useful; virtuous, good; ήθη χρηστά, 1 Co. xv. 33 ([Treg. χρῆστα (but cf. B. 11)], see ήθος, 2).

2. manageable, i. e. mild, pleasant, (opp. to harsh, hard, sharp, bitter): of things, χρηστότερος οἶνος, pleasanter, Lk. v. 39 [here T Tr txt. χρηστός; so W II in br.] (of wine also in Plut. mor. p. 240 d. [i. e. Lacaen. apophtheg. (Gorg. 2); p. 1073 a. (i. e. de com. notit. 28)]; of food and drink, Plat. de rep. 4 p. 438 a.; σῦκα, Sept. Jer. xxiv. 3, 5); δ ζυγός (opp. to burdensome), Mt. xi. 30 [A. V. easy]; of persons, kind, benevolent: of God, 1 Pet. ii. 3 [A. V. gracious] fr. Ps. xxxiii. (xxxiv.)

9; τὸ χρηστὸν τοῦ θεοῦ i. q. ή χρηστότης [W. § 34, 2], Ro. ii. 4; of men, είς τινα towards one, Eph. iv. 82; ἐπί τινα, Lk. vi. 35 [here of God; in both pass. A. V. kind].*

χρηστότης, -ητος, ή, (χρηστος); 1. moral goodness, integrity: Ro. iii. 12 (fr. Ps. xiii. (xiv.) 3) [A. V. 2. benignity, kindness: Ro. ii. 4; 2 'doeth good']. Co. vi. 6; Gal. v. 22; Col. iii. 12; Tit. iii. 4; ή χρ. τινός έπί τινα, Ro. xi. 22 (opp. to ἀποτομία [q. v.]); Eph. ii. 7. (Sept.; Eur., Isae., Diod., Joseph., Ael., Hdian.; often in Plut.) [See Trench, Syn. § lxiii.] *

χρίσμα (so R G L ed. min. WH) and χρίσμα (L ed. maj. T Tr; on the accent see W. § 6, 1 e.; Lipsius, Grammat. Untersuch. p. 35; [Tdf. Proleg. p. 102]), -ros, τό, (χρίω, q. v.), anything smeared on, unquent, ointment, usually prepared by the Hebrews from oil and aromatic Anointing was the inaugural ceremony for priests (Ex. xxviii. 37; xl. 13 (15); Lev. vi. 22; Num. xxxv. 25), kings (1 S. ix. 16; x. 1; xv. 1; xvi. 3, 13), and sometimes also prophets (1 K. xix. 16 cf. Is. lxi. 1), and by it they were regarded as endued with the Holy Spirit and divine gifts (1 S. xvi. 13; Is. lxi. 1; Joseph. antt. 6, 8, 2 προς τον Δαυίδην — when anointed by Samuel — μεταβαίνει το θείον καταλιπον Σάουλον· καλ ό μεν προφητεύειν ήρξατο, τοῦ θείου πνεύματος els αὐτὸν μετοικισαμένου); [see BB. DD. s. vv. Ointment, Anointing]. Hence in 1 Jn. ii. 20 (where dato rou dyiou is so used as to imply that this xpious renders them avious [cf. Westcott ad loc.]) and 27, τὸ χρίσμα is used of the gift of the Holy Spirit, as the efficient aid in getting a knowledge of the truth; see χρίω. (Xen., Theophr., Diod., Philo, al.; for מְשְׁחָה, Ex. xxix. 7; xxx. 25; xxxv. 14; xl. 7 (9).)*

Χριστιανός [cf. Bp. Lghtft. on Philip. p. 16 note], -οῦ, δ, (Χριστός), a Christian, a follower of Christ: Acts xi. 26; xxvi. 28; 1 Pet. iv. 16. The name was first given to the worshippers of Jesus by the Gentiles, but from the second century (Justin Mart. [e. g. apol. 1, 4 p. 55 a.; dial. c. Tryph. § 35; cf. 'Teaching' etc. 12, 4]) onward accepted by them as a title of honor. Cf. Lipsius, Ueber Ursprung u. ältesten Gebrauch des Christennamens. 4to pp. 20, Jen. 1873. [Cf. Soph. Lex. s. v. 2; Farrar in Alex.'s Kitto s. v.; on the 'Titles of Believers in the N. T.' see Westcott, Epp. of St. John, p. 125 sq.; cf. Dict. of Chris. Antiqq. s. v. 'Faithful'.]*

χριστός, -ή, -όν, (χρίω), Sept. for πισιο, anointed: δ ίερεὺς δ χριστός, Lev. iv. 5; vi. 22; οἱ χριστοὶ ἱερεῖς, 2 Macc. i. 10; the patriarchs are called, substantively, of χριστοί θεού, Ps. civ. (cv.) 15; the sing. ό χριστός τού משיח יהוחי in the O. T. often of the king of Israel (see χρίσμα), as 1 S. ii. 10, 35; [xxiv. 11; xxvi. 9, 11, 23]; 2 S. i. 14; Ps. ii. 2; xvii. (xviii.) 51; Hab. iii. 13; [2 Chr. xxii. 7]; also of a foreign king, Cyrus, as sent of God, Is. xlv. 1; of the coming king whom the Jews expected to be the saviour of their nation and the author of their highest felicity: the name o xpioros (מְשִׁיחָא, Chald. מְשִׁיחָא) is not found in the O. T. but is first used of him in the Book of Enoch 48, 10 [cf.

some have attempted to prove that the section containing these passages is of Christian origin are not convincing [cf. υίδς τοῦ ἀνθρώπου, 2 and reff.]), after Ps. ii. 2 referred to the Messiah; [cf. Psalter of Sol. 17, 36; 18, 6. 8]. Cf. Keim ii. 549 [Eng. trans. iv. 263 sq.: Westcott 'Additional Note' on 1 Jn. v. 1. On the general subject see Schürer, Neutest. Zeitgesch. § 29.] In the N. T. it is used 1. of the Messiah, viewed in his generic aspects [the word, that is to say, being used as an appellative rather than a proper name], o xpiorós: Mt. ii. 4; xvi. 16; xxiii. 10; xxiv. 5, 23; xxvi. 63; Mk. viii. 29; xii. 35; xiii. 21; xiv. 61; Lk. iii. 15; iv. 41; xx. 41; xxii. 67 (66); xxiii. 39; xxiv. 26, 46; Jn. i. 20, 25, [41 (42) Rec.]; iii. 28; iv. 29; vi. 69 Rec.; vii. 26, 31, 41; xi. 27; xii. 34; xx. 31; Acts ii. 30 Rec., 31; iii. 18; viii. 5; ix. 22; xvii. 3°; xviii. 5, 28; xxvi. 23; 1 Jn. iL 22; v. 1; ό χριστός κυρίου οτ τοῦ θεοῦ, Lk. ii. 26; ix. 20; Acts iv. 26; without the article, Lk. ii. 11; xxiii. 2; Jn. i. 41 (42) L T Tr WH; ix. 22; Acts ii. 36; 6 xps στός, ὁ βασιλεύς τοῦ Ἰσραήλ, Μκ. xv. 82; ὁ χριστός εθ used as to refer to Jesus, Rev. xx. 4, 6; with rov beor added, Rev. xi. 15; xii. 10. 2. It is added, as an appellative ('Messiah', 'anointed'), to the proper name a. Inσούς ὁ χριστός, Jesus the Christ ('Mes-Ίησοῦς; siah'): Acts v. 42 R G; ix. 34 [R G]; 1 Co. iii. 11 Rec.; 1 Ju. v. 8 [RGL]; 'Ιησοῦς ὁ λεγόμενος χριστός, who they say is the Messiah [(cf. b. below)], Mt. xxvii. 22; without the art. Ίησοῦς χριστός, Jesus as Christ or Messiah, Jn. xvii. 3; 1 Jn. 1v. 2; 2 Jn. 7, [but in all three exx. it seems better to take χρ. as a prop. name (see b. below)]; ο χριστος Ίησοῦς, the Christ (Messiah) who is Jesus, [Mt. i. 18 WH mrg. (see b. below)]; Acts v. 42 L T Tr WH [R. V. Jesus as the Christ]; xix. 4 Rec. b. 6 XLF στός is a proper name (cf. W. § 18, 9 N. 1; [as respects the use of a large or a small initial letter the critical edd. vary: Tdf. seems to use the capital initial in all cases; Treg. is inconsistent (using a small letter, for instance, in all the exx. under 1 above, exc. Lk. xxii. 67 and Jn. iv. 29; in Mt. i. 1 a capital, in Mk. i. 1 a small letter, etc.); WH have adopted the principle of using a capital when the art. is absent and avoiding it when the art. is present (1 Pet. being intentionally excepted; the small letter being retained also in such exx. as Lk. ii. 11; xxiii. 2; Acts ii. 36, etc.); see WH. Intr. § 415]): Mt. i. 17; xi. 2; Ro. i. 16 Rec.; vii. 4; ix. 5; xiv. 18 [here L om. Tr br. the art.]; xv. 19; 1 Co. i. 6, etc. without the article, Mk. ix. 41; Ro. vi. 4; viii. 9, 17; 1 Co. i. 12; Gal. ii. 16 sq. 19 (20), 21; iii. 27; Phil. i. 10, 13, 19-21, 23; ii. 16; Col. ii. 5, 8; Heb. iii. 6, and often. Ίησοῦς Χριστός, Mt. i. 1, 18 [here Tr om. 'I., WII txt. br. 'I.; al & 'I. Xp. which is unique; see WH. App. ad loc.]; Mk. i. 1; Jn. i. 17; Acts ii. 38; iii. 6; iv. 10; viii. 12; [ix. 34 LT Tr WH]; x. 36; xi. 17; xv. 26; xvi. 18, 31 [RG]; xx. 21 [here L WH txt. om. Tr br. Xo.]; xxviii. 31 [Tdf. om. Xp.]; Ro. i. 1 [RG WH txt. (see below)], 6, 8; ii. 16 [R G Tr txt. WH mrg. (see below)]; 1 Co. i. 7-9; iii. 11 [G T Tr WH (Rec. 'I. δ Xρ.)]; xv. Schodde's note; 52, 4 (for the arguments by which | 57, and very often in the Epp. of Paul and Peter; Heb.

xiii. 8, 21; 1 Jn. i. 3, 7 [RG]; ii. 1; [v. 6 G T Tr WH]; 2 Jn. 7 [(see a. above)]; Jude 4, 17, 21; Rev. i. 1 sq. 5; xxii. 21 [R G (WH br. al. om. Xρ.)]. Χριστὸς Ἰησοῦς, Ro. [i. 1 T Tr WH mrg. (see above); ii. 16 T Tr mrg. WH txt. (see above)]; vi. 3 [WH br. 'I.]; 1 Co. i. 2, 30; [iii. 11 Lchm. (see above)]; Gal. iii. 14 [here Tr txt. WH txt. 'I. X.]; iv. 14; v. 6 [WH br. 'I.]; vi. 15; Phil. ii. 5; iii. 3, 14; Col. ii. 6; 1 Tim. i. 2; ii. 5. Ἰησοῦς δ λεγόμενος Χριστός, surnamed 'Christ' [(cf. a. above)], Mt. i. on the phrases ἐν Χριστῷ, ἐν Χριστῷ Ἰησοῦ, see ἐν, I. 6 b. p. 211 [cf. W. § 20, 2 a.]. Χριστός and Ἰησοῦς Χρ. έν τισιν, preached among, 2 Co. i. 19; Col. i. 27 [al. (so R.V.) would take du here internally (as in the foll. exx.), within; cf. εν, I. 2]; Χριστὸς εν τισιν is used of the person of Christ, who by his holy power and Spirit lives in the souls of his followers, and so moulds their characters that they bear his likeness, Ro. viii. 10 (cf. 9); 2 Co. xiii. 5; Gal. ii. 20; Eph. iii. 17; a mind conformed to the mind of Christ, Gal. iv. 19.

χρίω: 1 aor. ἔχρισα; (akin to χείρ [(?), see Curtius § 201], ypairw; prop. 'to touch with the hand', 'to besmear'); fr. Hom. down; Sept. for מְשָׁה; to anoint (on the persons who received anointing among the Hebrews, see χρίσμα); in the N. T. only trop. of God secrating Jesus to the Messianic office, and furnishing him with powers necessary for its administration (see χρίσμα): Lk. iv. 18 (after Is. lxi. 1); contrary to common usage with an acc. of the thing, ξλαιον (like verbs of clothing, putting on, etc. [cf. W. § 32, 4 a.; B. § 131, 6]), Heb. i. 9 (fr. Ps. xliv. (xlv.) 8; in Theoph. ad Autol. 1, 12 we find χρίεσθαι έλαιον θεοῦ and χρ. φωτί και πνεύματι almost in the same sentence); πνεύματι άγίω καὶ δυνάμει, Acts x. 38; also χρίειν used absol., Acts iv. b. enduing Christians with the gifts of the Holy Spirit [cf. Westcott on 1 Jn. ii. 20]: 2 Co. i. 21. [COMP.: ἐν-, ἐπι- χρίω. SYN. see ἀλείφω, fin.]

χρονζω; fut. χρονίσω (Heb. x. 37 TTr txt. WH), Attic χρονιῶ (ibid. R G L Tr mrg.); (χρόνος); fr. Aeschyl. and Hdt. down; Sept. for אַרָּר, to linger, delay, tarry: Mt. xxv. 5; Heb. x. 37; foll. by ἀν with a dat. of the place, Lk. i. 21; foll. by an inf., Mt. xxiv. 48 [LTTr WH om. inf.]; Lk. xii. 45.*

χρόνος, -ου, δ, fr. Hom. down, Sept. for pr., nr., etc. time: Heb. xi. 32; Rev. x. 6; δ χρ. τοῦ φαινομένου ἀστέρος, the time since the star began to shine [cf. φαίνω, 2 a.], Mt. ii. 7; [ό χρ. τοῦ τεκεῖν αὐτήν (Gen. xxv. 24), Lk. i. 57 (B. 267 (280); cf. W. § 44, 4 a.)]; της ἐπαγγελίας, Acts vii. 17; τῆς παροικίας, 1 Pet. i. 17; χρόνοι ἀποκαταστάσεως, Acts iii. 21; οἱ χρ. τῆς ἀγνοίας, Acts xvii. 30; χρόνου διαγενομένου, Acts xxvii. 9; πόσος χρόνος έστίν, ως τοῦτο γέγονεν, Mk. ix. 21; ό παρεληλυθώς χρ. 1 Pet. iv. 3 (where Rec. adds τοῦ βίου); τεσσαρακονταετής, Acts vii. 23; xiii. 18; στιγμή χρόνου, Lk. iv. 5; πλήρωμα τοῦ χρόνου, Gal. iv. 4; ποιείν ([q. v. II. d.] to spend) χρόνον, Acts xv. 33; xviii. 23; βιώσαι τον ἐπίλοιπον χρόνον. 1 Pet. iv. 2; διδόναι χρόνον τινί (i. e. a space of time, respite), ίνα etc. Rev. ii. 21 [(Joseph. b. j. 4, 3, 10)]; plur. joined with καιροί, Acts i. 7: 1 Th. v. 1, (see καιρός, 2 e. p. 319*); ἐπ' ἐσχάτων

(LTTr WH ἐσχάτου) τῶν χρ. (see ἔσχατος, 1 fin.), 1 Pet. i. 20; [add, έπ' έσχάτου τοῦ (Tr WH om. τοῦ) χρόνου, Jude 18 L T Tr WII]. with prepositions: axpt, Acts iii. 21; διὰ τὸν χρ., on account of the length of time, Heb. v. 12 (Polyb. 2, 21, 2; Alciphr. 1, 26, 9); έκ χρόνων ίκανῶν, for a long time, Lk. viii. 27 [RGL Tr mrg. (see below)]; ἐν χρόνφ, Acts i. 6, 21; ἐν ἐσχάτφ χρόνφ, Jude 18 Rec.; ἐπὶ χρόνον, [A. V. for a while], Lk. xviii. 4; ἐπὶ πλείονα χρ. [A. V. a longer time], Acts xviii. 20; έφ' όσον χρ. for so long time as, so long as, Ro. vii. 1; 1 Co. vii. 39; Gal. iv. 1; κατά τον χρόνον, according to (the relations of) the time, Mt. ii. 16; μετά πολύν χρόνον, Mt. xxv. 19; μετά τοσούτον χρ. Heb. iv. 7; πρὸ χρόνων αλωνίων, [R. V. before times eternal], 2 Tim. i. 9; Tit. i. 2. the dative is used to express the time during which something occurs (dat. of duration of time, cf. W. §31, 9; [B. § 133, 26]): [xpóve ikarê, for a long time, Lk. viii. 27 T Tr txt. WH]; Ικανώ χρόνω, Acts viii. 11; Γτοσούτω χρόνφ, Jn. xiv. 9 L T Tr mrg. WH mrg.]; πολλοίς χρόνοις [R. V. mrg. of a long time (A. V. oftentimes); cf. πολύς, c.], Lk. viii. 29; alwiois, [R. V. through times eternal], Ro. xvi. 25. the accus. is used in answer to the question how long: χρόνον, for a while, Acts xix. 22; Rev. vi. 11 (where in R L T Tr WH μκρόν is added); also χρ. τινά, [A.V. a while], 1 Co. xvi. 7; δσον χρ. [A.V. while], Mk. ii. 19; xpóvous ikavoús, for a long time, Lk. xx. 9; μικρόν χρόνον, Jn. vii. 33; xii. 35; Rev. xx. 3; πολύν χρ. Jn. v. 6; τοσούτον χρ. Jn. xiv. 9 [R.G Tr txt. WH txt.]; ikavov, [A. V. long time], Acts xiv. 3; our όλίγον, [R. V. no little time], Acts xiv. 28; τὸν πάντα χρ. Acts xx. 18. [On the ellipsis of χρόνος in such phrases as ἀφ' οδ, ἐν τῷ ἐξῆς (Lk. vii. 11 L mrg. Tr txt. WH txt.), έν τῷ καθεξη̂ς (Lk. viii. 1), ἐξ ἰκανοῦ, etc., see ἀπό, I. 4 b. p. 58 top, έξης, καθεξης, έκ IV. 1, etc. Syn. see καιρός, fin.; cf. alών, fin.]*

χρονοτριβίω, -ω: 1 aor. inf. χρονοτριβήσαι; (χρόνος and τρίβω); to wear away time, spend time: Acts xx. 16. (Aristot. rhet. 3, 3, 3 [p. 1406, 37]; Plut., Heliod., Eustath., Byz. writ.)*

χρόστος, -ία, -εον, contr. -οῦς, -ῆ, -οῦν, [but acc. sing. fem. -σᾶν, Rev. i. 13 L T Tr WH; gen. plur. -σέων, Rev. ii. 1 L Tr; (on its inflection cf. B. 26 (23); Phryn. ed. Lob. p. 207; L. and S. s. v. init.)], (χρυσός), fr. Hom. down, golden; made of gold; also overlaid or covered with gold: 2 Tim. ii. 20; Heb. ix. 4; Rev. i. 12 sq. 20; ii. 1; iv. 4; v. 8; viii. 3; ix. 7 Grsb., 13, 20; xiv. 14; xv. 6 sq.; xvii. 4; xxi. 15.*

χρυσίον, -ου, τό, (dimin. of χρυσός, cf. φορτίον), fr. Hdt. down, Sept. for της, gold, both that which lies imbedded in the earth and is dug out of it (Plat. Euthyd. p. 288 e.; Sept. Gen. ii. 11; hence μεταλλευθέν, Lcian. de sacr. 11): χρ. πεπυρωμένον ἐκ πυρός, [R. V. refined by fire], Rev. iii. 18; and that which has been smelted and wrought, Heb. ix. 4; [1 Co. iii. 12 T Tr WH]; 1 Pet. i. 7; Rev. xxi. 18, 21; i. q. gold coin, 'gold': Acts iii. 6; xx. 33; 1 Pet. i. 18; golden ornaments, precious things made of gold, 1 Tim. ii. 9 L WH txt.; 1 Pet. iii. 3; Rev. xxii. 4 G L WH txt.; xviii. 16 G L Trtxt. WH txt. (cf. χρυσός).*

χρυσο-δακτύλιος, -ον, (χρυσός and δακτύλιος), gold-ringed, adorned with gold rings: Jas. ii. 2. (Besides only in Hesych. s. v. χρυσοκόλλητος; [W. 26].) [Cf. B. D. s. v. Ring.]*

χρυσό-λιθος, σου, ὁ, (χρυσός and λίθος), chrysolith, chrysolite, a precious stone of a golden color; our topaz [cf. BB. DD. s. v. Chrysolite; esp. Riehm, HWB. s. v. Edelsteine 5 and 19]: Rev. xxi. 20. (Diod. 2, 52; Joseph. antt. 3, 7, 5; Sept. for χ''χ'), Ex. xxviii. 20; xxxvi. 20 (xxxix. 13); [Ezek. i. 16 Aq.].) *

χρυσό-πρασος [-ον Lchm.], -ου, δ, (fr. χρυσός, and πράσον a leek), chrysoprase, a precious stone in color like a leek, of a translucent golden-green [cf. BB. DD. s. v.; Riehm, HWB. s. v. Edelsteine 6]: Rev. xxi. 20.

χρυσός, -οῦ, ὁ, fr. Hom. down, Hebr. Στη, gold (ὁ ἐπὶ γῆς καὶ ὁ ὑπὸ γῆς, Plat. legg. 5 p. 728 a.): univ., Mt. ii. 11; 1 Co. iii. 12 [R G L (al. χρυσίον, q. v.)]; Rev. ix. 7, i. q. precious things made of gold, golden ornaments, Mt. xxiii. 16 sq.; 1 Tim. ii. 9 [here L WH txt. χρυσίον]; Jas. v. 3; Rev. xvii. 4 (L WH txt. χρυσίον); xviii. 12, 16 (L Tr txt. WH txt. χρυσίον); an image made of gold, Acts xvii. 29; stamped gold, gold coin, Mt. x. 9.*

χρυσούς, see χρύσεος.

χρυσόω, -ŵ: pf. pass. ptep. κεχρυσωμένος; to adorn with gold, to gild: κεχρυσωμένη χρυσῷ, [A.V. decked with gold], Rev. xvii. 4; and ἐν [G L Tr om. WH br. ἐν] χρυσῷ, xviii. 16, of a woman ornamented with gold so profusely that she seems to be gilded; Sept. for פּוֹלָ הַיִּ בְּיִבְּיִ הַ וֹרָצִי, in Ex. xxvi. 32. (Hdt., Arstph., Plat., Diod., Plut., al.)*

χρώς, gen. χρωτός, δ, (cf. χροιά, the skin [cf. Curtius § 201]), fr. Hom. down, (who [generally] uses the gen. χροός etc. [cf. Ebeling, Lex. Hom., or L. and S. s. v.]), the surface of the body, the skin: Acts xix. 12; Sept. for της, twice for της, Ex. xxxiv. 29 sq. Alex.*

χωλός, -ή, -όν, fr. Hom. down, Sept. for Πρρ, lame: Acts iii. 2, 11 Rec.; xiv. 8; plur., Mt. xi. 5; xv. 30 sq.; xxi. 14; Lk. vii. 22; xiv. 13, 21; Jn. v. 3; Acts viii. 7; τὸ χωλόν, Heb. xii. 13 (on which see ἐκτρέπω, 1). deprived of a foot, maimed, [A. V. halt]: Mt. xviii. 8; Mk. ix. 45.*

χώρα, -as, ή, (XAQ [cf. Curtius § 179], to lie open, be ready to receive), fr. Hom. down, Sept. for כְּרִינָה אָרֶץ 'a province'; 1. prop. the space lying between two 2. a region or country; i. e. a tract places or limits. of land: ή χ. ἐγγὺς τῆς ἐρήμου, Jn. xi. 54; [in an elliptical phrase, ή ἀστραπή (ή) ἀστράπτουσα έκ της ὑπὸ τὸν οὐρανὸν εls τὴν ὑπ' οὐρανὸν λάμπει, A.V. part . . . part, Lk. xvii. 24 (cf. W. § 64, 5); on the ellipsis of χώρα in other phrases (¿ξ ἐναντίας, ἐν δεξιᾶ, etc.), see W. l. c.; B. 82 (72)]; land as opp. to the sea, Acts xxvii. 27; land as inhabited, a province or country, Mk. v. 10; [vi. 55 L mrg. T Tr WH]; Lk. xv. 13-15; xix. 12; Acts xiii. 49; with a gen. of the name of the region added: Toaxwviτιδος, Lk. iii. 1; της 'Ιουδαίας, Acts xxvi. 20; [(or an equiv. adj.)] Γαλατική, Acts xvi. 6; xviii. 23; των Ίουδαίων, Acts x. 39; plur. της 'Ιουδαίας καὶ Σαμαρείας, [A. V. regions], Acts viii. 1; ἐν χώρα κ. σκιᾶ θανάτου, in a region of densest darkness (see σκιά, a), Mt. iv. 16; τινός,

the country of one, Mt. ii. 12; χ. for its inhabitants, Mk. i. 5; Acts xii. 20; the (rural) region environing a city or village, the country, Lk. ii. 8; Γεργεσηνών, Γερασηνών, Γαδαρηνών, Mt. viii. 28; Mk. v. 1; Lk. viii. 26; the region with towns and villages which surrounds the metropolis, Jn. xi. 55.

3. land which is ploughed or cultivated, ground: Lk. xii. 16; plur., Lk. xxi. 21 [R.V. country]; Jn. iv. 35 [A.V. fields]; Jas. v. 4 [A. V. fields]. [SYN. see τόπος, fin.]*

[Χωραζίν, see Χοραζίν.]

χωρίω, -ω; fut. inf. χωρήσειν (Jn. xxi. 25 Tr WH); 1 aor. ἐχώρησα; (χῶρος, a place, space, and this fr. XAQ, cf. γώρα); 1. prop. to leave a space (which may be occupied or filled by another), to make room, give place, yield, (Hom. Il. 12, 406; 16, 592; al.); to retire, pass: of a thing, els 74, Mt. xv. 17. metaph. to betake one's self, turn one's self: εἰς μετάνοιαν, 2 Pet. iii. 9 [A. V. come; cf. μετάνοια, p. 406^a]. 2. to go forward, advance, proceed, (prop. vif, Aeschyl. Pers. 384); to make progress, gain ground, succeed, (Plat. Eryx. p. 398 b.; legg. 3 p. 684 e.; [χωρεῖ τὸ κακόν, Arstph. nub. 907, vesp. 1483; al.]; Polyb. 10, 35, 4; 28, 15, 12; al.): ὁ λόγος ὁ έμδς οὐ χωρεί ἐν ὑμίν, gaineth no ground among you or within you [R. V. hath not free course (with mrg. hath no place) in you], Jn. viii. 37 [cf. Field, Otium Norv. pars iii. ad loc.]. 3. to have space or room for receiving or holding something (Germ. fassen); prop.: 71, a thing to fill the vacant space, Jn. xxi. 25 [not Tdf.]; of a space large enough to hold a certain number of people, Mk. ii. 2 (Gen. xiii. 6 [cf. Plut. praec. ger. reipub. 8, 5 p. 804 b.]); of measures, which hold a certain quantity, Jn. ii. 6; 1 K. vii. 24 (38); 2 Chr. iv. 5, and in Grk. writ. metaph. to receive with the mind or fr. Hdt. down. understanding, to understand, (τὸ Κάτωνος φρόνημα, Plut. Cat. min. 64; ὅσον αὐτῷ ἡ ψυχὴ χωρεῖ, Ael. v. h. 3, 9); to be ready to receive, keep in mind, and practise: The hoyar τοῦτον, this saying, Mt. xix. 11 sq. [(cf. Plut. Lycurg. 13, 5)]; twá, to receive one into one's heart, make room for one in one's heart, 2 Co. vii. 2. [COMP.: dva-, dno-, έκ-, ύπο- χωρέω. Syn. cf. ερχομαι.]*

χωρίζω; fut. χωρίσω [B. 37 (33)]; 1 aor. inf. χωρίσαι; pres. mid. χωρίζομαι; pf. pass. ptcp. κεχωρισμένος; 1 aor. pass. έχωρίσθην; (χωρίς, q.v.); fr. Hdt. down; to separate, divide, part, put asunder: τί, opp. to συζεύγνυμι, Mt. xix. 6; Mk. x. 9; τινὰ ἀπό τινος, Ro. viii. 35, 39, (Sap. i. 8); pf. pass. ptcp. Heb. vii. 26. Mid. and 1 aor. pass. with a reflex. signif. to separate one's self from, to depart; a. to leave a husband or wife: of divorce, 1 Co. vii. 11, 15; ἀπὸ ἀνδρός, ib. 10 (a woman κεχωρισμένη ἀπὸ τοῦ ἀνδρός, Polyb. 32, 12, 6 [al.]). b. to departe go away: [absol. Philem. 15 (euphemism for εφυγε), R. V. was parted from thee]; foll. by ἀπό with a gen. of the place, Acts i. 4; in with a gen. of the place, Acts xviii. 1 sq. ([W. § 36, 6 a.]; eis with an acc. of the place, 2 Macc. v. 21; xii. 12; Polyb., Diod., al.). [Comp.: άπο-, δια- χωρίζω.]*

χωρίον, -ου, τό, (dimin. of χώρος or χώρα), fr. Hdt. down; 1. a space, a place; a region, district. 2

a piece of ground, a field, land. (Thuc., Xen., Plat., al.): Mt. xxvi. 86; Mk. xiv. 32; Jn. iv. 5 [A. V. parcel of ground]; Acts i. 18 sq.; iv. 34 [plur. lands]; v. 3, 8; a farm, estate: plur. Acts xxviii. 7. [SYN. see τόπος, fin.]* χωρίς, (ΧΑΩ, see χώρα [cf. Curtius § 192]), adv., fr. Hom. down; 1. separately, apart: Jn. xx. 7. as a prep. with the gen. [W. §54, 6]; a. without any pers. or thing (making no use of, having no association with, apart from, aloof from, etc.): 1 Co. [iv. 8]; xi. 11; Phil. ii. 14; 1 Tim. ii. 8; v. 21; Heb. [ii. 9 Treg. mrg.]; xi. 40; παραβολη̂s, without making use of a parable, Mt. xiii. 34; Mk. iv. 34; δρκωμοσίας, Heb. vii. 20 (21), 21; ·γ. αίματος, Heb. ix. 7, 18; αίματεκχυσίας, Heb. ix. 22; without i. e. being absent or wanting: Ro. vii. 8 sq. [R.V. apart from]; Heb. xi. 6; xii. 8, 14; Jas. ii. 18 (Rec. ex), 20, 26, [in these three exx. R. V. apart from]; without connection and fellowship with one, Jn. xv. 5 [R.V.

apart from]; destitute of the fellowship and blessings of one: χωρὶς Χριστοῦ [cf. W. § 54, 2 a.; R. V. separate from Christ], Eph. ii. 12; without the intervention (participation or co-operation) of one, Jn. i. 8; Ro. iii. 21, [28; iv. 6; x. 14]; χ. θεμελίου, without laying a foundation, Lk. vi. 49; χ. τῆς σῆς γνώμης, without consulting you, [cf. γνώμη, fin. (Polyb. 3, 21, 1. 2. 7)], Philem. 14; 'without leaving room for': χ. ἀντιλογίας, Heb. vii. 7; ολκτιρμῶν, x. 28. χ. τοῦ σώματος, freed from the body, 2 Co. xii. 3 L T Tr WH (Rec. ἐκτός, q. v. b. a.); χωρὶς ἀμαρτίας, without association with sin, i. e. without yielding to sin, without becoming stained with it, Heb. iv. 15; not to expiate sin, Heb. ix. 28. b. besides: Mt. xiv. 21; xv. 38; 2 Co. xi. 28. [SYN. cf. ἄνευ.]*

χώρος, -ου, ό, the north-west wind (Lat. Corus or Caurus): for the quarter of the heavens from which this wind blows, Acts xxvii. 12 (on which see λίψ, 2).*

Ψ

ψάλλω; fut. ψαλώ; (fr. ψάω, to rub, wipe; to handle, touch, [but cf. Curtius p. 730]); a. to pluck off, pull out: Therpay, the hair, Aeschyl. Pers. 1062. to cause to vibrate by touching, to twang: τόξων νευράς χειρί, Eur. Bacch. 784; spec. χόρδην, to touch or strike the chord, to twang the strings of a musical instrument so that they gently vibrate (Aristot. probl. 19, 23 [p. 919], 2]); and absol. to play on a stringed instrument, to play the harp, etc.: Aristot., Plut., Arat., (in Plat. Lys. p. 209 b. with καὶ κρούειν τῷ πλήκτρφ added [but not as explanatory of it; the Schol. ad loc. says ψηλαι, τὸ ἄνευ πλήκτρου τῷ δακτύλφ τὰς χορδὰς ἐπαφᾶσθαι]; it is distinguished from κιθαρίζειν in Hdt. 1, 155); Sept. for [1] and much oftener for יְכֵּר; to sing to the music of the harp; in the N. T. to sing a hymn, to celebrate the praises of God in song, Jas. v. 13 [R.V. sing praise]; τῷ κυρίφ, τῷ ὀνόματι αὐτοῦ, (often so in Sept.), in honor of God, Eph. v. 19 [here A. V. making melody]; Ro. xv. 9; Valo to mvevματι, ψαλῶ δὲ καὶ τῷ νοῖ, 'I will sing God's praises indeed with my whole soul stirred and borne away by the Holy Spirit, but I will also follow reason as my guide, so that what I sing may be understood alike by myself and by the listeners', 1 Co. xiv. 15.*

wahpós, -οῦ, ὁ, (ψάλλω), a striking, twanging, [(Eur., al.)]; spec. a striking the chords of a musical instrument [(Pind., Aeschyl., al.)]; hence a pious song, a psalm, (Sept. chiefly for מְּמִכְּיִנִי , Eph. v. 19; Col. iii. 16; the phrase ἔχειν ψαλμόν is used of one who has it in his heart to sing or recite a song of the sort, 1 Co. xiv. 26 [cf. Heinrici ad loc., and Bp. Lghtft. on Col. u. s.]; one of the songs of the book of the O. T. which is entitled

ψαλμοί, Acts xiii. 88; plur. the (book of) Psalms, Lk. xxiv. 44; βίβλος ψαλμών, Lk. xx. 42; Acts i. 20. [Syn. see υμνος, fin.]*

ψευδ-άδελφος, -ου, δ, (ψευδής and ἀδελφός), a false brother, i. e. one who ostentatiously professes to be a Christian, but is destitute of Christian knowledge and piety: 2 Co. xi. 26; Gal. ii. 4.

ψευδ-απόστολος, -ου, ὁ, (ψευδής and ἀπόστολος), a false apostle, one who falsely claims to be an ambassador of Christ: 2 Co. xi. 13.*

ψευδής, -ίς, (ψεύδομαι), fr. Hom. II. 4, 285 down, lying, deceitful, false: Rev. ii. 2; μάρτυρες, Acts vi. 13; substantively of ψευδεῖς, [A. V. liars], Rev. xxi. 8 [here Lehm. ψευστής, q. v.].*

ψευδο-διδάσκαλος, -ου, δ, (ψευδής and διδάσκαλος), a false teacher: 2 Pet. ii. 1.*

ψευδο-λόγος, -ον, (ψευδής and λέγω), speaking (teaching) falsely, speaking lies: 1 Tim. iv. 2. (Arstph. ran. 1521; Polyb., Lcian., Aesop, al.)

ψεύδομαι; 1 aor. ἐψευσάμην; (depon. mid. of ψεύδω [allied w. ψιθυρίζω etc. (Vaniček p. 1195)] 'to deceive', 'cheat': hence prop. to show one's self deceitful, to play false); fr. Hom. down; to lie, to speak deliberate falsehoods: Heb. vi. 18; 1 Jn. i. 6; Rev. iii. 9; οὐ ψεύδομαι, Ro. ix. 1; 2 Co. xi. 31; Gal. i. 20; 1 Tim. ii. 7; τινά, to deceive one by a lie, to lie to, (Eur., Arstph., Xen., Plut., al.): Acts v. 3; like verbs of saying, with a dat. of the pers. (cf. W. § 31, 5; B. § 133, 1; Green p. 100 sq.), Acts v. 4 (Ps. xvii. (xviii.) 45; lxxvii. (lxxviii.) 36; lxxxviii. (lxxxix.) 36; Josh. xxiv. 27; [Jer. v. 12], etc.); είς τινα, Col. iii. 9; κατά τινος, against one, Mt. v. 11 [L G om.

Tr mrg. br. ψευδ.; al. connect καθ' ὑμῶν with εἴπωσι and make ψευδ. a simple adjunct of mode (A. V. falsely)]; κατὰ τῆς ἀληθείας, Jas. iii. 14 [here Tdf. makes ψεύδ. absol.; cf. W. 470 (438) n.*]. (Sept. for ஜოკ and ২২৯.)*

ψευδομάρτυρ, unless more correctly ψευδομάρτυς or rather ψευδόμαρτυς (as αὐτόμαρτυς; see Passow s. v. ψευδομάρτυς [esp. Lob. Paralip. p. 217; cf. Etym. Magn. 503, 26]), -υρος, ό, (ψευδής and μάρτυρ [q. v.]), a false witness: Mt. xxvi. 60; τοῦ θεοῦ, false witnesses of i. e. concerning God [W. § 30, 1 a.], 1 Co. xv. 15. (Plat. Gorg. p. 472 b.; Aristot. pol. 2, 9, 8 [p. 1274 , 6; but the true reading here is ψευδομαρτυριῶν (see Bentley's Works ed. Dyce, vol. i. p. 408); a better ex. is Aristot. rhet. ad Alex. 16 p. 1432, 6; cf. Plut. praec. ger. reip. 29, 1; Constt. apost. 5, 9; Pollux 6, 36, 153].)

ψευδο-μαρτυρίω, -ω: impf. ἐψευδομαρτύρουν; fut. ψευδομαρτυρήσω; 1 aor. subj. 2 pers. sing. ψευδομαρτυρήσης; to utter falsehoods in giving testimony, to testify falsely, to bear false witness, (Xen. mem. 4, 4, 11; Plat. rep. 9, p. 575 b.; legg. 11 p. 937 c.; Aristot. rhet. 1, 14, 6 p. 1375, 12; [rhet. ad Alex. 16 p. 1432, 6]; Joseph. antt. 3, 5, 5): Mt. xix. 18; [Mk. x. 19]; Lk. xviii. 20; Ro. xiii. 9 Rec.; κατά τινος, Mk. xiv. 56 sq. (as Ex. xx. 16; Deut. v. 20).

ψευδο-μαρτυρία, -as, ή, (ψευδομαρτυρίω), false testimony, false witness: Mt. xv. 19; xxvi. 59. (Plat., Plut.; often in the Attic orators.)

ψευδομάρτυς, see ψευδομάρτυρ.

ψευδο-προφήτης, -ου, δ, (ψευδής and προφήτης), one who, acting the part of a divinely inspired prophet, utters false-hoods under the name of divine prophecies, a false prophet: Mt. vii. 15; xxiv. 11, 24; Mk. xiii. 22; Lk. vi. 26; Acts xiii. 6; 2 Pet. ii. 1; 1 Jn. iv. 1; Rev. xvi. 13; xix. 20; xx. 10. (Jer. vi. 13; xxxiii. (xxvi.) 8, 11, 16; xxxiv. (xxvii.) 7; xxxvi. (xxix.) 1, 8; Zech. xiii. 2; Joseph. antt. 8, 13, 1; 10, 7, 3; b. j. 6, 5, 2; [τὸν τοιοῦτον εὐθυ-βόλφ ὀνόματι ψευδοπροφήτην προσαγορεύει, κιβδηλεύοντα τὴν ἀληθῆ προφητείαν κ. τὰ γνήσια νόθοις εὐρήμασι ἐπισκιάζοντα κτλ. Philo de spec. legg. iii. § 8]; eccles. writ. ['Teaching' 11, 5 etc. (where see Harnack)]; Grk. writ. use ψευδόμαντις.)*

ψεθδος, -ovs, τό, fr. Hom. down, Sept. for אָבֶּרְ, מֵּבֶּרָ, a lie; conscious and intentional falsehood: univ. Rev. xiv. 5 (where Rec. δόλος); opp. to ἡ ἀλήθεια, Jn. viii. 44; Eph. iv. 25; οὐκ ἔστι ψεῦδος, opp. to ἀληθές ἐστιν, is no lie, 1 Jn. ii. 27; τέρατα ψεύδους, [A. V. lying wonders] exhibited for the treacherous purpose of deceiving men, 2 Th. ii. 9; in a broad sense, whatever is not what it professes to be: so of perverse, impious, deceitful precepts, 2 Th. ii. 11; 1 Jn. ii. 21; of idolatry, Ro. i. 25; ποιεῦν ψεῦδος, to act in accordance with the precepts and principles of idolatry, Rev. xxi. 27; xxii. 15, [cf. xxi. 8, and p. 526b mid.].*

ψευδό-χριστος, -ου, δ, (ψευδής and χριστός), a false Christ (or Messiah), (one who falsely lays claim to the name and office of the Messiah): Mt. xxiv. 24; Mk. xiii. 22.*

ψευδώνυμος, -ον, (ψευδος [ψευδής, rather] and δνομα),

falsely named [A.V. falsely so called]: 1 Tim. vi. 20. (Aeschyl., Philo, Plut., Sext. Emp.)

ψεθσμα, -τος, τό, (ψεύδω), a falsehood, a lie, (Plat. Meno p. 71 d.; Plut., Lcian.; Sept.); spec. the perfidy by which a man by sinning breaks faith with God, Ro. iii. 7.*

ψεύστης, -ου, δ, (ψεύδω), fr. Hom. down, a liar: Jn. viii. 44, 55; 1 Jn. i. 10; ii. 4, 22: iv. 20; v. 10; 1 Tim. i. 10; Tit. i. 12; [Rev. xxi. 8 Lchm. (al. ψευδής, q. v.)]; one who breaks faith, a false or faithless man (see ψεῦσμα), Ro. iii. 4 cf. Prov. xix. 22.*

ψηλαφάω, -ῶ: 1 aor. ἐψηλάφησα, optat. 3 pers. plur. ψηλαφήσειαν (Acts xvii. 27, the Æolic form; see ποιέω, init.); pres. pass. ptcp. ψηλαφώμενος; (fr. ψάω, to touch); to handle, touch, feel: τί or τινά, Lk. xxiv. 39; Heb. xii. 18 [see R. V. txt. and mrg., cf. B. § 134, 8; W. 343 (322)]; 1 Jn. i. 1; metaph. mentally to seek after tokens of a person or thing: Θεόν, Acts xvii. 27 [A.V. feel after]. (Hom., Arstph., Xen., Plat., Polyb., Philo, Plut.; often for ψης, ψης, ψης, ΣΥΝ. see ἄπτω, 2 c.]*

ψηφίζω; 1 aor. ἐψήφισα; (ψήφος, q.v.); to count with pebbles, to compute, calculate, reckon: τὴν δαπάνην, Lk. xiv. 28; τὸν ἀριθμόν, to explain by computing, Rev. xiii. 18. (Polyb., Plut., Palaeph., Anthol.; commonly and indeed chiefly in the mid. in the Grk. writ. to give one's vote by casting a pebble into the urn; to decide by voting.)

[Comp.: συγ-κατα-, συμ-ψηφίζω.]*

ψήφος, -ου, ή, (fr. ψάω, see ψάλλω), a small, worn, smooth stone; pebble, [fr. Pind., Hdt., down; (in Hom. 1. since in the ancient courts of justice the accused were condemned by black pebbles and acquitted by white (cf. Passow s. v. ψηφος, 2 c., vol. ii. p. 2574b; [L. and S. s. v. 4 d.]; Ovid. met. 15, 41; [Plut. Alcib. 22, 2]), and a man on his acquittal was spoken of as νικήσας (Theophr. char. 17 (19), 3) and the ψήφος acquitting him called rucytholos (Heliod. 3, 3 sub fin.), Christ promises that to the one who has gained eternal life by coming off conqueror over temptation (τῷ κκοῦντι [A. V. to him that overcometh]) he will give ψηφον λευκήν, Rev. ii. 17; but the figure is explained differently by different interpp.; cf. Düsterdieck [or Lee in the 'Speaker's Com.'] ad loc.; [B. D. s. v. Stones, 8]. Ewald (Die Johann. Schriften, ii. p. 136; [cf. Lee u. s.; Plumptre in B. D. s. v. Hospitality, fin.]) understands it to be the tessera hospitalis [cf. Rich, Dict. of Antiq. s. v. Tessera, 3: Becker, Charicles, sc. i. note 17], which on being shown secures admission to the enjoyment of the heavenly manna; the Greek name, however, for this tessera, is 2. a vote (on account of not ψηφος, but σύμβολον. the use of pebbles in voting): καταφέρω (q. v.), Acts xxvi. 10.*

ψιθυρισμός, -οῦ, ὁ, (ψιθυρίζω, to whisper, speak into one's ear), a whispering, i.e. secret slandering, (Vulg. susurratio, Germ. Ohrenbläserei): joined w. καταλαλιά [cf. Ro. i. 29 (30)], 2 Co. xii. 20; Clem. Rom. 30, 3; 35, 5. (Plut.; Sept. for ψη, of the magical murmuring of a charmer of snakes, Eccl. x. 11.)*

ψιθυριστής, -οῦ, ὁ, (see the preced. word). a whisperer,

secret slanderer, detractor, (Germ. Ohrenbläser): Ro. i. 29 (30). (At Athens an epithet of Hermes, Dem. p. 1358, 6; also of δ[#]Ερως and Aphrodite, Suidas p. 3957 c.; [cf. W. 24].)*

ψχίον, -ω, τό, (dimin. of ψίξ, ψιχός, ή, a morsel), a little morsel, a crumb (of bread or meat): Mt. xv. 27; Mk. vii. 28; Lk. xvi. 21 [T WH om. L Tr br. ψ.]. (Not found in Grk. auth. [cf. W. 24; 96 (91)].)*

ψυχή, -η̂s, ή, (ψύχω, to breathe, blow), fr. Hom. down, Sept. times too many to count for way, occasionally also 1. breath (Lat. anima), i. e. for לבב and לב; the breath of life; the vital force which animates the body and shows itself in breathing: Acts xx. 10; of animals, Rev. viii. 9, (Gen. ix. 4 sq.; xxxv. 18; ἐπιστραφήτω ή ψυχή τοῦ παιδαρίου, 1 K. xvii. 21); so also in those pass. where, in accordance with the trichotomy or threefold division of human nature by the Greeks, h duyh is distinguished from τὸ πνεῦμα (see πνεῦμα, 2 p. 520° [and reff. s. v. xv. 5]), 1 Th. v. 23; Heb. iv. 12. b. life: μεριμυαν τη ψυχή, Mt. vi. 25; Lk. xii. 22; την ψυχήν άγαπᾶν, Rev. xii. 11; [μισεῖν, Lk. xiv. 26]; τιθέναι, Jn. x. 11, 15, 17; xiii. 37 sq.; xv. 13; 1 Jn. iii. 16; παραδιδόναι, Acts xv. 26; διδόναι (λύτρον, q. v.), Mt. xx. 28; Mk. x. 45; ζητείν την ψυχήν τινος (800 ζητέω, 1 a.), Mt. ii. 20; Ro. xi. 8; add, Mt. vi. 25; Mk. iii. 4; Lk. vi. 9; xii. 20, 23; Acts xx. 24; xxvii. 10, 22; Ro. xvi. 4; 2 Co. i. 23; Phil. ii. 30; 1 Th. ii. 8; in the pointed aphorisms of Christ, intended to fix themselves in the minds of his hearers, the phrases εὐρίσκειν, σώζειν, ἀπολλύναι τὴν ψυχήν αὐτοῦ, etc., designate as ψυχή in one of the antithetic members the life which is lived on earth, in the other, the (blessed) life in the eternal kingdom of God: Mt. x. 39; xvi. 25 sq.; Mk. viii. 35-37; Lk. ix. 24, 56 Rec.; xvii. 33; Jn. xii. 25; the life destined to enjoy the Messianic salvation is meant also in the foll. phrases [(where R. V. soul)]: περιποίησις ψυχής, Heb. x. 39; κτᾶσθαι τὰς ψυχάς, Lk. xxi. 19; ὑπὲρ τῶν ψυχῶν, [here A.V. (not R.V.) for you; cf. c. below], 2 Co. xii. 15. that in which there is life; a living being: \vert\vert\vert\chi \chi \omega\sigma, a living soul, 1 Co. xv. 45; [Rev. xvi. 3 R Tr mrg.], (Gen. ii. 7; plur. i. 20); πᾶσα ψυχή ζωής, Rev. xvi. 3 [G L T Tr txt. WH] (Lev. xi. 10); πâσα ψυχή, every soul, i. e. every one, Acts ii. 43; iii. 23; Ro. xiii. 1, (so בַּל-נָפַשׁ, Lev. vii. 17 (27); xvii. 12); with ανθρώπου added, every soul of man (נפש אָרָם, Num. xxxi. 40, 46, [cf. 1 Macc. ii. 38]), Ro. ii. 9. \psi vxai, souls (like the Lat. capita) i. e. persons (in enumerations; cf. Germ. Seelenzahl): Acts ii. 41; vii. 14; xxvii. 37; 1 Pet. iii. 20, (Gen. xlvi. 15, 18, 22, 26, 27; Ex. i. 5; xii. 4; Lev. ii. 1; Num. xix. 11, 13, 18; [Deut. x. 22]; the exx. fr. Grk. authors (cf. Passow s. v. 2, vol. ii. p. 2590b) are of a different sort [yet cf. L. and S. s. v. II. 2]); ψυχαὶ ἀνθρώπων of slaves [A. V. souls of men (R.V. with mrg. 'Or lives')], Rev. xviii. 13 (so [Num. xxxi. 35]; Ezek. xxvii. 13; see σῶμα, 1 c. [cf. W. § 22, 7 N. 3]). 2. the soul (Lat. ania. the seat of the feelings, desires, affections, aversions, (our soul, heart, etc. [R. V. almost uniformly soul; for exx. fr. Grk. writ. see Passow s. v. 2, vol. ii.

p. 2589; [L. and S. s. v. II. 3]; Hebr. #5), cf. Gesenius, Thesaur. ii. p. 901 in 8): Lk. i. 46; ii. 35; Jn. x. 24 [cf. αίρω, 1 b.]; Acts xiv. 2, 22; xv. 24; Heb. vi. 19; 2 Pet. ii. 8, 14; ή ἐπιθυμία τῆς ψ. Rev. xviii. 14; ἀνάπαυσιν ταῖς ψυχαις ευρίσκειν, Mt. xi. 29; Ψυχή, ... αναπαύου, φάγε, πίε [WH br. these three impvs.], εὐφραίνου (personification and direct address), Lk. xii. 19, cf. 18 (\$\hat{\eta} \psi vx\hat{\eta} \dvaπαύσεται, Xen. Cyr. 6, 2, 28; εὐφραίνειν τὴν ψυχήν, Ael. v. h. 1, 32); εὐδοκεῖ ἡ ψυχή μου (anthropopathically, of God), Mt. xii. 18; Heb. x. 38; περίλυπός έστιν ή ψυχή μου, Mt. xxvi. 38; Mk. xiv. 34; ή ψυχή μου τετάρακται, Jn. xii. 27; ταις ψυχαις ύμων εκλυόμενοι, [fainting in your souls (cf. ἐκλύω, 2 b.)], Heb. xii. 3; ἐν ὅλη τῆ ψυχῆ σου, with all thy soul, Mt. xxii. 37; [Lk. x. 27 Ltxt. T Tr WH]; ¿ξ όλης της ψυχής σου (Lat. ex toto animo), with [lit. from (cf. ex, II. 12 b.)] all thy soul, Mk. xii. 30, 38 [here T WH om. L Tr mrg. br. the phrase]; Lk. x. 27 [RG], (Deut. vi. 5; [Epict. diss. 3, 22, 18 (cf. Xen. anab. 7, 7, 43)]; Antonin. 3, 4; [esp. 4, 31; 12, 29]; δλη τῆ ψυχη φροντίζειν τινός [rather, with κεχαρίσθαι], Xen. mem. 3, 11, 10); μιᾶ ψυχῆ, with one soul [cf. πνεῦμα, 2 p. 520° bot.], Phil. i. 27; τοῦ πλήθους . . . ἢν ἡ καρδία καὶ ή ψυχή μία, Acts iv. 32 (έρωτηθείς τί έστι φίλος, έφη · μία ψυχὴ δύο σώμασιν ένοικοῦσα, Diog. Laërt. 5, 20 [cf. Aristot. eth. Nic. 9, 8, 2 p. 1168b, 7; on the elliptical and mas (sc. ψυχης?), see ἀπό, III.]); ἐκ ψυχης, from the heart, heartily, [Eph. vi. 6 (Tr WH with vs. 7)]; Col. iii. 23, (ἐκ τῆς ψυχῆς often in Xen.; τὸ ἐκ ψυχῆς πένθος, Joseph. b. the (human) soul in so far as it antt. 17, 6, 5). is so constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life: 3 Jn. 2; αγρυπνείν ύπερ των ψυχών, Heb. xiii. 17; ἐπιθυμίαι, αἵτινες στρατεύονται κατά τῆς ψυχής, 1 Pet. ii. 11; ἐπίσκοπος τῶν ψυχῶν, ib. 25; σώζειν τας ψυχάς, Jas. i. 21; ψυχὴν έκ θανάτου, from eternal death, Jas. v. 20; σωτηρία ψυχών, 1 Pet. i. 9; άγνίζειν τάς ψυχάς ξαυτών, ib. 22; [τάς ψυχάς πιστώ κτίστη παραo. the soul as an essence τίθεσθαι, 1 Pet. iv. 19]. which differs from the body and is not dissolved by death (distinguished fr. 70 σώμα, as the other part of human nature [so in Grk. writ. fr. Isocr. and Xen. down; cf. exx. in Passow s. v. p. 2589 bot.; L. and S. s. v. II. 2]): Mt. x. 28, cf. 4 Macc. xiii. 14 (it is called ἀθάνατος, Hdt. 2, 123; Plat. Phaedr. p. 245 c., 246 a., al.; ἄφθαρτος, Joseph. b. j. 2, 8, 14; διαλυθήναι την ψυχήν από τοῦ σώματος, Epict. diss. 3, 10, 14); the soul freed from the body, a disembodied soul, Acts ii. 27, 31 Rec.; Rev. vi. 9; xx. 4, (Sap. iii. 1; [on the Homeric use of the word, see Ebeling, Lex. Hom. s. v. 3 and reff. sub fin., also Proudfit in Bib. Sacr. for 1858, pp. 753-805]).*

ψυχικός, -ή, -όν, (ψυχή), (Vulg. animalis, Germ. sinnlich), of or belonging to the ψυχή; a. having the nature and characteristics of the ψυχή i. e. of the principle of animal life, which men have in common with the brutes (see ψυχή, 1 a.), [A. V. natural]: σῶμα ψυχικόν, 1 Co. xv. 44; substantively, τὸ ψυχικόν [W. 592 (551)], ib. 46; since both these expressions do not differ in

substance or conception from σάρξ καὶ αἶμα in vs. 50, Paul might have also written σαρκικόν; but prompted by the phrase ψυχή ζῶσα in vs. 45 (borrowed fr. Gen. ii. 7), he wrote ψυχικόν.

b. governed by the ψυχή i. e. the sensuous nature with its subjection to appetite and passion (as though made up of nothing but ψυχή): δυθρωπος (i. q. σαρκικός [οτ σάρκινος, q. v. 3] in iii. 1), 1 Co. ii. 14; ψυχικοί, πνεῦμα μὴ ἔχοντες, Jude 19 [A. V. sensual (R. V. with mrg. 'Or natural, Or animal'); so in the foll. ex.]; σοφία, a wisdom in harmony with the corrupt desires and affections, and springing from them (see σοφία, a. p. 581° bot.), Jas. iii. 15. (In various other senses in prof. auth. fr. Aristot. and Polyb. down.)*

ψύχος (RGTr WH), more correctly ψῦχος (LT; cf. [Tdf. Proleg. p. 102]; Lipsius, Grammat. Untersuch. p. 44 sq.), -ους, τό, (ψύχω, q. v), fr. Hom. down, cold: Jn. xviii. 18; Acts xxviii. 2; 2 Co. xi. 27; for ¬p, Gen. viii. 22; for ¬p, Ps. cxlvii. 6 (17), Job xxxvii. 8.*

ψυχρός, -ά, -όν, (ψύχω, q. v.), fr. Hom. down, cold, cool: neut. of cold water, ποτήριον ψυχροῦ, Mt. x. 42 ([ψυχρῷ λοῦνται, Hdt. 2, 37]; ψυχρὸν πίνειν, Epict. ench. 29, 2; πλύνεσθαι ψυχρῷ, diss. 4, 11, 19; cf. W. 591 (550)); metaph. like the Lat. frigidus, cold i. e. sluggish, inert, in mind (ψ. τὴν ὀργήν, Lcian. Tim. 2): of

one destitute of warm Christian faith and the desire for holiness, Rev. iii. 15 sq.*

ψύχω: 2 fut. pass. ψυγήσομαι [cf. Lob. ad Phryn. p. 318; Moeris ed. Piers. p. 421 s. v.]; fr. Hom. down; to breathe, blow, cool by blowing; pass. to be made or to grow cool or cold: trop. of waning love, Mt. xxiv. 12.

ψωμίον, -ου, τό, (dimin. of ψωμός), a fragment, bit, morsel, [A. V. sop]: Jn. xiii. 26 sq. 30. (Ruth ii. 14; Job xxxi. 17, [but in both ψωμός]; Antonin. 7, 3; Diog. Laört. 6, 37.)*

ψώχω; (fr. obsol. ψώω for ψώω); to rub, rub to pieces: τὰς στάχνας ταῖς χερσίν, Lk. vi. 1. [(mid. in Nicand.)]*

 $oldsymbol{\Omega}$

Ω, ω: omega, the last (24th) letter of the Grk. alphabet: ἐγώ εἰμι τὸ Ω [WH °Ω, L &, Tω], i. q. τὸ τέλος, i. e. the last (see A, a, ἄλφα [and B. D. (esp. Am. ed.) s. v. and art. 'Alpha', also art. A and Ω by Piper in Herzog (cf. Schaff-Herzog), and by Tyrwhitt in Dict. of Chris. Antiq.]), Rev. i. 8, 11 Rec.; xxi. 6; xxii. 13. [On the interchange of ω and ο in Mss. see Scrivener, Plain Introduction etc. p. 627; 'Six Lectures' etc. p. 176; WH. Intr. § 404; cf. esp. Meisterhans, Gram. d. Att. Inschr. p. 10.] *

š, an interjection, prefixed to vocatives (on its use in the N. T. cf. B. 140 (122); [W. § 29, 3]), O; it is used

a. in address: δ Θεόφιλε, Acts i. 1; add, Acts xviii. 14; xxvii. 21 [here Tdf. ¾ (ex errore); on the pass. which follow cf. B. u. s.]; Ro. ii. 1, 3; ix. 20; 1 Tim. vi. 20; and, at the same time, reproof, Jas. ii. 20.

b. in exclamation: and that of admiration, Mt. xv. 28; Ro. xi. 33 [here Rec. Lchm. š; cf. Chandler §§ 902, (esp.) 904]; of reproof, Lk. xxiv. 25; Acts xiii. 10; Gal. iii. 1; with the nom. (W. § 29, 2), Mt. xvii. 17; Mk. ix. 19; Lk. ix. 41. [(From Hom. down.)]*

'Ωβήδ (R G; see Ἰωβήδ), δ, (Hebr. פּיִר [i. e. 'servant' sc. of Jehovah]), Obed, the grandfather of king David: Mt. i. 5; Lk. iii. 32, (Ruth iv. 17 sq.; 1 Chr. ii. 1?).

36c, adv., (fr. 88e); 1. so, in this manner, (very 2. adv. of place; often in Hom.). to this place (Hom. Il. 18, 392; Od. 1, 182; 17, 545; cf. B. 71 (62 sq.) [cf. W. § 54, 7; but its use in Hom. of place is now generally denied; see Ebeling, Lex. Hom. s. v. p. 484b; L. and S. s. v. II.]): Mt. viii. 29; xiv. 18 [Tr mrg. br. &&e]; xvii. 17; xxii. 12; Mk. xi. 3; Lk. ix. 41; xiv. 21; xix. 27; Jn. vi. 25; xx. 27; Acts ix. 21; Rev. iv. 1; xi. 12, (Sept. for הַלֹם, Ex. iii. 5; Judg. xviii. 3; Ruth ii. 14); we ade, [even unto this place], Lk. b. here, in this place: Mt. xii. 6, 41 sq.; xiv. 17; Mk. ix. 1, 5; xvi. 6; Lk. ix. 33; xxii. 38; xxiv. 6 [WH reject the cl.]; Jn. vi. 9; xi. 21, 82, and often, (Sept. for כֹּה; דע שׁשׁבּׁ, the things that are done here, Col. iv. 9; &de, in this city, Acts ix. 14; in this world, Heb. xiii. 14; opp. to exeî (here, i. e. according to the Levitical law still in force; there, i.e. in the passage in Genesis concerning Melchizedek), Heb. vii. 8; && with some addition, Mt. xiv. 8; Mk. vi. 3; viii. 4; Lk. iv. 23; διδε ό Χριστός, ή διδε, here is Christ, or there, [so A. V., but R. V. here is the Christ, or, Here (cf. &de kai δδε, hither and thither, Ex. ii. 12 etc.)], Mt. xxiv. 23; δδε ή . . . ἐκεῖ, Mk. xiii. 21 [TWH om. ή; Tr mrg. reads καί]; Lk. xvii. 21, 23 [here T Tr WH mrg. ἐκεί . . . &δε (WH txt. ἐκεῖ ἢ . . . &δε)]; Jas. ii. 3 [here Rec. ἐκεῖ ἢ . . .

bδε; GLTTrWH om. δδε (WH txt. and marg. varying the place of ἐκεῖ)]. Metaph. in this thing, Rev. xiii. 10, 18; xiv. 12; xvii. 9, [the phrase δδέ ἐστιν in at least two of these pass. (viz. xiii. 18; xiv. 12) seems to be equiv. to 'here there is opportunity for', 'need of' etc. (so in Epict. diss. 8, 22, 105)]; in this state of things, under these circumstances, 1 Co. iv. 2 L [who, however, connects it with vs. 1] TTrWH; cf. Meyer ad loc.

שָּלֵּה, קֹּי, קֹּי, (i. q. ἀοιδή, fr. ἀείδω i. e. ἄδω, to sing), fr. Soph. and Eur. down, Sept. for שִׁי and הַשִּי, a song, lay, ode; in the Scriptures a song in praise of God or Christ: Rev. v. 9; xiv. 3; Μωῦσέως κ. τοῦ ἀρνίου, the song which Moses and Christ taught them to sing, Rev. xv. 3; plur. with the epithet πνευματικαί, Eph. v. 19 [here L br. πν.]; Col. iii. 16. [Syn. see ὕμνος, fin.]*

τος fr. Hom. down; Sept. for אור, thrice for אור, thrice for אור, thrice for אור, to feel the pains of childbirth, to travail: Gal. iv. 27; Rev. xii. 2; in fig. disc. Paul uses the phrase οὐς πάλιν δδίνω, i. e. whose souls I am striving with intense effort and anguish to conform to the mind of Christ, Gal. iv. 19. [COMP.: συν-ωδίνω.]*

cf. Vaniček p. 38; Curtius § 487]), fr. Hom. down, the shoulder: Mt. xxiii. 4; Lk. xv. 5.*

ανέομαι, -οῦμαι: 1 aor. ἀνησάμην (which form, as well as ἐωνησάμην, belongs to later Grk., for which the earlier writ. used ἐπριάμην; cf. Lob. ad Phryn. p. 137 sqq.; [Rutherford, New Phryn. p. 210 sqq.; Veitch s. v.]; W. §12, 2; §16 s. v.); fr. Hdt. down; to buy: with a gen. of the price, Acts vii. 16.*

so R G Tr, but L T WH שְּלָּהֵי; see (Etym. Magn. 822, 40) ו, גּן, -סיָּ, דְּלָּהְ Hdt. down, an egg: Lk. xi. 12, (for אָדֶה, found only in the plur. בּיִנְים, Deut. xxii. 6 sq.; Is. x. 14, etc.).*

έρα, -as, ή, fr. Hom. down, Sept. for ny and in Dan. for ny ψ;

1. a certain definite time or season fixed by natural law and returning with the revolving year; of the seasons of the year, spring, summer, autumn, winter, as δρα τοῦ θέρους, πρώϊμος κ. ὄψιμος, χειμερία, etc.; often in the Grk. writ. [cf. L. and S. s. v. A. I. 1 c., and on the inherent force of the word esp. Schmidt ch. 44 § 6 sq.].

2. the daytime (bounded by the rising and the setting of the sun), a day: δρα παρῆλθεν, Μt. κ.ν. 15; ήδη δρας πολλῆς γενομένης (οr γινομένης), [A. V.

when the day was now far spent], Mk. vi. 85 (see πολύς, c. [but note that in the ex. fr. Polyb. there cited πολλη̂ε ώραs means early]); όψίας [όψε T Tr mrg. WH txt.] #δο ούσης της ώρας [WH mrg. br. της ώρας], Mk. xi. 11 (όψε της ώρας, Polyb. 3, 83, 7; της ώρας εγίγνετο όψε, Dem. p. 541, 28). 3. a twelfth part of the day-time, an hour, (the twelve hours of the day are reckoned from the rising to the setting of the sun. Jn. xi. 9 [cf. BB. DD. s. v. Hour; Riehm's HWB. s. v. Uhr]): Mt. xxiv. 36; xxv. 18; Mk. xiii. 32; xv. 25, 38; Lk. xxii. 59; xxiii. 44; Jn. i. 89 (40); iv. 6; xix. 14; with της ημέρας added, Acts ii. 15; of the hours of the night, Lk. xii. 39; xxii. 59; with ris runtos added, Acts xvi. 83; xxiii. 23; dat. Sog, in stating the time when [W. § 31, 9; B. § 133, 26]: Mt. xxiv. 44; Mk. xv. 34; Lk. xii. 39 sq.; preceded by $\epsilon \nu$, Mt. xxiv. 50; Jn. iv. 52; Acts xvi. 33; accus. to specify when [W. § 82, 6; B. § 131, 11]: Jn. iv.52; Acts x.8; 1 Co. xv. 30; Rev. iii. 8; also to express duration [W. and B. Il. cc.]: Mt. xx. 12 [cf. ποιέω, I. 1 a. fin.]; xxvi. 40; Mk. xiv. 37; preceded by prepositions: ἀπό, Mt. xxvii. 45; Acts xxiii. 23; ἔως, Mt. xxvii. 45; μέχρι, Acts x. 30; περί with the accus. Acts x. 9. improp. used for a very short time: μιζ δρα, Rev. xviii. 10 [Rec. εν, WH mrg. acc.], 17 (16), 19; πρὸς ώραν, [A. V. for a season], Jn. v. 35; 2 Co. vii. 8; Gal. ii. 5 [here A. V. for an hour]; Philem. 15; mpds kaipdv &pas, [for a short season], 1 Th. ii. 17. 4. any definite time, point of time, moment: Mt. xxvi. 45: more precisely defined - by a gen. of the thing, Lk. i. 10; xiv. 17; Rev. iii. 10; xiv. 7, 15; by a gen. of the pers. the fit or opportune time for one, Lk. xxii. 53; Jn. ii. 4; by a pronoun or an adj.: ή ἄρτι Ερα, [A. V. this present hour], 1 Co. iv. 11; ἐσχάτη ώρα, the last hour 1. e. the end of this age and very near the return of Christ from heaven (see ἔσχατος, 1 p. 253b), 1 Jn. ii. 18 [cf. Westcott ad loc.]; αὐτῆ τῆ τρα, that very hour, Lk. ii. 38 [here A.V. (not R.V.) that instant]; xxiv. 33; Acts xvi. 18; xxii. 13; & αὐτῆ τῆ δρα, in that very hour, Lk. vii. 21 [R G L txt.]; xii. 12; xx. 19; ἐν τŷ ἄρα ἐκείνη, Mt. viii. 13; ἐν ἐκείνη τη ώρα, Mt. x. 19 [Lchm. br. the cl.]; Mk. xiii. 11; [Lk. vii. 21 L mrg. T Tr WH]; Rev. xi. 13; ἀπ' ἐκείνης τῆς δρας, Jn. xix. 27; ἀπὸ τῆς ὅρας ἐκείνης, Mt. ix. 22; xv. 28; xvii. 18; by a conjunction: δρα ὅτε, Jn. iv. 21, 23; v. 25; xvi. 25; "va (see "va, II. 2 d.), Jn. xii. 23; xiii. 1; xvi. 2, 32; by kai and a finite verb, Mt. xxvi. 45; by a relative pron. ωρα ἐν ή, Jn. v. 28; by the addition of an acc. with an inf. Ro. xiii. 11 (ούπω ώρα συναχθήναι τὰ κτήνη, Gen. xxix. 7; see exx. in the Grk. writ., fr. Aeschyl. down, in Passow s. v. vol. ii. p. 2620; [L. and S. s. v. B. I. 3; so the Lat. tempus est, Cic. Tusc. 1, 41, 99; ad Att. 10, 8). Owing to the context Spa sometimes denotes the fatal hour, the hour of death: Mt. xxvi. 45; Mk. xiv. 35, 41; Jn. xii. 27; xvi. 4 [here L Tr WH read ή ωρα αὐτων i.e. the time when these predictions are fulfilled]; xvii. 1; ή δρα τινός, 'one's hour', i. e. the time when one must undergo the destiny appointed him by God: so of Christ, Jn. vii. 30; viii. 20, cf. xvi. 21. [On the omission of the word see ¿ξαντη̂s, (ἀφ' δs? cf.

p. 58^b top), W. § 64, 5 s. v.; B. 82 (71); on the omission of the art. with it (e. g. 1 Jn. ii. 18), see W. § 19 s. v.]

* spatos, -a, -ον, (fr. δρα, 'the bloom and vigor of life', 'beauty' in the Grk. writ., who sometimes join the word in this sense with χάρις [which suggests grace of movement] or κάλλος [which denotes, rather, symmetry of form]), fr. Hes. down, ripe, mature, (of fruits, of human age, etc.); hence blooming, beautiful, (of the human body, Xen., Plat., al.; with τη δύρει added, Gen. xxvi. 7; xxix. 17; xxxix. 6; 1 K. i. 6): πόδες, Ro. x. 15; of a certain gate of the temple, Acts iii. 2, 10; [τάφοι κεκονιαμένοι, Mt. xxiii. 27]; σκεῦος, 2 Chr. xxxvi. 19. [Cf. Trench, Syn. § cvi.]*

depon. mid.; Sept. for ΜΨ; to roar, to howl, (of a lion, wolf, dog, and other beasts): 1 Pet. v. 8 (Judg. xiv. 5; Ps. xxi. (xxii.) 14; Jer. ii. 15; Sap. xvii. 18; Theorr., Plut., al.); of men, to raise a loud and inarticulate cry: either of grief, Hdt. 3, 117; or of joy, id. 4, 75; to sing with a loud voice, Pind. Ol. 9, 163.

is [Treg. (by mistake) in Mt. xxiv. 38 &s; cf. W. 462 (431); Chandler § 934, and reff. in Ebeling, Lex. Hom. s. v. p. 494 bot.], an adverbial form of the relative pron. ős, ñ, ő which is used in comparison, as, like as, even as, according as, in the same manner as, etc. (Germ. wie); but it also assumes the nature of a conjunction, of time, of purpose, and of consequence. On its use in the Grk. writ. cf. Klotz ad Devar. ii. 2, ch. xxxv. p. 756 sqq.; [L. and S. s. v.].

I. ως as an adverb of comparison; 1. It answers to some demonstrative word (οὖτως, or the like). either in the same clause or in another member of the same sentence [cf. W. § 53, 5]: οὖτως... ως, Jn. vii. 46 [L WH om. Tr br. &s etc.]; 1 Co. iii. 15; iv. 1; ix. 26; Eph. v. 28, 33; Jas. ii. 12; οὖτως ως ἐὰν [Τ Tr WH om. έαν (cf. Eng. as should a man cast etc.)] . . . βάλη, se etc. . . . as if etc. Mk. iv. 26; is . . . outos, Acts viii. 82; xxiii. 11; 1 Co. vii. 17; 2 Co. xi. 3 [RG]; 1 Th. v. 2; ws av (euv) foll. by subj. [(cf. av, II. 2 a. fin.)]... ούτως, 1 Th. ii. 7 sq.; ως...ούτω καί, Ro. v. 15 [here WII br. καί], 18; 2 Co. i. 7 L T Tr WH; vii. 14; ώς [T Τr WII καθώς] . . . κατά τὰ αὐτά [L G ταὐτά, Rec. ταῦτα], Lk. xvii. 28-30; "toos Acts xi. 17; sometimes in the second member of the sentence the demonstrative word (οὖτως, or the like) is omitted and must be supplied by the mind, as Mt. viii. 13; Col. ii. 6; is... καί (where οὖτω καί might have been expected [W. u. s.; B. § 149, 8 c.]), Mt. vi. 10; Lk. xi. 2 [here G T Tr WH om. L br. the cl.]; Acts vii. 51 [Lchm. καθώς]; Gal. i. 9; Phil. i. 20, (see rai, II. 1 a.); to this construction must be referred also 2 Co. xiii. 2 ώς παρών τὸ δεύτερον, καὶ aπων νῦν, as when I was present the second time, so now being absent [(cf. p. 317° top); al. render (cf. R. V. mrg.) as if I were present the second time, even though I am now absent]. 2. &s with the word or words forming the comparison is so subjoined to a preceding verb that ourses must be mentally inserted before the same. When thus used is refers a. to the manner ('form') of the action expressed by the finite

verb, and is equiv. to in the same manner as, after the fashion of; it is joined in this way to the subject (nom.) of the verb: Mt. vi. 29; vii. 29; xiii. 43; 1 Th. ii. 11; 2 Pet. ii. 12; Jude 10, etc.; to an acc. governed by the verb: as άγαπᾶν τὸν πλησίον σου ὑς σεαυτόν, Mt. xix. 19; xxii. 39; Mk. xii. 31, 33; Lk. x. 27; Ro. xiii. 9; Gal. v. 14; Jas. ii. 8; add, Philem. 17; Gal. iv. 14; [here many (cf. R. V. mrg.) would bring in also Acts iii. 22; vii. 37 (cf. c. below)]; or to another oblique case: as Phil. ii. 22; to a subst. with a prep.: as ως έν κρυπτώ, Jn. vii. 10 [Tdf. oin. ώς]; ώς εν ημέρα σφαγής, Jas. v. 5 [RG; al. om. ws]; ws dia Enpas, Heb. xi. 29; add, Mt. xxvi. 55; Mk. xiv. 48; Lk. xxii. 52; Ro. xiii. 13; Heb. iii. 8; when joined to a nom. or an acc. it can be rendered like, (like) as, (Lat. instar, veluti): Mt. x. 16; Lk. xxi. 85; xxii. 31; 1 Co. iii. 10; 1 Th. v. 4; 2 Tim. ii. 17; Jas. i. 10; 1 Pet. v. 8; 2 Pet. iii. 10; καλείν τὰ μὴ ὅντα ὡς ὅντα (see καλέω, 1 b. β. sub fin.), Ro. iv. 17. b. &s joined to a verb makes reference to the 'substance' of the act expressed by the verb, i. e. the action designated by the verb is itself said to be done is, in like manner (just) as, something else: Jn. xv. 6 (for τὸ βάλλεσθας έξω is itself the very thing which is declared to happen [i.e. the unfruitful disciple is 'cast forth' just as the severed branch is 'cast forth']); 2 Co. iii. 1 [Lchm. & $[\pi \epsilon \rho]$; generally, however, the phrase $\dot{\omega}$ s $\kappa a \dot{i}$ is employed [W. § 53, 5], 1 Co. ix. 5; xvi. 10 [here WII txt. om. rai]; Eph. ii. 3; 1 Th. v. 6 [L T Tr WH om. rai]; 2 Tim. iii. 9; Heb. iii. 2; 2 Pet. iii. 16. c. ws makes reference to similarity or equality, in such expressions as elvat &s tiva, i. e. 'to be like' or 'equal to' one, Mt. xxii. 30; xxviii. 3; Mk. vi. 34; xii. 25; Lk. vi. 40; xi. 44; xviii. 11; xxii. 26 sq.; Ro. ix. 27; 1 Co. vii. 7, 29-31; 2 Co. ii. 17; 1 Pet. i. 24; 2 Pet. iii. 8; wa ui is κατ' ἀνάγκην τὸ ἀγαθόν σου ή, that thy benefaction may not be like something extorted by force, Philem. 14; yireafan &s τινα, Mt. x. 25; xviii. 8; Lk. xxii. 26; Ro. ix. 29; 1 Co. iv. 13; ix. 20-22 [in vs. 22 T Tr WH om. L Tr mrg. br. ώς]; Gal. iv. 12; μένειν ώς τινα, 1 Co. vii. 8; ποιείν τινα ως τινα, Lk. xv. 19; passages in which ἐστίν, ἢν, ὧν (or ό ὧν) is left to be supplied by the reader: as ή φωνή αὐτοῦ ώς φωνή ὑδάτων, Rev. i. 15; ὀφθαλμούς, sc. δντας, Rev. ii. 18; πίστιν sc. οὐσαν, Mt. xvii. 20; Lk. xvii. 6; add, Rev. iv. 7; ix. 2, 5, 7-9, 17; x. 1; xii. 15; xiii. 2; xiv. 2; xx. 8; xxi. 21; Acts iii. 22; vii. 37, [many (cf. R. V. mrg.) refer these last two pass. to a. above]; x. 11; xi. 5, etc.; before &s one must sometimes supply τί, 'something like' or 'having the appearance of' this or that: thus ως θάλασσα, i. e. something having the appearance of [R.V. as it were] a sea, Rev. iv. 6 GLTTr WH; viii. 8; ix. 7; xv. 2, (so in imitation of the Hebr. D, cf. Deut. iv. 32; Dan. x. 18; cf. Gesenius, Thes. p. 648 [Soph. Lex. s. v. 2]); passages where the comparison is added to some adjective: as, ύγιὴς ὡς, Mt. xii. 13; λευκά ώς, Mt. xvii. 2; Mk. ix. 3 [R L]; add, Heb. xii. 16; Rev. i. 14; vi. 12; viii. 10; x. 9; xxi. 2; xxii. 1. ώς so makes reference to the quality of a person, thing, or action, as to be equiv. to such as, exactly like, as

it were; Germ. als; and a. to a quality which really belongs to the person or thing: ws ¿ξουσίαν έχων, Mt. vii. 29; Mk. i. 22; ώς μονογενούς παρά πατρός, Jn. i. 14; add, [(L T Tr WH in Mt. v. 48; vi. 5, 16)]; Acts xvii. 22; Ro. vi. 13 [here L T Tr WH & ore!]; xv. 15; 1 Co. iii. 1; vii. 25; 2 Co. vi. 4; xi. 16; Eph. v. 1, 8, 15; Col. iii. 12; 1 Th. ii. 4; 1 Tim. v. 1 sq.; 2 Tim. ii. 3; Tit. i. 7; Philem. 9, 16 [where cf. Bp. Lghtft.]; Heb. iii. 5 sq.; vi. 19; xi. 9; xiii. 17; 1 Pet. i. 14, 19; ii. 2, 5, 11; iii. 7; iv. 10, 15 sq. 19 [RG]; 2 Pet. i. 19; 2 Jn. 5; Jas. ii. 12; Rev. i. 17; v. 6; xvi. 21; xvii. 12, etc.; ώς οὐκ ἀδήλως sc. τρέχων, as one who is not running etc. 1 Co. ix. 26; concisely, is if eiluspiveias and in θεού sc. λαλούντες, borrowed from the neighboring λαλούμεν, 2 Co. ii. 17; τινά ως τινα or τι after verbs of esteeming, knowing, declaring, etc. [W. §§ 32, 4 b.; 59, 6]: as, after λογίζειν, λογίζεσθαι, Ro. viii. 36; 1 Co. iv. 1 (where ούτως precedes); 2 Co. x. 2; ήγεισθαι, 2 Th. iii. 15; έχειν, Mt. xiv. 5; xxi. 26, 46 [but here L T Tr WH read els (cf. exw, I. 1 f.)], (ruds ώς θεούς, Ev. Nicod. c. 5); ἀποδεικνύναι, 1 Co. iv. 9; παραβάλλειν [or δμοιούν (q. v.)], Mk. iv. 31; διαβάλλειν. pass. I.k. xvi. 1; έλέγχειν, pass. Jas. ii. 9; εὐρίσκειν, pass. β. to a quality which is supposed, Phil. ii. 7 (8). pretended, feigned, assumed: ώς άμαρτωλός κρίνομαι, Ro. iii. 7; ως πονηρόν, Lk. vi. 22; add, 1 Co. iv. 7; viii. 7; 2 Co. vi. 8-10; xi. 15 sq.; xiii. 7; 1 Pet. ii. 12; frequently it can be rendered as if, as though, Acts iii. 12; xxiii. 15, 20; xxvii. 30; 1 Co. v. 3; 2 Co. x. 14; xi. 17; Col. ii. 20; Heb. xi. 27; xiii. 3; ἐπιστολῆς ὡς δι' ήμων, sc. γεγραμμένης, 2 Th. ii. 2. 3. with the gen. absol. presents the matter spoken of -either as the belief of the writer, 2 Co. v. 20; 2 Pet. i. 3; or as some one's erroneous opinion: 1 Co. iv. 18; 1 Pet. iv. 12; cf. W. § 65, 9; [B. § 145, 7; esp. § 144, 22]. eral, by the use of ws the matter spoken of is presented either as a mere matter of opinion: as in ως εξ εργων sc. δ Ἰσραήλ νόμον δικαιοσύνης εδίωξεν, Ro. ix. 32 (where it marks the imaginary character of the help the Israelites relied on, they thought to attain righteousness in that way [A. V. as it were by works]); - or as a purpose: πορεύεσθαι ως επί θάλασσαν, that, as they intended, he might go to the sea, Acts xvii. 14, cf. Meyer ad loc.; W. 617 (573 sq.), [but L T Tr WH read εωs, as far as to etc.]; — or as merely the thought of the writer: Gal. iii. 16; before on, 2 Co. xi. 21; - or as the thought and pretence of others: also before ore. 2 Th. ii. 2: cf. W. u. s.; [B. § 149, 3; on ws ore in 2 Co. y. 19 (A. V. to wit) see W. and B. Il. cc. (cf. Esth. iv. 14; Joseph. c. Ap. 1, 11, 1 and Müller's note; L. and S. 8. v. G. 2; Soph. Lex. s. v. 7)]; &s av, as if, as though, 2 Co. x. 9 [cf. W. 310 (291); but cf. Soph. Lex. s. v. 1, and see dr, IV.]. 4. &s has its own verb, with which it forms a complete sentence; a. with a finite verb is added by way of illustration, and is to be translated as, just as, (Lat. sicut, eo modo quo): Eph. vi. 20; Col. iii. 18; iv. 4; 1 Pet. iii. 6; 2 Pet. ii. 1; 1 Jn. i. 7; Rev. ii. 28 (27) [this ex. is referred by some (cf. R. V. |

mrg.) to 2 a. above]; vi. 13; ix. 3; xviii. 6 [here &s kal; the ex. seems to belong under 2 b. above]. in phrases in which there is an appeal — either to the O. T. (in γέγραπται), Mk. i. 2 [here T Tr WH καθώς]; vii. 6; Lk. iii. 4; Acts xiii. 33; or in general to the testimony of others, Acts xvii. 28; xxii. 5; xxv. 10; Ro. ix. 25 1 Co. x. 7 R G (cf. δσπερ, b.). in phrases like ποιεί» ώς προσέταξεν or συνέταξεν, etc.: Mt. i. 24; xxvi. 19: xxviii. 15; Lk. xiv. 22 [here TTr txt. WH 5]; Tit. i. 5; likewise, Mt. viii. 13; xv. 28; Rev. x. 7; sc. γενηθήτω μοι. Mt. xxvi. 39. in short parenthetic or inserted sentences: ὡς εἰώθει, Mk. x. 1; ὡς ἐνομίζετο, Lk. iii. 23; ώς λογίζομαι, 1 Pet. v. 12; ώς ύπολαμβάνετε, Acts ii. 15; ώς λέγουσιν, Rev. ii. 24; ώς αν ήγεσθε, [R. V. howsoever ye might be led utcunque agebamini [cf. B. § 139, 13; 383 sq. (329); W. § 42, 3 a.], 1 Co. xii. 2. &s serves to add an explanatory extension [and is rendered in A. V. how (that)]: Acts x. 38; την . . . ὑπακοήν, ὡς etc. 2 Co. vii. 15; τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ, Lk. xxii. 61; τοῦ ρήματος, ώς έλεγεν, Acts xi. 16, (Xen. Cyr. 8, 2, 14; an. 1, 9, 11); cf. Bornemann, Schol. ad Luc. b. ws is used to present, in the form of a comparison, a motive which is urged upon one, - as ἄφες ήμιν τὰ ὀφειλήματα ήμων, ώς και ήμεις ἀφήκαμεν (RG άφίεμεν) κτλ. (for which Lk. xi. 4 gives καὶ γὰρ αὐτοὶ άφίομεν), Mt. vi. 12, —or which actuates one, as χάριν έχω τῷ θεῷ . . . ὡς ἀδιάλειπτον έχω τὴν περὶ σοῦ μνείαν, 2 Tim. i. 3 (for the dear remembrance of Timothy moves Paul's gratitude to God); [cf. Jn. xix. 33 (cf. II. a. below)]; in these examples is has almost the force of a causal particle; cf. Klotz ad Devar. ii. 2 p. 766; [L. and S. s. v. B. IV.; W. 448 (417)]. c. ws adds in a rather loose way something which serves to illustrate what precedes, and is equiv. to the case is as though [R. V. it is as when]: Mk. xiii. 34, where cf. Fritzsche p. 587; unless one prefer, with Meyer et al., to make it an instance of anantapodoton [cf. A. V. 'For the Son of Man is as a man' etc.]; see δσπερ, a. fin. cording as: Ro. xii. 3; 1 Co. iii. 5; Rev. xxii. 12. ώς, like the Germ. wie, after verbs of reading, narrating, testifying, and the like, introduces that which is read, narrated, etc.; hence it is commonly said to be equivalent to ore (cf. Klotz ad Devar. ii. 2 p. 765); but there is this difference between the two, that ore expresses the thing itself, is the mode or quality of the thing [hence usually rendered how], (cf. W. § 53, 9; Meyer on Ro. i. 9; cf. L. and S. s. v. B. I.]): thus after ἀναγινώσκειν, Mk. xii. 26 (where T Tr WH πως); Lk. vi. 4 [here Tr WII br. ωs; Ltxt. reads πωs]; μνησθηvai, Lk. xxiv. 6 [L mrg. δσα]; θεᾶσθαι, Lk. xxiii. 55; ύπομνησαι, Jude 5 [here ὅτι (not ὡς) is the particle], 7 [al. regard &s here as introducing a confirmatory illustration of what precedes (A.V. even as etc.); cf. Huther, or Briickner's De Wette, ad loc.]; eldévai, Acts x. 38; Ro. xi. 2; 1 Th. ii. 11; ἐπίστασθαι, Acts x. 28 [here many (cf. R. V. mrg.) connect is with the adj. immediately following (see 8 below)]; xx. 18, 20; ἀπαγγέλλεω, Lk. viii. 47; ἐξηγεῖσθαι, Lk. xxiv. 35; μάρτυς, Ro. i. 9 [here

al. connect is with the word which follows it (cf. 8 7. &s before numerals denotes below); Phil. i. 8. nearly, about: as, ως δισχίλιοι, Mk. v. 13; add, Mk. viii. 9; Lk. ii. 37 (here L T Tr WH & sos); viii. 42; Jn. i. 39 (40); [iv. 6 L T Tr WH]; vi. 19 (here Lchm. ωσεί); xi. 18; [xix. 39 G L T Tr WH]; xxi. 8; Acts i. 15 [Tdf. ώσεί]; v. 7, [36 LTTrWH]; xiii. [18 (yet not WH txt.); cf. καί, I. 2 f.], 20; xix. 34 [WH ώσεί]; Rev. viii. 1, (3, 1 S. xi. 1; xiv. 2, etc.); for exx. fr. Grk. writsee Passow s. v. vol. ii. p. 2631b; [L. and S. s. v. E; Soph. Lex. s. v. 3]. 8. &s is prefixed to adjectives and adverbs, and corresponds to the Lat. quam, how, Germ. wie, (so fr. Hom. down): ws wpaio, Ro. x. 15; add, Ro. xi. 33; ώς όσίως, 1 Th. ii. 10, (Ps. lxxii. (lxxiii.) 1); with a superlative, as much as can be: ώς τάχιστα, as quickly as possible (very often in prof. auth.), Acts xvii. 15; cf. Viger. ed. Hermann, pp. 562, 850; Passow ii. 2 p. 2631b bot.; [L. and S. s. v. Ab. III.].

II. &s as a particle of time; a. as, when, since; Lat. ut, cum, [W. § 41 b. 3, 1; § 53, 8]: with the indic., ως δε επορεύοντο, Mt. xxviii. 8 (9); Mk. ix. 21 [Tr mrg. ¿£ ov]; Lk. i. 28, 41, 44; ii. 15, 39; iv. 25; v. 4; vii. 12; xi. 1; xv. 25; xix. 5, 29; xxii. 66; xxiii. 26; xxiv. 32; Jn. ii. 9, 23; iv. 1, 40, [45 Tdf.]; vi. 12, 16; vii. 10; viii. 7; xi. 6, 20, 29, 32 sq.; xviii. 6; [cf. xix. 33 (see I. 4 b. above)]; xx. 11; xxi. 9; Acts i. 10; v. 24; vii. 23; viii. 36; ix. 23; x. 7, 17, 25; xiii. [18 WH txt. (see I. 7 above)], 25, 29; xiv. 5; xvi. 4, 10, 15; xvii. 13; xviii. 5; xix. 9, 21; xx. 14, 18; xxi. 1, 12, 27; xxii. 11, 25; xxv. 14; xxvii. 1, 27; xxviii. 4, (Hom. Il. 1, 600; 2, 321; 3, 21; Hdt. 1, 65, 80; Xen. Cyr. 1, 4, 4. 8. 20; often in the O. T. Apocr. esp. 1 Macc.; cf. Wahl, Clavis apocr. V. T., s. v. IV. e. p. 507 sq.). when, (Lat. dum, quando): Lk. xx. 37; as long as, while, Jn. [ix. 4 Tr mrg. WH mrg. (cf. εως, I. 2)]; xii. 35, [36], LTTr WH [(cf. εως, u. s.)]; Lk. xii. 58; Gal. vi. 10 There A.V. as (so R.V. in Lk. l. c.); TWH read the subj. (as we may have etc.); Meyer (on Jn. xii. 35; Gal. l. c.) everywhere denies the meaning while; but cf. L. and S. s. v. B. V. 2.; Bp. Lghtft. on Gal. l. c.]. C. ws av, as soon as: with the subj. pres. Ro. xv. 24 [A. V. here whensoever]; with the 2 aor. subj. having the force of the fut. perf., 1 Co. xi. 34 [R. V. whensoever]; Phil. ii. 23. [Cf. B. 232 (200); W. § 42, 5 a.; Soph. Lex. s. v.

III. ώs as a final particle (Lat. ut), in order that, in order to [cf. Gildersleeve in Am. Journ. of Philol. No. 16, p. 419 sq.]: foll. by an inf. [(cf. B. 244 (210); W. 318 (299); Krüger § 65, 3, 4), Lk. ix. 52 L mrg. WH]; Acts xx. 24, (3 Macc. i. 2; 4 Macc. xiv. 1); ώς ἔπος εἰπεῖν, so to say (see εἶπον, 1 a.), Heb. vii. 9 [L mrg. εἶπεν].

IV. of as a consecutive particle, introducing a consequence, so that: so (acc. to the less freq. usage) with the indic. (Hdt. 1, 163; 2, 135; W. 462 (431)), Heb. iii. 11; iv. 3, (Hebr. אַשׁר, Ps. xciv. (xcv.) 11); [but many interpp. question this sense with the indic. (the exx. fr. Hdt. are not parallel), and render of in Heb. Il. cc. as (so R. V.)].

Froleg. p. 107], (derived from Ps. cxvii. (cxviii.) 25 κ3 πρ. τπίπ, i.e. 'save, I pray', Sept. σῶσον δή; [in form the word seems to be the Greek reproduction of an abbreviated pronunciation of the Hebr. (κ3-μτίπ); al. would make it κ3μτίκ ('save us'); cf. Hilgenfeld, Evang. sec. Hebraeos (ed. alt. 1884) p. 25 and p. 122; Kautzsch, Gram. d. Bibl.-Aram. p. 173]), hosanna; be propitious: Mt. xxi. 9; Mk. xi. 9 sq.; Jn. xii. 13; with τῷ νἰῷ Δανίδ added, be propitious to the Messiah, Mt. xxi. 9, 15, [cf. ωσανιὰ τῷ θεῷ Δαβίδ, 'Teaching' 10, 6 (where see Harnack's note)].*

ώσ-αύτως, (ώς and αὔτως), adv., [as a single word, Post-Homeric], in like manner, likewise: put after the verb, Mt. xx. 5; xxi. 30, 36; put before the verb, Mk. xiv. 31; Lk. xiii. 3 (here L TTr WH όμοίως), 5 (TTrtxt. WH); Ro. viii. 26; 1 Tim. v. 25; Tit. ii. 6; as often in Grk. writ. the verb must be supplied from the preceding context, Mt. xxv. 17; Mk. xii. 21; Lk. xx. 31; xxii. 20 [WH reject the pass.]; 1 Co. xi. 25; 1 Tim. ii. 9 (sc. βούλομα, cf. 8); iii. 8 (sc. δεί, cf. 7), 11; Tit. ii. 3 (sc. πρέπει είναι).*

ώσ-εί, (ώς and εί [Tdf. Proleg. p. 110]), adv., fr. Hom. down, prop. as if, i. e. a. as it were (had been), as though, as, like as, like: Mt. iii. 16; ix. 36 [Treg. es]; Lk. iii. 22 (L T Tr WH ws); Acts ii. 3; vi. 15; ix. 18 [LTTr WH &s]; Ro. vi. 18 LTTr WH; Heb. i. 12; also Rec. in Mk. i. 10; Jn. i. 32; γίνεσθαι ώσεί, Mt. xxviii. 4 RG; Mk. ix. 26; Lk. xxii. 44 [L br. WH reject the pass.]; elvai woei, Mt. xxviii. 8 [L T Tr WH ws], and Rec. in Heb. xi. 12 and Rev. i. 14; φαίνεσθαι ώσεί τι, to appear like a thing, Lk. xxiv. 11. b. about, nearly: a. before numerals: Mt. xiv. 21; Lk. i. 56 [RG]; iii. 23; ix. 14, 28; xxii. 41, 59; xxiii. 44; Jn. vi. 10 [RGL (al. ωs)]; Acts ii. 41; iv. 4 [RG]; x. 3 [in L T Tr WH it is strengthened here by the addition of $\pi \epsilon \rho i$; xix. 7; also, Rec. in Mk. vi. 44; R G in Jn. iv. 6; xix. 14 [G?], 39; Acts v. 36; Lchm. in Jn. vi. 19, (Judg. iii. 29; Neh. vii. 66; Xen. Hell. 1, 2, 9; 2, 4, 25). measure of space: ὡσεὶ λίθου βολήν, Lk. xxii. 41.*

" Ωσηί [G T Tr, but R L 'Ωσ.; see WH. Intr. § 408; Tdf. Proleg. p. 107], (ກຸກາກ 'deliverance'), δ, Hosea, a well-known Hebrew prophet, son of Beeri and contemporary of Isaiah (Hos. i. 1 sq.): Ro. ix. 25.

signature, ([cf. Tdf. Proleg. p. 110]; fr. is and the enclit particle πέρ, which, "in its usual way, augments and brings out the force of is" Klotz ad Devar. ii. 2 p. 768; see πέρ), adv., [fr. Hom. down], just as, even as; a. in a protasis with a finite verb, and followed by σύτως or σύτως καί in the apodosis [cf. W. §§ 53, 5; 60, 5]: Mt. xii. 40; xiii. 40; xxiv. 27, 37 sq. 38 (L T Tr [cf. is init.] WH is; Lk. xvii. 24; Jn. v. 21, 26; Ro. v. 19, 21; vi. 4, 19; xi. 30; 1 Co. xi. 12; xv. 22; xvi. 1; 2 Co. i. 7 (here L T Tr WH is); Gal. iv. 29; Eph. v. 24 [L T Tr WH is]; Jas. ii. 26; Soπερ ... iva καί ([cf. W. § 43, 5 a.; B. 241 (208); cf. iva, Π. 4 b.]), 2 Co. viii. 7; εὐλογίαν ... ἐτοίμην είναι [cf. W. § 44, 1 c.] σύτως is εὐλογίαν καὶ μή δοπερ etc. 'that your bounty might so be ready as a

matter of bounty and not as if' etc. 2 Co. ix. 5 [but only] Rec. reads &owep, and even so the example does not strictly belong under this head]; the apodosis which should have been introduced by over is wanting [W. § 64, 7 b.; p. 569 (530); cf. B. § 151, 12 and 23 g.]: Ro. v. 12 (here what Paul subjoined in vs. 13 sq. to prove the truth of his statement πάντες ήμαρτον, prevented him from adding the apodosis, which had it corresponded accurately to the terms of the protasis would have run as follows: ούτω και δι' ένδς ανθρώπου ή δικαιοσύνη είς τον κόσμον είσηλθε καὶ διὰ της δικαιοσύνης ή ζωή καὶ ουτως είς πάντας ανθρώπους ή ζωή διελεύσεται, έφ' 🦸 πάντες δικαιωθήσονται; this thought he unfolds in vs. 15 sqq. in another form); Mt. xxv. 14 (here the extended details of the parable caused the writer to forget the apodosis which he had in mind at the beginning; [cf. &s, I. 4 c.]). b. it stands in close relation to what precedes: Mt. v. 48 (LTTrWH &c); vi. 2, 5 (LTTr WH &s), 7, 16 (L T Tr WH &s); xx. 28; xxv. 32; Acts iii. 17; xi. 15; 1 Co. viii. 5; 1 Th. v. 3; Heb. iv. 10; vii. 27; ix. 25; Rev. x. 3; ωσπερ γέγραπται, 1 Co. x. 7 L T Tr WH; είμι δοπερ τις, to be of one's sort or class (not quite identical in meaning with as or work ris, to be like one [cf. Bengel ad loc.]), Lk. xviii. 11 [but L Tr WII mrg. ωs]; γίνομαι, Acts ii. 2 (the gen. is apparently not to be explained by the omission of \$\frac{1}{2}\cos, rat rather as gen. absol.: just as when a mighty wind blows, i. e. just as a sound is made when a mighty wind blows [R.V. as of the rushing of a mighty wind]); έστω σοι όσπερ ό έθνικός κτλ. let him be regarded by thee as belonging to the number of etc. Mt. xviii. 17.0

ώσ-περ-εί, (ωσπερ and εί [Tdf. Proleg. p. 110]), adv., fr. Aeschyl. down, as, as it were: 1 Co. xv. 8.*

do τε, (fr. es and the enclit. τέ [Tdf. Proleg. p. 110]), a consecutive conjunction, i.e. expressing consequence or result, fr. Hom. down, cf. Klotz ad Devar. ii. 2 p. 770 sqq.; W. § 41 b. 5 N. 1 p. 301 (282 sq.); [B. § 139, 50]; 1. so that, [A. V. frequently insomuch a. with an inf. (or acc. and inf.) [B. § 142, that]; 3; the neg. in this construction is $\mu\dot{\eta}$, B. § 148, 6; W. 480 (447)]: preceded by the demonstr, οὖτως, Acts xiv. 1; rοσοῦτος, Mt. xv. 33 (so many loaves as to fill etc.); without a demonstr. preceding (where dorre defines more accurately the magnitude, extent, or quantity), Mt. viii. 24, 28; xii. 22; xiii. 2, 32, 54; xv. 31; xxvii. 14; Mk. i. 27, 45; ii. 2, 12; iii. 10, 20; iv. 1, 32, 37; ix. 26; xv. 5; Lk. v. 7; xii. 1; Acts i. 19; v. 15; xv. 89; xvi. 26; xix. 10, 12, 16; Ro. vii. 6; xv. 19; 1 Co. i. 7; v. 1; xiii. 2; 2 Co. i. 8; ii. 7; iii. 7; vii. 7; Phil. i. 18; 1 Th. i. 7 sq.; 2 Th. i. 4; ii. 4; Heb. xiii. 6; 1 Pet. i. 21; it is used also of a designed result, so as to i.q. in order to, for to, Mt. x. 1; xxiv. 24 [their design]; xxvii. 1; Lk. iv. 29 (Rec. els ró); ix. 52 [L mrg. WH ws, q. v. III.]; and L T Tr WH in Lk. xx. 20 [R G els ro], (1 Macc. i. 49; iv. 2, 28; x. 3; 2 Macc. ii. 6; Thuc. 4, 23; Xen. Cyr. 3, 2, 16; Joseph. antt. 13, 5, 10; Eus. h. e. 3, | 213 (200)]), 1 Tim. iv. 8; 2 Tim. iii. 16.

28, 3 [cf. Soph. Lex. s. v. 5]); cf. W. 318 (298); B. § 139, 50 Rem. b. so that, with the indicative [B. 244 (210); cf. W. 301 (283); Meyer or Ellicott on Gal. as below]: Gal. ii. 13, and often in prof. auth.; preceded by οῦτως, Jn. iii. 16. 2. so then, therefore, wherefore: with the indic. (cf. Passow s. v. II. 1 b., vol. ii. p. 2639b; [L. and S. s. v. B. II. 2; the neg. in this constr. is ov. B. § 148, 5]), Mt. xii. 12; xix. 6; xxiii. 31; Mk. ii. 28; x. 8; Ro. vii. 4, 12; xiii. 2; 1 Co. iii. 7; vii. 38; xi. 27; xiv. 22; 2 Co. iv. 12; v. 16 sq.; Gal. iii. 9, 24; iv. 7, 16; once with a hortatory subj. 1 Co. v. 8 [here L mrg. ind.]. before an imperative: 1 Co. iii. 21; [iv. 5]; x. 12; xi. 33; xiv. 89; xv. 58; Phil. ii. 12; iv. 1; 1 Th. iv. 18; Jas. i. 19 [L T Tr WH read love; cf. p. 174 top]; 1 Pet. iv. 19.*

άτάριον, -ου, τό, (dimin. of ους, ώτός; cf. γυναικάριον [W. 24, 96 (91)]), i. q. & τίον (q. v.), the ear: Mk. xiv. 47 L TTr WH; Jn. xviii. 10 TTr WH. (Anthol. 11, 75, 2; Anaxandrides ap. Athen. 3, p. 95 c.)

ἀτίον, -ου, τό, (dimin. of οὖs, ἀτόs, but without the dimin. force; "the speech of common life applied the diminutive form to most of the parts of the body, as tà ρινία the nose, το δμμάτιον, στηθίδιον, χελύνιον, σαρκίον the body" Lob. ad Phryn. p. 211 sq. [cf. W. 25 (24)]), a later Greek word, the ear: Mt. xxvi. 51; Mk. xiv. 47 [R (r (y . & ipiov)]; Lk. xxii. 51; Jn. xviii. 10 [R G L (cf. ωτάριον)], 26. (Sept. for it, Deut. xv. 17; 1 S. ix. 15; xx. 2, 13; 2 S. xxii. 45; Is. l. 4; Am. iii. 12.)*

άφελεια [WH -λία (cf. I, ι)], -as, ή, (ἀφελής), fr. [Soph. and] Hdt. down, usefulness, advantage, profit: Ro. iii. 1; της ωφελείας χάρων (Polyb. 8, 82, 8 [yet in the sense of 'booty']), Jude 16. (Job xxii. 8; Ps. xxix. (xxx.) 10.)*

ἀφελέω, -ω; fut. ἀφελήσω; 1 aor. ἀφέλησα; Pass., pres. ώφελούμαι; 1 aor. ώφελήθην; 1 fut. ώφεληθήσομαι (Mt. xvi. 26 LT Tr WH); (σφελος); fr. Aeschyl. and Hdt. down; Sept. for הוֹעִיל; to assist, to be useful or advantageous, to profit: absol. Ro. ii. 25; with acc. où dév, to be of no use, to effect nothing, Mt. xxvii. 24; Jn. vi. 63; xii. 19, [in these exx. (Jn. vi. 63 excepted) A. V. prevail]; τινά, to help or profit one, Heb. iv. 2; τινά τι to help, profit, one in a thing ([but the second acc. is a cognate acc. or the acc. of a neut. adj. or pron.; cf. W. 227 (213)] so fr. Hdt. 8, 126 down): οὐδέν τινα, 1 Co. xiv. 6; Gal. v. 2; τί ωφελήσει [or ωφελεί (τον)] ἄνθρωπον, εάν κτλ.; [(Τ WH follow with an inf.)], what will (or 'doth') it profit a man if etc. [(or 'to' etc.)]? Mk. viii. 36; pass. ἀφελοῦμαι, to be helped or profited: Heb. xiii. 9; with acc. μηδέν, Mk. v. 26; oùdér, 1 Co. xiii. 3; with acc. of the interrog. τί, Mt. xvi. 26; Lk. ix. 25 [here WH mrg. gives the act.]; there (gen. of pers.), to be profited by one in some particular [cf. Mey. on Mt. as below; &x, II. 5], Mt. xv. 5; Mk. vii. 11.*

ἀφέλιμος, -ον, (ἀφελέω), profitable: τινί (dat. of advantage), Tit. iii. 8; πρός τε (Plat. de rep. 10 p. 607 d. [W.

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PREFATORY REMARKS.

THE lists of words herewith subjoined, as an aid to researches involving the language of the New Testament, require a few preliminary remarks by way of explanation.

In the attempt to classify the vocabulary of the New Testament, words which occur in secular authors down to and including Aristotle (who died B.C. 322) are regarded as belonging to the classical period of the language, and find no place in the lists.

Words first met with between B.C. 322 and B.C. 150 are regarded as "Later Greek" and registered in the list which bears that heading; but between B.C. 280 and B.C. 150 they have "Sept." appended to them in case they also occur in that version.

Words which first appear in the secular authors between B.C. 150 and B.C. 100 and are also found in the Septuagint are credited to "Biblical Greek" (list 1 p. 693), but with the name of the secular author added.

Words which first appear between B.C. 100 and A.D. 1 are registered solely as "Later Greek." Words which first occur between A.D. 1 and A.D. 50 are enrolled as "Later Greek," but with the name of the author appended.

Words which appear first in the secular authors of the last half of the first century of our era have an asterisk prefixed to them, and are enrolled both in the list of "Later Greek" and in the list of "Biblical Greek."

A New Testament word credited to Biblical Greek, if not found in the Septuagint but occurring in the Apocryphal books of the Old Testament, is so designated by an appended "Apocr."

Whenever a word given in either the Biblical or the Later Greek list is also found in the Anthologies or the Inscriptions, that fact has been noted (as an intimation that such word may possibly be older than it appears to be); and if the word belong to "Later Greek," the name of the oldest determinate author in which it occurs is also given.

The New Testament vocabulary has thus been classified according to hard and fast chronological lines. But to obviate in some measure the incorrect impression which the rigor of such a method might give, it will be noticed that a twofold recognition has been accorded to words belonging to the periods in which the secular usage and the sacred may be supposed to overlap: viz., for the period covered by the preparation of the Septuagint, for the fifty years which followed its completion, and for the last half of the first Christian century. Nevertheless, the uncertainty inseparable from the results no scholar will overlook. Indeed, the surprises

¹ It should be noted that in the following lists the term "Sept." is used in its restricted sense to designate merely the canonical books of the Greek Old Testament; but in the body of the lexicon "Sept." often includes all the books of the Greek version,—as well the apocryphal as the canonical. In the lists of words peculiar to individual writers an appended "fr. Sept." signifies that the word occurs only in a quotation from the Septuagint.

almost every one has experienced in investigating the age of some word in his vernacular which has dropped out of use for whole stretches of time and then reappeared, may admonish him of the precarious character of conclusions respecting the usage of an ancient language, of which only fragmentary relics survive, and those often but imperfectly examined. The rough and problematical results here given are not without interest; but they should not be taken for more than they are worth.

The scheme of distribution adopted will be rendered more distinct by the subjoined

CHRONOLOGICAL CONSPECTUS.

| Words in use before B.C. 322 are ranked as classical, and remain unregistered. |
|---|
| Words first used between B.C. 322 and B.C. 280 are enrolled as Later Greek. |
| Words first used between B.C. 280 and B.C. 150 |
| Words first used between B.C. 150 and B.C. 100 { receive a single enrolment but double notation, vis. as Biblical Greek with secular usage noted. |
| Words first used between B.C. 100 and A.D. 1 are enrolled simply as Later Greek. |
| Words first used between A.D. 1 and A.D. 50 are enrolled as Later Greek but with the name of the author appended. |
| Words first used between A.D. 50 and A.D. 100 |

The selection of the distinctive New Testament significations has not been so simple a matter as might be anticipated:—

It is obvious that the employment of a word in a figure of speech cannot be regarded as giving it a new and distinct signification. Accordingly, such examples as ἀνακλίνω in the description of future blessedness (Mt. viii. 11), ἄνεμος to designate the ever-changing doctrinal currents (Eph. iv. 14), ἀπαρχή of first converts (Ro. xvi. 5), πόλις of the consummated kingdom of God (Heb. xiii. 14 etc.), σταυρόω as applied to the σάρξ (Gal. v. 24 etc.), χείρ to denote God's power (Lk. i. 66 etc.), and similar uses, are omitted.

Again, the mere application of a word to spiritual or religious relations does not in general amount to a new signification. Accordingly, such terms as γινώσκειν θεόν, δοῦλος Χριστοῦ, ὑπηρέτης τοῦ λόγου, λύτρον and μαρτυρέω in the Christian reference, μένω in St. John's phraseology, and the like, have been excluded. Yet this restriction has not been so rigorously enforced as to rule out such words as ἐκλέγομαι, καλέω, κηρύσσω, κρίνω, προφητεύω, and others, in what would be confessed on all hands to be characteristic or technical New Testament senses.

In general, however, the list is a restricted rather than an inclusive one.

An appended mark of interrogation indicates uncertainty owing to diversity of text. In the lists of words peculiar to individual New Testament writers —

- a. When the use of a word by an author (or book) is unquestioned in any single passage such word is credited to him without an interrogation-mark, even though its use be disputed by some edition of the text in every other passage of that author.
- b. When a word is found in one author (or book) according to all editions, but though occurring in others is questioned there by some form of the text in every instance, it is credited to the first, and the name of the others is appended in parenthesis with a question-mark.

- a. When a word is found in two authors (or books), but in one of them stands in a quotation from the Septuagint, it is credited to the one using it at first hand, and its use by the other is noted with "Sept." or "fr. Sept." appended.
- d. A word which is found in but a single author (or book) is credited to the same with a question-mark, even though its use be disputed by one or another form of the text in every instance of its occurrence.
- e. A word which is found in two or more authors (or books) yet is disputed by one or another form of the text in every instance, is excluded from the lists altogether.

The monumental misjudgments committed by some who have made questions of authorship turn on vocabulary alone will deter students, it is to be hoped, from misusing the lists exhibiting the peculiarities of the several books.

Explanations which apply only to particular lists are given at the beginning of those lists. Proper names of persons, countries, rivers, places, have been omitted.

In drawing up the lists free use has been made of the collections to be found in Winer's Grammar, the various Introductions and Encyclopædias, the articles by Professor Potwin in the Bibliotheca Sacra for 1875, 1876, 1880, such works as those of Holtzmann on the Synoptical Gospels and the Pastoral Epistles, and especially the copious catalogues given by Zeller in his Theologische Jahrbücher for 1843, pp. 445–525.

In conclusion, a public expression of my thanks is due to W. W. Fenn, A. B., a student in the Theological department of the University, for very efficient and painstaking assistance.

J. H. T.

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APPENDIX.

L

LATER, LA POST-ARISTOTELIAN, GREEK WORDS IN THE NEW TESTAMENT.

N. B. For explanations see the Prefatory Remarks.

*ἀγαθοποιόε Plut. άγνόημα άδηλότη**ς** άδιαλ είπ**τως** *ἄθεσμο*ς άθέτησις Cicero āθλησις Polyb., Inser. ἀκαιρέομ**αι** δκατάλυτος ἀκατάπαυσ**τος** ἀκρασία δάκροατήριου Plut. άκυρόω αλάβαστρον (-τον Hdt.) αλεκτοροφωνία Aesop Αλεξανδρινός (or -δρίνος) ἀλήθω Anthol. ἀλληγορέω Philo ἀμαράντινος Inser.? <u>ἀμετάθετος</u> ἀμετα**νόητος** *ἀναγεννάω Joseph. àváðei£is ἀνάθεμα Anthol. ἀναθεωρ**έω** ἀναντίρρητ**ος** ἀναντιρρή**τως** ἀναπολόγητο**ς** * avarácou Plut. (Sept.?) ἀνάχυσ**ις** *ἀνεπαίσχυντος Joseph. *ἀνθυπατεύω Plut. ἀνθύπαιος Inscr., Polyb. ἀντιδιατιθημι Philo *ἀντιλοιδορέω Ρίυλ. Αντιοχεύε *ἄντλημα Plut. ἀντοφθαλ**μέω** άνυποτακτοε <u>ἀπαράβατος</u>

άπαρ**τισμός**

ἀπαύγασμα Philo

*dreioaoros Joseph. *ἀπεκδύομαι Joseph.? dar(or aφ-)ελπίζω **ἀπ**ερισπάστως *ἀπόδεκτος Plut. αποθησαυρίζ**ω** ἀποκαραδοκία ἀπόκριμα Polyb., Inscr. ἀπολείχω **ἀπ**οτομία **ἀπολύτρωσις** ἀποστασία Archim., Sept. αποφορτίζομαι Philo *ἀπόχρησις Plut. ἀπρόσιτος "Apav Strab. ἀροτριάω *άρπαγμός Plut. ἀρτέμων Vitruv. *ἀρχιερατικός Joseph., Inscr. 'Ασιάρχης Strab., Inscr. ἀσσάριον Anth., Dion. Hal., Inscr. ἀστοχέω ἀφθαρσία Philo *ávwos Aret. (-Ace Xen. on). Βαθέως Βαπτισμός Joseph. *βαπτιστής Joseph. **βιαστής** Philo (βιατάς Pind.) *yáyypawa Plut. γάζα Theophr., Inscr. γονυπετέω γραώδης Strab. γυμνητεύω Plut. δεισιδαιμονία Polyb., Inser.

*δεσμοφύλαξ Joseph.

διάταγμα Sap., Inser.

*δηνάριον Plut.

διαυγάζω

διαγνωρίζω Philo

διαφημίζω διδακτικός Philo διερμηνεύω διετία Philo, Inscr. διθάλασσος divuyos Philo δουλαγωγέω δυσεντέριον (-reola Hippocr.) δυσερμήνευτος έγκακέω or έκκακέω έγκοπή Or έκκοπή έθνάρχης Philo Averic **ἐκδαπανάο ἔκθαμβος** ἐκθαυμάζω Sir. ἐκνήφω Anthol έκπαλαι Philo **ἐκπλήρωσις ἐκτένεια** *έλαφρία Aret. έλεημοσύνη Sept. (Gen.) έλευσις *ἐμμαίνομ**αι Joseph. έ**μπλοκή *ἐνδόμησις Joseph. ἐνέργημα *ἐνορκίζω? Joseph., Inscr. **ἐνώπι**ον *ἐξαρτίζω Joseph., Inscr. έξισχύω *ἐξορκιστής Joseph. *έξυπνος Joseph. *ἐπαγωνίζομαι Plut., Inscr. *ἐπαθροίζω Plut. ἐπάν (B.C. 265) έπαρχία **ἐ**παφρίζω *ἐπενδύω Joseph.(-δύνω Hdt.) ἐπιβαρέω Dion. Hal, Inscr. ἐπιθανάτιος Έπικούρειος

รัสเบหางช่อ *έπισωρεύω Ριυ. έπιταγή **ἐπ**ιχομηγέω **έ**τερόγλω**σσας** εὐθυδρομές. εὐκαιρέω €ΰκοπος •εὐνουχίζω Joseph. *εὐποιία Joseph., Inscr. *εὐπρόσδεκτος Plut. *εὐψυχέω Joseph., Anthol., Inser. ζεστός ημιθανής Anthol ຖົ່ມເຜ່ວ**ເວ**ນ ἥρ∈μος Howdiavol Joseph. θειότης Philo *θεόπνευστος Plut... Orange SibyL ·θεότης Plut. θηριομαγέω θρησκεία (-κίη Hdt.) θριαμβεύο θύϊνος θυμομαχ**έω** leρουργέω Philo, Inscr. ξματισμός * loudainos Joseph. · 'Iovdaïkŵs Joseph. Ισότιμος Philo *καθεξης Plut., Insc. καθημερ**ινόε** κακουχέω καταβασέω καταβαρύνω катауши Сона катакруца καταυτάκο κατάρτισιε Ρίπ.

κατάστημα

caravyάζω? Apoli. Rhod., ! Anthol. κατευλογέω? Plut. κατηχέω κατοπτρίζομαι Philo καυματίζω καυστηριάζω? κενοδοξία κενόδοξος KIVTUDÍOD κερματιστής κολώνια (-νία, etc.) Inscr. *κορβâν (-βανᾶς) Joseph. κράβαττος οτ κράββατος κρυπτή κτήτωρ Diod., Inscr., Anth. κτίσμα κωμόπολις *μαθητεύω Plut. μαθήτρια μάκελλον Plut. μαργαρίτης *ματαιολογία Plut. μεθερμηνεύω *μεσουράνημα Plut. μεταμορφόω μετριοπαθέω Philo *μιασμός Plut. μίλιον μορφόω Anth. μόρφωσις vápdos Anth. *vekoów Plut., Anth., Inser. *vékowous Aret. νεωτερικός νησίον *Ééorns? Joseph., Anthol. ξυράω (ξυρέω Hdt.) όδηγός olkéreta? Strab., Inscr. olkiakós Plut.

*alradeamarées Plut. oletiques Theory Sept. Anthol. δυάριον παλιγγενεσία Philo mardoxelor? (-kelor Arstph.) mardoxeús? (-keús Plato) παρατήρησις Epigr. παραχειμασία παρείσακτος παρεισέρχομ**αι** παρεκτός Diod. πατροπαρά**δοτος** Inser. πεοιλάμπω περιοχή περιπείρω περπερεύουαι M. Antonin. σολλαπλασίων *πολυμερώς Joseph. πολυτρόπως Philo **πο**οισμός ποταπός (πυδαπός Aeschyl.) *πραιτώριον Joseph., Inscr. πραϋπάθεια (-θία)? Philo *πρόγνωσις Plut., Anthal. προελπίζω προευαγγελίζομαι Philo *προκαταγγέλλω Joseph. **π**ροκοπή *προσαίτης Plut. προσανέχω? πρόσκαιοος προσκληρόω Philo πρόσκλισις? προσκοπή *προσρήγνυμι Joseph. πρυσφάτως προφητικός Philo ραδιούργημα ρητῶς

ροιζηδόν ρομφαία Sept. σαββατισμός Plut. *Zaddovkaios Joseph. σαλπιστής Theophr., Inser. (-miyerns Thue.) σάπφεινος σαρόω σέβασμα σεβαστός Strab., Incor. σημειόω σηρικός *σικάριος Joseph. σίναπι *σιτιστός Joseph. σκοτία Apoll. Rhod., Sept., Anthol. σκύβαλον Anthol. Strab. σκωληκόβρω**τος** σπιλόω στασιαστής? στρατολογέω στρατοπεδάρχης στρήνος Lycoph. Sept., Anthol. ouyyevis? Plut., Inscr. συγκατάθεσις *συγκαταψηφίζω Plut. συγκληρονόμος Philo συγχράομαι ? συζήτησις? συμβασιλεύω συμβούλιον Inser. συμμερίζω σύμμορφος συμπνίνω συναθλέω συνέκδημος Palaeph. συνηλικιώτης Inscr. συνκατανεύω ? *συνοδεύω Plut.

συνυποκρίνομαι συσπαράσσω συστατικός (-κώτερο» Aristot.) *συστασιαστής ? Joseph. συστοιχέω *σωματικώς Plut. σωφρονισμός Philo, Aesop *ταπεινοφροσύνη Joseph. raywos Theory Sept. τάγιον τελώνιον τετράδιον Philo *τετραρχέω Joseph. τετράρχης τομώτερος τριετία τρίστεγος τροχιά Nicand., Sept. Anthol. *τυφωνικός Plut. vioθεσία Diod., Ir.ser. ύπερπλευνάζω υπογραμμός Philo υπολιμπάνω υποπόδιον Chares, Sept. •ύποστολή Joseph. ύποταγή ύποτύπωσις Quint. φειδομένως Plut. φιλαδελφία (Alex.?) Phile φιλήδονος Anth. dovágo Callim, Sept. Anth. χάρισμα Philo χειρόγραφον Polyb., Inscr. χόρτασμα Phylarch., Sept. ψώχω ώτίον Sept., Anth. TOTAL 318 (75°, 16 ?)

II.

BORROWED WORDS.

1. Words borrowed from the Hebrew.

N. B. Hebraisms in signification and construction (whether 'proper' or 'improper') are excluded; so, too, are words of Semitic origin which had previously found their way into Greek usage.

' Αβα**δδώ»** ' Αββ**α** ' Ακελδαμ**ά** άμήν Sept.
Βαάλ Sept.
βάρ
βάτος Αροςτ.
Βεελζεβούλ (-βούβ)
Βελίαρ (-λίαλ)
Βοανεργές
Γαββαθᾶ
γέεννα (γαιέν. Josh. xviii. 16)
Γολγοθᾶ

άλληλούια Sept.

'Εβραϊκός
'Εβραΐος Sept.
'Εβραΐος Αροστ.
'Εβραΐοτί Αροστ.
ἐλωί (cf. ἢλί)
'Εμμανουήλ Sept.
ἐφφαθά
ζιζάνιον
ἢλί οτ ἡλί οτ ἡλεί (cf. ἐλωί)
'Ιουδαΐζω Sept.

loudaikós Apocr. and -kws

Κανανίτης?
κατήγωρ?
κορβάν οτ κορβανάς
κόρος Sept.
κούμι οτ κούμι οτ κούμι
λαμά οτ λαμμά στ λαμά στ
λημά, etc.
μαμωνάς
μάννα Sept.

Ιουδαϊσμός Αροστ

Kavavaios?

μαρὰν ἀθά (μαραναθά) Μεσσίας Μολόχ Sept. (μωρέ?) πάσχα Sept. προσάββατου? Sept. Apocr. ραββί, -βεί ραββονί, -βουνί, -νεί paká or paká or payd σαβαχθανί, -νεί σαβαώθ Sept. σαββατισμός σάββατον Sept. Σαδδουκαίος σατάν or σατανάς Sept. σάτον Sept. σίκερα Sept. ταλιθᾶ

ύσσωπος Sept. Φαρισαίος Χερουβίμ, -βείν, Sept. ώσαντά ΤοτΑΙ. 57.

2. Words borrowed from the Latin.

N. B. Proper names are excluded, together with Latinisms which had already been adopted by profane authors.

δηνάριον δίδωμι ἐργασίαν i. q. operam do ἔχω i. q. aestimo κῆνσος κοδράντης

κολωνία etc. κουστωδία λαμβάνω (q. v. I. 3 e.) i. q. capto τὸ ἰκανὸν λαμβάνειν i. q. satis accipere συμβούλιον λαμβάνειν i. q. consilium capere λεγεών (through Aram.?) λέντιον λιβερτίνος μάκελλον μεμβράνα μόδιος ξέστης πραιτώριον ρέδα or -δη? (cf. 3 below.) σικάριος

σιμικίνθιον σουδάριον (cf. III. 1) σπεκουλάτωρ ταβέρναι (al) τίτλος φαινόλης paenula (cf. φαν λόνης in III. 1) φόρον φραγέλλιον φραγέλλου φραγελλόω χῶρος (?) Τοτλι 30.

3. Words borrowed from other Foreign Tongues.

βαΐον (Egyptian) βέδα or -δη (Gallic? cf. 2)

III.

BIBLICAL, i. e. NEW TESTAMENT, GREEK.

N. B. For explanations see the Prefatory Remarks.

ἀναζώννυμι Sept.

1. Biblical Words.

Aβαδδών Sept. **`**A*BB*â åβυσσος, ή, Sept. (as adj. Aeschyl. et sqq.) άγαθοεργέω (-θουργέω?) αγαθοποιέω Sept. άγαθοποιία *ἀγαθοποιός Plut. ἀγαθωσύνη Sept. ἀγαλλίασις Sept. αγαλλιάω Sept. dyáπη Sept. άγενεαλόγητος άγιάζω Sept., Anthol. άγιασμός Sept. άγιότης Apocr. αγιωσύνη Sept. ἄγναφος άγνισμός Sept., Inscr. άγνότης Inscr. άδελφότης Apocr. άδιαφθορία? dθετέω Sept., Polyb., Inscr. αίματεκχυσία elverus Sept. **чі**σχροκ**ερδώs**

sirioua?

αλμαλωσία Sept., Polyb. αlχμαλωτεύω Sept. αἰχμαλωτίζω Sept., Inscr. ἀκαθάρτης? ἀκατάγνωστος Epigr., Inscr., Apocr. ἀκατακάλυπτος Sept., Polyb. ἀκατάκριτος ἀκατάπαστος? ἀκαταστασία Sept., Polyb. ἀκατάσχετος Sept. 'Ακελδαμά *ἀκροατήριον Plut. ἀκροβυστία Sept. ἀκρογωνιαίος Sept. άλα? άλάλητος Anthol άλιεύω Sept. άλίσγημα άλληλούῖα Sept. άλλογενής Sept. άλλοτρι(ο) επίσκοπος άλόη Sept. ? [Apocr. ἀμάραντος Orac. Sib., Inscr., ἀμέθυστος Sept., Anthol. ἀμήν Sept. ἀμφιάζω Sept., Anthol. *ἀναγεννάω Joseph. ἀναζάω Inscr.

ἀναθεματίζω Sept., Inscr. άνακαινόω ἀνακαίν**ωσις** ανάπειρος? Apocr. (-πήρος, Plato sqq.) ἀναστατόω Sept.? * avarággoua Plut. (Sept. ?) άνεκδιήγητος ἀνεκλάλητος dvékeos? ἀνεμίζω άνένδεκτος άνεξίκα**κος** ανεξιχνίαστος Sept. *avenaloxuvros Joseph. ανετάζω Sept.? άνεύθετος ανθρωπάρεσκος Sept. *ἀνθυπατεύω Plut. drikens? ανταπόδομα Sept. ανταποκρίνομαι Sept., Aesop *ἀντιλοιδορέω Plut. ἀντίλυτρον Sept., Orph. ἀντιμετρέω? ἀντιμισθία αντιπαρέρχομαι Anthol. Apocr.

άντίχριστος *ἄντλημα Plut. άνυπόκριτος Apocr. ἀπασπάζομαι ? *ἀπείραστος Joseph. ἀπεκδέχομαι *ἀπεκδύομαι Joseph.? ἀπέκδυσις απελεγμός ἀπελπίζω Sept., Polyb., Anth. άπέναντι Sept., Polyb., Inscr. απερίτμητος Sept. ἀποδεκατόω Sept. (-τεύω?) *ἀπόδεκτος Plut. ἀποκάλυψις Sept. **ἀποκατ**αλλάσσω αποκεφαλίζω Sept. (David over Goliath) αποκυλίω Sept. 'Απολλύων **ἀποσκίασμα** ἀποσυνάγωγος ἀποφθέγγομαι Sept. *ἀπόχρησις Plut. ἀπρόσκοπος Apocr. ἀπροσωπολή(μ)πτως ἀργυρόκοπος Sept., Inscr. ἀρκετός Chrysipp., Anthol.

Αρμαγεδών etc. *άρπαγμός Plut. ἄρραφος αρσενοκοίτης Anthol. Orac. Sibvl. άρτιγέννητος οί άρτοι της προθέσεως Sept. ἀρχάγγελος *ἀρχιερατικός Joseph., Inscr. ἀρχιποίμην άρχισυνάγωγος Inscr. άρχιτελώνης άρχιτρίκλι**νος** ἀσαίνω? (q. V.) ἄσπιλος Anthol ἀστατέω Anthol. ἀστήρικτος Anthol. ἀσφαλίζω Sept., Polyb. αὐθεντέω αὐτοκατάκρ**ιτος** αφέζυών άφελότης ἀφθορία? ἀφιλάγαθος αφιλάργυρ**ος** άφυπνόω Sept., Anthol. άφυστερέω Sept., Polyb. άχειροποίητος ἀγρειόω Sept., Polyb. *aψινθος Aret. (-θιον from Xen. on) Baάλ Sept. βαθμός Sept. Baior Sept. ? Apocr. βάπτισμα *βαπτισμός Joseph. *βαπτιστής Joseph. βασιλίσκος? Sept., Polyb., Aesop, Inscr. βάτος Apocr. βαττολογ**έω** βδέλυγμα Sept. βδελυκτός Sept. βεβηλόω Sept. Βεελζεβούλ (-Βούβ) Βελίαρ (-λίαλ) βήρυλλος Apocr., Anthol. βιβλαρίδιον βίωσις Apocr. βλητέος Boave (or -n-) pyes Βολίζω βολίς Sept., Anthol. βραδυπλοέω βροχή Sept. βυρσεύς Inscr. Γαββαθᾶ •γάγγραινα Plut.

γαζοφυλάκιον Sept.

yéevva (Sept. Josh. xviii. 16) γεώργιον Sept. γνώστης Sept. γογγύζω Sept. γογγυσμός Sept. γογγυστής Γολ γοθ**α** γυμνητεύω Plut. γυμνότης δαιμονιώδης δειγματίζω δειλιάω Sept. δεκαδύο Sept. δεκαέξ Sept. δεκασκτώ Sept. δεκαπέντε Sept., Polyb. δεκατέσσαρες Sept., Polyb. δεκατόω Sept. δεκτός Sept. δεξιοβόλος (-λάβος) 'δεσμοφύλαξ Joseph. δευτερόπρωτος? *δηνάριον Plut. διαγογγύζω Sept. διαγρηγορέω διακαθαρίζω διακατελέγχομαι διαλιμπάνω Apocr. διανεύω Sept., Polyb. διαπαρατριβή? διασκορπίζω Sept., Polyb. διασπορά Apocr. διαταγή Sept., Inscr. δίδραχμον Sept. δίδωμι έργασίαν διενθυμέομαι? διερμηνεία? διερμηνευτής? δικαιοκρισία Sept.? δίλογος διοδεύω Sept., Polyb., Inscr., Anthol. δισμυρίας? διώκτης δογματίζω Sept., Anthol. δοκιμή δοκίμιον (-μείον, Plato) δολιόω Sept. δότης Sept. δυναμόω Sept. δυνατέω δυσβάστακτος Sept. δωδεκάφυλον Orac. Sib. δωροφορία? έβδομηκοντάκις Sept. έβδομηκονταπέντε Sept. Έβραϊκός Espaios Sept.

EBpais Apocr.

Έβραϊστί Αροςτ. eykaivia Sept. έγκαινίζω Sept. έγκαυχάομαι ? Sept., Αεσορ έγκομβόομαι έδραίωμα *ἐθε*λοθρησ**κεία** eθνικώς είδωλείον Apocr. είδωλόθυτος Αροςτ. είδωλολατρεία είδωλολάτρης είρηνοποιέω Sept. ervauito? ἐκναμίσκω? έκδικέω Sept., Inscr. έκδίκησις Sept., Polyh., Inἐκζητέω Sept. ἐκζήτησις? έκθαμβέω Sept.? Apocr., Orph. έκμυκτηρίζω Sept. έκπειράζω Sept. ἐκπερισσῶς ? έκπορνεύω Sept. έκριζόω Sept., Orac. Sib., Inser. ₹ктроµос? έλαιών Sept. ελαφρία Aret. έλαχιστότερ**ος** έλεγμός? Sept. έλεγξις Sept. έλεος, τό, Sept., Polyb. έλλογάω (-γέω) chωi Sept. (cf. ηλί) *¿µµaívoµar Joseph. Έμμανουήλ Sept. έμμέσφ? έμπαιγμονή? έμπαιγμός Sept. έμπαίκτης Sept. έμπεριπατέω Sept. έναγκαλίζομαι Sept., Anthol. ἔναντι? Sept. ένδιδύσκω Sept. *ἐνδόμησις Joseph. ένδοξάζω Sept. ἔνδυμα Sept. ενδυναμόω Sept. ένεδρον? Sept. ένευλογέω? Sept. έννενηκονταεννέα *ἐνορκίζω? Joseph., Inscr. е́νтахµа Sept. ένταφιάζω Sept., Anthol. **ἐντ**αφιασμός εντρομος Sept., Anthol. ένωτίζομαι Sept.

έξαγοράζω Sept., Polyb. έξακολουθέω Sept., Polyb. έξάπινα Sept. έξαπορέω Sept., Polyb. *έξαρτίζω Joseph., Inscr. έξαστράπτω Sept. **έξ**έραμα έξηχέω Sept., Polyb. έξολοθρεύω Sept. έξομολογέω Sept. *¿Eopartis Joseph. έξουδενέω (-νόω) Sept. έξουθενέω (-νόω) Sept. έξυπνίζω Sept. *ἔξυπνος Joseph. εξώτερος Sept. *ἐπαγωνίζομαι Plut., Inscr. *ἐπαθροίζω Plut. ἐπαναπαύω Sept. έπάρχειος Inscr. έπαύριον Sept. *έπενδύω Joseph. (-δύνω Hdt.) ἐπιγαμβρεύω Sept. eπίγνωσις Sept., Polyb. **ἐπιδιατάσσομαι** ἐπιδιορθόω İnscr. έπικατάρατος Sept., Inscr. Έπικούρειος Anthol. επιλείχω? έπιλησμονή Apocr. έπιούσιος **ἐ**πιπόθησις ἐπιπόθητος **ἐπ**ιποθία ἐπιπορεύομαι Sept., Polyb. έπιρράπτω έπισκοπή Sept. έπισυνάγω Sept., Polyb, Aesop έπισυναγωγή Apocr. ἐπισυντρέχω έπισύστασις Sept. *ἐπισωρεύω Plut. ἐπιφαύσκω Sept. ἐπιφώσκω Inscr. ἐπιχορηγία ἐρήμωσις Sept. ἐρίφιον ? Apocr. **έτεροδιδασκαλέω** έτεροζυγέω εὐαγγελιστής εὐάρεστος Apocr. εὐδοκέω Sept., Polyb. evdoria Sept., Inscr. εύκοπώτερον (-κοπος Polyb.) εὐλογητός Sept. εύμετάδοτος *εὐνουχίζω Joseph. εὐπάρεδρος?

*εὐποιία Joseph., Inscr. *εὐπρόσδεκτος Plut. εὐπρόσεδρος εὐπροσωπέω εὐρακύλων εὐρο(or -υ-)κλύδων *εὐψυχέω Joseph., Anthol., Inser. ἐφημερία Sept. έφφαθά ξευκτηρία ζιζάνιον ηλί (cf. ελωί) "Ηρωδιανοί Joseph. ήττημα Sept. θεατρίζω θειώδης θέλησις Sept. θεοδίδακτος θεομάχος Alleg. Homer. *θεόπνευστος Plut., Orac. Sibyl. *θεότης Plut. θορυβάζω? θρησκος θυσιαστήρ**ιον** Sept. ίεράτευμα Sept. ιερατεύω Sept., Inscr. iκανόω Sept. Daporns Sept. ίλασμός Sept. λαστήριος Sept. ξματίζω Iovδαίζω Sept. · Iovôaïkós Apocr. Ploudaikûs Joseph. Ἰουδαϊσμός Apocr. Ισάγγελος καθαρίζω Sept. (Hippoer.?) καθαρισμός Sept. *καθεξης Plut., Inser. καλοδιδάσκαλ**ος** καλοποιέω Sept.? κάμιλος? Καναναίος? Κανανίτης? καρδιογνώστη**ς** καταγγελεύς κατάθεμα? καταθεματίζω? κατακαυχάομαι Sept. κατακληροδοτέω? Sept. ? κατακληρονομέω? Sept. κατακολουθέω Sept., Polyb. κατάκρισις καταλαλιά κατάλαλος κατάλειμμα? Sept. καταλιθάζω

κατάλυμα Sept., Polyb.

κατανάθεμα? καταναθεματίζω? καταντάω Sept., Polyb. κατάνυξις Sept. κατανύσσω Sept. катапе́таσμа Šep**t.** *karáoriois Plut. καταρτισμός κατασκήνωσις Sept., Polyb., Inscr. κατασυφίζομαι Sept., Inser. καταστρηνιάω κατάσχεσις Sept. καταφρονητής Sept. κατείδωλος carévavre Sept., Incor. κατενώπιον Sept. κατεξουσιάζω *κατευλογέω? Plut. κατεφίστημι κατήγωρ? κατιόω Apocr. κατοικητήριον Sept. катоки́а Sept., Polyb. καυσόω καύσων Sept. καύχησις Sept. κενοφωνία κεφαλιόω (-λαιόω Thuc.) κήνσος Inser. κλυδωνίζομαι Sept. κοδράντης KÓKKLVOS SEDŁ κολαφίζω κολωνία etc. *κορβάν οτ κο**ρβανάς Joseph**. κόρος Sept. κοσμοκράτωρ Orph., Inscr. κούμι etc. κουστωδία κραταιόω Sept. κρυσταλλίζω κύλισμα? Οτ κυλισμός? κυριακός Inscr. κυριότης λαμά etc. λαξευτός Sept. λατομέω Sept. λεγιών etc. (cf. list II. 2) λειτουργικός Sept. λέντιον λιβερτίνος Inscr. λιθοβολέω Sept. λογία (ή) λογομαχέω λογομαχία λυτρωτής Sept. (Philo) λυχνία Sept., Inscr. *μαθητεύω Plut.

μάκελλον Plut.

μακρόθεν Sept., Polyt. μακροθυμέω Sept. μακροθύμως μαμωνᾶς μάννα Sept. μαρὰν ἀθά (μαρα**ναθά)** ματαιολογία Plut. ματαιότης Sept., Inscr. ματαιόω Sept. μεγαλειότης Sept. Inscr. μεγαλωσύνη Sept. μεγιστάν Sept. μεθοδεία μελίσσιος? (-aîos, Nicand.) μεμβράνα μεριστής μεσίτης Sept., Polyb. μεσότοιχου (-χos, Eratos.) *μεσουράνημα Plut. Μεσσίας μετοικεσία Sept., Anthol. *μιασμός Plut. μισθαποδοσία μισθαποδότης μίσθιος Sept., Anthol. μογ(γ)ιλάλος Sept. ιώδιος μοιχαλίς Sept. μολυσμός Sept. μοσ χοποιέω μυλικός? μύλινος? Inscr. μύλος Sept., Anthol., Orac. Sibvl. (μωρέ?) *νεκρόω Plut., Anthol., Inscr. *νέκρωσις Aret. νεόφυτος Sept. (lit.; so Arstph. in Pollux 1, 281) pikos Sept., Anthol., Orph. **νιπ**τήρ νομοδιδάσκαλος νοσσιά? Sept. (νεοσσιά Hdt., al.) νυμφών Apocr. νυχθήμερον Orac. Sibyl. ξενοδοχέω Graec. Ven. (-κέω, Hdt.) *Écorns? Joseph., Anthol. *olkiakós Plut. *οἰκοδεσποτέω Plut. οἰκοδομή Sept. (Aristot.?) οἰκουργός? δκταήμερος (Graec. Ven.) δλινοπιστία? δλιγόπιστος δλιγόψυχος Sept.

δλίγως Anthol.

δλοθρευτής

λο(or -ε-)θρεύω Sept., Anthol. δλοκαύτωμα Sept. όλοκληρία Sept. όμείρομαι? Sept.? όμοιάζω? ονειδισμός Sept. δνικός δπτάνω Sept. οπτασία Sept., Anthol. δοθοποδέω δρθοτομέω Sept. δρθρίζω Sept. ορθρινός ? Sept., Anthol. δρκωμοσία Sept. δυοθεσία οὐά ovaí Sept. δΦειλή οφθαλμοδουλεία ο χλοποιέω δψάριον παγιδεύω Sept. παιδιόθεν παμπληθεί παντοκράτωρ Sept., Anthol, Inser. παραβιάζομαι Sept., Polyb. παραβολεύομαι? παραβουλεύομαι? παραδιατριβή ? παραδειγματίζω Sept., Polyb. παραζηλόω Sept. παραλυτικός παραπικραίνω Sept. παραπικρασμός Sept. παράπτωμα Sept., Polyb. παραφορνία παρεπίδημος Sept., Polyb. παροικία Sept. παρομηιάζω? παροργισμός Sept. πάσχα Sept. πατριάρχης Sept. πειθός πειρασμός Sept. πεισμονή πελεκίζω Sept., Polyb. πεντεκαιδέκατος Sept. πεποίθησις Sept. περιαστράπτω Apocr. περίθεσις περικάθαρμα Sept. περικεφαλαία Sept., Polyb. Inser. περικρατής Apocr. περικρύπτω περιούσιος Sept. περισσεία Sept., Inscr. περιτομή Sept.

περίψημα Sept., Inscr. πλημμύρα etc. Sept., Anthol. πληροφορία πνευματικώς πολιτάρχης Inser., Epigr. •πολυμερώς Joseph. πολύσπλαγχνος πορφυρόπωλις ποταμοφόμητος *πραιτώριον Joseph., Inscr. πρεσβυτέριον Inscr. προαιτιάομαι προσμαρτάνω ποοβλέπω Sept. πρόγρωσις Plut.. Arthol. προενάρχομαι προεπαγγέλλω *προκαταγγέλλω Joseph. πρόκριμα προκυρόω προμαρτύρ**ομαι** προμεριμ**νάω** προορίζω προσάββατον ? Sept. ?. Apocrypha *spogairns Plut. (προσαχέω?) προσδαπανάω Inscr. προσεάω προσεγγίζω? Sept., Polyb., Anthol. προσευχή Sept., Inscr. προσήλυτος Sept. προσκαρτέρησις πρόσκομμα Sept. προσκυνητής Inscr. προσοχθίζω Sept., Orac. Sibyl. προσπαίω? (Soph.?) πρόσπεινος *προσρήγνυμι Joseph. προσφάγιον Inscr. πρόσχυσις προσωπολη(μ)πτίω προσωπολή(μ)πτης προσωπολη(μ) ψία προφητεία Sept., Inser. πρωϊνός Sept. πρωτοκαθεδρία πρωτοκλισία (ή) Apoer. πρωτοτόκια (τά) Sept. πρωτότοκος Sept., Anthol. (-rócos, act., Hom. down) τὸ πῦρ τὸ αἰώνιον etc. πυρράζω? (-ρίζω Sept.) δαββί, -Bel baββorl etc. Šaká etc. βαντίζω Sept. δαντισμός Sept.

bidn or bida ουπαρεύομαι ? σαβαχθανί, -νεί σαβαώθ Sept. *σαββατισμός Plut. σάββατον Sept., Anthol. σαγήνη Sept. *Σαδδουκαΐος Joseph. σάρδινος? σαρδιόνυξ? σατάν or σατανάς Sept. σάτον Sept. σεληνιάζομαι σπόβοωτος Orac. Sibvl. σθενόω oucáous Joseph. σίκερα Sept. σιμικίνθιον σινιάζω *σιτιστός Joseph. σιτομέτριον (-τρον Plut.) σκανδαλίζω σκάνδαλον Sept. σκηνοποιός σκληροκαρδία Sept. σκληροτράχηλος Sept. σκοτίζω Sept., Polyb. σμαράγδινος σμυρνίζω σουδάριον (σωδάριον Hermippus) σπεκουλάτωρ σπλαγχνίζομαι Sept.? στήκω Sept. στρατοπέδαρχος? στυγνάζω Sept., Polyb. Ovyvevis? Plut., Inser. συγκακοπαθέω συγκακουχέω *συγκαταψηφίζω συγκοινωνός συζητητής *σ*υζωοποιέ**ω** συκομορέα συλαγωγ**έω** Inser. συλλαλέω Βερτ. Polyb.. συμμιμητής συμμορφίζω? συμμορφόω? συμπρεσβύτερος συμφυλέτης συμφώνησις σύμψυχος συναιχμάλ**ωτος** συνανάκειμαι Αροсτ. συναναμίγνυμι Sept. ? συναναπαύομαι? Sept. Sept., συναντιλαμβάνομαι Inscr.

συναρμολογέω συνεγείρω Sept. συνεκλεκτός συνθούπτω ουνοδεύω Plut. συνομορέω σύσσημ**ον (Menunder in** Phryn.), Sept. σύσσωμος *συστασιαστής Joseph. συσταυρόω σφυδρόν? *σωματικώς Plut. ταβέρναι (al) ταλιθᾶ ταπεινόφρων? Sept. *ταπεινοφροσύνη Joseph. ταρταρόω TERVÍOV Anthol. τεκνογονέω Anthol. τελειωτής τεσ σαρακονταδύο? τεσσαρακοντατέσσαρες? *τετραρχέω Joseph. τίτλος Inscr. τοπάζιον Sept. τροποφορέω? Sept. τροφοφορέω? Sept.? τρυμαλιά Sept. (Sotad.) τυπικώς? *τυφωνικός Plut. ύπακοή Sept. ὕπανδρος Sept., Polyb. υπάντησις Sept. ὑπερέκεινα ύπερεκπερισσού Sept.? ύπερεκπερισσώς ? υπερεκτείνω Anthol? ύπερεκχύνω Sept.? ύπερεντυγχά**νω** ύπ ερνικάω ύπερπερισσ**εύω** ύπερπερισσῶς ύπερυψόω Sept. υπολήνιον Sept. ύποπιάζω? ύποπλέω Anthol *ὑποστολή Joseph. ύποστρώννυμι Sept. ύσσωπος Sept. ύστέρημα Sept. ύστέρησι**ς** ύψηλοφρον**έω?** ύψωμα Sept., Orac. Sib. φάγος φαι(or φε-)λόνης (φαινόλης Rhinthon, c. B.C. 800, in Pollux 7, 61)

Φαρισαΐος

*φειδομένως Plut.

φιλοπρωτεύω φόρον φραγέλλιον φρανελλόω Φρεναπατάω φρεναπάτης φυλακίζω Sept. φυσίωσιο φωστήρ Sept., Anthol. φωτισμός Sept. γαλινανωνέω χαλκηδών (Pliny) χαλκολίβανον χαριτόω Αροςτ. Χερουβίμ etc. Sept. χοϊκός χρεωφειλέτης Sept. etc. Aesop χρηστεύομαι χρηστολογία χρυσοδακτύλιος χρυσόλιθος Sept. χρυσόπρασος χώρος **Ψευδαπόστολος** Ψευδοδιδάσκαλο**ε** Ψευδοπροφήτης Sett. **√ευδόχριστος** ψιθυρισμός Sept. ψιχίον Louis Sept. ώσαννά

TOTAL 787, (76*, 89 ?)

2. Biblical Significations.

N. B. "Sept." or "Apocr." is added to a word in case it occur in the same sense in the Septua-gint version or (if not there) in the Apocryphal books of the O.T. Moreover, characteristic N. T. significations which also occur in Philo and Josephus but in me other secular authors have been included in the list, with the proper designations appended. See the Prefatory Remarks, p. 688.

ἡ ἄβυσσος (Sept.)
ἀγάπη 2
ἄγγελος 2 (Sept., Philo)
ἀδελφή 2
ἀδελφός 2 (Sept., Philo), 4,
δ (Sept.)
ἀδάκριτος 2
ἀδροτής
ἀδυνατέω b. (Sept.)
αίρεσις 5
αίρετικός 2

alw 2 (Apocr.), 8 αλήθεια I. 1 c. άληθεύω b. άμαρτία 3, 4 dμήτωρ 5 (Philo) ἀνάθεμα 2 a.. b. (ἀνασταυρόω) αναφέρω 2 (Sept.) ἀνθομολογέομαι 3 fin. (Sept.) ลีขอนอร 1 ἀνόμως ἀνοχή αντίληψις (Sept.) aντιλογία 2 (Sept.) άντίτυπος 1, 2 ἀπάτωρ ἀπαύγασμα (Apoer.) άπλότης fin. (Joseph.) ἀποθνήσκω ΙΙ. ἀποκαλύπτω 2 c. (Sept.) ἀποκάλυψις 2 α. ἀποκρίνω 2 (Sept.) ἀπόλλυμι 1 a. β. απολύτρωσις 2 αποστάσιον 1 (Sept.), 2 ἀποστολή 4 απόστολος 2, 3 **ἀποστοματίζω** ἀποτάσσω 1 απώλεια 2 b. αρεσκεία (Philo) ἀρχή δ ἀσύνετος fin. (Apoc.) aὐγάζω 2 (Sept.) αὐτός II. 2 (Sept.) αφυπνόω b. άφυστερέω 2 (Sept.) βαπτίζω ΙΙ. βαπτισμός (Joseph.) Βασιλεία 3 βλέπω 2 c. mid. γαμέω 2 yéveous 8 γεννάω 2 b. (Philo), c., d. γλώσσα 2 init. γράμμα 2 c. (Philo, Joseph.) γραμματεύς 2 (Sept.) δαίμων 2 (Joseph.) δέω 2 c. ό διάβολος Sept. διαθήκη 2 (i. q. ξרית) διακονία 3, 4 διάκονος 2 διακρίνομαι 3 διανοίγω 2 διαπονούμαι c. (Apocr.) διατίθεμαι διαθήκην (Sept.) δίδωμι ΙΫ. 5

δικαιοσύνη 1 c.

δικαιόω 2, 3, (Sept.) δικαίωσις δίλονος 2 διώκω 3 δόξα III. (Sept.) δοξάζω 4 (Sept.) δύναμις b. δώμα 3 (Sept.) δωρεά b. (Sept.) ἐγγύς 1 b. έγείρω 2, 4 έγερσις fin. έθνικός 3 έθνος 4 (Sept.), 5 el I. 5 (Sept.), III. 9 (Sept.) eldw II. 3 (Sept.) elδωλον 2 (Sept.) elµi II. 5 (Sept.) είπον 5 (Sept.) εἰρήνη 3 (Sept.), 4, 5, 6 (Sept.) er I. 7 (Sept.) čκβασις 2 (Apocr.) έκδοχή 4 ěκκλησία 2 (Sept.), 4 έκλέγομαι (Sept.) έκλεκτός (Sept.) **ἐκλογή** ёкотаои 3 (Sept.) έλεος 2. 3 Έλληνίς 2 έμβατεύω 2 (Apocr., Philo) ἐμβριμάομαι fin. iv I. 6 b., 8 b. (Sept.), 8 c. evarrior 2 fin. (Sept.) ἐνεργέω 3 έξανάστασις fin. Zeodos fin. (Philo) έξομολογέω 2 (Sept.) *ἐξουσία 4 c. ββ.*, d. έπερωτάω 2 (Sept.) ἐπερώτημα 3 έπιγαμβρεύω 2 (Sept.) έπικαλέω 2 (Sept.) έπισκέπτομαι b. (Sept.) ἐπισκοπή b. (Sept.), c. (Sept.) ἐπίσκοπος fin. έπωτροφή Apocr. ἐπιτιμία Apocr. έρεύγομαι 3 (Sept.) εὐαγγελίζω ΙΙΙ. εὐαγγέλιον 2 a., b. εὐδοκέω 2 (Sept.) εὐλογέω 2, 3, 4, (Sept.) εὐλογία 3 Sept., 4, 5 (Sept.) εύσπλαγχνος (Apocr.) ἔχω I. 1 f. ζάω Ι. 2 ζωή 2 a., b. ζωογονέω 3 (Sept.)

ζωοποιέω 2

ήμέρα 1 b., 3 (Sept.) ήσυγάζω c. (Sept.) θάνατος 2 (Sept., Philo) θέλω 4 (Sept.) θεός 4 (Sept.) θεφρέω 2 c. sub fin. θοιαμβεύω 2 θροέω fin. (Sept.) θυγάτηρ b. (Sept.) θυμιατήριον 2 (Philo, Joseph.) idus 1 d. (Apocr.) ίερεύς b. ίλασμός 2 (Sept.) ίλαστήρων, τό, 1 (Sept.), 2 ισχύω 2 a. (Sept.) καθαρίζω 1 b. (Apocr.), 2 (Sept.) καθεύδω 2 b. (Sept.) raria 3 (Sept.) κακόω 2 (Sept.) κακολογέω 2 (Sept.) καλέω 1 b. β. καμμύω (Sept.) κάμπτω b. (Sept.) κανών 1 καρπός 2 c. (Sept.) καταισχύνω 2 fin. (Sept.) κατάπαυσις 2 (Sept.) καταστολή 2 (Sept.) κατατομή κέρας b. (Sept.) κεφαλαιόω 2 κήρυγμα (Sept.) κήρυξ 1 fin. κηρύσσω b. κληρονομέω 2 fin. κληρονομία 2 a., b. κληρονόμος 1 b., 2 (Sept.) κληρόω 4 (Apocr.) κλησις 2 κλητός a., b. κοιλία 5 (Sept.) κοινός 2 (Apocr.) κοινόω 2 (Apocr.) κοινωνία 3 κοπή 2 (Sept.) κοπιάω 2 (Sept.) κοσμικός 2, 3 κόσμος 5 (Apocr.), 6, 7, 8 (Sept.) κρίνω 5 a. β., 6 (Sept.) κρίσις 3 b., 4 (Sept.), 5 (Sept.) κριτήριον 3 κριτής 2 (Sept.) κτίσις 2 (Apocr.), 8 κτίσμα κώλον λαμβάνω Ι. 3 e. (cf. list II. 2) λάσκω 2

λειτουργέω 2 c. (Apocr.) λειτουργία 3 b. λιβανωτός 2 λικμάω 3 (Sept.) λόγος III. λύτρωσις fin. (Sept.) μαθητεύω 2 μακροθυμέω 2 (Sept.) μακροθυμία 2 (Sept.) μάρτυς c. μεσιτεύω 2 (Philo) μεταίρω 2 μοιγαλίς b. (Sept.) μοιχός fin. μυστήριον 2, 3 (Sept.) μωραίνω 2 (Sept.) μωρός fin. (Sept.) νεκρός 2 νεώτερος d. νόμος 2 (Apocr.), 8,4 (Sept.) νύμφη 2 fin. (Sept.) οἰκοδομέω b. β. οἰκοδομή 1 όμυλογέω 4 ονομα 2 (Sept.), 8 (Sept.), 4 δπίσω 2 (Sept.) οὐρανός 2 (Sept.) δφειλέτης b. δφείλημα b. δφείλω c. οφθαλμός in phrases (Sept.) δχύρωμα 2 (Sept.) ή δψία δψώνιον 2 παιδεία 2 b. (Sept.), c. (Sept.) παιδεύω 2 b. (Sept.), c. (Sept.) תמנה 2 fin. (Sept. ; i. q. קנה) παράκλητος 3 (Philo) παραβολή 3, 4, (Sept.) παμάδεισος 3, 4 παρακοή 2 παρασκευή 3 (Joseph.) παρθένος 2 zápouros 2 (Sept.) παρρησία 3 (Philo) πατάσσω 2 (Sept.), 8 (Sept.) πειράζω 2 d. (Sept.) πειρασμός b., c., (Sept.) πεντηκοστή (Apocr.) περιπατέω b. περιποίησις 2, 8 περισσεία 4 περίσσευμα 2 περισσεύω 2 περιτομή α. γ., b. πιστεύω 1 b. πίστις 1 b. πνεθμα 3 c., d., 4 πνευματικός 8 πορεία

πορεύω b. (Sept.) mooreia b. (Sept.) πορνεύω 3 (Sept.) ετόρνη 2 ποτήριον b. πρεσβύτερος 2 a., b., c. προάγω 2 b. προσανέχω 2 προσευχή 2 (Philo) προσήλυτος (Joseph.) προσκαλέω b. προστίθημι 2 sub fin. (Sept.) πρόσωπον 1 b., c., 2, (Sept.) προφητεύω b., c., d., (Sept.) προφήτης II. 1 (Sept.) πρωτότοκος b. δημα 2 (Sept.) bica 2 (Sept.)

1 To Matthew

σάββατον 2 σαρκικός 1 σάρκινος 3 σάρξ 2 b. (Sept.), 8 (Sept.), 4 σεβάζομαι 2 σκανδαλίζω (Apocr.) σκάνδαλον b. (Sept.) σκηνοπηγία 2 (Sept.) σκότος b. σοφία δ. σταυρός 2 b. στέφανος b. a. στηρίζω b. στοιχείον 3 στόμα 2 (Sept.) στρατιά 3 (Sept.) συζητέω b. συμβιβάζω 8 fin.

συνάγω c. (Sept.) συναγωγή 2 (Joseph., Philo) συναίρω 2 συνδοξάζω 2 συνεγείρω fin. συνέδριον 2 b. συντελέω 5 (Sept.) σύντριμμα 2 (Sept.) σχίσμα b. σώζω b. (Sept.) σῶμα δ σωτήρ (Sept.) σωτηρία a. (Sept.), b., c. σωτήριον, τό (Sept.) TÉRPOP C. (Sept.) τίς 1 e. γ. (Sept.) τραχηλίζω 2 TUROS 4 y.

υίοθεσία α., b. viós 2 (Sept.) υίὸς τοῦ ἀνθρώπου 3 (Sept.) υίὸς τοῦ θεοῦ 2, 3, (Sept.) ύποκριτής 3 (Sept.) ύποπνέω b. ύποτύπωσις b. φυλακτήριου 2 φυλάσσω 2 b. (Sept.) φωτίζω 2 c. (Sept.) χαρίζομαι b. χάρις 2 sub fin., 3 a. χάρισμα (Philo) χαριτόω 2 χριστός 2 χρίω a., b. Ψυχή 1 c., 2 b. ψωμίζο b.

· Lustaine

IV.

WORDS PECULIAR TO INDIVIDUAL NEW TESTAMENT WRITERS.

N. B. A word which occurs only in a quotation by the N. T. writer from the Septuagint is so marked. In the Apocalypse, which contains no express quotations, a word is so designated only when the context plainly indicates a (conscious or unconscious) reminiscence on the part of the writer. For other explanations see the Prefatory Remarks, p. 688 sq.

1 20100

| 1. To matthew. | ι οεσμη | (€ριζω | μεταιρω |
|--------------------------------------|--|----------------------------|--------------------------|
| | διακαθαρίζω (Lk.?) | ερίφιου? | μετοικεσία |
| ἀγγε ῖον | διακωλύω | έταῖρος | μίλιον |
| ἄγγος ? | διαλλάσσω | evdía ? | μισθόω |
| ล้งหเอาpae | διασαφέω | _{ငေပဲပဝင်ထ} | μυλών? |
| $\hat{a}\hat{\theta}\hat{\omega}$ os | δίδραχμον | εὐνουχίζ ω | νόμισμα |
| αἷμα ἀθφον | διέξοδος | εὐρύχωρ ος | νοσσίον (Lk.?) |
| αίμα δίκα ιο» | διετής | ζιζάνιον | ολκέτεια ? |
| αίμορροέω | διστάζω | ηλί | οἰκιακός |
| αίρετίζω | διυλίζω | θαυμάσιος | δλιγοπιστία? |
| ἀκμήν | διχάζω | (θεέ voc.) | брар (кат' брар) |
| αμφίβληστρον (Mk. ?) | έβδομηκοντάκις | θεριστής | δruκός (Mk. ? Lk.?) |
| ἀκριβόω | έγερσις | θρηνος? | οὐδαμῶς |
| ἀναβιβά ζω | έγκρύπτω (Lk.?) | θυμόω | βασιλεία τῶν οὐρανῶν |
| ἀναίτι ος | ά έθνικός (3 Jn.?) | (lðéa, 800 eiðéa) . | παγιδεύω |
| ἄνηθο ν | ενθυμέομαι (Acts?) | lῶτα | παραθαλάσσιος |
| ἀπάγχω | elbéa (lbéa) | καθά | παρακούω (Mk.?) |
| ἀ πονί πτω | ελρηνοποιός | καθηγητής | παρατιθέναι παραβολήν |
| βάρ ? | ἐκ λάμπω | καταθεματίζω? | παρομοιάζω ? |
| βαρύτιμο ς ? | Έμμανουήλ fr. Sept. | καταμανθάνω | wapowis |
| βασαποτής | <i>ἐμπορία</i> | καταναθεματίζω? | πεζός? |
| (βασιλεία τῶν οὐρανῶν, 800 | $\epsilon \mu \pi \rho \dot{\eta} \theta \omega$ | καταποντίζω | πικρῶς (Lk. ?) |
| οὐρ ανόs) | έξορκίζω | κῆτος fr. Sept. | πλατύς |
| βαττολογέω | έξώτερο s | κουστωδία | πληροῦν τ ὸ ῥηθέν |
| βιαστής | έπιγαμβρ εύω | κρυφαΐος? | πολυλογία |
| Βροχή | έπικαθίζω | κύμινον | προβιβάζω (Acts?) |
| daluwr (Mk.? Lk.? Rev.?) | έπιορκέω | κώνωψ [συμβ.) | προσπαίω? |
| δάνειον | <i>ἐπισπείρ</i> ω? | (λαμβάνειν συμβούλιον, 800 | προφθάνω |
| d deiva | <i>έρεύγομα</i> ι | μαλακία | πυρράζω? |

ρακ(or -χ-)ά (or ρακᾶ) ραπίζω σαγήνη σεληνιάζομα. σιτιστός στατήρ συμβούλιον λαμβάνιου συναίρω (λόγα») συνάντησις ? συναυξάνω συντάσσα τάλαντον ταφή τελευτή τούνομα? τραπεζίτης τρύπημα? τύφω φημίζω? φράζω φυγή (Mk.?) φυλακ**τήριο»** φυτεία Xavavaîos χλαμύ**ς** ψευδομαρ**τυρία** ψύχω

TOTAL 187 (2 fr. Sept., 21 ?)

2. To Mark.

άγρ**εύω ἄ**λαλο**ς** άλεκτορο**φωνία** ἀλλαχοῦ? ἀμφιβάλλ**ω !** ล้นดังชิงษ ảνακυλ**ίω?** ãναλος áv**eπnδáco?** άναστ**ενάζω** ἀπό**δημος** ἀποστεγάζω ἀτιμάω } ? ἀφρίζω Boare (OT-17-)pyes γναφεύς δηλαυγώς? (cf. τηλαυγώς) διαρπάζω (Mt.?) δισχίλιοι δύσις ? δύσκολος *ёууюта*? elter? ἐκθαμβ**έω** ἐκθαυμάζο ? **ектеритойя** ? ĕκφοβος (Heb. fr. Sept.)

Ant ἐναγκαλίζομ**α** everxém ξννυχος **ἐξάπινα** ¿Eoud (or-&-)evon? ἐπιβάλλω (intr.) έπικεφάλαι<mark>ου</mark> ? **ἐπι**ρράπτω ἐπισυντρέχω έσχάτως (ἔχεω) ἐφφαθά θαμβέω (Acts?) θανάσιμος θυνάτοιον τὸ ἰκανὸν ποιείν καταβαρύνω ? καταδιώκω κατακόπτω κατευλογέω? κατοίκησις κεντυρίων κεφαλαιόω] κεφαλιόω κοῦμι etc. κυλίω κωμόπολ**ιε** μεθόριον? μηκύνω μογ(γ)ιλά**λος** μυρίζω νουνεχῶς ξέστης όδοποιέω? (δδὸν ποιέω?) δμμα (Mt.?) őσπερ? οὐά δνετός? öψιος (adj.)? παιδιόθεν πάμπολυς ? πανταχόθεν ? παρόμοιος πεζη (Mt.?) περιτρέχω πρασιά προαύλιο» προμεριμ**νάω** προσάββατον? προσεγγίζω? προσκεφάλαιον προσορμίζω προσπορεύομαι πυγμή? σκώληξ fr. Sept. σμυρνίζω σπεκουλάτωρ

στασιαστής?

στιβάς (στοιβάς)?

OT DA BOO συλλυπέω συμβούλιον ποιείν? συμπόσιον συνθλίβο Συραφοινίκισσα ΄ Συροφοινίκισσα ? Συροφοίνισσα σύσσημον συστασιαστής ? ταλιθᾶ τηλαυγώς? (cf. δηλαυγώς) τρίζω τρυμαλιά (Lk.?) ύπερηΦανία ύπερπ**ερισσώς** ύπολήνιον χαλκίον TOTAL 102 (1 fr. Sept., 82 ?)

3. To Luke.

N. B. Words found only in the Gospel are followed by a G.; those found only in the Acts, by an A.; those undesignated are common to both.

άγαθουργέω Δ.? άγκάλη G. άγνισμός Δ. άγνωστος Δ. άγοραῖος Δ. äγρα G. άγράμματος Δ. αγραυλέω G. dywria G.? andía G.? 'Αθηναΐος Α. άθροίζω G. ? airos G. (Mt. fr. Sept.) αἰσθάνομαι G. αΐτιον(τό) αλτίωμα (-αμα) Δ. alχμάλωτος G. fr. Sept. ἀκατάκριτος Δ. άκρίβεια Δ ἀκριβής Δ. ἀκροατήριου Δ. άκωλύτως Δ. 'Αλεξανδρεύς Α. 'Αλεξανδρ**ίνος (ΟΓ +νός)** Α• άλίσγημα Α. άλλογενής G. άλλόφυλος Δ. άμάρτυρος Δ. άμπελουργός G. αμύνω Α. àμφιά(or -έ-)ζω G.? ἀναβαθμός Δ. ἀναβάλλω Δ.

dváβλεψις G. fr. Sept. ἀναβολή Δ. ἀναγνωρίζω Δ.? fr. Sept. ἀναδείκνυμι aváðeitis G. άναδίδωμε Α. ἀναζητέω ἀναθέματι ἀναθεματίζειν Δ. ἀνάθημα G.? તેમ્વાં ઉદાવ G. ἀναίρεσις Δ. άνακαθίζω Δ. (G.?) ἀνάκρισις Δ. ἀνάλη(μ)ψις Θ. αναντίρρητος Δ. άναντιρρήτως Δ. ἀναπείθω Δ. ἀνάπειρος } σ. άναπτύσσα 6.? ἀνασκευάζω 🚣 άνασπάω ἀνατάσσομας Θ. ἀνατρέφω Δ. (6.7) ἀναφαίνω αναφωνέω G. avarbutis A. ανέκλειπτος 6 ανένδεκτος G. άνετάζω Δ. ανεύθετος Δ. ἀνευρίσκω ανθομολογέσμας 6. ανθυπατεύω Δ.? ανθύπατος Δ. ανοικοδομέω A. fr. Sept. άντεῖπον άντιβάλλω G. άντικαλέω Β. αντικού etc. A. ἀντιπαρέρχομαι 6. ἀντιπέρα(-ν) ἀντίπερα άντιπίπτω Δ. ἀντοφθαλμέω Δ. ἀνωτερικός Δ. (ἀξιόω w. inf.) ἀπαιτέω G. άπαρτισμ**ός** G. ἀπασπάζομαι Δ.? aneuu abeo A. απελαύνω Δ. ἀπελεγμός Α. $d\pi(\text{or }a\phi\text{-})\epsilon\lambda\pi i\xi\omega$ 6. ἀπερίτμητος A. fr. Sept. ἀπογραφή αποδεκατεύ**ω** G.? ἀποδέχομαι ἀποθλίβω G. ἀποκατάστασιε Δ.

αποκλείω G. ἀπολείχω G. ? **ἀ**πομάσσω G. άποπίπτ**ω** Δ. άποπλέω Α. άποπλύνω G. ? ἀποπνίγω G. (Mt. ?) ἀπορία G. ἀπορρίπτω Α. ἀποσκευάζω Δ.? ἀποστοματίζω Ο. ἀποτινάσσω ἀποφθέγγομαι Δ. ἀποφορτίζομαι Δ. ἀποψύχω G. αράγε (αρά γε) Δ. άργυροκόπος Δ. Αραψ Α. Αρειος πάγος Δ. Αρεοπαγίτης Δ. (ἀρήν) ἀρνός 😘 бротроу G. dotéumy A. ἀρχιερατικό**ς Δ**. άρχιτελώνης Ο. ἄσημος Δ. `Ασιανός Α. Ασιάρχης Δ. άσιτία Δ. . ἄσιτος Δ. ἀσκέω Δ. ἀσμέ**νως Δ.** ãσσον Δ.? άστοάπτω G. ασυμφωνος A. ἀσώτως 😘 ἄτεκνος G. ἄτερ G. αὐγή Δ. Αύγουστος 6. αὐ**στηρός G**. αὐτόπτης G. αὐτόχειρ Δ. афаутос G. άφελότης Δ. वें के रोता (वर्ष के के रोता के विकास के वितास के विकास ἄφιξις Δ. ἄφνω Δ. άφρός G. άφυπνόω α. άχλύς Δ. βαθέως G. ? Βαθύνω G. $\beta a \lambda(\lambda)$ do Trov G. βάπτω G. (Jn.? Rev.?) βαρύνω G.? τά βασίλεια 6. βάσις Δ. Báros (Heb. Bath) G. Bedom G. ?

Beooraioe A. Βία λ. . Biasos s. βίωσις Α. Boλή G. Βολίζω Δ. Bouvos G. fr. Sent. Βραδυπλ**οέω Δ.** Βρύγω Α. βρώσιμος G. Βυρσεύς Δ. βωμός Α. γάζα Λ. Γαλατικός Δ. γελάω G. γερουσία Δ. γῆρας G. γλεῦκος Δ. γνώστης Δ. δακτύλιος G. δαν(ε)ιστής Β. δαπάνη G. δεισιδαιμονία 🚣 δεισιδαίμων Δ. δεκαδύο Α.? δεκαοκτώ G.? δεξιοβόλος?) δεξιολάβος Δερβαίος Δ. δεσμέω G.? δεσμοφύλαξ Δ. δεσμώτης Δ. δευτεραίος Δ. δευτερύπρωτος 6. ? δημηγορέω Δ. δήμος Α. δημόσιος Δ. διαβάλλω G. διαγγέλλω (Ro. fr. Sept.) διαγινώσκω Δ. διαγνωρίζω G.? διάγνωσις Α. διαγογγύζω G. διαγρηγορέω G. διαδέχομαι Δ. διάδοχος Δ. διαδίδωμι (Jn.? Rev.?) διακαθαίρω G.? διακατελέγχομα Δ. διακούω Δ. διαλαλέω G. διαλείπω G. διάλεκτος Α. διαλιμπάνω Δ.? διαλύω Α. διαμάχομαι Δ. διαμερισμός 6. διανέμω Α. diavevo G. διανόημα 📭

διανυκτερεύω G. διανύω Α. διαπλέω Δ. διαπονέω Δ. διαπορέω διαπραγματεύομα G. διαπρίω Δ. διασείω G. διασπείρω Δ. διάστημα Δ. διαταράσσ**ω 6. fr. Sept.** διατελέω Δ. διατηρέω διαφεύγω Δ. διαφθορά Δ. διαφυλάσσο G. fr. Sept. διαχειρίζω Δ. διαχλευάζω Δ.? διαγωρίζω G. διενθυμέσμαι Δ. ? διεξέρχομαι Δ.? διερωτάω Δ. διετία Δ. διήγησιε Θ. διθάλασσος 🛦 διΐστημι διϊσχυρίζομαι δικάζω G.? δικαστής Δ. (6. 🕽 διοδεύω διοπετής Δ. διόρθωμα Δ. ? Διόσκουροι Δ. δούλη δοχή G. δραχμή G. δυσβάστακτος G. (Mt.?) δυσεντερία (-τέριον) Δ. δωδεκάφυλον Δ. ča G. (Mk.?) έβδομήκοντα έβδομηκονταέξ Δ.? έβδομηκονταπέντε Δ. ? Έβραϊκός G.? έγκάθετος G. έγκλημα Δ. έγ(or έν-)κυσε G. έδαφίζω G. fr. Sept. έδαφος Δ. *ἐθίζω* G. είσκαλέομαι Δ. είσπηδάω Δ. εἰστρέχω Δ. έκατοντάρχης A. G.? (Mt.?) ἐκβολή Δ. ἐκγαμίσκ**ω** G.¶ **ἐκδιηγέομαι Δ.** erdoros A. ěκείσε Λ. ξκθαμβος Δ.

Exteros A. έκκολυμβάα Α. έκκομίζ**ω** G. έκκρέμαμαι (ΟΤ έ**κκρέμοπαι) G. ἐκλαλέω** Α. έκλείπω G. ? (Heb. fr. Sept.) έκμυκτηρίζω Β. έκπέμπω Δ. erandán A.P **ἐκπλέω** Α. έκπληρόω Δ. έκπλήρωσιε Δ. ¿κσώζω Δ.? ἐκταράσσο 🛦 ěκτελέω G. ěKTÉVELA A. ѐктере́отеро 🖦 🖁 ἐκτίθημι Δ. čkywpéw G. ἐκψύχω Δ. έλαιών Δ. (G.?) Eλαμ(ε)lrus Δ. EXEUTIS A. έλκόω G. Έλληνιστής 🏊 *ἐμβά*λλω G. έμβιβάζο Δ. **ἐμμαίνομαι Δ.** *ἐμπιπρά*ω Δ.? έμ(or έν-)πνέω Δ. ἐμφανής Δ. (Ro. fr. Sept.) EVANTE? ενδεής Δ. évdégerai (impers.) 6. ενδιδύσκω G. (Mk.?) ἐνέδρα Α. ένεδρεύω A. (G.?) evedpor A. ? ἐνισχύω Δ. (G,?) ἔνκυος cf. ἔγκυος evvéa G. έν(ν)εός A. enveron G. (τà) ἐνόντα G. eroχλέω G.? (Heb. fr. Sept.) ένπνέω cf. έμπνίω έντόπιος Δ. ἔντρομος Α. (Heb.?) ἐνύπνιον A. fr. Sept. **ἐνωτίζομαι Δ.** έξαιτέω G. **ἐξάλλομαι Δ. ἐξαστράπτω G.** έξειμι Λ. ŧĖñς ἐξολοθρ**εύω** ∫ έξολεθρε**ύω** ¿ξορκιστής Δ. έξοχή Δ. ξέυπνος Δ.

έξωθέω Α. ἐπαθροίζω G. έπαιτέω G. έπακροάυμ**αι Δ**. ἐπάναγκες Δ. έπανέρχομαι Θ. ἐπάρχειος Δ. ? $\epsilon \pi a \rho \chi(\epsilon)$ ia A. επαυλις A. fr. Sept. έπεγείρω Α. έπειδήπερ G. eπ(or eφ-)eidos έπειμι (είμι) Α. έπεισέρχομας G. ? έπέκεινα Δ. fr. Sept. τὸ ἐπιβάλλον G. έπιβιβάζω ἐπιβοάω Α.? έπιβουλή Δ. έπινίνομαι Δ. έπιδημέω Α. επικέλλω Α.? Επικούρ(ε)ια Δ. έπικουρία Α. ἐπικρίνω G. έπιλείχω G.? έπιμέλεια Δ. έπιμελώς G. έπινεύω Α. έπίνοια Α ἐπιπορεύομαι G. [Sept.) επιρρίπτω G. (1 Pet. fr. ἐπισιτισμός G. έπισκευάζω Δ. ? ἐπιστάτης G. ἐπιστηρίζω Δ. ἐπιστροφή Δ. επισφαλής Δ. ἐπισχύω G. επιτοαυτό Α.? ἐπιτροπεύω G.? έπιτροπή Δ. ἐπιφανής A.? fr. Sept. έπιφωνέω έπιχειρέω έπιχέω G. έπλήσθη χρό**νος** έπλήσθησαν **ἡμέρα** έποκέλλω Λ.? έρείδω Λ. ξρημοι (αί) G. ξσθησ**ις?** έσπέρα έσπερινός G.? evye G. ? EUEPYETEM A. εὐεργέτης G. εὐθυδρομέω 🔈 εύθυμος Α.

εὐθύμως Δ.?

εὐλαβής εὐπορέω Δ. εύπορία Δ. εὐρακύλω» εὐροκλύδ**ω»** εύρυκλύ**δων** εὐτόνως εὐΦορέω G. εύφροσύνη Δ. **ἐ**Φάλλομ**αι** Δ. (ἐφείδον, cf. eseidor) 'Εφέσιος Α. έφημερία G. ζεύγος G. ζευκτηρία Δ. ζήτημα Α. ζωογονέω (1 Τίπ. ?) ήγεμονεύω G. ήγεμονία Θ. ກໍ່ມູເθανής G. ήχος (τό) **6.** ήχώ G.? θάμβος θάρσος Α. θεά Δ. θεομαχέω Δ. ? θεομάχ**ος Δ.** θέρμη λ. θεωρία Ο. θηρεύω G. θορυβάζω G.? (cf. τυρβάζω) θραύω G. fr. Sept. θρόμβος G.? θυμιάω G. θυμομαχέω Δ. โลบเร ίδρώς G. ? ίερατεύω G. ίερόσυλος Δ. ἰκμάς G. ίππεύς Α. *ໄσάγχε*λ**οε G.** ἴσως G. 'Ιταλικός Δ. καθάπτω Δ. kaθe Eñs καθημερινόε Δ. καθίημι καθόλου Λ. καθοπλίζω G. καθότι κάκείθεν A. G. ? (Mk. ?) κάκωσις A. fr. Sept. καρδιογνώστης Δ. καρποφόρος Δ. κατάβασις G. καταγγελεύς Δ. καταδέω G.

καταδίκη Λ.?

κατακλείω

κατακληροδοτέω? κατακληρονομέω? A. Sept. κατακλίνω G κατακολουθέω κατακρημνίζω G. καταλιθάζω G. κατάλοιπος A. fr. Sept. καταμένω Δ. κατανεύω G. κατανύσσω Δ. καταπίπτω Δ. (G.?) καταπλέω G. καταριθμέω Δ. κατασείω Α. κατασοφίζομας A. fr. Sept. καταστέλλω Δ. κατασύρω G. κατασφάζω G. κατάσχεσις Δ. κατατρέχω Δ. καταφέρω Λ. καταφρονητής A. ir. Sept. καταψύχω G. κατείδωλος Δ. κατεφίστημε Δ. κατοικία Δ. κατόρθωμα Δ.? κέραμος G. κεράτιον G. κηρίον G.? κίχρημι G. κλάσις κλινάριον Α.? κλίνει ή ήμέρα 6. κλινίδιον G. κλισία G. κοιτών Α. κολυμβάω Δ. κολωνία (-reta etc.) Δ. κοπετός Δ. κοπρία G. κόπριον G.? κόραξ G. κόρος G. κουφίζα Δ. κραιπάλη G. κράτιστος κρυπτή (or κρύπτη) G. κτήτωρ Α. λακτίζω Α. λαμπρότ**ης** Α. λαμπρῶς G. λαξευτός G. λάσκω Δ. λείος G. fr. Sept λεπίς Δ. ληρος G. λιβερτίνος Δ. λικμάω G. (Mt. ?) λιμήν Δ.

Air A. λόγιος Δ. Λυκαον**ιστί Δ**. λυμαίνομαι Δ. λυσιτελεί G. λυτρωτής Δ. μαγεία (-γία) 🛦 μαγεύω Δ. μαθήτρια Δ. μακροθύμ**ως Δ** uavia A. μαντεύομας Δ. μαστίζω Δ. μαστός G. (Rev. ?) μεναλείος Δ. (6. !) μελίσσιος G. ? μεριστής G. μεσημβρία Δ. μεστόω Α. μεταβάλλο Δ. μετακαλέω Δ. μεταπέμ**πω Δ** μετεωρίζα 😘 μετοικίζα 🏊 μετρίως Δ. μηδαμῶς Δ. μήπου Α.? μίσθιος G. μίσθωμα 🏊 μνâ G. μόγις G. Υ μοσχοποιέω Δ. ναύκληρος Δ. ναθε Α. νεανίας Α. νεοσσός (νοσσός) e. fr. Bept νεωκόρος Δ. νησίον Α. νοσσιά G. ? νοσσός, 800 **νεοσσό**ς δγδοήκ**οντα G.** όδεύω G. όδοιπορ**έω** Δ. δδυνάω δθόνη Δ. οϊκημα Δ. οἰκοδόμος Δ. Ι οἰκον**ομέω** G. δκνέω Δ. δλοκληρία Δ. δμβρος G. διιιλέω δμότεχνος Δ őverőos G. δπότε G. f ὖπτάνω Δ. όπτός G. δργυιά Δ. $\delta \rho(\epsilon)$ which Θ_{\bullet} δρθρίζω G.

δοθυιος G.? Fort G.? όροθεσία Δ. οὐρανόθεν Δ. οὐσία G. óφούς G. οχλέω A. (G.?) δχλοποιέω Δ. παθητός Λ. παίς, ή, G. παμπληθεί G. πανδοχείον (or -klow) G. πανδοχεύς (Or -κεύς) G. πανοικί (οτ-κεί) Α. πανταχή οτ πανταχή λ.? πάντη (or -τη) A. παραβάλλω A. (Mk.?) παραβιάζομαι παράδοξος G. παραθεωρέω Δ. παραινέω Α. παρακαθέζομαι 9.? παρακαθίζω G.? παρακαλύπτω G. παραλέγομαι Λ. παράλιος G. παρανομέω Δ. πιραπλέω Α. παράσημος Δ. παρατείνω Δ. παρατήρη**σις** G. παρατυγχάνω Δ. παραχειμασία Δ. παρεμβάλλω G.? παρενοχλέω Α. παρθενία G. παροίχομαι Δ. παροτρύνω Δ. πατρφος Δ. πεδινός G. πεζεύω Α. πειράω A. (Heb.?) πενιχρός G. πεντεκαιδέκατος G. περαιτέρω Α.? περιάπτω G.? περιαστράπτω ! περικαθίζω 6.? περικρατής Δ. περικρύπτω G. περικυκλόω G. περιλάμπω περιμένω Δ. πέριξ Δ. περιοικέω Β. περί**οικος** G. περιοχή Δ. περιρ(ρ)ήγνυμι Δ. περισπάω G. περιτρέπω Δ.

πήγανον G. πιέζω G. πιμπράω λ.? πινακίδιον G.? mivaris G.? πλέω (Rev. ?) πλήμ(μ)υρα (or -ύρα) G. πλόος Δ. πνικτός Δ. πνοή Δ. πολίτης (Heb.?) πολλαπλασίων G. (Mt.?) πολιτάρχης Δ. [Sept.) Ποντικός Α. πόρρω G. (Mt. and Mk. fr. πορφυρόπωλις Δ. πραγματεύομαι G. πράκτωρ G. πρεσβεία G. ποηνής Α. προβάλλω προκαταγγέλλω Δ. (2 Co.?) προκηρύσσω Δ. ποομελετάω G. προοράω Λ. προπορεύω προσαναβαίνω 6. προσαναλίσκω G. ? προσανέχω Α.? προσαπειλέω Α. προσαχέω Α.? προσδαπανάω G. προσδέομαι Α. προσδοκία προσεάω Α. προσεργάζομαι 6. προσέχειν έαυτοίς προσκληρόω Δ. προσκλίνω Λ.? προσλαλέω Δ. πρόσπεινος Α. προσπήγνυμι λ. προσποιέω G. (Jn.??) προσρήγνυμι G. (Mt. ?) προσφάτως Λ. προσψαύω α. προσωπολή(μ)πτης Δ. προτάσσω Α. ? προτείνω Δ. προτρέπω Α. προϋπάρχω προφέρω G. προχειρίζω Λ. προχειροτονέω Α. πρώ (or -ŵ-, or 🌩) ρα A. πρωτοστάτης Δ. πρώτως Λ.? ÆΤΟΘω G. πτύσσω G. πύθων Δ.

πυρά Δ. ραβδούχος Δ. ραδιούργημα Δ. ραδιουργία Δ. ρηγμα G. ρήτωρ Δ. Ρωμαϊκός G. ? δώννυμι Δ. σάλος G. σανίς Α. σεβαστός Α. Σιδώνιος σικάριος Δ. σίκ**ε**ρα G. σιμικίνθιον Δ. σινιάζω G. σιτευτός G. σιτίον Α.? σιτομέτριον G. **σκάπτω** G. σκάΦη Δ. σκευή Δ. σκηνοποιός Δ. σκιστάω G. σκληροτράχηλος Δ. σκύλον (or σκύλον) G. σκωληκύβρωτος Δ. σορός G. σπαργανόω G. σπερμολόγος Δ. στέμμα Α. στερεόω Α. **στι**γμή G. στρατηνός στρατιά (cf. 2 Co. x. 4 Tdf.) στρατοπεδάρχης? } Δ. στρατόπεδον G. Στωϊκός Α. συγγένεια συγγενίς 6.? συγκαλύπτω G. συγκαταβαίνω Δ. συγκατατίθημι G. συγκαταψηφίζω Δ. συγκινέω Α. συγκομίζω Δ. συγκύπτω G. συγκυρία 6. συγχέω Α. σύγχυσις Α. συ(ν)ζήτησις Δ.? συκάμινος G. συκομορέα -μωρέα -μωραία συκοφαντέω G. συλλογίζομαι G. συμβάλλω

συμπαραγίνομαι G. (2 Tim.?)

τρίστεγος Δ.

συμπάρειμι Α. συμπεριλαμβάνο Δ. συμπίνω Α. συμπίπτω G.? συμπληρόω συμφύω G. συμφωνία G. συμψηφίζω Δ. συναθροίζω Α. (G.?) συνακολουθέω G. (Mk.?) συναλίζω Α. συναλλάσσω Δ.? συναρπάζω συνδρομή Α. σύνειμι (εἰμί) Δ. (6.?) σύνειμι (είμι) G. συνελαύνω Α.? συνεπιτίθημι λ.? συνέπομαι Α. συνεφίστημι Α. συνθλάω G. (Mt. ?) συνθούπτω λ. συνκατανεύω Α.? συνοδεύω Α. συνοδία G. συνομιλέω Α. συνομορέω Δ. συντόμως A. (Mk.??) σύντροφος Α. συντυγχάνω G. συνωμοσία Α. Σύρος G. (Mk. ?) Σύρτις (οτ σύρτις) Δ. συσπαράσσω G. (Mk. ?) συστρέφω A. (Mt. ?) συστροφή Δ. σφάγιον A. fr. Sept. σφοδρώς Α. σφυδρών Α.? σφυρόν Α.? σχολή Δ. τακτός Α. τανῦν (τὰ νῦν) Δ. τάραχος Α. τάχιστα Δ. τεκμήριον Α. τελεσφορέω G. τεσσαρακονταετής Α. τεσσαρεσκαιδέκατος Δ. τετράδιον Α. τετραπλόος G. τετραργέω G. rozodia τίθεσθαι είς τὰ έτα Ο έν τιμωρέω Α. TOLYOS A. τραθμα G. τραυματίζω τραχύς τριετία Δ.

τρισχίλιοι Α. τροποφορέω? A. fr. Sept. τροφοφορέω? τρυνών G. fr. Sept. τυρβάζω G. ? (cf. θορυβάζω) Τύριος Α. τυφωνικός Δ. ύγρός G. ύδρωπικός G. ύπερείδον Α. ύπερεκγύνω G. ύπερώον Α. ύπηρετέω Α. ύποβάλλω Α. ύποζώννυμι Α. ύποκοίνομαι G. ύπολαμβάνω (3 Jn. ?) ύπονοέω Δ. ύποπλέω Α. ύποπνέω Α. ύποστρώννυμι 🚱 ύποτρέχω Α. ύποχωρέω G. ύφαίνω G.? φαντασία Α. φάραγξ G. fr. Sept. φάσις λ. φάτνη G. φιλανθρώπως Δ. φίλη (ή) G. Φιλονεικία G. φιλόσυφος Α. φιλοφρόνως Δ. φόβηθρον(οτ -τρον) G. φόρτος Δ.? Φρονίμως G. φρυάσσω A. fr. Sept. φρύγανον Δ. φυλακίζω Δ. φύλαξ Δ. Χαλδαίος Δ. χάραξ G. χάσμα G. χειμάζω Δ. χειραγωγέω Δ. χειραγωγός Δ. χλευάζω Α. χορός 🙃 χόρτασμα Λ. χρεωφειλέτης (or χρεοφιλ.) G. χρονοτριβέω Δ. χρώς Α. χῶρος Α. ψώχω G. ώνέομαι Α. తర⊁ G.

Gospel 312 (11 fr. Sept., 52?) Acts 478 (15 fr. Sept., 49?) Both 61. Total 851 (26 fr. Sept., 101?)

4. To all three Synoptists. ἀνανακτέ**ω** ἀγέλη άλα? ἀλάβαστρ**ον** άλιεύς αμην λέγω ύμ**ω** ἀναβοάω? άνακλίνω AVEKTÓS ἀπαίρω ἀποδημέω ἀποκεφαλίζω ἀποκυλίω οί ἄρτοι τῆς προθέσεως ἄσβεστος ἀσκός βαπτιστής Βεελζεβούλ (-Βούβ) γαλήνη γαμίσκω? διαβλέπω? διαλογίζομαι (Jn.?) δυσκόλως έκατονταπλασίων? έκδίδωμι **ἐμπαίζω** έμπτύω ἐπίβλημα ἐπιγραφή έπισυνάγω **ἐ**ρήμωσις εὐκοπώτερόν ἐσ... θέρος θηλάζω κακῶς ἔχειν κάμηλος καταγελάω κράσπεδον κρημνός κωφός λεγεών (-γιώι) λέπρα λεπρός μακρός ? μόδιος νυμφών οἰκοδεσπότης **ὀρχέομαι** παραλυτικός? πενθερά

περίλυπος

(πόρρω Mt. and Mk. fr.

[Sept.)

Γαββαθᾶ G.

ματος G.

γεννηθηναι ἄνωθεν G., έκ (τοῦ)

θεοῦ G. 1 Ερ., ἐκ (τοῦ) πνεύ-

γενετή G.

πήρα

πίναξ

προβαίνω

πρωτοκαθεδρία

πρωτοκλισία

ραφίς? ρήγνυμι (Gal. fr. Sept.) σίναπι σωδών σκύλλω? σπλαγχνίζομαι τὰ σπόριμα στάχυς στέγη συμπνίγω συντηρέω τελώνης τελώνιον τίλλω τρίβος fr. Sept. υίὸς Δαυίδ ύποκριτής φέγγος? χοίρος ψευδομαρτυρέω (Ro.?) ψιχίον TOTAL 78 (1 fr. Sept., 10?) 5. To John. N. B. Words peculiar to the Gospel, or to one or another of the Epistles, are so marked. *ἀγγε*λία 1 ΕΡ. άγγέλλω 6. ? άλιεύω G. ἀλλαχόθεν G. άλόη G. άμαρτίαν **έχειν** G., 1 Er. άμην άμην 6. αν (ἐάν) G.? 1 Ep.? άναμάρτητος G. (viii. 7) ἀνάστασις { ζωῆς κρίσεως **G**. **ἀνθ**ρα**κιά** G. ἀνθρωποκτόνος G., 1 ΕΡ. άντίχριστος 1 ΕΡ., 2 ΕΡ. ἀντλέω G. ἄντλημα G. απεκρίθη καλ είπε G. απέρχομαι είς τὰ οπίσω G. αποσυνάγωγος G. αρ(ρ)αφος G.ἀρχιτρίκλινος G. δ ἄρχωντοῦ κόσμου (τούτου) G. αὐτόφωρος G. (viii. 4). Batov G. Βασιλίσκος G.? βιβρώσκω G.

γέρων G. γλωσσόκομον G. δακούω G. δειλιάω G. δήποτε G.? (v. 4) διαζωννύω G. δίδυμος G. έγκαίνια G. είναι έκ τοῦ κόσμου G., 1 EP. $\left\{ \begin{array}{l} \dot{\epsilon} \kappa \ \tau \hat{\omega} \nu \ \tilde{d} \nu \omega \\ \dot{\epsilon} \kappa \ \tau \hat{\omega} \nu \ \kappa \dot{\alpha} \tau \omega \end{array} \right\} G.$ $\left. \begin{array}{l} \vec{\epsilon} \kappa \nu \epsilon \hat{\upsilon} \omega \\ \vec{\epsilon} \kappa \nu \hat{\epsilon} \omega \end{array} \right\} \, G.$ έλιγμα G.? ἐμπόριον G. ἐμφυσάω G. έξερχεσθαι έκ (ἀπὸ, παρά) τοῦ θεοῦ G. έξυπνίζω G. έπάρατος G.? έπενδύτης G. ἐπιδέχομαι 3 ΕΡ. έπιχρίω G. (ή) έσχάτη ἡμέρα G. ζώννυμι G. (Acts?) ήλος G. ήπερ G.? θεοσεβής G. θήκη G. θρέμμα G. ίλασμός 1 ΕΡ. καθαίρω G. (Heb.?) καταγράφω G.? (viii. 6). KÉDOS G.? κειρία G. κέρμα G. κερματιστής G. κηπουρός G. κίνησις G. (V. 3) κλημα G. κοίμησις G. κολυμβήθρα G. κομψότερον έχειν & κρίθινος G. λέντιον G. λιθόστρωτος & λίτρα G. λόγχη G. μεσόω G. Meorias G. μετρητής G. μίγμα G.? μονή G. νίκη 1 ΕΡ. νιπτήρ G. νόσημα G.? (V. 4) νύσσω G. **ὄζω** G. δθόνιον G. (Lk. ?) **δμο**ῦ G. (Lk.?)

δνάριον G. οὐκοῦν G. δινάριον G. maiddoiov G. (Mt.?) πενθερός G. περιδέω G. [3 Ep. περιπατείν εν άληθεία 2 Εν., περιπατείν έν τη σκοτία (or έν τῷ σκότει) G., 1 Er. περιπατείν έν τῷ φωτί 1 Εν. ποιείν την άληθειαν G., 1 EP. πότερος G. προβατική G. προβάτιον G.? προσαιτέω G. (Mk.? Lk.?) προσκυνητής G. προσφάγιου 6. πτέρνα G. πτύσμα 6. **ῥέω** G. 'Ρωμαϊστι G. σκέλος Θ. σκηνοπηγία G. συγχράομι 3.? συμμαθητής G. συ εισέρχο**μαι** G. τεκνίον G., 1 Ερ. (Mk.? Gal. ?) τεταρταίος G. τετράμηνος G. τιθέναι ψυχήν G., 1 Ep. τίτλος G. ύδρία G. υπανησις G. (Mt.?) ύφαντός G. φανός G. φιλοπρωτεύω 3 Ε. φλυαρέω 3 Επ. φραγέλλιον G. χαμαί G. χάρτης 2 ΕΡ. χείμαρρ**ος** G. χολάω 6. χρίσμα 1 εν. ψυχήν τιθέναι, 800 **τιθέναι ψ**. ψωμίον G. Gospel 114 (12?) Epp. 11 Gospel and Epp. 8 (1?)

6. To Paul.

TOTAL 183 (18 ?)

a. To the Longer Epistles
And Philemon.

N. B. Words peculiar to any single Epistle are so designated by the appended abbreviation.

άβαρής 2 Co. ἀγαθωσύνη ἄναμος 1 Co.

άγωνάκτησις 2 Co. αγενής 1 Co. άγιωσύνη άγνότης 2 Co. dyvos Phil. άγριέλαιος Βο άνουπνία 2 Co. άδάπανος 1 Co. άδήλως 1 Co. άδιαλείπτως άδροτής 2 Сο. αθά cf. μαραν αθά ἄθεος Eph. ἀθυμέω Col. αΐνιγμα 1 Co. αΐσθησις Phil. αἰσχρολογία Col. αλσχρότης Eph. αλτιάομαι Ro. αἰχμαλωτεύω Eph. fr. Sept. (2 T.?) ἀκαιρέομαι Phil. άκατακάλυπτος 1 Сο. ãκων 1 Co. άλάλητος Βο. άληθεύω άλληγορέω Gal άλυπος Phil. ἀμέμπτως 1 Th. άμετακίνητος 1 Co. άμεταμέλητος άμετανόητος Βο. а́иетроѕ 2 Co. ἀναθάλλω Phil. ἀνακαινόω άνακαλύπτω 2 Со. ἀνακεφαλαιόω ανακόπτω Gal.? άναλογία Ro. αναμένω 1 Th. ανανεόω Eph. aváξιος 1 Čo. avatiws 1 Co. αναπολόγητος **Βο.** ανδρίζω 1 Co. άνεκδιήγητος 2 Co. ανελεήμων Ro. ανεξερεύ (or -ραύ-)νητος Ro. ἀνεξιχνίαστος ἀνεψιός Col. ἀνήκω ἄνθραξ Ro. fr. Sept. ανθρωπάρεσκος ανθρώπινον λέγω Βο. avoitis Eph. ἀνόμως Ro. ἀνοχή Ro. άνταναπληρόω Col.

άνταπόδοσις Col.

αντίλη(μ)ψις 1 Co.

ἀντιμισθία άντιστρατεύομαι Ro. ἀπαλγέω Eph. ἀπαλλοτριόω άπαρασκεύαστος 2 Co. aπ(or aφ-)eidor Phil ลัสะเมเ absum άπείπον 2 Co. ἀπεκδύομαι Col. απέκδυσις Col. ἀπελεύθερος 1 Co απερισπάστως 1 Co. άπλότης απόδειξις 1 Co. άποκαραδοκία **ἀποκαταλλάσσω** ἀπόκοιμα 2 Co. απορφανίζω 1 Τh. ἀποστυγέω Ro. ἀποτίνω Philem. ἀποτολμάω Βο. **ἀποτομία Ro.** ἀπουσία Phil. ἀπόχρησις Col. ลืดล อบัง ảoá Ro. ἀρραβών αρεσκεία Col άρμόζω 2 Co. άρπαγμός Phil. άρρητος 2 Co. άργιτέκτων 1 Сο. ἀσαίνω 1 Th. ? ἀσθένημα ΒΛ. ἄσοφος Eph. άσπίς Ro. αστατέω 1 Co. ασύνθετος Ro. ασχημονέω 1 Co. ασχήμων 1 Co. ατακτέω 2 Th. атактос 1 Th. **ἀτάκτως 2 Th.** атоµос 1 Со. αὐγάζω 2 Co.? αὐθαίρετος 2 Co. αὐλός 1 Co. aű Enous αὐτάρκης Phil. αφειδία Col. άφή άφικνέομαι Ro. 'Αγαϊκός 1 Co. ἀχρειόω Ro. fr. Sept. ἄχρηστος Philem. avvyos 1 Co. Baάλ Ro. fr. Sept. Βασκαίνω Gal. Βελίαλ or Βελίαο 2 Co. βέλος Eph.

Βραβείον βραβεύω Col. Βρόγος 1 Co. Βυθός 2 Co. Γαλάτης Gal. γεώργιον 1 Co. γνησίως Phil γραπτός Ro. γυμνητεύω 1 Сο. δάκνω Gal. Δαμασκηνός 2 Co. δειγματίζω Col. (Mt.?) διαίρεσις 1 Co. διαστολή διδακτός 1 Co. (Jn. fr. Sept.) διερμηνεία 1 Co. ? διερμηνευτής 1 Co.? δικαιοκοισία Βο. δικαίωσις Βο. διόπερ 1 Сο. διγοστασία δίνος 1 Co. δογματίζο Col. δοκιμή δόλιος 2 Co. δολιόω Ro. fr. Sept. δολόω 2 Сο. δότης 2 Co. δουλαγωγέω 1 Сο. δράσσομαι 1 Co. δυναμόω Col. (Eph.? Heb.?) δυνατέω 2 Co. (Ro.?) δυσφημέω 1 Co.? δυσφημία 2 Сο. δωροφορία Ro.? εγγράφω 2 Co. (Lk.?) έγγύτερον Ro. έγκαυχάομαι 2 Th. ? έγκεντρίζω Ro. έγκοπή (or έκκ, or έκκ-) 1 Co έγκρατεύομαι 1 Сο. έγκρίνω 2 Co. έδραῖος έθελοθοησκεία Cal. έθνάρχης 2 Co. έθνικῶς Gal είδωλείον 1 Co. εἰκῆ, -κῆ (Mt. ?) eino Gal. είλικρ**ίνεια (οτ -νία)** ειρηνοποιέω Col. είσδέχομαι 2 Co. έκατονταέτης Ro. ekbarranda 2 Co. έκδημέω 2 Co. žkôtkos indiána 1 Th. (Lt.?) erraio Ro. črkláw Ro. **ἐκκλείω**

ekkonn cf. evecan εκνήφω 1 Co. έκούσιος Philem. eksteránovu Ro. fr. Sept. erario Gal ἐκτρέφω Eph. ἔκτρωμα 1 Co. έκφοβέω 2 Co. έκών έλαττονέω 2 Co. fr. Sept. έλαφρία 2 Co. ελαγιστότερος Eph. έλλογάω or -γέω εμβατεύω Col. èμπεριπατέω 2 Co. fr. Sept. ενάρχομ**αι** ένδειγμα 2 Th. รับอิยเลีย ένδημέω 2 Сο. ένδοξάζω 2 Τα ένέργεια ενέμγημα 1 Co. ενκοπή cf. εγκοπή ενορκίζω 1 Th. ? ένότης Eph. έντροπή 1 Co. έντυπόω 2 Сο. **έξαγοράζω** έξαίρω 1 Co.? and fr. Sept. έξανάστασις Phil. έξαπατάω (1 Tim.?) έξαπορέω 2 Co. έξεγείρω έξηχέω 1 Th. έξισχύω Eph. έορτάζω 1 Co. ἐπακούω 2 Co. fr. Sept. έπαναμιμνήσκω Βο. έπείπερ Ro.? έπεκτείνω Phil. έπευδύω 2 Co. ἐπιβαρέω έπιδιατάσσομαι Gal. έπιδύω Eph. έπιθανάτιος 1 Co. ἐπιθυμητής 1 Co. ἐπικαλύπτω Ro. fr. Sept. έπικατάρατος Gal. fr. Sept. (Jn.?) ἐπιπόθησις 2 Co. ἐπιπόθητος Phil. έπιποθία Ro. ἐπισκηνόω 2 Сο. έπισπάω 1 Co. ἐπιτιμία 2 Co. έπιφαύσκο Eph. ἐπιχορηγία ἐπονομάζω Ro.

έπτακισχίλιοι Ro.

ερεθίζω 2 Co. (Col.?)

éounvela 1 Co. έρμηνευτής 1 Co.? τί έρουμεν Ro. έτερόγλωσσος 1 Co. έτεροζυγέω 2 Co. éréous Phil. έτοιμασία Eph. evvoia Eph. (1 Co. ?) εύπάρεδρος εύπρόσεδρος εὐπροσωπέω Gal. εύσημος 1 Co. εὐσχημόνως εύσχημοσύνη 1 Co. εύτραπελία Eph. ευφημία 2 Co. εύφημος Phil. εὐχάριστος Col. εύψυχέω Phil ၏မတို့(အ έφευρετής Βο. έφικνέομαι 2 Сο. δ ηγαπημένος (of Christ) Eph. A dyvoeîte Ro. ήδιστα 2 Co. λθος 1 Co. fr. Menander ηνίκα 2 Co. йто Ro. ή́ττημα ที่ราพ or ที่**ฮฮนะ** ηγέω 1 Co. (Lk.?) θειότης Ro. θέλω έν Col. θεοδίδακτος 1 Th. θεοστυγής Βο. θεότης Col. θήρα Ro. θηριομαχέω 1 Сο. Avnros τοιαμβεύω θυρεός Eph. ĩaµa 1 Co. leρόθυτος 1 Co.? ξεροσυλέω Ro. ξερουργέω Ro. **Ικανότης 2 Co.** ίκανόω ίλαρός 2 Co. Ιλαρότης Ro. ίμείρομαι (? cf. δμείρομαι) "va ('where')? Iovdai(w Gal. 'Iovôaikôs Gal 'Iovdaïoµós Gal. **λ**σότης loovuyos Phil. Ιστορέω Gal.

καθαίρεσις 2 Сο.

καθό (1 Pet.?)

ratooaw Bo. mandans Ro. κακοήθεια Βο. καλάμη 1 Сο. καλλιέλαιος Βο. καλοποιέω 2 Τh. κάλυμμα 2 Co. κάμπτω κανών καπηλεύω 2 Co. καταβαρέω 2 Co. καταβραβεύω Col καταδουλόω κατακαλύπτω 1 Со. катакоша Во. κατάκρισις 2 Со. κατάλαλος Ro. κατάλειμμα Βο.? καταλλανή καταλλάσσω καταναρκάω 2 Со. κατάνυξις Ro. fr. Sept. κατάρτισις 2 Co. καταρτισμός Eph. κατασκοπέω Gal καταστρώννυμι 1 Сο. κατατομή Phil. καταυγάζω 2 Co. ? καταχθόνιος Phil. καταγράομαι 1 Co. κατοπτρίζομαι 2 Сο. κατώτερος Eph. κέλευσμα 1 Th. κενοδοξία Phil. κενόδοξος Gal κενόω κημόω 1 Co.? κίνδυνος κληρόω Eph. κλίμα κλυδωνίζομαι Eph. κολακεία 1 Th. κομάω 1 Co. κόμη 1 Co. κοσμοκράτωρ Eph. κρέας κρυφή, -φή Ερβ. κυβεία Eph. κυβέρνησις 1 Co. κύμβαλον 1 Co. κυριακόν δείπνου 1 Co. κυρόω Aaodikeús Col. (Rev.?) λάρυχξ Βο. λείμμα Ro. ληψις Phil. λογία 1 Co. λογισμός λοίδορος 1 Co.

λύσις 1 Сс.

μακαρισμός μάκελλον 1 Co. μακρογρόνιος Eph. μαρὰν ἀθά (μαραναθά) 1 Co. ματαιόω Ro. μεγάλως Phil μέγεθος Eph. μεθοδεία Ευμ. μέθυσος 1 Co. μεσότοιχον Eph. μετακινέω Col. μεταλλάσσω Βο. μετασχηματίζω μετοχή 2 Co. μήτιγε (μήτι γε, μή τι γε) 1 Co. μολυσμός 2 Сο. μομφή Col. μορφόω Gal μόχθος μυέω Phil. μυκτηρίζω Gal μωμάομαι 2 Сο. μωρία 1 Co. μωρολογία Ερά νέκρωσις νή 1 Co. νηπιάζω 1 Co. νόημα νομοθεσία Βο. νουμηνία Col. νυχθήμερον 2 Co. νώτος Ro. fr. Sept. olkteipa Ro. fr. Sept. δκταήμερος Phil. δλέθριος 2 Th.? όλιγόψυχος 1 Th. ολοθρευτής 1 Co. δλοτελής 1 Th. δμείρομαι 1 Th.? (cf. lucio.) όμιλία 1 Co. fr. Menander δνίνημι Philem. όρατός Col. δρεξις Ro. δρθοποδέω Gal δσγε Ro. δσίως 1 Th. ὄσφρησις 1 **Co.** οφθαλμοδουλεία δχύρωμα 2 Со. πάθος παιδαγωγός παίζω 1 Co. fr. Sept. παλαιότης Ro. πάλη Eph. πανούργος 2 Сο. παραβολεύομαι ?] παραβουλεύομαι? παραζηλόω παράκειμαι

δνάριον G. οὐκοῦν G. divápion G. waiddpior G. (Mt.?) πενθερός G. [3 EP. περιδέω G. περιπατείν εν άληθεία 2 ΕΡ., περιπατείν έν τη σκοτία (or έν τῷ σκότει) G., 1 Ep. περιπατείν έν τῶ φωτί 1 Εν. ποιείν την άληθειαν G., 1 Ep. πότερος G. προβατική G. προβάτιον G.? προσαιτέω G. (Mk.? Lk.?) προσκυνητής G. προσφάγιου G. πτέρνα G. πτύσμα G. **ρ**έω G. . Ένωμαϊστι G. σκέλος G. σκηνοπηγία G. συγχράομι 3.? συμμαθητής G. συ εισέρχο**μαι** G. τεκνίον G., 1 ΕΡ. (Mk.? Gal. ?) τεταρταίος G. τετράμηνος G. τιθέναι ψυχήν G., 1 Ep. τίτλος G. ύδρία Φ. ύπαν ησις G. (Mt.?) ύφαντός G. φανός G. φιλοπρωτεύω 3 Ε.Ρ. φλυαρέω 3 Εν. φραγέλλιον 6. χαμαί G. χάρτης 2 Ερ. χείμαρρος G. χολάω ω χρίσμα 1 εε. ψυχὴν τιθέναι. 800 τιθέναι ψ. **ψ**ωμίον G. Gospel 114 (12?) Epp. 11 Gospel and Epp. 8 (1?) TOTAL 133 (18 ?)

6. To Paul.

a. To the Longer Epistles
And Philemon.

N. B. Words peculiar to any single Epistle are so designated by the appended abbreviation.

άβαρής 2 Co. ἀγαθωσύνη ἄναμος 1 Co.

αγωνάκτησις 2 Co. dyevýs 1 Co. άγιωσύνη άγνότης 2 Сο. ayvos Phil. άγριέλαιος Βο άγρυπνία 2 Сο. αδάπανος 1 Co. άδήλως 1 Co. άδιαλείπτως άδροτής 2 Co. άθά cf. μαρ**αν άθά** äθεος Eph. άθυμέω Col. αΐνιγμα 1 Co. αίσθησις Phil. αισχρολογία Col. αίσχρότης Eph. αλτιάομαι Ro. αἰχμαλωτεύω Eph. fr. Sept. (2 T.?) draioéouai Phil. άκατακάλυπτος 1 Co. ἄκων 1 Co. αλάλητος Ro. άληθεύω αλληγορέω Gal άλυπος Phil. ἀμέμπτως 1 Th. άμετακίνητος 1 Co. άμεταμέλητος άμετανόητος Βο. а́иетроѕ 2 Со. αναθάλλω Phil. ἀνακαινόω ἀνακαλύπτω 2 Co. ἀνακεφαλαιόω άνακόπτω Gal.? ἀναλογία Ro. αναμένω 1 Th. ανανεόω Eph. ανάξιος 1 Co. αναξίως 1 Co. αναπολόγητος Ro. ανδρίζω 1 Co. άνεκδιήγητος 2 Co. άνελεήμων Ro. ανεξερεύ (or -ραύ-)νητος Ro. ἀνεξιχνίαστος avertiós Col. ἀνήκω ἄνθραξ Ro. fr. Sept. ανθρωπάρεσκος ανθρώπινον λέγω Βο. avoitis Eph. ανόμως Ro. ἀνοχή Ro. ἀνταναπληρόω Col.

άνταπόδοσις Col.

αντίλη(μ)ψις 1 Co.

ἀντιμισθία άντιστρατεύομαι Ro. ἀπαλγέω Eph. ἀπαλλοτριόω άπαρασκεύαστος 2 Co. aπ(or aφ-)eidor Phil äπειμι absum απείπον 2 Co. ἀπεκδύομαι Col. απέκδυσις Col. απελεύθερος 1 Co. άπερισπάστως 1 Co. άπλότης απόδειξις 1 Co. **ἀποκαραδοκία** αποκαταλλάσ**σω** ἀπόκριμα 2 Co. απορφανίζω 1 Τh. ἀποστυγέω Ro. ἀποτίνω Philem. ἀποτολμάω Ro. **ἀποτομία Ro.** ἀπουσία Phil. ἀπόχρησις Col. ลือล อบ้า ảoá Ro. ἀρραβών αρεσκεία Col άρμόζω 2 Co. άρπαγμός Phil. apparos 2 Co. άργιτέκτων 1 Co. ασαίνω 1 Th. ? *ἀσθένημα* ΒΩ. ἄσοφος Eph. άσπίς Ro. ἀστατέω 1 Co. ασύνθετος Ro. ασχημονέω 1 Co. ασχήμων 1 Co. ἀτακτέω 2 Th. ataktos 1 Th. dτάκτως 2 Th. атоцоs 1 Co. αὐγάζω 2 Co.? αὐθαίρετος 2 Co. αὐλός 1 Co. aű£nois αὐτάρκης Phil. ἀφειδία Col. άφή άφικνέομαι Ro. Αχαϊκός 1 Сο. αγρειόω Ro. fr. Sept. ἄχρηστος Philem. ἄψυχος 1 Co. Baάλ Ro. fr. Sept. βασκαίνω Gal. Βελίαλ or Βελίαρ 2 Co. βέλος Eph.

βραβείον βραβεύω Col. βρόχος 1 Co. Βυθός 2 Co. Γαλάτης Gal. γεώργιον 1 Co. ymaiws Phil γραπτός Ro. γυμνητεύω 1 Co. dárvo Gal. Δαμασκηνός 2 Сο. δειγματίζω Col. (Mt.?) διαίρεσις 1 Co. διαστολή διδακτός 1 Co. (Jn. fr. Sept.) διερμηνεία 1 Co.? διερμηνευτής 1 Co.? δικαιοκρισία Βο. δικαίωσις Βο. διόπερ 1 Co. διχοστασία δίψος 1 Co. δογματίζω Col. δοκιμή δόλιος 2 Co. δολιόω Ro. fr. Sept. δολόω 2 Co. δότης 2 Co. δουλαγωγέω 1 Сο. δράσσομαι 1 Co. δυναμόω Col. (Eph.? Heb.?) δυνατέω 2 Co. (Ro.?) δυσφημέω 1 Co.? δυσφημία 2 Co. δωροφορία Ro.? έγγράφω 2 Co. (Lk.?) έγγύτερον Ro. έγκαυχάομαι 2 Th. ? έγκεντρίζω Ro. έγκοπή (or έκκ-, or έκκ-) 1 Co. έγκρατεύομαι 1 Со. έγκρίνω 2 Co. έδραῖος έθελοθρησκεία Col. έθνάρχης 2 Co. eθνικώς Gal. είδωλείον 1 Co. eikn, -kn (Mt. ?) eikw Gal. είλικρίνεια (Οτ -νία) ελρηνοποιέω Col. ελσδέχομαι 2 Co. єкатортаєтиє Ro. εκδαπανάκο 2 Co. ἐκδημέω 2 Co. žkůtkoe endicine 1 Th. (Lt.?) derenies Ro. ἐκκλάω Βο.

έκκλείω

encount of eyeouth έκνήφω 1 Co. έκούσιος Philem. ekmerányom Ro. fr. Sept. έκατύω Gal. έκτρέφω Eph. ἔκτρωμα 1 Co. έκφοβέω 2 Co. έκών έλαττονέω 2 Co. fr. Sept. έλαφρία 2 Co. ελαχιστότερος Eph. ελλογάω or -γέω έμβατεύω Col. έμπεριπατέω 2 Co. fr. Sept. **ἐνάρχομαι** evderyua 2 Th. žvôciEis evonuém 2 Co. ένδοξάζω 2 Τh. ένέργεια ενέργημα 1 Сο. ένκοπή cf. έγκοπή ἐνορκίζω 1 Th. ? ένότης Eph. έντροπή 1 Co. έντυπόω 2 Сο. **ἐξαγοράζω** έξαίρω 1 Co.? and fr. Sept. έξανάστασις Phil. έξαπατάω (1 Tim.?) έξαπορέω 2 Co. έξεγείρω έξηχέω 1 Th. έξισχύω Eph. έορτάζω 1 Co. έπακούω 2 Co. fr. Sept. ἐπαναμιμνήσκω Ro. έπείπερ Ro.? έπεκτείνω Phil. έπενδύω 2 Co. έπιβαρέω έπιδιατάσσομαι Gal έπιδύω Eph. ἐπιθανάτιος 1 Co. έπιθυμητής 1 Co. ἐπικαλύπτω Ro. fr. Sept. ἐπικατάρατος Gal. fr. Sept. (Jn.?)ἐπιπόθησις 2 Co. ἐπιπόθητος Phil. έπιποθία Ro. έπισκηνόω 2 Co. έπισπάω 1 Co. έπιτιμία 2 Co. έπιφαύσκω Eph. ἐπιχορηγία

ἐπονομάζω Ro.

έπτακισχίλιοι Βο.

έρεθίζω 2 Co. (Col.?)

toumela 1 Co. έρμηνευτής 1 Co.? τι έρουμεν Ro. έτερόγλωσσος 1 Co. έτεροζυγέω 2 Co. éréous Phil. έτοιμασία Eph. evvoia Eph. (1 Co.?) εύπάρεδρος εύπρόσεδρος εύπροσωπέω Gal εύσημος 1 Co. εὖσχημόνως εύσχημοσύνη 1 Co. εύτραπελία Ερί. εύφημία 2 Co. ευφημος Phil. εὐχάριστος Col. εύψυχέω Phil. evodía έφευρετής Ro. έφικνέομαι 2 Co. δ ηγαπημένος (of Christ) Eph. A dyvoeite Ro. ήδιστα 2 Co. ήθος 1 Co. fr. Menander ήνίκα 2 Co. ήτοι Ro. ที่รтημα ที่รายง or ที่**ฮฮนะ** ηχέω 1 Co. (Lk.?) θειότης Ro. θέλω έν Col θεοδίδακτος 1 Th. θεοστυγής Ro. θεότης Col. θήρα Ro. θηριομαχέω 1 Сο. θνητός τοιαμβεύω θυρεός Ερh. ĩaµa 1 Co. λερόθυτος 1 Co.? ξεροσυλέω Ro. λερουργέω Βο. **Ικανότης 2 Co.** ໂκανόω ίλαρός 2 Co. λαρότης Ro. ίμείρομα**ι (? cf. όμείρομαι)** iva ('where')? 'Iovdail Gal. Ioudaixes Gal. 'Ιουδαϊσμός Gal. **ໄ**σότης λσόψυχος Phil. Ιστορέω Gal.

καθαίρεσις 2 Co.

καθό (1 Pet.?)

matooaw Ro. καινότης Ro. κακοήθεια Κο. καλάμη 1 Сο. καλλιέλαιος Βο. καλοποιέω 2 Τh. κάλυμμα 2 Co. κάμπτω κανών καπηλεύω 2 Co. καταβαρέω 2 Co. καταβραβεύω Col. καταδουλόω κατακαλύπτω 1 Сο. катакоша Во. κατάκρισις 2 Co. κατάλαλος Ro. κατάλειμμα Βο.? καταλλανή καταλλάσσο καταναρκάω 2 Со. κατάνυξις Ro. fr. Sept. κατάρτισις 2 Co. καταρτισμός Eph. κατασκοπέω Gal. καταστρώννυμι 1 Сο. κατατομή Phil. καταυγάζω 2 Co. ? καταχθόνιος Phil. καταχράομαι 1 Со. κατοπτρίζομαι 2 Сο. κατώτερος Eph. κέλευσμα 1 Τh. κενοδοξία Phil. κενόδοξος Gal κενόω κημόω 1 Co.? κίνδυνος κληρόω Eph. κλίμα κλυδωνίζομαι Eph. κολακεία 1 Th. κομάω 1 Co. κόμη 1 Co. κοσμοκράτωρ Eph. κρέας κρυφή, -φή Ερh. κυβεία Eph. κυβέρνησις 1 Co. κύμβαλον 1 Co. κυριακόν δείπνον 1 Co. κυρόω Aaodineús Col. (Rev.?) λάρυγέ Βο. λείμμα Ro. Anyes Phil. λογία 1 Co. λογισμός λοίδορος 1 Сο.

λύσις 1 Сα.

μακαρισμός μάκελλον 1 Co. μακροχρόνιος Eph. μαρὰν ἀθά (μαραναθά) 1 Сο. ματαιόω Ro. μεγάλως Phil. μέγεθος Enh. μεθοδεία Ερh. μέθυσος 1 Co. μεσότοιχον Eph. μετακινέω Col. μεταλλάσσω Βο. μετασχηματίζω μετοχή 2 Co. μήτεγε (μήτε γε, μή τε γε) 1 μολυσμός 2 Сο. μομφή Col. μορφόω Gal μόχθος μνέω Phil μυκτηρίζω Gal. μωμάομαι 2 Сο. μωρία 1 Co. μωρολογία Ερί νέκρωσις νή 1 Co. νηπιάζω 1 Сο. νόημα νομοθεσία Βο. νουμηνία Col. νυχθήμερον 2 Co. ρώτος Ro. fr. Sept. olkreiow Ro. fr. Sept. δκταήμερος Phil. δλέθριος 2 Th.? όλιγόψυχος 1 Th. ολοθρευτής 1 Co. δλοτελής 1 Th. όμείρομαι 1 Th.? (cf. Inch.) όμιλία 1 Co. fr. Menander δνίνημι Philem. δρατός Col. δρεξις Ro. δρθοποδέω Gal. δσγε Ro. όσίως 1 Th. δσφοησις 1 Co. οφθαλμοδουλ**εία** δχύρωμα 2 Со. πάθος παιδαγωγός παίζω 1 Co. fr. Sept. παλαιότης Ro. πάλη Eph. πανούργος 2 Сο. παραβολεύομαι ? παραβουλεύομας? παραζηλόω παράκειμαι

παραμυθία 1 Co. παραμύθιον Phil. παραπλήσιον Phil. παραυτίκα 2 Co. παραφρονέω 2 Co. παρεδρεύω (cf. προσεδρ.) 1 Co.? παρείσακτος Gal. παρεισέρχομαι πάρεσις Κο. παρηγορία Col. πάροδος 1 Co. παροργίζω παροργισμός Eph. πατρικός Gal. πειθός 1 Co. (Πειθώ 1 Co.?) πεισμονή Gal. πένης 2 Co. fr. Sept. πεντάκις 2 Co. πεποίθησις περιεργάζομαι 2 Th. περικάθαρμα 1 Co. περικεφαλαία 1 Th. (Eph. fr. Sept.) περιλείπω 1 Th. περίψημα 1 Co. περπερεύομαι 1 Сο. πέρυσι 2 Co. πιθανολογία Col. πιότης Ro. πλάσμα Ro. τὸ πλείστον (adv.) 1 Co. πλεονεκτέω πλεονέκτης πλησμονή Col. πλουτίζω ποίημα πολίτευμα Phil. πολυποίκιλος Eph. πρεσβεύω προαιρέω 2 Co. προαιτιάομαι Ro. προακούω Col. προαμαρτάνω 2 Co. προγίνομαι Ro. προδίδωμι Ro. προελπίζω Eph. προενάρχομαι 2 Сο. προεπαγγέλλω Ro. (2 Co.?) προετοιμάζω προευαγγελίζομαι Gal προέχω Ro. προηγέομαι Ro. προθέσμιος Gal. προκαλέω Gal. προκαταρτίζω 2 Co. προκυρόω Gal. προλέγω προπάσχω 1 Th.

προπάτωρ Ro.? προσαγωγή προσαναπληρόω 2 Co. προσανατίθημι Gal. προσεδρεύω (cf. παρεδρ.) 1 Co.? προσηλόω Col. προκαρτέρησις Eph. προσκοπή 2 Co. ποόσλη(μ)ψις Ro. προσοφείλω Philem. προστάτις Ro. προσφιλής Phil. προτίθημι πρωτεύω Col. πτηνά (τά) 1 Сο. πτύρω Phil. πτωχεύω 2 Co. πυκτεύω 1 Co. ριζόω ριπή ? ροπή ? } 1 Co. ouris Eph. σαίνεσθαι 1 Th.? σαργάνη 2 Co. σατᾶν (not -νᾶς) 2 Co.? σεβάζομαι Ro. σημειόω 2 Th. σκήνος 2 Co. σκληρότης Ro. σκόλοψ 2 Co. σκοπός Phil. σκύβαλον Phil. Σκύθης Col. σπουδαίος 2 Co. (2 T.?) στέγω στέλλω στενοχωρέω 2 Co. στενοχωρία στερέωμα Col. στίγμα Gal. συγγνώμη 1 Co. συγκαθίζω Eph. (Lk.?) συγκάμπτω Ro. fr. Sept. συγκατάθεσις 2 Co. συγκρίνω συζητητής 1 Co. σύζυγος Phil. συζωοποιέω συλαγωγέω Col. συλάω 2 Co. σύμβουλος Ro. fr. Sept. συμμαρτυρέω Ro. (Rev.?) συμμερίζω 1 Co. συμμέτοχος Eph. συμμητής Phil. συμμορφίζω Phil.? σύμμορφος συμμορφόω Phil.? συμπαρακαλέω Ro.

συμπαραμένα Phil ? συμπάσχω συμπέμπω 2 Co. συμπολίτης Eph. σύμφημι Ro. σύμφορον, τό, 1 Co.? συμφυλέτης 1 Th. σύμφυτος Ro. συμφώνησις 2 Co. σύμφωνος 1 Co. σύμψυχος Phil. συναγωνίζομαι Ro. συναθλέω Phil. συναιχμάλωτος συναναμίγνυμι συναναπαύομαι Ro.? συναποστέλλω 2 Co. συναρμολογέω Ερh. συνδοξάζω Ro. συνεγείρω συνήδομαι Ro. συνηλικιώτης Gal συνθάπτω συνοικοδομέω Eph. συντέμνω Ro. fr. Sept. σύντριμμα Ro. fr. Sept. συνυποκρίνομαι Gal. συνυπουργέω 2 Co. συνωδίνω Ro. σύσσωμος Eph. συστατικός 2 Co. συστενάζω Ro. συστοιχέω Gal συστρατιώτης σχῆμα σωματικώς Col. τάγμα 1 Co. τάχα τίνω 2 Th. τολμηρότερον οτ -τέρως Βο. τράχηλον υποτιθέναι Βο. τροφός 1 Th. τυπικώς 1 Co.? εὶ τύχοι, τυχόν, 1 Co. νίοθεσία วันขอร υπανδρος Βο. ύπεραίρω υπέρακμος 1 Co. ύπεραυξάνω 2 Th. ύπερβαίνω 1 Th. ύπερβαλλόντως 2 Co. ύπερβάλλω ύπερβολή ύπερεγώ 2 Co. ύπερέκεινα 2 Co. ύπερεκπερισσοῦ ύπερεκπερισσώς 1 Th.? ύπερεκτείνω 2 Co.

ύπερεντυγγάνω Ro.

ύπεολίαν 2 Co. ύπερνικάω Ro. ύπερπερισσεύω υπερυνόω Phil. ύπερφρονέω Ro. υπόδικος Ro. ύπόλειμμα Ro.? ύπολείπω Ro. ύποπιάζω 1 Co.? ννωμα davénuous Φειδομένως 2 Co. φθόγγος 1 Co. (Ro. fr. Sept.) φθονέω Gal. Φιλιππήσιος Phil. φιλόνεικος 1 Co. φιλοσοφία Col. φιλόστοργος Ro. φιλοτιμέομαι φρεναπατά» Gal φρήν 1 Co. Φρόνημα Ro. Φύραμα φυσιόω φυσίωσις 2 Co. φωτισμός 2 Co. χειρόγραφον Col. χοϊκός 1 Co. χρηματισμος Ro. χρησις Ro. χρηστεύομαι 1 Сο. χρηστολογία Ro. ψευδάδελφος ψευδαπόστολος 2 Сο. ψεῦσμα Ro. ψιθυρισμός 2 Co. ψιθυριστής Βο. ψωμίζω ώσπερεί 1 Co.

Ro. 113 (13 fr. Sept., 6?)
1 Co. 110 (2 fr. Sept., 12?)
2 Co. 99 (4 fr. Sept., 4?)
Gal. 34 (1 fr. Sept., 1?)
Eph. 43 (1 fr. Sept.)
Phil. 41 (4?)
Col. 38
1 Thess. 23 (5?)
2 Thess. 11 (2?)
Philem. 5.
Common to two or more Epistles 110.
Total 627 (21 fr. Sept., 24?)

b. To the Pastoral Episters.

N. B. Words peculiar to some single Epistle of the three are so designated.

άγαθοεργέω 1 **T.** άγκεία 1 T. ἀνωγή 2 Τ. άδηλότης 1 Τ. αδιαφθορία Tit.? (cf. αφθορία) άθλέω 2 Τ. aidús 1 T. (Heb.?) αίρετικός Tit. αίσχροκερδής αιχμαλωτεύω 2 T.? (Eph. fr. Sept.) άκαίρως 2 Τ. ἀκατάγνωστος Tit. ἀκρατής 2 Τ. άλλως 1 Τ. ãμαγο**ς** άμοιβή 1 Τ. ά αζωπυρέω 2 Τ. ἀνάλυσις 2 Τ. ἀνανήφω 2 Τ. ἀνατρ**έπω** ἀναψύχω 2 Τ. άνδραποδιστής 1 Τ. ανδρόφονος 1 Τ. ἀνεξίκακος 2 Τ. ἀνεπαίσχυ**ντος 2 Τ.** άνεπίληπτος 1 Τ. ἀνήμερος 2 Τ. ανόσιος ἀντιδιατίθημι 2 Τ. αντίθεσις 1 Τ. ἀντίλυτρον 1 Τ. απαίδευτος 2 Τ. ἀπέραντος 1 Τ. ἀπόβλητος 1 Τ. απόδεκτος 1 Τ. ἀποδοχή 1 Τ. ἀποθησαυρίζω 1 Τ. αποτρέπω 2 Τ. ἀπρόσιτος 1 Τ. ἄρτιος 2 T. ασπονδος 2 T. (Ro.7) ἀστοχέω αὐθεντέω 1 Τ. αὐτοκατάκριτος Tit. ἀφθορία Ťit.? (cf. ἀδιαφθορία) ἀφιλάγαθος 2 T. ἀψευδής Tit. Βαθμός 1 Τ. βασιλεύς τῶν αίφνων 1 Τ. βδελυκτός Tit. Βελτίων 2 Τ. βλαβερός 1 Τ. γάγγραινα 2 Τ. γενεαλογία γόης 2 Τ. (τὰ) ἱερὰ γράμματα 2 Τ. γραώδης 1 Τ. γυμνασία 1 Τ. γυναικάριον 2 Τ.

δειλία 2 T. διαβεβαιόομαι διάβολος (as adj.) διάγω διαπαρατριβή 1 T.? (cf. sapaδιατριβή) διατροφή 1 Τ. διδακτικός δίλογος 1 Τ. διώκτης 1 Τ. έγκρατής Tit. έδραίωμα 1 Τ. ἔκγονα (τά) 1 **T.** ἔκδηλος 2 Τ. ἐκζήτησις 1 Τ.? έκλεκτοί άγνελος 1 Τ. έκστρέφω Tit. έλαττον (adv.) 1 T. έλενμός 2 Τ.? ή μακαρία έλπίς **Τίτ.** ένδύνω intrans. 2 T. ENTENFIS 1 T. έντρέφω 1 Τ. έπανόρθωσις 2 Τ. έπαρκέω 1 Τ. ἐπιδιορθόω Tit. **ἐπίορκος** 1 Τ. έπιπλήσσω 1 Τ. επιστομίζω Tit. έπισωρεύω 2 Τ. έτεροδιδασκαλέω 1 ... εύμετάδοτος 1 Τ. *ဧ*ပဲတနော်ထို့ ήρεμος 1 T. θεόπνευστος 2 Τ. θεοσέβεια 1 Τ. leροπρεπής Tit. loudairos Tit. καλοδιδάσκαλος Tit. καταλέγω 1 Τ. κατάστημα Tit. καταστολή 1 Τ. καταστρηνιάω 1 Τ. καταστροφή 2 T. (2 Pet.?) καταφθείρω 2 T. (2 Pet.?) κατηγορία (Lk. and Jn.?) καυστηριάζω?] 1 Τ. κενοφωνία κνήθω 2 Τ. κοι ωνικός 1 Τ. κόσιμος 1 Τ. κοσμίως 1 Τ.? λογομαχέω 2 Τ. λογομαχία 1 Τ. λόγος ύγιής Tit. μάμμη ματαιολογία 1 Τ. ματαιολόγος Tit. [Mk. ?]

μελετάω 1 T. (Acts fr. Sept.,

μεμβράνα 2 Τ. μετάλη(μ)ψις 1 Τ. μηδέποτε 2 Τ. μητραλώας?] 1 Τ. μητρολώας? μητρόπολις 1 Τ. μονοω 1 Τ. νεόφυτος 1 Τ. νεωτερικός 2 Τ. νηφάλεος γομίμως νοσέω 1 Τ. ξενοδοχέω 1 Τ. ολκοδεσποτέω 1 Τ. ολκοδομία 1 Τ.? olκουργός? } Tit. ή καλή δμολογία 1 Τ. όμολογουμένως 1 Τ. δονίλος Tit. δρθοτομέω 2 Τ. παραδιατριβή 1 T.? (cf. διαπαρατριβή) παραθήκη 2 T. (1 T.?) παρακαταθήκη 2 Τ. (1 Τ.?) πάροινος πατραλφάς? 1 Τ. περιίστασθαι (" to avoid ") περιούσιος Tit. περιπείρω 1 Τ. περιφρονέω Τίτ. πιστός ὁ λόγος (cf. Rev. xxi. 5 etc.) титою 2 T. πλέγμα 1 Τ. πλήκτης πορισμός 1 Τ. праунатева 2 Т. πραϋπάθεια (-θία) 1 Τ.? πρεσβύτις Tit. πρόγονος πρόκριμα 1 Τ. πρόσκλησις? } 1 Τ. προφήτης (of a poet) Tit. ρητώς 1 Τ. σεμνότης σκέπασμα 1 Τ. στεφανόω 2 T. (Heb. fr. Sept.) στόμαχος 1 Τ. στρατολογέω 2 Τ. στυγητός Tit. συγκακοπαθέω 2 Τ. σώζω els την βασιλείαν κτλ. σωτήριος (as adj.) Tit. σωφρονίζω Tit. σωφρονισμός 2 Τ.

σωφρόνως Tit. σώφρων τεκνογονέω τεκνογονία 1 Τ. τεκνοτροφέω 1 Τ. τυφόω ὑγιαίνω metaph. (τῆ ἀγάπη, πίστει, ύπομονή, etc.) ύδροποτέω 1 Τ. ύπερπλεονάζω 1 Τ. ύπόνοια 1 Τ. ύποτύπωσις φαιλόνης? } 2 T. (cf. III. 1) Φελόνης? φιλάγαθος Tit. φίλανδρος Tit. Φιλαργυρία 1 Τ. φίλαυτος 2 Τ. φιλήδονος 2 Τ. φιλόθεος 2 Τ. Φιλύτειανος Tit. φλύαρος 1 Τ. φρεναπάτης Tit. φροντίζω Tit. χαλκεύς 2 Τ. χάρις, έλεος, εἰρήνη ἀπό θ. (as a salutation) χρήσιμος 2 Τ. ψευδολόγος 1 Τ. ψευδώνυμος 1 T. φφέλιπος 1 Tim. 82 (6 %) 2 Tim. 53 (2?) Tit. 33 (2 ?) TOTAL 168 (10?)

e. Both to the Pastoral and the other Pauline Epistles.

άδιάλειπτος άθανασία αλσχρός αλχμαλωτεύω ? άλαζών άλοάω ἀνακαί**νωσις** ἀνέγκλητ**ος** αποτόμ**ως** άρσενοκοίτας ἄσπονδος ? **ἄστοργος** ἀτιμία αὐτάρκ**εια** ἀφθαρ**σία** άφορμή γνήσιος -ἐκκαθ**αίρω** evourée

∉ξαπατάω?

ἐπιταγή επιφάν**εια** ξρις εδχρηστος ทีπιος ? lepos (Mk. ?) κέρδος λουτρόν μνεία μύρφω**σιε** ναυανέ**ω** νουθεσία δδύνη olkelos οἰκέω δλεθρος οστράκ**ινος** πλάσσω προίστημι προκοπή προνοέω σεμνός σπένδα στρατεία? συζάω συμβασ**ιλεύω** σωρεύα **ύ**βριστής ύπεροχή ύποταγή **ύποτίθημι** ύψηλοφρονέω? χρηστότης TOTAL 58 (6 ?)

7. To the Epistle to the Hebrews.

α γενεαλόγητος άγιότης (2 Co.?) άγνόημα ἀθέτησ**ις** ἄθλησ**ις** alyeios αίματεκχυσία αΐνεσις αἰσθητήρια» αΐτιος (δ) άκατάλυ**τος** ἀκλινής ἀκροθίν**ιο** άλυσιτε**λής** αμετάθ**ετος** ἀμήτωρ άνακαινίζω ἀναλογί**ζομα** ἀναρίθμ**ητος** άνασταυρόω

ἀνταγωνίζομαι

ἀντικαθίστημι ἀπαράβατος ἀπάτωρ ἀπαύγασμα ἄπειρος αποβλέπ**ω** ἀπόστολος of Christ άρμός adavns άφανισμ**ός** άφομοιόω άφοράω βοηθός fr. Sept. Bodis? fr. Sept. Βοτάνη γενεαλο**γέω** γεωργέω γνόφος δάμαλις δεκάτη **Βεκατόω** 8 2036 δέρμα δημιουρ**γός** δήπου διάταγμα? διαφορώτερος διηνεκής διϊκνέομαι διόρθωσις δοκιμασία ? δυσερμήνευτος **ἐάνπε**ρ (ή) έβδόμη

εὶ μήν ?
ἐκβαίνω ?
ἐκδοχή
ἐκλανθάνω
ἔκτρομος ?
ἔλεγχος (2 Tim.?)
ἐμπαιγμός
ἐνυβρίζω
ἔξις
ἐπεισαγωγή
ἐπιλείπω
ἐπισκοπέω (1 Pet.?)
ἔπος
εὐαρεστέω
εὐαρέστως

ξγγυος

ἐγκαινί**ζω**

εὐθύτης fr. Sept. εὐλάβεια εὐλαβέομαι (Acts?) εὐπερίστατος εὐποιία ἢ μήν? (cf. εἰ μήν)

θεατρίζω θέλησις θεμέλιο» καταβάλλομαι

θεράπων θύελλα θυμιατήρια ໂερωσύνη ίκετήριος καθαρότης καίτοι (Lk. ?) κακουχέω καρτερέω κατανωνίζομαι κατάδηλος καταναλίσκω κατασκιάζω κατάσκοπος κατατοξεύω? fr. Sept. καῦσις κεφαλίς fr. Sept. κοπή fr. Sept. κριτικός κώλον fr. Sept. λειτουργικό**ς** Λευ**ϊτικός** μερισμός μεσιτεύω μετάθεσις μετέπειτα μετριοπαθ**έω** μηδέπω μηλωτή μισθαποδοσία μισθαποδότης μυελός νέφος νόθος νομοθετέω νωθρός δγκος ή οἰκουμένη ή μέλλουσα όλιγωρέω fr. Sept. δλοθρεύω, δλεθρεύω δμοιότης ό δνειδισμός τοῦ Χριστοῦ δρκωμοσία πανήγυρις παραδειγματίζω (Mt. ?) παραπικραίνω παραπικρασμός fr. Sept.

παραπίπτω

παραρρέω

πείρα

πήγνυμι

πολυμερώς

προβλέπω

πρόδρομος

προσαγορεύω

πολυτρόπ**ως**

πρίζω (πρίω)

παραπλησίως

παρίημι (Lk.?)

παροικέω (Lk. ?)

προσοχθίζω fr. Sept. πρόσφατος πρόσχυσις πρωτοτόκια ραντίζω (Mk.? Rev.?) σαββατισμός ό σκότος? στάμνος συγκακουχέω συμπαθέω συναπόλλυμι συνδέω συνεπιμαρτυρέω τελειωτής τιμωρία τομώτερος τράγος τραχηλίζω τρίμηνος τροχιά fr. Sept. τυμπανίζω **ύπείκω** ύποστολή φαντάζω φοβερό**ς** χαρακτήρ Χερουβίμ, -βείν TOTAL 169 (12 fr. Sept., 11 ?)

8. To James.

äγε αδιάκρ**ιτος** ἀκατάστατος ἀκατάσχετος? άλυκός ἀμάω arédeos? ἀνεμίζω ἀνίλεως ? ἀπείραστο**ς** άπλῶς ἀποκυέω ἀποσκία**σμα** αποτελέω (Lk.?) αὐχέω? άφυστερέω? βοή βρύω γέλως . δαιμονιώδη**ς** δίψυχος ΕΙΚΩ εμφυτος . **ἐνάλιος** έξέλκω čoura (see EIKO) ἐπιλησμονή **ἐπιστήμω»**

ἐπιτήδειος

& cithmon รที่ยงสบัจ εὐπρέπεια έφήμερος θανατηφόρος θρησκος los (Ro. fr. Sept.) κακοπάθεια κατήφεια κατιόω κατοικίζω? KENÔS μαραίνω μεγαλαυχέω? μετάγω μετατρέπω? νομοθέτης ολολύζ**ω** δμοίωσις fr. Sept. ονιμος παραλλαγή πικρός woia? woingus πολύσπλαγχνος προσωπολη(μ)πτέω πρώ(οι-ό-)ϊμος ριπίζω **δ**υπαρία ουπαρός (Rev. ?) σήπω σητόβρωτος ταλαιπωρέω ταλαιπωρία (Ro. fr. Sept.) ταχύς τροπή τροχός τρυφά**ω** ΰλη φιλία φλογίζω φρίσσω χαλιναγωγέω χρή χρυσοδακτύλιος TOTAL 73 (1 fr. Sept., 9?)

9. To Peter.

M. B. Words peculiar to one Epistle or the other are so marked by the numeral which follows them; words unmarked are common to both.

ἀγαθοποιία 1 ἀγαθοποιό**ς 1** ἀδελφότης 1 ἀδίκως 1 άδολος 1 ἄθεσμος 2 αλσχροκερ**δώς 1** άκατάπαστος ? акататачотоs? } 2 άλλοτρι(ο) επίσκοσος 1 έλωσις 2 duaths 2 δυαράντινος 1 αμάραντος 1 αμώμητος 2 (Phil.?) άναγεννάω 1 ἀναγκαστώς 1 αναζώννυμι 1 ἀνάγυσις 1 άνεκλάλητος 1 αντιλοιδορέω 1 ἀπογίνυμαι 1 ἀπύθεσις ἀπονέμω 1 αποφείνω 2 ἀπροσωπολή(μ)πτως 1 ἀργέω 2 ἀρτιγέννητος 1 άρχιποίμην 1 ἀστήρικτος 2 αὐχμηρός 2 βιύω 1 βλέμμα 2 βόρβορος 2 βραδυτής 2 γυναικείος 1 διαυγάζω 2 δυσνόητος 2 έγκατοικέω 2 έγκομβόομαι 1 έκάστοτε 2 ἔκπαλ.μ 🗓 externs 1 (Lk. ?) ѐктерю̂s 1 (Lk. ?) έλεγξις 2 έμπαιγμονή 2 έμπλοκή 1 ένδυσις 1 έντρυφάω 2 έξαγγέλλω 1 (Mk. ??) εξακολουθέω 2 **ἐξέραμα** 2 έξεραυνάω?] 1 έξερευνάω? ἐπάγγελμα 2 έπερώτημα 1 έπικάλυμμα 1 έπιλοιπος 1 έπίλυσις 2 έπιμαρτυρέω 1

έποπτεύω 1

ξεράτευμα 1

Ισότιμος 2

ἐπόπτης 2

κακοποιός 1 (Jn. ?) κατακλύζω 2 καυσόω 2 κλέος 1 κραταιός 1 κτίστης 1 κύλισμα ? κυλισμός? λήθη 2 μεγαλοπρ**επής 2** μίασμα 2 μιασμός 2 μνήμη 2 μυωπάζω 2 μώλωψ 1 fr. Sept. மும்மா 2 οινοφλυγία 1 όλίγως ? 2 δμίχλη ? 2 δμόφρων 1 όπλίζω 1 παρανομία 2 παραφρονία 2 παρεισάνω 2 παρεισφέρω 2 πατροπαράδοτος 1 περίθεσις 1 πλαστός 2 πότος 1 προθύμως 1 προμαρτύρομαι 1 πτόησις 1 ροιζηδόν 2 ρύπος 1 σειρά ? σειρός ? } 2 σιρός? σθενόω 1 σπορά 1 στηριγμός 2 στρεβλόω 2 συμπαθής 1 συμπρεσβύτερος 1 συνεκλεκτός 1 συνοικέω 1 ταπεινόφρων 1? ταρταρόω 2 ταχινός 2 τελείως 1 τεφρόω 2 τήκω 2 τοιόσδε 2 τολμητής 2 ύπογραμμός 1 ύποζύγιον 2 (Mt. fr. Sept.) ύπολιμπάνω 1 ic 2 φιλάδελφος 1 φιλόφρων 1?

φωσφόρος 2

ψευδοδιδάσκαλος 2 ώρύομαι 1 1 Epistle 63 (1 fr. Sept., 2?) 2 Epistle 57 (5 ?) Common to Both 1 TOTAL 121. 10. To Jude. είς πάντας τούς αιῶνας πρό παντός τοῦ αἰῶνος αποδιορίζω ἄπταιστος γογγυστής δείγμα έκπορνεύω ἐνυπνιάζω (Lk. fr. Sept.) έξελέγχω? έπαγωνίζομαι ἐπαφρίζω μεμψίμοιρος δπίσω σαρκός παρεισδύω πλανήτης πρόσωπα θαυμάζω σπιλάς ύπέχω φθινοπωρινός φυσικώς TOTAL 20 (1?) 11. To the Apocalypse. τὸ Α καὶ τὸ Ω ³Αβαδδών αλμαλωσία (Eph. fr. Sept.) ἀκαθάρτης? ἀκμάζω акратос fr. Sept. άλληλούια άλφα (see τὸ A καὶ τὸ Q) αμέθυστος δ αμήν ἄμωμον ? dvà els exactos 'Απολλύων apros or apros Αρμαγεδών etc. åνινθος βάλλειν σκάνδαλον ενώπτου **β**ασανισμός βάτραγος βήρυλλσς βιβλαρίδιον βιβλιδάριου?

βότους

βύσσινος

τὸ δάκρυον?

τὸ δέκατον as subst.

διάδημα διαυγής ? διαφανής ? διπλόω δισμυοιάς 🖁 δράκων ο δωδέκατος έγχρίω eixiaam ? έλεφάντινος Έλληνικός (Lk. ?) ἐμέω έμμέσφ ? ενδόμησις (ενδώμησις) έξακόσιοι Έφεσίνος? ζηλεύω? ξύλον της ζωής fr. Sept., ζωης πηγαλ ύδάτων? fr. Sept., (τὸ) ἔδωρ (τῆς) Cons fr. Sept. ζεστός ήμιώριον (ήμίωρον) δ θάνατος δ δεύτερος θαῦμα (2 Co. ?) θαθμα (μέγα) θαυμάζειν θειώδης θεολόγος? θύϊνος ίασπις **Ιππικός** ไดเร κατανάθεμα? | fr. Sept. κατάθεμα ? κατασφραγίζω κατήγωρ? καθμα

κεραμικός fr. Sept. κεράννυμι κιθαρφδός κιν(ν)άμωμον κλέμμα κολλούριον (κολλύριον) κριθή κρυσταλλίζω κρύσταλλος κυκλεύω? κυκλόθεν ή κυριακή ήμέρα λευκοβύσσινον? λιβανωτός λίνον? (Mt. fr. Sept.) λιπαρός μαζός ? μασθός ? μάρμαρος μασ(σ)άομαι μεσουρά**νημα** μέτωπον μηρός μουσικός μυκάομαι μύλινος ? νεφρός fr. Sept. Νικολαίτης δλυνθος δμιλος ? οπου ἐκεῖ (Hebr. שֵׁר שֶׁם) δπώρα ορασις (Lk. fr. Sept.) őρμημα δρνεον ກໍ່ ວບໍ່ລໍໄ ovaí w. acc. of pers.? οὐρά

πάοδαλις πελεκίζω πέμπτος περιρ(ρ)αίνω? (πετάομαι) πέτομαι πλήσσω πλύνω (Lk.?) ποδήρης πόνος (Col. ?) ποταμοφόρ**ητος** πρωϊνός etc. ό πρώτος κ. ό ἔσχατος πύρινος πυρρός ρέδη (ρέδα) ρυπαίνω? ρυπαρεύομας ? ρυπόω? σαλπιστής σάπφειρος σάρδινος ? σάρδιον ? σαρδιόνυξ? σαρδόνυξ? σεμίδαλις σηρικός (σιρ**ικός)** σίδηρος σκοτόω (Eph.?) σμαράγδινος σμάραγδος Σμυρναίος ? στρηνιάω στοῦνος σώματα slaves ταλαντιαῖος τεσσαρακονταδύο? τεσσαρακοντατέσσαρες? τετράγωνος

τιμιότης τόξον τοπάζιου τρίγινος υακίνθινο**ς** δάκινθος **υ**άλ ινος υαλος φαρμακεύς? φάρμακον? φαρμακός φιάλη χάλαζα χάλκεος χαλκηδών γαλκολίβα**νον** χλιαρός χοίνιξ χρυσόλιθος χρυσόπρ**ασος** χρυσόω τὸ Ω (see τὸ A καὶ τὸ Q) TOTAL 156 (7 fr. Sept., 83 7)

12. To the Apocatypee and the Fourth Gospel.

βροντή (cf. Mk. iii. 17) δέκατος Έβραϊστί ἐκκεντέω κυκλεύω? ὄψις πορφυροῦς σκηνόω φοίνε

TOTAL 9 (1 ?)

FORMS OF VERBS.

The List which follows is not intended to be a mere museum of grammatical curiosities on the one hand, or a catalogue of all the verbal forms occurring in the Greek Testament on the other; but it is a collection of those forms (or their representatives) which may possibly occasion a beginner some perplexity. The practical end, accordingly, for which the list has been prepared has prescribed s generous liberty as respects admission to it. Yet the following classes of forms have been for the most part excluded: forms which are traceable by means of the cross references given in the body of the Lexicon, or which hold so isolated a position in its alphabet that even a tyro can hardly miss them; forms easily recognizable as compounded, in case the simple form has been noted; forms readily explainable by the analogy of some form which is given.

Ordinarily it has been deemed sufficient to give the representative form of a tense, viz., the First Person (or in the case of the Imperative the Second Person) Singular, the Nominative Singular Masculine of a Participle, etc.; but when some other form seemed likely to prove more embarrassing, or was the only one found in the New Testament, it has often been the form selected.

The word "of" in the descriptions introduces not necessarily the stem from which a given form comes, but the entry in the Lexicon under which the form will be found. The epithet "Alex.", it is hardly necessary to add, has been employed only for convenience and in its technical sense.

άγάγετε, 2 aor. act. impv. 2 pers. plur. of ἄγω. dydyn, 2 aor. act. subj. 3 pers. sing. of dyw. dyviσθητι, 1 aor. pass. impv. of dyviζω. αἴσθωνται, 2 aor. subj. 3 pers. plur. of alσθάνομαι. altelto, pres. impv. 3 pers. sing. of aireo. άκήκοα, 2 pf. act. of ἀκούω. άλλαγήσομαι, 2 fut. pass. of άλλάσσω. άλλάξαι, 1 aor. act. inf. of άλλάσσω. άλλάξει, fut. act. 3 pers. sing. of άλλάσσω. dμαρτήση, 1 aor. act. subj. 3 pers. sing. of δμαρτάσω. dung duray, 1 aor. act. ptcp. gen. plur. of dμάω. άνάβα and ἀνάβηθι, 2 aor. act. impv. of ἀναβαίνω. άναβίβηκα, pf. act. of ἀναβαίνω. drayayelr, 2 aor. act. inf. of drayo. ἀναγνούς, 2 aor. act. ptcp. of ἀναγινώσκω. άναγνώναι, 2 sor. act. inf. of αναγινώσκω. draγνωσθή, 1 aor. pass. subj. 3 pers. sing. of draγυνώσκω. άνακεκύλισται, pf. pass. 3 pers. sing. of ανακυλίω. avalot, pres. ind. act. 3 pers. sing. of avaliance. άναλωθητε, 1 aor. pass. subj. 2 pers. plur. of αναλίσκω. άναμνήσω, fut. act. of αναμιμνήσκω. άναπαήσομαι, fut. mid. of ἀναπαύω (cf. also παύω, init.). άνάπεσαι, 1 aor. mid. impv. of αναπίπτω. aνάπεσε, ανάπεσον, 2 and 1 aor. act. impv. of αναπίπτω. άνάστα and άνάστηθι, 2 aor. act. impv. of ἀνίστημι. άνατεθραμμένος, pf. pass. ptcp. of ανατρέφω. dνατείλη, 1 aor. act. subj. 3 pers. sing. of ανατέλλω. άνατέταλκεν, pf. act. 3 pers. sing. of ἀνατέλλω. αναφάναντες, 1 sor. act. ptep. nom. plur. of αναφαίνω άναφανέντες, 2 aor. pass. ptcp. nom. plur. of αναφαίνω. dναχθέντες, 1 aor. pass. ptcp. nom. plur. masc. of ανάγω. dváhavres, 1 aor. act. ptep. nom. plur. masc. of avante. dνίγνωτε, 2 aor. act. 2 pers. plur. of ἀναγενώσκω. dreθάλετε, 2 aor. act. 2 pers. plur. of draθάλλω. άνεθέμην, 2 aor. mid. of ανατίθημι.

άνίθη, 1 aor. pass. 3 pers. sing. of ἀνίημι. άνεθρέψατο, 1 aor. mid. 3 pers. sing. of ανατρέφω. director (-ato, Alex.), 2 sor. mid. 8 pers. sing. of draines. dvethov (-are, -av, Alex.), 2 aor. act. of dvaspées. ανειχόμην, impf. mid. of ανέχω. avelet, fut. act. 3 pers. sing. of avacoico. dvelety, 2 aor. act. inf. of dvalper. ανίλωσι, 2 aor. act. subj. 3 pers. plur. of αναιρέω. άνενέγκαι, -κας, 1 aor. act. inf. and ptep. of αναφέρω. άνενεγκείν, 2 aor. act. inf. of αναφέρω. dyévres, 2 aor. act. ptcp. nom. plur. masc. of ανίημι. drefount, fut. mid. of drexu. aνέπεσον (-σαν, Alex.), 2 sor. act. 8 pers. plur. of αναπίπτω. aviorera, 1 sor. act. of avareles. άνεστράφημεν, 2 aor. pass. 1 pers. plur. of αναστρέφω. άνεσχόμην, 2 aor. mid. of ανέχω. ανέτειλα, 1 aor. act. of ανατέλλω. άνετράφη, 2 aor. pass. 3 pers. sing. of ανατρέφα. aνεθρον (-av, Alex.), 2 sor. act. 3 pers. plur. of arevolσκα ανέφγα, 2 pf. act. of ανοίγω. drewymiros, pf. pass. ptcp. of drolyw. dνεφγότα, 2 pf. act. ptcp. acc. sing. masc. of dvolyw. aventa, 1 sor. act. of dvolya. ανεφχθηναι, 1 aor. pass. inf. of ανοίγω. άνηγαγον, 2 aor. act. of ἀνάγω. άνηγγειλα, 1 aor. act. of αναγγελλω. άνηγγέλην, 2 aor. pass. of αναγγέλλω. άνήνεγκεν, 1 or 2 aor. act. 3 pers. sing. of ἀναφέρω. άνηρέθην, 1 aor. pass. of αναιρέω. άνήφθη, 1 aor. pass. 3 pers. sing. of ανάπτω. άνήχθην, 1 aor. pass. of ἀνάγω. ανθέξεται, fut. mid. 3 pers. sing. of αντέχω. άνθέστηκε, pf. ind. act. 3 pers. sing. of άνθίστημι. άνθίστανται, pres. mid. 8 pers. plur. of ανθίστημι. dellorare, impf. mid. 3 pers. sing. of delicrous.

diviewes, pres. act. ptcp. nom. plur. masc. of dringudvolyhorral, 2 fut. pass. 8 pers. sing. of dvolyw. dνοιγώσιν, 2 aor. pass. subj. 3 pers. plur. of ανοίγω. dvotter, 1 sor. act. inf. of avolve. dvolen, 1 aor. act. subj. 3 pers. sing. of dvolyw. avortor, 1 aor. act. impv. of dvoive. άνοίσω, fut. act. of αναφέρω. droixθήσεται, 1 fut. pass 3 pers. sing. of droiye. άνοιχθώσιν, 1 aor. pass. subj. 3 pers. plur. of ανοίγω. άνταποδοθναι, 2 sor. act. inf. of ανταποδίδωμι. άνταποδώσω, fut. act. of ανταποδίδωμι. άντέστην, 2 aor. act. of ανθίστημι. άντιστηναι, 2 aor. act. inf. of ανθίστημι. αντίστητε, 2 aor. impv. 2 pers. plur. of ανθίστημι. άνω, 2 aor. act. subj. of ανίημι. άπαλλάξη, 1 aor. act. subj. 3 pers. sing. of ἀπαλλάσσω. άπαρθη, 1 aor. pass. subj. 3 pers. sing. of ἀπαίρω. dπαρνησάσθω, 1 aor. mid. impv. 3 pers. sing. of dπαρνέομαι. dπαρνήση, fut. 2 pers. sing. of dπαρνέομαι. dπατάτω, pres. act. impv. 3 pers. sing. of dπατάω. dπατηθεῖσα, 1 aor. pass. ptcp. nom. sing. fem. of dsardes απέβησαν, 2 aor. act. 3 pers. plur. of αποβαίνω. ἀπίδειξεν, 1 aor. act. 3 pers. sing. of ἀποδείκνυμι. dπέδετο, 2 aor. mid. 3 pers. sing. of ἀποδίδωμι. anellogar, anellour, impf. act. 3 pers. plur. of anolloum. άπέδοτο, -δοσθε, etc., 2 aor. mid. of ἀποδίδωμι. απίδωκεν, 1 aor. act. 3 pers. sing. of ἀποδίδωμι. dπίθανεν, 2 aor. act. 3 pers. sing of dποθνήσκω. απειπάμεθα, 1 aor. mid. 1 pers. plur. of απείπον. dreixov, impf. act. of dreixo. άπεκατεστάθην, 1 aor. pass. of αποκαθίστημι. άπεκατέστην, 2 aor. act. of ἀποκαθίστημι. dπεκρίθην, 1 aor. pass. of ἀποκρίνω. ἀπεκτάνθην, 1 aor. pass. of ἀποκτείνω. άπεληλύθεισαν, plpf. 3 pers. plur. of απέρχομαι. άπελθών, 2 aor. act. ptcp. of ἀπέρχομαι. άπενεγκείν, 2 aor. act. inf. of ἀποφέρω. άπενεχθήναι, 1 aor. pass. inf. of ἀποφέρα. darawlyη, 2 aor. pass. 3 pers. sing. of darawlyw. dminutar, 1 aor. act. 3 pers. plur. of dmonthye. dπεστάλην, 2 aor. pass. of αποστέλλω. απέσταλκα, pf. act. of αποστέλλω. απεσταλμένος, pf. pass. ptep. of αποστέλλω. απέστειλα, 1 aor. act. of αποστέλλω. directing (-now), 2 sor. act. 8 pers. sing. (plur.) of doiστημι. dπιστράφησαν, 2 aor. pass. 3 pers. plur. of dποστρέφω. άπετάξατο, 1 aor. mid. 8 pers. sing. of ἀποτάσσω. dujerav, impf. 8 pers. plur. of dureum. dπήλασεν, 1 aor. act. 3 pers. sing. of dπελαύνω. άπηλγηκότες, pf. act. ptcp. nom. plur. masc. of draλyée. dπηλθον (-θαν, Alex. 3 pers. plur.), 2 aor. act. of designamen. άπηλλάχθαι, pf. pass. inf. of ἀπαλλάσσω. άπηρνησάμην, 1 sor. of απαρνέσμαι. όπησπασάμην, 1 aor. of ἀπασπάζομαι. άποβάντες, 2 sor. act. ptcp. of ἀποβαίνω. dποβήσεται, fut. 8 pers. sing. of aποβαίνω. aποδεδειγμένον, pf. pass. ptcp. neut. of aποδείκνυμι.

οξ ἀποδείκνυμι. derobetta, 1 aor. act. inf. of derobelevous. άποδιδόναι, -δότω, pres. act. inf. and impv. (8 pers. eing.) of αποδίδωμι. άποδιδούν, pres. act. ptcp. neut. of ἀποδίδωμι. άποδοθήναι, 1 aor. pass. inf. of ἀποδίδωμι. άποδοι, -δφ, 2 aor. act. subj. 3 pers. sing. of ἀποδίδαμε. απόδος, -δοτε, 2 aor. act. impv. of ἀποδίδωμε. άποδοῦναι, -δούς, 2 aor. act. inf. and ptep. of αποδίδακε. άποδώη, 2 aor. act. opt. 3 pers. sing. of ἀποδίδωμι. anobavely, 2 aor. act. inf. of anobyhores. αποκαθιστά, -τάνει, pres. act. 3 pers. sing. of αποκαθίστηκε άποκατηλλάγητε, 2 aor. pass. 2 pers. plur. of άποκαταλλάσσω. άποκριθείς, 1 aor. pass. ptcp. of ἀποκρίνω. dmoktalva, -ktelva, -ktevva, -kteva, pres.; see dmoktelva. αποκτανθείς, 1 aor. pass. ptcp. of αποκτείνω. άποκτέννυντες, pres. ptcp. nom. plur. masc. of ἀποκτείνω. deroktev@, fut. act. of αποκτείνω. άπολίσαι, -λέσω, 1 aor. act. inf. and subj. of derάλλυμε. **ἀπολέσω**, fut. act. of ἀπόλλυμι. ἀπολοθμαι, fut. mid. of ἀπόλλυμι. deroλώ, fut, act, of ἀπόλλυμι άπόλωλα, 2 pf. act. of ἀπόλλυμι. dπο(ρ)ρίψαντας, 1 aor. act. ptep. acc. plur. masc. cf $d\pi o(\rho)\rho i\pi \tau \omega$. ἀποσταλώ, 2 aor. pass. subj. of ἀποστέλλω. άποστείλας, 1 aor. act. ptcp. of άποστέλλω. άποστῆ, 2 aor. act. subj. 8 pers. sing. of ἀφίστημε. αποστήσομαι, fut. mid. of άφίστημι. dπόστητε (-στήτο), 2 aor. act. impv. 2 pers. plur. (3 pers. sing.) of aφίστημι. dποστραφής, 2 aor. pass. subj. 2 pers. sing. of dεοστρέφε. απόστοεψον, 1 sor. act. impv. of αποστρέφα. άποταξάμενος, 1 aor. mid. ptcp. of άποτάσσα. άπτου, pres. mid. impv. of άπτω. άπάλεσα, 1 aor. act. of ἀπόλλυμι. άπωλόμην, 2 aor. mid. of ἀπόλλυμι. dπωσάμενος, 1 aor. mid. ptcp. of dπωθέω. doan, 1 aor. act. inf. of alpe. apas, 1 aor. act. ptcp. of aipe. defore, fut. act. 3 pers. sing. of deforeόρίση, 1 aor. act. subj. 3 pers. sing. of ἀρίσκα. don, 1 aor. act. subj. 3 pers. sing. of alow. doθn (-θώσιν), 1 aor. pass. subj. 8 pers. sing. (plur.) of doθήσεται, 1 fut. pass. 3 pers. sing. of alpedoθητι, 1 aor. pass. impv. of alpu. applion, 1 aor. act. subj. 3 pers. sing. of docto. doov, 1 aor. act. impv. of alpo. donavivra, 2 aor. pass. ptcp. acc. sing. masc. of doseledos (-ovory), fut. act. 1 pers. sing. (8 pers. plur.) of dos αθξηθή, 1 aor. pass. subj. 3 pers. sing. of αὐξαν. **ἀφίθην, 1 aor.** pass. of ἀφίημι. docther, 2 aor. act. 3 pers. sing. of aparples. **ἀφείναι**, 2 aor. act. inf. of ἀφίημι. dφειε, pres. ind. act. 2 pers. sing. of (dφέω) dφέσμε.

dποδεικνύντα (-δειγνύοντα), pres. act. ptcp. acc. sing. masc.

doels, 2 aor. act. ptcp. of doingu. abelet, fut. act. 8 pers. sing. of adapte. άφελείν, 2 aor. act. inf. of άφαιρέω. dφέλη, 2 aor. act. subj. 3 pers. sing. of dφαιρό ades, 2 aor. act. impv. of adique. άφίωνται, pf. pass. 3 pers. plur. of άφίημι. dφη, 2 aor. act. subj. 3 pers. sing. of αφίημε. donka, 1 sor, act. of adinudφίεμεν, pres. act. 1 pers. plur. of ἀφίημε. αφίενται, -ονται, pres. pass. 3 pers. plur. of αφίσμι. άφικετο, 2 sor. 3 pers. sing. of άφιανέσμαι. αφίομεν, pres. act. 1 pers. plur. of (ἀφίω) ἀφίημι. άφιοῦσιν, pres. act. 3 pers. plur. of (ἀφιέω) ἀφίσμι. άφίστασο, pres. mid. impv. of άφίστημι. άφίστατο, impf. mid. 8 pers. sing. of αφίστημε. doopiei, -ovorv, (Attic) fut. 3 pers. sing. and plur. of dooρίζω. άφωμεν, 2 sor. set. subj. 1 pers. plur. of αφίσμε. αφωμοιωμένος, pf. pass. ptcp. of αφομοιόω. dx 8 hvau, 1 aor. pass. inf. of dyw. άχθήσεσθε, 1 fut. pass. 2 pers. plur. of έχω. divag, 1 anr. act. ptcp. of anrea. din, 1 aor. act. subj. 8 pers. sing. of dave.

βαλά, fut. act. of βάλλω.
βάλω, -λη, (-λ4), 2 aor. act. subj. (impv.) of βάλλω.
βαρείσθω, pres. impv. pass. 3 pers. sing. of βαρέω.
βάψη, 1 aor. act. subj. 3 pers. sing. of βάκτω.
βέβληκων, pf. pass. ptcp. neut. of βάκτω.
βέβλημώνον, pf. pass. ptcp. of βάλλω.
βέβλημώνος, pf. pass. ptcp. of βάλλω.
βλήθητα, pf. pass. 3 pers. sing. of βάλλω.
βλήθητη, 1 aor. pass. ptcp. of βάλλω.
βλήθητη, 1 aor. pass. impv. of βάλλω.

γαμησάτωσαν, 1 sor. act. impv. 3 pers. plur. of γαμέω. yeyenman, pf. pass. of yivopan. γεγέννημαι, pf. pass. of γεννάω. yeyovar (-ves), 2 pf. act. 3 pers. plur. (ptcp.) of yesques. yerover, plpf. act. 3 pers. sing. (without augm.) of rivosas. yerduevos, 2 aor. mid. ptcp. (Tdf. ed. 7) of virona. yerioto, 2 aor. impv. 3 pers. sing. of visous. γενηθήτω, 1 aor. pass. impv. 8 pers. sing. of γίνομα. γένησθε, 2 sor. mid. subj. 2 pers. plur. of γίνομαι. yiverra, 2 sor. mid. subj. 3 pers. plur. of yirona. γήμας, 1 aor. act. ptep. of γαμέω. τήμης, 1 aor. act. subj. 2 pers. sing. of γαμέω. yvot, 2 aor. act. subj. 3 pers. sing. of ywworm. γνούς, 2 aor. act. ptcp. of γινώσκω. ານທີ, ງານທີ, 2 aor. act. subj. 1 and 3 pers. sing. of ງພອກສ γνώθι, 2 aor. act. impv. of γινώσκω. yrupiolouv, (Attic) fut. 3 pers. plur. of yrupica. yearth, 1 aor. pass. subj. 3 pers. sing. of yearns. yeardiferrat, 1 fut. pass. 8 pers. sing. of yearner. yeéropas, fut. of yeebores. years, 2 acr. act. impv. 3 pers. sing. of years.

Saphoonar, 2 fut. pass. of dipo. δίδεκται, pf. 3 pers. sing. of δέχομαι. δεδεκώς, pf. act. ptcp. of δέω. δέδεμαι, pf. pass. of δέω. διδιωγμένος, pf. pass. ptcp. of διώκω. δίδοται, pf. pass. 3 pers. sing. of δίδωμι. δεδώκεισαν, plpf. act. 8 pers. plur. of δίδωμε. δέη, pres. subj. of impers. δεῖ. Sethyan, 1 aor. pass. inf. of dea. Selparres, 1 aor. act. ptcp. nom. plur. masc. of depos. Sifat, 1 aor. impv. of dexouat. δίξηται (-ωνται), 1 aor. subj. 3 pers. sing. (plur.) of δέχομα. δήσαι, 1 aor. act. inf. of δέω. Shon, 1 aor. act. subj. 3 pers. sing. of die. Stabas, 2 aor. act. ptcp. of diabairo. διαβήναι, 2 sor. act. inf. of διαβαίνω. διάδος, 2 sor. act. impv. of διαδίδωμι. διακαθάραι, 1 aor. act. inf. of διακαθαίρω. διαλλάγηθι, 2 aor. pass. impv. of διαλλάσσα. Stauelyn, 1 sor. sct. subj. 3 pers. sing. of diauére. διαμεμενηκότες, pf. act. ptcp. nom. plur. masc. of διαμένο Standvers, pres. ind. act. 2 pers. sing. of Standver. Scaperels, fut. ind. act. 2 pers. sing. of deapers. Stavoly byrt, 1 aor. pass. impv. of diavolyw. διαρ(p) ήξας, 1 aor. act. ptep. of διαρρήγνυμι. Star mapives, 2 aor. pass. ptcp. nom. plur. masc. of dee διασπασθή, 1 aor. pass. subj. 3 pers. sing. of διασπάω. διαστάσης, 2 aor. act. ptcp. gen. sing. fem. of διίστημι. διαστρέψαι, 1 aor. act. inf. of διαστρέφω. διαταγείς, 2 aor. pass. ptcp. of διατάσσω. διαταχθίντα, 1 aor. pass. ptcp. neut. of διατάσσω. διατεταγμένος, pf. pass. ptcp. of διατάσσω. διατεταχέναι, pf. act. inf. of διατάσσω. διδόασι, pres. act. 8 pers. plur. of δίδωμι. Subnouv, 2 sor. act. 3 pers. plur. of diagaires. Suilov, 2 aor. act. of diaipée. Surviven, 1 or 2 aor. act. subj. 8 pers. sing. of diadian. διερ(ρ) ήγυυτο, impf. pass. 8 pers. sing. of διαρρήγυυμε. διέρ(ρ)ηξεν, 1 aor. act. 3 pers. sing. of διαρρήγνυμε. διερ(ρ)ήσσετο, impf. pass. 8 pers. sing. of διαρρήγνυμε. διεσάφησαν, 1 aor. act. 8 pers. plur. of διασαφέω. διεσπάρησαν, 2 sor. pass. 3 pers. plur. of διασπείρω. διεσπάσθαι, pf. pass. inf. of διασπάω. διεστειλάμην, 1 aor. mid. of διαστέλλω. δώστη, 2 aor. act. 3 pers. sing. of δώστημι. διεστραμμένος, pf. pass. ptcp. of διαστρίφα. Surata, 1 aor. act. of diarácou. διεφθάρην, 2 aor. pass. of διαφθείρω. διεφθαρμένος, pf. pass. ptcp. of διαφθείρε. Simmovour, impf. act. of diamovées. Sufroyer, impf. act. 3 pers. sing. of diavolyes. οιήνοιξεν, 1 aor. act. 8 pers. sing. of διανοίγα. Sunvolvenous, 1 aor. pass. 3 pers. plur. of diaselys. διορυγήναι, 2 aor. pass. inf. of διορύσσω. διορυχθήναι, 1 aor. pass. inf. of διορύσσα. διώδευε, impf. 3 pers. sing. of διοδεύω. διωξάτω, 1 aor. act. impv. 3 pers. sing. of διώκω.

διάξητε, 1 aor. act. subj. 2 pers. plur. of διάκω. διωχθήσονται, 1 fut. pass. 3 pers. plur. of διάκω. δοθείσταν, 1 aor. pass. ptep. acc. sing. fem. of δίδωμι. δοθήναι, 1 aor. pass. subj. 3 pers. sing. of δίδωμι. δοθήναι, 1 aor. pass. inf. of δίδωμι. δοίς, δότε, δότω, 2 aor. act. subj. 3 pers. sing. of δίδωμι. δούς, δότε, δότω, 2 aor. act. impv. of δίδωμι. δούς, 2 aor. act. inf. of δίδωμι. δούς, 2 aor. act. ptep. of δίδωμι. δότη, pres. ind. 2 pers. sing. of δίσωμι. δότη, 2 aor. act. subj. 3 pers. sing. of δίδωμι. δώμι, δώτε, 2 aor. act. subj. 3 pers. sing. of δίδωμι. δώτω, δώτε, 2 aor. act. subj. 1 and 2 pers. plur. of δίδωμι. δώτη (-σωμεν), 1 aor. act. subj. 3 pers. sing. (1 pers. plur.) of δίδωμι.

έβαλον (-av, Alex. 3 pers. plur.), 2 aor. act. of βάλλω. ibdoxave, 1 aor. act. 3 pers. sing. of Barnaire. έβδελυγμένος, pf. pass. ptcp. of βδελύσσω. έβίβλητο, plpf. pass. 3 pers. sing. of βάλλω. έβλήθην, 1 aor. pass. of βάλλω. types, (Attic) fut. 3 pers. sing. of typica. eyyloan, 1 aor. act. inf. of eyyifw. eyeyover, plpf. act. 3 pers. sing. of ylvopus. Eyespas, 1 sor. mid. impv. of eyespas. eyelpas, 1 aor. act. inf. of eyelpas. έγείρου, pres. pass. impv. of έγείρω. εγενήθην, 1 aor. pass. of γίνομαι. έγεννήθην, 1 aor. pass. of γεννάω. eyeper, fut. act. 3 pers. sing. of eyelpe. eyepteis, 1 aor. pass. ptcp. of eyeipas. eyeponorras, 1 fut. pass. 3 pers. sing. of eyelou έγέρθητι, 1 aor. pass. impv. of έγείρω. έγηγερμαι, pf. pass. of έγείρω. έγημα, 1 sor. act. of γαμέω. eykpival, 1 aor. act. inf. of eykpiva. έγνωκαν (i. q. έγνωκασιν), pf. act. 3 pers. plur. of γινώσκω έγνωκέναι, pf. act. inf. of γινώσκω. lyvων, 2 aor. act. of γινώσκω. бумота, pf. pass. 3 pers. sing. of ушботы. έγχρισαι, 1 aor. mid. impv. of εγχρία. eyxpioan, 1 aor. act. inf. of eyxple. έγχρισον, 1 aor. act. impv. of έγχρία. έδαφιούσιν, (Attic) fut. 8 pers. plur. of idable. ibiero, ibeetro, ibetro, impf. 3 pers. sing. of dioperthe, impf. of impers. dei. lbeipav, 1 aor. act. 3 pers. plur. of depa. έδησα, 1 aor. act. of δίω. έδίωξα, 1 aor. act. of διώκω. έδολιοθσαν, impf. (Alex.) 3 pers. plur. of δολεός. ίδραμον, 2 aor. act. of τρέχω. έδυ, έδυσεν, 2 and 1 aor. act. 3 pers. sing. of δύνω. ξην. ζήτε, ζων, impf. act. of ζάω. έζησα, 1 aor. act. of ζάω. θέμην, 2 aor. mid. of τίθημι. έθετο (-εντο), 2 aor. mid. 3 pers. sing. (plur.) of τίθη inca, 1 aor. act. of ribnus.

flow, 2 aor. mid. 2 pers. sing. of ridges. (Opera, 1 sor. act. of Torde. έθύθη, 1 aor. pass. 3 pers. sing. of θύω. da, impf. act. 3 pers. sing. of ¿άω. elage. 1 aor. act. of eau. elba, (Alex.) 2 aor. act. of είδω. elθισμένον, pf. pass. ptcp. neut. of εθίζω. ellaro (-ero), sor. mid. 3 pers. sing. of aloie. είληπται, pf. pass. 3 pers. sing. of λαμβάνω. elliphes (-bas), pf. act. 2 pers. sing. of lauding. είλκον, impf. act. of έλκω. είλκωμένος, pf. pass. ptcp. of έλκόω. etξαμεν, 1 aor. act. 1 pers. plur. of είκα. είσδραμούσα, 2 nor. act. ptcp. fem. of είστρέχω. είσελήλυθαν (-λύθασιν), pf. 8 pers. plur. of είσερχομα. clories, impf. 3 pers. sing. of closure. clotaow, pres. ind. 3 pers. plur. of closum. ciorhectour, plpf. act. 3 pers. plur. of lorge. eixav, eixooav, impf. (Alex.) 8 pers. plur. of exe. elwv, impf. of eaw. ikabi(or a) proces, 1 aor. act. 3 pers. sing. of rabapics. έκαθε(or α)ρίσθη, 1 aor. pass. 3 pers. sing. of καθαρίζο. έκδόσεται, -δώσεται, fut. mid. 3 pers. sing. of ἐκδίδωμι. energata and expata, 1 sor. set. of xpata. έκέρασα, 1 aor. act. of κεράννυμι. έκερδησα, 1 aor. act. of κερδαίνω. incataoare, 1 aor. act. impv. 2 pers. plur. of incataion. encaθάρη, 1 aor. act. subj. 3 pers. sing. of encaθαίρω. ἐκκεχυμένος, pf. pass. ptcp. of ἐκχέω. έκκοπήση, 2 fut. pass. 2 pers. sing. of εκκόπτω. έκκοψον, 1 aor. act. impv. of ἐκκόπτω. ξκλασα, 1 aor. act. of κλάω. Exhaura, 1 sor. act. of xhair. έκλελησθε, pf. mid. 2 pers. plur. of εκλανθάνω. έκλήθην, 1 aor. pass. of καλέω. έκόψασθε, 1 aor. mid. 2 pers. plur. of κόπτω. έκπλεθσαι, 1 aor. act. inf. of έκπλέω ἔκραξα, 1 aor. act. of κράζω. έκρύβη, 2 aor. pass. 3 pers. sing. of κρύπτω. έκσωσα, 1 aor. act. inf. of ἐκσώζω. exteres, fut. act. 2 pers. sing. of externa. έκτησάμην, 1 aor. of κτάομαι. EKTIGTON, pf. pass. 8 pers. sing. of KTICO. errpani, 2 acr. pass. subj. 3 pers. sing. of errpens. iκτραπήσονται, 2 fut. pass. 8 pers. plur. of ἐκτρέπω. ἐκφύη, pres. subj. or 2 aor. act. subj. 3 pers. sing. of ἐκτάνο ἐκφυή, 2 aor. pass. subj. 3 pers. sing. of ἐκφύω. iny fau, 1 sor. act. inf. of exyée. ἐκχέατε, 1 aor. act. impv. 2 pers. plur. of ἐκχέω. dexiers, pres. (or 2 aor.) act. impv. 2 pers. plur of dexies έκχυννόμενος, έκχυνόμενος, 800 έκχέω. ελάβατε (-βετε), 2 aor. act. 2 pers. plur. of λαμβάνω thámos, 1 aor. act. 3 pers. sing. of háores. Thaxe, 2 aor. act. 3 pers. sing. of hayyare. Dingov, 1 aor. act. impv. of ελεέω. Ελεύσομαι, fut. of ξρχομαι. Andarores, pf. act. ptep. nom. plur. mase. of Acies. έλήλυθα, pf. of ξρχομαι.

έξεστακέναι, pf. act. inf. of εξίστημι.

ίλιθάσθησαν, 1 aor. pass. 3 pers. plur. of λιθάζω. έλκύσαι or έλκύσαι, 1 aor. act. inf. of έλκω. έλλογάτο, impf. pass. 3 pers. sing. of έλλογέω. έλόμενος, 2 aor. mid. ptcp. of αίρεω. ἐλπιοθσιν, (Attic) fut. 3 pers. plur. of ἐλπίζω. ξμαθον, 2 aor. act. of μανθάνω. έμασσώντο, έμασώντο, impf. 3 pers. plur. of μασ(σ)άομαιέμβάς, 2 aor. act. ptcp. of έμβαίνω. έμβάψας, 1 aor. act. ptep. of έμβάπτω. έμβηναι, 2 aor. act. inf. of έμβαίνω. έμιξε, 1 aor. act. 3 pers. sing. of μίγνυμι. έμπεπλησμένος, pf. pass. ptcp. of έμπίπλημι. έμπλακείς, 2 aor. pass. ptcp. of έμπλήσσω. έμπλησθώ, 1 aor. pass. subj. 1 pers. sing. of έμπίπλημι. ένεδυναμούτο, impf. pass. 3 pers. sing. of ενδυναμόω. ένειχεν, impf. act. 3 pers. sing. of ένέχω. ένένευον, impf. act. of ευνεύω. ἐνέπλησεν, 1 aor. act. 3 pers. sing of ἐμπίπλημι. ένεπλήσθησαν, 1 aor. pass. 3 pers. plur. of έμπίπλημι. ἐνέπρησε, 1 aor. act. 3 pers. sing. of ἐμπρήθω. ένέπτυον, σαν, impf. and 1 aor. act. 3 pers. plur. of έμπτύω. ένεστηκότα, pf. act. ptcp. acc. sing. masc. of ενίστημι. ένεστώτα, -ώσαν, -ώτος, pf. act. ptep. acc. masc. and fem. and gen sing, of ενίστημι. ένετειλάμην, 1 aor. mid. of εντέλλω. ένεφάνισαν, 1 aor. act. 3 pers. plur. of εμφανίζω. ένεφύσησε, 1 aor. act. 3 pers. sing. of εμφυσάω. evexθείς, 1 aor. pass. ptcp. of φέρω. ένήργηκα, pf. act. of ένεργέω. ένκριναι, 1 aor. act. inf. of έγκρίνω. ένοικοῦν, pres. act. ptcp. nom sing. neut. of ἐνοικέω. έντελείται, fut. mid. 3 pers. sing of έντέλλω. ἐντέταλται, pf. mid. 3 pers. sing. of ἐντέλλω. έντραπη, 2 aor pass, subj. 3 pers, sing, of εντρέπω. έντραπήσονται, 2 fut. pass. 3 pers. plur. of έντρέπω. ἔνυξε, 1 aor. act. 3 pers. sing. of νύσσω. ἐνύσταξαν, 1 aor. act. 3 pers. plur. of νυστάζω. ένώκησε, 1 aor. act. 3 pers. sing. of ενοικέω. έξαλ(ε)ιφθήναι, 1 aor. pass. inf. of έξαλείφω. έξαναστήση, 1 aor. act. subj. 3 pers. sing of έξανίστημε έξανέστησαν, 2 aor. act. 3 pers. plur. of εξανίστημι. ξάρατε, 1 aor. act. impv. 2 pers. plur. of έξαίρω. έξαρεῖτε, fut act. 2 pers. plur. of εξαίρω. έξαρθη, 1 aor. pass. subj. 3 pers. sing. of έξαίρω. έξέδετο or έξέδοτο, 2 aor. mid. 3 pers. sing. of εκδίδωμι. έξείλατο or έξείλετο, 2 aor. mid. 3 pers. sing. of έξαιρέω. έξεκαύθησαν, 1 aor. pass. 3 pers. plur. of εκκαίω. ξέκλιναν, 1 aor. act. 3 pers. plur. of εκκλίνω. έξεκόπης, 2 aor. pass. 2 pers. sing. of εκκόπτω. ξελε, 2 aor. act. impv. of εξαιρέω. έξελέξω, 1 aor. mid. 2 pers. sing. of εκλέγω. έξέληται, 2 aor. mid. subj. 3 pers. sing. of έξαιρέω. έξενέγκαντες, 1 aor. act. ptep nom plur. masc. of εκφέρω έξενεγκείν, 2 aor. act. inf. of εκφερω. εξένευσα, 1 aor. act. either of ἐκνεύω or ἐκνέω. Εεπέτασα, 1 aor. act. of εκπετάννυμι. **ξεπλάγησαν.** 2 aor. pass. 3 pers. plur. of ἐκπλήσσω. έβέπλει, impf. act. 3 pers. sing. of ἐκπλέω.

εξίστραπται, pf. pass. 3 pers. sing. of εκστρέφω. Erráσαι, 1 aor. act. inf. of εξετάζω. εξετράπησαν, 2 aor. pass. 3 pers. plur. of εκτρέπω. έξέχει, 1 aor. act. 3 pers. sing. of ἐκχέω. εξεχύθησαν, 1 aor. pass. 3 pers. plur. of εκχέω. έξίωσεν, 1 aor. act. 3 pers. sing. of εξωθέω. Energy, impf. 3 pers. plur. of Eequ. εξηραμμένος, pf. pass. ptcp. of ξηραίνω. iξήρανα and -ράνθην, 1 aor, act, and pass, of Engalsus. έξηρανται, pf. pass. 3 pers. sing. of ξηραίνω. έξηρεύνησα, 1 aor. act. of εξερευνάω. έξηρτισμένος, pf. pass. ptcp. of έξαρτίζω. έξήχηται, pf. pass. 3 pers. sing. of έξηγέω. ikiévai, pres. inf. of ikeimi. **Ειστάνων, Είστων**, see ἐξίστημι. εξοίσουσι, fut. act. 3 pers. plur. of εκφέρω. έξωσαι, 1 aor. act. inf. of έξωθέω. έξωσεν or εξώσεν, 1 aor. act. 3 pers. sing. of εξωθέω. έόρακα, pf. act. of δράω. έπαγαγείν, 2 aor. act inf. of έπάγω. έπαθεν, 2 aor. act. 3 pers. sing. of πάσχω. έπαναπαήσομαι, fut. mid. of έπαναπαύω (see παύω). ėπάξας, 1 aor. act. ptcp. of ἐπάγω. ėπάρας, 1 aor. act. ptcp. of ἐπαίρω. έπειράσω, 1 aor. mid. 2 pers. sing. of πειράζω. έπειράτο (-ρώντο), impf. mid. 3 pers. sing. (plur.) of πειράω. Exercise 1 agr. act. of $\pi \epsilon i \theta \omega$. includation, 1 aor. pass. 3 pers. plur. of $\pi \epsilon i\theta \omega$. èπειχεν, impf. act. 3 pers. sing. of ἐπέχω. ἐπέκειλαν, 1 aor. act. 3 pers. plur. of ἐπικέλλω. έπεκέκλητο, plpf. pass. 3 pers. sing. of έπικαλέω. έπελάθετο (-θοντο), 2 aor. 3 pers sing. (plur.) of επιλαν θάνομαι. ἐπέλειχον, impf. act. of ἐπιλείχω. themoles, 2 plpf. act. 3 pers. sing. of πείθω. ξπεσα, (Alex.) 2 aor. act. of πίπτω. έπέστησαν, 2 aor. act. 3 pers. plur. of έφίστημι. ἐπέσχεν, 2 aor. act. 3 pers, sing of ἐπέγω. ἐπετίμα, impf. 3 pers. sing. of ἐπιτιμάω. έπετράπη, 2 aor. pass. 3 pers. sing. of ἐπιτρέπω, έπεφάνη, 2 aor. pass. 3 pers. sing. of ἐπιφαίνω. ἐπέχρισεν, 1 aor. act. 3 pers. sing of ἐπιχρίω. έπηκροώντο, impf. 3 pers. plur. of ἐπακροάομαι. ἐπήνεσεν, 1 aor. act. 3 pers. sing. of ἐπαινέω. έπηξεν, 1 aor, act. 3 pers sing, of πήγνυμι. έπηρα, 1 aor. act. of ἐπαίρω. έπήρθη, 1 aor. pass. 3 pers. sing of ἐπαίρω. έπηρκεν, pf. act. 3 pers. sing. of έπαίρω. έπησχύνθην and έπαισχύνθην, 1 aor. of έπαισχύνομας. έπιβλεψαι, 1 aor. mid. impv. of ἐπιβλέπω. έπιβλέψαι, 1 aor. act. inf. of έπιβλέπω. έπιβλεψον, 1 aor. act. impv. of ἐπιβλέπω. ἔπιδε, impv. of ἐπείδον. έπιθες, 2 aor. act. impv. of ἐπιτίθημι. έπικέκλησαι, pf. mid. 2 pers. sing. of ἐπικαλέω. ἐπικέκλητο, plpf. pass. 3 pers. sing. of επικαλέω. έπικληθέντα, 1 aor. pass. ptcp. acc. sing. masc. of extenden FORMS OF VERBS.

έπικράνθησαν, 1 aor. pass. 8 pers. plur. of πικράνω. emledyouters, pf. pass. ptcp. of emlandingua. έπιμελήθητι, 1 sor. pass. impv. of έπιμελέσμαι. Exter. 2 sor, act of πίνω. έπιπλήξης, 1 aor. act. subj. 2 pers. sing. of έπιπλήσσω. έπιποθήσατε, 1 aor. act. impv. 2 pers. plur. of έπιποθέω. έπιστάσα, 2 aor. act. ptcp. nom. sing. fem. of έφίστημε. into rara, pres. ind. mid. 3 pers. sing. of information information, pres. ind. 8 pers. sing. of information. έπίστηθι, 2 aor, act. impv. of εφίστημι. έπιστώθης, 1 aor. pass. 2 pers. sing. of πιστόω. emreθη, 1 aor. pass. subj. 8 pers. sing. of emeridance. έπιτιθέασι, pres. act. 3 pers. plur. of ἐπιτίθημι. emittles, pres. act. impv. of emillinus. έπιτιμήσαι (-μήσαι), 1 aor. act. inf. (opt. 3 pers. sing.) οί ἐπιτιμάω. έπιφάναι, 1 sor. act. inf. of ἐπιφαίνω. έπλανήθησαν, 1 aor. pass. 3 pers. plur. of πλανάω. έπλάσθη, 1 aor. pass. 3 pers. sing. of πλάσσω. έπλήγη, 2 aor. pass. 3 pers. sing. of πλήσσω. Eπλησαν, 1 aor. act. 3 pers. plur. of πίμπλημε. έπλήσθη (-θησαν), 1 aor. pass. 3 pers. sing. (plur.) of πίμπλημι. έπλουτήσατε, 1 aor. act. 2 pers. plur. of πλουτέω. έπλουτίσθητε, 1 aor. pass 2 pers. plur. of πλουτίζω έπλυναν, 1 aor. act. 3 pers. plur. of πλύνω. Enveurar, 1 aor. act. 8 pers. plur. of area. έπνιγοντο, impf. pass. 3 pers. plur. of πνίγω. Envitar, 1 aor. act. 3 pers. plur. of muiyo. έπράθη, 1 aor. pass. 3 pers. sing. of πιπράσκω. imploθησαν, 1 aor. pass. 3 pers. plur. of πρίζω. έπροφήτευον (-σα), impf. (1 sor.) act. of προφητεύω. έπτυσε, 1 aor. act. 3 pers. sing. of πτύω. έπώκαλαν, 1 aor. act. 3 pers. plur. of ἐποκέλλω. έρ(ρ) dirties, 1 aor. act. 3 pers. sing. of ραντίζω. έρ(ρ) άπισαν, 1 aor. act. 3 pers. plur. of βαπίζω. ipριζωμίνοι, pf. pass. ptcp. nom. plur. masc. of διέδω. do(ρ) ιμμένοι, pf. pass. ptcp. nom. plur. masc. of blave. έρ(ρ)ιπται, pf. pass. 3 pers. sing. of δίπτω. $\ell\rho(\rho)$ ιψαν, 1 aor. act. 3 pers. plur. of ρ ίπτω. έρ(ρ)ύσατο, 1 sor. mid. 3 pers. sing. of δύομαι. έρ(ρ)ύσθην, 1 aor. pass. of ρύομαι. έρρωσο, έρρωσθε, pf. pass. impv. of δώννυμ. έσαλπισε, 1 aor. act. 3 pers. sing. of σαλπίζο. loβeσav, 1 aor. act. 3 pers. plur. of σβέννυμ. δσείσθην, 1 aor. pass. of σείω. ισκυλμένοι, pf. pass. ptcp. nom. plur. masc. of σκύλλο. δυπαρμένος, pf. pass. ptcp. of σπείρω. έστάθην, 1 aor. pass. of ἴστημι. iordvai, iordvai, pf. act. inf. of iorque. έστήκεισαν, -κεσαν, plpf. act. 3 pers. plur. of love. εστηκεν, impt. 3 pers. sing. of στήκω. έστηκώς, pf. act. ptcp. of ζστημι. ίστην, aor. act. of ιστημι. στηριγμένος, pf. pass. ptep. of στηρίζω. στήρικται, pf. pass. 3 pers. sing. of στηρίζο. doτός (-ώς), pf. act. ptcp. neut. (masc. and neut.) of lorges. στράφησαν, 2 aor. pass. 3 pers. plur. of στρέφω.

έστρωμένον, pf. pass. ptep. neut. of στρωννύω. έστρωσαν, 1 aor. act. 3 pers. plur. of στρωννύω. έστωσαν, impv. 3 pers. plur. of είμί. ἐσφαγμένος, pf. pass. ptcp. of σφάζω. έσφραγισμένος, pf. pass. ptop. of σφραγίζω. έσχηκα, pf. act. of έχω. ἐσχηκότα, pf. act. ptcp. acc. sing. masc. of εγω. for you, 2 sor. act. of free. ἐτάφη, 2 aor. pass. 3 pers. sing. of θάπτω. ἐτέθην, 1 aor. pass. of τίθημι. έτεθνήκει, plpf. act. 3 pers. sing. of θνήσκει. Tracey, 2 sor. act. 3 pers sing of ricros. έτέχθη, 1 aor. pass. 8 pers. sing. of τίκτω. έτιθα, impf. act. 3 pers. sing. of τίθημι. έτύθη, 1 aor. pass. 3 pers. sing. of θύω. εύηρεστηκέναι (εύαρεστηκέναι), pf. act. inf. of εύαρεστέσ. edfauny (edfaluny), 1 sor. (opt.) of evyopal. espaner, espar, (Alex.) 2 aor. act. of euplore. espaineros and esponeros, 2 aor. mid. ptcp. of espiones. εύρεθώσιν, 1 aor. pass. subj. 3 pers. plur. of εύρίσκα. εύρηκέναι, pf. act. inf. of εύρίσκω. εὐφράνθητι, 1 aor. pass. impv. of εὐφραίνω. ¿φανον, 2 aor. act. of ἐσθίω. έφαλλόμενος, έφαλόμενος, 2 nor. ptep. of έφαλλομαι. Ιφάνην, 2 aor. pass. of φαίνω. έφασκεν, impf. act. 3 pers. sing. of φάσκα. έφείσατο, 1 sor. 8 pers. sing. of φείδομαι. έφεστώς, pf. act. ptcp. of εφίστημι. έφθακα, -σα, pf. and 1 aor. act. of φθάνω. έφθάρην, 2 aor. pass. of φθείρω. έφιδε (ξπιδε), impv. of επείδον. ¿ΦΩει, impf. act. 3 pers. sing. of φιλέω. έφίσταται, pres. mid. 3 pers. sing. of έφίστημε. Topatav, 1 aor. act. 3 pers. plur. of pparow. έφρύαξαν, 1 aor. act. 3 pers. plur. of φρυάσσο. ζφυγον, 2 aor. act. of φεύγω. έχάρην, 2 aor. pass. (as act.) of χαίρω. έχρισα, 1 aor. act. of χρίω. έχρώντο, impf. 3 pers. plur. of χράομαι. έψεύσω, 1 aor. mid. 2 pers. sing. of ψεύδομα. έφρακαν, -ράκασιν, pf. act. 3 pers. plur. of άράν. έωράκει, plpf. act. 8 pers. sing. of δράω. έωρακώς, pf. act. ptcp. of όράω. έδρων, impf. act. 8 pers. plur. of δράω.

ζβίννοτι, pres. act. impv. 2 pers. plur. (Tdf.) of σβίσσιμο ξή, ξήν οτ ξήν, ξής, ξώ, see ζάω. ζώσαι, 1 aor. mid. impv. of ζώννομι. ζώσαι, fut. act. 8 pers. sing. of ζώννομι.

ήβουλήθην, etc., see βούλομαι. ήγαγον, 2 aor. act. of ἄγω. ήγάπα, impf. act. 3 pers. sing. of ἀγαπάε. ήγαπηκόσι, pf. act. ptcp. dat. plur. of ἀγαπάε. ήγγαλαν, 1 aor. act. 3 pers. plur. of ἀγγάλλω. ήγγακα, σα, pf. and 1 aor. act. of ἐγγίζω. ηγειρεν, 1 aor. act. 3 pers. sing. of eyelos. friedny, 1 aor. pass. of eyeipo. пусто (-youто), impf. pass. 3 pers. sing. (plur.) of dye. ήγημαι, pf. of ήγεομαι. ήγνικότες, pf. act. ptcp. nom. plur. masc. of άγνίζε. ijyνισμένος, pf. pass. ptcp. of ayriζω. myvoouv, impf. act. of dyvoice. ηδεισαν, plpf. 3 pers. plur. of olda (see είδω, IL). ήδύνατο (ἐδύνατο), impf. 3 pers. sing. of δύναμας. ήδυνήθη, ήδυνάσθη, 1 aor. 3 pers. sing. of δύναμαι. $\tilde{n}\theta$ ελον, impf. of θ ελω. ก็หลง. pf. act. 3 pers. plur. of ก็หล. ηκολουθήκαμεν, pf. act. 1 pers. plur. of ακολουθέω. ήλατο, 1 aor. 3 pers. sing of άλλομαι. ήλαττωμένος, pf. pass. ptcp. of έλαττόω. πλαύνετο, impf. pass. 3 pers. sing. of ελαύνω. ηλεήθην, 1 aor. pass. of έλεέω. nhanuevos, pf. pass. ptcp. of chees. Alenou, 1 aor. act. of eleew. ήλειψα, 1 aor. act. of αλείφω. ήλκωμένος, pf. pass. ptcp. of έλκοω. illafar, 1 sor. act. 3 pers. plur. of allagra. aλλετο, impf. 3 pers. sing. of aλλομαι. ήλπικα, -σα, pf. and 1 aor. act. of ihaife. ήμαρτηκα, pf. act. of *άμαρτάν*ω. ήμαρτον, 2 aor. act. of άμαρτάνω. ήμεθα, ήμεν, impf. 1 pers. plur. of elui. ήμελλον and ξμελλον, impf. of μέλλω. ήμην, impf. of elμί. induction, pf. pass. ptep. of duditioning. ήνεγκα, 1 aor. act. of φέρω. ήνειχόμην, impf. mid. of ανέχω. ήνεσχόμην, 2 aor. mid. of ανέχω. ψνέχθην, 1 aor. pass. of φέρω. inegyμένος, pf. pass. ptcp. of deolym. inivipla (inivipla Tr?), 1 sor. act. of drafte. ήνεψχθην, 1 aor. pass. of ανοίγω. holynv, 2 aor. pass. of avolyw. inocypies, pf. pass. ptcp. of arolym. hvoita, 1 aor. act. of dvoive. inolxθην, 1 aor. pass. of avolve. After, fut. act. 3 pers. sing. of Acce. ரீத்ர, 1 aor. act. subj. 3 pers. sing. of இண. riffor, impf. act. 3 pers. sing. of afrom. τίξωται, pf. pass. 3 pers. sing. of dξιόω. ήπατήθη, 1 aor. pass. 3 pers. sing. of drardes. inconvar, 1 aor. act. 3 pers. plur. of decidios. ηπείθουν, impf. act. of απειθέω. ήπειλει, impf. act. 3 pers. sing. of aπειλέω. ήπίστουν, impf. act. of απιστέω. ήπόρει, impf. act. 3 pers. sing. of ἀπορέω. фиточто, impf. mid. 3 pers. plur. of dare. ήρα, 1 aor. act. of αΐοω. ήρ-(είρ-)γαζόμην, -σάμην, impf. and 1 aor. of έργάζομα. πρέθισα, 1 aor. act. of ερεθίζω. ήρεσα, 1 aor. act. of ἀρέσκω. ήριστων, impf. act. of ἀρέσκω. ήρημώθη, 1 aor. pass. 3 pers. sing. of έρημόν.

ήρημωμένην, pf. pass. ptcp. acc. sing. fem. of έργμόν. ήρθην, 1 aor. pass. of αίρω. noxev, pf. act. 8 pers. sing. of alou. noutros, pf. pass. ptcp. of alow. ήρνειτο, impf. 8 pers. sing. of αρνέομαι. ήρνημαι, pf. pass. of αρνίομαι. novnuévos, pf. pass. ptcp. of dovéques. ήρνησάμην, 1 aor. of αρνέομαι ήρνήσω, 1 aor. 2 pers. sing. of αρνέσμαι. ήρξάμην, 1 aor. mid. of ἄρχω. noπάγη, 2 aor. pass. 3 pers. sing. of ἀοπάζω. ήρπασε, 1 aor. act. 3 pers. sing. of άρπάζω. ήρπάσθη, 1 aor. pass. 8 pers. sing. of άρπάζο. ήρτυμένος, pf. pass. ptcp. of άρτύω. ήρχοντο, impf. 3 pers. plur. of τρχομαι. πρώτουν, πρώτων, impf. act. 3 pers. plur. of courdes. ης, ησθα, impf. 2 pers. sing. of elul. ήσθιον, impf. act. of ἐσθίω. ήσσώθητε, 1 aor. pass. 2 pers. plur. of ήττάω. frikauer, pf. act. 1 pers. plur. of aires. ήτησα, -σάμην, 1 aor. act. and mid. of airies. iriuaga, 1 aor. act. of druide. iriunga, 1 aor. act. of druide. irmouters, pf. pass. ptcp. of armon. ήτομακα, pf. act. of έτοιμάζω. irovero, impf. mid. 8 pers. plur. of alres. ήττήθητε, 1 aor. pass. 2 pers. plur. of ήττάω. ήττηται, pf. pass. 8 pers. sing. of ἡττάω. fre, pres. impv. 3 pers. sing. of elul. ηύδόκησα, 1 aor. act. of εὐδοκέω. ηύδοκοθμεν, impf. act. 1 pers. plur. of εὐδοκέω. ηὐκαίρουν, impf. of εὐκαιρέω. ηύλήσαμεν, 1 sor. act. 1 pers. plur. of αὐλέω. ηθλόγει, impf. act. 3 pers. sing. of εὐλογέω. ηὐλόγηκα, -σα, pf. and 1 aor. act. of εὐλογέω. ηύξησα, 1 aor. act. of αύξανω. ηὐπορεῦτο, impf. mid. 8 pers. sing. of εὐπορέω. niploxero, impf. pass. 3 pers. sing. of euploxes. ηθρισκον, impf. act. of ευρίσκω. ηὐφόρησεν, 1 sor. act. 8 pers. sing. of εὐφορέω. ηθφράνθη, 1 aor. pass. 8 pers. sing. of εὐφραίνω. ηθχαρίστησαν, 1 sor. act. 8 pers. plur. of εθχαριστέω. ηὐχόμην, impf. of εξχομαι. ήφω, impf. 3 pers. sing. of αφίημα (αφίω). ήχθην, 1 aor. pass. of äyw. ήχρειάθησαν, 1 aor. pass. 3 pers. plur. of dypeiós. ήψάμην, 1 sor. mid. of άπτω.

θώναι, 1 aor. act. inf. of θάπτω. θείναι, θείς, 2 aor. act. inf. and ptop. of τίθημι. θέμενος, 2 aor. mid. ptcp. of τίθημι. θέντες, 2 sor. act. ptcp. nom. plur. masc. of τίθημι. θέσθε, 2 sor. mid. impv. 2 pers. plur. of τίθημε. θέτε, 2 aor. act. impv. 2 pers. plur. of τίθημι. time, then, 2 aor. act. subj. 2 and 3 pers. sing. of the γάνω.

θώ, 2 aor. act. subj. of τίθημι.

tan, pf. pass. 3 pers. sing. of láquas. tana, pf. pass. 3 pers. sing. of láquas. tana, pres. 3 pers. sing. of láquas. tana, pres. 3 pers. sing. of láquas. tana, pres. 3 pers. sing. láquas. tana, thou, collat. forms of eldos. tours, 3 pers. plur. of the 2 pf. olda (see eldo, IL). tour, impv. 2 pers. sing. of elui. tourdropes and toursper, pres. ind. 1 pers. plur. of longuetour, 2 pers. plur. ind. or impv. of olda (see eldo, IL). tourhese, pluf. act. of longuetour, plpf. act. of longuetour, pres. ptcp. of láquas.

radapiet, (Attic) fut. 3 pers. sing. of radapice. radaploa, 1 sor. act. inf. of radapica. radaplon, 1 sor, act. subj. 3 pers, sing, of radaples. καθαρίσθητι, 1 sor. pass. impv. of καθαρίζω. radethe, 2 sor. act. 3 pers. sing. of radaction. ratele, fut. act. of ratainer. κάθη, pres. ind. 2 pers. sing. of κάθημας. καθήκαν, 1 aor. act. 3 pers. plur. of καθίημα. καθήσεσθε, fut. 2 pers. plur. of κάθημας. καθήψε, 1 aor. act. 3 pers. sing. of καθάστω. κάθου, pres. impv. of κάθημαι. καλέσαι, 1 sor. act. inf. of καλέω. rakerov, 1 sor, act. impv. of rakew. κάμητε, 2 aor. act. subj. 2 pers. plur. of manne. κατάβα and κατάβηθι, 2 aor. act. impv. of καταβαίνω. καταβάς, 2 aor. act. ptep. of καταβαίνω. καταβίβηκα, pf. act. of καταβαίνω. καταβή, 2 aor. act. subj. 3 pers. sing. of καταβαίνω. κατακαήσομαι, 2 fut. pass. of κατακαίω. Katakaloa. 1 sor. act. inf. of Katakalo. κατακαυχώ, pres. impv. of κατακαυχάομαι. καταλάβη, 2 aor. act. subj. 3 pers. sing. of καταλαμβάνω καταπίη, 2 aor. act. subj. 3 pers. sing. of καταπίνω. καταποθή, 1 aor. pass. subj. 3 pers. sing. of καταπίνω. Kataptica, 1 acr. act. inf. or opt. (3 pers. sing.) of kaταρτίζω. κατασκηνοίν (-νούν), pres. act. inf. of κατασκηνόω. κατάσχωμεν, 2 aor. act. subj. 1 pers. plur. of κατέχω. катеаувать, 2 aor. pass. subj. 3 pers. plur. of ката́ующь. κατίαξαν, 1 sor. act. 3 pers. plur. of κατάγνυμι. κατεάξει, fut. act. 8 pers, sing. of κατάγνυμι. κατέβη (-ησαν), 2 aor. act. 3 pers. sing. (plur.) of maraSalva κατεγνωσμένος, pf. pass. ptcp. of καταγινώσκω. κατειλημμένος, pf. pass. ptcp. of καταλαμβάνω. κατειληφέναι, pf. act. inf. of καταλαμβάνω. κατεκάη, 2 aor. pass. 3 pers. sing. of κατακαίω. κατέκλασε, 1 aor, act, 3 pers, sing, of κατακλάφο κατέκλεισα, 1 sor, act, of κατακλείω. κατενεχθείς, 1 aor. pass. ptcp. of καταφέρω. κατενύγησαν, 2 aor. pass. 3 pers. plur. of κατανύσσω. катемістрову, 2 acr. act. 3 pers. plur. of катефістры. κατέπιε, 2 aor. act. 8 pers. sing. of καταπίσω. κατεπόθην, 1 aor. pass, of καταπίνω. correctametra, pf. pass. ptcp. nom. plur. neut. of corre-GRÁSTIN.

κατεστρεμμένος, στραμμένος, pf. pass. ptcp. of καταστρέφω. κατεστράθησαν, 1 aor. pass. 3 pers. plur. of καταστρώσσας. κατευθύναι, 1 sor, act. inf. of κατευθύνω. κατευθύναι, 1 aor. act. opt. 3 pers. sing. of κατευθύναι. κατέφαγον, 2 aor. act. of κατεσθίω. κατήγγειλα, 1 aor. act. of καταγγέλλα. κατηγγέλη, 2 aor. pass. 3 pers. sing. of καταγγέλλα. κατήνεγκα, 1 aor. act. of καταφέρα. κατήντηκα, -σα, pf. and 1 aor, act. of καταντάω. κατηράσω, 1 aor. 2 pers. sing. of καταράομαι. κατήργηται, pf. pass. 3 pers. sing. of καταργέω. κατηρτισμένος, pf. pass. ptcp. of καταρτίζω: κατηρτίσω, 1 aor. mid. 2 pers. sing. of καταρτίζω. κατησχύνθην, 1 aor. pass. of καταισχύνω. κατήχηνται, pf. pass. 8 pers. plur. of κατηχέω. κατηχήσω, 1 aor. act. subj. of κατηχέω. κατίωται, pf. pass. 3 pers. sing. of κατιόω. κατψκισεν, 1 aor. act. 3 pers. sing. of κατοικίζω. Kauthorman, Kauxhorman, 800 Kaiw. gavyara, pres. ind. 2 pers. sing of cavyaras. rescaba (or e) propries, pf. pass. ptcp. of rabapico. reradaquivos, pf. pass. ptcp. of radalow. κεκαλυμμένος, pf. pass. ptcp. of καλύπτω. rescupieros, pf. pass. ptcp. of raise. κεκερασμένου, pf. pass. ptcp. gen. sing. masc. of κεράννυμα. κέκλεισμαι, pf. pass. of κλείω κέκληκα, pf. act. of καλέω. κέκληται, pf. pass. 3 pers. sing. of καλέω. rekliker, pf. act. 3 pers. sing. of klim. κέκμηκας, pf. act. 2 pers. sing. of κάμνω. κεκορεσμένος, pf. pass. ptcp. of κορέννυμι. κέκραγε, 2 pf. act. 3 pers. sing. of κράζω. κεκράξονται, fut. mid. 3 pers. plur. of κράζο. κεκρατηκέναι, pf. act. inf. of κρατέω. κεκράτηνται, pf. pass. 8 pers. plur. of κρατέω. кекріке, plpf. act. 3 pers. sing. of кріги. rerowal, pf. pass of roise. κεκρυμμένος, pf. pass. ptcp. of κρύπτω. κεράσατε, 1 aor. act. impv. 2 pers. plur. of κεράσει κερδανώ, κερδήσω, fut. act. of κερδαίνω. κερδάνω, 1 aor. act. subj. of κερδαίνω. κεχάρισμαι, pf. of χαρίζομα. κεχαριτωμένη, pf. pass. ptcp. nom. sing. fem. of χαρετόω. κέχρημαι, pf. of χράομαι. κεχωρισμένος, pf. pass. ptcp. of χωρίζω. κηρύξαι (al. κηρθξαι), 1 aor. act. inf. of κηρύσσα. κλάσαι, 1 aor. act. inf. of κλάσι κλαύσατε, 1 aor. act. impv. 2 pers. plur. of κλαίω. κλαύσω, κλαύσομαι, fut. of κλαίω. kleiothory, 1 aor. pass. subj. 3 pers. plur. of kleie. κληθής, κληθώμεν, κληθήναι, κληθέν, 1 aor. pass. of makes. κλώμεν, pres. ind. act. 1 pers. plur. of κλάω. κλώμενον, pres. pass. ptcp. neut. of κλώω. kharres, pres. act. ptcp. nom. plur. masc. of kharκουμώμενος, pres. pass, ptcp. of κοιμάω. κολλήθητι, 1 aor. pass. impv. of κολλάω cometra, (Attic) fut. mid. 3 pers. sing. of coules. contracta, 1 acr. act. ptcp. nom. sing. fem. of coules.

κορισθέντες, 1 aor. pass. ptcp. nom. plur. masc. of κορέννυμε. κόψας, 1 aor. act. ptcp. of κόπτω. κράζω. κράζω, 1 aor. act. ptcp. of κράζω. κράζω. κράζως, 1 aor. act. ptcp. of κράζω. κράζως, 1 aor. act. ptcp. of κράζω. κράζως, 1 aor. act. 3 pers. plur. of κράζω. κράτω, pres. impv. of κρατέω. κράτως, 1 fut. pass. 2 pers. plur. of κρίνω. κρυθώσιν, 1 aor. pass. subj. 3 pers. plur. of κρίνω. κρυβήναι, 2 aor. pass. inf. of κρύπτω. κτήσασθε, 1 aor. mid. impv. 2 pers. plur. of κτάομαι. κτήσησθε, 1 aor. mid. subj. 2 pers. plur. of κτάομαι.

λάβε(-βη), 2 aor. act. impv. (subj. 3 pers. sing.) of λαμβάνω. λαθείν, 2 aor. act. inf. of λανθάνω.
λαχούσε, 2 aor. act. ptcp. dat. plur. of λαγχάνω.
λάχωμεν, 2 aor. act. subj. 1 pers. plur. of λαγχάνω.
λιλου(σ)μένος, pf. pass. ptcp. of λούω.
λίλυσα, pf. pass. 2 pers. sing. of λύω.
λη(μ)φθη, 1 aor. pass. subj. 3 pers. sing. of λαμβάνω.
λη(μ)ψομα, fut. of λαμβάνω.
λίπη, 2 aor. act. subj. 3 pers. sing. of λείκω.

udbere, 2 aor, act. impv. 2 pers. plur. of uavbava. μάθητε, 2 aor. act. subj. 2 pers. plur. of μανθάνω. μαθών, 2 aor. act. ptcp. of μανθάνω. μακαριούσι, (Attic) fut. 3 pers. plur. of μακαρίζω. μακροθύμησον, 1 sor. act. impv. of μακροθυμέω. μεθιστάναι, pres. act. inf. of μεθίστημι. μεθυσθώσιν, 1 aor. pass. subj. 3 pers. plur. of μεθύσκω. μείναι, 1 aor. inf. of μένω. µеїчантез, 1 aor. ptep. nom. plur. masc. of пери. μείνατε, μείνον, 1 aor. impv. of μένω. melyn, -nre, -wow, 1 aor, subj. of mero. μελέτα, pres. act. impv. of μελετάω. μεμαθηκώς, pf. act. ptcp. of μανθάνω. μεμενήκεισαν, plpf. act. 3 pers. plur. of μένω. μεμιαμμένος or -σμένος, pf. pass. ptep. of μιαίνω. μεμίανται, pf. pass. 3 pers. sing. or plur. of μιαίνω. μεμιγμένος, pf. pass. ptcp. of μίγνυμι. μέμνησθε, pf. mid. 2 pers. plur. of μιμνήσκω. μεμύημαι, pf. pass. of μυέω. μενείτε, fut. ind. 2 pers. plur. of μένω. μένετε, pres. ind. or impv. 2 pers. plur. of μένω. μετάβα, μετάβηθι, 2 aor. act. impv. of μεταβαίνω. μετασταθώ, 1 aor. pass. subj. of μεθίστημι. μεταστραφήτω, 2 aor. pass. impv. 3 pers. sing. of μεταστρέφω. μετέθηκεν, 1 aor. act. 3 pers. sing. of μετατίθημε. μετέστησεν, 1 aor. act. 3 pers. sing. of μεθίστημι. μετέσχηκεν, pf. act. 3 pers. sing. of μετέχω. μετετέθησαν, 1 aor. pass. 3 pers. plur. of μετατίθημι. μετηλλαξαν, 1 aor. act. 3 pers. plur. of μεταλλάσσω. μετήρεν, 1 aor. act. 3 pers sing of μεταίρω.

μετοικιώ, (Attic) fut. act. of μετοικίζω.

μετφικότεν, 1 aor. act. 3 pers. sing. of μετοικίζω.

μιανθόσιν, 1 aor. pass. subj 3 pers. plur. of μιαίνω. μνησθήναι, 1 aor. pass inf. of μιμνήσκω. μνήσθητι, -τι, 1 aor. pass. impv. of μιμνήσκω. μνησθώ, -θής, 1 aor. pass. subj. of μιμνήσκω.

νενίκηκα, pf. act of νικάω. νενομοθέτητο, plpf. pass. 3 pers. sing. of νομοθετέω. νήψατε, 1 aor. impv. 2 pers. plur. of νήφω. νόει, pres. act. impv. of νοέω. νοούμενα, pres. pass. ptcp. neut. plur. of νοέω.

όδυνάσαι, pres. ind. mid. 2 pers. sing. of δδυνάω. οίσω, fut. act. of φέρω.
όμνύναι, όμνύκιν, pres. act. inf. of όμνύω.
όμόσαι, -αs, 1 sor. act. inf. and ptep. of όμνύω.
όμόση, 1 aor. act. subj. 3 pers. sing. of όμνύω.
όναίμην, 2 aor. mid. opt. of δνίνημι.
όρῶσαι, pres. act. ptep. nom. plur. fem. of όράω.
όφθείς, 1 aor. pass. ptep. of όράω.
όψεις όψη, fut. 2 pers. sing. of όράω.
όψεσθε, fut. 2 pers. plur. of όράω.
όψησθε, 1 aor. mid. subj. 2 pers. plur. of όράω.

παθείν, 2 aor. act. inf. of πάσχω.

πάθη, 2 aor. act, subj. 3 pers. sing. of πάσχω. raton, 1 aor. act. subj. 3 pers. sing. of raiw. παραβολευσάμενος, 1 aor. ptep. of παραβολεύομαι. παραβουλευσάμενος, 1 aor. ptcp. of παραβουλεύομαι. παραδεδώκεισαν, plpf. 3 pers. plur. of παραδίδωμι. παραδιδοί, παραδιδώ, pres. subj. 3 pers. sing. of παραδιδωμι. παραδιδούς (παραδούς), pres. (2 aor.) ptcp. of παραδίδωμι. παραδώ (-δοί), 2 aor. act. subj. 3 pers. sing. of παραδίδωμι. παραθείναι, 2 aor, act. inf. of παρατίθημε. παράθου, 2 aor. mid. impv. of παρατίθημι. παραθώσιν, 2 aor. act. subj. 3 pers. plur. of παρατίθημε. παραιτού, pres. impv. of παραιτέρμαι. παρακεκαλυμμένος, pf. pass. ptcp. of παρακαλύπτω. παρακεχειμακότι, pf. act. ptep. dat. sing. of παραχειμάζω. παρακληθώσιν, 1 aor. pass. subj. 3 pers. plur. of παρακαλέω παρακύψας, 1 aor. act. ptep. of παρακύπτω. παραλη(μ)φθήσεται, 1 fut. pass. 3 pers. sing. of παραλαμβάνω. παραπλεθσαι, 1 aor. act. inf. of παραπλέω. παραρ(ρ)υθμεν, 2 aor. pass. subj. 1 pers. plur. of παραρρέω. παραστήσαι, 1 aor. act. inf. of παρίστημι. παραστήσατε, 1 aor. act. impv. 2 pers. plur. of παρίστημι. παραστήτε, 2 aor. act. subj. 2 pers. plur. of παρίστημι. παρασχών, 2 aor. act. ptcp. of παρέχω. παρατιθίσθωσαν, pres. impv. 3 pers. plur. of παρατίθημι. παρεδίδοσαν, impf. (Alex) 3 pers. plur. of ταραδίδωμε. παρίθεντο, 2 aor. mid. 3 pers. plur. of παρατίθημι. πάρει, pres. ind. 2 pers. sing. of πάρειμι. παρειμένος, pf. pass. ptcp. of παρίημι. παρείναι, 2 aor. act. inf. of παρίημι and pres. inf. of πάρειμ. παρεισάξουσιν, fut. act. 3 pers. plur. of παρεισάγω.

παρεισεδύησαν, 2 aor, pass. 8 pers. plur. of παρεισδύω. παρεισίδυσαν, 1 aor. act. 3 pers. plur. of παρεισδύω. Taperoteviykavres, 1 sor. act. ptcp. nom. plur. masc. of παρεισφέρω. races Trikes on, plpf. act. 3 pers. plur. of raciornus. wactyay, impf. (Alex.) 3 pers. plur. of waceyw. παρειχόμην, impf. mid. of παρέχω. παρέκυψεν, 1 sor. act. 3 pers. sing. of παρακύπτω. παρελάβοσαν, 2 aor. act. (Alex.) 8 pers. plur. of παραλαμβάνω. παρελεύσονται, fut, 8 pers. plur. of παρέρχομαι. παρεληλυθέναι (-θώς), pf. act. inf. (ptep.) of παρέρχομαι. παρελθάτω (-θέτω), 2 aor. act. impv. 3 pers. sing. of παρέρχομαι. παρενεγκείν, 2 aor. act. inf. of παραφέρω. rapite, fut. act. 3 pers. sing. of παρέχω. wapelin, fut, mid. 2 pers. sing. of mapelyw. wapeningayay, 1 aor, act. 8 pers. plur. of wapanupalne. παρεσκεύασται, pf. pass. 3 pers. sing. of παρασκευάζω. wapertyrotes and wapertures, pf. act. ptcp. nom. plur. masc. of sapiotym. waper rigare, 1 aor. act. 2 pers. plur. of waplevens. manifered, 1 and act. 3 pers. sing. of managelyes. maperipouv, impf. act. 3 pers. plur. of maparapies. παρήγγειλαν, 1 aor. act. 3 pers. plur. of παραγγέλλω. παρηκολούθηκας (-σας), pf. (1 aor.) act. 2 pers. sing. of παρακολουθέω. παρήνει, impf. act. 3 pers. sing. of παραινέω. παρητημένος, pf. pass. ptcp. of παραιτέομαι. παρητήσαντο, 1 aor. mid. 3 pers. plur. of παρακτίσμας. παρώκησεν, 1 aor. act. 8 pers. sing. of παροικέω. παρωξύνετο, impf. pass. 3 pers. sing. of παροξύνω. παράτρυναν, 1 aor. act. 3 pers. plur. of παροτρύνω. παρφχημένος, pf. ptcp. of παροίγομαι. παυσάτω, 1 aor. act. impv. 8 pers. sing. of παύω. mely, 2 aor. act. inf. of mlyw. welcas, 1 aor. act. ptcp. of melde. melow, fut. act. of melθω. πίπαυται, pf. mid. 3 pers. sing. of παύω. memerpanevos, pf. pass. ptcp. of merpaes. weπειρασμένος, pf. pass. ptcp. of πειράζω. mineισμαι, -μένος, pf. pass. ind. and ptcp. of mello. menteruévos, pf. pass. ptcp. of mielo. менютейкеютах, plpf. act. 3 pers. plur. of неотейм. женьотечкоог, pf. act. ptcp. dat. plur. of жютейю. πεπλάνησθε, pf. pass. 2 pers. plur. of πλανάω. πεπλάτυνται, pf. pass. 8 pers. sing. of πλατύνω. πεπληρωκέναι, pf. act. inf. of πληρόω. πέποιθα, 2 pf. of πείθω. πίπονθα, 2 pf. of πάσχω. πεπότικεν, pf. act. 3 pers. sing. of ποτίζο. mimpake, pf. act. 3 pers. sing. of πιπράσκα. πεπραμένος, pf. pass. ptcp. of πεπράσκα. πέπραχα, pf. act. of πράσσω. πίπτωκα, -κes, -καν, pf. act. of πίπτω. πεπυρωμένος, pf. pass. ptcp. of πυρόω. winer (-ray), pf. act. 3 pers. sing. (plur.) of size. πεπωρωμένος, pf. pass. ptcp. of πωρόω.

mepudibus, 1 sor. act. ptcp. of mepudirus. περιδραμόντες, 2 aor. act. ptcp. nom. plur. of περιτρέγω. mipubibero, plpf. pass. 3 pers. sing. of mepiden. mepelloquivos, pf. pass. ptcp. of mentionyous. περιέκρυβον, 2 aor. of περικρύπτω (or impf. of περικρύβο mepulaty, 2 sor. act. inf. of mepialois. περιέπεσον, 2 aor. act. of περιπίπτω. περισπάτο, impf. pass. 3 pers. sing. of πεμσπάν. περιίσχον, 2 aor. act. of περιέχω. περιέτεμον, 2 aor. act. of περιτέμνω. περίζωσαι, 1 aor. mid. impv. of περιζωννύω. περιηρείτο, impf. pass. 3 pers. sing. of περιαιρέω. περιθέντες, 2 aor. act. ptcp. nom. plur. of περιτίθημε. περιτστασο, pres. mid. (pass.) impv. of περιτστημι. περιπέσητε, 2 aor. act. subj. 2 pers. plur. of περιπίπτω. περιρεραμμένον, pf. pass. ptcp. neut. of περιρραίνα. περιρ(ρ)ήξαντες, 1 aor. act. ptcp. nom. plur. of περιρρήγει περισσεύσαι 1 aor. act. inf., and περισσεύσαι 1 aor. act. opt. 3 pers. sing., of περισσεύω. περιτετμημένος, pf. pass. ptcp. of περιτέμνω. περιτιθέασιν, pres. act. 3 pers. plur. of περετίθημε. περιτμηθήναι, 1 aor. pass. inf. of περιτέμεω. merely, 2 aor. act. inf. of minre. meretras (-overas), fut. 8 pers. sing. (plur.) of siste. mioere, 2 aor. act. impv. 2 pers. plur. of minro. πέτηται, pres. subj. 3 pers. sing. of πέτομαι. πετώμενος, pres. ptcp. of πετάομαι. medariperal (-vepliodal), pf. pass. (inf.) of darende. πεφίμωσο, pf. pass, impv. of φιμόω. máras, 1 aor. act. inf. of máles. mie, 2 aor. act. impv. of miro. muly, 2 sor, act. inf. of mire. wieras, wierde, fut. 2 pers. sing. and plur. of wire. πίη, 2 aor. act. subj. 3 pers. sing. of πίνω. murpayet, fut, act. 3 pers. sing. of murpaires. miv, 2 aor. act. inf. of mire. πίω, 2 aor. act. subj. of πίνω πλάσας, 1 aor. act. ptcp. of πλάσσω. whifavres, 1 aor. act. ptcp. nom. plur. masc. of whire. Theoretical 1 agr. act. opt. 3 pers. sing. of sheoretic. πληθύναι, 1 aor. act. opt. 3 pers. sing. of πληθύνω. πληθύνει, pres. act. 3 pers. sing. of πληθύνω. πληθυνεί, fut, act. 3 pers. sing. of πληθύνω. πληθυνθήναι, 1 aor. pass inf. of πληθύνω. πληρωθή, -θήτε, -θώ, -θώσιν, 1 sor. pass. subj. of πληρόω. πληρώσαι 1 aor. inf., and πληρώσαι 1 aor. opt. 8 pera sing., of πληρόω. πλήσας, 1 aor. act. ptcp. of πίμπλημι. πλησθείε, 1 aor. pass. ptcp. of πίμπλημι. πλησθής, 1 aor. pass. subj. 2 pers. sing. of πίμελημε. πνίη, pres. act. subj. 3 pers. sing. of πνίω. ποιήσειαν, (Aeolic) 1 aor. opt. 3 pers. plur. of socies. momentum, pres. act. 3 pers. sing. of momentum. ποιμάνατε, 1 aor. act. impv. 2 pers. plur. of ποιμαίνω. ποιμανεί, fut. act. 3 pers. sing. of ποιμαίνω. πορεύου, pres. mid. impv. of πορεύω. πραθέν, 1 aor. pass. ptcp. neut. of πεπράσκα. πραθήναι, 1 aor. pass. inf. of πιπράσκω.

προβάς, 2 aor. act. ptcp. of προβαίνω.
προβεβηκυία, pf. act. ptcp. fem. of προβαίνω.
προγεγονότων, pf. act. ptcp. gen. plur. of προγένομας.
προεβίβασαν, 1 aor. act. 3 pers. plur. of προβεβάζω.
προεγνωσμένος, pf. pass. ptcp of προγενώσκω.
προελεύσεται, fut. 3 pers. sing. of προέρχομαι.
προενήρξατο (-ασθε), 1 aor. 3 pers. sing. (2 pers. plur.)
of προενάρχομαι.

προεπηγγείλατο, 1 sor. mid. 3 pers. sing. of προεπαγνέλλω. προεπηγγελμένος, pf. pass. ptcp. of προεπαγγέλλα. mposorrores, pf. act. ptep. nom. plur. masc. of mpolorum. proétevay, 1 aor, act. 8 pers. plur. of proteins. mose interest impf. act. of moodyreve. προέφθασεν, 1 aor. act. 3 pers. sing. of προφθάνω. просмракотеs, pf. act. ptcp. nom. plur. masc. of пресрам. προήγεν, impf. act. 3 pers. sing. of προάγω. προηλπικότας, pf. act. ptcp. acc. plur. masc. of προελείζα. προημαρτηκώς, pf. act. ptcp. of προαμαρτάνω. προητιασάμεθα, 1 sor. 1 pers. plur. of προακτιάσμα. προητοίμασα, 1 aor. act. of προετοιμάζω. προκεκηρυγμένος, pf. pass. ptcp. of προκηρύσσα. προκεχειρισμένος, pf. pass. ptcp. of προχειρίζω. προκεχειροτονημένος, pf. pass, ptcp. of προχειροτονέω. προορώμην and προωρώμην, impf. mid. of προορώω. προσανέθεντο, 2 aor. mid. 3 pers. plur. of προσανατίθημε. προσειργάσατο, 1 aor. mid. 3 pers. sing. of προσεργάζομαι.

προσεκλίθη, 1 aor. pass. 8 pers, sing of προσελίσα. προσεκολλήθη, 1 aor. pass. 8 pers. sing. of προσκολλάω. προσεκύνουν, impf. act. of προσκυνέω. προσενήνοχεν, pf. act. 8 pers. sing. of προσφέρα. mpoordness, -sav, -sov, 2 aor. act. of mpoordinge. προσέρ(ρ)ηξα, 1 aor. act. of προσρήγνυμι. προσέσχηκα, pf. act. of προσέχω. προσεφώνει, impf. act. 3 pers. sing. of προσφωνέω. προσεώντος, pres. act. ptcp. gen. sing. of προσεάε. προσήνεγκα (-κον), 1 aor. (2 aor.) act. of προσφέρω. προσηνίχθη, 1 aor. pass. 3 pers. sing. of προσφέρω. προσηργάσατο, 1 aor. 3 pers. sing. of προσεργάζομαι. προσηύξατο, 1 aor. 8 pers. sing. of προσεύχομαι. προσηύχετο, impf. 3 pers. sing. of προσεύχομαι. πρόσθες, 2 aor. act. impv. of προστίθημε προσκύνησον, 1 aor. act. impv. of προσκυνέω. προσλαβού, 2 aor. mid. impv. of προσλαμβάνω. προσμείναι, 1 aur. act. inf. of προσμένω. προσπήξας, 1 aor. act. ptcp. of προσπήγνυμι. προστήναι, 2 aor. act. inf. of προίστημι. προσωρμίσθησαν, 1 sor. pass. 3 pers. plur. of προσορμίζω.

προσάχθισα, 1 aor. act. of προσοχθίζω.
προσφάζθισα, 1 aor. mid. ptep. of προτρέπω.
προϋπήρχον, impf. act. of προϋπάρχω.
πταίσητε, 1 aor. act. subj. 2 pers. plur. of πταίω.
πτοηθίντες, 1 aor. pass. ptep. nom. plur. masc. of πτοίω.
πτοηθήτε, 1 aor. pass. impv. 2 pers. plur. of πτοίω.
πτόξας, 1 aor. act. ptep. of πτύσσω.
πτίσας, 1 aor. act. ptep. of πτύω.
πτύσως, 2 aor. ptep. of πυθάνομας.

βαντίσωνται, 1 aor. mid. subj. 3 pers. plur. of βαντίζω. βεραντισμένοι (or βεραντ. or έρραντ.), pf. pass. ptcp. nom. plur. masc. of ραντίζω. βεριμμένος (or έρριμμένος or έριμμ.), pf. pass. ptcp. of βίστω. βείσουστιν, fut. 3 pers. plur. of ρέω. βήξων, 1 aor. act. impv. of βήγνυμι. βήξωσιν, 1 aor. act. subj. 3 pers. plur. of βήγνυμι. βίψαν (better βίψαν), 1 aor. act. ptcp. neut. of βίστω. βυπανθήτω, 1 aor. pass. impv. 3 pers. sing. of βυπαρεύσμαι βθσαι, σάσθω, 1 aor. mid. impv. of βύομαι. βυσθώ (-θώμεν), 1 aor. pass. subj. 1 pers. sing. (plur.) of βύομαι.

grapot, pres. ind. 8 pers. sing. of gapow. σβίσαι, 1 aor. act. inf. of σβίννυμι. σβέσει, fut. act. 3 pers. sing. of σβέννυμι. σβισθήσεται, 1 fut. pass. 8 pers. sing. of σβέννων. σεσαλευμένος, pf. pass. ptep. of σαλεύω. σεσαρωμένος, pf. pass. ptcp. of σαρόω. σέσηπε, 2 pf. act. 8 pers. sing. of σήπω. σεσιγημένος, pf. pass. ptcp. of σιγάω. σέσωκα, pf. act. of σώζω. σίσωσται and σίσωται, pf. pass. 3 pers. sing. of σόζω. σημάναι, 1 aor. act. inf. of σημαίνω. σθενώσαι, 1 aor. act. opt. 8 pers. sing. of σθενώς. σθενώσει, fut. act. 3 pers. sing. of σθενόω. σιγήση, 1 aor. act. subj. 3 pers, sing. of σιγάν. σκύλλου, pres. mid. impv. of σκύλλω. grapels, 2 aor. pass. ptcp. of greiow. σπεθσον, 1 aor. act. impv. of σπεύδω. σταθή, 1 aor. pass. subj. 3 pers. sing. of lorent. σταθήναι, 1 aor pass. inf. of lστημι. στάς, 2 aor. act. ptcp. of lστημι. στήθι (στήναι), 2 aor. act. impv. (inf) of Tornes. στηρίξαι, 1 aor. act. inf. or 1 aor. opt. 8 pers. sing. of στήριξον and στήρισον, 1 aor. act. impv. of στηρίζω. στηρίξω, στηρίσω, στηριώ, fut. act. of στηρίζω. στήση, στήσης, στήσητε, etc., 1 aor. act. subj. of ίστημε. στήσομαι, 1 fut. mid. of εστημι. στραφείς -φέντες, 2 aor. pass. ptcp. of στρέφω. στραφήτε, 2 aor. pass. subj. 2 pers. plur. of στρέφω. στρώσον, 1 aor. act. impv. of στρωννύω. συγκατατεθειμένος, pf. mid. ptcp. of συγκατατίθημι. συγκατατιθέμενος, pres. mid. ptep. of συγκατατίθημι. συγκεκερασμένος and συγκεκραμένος, pf. pass. ptcp. 2 συγκεράννυμι. συγκέχυται, pf. pass. 3 pers. sing. of συγχέω. συλλαβούσα, 2 aor. act. ptcp. nom. sing. fem. of συλλαμ-Búrco. συλλή(μ)ψη, fut. 2 pers. sing. of συλλαμβάνω. συμπαρακληθήναι, 1 aor. pass. inf. of συμπαρακαλέω. συμπαρόντες, pres. ptcp. nom. plur. masc. of συμπάρειμι. συμφυείσαι, 2 aor. pass. ptcp. nom. plur. fem. of συμφύω

συναγάγετε, 2 aor. act. impv. 2 pers. plur. of συνάγω.

συνανέκειντο, impf. 3 pers. plur. of συνανάκειμαι.

συναπαχθέντες, 1 aor. pass. ptcp. nom. plur. masc. of συναπάγω. συναπίθανον, 2 sor, act, of συναποθνήσκω. συναπήχθη, 1 aor. pass. 3 pers. sing. of συναπάγω. συναπάλετο, 2 aor. mid. 3 pers. sing. of συναπόλλυμι. συνάραι, 1 aor. act. inf. of συναίρω. συναχθήσομαι, 1 fut. pass. of συνάγω. συνδεδεμένοι, pf. pass. ptcp. nom. plur. masc. of συνδέω. συνέζευξεν, 1 aor, act. 3 pers, sing, of συζεύγνυμι συνίθεντο, 2 aor. mid. 3 pers. plur. of συντίθημι. συνειδυίης (or-as), pf. act. ptcp. gen. sing. fem. of συνείδον. συνειληφυία, pf. act. ptcp. fem. of συλλαμβάνω. συνείπετο, impf. 3 pers. sing. of συνέπομαι. συνείχετο, impf. pass. 3 pers. sing. of συνέχω. συνεκόμισαν, 1 aor. act. 3 pers. plur. of συγκομίζω. συνεληλύθεισαν, plpf. 3 pers. plur. of συνέρχομαι. συνεληλυθυίαι, pf. ptcp. nom. plur. fem. of συνέρχομαι. συνεπέστη, 2 aor. act. 3 pers. sing. of συνεφίστημι. συνέπιον, 2 aor. act. of συμπίνω. συνεσπάραξεν, 1 aor. act. 3 pers. sing. of συσπαράσσω. συνεσταλμένος, pf. pass. ptcp. of συστέλλω. συνεστώσα (-τώτα), 2 pf. ptcp. nom. sing. fem. (neut. plur.) of συνίστημι. συνέταξα, 1 aor. act. of συντάσσω. συνετάφημεν, 2 aor. pass. 1 pers. plur. of συνθάπτω. σύνετε, 2 aor. act. ind. or impv. 2 pers. plur. of συνίημε. συνετέθειντο, plpf. mid. 3 pers. plur. of συντίθημι. συνετήρει, impf. act. 3 pers. sing. of συντηρέω. συνέφαγες, 2 aor. act. 2 pers. sing. of συνεσθίω. συνέχεαν, 1 aor. act. 3 pers. plur. of συγγέω. συνέχεον, impf. (2 aor ? cf. εκχέω) 3 pers. plur. of συγχέω. συνεχύθη, 1 aor. pass. 3 pers. sing. of συγχέω. συνεψήφισαν, 1 aor. act. 3 pers. plur. of συμψηφίζω. συνηγέρθητε, 1 aor. pass. 2 pers. plur. of συνεγείρω. συνηγμένος, pf. pass. ptcp. of συνάγω. συνήθλησαν, 1 aor. act. 3 pers. plur. of συναθλέω. συνηθροισμένος, pf. pass, ptcp. of συναθροίζω. συνήκαν, 1 aor. act. 3 pers. plur. of συνίημι. συνήλασεν, 1 aor. act. 3 pers. sing. of συνελαύνω. συνήλλασσεν, impf. act. 3 pers. sing. of συναλλάσσω. συνήντησεν, 1 aor. act. 3 pers. sing. of συναντάω. συνήργει, impf. 3 pers. sing. of συνεργέω. συνηρπάκα, plpf. act. 3 pers. sing. of συναρπάζω. συνήρπασαν, 1 aor. act. 3 pers. plur. of συναρπάζω. συνήσαν, impf. 3 pers. plur. of σύνειμι. συνήσθιεν, impf. 3 pers. sing. of συνεσθίω. συνήτε, 2 aor. act. subj. 2 pers. plur. of συνίημε. συνήχθη (-ησαν), 1 aor. pass. 3 pers. sing. (plur.) of συνάγω. συνιάσι, συνιούσι, συνίουσι, pres. act. 8 pers. plur. of συνίημι. συνιδών, ptcp. of συνείδον. συνιείς, συνίων, συνιών (not -ιών), pres. ptcp. of συνίπικ.

συνίετε, pres. ind. or impv. 2 pers. plur. of συνίημι.

συνίωσι and συνιώσι, pres. subj. 3 pers. plur. of συνίημι.

συνιόντος, ptcp. gen. sing. of σύνειμι (είμι).

συνόντων, ptcp. gen. plur. of σύνειμι (είμί).

συνιστάν, -ων, pres. inf. and ptcp. of συνίστημι.

συνταφέντες, 2 aor. pass. ptcp. nom. plur. masc. of συνθάπτω συντελεσθείς, 1 aor. pass. ptcp. of συντελέω. συντετμημένος, pf. pass. ptcp. of συντείμω. συντετριμμένος, pf. pass. ptcp. of συντρίβω. συντετρίφθαι or -τρίφθαι, pf. pass. inf. of συντρίβω. συντρίβον or -τρίβον, pres. act. ptcp. neut. of συντρίβω. συνυπεκρίθησαν, 1 aor. pass. 3 pers. plur. of συνυποκρίνομαι. συνώσι, 2 aor. act. subj. 3 pers. plur. of συνίημι. σωθή, -θήναι, -θήτε, -θώσιν, 1 aor. pass. of σώζω. σώσαι, 1 aor. act. inf. of σώζω.

τακήσεται, fut. pass. 3 pers. sing. of τήκω, q. v. ταραχθήναι, 1 aor. pass. inf. of ταράσσω. τεθέαται, pf. 3 pers. sing. of θεάομαι. τέθεικα, pf. act. of τίθημι. τεθεμελίωτο, plpf. pass. 3 pers. sing. of θεμελιόω. τεθή, 1 aor, pass. subj. 3 pers. sing. of τίθημε. τεθλιμμένος, pf. pass. ptcp. of $\theta \lambda i \beta \omega$. τεθνάναι, 2 pf. act. inf. of θνήσκω. τεθνηκέναι, pf act. inf. of θνήσκω. τεθραμμένος, pf. pass. ptcp. of τρέφω. τεθραυσμένος, pf. pass, ptcp, of θραύω. τεθυμένα, pf. pass. ptcp. neut. of θύω. τεθώσιν, 1 aor. pass. subj. 3 pers. plur. of τίθημε. τέκη, 2 aor. act. subj. 3 pers. sing. of τίκτω. τελεσθώσιν, 1 aor. pass. subj. 3 pers. plur. of τελέω. τέξη, fut. 2 pers. sing. of τίκτω τεταγμένος, pf. pass. ptcp. of τάσσω. τέτακται, pf. pass. 3 pers. sing. of τάσσω. τεταραγμένος, pf. pass. ptcp. of ταράσσω. τετάρακται, pf. pass. 3 pers. sing. of ταράσσω. τεταχέναι, pf. act. inf. of τάσσω. τετέλεσται, pf. pass. 3 pers. sing. of τελεω. τέτευχα, pf. act of τυγχάνω. τετήρηκαν, -ασιν, pf. act. 3 pers. plur. of τηρέω. τετιμημένος, pf. pass. ptcp. of τιμάω. τετραχηλισμένος, pf. pass. ptcp. of τραχηλίζω. τετύφωται, pf. pass. 3 pers. sing. of τυφόω. τέτυχα, τετύχηκα, pf. act. of τυγχάνω. τεχθείε, 1 aor. pass. ptcp. of τίκτω. τιθέασιν, pres. ind. act. 3 pers. plur. of τίθημι. τίσουσιν, fut. act. 3 pers. plur. of τίνω.

ύπέδειξα, 1 aor. act. of ὑποδείκνυμι.
ὑπέδηκα, 1 aor. act. of ὑποτίθημι.
ὑπέλαβεν, 2 aor. act. 3 pers. sing. of ὑπολαμβάνω
ὑπελείφθην, 1 aor. pass. of ὑπολείπω.
ὑπέμενον, impf. of ὑπομένω.
ὑπεμνήσθην, 1 aor. pass. of ὑπομμνήσκω.
ὑπενεγκείν, 2 aor. act. inf. of ὑποφέρω
ὑπενόουν, impf. act. of ὑπονοεω.
ὑπεπλεύσαμεν, 1 aor. act. 1 pers. plur. of ὑποπλεω.
ὑπεριδών, ptcp. of ὑπερείδον.

information 1 acr. act. of incorpidu. έπεστρώννυον, impf. 3 pers. plur. of ὑποστρώννυμε. intraγη, 2 aor. pass. 3 pers. sing. of inorasses. ψπέταξα, 1 aor. act. of ὑποτάσσω. ὐπηγον, impf. act. of ὑπάγω. ψπήκουον, impf. act. of ὑπακούω. θπήνεγκα, 1 aor. act. of ὑποφέρω. ψπηρχον, impf. act. of ὑπάρχω. ψποδέδεκται, pf. 3 pers. sing. of ὑποδέγομαι. ύποδεδημένος, pf. pass. ptcp. of ὑποδέω. ὑπόδησαι, 1 aor. mid. impv. of ὑποδέω. έποδραμόντες, 2 sor. act. ptcp. nom. plur. masc. of inoτρέχω. iropelvas, 1 aor. act. ptcp. of inopero. θπομεμενηκότα, pf. act. ptcp. acc. sing. masc. of έπομένω. ύπομνήσαι, 1 aor. act. inf. of ὑπομιμνήσκω. ψπομνήσω, fut. act. of ψπομιμήσκω. ύποπνεύσαντος, 1 aor. act. ptcp. gen. sing. of ὑποπνέω. έποστείληται, 1 aor. mid. subj. 3 pers. sing. of έποστέλλω. ύποταγή, 2 aor. pass. subj. 3 pers. sing. of ὑποται σω. υποταγήσομαι, 2 fut. pass. of υποτάσσω. υποτάγητε, 2 aor. pass. impv. 2 pers. plur. of υποτάσσα. inordia, 1 aor. act. inf. of inordoom. inorasolobasav, pres. mid. impv. 8 pers. plur. of insτάσσω. inotitaktal pf. pass. 3 pers. sing. of inotions. υστερηκέναι, pf. act. inf. of ύστερέω. ύψωθα, 1 aor. pass. subj. of ύψόω.

dayeous, fut. 2 pers. sing. of colie. φώνη, 1 aor. act. subj. 8 pers. sing. of φαίνω. φανή, -νήs, -νώσιν, 2 aor. pass. subj. of φαίνω. φανήσομαι and φανοθμαι, 2 fut. pass. of φαίνω. φείσομαι, fut. of φείδομαι. φεύξομαι, fut. of φεύγω. φθαρή, 2 aor. pass. subj. 3 pers. sing. of φθείου. φθαρήσομαι, 2 fut. pass. of φθείρω. φθάσωμεν, 1 sor. subj. 1 pers. plur. of φθάνω. φθερεί, fut. act. 3 pers. sing. of φθείρω. φιμοίν, -μοθν, pres. act. inf. of φιμόω. φιμώθητι, 1 aor. pass. impv. 2 pers. sing. of φιμόν. φραγή, 2 aor. pass. subj. 3 pers. sing. of φράσσω. φραγήσομαι, 2 fut. pass. of φράσσω. φράσον, 1 aor. impv. of φράζω. φρονείσθω, pres. pass. impv. 3 pers. sing. of φρανίω. φωίν, 2 aor. pass. ptcp. neut. of φύω. φύλαξον, 1 aor. act. impv. of φυλάσσω. φύε, 2 aor. act. ptcp. of φύω. φυτιέθητι, 1 aor. pass. impv. of φυτεύω. φωτιά, (Attic) fut. 3 pers. sing. of φωτίζω.

xalbour, pres. act. 3 pers. plur. of xalde. χαρήναι, 2 aor. pass. inf. of χαίρω. χαρήσομαι, fut. mid. of γαίρω. χάρητε, 2 aor. impv. 2 pers. plur. of yalow. xaphre, 2 sor. subj. 2 pers. plur. of valor. xapovour, fut. 3 pers. plur. of xalpe (Rev. xi. 10 unique). χρήσαι, 1 aor. mid. impv. of χράομαι. χρήσηται, 1 aor. subj. 3 pers. sing. of χράουσι. χρήσον, 1 aor. act. impv. of κίχρημι. χρήται, pres. subj. 8 pers. sing. of χράομαι. xporter, (Attic) fut. 3 pers. sing. of xporter. χρώ, pres. impv. of χράομαι. xwphrau, 1 sor. act. inf. of ywois. xwploau, 1 aor. act. inf. of xwpife. χωρούσαι, pres. act. ptcp. nom. plur. fem. of yepie. xwpotor, pres. act. 8 pers. plur. of xwpiw.

ψηλαφήσειαν, (Aeolic) 1 acr. opt. 8 pers. plur. of ψηλαφάω ψυγήσεται, 2 fut. pass. 8 pers. sing. of ψύχω. ψωμίσω, 1 acr. act. subj. of ψωμίζω.

φικοδόμητο, plpf. pass. 3 pers. sing. of οἰκοδομέω.
φικοδόμουν, impf. act. 3 pers. sing. of ὁμιλέω.
φικολόγουν, impf. act. 3 pers. sing. of ὁμιλέω.
φικολόγουν, impf. act. of ὁμινμι.
φικοδισε, 1 aor. act. of ὁμινμι.
φικοδισε, 1 aor. act. 3 pers. sing. of ἀνειδίζω.
φινίμασα, 1 aor. act. of ὀνομάζω.
φιθρίζεν, impf. 3 pers. sing. of ἀρθρίζω.
φινομένοι, pf. pass. ptcp. of ἀρίζω.
φινησα, 1 aor. act. of ὁρίζω.
φινήσασθε, 1 aor. act. 3 pers. sing. of ἀρύσσω.
φινήσασθε, 1 aor. act. 3 pers. sing. of ἀρνέσμαι.
φινήσασθε, 1 aor. 2 pers. plur. of ἀργέσμαι.
φφιλον, impf. of ἀφείλω.
φφιλον, impf. of ἀφείλω.
φφιλον, 1 aor. pass. of ὁράω.

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ADDITIONS AND CORRECTIONS.

HE printing of the Lexicon was nearly finished before the plan of the Appendix, as respects its details, had been decided on. Consequently facts respecting a word's use are occasionally assumed there which are not expressly stated under the word itself. Professor Grimm held it to be unnecessary to refer to profane usage in the case of familiar and current words. And although the number of classic vouchers for the age of a word has been greatly multiplied, they have not been given with that invariable completeness which the chronological distribution of the vocabulary in the Appendix renders desirable. Consistency would require that it be expressly noted that the following words are in use as early as Homer or Hesiod: ἄγκιστρον, άγνῶς, ἄγρα, ἀδρότης, ἀθέμι(σ)τος, 'Αθηναῖος, Αἰγύπτιος, Αἰθίοψ, αἰσχρός, δή, δια(οτ η)κόσιοι, εἶμι, ἐκεῖθεν, ἐκεῖσε, 'Ελλάς, "Ελλην, ενεκα, εντευθεν, εξ, εξάγω, εξαίρω, εξειμι, εξέρχομαι, εξήκοντα, εξω, επεγείρω, επεί, επειδή, επείδον, επειτα, ἐπικαλύπτω, ἔπος, ἐπτά, ῆλιος, θαρσέω, θάρσος, Κρής, κτῆμα, μηκέτι, μήτις (μήτι), νίπτω, χίλιοι; that the following are as old as Pindar, Herodotus, or the Tragedians: ἀγνωσία, αἰμορροίω, ἐκδοχή, ἐνοικέω, ἔξακόσιοι, ἔξωθεν, εីπαινος, ἘΦέσιος, θροέω, κοινόω, κολάζω, κράσπεδον, Μακεδών, μάταιος, μέντοι, μετέχω, μηδέποτε, μηδέπω, Μῆδος, μωραίνω, νή, οἰκοῦν, οὐχί, ὀχετός, παράσημος, πάροικος, πόμα, προστάτις, στάδιον, στατήρ, στοά, συνοικέω, Χαλδαῖος; that the following may be found in Thucydides, Aristophanes, Plato, or Xenophon: ἀγράμματος, ἀδάπανος, ἀλήθω, 'Αχαΐα, ἔγγιστα, ἐγγύτερον, ἐπίθεσιε, ἐπικαθίζω, ἐπισκευάζω, καταλαλέω, ματαιολόγοε, μήτιγε, μνᾶ, μουσικόε, νυνί, δθόνιον, πάροινος, ραφίς, σπουδαίως, στάμνος, συναγωγή, συναίρω, σφυρίς, φάσις, φιλοσοφία; that the following are in use from Aristotle on: ἐπεκτείνω, ἐπιστηρίζω, εὐθύτης, ἢχος, κεράτιον, κοπή, μαργαρίτης (Theophr.). νάρδος (Theophr.), πρώτως; that the following may be found in the 3d century before Christ: βαθέως, ἐπάν (inscr. B. C. 265), — δεκαέξ and δεκαοκτώ in the Sept.; that the following appear in Polybius: 'Αλεξανδρινός, 'Αντιοχεύς, προσανέχω; while Diod. Sic., Dion. Hal., or Strabo vouch for "Αραψ, 'Ασιάρχης, 'Επικούρειος, τάχιον.

Other words without vouchers either first make their appearance in the New Testament writings, or are so treated in the Lexicon as to furnish a student with the means of tracing their history.

Many interesting facts relative to noteworthy New Testament forms, and even constructions, will be found in Meisterhans, Grammatik der Attischen Inschriften, Berlin, 1885 (2d much "enlarged and improved" edition 1888). See, for example, on the various forms of δίδωμι, ἵημι, ἵστημι, τίθημι, § 74; on the intrusion into the 2 aor. of the a of the 1 aor. (ἤνεγκαν, εἴπας, εὖράμενος, etc.) § 66, 6. 7. 8; on γί(γ)νομαι, γι(γ)νώσκω, § 63, 20. 21; on ἔνι and ἔνεστι, § 74, 12; on (ἐ)θέλω, § 63, 23; on the fut. χαρήσομαι, § 64, 7. On anomalies or variations in augment, § 62; on ἐλπίς, καθ' ἰδίαν, § 32, 2. 4; on ἔνεκεν, εἴνεκεν, § 83, 26; on the use of the cases and prepositions, §§ 82, 83; of the art. with πᾶς, § 84, 41; etc., etc. References to it (of necessity restricted to the first adition, 1885) have been introduced into the body of the Lexicon where the plates easily permitted.

- p. 1°, s. v. 'Aββā; respecting its accent see *Tdf*. Proleg. p. 102; *Kautzsch*, Grammatik d. Biblisch-Aramäischen u. s. w. (Leipzig, 1884) p. 8.
- p. 4^b, line 1, add "See Westcott, Epp. of St. John, p. 48 sq."
- p. 7^b, first paragraph, add to the reff. E. Issel, Der Begriff der Heiligkeit im N. T. (Leiden, 1887).
- p. 13^b, s. v. ἀθεος, l. 8; on the application of the term to Christians by the heathen see Bp. Lghtft.'s note on Ign. ad Trall. 3, vol. ii. p. 160.
- p. 19*, line 13 from bot. hefore Longin. insert of ἀπ' αιῶνος 'Ρωμαΐοι, Dion Cass. 63, 20, 2 cf. 5;

- p. 27°, s. v. $a\lambda\eta\theta\eta$'s, fin., add to the reff. A. Schlatter, Der Glaube im Neuen Testament (Leiden, 1885), p. 169.
- p. 72°, last line but one, after "Arabian king" insert Aretas IV., styled Φιλόπατρις 'lover of his country,' who reigned B. C. 9 (or 8) to A. D. 39 (or 40) (see Gutschmid's List of Nabathaean kings in J. Euting, Nab. Inschriften aus Arabien, Berlin 1885, p. 84 sq.)
 - p. 74°, s. v. 'Αρμαγεδών, fin., add But see WH u. s.
- p. 74^b, s. v. $\delta\rho\pi\alpha\gamma\mu\delta s$, fin., add to the reff. Wetzel in Stud. u. Krit. for 1887, pp. 535–552.
- p. 78*, s. v. ἀρχιερεύς 3, for the application of the term to Christ by the early writers see Bp. Lghtfi. on

Clem. Rom. 1 Cor. 36 p. 118 sq., and on Ign. ad Philad. 9 vol. ii. p. 274.

p. 82*, s. v. 'Ασύγκριτος, line 1, after 'Ασύγκρ. add (cf. σύγ. II. last paragraph)

p. 87^b, first paragraph, last line, for Rev. viii. 6, etc.). read Rev. viii. 6; xviii. 7; cf. Scrivener's Greek Testament (1887) p. v. note). Tr reads αὐτῶν in Rev. vii. 11.

ibid. after "Cf." insert Meisterhans ed. 2 § 59, 4. 5; p. 97°, line 15, מְלְכוּת הָשֶׁי — probably the article should be stricken out; cf. Prof. Geo. F. Moore in the

p. 98°, s. v. βασιλεία, fin., to the reff. add Edersheim, Jesus the Messiah, i. 264 sqq.

Andover Review for July 1887, p. 105.

p. 98^b, s. v. βαστάζω, line 1, before fut. insert impf. 3 pers. sing. ἐβάσταζεν; and after 1 aor. ἐβάστασα; add, Pass., pres. inf. βαστάζεσθαι; impf. 3 pers. sing. ἐβαστάζετο;

p. 100^a, s. v. Βεελζεβούλ, last line but one, add (within the brackets) But see *Baudissin* in Herzog ed. 2, vol. ii. p. 209 sq.; *Kautzsch*, Gram. d. Bibl.-Aram. p. 9.

p. 101°, top, — On the recent identification of the pool ('twin pools') of Bethesda, near the church of St. Anne, see Pal. Explor. Fund for July, 1888

p. 107a, line 1, for · θά WH read · θά Tr WH

v. 107b, s v. ráča, line 7, for 16, 30 read 16, 2, 30

p. 108, s. v. Γαλιλαία, last line but four, for 16, 34 read 16, 2, 34

p. 111b, s. v. yéevva, line 29, for 2 K. i. read 2 K. i. 10-12

p. 128^a, line 2, add to the reff. (within the brackets) Caspari, Chron.geogr. Einl. pp. 83-90; Schürer, Neutest. Zeitgesch. §23, I. vol. ii. p. 83 (Eng. trans. ii. 1 p. 94)

p. 131°, SYN. add The words are associated in 2 Co. xi. 4.

p. 164°, s. v. 'Εβραΐς fin., add to the reff. Kautzsch p. 17 sq.; Neubauer in Studia Biblica (Oxford, 1885) pp. 39-74.

p. 198^b, insert in its place "ἐκ-περισσοθ, see ἐκπερισσοῶs and ὑπερεκπερισσοῦ."

p. 256°, s. v. &, line 3 — "contrary to ordinary Grk. usage" etc.; yet cf. Schmidt, vol. iv. p. 398.

p. 268^b, s. v. ϵωs, II. 2 c., for ϵωs πρόs in Lk. xxiv. 50, note the rendering given in R. V.: until they were over against etc.

p. 274°, s. v. ζωή, fin., to the works referred to add "Westcott, Epp. of St. John, p. 204 sqq."

p. 276^b, s. v. ηδύοσμος, fin., add to the reff. "Löw, Aram. Pflanzennamen, § 200."

p. 287^b, s. v. $\theta\epsilon\delta$ s, 1 fin., add to the reff. "For $\theta\epsilon\delta$ in application to (deceased) Christians, see Theoph. ad Autol. 2, 27; Hippol. refut. omn. haer. 10, 34; Iren. haer. 3, 6, 1 fin.; 4, 1, 1; 4, 38, 4; cf. esp. *Harnack*, Dogmengesch. 1. p. 82 note."

s. v. $\theta\epsilon bs$ 2, add "On patristic usage cf. Harnack, Dogmengesch. i. pp. 131, 695; Bp. Lghtft. Ignat. vol. ii. p. 26."

s. v. θεός 3, add "On ό θεός and θεός, esp. in the writings of John, see Westcott, Epp. of St. John, p. 165 sqq."

p. 292°, s. v. θριαμβεύω, add to the reff. at the close "Findlay in the Expositor, vol. x. p. 403 sqq.; xi. 78; Waite in the 'Speaker's Com.' on 2 Co. l. c. p. 404 sq."

p. 297°, first paragraph, last line but six, κατ' ἰδίαν—add, On κατ' ἰδίαν (WH's 'alt.' in Mt. xiv. 23; xvii. 1, 19; xx. 17; xxiv. 3; Mk. iv. 34; vi. 31; ix. 28; xiii. 3), see their App. pp. 143, 145; Meisterhans n. ²⁰⁶

p. 300°, s. v. Ἰησοῦς, line 10, read "in the Zeitschr. f. d. Luth. Theol. 1876, p. 209 sq.; [Keim i. 384 sq. (Eng. trans. ii. 97 sq.)]."

p. 306°, SYN., last line, add to the reff. E. Höhne in the Ztschrft. f. kirchl. Wissensch. u. s. w. 1886, pp. 607-617.

p. 314b, s. v. καθολικός, line 5, after "Smyrn. c. 8" insert "[see esp. Bp. Lghtft.'s note]"

p. 319^b, s. v. καίω, line 7, to the reff. on καυχήσωμαι add "Bp. Lghtft. on Col., 7th ed., p. 395 n."

p. 354^a, line 15, the words εἰς τοὺς κόλπους αὐτῶν are wanting in good Mss.

p. 358°, s. v. κοῦμι; add "See *Edersheim*, Jesus the Messiah, i. 631 note."

p. 365^b, line 18, on this use of κύριος add ref. to Bp. Lghtft. on Ign., mart. Polyc. 8, p. 959.

p. 376°, s. v. λέπρα, add to the reff. Clark in the 'Speaker's Com.' on Lev. pp. 559 sqq. 570 sqq.; Sir Risdon Bennett, Diseases of the Bible. 1887. ("By-Paths of Bible Knowledge" vol. ix.)

p. 382°, first paragraph, line 15, add For a translation of Lücke's discussion see Christian Examiner for 1849 pp. 165 sqq. 412 sqq. To the reff. given may be added Mansel in Alex.'s Kitto s. v. Philosophy; Zeller, Philos. der Griechen, 3te Theil, 2°, p. 369 sq. (1881); Drummond, Philo Judaeus, vol. ii. pp. 156-273.

p. 402°, line 18 sq., on ἐν μέσφ and ἀνὰ μέσον cf. R. F. Weymouth in Journ. of Philol. 1869, ii. pp. 318-322.

p. 417^b, insert in its place (before μονή) μόνας, see καταμόνας.

p. 420^b, s. v. Μωσῆs, line 1, "constantly so in the text. Rec."—not quite correct; Rec.* uses Μωῦσῆs in Acts vi. 14; vii. 35, 37; xv. 1, 5; 2 Tim. iii. 8; Heb. ix. 19.

p. 421^a, line 20, "by L Tr WH"—Tr does not seem to be consistent; he uses the diæresis, for example, in Acts xv. 1, 5; 2 Tim. iii. 8; Heb. ix. 19.

p. 425^b, s. v. νηστεύω, line 6, after xviii. 12 insert [(cf. 'Teaching' 8, 1 and Harnack or Schaff ad loc.)]

p. 433°, introduce as line 1 (before δ , $\hat{\eta}$, $\tau \delta$) — $\hat{\mathbf{O}}$, \mathbf{o} :—on its interchange with omega see $\hat{\mathbf{\Omega}}$, $\hat{\mathbf{o}}$.

p. 445^b, s. v. δμοίωμα, last line "p. 301 sqq."—add *Dickson*, St. Paul's Use of the Terms 'Flesh' and 'Spirit' (Glasgow, 1883), p. 322 sqq.

p. 465^b, line 32 mid., add see *H. Gebhardt*, Der Himmel im N. T., in Ztschr. f. kirchl. Wissensch. u. kirchl. Leben. 1886 pp. 555-575.

as respects age, see Bp. Lghtft. Apostolic Fathers, Pt. II. vol. i. p. 432 note.

p. 501b, under c. d., after Ro. viii. 3 add fal. find here the same idiom as in Heb. x. 6 below (cf. R. V.

p. 508a, line 18 sq., add to the reff. Lipsius, Apokr. Apostelgesch. ii.1 (1887) p. 1 sqq.

p. 512b, s. v. πιστικός, line 9, add [but see Rev. Wm. Houghton in Proc. of Soc. of Bibl. Archaeol. Jan. 10,

p. 514s, to the reff. s. v. πίστις add A. Schlatter, Der Glaube im Neuen Testament (Leiden, 1885).

p. 521a, paragraph 4 a., line 4, "the Sept. renders by " etc. - not correct; the rendering of the Sept. in both passages is τὸ πν. τὸ ἄγιον.

p. 529b, par. c., line 5 sq., "so πολλη̂ς ώρας, Polyb. 5, 8, 3" — but see p. 679b, line 2.

p. 536*, line 15, after 1 Pet. v. 1 sq.insert [T WH om.] p. 537b, s. v. προβατικός fin. — see under Βηθεσδά, p. 101* above.

p. 566b, s. v. Zalá insert [Lchm. Zála]

p. 568b, line 2, add On the Christology of the Samaritans see Westcott, Introd. to the Study of the Gospels, 5th ed., p. 159 sq.

p. 572a, first paragraph, end; add to the reff. Dorner, System d. Christ. Glaubenslehre, § 85, vol. ii. 1 p. 188 (Lk.?)"

p. 474°, Syn. sub fin., on the elasticity of the term πaîs | sqq.; Woldemar Schmidt in Herzog ed. 2, xv. 358 sq.; esp. Weser in Stud. u. Krit. for 1882 pp. 284-303.

> p. 584s, line 24, for "Delitzsch, Br. a. d. Röm. p. 16 note2" read Geiger, in Zeitschr. d. deutsch. Morgenl. Gesellsch. 1858, pp. 307-309; Delitzsch in Luth. Zeitschr. 1877 p. 603 sq.; Driver in the Expositor for Jan. 1889 p. 18 sq.

> p. 608b, s. v. συστρατιώτης, line 1, for T Tr WH συν-(so Lchm. in Philem.; read L T Tr WH our- (

> p. 619b, s. v. τέλος 1 a., line 2, — "in the Grk. writ." etc. add cf. Schmidt ch. 193 esp. §§ 3 and 9.

p. 626b, line 38, before 2 Jn. 4 insert Acts xix. 33 R.V. mrg. (cf. συμβιβάζω, 3 fin.);

p. 653a, s. v. Φιλαδέλφεια, line 3, "The White City" (Sayce), add, al. "the pied or striped city" (cf. Bp. Lghtft. Apost. Fathers, Pt. II. vol. ii. sect. i. p. 245)

p. 665b, s. v. xapíζομαι, last line, after ib. 16 add [but GLTTr WH om. els aπ.]

p. 669b, line 7, add to ref. Schaff, Hist. i. 841 sqq.; the Expositor for Nov. 1885, p. 381 sq.; Salmon, Introd., Lect. xiv.

p. 672, s. v. Xpioriaros, line 7 sqq., add - yet see Bp. Lghtfl. Apost. Fathers, Pt. II. vol. i. p. 400 sqq.

p. 678b, s. v. ψύχω, fin., add [Comp.: ἀνα-, ἀπο-, ἐκ-, κατα-, also εὐ-ψύχω.]

p. 708, col. 2, insert (in its place) " ἐνοχλέω fr. Sept.

ADDITIONAL CORRECTIONS.

- p. 42b, line 1, after Jn. ii. 15 add [WH txt. ἀνέτρεψεν] p. 250°, s. v. ἐρμηνεύω, line 1, after Ἑρμῆς insert [but see Curtius § 502]
- p. 268b, line 20, after Hdt. 2, 143 add [here modern edd. read ic of
 - p. 268b, line 21, before Plut. insert [Polyb. 4, 19, 12],
- p. 281*, line 7, after 22-N.B. here WH R mrg. read αὐτοῦ (for αὐτῆς τῆς), and thus make the daughter's name Herodias (as well as the mother's); but see Schürer, Gesch. § 17b, note 29.
- p. 298b, s. v. Ίεριχώ, last line, add see esp. Schürer, Gesch. § 15, note 36.
- p. 299b, according to Professor Sayce (in S. S. Times, Feb. 7, 1891, p. 83) it appears from the Tel el-Amarna tablets that Uru-salim is equivalent to 'the city of the god Salim.'

- p. 386, s. v. μαθητής, line 5, after Jn. ix. 28; insert [αὐτοῦ i. e. of Paul, Acts ix. 25 L T Tr WH];
- p. 548b, line 9, after reject; add [in Jn. iv. 22 the unexpressed antecedent of o (bis) may be in the acc. or in the dat. (after the analogy of vs. 21); in vs. 23 both constructions occur];
- p. 548b, s. v. προσμένω, line 5, after τῷ κυρίφ insert [WH prefix & in br.]
- p. 605^a, line 8 from bottom, after xvii. 13; insert [Acts vii. 25a];
- p. 621, line 6, for the gen, or dat. read the gen., dat., or nom.
- p. 630°, s. v. Τραχωνῖτις, at end, add esp. Schürer, Gesch. § 17°, note 3.
- p. 658b, s. v. φρόνιμος, line 5, after Ro. xi. 25 insert [here Tr txt. WH txt. &v &avroig.]
- p. 664b, s. v. Xavaár, line 1, dele [lit. 'lowland']

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