GREEK AND ENGLISH

LEXICON

OF THE

NEW TESTAMENT.

BY

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PREFACE.

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

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

It was at first supposed, that a revision of the former work was all that would be necessary. But in the lapse of eight years devoted to studies of this nature at home and abroad, the Author's own views and principles in respect to lexicography and philology in general, had naturally become farther developed and in some parts modified. In the same interval, too, the progress of science in this department, as in others, had not ceased to be onward; new editions of the Lexicons of Wahl and Bretschneider had appeared; Winer had pushed his researches further, and brought the results into a better form; and, above all, the labours and improvements of Passow had been spread before the world. In this state of things, an attempt merely to remodel an imperfect foreign work seemed hardly advisable. It appeared therefore to the Author and his friends decidedly preferable, that, calling no man Master on earth, he should go on and prepare from the New Testament itself and from the auxiliary sources, a new and inde-
pendent work, adapted to the wants of students in our own country. In doing this, he has been able to resort to all the sources from which Schleusner and Wahl and Bretschneider drew their materials; and while he has freely availed himself of their labours, he has found occasion on every page to distrust their judgment and accuracy, and to turn from them habitually to the original authorities. Accordingly, the present volume is throughout the result of the Author's own investigations; and, with a few slight exceptions, has been sent to the press wholly in manuscript.

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

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

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

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

* Buttm. Gramm. § 1, passim. H. Planck de vera Natura et Indole etc.
P. 1; in Bibl. Repos. I. p. 650.
the influence of the Macedonians, and referred to the Macedonic dialect; or sometimes the same forms were referred to an Alexandrine dialect, inasmuch as the chief seat of the later Greek culture was in Egypt and its metropolis Alexandria. But these terms are probably too specific; and embrace what strictly belonged to the later language of common life in general, rather than to the dialect of any particular tribe or city.*

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

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

* Buttm. § 1. n. 11, 12. Sturz de Dial. Mac. et Alex. Lips. 1808.
† Buttm. § 1. n. 12. Winer Gramm. p. 28, and marg.
now universal tongue. Still later there appeared other Greek Versions of the Old Testament, made by Jews; and also the remaining Pseudepigraphic and Apocryphal writings of the Old and New Testaments. Two Jewish writers only, Philo and Josephus, both of them cotemporary with the Apostles, were able to overcome in a great measure the influence of their vernacular tongue; and although when treating of Jewish affairs they necessarily employ many terms belonging to the Jewish Greek, yet in general they approach much nearer to the written idiom of the later Greek, than any of the writers either of the Septuagint or New Testament.

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

The writers of the New Testament, further, applied the Greek language to subjects on which it had never been employed by native Greek writers. No native Greek had ever written on Jewish affairs, nor on the Jewish theology and ritual. Hence the Seventy, in their translation, had often to employ Greek words as the signs of things and ideas, which heretofore had been expressed only in Hebrew. In such a case,
they could only select those Greek words which most nearly corresponded to the Hebrew; leaving the different shade or degree of signification to be gathered by the reader from the context. Thus, to express the idea of the Hebrew אֶלֶה as a word of salutation or farewell, they employ the Greek word εἰληθέρη, just as we use the word peace in the same way and for the very same reason. Similar is εὐλογέω for Heb. תֵּבָר to bless; in Greek writers only to speak well of. Thus far the path was indeed already broken for the writers of the New Testament. But beyond this, they were to be the instruments of making known a new revelation, a new dispensation of mercy to mankind. Here was opened a wide circle of new ideas and new doctrines to be developed, for which all human language was as yet too poor; and this poverty was to be done away, even as at the present day on the discovery and culture of a new science, chiefly by enlarging the signification and application of words already in use, rather than by the formation of new ones. An example of this in the New Testament is especially the word πίστις,—to which may be added δικαιοσύνη, δικαιοοῦσθαι, ἐκλογή, ἀποστόλος, and many others.

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

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

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


† See the articles λιβανός, ὑσσωπός, σουλάδιον, etc. To these should be added λευμα, λαμπάς, see Gesen. Heb. Lex. art. Υβ}
parison of the affinities between the Greek and other languages, belongs only to a general Lexicon of the language.

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

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

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

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

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

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

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

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

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

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

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

*Boston, Oct. 25, 1836.*
ERRATA.

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

Page 15. B. 1. 10, for 33, read 31.
P. 17, read art. *Aiidiaq", and so in the headline.
P. 45. art. *Aeu1v, l. 8, read: a) genr.
P. 61. A. l. 7 from bott. read €tntaqov.
P. 69. B. l. 10 from bott. read qen roadway.
P. 80. art. *Apopt6w l. 1, read f. peneuosa.
P. 94. art. *Aptio, l. 7, for a few, read: 43 Roman.—Also l. 9, for 13, read 12.
P. 150. read art. Iesuvwa, and so in col. B. l. 5, 7, 15.
P. 167. A. l. 4, for 12, read 22.
P. 178. B. l. 15, for 29, read 27.
P. 187. read art. Aitdow.
P. 228. A. l. 29, for § 128, read § 127.—B. art. *Ediow l. 7, for § 128. 7, read § 128. 2.
P. 224. B. l. 3, for II. 5, read II. 3.
P. 258. art. *Exetixiow l. 3, for § 97, read: § 96.
P. 266. B. l. 6 from bott. for 19, read 18.
P. 291. art. *I€g0w, l. 2, insert a parenthesis after the word prominent.
P. 315. B. l. 9 from bott. for 8:5, read 9: 5.
P. 324. A. l. 17, put a period after idol. —Also l. 27, for 32, read 31.
P. 337. A. l. 20, for v', read δ.
P. 360. read art. *Hláq.
P. 439. B. l. 9 from bott. read χεύμαφως.
P. 449. read art. K01novéw.
P. 583. B. l. 12 from bott. for 2, read 3.
P. 593. A. l. 31, read: 2 John 3, 9.
P. 643. art. Pólemos l. 6, read eis pólemov.
P. 705. A. l. 9, for Arr. read App.
P. 708. A. 1. 1, read art. Ietoevogcs. —Art. Xeitovog l. 1, put a parenthesis after 8tìqo.
P. P. 799. art. Oaog lion l. 1, put a parenthesis before o€do.
P. 818. A. ult. read 7"17.
P. 831. B. l. 4, read: Also
P. 865. B. l. 2 from bott. read 71αv.
P. 885. B. l. 13 and 14 from bott. read: tovqyu.
P. 905. B. l. 5, for 1: 12, read 12: 1.

See ADDITIONS AND CORRECTIONS at the end of the Volume.
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Α, alpha, the first letter of the Greek alphabet, corresponding to the Heb. א. For its power as a numerical sign, and as a privative and intensive particle in composition, see Buttmann § 2. n. 3. § 120. 5, and n. 11. In N. T. τὸ Α or τὸ ἄλφα signifies the first, Rev. 1: 8, 11, 21: 6, 22: 13; since the writer himself explains it by πρῶτος and ἅγιος. Compare Is. 48: 12. coll. 41: 4. 44: 6.—Clem. Alex. Strom. IV. 25. [p. 537. C. ed. Syll.] κύκλος γὰρ αὐτοῦ (ὁ νύξ) πιστῶν τῶν δυνάμεων, ὡς ἐν φανερωμένη καὶ ἑκομμένη διὰ τούτο Α καὶ Λ ὁ λόγος ἐθνῶν.

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

Ἀβαδδών, indec. Abaddon, Heb. אֶבַֹדְו (destruction), the name ascribed Rev. 9: 11 to the angel of Tartarus (אֶבַֹדְוֹ) and explained by the Greek ὁ ψαλίδων destroyer, i. e. the angel of death. The usual Heb. word is אֵלֶּבֶּן, Sept. ὁ ὁλοθρεύων, Ex. 12: 23. So Wisd. 18: 25. Compare ὁλοθρεύων 1 Cor. 10: 10.

Ἀβαρίας, ὄς, ὁ, ἄρρητος (pr. and βαριός weight), pp. not heavy, e. g. of the air, Plut. Moral. VI. p. 98. ed. Taulach.

In N. T. metaph. not burdensome, i. e. not causing expense, 2 Cor. 11: 9 ἀβαρία ὑπὲρ ἑμῶν ἐπίθεμα ἑπταχοῦ. — So ἐπιβαρέως q.v. and βαριός Jos. Ant. 1. 16: 2.


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


Ἀβιλάν, η, Ἡ, Abilene, (in Mss. also Ἀβιλανίν and Ἀβιλιάν) the name of a district not far from Anti-Lebanon, so called from the city Abila or Abela, which lay on the eastern declivity of Anti-Lebanon, about 18 or 20 miles N. W. from Damascus, towards Heliopolis or Baalbeck; and often named Ἀβιλάν τοῦ Ἀσαρίου to distinguish it from others. This territory had formerly been governed as a tetrarchate by a certain Ly-
sanias, the son of Ptolemy and grandson of Menneaus (Jos. Ant. 14. 13. 3); but he was put to death (A. C. 36) through the intrigues of Cleopatra, who took possession of his province (ib. 15. 4. 1). After her death it fell to Augustus, who hired it out to a certain Zenodorus; but as he suffered the country to be infested with robbers, the province was taken from him and given to Herod the Great (Jos. B. J. 1. 20. 4. coll. Ant. 15. 10. 1). At Herod's death a part of the territory was given to Philip (Ant. 17. 11. 4); but the greater part, with the city Abila, seems then or afterwards to have been bestowed on another Lysanias, Luke 3: 1, who is by some supposed to be a descendant of the former, but is no where mentioned by Josephus. Indeed nothing is said by Josephus or any other profane writer of this part of Abilene until about ten years after the time referred to by Luke, when Caligula gave it to Agrippa Major as τηνθαλησιον Αιωνιον (Ant. 15. 6. 10); to whom it was afterwards confirmed by Claudius (ibid. 19. 5. 1). At his death it went with his other dominions to Agrippa Minor (ib. 20. 7. 1. B. J. 2. 12. 1).—See Krebs Ohss. in N.'T. p. 110. Rosenm. Alterthk. f. Pt. I. p. 257.

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


Abias, or, (a pr. and βηθος v. βήθος depth, bottom,) in Greek writers, deep, profound; as ἡμερὴν ἀβιούς Диοδ. Sic. 5. 25. Herodot. 2. 28. Sept. for abyss, either of the ocean, Gen. 1: 2; 7: 11; or of the underworld, Ps. 71: 21. 107: 26.

In N. T. ἀβιοῦς as a noun signifies, the place of the dead, οὐρας, ἀναλησις. a) genr. Rom. 10: 7. b) spe. Turturis i.e. that part of ἄδης in which the souls of the wicked were supposed to be confined. Luke 8: 31. Rev. 9: 1, 2, 11. 11: 7. 17: 8. 20: 1, 3. Cf. 2 Pet. 2: 4.—Acta Thomae § 32 ἀβιονος τοῦ Ταυτάρων.


Agathopoiois, ὁ, ἡ, ὁγον, (ἀγαθός and ποιεῖν.) The better form is ἀγαθόν ποιεῖν, Lobbeck ad Phryn. p. 200.


1. good, i.e. from the force of the theme, excellent, distinguished, best.
   a) of persons, upright, virtuous. Matt.
"Ayados


4. good, in respect to the feelings excited, i.e. pleasant, joyful, happy. 1 Pet. 3: 10 ἡμῶν ἀγαθή. Rom. 10: 15 τοῖς ἄγαθοι happy times.

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

'Αγαλλιάτο, o. Luke 1: 47, elsewhere 'αγαλλιάτομαι, ('

ἀγαλλιάτομαι, to leap, dance,) not found in Gr. writers, but often in Sept. for Ps. 2: 11. 3 Ps. 68: 4. 7 Ps. 20: 6. ἔστω Ps. 40: 17, etc. pp. spoken of rejoicing with song and dance. Hence in N. T. to exult, rejoice.


b) with a noun of the same signif. in an adverbial sense. 1 Pet. 1: 8 ἀγαλλιάς το πνεύμα μου ἐπί τῷ Δημο, where it should prob. read χερσάμενο το τν. coll. Ps. 13: 6 ἀγαλλιάσεται ἢ μαρθαί μου. So ἄγαλλιάσθαι ἐπί των Χριστιαν. 3. 16. Sept. Ps. 9: 15. 21: 2. 35: 9.

c) seq. ἐπί c. subjunct. John 8: 56 ἄγαλλιάσατο χαὶ ὅμως ἐξεφώνησεν τὴν ἐκ τῆς μηχανής αὐτοῦ. He rejoiced that he should see my day, i. e. to see it. Cf. Lücke Comm. in Joh. II. p. 246.


(3) as referred to superiors, and including the idea of duty, respect, veneration, etc. to love and serve with fidelity, Matt. 6: 24. 22: 87. Mark 12:30, 33. Luke 16: 13. Rom. 8: 33. al. saep. Sept. for Ax, 1 Sam. 18: 16.—Hence ὁ ἄγαλλιάστο τον κύριον, the faithful disciples or followers of the Lord, Eph. 6: 24. James 1: 12. 2: 5. Sept. for Διακονήσεως, etc.

d) to love, i. e. to regard with favour, good will, benevolence. Mark 10: 21 ὁ ἄγαλλιάστο τον κύριον. Luke 7: 5. John 10: 17. In other passages the effects of benevolence are expressed, to wish well to, to do good to, etc. ἄγαλλιάστο τον κύριον, τοὺς ἵππους, etc. Matt. 5: 43 sq. 19: 19. 22: 39. Luke 6: 32 al. For the fut. ἄγαλλιάστος as imperat. in Matt. 5: 43, see Winer § 44. 3. Matth. § 498. c.—2 Cor. 12: 15 εἰ καὶ πεπιστεύκατε ὕμνον ἄγαλλιάστο τον κύριον, even if, having conferred greater benefits on you, I receive less from you.

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

c) by meton. the effect or proof of love, beneficence, benefit conferred. Eph. 1: 15 τὴν ἀγάπην τὴν τις πιάτας τοις ἄγα-

poe. 3: 19. 1 Joh. 3: 1. 2 Thess. 2: 10 τὴν ἀγάπην τῆς ἀληθείας, the true love, i.e. the true and real benefits conferred by God through Christ. Buttm. § 123. n. 4.

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

Ἀγάπης, ἡ, ὥν, beloved, dear, Xen. Mem. 2. 1. 32 ἡ ἀγαπη—ἀγαπητὴ ανεγράφος τεχνίτης. So Sept. for γυνῆς Ps. 84: 2.—In N. T.

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

"mytov Thoη, beloved of God, chosen by him to salvation, Rom. 1: 7. 11: 23. Eph. 5: 1. So Sept. ἀγαπητῷ σου for ἡμῖν, spoken of the worshippers of God, Ps. 60: 8. 108: 7. 127: 2. —Paul seems to apply the term particularly to those converted under his ministry, when he speaks of Εppelin, τὸν ἀγαπητὸν μου, Rom. 16: 5; so 16: 8, 9, 12; comp. 1 Cor. 4: 17. Τιμόθεων, ὡς ἐπὶ τέκνων μου ἀγαπητῶν εἰς κυρίῳ. 2 Tim. 1: 2. So also of a whole church gathered by himself; 1 Cor. 4: 14 τέκνα μου ἀγαπητοῖ. 10: 14. Phil. 2: 12.


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

"Ἁγγαρευόντος, τ. ὕπνοι, pp. to send off an ἄγγαρος or public courier. This word is of Persian origin, and after being received into the Greek language, passed also into use among the Jews and Romans. Cyrus, or, according to Herodotus, Xerxes, was the first to establish relays of horses (ἰππόνες) and couriers at certain distances on all the great roads, in order that the royal letters and messages might be transmitted with the greatest possible speed. These ἄγγαροι had authority to press into their service men, horses, ships, or any thing which came in their way, and which might serve to hasten their journey, Xen. Cyr. 8. 6. 17. Herodot. 8. 98. Cf. Esth. 8. 10. 14. See Heeren’s Ideen etc. Vol. I. Pt. i. p. 534, ed. 3. Calmet p. 59. —Afterwards ἀγγαρευόντος began to signify, to press into service for a journey in the manner of an ἄγγαρος. Jos. Ant. 13. 2. 3 κακῶς μαθεὶς ἀγγαρεύοντος τὰ τῶν Ἰουδαίων ὑποτεύχη. Hence


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

2. an angel, a celestial messenger, in the usage of Scripture, i. e. a being superior to man. The Deity is represented as surrounded by a race of beings of a higher order than man, whom he also employs as his messengers and agents in administering the affairs of the world, and in promoting the welfare of individuals as well as of the whole human family. Matt. 1: 20. 18: 10. 22: 30. Acts 7: 30. al. As to the numbers of the angels, see Heb. 12: 22. Rev. 5: 11. See more under Ἀγαρευόντως. —Some of these beings ἀμαρτήσαντες καὶ μὴ τυφήσαντες;
Aye, imper. of ἀγε, used as a particle of exhortation or incitement, come now, go to. See in Au7jtog.


Ayeveahoyntos, ου, ὁ, adj. (a priv. and γενεαλογευ,) without genealogy, whose descent is unknown, Heb. 7:3. Found only in N.T. where Melchisedec is so called, because, being a Canaanite, and not standing in the public genealogical registers as belonging to the family of Aaron, he was a priest not by right of sacerdotal descent, but by the grace of God. Cf. Ex, 40:15. Num. 3:10. See in Au7jtog.

Ayn, ἁγιασμός, ου, ὁ, adj. (from ἁγιασμός, but not found in Greek writers,) pp. consecration, Sept. for ἁγιασμός Judg. 17:3. In N.T. sanctification, purity of heart and life, holiness. Rom. 6:19, 22:1 Thess. 4:3, 4, 7. 1'Tim. 2:15. Heb. 12:14.—2 Thess. 2:13 ἁγιασμὼν ἀπ' ἄγιον ὁ θεός, sanctify them through or in the promulgation of thy truth, comp. v. 18. 17:19 bis.—Exclus. 45:4. 49:7. 3. to regard and venerate as holy, to hallow. Matt. 6:9 ἐγιασμόν ὃ ἐγιασασί, whom the father hath consecrated and sent into the world etc. 17:17 ἁγιασμὸν αὐτοῦ ἐν τῇ ἁγιασθείν αὐτον, consecrate them through or in the promulgation of thy truth, comp. v. 18. 17:19 bis.—Ecclus. 45; 4, 49:7. 1 Cor. 1:30.

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

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


Ἄγιοσίνη, ἱππόπτως, ἱππόπτως (ἅγιος) for the comm. ἁγιοσίνη, and pp. i. q. ἁγιόσινης.

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

2. the state of him who is deserving of veneration and worship, i.e. sanctity, majesty. Rom. 1: 4 αὐτὸν ἁγιόσινην, i. q. αὐτὴν ἁγιόσινην, i.e. Christ's spiritual state of exaltation and majesty as Messiah, in antithesis to κακὰ σαφῶς in the preceding verse. Sept. for ἁγία Ἡσ. Ps. 97: 12; but also for ἅγιον Ps. 96: 6, and for ἁγία Ps. 145: 6. See Stuart's Comm. in loc. For the gen. as adjunct. see Stuart § 440. Winer § 34. 2. b. Buttm. § 123. n. 4.


Ἄγιεια, ας, ἂς, (ἅγιος) metaphor. purity, in the sense of chastity, 1 Tim. 4: 12. 5: 2.—Jos. Ant. 3. 5. 1. ib. 3. 3. 9. Acta Thom. § 48. Clem. Alex. Strom. 4. 25.

Ἄγιος, έαι, (ἅγιος) trans.

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

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


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

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

c) not to acknowledge or receive, i.e. to reject. Acts 13: 27 τούτων ἄγνωστων. (17: 23.) Pass. ἄγνωστον, unknown, i.e. rejected, condemned, 2 Cor. 6: 9.

2. to sin, to do wrong, originally with the idea of its being done ignorantly and involuntarily; but in N. T. this idea no longer remains. Heb. 5: 2 τοῖς ἁγνώστοις, those who commit sin. 2 Pet. 2: 12 ἐν οἷς ἄγνωστος, against whom they sin; others, in things which they know not.
b) a forum, market-place, where things were exposed for sale, and assemblies and public trials held. Acts 16: 19. 17: 17. See Jahn § 247. Calmet p. 657.—
Diod. Sic. 13. 104. Xen. Mem. 4. 2. 1. corn—market, Jos. Ant. 2. 6. 1, 2. — Mark 7: 4 ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίζωνται, οίχι αἴσθονται. Here some supply ἔλθοντες απὸ ἀγορᾶς, (some Mss. read ἔλθονται,) and translate, returning from the market-place they do not eat, unless they have first washed; for this ellipsis, see Winer § 66. 2, 4. Bos Ell. Gr. p. 158. So Ecclus. 31: 25 βαπτίζοντος ἀπὸ νεκροῦ sc. ἔλθοντες.— Others here regard ἀγορά as put for things sold in the market, provisions, and translate: nor do they eat of what is purchased in the market, unless it be first washed; see Krebs Obs. p. 85. For the construction ἔσται ἀπὸ see Mark 7: 28. Matt. 15: 27.—So ἀγορά, grain, etc. Jos. Ant. 14. 16. 2.

Ἀγοράζω, f. ἀγορα, (ἀγορᾶ,) to market, Herodot. 2. 35. In N. T. to buy, to purchase, absol. or trans, sometimes followed by a gen. of price, Mark 6: 37, cf. Buttm. § 132. 6. 2. Winer § 30. 7 ult. and Ecclus. 20: 12; or by in gen. of price, Matt. 27: 7, cf. Ep. of Jerem. 25. Palaeph. Fab. 40; or by in dat. of price, Rev. 5: 9, coll. Sept. 1 Chr. 21: 24.


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

Ἄγοραῖος or Ἄγοραίος, ου, ὁ, ὁ, adj. (ἀγορᾶ,) pertaining to the forum, forensic. Acts 19: 38 ἀγορῶν ἄγοραι, sc. ai ἕμουσα, forensic or judicial days are held, i.e. there are public trials held in the forum. Others, forensic persons, advocates. See Krebs Obs. p. 239. Bos Ell. Gr. p. 178.—Jos. Ant. 14: 10. 21 ἄγορα τὸν ἀγορίσκον. — Spoken of persons who frequent the markets and public places, an idler, lounging, subros-transus, Acts 17: 5. — Xen. H. G. 6. 2. 12.

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


Ἀγοράμματος, ου, ὁ, ὁ, adj. (ὑπ' and γράμμα,) illiterate, unlearned, Acts 4: 13, where it refers rather to Jewish literature and learning, i.e. the learning of the Scribes and Pharisees; cf. John 7: 15.—Diod. Sic. 13. 12.


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

Ἄγριος, ἀς, ἄς, ἄς, wild, ferus, i. e.
a) not domestic, silvestris. Matt. 3: 4 and Mark 1: 6 μείζων ἄγριον wild honey or honey dew, (φυσικῶν ἀπὸ τῶν δέδοντων Diod. Sic. 19. 94,) which in Arabia and other regions of Asia is found upon the leaves of certain species of trees, becomes hard, and is then easily gathered.
'Ayoinnas


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

' Ayoinnas, see Ἱοῦδας.


' Ayounvía, ας, η, watching, including the idea of assiduous and anxious care, 2 Cor. 6: 5. 11. 27. — 2 Macc. 2: 26. Ecclus. 38: 36 sq. Xen. Mem. 4. 5. 9.

' Ayo, f. ἄγοι, (so Acts 22: 5. 1 Thess. 4: 14, as also Xen. Anab. 4. 8. 12, and often in the Sept. as Ex. 22: 13. Num. 5: 15. al. but the more usual form of the fut. is ἀγοῦμαι, Math. § 134. Butt. § 113. 4.) aor. 2 ἂγανόω Butt. § 114, aor. 1. pass. ἂγανῶν. Sept. very often for ἑαυτῆς and ἑαυτῷ.

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


b) metaph. to lead, to induce, to incite, to guide. Rom. 2: 4 εἰς σκέπασμα. — Polyb. 5. 16. 2 εἰς μετανόιαν ἂγον τῷ βασιλεῖ. — 1 Cor. 12: 2 ἂγον ἂγαθόν, just as ye happened to be led, sc. to idolatry, the figure being drawn from pastoral life; comp. Ex. 3: 1. Is. 11: 6. So ἁγεῖται πνευματίκα θεοῦ, Rom. 8: 14. Gal. 5: 18. ἐπιθυμητέως 2 Tim. 3: 6. — Demosth. 1491, 2.

2. trans. spoken of time. a) to pass, to spend. Luke 24: 21 τὴν ἡμέραν ἄγειν ἂγειν ἄγειν ἂγειν, the third day is passing; where ἂγεται is either impers. or there is an ellipsis of ὄχρον. See Bos Ell. Gr. p. 543.

b) to celebrate, to hold. Matt. 14: 6
'Αγογή 12 'Αδελφός

'Αγογή, ης, ητί, (άγον, άγοντας) pp. a leading, guidance, Xen. Eq. 6, 4, metaph. education, discipline, Xen. ib. 3, 4, Clem. Alex. Strom. 1, 26.—In N. T. by meton. of effect for cause, manner of life, 2 Tim. 3, 10.—2 Macc. 6, 8, 11, 24. Jos. Ant. 14, 10, 2 ἐπὶ τῆς Ἰουδαίων άγογής, ib. 12, 1, 1, Diod. Sic. 5, 6. See Leoser Obs. in N. T. e Phil. p. 420.

'Αγονί, άγος, ά, place of assembly, where games were often celebrated, Hom. Il. 18, 376. a stadium, course, place of contest, Thuc. 5, 50. Hence in N. T.

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

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

a) genr. 1 Tim. 6, 12 ἀγωνίζου τὸν καλὸν ἀγώνι τῆς πνεύματος, fight the good fight of faith, i. e. exert unwarried zeal. 2 Tim. 4, 7. See Buttm. § 131, 3. Wiener § 32, 2.

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


'Αγωνίζομαι, s. ισομαι, depon.

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

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


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


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

'Αδελφείεσθαι, εν, ο, v, adj. (a pr. and δανανάς to expend,) without expense, gratuitious, 1 Cor. 9, 18.—Diod. Sic. 1, 80.

'Αδήλτης, ο, indec. Addi, pr. name of a man, Luke 3, 28. It is probably Heb. but does not occur in the O. T.

'Αδελφός, ο, v, (αδικός, φάσις) a sister.


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

'Αδελφός, ο, v, (α of unity, and δελφός uterus; see Buttm. § 120, n. 11.)


2. metaphor. one who is connected with another in any kind of intimacy or fellowship; see Greg. Corinth. p. 569, ed. Schaefer. Fischer ad Platon. Phaedo. 67, et ad Crit. 16. In this tropical use of the
word ἀδηλικός, however, the sacred writers appear rather to have followed the usual loquendi of the Hebrews in regard to the word πνε. Hence


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

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


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


'Αδηλός, οὗ, ὃ, ἡ, adj. (α ὀ πρ. and δήλος,) not manifest, not obvious, sc.


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

'Αδηλότης, τήτος, ἡ, (ἀδηλότος) indistinctness, uncertainty. 1 Tim. 6: 17 ἐκ πλούτου ἀδηλότης, for πλούτος ἀδηλός, uncertain riches. Stuart § 450. Winer § 34. 2. 6. Buttm. § 123. n. 4.

'Αδηλίος, adv. (ἀδηλός,) not openly, secretly, Polyb. 2. 47. 9. In N. T. un-
Adialeiptos, adv. unceasingly, without intermission, i.e. in N. T. assiduously, Rom. 1: 9. 1 Thess. 1: 2. 13: 5. 17.—2 Macc. 15: 7. Polyb. 9. 3. 8.

Adiafaoros, ας, η, (a pr. and δηματοω to corrupt,) pp. incorruptibility; in N. T. metaph. incorruptibility, purity, Tit. 2: 7. —Dem. p. 323 διαφορος της ψυχης.


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


   b) as done to others, wrong, injury. 2 Cor. 12: 13. Sept. for ἁγερύ Ps. 7: 3. יָשְנָה Mic. 3: 10. —Thuc. 3. 66.
2. from the Heb. where נאש, δικαιουνη, is often used of life and conduct, ἁδικία takes by antith. the sense of improbity, iniquity, unrighteousness, wickedness. Luke 13: 27 ἐφαύτα τῆς ἁδικίας, workers of iniquity, i. e. wicked men. Acts 1: 18. Rom. 1: 29. 3: 5. 6: 13. 2 Tim. 2: 19. 2 Pet. 2: 13. Heb. 8: 12. 1 John 5: 17. So 1 John 1: 9, where the sense is, 'God, who himself is δικαιος, will not only pardon sin, but also render man δικαιος.' For James 3: 6, κόσμος τῆς ἁδικίας, see Κόσμος. Sept. for κόσμος Gen. 6: 11, 13. Ps. 11: 5. יָשְנָה 1 Sam. 3: 13, 14. Zech. 3: 9. —This wickedness is seen more especially in the neglect of the true God and his laws and an adherence to the world or to idolatry; hence ἁδικός, as opposed to ἀληθεία or piety towards God, means impiously, ungodliness, contempt of God. So Rom. 1: 18 bis, where τὸν ἁδικόν ἐν ἁδικοις κατηγόροις are those who impede the worship of the true God by their obstrueate adherence to worldliness or to idolatry. Rom. 2: 8. 2 Thess. 2: 10, 12. 2 Pet. 2: 15. So Sept. for יָשְנָה has νόος ἁδικος, idolater, 2 Sam. 7: 10. יָשְנָה Ez. 9: 9.


4. ἁδίκος, ou, ο, η, adj. (a pr. and δικ.)
   2. from the Heb. see ἁδίκα no. 2, wicked, impious, ungodly. Matt. 5: 45. Acts 24: 15. 1 Cor. 6: 9. 1 Pet. 3: 18. 2 Pet. 2: 9, where οἱ ἁδίκοι are contrasted with οἱ εἰσεχθείς. Sept. for יָשְנָה Ex. 23: 1. Job 16: 11. Ez. 91: 3. יָשְנָה Prov. 15: 26.—Hence, as ἁδίκα is transferred to idolatry, so ἁδίκος signifies an idolater, i. e. an unbeliever, a pagan, 1 Cor. 6: 1, coll. v. 6.
   3. fraudulent, false, deceitful, Luke


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

"Alumos, ou, δ, ἕ, adj. (a pr. and ζυμα leaven,) unleavened.

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

b) metaph. unmixed, unadulterated, uncorrupted, 1 Cor. 5: 7, 8, 10, ἀοίμα, genuineness.


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

'Αργός, ἀέρος, ἕ, (ἀεί v. ἀεί to breathe,) the air, the atmosphere, (as opp. to αὐθέρ, the higher, purer region, Hom. Ι. 14. 288.) Acts 22: 23. 1 Thess. 4: 17. Rev. 9: 2, 16: 17. The phrases εἰς ἀείρα λαλεῖν, to speak into the air, 1 Cor. 14: 9, and εἰς ἄερ αἰνεῖν, to beat the air, 1 Cor. 10: 26, (Buttm. Lexil. I. p. 115,) are proverbial, and correspond to the Latin ventis verba profundere Lucret. 4. 929, and verberare icibus auras Virg. Aen. 5. 376; the sense is, 'to speak or act in vain.'—In Eph. 2: 2, Satan is called ἀοίμος τῆς ζυμαίας τοῦ ἀοίμος, 'prince of the spirits of the air,' i.e. that dwell in the air or have power over it, according to the later Jewish belief; see Eelsner Obs. in N. T. in loc. Others, as Cocceius, explain ἀοί here by darkness, as in profane writers; so Eustath. in Hom. II. 5. 776. ib. 12. 240. ib. 17. 645. Hesiod. Theog. 119. In Test. XII Patr. Fabr. Pseudep. V. T. I. p. 729, we find ἀοίμος πνεύμα τοῦ Βασίλειον, but still it is not certain whether ἀοίμος here refers to darkness or to the air.

'Αθανασία, αει, ὑ, (ἀθάνατος fr. a pr. and θάνατος death,) immortality, 1 Cor. 15: 53, 54. 1 Tim. 6: 16.—Lucian. D. Deor. 4. 10.


'Αθήνας, ou, δ, ἕ, adj. (a pr. and θεός law,) godless, impious, 1 Cor. 15: 53, 54. 1 Tim. 6: 16. —Lucian. D. Deor. 4. 10.


Sept. for χρηος Is. 1: 2. ἡξατομα Ex. 21: 8. 
γάρ 1 Sam. 2: 17.— Jos. Ant. 15. 2. 6.
Ἀδερπῆς, εὐς, ἐν, (ἀδερποῦ) ab-
rogation, abolition, Heb. 7: 18. 9: 26.
Ἀδηναὶ, ὁν, αἱ, Athens, the capi-
tal of Attica and the chief city of an-
cient Greece, so called from Ἀθηνι,
ϝερία, the Athenians are celebrated 
in the history of Greece for their war-
lke valour, and also for their general 
intelligence and the cultivation of all 
the arts of peace. Their city was the seat 
of the fine arts, the resort of philos-
ophers, and the birth place of an 
unusual number of illustrious men. Acts 
17: 15, 16. 18: 1. 1 Thess. 3: 1.

Ἀδηναιαῖος, α, ὁ, Athenian, Acts 
17: 21, 22.
Ἀδήλεω, ὁ, ἵππος, to contend, to 
be a champion in the public games, e.g. 
of boxing, throwing the discus, wrest-
ling, running, etc. absol. 2 Tim. 2: 5 bis.
— Aelian. V. H. 10. 1.

Ἀδήναος, εὐς, ἐν, contention, com-
bat, pp. in the public games, Polyb. 5. 
64. 6. Aelian. V. H. 2. 23. In N. T. 
metaph. a conflict, struggle, sc. with af-
flictions. Heb. 10: 32.

Ἀδήμερος, ὁ, ἦς, (ἀπὸ τοῦ ἄθροι) to despond, be disturbed in mind, 
τὸν. Gen. 4: 5. 2 Sam. 6: 8. — Xen. 
Anab. 3. 2. 15. Polyb. 3. 54. 7.

Ἀδήμως, ὁ, ἦς, adj. (ἀπὸ τοῦ ἄθροι, pen-
54. Polyb. 2. 60. 1. In N. T. metaphor. 
impious, Diod. Sic. 1.

Ἀδίδσις, εὐς, ἐν, (ἀπὸ τοῦ ἄθροι) to despond, be disturbed in mind, 
τὸν. Gen. 4: 5. 2 Sam. 6: 8. — Xen. 
Anab. 3. 2. 15. Polyb. 3. 54. 7.

Ἀδίδσις, ὁ, ἦς, (ἀπὸ τοῦ ἄθροι, pen-
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Ἀδίδσις, εὐς, ἐν, (ἀπὸ τοῦ ἄθροι, pen-
54. Polyb. 2. 60. 1. In N. T. metaphor. 
impious, Diod. Sic. 1.
what is called Upper Ethiopia or Habesh, lying south of Egypt on the Nile, and including the island of Meroë,—the Abyssinia of the present day. For the other countries designated by the name Cush in the O. T. see Calmet art. Cush.

*Åima, åion, tò, blood.* Sept, everywhere where for γίγνεσθαι "to be or become blood, or as blood, from its dark colour; Acts 2:19 coll. Joel 7:16.


(β) spoken of blood which has been shed; as (1) of victims and other slaughtered animals, Heb. 9:7, 12, 13, 18–25. 10:4. 11:28. 13:11. So Acts 15:20, 29. 21:25; where ἀπείχεραι τοῦ αἵματος, etc. is, to abstain from eating blood, etc. The Jews regarded the blood as the seat and principle of life; hence they were to offer it in sacrifice to God, but were forbidden to eat it, Lev. 17:10–14, coll. 3:17. Gen. 9:4.


d) blood-relationship, kindred, lineage, progeny, seed. Acts 17:26 εἰς τοῦ αἵματος τοῦ, of one blood, i.e. kindred. —Sept. 2 Sam. 21:1. Jos. Ant. 2. 6. 3 ἀνήλικον καὶ κακὸν αἷμα. ib. 20. 10. 1 εἰς αἷματος Ἀραβώνων. —John 1:13 οἱ οἶχ ἐς αἷματος, not born of blood, i.e. not sons of God as being descended from Abraham. The plur. is here put for the sing. as in Eurip. Ion. 693 ἀλ- λον τραφείς ἃρ αἵματος, spoken of a mother.—Jos. Ant. 4. 8. 45 τις ἐς αἷματος, i.e. an Israelite. Eustath. ad Hom. II. 6. 211 ἀἵματος ἀντὶ τοῦ σπαρματος.—See Kypke and Loesner Obs. in N. T. ad Acts 17:26. Αλ.

*Αἵματεχνωτείς, αἷμα, τοῦ, (ἀἷμα and ἐχύνειν fr. ἐχύω to pour out,) shedding of blood, Heb. 9:22.

**Aiveas**, ou, ὦ, Eneas, pr. name of a man, Acts 9: 33, 34.


**Aigetimos, ο, ὦ, (αἰγετίς ος) one who creates dimensions, introduces errors, etc. a fictitious person, Tit. 3: 10. — This word is not found in classic Greek, but often in ecclesiastical writers; see Sucer's Thesaur. Ecc. s. h. v. Campbell Prel. Diss. IX. pt. iv. 11.

**Aigeto, ο, ὦ, f. ἡσον ἡσα, aor. 2 εἰλον, to take e.g. a city or camp, Xen. Ag. 1. 32. — In N. T. only Mid. αἰγετοιμα f. ἡσονιμ, aor. 2 εἰλον, to take for one's self, i. e. to choose, to elect, to prefer, trans. and absol. 2 Thess. 2: 13. Heb. 11: 25. — Phil. 1: 22, where for the fut. instead of the subj. see Matth. § 516. 3. n. 2. Buttm. § 139. n. 7. Winer § 42. 4. — Sept. for γένεσα Job 34: 4. 2 Sam. 15: 15. — 2 Macc. 11: 25. Jos. Ant. 9. 6. 1. Herodian. 4. 14. 3 αἰγοντα βασιλεια Αδονετων.

**Aigew, (for αἰγεω, f. ἡσον, aor. 1 ἡσα, perf. ἡσα Col. 2: 14, perf. pass. ἡσα John 20: 1, to take up, trans. corresponding in Sept. generally to the Heb. נקז. 1. to take up, simply, i. e. to lift up, to raise. a) pp. as stones from the ground, John 8: 59. serpents, Mark 16: 18. — Xen. Eq. 6. 7. — So of anchors, Acts 27: 13 ἀποτελεσα sc. ἀγεως, see Bos Ell. Gr. p. 14 sq. Kyprke Obs. in N. T. II. p. 135. So ἄγας, ἀγατεμ, often stands in Greek writers in the sense to sail away, to depart, as Arrian. Exp. Alex. 6. 21 ἄγας ἐκ Παταλῶν. Thuc. 2. 23 med. Herodian. 8. 7. 1. and is even used of an army on land, as Thuc. 2. 23 init. Jos. Ant. 9. 11. 1. ib. 3. 1. 7 ἐκεινων ἀγατες ἔς Ἐρατίνον ἡσα, spoken of the camp of the Israelites in the desert. Fully written, i.e. ἀγατες ἀγεως, Polyb. 31. 22. 13. — Plut. Pomp. c. 50. — Spoken of the hand Rev. 10: 5. So Sept. for נקז Dent. 32: 40. Is. 49. 22. — Xen. Anab. 7. 3. 6. — Pass. ἀγηθεται, Matt. 21: 21, better under no. 3.

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


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

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

a) pp. Luke 6: 29. 30. 11: 22. Matt. 9: 16 ἀφῄσῃ σε, τι, i.e. the new piece tears away still more of the old garment. Mark 2: 21. Spoken of branches, to cut off, prune, John 15: 2. — Spoken of persons, to take away or remove, e. g. from a church, i.e. to communicate, 1 Cor. 5: 2 ἀφῇ, where some editions read ἐκκλησίαν ἱπτομαι, to lift the soul towards, i.e. to desire, does not belong here; comp.Deut. 24: 15. Ps. 86: 4. al. al. Gen. Lex. Heb.


Aἰωνᾶτηρ, ὁ, τό (αἰωνᾶνομος), pp. seat of the senses, Hesych. αἰωνᾶτηρ—τὰ μῆλα δι' ὅν αἰωνᾶνομος. In N.


Aίσθησις, ἐν τῷ κεφαλαίῳ, ὕπαρξις ὑπεραιρέως, ἐν τῇ διασπορᾷ τῆς ἀρετῆς.—4 Mac. 2: 22.

Aίσθησις, ἐν τῷ κεφαλαίῳ, ὕπαρξις ὑπεραιρέως, ἐν τῇ διασπορᾷ τῆς ἀρετῆς.—4 Mac. 2: 22.

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Aίσθησις, ἐν τῷ κεφαλαίῳ, ὕπαρξις ὑπεραιρέως, ἐν τῇ διασπορᾷ τῆς ἀρετῆς.—4 Mac. 2: 22.
Aitia


c) in a forensic sense, cause, i.e. 

Aitias, αἰτία, τοῦ, τό, charge, crimina-

Aitias, αἰτία, τοῦ, to accuse, to charge, absol. Rom. 3: 9 in some Mss. — Xen. Mem. 1. 1. 2.

1. Masc. ὁ αἰτίος, the cause or author of anything, Heb. 5: 9 αἰτίος τῆς σωτηρίας. — Jos. Ant. 3. 3 τῶν τῆς σωτηρίας αἰτίων. Bel and Drag. 42. 2 Macc. 4: 47. Xen. Mem. 1. 2. 63.
2. Neut. τὸ αἰτίον, a cause, i.e. 

Aitias, αἰτία, τοῦ, (αιτίας) charge, accusation of crime, i. q. αἰτία, but less usual; it is read in Griesb. Acts 25: 7. — Thuc. 5. 72.

Aivridhos, ἂνο, ὃς, ὃς, adv. (ἀφρός i. q. αὖρος fr. a pr. and φαίνω), unforeseen, sudden, Luke 21: 34. 1 Thess. 5: 3. It has the force of an adverb; Buttm. § 123. n. 3. — Wisd. 17: 15. Jos. Ant. 3. 8. 6. Herodian. 1. 6. 8. Thuc. 4. 125.

Aixmalosia, αἰξμαλοσία, τοῦ, (ἀμελώς and αἴσθενος) captivity.


Aigmalosinous, f. εὐνοον, (ἀγμαλοτος) to take prisoner, lead captive, trans. This is a later word, for which earlier writers used αἰξμαλωστὸς ποιεῖν, see Lobbeck ad Phryn. p. 442.


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

Aigmalotos, οὐ, ὃς, (ἀγμαλότος) a later word for αἰξμαλωστὸς ποιεῖν, see Lobbeck ad Phryn. p. 442; to lead captive, Pass. to be carried away captive.


Aivov, ὃν, ὅν, (poet. ὅν) life, Hom. Il. 22. 58 αὐτὸς δὲ ὁ ἄνδρος ἀμφιθνύς, marry, Hom. Hymn. in Merc. 42. — Also in classic usage and in N. T.

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

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


(β) εἰς τὸν αἰώνας, in the same sense, ever, forever, to all eternity etc. spoken of God, Rom. 1: 25. 9: 5. 11: 36. 2 Cor. 11: 31. of Christ, Luke 1: 33 where it is explained by οὐαί ἐστιν τόκος. Heb. 13: 8. So Sept. for τὸν αἰώνας Ps. 77: 8. — The plurl, is here put for the sing. and in the same sense; comp. οἰκίας and οἰκίαν and σάββαταν and σάββατα. See Stuart Ess. on Fut. Pun. p. 31, 68.


2. from the Heb. or rather Chalde. and Rab. the world, seculum, either present or future, corresponding to the ἡ κόσμου τῆς γῆς of Jewish writers, of αἰωνίων of Jewish writers, of αἰωνίους and of αἰώνιον κόσμου και ἐκτός. Buxtorf. Lex. Ch. Talm. Rab. 1620. Mundum futurum, εἰς τὸν αἰώνας, quidam intelligent mundum, qui futurus est post destructum hunc mundum inferiorerem, et post resurrectionem hominum mortuum, quando animae cum corporibus suis rursum conjungentur. — Quidam per τοὺς αἰῶνας, intelligent τῶν προσωπικῶν, dies Messiae, quibus scil. venturus Messias, quem Judaei adhuc expectant, quod in hoc mundo temporaliter regnaturus sit. Vide Abarbanel. in Pirke Aboth c. 4. In N. T. αἰῶν is used of the future world chiefly in the first of these senses.

a) this world and the next; (α) as implying duration, Matt. 12: 32 οὕτως εἶ αυτοῦ τοῦ αἰῶνα, οὕτως εἶ αυτοῦ τοῦ μέλλοντος, neither in this world nor the next, i.e. never. Mark 10: 30. Luke 18: 30. — 4 Esdr. 7: 43. Wisd. 4: 2 αἰῶν the world to come.

(β) the present world, with its cares, temptations, and desires; the idea of evil, both moral and physical, being every where implied, Matt. 13: 22. Luke 16: 8. 20: 34. Rom. 13: 2. 1 Cor. 1: 20. 2: 6, 8. 2 Tim. 4: 10. Tit. 2: 12. Hence it is called αἰῶν pνευμάτων, evil world, Gal. 1: 4. and Satan is called the god of this world, 2 Cor. 4: 4.—So Sept. and διὰ τοῦ τοῦ αἰῶνα τοῦ κόσμου τούτου, Luke 16: 8. 20: 34.

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


b) spoken in reference to the advent of the Messiah, (see above,) seculum, age, viz. (a) the age or world before the Messiah, τοῦτον τῆς γῆς, i. e. the Jewish dispensation, 1 Cor. 10: 11 τὰ τέλη τῶν αἰῶνων. —(β) the age or world after the Messiah, τοῦτον τῆς γῆς, i. e. the gospel dispensation, the kingdom of the Messiah, Eph. 2: 7. Heb. 6: 5. coll. 2: 5. —Comp. Κοίμασις and Βασιλεία. — This special sense of αἰῶν coincides again with classic usage, aeɛν, seculum. Al.

Αἰώνιος, ἰοῦ, ὁ, ὁ also αἰώνιος, ἰκα, τὸν, (αἰῶν), perpetual, everlasting, eternal, viz.


'Ακαρποὶ, οὐμαί, (α πρ. and καιρός) to lack opportunity, Phil. 4:10. It is a word of the later Greek, Lobeck ad Phryn. p. 126.

'Ακαρπος, adv. (άκαρπος fr. α πρ. and καιρός) out of season. 2 Tim. 4:2 εἰκονὶς ἀκάρπος, in season and out of season, i.e. whether men will listen or not, comp. Ez. 2:5, 7.—Eccles. 35:4 ἀκάρπος μὴ σοφιζ. Jos. Ant. 6. 7. 2.


by impl. producing bad fruit, i.e. vicious, wicked, Eph. 5:11 ἐφέ γὰρ ἀκα�ία τοῦ σκότους.—Wisd. 15:4.

Ἀκατάγνωστος, 

by impl. producing bad fruit, i.e. noxious, wicked, Eph. 5:11 toya & xaonwe Tov oxotov.—Wisd. 15:4. 

Ἀκατάκλινωτος, 

(adj. (α pr. and κατακλίνω) to condemn,) pp. not worthy of condemnation sc. by a judge, 2 Macc. 4:47. In N.T. metaphor. irreprehensible, Tit. 2:8.

Ἀκατάκλίνωτος, 

(adj. (α pr. and κατακλίνω) unveiled, 1 Cor. 11:5, 13. — Sept. Lev. 13:45. Polyb. 15. 27. 2.

Ἀκατάκριτος, 


Ἀκατάλατος, 

(adj. (α pr. καταλάτω,) indissovable; hence, enduring, everlasting, Heb. 7:16. — Dion. Hal. Ant. 10. 31 ἀκατάλητον χρόνος τῆς ἐπαρχίας.

Ἀκαταλαναυστός, 

(adj. (α pr. καταλαναυστω,) unable to desist, which cannot be restrained, sc. from any thing; seq. gen. Buttm. § 182. 4. 1. In 2 Pet. 2:14 ὁ ἑταλοῦ ἀκαταλαναυστῷ ἀματίες, eyes which cannot be restrained sc. from lascivious gazing. — Polyb. 4. 17. 4 ἐν ἀκαταλαναυστοῖς στάσισιν.

Ἀκαταστασίας, 


Ἀκατάστατος, 


Ἀκατάσχετος, 


Ἀκελδάμη, 

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

Ἀξέρωμος, 


Ἀξίληγός, 


Ἀξιότο, 

(adj. (α pr. καταδιέξω) to flourish, ripen, be in one's prime, intrans. Rev. 14:18. —Polyb. 1. 17. 9. Jos. Ant. 2. 2. 2.

Ἀξιώματος, 


Ἀξιόπεπλω, 

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

Ἀξίωμα, 


Ἀξιότο, 

(adj. (α pr. καταδιέξω) to flourish, ripen, be in one's prime, intrans. Rev. 14:18. —Polyb. 1. 17. 9. Jos. Ant. 2. 2. 2.

Ἀξιόν, 


Ἀξιώματος, 

(adj. (α pr. καταδιέξω) to flourish, ripen, be in one's prime, intrans. Rev. 14:18. —Polyb. 1. 17. 9. Jos. Ant. 2. 2. 2.

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Anovod&ov
'Axohovi-éa, ©, f. how, (éxbhov-Jos, fr. a of companionship, and xésv-Sos way; Buttm. § 120. n. 11,) to go with, to accompany, to follow; constr. c. dat. or c. usta twog Luke 9: 49. al. see Lobeck ad Phryn. p. 353 sq.—or ec. oi-aw tw0¢ Matt. 10:38. al. from the Heb. "VIN rE and Sept. 1 K. 19: 20, 21. Is. 45:1


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

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


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

d) spoken of things, actions, etc. to accompany. Rev. 14: 13 τα δε έγγα αυτων αξονω&ηδει μει αυτων, their good deeds accompany them, sc. to the judgment-seat of God, i.e. they bear them with them and receive an immediate reward. So vice versa Rev. 18: 5 ήξο-λον&ηδεων in the earlier editions; others read ἐκκλησ&ηδον.—Judith 12: 2 τα ιππο&ησητα μου, i. e. τo food which I have brought with me." Λε.

'Ακοιωνο, f. άκοιων a later form Matt. 13: 14. 15. al. see H. Planeck in Bibl. Repos. 1. p. 643, 666; better fut. άκοιω&ησαι Buttm. § 113. 4 and n. 7; perf. άκιων Buttm. § 85. 2. § 97, n. 5; perf. pass. άκιωναμι Buttm. § 98. n. 6; nor. 1 pass. άκιωνα&ην Comp.Winer §15.

1. to hear. a) intrans. i. e. to have the faculty of hearing, spoken of the deaf, etc. Matt. 11: 5. Mark 7: 37. al. Rom. 11: 8 ουτα του μη δι&νειν, ears unable to hear. Matt. 13: 14 άκοιν ἀκοινετε hearing ye shall hear; for this Hebraism see under ἀκο&ν, and comp. Buttm. § 133. 3. 1. Acts 28: 26.—Sept. for ζηνη Ex. 15: 26. 19: 5. al.—Matt. 13: 15 βαι&δες ἀκοινων, to be dull of hearing.—Xen. Mem. 4. 8. 8.

b) transit. and either absol. or constr. c. acc. or gen. of the thing heard, and usually c. gen. of the person from whom, Buttm. § 192. 5. 3 and marg. note. Instead of the gen. of thing, we find πειρα- seq. gen. Mark 5: 27. Acts 9: 13.—Xen. Anat. 2. 5. 26. — Instead of the gen. of person, we have ἀκοι&ν seq. gen. Acts 9: 13. 1 John 1: 5.—Thuc. 1. 125.—παται seq. gen. John 8: 26. al. — Xen. Anat. 1. 2. 5. — παται seq. gen. 2 Cor. 12: 6. — Hom. Od. 15. 374. — to hear, to perceive with the ears.


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


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


'Ακούσας, ας, ἂς, (ἀκούσας,) incontinence, 1 Cor. 7: 5. So Matt. 23: 25 where later edit. ἀδικία.—Jas. Ant. 8. 7. 5 τὸν τῶν ἀκούσαν ἀκοικίαν. Xen. Mem. 4. 5. 6.

'Ακούσας, ἐος, ωῦς, ὅς, ὁ, ἂν, adj. (α πρ. and [κράτος] strength,) incontinent, impotent sui, 2 Tim. 3: 3.—Xen. Mem. 4. 1. 12. Clem. Alex. Strom. 3. 7.


'Ακούσης, ἐος, ὡς, ὃς, ἂς, ὃς, ἂς, adj. (ἀκούσεις, fr. ἀκοῦσι point,) exact, accurate, precise; ἀκούσιεται as adv. more accurately, more perfectly, Acts 18: 26. 23: 15. 20. 24: 22. See Buttm. § 115. 5. In Acts 26: 5, κατὰ τὴν ἀκούσθηται, according to the most exact sect, i. e. most exact and subtle in the exposition and observance of τῶν ἐδώρ καὶ τεσσαράκ

τῶν in v. 3.—Jos. Ant. 2. 5. 1. Polyb. 15. 13. 2. Herodian. 1. 1. 2. —Others severe, rigorous.

'Ακούσω, ὅς, f. ὀνος, (ἀκούσως,) to know or do anything accurately, Aquila Is. 49: 16. Herodian. 1. 15. 4. In N. T. to inquire accurately, assiduously, absolu


Ex. 10: 4, 12 sq. νῦν ἐστιν 33: 4. καὶ ἐστιν Λευ. 11: 22. τῆς Ταρσίου Joel 2: 25. τῆς Jer. 51: 14, 37. Locusts are one of the most terrific scourges of oriental countries; Ex. 10: 12 sq. See a full description of them in Calmet, Am. edit. Jahn § 23. IV. They are enumerated in Lev. 11: 22 among the living things which are clean, and the use of which for food was permitted to the Israelites; and they are eaten in the East to the present day.

'Ακοῦστηρος, ἦν, ἐν, (ἀκούστηρος,) Lat. auditorium, place of hearing, place of trial, Acts 25: 23. Among the Greeks this word denoted the place where authors recited their works publicly, Arrian. Diss. Epict. 3. 23. 8; among the Romans it designated a place where public trials were held.

'Ακοῦστης, ἦς, ἐς, (ἀκοῦστης,) e. g. ἀκοῦστής φωνῆς Jos. Ant. 3. 5. 3. In N. T. ἀκοῦστης τῶν νόμων, τοῦ λόγου, a hearer of the law, etc. i. e. one who merely hears, but does not regard; Rom. 2: 13. James 1: 22, 23, 25.—Thuc. 2. 35 ἀκοῦστης εὐερείας καὶ ἐνυσκοῦν. ἀκοûστης, ας, ἂς, ὃς, ἂς, ἂς, ὃς, i. e. uncircumcised gentiles. Sept. for ἵνα Gen. 17: 11, 14. Lev. 12: 13.—Judith 14: 10.
   Col. 2: 13. That this refers to the external rite, and to the state of a gentile, 
   is shewn by the addition of ἀνίου, in Eph. 2: 11; and not to the uncircum- 
   cision of the heart, Deut. 10: 16.
   b) by meton. preputiatio, uncircum- 
   cised, i.e. the gentiles, pagans, as op- 
   posed to Ἰς ἤπτημαν, the Jews ; Rom. 2: 
   26 init. 2: 27. 3: 30. 4: 9, 10, bis, 11 bis, 
   The Jews called all other nations in 
   scorn, uncircumcised; Judg. 14: 3. 15: 

Ἀξοογονιαῖος, α, ου, (ἀκρόν and γεωργάς angle,) spoken of a stone, 
λίθος, a corner-stone, i.e. foundation-
28: 16. So Sept. for πέτρας ἡ χειρ τῶν ἔρημων ἐπικεφαλή γεωργίας for πέτρας ἡ χειρ τῶν ἔρημων Ps. 118: 22, coll. Matt. 21: 42, but this is the top-stone or coping. — Our Lord is compared in N. T. to a 
foundation corner-stone, in two different 
points of view. First, as this stone lies 
at the foundation and gives support and 
strength to the building, so Christ, or 
the doctrine of a Saviour, is called 
ἀξοογονιαῖος sc. λίθος, Eph. 2: 20, be- 
cause this doctrine is the most impor-
tant feature of the christian religion, 
and is the foundation of all the precepts 
given by the apostles and other chris-
tian teachers. Further, as the corner-
stone occupies an important and hon-
ourable place, Jesus is compared to it, 
1 Pet. 2: 6, because God has made him 
distinguished, and has advanced him to 
a dignity and conspicuousness above all 
others.—Barnab. Ep. c. 6.

Ἀξοογονιαῖος, ου, τό, used chiefly 
in plur. ἀξοογονίας, τά, (ἀκρόν and 
δίον, a heap,) pp. the first fruits sc. of the 
earth, which were taken from the top 
of the pile; Hesych. ἀκροβενίον: ἀπαρ-
χή τῶν δικών: οὗτος δι’ εἷς ὁ σωφός 
tῶν πνευμάτων καὶ κορνωθήν. Schol. ad Eu-
rip. Phoen. 213. — In N. T. the best of 
the spoils, Heb. 7: 4. The Greeks were 
accustomed after a battle to collect the 
spoils into a heap, from which an offer-
ing was first made to the gods; this was the ἄκροβενίον, Xen. Cyr. 7. 5. 35. 
Cf. Potter Gr. Ant. II. p. 108. Elsner 
Obs. in N. T. II. p. 348.

Ἀξοογονιαῖος, α, ου, (ἀκρόν) pointed; 
hence neut. τὸ ἄκρον as subst. a point, 
end, extremity, Matt. 24: 31. Mark 13: 
Sept. for πέτρας. Deut. 4: 32. 32: 64. 
Is. 13: 5.—Xen. Cyr. 3. 2. 1.

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

Ἀξιορέομαι, ἄν, ἀν, (ἀξιοῦ) to deprive of authority, annul, ab-
7: 13 λόγον. Gal. 3: 17 διαθήκην. Sept.' 
for ἀντιλθέν Prov. 1: 35.—Esdr. 6: 32. Di-
od. Sic. 16. 24.

Ἀξιολύω, adv. (a pr. and παλαιὸς) to hinder, without hindrance, freely, Acts 
28: 31.—Herodian. 1. 12. 15. ib. 8. 2. 1. 
Wisdict. 7: 22 ἀξιολύω. 

Ἀξιον, ἀξονες, ἀξον, (a pr. and ἐκόν volens,) unwilling, invitus, 
Ant. 1. 18. 9. Xen. Mem. 2. 1. 17.

Ἀλάβαστρον, ου, τό, (also ὁ ἀλάβαστρος,) alabaster, a variety of gyp-
sum differing from the alabaster of 
modern times, Herodian. 3. 15, 16; comp. 
Rees' Cyclop. Hence, a box or vase of 
alabaster for perfumes, Herodot. 3. 20. 
N. 13. 2. — In N. T. a vase for perfumed 
ointment, made of any materials, as gold, 
glass, stone, etc. Matt. 26: 7. Mark 14: 
18. Theoc. Id. 15. 114 ψυνία ἀλά-
βαστρα. Etym. Mag. ἀλάβαστρον- 
σκευος τῷ ἐκ τοῦ ἀνίου, ἃ μυστικήν.—These 
vases often had a long narrow neck,
the mouth of which was sealed; so that when the woman is said to break the vase, Mark 14: 3, we are to understand only the extremity of the neck, which was thus closed. Comp. Pollux Onom. 10. 11.


'Αλείψτας, ου, ο , η , adj. (a pr. and ἀλαζόν) inutterable, not to be expressed in words, Rom. 8: 26. — Anthol. Gr. II. p. 74 ed. Jac.

'Αλαζός, ατος, το , (a form of common life for ἀλάζω, ἀλαζόν, δος) salt.

Luke 14: 34 bis. Sept. for γινώσκειν Lev. 2: 13. Judg. 9: 45. al. — Hom. II. 9. 214 ἀλαζός. b) metaph. wisdom and prudence, both in words and actions, Mark 9: 50 ult. Col. 4: 6. Matt. 5: 13 ιμάς ἐντο το ἄλας γινώσκει, ye are the salt of the earth, i. e. ye are those who, by your instructions and influence, are to render men wiser and better ; just as salt imparts to food a more acceptable flavour. — Diog. Laert. 8. 1. 19.


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

Alekvedios, ou, o, Alexander, pr. name,

1. of a man whose father Simon was compelled to bear the cross of Jesus, Mark 15: 21.
2. of a man who had been High Priest, Acts 4: 6.
4. of a brazier or coppersmith, 1 Tim. 1: 20. 2 Tim. 4: 14.


— Jos. Ant. 3. 6. 6. Xen. Cyr. V. 2. 5.

Alytheia, ας, η, η, (ἀληθής q.v.) pp. what is not concealed, but open and known.

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


2. truth, i. e. love of truth, both in words, conduct, etc. sincerity, veracity.


3. In N. T. especially, divine truth, the faith and practice of the true religion; and called ἁληθεία either as being true in itself and derived from the true God; or as declaring the existence and will of the one true God, in opposition to the worship of false idols. Hence divine truth, gospel truth, as opposed to heathen and Jewish fables; John 1: 14, 17. 8: 32 bis, γνῶσθε τῆς ἁληθείας; 8: 40, 45, 46. 16: 13: 17: 17 bis, 19. 18:37 bis, πᾶς δὲ ὁ ἐν τῇ ἁληθείᾳ, every one who love divine truth. 18: 38. Rom. 1: 18, 25, see in Παντηρ. 2 Cor. 4: 2. 13: 8 bis. Gal. [3: 1.] 5: 7. 2 Thess. 2: 10, 12, 13. 1 Tim. 2: 4. 7. 15. 2 Tim. 2: 25. Tit. 1: 1. 14. Heb. 10: 26. James 1: 18. 3: 14. 1 Pet. 1: 22. 2 Pet. 1: 12. 2: 1. 1 John 2: 21 bis. 2 John 2, 4. 3 John 8.— Hence Jesus is called ἡ ἁληθείας, the truth, i. e. teacher of divine truth, John 14: 6. — Esdr. 4: 33—41 — ἡ ἁληθεία spoken of God. Act. Thom. § 26 παντηρ ἁληθείας. — So το πνεύμα τῆς ἁληθείας, spirit of truth, i. e. who declares or reveals divine truth, John 14: 17. 15: 26. 16: 13. 1 John 4: 6. — So οἱ εἰρηναίοι τῆν ἁληθείαν, who know the truth, i. e. are disciples of Christ, 2 John 1. 1 Tim. 4: 3. So Heb. τῆς and Sept. ἁληθείας,
A helpful assistant cannot be trained on the text you provided.


Alóç, f, ión, (állos salt,) to sprinkle with salt, to preserve by salting. Pass. Mark 9: 49 ὑνεία πᾶσα άλλα ἅλσονστασα, every victim offered to God is to be sprinkled with salt; comp. Lev. 2: 13, where Sept. for πᾶσα. —Matt. 5: 13 ἐν τίνι ἅλσονστασα, spoken of salt which has become insipid, how can it be itself preserved or recovered?—Hence metaphor. Mark 9: 49 πᾶσα γαρ πωρί ἅλσονστασα, for every one shall be seasoned, tried, with fire, i. e. the wicked with eternal fire (v. 47, 48); while every Christian shall be tried, perfected, by suffering, so as to become acceptable in the sight of God; just as every victim is prepared for sacrifice by being sprinkled with salt. On this loc. vexatiss. see Kuinoel and Ols. in the beginning of a clause which asserts the contrary of what precedes, Luke 14: 10, 18. Acts 2: 16. 1 Cor. 12: 22. 1 Pet. 2: 20. Sept. for 727 Job 32: 8.—So alk ov, add ovyi, interrogatively, non potius? not rather? Luke 17: 8. Heb. 3: 16.

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


26, 27. Kuinoel in loc.—Hesych. άλλα σχηματόν τίς μεταληφθείς τῶν μνημόνων ἑυνῶν.

Allá', an adversative particle fr. άλλος, neut. plur. άλλα, and hence indicating a reference to something else. It serves therefore to mark opposition or antithesis, and transition. It is less frequent in Sept. than in N. T. as there is no corresponding particle in Hebrew. In N. T. it signifies but, in various modifications, viz.

1. but, as denoting antithesis or transition.


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


"Ahha" (v) by some phrase modifying or explaining what precedes; especially after sv, yug, ὅτι τὸ τέλος. Mark 9: 13 "Ἱλᾶς μὲν ἔλεγεν πρὸ τοῦ, ἀποκα- 


(by) by a phrase of incitement, urging, etc. where it is followed by an imperat.


d) ἄλλα is employed to mark a transition to something else, without direct antithesis, e. g. Mark 14: 28 ἄλλα μετὰ τὸ ἐγερθῆναι με, προτέρω υπάρχει τῆς τῆς 


1 Cor. 10: 20. Sept. Job 14: 4. 2. but, i. e. as continuative, but now, but indeed, but further, moreover.


b) emphatically, where there is a graduation in the sense, but still more, yea, even, and with a neg. nay, not even.

Luke 23: 15 οὐδὲν ἔφην ἐν τῷ ἀνθρώπῳ — ἀλλ' ὡς Ὗ�' Ἱπποῦς. John 10: 2 ἀπο- 

συναγωγῆς ποιόστοιν ὡμοίως: ἀλλὰ ἐφ' 

χεῖται ὡς κ. τ. ῥ. Luke 12: 7. 16: 21. 2 Cor. 7: 11. Phil. 3: 8 ἄλλα μὲν οὖν καὶ, yea indeed and therefore I count, etc.


στετομένων σωώρια, i. e. [although we observe the law only in part yet we hope to be saved even as they. Rom. 5: 14 [although sin is not imputed where there is no law] nevertheless, death reigned, etc.

4. ἄλλη ἦ, after a negative, other than, except, unless, (pp. i. q. τὰ ἄλλα ἦς) Mark 9: 8 οὐκ οὖν οὐδένα ὑδόν, ἄλλη [ή] τὸν ῥοὺς ὑδόν. 1 Cor. 3: 5 τὸν ὑπό τοῦ 


ί ἄλλασσω, or ἄλλαττο, f. ἄλλως, (ἄλλος,) to change, trans.

a) pp. to change, sc. the form or nature of a thing, to transform. e. g. τὴν ψωφήν, the voice or tone, Gal. 4: 20. So to change for the better, Pass. 1 Cor. 15: 51, 52. Sept. for τὴν ψωφήν. Jer. 13: 23. Wisd. 12: 10.—or for the worse, to corrupt, cause to decay, e. g. ὁ ὀικονικὸς Ἰεβ. 1: 12, i. e. the heavens shall grow old, lose their splendour, decay ; cf. Ps. 102: 27, where Sept. for ἦς, coll. Is. 51: 6. — Wisd. 4: 11. — So ἄλλασσα τὰ ἔθνη, to change the customs, i. e. to do them away, Acts 6: 14. So Sept. for Chald. ἦς
b) to change, sc. one thing for another, to exchange. Rom. 1: 23 ἔλλατισα τὴν δόξαν· they changed the glory of God for an image, i.e. set up an image in place of the true God. So Sept. ἄλλαγον, for ἡ δόξα Ps. 106: 20. ἄλλα, c. dat. for ἡ δόξα Lev. 27: 10, 33. of garments, for ἡ δόξα Gen. 41: 14. 2 Sam. 12: 20.


'Allhγορέω, o, f. ἴσος, (ἄλλος and ἀγορέω, to allegorize, speak in an allegory. Gal. 4: 24 ἵστατι εἰς τὸν ἄλληγορον, which things are said allegorically, in a mystical sense.—Jos. Ant. proem. 4. Porphyry. Vit. Pythag. p. 185. Clem. Alex. Protr. 11 ὃς ἁλληγορεῖται ἰδιόν ἐπὶ γαστήρ ἱροσονα. id. Strom. 5. 11. Not found in Sept. — The Jews of the age of our Saviour, as also many of the later fathers, supposed that all the narrations of the O. T. were susceptible of an allegorical interpretation.


'Allos, ἡ, o, other, not the same.


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

'Alloμοιοπάσχος, ὁνόμα, ὁ, (ἄλλος, ἐπίσκοπος) found only in N. T. 1 Pet. 4: 15, where it is spoken of one who suffers, not ως Χριστιανος, but as ἄλλοτριόν ἐπίσκοπος, i.e. either an inspector of foreign or strange things, a director of heathenism, etc. or else one who busies himself with what does not concern him, a busy-body, in the sense of sedulous, factious. So ἄλλοτροπηγήσω, Passow.

'Alloτριος, ῥ, τον, (ἄλλος) alien, not one's own.

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

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


'Adillos, adv. otherwise. 1 Tim. 5:25 τοι ἄλλας ἐξορτάσασθαι, which are otherwise, i.e. ou kalâ ἐγων. — Sept. Job 11:12. Esth. 1:19. 9:27. Dem. 1463. 5.


'Adunos, η, όν, (ἀλάκης sea, from ἄλας) of the sea; by impl. salt, bitter, James 3:12. Sept. for τοι Num. 34:3, 12.

'Adyos, ou, δ, τι, adj. (a pr. and λυτηθείς,) free from sorrow. Phil. 2:28 κατά αὐτούς ὁ, that I may be less sorrowful.

'Adypois, εις, τι, (pp. Aπυοις fr. a) pr. and λυτηθείς) a bond, a chain.


'Adyos, αῖων, δ, ἀληθέα, pr. name of two men in N. T.

1. of the father of James the less, Matt. 10:3. Mark 3:18. Luke 6:15. Acts 1:13; and husband of Mary the sister of our Lord's mother, Mark 15:40, coll. John 19:25 where he is called Κλωπάς, and comp. Matt. 27:56. Luke 24:10. From these passages it appears that the mother of James was the sister of Jesus' mother, and wife of Alpheus or Clopas; these two names being different modes of pronouncing the Heb. name יַעַה, which Matt. and Mark give without the aspirate, 'Aλφαῖος, as Sept. Ἀγγαῖος for Ἀργαῖος Hag. 1:1; while John exchanges the π for the Greek Κ, as Sept. in φαῖξ for πτερόν 2 Chr. 30:1.
2. of the father of Matthew or Levi, Mark 2: 14.


"Alollos, ἐνος, ὁ (ἀλλως) capture, 2 Pet. 2: 12. So Aquila for ἐξερήθη Job 24: 5. ἐκείνον Jer. 50: 46. — Jos. Ant. 2. 10. 2. ib. 5. 1. 5 τὴν ἀλωνιν τής πόλεως.

'Alc, adv. and prep. (Buttm. §146. 2) together, together with, viz.

a) as adv. spoken of time, at the same time, Acts 24: 26. 27: 40. Col. 4: 3. 1 Tim. 5: 13. Philem. 22. — Xen. Mem. 2. 3. 19. — Spoken of persons, etc. together, in company, etc. 1 Thess. 4: 17 ἐν ἑαυτοις ἀφεσίασε ὑπὲρ ἡλικίας. 5: 10. Rom. 3: 12 πῶς ἔξοχεν, ἐμά ἐξαρκοῦσαν, they are altogether become unprofitable, coll. Ps. 14: 3 where Sept. for ἦλθεν; and so Gen. 13: 6. 22: 6. al.


'Alomattonos, οὐ̄, ὁ, ἡ, adj. (a pr. and μαθαίνω) unfading; hence, enduring, 1 Pet. 5: 4. — Philostr. Heroic. 19.

'Aμάρσαβος, οὐ̄, ὁ, ἡ, adj. (i. q. ἀμαρτάνω) unfading; hence, enduring, 1 Pet. 1: 4. — Wisd. 6: 12.

'Aμάρσαβος, ὁ άμαρτήσας (Buttm. §112. 13), aor. 1 ἁμάρτησα, aor. 2 ἁμάρτων. The forms ἁμάρτησον and ἁμάρτησα belong to the later Greek; the earlier form was ἁμαρτήσεται. Lobeck ad Phryn. p. 732. Buttm. §113. n. 7. §114.—Αμαρτάνος is pp. to miss, err from, sc. a mark, the way, etc. Xen. Cyr. 1. 4. 11. Hom. II. 8. 311. Hence in N. T. metaphor.

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

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


'Αμάρτησαι, αἰτος, τό, (ἄμαρτάνω) pp. a mistake, miss, Polyb. 34. 3. 11. Thuc. 4. 89. In N. T. metaphor an error, sin, transgression. Mark 3: 28, and v. 29 in Mss. 4: 12. Rom. 3: 25. 1 Cor.
departure from the truth, error; John 8: 46. He is a sinner from the womb; e.g. Ps. 51: 7. 58: 4. Is. 48: 8, and for the opp. Wisd. 8: 19, 20. Eccles. 44: 10 sq. — So πατείν ἁμαρτήσαι, to commit sin, 2 Cor. 11: 7. 1 Pet. 2: 22. 1 John 3: 9. al. and in the same sense, ἐργάζομαι ἁμαρτία, James 2: 9, coll. Eccles. 27: 10; and also ἁμαρτάνων ἁμαρτίαν, to sin a sin, commit any sin, 1 John 5: 16; see in ἁμαρτάνω. 2. a. — In the gen. after another noun, ἁμαρτία often supplies the place of an adj. sinful, wicked, impious, see Stuart § 440, Buttm. § 123. e. g. 2 Thess. 2: 3 ὅ ἂν ἀφεθή κίνει ἁμαρτίας, that impious man. Rom. 7: 5 παθήματα τῶν ἁμαρτιῶν, sinful passions. al. — Euphemistically, περὶ ἁμαρτιῶν for ἡμεῖς περὶ ἁμαρτιῶν, sacrifice for sin, Heb. 10: 6, 8, 13: 11. fully ib. 10: 26, and πρόσφορα περὶ ἁμ. 10: 18. So Sept. for ἁμαρτίας Ps. 40: 7, coll. Lev. 5: 8.

b) spoken of particular sins, which are to be gathered from the context; e. g. of unbelief, ἁπάτεια, John 8: 21, 24. of lewdness etc. 2 Pet. 2: 14. of defection from the religion of Christ, Heb. 11: 25. 13: 1. al.

c) by meton. of abstr. for concrete, ἁμαρτία for ἁμαρτωλός, sinful, i. e. either as causing sin, Rom. 7: 7 ὁ νόμος ἁμαρτία; is the law the cause of sin? — or as committing sin, 2 Cor. 5: 21 τὸν μὴ γνώσα μετόχην ἁμαρτίαν ἐποίησεν, for ἁμαρτωλὸν ἐποίησιν, i. e. has treated as if he were a sinner. Heb. 12: 4 πῶς τὴν ἁμαρτίαν, collect. for the adversaries of religion.


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

3. from the Heb. the imputation or consequences of sin, the guilt and punishment of sin; as in the phrase διὰ τῆς ἁμαρτίας, etc. to take away or bear sin, i. e. the imputation of it, John 1: 29. 1 John 3: 5. coll. Rom. 11: 27. Heb. 9: 26, 10: 11. 1 Pet. 2: 24. So ἀφίημι τῆς ἁμαρτίας and ἀφίησι τῶν ἁμαρτιῶν, to remit sin or the remission of sins, i. e. the punishment of sins, Matt. 9: 2: 5, 6. 26: 28. Luke 7: 47, 48, 49. John 20: 23. Heb. 10: 4. et saep.—John 9: 41 ἁμαρτία ῥώνει μένει, i. e. your guilt and exposure to punishment remain. So ἠπό ἁμαρτίας, to have sin, i. e. to be guilty and liable to punishment, John 9: 41. 15: 22, 24. 1 John 1: 8. al.—1 Cor. 15: 17 έτε διέθεσεν ἀπεικόνισεν ἁμαρτίας, ye are yet in your sins, i. e. are still under the guilt and exposed to the punishment of your sins. Heb. 9: 28 χαρὰ ἁμαρτίας, without sin, i. e. he shall appear the second time not ἐπὶ ἐξέθην ἁμαρτίας, not for the putting away of the consequences of sin, as is said in v. 26.—So Sept. and ἱεροσ. Lev. 22: 9. Num. 9: 13. Lam. 3: 39. "Ἀμαρτίας, oυ, δ, τ, adj. (a pr. and ἁμαρτίας), without testimony, unvisited. Acts 14: 17. — Jos. Ant. 14. 7. 2. Thuc. 2. 41.

"Ἀμαρτίας, oυ, δ, τ, adj. (ἁμαρτάνον, q. v.) pp. erring from the way or mark. In N. T. metaph. as adj. and subst.

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

b) obnoxious to the consequences of sin, guilty and exposed to punishment, see Αμαρτωλος no. 3. Rom. 5: 19 αμαρτωλοι κατευκανθησαν οι πολλοι, many became exposed to the punishment of sin. 7: 13. Gal. 2: 15. Jude 15 αμαρτωλοι αοστοι, i.e. ungodly persons deserving of punishment.

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


Αμεθυστος, ὁ, ἡ, ὁ, (ἀ pr. and μεθυστος) amethyst, a gem of a deep purple or violet colour, Rev. 21: 20. Sept. for μεθυστος Ex. 28: 19. See Rees' Cyclop. — The amethyst was supposed to be an antidote against drunkenness, whence its name.


Αμεμπτος, adv. (ἀμεμπτος) blamelessly, faultlessly, 1 Thess. 2: 10. 5: 23.—Apoc. Esth. 13: 3. Herod. 6. 1. 2. ib. 6, 9, 5.

Αμέριμνος, ὁ, ὁ, ἡ, adj. (ἀ pr. and μεριμνα) without care, void of anxieties, 1 Cor. 7: 22. Matt. 28: 14.—Wisd. 6: 15. 7: 23. Herodian. 2. 4. 3.


Αμετακινητος, ὁ, ἡ, ἡ, adj. (ἀ pr. and μετακινητος) immovable, unmoved, firm, 1 Cor. 15: 55.—Dion. Halic. 8, 74.

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

Αμετακινητος, ὁ, ἡ, ἡ, adj. (ἀ pr. and μετακινητος, to change the mind,) inflexible, impotent, obdurate, sc. xagdic Rom. 2: 5. — Test. XII Patr. in Fabr. Cod. Pseud. V. T. I. 685. Clem. Alex. Strom. 5. 1.

Αμετρος, ὁ, ἡ, ἡ, adj. (ἀ pr. and μετρος,) without measure, immoderate. 2 Cor. 10: 13, 15, εις τα ἀμετρα, adv. for
Aργυν, beyond measure, immoderately.
—Jos. B. J. 4. 5. 4 ομηρος ομηρος. An- 

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

'Αμεν, amen, Heb. ἀμὴν, is strictly an 
adj. true, certain, faithful; as ἀμὴν ἀμὴν, 
Sept. ἀληθινὸς, Is. 65: 16. The 
Heb. word ἀμὴν occurs often in O. T. as 
an adverb, truly, surely, certainly; usu-
ally at the end of a sentence, where it 
serves to confirm the words which pre-
ceude, and invoke the fulfilment of them, 
so be it, ἀμὴν or γένοντο. So 
in oaths or imprecations, where the 
people answer ἀμὴν, and thus bind them-
seh, Neh. 5: 13, Sept. a ἀμὴν. Deut. 27: 
15—26, Sept. γένοντο. Or in praising 
God, when the assembly respond to the 
reader or choir, ἀμὴν, as Ps. 41: 14. 72: 
19. 20: 53, Sept. ἀμὴν, comp. 1 Chr. 16: 
36 et Neh. 8: 6, Sept. ἀμὴν. Ps. 106: 
48, Sept. γένοντο. Or lastly by individu-
als after an imprecation, Num. 5: 22, 
Sept. γένοντο, or to a command, 1 K. 1: 
36, Sept. γένοντο. More rarely ἀμὴν 
stands in O. T. at the beginning of a 
sentence, for the sake of emphasis, as-
sertedly, verily, in truth, Sept. ἀληθινὸς,Jer. 
28: 6, and also πολυ, Sept. ἀληθινὸς,Josh. 
7: 20, coll. Job 19: 5. — Hence in N. T. 
1. from the Heb. as an adj. true, 
faithful. Rev. [1: 18.] 3: 14 ὁ ἀμὴν, 
ὁ μαρτυς ὁ πιστὸς καὶ ἀληθινὸς, the true, 
viz. the faithful and true witness, where 
the last words explain the first. See Is. 
65: 16 above.

2. as an adv. at the end of a sentence, 
viz. after ascriptions of praise, hymns, 
etc. amen, so be it, Matt. 6: 13. Rom. 1: 
these. cf. Ps. 106: 48. 1 Chr. 16: 36. 
Neh. 8: 6. Hence λέγων τὸ ἀμὴν, to re-
spond amen, 1 Cor. 14: 16. — Also after 
benedictions, invocations, etc. Rom. 15: 

3. as an adv. at the beginning of a 
sentence, by way of asseveration, truly, 
assuredly, certainly, verily, Matt. 5: 13. 
it is repeated, ἀμὴν ἀμὴν, John 3: 3, 5, 
11. 5: 19. 8: 51. al. see.—Very rarely 
in this sense in the end or middle of a 
clause; Rev. 1: 7 ναι, ἀμὴν, ναι verily ! 
2 Cor. 1: 20 το ναι κα το ἀμὴν, are ναι 
and amen, i. e. are most true and faith-
ful. At.


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

Amofypo, ou, το, (also αμφοδος, fr. αμφω and δος,) pp. bivium, an open place where two or more ways meet, Xen. Anab. 4. 2. 11. ib. 5. 2. 7. In N. T. a street or open place in a village or city, Mark 11: 4. Sept. Jer. 17: 27. 49: 26. — Hesych. αμφοδα, αι ήμαι, ἀγνωθαι, διδοθαι.


Amoflmgos, ou, ο, η, adj. (α pr. and μπωσιομαι to blame,) blameless, irreprehensible, Phil. 2: 15. 2 Pet. 3: 14. —Cyrill. Alex. in Is. 53, ἀμφίμοιστον παντιλος εν υμιν οιδετε, id. in Is. 54. Hom. II. 12. 109.

Amofonos, ou, το, amomum, an odoriferous plant or seed, used in pre-
paring precious ointment. It differed from the modern *amomum* of the shops, but the exact species is not known; see Rees' Cyclop.—Rev. 18: 13 in the later editions.

"*Αμομος, ou, ò, òn adj. (a pr. and μομος) spotless, without blemish.

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

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


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

1. As conformed to classic usage.  
1. With the Optative, in a clause not dependent, it indicates that the supposition or possibility expressed by the simple Opt. will, under the circumstances implied by ἄν, be realized. Hence it is found

a) in vows, wishes, etc. once, Acts 26: 29 εἰς ἅμοιραν ἂν τῷ θεῷ, I could pray to God, and under the circumstances do pray to him. — So βουλομένω ἂν Xen. Mem. 3. 5. 1. Plato Lys. p. 228. See Matth. § 514. c.
b) in interrogations, direct or indirect, where the thing inquired about is possible, or certain, but the inquirer is uncertain when or how it is to take place. Luke 1: 62 τί ἂν ἰδόκη καλεῖς αὐτόν; how he might wish him to be called? i. e. since he was to have a name, what that name should be. Luke 9: 46. John 13: 24. Acts 2: 12. 5: 24. 17: 18. 21: 33. al.—Jos. Ant. 8. 14. 2. XenMem. 2. 1. 24. Anab. 7. 6. 6.

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

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

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

3. With the Indicative, in the historical tenses, (but not in the primary ones,) ἦν is used in the apodosis of a conditional sentence in which ὅ precedes, and indicates that the thing in question would have taken place, if that which is the subject of the protasis, had also taken place; but that in fact neither the one nor the other has taken place.


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

1. When in relative clauses a relative pronoun with ἦν is followed by the Indicative; here classic writers employ the Subj. or Opt. This occurs in N. T. when a thing is spoken of as actually taking place, not at a definite time or in a definite manner, but as often as opportunity presents, etc. It is thus found only with a preterite. Mark 6: 56 καί ὅπου ἦν ἡ παραβάντη αὐτοῦ, and as many as, however many, touched him. ib. ὅπου ἦν ἐκατοστόροι εἰς σωμάς, and wheresoever he entered, etc. Acts 2: 45. 4: 35. 1 Cor. 12: 2 πρὸς τὰ εἴδωλα, ὅς ἦν ἐπαγαγέτης, ἀποκατέστη, led away to idol-worship, just as ye happened to be led, i. e. I do not say by whom or how. — Sept. Gen. 2: 19. Lev. 5: 3, and in later Greek writers, e. g. Agath. 32. 13. 117. 12. 287. 13.—Once with the pres. Indic. Mark 11: 24 πάντα ὡς ἐν προσευχήματι εἰπώμεθα, where MSS. read εἰπήσθη, in the Subjunct. So Luke 6: 18. 10: 8, in earlier editions. Winer § 43. 3.

2. As an adv. or rather in a false construction, perhaps, possibly. So once before an Infinit. 2 Cor. 10: 9 ὅ τι μὴ δοξάσας, ὅς ἐν ἑξώρισεν ὑμᾶς, which is probably to be resolved by ὅς ἐν ἑξώρισεν ὑμᾶς, as if I wished to terrify you; comp. Plat. Crit. p. 44. B, πολλοὶ δόξα, ὅς—ἀμέληταιμαι. Winer § 43. 6.—Once also without any mood, 1 Cor. 7: 5 μὴ ἀποστείχετε ἀλλήλοις, ὅ μὴ ἐν [γεγονό]τοι ἐκ συμφωνίων πρὸς καιρὸν, unless perhaps by mutual consent. Winer § 43. 1. 

Ἀν', prep. governing in Greek poets the Dat. on, upon, in, Hom. Il. 1. 15; but in prose writers the Accus. on, in, as ἄνω στόμα ἐπὶ σοῦ, to have always in the mouth. See Buttm. § 147. n. 2. Vigerus p. 574 sq. and Herm. ib. p. 855. In N. T. only with an accus. in two significations, viz.

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

By a peculiar anomaly we find *aνα* once in this sense before the Nom. Rev. 21:21 *aνα* *των* *πυθμων*, each one of the gates; see Vigerus p. 576.

In composition *aνα* denotes
1. *up, upward*, as *αναβαίνεις, αναβαίνω, αναβαίνων*.
2. *back, again*, Lat. *re-* implying repetition, increase, intensity, etc. as *αναβαίνω, αναβαίνως, αναβαίνων*.

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*Αναβαίνω, f. βαίνω, aor. 2 ἀναβηθη, aor. 2 imper. ἀναβεθη and ἀναβά Rev. 4:1, cf. Buttm. p. 223, 269, (ἀνα καὶ βαίνων) *to cause to ascend*, Herodot. 1. 50. In N. T. *to go up, to ascend*, sc. from a lower to a higher place; constr. with ἀπὸ et ἐκ seq. gen. of place whence, and with εἰς, ἐπί, πρὸς, seq. accus. of place whither, or ὑπὸ Rev. 4:1.

*a) spoken of persons, animals, etc.*

Matt. 5:1 et Mark 3:13 *ἐκ τοῦ δόρος*.
Xen. Cyr. 6.4.9.—Luke 19:4 4 *ἐπὶ σκοποῦσιν*, i.e. *to climb.*
Mark 6:51 *εἰς τὸ πλίον*, i.e. *to embark, coll. Jon. 1:3 where Sept. for πέρα.*

—John 10:1 *ἀναβαίνοντες ἀλλοχθόνι* *climbing up or entering some other way.*


*Ἀναβάλλω, f. ἀνώ, to cause to ascend or mount*, Xen. Cyr. 4.2.28. Herodot. 1.63.—In N. T. *to draw up, to drag or haul in, sc. to the shore or land; spoken of a net*, Matt. 13:48. So Sept. in the sense to *draw up, sc. out of a pit*, for πέρα Gen. 37:28, coll. Ex. 3:17.
AvaBhéno

Lam. 2:10. — Spoken of ships, to haul to land, Xen. H. G. 1. 1. 2 ποις την ανεβάλλει της καυτος τομής.


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


AvaBólyj, ἔα, ἔα (ἀναβάλλον q.v.) earth thrown up, Xen. Anal. 5. 2. 5. In N. T. delay, putting over, in a forensic sense, Acts 25:17. — Jos. Ant. 3. 2. 3. Dionys. Hal. 11. 33. Thuc. 2. 42.

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


Avaγγελία, f. ᾿αγγέλια, pp. to get again; metaph. to regenerate, to renew, sc. by a change of carnal nature to a christian life; trans. 1 Pet. 1:3, 23. It is the same as ἀνά τοῦ θεοῦ ὄνομα Gal. 3:26; or τοῖς θεοῦ γενέσις εἰς τοῦ γεννηθήναι Ἰησοῦ 1 John 1:12, 13. 1 John 3:9; or ἀνεφέλθη γεννηθήναι John 3:3. — So the fathers speak of regeneration as a renewal, a change from a lower to a higher, from a carnal to a better and holy life. Justin. Mart. Apol. 2. p. 93. Clem. Alex. Protrept. 11 ο λόγος, ο ἀναγγελὼν τὸν ἀνέφελθην, εἰς ἀληθείαν αὐτὸν ἀναφέρειν. For the Rabbinic ἀναγγέλων, new creature, see Schoettg. Hor. Heb. ad 2 Cor. 5:17.

Avaγγελισμός, f. ᾿αγγελισμός, aor. 2 ἀναγγέλων, perf. pass. ἀναγγέλωσις, aor. 1 ἀναγγέλωσθαι, (ἀνα- intens. and γινωσκο to know,) to know accurately, II. 13. 734. to distinguish, Herodian. 7. 6, where others read διαγγελισμός. In N. T. to know by reading, i.e. simply to read, trans. and absol.

'Avayxato, s, o, fr. 'avayxan, to necessitate, to compel, to constrain, trans.

'Avayxaios, s, o, (avayxan,) compulsive, Od. 17. 399. compelled, Od. 24. 498. In N. T. necessary, viz.
a) spoken of things required by nature, etc. 1 Cor. 12:22. or for the support of life, Tit. 3:14 'avayxaios χρείας, necessary wants. —2 Macc. 4:23. Jos. Ant. 2.5. 6. Xen. Mem. 4. 5. 9.
b) necessary from custom and habit, e.g. Acts 10:21 'avayxaios φίλου, necessary or near friends.—Jos. Ant. 10. 1. 2. ib. 7. 6. 1. Polyb. 5. 71. 2. Xen. Mem. 2. 1. 4. Comp. Kypke Obs. in N. T. II. p. 49.
c) neut. 'avayxaios, impers. necessary, right, proper. Acts 13:46 έιλών οί 'avayxaios, it was necessary, i.e. it was matter of duty. Heb. 8:3 ἕναν 'avayxaios [ήτι], whence it is necessary, i.e. it necessarily follows. Phil. 1:24 'avayxaiostov [ήτι], δέ ιύμας, is more necessary, more profitable, for you.—Ignat. ad Trallian. § 2. Xen. Oec. 2. 14. Dem.462. 25.—So 'avayxaios ήγεμαν, to regard as necessary, to think necessary or proper, 2 Cor. 9:5. Phil. 2:25.—2 Macc. 9:21. Jos. Ant. 5. 9. 4.

'Avayxesto, adv. (avayxato, fr. 'avayxan,) by constraint, unwillingly; opp. to 'avous. 1 Pet. 5:2.

'Avayxen, n, η, η, 1. necessity, need.
a) as arising from the influence of other persons, constraint, compulsion,
Job 1: 5, where Sept. ἀναγενώ and προφητεύω. — Philo de Agric. p. 205.
Herodot. 2. 60.—Acts 12: 4 ἀναγενώσαι αὐτῶν τῷ λαῷ, to bring up from the prison before the tribunal sc. in the presence of the people; coll. v. 6.—2 Macc. 6: 10.—So ἀναγενώσαι ἐν νεκρῷ, to bring up from the dead, to raise from the dead, Rom. 10: 7. Heb. 13: 20. So Sept. and ἀνακόσμησαι Ps. 30: 4. 71: 20.

b) as a nautical term, ἀναγενώ ρᾶν, to lead a ship up or out, sc. upon the sea, since the sea, as seen from the shore, appears to rise, Herodot. 8. 57, 70, 83; and without ρᾶν, ib. 8. 76. Hence in N. T. ἀναγενώσαι, sc. τῇ ράθῃ, or fully ἐν πλω ἀνακόσμησαι Acts 23: 11, to put to sea, to set sail from any place, seq. aed. Luke 8: 22. Acts 13: 13. 16. 11. 18. 21: 20: 3, 13. 21: 1. 2. 27: 2. 4. 12. 21. 28: 10, 11.—Xen. Anat. 5. 7. 17. Aelian. V. H. 1. 5. Hesych. ἀνακόσμητος ἀνέπλειον.


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

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

Ἀναζήσω, ὑπ᾽ ἀπειρώ, ὁ ἀναζήσω, ὁ ἀναζήσω, ὁ ἀναζήσω, to revive, in the sense of to rouse up, become vigorous, Rom. 7: 9 ἡ ἁμαρτία ἀνεξορισθη — Sept. for ἀναζησομαι. In the sense of to live again, Rom. 14: 9 et Rev. 20: 5 ἀνακόσμησαι, in the earlier editions; later ones ἐκκατοριζομαι. — Artemid. 4. 82.—Metaph. to adopt a better life, to reform, Luke 15: 24. 32.


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


Ἀναδάλλῳ, ἀναδάλλῳ, ἀναδάλλῳ, ἀναδάλλῳ, to grow green again, to flourish again, Eccles. 46: 12. Wisd. 4: 4. Hom. Π. 1. 236. trans. to cause to flourish, to produce, e. g. fruit etc. Eccles. 50: 10. and metaph. as εἰρήνη, εὐλογίαν, Eccles. 11: 18. 11: 22. — In N. T. metaph. and intrans. to flourish again, be again prosperous. Phil. 4: 10 ὁτι ἀναδάλλατε τὸ ἑαυτὸν ἑαυτῶν, that ye are again prospered in respect to your care of me. Others less well, trans. 'that ye have renewed, augmented, your care of me.'

Ἀνάδεμος, ἀνάδεμος, ἀνάδεμος, ἀνάδεμος, to place or lay up, a later form instead of ἀνάδεμα. Μορία ἀνάδεμα, ἀνάδεμα.
any thing consecrated to God and laid up or suspended in the temple, a gift, offering, Luke 21: 5. For the form of the word, see in ἀνάθημα. — Votive offerings, such as shields, chaplets, golden chains, and candlesticks, etc. were common in the temples of the heathen; Potter's Gr. Ant. I. p. 235. Adam's Rom. Ant. p. 329. The same custom was imitated in the Jewish temple; see ἀνάθημα Jos. Ant. 15. 11. 3 ult. B. J. 2. 17. 3. Judith 6: 19. 2 Macc. 2: 13. 5: 16. 9: 16. 3 Macc. 3: 17. — Polyb. 11. 4. 1. Xen. H. G. 7. 3. 8.

Ἀναίθημα, ας, η (ἀναθήμα, fr. α and αἰών) a taking up or away, sc. of dead bodies for burial, Thuc. 3. 113. In N. T. a taking away, sc. from life, i.e. death, a putting to death, Acts 8: 1, [22: 20 in text. recept.) Sept. for מדבע Num. 11: 15.—Judith 15: 3, 2 Macc. 5: 13. Jos. Ant. 2. 3. 1. ib. 8. 12. 2. Herodian. 2. 13. 1.

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


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

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Avantio, ο, f. ὁ, to unveil, uncover, Sept. for ἐπάνω Deut. 22: 30. Is. 47: 3. Xen. Conv. 1. 16. In N. T. metaph. to remove a veil from the mind, i. e. ignorance, any impediment to knowledge, to cause to understand. 2 Cor. 3: 14 τὸ κάλυμμα μένει — μὴ ἄνακτησότων, the veil is not removed from their hearts, i. e. the blindness of their minds, their prejudices, etc. will not permit them to understand. v. 18 ἄνακτισκόμενον προσώπῳ, with unveiled face, i. e. all impediments to knowledge being removed, coll. v. 13. So Sept. and ἐπάνω Job 23: 16. Is. 22: 14. Prov. 20: 22. ἐπάνω Is. 3: 17.— Tob. 12: 7. Polyb. 4. 85. 6.

Avantio, f. ὁ, to bend or turn up or back; intrns. to turn back, to return, Matt. 2: 12. Acts 18: 21. Heb. 11: 15. Sept. for ἐπάνω Ex. 32: 27. — Diod. Sic. 3. 54. — Hence metaph. Luke 10: 6 (ἡ ἑφη ήμῶν ἐφ' ήμις ἄνακτήσαμες, your salutation shall return to you, i. e. the peace, prosperity, ἡγεῖτε, which you have wished them, shall not happen to them. Comp. Is. 45: 23 et 55: 11, where Heb. ὑπείρασθεν, Sept. ἀναστρέφομαι.

Avantio, f. κίνησια, to be laid up or deposited, as offerings in the temples of the gods, Thuc. 3. 114. Ceb. Tab. 1. and so in the Jewish temple, Jos. Ant. 3. 1. 7. Comp. in ἄνακτησις. In this sense ἄνακτησις serves as the neut. or pass. of the act. ἄνακτησα, In N. T.

"Avanepahaow, ó, f. ósw, (áná and xereíados, sum, summary,) to sum up, recapitulate, as an orator at the close of his discourse; Quinct. 6. 1, "rexem repetitio et congregatio, quae Graecis ánavesfioiwsis dicitur." In N. T. ánavaylalóforaí, óphys, to comprehend several things under one, to reduce under one head. Rom. 13: 9 all the commandments ánavesfioiwsí are comprehended i.e. summed up in this one precept, sc. of love. Eph. 1: 10 ánavaylalówsatí the pánta in toih Xristów, to bring all things into one in Christ, i.e. to introduce a unity of feeling and of expectation among all beings both in heaven and on earth, by means of the christian dispensation, especially between Jews and Gentiles; cf. Eph. 3: 26, 14, 15.—Epiphr. adv. Haerets. I. 31. 30 tin Tet Tov ohiánov paroynov avtóv [Xristov] épi to ánavaylalówsatí the pánta k. t. l.

Ánavalíóó, f. ísw, trans. to cause to lie upon, i.e.


Ánavaylalóí, f. ísw, to heat or drive back, Jos. Ant. 2. 16. 2. In N. T. trop. to check, impede, hinder, trans. Gal. 5: 7 tis ípsas ánikes ; where later editions read énkoues.—Wisd. 18: 23 týn órýgyn. Philo de Monarch. p. 821.


Ánavaylalóí, f. ósw, (áná intens. and xpiósw,) trans. and absol. pp. to separate or divide up; in N. T. trop. 1. to examine carefully, to investigate, to inquire.

a) genr. Acts 17: 11 tás γράμματα. 1 Cor. 10: 25, 27 μηδὲν ἀνακρινόντος, not anxiously inquiring, sc. whether the meat had been offered to idols; see in Ἀλίπημα. — Sept. for ἠρώθη 1 Sam. 20: 12. — Jos. Ant. 5. 9. 3 áνακρίνει τῆς τηφ. 4. 6. 2. Xen. Cyr. 1. 6. 13.


2. to judge of, to estimate, trans. 1 Cor. 2: 14. 15 bis. So to judge favourably, to approve, 1 Cor. 4: 3 bis. 4. or to judge unfavourably, to condemn, 1 Cor. 9: 3. 14: 24 ánavaylalóí, where it is parallel with élézxestá, i.e. convinced of his error and condemned, coll. v. 25. —Phavorin. ánovaiún to traxéthn eletkó, e kalou o kaxou élpáyxóthn.

Ánavaylalóí, eis, ò, (ánavaylalóí,) examination, sc. before a judge, Acts 25: 26.—3 Macr. 7: 5. Polyb. 12. 27. 3. Phavorin. ánovaiún ektósw. Spoken of an antecedent private hearing, see Ánavaylalóí, Dem. 1142. 10.


Ánavaylalóí, f. lýpmou, aor. 2 ánáklados, aor. 1 pase. ánáklifw, to take up, trans.


Ἀνάλυσις, εος, η, (ἀναλυόμενος = ἀναλυόμενη.) a) genr. and constr. with doub. accus. Hesych. καὶ ἀναλογικόν κατὰ μέτρον ἡ κανόνα.

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

Ἀναλογοσ, ou, ὦ, ἡ, adj. (a pr. and ἄλλος salt,) not salt, insipid. Mark 9: 50 ἐὰν τὸ ἀλάς ἀναλόγον γίνηται, if the salt become not salt, i. e. lose its savour and pungency.—Plut. Symp. 4. 10. 2. Tom. VIII: p. 728. ed. Reisk. ἀφον ἀναλόγου.

Ἀναλογίςεως, εις, η, (ἀναλογίς) pp. resolution, dissolving; also departure, e. g. from a banquet, ἐκ τοῦ συμμετοχιοῦ, Jos. Ant. 19. 4. 1. Philo in Flacc. II. p. 534. 6. p. 981.—In N. T. departure sc. from life, 2 Tim. 4: 6. coll. Phil. 1: 23.—So in full, ἀναλώσις ἐκ τοῦ βίου Philo in Flacc. p. 991.

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


Ἀναμεμενήκος, f. μνῆσο, aor. 1 pass. ἀναμέμηθην with mid. signif. Buttm. § 136. 2; to call up to mind, to remind, cause to remember.

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


Ἀνανεῶ, ὦ, ὁ, ὅ, (ἂνανεώσαι, ἐπι- μελεῖ) to renew; Mid. ἀνανεοῦμαι, οὐ- μαί, to renew for one's self, etc. e. g. τῆς φιλλαν 1 Macc. 14: 18, 22. τοῦ ὅραν Thuc. 5. 18. In N. T. to renew one's self, to be renewed, sc. in spirit, τῷ πνεύματι, Eph. 4: 23, i. e. to be changed from a carnal to a christian spirit and life. Comp. ἀνανεώσεις Ps. 51: 12.—Marc. Antonin. 4. 3 ἀνανεόων αἰματός.


Ἀνανίας, ἤ, ὦ, ὅ, (ἀνανίασαί, ἐπι- μελεῖ) Heb. ἡ πρώτη ἡμέρα (Jehovah hath given), pr. name of three persons in N. T. 1. of a Jew at Jerusalem, who was struck dead on being convicted of falsehood by Peter, Acts 5: 1, 3, 5. 2. of a Christian at Damascus, who restored the sight of Paul, Acts 9: 10 bis, 12, 13, 17, 22: 12. 3. of a high priest of the Jews, about A. D. 47, the son of Nebedaeus. He was sent as a prisoner to Rome by Quadratus governor of Syria, and Jon-


λ' αναλήμμα, f. ψο, trans. 1. to send up, sc. before a judge, a tribunal, etc. to refer, o remit, Luke 23: 7, 11, 15. —Jos. Ant. 4. 8. 14 την δίκην της ισιός τόλων. Xen. Cyr. 7. 5. 34. Herodian. 2. 12. 11.


λ' αναλήμμα, f. ειςο, to fill up, to complete, e. g. a chasm, χαμυς, Jos. Ant. 7. 10. 2. time, Sept. for γαρ Gen. 29: 28. Ex. 7: 25. number, Xen. Vect. 4. 24.—In N. T. also to fill up, to fulfill, to complete, trans.


b) spoken of prophecy etc. to fulfill, Matt. 13: 14. — So αναλήμματος Esdr. 1: 57.


d) spoken of persons, αναλεμφον τον τομον τυμιος, to fill the place of any one, i. e. to sustain his character. 1 Cor. 14: 16 δ αναλεμφην τον τομον του ιδιωτον, i. e. he who sustains the character of an unlearned person, or who is such.—Jos. B. J. 5. 2. 5 στρατιωτων των αναλημμασιν. So Lat. implere vicem Plin. Ep. 6. 6. 6. and Rabb. ποιεις Να βουξ Buxt. Lex. Ch. Rab. Tal. 2001.


'Αναταυύμα, f. ειςο, adj. (ανα-
pr. and ἀπολογέομαι), without apology, 


Ἀναπλογόμενον, v. τις, ἢ. ἡ, to make up, i.e. to call in, to exact, e. g. a debt, in some Mss. Luke 19: 23, instead of ἀν ἐφρασθε. — Xen. Anab. 7. 6. 31.


Ἀνασέσσομαι, τό, ἡ, to shake up or backwards and forwards, e. g. the hands, Thuc. 4. 38. — In N. T. metaphor. to stir up, instigate, sc. τον διαβόλον, Mark 15: 11. Luke 23: 5. — Aquila for τῆς ἁπάντης Job 2: 3. Diod. Sic. 13. 91. Dion. Halic. 8. 83 το πλέον.

Ἀναινεύομαι, τό, ἡ, (ἀνα and καταινοῦμαι fr. κατανοοῦν) to pack up baggage, etc. in order to remove, Xen. Cyr. 8. 5. 4. to lay waste, sc. by collecting and carrying off every thing, Jos. Ant. 14. 15. 3. 4. Xen. Cyr. 6. 2. 25. to destroy, Thuc. 4. 116 τὴν Λέκανον καθελοῦν καὶ ἀνακατεστάσασι. — Hence, in N. T. metaphor. to destroy, e. g. τοὺς ψυχικοὺς, to pervert, sc. from the truth, falsely, Acts 15: 24. — Polyb. 9. 31. 6 ὅρκος καὶ συνθήκης. 12. 25. 4 ἡ παρακλητής φημή.

Ἀνασυνείπομαι, τό, ἡ, (ἀνα and συνειπωμαι fr. συνείπομαι) to pack up baggage, etc. in order to remove, Xen. Cyr. 8. 5. 4. to lay waste, sc. by collecting and carrying off every thing, Jos. Ant. 14. 15. 3. 4. Xen. Cyr. 6. 2. 25. to destroy, Thuc. 4. 116 τὴν Λέκανον καθελοῦν καὶ ἀνακατεστάσασι. — Hence, in N. T. metaphor. to destroy, e. g. τοὺς ψυχικοὺς, to pervert, sc. from the truth, falsely, Acts 15: 24. — Polyb. 9. 31. 6 ὅρκος καὶ συνθήκης. 12. 25. 4 ἡ παρακλητής φημή.

Ἀναστάτω, ως, η, ἢ, ἢ άνέστῃ, a rising up, e. g. from a seat, Sept. for ὑπὸ Lam. 3: 63. Thuc. 1. 133. from ambush, Polyb. 3. 70. 8. in order to do any thing, Sept. for ὑπὸ Zeph. 3. 8. a rising, i. e. an insurrection, Dem. Olynth. 1. 1. — Hence in N. T.

1. a rising up, as opp. to ἡ πτως, fall; by meton. the author or cause of rising up, i. e. metaph. the author of a better state, of higher prosperity, of eternal happiness, Luke 2: 34. — Others here take ἀναστάτως in the sense of breaking up, removal, as in Jos. Ant. 10. 9. 7; and as referred to the mind, disturbance, agitation, perturbation; comp. Is. 8: 14. 15. But see Olshausen in loc.

2. resurrection, sc. of the body from death, return to life, viz.


b) spoken of the future and general resurrection at the end of all things, τῇ ἐκκατάρα ἡμέρᾳ, John 11: 24; either simply ἀναστάτως, or ἀναστάτως τῶν νεκρῶν or τῶν νεκρῶν, Acts 17: 32. 24: 15. 21. 26: 23. 1 Cor. 15: 12. 13. 21. 42. Heb. 6: 2. John 5: 29 bis, eis ἀναστάσαν ζωῆς — eis ἀνάστασαν χρίσεως, resurrection unto life, i. e. eternal happiness; resurrection unto condemnation, i. e. eternal misery. Heb. 11: 35 οὐκ ξείτο τῶν ἀναστασιών τίμων, that they might obtain a better resurrection, sc. than that just before spoken of, i. e. that they might obtain the resurrection unto life.


c) spoken of the resurrection of the righteous, τῶν δίκαιων, Luke 14: 14. coll. v. 15. 20. 35. 36. Matt. 22: 30. called also the first resurrection, Rev. 20: 5. 6. Comp. 1 Cor. 15: 23. 24. 1' Thess. 4: 16. See also 2 Macc. 7: 9. 14. 12. 43—45. whence it would seem that the later Jews believed only the true worshippers of God would rise, and not the Gentiles; see espec. 2 Macc. 7: 14. coll. Is. 26: 14.
d) by meton. the author of resurrection, 

John 11: 25.

ד) by meton. the author of resurrection, 

John 11: 25.

"Avactatow, o, f. ówos, (ánastato-

tos fr. ánastatmi,) found only in later 

Greek, and equivalent to ánastatov 

pouplan in earlier writers; see Sturz de 

Dial. Alex. p. 146. H. Planck de Indole, 

in Bibl. Repos. I. p. 684; to drive out, 

expel, Aquil. and Symm. intran. for 

Σὺν Εὐαγ. Ps. 11: 12. to devastate, de-

stroy, as cities, Jos. Ant. 8. 12. 2. ib. 10. 

6. 2. and so ánastatov pouplan Thuc. 6. 

76. — Hence in N. T. to disturb, to agi-

tate, to put in commotion, trans. spoken 

of cities, Acts 17: 6. 21: 38. of the minds 

of Christians, Gal. 5: 12. coll. v. 10.

Avastaueow, s, f. ówos, (ave, 

tavastato,) to raise up and fix upon the 


An. 3. 1. 17. — In N. T. metaphor. Heb. 6: 

6 [πάλιν] ánastaturoyn tois tôn 

νιών του θεον. — See Tittm. de Syn. 

N. T. p. 235, and in Bibl. Repos. III. 

p. 63.

'Avactevato, f. òw, aor. 2 pass. 

ánastagogue.

1. to turn up, to overturn, trans. e. g. 

tais tápatzovs John 2: 15. — Ecclus. 36: 12. 

coll. 12: 12. Judith 1: 13 την δύναμαν, i. e. 

the host of the enemy. Philo de Nom. 


2. to turn back again, and intran. 

and Mid. to return, comp. in ἀγω no. 3. 


Anab. 4. 3. 29. — By Hebraism, Acts 15: 

16, ánastátpēs kai ánãsokodoumòs την 

σκηπήν Αδελφ, put adverbially for again, 


20: 5 al. see Gesen. Lehrg. p. 682. Stu-

wart § 533. Buttm. § 144 n. 8. Comp. 

Amos 9: 11 where the Heb. is הָעֵר, of 

which ánastatw kai ánãsokodoumò is a 

lax translation. Others, I will restore, 

set up again.

3. Mid. ánastatópomai, and aor. 2 

pass. (Buttm. § 136. 2.) to turn one’s self 

around, to be turned around, etc. i. q. 

Lat. versari, or as in comm. English, to 

turn one’s self or one’s hand to any thing; 

c. e. ὑ σεq. dat.

a) spoken of place, to move about in 

a place, i. e. to sojourn, to dwell in, Matt. 

17: 22. 2 Cor. 1: 12. So Sept. and 


Ant. 1. 2. 1. Hesych. ánastatópomòs, 

περισχομον. — Spoken of a state, a thing, etc. to be occupied with, to be in, live in, e. g. ἐν πλάγι, 2 Pet. 2: 18. — 

Ecclus. 8: 8 ἐν παροιμίας. 39: 3. 50: 


ματίας, i. e. to be employed in pasturing 

flocks, etc. Xen. Ag. 9. 4.

b) spoken of persons, etc. lit. to move 

about among, i. e. to live with, be conver-

sant with, and hence genr. to live, to pass 

one’s time, to conduct one’s self, etc. 

Eph. 2: 3 ἐν οἷς καὶ ἡμῖν πάντες ἀνα-

στατήσαμεν ποιεῖ [ὄντες] ἐν ταῖς ἐπίσταμ-


2. 5. 14.

'Avactroy, ÷, f. tásos, (ἀνάτη 

ματι,) to set up in order, to arrange, 


Anim. c. 12.

'Avactsyomat, f. tásos, (ἀνάτη 

ματι,) to set up in order, to arrange, 


Anim. c. 12.
**Avaridne**


1. by meton. the day-spring, dawn, or the rising sun. Luke 1:78 ἀνατολή ἐκ ὑψοις, i.e. the rising of the celestial sun from on high, the Messiah; comp. Is. 9:2. 60:1, 3.—Others, a shoot, as Sept. ἀναπτύξις for πῦρ Ἴρ. Jer. 23:3. Zech. 3:8. 6:12.


**Ἀναφέρων, f. ἄφησον, pp. to light up, as lamps, Od. 18. 310. to make appear, to show, Xen. Conv. 4. 12 ὁτι Μου ἡ Κελίνα τῆς ἀναφέρων. In N. T. Mid. ἀναφέρων, to show one’s self, to appear, Luke 19:11. So Sept. Job 11:18 ἀναφέρεται σου εἰρήνη, —Pass. to be shown, i.e. to have pointed out to one’s self; Acts 21:3 ἀναφέρετες τῷ Κυρίῳ, being shown Cyprus, i.e. having it pointed out to them as visible in the distance.

In the Act. ἀναφέρων governs the acc. of the thing and dat. of pers. as in Xen. Conv. 4. 12 above; while here in the Pass. the dat. becomes the subject, and the accus. is retained; Buttm. § 134, 5, 6, 7. Matth. § 424. 2. Winer § 40. 1. —Theophan. p. 392 ἀναφερόντων δὲ αὐτῶν τὴν γῆν ἐκον αὐτοῖς οἱ στρατηγοί.

**Ἀναφέρομαι, f. ἄφησον, aor. 1 ἀναφέρομαι, to be shown, i.e. to have pointed out to one’s self; Acts 21:3 ἀναφέρετες τῷ Κυρίῳ, being shown Cyprus, i.e. having it pointed out to them as visible in the distance.


2. to take up and bear, sc. in the place of another, to take from another upon one’s self, to take away; in N. T. spoken metaph. of sins, τὰς ἀμαρτίας, to bear the punishment of sin, to expiate, Heb. 9:28. 1 Pet. 2:24 ὡς τὰς ἀμαρτίας ῥόμον αὐτῶς ἀνήγαγαν ἐν τῷ σοιματί αὐτοῦ ἐπὶ τῷ ἔκ- λοι, who bore our sins in his own body upon the cross, i.e. himself bore the punishment due to our sins; comp. Is. 53:12, where Sept. ἀναφέρεται για τὸν τορμαλ... for ἐκ τοῦ πυρ βρασμος. So Num. 14:33 ἀναθέασαν τὴν πορείαν ἐν τῷ πυρ βρασμος. Hebrews 1. 4. 8.
Avayvors, 1: 42 por) usyechy, for which construction see in Αγαλίην b. Sept. for ἀνανήσθη 1 Chr. 15: 28. 2 Chr. 5: 13. — Plat. Cic. 37. Polyb. 3. 33. 4.

Ανάχωρος, έσος, ἅ, (ἀνάχω 'to pour out upon,) a pouring out, effusion; in N. T. metaph. 1 Pet. 4: 4 ἵπ τὴν αὑτὴν τῆς ἀνωτιᾶς ἀνάχωρον, into the same emptying out, excess, of dissoluteness. — Spoken of the mouth of a river, etc. estuary, Aelian. H. A. 16. 15. Strabo III. p. 206, 374.

Αναχορείον, ἵ, f. ἵον, to go back, to recede, spoken of those who flee, Sept. for ἀγαλίην Jer. 4: 29. πεπ. Judg. 4: 17. In N. T. simply to go away, to depart, i. e. to go from one place to another, viz.


b) in the sense of to withdraw, to retire, for privacy, etc. Acts 23: 19. 26: 31. —Polyb. 1. 11. 15.—Matt. 9: 24 ἀναχωρεῖτο, withdraw, i. e. give place.


Ανανύσιζο, f. ἵ, (ἀνανύσις ἵον) to breathe, to cool, to draw breath again, to take breath again, i. e. to revive, to refresh, intrans. Sept. for ἀγαλίην Ex. 23: 12. ἀνανυσίζο Judg. 15: 19. ἀνανύσιζο Ps. 39: 13. ἀνανυσίζο 18 Sam. 16: 23. to refresh with cooling, trans. Hom. Od. 4. 568. Bion. 1. 85. —In N. T. genr. to refresh, recreate, trans. 2 Tim. 1: 16 ὁτι πολλάκια με ἀνανύσις, i. e. has often delighted, gratified me. — Act. Thom. § 19 τοῦ τεθηκόμενου. Ignat. ad Eph. c. 19 το ἀνανύσις ἁπάντησιν ἐνθέλθησεν. —Hesych. ἀνανύσις ἀναπάυσιν.


Aveutos, ou, ῥ, (アウ or ἀέμι to breathe, to blow,) wind, i.e. air in motion.


Avenaisyuros, ou, ῥ, ἂ, adj. (a pr. and ἐπιστάτημα,) without cause of shame, irreproachable, 2 Tim. 2: 15.


'Aνερχόμενος, ou, ῥ, ἂ, ἂ, ἂ, adj. (a pr. and ἐνδόθηκα, fieri potest,) without cause of shame, irreproachable, a letting loose, remission, relaxation, viz.

a) from bonds, imprisonment, etc. Acts 24: 23 ἔλευθερα ἀνέρχεσθαι, i. e. to be freed from bonds, etc. — Sept. ἀνέρχεσθαι διοῦσαι, to remove bonds, to give liberty, etc. 2 Chr. 23: 15. Esdr. 4: 62. Ecclus. 15: 20.

b) from active exertion, labour, etc. 2 Cor. 8: 13 οὐ ἐλαύνεται οὐκ ἀνέρχεσθαι, not that others may be freed, sc. from the duty of contributing. — Jos. Ant. 3. 10. 6 ὁτι ἐργούς ἄνερχεται οὐ διδάσκοντος. 3. 12. 3. Herodian. 8. 5. 19.


'Ανέφια, a prep. governing the gen. (Buttm. § 146. n. 2) without.

a) spoken of things, e. g. of the instrument, without the help of, 1 Pet. 3: 1 ἀνέφιας λογον. So Sept. for τῇ Ἀνέρχομαι Is. 55: 1. τῇ Ἀνέρχομαι Ex. 21: 11. Also Dan. 2: 34 ἀνέφιας χειρανος for Chald. 1 τῇ Ἀνέρχομαι N. 5. — Thuc. 7. 65. — Spoken of manner, 1 Pet. 4: 9
Avevtetos, n., d, s, adj. (a pr. and svdstog opportune,) not opportune, not commodious, Acts 27:12,—Hesych. avevdétou* ayorotov.


Aveygo, f. ējo, to hold up, e.g. τὰς χίλιας Jos. Ant. 3. 1. 6. Hom. Od. 18. 89. to hold up or back, sc. from falling, e.g. the rain, Sept. for της Amos 4:7. the heavens, Ecclus. 48:3. to hold in or back, restrain, stop, as horses, Uli. 23. 426. —Found in N.T. only in

Mid. ἀνέγομα, f. ἀνέγομα (Winer § 15); imperf. ἀνεγόμην or with double augm. ἀνεγόμην in text. recept. 2 Cor. 11:1, 4; aor. 2 ἀνεγόμης Acts 18:14; for the double augm. see Buttm. § 86. n. 6. §114. p.283; pp. to hold one's self upright; hence to bear up, to hold out, endure ; seq. genit. Matth. § 359. note.

a) spoken of things, to endure, bear patiently, c. gen. as afflictions, 2 Thess. 1:4 τὰς δίλυσιν αἰ̂ς ἀνεγόμεθα, where αἰ̂ς is by attract. for ὅς. Buttm. § 143. 3. Sept. for Σαλμ. Is. 42:14.—2 Macc. 9:12. Hom. Od. 22. 423. Herodian. 8. 5. 9. ib. 2. 10. 12.—Absol. 1 Cor. 4:12. 2 Cor. 11:20.


Ἀνήρ, defect. (ἀν and ἤρ,) to come up to any thing, to extend to, to reach to, Herodot. 7. 60. 237. Xen. An. 6. 2. 3. 5. to pertain or belong to, 1 Macc. 10:40. 42:11. 35. 2 Macc. 14:8. —In N.T. metaph. to pertain to any thing, i.e. to be fit, proper, becoming; only impers. ἀνήρευ Col. 3. 18. and partic. neut. τὸ ἀνήριον, τὰ ἀνήρια, that which is proper, becoming, Eph. 5:4. Philem. 8.—Herodot. 6. 109. Suid. ἀνήριον τὸ πρέπον.

Ἀνήριος, ou, o, s, (a pr. and ἤριος gentle,) ungentle, fierce, 2 Tim. 3. 3.—Arrian. Diss. Epict. 1. 3. 7. Dion. Halic. 1. 41. 42.

Ἀνήριος, o, gen. ἀνήριος, Buttm. § 47. § 58. p. 96.


c) trop. άνήρ, a man, sc. of ripe understanding, opp. to a child, 1 Cor. 13:11. So in Eph. 4:13 the progress of Christians is likened to the growth of a child into a perfect man, i.e. in understanding and true wisdom. —A man, i.e. one worthy of the name, Herodot. 2.120. Xen. Hiero 2.1. Hom. II.5.529.


1 Cor. 4: 3 ἀνθρωποι, human day of trial; i.e. a court-day. 1 Pet. 2: 13 κτήσις. 1 Cor. 10: 13 παιδίου ἀνθρωποι, i.e. common to men, not peculiar. Rom. 6: 19 ἀνθρωποι λέγον, I speak in the manner of men, (Buttm. § 115. 4,) i.e. in a manner adapted to human weakness etc.—Jos. Ant. 7. 7. 1 ἀνθρωπίνον ἔτοι τὸ συμβάζουσιν.

Ἀνθρωποτέκνος, οῦ, ο, η, adj. (ἀνθρώπος and κτεῖνον) in N. T. as subst. a homicide, a murderer; spoken of Satan, as the author of sin and death, John 8: 44; see Wisd. 2: 23, 24. coll. Eccles. 25: 24. Rom. 5: 12. — Constit. Apost. 8. 5 ὁ ἄνθρωποτέκνος οὕς, i.e. of Satan.—Hence a murderer, sc. in heart, in purpose, 1 John 3: 15 bis.

Ἀνθρώπος, οὐ, ο, η, subst. (belongs prob. to the family αὐ, αἴω, αὐθός, αὐθίω, without composition).

1. a man, homo, i. e. an individual of the human race, a man or woman, a person. Sept. everywhere for ἰην, ἰην, also ἰην.


(b) spoken in reference to his human nature, a man, i.e. a human being, a mortal.

(a) pp. Phil. 2: 7. James 5: 17 Ἡλίας ἀνθρώπος ἐν ὁμοίωσες ἥμιν. 1 Tim. 2: 5 ἀνθρώπος Ἰησοῦς. Rev. 4: 7. 9: 7. et passim. Here is included the idea of human infirmity and imperfection, especially when spoken in opp. to God and divine things; 1 Cor. 1: 25. 3: 21. Gal. 1: 11. 12, κατα ἀνθρώπον — παρὰ ἀνθρώπον, i.e. of human origin.—Xen. Mem. 4. 4. 21. — So λέγεις νεολίθου κατὰ ἀνθρώπον, to speak after the manner of men, i.e. in accordance with human views etc. to illustrate by human examples or institutions, to use a popular mode of speaking, etc. Rom. 3: 5. 1 Cor. 9: 8. Gal. 3: 15. — 1 Cor. 15: 32 ἐκ κατὰ ἁνθρώπον ἐνεργομένα, if according to man’s will, etc. i.e. οὐ κατὰ θεόν, coll. 2 Cor. 7: 3. 11. 11: 17. — For the phrase τῶν ἁνθρώπων, see no. 4 below. — The gen. ἁνθρώπου stands also instead of the adj. ἁνθρώπινος, as 2 Pet. 2: 16 ἐν ἁνθρώπου φωνῇ, with a human voice. Rev. 13: 18 ἁνθρώπος ἁνθρώπου, a man’s number, i.e. an ordinary number. 21: 17 μέτοχον ἁνθρώπον, human measure, i.e. common. So Sept. and ἦν Is. 8: 1.

(3) metaph. spoken of the internal man, ὁ ἵνα ἁνθρώπος, i.e. the mind, the soul, the rational man, Rom. 7: 22. Eph. 3: 16. called 1 Pet. 3: 4 ὁ κρυπτὸς τῆς καρδίας ἁνθρώπου, the hidden man of the heart, to which is opposed ὁ ἑκὼ ἁνθρώπος, the external visible man, 2 Cor. 4: 16. — Philo de G igant. p. 288 ὁ βίω τῆς ἐλέησε ἁνθρώπος. — So ὁ παλαιός καὶ ὁ νεός ἁνθρώπος, i.e. the old man, or the former unrenewed disposition of heart, and the new man, or the disposition which is created and cherished by the religion of Jesus, Rom. 6: 6. Eph. 2: 15. 4: 22. 24. Col. 3: 9. — Act. Thom. § 55.

c) spoken with reference to the character and condition of a person, and applied in various senses according to the context, viz.

"Ανθρώπος

τῆς ἀμαρτίας, 2 Θεσσ. 2: 3, see in Ἀμαρτία 2. a.


(δ) a master, as opp. to servants etc. Matt. 10: 36.


(ζ) ὁ ἄνθρωπος ἐν τῷ τόλμη, i. e. citizens, inhabitants. John 4: 28. — Xen.Cyr. 1. 1. 2. 3.

2. indef. ἄνθρωπος, i. q. τίς, any man, a certain man, i. e. one, some one, any one.


4. νοῦς τῶν ἄνθρωπων, son of man, from the Heb.

a) i. q. ἄνθρωπος, a man; and so sons of men are i. q. men. Mark 3: 28 πάντα ἐκθέταται τὰ ἀμαρτήματα τοῖς νοοῖς τῶν ἄνθρωπων coll. Matt. 12: 31, where it is τῶν ἄνθρωπων. Heb. 2: 6 in the first clause τι ἐπὶ τῶν ἄνθρωπων, in the second ὁ νοῦς τῶν ἄνθρωπων. Rev. 1: 13 ὁ δύσων νοῦς άνθρώπου. So ἡ γυνὴ ν' and Sept. νοῦς τῶν ἄνθρωπων Ps. 8: 4. b) as a proper name for the Messiah, with the art. ὁ νοῦς τοῦ ἂνθρώπου, drawn from Dan. 7: 13, where Sept. for Chald. ἡ γυνὴ ν'. It is used by Jesus of himself; but is applied to him by no other person, except once by Stephen, Acts 7: 56. It would seem to refer not so much to his human nature, as to the fact of his being the Messiah who is described as coming from heaven ὁ νοῦς τοῦ ἄνθρωπου, in a human form, Dan. 7: 13. 10: 16. Rev. 1: 13. 14: 14. Comp. John 3: 13. 6: 62, coll. v. 58. — John 12: 34, where ὁ νοῦς τοῦ ἰ. ἄνθρωπος, and ὁ Χριστός are interchanged. So in Luke 22: 69, 70 ὁ νοῦς τοῦ ἰ. ἄνθρωπος, and ὁ νοῦς τοῦ θεοῦ. Matt. 16: 13, 16, 20, ὁ νοῦς τοῦ θεοῦ, ὁ νοῦς τοῦ ἄνθρωπου, and ὁ Χριστός. By using this name of himself before his judges, Jesus openly confessed himself to be the Messiah,
and was so understood by all present, Matt. 26: 64. Luke 22: 69, 70.—John 1: 52. 5: 27. Not found in the epistles. Al.

Avivateve, f. εἰνοῦ, (άνουτα-τος;) to be proconsul, Acts 18: 12.—Herod. 7. 5. 2.

Avivatevus, υυ, δ., (άντι και ά-πατος consul,) a proconsul, Acts 13: 6, 8, 12. 19: 38. — Polyb. 21. 8, 11. Plut. Gall. c. 3. —For the rank and authority of proconsul, see under 'Hymus'. Cyprus was originally a prefetorian province, sτρατοςκυ, and not proconsular; but was left by Augustus under the senate, and hence was governed by a proconsul; Dio Cass. 54. p. 523. ed. Leunel. See Adam's Rom. Ant. p. 158, 165. Kuinoel on Acts 13: 7.

Avýmmu, f. ἀνήσω, nor. 2 ἀνύψω, nor. 1 pass. ἀνύψης, (ἀνυψικς) to send up or forth, Od. 4. 568. In N. T. to let up, to let go, trans. i. e.


b) to omit, cease from, as τῇ ἀνψικς Ἐπ. 6: 9. —Jos. Ant. 6. 11. 8 οὔκ ἀνήσω πρώτην ἦν. — In the sense of to leave, neglect, not care for, Heb. 13: 5 οὐ μὴ ἀνύψω. So Sept. for τύρνほぼ Deut. 31: 6. ἄνψικς Is. 5: 6. ζῆμι 1 Sam. 9: 5. —Eccles. 30: 8. Xen. Cyr. 7. 5. 75.

'Avilēsow, ω, δ., η, adj. (a pr. and ἅψως or ἅπας,) uncompassionate, stern, James 2: 13.

Avityptos, υυ, δ., η, adj. (a pr. and νιττω,) unwashed, Matt. 15: 20. N. T. 7: 2, 5. —Hom. II. 6. 266.

'Avityptem, f. ἀντιπησω, (ἀνυ and ἱττωμ;) nor. 1 ἀντιπησω, nor. 2 ἀντιπησω imper. ἀντιπῆτοι, by aor. ἀντιπησα Acts 12: 7. Eph. 5: 14; see Buttm. § 107. n. I, 14. This verb is divided between the trans. and intrans., significations; comp. ἱττωμ and Buttm. § 107. II. —Sept. usually for τς Kal and Hiph.

I. Transitive, in the present, imperf. fut. and nor. 1. of the Active, to cause to rise up, to raise up, cause to stand, viz.


II. Intransitive, in the perf. pluperf. and nor. 2. Act. and in the Mid.to rise up, to arise, viz.


b) metaphor. to arise, i. e. to come into existence, to be, Acts 7: 18 ἀνάστησα βασιλεύς ἑτέρος. 20: 30. So Sept. for τς ἑκατον Ex. 1: 8. τσᾶς δαν. 8: 22. 11: 2.


d) by a species of oriental pleonasm


"Avveç, α, ο, (for the gen. see Buttm, § 34. 1V. 4.) Annas, a high priest of the Jews, called by Josephus Ανανιας. He was appointed by Quirinus (Cyrenius) proconsul of Syria about A. D. 8; but was deposed 11 years after by Valerius Gratus procurator of Judea. After several changes the office was at length given to Joseph or Caiaphas, the son-in-law of Annas, A. D. 26. As Caiaphas continued high priest until A. D. 35, Annas appears to have acted as his vicar (יוֹנָא), or at least to have had great influence with him. Luke 3:2. John 18:13, 24. Acts 4:6.—See Jos. Ant. 18. 2. 1, 2. Kuinoel on Luke 3:2. Calmet's Dict. See in "Ἄνωτέρα." "


"Ανωτέρα, f. ἄνωτος, ἄνατι and οὖς, with irreg. forms, viz. aer. 1 ἀνωτέρα and later ἄνωτα Matt. 2:11. John 9:17, 21. Pausan. 4. 26. 6. —Perf. 2 ἀνωτέρα intrans. Perf. Pass. ἀνωτέρα and with triple augm. ἄνωτα Rev. 4:1. 10:8.—Aor. 1 Pass. ἄνωτα, ἄνωτη, later ἄνωτα, and with triple augm. ἄνωτα Rev. 20:12.—Aor. 2 Pass. late ἄνωτα Rev. 11:19. 15:1.—Fut. 2 Pass. ἄνωτα.—For all these forms see Buttm, § 114. p. 293. § 34. n. 8. § 86. n. 2, 6. Winer § 12. 6. b. —In N. T. to open, trans. and in later usage Perf. 2 ἀνωτέρα intrans. to be open, to stand open, Buttm, § 113. n. 3. Matth. § 494. p. 927. Lobeck ad Phryn. p. 157. Herodian. 4. 2. 14. Ael. H. A. 1. 45. a) spoken of what is closed by a cover, door, etc. Matt. 2:11 ἡμεταρισμοῖς, treasures, i. e. boxes, caskets, etc. So Sept. and מֶשׁ Jer. 30:26. —Eurip. Ion. 923.—Matt. 27:52 τα μνημεία, sepulchres, which were closed by large stones, coll. Matt. 27:60,66. 28:2. Mark 16:3, 4. So Sept. and מֶשׁ Ez. 37:12, 13.—Trop. the throat of wicked men is called τάρασος ἀνωτεριματί, an open sepulchre, Rom. 3:13, as voiding forth noisome slanders against God and the righteous; coll. Ps. 5:10 where Sept. for מֶשׁ רֹן.—Most freq. with θύρα, a door or gate, as Acts 5:23. 12:10, 14, 16. 16:26, 27. Rev. 4:1. —Herod. 4. 2. 14. Xen. An. 5. 5. 20. —So in order that one may enter, Matt. 25:11. Luke 12:36. 13:25. John 10:3. or go out, Acts 5:19. or view the interior, as θύρα, Rev. 11:19. 15:5. —So τὸ θριαῖν τῆς ἀδικίας, the pit of the abyss, Rev. 9:2, since in the East pits or wells are closed with large stones, cf. Gen. 29:2. In like manner θύρα is implied before ἀνωτερώτατα, Matt. 7:7, 8. Luke 11:9, 10, i. e. the door shall be opened to receive thee as a guest. —Hence, metaphor. to open the door so. of the heart, i. e. receive willingly, Rev. 3:20. to open the
door sc. of faith or of the kingdom of heaven etc. i.e. to afford an opportunity of embracing the gospel of Christ, Acts 14:27. Rev. 3:7 bis, 8. to open the door sc. for the gospel, for a teacher, etc. i.e. to give opportunity to publish the gospel and gain converts, 1 Cor. 16:9. 2 Cor. 2:12. Col. 4:3. Sept. and ἡ ἀνοίγων Is. 45:1.—Metaph. Diod. Sic. 1. 67.


So spoken of a book, i.e. a volume, rolled up and sealed, Rev. 5:2, 3, 4, 5. 10:2, 8, 20:12 bis. Spoken of the seals of a book, τις ἀναφηκὼς Rev. 5:9. 6:1, 3, 5, 7, 9, 12:8.1. — Xen. de Rep. Lac. 6.4 ἀναίνοντας τὰ σήματα ἢ πάθησιν.


e) spoken of the eyes, τοὺς ἀνοίγειν, to open the eyes, e.g. either one’s own eyes, Acts 9:8, 40. or those of another, i.e. to cause to see, to restore sight, Matt. 9:30. 20:33. John 9:10, 14, 17, 21, 26, 30, 32. 10:21. 11:37. So Sept. and ἡ ἀνοίγων Is. 35:5, 37:17. 42:7. — Metaph. to open the eyes sc. of the mind, i.e. cause to perceive and understand, Acts 26:18.

Ἀνοίγων, ἡ, ἅ, ἅ (ἀνοίγων) pp. lawlessness, i.e. violation of law, transgression. In N. T. spoken chiefly of the divine law, viz.


'Ανομος, adv. (ἀνομος,) without law; Rom. 2: 12 bis, those who have sinned not being subject to the law sc. of Moses, will be condemned, not indeed by the (Mosaic) law, but by the moral law; comp. v. 14, 15.

'Ανομθύσω, ὁ, f. ὤνο, (ἀντί καὶ ἀργόθυσα,) to set upright, to erect, trans.


'Ανομος, οὐ, ὃ, ὃ, adj. (αἱρετ. καὶ ὀνοματικος,) unholy, ungodly, regardless of duty to God or man, 1 Tim. 1: 9. 2 Tim. 3: 2. — Jos. Ant. 2. 3. 1. Xen. Mem. 1. 1.


'Αντανακληρισσω, ὁ, f. ὤνο, (ἀντὶ καὶ ἀνακληρισμος,) to fill up instead of, to make good, trans. Col. 1: 24 αὐτοῦ ἱεροματικοῦ τῶν Ἰησοῦν τοῦ Χριστοῦ ἐν τῇ σαφεὶ μοι, I fill up, make good, what is yet wanting to me of afflictions for Christ, i. e. instead of any deficiency (ἀντὶ ἰσορροπημάτος) I endure a fullness (ἰσορροπία) of afflictions for Christ. — Dem. 182. 22. Dio Cass. 44. 48. See Tittmann in Bibl. Repos. III. 58.

'Ανταποδοθήσομαι, ὁ, θάς, (ἀντὶ καὶ ἀνταποδίδουμα,) to give back instead of something received, to repay, to requite, c. dat. or absol.


'Αντελαβον, ἄρις, ἄριστος, used as or. of the verb ἀντελέγω, Buttm.


Ἀντί, prep. c. gen. pp. simply local, over against, in presence of, as ἄντι τῶν στίχων Hom. II. 21. 481. Hence spoken metaph. either in a hostile sense, against, contra, II. 15. 415. or by way of comparison, where it implies something of equivalent value, and denotes substitution, exchange, requital, etc. Buttm. § 147. n. 2. So in N. T.

c) of retribution, for. Matt. 5:38 bis, ὧν διαλύμας ἄντι ὧν διαλύμοι, etc. Rom. 12:17 κακὸν ἄντι κακοῦ. 1Thess. 5:15. 1 Pet. 3:9 bis.—Xen. Cyr. 5. 5. 29.


Note. In composition ἄντι denotes 1. over against, as ἀντιτάξεις. 2. contrary to, as ἀντιλέγειν. 3. reciprocity, as ἀντιποδόθηκα. 4. substitution, as ἀντιβασιλείας, ἀντίπαθος, ἀντιπόθεν proconsul. 5. similarity or correspondence, as ἀντίθεος, ἀντάξεις. Comp. Buttm. § 147. n. 9.

Ἀντιβασιλεύω, f. βασιλεύω, to throw in one's turn, as a weapon, Thuc. 7. 25. In N. T. metaphor. of words, to cast backwards and forwards, trans. i. e. to converse, Luke 24:17. —2Macc. 11:13.

Ἀντιδιατιθέμην, (ἀντι and διατιθήμην) to place or dispose over against. In N. T. Mid. ἀντιδιατιθέμην, to oppose one's self, to be adverse, 2Tim. 2:25.


Ἀντιθέσεις, εως, ε, (ἀντιδιατιθήμην,) antithesis, opposition. 1Tim. 6:20 ἀντιθέσεις τῆς ψευδ. γνώσεως, i. e. opposite
opinions, contrary positions or doctrines.


*n. Avitamizico, f. λήψιν, to take in turn, Xen. Cyr. 5. 3. 12. In N. T. Mid. ἀντιλαμβάνομαι, to take to one's self, to take part in, to interest one's self for, seq. gen.

a) spoken of things 1 Tim. 6: 2 0 ης τῆς εὐεργείας ἀντιλαμβάνομεν, i. e. who also are partakers of, devoted to, the good cause, etc. Sept. ἀντιλαμβάνομεν ἀληθείας for της Προσφυγις Is. 26: 3. (Others by Hebraism, firmly attached to; as Sept. for της Προσφυγις 1 K. 9: 9. 2 Chr. 7: 22.) —1 Macc. 2: 48. Jos. Ant. 5. 4. 3. Philo in Flacc. p. 967. Xen. Cyr. 2. 3. 6.


*n. Antilefo, f. &o, c. c. dat. or absol. to speak against, i. e.


*n. Antilpheres, ἐνς, ἥ (ἀντιλαμβάνοις) aid, relief; in N. T. by meton. of abstr. for concrete, a helper, reliever, 1 Cor. 12: 28, where it refers to those appointed to take care of the poor and sick, i. e. the διάκονοι, both male and female; comp. Acts c. 6. Rom. 16: 1. See Suicer. Thesaur. s. h. voc. — Sept. for Ἰσαα Ps. 22: 19. Ἰσαα Ps. 108: 9. Ἰσαα Ps. 83: 9.

*n. Antilegō, ἀ, ὅ (ἀντιλέγω,) contradiction, i. e.


*n. Antile epitheos, υ, f. ἡς, to measure out again or in turn, absol. Luke 6: 38. [Matt. 7: 2.] i. e. metaph. put for to repay, requisite, to render like for like.

*n. Antimodia, ας, ἡ (ἀντι, μοιδος,) retribution, recompense, wages; spoken of punishment, Rom. 1: 27. — Spoken of reward, 2 Cor. 6: 13 την την ἀντιμοιδοις πληρον ὑπὶ τοις, i. e. by way of recompense open ye your hearts towards me in the same manner as I have done to you; comp. v. 11. — Theophyl. ad Autol. lib. 1. p. 87.
Antioch, the name of two cities in N. T.

1. Antioch of Syria was situated on the river Orontes, and was the royal residence and metropolis of all Syria. It was founded by Seleucus Nicanor, and called by him after the name of his father Antiochus. This city is celebrated by Cicero in his oration pro Archia, as being opulent and abounding in men of taste and letters. It was also a place of great resort for the Jews, and afterwards for Christians, to all of whom invitations and encouragements were held out by Seleucus Nicanor. The distinctive name of Christians was here first applied to the followers of Jesus. It was inhabited by great numbers of Jews, Jos. B. J. 7. 3. 3. The modern name is Antakia. Acts 11: 19, 20, 22, 26 bis, 27, 13: 1. 14: 26. 15: 22, 23, 30, 35. 18: 22. Gal. 2: 11.

2. Antioch of Pisidia was so called, because it was attached to that province, although situated in Phrygia. It was founded by Seleucus Nicanor. Acts 13: 14. 14: 19, 21. 2 Tim. 3: 11. Comp. Strabo 12. Plin. H. N. 5. 27.

Avuvis, wos, d, a citizen of Antioch, Acts 6: 5.

Antipas, pr. name of a martyr, Rev. 2: 13.

Antipatris, pr. name of a city of Palestine, situated two or three miles from the coast, in a fertile and well watered plain between Cesarea and Jerusalem, on the site of a former city XapooluSa. It was founded by Herod the great, and called Antipatris in honour of his father Antipater. Acts 23: 31. See Jos. Ant. 13. 15. 1. ib. 16. 5. 2. B. J. 1. 21. 9.


Antiochus, ou, ἕ, antichrist, lit. an opposer of Christ, found only in John's epistles, and there defined to be, collectively, all who deny that Jesus is the Messiah, and that the Messiah is come in the flesh, 1 John 2: 18 bis, 22, 4: 3. 2 John 7. What class of persons the apostle had in view is unknown; probably Jewish adversaries. See Suicer's Thesaur. s. voc.


Antilo, ou, ἕ, what is drawn, Dioscor. 4. 64. In N. T. a bucket, i. e.

`Antophalaméo, 0, 1. ἵςω, (ἀντι, ἀφαλαμέο), to look at directly or in the face; Barnab. Ep. c. 5 σις αὐτής τοῦ ἱλου ἀντόφαλαμέον. Chrysost. in Jes. 6: 2.—In N. T. trop. spoken of a ship, to look the wind in the face, i. e. to bear up against, to resist, to withstand, c. dat. Acts 27: 15. — Wisd. 12: 14. Polyb. 2. 24. 1.

`Anutódeos, ou, 0, ἵ, adj. (a pr. and οὖς, waterless, dry, as άνυδροδός, οὖς, dry places, i. e. barren, sandy, desert, Matt. 12: 43. Luke 11: 24. The Jews supposed that the abode of evil spirits was supposed in deserts; see Tob. 8: 3. Baruch 4: 35. and comp. Rev. 18: 2. Sept. for ἐκ τοῦ ἄνυδρου Is. 43: 19. 20. ἐκ τοῦ ἄνυδρου Is. 41: 19. ἐκ τοῦ ἄνυδρου Is. 44: 3. — 2 Macc. 1: 19. Polyb. 5. 80. 2. — Trop. spoken of boastful deceivers and seducers, who are called ἄνυδροδός 2 Pet. 2: 17. and ἄνυδροδός Jude 12. i. e. fountains or clouds that promise much water, but deceive those who rely on them.


`Avo, adv. up, above, denoting.


`Avoγενεν, ou, το, i. q. Ἀνάγαυν q. v.

`Avogethe, adv. (ἀνω.)


b) again, another time, John 3: 3, 7, γεννηθέναι ἄνωθεν, to be born again. Others refer this to no. 1, and so far as the sense is concerned, it is doubtless i. q. ἐκ τοῦ γεννηθέναι, in John 1: 13; but Nicodemus in v. 4 takes it as synonymous with δεύτερον, a second time.

`Avogethekos, ἵ, ἵν, (ἀνωτέρως fr. ἄνω) upper, higher. Acts 19: 1 ἄνω- τερον, the higher regions, i. e. the inland parts of Asia Minor, comp. 18: 23.

`Avogethekos, α, ὄν, compar. higher, superior, used in the neut. as the com-
'Ἀνοφελὴς

'Ανοφελῆς, ἐός, ἐ, ἐ, adj. (a pr. and ὀφελέω,) useless, unprofitable, serving no purpose.


'Αζηθίος, Ὠ, Ὠ, Ὠ, Imperf. ἀζηθίον, inf. ἀζηθίον,) to regard as deserving, to hold worthy of.


'Αὐγγέλλος, f. γελ., imperf. ἀπήγγελλαν Acts 26: 20 in later edit. aor. 1 ἀπήγγελα, aor. 2 Pass. ἀπήγγελην Luke 8: 30, doubtful, see Buttm. § 103. n. 4. marg. — c. c. dat. of person and accus. of thing or ποι ἐξιο seq. gen. or ὅτι, ποι, or infin.

1. to give up intelligence, to bring word from any person or place, concerning anything, i. e.


c) Mid. ἀναγγελλώ, lit. to lead one's self away, to go away, i. e. metaph. to go astray, be seduced. 1 Cor. 12: 2 πρὸς τὴν εἰκόνα, i. e. to the worship of idols.


Ἀπαλειφθεῖνς, ο, ἄρεος, (ἀρείον, ἀρείων,) pp. to grieve out, i. e. to cease from grieving, Thuc. 2. 61. In N. T. to cease to feel, to be unfeeling, i. e. without sense of decorum, shame, etc. Eph. 4: 19. — Heliodor. 5. p. 213. Hesych. ἀπαλειφθεῖται ἀναφθάνεται γενόμενοι ἀπαλλακτικοὶ.


a) Mid. ἀπαλλάσσω, to remove one's self from, or intrans. to depart, to
Anadiorpww 72
leave, c. a6, Acts 19: 12.—So Act. in-
So Mid. Xen. Anab. 7. 1. 4. seq. éx lb.
7. 6. 2.
b) by impl. to free, to set free, to dis-
ἀπελλαχθαί ἀπ᾽ αὐτοῦ, to be set free, let
go, from thy opponent, creditor, etc.
sc. by private adjustment. — Seq. gen.
Mem. 2. 9. 6. — So metaphor. Heb. 2: 15
ἀπαλαίξῃ τούτων σου φοβος θανάτου
ἔχοι ἔνας δουλείας. — Seq. gen. Philo
de spec. Leg. p. 793 ἀπελλαχθεῖ ἡς
ἐπὶ τῷ θανάτῳ τιμωροῖς. Jos. Ant. 11.
Ἀπαλλοτριώ, ὁ, f. ὁς, (ἀπά, ἀπαλλοτριώ,) to estrange, to alienate;
Pass. to be alienated from, to be a stran-
ger to, seq. gen. Eph. 2: 12. 4: 18. absol.
— So ἀπαλλαξάσθαι ἄλλ, once and again, i.e.
several times, Phil. 4: 16. 1 Thess. 2: 18.
So Sept. for ἀπαλλαξάσθαι ἄλ Neph. 13: 20.—
1 Macc. 3: 30.
b) trop. once for all, already, formerly,
Heb. 4: 10; 2 Jude v. 3. 5. So Sept.
for τετελειθη Ps. 62: 12. 89: 36.—Jos. Ant.
5. 3. 2.
Ἀπαρεξβατος, ὁ, ἰ, ἡ, adj. (a pr.
and παρεξβατος) Act. not passing
over, i.e. not transgressing sc. a law,
Jos. Ant. 18. 8. 2. Pass. not violated,
inviolate, e. g. ὁ νόμος, Epict. Enchir.
50. 2. λόγος ἄνεξος Plut. de Fat. 1. de
def. Orac. 3. — In N. T. spoken of
Christ's priesthood, Heb. 7: 24, either
Act. not transient, perpetual; or Pass.
immutable, unchanging.—Found only in
the later Greek, Lob. ad Phryn. p. 313.
Ἀπαραξωνιστος, ὁ, ἰ, ἡ, adj.
(a pr. παραξωνιστος) unprepared, 2 Cor.
9: 4, coll. v. 3.—Jos. Ant. 4. 8. 41. Xen.
Cyr. 2. 4. 15.
Ἀπαρεξβαμαι, ὁμαι, f. ὁμαι,
depon. (ἀπό, ἀπρέβαι,) fut. 1 pass.
ἀπαρεξβαμαι in pass. sense Luke 12:
9, comp. Buttm. § 113. 3. n. 6; to abne-
gate, to deny, seq. infin. Luke 22: 34
τον ἅ τος ἀπαρεξβαμη μη εἰδειναι με.—
Herodot. 8. 69. See Kypke Obs. Sac. in
loc.—Hence spoken of persons, to deny,
i.e. to disown, to adjure, trans.
a) of Christ and his religion, Matt.
26: 34, 35, 75. Mark 14: 30, 31, 72.
for ἀποβην Is. 31: 7.—Dem. 575. 25 το ὁμαι.
Diod. Sic. 5. 24 τον ραμον.
b) seq. ἐκαντο, to deny one's self, i.e.
to disown and renounce self, to disre-
gard all personal interests and enjoy-
ments, Matt. 16: 24, Mark 8: 34. [Luke
9: 23.] Comp. Phil. 3: 7, 8.
Ἀπαρτι, adv. of time, i.e. ἀπό ἄν,
for which it is put in the later editions,
from now, from this time, i.e.
26: 29, 64. John 1: 52. Comp. ἀπό τοῦ
ῥευ Luke 1: 45. — Whether the Attics
used it in this sense, is doubtful; Lob.
ad Phryn. p. 20, 21.
'Anagriopos

b) i. q. ἀργυρόν, but stronger, at this very time, even now, John 13: 19. 14: 7. Rev. 14: 13 μακάριον οἱ γεγονότα ἐν κυρίῳ ἄπαντι, blessed, even now, are the dead, etc.—Aristoph. Plut. 388.

'Απαρτισμός, οὗ ἄρτι προς ἀπάντι, to offer first-fruits, to sacrifice, Sept. 2 Chr. 30: 24. 35: 7, 9.) pp. an offering of first-fruits; then, an offering genr. Sept. for θησαυρος Ex. 23: 19. —In N. T. the first-fruits, primitive, which were usually consecrated to God; so Sept. for θησαυρος Ex. 23: 19. Lev. 23: 10.—Jos. Ant. 4. 8. 19. Xen. Oec. 1. 10. —Hence

a) the first part, earnest, of any thing, Rom. 11: 16 ἀπάρτισμα τοῦ πρώτου, the first-fruits, first portion, sc. of the mass, i. e. metaph. spoken of the patriarchs and ancestors of the Jewish nation. Trop. Rom. 8: 23 τὴν ἀπάρτισμα τοῦ πνεύματος, the first-fruits of the Spirit, i.e. the first gifts of the Spirit, the earnest, the pledge, αὐτός, of future and still higher gifts.—Eccle. 32: 8 ἀπάρτισμα τοῦ πνεύματος.

b) spoken of persons, first in time, first in any thing, i. e. the first of whom any particular thing may be predicated; a firstling. Rom. 16: 5 ὁ ὅσιον ἄπαρτισμα τῆς Ἀσίας ἐστὶν Χριστόν, i.e. the first in Asia Minor who embraced the christian religion. 1 Cor. 16: 15. James 1: 18. Rev. 14: 4. In 1 Cor. 15: 20, 23, Christ is called ἡ ἀπάρτισμα τῶν κεκομιμημένων, i.e. the first who has risen from the dead.


'Απάτωρ, ἀνα, ἄρτι, (ἀπάτων) without father, Pollux Onom. 3. 2. 4. one who has lost his father, Eurip. Orest. 310. In N. T. one whose father is not recorded in the Hebrew genealogies, Heb. 7: 3. See άμιτωρ.

'Απαντάμαμα, αῖτος, τό, (ἀπαντάμαμα, ἄπαντι) reflecting splendour, brightness. Heb. 1: 3 ἀπαντάμαμα τῆς δόξης τοῦ Ἰησοῦ, i.e. trop. in whom the divine majesty is conspicuous, i. q. eἰκών Col. 1: 15.—Orig. c. Cels. 5. 10 ἀπαντάμαμα, φορῶς ἀνατολάμαμα.

'Απειδίον, aor. 2, subj. ἀπίδον, (ἀπίδω, ἀπόδω) used as aor. of ἄφωνος, Buttm. § 114 under ἐδώ and ὁδώ; to look away from one thing towards another, seq. προς Thuc. 7. 71. seq. ἐς Act. Thom. § 51. trop. to look at, to regard, seq. προς Jos. Ant. 2. 6. 1. Dio Cass. p. 396. ed. Reim. —In N. T. to see out, to see through, i. e. to see to an end, to perceive, to know, Phil. 2: 23. Sept. Jonah 4: 5 ἄτις οὗ ἄπλωτον τῷ ἄνωτα τῷ πάλα, for ἄφωνον.

Ανεβδέω, ἀνεβδέω, ο, ἡ, ἡ (ἀνεβδέως, ἀνεβδέως) not to suffer one's self to be persuaded, to refuse belief, i. e. to disbelieve, to be disobedient, etc.


'Απεμε, ἡ, ἡ, (Ἀπεμέ, ἡ, ἡ) to be absent, 1 Cor. 5:3. 2 Cor. 10:1, 11. 13:2, 10. Phil. 1:27. Col. 2:5.—Wisd. 9:6. Herodian. 2.7.8. Xen. Conv. 8.18.

'Απεμέ, ἡ, ἡ, (Ἀπεμέ, ἡ, ἡ) impf. ἀπήνευ, Buttm. § 108. V. to go away, depart, intrans. Acts 17:10.—Jos. Ant. 1.2.1. Xen. Mem. 2.6.11.


'Απέκδομαι, ἡ, ἡ, (Ἀπέκδομαι, ἡ, ἡ) to be absent, 1 Cor. 5:3. 2 Cor. 10:1, 11. 13:2, 10. Phil. 1:27. Col. 2:5.—Wisd. 9:6. Herodian. 2.7.8. Xen. Conv. 8.18.

'Απέκδομαι, ἡ, ἡ, (Ἀπέκδομαι, ἡ, ἡ) to drive away from, seq. ἀπό,

Ἀπελεγμός, ου, ὁ, (ἀπελέγμα), consultation; by impl. disesteem, contempt, Acts 19: 27 eis ἀπελεγμον ἐλέεις, i. e. ἀπελέγμα, ταῖς ἐλεγμαί της ἀπελεγμονας, parallel to ταὶς ἀποτελεσμάτων της ἀποτελεσματικής.


Ἀπιλήςι, οὗ, ὁ, pr. name of a Christian, Rom. 16: 10.

Ἀπελεύ, οὗ, ὁ, (ἄπελευτος,) to hope out, i.e. to have done hoping, to despair, to despair, Luke 6: 35 ἀπελεύσατο, i.e. ἁρπάζων ἀπό τοὺς, comp. ἀπαύγασεν Athen. 14. c. 17 ed. Casaub. ἀπαιτῶν Theophr. Char. 9 or 12.

Ἀπέναντι, adv. (ἀπό, ἐναντίον) from over against, opposite to, viz.


b) by Hebr. trop. of what is before the mind, Rom. 3: 18 οὐκ ἦσαν φόβος ἡμῶν ἀπέναντι τῶν ὀρθολογίων αὐτῶν, quoted from Ps. 36: 2: where Sept. for τῆς ἐκκλησίας.


Ἀπένευος, see Ἀπενευόνιος.

Ἀπεραιότατος, ου, ὁ, ἥ, adj. (ἀπρότερος, ἱκανόν), unlimited. 1 Tim. 1: 4 γενεαλογία ἀπεραιότατος ἀποτελεσμάτων, i. e. which may be extended without limit, worthless. Sept. for τοῦ ἀπεραιότατος.
where it is εξίπληθεν.—Including the idea of arrival, i.e. to go away quite to a place, i.e. to come to, to arrive at, Luke 23: 33 ἄνεξ ἀπόλυθον ἐπὶ τον τόπον. So Sept. ἀπόλυθον εἰρ' ἥμαι ᾕλινος for ἄνεξ Gen. 42: 21.

c) by Hebr. c. c. ὁπίσω τινος, ἀπο- to go away after any one, i.e. to follow, e. g. as companions or disciples, in the Jewish manner, Mark 1: 20. Luke 17: 23. John 12: 19. So ὁπίσω σαρκὸς ἑπάρας Jude 7.—Heb. ἄνεξ ᾖ τινος Jude 2: 12. 1 Sam. 6: 12, where Sept. παρεύμαι ὁπίσω. — In a similar sense, seq. πρὸς τινα, John 6: 68.


'Ανέξος, f. ἀνέξος, (ἀνέξ, ἀνέξω.)
1. to hold off from, as a ship from the shore, Od. 15. 33; and hence to avert, to restrain, etc. Il. 1. 97. Herodot. 8. 27. Sept. for ἄπολις Prov. 3: 27. Hence in N. T.
   a) Mid. ἀνέξομαι, to hold back one's self from, i.e. to abstain, to refrain from, c. c. gen. or seq. ἀπό, Acts 15: 20. 29. 1 Thess. 4: 3. 5. 22. 1 Tim. 4: 3. 1 Pet. 2: 11. Sept. for γρων Job 1: 1. 8. λύτων Prov. 22: 4. — Herodot. 9. 73. Xen. Mem. 4. 8. 4. ib. 4. 4. 13.
   b) intrans. to be distant from, to be absent, suppl. ἐκεῖνον etc. comp. Buttm. §§ 113. n. 2. § 130. n. 2.—Luke 7: 6. 15: 20. 24: 13. So Sept. Is. 55: 9 where Heb. רַגְג. — 2 Macc. 12: 29. Jos. Ant. 4. 6. 4. Xen. An. 4. 3. 5.—Trop. spoken of the heart etc. Matt. 15: 8 and Mark 7: 6. πῶς ἀνέξοι αὐτῆς ἵνα μηδὲν, their heart is far from me, i.e. they do not revere nor regard me; quoted from Is. 29: 13, where Sept. for ἄνεξ.
2. to have off or out, i.e. to have all that is one's due, so as to cease from having any more, to have received in full; comp. Tittm. in Bibl. Repos. III. p. 52. 53. Spoken of reward or wages, μισθὸν, Matt. 6: 2, 5, 16. παράκλησιν Luke 6: 24. πάντα Phil. 4: 18. Spoken of a person, to have for good and all, Philen. 15. Sept. Gen. 43: 23 and Num. 32: 19, where Heb. נף.— Jos. Ant. 1. 30. 6. Plut. Solon. c. 22. — Hence ἀπέξει implies, suficit, it is enough, Mark 14: 41, i.e. ye have s'fent enough; comp. Luke 22: 45. 46, and comp. ἄρων ἄρων Luke 22: 38.
   — Anac. Or. 38. v. 33 ἀπέξει τὸ βλέπω γὰρ αὑτὸν. Hesych. ἀπέξει ἀπόχροι, ἵσαρκι. — Others, it is gone, it is over, sc. the hour of anguish.


'Ανίπτω, ου, 6, 7η, adj. (a.pr and πίστις.)

"Ανδοος, ovis; on, η; on, oun; simple, i.e. not complex, easy, Xen. Cyr. 1. 6. 27. In N. T. metaph. spoken of the eye, sound, perfect, Matt. 6: 22. Luke 11: 34.

"Ανδοος, της, η, (άντωος) simplicity, i.e.


b) spoken of christian simplicity, frankness, integrity, fidelity, etc. 2 Cor. 11: 3. — So fidelity, 1 Macr. 2: 37, 60. — As manifesting itself in liberality, Rom. 12: 8. 2 Cor. 8: 2. 9: 11, 13. — Jos. Ant. 7. 13. 4.


"Αντώ, prep. governing the genitive. Like ἐκ, παρα, and ἀνά, it expresses what is strictly the idea of the genitive case itself, (Buttm. § 192. 2.) viz. the going forth or proceeding of one object from another. "Αντώ is used of such objects as before were on, by, or with, another, but are now separated from it; (not in it, for to this ἐκ corresponds;) either in respect of place, time, origin or source, etc. Its general meaning is therefore, from, away from, of, etc. Sept. for Τῇ 72 passim.

1. Of place. 1. Implying motion from, away from.


2. Implying the separation, removal, of one thing from another; and put after words which denote this in any way. Such verbs are often construed with a simple genitive; but the prep. may also be inserted for the sake of perspicuity; Buttm. § 132. 3. — Thus


— So in the constructio praegnans
Rom. 9: 3, see in ἀνίκατομα. 2 Cor. 11: 3. 2 Thess. 1: 9. Col. 2: 20.


II. Of time, i. e. from any time onwards, since any time.


III. Of the origin or source of any thing; where ἀπὸ marks the secondary, indirect, mediate origin; while ἐκ denotes the primary, direct, ultimate source; and ἐκ the immediate efficient agent; comp. Herm. ad Soph. Electr. 65. Wiener § 51. p. 313.


— Here too we may refer the use of ἀπὸ to mark that which is the occasional or indirect cause of any thing, e. g.


c) before the secondary efficient cause, or that which produces, exhibits, bestows any thing. Matt. 12: 38 ἄξιος ἄπο συμμόνων ἰδιῶν, i. e. exhibited by thee, but wrought ultimately ἄπο τοῦ ἱδίου. Acts 23: 21 τίνι ἄπο συμμόνων ἐκάθεν, i. e. to be given, made by thee. 2 Cor. 3: 18 καθάπερ ἄπο τοῦ πνεύματος. Gal. 1: 1 ἀπόστολος οὖν ἄπο ἄνθρωπον. — So αἰσχύνειν ἀπὸ αὐτοῦ, to be put to shame by him, i. e. to be ashamed at his coming, before him, 1 John 2: 28. Sept. for ἀντὰς ἐκτὸς Jer. 22: 22. — After verbs of having or receiving any thing from the author etc. 1 Cor. 6: 19. 1 Tim. 3: 7. 1 John 2: 20, 27. 4: 21. So ἀπὸ θεοῦ, ἀπὸ κυρίου, etc. as the author or bestower, Rom. 1: 7.


3. Spoken of the manner or mode in which any thing is done, etc. e. g. Matt. 18: 35 to forgive ἀπὸ καφάδιον, from the heart, i. e. heartily, fully. —So ἀπὸ ψυχῆς Theophr. 19 or 17. ἀπὸ γνώμης Aeschyl. Eumen. 601. ἀπὸ αὐτοῦμον voluntarily Xen. An. 1. 2. 17. —Hence ἀπὸ μέγιστος, ex parte, i. e. in part, partly, Rom. 11: 25. 15: 15. 2 Cor. 1: 14. — Diod. Sic. 13. 108. — Luke 14: 18 ἀπὸ μιᾶς παρακτίνων, with one accord; or better, ἀπὸ μιᾶς sc. φωνῆς, with one voice. — Herodian. 1. 4. 21 ἐκ μιᾶς φωνῆς. Comp. Sept. Gen. 11: 1. Ex. 24: 3. — 2 Tim. 1: 3 ἀπὸ προφόνων, in the manner of one’s ancestors; others from, see in III. 2, above.


5. Of the material, ἀπὸ, from, of, etc. Matt. 3: 4 ἐνώθη ἀπὸ τίμιον. — Esdr. 8: 57. Herodot. 7. 65 ἐμάται ἀπὸ ἐκλεντοποιήματα.

6. Spoken of dependence from or on any person or thing, ἀπὸ, e. g. attachment to or connexion with any one. Acts 12: 1 οἱ ἀπὸ τῆς ἐκκλησίας. 15: 5 οἱ ἀπὸ τῆς αἰδρίας τῶν φαινομένων. 27: 44 ἐν τοῖς τῶν ἀπὸ τοῦ πλοίου. — Herodian. 7. 1. 11. ib. 7. 9. 2. Lucian. Conv. 6. Comp.Lob. ad Phryn. p. 164.


Note. In composition ἀπὸ implies 1. separation, ἀπὸ, from, of, ἀπὸκείμενο. 2. removal, ἀπαίτησις, ἀπαίτησις. 3. abatement or cessation, ἀπαίτησις. 4. completion, in full, ἀπαίτησις, ἀπαίτησις. 5. restitution, re-
Anobaius, f. ἴσως, aor. 2 ἀπ—

1. A. 6. Like a priv. it removes the force of the simple word, as ἀποδόμω, ἀποκαλάτω.

2. Anobaius, f. ἴσως, aor. 2 ἀπ—


6. Ἀνοβάλλων, οὐ, ὁ, τοῦ, adj. (ἀπο-

1. ἀποβάλλω) pp. what should be cast away, abjicendus; in N. T. metaph. what is to be rejected, contention, spernendus, 1 Tim. 4:4. —Symmach. for ἵνα Hos. 9:3. Hom. II. 3. 65. Lucian. Tim. § 37. p. 83, ὅτι ἀποβαλλέται ἵναι δώρα τὰ παρὰ τοῦ Δίος.


a) rejection, Rom. 11:15.

b) loss, deprivation, e. g. of life, Acts 27:22. — Philo de Praem. et Poen.
approved, confirmed of God by miracles.
—Xen. Conv. 4. 1. Hiero 7. 5.


Ἀναδεικτῶ, ον, ὁ, ἡ, to tithe off, trans. i. e.
a) to tithe, levy tithes, sc. of persons, Heb. 7: 5 coll. v. 8. So ἀναδεικτός and Sept. 1 Sam. 8: 15, 17.


Ἀναδεικτός, ου, ο, η, adj. (ἀποδείκνυμι), acceptable, 1 Tim. 2: 3. 5: 4. —Hesych. ἀποδεικτός ἐκείνου.

Ἀναδεικτός, f. δείκνυμι, Midd. depon. pp. to take from another for one's self; hence genr. to receive, trans.

b) to accept with joy, to welcome, and by impl. to applaud, to extol, Acts 24: 3.—Jos. Ant. 6. 14. 4. ib. 7. 1. 1 ἐπαινῶν καὶ ἀποδεικτόμενος τῷ ἐκείνῳ. Diod. S. 4. 46.


Ἀναδομένος, ου, δ, ἡ, adj. (ἀπό, δόμα people), gone abroad, absent in foreign countries, Mark 13: 34. —Artemid. 2. 8.


1. to give away from one's self, i. e.

2. to deliver over, to give up, to bestow, trans. or absol.


2. to give back again, to restore, trans. or absol.


Ἀναδομηθηνω, f. ἑνω, (ἀπό, δόμεοι)
to set bounds,) pp. to set off by metes and bounds; in N. T. metaphor. to divide off, to separate, ἀναώνομαι Jude 19, i. e. to create schisms, i. q. αποδοξιάζει Gal. 2: 12.


"Αποθνῄσκω, f. ἀποθνῄσκω, aor. 2 ἀπέθανον, to die, intrans. i. e. through the force of ἀπό, to die out, to expire, to become quite dead; hence it is stronger than ἀποκελεῖ, though generally used synonymously with it and instead of it; see Tittmann in Bibl. Repos. III. p. 65.


b) of vegetable life, e. g. seeds, to rot, John 12: 24. 1 Cor. 15: 36. of trees, to wither, to die, trop. Jude 12.

c) in an inchoative sense, Buttm. § 112. 10. n. 6; to be dying, i. e. to be near to death, Luke 8: 42. or, to be exposed to death, to be in danger of death, 1 Cor. 15: 31. 2 Cor. 6: 9. also, to be subject to death, to be mortal, Rom. 5: 15 coll. v. 17. 1 Cor. 15: 22. Heb. 7: 8 mortal men. —So Sept. and τῆς Gen. 48: 21.

d) metaph. Rev. 3: 2 στέφον τα λοιπά ἐμιλλόν ἀποθανέων, which are ready to expire, i. e. become extinct, where it refers to religious faith, works, etc. — ἀποθνῄσκων τινι or ἀπό τινος, to die to or from anything, i. e. to renounce, to forsaake, Col. 2: 20 ἀπὸ τῶν στοιχείων. Gal. 2: 19 τῷ νόμῳ, i. e. the Mosaic law. Rom. 6: 2 τῇ ἁμαρτίᾳ, which supply also in v. 7, 8. Col. 3: 3 ἀπεθάνατον γὰρ sc. τοῖς ἐπὶ τῆς γῆς, to earthly things.

e) trop. to die forever, to come under condemnation of eternal death, i. e. exclusion from the Messiah's kingdom, and subjecttion to eternal punishment for
Anoxatiomue, sin, hq. the 'second death' in Rev. 20:14.
— John 6:50, where ἀνοξιάτητα is contrasted with ζησεται εἰς τὸν αἰῶνα in v. 51, 58. John 8:21, 24. 11:26 coll. v. 25, where physical and eternal death are distinguished. Rom. 7:10. 8:13.

Anoxadiomu, also ἀποκάθιστασιον, and ἀνυψώσματος, to put back into a former state, to restore, trans.
— For the form in -aw, Mark 9:12, comp. Sept. Dan. 2:21. Herodot. 4.103. and see Buttm. §106. n. 5. §107. n. 1. 2. For that in -avw, Acts 1:6, which is found only in late writers, see Buttm. §112. 12. Passow sub voc.—Spoken


b) in the sense of revelation, disclosure, manifestation, i. e. of that which becomes manifest by the event, Rom. 2:5 ἡμῖν ἀποκάθιστας, day of manifestation of God’s wrath, i. e. when it will be manifested. Rom. 8:19 ἀποκάθιστας τῶν ὑδάτων τοῦ ὅσιου i. q. ἀποκάθιστας τῶν ὑδάτων τοῦ θεοῦ comp. v. 18, 21, i. e. the manifestation, disclosure, of the glorious liberty, bliss, of the sons of God.—Ecc. 11:27. — So of that which before was unknown and concealed, especially the divine mysteries, purposes, doctrines, etc. Rom. 16:25. 1 Cor. 14:6. 26.—Eccles. 22:22. 43:1. — Of revelations from God or Christ, 2 Cor. 12:1. 7. Gal. 1:12. 2:2. Eph. 3:3.—Eph. 1:17 ανεύμα ἀποκάθιστας, a spirit of revelation, i. e. which can fathom and unfold the deep things of God.—Spoken of future events, Rev. 1:1, where it makes part of the title of the book.

c) in the sense of appearance, and spoken of Christ’s appearance from...
Anoxapadoxia, ας, η, from the verb ἀνοξαπαδοῖον, (ἔπο, χῶφα head, δοξῶν to look,) i. q. τῇ κεφαλῇ προβλήτως Ετυμ. Μαγν. i. e. 'to look away towards any thing with the head bent forward,' and hence to await, to expect earnestly; so Aquil. for ἐκεῖνον Ἡσ. 37: 7. Polyb. 16. 2. 8. ib. 18. 31. 4. Jos. B. J. 3. 7. 26. — Hence the subst. ἀνοξαπαδοῖον in N. T. earnest expectation, Rom. 8: 19. Phil. 1: 20. See Bibl. Repos. I. p. 373.

Ἀνοξατατέταισα, εος, η, (ἀνο-, χατα, ἀλλάσασα,) lit. to change from one state of feeling etc. to another, i. e. to reconcile, trans. and seq. dat. or εἰς. Eph. 2: 16 ἂν τοῖς ἁμαρτήτοις τῷ Θεῷ. Col. 1: 20, 21, εἰς τινῶν, comp. Eph. 1: 10.—Hesych. ἀνοξατατέταις: φίλον ποιούν.

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"Anoxeivopat


Ἀποχρώμαται, aor. 1 ἀποχρώμαται, fut. 1 ἀποχρωμάτω, fut. 1 pass. ἀποχρώμαται, Middle form from Act. ἀποχρώμαται, to judge off, i. e. to separate out, to separate, gener. and so in Pass. Theophr. de caus. Plant. 1. 6 ὁνίνος ὁμόνοι λαμβάνει, ὅτων ἀποχρώματι τι ἑκατονῖς αὐτῶν. Thuc. 2. 49. Jos. Ant. 3. 11. 3. Herodot. 1. 60. Hom. Il. 5. 12. —But Mid. ἀποχρώμαται is every where to answer, to respond, and so also the aor. 1 pass. and fut. I pass. in later writers (Diod. Sic. 4. 31. Lucian. Demon. § 26.) which the grammarians censure; see Lob. ad Phryn. p. 108. —C. c. dat. of pers. or also in Luke and Acts c. πρὸς seq. accus. Luke 4: 4. 6: 3. al. Acts 3: 12. al. so Sept. Gen. 23: 5. Hab. 2: 2. viz.


Ἀπόκρύπτος, οῦ, η, adj. (ἀποκρύπτως) hidden away, concealed.
b) trop. to kill eternally, to bring under condemnation of eternal death; see in Ἀποκρύπτηκεν κατ' ἑαυτόν, Matt. 10: 28 τὴν νεκρήν ἀποκρύπτηκεν, to kill the soul, there i. q. νεκρήν ἀποκρύπτηκεν κατ' ἑαυτόν, comp. Luke 12: 5.—Rom. 7: 11. 2 Cor. 3: 6.
c) trop. to destroy, to abolish, τῷ ἐξ- ἄποκρυπτηκεν Eph. 2: 16. Comp. Sept. and ἀπαντήσει Ps. 78: 47. Al.

Ἀποκρύφω, o, f. ἡπιαν, (ἀπό c. of complet. and κρύφει to be pregnant with, II. 19. 117. Jos. Ant. 1. 18. 1.) lit. to finish being pregnant with, i. e. to bring forth, to bear, trans. 4 Macc. 15: 17. Herodian. 1. 5. 14. In N. T. metaph. to beget, to bring forth, James 1: 15, 18.

Ἀπολομβίνω, f. ἀπολίβωμα, aor. ἀπέλαβον, to take or have from any one, i.e. to receive, trans.


c) to take to one's self from another place or person, i.e. either to receive as a friend or guest, 3 John 8. or, to take aside with one's own. — So ἀπολαμβάνω τῷ ὀφείλον. — So ἀπολαμβάνω τῶν ἀφείλοντων. — Polyb. 3. 39. 12. coll. Wisd. 14: 6.

Ἀπολάωναις, εώς, ἡ, (ἀπολάωνος,) fruition, enjoyment, i.e.

a) the act of enjoying, εἰς ἀπολάωνον, for enjoyment, i.e. to enjoy, 1 Tim. 6: 17. — 3 Macc. 7: 16. Jos. 2. 4. 4. Herodian. 2. 3. 18.


Ἀπολέλγω, f. ἡς, aor. ἀπέλληλον, to leave away from one's self, i.e.


Ἀπολέσχω, f. εἰσ, to lick off, trans. Luke 16: 21 οἱ κύις ἐπέλεξον τὰ ἔθη αὐτοῦ, i.e. they licked his sores clean.


Ἀπολάμμε, f. ἀπολέμω, perf. 1 ἀπολύμμενος, perf. 2 ἀπολύμμε. The force of ἀπό is here away, wholly, and the verb is therefore stronger than the simple ἀλλιμ. 1. Active form. 1. to destroy, to cause to perish, trans.

a) spoken of things, trop. 1 Cor. 1: 19 ἀπόλεσεν τὴν σοφίαν τῶν σοφῶν, i.e. bring to nought, render void, quoted from Is. 29: 14, where Sept. for τίνως. — pp. Xen. Mem. 2. 6. 38.


II. Middle and Passive forms, as also perf. 2 ἀπολέμω. 1. to be destroyed, to perish, intrans.
Anodhvov


(b) spoken of eternal death, see I. 1. b, above; to perish eternally, i.e. to be deprived of eternal life, etc. Luke 13: 3, 5. John 3: 15, 16. 10: 28. 17: 12. Rom. 2: 12. 1 Cor. 8: 11. 15: 18. 2 Pet. 3: 9.—So οἱ ἀπολλυμοσοι, those who perish, who are exposed to eternal death, 1 Cor. 1: 18. 2 Cor. 2: 15. 4: 3. 2 Thess. 2: 10.


Ἀπολλυόν, ὑπονος, ὃ, (παρτικ. of ἀπολλύον), Apollyon, i.e. the destroyer, i. q. Ἀβαδών q. v. Rev. 9: 11.

Ἀπολλόνια, ἀς, ἡ, Apollonia, a city of Macedonia, situated between Amphipolis and Thessalonica, about a day's journey from the former place. Acts 17: 1.


Ἀπολύτρωος, εως, ἡ, (Ἀπολυτρωμα) to let go free for a ransom, Sept. for τον ἄνασαν Ex. 21: 8. Diod. Sic. 13. 24.) redemption, i. e.


b) deliverance, simply, the idea of a ransom being dropped; e. g. from calamities and death, Luke 21: 28. Heb. 11: 35. So of the soul from the body

Ἀνοίξασθαι, 3. anoi̇skh, to let loose from, to loosen, to unbind, etc. trans. and seq. gen. of person or thing, pp. Hom. Od. 21. 46. Jos. Ant. 5. 1. 25. In N. T. trop.


c) spoken of a wife, to let go free, i. e. to put away, to divorce, trans. Matt. 1:19. 5:31. 32. 19:3. al. So of a husband, Mark 10:12. — Dodd. Sic. 12. 18 νόμος o 덴 κοινακ τῆς ἀπολύσεως τῶν ἄνδρα.


'Ανοπλισάζο, f. ἔσω, ἀπό (ἀπό ἔσω) ἀφαίρεσιν q. v.) to bereave of, sc. parents, Aesch. Choeph. 246. In N. T. Pass. to be bereaved of, seq. ἀπό, i. e. metaph. to be separated from, spoken of a teacher separated from his disciples, 1 Thess. 2: 17.


—Later editions read ἐπισκαφασιμένου.

'Ανοπλισάμενον, αῖων, ἀπό (ἄπο ἄπο τὸ ἄπο ἄπο) a shade, shadow; metaph. the slightest trace or vestige, James 1: 17.


'Ανοπλισάω, f. ἄσω, to remove the roof, to unroof, trans. Mark 2: 4, where it is not improbably spoken of the awning drawn over the court of oriental houses; see Calmet, art. House, p. 506, 507.—Strabo IV. p. 304. V. p. 542.


Ἀποστείξεω, ὁ, f. ἤσα, to deprive of, to deprive of, construed strictly with an accus. of pers. and an accus. or gen. of thing. Xen. An. 6. 4. 23. Mem. 1. 2. 63. Comp. Buttm. § 131. 5. § 132. 5. Hence in N. T.


Ἀπόστολος, ου, ὁ, (ἀποστέλλω,) one sent forth, i.e. a messenger, ambas- sador, apostle, viz.


Ἀποστομάτιζω, f. ἵππος, (ἀπό, στόμα) i. e. ἀπὸ στόματος ν. ἀπὸ μύτης λόγον, to repeat from the mouth or memory; so Suidas and Tim. in Lex. Plat. also
Anosrēgō, f. ye, to turn away from, to turn aside, to avert, trans. seq. a0 C. gen.


c) to turn back, i.e. to return, to restore; Matt. 22: 3 τὰ ἀφεγέρτου ἀπὸ τοὺς ἀφεγέρτους. So Sept. for ἦταν Ἰουσ. Gen. 24: 5. 6. 28: 15. — Spoken of a sword, to put back, to replace, etc. Matt. 26: 52 ἀποστρεφόμενον σοι τὴν μάχαιραν τῆς τοῦ τόπου αὐτῆς, comp. Heb. and Sept. 1 Chr. 21: 27.

from one's self, to lay aside, trans. e.g. τὰ ἰμάτια, Acts 7: 58. — 2 Mac. 8: 33.
Aelian. V. H. 3. 3. Xen. Cyr. 4. 4. 11.
Aristaen. 1. Ep. 2 τὴν ἐργὴν.


Ἀλοπεύω v. τίο, f. ἰω, to pay off, i.e. to repay, to make good, Phil. 19.

Ἀλοπόθιασμα, ὁ, f. ἡ, lit. to dare off, i.e. to come out boldly, Rom. 10: 20 ἀποτιθῆκα καὶ κλήσις, comes out boldly and says, or, boldly declares; see Gesen. Lehrgeb. p. 523. Stuart § 533. Buettm. § 144. n. 8. — Acta Thom. § 33. Diod. Sic. 12. 17. Polyb. 2. 45. 2.


Ἀλοπομίας, adv. (ἀπότιμω) metaph. sharply, severely, 2 Cor. 13: 10.

Ἀλοπεύομαι, f. ἵω, to turn away from, to avert, trans. Ecleus. 20: 29.
Xen.Conv. 4. 47. In N. T. Mid. ἀλοπε- πομαι, to turn one's self away from, i.e. to avoid, to shun, trans. 2 Tim. 3: 5. See Buuttm. § 135. 4.—Plut. Fab. c. 16. Eurip. Orest. 410 ἀπαίδευτον δ' ἀλοπε- πομῖν λέγω.

Ἀλοποσία, ἁ, ἡ, (ἀπειρέω) absence, Phil. 2: 12. — Jos. Ant. 2. 4. 5. Xen. Vect. 9. 10.

Ἀλοφέρω, aor. 1 ἀλήγγεια, aor. 2 ἀλήγγειον, aor. 1 pass. ἀπέκτεινον, to bear or carry away from one person or place to another, trans. Mark 15: 1.


Ἀλοφόρος, εος, ἡ, (ἀλοφόρω) to use up, Polyb. 1. 45. 2; a using up, consumption by use; hence gear, use. Col. 2: 22 ἐκ τούτου παντεῖ εἰς φθοράν τῷ ἀλοφόρῳ κατὰ τὰ ἐντάλματα τῶν ἱδρύων, all which, i.e. the touching, tasting, handling, it indulged in (variably ἀλοφόρω in the use), are causes of destruction, condemnation, according to these men, etc.—Dion. Halic. I. p. 97 ἀλοφόρος γῆς; the use of land. — Others take ἀλοφόρωσις as meaning abuse; so ἀλοφόραμα He- rodian. 1. 8. 2; but this gives here a weaker sense.


Ἀνω, f. ἀνή, Appius, i.e. Appius Claudius Caesar, a celebrated censor of Rome, who built the Appian way from Rome to Brundusium. Hence in N. T. Ἀπίου φόρος, Forum Appii, a small town situated on the Appian way a few miles from Rome, Acts 28: 15. — Comp. Hor. Sat. 1. 5. 3. Cic. de Attic. 2. 10, 13.


Ἀποστειλέος, ou, ὁ, ἤ, adj. (a pr. and προσκοπέω to approach,) not stumbling, i.e. a) Act. not causing to stumble; pp. spoken of a way, level, smooth, Ecclus. 35: 21. Metaph. giving no offence, not causing to sin, 1 Cor. 10: 32. b) Pass. not stumbling, i.e. metaph. not falling into sin, pure; Acts 24: 16 ἀποστειλέος συνίδησιν. Phil. 1: 10.

Ἀποστολήπτος, adv. (a pr. and προσωπολάβω to respect of persons, impartially, 1 Pet. 1: 17. For the Hebraism, see in Λαμβάνειν and Πρόσωπον. —So ἀποστολήπτος spoken of God, Clem. Alex. Strom. 6. 6. Theophyl. in Gal. 6: 2.


Ἀποθέωσις, f. ἀπόθεωσιν, (Buttn. § 114), to thrust away, to cast off, Sept. for ἀποθέωσιν Ps. 43: 2. Herodot. 1. 173. In N. T. Mid. ἀποθέωμαι, aor. 1 ἀπώσαμι, to thrust away from one's self; to cast off, to repulse, trans. Acts 7: 27 ἀποθέσατο
αὐτῶν. Sept. for ἧς Ez. 11:16. ὄψιν

'Απόλειας ας, η, (ἀπόλλυμι) loss, destruction, viz.


Ἀγά or ἄγα, a particle illative and interrogative. As illative, it stands in classic writers after other words in a clause, and is always written ἄγα. As interrogative, it stands first in a clause, and in prose and the epic poets is written ἄγα; in other poets if the first syllable be long it is written ἄγα, if short, ἄγα. See Hermann ad Viger. p. 283. Buttm. § 149. p. 431. Passow sub ἄγα.

Winer p. 372, 425, 460. edit. 1830.—In N. T.

I. As illative, ἄγα, therefore, then, now, consequently, marking a transition to what naturally follows, etc. from the words preceding.

Ἀναβία, ας, η, Arabia, the name of a large region including the desert and peninsula which lies between Syria, Palestine, the Arabian and Persian guls, and the Indian ocean or sea of Arabia. It is usually divided into Arabia Felix in the S. E. Arabia Deserta, in the N. E. and Arabia Petraea on the W. and S. W. See Calmet. In N. T. the Arabia mentioned in Gal. 1: 17 is probably the northern portion, not far from Damascus; in Gal. 4: 25 Arabia Petraea is meant.


Ἀναφ, αβος, ὄ, an Arabian, Acts 2: 11.

Ἀγγέω, ο, ἐ, ἰο, (ἀγγέως) not to labour, Xen. Cyr. 1. 2. 15. In N. T. to be inactive, idle, i. e. metaphor. to be still, to linger, intrans. 2 Pet. 2: 3 τὸ σκηνα οὐκ ἀγέω, whose condemnation lingers not, i. e. will not be delayed. Sept. for ἀγγέω Ecc. 12: 3. Ezra 4: 24.—Exdr. 2: 30. — Ecclus. 30: 27. Polyb. 3. 5. 8. Spoken of things, to be useless, Xen. Cyr. 6. 2. 32.


b) by impl. indolent, slothful, slow; metaphor. 2 Pet. 1: 8, slothful in christian duty. Tit. 1: 12 γαϊτος ἁ, γαϊτορ, slow bellies, i. e. lazy gormandizers.


c) by impl. vain, empty, without effect, in the sense of false, insincere; e. g. πάν ἐμη ἁγγίον. Matt. 12: 36, i. e. the language of a man who speaks one thing and means another; see Olshausen in loc. Tittmann in Bibl. Repos. I. p. 481 sq. — Stobaeus Serm. c. 34 λέγος ἁγγίος. So the sophism λόγος ἁγγίος, Cic. de Fat. c. 12. Chrysostom Homil. 43 in Matt. ἁγγίον δε το μη κατα πραγ- ματο κείμενον, το πενδέ. — Others, useless, and then wicked, injurious, like Chal. ἄγος Buxt. Lex. Chald. Rab. Talm. 291. — Symmach. for ἀγος Lev. 19: 7, where Sept. ἀγον.


c) meton. for a silverling, a piece of silver, i. e. a silver coin, the Jewish shekel, σίκλος, ciclus, Matt. 26: 15. 27: 53, 69. Acts 19: 19. Till the captivity the Jews had no coins; the shekel being properly a weight, and all the money being reckoned by weight and not by tale; Gen. 23: 15. 16. Ex. 21: 32. Josh. 7: 21. Comp. Calmet art. Money. In the time of the Maccabees silver coins were first struck, 1 Macc. 15: 6, with the inscrip-
tion, shekel of Israel, which were equal to four Attic drachmae or one staters, Jos. Ant. 3. 8. 2; with which agrees the weight of the specimens still preserved, Eckhel Doctr. Numm. Vet. III. p. 464. The Attic drachma was equivalent to 153 cents nearly, Boeckh Ath. Staatshaush. 1. 17. II. 349, which would make the shekel to be worth 62 cents; but Josephus probably refers to the value of the drachma as current among the Romans, where it was equivalent to the denarius and worth about 14 cents; which makes the value of the shekel to be about 56 cents. The Sept. translate σπόρι by διδαχασμόν, a double drachma; which may be reconciled with Josephus by supposing either that the drachma of Alexandria was equal to 2 Attic drachmae, or that the Jewish shekel before the captivity was less than it was afterwards. Comp. Gesen. Lex. Heb. art. ספרא. Jahn § 117. — In Acts 19: 19 it is matter of question whether ἄγγελος means the Jewish siclus, which would make the sum about $28,000; or whether it stands for the drachma or denarius, which would reduce the sum to about $7,000. In either case we must take into account the very high price of ancient books in general; and especially of those prepared by the γοργανοὶ or magicians. 


'Αγγεῖος πάγος, G. Αγγείου πάγον, ο, Areopagus, i.e. Mars' hill, campus Martius, a hill in Athens with an open place, where sat the court of the Areopagus, the supreme tribunal of justice instituted by Solon; see Potter's Gr. Antiq. B. 1. c. 19. Calmet in voc. Acts 17: 19, 22.—Herodot. 8. 52. Ael. V. H. 5. 15. Xen. Mem. 3. 5. 20.

Aosty, abeth, abeth, virtue, i.e. good quality, excellence of any kind, e.g. ἀρετή γίγνεται Jos. Ant. 4. 5. 3. ἀρμάτος Xen. Hiero 2. 2. manliness, valour, Jos. Ant. 3. 2. 4. Xen. Ag. 10. 2. fortitude, 2 Macc. 6: 31. moral excellence, Diod. Sic. 5. 71. — In N. T. spoken

a) of the divine efficiency, power, etc. 2 Pet. 1: 3 διὰ δοκίμου καὶ ἀρετῆς, i.e. through a glorious display of his efficiency. — Jos. Ant. 17. 5. 6 ἀρετή τοῦ Σίων.


Ἀριστερα, τῆς, τῇ, Arimathea, a city or village of Palestine, Heb. 7: 6. There were two or three places of this name; but that mentioned in N. T. was probably the Ramah situated on the borders of Ephraim and Benjamin; called also Ἀράμαθαιος, Haramathaim, 1 Sam. 1: 1, whence the Greek Ἀρισμαθαια is readily derived; as also Ἀρισμαθαιa Jos. Ant. 6. 11. 4, 5. It was the birth place of Samuel, and lay five or six miles north of Jerusalem. See Calmet. Rosenm. Bibl. Geogr. II. ii. p. 186.—Matt. 27: 57. Mark 15: 43. Luke 23: 51. John 19: 38.

Ἀριστάρχος, ou, στ., Aristarchus, a native of Thessalonica who became the companion of Paul, was seized in the tumult at Ephesus, and was afterwards carried with Paul, as a prisoner, to Rome. Acts 19: 29. 20: 4. 27: 2. Col. 4: 10. Philem. 24.


Άρχεω, w., f. ἄρχον, to hold back from, to ward off, trans. Hom. II. 6. 16. Hence in N. T.

a) to aid, to assist, seq. dat. 2 Cor. 12 9 ἀρχέον οὐ, ἰάσεως μου, which is better referred to no. 2. — Eurip. Hecub. 1164. Hom. II. 21, 131. Od. 16. 261. See Ypskyl in loc.


'Αρμαγεδδών v. 'Αρμαγεδδών, indec. Armageddon, pr. name of a place, Rev. 16: 16. It seems to be formed from the Heb. הַרִּגְדָד, mountain of Megiddo; comp. 2 Chr. 35: 22, field of Megiddo. The name Megiddo, Sept. Μηγίδδη v. Μηγιδών occurs in O. T. as a city situated in the great plain, but pertaining to the tribe of Manasseh; Bibl. Repos. I. p. 662. It was remarkable as having been the scene of a double slaughter, first of the Canaanites, Judg. 5: 19; and again of the Israelites, 2 K. 23: 29. Hence in Rev. it would seem to be put symbolically for place of slaughter.


'Αρμεόμαι, υμαι, f. ἀρμαται, depon. to deny, i. e.


c) in the sense of to renounce, to reject, trans. e. g. to reject Christ, Matt. 10: 33. Luke 12: 9. Acts 3: 13, 14. 7: 35. 2 Tim. 2: 12. 2 Pet. 2: 1. Jude 4. So τὴν πίστιν, i.e. to desert the christian faith, to apostatize, 1 Tim. 5: 8. Rev. 2: 13. So Rev. 3: 8 'τὸ ὠνομα Χριστοῦ. Spoken of Christ as rejecting men, Matt. 10: 33. 2 Tim. 2: 13 ἀφρ. ἱατρῶν (text. recept. amagy') to deny one's self, i. e. to disregard one's personal interests and enjoyments. But 2 Tim. 2: 13 ἀφρ. ἱατρῶν, to deny one's self, i. e. to renounce one's own character, to be inconsistent with one's self. Tit. 2: 12 τὴν ἁστίουν. 2 Tim. 3: 5.


'Aovioy, see 'Aoviai.


'Aoviois, see 'Aoviai.


'Aovioy, see 'Aoviai.


Aphoires


Aphoires, ou, ὅ, ἕ, adj. (a pr. and ἀφίστω) not sewed, having no seam, John 19: 23 ὅτι ἄφοιρῆς, i.e. not made of two pieces, but woven whole, and having no seams on the sides or shoulders; comp. Josephus' description of the tunic of the high priest, Ant. 3. 7. 4. Jahn § 120.


Aφώγην, ενεκό, ἕ, and ἀφώγην, τό (ἑκόντος, τινής ἰδίον), a sodomite, i.e. one who lies with a male as with a female, 1 Cor. 6: 9. 1 Tim. 1: 10. coll. Rom. 1: 27. — Diog. Laert. 6. 65.

Aφώγης, ἕ, ἐκ, adj. (a pr. and ἀφώγης fr. ἀφώγη, Buttm. § 16. n. 4) perfect, complete, spoken of a religious teacher, who should be wanting in nothing, 2 Tim. 3: 17. — Theophr. H. Pl. 2. 7. Hesych. ἀφώγης ἀπαίδευμα, ἀπαίδευμα, τῆς, προσφορομενήν.

Aφωγος, ou, ὅ, ἕ, adj. (ἀφωγος, ἀφωγος) perfect, complete, spoken of a religious teacher, who should be wanting in nothing, 2 Tim. 3: 17. — Theophr. H. Pl. 2. 7. Hesych. ἀφώγης ἀπαίδευμα ἀπαίδευμα, τῆς, προσφορομενήν.

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Aγογος, ou, ὅ, ἕ, and ἁγιαστερος, τό, a top-sail, supparum, Acts 27: 40. — Others, a jib, dolon.


Aγός, ou, ὅ, ἕ, adj. (ἀγως, ἀγωτος) perfect, complete, spoken of a religious teacher, who should be wanting in nothing, 2 Tim. 3: 17. — Theophr. H. Pl. 2. 7. Hesych. ἀγως ἀπαίδευμα, ἀπαίδευμα, τῆς, προσφορομενήν.

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—Hence ἄρτων φαγεῖν παρά τίνος, to eat the bread of any one, i.e. to be supported by any one, 2 Thess. 3: 8. Compare Sept. and Heb. 2 Sam. 9: 7, 10. So τῶν ἑαυτοῦ ἄρτων ἐδίεσαν, to eat one's own bread, i.e. to support one's self, 2 Thess. 3: 12. Αἴ.

Ἄρτος, f. ἐσω, (ἄρω), to prepare, to set in order, trans. e.g. an army for battle, Hom. 11. 15. 303. In N. T. and later writers, to prepare food etc. by seasoning, to season, Mark 9: 50 and Luke 14: 34, where it is spoken of restoring to salt its pungency; comp. Matt. 5: 13. — Symmach. ἡραμένων for ἑράμενον for ἐραμένων for ἡραμένων for ἦ ἡραμόνος ἡραμένων ἡραμεῖν, discourse seasoned with salt, i.e. appropriate, salutary.


Ἄρχέλαος, οὐ, ὁ, Archelaus, a son of Herod the Great, by Malthace his Samaritan wife, Jos. Ant. 17. 1. 3. Herod bequeathed to him his kingdom, ib. 17. 8. 1, 2, 4. B. J. 1. 33. 8. but Augustus confirmed him in the possession of only the half of it, viz. Idumea, Judea, and Samaria, with the title of ethnarch, ἐθνάρχης, ib. 17. 11. 4. B. J. 2. 6, 3. After about ten years, he was banished, on account of his cruelties, to Vienne in Gaul, Jos. B. J. 2. 7, 3; and his territories were reduced to the form of a Roman province under the procurator Coponius. ib. 2. 7, 3, and 2. 8. 1. In N. T. he is said βασιλεῖς, to be king, Matt. 2: 22, referring to the interval immediately after the death of Herod, when he assumed the title of king.

Ἄρχη, ἡ, ἡ, beginning, viz.

'Αρχή

14. ἀρχῆς Χοσ. 1: 2. — Polyb. 3. 1. 1. Mem. 2. 1. 1. — Hence ἀρχὴν λαβεῖν, to begin, Heb. 2: 3. So Philo de Vit. Mos. I. p. 614. Ael. V. H. 2. 28. Polyb. 1. 12. 9. — John 2: 11 τὴν ἀρχὴν τῶν σημείων, i.e. the first miracle. Heb. 3: 14 τὴν ἀρχὴν τῆς ὁποίασθε, for τὴν ὁπίσω τινα τῆς πρώτης, i.e. our first confidence, our faith as at the first; Buttm. § 123. n. 4. So Heb. 5: 12 τὰ στοιχεῖα τῆς ἀρχῆς, i.e. τὰ στοιχ. τὰ πρῶτα, first principles, elements ; Buttm. l. c. Heb. 6. 1. — With prepositions etc. viz.


(b) ἐν ἀρχῇ, in the beginning, sc. of all things, of the world, John 1: 1, 2. So Sept. and ἡ χριστιαν. Gen. 1: 1. — (b) of any particular thing, e.g. of the gospel dispensation, or of christian experience, from the first; Luke 1: 2. John 15: 27. 2 Thess. 2: 13. 1 John 1: 1. 2: 7 bis, 13, 14, 24 bis. 3: 11. 2 John 5. 6. of life, Acts 26: 4. (β) ἐν αἰ' ἀρχῇ, in the beginning, sc. of all things, of the world, John 1: 1, 2. So Sept. and ἡ χριστιαν. Gen. 1: 1. — So of any particular thing, e.g. of the gospel dispensation or of christian experience, at the first; Acts 11: 15. Phil. 4: 15. — Diod. Sic. 19. 110. Polyb. 4. 76. 8. (γ) ἐξ ἀρχῆς, from the beginning, from the first, e.g. of Christ's ministry, John 6: 64. 16. 4. — Xen. Mem. 1. 4. 5. 


'Αρχηγός, οὗ, ὃ, (ἀρχή, ἀρχή) one who makes a beginning, i.e. 


Ἀχι-, an inseparable particle from ἀρχή, prefixed to names of office or dignity like our Arch-, which is equivalent to it and derived from it.

Ἀρχετικός, ἴ, ὄς, (ἀρχηγός), belonging to the high priest, pontifical, Acts 4: 6—Jos. Ant. 4. 4. 7. ib. 6. 6. 3. ib. 15. 3. 1.

Ἀρχηγός, ἐως, ὃ, (ἀρχή- q. v. and ἰσχύς), a high priest, chief priest, pontifex maximus. Sept. for τῆς τῆς ἱερ. τῆς ἱερ. Lev. 4: 3; more usually ἵστας ὁ μέγας, Lev. 21: 10. Num. 35: 25. al.—Esdr. 9: 40. 1 Macc. 10: 20. Jos. Ant. 3. 7. 1. coll. Pol. 23. 1. 2. ib. 32. 22. 5.—In N.T.

a) the high priest of the Jews, Matt. 26: 3, 62, 63, 65. Mark 2: 26. Luke 22: 50. al. By the original divine appointment he was to be of the family of Aaron, Ex. 29: 9. For his duties etc. see Jahn § 366—370. Calmet, art. Priest. —In the time of the Romans the office had become venal and was given even to foreign Jews; 2 Macc. 4: 7. Jos. Ant. 15. 3. 1. It was also no longer for life; so that there were often several persons living at one time who had borne the office, and still retained the title of high priests, Jos. Ant. 20. 9. 2. coll. 15. 3. 1. see Krebs Obs. in N. T. e Jos. p. 3, 114, 178. There appears also to have been a ἱερ., i.e. a vicar or substitute for the high priest, to perform his duties on certain occasions; Buxtorf. Lex. Chald. s. voc. Lightfoot Hor. Heb. ad Luke 3: 2. Jahn § 366. Krebs 1. c. p. 175, coll. Jos. Ant. 17. 6. 4. Such a substitute is not expressly mentioned in the scriptures, though such a person seems to be implied in the τῆς τῆς τῆς 2 K. 25: 18. Jer. 52: 24. — In one of these senses Annas is called high priest, Luke 3: 2. John 18: 13. Acts 4: 6.

b) a chief priest, as spoken of those who were at the head of the twenty-four classes of priests mentioned 1 Chr. c. 24, and who are there called ἀρχηγοὶ τῶν πατερῶν τῶν ἱερεῶν, v. 6. So Jos. Ant. 20. 8. 8. B. J. 4. 3. 6. comp. Krebs Lec. p. 3. — Matt. 2: 4. 26: 3. Mark 14: 1. Luke 22: 2. al. saep.—These were members of the Sanhedrim, and indeed the expressions ἀρχηγοὶ καὶ γραμματῖς Matt. 2: 4. al. and ἀρχηγοὶ καὶ Φασαζαὶ John 7: 32, 45. al. seem to be put by way of circumlocution for το συνεδρ., the Sanhedrim; and in some instances the word ἀρχηγοὶ appears to be used by itself in a general sense to denote the same council; as John 12: 10, coll. 11: 47. Jahn § 244. 1.

c) in the Ep. to the Heb. c. 2: 17. 3: 1. 4: 14. 5: 5. 6: 20. et passim, Christ is called ἀρχηγοὶ and compared with the high priest of the Jews, as having offered up himself a sacrifice for sin; comp. Heb. 9: 7, 11, 12. Al.

Ἀρχιλαόμενος, ὄνος, ὃ, (ἁρχή- και τοιμία), a chief shepherd; metaph. of Christ as the chief teacher of religion and head of the church, 1 Pet. 5: 4.

Ἀρχιππος, ὃς, ὃ, Ἀρχίππος, pr. name of a Christian, Col. 4: 17. Phil. 2.

Ἀρχισυναγωγός, ὁς, ὃ, (ἁρχή- και συναγωγή), a ruler or moderator of the synagogue, i. q. ὁ ἄρχως τῆς συναγ. (Luke 8: 41). There were several elders in each synagogue, whose duty it was to preserve order, and to select and invite persons to read or speak in the assembly; comp. Acts 13: 15. The presiding elder was called ἀρχισυναγωγός; though the name is sometimes applied to them all; see Jahn § 372. Vitringa de Synag. Vet. lib. 2. c. 11. — Mark 5: 22, 35, 36, 38. Luke 8: 49. 13: 14. Acts 13: 15. 18: 8, 17.

Ἀρχιερείτων, ὁνοι, ὃ, (ἁρχή- και ἱερώνων), an architect, master-builder, 1 Cor. 3: 10. — Sept. for ἱερών Is. 3: 2. — Ecclus. 38: 30. Xen. Mem. 4. 2. 10.

Ἀρχιτελόνης, ὃς, ὃ, (ἁρχή- και τελονί), a chief publican, i.e. a farmer or chief collector of the taxes, Luke 19: 2. See Jahn § 242.

Ἀρχιτελόχληνος, ὃς, ὃ, (ἁρχή- και τελόχληνος), Lat. triclinium; see Calmet art. Eating, and Adam's Rom. Ant.
p. 436,) the master of a feast, Lat. magister convivii, Adam's Ant. p. 456 ; i.e. the person who had the direction of an entertainment, arranged the guests, etc. John 2: 8, 9 bis. Comp. Eccles. 35: 1, where he is called άρχόμενος. By the Greeks he was called συμποσιαρχός, συμποσιον ἐπιμαλητής, τραπεζοιος, etc. Potter Gr. Ant. II. p. 386. So Pollux Onom. 3. 41. p. 287, 6 ὀδ τινών τῶν πρὶ πρὶν ἵσταιν εἰπιμαλητής, τραπεζοιος. ib. 6. 13, p. 570.

"Αρχων, οὐ, (ἀρχή,) to begin, to be first in any thing, Xen. Conv. 7. 1. In N. T. to be first in rank, dignity, etc. i.e. to rule, to reign, c. c. gen. Mark 10: 42. Rom. 15: 12. Sept. for άρχον Gen. 1: 18. Deut. 15: 6—1 Macc. 1: 4. Xen. Mem. 2. 6. 25. ib. 4. 6. 12. — Mid. ἀρχομαι, to begin, intrans. and followed by an infinitive expressed or implied.


"Ασάλευτος, οὐ, οὗ, adj. (α πρ. and σαλέεω,) unshaken, immovable, Acts 27: 41. Metaph. firm, enduring, Heb.12:
28.—Diod. Sic. 2. 48 ἐλευθεριαν διαφιλάττοντες ἀόλυκτον.


'Ασεβείας, ας, τι (ἀσεβής), excess, immoderation, intrans. in any thing, e. g.

a) in language, etc. arrogance, insolence, Mark 7: 22.—3 Macc. 2: 26. Jos. Ant. 4. 6. 12 ἀσεβεία τῶν λόγων.


decision of mind, to be weak-minded, i.e. to doubt, to hesitate, to vacillate, spoken of those whose minds are easily disturbed, Rom. 14:2, 21. 1 Cor. 8:9, 11, 12. So ἀσθένεις τῇ πίστει, to be weak, not settled in the faith, Rom. 4:19, or in opinion, Rom. 14:1. So Sept. for ἄλατος to totter, (see Gesen. Lex.) Ps. 27:2. Jer. 50:32. Hos. 14:2.
d) by impl. to be afflicted, to be distressed, sc. by want, oppression, calamity, etc. Acts 20:35. 2 Cor. 11:29 bis. 12:10. So Sept. and ἄλατος Job 4:4. Ps. 107:12. Dan. 11:33, 34, 35.

Ἀσθένεια, ἀος, τό, (ἀσθενεῖα, perf. pass. ἔσται ἀσθενεῖα), pp. infirmity; metaphor. doubt, scruple, hesitation, Rom. 15:1. See ἄσθενεις c.

Ἄσθενής, ἀος, ὦς, ὄς, ὁ, ἡ, adj. (α. πρ. and ὄνος) without strength, infirm, weak, feeble, viz.
c) trop. of the mind, faint-hearted, timid, 2 Cor. 10:10. Comp. 11:21 and 1 Cor. 2:3. — Implying a want of decision and firmness of mind, weak-minded, i.e. doubting, hesitating, vacillating, in opinion or in faith, 1 Cor. 8:7, 10. 9:22 bis. 1 Thess. 5:14. See in ἄσθενεις c.
d) by impl. afflicted, distressed, sc. by oppression, calamity, etc. 1 Cor. 4:10, comp. v. 9, 11 sq. Sept. for ἄλατος Prov. 22:22. 30:14. ἄλατος Prov. 31:5.—In a moral sense, wretched, diseased, i.e. in a state of sin and wretchedness, Rom. 5:6 ὅτων ἦμων ἀσθενῶν, i.e. ἀμαρτολῶν ὑπὲρ ἐμ. in v. 8.


Aôxêo, ω, f. ιωο, to work up with skill, sc. raw materials, e. g. τιμα Hom. II. 3. 388. to exercise, to practise, sc. an art, e. g. την Ιατρου Xen. Mag. Eq. 1. 19. and so το σαμα Xen. Mem. 1. 8. 19. ψυχις προς ἀντέχεις Jos. Ant. 4. 8. 41. —Hence in N. T. with the reflex. pron. implied, (Buttm. § 130. n. 2,) to exercise one's self in any thing, seq. in c. dat. i. e. to endeavour, to strive, Acts 24: 16 — Symmach. for την Δικαίωμα. Judg. 3: 1. Xen. Mem. 2. 1. 6. Ag. 11. 4.


Αομος, ου, δ, η, adj. (α πρ. και ομος,) unwise, i.e. without true wisdom in Christ, Eph. 5: 15. — Xen. Mem. 3. 9. 4.


c) spoken of things, to welcome, to embrace, i. e. to receive gladly, e. g. τος εκπαιδευτας, Heb. 11: 13. — Jos. Ant. 6. 5. 3 την εινωμα. 7. 8. 4 τους λογους. Eurip. Ion. 557.


Aionovdos, ou, ὁ, τὸ, adj. (αἰ ρ. and σταυροῦντα libation, league, compact,) without treaty, i.e. informal, Thuc. 1.37. ib. 5. 32. In N. T. averse to any compact, i.e. implacable, Rom. 1:31. 2 Tim. 3:3. — Jos. Ant. 4. 8. 24 ἐξήδροις ἀπε. Philo de Charit. II. p. 397.18 ἀσ. πολίμοιο. Dem. 314. 16. Polyb. 1. 65. 6.


Aσογρ, adv. (compare of ἐγρηγερήσαν near, Butt. §115. 7,) nearer, next, i.e. close to, Acts 27:13. — Jos. Ant. 1.20. 2. Hom. II. 1. 335. Herodot. 3. 52. ib. 4. 5.

Aσοσ, ou, τὸ, Assos, a maritime city of Mysia in Asia Minor, situated on the Αἰγαῖον sea about nine miles below Troad. Acts 20:13, 14. It was also called Ἀπολλόνια; Plin. 5. 30.

Aσταίτεω, ὁ, ἡ, ἁ, unstable, wandering; fr. α. pr. and ὑσπαστήμα, to have no fixed residence, to wander without a home, intrans. 1 Cor. 4:11. — Spoken of the sea, to be tossed, agitated, Appian. Bell. Syr. p. 221.


Aστήραςτις, ou, τὸ, an estimate, στρῶμα, determined, unstable, metaphor. spoken of those who have no firm persuasion of divine truth, 2 Pet. 2:14. 3:16. — Longin. de Sublim. 2. 2.


Aστρον, ὁ, τὸ, a constellation, Xen. Mem. 4. 3. 4. In N. T. a star, i. q.

Asvyxyeotos, ou, 6, Asyncritus, name of a Christian, Rom. 16:14.

Asvyxwos, ou, 6, Asyncritus, name of a Christian, Rom. 16:14.

Asyxos, Adj. (a pr. and συνετος) void of understanding, dull of apprehension, foolish; Matt. 15:21, 31. Mark 7:15. Thuc. 2.24. — From the Heb. with the accessory idea of impiety, i.e. impious, ungodly, as neglecting the true wisdom, and continuing in sin, heathenism, etc, Rom. 1:21, 31. 10:19. So Sept. and ים Deut. 32:1; comp. ים Ps. 14:1. Job 2:10, where Sept. ἵνα.

Asynveotos, ou, 6, 6, adj. (a pr. and συνετος) void of understanding, dull of apprehension, foolish; Matt. 15:21, 31. Mark 7:15. Thuc. 2.24. — From the Heb. with the accessory idea of impiety, i.e. impious, ungodly, as neglecting the true wisdom, and continuing in sin, heathenism, etc, Rom. 1:21, 31. 10:19. So Sept. and ים Deut. 32:1; comp. ים Ps. 14:1. Job 2:10, where Sept. ἵνα.


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Asynveos, adv. (a pr. and συνετος) firmly, without falling; Xen. Eq. 9.9. de Mag. Eq. 8.3. In N.T. trop.

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Aiatete, 6, 8, 8 τς (aiaτης) to be disorderly, intrans. i.e. pp. to leave or break the ranks, spoken of soldiers, Xen. Cyr. 7. 2. 6. In N. T. metaphor. to neglect one's duties, 2 Thess. 3:7. — Xen. Cyr. 8. 1. 22. Oec. 5. 15. 8.


Aiatetos, adv. (aiaτης) disorderly, i.e. metaphor. irregularly, absolutely, as ἄτατος περιστατικ, i.e. to live a disorderly life, 2 Thess. 3:6. 11. — So ἄτατος ὅτι Isocr. ad Nicoc. p. 25. ed. Lange. pp. Xen. Mem. 3. 1. 7. Herodian. 4. 11. 7.


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"Atolos, uncut, undissected, Dioscor. 1.82. not divisible, and by impl. very minute, as an atom, Plut. Phocion c.3. — In N.T. spoken of time, εν ἀτομων sc. χρόνων, in a moment, instantly, 1 Cor. 15:52.—Hesych. εν ἀτομων ἐν διϊματι, εν τάχει.

"Atonos, out of place, i.e. inept, absurd, Xen. Mem. 2.3.15. Arrian. Diss. Ep. 3.2.17. unusual, strange, Thuc. 3.38. Hesych, εν ατονοσ εν διϊματι, εν τάχει.


"Attalia, Attalia, a maritime city of Pamphylia, situated near the borders of Lycia, and built by Attalus Philadelphus king of Pergamus; now Antal. Acts 14:25.


"Aυγη, ἂς, ἂν, light, brightness, spoken of the light of day, the sun, etc. Acts 20:11 ἀγγειον ἀγης, till dawn. Sept. for ἡμέρας. Is. 59:9.—Polyaen. IV. p. 386 κατ' την πρώτην ἀγγην τῆς ἡμερας. Xen. Mem. 4.7.7 ἀγης ἀγην. 2

"Aυγουστος, Augustus, a surname conferred by the senate on Octavianus, the first Roman emperor; see Flor. 4.12. Sueton. Aug. 7. Our Saviour was born in the forty-second year of his reign, Luke 2:1. He died A. D. 14, aet. 76, after a reign of fifty-six years, reckoning from his first entrance on public life, or of forty-four years as sole sovereign.


"Aυλη, ἁης, ἀν, a yard, a court, i.e. any inclosed space in open air, exposed to the winds and weather; spoken in N. T.

a) of a sheep-fold, into which flocks are driven at night, John 10:1,16. — Hom. II. 4.433. So of the circle in which nomadic shepherds pitch their tents, Jos. Ant. 1.11.2.

b) of the court of an oriental house or edifice, i.e. the open court in the middle, around which the house is built, and which serves as a place of reception for company etc. see Calmet art. House. Jahn §35.—Matt. 26:58,69. Mark 14:
11. Ael. V. H. 3. 4. — Spoken of the exterior court, before a dwelling or edifice, Rev. 11:2. —Hom. Il. 24. 452.


Ἀυξήσαις, f. ἵος, ἦ (ἀχλώ) increase, enlargement, Eph. 4:16. Col. 2:19 ἀυξήσαις τὴν ἀυξήσαις τοῦ ἕστη, i.e. which God bestows; for the accus. see Buttm. § 131. 3. — 2 Macc. 5:16. Jos. Ant. 1.
2. 2. Xen. Occ. 5. 1.

Ἄυξανος, ἄν (ἀχλώ) austere, spoken of flavour, Dioscor. 5. 6, Aquila for ἀνεστῆθην Deut. 32:14; in N.T. metaphor of disposition etc. i.e. severe, harsh, Luke 19:21, 22.—2 Macc. 14:30. Polyb. 4.20. 7. Plut. de discr. Amic. 21.

Ἄυξανός, ἄν, ὁ, (ἀχλώ, ἄχω) austere, spoken of flavour, Dioscor. 5. 6, Aquila for ἀνεστῆθην Deut. 32:14; in N.T. metaphor of disposition etc. i.e. severe, harsh, Luke 19:21, 22.—2 Macc. 14:30. Polyb. 4.20. 7. Plut. de discr. Amic. 21.
b) spoken of the necessaries of life etc. competency, 2 Cor. 9: 8.


**Αὐτοκατάχρισις, ou, ο, η, adj.** (αὐτός and καταφεύγω,) self-condemned, Tit. 3: 11.—Chrysost. Hom. 1. Photius, οἱ ἀνεβίες αὐτοκατάχρισις.


**Αὐτόλαθης, ou, ο, (αὐτός and ὑποτάς) self-beholding, i.e. an eye-witness, Luke 1: 2. — Polyb. 1. 4. 7. Xen. Cyr. 5. 4. 18.

**Αὐτός, η, ο, pron. self; in the oblique cases him, her, it; and with the art. the same; see Buttm. § 127. 2.** Herm. ad Viger. p. 733 sq.

1. **Self,** in all the persons, myself, thyself, himself, etc.

1. Joined with a noun or pronoun, as if in apposition; and put either after the noun, or before it and its article, viz.


b) with the sense even, implying comparison and distinction. 1 Cor. 11: 14 ἢ οὐδὲ αὐτὴ ἢ φώςις διδάσκει, does not even nature herself teach? 2 Cor. 11: 14 αὐτὸς γὰρ ὁ Σατανᾶς, for even Satan himself. Rom. 8: 21. Heb. 11: 11.—2 Macc. 4: 12. Hom. II. 6. 451.

c) as marking the strongest emphasis and prominence, the very. John 5: 36 αὐτά τὰ ἑργά ἢ ποιεῖτ, the very works which I do, etc. Heb. 9: 24 σιζ αὐτῶν τῶν οἰκετῶν.—Thuc. 2. 3 αὐτῷ τὸ πτολεμέδων.

d) as marking the exclusion of all else, self alone. 2 Cor. 12: 13 αὐτός ἐγώ, I alone, i.e. exclusive of the other apostles. Rev. 19: 12 δνομα ὁ οἰκετς οἶδαι, ἐν αὐτῷ, except himself alone.—Hom. II. 8. 99. Wolf ad Lept. p. 303.—With μόνος subjoined, 6ο ττραίος ἀνεγράφω σης εἰς τὸ ὁρός αὐτώς μόνος.—So the Attics, Xen. Cyr. 3. 3. 35. Wolf ad Lept. p. 288.

e) of one's self, of one's own accord, sponte. John 16: 27 αὐτὸς γὰρ πατινί φηλτι υμεῖς, the Father himself, of his own accord, loveth you. (1 Pet. 2: 24.) — Hom. II. 17. 254. Xen. Cyr. 5. 4. 27. Anab. 2. 1. 5. Mem. 1. 3. 7. 2. Used alone, the pers. pron. being omitted or implied; chiefly in the nominative for I myself, he himself, etc. with various degrees of emphasis; in the oblique cases only at the beginning of a construction; Buttm. § 127. 2. 1 b.

b) by way of special emphasis, put for a person distinguished from all others, whom all know and venerate, etc. So of Jesus, i.e. He, for the Master, the Lord, etc. Matt. 8: 24 autós ἐστιν ἠγγελικὸς ἄνθρωπος. Mark 5: 16, 17. 8: 54. 9: 51. 10: 38. 11: 17. 14: 1. So of God, Heb. 13: 5.—Schol. ad Aristoph. Nub. 218. Comp. the autós ἕρα of the disciples of Pythag. ipse dixit, the master has said it, Jamblichus Vita Pythag. c. 18. Cic. de Nat. Deor. 1. 5. Matth. § 467. 1. p. 867.

Where several words intervene between the subject and verb, autós is put emphatically instead of repeating the subject itself, viz.
a) in the sense of oités or ἐξίνος, this, that, and often to be expressed in English by an emphatic he, she, it, they, etc. Matt. 1: 21 autós γὰρ σώζει τὸν λαόν aut ón, for he (and no other) shall save his people from their sins. 5: 4 μακάριον οἱ πινώνετες ὧν aut ón παρακληθήσονται, for they (of all others) shall be comforted.

v. 5—10. 6: 4 καὶ ὁ πνεῦμα σου ὁ βλέπων ἐν τῷ κρυπτῷ, autós ἀποδώσῃ σοι, he shall reveal thee openly. 11: 14 autós ἔστω Ἰησοῦς, this is Elias. 12: 50, coll. Mark 4: 35 where it is autós.

b) with ordinals, autós implies one's self with the others included in the number. Rev. 17: 11 autós ὁ ἄγιος ἄντι, καὶ ὡς ἐν τοῖς ἑπτά ἐστιν, he is the eighth, i.e. he was with the seven and is of them, Comp. 2 Pet. 2: 5.—Jos. Ant. 10. 11. 1 autós ἥγεσις. Thuc. 1. 46. Xen. H. G. 2. 2. 17. Comp. Vigerus, p. 73. Kypke Obs. II. p. 442.

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Avtos

Avtos


2. Where no definite subject or antecedent is directly expressed, but αὐτῶν etc. stands in the 'constructio ad sensum,' Winer § 22. 3.


b) as referring to an abstract noun implied in a preceding concrete, and vice versa. John 8: 44 φησίς ἑωτὶ καὶ ὁ πατὴρ αὐτοῦ, sc. τοῦ φεύγου. Vice versa, Rom. 2: 26 ἐὰν ἡ ἀπορία — ὁχὶ ἡ ἀργ. αὐτοῦ, i.e. of such an ἀπό- βουλον. Luke 5: 17 αὐτοῖς, i.e. τοῖς ἀναστησεῖς, coll. v. 15. — Theodoret. I. 914 τοῦτο τῆς ἀποστολικῆς χάριτος ἵδον τοῖς αὐτοῖς γὰρ, sc. ἀποστολοῖς.

c) as referring to an antecedent implied in a preceding verb; Acts 12: 21 ὁ Ἡρῴδης ἐθύμησεν πρὸς αὐτοῖς· τὸν δήμον· ὃς ἐκάλεσε ἐπικράτειν. 1 Pet. 3: 13, 14 τῶν κακῶν ὑμᾶς· τὸν δὲ φό- βον αὐτῶν μὴ φοβηθῆτε, sc. τῶν κακού- των ὑμᾶς.

d) where there is no grammatical reference whatever to the preceding context, but the antecedent is merely presupposed; Luke 1: 17 αὐτὸς προλει- στήτω αὐτῶν, before him, i.e. the Mes- siah; so 1 John 2: 12. 2 John 6; comp. above in I. 2. b. — Luke 2: 22 καθάρισμον αὐτῶν, sc. of the mother and child. 23: 51 τῇ προσεύχῃ αὐτῶν, i.e. of the Saviour, πόλεων, ἀχομηπεῖων καὶ γραμματικῶν, coll. v. 50, and comp. John 7: 47, 50. — John 20: 13, coll. v. 13. Acts 4: 5 αὐτῶν, i.e. of the people, the Jews; and so Matt. 11: 1. 12: 9. Heb. 8: 8 αὐτοῖς λέγει, sc. τοῖς ἔχουσι τὴν διαθήκην τὴν προτέρου. — Xen. Cyr. 5. 4. 42.


III. With the article, ὁ αὐτῷ, ἡ αὐ- τῷ, τὸ αὐτῷ, the same. Buttm. § 127. 2. 111. Herm. ad Vig. p. 735.

Aviow

Diod. Sic. 2. 20. Xen. Anab. 3. 4. 8. 

a) Pass, to disappear, to vanish, e. g. 

Ael. V. H. 2. 4. Diod. Sic. 15. 48. Xen. An. 3. 2. 11.
c) trop. to deprive of a good appearance, i.e. to deform, to disfigure, e. g. 

ἀφανισμός, ὁ, ἀφανισμῶν, (ἄφανις,) a disappearing, vanishing, i.e. destruction. Sept. for Zeph. 1: 16. ἀφανίς Jer. 2: 15. ἀφανίζεται Ner. 51: 26, 62. Polyb. 5. 11. 5. — ἑνὸς ἀφανίσεως, abolution, abolition, sc. of a covenant, Heb. 8: 13. See Kypke in loc.


ἀφεδρόν, ἄφες, ὁ, ἀφεδρον, ἄφες (ἐπικράτει στελλ.) a privy, Matt. 15: 17. Mark 7: 19.—Florentin. Geoponic. 6. 2. 8. —This word belongs only to a later age; Struz de Dial. Alex. p. 150. Comp. in Sept. ἀφεδρός, menses, Lev. 15: 19, 20, 24. al. Psalt. Sal. 8: 13.

ἀφεδρᾶ, ας, ἀφεδρος, ἀφεδρῶς (ἀφεδρος fr. a pr. and φέδρος, unsparringness, i.e. rigour, austerity, Col. 2: 23. — Ael. V. H. 14. 34.


Ἀφιήνη, ἀφιένη, ἂν (ἐπιτω νεκτο) a ligature, vinculum, sc. by which the different members of the body are connected, comissure, joint, Eph. 4: 16. Col. 2: 19. —Plut. Anton. 27.

Ἀφθαρσία, ας, ἂν (ἀφθαρτος) incorruption, incapacity of decay; hence spoken of the future bodies of saints, immortality, 1 Cor. 15: 42, 50, 53, 54. So of their future life and happiness, 2 Tim. 1: 10 ζωὴν καὶ ἀφθαρσίαν, by bendiadyς for ζωὴν ἀφθαρτοτος. So Rom. 2: 7, comp. 1Cor. 9: 25 and 1Pet. 5: 4. Also Tit. 2: 7 in earlier editions.— Wisd. 2: 23. 6: 18, 19. Plut. Aristid. c. 6. —Spoken of things, etc. perpetuity; Eph. 6: 24 ἐν ἀφθαρσίᾳ.

Ἀφθαρτος, ὁ, ἄφθαρτος, ἄφθαρτο (ἄφθαρτος) adj. (a pr. and φθαρτος, fr. φθαίω) incorruptible; i. e. spoken of persons, immortal, as God, Rom. 1: 23. 1 Tim. 1: 17. the future bodies of saints, 1 Cor. 15: 52. —Wisd. 12: 1. Diog. Laert. X. 123. —Spoken of things, imperishable, enduring, 1 Cor. 9: 25. 1 Pet. 1: 4, 23, 3: 4. —Wisd. 18: 4. Jos. Ant. 3. 5. 3.

Ἀφθορία, ας, ἂν (ἀφθορος fr. a pr. and φθείρα) pp. incorruption, in-
capacity of decay; metaph. incorruptness, integrity. Tit. 2: 7 in some Mss. for ἀδιάφροσυνα.


c) to let go from one's further notice, care, attendance, occupancy, etc. i. e. to leave, to let alone, viz.


Fab. 4.—Seq. ἵνα with the subjunct., in the manner of the later poets after verbs of command etc. Mark 11: 16 οἷς ἐφέστη οἶνον ἤτοι γεγραμμένον, See Hermann ad Viger. p. 852. — So the imperat. ἐφέστη, ἐφέστη, is followed by the subjunct. without ἵνα, e. g. ἐφέστη, ἵνως, let us see, suffer us to see, Matt. 27: 49. Mark 15: 36. ἐφέστη, ἵνως, let me cast out, Luke 6: 42. See Winer § 42. 4. Herm. de Ellips. p. 183. Comp. Matth. § 516. B. Viger. p. 315. — Arrian. Diss. Epict. 1. 9. ib. 3. 12 ἐφέστη, ἵνως. Al.

Ἀφικνέωμαι, οὖμαι, f. έσμαι, depon. (ἀπ’ εἰσιμαι,) to come or go away sc. to a place, etc. i.e. to arrive at, to reach, c. c. εἰσι, Jos. Ant. 1. 8. 3. Xen. Cyr. 2. 1. 2. In N. T. metaph. spoken of a report, rumour, to come forth, to spread abroad, c. c. εἰσι, Rom. 16: 19. — Ecclus. 47: 17.

Ἀφιλεγαθός, οὖ, ὁ, ἡ, adj. (ἀπ’ φιλεῖμαι, and ἀγάθος,) unfriendly, hostile to good and to good men, 2 Tim. 3: 3.

Ἀφιλέγομος, οὖ, ὁ, ἡ, adj. (ἀπ’ φιλεῖμαι, and ἀγάθος,) not covetous, liberal, generous, 1 Tim. 3: 3.

Ἀπείρητος, adv. (ἀπ’ἐγείρω,) to arise, to come or go away sc. to a place, etc. i.e. to arrive at, to reach, c. c. εἰσι, Jos. Ant. 1. 8. 3. Xen. Cyr. 2. 1. 2. In N. T. metaph. spoken of a report, rumour, to come forth, to spread abroad, c. c. εἰσι, Rom. 16: 19. — Ecclus. 47: 17.


Ἄραμος κύους, ὁ, f. ἄραμωσ, (ἀπ’ ἀραμοῦ,) lit. to liken off, i.e. to make like, Pass. Heb. 7: 3. — Ep. of Jer. 5, 63, 71. Xen. Mem. 3. 10. 2.


Ἄραμος, f. ὁ, (ἀπ’ ἀραμοῦ,) to set off by bounds, to limit off, Sept. for ἠθενάζω.


Agoron, ὁ, ἡ, ἃ, adj. (a pr. and ἐσχίσται) voiceless, i. e.

a) dumb, not having the power of speech, e. g. beasts, 2 Pet. 2:16. idols, 1 Cor. 12:2, comp. Ps. 115:5 sq. Hab. 2:18, 19.—Aeschin. 88. 37.

b) mute, silent, sc. in patient suffering, Acts 8:32, quoted from Is. 53:7 where Sept. for θάλασσα.—Ael. V. V. 12. 41.

c) metaphor. unexpressive, i. e. without expression, not having τὴν δύναμιν τῆς φωνῆς, 1 Cor. 14:10, coll. v. 11.

Ayaostos, ὁ, ἡ, ἅ, ἃ, Achaicus, name of a Christian, 1 Cor. 16:17, 25. 

Aχαϊκός, ὁ, ἡ, ἃ, ἅ, Achaicus, name of a Christian, 1 Cor. 16:17, 25.

Aχαϊκός, ὁ, ἡ, ἃ, ἅ, Achaicus, name of a Christian, 1 Cor. 16:17, 25.

Aχαϊκός, ὁ, ἡ, ἃ, ἅ, Achaicus, name of a Christian, 1 Cor. 16:17, 25.

Ἄξεία, ó, indec. Achim, pr. name of a man, Matt. 1:14.

Ἄξενοποιής, ou, ó, η, adj. (a pr. Τέλειον and πους) not made with hands, Mark 14:58. 2 Cor. 5:1. Col. 2:11.


Ἄξιοιώτως, ou, α, o, (a pr. and χαρία,) to render useless, Polyb. 3. 64. 8. to mar, to destroy, Sept. for τις τῆς ἡμέρας 2 K. 3:19. ἀξιοποίης Jer. 11:16. Esdr. 1:57. In N. T. metaphor. to corrupt; Pass. to become corrupt, depraved; Rom. 3:12, quoted from Ps. 14:3 or 53:4, where Sept. for πιστεύειν.


Ἄξιός or ἀξίες sometimes before a vowel, Buttm. § 26. 4. Lob. ad Phryn. p.14. pp. adv. of time (in N. T. also of place) marking duration, continually; with the genitive, as a preposition, continually until, i. e. during, until, usque ad; with verbs, as a conjunction, so long as until, i. e. until, followed in N. T. only by the subjunctive mood implying uncertainty; Buttm. § 146. 3, and n. 1, 2. Winer § 42. 3.

I. As a prep. with the genitive.


b) with a relative pron. either with a noun of time, as ἄξιος ὡς ἡμέρα, until the day when, i. e. until, Matt. 24:38. Luke 1:20. 17:27. Acts 1:2. — or seq. ού̣, for ἄξιος χρόνον οὐ̣, until the time when, i. e. until; so that ἄξιος οὐ̣ has the nature of a conjunction; Acts 7:13 ἄξιος οὐ̣ ἀνέιμη, until another king arose. 27:33. Rom. 11:25. 1 Cor. 11:26. 15:25. Gal. 3:19. 4:19. Rev. 2:25. 7:3. — Heliod. 3. 7. Xen. H.G. 6. 4. 37. — With a verb in the present, ἄξιος οὐ̣ signifies so long as, while, Heb. 3:13 ἄξιος οὐ̣ τὸ σήμερον καλέσαι. — So ἄξιος 2 Macc. 14:10.


Aψευδός, οὐ, ὄ, ὦ, wormwood, as the emblem of poisonous bitterness, Rev. 8: 11 bis; where, as the name of a star, it is masc. ő Aψευδός. Heb. ἀψευδόν. Prov. 5: 4 where Sept. χολή, Aquila ἀψευδόν. The figure of waters thus converted into bitter poison, is drawn perhaps from Jer. 9: 15. 23: 15. Lam. 3: 15, 19, (where Heb. ὀψευδόν) comp. Deut. 29: 18. Heb. 12: 15. Ex. 15: 23. — Xen. Anat. 1. 5. 1 ἀψευδόν.

Bάαλ, ὦ, indec. Baal, Heb. בָאל (master). Chald. בֵּאֵל. Bel, pr. name of one of the chief gods of the Phene-nicians and Babylonians, representing either the sun, or more probably the planet Jupiter. Rom. 11: 4 ὁ θεὸς ἡμῶν ἐπανενεργείσας τὴν θάλασσαν ἀπὸ τοῦ θαλάσσου. Bāal, quoted from 1 K. 19: 18 where it is τὸ Bāal; comp. Buttm. § 125. 5. The Israelites were often seduced to the worship of this god; Judg. 2: 11, 13. 3: 7. 8: 33. 1 K. 16: 31. See Calmet, art. Baal.

Bασβολίον, ούς, ὄ, Babylon, Heb. בָֹלם, Bābel, (i.e. confusion, contr. for בָֹלֶם from בָֹל from Gen. 11: 9,) the celebrated capital of Babylonia and the seat of the Assyrian and Chaldean empires. For a full account of it, and of the present ruins, see Calmet, arts. Bābel, Babylon, and Babylonia. In N. T.


b) poetically and symbolically Baby-lo- nia is put for the capital of heathenism, the chief seat of idolatry, probably pagan Rome, as being the successor of ancient Babylon in this respect; comp. Is. 14: 18. 49: 8. Jer. 50: 38. 51: 7, 8. — Rev. 16: 3. 14: 19. 17: 5. 18: 2, 10, 21.

Bαβυλός, οὐ, ὄ, (Bαυλόν,) a step, sc. of a stair, door, etc. Ecclus. 6: 36. Sept. for הָבֵל. 1 Sam. 5: 5. Plut. Romul. c. 20. In N. T. a step of dignity, de-


Bάβυλον, οὐς, οῦς, τό, (βαβυλός,) depth.


**Βάλλω, α, βαλλω, perf. βῆλωμα, aor. 2 βαλλον, perf. pass. βῆλωμα, aor. 1 pass. βῆλων, f. 1 pass. βῆλωνομα, to throw, to cast, with a greater or less degree of force as modified by the context; trans. and seq. dat. or a prep.


  (a) seq. ἀπό, to throw from one, to cast away, Matt. 5: 29. 18: 8, 9. al. — Philostr. Vit. Sophist. 1. 20 ὕπατε τοὺς προφήτους ἄργυροι ἀποβαλλόν. 

  (β) seq. εἰς, to cast out of, e. g. τοῦ στομάτος, to vomit forth, Rev. 12: 15, 16.


(a) seq. ἐμπυθοῦντος ν. ἑνώπιον τινος, to cast before any one, sc. at his feet, Matt. 7: 6. Rev. 2: 14. 4: 10.

(ɔ) seq. ἐνὶ, to cast upon, e. g. τοῦ σικονίου ἐπὶ τῆς γῆς, i. e. to sow, to scatter seed, Mark 4: 26. So Sept. for τιμάω Ps. 126: 6. — So to cast stones at any one, John 8: 7 ἐπὶ αὐτῆς, v. 38 ἐπὶ αὐτῶν. So Sept. for ἐκατοστάσεως ἔκατοστάσεως Eec. 3: 5. and gen. for ἀνάμμενος 1s. 37: 33. ἐπὶ ἑκάστῳ Ez. 21: 22.


— Rev. 2: 24 ὃν βάλλων ἐγὼ ἐμὲ ἅλλο βάρος, to cast upon, i. e. to put upon, to impose. Spoken of a sickle, to thrust in, Rev. 14: 16, and c. e. αἰς v. 19.—Spoken of liquids, to pour, Matt. 26: 12, coll. v. 7; see more in ɔ above.

b) Pass. perf. and pluperf. βέβλημα, to be cast, i. e. to be laid, to lie, i. q. κημα, comp. Buttm. § 113. 6. Matt. 8: 6 βέβλημα ἐπὶ τῆς οἰκίας παραλιτικοῦ, v. 14. 9: 2 ἐπὶ κλίνεις βέβλημα. Mark 7: 30. Luke 16: 20: So the Act. Rev. 2: 22 βάλλων αὐτὴν εἰς κλίνιν, I will cast her into a bed, i. e. will afflict her with disease, etc.

c) seq. accus. of pers. to throw at any one, Mark 14: 65 ἐπιθύμησαν αὐτὸν ἐβάλλον, lit. they threw him with blows, i. e. they gave him blows. Sept. βάλλων βέβλημα καὶ λίθους for τοὺς 2 Chr. 26: 15. βάλλειν τόσοις for τοὺς Ps. 78: 9. — Jos. Ant. 2. 15. 4 λίθους βάλλειν τινί, Comp. Xen. An. 1. 5. 12 ἕνοι (Κλέαρχος) τῇ ἁύνῃ.

d) intran. or with εἰκόνι implied, to cast one's self, i. e. to rush forward, spoken of a wind, to blow, Acts 27: 14. See Buttm. § 130, n. 2.— Hom. Il. 11. 721 ποταμος εἰς ἄλλο βαλλον.Ἀπ.

Βαπτίζω, τ. ἵσο, (βαπτίζω), a frequentative in form but not in fact, toimmerse, to sink, trans. e. g. spoken of ships, galleys, etc. Polyb. 1. 51. 6 καὶ πολλοί τῶν σφαλών εὐφάντητον. ib. 8. 8. 4. ib. 16. 6. 2. Epict. Fragm. ed. Schweigh. 14. Jos. B. J. 3. 8. 5 κυναρινίτης, ὅστις

χυμώνα δεδομένα πρὸ τῆς ἑυλέλευς ἐβαπτίστην ἑκὼν ὁ σκάφος. Ant. 9. 10. 2. Spoken of animals, Diod. Sic. 1. 36 τῶν ἰδέαν τῶν ἔτων τὰ πολλὰ μὲν ἐπὶ τοῦ ποταμοῦ περιλήφθηντα διαφωτίστηκα βαπτίζομαι. Polyb. 5. 47. 2. Spoken of men, partially, Polyb. 3. 72. 4 ἐκ τῶν μαρτυρίων οἱ πεσόντες βαπτίζομαι.—In N. T.

1. to wash, to cleanse by washing, trans. Mid. and aor. 1 Pass. in middle sense, to wash one's self, to bathe, to perform ablution; comp. Buttm. § 136. 2. — Mark 7: 4 ἐνὶ μη βαπτίζωντας, coll. v. 3 where it is ψύχωντα. Luke 11: 38 ἐ-θάμησαν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἁρπαστος. Sept. for ἐπὶ 2 K. 5: 14, coll. v. 10 where it is ἐνὶ and λόιμοι.


2. to baptize, to administer the rite of baptism, either that of John or of Christ. Pass. and Mid. to be baptized or to cause one's self to be baptized, i. e. genr. to receive baptism. In the primitive churches, where according to oriental habits bathing was to them what washing is to us, the rite appears to have been ordinarily though not necessarily performed by immersion.—Spoken

baptized into the Jordan, Mark 1: 9. —
Plut. de Superst. 3. Jos. Ant. 4. 4. 6.
(β) with adjuncts marking the object and effect of the rite of baptism; chiefly εἰς c. accus. to baptize or to be baptized into any thing, i. e. into the belief, profession, observance, of any thing. Matt. 3: 11 εἰς μετάνοιαν. Acts 2: 38 εἰς ἀφε- σιν ἁμαρτιῶν. 19: 3 εἰς τὸ Ἰούδαν βα- πτισμα, i. e. the repentance into which John baptized. 1 Cor. 12: 13 εἰς ἐν σώμα, i. e. that we may become one body. Rom. 6: 3 εἰς ἑαυτῶν. —So with εἰς c. accus. of person, to baptize or to be baptized into a profession of faith in any one and sincere obedience to him; Rom. 6: 3 and Gal. 3: 27 εἰς ἡμῶ- τον. 1 Cor. 10: 2 εἰς τὸν Μούσην. So εἰς τὸ ὑπόρι τινος, into the name of any one, in the same sense; Matt. 28: 19. Acts 8: 16. 19: 5. 1 Cor. 1: 13, 15. —
So also in the same sense, ἐπὶ τοῦ ὄνο- ματος Ἰησοῦ, Acts 2: 38; and εἰς τὸ ὄνο- ματος τοῦ Χριστοῦ, Acts 10: 48. — With ὑπ' ὦ, 1 Cor. 15: 29 bis, οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, baptized on account of the dead, i. e. why baptized into a belief of the resurrection of the dead, if in fact the dead rise not? See more in b. b) metaph. and (α) in direct allusion to the sacred rite, βαπτίζων εἰν τενειματι ἄγιοι καὶ πνεύμα, to baptize in the Holy Ghost and in fire, i. e. to overwhelm, richly furnish, with all spiritual gifts, or overwhelm with ‘fire unquenchable’ etc. Matt. 3: 11. Luke 3: 16. See Calmet, p. 144; and for the construction see above in a. a. So with εἰν τενειματι ἄγιοι alone, Mark 1: 8. John 1: 33. Acts 1: 5. 11: 16.— (β) genr. but still in allusion to the rite, to baptize with calamities, i. e. to overwhelm with sufferings; [Matt. 20: 22 bis, 23 bis.] Mark 10: 38 bis, 39 bis, τὸ βαπτισμα, ὁ ἐν βαπτισμα, βαπτισθήσατο, to receive the baptism with which I must be baptized, i. e. can ye endure to be overwhelmed with sufferings like those which I must endure? For the construction see above in a. a. Luke 12: 50. — Sept. (for γῆ) Is. 21: 4 ἡ ἄνωμα μὲ βαπτισμα. Jos. B. J. 4. 3. 3 οἵ δὲ υἱοί τῶν ἰδιότητος τὴν πόλιν, i. e. the robbers who had broken into Jerusalem afterwards baptized the city, filled it with confusion and calamity. Plut. de Educ. Pueror. 13. 3, ψυχή τοῖς μὲν συμμετέχον τοῖς δὲ ἐπι- βαλλόντων βαπτίζεται. Heliodor. Aet- thiop. 2. 3 τῇ συμφορᾷ βαπτισμάμενον. Diod. Sic. 1. 73 ἰδιώτα βαπτίζει τοῖς εἰσοφοραῖς. Clem. Alex. Paed. 2. 2 ὑπὸ μέθυ βαπτιζόμενος εἰς ἕναν. Jos. Ant. 10. 9. 4 βαπτισμάμενον εἰς ἀναστασίαν καὶ ἕναν ὕπο τοῦ μεθύ. Evenus 15, in Anthol. Gr. ed. Jac. I. p. 99, βαπτι- σιμά ὑπέρ. — So 1 Cor. 15: 29 bis, τί ποιή- σωσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν — τί καὶ βαπτιζόμενοι ὑπὲρ αὐτῶν; i. e. if the dead, οἱ νεκροί, do not rise, why expose ourselves to so much danger and suffering in the hope of a resurrection? comp. v. 30, 31, where ἐνυδα- νείων and ἀποδοφίσκω are substituted for βαπτισμάμε; see also Calmet, p. 145, 147. Comp. above in a. β.


Βαπτισμός, οῦ, ὁ, (βαπτιζόω), 1. washing, ablution, sc. of vessels, etc. Mark 7: 4. 8. Heb. 6: 10. Comp. Lev. 11: 32. 2. baptism, i. e. the christian rite, Heb. 6: 2.—Jos. Ant. 18: 5. 2. of John’s baptism.


Βάπτισθαι, f. ὁς, to dip in, to immerse, trans.

126 Βάπτισθαι


Barak, ὁ, ὁ, Barak, Heb. בָּרָק (lightning), pr. name of a Hebrew, who in conjunction with Deborah delivered Israel from the Canaanites. Heb. 11:32. See Judg. c. 4, 5.

Barachel, ov, ὁ, Barachias, pr. name of a man, Matt. 23:35. He was probably the same with Jehoida, 2 Chr. 24:2, 20; as the Jews often had two names. See Zacharias, and Kuinoel and Olshausen in loc.

Barbas, ὁ, ὁ, a barbarian, i. e. in ancient usage simply a foreigner, viz.

a) one who uses a different language, 1 Cor. 14:11 bis. Sept. for τὰ ἐν Ps. 114:1.—2 Macc. 2:21. Herodot. 2. 158 βαρβάρους πάντας οἱ Ἀγαθίαι καλέοντος τὸν μὴ σφιχο ὁμογλυφούσον. Herodian. 7. 3. 2. 7. 8. 23.

b) one who does not speak Greek, one not a Greek; Acts 28:2, 4, where the inhabitants of Melita (Malta) are so called, as speaking a dialect of the Phoenician language. Rom. 1:14 ἔλλησι τι καὶ βαρβάρους, to the Greeks and to those not Greeks.—Jos. Ant. 4. 2. 1. B. Ι. 5. 1. 3. So Clem. Alex. often calls the Jews βαρβάρους, e. g. Strom. 6. 6 ἐλθὴν χνῶμος μὲν καὶ προφητεύει βαρβάρους, φιλοσοφία δέ Ἐλλην.—Col. 3:11 Ἐλλην καὶ Ἰουδαῖος — βαρβάρος, Ἐλλην, where βαρβάρος seems to refer to those nations of the Roman empire who did not speak Greek, as the Jews, Romans, Spaniards, etc. and Ἐλλην to nations not under the Roman dominion.—Jos. B. J. proem. 5 Ἐλλην καὶ βαρβάρος, i. e. the Romans, Jews, etc. So of the Romans, Polyb. 5. 104. 1. ib. 9. 37. 5.


Baréos, adv. (βαρέος,) heavily, metaph. with difficulty, as τοῖς ὀρᾶι βα-ρέος ἤκοιναι, i. e. to hear with difficulty, to be dull of hearing, Matt. 13:15 and


**Báρος-ίσιονς, οὗ, ὁ, Bar-jesus, Heb. בִּלְתּוֹמֵי אָבִיו** (son of Tolmai), the name of a Jewish magician, Acts 13:6.

**Báρος-ιωνίς, ά, ὁ, Bar-jona, Heb. בִּלְתּוֹמֵי אָבִיו** (son of Jonas), patronymic appellation of the apostle Peter, Matt. 16:17.

**Bαρμάβας, ά, ὁ, Barnabas,** surname of Joses, a Levite, born in Cyprus, who became the chief associate of Paul in his labours. The name Barnabas, Heb. בִּלְתּוֹמֵי אָבִיו, is explained by Luke (Acts 4:36) to be i. q. νίος παρασκεύους, see in T2.—Acts 4:36; 5:9, 12, 22, 25, 30, 12. 25. 13:1, 2, 7, 43, 46, 50. 14:12, 14, 20, 15:2 bis, 12, 22, 25, 35, 36, 37, 39. 1 Cor. 9:6. Gal. 2:1, 9, 13. Col. 4:10.

**Βάρος, εος, οῦ, τό, weight, Χεν.** Cyr. 3.3.42. Ven. 6.5. In N.T. only metaphor.

a) weight, sc. in reference to its pressure, burden, load. (pp. Xen. Oec. 17.9.) Matt. 20:12 βαρόταξιν τό βάρος τῆς ἴματος, the burden, i.e. the heavy labour of the day.—Act. Thom. § 57 ὑπογράφουν τό βάρος τῆς ἴματος. Spoken of precepts, of which the observance is burdensome, Acts 15:28. Rev. 2:24. —Ecclus. 13:2. Clem. Alex. Strom. 3.1. Plato Legg.11. p. 971.E. νῶμων βάρος. —Spoken of sinful conduct and its consequences, trouble, sorrow, etc. Gal. 6:2 ἀκληρών τοῦ βαιρὸς βαστάζεται. In a pecuniary sense, I Thess. 2:6 ἐν βάρει ἐμαυ, to be burdensome, comp. v. 9, and see in Bagoe. Others, honour, authority, as in Diod. Sic. 4.61.


**Βαρσαβάς, ά, ὁ, Barsabas,** surname of two men, viz. 1. of Joseph mentioned Acts 1:23; see Θασοφίρ. 2. of Judas mentioned Acts 15:22; see Ἰ δώσας.

**Βαρτιμαίος, ou, ὁ, Bartimeus,** Heb. בְּאָדָם אָבִיו i.e. son of Timaeus. name of a blind man, Mark 10:46.

**Βαρύνω, η, ά, (βάρυς),** in N. T. only aor. 1 Pass. ἐβαρύνω-θέν, to be heavy, i.e. metaph. to be oppressed, dull, stupid, Luke 21:34 in text. recept. where later editions read βαρός, which see.—Diod. Sic. 4.38. Xen. Lec. 2.5.


b) trop. weightily, i.e. important, Matt. 23:23 τα βαρύτερα τοῦ νόμου. Acts 25:7 βαρύτατα, i.e. not trivial, severe. So Sept. for יְסִי Dan. 2:11.—Herodian. 2.14.7.—Spoken of an epistle, weightily, i.e. not to be made light of, stern, severe, 2 Cor. 10:10.—Herodian. 3.11.6.

c) trop. grievous, i.e. oppressive, hard to be borne; e.g. precepts, 1 John 5:3. Sept. for יְסִי Neh. 5:18.—Wisd. 2:15. Ecclus. 29:28. In the sense of afflicting, violent, as κόπω βαρές, i.e. fierce wolves, Acts 20:29. Sept. σύρχοντας βαρές for יְסִי 1 Sam. 5:11, coll. v. 6. Comp. 3 Macc. 6:5 ὁ βαρός Ἀσσυρίων βαρυλείς. Wisd. 17:21. Ael. V. H. 1.34 ἄγαντον τρόπον βαρυτάτων.
Bacavitio, f. iow, (Béouvos q. v.)
p. to apply a touch-stone; metaph. to examine, to scrutinize, either by words, Xen. Cyr. 5. 3. 16. or by torture, Jos. Ant. 5. 1. 2. Herodian. 3. 5. 13. Hence in N. T. to torture, i. e. to torment, to afflict with pain, etc. trans.

Bacaviou, ou, o, (Sacavitw,) pp. examination, sc. by a touch-stone or by torture. In N. T. torture, torment; Rev. 14: 11 καίνατος βασανίζωμον, i. e. the smoke of the fire in which they are tormented. Rev. 9: 5 bis. 18: 7, 10, 15. —4 Macc. 9: 6.

Bacavioms, ou, o, (Sacavitw,) pp. one who applies the torture, an inquisitor, Dem. 978. 11. In N. T. a prison-keeper, jailer, Matt. 18: 34. i. q. δυναστεύω. — Symm. βασανίστων for δυναστης Jer. 20. 2.


Básiileia, aς, i, (βασιλεύς) kingdom, viz.

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was doubtless to be understood in a spiritual sense; and so the devout Jews of our Saviour's time appear to have received it; as Zacharias, Luke 1: 67 sq. Simeon, 2: 25 sq. Anna, 2: 36 sq. Joseph, Luke 23: 50, 51. But the Jews at large gave to these prophecies a temporal meaning; and expected a Messiah who should come in the clouds of heaven, and as king of the Jewish nation restore the ancient religion and worship, reform the corrupt morals of the people, make expiation for their sins, free them from the yoke of foreign dominion, and at length reign over the whole earth in peace and glory; comp. 

Aion 2. See Schoettgen Diss. de regno coelo, in Hor. Heb. I. p.1147. Wetstein N. T. I. p.256. Kuinoel on Matt. 3: 2. Koppe Exc. I. in Ep. ad Thess. p. 92 sq. Keil Hist. dogm. de regno Mess. in Opusc. Acad. p. 22 sq. Bertholdt Christol. Judaecor. p. 187 sq. — Referring to the O. T. idea, we may therefore regard the kingdom of heaven etc. in the N. T. as designating in its christian sense, the christian dispensation, or 'the community of those who receive Jesus as the Messiah, and who, united by his Spirit under him as their Head, rejoice in the truth and live a holy life in love and in communion with him.' This spiritual kingdom has both an internal and an external form. As internal, it already exists and rules in the hearts of all Christians, and is therefore present. As external, it is either embodied in the visible church of Christ, and in so far is present and progressive; or it is to be perfected in the coming of the Messiah to judgment and his subsequent spiritual reign in bliss and glory, in which view it is future. But these different aspects are not always distinguished; the expression often embracing both the internal and external sense, and referring both to its commencement in this world and its completion in the world to come. Comp. Olshausen on Matt. 3: 2. Tholuck Bergpred.p.72sq.—Hence in N. T. spoken (a) in the Jewish temporal sense, by Jews and by the apostles before the day of Pentecost, Matt. 18: 1. 20: 21. Luke 17: 20 init. 19: 11. Acts 1: 6. 


Βασιλεία, ου, ἀ, ἡ, adj. (βασιλείας, royal, regal.

a) pp. 1 Pet. 2: 9 βασιλείαν ἑτάναμα, a royal priesthood, consecrated to God as kings and priests, i. e. in a distinguished manner; quoted from Ex. 19: 6, where Sept. for βασιλείαν, — Wisd. 18: 15. Jos. Ant. 2: 10. 2. Xen. Anab. 1. 10. 12.

b) as a subst. τὸ βασιλείαν, and plur. τὰ βασιλεία, (sc. δῶμα or δώματα,) a royal mansion, palace, Luke 7: 25. So

Βασιλεύς, ἐως, ὁ, a king, i. e. one who exercises royal authority and sovereignty. Sept. everywhere for Heb. למלך.


3. 13. 3. comp. 7. 10. 3. and 8. 8. 6. 15. — Trop. spoken of Christians, as about to reign with the Messiah over the nations, Rev. 5: 10. 1: 6 in text. rec. comp. 20: 6, and see in Βασιλεύς b. At.

Βασιλέως, ἡ, ης, (βασιλεύς,) to be king, to reign, intrans.

b) absol. to reign, i. e. to possess and to exercise dominion; spoken of God as vindicating to himself his regal power, Rev. 11: 17. 19: 6. So Sept. and γνήσιος Ps. 93: 1. 96: 10. 97: 1. 99: 1. — Trop. spoken of Christians who are to reign with Christ, i. e. enjoy the high privileges, honours, and felicity of the Messiah's kingdom, Rom. 5: 17. Rev. 5: 10. 20: 4. 6. 22: 5. So of Christians on earth, to enjoy the honour and prosperity of kings, 1 Cor. 4: 8 bis. Comp. Lat. vivó et regno, Hor. Ep. 1. 10. 8. — Trop. to have dominion, to prevail, to be predominant, e. g. death, Rom. 5: 14, 17. sin and grace, 5: 21 bis. 6: 12.

Βασιλικὸς, η, ης, (βασιλεύς,) kingly, royal, i. e.

Baovg |. 8: 27. Rev. 18: 7. Sept. for ἑθύμη
Xen. Oec. 9. 15. — The Atticists con-
demn it as a word of the later Greek
instead of βασιλεὺς or βασίλη, Phryn.
p. 151.

Baivos, εος, ἤ, (βαίνω), a step,
pace, Herodian. 6. 5. 12. a foot, base,
on which any thing stands, Sept. for
ἐπὶ Ex. 30: 18, 28. In N. T. the foot,
as that with which we walk, Acts 3: 7.
11. 3.

Bασικάων, f. αὐς, (βάσικο, βάσις),
aor. 1 ἐβασικάων, for which Mss. have
ἐβασικὰ, according to Herodian. 2. 4. 11.
comp. Buttm. § 101. 4. n. 2; to prate se.
about any one, to slander, trans. Plut.
Pericl. 12. — In N. T. to prate to any
one, i. e. to mislead by pretences, as if
by magic arts, to fascinate, to bewitch,
trans. Gal. 3: 1. — Herodian. 2. 4. 11.
Diod. Sic. 4. 6. Aristot. Probl. 20. 34.
Theocr. Id. 6. 39. Comp. Lob. ad
Phryn. p. 462 sq. Wetstein N. T. ad
loc.

Bασικάως, f. ἄσω, (βάσις), pp. to
raise upon a basis, to support; in ordi-
nary usage and in N. T. to take up and
hold, to bear, trans. viz.

a) to take up and hold, se. in the
hands etc. John 10: 31 ἐβασικαῖς κλέος.
— Jos. Ant. 7. 11. 7 βασίλειάς τινι μά-
χεον ἄτο τῆς γῆς. Herodian. 4. 2. 11.
— In the sense of to take up and bear,
Acts 21: 35. So to take up and bear
away, i. e. to take away, John 20: 15.
— Jos. Ant. 7. 15. 3. ib. 9. 7. 1. Polyb. 1.
48. 2. — Trop. to take upon one's self and
bear, Matt. 8: 17 ταῖς νόσονς. Comp. Is.
53: 4.

b) to bear, to carry, in the hands or
on the shoulders, etc. Matt. 3: 11 τὸ
ἐπιστήμητα, one's sandals, which was
the duty of a servent. Mark 14: 13
14: 27 and John 19: 17 τὸν σταυρόν.
10. Gal. 6: 5. Rev. 17: 7.—Eccles. 6:
27. Bel and Drag. 36. Herodian. 4. 7.
11. Polyb. 2. 24. 6. ib. 8. 7. 9.—Trop.

Acts 9: 15 σκῖνος τοῦ βασιλείας τοῦ ὄνομι
μου ἐνώπιον ἐνόμων κ. τ. λ. to bear my
name, i. e. to announce, to publish, etc.
—In the sense of to bear up, to support,
Rom. 11: 18. —Metaph. to bear, to support,
to endure, e. g. labours, sufferings,
etc. Matt. 20: 12 see in Βατός. Rev.
2: 3, punishment, τὸ σφίκτα, Gal. 5: 10.
גַּדַּשׁ Lev. 5: 1, 17. Is. 53: 12. Ez.
29: 35. So to bear patiently, Rom. 15:
Epict. 1. 3. 2.—Metaph. in the sense of
to receive, to understand, John 16: 12
πολλα,—οὐ δύνασθε βασιλείαν ὑπερ.—
Arrian. Diss. Ep. 3. 15. 9 σκίνη τοῦ
πρόγμα, καὶ τὴν σαντοῦ φύσιν, τί δύνα-
σθαι βασιλείαν.

c) to bear or carry about, se. as
attached to one's person; Gal. 6: 17 στίχωμα ἐν τοῦ σώματι. So Synm. for
Ps 59: 51, where Sept. πάρθνο.—
So Schol. Ms. in Hom. II. 6. 59 ἐν
γαστῷ ἡ μετέχει βασιλείας, comp. Wet-
stein in loc. — In the sense of to wear,
for which classic writers use φορεῖον,

I. Bατός, οῦ, ὡ, οἰ, o, a thorn-
71. 1. Theophr. H. Pl. 3. 18. — Mase.
ὁ βατός, Mark 12: 26 in later edit. So
Sept. Vatic. for בֶּית Ex. 3: 2, 3, 4. So
the Attics, according to Moeris p. 99.

II. Bατός, οὐ, ὁ, o, a bath, Heb. נcoop,
a Jewish measure for wine and oil,
equal to the ephah for dry measure,
Luke 16: 6. According to Josephus,
Ant. 8. 2. 9, it contained 72 ξισται or
sextarii; but the sextarius, which at
Rome was equal to 1½ pint, and would
thus make the bath equal to 13½ gallons,
varied much in different places. The
more usual estimate for the capacity of
the bath, is 7½ or 9 gallons. Comp.
1 K. 7: 26, 38. Ez. 45: 10, 11, 14. See
504.
Batpayos, Battoazos, ov, 5, a frog, Rev. 16: 30.—Aelian. V. H: 1. 38. Artemid. 2. 15 Battayor Jé avdoug yorjras not b Boysolo- 
yous mgoonpeccivovar * toig 58 # dzhov 
mogulousvorg ayaFor. Battayoéo, @, f. joo, comp- 
pounded from iéya and Battog, a word 
derived by some from the Heb. N02 
to prate, to use many words, Lev. 5: 4, or 
from ἄπλος, plur. ἄπλα, empty words, 
Job 11: 3 coll. v. 2. Ís. 16: 6. 44: 25. By 
others it is regarded as of Greek ori- 
gin, and even as a proper name. This 
Battus, according to some, was a king of 
Cyrene who stuttered, Herodot. 4. 155; 
according to others, he was a silly lo-
quacious poet, who made long hymns 
full of repetitions; Suid. Batrohoyic * 
Mokvhoyia, ad Bartov Tuv0s jsaxgous 
not mokvatizous Uuvous TOLnTuYTOS, ToU-
tohoyiay éyovteg. It is more probable 
it was originally imitated by a sort of onomatopa@ia from 
a person who stutters or stammers; and 
thus fatrodoyéw originally signified to 
stammer, and then to babble, to chatter; 
so Passow sub voc. — Hence in N. T. 
to use empty words, to repeat the same 
thing over and over, intrans. Matt. 6: 7, 
where it is explained by πολλογία. 
Comp. Ecclus. 7: 14.—Simplic. in Epicet-
tet. p. 212. [340.] περὶ καθημένου δὲ 
πολλογίων νῦν. Eustath. in Od. ο. 
p. 893. 43, Βάττος, βασιλεὺς, ἀδήσις,—ος 
dosικε παροιμίαι δούναι του πολλογίων. See 
Wetstein ad Matt. l. c. Tholuck 
Bergpred. p. 362 sq.

Βδέλυγμα, ait os, to, (bdélýsomos,) 
an abomination, i. e. any thing abomi-
nable or detestable.

a) genr. Luke 16: 15 Βδέλυγμα τοῦ Θεοῦ, opp. to the evil words, 
So Sept. for ἁμαρτίαν ἃ εἶπεν Prov. 
b) spoken of what was unclean in the 
Jewish sense, and especially of impure 
idiol-worship; hence, idolatry, licen-
tiousness, abominable impurity, Rev. 17: 
4. 5. 21: 27. So Sept. τὰ βδέλυγματα 
tῶν εἴδων for ἁμαρτίαν 2 K. 16: 3. 21:2. 
comp. Lev. 18: 22. Ψαλμ. 11: 10, 
12. 13. Προς Jer. 11: 15, coll. v. 13, 
17. — Test. XII Patr. p. 615 ἐν βδελ-
υγματὶ εἰρών. — Here belongs the 
phrase το βδελυγμα τῆς ἡμερήσιας, 
Matt. 24: 15 and Mark 13: 14, quoted 
by Jesus from Dan. 9: 27, coll. 11: 31. 
an abomination causing desolation, 
and applied by Christ to what was to 
take place at the destruction of Jeru-
salem by the Romans; comp. Luke 21: 
20, and so also Josephus, Ant. 10. 11. 7. 
It is probably to be referred to the pol- 
lution of the temple by idol-worship or 
the setting up of images; though ex-
press historical testimony is wanting; 
comp. 2 Thess. 2: 4. See Olshausen 
on Matt. 24: 15. So Sept. τὴ Ἁριστοτ 
βδελυγματα Σειρηνων for τῆς ἡμερῆς 1 K. 
11: 5. βασιλεὺς 1 K. 21: 26. τῆς Is. 17: 
8.—So Βδέλυγμα τῆς ἡμερήσιας 1 Macc. 1: 54, 
where it refers to the like pollution of 
the temple by Antiochus Epiphanes, 
who set up in it the statue of Jupi-
ter Olympius; comp. 2 Macc. 6: 2—5. 
1 Macc. 1: 59. 6: 7.

Βδελυκτός, ή, ον, (bdélýskos), 
for ἁμαρτίαν Prov. 17: 15. — 2 Macc. 1: 
27. Ecclus. 41: 5.

Βδελύσαω, εν, (bdélýso,) to 
emit a stench, to excite disgust; in 
N. T. Mid. βδελύσασαι, as trans. to 
feel disgust at, to abominate, to abhor; 
so Buttm. § 135. 4. Rom. 2: 22 
βδελύσασόμενος τοῦ εἴδωλα. So Sept. for 
Amos 5: 10.—Wisd. 11: 25. Polyb. 33. 
—Particip. of the Perf. Pass. in a pass. 
sense, ἤβδελυγμένος, abominable, detest-
able, i. e. polluted with crimes etc. Rev. 
8: 7. γυνῆ Hos. 9: 10.

Βέβαιοι, αί, ας, ox, (bēbais, baino,) 
steadfast, firm, sure; in Greek 2 Cor. 1: 
—Wisd. 7: 23. Jos, Ant. 4. 8. 2 χειρος. 
7. 9. 2. Xen. Cyr. 3. 2. 23 εἰσήκη. 
Hiero 3. 7 φίλα.

Βέβαιος, α, f. ὄνω, (bēbaisos), to 
make steadfast, to confirm, trans. spoken


In N. T. spoken of persons, profane, i. e. impious, a scoffer, 1 Tim. 1: 9. Heb. 12: 16. So Sept. for γεγονηκειν Ex. 21: 25.—3 Macc. 2: 14.—Spoken of things, as disputes etc. common, unholy, unsanctified, 1 Tim. 4: 7. 6: 20. 2 Tim. 2: 16.


Βελαζιβουλ, δ, indec. Beelzebul, the prince of the evil angels or demons, i. q. Satan, Matt. 10: 25. 12: 24, 27. Mark 3: 22. Luke 11: 15, 18, 19. Heb. בֵּלֶזֶזִיבּוּל, i. e. dei stercoris, from בֵּל, Buxt. Lex. Ch. Tal. Rab. 641. — The name in the O. T. is בֵּלֶזֶז, Beel-ζεβουλ, Beelzebul, i. e. lord of flies, flygod, 2K 1: 2, where Sept. בֵּלֶזֶז מִפְּאָפָא; comp. the Zeis Απόμισος of the Greeks, Pausan. 5. 14. 2; and the Jupiter Μυαγριος of the Romans, Solin. Polyhist. c. 1. This form is also found in some Mss. of the N. T. but the form Βελίζεβουλ, applied in contempt by a slight paronomasia, seems to have been the prevailing one among the Jews. See Buxt. Lex. 333. Lightfoot Hor. Heb. ad Matt. 12: 24.

Βελίλαδ or Βελίλαρ, δ, indec. Belial or Biliar, Heb. בֵּלֶיִל (wickedness), 1 Sam. 25: 25; used as an appellation of Satan, 2 Cor. 6: 15. The form Βελίλαρ which occurs in later editions is Syriac, the δ being changed to γ. So Test. XII Patr. p. 539, 587, 619. al.


Βέλος, εος, ους, το, (βάλλω), a missile weapon, e. g. a dart, arrow, javelin, etc. trop. Eph. 6: 16 τοις βελαιοις πυροφόραις, fiery darts, i. e. missiles fitted with combustibles, etc. Sept. for γεγονηκειν 2 Sam. 22: 15. Ps. 18: 15. 144: 6. — Arrian. Exp. Alex. 2. 21 πυροφόρα βέλη. Xen. Anab. 5. 2. 14.

Βελίλων, ονος, δ, η, f. better, compar. of αγαθος, Buttm. § 68. 1. The neut. βελθων stands adverbially, 2 Tim. 1: 18 βελθων γινώσκεις, thou knowest better sc. than I can write, etc. Comp. Buttm. § 115. 4, 5.


Βεροίνη, ης, η, Bernice, eldest daughter of Herod Agrippa first, and sister to the younger Agrippa, Acts 25: 13, 23. 26: 30. She was married to her uncle Herod, king of Chalæs; and after his death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon, king of Cilicia. This connexion being soon dissolved, she returned to her brother, and afterwards became mistress of Vespasian and Titus. Jos. Ant. 19. 5. 1. ib. 20. 7. 2, 3. Tacit. Hist. 2. 81. Sueton. Tit. 7.
Béoua, ας, ἦ, Berea, a city of Macedonia, on the river Aestræus, not far from Pella towards the S. W. and near mount Bermius. It was afterwards called Irenopolis, and is now called by the Turks Boor; by others, Cara Veria. Acts 17: 10, 13.—Thuc. 1. 61.


Bηθαβαρα, ας, ἦ, Bethabara, Heb. נָבֶרֶא נֳ (house or place of the ford s.e. of the Jordan), John 1: 28; where the best Mss. and later editions read Βηθαβαρα. The reading Βηθαβαρα seems to have arisen from the conjecture of Origen, who found in his day no such place as Βηθαβαρα, but saw a town called Βηθαβαρα, where John was said to have baptized; and therefore took the liberty to change the reading. See Orig. Opp. II. p. 130, ed. Huet. Kuinoel in loc.

Bηθαβαρια, ας, ἦ, Bethany, Syro-Chald. בֵּת מַי הוא (house of dates), from נַסְחָה a date, Buxtorf. Lex. Rab. Tal. 38.

1. A town or village about fifteen furlongs E. from Jerusalem (John 11: 18) beyond the mount of Olives; so called from the great number of palm trees which grew there. It was the residence of Mary, Martha, and Lazarus; and Jesus often went out from Jerusalem to lodge there. At present it is a miserable village. Matt. 21: 17. 26: 6. Mark 11: 1, 11, 12, 14: 3. Luke 19: 29. 24: 50. John 11: 1, 18. 12: 1.

2. A place on the eastern side of Jordan, where John baptized. The exact position of it is not known. John 1: 28, in later edit. where others read Βηθαβαρα q. v. — Some derive it here from נַסְחָה יָבְרֶא i.e. house or place of ships; and suppose it to have been the same place as Bethabara.

Bηθεσδα, ας, ἦ, indec. Bethesda, Syro-Chald. בֵּית שְׁדָה מִנְשָה (house of compassion) Buxt. Lex. Ch. Rab. 798, a pool or fountain at Jerusalem whose waters had a healing virtue, with a building over or near it for the accommodation of the sick. John 5: 2. See Calmet. Jahn § 198.

Bηθλεεμ, ας, ἦ, indec. Bethlehem, Heb. בְּלֵית מֵיסָה (house of bread), Gen. 35: 19; pr. name of a celebrated city, the birthplace of David and Jesus. It was situated in the limits of the tribe of Judah, about six or eight miles south by west of Jerusalem, and probably received its appellation from the fertility of the circumjacent country. Matt. 2: 1, 5, 6, 8, 16. Luke 2: 4, 15. John 7: 42. —See Miss. Herald 1824. p. 67.

Bηθσαϊα, ας, ἦ, indec. also Bηθσαϊαν, text. rec. in Matt. and Mark, Bethsaida, Heb. נֵבְרֶא נֳ (place of hunting or fishing), pr. name of two cities or towns in N. T.


2. The other Bethsaida lay in Gaulonitis at the N. E. extremity of the lake, near where the Jordan enters it. This town was enlarged by Philip, tetrarch of that region (Luke 3: 1), and called Julias, in honour of Julia the daughter of Augustus. Jos. Ant. 18. 2. 1. B. J. 2. 9. 1. ib. 3. 10. 7. Plin. H. N. 15. 15. In the desert tract near this city Jesus miraculously fed the five thousand, and afterwards departed by ship to the other side of the lake, Luke 9: 10. Comp. Matt. 14: 13 sq. Mark 6: 31 sq. John 6: 1, 2, 5 sq. 17, 22, 24. — Hither Griesbach and others refer also Mark 8: 22; see Kuinoel ad loc.


Βηθε, ας, ἦ, (βηθών) a step, i.e. a) a pace, foot-step, Acts 7: 5 οὐδὲ


βιβλίον, ou, τό, (dimin. fr. βιβλιόν,) a small roll or volume, a little scroll, Rev. 10: 2, 8, 9, 10. — Pollux. Onomast. 7. 210.

βιβλιοφόρος, ou, 6, (βιβλίον,) a violent person, one who uses force, trop. spoken of one who has a vehement desire for any thing, Matt. 11: 12, comp. in βιβλίον a. — Philo de Agricult. p. 200. C. (p. 312.)

βιβλιαρίδιον, ou, τό, (dimin. fr. βιβλίον,) a small roll or volume, a little scroll, Rev. 10: 2, 8, 9, 10. — Pollux. Onomast. 7. 210.


Herodot. 2. 100. Dem. 313. 14.—Spoken of a genealogical table or catalogue, Matt. 1: 1. So Sept. and Rv Gen. 5: 1.—The phrase ἡ βιβλία τῆς ζωῆς is i. q. ἡ βιβλία γενεαλογίας. Sept. βιβλίον, Ps. 69: 29, comp. Ex. 32: 32, 33, i. e. in the figurative style of oriental poetry, God is represented as having the names of the righteous, who are to inherit eternal life, inscribed in a book; Phil. 4: 3. Rev. 3: 5. [13: 8.] 20: 15, 22: 19 in text, rec. So Sept. and Rv Dan. 12: 1.—Different from this is the book in which God has from eternity inscribed the destinies of men, Ps. 139: 16, coll. Job 14: 5; and also the books of judgment, in which the actions of men are recorded, τὰ βιβλία, Rev. 20: 12 bis, comp. Dan. 7: 10. 4 Esdr. 6: 20.


Βίος, οῦ, ὁ, life, i. e.


Βιώνοιος, ὁ, οῦ, (βιώνος) aor. 1 


Βίωσις, εως, ἡ (βιώω) life, i. e. mode of life, Acts 26: 4. — Prol. to Eccl. διὰ τῆς ἐννόμου βιώσιμος.


Βλαστάνω, f. ἴσω, (βλαστάω, germ,) to germinate, to put forth, intrans. and trans.


Βλάστησος, ὁ, ὁ, Blastus, a man who was cubicarius to Herod Agrippa, i. e. had charge of his bed-chamber, Acts 12: 20. Such persons usually had great influence with their masters; see Adam's Rom. Ant. p. 526.

Βλασφημείον, ες, f. ἴσω, (βλασφημος), to blaspheme, i. e.

blasphemy, i.e. the act of seeing, or rather by meton. the object seen; 2 Pet. 2:8 βλέπασθαι και ἰδοὺ, with seeing and hearing, i.e. with what he saw and heard. —In the sense of look, men, Herodian. 4. 3. 17. Aelian. V. H. 6. 14. ib. 8. 12.

βλέπω, f. ἴος, pp. to use the eyes, to see, to look, trans. and intrans.

b) in the sense of to perceive, sc. with the eyes, to discern, to descry, trans. Matt. 7: 3 τι δει βλέπεις τὸ κάφρος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἄδειφος σοι; 11: 4. 14: 30. 24: 2. Mark 8: 24. Luke 11: 33. John 1: 29. 21: 9. al. so. So Sept. for ἀκούσω 2 K. 9: 17. Amos 8: 1.—Herodian. 2. 9. 6.—Rev. I: 12 βλέπειν τὴν φωνήν to see the voice, i.e. to see whence it came. —Construed with an accus. and particip. instead of a sub-junct. or infin. Matt. 15: 31 βλέποντας κοινοῦς κοινοῦς τας ἐκ πρώτης ημέρας. Comp. Buttun. § 144. 4, b.—Jos. Ant. 6. 14. 2, ib. 1. 2. 1. —Intrans. or absol. Matt. 6: 4. 6, 18.—By impl. to have before the eyes, spoken of what is present, Rom. 8: 24 ὥς ἐν μέσῳ βλέπεις τίς, τί καὶ βλέπεις; what one has before his eyes (i.e. present) how can he yet hope for it? v. 25. Hence part. βλέποντος seen, i.e. present. Rom.
8: 24 ἐλπὶς δὲ ἁπλούμενη οὐκ ἔστιν ἐλπὶς, i.e. hope which is present can no longer be hope. So τὰ βλέπομενα, things seen, i.e. present things; and τὰ μὴ βλέπομενα, things not seen, i.e. future things, 2 Cor. 4: 18. Heb. 11: 1, 3, 7.—Jos. Ant. 6. 8. 2 αὐτῷ βλέπομεν καὶ παραπτώματα.—Spoken of a vision, to see in vision, Rev. 1: 11. also 6: 1, 3, 5, 7, in text. rec. where others read Ἰησοῦς. So Sept. ὁ βλέπων, seer, for γνώριμον, 1 Sam. 9: 9.

c) metaphor. to perceive, se. with the mind, to be aware of, to observe; Rom. 7: 23 ἠπέθανεν ὁ νόμος ἐν τοῖς μελετοῖς μου. Heb. 10: 25. For the particip. instead of the subjunct. see above in b, So Sept. and γνώριμον Neh. 2: 17.—Jos. Ant. 6. 10. 2 Μωσῆς διευκρινοῦσαν βλέπεται.—So seq. ἢ ὁ, 2 Cor. 7: 8. Heb. 3: 19. James 2: 22.

2. to look, i.e. to look at or upon, to direct the eyes upon, to behold, trans. and intrans.


b) metaphor. to look to, to direct the mind upon, to consider, to take heed; seq. acc. 1 Cor. 1: 26 βλέπετε τὴν κληρον.
Boh' 140  Boso'g


Bolilw, f. ἵον, (βολις q. v.) to heave the lead, to sound, intrans. Acts 27: 28 bis.—Eustath. ad ll. e. p. 437. 49. ἰ. p. 615. 53.


Bορβορος, ὁ, ὁ, (βορβος,) a cast, a throw, pp. such as accumulates where animals are kept, 2 Pet. 2: 22, where the expression is proverbial. Sept. for ἀμφ. Jer. 33: 6. —Dem. 1259. 11. Arrian. Diss. Epict. 4. 11. 29 ἀπέκλεξεν καὶ χοίροι διαλίγησεν, ἢ ἐν βορβορῷ μη κυλῆτεν. Jos. Ant. 10. 7. 5.


Boso'g, ὁ, indec. Bosor, Heb. בֹּז.
Boravy

Boravn, 78, 4, (Biovw,) pp. pas-
turage, i.e. herbage, grass, plants, Heb.
Ex. 9: 22, 25.—Aelian. V. H. 2. 40.

Borovs, vos, 0, a cluster, sc. of
cranes, etc. Rev. 14: 18. See Buttm.
Num. 13: 25.—Jos. Ant. 2. 5. 2. Xen.
Oec. 19. 18.

Bouloutrîs, ou, ο, (Boulêu,w) a
counsellor, senator; spoken of a member
of the Jewish Sanhedrim, Mark 15: 43.
G. 2. 3. 23.

Boulêuω, f. εὐσω (Boulêp), to re-
solve in council, to decree. Sept. for ἡ
counsel, to advise in coun-
cil, Xen. Anal. 2. 5. 16. to be a coun-
sellor or senator, Xen. Mem. 1. 1. 18.
— In N. T. only Mid. βουλεύομαι, f. εὐ-
σωμα, to take counsel, i.e. to consult, to
determine, to deliberate, sc. with one's
self, or with another in council; Buttm.
§ 135. n. 7.

a) to consult, to deliberate, spoken of a
Xen. Cyr. 2. 1. 7. seq. τι ποιεῖν Jos. Ant.
1. 21. 1.

b) to resolve, to determine, to purpose,
s. after deliberation, seq. accus. 2 Cor.
1: 17 ter. Sept. for ἡ 1 Is. 46: 10. τις ἦ
Wisd. 18: 5. Herodian. 1. 16. 3. Xen.
Mem. 1. 4. 7. —Seq. ἐδεικνύει John 12: 10.
comp. Xen. An. 4. 3. 14 ἐπιπροφήσεως.

Bouλylation, ηγ, η, a council, senate,
Esdr. 2. 17. Xen. H. G. 1. 7. 3. In
N. T. counsel, i.e.

a) determination, decision, decree,
49: 20, 30.—Hom. II. 1. 5. Od. 11. 296.

b) by impl. purpose, plan, etc. Acts
4: 28. 5: 38. 27: 42. So Sept. and
ἔξαρξ Εzra 4: 5. Neh. 4: 15. —Ae-
lian. V. H. 2. 4. —Spoken of the
secret thoughts, purposes, cogitations,
1 Cor. 4: 5. So Sept. for τις ἦ Job
Esdr. 7: 15, comp. Ezra 6: 22 where
Her. 2: 2, Sept. καφήλα.

Bouλλομαι, αἰτος, το, (βουλλομαι,)
pp. that which is willed, i.e. will,
Jos. Ant. 2. 14. 4. Dem. 1109. 15.

Bouλλομαι, depon. Pass. 2 pers.
Buttm. § 103. III. 3; imperf. ἐβουλλομαι;
aor. 1 ἐβουλλομαι James 4: 4, and ἐβου-
λλον ἦν 2 John 12, see Buttm. § 33. n. 5.
H. Planck in Bibl. Repos. I. p. 662. —
to will, to be willing, to wish, to desire.
According to Buttmann, the distinc-
tion between βουλλομαι and ἔξαρξ is that,
the latter expresses an active voli-
tion and purpose, the former a mere
passive desire, propensity, willingness;
Lexilog. I. p. 26. Or, βουλλομαι ex-
presses also the inward predisposition
and bent from which the active volition
proceeds; see Tittm. de Synon. N. T.
p. 124. Hence βουλλομαι is never
used of brutes. In speaking of the
gods, Homer uses βουλλομαι in the sense
of ἔξαρξ; Buttm. 1. c. p. 27.—In N. T.
followed by an infin, expressed or im-
plied, either of the aor. or pres. comp.
Buttm. § 137. 5; once also with the
§ 139. n. 7.

a) spoken of men, to be willing, to in-
cline, to be disposed; Mark 15: 15 βουλλο-
μος τὸ ἐξαρτάται ἡμῖν σου. Acts
H. G. 1. 2. 15. —In the sense of to have
in mind, to intend, to purpose, Matt. 1: 19
ἐβουλλομένη λέγοντα ἐπιλεῖσαι αὐτῷ.
for τις ἦ Ezra 4: 5. —Xen. H. G. 3. 4. 2.
—So in a stronger sense, to desire, to
aim at; 1 Tim. 6: 9 οἱ βουλλομοι πλού-
tίν James 4: 4. —Jos. Ant. 5. 8. 3.
Bovvoς


Bouς, βος, ὁ, an ox or cow, i.e. an animal of the ox kind, Luke 13: 15. 14: 5. 19. John 2: 14. 15. 1 Cor. 9: 9 bis. 1 Tim. 5: 18. Sept. for ἢς Gen. 13: 5. al. ἢς Gen. 41: 2. 3. 4.—Xen. Mem. 1. 2. 32.

Bραβεῖον, οὐ, τό, (βραβεῖα) a prize, sc. bestowed on victors in the public games of the Greeks, such as a wreath, chaplet, garland, etc. 1 Cor. 9: 9 bis. 1 Tim. 5: 18. Sept. for ἢς Gen. 13: 5. al. ἢς Gen. 41: 2. 3. 4.—Xen. Mem. 1. 2. 32.

Bραβεῖον, f. εἴσο, pp. to be 5 βραβεῖ, i. e. to be a director, arbiter, in the public games; see Potter Gr. Ant. Vol. I. p. 441. to decree, to give the prize, Wisd. 10: 12. Heliodor. IV. 1. — In N. T. to rule, to govern; metaph. to prevail, to abound, intrans. Col. 3: 15 ἐπιφάνη τοῦ Ἱσωτοῦ βραβεῖων ἐν ταῖς καθισμαῖς νυμον.—pp. Diod. Sic. 13. 53. Polyb. 6. 4. 3.

Bραβεῖν, f. υψό, (βραβίζεις) to be slow, to delay, intrans. 1 Tim. 3: 15. 2 Pet. 3: 9 οὐ βραβεῖν ὁ κύριος τῆς εὐαγγελίας, the Lord will not be tardy, slack, in respect to his promise; Buttn. § 132. 6. 1. — Others, the Lord of the promise will not be slack sc. to fulfil it; comp. ἀναπήρη Buxt. Lex. Ch. Rab. 133. — Sept. for ἀναπήρη Deut. 7: 10. Is. 46: 13. ἐρανίσκειν Gen. 43: 10.—Eccles. 32: 18. Ael. V. H. 3. 43.

Bραδυλοχεία, ὁ, ἡ ἴσως, (βραδύεις and πελώς) to sail slowly, Acts 27: 7. — Artemid. 4. 32.


Bραδύτης, τήτος, ὁ, (βραδῦς) slowness, tardiness. 2 Pet. 3: 9 οὐ πετέ ὑμῶν ἐπικάμναι, as some consider it tardiness, i. e. that the Lord delays in respect to his promise; see βραβεῖον.—Jos. Ant. 7. 4. 1. Xen. H. G. 4. 6. 5.


Bραχύς, εἶς, ὁ, short, small; spoken


b) of place, Acts 27: 28 βραχύ διαστήσαντες, i. e. having gone a little further. So Sept. and ἡχός 2 Sam. 16: 1.—Xen. Cyr. 5. 4. 47. —Trop. of rank or dignity, Heb. 2: 7, 9, βραχύ ἵ το πάρο ἄγγελον, a little lower than the angels, i. e. Jesus during his life; quoted from Ps. 8: 6, where Sept. for ἡχός necessarily of rank, as the antith. in Heb. 2: 9 also requires.

c) of quantity or number, small, few; John 6: 7 βραχύ τι, a little. So Sept. and ἡχός 1 Sam. 14: 20, 44.—Xen. Mem. 1. 4. 8. — Heb. 13: 22 διὰ βραχύνς sc. λόγον, i. e. in few words, briefly. So
Beatos, εος, ους, τό, a child, spoken


1 Mach. 1: 61. Jos. Ant. 2. 9. 4. Xen. Mem. 2. 2. 5. Etymol. Mag. βαγεῖς, τό νεογνόν παιδίον. — So 2 Tim. 3: 15 άπό βαγείου, i.e. from infancy, from the cradle. —
Metaph. of those who have just embraced the christian religion, 1 Pet. 2: 2. Comp. 1 Cor 3: 2. Heb. 5: 12, 13.


Βρόξος, ου, ὁ, a noose, snare; 1 Cor. 7: 35 οίκα ἧνα βρόξων ἦνις ἐπιβαίλον, not that I would cast a noose over you, i.e. impose on you any necessity. Sept. for τού βροντής Prov. 22: 25. — Sept. Prov. 6: 5. 7: 21. Xen. Ven. 2. 5.


Βρῶμα, κτός, τό, (βρῶμακας) whatever is eaten, food, i. e. solid food of meat or vegetables, and hence opp. to milk, 1 Cor. 3: 2.


b) metaph. aliment, sustenance, nourishment. John 4: 34 ἐδώ βρῶμα, i.e. that by which I live, in which I delight. 1 Cor. 10: 3 βρῶμα πνευματικά, spiritual food, i.e. the manna, as an emblem of spiritual nourishment or instruction. So 1 Cor. 3: 2, coll. Heb. 5: 12. — Clem. Alex. Strom. 5. 10.


Βρῶσις, εος, η (βρῶσισα) eating, i.e. spoken

a) of the act of eating, 1 Cor. 8: 4.
Boeacun, 2 Cor. 9: 10 ἐκεῖς ἐς βρῶσιν, bread to eat, from Is. 55: 10, where Sept. for ἔσον. Also Mal. 3: 11. Sept. for ἔσον. 


b) of that which is eaten, food, i. q. βρῶμα. (a) pp. John 6: 27 τὴν βρῶσιν τὴν ἀπολλυμένην, i. e. food for the body. Heb. 12: 16. So Sept. for ἐσοῦς 2 K. 19: 8. ἔσον 2 Sam. 19: 42. ἔσον Gen. 47: 24. ἔσον Jer. 7: 31. 19: 7.—Thuc. 2. 10. —So βρῶσις καὶ σος, food and drink, Rom. 14: 17 οὐ γὰρ ἐστιν ἡ βρωμίας τοῦ θνοῦ β. κ. π. i. e. admission to the Messiah's kingdom does not depend on an attention to meat and drink. Col. 2: 16.—(β) Metaph. aliment, nourishment; John 4: 32 βρῶσιν ἐχω φαγεῖν, i. q. βρωμα in v. 34, see in ἔσον. In John 6: 27, 53, Jesus uses βρῶσις in the sense of food for the soul, i. e. that spiritual aliment from above which is proffered through him to Christians.—Act. Thom. § 7. Clem. Alex. Strom. 5. 10 βρῶσις καὶ σος τοῦ θνοῦ λόγου ἡ γνῶσις ἐστὶ τῆς Θείας ὁμοσιάς.

Boeacun obsol. lends its forms to Bivφρωσ v. u.


Bivφρος, ἐσσός, o, (βύσσις, hide), a tanner, leather-dresser, Acts 9: 43. 10: 6, 32.—Artemid. 4. 56.

Bivφρος, η, ov, ( βύσσος) bисsina, i. e. made of byssus or fine cotton, Sept. στολὴ βυσσινῆς for τῆς 1 Chr. 15: 27. for γαία 1 Chr. 15: 27. for γαία Gen. 41: 42.—In N. T. neut. βύσσον, i. q. ἔνθεμα βυσσινον, a garment of bys-

sus, Rev. 18: 12 in later edit. 18: 16. 19: 8 bis, 14.—Diod. Sic. 1. 85.

Bivφρος, ou, ο, byssus, a species of fine cotton, highly prized by the ancients, Luke 16: 19. Rev. 18: 12 in text. recept.—Various kinds are mentioned; as that of Egypt, Heb. ἔσον, Ez. 27: 16, here apparently distinguished from that of Egypt (coll. v. 6), but in later Hebrew i. q. ἔσον, 1 Chr. 4: 21. 2 Chr. 3: 14. coll. Ex. 26: 31; that of India, which was said to grow on a tree similar to the poplar, Philostr. Vit. Apollon. 2. 29; and that of Achaia, which grew only in the vicinity of Elis, Pausan. Eliac. 5. 5. or I. p. 294. ed. Xyl. —Garments of byssus varied in colour according to the tint of the material; white are mentioned Rev. 19: 8, 14, and Pausanius (l. c.) says the byssus of the Hebrews was yellow. They were sometimes dyed of a purple or crimson colour; Hesych. βύσσινα τορπυριά; comp. Luke 16: 19.—Sept. for ἔσον and γαία as cited above. Jos. Ant. 3. 6. 1. ib. 3. 7. 2. —See Pollux. Onom. 7. 17. 75. Plin. H. N. 19. 1. Kuinoel on Luke 16: 19. Gesen. Thes. Ling. Heb. art. γαία. Rees' Cyclop. art. Byssus.

Γαβάδα, or Γαβάδα, ἡ, indec. Gabbatha, Syro-Chald. נָבָדָה (fem. of נַבָּד, dorsum, the back), i. e. an elevated place, prob. tribunal, John 19: 13, where it is explained by the Greek λιθόστρωτος, a tessellated pavement; see more in λιθόστρωτος. Comp. נבָדָה Ez. 43: 13, and see Gesen. Thesaur. p. 256. Buxt. Lex. 377.


Γάγγαρα, ἡ, ἡ, (by redupl. fr. γαγάω, γαγαίνω, to devour, corrode,) gangrene, mortification, which spreads by degrees over the whole body. 2 Tim. 2: 17. — Plut. de Adul. et Amis. 36.

Γαδ, ὁ, indec. Gad, Heb. גַּד (good fortune), pr. name of the seventh son of Jacob, born of Zilpah, Gen. 30: 10 sq. —Spoken of the tribe of Gad, Rev. 7: 5.

Γαδάρη, ὁ, οὗ, ὁ, a Gadarene, i. e. an inhabitant of the city of Gadara, Γαδάρα, the fortified capital of Perea or the region east of the Jordan, Jos. B. J. 4. 7. 3. ib. 2. 20. 4. According to Eusebius (Onomast.) it was situated over against Tiberias and Scythopolis, in or near the range of mountains bordering the eastern shore of the lake and the valley of the Jordan, on the site, as is supposed, of the present village Om Keis, which lies S. E. from the southern extremity of the lake, and not far from the river Hieromax. Josephus calls Gadara a Greek city, πόλεις Ἑλληνικῷ, Ant. 11. 17. 4; and says it had many wealthy inhabitants, B. J. 4. 7. 3. When first taken from the Jews, it was annexed by the Romans to Syria, Jos. B. J. 1. 7. 7; but when the city was restored to Syria after Herod's death, Ant. 17. 11. 4. — In N. T. Acts 8: 26 ἐνῷ τῷ ἔδον τὴν καταβιάζονταν ἀπὸ Ισραηλίτης οὕς Τα-ζαν' οὐ κατ' ἐτίν έρημος, the way leading from Jerusalem to Gaza, which [way] is desert, i. e. which leads through the desert, where Philip met the eunuch. Others refer ἐρημος to Gaza itself; and suppose the later city to have been built on a different site. As however Gaza was sacked and destroyed in A. D. 65, during an insurrection of the Jews, Jos. B. J. 2. 18. 1, we may perhaps regard κατ' ἐτίν έρημος as the words, not of the angel, but of Luke, implying that the city was desolate at the time he wrote. Comp. Krebs Obs. in N. T. e Jos. p. 205 sq.
Galathia

A treasury, i.e. a place of deposit for the public treasure; among the Jews, the sacred treasury, in one of the courts of the temple, εν αἰλή οἶκον Ἰεχων, Neh. 13: 7, coll. 10: 37, 38, 13: 4, 5, 8, where Sept. for παπαν, and for τὰς ἐσθ. 3: 9. According to the Talmudists the treasury was in the court of the women, where stood 13 chests, called from their form γαλακταίς, trumpets, into which the Jews cast their offerings, Ex. 30: 13 sq. See Buxt. Lex. Chald. Talm. 2506. Jahn § 342. — In N. T. Mark 12: 41 bis, 43. Luke 21: 1. Spoken of the court itself John 8: 20.

Γαλάτας, ou, ὁ, Galatus, Lat. Caius, pr. name of several men in N. T.
1. a Macedonian, and fellow-traveller of Paul, who was seized by the populace at Ephesus, Acts 19: 29.
2. a man of Derbe who accompanied Paul in his last journey to Jerusalem, Acts 20: 4.
3. an inhabitant of Corinth with whom Paul lodged, and in whose house the Christians were accustomed to assemble, Rom. 16: 23. 1 Cor. 1: 14.
4. a Christian to whom John addressed his third epistle, 3 John 1; perhaps the same with the preceding.

Galilee, a region of Palestine, which in the time of Christ included all the northern part of Palestine lying between the Jordan and Mediterranean, and between Samaria and Phenicia. Before the exile the name seems to have been applied only to a small tract bordering on the northern limits; Heb. בֵּיתָר 1 K. 9: 11. בֵּיתָר 2 K. 15: 29. It was anciently also called 'Galilee of the Gentiles,' because many foreigners from Egypt, Arabia, Phenicia, etc., were mixed with the population, as is expressly stated by Strabo, 16. 2. 34. comp. 1 Macc. 5: 15, because many foreigners from Egypt, Arabia, Phenicia, etc., were mixed with the population, as is expressed by Strabo, 16. 2. 34. comp. 1 Macc. 5: 15, 21—23. Galilee in the time of Christ was divided into Upper and Lower, ἡ ἐνω καὶ ἡ κάτω Γαλατίας; the former lying north of the territory of Zebulon and abounding in mountains; the latter being more level and fertile and very populous. Lower Galilee is said to have contained 404 towns and villages, of which Capers-

Γαλιλαίος, α, ός, Galilean; also a native or inhabitant of Galilee; Matt. 26: 69. Mark 14: 70. Luke 13: 1, 2 bis. 22: 39. John 4: 45. Acts 1: 11. 2: 7. 5: 37. The Galileans were brave and industrious; though the other Jews regarded them as stupid, unpolished, and seditious, and therefore proper objects of contempt; John 1: 47, 7: 52. They had a peculiar dialect, by which they were easily distinguished from the Jews of Jerusalem, Mark 14: 70. See Jos. B. J. 3. 3. 2. Buxtorf. Lex. Rab. Tal. 434 sq.

Γαλλίων, ὄνος, ó, Gallio, a Roman proconsul of Achaia, Acts 18: 12, 14, 17. He was the younger brother of the philosopher Seneca, and was called Marcus Annaeus Novatus; but took the name of Gallio after being adopted into the family of L. Junius Gallio. Like his brother Seneca, he was put to death by order of Nero. Tacit. Ann. 6, 3. ib. 15, 73.

Γαμαλίη, ὄνος, ó, indec. Gamaliel, Heb. גמואל (benefit from God), Num. 1: 10. 2: 20, a distinguished Pharisee and teacher at Jerusalem, under whom Paul was educated, Acts 5: 34. 22: 3. According to the Talmud, he was the son of Simeon and grandson of the celebrated Hillel (Buxt, Lex, Ch. Talm. 617); distinguished for piety and Jewish learning; and for a long time president of the Sanhedrim. See Lightfoot Hor. Heb. in Act. 5: 34.


b) aor. 1 pass. γαμαμήθην as Mid. Buttm. § 136. 2; to marry, neut. i. e. to enter into the marriage state; absol. 1 Cor. 7: 39. seq. dat. Mark 10: 12.—Jos. Ant. 4. 7. 5. Palaeeph. de Incr. 32 αὐτης γαμαμήθην ὁ σύνετον ἐβοηθήσαν. Plut. Romul. 2. Demet. 2.

Γαμίζω, σ, ἵηος, (γαμιζεί) to marry, i. e. to give in marriage, e. g. a daughter, 1 Cor. 7: 38 bis; Griesb. instead of εν κοπριζεί.

Γαμίζω, i. q. γαμίζομαι, to marry, i. e. to give in marriage, Pass. Mark 12: 25.

Γαμός, ου, ó, a wedding, nuptials, i. e. the nuptial solemnities, etc.


c) by meton. marriage, i.e. the marriage state, Heb. 13: 4. — Wisd. i4: 24, 26. Jos. Ant. 6. 11. 2. Herodian. 3. 10. 10.

Γαφ, a causative particle, standing always after one or more words in a clause, and expressing the reason of what has been before affirmed or implied: for, in the sense of because, etc. Comp. Buttm. § 149. p. 428. Sturz Lex. Xenophon. I. p. 565.


b) elliptically, where the clause to which it refers is omitted and is to be supplied in thought; comp. Buttm. l. c. In this case it merely assigns the motive for an opinion or judgment, etc. Matt. 2: 2 where is he who is born king of the Jews? [he must be born], εἰδομεν γαφ αὐτοῦ τὸν αὐτέρα, for we have seen his star. Matt. 27: 23 τί γαφ κακὸν ἐποίησα, no! for what evil hath he done? comp. below in c. Mark 8: 38 what can a man give in exchange for his soul? [vain hope!] ὅτι γαφ ἐστιν ὧν ὄρεστο τώ ἀνθρώπου, for Jesus himself had testified, etc. Comp. Luke 4: 16 sq.—Acts 13: 36. 21: 13. 22: 26. Rom. 2: 25. 8: 18 [yen, I say suffer with him that we may also be glorified with him,] λογίζομαι γαφ, for I reckon, etc. Comp. Stuart’s Comm. in loc. Rom. 14: 10. 1 Cor. 1: 18. al. saep. — Xen. Mem. 4. 2. 6. — In a quotation, where the preceding clause is omitted, Acts 17: 25.—So καθ γαφ, Matt. 8: 9 and Luke 7: 8, [this I know by comparing my own case,] καὶ γαφ ἐγὼ, for I too am, etc. Matt. 15: 27 ναῦ, κύριε, καὶ γαφ τά κυνάρια, true, Lord, [yet still help me,] for even the dogs, etc. So οὐ γαφ Matt. 9: 13. Acts 4: 20. al.

c) elliptically and in common usage γαφ is also simply intensive, and merely serves to strengthen a clause, like the Engl. then, truly, etc. (a) in questions where a preceding no! may perhaps be supplied; comp. in b. (Matt. 27: 23.) John 7: 41 μη γαφ ἐν τῆς Γαλιλαίας ὁ Χριστός ἐχοθετήσει, shall then Christ come out of Galilee? Acts 8: 31 πῶς γαφ ἄν δύναμιν, how can I then? 19: 35 τις γαφ ἔστιν το ἄνθρωπος, what man then is there? Rom. 3: 3 and Phil. 1: 18, τί γαφ; what then? 1 Cor. 11: 22. Comp. Buttm. l. c. Herm. ad Vig. p. 829. — Jos. Ant. 9. 4. 6. Philo de conf. Ling. p. 240. D. Aristoph. Nub, 218. See Loesner Obs. e Phil. p. 221.—(b) in a strong affirmation or negation; John 9: 30 ἐν γαφ τούτῳ ἡμιματία ἐστι, truly herein, or, herein then is a strange thing. 1 Pet. 4: 15 μη γαφ τις τῶν πασχόντων, let then no one of you suffer etc. Acts 16: 37 οὐ γαφ ἄλλα πρό τ. l. no then! no indeed!—(γ) in exclamations, as of wishing, with the optative; 2 Tim. 2: 7 δογ γαφ σοι ὁ κύριος, may God then give thee, etc. — So more comm. εἰ γαφ, O that! Sept. Job 6: 2, 8. Xen. Cyr. 6. 1. 38. Comp. Buttm. § 149. p. 423. Herm. ad Vig. p. 757.

d) put by way of explanation or
demonstratively; (a) where it merely takes up a preceding annunciation and continues or explains it; like the Eng.
namely, to wit, that is to say, though it is often not to be rendered in English; comp. Buttm. § 149. p. 428. So after
oíòces, Matt. 1: 18 τον δ' Ἰ. Χ. ἡ γενεσις
οίων τιν' μενετεθησας γιας χ. τ. l. the
birth of Jesus Christ was thus, viz. his
mother being espoused, etc. — Jos. B. J.
7. 3. 3 init. Xen. Mem. 1. 1. 6. Ag. 3.
2. — (β) in a less strict sense, where it introduces by way of explanation the ground or motive of what precedes, for,
that is to say, since, etc. Matt. 6: 7, 16.
— In this sense it serves to introduce parenthesis clauses; Mark 5: 42. 6: 14.
2 Cor. 5: 7. Eph. 6: 1. al. saep.
II. With other particles, where however each retains its own separate force and signification; e.g. ἐάν γὰρ,
for if, Matt. 5: 46. 6: 14: ἐὰν γὰρ, for if, Rom. 3: 7. 4: 14. ἢδον γὰρ, for lo! Luke 1: 44. 48. 2: 10. καὶ γὰρ, for also, for even, Matt. 20: 73. Mark 10: 45.
22. 2 or 5. Xen. An. 2. 5. 5. ib. 3. 3. 4.
— So γὰρ καὶ, for also, Acts 17: 28.
Also where the clause with δὲ is wholly omitted, Rom. 3: 2. 1 Cor. 11: 18. or is readily supplied, Heb. 6: 16. coll. v.13.
So seq. ἀλλὰ, Acts 4: 16.—μὴ γὰρ, for not, James 1: 7. ὅτι γὰρ, for not, Matt.
4: 13. al. — Xen. An. 3. 4. 36. — οὖνδὲ
γὰρ, for neither, John 5: 22. 7: 5. 8: 42.
4: 12. 1 Cor. 8: 8. 1 Thess. 2: 5. Al.

Γαστήρ, τέρος, sync. τρόφις, τὸ
the belly, Sept. for ἱεῖος Num. 5: 22. Job
spoken by synecdoche of the parts, viz.
a) the stomach, pp. Sept. ἱεῖος Job 15:
2. 20: 23. Hom. Od. 20. 25; and trop.
for appetite, excessive eating, 3 Macc. 7:
2. Xen. Mem. 1. 6. 8. ib. 2. 1. 2. Hence
in N. T. by meton. of abstr. for concr.
a glutton, a gourmandizer; Tit. 1: 12
Κρίτης αὐτι—γαστηρίς ἄγαθοι, the Cretans
are always slow bellies, i. e. lazy gour-
mandizers.—Hesiod. Theog. 26 ποιμένες
— γαστήρες ὁδιον. Suidas, of the Syba-
rites, γαστήρες ὡς καὶ τωρυματιν. Hesych. γαστήρες ὁδιον τοφροφίς μονος ἐπιμελήμενοι.
So γαστήρες Ael. V. H. 1. 28. γαστορύμνους Diod. Sic. Vol. IV.
for ἵες, Gen. 25: 23. Ps. 58: 4.—Diod.
Sic. 4. 33. Herodian. 1. 5. 14.—Hence
ἐν γαστηρί ἔχεων, to be with child, Matt.
21: 23. 1 Thess. 5: 3. Rev. 12: 2. So
Sept. for ἱεὶς Gen. 16: 4. 33: 25. 2 K.
8: 11.—Artemid. 2. 18. ib. 3. 32. Her-
rodot. 3. 32.

Γ' an enclitic particle, which serves
to strengthen or render more emphatic
the word to which it is appended, by placing it in opposition to other
words, and thus fixing the attention
upon it; e. g. a part in reference to a
whole, a single object in reference to
many, a less in reference to a greater,
and vice versa. Hence it often cannot
be rendered in English, but must
be expressed by a stronger emphasis in
pronunciation, etc. Its general mean-
ing is, at least, indeed, even, etc. Comp.
Buttm. § 149. p. 431. Herm. ad Vig.
p. 824 sq. Passow sub voce.
I. Used alone. a) as marking a
less in reference to a greater, at least,
even, etc. Luke 11: 8 though he will not give
him, because he is his friend, (the greater
reason,) δια γε την ὑπαίθειαν αὐτοῦ, yet
at least because of his importunity (the
lesser reason) he will rise, etc. 18: 5.
So 1 Cor. 4: 8 ὅσιοι γε, I could wish at
1. 6. 4 διάγει.

b) as marking a greater in reference
to a less, etc. even, indeed, Rom. 8: 32
ὁ γε, who even, etc.—Eurip. Med. 1361.
p. 837.
II. In connexion with other parti-
cles. (a) ἀλλὰ γε or ἀλλάγει, yet at
least, yet surely, 1 Cor. 9: 3. but indeed,

Τέθνων, ἀνασαφ, ē, Gideon, Heb. γάνμ (a cutter off), the deliverer of Israel from the power of the Midianites, Heb. 11: 32. See Judg. c. 6.—8.

Γεήννα, ης, ἡ, Gehenna, i. e. the place of punishment in hades or the world of the dead, i. q. Τάρταρος 2 Pet. 2: 4. ἢμη τοῦ πυρός Rev. 20: 14. 15. τὸ πῦρ το ἀοινον, Matt. 25: 41. Jude 7. See in άόες, and comp. Judith 16: 17. Ecclus. 7: 17. Fabr. Cod. Pseudep. V. T. I. p. 194. 645. — So simply γεήννα Matt. 5: 29. 30. 10: 28. Luke 12: 5. James 3: 6. also γεήννα τοῦ πυρός, Gehenna of fire, Matt. 5: 22. 18: 9. Mark 9: 47. γεήννα, τὸ πῦρ το ἀοινον, Matt 9: 43. 45. coll. v. 44. 46. 48. So Matt. 23: 15 ἐν γεηήννα, son of Gehenna, i. e. worthy of punishment in Gehenna. Matt. 23: 33 ἡν διὰ τῆς γ. condemnation to Gehenna, coll. Jude v. 7. It is therefore a place of eternal fire, and of thick darkness; comp. Jude v. 6. 13. — The name Γεήννα is the Heb. נין, valley of Hinnom, Josh. 15: 8, the narrow valley skirting Jerusalem on the south, running westward from the valley of Jehoshaphat under Mount Zion. Here the ancient Israelites established the idolatrous worship of Moloch, to whom they burned infants in sacrifice ; 1 K. 11: 7. 2 K. 16: 3. Jer. 7: 31. 32: 33. This worship was broken up and the place desecrated by Josiah, 2 K. 23: 10, 14; after which it seems to have become the receptacle for all the filth of the city, as also for the carcasses of animals and the dead bodies of malefactors left unburied, to consume which fires would appear to have been from time to time kept up. Sept. καὶ τὸ τοῦ καινοῦ-δήποτε Jer. 2: 23, i. e. place of dead bodies, cemetery. It was also called πετρα, Tophet, Jer. 7: 31, i. e. abomination, vomit, from ἐξεπερα; or, more probably, since it had this name also among idolaters, from πεπτα, i. e. place of burning se. dead bodies etc.—By an easy metaphor the Jews transferred the name to the place of punishment in the other world, the abode of demons and the souls of wicked men. See Buxt. Lex. Ch. Rab. Tal. 395, 3623. Wetstein N. T. I. p. 299. Gesen. Thesaur. Ling. Heb. 280. Tholuck Ausleg. d. Bergpredigt p. 182.

Γεοθαμμαν, in Mss. also Γεοθαμνα, inedc. Gethemane, pr. name of a small field or place just out of Jerusalem, over the brook Cedron and at the foot of the mount of Olives. The name would seem to be derived from γαν (press) and ησαμ (oil). Matt. 26: 36.
Mark 14: 32. See Miss. Herald 1824. p. 66.


Γενεα, ἡ, ἡν, (γένους, γένω), birth, Xen. Cyr. 1. 2. 8. In N. T. generation, in the following senses, viz.


b) a descent, a degree, sc. in a genealogical line of ancestors or descendants,


c) spoken of the period of time from one descent to another, i. e. the average duration of human life, reckoned apparently by the ancient Hebrews at 100 years, comp. Gen. 15: 16 with Ex. 12: 40, 41; by the Greeks at three generations for every 100 years, i. e. 33⅓ years each; Herodot. 2. 142 γενεάς τριῶν ἀν- δρῶν ἑκατὸν ἕξακοντα. Hence, in N. T. of a less definite period, an age, time, period, day, etc. as ancient generations, i. e. times of old, etc. Acts 14: 16. 15: 21. Eph. 3: 5. Col. 1: 26. of future ages, Eph. 3: 21. Luke 1: 50 τὶς γενεάς γενεάων, to generations of generations, i. e. to the remotest ages, comp. Rev. 1: 6. So Sept. for Ἰησοῦς Ps. 73: 5. 102: 25. Is. 34: 17. The expression is strongly intensive; Gesen. Lebrg. p. 692. c. Stuart § 455. c. Matth. § 430. So genr. Sept. and Ἰησοῦς Gen. 9: 2. Prov. 27: 24. Joel 3: 20. — Diod. Sic. 1. 24. Xen. Cyr. 5. 2. 4. — Luke 16: 8 ἐν τῇ γενεᾷ τῇ καυτῳ, i. e. are wiser in their day, so far as it concerns this life.


Γενεαλογιώ, o, h, ᾧ, (γένεια, γενεάω,) genealogy, genealogical table, sc. of ancestors etc. 1 Tim. 1: 4. Tit. 3: 9. Sept.
for inf. γενεάν. 1 Chr. 7: 5, 7. 9: 22.—Polyb. 9. 2. 11.


Γένεως, εος, ἥ, (γίνομαι, γένον,) procreation, Xen. Lac. 2. 1. In N. T. birth, nativity, i. e.


Γενεάω, ετος, τό, (γίνομαι, perf. pass. γεγένημαι,) produce, fruit, sc. of the fields etc. Luke 12: 18. Trop. spoken of the rewards of christian virtue, 2 Cor. 9: 10.—Text. recept. has in both places γέννημαι, q. v.

Γεννάω, οὖς, ἓ, (γέννα poët. for γέννα,) trans. to beget, spoken of men ; to bear, spoken of women ; Pass. to be begotten, to be born.

I. Act. a) spoken of men, to beget, Matt. 1: 2—16, where it occurs thrice in each verse, except v. 6 bis, 11, 12 bis, 16. Acts 7: 8, 29. Sept. for γέννημαι and γενναίων. Gen. 5: 3 sq. saep.—So of γεννάων, parents, Lucian. D. Deor. 22. 2. Polyb. 3. 98. 9. Xen. Mem. 2. 1. 27.—Trop. to generate, to occasion, e. g. μαζίτι, 2 Tim. 2: 23. —Jos. Ant. 6. 7. 4. Polyb. 1. 67. 2.—Metaph. (a) spoken in the Jewish manner of the relation between a teacher and his disciples, to beget sc. in a spiritual sense, to be the spiritual father of any one, i. e. the instrument of his conversion, to a new spiritual life, 1 Cor. 4: 15. Philem. 10. —Philo Leg. ad Cai. p.1000. B, μαλλον αὐτών ἢ ὁ ὥτον τῶν γενεαίων γενεάκην. Sanhedrin fol. 19. 2, dix. R. Jonath, "si quis filium proximi sui legem docet, hoc idem putat scriptura, ac si ipsum genuisset."—(β) spoken of God, to beget sc. in a spiritual sense, i. e. to impart a new spiritual life, which consists in sanctifying, quickening anew, and enabling the powers of the natural man, by imparting to him a new life and a new spirit in Christ, 1 John 5: 1. Hence Christians are said to be born of God, (see below in II. b.) and to be the sons of God, comp. Rom. 8: 14. Gal. 3: 26. 4: 6. —Spoken of the relation between God and the Messiah, who as the vicegerent of God is figuratively called his Son, and whom therefore God is figuratively said to beget, i. e. to appoint, to declare, sc. as a king etc. Acts 13: 33. Heb. 1: 5. 5: 5. So Sept. and γέννημαι Ps. 2: 7, coll. v. 6, 8. Comp. in Πολ. Ge- sen. Lex. Man. τόν γέννημαι τόν no. 2.

denoting destination, John 18: 37. 2 Pet. 2: 12. — Seq.  π κ. gen. of the mother, Matt. 1: 16. Luke 1: 35. κ. gen. of source etc., John 3: 30. Acts 2: 8 εις το δεκαλογημα, i. e. our native dialect. — Metaph. εις θεου v. εκ πνεουματος γεννηθησθαι, only in the writings of John, to be born of God, or of the Spirit, sc. in a spiritual sense, to have received from God a new spiritual life, see above in 1. a. John 1: 13. 3: 5, 6, 8. 1 John 2: 29. 3: 9 bis. 4: 7. 5: 1 bis, 4, 18 bis. So also γεννηθηναι ενωθηναι to be born again, i. q. εκ θεου γεν. John 3: 3, 7. See in Ἀνωθεν 2. b.

Γέννημα, αισχος, το, (γεννώμα) lit. what is born or produced, i. e.


Τέννημα, ατος, το, (γεννώμα) gen- nus, race, i. e.


Γέννημα ἰην, indec. Gennesareth, Heb. גירשין (harp) Deut. 3: 17, or גירשין. 1K. 15: 20, later Heb. גירשין, Josephus Γενεψαρτ, B. J. 3. 10, 8, the name of a small region of Galilee on the western shore of the lake, described by Josephus (1. c.) as about four miles in length and three in breadth, and as distinguished for its fertility and beauty. It was so called from an ancient city, Josh. 19: 35, which also gave name to the adjacent lake, גירשין Num. 34: 11. — This lake is also called the Sea of Galilee, Matt. 4: 18; the Sea of Tiberias, John 21: 1. It is about twelve miles long and five broad, and is still retained for the purity and salubrity of its waters, and the abundance of its fish. Embosomed in lofty mountains, the scenery around it is the most romantic and picturesque in Palestine. It is subject to sudden, though not long continued tempests. See Jos. B. J. 3. 10, 7. Rosenm. Bibl. Geogr. II. i. p. 176 sq. Calmet art. Tiberias. — In N. T. γεννηματα. Matt. 13: 34. Mark 6: 53. η γεννημα Τεταρτης Luke 5: 1.


Γεννηματα, εος, ος, το, (γεννηματα) genus, race, i. e.


Γεννηματα ποιον, ου, a Gerasene, i.e. a native or inhabitant of the city or district of Gerasa. This city was situated in the eastern part of Perea or Gilead near the confines of the Arabian desert, on the parallel of Samaria, and was one of the cities of the Decapolis. It was large, opulent and splendid; as is apparent from the magnificent ruins still remaining, which have been described by Burekhardt and others. It is mentioned by Josephus, B. J. 1. 4. 8. ib. 3. 3. ib. 4. 9. 1. The place is now called Jerrash. See Rosenm. Bibl. Geogr.
Many Mss. and also Knapp read Ἰησοῦν, Matt. 8:28, where the text. rec. has Παλαιστίνην, and other Mss. Παλαιστίνην, which is read also Mark 5:1. Luke 8:26, 37. The city of Gerasa lay too remote from the lake to admit the possibility of the miracle's having been wrought in its vicinity; if therefore the reading Ἰησοῦν be correct, it must be because the city gave its name to a large extent of territory, including Gadara and its environs; and then Matthew only uses a broader appellation where the other evangelists employ a more specific one. This is not improbable; since Jerome says (ad Obad. 1) that ancient Gilead was in his day called Gerasa; and Saadias in his Arabic version puts Jerrash for the Heb. Gilead. Origen also testifies that Παλαιστίνην was the ancient reading. See in Ἰησοῦς.

Τεγευσιός, οὐ, ὁ, a Gergesene, Heb. גֶּזֶה and Sept. Γέργειοας Gen. 15:21. Deut. 7:1. Josh. 24:11; pr. name of one of the ancient tribes of Canaan destroyed by Joshua, and of which Josephus says nothing remained but the name, Ant. 1.6.2. Origen however says, that a city Τεγεύσα anciently stood on the eastern shore of the lake of Tiberias, and that the precipice was still pointed out, down which the swine rushed; Opp. IV. p. 140. But in the silence of all other testimony this tradition can have little weight; and the reading Παλαιστίνην in Matt. 8:28, which rests on Origen's conjecture, is therefore less probable than Ἰησοῦν, which he testifies to have been the ancient one. Comp. in Ἰησοῦν.


i. e. either, the Sanhedrim even the whole senate of Israel; or else it here stands for the elders of Israel in general, i. e. persons of age and influence who were invited to sit with the Sanhedrim, i. q. of πρεσβύτεροι τοῦ Ἰσραήλ Acts 4:8. 25:15.


Τένω, f. ἑινα, to cause to taste, to let taste, Sept. for ἐλαθὼν Gen. 25:30. Herodot. 7.46. In N.T. (and in Hom.) only ἴδεφ, f. ἱεφο, to taste, depon. or trans. see Buttm. §135.4. and n.2.


Τεφοργος, οῦ, ὁ, (γῆ, γία, and ἐφος), a tiller of the ground, husbandman, viz.
—Xen. Oec. 5. 16.


I'η, γῆ, γῆς, ἥ (contr. fr. γία i. q. γαία,) earth, land, i. e. one of the four elements; spoken

—Xen. Oec. 4. 8.


**Gίνομαι**, earlier and Attic form γένομαι, σ. γενόμενον, aor. 2 γένομαι, perf. part. γεγονημένος, perf. 2 γέγονα, pluperf. 2 γέγονος, Acts 4:22; also in later writers and in N.T. aor. 1 pass. εγένηθα for εγένομαι, Acts 4:4. Heb. 6:4. al. Diod. Sic. 1.1. ib. 3.40. Polyb. 2.67.8; comp. Lob. ad Phryn. p. 108 sq. Buttm. § 114. p. 272. This verb is a Mid. depon. intrans. with the primary signif. to begin to be, fieri, i.e. to come into existence or into any state; and then also in the aor. and perf. 2, to have come into existence, or simply to be, esse; so that εγένομαι, εγένηθα, and γέγονα, serve likewise as preterites of εγίνομαι. Comp. in b. v. 43.

I. To begin to be, to come into existence, etc. as implying origin, either from natural causes or through special agency, result, and change of state, place, etc.


b) as implying origin through an agency specially exerted, to be made, to be created, etc. i.e. ποιημένοι. (a) Spoken of the works of creation, John 1:3, 10. 1 Cor. 15:45. Heb. 4:3. 11:3. So Sept. for ποιηθη Τεν. Gen. 2:4. 1s. 48:7.


So Xen. H. G. 4.5.1.—(ι) Of persons advanced to any station or office, to be made, constituted, appointed, Col. 1:23. 25. Heb. 5:5. 6:20. 1 Cor. 1:30. So γενεθαι εκεανω, Luke 19:19. —Herod. 2.6.12. Plut. Ages. c. 31.—(ι) Of customs, institutes, etc. to be appointed, instituted, Mark 2:27 το σαββατον. Gal. 3:17 εν γενεθον ενομον. —Xen. An. 1.1.8. —(ν) What is done to or in any one; Luke 23:31 εν τω εργω τι γενεθαι; what shall be done in the dry; Gal. 3:13 Χριστος γενεθανεν υιον ζηνων καταφορας, being himself made a curse for us, i.e. suffering the penalty to which we were subject.


II. In the aor. and perf. to have begun to be, to have come into existence, etc. i.e. simply, to be, to exist; see above, init. a) genr. to be, to exist; John 1:6 ἐγέρετο ἀνθρώπος. Rom. 11:5. 1 John 2:18. seq. ὥς ἐπι τοῖς yevousvor Tov hoyou. 2:2 ἢ ἐπι τοῖς 5235 ὥς ἐπι τοῖς γῆς Rev. 16:18. —Herodian. 1.17.36 πρὸς τοῖς.


c) joined with prepositions it implies locality or state, disposition of mind, etc. (a) Seq. ἐν, spoken of place, to be in a place; Matt. 26:6 γενόμενον ἐν ἐπι. Mark 9:33 ἐν τῷ ὁδός. Acts 13:5. 2 Tim. 1:17. Rev. 1:9. —Ael. V. H. 4.15. —Spoken of condition or state, to be in any state, etc. Luke 22:44 γενόμενον ἐν ἐγνώρισι. Acts 22:17 ἐν ἐκκλησίᾳ. Rev. 1:10 and 4:2 ἐν πνεύματι. Rom. 16:7 ἐν Χριστῷ, i.e. to be in the number of Christ's followers, Christians.

Phil. 2:7 ἐν ὑμοίωματι γενόμενος, i.e. ὑμοίωμας. 1 Tim. 2:14 γεν. ἐν παραβάσει. 2 Tim. 1:18. —(β) Seq. μετὰ c. gen. of pera. to be with any one, Acts 9:19. 20:18. So ὁ γενόμενος μετὰ αὐτοῦ, his friends, companions, Mark 16:10. —Xen. H. G. 4.1.35.—(γ) Seq. πρὸς c. accus. to be towards, i.e. disposed towards any one, 1 Cor. 2:3. 16:10. —(δ) Seq. συν, to be with, Luke 2:13. Al.

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Γένοι, earlier and Attic form γεγονός, γεγονόμενος, γεγονός, aor. 2 ἐγγονος, perf. ἐγγονος (for 3 plur. ἐγγονοι) John 17:7 instead of ἐγγονος, see Winer §13. 2. c. Buttm. §103. V.3. —perf. pass. ἐγγονουμαι, aor. 1 pass. ἐγγονοθηναι, f. 1 pass. ἐγγονοθημαι, see Buttm. §114; to know, both in an inchoative and completed sense; comp. Heb. γνήσις and Gesen. Lex. sub. h. v.

1. to know, in an inchoative sense, i.e. to come to know, to gain or receive a knowledge of; where again the perf. implies a completed action, and is often to be taken as a present, to know, Buttm. §113. 6. Herm. ad Vig. p.748. Pass. to become known.


b) in a judicial sense, to know by trial, to inquire into, to examine, τίν αἰτίαν Acts 23: 28. So John 7: 31.—Xen. Cyr. 1. 2. 6. 7.


2. to know, in a completed sense, i.e. to have a knowledge of, etc.


b) in the sense of to know sc. as being what one is or professes to be, to ac-

c) from the Heb. with the idea of voci-
tion or good will, to know and approve or love, to care for, etc. seq. accus. of


Γλυκάς, γε, ὑ, (Attic form γλυκα-,) the tongue, i. e.


Is. 66: 18. Chald. ἐρυθ. Dan. 3: 4, 7, 30, 32. al. — (γ) In the phrases γλυκάς ἐξέλεις ν. καινὸς λαλεῖν, to speak in or with other or new tongues, Acts 2: 4. Mark 16: 17; γλυκάς λαλεῖν, to speak in or with tongues, Acts 10: 46. 19: 6. 1 Cor. 12: 30. 14: 2, 4, 5 bis, 6, 13, 18, 23, 27, 39; προσευχαίοντα γλυκάς, to pray in a tongue, 1 Cor. 14: 14; λόγοιν γὰρ γλυκάς, discourse in a tongue, 1 Cor. 14: 19; or simply γλυκάς, tongues, 1 Cor. 12: 10 bis, 28. 13: 8. 14: 22, 26. Here, according to the two passages in Mark and Acts, the sense would seem to be, to speak in other living languages; but if the passages in 1 Cor. be taken as the basis, these phrases would seem to mean, to speak another kind of language, i. e. referring perhaps to a person in a state of high spiritual excitement or ecstasy from inspiration, unconscious of external things and wholly absorbed in adoring communion with God, breaking forth into abrupt expressions of praise and devotion, which are not coherent and therefore not always intelligible to the multitude; comp. 1 Cor. 14: 2, 4, 6, 7 sq. Most interpreters have adopted the first meaning; some prefer the latter. Others suppose there is a reference to two distinct gifts. See Olshausen Comm. on Acts 2: 4. Neander Hist. of the Apost. Age, and in Bibl. Repos. IV. p. 249 sq.

c) trop. put for any thing resembling a tongue in shape; e. g. Acts 2: 3 γλυκάς ὡς πνέοι, tongues as of fire, i. e. lambent flames. So ἐρυθ ἐρυθ. Is. 5: 24.

Γλυκόδοχομος, οῦ, το, (γλυκός, tongue, reed, sc.of a musical instrument, and κομή,) pp. a box for keeping reeds, etc. ἐν δ' ἀλήθειᾳ ἐπιτίθεναι τὰς γλυκο- σίδας, Hesych. — In N. T. genr. any box, case, bag, etc. i. e. for money, John 12: 6. 13. 29. Sept. for ἐρυθ. the ark, 2 Chr. 24: 8, 10, 11. — Jos. Ant. 6. 1. 2 spoken of a box attached to the ark. Longin. 43. 9.[44.] Plut. Galb. 16. — This sense of the word is found only in later writers; see Sturz de Dial. Mac. p. 155. Phryn. ed. Lob. p. 98, 99.

Γναφεύς, εος, ὁ, (γνάφας, a card or teazle,) a fuller, i. e. one who fulled
and dressed new clothes, or washed and scoured soiled garments, Mark 9: 3. — Sept. for ἐσάρυσα, a treader, i. e. washer, fuller, 2 K. 18: 17. Is. 7: 3. 36: 2. — Theophr. Char. 19 or 10. 4. Xen. Mem. 3. 7. 6. — The earlier pronunciation seems to have been χαναρεῖγι.

b) by impl. sincere, faithful, true, Phil. 4: 3. — Ecclus. 7: 18. Herodian. 3. 10. 9. — So τὸ γνησιόν, sincerity, 2 Cor. 6: 8. — Comp. 3 Macc. 3: 19.


b) as implying opinion, judgment, in reference to one's self, 1 Cor. 7: 40 κατὰ τὴν ἑαυτῆς γνώμην. — Wisd. 7: 15. Xen. Cyr. 6. 1. 3. — In reference to others, advice, 1 Cor. 7: 25. 2 Cor. 8: 10. — Ecclus. 6: 23. Herodian. 1. 6. 7.

Τῆθεζω, I. ἦν John 17: 26; fut. Att. ἐγνώσω Col. 4: 9, see Buttm. § 95.

b) to one's self, i. e. to ascertain, to find out, and by impl. to know, Phil. 1: 22. So Sept. for γνωσθῇ Job 34: 25. — Herodian. 2. 1. 23. Aeschin. 11. 8.

Τῆθες, εος, τ, (γνώθικα), knowledge, i. e. a) the power of knowing, intelligence, comprehension, Eph. 3: 19 τὴν ὕπερβαλλον τῆς γνώσεως ἡγατίν τοῦ Χρ. that love of Christ surpassing comprehension.—Hesych. γνώσεις = σιωπάς, ἴδρυς, νοημα.—Others, that love of Christ which is better than all knowledge; comp. 1 Cor. 12: 31. 13: 2. Rom. 8: 35.
b) objectively, spoken of what is known, object of knowledge, i. e. genr. knowledge, doctrine, science, etc. 2 Cor.
2:14. 4:6. Col. 2:3. Sept. and τὴν Dan. 1:4. Mal. 2:7. — So of religious knowledge, i.e. doctrine, science, spoken of Jewish teachers, Luke 11:2. 32. Rom. 2:20. 1 Tim. 6:20. or of a deeper christian knowledge, christian doctrine, etc. 1 Cor. 12:8 λόγος γνώσεως, i.e. the faculty of unfolding and expounding theoretically the deeper knowledge or fundamental principles of the christian religion, i.e. what in Luke (11:32) is called κλέις τῆς γνώσεως, 1 Cor. 13:2, 8, 14:6. 2 Cor. 8:7. Hence, 2 Cor. 10:5 κατὰ τῆς γνώσεως του Θεοῦ, against the true doctrine of God, i.e. against the christian religion.

Γνώσις, οὐ, ὅ, (γνώσιςω) a knower, i.e. one who knows, Acts 26:3, where for the anacoluthon, see Winer § 32, 7. comp. Buttm. § 151. II. 2, 5. — Hist. of Sus. 42. Sept. for ἡ γνώσις. 1 Tim. 6:20. or of a deeper christian knowledge, christian doctrine, etc. 1 Cor. 12:8 δόγμα τῆς γνώσεως του Θεοῦ, δογματικῆς γνώσεως, i.e. the faculty of unfolding and expounding theoretically the deeper knowledge or fundamental principles of the christian religion, i.e. what in Luke (11:32) is called κλέις τῆς γνώσεως, 1 Cor. 13:2, 8, 14:6. 2 Cor. 8:7. Hence, 2 Cor. 10:5 κατὰ τῆς γνώσεως του Θεοῦ, against the true doctrine of God, i.e. against the christian religion.


Γυμνος, ὁ, ἡ, ὃ, (γυμνῷ) a load, sc. of an animal, Sept. for τὴν Ἰσ. Ex. 23:5. In N. T. lading, i.e. a) of a ship, Acts 21:3. — Dem. 1283. 2 K. 9:35, i.e. a skull, to κρανίον, calvaria. Hence the name signifies κρανίον τόπος, place of skulls, Calvary; and is applied to an eminence on the N. W. part of Jerusalem, where malefactors were commonly executed. Here also Jesus suffered. Matt. 27:33. Mark 15:23. John 19:17. 


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For the accus. γονατίς Matt. 10: 21. al. see Buttm. § 52. n. 1.

Γόνυ, γόνατος, τό, (poet. gen. γονατίς, Buttm. § 58,) the knee; plur. τὰ γόνατα, the knees, Heb. 12: 12. Sept. for νόσον Gen. 30: 3. 40: 12. — Xen. Cyr. 7. 3. 5.—Hence in phrases: (a) θείας, θείες, τεθείες τὰ γόνατα, lit. placing the knees, i.e. kneeling down, e.g. in prayer or supplication, Luke 22: 41. Acts 7: 60. 9: 40. 20: 36. 21: 5. So of the mock homage offered by the soldiers to Jesus, Mark 15: 19.—(β) Luke 5: 8 πρόσεπε τοῖς γόνατις Ἰςοῦν, lit. fell at his knees, i.e. embraced them by way of supplication.—(γ) κάμπτετιν γόνυ ν. γόνατα τιν., to bend the knee or knees to any one, i.e. to kneel, sc. in homage, adoration, etc. Rom. 14: 11 ἵματι καμψεῖ τὰς γόνις, quoted from Is. 45: 23, where Sept. for τὰ γόνατα τοῦ. Rom. 11: 4. Phil. 2: 10. in supplication, Eph. 3: 14.—Sept. for τὰ γόνατα 1 Chr. 29: 20.

Γοναπέτεω, ο, η, (γόνυ and πίπτω, πιπτόν,) lit. to fall upon one's knees, i.e. to kneel, seq. accus. or dat. of person; so by way of supplication, Matt. 17: 14. Mark 1: 40. in reverence, Mark 10: 17. in mock homage, seq. ἵππαρπασίτης τους Matt. 27: 29. — Eurip. Phoen. 300. [293.] Polyb. 15. 29. 9.

Γράφω, κατό, τό, (γράφω) a picture, Ael. V. H. 2. 3. 44. In N. T. lit. the written, i.e. something written or cut in with the stylus, in the ancient manner of writing, viz.

a) a letter, sc. of the alphabet. Luke 23: 38 γράψας ἑλληνικῶς. Gal. 6: 11 παίδοις γράψας, with how many letters, i.e. at how great length; others refer this to b. a. Sept. for γράψας Lev. 19: 25.—Diod. Sic. 1. 51.


—(γ) writings, a book, etc. e.g. of Moses, John 5: 47. of the O. T. i.e. the scriptures, 2 Tim. 3: 15. So John 7: 15, since the Jews had no other literature. Sept. for רַבָּן Esth. 6: 1.—Jos. Ant. 5. 1. 17. ib. 10. 10. 4 ult. — (δ) trop. the writing, the letter, i.e. the literal or verbal meaning, in antith. to the spirit, τὸ πνεῦμα; spoken of the Mosaic law, Rom. 2: 27. 29. 7: 6. 2 Cor. 3: 6. bis. 7. e) letters, learning, as contained in books, etc. Acts 26: 24. Sept. דַבָּן Dan. 1: 4.—Ceb. Tab. 34. Eurip. Hippol. 954. [966.]

 Грαμματεύς, έως, θ, (γράφω) a writer, scribe.

a) in the Greek sense, a public officer in the cities of Asia Minor, whose duty it seems to have been to preside in the senate, to enrol and have charge of the laws and decrees, and to read what was to be made known to the people; a public clerk, secretary, etc. Acts 19: 35. — Dem. 485. 18. Xen. H. G. 7. 1. 37. The office of γραμματεύς varied much in different places. See Potter's Gr. Ant. I. p. 78, 88. Boeckh Staatschaus. der Ath. I. p. 198 sq. Adam's Rom. Ant. p. 176.

b) in the Jewish sense; in Sept. like Heb. רַבָּן, the king's scribe, secretary of state, 2 Sam. 8: 17. 20: 25. military clerk, 2 K. 25: 19. 2 Chr. 26: 11. — 1 Mace. 5: 42. — Later, in Sept. and in N. T. a scribe, i.e. one skilled in the Jewish law, an interpreter of the scriptures, a lawyer. The scribes had the charge of transcribing the sacred books, of interpreting difficult passages, and of deciding in cases which grew out of the ceremonial law. Their influence was of course great; and since many of them were members of the Sanhedrim, we often find them mentioned with οἱ πρεσβυτέροι and οἱ ἀρχιερεῖς. Matt. 2: 4. 5: 20. 7: 20. 12: 38. 20: 18. 21: 15. al. They are also called νομικοι, νομοδιδάσκαλοι, comp. Mark 12: 28 with Matt. 22: 35. So Sept. for Heb. דַבָּן 1 Chr. 27: 32. Ezra 7: 6. Neh. 8: 1.—Eccles. 10: 5. 2 Mace. 6: 18. — Hence by impl. one instructed, a scholar, a learned teacher sc. of religion, Matt. 13: 52. 23. 34. 1 Cor. 1: 20. Al.

c) to write, i. e. to compose or prepare in writing; e. g. βιβλίων άποστολον Mark 10: 4. τοιούτος Luke 23: 38. επιστολή Acts 23: 25. 2 Pet. 3: 1. Sept. for בָּֽרֵךְ

d) to write to any one, i. e. to make known by writing, seq. accus. and dat. 2 Cor. 1: 13 ov γαρ ἄλλα γράφομεν ὑμῖν.
Phil. 3: 1. seq. dat. Rom. 15: 15. 2 Cor. 2: 4. 2 John 12. Rev. 2: 1. seq. dat. and ἀρ. 1 John 2: 12, 13, 14. absol. 2 Cor. 2: 2. 9. Sept. for בָּֽרֵךְ


a) pp. to form letters with a stylus, in the ancient manner, so that the letters were cut in or graven upon the material; absol. John 8: 6, 8. 2 Thess. 3: 17 οὕτω γράφω, i.e. this is my hand. —Xen. Mem. 4. 2. 20.—In the sense of to write upon, i.e. to fill with writing, i. q. εἰπίγραφον, Rev. 5: 1.


d) to write to any one, i.e. to make known by writing, seq. accus. and dat. 2 Cor. 1: 13 ov γαρ ἄλλα γράφομεν ὑμῖν.
Phil. 3: 1. seq. dat. Rom. 15: 15. 2 Cor. 2: 4. 2 John 12. Rev. 2: 1. seq. dat. and ἀρ. 1 John 2: 12, 13, 14. absol. 2 Cor. 2: 2. 9. Sept. for בָּֽרֵךְ


Τοῦ, τούτου, ὅς, ὅν, τό, τῇ, adj. (γιανος) old wife's, old-womanish, silly, 1 Tim. 4: 7. — Strabo Geog. I. p. 32. A.

c) trop. to wake, i. e. to live, 1 Thess. 5: 10, where καθώσις, to sleep, is in like manner referred to death.


Γυμνητεύω, f. εὕσω, (γυμνητής, fr. γυμνός,) to be naked, or as in Eng. to be half-naked, or to be poorly clad, 1 Cor. 4: 11. — Nicet. Annal. 10. 6 γυμν. ὀπλου, to be unarmed. So γυμνητής, a light-armed soldier, Xen. An. 4. 1. 6.


b) trop. spoken of the soul as disencumbered of the body in which it had been clothed, 2 Cor. 5: 3, although being now clothed, οὐ γυμνοὶ εἰσφησθήσατα, i. e. our souls will not strictly be found naked, but our bodies will be glorified, etc. comp. v. 4 and 1 Cor. 15: 51 sq. — Orig. c. Cels. 2. 43, (Χρυσός) γυμνοὶ σώματος γυμνοὺς ψυχῆς ταῖς γυμναῖς συμπάθεις ὑμῖν ψυχὰς. Clem. Alex. Strom. 5. 11. Plato Crat. 20. ψυχὴν γυμνὰ τοῦ σώματος.


Γυμνότης, τητος, η, (γυμνότης,) nakedness, i. e. in N. T.

a) spoken of the state of one who is poorly clad; see in γυμνός a. γ. Rom. 8: 35. 2 Cor. 11: 27. So Sept. and δεύτ. Deut. 28: 48.


Γυναικέριον, ο, τό, (dim. of γυνή,) a little woman, muliercula, i. e. in contempt, a weak, silly woman, 2 Tim. 3: 6. — Marc. Anton. 5. 11.

Γυναικεῖος, εἰς, εἰν, (γυνή,) womanly, womanish, female. 1 Pet. 3: 7 συναξιοῦντες ὡς ἀθέτουστοι σκεύει τοῦ γυναικείου, ἀπονέωμεν τιμῆν, where τῷ
γυναῖκας is dat. of the abstr. neut. τις γυναῖκας, a woman, wife, i. q. γυνή; or else it qualifies σκεῖς in a similar sense; see Σκεῖς. Sept. for gen. ἡ γυναῖκα Lev. 18: 22. Deut. 22: 5.—Xen. Mem. 2. 7. 5.

Γυνὴ, αὐγός, ἡ, voc. τῆς γυνῆς, a woman, one of the female sex, viz.


Γυνίς, αὐγός, ἡ, an angle, an corner, i. e.

a) an exterior projecting corner, Matt. 6: 5 ἐν ταῖς γυναικισ τῶν πλαταιῶν, at the corners of the streets, i. e. where several streets meet, in the most public places.


Ααβίδ, ὁ, indec. written also Λαβίνιος or Λαβίνιος as in Sept. and Josephus, David, Heb. 777 (beloved), later 7777, (Gesen. Lehrg. p. 51,) the celebrated king of the Israelites and founder of the Jewish dynasty, reigned A.C.1055—1015. For his life see 1 Sam. c. 16 — 2 Sam. fin. 1 Chr. c. 12—30. — In N. T. pp. Matt. 1: 6. 17. 12: 3. 22: 43. 45. al. Heb. 4: 7 ἐν Λαβίδ, i. e. in the book of David, the Psalms; comp. Ps. 95: 7.—Ο γιός, Λαβίδ, the son of David, i. e. descended from him; spoken of Joseph the husband of Mary, Matt. 1: 20; often applied to Jesus as a title of the expected Messiah, Matt. 9: 27. 12: 23. 15: 22. 20: 30. 31. Mark 10: 47, 48. al. saep. but not in John's writings. So ἦ οἶκος Λαβίδ, in the same sense, Rev. 5: 5. 22: 16. coll. Is. 11: 1. 10. — Hence the kingdom or reign of the Messiah is designated by the appellations: ἦ

Α.
Ἄιμωνιζόμαι, f. ἰσομαυλία (δαίμον.)  

i. q. δαίμονον ἔχω, to have a demon, i. e. to be afflicted, vexed, possessed, with an evil spirit, to be a demoniac; Matt. 4:24. 8:16, 28, 33. 9:32. 12:22. 15:22. Mark 1:32. 5:15, 16, 18. Luke 8:36. John 10:21, coll. v. 20. — It is much disputed, whether the writers of the N. T. used this word to denote the actual presence of evil spirits in the persons affected, or whether they employed it only in compliance with popular usage and belief; just as we now use the word lunatic without assenting to the old opinion of the influence of the moon. A serious difficulty in the way of this latter supposition is, that the demoniacs everywhere at once address Jesus as the Messiah; e. g. Matt. 8:29. Mark 1:24. 5:7. Luke 4:34. 8:28. See Jos. Ant. 6. 8. 2, and 8. 2. 5. Jahn §192 sq. Storr Opusc. Acad. I. p. 53 sq. Kuinoel on Matt. 4:28. Olshausen on Matt. 8:28. Appleton's Lect. 25—27. — The form δαίμωνιζομαι belongs to the later Greek, instead of the earlier δαίμονιζω, Blomfield ad Aeschyl. Choeph. 558. Sept. c. Theb. 1003.—Stob. Ecl. p. 196.

Δαιμόνιον, ου, τό, (neut. of adj. δαίμονος,) demon, i. e.  


Δαιμονιώδης, ες, εως, ος, ὁ, η, adj. (δαίμονος) pp. godlike, divine; in N.
Aalwoy, T. demon-like, devilish, James 3:15. — Symm. for ἰδον, Ps. 91:6, where Sept. δαμαίον.


Δάκων, f. ίνων (δάκωνι) to shed tears, to weep, intrans. John 11:35 δηκτυσαν δι θυραγής. — Jos. Ant. 2. 4. 4. Xen. Cyr. 3. 1. 7.

Δακτύλιος, ου, δ. (δάκτυλος), a finger-ring, Luke 15:22; given as a mark of honour etc. comp. Gen. 41:43 and Esth. 8:2, where Sept. for θυραγή. —1 Macc. 6:15. Xen. An. 4. 7. 27.


Δαλμανουδέ, ἰη, pr. name of a city or village near Magdala, Mark 8:10, coll. Matt. 15:30; probably on the western shore of the lake of Gennesareth, a little north of Tiberias.

Αλματία, ας, ἰτ., Dalmatia, a province of Europe on the east of the Adriatic sea, forming part of Illyricum, and contiguous to Macedonia. Hither Titus was sent by Paul to spread the knowledge of Christianity. 2 Tim. 4:10.


Δύμαρις, ἰδος, ἰτ., Damaris, a woman of Athens who was led by Paul's preaching to embrace Christianity, Acts 17:34.

Δαμακάκτος, ἰδος, ἰτ., belonging to Damascus, a Damascene, 2 Cor. 11:33.

Δαμασκός, ού, ἰτ., Damascus, Heb. הַדָּמָשָׁק, a celebrated city of Syria, first mentioned Gen. 14:15, and now probably the oldest city on the globe. It stands on the river Chrysorrhoas, or Barradi, in a beautiful plain on the E. and S. E. of Anti-Libanus, open to the S. and E. and bounded on the other sides by the mountains. The region around it, including probably the valley between the ridges of Libanus and Anti-Libanus, is called in the Scriptures Syria of Damascus, שֶׁם הַדָּמָשָׁק 2 Sam. 8:5; and by Strabo, Coele Syria, 16. p. 1095. In the days of Paul, the city was so much thronged by Jews, that according to Josephus 10,000 of them were put to death at once; and most of the females of the city were convert to Judaism; Jos. B. J. 2. 20. 2. At this period the city was properly under the Roman dominion; but was held for a time by Aretas; see in Αγέτας. It is still called by the Arabs דמיאס or also El Shám. See Calmet. Rosenm. Bibl. Geog. I. ii. p. 284. — Acts 9:2. 3. 8. 10. 19. 22. 27. 22:5. 6. 10,
Aay, ὃ, indec. Dan, Heb. יִヤ (a judge), pr. name of the fifth son of Jacob, born of Bilhah, and head of one of the tribes. In the list of the tribes, Rev. 7: 5, 6, that of Dan is found only in a few Mss.

Aœveiçω, τ. εἰσο, (δανεισκω,) to lend money, to loan, in N. T. without interest, intrans.


b) Mid. δανειζομαι, to cause to lend money to one's self, i.e. to borrow money, Matt. 5: 42. So Sept. and γλυκὶς Neh. 5: 4. — Theophr. Char. 16. or 9. 3. Xen. Mem. 2. 7. 2. See Lob. ad Phryn. p. 468.


Aœpανάω, ὁ, f. ὅς, (δαμάνθι) to spend, to be at expense, trans. Mark 5: 26. absol. 2 Cor. 13: 15. — Bel and Drag. 3. Xen. An. 1. 1. 8. ib. 1. 3. 3.


Aέ, a particle standing after one or two words in a clause, strictly adversative, but more frequently denoting transition or conversion, and serving to introduce something else, whether opposite to what precedes, or simply continuous or explanatory; see Buttm. § 149. p. 425. Winer § 57. 4, and 6. n. Viger. p. 542 sq. and Herm. ib. p. 845. Hence, in general, but, and, also, namely, etc.

I. Adversative, but, on the contrary, on the other hand, etc.

a) simply, Matt. 6: 6 σο ὑ, ὁταν προσευχησόμενοι δέ, indeed—but, though often not to be rendered at all in English; see Buttm. l. c. p. 426. Acts 9: 7. 23: 8. Rom. 2: 7, 8. 1 Cor. 1: 12. 15: 39. 2 Cor. 10: 1. al. Comp. in ἔνω.

II. Continuative, but, now, and, also, and the like.


b) where it takes up and carries on a thought which had been interrupted, then, therefore, etc. Matt. 6: 7 προσευχήμους δέ. John 15: 26. Rom. 5: 8. 2 Cor. 10: 2. James 2: 15. — So in an apodosis after εἰ for εἰτι, Acts 11: 17 έγερθη δέ τις ἀπεπνημ. Comp. Matth. § 616. 3. Herm. ad Vig. p. 785.

c) as marking something added by way of explanation, example, etc. but, and, namely, for example, το ὑι, etc. Mark 4: 37 τά δέ καὶ ματα ἐπιθέακε, and the waves, i.e. so that the waves. 16: 8 εἶξα δέ αὐτῶς τρόμος, trembling also seized them, etc. where some translate for, i. q. γάς, but without necessity.
John 6:10 ἱνα δὲ χόρτος ποιήσῃ ἐν τῷ τόπῳ, νῦν ὅ τε ἦν, ἢ τὸν ἑκάστος, now there was, or there being, much grass, etc. Acts 23:13. Rom. 3:22. 1 Cor. 10:11. 15:56. Comp. Winer l.c.

d) καὶ δὲ, where καὶ always has the sense of also, i.e. and also, Mark 4:36 καὶ ἄλλα δὲ πλοία ἦν μετά αὐτῶν. John 15:27. Acts 5:32. See Butt. l.c. p. 425. al.

Αένορς, ἵππον, (δέκαμον,) want, need, Aeschin. Dial. Soc. 2. 39, 40; in N. T. prayer, viz.

Αἴει, imperf. ἔδει, infin. δεῖ, imper-sonal, pp. it needs, there is need of, sc. something that is absent or wanting, seq. gen. Xen. Cyr. 4.3.10. ib. 7.5.9. In N. T. only with an infin. pres. or aor. expr. or impl. and with or without an accus. it needs, it is necessary, viz.


Δειγματιζομαι, f. ιον, (δειγματιζον,) to make an example of, to expose sc. to shame, i. q. παραδειγματιζομαι, absol. Col. 2:15.—Others supply εἰσέδω και translate, to show forth one's self, i. e. set an example.—Not found in classic authors.

Δειγματιζομαι and δεικνυομαι, f. δεικνυον; the former is the purer Attic form, Butt. § 106. n. 5; the latter occurs Matt. 16:21. John 2:18. Rev. 22:8. also Hesiod. "Εργ. 421, 472. Ceb. Tab. 4.—to show, trans. viz.
b) to offer to view, to exhibit, to display; John 20:20 δείκνυεν αὐτοῖς τὰς κείρας. Heb. 8:5. Sept. for τὰς κείρας Ex. 25:9, 40.—So of deeds, etc. John 2:18. 10:32. 1 Tim. 6:15. Sept. for τὰς κείρας Mic. 7:15.—Spoken of inward things, to manifest, to prove, etc. James 2:18 bis. 3:13. comp. Sept. for τὰς κείρας Ps. 60:5. 7:20.—Wisd. 10:14. Xen. Mem. 1. 2. 17.
d) metaph. to show sc. by words, to teach, to direct; Matt. 16:21. Acts 7:3.
Aelia


Aelia, ας, η, (δέλοις), timidity, 2 Tim. 1: 7 πνεύμα δείλος, a spirit of timidity, i. q. τ. ν. δείλον. Sept. for מְלָא פָּשִׁים Ps. 55: 4. מִשְׁגָּא Ps. 89: 41.—1 Macc. 4: 32. Herodian. 2. 1. 22.


Aénevca, ου, τό, gen. δεινος, dat. δεινή, acc. δελα, some one, such an one ; spoken of a person or thing, whom one does not know, or does not wish to name, Matt. 26: 18. Buttm. § 73. Herm. ad Vig. p. 21, 704.


AeΙνυον, ου, το, in Homer breakfast, II. 8. 53. Od. 9. 311; in Attic writers and in N. T. dinner or supper, viz.


b) spoken of the paschal supper, John 13: 2, 4. 21: 20. of the Lord's supper, 1 Cor. 11: 20; comp. in ἀγάπης 2.

c) meton. food sc. taken at supper, 1 Cor. 11: 21. So Sept. for שָׂבַע Dan. 1: 16.

Aειαδαιμων, ονος, ου, η, adj. (δειλων, δαιμων), fearing the gods, i. e. in a good sense, religiously disposed, Xen. Cyr. 3. 3. 58. Ag. 11. 8. in a bad sense, superstitious, Diod. Sic. 1. 62. Theophr. Char. 22 or 16. — In N. T. in the first sense, fearfully disposed, spoken of the Athenians, Acts 17: 22 δεαοδαιμωνιτει- φορος sc. η αλλων, more than others; see Winer § 36. 3, and u. 3. Matth. § 457. Comp. Pausan. Attic. c. 24 Αδεια- ναιος παρεξουσιον τη τη αλλος η τα οιτα ετοι σπουδης.—Hesych. δειαι- δαιμων, δει ενεξης και δειλος παρα θεος.

Aειανδαιμονια, ας, η, (δειαιδαι- μωνια), pp. fear of the gods, i. e. religiousness, Diod. Sic. 1. 70. Polyb. 6. 56. 7. superstition, Theophr. Char. 22 or 16. — In N. T. in the first sense, religiousness, i. e. religion, Acts 25: 19. — Jos. Ant. 10. 3. 2.


Aεκλολοις, εως, η, (δεκα, πολις), Decapolis, i. e. the ten cities, a region so called embracing ten cities, all excepting Synthopolis lying in the country.


**Aexétiης**, ης, της, (δεκατης,) se. μοιρα, a tenth part, tithe, sc. of spoils, Heb. 7:2, 4; comp. Gen. 14:20, where Sept. for ἡ μιᾷ τέταρτην. — Diod. Sic. 4. 21. Xen. Anab. 5. 3. 4. 13.—Spoken of the tithes which by the Jewish law were to be paid both from the produce of the earth and from the increase of the flocks, etc. Heb. 7:8, 9. See Lev. 27:30, 31, 32, where Sept. for ἡ μιᾷ τέταρτην. Jahn § 390. — Eccles. 32:9. Jos. Ant. 1. 19. 3.


**Δεκατων**, αυτ., του, (δεκατων,) to tithe, trans. i.e. to receive tithes from, Heb. 7:6, i. q. δεκατων λαμβανειν, in v. 9. Pass. to be tithed, i.e. to pay tithes, Heb. 7:9. Sept. for τον ἑ βαθυνγον. Neh. 10:38.—Unknown to the classic writers, who used δεκατων, as Xen. An. 5. 3. 9. See H. Planck in Bibl. Repos. I. p. 677.


**Δικαιος**, αυτ., αυτου, (δικαιος) right, as opp. to left, viz.


b) without a subst. expressed, viz.

hand or side in general, the right, Heb. 1:3 & 8, 12:2. So 
For the signification of the expressions, see below in β.

Ps. 16:8, where Sept. for ἀριστεράς, also Ps. 109:31. 


— Act. Thom. 50 τότε ἱερωμένος σου. 

— Xen. Cyr. 1.6.4 ἣ ἱερωμάτων ἀνέφευροι. 

Αἴον, ὀνόμα τοῦ, particip. impers. of ἱερόν, which see; necessary, proper; ἱερόν ἢ ἡμι, must needs, e.g. from the circumstances or nature of the case, 1 Pet. 1:6. — Herodian. 1.5.22. — Or in accordance with what is right and proper, ought, Acts 19:36. τὸ ἱεροτάτον 1 Tim. 5:13. — Hesych. ἱεροτάτον πρεσποντο. Xen. Mem. 1.2.22. 

Αἶος, ἅπασας, το, fear, Heb. 12:28. in some Mss. for αἰοῦν. — 2 Macc. 3:17. Xen. Lac. 2.3.15. 

Αἰρέσιος, ου, ὁ, belonging to Debe, Acts 20:4. 

Αἴρηπτῃς, ἡς, η, a city of Lycaonia in Asia Minor, situated within the confines of Isauria. Acts 14:6, 20. 16:1. 


Αἴροι, f. ἱερῶν, n. ἱερομα, aor. 1 ἱερῶν, f. 2 pass. ἱερωμάτων, to skin, to flay, Sept. for ἱερωμάτων 2 Chr. 29:34. Hom. II.1.459. — In N. T. to beat, to scourge, pp. so as to take off the skin; seq. accus. Matt. 21:35. Mark 12:3.5. Luke 20:10,11. Acts 16:37. 22:19. John 18:23 τί μή δεσμῶς; i. q. ἱερωμάτων ἵερωμα in v. 22. 2 Cor. 11:20 ἡς προσωπων ἱερωμῶν, i.e. treats with com- 

Aepmevo, f. εὐνοῦ, (δεσμός), to bind, trans.


b) to bind together, as a bale or bundle; e. g. γόνατα, Matt. 23: 4, metaph. for the burdensome precepts of the Pharisees. — So of sheaves, Sept. for ἄμμων Ἰουδ. 37: 7. Judith 8: 3.


Aepmioς, οὗ, oί, (δέος) band, bond, ligament, viz.


Δένῳ, adv. here, hither, i. e. to this place or time, viz.


Δεσμοί, ού, oί, (δεσμόω), a master, viz.

a) as opposed to a servant, the head of a family, paterfamilias, 1 Tim. 6: 1, 2. 2 Tim. 2: 21. Tit. 2: 9. 1 Pet. 2: 18. — Wisd. 18: 11. Jos. Ant. 1. 10. 4. Xen. Cyr. 1. 1. 1.


Δένῳ, adv. here, hither, i. e. to this place or time, viz.
Aevte, adv. pp. δεύτω τον δεύτορον, to the second, here! i.e. come! come hither! spoken to several; e. g. δεύτη πρός, come to, Matt. 22: 4. Mark 6: 31. δεύτη πρός, come to, Matt. 11: 28. δεύτη δυτικον μου, come after, follow me, Matt. 4: 19. Mark 1: 17. So Sept. and τῇ δεύτη τῇ Βίβλῳ του 2 K. 6: 19. — With an imper. e. g. δεύτη, ἀποκτείνομεν αυτόν, this time, Rom. 1: 13. So Sept. and τῇ δεύτη τῇ Βίβλῳ του 2 K. 6: 19. — Hom. Il. 23, 485. Luc. Vitar. Auct. § 15. b) of time, οὗτοι του δεύτου σκ. χρόνου, unto this time, Rom. 1: 13. — So μέχρι του δεύτου Jos. Ant. 7, 9, 5. Plut. Vit. Pomp. 24. Aevteγαίος, αἰα., αὐτόν, (δεύτερος,) an adj. marking succession of days and used only in an adverbial sense, on the second day; Αηστεγέτοις δευτεροποιητοι, the second-first, found only in Luke 6: 1, αὐτὸς τον δευτεροποιητον, i. e. prob. the second-first sabbath, as a sort of proper name for the first sabbath after the festival of unleavened bread connected with the passover. The paschal lamb was to be killed and eaten on the eve of (preceding) the 14th day of Nisan, Lev. 23: 5; on the 15th was the first day of the festival of unleavened bread, a day of rest or sabbath, Lev. 23: 6,7, and, when coinciding with the weekly sabbath, called μεγάλη ἡμέρα του σάββατον, a great sabbath or high festival, John 19: 31; on the morrow of this sabbath, or the 16th of Nisan, the sheaf of the first-fruits was to be presented, Lev. 23: 10, 11; and from this day, the 16th, were to be counted seven full weeks to the day of Pentecost, Lev. 23: 15, 16. The sabbath of the first of these weeks was probably the σάββατον δεύτεροποιητον, being the first of the seven, but the second in respect to the first day or sabbath of unleavened bread. So Scaliger and most interpreters. — Others translate, the first of two sabbaths, and refer it to a time when two sabbatical days would immediately succeed each other; e. g. when the first or last day of unleavened bread (Lev. 23: 7, 8) fell on the day before the weekly sabbath, the former would then be a σάββατον δεύτεροποιητον. So Olshausen in loc. Aευτεροθέχος, α, α, αυς, ord. adj. second, e. g. in number, Matt. 22: 26. John 4: 54. Tit. 3: 10, in order, Matt. 22: 39. Acts 13: 33. 1 Cor. 15: 47, comp. in οὔδημ. Rev. 4: 7. in place Acts 12: 10. Heb. 9: 3. in time, Acts 7: 13 εν τον δεύτερον σκ. χρόνον. — Neut. adverbially, το δεύτερον, the second time, again, 2 Cor. 13: 2. Jude 5. Sept. for δεύτερον Gen. 41: 5. Lev. 13: 5. — Aesop. Fab. 5. — So without the art. δεύτερον, either the second time, again, John 3: 4. Rev. 19: 3. and with παλιν, John 21: 16. or secondly, 1 Cor. 12: 28. Sept. for δεύτερον Gen. 22: 15. Jer. 33: 1. — Xen. An. 1. 8. 16. Cyr. 4. 6. 11. — So εκ δευτερου, the second time, again, Mark 14: 72. John 9: 24. Acts 11: 9. Heb. 9: 28. with παλιν Matt. 26: 42. Acts 10: 15. Sept. for δευτερον Josh. 5: 2. Jer. 1: 13. Αέδουμαί, f. ἐσμαί, depon. Mid. Buttm. § 113. 3; perf. δέδουμαι Acts 8: 14 with Mid. signif. Buttm. § 136. 3; to take, sc. to one's self what is presented or brought by another, to receive, trans. a) pp. of things, etc. (a) to take, to receive, sc. into one's bands etc. Luke 2: 28 εδεξαμεν αυτον εις τας αγιαλας αυτου, i. e. from his parents. 16: 6, 7, δεξασθων το γραμμα, take thy note, sc. back from me. 22: 17 δεξασθαι μοι το ποσιμον, sc. from an attendant. Eph. 6: 17. Sept. for δεξασθαι 2 Chr. 29: 16, 22. — Hom. II. 5. 257 ποτιμα την ζωην. — (b) genr. to receive, to accept, e. g. εὑρισκων Acts 22: 5. 28: 21. την σωματιν, i. e. the collection, 2 Cor. 8: 4. τα παρ υμων Phil. 4: 18. Sept. for δεξασθαι Gen. 33: 10. Ex. 29: 25. 32: 4. — 1 Mac. 15: 20, 27. Plut. Them. 28. Xen. Cyr. 1. 4. 10.


I. Ἀέω, to want, see Ἀεῖ and Ἀεμαί.

II. Ἀέω, f. ἢσος, aor. 1 ἢσος, perf. ἢσεσα, perf. pass. ἢσεμα, comp. Buttm. § 55. n. 4; to bind, trans.

 a) of things etc. to bind together or to any thing, to bind around, to fasten. Matt. 13: 30 ἐδέξατο αὐτὰ ἢσος. Acts 10: 11. Matt. 21: 2 ἐν ὄμοις ἐδέξαντος. Mark 11: 2. 4. Luke 19: 30. Sept. for ἐδέξασθε Josh. 2: 21. ἐδέξασα Judg. 15: 4. — Xen. An. 3. 5. 10. ib. 5. 8. 24. — Spoken of dead bodies which are bound or wound around with grave-clothes; John 11: 44 ἐδέξαμεν τοὺς πόθοις κειμαί. 19: 40 ἢσον αὐτὸν ἐν ὄνομας. — Here belong also Matt. 16: 19 bis, and 18: 18 bis, ὅ τινες ἢσος ἐπὶ τῆς γῆς, ἢσται ἐδέξαμεν ἐν τοῖς οἰκο- νομαῖς, κ. τ. λ. where the kingdom or church of Christ is compared to an edifice of which the apostles have the keys; Matt. 16: 19, coll. Is. 22: 22. Rev. 3: 7; and according as they shut or open the door to any one on earth, so shall it be also in heaven, i. e. whomsoever they exclude or admit on earth, he shall as a general rule be excluded or admitted in heaven. The allusion here is to the ancient manner of binding together the doors of houses with a chain etc. to which a padlock was sometimes suspended; comp. Adam's Rom. Ant. p. 521. Others here translate, to interdict, to prohibit, i. e. to exclude, like Chald. יִסְדָה Dan. 6: 8, 9, 14. 16.


c) perf. pass. ἢσεμαι, to be bound, metaphor. (a) spoken of the conjugal bond, seq. dat. to be bound to any one, Rom. 7: 2. 1 Cor. 7: 27, 39. —Jamblich. Vit. Pythag. 11. 56 καλύσα τὴν μὲν ἀγάμον, κορην. τὴν δὲ πρὸς ἄγαμα ἐδέχεσθαι, νυμφην. —(β) Acts 20: 22 ἐ- δέχομαι τοῦ πνεύματος, bound in spirit, i. e. impelled in mind, compelled; comp.
A ὼi, a particle which gives to a sentence an expression of certainty or reality, in opposition to mere opinion or conjecture, and thus serves to increase the vivacity of discourse; indeed, then, now, etc. See Buttm. § 149. 2. p. 431. Viger. p. 495, 501, et ibi Herm. p. 329.


Ἀλλάς, ἡ, ὁ, ὁ, plain, evident, manifest, Matt. 26: 73. So δήλων sc. ἀτι, it is evident, 1 Cor. 15: 27. Gal. 3: 11. 1 Tim. 6: 7. — Xen. Cyr. 5. 3. 30. ib. 8. 1. 37.

Ἀλλὰ, ὁ, ὁ, ὁ, f. ὅσα, (δήλος,) to make manifest, to make known, trans. and spoken.


c) of words, to imply, to signify, Heb. 12: 27 τὸ δὲ, ἐὰν ἄνας, δήλοι. — Jos. Ant. 3. 7. 1 τὸν Μακαρισμὸν λέγωμεν· Βούλεται δὲ συναντήσει μὲν δήλουν.

Ἀληθές, ἂ, ὃ, Demas, a man who was for a time associated with Paul, but afterwards deserted him at Rome. Col. 4: 14. Philem. 24. 2 Tim. 4: 10.


Ἀληθινὸς, ὁ, ὁ, Demetrius.

1. a silversmith at Ephesus, Acts 19: 24, 35.

2. a Christian mentioned with commendation, 3 John 12.


Ἀληθοῦς, ἡ, ὁ, public, i. e. belonging to the public, for public use, Acts 5: 18. — Jos. Ant. 3. 9. 4. Xen. Mem. 3. 11. 16.

Ἀληθοῦς, ὁ, τὸ, a word adopted into the Greek from the Lat. denarius, a Roman coin equal at first (as its name imports) to ten asses, and afterwards, to twelve and even sixteen. It was reckoned of the same value as the Greek δραχμή, and equivalent to about 14 cents, according to the usual estimate; see in ἀγαθίων c, and Adam's Rom. Ant. p. 493, 495.—Matt. 18: 28. 20: 2, 9, 10, 13. 22: 19. Mark 6: 37. 12: 15. 14: 5. Luke 7: 41. 10: 35. 20: 24. John 6: 7. 12: 5. Rev. 6: 6 bis.

Ἀληθοτε, adv. (δῆ and πότε,) in fine, in short, subjoined to relative words to strengthen the idea of generality and comprehensiveness. John 5: 4 ὅ δῆσοτε—νοσοματα. See Buttm. § 80. n. 1.


Ἄτε, prep. with the primary signif. through, throughout, governing the gen. and accus. See Passow's Lex. Winer Gr. § 51. i. § 53. c. Tittmann in Bibl. Repos. I. p. 170 sq.

1. With the genitive, through, etc. spoken


2. Of time, viz. a) continued time, time how long, through, throughout, during ; Acts 1: 3 δὲ ἡμῶν τασαράκοντα, during forty days. Heb. 2: 15 διὰ παντὸς τοῦ ξεν, during their whole life. So διὰ παντὸς or διοπαντὸς adverbially, see in Διαπαντός.—Xen. Mem. 1. 2. 61 διὰ παντὸς τοῦ βίου. Cyr. 2. 1. 19. —Luke 5: 5 δὲ ὅλης τῆς νυκτός, during the whole night, i. e. all night. Acts 23: 31.—Charit. 1. 5. Xen. An. 4. 6. 22. Polyb. 37. 3. 3 διὰ ἡμιών. —Spoken of time when, i. e. of an indefinite time, during a longer interval, viz. διὰ τῆς νυκτός, during the night, i. e. at some time of the night, by night ; Acts 5: 19 διὰ τῆς νύκτος τὰς ἀγώνιας τῆς φυλάκιος. 16: 9. 17: 10.—Palaeph. 1. καταβαινόντος διὰ νυκτός εἰς τὸ πέδιον.


3. Of the instrument or intermediate cause; that which intervenes between the act of the will and the effect, and through which the effect proceeds; through, by, by means of, etc. see Winer § 51. i. Spoken


b) of persons through whose hands anything as it were passed, through, or by whose agency, ministry etc. an effect takes place or is produced, the efficient cause; Matt. 1: 22 τὸ φηδν ἐπὶ τοῦ κυρίου διὰ τοῦ προφήτου. 2: 15, 23. Luke 18: 31. John 1: 17. Acts 2: 22 σημεία ἐκπολισθη ὁ θεός δέ αὐτοῦ. 2: 43. 14: 12. 16. Rom. 2: 16. 5: 5. 1 Cor. 2: 10. 8. 6. Heb. 1: 2. 3. So Rom. 1: 5. 5: 1. 1 Cor. 11: 12 ὁ ἄντων διὰ τῆς γυναικός. Gal. 1: 1. 2 Thm. 2: 2. Heb. 2: 2. 7. 9. So through the fault of, etc. Matt. 18: 7. 26: 24. Rom. 5: 12, 16, 19. 1 Cor. 15:
1. With the accusative, through, by, by means of; more generally on account of, etc. See Passow, Tittmann l. c. Winer Gr. § 53. c. Buttm. § 147. n. 2. Spoken

1. Of the instrument, the intermediate or efficient cause, as in I. 3, above; through, by, by means of, etc.


—Diod. Sic. 1. 4. ib. 3. 8. Xen. Mem. 2. 7. 1. — So also Heb. 5: 12 διὰ τὸν
χρόνον, through the time spent, i.e. the time spent should have made you already teachers. 2 Pet. 3: 12 τοῦ ἡμερὸς δὴ ἢν κ. θ. the day of God, through, in consequence of which, the heavens, etc. — Ael. V. H. 3. 37 υπολογισθούσης ἦν τι αὐτοῖς καὶ τῆς γνώμης διὰ τὸν χρόνον, i.e. through age.


b) in the sense of for the sake of, in behalf of, etc. as marking the purpose or object of an action, etc. Matt. 14: 3 et Mark 6: 17 διὰ ἡμών ὑμῶν τὴν γνώμην Φιλίππου. 24: 22 διὰ τῶν ἐκκλησίων, for the elects' sake. Mark 2: 27. John 11: 15. Acts 16: 3. Rom. 11: 28. al. saep.—Xen. Ag. 2. 21. — So διὰ τοῦτο, for the sake of this, for this purpose. John 12: 27 διὰ τούτο ἢλιον, for this purpose I came, sa. to suffer death. 1 Cor. 4: 17. With ἵνα, in order that, John 1: 31. 1 Tim. 1: 16. ὥσπερ Heb. 9: 15.

c) as marking the occasion of any thing, the occasional cause, that on occasion of, on account of, because of which any thing takes place. Matt. 27: 19 πολλά ἐπιθυμεὶ καὶ ὡς δὲ αὐτῶν. John 7: 43. 10: 19. Rom. 2: 4 τὸ ὁμοίου τοῦ θεοῦ δὴ ἡμᾶς βλασφημεῖται εἰς τούς θενατούς. 15: 15 διὰ τὴν χάριν τὴν δόξαν μοι, i.e. because of, by virtue of. 2 Pet. 2: 2. — Xen. Cyr. 7. 3. 10 διὰ ἐμὲ.

3. Of the manner or state through, or during which any thing takes place; comp. I. 4. above. Gal. 4: 13 ὀδηγεῖ δὲ, ὥσπερ ἀνθέρναι τα σαρξικά εἰναι, ἡλικίαν αὐτῶν, through infancy, i.e. during bodily weakness. — This sense of διὰ is rare with the accus. and comes from the general idea of duration; so Aristot. Mirab. Auscult. 68 διὰ τοῦ χρόνου. See Winer Comm. in Gal. 1. e.

Note. In composition διὰ mostly retains its signification and refers: 1. to space and time, through, throughout, implying transition, continuance, etc. as διαβαίνω, διαπέλευς, διαγραφῶμαι, διαγέρω; also trop. through, to the end, marking completeness, and thus becoming intensive, as διαβλέπω, διαγινωσκῶ. 2. to distribution, diffusion, etc. throughout, among, everywhere, where διαγέλλω. 3. to alternate or mutual effects or endeavours, through, between, among, etc. one another, to and fro, as διαφωνῶμαι, διαφέρωμαι. 4. to separation, i.e. Lat. dis, in two, in pieces, apart, etc. Buttm. § 147. n. 9; as διαίρεω, διαίλεω, διαφέρων. Comp. Tittm. in Bibl. Repos. III. p. 50. Al.
Aπασάλλω, f. βαλον, to thrust through, Diog. Laert. 1. 118 διαβεβαιώντα τής θώρακός τον διάκτυλον. to transport, carry over, Thuc. 6. 30. Hence metaphor. and in N. T. to carry or deliver over to any one in words, i. e. to report or inform against, to traduce, to accuse; Pass. seq. dat. Luke 16: 1 διαβιβάσθη αὐτῷ. Sept. for Chald. 91 0 Ex. 9: 7.—Seq. dat. Herodot. 5. 35. πρὸς τινα Jos. Ant. 7. 11. 3. Xen. An. 1. 1. 3.

Διασβεβαιών, οὖ, f. ως, to strengthen throughout, to make very firm; in N. T. Mid. διασβεβαιώμαι, ως, metaphor. to affirm strongly, to asseverate, to urge, seq. μεγι. gen. 1 Tim. 1: 7. Tit. 3: 8.— Philo de Decal. p. 263. 24. Polyb. 12. 12. 6.

Διασβλέπω, f. ψω, to look through, i. e. to view attentively, Plato Phædo. 37. In N. T. to see clearly, i. e. fully, Matt. 7: 5. Luke 6: 42.

Διαβόλος, οὐ, ὃ, ἣ, subst. (δια- 
βάλλον q. v.) a calumniator, slanderer, accuser, viz. 
a) genr. 1 Tim. 3: 11. 2 Tim. 3: 3. Tit. 2: 3. So Sept. of Haman, for Heb. ἔργον Esth. 7: 4. ἔργον ib. 8: 1.—1 Macc. 1: 30. Xen. Ag. 11. 5. 
ter, 10.—In the same sense, John 6: 70 διάβολος, a devil, i. q. τοῦ διαβολοῦ, coll. Acts 13: 10, i. e. an enemy of God and man; comp. σατανᾶς Matt. 16: 23. Mark 8: 33.

Διαγγέλλω, f. γελώ, (διά, ἀγγέλ- 
λω,) to announce throughout, i. e. 

Διάγνωσθε, Luke 11: 8, see in Ιδ. I. a.

Διαγνώσμα, nor. 2 διαγνώσμα, to be throughout, i. e. to be always, 2 Macc. 11: 26. Xen. Mem. 2. 8. 5. In N. T. of time, to be through, i. e. to be past, to have elapsed, Mark 16: 1. Acts 25: 13. 27: 9.—Herod. 1. 10. 1. Ael. V. H. 3. 19 τοὺς μηνοὺς διαγνωσμόν.

Διαγνώσκω, f. γελώσμα, to know throughout, i. e. accurately, to distinguish, Sept. Deut. 2: 7. Xen. Mem. 3. 1. 9. In N. T. to inquire fully into, to examine, to investigate, in a judicial sense, trans. Acts 23: 15. 24: 22.—Philo de Agric. p. 204. C, καὶ δικαστὶς τοῦ οἰκίσκων διαγνωσμόν ἀπέκλη- 

Διαγνωστικός, f. ισος, to make known throughout, i. e. every where, to tell abroad, to publish, seq. περὶ τινα, Luke 2: 17.

Διάγνωσις, εος, ἦ, (διαγνώσκω,) pp. exact knowledge; in N. T. in a judicial sense, examination, trial, hearing,


10: 33. Deut. 9: 9, 11. — The Mosaic covenant was strictly the renewal or confirmation of the Abrahamic; hence Paul uses the plural 

11: 9. — By meton. since the ancient covenant is contained in the Mosaic books, 


14: 29. — By impl. to minister any thing to one's wants, etc. 1 Pet. 4: 10 sig Eavtovg [i. q. sig GAAjdous]. So of the alms collected by the churches, the distribution of alms, etc. Rom. 15: 25. Heb. 6: 10 bis. 1 Pet. 4: 11. — In the sense of to be the attendant or assistant of any one; as Timothy and Erastosthenes are said to be .


16: 10. — In the primitive church, to fill the office of a .

17: 3: 2. Comp. Calmet, art. .

18: 28. — So daimi, daimo

19: 13. So Heb. 2: 25. Acts 19: 22. So Heb. 2: 5. 1. Ex. 24: 13; where Sept. . — (By impl. to minister any thing to one's wants, etc. 1 Pet. 4: 10 sig Eavtovg [i. q. sig GAAjdous]. So of the alms collected by the churches, the distribution of alms, etc. Rom. 15: 25. Heb. 6: 10 bis. 1 Pet. 4: 11. — In the sense of to be the attendant or assistant of any one; as Timothy and Erastosthenes are said to be .

19: 22. So Heb. 2: 5. 1. Ex. 24: 13; where Sept. . — (By impl. to minister any thing to one's wants, etc. 1 Pet. 4: 10 sig Eavtovg [i. q. sig GAAjdous]. So of the alms collected by the churches, the distribution of alms, etc. Rom. 15: 25. Heb. 6: 10 bis. 1 Pet. 4: 11. — In the sense of to be the attendant or assistant of any one; as Timothy and Erastosthenes are said to be .

20: 25. Also in the passive construction; to minister, sc. any thing to any one, to administer, to provide, etc. 2 Tim. 1: 18 . So 2 Cor. 3: 3. — In the primitive church, to fill the office of a .


24: 18. — In the primitive church, to fill the office of a .

25: 3. — In the primitive church, to fill the office of a .


28: 23. Xen. Cyr. 4. 5. 51.
Maxovia, ac, ἀ, (διάκονος,) serv-
vice, attendance, ministry, viz.

a) genr. Heb. 1: 14.—Jos. Ant. 4. 6. 3.
   — Towards a master or guest, at table
   or in hospitality, Luke 10: 40. 1 Cor.
   16: 15.—Xen. Oec. 7. 41.

b) ministry, ministration, i.e. the of-
   fice of ministering in divine things,
   spoken chiefly of apostles and teachers;
   Acts 1: 17, 25. 6: 4 διακόνων τοῦ λόγου.
   Rom. 11: 13. 1 Cor. 12: 25. 4: 13. 5: 18. 6: 3.
   Eph. 4: 12. Col. 4: 17. 1 Tim. 1: 12.
   2 Tim. 4: 5, 11. Once of the office of a
   διάκονος, Rom. 12: 7, where others take
   it in the wider sense as above.

c) in the sense of aid, relief, spoken
   of alms, contributions, etc. Acts 11: 29 δι-
   2 Cor. 8: 4. 9: 1, 13. 11: 18. Rev. 2: 19.
   — Act. Thom. 56, ἐκόμισαν χρήσατα πολλα
   διά διακόνων τῶν χρησῶν.—Spoken of the
   distribution, ministration, of alms
   thus collected, etc. Acts 6: 1. 12: 25
   coll. 11: 30. 2 Cor. 9: 12.

Διάκονος, ου, ὁ, ἡ (either fr. διά
and κόνις, pp. a dusty i. e. hasty mes-
senger; or better from obsol. διάκος, διάκονος, to run, to hasten, Buttm. Lexil. I.
   p. 21 sq.) a servant, attendant, minister,
   viz.

a) genr. and with a gen. of the mas-
ter or person served, Matt. 20: 26. 23:
3. 8. — Spoken of those who wait at
   table etc. John 2: 5, 9.—Jos. Ant. 6. 4. 1.
   Xen. Mem. 1. 5. 2. Among the Greeks,
   the διάκονος were a higher class of ser-
   vants than the δούλος, Athen. X. p. 192.
   p. 220. — Spoken of the servants or at-
   tendants of a king, Matt. 22: 13. So

Rom. 13: 4 bis, θεοῦ διάκονος, i. e. the
   servant, minister, vicegerent, of God.
   Sept. for γνώμη Ἐσθ. 1: 10. 2: 2. 6: 3.
   —Spoken of an attendant, a disciple, etc.

b) spoken of ministers, teachers, sc. of
divine things, who act for God, Christ,
etc. with a gen. as before, e. g. τοῦ
   θεοῦ 1 Cor. 3: 5. 2 Cor. 3: 6. 6: 4.
   1 Thess. 3: 2. seq. τοῦ Χριστοῦ etc.
   4: 7. seq. τῆς ἐκκλησίας Col. 1: 25. So
   seq. τοῦ σατάνα 2 Cor. 11: 15, coll. v.14.

c) with a gen. of the thing to be
   done or promoted by one's service and
   ministry, e. g. Rom. 15: 8 διάκονος ποι-
   τομύς, a minister of circumcision, i. e.
   of Judaism, or to the Jews. 2 Cor. 11: 15

d) as an officer in the primitive
   church, one who has charge of the alms
   and money of the church, an overseer
   of the poor and the sick, an almoner, Phil. 1:
   1. 1 Tim. 3: 8, 12, 4: 6. See Acts 6:
   1—6. Of a female ἡ διάκονος, who
   had charge of the female poor and sick,
   Rom. 16: 1.—Hence the English word
   deacon, but in a different sense.


Διάκονος, f. σύνομα, (διά, ἀκονο,) to hear through or out, Xen. Hiero 7. 11.
   In N. T. to hear fully, in a judicial
   and ἀκοη Deut. 1: 16.

Διακόνιο, f. νῦ, to separate
throughout, i. e. wholly, completely,
   trans. Mid. to separate one's self, etc.

a) pp. Jude 22 οὗς μὲν εἰλησε διακο-
   νιόμενον, on some (i. e. those not Chris-
   tians) have compassion, separating your-
   selves from them.—Hesych. dievkoijfíνων
   ἀφομισθήσομαι. διακολέγητε, χοροθέσετε.
   Herodian. 3. 1. 9 ὁ Ταθύς διακόνιοι το
   ἔργον.

b) by impl. to distinguish, to make a
   disdistinction, to cause to differ; Acts 15:
   9 οὗτοι διίσκουν μεταξύ ἦμων. 1 Cor. 11:
   29 μή διακονίων τὸ σῶμα τοῦ κυρίου, sc.
   from common food. Mid. James 2: 4
καὶ οἵ διακρίνεις ἐν ἑαυτοῖς; interrog. and as apodosis, do ye not then make a distinction in yourselves? i.e. are ye not partial? Others under d below.—Mid. Herodian. 4. 6. 12.—With the idea of preference, prerogative, 1 Cor. 4: 7 τίς γάρ σε διακρίνεις.—Trop. to distinguish, to discern clearly, to note accurately, Matt. 16: 3 τὸ πρῶτον τοῦ οἰκονόμου. 1 Cor. 11: 31 εἰ γὰρ ἑαυτοῖς διακρίνεσθαι, i.e. if we took a proper view, formed a just estimate of ourselves. 1 Cor. 14: 29, i. q. ἀκοεῖναι in 1 John 4: 1. So Sept. for γωνια Job 12: 11.—Xen. Mem. 1. 9. 9.—Hence, c) in the sense of to consider accurately, to judge, to decide, e. g. διακρίνεις ἀνὰ μίσος πιστ., 1 Cor. 6: 5. So Sept. for ἡμέρα Ex. 16: 16. 1 K. 3: 9. τῆς Ps. 56: 4. Pro. 31: 9.—


Διακρίσις, εος, τι (διακρίνω), a distinguishing, a discerning clearly, i. e. spoken of the act or power, Heb. 5: 14 καλὸν καὶ κακόν. 1 Cor. 12: 10 τῶν πνευμάτων, comp. in Διακονία b.—Apoll. Rhod. 4. 1169.—By impl. Rom. 14: 1 μὴ εἰς διακρίσεις διαλογισμῶν, lit. not for scrutinizings of thoughts, i.e. not with searching out and pronouncing judgment on their opinions; comp. v. 5, 13. Others, doubts, scruples.

Διακαλῖται, f. ὄνω, to hinder throughout, i. e. to impede or forbid utterly, trans. Matt. 3: 14 ὅ δέ ὤν τούτων δι-

Διαλλάσσω or ἀέττω, f. ξώ, (διά, ἀλλάσσω) to change between, i.e. to permute, to change for another, to exchange, 2 Macc. 6:27. Xen. H. G. 1.6.4. Trop. to change in feeling towards any one, to reconcile, trans. Xen. H. G. 1.6.7. Vect. 5.8.—In N.T. only Διαλλάσσομαι, aor. 1. pass. διαλλάσσω with mid. signif. Buttm. § 136.2, to change one's own feelings towards, i.e. to reconcile one's self, to become reconciled, c. dat. Matt. 5:24 διαλλάσσαμεν τοῦ ἀδικίας σου. So Sept. for ἀλλάσσομαι. 1 Sam. 29:4.—Esdr. 4:31. Jos. Ant. 16.4.4. Thuc. 8.70.

Διαλογίζομαι, f. ἴσωμαι, to reckon through, i.e. to complete or settle an account, Dem. 1236.17. In N.T. trop. to consider, to reflect, to reason, to ponder, viz.


Διαλογισμὸς, οὐ, ὁ, (διαλογίζομαι) computation, adjustment of accounts, Dem. 351.20. In N.T. reflection, cogitation, thought, viz.


Αἰλίῳ, f. ὑστερον, to dissolve; in N.T. spoken of a collection of people, to disperse, to break up, Pass. Acts 5:36. —Jos. Ant. 4.3.1 τῶν συλλόγων. Xen. Cyr. 5.5.43 τὴν στηρίαν.

Αἰσχυρίζομαι, f. ὑμνεῖ, deponent. Mid. to call throughout to witness, viz. gods and men, all beings, i.e. to affirm with solemn oaths, Sept. Deut. 4:26. Xen. H. G. 3.2.13.—In N.T. to testify throughout and through, i.e. to bear full and complete witness, viz.


Αἰσχυρῆς, f. ὑστερον, deponent. Mid. to fight together, Xen. Anab. 7.4.10; see in Αἰαίς note. In N.T. metaphor. to contend sc. in words, to dispute warmly, Acts 23:9.—Eccles. 8:1. Thuc. 3.42.

Αἰμήνω, f. νῶ, to remain through, i.e. permanently, to continue, sc. in the same place, Xen. An. 7.1.6. In N.T. spoken of state, condition, circumstances, etc. to remain the same, to con-
tinue, to endure, i.e. not to change; Heb. 1: 11 διαμερίζεσθαι, quoted from Ps. 102: 27, where Sept. for ἡ ζωή, coll. v. 23. So 2 Pet. 3: 4 παύσαντα οὖν διαμερίζεσθαι, comp. Ps. 119: 90 where Sept. for ζωή.

—Polyb. 1. 18. 6. Xen. Mem. 4. 7. 7.

—With adjuncts, e.g. κομοῦ, Luke 1: 22. πρὸς τινα, to remain lo, i.e. to be preserved to any one, Gal. 2: 5. So μετὰ τινος, spoken of persons, to remain with, i.e. to remain constant towards any one, Luke 22: 28.—Seq. dat. Diod. Sic. 14. 48. Xen. H. G. 7. 1. 44.

Διαμερίζομαι, f. low, to dispart, to separate into parts, to divide up, trans.


b) trop. spoken of discord, dissen-

—Pass. to be divided sc. into parties, absol. Luke 12: 52. seq. εἰς c. acc. to be divided against, to be at discord with, etc. Luke 11: 17, 18. 12: 53.


Διαευθεία, f. εἰς, to nod or wink repeatedly, i.e. to make signs with the head, eyes, etc. Luke 1: 22. Sept. for ἔστιν ἡ ἡμέρα Ps. 35: 19. — Ecclus. 27: 22 διαευθησάν ὁράθαις. So τὸ χρόνον Anthol. Gr. III. p. 47. ed. Jac.


Διανοιά, ας, η, (διανοομά), pp. a thinking through, mature thought; in N. T. and genr. thought, mind, i.e. the power of thought, viz.


c) mind, i.e. mode of thinking and feeling, the feelings, affections, disposition of mind, Col. 1: 21 ἐνθροῖ τὴν διάνοιαν. Eph. 2: 3. — 2 Macc. 5: 17. Xen. Oec. 10. 1.—So Luke 1: 51 ὄνοματοι διά-


Διανοογία, f. ὅξος, (διά, ἀνοιγώ, which see,) to open through, sc. what before was closed, to open fully, trans. e.g. τὴν μήτηρα, to open the womb, spoken of the first-born, Luke 2: 23. Sept. and ἐπιθυμέω Ex. 13: 2. 34: 19. — So διαν. τὰς ακοὰς, to open the ears, i.e. to cause to hear, to restore hearing, Mark 7: 34, 35. So Heb. διανοομάν Ἰσ. 35: 5, Sept. ἀνοιγόν. — Metaph. διαν. τοὺς ὀφθαλμοὺς, to open the eyes of any one, i.e. to cause to see what was not seen before, Luke 24: 31. Sept. and ἐπιθυμέω 2 K. 6: 17. οἱ διαν. τὸν νουν, τὴν καρδίαν, to open the mind, the heart, etc. i.e. to make able and willing to understand, receive, etc. Luke 24: 45. Acts 16: 14.—2 Macc. 1: 4, comp. Sept. Hos. 2: 15. Themist. II. p. 29.

—Hence, διαν. τὰς γραφάς, to open the scriptures, i.e. e. to lay open the sense, to explain, to expound, Luke 24: 32. Acts 17: 3. So τὸν Πολ. Ps. 119: 130, Sept. ἀνοιγοῦν λόγον.

Διαυγαστερεύω, f. εἰς, (διά, νυκ-

tερεύω, fr. νυῖς,) to bring the night through,

Διανύω, f. ὑσο, (διά, ἀνεο,) to bring through to an end, i. e. to complete, to finish, Acts 21:7 τὸν πόλιον. — 2 Macc. 12:7. Jos. Ant. 4. 6. 8 τὸν βλόχ. Xen. Cyr. 1. 4. 28 δῦδ.


Διαπραγματεύεσθαι, ἵνα, διὰ, (διά, παραμεθύμην, contention,) vehement dispute, wrangling, 1 Tim. 6:5, in Mss. and later edit. less well for ἀπάθητον q. v. See Tittm. in Bibl. Repos. III. p. 61.


Διαπλέον, ὃ, f. εὐαίω, to sail through or over, e. g. τὸ πλῆθος Acts 27:5. — Herodian. 8. 6. 11. absol. Xen. An. 7. 8. 1.


Διαπροορθία, f. ἅρων, to saw through or asunder, Sept. for τὴν 1 Chr. 20:3. Apollodor. Bibl. 3. 15. 9. διακ. τοῦ ὄρους, to saw or grate the teeth sc. in rage, Lucian. Calumnum. 24. — In N. T. only Mid. διαπροορθία, metaphor. to be enraged, to be moved with anger, sc. τοῖς καρδίας Acts 7:54. absol. 5:33. — Hesych. διαπροορθίον' ἐχθρίζοντο τοῖς ὀρούσι.


—The Jews were accustomed to rend their garments from the bosom to the girdle in token of grief, indignation, etc. see Gen. 37:29, 34. 44:13: Num. 14:6. Josh. 7:6. 2 Sam. 3:31. 1 Macc.


Aiastrafo, f. σφόδρος, (σφόδρος, αὐτός, ἀσφαλής, διαστραγμένος dispersion, spoken of the state of dispersion in which many of the Jews lived after the captivity, in Chaldæa, Persia, and chiefly in Egypt, Syria, and Asia Minor; Sept. Jer. 34: 17. Judith 5: 19. Comp. Jos. B. J. 7. 3. τὸ γαρ Ἰουδαίων γένος πολὺ μὲν κατὰ πάσαν τὴν οἰκουμένην παράσπασται τοῖς ἐπι- χωρίοις πλείστον δὲ τῇ Σύρῳ ἀναμμυρυ- μένων.—In N. T. metaphor. the dispersion, for the dispersed Jews, i.e. the Jews living in dispersion, James 1: 1. 1 Pet. 1: 1. In John 7: 35 διεξ. τῶν Ἰσλαήνων, i.e. the Jews dwelling either among the Gentiles generally, or among nations that use the Greek language, e.g. in Egypt and Asia Minor, the Hellenists. — So Sept. Ps. 147: 2 for Heb. particip. οἰκουμένης. 2 Macc. 1: 27.


Aiastrafo, ἀποστολής, ἀποστολὴς, ἀποστολή (ἀποστολή q. v.) distinction, difference, Rom. 3: 22. 10: 12. 1 Cor. 14: 7. — Pol. 16. 28. 4. Hesych. διαφόρα διάφορας, διαφωσιμίας.


Διατάγμα, ἄτος, τὸ, (diatásaos), a disposing in order, a disposition, arrangement, i.e.

a) pp. Acts 7: 53 ἐλάβετε τὸν νῦν οἰς διατάγμα ἀγγέλων, i.e. into or conformably to the dispositions or arrangements of angels; comp. Gal. 3: 19 ὁ νῦν ὑμῶν διατάγμας δἰ ἀγγέλων, also Heb. 2: 2. The plural form may refer to the fact of the giving of the law in portions and at various times. For this use of οἰς, comp. Matt. 12: 41. Luke 11: 32. See Εἰς 3. e. — The O. T. makes no mention of angels at the giving of the law, Ex. 20: 1, 19, 22; but the above passages of the N. T. assume their instrumentality, in accordance also with their Jewish tradition; so Sept. Deut. 33: 2 ἐκ δεξιῶν αὐτῶν ἀγγέλων μετὰ αὐτῶν for ἐπὶ τὴν γῆν καὶ πρὸς τὴν ἡμέραν. Jos. Ant.15. 5. 3 δόγματα τὰ ἐν τοῖς νῦνοι δἰ ἀγγέλων παρὰ τοῦ θεοῦ μακάρια. Comp. Winer Gr. § 53. a, ult. Olshausen's Comm. in Acts l. c. Also Winer §32. 4. b, ult.


Διατατόνσονας or άτίον, f. εὖ, to stir up throughout, spoken of the mind etc. to disturb, to agitate; Pass. Luke 1: 29.—Pol. 8. 16. 8. Xen. Mem. 4. 2. 40.

Διατάσσω or άτίον, f. εὖ, to arrange throughout, to dispose in order, as trees, Xen. Occ. 4. 21, 22; or troops, 2 Macc. 12: 20. Xen. An. 1. 7. 1. In N. T. trop. to set fully in order, to arrange, to appoint, to ordain, trans. viz.


—Hence Mid. διατάσσομαι in the same sense, Acts 7: 44. 24: 23. 1 Cor. 7: 17. 11: 34. Tit. 1: 5. Acts 20: 13 οὖν γὰρ ἡ διαταγήματος Πάνω, so Paul had appointed, where the perf. pass, has the mid. signif. Comp. Buttm. §136. 3. Matth. §493. Winer §40. 3.

Διατέλεσσσα, ὠ, f. ὑπάρχω, (dia, τερέω,) to bring through to a full end, to finish fully, to complete, Xen. H. G. 7. 3. 4. spoken of time, with τὸν χρόνον or the like, to bring through the whole time, to pass the time, etc. Xen. Mem. 1. 2. 6. — Hence in N. T. absol. to continue throughout, to remain; Acts 27: 33 ἅπαντα διατελέσθη. Comp. in Διάγω and Διατρῆσθα.—Ael. V. H. 10. 6 διατέλεσε μετὰ ἀνάσος. Xen. Mem. 1. 6. 2.

Διατρῆσθά, ὠ, f. ὕπαρξις, (dia, τρέω,) to have one's eye upon throughout, to watch carefully, to keep with care, trans. Polyb. 1. 7. 7. ib. 7. 8. 4. Aristot. H. An. 9. 7. In N. T. trop.


b) with ἔαντων etc. to guard or keep
one's self wholly sc. from any thing, to abstain wholly, seq. &c. Acts 15: 29.
Comp. Sept. seq. uj &c. 672H Is. 56: 2

Διατίκα or διὰ τί, wherefore? see in Díα II. 2. a.

Διατίθημι, f. διαθήσον, to place apart, i.e. to set out in order, to arrange, to dispose in a certain order, etc. Sept. for τιμήν 1 Sam. 11: 11. Xen. Mem. 2. 1. 27. — In N. T. only Mid. διατίθημαι, f. διαθήσομαι, to arrange in one's own behalf, to make a disposition of, trans.

a) genr. to appoint, to make over, to commit to, etc. e. g. τὴν βασιλείαν, seq. dat. Luke 22: 29 bis. — Xen. Cyr. 5. 2. 7 τὴν ὑψηλάτητα. — So of a testamentary disposition, so as to devise, to bequeath, sc. by will; hence ὁ διατίθησεν, a testator, Heb. 9: 16, 17. — Jos. Ant. 13. 6. 1. Pol. 20. 6. 5. Dem. 1099. 27.


Διατρίβω, f. πεπό, to rub in pieces, Hom. II. 11. 846 or 847. to rub continually e. g. the eyes, Tob. 11: 8, 12. to wear away or consume, sc. by rubbing, etc. Theogon. 921. Herodot. 7: 120. — In N. T. spoken only of time, to spend, to pass, trans. e. g. χρόνον, Acts 14: 3, 28. ημέρας, Acts 16: 12. 20: 6. 25: 6, 14. So Sept. διατρίβως for τὰς ἡμέρας Lev. 14: 8. — χρόνον Polyb. 4. 57. 3. Xen. Mem. 2. 1. 15. — So absol. or with χρόνον etc. implied, to remain sc. in a place, to sojourn, to abide, with an adv. or other adjunct of place, John 3: 22. 11. 54. Acts 12: 19. 15: 35. Sept. for τὴν ἡμέραν Jer. 35: 7. — Jos. Ant. 5. 4. 2. Herodian. 8. 8. 3. 14. Xen. Cyr. 1. 2. 13.

Διατροφή, ἄνδ, ἀν (διατροφή), aliment, food, 1 Tim. 6: 8. — 1 Macc. 6: 49. Jos. Ant. 2. 5. 6. Xen. V ect. 4. 49.

Διανυάγω, f. ἀνάγω, (διά, αναγώ), to shine through, i. e. spoken of day-light, to break forth, to dawn, intrans. 2 Pet. 1: 19. — Polyb. 3. 104. 5 ὠμός τῶν διανυάγων.

Διανυαγός, ἀνάχω, ὁ, ἀν (διανυάγον), adj. (διανυάγον), diaphanous, pellucid, transparent, Rev. 21: 21 in later edit. for διαφάνειας in text rec. — Aquila for Heb. 77 Prov. 16: 5. Jos. Ant. 3. 1. 7 διαφανείτατον ὅρων. Aristaen. 1. 1.


Διαφέρω, f. διόω, aor. 2 διή- νεγκον, see Buttm. § 114. p. 305.

1. to bear or carry through sc. a place etc. Mark 11: 16 ὥσ τίς διαφήνη σκευός διά τοῦ ἱματίου. — Comp. Esdr. 5: 55 [76] διαφάνης σχῆμας εἰς τὸν Ἰσραήλ ὀμίλησε. 2. to bear asunder, to carry different ways, Lat. differo, viz.


b) intrans. or pp. reflex. with ἰστιν impl. to bear one's self apart, to separate one's self, sc. from others, comp. in ἱσοῦ 3; hence genr. to differ, as also Lat. differo; genr. Sept. Dan. 7: 3, 7. Xen. Hiero 1. 2. In N. T. (a) τὰ δια- φέροντα, things different, discrepant. Rom. 2: 18 et Phil. 1: 10 δοκοῦσεν τὰ διαφέροντα, to distinguish things that are different; so Theodoret in loc. τὰ ἐναντίον ἀλληλοῖς, διαφανεῖταν καὶ ἀδικώ- αν, and Theophyl. τί δὲ πράσατε καὶ τί μὴ δὲ πράσατε. — Audocid. Or. 4. p. 300. Xen. Hiero 1. 3. Mem. 4. 3. 11. — Others, better things, as in γ' below. — (b) Impers. διαφέρει, it differs, it makes a difference, c. c. dat. Gal. 2: 6 οὐδέν μοι


Aiaxetos or atito, f. ξυ, to guard through, i.e. ever, to protect; Luke 4: 15 τοῦ διαφερείμαι σε, where for τοῦ see Buttm. § 140. n. 1. Sept. for ἀνεξαντιστὸν Gen. 28: 15. Ps. 91: 11. —3 Mace. 3: 3. Xen. Mem. 1. 5. 2.


Aiaxetos, a) 4, 5, 6, adj. (διαφερο-) different, i.e.


Aiaxetos, f. λο, (διδάσκων, didactic, i.e. teaching; apt to teach, see Winer Gr. § 30. 4. Matth. § 345.

a) of persons, taught, instructed, John
Aδασκαλία, aς, η, (διδάσκω) teaching, instruction, spoken


Aδιδάσκω, f. ζε, (οσβ. διά) to teach, to instruct, viz.


Aδιδράχμα, ου, το, (δις, δραχμή) didrachma, a double drachma, a silver coin equal to two Attic drachmae and also to the Jewish half shekel; see Jos. Ant. 3. 8. 2. This makes it equivalent to about 28 cents. Matt. 17: 24 bis. spoken of the yearly tribute to the temple paid by every Jew, Ex. 30: 13 sq. So Aquil. for ἐδιδάσκει and ἐδιδάσκει ἄντι τῶν διδασκαλίας. Spoken


Aδύναμος, ου, ο, η, adj. twain, twin,

Aποφασίζω, f. δώσω, aor. 1 ἔδωκα, aor. 2 ἐδώκα, perf. ἔδωκα, pluperf. ἐδώκαν; see Buttm. §107. Less usual forms are: pres. 3 plur. ἔδωκε, ἐδόχει, ἐδόθη; see Buttm. §107. 3. a@ twin, plur. twins, Sept. for DNM Gen. 25: 24. Lucian. D. Mort. 16. 4.—In N. T. as a surname of the apostle Thomas, Didymus, i.e. the Twin, — John 11: 16. 20: 24, 21: 2. — Act. Thom. § 1. Comp. Thilo ib. p. 92.

Aποφασίζω, ἐπιτίθημι, f. δώσω, aor. 1 ἔδωκα, aor. 2 ἐδώκα, perf. ἔδωκα, pluperf. ἐδώκαν; see Buttm. §107. Less usual forms are: pres. 3 plur. ἔδωκε, ἐδόχει, ἐδόθη; see Buttm. §107. 3.

Aποφασίζω, ἐπιτίθημι, f. δώσω, aor. 1 ἔδωκα, aor. 2 ἐδώκα, perf. ἔδωκα, pluperf. ἐδώκαν; see Buttm. §107. Less usual forms are: pres. 3 plur. ἔδωκε, ἐδόχει, ἐδόθη; see Buttm. §107. 3.

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(γ) διδομένω εαυτον, to give one’s self, to deliver one’s self, viz. (1) to consecrate or devote one’s self, 2 Cor. 8: 5. —Herodot. 3. 19. Dem. 301. 20. — (2) seq. ἀντίταξον, 1 Tim. 2: 6. —So to σώμα αὐτοῦ Luke 23: 19. τὴν σάρκα αὐτοῦ, John 6: 51. So also διδ. τὴν φυσιν αὐτοῦ λίτρον ἀντί, Matt. 20: 28. Mark 10: 45. —1 Macc. 5. 20. 6: 44. Jos. B. J. 2. 10. 5. Eurip. He- rac. 551. Phoen. 1012. ed. Porson. — (3) Constr. with ἐς c. accus. of place, to be give one’s self to any place, to go, etc. Acts 19: 31 μὴ δοῦναι λατρείαν ἐς τὸ δείκτων. —Jos. Ant. 15. 7. 7 et Diod. Sic. 5. 9 διδοῦσιν αὐτὸν ἐς τῆς ἐρήμους. —(3) to give, i. e. to give forth, to render up, to yield, etc. especially in return for any thing bestowed, as a gift, labour, attention, etc. hence often found where ἀποδομή might have stood. (α) genr. e. g. of a person, Luke 7: 15. things, Matt. 5: 31 δῶσο αὐτῷ ἀπόστασιν. 10: 7. 14: 8 δῶς μοι ὡς τὴν καλλιν Ἰώνινν, v. 9. 24: 45. Mark 6: 41. Luke 11: 7. 8. John 6: 51. 18: 11. Rev. 15: 7. Acts 9: 41 δῶς δε αὐτῷ γείτ. al. saep.—Xen. Cyr. 1. 4. 10. 11. ib. 4. 6. 10 τὴν διατην. Acts 1: 26 ἑδοκαν κλήρους αὐτῶν, they gave in their lots; others under d below, like Heb. 7: 5 7: Lev. 16: 8, where Sept. τίθημι. Luke 15: 22 δῶς διατικὸν εἰς τὴν γείτ. αὐτοῦ, give or bring a ring for his hand; others under d below, like Heb. 7: 5 7 Gen. 41: 42, where Sept. τίθημι.—Xen. An. 1. 2. 27. — Seq. dat. of pers. and infin. e. g. διδ. αυτοῖς φα-
Zech. 11: 12. — Xen. Conv. 1. 5 ἀφη-
γον. Palaeph. 38 διὰ. φόρον. — (γ')
Spoken of the earth, to give forth, to yield,
So Sept. and Συνιπ Zech. 8: 12. — So

(δ) from the Heb. used in the sense of
τίδημα, like Συνιπ. for δωρίζει, to place
Matt. 25: 27, i.e. to place at interest;
comp. Sept. and Συνιπ Lev. 25: 37. So
διὰ τῆς Υφαίσθητης ἐκ τοῦ Φυσιο-
νίου, Rev. 8: 3, 3, i.e. to offer in sacrifice
[αἷμα] ταῖς προσκυνήσεις etc. comp. Ec-
Ex. 7: 3, 4. al. comp. Συνιπ Gen. 1: 7, 9;
where Sept. τίδημα ἐκ. So seq.
εἰς Luke 15: 22. — Metaph. to apply, in
the Latinism dovit, dare operam, to give
labour, i.e. to apply effort, to endeavour, seq. infin. Luke 12:
58.—Hermog. de Invent. 3. 5, 7, ἐγκα-
σιάν τοῦ ἐπιχειρηματίας διδώσει. See dare
Comp. σπονδῆν τίθεναι Pind. Pyth. 4.
492, ponere operam, Cic. pro Mur. 22.
pro Cluent. 57.—(β) Spoken of miracles,
to do, to perform, to exhibit, Matt. 24: 24.
for δωρίζει Deut. 6: 22. — (γ') With a
doub. acc. of person, to appoint, to con-
stitute, sc. as any thing, where the last
acc. is by apposition ; Eph. 1: 22 αὐτῶν
ἵνα καθήλη ὑπὲρ πάντα. 4: 11. So
Sept. and Συνιπ Ex. 7: 1. and Συνιπ Gen.
17: 5. Sept. τίδημα. So Sept. δοθεῖ
Lehrgeb. p. 813. Matth. § 420. — (δ)
Spoken of a law, ordinance, etc. to give,
i.e. to ordain, to institute, to prescribe;
dιαθήκην περιτομῆς Acts 7: 8. περι-
tομήν John 7: 22. So Sept. for Συνιπ
Lev. 26: 46. for τίθηται Josh. 24: 25.
Συνιπ Ezra 9: 11. διὰ. διαθήκην, Sept.
and Συνιπ Num. 25: 12. and Heb. Συνιπ
tίδημα. — The classic form is ἱερὸν νο-
μον, whence νομοθέτης a lawgiver, etc.
comp. Passow Lex. art. τίθημι A. 3. c.

Αἰσθήματα

Αἴσθήματα, τά, (δία, ἐνθύμησις,) to
wake up fully, to rouse, trans. pp.
Herodian. 2. 1, 13. — Trop. of things,
e.g. of a sea, to agitate, pass. John 6:
18. Comp. Heb. ἵνα and Sept. ἐνθύμησις
Jon. 1: 13. — Of the mind, to excite, in-
cite, stir up, 2 Pet. 1: 13. 3: 1.—2 Macc.

Αἴσθημα, τό, (δία, ἐνθύμησις), to
revolve in mind throughout,
i.e. to consider carefully, seq. τις εἰς
c. gen. Acts 10: 19 in later edit, for ἐνθύμησις
in text rec.

Αἴσθήματα, τά, (δία, ἐνθύμησις),
an interpreter, 1 Cor. 14: 28.

ἀίσθημα, τό, (δία, ἐνθύμησις),
to interpret fully, to explain,
Acts 9: 35. 1 Cor. 12: 30. 14: 5, 13, 27.
—2 Macc. 1: 36. Polyh. 3. 22, 3.

Αἴσθημα, τό, (δία, ἐνθύμησις),
comp. Lab. ad Phryn. p. 37, 38.
Buttm. § 108. V. 5. § 114. p. 282; to
come or go through, to pass through, viz.
a) pp. seq. διὰ. c. gen. of place, Matt.
12: 43 et Luke 11: 24 διέφευγεν δι' ἀνώ-
[8: 59.] Acts 9: 32. 1 Cor. 10: 1. δ' ἐκ-
2 Cor. 1: 16. δ' ἀνωτέρωτος ἀφάρδησες
Buttm. § 147. n. 12. So Sept. for Μω
2 Chr. 23: 15. Ez. 44: 2. ἡσυχαίαν 1 Sam.
9: 3, 4. Ez. 29: 11. — Seq. accus. of
place, Luke 19: 1 διέφυγεν τῇ Ἰερουσ.
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stήσεως τε ἅπαντος, departing a little, i. e. going a little further.—Ecclus. 28: 14. Pol. 10. 3. 6. — Spoken of time, to pass away, to elapse, Luke 22: 59.


Αἰχμός, ἀίος, ὁ, (πρόβ. ὁ δίκας) right, just, i.e. physically, like, even, equal, e.g. numbers,Herodot.2.149. ἀγαθός Xen. Cyr. 2. 2. 26. just as it should be, i. e. fit, proper, good, e. g. γιά Pollux On. I. 227. γιάδον Xen. Cyr. 8. 3. 38. justissima tellus, Virg. Georg. 2. 460. Hence usually and in N. T. in a moral sense, right, just ; spoken


Αἰχαυώνη, τῆς, η, (ὁ δίκαιος) pp. the doing or being what is just and right, viz.

a) the doing alike to all, i. e. justice, equity, impartiality ; spoken of a judge etc. Acts 17: 31 κινήσω τὴν ίκονομίαν ἐν δικαιοσύνῃ. Rev. 19: 11. Heb. 11: 33 εὐσεβών δικαιουμένην, exercised justice, i. e. dispensed justice to the nations, etc. Rom. 9: 28, quoted from Is. 10: 22, where Sept. for ἡμεστις, as also Is. 5: 16. 9: 7. for ἡμεστις Ps. 9: 9. 35: 24.—Eccles. 45: 26. Jos. Ant. 3. 4. 1.

b) of character, conduct, etc. the being just as one should be, i. e. rectitude, uprightness, righteousness, virtue, like the Heb. ἡμεστις, ἡμεστις ; comp. in ἀλλαξας b. So of actions, duties, etc. i. q. το δίκαιον, what is right, proper, fit, Matt. 3: 15 πληρωμὴ πάνω δικαιοσύνην. —Of disposition, conduct, viz. (α) in the language of common life, Eph. 5: 9. 1 Tim. 6: 11. 2 Tim. 2: 22. Heb. 1: 9. 7: 2. Rev. 22: 11 in later edit. Sept.

c) by meton. in the sense of being regarded as just, i.e. imputation of righteousness, justification, i. q. δικαιοσύνη, Rom. 5: 17, 21. 10: 4, 5. 2 Cor. 3: 9.

η δικαιοσύνη τῆς δικαιοσύνης, opp. to ἡ δικαιοσύνη τῆς κατασκευῆς, Gal. 2: 21; 3: 21. 5: 5. Put for the mode or way of justification, Rom. 10: 3 ter. Al.

**Δικαίωσις**

| Ο, ι. όσον, (δικαιοσύνη) to justify, i. e. to regard as just, to declare one to be just, trans. |

a) as a matter of right, justice, etc. to absolve, to acquit, to clear, sc. from any charge or imputation. Matt. 12: 37 ἐκ τῶν λόγων σου δικαιοσύνη, καὶ ἐκ τ. λ. κου πατακτικασθησθη. 1 Cor. 4: 4. seq. αὐτο e. gen. of thing, Acts 13: 39 bis. Rom. 6: 7 ἐπὸ ἀμειβάσις, coll. v. 18 where it is ἐκλειπομένοι. Sept. for τῇ Ἰσραήλ Ex. 23: 7. Deut. 25: 1. 1 K. 8: 32. So δικαιοσύνη ἄνωτος, to justify one's self, to excuse one's self, Luke 10: 29. So Sept. for τῇ Ἰσραήλ Gen. 44: 16.—Ecclus. 10: 29. Test. XII Patr. p. 541.—In classic writers in the wider sense to do justice to, i.e. both to defend the right of any one, Polyb. 3. 31. 9. and also to condemn, etc. Thuc. 3. 40. Herodot. 3. 29.

b) spoken of character, etc. to declare to be just as it should be, i.e. to pronounce right, etc. of things, to regard as right and proper, i. q. ἄξιον, Herodot. 1. 89. Jos. Ant. 9. 9. 1.—In N. T. only of persons, to acknowledge and declare any one to be righteous, virtuous, good, comp. in Δικαίωσις b. Hence, (a) by impl. to vindicate, to approve, to honour, to glorify; Pass. to receive honour, etc. e. g. ὃν τὸν Ἰησοῦν Luke 7: 29. So Matt. 11: 19 et Luke 7: 35 δικαιοσύνη ἡ σοφία ἀπὸ τῶν τέκνων αὐτής, i. e. true wisdom is acknowledged and honoured by her real followers. 1 Tim. 3: 16. comp. Bibl. Repos. II. p.49. Rom. 3: 4 quoted from Ps. 51: 6, where Sept. for τῇ Ἰσραήλ so Ez. 16: 52. — Psalt. Salom. in Fabr. Cod. Pseud. V. T. Ps. 2s. 16: 3. 5. al. Comp. Kypke I. p.240.—(b) In relation to God and the divine law, to declare righteous, to regard as pious, e. g. Luke 16: 15 ὃς δικαιοσύνης ἐντοίς ἐνοπτών τῶν ἀνθρώπων, i. e. those who profess themselves righteous, pious, before men, —Spoken espec. of the justification bestowed by God on men through Christ, in which he is said to regard and treat them as righteous, to approve and reward.
Ainaioua


c) in the sense of to make or cause to be upright, etc. Mid. to make one's self upright, i. e. to be upright, virtuous, etc. (Buttm. §136. 2) Rev. 22: 11 6 άνδρας ἀνδραξίας ἐκ, he that is upright, let him be upright still; so in text. rec. but later editions read ἀνδραξίαν ποιησάτω.—So Sept. for ΜΣ. Ps. 73: 13.

Δικαιωμα, ατος, τό, (δικαιονω,) any thing justly or rightly done; hence right, justice, equity, etc.

a) spoken of a doing right or justice to any one, a judicial sentence, etc. (a) favourable, i. e. justification, acquittal, Rom. 5: 16, opp. to κατακλήσα. — (b) unfavourable, i. e. condemnation, judgment, implying punishment, Rev. 15: 4. So ὅσπερ Ps. 119: 75, 137, where Sept. ἀξίμα. Comp. in Δικαιονω a, ult. — Hence


c) spoken of character etc, righteousness, virtue, piety towards God, e. g. of saints Rev. 19: 8. of Christ, as manifested in his obedience, Rom. 5: 18, i. q. ἰσταναιον v. 19.—Bar. 2: 19.

Δικαιως, adv. (δικαιος,) justly, rightly, i. e.


b) as is right and proper, as one ought, 2 Cor. 15: 34. Sept. for ἄξιος Prov. 28: 18.—Xen. Hero 4. 10.


Δικαιώσεως, αεως, ἅ (δικαιοσυνηως), justification, sc. which God bestows on men through Christ; see in Δικαιονω b. β. Rom. 4: 25. 5: 18. — pp. Jos. Ant. 18. 1. 3 δικαιοσυνης καὶ ἀφέσεως εἰκότης γέγονεν.


Διώλογος, ου, οῡ, adj. (διας and λέγω,) pp. uttering the same thing twice, repeating; so ὄλογον and ὄλογον Xen. Eq. 8. 2. Diod. Sic. 20. 37. In N. T. double-tongued, deceitful, i. e. speaking one thing and meaning another, 1 Tim. 3: 8. — So Theophylact. in loc. ἀλλα φρόνων και ἀλλὰ λέγων. Comp. Ps. 12: 3 ἄξιον ἀνρ άξιον ἀξίω.
Aôj, conj. (i. q. δ' ὁ,) on which account, wherefore, therefore, Matt. 27: 8. Luke 1: 35. 7: 7. Heb. 3: 7. saep. — Herodian. 1. 8. 2. ib. 2. 8. 5. At.


Ἀδινύοισι, οὖ, ὅ, Dionysius, an Areopagite of Athens, converted under Paul’s preaching, Acts 17: 34.


Ἀδηπήσις, ἑσι, οὐς, ὅ, Ἰ., adj. (Ἀδώ gen. of Zeus, and πέτα i. q. πέτω,) fallen from Jove, heaven-descended; Acts 19: 35 τοῦ διαπυγίων sc. ἄγαλματος, viz. the image worshipped in the temple of Diana at Ephesus; see Plin. H.N. 16. 40. Calmet arts. Diana, Ephesus.— Herodian. 1. 11. 2 ἄγαλμα διαπυγίως.

Ἀδήρδομις, ἀτος, τό, (διαφυς to rectify through,) an emendation, reform, improvement, in Mss. Acts 24: 3, where text. rec. κατάφυσα. — Pol. 3. 118. 2.

Ἀδηρόθυσις, ἑσις, Ἰ., (διαφυς,) emendation, reformation; Heb. 9: 10 καί- φος διαφώςωσις, i. e. the time of a new and better dispensation under the Messiah; comp. in Ἀποκάτασσας. — Jos. B. J. 1. 20. 1. Diod. Sic. 1. 75.


Ἀδύκουρος, οὖ, ὅ, (Ἀδύς gen. of Zeus, and κόβος i. q. κόβος,) a youth; written also Ἀδύκοφος, Lob. ad Phryn. p. 235, the Dioscuri, i. e. Castor and Pollux, in heathen mythology the sons of Jupiter by Leda, and the patrons of sailors, Acts 28: 11.— Theocr. Id. 22. 1.


Ἀδύτότης, ἐσος, οὐς, ὅ, (Ἀδύς gen. of Zeus and τέθος,) Diotrephes, pr. name, 3 John 9.

Ἀδυλλος, οὐς; ὃς, Ἰ., ὃς, (ButtonTitles,) to double, trans. Rev. 18: 6 διαλόωσαν αὐ- τή διαλά lit. double to her double, i. e. render back to her two-fold punishment.— pp. Xen. H. G. 6. 5. 19.


Ἀδύτος, ας, ας, ord. adj. two thousand, Mark 5: 13.

Ἄδυλλις, f. ἱνω, (δια, ἱλίκιον,) to fil-
ter or strain through, sc. a sieve, strainer, etc. i. e. by impl. to strain out, trans. Matt. 23: 24, where comp. Buxt. Lex. Ch. Rab, 1516.—Artemid. 4. 48.


Ayostesov, ὑ, f. ἡ (díaex,) thirst, 2 Cor. 11: 27. Sept. for ἡγεFra Ex. 17: 3.—Xen. Mem. 1. 4. 13.

Ayostesov, ou, ὃ, ὑ, adj. (díaex, ψυχή,) double-minded, i. e. inconsistent, wavering, James 1: 8. 4: 8.—Clem. Rom. 1. 23. Constitut. Apost. 7. 11.


Aýών, ὑ, f. ὡ (diovo,) a persecutor, 1 Tim. 1: 13.—Symm. Hos. 6: 8.


Δόμινα, αῖος, τῷ (δοκίων,) a decree, edict, ordinance, e. g. of a prince, Luke 2: 1. Acts 17: 7. of the apostles, Acts 16: 4. of the Mosaic law, i. e. external precepts, Eph. 2: 15. Col. 2: 14,
**Moyuadzo**

f. iow, (dóyma, to make a decree, to prescribe an ordinance, intrans. i. q. dóyma τιθέναι, 2 Macc. 10: 8. 15: 36. Diog. Laert. 3. 51.—In N. T. Mid. δογματικος, to suffer a law to be prescribed to one's self, to be subject to ordinances, Col. 2: 20. Comp. Buttm. § 135. 8.


**Doxoxa**

f. ἁς, (δόκιμος, to prove, to try, trans.

a) pp. to make trial of, to put to the proof, to examine ; e.g. metals etc. by fire, 1 Pet. 1: 7. 1 Cor. 3: 13. Sept. and ™Zzech. 13: 9. ™Prov. 17: 3. —Ecclus. 2: 5. Isocr. ad Dem. p. 7. B.—So of other things by ἴσος, Luke 14: 19; and genr. in any way,
Moumacia

b) in the sense of to have proved, i. e. to hold as tried, to regard as proved, and genr. to approve, to judge fit and proper, e. g. persons, 1 Cor. 16: 3. 1 Thess. 2: 4 διδασκαλιῶνα.—Jos. Ant. 3. 4. 1. Diod. Sic. 4. 7. — Of things, Rom. 14: 22. seq. in fin. Rom. 1: 28.—Jos. Ant. 1. 7. 1. ib. 2. 7. 4.


Αξιωμή, ἡς, ἡ, (δοξομος,) proof, trial, i. e.
a) the state of being tried, a trying, 2 Cor. 8: 2 ἐν τολῆς δοξημῆς διηλογεῖται, i. e. through affliction.
b) the state of having been tried, tried probity, approved integrity, Rom. 5: 4 bis. 2 Cor. 2: 9. 9: 13 δικαίωτας, tried probity exhibited in this ministry. Phil. 2: 22.
c) proof, in the sense of evidence, sign, token, 2 Cor. 13: 3; coll. 12: 12.


Αξιόμος, ὁ, ὁ, ὁ, adj. (δοξομος), receivable, current, spoken of money, etc. as having been tried and refined ; Sept. for Πσ. Gen. 23: 16. Πτολ. 1 Chr. 29: 4. ἡμῶν 2 Chr. 9: 17. Hence in N. T. metaph. tried, proved, approved, and therefore genuine, Rom. 16: 10.


Αξιωτικος, ἢν, τὸν, (δόλος) guileful, deceitful, 2 Cor. 11: 13. Sept. for ὡς Prov. 11: 1. ἡμῶν Ps. Ps. 120. 2. 3.—Xen. An. 1. 4. 7.


Αξιωτικος, ὁ, ὁ, ὁ, ὁ, (δόλος) to deceivc, trans. Xen. Cyr. 1. 6. 28. In N.T. to falsify, i. e. to adulterate, to corrupt, e. g. τὸν λόγον τοῦ Ἐβραίων, by Jewish traditions etc. 2 Cor. 4: 2. — Ael. H. An. 16. 1. — Lucian. Hermot. 59. Hesych. δολος· φθειρά, κακουρίη.


Αξιως, ἡ, ἡ, (δοξος) a seeming, an appearance, Jos. Ant. 1. 11. 2 ὡς δὲ δοζευν αὐτῶν παραφιέσθων ἐκθέτων. opinion sc. which one has of any thing, Herodot. 1. 79. Xen. Mem. 4. 8. 10. or in which one is held by others, estima-
tion, reputation, Diss. Sic.2:29. Xen. Cyr. 8:8:3. Hence in N.T. honour, glory, viz. a) spoken of honour due or rendered, i.e. praise, applause, etc. Luke 14:10 τατο ισταν δοσαν εν ανθρωποις κτλ. John 8:54. 2 Cor. 6:8. John 5:41,44, λαμβα
dεν δοσαν παρα άνθρωπου, and 1 Thess. 2:6 ζητεν δοσαν εν ανθρωποις, applause from men. John 12:43 δο
dεν άνθρωποις the applause of men, etc. So ζητεν την δο
dεν τινος, i.e. to seek that one may receive honour, John 7:18:8:50. al. Spoken of God, e.g. εις δοσαν του Θεου, to the honour, glory, of God, i.e. that God may be honoured, glorified, etc. Rom. 3:7. 15:7. Phil. 1:11. and so προς δοσαν τ. Θεου, 2 Cor. 1:20. επι της δοσας τ. Θου. John 11:4. So λαδεν την δοσα, to receive praise, glory, i.e. to be extolled in praises etc. Rev. 4:11. For the phrase δοσαν δοσαν τη την, see in Ἀθωμιν. γ. So in ascriptions, Luke 2:14 δοσα εν φυσισι την. Rom. 11:36. Gal. 1:5. 1 Pet. 4:11. al. Sept. for τη δοσαν. 1 Chr. 16:28, 29. Ps. 29:9. τη της Δοσας Ps. 104:35. 106:48. —Wisd. 10:14. Diod. Sic. 1:62. Xen. Mem. 3:12.4.—By meton. spoken of the ground, occasion, source of honour or glory, 1 Cor. 11:15. 2 Cor. 8:23. Eph. 3:13. 1 Thess. 2:20.—Comp. decus, Hor. Od. 1.1.2.

b) in the N.T. spoken also of that which excites admiration, to which honour etc. is ascribed, viz.

(a) of external condition, dignity, splendour, glory; 1 Pet. 1:24 ακα 


(δ) of that exalted state of blissful perfection which is the portion of those who dwell with God in heaven; e.g. spoken of Christ, and including also the idea of his regal majesty as Messiah, Luke 24:26. John 17:5. 22, 24. 2 Thess. 2:14. 1 Tim. 3:16. 1 Pet. 1:11. —Spoken of glorified saints, i.e. q. salvation, eternal life, etc. Rom. 2:7, 10. 8:18. 1 Cor. 2:7. 2 Cor. 4:17. 1 Thess. 2:12. 2 Tim. 2:10. Heb. 2:10. 1 Pet. 5:1. doux τοῦ θεοῦ, the glory which God will bestow, Rom. 5:2. 1 Pet. 5:10. —Meton. the author or procurer of this glory to any one, i.e. the author of salvation, etc. Luke 2:32. i.e. kúrios tēs doux 1 Cor. 2:8. coll. v. 7. Αξ.

Δοξαζόμεν, 1. ἀξω, (δόξα) to be of opinion, to think, etc. Xen. Mem.1.1.13. to consider, to estimate, to judge, Sept. Dan. 4:31. Xen. Cyr. 5.5.46.—In N.T. to glorify, trans. i.e.


b) to honour, i.e. to bestow honour upon, to exalt in dignity, to render glorious, viz.


(γ) spoken of Christ and his followers, to glorify, i.e. to advance to that state of bliss and glory which is the portion of those who dwell with God in heaven; e.g. of Christ as the Messiah, John 7:39. 12:16, 23. comp. Is. 52:13, where Sept. pass. for ἀγαθ. Of Christians Rom. 8:30. —Barnab. Ep. 21 δοθήνη ταύτην ἐν τῇ βασιλείᾳ τοῦ θεοῦ δοξοθησάται.


Αὐσίς, αυσίς, η, (δίδωμι) a giving, i.e. a gift, James 1:17. —Ecclus. 11:17. Jos. Ant. 1.10.2. Artemid. 1.42. —In the sense of giving out, expenditure, Phil. 4:15 ἐστι λογος δώσως καὶ λήφως, in an account of expenditure and receipt, or, of debt and credit; the gift of money from the church being reckoned in an account against the spiritual gifts imparted to them by Paul. —Ecclus. 41:19. 42:7 ὁδός καὶ λήφως παντι ἐν γράφῃ. Artemid. 1.44. Arrian. Diss. Ep. 2.9. 12. Comp. Cic. de Amicit. 16. “ratio acceptorum et datorum.”

Aovlyias, ye, (dovlos, 
* 
) to lead as a slave, to make a slave
bring into subjection, to subdue, absol.
1 Cor. 9: 27.

Aovlyias, ay, f. (dovlowa), slavery,
bondage, Sept. for 
spoken of the condition of these under
the Mosaic law, Gal. 4: 24. 5: 1. and so
Rom. 8: 15 πνεύμα δουλείας; a servile
spirit, opp. to πν. υἱόθετισας. Also of the
condition of those who are subject to
death, Rom. 8: 21, or to the fear of
death, Heb. 2: 15 φόβος θανάτου ἕνοχον
doulaeias.

Aovlyias, i. e., (dovlos), to be a
slave or servant, to serve, c. e. dat. expr.
or impl.

a) pp. spoken of involuntary service;
Matt. 6: 24 et Luke 16: 13 δοῦλοι κυρίου,
Eph. 6: 7. 1 Tim. 6: 2. Sept. for 
Lev. 25: 39. Deut. 15: 12.—Lucian. D.
Deor. 13. 2. Xen. Mem. 4. 2. 33 ter.—
Spoken of a people, to be subject to, etc.
Gen. 25: 23 et 27: 40 where Sept. for 
also Gen. 14: 4. Judg. 3: 8, 14.—
Jos. Ant. 4. 6. 4. Xen. Mem. 2. 1. 13.—
Metaph. of those subject to the Mosaic
law, Gal. 4: 25.

b) trop. spoken of voluntary service,
to obey, to be devoted to; Luke 15: 29.
τοῦ κυρίου δουλεύων, i. e. doing what
the occasion demands; but others read
τοῦ κυρίου. So Sept. and 
Gen. 29: 15, 18, 20, 25, 29, — In a moral sense,
spoken as to God or Christ, etc. τοῦ
Rom. 7: 6. 1 Thess. 1: 9. τοῦ
τοῦ Ἰησοῦ, Rom. 7: 25. Sept. and 
—Exclus. 2: 1. — Spoken of false gods,
Gal. 4: 8. So Sept. and 
Ex. 23: 33. — So of things, to obey, to follow, to
indulge in, e. g. μαμωναί Matt. 6: 24.
τοῦ ἀμαρτίας Rom. 7: 25. τῆς
καταλη Rom. 16: 18. τῶν σκοτεινῶν Gal.
4: 9. ἐπιθυμίαις Tit. 3: 3.—Jos. Ant.
15. 4. 1 ἐπιθυμίαις. Xen. Mem. 1. 5.
5 τῶν ὑπονέαν. 1. 6. 8 γαστικών.
c) in the sense of minister, attendant, spoken of the officers of an oriental court; Matt. 18: 23, 26, 27, 28, 32, 22: 3, 4, 6, 8, 10. al. — So a satrap. Xen. An. 1. 9. 29. ib. 2. 5. 38. Al.

Aυιων, ο, f. ωνο, (δοιλος,) to make a slave of, to bring into bondage, trans. Pass. perf. δεδουλωμαι, etc. with present signif. to be a slave, to serve, i. q. δολετω. Comp. Buttm. § 113. 6. 
b) trop. of voluntary service, to make devoted to any one; Pass. to be or become devoted, etc. Spoken of persons, 1 Cor. 7: 15 παντι ιματιων διοιλωσα, i. e. I have conformed, accommodated myself to all. Rom. 6: 22 τω διθ. Pass. spoken of things, τη δικαιουσιν Rom. 6: 18. ουν πολλον Tit. 2: 3. — Porphy. de Absin. 1. 42 δουλωθησαν τω του φαυνο φρονημα. So δουλων ουν Λιβαν. Ep. 319.


Αριμνη, ης, η (δρασω,) a drachma, an Attic silver coin worth nearest 16½ cents, or ¼ of a dollar, ac- cording to Boeckh, (Staatshaush. I. p. 16,) but current among the Romans as equal to the denarius, which was worth about 14 cents; see particularly under Ἀργυριον c, and also under Αληθαυλμ. Luke 15: 8 bis, 9.

Αρέμω, see Τρίχω.

Αρέλεννατον, ον, το, (δρεπω to pluck off,) a sickle, scythe, i. e. a crooked knife for gathering the harvest and vintage, Mark 4: 29 see in Ἀποτελέσσω b. Rev. 14: 14, 15, 16, 17, 18 bis, 19. Sept. for ۵۵۳ Joel 3: 13. — Artemid. 2. 24. Pol. 22. 10. 5.


Αρουσωλας, ης, η (Δρυσιλλα,) youngest daughter of Herod Agrippa I, sister of the younger Agrippa and of Bernice, celebrated for her beauty. She was first betrothed to Epiphanes prince of Comagena; but was afterwards married to Azizus king of Emes- sa, whom Felix persuaded her to aban- don in order to become his wife. Acts 24: 24. — See Jos. Ant. 19. 9. 1. ib. 20. 7. 1. 2.

Αυμη, see Αυνω.

be able, i. e. ability, power, strength, efficacy, force, viz.

a) Spoken of intrinsic power, either physical or moral, etc. comp. in λύναμι init.


2 Tim. 1:7 πνεῦμα δύναμις, i. e. a spirit of strength, manly vigour, opp. to πν. δύσπλας. Heb. 1:3 τὸ όμοιο τῆς δύναμις αὐτοῦ i. e. his powerful word; Buttm. §123. n. 4. (comp. πνεῦμα δύναμις, a strong wind, Wisd. 5:23.) Heb. 7:16. 11:34. Rev. I:16 ὁ δὲ ὄμοιος φανερὸν εἰς τῇ δύναμις αὐτοῦ. So Sept. and γαλαγότητι 2 K. 18:20. Job 12:13. ἡμικήριον 1 Chr. 29:2. Exrn 2:69. 10:13. ἕκατερον 1 Chr. 13:8.—Diod. S. 4. 45. Xen. Mem. 3. 5. 16.—So in various constructions; e. g. κατὰ δύναμιν, according to one’s power, i. e. as far as one can, 2 Cor. 8:3.—Diod. S. 14. 81 ult. Xen. Mem. 1. 7. 4. — ὑπὲρ δύναμιν, beyond one’s strength, power, 2 Cor. 1:8. 8:3. — Dem. 292. 25. — ἐν δύναμις, with power, i. e. adv. powerfully, mightily, Col. 1:29. 2 Thess. 1:11. and so dat. δύναμιν, Acts 4:33; comp. Buttm. §133. 3. So also δύναμιν and ἐν δύναμιν as intensive with a synon. verb, Eph. 3:16. Col. 1:11. comp. Buttm. l. c.


Ἀναφέρεις, ο, η, (ἀναπληρεῖς,) one in power, i.e.


Ἀναφέρω, o, τοῦ, (δυνατος,) to be able, intrans. Rom. 14: 4 in some Mss. Hence, to show one's self able, mighty, etc. 2 Cor. 13: 3.

Ἀναφέροντις, ο, η, (ἀναφερόντις,) able, strong, powerful, viz.

νόμος, ατός, τό, (δύοντα, 


νόμος, an insep. part. implying difficulty, adversity, the contrary, etc. like the Eng. un, in, mis, etc. Buttm. § 120. 5.


νομείνετος, ou, ὁ, ἡ, adj. (δύο, ἐκπαινεῖται), difficult of explanation, and by impl. hard to be understood, Heb. 5: 11.—Philo de Somn. II. p. 649. Artemid. 3. 67.

νουκλός, ou, ὁ, ἡ, adj. (δύο, κάλον food,) pp. 'difficult about one's food,' genr. hard to please, morose, peevish, Xen. Mem. 2. 2. 2. τὰ δύοκαλα, unpleasant things, difficulties, calamities, Sept. for τὰς Jer. 49: 8. — In N. T. difficult, spoken of things, i. e. hard to accomplish, Mark 10: 24.—Jos. Ant. 6. 3. 6. Xen. Oec. 15. 10.


νομονότος, ou, ὁ, ἡ, adj. (δύο, νομεῖται fr. νοικά) hard to be understood, 2 Pet. 3: 16.—Diog. Laer. 9. 13 δυναμή- τὸν το καὶ ἀναληματίζον. — νομείνετος, ou, ὁ, ἡ, adj. (δύο, νομεῖται fr. νοικά) to speak evil, i. e. to utter ill-omened language, maledictions, etc. In N. T. to defame, to revile, 1 Cor. 4: 13 in some Mss. for βλασφημοῦμενοι. — 1 Macc. 7: 41. Soph. Electr. 1182.


νη, see Νῳ.


νοῦδεκα, η, ov, the twelfth, Rev. 21: 20.

νοῦδεκαφυλον, ou, το, (νοῦδεξα, πτόλεμος,) collect. the twelve tribes, sc. of Israel, the people of Israel, Acts 26: 7.


Aγορα, ἂς, η, (δίδωμι) a gift,


"Εν/, conjunct. (for οι ον,) γνωρίστηκεν also contracted into ἐν/, see "Αν II. It differs from οι, in that οι expresses a condition which is merely hypothetical, i.e. a subjective possibility; while ἐν/ implies a condition which experience must determine, i.e. an objective possibility, and refers therefore always to something future; see espec. Herm. ad Vig. p. 834. Winer § 42, p. 242. (Comp. οι and ἐν/ in 1 Cor. 7: 36. Rev. 2: 5.)

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II. In connexion with other particles, where however for the most part each retains its own power. The following only require to be noted; all with the Subjunctive, as above in I. 1. (a) εἰν δὲ καθι, and if also, but if also, Matt. 18: 17. 1 Cor. 7: 11, 28. 2 Tim. 2: 5. Comp. in Αἰ II. d. Sept. Job 31: 14. non al.

(β) εἰν μή, if not, i. e. unless, except, Matt. 5: 20 εἰν μή περισσεύειν ἵνα δικαιοσύνη ὑμῶν πλεῖον x. τ. 6: 15. Mark 3: 27. 7: 4. John 3: 2, 5. 15: 6. Gal. 2: 16. al. Sept. for Νέον Ex. 3: 19. 4: 1. Νέον Ex. 4: 8, 9.—Pol. 3. 38. 2. Xen. An. 5. 7. 30. — In the sense of except that, but that; Mark 4: 22 οὐ γὰρ ἦσαν τι κχριτον, δὲ εἰν μὴ γινεροντῇ, i. e. but that it shall be revealed, i. e. all in the other clause. Matt. 26: 42 εἰν μὴ κατό πλεῖον, i. e. so but that I drink. Mark 10: 30 εἰν μὴ λάβῃ, but that he shall receive, i. e. who shall not receive. Comp. Matth. § 617. d. Winer § 59 ult. — Aristoph. Eq. 2. 2. Eurip. Med. 30 ῥυ μή.

(γ) εἰν περί, if indeed, if now, Heb. 3: 6, 14. 6: 3. non al. — 2 Macc. 3: 38. Xen. Cyr. 4. 6. 8.

(δ) εἰν τε, if it be, be it that, 2 Cor. 10: 8. Also as repeated εἰν τε—εἰν τε, whether—or, Rom. 14: 8 quater. non al. So Sept. for Νέον Ex. 19: 13. — Lev. 3: 1. — Xen. Mem. 2. 4. 6. Comp. Viger. p. 517. Matth. § 617. 5. Al.

'Εαυτοῦ, τῆς, τοῦ, accus. ἐαυτῶν, τῆν, τό, reflex. pron. 3d pers. of oneself, of itself, accus. himself, herself, itself; see Buttm. § 74. 3. The contracted form is αὐτῷ, τῇς, τοῖς, etc. which see in its order.


b) as a general reflexive, standing also for the first and second persons, Buttm. § 127. n. 5. Matth. § 489. Π. Thus for 1 pers. plur. ὑμῶν αὐτῶν etc. ourselves, Rom. 8: 23 ημεῖς αὐτοῦ ἐν ἑαυτοῖς στεναχομεν. 1 Cor. 11: 31. 2 Cor. 1: 9. 10: 12, 14. 1 John 1: 8.—Thuc. 1. 82 αὐτῶν. Plato Phaedo p. 78. B.—So for 2 pers. sing. εαυτῷ, ὑμῖ, τοῦ, thyself, Rom. 13: 9 ὅτι ἐν τῇ πλησίον σου ὑμῶν ἑαυτῶν. — Ael. V. H. 1. 21. Aeschyl. Agam. 1308.—Also for 2 pers. plur. ὑμῶν αὐτῶν, etc. yourselves, 1 Cor. 6: 19 ὑμῖν ἐστε ἑαυτῶν. Heb. 10: 34. al. —Pol. 18. 6. 4. Dem. Olynth. 9. 13.

'Eaw, ἐlocs, f. έαος, aer, 1 σάκας, 
impf. εν, (augm. Buttm. § 84. 2,) ἄ
to, to let, to be, etc.


c) to leave to, to commit to, spoken of persons, to leave in charge, Acts 23: 32. Of things Acts 27: 40 ἐμν (ὑπὸ ρᾳν) ἐκ τὸν θαλάσσαν, they committed the ship to the sea, i. e. let her drive.—Jos. Ant. 2. 9. 4 ἐπί τοῦ ἰδίῳ τὸν 
συνηχοῖαν αὐτοῦ.


‘Εβδομηκόντακας, adv. seventy times; Matt. 18: 22 Ἰβδ. ἐκτά, seventy times seven, a frequent general expression for any large number; comp. Gen. 4: 24.


‘Εβραῖος, τοῦς, τ, sc. διάλεκτος, the Hebrew language, i. e. the Hebrew-Aramaean, or Syro-Chaldaic, which was the vernacular language of the Palestinian Jews in the time of Christ and the apostles. Acts 21: 40. 22: 2. 26: 14. See Bibl. Repos. 1. p. 309 sq. 317 sq.

‘Εβραῖοςτι, adv. Hebrew, in Hebrew, i. e. later Hebrew, John 5: 2. 19: 13. 17. 20. Rev. 9: 11. 16: 16. For the force of adverbs in —ιστι see Buttm. 119. 15. c.

Eγγράφω, f. ψαλ. (ἐν, χαφάω,) to engrave, to insculp, Herodot. 4. 19. to write in any thing, e. g. in a letter, Xen. Cyr. 8. 2. 17. to inscribe, i. e. to enrol, 1 Macc. 13. 40. In N. T. metaphor, to inscribe, to inflx, sc. in the heart, etc. 2 Cor. 3. 2. 3. —Jos. Ant. 4. 8. 12 ἐγγραφαῖς τοῖς ψυχαῖς.


Ἐγγυνεύον, adv. compar. of ἐγγυνεύοντα, (Buttm. § 158. 5, 7) nearer, spoken of time Rom. 13: 11.—Xen. Mem. 2. 3. 19.

Ἐγγυσα, f. ἐγγυτὰ, to wake, to arouse, to cause to rise up, trans. Mid. ἐγγυσομαι, to awake, to rouse up, to arise, intrans. Buttm. § 135. 3; aspir. 1 pass. ἐγγὐθήκα, and perf. pass. ἐγγυσθείς, with mid. signif. to rise, to have risen, Buttm. § 136. 2. 3.


d) intrans. or with ἰαὐτόν etc. implied, to awake, to arise; Buttm. § 113. n. 2. § 130. n. 2. Thus to awake sc. from sleep, trop. sluggishness, Eph. 5: 14 ἐγερθήτω οἱ καθεύδων. Also, to rise up, to arise, sc. from a sitting or recumbent posture. Mark 2: 9. 11. 3: 3. 5. 41. 10. 49. Luke 5: 23, 24. 6: 8. John 5: 8. — In classic writers only poetic in this sense, Aristoph. Ran. 340. Eurip. Iph. in Aul. 626. Al.
"Eyxaradetvo ἑν, (ἐν, καταλείπω,) to leave behind in any place or state; hence gen. to leave, trans.


'Eγώ, gen. ἐμοί, μου, I, pron. of the first person; see Buttm. § 72. 3. The monosyllabic forms μοι, μο, μ, are usually enclitic, but are orthotone after prepositions, except in πρός με; Buttm. ib. n. 2, 3.

a) Nom. ἐγώ, plur. ἑμεῖς, Matt. 8: 7.

b) Gen. μου (not ἐμον) and ἑμοι, are often used instead of the corresponding possessive ἑμος etc. Buttm. § 128. 7. e. g. μου Matt. 2: 6. Luke 7: 46. John 6: 54. saep. ἑμοι Matt. 6: 12. Luke 1: 55. Rom. 6: 6. saep. — So μου as passive or objective, John 15: 10 ἐν τῇ ἐνέπαυσε μου, i. e. love of or towards me.


'Εδαφός, ἑς, οὐς, τὸ, (ἐδαφος) pp. base, bottom, e. g. of a ship, Hom. Od. 5. 249. of a room, etc. floor, Sept. for ὑπάτων Num. 5: 17. 1 K. 6: 15. of a river, Xen. Cyr. 7. 5. 18.—In N. T. the ground, Acts 22: 7. So Sept. for ἐδαφίζει Ez. 41: 16, 20.—Ecclus. 11: 5. Pol. 4. 65. 4. ib. 5. 9. 3.


'Εδαιμονες, ἀιως, τὸ, (ἐδαιμον fr. ἐδαιμον), basis, foundation, 1 Tim. 3: 15.

'Εδεας, ou, o, Hezekiah, Heb. ἐδεας or ἐδεας (strength from Jehovah), king of Judah, Matt. 1: 9, 10. See 2 K. c. 18.—20. 2 Chr. c. 29.—31. Is. c. 36.—38.

'Εδελθοροθεστικα, ας, ἅ, (ἐθελω, ἐθεσθοικα,) voluntary worship, will-worship, i. e. beyond what God requires, supererogatory; Col. 2: 23 ἐν ἐθελθοροθεστικαι και ταιπεινοροθεστικο, prob. referring to the phrase θελον εν τοι. and ἐθεσθοικαι των ἀγγελων, in v. 18. Comp. for the worship of angels, Test. XII Patr. p. 657. ἐθελοτιετε τῷ Θεῷ καὶ τῷ ἀγγελῷ τῷ παραμυθέναι ἑμας; οἰ̂νος ἄριστος μετὰ υἱὸι Θεοῦ καὶ αὐθρωπων. This was forbidden by the council of Laodicea; see Wetstein in loc. So prob, the Essenes, Jos. B. J. 2. 8. 7. Comp. Rev. 19: 10. 22. 9. — Suid. ἐθελθοροθεστικαι ἑλθε Θεληματι αἰτει τὸ δοκουν. Comp. ἐθελοθοροθεστικαι Lucian. Nigrin. 23.

'Εθελοντα, see θελω.


'Εθναγος, ou, o, (ἐθνος and ἄγως,) on ethnarch, i. e. ruler of a people, a prefect, ruler, chief, 2 Cor. 11: 32. —Spoken of Simon Maccabaeus, 1 Macc. 14: 47. 15: 1, 2. Jos. Ant. 13. 6. 6. of Archelaus, Jos. B. J. 2. 6. 3. of the head of the Jews in Egypt, Jos. Ant. 14. 7. 2.—Lucian in Macrobi. 17.
"Εδρικός, ὅ, ὄν, (ἐδρικός) national, popular, Pol. 30. 10. 6. In N. T. in the Jewish sense, gentile, heathen, spoken of all who are not Israelites, Matt. 6: 18. 17. Comp. in 'Εδρος.

"Εδρικός, adv. (ἐδρικός) in the manner of gentiles, Gal. 2: 14.

"Εδρος, ὄς, οὖς, τὸ, a multitude, people, race, belonging and living together.


Εἰ, a conditional conjunction, ἕφ, expressing a condition which is merely hypothetical and separate from all experience, i. e. a mere subjective possibility, and differing therefore from εἰ; see in Eἰν init. Herm ad Vig. p. 834. Winer § 42. p. 240 sqq. Passow in Eἰ. Comp. also εἰ and εἰν as used together in 1 Cor. 7: 36. Rev. 2: 5.—Εἰ is construed with the Optative; more usually with the Indicative; and rarely with the Subjunctive; Passow l. c. Herm. ad Vig. p. 831. Winer § 42. p. 243.

1. As a conditional particle; used alone, i. e. without other particles.

1. With the Optative, implying that the thing in question is possible, but uncertain and problematical, though assumed as probable; Buttm. § 139. 9. 3. Winer § 42. p. 242. Herm. ad Vig. p. 813. 830. In N. T. followed only by the indic. in the apodosis, affirming something definite; e. g. seq. pres. 1 Pet. 3: 14 εἰ καὶ πάσα τινὶ διά δικαιοσύνην, μακαρίων οἰκ. οἰκ., but even if ye suffer (as is most probable) etc. comp. εἰ καί in III. below. So seq. praet. Acts 24: 19 οὐς εἰμὶ εἰς οὐδεὶς παρέχωμαι καὶ κατηγοροῦμαι, εἰ τί τι ξένου πρὸς με.—Hom. II. 9. 389. εἰ καί Lucian. Tox. 1. Xen. Hiero 9. 10. comp. Math. § 524. 3. Buttm. § 139. 10. 11. — Elsewhere in parenthesis clauses, Acts 27: 39 εἰς ὅν εἶδον κατεσκευάστηκα, εἰ δύνατον, εἶδον τὸ πλοῖον. 1 Pet. 3: 17 εἰ θέλω, others εἰ τίλια. So εἰ τί λέγω, should it so happen (as is probable) i. e. it may be, perhaps, 1 Cor. 14: 10. 15: 37. Here the apodosis in each case lies in the affirmation.—In Greek writers, the use of εἰ with the Opt. is much more extensive.

2. With the Indicative, implying possibility without the expression of uncertainty, a condition or contingency as to which there is no doubt; Buttm. § 139. 9. 1. Passow in Εἰ A. 2. Winer § 42. p. 240 sqq.


e) with the Indic. of the historic tenses, and in the apodosis a similar tense with ἐν, expressing a previous condition on which depended a certain result, but implying that neither has taken place; Passow in Ei A. 2. d. Buttm. § 139. 9. 4. Winer § 43. 2. See in ἐν I. 1.—(α) seq. imperf. in the sense would be, would do, etc. after imperf. c. εἰ, Luke 7: 39 οὕτως εἰ ἦν προ-

(β) elsewhere also as equivalent to ἐπειδή, i. e. since, as, inasmuch as; Matth. §617. f, ult. So with Indic. present, Matth. 30: 30 εἰ δὲ τῶν χήρων τ. λ. ἦν τότε ἡ γῆ, Acts 17: 13. Heb. 7: 23. Acts 4: 9.—Herodot. 5. 78. Xen. Cyr. 5. 5. 21.—With Indic. aorist, John 13: 14, 32. Acts 11: 17. 2 Cor. 5: 14.—Lucian. D. Mort. 28: 1. Xen. An. 7. 1. 20.

(γ) in εἰ τε, εἰ τα, εἰ ἂν, if any one, etc. used with a sort of emphasis for ὅπως, whosoever, whatsoever, every one who, etc. Buttm. §149, p. 423. Matth. §617. e. So with Indic. present, Luke 14: 26 ἐὰν τις ἐρχεται πρὸς μ. Mark 9: 35. 1 Cor. 3: 12. 8: 2, 3. 2 Cor. 5: 17. Gal. 1: 9. 1 Tim. 5: 8. 6: 3. With Indic. future, 1 Cor. 3: 14, 15. Rev. 13: 10. (Xen. An. 7. 2. 13.) With Indic. perfect, 2 Cor. 7: 14. 10: 7. With Indic. aorist, Rev. 20: 15. 15.

h) with the Indic. before an aposiopesis, i. e. where the apodosis is not expressed, but left to be inferred; the protasis being thus rendered more emphatic, viz.

16.—So also εἰ ἄρα, ἢ perhaps, whether perhaps, with indie, future, Mark 11:13 ἢλέεν εἰ ἄρα εἰρήνα τι. Acts 8:22.—c. ind. pres. Xen. Mem. 2. 2. 2.


Tob. 5:5.—It is doubtful whether εἰ is thus used by any classic Greek writer; but it would seem to have become current in this sense in the later language of common life; comp. Winer § 61. 2. III. In connexion with other particles; where however for the most part each retains its own power. Only the following require to be here noted, in which εἰ precedes other particles; its usual place being at the beginning of a clause. For καὶ εἰ see in εἰ καὶ below.

(a) εἰ ἄρα, see in ἰδρα I. c; and above in II. a.

(β) εἰγές, see in Γε II. γ.

(γ) εἰ δὲ, where δὲ has its usual adversative or continuative power, but ἢ, and ἢ, etc. Matt. 12:7. Luke 11:19. John 10:35. al. saep. So in εἰ δὲ καὶ, and if also, etc. Luke 11:18. 1 Cor. 4:7. 2 Cor. 4:3. 5:16. 11:6. non al. comp. in Φε II. d.—Εἰ δὲ μὴ, but if not, etc. always standing elliptically, (Winer § 60. 6. note,) properly only after an affirmative clause, of which it then expresses the contrary or negative; e. g. John 14:2 εν τῇ οἴκῳ του πατρός μου μονακ πολλά εἰσιν• εἰ δὲ μὴ, εἰπὼν αν φήμ. v.11 πιστεύσεις μοι• εἰ δὲ μὴ κ.τ.λ. Rev. 2:5. 16. non al. So Gen. 24:16. 30:1. al.—Xen. H. G. 1. 4. 4. Oec. 15. 2.—Sometimes also after a negative clause, of which it then necessarily expresses the contrary and therefore affirms, if otherwise, else; Mark 2:21 οὐδεὶς ἐπίθλημα ἐπιγράφατε ἐπὶ ἱματιο παλαίμι• εἰ δὲ μὴ, αἴτησε κ.τ.λ. v. 23. non al. Comp. Buttm. § 148. n. 10. Matth.

§ 617. b. Passow in Εἰ ἢ.—Herodot. 6. 56. Thuc. 2. 5. Xen. An. 7. 1. 8.—Εἰ δὲ μὴ γε, see in Γε II. 5.

(δ) εἰ καὶ, where καὶ either refers to the subsequent clause and then each retains its own separate power, if also; or καὶ refers to the condition expressed by εἰ, if even, i. e. though, although. Herm. ad Vig. p. 832.—(1) genr. if also, with the Indie. 1 Cor. 7:21. 2 Cor. 11:15. non al. and so εἰ δὲ καὶ, see in γ above. With the Opt. 1 Pet. 3:14, see above in I. 1. With the Subjunct. Phil. 3:12, see above in I. 3. —(2) if even, i. e. though, although, implying the reality and actual existence of that which is assumed; thus differing from the above use of εἰ καὶ, and also from καὶ εἰ, which leave it uncertain; Herm. ad Vig. p. 832. Buttm. § 149. p. 423. Only with the Indie. e. g. present, Luke 18:4 εἰ καὶ τὸν θεόν υιὸν ἀναστατίζει. 2 Cor. 4:16. 12:11,15. Phil. 2:17. Col. 2:5. Heb. 6:9. imperf. 2 Cor. 7:8. future, [Matt. 26:33.] Luke 11:8. aorist, 2 Cor. 7:8 bis. 12. non al. —Lucian. D. Mort. 9. 1. Xen. An. 6. 6. 27. —So very rarely καὶ εἰ, even εἰ, though, i. e. εἰ καὶ, Mark 14:29. 1 Pet. 3:1. καὶ γὰρ εἰκότι 1 Cor. 8:5. non al. —

pleonastic for εἰ μὴν, 1 Cor. 14: 5, 15: 2. 1 Tim. 5: 19. non. al. See Winer § 67. p. 487. Lob. ad Phryn. p. 459. Comp. in ἔτοις β.—(4) εἰ μὴν, unless perhaps, Luke 9: 13. 1 Cor. 7: 5. 2 Cor. 13: 5. non. al.—(5) εἰ δὲ μὴν, see above in εἰ δὲ, under γ.

1 Tim. 5: 19, non. al. See Winer § 67. p. 487. Lob. ad Phryn. p. 459. Comp. in the Indic. Rom. 8: 9, εἰπὲν αὐτῷ ὅτως οἶμεν εἰνὶ νῦν. 1 Cor. 15: 15. 1 Pet. 2: 3.—Xen. An. 1. 7. 9.—By impl. since, i. e. εἰς, see in τῇ Η. γ. 2 Thess. 1: 6 εἰπὸν διὰ λόγου παρὰ ἔφυσιν. Rom. 8: 17.—καὶ εἰπὸν, although, 1 Cor. 8: 5; see above in καὶ καὶ. Comp. Hom. Od. 1. 167.—non al.


(ζ) εἰτε—εἰτε, whether—or; Viger. p. 515, Matth. § 617. 5 ult.—(1) as including several particulars; followed by a verb e. g. in Indic. 1 Cor. 12: 26. 2 Cor. 1: 6. (Xen. Mem. 2. 1. 28.) or Subjunct. 1 Thess. 5: 10, comp. above in I. 3. Or without a verb, Rom. 12: 6, 7, 8. 1 Cor. 3: 22. 8: 5. 13: 8. 15: 11. 1 Pet. 2: 13, 14, al.—(2) as expressing doubt, 2 Cor. 12: 2. 3. Herm. ad Vip. p. 834.—Xen. Cyr. 3. 2. 13.

(i) εἰ τις, see above in I. g. γ. Al.

Eίδος, εος, ους, το, (obsoL ειδα,) thing seen, external appearance, i. e.


—Philos. Vit. Sophist. 2. 32. Xen. An. 2. 1. 9.—(β) to see, sc. in order to know, to look at or into, to examine,


II. To know, viz. perf. 2 οίδα, subjunct. οίδο, infinit. είδον, participle εί- δος, pluperf. ἦδεν, fut. είδοσαν Heb. 8: 11; see Buttm. § 109. III. The plur. forms, οίδαμεν John 9: 20 sq. οίδητε 1 Cor. 9: 13, οίδεσαν Luke 11: 44, belong to the later Greek, instead of the better ones οίδαν, ἦσαν Heb. 12: 17, ἦσαν Acts 26: 4; see Winer § 15 είδον. Matth. § 231. οίδα is strictly, 1 have seen, perceived, apprehended; hence it takes the present signif. to know, and the pluperf. becomes an imperfect; Buttm. I. c. and § 113. n. 10. a) pp. and genr. i. e. to be acquainted with, etc. seq. accus. e. g. spoken of things, Matt. 25: 13 οίδατε τί ήμε- 

**Evdaietov**


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**Evdaietov, ou, τό, (εἰδολον,) an idol-temple, fane, 1 Cor. 8: 10.—1 Macc. 1: 47. 10: 16.**

**Evdaietov, ou, τό, (εἰδολον, θυμια,) idol-sacrifice, any thing sacrificed to idols, i. e. in N. T. the flesh of victims offered to idols, which remained over and was eaten or sold; see in Ἀλληγμα. Acts 15: 29. 21: 25. 1 Cor. 8: 1, 4, 7. 10: 19, 28. Rev. 2: 14, 20. — Clem. Rom. Homil. 7. 8. Origen. c. Cels. lib. 8, § 29, 30.**

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**Evdaietov, ou, τό, (εἰδολον, λατρευς servant,) an idolater, idol-worshipper, genr. 1 Cor. 5: 10. 6: 9. Rev. 21: 8. 22: 15. Spoken of one who partakes of things offered to idols, τα εἰδιδοθυμια q. v. 1 Cor. 5: 11. 10: 7. —Trop. of a covetous person, Eph. 5: 5. coll. Col. 3: 5.**

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**Eidaietov, ou, τό, (εἰδολον,) an image, spectre, shade, Hom. II. 5. 449. of the dead, Od. 11. 476 βροτων εἰδολα και-μονων. any image, figure, Xen. Mem.1. 4. 4. In N. T. an idol, i. e.**


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**Eidaietov, adv. (εἰκανος,) without purpose, i. e.**


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**Eidaietov, f. ἕω, to give place, to give way, to yield, seq. dat. Gal. 2: 5.—Wisd. 18: 25. Jos. Ant. 1. 4. 3. Xen. Cyr. 3. 3. 8.**

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**Eidaietov, υνος, ὑν (εἰκος, εικαι,) likeness, i. e.**


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**Eidaietov, εος, ους, ο, η, adj. (εικι, εικονα,) pp. judged of in sun-shine; by impl. clear as light, manifest, Xen. Mem. 2. 2. 3 εικονης τις αν εις οδικα"
Eii (εἰ) is a verb in the New Testament, primarily used to denote existence, presence, and occurrence. It appears in various forms throughout the text, often in conjunction with other verbs or by itself. Here is a summary of its usage:

### As a Verbal Form

- **To be**:
  - Present participle and genitive (α) in the metaphysical sense:
    - John 1:1
    - Acts 2:22
    - Luke 3:5
  - Imperfect:
    - John 1:1
    - Acts 2:22
    - Luke 3:5
  - Perfect:
    - Acts 2:22
    - Luke 3:5
  - Future:
    - Acts 2:22
    - Luke 3:5
  - To be present:
    - Matt. 12:10
    - Luke 1:34

### Usage in Specific Contexts

1. **Existence**:
   - Acts 2:22
   - Luke 3:5
2. **Presumption**:
   - Acts 13:47
3. **Pastoral Influence**:
   - Acts 2:22
   - Luke 3:5
4. **Contextual Application**:
   - Acts 2:22
   - Luke 3:5

The verb "εἰ" is a cornerstone in understanding the theological concepts related to existence and presence in the New Testament. It is often used to express the idea of being present or existing, both physically and conceptually.

22: 19. 1 Cor. 11: 24. The Romish church takes these words literally. — Xen. An. 3. 1. 13. H. G. 1. 4. 3. — (γ) Here too ἐμὶ with the subst. of the predicate, sometimes forms a periphrasis for the corresponding verb; comp. in a, ult. e. g. ἐπιθυμήσεις ἐμὶ for ἐπιθυμήσω, 1 Cor. 10: 6. ἔξωσις ἐμὶ for ἔξω, 1 Cor. 14: 12. etc.


e) with the dative of a noun or pronoun as predicate, to be to any one, implying possession, property, etc. John 17: 9 ὅτι οἱ οὖν εἰσίν, for they are thine. Luke 12: 20. Acts 2: 39. 1 Cor. 9: 16. 18. 1 Pet. 4: 11. al. — Xen. Cyr. 1. 2. 4. — By inverting the construction it may be rendered ὧδε have, as Luke 7: 41 δὸς χρωσφιλεῖν ἴσαν διανεκρονίζων, a certain creditor had two debtors. 6: 32. 33. 34. John 18: 39. Acts 8: 21. 21: 23. Eph. 6: 12 οἵτινες ἴσαι ἢ πάλιν πρὸς, we have not a struggle against, i. e. we wrestle not against, etc. — Herodian. 1. 13. 11. Xen. Cyr. 1. 2. 3. — Or to receive, Matt. 19: 27 τί ἄκειν ἴσαι, what shall we receive? — Xen. An. 1. 7. 8. ib. 7. 6. 1.

f) with a participle of another verb as predicate, viz. (α) without the article, and then ἐμὶ often forms with the participle a periphrasis for a finite tense of the same verb, expressing however a continuance or duration of the action or state, like the corresponding construction in English; Luke 5: 1 καὶ αὐτῷ ἐν ἰμός, and he was standing, instead of imperf. ἐστὶ, he stood. Matt. 24: 9 καὶ ἐστάθη μισοῦμεν ὑπὸ πάντων. Mark 2: 6 ἴσαν δὲ τίνες καθῆμεν. v. 18. 13. 25 οἱ ἀστέρες ἐστάτωσα ἐκπληττότες. 9: 4. 15. 43. Luke 3: 23. 5: 17. 24. 32. Acts 1: 10. 2. 2. 42. al. saep. So with the particip. of the perf. pass. which however assumes nearly the nature of an adjective; Matt. 9: 36 ἴσαν ἰσοκλίμενοι.
whence, origin, etc. πόθεν Matt. 21: 25.

h) with a preposition and its case as predicate, viz. (a) ἐπί, John 1: 45.
place, part, etc. Mark 1:3 "ἐν τῷ ἑρῴῳ." John 2:23 "ἐν τοῖς Ἱεροσολ. Acts 5:12. Rev. 9:10. al. — Herodian. 8:8.10. Xen. An. 5.6.13.15. — Of things; ἐν τοίνυν, in this, i.e. herein, John 9:30. 1 John 4:10. or hereby, 1 John 2:3. So ἐν τοίνυν ἦν, be wholly in these things, occupied with them, 1 Tim. 4:15. (Jos. Ant. 2.16.4. Xen. Cyr. 5.2.5.) ἐν σαρκὶ εἰσίν, to be in the flesh, i.e. followers of the world, aliens from God, Rom. 7:5. ἐν σοφίᾳ ἄνωθεν, ἐν ἀνυψώσει, ἐν ὑστερίᾳ ἐν δυναμεὶς ἔσον, i.e. consist in, depend on, 1 Cor. 2:5. Of a state, condition, etc. ἐν ὑπὸν αἰῶνας ἐστιν, Mark 5:25. — So Luke 23:40. Phil. 4:11. — 1 John 2:9.—Jos. Ant. 7.2.1. — Of persons, to be in any state, condition, etc. ἐν τῇ ἀυτῇ ἐστιν, ἐν τῇ ἴδιᾳ ἐστιν, ἐν τῇ ἴδιᾳ ἐστιν, ἐν τῇ ἴδιᾷ ἐστιν, in or on the man, i.e. in his conduct, John 11:10 ἐν φυσιν ἐστιν ἐν αὐτῷ, i.e. in his path, around him. So of faculties, virtues, vices, which are in any one, John 1:4.48. Acts 4:12.20.10. Where the subject is a person, i.e. to be near and in intimate union with, to be one with, etc. in mind, purpose, feeling, etc. So God and Christ, John 14:10,11. Christ and his followers, John 15:4. Christ in his followers, 2 Cor. 2:13. the Spirit in Christians, John 14:17. Christians in Christ, Rom. 8:1.16:11. 1 Cor. 1:30. 1 John 5:20. Seq. dat. plural, to be among, Matt. 27:56. — to be in the midst of, 1 Cor. 14:25. — (ε) ἐν, seq. gen. of place, upon, Luke 17:31. John 20:7. metaph. of dignity, station, over, Acts 8:27. Rom. 9:5.—Seq. dat. of place, upon, in, at, Mark 4:38. Matt. 24:33. — Seq. accus. of place, as εἰσίν ἐν τῷ ἑαυτῷ, spoken of conjugal intercourse, 1 Cor. 7:5. of person, ἐν τῇ ἑαυτῷ, to be or rest upon, metaph. Acts 4:33.—(ε) κατὰ, seq. gen. εἰσίν κατὰ τὸν κύριον, to be against any one, Matt. 12:30. Gal. 5:23.—Seq. accus. of thing, ἐν κατα τῷ, to be according to, in accordance with, 2 Cor. 11:15. Rom. 2:2. Luke 17:30.—(η) ἐν κατὰ seq. gen. εἰσίν κατὰ τὸν κύριον, to be with any one, i.e. present with, in company with, Matt. 17:17. Mark 2:19. Luke 23:43. al. to be for or on the side of any one, as an adherent, helper, etc. Matt. 12:30. John 3:2. Acts 7:9. 18:10. Phil. 4:9.—Jos. Ant. 15.5.9.—So to be imparted to any one, etc. 2 John 2,3.—(I) παρὰ, seq. gen. ἐν κατὰ παρὰ τὸν κύριον, to be from any one, i.e. sent by any one, John 6:46.7:29 or received from any one, John 17:7.—Seq. accus. of place, to be by, on, at, Mark 5:21.—(η) παρὰ, seq. gen. of place, to be before, Acts 14:13. metaph. of dignity, Col. 1:17.—(η) παρὰ, seq. acc. of place, etc. εἰσίν κατὰ τῷ, to be near to, by, etc. Luke 24:29. Mark 4:1.—Achill. Tat. V.343.—Of persons, to be near, with, among, Matt. 13:56. Mark 9:19.—(α) ἐν seq. dat. ἐν κατὰ τῷ, to be with any one, i.e. present with, in company with, Luke 24:44. Phil. 1:23. Col. 2:5. 1 Thess. 4:17. or as a follower, disciple, Luke 8:38. Acts 14:13. or as a paristan, Acts 14:4.—Xen. H. G. 3.1.18.—(μ) ἐν ἑαυτῷ seq. gen. ἐν κατὰ τῷ, to be for any one, on his side, Mark 9:40. —Seq. accus. of persons ἐν κατὰ τῷ, to be above any one, trop. Luke 6:40.—(α) ἐν seq. acc. of place, to be under, spoken of place, John 1:49. 1 Cor. 10:1. of person or thing, to be subject to, Rom. 3:9. Gal. 3:10. 1 Tim. 6:1. —Note. As copula, the forms of εἴμι are very frequently omitted; e.g. Matt. 9:37.13.54. Mark 9:23. 1 Cor. 10:26.11:12. al. saepiss. See Buttm. §129. 12. Matth. §306. Winer §66.2. Al. 17. — ἐτίμη, to go, in Mss. for εἴμι John 7:34.35. —See Buttm. §108.V. — ἐνεκα, see "Ἐνεκα. — ἐτερ, see in Εἰ III. γ. — ἐτίων, aor. 2; imper. ἐκείνος, opt. ἐτίων, subjunct. ἐκείνος, inf. ἐκείνη, particip. ἐτίων. — Also Ion. aor. 1 ἐκείνη, Matth. 26:25. Mark 11:3. al. imperat. ἐκείνος Acts 28:26. ἐκείνων dupl. 24:20. used likewise by the Attics, Xen. Mem. 2.2.8. al. Comp. Buttm. §96.1 and 9. §114 sub ἐκείνος. Winer §15 sub ἐκείνος. — With these, some from an obsol. theme ἐκείνος, the Greeks employed φίλοι as a present, Buttm. l.c. and §109. I.2; and likewise, as also in N.T. the fut. ἐρώτησεν from ἐρωτάω (only poetic); the perf. ἐφημηκε from ἐφημηκε, φόβος, pluperf. ἐφημήκατε, perf. pass. ἐφημηθεκε, aor. 1 pass. ἐφήμηθην or less usual ἐφη-
Eἰον

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Eἰον

Sτρ Lob. ad Plur. p. 447, fut. 1 pass. εἰθὸςμοι, fut. 3 pass. εἰφῆςμοι, Buttm. I. c. Winer I. c.—To say, to speak, i. e. to utter definite words, and hence implying more than ἄκουστος; see Tittm. de Syn. N. T. p. 79, 80.


Eἰρήνης, see in Ἐἰ III. ῃ.


Eἰρήνη, ἡ, ἡ, peace, viz.


Eἰρηνικός, ἡ, ὁ, (εἰρήνη,) peaceful, pp. relating to peace, Xen. Oec. 1. 17 εἰρηνικαὶ ἐπιστήμαι, In N. T.


b) from the Heb. healthful, wholesome, Heb. 12: 11 καρπὸς εἰρηνικός. Comp. εἰρήνη for בְּרֵעֵש in Eἰρήνη e.


Eἰσίο, f. ἐτῶν, see in Ἐινον.

Eἰς, a prep. governing the accusative, with the primary idea of motion into any place or thing, and then also of motion or direction to, towards, upon, any place, thing, etc. The antithesis is expressed by ἐκ, out of. Sept. everywhere for ἐν, ἐπί, ἐκ, etc. See Winer § 53. a. Matth. § 578. Passow Lex. Eἰς, Schweighäuser Lex. Herodot. art. Ἐις.
I. Of place, which is the primary and most frequent use, into, to, viz.

a) after verbs implying motion of any kind into, or also to, towards, upon, any place or object; e.g. verbs of going, coming, leading, following, sending, throwing, placing, delivering over, and the like, etc. etc. Matt. 2:12 ἀνεχώρησαν εἰς τὴν πόλιν αὐτῶν. 4:8, 5:1 ἤφη εἰς τὸ ὅρος. 6:6 ἔσκελε εἰς τὸ τομίου σου. 6:8 ἀπέκλειεν εἰς τὸ πόρον. 12:44 ἐπιτρέφετε εἰς τὸν οἶκον μου. 15:11, 17 πάντα τὸ κοινωνεύονσαν εἰς τὸ στῶμα, καὶ εἰς ἀφεδρόνοις ἐκβιλεῖται. 20:17 ἀναβατῶν εἰς Ἰεροσολύμα. 21:18, Mark 1:38, 15:1, 6:45, 9:31 παραδίδοται εἰς καθορίστας. 13:14 φείδεν εἰς τὸ ὄρη, as in Engl. to flee into the mountains.


b) after verbs implying direction upon or towards any place or object; e.g. verbs of hearing, calling, announcing, shewing, etc. etc. Matt. 10:27 et Acts 11:22 ἀκούειν εἰς τὰ ἰτα. Luke 7:


2. Of time, viz. a) time taken, implying a term, limit, to, up to, until; Acts 4:3 εἰς τὴν αὔριον, till the morrow. Matt. 10:22 εἰς τίτλον. Phil. 1:10 εἰς ἡμέραν Χριστοῦ, i.e. against the day of Christ. 2:16. 2 Pet. 3:7. 32. Acts 13:42. 1 Thess. 4:15. 2 Thess. 2:6. 2 Pet. 2:4. 4. al. — Xen. Cyr. 5. 3. 26. Oec. 17. 10. — So with accus. of person, as marking the time when one lives, appears, etc. Gal. 3:17, 24. εἰς Ἱδομένων. — Herod. 2. 9. 8. Herodot. 3. 97.

b) time how long, marking duration, for, etc. Matt. 21:19 εἰς τὸν αἰώνα, for ever. Mark 3:29. John 8:35. 2 Pet.

3. Tropically, as marking the object or point to or towards which any thing tends, aims, etc. Spoken


b) of measure, degree, extent, etc. perhaps Matt. 5: 25 ἔρχομαι εἰς τὴν γένεων, i.e. guilty even to Gehenna; but see in ἔρχομαι. Chiefly by way of periphrasis for an adverb; Winer § 53. c. a. § 55. 1. b. Matth. § 578. d. Luke 13: 11 εἰς τὸ παντελὲς, i. e. entirely, and Heb. 7: 25 with the idea of perpetuity. (Ael. V. H. 7. 2. ib. 12. 20.) 2 Cor. 4: 17 εἰς ἐπιβολήν, exceedingly. (Luc. D. Mort. 27. 9 or 14.) 2 Cor. 10: 13 εἰς τὸ ἔμετρον, immoderately. 2 Cor. 13: 2 εἰς τὸ πρότερον, again. So εἰς κενον, in vain, 2 Cor. 6: 1. Gal. 2: 2. Phil. 2: 16. (Diod. Sic. 19. 9.) — Comp. Herodot. 8: 144 εἰς τὰ μέγατα. Polyb. 1. 20. 7 εἰς τέλος. Xen. Mem. 3. 3. 4 εἰς τὸ ὕπατον.


4. Sometimes εἰς c. accus. is found where the natural construction would seem to require ἐν c. dat. as after verbs which imply neither motion nor direction, but simply rest in a place or state. In such cases the idea of a previous coming into that place or state is either actually expressed, or is implied in the context. See Passow, Eἰς no. 6. Wi- ner § 54. 4. b. Matth. § 596. Comp. Buttm. § 151. 1. 8. So Matt. 2: 23 ὃ ἐλ- θὼν πατήσωσιν εἰς πόλεων. Mark 1: 39 καὶ ἡν κηρύσσεις εἰς τὰς συναγωγάς, comp. v. 38 where is ἄγαμοι εἰς τὰς ἐχομένας κομψοτείλες. Mark 2: 1 καὶ

**Note.** In composition ἐς implies
1. motion into, as ἐκδίχομαι, ἐκ, ἐκδίχωμα, ἐκχῡσμαι, ἐκφέω, etc. 2. motion or direction to, towards, as ἐἰσονομέω, etc. Al.

**Eἰς, mīc., ἐν, gen. ἐνος, μιᾶς, ἐνός, one, the first cardinal numeral; see** Buttm. § 70.

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Eiđéōmaу


Eισαικυνη, f. ὁνομα, (ἀνώνυμο), to hear to, to listen to, i. e.

Eιδεχόμαι, f. ξωμ, depon. Mid. to receive into sc. one's house, city, country, or to one's self, in hospitality, etc. Wisd. 19: 16. Xen. H. G. 1. 1. 21 Παρὰ δegie παρασκευαστώ εἰς τὸ δικαίον τὸ στέκατον. Sept. everywhere for Heb. γενήται, where God is said to gather, to collect, the exiles of Israel into their own land, Jer. 23: 3. Ez. 11: 17. 20:
Eicésum — Hence in N. T. 2 Cor. 6: 17, καίγω εἰσέχωμα υψάς, and I will gather you, etc. quoted apparently from Jer. 32: 37, 38, where Sept. εἰνάγω for ῥῆς, and εἰστρεφώ for Heb. υπέρτερα; comp. Zeph. 3: 19, 20, where Heb. ῥῆς, Sept. εἰσέχωμα.


Εἰσέρχομαι, 1. εἰσείλθομαι, (see Buttm. § 108. V. 5. § 114 ἐρχόμαι ult.) aor. 2 εἰσέρχοντο, to go or come into, to enter, spoken


c) of things, to enter in or into, equivalent to εἰσέρχομαι, 'to be brought or put into;' e. g. food, εἰς τὸ στόμα, Matt. 15: 11. Acts 11: 8. Comp. Xen. Cyr. 1. 6. 17 τῷ εἰσόντα.—Metaph. Luke 9: 46 εἰσὴλθέν διαλογισμός ἐν αὐτοῖς i. e. there arose a dispute among them. (Jos. Ant. 14. 14. 4 Ἀντώνιον ὁ ἰσός εἰσέρχεται. Plat. Phaedo. 2. Herm. ad Vig. p. 759.) James 5: 4 αἱ βοᾷ εἰς τὰ ὅτα κυρίων εἰσελήλθασιν. Of hope, Heb. 6: 19 ἐξέρχενεν εἰς τὸ ὑπότερον κ. t. l. entering in, i. e. extending even unto etc.


Εἰσακάλεο, 0, f. εἰσα. to call or invite into, sc. a house, etc. Xen. Oec. 4. 15. In N. T. Mid. εἰσακάλεομαι, ὑμαί, to invite into sc. one's own house, Acts 10: 23.

Εἰσιν, adv. then; spoken


b) of order and succession, as πρῶτον—ἐκεῖνα, 1 Tim. 2: 13. 3: 10. Mark 4:28 bis, πρῶτον, δεύτερον, τρίτον,—ἐκεῖνα, 1 Cor. 12: 28. ἐκεῖνα—ἐκεῖνα 1 Cor. 15: 7, 24. inverted. v. 5.—So πρῶτον—ἐκεῖνα Xen. Mem. 1. 2. 1. An. 1. 3. 2.

c) as a particle of continuation, then, so then, consequently, etc. Heb. 12: 9. See Buttm. §149. p. 429.—Plut. de esu Anim. Or. II. 2. Xen. Mem. 2. 2. 13,14.

Ἐξ' see in Εἰς III. 9.

Ἐξ', before a vowel ἐξ', (Buttm. §26, 6) a prep. governing the genitive, with the primary signif. out of, from, of; spoken of such objects as before were in another, (comp. in ἀπό init.) but are now separated from it, either in respect of place, time, source or origin, etc. It is the direct antithesis of ἐκ, Sept. chiefly for ἐκ. See Winer §51. p. 313, 314 sq. Matth. §569. Passow art. ἐξ.

1. Of place, which is the primary and most frequent use, out of, from, viz.

or over the beast, etc.—As implying the direction in which one is placed from or in respect to a person etc. as κατὰ, ἤστας, εἶναι, ἐκ δέξιος, ἐκ δεξιῶν, ἐξ ἐνώπιόν, where in Eng. we use at or on.; Matt. 20: 21, 23. 22: 44. 25: 33. 26: 64. Mark 10: 37. Luke 1: 11. Acts 2: 25, 34. Heb. 1: 13. So Sept. and ἐξ Ex. 14: 22, 29. 1 Sam. 23: 19, 24. Ps. 16: 8. Comp. Gesen. Lex. ἐξ 3. c. — Polyb. 5. 7. 12. Xen. Cyr. 8. 5. 15 ἐκ δεξιῶν ἢ ἀριστερῶς. An. 4. 8. 2. Eq. 7. 3. Comp. also Lat. a dextra, a fronte; Fr. dessus, dessous, etc. Winer § 51. p. 315.


17: 11 ἐν τῶν ἐπού ἐστι, after the seven, i.e. their successor. So by Hebraism, 2 Pet. 2: 8 ἡμῶν et ἡμῶς, lit. day out of day, or as in Engl. in day after day; so Sept. for τῇ τῇ Gen. 39: 10. comp. Lev. 25: 50. Deut. 15: 20.—With an adjject. or pron. it forms sometimes an adverb of time, e. g. εἰς αὐτῶς sc. ἡμέρας, lit. from this time, i.e. immediately, Mark 6: 25. εἰς ἡμέραν sc. ἡμέραν, of a long time, or as in Engl. day after day; so Sept. for τῇ τῇ Gen. 39: 10. comp. Lev. 25: 50. Deut. 15: 20.—With an adject. or pron. it forms sometimes an adverb of time, e. g. ἐκ τούτου sc. ἡμέραν, from this time, i.e. afterwards, John 6: 66. ἐκ δευτέρου, i.e. a second time, again, Acts 10: 15. ἐκ τοῦτου, Matt. 26: 44. al. Winer § 55. 1, e.—Diod. Sic. 15. 43 & airiic. Xen.Cyr. 1. 2. 8 ἐκ τούτου. Mem. 2. 9. 8.

3. Of the origin or source of any thing, i.e. the primary, direct, immediate source, in distinction from ἀπό; see ἀπό III. init. Winer § 51. p. 313. This is strictly the primary sense of the genitive case itself, which is also so used both in Ν. Τ. and in Greek writers; e. g. 2 Cor. 4: 7. 1 Thess. 5: 8. Xen.Cyr. 1. 2. 1 ter.—Spoken


b) of the source, i.e. the person, thing, etc. out of or from which any thing proceeds, is derived, to which it pertains, etc. (α) genr. Mark 11: 30, 31, τὸ βάπτισμα Ἰωάννου εἰς ὑφάν της. ἐκ τῶν δύο. Matt. 21: 19 μετα ἐκ σοῦ καρπός γένεσιν. Luke 1: 78 ἀνάστησιν ἐκ υφών. John 4: 22 ἡ σωτηρία ἐκ τῶν θυσίων έστιν, i. e. is first revealed to the Jews and proceeds from them to others. John 10: 16 ἐν τοῖς ἐκ τῆς αὐλῆς ταύτης νησί, v. 32. Luke 10: 11. John 1: 13. 3: 31. 1 Cor. 15: 47. 2 Cor. 5: 2 τὸ εἰς ὑπάρχου, i. e. heavenly. John 3: 25 φύτης ἐκ τῶν ματέρων, i. e. proceeding from the disciples of John. v. 27. 7: 22. Acts 5: 38. 19: 25. Rom. 2: 29. 10: 17. 12: 18 τὸ εἰς ὑπάρχου, i. e. so far as it is of or from you, depends on you, etc. (Hom. II. 1. 525.) Heb. 2: 7. 6. 1 John 4: 7. Rev. 15: 8. al. sup. So 1 Cor. 2: 12 τὸ πνεύμα τὸ ἐκ θεοῦ, i. e. divine. 2 Cor. 8: 7. 9. 2. Spoken of an affection or state of mind out of which an emotion flows, 1 Tim. 1: 5 ἡγατή ἐκ καθάρας καρδίας 1 Pet. 1: 22. 2 Cor. 2: 4 ἐκ τολθίς ἔλευσις καὶ συνοχῆς καρδίας ἔγραψα ἡμῖν διὰ τ. τ. λ. —Spoken likewise of any source of knowledge, Matt. 12: 33 ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γνωσκέσθαι. Luke 6: 44. John 12: 34 ἡμεῖς ἐκοίνωσαν ἐκ τοῦ νόμου. Rom. 2: 18. (Xen. An. 7. 7. 43 bis.) Or of proof, James 2: 18 ἐκ τῶν ἐγγον μου τὴν πίστιν μου. 3: 13. Or of the source from which any judgment is drawn, from, out of, where in Engl. by, according to; Matt. 12: 37 ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ κ. τ. λ. Luke 19: 22 ἐκ τοῦ στοιματοῦ σου κηρύσσοντα. Rev. 20: 12. —Sept. ἐκ τοῦ κήρυξ τῶν μακεδονίων Num. 26: 56, ἐκ τοῦ ἐρυχον καὶ αὐτοῦ κρινόμενον.
ib. 2. 3. 6.—(5) As marking not only the source and origin, but also the character of any person or thing as derived from that source, etc. implying connexion, dependence, adherence, devotedness, likeness, etc. John 7: 17 γνωστα σερη της διδαχης, πότερον εκ του θεου ἀστιν. 8: 47 οι οι εκ του θεου τα υμημα του θεου ανουη, κ. τ. λ. John 2: 29. 3: 9, 10. 4: 1, 2, 3, 4, 6. al. John 8: 44 εκ του διαβολου. John 3: 8. John 3: 6, 8, εκ της σαιρος. John 3: 31 εκ της γης, bis. 8: 23 εκ των καιτων, εκ των αιων. John 17: 14, 16, εκ του νουρου. 1 John 2: 16. 4: 5. al.—Trop. of the source of character, quality, etc. implying adherence to, connexion with, etc. John 18: 37 πας οι οι εκ της αληθης. 1 John 2: 21. 3: 19. Gal. 3: 10 οις γαρ εξ έγνων νουμ εισιν. v. 12 ο ο νους οις εισ θεου εις πιστεος. Hence εκ with its gen. preceded by the article, forms a periphrasis for an adj. or particip. e. g. εκ πιστεως, lit. a person of faith, a believer, i. q. ὁ πιστεων, Rom. 3: 26. Gal. 3: 7, 9. Rom. 4: 16 εκ πιστεως ελσαρυ, i. e. a person of Abraham's faith, who believes as he did, etc. So ὁ εκ νουμ, one of the law, i. e. one under the law, an adherent of it, etc. Rom. 4: 14, 16. Also Rom. 2: 8 οι εξ ερθης, i. q. έρποντες, v. 27 η εκ φιλοσ ειρηνοβ. Tit. 2: 8 εξ ευαντιας, i. q. ὁ ευαντιος.

d) of the efficient cause, agent, etc. that from which any action or thing proceeds, is produced, effected, from, by, etc. Rom. 9: 12 et Gal. 5: 8 εξ του καυλοντος. 1 Cor. 8: 6. εξ ου το πιστα. 2 Cor. 1: 11 εκ πολλον το ες ημας χασιμα. So εξ ερημωιας, of myself, John 12: 49. Likewise Matt. 1: 18 εξ γαστι σωμα εκ των αγας, v. 20 το εκ αυτης γενε εκ της σωματος εστιν αγιον. Rom. 9: 10 εξ εις κοινη σωμα, comp. in Kopt. —So especially for ὑπο ο παραμεριων, where in the active construction the gen. after εκ would become the nominative; Buttm. § 134. 3. Matth. § 574. p. 1135. John 6: 65 ταν μη διδουμεν αυτω εκ του πατρος μου. 2 Cor. 2: 2 ο λυποιμενος εξ εμων. 7: 9. Eph. 4: 16. Phil. 1: 23. Rev. 2: 11. 9, 2. —Hom. Od. 7. 70. Herodot. 2. 151 το πουηθην εκ των Ἰ. 175. Xen. H. G. 3. 1. 6. Hiero 7. 6.
e) of the manner or mode in which any thing is done, etc. out of, from, in Engl. in, with, etc. Mark 12: 30, 33, εγραγαν εξ αλης της καιρος και εξ αλης της προηκς κ. τ. λ. Luke 10: 27. Acts 8: 37. Rom. 6: 17 εξ καιρος, i. e. heartily. Eph. 6: 6 εξ ψυχης. (Hec. Oec. 10. 4.) Rom. 14: 23 bis, εκ εκ πιστεως, not out of faith, i. e. not in or with faith. 1 Thess. 2: 3 οι εκ πλην, οι δε εξ ακαθαρσιας, ου τον δολον. —So where in Engl. of, according to, etc. 2 Cor. 8: 11 εκ του εξου, i. e. according to your ability, v. 13, [14] εξ ιοντως. (Herodot. 7. 135 εξ ευκων.) Matt. 12: 34. John 3: 31 εκ της γης λαλη. 8: 44. 1 John 4: 5. 1 Pet. 4: 11 εξ ιυγους κ. τ. λ. —Arr. Diss. Ep. 1. 22. 1. ib. 2. 17. 22. Herodian. 1. 4. 21. Ael. V. H. 1. 21. Xen. An. 4. 22. 23. ib.6.4.9. —So in an adverbial sense, e. g. εξ πειραμου, abundantly, exceedingly, Mark 6: 51. 14: 31. εκ μερους, εκ παρε, i. e. in part, partly, 1 Cor. 12: 27. 13: 9,10,12. εκ μερους, measurably, moderately, John 3: 34. εκ πιθηνος, i. e. by mutual consent, i. Cor. 7: 5. Comp. Winer § 55. 1. c. —Herodot. 6. 85. Polyb. 2. 46. 1. Xen. Mem. 3. 11. 8. H. G. 6. 5. 16. Thuc. 3. 43. 67.

f) of the means, instrument, instrumental cause, from, i. e. by means of, by, through, with, etc. Luke 16: 9 ποιησε εκπατη το φιλος εκ του μηνου, i. e. by

'Εκάστος, adv. (ἐκάστος) each time, ever, always, i. e. assiduously, 1 Pet. 1: 15. — Xen. Conv. 1. 14.


b) the idea of force being dropped, to take out, to extract, to remove, etc. Matt. 7: 4 ἐκβαιλεῖ τὸ κάφος ἀπὸ τοῦ ὀφθ. v. 5 ἐκ τοῦ ὀφθ. Luke 6: 42. So to bring out or forth, etc. Luke 10: 35. Matt. 12: 35 bis. v. 20 ἐως ἂν ἐκβάλη τίς τῆς τῆς κρατίας, quoted from Is. 42: 3, where Sept. εἰς ἐκβαλέων ἐκβάλεν κράτοι για Εβρ. ἐκβαλέων γενέσθαι για ἐκβάλεθαι Εβρ. — Also, to throw out, i. e. not to include, to leave out, Rev. 11: 2 τὴν αὐλὴν τὴν ἐξωθάν ἐκβαλά τί; so the writer explains it by adding the neg. καὶ μὴ αὐτὴν μετηφοράς.

"Εκβάλλως, εος, ε', (ἐκβαλαλών) a going out, ἐγραφής, Pol. 4. 64. 5. In N. T.


Εγκατεστήσεται, i. q. έγκατεστήσει, Pass. Luke 20: 34, 35.


Έκδικανασα, ο, f. ένα, to spend out, i. e. entirely, to consume; Pass. to be consumed, to be entirely spent, spoken of one's life, powers, etc. 2 Cor. 5: 6, 8, 9. — Pol. 3. 12. 4.


"Εκδηλος, ού, α, η, adj. (έκ δηλος, but stronger, quite plain, conspicuous, 2 Tim. 3: 9. — 3 Macc. 6: 5. Pol. 3. 12. 4.

'Εξώθησις, ἡ, τῆς ἔξωθησεως, (έξωθη, 0) ἐξώθησις, (έξωθησις) execution of right and justice, viz.

a) maintenance of right, support, protection; hence ποιεῖν ἔξωθησιν, i. q. ἔξωθησιν, to maintain one's right, to de-


ἐκείνη, ἡ, ἡ (ἐκέχθεται), a waiting for, expectation, Heb. 10: 27.


ἐκεῖνος, ἡ, ὁ, ἡ, ἡ (ἐκέχθεται), a waiting for, expectation, Heb. 10: 27.
"Exē̂νος" 249

"Exē̂tēτος"


c) genit. ἑκείνης, as an adv. for ἑκείνης ὅδοι, that way: Luke 19: 4 ὁτι ἑκείνης ἡμέρας διάγεγεν, where text. rec. has ὁτι ἑκείνης. Comp. Buttm. § 115. n. 3. Matth. § 377. 1. § 486.


"Exē̂τεινος, ὃ, τ. ἔτος, ἵτα, to seek out, to search out, sc. any thing lost, Sept. for ὄντας Ez. 34: 11. ὄντας Ez. 34: 12. In N. T. metaph. viz.

a) to inquire diligently, to scrutinize, c. c. περὶ τινός 1 Pet. 1: 10, where it is parall. with ἐπερευνάω. Sept. for ὄντας Ps. 44: 22.—Ecclus. 33: 3.

b) to seek after, i. e. to endeavour to gain, to sollici, trans. Heb. 12: 17 μετὰ διαφόρων ἑκτεινόμενας αὐτήν. Sept. for ὄντας Ps. 122: 9. ὄντας 1 K. 14: 5. Mic. 6: 8.— By Hebraism, in the sense of to require, to demand, e. g. ἑκτεινέτω τὸ αἷμα τινὸς ἀπὸ τινος, i. e. to avenge, to punish, Luke 11: 50. 51. So Sept. and ὄντας Ez. 3: 18. 20. 2 Sam. 4: 11. ὄντας Gen. 9: 5. 42. 22.


"Exē̂ρμβος, οὖ, ὃ, ὁ, adj. (ἐκ- ἡμβος) quite astonished, greatly amazed, Acts 3: 11.—Pol. 20. 10. 9.

"Exē̂τεινος, οὐ, ὃ , ὁ, adj. (ἐκτεινομι) exposed, e. g. as an infant; hence Acts
Exnadealoc 250

7: 19 ποιήσω ἐκθέταται τὰ βρέθη, i.e. ἐκ
τιθέμενα τὰ βρέθη, i.e. to expose. Comp.
Ex. c. 2. — So Philo de Vit. Mos. I.
p. 604 τὸν παίδα ἐκθετέοι. ib. ἀδηλοφοί
tου ἐκθετήντος βρέθην. Ael. V. H. 2. 7.

Ἐκθαδεῖρο, a. οὖ. (καθείρω),
to purge out, i.e. to cleanse thoroughly ;
ἐκτιθέμενα, i.e. 
metaph. c. acc. of pers. κατοικίαν ἐκτινύν
to. 2 Tim. 2: 21. Sept. for ἔντει
thing, to cleanse out, to put away, etc. I Cor.
5: 7. — Dinarch. contra Aristogit. p. 67
26: 13.

Ἐκλαῖον, nor. I pass. ἐκκαίηθη,
to cause to burn or flame out, i.e. to kind-
dle, trans. Herodot. 4. 134. Sept. for
Ἐκ
tον πόλεμον Plut. Agesi. 31 med. — In
N. T. Pass. or Mid. to burn out, to flame
up, trans. i.e. to be inflamed, to burn
vehemently ; metaphor. ἐν τῇ ὀρέγε, with
lust, Rom. 1: 27. — Of anger, Sept. for
Ἐκ

Ἐκκαλέω, ὁ, f. ἵππος, (ἐκ, καλός),
pp. to turn out a coward, i.e. to lose
one's courage; in N. T. genr. to be
fainthearted, to faint, to despond, sc. in
view of trial, difficulty, etc. intrans.
Ἐπ. 3: 13 αἰτοῦμαι μὴ ἐκκαλεῖν ἐν ταῖς
Διἀγω οὐν ὑπὲρ ἑαυτῶν. 2 Cor. 4: 1, 16.
— In the sense of to be remiss, slothful,
2 Thess. 3: 13. — Hesych. ἐκκαλείναι,
where others ἐκπαινεῖν.

Ἐκκεντεῖο, ὁ, ἵππος, ὁ ἱππάκος, to prick out,
to pierce out, trans. e. g. τοῖς ὀφρακαῖς,
p. 203. In N. T. to pierce through, to
Comp. Zech. 12: 10; where Sept. for
Ἐκ
, as also Judg. 9: 54. for Ἐκ
56. 12.

Ἐκλαλίον, ὁ, f. ἀσω, nor. I pass.
ἐκκαλιλεῖον Buttm. § 98. n. 6. § 100. 3;
to break out or off, trans. e. g. a branch,
Rom. 11: 17, 19, 20. Sept. for ἐκλαλίον
Lev. 1: 17.

Ἐκλείπῃ, f. ἦν, aor. I pass. ἐκ-
κλείπῃ τὴν Ἡσύνθων Buttm. § 98. n. 6. § 100. 3;
to shut out, to exclude, trans. pp. Pol. 25.
1. 10.— In N. T. trop. to exclude, sc.
from the intercourse and instruction of
any one, seq. accus. Gal. 4: 17. (So ἐκλείσκω
Plut. Alcib. 4.) Pass. to be
excluded, i.e. to have no place, Rom.
3: 27.

Ἐκκλησία, ας, η (ἐκκλητος called
out, summoned, from ἐκκάλεω,) a convo-
dation, assembly, congregation, viz.

a) pp. of persons legally called out or
summoned; Acts 19: 39 ἐν τῇ ἐνίωμα ἐκ-
κλησία sc. of the people; and hence
also of a tumultuous assembly not legal,
An. 1. 3. 2. — In the Jewish sense, con-
gregation, assembly, of the people for
worship, e. g. in a synagogue, Matt. 18:
17. or genr. Acts 7: 8. Heb. 2: 12
quoted from Ps. 22: 22, where Sept. for
Ἐκ
Ps. 2: 12. also Deut. 18: 16. 2 Chr. 1: 3,
5. al. — 1 Macc. 2: 56. 4: 59. Eccle.

b) in the christian sense, an assembly
sc. of Christians, genr. 1 Cor. 11: 18
συνεκκλησίαν ἐν ἐκκλησίᾳ. Hence, a
church, the christian church, viz. (a)
a particular church, e. g. in Jerusalem,
Acts 8: 1. 11: 22. al. in Antioc, Acts
11: 26. 13: 1. al. in Corinth, 1 Cor. 1:
2. 2 Cor. 1: 1. of Asia Minor, 1 Cor.
16: 19. of Galatia, Gal. 1: 2. at Thes-
salonica, 1 Thess. 1: 1. 2. 1 Thess. 1: 1.
at Antioch, Rom. 16: 1. etc. etc. So αἱ
ἐκκλ. τῶν ἑδρῶν, i.e. churches of Gentile
Christians, Rom. 16: 4. Also ἐκκλ. ὑπὸ
ἐκκλησία, i.e. the church which
meets at the house of any one, Rom.
16: 5. 1 Cor. 16: 19. Philem. 2. So
ἐκκλ. τοῦ Ἰερουσαλήμ, Rom. 16: 16. ἐκκλ.
toῦ Ἱερούλαμος, 1 Cor. 1: 2. 10: 32. al.
(3) The church universal, Matt. 16:
18. 1 Cor. 12: 28. Gal. 1: 13. Ephip. 1:
Ἰερούλαμος, 1 Cor. 11: 22. 15: 9. 1 Tim.
3: 15. al. Comp. Sept. ἐκκλ. κηρύσσων
for ἐκκλησίαν. 23: 2. 4. Al.

Ἐκκλίνον, f. νῦ, to bend out, to
turn aside or away, intrans. e. g. ἐν τῇ


Ἐξομισέω, f. ἵππω, to bear out, to carry out, sc. a dead body for burial, Luke 7: 12.—Herodian. 2. 1. 5.


'Exenrio, adv. (περισσῶς) abundantly, exceedingly, vehemently, Mark 14: 31 in Mss. for ἐκ περισσοῦ.

'Exeliatwnum, f. ἡσιο, (πιστάννυμι) by supplication, to send out, to expand, to stretch forth, e. g. the hands in supplication, Rom. 10: 21, from Is. 65: 2 where Sept. for τῶν, as also Ex. 9: 30, 34.—Eccles. 48: 20. 1 Macc. 3: 48 to βιδλίων. Pol. 1. 44. 3.


a) pp. spoken of things which fall out of or from their places, etc. e. g. stars from heaven, Mark 13: 25, coll. Matt. 24: 29, and Is. 14: 12 where Sept. πάντα ἐξέστησαν ἐκ τοῦ οὐρανοῦ ὃ ἐκσφόρος, for ἔκτενος. So of flowers, James 1: 11 and 1 Pet. 1: 24 ἀνάθεμα αὐτοῦ ἐκπάθει, comp. Sept. for ἐκπάθει Is. 28: 1. 4. So of chains from the hands, Acts 12: 7. a boat from a ship, Acts 27: 32. — Herodian. 3. 7. 8. Xen. Cyr. 5. 4. 8. — Spoken of a ship, to fall out or to be driven out of its course, usually seq. εἰς c. acc. of place, to be driven upon; Acts 27: 17 φοβ. μή εἰς τὴν Σητήν ἐκ- πέτασιν. v. 26. 29. — Diod. Sic. 2. 60 to


Ἐκπλήσσει, o, f. ὁποίως, to fill out, to complete in full, trans. e. g. in measure or number, 2 Macc. 8: 10. Xen. Cyr. 5. 4. 32. — In N. T. metaphor. to fulfill, e. g. a promise, Acts 13: 32. — Pol. 1. 67. 1 ἐκπλήσσεις.

Ἐκπλήσσεις, η, (ἐπιπλήσσεις,) a filling out, completion, 2 Macc. 6: 14. In N. T. of time, fulfilment; Acts 21: 26 διὰ γὰρ ὁ εὐφράξθη τῶν ἡμέρας τοῦ ἀγν. announcing the fulfilment [full observance] of the days, i. e. that he was about to keep in full the proper number of days, etc. comp. Num. 6: 9. —So ἐκπλήσσει, Diod. Sic. 2, 57 νόμον δ’ αὐτοῖς ἐπὶ ζην ἐτῶν ὁμοίων, καὶ τοῦ χρόνον τούτον ἐκπλησάντες, ἐκπλήσσεις μεταλάττεται. Comp. πληρώσας 1 Macc. 3: 49.


'Exiagaxe, v. 11a, ἔ, σ. ἐκτασιας, ἐκτασιας, (ἐκτασίας,) pp. a putting away, removal, sc. of any thing out of a place etc. Plut. ed. Reisk. IX. p. 727. ἐκτασιας ἐφορομένος. ib. 728. 9. In N. T. and commonly, metaphor. ecstasy, i.e. the state of being out of one's usual mind; Ἡσυχ. φόρος ἐκτασιας, ὡς ἐκατόν μη ὄν. Thus


b) a trance, i. e. a state in which the soul is unconscious of present objects, being rapt into visions of distant or future things, Acts 10: 10; 11: 5; 22: 17. comp. 2 Cor. 12: 2 sqq. Ez. 1: 1.—Artemid. 2: 37. Comp. Sept. for ἡμᾶς ἡμᾶς Gen. 2: 21. Ἡσυχ. ἐκτασιαν ὑπεντε, φόβος.

'Exeterpoo, f. ἴω, to turn out of a place, trans. e. g. a tree or post ἐκ τῆς γῆς; Arr. Expedit. Al. M. 3. 29. to turn inside out, as a garment, Schol. in Aristoph. Nub. 89. — In N. T. metaphor. to change, sc. for the worse, i. e. to subvert, perf. pass. Tit. 3: 11. So Sept. for יָשָׁב Am. 6: 12. Pass. for יָשָׁב Deut. 32: 20.—gener. Aristoph. Nub. 29 ἐκτριφθην ὡς τὰίκετα τοῖς σαγωντὸς τῶν ἀνδρῶν.


Exiōμα 257

4 exiōμea aitē ἐν παιδίας κ. τ. λ. — Sept. Prov. 23: 24. Pol. 1. 65. 7 ἐν παι-
diās καὶ νυμί ο. τ. λ.

Exiōμα, aitōs, τὸ, (ἐκτορφόω) to wound out, i. e. 'to cause or suffer abortion,' Diod. Sic. 3. 64. ib. 4. 2. Herodot. 3. 32.) an abortion, one born prematurely, trop. 1 Cor. 15: 8. coll. v. 9. Sept. for ἔκτωμι Job 3: 16. Ecc. 6: 3.— Aristot. H. An. 10. 27. Philo Leg. Al-
eg. p. 54. C. — Found only in Ionic and later writers; the Attics said ἀμ-

Ex'ēró, f. έξιόω, aor. 1 ἔξεγεναι, aor. 2 ἔξεγενον, to bear out, to carry out, to bring forth, trans.


Ex'ēργα, f. ἔξιομα, to flee out of a
φάσιν τινος, i. e. out of the power of any one, 2 Cor. 11: 33. (Susann. 22. 2 Macc. 6: 26.) τὸ κρύμα τοῦ Στενó, Rom. 2: 3. (2 Macc. 7: 35 κρύμαν.) also c. acc. impl. 1 Thess. 5: 3. Heb. 2: 3. coll. Ecclus. 16: 13. Sept. for γενεὰς Job 15: 30. ἔξησιν Prov. 10: 19.—Diod. Sic. 1. 31. Herodi-
an. 1. 9. 16.

Ex'ēρβεό, ὁ, ἡ, ἡ, adj. (ἐκτροβάω) frightened outright or out of one's senses, 33

Exiōν, f. έξιόν, aor. 2 ἐξερφ, to generate out, to produce, to put forth, trans. Matt. 24: 32 and Mark 13: 28 ὅταν ὁ θλιβός—τὰ φυλλά ἐξφρύ, in subjunc-
tet. pres.—Symm. for νοποῖρας Ps. 104: 14. Sept. ἐξφράγηνιν. Plut. ed. Reisk.VIII. 732. 10. —Others in these passages read ἐξφρύν, which is the subjunct. of ἐξφρύν, a later form of the aor. 2 for ἐξερφ, (intrans. as also the perf.) to ergerminate, to shoot out, to put forth, i. e. the leaves put forth. See Buttm. §141 ψά. Passow sub φύοι. Winer §15. p. 81. —Jos. Ant. 2. 5. 5 σταχίς ἐξφράντισα, Pa-


νον, Matt. 23: 35. Luke 11: 50. Spok-
'Exhóno

1 Sam. 25:31. 2 K. 21:16. coll. Deut. 19:10. Ps. 79:10. — By meton. of the container for the contents, ἔχον τήν φιάλην, Rev. 16:1, 2, 3, 4, 8, 10, 12, 17.


'Ehxóna, see in 'Exhóo.


'Ehxon, οὖσα, οὐ, willing, voluntary, usually in an adverbial sense, Rom. 8:20. 1 Cor. 9:17. See Buttm. §123. n. 3. — Sept. Ex. 21:13. Herodian. 2. 4. 5. Xen. Cyr. 1. 1. 4.

'Eleiós, οὖς, ή, an olive, viz.


'Eláμητις, οὐ, oν, an Elamite, an inhabitant of Elam or Elymais, a region of Persia near the extremity of the Persian gulf, between Media and Babylonia, and forming part of the district of Susiana or the modern Khusistan, of which Susa was the capital; Acts 2:9. Comp. Is. 20:1. 21:13. 49:34 sq. Dan. 8:2. —See Rosenm. Bibl. Geogr. I. i. p. 300 sq.

'Eleiós oντων, οὖνς, ά, (άλανθα) an olive, viz. ab pp. compar. of 'Ελαίης an old epic word, but used as compar. of 'μακρός, Buttm. §82. 4. i.e. less, minor, e. g. in quality, inferior, as wine, John 2:10. in age, younger, Rom. 9:12. (Sept. for τῆς Gen. 25:23.) in dignity, Heb. 7:7. —Herodian. 5. 1. 14. —Neut. adverbially, less than, 1 Tim. 5:9. comp. Buttm. §115. 5. —Diod. Sic. 1. 32.
'Ελαττονέω, τις, ές, (ελάττων,) to make less, i.e. trans. to diminish, Sept. Prov. 14: 36, for ἄριστος Lev. 25: 16. ὁ Gen. 8: 3, 5.—In N. T. intr. to be less, in respect to quantity, i.e. to lack, to fall short, absol. 2 Cor. 8: 15 ὅ το ελλήνων, οὐκ ἐλαττονήσας, quoted from Ex. 16: 18, where Sept. for ἴπται also for ἔσται Ex. 30: 15. —Ecclus. 19: 5, 7. A later word instead of ἐλαττῶν, Passow sub voc.  


'Ελαττύω, τις, ές, perf. ἐλάττυσα, to drive, to impel, to urge on, trans. in N. T.  


'Ελαφρός, ας, ον, light, not heavy, easy to bear; Matt. 11: 30 φωρίον μου ἐλαφρόν εστιν, i.e. trop. my precepts, requirements, are light. —Hom. II. 12. 450. Xen. Ven. 6. 11. ib. 4. 1.—Metaph. 2 Cor. 4: 17 το ελαφρόν τῆς θλίψεως, i.e. ἐλαφρός θλίψεως, comp. Buttm. § 123. 3, and n. 4.  


'Ελάχιστοιερος, η, ές, (compar. from the superl. ἐλαχίστος,) far less, far inferior, Eph. 3: 8.—Such double comparisons, though used by the poets, are elsewhere found only in the prose of a later age, Buttm. § 69. n. 3. Winer § 11. 2. b. Lob. ad Phryn. p. 136.  

'Ελαττώ, τις, ές, see ἐλαττύω.  

'Ελάθηγερ, ο, indec. Eleazar, Heb. ἔλαθνξ (God his helper), pr. name of a man, Matt. 1: 15 bis.  

'Ελέγχες, ες, η, (ἐλέγχω,) conviction, reproof, 2 Pet. 2: 16 ἐλέγχων ἔχων, i.e. ἐλέγχουσαν, to have conviction, i.e. to be convicted, reproved. — Sept. Job 21: 4.  


'Ελέγχω, f. ές, to shame, to disgrace, only in Homer, as Od. 21. 424. II. 9. 518 or 522.—Usually and in N. T. to convict, to prove one in the wrong, and thus to shame him, trans.
a) pp. to convict, to show to be wrong, etc. John 8:9 ὑπὸ τῆς συνεδρίας ἐκλή-
Xen. Cyr. 3. 1. 12. — Hence, to convince of error, to refute, to confute, Tit. 1:9

b) by impl. to reprove, to rebuke, to
24. Xen. Mem. 1. 2. 47. — Hence from the Heb. in the sense of to reprove by
chastisement, to correct, to chastise, in a moral sense, Rev. 3:19 ἐλέγχον 
καὶ παραδόει. Heb. 12:5 quoted from Prov. 3:11, 12, where Sept. for ήσσος.
Sept. also for ήσσος Job 5:17. Ps. 6:2. 38:2.

c) by impl. spoken of hidden things, to
detect, to demonstrate, to make manifest;
John 3:20 where ἐλέγχον is parallel with
V. H. 12. 5. Xen. Conv. 8. 43.

Ἐλέεσσος, Ἐλεός, Ἐλέος, (ἐλέος,) inclined
to pity, merciful, Herodian. 1. 4. 3. In
N. T. deserving pity, pitiable; by impl.
wretched, miserable, 1 Cor. 15:19. Rev.
Jos. Ant. 4. 6. 7. Diod. Sic. 13. 28. The
Attic form is Ἐλεός, Lob. ad Phr. p. 87.

Ἐλεός, ὁ, ἡ, ὁ, ἡ, ἄνως, (ἐλέος,) to pity, to have compassion on, to have mer-
cy on, sc. a person in unhappy circumstances, trans. Pass. to be pitied, to obtain mercy; implying not merely a feeling of the evils of others, (sympa-
thy, συμπάθεία,) but also an active de-
sire of removing them; see Tittm. de Synon. N. T. p. 69 sq.

a) genr. Matt. 5:7 ὁ αὐτῶν ἐλεόθενοινται,
9:27 ἐλέον τῇ μακ. ὑπὸ λαβής. 15:22. 17:
15. 18:33 bis. 20:30, 31. Mark 5:
38, 39. Phil. 2:27. Jude 22 see in Λα-
βήνω α. Sept. for γένεις 2 Sam. 12:22.

2 K. 13:22. Ps. 6:2. Ἐλέος Deut. 13:
Mem. 2. 6. 1. — Spoken perhaps of those
who had charge of the poor etc. Rom.
12:8. Comp. Sept. and γένεις Prov. 14:
21, 33. 28:8. — Of those who are freed
from deserved punishment, in the Pass.
to obtain mercy, to be spared, 1 Tim. 1:
13, 16. Comp. Sept. and γένεις Deut. 7:
2. Ἐλέος Is. 9:19. Ex. 7:4, 9. — By
impl. and from the Heb. to be propitious
towards, to bestow kindness on, Rom.
9:15, 16, 18 quoted from Ex. 33:19 where

b) spoken in N. T. of the mercy of
God through Christ, or salvation in
Christ, i. e. to bestow salvation on;
Pass. to obtain salvation; Rom. 11:30,
31, 32. 1 Cor. 7:25. 2 Cor. 4:1. 1 Pet.
2:10.

Ἐλέμονιή, Ἐλεμώνια, (ἐλέμων,) mercy,
compassion, Sept. for γένεις Prov. 21:21.
Ῥηξ Is. 38:18. Callim. Ἐλλυμ. in Del.
152. — In N. T. by meton. of ef-
effect for cause, ἁλμα, charity, money
given to the poor, etc. Matt. 6:1 in text.
rec. where others διαιμονία q. v. Matt.
3:2, 3, 10. 9:36. 10:2, 4, 31, 24:17.
Sept. for Chald. ὧς Dan. 4:24 [27].
17 ἐννοεῖ ἐνθάδε ἐλεμονίαν ἐνδοκεν.

Ἐλεμώνια, ὁ, ἡ, ἅ, ἄνως, (ἐλέμων,) mercy,
compassionate, i. e. actively so, Matt.
22:27. Ps. 103:8. Ἐλέος Jer. 3:
191. Lysius 168. 40.

I. "Ελεός, ὁ, ἡ, ὁ, ἡ, ὁ, ἄνως, (ἐλέος,) 
merciful, compassionate, i. e. active pity,
22:27. Ps. 103:8. Ἐλέος Jer. 3:
191. Lysius 168. 40.

II. "Ελεός, ἔνως, τό, found only in
Sept. the N. T. and eccesiastical
writers, i. q. ἔλεος which alone is
used by classic writers; comp. H.
Pluck de Indole etc. in Bibl. Repos. I. p. 668; mercy, compassion, i. e. active pity; see in ἐλέος I, and comp. in ἐλεοῦν above.


b) in the sense of free from, without, destitute, Rom. 6: 20 ἐλευθερωθεὶς τί δικαιοσύνη, destitute as to righteousness, i. e. without righteousness; for the dat. see Winer § 31. 3. Matth. § 400. 6. Buttm. § 133. 3.


Ἑλευθερία, ας, η, (ἐλευθερος) freedom, liberty, sc. to do as one pleases, 1 Cor. 10: 29. 2 Pet. 2: 19. (Diog. Laert. 7. 121.) From the yoke of the Mosaic law, Gal. 2: 4. 5: 1, 13 bis. 2 Cor. 3: 17, coll. v. 6, 7. so from the yoke of external observances in general, 1 Pet. 2: 16. From the dominion of sinful appetites and passions, James 1: 25. 2: 12. (Xen. Mem. 4. 5. 2.) From a state of calamity and death, Rom. 8: 21.

Ἑλευθερος, ἐρώς, ου, pp. 'one who can go where he will,' from obsol. ἐλεύθω i. q. ἐξομαυ axios: hence, free, at liberty, viz.

from Heb.  הָלִּיָּהּ God, הָלִיָּהּ praise, but not found in O. T.

**Ehioa Ber** νυμα, indec. Elizabeth the wife of Zacharias and mother of John the Baptist, Luke 1: 5, 7, 13, 24, 36, 40, 41 bis, 57. — Comp. prob. from Heb. הָלִּיָּהּ God, and הָלִיָּהּ to swear, or הָלִיָּהּ to satiate; not found in O. T.

**Eliasioe, ou, Ὠ, Elias الإيل (God his deliverance), the celebrated prophet of the O. T. Luke 4: 27. See 1 K. 19:16 sq. 2 K. c. 2. c. 4 sq. c. 13: 14 sq.

**Eliouo v. εἰπέω, f. ἔπει, (ἐπέω, ἐπέσω,) to roll up, to fold up, as a garment to be laid away ; trop. of the heavens, Heb. 1: 12, quoted from Ps. 102: 27 where Sept. for Heb. יַעַשָּׁהּ. Comp. Is. 4: 4, where Sept. for יַעַשָּׁהּ. — Hom. II. 22. 25. Anthol. Gr. IV. p. 206.

**Elios, εὐς, εὖς, ἔλλας, Greece.** At first this was the name of a city in Thessaly founded by Helen the son of Deucalion, Hom. II. 2. 683; then of the adjacent portion of Thessaly inhabited by the Myrmidons; afterwards of the whole central part of continental Greece, as far north as to Thessprotia, excluding the Peloponnesus and islands, Hes. Op. 655. Herodot. 8. 44, 47. Plin. H. N. 4. 11. In this sense it seems to be used in Acts 20: 2, where it is distinguished from Macedonia. Comp. Arr. Exp. Al. M. 2. 10. 11. ib. 4. 11. 14. See in Ἑλλάς.—Elsewhere in the classics it is likewise spoken of the whole extent of Greece, including the Peloponnesus, the islands, Macedonia, etc. Xen.Vect. 1. 6. and so as opposed to Asia Minor, Xen. H. G. 3. 4. 5. but sometimes also including Ionia, Herodot. 1. 92, where Ephesus is said to be ἐν τῇ Ἑλλάδι.—The Heb. name for Greece is גָּאלָה i. q. Ἰωνία, Sept. Ἰωνίαν Gen. 10: 2; but the Sept. translate it also by Ἑλλάς, Is. 66: 19. Ez. 27: 13.

**Elios, ἐλάς, Ἕλλη, Hellen, pr. name of the son of Deucalion, Hes. Fr. 28; then of his descendants, Ἑλληνες, the early inhabitants of the Thessalian Helles, Hom. II. 2. 684; afterwards a general name for all the Greeks, Herodian. 3. 2. 14. Xen. Cyr. 6. 3. 11.—Hence in N. T. Ἑλλην a Greek, of Ἑλληνες the Greeks, viz.

a) as opp. to ἀραχωροι, under which term are comprised all who are not Greeks, Rom. 1: 14, where the polished Greeks are the ἄρρητοι. So Acts 18: 17, spoken of the Greek inhabitants of Corinth in distinction from the Jews; but the reading is uncertain.


b) as opp. to Ἰωνιδαιοι it means a Greek, the Greeks, in the broadest sense, i. e. all those who use the Greek language and customs, whether in Greece, Asia Minor, or other countries; and as this was then the prevailing language, the name Greek was often used to designate all those who were not Jews, i. q. Gentiles; comp. Hug in Bibl. Repos. 1. p. 547 sq. Acts 16: 1, 3, 19, 10, 17, 20: 21, 21: 28. Rom. 1: 16. 2: 9, 10. 3: 9. 10: 12. 1 Cor. 1: 22, 23, 24. 10: 32. 12: 13. Gal. 2: 3. 3: 28. Col. 3: 11. So Acts 11: 20 in later ed. for
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'Ελλογεύω, ὁ, ἡ, ἡ, ὁ (ἐλλογεύο, to reckon in, i. e. to put to one's account, Philom. 18. Metaph. of sin, to impute, Rom. 5: 13. — Hesych. ἐλλογεύω: καταλογίσαμ. Ἐλμοδαμ, ὅ, indec. Elmodam, pr. name of a man, Luke 3: 28.

'Ελπίζω, Ἰ, Ἰος, Ἰτί; fut. Att. ἐλπίζω Buttm. § 95. 7, to hope, to hope for, to expect, trans. and absol.


'Ελπις, Ἰδος, Ἰ, hope, confident expectation, sc. of good.

b) spoken espec. of the Christian's hope, i. e. the hope of salvation through Christ, of eternal life and happiness; Rom. 5: 2 τῆς ἐλπίδος μετέχων in text. rec. So Sept. and τῆς rec. Job 6: 8.—Callim. Ep. 20.

3) of a hope in or upon any one, i. e. trust, confidence, etc. seq. εἰς, Acts 24: 15. τινα εἰς τὸν Θεόν 1 Pet. 1: 21. seq. εἰς τινα, 1 John 3: 3. Comp. in 'Ελπίζω b.

'Ελπίζος, ας, o, ελπίζω, i. q. τοῦ, a magician, as explained by Luke, Acts 13: 8. It appears to come from the Arabic 'الدين, wise, learned.

'Ελπίς, ετίς, ετίς, reflex. pron. of 1 pers. found only in gen. dat. acc. sing. of myself, to myself, myself, etc. Luke 7: 7. John 5: 31. 8: 14, 18, 34, 1 Cor. 4: 3. 2 Cor. 2: 1. al. For ἐλπίς and εἰς ελπίς, see in ἈΠΟ ΙΙΙ. 2. c. ἐξ 3. d. — Sometimes used merely as the simple ἐμεῖναι, Matt. 27: 46.


'Εμβητάζω, εἰς, εἰς, (ἐν, βαίνω,) to cause to go in, usually spoken of a ship, to embark, to put on ship-board, trans. Acts 27: 6 ἐνεβητάσαν ἡμᾶς εἰς αὐτὸ sc. τὸ πλοῖον. Comp. in 'Εμβαίνω. —Pol. 1. 49. 5. Xen. An. 5. 3. 1.

Acts 1: 11 εἰς τὸν οὐρανόν, comp. v. 10 where it is ἀπεστάλλονται. So in the sense of to look at or upon, i.e. to contemplate, to consider, Matt. 6: 26 εἰς τὸ πεπέμπε, coll. Luke 12: 24. So Sept. and ἦν ἐν Ισ. 51: 1, 2, 6. — Ecclus. 2: 10.


which is done to or in respect to a person, as in my memory, I. e. in memory of me, Luke 22: 19. 1 Cor. 11: 24, 25. ἀγάπη ἡ ἀγάπη, I. e. love of me, John 15: 9. —Jos. Ant. 1. 3. 8 ἐξεύθεν οὗ τὴν ἐμὴν ἐπιθέσειαν, I. e. τις ἐμῆς, towards me. Xen. Cyr. 3. 1. 28 φιλία τῇ ἐμῇ, 8. 3. 32 τῆς ἐμῆς δωρεᾶς, I. e. the gift to me. At.

'Εμπαγμονή, ἡ, ἡ (ἐμπαίζω,) derision, scoffing; only in later edit. 2 Pet. 3: 3 ἐκ τῆς ἐμαύτης, ἐμπαίζεται, I. e. intens. for shameless scoffers. Gesen. Lebrg. p. 671. 3. Stuart § 456. Not found in Sept. or Greek writers.


'Εμπαίζω, ἡ αἰζω, (ἐμπαίζω,) aer. 1 ἐνέπαιζε, a later form instead of the earlier ἐνέπαιζαι, Buttm. §114 παιζεῖ. Phryn. et Lob. p. 240; pp. to sport in, with, against any one, Lat. illudere, Engl. to ilude, to mock, i. e.


'Εμπαίζωτατέω, ὁ, ὁ (ἐμπαίζωτατεῖν) pp. to walk about in a place, e. g. τῷ γήν, Sept. for ἐπερχόμενον! Job 1: 7. 2: 2. also Wisd. 19: 21. — In N. T. metaph. to walk in or among a people, to live among, i. e. to be habitually conversant with, absol. 2 Cor. 6: 16. So Sept. and ἐπερχόμενον Lev. 26: 12. Deut. 23: 14.

'Εμπληλέχω, ὁ, ὁ (ἐμπλέκω, ἐμπλέκω, ἐμπλέκω, ἐμπλέκω) to braid in, to intertwave, pp. Ael. V. H. 13. 1 ἐπερχόμενον οὗ κατοιχεῖ μικροῖς δυνάμει, ἐπερχόμενον. — In N. T. metaphor. to involve in, to entangle; Mid. to entangle one's self
'Εμπλήθω, see 'Εμπληθημυν.


'Εμποτομεύμαι, μαι, εμποτομημαι, deponent. Mid. (ἐμποτομομαύ, or ἐμποτομός q. v.) to go in, to enter in, seq. acc. Sept. Gen. 34: 24. seq. προς, i. e. to any one, to have intercourse with, Plut. ed. Reisk. VI. 119. to travel about in, to journey, Soph. Elect. 405. Oed. T. 456 or 464. Pol. 28. 10. 5. — In N. T. and usually, to travel about sc. as a merchant or trader on a large scale, i. e. to trade, to traffic, viz.


b) seq. accus. to traffic in, to make gain of, 2 Pet. 2: 3 ἐμποτομεύματα, i. e. they will deceive you for their own gain. — Jos. Ant. 4. 6. 8 (virgins) οὖς ἐμποτομέμαται τὴν ὄρην τοῦ σώματος. Athen. XIII. p. 569. F. See Winer p. 503 sq.


'Εμπροσθεν, adv. and prep. (ἐμπρος, προς) before, viz.

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As prep. seq. gen. Buttm. §146.

2. Spoken


Ἐμφανιζόμαι, ἐμφανίζω, ἐμφανίζω (ἐμφανέω), ἐμφανίζομαι, to make apparent, to cause to be seen, to show, trans. Pass. to appear, to be seen openly.

a) pp. Matt. 27: 53 ἐμφανιζόμεθα πάντοκοι. Heb. 9: 24 ἐμφανιζόμην τοῦ προσώπου του θεου ἐπὶ ἑαυτοῦ, i.e. in our behalf; for the construction ἐμφανιζόμεθα τον χρυσον. Sept. and Heb. Ps. 42: 3, coll. 95: 2. —


Eugutos, ou, δ', δ', adj. (ἐγγον.), inborn, implanted sc. by nature, Wisd. 12: 10. Pol. 9. 11. 2. Xen. Mem. 3. 7. 5. In N. T. trop. implanted, engrafted, sc. from another source, τὸν ἐγγτόνον λόγον James 1: 21, the gospel being here represented under the figure of a seed or shoot implanted or engrafted, as elsewhere by seed sown; comp. Mark 6: 14 sq.—Barnab. Ep. c. 9, ἐ'γγον ὑμαίᾳ τῆς διδακτῆς τ. Θεοῦ. Herodot. 9. 94 ἐγγυτός ματρικῆς.

Ἐν, prep. governing the dative, with the primary idea of rest in any place or thing, as also on, at, by. As compared with σε and ἐκ, it stands between the two, τοι implying motion into, ἐν the being or remaining in, and ἐκ motion out of. See Passow in Ἔν. Winer § 52. a. Matth. § 577.

1. Of place, which is the primary and most frequent use, and spoken of everything which is conceived as being, remaining, taking place, within some definite space or limits, ἐν, on, at, by, etc. Sept. usually for Heb. 2.


c) in a somewhat wider sense, implying simply contact, close proximity, etc. ἐν, i. e. at, on, by, near, with, equivalent to para; e. g. ἐν δέξει τινος, Heb. 1: 3. 8. 1. 10. 12. Rom. 8: 34. al. (Xen. Cyr. 2. 4. 2.) So Matt. 6: 5 ἐν ταῖς γωνίαις τῶν πλακτων. 24: 36 et Acts 2: 19 ἐν τῷ οὐρανῷ, in or on the sky. (Hom. II. 22. 318.) Luke 13: 4 ὁ πίεζος ἐν τῷ Σιλουα. at or near the fountain, comp. Jos. B. J. 5. 4. 1. Luke 16: 23 et John 13: 23, see in Ἀνάλαμμα 2. Matt. 7: 6 μήποτε καταπετάσθησιν ἐν τοῖς ποσίν αὐτῶν, i. e. at or under their feet. John

mind, feelings, etc. Acts 11: 5 ἐν ἐκ- στάσει. Rom. 15: 32 ἐν χαρᾷ. 1 Cor. 1: 10 ἐν τῷ αὐτῷ τοῦ κ. τ. λ. 2: 3 ἐν ἀ- σθενείᾳ καὶ ἐν φόβῳ. 14: 6 ἐν ἀποκα- λύψει κ. τ. λ. i. e. in the state or con- dition of one who receives and utters a revelation. 2 Cor. 11: 17, 21, ἐν ἀφορ- σύνῃ. Eph. 3: 12. 5: 21. 1 Thess. 2: 17. 1 Tim. 1: 13. 2: 11. Heb. 3: 11. James 1: 21. 2: 1. Jude 24. al. saep.—Hom. II. 7. 302, Thuc. 3. 22. Xen. An. 7. 6. 38. Cyr. 5. 2. 5.—In this usage ἐν with its dative is often equivalent to an adjective; Rom. 4: 10 ἐν ἀφορ- σύνῃ, ἐν πειρατῇ, i. e. as uncircum- cised or circumcised. 2 Cor. 3: 7, 8, et Phil. 4: 19 ἐν δόξῃ i. q. ἐνδόξος. 1 Tim. 2: 7, 12, 14. Tit. 1: 6 ἐν κατη- γορίᾳ, i. e. accused. 3: 5 ἐν ἀφορ- σύνῃ, i. q. ἐνδόξῳ.—Luc. Amor. 50. Xen. Cyr. 8. 5. 15. H. G. 7. 5. 8.—So also adverbially, Acts 5: 23 ἐν πασ- ἐνδόξῳ. Rom. 2: 28, 29 ἐν τῷ φανερῷ, ἐν τῷ κρυπτῷ. (Xen. Cyr. 8. 1. 31.) Eph. 6: 24. 2 Tim. 4: 2.—Plato Gorg. p. 512. C. Xen. Cyr. 4. 5. 54. 

(β) of the business, employment, actions, in which one is engaged; Passow ἐν 2. a. Winer § 52. p 330. Thus Matt. 21: 22 ἐν προσωπῇ. Mark 4: 2 ἐν τῇ δόξῃ αὐτοῦ, i. e. as he taught. 8: 27 et Luke 24: 35 ἐν τῇ δόξῃ, i. e. in the walk or journey. Luke 16: 10. John 8: 3 ἐν μυχητίᾳ καταλημμένῳ. Acts 6: 1. 24: 16. Rom. 1: 9 ἐν τῷ εὐαγγελίῳ, i. e. labouring in the gospel. 14: 18. 55: 1. 1 Cor. 15: 1. 2 Cor. 7: 11 ἐν παντὶ. Col. 1: 10 ἐν παντὶ ἐγγ. 4: 2. 1 Tim. 4: 15 ἐν τούτῳ ἀδικ. 5: 17. Heb. 6: 18 ἐν οἴκ. 11: 34. James 1: 8. 4: 3. al. saep. So Matt. 20: 15 ποι- θανόν ἐν τοῖς ἐμοῖς, i. e. in my own affairs. 22: 15. 23: 30 κοινώνιον ἐν τοῖς ὑμίν, i. e. in slaying the prophets. — Xen. Cyr. 3. 1. 1 Ὅψιν ἐν τούτῳ ὑπ. ib. 1. 6. 15. Herodot. 2. 82 ὡς ἐν πολιτείᾳ. Plat. Prob. p. 317. C. ιδίᾳ ἐν τῇ τέχνῃ. —So εἰς dat. of person, i. e. in the work, business, cause of any one; Rom. 16: 12 ἐν τῇ ἐκκλησίᾳ ἐν κυρίῳ. Eph. 6: 21. al. Rom. 6: 3 τοῖς συναγωγοῖς μοι ἐν Χριστῷ. 1 Cor. 4: 17. al. 


b) Of manner or mode, i. e. the state or circumstances, external or internal, by which any action is accompanied, in, with, in reference to which it is performed, viz.


(γ) in the sense of in respect to, as to; Luke 1: 7, 16, προβασιν σιν εν ημαις. Gal. 4: 20 οτι απουρομαι εν ουιν, comp. Winer Comm. in loc. Eph. 2: 11 ηθην εν σαρκι. Tit. 1: 13 άναγκαιον εν τη πιστε. James 2: 10 εν 2 patain en ενι, εν λογι. So εν παντι, εν every respect, 2 Cor. 8: 7. 9: 8, 11. εν μαθηι, ιν τον πολεμον, 2 Cor. 7: 1. 4 εν ουσιν Phil. 1: 20. Also after words signifying plenty or want, Rom. 15: 13 περισσευων εν τη επιδι. 2 Cor. 3: 9, 8: 7. Col. 2: 7 et Eph. 2: 4 πλοιαιν εν ελεε. 1 Cor. 1: 5. 1 Tim. 6: 18. al. Cor. 1: 7 σαραφωσιμα εν μαθηις χριστιανοι. —Sop. Oed. Tyr. 1112 εν μακρο γηρα ξυνηδε τοιε τωνυ χριστιανοι, 'in high old age he accords etc.' Palaeaph. 28. 2 υπερφερεν εν. Diod. Sic. 57. 57 διαφηρεν εν, and so Xen. Hil. 1. 8. ib. 2. 2.

c) Of the ground, basis, occasion, in, on, upon which any thing rests, exists, takes place, etc. Thus

(a) of a person or thing in or on which as a substratum any thing rests, exists, is done, etc. Matth. § 577. 1. Winer § 52. a. 3. a. So c. dat. of thing, 1 Cor. 2: 5 ουν η πιστε εμυν η μη η εν σωφη αυθη κ.τ.λ. 2 Cor. 4: 10 et Gal. 6: 17 εν τω σωματί. Gal. 4: 14. Eph. 2: 11 περιτοιε σε σαρκι. —Seq. dat. of pers. i. e. in the person or case of any one, in or by his example, etc. Luke 22: 37 τοιο ουν δελεωναν εν εμοι. John 9: 3. Acts 4: 2 καταγγελει εν τω Ηρωδου την ανωτατων. Rom. 9: 17. 1 Cor. 4: 6 εν εν ημιν μεστη. 2 Cor. 4: 3. Eph. 1: 20. Phil. 1: 30. — Plato Meno. p. 82. Α, επειδηκουνωθα εν τειν. Xen. Cyr. 1. 6. 29. —So after verbs implying ‘to do anything in one’s case,’ i. e. to or for one, where the acc. or dat. might stand; Matt. 17: 12 εποιησαν εν αυτω ουα εξηλησαν. Luke 23: 31. 1 Cor. 9: 15. 1 Thess. 5: 12 τοιουτων εν ουιν, i. e. for your benefit. So too ομολογει εν τειν, lo confess in one’s case or cause, i. e. to acknowledge, Matt. 10: 32. Luke 12: 8. Comp. Winer § 32. 3. b. Also ακανθολιζεσθαι εν τειν, to take offence in any one, i. e. in his case or cause, Matt. 11: 6. 13: 57. 26: 31, 33. al.—Luc. Philopatr. 18 μη ετερου ην τουη εν ουιν. —Spoken also of that in which any thing consists, is comprised, fulfilled, manifested, etc. John 9: 30 εν γαρ του τη θανατωτων εστιν. Rom. 13: 9 εν τοι τω λογι ανακριβαιναι. Gal. 5: 14 ο πας νομο εν εν λογι πληρωται. Eph. 2: 7. 5: 9. Heb. 3: 12. 1 Pet. 3: 4. 1 John 3: 10 et 4: 9 εν τοι του ειρων εν ουιν. 4: 10, 17. al. So from laxness of expression, Matt. 22: 40 εν ταιναι των δικαιων εντολαις διοτο διομο εν οι προ φεμαται. Also Acts 7: 14 εν φυσις ιδονε πεπλησεν, consisting in 75 souls; comp. Deut. 10: 22 where Sept. for τη, and see Winer § 52. p. 334. e. —Herodian. 2. 3. 17 ου γαρ εν τη καθεδρι η προφητεια, άλλεν εν τοι εργον. —Here too we may refer the use of εν by Hebraism after verbs of swearing, to mark the ground, basis, object, on which the oath rests, in Engl. by, sometimes upon; Matt. 5: 34, 35, 36, μη δομαι εν τω υπαινου, εν τη γη, εν τη καφαι σου. 23: 16, 18,20sq. Rev.10:6. al. Sept. for τον ουν. 1 Sam. 24: 22. 2 Sam. 19: 8. 1 K. 2: 8.

(β) of the ground, motive, exciting cause, in consequence of which any action is performed, in, on, at, by, i. e. because of, on account of, propter; Winer § 52. p. 331. Matt. 6: 7 οτι εν τη πολυκροτη αυτων εσκομιζονται. Acts 7: 29 εψεπαξ εν τω λογι τουτω. 1 Cor. 11: 2 εν τοι του επανο ο. 2 Cor. 2: 6 εν ουιν. 1 Pet. 4: 16. v. 14 την εκείνην εν ου ποματι Χριστιου, comp. Mark 9: 41 εν φωςιε ου ποματι Χριστου του εστι. So Sept. and ι. 2 Chr. 16: 7. —Ecclus. 11: 2 bis. Xen. Eq. 9. 11.
Cyr. 1. 6, 19 ἐν πλησίῳ. An. 3. 1. 1 et Thuc. 5. 3 ἐν ταῖς αποστάσεις. — So ἐν τούτῳ, herein, hereby, i. e. on this account, therefore, John 15: 8. 16: 30. Acts 24: 16. 1 Cor. 4: 4. (Xen. Cyr. 1. 3. 17.) ἐν τούτῳ γνωσθεῖν, to know herein, hereby, i. e. by this, etc. John 13: 35. 1 John 2: 3. 5. al. ἐν ὑμῖν, equivalent to ἐν τούτῳ ὑμῖν, herein that, i. e. in that, because, Rom. 8: 3. Heb. 2: 18. 1 Pet. 2: 12. (Thuc. 8. 86.) wherefore, Heb. 6: 17. — In this sense of propter, ἐν does not occur with a dat. of person, Winer § 52. p. 332.—Spoken also of the authority in consequence of which anything is done, in, by, under, i. e. by virtue of etc. Matt. 21: 23 et Luke 20: 26 ἐν ποιήσει ταύτης τοις τιταίς. Acts 4: 7 ἐν ποιήσει δυνάμει, ἐν ποιήσει ὁνόματι. John 5: 43 et 10: 25 ἐν τῷ ὄντι τοῦ πατρός. Matt. 21: 9. John 12: 13. 14: 26. 1 Cor. 3: 4. 2 Thess. 3: 6. al. ἐν αὐτῷ ἐν τῷ ὁνόματι Ἰησοῦ, to ask in the name of Jesus, i. e. under his authority and sanction, John 14: 13. 14. 15: 16. 16: 23. 24. 26. 


d) Of the means by the aid or intervention of which anything takes place, is done; in, i. e. by means of.

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'Εναντίος, αυ, ου, (αντίος fr. ἀντί) over against, opposite.


'Ενάχσωμαι, f. ἐκωμα, (ἀγχωμαι,) to make beginning in, i. e. to begin, to
"Eva tòs, see "Evatos.


"Evdoexis, ékos, ἕκος, ἑκος, (ἐνδοκινημα,) a pointing out, pp. with the finger, Pol. 3. 38. 5. In N. T. trop.


b) indication, token, proof, i. q. ἐνδείξυμα, 2 Cor. 8:24. Phil. 1:23.—So ἐνδοκινησις Jos. Ant. 4. 3. 3.

"Evdoeoxoos, ouv, o, adj. (ἐνδοκόος,) in honour, in glory, i.e.


"Evdotase, f. evdoeoxoos, to take or receive in, to admit, Luc. Eun. 9. Thuc. 3:31. In N. T. only impers. ἔνδειξατε, it is admissible, possible; Luke 13:23 οὐ εὐδοκεῖται, it is impossible.—Herodian. 4. 8. 8. Xen. Mem. 1. 2. 23.

"Evdoeoxos, ouv, o, (ἐνδοκινος,) pp. to be among one's people, to be at home, Jos. Ant. 3. 11. 3. In N. T. trop. to be present in any place, or with any person, 2 Cor. 5:9. seq. ev ib. v. 6. seq. προς ib. v. 8. comp. Phil. 1:23.

"Evdoeoxos, i. q. ἐνδόκω or ἐνδὺω q. v. (by redupl. and change of ending, Buttm. § 112. 10,) to clothe in a garment; Mid. to clothe one's self in, to wear, seq. accus. Luke 8:27. 16:19. Sept. for πολλάκια ἐνα. 2 Sam. 1:24. 13:18.—Judith 9:1.

"Evdoexos, ouv, o, adj. (ἐνδικινος,) conformable to right, i.e. right, just, Rom. 3:8. Heb. 2:2.—Anth. Gr. I. 216 τὰ πολλάκια. IV. p. 53.

"Evdoeoxos, ον, τ, (ἐνδοικωις,) pp. something built in, as a mole in a harbour, Jos. Ant. 15. 9. 6. In N. T. genr. a structure, building, Rev. 21:18.


"Evdoexos, ouv, o, adj. (ἐνδοςα,) pp. in honour, in glory, i.e.


—Trop. ἐκκλησία ἔνδοσις, i.e. the church adorned in pure and splendid raiment, as a bride, Eph. 5:27, coll. v. 25 et Rev. 19:7. 8. 21:9 sqq.
"Ενδυμα 277  'Ενδρεύω


ἐνδυνομένω ο, ἵ, ὁ, στό, (ἐνδύω, ἐνδύω,) to go in, to enter in, seq. σις ἐνδύνω, 2 Tim. 3: 6. — Herodot. 2. 121. 2, ἐνδυντός sc. ἐς τό σώμα. Hesych. ἐν- δύναι, ἐνδύνω, ἐνδύςθηναι. Aor. 2 ἐνδυνου is not found in N. T.

1. to go in, to enter in, seq. ἐς τό σώμα, 2 Tim. 3: 6. — Herodot. 2. 121. 2, ἐνδύνως sc. ἐς τό σώμα. Hesych. ἐν- δύνασται, ἐνδύμασται, ἐνδύμαται. Aor. 2 ἐνδύνων is not found in N. T.

2. to put on sc. a garment, (pp. to cause to go into a garment; Buttm. l.c.) i. e. to clothe, to dress, trans. and c. c. dupl. accus. i. e. of pers. and thing, Buttm. §131. 5. — Pass. to be clothed, and Mid. to clothe oneself, c. c. accus. of thing in or with which, Buttm. §134. 6. §135. 4.


b) metaphor. (α) of the soul as clothed with the body, 2 Cor. 5: 3 ἐν χώρα καὶ ἐνδύμασιν, comp. in Γέ Ι. Ἡ. Ἡμερών b. Sept. and ζυγεῖν Job 10: 11. — (β) of a person as clothed, i.e. endued, furnished, with any power, quality, etc. ἐνδύμαν συν🌈 Luke 24: 49. ἄφθασεν, ἄφθασσαν, 1 Cor. 15: 53 his, 54 his. αὐλόχγα αἰκε- τείου, i. e. compassion, Col. 3: 12. Sept. for ζυγεῖν c. δύναται Ps. 93: 1. comp. Ex. 7: 27. 2 Chr. 6: 4. 11. Job 29: 14. al. — Ecclus. 17: 3. Test. XII Patr. p. 587 ἐνδ. νεικόσιν. (γ) of one who pulls on, i. e. assumes, a new character, etc. τὸν καινὸν ἐνδύηθη. Eph. 4: 24. Col. 3: 10. ἐνδ. τὸν Ἑρωτόν, i.e. to be filled, imbued, with Christ's spirit, to be like him, Rom. 13: 14. Gal. 3: 27. — Dion. Hal. Ant. 11. 5. τὸν Ταφυν- νίων ἐκάθω ἐνδύμων, Comp. ἀπο- δύσασθαι τὸν Παναγόραν Luc. Gall. 19.

'Ενδυος, εσος, η, (ἐνδύω,) the putting on sc. of clothes, wearing, 1 Pet. 3: 3.

'Ενδύω, see 'Ενδύο.


Acts 23: 16, i. q. ἐνδέχα, which is substituted for it in later editions. Sept. for ὧν ἐνυδ. Judg. 9: 35.

Ἐνδέχεται, ὦ, ἢ ἐν ἑαυτῷ ἐν ὑπὸ, Buttm. §114,) to roll up in, to wrap up in, trans. and seq. dat. of thing, Mark 15: 46. Sept. for τοῦ Ἡσα. Sam. 21: 9.—Artemid. 1. 13 or 14.

Ἐνευςί, to be in any place, Xen. An. 2. 4. 31, 27. trop. to be in or with any person, Xen. Mem. 1. 2. 28.—In N. T. imper. ἐναστα, but only in the form ἐν, i. e. the Ion. form of the prep. ἐν, the verb being dropped, Buttm. §117, 3. 2. Winer §14, 2. n.) there is in, with, among, e. g. ἐν ὑπὸ πάντων, Gal. 3: 28 ter; others ἐν ὑπαξία, comp. ἐν 1. c. a. Col. 3: 11 ὀπον ὀψ ἐν ὑπὸ. James 1: 17 παι ὀψ ὀψ ἐν ὑπὸ.—Test. XII Patr. 733. Palaeph. 14. 1. Aristoph. Plut. 348. pp. Xen. An. 5. 3. 11.—So τὰ ἐνώντα, things within, that which is within, pp. 1 Macc. 5. 5. Xen. Ag. 2. 19. H. G. 2. 3. 7. In N. T. Luke 11: 41 τὰ ἐνώντα δότες ἐλεημοσύνην, i. e. in the figurative discourse of Jesus, give that within the cup and platter as alms, comp. v. 39, here spoken of the inner man, the heart, viz. ‘give alms from the heart, and not merely externally;’ for the doub. accus. comp. Buttm. §131. n. 5. Others here prefer the sense [κατὰ] τὰ ἐνώντα, pro facultatibus, according to what you have, (Hesych. ἐνωνῶν ἐνωνάξων,) but the more usual construction would then be ἐν τοῖς ἐνώντοις, as Epict. Frag. 108.


Ἐνεχεῖς, see ἐνεχεῖς.

Ἐνέγειος, ας, η, (ἐνεγής,) energy, pp. 'the being in work,' i. e. operation, efficiency, active power, etc. Eph. 1: 19 καθ' τὴν ἐνέχειον τοῦ κράτους αὐτοῦ, according to the efficiency, active exhibition, of his might, sc. in raising up Jesus. 3: 7. 4: 16. Col. 1: 29. Especially as exhibited in mighty works, miracles, e. g. of God, Phil. 3: 21. Col. 2: 12. of Satan, 2 Thess. 2: 9. —By meton. put for the works or miracles themselves, 2 Thess. 2: 11 ἐνέχειον πλανῆς, i. e. false miracles, delusive signs, viz. those mentioned in v. 9, 10. —Wisd. 7: 26. 18: 22. 3 Macc. 4: 21. Pol. 1. 4. 7. ib. 8. 9. 2.

Ἐνέγεια, ὦ, ἢ ἐν ὑπὸ, (ἐνεγής,) pp. 'to be in work,' i. e. to work, to be effective, operative, etc.

a) neut. to work, to be active, to produce effect, spoken of things; Matt. 14: 2 et Mark 6: 14 αἱ δυνάμεις ἐνέχειον ἐν αὐτῷ, i. e. the power of miracles works, miracles are wrought by him. Eph. 1: 20 ἦν ἐνέχειον ἐνέχεια, see Buttm. §131. 3. Eph. 2: 2. Phil. 2: 13 ἐνέχειεν. With a dat. of pers. Gal. 2: 8 bis, ὁ ἐνέχειος Πέτρος εἰς x. t. l. ἐνέχειος καὶ ἐμοὶ εἰς τὰ ἐνέχεια, i. e. he who effected in the case of Peter that he should be the apostle of the Jews, effected also in my case that I should go to the Gentiles; comp. v. 7. So Sept. seq. dat. γὰρ ἀνδρὸν ἐνέχεις τῷ ἀνδρὶ εἰς ἀνδρᾶ, for τοῦς, Prov. 31: 12. —Wisd. 16: 17. Artemid. 1. 1 or 2. Pol. 4. 40. 4. Diod. Sic. 4. 38.


c) Mid. to show oneself active, i. e. e.
Eνέγγυα, aor. το, (ένεγγυον,) pp. 'what is wrought,' i.e. effect produced, operation; 1 Cor. 12: 6. v. 10 ἐνέγγυστα συνήμεν, operations of miracles, i.e. put for miraculous effects, the gift of working miracles. — Pol. 2. 42. 7. Diod. Sic. 4. 51 penult.

Ἐνεργής, ἐσ, ὡς, ὁ, ἡ, adj. (ἐν, ἐγγυον,) energetic, pp. 'in work,' i.e. working, operative, active, effective, Heb. 4: 12. 1 Cor. 16: 9 θύρα μοι ἀνέγγυς μυαλή καὶ ἐνεργής, effective, i.e. presenting opportunity for great effects.


Ἐνειαίος, see Ἐνσιτημι.

Ἐνευλογεῖος, ὁ, ἡ, ἦσ, to bless in or through any one; in N. T. only Pass. Acts 3: 25 ἐν τῷ στέφαμα σου ἐνευλογ. πᾶσαί αἱ παιδίων. [Gal. 3: 8.]


Ἐνεχέρω, το, ἦσ, pp. to have in any thing, viz.


b) Pass. ἐνεχερόμεθα, to be held in or by any thing, trop. to be entangled in, subject to, seq. dat. Gal. 5: 1 πάλιν ἄγιον δουλείας ἐνεχεροθ. — Plut. ed. R. VIII. p. 518 ἐνεχέρω, δογμασίω. Lucian. Disp. c. Her. 2. Herodot. 1. 90. ib. 2. 121. 2.

Ἐνθάδε, adv. strengthened form for ἐνθε, viz.


Ἐνι for ἐνειαία, see Ἐνειαία.


— By Hebr. put for any definite time, era, Luke 4: 19 ἐνειαίον χρόνον δικτού, quoted from Is. 61: 2, where Sept. for πῆλη.

Ἐνσιτημί, ἢσιτημι, in N. T. only fut. Mid. ἐνστήθωμαι, and perf. act. ἐνστήθηκα, part. ἐνστήθηκος, Heb. 9: 9, contr. ἐνστήτως, Buttm. § 110. 10; intrans. to stand in or upon, Buttm. § 107. II. 1 sq. In N. T. trop. to stand near, i.e. to be at hand, to impend, 2 Thess. 2: 2. 2 Tim. 3: 1.—2 Macc. 4: 43. Pol. 2. 28. 9. ib. 3. 6. 1. — Part. perf. ἐνστήτοις, instant, i. e. present, Rom. 8: 38 οὖν ἐνστήτωσα, οὖν μίλλοντα. 1 Cor. 3: 22. 7: 26. Gal.
**Evωνος** 280


**Evωνιθος**, f. ὤνος, (ἐνώς), pp. to be strong in any thing; in N. T. to in-strengthen, i. e.


"Εὐβαίνεις, η, προ. ord. adj. (ἐνώνιθος) the ninth, Rev. 21: 20. Elsewhere only in the phrase ἡ ὡρα ἡ ἐβαίνη, the ninth hour, sc. in the Jewish mode of reckoning, corresponding to our 3 o'clock P. M. the hour of evening sacrifice and prayer, (see Acts 3: 1,) Matt. 20: 5. 27: 45. 46. Mark 15: 33. 34. Luke 23: 44. Acts 3: 1. 10: 3. 30.—Some Mss. read ἐβαίνης in Matt. 20: 5. Acts 10: 30. See Winer §5. p. 44.


"Εὐβαίνω, f. ἐβαίνω, to nod or wink towards any one, Lat. innue, i. e. to make signs with the head, eyes, etc. Luke 1: 62. Sept. ἐβαίνει ὁφθαλμός for ἑβαίνειν Prov. 6: 13. 10: 10.


"Εὐβαίνως, ου, ο, ι, (ἐν, υδ, ρος), pp. 'within the law,' or 'conformable to law,' i. e.


b) under law, subject to law, 1 Cor. 9: 21 ἐβαίνους Χριστός.

"Εὐβαίνως, ου, ο, ι, adj. (ἐν, υδ, ρ), nocturnal; neut. ἐβαίνον as adv. in the night, by night, Butttn. §115. 4. Mark 1: 35 προὶ ἐβαίνον λίαν, very early, yet in the night, i. q. ὁδόν βαδίζεις Luke 24: 1.—adv. 3 Macc. 5: 5. fem. Hom. II. 11. 716.


"Εὐβαίνη, τά, see "Εβαίνη.


"Εὐβαίνεος, ο, u, σ, (ἐν, υδ, ρ), to excite tumult in; hence genr. to disturb, to trouble, to annoy, seq. a community, person, etc. absol. Heb. 12: 15.—absol. Xen. Cyr. 8. 3. 9. seq. dat. Xen. An. 3. 4. 21. seq. accus. Xen. Mem. 3. 8. 2. Esdr. 2: 22. 29.

"Εὐβαίνος, ου, ο, ι, adj. (ἐνώθομας), i. q. ἐβαίνομεν, pp. held in, contained in,
"Ενταλμα, 281
fustened in or on any thing, Anth. Gr. I. p. 179 ἐχ’ ἀρχής ἐνακοι μιας. In N. T. metaphor. subject to, liable to, obnoxious to, viz. 

a) pp. and usually c. c. dat. Matth. § 370. n. 4; so seq. dat. of tribunal, for the punishment inflicted by that tribunal, Matt. 5: 21, 22 bis. τῇ τῇ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τῷ τ


"Ενεμος, ou, ó, adj. (ἐν, τιμή) pp. in honour, i. e.

'Εντολή, ἦς, ἦ (ἐντελλομαί) instruction, charge, command, i. e. a) pp. charge, commission, direction; John 10: 18 ἐντολήν ἠθέτησα παρά τοῦ πατρός. 12: 49. 50. Acts 17: 15. Col. 4: 10. Heb. 7: 5. al. Sept. for τὸν ἡτίον 2 K. 18: 36. 2 Chr. 8: 15.—Herodian. 3. 5. 8. 'Xen. Cyr. 2. 4. 30.—In the sense of a public charge, edict, from magistrates, John 11: 57. Sept. for τὸν ἡτίον 2 Chr. 35: 16.


'Εντολής, ativ. (ἐν) in, within; also as prep. c. gen. Luke 17: 21 ἡ βασιλεία τοῦ θεοῦ ἐντολής ἐστίν. the kingdom of God is within you, i. e. its seat is in your heart and affections, not external. So ἐν ἡτόλης, the inside, Matt. 23: 26. Buttm. §125. 6. 7. Sept. for τὸν ἡτίον Ps. 39: 4. 109: 22. — Lucian. D. Deor. 14. 5 τὸ ἡτίος. Herodian. 2. 15. 15. Herodot. 7. 47.

'Εντολέω, f. ἤσο, Lat. inverto, Eng. to invert, i. e. to turn about, trans. e. g. τὰ νόημα Herodot. 7. 211. to turn back, Diog. Laert. Socr. 11. 29. Trop. to turn one in upon himself, to bring to reflection, i. e. q. to affect, to move, Ael. V. H. 3. 17 pen. Hom. Il. 11. 15. 554. Hence in N. T.

'Εντόρφος, f. ἐντορφός, to nourish up in any thing, to bring up or train up in; hence Pass. prop. to be skilled in, imbued with, seq. dat. of thing, 1 Tim. 4: 6 ἐντορφόμενος τοῖς λόγοις. Comp. for the particip. pres. Winner § 46. 5. p. 289, 291.—Philo de Vict. off. p. 385 ἐντορφόμενος de Alleg. p. 59. Herodian. 5. 3. 5. ib. 5. 5. 4. pp. Eurip. Phoen. 379. [381.] Max. Tyr. 18. 9. or Diss. 3. C.


'Εντομος, ἦς, ἦ, (ἐντολέων q. v.) shame, a putting to shame, 1 Cor. 6: 5 πρὸς ἐντολά τὸν λόγον. 15: 34. Sept. for τὸν ἡτίον Ps. 35: 36. 69: 8. 20.

'Εντομαράω, ἦς, ἦ, f. ἀνά, to live delicately or luxuriously in, to revel in, e. g.
"Evνυπηγόνω, f. τεύχομαι, to fall in
with, to light upon, seq. dat. genr. Xen.
An. 4. 5. 19. to meet and talk with, Xen.
Mem. 3. 2. 1. ib. 3. 6. 2. — In N. T. to
come to, to address, to apply to, seq. dat.
Acts 25: 24 περί οὗ πέντε το πλήθος ἐνε-
eteunων μοι.—2 Macc. 4: 36. Pol. 4. 76. 9.
Plut. Theseus 26 med. — In the sense of
to intercede, to make intercession for or
against any one, viz. seq. dat. expr. or
impl. et ὑπείρα ὑ. κατὰ c. gen. Rom. 11:
2 ὡς ἐνετευγάνει τῷ Ἱερομ. τοῦ Ἰσραήλ.
8: 37, 34 ὑπὲρ ὁλον ὑπὲρ ἱλαρ. Heb.
7: 25. — 1 Macc. 10: 61, 63 κατά.

"Ἐνετευγάνω, v. τιν, f. ζομαι, to roll
up in, to uncover, trans. c. dat. of thing.
or wrap together, John 20: 7,—Hesych.
ἐνετευγάσετίν ἐνετευγάσετίν.

"Ἐνετοπίω, ὁ, ὁ ὅσος, (ἐντοπίος fr.
ἐν, τόπος,) to instamp, to impress, to en-
grave, Pass. 2 Cor. 3: 7. — Aristot. de
Hesych. ἐνετοπίωνον ἐγχαραμομένον.

"Ἐνβροζω, f. ἡπτός, (ἐνβρότος fr.
ἐν, ὕβρος,) to be contumacious in or
towards any one, to treat with despite,
to contemn, seq. acc. Heb. 10: 29 τὸ ἐν
τεῦχο ὑ. ἐντοπι-
ib. 1. 8. 1. seq. dat. Herodian. 8. 5. 3.
Pol. 10. 26. 3.

"Ἐννυπηγέω, also ἐνπυπηγέω
depon. (ἐννυπηγόνο, to dream, intrans.
spoken of visions in dreams, Acts 2: 17 ἐ
νυπηγόν αὐτοῖς ὑφορήσαντα, where for
the accus. of the cognate noun, see
Buttm. §131. 3. Comp. Joel 2: 23 where
Brut. 24 med. id. Cato Maj. 23 ult. In
ἐννυπηγόνων, dreamers, i. e. holding
vain and empty opinions, deceivers,
Jude 8. Comp. Lat. somnito, Cicero de
Divin. 2. 71.


'Εξαλείφω, f. ψευδ., (εκ, ἄλειφοι, q. v.) to smear out, i. e. to blot out, to expunge, trans.


b) by impl. to wipe off or away, as πᾶν τὸ δόξαν ἀπὸ τῶν ὄντων Rev. 7:17. 21:4.

'Εξαλλομαι, f. αὐλοῦμαι, (εκ, ἄλλομαι,) to leap out, e. g. from a house, Plut. Agesii. 34 pen. from a chariot, Xen. Cyr. 8. 3. 25.—In N. T. to leap up or forth, sc. from the place where one sat or was, Acts 3:8. Sept. for της Joel 2:5.—Plut. Peloep. 32 med. Pomp. 58 pen.

'Εξανάστασις, εσώρ, ἡ (ἐξανάστημι,) a rising up, Pol. 3. 55. 4. In N. T. resurrection from the dead, Phil. 3:11.

'Εξανεκτέλλω, f. έκαν., (εκ, ἀνεκτέλλω q. v.) to spring up out of any place, the ground, etc. spoken of plants, to shoot forth, to sprout up, intrans. Matt. 13:5. Mark 4:5. Sept. of light, for ἐκ τῆς Ps. 112:4. 4.—Trans. of plants, Sept. for τῆς Gen. 2. 9. Ps. 104:14.

'Εξανότισμη, f. στίγμη, (εκ, ἀνότισμη) trans. to cause to rise up out of; to raise up out of; intrans. to rise up out of. Buttm. § 107. II.


'Εξαπατάω, οὖς, f. ἁπαν, (ἐκ, ἀπατάω, q. v.) i. q. ἀπατῶ to be wildly stronger, to deceive wholly, to beguile, to seduce, i. e. to lead out of the right way into error, trans. Rom. 7:11. 16:18. 1 Cor. 3:18. 2 Cor. 11:3. 2 Thess. 2:3. —Susann. 56. Jos. Ant. 10. 7. 3. Xen. Mem. 4. 2. 19.


'Εξαπορέομαι, οὖμαι, (ἐκ, ἀπορέομαι) to send away out of the place where one is, to send forth, trans.

b) simply, to send away, to dismiss, to let depart, Acts 17: 14. Sept. for τίνι γὰρ 
Gen. 45: 24. 1 Sam. 9: 19, 26. — Pol. 
10. 35. 2. — In a stronger sense, to send away sc. peremptorily, c. c. accus. et adj. Luke 1:53 πλην τουτιστας ἐκεῖνου. 
9. — Pol. 15. 2. 4 τοὺς πρεσβεῖς ἀναπο-
κοτοὺς εἰπα. "Εξαγωγία, f. οὐ, (ἐκ, ἀφιέμ
νυν, &c.) to complete fully, trans. 
spoken of time, to finish, to bring to an end, 
Acts 21: 5 τὰς ἡμέρας. Spoken of a religious teacher, to make thoroughly 
perfect, to furnish out, 2 Tim. 3: 17, — 
Jos. Ant. 3. 2. 2 πολιμένων πρὸς ἄνθρωπος τῶν ἄρατον καλὸς ἐξευτελισμένων. Luc. 
Ver. Hist. 1. 33, of a house. "Εξαπατάται, f. ποιοῦν, (ἐκ, ἀπατά-
ται,) to flash out, as lightning, Sept. 
Ez. 1: 4. In N. T. of raiment, to shine 
-Matt. 17: 2. Sept. of armour, for ὑψί-
ζων. 

"Εξαυτοῦ, adv. (ἐκ, αὐτοῦ;) lit. from 
this sc. time, i. e. forthwith, presently, 
43. See Lob. ad Phryn. p. 47. n. 
Schäfer ad Bos Ell. Gr. p. 443.

"Εξεγείρονται, f. ερῶν, (ἐκ, ἐγείρον) to 
wake out of sleep, to arouse out of sleep; pp. implying also the rising up from 
Xen. H. G. 6. 4. 36. Cyr. 8. 7. 2. Hence 
in N. T. trop. 
a) to raise up out of sc. death, i. q. 
ἐγείρων ἐκ τῶν νεκρῶν, comp. ἐγείρων a. 
1 Cor. 6: 14. Sept. and ἦσαν; Dan. 
12: 2. 
b) to raise up, i. e. to cause to arise or 
exist, spoken of Pharaoh, Rom. 9: 17, 
quoted from Ex. 9: 16 where Heb. 
11. Ιερουσαλήμ γὰρ ἐγείρεστατο ὑπὲρ ἐμῶν. 
I. "Εξείμι, (ἐκ, εἰμί to be,) see ἐξο. 
II. "Εξείμι, (ἐκ, εἰμί to go,) to go 
out of a place, intrans. seq. ἐκ, Acts 
13: 42 ἐκ τῆς συναγωγῆς. 27: 43 ἐπὶ τὴν 
γῆν, i. e. out of the water. — c. ἐκ, La-
ab. Herodian. 7. 9. 8. — In the sense of 
to go away, to depart out of a place, ab. 
Ant. 5. 2. 8. seq. gen. Herodian. 3. 
15. 12.

"Εξελέγχω, f. εἰς, (ἐκ intens.) i. q. 
ἐλέγχω but stronger, to convict fully, to 
shew to be wholly wrong, Dem. 92. 9. 
Xen. Oec. 2. 9. In N. T. to rebuke 
sternly, to condemn, to punish, Jude 15. 
So Sept. and ἥσσεσθαι Is. 2. 4. Mic. 4: 3. 

"Εξελέγχω, f. κινῶ, (ἐκ, ἐκκόμιν) to 
draw out, to drag out, trans. pp. from 
place, house, etc. Sept. for ἀπὸ ἀπὸ Gen. 
trop. to draw out sc. from the right way, 
i. e. to draw away, to hurry away, James 
1: 14 ὑπὸ τῆς ᾧς ἐνδυμάσεως ἐξέλεγμος.—Test. XII Patr. p. 703 εἰς πορ-
6. 31 ὑπὸ τῆς ἱδρυτικῆς ἐξέλομοι.

"Εξελιθρίω, see ἐξαιρεῖν. 

"Εξεργάμασιντο, τό, (ἐξτάθον ἐξερ-
γάμασιν,) to search out, to trace out, to 
explore, trans. i. e. assiduously, diligently, 
[τὰ] τερματικά, 1 Pet. 1: 10. Sept. for 
ἐργάζομαι. Comp. Prov. 
26: 11, where Heb. ἦλθεν ἐξεργάσατο. Sept. ἦλθε 
tὸν ἱλαρόν ἐμνημον.—Dioscor. 6. 19. 

"Εξερευνάτο, ὁ, ἢ ἠν, (ἐκ, ἐρε-
νάτο,) to search out, to trace out, to 
explore, trans. i. e. assiduously, diligently, 
[τὰ] τερματικά, 1 Pet. 1: 10. Sept. for 
ἐργάζομαι. Comp. Prov. 
1. 13.

"Εξέρχομαι, f. ἐρέχομαι,(comp. 
Buttm. § 188. V. 5. § 114 ἐρέχομαι ult.) 
aor. 2 ἐξέρχομαι, to go or come out of 
any place, etc. Sept. every where for 
ἐξέρχομαι. Spoken 

a) of persons, to go or come forth, 
(α) with adjuncts implying the place 
out of which, etc. seq. gen. Matt. 10: 
of place, Matt. 8: 28 ἐκ τῶν μνημών 
5: 10. al. (Sept. for ἐξέρχομαι Gen. 8: 16. 19. 
al. Xen. H. G. 6. 5. 16.) Seq. ἐκ, 
EKSÊRÔUMAI


If of those from whom, from whose presence, one goes forth with authority etc. i. q. 'to be sent out' by any one, seq. ἀπὸ c. gen. John 13:3 ἀπὸ τοῦ ἑξαλλόμενος. 16:30. (So Sept. for τῷ ἑξαλλόμενος Gen. 4:16. ἑξαλλόμενος. Ex.8:8). seq. παρὰ c. gen. John 16:27 παρὰ τοῦ Θεοῦ ἑξαλλόμενος. 17:8. comp. Sept. Num. 16:15. 36.


Ἐξετάζω, τὰς ἄρσεις, (ἐκ intens. ἐτῶν fr. ἔτος, ἔτη, true, real,) pp. to verify out, i.e. to examine, to explore, sc. whether any thing is true or not, i. q. ἐτέραυ but stronger and more used by the Attics; Passow in voc. Hence


Ἐξηγεῖτο, adv. (pp. gen. of obsol. ἔγγραφε ἢν ἡσυχαστήρι嗡, Buttm. § 115. n. 3,) in order, successively, Sept. Deut. 2: 34. Xen. Athen. 1. 6.—In N. T. only c. art. as adj. ἡ ἐξήγη ἡμᾶς, the following day, the next day, comp. Buttm. § 125. 6. 7. in full Luke 9: 37. with ἡμέρα impl. 7. 11. Acts 21: 1. 25: 17. 27: 18.—Test. XII Patr. p. 595. Jos. Ant. 3. 5. 6. in full Jos. Ant. 4. 8. 44. So genr. 2 Macc. 7: 8. Pol. 1. 52. 4.

'Ἐξήγησεν, ἢν, ἢν, (ἐγερθεῖν ἢν,) to sound out, to sound abroad. Sept. for τῆς Joel 4: 14. Pol. 30. 4. 7. In N. T. Pass. to be sounded abroad, trop. of the gospel etc. to be proclaimed, 1 Thess. 1: 8.—Hesych. ἐξήγησαι· ἐξήγηθεν, ἐκπαύθην.


b) intrns. in perf. and aor. 2. Act. and in Mid. to be beside oneself, to be out of one's mind; Mark 3: 21 ἐγέρθη ὁ γιάτι, ὁ ἐξήτωμα. 2 Cor. 5: 13 ἐπὶ γὰρ ἐξήτωμα, sc. as is said of us. So Sept. trans. for ἐξήτωμα Job 12: 17.—Jos. Ant. 10. 7. 3 ἐξήτωματά τῶν φρενίων. Pol. 15. 29. 7 ἐξήτωμα τῶν φρενίων. Diod. Sic. 14. 71.


*Ekchoytew*, *saw*, (ex intens.) i. q. *&ow* but stronger, pp. to speak out the same things sc. as another; hence in N. T.


—So ἐκχορολογεῖν. Jos. Ant. 6. 3. 5. ib. 8. 4. 3. Xen. An. 7. 4. 13. 22.

*Ekχον*, see *Ekchorei*.


*Ekchoyv*, &*b*, o* (ἐκστασις) power, i. e.

a) the power of doing any thing,

d) power sc. over persons and things, dominion, authority, rule, viz. 

separate power or liberty over his own body, to use it as he will. Sept. for ἐν τῷ ὦν ἄνθρωπος, our outward man, the body, 2 Cor. 4:16.—As a prep. seq. gen. out of, outside of, Luke 13:23 Τοῦ ἐξωτερικοῦ. Heb. 13:11, 12, 13.—Ael. V. H. 2.10. Xen. Cyr. 1.2, 14.


b) as a naval term, to thrust forward a ship from the sea towards the shore, to propel, to drive out on shore, trans. Acts 27:39 αἰγίαλος, ὃς ἐκβιβασμένος ἀνθρώποις, ἐν τῷ ὦν ἄνθρωπος, our outward man, the body, 2 Cor. 4:16.—As a prep. seq. gen. out of, outside of, Luke 13:23 Τοῦ ἐξωτερικοῦ. Heb. 13:11, 12, 13.—Ael. V. H. 2.10. Xen. Cyr. 1.2, 14.
Ereoganov, ã, ov, compar. from ëío, outer, uttermost, Matt. 8:12 to ëioînov uttermost darkness, i.e. far remote from the light and splendour of the feast within (v. 11), and put for the infernal regions or Tartarus. 22:13, 25:30. Sept. for ἐξ θατοῦ in the sense of outer, exterior, Ez. 16:5, 40:20.

'Erōtaiôegov, f. ùno, (iörtir) to keep a festival, to keep holyday, intrans: 1 Cor. 5:8. Sept. for 奭 in Ex. 5:1. Ps. 42:5. —Jos. Ant. 5.1.4. Hidian. 5.6.12. Xen. Ath. 3.2.


'Epaggeiâsia, aô, û, (ἐπαγγελλω) announcement, announcement, viz.


b) by impl. order, mandate, Acts 23:21.—Pol. 9.38.2 δι' αὐτὰ τὴν ἐπαγγελλιαν.


'Epaggeilellôs, i. ùno, (ἐπι, ἀγγέλλω) to bring word to or up to, i.e. to announce, e.g. events etc. Hom. Od. 4. 775. Herodian. 1.6.23. or by way of appointment, command, Dem. 1041.5. Xen. Cyr. 3.1.10.—In N. T. as depon. Mid. ἐπαγγελλομαι, to announce oneself, sc. as doing or about to do anything, to promise; with perf. pass. ἐπιγγέλθη in mid. signific. Rom. 4:21. Buttm. §136. 3. but also as Pass. Gal. 3:9. 2 Mace. 4:27. Buttm. §113. n. 6.

a) genr. to promise, e. c. acc. et dat.


b) in the sense of to profess, to make profession of, seq. accus. Ἑναυ ἑσποσθεν 1 Tim. 2:10. ἡμῶν 6:21.—Wisd. 2:13. Xen. Mem. 1, 2, 7, ib. 3, 1, 1.

Ἐπίγγενεμα, τος, το, (ἐπίγγε-


Ἐπαγγεῖλαμα, α. ἐπαγγεῖλαμα, (ἐπαγγεῖλαμα), to contend upon i.e. for or about, seq. dat. of thing for which, Jude 3.—Plut. Num. 8. c. dat. of pers. with or against whom, Plut. Fab. Max. 23.

Ἐπαγγεῖλος, f. ἐπαγγεῖλος, (ἐπαγγεῖλος) to collect, trans. to collect together to or upon any place etc. Mid. intrans. ἐπαγγεῖλομαι, to collect together to or upon, to crowd together upon, Luke 11:29.—Plut. M. Anton. 44.

Ἐπαίνετος, ὁ, ὁ, Ἐπαίνετος, a Christian, Rom. 16:5.


'Ελάγολοθέος, αἴ τι ἡσώ, (ἐντί, ἀκολουθεῖος,) to accompany, to attend upon, to follow upon. Mark 16: 20 διὰ τῶν ἐπισχυνθηνοματος σημείων, the accompanying signs. seq. dat. 1 Tim. 5: 24 τοῖς δὲ καὶ ἐπισχυνθηνοματος sc. αἱ ἁμαρτίαι, and some they follow after, i. e. are manifest only subsequently. Sept. for Job 31: 7. Prov. 7: 22.—Diod. Sic. 16. 61. Plut. Timol. 3 med. —Metaph. 1 Pet. 2: 21 ἐκ πατρὸς τοῖς ἔσχατοιν αὐτοῖν, to follow upon his footsteps, i. e. to follow his example. Sept. for Deut. 12: 30. —Philo de Humanit. p. 385. 44. —1 Tim. 5: 10 παντὶ ἵνα ἐγείρη καὶ ἐπισχυνθηνθῇ, has followed close upon every good work, i. e. been studious of, devoted to. Sept. for Ἰσ. 18: 9. Josh. 14: 8. —Luc. Parasit. 3. Dem. 805. 24 τοῖς πάθεσιν.

'Ελαχυνίας, (ἐντί, ἀκολούθος,) f. νύσσον see in ἄκολον, to hear to, to hearken upon, i. e. to hear any thing at which one is present, Xen. An. 7. 1. 14. In N. T. to hear to, to hearken to, i. e. to hear and answer prayer, seq. gen. 2 Cor. 6: 2 ἑπικοινωναὶ σου. Sept. for Gen. 35: 17. 3. 1 Sam. 7: 9. Gen. 17: 20. 2 K. 13: 4. —Hidian. 4. 5. 9. Luc. Timon 34.

'Ελαχυνισμοῦ, αἰτομα, depon. Mid. (ἐντί, ἀκολούθωμα,) to hear to, to hearken upon or to, i. q. ἐπισχυστεῖν ν. seq. gen. Acts 16: 25.—Test. XII Patr. p. 710. So Sept. ἐπισχυσθήσας γιὰ Ἰσ. 1 Sam. 15: 22.


'Ελαναμενημέρος, f. μνήσος, (ἐντί, ἀναμνημενής,) pp. to call up the mind upon, i. e. to remind of, to put in mind upon or of, seq. accus. of pers. Rom. 15: 15.—Dem. 74. 7.

'Ελαναμνήστωσι, αἰτομα, (ἐντί, ἀναμνημένος,) to cause to rest upon, Eustath. praeF. liad. p. 1. 20. Mid. to rest oneself upon, to lean upon, Sept. for Ἀναμνήστωσι 2 K. 7: 2. 17. Hidian. 2. 1. 3. —In N. T. only Mid. ἐπαναμνήστωσι, to rest upon, metaph. viz.


'Ελανιστοφόρος, see in Λυτοφόρος.

'Ελαφράς, α, ο, Epaphras, a Christian, Col. 1: 7. 4: 12. Philem. 23. This name is not improbably contracted from 'Επάφραδτος q. v. both designating the same person.


'Ελαφροδίτος, see in Επάφραδτος.

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Ἐπὶ, conjunct. (ἐπὶ, ὡς, πώς, πῶς) as, spoken of time and motive, viz.


In enumerations, when the preceding clause contains likewise a notation of time; genr. 1 Cor. 12: 28. 15: 6, 7, 23. Heb. 7: 27. So πρῶτον —έπεπλεξά, first-then, next, etc. 1 Cor. 15: 46. 1 Thess. 2: 29. Xen. Cyr. 8. 3. 24. πρῶτον—επέ. Xen. 1. 3. 14. ib. 7. 3. 1.


'Επεξείνο, f. τενό, (ἐπ᾽, ἐκάνειν,) to stretch out upon, to extend towards; Mid. to reach forth towards, seq. dat. trop. Phil. 3: 14.—Suid. συνοργιζόμενος· ἐπιάνωμεν, ἐπιανωμομένοι.

'Επεξυδητες, ou, δ, (ἐπεξυδέω,) upper garment, tunic, i. e. the usual tunic, Att. χίτος, in distinction from the inner garment next the skin, which was called ὑπούδης, Att. χιατόνυσος, Lat. inductum. John 21: 7. Comp. Jahn §120. Adam's Rom. Ant. p. 418. Sept. for έπεχειν 1 Sam. 18: 4. 2 Sam 13: 18. — Suid. ὑπούδης· το ἐπέκομεν ὕματος, ἐπεξυδητες δὲ τὸ εὔπνοιος. Moeris, χιατόνυσος καὶ χίτος Αττικα· ὑπούδης καὶ ἐπεξυδητής Ἑλληνικά.

'Επεξυδέω or ύνω, f. ύνω, (ἐπι, ἐγκυνω,) to put on over, Jos. Ant. 5. 1. 12. — In N. T. only Mid. to put on over sc. one's other garments etc. to clothe upon, trop. of the new spiritual body, 2 Cor. 5: 2, 4. Comp. in Γυμνός b. — pp. Plut. Pelop. 11 ἐπεκυνω ἀναμαινεται τοις θαυμαζαι.

'Επεξομαι, f. επεξομαι Buttm. §108. V. 5, §114 ἐπεξομαι ult. nor. 2 ἐπεξῆδων, to go or come upon or over any place etc. seq. acc. ἀνάφορον Hom. Od. 16. 27. δ Ἕπικος ἐπεξα. τὸ Ἁἴττα Hdtot. 2. 19. Sept. and ή ἐπεξομαι Ez. 47: 9. In N. T. to come on, upon, to any place or person, viz.

a) of place, to come to, i. e. to come thither, to arrive, absol. Acts 14: 19 ἐπι- ηλθων δὲ ἀπὸ Ἀντιοχείας. Sept. for ἵνα ἰδοινοκτονησαν ἐπεξομαι ἡ Ἰουδαία Ἰταλία 18: 17.—Pol. 2. 7. 3. Thuc. 7. 42. Xen. Cyr. 1. 4. 13.


'Επερωτιος, ω, f. ὑπω, (ἐπι, ἐρωταῖοι,) to ask of or of any one, to inquire of, viz.


c) from the Heb. ἐπερωτώ τον θεόν, to ask or inquire after God, i. e. to seek.
Enepo mpc
God, comp. in "Exytement c. Rom. 10: 20, quoted from Is. 65: 1 where Sept. for ψεφ. At.

"Enepo'mma, a'tos, τo, (ἐνερωτικόν), a question, inquiry. Hdot. 6. 67. Thuc. 3. 53. In N. T. spoken of a question put to a convert at baptism, or rather of the whole process of question and answer, i. e. by impl. examination, profession; 1 Pet. 3: 21 βάπτισμα, συνεδήσας ἐγ. ἐνερωτήματι εἰς θέων, sc. as marking the spiritual character of the baptismal rite in contrast to a mere external purification. Comp. Neander 'Gesch. der Pflanz. u. Leit. der chr. Kirche,' I. p. 203 sq. in Bibl. Repos. IV. p. 372 sq.


"Ενέχω, μ. ἐνεχόω, aor. 2 ἐνεχόω, (ἐνέ, ἐχω), to have or hold upon, e. g. ἡ ἄνδρα ἐνεχόει. Hom. Od. 17. 410. to hold out towards, to direct upon, e. g. τὸ ὁμόν ἐνεχόει. Pind. Ol. 2. 160. Hence in N. T. (Ενέχω, f. ἐνεχόω, aor. 2 ἐνεχόω, (ἐνέ, ἐχω), to have or hold upon, e. g. ἡ ἄνδρα ἐνεχόει. Hom. Od. 17. 410. to hold out towards, to direct upon, e. g. τὸ ὁμόν ἐνεχόει. Pind. Ol. 2. 160. Hence in N. T.


b) as in comm. Engl. to hold up or on, i. q. to hold back or in, viz. (a) in the sense of to retain, not to lose, trop. Phil. 2: 16 λόγον ζωῆς ἐνεχόντες, i. e. persevering and practicing in the acknowledgement and practice of the Christian doctrine. — Hesych. ἐνεχότες κατατίθεντες. — (β) more usually to keep back, to detain a person, Hdad. 6. 5. 18. Thuc. 1. 9; in N. T. intrans. or with ταντόν impl. (comp. 'Ἀγων 3) to hold one's self back, i. e. to remain, to stay, Acts 19: 29 αὐτός ἐνεχόει σῶμαν εἰς τὴν Ἀστιν. Sept. for ἐνεχόει. Gen. 8: 10. ἐνέχει 2 Chr. 18: 5, 14. — 2 Macc. 5: 25. Philo Leg. ad Cai. p. 599. Xen. Cyne. 5. 4. 38.


II. With the Dative. E. g.

1. Of place, in the same sense and circumstances as ἐπὶ c. gen. so that the Greek poets often use the gen. and dat. interchangeably, while in prose the dat. is more usual ; see Passow in ἐπὶ I. A. Butt. § 142. n. 4. Winer § 52. c. p. 335.


a) genr. Heb. 9: 26 ἐπὶ συνταξιδεῖς τῶν σιωπῶν. As designated by cotemporary institutes, actions, etc. 2 Cor. 3: 14 ἐπὶ τῇ ἀναγραφώσει τῆς παλ. διαμερίσθη, i. e. during the reading, whenever it is read. Phil. 1: 3 ἐπὶ πασχή τῆς μνείας ὑμῶν, at every mention, as often as I think of you. Heb. 9: 15 ἐπὶ τῇ προφητίσει διαθήκης, during the first covenant, while it was in force. So as implying merely co-existence in time, 2 Cor. 7: 4 ἐπὶ πάσχη τῆς ἡλίου ὑμῶν, i. e. in, during; under all our afflictions. Eph. 4: 26 ἐπὶ ἤλιος μὴ ἐπιστέφεται ἐπὶ τῷ παροχρόνῳ ὑμῶν, during, i.e. while your wrath continues; comp. Deut. 24: 15, where Sept. for ἐπὶ.


b) in the sense of after, immediately following upon, Acts 11: 9 ἐπὶ τῆς γενομένης ἐπὶ Στέφανον, i.e. immediately after Stephen. John 4: 27 ἐπὶ τοῦτο, upon this, thereupon.— Xen. H. G. 4. 4. 9 τὴν ἐπὶ τῇ νυκτὶ ἡμῶν. Dem. 927. 3. Xen. An. 6. 1. 11, 12, ἐπὶ τοῦτο.


of that upon which any thing rests as a basis, foundation, support; comp.; Winer § 52. c. c. In various specifications, viz.

(α) genr. Matt. 4: 4 et Luke 4: 4 ζευν οὐκ ἐπὶ ἀρχή μονῆς, ἀλλὰ ἐπὶ παντὶ φύσεις κ. τ. λ. to be upon, i. e. to sustain or support life upon, quoted from Deut. 8: 3 where Sept. for τῇ ἐπ᾽ ἐν ξ. Athen. 10. 43. Max. Tyr. 27. 6 biotexen ἐπὶ τοῦ ὀφθ. Plut. Alicheb. I. init. ἐπὶ τοῖς μονοῖς ζευν. Comp. Kypke on Matt. I. c. — So after words implying hope, trust, confidence upon or in any person or thing. Rom. 15: 12 ἐπὶ αὐτοῦ ἐκθη ἐπιτοίχων. 1 Tim. 6: 17. (2 Macr. 2: 18.) Mark 10: 24 πεποιθόθα ἐπὶ τοῖς χρήσασας. Luke 11: 22. al. Luke 24: 25 πεπιτεύχθη ἐπὶ πᾶσιν οἷς κ. τ. λ. 1 Pet. 2: 6. Acts 14: 3 παθήσωμεν ἐπὶ τῷ κυρίῳ. Also in the phrase ἐπὶ τῷ ἀναμένον, upon or in hope, i. e. resting upon hope, Acts 2: 26. Rom. 4: 18. 8: 20. Tit. 1: 2. al. — Xen. Mem. 2. 1. 18 ἐπὶ ἄγαθη ἐκπίτασι ποιεῖται.—Here belongs the phrase ἐπὶ τῷ ὅνοματι τινος, upon the name of any one, i. e. to do any thing upon or in the name of a person, on the ground of, under colour of his name etc. comp.; Winer l. c. marg. Acts 4: 17, 18 διάδασσαι ἐπὶ τῷ ὅνοματι Ἰησοῦ, to teach upon the name of Jesus, i. e. resting upon his name, upon him as the ultimate teacher and author. 5: 23, 40. Luke 24: 47. So Luke 9: 49 ἐπὶ τῷ ὄν. σου εἰκάσαστα τὰ δαμαίνα, casting out demons upon thy name, i. e. resting the efficacy of their exorcism upon thy name. Also Matt. 24: 5. Acts 2: 33 βαπτισθῇ ἐπὶ τῷ ὄν. I. Xρ. be baptized upon the name of Christ, i. e. the baptism being grounded upon the profession of his name, etc. Matt. 18: 5 οὐ ἐὰν δέησατι παιδίον ἐν ἐπὶ τῶν ὀνόματι μου, i. e. as resting upon or professing my name, as a Christian. Mark 9: 37. Luke 9: 48. So Sept. for τῇ ἐπικ. Deut. 18: 20. — Luc. Pisc. 15 γονητίς ἐπὶ τοῦ ἠμετέρου ὀνόματι πολλά καὶ μικρά παράτοτοις. Dem. 495. 7 ταύτῃ ἐπὶ τοῦ τῶν θεῶν ὀνόματι τοι εἰ. 917. 28.


(γ) of a condition, law, sanction, upon or under which alone any thing takes place. 1 Cor. 9: 10 ἐπὶ ἐκῖδι ἀρχηγίων κ. τ. λ. Heb. 7: 11. ἐπὶ διαθήκη ἐκτοίρτησε ἐπὶ κρίσεις ἐπιμελής εὐνοον ἐκτόθηται i. e. under the sanction of, etc. 9: 17 διαθήκη γάρ ἐπὶ νεκροὶς βεβαία, i. e. a testament is only valid the testator being dead. 10: 28 ἐπὶ δυνῶν ἡ τριῶς μαρτυρεῖν ἐπιμελήσεις, i. e. was put to death under two or three witnesses, comp. Deut. 17: 6 where Sept. for τῇ ἐκὖ γάρ ἐπὶ νεκροὶς βεβαία, i. e. a testament is only valid the testator being dead. 10: 28 ἐπὶ δυνῶν ἡ τριῶς μαρτυρεῖν ἐπιμελήσεις, i. e. was put to death under two or three witnesses, comp. Deut. 17: 6 where Sept. for τῇ ἐκὖ γάρ ἐπὶ νεκροὶς βεβαία, i. e. a testament is only valid the testator being dead. 10: 28. 2 Cor. 5: 17 ἐπὶ τὰ ἀχοντα τὰ παῖς τῶν κηρυκτῶν τῶν ἐκτόθηται. H. G. 3. 2. 19.


(ε) of the occasion upon or at which, in connexion with which, any thing takes place, upon, at, over, after words signifying an emotion of mind, as joy, sorrow, compassion, astonishment, etc.
Comp. Matth. § 399. n. 1. Passow ἐπὶ ἔπι II. E. Matt. 18: 13 χαίρει ἐπὶ αὐτῷ μάλ- 
Mark 15: 15, 37. Rev. 11: 10, al. Mark 3: 
5 χάλασπονοις ἐπὶ τῆς παρώντι τῆς. 10: 
29, 24. Luke 19: 41 ἔλατοιν ἐπὶ αὐ-
11. al. Matt. 14: 14 ἐπιλεγόντων ἐπὶ αὐ-
τοῖς. Mark 6: 34. al. Matt. 7: 28 ἐπι-
πλησιστοκ ἐπί τῆς διδαχῆς αὐτοῦ. 22: 33. 
3 ἕπὶ τῇ νίκῃ χαρᾶ. Xen. Mem. 2. 6. 
35 χαίρειν ἐπὶ. Test. XII Patr. p. 521 
πενθῶν ἐπὶ τῇ ἁμαρτίᾳ. Luc. D. Deor. 
12: 1. ib. 25. 3 ἔπὶ αὐτοῦ ἐξέκοινα. ib. 
Tobor. 24. Ael. V. H. 12. 41 ἐκ-
πλεγεῖς ἐπὶ. Xen. Cyr. 1. 4. 27. — So 
of the occasion of penitence and shame. 
2 Cor. 12: 21 μη ἐπισκεψαντο ἐπὶ τῇ 
ἀκαθάρσει. Rom. 6: 21 ἐφ' οἷς γίνη ἐπ-
συγχένσθαι. —Xen. Mem. 2. 2. 8 ἐφ' ὥ 
φαγενθῇ. (§) of the object, purpose, end of any 
action, etc. upon, unto, for ; comp. Wi-
ner § 52. c. δ. Matth. § 585. β. Gal. 5: 
13 ἡμις γίνη ἐφ' ἐνθεωρίᾳ ἐκλήσθης. 
1 Thess. 4: 7. Eph. 2: 1. 2 Tim. 2: 14. 
Phil. 3: 12 ἐφ' θ, that for which. So 
Acts 15:14 ἐπὶ τοῦ ὄνοματι αὐτοῦ in text. 
rec. where later edit. omit ἐπ. —Wisd. 
2: 23. Hidian. 2. 1. 18 ἐφ' ὀλέθρῳ, ἐπὶ 
σωτηρίᾳ. Thuc. 1. 73. Xen. Mem. 2. 3. 
19. An. 5. 7. 34 ἄγνοια ἐπὶ ἢναντίο. 
Hence ἐφ' ὥ, for what, wherefore, Matt. 
26: 50 in text. rec. for which others 
ἐφ' ό. (γ) of the norm or model upon or to 
which anything is adjusted or con-
formed, upon, after, according to. Luke 
1: 59 ἐκάλουν αὐτῷ ἐπὶ τοῦ ὄνοματι τοῦ 
πατρὸς αὐτοῦ. So Sept. and ἔγε 
Rom. 19 ult. καλεῖται μεν Ἡμῶν ἐπὶ 
Ῥωμαίοι τῆς πόλεως. Plato Parm. p.147. D. 
—Also Rom. 5: 14 οὐ ἀμαρτήσαντας 
ἐπὶ τοῦ ὄνοματι τῆς κ. τ. λ. 2 Cor. 9: 
6 bis, ἐπὶ σπέρμων ἐπὶ εὐλογίας, i. e. adv. 
bountifully. —Aescyl. Supp. 628,636,] 
ἐπὶ ἀληθείᾳ. 
III. With the Accusative. E. g. 
1. Of place, and generally combining 
the ideas of rest and motion upon, 
where sometimes however the idea of 
 motion upon is more prominent, and 
rarely, rest upon. Comp. Winer § 53. 1. 
Matth. § 586. c. 
>a) as implying rest and motion com-
bined, where it marks an extension or 
spreading out upon or over any thing, 
a stretching or spreading out in vari-
ous directions, distribution upon, over, 
among; hence pp. along upon, along 
over, throughout, etc. or else simply, 
upon, over, at, among, the direction 
of the implied motion being determined 
by the adjuncts. E. g. 
(a) genr. Matt. 27: 45 σωτός ἐγίνετο 
ἐπὶ πᾶσαν τὴν γῆν. 10: 34 βαλεὶ ζῷον, 
μάχαζον, ἐπὶ τὴν γῆν. 14: 19 τοῖς ἔξ-
λοις ἀνακαλίθηναι ἐπὶ τοῖς χώροις. v. 26 
ἐπὶ τὴν ἥλιον παραποτάμων. v. 28, 
29, 15: 35, 18: 12 ἐπὶ τὰ φόρη παραπο-
thed about upon the mountains. 29: 2, 24. 
16. Mark 4: 33 ἐπὶ τὸ προσκυνήμα 
καθεύθουν i. e. stretched upon. Luke 5: 
36 ἐπίθλημα ἐπίσβαλλε ἐπὶ ἄκματ. John 
11: 8. 20: 4 ὡς ἐκεῖθεν ἔπὶ τὸ χάραγμα ἐπὶ 
τὸ μέτωπον. v. 9. al. So Matt. 13: 2 ὄ-
γκος ἐπὶ τὸν αἰγαλόν εἰστίκης, stood or 
had stationed themselves along upon 
καθίσαι ἐς ἑαυτόν ἐς δύσκολον ὀψίνος, i. e. 
along upon the row or circle of thrones, 
as in Rev. 4: 4. 20: 4. —Hom. Od. 
11. 577 ἐπὶ νέναι κατὸ τελεόντα. 14. 130 ἐπὶ 
πολλά ἀλλόν, Palaeph. Fab. 1. 10 ἐπι-
τρεξον ἐπὶ τὸ φόρη. Diod. Sic. 1. 27 ὁ 
στρατεύον ἐπὶ πᾶσαν χωρὰν. Hidian. 4. 
accuss. plur. of persons upon, over, to-
wards all of whom, Matt. 5: 45 bis ἐπὶ 
πονηροῖς καὶ ἁγάδοις κ. τ. λ. 12: 49 ἐκ-
τίας τὴν χεῖρα ἐπὶ τοὺς μαθήτας. Acts 
II. 10. 213 κλέων πάντοι ἐπὶ ὁνομόποις. 
(β) where the motion is directed to a 
higher place, implying elevation or 
placing upon, i. e. up upon, up over, 
up to, out upon, etc. or simply upon, 
over. Matt. 4: 5 ἠττήσαντο αὐτῶν ἐπὶ 
πτερύγιον τοῦ ιεροῦ. 5: 23. 9: 18. 13: 18 ἀναβαίνοντες ἐπὶ τῶν αἰγαλῶν. 21: 5 
ἐπιβαίνοντες ἐπὶ ὄνον i. e. mounted upon. 
Mark 8: 25. 10: 16 τεῦχος τὶς χώρας ἐπὶ 
αὐτῶν. 11: 2. 15: 22 καὶ φέροντες αὐτῶν 
ἐπὶ Γαλγοθᾶ τόπων. Luke 5: 11,19 ἀνα-

Acts 16: 25 πείνων ἐπὶ τοὺς πόδας, ὑπόν, i. e. at his feet. Also Luke 9: 62 ἐπι-
βαλλόν τὴν χίλια ἐπὶ ἁρπαγόν. Phil. 3: 14
κατά σκοπόν διώκω ἐπὶ τὸ βραβεύον.
Jos. Ant. 6. 11. 8 άκόντια βαλὼν ἐπὶ τῶν
σκοπῶν. Diod. Sic. 2. 19 ἐπὶ αὐτὴν
tοξέασας. Xen. Cyr. 1. 6. 29 ἐπὶ σκοπῶν
βαλὼν.—So after verbs of going, com-
ing, conducting, collecting, etc. equiv. to
πρὸς e. accuss. Matt. 3: 13 τότε παραφ-
ίκεται ὁ ἤτοις αὖ τῆς Γ. ἐπὶ τὸν Ἰσ-
δων, ὑπὸν τὸν Ἰορ-
δάνην, upon the Jordan, i. e. to the region
of Jordan. 12: 28 ἐφανετο ὧν ἡ βασιλεία τ. Θ. 5: 21 συνήχθη ὁ χολὸς πο-
21: 32, 35. 2 Thess. 2. 1. 2 Tim. 4: 4.
Heb. 6: 1. Rev. 7: 17. 18. 7. al. So
υποκρίνεται ν. συνήχθη ἐπὶ τὸ αὐτὸ
i. e. ὑπόν or to the same place, together,
also 1 Cor. 7: 5, see in ἔρχεται Ἡ.
Palaeaph. 2. 10. Luc. D. Deor. 4. 1 ult.
Hdian. 8. 5. 13 ἐπὶ τήν Ῥώμην χορηγεῖ.
Xen. An. 1. 4. 11 ἐνετέθην ἐξελαύνει ἐπὶ
tὴν Ἐφραίμ. —Of judges, tribunals,
ὑπόν, unto, i. e. ὑπὸ before. Matt. 10:
18 καὶ ἐπὶ ἡγεμόνας καὶ βασιλείας ἀξιό-
(Hdor. 3. 136. Xen. Lac. 4. 6 ἄγει αὐ-
τὸν ἐπὶ τοὺς Ἐφραίους. Comp. An. 6. 6.
6 ἄγειν πρόφ. Of an oracle, miracle,
testimony, etc. ὑπὸν, unto. Luke 3: 2
ἐξερεύνω ὡμα θεοῦ ἐπὶ Ἰωάννη. Acts 4:
22 ὡν ἐγενότο τὸ σημεῖον. 2 Thess.
1: 10 τὸ μαρτύριον ῥήμαν [γεγομένον] ἐπὶ
ὕμας. (So ἀκολ. γέροντος Ἰσθορ. 1 Chr. 22: 8,
Sept. dat. m. Usually Heb. ἀκολ., Sept.
πρὸς, Jer. 1: 4, 11, al.) Also as imply-
ing accession, addition, Matt. 6: 27
προσθέτων ἐπὶ τῇ ἡμέρᾳ αὐτοῦ πῆχυν
(δ) where the motion or direction ὑπὸ
implies also an affection of the mind
for or against. E. g. favourable,
kindly, Luke 1: 48. 9: 38 ἐπιθύμει ἐπὶ
tὸν νίκον μου. 1 Pet. 3: 12 ὡν ὅρθ. κυ-
νίον ἐπὶ τοὺς δικαίους, i. e. are directed
upon, quoted from Ps. 34: 16 where
Sept. for ἀκολ., comp. Ps. 31: 8. — So of
disfavour, ὑπὸν, against, Acts 4: 29
comp. in ἐπιτύχων. 1 Pet. 3: 12 προ-
σπον κυνίον ἐπὶ τοῦτον κακόν, i. e. is
directed against, quoted from Ps. 34:
17 where Sept. for ἀκολ., In a hostile


(γ) of that on which the will or intention is directed, the end, purpose, aim of an action etc. upon, for, the sake of, after. Matt. 3: 7 ἐφομοίων ἐπὶ τὸ βασιλεία αὐτοῦ, i. e. in order to be baptized. 26: 55 ὡς ἐπὶ λήσην. Luke 7: 44 ὑπὸ ὑμῶν ἐπὶ τοὺς πόδας μου, water for my feet. 15: 4. 23: 48. Comp. Buttm. §147. n. 4 ult. Matth. § 586. c. — Pa- laeph. 19. 1. ib. 40. 4. Hdot. 3. 14 ἐδιδό ἐπὶ ὑδάτω. Xen. Cyr. 1. 6. 12. — So of a result, 2 Tim. 3: 13 ἐπὶ τὸ γέρων. Heb. 12: 10.

(δ) from the Heb. spoken of persons upon or over whom a name is called, who are called by that name, implying property, relation, etc. James 2: 7. Acts 15: 17 ἐπὶ τῶν ἐπικέλυται τὸ ὀνόμα μου, quoted from Amos 9: 12 where Sept. for בֶּן יְהוָה יְהוָה, as also 2 Sam. 12: 28. Jer. 14: 9. Comp. Gesen. Lex. art. יְהוָה Niph. β. — Bar. 2: 15.

Note. In composition ἐπὶ implies 1. motion upon, towards, against, as ἐπάγω, ἐπισχομαι, etc. 2. rest upon, over, at, as ἐπίχω, ἐπίπασω, etc. 3. accession, addition, as ἐπισυνάγω, ἐπιστεύω. 4. succession, as ἐπέμει, ἐπιτάσωσον. 5. repetition or renewal, as ἐπανεργάζομαι. Very often it cannot be expressed in English, and is then to us simply intensive. Comp. Vig. p. 628. Passow ἐπὶ no. V, ult. Az.


a) to set foot upon, to come upon or into, to arrive in a country, province, etc. εἰς τὴν Ἀσίαν Acts 20: 18. τῇ ἐπαρχίᾳ 25: 1. — Diod. Sic. 14. 84 init. εἰς Βουκισσίων. 16. 66 pen. τῇ Σιδηλίᾳ. Thuc. 1. 103 c. gen.


Ἐπισαλλω, f. βαλὼν, to cast upon or over, to lay upon, trans.

b) intrans. or pp. with ἴσον, i. e. to rush upon, to cast oneself upon, i. e. to rush upon, to fall upon; comp. Buttm. §113. n. 2. §130. n. 2. Matth. § 496. 1. Wiener § 39. 1. So seq. ἵσι c. acc. Mark 4:37 τὰ κύματα ἐπιβίαλεις τοῖς πλοίοις. Also absol. 14: 72 καὶ ἐπιβάλλων ἐξελέοις, i. e. rushing forward sc. out of the hall, comp. Matt. 26: 75 et Luke 22: 62. (1 Macc. 4: 2. Hom. Od. 15. 297. Diod. Sic. 18. 14 med.) Others, ἐπιβάλλων sc. ἵματιον, i. e. covering his face or head, comp. 2 Sam. 15: 30. 19: 4. Jer. 14: 3, 4. Others, by impl. beginning, as in 2 Macc. 12: 38.—Hence impers. to fall upon, to fall to, i. e. to pertain or belong to any one, Luke 15: 12 τὸ ἐπιβάλλων (μοι) μέρος, i. e. the portion which falls to me. — 1 Macc. 10: 30. Hdot. 4. 115. Dem. 312. 2.

Ἐνιβάσσω, f. ἵσο, lit. to burden upon, in N. T. only metaph. to be burdensome upon, e. g. in a pecuniary sense, seq. accus. | Thess. 2:9. 2 Thess. 3: 8. In 2 Cor. 2: 5 ἵνα μὴ ἐπιβάζω σὰς ἵππος, that I may not burden you all, i. e. bear too hard upon you all in my censure. Others take ἵνα μὴ ἐπιβαίνω as parenthetic, that I may not be too severe, and then π. ἵππος depends on κέλευξαν. — Seq. dat. Appian. Syr. p. 180. B. C. 4. p. 978.


From the Heb. with the idea of good will, to know and approve, to acknowledge and care for, to cherish, seq. acc. 1 Cor. 16: 18. 2 Pet. 2: 20.


'Επιδείξειμι, f. δεικνύω, to show up, to show before any one, i. e. genr. to show, to exhibit, trans. the idea of motion up to, towards, any one being implied.


Ἐνδείξις, o, f. δείκτις, deon, (ἐνδείκς) to be among one's people, to be at home, Xen. Cyr. 7. 5. 7 εἰς ἐνδείξιν — εἰς καὶ ἀποδομάν. — In N. T. to come among a people sc. as a stranger, to reside as a stranger, intras. Acts 2: 10 οἱ ἐνδομοῦντες 'Ρωμαίοι, i.e. Roman residents at Jerusalem. 17: 21 οἱ ἐνδομοῦντες ζῆναι, i.e. resident foreigners. —Jos. Ant. 5. 7. 3. Hdian. 8. 2. 9. Xen. Mem. 1. 2. 61.

Ἐνδειάσομαι v. ἀίτημα, f. ἀσομά, (ἐντί and Mid. διασομά) to arrange upon, to superadd unto sc. of oneself, e.g. other and further conditions, trop. Gal. 3: 15. — Comp. ἐπιδιαθήκη, Jos. B. J. 2. 2. 3. 6.


Ἐπιδιστόρω, f. ὅσω, pp. to make straight upon, i.e. to put further to rights, to arrange further, trans. In N. T. only Mid. Tit. I. 5 τὰ λειπόντα ἐπιδιστόρωσαν. Comp. Matth. § 496. 7.—Philo in Flacc. II. p. 535 περὶ τῆς τῶν λειπόντων ἐπιδιστόρωσεν.

Ἐπινιοῦ, f. δῶσαι, (δώσιν or δώσαν q. v.) to go down upon, spoken of the sun, to set upon or during any thing, seq. εἰς τὸν ἡμεραν, Eph. 4: 26, comp. in Ἑλ. II. 2. a. So Sept. and Nεζ. Dent. 24: 15.


1 Mac. 7: 13. Jos. Ant. 6. 7. 4. Pol. 1. 5. 3.

Ἐνευδαρίως, οὐ, ὁ, ἣ, (σώνατος), appointed to death, condemned, 1 Cor. 4: 9. — Dion. Hal. Ant. 7. 35.


Ἐνευδαμένος, ὁ, ἡ, ὁ, (ἐπιθυμίας), to fix the desire upon, to desire earnestly, to long for, viz.


Ἐνευδμενία, ας, ἡ, (ἐπιθυμίας), earnest desire, longing, viz.


Ἐπικαθέζω, f. ἵνα, (καθίζω), to cause to sit upon, to seat upon, trans. Matt. 21: 7 ἐπικαθέζως [αὐτῶν] ἐπίαν αὐτῶν, in text. rec. they set him upon them. So Sept. for καθίζων 1 K. 1: 38. 44. Comp. in Καθίζω. — Intrans. to sit upon, e.g. as others here read, ἐπικαθέζως ἐπίαν αὐτῶν, i. e. he sat upon them. So Sept. for καθίζων Gen. 31: 34. Lev. 15: 20. Comp. Pol. 4. 61. 6. Buttm. §113. 2.

Ἐπικαλέω, ὁ, f. ἵνα, to call upon, viz.

1. to call upon sc. for aid, in N. T.
only Mid. to call upon for aid in one's own behalf, to invoke, trans.


b) in adjurations, imprecations, etc. to call upon, to invoke sc. as a witness; 2 Cor. 1:23 μαρτύρα τὸν Θεον επικαλομαι ἐπί τὴν ἔναν ψυχήν.—Pol. p. 874 pen. (ed. Gronov. 1670,) ὑμεῖς δὲ τότε τοῖς Θεοῖς επικαλεσώσθε μαρτύρας. Heliodor. I. p. 46. comp. Hdtot. 3.65. Xen. H. G. 2.3. 55.

c) in a judicial sense, to call upon, to invoke a higher tribunal or judge, i.e. to appeal to, e.g. Καταστάτηροι, Acts 25:11, 12. 25. 36:32. 23:19. seq. infinit. Acts 25:21 Πατῖλον επικαλεσάμενον τιραγγίδαι εἶτον εἰς κ. τ. λ. i.e. demanding by appeal that etc.—Plut. Marcell. 2 pen. τοῖς δημάρχοις επικαλομοίνες. ib. Caes. 4 init.

2. to call a name upon, i.e. to name in addition, to surname, C. dupl. ace. Matt. 10:26 επικαλείσθαι in later edit. Sept. and κύριος Num. 21:3. Judg. 6:32. So Mid. 1 Pet. 1:17 εἰ πατήσῃ επικαλεῖσθε τὸν θεὸν τ. Θ. λ. ε. i.e. if ye call him your Father, comp. Jer. 3:19 where Sept. Mid. for κύριος. — Elsewhere only Pass. to be surnamed, viz.


b) from the Heb. James 2:7 et Acts 15:17 εἰρ′ οὐς ἐπικαλέστη τὸ ὄνομα μου, upon whom my name is called, i.e. who are called or surnamed by my name, implying property, relation, etc. quoted from Amos 9:12 where Sept. for τὸ ὄνομα, as also 2 Sam. 12:28. Jer. 14:9. al. Comp. Gesen. Lex. art. κύριος Niph. β.—Baruch. 2:15.


'Επικαλύπτω, f. ψω, to cover over, pp. Sept. for κλήσιν Num. 4:11. Xen. Ven. 8.1. In N. T. trop. to cover over sins, i.e. to forgive, to pardon, Rom. 4:7 quoted from Ps. 32:1, where Sept. and τὸν ἱππον.


'Επίκειμαι, f. εἰσόμαι, (κείμαι,) to lie upon, to be laid upon, intrans.


'Επικούρεως, ου, ό, an Epicurean, a follower of Epicurus the Athenian philosopher, Acts 17:18.


'Επικρίνω, f. νο, to judge upon, i.e. to confirm by a like judgment, Plut.

'Επιλαμβάνω, f. λήψις, to take hold upon, to seize upon, to surprise, seq. accus. Hdot. 8: 116. Ael. V. H. 7. 8. Thuc. 4. 27.—In N. T. only Mid. επι- λαμβάνομαι, to take hold upon, to lay hold of, sc. in order to hold or detain to or for oneself; construed usually c. gen. of the part, but also of person, where however only a part is implied; see Buttm. § 132. 6, 3. Matth. § 330, 331. Winer § 30. 5. 2. c. Sometimes apparently c. accus. which however depends more on the force of the subsequent verb, Acts 9: 27, 16: 19. 18: 17. See Matth. § 632. 7.


b) trop. to lay hold of in order to obtain and possess, 1 Tim. 6: 12 ἐπι- λαμβάνον τῆς αἰωνίου ζωῆς. v. 19.—Test. XII Patr. p. 595 τῶν ύψηλῶν ἐπιλαμβά- μεθα. Ael. V. H. 14. 27.

'Επιλαμβάνων, f. ἐπιλήψις, to cause to forget upon i. e. over or in consequence of something else, Hom. Od. 20. 85.—Hence Mid. ἐπιλαμβάνομαι, f. λή- ψις, aor. 2 ἐπιλάβομαι, to forget upon or over something else, Hom. Od. 1. 57. In N. T. and genr. Mid. to forget.


'Επέλεγα, f. ξο, to speak or say upon i. e. besides, in addition to, Thuc. 6. 28. Xen. An. 1. 9. 26. In N. T. 1. to say or utter upon, i. e. by impl. to name, to call, John 5: 2 ἡ ἐπιλεγομέ- νη ἵζαντε Βηθβανία. 2. to choose upon, i. e. in addition or succession to another, Mid. to choose for oneself, c. accus. Acts 15: 40 ἐπιλεξά- μενος Σίλαν. So Sept. for προηγήσεται Ἄρης, Act. Ex. 17: 9. 18: 25. Mid. 2 Sam. 10: 9. —Act. Hdot. 3. 44. Mid. Jos. Ant. 4. 2. 4. Hidian. 4. 7. 3. Hdot. 3. 157.

'Επελεπτώ, f. φω, pp. to leave or forsake upon i. e. in or during any thing; hence by impl. to fail, not to suf- fice, seq. acc. of pers. Heb. 11: 32 ἐπε- λεπτωμαι γὰρ μὲ διην. τὸ χρόνον. Comp. Matth. § 412. 7. — Isocr. p. 4. A. ἐπιλέπτω δὲ ἤμας τὰ πᾶσαν χρόνον. Dem. 324. 17 ἐπελεπτεῖ με ἡ ἡμέρα λέγοντα. Xen. An. 1. 5. 6.

'Επιλημονή, ἤ, ἤ, (ἐπιλαμβά- νομαι,) forgetfulness, James 1: 25 ἀνεφό- στις ἐπιλημονής, i. e. a forgetful hearer, for ἀκρ. ἐπιλημάων, Buttm. § 123. n. 4. — Ecclus. 11: 27. ἐπιλημονοῦν Xen. Mem. 4. 8. 8.

Endvorg, €00¢, 1, (ἐκτίων q. v.) solution, i.e. in N. T. trop. exposition, interpretation, 2 Pet. 1: 20 πᾶσα προ- φητεία γραφῆς ὁδὸς ἐπιλύσεως οὐ γίνε- ται, i.e. ‘no prophecy is of, comes from, any private exposition’ sc. of the will and purposes of God by the prophets themselves, i.e. it is not ἡθικὴ ἀνθρωπωτάτου, but ὑπὸ πρεσβύτων ἀγίων, as in v. 21. Comp. in Λοιμοὺς I. c. a. Others less well: ‘no prophecy is [capable] of private interpretation’ sc. by the prophets themselves, i.e. the prophets cannot explain their own predictions. — Aquila for ἡθικὴ Gen. 40: 8 where Sept. διασάρας. Philo de Vita cont, p. 901. A. Heliodor. 1. 18 ἑνεματῶν ἐπιλύσεων. 4. 9 τῶν χρησιθέντων ἐπιλύσεων. See Bibl. Repos. II. p. 241 sq. Loesner Obs. e Philon. p. 488. Knapp. Script. var. Arg. initi. Steiger Com. in I Pet. p. 114 sq.

Endwé, ἡ, ἅ, (ἐπέκακα q. v.) to let loose upon, as dogs upon a hare, Xen. Ven. 7. 8. ib. 9. 15. of letters, to break open there- upon, ἡδιαν. 4. 12. 14.—In N. T. trop. to solve, trans. the idea of further being implied, viz.

a) in the sense of to explain, to interpret, Mark 4: 34. Sept. for ἡθικὴ Gen. 41: 12 in Cod. Alex.—Jos. Ant. 8. 6. 5. Athenaeus X. p. 449. F.

b) in the sense of to determine upon sc. a doubtful question, Acts 19: 39.


Enteúva, ἡ, ἂν, to nod or wink upon, i. e. to assent to by a nod or wink, Luc. D. Deor. 20. 2. ib. 25. 2. In N. T. genr. to assent, to consent, intrans. Acts 18: 20. — 2 Macc. 14: 20. Pol. 21. 3. 3. Dem. 360. 7.

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Ἐντούσα, fem. part. see in Εὐπηωμ. Ἐντούσιος, ov, ἀ, ἡ, adj. a word found only in N. T. Matt. 6: 11 et Luke 11: 3 ἄρτον ἡμῶν τῶν ἐπιτύσιων, and formed, according to Origen, by the evangelists, de Orat. c. 27. One class of interpreters derive it from the partic. ἐπιτύσια sc. ἡμῖν, and then ἄρτος ἐπιτύσιος would be tomorrow’s bread, bread for the coming day, i. q. daily bread. Others, because this ἄρτος ἐπιτύσιος is asked not for tomorrow, but today, σήμερον, derive ἐπιτύσιος from ἐτι and οὐνα being, existence, and translate, bread for sustaining life, i. e. by impl. sufficient, necessary. So Origen, τὸν ἐς τὴν οὐναν συμβάλλων ἄρτον. — Suidas, ὅτι τῇ οὐνα ἡμῶν ἄρτοξον, ὦ καθημερινός. See Tholuck Bergpred. p. 407 sq.

Ἐπειπέλτω, f. πεισθείναι, aer. 2 ἐπ-ἐπειπέλαιν, perf. ἐπειπέλτωκα, to fall upon, in N. T. only in respect to persons, viz.


Ἐπελίσσωσιν or τετω, f. ἡ, to strike upon, to give blows upon, to beat, Hom. 11. 10. 500. In N. T. trop. to chide, to rebuke, seq. dat. 1 Tim. 5: 1. — Jos. Ant. 1. 16. 2. Pol. 5. 25. 5. Xen. Oec. 13. 12. Ἐπελνυγώ, f. ἡ, to choke upon, to strangle, in some Mss. Luke 8: 7 for ἀποπνεύω, which see.


Ἐπελόθηναι, ἔσος, ἡ, (ἐπιποθέω,) earnest desire, strong affection, 2 Cor. 7: 7, 11.—Aquila for ἐξης Ex. 23: 11.

Ἐλαμπώθης, οὐ, ἀ, ἡ, adj. (ἐπι-ποθέω,) much desired, longed for, Phil. 4: 1.

Ἐλαμπώθης, οὐ, ἀ, ἡ, adj. (ἐπι-ποθέω,) earnest desire, Rom. 15: 23.

Ἐλαμπώθη, οὐ, ἀ, ἡ, f. ἐσομαι, to go or come upon, i. e. to a place or person, seq. πρὸς αὐτόν, Luke 8: 4. Sept. for ἡ ἐκ Ex. 39: 14. — 2 Macc. 2: 29. Dion. Hal. 10. 43. seq. ἐπὶ τίνα Pol. 4. 9. 2.

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'Επιφυλακτορας, f. ψωμα, depon. Mid. of which the present is rarely found in earlier Attic writers, Buttm. Ausf. Sprachl. II. p. 434. — To look upon, to look at, i. e. to view, to inspect, Xen. Cyr. 6. 3. 21. In N. T.


b) to look upon, i. e. to visit, to go to see, to look after, seq. accus. (α) pp. Acts 7: 23 ἐπιθέλεσθαι τοῖς αὐτοῖς. 15: 36. Sept. and ὁ Ἰουδαίοις Judg. 15: 1. — Xen. Cyr. 5. 4. 10. — So of those who visit the sick or poor, Matt. 25: 36, 43. James 1: 27. — Ecclus. 7: 35. Hidian. 4. 2. 7. Xen. Mem. 3. 11. 10. — (β) From the Heb. spoken of God, who is said to visit men, to inquire as it were into their situation and afford them relief or aid, seq. accus. expr. or impl. Luke 1: 68, 72. 7: 16 ἐπιθέλεσθαι ὁ Ὑστός τοῦ λαοῦ αὐτοῦ. Acts 15: 14 ὁ Ὑστός ἐπιθέλεσθαι [τῷ ἔθνῃ] λαμβάνῃ τ. x. τ. Heb. 2: 6 ὁ ἐπιθέλεσθαι αὐτοῦ, quoted from Ps. 8: 5 where Sept. for ἐπιθέλει, as also Gen. 50: 24, 25. Ps. 106: 4. — Ecclus. 46: 14. Test. XII Patr. p. 549. — In Sept. often also to visit in order to punish, for ἐπιθέλει Ps. 69: 33. Jer. 14: 10. Ecclus. 2: 14.

'Επισκευάζον, ως, ω, (σκευάζω,) to put all in readiness upon or for any thing, to furnish out upon, to equip, e. g. a ship, Pol. 3. 24. 11. Xen. H. G. 1. 5. 10. horses, Xen.inf.5.3.1. pack-horses, i. e. to load, ib. 7. 2. 18. a temple, Jos. Ant. 9. 8. 2. — In N. T. only Mid. for to furnish out oneself upon, i. e. to make preparation for a journey, absol. Acts 21: 15 in later edit. See in Ἀποσκευάζω.


b) of the duty of visiting, inspecting, i.e. charge, office, guardian, e.g. of treaties etc. Hom. II. 22. 255. Hidian. 7. 10. 6. of laws etc. Plut. Sol. 19. of wares, Hom. Od. 8. 163. of public works, Sept. for ἐπισκόπους 2 Chr. 34: 12, 17. of cities e.g. a prefect, Sept. for πρωτάρχους Is. 60: 17. Jos. Ant. 10: 4. 1. or a patron, as Minerva of Athens, Dem. 1. 29. of laws etc. Plut. Sol. 19. of public works, Sept. for ἐπισκόπους Is. 60: 17. Hence in Athens ἐπισκόποι were magistrates sent out to tributary cities to organize and govern them, see Schol. in Aristoph. Av. 1023. Boeckh Staats-haush. der Ath. I. p. 168, 256. Neander Gesch. der Pflanz. u. Leit. der chr. Kirche, I. p. 178, and in Bibl. Repos. IV. p. 254.—In N. T. spoken of officers in the primitive churches, an overseer, superintendent, Acts 20: 28. Phil. 1: 1. 1 Tim. 3: 2. 7. Trop. of Jesus, 1 Pet. 2: 25. This name was originally simply the Greek term equivalent to πρωτάρχους, which latter was derived from the Jewish polity; see Neander I. c. and comp. Acts 20: 17, 28. Tit. 1: 5, 7. 1 Pet. 5: 1, 2. —Afterwards, a bishop.

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Ἑλωτέλλω, f. ιλίο, to send upon, to send to, i.e. to send word to any one verbally or by letter, e.g. verbally Xen. Cyr. I. 4. 26.—In N. T.

a) to send word by letter, to give direction by letter, absol. Acts 21: 25. c. dat.
Acts 15:20 ἐπιστέθη αὐτοῖς τοῦ ἀπόστημα καὶ ἐν τῷ λόγῳ ὅπου ἦν τῶν ἡλίον ἐπὶ τοῖς ἀνθρώποις. 316 ἔργω ἐπιστρέψας ἐπὶ τὸν κύριον. 

πολλοῖς ἐπιστρέψας ἐπὶ τοὺς κύριους. 


2, intrans. i.e. in Act. with ἐπιστρέψας implied, Buttm. §113. n. 2, §130. n. 2. Matth. §496.1. and also in Mid. to turn oneself upon or towards, i.e. to turn towards or unto, etc. 


b) Mid. intrans. with nor. 2 pass. see above. (α) by impl. to turn about upon or towards, Matt. 9:22 ὅ δὲ ἐπιστρέφετε ἐπιστρέψας. Mark 8:33. John 21:20. ἐπὶ ὑπὸ τὸ ὀξλὶν, Mark 5:30. Sept. for
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'Επιτελεώ

stronger, to grow stronger, trop. to be more violent, to grow more fierce, Luke 23:5 ἐπίστρεφιν· λέγοντες.—So of power 1 Macc. 6:6. Ecclus. 29:1.

'Επιστροφεῖν, f. úwv, to heap up upon, to accumulate, trans. τοῦς νυχτεῖς Plut. Pyrrh. 22 pen. In N. T. τρόπως ιδιασακά τους 2 Tim. 4:3.—Plut. de viuand. aec. alien. 6. IX. p. 298 ult. ed. R. Artemid. 3. 66.


'Επιστροφή, f. ὁδοῦ (συνώνυμον) to run together upon or to the scene of any action, Mark 9:25. 2 Thess. 2:1. Heb. 10:25.—2 Macc. 2.7 assembly.


'Επιστροφή, ά, το, (ἐπιστρέφων) to bring through to an end, to finish, to perform, trans.


b) Mid. to come to an end, to finish,
intrins. and seq. dat. of manner, Gal. 3:3 εναρθησανει πνευματι, των σαρκιν
επιτελεσθη; having begun in the Spirit, do ye now end in the flesh? I. e. in
attachment to carnal ordinances. So Sept. ἄρα και ἐπιτελεσθω for τοὺς
1 Sam. 3:12.

c) trop. spoken of sufferings etc. to accomplish, i. e. to endure, Pass. 1 Pet. 5:9.—Mid. ἐπιτελεσθαι τα του γης, Xen. Mem. 4. 8. 8. id. Apol.
Socr. 33.

Ἐνερμένος, α, αν (ἐνερμής adv.
see in Passow,) apt, proper, Wisd. 4:5. Xen. Cyr. 1. 4. 17. In N. T. by impl.
needful, necessary, James 2:16 επιτελεσθαι το σώματος, things needful for
the body, i. e. the necessaries of life.—1 Macc. 14:34. Jos. Ant. 2. 15. 4. Xen.
Mem. 2. 2. 10.

Ἐνεπερήν, ἐν, (ἐπερήν, adv.) aor.
1 ἐπερήν, aor. 2 ἐπερήσ, On 3 plur.
pres. ἐπερήσαι Μatt. 23:4, see Buttm.
ἧ’ ἐπερήν ν. 1, 1. for the imper. pres. ἐπε-
τελεσθαι 1 Tim. 5:22, see Buttm. l.c. n.1, 5.
and for the accent in imperat. aor. 2 ἐπερή
Matt. 9:18, see Buttm. l. c. n. 1, 13.—To place or put upon, to lay upon,
to impose, trans.

a) pp. and (a) genr. seq. ἐπερή c. accus.
10 ἐπερήσανεν εὐθυνεῖ τον σώματος Χριστου
και. Mark 4:21 λόγον επὶ τὴν λυ-
—Palaeph. 32. 14. Xen. Cyr. 7. 3. 14.—
Seq. acc. and dat. Acts 15:28 ἐπετε-
Sept. for ἐφέρη Dan. 1:7. 5:13.—Jos.
Ant. 9. 7. 2 ult. Hidian. 4. 7. 12. Xen.
Oec. 17. 9. — Seq. ἐπερή c. gen. Luke 8:
16 λόγον ἐπὶ λυνιαν. seq. ἐπερή c. gen.
Matt. 21:7. 27:37.—(β) In the phrase ἐπετε-
λεσθαι την χειρα, τας χειρας, to lay the
hand or hands upon, as the symbol of
healing power, etc. seq. ἐπερή c. acc.
5:23. 6:5. 7:32. 8:23. Luke 4:
benediction, inauguration, etc. seq. ἐπερή
Comp. in ἐπετελεσθαι. So Rev. 1:17
ἐπετελεσθαι την χειραν αυτου εν ἐπε,"
3:2, 13.—(γ) Spoken of stripes, to lay
on i.e. to inflict, πληκτρα ἐπετελεσθαι Luke
10:30. c. dat. Acts 16:23. c. ἐπετελεσθαι
Sic. 11. 19. Xen. Cyr. 1. 2. 2. So Cic.
pro Sext. 19 plagas impono.—(δ) Trop.
of gifts, to lade with, to supply with,
c. dat. Acts 28:10 ἐπετελεσθαι τα προς την
χρησιν.—Comp. Xen. Cyr. 8. 2. 4.

b) Mid. to set oneself upon or against
any one, to set upon, to assail, seq. dat.
Acts 18:10 εὐθυνεῖ επετελεσθαι σου. So
Sept. for ἐπετελεσθαι Gen. 43:18. ἐν
ταχυτητι 2 Chr. 24:21, 25.—Jos. Ant. 1. 20. 1.
1. 15. in war, Xen. An. 2. 4. 3.

c) by impl. to add upon, to superadd,
seq. προς c. acc. Rev. 22:18 δια τοις ἐπε-
τελεσθαι προς ταυτα. — Hom. II. 7. 364.
Dem. 163. 2.

Ἐπετελεσθαι, o, ἐπετελισθαι, (ἐπι-
τελισθαι, adv.) to put further honour upon, to honour e. g. the
of things, to set a further value upon, to
estimate higher, e. g. in price, Dem. 918.
22. to adjudge, to confirm by a judg-
ment, Hdot. 4. 43.—In N. T. spoken of
an estimate or judgment put upon what
is wrong or contrary to one's will, and
hence to admonish, to reprove, to rebuke,
seq. dat.

a) genr. c. dat. of pers. Matt. 16:22.
19:13 οι δε μαθηται επετελεσθησαν αυτων.
Mark 8:32.33.10:13. Luke 9:55.17:
3:18.15.19:39.23:40. absol. 2 Tim.
Xen. Oec. 11. 24. — With the idea of
punishment, Jude.9 επετελεσθαι σοι κυ-
προς, quoted from Zech. 3:2 where
—Seq. dat. of thing, and implying a
desire of restraining, e. g. spoken of
winds and waves, Matt. 8:26. Mark 4:

b) by impl. to admonish strongly,
with urgency, authority, i. e. to enjoin
upon, to charge strictly, the idea of re-

buke or censure being implied, e.

g. demons, seq. dat. Matt. 17: 18. Mark 1:


dat. and ηρά, Matt. 20: 31 0 δέ ἐξός

ἐπιτρέπουν αὐτοῖς, ἵνα σωτηρίσωσιν. Mark


Mss. Seq. dat. and ηρά μη, i. q. to for-


8: 30.

Ἐπιτιμία, ας, η, (ἐπιτιμία) the

being in good repute, i.e. in full citizen-


In N. T. spoken of the estimate fixed

upon a wrong by a judge, a judicial in-

fliction, i. e. penalty, punishment, 2 Cor.

7: 6.—Wisd. 3: 10. Philo de Praem. et

Poen. init. Classic writers prefer ἐπι-

τιμίων.

Ἐπιτρέπω, f. ψω (τρέπω), nor. 1

ἐπιτρέψω, nor. 2 pass. ἐπιτρέπον
Acts 28: 16. Buttm. § 96. 3, 5. § 100. n. 5.—
to turn upon, to direct upon, trans, i. e.
by impl. to give over to, to commit to,
Sept. for τρέπω Gen. 39: 6.—In N. T. to
permit, to allow, to suffer, c. c. dat. of
pers. and infin. of object expr. or im-
plicated, see Winer § 45, 2, Buttm. § 140.
1. Matt. 8: 21 Επιτρέψω μοι πρῶτον
ἀπέλθων καὶ δώμων τοῖς πατέρα σου.
27: 3. 26: 16. 1 Cor. 14: 34. 1 Tim.
Jas. Ant. 4. 8. 21. Ael. V. H. 2. 5.
Xen. Cyr. 8. 4. 29. An. 1. 2. 19.—Ab-
16: 7 ἐνώ 0 κίριος ἐπιτρέψῃ, if the Lord
permit. Heb. 6: 3. — Xen. Cyr. 5. 5.
22.

Ἐπιτρέπων, ου, ó, (ἐπιτρέπω)

commission, charge, full-power, Acts 26:
12.—Arr. Diss. Ep. 2. 8. 5. Pol. 3. 15. 7.
ib. 18. 22. 5.

Ἐπιτρέπως, ου, ó, (ἐπιτρέπω)

pp. one to whom a charge is com-
mittet, i.e. a steward, manager, agent.

ἀπέκτεινον ὁ Πρῶνος, i.e. the manager
of his private affairs.—Jos. Ant. 18. 6. 6
where king AgrippamakesThaumastue,
a freedman, τῆς οἰκίας ἐπιτρεπον. Xen.
Oec. 12. 2. ib. 21. 9.

b) i. q. δέ 

παιδευτρω, which see, i.

e. a tutor, guardian, curator, usually a
slave or freedman, to whose care the
boys of a family were committed, who
trained them up, instructed them at
home, or accompanied them to the
public schools, Gal. 4: 2. — Plut. Cic.
p. 880. B. τι οὐκ οὐκ ἐπιτρέπον αὐτο-
τοῦ τοῖς τέκνοις φαίνεται ; Ael. V. H.
13. 43 or 44. Xen. Mem. 2. 1. 40.

Ἐπιτρέπεινα, ου, ó, (ἐπιτρέπω)
to light upon, to chance to meet, c.
dat. Thuc. 8. 14. Xen. Cyr. 3. 3. 5.
to hit a mark, to attain one's aim, Arr.
Diss. Ep. 4. 6. 28. — In N. T. genr. to
attain unto, i.e. to obtain, to acquire,
seq. gen. Heb. 6: 15 ἐπιτρέψω τῆς ἐπαγ-
γüsüς. 11: 33. c. acc. τούτο Rom. 11:
7 in later edit. see Herm. ad Vig. p. 762.
Absol. Rom. 11: 7: 1 James 4: 2.—c. gen.
Oec. 2. 3. absol. Thuc. 6. 38.

Ἐπιτρέπεινα, f. φων, (τρέπο), nor. 1
ἐπι-

trasound, nor. 2 pass. ἐπιτρέπων, pp. to cause
to appear upon or to, to show before, to
exhibit, trans. and trop. 3 Macc. 2: 19.
Theog. 359. Plut. Marcell. 1. — In
N. T. Act. with κοινών implied, and
also Mid. or Pass. to show oneself upon
or to, i.e. to appear upon or to, spoken
of light, to shine upon, intrans. Buttm.
§113. n. 2. §130. n. 2. Matth. §496. 1.

μητ ἄτρον ἐπιτρέπωντον. nor. 1 seq.
dat. Luke 1: 79 ἀνατολή ἦς ψυφε—ἐπι-
τρέψω τοῖς ἐν σκότει, where for the
form ἐπιτρέψω instead of ἐπιτρέψη (Act.
Thom. §30 pen.) see Buttm. §101. n. 2.
Lob. ad Phryn. p. 24 sq. — Ael. V. H.
13. 1 pen. καὶ ἀπρόσεκτος ἐπιτρέψεως,
ὄψεται ἀστύν. Pol. 5. 6. 6 ἄρει τῆς
61.

b) trop. in nor. 2 pass. to be conspicu-

ous, to be known and manifest, Tit. 2:
11 ἦ χαρίς. 3: 4. Comp. Sept. for

Gen. 35: 7.

Ἐπιφάνεια, ας, η, (ἐπιφάνη) 
a appearing, appearance, spoken of the
advent of Jesus, 2 Tim. 1: 10. of his
future advent, 2 Thess. 2: 8. 1 Tim.


Enoxédo, f. έξωθή, (ήξω κλέω), to drive or force upon, e. g. a ship upon a shoal, etc. to run aground, trans. Acts 27: 41 ἐνωτέρας ὑπάκου — ἡδον. 7. 182 ἴππαν τίτ. 2. Col, 2:7. Act. seq. acc. 

Enoxédo, f. εἰσά, (ἐξάω, ἐκσάω, ἐκσάω), to look upon, i.e. to oversee, to inspect, τά ἐφάγα Ομ. Οδ. 16. 140. Ησ. Οπ. δι Κατ. 765. [712.] In N. T. genr. to behold, to contemplate, trans. 1 Pet. 2: 12. 3: 2. — Pol. 5. 69, 6. Dem. 168. 13.

Ἐνοικείου, f. εἰσά, (ἐντεκνέω, ἐντεκνέω), to look upon, i. e. to oversee, to inspect, τά ἐφάγα Ομ. Οδ. 16. 140. Ησ. Οπ. δι Κατ. 765. [712.] In N. T. genr. to behold, to contemplate, trans. 1 Pet. 2: 12. 3: 2. — Pol. 5. 69, 6. Dem. 168. 13.


Ἐντος, ες, ες, τό, (ἐντον, ἐπο), a word, Heb. 7: 9 ὅς ἐπος εἶπεν so to speak, see in ἐπιν. α. init.

Ἐνοικείους, ένω, ὅ, ἡ, (ἐντεκνα, ἐντεκνα) pp. ἐνωθή upon or above the heavens, i. e. heavenly, celestial, viz.

a) spoken of those who dwell in heaven; Matt. 18: 35 ὅ τι θαυμάζετε ἐποικέται. Phil. 2: 10 οἱ ἐποικέται, i. e. angels. — 2 Macc. 3: 39. Hom. Od. 17. 454. II. 6. 129. — Of those who come from heaven, 1 Cor. 15: 48 bis, 49, coll. v. 47 et Phil. 3: 21. — Of the heavenly bodies, the sun, moon, etc. 1 Cor. 15: 40 bis, coll. v. 41.

b) neut. plur. τά ἐποικέται, i. e. the heavens, heaven, Eph. 1: 20 ὅ ἐνεκαθήμενοι ἐν τοῖς ἐποικέταις. 2: 6. 3: 10. So of the lower heavens, the sky, the air, as the seat of evil spirits, Eph. 6: 12, comp. in θεόπαινος and Ἀν. — Test. XII Patr. p. 546 sq.

c) spoken of the kingdom of heaven and whatever pertains to it, see in Βασιλεία c. E. g. of the kingdom itself, 2 Tim. 4: 18 καὶ τῷ βασ. τῆς ἐποικέταις. So Heb. 3: 1 καὶ ἔνωσεν ἐποικέταις. 6: 4. 8: 5. 9: 23. 11: 16. 12: 22, coll. Rev. 21: 2. Also τά ἐποικέται, things pertaining to the kingdom of God, Eph. 1: 3. or genr. things spiritual, John 3: 12.


Ἐλοω, see ἐποικόν.

'Ερασίους, ὁ, ἄνδρα, ἀπό μαθηματικὸν. Mid. (ἑρασίον) imperf. ἐρασίωσα, aor. 1 ἑρασίωσα, perf. pass. ἑρασίωσα, ἐρασίωσα, ἐρασίωσα, ἐρασίωσα, 2 Tim. 1: 11. but also in pass. signif. John 3: 21. Xen. Mem. 3. 10. 9. comp. Buttm. § 113. n. 6. For the augm. see Buttm. § 84. 2. —

to work, intrans. and trans.


Ἑρασία, ας, ἀ, (ἐρασίων) work, labour, Hdot. Vit. Hom. 3 ἄρτῳ ἑρασίας χρώμων. In N. T.

a) labour, i. e. trop. pains, effort, in the Latinism ἑρασίων διδόνας, operam dare, Luke 12: 58, see fully in Aion d. a. — Jos. Ant. 3. 1. 7 μὴ σὺν πόνῳ μηδὲ ἑρασίαν. Pol. 5. 100. 4.

b) a working, doing, i. e. practice, performance, sc. of evil, with ἑρασίαν final, Eph. 4: 19 ἐρασίων ἑρασίων. ἑρασίων. i. e. we so as to work all uncleanness. Comp. Sept. for τὰ ἑρασίων 1 Chr. 6: 49. 28: 20. — Aeschin. Dial. 2. 36 πρὸς ἑρασίας πραγμάτων μηχανῆς. c) work, i. e. occupation, trade, craft, Acts 19: 25. Sept. for ἑρασίων Jon. 1: 8. comp. Ps. 107: 23. — Dem. 503. 17. Xen. Oec. 6. 8. 9.


Ἑρασίων, ου, ὁ, (ἐρασίων) a worker, labourer, viz.

"Εγγέλων, ου, το, (obsol. ἐγγον το) work, i. e.

Eoetive


'Eroetivio, o, f. εργον, (ἐργεῖον, ἐργίς) to excite, pp. to anger, i. e. to provoke, to irritate, trans. Col. 3: 21 τὰ τέκνα νύμων. —1 Mace. 15: 40. Test. XII Patr. p. 650 i. q. παραγίνσ. Hom. II. 4. 5. Xen. Ven. 10. 14. 15.—Also to action, i. e. to incite, to stimulate, 2 Cor. 9: 2. — Arr. Diss. Ep. 2. 23. 13. to enjoyment, Anaccr. 22. 5.


'Eroúγομαι, f. ἐροῦμ, depon. Mid. pp. 'to eject through the mouth,' hence to vomit, Hom. Od. 9. 374. trop. of the
Eoúnaos, quoted from Is. 42:2 where Heb. נְזַרְנֶה יִבְשֵׂשׂ נֵט, Sept. או אָֽקָעַן-ץֵי, אָֽקָעַן אָֽקָעַנ, i. e. he shall not cry, neither lift up, sc. his voice.

Eófiayia, αγ., ι, or έφίδεια, (ἐφί-δειον) to work for hire, to be hireling, venal, sc. in striving for office, Aristot.

Eoós, ιδός, ι, acc. έφίδιον Phil. 1:15, see Buttm. §44. plur. έφιδείς 1 Cor. 1:11, also έφίδιον 2 Cor. 12:20, see Winer §9, p. 61. Matth. §80. n. 8.—Strife, contention, rivalry, Phil. 1:17; 2:3. James 3:14, 16. Rom. 2:8. plur. 2 Cor. 12:20. Gal. 5:20.—Ambitus, venal strife for office, Aristot. Polit. 5, 9, 3. Hesych. έφίδιον: η δια λόγων φιλονεία.


'Ερίζω, ι, είνα (ερίζει), to strive, to wrangle, Hom. II. 1.277. Luc. D. Deor. 13.1. In N. T. by impl. to cry out, to be vociferous, like wranglers, intrans. Matt. 12:19 οἶχ ἔριζε, οἶδεν κρατυάσαι,

"Ερούνης, ou, ὁ, Hermes, pr. name, a) of a Christian at Rome, Rom. 16: 14. —b) i.e. Mercury in heathen mythology, the son of Jupiter and Maia, the messenger of the gods, the patron of eloquence, learning, and traffic. Acts 14: 12.

"Ερούγενης, εος, ους, o, Hermes, pr. n. of a man who deserted Paul, 2 Tim. 1: 15.


"Ερχόμενος, f. ἐλκώναι, aor. 2 ἐλκέθων, perf. ἐκλήκτη, pluperf. ἐκλήκτην. In the common Greek the forms of εἰμι were more used for the imperat. imperf. and future, but in N. T. imper. ἐρχομαι, pl. ἐρχόμεθα, Matt. 8: 9. John 1: 40. al. instead of ἕρχομαι, εἶ: imperfect ἐρχομένου Mark 1: 45. al. Plato de Leg. 3. p. 685. A, instead of ἐρχεται γα; fut. ἐρχόμεναι Matt. 9: 15. 1 Cor. 4: 19, instead of the more Attic εἰμι, as also in Hdtot. 1. 142. ib. 5. 125. See Buttm. §114. p. 262. §108. V. 4, 5. Matth. §234. Winer §15. p. 78. H. Planck in Bibl. Repos. I. p. 685. —To come, to go, to move or pass along, intrans. sc. in any direction, as marked by the adjuncts or often simply by the context. The forms from ἐλθεῖν, however, more frequently signify to come, so that e. g. ἐλθεῖν is rarely used of one who goes from or away (Luke 2: 44), while the forms from ἐρχομένου are used indifferently of both directions; see Buttm. Ausf. Sprachl. II. p. 137 sq.

1. to go, with adjuncts implying motion from a place or person to another.

2. to come, with adjuncts implying motion to or towards any person or place, viz.

3. to come, with adjuncts implying motion to or towards any person or place, viz.

4. to come, with adjuncts implying motion to or towards any person or place, viz.

5. to come, with adjuncts implying motion to or towards any person or place, viz.

6. to come, with adjuncts implying motion to or towards any person or place, viz.

7. Especially in the phrase ὁ ἐρχόμενος, the coming, i.e. the future one, he who shall come, the Messiah, Matt. 11: 3. 21: 9. Luke 7: 19, 20. John 12: 13. also John 6: 14. 11: 27. So in the periphrase of the name Jehovah, ὁ ὅν καὶ ὁ ἐρχόμενος Rev. 1: 4, 8. 4: 8. See in Eiμι I. 4.—By a species of pleonasm, the particip. ἐκλήθην is prefixed to other verbs in which the idea of coming is already presupposed, in order to render the idea more full and complete. Matt. 2: 23 καὶ ἐλθοῦν κατάφηκαν εἰς πόλιν λεγ. Ναζαρᾶς, as in Engl. he came and dwelt. 8: 2. Mark 5: 23.


Eho 328 'Eedka@
e. accus. of person, John 7: 45. 14:
18, 28.

d) metaph. of persons, e.g. seq. diet,
as O dav O¢ Uatog zat aiuatos, 1 John
5:6, see in Jue I. 4. b. — Seq. eis; as
eis éxwov éldov, coming to himself, i.e.
eis cêrên éldovà, growing worse,
eis rêvov, i.e. to be condemned, John
5:24. eis ñpleyên 1 Tim. 2: 4. (Cebet.
Tab.12 eis thy adn Pivyy madeLay ELF eiv.)
2 Cor. 12:14. sic thy woayv tavtyy,
John 12: 27, — Xen. Cyr. 6. 2. 29. —
Seq. é, Rev. 7: 14 év tis Ûlêrevos, i.e.
have escaped from.

e) trop. spoken of things, e.g. (a) of
time, as ñevoorto sjusgae Matt. 9: 15,
Arey v. jdvdev H Hoa, John 16: 4, 32.
Acts 2: 20. 3: 20. al. Present in a fu-
ture sense, of a time near and certain,
to be coming, to be near, comp. above
in a. a. Luke 23: 29 ñov ñoroovà tis ùpi-
dprot. ñeghòmivos, coming, i.e. future, as
ñeghovà apaygelov John 16: 13. (Sept.
for %ù Is. 44: 7.) ñerê Acts 18: 21.—
Jos. Ant. 6. 9. 1. ib. 6. 11. 9. — (β)
of the kingdom of God, to come, i.e. to
be established, Matt. 6: 10, Mark 11: 10. al.
(γ) of good or evil, e.g. of a good result,
Rom. 3: 8. seq. eis tu Phil. 1: 12. seq.
êti tuva, to come upon, e.g. ê ñeghov
Matt. 10: 13. So of evil, guilt, etc. seq.
êti tuva, to come upon, i.e. to happen
to, to be laid upon, e.g. ñaìa John
18: 4. ñeghov Eph. 5: 6, and so Rev. 11:
18. 18:10: ê ñeghov ê òeghovì, the wrath
to come, 1 Thess. 1: 10. of guilt, ìaìa,
Matt. 23: 35. So of offences, to come,
to arise, Matt. 18:7.—(δ) genr. of a voice,
of floods, Matt. 7: 25. 27. of rain, Luke
of utensils, to be brought, Mark 4: 21.
So of a law, faith, etc. to come, i.e. to
be announced, made known, Rom. 7:9.
Gal. 3: 23. ñegv eis ñqàeov, to come
abroad, i.e. to be manifested, Mark 4: 22.
ótvov (ê òeghov) to ñlêvov, when that
which is perfect is come, is established, 1 Cor.
13: 10. Al.

"Ego, see in Elpov.

'Erwàtov, o, f. ìaò, (kindred with ëgòmav,) to ask, c. c. acc. of person and also acc. of thing or other ad-
ject, Buttm. § 131. 4, 5.
a) to ask, i.e. to interrogate, to inquire,
of, c. acc. of pers. Matt. 16: 13 ñeghovà
tuòs ìaòthovs avtòs ëgouv. John 1: 19.
16: 5. Sept. for ñèv Gen. 24: 47. 32:
17.—Luc, D. Deor. 7. 1. Xen. Cyr. 5.
8. 5. 19.—Seq. acc. of pers. and of thing,
Matt. 21: 24 ñeghovà ëgouv ëgouv ègouv. Mark
Jer. 38: 14. — Xen. Cyr. 3. 3. 48. —
Seq. acc. of pers. et ìaòi c. gen. of
thing, Luke 9: 45. Sept. and 
Jer. 45: 11.—Idot. 1. 32 ñaiyovatov. —Absol.
14.—2 Macc. 7: 2. Xen. An. 1. 6. 7.

b) from the Heb. to ask, i.e. to re-
quest, to entreat, to beseech, c. acc. of
pers. Matt. 15: 23 ñeghovà avtòs, ëgov-
4: 3. So Heb. ñèv Is. 7: 11, Sept. 4-
téov. —Jos. Ant. 5. 1. 14. — Seq. acc. of
acc. of person and prepositions, e.g.
ù ñèv K. 2: 29, Sept 4-téov. — Seq.
acc. of pers. and ìaò or òòovs. Mark
7: 26 ñeghov òòovs ìaòv x. t. l. Luke 7: 36.
John 4: 47. 1 Thess. 4: 1. ñeghov Luk-

', ìaò, (ìaò, ìaò, ìaò,)
a garment, vestment, raiment, Luke 23:
4. 3. Xen. Mem. 2. 1. 22.

', ìaò, ìaò, (ìaò, ìaò, ìaò,)
for ñèv Is. 23: 18.

'Erwà, strengthened form from obser.
ùò, Att. fut. ìaòov, nor. 2 ñeghov
from obsol. root ëgàv, see Buttm.
§183.—Later fut. ëgàvov, Winer § 15.
p. 81. Lob. ad Phr. p. 327, 347. Sturz
Sprachl. § 95. n. 21. 2 pers. fut. ñà-
ìaòvov Luke 17: 8, see Buttm. § 103.
To eat, to take food, spoken both of men and animals.


d) trop. to devour, to consume, trans.

"Εκλητί, ὁ, indec. Esti, pr. n. of a man, Luke 3: 25. "Εσπερίγων, ο, τό, (i. q. εσπερίγων, fr. εἶς, ὑφομα); a looking-glass, mirror; James 1: 23 ἵματι ἄνδρι κατανοοῦμεν — εἰν εἴσπερίγω. 1 Cor. 13: 12 πλέκομεν δι' ἑσπερίγων ἐν ἀκίνηται, i. e. we now see only a reflected image, obscurely, and not face to face as we shall hereafter. — Ecclus. 12: 11. Anacr. 11. 3. Plut. ed. R. VI. p. 528. 8. 12.—The mirrors of the ancients were usually made of polished metal, see Ex. 33: 8. Job 37: 18. Plut. l. c. comp. Gesen. Comm. zu Jes. 3: 23.

"Εοντόγον, άς, η (pp. fem. of εοντόγος;) evening, Luke 24: 29. Acts 4: 3. 28: 23. Sept for 2777. Gen. 1: 5. 8. al. —Hdien. 3. 12. 23. Xen. Cyr. 1. 4. 17. "Εορμή, ὁ, indec. Erom, Heb. γύναικα (walled in) Hezron, pr. n. of the grandson of Judah, Matt. 1:3 bis. Luke 3: 35. comp. 1 Chr. 2: 5. "Εξαγωνός, α, τό, (prob. ἐξαγωνός;) the last, the extreme, uttermost, spoken of time and place, viz. a) of place. (a) pp. extreme, remotest, and neut. as subst. τό ἐξαγωνός, the extremity. Acts 1: 8 et 13: 47 ἐν ἐξαγωνός τῆς γῆς. Sept. for δύσην Jer. 16:18. τῷ ἔξω Deut. 28: 49. Is. 48: 20.—Ael. V. H. 3. 18 med. DioD. Sic. I. 60. Xen. Vect. I. 6. — (β) trop. implying rank or dignity, the last, lowest, least. Luke 14: 9, 10 εἰς τὸν ἐξαγωνός τόπον. So genr. Matt. 19: 30 bis. poikloi ἐσχοίνατι πρῶτοι ἐξαγωνός, καὶ ἐσχοίνατι πρῶτοι. So genr. Mark 9: 35. 10; 31 bis. Luke 13: 30 bis. John 8: 9. 1 Cor. 4: 9. — Comp. homines postremi, Cic. pro Rose. Am. 47. — (γ) of order or number, the last, utmost. Matt. 5: 26 τῶν ἐξαγωνός. καταδίδοντι. Luke 12: 59. b) of time, the last, the latest, only in the later Greek. (a) genr. of persons, Matt. 20: 8, 12, οἱ ἐξαγωνοί, i. e. the labourers latest hired. v.14,16 bis. 1 Cor. 15: 26, 45 ὁ ἐξαγωνός Αδάμ, i. q. ὁ δεύτερος in v. 45. (Phryn. ed. Lch. p. 135 ἐξαγωνός μάρτυρα παρέξεν.) In an adverbial sense, Mark 12: 6. 22 ἐκείνη τῶν ἐπιστάσεων καὶ ἡ γνώση, comp. Buttm. § 123. n. 3.—Of things, the last, and in reference to two the later, latter, e. g. τὰ ἐξαγωνός τῶν, the latter state or condition of any one, Matt. 12: 45. Luke 11: 26. 2 Pet. 2: 20. Sept. and ἱστορία Job 8: 7. 42: 12. So ὁ ἐξαγωνός πάνω Matt. 27: 64, τὰ ἐξαγωνός Φεβ. Rev. 2: 19. ἐξαγωνός. πίστεω Rev. 15: 1. 21: 9. Also, ἐν τῇ ἐξαγωνός. σάλπιγγις 1 Cor. 15: 52, i. e. the trumpet of the last day. Neut. ἐξαγωνος as adv. 1 Cor. 15: 8 ἐν ἐξαγωνος... — (β) With a noun of time, as ἐν ἐξαγωνοίς ἡμέρα, the last day, e. g. of a festival, John 7: 37. or of the world, the day of judgment, John 6: 39, 40, 44, 54. 11: 24. 12: 45. Further, in the phrases ἐν ἐξαγωνοίς ἡμέρας, in the last or latter days, Acts 2: 17. 2 Tim. 3: 1. James 5: 3. ἐν ἐξαγωνοίς τῶν ιμηρῶν, Heb. 1: 1. 2 Pet. 3: 3. ἐν καιρῷ ἐξαγωνός, in the last time, 1 Pet. 1: 5. ἐν ἐξαγωνός χρόνῳ, in the last time, Jude 18. ἐν ἐξαγωνοίς τῶν χρόνων 1 Pet. 1: 20. ἐξαγωνός ώρα ἐστιν, it is the last hour, 1 John 2: 18 bis, all which refer to the last times of οἱ αἰῶνοι οὖν, the times since the coming of Christ, in which the power of this world is in part broken, but will be wholly destroyed only at his second advent, i. q. τὰ τελευταῖα τῶν αἰῶνων 1 Cor. 10: 11; comp. in Αἰῶν καὶ Βασιλεία c. These expressions seem therefore strictly to cover the whole interval between the first and final advent of Christ; but they sometimes refer more particularly to the period in which the sacred writers lived, adjacent to the first coming, as Acts 2: 17. Heb. 1: 1. 1 Pet. 1: 20. Jude 18. 1 John 2: 18 bis; and elsewhere more to later times, before the second coming, as 2 Tim. 3: 1. James 5: 3. 1 Pet. 1: 5. 2 Pet. 3: 3. — (γ) In the phrase ὁ πρῶτος καὶ ὁ ἐξαγωνός, the first and the last, spoken of the Messiah in glory, Rev. 1: 11. 17. 2: 8. 22: 13, prob. in the sense of eternal, the beginning and the end; comp. Heb. ἠμέρας 11 ἔτος 11 ὀχήματα ἡμέρᾳ Is. 44: 6 et 48:12. coll. Is. 41: 4. — See Gesen. Comm. ad Is. 41: 4. 48: 12. Others, the only One, the Supreme, i. e. the be-
ginning and end, the source and sum of all things; comp. Heb. and Sept. λόγος οὗ πρώτου καὶ οὗ ἐσχάτου, first and last, i. e. all, 2 Chr. 9: 29. 12: 15. al. Test. XII Patr. p. 617. See also Clem. Alex. Strom. 4. 25, as quoted under art. A, p. 1.


"Εσω, adv. of place, (ππ. ἐσω fr. τις) into, within, opp. to ἔξω.


6. 10 ἐν αὐριον ἦς προῆ, τῇ ἐτέρᾳ ἐν
αὔξεσθαι παρ ὑμῖν.

b) indef. and without the art. other, another, some other, i. q. ἄλλος, but with a stronger expression of difference; Buttm. § 127. 5.

(a) pp. Matt. 8: 21 ἄτερ οὗ τῶν
Acts 1: 20. al. Eph. 3: 5 ἐν ἄτεροις
γενεαῖς, i. e. former. Sept. for ΒΒ
Gen. 4: 24. 8: 10. al. — Hadian. 5. 7. 13. Xen. Cyr. 6. 3. 5. — Joined with τίς indef. ἄτερος τίς, some other one, any other, Acts 8: 34. 27: 1. Rom. 8: 39. 1 Tim. 1: 10.

— So distributively, either repeated, as 1 Cor. 15: 40 ἄτερα μὲν—ἄτερο δὲ, or with other pronouns, Matt. 16: 14 ὁ
11: 16. 14: 19. 20. 1 Cor. 12: 9, 10.

(β) of another kind, etc. other, different, i. q. ἄλλωσις. e. g. ἐν ἄτερα μορφῇ Mark 16: 12. νόμος Rom. 7: 23. εἰς

—in the sense of foreign, strange, and by impl. wonderful, Jude 7. Sept. for ἠ. Ex. 30: 9. For the phrase ἄτερως
γίνομαι v. ἐν γίνομαι ἄτερος λαλῶν
Acts 2: 4 et 1 Cor. 14: 21, see in ἀλά
σα b. γ. Comp. Is. 28: 11. ΑL.


"ἄττι, adv. yet, still, viz.

a) implying duration, e. g. (a) spoken of the present time, yet, still, hitherto, Lat. adhuc, Matt. 12: 46 ἐν αὐτοῦ
καλοῦντος. 27: 63 εἶτεν ἐν ζῷῳ. Luke
—Jos. Ant. 7. 4. 2. Luc. D. Deor. 2. 1.
Plut. Mor. II. p. 39 ult. ed. Tauchn.
Rom. 6: 2. 2 Cor. 1: 10. al. — Xen.
Mem. 2. 6. 20. Apol. Soc. 33 τοῦ ἐν
ζῷ. — Espec. with a negative, not fur-
ther, no more, no longer, Lat. non ampli-
us. Matt. 5: 13 τίς οὖν ἔχειν ἐν ἂν.
Buttm. § 149. p. 430. — Luc. D. Deor. 3.
1. Hidian. 3. 11. 13. Xen. Cyr. 4. 2. 26
οὖν ἐν. — Comp. ὅκεν.

b) implying accession, addition, etc. yet, more, further, besides. (a) genr. Matt. 18: 16 παράκλησεν μετὰ σου ἐν ἄν ἰ. δίω. 26: 65. Heb. 11: 32, 36. al. —
—Hidian. 3. 5. 4. Xen. Cyr. 2. 4. 14.

—έν μᾶλλον Jos. Ant. 20. 4. 2. Xen.
Cyr. 3. 2. 18. Hi. 2. 18. ΑL.

"Ετεροτέρον, ἀ. άνω, (τομος,) to make ready, to prepare, trans.
a) pp. e. g. τον ἄρον, the way, sc. of a king, as was customary before oriental monarchs in their journeys, pp. Rev.
16: 12. trop. of the Messiah, Matt. 3: 3.
—Of a place, domicile, etc. τοῦν John
εἰς ἰδρυμα Philen. 22. Luke 9: 52. Sept. for γρήγορος. 1 Chr. 15: 3. — So ἀττι, ἑκατὼν
21: 2. a servant or minister, ἑκατὼν,
particip. ἑκατομμερίας, prepared, i. e. 
trop. apt, ready, 2 Tim. 2: 21. pp. of 
horses, ἦς τός πόλεμον, Rev. 9: 7. —genr.
Eromacte., prep. i.e. readiness, alacrity, Eph. 6:15. 


*Erowuos, eoc, oú, also έρωτος, 5, Matt. 25:10, in the classics sometimes έρωτος, 5, νω, Winer §6, p. 49. 

—ready, prepared, viz. of things, e.g. a banquet, Matt. 22:4, 8. Luke 14:17. a chamber, Mark 14:15. a contribution, 2 Cor. 9:5. of time, John 7:6. of things done, τά ερωτά, 2 Cor. 10:16. 

(Thuc. 1:70.) Seq. inf. ready sc. to be done, στηρησάντοι ερωτά ἐξανεμόθησαν, 1 Pet. 1:5. — Wisl. 16:20. Hidian. 2:12. 1. Xen. Cyr. 2. 1. 10. 1b. 7. 5. 34. — Of persons, Matt. 25:10 at έρωτος εἰσ- 


ἔστιν, to be in readiness, seq. inf. 2 Cor. 10:6. — Pol. 2. 34. 2. 

Εύνης, adv. (pp. neut. of εὖν) well, good, viz. 

a) pp. with verbs, ἓνα εὖσα γένεσα, that it may be well with thee, that thou mayest be prosperous, Eph. 6:3. Sept. for γένεσα Gen. 12:13. Deut. 4:30. 


Note. In composition, εὖ is well, good, and hence is often intensive. 

Εὐ, adv. (pp. neut. of εὖν) well, good, viz. 


In the phrase εὖν v. γένεσα, έστιν, to be of such and such an age, Matt. 5:14 ἐν γὰρ ἔστιν δόξα, i.e. twelve years old, Luke 2:37. 42. Acts 4:22. al. (Sept. Gen. 55. 32. Xen. Mem. 1. 2. 40.) So John 8:57 πεπρασμένα ἡπο νου ἔστοι, thou hast not yet 40 years, i.e. art not 40 years old. — Καὶ εὖς, year by year, every year, Luke 2:41. — Jos. Ant. 7. 5. 1. A. 

Εὐδαίμων, adv. (pp. neut. of εὖν) well, good, viz. 


In the phrase εὖν v. γένεσα, έστιν, to be of such and such an age, Matt. 5:14 ἐν γὰρ ἔστιν δόξα, i.e. twelve years old, Luke 2:37. 42. Acts 4:22. al. (Sept. Gen. 55. 32. Xen. Mem. 1. 2. 40.) So John 8:57 πεπρασμένα ἡπο νου ἔστοι, thou hast not yet 40 years, i.e. art not 40 years old. — Καὶ εὖς, year by year, 

every year, Luke 2:41. — Jos. Ant. 7. 5. 1. A. 

Euler, adv. (pp. neut. of εὖν) well, good, viz. 


In the phrase εὖν v. γένεσα, έστιν, to be of such and such an age, Matt. 5:14 ἐν γὰρ ἔστιν δόξα, i.e. twelve years old, Luke 2:37. 42. Acts 4:22. al. (Sept. Gen. 55. 32. Xen. Mem. 1. 2. 40.) So John 8:57 πεπρασμένα ἡπο νου ἔστοι, thou hast not yet 40 years, i.e. art not 40 years old. — Καὶ εὖς, year by year, 

every year, Luke 2:41. — Jos. Ant. 7. 5. 1. A. 

Eὐδαιμονία, f. iou, (εὐγένεια messenger of good,) nor. 1 εὐγένεια, for the augm. see Buttm. § 87.2, to bring glad tidings, to announce as glad tidings, to declare as matter of joy. Not found in Mark nor in the Gospel and Epistles of John, only once in Matthew, and twice in Rev. 

I. Act. c. c. ace. of pers. with an ace. of thing impl. Buttm. §131. 4. 5.; in N. T. twice, to announce unto, to pub-

II. Mid. in earlier writers (Lob. i. c.) and in N. T. to announce, to publish, sc. as glad tidings, etc.


III. Pass. to be announced, to be published, sc. as glad tidings, viz. (a) pp. with a nominative of the thing announced, which in the Active construction would be the accus. of thing, Buttm. § 134. 2. 5. So Luke 16: 16 ἡ βασιλεία τ. Θεοῦ. Gal. 1: 11 τὸ εὐαγγελίον. 1 Pet. 1: 25. c. dat. of pers. 1 Pet. 4: 6. — (β) with a nominative of person, which in the Active construction would be the dat. or accus. of person, Buttm. § 134. 5. So genr. Heb. 4: 2 καὶ γὰρ ἐσμένει εὐαγγελισμοῖς καθαίρεις καὶ τοιούτους, i. e. to us has good tidings been proclaimed, as well as unto them. v. 6. So Sept. for τὸ εὐαγγελίον. 2 Sam. 18: 31. So in respect to the gospel, etc. to have the gospel preached, to hear the gospel tidings, Matt. 11: 5 et Luke 7: 22 πτωτοὶ εὐαγγελίζονται.


Hence later, gospel, in the sense of 'a history of Jesus's life,' etc. as in the titles of the first four books of the N. T.

b) in the writings of Paul, the gospel, i.e. (a) genr. 'the gospel scheme,' its doctrines, declarations, precepts, promises, etc. Rom. 2:16 κατα το εὐαγγελίων μου, i.e. the gospel which I preach. 11:28. 16:25. 1 Cor. 9:14 το εὐαγγελίων κανονίζομαι. v. 18. 15:1. 2 Cor. 4:3. 4. 9:13. 10:14. Gal. 1:11 το εὐαγγελίων επ τον ήμών. 2:2. 5. 14. Eph. 1:13. 3:6. 6:19. Phil. 1:5, 7, 16, 26. 22. Col. 1:5. 23. 1 Thess. 1:5. 2. 4. 2 Tim. 1:10. 2. 8. So το εὐαγγ., τον Χριστόν, the gospel of Christ, made known by him as its founder and chief corner stone, Rom. 15:19. 2 Cor. 3:4. 9:13. 10:14. Gal. 1:1. 7. 1 Thess. 3:2. 2 Thess. 1:8. εὐαγγ., τον Θεόν, i.e. of which God is the author through Christ, Rom. 15:16. 2 Cor. 11:7. 1 Thess. 2:2. 8. 9. 1 Tim. 1:11. —By anathesis, ἐπεμονεν εὐαγγελίου, a different gospel, including other precepts etc. 2 Cor. 11:4. Gal. 1:6. —genr. Barnab. Ep. 5. Clem. Alex. Strom. 6. 13.—(β) Meton. the gospel-work, i.e. the preaching of the gospel, labour in the gospel, etc. Rom. 1:1. άφορισμένος εἰς εὐαγγέλιον Θεοῦ. v. 9. 16. 1 Cor. 4:15. 9:14 εἰς το εὐαγγ. ζηρ. v. 23. 2 Cor. 2:12. 8:18. Eph. 6:15. see in Ἐτοιμομαθία. Phil. 1:12. 4:3. 15. 2 Thess. 2:14. 2 Tim. 1:8. Philem. 13 εἰς το εὐαγγ. διαμοίρας το εὐαγγ. in bonds on account of labours in the gospel. Gal. 2:7 πεπιστευμα το εὐαγγ. τῆς αἰκροφτίας, i.e. I was entrusted to preach the gospel to the Gentiles. So Rom. 10:16 ού πάντες υπήκοοναν το εὐαγγέλιον, all have not obeyed the preaching of the gospel, i.e. the gospel as preached.


Εὐδουλός, ου, ο, Eubulus, pr. n. of a Christian, 2 Tim. 4:21.


Εὐδοκέω, ο, f. ησο, (εὐδοκεω,) aor. 1 εὐδόκησα, also ηδόκησα Luke 5:22, see Butt. § 86. 2; pp. to seem good, by impl. to think good, see in Αὐδών a, found only in the later Greek, Sturz de Dial. Alex. p. 168. Hence genr. to be well-disposed sc. towards any person or thing, seq. dat. e. g. of pers. to favour, Diod. Sic. 17. 47. ib. 14. 61. of thing, to assent to, 1 Macc. 1:43. Diod. S. 4. 23. ib. 14. 110. —In N. T. to think good, i. e. to please, to like, to take pleasure in, viz.

a) genr. to view with approbation,
Evdoxia, a, o, (εὐδοξία), a being well pleased, pleasure, viz.


b) in the sense of good-pleasure, will, purpose, the idea of benevolence being included, spoken of God, Eph. 1: 5 παρὰ τὴν εὐδοκεῖν τοῦ Θεοῦ μετ᾽ αὐτοῦ. v. 9. Phil. 2: 13. — 2 Thess. 1: 11 πλησίον πάσαν εὐδοκεῖν ἐγκαθαιρήσει, i.e. fulfill in you the virtue which his good pleasure hath purposed, i. q. πάσαν ἐγκαθαιρήσει εὐδοκοῦν, Buttm. § 123. n. 4. Winer § 34, 2, a. So Matt. 11: 26 et Luke 10: 21 οὕτως ἐγκατεστήσατε εὐδοκεῖτε ἐμπροσθέν σου, such was thy good pleasure, see in Γίνομαι II. b. β. "Εμπρο-
**Evdvusos**


**Evdvusos**, adv. (ευθυμος) cheerfully, Acts 24: 10 in Griesb. and Mss. See in **Ευθυμος**.—Pol. 3. 34. 9.

**Ευθυνος**, f. νος, (ευθης,) to make straight, trans.
 b) genr. to guide straight, i.e. to steer, sc. a ship, and hence ευθυνων, a steersman, pilot, James 3: 4. — Luc. D. Mort. 10. 10. Eurip. Hee. 39. horses, Philo de Abru. p. 360. B.

**Ευθυνης**, εις, τ, straight, viz.

**Ευθυνης**, της, η, (ευθης) straightness, trop. redhctio. Heb. 1: 8 γάλαδος ευθυνης, i. q. γάλαδος ευθως, a just sceptre, quoted from Ps. 45: 7, where Sept. for την ψηλην. Comp. Buttm. § 113. n. 4.

**Ευθυρεως**, ου, τ, ευθραυς, (ευθωρος,) imperf. ευθραυον and ηυθραυον, for the augm. see Buttm. § 86. 2; pp. to have good time, i.e. to have leisure, opportunity, etc. genr. Mark 6: 31 ουδε φαγων ηυθραυον. 1 Cor. 16: 12. — Pol. 20. 9. 4. Plut. Mor. II. p. 138. Tauchn. or VI. p. 885. ed. K.—So seq. εις final, to have leisure for, i.e. to spend one's time in any thing; Acts 17: 21 Αθηναιοι εις ουδεν επισκο πειραυον, η λεγειν x. i. λ. — So Phil. in Flacc. p. 360 πληθος δ' εις ευθυραυον διακοιηα ναι και βλαφηριως. — The word belongs only to the later Greek, Lob. ad Phr. p. 125.


**Ευκαιρος**, adv. (ευκαιρος) in good time, opportunely, Mark 14: 11. 2 Tim. 4: 2 see in 'Ακαριος. — Ecclus. 18: 22. Xen. Ag. 8. 3.


Ἐγιόν, ἡ, τ. ἴωός, (ἐψ, ἱός,) imperf. ἐγιόνων, aor. 1 ἐγιόνα, for the diff. augm. see Buttm. § 86. 2; pp. to speak well of, to commend, Isocr. 191. B, τοὺς ἀγαθοὺς ἄνδρας ἐγιόνων, ib. Archid. 43. Polyb. 1. 14. 4. i. q. ἐς ἱόν, which is preferred by Thom. Mag. p. 889. comp. Lob. ad Phr. p. 200.—In N. T. to bless, trans. spoken


a) from men towards God, blessing, praise, in ascriptions, implying also thanksgiving; Rev. 7: 12 ἡ εὐλογία καὶ ἡ δόξα καὶ τ. λ. τοῦ Θεοῦ ἤμας. 5: 12. 13. — Jos. Ant. 11. 4. 2.

b) from men towards men and things, blessing, i. e. benediction, invocation of good sc. from God; upon persons, Heb. 12: 17. James 3: 10 εὐλογία καὶ κατάρα. So Sept. and τηρεῖν Gen. 27: 12. 35 sqq. —Eccles. 3: 8. 9. Jos. Ant. 4. 8. 44. 48. — Also upon things, 1 Cor. 10: 16 τὸ πνεύματα εὐλογεῖον ὧν εὐλογήσαν, the cup
of blessing, i.e. of benediction, consecration, in allusion to the ἐνδόξος ἱλασμός, i.e. of benediction, consecration, in allusion to the ἐκκλησία of the paschal supper; comp. Lightfoot Hor. Heb. ad Matt. 26: 27. Jahn § 354.

c) meton. blessing; i.e. favour conferred, gift, benefit, bounty, viz. (a) from God to men, etc. Rom. 15: 29 εὐαγγέλια τοῦ εὐαγγελίου, τ. Χρ. i. e. in the full, abundant, blessings of the gospel. Gal. 3: 14 ἡ ἐνδόξη ἐκκλησίας, the blessing promised of God to Abraham and his seed, Eph. 1: 3. 1 Pet. 3: 9. Sept. and Ἴσααρ Gen. 49: 25. Is. 65: 8:— Act. Thom. § 26.—So Heb. 6: 7 γὰρ μεταλαμβάνεις ἐνδόξαν ἀπὸ τοῦ θεοῦ. Comp. ἑυμετάδοτος, Sept. ἑυτός ἐνδόξας, Ez. 34: 20. — (β) from men to men, gift, bounty, present; 2 Cor. 9: 5 τίνι προσ ἐνδόξαν ὑμών, i. e. your gift, contribution. So Sept. and Ἴσααρ Gen. 33: 11. 1 Sam. 25: 27. 2 K. 5: 15. Hence by impl. for liberality, generosity, 2 Cor. 9: 5 ὧν ἐνδόξας, καὶ μὴ ὧν πληρωSci. ν. 6 bis, ἐν ἐνδόξαις as adv. liberally, generously, comp. in Ἐατ. II. 3. c. η.

Eὑμετάδοτος, ou, ο, η, adj. (ἐνδόξη, μεταδίδομαι) ready to impart, i. e. liberal, bountiful, 1 Tim. 6: 18. — M. Antonin. 3. 14 ἐν τῷ ἐνδοτότῳ καὶ ἐν οἰκομενίκοις.

Εὐνέχος, ο, η, Ευνίκη, ἤ, Ευνική, pr. n. of the mother of Timothy, 2 Tim. 1: 5.

Εὐνοεῖν, τ η, εὐνοεῖ, (ἐνυόει, fr. εὐ, νοῦς,) to be well-minded, to be well-disposed, c. c. dat. Matt. 5: 25 γιὰτι εὐνοῦν τῷ ἀντίκεισθαι σοι ταχύν, i. e. be reconciled.—Hidian. 8. 8. 11. Xen. Cyr. 8. 2. 1.

Εὐνοία, ας, η, (ἐνυόεια,) good will, willing mind; Eph. 6: 7 μετ' εὐνοίας δουλεύσετε. By euphemism, 1 Cor. 7: 3 in text. rec. — 1 Macc. 11: 33, 53. Diod. Sic. 1. 54.

Εὐνοουξίζω, η, λω, (ἐνυνοξίζω,) to eunuch, to make a eunuch; Pass. to be made a eunuch, pp. Matt. 19: 12. — Jos. Ant. 10. 2. 2. —Trop. εὐνοουξίζων ἐνυνοῦν, to make oneself a eunuch, i. e. to live like a eunuch in voluntary abstinence, Matt. 19: 12.

Εὐνοουξίς, ου, ο, (ἐνυνοξίς, ἱλικία,) pp. 'bed-keeper,' keeper of the bed-chamber; hence eunuch, one who has been emasculated, such persons only being employed as the keepers of oriental harems. In N. T.


Εὐωδίας, ας, η, Ευωδία, pr. nath of a female Christian, Phil. 4: 2.


a) pp. to have a prosperous journey. Rom. 1: 10 εὐνοούξιος ὑμνὴ τοῖς εὐωδοθισμαί ἐλθὼς πρὸς ὑμᾶς. Others trop. as below.

b) trop. to be prospered, 1 Cor. 16: 2 θεοσουριστής, ὃς εὐωδοστήτως. 3 John 2 bis. Perhaps Rom. 1: 10, if ιδίως be prospered, permitted, to come unto you. So Sept. for ἴσααρ 1 Chr. 22: 13. 2 Chr. 32: 30. Prov. 28: 13. — Test. XII Patr. p. 684. Hdtot. 6. 73.

Εὐωδόρος, ου, ο, η, (εὐωδός, πάροιδος, assessor, Dem. 1332. 14,) pp. 'sitting diligently by,' i. e. assiduous, c. c. dat. 1 Cor. 7: 25 πρὸς τὸ εὐωδορὸν τῷ κυρίῳ, i. q. assiduity, devotedness. Text.
where Heb. ἁγία τῆς, Sept. καθοδεξίας.

Εὐπροσόδογος, Οὐ, 6, ἰ, adj. (ἐπὶ, προσόδογος), pp. ἐπὶ, θρόνος, διάσπαρους; hence also τὸ εὐπροσόδογος, assiduity, devotedness, c. dat. 1 Cor. 7: 35 in text. rec. See in Εὐπρόσωπος.


Eυφίσκω


Εὑρεθέως, ας, ἂς, ἀς, (εὐρεθής) piety, reverence, in N. T. only as directed to- wards God, and denoting the spontane- ous feeling of the heart, thus differing from εὐλαβεία, see Titm. de Synon. N. T. p. 146; hence, godliness, religious- ness, Acts 3: 12. 1 Tim. 2: 2. 4: 7, 8. 6: 3, 5, 6, 11. 2 Tim. 3: 5. Tit. 1: 1. 2 Pet. 1: 3, 6, 7. 3: 11. Sept. for בֶּרֶךְ נֶעְרָה Prov. 1: 7. Is. 11: 2.—Jos. Ant. 3. 2. 3. Diod. S. 19. 7. Xen. Ag. 3. 5. —Meton. for religion, the gospel scheme, 1 Tim. 3: 16. Comp. Jos. c. Apion. 1. 12 ἣ κατ’ αὐτοῦ τοὺς νομοὺς παραδοθήκεν εὐλαβεία.

Εὑρεθεῖος, ας, ἂς, ἀς, (εὐρεθής) to be pious towards any one, c. c. accus. Matth. § 413. 11; c. e. towards God, to reverence, to worship, Acts 17: 23. to- wards parents, etc. ἄνω ὁσκόν, to respect, to honour, 1 Tim. 5: 4. — Jos. Ant. 10.
A page from a text document containing excerpts from a dictionary of Greek words. The page features definitions and uses of various Greek vocabulary items, including meanings and examples from classical literature. The text is written in Greek and includes transliterations and translations into Latin and English. The document appears to be a scholarly work, possibly a translation or commentary on ancient Greek texts.


Εὐφρασίττα, oυ, o, η (εὐφράσι- τος), grateful, i. e. pleasing, Xen. Cyr. 2. 2. 1. Sept. γενόμενος εἰς τῷ Θεῷ Prov. 11: 16. — In N. T. grateful, i. e. thankful, full of gratitude to God, Col. 3: 15. — Jos. Ant. 16. 6. 2. Xen. Cyr. 8. 3. 49. — Others, by impl. well-pleasing, acceptable, sc. to God. Others liberal, as in Diod. Sic. 18. 28.

Εὐφρασίττα, ἦς, ἦ (εὐφράσιττα,) 1. prayer, sc. to God, James 5: 15. coll. v. 16. Sept. for Πάριη Job 16: 17. Prov. 15: 9. — Aeschin. Dial. 3. 10. Xen. Conv. 8. 15. 2. a vow, spoken of the vow of the Nazarite, Acts 21: 23. So Sept. for Πάριη Num. 6: 2, 21. See Num. c. 6. Jahn § 395. In the case of indigent Nazarites, it was customary among the Jews for others to be at the expense of the sacrifice by which their vow was terminated, who thus became partners in their vow; see the passages from the Rabbins cited by Wetstein in loc. and Jos. Ant. 19. 6. 1. — Acts 18: 18 κυριακόντος τὴν κυριλήν ἐν Κυρηναιίᾳ, εἴσο ναό εὐφράσιν, prob. a votum civil, usual among the Jews as well as the Gentiles, by which persons in distress or danger or any necessity vowed in case of deliverance to cut off their hair and offer sacrifices in honour of God; see espec. Jos. B. J. 2. 15. 1. Luc. de Merc. cond. 1. Luc. Hermotim, 86. Diod. Sic. 1. 18. comp. Wetstein in loc. Some, supposing such a vow to be inconsistent with Paul's views, refer μεγάλους to Ἀκίλας. Others suppose the
vow of a Nazarite to be meant.—Diod. Sic. 1. 83. Xen. Mem. 2. 2. 10.

εὐχομαι, f. ἔμοια, depon. Mid. imperf. εὐχόμην et ἔχομην, Buttm. § 86. 2, pp. 'to speak out, to utter aloud;' hence, to pray, sc. to God, Xen. An. 4. 3. 13. to vow, Xen. An. 4. 8. 25. to boast, Pol. 5. 43. 1. — In N. T. only in the first signif. to pray, viz.


ἐπάνωμος, οὐ, δ., ἡ, (ἐπάνωμος, ἐπάνωμα), pp. of good name, honoured, Hes. Theog. 409. Pind. Ol. 2. 13. Hence, of good omen, used by way of euphemism instead of ἀπετρεπτός, the left, which was a word of ill omen, since all omens on the left were sinister or regarded as unfortunate by the Greeks, and in part by the Romans; see Potter's Gr. Ant.

The word "maple" is not found in the classics; in Sept. pp. daily service of the priests in the temple, for סובוע 2 Chr. 13:10, comp. v. 11. Esdr. 1:16. Suid. הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי הַיְּהִי H. G. 3. 1. 7. to set over, Xen. Lac. 2. 1. — In N. T. only in the intransitive forms, Act. aor. 2 παντοτι, perf. particip. παντοποιος, and Mid. παντοποιος, to place oneself upon or near, to stand upon, by, near, etc. See Buttm. §107. II. 1 and 3.


c) trop. (a) of persons, to stand fast by, i. e. to be instant, pressing, earnest; 2 Tim. 4:2 επιστησαν εκατοσ εκατοσ εκατοσ εκατοσ εκατοσ τον λογον. — Dem. 70. 16. — (β) of things, e. g. evil, to come upon, to fall upon, to befall, seq. εις c. acc. Luke 21:34. c. dat. 1 Thess. 5:3. So of a tempest, Acts 28:2. — Wisd. 6:5. 8. 19:1. επιστησα Pol. 18. 3. 7. — In the sense of to impend, to be at hand, 2 Tim. 4:6 οι χαιρει επιστησα. — Jos. Ant. 2. 4. 3. Dem. 287. 5.


b) as subst. επιστησα, an enemy, adversary, Buttm. §123. 3. (a) genr. and


"Εὖχο, a. ἑυχον, also ἑυχον, imperf. ἑχον, aor. 2 ἑχον, perf. ἑχομα, see Buttm. § 114 sub voc. to have, to hold, i.e. to have and hold, implying continued having or possession, trans.


σῶν, having yet a standing. James 1: 4. Rev. 4: 7. 8.—Plut. Cat. Min. 5. Diod. Sic. 5. 13. c) spoken of what one is said to have in or on, by or with himself, i. e. of any condition, circumstances, state, external or internal, in which one is, etc. (a) genr. of any obligation, duty, course, etc. Acts 21: 23 τινήν ἔχοντι
— By an inversion of the subject and predicate such an affection or emotion is in Greek writers often said to have, to possess a person; in N. T. only Mark 16: 8 ἵππος δ' αὐταί τοὺς τρόμους καὶ ἐστασίας. — Hom. II. 18. 247 πάντες γας ἵππος τρόμους. 3. 342 θάμβος. 1. 52 χό- λος. Hdtot. 4. 115 φόβος. Xen. H. G. 7. 2. 9 κλαυσίγλος. See Passow in ἴππος 1. b.

(γ) pp. of things which one has in, on, or about himself, including the idea of to bear, to carry; e. g. in oneself, as ἐν γαστί ἤξειν, to be pregnant, Matt. 1: 18 et Rev. 19: 2; see in ἦσση. Trop. 2 Cor. 1: 9. 4: 7. Phil. 1: 7. — So on oneself, of garments, arms, ornaments, etc. i. e. q. to bear, to wear; Matt. 3: 4 ἵππος τὸ ἔνθιμον. John 12: 6 τὸ γλωσσο- κομον ἵππος. 18: 10 μάγαν. Rev. 9: 17 δώρακος.


(δ) in the sense of to contain, i. e. to have within oneself, Heb. 9: 4 bis. Rev. 21: 11.—Trop. ἵππον ἐν ἑαυτῷ, Matt. 13: 21. Mark 4: 17.

d) trop. and intens. to have firmly se. in mind, to hold to, to hold fast, viz.

(a) genr. e. g. of things, John 14: 21 ὅ ἐξων τοῖς ἀνθρώποις μοι καὶ τοῖς αὐτοῖς. 1 Cor. 11: 16. Phil. 3: 9. 1 Tim. 3: 9. 2 Tim. 1: 13. Heb. 6: 19. 1 Pet. 2: 12. 1 John 5: 10. Rev. 2: 24. 25.—So ἤξεν ὅταν, τὸν πατέρα, τὸν νῦν, to have God and Christ, to hold fast to them, i. e. to acknowledge with love and devotedness, 1 John 2: 23 bis. 5: 12 bis. 2 John 9 bis.

(β) by impl. to hold for or as, to regard, to count, c. acc. of pers. with a noun in appos. Matt. 14: 5 ὅς προφῆτ- την αὐτὸν Ἰωάννην ἤξει, they counted him as a prophet. 21: 26, 46. So Mark 11: 32, where for the attraction, see Buttm. § 151. I. 6. — Isocr. p. 239. A, τινας αὑν ἤξει πεπαιδευμένως κ. τ. λ. Theogn. Sent. 487.


f) intras. or with ἰαοῦν etc. impl. Buttm. § 130. n. 2. Matth. § 496; always with an adverb or adverbial phrase, to have oneself so and so, to be circum- stanced, to be, etc. e. g. ἰαοῦμεν ἤξο, to be ready, Acts 21: 13. 2 Cor. 12: 14. comp. in ἰαοῦμεν. (Ael. V. H. 4. 13.) ἰαοῦτος ἤξο, to be at extremity, Mark 5: 23, see in ἰαοῦμεν. So ἰαοῦσας ἤξειν, to be sick, Matt. 4: 24. Luke 7: 2. (Xen. Oec. 3. 11.) ἰαοῦσας ἤξειν, to be well, i. e. to recover from sickness, Mark 16: 18. also John 4: 52. (genr. Xen. Cyr. 7. 5. 47.) ἰαοῦσας ἤξειν, to be so, Acts 7: 1. 12: 15. al. τις 15. 36. ἰαοῦσας 1 Tim. 5: 25. — Xen. An. 3. 1. 32 ἰαοῦσας. Ael. V. H. 2. 36 πο. — Acts 24: 25 τὸ νῦν
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éyov πορίνων, as it now is, as the matter now stands, i.e. adverbially, for the present. — Comp. Viger. p. 9. — Tob. 7: 11. Plut. Amator. I. Luc. Anachar. 40 ult. — Seq. év c. dat. adverbially ; John 5: 5, 6, év ἀνείλθην ἑγένετο. 2 Cor. 10: 6. So of place, ἐγένετο ἐν, to be in a place, John 11: 17 ἐγένετο ἐν τῷ νησίῳ. — Jos. Ant. 7: 1. 1. comp. Arr. Al. M. 6, 17. 9.


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2. Of place, as far as to, unto, etc. a) pp. in various constructions. (a) seq. gen. of place, Matt. 11: 23 ἐως τοῦ σημαίνει, to, up to, heaven. 24: 31. 26: 58 ἐως τῆς αὐλῆς τοῦ ἀχοῦ. Luke 2: 15 ἐως Βηθλεήμ. 4: 29. Acts 1: 8. 11: 22. 23: 23. 26: 11 ἐως καὶ εἰς τάς ἐως πόλεις, to and even into foreign cities, the construction being here adapted to εἰς and not to ἐως. So c. gen. of pers. as marking a place, Luke 4: 42. — Diod. Sic. 1. 27 ἐως ὀμηνοῦ. Ael. V. H. 3. 18 med. — (β) seq. adv. of place, e. g. ἐως ἥν, to the brim, John 2: 7. ἐως κάτω, to the bottom, Matt. 27: 51. ἐως ἦν Luke 23: 25. — (γ) seq. prep. and its case, e. g. ἐως εἰς Βηθλεήμ, as far as into Bethany, i. e. quite thither, Luke 24: 50.—Diod. Sic. 1. 27 ἐως τοὺς αὐχετοὺς τόπους. Ael. V. H. 12. 23.—So ἐως ἐως τοῦ λαοῦ, as far as to without the city, i. e. quite out of the city, Acts 21: 5.


Zαχαρίας, έου, ὁ, Zacharias, Heb. זָחָרִי (God-remembered), Zechariah, pr. n. of two men in N. T.


2. A person killed in the temple, Matt. 23: 35 et Luke 11: 51 Ζαχαριάων νίοι Βαρκοίου. The allusion is probably to Zechariah the son of Jehoida (prob. also called Barachias), who was stoned by order of Joash, 2 Chr. 24: 20 sq. Others refer it to the prophet Zechariah son of Baruchiah, Zech. 1: 1; but history gives no account of his death. Others again make the reference to Zacharias the son of Baruch, who was slain by the Zelotae in the temple just before the destruction of Jerusalem, Jos. B. J. 4. 5. 4; but the aor. ἐφνεύσατε is against this supposition. See Olshausen on Matt. l. c.

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c. b) to live, i. e. to sustain life, to live on or by any thing. Matt. 4: 4 οὐκ ἐπὶ ἀρτίον μόνον ζησεται ὁ ἄνθρο. 1 Cor. 9: 14 ἐκ τοῦ εἰσαγελλου ζ.—Dem. 1309. 26. c. διὰ Xen. Mem. 3. 3. 11. 

13 εὐ ὄσων. Comp. εὐτροφοῦ in litteris, Cic. ad Div. 9. 26.—Κατὰ σάμπα ζῆν, to live after, according to, the flesh, Rom. 8:12, 13.—Jos. Ant. 4. 8. 44 ἐν κατὰ τούς νόμους.

d) by impl. to live and prosper, to be blessed, genr. Rom. 10:5 et Gal. 3:12 ὅ τινις αὐτα ἥσσον ἐν αὐτοῖς, comp. Lev. 18:5 where Sept. for γῆ. 1 Thess. 3:8 ὅ ὃ ζῶμεν, we live, feel ourselves happy.


ζεστός, η, οῦ, (ζεεῖα) boiling, hot, Dioscor. ζεστόν ὁδόν. In N. T. trop. fervid, fervent, Rev. 3:15 bis. 16.


ζέυς, Λώς, ὁ, Jupiter, the supreme god of the heathen mythology. Acts 14:12, 13 Λῶς τοῦ ἀντος περὶ τῆς πόλεως, i. e. whose temple was in front of the city.


Ζηλοῦσα, f. εὔσα, i. q. ζηλῶν q. v. Rev. 3:19 in some Mss. — Simpl. in Epict. c. 26. p. 131 ed. Salmas.

Ζηλός, οῦ, ὁ, (ζεῦα, for ζεῦς) zeal, fervour, viz.
a) genr. and in a good sense, ardour, for any person or cause, e. g. seq. gen. of that for which, John 2:17 ὁ ζηλοῦ τοῦ ὦν σου. Rom. 10:2 ὁ ζηλοῦν τοῦ ἐξουσ. seq. νηπερ c. gen. 2 Cor. 7:7. Col. 4:13. absol. 2 Cor. 7:11. 9:2. κατὰ ζηλοῦ, zealously, ardently, Phil. 3:6. Sept. for ζηλός Ps. 69:10. 119:138.—1 Macc. 2:53. Test. XII Patr. p. 639. Plut. Lycurg. 4 med. —2 Cor. 11:2 ζηλοῦ γὰρ ἐμοῦ καὶ ζηλοῦ, I am zealous for you with a zeal from God, inspired of God, see in ζηλῶν a. Others by Heb. ardent zeal, intense affection, comp. in ἀζετείος.

Ζηλόντας, ὁ, f. ζήων, (ζηλὸν) to be zealous towards, i. e. for or against, any person or thing, trans.
a) genr. for a person or thing, and usually in a good sense, e. g. of things, i. q. to desire ardently, to be eager for; —1 Cor. 12:31 ζηλοῦτε δὲ τὰ χαρίσματα τα βιβλιον. 14:1. 39. So Sept. for ζηλοῦν Prov. 3:31. — Eccles. 51:18. 2 Macc. 4:16. Diod. Sic. 1. 95 med. Dem. 500. 2 ζ. ἀγαπῆν.—Of persons, in a good sense, i. q. to have ardent affection for, to love, 2 Cor. 11:2. see in ἀζετείος a. Gal. 4:18. Sept. for ζηλοῦν 2 Sam. 21:2. Prov. 24:1. (Soph. Ajax 552. Electr. 1097.) In a bad sense, to make a shew of zeal, to profess affection for any one, in order to gain him as a follower, Gal. 4:17 bis.—Absol. Rev. 3:19 in text rec.
Zηλοντις

b) against a person, to be jealous of, to envy; Acts 7:9 ἐγγονοσκειτε των Ἡσσωρ. absol. 17:5. 1 Cor. 13:4. James 4:2 ὑποκειτε καὶ ἐνορμοτε. lit. ye kill and envy, i.e. ye have heart-burnings even so as to kill one another.

Ζηλοντις, ὁ, τ. ἐνορμοτ, to be jealous of, to envy; Acts 7:9 ἐγγονοσκειτε των Ἡσσωρ. absol. 17:5. 1 Cor. 13:4. James 4:2 ὑποκειτε καὶ ἐνορμοτε. lit. ye kill and envy, i.e. ye have heart-burnings even so as to kill one another.


Zημιον, ὁ, τ. ὁμο, (ζημια), to bring loss upon any one, Ael. V. H. 3. 23. Xen. Cyr. 3. 1. 30. pp. with two accus. Matth. § 411. 4. Buttm. § 131. 4, 5. — In N. T. only Pass. or Mid. to suffer loss, to receive detriment, 1 Cor. 3:15. εἴ ἐν μηδεν 2 Cor. 7:9. Phil. 3:8 το παίνεται ἐκμιῶθαι, I have suffered the loss of all things, where for the acc. retained in the pass. constr. see Buttm. § 134. 6.—Xen. Cyr. 3. 1. 16. — Aor. 1 Pass. ἐζημιοθην in Mid. signific. to bring loss upon oneself, i.e. to lose, e. g. την πνευμα Μatt. 16:26. Mark 8:36. ἐκνωτον Luke 9:25. See Buttm. § 136. 2.

Zηρις, ὁ, τ. Ζες, prob. a christian teacher, Tit. 3:13.


c) by impl. to inquire, to ask, c. c. τοῖς, John 16: 19 περί τοῦ τινος "ζητεῖτε μετ' ἀλλήλων; — Ael. V. H. 2. 13 pen. Xen. Cyr. 8. 5. 13. Atl.

ζητήμας, ατός, τό, (ζητέω), pp. something sought or inquired about, question, i. e. topic of inquiry or dispute. Acts 15: 2 περί τοῦ "ζητήματος τούτον. 18: 15. 23: 29. 25: 19. 26: 3. — Cic. ad Div. 9. 36. ad Att. 7. 3.


*Zeyu* ἡ, f. ἡπον (ζοὺς, ἀργεῖον), to take alive, Hom. 21. 6. 46. Xen. An. 4. 7. 22. In N. T. trop. to take, to capture, for to win over, trans. Luke 5: 10. ἀνθρώπους ἐγείρε ἁγιοι, comp. v. 11, and see in Ξεμ ἡ. P. Pass. part. perf. 2 Tim. 2: 26 ζοογείμενον ὑπ' αὐτῶν, taken captive by him, Satan, in a moral sense, i. e. ensnared, seduced.

*Zoi*, τας, τος, τις (ζοῖς) life, i. e.

b) life, i. e. manner of life, conduct, in a moral respect, Rom. 6: 4 ἐν κανόνοις ζων πεπληροφόρουν. Eph. 4: 18 τίς ζην τοῦ ζην, i. e. which God requires, a godly life, 2 Pet. 1: 3.


𝑍𝑌𝑂𝑂𝑁, a, f. (ἤν, fr. ζωή, to make alive, to endue with life, to quicken, trans.

2. Interrogative, where however the primary force or is strictly retained, or whether? or if perhaps? an forte? comp. Buttm. 1. c. Winer § 61. 1. b.
b) genr. and in a direct question, where the interrogation implies a negation of something preceding. Matt. 7: 9 ἢ τίς ἐστιν ἡ ἡμείς ἄνθρωπος; 20: 15. Rom. 3: 29. 1 Cor. 1: 13. 9: 6. 8, 10. 2 Cor. 1: 17. al.
c) after the positive, where it may be rendered rather than, more than, i. q. μᾶλλον ἢ, so that the positive with ἢ is equivalent to the comparative. The
grammarians supply ἀλλόων, but the construction is found also in classic writers, perhaps from negligence, and in N. T. would seem to come rather through the Sept. from the Heb. mode of comparison with כם; see Winer §36. 1.


'Ηγεμονεύω, f. εύσιν, (ηγεμόνων,) to go before, to go first, c. dat. Hom. Od. 3. 386. ib. 8. 4. to be a leader, chief, c. gen. Ael. V. H. 12. 17. Xen. Ag. I. 3. —In N. T. to be governor sc. of a Ro-
legati Caesaris pro consule, propraetores, legati consulares, etc. They were usually, but not always, chosen from among the senators, during the pleasure of the emperor, and had much greater powers than the proconsuls. Such were Cyrenius, Lat. Quirinus, Luke 2:2, and Vitellius, Jos. Ant. 18.4.2. For a list of all the presidents of Syria in that age, see Bibl. Repos. II. p. 381. — In all these provinces, of both kinds, there was, besides the president, an officer called procurator Caesaris, who had charge of the revenue, and also had a judicial power in matters pertaining to the revenue; they were chosen usually from the equites, but occasionally were freedmen. Sometimes a procurator discharged the office of a governor or president, especially in a small province, or in a portion of a large province where the president could not reside; as did Pilate, who was procurator of Judea which was annexed to the province of Syria, Suet. Vesp. 4. Tacit. Ann. 12.23. Hence he had the power of punishing capitally, which the procurators did not usually possess, ib. 15. 4. ib. 4.15. So also Felix, Festus, and the other procurators of Judea, for a list of whom see Bibl. Repos. II. p. 382. See Adam's Rom. Ant. p. 165 sq. Jahn § 241. Krebs. Obs. e Jos. p. 61 sq.—Hence spoke


'Ἡγώμαι, οὕμαι, f. ἤγομα, depon. Mid. (Ἀγωνίζομαι) to lead, i. e. to go before, to go first, to lead the way, Hom. Od. 10.263. Jos. Ant. 6.5.2. Xen. Cyr. 4.5.13. to be leader, chief, in war, i. q. στρατηγός, Xen. Mem. 3.2.4. of a navy, Xen. An. 1.4.2. — Hence in N. T.


2. ἢγιομαι and also perf. ἢγημαι Acts 26:2. Phil. 3:7, with pres. signif. Buttm. §113.6, like Lat. ducere, trop. to lead out before the mind, i. e. to view, to regard as being so and so, to esteem, to count, to reckon, spoken e. g. of things, c. acc. 2 Pet. 3:9 ὁς τινες βραυδήτητα ἢγηταιναι. c. acc. et infinit. Phil. 3:8 bis, ἢγομαι πάντα ἢμιαν εἶναι ... καὶ ἢγομαι εἶκοσιμαὶ εἶναι. (Hadian. 13.7.6. Xen. Cyr. 6.1.8.) c. acc. et εἶμαι impl. 2 Cor. 9:5 ἄναγκαιον οὖν ἢγημαίναι παρακολουθεῖ τ. τ. L. Phil. 2:25. 2 Pet. 1:13. James 1:2 πάνταν χαράν ἢγημαίσας, ὅταν τ. τ. c. dupl. acc. et εἶμαι impl. ἢγείσθω τοῖς, to think to be such and such, to esteem as anything, Phil. 2:6. 3:7 ταῦτα ἢγημαί ἢμιαν. Heb. 10:29. 11:26. 2 Pet. 2:13. 3:15. Sept. for ἢγημαι Job 41:19.—Wisd. 15:9. Jos. Ant. 7.2.1. Xen. Cyr. 8.1.47.—So of persons, to hold or esteem one as such and such, c. dupl. acc. et εἶμαι impl. Acts 26:2 ἢγημαι ἐμαντὸν μοναχόν. Phil. 2:2. 3:1 Tim. 1:12. 6:1. Heb. 11:11. μὴ ὁς ἢγησίον 2 Thess. 3:15. Sept. for ἢγημαι Job 19:11. 33:10.—Wisd. 1:16. Xen. Cyr. 3.1.20.—With an accus. and adverb, 1 Thess. 5:13 ἢγείσθω αὐτοῖς ὑπερ- εκπεμφάσον ἐν ἀγάπῃ, i. e. to regard them as very highly deserving of love.

"Hdéw, adv. now, even now, already, spoken

b) by impl. of the immediate future, now, presently, soon. Rom. 1: 10 εὐφο ἡδε ποτὲ εὐωδάσθησαι x. l. if perhaps I may shortly or at length be prospered to come etc. — See Viger. p. 413 sq. — Jos. Ant. 3. 14. 1 τὴν μὲν ἡδε ἔξετε, τὴν δὲ ἡδε ἀλλατίσθη. Luc. D. Deor. 4. 2 bis. Xen. 8. 69. Al.

"Hdios, adv. pp. acc. plur. neut. of ἡδός superl. of ἡδε, Buttm. § 115. 5, lit. most sweetly, i. e. with high relish, of drinking Xen. Mem. 1. 6. 5. In N. T. trop. most gladly, 2 Cor. 12: 9, 15.—Xen. Mem. 2. 7. 10. Comp. in 'Hdεσως.


'Hydousmos', οὐ, τό, (neut. of adj. ἰδύςμος sweet-scented, fr. ἕνυς, σκυς,) mint, mentha viridis Linn. garden or spear mint; i. q. μενθή, Matt. 23: 23. Luke 11: 42. The Rabbins call it αἰγιτήρ; it was strewed by the Jews on the floors of their houses and synagogues, Buxt. Lex. Rab. 1228.—Dioscor. 3: 41. ἰδύσμον, οὐ δὲ μενθήν, γνώριμον ψωτάνιον.


'Hyli, indec. Heb. הֶל, eli, i. e. my God! Matt. 27: 46, from Ps. 22: 2.

"Hilaxía, ας, η, (ἡλιξ adult, full-aged,) adulthood, maturity, of life, mind, person, i. e.


"Hmea, ας, η, 1. day, i. e.

...
H. W. Guy


Ἀμφισίων, οὐ, τό, (ἡμί for ἡμί-

οῦν, ὑπάρχειν) a half-hour, half an hour, Rev. 8: 1.


Ἡπρος, see in "H no. 4. γ."

Ἡπολος, οὐ, ὦ, ὦ, adj. mild, gentle, kind, 1 Thess. 2: 7. 2 Tim. 2: 24. — Hdonian, 2. 6. 3. Hdot. 3. 89.


Ἡρώδης, οὐ, ὦ, Ἡρωδ, pr. n. of four persons in N. T. Idumeans by descent, who were successively invested by the Romans with authority over the Jewish nation in whole or in part. Their history is related chiefly by Josephus, as cited below; comp. also Noldius de vita et gestis Herodum appended to Joseph. Opp. Tom. II. ed. Haverc. Relandi Palaest. p. 174 sq. Schlosser Gesch. der Familie Herodes Leipzig. 1818.

1. Ἡρωδ, surnamed the Great, Matt. 2: 1, 3, 7, 12, 13, 15, 16, 19, 22. Luke 1: 5. He was the son of Antipater an Idumean in high favour with Julius Caesar, and at the age of fifteen was made procurator of Galilee, in which he was confirmed by Antony with the title of tetrarch, about B. C. 41. Being driven out by the opposite faction, he fled to Rome, where by the influence of Antony he was declared king of Judea; he now collected an army, recovered Jerusalem, and extirpated the Maccabean family, B. C. 37. After the battle of Actium he joined the party of Octavius, who confirmed him in his possessions. He now rebuilt and decorated the temple of Jerusalem, built and enlarged many cities, especially Cesarea, and erected theatres and gymnasium in both these places. He was notorious for his jealousy and cruelty, having put to death his own wife Mariamne and her two sons Alexander and Aristobulus. He died A. D. 2, aged 70 years, after a reign of about 40 years as king. See Jos. Ant. 14. c. 9 sq. 15. c. 6 sq. 16. c. 5 sq. et al. Jos. B. J. lib. 1 passim. — It was near the close of his life that Jesus was born, and the massacre of infants took place in Bethlehem, Matt. 2: 16, comp. Macrob. Saturn. 2. 4. At Herod's death, half his kingdom, viz. Idumea, Judea, and Samaria, was given by Augustus to his son Archelaus with the title of ethnarch, see in Ἀρχέλαος,—the remaining half being divided between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant. 18. 5. 1, the former having Galilee and Perea, and the latter Batanea, Trachonitis, and Auramitis (now Haouran.) Luke 3: 1. Jos. Ant. 17. 11. 4.

2. Ἡρωδ Ἀντιπας, Ἀρτιπας, often called Ἡρωδ ἀντίκρησι, Matt. 14: 1, 3, 6 bis. Mark 6: 14, 16, 17, 18, 20, 21, 22. 8: 15. Luke 3: 1, 19 bis. 8: 3. 9: 7, 9. 13: 31. 23: 7 bis. 8, 11, 12, 15. Acts 4: 27. 13: 1. He was the son of Herod the Great by Malthace, and own brother to Archelaus, Jos. Ant. 17. 1. 3. After his father's death, Augustus gave him Galilee and Perea with the title of tetrarch, Luke 3: 1, comp. above; whence also he is called by the very general title βασιλεῖς Matt. 14: 9. Mark 6: 14. comp. in βασιλεῖς b. He first married a daughter of Aretas, whom he dismissed on becoming enamoured of Herodias; see in Ἀριτές. This latter, his own niece and the wife of his brother Philip Herod, he induced to leave her husband and live with him; and it was for his bold remonstrance on this occasion that John the Baptist was put to
death, through the arts of Herodias. (Mark 6: 17 sq. al.) Herod went to Rome at the instigation of Herodias, to ask for the title and rank of king; but was there accused before Caligula at the instance of Herod Agrippa her own brother, and banished with her to Lug-
dunum (Lyons) in Gaul, about A. D. 41. His territories were given to Herod Agrippa. Jos. Ant. 18. c. 5. c. 7. — In Mark 8: 15 'Hroδiaνοι is put collectively for 'Hroδιανοι q. v.

3. Herod Agrippa, the elder, called by Josephus only 'Agriπανας, Acts 12: 1, 6, 11, 19, 20, 21. 23: 35. He was grandson of Herod the Great and Ma-
riamme, and son of Aristobulus. On the accession of Caligula he received with the title of king the provinces which had belonged to his uncle Philip and to Lysanias, see above in no. 1, and in Αβδιληνην. To these were added those of Herod Antipas, see in no. 2; and Claudius afterwards gave him in A. D. 43 all those parts of Judea and Samaria which had belonged to Herod the Great. He died suddenly and miser-

4. Herod Agrippa, the younger, called in N. T. and by Josephus only Agrippa, 'Agriπανας, Acts 25: 13, 22, 23, 24, 26. 26: 1, 2, 7, 19, 27, 28, 32. He was the son of the elder Herod Agrippa, and at his father's death received from Clau-
dius the kingdom of Chalcis, which had belonged to his uncle Herod, he being then 17 years old. In A. D. 53 he was trans-
ferred with the title of king to the provinces which his father at first pos-
sessed, viz. Batanea, Trachonitis, Auran-
itis, and Abienn, to which other cities were afterwards added. It was before him that Paul was brought by Festus. Jos. Ant. 19. c. 9. ib. 20. 5. 2. ib. 20. c. 6. c. 7.

fore supporters of the Roman domina-
tion, which the Pharisees were not. Hence prob. in general i. q. Sadducees; comp. Mark 8: 15 with Matt. 16: 6.

'Hroδιάς, οδος, η, Herodias, granddaughter of Herod the Great and sister of Herod Agrippa the elder. She was first married to her uncle Philip (Herod), but left him to live with Herod Antipas; see in 'Hroδιας no. 2. — Matt. 14: 3, 6. Mark 6: 17, 19, 22. Luke 3: 19.

'Hroδιανος, ους, ο, Herodian, a Christian whom Paul calls his kins-
man, συγγενῆς, Rom. 16: 11.


'Hοσια, ου, ο, (Hοσιας) to be quiet, tranquil, still, intrans. spoken of life, 1 Thess. 4: 11. Sept. for יִשְׂרָאֵל


'Hουν, see in 'H no. 4. δ.

'Hιτάομαι, ομα, υ, ι, ι, ἀνθρώπαμα, de-
5. 4. 10. Xen. Cyr. 3. 1. 24. — An Act. ¥ιτάω, to subdue, is found in a few late writers, Sept. Is. 54: 17. Pol. 1. 75. 3. ib. 3. 18. 5. Passow s. voc. Buttma. Ausf. Sprachl. II. p. 146.

"Ηπιμαμα, αιτος, το, (ηπιαμα), a being inferior, a worse state, sc. as compared with any other or former state, duty, etc. Rom. 11: 12 ¥ηπιμα αυτων, i. e. their being brought into a worse state, i. q. diminution, degradation. Hence, failure, fault, 1 Cor. 6: 7. - Sept. Is. 31: 8 defeat.

"Ηπιτον or ηπανον, ονος, δ, ἦ, used as an irreg. comparative to κακος, viz. worse, inferior, weaker, see Buttma. § 68. 2. In N. T. only neut. ηπανον,

c. g. 1 Cor. 11: 17 εις το ηπιτων for the worse.—Luc. Somn. 18 'α τως προς τα ηπιτων υποκλινει. — Adv. 2 Cor. 12: 15 ηπιτων υγιεινοι, the less am I loved.—Dem. 104. 13. Thuc. 1. 8.


"Οαοαω, ται, ηι, (prob. αις), the sea, a sea, viz. worse, inferior, weaker, see Buttma. § 68. 2. In N. T. only neut. ηισανον,


"Θαλασσα, ηι, indec. Thamar, Heb.
The widow of Er, Matt. 1:3. See Gen. c. 38.

Σαββίδοι, οἱ, f. ῥηος, (Θάμβος,) to be astonished, to be amazed, Acts 9:6 τείμενοι τε καὶ Θαμβών.—Sept. 1 Sam. 14:15. Hom. II. 8. 77. Od. 1. 323. — Later also trans. Sept. 2 Sam. 22:5; and hence Pass. Θαμβήσατε, to be astonished, to be amazed, Mark 1:27; 10:24, 32.—Wisd. 17:3. 1 Macc. 6:8. Plut. Caes. 45.


Σαββαίμους, οὐ, ὁ, ἡ, adj. (Θάνατος,) dead, e. g. poisonous, Mark 16:8.—Jos. Ant. 4. 3. 34. Diod. S. 1. 87. Comp. Lob. ad Phr. p. 651.


Θάνατος, οὐ, ὁ, (Θάνατος, Θανίν,) death, the extinction of life, naturally or by violence.


c) Heb. יְהִי and Sept. Θάνατος often have the sense of destruction, perdition, misery, implying both physical death and exclusion from the presence and favour of God, in consequence of sin and disobedience, opp. to חי Sept. יְהִי life and happiness; so Deut. 30:19. Prov. 11:19. 12:28. Is. 25:8. Ps. 16:11 col. Acts 2:23. In N. T. this notion is applied with more definiteness to the gospel scheme; and as יְהִי is used to denote the bliss and glory of the kingdom of God, including the idea of a joyful resurrection, (see Zoh c. β,) so Θάνατος is put for the opposite, viz. rejection from the kingdom of God, including the idea of physical death as aggravated by eternal condemnation; the idea of physical death being sometimes more prominent, and sometimes that of subsequent perdition. John 8:51 Θάνατος οὗ μὴ θεωρησῇ ἐς τὸν αἰῶνα. Rom. 6:16 δοῦλος ἀμαρτίας εἰς Θάνατον, v. 21 τὸ γὰρ τέλος ἐκείνων, Θάνατος. v. 23:7; 5:10. 8:2, 6. 2 Cor. 2:16. 3:7. 2 Tim. 1:10 καταργήσαντος μὲν τὸν Θάνατον, κατατίθεμεν δὲ ἡμῶν... διὰ τοῦ οἰκογένειον. Heb. 2:21. James 5:20. 1 John 3:14. 5:16, 17. al. Called also ὁ δεύτερος Θάνατος, the second death, Rev. 2:11. 20:6. 14. 21:8. Comp. in ἀποθνῄσκω e. — In this sense οὗ Θάνατος; is used in a species of half-personification, the idea of physical death being prominent, Rom. 5:12, 14, 17, 21. 1 Cor. 15:26, 54, 55, 56. coll. Is. 25:8. Hos. 13:14.

Θαρώ, ὁ, ἄνδρας, ὁ ὸαρός, to put to death, in N. T. by the intervention of others, i. q. to cause to be put to death, to deliver over to death, trans.


b) trop. to mortify, to subdue evil desires, etc. Rom. 8: 13. Pass. to become dead to any thing, to be freed from its power, c. dat. Rom. 7: 4.


Θαρόρεια, ἡ, ἄνδρας, ὁ ὸαρώνος, (Θαρός later Att. for ὸαρός) to be of good cheer, to have good courage, to have full of hope and confidence, intrans. 2 Cor. 5: 6 ἰδροντες ὠντις πάντοτε, v. 8. Heb. 13: 6. — Sept. Prov. 1: 21. Ceb. Tab. 30. Xen. Mem. 2. 6. 32. — Seq. ἐν τιμι, to have hope and confidence in any one, 2 Cor. 7: 16. comp. ἐν no. 3. c. γ. So Sept. ἰδροντες ἐν τιμι for ἰδρος Prov. 31: 11. (Pol. 5. 29. 4 ἐν τιμι.) Seq. ἐν τιμι, to be bold towards any one, 2 Cor. 10: 1. 2.


Θαρσίμω, ὁ, ἄνδρας, (ἡμοιοι) Rev. 17: 8, comp. Buttm. §133. n. 7, aor. 1 ἰδρωσιμα, (ὁμωμα) to wonder, viz.


**Ouamosotos, 6, 6, 1, adj. (ouamouos,) wonderful, admirable, wondrous. 1 Pet. 2: 9 ὄνομα σου ὁ αἰτίον τῷ φῶς. Rev. 15: 1, 3, ἄνευτος ὁ θαυμαστός. Matt. 21: 42 et Mark 12: 11 αὐτῷ ἐπετύχατο τὸ θαυμαστέον ἐν ὄπλω. θαυμαστός to wonder after the beast, i. e. to admire and follow him, to become his worshipper, comp. v. 4.


**Oeipos, ou, τό, (οὐκόμας,) to be an actor in the theatre, Suid. sub v. ὄθολογος. Also to bring upon the theatre, to present as a spectacle, trans. Hence in N. T. genr. to make a public spectacle of; to expose to public scorn, Pass. Heb. 10: 33. Criminals were sometimes exposed and punished in the theatre, see Philo in Flacc. p. 977.

**Oeipos, ou, τό, (οὐκόμας,) theatre, i. e. place where dramatic and other public spectacles were exhibited, Ael. V. H. 3. 8. Xen. H. G. 4. 4. 3. Here too the people were accustomed to convene on other occasions, to hear harangues, to hold public consultations, etc. see Xen. H. G. 6. 5. 7. Diod. Sic. 16. 84. Pol. 29. 10. 2. Jos. Ant. 17. 6. 3. B. J. 7. 3. 3. Cie. pro Flacc. 7. comp. Kypke II. p. 100. Weinsten II. p. 585. So Acts 19: 29, 31. Meton. a spectacle, public shew, trop. 1 Cor. 4: 9. comp. Heb. 10: 33.—Aesch. Dial. Socr. 3. 20 θεάρα ποιήμων.


**Oeios, 9, 9, (fem. of θεός,) a god, deity, Godhead, i. e. the divine nature and

Oewodns, οὖσα, οὖς, ὁ, ἡ, (ἡῶν,) sulphurous, i. e. made of sulphur, Rev. 9: 17. — Philostr. Imag. I. 27. p. 802. A form only of the later Greek, Lob. ad Phryn. p. 228.

ςθέλω, στέλω, τό, (στέλλω,) a form not Attic, Lob. ad Phryn. p. 7, will, i. e. active volition.


στέλλω and ἑστελλω, ἑστηκὼς, i. e. στέλλω, both forms being used alike by the Attics, though not indiscriminately; for the distinction see Passow in στέλλω and ἑστελλω. Lob. ad Phryn. p. 7. — To will, to wish, to desire, pp. implying active volition and purpose, and thus differing from βούλεω, see in Βούλεων init.


escapes them who affirm this, who are thus minded, comp. v. 4.—Itian. 5. 3. 11 εἰκόνα τε ήμιον ἁλόγοντας εἶναι Θε- λονίστην. ib. 5. 6. 10. So volo Cic. Acad. 4. 14.

e) Ἰδέα seq. infin. is sometimes nearly i. q. μέλλω, to be about to, i. e. it serves merely as an auxiliary and gives to the infin. a future sense, but only of inanimate things, e. g. Acts 2: 12 et 17: 20 τι αὖ Ἰδέα τούτω εἶναι; what then will this be? or as in comm. Eng. "what is this going to be?" — Herod. 1. 78, 109. ib. 2. 11, 14. See Schweigh. Lex. Herod. in Ἰδέα. Passow in Ἰδέα. Viger. p. 363 sqq. Al.

Θεμελίως, ὁ, ἄν. (Θέμα, τοῦ Ἰδέα) pp. placed or laid as a foundation, fundamental; hence in N. T. as subst. foundation. Moeris, Θεμελία καὶ Θεμε- λίων συνειδήσεως, αἰτίας: Θεμελίων καὶ Θεμελίως, κοινός.


Θεμελίως, ἡ, ὄνομα, (Θεμελιῶς,) to lay the foundation of any thing, to found, trans. Matt. 7: 25 et Luke 6: 48 τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν, where for the omission of the augm. in plupf. see Buttm. § 83. n. 6. Heb. 1: 10 quoted from Ps. 102: 26 where Sept. for יְהֵז, also Josh. 6: 26. al.— Xen. Cyr. 7. 5. 11. — Metaph. to ground, to establish, to con-

Οὐδενδαίκτος, οὐ, ὁ, ἄξιος, adj. (ὑποτεταγμένος) taught of God, 1 Thess. 4: 9. comp. διδάκτος τοῦ Θεοῦ John 6: 45. — Theophil. ad Autol. II. p. 87.

Θεολόγος, οὗ, ὁ, (θεός, λόγος) theologe, one who treats of God and divine things, as Epimenides Diod. Sic. 5. 80. Pherecydes Plut. Sylla 36. In N. T. spoken of John, the divine, the theologian, in the inscription of the Apocalypse, as maintaining the divine nature and attributes of the Logos, comp. Rev. 1: 2.

adjectives, as ἀστίγμα τῶν θεῶν Acts 7: 20, and ἄνωτά τοῦ θεοῦ 2 Cor. 10: 4, as an intensive from the Heb. exceedingly, see in ἀστίγμας and ἄνωτάς, Winer § 37. 3. Elsewhere after verbs etc. to or for God, e. g. Rom. 6: 10 et Gal. 2: 19 ζην τῶν θεῶν, i. e. to his honour and praise, in accordance with his will, 2 Cor. 5: 13. 9: 11. al.  


c) from the Heb. spoken of kings as the representatives of God in the Jewish theocracy. John 10: 34, 35 ἐγώ εἶμαι θεός ὄτι ἐστί; τι ἐγινεν εἰπε' θεός σ. t. l. quoted from and in allusion to Ps. 82: 1, 6, where Sept. and Heb. מתי, comp. v. 7.  

d) in the Greek sense, δευς, a god, the deity, οἱ θεοὶ, the gods, i. e. the heathen gods. Acts 7: 43 ὁ δεύς ὑμῶν ὁ Περσαῖς. 12: 22. 14: 11 οἱ θεοὶ. 19: 26. 28: 6. 1 Cor. 8: 4. 5. Gal. 4: 8. So Satan is called ὁ δευς τοῦ αἰῶνος τούτου, the god of this world, its leader, etc. 2 Cor. 4: 4. Indeed the Jews regarded all the heathen gods as evil spirits, see in Λαμψόν. b.—Diod. Sic. I. 9. Xen. Mem. 2. 3. 18. 19. ib. 4. 7. 6. — Once fem. ηθεος, a goddess, Diana, Acts 19: 37 in some edit. So Xen. An. 3. 2. 12 τῇ Ἁγίῳ ... τῆ θεῷ. ib. 5. 3. 6. 7. 9. — Meton. an image, idol, Acts 7: 40. Sept. for ἡ θεος Ισ. 44: 17. ἄγαλμα, 2 Sam. 5: 21.  

Note. The earliest derivation of θεός is from τίθημι, e. g. Hdtot. 2. 52 θεοῖς δὲ προσώπομοισιν σφεσὶν ἀπὸ τοῦ τοιοῦτον, ὅτι κωσμὸ θέατο δὲ πάντα πρήγματα καὶ κάτας τοιαὶ σιγὼς. So Clem. Alex. Strom. I. θεοὶ δὲ παρὰ τὴν θείαν εἰρημένη καὶ τάξιν, τὴν διακόμον.  

— Plato derives it from it to run, regarding the deity as having been first recognized in the sun and moon and earth and stars and heavens, ἀπὸ γονία αὐτῶν ὁ ἄροικος πάντα ἀπὸ οἰκτίά ὁ ἀμοίνοι καὶ ἄμοιν, ἀπὸ ταύτα τις τῆς φύσεως τῆς τοῦ θείου, ἄροικου ἀνθρώποιμας, Plato Crat. 16. p. 397. D. This idea is paraphrased by Theophil. ad Autol. I. p. 71, i. q. τρεῖς, μείνα, ἔμεινα, τρέφεν, προθένων καὶ κυθερην, καὶ ξωποιν τα πάντα. —But more prob. θεός is of the same family with θεῖος, ἄλος, Εὐλ. ἄλος, Lat. deus. Al.  


Θεοτής, τρίος, η, (θεός), deity, Godhead, the divine nature and perfections, i. q. θείωτις, Col. 2: 9. —Luc. Icarom. 9.  


Ozoaneve
Jos. Ant. 4. 6. 4 σὺν θεραπείᾳ βασιλείᾳ. Hidian. 7. 1. 10. Xen. Mem. 3. 11. 4.

Θεραπεύει, f. εύσω, (θεράπων) to wait upon, to minister unto, i. e. to render voluntary service and attendance; see Passow sub v.

Θεράπων, οντος, ὁ, (prob. θέρω to cherish,) an attendant, minister, implying always voluntary service and attendance therefore different from δοῦλος; once of Moses, Heb. 3: 5. Sept. for 733 also of Moses Ex. 14: 31. Num. 12: 7, 8. of Job, c. 1: 8. 2: 3.—Hidian. 3. 10. 7. Xen. Cyr. 3. 1. 16. Comp. Passow sub v.

Θερίζω, f. λω, (θέρος summer, harvest-time,) to summer intrans. Xen. An. 3. 5. 15. In N. T. to harvest, to reap, viz.


Θερμαίνω, f. αὐτοίς, (θερμός warm, fr. δέος) to warm, Hom. II. 14. 7. In N. T. only Mid. θερμαίνομαι, to warm oneself, e. g. by a fire Mark 14: 54 καὶ Ἰησοῦ θερμαίνομαι πρὸς τὸ φῶς. v. 67.


Oscocodhorix, γενεα, η, Thessalonia, now Saloniki, a city of Macedonia at the head of the Sinus Thermicus. It was anciently called Thurma, and was named by Cassander Thessalonica after his wife, the daughter of Philip. Under the Romans it was the capital of one of the four divisions of Macedonia, and the usual station of a Roman praetor and quaestor. The Jews had here a synagogue; and it was to the church gathered here that Paul wrote his earliest epistles. Acts 17: 1, 11, 13. Phil. 4: 16. 2 Tim. 4: 10. Comp. Diod. Sic. 19. 52. Strabo VII. p. 509. Liv. 45. 29. Rosenm. Bibl. Geog. III. p. 395 sq.

Oscocodhorix, ουσα, η, Thedusas, an impostor who excited tumult among the Jews, Acts 5: 36. He is probably to be placed during the interregnum after the death of Herod the Great, when Judea was disturbed by frequent seditions, see Jos. Ant. 17. c. 10 sq. Judas too, who came after him, (Acts 5: 37,) appeared under Cyrenius and Coponius, A. D. 6—9; see Jos. Ant. 18. 1. 1. ib. 20. 5. 2. — Josephus mentions another Thedusas, an impostor, under Claudius, while Cuspius Fadus was procurator of Judea, about A. D. 45.

Oscocodhorix, ως, η, (τεθαλονικης.) pp. to be a spectator of, i. e. to look on or at, to behold, nearly i. q. Pscalice q. Vv. comp. Tittm. de Syn. N. T. p. 120.


Oscocodhorix, εις, (θεσσαλονικης.) pp. place to put or set any thing, repository, receptacle, e. g. for a sword, a sheath, John 18: 11.—Jos. Ant. 7. 11. 7. cell, chamber, Xen. Oec. 8. 17. sepulchre, Cyr. 7. 3. 5.


2. immed. to suck at the breast, for which more usually θηλη της θηλης, Lob. ad Phr. p. 468. Seq. acc. Luke 11: 27 ματσοτ ους θηλης. Part. θηλης,

Θήλυς, Θήλεια, Θήλυ, adj. female.

a) ἡ Θήλεια, as subst. a female, a woman, Rom. 1: 26, 27. So Sept. for χειρίσθη Ps. 8: 3 where Sept. for 25> Job 3: 12. Cant. 8: 1.—Theocr. 3. 15 acdovs ἐνθήλαια. Plut. Romul. 6.


Hdtot. 2. 85 τῷ Θήλῳ γένος.

Θήρας, ας, ά (Θήρα) hunting, the chase, Hom. II. 5. 49. Xen. Cyr. 1. 4. 3. prey, game, Od. 9. 158. Xen. Ven. 6. 13. —In N. T. meton. destruction, i. e. cause of destruction, Rom. 11: 9 γενέθρας ἡ τροφή αὐτῶν εἰς παγίδα καὶ εἰς Ἰησοῦν x. τ. l. quoted laxly from Ps. 69: 23 where there is no corresponding word in the Heb. text. But Sept. for γενέθρα Ps. 35: 8.


Θηρομαχέω, ο, (Θηραίος, μάχομαι,) to fight with wild beasts, like condemned persons in the public spectacles; see Adam's Rom. Ant. p. 344. Absol. 1 Cor. 15: 32 εἰ κατά άνθρωπον Θηρομαχήσα τῇ Ἐφέσῳ, prob. figuratively in allusion to Acts 19: 29 sq. if to human view, as men would count it, I fought with wild beasts. So Theophyl. Θηρομαχήσαν καλεῖ τὴν πρὸς τουδοθείας καὶ θηρίσια τὴν ἀργυροκόπον μάχην.—trop. Ignat. Ep. in Rom. c. 5 ἀπὸ Σωματοσ μεροῖς Γῆς Θηρομαχόσ.—Others, lit. if so far as depended on man's will, I fought etc. supposing that the infuriated multitude (Acts I. c.) may have demanded that Paul should be thus punished. So Chrysost. δοκοῦ εἰς ἰνθρώπων ἵππον, ἐνθηρομαχήσα.—pp. Artemid. II. 59. Diocl. Sic. 3. 43 ult.


Θηγγάνω, f. Θήγαμα, aor. 2 Θήγας, a lengthened form of the pres. instead

ἁλίβο, f. νοσ, to press, to press upon, trans. e. g. the lips by a kiss Theocr. 20. 4. In N. T.


Θυντος, ἦ, ὅν, (Θυνκας) mortal, e. g. σώμα Rom. 6: 12. 8: 11. σώμα 2 Cor. 4: 11. Neut. τὸ θυντόν, mortal nature, mortality, 1 Cor. 15: 53, 54. 2 Cor. 5: 4.—Sept. Is. 51: 12. 3 Macc. 3: 29. Luc. D. Deor. 16. 4. Xen. Cyr. 8. 7. 19 bis.

Θορυβος, ᾳ, ἦ, ὅς, (Θορυβος) to make a noise, uproar, clamour, spoken of a multitude, genr. Xen. Cyr. 4. 5. 8. as applauding or dissenting, Diod. Sic. 1. 72. Dem. 60. 27. Isoc. 233. B. In N. T.
b) trans. to set in an uproar, to excite tumultum in, e. g. a city, τὴν πόλιν Acts 17: 5.—Dion. Hal. Ant. 9. 68 καὶ ἔφοβῆσαν ἵπποι τῷ τὸ πόλιν.

Θορυβος, ἦ, ὅς, (kindr. with ἔρος) noise, uproar, clamour, of a multitude, viz.

Ἡραξ, f. σο, perf. pass. τεθραυ-σαμα, to break in pieces, to crush, e. g. τούς λίθους Pol. 16. 1. 5. Hdot. 1. 174.
Ooduua — In N. T. trop. to break, to crush, sc. the strength of any one; hence τεθραυσμένος, crushed, bruised, oppressed, Luke 4: 18 ὑποστείλα τεθραυσμένους ἐν ἀφέσει, quoted generally from Is. 61: 1, 2, but with this clause inserted from Is. 58: 6 where Sept. for ἔλεος. — trop. of hope Ἑδιαν. 3. 2. 4.


Ὀφρεώ, ὁ, f. ἐσω, (Θεόφρος,) to weep aloud, to wail, to mourn, viz.


Θρησκός, οὐ, ὁ, ἦ, adj. (Θρησκός, Θρησκός, see Passow), fearing God, pious, religious, James 1: 26. — Hesych. Θρησκός: εὐσήθης ν. εὐλαβῆς, δεισιδαιμόνιον.

Θρημβέω, l. ου, (Θριαμβός) a hymn in honour of Bacchus, also triumph, Diod. Sic. 4. 5 bis,) to triumph, to hold a triumph, Plat. Marcell. 4. Ἑδιαν. 1. 6. 16. — In N. T.


b) causat. to cause to come to triumph, c. acc. 2 Cor. 2: 14.


Ὀφρομβός, οὐ, ὁ, a large drop, clot, Luke 22: 44 ὡς ὅσι θρόμβος αἵματος, his sweat was as it were clots of blood. — Dioscor. 1. 44. 102. Hdot. 1. 179.

Ὀφρόνος, οὐ, ὁ, (obsl. Θραο to seat, comp. Θράος, Θρόνος,) a seat, pp. a high seat with a footstool, Hom. Od. 1. 145. ib. 3. 389. ib. 16. 408. Xen. Conv. 9. 2. 3. Comp. Hom. Od. 10. 414 sq. 466 sq. ib. 8. 423. Later and in N. T. a throne, as the emblem of regal authority.


b) meton. for dominion, Luke 1: 32 καὶ δόξη αὐτοῦ τὸν Ἰδρόν τοῦ Λατίδ. Heb. 1: 8 quoted from Ps. 45: 7 where Sept. for נַעַר, as also 2 Sam. 3: 10. 7: 13, 16. — Wisd. 7: 8. — Also for a potentate, higher power, Col. 1: 16 εἰς Ιδρόνοι, π.τ. where Ιδρόνος is spoken generally of earthly or of celestial potentates i. e. archangels. So too Test. XII Patr. p. 548, where the seven heavens and classes of angels are described, in the seventh are said to be Ιδρόνοι, ἐνοικία, ἐν οὐρανοῖς ἀει ἀμοινο τῷ θρόνῳ προσφέρονται. Al.


Οὐατίςα, τής, τοῦτος, τῇ, (see Buttm. § 47,) a daughter.


c) from the Heb. put before names of places, e. g. Luke 23: 28 θυατέρας Ιερουσαλημ daughters of Jerusalem, i. e. born and living there, female inhabitants. So Sept. and נַעַר Cant. 2: 7.


Οὐατίτης, οὐν, τό, (dimin. of θυατίτης,) a little daughter, female child, Mark 5: 23. 7: 25. — Athenaeus 13. p. 581. C.


Οὐίνος, ης, ου, (Θύια) thyme, Rev. 18: 12 θύιον θυόν, thyme wood. See Wetstein ad loc. — The θύιον or θύιον was an evergreen African tree with aromatic wood, from which statues according to Theophrastus and costly vessels were made, Lat. citrus; but it is not agreed whether it was a species of cedar, savin, or lignum vitae, which latter constitutes the modern genus thyia or thuya. Many suppose it to be the Juniperus oxycedrus Linn. while others refer it to the Thuya articulata Linn. See Rees' Cyclop. art. Thuya init. and art. Juniperus.


"Ovomóς, αὐτός, ὁ, ὁ ὑμών, (ἡμύς,) to provoke to anger, Pass. to be angry, to be wrath, Matt. 2: 16. Sept. for יבנ Judges 14: 19. 1 Sam. 20: 29. for יבנ Esth. 3: 5. 5: 9. — Xen. Cyr. 5. 5. 11.

"Ωφέρα, ας, ἡ, a door, plur. αἱ ὑφέρα doors, i. e. perhaps double-doors.


b) by impl. entrance, e. g. of a cave or sepulchre, mouth, Matt. 27: 60. 28: 2. Mark 15: 46. 16: 3. — Jos. Ant. 10. 11. 6. Hom. Od. 9. 243. — Metaph. access, opportunity, as ὅπως ἔρχονται τῆς ὑφέρας, to set open a door, i. e. to give access, to present opportunity, Acts 14: 27. 1 Cor. 16: 9. 2 Cor. 2: 12. Col. 4: 3. So Rev. 3: 8 ὑφέρα αὐτογνώμην, free access to oneself. See in Βρογον a. Meton, one who is the medium of access to any thing, John 10: 7, 9, ἐγώ εἰμί ἡ ὑφέρα τῶν προβληστῶν. — Ignat. ad Philad. § 9 [Χριστωτος] ἡ ὑφέρα τοῦ πατρος, δι ἐς ἑνοχώστην Ἀβρααμ καὶ ὁ προφητα.


1 sq. Al.


"Iaμβριῆς, ou, ó, Ιαμβρεῖα, see "Iaμαμα.


Ἰαγγελών, ὁ, Ἰαγγός, ᾧ, Jason, a kinsman of Paul Rom. 16: 21, and his host at Berea Acts 17: 5, 6, 7, 9.


Ἰδίος, ὁ, ἰδίου, ὁ, ἤν, ὁ, ἴδιος, one's own, i. e. a) as pertaining to a private person and not to the public, private, particular, individual, opp. to δῆμος Hom. Od. 3. 82, to δυναστής Xen. Vlect. 4. 21, to κοινός Jos. B. J. 4. 4. 1. Xen. Hi. 11. 1. Hence in N. T. adverbially (a) ἰδία, individually, generally, (opp. to δῆμος Xen. Hi. 11. 9, to κοινός Mem. 2. 6. 38,) 1 Cor. 12: 11 διαφορὰν ἰδία ἐκ πάντων καθός βούλεται. See Buttm. §154. 4. —Luc. Tox. 49. Xen. Cyr. 6. 2. 34. ib. 8. 1. 2.—(β) κατ' ἰδίαι, privately, by oneself, apart from others, e. g. of an individual, alone, Matt. 14: 13, 23 ἰδίᾳ ἑαυτὸν κατά τὸ ἰδίον κατὰ ἰδίαιν. 17: 1. Mark 6: 31. al. Of several as apart from all others Matt. 17: 19. Mark 4: 34. 9:2, 25. Acts 23: 19. Gal. 2: 2. al.—Jos. B. J. 4. 5. 5. Pol. 4. 84. 8. opp. to κοινόν 2 Macc. 4: 5.

I'dow, a demonstrative particle, lo! behold! (pp. for idow imp. of aor. mid. ididane,) serving to call attention to something external, exterior to oneself; usually put at the beginning of a clause or only with kai before it, but sometimes in the middle before words which are to be particularly noted, e.g. Matt. 23: 34. Luke 13: 16. Acts 2: 7. Construed


I'doumaia, ας, η, Idumea, only Mark 3: 8. Heb. ידוע or תִּרְנַע, the land of Edom or Mount Seir, the name Idumea being the softened Greek pronunciation for ידוע, Jos. Ant. 2.1.1. This country lay to the S. E. of Palestine along the great valley, El Ghor, which extends from the Dead Sea to the gulf of Akaba, and chiefly on its eastern side which is rough and mountainous. Here dwelt the descendants of Esau, who were always hostile to the Jews; they were conquered by David, 2 Sam. 8: 14; but were first completely subdued by John Hyrcanus about 125 B. C. Jos. Ant. 13. 9. 1. During the Jewish exile they had taken possession of the southern parts of Palestine as far as Hebron, so that the later name Idumea includes also this region; comp. 1 Macc. 5: 65 with Ez. 36: 5. For a
full description of the people and country, see Bibl. Repos. III. p. 247 sq.


'Ιεραπόλις, ἑως, η, Hierapolis, a city of Phrygia celebrated for its warm baths, now called Bambuk Kulasi, Col. 4: 13. It was situated near the junction of the rivers Cladius and Meander, not far from Colosse and Laodicea. See Rosenm. Bibl. Geogr. II. ii. p. 207, 229.


Ieremias, ηου, ο, Jeremiah, Heb. יֵרְמִיָּהוּ or יְרֵמִּיָּהוּ (appointed of Jehovah), a celebrated prophet of the O.T. Matt. 2: 17. 16: 14. In Matt. 27: 9 text. rec. a quotation is referred to Jeremiah, διὰ Ιερεμίου τοῦ προφήτου, which is not found in his writings but in Zech. 11: 12, 13. Some MSS. here read ζυ-χαιρίου, others simply διὰ τοῦ προφήτου. See Olshausen in loc.


The sacrifice of victims, 

\[\text{Iēgōn,\ ou,\ τό, (pp. neut. of \text{iēgōs})\ a\ temple,\ i.e.\ a\ consecrated\ place,\ including\ the\ proper\ temple\ or\ fane,\ ναός,\ and\ all\ its\ courts\ and\ appurtenances,\ comp.\ Diod.\ Sic.\ 1.\ 15.\ Titm.\ de\ Syn.\ N.\ T.\ p.\ 178\ sq.\ Spoken\ of\ a\ heathen}\ temple,\ Acts\ 19: 27.\ \text{Aριστοτ.\ Oec.\ 2.\ 20,\ Plut.\ ed.\ R.\ VIII.}\]

'The temple therefore consisted strictly of two parts, \(\text{όνεουs,\ τό\ πρόφανον}\) for the whole, and also for the courts and appurtenances. Hence \(\text{τὸ\ ἱερόν\ is\ put\ for\ the\ whole,\ and\ also\ for\ the\ πρόφανου,\ but\ not\ for\ the\ ναός.}\)

\(\text{E.g,}\)

a) genr. and for the whole, Matt. 24: 1 bis, \(\text{τὰς\ οἰκοδομάς\ τοῦ\ ἱεροῦ.}\)


b) of the courts, \(\text{πρόφανον},\ Mark. 12: 5\) \(\text{οἱ\ ἱερεῖς\ ἐν\ τῷ\ ἱερῷ\ τὸ\ σαμπότων\ βεβηλι-}\)


c) of the outer court, where things were bought and sold, Matt. 21: 12 \(\text{τοὺς\ πολούντας}\ καὶ\ ἀγοραζόντας\ ἐν\ τῷ\ ἱερῷ.}\)

v. 14, 15. Mark 11: 15. 16. al.

Here too Jesus disputed and taught, Matt. 21: 23. 20: 55. Mark 11: 27 \(\text{ἐν\ τῷ\ ἱερῷ\ περιπατοῦντος\ αὐτοῦ.}\)


d) Matt. 4: 5 et Luke 4: 9 \(\text{πίπτε-}\)

γιόν\ ἐν\ τῷ\ ἱερῷ,\ the\ pinnacle\ of\ the\ temple,\ i.e.\ prob.\ the\ apex\ or\ summit\ of\ Solomon's\ porch,\ which\ Josephus\ describes\ (Ant. 20. 9. 7)\ as\ being\ exterior\ to\ the\ ναός\ on\ the\ east\ side,\ and\ built\ up\ to\ the\ giddy\ height\ of\ 400\ cubits\ (?)\ from\ the\ foundation\ in\ the\ valley\ of\ the\ Cedron\ below;\ comp.\ Ant.\ 15.\ 11. 3.\ Ar.}

-\(\text{🎻\ ἱεροπρεπεῖς,\ έός,\ ως,\ ή,\ adj. (ἱερός, πρέπω,)\ pp.\ becoming\ to\ a\ sacred}\ place\ or\ person,\ hence\ becoming\ to\ reli-}\)


gion. Tit. 2: 3 \(\text{ἐν\ καταστήματι\ ἱερο-}\)

πρεπεῖς\ i.e.\ in\ their\ conduct\ adorning\ the\ christian\ profession,\ comp.\ 1\ Tim.\ 2: 2. —\ (Jos.\ Ant.\ 11. 8. 5. Plut.\ ed.\ R.\ VI.\ p.\ 37. 12. Xen.\ Conv.\ 8. 40.}

\(\text{🎒\ ἱερός,\ α',\ όν,\ sacred,\ consecrated}\)

to\ God,\ Hidian.\ 5.\ 5.\ 5.\ Xen.\ An.\ 4.\ 7.\ 21.\ In\ N.\ T.\)

a) \(2\ \text{Tim.}\ 3: 15\) \(\text{τὸ\ ἱερὸν\ γράμματα,\ the}\)

sacred\ writings,\ holy\ scriptures,\ i.e.\ the\ O.\ Test.\ comp.\ v.\ 16. —\ (2\ Macc.\ 8: 23.\ Jos.\ Ant.\ 2.\ 16. 5\ ἐν\ ταῖς\ ἱεραῖς\ βιβλι-}\)

άους.\)
b) τὰ ἵερα, sacred things, sacred rites, 1 Cor. 6: 13 of τὰ ἱερὰ ἵγαμάτων, those performing the sacred rites, ministering in holy things.—Luc. Pseudol. 12. Xen. Cyr. 7. 1. 1.

'Ἱεροσολύμα, Jerusalem, see in Ἰεροσολύμα.

'Ἱεροσολύμιτες, ὦν, ὁ, a Jerusalemite, one from Jerusalem, Mark 1: 5. John 7: 25.—Jos. de Vita sua § 65.

'Ἱεροσολύτω, ὁ, ἡ, (ἱερόστολος,) to rob temples, to commit sacrilege, trop. to rob God of due honour, worship, obedience, Rom. 2: 22.—pp. Pol. 31. 4. 10.

'Ἱεροσολυός, ὁ, ἡ, (ἱερόν, συλός,) robbing temples, sacrilegious, as subst. temple-robber, Acts 19: 37. — 2 Macc. 4: 42. Xen. Mem. 1. 2. 62.

'Ἱεροσυγγεν, ὁ, ἡ, ἡ, (ἱεροσυγγός fr. ἱερόν and obsol. ἱγίον,) i. q. τὰ ἱερὰ ἱγαμάτα, to perform sacred rites, espec. sacrifice, to officiate as priest, Jos. Ant. 6. 6. 2. Hidian. 5. 3. 16. In N. T. trop. in the christian sense, Rom. 15: 16 ἱεροσυγγόντα τὸ ἐλαχίστον ministering as a priest [in respect to] the gospel. Buttm. § 131. 6. — 4 Macc. 7: 8 τοὺς ἱεροσυγγόντας τὸν νόμον ἱδίων αἴματι.

'Ἱεροσολύμῳ, ἡ, indec. Jerusalem, Chald. בּנֶרֶם, Heb. בּנֶרֶם (for בּנֶרֶם, dwelling of peace) in the earlier books; so once in Matt. 23: 37 and Mark 11: 1, often in the writings of Luke and Paul, and usually in Sept. Also Ἰεροσολύμα, ὦν, τὰ, Heb. dual בּנֶרֶם, in the later books, perhaps in allusion to the two parts of the city, ἤ ἄνω ἱγαμάτα καὶ ἤ κάτω πόλεις; so in all the Gospels, in Acts, and thrice in Galatians; also in Josephus. Further Ἰεροσόλυμα, ἡ, indec. only Matt. 2: 3. 3: 5, meton. for the inhabitants. — This celebrated city, the capital of Palestine, was the seat of true religion under the Jewish theocracy, and also the chief scene of our Saviour's ministry and the central point from which his gospel was promulgated. Hence it is often called the Holy City, and among the Arabs of the present day its current name is El Kods, the Holy. It is situated near the middle of Palestine, among the mountains, nearly 40 miles distant from the Mediterranean, and some 25 from the Jordan and Dead Sea. It lay on the confines of Judah and Benjamin, mostly within the limits of the latter, but was reckoned to the former. Its most ancient name was Salem, Heb. שָׁלָם, Gen. 14: 18. Ps. 76: 3; then Jebus, Jebus, as belonging to the Jebusites, Judg. 19: 10, 11. David first reduced it, 2 Sam. 5: 6, 9, and made it the capital of his kingdom, whence it is also called the city of David, דְּנָבִי שְׁלוֹם. It was destroyed by the Chaldeans, 2 K. c. 24, 25, but rebuilt by the Jews on their return from exile; and at a later period Herod the Great expended large sums in its embellishment. Jerusalem as it existed in the age of Christ, is described by Josephus, B. J. 5. 4. 1 sq. The city was built chiefly on three hills: Sion on the south, which was the highest, and contained the citadel, the palace, and the upper city, called by Josephus ή ἄνω ἱγαμάτα; Moriah, on which stood the temple, a lower hill on the northeastern quarter of Sion, and separated from it by a ravine; Ακρα, lying north of Sion and covered by ή κάτω πόλις, the most considerable portion of the whole city. After the destruction of Jerusalem by the Romans about A. D. 70, they endeavoured to root out its very name and nature as a sacred place, from the hearts and memory of the Jewish nation. In A. D. 136 the emperor Adrian caused all the remaining buildings to be demolished, and erected a new city which he called Aelia Capitolina; and it was only in the beginning of the fourth century, after Constantine had embraced Christianity, that the name Jerusalem was again restored. See Josephus l. c. Reland Palaest. p. 832 sq. Rosenm. Bibl. Geogr. II. ii. p. 202 sq. 235 sq. Miss. Herald 1824. p. 40. — In N. T. a) pp. the city itself, as Ἰεροσόλυμος. Mark 11: 1. Luke 2: 25, 35. Rom. 15: 19, 25. al. τὰ Ἰεροσόλυμα. Matt. 2: 1. 4: 25. Mark 3: 8. Gal. 1: 17, 18. 2: 1. al. b) meton. for the inhabitants of Jerusalem, only in fem. Ἰεροσόλυμα. Matt. 2: 3 πάσα Ἰεροσόλυμα. Matt. 23: 37. Luke 13: 34.
c) metaphor. Jerusalem for the Jewish state, church, dispensation, spoken of the former or Mosaic dispensation, Gal. 4:25 ἤ  νῦν Ἰερουσαλήμ.—(β) of the latter or Christian dispensation, the Redeemer’s kingdom, of which the spiritual Jerusalem is the seat. Gal. 4:26 ἢ ἄνω Ἰερουσαλήμ. Heb. 12:22 Ἰερ. ἐπανύψωσος. Rev. 3:12 ἢ καὶ Ἰερ. Ἰερ. 21:2,10. Άν.

'Ἰερουσαλήμ, ἣς, ἦς (ἰερος) priesthood, priest’s office, Heb. 7,11,12,14,—1 Mac. 2:54. Jos. Ant. 5.10.4. Plato de Leg. 6. p. 759. B.


'Ιερόθεος, ὁ, indec. Jephthah, Heb. יְהוּד (he delivered), a leader, הָגָע, of Israel, whose rash vow fell upon his daughter, Heb. 11:32. See Judg. c.11,12.

'Ἰερονιάς, οὐ, ὁ, Jechonias, Heb. יֶהוּנֵיה (Jehovah appointed) Jeho-taichin, also written יֶהוּנֵי הָנֶא and יֶהוּנֶא Jechoniah, a king of Judah about 600 B. C. son of Jehoikim and grandson of Josiah, Matt. 1:11,12. Comp. 1 Chr. 3:15,16. 2 K. 24:8 sq. 2 Chr. 36:8 sq. 2 K. 25:27.—In Matt. i. c. he is said to be the son of Josiah; the name of Jehoiakim, Ἰωσήφων, being omitted in the genealogy in text. recept. though found in Mss.

'Ιρυφόν, ὁ, gen. and dat. Ἰρυφοῦς, ἵνω, Ἰρυφοῦς, acc. Ἰρυποῦς, Jesus, Heb. Ἰρυφώνος (Jehovah his help), contr. Ἰρυφᾶς Neh. 8:17, pr. n. of three persons in N. T.

1. Jesus, the Christ, the Saviour of men, Matt. 1:1,16. al. saepiss. Άλ.

2. for Joshua, the successor of Moses and leader of Israel, Acts 7:45. Heb. 4:8. non al.

3. Jesus, surnamed Justus, a fellow-labourer with Paul, only Col. 4:11.

'Ἰκανός, ἦς, ὁ (ἰκανός) pp. coming to, reaching to, and hence sufficient, i. e.


'Ἰςκανός, ἦς, ὁ, (ἰκανός, συνεποιήσεις, ἐνέργειας, ἐυκομίας, ἐνεργείας, ἐνέργειας) sufficiency, competency, ability, 2 Cor. 3:5.

—Lysias Frag. 27.35. Hesych. ἰκανον-νης ὀνοματικός, ἰκανής.

'Ἰκανώδος, ὁ, ὁ, ὁ ἰκανώδος (ἰκανόν, ἰκανόν, ἰκανόν) to make sufficient, to render competent or worthy, c. acc. 2 Cor. 3:6. Col. 1:12.

—Pass. to be satisfied Dion. Hal. Ant. 2.74.

'Ἰκετείος, ας, ἦς (ἰκετος, ἰκετής) pp. the suppliant-branch i. e. the olive-branch which suppliants held in the hand, ἐκείνη or ὣν ἔχον ἢ ὄντος, being impl. Hdot. 5.51. Diod. S. 17.22.102.

—in N. T. supplication, Heb. 5:7 ἰκε-
"Ikonion, ou, τό, Iconium, a large and populous city of Asia Minor, now
Komieh. It lay near the confines of Phrygia, Lycaonia, and Pisidia, and is
N. 5. 27, to Pisidia Amm. Marc. 14. 6; probably on account of the shifting
boundaries of these provinces.—Acts 13: 51. 14: 19, 21. 16: 2. 2 Tim. 3: 11.

"Iphicos, α', ον, (Iphos) Lat. hilaris, i. e. cheerful, joyous, e. g. τό ὅ
2. 7. 12.

"Iphotheus, ητος, ὁ, (Iphothos) cheerfulness, alacrity, Rom. 12: 8 ἐν ὕφοθεν
Sic. 16. 11 init.

"Iphochoeai, οὐ, οὐ, (Iphochoeai) a Middle verb without an Active form
except in a later age, see Passow s. voc.
Buttm. §114. §113. 3. — to reconcile to oneself, se. by expiation, to propitiate,
tόν ἵσταν Jos. Ant. 6. 6. 5. τοὺς ἱεροὺς Xen. Occ. 5. 20. In N. T. c. acc. τὰς
ἀμαρτίας to propitiate as to sins, to make propitiation for sins, Heb. 2: 17.
So Sept. c. dat. for ἐξ. Ps. 65: 4. 79: 9. — Aor. 1 imperat. ἵσταθη i. n. pass.
γένοιο.

"Iphochoiai, οὐ, οὐ, (Iphochoiai) propitiation, expiation, for coner. propitiat-
tor, 1 John 2: 2. 4: 10. pp. Sept. for ἐπέσει Ps. 130: 4. 50: 2 Num. 5: 8. ἐϕο-
ου Ἀζ. 44: 27.—2 Macce. 3: 33.

"Iphosthironos, α, ον, (Iphosthironos) propitiatory, expiatory, e. g. ἵ
Jos. Ant. 16. 7. 1. In N. T.

a) masc. ὁ ἱππότης, a propitiator, one who makes propitiation Rom. 3: 25.
b) neut. τῷ ἱππότῃν, mercy-seat, Heb. 9: 5. pp. the lid or cover of the
ark of the covenant, Heb. ἱππότῃς i. e. simply cover, but rendered by Sept.
ἱππότῃς in allusion to ἱππότης to make expiation, and because the high
priest was accustomed once a year to sprinkle upon the lid of the ark the
blood of an expiatory victim, see Lev. 16: 11 sq. Sept. for ἱππότῃς Ex. 25:

"Iphes, ον, ὁ, η, adj. (Attic for ἰασος) of the gods, appeased, propitious,
Xen. Cyr. 2. 1. 1. of men cheerful, Ael. V. H. 2. 10.—In N. T. of God,
propitious, merciful, c. dat. Heb. 8: 12 ἰασός ἵσταται ταῖς άδικίαις i. e. I will
pardon them. So Sept. ἵσταται for ἐπέσει 2 Chr. 6: 25, 27. Jer. 31: 34, 36.—
ἔστω ὁ ἱερος, God be merciful to thee, God forgive thee, i. q. God forbid, μη
γένοιο, far be it from thee! as an ex-
clamation of aversion, Matt. 16: 22. So
Sept. for ὁ ἵππος 2 Sam. 20: 20. 23:
17. 1 Chr. 11: 19. — 1 Macce. 2: 21.
Comp. in ἰππομα i. e.

"Illyricon, οὖ, τό, Illyricum, now
Illyria, a country of Europe on the eastern shore of the Adriatic gulf, north
of Epirus and west of Macedonia. Dalmatia formed a part of it. Rom.
15: 19.

"Iμις, ἀνιος, ὁ, a thong, strap, of leather, genr. Xen. Cyr. 6. 2. 32.
In N. T. spec.

a) plur. thonges with which the hands of captives or criminals were bound
and then drawn up into the position for scourging, Acts 22: 25 προκειμένον
αὐτὸν τοῖς ἰδιοῖς. — Ecclus. 30: 26. 4 Macce. 9: 11. Luc. Asin. 23.—Others,
a scourge.
b) a shoe-latchet, the thong by which a shoe or sandal was fastened to the
27. Sept. for ἰππότῃς Is. 50: 27.—Plut.
Symp. IV. qu. 2. § 3. Xen. An. 4.
5. 14.

Ἅματιν, ou, το, (ἵμα, ἵμα,) a garment, e. g.


'Ιμείλω, also ἑμείγομαι depon. (ἵμερος,) a defective verb, see Pass. in voc. Buttm. Ausf. Sprachh. II. p. 156.—to long for, and hence to have a strong affection for, c. e. gen. 1 Thess. 2: 8 in text. rec. ἱματισμόν ἵμαν. Others ἑμείγομαι q. v. Sept. for ἵμαν Job 3: 21.—Pol. 1. 60. 8. Dem. 422. 6.

"Ἰνα, conjunct. that, construed usually with the Subjunctive, seldom with the Optative, often with the Indicative, pp. τελικώς or final, as marking the end, purpose, cause for or on account of which any thing is done, to the end that, in order that it might or may be so and so; but also ἐκβατικώς, ecbatteo, as marking simply the event, result, upshot of any action, that in which the action terminates, so that it was, is, will be, so and so. Some late writers have denied this ecbatteo use of ἵνα, e. g. Fritzsche Comm. in Matt. p. 836. Beyer in Winer's Neue krit. Journ. IV. 418. Lehmann ad Lucian. T. I. p. 71. On the other hand it has been amply established by Steudel in Bengel's Neue Archiv IV. p. 504 sq. and especially by J. A. H. Tittmann De usu Particularum in N. T. subjoined to his work Ἔναν in N. T. Lib. II. Lips. 1832. p. 32 sq. translated in Bibl. Repos. for Jan, 1835. See genr. Matth. § 620. Herm. ad V. p. 850 sq. p. 556 sq. Winer § 42. p. 237. § 57. p. 382 sq. Still, these two significations are often so nearly related, that the distinction then consists rather in a different mode of conception than in any thing essential.

1. pp. τελικώς, as marking the final end, purpose, cause, to the end that, in order that, and ἵνα μη, in order that not, lest.

This page contains a detailed explanation of the use of the subjunctive mood in the New Testament, distinguishing its usage based on the tense of the preceding verb. The passage outlines the following categories of subjunctive usage:

- B) With the Optative, preceded by the imperative, the Subjunctive as above in a. E.g. after imper. pres. Luke 21:36 ἀφρονεῖτε...
- C) With the Indicative, but in N.T. only the Indic. future and present, and not with a past tense as often in classic writers; see Matth. § 519. Herm. ad Vig. p. 851. Passow in ἥν no. 3.

The text employs the subjunctive mood in various contexts, such as:

1. Following an imperative, to indicate something that should or must happen.
2. Following a future tense, to indicate something that is certain or certain to happen.
3. Following an exhortation, to encourage or advise something.
4. Following a past tense, to indicate something that continues or is regarded as certain.
5. With the optative, to indicate what may possibly take place.
6. With the indicative, to indicate the event, result, or upshot of an action.

The passage also notes the use of the subjunctive in simple narrations by Thucydides and later writers, and distinguishes it from the indicative mood. It concludes by mentioning that the subjunctive is employed also in classic writers, with a few exceptions noted in the text.
Here belongs the frequent phrase *ίνα πληρωθῇ*, ἡ γραφή, τὸ φθέγξ., etc. used as a formula of quotation, and implying that something took place not in *order that* a prophecy might be fulfilled, but so that it was fulfilled; not in *order to make* the event correspond to the prophecy, but so that the event *itself* correspond to it. Comp. Tittm. l. c. p. 43, 44. Matt. 1: 22 τοῦτο δὲ ὄλων γένοντι, ἵνα πληρωθῇ τὸ φθέγξ.; 2: 15: 21: 4: 26: 56: John 15: 25: al. With a past tense implied, Mark 14: 49: John 13: 18: al. See in Πληρόω.

3. In the later Greek, *ίνα* in various constructions lost the power of marking either purpose or event, and became simply a demonstrative conjunction, like our *that*, i. e. merely pointing out that to which the preceding words refer, or introducing something already implied in the preceding words. In this way ἵνα c. Subjunct. came often to be employed where earlier writers used the infinitive or other particles, e. g.

nai χαρῆς διαλέγουν, οὐ εἰς βορβὸρον μὴ
So Engl. the hour is come that the son of man should be glorified, for, when or in which.—e. ote John 4: 21, 23. 5: 25. c. ἐν Ἰ 5: 28. — Or we may take ἵνα here as eccentric, so that he shall be glorified. Comp. Winer § 45. p. 282. — Others regard ἵνα here as an adverb of place, used trop. of time, like Engl. wherein. Comp. Aristoph. Nub. 1235. Hom. Od. 6. 27. Tittm. I. c., p. 49. Passow ἵνα B. c. Al.


Ἰορδάνιος, ou, ὅ, Jordan, Heb. יְרֵדָן, now El Sheriat, i. e. the Ford, the largest and most celebrated river of Palestine. It takes its rise not far from the village Paneas or Banias, near Cesarea Philippi, and is joined by another stream which rises in the higher parts of the adjacent AntiLibanus. After a course of about 15 miles, it passes through the lake or marsh of Merom or Samochon, and after flowing about the same distance further falls into the lake of Tiberins or sea of Galilee. Leaving this lake, it flows through a fertile valley of considerable width into the Dead Sea, receiving in its course some minor streams. The great valley of the Jordan has been ascertained by Burekhardt to be continued from the Dead Sea to the eastern branch of the Arabian Gulf or Red Sea; so that it is highly probable that the Jordan originally pursued its course to that gulf, until the convulsions which destroyed Sodom and Gomorrah, and the subsequent filling up of the bottom of the valley by the drifting sand, caused the stoppage of its waters. — Between the two large lakes, the average breadth of the Jordan is from 60 to 80 feet, and its depth about 10 or 12. It has double banks, i. e. those of its usual channel, and others at the distance of 40 or 50 rods on each side. The low ground within the higher banks is overgrown with reeds and trees, affording a covert for numerous wild beasts. The stream of the Jordan is rapid, and its waters turbid. It is subject to floods, which sometimes, though not often, rise above its usual channel and overflow the space within its higher banks. Matt. 3: 5, 6, 13. 4: 15, 25. 19: 1. Mark 1: 5, 9. 3: 8. 3: 10. 1. Luke 3: 3. 4: 1. John 1: 28. 3: 26. 10: 40. See Reland Palaelst. p. 270 sq. Rosenm. Bibl. Geogr. II. i. 196 sq. Calmet p. 232, 414, 577. Bibl. Repos. II. p. 775 sq.


Ἰουδαία, ας, ἡ, (ὑπ. fem. of Ἰου- δαίος, supp. Ἰ.) Judea, Heb. יִהוָה, Judah, pr. n. strictly of the territory of the tribe of Judah, but usually employed in a broader sense. Under David it
denoted the territories of Judah and Benjamin. Josh. 11:21 coll. v. 16. 2 Sam. 5:5. 1 Chr. 21:5. So after the secession of the ten tribes, it was applied to the dominions of the kingdom of Judah, in distinction from that of Israel, and of course included the whole southern part of Palestine. After the captivity, as most of the exiles who returned were of the kingdom of Judah, the name Judea (Judah) was given generally to the whole of Palestine west of the Jordan, Hag. 1:1, 14. 2:2. Under the Romans, in the time of Christ, Palestine was divided into Galilee, Samaria, and Judea, (John 4:4, 5,) which last included the whole southern part of Palestine, and constituted a portion of the kingdom of Herod the Great. It then belonged to Archelaus (q. v.) but was afterwards made a Roman province dependent on Syria and governed by procurators, see in "Hymni." For a time also portions of it belonged to Herod Agrippa, the elder, comp. in "Hymni" no. 3. See Jos. B. J. 3. 3. 5. Relandi Palaest. p. 31, 174, 178. Jahn § 25. Rosenmi. Bibl. Geogr. II. ii. p. 149. —Matt. 2:1, 5, 22. 3:1. 4:25. 19:1. Luke 1:65. al. Meton. people of Judea Matt. 3:5. Al.

'Ἰουδαίως, adv. 'Ἰουδαίως, to Judea, to live like the Jews, to follow their manners, customs, rites, Gal. 2:14, parall. to Ἰουδαίων σπήρα. —Ignat. ad Magnes. 10. Comp. Euth. 8:17. —For such verbs see Buttm. §119. 3. d.

'Ἰουδαϊκός, η, ο, Judicial, current among the Jews, e. g. μοθος Tit. 1:14. —Jos. Ant. 20. 11. 1, 4.


'Ἰουδαῖος, αῖα, αν, 'Ἰουδαῖος, Sept. 'Ἰουδαῖα, Judea, pp. adj. Jewish; in N. T.

'Ἰουδαῖομος, οῦ, ὁ, Judaism, the Jewish religion and institutes, e. g. as opposed to heathenism 2 Macc. 2:21. 14:38. In N. T. as opp. to Christianity, Gal. 1:13, 14.

'Ἰουδας, ά, ο, Ἰουδας, Heb. יְאָד (renowned), Sept. 'Ἰουδά, Judea, pr. n. of eight persons in N. T.
4. Judas surnamed Iscariot i. e. man of Kerioth, an apostle, and the traitor who betrayed our Lord. He seems previously to have been dishonest, though he enjoyed the confidence of the other apostles, comp. John 12:6. On the manner of his death, see in Ἀπόγχος. Matt. 10:4. 26:14, 25, 47. 27:3. Mark 3:19. 14:10, 43. Luke
"Tovila, ac, 7, Julia, pr. n. of a female Christian, Rom. 16: 15.

"Tovilos, ou, ó, Julius, pr. n. of the centurion who conducted Paul to Rome, Acts 27: 1, 3.

"Tovia, a, ó, Judas, a Jew living in Damascus, with whom Paul lodged at his conversion, Acts 9: 11.


7. Judas surnamed the Galilean, ó Γαλιλαῖος, Acts 5: 37. So called also by Josephus, Ant. 18, 1. 6. ib. 20, 5. 2. B. J. 2. 8. 1, but likewise ó Ταυτονίτης Ant. 18. 1. 1. In company with one Sadoc or Sadducus, he attempted to raise a sedition among the Jews, but was destroyed by Cyrenius (Quirinus) then proconsul of Syria and Judea. See Josephus ll. cc.

"Tovilía, ac, 7, Julia, pr. n. of a female Christian, Rom. 16: 15.

"Tovilos, ou, ó, Julius, pr. n. of the centurion who conducted Paul to Rome, Acts 27: 1, 3.

"Tovias, a, ó, Junias, pr. n. of a Jewish Christian, a kinsman and fellow-prisoner of Paul, Rom. 16: 7.


2. as surname a) of Joseph called also Barsabas, nominated as an apostle, Acts 1: 23. b) of Jesus a friend and fellow-labourer of Paul, Col. 4: 11.


"Ilnpecos, ón, (Ilnpecos) equestrian, opp. to σεικός Xen. Cyr. 2. 4. 18. skilled in riding, a horseman, Xen. Mag. Eq. 1. 6, 12. In N. T. neut. τὸ ἴππιστον collect. the horseman, cavalry, as in Eng. the horse, Rev. 9: 16.—Pol. 2. 66. 7. Xen. Ag. 1. 15, 23.


"Ilos, idos, ó, (Ilos a goddess,) acc. ἴππα and ἴπνα comp. Butt. § 44. a rainbow, iris, Rev. 4: 3. 10: 1.—Ael. V. H. 4. 17. Hesych. ἴπνα ἴς ἐν οὐρανός ζώης.


"Iosgos, ἴος, ἴαον, (Ἰοσγος) likeness, equality, i. e. equal state or proportion, 2 Cor. 8: 13 ἐχ ἴοτος. v. 14. (Luc. Zeux. 5. Pol. 6. 8. 4.) In the sense of equity, what is equitable, Col. 4: 1.—Plut. ed. R. VI. p. 367. 2 ὥστε δικαιο- συνή ὅποιον ἴοτος. Clem. Al. Strom. 6. 6.

"Iosímiros, ou, ó, ἴς, adj. (Ἰοσίμιος, τι- μιόν) alike honoured, alike prized, i. e. of
equal honour or standing, Jos. Ant. 8: 8. 1. Xen. Hi. 8. 10. In N. T. alike precious, of like value or estimation, i. e. genr. like, equal, c. dat. 2 Pet. 1: 1, τοῖς ἵστημιν ἥμιν ἡμέραν πίστεων. Buttm. §133. 2.—Hidian. 3. 6. 10.

'Ἰσόνυμος, οῦ, ὁ, ἤ, adj. (ἴσος, ψυχή), like-minded, Phil. 2: 20. Sept. for τῷ ἰσόνοις Ps. 54: 14.


"Ιστημαι, δ. στήσω, aor. 1 ἰστήσα, aor. 2 ἱστήσω, perf. ἰστήσαμαι, plupf. ἰστήσαμεν Luke 8: 20 and εἰστήσατο Ι. Matt. 12: 46. Buttm. §107. n. 1, 7; perf. infin. ἰστήσας contr. ἰστήσαι, perf. part. ἰστήσιμος contr. ἰστήσας, ἰσάς, ἰσός, Buttm. §107. 11. 3; aor. 1 pass. ἰστήσθην, fut. 1 pass. ἰστήσθησαμ. See in general, Buttm. §107 passim. A less usual form is pres. ἰστήσω Rom. 3: 31. Buttm. §106. n. 5. §107. n. 1, 2. Pluperf. 3 pers. plur. ἰστήσαμεν Att. for ἰστήσαμεν Rev. 7: 11, see in Mattare Dial. p. 67. ed. Reitz. — The significations of this verb are divided between the trans. to cause to stand, to place, and intrans. to stand, see Buttm. §107. II.

I. Transitive, in the present, imperfect, fut. and aor. 1, of the Active, to cause to stand, to set, to place.


II. Intransitive, in the perfect, pluprf. and aor. 2 of the Active, in the Mid. and by impl. in aor. i. fut. 1 of the Passive, ἰστήσατο (comp. Buttm. §136. 2. §113. n. 2, 3,) to stand, and so perf. Act. ἰστήσαται as present, whence plupf. ἰστήσαι as imperf. Buttm. §107. II. 2.

Sept. for ἵσις Ez. 26: 17. — Xen. Cyr. 7. 5. 7. 8.


Ἡσίως, ἵσια, (ἱσιάς) to be strong, i. e. to have strength, ability, power, both physical and moral.

a) physical, to be strong, robust, Matt. 9: 12 et Mark 2: 17 of ἵσιαρον the strong, i. e. the well, not the weak and sick. Sept. for ἰσιαῖος Josh. 14: 11. comp. Is. 39: 1. Ez. 34: 16.—Eccles. 39: 14 ἵσιας and ἱσιάων. Xen. Mem. 3. 12. 4.


c) i. q. to have efficacy, to avail, to have force and value, Gal. 5: 6 et 6: 15 οὕτω περιτομῇ τε ἱσιάων. Heb.9:17. James 5: 16. οὕτω οὐδὲν ἱσιάων it has no value, is worthless, Matt. 5: 13. — Jos. Ant. 3. 12. 3. Ael. V. H. 2. 38. Diod. S. 2. 33.


—Iχθος, ὅς, οὐς, τό, (ἰχθος, ἰχθύομαι), a footprint, Xen. An. 7. 3. 42. In N. T.
only trop. in the phrase to walk or follow in one's footsteps, i.e. to imitate his example, Rom. 4: 12 οὖσαν οίς ξενάς τοῦ Ἀδριάμφου. 2 Cor. 12: 18. 1 Pet. 2: 21. — Eccl. 21: 6. Pol. 4. 42. 7.

Ἰωάννα, ἡ, ἡ Ἰοάννα, fem. of Ἰωάννης, pr. n. of the wife of Chusa, steward of Herod Antipas, Luke 8: 3. 24: 10. Ἰωάννης, ὁ, ἡ Ἰωάννα, pp. i. q. Ἰωάννης, one of the ancestors of Jesus, Luke 3: 27.

Ἱωάννης, ὁ, ἡ Ἰωάννα, pp. i. q. Ἰωάννης, one of the ancestors of Jesus, Luke 3: 27.

Ἰωάννης, ὁ, ἡ Ἰωάννα, pp. i. q. Ἰωάννης, one of the ancestors of Jesus, Luke 3: 27.

Ἰωάννης, ὁ, ἡ Ἰωάννα, pp. i. q. Ἰωάννης, one of the ancestors of Jesus, Luke 3: 27.
**K.**


*Kαθίκα* adv. pp. for καθ᾿ αὐτόν, (Buttm. §115. n. 5.) lit. according to what, i. e. according as, or simply as, Matt. 27: 10 καθαί συνήθησε μοι ὡς. Sept. for *γεννά* Gen. 7: 9. for ἐν Gen. 19: 8. — Pol. 3. 107. 10. Xen. Oec. 15. 3.

*Kαθιέρωσας, ενος, η (καθιαρίων,)* a pulling down, demolition, e. g. of a fortress, 2 Cor. 10: 4. —Pol. 23. 7. 6. Xen. H. G. 2. 2. 15. trop. of religious knowledge and experience, demolition, destruction, opp. to εἰσάχθην, 2 Cor. 10:8. 13. 10. —Comp. 1 Macc. 3: 43. Hidian. 2. 4. 9.


*Kαθαλπερ* adv. i.e. καθάσθε strengthened by προ, according as, i. q. as, even as, Rom. 4: 6 καθαλπερ καὶ Ἀμαώδι διέγενεν 2 Cor. 1: 14. 3: 13. 18. 1 Thess. 2: 11. 3: 6. 12. 4: 5. Heb. 4: 2. 5. 4. Seq. οὕτως or οὕτω, so, Rom. 12: 4. 1 Cor. 12: 12. 2 Cor. 8: 11. Sept. for γιγάντην Gen. 12: 4. Ex. 7: 6. 10. — Jos. c. Αρ. 1. 7. Xen. Mem. 1. 2. 29.

*Kαθάπτω* f. ἀπωθ., (κατα-, ἀποθ.,)* to adapt, to fit down upon any thing, whence to bind or fasten upon, trans. Pol. 8. 8. 3. Xen. Ven. 6. 9. In N. T. intrans. or with ἐκαθάπτω impl. i. q. Mid. καθάπτωμα, to fix oneself upon, to fasten on, seq. gen. Acts 28: 3 ἤθενα... καθηρείαν τῆς χρυσῆς ἀιώνος, comp. *Buttm.* §132. 6. 3. See also in ἀγω no. 3.—This is a later Active to the earlier and more
usual depon. Mid. καθάρσω, Passow sub v.

Καθάρσω, f. ίσον, (καθαρός), a later verb instead of the earlier καθαίρω, to make clean, to cleanse, trans.


Jos. Ant. 11. 5. 4 ult. de Macc. § 1.

c) in the sense of to declare clean, i. e. Levitically, i. q. to make lawful, trans. Acts 10: 15 ἀ ὁ θεὸς καθάρσως, σὺ μὴ ποιῶν. 11: 9. So Sept. and Ἰησοῦ Lev. 13: 6, 23, 28, 94. — So Mark 7: 19 πᾶν τὸ ἐξωθήν εἰσπρομένων . . . τῶν ἁφεδρῶν ἑκτεταρίζεται, καθαρίζων πάντα τὰ βρῶματα, i. e. making lawful all meals, shewing them to be clean and lawful, where the part. καθαρίζων refers to the whole preceding context by way of apposition, comp. Buttm. § 131. n. 5. Winer § 48. 1. b.

Καθαρισμός, οῦ, ὁ, (καθαριζω), a cleansing, purification.


Καθαρσία, see Περικάθαρσις.

Καθαρός, ἁ, ἀ, ἀ, clean, pure, i. e. unsoiled, unalloyed. It is a primitive word having no affinity with ἀἵρεσις, see Passow. Comp. Tittm. de Synon. N. T. p. 26.


22. trop. Clem. Alex. 6. 6 ἤ τοῦ βιαν καθάδρα.

Καθέδρα, ας, η, (καθέδρας, a seat, Matt. 21: 12 et Mark 11: 15 το τοῦ πολυτύφων. Matt. 23: 2 καθέδραν ἐπὶ τῆς καθάδρας Μωσίου to sit in Moses'


καθείς i. e. καθ' εἰς, see in Εἰς b. γ. καθηθής, adv. (κατά, ἐκκοίμη,) lit. ‘according to the order or succession,’ i. e. successively, consecutively, in connected order. Luke I: 3 καθείς οὐχ ἄνωπώμεν i. e. to write a connected narrative. Acts 11: 4. 18. 23. — Ael. V. H. 8, 7. Test. XII Patr. p. 618.—With the art. ὁ καθηθής, successive, i. e. subsequent, following, spoken of order Acts 3: 24 καθ' τῶν καθηθήσεων, see. προφητῶν. of time Luke 8: 1. — Among classic writers ἐκαθής is more usual, see Pas.-sow.


καθηθήματι, (κατά, ἐκκοίμη,) to come or reach down to, as mountains to the sea, Hidian. 8. 1. 12. Xen. H. G. 5. 4. 17. In N. T. inspers. καθήκης, it is becoming, it is fit, right, absol. Acts 22: 22 οὕτω καθήκην (text. rec. καθηκοῦν) αὐτὸν ἔχων. Part. neut. τὸ καθήκων what is right, Rom. 1: 28 τὰ μὴ καθήκοντα i. e. by impl. things abominable.—Ecclus. 10: 23. Xen. Cyr. 8. 1. 4. part. 2 Macc. 6: 4. Xen. Cyr. 1. 2. 5.


tary who sits in public, e. g. as a judge.

b) in the sense of to abide, to dwell, to be, seq. ἐν c. dat. of place Matt. 4:16 bis, το εἰς καθήσεται ἐν χώρᾳ καὶ σκύλῳ ἦν αὐτῷ, quoted from Is. 9:1 where Sept. καθωσιν for ἐν. Luke 1:79.


Καθ' ἡμέραν, day by day, see in Κατά Π. 2.


Kαθίσω, (κατά, ἡμέρα), f. καθίσων Matt. 25:31 instead of fut. καθίζεσαι or Att. καθισται, see Buttm. § 114 ἤθα. Matth. § 181. n. 3. Passow sub v. Αορ. 1 καθίσαι, augm. see in Buttm. § 86. n. 2.— Trans. to cause to sit down, to seat, and intrans. to sit down, to sit.


2. Intrans. or with ἐστιν implant. and also Mid. ἐστιν σεῖς ἐστις, καθέσται ἐκ τῆς δικαιαπετράσεως τοῦ λόγου. Jos. Ant. 20. 9. 1. 6. Dion. Hal. Ant. 3. 30 ult. ib. 11. 19.


Καθίστημι, also καθίστωι Acts 17:15 comp. in Ἰτησίμα init. fut. κατα- στάσεα, aor. 1 καθίστασαι, to set down, i. q. genr. to set, to place, in N. T. found only in the trans. forms. Pass. or Mid. to be set, to be, etc. Comp. Buttm. § 107.2. a) to set, to cause to stand, pp. Sept. 1 K. 5:2. Xen. An. 7.7.22. Mid. or Pass. to stand, Xen. Cyr. 8.3.1. In N. T. trop. καθίστημα to stand, to be set, i. q. to be, James 3:6 οὗτος ἐγένετο καθίστημα ἐν τοῖς μιλεῖσιν. 4:4. — Thuc. 4.92 καθίστηται. — Hence also Act. καθίστημι, to cause to be, to render, to make, 2 Pet. 1:8 εἰς ἄρχοντας [ἐνιαίωσι] καθίστησιν κ. τ. λ. Pass. to be
made, to become, Rom. 5: 19 bis, ἀμαρτολοὶ κατεστάθησαν οἱ πολλοὶ κ. τ. λ. —
Jos. Ant. 6. 5. 6 τῶν θεῶν αὐτῶν εἰμινή καταστάματα. Xen. An. 6. 3. 18.


c) as in Engl. to set one down on a journey, i. e. to accompany, to conduct, out of respect or for security, Acts 17: 15 οἱ καθεστῶτες τὸν Παύλον. Sept. for ἐπὶ 2 Chr. 28: 15. Ἰούσαβ. Josh. 6: 23. — Hidian. 8. 2. 10. Xen. An. 4. 8. 8.

Καθ' adv. for καθά, lit. 'according to what,' i. e. καθά, as, according as, Rom. 8: 26 καθ' δὲ. 2 Cor. 8: 12 bis, καθά ἐκεῖν τῆς κ. τ. λ. in proportion as. 1 Pet. 4: 13. Sept. for ἐπὶ γὰρ Lev. 9: 5. comp. Phryn. et Lob. p. 425.

Καθολικός, ἦν ὄν, (καθά, δολός) catholic, i. e. general, universal, found in many editions in the inscriptions to the Epistles of James, Peter, John and Jude, i. e. the catholic epistles, so called as being addressed not to any particular church, but to Christians at large.—Arr. Epict. 2. 20. 2. Pol. 8. 4. 11.

Καθόλου adv. i. q. καθάδιον pp. throughout the whole, i. e. wholly, entirely, and καθόλου μῆ, not at all, Acts 4: 18. So Sept. c. neg. for ἐπὶ γὰρ Ez. 13: 3. 22. 17: 14.—Diod. Sic. 4. 5. Xen. Eq. 8. 1.


Καθ' adv. for καθά, lit. 'according to what,' i. e.

a) according as, as, Acts 2: 45 et 4: 35 καθά αὐτὸν τις χρίσαι εἰς. Sept. for τῷ ἦν Ex. 1: 12, 17. 2 Lev. 27: 12. — Diod. Sic. 4. 5. Thuc. 4. 34. 118.


Καθός adv. (κατά, ὅς), a later form instead of καθά, Phryn. et Lob. p. 425 sq. Sturz de Dial. Alex. p. 74 sq. — pp. according as, i. q. simple ὅς, as.


b) in a causal sense, as, i. e. even as, inasmuch as, John 17: 2 καθ' ἦν ὅτι ἦν ἐν αὐτῷ κ. τ. l. Rom. 1: 28. 1 Cor. 1: 6. 5: 7. Eph. 1: 4. Phil. 1: 7.

c) of time, as when, Acts 7: 17 καθ' ἦν δὲ ἡ ἀγάπη τοῦ χρόνος.—2 Macc. 3: 11. Al.
Kai copulative conjunction, and, also, a particle which occurs perhaps more frequently than any other word in the Greek language. Its significations have been unnecessarily multiplied, and may properly be reduced to the two above given. See Passow in Kai. Winer § 57. 2 sq. Buttm. § 149. p. 424. Matth. § 630. 


—So as connecting negative clauses, where the negative particle may be omitted in the latter, which is then rendered negative by the continuative power of καὶ, e. g. James 3: 14 μὴ κατακαυχᾶσθαι καὶ φανερῶς x. t. l. 2 Cor. 12: 21. comp. Matt. 13: 15. Mark 4: 12. Luke 12: 40. Acts 28: 27. See Winer § 59. 6. p. 413. Passow in καὶ no. 13. (Jos. Ant. 2. 15. 5 init.) But in two examples after οὖτε, the καὶ does not thus carry forward the negative, as John 4: 11 οὖτε ἀντιλήμα ἔχεις, καὶ τὸ φρέαρ ἐστι βωθ. 3 John 10.—Luc. Dial. D. Mar. 14. 1 οὖτε τὴν παίδια ἡδίκησας, καὶ αὐτῷ ἢδον τεύχεμε. See Winer l. c. p. 412.—The use of καὶ in this continuative sense takes a strong colouring in N. T. from the Heb. use of יָאָ, esp. יָאָ con-


Kai 406  

1 Cor. 5: 2, — Luc. D. Deor. 1. 2 καί τι πλίον ἔως: Xen. Mem. 1. 3. 10, 11. 
καὶ πῶς Hi. 7. 11. — (3) Before an imper- 
perative καί is often intensive in the 
classic writers, see Viger. et Matth. l.c. 
Some apply this also to several pas-
sages in N. T. as Matt. 23: 32. Mark 
4: 26. But in all these καί is simply 
copulative, without any intensive force, 
and may be referred to some of the 
significations above given. See Winer 
§ 57. 2. note, a — (e) Where a part is 
subjoined to a whole by way of em-
phasis, καί may be rendered and espe-
cially, inprimis. Mark 1: 5. 16: 7 ἐν τοῖς 
μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ. 
1 Cor. 9: 5. Matt. 8: 33. Comp. Pass-
lov καί no. 6 ult.—Aeschyl. Pers. 747. 
—Vice versa, where a whole is sub-
joined to a part, as in a summing up of 
particulars, i. e. and in a word, yea. 
Matt. 26: 50 οἱ ἀποστόλοι καὶ οἱ περισσό-
τεροι καὶ τὸ συνάδρομον ὅλον τοὺς 
chief priests and the elders and [in a word, yea,] 
the whole Sanhedrim. Mark 15: 1. 
See Winer § 57. 2. note, d. Fritzsche 
Comm. in Matt. p. 786.—Dem. 36 ult. 
Comp. Plato Phaeado. 13 καὶ ἀνδρεία 
καὶ σωφροσύνη καὶ δικαιοσύνη καὶ καὶ 
λυξίων ἀληθῶς ἀρετή. 

(1) apparently adversative, but only 
where the opposition or antithesis of 
the thought is sufficiently strong in 
itself without the aid of an adversative 
particle. E. g. (α) and yet, and never-
theless, Matt. 6: 26 ὅτι οὐ σπάλλον 
... καὶ ὁ πατὴρ ὑμῶν τρέφει αὐτά. 
10: 29. 12: 5 οἱ ἔρημος τὸ σάββατον βεβη-
λοῦν, καὶ ἀνατίον εἰς. John 1: 10. 6; 
70. 7: 19. 9: 30. 17: 25 καὶ ὁ κόσμος 
αὐτὸ ἐγὼ καὶ yet the world hath not 
known thee, i. e. notwithstanding all thy 
love, comp. v. 23, 24. Winer § 57. 
1. 2. 32. — So Heb. 3: 9 ἐδοκίμασαν με, 
καὶ ἔδωκαν τὰ ἔργα μου, they proved me, 
and yet i. e. although they saw my works, 
quoted from Ps. 95: 9 where Sept. καί 
for η, comp. Gesen. Lex. η no. 4. — 
(β) Where it connects a negative anti-
thetic clause with a preceding positive 
one, where we often thought not neces-
sarly use but, e. g. Matt. 12: 39 σιμιοῦν 
ἐπιτίμητι· καὶ σιμιοῦν οὐ δοθήσεται αὐ-
τῷ. 13: 14, 17. 16: 17. 26: 60 καὶ αὐχ 
10: 25. al. saep. In all these passages 
the rendering but is admissible but not 
necessary; in others it would destroy 
the true sense, e. g. ἔδωκαν θέλει καὶ οὐ 
ἀνέβαλαν i. e. I will have mercy and not 
[merely] sacrifice, Matt. 9: 13 et 12: 7, 
quoted from Hos. 6: 6 where Heb. γά 
and Sept. ad sensum, ἔδωκε [μᾶλ-
λον] ἡ ἡλιασ. See Passow in καί no.13. 
Winer § 57. note, b. — (γ) Rarely in a 
strong antithesis without a negative καί 
may be given by but, though not neces-
sarily, e. g. Acts 10: 28 καὶ ἱμάτια ἐδοξάσε 
but, see above in c. β. Mark 12: 
12 ἐκθέτου ἄνισον κρατήσατι, καὶ ἔρθη 
θανάτων τὸν ἁλωκ, where we may also 
render and yet, and nevertheless, as in a. 
1 Cor. 12: 5, coll. v. 6. Comp. Winer 
I. c. 

2. Also, too, not merely copulative 
but likewise emphatic, implying in-
crease, addition, something more, e. g. 
always so in the connexion δι καὶ 
or καὶ δὲ, and also, i. e. and in addi-
tion, and likewise, see in ἄδι. Buttm. 
§149. p. 425. Comp. Passow καί no. 3. 

a) genr. Matt. 5: 39 στρεφόντα αὐτῷ κα 
τὴν ἀλήθν. 6: 12, Mark 2: 16, 23. Luke 
1: 35. 6: 16 ἐκ καὶ John 8: 19 ei ἐμ 
ἥθητι, καὶ τὸν πατέρα μον ἥθητι ἐν. 
Rom. 1: 15. 1. Cor. 14: 12. al. saep. — 
Hdian. 1. 1. 4. Xen. Cyr. 5. 1. 2 ὁ κα 
τὴν στολὴν ἐνδύσατε. Mem. 2. 3. 1. 
— For πολλὰ καὶ ἄλλα ν. ἔτερα, see 
"Ἀλλὰς α." 

b) in comparisons, e. g. οὐκ ἦν καὶ, so 
also, after αὖ, ὁπερ, καθὼς, etc. 1 Cor. 
11: 12 ὁπερ γὰρ ἢ γνῶν . . . οὕτω κα 
ὡ ἢ ἀνήλι. 15: 22. So with οὕτω impl. 
Matt. 6:10 ὅς ἐν ὑπαρξκ., καὶ ἐπὶ τῆς γῆς. 
4. with οὐκ ἠθυμ. Hdot. 7. 128 ὅς δὲ 
ἐκαθόρυφος, καὶ ἐπὶ τῆς γῆς. 
Plut. Apo-
the., Gelon. in Mor. II. p. 9 ed. Tauchn. 
or VI. p. 668. 7 ed. Reisk. Thuc. 8. 1 
ult.—Also καθὼς καὶ, as also, even as 
also, 1 Cor. 13: 12. 14: 34. ὁπερ κα 
ὡς καὶ, as also, 1 Cor. 7: 7. Acts 11: 17, where κα 
is pleonastic, see Winer § 67. p. 487. c. 
Comp. Matth. §620. b.—Xen.Cyr. 4. 2. 1.
Kaiás (καίασ) 407
Kaiás, α', ὁ, Caithphas, Aram. καίασ (depression, Buxt. Lex. Ch. 1076) pr. n. of a high priest, Ἰωάννης ὁ καὶ Καίαφας Jos. Ant. 18, 2. 2. He was appointed by Valerius Gratus the predecessor of Pilate, A. D. 26, and deposed by Vitellius in A. D. 55, Jos. Ant. 18, 4. 3. See in Ἄννας. — Matt. 26: 3, 57.


Kaiás, καὶ, ὁ, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάννης, Ἰωάν


Kaiás, δ', ὁ, Ἰωάννης, Ἰωάν

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Καίσαρ, αρχος, δ, Caesar, pp. surname of the Julian family at Rome,


2. Caesarea of Palestine, on the coast of the Mediterranean, southward from Mount Carmel. Its ancient name was Σμωτόνος πύργος Jos. Ant. 15. 9. 6. Strabo 16. 2. 27. Stratonia turris Plin. Η. Ν. 5. 13. Herod the Great rebuilt it with great splendour and strength, created an artificial harbour, and named it Caesarea, in honour of Augustus, Jos. i. c. and 16. 5. 1. Josephus calls it one of the largest cities in Palestine, and says the inhabitants were mostly Greeks, B. J. 3. 9. 1. It was the seat of the Roman procurator, and after the destruction of Jerusalem became the capital of Palestine. See Rosenm. Bibl. Geogr. Π. ii. p. 336 sq. Reland Palaest. 670 sq. — Acts 8: 40. 9: 30. 10: 1. 24. 11: 12. 19. 18: 22. 21: 8, 16. 23: 26. 22. 28. 1, 4. 6, 13.

Καίοι or καλοὶ, and yet, nevertheless, although. Heb. 4: 3 α ἐστὶν γεννώνιας καὶ τῶν ἔργων ἀπὸ καταβολῆς κοσμοῦ γεννη-

Κάζεινος, η, ο, by crasis for καλεινός, η, ο, where each retains its

Δέντων, they shall not enter into my rest, the works nevertheless having been finished at the foundation of the world, i. e. the rest here spoken of, my rest, could not have been God's resting from his works, Gen. 2: 2, for this rest, the sabbath, had already existed from the creation of the world.—Luc. D. Deor. 12. 2. Xen. Ag. 8. 8. Comp. Buttm. § 149. p. 431. Herm. ad Vig. p. 840.

Καίωτος, see in Γέ II. ζ.

Καῖω, γ. καίων, nor. 1 pass. ἐκα-


Κακείνος, η, ο, by crasis for καὶ εἰκήν, η, ο, where each retains its

Κακία, &c. κακός (κακός) badness, e. g. external, as of water Jos. Ant. 3. 1. 2. of a soldier cowardice, Xen. Cyr. 2. 2. 27. In N. T. evil, in a moral sense, viz.


c) evil, i.e. trouble, affliction, Matt. 6: 34. So Sept. and Ἰερώνιμος Ecc. 7: 14.— 1 Macc. 10: 46. Thuc. 3. 58.


Kακοῦρος 411

Κάλαμος


Κακοῦρο, οῦ, οῦν, (κακός,) to affect with evil, i. e.


b) in N. T. and Josephus in a moral sense, to make evil-affect ed, to exasperate, e. g. τοὺς υἱοὺς Acts 14: 2. — Jos. Ant. 16. 1. 2. ib. 16. 7. 3 Προδῆς ἐκκαθοῦτο ὑπορεύει. ib. 16. 8. 6. See Krebs Obs. e Jos. p. 224.

Κακοῦρος, adv. (κακός,) badly, ill, evil.


Κακοὺς, εὖς, η (κακῶς,) evil condition, affliction, Acts 7: 34 ἄδω τὴν π. τοῦ λαοῦ μον, quoted from Ex. 3: 7 where Sept. for ἅμαρτια as also v. 17. — Hidian. 6. 6. 11. Thuc. 7. 82.

Καλέμη, ἡς, η (καλός,) the stalk of grain, Xen. An. 5. 4. 27. In N. T. stubble, straw, after the ears are removed, 1 Cor. 3: 12. Sept. for ἄγιος Ex. 15: 7. Joel 2: 5. — Theocr. Id. 5. 7 et ibi Schol. Xen. Ven. 5. 18.

Κάλαμος, ου, οῦ, οῦ, a reed, i. e. a plant with a jointed hollow stalk growing in wet grounds.


1. to call to any one in order that he may come or go anywhere.


b) genr. to call sc. in any way, to send for, to direct to come. Matt. 2:7 λάθρα καλέσας τοῖς Μαγοῖς. Seq. εν c. gen. of place Matt. 2:15 εἰς Ἀιγίπτων. c. εἰς ἐπικ. Ἱδιαμ. 11:8. Comp. ἀρχ. Ἰσ. 11:1. Sept. μετακαλεῖω. —Ἑκ. Ἀν. 1. 3. 4. Μεμ. 2. 10. 5.

c) to call with the idea of authority, to call forth, to summon, e.g. before a judge etc. Acts 4:18, 24:2. (Ἑδιαμ. 7. 3. 5. Ἑκ. Απόλ. Ἁρκ. 1 εἰς τὴν δίκην.) Trop. of God, Rom. 4:17 καλύντος τῷ μη ὄντα ὡς ὄντα calling forth and disposing of things that are not, even as though they were, i.e. calling them into existence etc. So Sept. and Ἀρχ. Ἰσ. 41:4. 48:13. —Phil. de Creat. p. 728 τῷ μη ὄντα ἐκάλεσαν εἰς τὸ εἰνα. d) in the sense of to invite, pp. to a banquet, as εἰς τοὺς γίμασις Matt. 22:3, 9. εἰς τὸν γάμον John 2:2. absol. Matt. 22:8. Luke 7:39. 14:8 bis, 17. 1 Cor. 10:27. —Dem. 402. 15. Luc. Ἰοβ. Τραγ. 15. ἐπὶ δίπλων Ἑκ. Μεμ. 2. 3. 11.—Metaph. to call, to invite, sc. to any thing, e.g. of Jesus, κ. εἰς μετάνοιαν to call to repentance, to exhort, Ἑκ. 9. impl. Mark 2:17. Of God, Rev. 19:9 εἰς τὸ δίπλων τοῦ γάμου τοῦ ἄρνιον καλείμενον, see in Ἰάμους α. 1 Τιμ. 6:12 εἰς τὴν γεννήμαν. 1 Κορ. 1:9. 2 Θέσσ. 2:14. 1 Πετ. 2:9. 5:10. So καλεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, to the duties, privileges, and final bliss of the christian life here and hereafter, 1 Τιθ. 2:12, and so by impl. Ἑκ. 9. 24. 1 Κορ.7:15,17 sq. Gal. 5:8, 13. 2 Τιμ. 1:9. Ἱεβ. 9:15. —1 Πετ. 2:21. al. saep. e) in the sense of to call to any station, i. q. to appoint, to choose. Ἑκ. 5:4 ὀρχυρεύς . . . καλύτερου ὑπὸ τοῦ θεοῦ. Gal. 1:15. Comp. Sept. and ἀρχ. Ἰσ. 49:1. 51:2.

2. to call, i. e. to name, to give name to any person or thing.


Kallopoeio, d, f. adj. (xalos, xalados) teaching that which is good, and as subst. teacher of good, Tit. 2: 3. Comp. in Behtiwy.

Kalos, ovos, 6, 4, (compar. of kalos), better, once neut. as compar. of kalos, Buttm. § 115. 4, 5. Acts 25: 10 ós ka s v kalos epignównais, as thou also better knowest, i. e. better than I can explain. Comp. in Behtiwy.

Kallos, xalos, ou, d, ë, adj. (xalos, didaxalos) teaching that which is good, and as subst. teacher of good, Tit. 2: 3. Comp. in Behtiwy.

Kaleiános, ou, d, ë, adj. (kalos, èlaios) pp. 'yielding fine oil,' and hence ἡ καλλιέλαιος sc. ἐλαία, a good olive-tree, i. e. cultivated and yielding fine oil, opp. to ἀγριέλαιος, Rom. 11: 24. — Aristot. de Plant. 1. 6. Clem. Alex. Strom. 6. 15.

Kallíklados, ou, d, ë, adj. (kalos, klados) of wood, of wood, like a tree, i. e. cultivated and yielding oil, opp. to ἀγαθόκλαδος, Rom. 11: 24. — Aristot. de Plant. 1. 6. Clem. Alex. Strom. 6. 15.

Kakados, ou, 4, %, adj. (xadas, b daoados) doce Gage that which is good, and as subst. teacher of good, Tit. 2: 3. Comp. in Behtiwy.


Kallíklados, ou, d, ë, adj. (kalos, didaxalos) teaching that which is good, and as subst. teacher of good, Tit. 2: 3. Comp. in Behtiwy.

Kakados, ou, 4, %, adj. (xadas, b daoados) doce Gage that which is good, and as subst. teacher of good, Tit. 2: 3. Comp. in Behtiwy.


Kallos, ovos, 6, 4, (compar. of kalos), better, once neut. as compar. of eis: Buttm. § 115. 4, 5. Aets 25: 10 as xut ov xahiiov emiy wooxets, as thou also better knowest, i. e. better than I can explain. Comp. in Behtiwy.

Kallos, xalos, ou, d, ë, adj. (xalos, xalados) teaching that which is good, and as subst. teacher of good, Tit. 2: 3. Comp. in Behtiwy.

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Kălū̂mma

Kălū̂mma, aitos, tō, (kălū̂tto, a covering, veil, 2 Cor. 3: 13. Comp. Ex. 34: 33 sq. where Sept. for ξύνων — Trop. for impediment, 2 Cor. 3: 14, 15, 16, see in Λανκαλū̂tto. — Act. Thom. § 34 οὐ καὶ τὸ κăλū̂μμα προσέγειται σκιῶτος.

Καλū̂tto, f. ψω, (κινδρ. with κλύφη, κράττω, κλίστω,) to cover over or around, to envelope, trans.


b) by impl. to hide, Matt. 10: 26 οὐδεν ξεκαλū̂μμένον. 2 Cor. 4: 3 bis. So James 5: 20 et 1 Pet. 4: 8 καλū̂τταν πληθῶν, shall cover, hide, a multitude of sins, i. e. cause them to be overlooked, not punished. Comp. Sept. and ςειρά Ps. 32: 1.

Kălō̂s, adv. (καλὸς) pp. handsomely, in N. T. well, good, bene, in various connexions and shades.


Καμεῖ, see in Καγώ.


Καμυμύλον, οὐ, (κονταῖς for καταιμύλον) to shut down, to close, sc. the eyes so as not to see, trans. Matt. 13: 15 et Acts 28: 27 τοὺς ὄφθ. αὐτῶν ἐκκαμύλμασι, quoted from Is. 6: 10 where Sept. for ἰππότε Hiph. — trop. Philo de Somn. p. 589. —This is a later form, not used by Attic writers, Phryn. et Lob. p. 339 sq. Sturz. de Dial. Alex. p. 173 sq. Some suppose it to have been used by Xenophon, Cyr. 8. 3. 28; see Schaefer ad Bos. Ellips. p. 308 sq.


Κάμωι, see in Καγώ.
Kάμπτω, t. ἑιω, to bend, e. g. τὴν
Hom. II. 4. 486. In N. T. spoken only
of the knees.
a) trans. seq. τῷ γόνυ, to bend the knee
sc. in homage, worship, seq. dat. Rom.
II. 7, 118. comp. Xen. Eq. 1. 6.
b) intrans. πᾶν γόνυ κἂν μὴ, every knee
shall bow, i. e. bend itself, in homage,
worship, seq. dat. Rom. 14: 11 quoted
from Is. 45: 23 where Sept. for ζῆν
Seq. ἐν Phil. 2: 10.
Kαν crasis for καὶ εἰπ., and ἢ, also
ἵνα, sometimes written καὶν but impro-
perly, Buttm. § 29. n. 2. b, and n. 7.
a) and ἢ, c. Subj. aor. or perf. and
in the apodosis the fut. or οὐ μὴ c. Subj.
James 5: 15. Mark 16: 18 ἐκάνειν ἕκαστός
μὴν πνεύμα καρφῶν, sc. καρφῶς.—Xen. An.
3. 1. 36.
b) also ἢ, even ἢ, although, c. Sub-
junct. (a) genr. c. Subj. aor. and the
apodosis with fut. Matt. 21: 21 καὶ τῷ
ὁρῷ τοῦτον το. τ. λ. John 11: 25 καὶ
ἀπόθανεν, ἔστησεν. Heb. 12: 20. Also
c. Subj. pres. and the apodosis with
pres. or fut. or Subj. aor. Matt. 26: 35.
12. — (β) if even, ἢ but, at least, where
καὶ is intens. by way of diminution,
Passow in καὶ no. 8. Herm. ad Vig.
p. 883. Seq. Subj. aor. and in the
apodosis the fut. Mark 5: 28 καὶ τῶν
ἵματων αὐτοῦ ἄφωμαι, σωθήσωμαι.
El-
lipt. without apodosis, Mark 6: 56.
Acts 5: 15. 2 Cor. 11: 16.—Hdian. 4.
4. 15. Luc. D. Deor. 5. 2.
Κανᾶ, ὁ, indec. Cana, Heb. 7π, 7π,"
a village of Galilee a few miles N. E.
—Jos. B. J. 1. 17. 5.
Κανάναιος, οὐ, ὁ, in some Mss.
for Κανανίτης q. v.—Act. Thom. § 1.
Κανανίτης, ου, ὁ, Cananite, an
epithet derived from Heb. יִבְר, Aram.
7π, 7π, zeal, and signifying i. q. γῆλος q.
v. Hence Σιμὼν ὁ κανανίτης is the
same as Σιμὼν ὁ γῆλος, Matt. 10: 4.
13. Perhaps the same with Simon the
brother of James and Jude, Matt. 13:
55. Mark 6: 3.
Κανδάκης, ἦς, ἤ, Candace, a name
common to the queens of Ethiopia or
Meroë in the age of Christ, Acts 8: 27.
This country was then governed by fe-
male, Strabo lib. XVII. p. 1134. B.
Κανών, ὁνος, ὁ, (καὶν, κατα, reed),
a reed, rod, staff, employed to keep any
thing stiff, erect, asunder, Hom. II. 8.
103. ib. 13. 407. a measuring rod or
line, Test. XII Patr. p. 662. Aeschin.
p. 82. 5. Dion. Hal. Ant. 3. 67. In
N. T. trop. canon, i. e. a standard, rule,
e.g. of life and doctrine, Gal. 6: 16 ὀφει
τὸ κανόν ὁ τοῦτο στοιχεῖον. Phil. 3: 16
in text rec.—Eurip. Hec. 603 κανών τοῦ
καλοῦ. Dem. 327. 25. Xen. Ag. 10. 2.—
In the sense of limit, sphere of action or
duty, assigned to any one, 2 Cor. 10: 13
κατὰ τὸ μέτρον τοῦ κανόνος τ. τ. λ. v.
Καλέγνοιμ, ὁ, indec. Caperna-
num, written also Κασαφρανόιμ, Heb.
prob. כֵּסַףְ דְּבָרִים (village of Nahum),
a town or city of Galilee in the confines
of Zebulon and Naphtali and on the
N. W. shore of the sea of Tiberias not
very distant from the confluence of the
Jordan, comp. Matt. 4: 13 εἰς Κατ. τήν
παραθαλασσίαν εἰς ὄψιν Ζαβουλῶν καὶ
Ναφθαλίμ. It was for a time the resi-
dence of Jesus (Matt. 1. c.) and was
much frequented by him; hence called
Capernaum is not mentioned in the
O. T. and only once by Josephus, de
Vit. sua § 72; it was probably there-
fore built after the exile. The exact
site is at present uncertain, but is sup-
posed to have been at a place called
Tel Hüm between Tabagha and the
Rosenm. Bibl. Geogr. II. ii. p. 68.—
Matt. 4: 13. 8: 5. 11: 23. 17: 24. Mark
Καπηλευω, ο, εἶναι, from ὁ καπηλ-
λός a retailer, huckster, Xen. Cyr. 4. 5.
42. a vintner, inn-keeper, Ael. V. H.
10. 9. For the difference between


Kαππαδοκία, ας, ἡ, Cappadocia, a province of the interior of Asia Minor, bounded N. by Pontus, W. by Lycaonia, S. by Cilicia, and E. by Syria and Armenia Minor. Acts 14: 11. 1 Pet. 1: 1. The country was celebrated for the production of wheat, for the excellence of its horses, and for the dulness and vice of the inhabitants. Hence the virulent epigram:

Vipera Cappadocem nocitura momordet; at illa Gustato periit sanguine Cappadocis.

Kagdia, ας, ἡ, (kindr. with κέφαλα, κέφαλα, the heart, as the seat and centre of circulation and therefore of life in the human system, Hom. Il. 10. 94. ib. 13. 283. In N. T. only trop.


Karpnós, ou, ō, fruit, produce, both of trees and plants and of the earth.


Kata, prep. governing the genitive and accusative, with the primary signif. down, i. e. down from, down upon, down in, etc. Buttm. §147. n. 4. Matth. §147. p. 327. §53. p. 340. Passow in κατά.

I. With the genitive. E. g.

1. Of place, i. e. a) of motion down from a higher to a lower place, e. g. κατὰ τῶν καρπῶν εἰς θάλασσαν down from i. e. down a precipice into the sea, Matt. 8:32. Mark 5:13. Luke 8:33. So κατά καρπαλίς ἑξαν to have depending from the head, 1 Cor. 11:4, see in ἐχει ὑ. —Jos. B. J. 1. 7. 5 κατὰ τῶν καρπαλίων ἐφείστηκαν ἑναυώς. ib. 2. 3, 3. Xen. An. 4. 2. 17.

b) of motion down upon a lower place, upon, Mark 14:3 κατέβηκεν αὐτοῦ κατὰ τῆς καρπαλίας. —Jos. B. J. 2. 3, 2 κατὰ καρπαλίας αὐτῶν ἔφευρεν τὰ βέλη sc. from the porticoes. Del. V. H. 8. 14. Xen. Cyr. 5. 1. 5. —Trop. η κατὰ βάσθος πτωχεία lit. poverty down to the very...
depths, i.e. deepest poverty, 2 Cor. 8: 2.
—comp. Xen. Cyr. 4. 6. 5.
c) genr. of motion or direction upon, towards, through, any place or object.
(a) pp. e.g. in the sense of upon, against, Acts 27: 14 ἐξαλε κατ' αὐτὸν ἴδιος τῷ παρεχός. — Ἰδιαν. 6. 7. 18. 
For adv. καθ' ἴδιον, see Καθόλον.—Hom. Od. 6. 102. Ael. V. H. 1. 14. Pol. 1. 17. 10. Comp. Passow κατά no. 3.—
(y) after verbs of swearing, i.e. to swear upon or by any thing, at the same time stretching out the hand over, upon, towards it. Matt. 26: 63 ἐξοριζῇ σε κατὰ τὸν θεοῦ. Ἰδιαν. 6. 13 bis, ὄψις καθ' ἴδιον. v. 16. Sept. for ἔξω καθ' ἴδιον Ἰδιαν. 6. 13 bis. 
II. With the accusative, where the primary and general idea is down upon, out over, etc. See the grammarians as above cited, and Winer § 53. d. p. 340.
1. Of place, i.e. a) of motion expr. or impl. or of extension out over, through, throughout a place. Luke 8: 39 καθ' ἴδιον τῷ πόλει κηρύσσων. 15: 14 ἐγένετο λείμα κατὰ τὴν χώραν ἐκλήσιν. Acts
b) of motion or situation upon, at, near to, adjacent to, etc. Luke 10: 32 γενέμονος κατὰ τὸν τόπον. v. 33 ἴδιος κατὰ αὐτὸν. Acts 2: 10 τῆς Αἰγυπτίας τῆς κατὰ Κύρηναν. 16. 7. 27: 2 τοῖς κατὰ τὴν Ἀιγυπτίαν τόπους i.e. places on and near the coast of Asia Minor. v. 7.—Diod. S. 1. 22. Xen. An. 5. 2. 16. 23.
c) of motion or direction upon, i.e. towards any place. Acts 8: 26 πορευόμενος κατὰ μετημβιαν. 27: 12 λείμα βλέποντα κατὰ Αἴβα. Phil. 3: 14 κατὰ σπόν διώκω. —Thuc. 7. 6 ὀπτε καθ' αὐτοὺς τὴν ἴ. q. over against. Xen. An. 7. 2. 1.—Trop. κατὰ πρόσοπον Ἀντιστίχυ, to withstand one to his face, Gal. 2: 11.—Soph. Trach. 102 κατὰ ὀμμα. Xen. Hi. 1. 14 κατὰ ὀμμαίοις.
d) of place where, i.e. of being at, in, within a place, where sometimes ἐν might be employed though not strictly synonymous, just as in Engl. 'at a house' and 'in a house' may be used interchangeably, comp. Winer l. c. p. 340 marg. (a) seq. acc. of place, as Rom. 16: 5 τὴν κατὰ οἴκων αὐτῶν ἐκκλησίαν the church at or in their house i.e. accustomed to meet there. 1 Cor. 16: 19. Phil. 2. Acts 13: 1 ἔστω κατὰ τὴν ἐκκλησίαν προφητεῖα
1. 67. Thuc. 3. 99. — So distributively,
comp. above in no. 1. a, also no. 3.
below. E. g. kathä hemian daily, every day,
Matt. 26: 55. Mark 14: 49. al. also to
kathä hemian Luke 11: 3. 19: 47. kathä
äkos, kathä enantion, yearly, every year,
toiptikh at each passover Matt. 27: 15.
Luke 23: 17. kathä kaiou at certain
times, from time to time, John 5: 4.
kathä miun tachytan every first day of
the week 1 Cor. 16: 2. Also Acts 17:
17 kathä pasan hemian. 18: 4. Heb. 3:
E. g. xat tov xavgov during
the time of temptation. 9: 9. Sept. for
27: 27. Heb. 1: 10 öv kathä
mov othos in the beginning, of old. 3: 8 kathä
ktau othos in the beginning.
During the time of temptation.
Xen. Cyr. 1. 6. 3, ib. 2. 3. 15. 16.—So c. acc. of person, i. e. according to the will of any one, Rom. 8: 27 κατὰ θεὸν. 2 Cor. 7: 9, 10, 11. 1 Pet. 4: 6. Rom. 15: 5. 1 Cor. 12: 8. by command of any one 2 Cor. 11: 17. according to the narrative or writing of any one, only in the inscriptions of the gospels. (2 Macc. 2. 13. Plat. Phaedr. 1 κατὰ Πυθαρόν as Pindar says, Cratyl. 18.) Gal. 1: 11 οὐκ ἢντι κατὰ ἰδιῶς, is not human i. e. of human origin.—With the idea of proportion, Matt. 2: 16. 25: 15 ἵκαστο κατὰ τὴν ἰδιὰν δύναμιν. Rom. 12: 6. 1 Cor. 3: 8. 2 Cor. 10: 13.—Xen. Mem. 2. 7. 1.—Adverbially, as Luke 10: 31 κατὰ συγγενέαν by chance, accidentally. (Hdot. 8. 57 κατὰ τίγρ. ) John 10: 3 κατ’ ὀνόμα. Acts 18: 14 κατὰ λόγον reasonably. (Luc. Icarom. 18.) 1 Cor. 14: 40. Eph. 6: 6. Phil. 3: 6 κατὰ ξύλον zealously. 1 Pet. 3: 9 κατὰ γνώσιν discreetly. So κατὰ τ’, how? Luke 1: 18.


b) Of likeness, similitude, etc. like, after the manner of. 2 Cor. 1: 17 et 10: 2 κατὰ σῶμα i. e. like a frail and feeble man. Heb. 5: 6. 10 κατὰ τὴν τῶν Μελ- 

χιδελῶν i. e. of an order like that of Melchisedec. Acts 13: 22 see in Καρ- 


c) Of the end, aim, purpose, towards which any thing is directed, for, by way of, etc. 2 Cor. 11: 21 κατὰ ἀτύπων [ἐν τοῖς ἡμῶν v. ἡμῶν v. αὐτῶν] λέγω I say it by way of disparagement, reproach. 1 Tim. 6: 3 κατὰ ἑαυτῶν διαδραχμ. 2 Tim. 1: 1. Tit. 1: 1. — Jos. Ant. 3. 11. 4 κατὰ τὴν τιμήν τοῦ θεοῦ τοῦτο ποιῶν. Palaeph. 43. 4. Thuc. 6. 31 κατὰ Θεόν ἡμῖν. Hdot. 2. 152.

Note. In composition κατὰ implies: 1. motion downwards, as καταβαινειν, καταθεῖν, καταλήπτων, etc. 2. against, in a hostile sense, as καταγγέλλων, κατηγορεῖ, καταλαλεῖ. 3. distribution, as κατακληροδοτεῖ. 4. in a general sense, down, down upon, and also throughout, where it often cannot be expressed in English, and is then to us simply in-
Kataphaio, f. βησμα, (baiw,) nor. 2 καταβης, imper. καταβηςί and καταβας Mark 15:30. Buttm. §107. n. I. 14. §114 βαινω. —To go or come down, to descend, sc. from a higher to a lower place, intran.


b) spoken of things, e. g. a way leading down from a higher to a lower tract of country, Acts 8:26 ἔδωκν τὴν καταβας ἀπὸ Ἰερου. εἰς Γάζαν. So γη τῆς Sept. καταβας Prov. 7:27. Of things descend-

ing from heaven, i. e. let down or sent down from God, e. g. a vessel Acts 10:11. 11:5. spiritual gifts seq. ἀπό James 1:17. the new Jerusalem ἥ καταβας ἐκ τοῦ οἴου ἀπὸ τ. Ῥέου Rev. 3:12 in an anacoluthon. So genr. from the heavens, the clouds, to fall, e. g. ἥ βροχή Matt. 7:25, 27. (Jos. Ant. 2. 16. 3.) λαλάω Luke 8:23. πῦρ ἀπὸ τοῦ οἴου. Luke 9:54. πῦρ ἐκ τοῦ οἴου. Rev. 13:13. So Sept. and γη γῆ 2 K. 1:10. 12.—Also in the general sense of to fall, to drop, e. g. of sweat, ὡς Ἰερώμην αἰματος καταβας ἐν τῇ γῆ Luke 22:44. —Eccles. 32 or 35:15 δακρύων ἐν σιαγόνα καταβανεί. Al.

Kataphallio, f. βαλω, (βάλλω,) to cast down, trans. e. g. from heaven, Rev. 12:10 καταβηλθήθη ὁ κατηγορος. (Pol. 1. 24. 12 Xen. H. G. 5. 2. 41.) In the sense to prostrate, 2 Cor. 4:9. Sept. for ἔβηθεν Ps. 73:18.—Luce. D. Deor. 14. 2. Xen. Cyr. 1. 3. 14. ib. 1. 4. 8.—Mid. to lay down sc. a foundation, Heb. 6:1.—Jos. Ant. 15. 11. 3. Pol. 10. 27. 9.


KATAYGÔS

Kataβολή, ἡς, ἡ (kataβόλλος), a casting down, i. e.


b) of seed, a casting in, trop. Heb. 11: 11 δύναμις γλασίν εἰς καταβολήν σπέρματος, lit. strength for the casting in (implanting) of seed, i. e. strength for conception, procreation. — Hippocr. Aphorism. IV. τὰ κυνόσιν ἐν μιᾷ τοῦ πρώτου χρόνῳ τῆς καταβολῆς τοῦ σπέρματος. Arr. Eriet. 1. 13. 3 σὺς εἰς τῶν αὐτῶν σπέρματων καὶ τῆς αὐτής ἀνωθεν καταβολῆς. So καταβάλλειν σπέρματα, e. g. M. Antonin. 4. 36 σπέρματα εἰς γίνεται μήτηρ καταβάλλομενα. Galen. de Potent. 1. This seems to have been a technical mode of expression, see the passages collected by Wetstein in loc.

Καταβραζείν, εἰς, (βραζείν q. v.) to give the prize against any one, to deprive of the palm, Zonar. in Can. 35 Conc. Laod. τὸ μη τὸν νική- σαντα ἀξίων τοῦ βραζείν, ὅλον ἐτέρω διδόνα αὐτοῦ ἀδικουμένου τοῦ νικήσαντος. In N. T. trop. to deprive of a due reward, to defraud, trans. Col. 2: 18. — Dem. 544 ult.

Καταγγέλειν, ἔως, ὧν (καταγγέλ- λων) an announcer, proclaimer, Acts 17: 18.

Καταγγέλλω, f. γῆλ, (κατά in- tens.) aor. 2 pass. καταγγέλλω Acts 17: 13, see Buttm. § 101. n. 4; pp. to bring word down upon any one, i. q. to bring it home to him, trans. Hence a) to announce, to proclaim, to publish. Acts 13: 38 υἱῶν ἀφεῖς ἀμαρτιῶν καταγγέλλων. — Jos. Ant. 3. 8. 6. Pol. 4. 53. 2. Xen. An. 2. 5. 38. — In the sense of to land, to celebrate, Rom. 1: 8. 1 Cor. 11: 26.

b) by impl. to preach, to set forth, to inculcate. Acts 4: 2 καταγγέλλων τὴν ἀνα-
Katayovigouc, f. isoua, depon. Mid. (διενόγους), to contend against, and by impl. to conquer, to subdue, e. g. ἐξευτελεῖσαν Heb. 11:33.—Jos. Ant. 7.2.2. Ael. V. H. 4. 8.


Καταδίκη, η, η, (δίκης) sentence against, condemnation, Acts 25:15 in some Ms's, for δίκη.—Jos. B. J. 4. 5. 2. Hidian. 7. 4. 15.

Καταδίκα, f. τευ, (ταδίκας) to pursue closely sc. an enemy Xen. An. 4. 2. 5. Sept. for ἀναγίμων Judg. 7: 25.—In N. T. to follow closely, sc. in order to find, seq. acc. Mark 1:36. So Sept. and ἤτοι Ps. 23: 6.

Καταδισκώ, f. τευ, (καταδικά) to pursue closely sc. an enemy Xen. An. 4. 2. 5. Sept. for ἀναγίμων Judg. 7: 25.—In N. T. to follow closely, sc. in order to find, seq. acc. Mark 1:36. So Sept. and ἤτοι Ps. 23: 6.

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Kataxalúpto, f. φα, (καλύπτω,) to cover sc. with a veil etc. which hangs down, comp. in Kata I. 1. a. hence to veil; in N. T. only Pass. or Mid. to be veiled, to wear a veil, absol. 1 Cor. 11: 6 bis. seq. τὴν καλύμνην v. 7, comp. Buttm. § 134. 6, or § 135. 4. Sept. for ἄνευ Gen. 38: 15. Is. 6: 2. — Jos. Ant. 7. 10. 5. act. Xen. Cyr. 6. 4. 11.


Kataxρομινίζω, f. ἄσω, (χρηματινιζω fr. χρηματινιζω,) to cast down from a preci-

Karaxorue, το, (κατακρινώ,) judgment against, condemnation, Rom. 5: 16, 18. & I. — Hesych. κατακρίνως, κατακρίνεις, κατακρίνη.

Katakrinon, f. νῦ (χρόνον,) to give judgment against, to condemn, construed in Greek writers with a gen. of pers. and acc. of punishment, Matth. § 378. p. 694 pen.
b) by impl. to condemn sc. by contrast, i.e. to shew by one's good conduct that others are guilty of misconduct and deserve condemnation, seq. acc. Matt. 12: 41, 42. Luke 11: 31, 32. Heb. 11: 7. Pass. Rom. 14: 23.

Katakriom, εως, η (κατακρινων,) condemnation, 2 Cor. 3: 9. In the sense of censure, blame, 7: 3.

Katakrinon, το, (χρόνον,) to lord it against i.e. over any one, i.e.

Katakalaléo, ὁ, (κατακαλέω) to speak against, i.e. to speak evil of, to slander, seq. gen. Buttm. § 132. 5. 3.


Katakalaleos, ou, δ, η (κατακαλέω) speaking against, as subst, a slanderer, backbiter, Rom. 1: 30.

Katakalambanov, f. λήψομαι, aor. 2 καταλαμβάνων (κατά ένσεις,) to take, to receive, sc. with the idea of eagerness etc. trans.
b) in allusion to the public games, to obtain sc. the prize, with the idea of eager and strenuous exertion, to grasp, to seize upon. Rom. 9: 30. 1 Cor. 9: 24 οὖν τρέχειτε, ἵνα καταλαμβάνετε το θρήσκευον. Phil. 3: 12 bis, διόκοις δὲ, εἰ καὶ καταλαμβάνῃ [το θρήσκευον v. 14], εἰρήνη καὶ καταλαμβάνεται ἐπὶ τοῦ Χριστοῦ, i.e. for which very end I also have been won as a prize by Christ. v. 13. — comp. Hdot. 6. 39. Thuc. 3. 30.

καταλαμβάνω· e) trop. to seize with the mind, to comprehend, John 1: 5 ἢ δὲ σκοτία οὖν καταλαμβάνει αὐτὸ. — Clem. Alex. Strom. 1. 16 καταλαμβάνων το μέγεθος τῆς ἀληθείας. — Hence Mid. to comprehend for oneself, to perceive, to find, seq. διε. Aicus 4: 13 καταλαμβάνομεν ὅτι ἄνθρωποι ἀγρίμι-
Katahéyo, f. ἔως, (ἵλιγον,) to lay down, Mid. to lie down sc. to sleep. Hom. Od. 14. 520. ib. 19. 44. to lay down or out sc. apart from others, i.e. to select, Xen. Ag. 1. 23. In N. T. to lay down to or among others, i.e. to reckon under or to a number, to enrol, Pass. 1 Tim. 5: 9.—Pol. 2. 24. 14. Xen. Cyr. 3. 4. 11.


Kataleípō, f. ἔως, (λείπω,) aor. 1 κατέλειπα Acts 6: 2, a later form, Lobs. ad Phryn. p. 713 sq. Buttm. Ausf. Sprachl. § 114. II. p. 181.—pp. to leave down to one’s heirs, i.e. to leave behind so as to descend to them, Hom. Od. 1. 243. Xen. Cyr. 3. 1. 10.—Hence genr. and in N. T. to leave behind, pp. at one’s departure, trans.


c) to leave remaining, i. q. to have left, to reserve, Rom. 11: 4 x. ἐμανότο ἐπικατοχ. ἀνάθημα, quoted from 1 K. 19: 18 where Sept. for ἔξω. Pass. Heb. 4: 1.—Xen. Ag. 5. 1. 1.

Kataλέξω, f. ἀσω, (κατά- ἱεσσέω,) exchange sc. of money Dem. 1216. 18. In N. T. reconciliation, i. e. restoration to the divine favour. Rom. 5: 11 δι’ οὓν τὴν καταλέξων ἐκλάβουμεν. 2 Cor. 5: 18, 19. Rom. 11: 15 καταλέξων κόσμον, i. e. the means, occasion of reconciling the world to God.—gener. 2 Macc. 5: 20. Dem. 10. 15.

Kataλάϕω ν. ττω, f. ἐως, (ἀλ- λαξω,) to change against any thing, to exchange for e. g. money Hidian. 2. 13. 12. In N. T. to change towards, i. e. one person towards another, to reconcile to any one, (thus differing from διαλ- λαξω which implies mutual change, Titum. de Syn. N. T. p. 101 sq.) c. c. acc. et dat. 2 Cor. 5: 18, 19 κόσμον καταλάϕων κατόπτρος. Pass. aor. 2 καταλ- λαγην to be or ‘become reconciled to any one, c. dat. Rom. 5: 10 bis, καταλαλαγημένον τῷ θεῷ x. τ. λ. 1 Cor. 7: 11. 2 Cor. 5: 20. — 2 Macc. 1: 5. Jos. Ant. 5. 2. 8. Xen. An. 1. 6. 2.

Kataλομος, οὐ, ὁ, ἡ, (λαμός,) left over, remaining, Plur. οἱ καταλόμοι the rest, the residue, Acts 15: 17 quoted from Am. 9: 12 where Sept. for ἔξω. So for ἔξω Ezra 3: 8. ἔξω Deut. 3: 13.—Pol. 2. 11. 6.

Katalxw, f. vsow, (1vow,) to loosen down, i. e.


Kataxiótesmu, στό, (κατά intens.) a curse against any one, i. q. ἀνάθεμα but stronger. Meton. accursed thing, for coner. one accursed Rev. 22: 3, in text. rec. See in Katak 1. 1. γ.

Kataxiótemanw, f. λοσ, (κατά intens.) to utter curses against, i. e. to curse, i. q. ἀνάθεμα but stronger, Matt. 26: 74 in text. rec. See in Katak 1. 1. γ.


Kataxaráxw, o, f. ής, (κατά, μαρτιαω,) to become torpid against i. e. to the detriment of any one, intrans. hence in Paul's writings i. q. to be burdensome to any one, e. g. in a pecuniary sense, seq. gen. 2 Cor. 11: 12: 13, 14 οὐ κατακραξάχως ψυχώ, comp. Buttm. §132. 5. 3. §147. n. 12. Matth. § 378. —Hesych. κατακράξας ἡ θάρνης. ib. οὐ κατακράξας. οὐ καταβύργας. In Greek writers found only in the passive, Passow s. voc. According to Jerome its use here is a Cilicism of Paul, Algas. Qu. 10. See Wetstein N. T. II. p. 206.

Kataxiow, f. εύω, (νεώ,) to nod or wink towards any one, i. e. to make signs to any one, with the head; eyes, etc. to beckon, c. dat. Luke 5: 7.—Hom. Od. 15. 462 sq. Luc. Asin. 43. Pol. 39. 1. 3.

Kataxóew, o, f. ής, (κατά intens. νοεω,) to see or discern distinctly, to perceive clearly, trans.


Katanavco, v. t10, f. &a, (xatarvov q. v.) pp. a piercing through, trop. vehement pain, grief, Hesych. katanuvco: η λυπη. So in profane writers. But Sept. has the verb katanuqnsvo for Heb. בנה to be silent, dumb, Lev. 10: 3. Ps. 4: 5. al. for בנה id. Dan. 10: 15, and for בנה to lie in deep sleep, stupor, Dan. 10: 9. Hence also Sept. katanuqnsvo for Heb. נִמְנָה deep sleep, stupor, Ps. 60: 3 and Is. 29: 10, which last passage Paul quotes in Rom. 11: 8 δοξαν αυτοις δ Θεου πνευμα κατανυσων. Others derive it in this sense from katayvtico. 


Katanayo, εως, η, (καταπαιν) a resting, rest, 2 Mac. 15: 1. In N. T. from the Heb. rest, i. e. place of rest, fixed abode, dwelling, comp. in Katanavo a. β. So Acts 7: 49 τις τοπος της καταν αυτου, μου, and what the place of my rest, abode? i. e. of God in allusion to a temple, quoted from Is. 66: 1 where Sept. for πεντη, as also Ps. 132: 14 where God is represented as searching through the earth and selecting Zion as his dwelling-place, comp. Eccles. 24: 6 sq. Baruch 3: 20 sq. Also of the rest or fixed and quiet abode of the Israelites in the promised land after their wanderings, Heb. 3: 11, 18 et 4: 3, 5 η εσπευσονται εις την καταναιν αυτους μου i. e. the rest which I have promised, quoted from Ps. 95: 11 where Sept. for πεντη, as also Deut. 12: 9. See in Kaito. — Hence trop. the rest, quiet abode of those who shall dwell with God in heaven, in allusion to the rest of the sabbath, Heb. 4: 1, 3, 10, 11. Comp. Wisd. 4: 7. Act. Thom. § 36.

Katanayco, f. σο, (πανωι) to quiet down, i. e.

Katanéraoua 429  Katanéría

b) intrans. from the Heb. to cease from, to rest from, seq. a) f. πίστως, (πλέον,) to sail down sc. from the high sea to land, comp. Katanéría b; to sail to any place, to come by ship to, seq. εἰς Luke 8:26.—


b) from the Heb. curse, i. e. a devoting or dooming to utter destruction, see in Ανάδεσμα, and hence condemnation, doom, punishment. Gal. 3:10 ὑπὸ κατα- θανάτων εἰσὶ are subject to the curse, i. e. ἐπικατάθανατοι. v. 13 bis, εἰ τῆς κατάθανας τοῦ νόμου, γενόμενος ὑπὲρ ἑλέως κατάθανα, i. e. from the curse, doom, which the law threatens, being himself made a curse for us, i. e. meton. accursed, i. e. ἐμέξαταγμα, 2 Pet. 2:14 ὑπὲρ τούς τόσον i. e. on whom the curse abides. So Sept. for τούς Dan.9:11. ἐγγίζειν τὸ τοῦν, ἐπικατάθανατος. Deut. 28:15. 45. ἐγγίζειν Prov. 3:33. Mal. 2:2. — Also of the earth, Heb. 6:8 γῇ... κατάθανας ἐγγίζεις near to the curse, almost accursed, i. e. doomed to sterility. So Gen. 3:17

Καταράβαγο, ο, f. ἄμωμο, (παί τ. c. vi trans. ἀγωγόντο) to render inactive, idle, useless, trans.


b) by impl. to cause to cease, to do away, to put an end to, 1 Cor. 6: 13. 13: 11 καταφράξα τα τοῦ νηπίου I put away childish things. Sept. for ἀπεξε to make desist, Ezra 4: 21. 23. — Hence to abolish, to destroy, Rom. 6: 6 τὸ σώμα τῆς ἁμαρτίας. 1 Cor. 15: 24 οὕτων καταφράξα πάσαν ἀγώγον κ. τ. λ. v. 26. 2 Thess. 2: 8. 2 Tim. 1: 10. Heb. 2: 14. — Test. XII Patr. p. 731 καταφράξα τοῦ βεβαιὸν τοὺς ἀνεπιρμυτόν παύς. Just. Mart. de Resurr. p. 242. — Pass. καταφράγομαι, σώμα, to cease, to be done away, 1 Cor. 2: 6. 13: 8 bis, εἴτε προφητείας, καταφράξα—Θήσαται κ. τ. λ. v. 10. 2 Cor. 3: 7, 11, 13, 14. Gal. 5: 11. So καταφράγομαι ἀπὸ τοῦ νόμου to be freed from a law Rom. 7: 2, 6, i. q. ἀλευθέρα ἐστὶν ἀπὸ τοῦ νόμου in v. 3. Also Gal. 5: 4 καταφράξητε ἀπὸ τοῦ Χριστοῦ ye have withdrawn, apostatised, from Christ. Theophyl. well, οὐδεμίας κοινωνίαν ἔχει μετὰ τοῦ Χ.


Καταρίτις, f. ἄμωμο, (κατά intens. ἀρίτις, ἀρίτιος) to make fully ready, to put in full order, to make complete, trans.

a) pp. (a) espec. of what is broken, injured, etc. which is also the more usual classic sense, to refit, to repair, to mend, e. g. τὰ δύναμιν Matt. 4: 21. Mark 1: 19. Sept. for Chald. ἀπεξένοια Ezra 4: 12, 13, 16. —Arr. Epict. 3. 20. 10. Diod. Sic. 12. 3. Hdot. 5. 106. — (b) By impl. and in the proper force of κατά, to make perfect, i. e. such as one should be, deficient in no part. Of persons, Luke 6: 40. 2 Cor. 13: 11 καταφράξεσθαι be ye perfect. 1 Pet. 5: 10. seq. ἐν τινι in any thing, Heb. 13: 21 καταφράξεως ὡμᾶς ἐν π. ἑρμίᾳ ἁγιάζω. 1 Cor. 1: 10. — Pol. 5. 2. 11 Μακάδεως ταῖς ἐφησίας καταφράζειν.—Of things, e. g. τὰ τοποφόρματα, to fill out, to supply, 1 Thess. 3: 10.


Καταφράξεως, ες, ἀμωμος (καταφράξιος) perfection, i. e. the being made or becoming perfect, 2 Cor. 13: 9. Comp. in Καταφράξεως, β. —Plut. Alex. M. 7.

Καταφράξεως, ο, ὅν, (καταφράξα), a perfecting, i. e. the act of making perfect, Eph. 4: 12.

Katakáptο, f. ψωλ. (σκάπτω), pp. to dig down under a building etc. to undermine, and hence to overthrow, to destroy, to raise, sc. cities, buildings, etc. Jos. Ant. 4. 8. 46. Hidain. 8. 4. 24. Xen. H. G. 2. 2. 23. — So in N. T. as quoted from Sept. e. g. Rom. 11: 3 τὰ διασταρίσματα σου καταστάμανα, from 1 K. 10: 10 where Sept. for בִּנְיָם. Part. pass. Acts 15: 16 τὸ κατακαμμένα, ruins, from Am. 9: 11 where Sept. for נֵס בֵּית.
of a garment, the adjustment of it, on and around one's person, *περιστολή*; 
Plut. Pericl. 5. In N. T. collect. for 
*raiment, apparel, 1 Tim. 2:9 é xata-
tοιον. Sept. for *περιστολή* Is. 61: 
3.—Jos. B. J. 2. 8. 4.

Καταστρέφω, f. *στρέφω* to turn 
down, to turn under, e. g. with a 
plough-Xen. Oec. 17. 10. In N. T. to 
overturn, to overthrow, trans. Matt. 21:12 
to ψαρεύειν τον κολλυβιστών. Mark 11: 
2: 22.—Anthol. Gr. III. p. 38. Also x. 
tος πολέμειν to destroy Jos. Ant. 2. 10. 2. 
Diod. Sic. 16. 71.

Καταστροφικά, ὡς, f. *άσω (στρο-
φικός q. v.) to revolt against, to run 
riot against any one, seq. gen. 1 Tim. 5: 11 
ὅτι καταστροφικά τοῦ Χριστοῦ, 
*against Christ, i. e. they lead a life of 
luxury and gaiety in neglect of Christ, 
to the detriment of his cause. Comp. 
Matth. § 378. Buttm. §132. 5. 3.—Basil. 
Annal. XIX. 4. 368. D. Comp. Lob. ad 
Phr. p. 381. See more in Στρατιωτικά.

Καταστροφή, ἡς, ἡ (καταστρέφω) 
catastrophe, i. e. overthrow, destruction, 
of cities, 2 Pet. 2: 6 ἃς πολέσα... κατα-
στροφή κατακαίρων. Sept. for Ἰν Gen. 
Thuc. 1. 15.—Metaph. subversion, opp. 
to το χρήσιμον, 2 Tim. 2: 14.

Καταστροφονυμμι, f. *στρέφω* (στρο-
φονυμμι) to spread down, to strew 
down, trans. e. g. persons, 1 Cor. 10: 6 ἃς πολέσα... καταστροφονυμμι. 
Thuc. 1. 15.—Metaph. subversion, opp. 
to το χρήσιμον, 2 Tim. 2: 14.

Καταστροφίσα, f. *στρέφω* (στρο-
φίσα) to shoot down sc. with an arrow or dart, Pass. 
c. dat. θεῶν ἡμῶν. 2 Pet. 2: 6 ἃς πολέσα... καταστροφονυμμί. 
Sept. for Ἰν Num. 14: 
Xen. Cyr. 3. 3. 64 οἱ Πέρσαι... πολ-
15. 80 τοῦ θότον νεκρῶν καταστράτωσα.

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15. 80 τοῦ θότον νεκρῶν καταστράτωσα.

Καταστράτωσα, f. *στρέφω* (στρο-
φόω) to drag 
down, to force along, e. g. as a torrent 
tοις λίθοις, ξίλα, τὴν ἄμμον Test. XII 
1. 1.—In N. T. of a person, to drag or 
—Philo Leg. ad Cai. p. 1010 διὰ μέσης 
καταστράτωσα ἵμαρσα. So detrahere in 
judicium, Cie. pro Milon. 14.

Κατασφάζω or κατασφάτω, 
f. *ἀφάν* (σφάτων or σφάτων) to slaughter 
down i. e. genr. to butcher, to kill, trans. 
τοῖς ἐξαρίστοις Zech. 11: 5.—2 Macc. 5: 12. 
Ael. V. II. 13. 2. Xen. An. 4. 1. 23.

Κατασφηγζο, f. *ικο* (κατα-
tens,) to seal down i. e. to, in Eng. to 
seal up, e. g. to βιβλίον a book or roll, 
Wisd. 2: 5. Plat. ed. R. VIII. p. 82. 3.

Κατάξεως, εν ζ, (κατέχω q. v.) a 
possession i. e. thing possessed, in 
Δὲ εἰς τὴν κατάξειν την ἔρημον v. 45 
ἐν τῇ κατάξεις, see in ἔν Νο. 4. So 

Καταστήματι, f. *θέσμο*, (πληθυντικό) 
to put or lay down, to deposit, trans. 
a) pp. e. g. in a tomb, Mark 15: 45 
καταστήματι αὐτῶν ἐν μνημείοις.—Ael. V. H. 
13. 2. genr. Jos. Ant. 4. 4. 2. Xen. 
Eq. 6. 7.

b) Mid. to deposit for oneself, i. q. in 
Engl. to lay up for future use, genr. 
Xen. Cyr. 7. 5. 34. An. 7. 6. 34. In 
N. T. trop. καταστήματα χαρών χαρώ-
tες c. dat. to lay up favours with any one, 
to win his favour, comp. Engl. 'to cur-
ry favour with.' Acts 24: 27 Σέλον το 
χαρών καταστήματα τοῦ του δοκ. το 
91. Dem. 416. 5. Xen. Cyr. 3. 8. 36.

Καταστηνμι, ης, ς (κατάτημα) to 
cut through or off,) concision, i. e. a 
cutting off, mutilation. So Phil. 3: 26 
contemptuously for the Jewish circum-
cision in contrast with the true spiritual 
circumcision, v. 3. Comp. in 'Ἀπο-
κόπτω.

Καταστημεύομαι, f. *ιεύμα*, (τοιχο-
μείω) to shake down sc. with an arrow or dart, Pass. 
c. dat. βολίλη Heb. 12: 20, in allusion to 
Ex. 19: 13 where Sept. for Ἦη.—Luc. 
D. Deor. 19. 2. Hdot. 3. 36.

Καταστρέφω, nor. 2 κατάδραμων, 
(τρίχω) to run down sc. from a higher 
to a lower place, Acts 21: 32 κατάδραμων 
tοῦ αὐτοῦς he ran down to them sc. from 
the tower Antonia. Sept. for Ἰν 1 K.
Karagayo, see in Kutsodio.

Karagaiwo, f. kataiwo, aor. 1 pass. katheryan.

1. to bear or carry down from a higher to a lower place, Palaeph. 10. 2. Plut. M. Anton. 69. to bring down sc. with violence, as a blow Luke, Tim. 53. to throw down Jos. Ant. 2. 9. 7. Hidian. 4. 15. 9. — Hence in N. T. only Pass. katakatalechoan, to be borne or thrown down, to fall. Acts 20: 9 katheryehtis apo to $tvontin epetos, i. e. he sunk down from sleep, lost his balance and fell. — Ael. V. H. 3. 5. Hidian. 1. 11. 3. Trop. to be borne down, oppressed, sc. with sleep, $tvontin Acts 20: 9. — Symm. for $tvovn Ps. 76: 17. $tvovn Dion. Hal. Ant. 4. 1 ult. $tvontin Jos. Ant. 2. 5. 5. Diod. Sic. 3. 57. Plut. ed. R. VI. p. 409. 5.


Kataferevo, f. ephi, (kath, intens.) to spoil utterly, to corrupt, trans. Luc. Tim. 36. katafer. $tvon $tvon $tvon $tvon $tvon

a) trop. to corrupt, to deprave, e. g. tov $tvon, Pass. 2 Tim. 3: 8. Comp. Buttm. § 134. 6. Sept. katafer. $tvon $tvon $tvon $tvon $tvon


2. katafer. $tvon $tvon $tvon $tvon $tvon


Katafer, adv. (kath, $tvon, pp. down over against, i. e. at the point


place, 1 Thess. 3: 11 ὁ κύριος κατευθύνεται (optat.) τὴν ὁδὸν ἡμῶν πρὸς ἡμᾶς.—
Plut. Alex. M. 33 init.—Trop. τοις τοῖς
tοῖς καθισμαῖς τίς 2 Thess. 3: 5. So
Sept. τὴν ὁδόν γιὰ τὴν ἐκκλησίαν.

Κατεφύσιμος, γ. στήσω, (ἐφίστημι q. v.) in N. T. only in aor. 2 κατεφύσιν,
intrast. to stand forth against, and by
impl. in a hostile sense i. q. to rush upon,
19: 3.—Plut. ed. R. VI. p. 71 ult.

Κατεχόμεθα, γ. στήσω, (ἐφίστημι b.)

Κατέχω, ἡ κατέχω, σορ. 2 καταχέω,
(κατά ἑστιν) to have and hold fast, to
hold firmly, trans.
a) genr. in various senses. (α) to re-
tain, to detain a person; Luke 4: 42 καὶ
cατεχέων αὐτὸν τοῦ μὴ πορεύεσθαι.
Xen. Mem. 2. 6. 9. 11. Some also
Rom. 1: 18, see below. —
Xen. Cyr. 4. 6. 4 bis. — (β) to possess
i. e. to hold in firm and secure posses-
sion, 1 Cor. 7: 30 καὶ οἱ ἀγοραζόντες ὡς
μὴ κατέχόντες. 2 Cor. 6: 10. Rom. 1: 18
τῶν τῆς ἥλιος ἐν ἀδίκῳ κατεχόντων.
i. e. possessing a knowledge of the
truth but living in unrighteousness.
Sept. for Chald. Aph. τῆς Gen. 7: 18,
22.—Ael. V. H. 7. 1. Pol. 1. 2. 3. Xen.
Mem. 3. 5. 26. — (γ) trop. to hold fast
in one's mind and heart, to keep in
mind etc. e. g. τῶν λόγον Luke 8: 15.
tας παραδόσεις 1 Cor. 11: 2: τοῦ καλῶν
1 Thess. 5: 21. also Heb. 3: 6, 14. 10:
23. in memory 1 Cor. 15: 12. — Dion.
Hal. Ant. 4. 29. Theophr. Char. 26, or
8 ed. Tauchan.—(δ) Pass. to be held fast,
i. e. trop. to be bound by a law, ἐν ὧν κατεχόμεθα Rom. 7: 6. (comp. Sept. for
τῆς Gen. 39: 20.) also of disease, John 3: 4 ὁ ὄμος κατεχέων νοσημάτων
by whatever disease he was held bound.
1. 12. ib. 1. 4. 19. Aristid. II. p. 508
sq. comp. Xen. Conv. 1. 10. — (ε) As
a nautical term, κατέχεων [τὴν ναῦν] ἐν
τῷ αἰγιλάνῳ, to hold a ship firm towards
the land, i. e. to steer towards the land,
Acts 27: 40. — Hdot. 7. 188 κατέχω... 
455 ἐν παρθένῳ γαῖαν γῆν καταχείμεθα.
With ἔτη Xen. H. G. 2. 1. 29.
b) by impl. to lay fast hold of, to seize,
Matt. 21: 38 καταχείμεθα τὴν κλήρον.
So to take eagerly, τὸν ἐσχατον τῶν
Luke 14: 9. Sept. for τῆς 2 Sam. 4:
H. G. 2. 1. 2.

Κατηγορέω, ὁ, ἡ, κατηγορεύω, (κατά, ἀγορεύω,) to speak against sc. in public,
before a court, etc. i. e. to accuse, e. g.
a) pp. in a judicial sense, seq. gen. of
person expr. or impl. Buttm. §192. 5. 3.
Matth. § 369. Matt. 12: 10 ἵνα κατηγορη-
7: 6. Xen. An. 5. 8. 1. — Seq. gen. of
pers. et acc. of thing, Matth. § 370. n. 2.
Mark 15: 3 κατηγοροῦσιν αὐτοῦ πολλά.
(1 Macc. 7: 25. Xen. H. G. 1. 7. 14.)
or c. gen. of thing by attract. Acts 24:
8. 25: 11. seq. περὶ c. gen. of thing
cατα ὁ gen. of pers. also seq. gen. of
where the subject is a person, Acts 25:
16 ὁ κατηγοροῦμενος. seq. ὑπὸ τῶν
Matt. 27: 12. (Hdot. 7. 205.) Where
the subject is a thing, seq. παρά τῶν, Acts
22: 30 τὸ κτῆτερον ἔτει παρὰ τῶν Ιουδ.
— Thuc. 1. 95.
b) genr. i. q. to complain of, seq. gen.
of pers. John 5: 45 bis, μὴ δοκεῖ ὅτι ἕως
cατηγοροῦμεν ὑμῖν κ. τ. L. Rom. 2:

2. 4. 3. Ael. V. H. 11. 10. — Genr. i. q.
complaint. Tit. 1: 6 ἐν κατηγορίᾳ δοσιλίας.
— comp. Dem. 319. 4.

24: 8. 25: 16, 18. Of Satan Rev. 12:
10 in text. rec. Comp. in Διαδόσεις b.
— 2 Macc. 4: 5. Xen. Mem. 1. 2. 9.

Κατηγορ, όρος, ὁ, (κατηγορώ,) an accuser i. e. Satan, Rev. 12: 10 in
later editions for κατήγορος. Comp. in Αἰδοκόλος b. — Not found in profane Greek writers, but lit. i. q. Rabb. ἰὸν τῆς accuser, Buxtorf. Lex. Rab. Ch. 2009.


Κατηγώρω, ὁ, f. ἴσος, (ἵσοιον) to sound forth towards, against, around any one, Luc. Jup. Trag. 39. Hence trop. and in N. T. to teach, to instruct, sc. orally, by the sound of the living voice.


Κατ' ἱδίαν, see in ἱδος a. β.


Κατασκομέω, ὁ, f. ἴσον, (οἰκίσα) to settle down in a fixed dwelling, to dwell permanently, viz.


Kat wWiay, see in "Idi0¢ a. 8.


Kατόρθωμα, ας, 0, (κατωρθάω,) lower down, i. e. lower. Eph. 4: 9 κατόρθωμα εἰς τὰ κατώτερα μέχρι τῆς γῆς he descended into the lower parts of the earth, i. q. ᾿αδίων ἡμέρας, implying that Christ became subject to death, comp. 1: 20. So Sept. τίς τὰ κατωτάτα τῆς γῆς for τίς ἡ τῶν ἡμερῶν i. e. Sheol, Ps. 63: 10. comp. Is. 44: 23. Ez. 26: 20.

Κατωτέρας, see in Κατώ.


Καύμας, ετος, ἡ, (καύω,) a burning, burning up. Heb. 6: 8 τῶν τοίχων καύμας, i. e. the end of which is to be burned. Sept. for καύμας in Ps. Inf. Is. 40: 16. 44: 15. — Plut. ed. R. VI. p. 481. 10.

Καυσώμες, οὐματις, (καύω,) on- ly Pass. to be set on fire, to burn, 2 Pet. 3: 10, 12. — trop. of a fever, Gal. et Dioscor.


Καυτηριζεῖον, f. ἀσο, (καυτηρίζων) cautery, brand-iron, fr. καυτός, to caution, to brand, to a brand, Pass. 1 Tim. 4: 2 καυτηριζεῖον τῆς ἔνδοξας ὁμοσπονδίας branded in their own consciences, having the marks, stigma, of their guilt burnt in upon their own consciences. — Hesych. καυτηριζεῖον μή ἔχοντες τὴν συνείδησιν ψυχήν. Comp. Diod. Sic. 20. 54 τῶν ψυχῶν τῶν ὀνόματα καυτηρίζω τίνα προσήγη. Cie. de Off. 3. 21 qui conscientiae labes et vulnera in animo habent. — Others, by impl. 'being seared, hardened, in their consciences,' see Reitz ad Luc. I. p. 645.

Kαυκάσωμαι, οὕμαι, f. ἴσωμα,
2 pers. pres. καυχάσσαι Rom. 2: 17, 23.
see Buttm. § 103. III. 1, marg. p. 199.
Winer § 13. 2. b. Lob. ad Phr. p. 360. —
To boast oneself, to glory, to exult, both
in a good and bad sense. E. g. absol.
1 Cor. 1: 29, 31 ὑν... καυχάμενος. 4: 7.
2 Cor. 10: 13, 17, 11: 18, 30. 12: 1, 6, 11.
Gal. 6: 14. Eph. 2: 9. Seq. acc. of
thing as to which, of which one boasts,
comp. Buttm. § 131. 6, 7. 2 Cor. 9: 2
qv... καυχάω. 11: +30. c. acc. of
that in which one glories, e. g. of
things Rom. 2: 23 ὑν νῦν καυχάσσαι.
5: 3. 2 Cor. 5: 12. 10: 15, 16. 11: 12.
of persons, Rom. 2: 17 ὑν ἔθεσ. 5: 11.
1 Cor. 1: 31. 3: 21. 2 Cor. 10: 17. Phil.
3: 3. 2 Thess. 1: 4. Seq. ἐτί c. dat.
Rom. 5: 2 ἕπι ἐκλείδο, κατά c. acc. as
to any thing, 2 Cor. 11: 18. περὶ c. gen.
2 Cor. 10: 8. ὑπὲρ c. gen. 2 Cor. 7:
14 ὑπὲρ ἴμων χ. 9: 2. 12: 5 bis. Sept.
absol. for ἐν οικὺ 1 Sam. 2: 3. for
ὕπερ ἴμων c. acc. Prov. 27: 1. c. ἐν Jer.
Ol. 9. 58. c. ἐπὶ Ecclus. 30: 2. Dio.
8. 16. 70. c. acc. Lucian. Oecyp. v. 120.
c. dat. Hdot. 7. 39.
Καυχήμα, ατος, τό, (καυχάμα),
a boasting, glorying, exulting, i. e.
a) pp. the act of glorying or exulting
in any thing, c. gen. Heb. 3: 6 τὸ καυ-
χήμα τῆς ἐκλείδος, i. e. the hope in
which we glory. So ὑπὲρ τινος 2 Cor. 5: 12.
9: 3. absol. 1 Cor. 5: 6. — Pind. Isth.
5. 65.
b) meton. object of boasting, ground
of glorying, exultation. Rom. 4: 2 ἕπα
καυχήμα. 1 Cor. 9: 15. 16. 2 Cor. 1:
Ῥήμα Prov. 17: 6.—Ecclus. 10: 22.
Καυχήματος, εις, ἡ, (καυχάματος), a
boasting, glorying, exulting, i. q. κα-
υχήμα, but found only in later writers,
a) pp. the act of glorying or exulting
in any thing, 2 Cor. 7: 14 ἤ καυχήματος
ἵμων ἡ ἐπί Τιτρο, see in ἐπὶ I. 1. a. β.
2 Cor. 9: 4. 11: 17. 1 Thess. 2: 19
στίφασος καυχήματος, i. e. the crown in
which we glory, exult. James 4: 16.
So ὑπὲρ τινος 2 Cor. 8: 24. So Sept.
τίφρ. καυχήματος for ῆρμα Prov. 16:
31. Ez. 16: 12. 23: 42.
b) meton. object of boasting, ground
of glorying, exultation, Rom. 3: 27 οὐκ
ὁν η καυχήματος; 2 Cor. 1: 12. 11: 10.
ἐν Χριστῷ Rom. 15: 17. ὑπὲρ ἴμων
2 Cor. 7: 4. So 2 Cor. 15: 31 ἡ τὴν
ἀντιγράφων καυχήματος ἥν ἔχει, i. q. τὴν
cαυχήματος ὑπὲρ ἴμων ἐν ἴμων.—Sept.
Καυραφανούμ, see Καυραφανούμ.
Κεγρασαί, ὁν, αἱ, Cenchrea, the
eastern port of Corinth, about 70 stadia
comp. Strabo VIII. p. 262.
Κέδρος, ὁ, ὁν, ἡ, cedar, Heb. ἡ ἡ,
a tree celebrated in O. T. and growing
chiefly on Mount Lebanon, where at
the present day only a few remain, see
Calmet art. Cedar. — Hom. Od. 5. 60.
Ael. V. H. 5. 6. — Not found in N. T.
except in the false reading τοῦ χειμαρροῦ
τῶν κέδρων John 18: 1 in text. rec. See
in Κέδρων.
Κέδρων, ὁ, ὁν, ἡ, Cedron, Heb.
τῆς Κεδρῶν (turbid) Kidron, Josephus Κέ-
δρων, ὁν, Ant. 8. 1. 5. al. pr. n. of a
torrent which rises a little to the north-
ward of Jerusalem, and flows through
the valley between the city and the
mount of Olives, περί τοῦ Κεδρῶν
Jos. Ant. 9. 7. 3. B. J. 5. 4. 2. It
then passes along the valley of Jeho-
shaphat and so eastwardly by the con-
vent of St. Saba, into the Dead Sea.
It is mostly dry except in the rainy
season. See Rosenm. Bibl. Geogr. II.
i. p. 206. — In N. T. John 18: 1 ὁ χε-
ιμαρρός τοῦ Κεδρῶν, the brook, torrent
of Cedron. So Sept. ὁ χειμ. Κέδρων
2 Chr. 29: 10. al. Jos. Ant. ὁ χειμ. Κέ-
δρων ἀντ. 8. 1. 5. — Out of this, later
transcribers unacquainted with the He-
brew have made ἀ χειμαρρόος τῶν
κέδρων, brook of cedars, John l. c. in text.
rec. and also in Sept. 2 Sam. 15: 23.
1 K. 15: 13.
Κέβατα, ἢ, κέβατε, to lie, and also
to be laid, i. q. Perf. Pass. of τιθήμι, see
Buttm. § 109. II.
a) pp. to lie, to recline, of persons, e. g.
an infant ἐν τῇ φάτνῃ Luke 2: 12, 16.
**Kepia**


c) i. q. to be sc. in any state or condition durably, c. év, 1 John 5: 19 δόκειμαι τιν ποινήν, is wholly given to wickedness. — 2 Macc. 3: 11. 4: 31. comp. Hom. Ἐν καὶ γόνισσάν κείται Od. 1. 267, 400. Pind. Pyth. 8. 107.

**Kepia, ας, ή, hand, bandage, for swathing infants or dead bodies, Moscoph. κεφία ὑπὸ τῶν νυμφῶν δεσμὸς, ἥγεσαν ἥ γονιον φαντασία, καὶ ἡ δεσμὸς τοὺς κεφαλίς. In N. T. only in the latter sense, John 11: 44, where it is nearly i.q. ὁ δόνον John 20: 5.—Origen ad Joh. l.c. κεφαλὶς κεφάλων εἰσὶ δεσμοὶ.

**Kepo, f. κεφω, pp. to wear away, to eat away, to eat away, sc. by rubbing, gnawing, cutting, etc. Hom. II. 11. 560. ib. 21. 204. Od. 11. 578; see Passow sub v. Hence genr. and in N. T. to shear, trans. e. g. a sheep Acts 8: 32, from Is. 53: 7 where Sept. for τηλέ. Espec. the head, to cut off the hair, Acts 18: 18 καιράνυμις τὴν κεφαλὴν having shorn his head, i. e. having had it shorn. 1 Cor. 11: 6 bis. So Sept. for τηλε Job 1: 20. Jer. 7: 28. τηλέ 2 Sam. 14: 26.—Ael. V. H. II. 11. 19. Xen. H. G. 1. 7. 8.

**Κέλευσμα, ατος, το, (κελέυσι) cry of incitement, of urging on, outcry, clamour, shout. 1 Thess. 4: 16 ὁ χιός ἐν κελέυσματι, ἐν φωνῇ ἄρχωντελόν καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἃν ὀν ὄγοι. — Of the shout of sailors at the oar Luc. Catapl. 19. of soldiers rushing to battle Thuc. 3. 14. of a multitude Diod. Sic. 3. 15. of a huntsman to his dogs Xen. Ven. 6. 20.


**Κενος, ή, ὁ, empty, opp. to πληθυς full, e. g. πῦλος ἀνθρώπων κενὴ Ἰδιαν. 8. 1. 8. Xen. An. 1. 8. 20. In N. T.


b) metaphor. empty, vain, i. e. (a) fruitless, without utility or success, Acts 4: 25 καὶ λοιπὸν ἐμελετήσαν κενὰ. 1 Cor. 15: 10 ἡ χιός οὐ κενὴ ἐγενθήθη. 15: 14 bis, 58. 1 Thess. 2: 1. εἶς κενῶν in vain 2 Cor. 6: 1. Gal. 2: 2. Phil. 2: 16 bis. 1 Thess. 3: 5. So Sept. for τοῦτο Is. 55: 11. τοῦτο Job 7: 6. τοῦτος, τοῦτος Jer. 6: 29. 18: 15. — Xen. An. 2. 2. 21. τοῦτος, τοῦτος. Diod. Sic. 19. 9. — (β) of that in which there is nothing of truth or reality, false, fallacious, e. g. κενοί λόγοι

**Kενοφωνία**, ας, ἀ (κενός, φωνή) lit. empty voice, i. e. vain words, fruitless disputation, 1 Tim. 6: 20. 2 Tim. 2: 16. — Hesych. *κενοφωνίας* orth. *κενοφωνίας*.


**Kεράμιος, ἡς, ὁ, ἀ (κέρας) of or made by a potter, Rev. 2: 27 σκεῦος τὸ κεραμίον κινήματά potter's vessels, quoted from Ps. 2: 9 where Sept. σκεῦος κεραμίου for ἄγνωστος. — Plut. ed. R. VIII. p. 397. 1 κεραμίου προχώρ. Comp. Lob. ad Phr. p. 147.


Κέρας 441 Κεφάλαιον


Képas, atos, tó, plur. tis xivatou uncontracted, Buttm. § 54. n. 1, a horn, i.e.


b) trop. of any extremity, projecting point, resembling a horn, e.g. upon the four corners of the Jewish altars, Rev. 9:13. Comp. Ex. 27:2 sq. where Sept. and ἐφων. See Calmet p. 46. — Of the wing of an army 2 Macc. 15:20. Xen. Cyr. 2.4.29.

Kepanov, ou, tó, (dimin. fr. xivatos) pp. little horn; in N. T. pod, carob-pod, Luke 15:16. i.e. the fruit of the carob tree, Rabb. בור, in Greek κερατία (horn-tree), the ceratonia siliqua of Linnaeus, Germ. Johannesbrod-baum. This tree is common in Syria and in the southern parts of Europe; it produces long slender pods shaped like a horn or stick, containing a sweetish pulp and several brown shining seeds like beans. These pods are sometimes used as food by the poorer classes in the East, and swine are commonly fed with them. See Buxtorf. Lex. Chald. 821. Rees' Cyclop. art. Ceralonia. — Galen. de fac. Aliment. II.

Kepallwv, tó, anó, (κεφάλος) later fut. and aor. 1, κεφάλισσα, κεφάλισσα, Buttm. § 114. Lob. ad Phr. p. 740; fut. 1 pass. κεφάλισσα, 3 plur. κεφαδ- σώματα 1 Pet. 3:1 see in ἱππος I. C. a. — To gain, to acquire as gain, to win, trans.


b) trop. of persons, to gain, to win any one, i.e. (a) as a friend or patron, e.g. Χριστον Phil. 3:8. τὸν αὐτόφον Matt. 18:15. — (β) to gain over to one's side, in N. T. to win over to Christ and thus bring to salvation, 1 Cor. 9:19, 20 bis, 21, 22, where it is i.q. σαζων in v. 22. 1 Pet. 3:1, coll. 1 Cor. 7:16 where it is σαζων.


Kepov, atos, tó, (κεφαλις q.v.) pp. a small piece, bit, hence collect. small coin, change, John 2:15. — Jos. B. J. 2, 14, 6. Dem. 549. 27.

Kepmatiasis, ovi, (κεφαλισς) a money-changer, broker, John 2:14. — i.q. κωλατισσα in Matt. 21:12. The annual tribute of each Jew to the temple was a Jewish half-shekel, Ex. 30:13 sq. and this the money-changers, sitting in the outer court, furnished to the people as they came up, in exchange for Greek and Roman coins. Comp. Buxtorf. Lex. Rab. 2032.

Kephalion, ou, tó, (pp. neut. of adj. κεφαλις fr. κεφαλη) head, e.g. of a bird Died. Sic. 3. 28. In N. T. and genr. trop. the head, i.e.

a) the chief thing, main point. Heb. 8:1 κεφαλων δε ἐπτι τοις λεγομενοις, i.e. the great and essential point in what has been said. So Suidas in reference to this passage, κεφαλον εκ τω μεγαλου λγνων. — Luc. Vit. Auct. 23. Dem. 520. 3. Thuc. 6.6.


Kepaλή, γης, τ, the head, i.e.


b) metaph. of persons, i.e. the head, the chief, one to whom others are subordinate, e. g. a husband in relation to a wife, 1 Cor. 11: 3 κεφαλή γυναικὸς ὁ ἀνήρ. Eph. 5: 23. Of Christ in relation to his church, which is his body, σώμα, and its members. his members, μέλη, (comp. 1 Cor. 12: 27,) 1 Cor. 11: 3. Eph. 1: 22. 4: 15. 5: 23. Col. 1: 18. 2: 10. 19. Of God in relation to Christ 1 Cor. 11: 3. So Sept. and υπ' θυμία Judg. 11: 8. 11. 2 Sam. 22: 24. Al.

Kepaλίς, ὄδος, τ, (κεφαλή,) pp. a little head, e. g. bulb of garlic Luc. Dial. Meretr. 14. 3. head, knob, of a column etc. Philo de Vit. Mos. II. p. 146. 50. Jos. Ant. 12. 2. 8. In N. T. prob. the head, knob of the wooden rod on which Hebrew manuscripts are rolled, and hence meton. for a roll, volume.

Kēnuς, υχος, ὃ, a herald, public crier. Xen. Cyr. 2. 1. 31. An. 5. 7. 3. 4. In N. T. a preacher, public instructor, e. g. of the diviné will and precepts, as Noah 2 Pet. 2. 5. of the gospel, as Paul 1 Tim. 2. 7. 2 Tim. 1. 11.
Kυράωνος 443  Κινάμωμον

Kυράωνος v. tivv, f. 5s, (కరుణా, unca,) to be a herald etc. Hom. II. 17. 325. Luc. D. Deor. 24. 1. to make proclamation etc. through a herald etc. Diod. Sic. 17. 109. Xen. H. G. 7. 2. 23.—In N. T. to proclaim, to announce publicly, to publish, trans.


Κηφᾶς, α, ο, Cephas, later Heb. κῆφα (rock, Buxt. Lex. Ch. 1032;) a surname of Simon Peter, i. q. Πέτρος. John 1: 43. 1 Cor. 1: 12. 3: 22. 9: 5. 15: 5. Gal. 2: 9.


Κιθάρα, ας, η, (κιθάρας;) whence Lat. citara, Engl. guitar, though the modern instrument is different, the ancient cithara or lyre being without a neck, and with the strings open like the modern harp; hence genr. lyre, harp. See Rees' Cyclop. art. Cithara and Lyre, also the plates of Musical Instruments. —1 Cor. 14: 7. Rev. 5: 8. 14: 2. 15: 2. Sept. for יֵבְטִים Gen. 31: 27. 1 Chr. 9: 11. Josephus describes the Heb. יֵבְטִים, κιθαρία, as having ten strings and as struck with a key, Ant. 7. 12. 3. Comp. Gesen. Lex. art. יֵבְטִים. — Ael. V. H. 14. 23. Luc. Imag. 14.

Κιθαρίζω, f. λαβ., (κιθαρίζει,) to play upon the cithara, i. e. genr. to harp, to play the lyre, 1 Cor. 14: 7. Rev. 14: 12. Sept. for יֵבְטִים Is. 23: 16.—Ael. V. H. 3. 32. Xen. Mem. 3. 1. 4.

Κιθαριστός, ου, (κιθαρίς, δούρος, φίδος,) a harper, lyrist, one who plays on the harp or lyre and accompanies it with song, Rev. 14: 2. 18: 22.—Ael. V. H. 3. 43. Luc. Vit. Auct. 3.

Κιλικία, ας, η, Cilicia, a province of Asia Minor, bounded N. by Cappadocia, Lycaonia, and Isauria; S. by the Mediterranean; E. by Syria; and W. by Pamphylia. The western part was called τραγεία, aspera, and the eastern πεδινή, campestris. This country was the province of Cicero when proconsul, and its chief town Tarsus was the birthplace of Paul. Acts 6: 9. 15: 23, 41. 21: 39. 22: 3. 23: 34. 27: 5. Gal. 1: 21.

Κινάμωμον, ου, τό, cinnamon, the aromatic bark of the Laurus cinna-


Κινδυνος, ου, ὁ, (prob. fr. κνέων,) danger, peril, Rom. 6:35. 2 Cor. 11:26 octies. Sept. for ἱδαύς Ps. 116:3.— Hidian. 3. 3. 6. Xen. Cyr. 1. 4. 8.


Κλάεων, η, κλαεύμα, (κλάων,) to lament, to wail, to mourn, implying not only the shedding of tears, but also every external expression of grief.


Κλαύδης, Ἰ, ὁ, Κλαῦδα or Claude, now Gozzo, a small island off the S. W. coast of Crete, Acts 27:16. — It is also called Κλαύδας Ptol. 3. 7. Gaudos, Mela 2. 7. Plin. H. N. 4. 22.

Κλευμίς, ας, ἡ, Κλαύdia, pr. n. of a christian female, 2 Tim. 4:21.

Κλαύδιος, ου, ὁ, Κλαύdius, pr. n. of a christian female, 2 Tim. 4:21.


b) metaph. (a) Matt. 23:13 κλείσεις τὴν βασιλείαν, to shut up the kingdom of heaven, i.e. wilfully to prevent men from entering, comp. in *Kleios*. So of authority to exclude or admit, Rev. 3:7 bis, 8. — (b) 1 John 3:17 κλείσας τὰ σπλάγχνα ἀπὸ τούτος, to shut up one's bowels from any one, i.e. not to let one's compassion flow out, to be hard-hearted. Comp. in Σπλάγχνων.


**Kleipane, α, ε, Cleopas, one of the two disciples to whom Jesus appeared on the way to Emmaus, Luke 24:18. Different from Kλοπεῖς q. v.**


Κλάμα, ετος, το, (κλαίω,) shoot, sprout, branch, i. q. κλάδος, pp. such as are easily broken off; in N. T. only of the vine, shoot, tendril, John 15: 2, 4, 5, 6. Sept. for ; Ez. 12: 6, 7. Ez. 12: 15.—Jos. Ant. 2. 5. 2. Xen. Oec. 19. 8.

Κλάμης, ενός, ὁ, Clement, pr. n. of a Christian Phil. 4: 13, not improbably Clements Romanus.

Κλαρονομεώ, ὁ, f. θεονο (κληρονόμος,) to receive by lot sc. a portion thus distributed, Sept. for Num. 26: 55. Josh. 16: 4. Hence, as an inheritance might also be distributed by lot (Ecclus. 14: 15), to inherit, to be heir to any person or thing, in classic writers seq. gen. e. g. of pers. Luc. D. Mort. 9. 4. ib. 11. 3. of thing Dem. 171. 25. Comp. Lob. ad Phryn. p. 129.—In N. T. genr.

a) to inherit, to be heir, absol. Gal. 4: 30 οὐ γάρ μη κληρονομήσῃ ὁ νόος τῆς πατρίδος μετὰ α. τ. λ. quoted from Gen. 21: 10 where Sept. for ἡγεῖται as also Gen. 15: 4. Num. 27: 11.


Κληρονόμος, ου, ο, (κληρονομος, νιμιμομα,) pp. 'receiving by lot' sc. a portion thus distributed; hence in N. T. and genr. ο νιμιμεῖ, see above in Κληρονομεῖς.


b) genr. i.q. possessor sc. of anything received as a portion, possession, e. g. the kingdom of heaven etc. Rom. 4: 13, 14. Tit. 3: 7. Heb. 1: 2. 6: 17. 11: 7. James 2: 5.


Κληροω, η, τον, κληρος, to cast lots Hdot. 1. 94. Mid. to acquire by lot Xen. Cyr. 1. 6. 46. — In N. T. only Mid. κληροωμαι, ουμαι, gener. to obtain, to receive, absol. Eph. 1:11 εν υιω και κληροωμαι... εις το εκλεγμενον της κληρον, as through whom we have attained to be etc. through whom it has been granted us.—Act. Thom. § 24 ενα κληροωμαι δειν εκλεγεσαι και σωσησαι. Ael. H. An. 1. 13. Alecphr. 3. ep. 49.

Κληρος, κληρον, κληρος, (καλεω), a call, i.e. summons Xen. Cyr. 3. 2. 14. — invitiation to a banquet 3 Macc. 5:14. Xen. Conv. 1. 7. Hence in N. T. trop. a call, invitation sc. to the kingdom of God and its privileges, i.e. that divine call by which Christians are introduced into the privileges of the gospel. Rom. 11:29 εις κληρον του θεου. Eph. 4:1. Phil. 3:14. 2 Thess. 1:11. 2 Tit. 1:9. Heb. 3:1. 2 Pet. 1:10. Eph. 1:18 et 4:4 η καλεσης της κληρον, i.e. the hope which the Christian's call permits him to cherish. — Clem. Alex. Strom. 6. 17. — So 1 Cor. 1:26 βλεπετε την κληρον των ιουων, i.e. the manner of your call, how ye were called. So too 1 Cor. 7:20 εκατοστον εν τη κληρον, εν αυτη τη κληρον, i.e. as he was called, so let him remain. Others here compare Dion. Hal. Ant. 4. 18 κληρος i. q. classes, sub-

divisions of the Roman people; but this was neither a Greek nor Hellenistic use of the word.

κληρος, η, σω, (καλεω), called, invited, e. g. to a banquet, Sept. for καλεω 1 K. 1:1 41. 49. Aeschin. 50. 1. Hence in N. T. trop. called, invited, sc. to the kingdom of heaven and its privileges, gener. Matt. 20:16 et 22:14 παλαις χαριτον εις κληρον, ολιγοι δε εκλεκτοι. Also emphat. of those who have obeyed this call, i.e. saints, Christians, Rom. 1:6, 7 κληροι ησου και... κληροι υιου. 8:28. 1 Cor. 1:2, 24. Jude 1. Rev. 17:14. Comp. Heb. καλεω Is. 48:12. — In the sense of appointed, chosen, sc. to any office, see in Καλεω no. 1. e. Rom. 1:1 et 1 Cor. 1:1 κληρος αποστολος, comp. Gal. 1:15.

Κληβανος, ου, ο, an oven, sc. for baking bread, Matt. 6. 30. Luke 12:28. Sept. for Heb. Κεβαν Ex. 8:3. Lev. 26:26.—Hdot. 2. 94. Artemid. 2. 10. The Attic form was κριβανος, Lab. ad Phr. p. 179. Sturz de Dial. Alex. p. 176.—The Heb. קְבָנֶה, Gr. κληβανος, was a large round pot of earthen or other materials, two or three feet high, narrowing towards the top; this being first heated by a fire made within, the dough or paste was spread upon the sides to bake, thus forming thin cakes. See Calmet art. Bread p. 208. Jahn § 140. Harmar's Obs. I. p. 401 sq.

Κλημα, κληματος, το, (κλινω), inclination, declivity, Jos. Ant. 14. 15. 2. Pol. 2. 16. 3 κλημα των ωρων. So of the supposed inclination of the heavens towards the poles in ancient geography, whence the northern hemisphere was divided into seven κληματα, climates, by lines parallel to the equator, Vitruv. 1. 1. Comp. Rees' Cyclop. art. Climate.—Hence in N. T. and gener. climate, i. e. clime, region, Gal. 1:21 εις τα κληματα της Συριας. Rom. 15:23. 2 Cor. 11:10. — Pol. 5. 44. 6. Jos. B. J. 5. 12. 2. Hadian. 2. 11. 8.

Κληνη, κηνε, κηνα, (κλινω), a bed, couch, any thing on which one lies, reclines, etc. For the Hebrew beds, see Jahn § 40. Calmet art. Bed. In N. T.
a) gener. and only of the sick, Mark 7:
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b) spec. a couch, sofa, divan, for sitting or reclining. Luke 17: 34 έν οίστην δύο έπί κλίνας μιᾶς, i.e. two persons shall be sitting or reclining together; comp. the expression in Matt. 24: 40, and see below. Mark 4: 21. 7: 4. Luke 8: 16. So Sept. and τῆς Am. 6: 4, comp. 3: 12. — Or, in all these passages κλίνη may be taken in the sense of triclinium, i.e. the couch or sofa on which the ancients reclined at meals, see in Ἀνάγκαια no. 2. So Sept. and τῆς Esth. 7: 8. Ez. 23: 41.—Ael. V. H. 12. 51. Xen. Cyr. 8. 8. 16. ὁ πό τῇ κλίνῃ Luc. de Mere, Cond. 17. Tox. 28.


Kλίνω, f. νῦ, perf. κλίξα, to incline, trans, i.e. to bend any thing from a straight position, whether downwards or horizontally.


b) i. q. Lat. inclinare aciem, i.e. in military language, to make give way, to rout. Heb. 11: 34 παρμεθαλὰς ἀλλοτριον ἐκλίναν. —Jos. Ant. 14. 15. 4. Hom. II. 5. 37. Pol. 1. 27. 8.


Kλυνώνζουμαι, f. ιομα, depon, (κλύω,) to surge, to be tossed in billows, trop. to fluctuate. Eph. 4: 14 ξελνώνζουμαι παντὶ ἀνέμῳ δισασσάσις. Sept. for τῇς Is. 57: 20.—Jos. Ant. 9. 11. 3 3 ὁ δημός ταφασάμενος καὶ κλυννζόμενος. Arist. 1. ep. 27.

Kλοπές, α, ὁ, Clapas, John 19: 25, elsewhere called Alpheus, see in Άλφα=

Kνήθος, Αττ. κνάοι, f. κνήσω, to rub, to scratch, Mid. κνῆσας εἶναι τῷ οὐς to scratch one's own ear Luc, bis Acc. 1. τήν κεφαλῆς Plut. Pomp. 48 ult. Hence to tickle, Anthol. Gr. III. p. 86. 8, εἰς γάρ ἀμοίβη, οὐς ἔλεγεται, κνηθέν οἶδεν ὅνος τοῦ ὄνοι. — In N. T. only Pass. to be tickled, to feel an itching, trop. 2 Tim. 4: 3 κνηθομένου τῇ ἄκοντι, lit. being tickled, itching, as to the ears, i.e. having an itching to hear something pleasing. So Hesych. κνηθομένου τῇ ἄκοντι. ξετούτες τι ἀκόσια καθ ἕδον. For the accus. see Butt. § 134. 6. Winer § 35. 5. On the form κνήσω see Butt. § 112. 11. Lob. ad Phr. p. 254. — So κνηθής ὡς Plut. VI. p. 683. 4. ed. Reiske.

Kνίδος, ου, η, Cnidus or Gnudus, a town and peninsula of Doris in Caria, jutting out from the S. W. part of Asia Minor between the islands of Rhodes and Cos, celebrated for the worship of Venus. Acts 37: 7.—Strabo XIV. p. 965.
Koḍrāṁtvu, 17, i. q. Lat. quadrans, the fourth part of an as, ἀσάφιον, q. v. It was a small brass coin, equal to two λίττα, i.e. nearly to two-fifths of one cent. Matt. 5: 26. Mark 12: 42. See in Ἀσάφιον, Jahn § 117. Adam’s Rom. Ant. p. 492.

Kὀλλια, ἄς, ἴ, (κόλλος hollow,) the belly, e. g. the exterior, Sept. for χονέω, Judg. 3: 21. Pol. 39. 2. 7. In N. T. only of the interior, viz.


c) trop. from the Heb. for the inward part, the inner man, as in Engl. the breast, the heart. John 7: 38 ποιημένοι ἐκ τῶν κολλίων αὐτῶν κ. τ. l. So Sept. and τοῖς κολλίοις, Job 15: 35. Prov. 20: 27. Ἰονίας Ps. 40: 9.

Κομια, ὁ, ऋ, (κοमή;) to make sleep, to put to sleep, harm. 22, 10, 15. W. H. 9. 24. Xen. Mem. 4. 5. 9.

Hence in N. T. and genr. Pass. κομιάω, ὁ, with fut. ἴσαμι, with fut. Mid. ἴσαμι, to fall asleep, to sleep, intrans.


Kοίνων, ἴ, ὄν, common, i. e.


Kοίνονέω, ὁ, ὁ, (κοινωνᾶ;) to be partaker of or in any thing, with any person, i. e. to share in common.


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κοινωνίας τῶν ἀγίων κοινωνούντως, sharing in the necessities of the saints, i.e. aiding them. — c. dat. Wisd. 6:25. Plut. Arat. 8. Dem. 1436.11.

b) of persons, to partake with any one, seq. dat. et ἐν, Gal. 6:6 κοινωνεῖτο δὲ ὁ καταξιούμενος τὸν λόγον τοῦ κατηχοῦντι ἐν πάσιν ἀγάθοις, let him that is taught share with his teacher in all good things, i.e. let him communicate to his teacher of his good things. c. ἐἰς Phil. 4:15.—c. dat. of pers. et gen. Pol. 2.42.5. Ael. V. H. 3.17. c. dat. et ἐἰς Act. Thom. § 26.

Kοινωνίας, ας, η (κοινωνία) act of partaking, sharing, i.e.

a) participation, communion, fellowship, Acts 2:42. 1 Cor. 1:9. 10:16 bis, οὖν κοινωνία τοῦ οἴκου ... ποιήσαι τὸν Χρ. 2 Cor. 6:14. 8:4 κ. τῆς διακονίας, part, share in transmitting this alms. 13:13 κ. τοῦ ἀγίου πνεύματος. Gal. 2:9 δέξα κοινωνίας right hand of fellowship, the pledge of communion etc. Eph. 3:9 in text. rec. Phil. 1:5 κ. ζῶν ὁ τὸ εἰσαγγέλλω, i.e. your participation in the gospel, accession to it. 2:1.3:10. Philhem. 6. 1 John 1:3 bis, 6.7. — Jos. Ant. 2.5.1 κ. τῆς ὁμολογίας συμφορᾶς. Hidian. 8.2.11. Ael. V. H. 14.14.


Kοινωνικός, η, ὁν, (κοινωνίκος) communicative, i.e. social. Pol. 2.41.1. In N. T. communicating, i.e. ready to give, liberal, 1 Tim. 6:18.—Luc. Timon. 56 πρὸς ἄνδρα, οἴνον σε, ἀλλικοὶ καὶ τῶν ὀντων κοινωνικῶν. M. Antonin. 7.52.


Kοίπη, γις, η (κεῖμας) a lying down, se. for rest or sleep, Hdot. 1.10 ὧν ὑπὸ τῆς κοιπῆς bed-time. Hence genr. and in N. T.


Kοιίνον, ονος, ὁ (κοίνη) a bed-chamber, Acts 12:20 ὁ ἐπὶ τοῦ κοίτών τοῦ βασιλέως, i.e. the king's chamber attendant, valet-de-chambre; see in Blάστος. Sept. for βρεθεῖ Ex. 8:3. ἐκβάλετε ἐκβάλετε 2 Sam. 4:7. —Luc. Asin. 2. Diod. S. 11.69. Not used by the best writers, Lob. ad Phryn. p.252 sq.

Kόκκυς, η, ον, adj. from κόκκος pp. grain, kernel, and also the coccus dicis of Linn. or kermes, a small insect found adhering to the shoots of a species of oak, quercus coccifera, in Spain and western Asia, in the form of smooth reddish-brown or blackish grains, about the size of a pea. These grains or berries, as they were thought to be, were used by the ancients for dying a crim-


*Κολασσαί*, see *Κολοσσαί*.


*Κολλοφυνῶν or κολλοφύνων, ου, τι, (dimin. of κολλόφυς a coarse bread or cake,) pp. a small cake, crackerl, Sept. for τις 1 K. 14: 3 in Cod. Alex. In N. T. collyrium, eye-salve, resembling the dough of the κολλόφυς, Rev. 3: 18.—Arr. Epict. 3. 21. 21. Luc. Alex. 21 bis, κολλοφυῶν σκευαστός δέ τοιτί ἐστιν ἐκ πέτθης Βρυτίτης, καὶ ἀσφαλτόν, καὶ λίθον τοῦ διαφανοῦς τετραμμένον, καὶ κηροῦ, καὶ ματαίχις, κ. τ. λ. Other kinds are described in Cels. de Med. 6. 2 sq. ib. 7. 4. Dioscor. 1. 2.

Koppoy, see Kohlophoy.


Koloasai or Koloasai, oiv, ai, Colosse, a city of Phrygia Major, situated near the junction of the Lycus with the Meander, and not far from Hierapolis and Laodieca. With these cities it was destroyed by an earthquake about A. D. 65. A modern village near the site is called Korns. See Rosenm. Bibl. Geogr. I. ii. p. 204, 228. —Col. 1: 2.

Koloasaeus, eis, o, ò, plur. Koloasai, Colossians, only in the spurious subscription to the epistle.

Kólloq, ou, ò, the bosom, i. e. a) pp. the front of the body between the arms; hence John 13: 23 ánaski- mevoi en to kolhop to érho, reclining on Jesus' bosom, i. e. next to him on the triclinium at supper, so that his head was opposite to Jesus' bosom; comp. in ἀνάκεκαμα no. 2. Adam's Rom. Ant. p. 436. Calmet art. Eating.—Lat. in sinu recumbo Plin. Ep. 4. 22. — Trop. to be in or on the bosom of any one, i. q. to be in his embrace, to be cherished by him as the object of intimate care and dearest affection, comp. in Engl. bosom-friend etc. John 1: 18 ò òin éi to kolhop to patró, i. q. ò monoxi àvó. So Luke 16: 22 éi to kolhop to Æphra'm, and v. 23 Æp'xarov en tois kolh- pois [comp. Engl. embraces] autó, i. e. in near and intimate communion with Abraham, as being one of his beloved children. So Josephus de Macec. § 13 [4 Macc. 13: 16] óvto ýio ðaounota; ýmés Æphra'm kai ðaak kai ðakoi ýpa- dèçontai eis tois kolhop autó. Comp. Lightfoot Hor. Heb. in loc. Sept. η γυνε ἐν τοις κολποι σου for Heb. πηγε ρηγ πηγ. Deut. 13: 7. 28: 54, 56. comp. 2 Sam. 12: 3, 8. Is. 40: 11.—Eccles. 9: 1. An- thol. Gr. II. p. 75. IV. p. 123. Plut. Cato Min. 33 ult. Òælîvôn, en toû Kómosûv kolhop av-èvma. Comp. Cic. ad Div. 14. 4 "tu vero sis in sinu sem- per et complexu meo." — Others refer Luke i. c. to a banquet in the kingdom of heaven, comp. Matt. 8: 11. Luke 13: 29, see in Ἀνάκλησι h. But the scene is here laid in òvô, and not in the Mes- siah's kingdom.


Kolymbiôfora, a, ò, kolymbiôas, pp. swimming-place, hence pool, pond, any reservoir of water for swimming, bathing, fish, etc. e. g. genr. ή kol. toû Σιλωómu John 9: 7, 11. a healing bath or pool, see Bêtheôia, John 5: 2, 4, 7. Sept. for ðeð Is. 2 K. 18: 17. Nec. 2: 14. Is. 7: 3.—Jos. Ant. 15. 3. 3. Diod. S. II. 25.


Kômio, o, i. f. ñto, (kômio,) to have long hair, to wear the hair long, 1 Cor. 11: 14, 15.—Jos. Ant. 4. 4. 4. Xen. Lac. 11. 8.

Kômy, ðs, ò, hair, head of hair, 1 Cor. 11: 15. Sept. for ðeð Num. 6: 5. — Hidian. 1. 7. 9. Xen. Cyr. 1. 3. 2.

Komiôs, o, i. ò, Att. f. òi, (kômio,) to take care of, to provide for, Hom. II. 24. 541; so of one fallen in battle, i. e. to take up and bear away Hom. II. 13. 196; hence genr. to take up, to carry off, e. g. as booty Hom. II. 2. 575. ib. 11. 738. In N. T. genr.
Kουστήρος


Κούομπος, adv. (comparat. of κούσσως elegantly, well, Xen. Cyr. 1. 3. 8,) better, in the phrase κούομπος ἔξων, se melius habere, to be better, to mend, John 4: 52. See in ἐξω f. —Arr. Epict. 3. 10. 13 xopwas tev. Cic. ad Div. 16. 8 belle habere.

Κοὔς, σε ἀσός, (κοῦσιν dust, слacked lime,) to white-wash, sc. with lime, trans. Matt. 23: 27 τάφως κοινω- μένος, white-washed sepulchres, in accordance with an annual custom of the Jews on the 25th day of the month Adar, see Jahn § 207 and n. II. Wetstein N.T. in loc. Acts 23: 3 τοῦ xówia, xowia-


Κολπιάω, ὁ, f. ἄσω, (κολπία i. q. κόλπος) pp. i. q. Engl. to be beat out, i. e. to be weary, faint, intrans.


kópto, f. ψω, to beat, to cut sc., by a blow, trans.


19: 1. 1 Cor. 1: 2. 2 Cor. 1: 2, 23. 2 Tim. 4: 20.


Kόρος, ου, δ, corus, Heb. > cor, the largest Hebrew dry measure, equal to the 73n, i.e. to ten baths or ephahs Ez. 45: 14, and also to ten Attic μέδιμνος Jos. Ant. 15. 9. 2. The Attic medimnus was equal to six Roman modii, and according to Ideler and Boeck contained 2602 Paris cubic inches, Boeckh Staats- haush. der Athener I. p. 101. The English bushel is usually estimated at 1801 Paris cubic inches; hence the Attic medimnus and Hebrew bath were nearly equal to 1.445 bush. English, or about 114 gallons; and so the Hebrew cor, κόρος, to 14.45 bushels English. Comp. in Batog 1]. Adam's Rom. Ant. p. 505. — Luke 16: 7 οικαί τοὺς δικτρόους Sept. κόρους for > 2 Chr. 2: 10. 27: 5. for mgm Ez. 45: 13.

Kοσμεώ, ο, f. ισόρ, (κόσμος,) to order, i.e. to put in order, e. g. an army, to draw up Hom. II. 14, 388. In N. T.
a) to adjust, e. g. lamps, to trim, Matt. 25: 7 ἐκοσμήσας τὰς λαμπάδας. So Sept. κοσμεῖν τὴν τράπεζαν for > Ez. 23: 41.—Xen. Cyr. 8. 2. 6 τράπεζαν.


Kοσμικός, ο, η, (κόσμος world,) worldly, terrestrial, opp. to ἐπουράνιος. Heb. 9: 1 ἁγιον κοσμικὸν, comp. v. 23.

Kόσμος, ου, δ, η, adj. (κόσμος,) well-ordered, decorous, modest, in a moral respect, 1 Tim. 2: 9. 3: 2.—Pol. 8. 11. 7. Xen. Hi. 5. 1. Mem. 3. 11. 14.

Kοσμοφαίτωρ, ορος, δ, (κόσμος, κρατία,) pp. lord of the world, Schol. in Aristoph. Nub. 397 Σινάγγος ὁ βασιλεύς τῶν Ἀιγυπτίων, κοσμοφαίτωρ γεγονός κ. τ. 7. In N. T. of Satan as the prince of this world, i.e. of worldly men, plur. Eph. 6: 12 πρὸς τοὺς κοσμοφαίτορας τοῦ σκοτοῦ τοῦ αἰώνος τούτου, i.e. Satan and his angels. Comp. John 12: 31. 2 Cor. 4: 4. — Ignat. 1. 1 διάβολον, ὁν κοσμοφαίτωρ καλουσίν. The Rabbins also adopted the epithet רבי צדקא, see Buxt. Lex. Ch. 2006.


2. order of the universe, the world, Lat. mundus, first so used by Pythagoras and then as a technical term of philosophy, see Passow in voc. no. 2. So Plato Gorg. 63. p. 508 A. φαινετα δέ οἱ σοφοὶ, καὶ ουρανοὶ καὶ γῆν καὶ θεοὺς καὶ ἄνθρωπος τῆς κοινωνίας συνέχει καὶ φιλίας καὶ κοσμημέτρες καὶ σωφροσύνης καὶ δικαιοσύνης, καὶ τὸ ὀλὸν τοῦτο διά ταῦτα κόσμον καλοῦσιν. Plin. H. N. 2. 23, "nam quem κόσμον Graeci, nomine ornamenti, appellaverunt, eum nos a perfecta absoluta elegantia mundum." Comp. Cic. de Nat. Deor. 2. 22. Hence

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κόσμος ἦτο.—Meton. for the inhabitants of the universe, 1 Cor. 4: 9 θεάτων ἐγκυμόνημα τοῦ κόσμου, καὶ ἄγγελοις καὶ ἀνθρώποις.—Trop. and symbol. as in Engl. a world of any thing, for an aggregate, congeries. James 3: 6 ἡ γλώσσα . . . κόσμος ἀδικίας, a world of iniquity. Comp. Sept. Prov. 17: 6 τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπλύτου οὖν ὁ βυζόλος.


c) in the Jewish mode of speaking, the present world, the present order of things, as opposed to the kingdom of Christ; and hence always with the idea of transience, worthlessness, and evil both physical and moral, the seat of cares, temptations, irregular desires, etc. It is thus nearly i. q. ὁ αἰών οὗτος, τις εἰς τινα ἐν ὑποκάτω, see fully in Αἰών no. 2. — (a) genr. c. οὗτος, John 12: 25 ὁ μισῶν τὴν μυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, opp. εἰς ἣν αἰώνων. 18: 36 bis. ἡ βασιλεία ἡ ἐμὴ οἰκία ἐστῶν ἐκ τοῦ κόσμου τούτου κ. ἐν. 1 Cor. 5: 10. Eph. 2: 2. 1 John 4: 17. Without οὗτος, 1 John 2: 15, 16, 17. 3: 17. Spec. the wealth and enjoyments of this world, this life's goods, Matt. 16: 26 τί γὰρ ὠφελεῖται ὁ ἄθρωτος, λῦν τῶν κόσμων ὁκὼν κηθήσεται; Mark 8: 36. Luke 9: 25. 1 Cor. 3: 22. 7: 31, 33. Gal. 6: 14. James 4: 4. 1 John 2: 17. — (β) Meton. for the men of this world, worldlings, as opp. to those who seek the kingdom of God, e. g. with οὗτος, John 12: 31 ἡ χρησίς τοῦ x. τούτου. 1 Cor. 1: 20 σειρία τοῦ x. τούτου. 3: 19. Gal. 4: 3. Col. 2: 8. As subject to Satan, John 12: 31 ὁ ἀχρός τοῦ x. τούτου. 14: 30. 16: 11. Without οὗτος, John 7: 7 οὐ δύναται ὁ κόσμος μᾶλλον ἡμίς. 14: 17. 19. 27. 31. 16: 8. 17. 6. 9. 1 Cor. 1: 21. 2 Cor. 7: 10. Phil. 2: 15. James 1: 27. etc. Al.

Κούαρτος, οῦ, ὁ, Lat. Quarius, pr. n. of a Christian at Rome, Rom. 16: 23.

Κοῦμι, cumi, i. e. Heb. imperat. fem. בְּךָ arise, expressed in Greek letters, Mark 5: 41.

Κουστοδία, ας, η, Lat. custodia, i. e. custody, in N. T. meton. for concr. watch, guard, sc. of Roman soldiers at the sepulchre of Jesus, Matt. 27: 65, 66. 28: 11. — Hesych. κουστοδία· βοήθεια στρατευτική.


Κούρβαδος, οῦ, ὁ, Lat. grabbatus, i. e. a small couch, which might easily be carried about, or for travelling etc. called by the Greeks σαμφούς,


**Koατίω**

χαμηλόν. Mark 2: 4, 9, 11, 12. 6: 55.


**Kρατεω**

χαμηλός και μέθη i. e. in constant revelling, carousing.—Plut. ed. R. VI. p. 227. 10. Hidian. 1. 17. 7.


Kραταίων, ου, το, ψόφων, (κρατός), to be strong, mighty, powerful, i. e. seq. gen. of pers. to have power over, to rule over, Hom. ll. 1. 79. 288. In N. T. seq. gen. of thing, or accus. of pers. or thing.

a) seq. gen. of thing, to have power over, to be or become master of, i. e. to gain, to attain to; comp. Tittm. de Synon. N. T. p. 89 sq. Acts 27: 13 ο.DEBUG. Heb. 4: 14 having therefore such an high priest ... κρατών τις ὁμολογίας let us attain to the full benefit of our profession in him, i. q. 6: 18 κρατοίας τῆς προσκυνήσεως ἐκλείδος. See Tittm. l. c. p. 91 sq.—Sept. Prov. 14: 18 οἱ πανοχοί χρατάσανεν αἰσθήσεως. Jos. Ant. 6. 6. 3 ημ. κ. του λογομυσίου. Diod. Sic. 16. 20 κ. τῆς προσκυνήσεως. —Hence genr. χρατάς τῆς χειρός τινος, to take the

b) seq. accus. (a) to have power over, to be or become master of, nearly i. q. seq. gen. in a above, but always implying a certain degree of force with which one gets a person or thing wholly into his power, even when resisting; see Tittm. de Synon. in N. T. p. 89. Hence genr. to get into one's power, to lay hold of, to seize, to take, e. g. a person, Matt. 14: 3 ὁ γὰρ Ἰωάννης κρατοῦσα τὸν Ἰακώβου, ἔδωκεν αὐτῷ. 18: 28. 21: 46. 22: 6. 26: 4. 43. 50. 55. 57. Mark 3: 21. 6: 17. 12: 12. 14: 1. 44. 46. 49. 51. Acts 24: 6. Rev. 20: 2. So an animal Matt. 12: 11. Sept. for γάστα Cmt. 3: 4. 2 Sam. 6: 6.—pers. Palaeeph. 2. 7. 9. ib. 32. 2. anim. Test. XII Patr. p. 389 τὰς δομαίους ἐκκατοντὼν διὰ τοῦ δρόμου. Arr. Epicpt. 2. 7. 12. Xen. Ven. 5. 29.—Hence genr. κρατεῖν τινα τῆς χειρός, to take one by the hand i. e. against his will, Mark 9: 37. comp. Buttm. § 132. 6. 3. (Test. XII Patr. p. 590.) Also Matt. 28: 9 ἐκκατάσχον αὐτοῦ τοὺς ψόδας, i. e. they embraced his feet. Sept. for γάστην Judg. 16: 26.

(β) to have in one's power, to be master of, i. e. to hold, to hold fast, not to let go, e. g. things, Rev. 2: 1 ὁ κρατῶν τοὺς ἐκτὸς ἀντίθεσις ἐν τῇ δεξίᾳ αὐτοῦ, comp. Mark 1: 16 where it is εἶχων. Rev. 7: 1 κ. τ. υἱός ἀνέτρεψεν ἐνα μι. τ. λ. Pass. Luke 24: 16 οἱ ὀρθάλαιμοι αὐτοῦ ἐκκατούθησαν. Of persons, to hold in subjection, Pass. Acts 2: 24 καθότι ὦν ἦν δυνατόν κρατεῖν αὐτὸν ἕνα αὐτοῦ se. ἑαυτόῦ. (Aristoph. Av. 419. Xen. An. 5. 6. 7.) So to hold one fast, i. e. to hold fast to him, to cleave to him, e. g. in person Acts 3: 11 κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον κ. τ. λ. or in faith Col. 2: 19 τὴν καθαρίαν i. e. Christ. —Metaph. spoken of sins, to retain, not to remit, John 20: 23 bis. Also to keep to oneself, e. g. τοῦ λόγου Mark 9: 10. (Sept. κρατεῖν for Chalh. γὰρ ἡ ἐνίγμα Dan. 5: 13. Test. XII Patr. p. 683.) Genr. to hold fast in mind, to ob- serve, Mark 7: 3 κρατοῦντος τὴν παράδο- σιν τῶν προεδρίων. v. 4. 8. 2 Thess. 2: 15. Rev. 2: 13. 14. 15. 25. 3: 11. —Test. XII Patr. p. 665 κρατεῖν τὸ δέλη- μα τοῦ ῥήματος.


Κράτος, ες, ους, τό, strength, physical Hom. II. 16. 324. ib. 24. 293. In N. T. might, vigour, power, viz.


Koetcoav | Keeloowy or ttm, ovos, 6, %; (pp. xoeucvyume,) comparat. of poetic xgá- tvs, used also as comparat. of ἀγαθός, better, Butt. 68. I. Passow s. voc. Comp. in ἀριστότερος.


b) better in value or dignity, nobler, more excellent, Heb. 1: 4 τοσοῦτον κρέ- σιον γενόμενον. 6: 9. 7: 7, 19, 22. 8: 6 bis. 9: 23. 10: 34. 11: 16, 35. 1 Pet. 3: 17. Sept. for ἡλικία Judg. 8: 2. Prov. 8: 11.—Hdian. 3. 2. 6. Xen. Ag. 11. 15.

Kρέμασμη, f. κρέμασμα, aor. 1 pass. ἐκκρέμασμαι to hang, to suspend. trans. Mid. κρέμασμαι after the form ἴσταμαι, to hang, to be suspended, intrans. A present κρέμασμα is found only in very late writers, Passow sub v. Butt. § 114.


Kρύα, ης, ἡ, Crete, now Candia, a celebrated island of the Mediterranean, opposite to the Egean Sea. It was anciently celebrated for its hundred cities, whence the epithet ἐκατομμύριος Hom. II. 2. 649. The Cretans were celebrated archers, robbers, and liars, see in Κρύς and espec. Pol. 4. 8. 11. Here a Christian church was left by Paul in charge of Titus. Tit. 1: 5. Acts 27: 7, 12, 13, 21.


Κρύφα, ατος, τό, (κρύνω,) judgment, i. e.

a) the act of judging, giving judgment, i. q. κρίων, spoken only in reference to future reward and punishment. John 9: 39 εἴς κρίμα ἓγεν εἰς τὸν πάσαν ἡμέραν for judgment am I come into the world, i. e. in order that the righteous may be approved and the wicked condemned, as is figuratively said in the next clause. 1 Pet. 4: 17. So of the judgment of the last day, Acts 24: 25. Heb. 6: 2. Meton. for the power of judgment Rev. 20: 4. So ἡλικία Sept. κρίνει Lev. 19: 15. Deut. 1: 17. Heb. Ez. 21: 32.

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Kövov, ἑ, ἢ, nor. 1 ἤκων, perf. ἥκων, nor. 1. pass. ἐκْθέσθην, i. q. Lat. cerno by transpos. of the vowel, pp. to separate, Hom. Π. 2. 362. ib. 5. 501. to distinguish, to discriminate between good and evil, Xen. Mem. 3. 1. 9. ib. 4. 8. 11. to select, to choose out the good, Xen. An. 1. 9. 30.—Hence genr. and in N. T. to judge, i.e. to form or give an opinion after separating and considering the particulars of a case.

a) to judge, sc. in one's own mind as to what is right, proper, expedient, i. e. to deem, to decide, to determine, seq. infinit.


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Kρίως


d) Mid. κρίνειται, pp. to let oneself be judged, i. e. to have a law-suit, to go to law, seq. dat. with any one, Matt. 5: 40. seq. μετὰ τινος with 1 Cor. 6: 6. seq. εἰς τινος before any one 1 Cor. 6: 1, 6. Sept. ε. μετὰ τινος for Heb. ἡ ἀδημ. Ecc. 6: 10. c. πρὸς τινα for, ἢ κρίνειται Job 31: 13. — Eurip. Med. 600. comp. Anthol. Gr. II. p. 34.  

Kρίως, εος, η, (κρίνον,) pp. separation, trop. division, dissension, Hdot. 5. 5. ib. 7, 26. decision, i. e. decisive moment, crisis, turn of affairs, Pol. 9. 5. 4. ib. 16. 4. 8. In N. T. judgment, i. e.  


(β) judgment given, sentence pronounced, genr. John 5: 30. 2 Pet. 2: 11 βλάσφημον κρίνων, and Jude 9 κρίνως βλασφημες. (Dem. 322. 15.) Spec. sentence of punishment, condemnation, e. g. to death Acts 8: 33, see in Μίνo no. 4. α. Olshausen in loc. So Sept. and ἱερον Jer. 39: 5. — Ael. V. H. 13. 38. Diod. Sic. 1. 82 pon. — Usually implying also punishment, as a certain consequence, e. g. from God, δικαια αἰ. κρί- 
sisis αὐτοῦ Rev. 16: 7. 19: 2. 18: 10 coll. v. 8. 2 Thess. 1: 5 coll. v. 6. — So Sept. and ἱερον Jer. 1: 16. Of Christ as Judge of the world condemning the wicked, judgment, condemnation, e. g. Matt. 23: 33 κρίνης τῆς γένους. Mark 3: 29. John 5: 29 ἀνάστασις κρίσεως. John 3: 19. 5: 24. Heb. 10: 27. James 2: 13 bis, see in Κατακαυχομαι. 2 Pet. 2: 4. So 1 Tim. 5: 24 τινος ἀνθρώπου αἱ ἀμαρτίαι πρόσδοξη ἡμᾶς, προσώπυναι εἰς κρίνων, i. e. in some men their sins lead on to condemnation, i. e. accuse them, cry for condemnation, and by impl. are repented of; in others their sins also follow after, i. e. they persevere in them although conscious of present guilt and future condemnation. 


c) from the Heb. right, justice, equity,

Κρίτη, ou, ὁ, Crispus, pr. n. of the ruler of a synagogue at Corinth, Acts 18:8. 1 Cor. 1:14.


Kριτικός, ὁ, ἡ, τό (κρίνω,) skilled in judging, quick to discern and judge of any thing, seq. gen. Heb. 4:12 κριτικός ἐνθυμήσεως ι. τ. λ. —Hesych. κριτικός ἐνθυμήσεως διακρίνων λογισμόν. 


Κρύπτω, ης, ην (κρύπτω), a crypt, secret cell or vault. Luke 11:33 εἰς κρύπτων τίθησαν in some editions. —Athen. V. p. 205. A. —Text. rec. has εἰς κρύπτην, as if by Hebraism for neut. εἰς κρύπτων, see Gesen. Lehrg. p. 661. Stuart § 430. Comp. also εἰς μακάρια, etc.


Κρύπτω, f. γα, to hide, to conceal, Pass. or Mid. to hide oneself, to be hid; Λορ. 2. pass. ἐκρύβην us pass. to be hid, Matt. 5:14. Luke 19:42; and with mid. signif. to hide oneself John 8:59. 12:36. Butttn. § 136. 2. Comp. Lob. ad Phr. p. 317 sq. —Matt. 5:14 οὐ δεικταῖς κρυπτῶν. 13:35. v. 44 εν εἰρήνῃ ἐκρύσε. 1 Tim. 5:25. Heb. 11:23. Rev. 2:17 τοῦ μάναν τοῦ κυριομυθοῦν, of the hidden manna, as symbolical of the enjoyments of the kingdom of heaven; in allusion perhaps to the Jewish tradition that the ark with the pot of manna was hidden by order of king Josiah, and will again be brought to light in the reign of the Messiah; comp.
Kovotarrive

Κρυστάλλεζος, f. ἵω, (κρυσταλλο-) to be as crystal, clear and sparkling, Rev. 21: 11.

Κρυστάλλος, οὐ, ὁ, (κρύος, κρυσταλλῶν to freeze,) crystal, pp. any thing congealed and pellucid, e. g. ice Sept. for ἀρανον Job 6: 16. Ἡμ. II. 22. 132. In N. T. prob. rock-crystal, Rev. 4: 6: 22: 1.—Diod. Sid. 2. 52 init.


Κρύσαμαι, ὁμαί, f. ἀσώμαι, depon. Mid. to get for oneself, to acquire, to procure, by purchase or otherwise, perf. κυθημα as pres. to possess, see Buttm. § 113. 6. Sequ. acc. Matt. 10: 9. Luke 18: 12 πάντα ὑμῶν τα κρύσαμαι. 1 Thess. 4: 4 τὸ ἐναυτοῦ σκέτος καταστὰ, to procure for himself a wife, in the oriental manner by purchase, see in Σκεέζες. With an adjunct of price, e. g. gen. Acts 22: 28. διὰ c. gen. 8: 20. ἐκ c. gen. 1: 18 οὐτὸς εὐαγγελίος ἡμῶν ἐκ τοῦ μαθητῶν κ. τ. λ. i. e. was the occasion of purchasing etc. Sequ. ἐν c. dat. trop. Luke 21: 19 ἐν τῇ ὑπόμονῃ ὑμῶν κυθησώσα τας ψυχάς ὑμῶν, through your patience pur-


Κτήματος, ἄτος, τὸ, (κτησιματος) a possession, property, anything that acquired and possessed, estate, Matt. 19: 22 et Mark 10: 22 ἐν γώ ἰῳν κτησιμάτων πολλά. Acts 2: 45. 5: 1 coll. v. 3 where is χρη-


Κτίσις, ἄσος, ὁ, (κτίσμας) possession, owner, Acts 4: 34 κτίσισις χωρίων.


Κτίσις, f. ἱω, (κτισμάτων) to provide under tillage and settlement e. g. a land Hom. II. 20. 216. to found a city Od. 11. 263. Jos. Ant. 4. 8. 5. Diod. Sid. 1. 12.—In N. T. to found, i. e. to create, to form, trans. of God as creating the universe or any of its parts, Mark 13: 19 ἑς ἐκτάσεις ὅς ἔρχομαι. Rom. 1: 25. 1 Cor. 11: 9. Eph. 3: 9. Col. 3: 10. 1 Tim. 4: 3. Rev. 4: 11 bis. 10: 6. Of Christ Col. 1: 16 bis. Sept. for ἀρανὸς Deut. 4: 32. Ps. 89: 13.—Wisd. 11: 17. Eccles. 17: 1.—Trop. of a moral creation, renovation, Eph. 2: 10 κτίσισις ὑμῶν ἐν X. ἐκ ἰἀγγελος ἀνα-

θεικ. v. 15. 4: 24. So Sept. and ἀρανὸς Ps. 51: 12.


b) genr. created thing, and collect.

c) by impl. ordinance, institution. 1 Pet. 2: 13 ὑποτάγητε σὺν πάσῃ ἀνθρω-πίνῃ κτίσι. 


Κυλιός, ἡ, ὅν, (kindr. with κύκλος) pp. bent, crooked, e. g. the hand as held out in begging, Aristoph. Eq. 1083. Also of the limbs, and hence genr. and in N. T. crippled, lame, espec. in the hands, Matt. 15: 30, 31. 18: 8. Mark 9: 43. —Anthol. Gr. III. p. 31. Aristoph. Ar. 1379. 


Κύμνον, ο, τὐ, cumin, cuminum sativum of modern botany, Heb. πορτούλον.
Kuva guov

Germ. Kimmel, an umbelliferous plant with aromatic seeds of a warm and bit-
terish taste, very similar to caraway-
seeds; they were used by the ancients
as a condiment, as they still are by the
common people of Germany. Matt.
H. N. 19, 8.

Kuva guov, ου, τό, (dimin. of
κυνή) a little dog, puppy, Matt. 15: 26,
ad Phr. p. 180.

Kuva guov, ου, ὁ, a Cyprian, Cyp-
21: 16.

Kuva guov, ου, η, Cyprus, a large
and celebrated island of the Mediterra-
nanean, not far from the coasts of Syria
and Asia Minor, extremely fertile,
and abounding in wine, oil, alhenna,
and mineral productions. The in-
habitants were luxurious and effemi-
nate. The presiding divinity of the
island was Venus, who had a famous
temple at Paphos, and is hence often
called the Paphian goddess. Of the
Cyprian cities, Salamis and Paphos
are mentioned in N. T. Acts 11: 19.

Kuva guov, Ϛ, to stoop, to bow one-
Sept. for τισ. 1 Sam. 24: 9. 1 K. 1:
Mem. 3. 9. 7.

Kuva guov, ου, ὁ, a Cyrenian,
from Cyrene, in N. T. spoken of Jews
born or residing there, Matt. 27: 32.

Kuva guov, ης, η, Cyrene, a large
and powerful city of Lybia Cyrenaica
in northern Africa, situated in a plain
a few miles from the Mediterranean
coast. It was the resort of great num-
bers of Jews, who were here protected
by the Ptolemies and by the Roman
14. 7. 2. ib. 16. 6. 5. c. Ap. 2. 4. Ro-
2: 10.

Kuva guov, ου, ὁ, Cyreniûs, Lat.
Quirinus, Luke 2: 3, i. e. Publius Sul-
pitius Quirinus, a Roman senator, of an
obscure family, but raised to the high-
est honours by Augustus, Tacit. Ann.
3. 48. He was sent as governor or proconsul to Syria, in order to take a
census of the whole province with a
view to taxation; and this census he
completed in A. D. 8, according to the
18. 1. 1. ib. 18. 2. 1.—The census spoken
of in Luke l. c. was probably a
mere enrolment of persons, (see in
Ἀπογραφή,) and is therefore mention-
ed by no other historian; but how
it could have been made by Cyrenius,
who first came as proconsul several
years later? and when too at the time
specified by Luke, Saturninus and not
Cyrenius was proconsul of Syria? Not
improbably Cyrenius may have been at
that time joined with Saturninus as
his procurator, and is therefore called
ηγεμόν, just as Volumnius had been
before, Jos. Ant. 16. 9. 1. ib. 16. 10. 8;
and just as Coponius afterwards was
joined with Cyrenius himself, and so
called ηγεμόν, Jos. Ant. 18. 1. 1.
Pro-
fane history does not indeed assert that
Quirinus had thus been procurator of
Syria at a period some years before he
was sent thither as proconsul; but
whether it assert any thing in
contradiction to such an hypothesis;
which is flavoured also by the mode of expression in Luke: This was the first
census under Cyrenius, etc. See in

Kuva guov, ως, η, (fem. of κυνής,)
mistress, lady, used as an honorary title
of address to a female, as in English,
2 John 1, 5. Comp. in Κυνής A. c.—
Epict. Ench. 40 οἱ γυναῖκες κυνής κα-
λοῦνται ἀπὸ τισαυτοκαθιαία ἐτών,
Xen. H. G. 3. 1. 12. — Others regard it
as a pr. n. fem. Cyria, which was not
unusual among the Greeks, comp. Grue-
terl Inscript.
Kuvious, ή, άν (κύριος) pertaining to the Lord, to the Lord Jesus Christ, as κυριακόν διήνυν the Lord's supper 1 Cor. 11:20. κυρ. ήμισα the Lord's day Rev. 1: 10. — Act. Thom. § 31. Clem. Alex. Strom. 7. 10.

Kuvious, f. εύων, (κύριος) to be lord over any person or thing, to have dominion over, seq. gen. Luke 22: 25; 26 τον ήτων κυριακών αυτών. Rom. 14: 9. 2 Cor. 1: 24. Part. τ Κύριων, a lord, potentate. 1 Tim. 6: 15 κύριος των κυριακών Lord of lords, comp. in βασιλεύς a. Trop. of things Rom. 6: 9; 14 άμαρτία γι' ένων κυ-

Κυριακός, ou, ο, (κύριος might, power,) lord, master, owner.

Κύριος, ou, ο, (κύριος might, power,) lord, master, owner.
Kύριος 467  Κύνον


κυριων, κωνος ὦ, ἢ, a dog, plur. of κυνος dogs.

a) pp. Luke 16: 21. 2 Pet. 2: 22. Sept. for ἱματιας, Ἰν. 22: 31. Judg. 7: 5. — Ael. H. An. 8. 9. Xem. Men. 2. 7. 13. — In the East dogs are mostly without masters; they wander at large in the streets and fields, often in troops, and feed upon offals and even corpses; comp. 1 K. 14: 11. 16: 4. 21: 19. Ps. 50: 6. 14 sq. They are held as unclean, and to call one a dog is a stronger expression of contempt than even with us, 1 Sam. 17: 43. 2 K. 8: 13. The Jews called the heathen dogs, just as Mohammedans do Christians at the pres-

b) trop. for an impudent, shameless person, Phil. 3: 2 where it is spoken of Judaizing teachers, comp. Is. 56: 11. (Hom. II. 6. 344, 355. Od. 22. 35.) Matt. 7: 6 μὴ δίσε αὐτῷ ἵναν, lit. give not consecrated meat to dogs, i. e. genr. proffer not good and holy things to those who will spurn and pervert them. — Also plur. for Sodomites, can- amites, Rev. 22: 15. So Sept. and ἄνθρωποι. Deut. 23: 19.


Kos, as found in acid wine and vinegar, Matt. 23: 24, see in Kýrhoi. — Aristot. H. An. 5. 19. 57. H. An. 5. 19. 57.

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b) as modified by the context, where the sense lies not so much in λαλίν as in the adjuncts, e. g. (a) of one teaching, for to teach, to preach, absol. Luke 5: 4. 1 Cor. 14: 34. 35. 1 Pet. 4: 11.
one dead who speaks, exhorts, by his example, Heb. 11: 4.

c) meton. of things, e. g. (a) of a law, i. q. to prescribe, Rom. 3: 19.—(b) of the expiatory blood of Jesus, Heb. 12: 24 κρέατον λαούντι παρὰ τοῦ "Αμμ., speaking better than [the blood of] Ἰδε, since this latter cried only for vengeance, Gen. 4: 10. — (γ) In the imagery of the Apocalypse, spoken of a voice, Rev. 1: 12. 4: 1. 10: 4; of thunders, which are said λὰλεῖν τὰς ἑαυτῶν φωνὰς Rev. 10: 3, 4; of a beast, Rev. 13: 5, 11, 15. So Heb. ἔχειν of the serpent, Gen. 3: 1, 4, Sept. ιπτερ. Lk.

- ἀλεπι', ἄς, ἄ (λαλεῖν), prattle, loquacity, Thesprot. Char. 23 or 7. Aristoph. Nub. 929 or 931. In N. T. speech, utterance, i. e.

a) manner of speaking, e. g. a dialect, brogue, Matt. 26: 73. Mark 14: 70. Sept. for γέγενε Cant. 4: 3.

b) meton. what is uttered, words, talk, John 4: 42. 8: 43. Sept. for γέγενε Job 33: 1. comp. Sept. Is. 11: 3.—Pol. 32. 9. 4. ib. 1. 32. 6.

- ἀμβατέω, f. ἰπτεροῦ, aor. 2 ἀμβατ-, perf. ἰπτερέω, to take, actively, and also in the partially passive sense to receive, trans.


Sept. for πιπερις Gen. 27: 35. 31: 1. — Pol. 4. 3. 11. Xen. An. 2. 1. 10. e) to take up a person, i. e. to receive him as a friend or guest into one’s house, society, etc. i. q. δέχομαι. (α) genr. John 19: 27 ἐλάβεν ὅ μαθήτην αὐτήν εἰς τὰ τίθημα 2 John 10 εἰς οἰκίαν. John 6: 21 εἰς τὸ πλοῖον. — Hom. Od. 7. 255.— Trop. of a teacher etc. to receive, to acknowledge, to embrace and follow his instructions, John I: 12: 5. 43. 13: 20. 14: 17. So of doctrine, to embrace, to admit, e. g. τόν λόγον Matt. 13: 20. Mark 4: 16. τὴν μαρτυρίαν John 3: 11, 32, 33. 1 John 5: 9. τῷ φήματα John 12: 48. 17: 8.— (δ) From the Heb. λαμβάνειν πρόσωπον τίνος, to receive the person of any one, Heb. πηγαίνει, pp. spoken of a king or judge who receives or admits the visits of those who bring him salutations and presents, and favours their cause, see espec. Job 13: 10; hence to favour any one, both in a good and bad sense, see Gesen. Lex. art. πηγαίνει no. 3. b. In N. T. only in a bad sense, to accept one’s person, i. q. to be partial towards him, c. gen. Gal. 2: 6 πρόσωπον θείος ἀνθρώπον ου λαμβάνει. absol. Luke 20: 21. So Sept. for πηγαίνει Ps. 82: 2. Lev. 19: 15. f) trop. in phrases, where λαμβάνειν with its accus. is often equivalent to the verb corresponding to the accus. e. g. ἀρχήν λαμβάνειν, i. q. to begin, Heb. 2: 3. (Ael. V. H. 2. 28. Hidiam. 7. 11. 1.) ἀφορισμός λαμβ. to take occasion, Rom. 7: 8, 11. (Diod. Sic. 1. 60 κακαί.) ἔθεσος λαμβ. to take courage, i. q. ἔθος, see in Θάφος, Acts 28: 15. ἦκανον λαμβ. to take security, Acts 17: 9. ληθήν λ. to forget, 2 Pet. 1: 9. (Ael. V. H. 3. 18. Jos. Ant. 2. 9. 1.) μορφήν τίνος λ. to take the likeness or form of any one, to liken oneself to him, Phil. 2: 7. πείραν λαμβ. to make trial of, i. e. to attempt, Heb. 11: 29. (Hidiam. 1. 8. 10. Xen. Cyr. 6. 1. 54.) or also i. q. to have trial of, to experience, Heb. 11: 36. (Xen. Oec. 17. 1.) νυμβουλίων λαμβ. to take counsel, i. q. to consult, Matt. 12: 14. 27: 1, 7. 25: 12. ὑπόθετα τίνα λαμβ. to take any one as an example James 5: 10. ὑπόθετα—
AaSavoo
ovv Aaup. to recollect, to remember, 2 Tim. 1: 5. yeouyua twos hau. to take or adopt the mark of any one, Rev. 14: 11; seq. eüi c. gen. 14: 9. 20: 4.

2. to receive, sc. what is given, imparted, imposed, to obtain, to partake of.


d) trop. to receive instruction, i. q. to be instructed, to learn, Rev. 3: 3 μνημονέων ὁν πόν τῆς ἐλπίδος καὶ τοῖς. — Diod. Sic. 2. 29 βασιλείας ἔμαχον λαμβάνων, i. e. μνημονεύων.


Δομίὰ, see Δομία.


Δομιλοῦσ, ἀ, ὁ, ὁν (λάμπω), shining, bright, radiant, viz.


d) clear, ὅμωτος, ὁν (λάμπω), shining, bright, radiant, viz.

b) clear, ὅμωτος, ὁν (λάμπω), shining, bright, radiant, viz.


Aµµνας, a€, ἰ, Λαοδίκεα, the chief city of Phrygia Pacatiana in Asia Minor, situated on the river Lycus a little above its junction with the Meander, and not far to the southward of Colosse and Hierapolis. Its earlier name was Diospolis; it was enlarged by Antiochus II, and called by him Laodicea after his wife. About A. D. 65 it was destroyed by an earthquake, along with the two cities just named; but was rebuilt by Marcus Aurelius. It is now in ruins, and the place bears the name of Eski-hissar. Comp. Rosenm. Bibl. Geogr. I. ii. p. 205, 228. — Col. 1: 1. 2. 4: 13, 15, 16. Rev. 1: 11. (3: 14.)


Aµµνιγς, γγος, ὁ, larynx, the throat, gullet, as an organ of the voice, Rom. 3: 13 quoted from Ps. 5: 10 where Sept. for γγος. —Ecclus. 6: 5. Aristoph. Ran. 575 or 583. On the diff. between ἄγγες and γγος, see Lob. ad Phr. pp. 65, 470.

Aµµνικς, aς, ἵ, Λαοδίκη, a maritime city of Crete, on the southern coast, not mentioned in profane writers. Acts 27: 8.


Aarges, f. νόμο, (ἀργείων one hired, hiring,) to serve, pp. for hire or as a slave, Ael. V. H. 3. 9. Soph. Ajax 503. In N. T. spoken in respect to God, to serve, to worship.


b) of an external ritual worship, i. q. to officiate as priest, Heb. 8: 5. 13: 10; and so in the celestial temple Rev. 7: 15. Also genr. for to offer sacrifice, to worship, Heb. 9: 9. 10: 2. Comp. Sept. and τετ. Ex. 3: 12. 7: 16.


Λεσμαίος, ου̣, ὁ, Lebbeus, a name of the apostle Jude, also called Thaddæus, Matt. 10: 3.

Lambda, φ. ἄρον, (λαμβάνω, ὁ. τ. λαμβάνων) to lay, to place, to bring, to lead to (literally, the goal of life, death, etc.), e. g. τοῦ ζωης τοῦ ἱστομοιοῦ τοῦ ἔχουσαν τοῦ ἠλέην, Rom. 12: 1. Mat. 20: 6. Luc. 18: 17. 19: 14. Acts 4: 12. So Phil. 1: 23. (Palaeph. 6. 7. Hdian. 8. 3. 4.) Hence particip. Λαμβάνος, άνωτέρως, as introducing the exact words, i. q. in these words, e. g. Matt. 5: 2 ἐδι-
Aγίῳ αὐτῶν, λέγων. Μακάριοι κ. τ. λ. 6: 31 μω οὖν μεριμνήσατε, λέγοντες· τί \gammaάγωμεν κ. τ. λ. 9: 30. 12: 38. 16: 7.
al. σαπίσσ. — Palaeph. 7.7.—(2) Seq. acc. of thing or person, e. g. the thing spoken, Matt. 21: 16 αὐτοῖς τί οὖν λέγουσι; Matt 11: 23. Luke 8: 8 παῦτα λέ-
Seq. acc. of person spoken of, but only in attraction with ὅτι, see Butt. § 151. 1.


θρωπον. Metaph. Rev. 18: 7 ἐν τῇ παρ-

δί<ν αὐτῆς λέγει, and Matt. 3: 9 λέγειν ἐν ἑαυτῶι, to say in one's heart, in or among themselves, i. e. to think, comp. in Ἐπικόν a. ζ. Gesen. Lex. τὸνον no. 2.

(3) With a further adjunct of the person to whom one speaks, e. g. c. dat. μετά, πρὸς; and also of whom, e. g. c. εἰς, πρὸς, ὑπὲρ. The adjunct of the object is then always present or implied, in some one of the preceding constructions. (1) Seq. dat. of pers. e. g. with the words uttered, Matt. 8: 26 καὶ λέγει αὐτῶι τι διελοὶ ἐστε κ. τ. λ. 14: 4. Mark 2: 5, 14. 2 John 10, 11. al. sae-


b) as modified by the context, where the sense lies not so much in λέγω, as in the adjuncts, e. g. (a) before questions, for to ask, to inquire, followed by the words spoken, Matt. 9: 14. Mark 5: 30. 14: 14. Luke 7: 20. John 7: 11 καὶ ἐλέγων τοῦ ἐστίν ἐκείνος; Rom. 10: 19. c. dat. of pers. Mark 6: 37. Luke 16: 5. 22: 11. Seq. εἶ whether, Acts 25: 20. c. dat. of pers. 21: 37. — (3) before replies, for to answer, to re-


Leitopo, f. θη, to leave, to forsake, pp. trans. Hdian. 1. 10. 2. Xen. Ven. 3. 3. In N. T.

a) Pass. to be left, forsaken of anything, i. e. to be destitute of, to lack, seq. gen. James 1: 5 ει δε εις ζων λειτων τουριας. 2: 15. Comp. Buttm. § 132. 5. 2. Seq. εν μυριν James 1: 4, i. e. to be wanting in nothing, i. q. τελιως, ολοκληρος.—Comp. Jos. Ant. 9. 11. 2 ου δε μας απρους απληταισα.

b) intrans. to fail, to lack, to be wanting, c. dat. of pers. Luke 18: 22 ευ δεν λειτει. Tit. 3: 13. τα λειτοντα Tit. 1: 5.— Wisd. 19: 4. Pol. 13. 2. 2. Diod. S. 1. 5. On the derivation of the intrans. from the transitive signif. see Passow s. v. no. 4.

Leitouvgyeo, ω, f. θη, (λειτουγγος q. v.) pp. to perform some public service, to serve the public, sc. at one's own expense, intrans. Dem. 833. 25. Isocr. 161. C. In N. T. genr. to serve, to minister.


Leitouvgio, όν, ο, (λειτουγγος q. v.) public service, public office, i. e. such as in Athens and elsewhere were administered by the citizens in turn and at their own expense, as a part of the system of finance, Jos. Ant. 16. 5. 3. Ael. V. H. 6. 6. Dem. 1209. 2. Comp. Xen. Oec. 2. 6. Boeckh Staatsaus. der Athenen I. p. 480. II. p. 62. Pot-
ter's Gr. Ant. I. p. 85.— In N. T. genr. service, ministry, e. g. 

a) of the public ministrations of the Jewish priesthood, Luke 1: 23 αη τιμω

b) by impl. friendly service, kind office, genr. Phil. 2: 30. Spoken of aims, i. e. public collections in the churches, 2 Cor. 9: 12.

Leitouvgichos, ϊ, ον, pertaining to the public service e. g. of the temple, Sept. σκυη λ. for γνωμ Num. 4: 12. γνωμ Num. 4: 26.— In N. T. act. ministering, rendering service to others, Heb. 1: 14 λειτουγγικα πνιματα, ec. εις διακονιαν etc. Comp. on the ministry of angels Ps. 34: 8. 91: 11 sq. Matt. 13: 49. 16: 27. Philo de Gigant. p. 286.

Leitouvgios, ς, ς, (λειτουγγος π. v. λειτος popular, public, and ιγων,) a public servant, minister, such as in Athens performed or administered the λειτουγγια at their own expense, comp. in Λειτουγγια, and Boeckh and Potter as there cited.— In N. T. a minister, servant, viz.

a) genr. e. g. του χων, Rom. 13: 6. Heb. 1: 7 δ των τους λειτουγγος αυτου πυρως φλωγα, quoted from Ps. 104: 4 where Sept. for γνωμ, comp. 1 K. 10: 5.— Eccles. 10: 2.


c) by impl. Phil. 2: 25 λειτουγγον της χρης μου, a minister for my wants, i. e. one who ministers to my wants.

Λέιτον, υ, το, Lat. teneum, a linen cloth, e. g. a towel, apron, worn by servants and persons in waiting. John 13: 4. 5.— Sueton. Calig. 26 succinctos linete.

Λειτος, ιδος, η, (λειτος, λειτω,) a
scale, crust, e.g. from the eyes Acts 9: 18. Sept. of fish, for ἀγνὸς Lev. 11: 9, 10.—Diod. Sic. 10. 91 of thin plates, lamina.


Λεπτόν, ὅu, τό, ( neut. of λεπτός thin,) the name of the smallest Jewish coin, like Engl. mile. Its value was half a Κορδαρίας q. v. or the eighth part of an Ασσοφίαν q. v. and it was therefore equal to about one fifth of one cent. Comp. Jahn § 117. Mark 12: 42. Luke 12: 59. 21: 2.—pp. λεπτόν κέραμος Alciphr. I. Ep. 9. λεπτὸν νόμισμα Pollux On. 9. 92.


Λευτίς, ὅu, ὅ, a Levite, one of the posterity of Levi, spoken in N. T. of the descendants of the three great families into which this tribe was divided, the heads of which were Gershon, Kohath, and Merari, Num. 3: 17 sq. These were appointed by the Mosaic law to be the ministers and servants of the priests, and to perform the menial offices of the temple and temple service. Luke 10: 32. John 1: 19. Acts 4: 36. See Num. 1: 50 sq.


Ἀμυθίτης, ὃς, ὁ, Levitical, pertaining to the Levites, Heb. 7: 11.


Ἀμαλκηδ, (λαμβάνω, Lat. luceo, pp. light, i. e. emitting light, shining, glittering, radiant, and hence radiant white.


Ἄμνη, ἅς, ἃ, (ἀμνάω) forgetfulness, oblivion, e. g. ἐμνη ἀμνάων i. q. to forget, 2 Pet. 1: 9, comp. in θαμβάω no. 1. f.—Jos. Ant. 2. 6. 10. Ael. H. A. 4. 35. Xen. Mem. 1. 2. 21.


Ἀνομία, εως, 6, a receiving, receipt, only Phil. 4:15, for which see in Ἀνοιξις. —Ecclus. 41:19. 42:7.


Ἀβαζάιος, ou, 6, pp. arbor thurifera, the tree which produces frankincense, growing in Arabia and around Mount Lebanon, Hdot. 4. 75. Lob. ad Phryn. p. 187 sq. Comp. Plin. H. N. 32. 14 or 31. Theophr. H. Plant. 9. 1, 3, 4.—Later and in N. T. frankincense, i. q. ἱεροποιήματα, a transparent and fragrant gum which distils from incisions in the above tree, and was used by the ancients as incense, comp. Ex 30:34. In modern times it is classed among drugs, and is sometimes called olibanum. Matt. 2:11. Rev. 18:13. Sept. for Heb. יִשְׂרָאֵל. Ex. 1. c. Lev. 2:1. 5. 11.—Diod. Sic. 3. 41. Hdian. 4. 8. 20. See Rees' Cyclop. art. Frankincense.

Ἀβαζιώτας, ou, 6, (λαβάνας, q. v.) pp. frankincense, Ael. V. Η. 11. 5. Hdian. 5. 5. 12. In N. T. meton. a censer for burning incense, thuribleum, Rev. 8:3 ἐξ ἱεροποιήματος θυρίσαν. v. 5.

Ἀβαζίππιος, ou, 6, Lat. libertinus, a libertine, i. e. a freed-man of Rome, either personally made free or born of freed parents, see Adam's Rom. Ant. p. 34, 41 sq. In N. T. Acts 6:9 τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Ἀβαζίππιον, certain of those belonging to the synagogue of the Libertines so called. These were probably Jews, who having been carried as captives to Rome, and there freed by their masters, had settled down as residents in that city, i. e. as Roman freed-men. Philo expressly affirms that a large section of the city beyond the Tiber was occupied by Jews of this character, Leg. ad Cai. p. 1014. C, or Opp. H. p. 568. Tacitus also relates, that under Tiberius 4000 freed-men who professed the Jewish religion were at once transported to Sardinia, Annal. 2. 85. Comp. Sueton. Tiber. 36. See Loesner Obs. in N. T. p. 180. Kuinoel IV. p. 220.—Others read by conject. Ἀβαζίππιον, Libyans.

Ἀββαίων, μηδέν, ἡ, Libya, Acts 2:10, a region of Africa, west of Egypt along the coast of the Mediterranean, and extending back indefinitely into the desert. The tract along the coast was divided under the Romans into two parts; on the east Libya Marmarica, and towards the west Libya Cyrenaica, so called from its chief city Cyrene,
and called also Libya Pentapolis from the five cities which it contained, Apollonia, Arsinoë, Berytus, Cyrene, Ptolemais. In all these cities there dwelt many Jews. Plin. H. N. 5. 5.

Jos. Ant. 14. 7. 2. Comp. in Kephyl.


—Luc. Demon. 67. Xen. An. 3. 4. 7. 9.


b) trop. spoken (a) of Christ, as ὃ ἄδος ἄκρογονιας, Eph. 2: 20. 1 Pet. 2: 6; see in ἄκρογονιας. As ὃ ἄδος ζών Π. 1 Pet. 2: 4, see in ζών α. γ. As ὃ ἄδος προσκόμματος, stone of stumbling, Rom. 9: 32, 33. 1 Pet. 2: 7, i. e. the occasion or cause of fall, destruction, to the Jews, since they took offence at his person and character, and thus rejected their spiritual deliverer. Comp. Is. 8: 14 et ibi Gesen. Comm. —(β) Of Christians as ἄδος ζώντες 1 Pet. 2: 5, see in ζών α. γ. Al.

**Λιθάστρωτος, ου, ὁ, η, adj. (λίθος, στρώνυμι) stone-strowed, paved,** App. Bell. Civ. 3. 26 ἐν λιθάστρωτον πάλιν. Arr. Epict. 4. 7. 37 σοι μελι πάς ἐν ἐν λιθάστρωτος [οἰκήμασι] [οἰκήματι], i. e. houses decorated with tesselated or Mosaic pavements, as was customary at Rome after the time of Sylla, Plin. H. N. 36. 25 or 64. Sueton. Caes. 46. Adam's Rom. Ant. p. 529.—In N. T. neut. το λιθάστρωτον, pavement, i. e. a tesselated pavement of Mosaic work as above, common not only at Rome, but imitated also in the provinces. Suetonius relates (l. c.) that Julius Caesar in his military expeditions took with him pieces of marble ready fitted, in order that wherever he encamped they might be laid down in the praetorium. Hence John 19: 13 ὃ Πιλάτος .. ἤγαγεν ἐξ οὗ τον Ἰησοῦν, καὶ ἔκαι τῆς ἐπὶ τοῦ βιβλίου τοῦ τόπον λεγόμενον λιθάστρωτον, ἐβραίατι δὲ γαρ γραφεῖ ταῦτα, i. e. he led Jesus out of the praetorium, whither the Jews might not enter, and took his seat upon the public tribunal, βῆμα, which stood upon a tesselated pavement, comp. Jos. B. J. 2. 9. 3. Others suppose the similar pavement in the temple to be meant, Jos. B. J. 6. 1. 8. ib. 6. 3. 2; but a Roman magistrate could hold no such proceedings in the temple. See Wetstein N. T. loc. Krebs Obs. in N. T.


Aínov, ou, to, flax, e. g. the plant Sept. for ἀνακ Ex. 9: 31. Xen. Ath. 2. 11, 12. In N. T. and genr. what is made of flax, linen, e. g. raiment Rev. 15: 6 ένδεδειμην έλεων και φαραών. Comp. Sept. and νοιμ ύς Is. 19: 9. — Hom. Il. 9, 661. Od. 13. 73. — Put also for the wick of a candle or lamp, i. e. a strip of linen. Matt. 12: 20 λινον τωμαυμον ου αβει, the smoking wick he will not quench, i.e. the faint and almost expiring light he will not extinguish, quoted from Is. 42: 3 where Sept. and νοιμ ηλθη. Sense: the Messiah will speak peace and comfort to the oppressed, and will not add to their sorrows. See Gesen. Comm. in loc.


Aoytoma is also used passively Rom. 4: 4, 5, 24. 9: 8; see Winer § 89. 7. c. Comp. Buttm. Ausr. Sprachl. § 113. n. 7. — To reason, i. e. to use the reason, to think, to consider, to reckon.


b) of the result of reasoning, to conclude, to judge, to suppose, to hold, seq. to ὑπὶ 2 Cor. 10: 7. ὑπὶ instead of ἐκ ὑπὶ acc. of thing, to think upon, to consider, Phil. 4: 8 ἐκ τοῦτο ὑπὶ 2 Cor. 10: 7. absol. 1 Pet. 5: 12. Sept. and ὑπὶ Is. 53: 4. — Hidian. 2. 11. 14. Diog. Ἑ. 13. 112. Xen. Vect. 4. 43. Mem. 3. 9. 6. ὑπὶ Hidian. 3. 8. 6. ὢς Jos. Ant. 7. 7. 3. — So genr. to reason, to judge, absol. 1 Cor. 13: 11 ὡς νῦν ἐλογίζωμεν. seq. ὡς τινα 2 Cor. 12: 6. Also in the sense of to purpose, 2 Cor. 10: 2 ἐλογίζων τοῦτο. — Dio Chrysost. XLVIII. P. 534. B. ὑπὶ ὑπὶ ἤσσε Ἰερ. 11: 19. 50: 45. — Liban. XLIV. p. 914. D. ὑπὶ ἦσσε Ἰερ. 11: 19. 50: 45.

c) to reckon as or for any thing, to count, to count to regard, to hold, seq. acc. of thing, to think about, 1 Cor. 4: 4, 5: 24. 9: 8; see Winer § 89. 7. a. Acts 19: 27 ἐκ οὖν ὑπὶ ὑπὶ ἤσσε Ἰερ. 11: 19. 50: 45. — Wisd. 9: 6.) Rom. 2: 26. 9: 8 τὰ τέκνα . . . λογίζεται ὡς σπάρα, where λογίζεται is either pass. or we may supply ὑπὶ ὑπὶ, ἤ ἔργη, etc. Sept. for ἦσσε Ἰερ. 1 Sam. 1: 13. — Seq. ὡς τινα 2 Cor. 10: 2 ἐλογίζων τοῦτο. — Dio Chrysost. XLVIII. P. 534. B. ὑπὶ ὑπὶ ἤσσε Ἰερ. 11: 19. 50: 45.


Aoywmachéo, o, i. ἰχνος, (loyomau- xos, fr. λέγω, μάχη,) to strive about words, to dispute about trifles, 2 Tim. 2: 14.

Aoywmacía, ας, ψ (id.) word-strife, dispute about trifles, 1 Tim. 6: 4.

Aoyos, ou, o, (λέγω,) word, as spoken, any thing spoken; also reason, as manifesting itself in the power of speech; hence both Lat. oratio and ratio. Comp. Passow s. v.

I. Word, both the act of speaking and the thing spoken, Lat. oratio. 


**Αὐτοκράτορας**


11. Reason, the reasoning faculty, as that power of the soul which is the basis of speech, Lat. ratio. Dem. 783. 2 μενείων ἐκ λόγου ταύτα καὶ προφάσεις.


b) reason, as demanded or assigned, i. e. reckoning, account. (a) pp. συνήθεως λόγων μετὰ τίνος to take up an account with any one, i. e. to reckon with, Matt. 18: 23: 25: 19. ἀποδοθῶν λόγον, to render an account sc. τῆς αἰκανομαίᾳ Luke 16: 2. So Phil. 4: 15. 17, see in Ἀδωνίς. — Diod. Sic. 1. 49. Plut. Apothegm. VII. p. 707. 17. ed. Reiske.— (β) trop. account, i. e. the relation and reasons of any transaction, explanation; so ἀποδοθῶν v. διδόναι λόγον, to give account, e. g. τῆς αἰκανομαίᾳ Acts 19: 40. seq. περὶ τινος Matt. 12: 36. Rom. 14: 12. absolut. Heb. 13: 17. 1 Pet. 4: 5. So λόγον αἰτεῖν περὶ τινος 1 Pet. 3: 15. Also Heb. 4: 13

(λεγον) τον μισηματα, to make account of, i. e. to regard, to care for, Acts 20: 24 σεθινοι λογον πουαιματι, i.e. I make account of none of these things, am not moved by them. — Jos. Ant. 2. 5. 3. Dion. Hal. Ant. 9. 50 λογον σεθινοι των πουαιματων. Xen. Cyr. 5. 3. 26 των άλλων μελον μοι λογος.

III. The Word, the Logos, in the writings of John, John 1: 1 bis, 14. 1 John 1: 1. [5:7.] Rev. 16: 13. It here stands for the pre-existent nature of Christ, i. e. that spiritual and divine nature spoken of in the Jewish writings before and about the time of Christ, under various names, e. g. κωσμια, wisdom, Prov. 8: 12, 22 sq. Ecclus. c. 24; 8: 12, νομος του ἄνθρωπου, Man of man, Dan. 7: 13, comp. Prov. 30: 4; Chald. 8: 4, Word of Jehovah, in the Targums for Heb. 11: 20. Gen. 20: 3. Is. 45: 12. Comp. Buxt. Lex. Chald. 125; also in Philo ο προφητητα του τεου λογου, Opp. I. p. 207. On this Divine Word, the Jews of that age would appear to have had much subtle discussion; and therefore probably the Apostle sets out with affirming: εν ἀρχῃ ἦν ο λογος, και ὁ λογος ἦν προς τον θεου, και θεου ἦν ο λογος John 1: 1; and then also declares that this Word became flesh and was thus the Messiah, v. 14. Comp. in θεως b. See Tittm. de Synonym. in N. T. p. 267, and in Bibl. Repos. I. p. 418. OHausen Comm. on John I: 1. Kuinoel IV. p. 84 sq. — Some take ο λογος here for ο λεγονος the promised, i. q. ο ερχονος; others for ο λογον, the teacher; but both of these hypotheses are without philological support.


Aοιδορεο, α, f. ἤσιος, (λοιδοσος,)


Ἀλιβίς, ας, η, Lydia, pr. n. of a woman of Thyatira residing at Philippi, a dealer in purple, Acts 16:14, 40. — Also the name of a province on the western coast of Asia Minor, the former kingdom of Croesus, of which the cities Thyatira, Sardis, and Philadelphia, are mentioned in N. T.

Ἀυξαονιτι, adv. Lycaonice, in the Lycaonian dialect, Acts 14:11, see in Λυξαονία. Comp. Buttm. § 119. 15. c.

Ἀλυα, ας, η, Lydia, a province on the S. W. coast of Asia Minor, bounded E. by Pamphilia, N. by Phrygia, W. by Caria, and S. and S. W. by the Mediterranean. Of its cities only Patara is mentioned in N. T. Acts 27:5.


Ἀυλαγας, οὐ, ὃς, Lysias, i. e. Claudius Lysias, a Roman tribune, χίλιαρχος, commanding in Jerusalem, Acts 23: 26, 24: 7, 22.

Ἀυφίς, εος, ὁ, (λίβης) a loosening, disjunction, pp. of or from any tie, constraint, etc. spoken in N. T. of the conjugal tie, separation, divorce, 1 Cor. 7: 27. — In the sense of liberation from, e. g. λ. τῶν κακῶν Jos. Ant. 9. 4. 4. Pol. 15. 15. 4. Thuc. 2. 102. solution, interpretation, λ. τῶν αἰνιγμάτων Wisd. 8: 8. — Sept. for ἡμὺν Ecc. 8: 1.

Ἀυστιτελέος, οὗτος, ὁ, ὁ ἄντι, (λυτιτελέος) pp. 'to pay or make good expense incurred;' hence to make oneself useful, to be useful, profitable. Luke 17: 2 λυτιτελέος αὐτῷ ... ἡ κ. τ. λ. i. e. it were better for him ... than etc. — Ecles. 29: 11. Xen. Cyr. 2. 4. 12. gener. Ael. V. H. 13. 39 or 40. Xen. Mem. 2. 1. 15.

Ἀυστικός, ας, ὁ, or γιος, τά, Lýstra, a city in the southern part of Lydia in Asia Minor, now Latik. Acts 14: 6, 8, 21. 16: 1, 2. 2 Tim. 3: 11. Pliny also refers it to Lycocnia, 5. 32; but Ptolemy assigns it to Isauria, 5. 4. Comp. in Ἰσιαρίων.


Αὐτρώνω, ὁ, ὁ ὁποίος, (λύτρων) to ransom, i. e. to let go free for a ransom, Diod. Sic. 19. 73 ult. In N. T. only Mid. λύτρωμα, i. e. ὁποίος, 'to cause to let go free for a ransom,' i. e. to ransom, to redeem, to deliver, sc. by paying a ransom oneself, trop. c. acc. Luke 24: 21 λυτροθείμαι τοῖς Ἰσασίηι, sc. from the power of the Romans and genr. from their present fallen state. Also seq. ἀπό, Tit. 2: 14: λ. ἡμίτοι πάσης ἁναμίκτως, i. e. from the power and consequences of iniquity. Aor. 1 pass. ἐλπισθανόν or ἐλπισθανόν or ἐλπισθανόν, in a pass. sense, c. ἐν 1 Pet. 1: 18. Buttm. § 113. n. 6. Sept. for ἡμέρας Is. 44: 22 sq. also for ἡμέρας Is. 119: 134. c. ἐν Ps. 30: 130. 8. — 1 Macc. 4: 11. Act. Thom. § 15. pp. Plat. Cimon 9 ult. Diod. Sic. 5. 17.


Αὐγνος, οὐ, ὁ, a light, i. e. porta-
ble, as a candle, lamp, lantern, etc.
Matt. 5: 15 o'dde kaiouen l'xovn. Mark
'tostouw e'man... oi l'xovn kaioumai let
your lamps stand burning i. e. be ye
22: 5. So o l'xovs tov s'matov for the
Sic. 3. 12 pen, - Trop. of John the
Baptist as a distinguished teacher, John
5: 35; of the Messiah, to 'apriv, Rev.
21: 23. Comp. Sept. and 77 Ps. 119:
105. Prov. 6: 23.

Δ'ωο, f. 7vov, to loose, to loosen, sc.
what is fast, bound, i. q. to unbind, to
unite, trans.

a) pp. of a ligature or any thing
fastened by it. Mark 1: 7 'l'su tov
7'maif tov v'pho'matoiv av'tov. Luke 3:
(Sept. for 777 Ex. 3: 5. Hidian. 1. 11.
12 7V n'7vov.) trop. tov '7'f'suiv t'is
7'f'suiveis i. e. impediment Mark 7: 35.
'tas 777'f'suiveis tov 7'Sivatiw Acts 2: 24, see
Here belongs also the phrase 'o 7'mn
7'f'suiveis ep'i t'is 7'vov, 7'f'saiv le'maivov en tois
7'f'saivois Matt. 16: 19 bis. 18 bis. i.
e. whatsoever ye shall loose (open) on
earth etc. see fully in 77w IIa. oth-
ers, to permit, to allow, like Chald. 777
and 7777 as opp. to 777, see Buxt.
Lex. Chald. 2324 sq. 1410. - Of ani-
mals tied, e. g. tov '7'f'sov Mark 11: 2,
Matt. 21: 2. seq. 7tov t'is 7'f'sov'is Luke
Xen. An. 3. 4. 35.) - Of a person
swathed in bandages, grave-clothes,
John 11: 44.
b) spoken of persons bound, to let

M.

Madc't, s, indec. 'Moth, pr. n. of

Magdala', 77, indec. Magdala,
prob. i. q. Heb. 7777 tower, Chald.
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Magdala', a place on the western shore
of the lake of Gennesaret, south of Cap-
ernaum and a few miles north of Ti-
berias. Seetzen and Burekhardt found
here a miserable village still called El
Maydadyry.


a) of the Magi, wise men, from the East, i. e. from Persia or Arabia, who came to salute the new-born Messiah, Matt. 2: 1. 7. 16 bis.


Magog, ø, indec. Magog, Heb. מָגִּי, pr. n. of a son of Japhet Gen. 10: 2, and also of a powerful nation or assembly of nations in the extreme regions of the north, who are to invade the holy land in future times. Ez. c. 38, 39. i. q. the Scythians according to Jos. Ant. 1. 6. 1. Comp. in Tg. Rev. 20: 8.

Maddaín or Maddaín ø, indec. Madian, Heb. מַדָּי Midian, pr. n. of an Arabian tribe descended from Abraham by Keturah, Acts 7: 29. Comp. Gen. 23: 2. Their territory would seem to have been along the eastern shore of the Gulf of Akaba, where Josephus and the Arabian geographers place a city Madian; and also to have extended as far as the borders of Moab and the vicinity of Mount Sinai, comp. Ex. 3: 1. 18: 5. Num. c. 31. Judg. c. 6. 1. Jos. Ant. 2. 11. 1.

Madriηwou, f. ενσω, (μαθητής) to disciple, i. e.


Mainova, f. μανῶμαι, depen.


Maxedwv, ὁ, ἡ, Macedonia, a country lying north of Greece proper, joining S. on Thessaly and Epirus, E. on Thrace and the Ægean, W. on the Adriatic and Illyria, and N. on Dardania and Moesia. It was the original kingdom of Philip and Alexander; and was afterwards subdued by the Romans under P. Æmilius, who divided the country into four districts; comp. in Θεσσαλονίκη, and Liv. 45. 29. The Romans afterwards divided the whole of Greece into two great provinces, Macedonia and Achaia; see in Αἰγία. Of the cities of Macedonia proper, there are mentioned in N. T. Amphipolis, Apollonia, Berea, Philippippi, and Thessalonica. — Acts 16: 9, 10. 12. 18: 5. — 19: 21, 22. 20: 1, 3. Rom. 15: 16. 1 Cor. 10: 5 bis. 2 Cor. 1: 16 bis. 2: 13. 7: 5. 8: 1. 11: 9. Phil. 4: 15. 1 Thess. 1: 7. 8. 4: 10. 1 Tim. 1: 3. 10: 491

Μαξεδών, ὁνός, ο, a Macedonian, Acts 16: 9. 19: 29. 27: 2. 2 Cor. 9: 2, 4.

Μαξελλών, ο, τό, Lat. macellum, i. e. a market, shambles, where also all kinds of provisions were exposed for sale, 1 Cor. 10: 25. — Plut. Quaest. Rom. 54. T. VII. p. 122. 5. ed. Reiske. See Adam's Rom. Ant. p. 569.


Μαξροθμεύομεν, ὁ, ἢ, ἢμαχαξίος, (μαχαξίως) from μαχαξίος, μαχαξίος) to be long-minded, i. e. slow to anger, passion, etc. a) i. q. to be long-suffering, forbearing, to bear patiently, absol. 1 Cor. 13: 4 ἢ ἀγάπη μαχαξίως. seq. ἢ ἐκ τινα 2 Pet. 3: 9. ἢ ἐκ τιν, Luke 18: 7 μαχαξίων ἐκ αὐτοῦ i. e. through he be on their account long-suffering, slow to punish. Matt. 18: 26, 29. πρὸς τινα

Maxgodūcēs, adv. patiently, i.e. with indulgence, with clemency, Acts 26: 3.

Maxgōs, a', ὁ, long. n) of space e.g. from one point to another, and hence far, far distant. Luke 15: 13 et 19: 12 εἰς χώραν μακαίρ. Sept. δόδα μακαίρα γιὰ το τὴν ἡμέραν Prov. 7: 19. — Hidian. 6. 7. 10. Xen. Cyr. 5. 4. 42. — Adv. μάκαριν see in its order.


Maxgodūcōnous, ou, ὁ, ἢ, adj. (μακάριος, χρόνος) lit. 'long-timed,' i.e. long-lived, Eph. 6: 3 ἡ μ. γέννη quoted from Ex. 20: 12 et Deut. 5: 16 where Sept. for τῆς γέννης.


thought, e. g. Philem. 9 μᾶλλον παρακαλῶ σε. 2 Cor. 2: 7 ὅστε μᾶλλον ἡμᾶς χηρισσοῦσιν σε. ἡ ἐπιτιμίας. 12: 9 ἡτα οὐν μᾶλλον καυχόσωμαι ἐν ταῖς ἑαυτεῖς μου, σε. ἡ ἐν τῇ ὑπερβολῇ τῶν ἀποκαλύψεων v. 7, i. e. most gladly therefore will I rather glory in my infirmities sc. than in the abundance of the revelations. — Also as intens, the more, the rather, still more. Matt. 27: 24 ἄλλα μᾶλλον Θόρυβος γίνεται i. q. μᾶλλον Θυρωβίται comp. v. 23, i. e. but that there was still more a tumult, Mark 14: 31 coll. v. 29. Luke 5: 15. John 5: 18 διὰ τοῦτο οὖν μᾶλλον ἐξήνυσαν, comp. v. 16. John 19: 9. Acts 5: 14. 9: 22. 22: 2 coll. 21: 40. 2 Cor. 7: 7. Phil. 1: 12. 3: 1. 1 Thess. 4: 1. 10. 2 Pet. 1: 10. (Thuc. 5. 44.) So οὐ μᾶλλον in interrogat. 1 Cor. 9: 12. 2 Cor. 3: 8 coll. v. 7.

b) joined with the positive, μᾶλλον forms a periphrase for the comparative, like Engl. more. Matth. § 458. So seq. ἀδε, Acts 20: 35 μακαρίων ἐστι μᾶλλον διδάσκαι, ἡ λαμβανεῖν, i. e. it is more blessed etc. 1 Cor. 15. Gal. 4: 27. c. τί. Mark 9: 42 καλῶν ἐστιν αὐτῶ μᾶλλον, εἰ x. τ. λ. — c. gen. Xen. Cyr. 3. 1. 30.


μάμμη, ἡ, ἡ, grandmother, 2 Tim. 1: 5. — Jos. Ant. 10. 11. 2. Hidian. 5. 3. 7. Plut. Agis, 4. A word of the later Greek for the earlier τῆς, Lob. ad Phr. p. 133 sq.


μανασσης, ἡ, ἡ, Manasses, Heb. μανάσσης (making forget) Manassesh, pr. n. 1. the son of Joseph, adopted by Jacob, Rev. 7: 6. 2. a king of Judah, son of Hezekiah, r. 699—644 B. C. noted for his idolatry and cruelty, Matt. 1: 10 bis. Comp. 2 K. c. 21. 2 Chr. c. 33.

μαντήαν, ὁ, ὁ, aor. 2 ἐμαθω, to learn.

a) pp. intellectually, from others or from study, observation, etc. to learn, to be taught, absol. Matt. 9: 13 παρευθέντες δὲ μάθετε, τί ἐστι x. τ. λ. John 6: 45. 1 Cor. 14: 31. 1 Tim. 2: 11. 2 Tim. 3: 7. seq. ἀπὸ τινὸς Matt. 11: 29. Seq. acc. of thing, Rom. 16: 17 ἣν ὑμεῖς ἐμαθήτες, 1 Cor. 14: 35. Phil. 4: 9. 2 Tim. 3: 14. Matt. 24: 32 et Mark 13: 28, see in ἀπὸ Ἡλ. 2. 1 Cor. 4: 6 ἦν ἢν ἑν μάθητε τὸ μή ὑπὲρ x. τ. λ. in us i. e. by our example. Also c. acc. impl. John 7: 15. seq. ἀπὸ τινὸς Col. 1: 7. παρὰ τινὸς 2 Tim. 3: 14. Seq. acc. of per-

b) morally, to learn, sc. from experience, i. q. to do habitually, to be wont, seq. exp. or impl. Phil. 4: 11 ἵππο γινώσκω... αὐτῶρι ἠμᾶν. 1 Tim. 5: 4, 13. Tit. 3: 14. c. acc. Heb. 5: 8. 9.—Xen. An. 3, 2, 23.


Melissa, το, indec. mamma, the miraculous food of the Israelites in the desert, Heb. 7, 2, Sept. το μάννα Lev. 16, 31, 35. τὸ μάννα Num. 11, 6. Joseplus η μάννα Ant. 5, 1, 4. In N. T. John 6, 31, 49, 58. Heb. 9: 4; symbolically Rev. 2, 17 see in Κυρίων. Comp. Ex. 16, 31 sq. Jos. Ant. 3, 1, 6. Joseplus relates that in his day manna was still found around Mount Sinai, Ant. 3, 1, 6; and the same fact has also been abundantly ascertained by modern travellers. The modern manna, manna Arabica, is a sweet resin like honey, which in the desert of Sinai and some other oriental countries, exudes in summer chiefly from the leaves of the tamarisk or tarragon. This the Arabs collect, and regard it as the greatest dainty which their country affords. But the quantity is trifling, not amounting, according to Burchhardt, to more than five or six hundred pounds each year. It has been ascertained within the last ten or twelve years, first by English naturalists and more fully by Ehrenberg, that the manna flows out from the leaf in consequence of the puncture of an insect nearly allied to the cimer genus. See Burchhardt's Travels in Syria etc. p. 599 sq. quoted in Calmet. art. Manna. Niebuhr's Deser. of Arabia p. 145. Germ. Asiat. Res. XIV. p. 182 sq. Gesen. Lex. art. ἡ.


Mαραῖν οὖσα, maran-alta, Aramaean μαραίναις τῆς q. χειρὸς ἵπποτα, the Lord will come sc. to judgment, 1 Cor. 16, 22.


Mαρία, aς, ἡ, or Mαριάμ, ἡ, indec. Maria, Mary, Heb. מרים, Miriam, pr. n. of several females.


3. Mary, Maquia, the mother of James the Less and Joses, sister to Jesus' mother and wife of Alpheus or


Magog, ού, θ, Marcus, Mark, the writer of one of the four Gospels, pp. John surnamed Mark, Acts 12: 12, 25, 15: 37; the nephew of Barnabas Col. 4: 10; the companion of Paul and Barnabas on their first journey, and of Barnabas on his second in opposition to Paul, Acts 15: 39 coll. 12: 25. He is later again mentioned among the companions of Paul, Col. 1. c. Phil. 24. 2 Tim 4: 11; and is also affectionately called son by Peter, 1 Pet. 5: 13, comp. Acts 12: 12, 2 Tim 1: 2.


Magog, ου, θ, (μαγος) to witness, i. e.

a) to be a witness, to be able or ready to testify, c. dat. commodi, John 3: 28 autou uous mou marturizsete, oti x. t. l. Acts 22: 5. absolut 2 Cor. 8: 3. — Xen. H. G. 1. 1. 31.


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lauded, to be of good report, Acts 6:3.
c. úpo Acts 10:22. 16:2. 22:12. 3
John 12. c. éi 1 Tim. 5:10. Heb. 11:
c. díav v. 39.—Jos. Ant. 3. 2. 5. M.
Antonius. 7. 62.
d. i. q. μαρτυρομαι, to call as wit-
ness, pp. Dion. Hal. 7. 49 ult. μαρτυ-
ρομανος θεως τε και ανθρωπος. Diod.
Sic. 4. 54. Hence in N. T. i. q. to pro-
test, to make an earnest and solemn
appeal, to exhort solemnly, 1 Thess. 2:

Μαρτυρία, ας, η (μαρτυρω) witness, testimony, as borne, given, comp. in Μαρτυρίον.
a) judicial, Mark 14:56, 59 οτι διδωκε του
tος ην η μαρτυρία αυτων. Luke 22:
71. John 8:17. μαρ. κατα τινος Mark
14:55. Sept. for τυ Προβ. 23:18. —
b) genr. to the truth of any thing.
John 19:35 και ο δικαιος μεμαρτυρησεν,
και ηλτην αυτοι εστων η μαρτυρια. 21:
24. 1 John 5:9 ην του μου των ανθρωπων.
3 John 12. So of a poet Tit. 1:13. —
Diod. Sic. 3. 72 or 73. — Elsewhere
only in reference to Jesus and his doc-
trines, i. e. to the truth of his mission
and gospel, e. g. genr. John 5:34 οι
παρα ανθρωποι την μου λαμβανον.
1 John 5:10 μου εν εαυτω. So from
John the Baptist, John 1:17. 19. 5:36; from
other teachers Rev. 11:7. 12:11 δια
tου λογου της μαρτυριας αυτων i. e. the
word, gospel, to which they testified.
Acts 22:18 μου παρε έμοιν. Also from
God, John 5:32. 1 John 5:9 bis, 10,
11. Of Christ's testimony respecting
himself, John 3:11, 32, 33. 5:31. 8:
13, 14. So in the phrase η μαρτυρια του
Ίησου, the testimony of Jesus, i. e.
what he testified and taught respecting
himself and his gospel, and hence
equiv. to the gospel. Rev. 1:2 ος εμα-
ρτυρος του λογου του θεου και την μαρ.
κ. X. v. 9. 20:4. 10:10 η γεω μαρτυρια
tου Ι. εστω το πνευμα της προφητειας for
the testimony of Jesus is [comes from,
has for its author] the same Spirit of
prophecy which acts in me. Hence
εχειν την μου του Ιησου, to hold fast the
John 9.
c) emphat. honourable testimony, good
report, 1 Tim. 3:7. — Ecles. 31 or 34:

Μαρτυριον, ου, το (μαρτυρω) witness, testimony, as borne, given, i. q. μαρτυρια. Thom. Mag. μαρτυριον κατα-
tον η μαρτυρια.
a) genr. 2 Cor. 1:12 το μου της υπε-
διασης. So historically, Acts 4:33 το μο-
tης αναστασεως του θεου του κυριου i. e. of,
concerning the resurrection etc. Heb. 3:
5 εις του αναστησιν των πνευματων i. e. for
giving testimony, testifying. — Ael. V. H.
2. 5. Xen. Conv. 8. 34. — So in refer-
ence to Jesus and his doctrines, e. g.
from teachers 2 Thess. 1:10. Also to
το μου του Χριστου, the testimony of Christ,
i. e. what he testified and taught re-
respecting himself and his gospel, and
hence equiv. to the gospel, 1 Cor. 1:6.
2 Tim. 1:8. 1 Cor. 2:1 το μου του θεου
id.—Genr. in the sense of testimony,
evidence, proof, e. g. εις μαρτυριον αυ-
του as a testimony unto them Matt. 8:
13; also against them Matt. 10:18.
εις αυτου Luke 9:5. Also 1 Tim. 2:
6 το μαρτυριον καιρος διοι, in appos.
with ανταλλασσων. So Sept. for τη
120. Xen. H. G. 1. 7. 4.
b) from the Sept. η σωρη του μαρτυ-
ριου, tabernacle of witness, put for taber-
nacle of the congregation, Heb. τυργ
for τηργην Ex. 29:42, 44. 40:22,
24, deriving τηργην from τυργον to testify,
instead of from τυργον to assemble. See
Gesen. Lex. art. τηργην no. 2.

Μαρτυρομαι depon. Mid. (μαρ-
τυρω,) to call to witness, to invoke as
witness, e. g. the gods Dem.799.6. Comp. Buttm.
Aust. Sprachl. II. p. 184. Hence in
N. T. to protest, to make an earnest
and solemn appeal e. g. by way of af-
firmation, protestation. Acts 20:26
μαρτυρομαι ιναι ότι ου εις ομοιον. I. q. I sol-
emnly affirm, 1 call God to witness,
that etc. Gal. 5:3. — Jos. B. J. 3. 8. 3.
— Also by way of exhortation, to ex-
hort solemnly, to obtest, seq. acc. et inf.
Eph. 4:17.—Pol. 13. 8. 6. Thuc. 6.80.

Μαρτυς, υπας, τη, a witness,
Maows, dat. peetugl, acc. Magruger, dat. plur. peorve. The nom. Larue belonged to the Axolic dialect, and is not found in N.T. In later ecclesiastical writers it became current in the sense of martyr. See Buttm, Ausf. Sprachl. § 53.


Μαρτυρολογος, οὐ, ὁ, (μαρτύος, λέγω,) given to vain talking, subst. vain talker, empty wrangler, Tit. 1: 10.


Ματαιοτης, ητος, ἡ, (ματαιος,)


Μέγις, γη, τί (αἰχμή, αἰχμή) a fight, battle, Hidian. 8. 5. 1. Xen. Cyr. 3. 3. 29. In N. T. gear. strife, contest, controversy. 2 Cor. 7: 5 ζωοθεν μάχα. 2 Tim. 2: 23. Tit. 3: 9 μίσχας χιμασιος i. e. controversies respecting the Mosaic law. James 4: 1. Sept. for βρι Gen. 13: 7. τήρῃ Prov. 15: 15.—Arr. Epict. 4. 5. 3. Xen. Cyr. 7. 5. 38.


Méyas n. n. (μεγάς) to make great, to enlarge, c. acc.

Méyas adv. (μεγάς) greatly, much, Phil. 4: 10 ἐν μεγάλον μεγάλον. — Sept. 1 Chr. 29: 10. Xen. Hi. 4. 5.


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Mark 5: 42 ἑκάστων μ. Luke 2: 9 ρό-

βον. Rom. 9: 2 λίπη. Rev. 12: 12 δυ-

νώς μ. (Aeschin. 63. 10 ἀγάλ. Xen.

Cyr. 4. 2. 10 ρίβος.) So of events etc.


χάρις. Rev. 16: 21 πληγή. (Sept. Job


17.) Of things exciting admiration,
great, mighty, wonderful, e. g. σηματά μ.
great signs, mighty deeds, miracles,


4: 33. 8: 10. So μεγάλα sc. ἴσην
with λαλητος Rev. 15: 1. 3. 2 Cor.
11: 15 τί μέγιστον ὧν wonder then ?
Aeschin. 79. 13.

d) trop. great in power, dignity, au-

thority, e. g. οἱ μεγάλοι the great, i. e.
nobles, princes, Matt. 20: 25. Mark 10:
42. Matt. 5: 35 τοῦ μεγαλου (Ael.
V. H. 12. 1. Hidian. 6. 4. 8.) Heb. 4:
Of God Tit. 2: 2. 13. Rev. 19: 19. of Diana
Acts 19: 27, 28. 34. 35. So genr. great,
distinguished, Matt. 5: 19 οὗτος μέγας και-

θρωπότατεσ. Mark 10: 43. Luke 7: 16 pro-

1 Cor. 14: 5. simply Matt. 18: 1. Luke
22: 24. 2 Pet. 2: 11. — In a bad sense,
great, noted, ἵπτερον Rev. 17: 1. 19: 2.
Sept. and 2: 73 2 Sam. 7: 9. Neh. 11:
Xen. An. 3. 2. 10. πόρος Aeschin.
22. 28.

e) implying censure, i. q. too great,
i. e. lofty, boastful, arrogant. Rev. 13: 5
στόμα μαλών μεγάλα και βασιλεύσεις.
20. Heb. ἰνακαίη Sept. μεγαλοπρόνοιον Ps.
Sept. Ajax 384 or 386. Dem. 1124. 25
μέγα λαλεῖν, comp. 981. 25. At.

Μέγεθος, εος, ους, τό (μέγας),
greatness, trop. Eph. 1: 19 τό μ. τῆς δυ-

νώμος αυτοῦ. Sept. for ἱερον Ex. 15:
16.—Aeschin. 82. 16. phys. Hidian. 8.
2. 10. Xen. Mem. 1. 3. 12.

Μεγαστάνες, αν, οι, (μέγας, με-

γιστος,) the great. Lat. magnates, i. e.

ναός 2 Chr. 36: 18. Chald. ἱερατεύ-μεν τι
Ant. 11. 3. 2. ib. 20. 2. 3. Artemidor.
1. 2. ib. 3. 9. Sueton. Calig. 5. It is a
word of the later Greek, Phryn. et Loh.
p. 196 sq. Sturz de Dial. Alex. p. 180
sq. Sing. μεγαστάν occurs once Ec-
clus. 4: 7.

Μέγιστος, see in Μέγας init. and
b. e.

Μεθοδεύεσθαι, f. εἰσιν (μεθά, ἐρ-

μυνείν,) to translate over sc. from one
language into another, to interpret ; in
N. T. only Pass. Matt. 1: 23 ἐ ἐστιν
Methodeuvmenon. Mark 5: 41. 15: 22, 34.

Μέθυ, γς, ἔ (μεθυ mulled wine,
Germ. Meth, mead,) drunkenness, drunk-
Gal. 5: 21. Comp. in Κομάλη, Sept.
for μεθύσας Ez. 23: 33. 39: 19.—Ael. V.

Μεθοδιοτητή, f. μεταστήσω, (μετά,
ἰστήνω,) also μεθιστάναι 1 Cor. 13: 2,
comp. Buttm. § 106. n. 5. § 112. 12.
To set or move over sc. from one place
to another, to transfer, to remove ; in N.
T. only in the transitive forms.
a) pp. c. acc. 1. Cor. 13: 2 ὡστε ὧν
for γῆ Is. 54: 10. — Jos. Ant. 9. 11. 1
ult. Hidian. 6. 4. 14. — Trop. to draw over
to another side or party, to seduce, c.
for τηρεῖν Is. 58: 15. — Xen. H. G. 2. 2. 5.
b) of persons, to remove sc. from of-

fice, trans. e. g. a king, to depose, Acts
13: 23, coll. 1 Sam. c. 16.; a steward,
to dismiss, Luke 16: 4 ὅταν μεταστη-
σχεῖε τῆς οἰκογένειας, where for the genit.
comp. Matth. § 353. Winer § 30. 6. So
9, seq. ἀπό c. gen.

Μεθοδική, ας, η, from the verb
Μεθοδίζειν, το methodize, (μεθά, ἐρ-

μυνως,) i. e. to trace out with method and
skill, Diod. Sic. 1. 15. 81; to treat meth-
odically, Philo Quod det ins. pot. p.
Međóριος

Međóριος, ου, ὁ, ἀρ. (μετά, ὁπός) bordering upon, frontier, e. g. πόλις Jos. B. J. 4. 11. 2. χ' Thuc. 2. 27. In N. T. neut. plur. τα μεδόριοα see χώρα, borders, confines, Mark 7: 24 τά μ. Τύρου και Σιδώνου.—Hidan. 5. 4. 10. Xen. Cyr. 1. 4. 16.


Μέλζον, Μεζότερος, see in Μελάς init.

Μέλαν, ανος, τό, (neut. of μέλας) any thing black, e. g. ink. 2 Cor. 3: 3 ἐπιστολή ἐγγραφημένη οὗ μέλαν. 2 John 12. 3 John 13. — Dem. 313. 11. See Jahn § 87 ult.


Μέλετ, ἅμπ. ἡμέρας, fut. μέλησα, impers. forms from μέλος, to be for care and concern to any one, ἀνθρώπου μέλοι Hom. Od. 9. 20. Hence μέλετ, it concerns, c. dat. of pers. and usually to be rendered personally, i. e. to care for, to take care of, pp. seq. gen. of the object, Buttm. § 132. 5. 3. 1 Cor. 9: 9 τῶν βωμοῦ μέλος ἦν; i. e. does not God take care of oxen? c. gen. impl. 1 Cor. 7: 21.—Jos. Ant. 7. 1. 6. Luc. D. Mort. 22. 3. Xen. Cyr. 3. 1. 30. — Seq. πειλ. c. gen. Matt. 22: 16 οὗ μελος σου πειρέων ὑμῶν; i. e. thou carest for no one, art impartial. Mark 12: 14. John 10: 13. 12: 6. 1 Pet. 5: 7.—1 Mac. 14: 43. Jos. Ant. 12. 4. 2. Xen. Hi. 9. 10.—Once with a nominat. Acts 18: 17 οὖν τοπίου Γαλλίων ἠμέλησα, i. e. none of these things was matter of concern to Gallio, he cared for none of them. See Matth. § 348. n. 2. comp. Buttm. § 129. 10. — Hom. Il. 5. 490. Eurip. Hippol. 104. — Seq. ὃς Mark 4: 38 οὗ μελος σου, ὅι αἰσχυλομαθήσας: Luke 10: 40.—Xen. Cyr. 3. 2. 13, c. ὅς.


Méliá, 75, 7, Melita, now Malta, an island of the Mediterranean, lying to the southward of Sicily, Acts 28: 1. Here Paul was shipwrecked, after being driven up and down for fourteen days in the Adriatic Sea, between Sicily and Greece, see 'Adgius and Acts 27: 27 sq. Hence he sailed again on a direct course by Syracuse and Rhegium to Puteoli,Acts 28: 11 sq. — There was another small island of the same name in the Adriatic Gulf, on the coast of Illyricum, now called Melada, which some have thought to be the place of Paul's shipwreck; but its position does not accord with the account of the subsequent voyage to Puteoli; nor can we well suppose a vessel bound from Alexandria to Puteoli to have wintered in this island. Comp. Acts 28: 11.

Méliá, f. ἐν, (kindr. with μῆλον,) imperfect. ἐμελλων and ἐμελλών Buttm. § 83. n. 5; to be about to do or suffer any thing, to be on the point of; seq. infin. of that which one is about to do or suffer, mostly the inf. future, (in N. T. least of all,) freq. inf. present, and rarely inf. aorist, which latter Phrynichus condemns p. 336, though it is found in the earliest writers and even in Ionic and Attic prose, Lob. ad Phryn. p. 745 sq. Comp. Passow sub v. Winer § 45. p. 276. For the force of the inf. pres. et aor. after μῆλον, as implying duration or transientness, see Buttm. § 137.


d) i. q. to be ever about to do a thing, i. e. to linger, to delay. Acts 22: 16 καὶ νῦν τὰ μῆλες; — Jós. Ant. 3. 2. 3. Hidian. 2. 2. 21. Xen. Cyr. 1. 3. 15. Al.

Μέλος, εος, ους, τὸ, a limb, member, sc. of the body.

a) pp. Matt. 5: 29, 30 εἰς τῶν μηλῶν σου. Rom. 12: 4 bis. 1 Cor. 12: 12 bis, 14, 18, 19, 20, 22, 25, 26 quater. James 3: 5, 6. — Hom. Od. 11. 599. Hdot. 1. 119. Ael. V. H. 14. 7. — Flur. τὰ μῆλη, the members, collect. i. q. the body, as the seat of the desires and passions, Rom. 6: 13 bis, τὰ μῆλη ὕμων ὑπὲρ ἀδικίας ν. δικαιούντων. v. 19 bis. 7: 5, 23 bis. Col. 3: 5. James 4: 1. 1 Cor. 6: 15 ter, τὰ σώματα ὕμων μὴν Ἰησοῦν ἔστων ... τῶν μῆλη, i. e. your bodies are Christ's bodies, they belong to Christ and not to a harlot.

b) trop. member of the church, of which Christ is the head, 1 Cor. 12: 27. Eph. 5: 30. ἄλληλον μὴ μῆλη members of one another, i. e. as intimately united in


**Meláos, see in Mélis.**

**Melβρόνα, ἦς, ἥ, Lat. membrana, i.e. membrane, skin, parchment, 2 Tim. 4: 13. — Comp. Plin. H. N. 11. 13. 11 or 21.


**Mév, conjunct. implying affirmation or concession, indeed, truly, and at the same time pointing forward to something antithetic, or at least different, which is then commonly subjoined with δέ or an equivalent particle; so that μέν and δέ correspond to each other, and mark the protasis and apodosis. Where the antithesis is strong, μέν—δέ may be rendered indeed—but; in many instances, however, they merely mark a transition, or are cumulative, and cannot well be given in English. See genr. Buttm. § 149. p. 426 sq. Passow in μέν. Matth. § 622. Herm. ad Vig. p. 841. The place of μέν is regularly after the word to which it belongs in sense, i.e. usually after one, two, three, or even four words in a clause (John 16: 22), never at the beginning, see Winer p. 460.

construction the writer neglects the apodosis, Winer 1. c. Acts 1:1 τὸν μὲν πρῶτον λόγον x. t. l. where the apodosis would regularly come in before v. 3, 'but in this second book etc.' but the writer neglects it and turns to something else. Rom. 1:8. 10:1. 2 Cor. 12:12. μὲν γὰρ 11:4.—(3) or sometimes the apodosis is thus as it were obliterated, and then μὲν serves to insulate some person or thing, and thus to exclude every thing else which might otherwise be expected or implied, Lat. quidem, Buttm. p. 427. So espec. with a pers. pron. as ὅπως μὲν, I indeed, I at least, 1 Cor. 3:4. Rom. 11:13. 1 Thess. 2:18. ἐγὼ μὲν οὖν Acts 26:9. So μὲν γὰρ, as πρῶτον μὲν γὰρ Rom. 3:2. 1 Cor. 11:16.—Xen. Cyr. 1. 4. 12. Conv. 2.5.—(6) Vice versa, δὲ sometimes stands in the apodosis without μὲν in the protasis, e. g. Luke 11:47. See Passow μὲν no. 2, g. Matth. § 288, 4.

b) Where the antithesis is not less definite, so that μὲν—δὲ serve to mark transition or are merely consecutive; here the force of μὲν cannot well be given in English, while δὲ is rendered by but, and, etc. Thus (a) simpl. μὲν seq. δὲ, Matt. 25:33 στήσῃ τὸν μὲν πρῶτον ἐκ δύοις αὐτῶν, τῷ δὲ ἐφη οὕτως x. t. l. he shall set the sheep on his right hand, but (and) the goats on his left. Luke 13:9. 23:56 coll. 24:1, Acts 14:12. Rom. 8:17. 1 Cor. 1:23. 2 Tim. 4:4. Jude 8. Comp. Buttm. p. 427. Matth. § 622.—2 Mace. 3:40 coll. 4:1. Xen. Cyr. 2.1.10, ib. 4. 5. 15.—(β) With ὅπως, i. e. μὲν οὖν, in Engl. only therefore, then, c. g. (1) seq. δὲ, Mark 16:19 ὡς μὲν ἐνῷ κύριος ἀκριβῶς ἐφη...ἐκεῖνοι δὲ ἐκείνως x. t. l. John 19:24 sq. Acts 1:6 sq. 2:41 coll. 42. 5:41 coll. 6:1. 8:4 sq. 9:31 sq. 12:5. 13:4 coll. 6. 14:3 sq. 15:3 sq. 23:18 sq. 28:5 sq.—(2) without δὲ, where μὲν οὖν then serves as a consequent, with a certain degree of illative force, Engl. then, therefore, Lat. et quidem, comp. Herm. ad Vig. p. 841. n. 342. Acts 23:22. 1 Cor. 6:4. 6 Heb. 7:11. (Xen. Mem. 1. 1. 2. ib. 4. 3. 1.) Seq. καί, Acts 1:18. 26:4 coll. 6. Comp. Xen. Cyr. 1. 2. 3. Or also with an affirmative power, yeα, indeed, certainly, verily, comp. Viger. p. 541 et Herm. p. 845. n. 343. Acts 26:9. Heb. 9:1. 1 Cor. 6:7 ὡς μὲν οὖν οὐκ ἔτημα ἡμῶν ἐτών, τῷ x. t. l. now assuredly there is wholly a fault among you, that etc.—Xen. Cyr. 8. 3. 37.—So ἀλά μὲν οὖν Phil. 3:8.

c) In partition or distribution, (a) joined with the art. ὁ, τοι, or the relat. ὁς, τοι, τις, Buttm. §126. 2. 3. Ε. g. seq. δὲ, as ὡς μὲν—οὐ δὲ, the one—the other, this—that, Phil. 1:16. 17. Heb. 7:5. 6. 21 sq. also one—another, and plur. some—others, Matt. 22:5. 6. Acts 14:4. 17. 32. ὡς μὲν—οὐλος δὲ, one—another, Matt. 16:14. John 7:12. So ὡς μὲν—ὡς δὲ, the one—the other, Luke 23:33. 2 Cor. 2:16. ὡς μὲν—ὁ δὲ οὐκ ὡς ὁ, the one—but the weak, Rom. 14:2; also one—another, plur. some—others, Matt. 13:8. Acts 27:41. Rom. 9:21. Jude 22. 1 Cor. 13:28 ὡς μὲν, where the writer falls out of the construction and proceeds with πρῶτος, δεύτερον, τρίτον. Further, ὡς μὲν—οὐλος δὲ, one—another, Matt. 13:4 sq. Mark 4:4. 5. 1 Cor. 12:8 sq. —Seq. καί, as ὡς μὲν—καί ἐτσις, one—and another, Luke 8:3 sq.—(β) Joined with other pronouns, as ὡς μὲν—ὡς δὲ, the one—the other, Luke 23:33. comp. Matth. § 288. n.2, Herm. ad Vig. p. 702.—Iser. Panegyr. p. 44. D. Hodor. 3.106. —(γ) Joined with an adv. as ὡς μὲν—ὡς δὲ, the one—the other, Heb. 7:8, comp. Buttm. p. 427. Genr. John 16:9 sq. al. 

Μένων, better μὲν οὖν, see in Μέν a. b. Later ecclesiastical writers place it first in a clause, contrary to earlier usage, Phryn. et Lob. p. 342. Comp. in Μεν́ init.

but stronger, indeed, truly, certainly, forsooth, espec. in negative clauses and answers, see Buttm. p. 431. Passow in μεν B. 12. Matth. § 622. Herm. ad Vig. p. 843 sq. — Plato Phaedon. p. 73. D. p. 82. C. Xen. Lac. 1. 1. — Hence in N. T.


b) once in the primitive sense of each particle, pp. μέν τοι, indeed therefore, indeed then; or, the force of μέν being lost in English, therefore, then, i. q. μέν οίρ, see in Μένo b. b. 2. — Plato Phaedon. p. 73. D. p. 82. C. Xen. Lac. 1. 1. Hence in N. T.

Μένο, f. μενο, aor. 1 έμενα, perf. μεμένηκα, see Buttm. § 101. n. 9. § 112. 5, 8; pluperf. 3 plur. μεμένηκαν 1 John 2: 19, see Buttm. § 83. n. 6. Wiener § 12, 12.

1. intrans. to remain, to continue, to abide, Lat. maneo, spoken


b) of a state or condition, seq. adv. 1 Cor. 7: 8, 40 εάν οὐτώ μενιγ. Seq. εν 64

c. dat. John 12: 46 εν τη σοκτική μη μεγάλ. 1 Cor. 7: 20, 24. 1 John 3: 14. c. εν impl. Phil. 1: 25 coll. 24. (Hidian. 2. 1. 15.) — Seq. dat. of pers. to remain to one, i. e. in his power, Acts 5: 4. (Sept. Dan. 4: 23. comp. Hidian. 3. 7. 6.) With a subst. or adj. implying condition, character, etc. 1 Cor. 7: 11 μένεων ἄγαμος. 2 Tim. 2: 13 ἐκάνεις τεότος μένει. Heb. 7: 3 μὲν ιερεῖς. Also things, John 12: 24 αὐτός [ο τοίχος] μόνος μένει, i. e. sterile. Acts 27: 41 η μὲν πρώτα ἔμειναν ἀσάλευτος. With an adj. impl. ε. g. ασάλευτος, firm, steadfast, Rom. 9: 11. opp. to κατακαίηθαι 1 Cor. 3: 14. Part. μένον opp. to παραθιν. i. e. remaining unsold, Acts 5: 4 οὐχι μένει, σοι ἔμενε; comp. above. — Luc. D. Deor. 8 pen. Soph. Trach. 176. Hidian. 8. 5. 1. — With an adjunct of time during or to which a person or thing remains, continues, endures. 1 Cor. 15: 6 οι πλείους μένουν νυν τον αἵτην. Matt. 11: 23 μεχρί της σι- μιχρον. John 21: 22, 23 των αὐτῶν τίλλου μέναιν νυν το χορούμαι. (Xen. An. 2. 3. 24.) Rev. 17: 10 οίκον αὐτῶν δεῖ μεναι, i. e. retain his power, opp. ποιείν. John 12: 34 το τον αἵτην, and so 2 Cor. 9: 9. 1 Pet. 1: 25. (Sept. Ps. 9: 8. 112: 6, 9.) εἰς τον αίωναν τον John 6: 27. Hence absol. with the idea of perpetuity, i. q. to remain or endure forever, to be perpetual, e. g. christian graces, rewards, institutes, etc. 1 Cor. 13: 13 νῦν δε μενει πίστει, ελπίς, αγάλη. Heb. 12: 13. 1. John 15: 16. Heb. 10: 34. 12: 27. 2 Cor. 3: 11.

c) of the relation in which one person or thing stands to another, chiefly in John's writings; thus, to remain in or with any one, is i. q. to be and remain united with him, one with him, in heart, mind, will; e. g. seq. εν c. dat. of pers. John 6: 56 εν έμοι μενειν, κάρο εν αὐτῷ. 14: 10. 15: 4. 5, 6, 7. 1 John 2: 6. 3: 24. 4: 15, 16. μετα τινος 1 John 2: 19. So to remain in any thing is i. q. to remain steadfast, to persevere in it, e. g. seq. εν c. dat. John 8: 31 εν τού κόγω. 15: 9 et John 4: 16 εν την αγάλη. 1 John 2: 10 εν τού φορτί. 2 John 9 εν τη διδαχή. So 1 Tim. 2: 15 εις τον αίωναν εν πιστεί. (2 Macc. 8: 1.) Vice versa, and in a like general sense, the same things are said to remain in a person, e. g. seq. εν

Μείζω, f. ἵεω, (μεῖσι) to part, to divide into parts, trans. pp. Xen. An. 5. 1. 9. In N. T.
a) Mid. μείζωμαι τι μετὰ τινος, to divide any thing with another, to share with, Luke 12: 13 μερισάσθαι μετα τινων την κληρονομιαν. Comp. τὸν χρηματισμον Sept. Prov. 29: 24.—Dem. 913. 1. comp. Jos. Ant. 1. 8. 3. Hidian. 3. 10. 12. — Pass. trop. to be divided se. into parties and factions, to be disunited, Matt. 12: 25. 26. Mark 3: 24. 25. 26. (Pol. 8. 23. 9.) Also in the sense to be distinct, to differ, e. g. 1 Cor. 1: 13 μερισθαι οἱ Χριστος; is Christ divided? i.e. are there distinctions in Christ, or are there different Christs? 1 Cor. 7: 34 μερισθαι ἡ γενη καὶ ἡ παρθένος.—Hidian. 3. 10. 6.
b) by impl. to divide out, to distribute, e. g. τοις ἵεως Mark 6: 41. Sept. for τὸν τινα Ex. 15: 9. Josh. 14: 5.—Hidian. 1. 17. 3.—Hence ger. to distribute, for to assign, to grant, to bestow, e. g. God Rom. 12: 3. 1 Cor. 7: 17. 2 Cor. 10: 13. gent. Heb. 7: 2. — Sept. Job 31: 2. Ecclus. 45: 20 or 28.


Μεγίς, ἵδος, ὁ (μεγος) a part, e. g.
a) of a country, i. e. a division, province, Acts 16: 12; see in Maxevodia. So Sept. and τὸν ῥητορ Josh. 18: 6. Comp. μεριδαρχης 1 Macc. 10: 65. Jos. Ant. 12. 5. 5.
c) as implying participation, fellowship. 2 Cor. 6: 15 τις μεγας πιστος μετα απιστου; Col. 1: 12 εις την μεγαν του κληρου, i. e. so as to be partakers of the inheritance etc. So Sept. for τὸς ῥητορ Deut. 10: 9. Ps. 50: 18.


Mépos, eós, ouς, τό, (kindr. with 
μίσρος,) a part, e. g.

a) part of a whole, i. e. (a) a portion, piece, absol. John 19: 23 bis, τίς κατὰ τὸ μέγα 

_ Mégog, ei, ovg, 10, (kindr. with 
psigouor,) a part, e. g.

a) part of a whole, i. e. (a) portion, piece, absol. John 19: 23 bis, τίς κατὰ τὸ μέγα, Rev. 16:19. Seq. gen. of 
the whole, Luke 15: 12 τὸ ἐπιβάλλον μέ-

gos τῆς σωτηρίας. 24: 42 ἢ τὸ ὑπὸ τὸν μέ-

gos. e. g. impl. Luke 11: 36 μὴ ἔχω 

_ τὸ μέγα σκοτεινόν, sc. τοῦ σώματος, and 
so Eph. 4: 16. (in full Hidian. 8. 4. 27.)

tοῦ συνεδρίου coll. v. 1, and so v. 9; or 
it may here be rendered party. 19: 27 

_ τοῦτο κυνηγεῖται τὸ μέρος, this part i. e. 
this branch of labour, of our trade, etc.— 
Diod. Sic. 1. 28. c. gen. Hidian 7. 12, 
8. 4. 29.—Hence often in adverbial sig-
nifications, e. g. accus. μέρος τι in some 
6. (Thuc. 2. 64.) απὸ μέρους in part, 

_ partly, in some degree, 2 Cor. 1: 14, 2: 5.
108.) ἐν μέροις in particular, individu-
ally, 1 Cor. 12: 27; also in part, partly, 
i. e. imperfectly, 1 Cor. 13: 9 bis, 12.
ν. 10 τὸ ἐν μέροις this in part, this piec-
meal knowledge. κατὰ μέρος particu-
larly, in detail, Heb. 9: 5, see in kata 
If. 3. — Pol. 1. 4. 3. Thuc. 4. 26. — 

(2) Spoken of a country, the earth, etc. 
a part, tract, region. Matt. 2: 22 ἔττ 

_ τῶν τῶν Ἑλληνίδων. 15: 21, 16: 13. Mark 
So Eph. 4: 9 τὰ κατώτερα μέρη τῆς γῆς, 

_ see in Κατά Η. 3. — Pol. 1. 4. 3. Thuc. 4. 26. — 

(3) Spoken of a country, the earth, etc. 
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_ see in Κατά Η. 3. — Pol. 1. 4. 3. Thuc. 4. 26. —

b) part assigned, portion, share. Rev. 
22: 19 ὑπόσχομαι αὐτῷ τὸ μέρος αὐτοῦ. 
Adv. ἀνὰ μέρος pp. each in his part or 
turn, by course, one after another, 1 Cor. 
14: 27.—Pol. 3. 55. 8.—Also portion, lot, 
destiny, as assigned of God, Matt. 24: 51 

καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν 


_ for ἡ ἤμων Ecco. 5: 18; comp. in Μεος b. 
—c) as implying, participation, fellow-

Rev. 20: 6. Comp. in Μεος c.

Μεσομήδας, ας, ἡ, (μεος, ἡμίος, 
comp. Butt. § 19. n. 1,) mid-day, noon, 
3. 1. — Meton, the mid-day quarter, i. e. 

_ the south, Acts 8: 26.—Jos. Ant. 4. 5. 2.
Xen. Cyr. 1. 1. 5. 

Αφιδές in some Mss. for Μοσίας; 
q. v.

Μεσεπτύμων, ι. τοῦ, (μετυγός,) to be 

_ a mediator, arbiter, Jos. Ant. 16. 4. 3 ult. 
Diod. Sic. 19. 71. — to mediate for any 
one, to intercede, Jos. Ant. 7. 8. 5. — In 
N. T. to intervene with any thing, i. e. to 
interpose. Heb. 6: 17 ὃ ἐστὶν ἐντεκένη 

_ he interposed an oath sc. between him-

self and the other party, by way of con-
firmation, pledge. Comp. μετυγός Jos. 
Ant. 4. 6. 7.

Μετυγός, οὐ, δ, (μείος, ἄνοιγμα,) a go-between, a mediator, one who inter-

_ venues between two parties, viz. 
a) as an interpreter, internuntius, a 
mere medium of communication, e. g. 
Moses, Gal. 3: 19, 20.—Jos. Ant. 16. 2. 2.
Diod. Sic. 4. 54.

b) as an intercessor, reconciler, so of 
Christ, 1 Tim. 2: 5 μετυγός ὑμῶν καὶ ἀν-

Sept. for ἡ ἠμέρα Job 9: 33.—Plut. Is, et 
Osir. 46. Η. p. 44. Tauc. The earlier 
Greeks used μεῖος δικαιίας Thuc. 
4. 83, or μεῖος Aristot. Polit. 5. 6. 
See Lob. ad Phr. p. 121 sq.

Μεσονυχτίον, ὄν, τό, (neut. of 
adj. μεσονυχής, from μέσος, νύξ,) midnight, 
Put for the midnight watch Mark 13: 35, 
comp. in Φυλακή. Sept. for ἡ ἤμων ἤμως 
cond. 26. Diod. Sic. 20. 48. Used by 
the later prose writers, although Phryn-
icus assigns it to poetry, Lob. ad Phryn. 
p. 53.

Μεσοποταμία, ας, ἡ, (μεος, πο-
Miésoz 508

Mesopotamia, the fertile tract of country lying between the rivers Euphrates and Tigris, from near their sources to the vicinity of Babylon. Acts 2: 9, 7: 2. The Hebrew name was 

Syria of the two rivers Gen. 24: 10; also plain of Syria Gen. 25: 20, 28: 2. It now belongs to the Turkish dominion, under the name of El Djezirat, i.e. the peninsula. See Rosenm. Bibl. Geogr. II. ii. p. 133, 155.

Mésoe, ov, (kindr. with μιδάς) mid, middle, midst.


Μεσότιονον, οὐ, τό, (μέσος, τοιχός) middle-wall, partition, trop. of the Mosaic law as separating the Jews and Gentiles, Eph. 2: 14. Prob. in allusion to the wall between the inner and outer courts of the temple; see in Ἱσραήλ and Jos. B. J. 5. 5. 2. comp. Rev. 11: 1, 2. — Clem. Alex. 6. 13. Athen. VII. p. 281 ed. Casaub.


Μέσῳ, ὁ, f. ὥσα, (μέσος) to be in or at the middle, in the midst, mid-way, intras. John 7: 14 τῆς ἱερής μεσοίνης i. e. at the middle of the festival. — Sept. Ex. 12: 29. Thuc. 5. 57.

Μεσσιάς, οὐ, ὁ, Messiah, Heb. הלל 패 e. i. e. the anointed, i. q. Ἰχθύς which see. John 1: 42. 4: 25.

Μέστος, ὁ, ὄν, full, filled, stuffed, seq. gen. of that of or with which a person or thing is full, Buttm. § 132. 5. 32. John 19: 29 σκεῖος ὄξων μαστῶν. 21: 11.

Μέστω, εἰς τὸ ἔτος, (μεστοῖς,) to fill, Pass. to be filled, to be full, seq. gen. Acts 2: 13 ἡ γλυκίνης μεσοπομονίας τιθ. Comp. Buttm. § 132. 5. 2.— 3 Mace. 5: 10.

Mee prep. (kindr. with μέσος,) governing the genitive and accusative, in the poets also the dative, with the primary signif. mid, amid, Germ. mit, i.e. in the midst, with, among, implying accompaniment, and thus differing from συν which expresses conjunction, union. See Passow s. v. Matth. § 587. Winer § 51. p. 323. Titum de Synon. N. T. p. 176.

I. With the Genitive, implying companionship, fellowship, E. g.


II. With the Accusative, μετά strictly implies motion towards the middle, into the midst of any thing, Hom. II. 2. 376; and then also motion after any person or thing, i. e. either so as to follow and
be with a person, or to fetch a person or thing, see Passow μετά C. no. 1.

Winer § 53. f. Hence also spoken of succession in either place or time, after.

In N. T.

1. of succession in place, after, behind, Heb. 9: 3 μετά το δεύτερον κατα-πετάσαμαι. — Hom. Od. 2. 406. Paus. 3. 1. 1. Thuc. 7. 58.


Μετά, f. τοῦ, (ἀγονοῦ) to lead over, from one place or country to another, to transfer, Diod. Sic. 20. 3. fin. In N. T. to move or turn about, from one place to another, James 3: 3. 4.


Μεταθέτος, εος, ἡ, (μετατάθημα) metathesis, transposition, a setting in another place. Hence a) pp. translation, removal from one place to another, Heb. 11: 5. — Diod. Sic. 1. 23.

b) mutation, change, Heb. 7: 12 τοῦ μετατάθηκες. 12: 27. — 2 Macc. 21: 24. Thuc. 5. 29.


Μετακαλέω, ὁ, ἡ, (καλέον), to call off or away, i. e. from one place to another, to recall, Sept. for καλεῖν Hos. 11: 1, 3. Pol. 14. 1. 3. Thuc. 8. 11. — In N. T. to call away to oneself, to call for, to invite, c. acc. Acts 7: 14 με-
Metræwéo, o, f. ïsos, (kynéo,) to move from one place to another, to move away, to remove, trop. Col. 1: 23 μετακινούμενοι ἀπὸ τῆς ἐκλύσιος not moved away from the hope etc. i. e. not fallen away, not wavering. — pp. Hdt. 1. 51. Xen. Eq. 7. 6.

Metælamβάνειν, f. λύσαμαι, (læm-βάνω,) to take a part, share, of anything, pp. with others, i. e. to partake of, to share, seq. gen. 2 Tim. 2: 6 τῶν καρπῶν metælamβάνειν. Heb. 6: 7. 12: 10. So τροφῆς metælamβάνειν to partake of food, i. e. genr. to make food, Acts 2: 46. 27: 33. —Ael. V. H. 9. 5. Xen. H. G. 3. 5. 2. —Hence genre to take, to have, seq. acc. Acts 24: 25 καίρων δὲ μετακινήσειν. Comp. Matth. § 325. n. 2. —Pol. 2. 16. 15.

Metælēψις, eis, ï, (metælamβα-νω,) a partaking of anything. 1 Tim. 4: 3 εἰς μεταλήψειν i. e. to be partaken of, enjoyed. — Pol. 31. 21. 3 μεταλήψις τῆς ἄρχης.


Metæmelōμαι, f. ἴσωμαι, (μιλῶμαι to let be for care or concern to oneself, to care for,) aor. I pass. metæmelōθυν with mid. signif. Buttm. § 136. 2. pp. to change one's care etc. Hence, to change one's mind or purpose, after having done anything, e. g.


b) with the idea of regret, sorrow, to repent, to feel sorrow, remorse. Matt. 27: 3 of Judas. 2 Cor. 7: 8 bis.—1 Macc. 11: 10. Diod. Sic. 15. 9. Xen. Cyr. 4. 6. 5.


Metanοεῖν, o, f. ïsw, (voiō,) pp. to perceive afterwards, to have an after-view, and hence to change one's views, mind, purpose; Sept. for רְאָחָה Zech. 8: 14. Jos. Ant. 2. 14. 5. Diod. Sic. 15. 47. Xen. Cyr. 1. 1. 3. —In N. T. to change one's mind, to repent, implying the feeling of regret, sorrow, intrans.


Metanοεία, ας, ï, (metanοεῖα,) change of mind or purpose, repentance.

a) genr. Heb. 12: 17 μετανοείας γὰρ τούτων εἰς εὐχήν, he found no place for a change of mind, i. e. in his father Isaac, comp. Gen. 27: 34, 37 sq.—Jos. Ant. 4. 6. 1. Pol. 4. 66. 7.

Metēτευγματιστικόν, f. ὑπο, (σχηματιζόν, σχήμα q. v.) to transform, to change the form or appearance of any thing, trans. Phil. 3: 21 ὡς μετατρεπόμενον το σώμα της ταπεινότητος. Mid. seq. ὡς ὅν την συνεσπεράσθην. 5 Cor. 11: 13 μετατρεπόμενοι εἰς ἀποστόλους. — 14. seq. ὡς ὃν την συνεσπεράσθην. — 15. seq. ὃν την συνεσπεράσθην. — 16. seq. ὡς ὃν την συνεσπεράσθην.

Metāπο, adv. (μετα, μέσος) also c. genit. Buttm. § 146. 2, in the midst, i.e. between, between, of place Wisd. 18:23, Hom. II.1.156. See Buttm. p. 439. In N. T.
a) absol. only of time, mean time, mean while, e. g. ἐν τῷ μετάπο τῷ χρόνῳ, in the mean time John 4: 31, comp. Buttm. § 125. 6. — Xen. Conv. 1. 14. fully Hdadn. 3. 8. 20. — Also ὁ μετάπο, intervening, intermediate; put for next following, next, as Acts 13: 42 τῷ μετάπο σαββάτου, the next Sabbath. Buttm. l. c.


Metέχεω, f. μεθέχω, nor. 2 μετέχων, (ἐχω) pp. to have with another, i. e. to partake of, to share in, to be a partaker etc. seq. gen. Buttm. § 132. 4. 2. 1 Cor. 9: 10, 12 εἶ ἄλλος τῇ ὑμῶν ἐξουσίᾳ μετέχουν. 10: 21, 30 impl. Heb. 2: 14. 7: 13 ὑπὸ τοῦ ἑαυτοῦ τοῦ μετέχου τινα ἔχων ἐπεξερχόμενος, he had part in another tribe, belonged to another tribe. Seq. ἐκ 1 Cor. 10: 17, comp. in ‘Es 3, 6. So to partake of food, i. e. to
take as food, e.g. γάλακτος Heb. 5: 13. — 2 Macc. 5: 10. Diod. Sic. 1. 5. Xen. Mem. 2. 2. 3.

Μετεωρίζω, f. ἵσος, (μετεώρος high, floating in the air, from μετά and ὑψόω or ὑψώσα, Th. ἵσαῖον) to lift up on high, to raise in the air, Ael. H. An. 11. 33 καυ-τὸν τοῖς πτερωτῖς μετεωρίζοντος. Trop. of the mind, to animate, to incite, Diod. Sic. 3. 72. ib. 13. 53. to elate, as with pride, 2 Macc. 5: 17. Diod. Sic. 4. 70. Also to render hesitating, fluctuating, to make of doubtful fidelity, as if floating in the air, Pol. 5. 70. 10. Diod. Sic. 17. 5 μετε-ωρίζοντα πρὸς ἀπόστασιν. — Hence in N. T. Pass. or Mid. μετεωρίζωμα, to be in suspense, to be of doubtful mind, anxious, fluctuating between hope and fear, Luke 12: 29. — Comp. μετέωροι ταῖς δια-ροισίς Pol. 3. 107. 6. ib. 5. 18. 5.


Μετεωρίζω, f. ἵσος, Att. fut. ἱσσω, Buttm. § 95. 9. (οἰκίζω, οἰκῶς) to cause to change one's abode, to cause to remove or migrate, trans. Acts 7: 4 μετέωρες αὐτοῦ τῶν ήγερ Την. v. 43 μετεώρων ἑπί-κεισα Βασ. Sept. for χείρας Χρ. 3. 6. Am. 5: 27. — Diod. Sic. 11. 88 pen. Ael. V. V. 1. 11. Thuc. 1. 12.

Μετέωρος, ὁ, πόρος, (μετεώρος) partner- ship, fellowship, 2 Cor. 6: 12, 14, parall. with κοινωνία. — Psalt. Salom. 14: 4. Hesych. μετοχή· κοινωνία, σχέσις.


Μετρητής, ὁ, τοῦ, (μετρο- τάθης) of moderated passions, from μετρίος, πάθος), to be moderate in one's passions, to have one's passions moderated; hence to be gentle, indulgent, compassionate, seq. dat. towards any one, Heb. 5: 2 μετροπαθίνων δυνάμει τοῖς ἁγνοιοῖς x. t. l. — Philo de Joseph. II. p. 45. 37. Jos. Ant. 12. 3. 2. comp. μετρεῖται ib. 5. 7. 7.


Méyor, also Mézorg sometimes before a vowel, Buttm. § 26. 4. Winer § 5. 1. b. Lob. ad Phr. p. 14; a particle serving to mark a terminus ad quem, both of place and time. It differs therefore from ἦν, in that ἦν fixes the attention upon the whole duration up to the limit, leaving the further continuance undetermined; while μέγας refers solely to the limit, implying that the action there terminates. See Tittm. de Synon. N. T. p. 33 sq. Passow s. v.

1. As Prep. with the genitive, unto, until, usque ad.


b) Of time, until, (a) c. gen. of a subst. Matt. 13: 30 μέγας τοῦ θεόν. Acts 10: 30. 20: 7. Rom. 5: 14 μέγας Μονεών, i. e. death reigned from Adam until Moses without there being any written law, but not so afterwards, comp. Tittm. l. c. 1 Tim. 6: 14. Heb. 3: 6, 14. 9: 10. Sept. for τῆς τοῦ Ps. 105: 19. — Hidian. 1. 1. 5. Xen. Venat. 4. 11. —(β) μέγας οὐ χρόνον, until what time, i. e. until, as a conjunct, with τὴν subjunctive, where the thing is uncertain. Mark 13: 30 μέγας οὐ πάντα ταύτα γένεται. See Buttm. § 146. 3. comp. in ἔγειρον. οὐ μετά τοῦ θανάτου, until this day, Matt. 11: 23. 28: 15. Here ἄγις might properly have been used; but the writer employs μέγας prob. as not looking at all beyond the present time; the present moment being all he has to do with; comp. Tittm. l. c. p. 35. — So μέγας τοῦ τῶν Παλαισθῶν 17. 2. μέγας τῶν τῶν καρδιῶν Diod. Sic. 4. 19.


II. As Conjunct. until, before a verb in the subjunct. where the thing is either pres. or fut. and therefore uncertain, Buttm. § 146. 3, comp. in ἐκεῖνος l. a. Eph. 4: 13 μέγας κατατηρήσωμεν ... εἰς ἀνδρα τίλησον κ. τ. λ. — Xen. H. G. 1. 3. 11 περιμένων ... μέγας ἐλθή. c. impf. indic. Thuc. 3. 10.

My, a negative particle, not, implying every where a dependent and conditional negative, i. e. depending on the idea, conception, thoughts of some subject, and therefore subjective; while οὐ expresses the direct and full negation independently and absolutely and is therefore objective. That is, μύ implies that one conceives or supposes a thing not to exist, while οὐ expresses that it actually does not exist; and hence μύ refers to the predicate, οὐ to the copula. The same distinction holds good in all the compounds of μύ and οὐ. See Buttm. § 148. Passow in μύ. Winer § 59. Herm. ad Vlg. p. 796 sq. 804 sq. Matth. § 608. 5.

I. As a negative particle, not, where the following special uses all flow from the general principles above stated. E. g. μύ, and not οὐ, is used:

ter for him; here μύ would have implied doubt whether he had been born etc. Mark 11: 26. Luke 14: 26. 18: 4 εί καὶ θέων οὐ φοβούμαι, i. e. to not fear i. q. to contend. John 10: 37 εί πού τά ἔργα τοῦ πατρός μου, i. e. to not do i. q. to leave undone. 11: 8. James 2: 11. See Buttm. § 148. 2. b, and marg. Winer § 59. 5. Herrn. ad Vig. p. 833, 889. Comp. in ού e.


— After ὡςτε, in N. T. marking a result anticipated or supposed on the part of the speaker or writer, Matt. 8: 28 ὡς τε μή ἐξηκονίσθην τι παρελθεῖ. Mark 3: 20. 1 Cor.1:7. 2 Cor.3:7. 1 Thess.1: 8. —Xen. Cony. 4. 54. — (β) Infin. c. τοῦ ε. g. as dependent on a subst. Rom. 11: 8 ὁφθαλμοί τοῦ μή βλέπειν κ. τ. l. et 1 Cor. 9: 6 οὐκ ἔρχομαι ἐξουσίαν τοῦ μή ἐργαζόμεθα; i. e. implying possibility, but not the will. After verbs of hindering or being hindered, Luke 4: 42. 24: 16. Acts 10: 47 ὑδόρ κοιλίσην... τοῦ μὴ βαπτισθῆναι τούτων. 14: 18. 20: 27. Rom.11:10. 1 Pet.3:10. So by impl. Luke 17: 1. Heb. 11: 5. James 5: 17. As marking purpose or result, where ὡςτε might stand instead of τοῦ, comp. in ὡς. Rom. 7: 3 ἐλευθερὰ ἐστίν ἀπὸ τοῦ νόμου, τοῦ μή εἶναι αὐτὴν μοναχικὴν. Comp. Winer § 45. 4. p. 270. b. Buttm. § 140. n. 1. — (γ) Infin. c. τοῦ, 2 Cor. 3: 12 τοῦ μή εὐφράνει με Τίτον. i. e. marking a cause as existing in the mind of any one. — (δ) Infin. c. το, where the infinit. is then equivalent to a subst. Rom.14:21 καλὸν τοῦ μή φαγεῖν κρέας, i. q. if one would eat no meat, Buttm. § 148.
With the participles, when they stand elliptically for any of the above constructions, or refer to an indefinite subject, or in general where they imply supposition, condition, purpose, any thing subjective, etc. Buttm. § 148. 2. f. Winer § 59. 3, p. 400.—(γ) Where the part. with μὴ expresses a supposed or apparent result, like ὅταν μὴ seq. infinit. comp. above in d. a. Luke 7: 30. Acts 20: 29 ἠπλησίωντο... λόγου μερίδας, μὴ φεύγων μου τοῦ ποιμένου. 2 Cor. 4: 2. Phil. 1: 28. So Acts 9: 9 ἐν ἡμέρα... τρίς μὴ βλέπων, καὶ οὐκ ἔφαγον, he was for three days apparently blind, so as not to see, i.e. he was supposed to be a blind man; but οὐκ ἔφαγον relates a specific fact. Also with καὶ as equiv. to ὅταν, comp. in Kai no. 1. c. β. Luke 1: 20 ἐσθιν στοιχεῖον, καὶ μὴ δυνάμεος λαλήσαει. 13: 11. Acts 27: 15.

In all negative expressions of wish, entreaty, command, where μὴ then often stands at the beginning of a short independent clause, the idea of wishing etc. not being expressed, but retained in the mind. Buttm. § 148. 2. c, and n. 5. Herm. ad Vig. p. 804. Matth. § 608, n. 1. Thus to express a negative wish, μὴ is construed with the Optative; in negative entreaty and command, with the Imperative and Subjunctive, as follows: (a) With the Optative, implying a negative wish, in the frequent exclamation μὴ γένοιτο, may it not be! let it not happen! Luke 20: 16. Rom. 3: 4, 6, 31. 1 Cor. 6: 15. Gal. 2: 17. So Gal. 6: 14. 2 Tim. 4: 16 μὴ αὐτοῦ λογοφησί. Comp. Buttm. i. c. Passow μὴ no. 6. — Hom. Od. 1. 386. ib. 20. 344. — (β) With the Imperative always, (which never takes ὅταν,) usually with the Imp. present implying continued action and forbidding what one is already doing. Buttm. §148. 3. § 137. 5, Passow μὴ no. 5. a. Winer § 60. 1. Matt. 6: 16 μὴ γίνεσθαι ὡσπερ οἱ ἑταταύται. v. 19, 25. 17: 7. 24: 6 ὅρατε, μὴ δροσιῶθε, beware, be not troubled. Mark 9: 39. Luke 23: 28. John 2: 16. Acts 10: 15. 1 Pet. 4: 12. al. saep. Im-
perat. 3 pers. pres. Rom. 6: 12 μὴ ὑπὸ
βασιλείαν ἡ ἀμαρτία ἐν τῷ θεμέλῳ ἰδιοῦ,

g) genr. in any construction, where the negation is from the nature of the case subjective, conditional, or matter of supposition. Matt. 19: 9 ὦς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ, μὴ ἐπὶ πορείας, ἣ. e. μὴ here either depends upon the preced. relative, or it expresses condition, if not for fornication. Mark 12: 14 δοῦμεν, ἢ μὴ δοῦμεν; implying subjective uncertainty. John 3: 18 ἢν μὴ πεπιστεύσην, because, by the very supposition, he has not believed. Herm. ad V g. p. 805. (Luc. D. Deor. marim. 5. 1.) Rom. 3: 8 τῇ ἐν κακίᾳ ὡς ἀμαρτολοῦ κοίνωμα; καὶ μὴ, κ. τ. λ. hypothetically, and why not rather? i. e. and why should it not rather be the case etc. Col. 2: 18 ὥσπερ ἐδείξαν ἐμβατάτων, i. e. into what he cannot possibly have seen, or be supposed to have seen; here ou would have expressed that he had not seen them though he had the power. 1 Thess. 4: 4 μὴ ἐν παθήματι εὐθείᾳ, where μὴ refers to the preceding infinit. ἑκατον. Rom. 14: 1.


II. As a Conjunction, that not, lest, Lat. ne, in N. T. only after verbs expressing fear, anxiety, foresight, with which both the Greeks and Latins connect a negative implying a wish that the thing feared may not be or happen; Butt. § 148. 4. Passow μὴ II. 5. Herm. ad V g. p. 797. Matth. § 520. Con- structed variously:

a) with the Subjunct. where the preceding or governing verb is in the present; see Butt. Passow, l. c. Winer § 60. 2. So after verbs of fearing etc. Acts 27: 17 φοβούμενοι τα μὴ τις τὴν Σῦντριν ἐκπέλειται. 2 Cor. 12: 21, coll. 20. c. φοβούμενοι impl. 2 Cor. 12: 6.

b) with the Optative, where the preceding verb is in a preterite of the Indic. See Buttm. Passow, Winer, l. c. So after a verb of foresight, Acts 27: 42 τῶν δὲ στρατιῶν βουλὴ ἐγένετο, ἐνα τ. δ. ἀποκτένων, μη τις ἐκκαλυβάζεις διάφορως, where however later editions read διάφορως in Subj. see Winer § 60.2.

c) with the Indicative, less often, and implying that the thing feared already exists or is about to happen, Passow μη II. 5 fin. Winer § 60. 2. b. So c. indic. pres. Luke 11: 35 σπάσει ὁ θ' τοῦ τόμου τοῦ σοφός ἐστίν., c. indic. fut. Col. 2: 8 δῆλεται μη τις ὑμᾶς ἢτοι δ ὑσταργο-

d) with the Infinitive in negative wishes or admonitions, implying a fear of the contrary, i. e. c. acc. et infinit. 2 Cor. 6: 1 παρακαλοῦμεν μη εἰς οἷον τὴν χάριν τοῦ ἐνκοσμήσαι ὑμᾶς. 13: 7. See Passow μη II. 4. c. — Hom. Od. 9. 530.

III. As an emphatic interrogative particle, which has lost its own negative power; but expressing a degree of fear or anxiety, and implying the expectation of a negative answer; while ou interrog. demands an affirmative answer. Buttm. § 148.5. Matth. § 608. n. 3. Winer § 61.3. b. Passow μη no. III. Con-


b) as used before ou, i. e. μη δι᾽, where μη is interrogative, and ou belongs solely to the following verb, Winer l. c.

Rom. 10: 18 ἀλλὰ λέγω· μη οὐκ ἤκουσας; have they not heard? where the answer must still be negative. v. 19 μη Ἰσραήλ ὁ ὄπω ἐγών; hath then Israel not known? i. e. is he then ignorant? 1 Cor. 9: 4, 5. 11: 22. — Xen. Mem. 4. 2. 12. At.

Μήγε, see in Ἐ νo. II. δ.


Μηδέ, conjunct. (μη δε) differing from οὖδε as μη from ou, and having the same general signification as μη, see in My init. pp. and not, also not, and hence neither, not even, as connecting whole clauses or propositions. Buttm. § 149, p. 427. Matth. § 609. Winer § 59. 6.


b) in the middle of a clause, not even, Mark 2: 2 οὕτως μηρατείς χωρίν μηδὲ τοῖς πρὸς τὴν Θείαν. 1 Cor. 5: 11. Eph. 5:
Mndeis

Μηδές, μηδείς, μηδὲν, (μηδὲ, εἰς), not even one, no one, i. e. no one whoever he may be, from the indefinite and hypothetic power of μή, differing from οὐδες as μή from οὐ, see in Ἡ init.


Mηδείτεος, adv. (μηδὲ, ποτὲ) not even ever, never, 2 Tim. 3: 7.—Xen. Cyr. 1. 6. 10.

Mηδείτεως, adv. (μηδὲ, ποτὲ) even not yet, not yet, Heb. 11: 7.—Luc. pro Lap-ssu 15.

Μηδὸς, οὐ, ὁ, a Mede, Acts 2: 9. — The country of Media, Μῆδα, lay between the Caspian sea on the north, and Persia on the south, extending on the North and West to Armenia. It was incorporated with the kingdom of Persia; and comprised the following provinces of modern Persia: Shirvan, Adserbijan, Ghilan, Masanderan, and Irak Adjami. See Rosemn. Bibl. Geogr. I. i. p. 276.


Μημυνό, f. νῦν, (μημος,) to make long Xen. Mem. 3. 13. 5. In N. T. Mid. μημυνομαι to lengthen oneself; spoken of plants, i. e. to grow up, Mark 4: 27. So Sept. in Act. for ἀργόν Is. 44: 14.


Μημ a particle of strong affirmation, yea, assuredly, etc. Buttm. § 149. p. 432. In N. T. only in the connection ἦ μημ, see in Ἡ, and Buttm. 1. c.
Mην

Μήν, μήρος, ὁ, a month. a) pp.

b) meton. for new-moon, which was the first day of the month and a festival, Gal. 4: 10. So Heb. 27 Sept. 4, 17. Mem. 3.


Mη, οὐ, see in Μη no. III. b.

Μηλοτε, neg. partic. (μι, πτόε), in the same general sense and uses as μη q. v.
I. As a negative particle, not even, never, in no supposable case. Heb. 9: 17 εἰτε μήποτε ἵσχεν [διαθήκη] ὑπερ ἔτι ἡ διαθήκης.—Xen. Mem. 1. 1. 4. 6.


Μήλοι, adv. (μη, πνεύμα) not yet, Rom. 9: 11. Heb. 9: 8.—Xen. Mem. 4. 4. 23.

Μηλοσ, conjunct. (μη, πνεύμα) that in no way, that by no means, i.e. lest in any way, lest perhaps; so after verbs implying purpose, seq. Subjunct. and preceded by the pres. comp. in Μη II. a. 1 Cor. 9. 27 ὑποστηνὺς μου τό σώμα ... μηποτε ἄλλης καρδίας αὐτού ἀδοκίμως γίνεται. 2 Cor. 2: 7. 9: 4. c. Aor. pre- ced. Gal. 2: 2. comp. Winer § 60. 2. p. 421.—After verbs implying fear or caution, e. g. seq. Indic. comp. in Μη II. c. Gal. 4: 11 σαβαωνίας ὑμᾶς, μηποτε εἰκόνες κε- κοπήσας εἰς ὑμᾶς. Seq. Subjunct. aor. Acts 27: 29. Rom. 11: 21 [βλέπετε] μηποτε αἰώνει σοῦ φιλάστατα. 1 Cor. 8: 9. 2 Cor. 11: 3. 12: 20 bis, where supply at the end εἴρησται. Once constrained with both Indic. and Subjunct. 1 Thess. 3: 5 ἐλεφάντα τό τὸ γ νάον τὴν πλήθιν ὑμῶν, μηποτε επερασάν ὑμᾶς ὁ πειρασμόν καὶ εἰς κενον γίνεται ὁ κόσμος ἡμῶν, i. e. [hearing] lest perhaps the tempter etc. see in Winer § 60. 2. p. 421.


Μητε, conj. (μη, τε) a continuous referring usually rather to a part of a proposition or clause, and not, also not; hence neither, not even. See Buttm. § 149. p. 427. Winer § 59. 6.

a) in continued negation, at the beginning of a subsequent clause, after μη, neither, nor. Eph. 4: 27 ὁ ἡμεῖς μη πε- δνέτω ... μητε δίδοτε τόπον τῷ διαβόλῳ. 2 Thess. 2: 2. —Hidian. 4. 15. 19.—Repeated, μητε — μητε, neither — nor, before different parts of the same clause, Matt. 5: 34 sq. μη ὑμεῖς δικαιοίδας, μητε εν τῷ ὑπερνόφου ... μητε εν τῷ γιο, ... μητε εἰς Ἰσραήλ. κ. τ. λ. Acts 23: 8. 12. 21. 1 Tim. 1: 7. James 5: 12. al.—Xen. Luc. 15. 3.

b) alone in the middle of a clause,
not even, Mark 3: 20 óπεις μή δύνασθαι αὐτοῖς μὴν ἀρχον φαγεῖν. — Xen. Lac. 10. 7. Al.

Μήτηρ, ἑρός, τρός, η, a mother, comp. Buttm. § 47.


Μήτις, neg. partic. (μή, τι indef) not at all, not perhaps, see Buttm. § 150. p. 494. In N. T.

a) as negat. only in the connexion εἴ μήτι, if not perhaps, unless perhaps, Luke 9: 13. 1 Cor. 7: 5. 2 Cor. 13: 5.

—Also μήτις i. q. μήτι but stronger, not at all then, i. e. for Engl. not to say then, much more then, 1 Cor. 6: 3. Comp. Buttm. § 150. p. 494. Herm. ad Vig. p. 803.


Μήτις, see in Μήνα.

Μήτες, pron. interrog. (μή, τίς indef.) whether any one? is or has any one? John 4: 33. 7: 48. Comp. Μήθις.


Μητρόπολις, ες, η, (μητρό-, πολι-) metropolis, 1 Tim. 6: 23 in the spurious subscription.—Xen. An. 5. 2. 3.

Μίες, see in Εἰς.

Μίανος, f. anó, perf. pass. μιάσαμαι Tit. 1: 15, comp. Buttm. § 101. n. 8; perf. pass. 3 pers. sing. μιάλανται Tit. 1: 15, comp. Buttm. § 101. n. 7; aor. 1 pass. μιάσας ἤθελων comp. Buttm. § 110. n. 3; pp. to colour, to tinge, Hom. Η ι. 4. 141. Anthol. Gr. II. p. 153. to stain, to pollute, Hdidan. 1. 15. Luc. Phalar. prior 12.—In N. T. to defile, to pollute, trans.


b) in a moral sense, Jude 8 σάρξ μή μιανοῦν. Pass. to be polluted, corrupted, Tit. 1: 15 bis. Heb. 12: 15.—Hdidan. 2. 5. 10. Thuc. 2. 102.


Μιασμός, ου, 6, (μιανός) pollution, defilement, in a moral sense, 2 Pet. 2: 10 ἐν εἰκόνωμι μιασμῷ, i. e. in polluted desire, unclean lust, comp. Buttm. § 123. n. 4. — Wisd. 14: 26. Test. XII Patr. p. 583.


Mixeōs, α', ον, small, little, comparat. μικρότερος smaller, less; pp. opp. of μέγας large.


Μίλιος, όυ, ή, Milêtos, a maritime city in the southern part of Ionia on the confines of Caria, a few miles south of the Meander. It was celebrated for a temple of Apollo, and as the birth place of Thales and Anaximander. A few ruins now mark its probable site, near a village called Palat or Palatch. See Rosemn. Bibl. Geogr. I. ii, p. 187.—Acts 20:13, 17. 2 Tim. 4:20.

Mίλιον, ίου, τό, a mile,Matt. 5:41, i.e. the Roman milliare or mile of 1000 paces, whence its name. It is usually estimated at 1611 yards, while the English mile contains 1760 yards. Comp. Adam's Rom. Ant. p. 503. Rees' Cyclop. arts. Measure, Mile. —Pol. 34. 11. 8. Strabo V. p. 332.

Μιμημαῖος, f. ἴματος, depon. Mid. (μιμοῦσι) pp. to mimic, but in a good sense, i.e. to imitate, to follow, sc. as an example, c. acc. 2 Tim. 3:7 πώς ἐπὶ μίμη-ματα ἰματία v. 9. Heb. 13:7. 3 John 11. —Wisd. 4:2. Hidian. 4. 9. 5. Xen. Cyr. 1. 3. 10.


Μιμημόραξο, f. μήνα, to recall to one's mind, to remind, Hom. Od. 12. 38. 11. 1. 407. —In N. T. only as a partial depon. Mid. μιμημάκαμι, f. μήνα, aor. 1 pass. ἴματινθην both as mid. and pass. Buttm. § 136. 2. § 113, n. 6; perf. part. μιμημάτιος 2 Tim. 1:4. as pres. Buttm. § 114. p. 292. comp. Matth. § 495. b. —To call to mind, to recollect, to remember, usually c. c. gen. Buttm. § 132. 5. 3.


b) aor. 1 ἴματαινθην as pass. Buttm. § 113. n. 6. Matth. § 495. e; to be remembered, to be had in remembrance, ἐνω-
Miséo, o, f. ήσω, to hate, trans. Pass. to be hated, odious.


Μισθαποδοσία, ας, η (μισθαποδοτής), pp. ‘full payment of wages; hence recompense, requital, e. g. in the sense of reward Heb. 10: 35. 11: 26; also punishment Heb. 2: 2. —Constit. Apostol. 6. 11. comp. μισθοδοσία Thuc. 8. 83.


Μισθός, οὐ, ο, hire, wages, recompense.


M̃ṽã 525  Dr̃m̃m̃ó̃ñṽñv

M̃ṽã, θ̃er̃s, θ̃, Lat. mina, pp. a Greek weight containing 100 dr̃õx̃m̃ũĩ, and larger than the Roman libra or pound in the proportion of 4 to 3. Hence as the latter is usually reckoned at about 12 oz. Engl. avoirdupois, the µ̃ṽã would be nearly equivalent to the Engl. pound avoirdupois; see Boeckh Staatsb. d. Ath. I. p. 19; Adam's Rom. Ant. p. 490. Rees' Cycl. art. Weights.—Hdot. 2. 180. — In N. T. µ̃ṽã is a silver coin, estimated by weight, containing 100 dr̃õx̃m̃ũĩ, and being itself the 60th part of a talent. According to Boeckh l. c. p. 16, the Attic µ̃ṽã was nearest equal to 16½ dollars, comp. in Dr̃̃õx̃̃m̃̃ũ̃. It varied however in different countries. Luke 19: 13, 16 bis, 18 bis, 20, 24 bis, 25. — Dem. 1231. 13. Xen. Mem. 2. 5, 2 sq.

Μ̃ṽõ̿μ̃ãĩ, see Μ̃ṽι̃ñĩκ̃ã.

Μ̃ṽá̃ṽõς̃, ω̃ṽõς̃, ὦ̃, Μ̃ũñũs̃, pr. n. of a Christian, Acts 21: 16.

Μ̃ṽẽl̃ẽ, α̃ς̃, ὦ̃, (µ̃ṽι̃ñι̃κ̃õs̃ο̃), recollection, remembrance, Phil. 1: 3 ε̃τ̃ι̃ τ̃̃υ̃ṽι̃α̃ ι̃π̃ν̃ω̃. Σ̃ο̃ ṽẽμ̃α̃ν̃ ἔ̃τ̃έ̃ν̃ ṽẽr̃ 'τ̃õ h̃ãṽẽ r̃ẽc̃õl̃ẽc̃t̃ĩoñ õf̃, i. q. to recollect, to remember, 1 Thess. 3: 6. 2 Tim. 1: 3. Also μ̃ṽẽλ̃α̃ν̃ π̃ο̃ι̃τ̃ι̃õs̃ãν̃ to have remembrance of, i. e. to bear in mind, to make mention of, Rom. 1: 9. Eph. 1: 16. 1 Thess. 1: 2. Philem. 4. Sept. genr. for τ̃ẽρ̃τ̃ι̃. Is. 26: 8. μ̃ṽ. π̃ο̃ι̃τ̃ι̃õs̃ãν̃ for τ̃ẽρ̃τ̃ι̃ Π̃s̃ 111: 4. for τ̃ẽρ̃τ̃ι̃ Job 14: 13.—Ael. V. H. 6. 1. μ̃ṽ. ἔ̃τ̃έ̃ν̃ Aristoph. Eccl. 1154 or 1152. Isocer. p. 89. D. μ̃ṽ. π̃ο̃ι̃τ̃ι̃õs̃ãν̃ Aeschin. 23. 5. Isocer. p. 105. B.

Μ̃ṽ̿μ̃ĩã, α̃τ̃ο̃ς̃, τ̃ό̃, (µ̃ṽι̃ñι̃κ̃õs̃ο̃), pp. a memorial, monument, intended to preserve the memory of any person or thing, Hom. Od. 15. 126; hence sepulchral monument, cenotaph, Hom. II. 23. 619. Dem. 1310. 15.—In N. T. meto. a tomb, sepulchre, see in Μ̃ṽι̃ñĩκ̃ã.


Μ̃ṽι̃µ̃ẽĩν̃õς̃, ο̃υ̃, τ̃ό̃, (µ̃ṽι̃ñι̃κ̃õs̃ο̃), pp. a memorial, monument, i. q. µ̃ṽι̃µ̃ã, Xen. Ag. 6. 2; hence a sepulchral monument,
of adj. μνησιονος commemorative, a memorial, monument, i. e. any thing causing or preserving the remembrance of a person or thing. Matt. 26: 13 et Mark 14: 9 εις μνησιονου αυτης for a memorial of her, i. e. in memory of her, to her honourable remembrance, fame. Acts 10: 4 αι προσωπατουσαν . . . ανιψησαν εις μν. ενωπιον τ. θ. thy prayers . . . are come up as a memorial, into remembrance, before God. Sept. for γιναι Ex. 17: 14. Ps. 102: 13. γιναι Ex. 12: 14. Mal. 3: 16.—Eccles. 10: 17. 24: 20.


Mòlòs, o, indec. Moloch, Heb. הָּלֹךְ (king) Jer. 32: 33, also לְכָּלָם Moloch 1 K. 11: 5. 2 K. 23: 13, and לְכָּלָם Malcam Jer. 49: 1, 3, pr. n. of an idol of the Ammonites, to which the Hebrews also offered human victims, both during their wanderings and afterwards in the valley of Hinnom, Lev. 18: 21. 20: 2 sq. 1 K. 11: 7, etc. comp. in Ἰδέα. The Rabbins describe the statue of Moloch as of brass, in the form of the human body, but with the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms. Similar to this was also the statue of Saturn among the Carthaginians, see Dion. Sic. 20. 14. Miinter Religion der Karthager p. 19. Hence both Moloch and the Carthaginian Saturn prob. represent the planet Saturn, to which the Semitic nations sacrificed human victims; see Gesen. Lex. art. הָּלָם. Comment. on Isa, Vol. II. p. 343, coll. p. 327 sq. Jahn § 411. —In N. T. only Acts 7: 43 and καταθέτει την σκηνήν του Μολόχ, comp. in Ἀλαταίσιον a. This passage is quoted from Amos 5: 26, where Sept. Moloch for Heb. הָּלָם your king, i. q. מֶלֶךְ.


Mòlùvòmòs, o, o, (μολονός) a soiling, hence defilement, pollution, in a moral sense, 2 Cor. 7: 1. Sept. for בֵּן Jer. 23: 15. — Esdr. 8: 83. 2 Macc. 5: 27.


Mònvènìs, εὐς, υς, ὁ, ἡ (μίνος) adj. (μόνος, γίνομαι from γίνομαι, only born, only begotten, i. e. only child, Luke 7: 12 μονογενὴς τῷ μητρί. 8: 42 ἄνθρωπον μον. ἠν. 9: 38. Heb. 11: 17. —Tob. 3: 15. 6: 9. Jos. Ant. 2. 7. 4. Diod. Sic. 4. 73. —In John's writings spoken only of ὁ Ἀργος, the only begotten Son of God in the highest sense, as alone knowing and revealing the essence of the Father, John 1: 14, 18. 3: 16, 18. 1 John 4: 9. Comp. Ἀργος III. Others here by impl. most dear, only beloved, as Sept. for τιτήρηται Ps. 22: 21. 35: 17.

Mònov, adv. see in Mòvos c.

Mònov, τῆς, τον, only, alone, i. e.

a) pp. without others, without companions, e. g. of persons, Matt. 14: 28 μόνος ἦν ἐκά. Mark 6: 47 καὶ καταθέτει την σκηνήν τοῦ Μολόχ, comp. in Ἀλαταίσιον a. This passage is quoted from Amos 5: 26, where Sept. Moloch for Heb. הָּלָם your king, i. q. מֶלֶךְ.

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b) alone of many, one out of many, Luke 24: 18 συ μόνος παροικίας Ἰερου-
ναύης ν. τ. λ. 1 Cor. 9: 6. 2 Tim. 4: 11.
— Xen. Cyr. 1. 4. 37. Mem. 1. 4. 11.

κ) neut. μονόν as adv. only, alone, butto.


Μονοσόφ, οὐ, ὁ, ὁ (μονός, σοφός) to leave alone, Pass, to be left alone, e. g. as a widow, to be solitary, prob. childless, 1 Tim. 5: 5. — Dio. Sic. 19. 39. Xen. Ven. 9. 9.

Μορφή, ἦς, ἡ, form, shape, Mark 16: 12 ἐν ἦς μορφῇ. Sept. for γατονόμον τ. ἱσ. 44: 13. — Xen. Occ. 6. 16. — Phil. 2: 7 μορφὴν δοῦλον λαῷς ἰ. e. appearing in a humble and desipised condition. Comp. Test. XII Patr. p. 744 τῶν βασιλεία τῶν οὐρ. τὸν ἐκ γῆς φανέραν ἐν μορφῇ ἀνθρώπου ταπεινοῦσαν, i. q. p. 542 ὁ θεὸς σώμα λαῷς, and p. 644 sq. ἱερὸν ἐν σχήματι ἀνθρώπου. Hence also Phil. 2: 6 ὁ ἐν μορφῇ θεοῦ ὑπάρχων who being in the form of God, i. e. as God, like God, where the force of the antithesis would seem most naturally to refer to the divine majesty and glory, as Sept. for γατονόμον τ. ἱσ. 44: 33. comp. 5: 6, 9, 10. Or μορφή may here have the sense of nature, φύσις, so that ἐν μορφῇ θεοῦ ὑπάρχων would be i. q. being of that nature, of the same nature with God; comp. Eurip. Bacch. 54 μορφῶν τ΄ ἐκ πρῶτων μετάβαλοι εἰς ἄνδρος φύσιν. Plato Repub. II. p. 381. c, ἓνος καλλίστος καὶ ἀριστος ὁν ... μένει οὐκ ἄλλοις ἐν τῇ αὐτοῦ μορφῇ. comp. Jos. c. Ap. 2. 22.

Μορφώσης, οὖς, ᾧ (μορφή) to form, to fashion, trans. Sept. for γατονόμον τ. ἱσ. 44: 13. Plut. ed. R. X. p. 207 ult. 'In N. T. Pass. to be formed, trop. Gal. 4: 19 ἐφαρμόσθη οὐ μορφωθη Ὀρ. ἐν ἦς ἰ. e. until the very image of Christ be impressed upon your hearts.

Μόρφωσις, εος, ἡ, (μορφή) pp. a forming; hence form, appearance, e. g. mere external form, 2 Tim. 3: 5 ἐχοντες μορφῶν εἰς σεβασίαν.—Test. XII Patr. p. 742 ἐπικαὶ τὴν τ. μ. τῆς ὑμῶν αὐτοῦ. — By impl. a prescribed form, norma, Rom. 2: 20 ἐκ τῆς τ. τῆς γνώσεως.

Μοσχολεός, ὁ, τ. ἡμος, (μόσχος, ποιεῖν) to make a calf, i. e. the image of a calf or bucklove, found only Acts 7: 41. The allusion is to the golden calf made by Aaron in imitation of the Egyptian Αἰπίς, comp. Ex. 32: 4 sq where Sept. ἐκτισάνας μόσχον.


Μοσχοκεράς, οὖς, ὁ, (μοσχός, κοράς) devoted to the males, i. e. to the liberal arts and sciences, learned, Ael. V. H. 4. 15. In N. T. skilled in music, a musician, Rev. 18: 22 φωνὴ κυθαρισθῶν καὶ μουσικῶν καὶ θρησκῶν, perh. here singers. — 1 Macc. 9: 39, 41. Luc. D. Deor. 7. 3. Xen. Cyr. 1. 6. 38.

Μόχθος, οὐ, ὁ, wearisome labour, travail, including the idea of painful effort, sorrow; in N. T. only as coupled with κόπος. 2 Cor. 11: 27 ἐν κόπῳ καὶ μόχθῳ. 1 Thess. 2: 9. 2 Thess. 3: 8.
 ally accompanied by song. Larger mills were turned by an ass; whence the upper mill-stone was called ὑμικὸς Matt. 18: 6; or also ὑμικός, Hesych. ὑμικός ὁ ἀνώτατος λίθος τοῦ μύλου. Xen. An. 1. 5. 5. comp. Luc. Asin. 28, 42. See John § 138, 139. Calmet art. Corn. — Hence in N. T.

a) a mill, Rev. 18: 22 καὶ φωνὴ μυλῶν, the song of the mill, i. e. the singing of the maid servants when grinding, comp. Jer. 25: 10. Sept. for ναηγη Ex. 11: 5. Is. 47: 2.—Plut. ed. R. VIII. p. 172, 10. IX. p. 301. 5. Comp. Hesych. l. c.


Μύλον, ὅνοχος, ὃ, (μύλη) mill-house, pistrinum, place where the mill is, Matt. 21: 41.—Luc. Asin. 42. Dem. 1111, 27. See in Mýlos.

Μύρα, ὁ, τά, Myra, one of the six principal cities of Lycia, on the S. W. coast of Asia Minor, Acts 27: 5.


Mygoun, ou, τό, (Heb. יִדָּע) any ar-
Munia


Munice, μύς, η, Mysia, the north-western province of Asia Minor, lying between the Propontis and Lydia, and including the Troad, Acts 16: 7, 8. The Mysian cities Assos, Pergamus, and Troas, are mentioned in N. T.

Mysterior, ένος, τό, (μυστης, μυ- σι o q. v.) a mystery, i. e. something into which one must be initiated, instructed, before it can be known, something of itself not obvious and above human insight. In N. T. spoken of facts doctrines, principles, etc. not fully revealed, but only obscurely or symbolically set forth.

a) genr. Matt. 13: 11 ίμιν δεδομαι γνώσις τού μυστήριου την βιας των ουν. to know the mysterious things of the kingdom of heaven, i. e. in a deeper and more perfect manner than they were made known to others. Mark 4: 11, 8: 10. 1 Cor. 14: 2. Eph. 5: 32 ου τού μυστήριον τούτου μέγαν εστιν. 2 Thess. 2: 7 το μυστηρίον της άνωμας, mysterious wickedness, i. e. hidden, as yet unknown to Christians, comp. άποσαλβότθεν in v. 8; comp. Buttm. § 123. n. 4. (Jos. B. J. 1. 24. 1 κακίας μυστήριον.) Rev. 1: 20 το μυστήριον των άστρων. 10: 7. 17: 5, 7. — Wisd. 2: 22. Hilaian. 8. 7. 8. Of the Elusian mysteries, e. g. the lesser, τα μυστήρια Dion, Sic. 4. 14; the greater Dion, Sic. 4. 25. Dem. 29. ult. Xen. H. G. 1. 4. 14.

b) spec. of the Gospel, the Christian dispensation, as having been long hidden and first revealed in later times, Eph. 3: 9 et Col. 1: 26 το μυστήριον το ιποκρυφόντοι ιπτο των αιώνων ιπ της φως. Eph. 6: 19 το μ. του ειαγγελίου. Col. 2: 2 το μ. του θεου. 4: 3 et Eph. 3: 4 του Χρ. 1 Tim. 3: 9 τις πιστεος. Rom. 16: 25. 1 Cor. 2: 7. 4: 1. 13: 2. Eph. 3: 3. Col. 1: 27. So of particular doctrines or parts of the gospel, Rom. 11: 25. 1 Cor. 15: 51. Eph. 1: 9. 1 Tim. 3: 16.

Μυαλοσε, η, αυς, (μυων from μυω, μυ-, ) pp. to shut the eyes, i. e. to contract the eyelids, to blink, to twinkle, like one who cannot see clearly; hence by impl. to be near-sighted, trop. 2 Pet. 1: 9. — Aristot. Probl. Sect. 31. Suid. εμυωκαισαν αφός τοις ωφαλοις προσ- ισε ιναι, μυαλή γαρ το καμάρι.


Μυενεμεικας, ους, η, ημαρ, de- pon. Mid. (μυος,) to find fault with, to carp at, to blame, c. acc. 2 Cor. 8: 20. Aor. 1 εμυωνθεν as pass. 2 Cor. 6: 3 ίναι μυος ή διακοινοι ήμων, comp. Buttm. § 113. n. 6. —Wisd. 10: 16. Luc. D. Deor. 20. 2. Hom. II. 3. 412.


b) of the mind, to make foolish, i. e. to shew to be foolish, c. acc. 1 Cor. 1: 20 ειμωνεν ο θεος την σοφιαν του νοσ- μου. Pass. Rom. 1: 22 καταπατεσαν ειναι σοφοι ευγορονσαν, they became foolish, i. e. acted like fools. Sept. trans. for ς της Is. 44: 15. Pass. for ς της 2 Sam. 24: 10. της Is. 19: 11. — In profane writers μυαλοσε in this sense is intras.
to be foolish, to act foolishly, Luc. D. Mort. 13. 3. Xen. Mem. 1. 1. 11.

Μορία, ας, η (μωρός), folly, foolishness, absurdity, spoken of what seems foolish and absurd, 1 Cor. 1: 18 ὁ λόγος ... τοῦ μὲν ἀπολύμαιον μορία ἐστιν. v. 21, 22: 14: 3: 19.—Ecclus. 20: 31. Dem. 128. 10. Thuc. 5. 41.


N.


Nathanael, φ., indec. Nathanael, Heb. נַתְנָאֵל (given of God), pp. i. q. Θεόδωρος Theodore, pr. n. of a disciple of Christ, supposed to be the same with the apostle Αρτέμιδος q. v. John 1: 46, 47, 48, 49, 50. 21: 2.

Nai adv. of affirmation, yes, yes, certainly.


Naios, ου, ó (ναίος to dwell), pp. dwelling, hence temple, fane, as the dwelling of a god; in classic writers mostly i. q. ἱερός, though sometimes spoken of the interior and most sacred part of a temple where the image of the god was set up, Hdot. 1. 183.—Hence in N. T. a) genr. of any temple, ἐν ναυσιτοις ναίοις Acts [7: 48.] 17: 24. —Helian. 7. 3. 13. Xen. Mem. 3. 8. 10.—So Acts 19: 24 ποιῶν ναίοις ἀργεῖοις Ἀρτέμιδος silver shrines of Diana, i.e. miniature copies of the temple of Diana at Ephesus, containing a small image of the goddess. Such shrines of other gods were also common, made of gold, silver, or wood, and were purchased by pilgrims and travellers, probably as memorials, or to be used in their devotions. See Hammond and Wetstein in loc. — Artemid. IV. 34 Κρατίνος ὁ θυμήτωρ, ἀργεῖοι ναοὺς ἀριστοτάτου δόξας εἶναι. Dion. Sic. 1. 15. 97. ib. 20. 14 ἐπιμενον δὲ καὶ τοις ἐκ τῶν ἱερῶν χρυσοῖς ναοῖς τοὺς ἀριστέραμοι πρὸς τὴν ἑαυτὰν. Hdot. 2. 63 τὸ δὲ ἀγάλμα, ἐν όν γὰρ μικρὸν ἦν λίθον καταγεγραμμένοι κ. τ. l. comp. Dión. Hal. 2. 12 τὰ τῆς Ἐφεσίας Ἀρτέμιδος ἀριστότατα παρ' Ἐλισαιον.

b) of the temple at Jerusalem, or in
allusion to it, but spoken only of the 

carme or edifice itself, in distinction from

isgov, which included also the courts 

and other appurtenances, see T

(a) PP- Matt. 23: 16 bis o¢ ay sudan &y sudan &

yao... &y Th xQvoq TOU vaov. v. 17,

Qi. v.35 wstasi TOU vaoU xe TOU dvei-

aotngiov, i.e. the altar of burnt offer-

ings which stood in the court of the 

priests before the entrance of the vos,

see in "Tegoy. 27: 5 gipous tau aoyigua 

éy 7) yao, prob. in the entrance of the 

vaos, since Judas could not enter within

in it. 26: 61 et 27: 40. Mark 14: 58 et 


2 Thess. 2: 4. For the xeranéracue 

tov vaov Matt. 27: 51, Mark 15: 38. 


for 3° 1 K. 6: 5, 17. Ps. 5: 8. 11: 4. 

— Jos. Ant. 8. 4. 1. ib. 11. 4. 3. — (β) 

Symbol. of the temple of God in hea-

ven, to which that of Jerusalem was to 
correspond, comp, Heb: 8:5. 9:11. So 

Rev. 3: 10. 11. 14: 15, 17. 15: 5, 6, 8 bis. 16: 1, 17, 


comp. Wisd.3:14,—(γ) Metaph. of per-

sons in whom God or his Spirit is said 
to dwell or act, e.g. the body of Jesus, 

John 2: 19, 21. — Christians 1 Cor. 

3: 16, 17 bis. 6: 19. 2 Cor. 6: 16 bis. 


ναος γινο


Hdian. 1. 11. 11. Xen. H. G. 1. 6. 19. 

ναυτης, οὗ, δ (ναυς, κληρος) 

ship-owner, nauclerus, i.e. the master or 

owner of a trading vessel, who took 
passengers and freight for hire, Acts 27:


Mem. 2. 6. 38. 

ναυε, 6, indec. Nahum, Heb. 

ζημ (comfort), pr. n. of an ancestor of 


νάρκος, ou, η, nard, i.e. the orient-

al or Indian spikenard, andropagon 

nardus of Linn. Heb. 3793, Sanscr. 
narda, Plin. H. N. 12. 12 or 26. See 

Celsii Hierobot. II. p. 1 sq. Jones on 

the Spikenard of the Ancients, in Asiat. 

Researches Vol. V. The ancients 

extracted from it an oil or ointment 

which was highly prized, Theophr. H. 

Plant. 9. 7. Dioscor. I. 66. comp. Ti-

bull. 2. 2. 7. Hor. Epod. 5. 59. Ovid. 

Ari. Am. 3. 443.—Hence in N. T. μυ-

υον ναινον πινων ointment of pure 

spikenard, i.e. the most precious, Mark 


1: 12. 4: 13, 14. 

ναφθαλοος, οὗ, δ, Narcissus, (pp.
Neanode


Nekρος, ὁ, (νέκος) dead, as subst. and adj. pp. only of persons or trop. in allusion to them.

I. Subst. one dead, a dead person, and this is the Homeric and early usage, see Passow in voc.


II. Adj. νεκρός, ὁ, ἰ, ἰ, (νέκος) dead, in allusion to the life of the Gospel, e. g. (α) of persons, dead to Christ and his gospel and so exposed to punishment, spiritually dead, Rev. 3: 1. c. dat. of cause or manner, Eph. 2: 1 ἡμᾶς ὄντας νεκροὺς παραπτωμάτων. v. 5. seq. εἰ c. dat. Col. 2: 13. seq. διὰ τι, Rom. 8: 10 το σώμα νεκρὸν δ' ἀμαρτιάς, i. e. as to the body ye still remain subject to sinful passions etc. Others here, mortal. — Vice versa, νεκρὸς εἶναι τῇ ἀμαρτίᾳ, to be dead to sin, no longer willingly subject to it, Rom. 6: 11, i. q. ἀποθεανεῖν τῇ ἀμ. in v. 2. — (β) Of things, dead, i. e. inactive, inoperative, e. g. ἀμαρτία Rom. 7: 8. πίστις James 2:
So εὐγνωμον. dead works, i.e. external righteousness, not proceeding from a living faith, and therefore fruitless, sinful, Heb. 6: 1. 9; 14. Al.

Néxóω, τος, τον, (νέων,) to put to death, and Pass. to be put to death, to die, pp. Anthol. Gr. IV, p. 276. In N. T. trop. to deaden, to deprive of force and vigour, e.g. τὸ μικρὸν ἡμέρας ἡμέρας, to mortify Col. 3: 5. Pass. part. νεκροφόρος, ἡ, on, deadened, i.e. dead, powerless, impotent, as σώμα νεκρόν. Rom. 4:19. Heb. 11: 12.—Plut. ed. R. IX. p. 758. 3. comp. ἀνοικοφόραται Arr. Epicet. 4. 5. 21.

Néxóωσις, εος, ὑ, (νεκρονω,) pp. a putting to death, hence a death, i.e. violent death, 2 Cor. 4: 10 τῷ νεκρώσαντι τὸ ἑαυτοῦ ἐν τῷ σώματι ἑαυτοῦ πνεύματος, i.e. ever exposed to suffer for the cause of Christ the same violent death which he suffered.

b) trop. deadness, impotency, Rom. 4: 19. Comp. ἀνοικοφόρασις Arr. Epicet. 1. 5. 4.

Nέος, α, αυς, young, new, I'are. See Tiltm. Synon. N. T. p. 50.


by which one swears. Passow sub. v.

by which one swears. Passow sub. v.

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by which one swears. Passow sub. v.

by which one swears. Passow sub. v.
**Nýsos**


**Nýsteixas, a, a. (νυστέιος) a fasting, fast, abstaining from eating.

a) genr. e. g. for want of food, 2 Cor. 6: 5; 11: 27 εν ἱμῶ καὶ δίπα, εν νυστείας οἰκολόγου.—Diod. Sic. 1. 82. Plut. ed. R. VIII. p. 327. 13.


**Nýgra, s. gra, (νύγρα) to be sober, temperate, abstinent, espec. in respect to wine, Jos. B. J. 5. 5. 7 ἀπὸ ἁρπαγμῶν νύγρας. Xen. Cyr. 7. 5. 20. In N. T. to be sober-minded, watchful, circumspect, intrans. 1 Thess. 5: 6 γογγυμοῦν καὶ νύγμοι. v. 8. 2 Tim. 4: 5 αὐτίν δέ νύγμα ἐν πάση. 1 Pet. 1: 13. 4: 7. 5: 8.—Jos. B. J. 2. 12. 1. Luc. Hermot. 47 νύγμας καὶ μέγαρον ἀπίστειν. Iidian. 2. 15. 1.

**Nýger, s. Niger, surname of Simon a teacher at Antioch, Acts 13: 1.**

**Nýkaios, o, o. (νυκῆς) to be victorious, e. g.


b) trans. to overcome, to conquer, to subdue, c. acc. Luke 11: 22 ὁ ἱεροφόρος . . . νικηφόροι αὐτῶν. Rom. 12: 21 bis,
Né&xy


Νίκη, ἡς, ἡ, victory, meton. for the ground or pledge of victory, 1 John 5: 4 αὕτη εἰσὶν ἡ νίκη... ἡ πίστες ὑμῶν. — pp. Jos. B. J. 1. 27. 3. Xen. Cyr. 7. 1. 10.

Νικόδημος, οὖ, ὁ, Nicodemus, (victor populi,) pr. n. of a Pharisee and member of the Sanhedrins, who came to Jesus by night prob. as a serious though timid inquirer. John 3: 1, 4, 9, 7: 50. 19: 39.

Νικολαΐτης, οὖ, ὁ, a Nicolaitan, pp. a follower of Νικόλαος, Rev. 2: 6, 15. Many suppose this to be an heretical sect sprung from some leader of that name. Or the word may also be symbolical, referring to those who are called in v. 14 τοῖς κρατοῦντας τὴν διδαξάν, since the Greek name Νικόλαος corresponds to the Heb. נָיקָלָא, if this latter be taken as compounded from מכ לָלָא i. q. nike, and נ נח. So Eichhorn in Comm. ad loc. Comp. the symbolical use of Ἰησοῦς in Rev. 2: 20. But Gesenius gives to the name נָיקָלָא another derivation and sense, i. e. from קָלָא and כ, q. d. non-populus.

Νικόλαος, οὖ, ὁ, Nicolas, (victor populi,) pr. n. of a proselyte of Antioch, one of the seven primitive deacons, Acts 6: 5.

Νικόλαος, εος, ἡ, Nicopolis, (pp. city of victory,) a city of Thrace, now Nikopi, on the river Nessus (Κα-
feet, tos pòdas: John 13: 5, 6, 8 bis, 10, 12, 14 bis. 1 Tim. 5: 10. So Sept. for γόος of the face Gen. 43: 31, the hands Ex. 30: 20. Deut. 21: 6, the feet 1 Sam. 25: 41. Gen. 18: 4. — Luc. Epigr. 19. Artemid. 5. 55.

Noéow, ἄν, f. ἴδων, (νόος, νοῦς,) to see with the eyes, to perceive, as ἀφθαρσίας νοῦ τοιε Ἡομ. II. 24. 294. ib. 3, 396. Xen. An. 3. 4. 44. In N. T. trop. to see with the mind, i.e.


Nόμιμος, ἄνοιξιν, τοῦ, (νομίζω,) to see with the eyes, to perceive, as ὁ ἀφθαρσίας νοῦ τοιε Ἡομ. II. 24. 294. ib. 3, 396. Xen. An. 3. 4. 44. In N. T. trop. to see with the mind, i.e.


Nόμισμα, νοτός, τοῦ, (νοοῖς,) thought, i.e.

a) pp. what is thought out, exegaguated, hence purpose, project, device. 2 Cor. 2: 11 οὐ λέγει αὐτόν (τοῦ Χρίστην) τῇ νομίμῃ ἀγώνυμεν. 10: 5. — Baruch. 2: 8. 3 Macc. 5: 30. Hom. II. 10. 104.

b) meton. as in Engl. for the mind, e.g. the understanding, 2 Cor. 3: 14 έποίησεν τῇ νομίμῃ αὐτῶν. 4: 4; also the affections, disposition, 2 Cor. 11: 3 οὕτω φθέγξῃ τῇ νομίμῃ ἡμῶν. Phil. 4: 7. — Hom. Od. 20. 82, 346.


Nομιμός, η, ἄν, (νομίζω,) to see with the eyes, to perceive, as ὁ ἀφθαρσίας νοῦ τοιε Ἡομ. II. 24. 294. ib. 3, 396. Xen. An. 3. 4. 44. In N. T. trop. to see with the mind, i.e.

a) the act of feeding, pp. Xen. Oec. 7. 20; in N. T. trop. a feeding, eating, spreading, as of a gangrene, and hence νομίμως ἔξειν i. q. to eat, to spread, 2 Tim. 2: 17 ὁ λάγος αὐτῶν ὡς γάρ γαρ ὑπόνοιᾳ νομίμως ἔστῃ. — So of an ulcer Pol. 1. 81. 6. of fire Jos. B. J. 6. 2. 9. Pol. 1. 48. 5.

b) pastureage, trop. John 10: 9 νομίμως τῷ ἔφυγεν, i.e. shall have enjoyment, shall find happiness. Sept. for γίνεσαι Gen. 47: 5. 1 Chr. 4: 39, 40. ἔστη οὖν Ps. 74: 1. τῇ Ἡομ. Prov. 24: 15. — Hdo. 1. 110. Xen. Cyr. 3. 2. 20.

Nομισσός, ἄν, (νομίζω custom,) to regard or acknowledge as custom, to have and hold as customary, viz.

a) pp. i. q. to do by custom, to be accustomed, to be wont, and Pass. id. Acts 16: 13 οὖν ἑνεώκετο προσφυγῇ εἰς, where according to custom was the prosuche, i.e. παρὰ ποιμῶν οὖν. For this custom, comp. the decree of the city Halarin- nessus in Jos. Ant. 14. 10. 23, by which the Jews are permitted τὰς προσφυγὰς ποιεῖσθαι πρὸς τῇ θαλασσῇ κατὰ τὸ πάσχον ἔδοχος. — Jos. Ant. 11. 1. 3. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 2. 27. Act. Hidian. 6. 1. 9. Diod. Sic. 13. 113. Dem. 1077. 25.

b) genr. to regard or acknowledge as any thing, i.e. in its customary character, or in its customary manner, e.g. τινα θεον νομίζων Dinarh. 109. 13. τὴν αἰχμαλωσίαν ἐναύων νομίζων Conon. Narr. 44. So pass. Luke 3: 23 οὐκ ἐνομίζοντο, as he was regarded, reckoned, i.e. according to Jewish custom. — Dem. 1092. 16 οὐ νομίζομεν μέν νεικόν, μη ὄντις δὲ γίνετο ἐξ αὐτῶν. Hdot. 4. 180. — Hence genr. to regard, to think, to suppose, e.g. seq. inf. c. acc. Luke 2: 44 νομίσατε δὲ αὐτὸν εν τῇ οὐνομίᾳ εἰναι. Acts 7: 25. 8: 20. 14: 19. 16: 27. 17: 29. 1 Cor. 7: 26. 1 Tim. 6: 5. seq. inf. 1 Cor. 7: 36. Seq. ὄτι, Matt. 5: 17 μὴ νομίσατε ὦν ἤμεν ν. τ. λ. 10: 34. 20: 10. Acts 21: 29.—seq. inf. c. acc. Ael. V. H. 8. 6. Xen. Cyr. 1. 4. 5. seq. inf. Xen. Ag. 2. 3. seq. ὄτι Χεν. Cyr. 8. 1. 22.

Nομιστήρ, ἄν, (νομίζω) pertaining to law.

a) genr. Tit. 3: 9 μάγα νομικός, i.e. disputes relating to the Mosaic law. — Adv. νομιστήρ according to law, Plut. ed. R. VIII. p. 111. 7, 8.

Nouius, adv. (νομίμος, νόμος,) lawfully, according to law and custom, 1 Tim. 1: 8. 2 Tim. 2: 5.—Arr. Epict. 3. 10. 8 i νομίμος ἐθνείος. Xen. Mem. 4. 4. 1.

Noumimos, adv. (νομιμός, νομός,) lawfully, according to law and custom, 1 Tim. 1: 8. 2 Tim. 2: 5.—Arr. Epict. 3. 10. 8 i νομίμος ἐθνείος. Xen. Mem. 4. 4. 1.

Nouius, adv. (νομιμός, νόμος,) lawfully, according to law and custom, 1 Tim. 1: 8. 2 Tim. 2: 5.—Arr. Epict. 3. 10. 8 i νομίμος ἐθνείος. Xen. Mem. 4. 4. 1.

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Nouius, adv. (νομιμός, νόμος,) lawfully, according to law and custom, 1 Tim. 1: 8. 2 Tim. 2: 5.—Arr. Epict. 3. 10. 8 i νομίμος ἐθνείος. Xen. Mem. 4. 4. 1.


Noumos, adv. (νομίμος, νόμος,) to divide out, to allot,) pp. 'any thing divided out, allotted,' what one has in use and possession; hence usage, custom, Sept. and τῇρικ 3 Sam. 7: 19. Jos. Ant. 1. 13. 3. Luc. D. Mort. 14. 5. Xen. Cyr. 1. 4. 28. In N. T. only law, as prescribed by custom or statute.

a) geur. and without reference to a particular people or state. Rom. 4: 15 οὐ γὰρ οἷς ἐτύχει νόμος, οὔτε πορευθέσις.

b) to establish, to sanction, pp. as law, or by law, pass. Heb. 8: 6 ἡς (διαθήκη) ἐπὶ καθιστών ἐπαγγελμα το νομοθετήτα. —Jos. Ant. 3. 15. 3. Act. c. acc. Diod. Sic. 1. 27. Xen. Mem. 4. 4. 25.

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d) trop. ὁ νόμος τέλειος, the more perfect law, put for the Christian dispensation, in contrast with that of Moses, comp. above in c. β. James 1: 25 ὁ δὲ παρακάπη εἷς νόμων τέλειων τοῦ τῆς ἐκκλ. Ἰσραήλ. So without τέλειος, James 2: 12. 4: 11. — Also of the laws, precepts, established by the gospel, e.g. οἱ νόμοι Χριστοῦ Gal. 6: 2. absol. Rom. 13: 8. 10 πλήρωμα οὖν νόμον ἡ ἀγάπη. Gal. 5: 23.
e) trop. law, i.e. e. r. rule, norm, standard, sc. of judging or acting. Rom. 3: 27 διὰ ποιῶν νόμον τῶν ἐργῶν; οἰκέ ἀλλὰ διὰ τοῦ νόμου πίστεως. 7: 23. 25. 8: 2. 7. 9:31. In the sense of rule of life, discipline, Phil. 3: 5 κατὰ νόμον, Φαραώ. —Arr. Epict. 1. 26. 1. Αλ.

Νύσσω, see Νυσσις.


Νόσμος, ατος, τὸ, (νόσιο, νοσίος) sickness, disease, i. q. νόσος John 5: 4.—Luc. Abdicat. 18. Xen. Cyr. 6. 2. 27.


Νόσσος, see Νοσίος.

Νοσφίζω, f. ίον, (νοσφιζάμενος, away, away,) pp. to put apart, to separate, Mid. to separate oneself, to go away, Hom. Od. 11. 73. Act. to take or snatch away, to rob, Pind. Nem. 6. 106.—In N. T. Mid. to take away for oneself, to keep back any thing which belongs to another, to embezze, to purloin, absol. Tit. 2: 10. Seq. ἀπὸ c. gen. partitive, (see in ἀπὸ III. 7,) Acts 5: 2. 3 νοσφιζόμενον ἀπὸ τῆς τιμίας.— c. ἀπὸ Sept. Josh. 7: 1. οἱ δὲν ἐκ τινὸς Philo de Vit.
Noto\(\text{o}\)s, ou, ὁ, the south wind, or strictly the south-west wind, Lat. notus.


Nov̄ētôs, ἀρ. ἡ, (νοῦτειω.) pp. a putting in mind, i.e. warning, admonition, exhortation. 1 Cor. 10: 11 ταῦτα έγκαρ πρὸς νοὐτειών ἡμῶν. Eph. 6: 4. Tit. 3: 10. — Jos. Ant. 3. 15. 1. Diod. Sic. 15. 7. The form νοὐτείων was regarded as more Attic, Lob. ad Phryn. p. 512.


Nov̄ος, νοῦν, acc. νοοῦ, ὁ, Att. contr. for Νοος, νοῦς; but in N. T. and the Fathers only genit. νοος, dat. νοῆ, Wi- 

Nυμφιός, νυ, ὁ, (νύμφη), a bridegroom, spouse, newly married, Matt. 9: 

Nύμφη, ἡ, (nυ, Nymphē, pr. n. of a Christian, Col. 4: 15.

Nύμφη, ἡ, (obsol. νυξ, Lat. nuba, to veil,) a bride, spouse, newly married. See Jahn § 154.


Nuwpov, ówos, δ, (νυμφη) bridal chamber, where the nuptial bed was prepared, usually in the house of the bridegroom whither the bride was brought in procession; in N. T. only in the phrase νυμφων, sons of the bridal chamber, Matt. 9: 15. Mark 2: 19. Luke 5: 34. These were the companions of the bridegroom, bridemen, called by the Greeks ἀρηγύρμοι, just as the bride had also her companions or bridemaids. Jahn § 154. Comp. Judg. 14: 11. Ps. 45: 14 sq. Jer. 7: 34. 1 Macc. 9: 37. Act. Thom. § 11. —Tob. 6: 13, 17. Act. Thom. § 9, 11. Suid. νυμφωνος; κοιτωος.

Νῦν, adv. also νυνί as strengthened by the demonstr. ἴ, Matth. § 607. Buttm. § 80. 2; now, Lat. nun, Germ. nun.


b) as implying that one thing follows now out of another, thus marking a conclusion, inference, i. q. now then, now therefore, i. e. since these things are so. Acts 12: 11 νῦν οἶδα ἀληθῶς. 22: 16 καὶ νῦν τι μελέτης; 1 Cor. 14: 6 νυνί δὲ. So νῦν οὖν Acts 16: 36. 23: 15.
interrog. Acts 15: 10. ἡ γάρ Rom. 8: 1.—Xen. Cyr. 7. 5. 54 ἡ γάρ ovm.

Novε, vUKtΩS, ἡ, night, Lat. nox.
b) metaph. for a time of moral and spiritual darkness, the opposite of gospel light and day. Rom. 13: 12 ἡ νυκτὶ προκάμωψε. 1 Thess. 5: 5. Al.


Νυναίμερος, υγ, ὅ, (νυς, ἡμέρα,) a day and night, twenty-four hours, 2 Cor. 11: 25.—Geopon. 5. 8. 8. ib. 12. 19. 18. Found only in very late writers, see Sturz de Dial. Alex. p. 186.


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Zeuxog, ου, ο, Lat. sextus or sextarius, pp. a Roman measure, the 16th part of a modius, containing about ½ pint English, but differing in different countries; comp. in Batog and Kogos. Adam's Rom. Ant. p. 504. Later Heb. נזג, see Buxt. Lex. Chald. 2076.—In N. T. genr. for any small measure or vessel, cup, pitcher, etc. Mark 7: 4, 8.—pp. Jos. Ant. 8. 2. 9. Arr. Epict. 1. 9. 33.

Zeuxo, η, ου, pp. adj. not of one's family, stranger. Hence 1. Subst. ο ζεύξον, a guest, stranger. n) pp. a friend allied in hospitality, hosper, such an alliance being usual among friends who lived in different cities or countries, who then were entertained at each other's houses, see Potter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446. So Rom. 16: 23 Τύκος ο ζεύξος μου καὶ τῆς ἐκκλησίας ὁδὴ, i. e. here by impl. entertainer, host.—Dem. 194. 19. Diod. Sic. 14. 47. Xen. An. 3. 1. 4.


Zeuxis, ou, ο, Lat. sextus or sextarius, pp. a Roman measure, the 16th part of a modius, containing about ½ pint English, but differing in different countries; comp. in Batog and Kogos. Adam's Rom. Ant. p. 504. Later Heb. נזג, see Buxt. Lex. Chald. 2076.—In N. T. genr. for any small measure or vessel, cup, pitcher, etc. Mark 7: 4, 8.—pp. Jos. Ant. 8. 2. 9. Arr. Epict. 1. 9. 33.
Snoos

—Test. XII Patr. p. 535 π' òlyo.

b) π' ζηύγα sc. ζηύ, the dry land, as opp. to ζηύδαδ, Matt. 23: 15. Heb. 11: 29. So Sept. and ταυ' Gen. 1: 9, 10. Jonah 1: 9—Strabo 3 p. 211.


£mpos, ου', τό, (ζηύω,) wood, i. e. a) genr. for fuel, timber, etc. 1 Cor. 3: 12 άλιθινους τιμωνές, ζηύδα χροτιν. Rev. 18: 12 bis, see in θυον. So Sept. and ταυ' Gen. 22: 3, 6 sq. —Ael. V. H. 5. 6. Xen. Cyr. 5. 3. 49.


O.


II. As the prepositive article, originally as above, but having its demonstrative power gradually softened down so as simply to mark an object as definite or specific. It corresponds in many respects to the English the, and French le, la, but more nearly to the Germ. der, die, das; though it is sometimes used where we still say this, often where we employ no article, and sometimes even where we put the indefinite a, an. Usually it is omitted where the English omits it. The usage of languages varies much in respect to their articles; and in Greek especially, the usage seems in many cases never to have become fixed, but to have been left to the taste and judgment of the writer or speaker; as also in some measure the case with our English the. Further, to the writers of the N. T. the use of the Heb. article (יָב) was vernacular; and this could hardly fail to impart a shade of colouring to their mode of employing the article in Greek; though probably not to such an extent as is often supposed. See Buttm. § 124 sq. Matth. § 264—285. Passow Vol. III. p. 275 sq. Winer § 17 sq. Stuart Gramm. of N. T. § 89 sq.

A) With Substantives, or words standing for substantives.

1. simply, i. e. without adjectives or other adjuncts, where the subst. is to be expressed as definite or specific.

a) genr. where the subst. refers to a person or thing as well known, i. e. either as already mentioned, or as of common notoriety. So in English. E. g. (α) as already mentioned, Matth. 1: 24 6 ἀγγελός, coll. v. 20. Matt. 2: 7 τῶν μαθητῶν, coll. v. 1. Matt. 5: 1 τοὺς ὄχλους, coll. 4: 25. Matt. 13: 25, 26 τοῦ φίλου, ὁ χόρτος, τὸ ζεύγημα, sc. there spoken of. v. 30. (But v. 27 ζεύγημα indef.) 19: 14. Mark 5: 39. Matt. 21: 18 εἰς τὴν πόλιν i. e. Jerusalem, but in John 4: 8 εἰς τὴν π. i. e. Sichem. Acts 9: 17 εἰς τὴν οἰκίαν, coll. v. 11. So by impl. Matth. 2: 11, coll. v. 9. al. asp. Buttm. § 124. 1. Matth. § 267. Winer § 17. 1. b.—(3) As of common notoriety. Matt. 1: 22 διὰ τοῦ προφήτου, sc. Isaiah, but 2: 15 διὰ τ. π. Hosa. Matt. 2: 4 τοῦ λαοῦ i. e. the Jewish people. 2: 7 τοῦ παιδίου, sc. for which the Magi were inquiring. 5: 1 εἰς τὸ ὄρος, i. e. near by. 5: 25 εἰς τῇ ὄδος, τοῦ ποιποτεν. 9: 28 εἰς τὴν οἰκίαν, i. e. where he was to lodge. 8: 12 ὁ λαος τοῦ Ἰσραήλ, τὸ ὄνομα τοῦ ὁδ. sc. which are well known as belonging to that place. 12: 41 εἰς τῇ κηρύ, i. e. the day of judgment. 21: 8 ἀπὸ τῶν διψιῶν, which grew there. 13: 2 τὸ πλοῖον, which was there, or which he had been spoken. 26: 27 τὸ νερίου, sc. usually served at table. Mark 2: 24 et 3: 2 εἰς τοὺς σαββάτους, i. e. on a certain sabbath, (But Matt. 12: 2 εἰς σαββάτῳ indef.) Luke 5: 14 τοῦ ἔρημου, i. e. the proper priest. v. 16 εἰς τὸς ἑρῴ, sc. near the city. 12: 54 τὴν νερίαν, the harbinger of rain. 16: 21 οἱ κόσμοι, sc. of that city. John 3: 10 ὁ διδάσκαλος τοῦ Ἰησ. (see Winer § 17. 4. p. 98.) 13: 5 εἰς τὸν νυ-πτήρα, which belonged to the chamber. 21: 20 εἰς τὸ δείπνον, coll. 13: 23 sq. Acts 11: 13 δ ἀγγέλου, coll. 10: 3. Acts 21: 38 δ Ἀγγέλου, i. q. in Engl. that Egypt. Rom. 4: 3 η γραφή, the Scriptures. 5: 15 οἱ πολίτες, the many, the great mass etc. 1 Cor. 10: 1, 2 εἰς τὴν νερίαν καὶ εἰς τὴν θαλάσσαν, i. e. the pillar of cloud and the Red Sea. James 2: 25 τοὺς ἀγγέλους, the spies sent by Joshua. Rev. 5: 13 τὸ οἴρον ἡ νε-λογία καὶ τὴν τιμήν καὶ ἡ δόξα κ. τ. l. i. e. the glory etc. which belongs to God
and none other. Rom. 11: 36. al. saepiss. Winer § 17. 1. Buttm. § 124. n. 2 ult. Matth. § 267.—Here however it often depends on the feeling of the writer, whether the object shall be expressed as definite or not; as Matt. 12: 1 τῆς στάχνας, i. e. some ears, indef. but Mark 2: 23 et Luke 6: 1 τῶν στάχνων sc. of the grain just before mentioned. Mark 6: 8 ἦν μικρὸν ἄλφα-σιν τίς ὄνος i. e. for journeying, for this or any other journey; but Luke 9: 3 τίς τῶν ὄνων, i. e. for this journey.

ical names, that where first mentioned they are without the article, but take it afterwards; but the converse of this is just as often true. E. g. Acts 17:10 τίς Βίσιου, v. 13 τῇ Ῥ. Acts 20:15 τίς Μίλτον, v. 17 ἀπό τίς Μ. But also ib. v. 13, 14 τήν Ἀσσιον, comp. v. 16, 18; also 17:1, 11, 13. 18:1 et 19:1. See too Καισαρεία.


So with abstract nouns, in respect to which languages vary, e. g. in Engl. virtue always without art. but truth or the truth; Germ. usually die Tugend, die Wahrheit, French la vertu, la verite, rarely without the article; while the Greek inserts it or also omits it where no ambiguity can arise. E. g. ὁ ἅγιος 2 Pet. 1:5 bis; without art. v. 3. ὁ ἅγια Ῥομ. 13:10 bis. 1 Cor. 13:4, 8; without art. v. 2. 3. 2 Cor. 2:8. ὁ ἁμαρτωλός Ῥομ. 3:12. 6:1, 2, 17, 18; without art. Rom. 3:9, 20. 5:13. al. ὁ ἄνωθεν Ῥομ. 5:17. 6:18, 19, 20; without art. Rom. 4:9. 5:21. 9:30. al. ὁ πατέρας Ῥομ. 3:30, 31. 4:9; without art. Acts 6:5. Rom. 1:17. 3:28. al. etc. etc. See also Matt. 15:19. Gal. 5:19 sq. Col. 3:8. Comp. Matth. § 264. p. 545. Winer § 18. 1. Buttm. § 124. n. 3.

d) with nouns implying a definite genus or class of individuals, distinct from all others, Matth. § 264. p. 544. Winer § 17. 1. c. E. g. (a) genr. in Plur. αἱ ἀπόλειπές Matth. 8:20. οἱ αἱρετικοὶ 24:28. So οἱ νεκροὶ the dead Matt. 14:2. 22. 31. Mark 12:26. 1 Cor. 15:29, 42; but more frequently also without the article, espec. in connexion with words referring to a rising from the dead, as ἐγέρσαι, ἀναστῆναι, ἀναστασίαι, etc. Matth 17:9. Luke 24:46. Acts 3:15. Rom. 10:7. al. (οἱ ν. Luc. Neeyum. 17. D. Mort. 17.2. without art. D. Mort. 3. 1. ib. 20. 3.) Here belong also the
plural names of nations, which take the article as generic, e. g. οἱ Ἰουδαίοι the Jews, i. e. the whole nation, Matt. 2: 2. Luke 7: 3. John 5: 1; sometimes also spoken of certain individuals or a particular class as representing the whole, Mark 7: 3. John 2: 18, 20; but Ἰουδαίοι Jews indef. Acts 2: 35. οἱ Ἰσραήλιται John 11: 48.—(§) In the Sing. where the noun expresses a generic idea, or stands as the representative of a class, where in English also we commonly put the. Matt. 12: 35 δὲ ἄγαθος ἄνδρος . . . καὶ ὁ πονηρός. Mark 3: 27. Luke 10: 7 δὲ ἄγαθος. John 10: 11 δομηθήναι καὶ καλῶς. Rom. 1: 17 ὁ δίκαιος. Gal. 3: 20. 4: 1. Here too we may refer ὁ σπήλαιον the sower Matt. 13: 3. Mark 4: 3. Also ἡ τῆς πέτρας, ἡ τῆς ἀρμοῦ, Matt. 7: 24, 26. Comp. Buttm. § 124. n. 2. — Xen. Mem. 2. 3. 16 bis. — For participles in a similar sense, see below in D. 


g) with the subject or predicate of a sentence; here a common rule is, that the subject takes the article and the predicate omits it, Matth. § 264. n. p. 546. Winer 17. 5. But this is true only in so far as the former is more frequently definite than the latter; and the case may be inverted; or both may be definite or indefinite; so that strictly speaking the subject and predicate as such neither take nor reject the article, but are governed in respect to it by the same principles as other nouns. E. g. (a) The subject takes the article, but not the predicate. John 1: 1 ὁς ἦν ὁ λόγος. 4: 24 πνεύμα ὁ θεός. 6: 63 τὰ θρ'ιματα... πνεύμα ἔστιν καὶ ὄνομα ἔστιν. Rom. 6: 21, 23. 1 John 3: 15. 4: 8 ὁ θεός ἄγαπη ἔστιν. So Luke 1: 35. al. saepiss. —(b) Both subject and predicate have the article. E. g. Matt. 6: 22 ὁ λόγος τοῦ σῶματος ἔστιν ὁ αἱρετικός. John 1: 4 ἐστιν ἐστιν τὸ φῶς τῶν ἀνθρώπων. 6: 63. 1 Cor. 15: 56. 2 Cor. 3: 17 ὃ δὲ πνεῦμα τὸ πνεύμα ἔστιν. Phil. 3: 19 ὃν ὁ θεός ἦν κοιλία. 1 John 2: 7. 3: 4 ἡ ἀμαρτία ἔστιν ἡ ἀνοία. Rev. 18: 23. al. saep. So Matt. 13: 19—23, where the subject c. art. is repeated by οὕτως. Comp. Matth. Winer I. c.—(γ) The predicate has the article, where the subject is without it. E. g. where the subject is a proper name, 1 John 4: 15. 3: 1, 6; or a pronoun, as ἡ γυναῖκα, John 6: 51 ἡ γυναῖκα ὁ ἄρτος. Acts 7: 32. ὁ Ἱησοῦς, 2 Cor. 2: 2 ἐπιστολὴ ἡ ἡμῶν ὑμεῖς ἐστε. Matt. 5: 13, 14. οὕτως, Matt. 3: 17 οὕτως ἐστίν ὁ νόος μου κ. τ. ἡ. Mark 6: 3. John 1: 19 αὐτὴ ἔστιν ἡ μαρτυρία κ. τ. ἡ. Acts 4: 11. 1 Cor. 11: 24, 25. So where the predicate is a participle with the article, the subject being still a pronoun, e. g. ἐγώ εἰμι ὁ μαρτυρῶν John 8: 18. οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες Matt. 10: 20. οὕτως Mark 4: 16. John 9: 8. ἐκάνειν Mark 7: 15. So Luke 8: 21, where the subject without the art. is repeated by οὕτως. Once the predicate has two nouns, one without and the other with the article, John 8: 44 ὅτι ἡ ἐνεστις ἐστιν, καὶ ὁ πατὴρ ἀυτοῦ ὁ σ. τ. ἡμῶν, see in Αὐτοῦ 1. 2. b. —(δ) But sometimes both subject and predicate are without the article, Matt. 20: 16 πολλοὶ γὰρ εἰσὶν κηρύττοι, ὁλῖγον δὲ ἐκλέκται. 22: 14. Winer § 17. 5 ult. Matth. § 264. note. — Ael. H. An. 3. 23 ἀσίτη τοῦτων φύσεως ἀγαθή. Isocr. ad Demon. p. 8. B, καλὸς ἰδιαρώσεως παρ' ἄνδρες σπουδαῖος χώρις ἀφειλομένη.


2. With nouns as accompanied by adjectives. Here the use of the article depends on the definiteness of the noun, either in itself, or as affected by the adjunct. The adjunct may stand before the noun, i. e. between it and the article, if it have one; or after the noun, and then if the noun have an article, this may be repeated before the adjunct, or not, according to circumstances. See Buttm. § 125.

a) c. Subst. as adjunct, either in the genit. or in apposition. (a) In the genit. and here each noun, both the leading and the governed, takes or omits the art. according to the general rules in no. 1 above. E. g. between the art. and noun, 1 Pet. 3: 20 ὁ τοῦ θεοῦ μακροθυμία. 2 Pet. 3: 20; here the two articles stand side by side, comp. Buttm. § 125. 2. More freq. the gen. is put last, as Matth. 3: 2 ἡ βασιλεία τῶν υἱῶν Ἰσραήλ. 3: 1 ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας. v. 3 τῷ ὄνομι κυρίου. 6: 22. saep. Here the art. is sometimes for the sake of emphasis repeated, as Matth. 26: 28 τὸ ἀμαμαμοῦν τὸ τῆς κανώνς διαθήκης. Mark 14: 24. 1 Cor. 1: 18 ὁ λόγος ὁ τοῦ σταυροῦ. Winer § 19. 1. Buttm. § 125. n. 2. Matth. § 278. —Plat. Gorg. p. 481. ἐν τῇ ἐλπίς τοῦ Αἰδηφον. —Where the leading noun is readily understood from the connexion, it is very commonly omitted, and then its article stands alone before the genitive of the adjunct; so espec. the words γνώ, μητίγνω, παῖς, νίφο, ἀδελφός, etc.
Comp. Buttm. § 125. 4, 5. E. g. Matt. 1: 6 éξ τῆς τοῦ Οίδιου sc. γυναικὸς. 4: 21 τῶν τοῦ Ζεβεδαίου sc. υἱῶν. In N. T. this occurs mostly in apposition, see below. — (β) In apposition, and here the leading noun takes or omits the art. as in no. 1; while with the adjunct the article is inserted or omitted, according as the latter is or is not intended to distinguish the leading noun from all others of the like kind or name, comp. Matth. § 274. Winer § 19. 3. E. g. Rom. 8: 23 νῦν ἡδοναν ἀπεκδεχόμενον, τὴν ἀποκλίνειαν τοῦ σώματος ἡμῶν. John 16: 13 ὅταν δὲ ἠδή ἢκειν, τὸ πνεῦμα κ. τ. λ. More usually with pr. names, which then themselves commonly omit the art. as Matt. 2: 1, 3 Ἰησοῦς ὁ βασιλεὺς. 3: 1 Ἰωάννης ὁ Βαπτιστής. 4: 21 Ἰωάννης τῶν ἀδελφῶν αὐτοῦ. 21: 11 Ἡ- σαυρὸς ὁ προφήτης. 27: 2. Mark 10: 47. Acts 21: 8. 25: 13. Eph. 3: 1. al. saep. (Hdot. 1. 107. Xen. Cyr. 1. 5. 2.) Here too the article often stands without its substantive, see above in a, fin. Matt. 10: 2 Ἰακώβως ὁ τοῦ Ζεβεδαίου sc. υἱός. v. 3. Mark 2: 14. 16: 1 Ματθαίος ὁ τοῦ Ἰακώβου sc. μητέρ. comp. 15: 40. (also Μαίρα Ιακώβου Luke 24: 10. comp. Acts 1: 13.) John 19: 25 Μ. ἦ τοῦ Κλασά sc. γυνῆ. Acts 13: 22. al. Comp. Matth. 1. c.—Hdot. 7. 204. Xen. An. 3. 3. 20.—But where the noun in appos. is not thus meant for definite distinction, it omits the article, as Luke 2:36 Ἀνεύ προφήτης, Ἡγίαστας Φανοῦρ. 3: 1 Τίβη- φιον καὶ φασάρως, comp. Winer § 19. 3. Acts 6: 5 bis. 10 Φασαώ βασιλεὺς. Matt. 12: 24. Rom. 1: 1 Παύλος δόνος Ἶ. Χ. Jude 1. al. So Luke 4:31 Κα- περγαμών, πόλις τῆς Γαλ. 23: 51. See Matth. 1. c.—Hdot. 1. 1. Thuc. 1. 1.— Sometimes a pr. name is thus added in apposition, espec. names of rivers, either with or without the art. Rev. 16: 12 ἐπὶ τῶν ποταμῶν τῶν μέγιστον τοῦ Εὐ- φράτη, but 9: 14 ἐπὶ τῶν τῆς μεγάλης Εὐφράτη. Or the name is put between the art. and the topos, as Mark 1: 5 ἐν τῷ Ἰορδάνῃ ποταμῷ, comp. Matth. 1. c. p. 559 ult. — Hdot. 1. 72 ὁ ἄλις ποταμὸς. Thuc. 6. 50. Xen. An. 2. 5. 1. b) c. Adject. as adjunct. (a) pp. as expressing an essential or intrinsic quality of the subst. and forming with it one idea. Here if the subst. have no art. the adj. takes none, and is put either before or after the noun, as Matt. 14: 14 ἐδένεν πολὺν ὀχλὸν. 26: 47 ὀχλὸς πολίς. Luke 11: 13 ἁγαθὰ δόματα. Matt. 7: 11 δόματα ἁγαθά. But if the noun have the article, the adjective may stand between the noun and its article (i. e. before the noun); or after the noun, and then the article is repeated before the adjective. Buttm. § 125. 1, 3. Matth. § 277. a. Winer § 19. 1. a. E. g. Matt. 7: 13 διὰ τῆς στενῆς πύλης. 12: 35 δ α- γαθὸς ἄνδρ. 22: 19 τοῦ ἄγιου πνεύματος. Mark 6: 39. Luke 1: 35. John 4: 23. saep. More commonly after the noun, Acts 12: 10 ἐπὶ τῆς πετρῆς τῆς αἰδρείας. Luke 8: 8 ἐπὶ τῆς γῆς τῆς ἁγαθίας. Mark 13: 11 τὸ πνεῦμα τοῦ ἄγιον. Luke 21: 3 ᾧ φύσα ᾧ φασί. John 6: 13. 10: 11. James 1:9. 3: 7. saepis. So where the noun has also a genit. as Matt. 1: 25 τῶν υἱῶν αὐτοῦ τοῦ πρωτοτοκοῦ. 13: 17. 6: 6. Tit. 2: 11.—(β) Where the adj. is the predicate of a clause or sentence, it naturally stands without the article as being indefinite, comp. in no. 1. g. Its place is then usually before the subject, as Matt. 7: 13 πλατεία ἡ πύλη, καὶ εὐφράτης ὁ ὄρος. Heb. 5: 11 περὶ οὗ πολὺς ὡς ὁ λόγος κ. τ. λ. But also after the subject, as Matt. 9: 37 ὁ μὲν Θεομάρτις πολίς, οἱ δὲ ἑργάται ὄλγοι. James 2: 26. Comp. Matth. § 277. b.—(γ) Where an adj. connected with a noun having the article, expresses, not an intrinsic quality belonging to the noun, but a circumstance or condition predicat. of it, the adj. then stands without the art. either after the noun, or before the noun and its article, and constitutes a species of indirect predicate; see Buttm. § 125. n. 3. Matth. § 277. b. — (Ε) John 5: 36 ἐγὼ δὲ ἐγὼ τὴν μαρτυρίαν μεῖκον τοῦ Ἰωάνου. So where an adj. has an adverbial sense, Luke 23: 45 ἐγινόθη ὁ καταπείσαμα τοῦ ναιοῦ μέσον. (Luke. Deor. 8. 1 ἐγὼ τῶν πέλεκων ἐμεῖνος.) Also the adjectives of quantity ὁλὸς and τάκτις, e. g. Matt. 4:23 ὅλοι την Γαλαταίων. Luke 4: 14. 5: 5 ὁ ὅλος τῆς τυποῦ. Rom. 8: 36 ; also Matt. 16: 26 τὸν κόσμου δόλον. Mark 1: 33 ὁ πόλες ὄλος. John 4: 53. Winer § 19. 1. marg. (Xen. Cyr. 2. 1. 24 ὅλοις τοῖς τ. 2. 4. 26 ὅλην τὴν

c) Pron. as adjunct, e. g. (a) Personal pronouns in the genit. used instead of possessives, follow the same general rule as the gen. of nouns, see above in a. a. Buttm. § 127. 7. E. g. Matt. 5: 30 ἡ δεξιὰ σου χεῖρ. Rom. 6: 12 εν τῷ θερτῳ ὡμών σωματί. Oftener after the noun, Matt. 3: 17 ὁ τούς μον ὁ ἀγαναιτός. Acts 2: 39 ὁ θεός ἡμῶν. — (β) Possessive pronouns follow the rule of adjectives, see above in b. a. Matt. 18: 20 εἰς τό ἑμών όνομα. John 4: 42. Rom. 15: 4; and so where the subst. is implied, as Luke 5: 33 οί δὲ σοι συ. κα. ὑπηκ. 22: 42. 1 John 2: 2; also c. art. after the noun, John 5: 30 ἡ χείρας ἡ ἐξή. 6: 38. 10: 27. 14: 27. 1 John 1: 3. Here the art. is essential to definiteness, Buttm. § 124. n. 1. — (γ) Demonstrative pronouns are either put between the art. and noun, as 2 Cor. 12: 3 τῶν τοι- οῦν ἐν τῇ ἡρατί. Mark 9: 37; or more commonly either before the article and noun or after the noun, as αὐτός, οὗτος, ἐκαίνος, etc. which being definite usually require the article along with the subst. which they qualify. Matt. 3: 4 αὐτός δὲ ὁ Ιωάννης. John 5: 36 αὐτὰ το ὄνομα. Acts 10: 18 αὐτὴ τῇ ὁμώ. John 16: 27; 1 Cor. 15: 28; also Gal. 6: 13 οἱ πεπληρωμένοι αὐτῷ. So Matt. 29: 21 οὐ- τοι οἱ δύο νιαυ μον. Luke 7: 44. 9: 48. John 6: 51, 58; also Matt. 3: 9 ἐκ τῶν ἱδρῶν τούτων. 26: 8, 31. John 2: 19, 20. So Matt. 27: 63 ἐκεῖνός δὲ πλαύνο. 18: 1 ἐκεῖνη τῇ ὁμώ. 24: 19; also Matt. 7: 25 τῇ οἰκίᾳ ἐκείνῃ. Mark 3: 24, 25. saep. See Buttm. § 127. 6. Math. § 265. 1. Winer § 17. 9. — But genit. αὐτοῦ instead of a possessive pron. stands like the genitives in a above, and in a. α, except that it is put before both the noun and article, as Matt. 2: 2 ἐδομέν αὐτῷ τῶν αἵματα, comp. Buttm. § 127. 7. For ὁ αὐτός see below in C, and in Αὐτός.

d) c. Particip. as adjunct, where the construction is nearly as same as with adjectives. The participle sometimes stands between the noun and article, e. g. Matt. 2: 2 ὁ τεχθεῖς βασιλεῖς. v. 7. 3: 7 τῆς μελλόσως ὄργῆς. 4: 18. al. More commonly it stands after the noun, and then if the noun be definite, the participle also takes the article when a definite, well-known, or special relation is to be expressed, Winer § 19. 1. c. Math. § 275. Matt. 7: 13 η ὡδες η ἀπαγόρευσα. 20: 12. 26: 26 το αἷμα μον... το πρι πολλῶν ἐκχύνομεν. Luke 22: 19. Acts 9: 7 οί δὲ ἄνδρας οἱ συνεστίνοντως αὐτῶν. Rom. 1: 3. 2 Tim. 3: 15. 1 Pet. 1: 21 εἰς τέκνα τον ἐγείρατα. 3: 5. 5: 10. saep. (Luc. D. Mort. 11. 1. Pol. 3. 48. 6.) Elsewhere the article is not repeated, and there arises the participial construction, in which the participle merely expresses a predicate like a finite verb, Buttm. § 125. n. 2. § 144. Winer l. c. John 4: 6 ὁ οὖν Ἰησοῦς, κυνοπαθεῖς κ. τ. λ. v. 39. Acts 3: 26. 23: 27 τὸν ἄνδρα τούτου συλλήφθηντα ὑπὸ τῶν Ἰ. 26: 4. Rom. 2: 27. 16: 1. 1 Pet. 3: 5. saep. — Luc. D. Mort. 10. 9. Diod. Sic. 5. 34.
e) c. Preposit. and its case as adjunct, i. e. as periphrasis for an adjunct, or the like. Here if the leading noun be indefinite the adjunct in general is so likewise, and is put after the nouns, as
1 Tim. 4: 3 εἰς μετάλαλημεν μετά εὐχαριστίας. 1: 5 ἀγάπην ἐν καθαρλήσα καθήσεσι. Rom. 14: 17. Winer § 19. 4. — Plato Rep. 2. p. 373. D. — But if the leading noun have the article, or be in itself definite, then the adjunct sometimes stands between it and the article, but more commonly after it, with the article repeated or not according to circumstances. E. g. Matt. 15: 1 οἱ ἀπὸ Ἰουαν, γραμμάτις. Rom. 9: 11 ἢ καὶ ἔκλαυσεν πρὸς τοῦ θεοῦ. 11: 27 ἂ παρ ἐμοῦ διαθέτων. Luke 1: 70. Acts 27: 2.

After the noun, with the article, repeated, Matt. 6: 6 τῶν πατρί σου τῶν ἐν τῷ κρύπτῳ. 7: 3. Mark 4: 31. John 12: 21. Acts 4: 2, 27: 5. 2 Cor. 8: 4. 1 Thess. 1: 8. saep. Winer § 19. 1. b. So for the sake of definiteness or distinction where the leading noun has not the article, as Acts 26: 18 πίστει τῇ εἰς ἐμε. 2 Tim. 1: 13 ἐν πίστει καὶ ἀγάπη τῇ ἐν Χ. Ἰ. Tit. 3: 5. See Winer § 19. 4. — But vice versa the adjunct sometimes omits the article when it stands before the leading noun, as Rom. 9: 3 τῶν συγγενέων μου κατὰ σάρκα. 2 Cor. 7: 7 τῶν ἡμῶν ἐλπὶ ὑπὸ ἐμοῦ. Eph. 2: 11 τὰ ἐν σαρκί. 1 Cor. 10: 18 τῶν Ἰουαν- ὑλ κατὰ σάρκα. So Col. 1: 4 τῆς πίστεως ἡμῶν ἐν Χριστῷ Ἰ. Eph. 1: 15. See Winer § 19. 2. espec. par. 2. — Pol. 5. 64. 6. Xen. An. 1. 4. 4 τὸ μὲν ὕπαθὲν [τιχος] πρὸ τῆς Κιλικίας, opp. τὸ δὲ ἐξο τὸ πρὸ τῆς Συρίας.

f) c. Adv. as adjunct, i. e. as placed between the art. and subst. and thus forming a periphrasis for an adjective, Buttm. § 125. 6. Acts 13: 43 τὸ μεταξύ σάββατον. Rom. 7: 22 κατὰ τὸν ἐνωρθότων. 2 Pet. 1: 9. See also in Ἀνοι, Κατά, etc.

Note. In cases like many of the preceding, where the article is repeated with the adjunct after the noun, some writers attribute to it the nature and name of a relative pronoun, especially before participles, comp. in d.; on the ground that in English and other languages it is usually rendered by a relative. But this is to confound the idioms of different languages. In a still greater number of like cases the article is not used at all; and in no case can the Greek relative be substituted for it, without also changing the adjunct into a finite verb.

B) With Adjectives. a) As connected with nouns, see above in A. 2. b.

b) used as nouns, and then the article is employed or not, precisely as with nouns. (a) genr. as ὁ ἀγαθὸς the good man, generic, Rom. 5: 7. τις τυφλὸ Matt. 9: 28. τις σοφοῖ, τις συναϊτής, 1 Cor. 1: 19. 27. τίς τέλειος 2: 6. al. John 8: 7 ὁ ἀνα- μορφητὸς ὄμοιος, definite. So 2 Cor. 8: 15 τὸ ποιὸν ... καὶ τὸ ὁλογθύνον συλ- λέγεις, quoted from Sept. Ex. 16: 18, with allusion to ν. 17. Comp. Buttm. § 133. 3. Math. § 263. (Luc. D. Deor. 10. 1 οἱ ἁγίοιτοι. Xen. Mem. 3. 9. 5 τις σοφοῖ. An. 7. 7. 36 τό ποιὸν.) In some adjectives, a difference of signification is thus produced, as ὁ ἄλλος other, ὁ ἄλλος the other, see in ἂλλος, and also ἂλλος, Παλι- σωρ, Πολύς, Πᾶς etc. — β) Neut. adjectives with the art. are often put as ab- stract nouns, e. g. sing. Rom. 1: 19 τὸ γνωστὸν τοῦ θεοῦ. 2: 4 τὸ χριστιανόν τ. 9. 8: 3. 1 Cor. 1: 25. 2 Cor. 4: 17. 8: 8. Heb. 6: 17. 7: 18. al. saep. Math. § 269.


C) With Pronouns. (a) Pron. pos- sessive, as connected with nouns, see


F) Before Adverbs, which then usu-


the notion of result, (like the later use of ὅσι, comp. ἡπα ἐνο. 2, 3,) and put by way of explanation, epexegetically, where the simple infin. or ὅσι c. infin. might stand; see Winer § 45. p. 270 sq. Here it also accords with the Engl. infin. with so as to, so that, etc. Acts 7: 19 ὅσι τίκεναι τοὺς παπέρας ημῶν, τοῦ πατέρα ἐκτεῖτα τὰ βρέφη κ. τ. λ. Once after poim, Acts 3: 12 ὅσι τί ἀπεστείλετο, ὅσι ... ppoukini τοῦ περιπατεῖν αὐτοῦ; comp. in ἑναα a. d, and Hesik. no. 1. d. So Rom. 1:24 παρέδωκαν αὐτοῖς ὃς ... εἰς ἀκαταφησάν, τοῦ ἀπέβαλον τοῖς σώματι κ. τ. λ. 7: 3. 1 Cor. 10: 13. Here too prob. belongs the difficult construction in Rev. 12: 7, ἐγένετο πάλαις ἐν τῷ σοφωπῷ ὁ Μηχαλ καὶ ὁ ὕππαν αὐτοῦ τοῦ πολιτείαν μετὰ τῶν δράκωντος, where ὅ M. and ὁ ὅγγι are in the nom. absol. and the clause is equivalent to ὅσι πολιτείαν τοῦ ὁμ. καὶ τοὺς ὅγγι, μετὰ κ. τ. λ. Others read ἐπολιτείαν. Comp. Winer § 45. p. 271. — (4) After a preposition, as ὅτι James 4: 15. ἐκ 2 Cor. 8: 11. πρὸ Matt. 6: 8. James 17: 5. — Ael. V. Η. 2. 34.—(γ) Dative c. τῷ, as implying cause 2 Cor. 2: 12, purpose 1 Thess. 3: 3; after prep. ἐπ', see ἐπ' no. 2. a, fin. Matth. § 541. Winer § 45. 5.—(δ) Accusative c. το, as depending on a verb, Luke 7:21 τυφλὸς πάλιν ἐξαφαίρετο τὸ ἔρευν. 1 Cor. 14: 39. 2 Cor. 8: 11 ἐπὶ τοῦ ποιήσα ἐπιτέλεσαν. Rom. 14: 13. As governed by the prep. δι', εἰς, πρῶς, see in Ait II.2.n. ἔργο no. 3. a, e, c, δ. Ἀπο Η. 3λ.


'Ὁγγος, ὅ, ὅ, pp. mass, weight,


b) of a source, means, i. q. whereby, 1 John 2:18 ὁδεν γνωσκομεν. — Jos. Ant. 2. 3. 4. Hidian. 1. 16. 4.


\textit{Οἶδα, see in \textit{Εἰδω} no. II.

\textit{Οἰκειχαῖος, ή, οὖν, see in \textit{Οἰκαῖος}.


Oïxeûo, o, f. οίκος, (οίκος) to house, to dwell, to abide, e. g.


Oîkíxe, ἀς, η (οίκος,) a house, dwelling, habitation.

Oîxodouleia, o, f. οίκοδομεία, (οίκοδομεία,) pp. to build a house, and genr. to build, to construct, to erect, trans. Comp. Lob. ad Phr. p. 373.

Oîkodouleía, o, f. οίκος, (οίκο-

douleías,) pp. to be house-master, and genr. to be head of a family, to rule a household, absol. 1 Tim. 5: 14. — Luc. Astrol. 20. Plut. Placit. philos. 5. 18. A word of the later Greek, Lob. ad Phr. p. 373.

Oîkodouleía, o, f. οίκος, (οίκο-


Oîkodóμo, o, f. οίκος, (οίκο-
dóμος,) pp. to build a house, and genr. to build, to construct, to erect, trans. Comp. Lob. ad Phr. p. 487 sq. 587.
Ocxodoun, N.S., %, (otxog, Sour,) a later word used for both oixodounos and oixodounue, Passow s. v. Lob. ad Phr. p. 487, 490.

1. a building up, act of building, e. g. οἰκ. τῶν τειχῶν Μακκ. 16: 23. Sept. 1 Chr. 26: 27. Jos. Ant. 11. 5. 8 init. In N. T. only metaphor. a building up in the faith, edification, advancement in the divine life, spoken of the Christian church and its members, see in Oixodouéw c. Rom. 14: 19 διοικεῖ... τά τῆς οἰκοδομῆς. 15: 2. 1 Cor. 14: 5, 12, 26. 2 Cor. 10: 8. 12. 19. 13: 10. Eph. 4: 12, 16, 29. So 1 Cor. 14: 3 λαλεῖ οἰκο-

Ocxodoun, i. e. τά τῆς οἰκοδομῆς. 1 Tim. 1: 4 in MSS.
2. a building, an edifice, i. q. οἰκοδόμημα, see Lob. i. c. and p. 421. Matt. 24: 1 τῶν οἰκοδομῶν τοῦ ισραήλ. Mark 13: 1, 2. Trop. of the Christian church as the temple of God, see in Οἰκοδομεῖος c. 1 Cor. 3: 9 θεοῦ οἰκοδομή οὔτε. Eph. 2: 21.—Spoken of the future spiritual body as the abode of the soul, 2 Cor. 5: 1.

Oικοδομεῖος, άς, η, (οἰκοδομεῖος), a building up, act of building, Jos. Ant. 11. 5. 7. 8. Xen. Mem. 3. 1. 7. In N. T. trop. edification, Christian improvement, 1 Tim. 1: 4 in text. rec. Others οἰκοδομή or οἰκονομία.


Οικονομέας, άς, η (οἰκονομέας), pp. to be manager of a household, and genr. to be manager, steward, etc. absol. Luke 16: 2.—Diod. Sic. 12. 15 τά χρημάτα. Xen. Mem. 4. 5. 10 τόν ἄνατον οἰκόν.

Οικονομία, άς, η (οἰκονομία), economy, pp. management of a household or of household affairs.


b) an economy, i. e. a disposition or arrangement of things, a dispensation, scheme. Eph. 1: 10 εἰς τὴν οἰκονομίαν τοῦ πνεύματος τῶν καιρῶν. So Eph. 3: 9 et 1 Tim. 1: 4 in later edit.—Hdian. 6. 1. 2. Xen. Cyr. 5. 3. 25.

Οικονόμος, οὗ, δ, (οἰκος, νιώμον,) a house-manager, overseer, steward.

a) pp. one who had authority over the servants or slaves of a family, to assign their tasks and portions; with which was also united the general management of affairs and accounts. Such persons were themselves usually slaves,

b) in a wider sense, for one who administers a public charge or office, a steward, minister, agent, genr. 1 Cor. 4:2. So of the fiscal officer of a city or state, treasurer, quaestor, Rom. 16:23 οἰκονόμος τῆς πόλεως.—Diod. Sic. 1. 62. Xen. Mem. 3. 4. 7, 11. Of royal quaestors Esdr. 4:49. Jos. Ant. 11. 6. 12.—Trop. of the apostles and other teachers as stewards, ministers of the gospel, 1 Cor. 4:1. Tit. 1:7. 1 Pet. 4:10.

Oἰκος, ou, ο, a house, dwelling, home.


See in Λείν. no. 2.

Οἰκουρός, οὔ, ὁ, adj. (οἰκός, οὔρος) doing house-work, fem. a housewife, Tit. 2: 5 in some Mss. for οἰκουρίας. Not elsewhere found, and prob. an error in copying.


Οἶμαι, see Οἰμαί.


b) symbol. οἶνος τοῦ θημοῦ τοῦ δέου, wine of God's wrath, i.e. the intoxicating cup which God in wrath presents to the nations, and which causes them to reel and stagger to destruction, see espe, in θημος. Rev. 14: 10. 16: 19. 19: 15. Comp. Jer. 25: 15. Is. 51: 17. Ez. 23: 31 sq. — Also symbol. οἶνος τοῦ θημοῦ τῆς πορφείας, wine of wrath of for-
nication, i. e. a love-potion, philter, with which a harlot seduces to fornication (idolatry), and thus brings upon men the wrath of God, Rev. 14:8. 18:3. So ellipt. oivos tis poreias Rev. 17:2. Comp. Jer. 51:7.


Οἶος, α, ον, a correlative relat. pron. corresponding to τοῖος, τοίος, etc. Buttm. §79; pp. of what kind or sort, what, such as, qualis.

a) pp. in a dependent clause, with τοιεύς etc. corresponding, 1 Cor. 15:48 bis, οἶος ὁ χοίρος; τοιούτου οἱ χοίροι, x. t. 2. Cor. 10:11. c. οὗ τοῦτος Phil. 1:30. c. τοιούτου etc. impl. Matt. 24:21 Ηλίμης μεγάλη, οία οὐ γέγονεν. Mark 9:3. 13:19. 2 Cor. 12:20 bis. 2 Tim. 3:11 οἶα μου ἐγένετο. Rev. 16:18. — c. τοιοῦτος; Ecclus. 49:14. Xen. Hi. 6. 8. impl. Hidian. 5. 5. 11. Xen. Cyr. 1. 6. 5. 27.

b) in an independent clause it has the nature of an exclamation, implying something great or unusual, what, what manner of, how great, see Passow s. v. no. 1. Luke 9:55 οἶδα οἷον οἴνον πνεύματος ὄστε ὡμῖς. 1 Thess. 1:5. 2 Tim. 3:11 ult. — Jos. Ant. 10. 3. 2. Hidian. 7. 4. 2.

c) neut. οἷς οἶγον, adv. not so as, not so, usually followed by an antith, as ἀλλὰ, not so—but, Pol. 18. 18. 11. ib. 1. 20. 12. Passow in oinos no. 6.e. Hence Rom. 9:6 οἷς οἶον δὲ, οὐ δικαίων τὸν λόγον τοῦ θεοῦ, but not so (sc. would I reason) as that the promise of God is become void, and then the antithesis follows indirectly in the general sense, and directly in ἀλλὰ v. 7. — Others take οἷς oior δὲ οἰτίς, for oior seq. infin. such that, q. d. οἷς oior it is not possible; comp. Buttm. §150. p. 435. Matth. §533. 3. comp. §539. This but accords less well with the context.

Οἴῳ obsol. theme, see in Φίων.


Ο ὄξυνημερός, οὐ, ὁ, η, adj. (ὀξτός, ὀξύμιος, comp. Buttm. §70. n. 2,) an eight-day person or thing; Phil. 3:5 πειρόμην οὐκ, as to circumcision an eight-day man, i. e. circumcised on the eighth day. — Comp. Gregor. Naz. Orat. 25. p. 405. D, Χριστός ἀνετατας τριμερές, Ἀράχθος τετραμερός.


Ο ὄξυλος, οὐ, ὁ, (οξυλός) little, pp. opp. of τολίς much.


Οδυγοφρεον, o, f. οδην, (οδυγοφρος) caring little, careless, from οδυγος, ωρα care,) to care little for, to make light of, to scoff, seq. gen. Heb. 12:5 μη οδυγωφρος παιδιαζηψευνο, quoted from Prov. 3:11 where Sept. for δευτονικην. — Hidian. 1. 1. 1. Xen. Mem. 2. 4. 3.

Οδυγος, adv. little, but a little, scarcely, 2 Pet. 2:8 in later edit. for σερ in text. rec. — Hippocr. Aphor. lib. 1, quickly, speedily.

Οδυγονοεις, ou, ο, (οδυγονων,) a destroyer, 1 Cor. 10:10, comp. Num. c. 14. It is i. q. το οδυγονων q. v. in Οδυγονοειν.


Οδυγονωζον, f. ζον, an onomatopoetic verb, pp. to cry aloud to the gods, either in supplication or thanksgiving; espec. of prayers and hymns of joy uttered by females on festival days, accompanied with shouts and shrieks. Hom. II. 6. 301. Od. 3. 450. ib. 22. 408. 411. In later usage, genr. to cry aloud, Lat. ululare, e. g. in joy, to shout, Theocer. 17. 64. In N. T. in complaint, to shriek, to howl, absol. James 5:1 θανατίσετε οδυγονωζεις. So Sept. for τραυμα Is. 13:6. 15:3. 16:7. — Diod. Sic. 3. 59. Dem. 313. 20. 21.

"Ολοτελης, εος, ους, δ, ο, adj. (ολος, τελος,) wholly complete, perfect, whole. 1 Thess. 5:23 ους ευαν ολοτελης, i. e. wholly, in every part, comp. Buttm. § 123. n. 3.—Aquil. ολοτελης for ολον Deut. 13:17.

"Ολομπας, ας, ους, ους, ο, Olimps, pr. n. of a Christian, Rom. 16:15.

"Ολυνθος, ου, δ, an untimely fig, winter fig, grossus, i. e. such as grow under the leaves and do not ripen at the proper season, but hang upon the trees during winter, Rev. 6:13. Sept. for ευαν Cant. 2:13. —Dioscor. 1. 186. Theophr. H. Pl. 5. 9. 12. Hdot. 1. 193.

"Ολος, adv. (ολους) wholly, altogether, in every part or sense, 1 Cor. 6:7 ολους γηττυμα ωκιν ετειν. Also every where, generally, 1 Cor. 5:1. Negat. ου ου ν. μη ολους not at all, 1 Cor. 15:29. Matt. 5:34. —Luc. Tim. 13. Xen. Oec. 20. 20. negat. Palaeoph. 3. 5. Hidian. 1. 1. 5.


"Ομειρομαι, to long for, to have strong affection for, seq. gen. i. ομειρομαι, for which it is substituted 1 Thess. 2:8 in later edit. —Symmach. Ps. 62:2 ομειρομαι. Hesych. ομειρομαι ομειρομαι, επιθυμω. Photius p. 331. 9 ομειρομαι ομειροματι. Comp. Fritzsche IV Evang. II. p. 792. This word is omitted in most modern lexicons.


"Ομυμαι and ομυμυοι, f. ομυμυοι, aor. 1 ομυμυοι, Buttm. § 106. n. 5. § 114. p. 294. Moereis ομυμυοι, 'Αττικος ομυμυοι, Ελληνικος. —To swear, i. e. a) genr. and absol. to take or make oath, absol. Matt. 26:74 et Mark 14:71
The person or thing by which one swears is variously construed, e.g. accus. as τὸν ὄργανον. James 5:12, comp. Buttm. §131.


b) spec. i. q. to declare with an oath, e.g. followed by the words of the oath, Heb. 3:11 et 4:3 ἦς ἐκείνη, see in ἐκ no. 1. h. (Hidian. 2. 13. 4.)


"Ομοιώματις, ὀ̄, ὁ (DİΟΜΟΙΟΣ) to make like, c. acc. et dat. Pass. aor. 1 ὁμοιώματιν to be or become like, c. dat. a) genr. only Pass. e.g. in external form, Acts 14: 11 οἱ ὄργανοι ... ὁμοιώματις ἀνθρώπως. Sept. for τῆς ἡ γῇ Ex. 40: 18. (Diod. Sic. 4. 78.)

In conduct, character, Matt. 6:8. (Ecclus. 13: 1. Thue. 3. 82.) In condition, circumstances, Heb. 2: 17 τῶν ἀδωνίων ὁμοιώματος ἤνωσαν. Once seq. ὡς, Rom. 9: 20 ὡς Γόμοβα ἐν ὁμοιώματιν, quoted from...
Is. 1: 9 where Sept. so for ἢ Ἑρυμθών. — Thuc. 5. 103.


Ὅμοιομά, ατος, τό, (ὁμοίω) pp. 'something made like,' a likeness, i. e.
a) pp. form, shape, figure, Phil. 2: 7 ἐν ὅμοιωται ἀνδρὶ φρονίμῳ, parall. with σαρκ. Rev. 9: 7. Sept. for τὴν ζ. 2 K. 16: 10. 2 Chr. 4: 3. ἡμᾶς 1 Sam. 5: 3. τὴν ζ. Deut. 4: 16 sq. 

b) abstr. likeness, resemblance, similarity, only in the sense of an adj. Buttm. § 32. 2. Rom. 1: 23 ἐν ὅμοιωται εἰκόνας ἑρασθοῦ ἀνδρῶν, i. q. ἐν εἰκοσὶ ὄμοιος τ. ἑ. ἀν. an image like unto mortal mans. 5: 14 ἐπὶ τὸ ὅμοιοτα τῆς παραβάσεως Αδαμ, i. e. a transgression like that of Adam. 6: 5. 8: 3.


Ὅμοιολογεῖ, ὁ, η, ὅμοιολογος, from ὅμοιος, ὅμοιος, εἶναι, to speak or say the same with another, e. g. to speak the same language, c. dat. Hdot. 1. 142. ib. 2. 18. to say the same things, i. e. to assent, to accord, to agree, with c. dat. Jos. Ant. 8. 6. 2. Hdot. 1. 23, 171. Xen. Cyr. 3. 3. 19.—Hence in N. T.
a) to concede, to admit, to confess, c. accus. e. g. a charge, Acts 24: 14 ὅμοιολογεῖ δὲ τούτῳ σοι, ὅτι κ. τ. λ. So of sins, τῶν ἁμαρτιῶν 1 John 1: 9.—Ecles. 4: 29. Hidian. 1. 6. 8. Xen. An. 1. 6. 7.

b) to accord with or to any one, i. q. to promise, seq. dat. et infin. Matth. 14: 7 μετ' ὅνομοιολογήτην αὐτή δώσω ὅ ὅνομοιολογήτην. — Jos. Ant. 8. 4. 3. Plut. Consol. ad Apoll. 5. ed. R. VI. p. 391 ult. Xen. An. 7. 4. 22.

Ὅμοιολογία, ας, η, (ὁμοίωλογεῖ) assault, accord, agreement, Luc. Paras. 30. Thuc. 5. 21. —In N. T. confession, profession. 1 Tim. 6: 12. 13 τὴν καλὴν ὅμοιολογίαν, comp. in ὅμοιολογεῖ a. In the sense of an adj. Buttm. § 123. n. 4. 2 Cor. 9: 13 ἐπὶ τὴν ὑπόταγη τῆς ὅμοιολο- γίας νῦν κ. τ. λ. i. q. your profession subject. Heb. 10: 23 λατρεύων ὅμοιολο- γίαν τῆς ἐλπίδος, i. e. the hope we have


"Ομοῦ, adv. (pp. genit. neut. of ὁμός,) at the same place or time, together, e. g. of place, John 21: 2; of time John 4: 36. 20: 4. Sept. of time for ἥντε Job 34: 29. — of place Aeschin. 21. 12. Xen. Conv. 1. 3. of time Hidian. 1. 11. 13. Xen. An. 1. 10. 8.


"Ομόων obsol. theme, see in ὀμονωμα.

"Ομος, adv. (ὁμός,) i. q. Engl. at the same time, i. e. nevertheless, notwithstanding, yet. E. g. as strengthened by μέντοι, John 12: 42 ὁμος μέντοι καὶ ο. τ. λ. i. q. in Engl. yet nevertheless. — simp. 2 Macc. 15: 5. — Hidian. 7. 7. 4. Xen. Cyr. 8. 2. 21. c. μείνην ib. 2. 3. 22. Cebet. Tab. 33. — In the usage of Paul, ὁμος is put before a comparison with something inferior, out of which there then follows a conclusion à minore ad majus, i. q. yet even, 1 Cor. 14: 7 ὁμοίως τὰ ἀφύση καθὼς διδότα καὶ τ. λ. i. e. yet even as to inanimate musical instruments you require them to give forth distinct sounds; [how much more then, etc.] Gal. 3: 15 yet even a man's covenant, duly confirmed, no one annulled, etc.

"Οὐαρία, ῥα, found only in nom. and accus. Sing. a dream, in N. T. only ἐναρὶ
"Ovunuc, see ὁνυμεν. "Ovounus, ὄν, ὅ (ὁνυμη, pp. profitable,) Onesimus, pr. n. of a slave of Philemon, converted under Paul's preaching at Rome, and sent back by him to Philemon with an epistle, Col. 4:9. Philem. 10.

"Ovouniprosoz, ὅν, ὅ (ὁνυμη, pp. profit-bringing,) Onesiphorus, pr. n. of a Christian at Ephesus, 2 Tim. 1:16. 4:19.

"Ovounos, ὅν, ὅ (ὁνυμη) pertaining to an ass, e. g. μιλος ὁνυκος, an ass-millstone, i. e. turned by an ass, a large upper-millstone, Matt. 18:6. Luke 17:2. See in Μυκος.

"Ovounmu, ὁ ὅνυμος, to be of use, to profit, c. acc. Ael. V.H. 7. 14. Xen. An. 3. 1. 38. to gratify Xen. An. 6. 1. 32. In N. T. only Mid. ὅνυμαται, aor. 2 Opt. ὅνυματιν, to have profit, to have joy, c. gen. of from any one, Phil. 20 τα, ἐγὼ σου ὅνυματι. Buttm. § 132. 4. 2. d. Math. § 327. 4.—Aristoph. Thesm. 469 ὅνυματιν τῶν τεκνῶν. Dem. 842. 10. On the forms, espec. aor. 2 Ind. ὅνυματι or ὅνυμα, see Buttm. § 114. p. 294. Lob. ad Phr. p. 12 sq.

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c) as implying character, dignity, i. e. name and dignity, honourable appellation, title. Matt. 10: 41 bis, ὁ δημοσίος προφήτης εἰς ὄνομα προφήτης, i. e. in the character of a prophet, as a prophet.


So Matt. 28: 19. Acts 15: 14 λαβέτε ἐς ὄνομα λαοῦ τῷ ὅνωματι αὐτοῦ, i. e. in honour of his name, of himself, comp. v. 17; here text. rec. has ἐλα, see in Ἐπί Π. 3. c. ζ. John 17: 11, 12 τῷ ἀυτοῦ ἐν τῷ ὅνωματι σου, i. e. in the knowledge and observance, enjoyment of thy name, of thyself. Vice versa Rom. 2: 24 τὸ ὄν. τοῦ θεοῦ δὲ ἡμῖν βλαφισθῆται κ. τ. λ. 1 Tim. 6: 1. (3 Macc. 8: 4.) So genr. Sept. and Ἐξ. Gen. 4: 26. Ps. 5: 12. 7: 18. 9: 3. 11. Is. 26: 8. saep. Comp. Gesen. Lex. Ἐξ. no. 2.—

(y) Of the Holy Spirit, Matt. 28:19, see above. Al.

'Ovomakao, f. úwvo, (ówma,) to name, to call by name, trans.
a) genr. and seq. ówma, to name the name of any one, to call or pronounce his name, seq. eti tina Acts 19:13. Sept. for ἢρων Lev. 24:16. Also to call upon, to invoke, to profess the name of any one, 2 Tim. 2:19 πᾶς ὁ ὀνομαζόν τὸ ὀνόμα κυρίου. So Sept. for ἱεροτήτη Is. 26:13. Jer. 20:9.Josh. 23:7. (Hdian. 5. 5. 13. Xen. Apol. Soc. 24.) Pass. to be named, i. e. to be mentioned, heard of, known, Rom. 15:20 ὁ πολλοῦ ὀνόματα Χριστός i. e. where Christ is already known and professed. Eph. 1:21. 5:3 μετέ ὀνομαζότερα ἐν τίνι let it not be so much as named among you, i. e. let it not exist even in name. 1 Cor. 5:1. Comp. Sept. for Ἐρων Eath. 9:4.—Act. genr. Luc. Hale. 5. Hdot. 1. 86. Xen. Conv. 6. 1. Pass. Hdian. 2. 3. 15.
b) in the sense of to call, i. e. to give a name or appellation, c. dupl. acc. Luke 6:13, 14 ὁ καὶ ὀνόματα Πέτρου. Pass. 1 Cor. 5:11. Seq. ἐκ τινος to be named from or after any one, Eph. 3:15. Sept. for ἱεροτήτη Gen. 26:18. Jer. 25:29.—Wisd. 2:13. Palaeph. 4. 3. Hdian. 3. 10. 9. c. ἐκ τινος Xen. Mem. 4. 5. 12.


'Ôôs, εἰς, ö, sharp, keen, i. e.


"Oλοθρεύω, adv. (ὁλός a looking back,) pp. from behind, Buttm. § 116. 1. In N. T. only of place, behind, after, at the back of any person or thing. (In the classics also of time, Hom. II. 9. 515. Od. 23. 249. Pind. Nem. 7. 149.)


Ὁἰκὼν, adv. (ὁδις, comp. Buttm. § 115. 6,) behind, back, backwards, of place and time.


Ὀλίγος, τοῦ, τοῖς, (ὀλιγός) to furnish out, to prepare, e. g. food or drink, Hom. II. 11. 641. a chariot, ships, to equip, ib. 24. 190. Od. 17. 288. to equip with arms, to arm, Hidian. 1. 13. 5. Xen. Ag. 2. 7. Mid. to prepare oneself for a work, II. 7. 417. to arm oneself, to take arms, Hom. II. 8. 55. Hidian. 6. 9. 6. — In N. T. only Mid. to arm oneself, trop. in a moral sense, seq. acc. 1 Pet. 4: 1 ἡμῖν τὸν αὐτήν ἐννοιον ὀλίγοςοντες. Buttm. § 135. 4. —Jos. Ant. 6. 9. 4. Soph. Electr. 991 or 996 θρίαμβος ὀλίγοςοντα.

Ὀλόγος, ὁ, τώ, an instrument, implement, e. g. of an artisan Od. 3. 433. of a ship, plur. ropes, tackle, Hom. Od. 15. 288. Hioct. 9. 115. In N. T. only plur. τὰ ὀλίγα, instruments, implements, e. g.


b) metaph. instruments, with which any thing is effected or done, Rom. 6: 13 bis, ὀλίγα ἀνθισι γνηκαν ὀλίγα ἀνθισι καθισμένης. —Sept. Prov. 14: 7.


Ὀλοί, compound relat. adv. of place, (τοῦ,) pp. where, in which or what place, see Buttm. § 116. 4, comp. § 79. 4.

"Ὅπως, obsol. theme to fut. ὁμοιασαι, see in ὅριον.

"Ὅλῳς, ας, η̣, pp. late summer, dog-days, that season of the year which succeeded ἀναγεννησιν, and in which Sirius or the dog-star is predominant, Hom. II. 22. 27. Xen. H. G. 3. 2. 10. Comp. II. 5. 5 and Heyne's note; also Ideler's Kalender der Griech. u. Röm. p. 15. In the East it is the season in which fruits ripen. — Hence in N. T. meton. and collect. fruits, Rev. 18: 14 ἡ ὀφθαλμος τῆς ἑπταεπιστήμης τῆς ψυχῆς i. e. the fruits in which thou hast delighted. So Sept. and χρή Jer. 40: 10, 12. — Jos. Ant. 4. 8. 21. Hdcian. I. 6. 3. Xen. H. G. 2. 4. 25.

"Ὅπως, pp. relat. adv. of manner, in what manner, how, Buttm. § 116. 4. It passes over also into a conjunction, in the manner that, so that, etc.


II. As Conjunction. pp. in such manner that, and then genr. so that, that, in the various senses of ἀναγεννησιν, with which it may be compared throughout, viz. τελειώσως, final, as marking end or purpose, to the end that, in order that; but also ἐκβάλλως, ecbatic, as marking the event, result, upshot of an action, so that it was or is so and so. This latter use of ὅπως has been denied and supported in the same manner and by the same writers, as in ἵνα. See in ἵνα init. Tittm. de Synon. N. T. lib. I. p. 53 sq. Winer § 57. p. 386. — In N. T. ὅπως is found only with the Subjunctive; though in the classics it is construed with other moods, like ἵνα. Buttm. § 139. 4.

1. τελειώσως, final, to the end that, in order that, and ὅπως μη in order that not, lest, c. Subjunct.
a) simpl. i.e. without ἀν. (a) preceded by the present or aorist of any mood except the Indicative; and then the Subjunct. marks what it is supposed will really take place; comp. in "Ἰνα no. 1. A. a. E. g. pres. Matt. 6:2 ἵστη ὦ ἡ ἱπποτα τοῦ θεοῦ ἢ ὦτος δεια-θεόν ἤποι τῶν ἀνθρώπων. 


b) with ἀν, i.e. ὦτος ἀν, see in "Ἀν no. 1. 2. c. E. g. pres. corr. Matt. 6:5 in later edit. Rom. 3:4 impl. (Plato Gorg. p. 481. A. Bék. Isocor. ad Phil. c. 49.) Preced. imper. Acts 3:19 ὦτος ἃν ἐκδιών εἰσάγοντοι x. t. l. that at length the times etc. may come, see Tittm. 1. c. p. 63, 64. Preced. fut. Acts 15:17.—c. praet. Xen. Cyr. 8. 3. 6, 2. ἐκβαθατικός, ebatic, so that, so as that, c. Subjunct. see in "Ἰνα no. 2. E. g. (a) preceded. pres. Matt. 6:45 καλὸς ποιήσετε τοὺς μισούντας ἤμας καὶ προσευ-χατέ... ὦτος γένοντα συν τοῦ πατρὸς x. t. l. i.e. so as that ye may thus imitate your Father etc. see Tittm. 1. c. p. 58. 5:16. c. praet. as pres. Luke 16:26 καθαρὰ μέγα ἐπισκέψεως, ὦτος x. t. l.—Hdot. 1. 8.—(β) preceded. fut. Matt. 23:35 διδάσκετε... ὦτος ἐκθε σὺν ὕψος πάν αἵμα δικαίου x. t. l.—(γ) preced. praet. Heb. 2:9 βλέπων Ἰησοῦν... ἄπτεται-νυμένον, ὦτος χωρὶς αὐτοῦ ἐπὶ πάντων γενήσεται ἢματον, we see Jesus... for the suffering of death crowned with glory and honour, so as that by the grace of God he may taste death for every man. Here belongethe phrase ὦτος πληρωθή το θησαν σ. τ. l. preceded by a past tense or by τοῦτο γέγονεν implied, Matt. 2:23. εἰ 17. 12:17. 13:35. It is wholly equivalent to ἵνα πληρωθῇ, which see in Ἰνα no. 2. d.—(δ) ὦτος ἀν, Luke 2:25. Comp. above in no. 1. b.


"Ὀραμα, ἄτος τῷ, ὅν (ὁραμ), pp. the sight, sense of seeing, Wisd. 15:15. Diod. Sic. 1. 59. Demad. 178. 41. In N. T. appearance, i.e. a) pp. i. q. aspect, external form, Rev. 4:3 bis, ὄνως ὀρασά ἰδὼν μισθοῦ x. t. l. i.e. in his appearance etc.—Ecclus. 11:2,


c) by Hebr. to see, i. e. to experience, e. g. good, to attain to, to enjoy, as John 3:36 οὐδεὶς ὄρος. So Sept. οὐδεὶς γινόμενος γινώσκειν. For γινώσκειν Ps. 49:20. Comp. in Elisha 1. c. — Lycophr. Cassandr. 1019 θυόν.

d) absol. to see to it, to take care, to take heed, only in imperat. phrases.


a) pp. and genr. Mark 3:5 περιβλησάμενος αὐτοῖς μείζον ὁργῆς i. e. indignantly. Rom. 12:19. Eph. 4:31. Col. 3:8. Also for irascibleness, fretfulness, 1 Tim. 2:8. James 1:19. 20, ἐστιν παρὰ πνεύμων τοῖς αὐτοῖς... βασιλέα τῆς ὁργῆς... ὁργήν γαρ κ. τ. λ. Sept. for τις 2 Sam. 12:5. Job 16:9. προσεχον. Prov. 31:23. ἕνεκεν ἐπεξεργαζόμενος ὁργής. Deut. 32:19. ἀρνείται... ὁργὴν ἐκπέμπει... ὁργήν καταρρίπτει... ὁργήν ἀποκαθίσταται... ὁργήν ἀπεκτάσατο... ὁργήν ἀποκαθίσταται... ὁργήν ἀπεκτάσατο... ὁργήν ἀπεκτάσατο... ὁργήν ἀπεκτάσατο... ὁργήν ἀπεκτάσατο... ὁργήν ἀπεκτάσατο... ὁργήν ἀπεκτάσατο... ὁργήν ἀπεκτάσατο... ὁργήν ἀπεκτάσατο... ὁργήν ἀπεκτάσατο... ὁργήν ἀπεκτάσατο... ὁργήν ἀπεκτάσατο... ὁργή

b) meton. wrath, as including the idea of punishment, e. g. as the penalty of law, Rom. 4:15 ὁ γὰρ νόμος ὁργὴν καταρρίπτει. 13:4. 5. — Eccles. 7:16. Dem.


a) pp. and genr. Mark 3:5 περιβλησάμενος αὐτοῖς μείζον ὁργῆς i. e. indignantly. Rom. 12:19. Eph. 4:31. Col. 3:8. Also for irascibleness, fretfulness, 1 Tim. 2:8. James 1:19. 20, ἐστιν παρὰ πνεύμων τοῖς αὐτοῖς... βασιλέα τῆς ὁργῆς... ὁργήν γαρ κ. τ. λ. Sept. for τις 2 Sam. 12:5. Job 16:9. προσεχον. Prov. 31:23. ἕνεκεν ἐπεξεργαζόμενος ὁργής. Deut. 32:19. ἀρνείται... ὁργὴν ἐκπέμπει... ὁργήν καταρρίπτει... ὁργήν ἀπεκτάσατο... ὁργήν ἀπεκτάσατο... ὁργήν ἀπεκτάσατο... ὁργήν ἀπεκτάσατο... ὁργήν ἀπεκτάσατο... ὁργή

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By impl. to indulge in, to love, 1 Tim. 6:10. —Jos. Vit. § 13. Antiphon. 117. 31.


*Oorgia, ας, ηι, (ὁφέος) a fathom, pp. the space which one can measure by extending the arms laterally. Acts 27: 28 bis. —Ael. V. H. 2. 23. Xen. Mem. 2. 3. 19.

*Oorygo, f. άνα, (ἀφέος) to rise early, to do early in the morning, e. g. praegn. Luke 21: 38 πάς ο λαος όφ-

Οορωμοσία, ας, η (ὁρωμοσία from ὀφρος, ὀφρυμα) pp. the swearing of an oath, the taking of an oath, i.e. by impl. an oath, Heb. 7:20, 21 bis, 28. Sept. for πεπνυμενος Εz. 17:18, 19,—Esdr. 8:93. Plato Phaedr. p. 214. A.


Οορς, ης, οι genit. οορς, ης, οι, see Buttm. § 75.2, originally a demonstrative pronoun, this, that, (like ὁ, ὁ, τό, τό, q. v.) but in Attic and later usage mostly a postpositive article or relative pro-
noun, who, which, what; that; Buttm. § 126. 1. Matth. § 289. n. 7.

I. As a demonstrative pronoun, this, that, only in distinctions and distribution, with μέν, δέ, as ος μέν — ος δέ, that one — this one, the one — the other, etc. less frequent in Attic writers than ος μέν — ος δέ q. v. but equally common with it in later writers and in N. T. comp. Buttm. § 126. 3. Herm. ad Vig. p. 706.

Matth. l. c. Winer § 20. 1. E. g. 2 Cor. 2: 16 ος μέν ... ος δέ, to the one, to the other. Matt. 21: 35 ος μέν διδαχα, ος δέ ἀπείκονε, i. e. one ... another. 13: 8 ος μέν ... ος δέ. 25: 15. Luke 23: 33. Rom. 9: 21. al. saep. — Luc. Asin. 23. Pol. 1. 7. 3. Dem. 248. 15. — Further, ος μέν ... ἄλλος δέ Matt. 13: 4 sq. ος μέν ... ἄλλος δέ ... ἐφεσ; δέ 1 Cor. 12: 8 sq. ος μέν ... καὶ ἑτέρον Luke 8: 5 sq.

II. As the postpositive article, or relative pronoun, who, which, what, that; qui, quae, quod, The construction with the relative strictly implies two clauses; in the first of which there should stand with the verb a noun (the antecedent), and in the second the corresponding relative, each in the case which the verb of its own clause demands, the relative also agreeing with the antecedent in gender and number; see Buttm. § 123. 1. But the form and power of the relative is much varied, both in construction, in signification, and by connecting with it other particles. E. g.

1. Construction. a) As to Gender, the relat. agrees regularly with its antecedent, Matt. 2: 9 ος αὐτίκα οὐν εἶδον. Luke 5: 3. John 6: 51. saepiss. So where it relates to a remote antecedent, as 1 Cor. 1: 8 ος καὶ βαπτισθείς ὑμᾶς, i. e. ος θείς in v. 4, comp. v. 9. But from this rule there are two departures in form: (a) Where the relat. with the verb to be etc. conforms in gender to the following noun, Buttm. § 143. 7. Matth. § 440. 6. Winer § 24. 3. n. 1. So Gal. 3: 16 σπέρμα σου, ος ἐστι Χριστὸς. Eph. 1: 14. 6: 17 μαρτυρῶν, ος ἐστι φίλος Θεοῦ. 1 Tim. 3: 15.—Hdot. 5. 108. Plat. Leg. 3. p. 609. C. — (β) Where by the constructio ad sensum the relat. takes the gender implied in the antecedent, and not that of its external form. Rom. 9:


2. Signification The relative strictly serves simply to introduce a dependent clause and mark its close relation to the leading proposition; as Matt. 2: 9 ὃ ἀπέστειλεν, ὃν εἶδον ἐν τῇ ἀναστάξει, προσέθη εἶπον ἁπλῶς. But in common use it was employed in a wider extent, both as a general connective particle, and also sometimes as implying purpose, result, cause, or the like, which would properly be expressed by a conjunction. See Butt. § 143. 1. Matth. § 479 sq. For the sense what, that which, he who, see above in no. 1. d. 

a) as a general connective, e. g. (a) genr. John 4: 46. 11: 2 ήν δὲ Μαρία η ἀληφθάσα τὸν κύριον μίθε. ... ὃς ἀδέλφος Α. ἡμῶν. In this way it is not uncommon for Paul, and also Peter, to connect two, three, or more clauses by relatives, referring either to the same or to different subjects; e. g. Acts 26: 7. Eph. 3: 11, 12. Col. 1: 13 sq. 24—29. 1 Pet. 1: 8, 10, 12. 2: 22 sq. 3: 19 sq. 4: 5, 2. Pet. 2: 2, 3, 3: 16. al. Comp. Winer § 24. n. 2.—(β) Where it is equivalent to a demonstrative, and this, these, and he, they, etc. Luke 12: 24 οίς οὖν ἔτα ταμίων, i. q. and they have no storehouse, etc. Acts 6: 6 οίς ἐκστασῶν, and these, etc. 7: 45. 11: 30. Gal. 1: 7. 1 Pet. 1: 12: 2, 4, al. ἕρος ὁ Φιλ. 3: 12. ἐν οίς i. q. ἐν τούτως δὲ Luke 12: 2: τις i. q. ἐν τῷ τούτῳ δὲ Col. 1: 29. This is rare in early Greek writers, but more frequent in later ones, Butt. § 143. n. 1. Matth. § 447. — Apollodor. 1. 1. 3 Κρόνος κατέπλην Ἔστιν, ἢν Ἰερουσαλήμ καὶ Ἡρων μεθ' Α' Ποιων κ. τ. λ. Jos. Ant. 14. 13. 7. Plato Apol. Soc. p. 35. A. — (γ) In the formula οὐ τοῦτον, see above in no. 1. e. β. 2. 


c) as marking result, event, etc. equiv.

3. Connected with other particles:
(a) οὗτος, οὗτος, as ἐν ὑμῖν, comp. Butt. § 139. 8. See in "Av I. 2, a. n. 41. "Ean I. 4. — (β) οὗτος, once Rom. 8: 32, see in Γεθ I. b. — (γ) οὗτος, once John 5: 4, see in Ἡμέρας. — (δ) οὗτος, ἤπειρος, who indeed, who namely, i. e. αὖ but stronger and more definite; once Mark 15: 6 ένα διέμισσα, ἤπειρος ἔποντα, i. e. the very one whom they demanded. Butt. § 75. 3. — Jos. Vit. § 18. Luc. D. Deor. 8. 1. ib. 10. 2.— (ε) οὗτος, see in its order. 

'Oσιάκες, adv. (οὗς,) pp. how many times, how often, in N. T. only with αὖ, i. e. διάκος αὖ, however often, so often as, 1 Cor. 11: 25, 26. οὗτος εἰνεὶ Rev. 11: 6. See in "ἀρ I. 2, b. "Εαν I. 4.—Plut. Alex. M. 5. Xen. Mem. 3. 4. 3.

"Οσε γε, see in Γεθ I. b.

"Οσιός, οὖς, once perhaps of two endings ο硕士研究, ο, Winer § 11. 1. Math. § 436. 2. Butt. Ausf. Sprachl. § 60. n. 3.; holy, pure, sanctus, pp. right as conformed to God and his laws; thus distinguished from δικαιος, which refers more to human laws and duties; e. g. Pol. 23. 10. 8 τα πρὸς τοὺς ἀνθρώπους δικαιος, και τα πρὸς τοὺς ἁγιοὺς οσία. Hidian. 2. 13. 16. Xen. H. G. 4. 1. 33. Tittm. de Syn. N. T. p. 25.—In N. T.

a) of persons, holy, e. g. of God, as the personification of holiness and purity, Rev. 15: 4 οὗτοι μόνοι οὗτος. 16: 5. So Sept. for ἰησοῦ Ps. 145: 17. ἰησοῦ Deut. 32: 4. Of men, i. e. pious, godly, careful of all duties towards God; Tit. 1: 8 δει γὰρ ἐξετάσασθαι εἰναὶ... σωφρονιστά, δικαιος, ὁσιος, κατά Τύχην. Elsewhere of Christ, Heb. 7: 26. Acts 2: 27 et 13: 35 ὁδεῖ διαφοράς τον διὸν σου ἰδιῶν την διαφοράν, quoted from Ps. 16: 10 where Sept. for ἰησοῦ, as also Deut. 33: 8. 2 Chr. 6: 41. Ps. 4: 4.—Arr. Epict. 2. 4. 2. Xen. Ag. 5. 5.
b) of things, holy, e. g. 1 Tim. 2: 8 ἐκαίροντας δόσιν χρίσας, i. e. by impl. pure, spotless. Sept. ὀσία καθάρσις for ὀσίας δόσιν εἰς πάντα ἰδιωτῶν Prov. 22: 11.—Acts 13: 34 ὅπως ὑμῖν τὰ σῶμα Ἀδαμίδ τὰ πιστά, pp. I will give you the holy [promises] of David, the sure promises, i. e. the things inviolably promised of God to David; in allusion to Is. 55:3 where Sept. for ὀσίας δόσιν εἰς πάντα, mercies, favours promised.


d) of measure, degree, extent. (a) before a comparative, as καθ’ οὖν—
κατὰ τοσοῦτον, by how much—by so much, Heb. 7: 20, 22.
ὡρα—τοσοῦτον id Heb. 1: 4. (Xen. Mem. 1. 4. 10.) So οὖν by
how much, c. τοσοῦτοι impl. Heb. 8: 6. (Phut. Alex. M. 5.)
With μᾶλλον omitted after οὖν, Heb. 10: 25 καὶ τοσοῦτο
μᾶλλον, οὖν βλέπετε x. t. l. Comp.
Matth. § 455. n. 7. — (β) Absol. neut.
οὖν, adv. how much, by how much, Mark
7: 36 οὖν δὲ αὐτοῦ αὐτοῖς διεστέλλετο,
μᾶλλον x. t. l. Plur. οὗτα id. c. τοσοῦτον,
Rev. 18: 7. ἐν οὖν, inasmuch as, Matt.
25: 40, 45. Rom. 11: 13. καθ’ οὖν, by
how much, as, seq. οὖντα, Heb. 9: 27. Al.

Όνεγ, ἡπεῷ, ὡπεῖ, see in "Oo no.
uncontr. οτέα, gen. οτεόων, comp. Wi
ner § 3. 2. d; a bone, pl. bones, John 19:
36 οτέαν οὐ συντετβέθηταν. Luke 24:
39 σῶρα καὶ οτέα. Matt. 23: 27 γέ
μονων οτέων, and so Eph. 5: 30. Heb.
11: 22. Sept. for δκάε, ὁτεων Gen. 2:
23. Num. 9: 12. οτέα Lam. 3: 4. 4: 8,
οτεόων Gen. 2: 23. Prov. 16: 24.—Luc.
Pisc. 36 οτεόων. Luc. Amor. 46 οτέα,
usually οὐτα D. Mort. 18. 1. Xen. Eq.
1. 4. 5. οτέων Luc. Neeyom. 15. οτ
τά, οτεόων, οτών Plato Phaeo 47. p.
98. D.

"Οστίς, ἡ οσίς, οὗττος, compound relat.
pron. i. e. οὐ strengthened by τίς, Buttm.
§ 75. 3. § 77. 3; the neut. οὗττοι being
with the diastole in order to distinguish it from the conjunct. οὗτι,
Buttm. § 15. 2. Genit. οὐτίνως etc. does
not occur in N. T. but only gen. οὖτι
in the phrase ἐς οὖτι, see below in no.
2. d. Buttm. i.e. The only other forms
in N. T. are Nom. plur. οὐτίνες, οὐτĭνες,
οὐτίνα, and Acc. neut. οὗτι, οὐτίνα. — Pr.
any one who, some one who, whoever,
whatever, differing from οὑς in referring
to a subject only generally, as one of a
class, and not definitely, thus serving to
render a proposition general; see Pas
sow s. v. Matth. § 463. It has mostly
the regular relative construction, Buttm.
§ 143. 9; for instances where it con
forms in gender and number to the fol
lowing noun, see below in no. 1. a, and
no. 2. c. Buttm. § 143. 7.

1. In the proper relative sense. a) pp.
and genr. who, i. e. one who, some
one who, whoever, etc. Matth. 2: 6 ἐκ σοι
ξελεῖνεται ὁρίζομεν, οὕτως ποιμαν
τὸν καὶ, μ. i. e. one who. 7: 24 ἀνδρ
Luke 2: 10 χαίρων μεγάλην, οὕτως έπαι
προάγαγεν τίνα... οὕτως x. t. l. 24: 1. Rom.
Matth. 16: 28 οὐ καὶ νεῖν... οὐτίνες οὐ μή
x. t. l. 25: 1. οὕτως things which 1 Cor.
— In 1 Cor. 3: 17 οὐτίνες agrees with
the subsequent ὁμαίθαντι instead of γαῖος.
b) by impl. every one who, all who,
whoever, whatsoever, where the rela
tive clause often stands first, comp. in
"Oo no. 1. d. (a) genr. c. Indic. Matth.
5: 39 οὕτες σε παθών... στρεφον αὐτῶ
x. t. l. v. 41. 13: 12. 23: 12. Mark 8:
Once c. Subjunct. Matth. 18: 4, perh.
because of ἄν impl. from v. 3; see Winer
§ 43. 3. b, fin. Plur. Mark 4: 20 καὶ
οὐτοι εἰσιν... οὐτίνες ἀκούοντον τοῦ λόγο
x. t. l. Luke 8: 15. Gal. 5: 4. Rev. 1:
7.—Xen. Cyr. 1. 5. 11. — (β) Strength-
ened by αὐς, but only in Sing. the plu
ral form being always πᾶντες οὕτως and
not πάντες οὐτίνες, see Passow οὐτίς b.
Matth. § 483. b, init. So Matth. 7: 24
πᾶς οὖν οὕτες x. t. l. 10: 32. Col. 3: 17.
al. So by Hebr. πᾶσα ψυχή, οὕτως ἀν x
Jos. Ant. 14. 9. 4. — (γ) With αὐς,
which strengthens the indefiniteness, Passow
l. c. comp. in "Ἀν I. 2. a; whoever,
whateveryer, in N. T. only with the Sing.
c. Subjunct. Matth. 10: 33 οὕτες δ’ οὐ
1 Cor. 16: 2. Gal. 5: 10. al. So οὗτι εἰν
Col. 3: 23. δ’ εἶν τα γιο, γιον Eplh. 6:
906. — Lysias p. 160 ult.
c) sometimes οὕτες refers to a defi
nite subject, and is then apparently i. q.
α, e. g. Luke 2: 4 οἱ πάλιν Ἀβδίδ, οὕτες
καλεῖται Βδολείου. John 8: 53. Acts 11:
all these instances the ultimate reference
may perhaps be to a general idea, as in Luke 2: 4 to a city of David, one which is called Bethlehem; and so of the rest.

John 8: 53 to 63 of the rest.

John 8: 53 tov matgos juay "AB gaa, dots anéFayve, Abraham, a man who is dead. Comp. Passow ootig g. Matth. § 483, p. 906. — Hom. Il. 23. 43 oú mi' Zóv' oútes te YXjw Xpato k. t. l. Hdot. 2. 151.

2. Like ὅς, so also ὅτε is employed in a wider extent, both as connective, and as implying result, cause, or the like, where a conjunction might also stand; comp. in ὅτε no. 2. Buttm. § 143. 1. Matth. § 477.


b) as marking result, event, etc. equiv. to ὅτε. So after τοῖς ῥου, 1 Cor. 5: 1 τοιαύτη πορεία, ὃτες οὕτω ἐν τοῖς ἐξετασθησαν. Comp. in ὅτε no. 2. c. Matth. § 479. n. 1. — Dem. 181. 16. Xen. An. 2. 5. 12.

c) implying cause, ground, or reason, etc. equiv. to ὅτι because. Comp. in ὅτε no. 2. d. Matth. § 480. c. So Matt. 7: 15 προσέχετε δὲ ἀπὸ τῶν γενομο- προσφητῶν: ὁτείς ἔρχονται πρὸ ὑμῶν κ. τ. l. Lat. ut qui, as those who, i. e. because such, for such come to you etc. 25: 3. Acts 10: 41, 47. 17: 11. Rom. 6: 2. So ἦτο Col. 3: 5. 14. Heb. 10: 35. Here it sometimes takes the number and gender of the following noun, Buttm. § 143. 7. Comp. in ὅτε no. 1. a. b. Eph. 3: 13 μὴ ἐκκαίνητε ὑπὸ τοῖς ἐβλάφει μον ὑπὲρ υἱῶν, ὃτες ὀπίσω υἱῶν. Phil. 1: 28. 1 Tim. 1: 4. Gal. 5: 19. — Eurip. Med. 221 or 222. Xen. Cyr. 4. 5. 30 fin.

d) including the notion of a particle of time, as ὅτε, ὅταν, only in the phrase ὅτε ἐστιν, until when, until, see in ὅτε no. 2. b. Comp. in ὅτε no. 2. f. Matth. § 480. b, and note. Al.


"Ote"

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"Ote"


"Ote", adv. of time, when, correl. with τοίς, τοῦτο, Buttm. § 116. 4; construed regularly with the Indicative as relating to an actual event, something actually, taking place, Herm. ad Vihg. p. 903, 915. Rarely with the Subjunct. see below in c.


"Ote", conjunct. demonstrative and causal, like Engl. that, originally i. q. neut. of ὅτες. As demonstrative it stands pp. for τοῦτο ὅτε, as pointing out or introducing that to which the preceding words refer, i. e. their object, contents, argument. As causal it is pp. i. q. διὰ τοῦτο ὅτε, and assigns the cause, reason, motive, ground of any thing, that, because, etc. Construed in N. T. with the Indicative; once by anacoluthon before the infin. Acts 27: 10, see below in no. 1. c. γ.; in Greek writers sometimes also with the Optative, Matth. § 529. 2.

1. As Conjunct. demonstrative, see


c) most freq. ὅτι c. indec. is put in construction after certain classes of verbs, to express the object or reference of the verb; and is then equiv. to an accus. c. infinit. or to the corresponding participial construction, and often alternates with these in one and the same verb; comp. Buttm. § 149. p. 423. Matth. § 539. n. 1. § 624 med. Winer § 149. p. 423. Heb. § 539. 6. 2. p. 266. Viger. p. 546. In Eng. with the same classes of verbs it is likewise often optional whether to employ that with the indec. or an accus. and infinitive; in Lat. the regular construction is the accus. c. infinit. The tendency of the later Greek was in general to multiply particles, and therefore it here often employed ὅτι in preference to an infinitive; see Winer l. c.


(β) after verbs signifying to shew, to make known, etc. elsewhere c. particip. Matth. § 549. 5. and note. Or c. infinit. Matth. § 549. 6. n. 2. Comp. in Engl. 'I shew that it is so,' or 'I shew it to be so.' E. g. after δεικνύω Matth. 16: 21. John 2: 18. ἀποδείξημεν 2 Thess. 2: 4. δηλῶ 1 Cor. 1: 11. δηθὶν ὅτι 1 Cor. 15: 27. Gal. 3: 11. 1 Tim. 6: 7. (Xen. Cyr. 3: 3. 24.) Also after ἀποκάλυπτω I Pet. 1: 12. ἑμαυρίζω Heb. 11: 14. ἐφανερώθη 2 Cor. 3: 3. 1 John 2: 19.


b) after a pron. interrog. as τι, τί, e. g. διατι ὦτι, Rom. 9: 32. 2 Cor. 11: 11. So χάριν τίνος, ὦτι, 1 John 3: 12. —Xen. Cyr. 1. 3. 15. coll. 11.


"Οτι, see in "Οτις init. and no. 2. d.

Οὐ adv. where, see in "Ογ no. 2. g.

Οὐ, also οὐκ or οὐχ before a vowel according as it is smooth or aspirated, Buttm. § 26. 5; usually without accent, but written οὐ when standing alone or at the end of a sentence, Buttm. § 13. 3, 4; a negative particle, not, no, expressing direct and full negation, independently and absolutely, and hence
objective; thus differing from υἱός which implies a conditional and hypothetical negative, and is therefore subjective. On this distinction both in meaning and use between οὗ and υἱός, which holds good also in all their compounds, see more fully under ῾Η Ἰησοῦς init. and in the authors there cited. E. g.

a) before a verb, where it then renders the verb and proposition negative in respect to the subject. (a) genr. Matt. 1:25 καὶ οὗ ἡγέωντος αὐτῶν. Mark 3:25 οὗ δύναται σταθήσαι η οἰκία ἐκείνη. v. 26. 14: 68. Luke 6:43, 44. John 1:10, 11. 7:8, 8:50. Acts 2:15 οὗ δύναται μιὴν οὗτοι ν. v. 34. Rom. 3:11. Rev. 2:2, 3. al. saepiss.—(b) With the 2 pers. future in prohibitions, where the neg. fut. thus stands for a neg. imperative, precisely as in Engl. thou shalt not do it etc. which is stronger than the direct imperat. do it not; Winer § 44. 3. § 60. I. n. Matth. § 498. c. p. 942. Matt. 6:5 οὗ δὴ σωτέρ εἶ οὗ ἐπικριτά. Elsewhere only in citations from the Sept. and Heb. Luke 4:12, comp. Deut. 6:16. Acts 23:5, comp. Ex. 22:23. 1 Cor. 9:9, comp. Deut. 25:4. So from the decalogue, Matt. 5:21 οὗ φονεύεται. v. 27, 33. Rom. 7:7. 13:9, 11. So in Heb. all neg. imperatives are made by the fut. Gesen. Lehrg. p.771. Comp. Xen. H. G. 2. 3. 34. Cyr. 8. 3. 47.—(γ) Where the subject is πᾶς or also εἷς, and οὗ is joined, not with πᾶς (see below in e. β.), but with the verb; here by Hebraism πᾶς...οὗ, or also οὗ...πᾶς, is equiv. to οὗδεις, not one, none; see Winer § 26.1. comp. Heb. ημῶν Ναι. Gesen. Lehrg. p. 831. Lex. ημῶν no. 3. So Matt. 24:22 οὗ οὐκ εἰσάχθη πᾶσα σαράγη; pp. all flesh would not be saved, i. e. no flesh. Mark 13:20. Rom. 3:20. Gal. 5:12. Eph. 5:5 πᾶς πῦρ...οὗ οἴξει. Luke 1:37 οὗ ἀκούσας ἔρχεται παρά τῷ θεῷ οὗ τίμησε. 2 Pet. 1:20. 1 John 2:21. Rev. 22:3. For 1 Cor. 15:51, see below in e. γ. So Sept. and ημῶν Ps. 49:18. ημῶν ἐκκ. Ece. 1:9. — Also εἷς...οὗ, not one, none, Matt. 10:29 οὗ εἰς αὐτῶν οὗ πιστεύει. Luke 12:6. 2 Cor. 7:9. Also οὗ τίνα ἐν καὶ οὗ νομισμ. Is. 34:16. But the like idiom is found in Greek, Dion. Hal. de Comp. Verb. § 18 med. μιᾶν οὗ εἶναι τῶν σηλίδων κ. τ. ἦν Aristoph. Thesm. 549. Dem. 873. 11. — (δ) Where οὗ with its verb is followed by ἀλλὰ, i. e. οὗ...ἀλλὰ, pp. Matt. 9:12 οὗ χρισάμεν ἢς οἱ ἰατροὶ οἱ ἑαυτοῖς ἀρεσίν. ἀλλὰ οἱ αὐθεντικοὶ ἢς εἰςορεῖς. 13:11. John 7:16. 1 Cor. 7:10. al. In other passages some suppose οὗ is to be taken in a modified or comparative sense, i. q. not so much as, etc. but this is unnecessary; e. g. Matt. 10:20 οὗ γὰρ ἡμᾶς ἔτεροι οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα κ. τ. ἦν. Engl. it is not you at all who speak, but the Spirit etc. This is far stronger than: it is not so much you, as the Spirit etc. John 12:44. al. See more in b. Comp. Winer § 59. 7. Also οὗ...οἵτι...ἀλλὰ...οἵτι, John 6:26. 12:6. 1 John 4:10.— (ε) Sometimes οὗ stands in a condition al sentence after η, where the usual negative is η, see fully in ῾Η Ἰησοῦς I. a. — (ζ) As strengthened by other negative particles; e. g. μή οὗ only in interrog. see in ῾Η Ἰησοῦς III. b. οὗ μή as an intensive negative, see in ῾Η Ἰησοῦς I. h. Strength ened also by compounds of οὗ, e. g. οὗδέ not even, Luke 18:13 οὗδέ τοι ὁρ. ἐπάρκει. Rom. 3:10 οὗδεις, οὗδεις, no one whatever, nothing at all, Mark 5:37 οὗδεις οὗδεις κ. τ. λ. Luke 4:2. John 6:63. 8:15. 2 Cor. 11:8. al. οὗδεις οὐδέθεις Luke 23:53. οὐκ οὐκάτι Acts 8:39. See Buttm. § 148. 6. Winer § 59. 8. b. — Very rarely two negatives destroy each other, and thus imply an affirm ative; 1 Cor. 12:15 οὗ παρθένο τοῦ οὗτος ἐστίν ἐν τῷ σώματος. For Acts 4:20, see in ῾Η Ἰησοῦς I. d. a. Comp. Buttm. § 148. n. 7. 8. Winer § 59. 8. a. Matth. § 609. p. 1237.

b) before the object of a verb, where it then renders the proposition negative in respect to the object; e. g. genr. Matt. 9:13 ἐκείνον ὑπάλλελον, καὶ οὗ ἐνθαλλόν. 1 Cor. 4:15. Heb. 2:16. More freq. as followed by ἀλλὰ, i. e. οὗ...ἀλλὰ, see above in a. δ. Mark 9:37 οὗ εἰς...ἀλλατίας, ἀλλὰ τὸν κ. τ. λ. Acts 5:4. 10: 41. 1 Cor. 1:17. 14:22. Eph. 6:12. 1 Thess. 4:8. al. So οὗ...οἵτι...ἀλλὰ...οἵτι, 2 Cor. 7:9. Also οὗ τίνα as marking object, purpose; John 6:38 καταβηθήσεται καὶ τοῦ ὄφρονος, οὗ δὲν τοιοῦτο κ. τ. λ. 2 Cor. 2:4. 8: 13. For οὗ τίτι at the beginning of a clause, by way of


Oval, interj. wo! alas! Lat. vac, Heb. וָאָלֶּה, uttered in grief, indignation, etc.


b)-as subst. indec. 1 Cor. 9: 16 ovai μου εστι, Ἐνγλ. wo is me! So Sept. ovai αυτός εστί for τον η Χοροφοιν. 9: 12, comp. Prov. 23: 29.—Hence c. art. fem. η ovai, a wo, calamity, Rev. 9: 12. 11: 14. Here one might expect the neut. to ovai, like τον Αγαφ Gal. 4: 25; but the writer assigns the gender ad sensum, as if i. q. η δύσης, η ταλαποια, etc. Comp. Winer § 27 fin. Al.


Ουδέ, conjunct. (ου, έδε,) denying absolutely and objectively, and differing from μηδε as ου from μη, pp. continuing, and not, also not, and hence nor, neither, not even, usually as connecting whole clauses or propositions, Buttm. § 149. p. 437. Winer § 59. 6. Matth. § 609.


Ουδείς, ουδεμίας, ουδέν, (οὐδέ, ἄδικος) decl. like ἄδικος. v. q. v. Later form neut. ουδέν once 1 Cor. 13: 2 in text. rec. Sept. Gen. 41: 44. Is. 41: 28; see Butt. § 70. 1. Lob. ad Phr. p. 181 sq. Neg. adjec. denying absolutely and objectively, and differing from μηδεις as ου from μη, genr. no one, nothing, i. e. none
at all; pp. emphat. not even one, not the least, "but i in this sense it is commonly written separately, οὐδὲ εἰς, οὐδὲ ἐκ, etc. see in ἐν a. Buttm. i. c.


Οὐδές, οὐδεὶς, οὐδέν, see in Οὐδές.

Οὐξ, see οὐ.


Οὐξέτα, οὐξεία, οὐξέν, see in Οὐδές.

Οξ, see οὖ.

"Ou" μη, see in Ἔκη I. h.

"Ou", conj. thereupon, i. e. now, then, therefore, put after one or more words in a clause, and expressing either the merely external connexion of two sentences, that the one follows upon the other; or also the internal relation of cause and effect, that the one follows from the other. See Passow s. voc. Matth. § 625. Buttm. § 149. p. 428. Winer p. 372, 380.

1. As marking mere external connexion, and thus denoting transition or continuation from what precedes to what follows, thereupon, now, then, etc. Comp. Passow οὖν no. 1. Matth. § 625. p. 1274.


(γ) Where the conclusion is connected with a conditional or causal clause, e. g. ei οὖν in the sense of ἐπεὶ οὖν, see in Ἐἰ Ἡ. 2. g. β. p. 223. Matt. 7: 11 ei οὖν ὡς οἰδας κ. τ. λ. John 13: 14. Acts 11: 17.


Οὐφάνος, ας, ος, Att. and in N. T. οὐφάνοις, ου, ος, (οὐφάνοις) heavenly, celestial, i. e. dwelling in heaven, as ὁ πατήρ ὁ οὐφάνος, heavenly Father, Matt. 6: 14, 26, 39. 15: 13. ὁ οὐφάνος heavenly host, angels, Luke 2: 13, comp. in Οὐφανός d. Also as coming from heaven, ὀπτασία οὖν, Acts 26: 19. — 2 Mac. 7: 34. Hillan. 1. 7. 9. Xen. Cyr. 7. 1. 3. 


Οὐφανός, ο, ο, plur. οὐφανοι, ον, ο, in imitation of ἡβ. ἅβανος, heaven, the heavens. The plur. οὐφανοι is thus used most frequently in Matthew, and always in the phrases ὁ πατήρ ὁ εὐ τοίς οὐφανοῖς, ἡ βσιτεία τῶν οὐφανοίων, and less often in Mark and the Epistles of Paul and Peter; in Luke’s writings only six times, Luke 10: 20. 11: 2. 12: 33. 21: 26. Acts 2: 34. 7: 56; and not at all in the writings of John including the Apocalypse, nor in James. — Spoken pp. of the expanse of the sky, the apparent concave hemisphere above us, which was regarded by the Hebrews as solid, θύρα, Sept. στεφάνωμα, the firmament, Gen. 1: 8, 14; and poetically as resting on columns, 2 Sam. 22: 8. Job 26: 11; but in common usage including also the regions above the sky, where God is said to dwell, Ps. 2: 4; and likewise the region underneath and next the firmament, where the clouds are gathered, the birds fly, etc. Gen. 1: 26, 26. In N. T.


Hence called τον τριτον ουρανον, unto the third heaven, 2 Cor. 12: 2, prob. in allusion to the three heavens as above specified, viz. the lower, the middle or firmament, and the superior; hence i. q. the highest heaven, the abode of God and angels and glorified spirits, the spiritual paradise, v. 4. Comp. Eph. 4: 10. Heb. 4: 14. 7: 26. Comp. also Heb. τον τριτον ουρανον, Sept. τον ουρανον του θεου, Deut. 10: 14. 1 K. 8: 27. Ecclus. 16: 18. So the spurious Lucian makes a Christian say, εις τον ουρανον αποβατήσας Λουκ. Philopatr. § 12.

— Others suppose the apostle refers to the views of the later Rabbins, who describe seven heavens, of which the first is below the clouds; the second is the region of clouds and tempests and the abode of evil spirits; in the third are the hosts of heaven, the stars; while the other four above this are assigned to the saints, the various orders of angels, and the throne of God; see Test. XII Patr. in Fabric, p. 546. Wetstein ad 2 Cor. 12: 2. But then ο τριτον ουρανον could not well be i. q. ο παραδεισος in v. 4.


for ὑπάρχειν, ὑπάρχει, Ex. 29:20. Deut. 15: 17.—Hdian. 7. 3. 7. Xen. Mem. 1. 4. 5.

τιθέναι τι τω μένειν το ὑποδειγματισμον πρὸς τοὺς ἀκούοντας, ἀκοινον. See Grotius. B. 3. 1. b) in the sense of not even; Mark 5: 3 καὶ οὔτε ἀκούοντας αὐτός δὲ ἑκατέρον αὐτῶν ὁ ὄρας. Luke 12: 26. 1 Cor. 3: 2 in text. rec. —Hdian. 4. 6. 1 οὐδέ to τι ψιθυδώμενος, οὐδὲ μερίστων.—But Mss. in Mark and Luke i. c. and later edit. in 1 Cor. 1. i. c. read οὐδέ. Al.

Oὐτος, αὐτός, τουτο, gen. τούτου, τουτίστου, pron. demonstr. this, that, pp. for ἄντα αὐτός, ἂν αὐτό, το αὐτό, this same, Buttm. § 76. 2, and n. 1.


b) as referring to or introducing what follows, with emphasis, as in Engl. this,
Oúτος

1. q. the following; Passow l. c. no. 2. Winer § 23. 4. Matth. § 472. c. d. So as followed by the express words, e. g. τοῦτο, Gal. 3: 17 τοῦτο δὲ λέγων διάδη-

κριν x. t. l. 1 John 4: 2; or c. subst. Matt. 10: 2 τὸν ὄνομάτα ἥπε τοῦτα. Luke 2: 12. Acts 8: 32 ἵνα δὲ περιογῇ ... ἵνα συνῇ: ὃς x. t. l. 1 Cor. 3: 3. Or by a

noun simply, as the predicate, 2 Cor. 13: 9 τοῦτο δὲ εἴδομα, τῆν ὑμῶν κατά-

τασιν. 1 John 5: 4. (Lue. Navig. 3.)


a. Winer § 23. 4. E. g. seq. ὅτι, John 21: 23 ἐξελθὼν οὖν ὁ λόγος οὗτος ...


d) inserted for emphasis: (a) after the subject or object of a verb, i. e. between this and the verb, Winer § 23. E. g. after a noun, Matt. 13: 35 τὸ δὲ καλὸν στέρμα, οὗτοι εἰσίν οἱ νυμὶ x. t. l. See below in κ. 21: 42 λίθον οὖν ὁ...

οὗτος ἐγενεθῇ x. t. l. see in "Ος no. 1. c. Β. Luke 8: 21. Acts 4: 10. Rom. 7: 10. 1 Cor. 6: 4. 1 Pet. 2: 7 al. (Pol. 3. 20. 2. ib. 5. 111. 2.) After a relative pron.


σίου... τοῦτον τὸ δήθεν x. t. l. comp. v. 31. So v. 37. 38.—Ael. V. H. 3. 17 ἢκεφοροφ...

... οὗτος ἐκείνου ἦν.

e) where oὗτος is followed by a relative sentence, οὗτος—ὡς, i. q. this who, he who, that which, Luke 9: 9 τις ἐς ἐς οὗτος, περὶ οὗ x. t. l. 1 Pet. 5: 12. 1 John 5: 9.—But both before and after a relative οὗτος is frequently omitted, and the relative then implies it and stands for he who, that which, Engl. what; see in "Ος II. 1. d. Matth. § 473. b.
f) as strengthened by αὐτός, i. e. αὐ-
tοι αὐτοί these men themselves, δεικτικός for 'they themselves,' Acts 24: 15, 20.
Oftener neut. αὐτὸ τοῦτο, τοῦτο αὐτό, this very thing etc. e. g. as referring to
what precedes, 2 Cor. 2: 3 ἥγαμα ἡμᾶς τοῦτο αὐτό. Eph. 6: 18. c. relat. ὁ...
αὐτὸ τοῦτο Gal. 2: 10, comp. Matth. § 472. p. 881 sq. As referring to and
introducing what follows, seq. c. inf. 2 Cor. 7: 11. ὑπὸ Phil. 1: 6. ἐν Eph.
6: 22. Col. 4: 8. ὁτος Rom. 9: 17. — Also αὐτὸ τοῦτο i. q. on this very account,
for this very reason, i. q. διὰ ταύτα, 2 Pet. 1: 5. comp. Matth. § 470. 7. Greg.
after καὶ as καὶ αὐτός, often genr.
in the foregoing senses, e. g. and this
αὐτός καὶ τοῦτο, καὶ τοῦτο, καὶ τάῦτα, and he too, and this too, and that indeed,
where a particular stress is to be laid
upon the connexion of two circumstan-
ces, αὐτός is thus joined to καὶ, and then
always refers back to the former; see
2: 2 εἰ μὴ Ἰ. Χριστὸς, καὶ τοῦτον ἐσται-
γωμένον. (Hdtot. 6. 11. Xen. Ag. 1. 2.)
Oftener neut. καὶ τοῦτο, Rom. 13: 11
καὶ τοῦτον ἐδότες, coll. v. 8. 1 Cor. 6: 6. Eph.
2: 8. καὶ ταῦτα, 1 Cor. 6: 8 ἀλλ'
ἡμᾶς ἡμᾶς ἀδώκηται, ...καὶ ταῦτα ἀδάλφους.
Luc. D. Deor. 8 med. Xen. Oec. 11. 3.
In distribution, τοῦτο μὲν ... τοῦ-
το δὲ, pp. as to this ... as to that, i. q.
partly ... partly, Heb. 10: 33. Comp.
in Μέν c. β. Matth. § 288. n. 2. Passow
no. 10. — Hdtot. 3. 106. Isocer. p. 44. D.
Dem. 474. 25.

i) Neut. ταῦτα acc. as adv. so, thus,
i. q. αὐτός, comp. Matth. § 471. 13. Pas-
c. αὐτός altern. Mark 2: 8. ταῦτα εἶναι, to be thus, such, 1 Cor. 6: 11. As
referring to what follows, Luke 18: 11 ταῦτα προσηγχήστω ὁ θεός, x. t. l.—Soph.
Ajax 1346. Hom. Il. 11. 694.

k) In gender etc. the use of αὐτός ex-
hibits some anomalies of syntax, e. g.
(a) Where αὐτός refers in sense to a
preceding noun, it yet sometimes takes the
gender and number of a noun follow-
ing; comp. Matth. § 434. 1. b, and 2. b.
Matt. 13: 38 τὸ δὲ καλὸν στέγαμα, αὐτοὶ
εἶναι οὐδὲν ὁ θεός x. t. l. comp. above in d.
4: 24.—(β) By Hebraism, the fem. αὐτή
stands twice for neut. τοῦτο, Matt. 21:
42 et Mark 12: 11 παρὰ κυρίου γένετο
αὐτή, i. e. τοῦτο, quoted from Ps. 118: 23
where Sept. for Heb. גְּטַנ. For the
Heb. idiom, see Gesen. Lehrg. p. 661.
Stuart § 436. An.

Οὐτός, also οὕτω before a con-
sonant, demonstr. adv. (αὐτός), in this
manner, on this wise, i. e. so, thus, to
which corresponds relat. ὁς etc. Buttm.
§ 116, 7, and n. 7. On the moveable
final ε, see Buttm. § 26. 4'. Winer § 5. 1.
b. p. 42.
a) pp. as referring to what precedes,
in and complete sentences preceded by
a relative adverb or adverbial word. —
(a) With a preced. relat. adv. as ... so,
(e. g. καθὰ πέπτωκε ... οὐτός, Rom. 12: 5,
coll. v. 4. 1 Cor. 12: 12 καθὰ πέπτωκε γιὰ
τὸ σῶμα ἐν ἑαυτῷ ... οὐτός καὶ ὁ Χριστὸς.
2 Cor. 8: 11. (Plut. de Sanit. tuend. 10.
T. I. p. 296. Tauchn.) καθὸ ... οὕτως,
Luke 11: 30. John 3: 14. 2 Cor. 1:
5. 1 Thess. 2: 4. al. ὁς ... ὁ οὕτως Acts
8: 32. Rom. 5: 15 οὐκ ὡς τὸ παραπτώ-
μα, οὕτω καὶ τὸ χάρισμα. 2 Cor. 7: 14.
1 Thess. 2: 7, 8. (Xen. Cyr. 3. 2. 12.)
αὐτὸ πέπτωκε ... οὕτως Matt. 12: 40. John 5:
21. Rom. 6: 4. 1 Cor. 11: 12. al. Fur-
ther, καθ' ὅσον ... οὕτως Heb. 9: 27, 28.
ὁν τοῦτον ... οὕτως 2 Tim. 3: 8. κατὰ
τὴν ὁδὸν ... οὐτὸς Acts 24: 14. ὁ [ὁς] ...
c. p. 899.—(β) Alone, and as referring
generally to the preceding discourse.
Matt. 3: 15 οὕτω γὰρ πρόπλον ἔστων ἡμῖν
πληρώσω τάσσων δικ. i. e. by being bap-
tized, comp. v. 13. Matt. 5: 12. 6: 30,
Interrog. John 18: 22. (Hdian. 7. 5. 1.
Xen. Cyr. 1. 6. 32.) So οὐ ταῦτα οὕτως
ἐξελήμενοι i. e. so as they appear, are reported,
—Cebet. Tab. 4. Xen. An. 7. 7. 51.—
(γ) In emphatic affirmation or prohibi-
tion, οὕτως ἑταίρι, so shall 't be; Matt.

b) as referring to and introducing what follows; in complete sentences followed by a relat. adv. or adverbial word.—(a) With a following relat. adv. so . . . as, e. g. oútòs . . . kathòs, Luke 24: 24 and eiéron oútòs kathòs kai ai γνω- 


touς ἃθλην ἀδικήσας, oútòs deì aútòn ἀποκτανόθηνα. But both these passages may be perhaps better referred to a. β. above. (Xen. Cyr. 8. 1. 3 in most edit.) With ètì causal, Rev. 3: 16 oútòs, oúti ἥμαρσος ètì . . . μέλλον σο εἴηται ἐκ τοῦ στομάτος μου, for ètì . . . oútòs μέλλον 

k. t. l.—Hdöt. 9. 6 c. ètì. 

c) spoken of degree, extent, so, so much, to such a degree, in such a man-

ner; so with adjectives and adv. Heb. 12: 21 oútòs φοβέρον καὶ το φαντασμών. Rev. 16: 18. oútòs τορχέως Gal. 1: 6. In- 

terroog. Mark 7: 18 oútòs καὶ μίσις ἀσυνε- 


Oútòs, see in Ïν.

Oútòs, adv. not, a strengthened form of oúi, used espec. by the Attics for emphasis, Buttm. § 117. 2.

a) genr. John 13: 10 Íll. oúi πλάνης but not all, i. e. by no means all. v. 11. 1 Coros: 6: 1. oúi . . . Íll. 1 Coros: 10: 29. 


b) in neg. answers, no, nay, by no means, comp. in Ïνif only seq. Íll. Luke 1: 60 ἡ μηνίς ταύτην εἶπεν. oúi . . . Íll. k. t. l. 12: 51. 13: 3. Rom. 3: 27. 


c) often in neg. questions, nonne? is not? are not? etc. implying an affir-

mative answer, comp. in Ïνif. Matt. 5: 46 oúi καὶ oúi τὰν λάλημα τοῦ ἄνδρος ἄνω. —Xen. Cyr. 8. 3. 46. Íll oúi oútòs ib. 2. 2. 19. 

Al.

Oφειλέτης, oú, Íi, (φειλέω) a debtor.

a) pp. Matt. 18: 24 Íll. Íp. μισθών ταλάντων. Trop. of one indebted for favours, Rom. 15: 27.—Hesych. oφειλέ- 

τος χρεωνος.

b) metaphor. debtor, one morally bound 

to the performance of any duty; seq. infin. Gal. 5: 3 oφειλέτης Íπτων ἄνω τοῦ 

νόμου ποιήσας, i. e. he is bound to keep 

the whole law. Seq. dat. et inf. Rom. 

8: 12. So Rom. 1: 14 Ἐλέησον ταύτα 

καὶ ἀναμφότερος . . . φιλέτης εἰμὶ sc. εὐαγ-

γελίζομαι.—Soph. Ajax 590.


a) a due, duty, obligation. Rom. 4: 4 οὗ λογίζεται κατά χάριν, ἀλλὰ κατὰ ὀφειλήμα. — Thuc. 2. 40 ὅ τι πάντα διά χάριν, ἀλλὰ τὸ ὀφειλήμα.


"Ogeilo, ὁ. ὁφειλησον, to owe, to be indebted.


b) metaphor. to be bound, to be obligated, sc. to the performance of any duty, i.e. ἂν ἤκουσεν... ὀφειλέται sc. ἀπόδοκιναι. v. 18.


1 Cor. 7: 36 καὶ ὀφείλεις γίνεσθαι. 11: 7. 10. 2 Cor. 12: 11. Heb. 2: 17. 5: 3. 12. Of or what is from the nature of the case necessary, 1 Cor. 5: 10 ὥσπερ ὀφείλεις ἢμι εἰκὼν τοῦ κόσμου ἐξελέγχειν. 9: 10.


""Ophalmodoulia, ας, η, (ὀφάλμος, δουλεία) eye-service, i.e. rendered only under the master's eye, Eph. 6: 6. Col. 3: 22. Not found elsewhere.

""Oφθαλμός, οῦ, ὁ, ὁ (ὀφομα, part. aor. ὁφήθες) an eye, plur. of ὁφθαλμος, the eyes.

Psalt. Salom. 4:11 δός ὁφις διαλύσαι σιωπήν.—Hence symbolically for Satan, 2 Cor. 11:3, in allusion to Gen. 3:1 sq. which the later Jewish writings also explain of Satan, comp. Wisd. 2:23, 24. Act. Thom. § 31, 32. So Rev. 12:9 δ ὁφις ὁ ἀρχάγγελός... ὁ ἅγιος; v. 14, 15. 20:2. Comp. in Ἀρακεῖον.


"Oχλολογεῖν, ὁ, f. ἡσό, ὁχλος, pp. to gather a crowd, to raise a mob, intrans. Acts 17:5. — Not found elsewhere.

"Oχλος, ὁ, δ. a crowd, throng, multitude, pp. a confused multitude, opp. to ὁμός a regular assembly.


"Ονυμος, α, ου, (ὀψις) late, i.e. a) pp. Mark 11: 11 ὀψις της ὀψις της ὀψις, i.e. it being now late evening; comp. in ὀψις. — Pol. 7. 16. 4. Dem. 1301. pen. Thuc. 3. 74. b) fem. ὠσια sc. ὀψις, as subst. evening, pp. late evening. The Hebrews reckoned two evenings, viz. the first from the ninth hour or about 3 o'clock until sunset; the other from sunset onward; comp. Matt. 14: 15 with v. 23. Hence, the Heb. phrase μετα της ὀψις between the evenings, when the passover was to be killed and the evening sacrifice offered, denoted strictly the time of sunset, as is expressly said in Deut. 16:6, comp. Ex. 12:6. Lev. 23: 5 ; also Ex. 29: 30, 41. But in the practice of the Jews, this was reckoned from the ninth hour or 3 o'clock onward, Jos. B. J. 6. 9. 3, comp. Acts 3: 1. See Gesen. Lex. art. ὀψις. In N.T. ὀψις appears to denote the former evening.

a) i. q. the visage, face, countenance, John 11: 44 ή ούσι αυτον συναφεὶς περιεβεβη. Rev. 1: 16. Sept. for τος ουσι. — Hence in N. T.

b) external appearance, show, John 7: 24 μη κοιτησε κατα ουσιον. — Jos. B. J. 3. 5. 2. Thuc. 6. 46.


Παγιξ, άδος, ή, (παγικυς,) pp. 'whatever makes fast or holds fast, hence a snare, trap, gin.


b) trop. παγις τοῦ διαβόλου, snare of the devil, i. e. wile, stratagem, 1 Tim. 3: 7. 2 Tim. 2: 26. absol. 1 Tim. 6: 9. — Also by impl. for cause of destruction, Rom. 11: 9 γεννηθητο ή τροπεία αὐτον εἰς παγιδα, quoted from Ps. 69: 23 where Sept. for τος, as also Josh. 23: 13. 1 Sam. 24: 18. ὄψιν Prov. 18: 7. — 1 Mac. 5: 4.

Πάθημας, ατος, το, (πάσχοντας, παθαινοντας,) pp. 'what is suffered,' suffering, i. q. πάθος.

a) pp. evil suffered, affliction, distress; once sing. Heb. 2: 9 δια τὸ πάθημα τοῦ τιμίου, i.e. suffering, even unto death, the genit. being explanatory. — Xen. Hi. 1. 36. — Elsewhere only plur. τα πάθημα, sufferings, calamities, Rom. 8: 18. 2 Cor. 1: 5 τα πάθημα τοῦ Χριστοῦ, i.e. the sufferings which Christ endured are renewed abundantly in us; see Winer p. 158. marg. v. 6, 7. Phil. 3: 10. Col. 1: 24. 2 Tim. 3: 11. Heb. 2: 10. 10: 32. 1 Pet. 1: 11. 4: 13. 5: 1, 9. — Jos. Ant. 2. 14. 2. Xen. Eq. 9. 4. 9.

b) meton. passion, i.e. affection of mind, emotion. Gal. 5: 24 τα σάλπα σοιν τοις πα- θήμασι και τας ἐπίθυμαις. Rom. 7: 5. — Plato Phaedo 43, p.94.E. Xen.Cyr.3.1.17.

Παθητος, ου, η, δ, ή, adj. (πασχων, παθαινοντος) liable to suffering, as παθητα σοματα Plut. ed. R. IX. p. 501. 10. In N. T. destined to suffer; Acts 26: 23 ἀναγεννησον. . . . εἰ παθητος ὁ Χριστος, i.e. that Christ must needs suffer, sc. according to the prophets; comp. Luke 24: 26. Winer p. 86.

Παιδαγογός, ου, ὁ, (παιάς, ἄγω, ἀγώνις) a pedagogue, i. e. usually a slave or freedman to whose care the boys of a family were committed, who trained them up, instructed them at home, and accompanied them to the public schools, i. q. εἰπότης q. v. Plut. de puer. educ. § 7. VI. p. 11. ed. Reisk. Xen. Lac. 2. 1, 2. ib. 3. 1. Comp. Adam's Rom. Ant. p. 37. 511. — In N. T. genr. an instructor, school-master, with the idea of authority, 1 Cor. 4: 15. Trop. of the Mosaic law, Gal. 3: 24. 25.


Παιδείας, άς, η, (παιδέω,) pp. training of a child, and hence genr. education, discipline, instruction, as consisting in teaching, admonition, rewards, punishment, etc.

a) genr. Eph. 6: 4 ἑκάστης αὐτῷ εἰς παιδείας ... ληφθείν, i. e. such training as the Lord approves. 2 Tim. 3: 16 π. η ἐν δικαιοσύνη. — Hidian. 5. 7. 13. Dem. 988. 10. Xen. Cyr. 1. 1. 6.


παιδία; τοῦ παιδὸς τούς ἐν Βυζαίᾳ...

πάντας τοὺς παιδίας τοὺς ἐν διείσδυς καὶ κατωτέρω.

Συγ. 3: 21, 15. Sing. 3: 17, 18. Πατὴρ 3: 43, 9, 42.


Παιδίον, f. παῖδος, (παιδίος) aor. 1 ἐπαινεῖ, later form ἐπαινεῖ. Buttm. § 114; pp. to play or sport as a child, Luc. D. Deor. 4. 3. Xen. Mag. Eq. 5. 10. In N. T. to play, sc. with singing, leaping, dancing, as connected with worship; 1 Cor. 10: 7 ἐκάθεν ὁ λοιπὸς φαζεῖν καὶ παινεῖ, καὶ ἀνέστησεν παιδιόν, quoted from Ex. 32: 6 where Sept. for τῶν. See also Sept. for τῶν Judg. 16: 25. 2 Sam. 6: 5. 1 Chr. 13: 8. 15: 29. — Hom. Od. 23. 147. Hes. Scut. 277, 282. Aristoph. Ran. 407 or 410.

Παιδίον, ὁ, ἡ, a child, male or female; a boy, youth; a girl, maiden; plur. οἱ παιδίαν children etc. Spoken of all ages from infancy up to full grown youth; comp. Matt. 2: 16 with Acts 20: 12, coll. v. 9.

a) pp. and genr. Matt. 2: 16 ἀνέστησεν
Πάλης, adv. long ago, of old, formerly.


b) spoken relatively to the present moment, now long, already long, a while, Mark 15: 44. — Jos. Ant. 11. 3. 1. Hidian. 7. 5. 1. Plat. Phaedo § 27. p. 79. C. Xen. Cyr. 8. 7. 1.

Πάλαιος, α, ον, (παλαία) old, not new, viz.


Παλαιώθης, της, ης, (παλαίω) oldness, antiquatedness, Rom. 7: 6 [ε] παλαιώθην γραμμάτων, i. q. εν γράμματι το παλαιο, comp. in Γράφων a. δ. — Spoken of extreme old age, second childhood, Eurip. Helen. 1062 or 1065. Aeschin. 33. 34.


Παλαιγγενεσία, ας, ης, (πάλλω, γενεσία) regeneration, reproduction, renewal.

a) in a moral sense, regeneration, new birth, i. e. change by grace from a carnal nature to a christian life, Tit. 3: 5. Comp. in Ἀνακαίνωσις, Ἀναγέννωσις, Ἴδων.

b) in the sense of renovation, restoration, restitution, sc. to a former state, equiv. to αἰσθανόμενας q. v. in N. T. spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption and restored to spiritual purity and splendour; comp. in Βασιλεία c. Matt. 19: 28 εν τη παλαιγγενεσία σωτηρίας, άτο το τοις άνθρώποις, εκλ Θρονου δόξης αυτοῦ, comp. Acts 3: 21. See Olshaus. Comm. in loc. — Jos. Ant. 11. 3. 9 παλίγγεν, ης πατρι- δος i. e. the re-occupation of Judea after the exile. So Cicero ad Att. 6. 6 calls the restoration of his dignity and fortune παλαιγγενεσία.

Πάλλω, adv. back, back again, again, pp. as implying return back to a former place, state, act, etc. like Lat. and Engl. insep. partic. re. Comp. Passow s. voc.


b) of time, again, another time, once more. (a) gener. Matt. 4: 8 πάλλων παρα- λαμβάνει αυτοῦ ο διάδολος. 20: 5. Luke


Παμπολόλος, παμπόλη, πάμπολον, (πᾶς, πολύς,) very much, very great, vast, Mark 8: 1 παμπολόν ὧδε ὄντως.—Jos. Ant. 7. 5. 3. Xen. Cyr. 1. 1. 3.

Παμφυλία, ας, ἡ, Pamphylia, a district of Asia Minor, bounded E. by Cilicia; N. by Pisidia; W. by Lycia; and S. by a part of the Mediterranean here called the Sea of Pamphylia. Of its cities only Perga is mentioned in N. T. Acts 2: 10. 13: 13. 14: 24. 15: 38. 27: 5.


Πανδοξείς, ἐως, ὃ, (πάνδοξος, from πᾶς, ὑδρομαι,) pp. 'one who receives all,' i. e. the keeper of an inn or caravanserai, host, Luke 10: 35. See in Πανδοξείων.—Pol. 2. 15. 6. Plut. de San. tuend. c. 15. Tom. VI. p. 495 ult. ed. Reiske. The more Attic form was πανδοξος, see Phryn. et Lob. p. 307.

Πανειρύμνος, ας, ἡ, (πανειρυμφός, ἀγωνία,) pp. an assembly or convocation of the whole people in order to celebrate any public festival or solemnity, as the public games, sacrifices, etc. hence genre, a festive convocation, joyful assembly, Jos. Ant. 2. 4. 3. Diod. Sic. 2. 55. Xen. Hi. 1. 11. — In N. T. only Heb. 12: 23 καὶ μνημώνιαν ἄγγελον πανευρήματι, καὶ εκκλησίαν προτότοκοι ν. τ. l. and to countless thonges [even] the joyful assembly of angels sc. as hymning the praises of God around his throne; comp. Rev. 5: 11 sq. Ps. 148: 2. Dan. 7: 10. Sept. for ζητεῖν Ez. 40: 11. Hos. 2: 11. ἀνέδιστο ἀμ. 5: 21.


Πανεὐγής, ou, ὁ, ἡ, adj. (πᾶς, ἐγώρος,) pp. 'doing every thing,' and hence shrewd, cunning, crafty, 2 Cor. 12: 16. Sept. for ιδοῦς Job 5: 12. — Luc. D. Deor. 2. 1. Xen. An. 2. 5. 39. — In late writers also in a good sense,
Pantagōthen, adv. (πᾶς) from all sides, from every quarter, Mark 1:45.—Hidian. 2. 8. 1. Xen. Mem. 2. 1. 25.


Pantelēs, ἐός, οὐς, ὁ, ἤ, adj. (πᾶς, τέλος) wholly ended, all complete, i. e. genr. perfect, entire, Jos. Ant. 10. 9. 3 παντελῆς ἀποκλείσα. Diod. Sic. 15. 17. —In N. T. only adv. εἰς τὸ παντελῆς, wholly, entirely, i. e. as referring to time, always, Heb. 7. 25. μὴ εἰς τὸ π. i. q. not at all Luke 13:11. Comp. in Εἰς no. 3. b.—Jos. Ant. 6. 2. 3. Ael. V. H. 12. 20.


Pantos, adv. (πᾶς) wholly, altogether, entirely.


Parā, prep. governing the genitive, dative, and accusative, with the primary signif. near, near by ; expressing thus the relation of immediate vicininity or proximity, which is differently modified according to the force of the different cases. Comp. in ἐκτὸς init. See Passow in παρά. Buttun. §142. n. 3. Math. § 588. Winer § 51. p. 313.

1. With the Genitive, where as combined with the force of the genitive itself, it expresses the sense from near, from with, Fr. de chez, comp. Buttun. §132. 2. 3. It is found in prose writers and in N. T. only with a gen. of person, implying a going forth or proceeding from the near vicinity of any one, from the presence or side of any one, and thus takes the general sense from ; comp. Viger. p. 580. Winer l. c. p.314.


lowship by faith with him, devoted to him as Christians, i. e. ἐν πυρίῳ v. 22.

III. With the Accusative, pp. expressing motion near by, near to a place etc. See Passow, Buttm. Matth. l. c. Winer § 53. p. 342.

a) pp. implying motion along or by the side of any thing, i. e. near, by, along, after verbs of motion, c. acc. of thing, Matt. 4: 18 περιβλητῶν δὲ ὧν ἡ παρὰ τὴν ἡλιασσον, i. e. by the sea, along the sea-shore. Matth. 13: 4. Mark 2: 13: 4 15 οἱ παρὰ τὴν ὁδὸν συνεποφται, i. e. by the way-side. Luke 8: 5.

—Jos. Ant. 2. 5. 5 παρὰ ποταμῶν βαδίζων. Xen. An. 6. 2. 1, 18.

b) as expressing motion to a place, i. e. place whither, near to, to, at, after verbs of motion, and so equiv. to πρὸς or ἐς c. acc. Matt. 15: 29 μεταβάς ... ἡδεν παρὰ τὴν ἡλιασσον, he came near to the sea, approached the sea. v. 30 ἐξωσαν αὐτοί παρὰ τῶν πόδων του ἀρχον, at his feet. Luke 8: 41. Acts 4: 35. 7: 58.—Hom. II. 1. 347 το δ' αὐτὺς ἐν τω παρή νήσον ἀλχομον. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 3. 14 ἡ παρ᾽ ἐμὶ εὐσάδος.

c) sometimes also expressing the idea of rest or remaining near a place etc. near, by, at, i. q. παρὰ c. dat. Here however the idea of previous motion or coming to the place, is strictly implied; comp. in ἐς στ. 4. Passow παρὰ C. 3.—(α) pp. after verbs of rest or remaining, Matt. 13: ἐκάθιστο παρὰ τὴν ἡλιασσον, i. e. he went and sat by the sea-side. Mark 5: 21. Luke 5: 1. 7: 38 στάσε παρὰ τοὺς πόδας αὐτοῦ ὀξίν. 10: 39. Ellipt. with a verb impl. Mark 4: 1. Acts 22: 3. Heb. 11: 12.—Ael. V. H. 8. 16. Hdot. 8. 140. Thuc. 7. 39.—

(β) Metaph. of the ground or reason by or along with which a conclusion follows, by reason of, because of, Lat. propert, c. e. παρὰ τοῦτο, i. q. thereby, therefore, on this account, I Cor. 12: 15, 16 οὐ παρὰ τοῦτο οὐχ ἔστω ἐκ τοῦ σώματος; comp. Matth. Winer l. c.—So Sept. for πᾶς—ζῷ Deut. 28: 5. — π. τοῦτο Plur. Camill. 28. Xen. Mag. Eq. 1. 5. παρ᾽ ὃ Jos. B. J. 3. 3. 5. genr. Pol. 1. 32. 4. Dem. 545. 22.

d) as denoting motion by or past a place, i. e. a passing by, going beyond, Thuc. 7. 13. Xen. Cyr. 5. 2. 29 παρὰ αὐτῇ τὴν βασιλείαν δὲ παρέβεναι. — In N. T. only trop. as implying a failure to reach the exact point of aim, a want of coincidence with any thing, either from passing aside of it, or failing short, or going beyond. Comp. Passow C. 4. 5, 6. Winer l. c. Hence the general sense, other than, viz. (α) i. q. Engl. aside from, not coincident with, not conformable to, i. e. contrary to, against. Acts 18: 13 παρὰ τῶν νῦνον pp. aside from the law, i. e. contrary to law. Rom. 1: 26 παρὰ φίλου. 4: 18 παρὰ ὀλίγα. 11: 24: 16: 17. Gal. 1: 8, 9. — Jos. Ant. 6. 13. 2. Hidian. 6. 3. 6. Xen. Mem. 1. 1. 18.—(β) i. q. Engl. beside, in the sense of except, save, pp. failing, falling short.


1. nearness, proximity, near, by, as παρακαθίζω, παριστήμην, παρακλίσομην, etc. 2. motion or direction near to, to, by, as παραβάλλω, παραδίδωμι, παρέχω, παρατίθεμι, etc. 3. motion by or past any place, a going beyond, as παράγω, παρέχομαι, παραπλείω. 4. Trop. of
whatever swerves from the true point, comes short of it, goes beyond it, like the Engl. syllable mis-, i. e. wrongly, falsely, as παραξενόν, παραφθείρων; or like Lat. præter, trans, implying violation, as παραβαίνω, παραφθείρω: also by stealth, as παραισάω, etc. Al.


Παραβάλλω, τ. βιάλλο, (βαλλό,) pp. to throw near, to cast before, as food to animals, Luc. D. Deor. 12.1. Pol. 1. 84. 8.—In N. T. 1. to throw or place side by side, trop. to compare, τοὶ ἐν τοῖς Μαρκ. 4: 30.—τοῖς τῶν Jos. Ant. 5. 1. 21. Hdtot. 1. 198. τοῖς τιναξ Xem. Mem. 2. 4. 5. 2. intrans. or e. ἑαυτῆν impl. pp. to throw oneself near, i. e. to betake oneself any whither, to go or come to a place; see Buttun. § 130. n. 2, § 113. n. 2. Matth. § 496. Winer § 39. 1. Espec. by ship, as a nautical term, seq. εἰς Acts 20: 15 παραβάλλομεν εἰς Σάμον.—Jos. Ant. 18. 6. 4. Diod. Sic. 1. 44. Hdtot. 7. 179.


Παραβελούμαι, ο, ὑσμαι, depon. Mid. (παράβολος exposing oneself, daring, Luc. Alex. 4. Diod. Sic. 19. 3; from παραβάλλομαι,) to expose oneself to danger. Phil. 2: 30 in later edit. para-

κελευνάμοντος τῇ ψυχῇ exposing himself in respect to his life, i. e. regardless of his life; for the dat. comp. Winer § 31. 3. Matth. § 400. 6.—Chrysost. 1 Thess. Hom. 9. Hesych. παραβελευνάμονος εἰς θάνατον ἑαυτὸν ἐκδοσ. Comp. Wet-

stein N. T. in loc.


a) genr. Mark 4: 30 ἐν ποιήσει παραβολῆς παραβαλλόμενοι αὐτῷ; Heb. 11: 19 ἐν παραβολῇ, i. e. figuratively.—Ael. V. H. 3. 33. Pol. 1. 2. 2.—In the sense of image, figure, symbol, i. e. τίτοις, Heb. 9: 9 ἡτὶς [ἡ] παραβολή εἰς τῶν ποιημάτων ἐκ τῆς ἀνεπανοίας, i. e. a symbol or type of spiritual things in Christ, comp. v. 11.

b) spec. a parable, i. e. a short discourse, usually a narrative, under which something else is figured, or in which the fictitious is employed to represent and illustrate the real. This is a favourite mode of oriental teaching, and was much employed by our Saviour; so often in the first three Gospels, but not elsewhere in N. T. So Matt. 13: 24 ἀλλὰ παραβολὴν παραθέναι. v. 31, 33. 15: 21. 33, 45, 53. Mark 4: 10, 13 bis. 7: 17. 12: 12. Luke 5: 36. 6: 39. 8: 9, 11. 12: 16, 41. 13: 6. 15: 3. 18: 1, 9. 19. 11. 20: 9, 19, 21: 29. ἐν παραβολῇ i. e. through or by means of par-
ables, Mark 4: 41. Luke 8: 10. λακεῦν, λέγειν, εἰπεῖν ἐν παραβολῇ, Matt. 13: 3,
c. é impl. Mark 4: 33. didaoxey év
magoaSorats Mark 4:2. sine dre MAQO—
Boiijs Luke 8: 4. yogic maguBorijs ovx
ehahse abrois Matt. 13: 34. Mark 4: 34.
G&x0 THS TuxIis waders Ty maga Soany
i.e. drawn from the fig-tree, Matt. 24:
32. Mark 13: 28, Seq. gen. of the ob-
ject whence the parable is drawn, Matt.
13: 18 2. tod omsigortos. v.36 2. Taw
titaviwy. Once of a series of compar-
isons, including also a parable,Luke 14:
7, comp. v. 7—11, 12—14, 16—24. —
Sept. and Heb. $w_7$ Ez. 17: 2. 24: 3.
c) in a wider sense, figurative dis-
course, a dark saying, i. e. obscure and
full of hidden meaning, Matt. 13:35
$w_7$ a containers or didactic poem ;
also i. q. proverb, adage, Luke 4: 23.
So Sept. and $w_7$ 1 Sam. 10: 12. Ez.
18: 2.

Παραβουλέυομαι, f. είσομαι, (βουλέω,) to misconsult, a doubtful form in
text. rec. Phil. 2: 30, where other
editions and Mss. read παραβουλέωια q. v. Not found elsewhere.

Παραγγελία, ας, η (παραγγέλλω,) announcement, declaration, by authority,
Xen. H. G. 2. 1. 4. In N. T. command, charge, precept, e. g. from magistrates,
Acts 5: 28 ού παραγγέλλεις παραγγέλλα
μεν ύμᾶν; comp. in Αγγελία b. Acts
16: 24. Or as pertaining to religion,
1 Thess. 4: 2 παραγγέλλεοι εξόνταμεν ύμᾶν
dia τοῦ κυρίου Ἰησοῦ. 1 Tim. 1: 5, 18.
—genr. Pol. 6. 27. 1.

Παραγγέλλω, f. γέλω, (ἀγγέλλω,) pp. to bring or send word near to any
one, i. e. to announce to any one, Hilian.
1. 5. 3. Xen. H. G. 2. 1. 4. Hence in
N. T. and comm. to direct, to command,
to charge, and παραγγέλλα μη, to forbid,
seq. dat. of pers. expr. or impl. the thing
commanded being put in the accus. or
infin. or with ἵνα etc. (α) seq. dat. et
accus. 2 Thess. 3: 4 οὗ παραγγέλλωιμεν
ὑμῖν. v. 10 τούτῳ παραγγ. υμῖν, οί τ. τ. l.
c. dat. impl. 1 Cor. 11: 17. 1 Tim. 4:11.
5: 7 τούτα παραγγέλλει, ἵνα κ. τ. l. —
Xen. Cyr. 4. 2. 19. Lac. 13. 5. — (β)
seq. dat. et infin. comp. for the use of
the infinit. aor. as well as inf. pres. Lob.
ad Pluryn. p. 747 sq. Winer p. 274. E. g. infin. aor. Mark 8: 6 παραγγείλει
tοῦ ὄρχου ἀντετεινεῖ ἐπὶ τοῦ γῆς. Luke 5:
14. 8: 29, 56. Acts 10: 42. 16: 18. 23:
22. 1 Cor. 7: 10. Inf. pres. Luke 9:
21 αυτοῖς παραγγείλει μηδεὶς λέγετο τοῦ.
Acts 1: 4. 4: 15. 3: 28 see in Παραγγε-
2 Thess. 3: 6. 1 Tim. 1: 3. 6: 17. c.
acc. et inf. pres. 1 Tim. 6: 13. c. dat.
Pres. Luc. Nigr. 34. Xen. Cyr. 2. 4. 4.
infin. c. acc. Xen. An. 1. 2. 1.—(γ) Fur-
ther, seq. dat. et ἑνά, comp. in ἑνά no.
3. a a. Mark 6: 8. 2 Thess. 3: 12.
Seq. dat. c. καθός 1 Thess. 4: 11. c.
λέγων before the express words, Matt.
10: 5.

Παραγγέλωμας, f. γενίσσωμα, (γέ-
νομας,) pp. in pres. to become near, to
become present, i. e. to come, to approach,
to arrive, thrice Matt. 3: 1, 13. Mark 14:
43. imperf. once John 3: 23. Else-
where only aor. 2 παραγγέλσμα to
be near, to be present, i. e. to have come or
arrived ; see in Γίνομαι.

a) genr. and absol. John 3: 23 πα-
25: 7. 1 Cor. 16: 3. al. Sept. for ἵνα
Gen. 26: 22 Ex. 2: 16, 17. saep.—Ael.
V. H. 12. 1 init. Xen. Cyr. 8. 1. 3. —
With an adjunct of place whither, e. g.
seq. ἐκ c. acc. of place, Matt. 2:1. John
24: 11. Hdot. 2. 4.) seq. ἐν c. acc. of
place, Matt. 3:13. (Plut. Mor. II. p. 35.
Taucn.) c. acc. of pers. to come upon
or against any one, Luke 22: 52. (Sept.
Josh. 10: 9. Thuc. 2. 95.) seq. ποὺς
Sic. 2. 13. — With an adjunct of place
whence, e. g. ἐπὶ τοὺς c. gen. Matt. 3: 13.
ἐξ ἄδων Luke 11: 6. παρά τινος Mark
14: 43.

b) i. q. to come or appear publicly,
e. g. John the Baptist, Matt. 3: 1. Jesus,
Luke 12: 51. Heb. 9: 11. — 1 Macc. 4:
45. Test. XII Patr. p. 745.

c) i. q. to come back, to return, Luke

Παράγοντος, f. αὖθω, (ἀγω,) to lead along near, to lead by or past, Xen. H. G. 4. 5. 11. Hence

a) Mid. παράγομαι, to pass along, to pass away, absol. 1 John 2: 8 ὁ σκοτία παράγεται. Trop. i. q. to disappear, to perish, 1 John 2: 17 ὁ κόσμος παράγεται. Comp. below in b. Only in N. T.


Παραδεξευμένος, ου, depon. Mid. (δέξαμαι,) to take near or to oneself, i. e. to receive to oneself, pp. from the hands of any one, Xen. Cyr. 7. 3. 1. In N. T. trop. to receive, to admit, to approve, c. accus. e. g. things, Mark 4: 20 τῶν λόγων. Acts 16: 21 ἡδύ. 22: 18. 1 Tim. 5: 19. Sept. for κατά Ex. 23: 1. —Arr. Epict. 1. 7. 6. Luc. ὁ. Μ. Μort. 28. 2.—Of persons, by Hebraism, to delight in, Heb. 12: 6 ὁ ἄγων μαθείεται, parall. with ἀγωνίαν, quoted from Prov. 3: 12 where Sept. for τὰς ἁρπάζειν.

Παραδεξεύομαι, f. σομα, depon. Mid. (δέξαμαι,) to receive near or to oneself, to give near, with, to any one, to give over, to deliver over or up, sc. into the possession or power of any one, trans. Spoken

Hapedidoma


b) of persons or things delivered over to do or suffer any thing, in the general sense to give up or over, to surrender, to permit, c. acc. Acts 15: 26 ἄνθρωπος παραδοθεὶς τὰς ψυχὰς αὐτῶν men who have given up i. e. jeopardized their lives. c. acc. et ἢν, 1 Cor. 13: 3 ἓν παράδω ὧν σώμα μου ἵνα καθηγήσομαι. Sept. for Chald. 277. Dan. 3: 28.—Luc. Tim. 12. Plut. Mor. Η. p. 32. Tauch. Xen. Cyr. 3. 3. 47. —So of persons given over to follow their passions. c. acc. et dat. of thing, Eph. 4: 19 ἐαυτοὶς παρέδωκαν τῇ ἁλίγχησι. c. acc. et infin. Acts 7: 42. Seq. acc. et eis τινὰ into any thing, i. e. into the power or practice of it, Rom. 1: 24, 26, 28.—Eccles. 23: 6.


c) intrans. or c. ἑαυτὸν impl. see in Παρασκέυα no. 2. to deliver up oneself, to yield oneself, c. g. as the harvest presents itself for the sickle, Mark 4: 29 ὅταν δὲ παραδῷ ὁ πατής. Αι.


Παραδότως, ες, η, (παραδότως), delivery, i. e. the act of delivering over from one to another, Thuc. 1. 9. surrender of a city, Jos. B. J. 1. 8. 6. Thuc. 3. 53. In N. T. ‘any thing orally delivered,’ precept, ordinance, instruction, i. e.

b) genr. precept, doctrine, 1 Cor. 11: 2 παθώς παρέδωκα ὑμῖν, τὰς παραδόσις
Hagatnivw


Hagatnivw, ὁ, ἡ, ἡς, (χλῶς,) pp. to render mischievous, i. e. to make jealous, to provoke to jealousy or emulation, trop. spoken of Israel whom God would make jealous of their own high privileges, i. e. cause to set a right value upon them, by bestowing like privileges on other nations, trans. Rom. 10: 19 ἵκας ἐπὶ οἴκοι ἔννοι, quoted from Deut. 32: 21 where Sept. for ἵκας, ἐννοι. Rom. 11: 11, 14. Also to provoke God to jealousy or anger, sc. by rendering to idols the homage due to him alone, 1 Cor. 10: 22. Sept. for ἤκας ἐπὶ οἴκοι τῶν ναοῦ. 1 K. 14: 22. τοποκατέστησεν Ps. 37: 1, 7, 8.

— Ecclus. 30: 3.


Hagatnivw, ὁ, ἡ, ἡς, (χλῶς,) to look at a thing by the side of another, i. e. to compare, Xen. Mem. 4. 8. 7. In N. T. to look by any thing, i. q. to overlook, to neglect, to slight, pass. Acts 6: 1 διὰ παραδειγματος αἱ χήματα αὐτῶν. — Dem. 1414. 22. Diod. Sic. 35. X. p. 135. Bip. or VI. p. 218. Tauchn.


Hagatnivw, ὁ, ἡ, ἡς, (παρατίθημι,) to look at a thing by the side of another, i. e. to compare, Xen. Mem. 4. 8. 7. In N. T. to look by any thing, i. q. to overlook, to neglect, to slight, pass. Acts 6: 1 διὰ παραδειγματος αἱ χήματα αὐτῶν. — Dem. 1414. 22. Diod. Sic. 35. X. p. 135. Bip. or VI. p. 218. Tauchn.


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Hapanahinto

17 ἤξενατο παρακαλῶν αὐτὸν ὀπελθένιον
(1 Macc. 9: 35. Arr. Epict. 1. 10. 10.
inf. pres. Xen. Cyr. 4. 5. 53.) c. ἢ ἡ
2 Cor. 12: 8. c. ἄτος Matt. 8: 34. (Plut.
Demetr. 38. pen.) c. πρᾶ τοῦ Philum.
παρακάλεσαν τοῖς ὀδηγούσις.
Repos. I. p. 685.

c) i. q. to call upon any one to do
any thing, i. e. to exhort, to admonish,
c. acc. of pers. Acts 15: 32 ᾿Ονόθες καὶ
Σῖλας... παρακάλεσαν τοῖς ἀδέλφοις.
1 Cor. 14: 31. 2 Cor. 10: 1. 1 Thess.
—Also c. acc. and with further adjuncts,
e. g. with the express words, 1 Cor. 4:
16. 1 Pet. 5: 1. c. inf. pres. Acts 11:
23 παρακάλεσαν πάντας... προσευμένους
τοῦ κυρίου. Phil. 4: 2 bis. 1 Pet. 2: 11. (Plut.
Mor. II. p. 22. Tauchn.) c. inf. aor.
Acts 27: 33 παρακάλεσε ὁ Π. ὁ ἄντικος
μεταλαβὼν τροφῆς. Rom. 12: 1. 2 Cor.
9. 16) c. ἢ ἡ 1 Cor. 10: 1. 2 Cor. 8:
6. 1 Thess. 4: 1. — Absol. c. acc. of
παρακάλεν. 2 Cor. 5: 20. 13: 11. Tit. I:
c. inf. pres. 1 Tim. 2: 1. c. inf. et acc.
2 Cor. 6: 1. So ταύτα δίδασκατι, καὶ
παρακάλεσαι 1 Tim. 6: 2. Tit. 2: 15.
d) by impl. to exhort in the way of
consolation, encouragement, etc. i. q. to
console, to comfort, c. acc. of pers. Matt.
2: 18 Ῥαχήλ ἔλαλον... καὶ ὁ ὅθελεν
παρακληθῆναι. 5: 4. 2 Cor. 1: 4 ter, ὁ
παρακαλῶν ἡμᾶς ἐπὶ πᾶσα τῇ ὁλύνθε κ. τ. l.
v. 6. 7. 7. 1 Thess. 3: 7. 4: 18. Seq.
tοὺς παρακλητούς ἦνων, Eph. 6: 22. Col.
2: 2. 4: 8. 2 Thess. 2: 17. comp. in
Kaphia a. γ. So Sept. often for ἔποιη
— In the sense of to make glad, Πας.
to be glad, to rejoice, Luke 16: 25. Acts
20: 12. Ἀλ.

Παρακαλῶτος, f. ψω, (καλινττον)
to cover over, to hide, pp. by putting any
thing near or before an object, e. g. τοῖς
ὄρθαλμοις Sept. for ἔποιη Ez. 32: 36.

Mid. id. Plut. Pomp. 60. In N. T. trop.
Luke 9: 45 (τὸ ὄψας) ᾿ην παρακαλεμένον ἀπὸ αὐτοῦ, comp. in Ἀπὸ I. 2. b.

Παρακαταθήκης, ἐς, ἐς, (παρα-
κατατηρῆμα,) a depository, trust, something
committed to one's charge, 1 Tim. 6: 20
and 2 Tim. 1: 14 in text. rec. where lat-
er edit, have the later form παρακαθήκη
q. v. Lob. ad Phryn. p. 312. — Jos. B.
J. 3. 8. 5. 5. Diod. Sic. 15. 76. Thuc. 2.
72. Xen. An. 5. 3. 7.

Παρακάτισις, f. σομᾶς, (καταστᾶς), to
lie near, to be adjacent, Hadian. 3. 4. 11.
Xen. An. 7. 3. 22. In N. T. trop. to be
at hand, to be present, prompt, Rom. 7:
18 τὸ γὰρ θέλει παρακάτισιν μοι. v. 21.

Παρακάτισις, ἐς, ἐς, (παρα-
καταθήκης), a depository, trust, something
committed to one's charge, 1 Tim. 6: 20
and 2 Tim. 1: 14 in text. rec. where lat-
er edit, have the later form παρακαθήκη
q. v. Lob. ad Phryn. p. 312. — Jos. B.
J. 3. 8. 5. 5. Diod. Sic. 15. 76. Thuc. 2.
72. Xen. An. 5. 3. 7.

Παράκατσις, f. κατεναί, (κατα-
καταθήκης), to lie near, to be adjacent,
Hadian. 3. 4. 11. Xen. An. 7. 3. 22. In N. T. as in the verb q. v.
a) entreaty, petition, 2 Cor. 8: 4 μετά
πολλῆς παρακάτιστος δούλων ἡμῶν. v.
17, coll. v. 6. — Jos. Ant. 3. 1. 5. Pol.
22: 7, 2.
b) exhortation, admonition, Rom. 12.
8 οἵτιν ὁ παρακαλῶν, ἐν τῇ παρακάτιστῃ,
1 Cor. 14: 3. 1 Tim. 4: 13. Heb. 12: 5.
Diod. Sic. 15. 56. — In the sense of in-
struction, teaching, i. e. hortatory, Acts
13: 15 τί ἔστω λόγος ἐν ὑμῖν παρακάτιστος.
4: 36 νῦν παρακάτιστος, i. q. ἐπ
μακαράξεων, where παρακάτισις is then
equiv. to προφητεία.
c) consolation, comfort, solace. Rom.
15: 4 ᾿ων διὰ τῆς παρακάτιστης τῶν
χριστῶν τὴν ἐλπίδα ἐξωμένη, i. c. the con-
sonation afforded by the Scriptures. 2
Cor. 1: 4, 5, 6 bis. 7. 7. 4, 13. Phil.
6: 18. ὁ ὁδεύ τῆς παρακάτιστης Rom. 15:
5. 2 Cor. 1: 3. So Sept. for ἔποιη
— In the sense of to make glad, Pass.
to be glad, to rejoice, Luke 16: 25. Acts
20: 12. Ἀλ.

παράκλητος, ou, ò, ò, adj. (παρακαλεω, pp. called upon, sc. for help; hence as subst.

a) Lat. advocatus, an advocate, intercessor, who pleads the cause of any one before a judge etc. 1 John 2: 1. τινς αμαρτιας παρακλητων ξηραινη προς τον πατερα, i. e. Christ.—Dem. 343. 10. Dion. Hal. Ant. 11. 37. So Rabb. or αποδικαζομαι δια της παρακλησεως του ιηνα αινθρωπον. 2 Cor. 10: 6. Heb. 2: 2.—Just. Mart. de Resurr. p. 213, ἀποδικαζομαι τη του αινθρου παρακλησι.


a) of things, to accompany, i. q. to be done by any one, c. dat. Mark 16: 17 η σημεια δε των πιστευον των παρακλονυσες.—Comp. 2 Macc. 8: 11.


c) i. q. to conform unto, to compare, c. dat. e. g. τη διακαταλειπα 1 Tim. 4: 6. 2 Tim. 3: 10.—2 Macc. 9: 27.


παρακλιτο, f. ωσι, (κυπτω,) to stoop down near by any thing, to bend forward near, sc. in order to look at any thing more closely.


b) metaphor. to look into, to find out, to know, e. iis, James 1: 25. 1 Pet. 1: 12.


2. to receive with or to oneself, sc. what is given, imparted, delivered over,
Haparéyo. d. to take from another into one's own hands, Xen. Cyr. 7. 2. 14. In N. T. pp. to receive in charge, as an office, dignity, e. g. ἄρχοντας Col. 4: 17. 


b) metaph. to receive into the mind, i. q. to be taught, to learn, c. acc. of thing, Mark 7: 4 & τὰ παρέλαβον χρηστών 1 Cor. 15: 1; 3. Gal. 1: 9. Phil. 4: 9 ἃ καὶ ἐμάθετε και παρέλαβετε. Col. 2: 6 τῶν Χριστοῦ meton. for the gospel of Christ. 


Παραλάγεω, f. ξυν (legate v. q.) a) to lay near, and Mid. to lie near or with any one, Hom. II. 2. 515. ib. 14. 237. In N. T. only Mid. παρελάγομαι, as a nautical term, to lay one's course near, i. e. to sail near, by, along a place or coast, i. q. παραπληθεῖται q. v. seq. accus. depending on παρά in composit. Buttm. § 147. n. 12. Matth. § 426. Winer § 56. 2. c. Acts 27: 8, 13 παραλάγοντο τῷ Κριτίνη.—Diod. Sic. 13. 3 καὶ εἶδεν ἣν παραλάγοντο τῷ Ἰταλικάν.

Παράλος, ου. δ. η. άd. (pará., ἀλε.,) elsewhere also παράλος, α. έν, near or by the sea, maritime. Luke 6: 17 τῶν παραλῶν [χώρας] Τύφον, i. e. the sea-coast. 


Παραλαγγεῖν, ζεύ, ζεύ (παράλλαγε) to change side by side, to alternate,) change, alternation, variation, James 1: 17 παρὰ ή [Θεῷ] οὖν ἐν παραλαγγεῖ.—Plut. Enn. 6. 6. 3 ἰμάρον πρὸς νῦκτας τῇ παραλαγγ. Plut. ed. R. VIII. p. 214. 2.


παραμυθία, ἀς, ἄ (παραμυθέω), exhortation, encouragement, Xen. Ag. 5. 3. In N. T. consolation, comfort, 1 Cor. 14: 3.—Wisd. 19: 12: Jos. Ant. 2. 3. 4. Act. V. H. 12. 1 fin.


Παραλυχραίω, ἐπι, (πικραίων), nor. 1 παραλυχραίων comp. Buttm. § 101. 4, found only in Sept. and N. T. strictly 'to make bitter with or towards any one, 'to treat with bitterness,' whence Pass. Sept. Lam. 1: 20 παραλυχραίωνα παραλυχραϊάγορα. More usually i. q. to imbitter, to provoke, e. g. God by disobedience, Sept. c. acc. for ἡρήνη to rebel, Ps. 5: 12. 78: 17. 40. 56. Ez. 20: 13. 21.—Hence in N. T. absol. to provoke sc. God, Heb. 3: 16.—Esdr. 6: 15.

Παραλυχρασμός, οὗ, ο, (παραλυχρασφίω), an imbittering, provocation, sc. of God by disobedience, Heb. 3: 8. 15. Sept. for ἡρήνη Ps. 95: 8. Not found in the classics.

Παραλγήντων, οὗ, ὅ (παραλγήνων), an amusing, provoking, sc. God by disobedience, Heb. 3: 8. 15. Sept. for ἡρήνη Ps. 95: 8. Not found in the classics.

Παράλληλα, ἀρ. 2 παράλληλος, (πάλλω), to fall near by any one, and hence to fall in with, to meet, Pol. 15. 23. 4. Xen. Cyr. 1. 2. 10. Also to fall aside from, to swerve or deviate from any thing, e. g. τῆς ὀφθ. Pol. 3. 54. 5. comp. Buttm. § 132. 4. 1.—Hence in N. T. trop. to fall away sc. from the path of duty, from the faith, to apostatize, absol. Heb. 6: 6. Sept. for ἀπο. Ez. 18: 24. 20: 27.—Wisd. 6: 9. Pol. 12. 7. 2 τῆς ἁληθείας. Xen. H. G. 1. 6. 4.


Παραπληκτος, adv. (pp. neut. of adj. παραπληκτος) nigh by, like, from πληκτος, be near by, as near as, like, similarly, seq. dat. Buttm. § 146. 1. § 133. 2. 2. Phil. 2: 27 ηδονήσας παραπληκτος θανάτω.—Luc. Cynic. 17. absol. Thuc. 7. 19.


Παράπληκτος, ἀτος, το, (παραπληκτιος), a misfall, mishap, Diod. Sic. 19. 100. In N. T. a falling aside or away, sc. from right, truth, duty, a lapse, error, fault, viz.


spoken of a ship, Lat. parasemon, the sign, badge, designation of a ship, commonly a picture or image on the prow, and distinguished from the tutela or figure of the tutelar god of the ship upon the stern; though sometimes the parasemon and tutela would seem to have been the same. Comp. Potter’s Gr. Ant. II. p. 129 sq. Adam’s Rom. Ant. p. 401. Plut. Sept. Sap. Conv. 18 pen. VI. p. 616. Reisk. πυθόμενον του τε κυνηλίου του σώματος και της τε φώς του παρασέμουν. —Hence in N. T. adj. having a sign or badge, Acts 28:11 εν τίπω το παρασέμουν. —In the N. T. once of persons, trop. to glide aside from, to swerve or deviate from any thing, e. g. the truth, law, precepts, etc. (comp. παρασπεπτόντας) absol. Heb. 2:1 δει ὡς προσέχειν τοις ἀκουστήσεις μη πετάσασθαι, i. e. lest we glide aside from them, i. q. lest we transgress; being thus parallel with παραφύεσθαι and παρασκούς in v. 2. So Sept. νύ, μη παραφύεσθαι πετάσασθαι δέ ρημα βουλήν, for Heb. τῇ id. Prov. 3:21. —Clem. Alex. Paedag. III. p. 246 ἵνα μη παραφύεσθαι τῆς ἀληθείας δια χαντελλης. Eupol. ap. Stob. Serm. 4. p. 53 μανθανεῖ το καὶ παραφύεσθαι τῶν φύσεων τοῦ σοῦ λόγου, comp. Κύρκης ad loc. Suid. παραφύεται· μείναι παρασκευνέον. Hesych. παραφύεται· μείναι παρασκευνέον. Id. παραφύεται· ἐξολοθρεύον.—Others here prefer the sense to glide aside, i. e. to stumble and fall, to perish, so that then the question τοις ὡς προσέχεις ἀπέκτησας τας πτωχαιμασς μετέπεσα τοις παρασκευασμασισσεις, but this sense is not supported by classic or other usage.

To παρασκευάζων, λαμβάνω, (τεινών to stretch,) to make ready near or for any one, to prepare at hand, i. e. food, absol. Acts 10:10 οὔκειον δὲ προσώποις. —παρασκευάζοντος δὲ εὐκίνων. —2 Macc. 2:27 συμπόσιων. Hod. 9. 82 δείκνυν. Xen. Cyr. 4. 5. 1, 2. —Mid. or Pass. to prepare oneself, to be ready, 2 Cor. 9:2, 3. seq. εἰς πόλιμον 1 Cor. 14:8. Sept. for ἀργυροῦ του την ἀναλήψιν παρασκευάζοντας, ὁ δὲ παρασκευάζοντας τας πτωχαιμασς των παρασκευασμασισσεις, but this sense is not supported by classic or other usage.
Ilapatneéo
Tlagatnoéa, w, f. now, (rygéw,)
to have an eye near, to watch closely, viz.
a) pp. as the actions of any one with
sinister intent, trans. Mark 3:2 mage-
TIQOUY airoy, si t0ig oa BBacw Peoansv-
tás τίπολα Acts 9:54. Sept. for DT
Ps. 37: 12. — Jos. Ant. 8. 9. 5. 5
tás έδραμάς.

Παρατήρονος, eος, ή, (παρατή-
ρονος,) close watching, accurate observation.
Luke 17: 20 ουχ έχοταί ή βασιλ. τού θ. meτά παρατήρονος, not with observation,
e. i. c. not so that its progress may be
watched with the eyes.—Arr. Epict. 3.

Παρατηθομι, f. θήσον, (θησμον,)
to put or place near any one, trans.
a) e. g. food, to set or lay before any
one, e. ace. of thing and dat. of pers.
expr. or impl. Mark 6: 41 ένα παραθώ-
8: 11:6 ουχ έκατό παραθόσιο αυτώ.
Acts 16: 34 τράπεζαν. 1 Cor. 10: 27. Sept.
for τούτων έκατον Gen. 18: 8. έκατονGen.
24: 33. 2 Sam. 12: 20.—Jos. Ant. 8. 9.
Conv. 2. 2 δέπτων.
b) trop. as a teacher, to set or lay be-
fore, i. q. to propound, to deliver, e. ace.
et dat. Matt. 13: 24 άλλην παραθέσιν
παραθέσιν αυτών. v. 31. Mid. seq. έτ.
Acts 17: 3. Sept. for τούτων έκατον Ex. 19:
c) Mid. παραθέσιμος, όρό 2 παρά-
θέσιμος, όρο 2 imper. παραθόσω 2 Tim.
2: 2, not παραθούν, comp. Butt. §
107. v. 1, 19; pp. to place with any one
on one's own account, i. q. to give in
charge, to commit, to entrust, e. ace.
1 Tim. 1: 18. 2 Tim. 2: 2. 2. 1 Pet. 4: 19.
Also Luke 23: 46 είχε ζηρός σου παρα-
θήσομι το πνεύμα μου, comp. Ps. 31: 6
where Sept. for τούτων έκατον.—Tob.
—In the sense of to commend, e. ace.
et dat. Acts 14: 23 παραθέστον αυτών το
κεφάλι. 20: 32. — Jos. Ant. 4. 8. 2 mid.
pαραθετόμενος ψυχής μου σωφρόνησις.

Παρατυχάνον, ιορ 2 παράτυπον,
(τυχάνον,) to fall in with any one, to
happen near, part. οί παρατύχανοντες,
15. 4. Xen. Apol. Socr. 11.

Παρατυπείκα, adv. (ατύπα, ατύτος,)
pp. at this very instant, instantly, equiv.
to παρ' αυτά τα πρώτα μας νόμιμα,
de Synon. N. T. p. 184. Herm. ad Vig.
p. 783. Lob. ad Phr. p. 47. — In N. T.
one c. art. η, η, το παρατυπείκα as adj.
instant, i. q. momentary, transient, 2 Cor.
4: 17. Comp. Butt. § 125. 6.—Dem.
72. 16 η παρατυπείκα ήδονη, Thuc. 2. 66.
Xen. Cyr. 1. 5. 9.

Παραφέρον, όρ. 2 παραθέσιον, (φί-
ώμον,) to bear on near, to bring on before,
Xen. Cyr. 1. 3. 6. Also to bear along
by, to bear away, e. g. as does a stream,
8. 4. 7. Diocl. Sic. 18. 35. Hence in
N. T.
a) Act. trop. i. q. to let pass away, to
avert, e. g. evil, e. acc. of thing, Mark
14: 36 παράσηκε ο ποιήσημον αυτόν;
Arat. 43 τότε μέν ούν παραθέσθη το θητέρ.
Xen. Ven. 5. 27.
b) Pass. pp. to be borne along by, to be
borne or carried away, e. g. clouds, Jude
12 εκείνης ανέβησαν από τον θητέρο
39, 42, where it is παραθετόμενοι.—Plut.
Arat. 12 πρός δέ μέγα στέφεσθαι ἀργαίσθαι...
παραθετόμενος μολις ἡμετα της Ἀδριανος.
Metaph. to be borne or carried away in
mind. Heb. 13: 9 δύνασί ημικλιτά... μή παραθέσθη ἤ
στων το μυθικόν ζωής ἢ χρήσις...στοιχων
καὶ παραθετόμεναι ἄνδρες ὧν το τ. Τ. Ael.
V. H. 9. 41. — In both these examples
text. rec. has παραθετόμενοι q. v.

Παραφιέναι, ό, f. ήσον, (φρα-
νεία,) to be aside from a right mind, i. q.
to be foolish, to act foolishly, absol. 2
Cor. 11: 23 παραφιέναι λαλόν.—Sept.
Mem. 4. 7. 6.
παραγγελία, ας, η (παραγγελίνα), pp. 'state of being aside from a right mind,' i.e. folly, madness, 2 Pet. 2:16. Comp. Winer p. 501.—Not found elsewhere.


παντοδαίμον, ας, η, (παντοδαίμονος), to winter near or at a place, Acts 27:12.—Pol. 3. 34. 6. Diod. Sic. 19. 68.


παραδολία, εώς, η (παραδολία), a panther, leopard, Rev. 13:2. Sept. for כיתָרָם Num. 22:20. Lam. 4:18. — Diod. Sic. 17. 8. Xen. Cyr. 4. 5. 33. c. eis Jos. Ant. 1. 19. 4. Xen. An. 1. 2. 2. εις c. acc. Xen. Ag. 1. 32.—Part. to παράφων the present sc. time, Heb. 12:11 πρός το παράφων.—Jos. Ant. 6. 5. 1. Xen. Cyr. 3. 1. 29.—Spoken of things, seq. dat. of pers. to be present with or to a person, i.e. the person has the thing, 2 Pet. 1:9 ὅ γὰρ μὴ παρέστη ταῦτα, i.e. he who has not these things. (Wisd. 31:1.) Hence τὰ παράφωνα things which one has, i.e. property, fortune, condition, Heb. 13:5 ἀφοῦ ἔστω τοὺς παράφωναν. — Phocylid. 4 ἀφείσθαι παράφωνοι, καὶ ἀλλοτριῶν ἀπέκτειναι. Xen. Conv. 4. 42.

παρεισηγόγω, f. έσω, (εἰσαγόγος), to lead in by the side of others, to introduce along with others, Diod. Sic. 1. 57. 66. In N. T. to lead or bring in by stealth, to smuggle in, e.g. τὰς αἰρέσεις into the church, 2 Pet. 2:1. — Pol. 1. 18. 3. Plut. Pyrrh. 29. Diod. Sic. 12. 41.

παρεισακτος, ου, ο, τ, adj. (παρεισαγόγω), brought in by stealth, smuggled in, sc. into the church, Gal. 2:4 διὰ τοὺς π. αὐτός—Hesych. παρεισακτος: ἄλλοτρον.

παρεισάγω, f. έσω, (εἰσαγόγος), sitting by, fr. έσω, (εἰσαγω), to sit near, i. q. to wait near, to serve, c. dat. τούς τηπανατηρηίον 1 Cor. 9:13 in Mss. for μεχανής.—Pol. 29. 11. 10. Dem. 572. 10.

πάρειμι, f. έσωμαι, (εἰμί), to be near by, to be present, to have come, absol. John 7:6 ὁ κατέφυλεν ευρίσκει παράγω. 11:28 ὁ διδάσκαλος πάρειμι. Acts 10:21. 17:6. 6. 1 Cor. 5:3 bis. 2 Cor. 10:12. 21:13. 2, 10. Rev. 17:8 in later edit. So 2 Pet. 1:12 εἰς τῇ παραγγέλῃ λύθηνει i.e. the truth which is with you, upon which ye have received. Seq. ἐν c. dat. of time v. 18, comp. v. 12 ἡ ἀμαρτία εἰσῆκε, i.e. the law supervised upon the state of transgression from Adam to Moses.—Test. XII Patr. p. 608 γίνεται μεθ᾽ η, καὶ παρευισχύεται ἡ ἀναστήξειτα. Philo de Temul. p. 243. C, ἀγνοοί ... μητε φαίς μητε λόγον παρευερ-\(<\text{missing text}>\) id. de Opif. p. 34. D.
Here Loesner and others falsely take μαγγυότεας as being i. q. εἰσίδοχομαι. Loesn. Obs. p. 252.

2. to go or come in by stealth, to enter unawares, sc. into the church, intrans. Gal. 2: 4 οὕτως παρεμβάλων κατασχο-


Παρεμβάλομαι, nor. 2 παρεμβάλγας, (φέρω) to bear or bring in therewith or thereunto, to bring forward therewith, e. g. νέον Dem. 484. 1, 12.—In N. T. trop. to bring forward along with, to exhibit therewith, e. g. σπούδην πᾶσαν 2 Tim. 1: 5.

Παρεκτός, adv. (ἐκτός) pp. near by without, i. q. Engl. out near, out by, only in very late writers and only trop. i. q. besides, c. art. τι παρεκτός, the things besides, over and above, 2 Cor. 11: 28 χωρίς τῶν παρεκτῶν. Comp. Buttn. § 125. 6. — With a gen. in the sense of except, Matt. 5: 32 παρεκτός λόγου πορε-


Παρεμβάλλομαι, Ἐς, Ἔς, (παρεμβάλλω) to throw in by or between, to interject, Dem. 1056. 20. Plut. Marcell. 26; from βάλλω,) interpolation sc. of sentences, Aeschin. 23. 41. ib. 83. 21. As a military word, justa-array, a certain method of drawing up troops, Pol. 10. 21. 5. ib. 11. 32. 6. Hence in N. T.


b) in late usage, encampment, i. e. pp. justa-arrangement in a camp, Pol. 6. 28. 1. ib. 6. 31. 7. Hence genr. a camp, spoken of a standing camp, castra sta-

tiva, i. q. Engl. quarters, barracks, viz. the quarters of the Roman soldiers in Jerusalem, in the fortress Antonia, which was adjacent to the temple and commanded it, Acts 21: 34. 37. 22. 24. 23: 10. 16. 32.—Spoken also of the en-

campments of the Israelites in the des-

ert, Heb. 13: 11; and in the same con-

exion trop. v. 13. Comp. Lev. 4: 12, 21. 16. 27, where Sept. for παράθηκα. So Sept. genr. for παράθηκα 1 Sam. 4: 5, 6, 2 K. 7: 5. 7.—Jos. Ant. 7. 4. 1. Pol. 3. 74. 5. 9. Plut. Caes. 45. Galb. 27. Phry-


Παρασκευήμασις, οὐ, ὑπομ. (ἐπιδή-

μος, see ἐπιδήμος,) a by-resident, sojourne-


Παρεμβάλλομαι, i. παρεμβάλλον, nor. 2 παραδίδω, intrans. On the formation of the fut. see ἐρχομαι.

1. to come near to any person or thing, to draw near, to come, e. g. to a table etc.

Luke 12: 37 παραδίδουν διακονήσει ἀν-

toις. 17: 17. (Ecclus. 29: 9.) Genr. Mark 6: 48 καί ἡ ἐκκλήσια παραδίδουν αὐτοῖς, where for the acc. as depending on παρά see Buttm. § 147. n. 12. Matth. § 346. 3. (Ael. V. H. 2. 35 ἐτί ἐπὶ δὲ τὰυτά παρα-


b) trop. i. q. to pass away, to perish, absol. (a) genr. Matt. 5: 18 ἡς ἐν παρ-
παρεώς

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παρθένος

εἰ δὲ ὁ ὀφθαλμὸς καὶ ἡ γῆ. 24: 34, 35.
Theoc. 27. 8 τῶν γὰρ σε παρέφερ
tιται, ὡς οὖν, ἡγή. Dem. 291. 12. —(ɔ)
Of words, declarations, etc. to pass
away without fulfilment, 'to be in vain,
Matt. 5: 18. 24: 34 or δὲ λόγοι μον
21: 33.
c) trop. of evils, to pass away from
any one, i. q. to be removed, averted, seq.
ἀπὸ τοῦ c. gen. of pres. Matt. 26: 39 παρέφε
τιον αὐτῷ εἰμοῦ τὸ ποτήριον τουτοῦ. v. 42.
V. H. 13. 38.
d) trop. to pass by or over, i. q. to neg-
lect, to transgress, c. acc. et dat. expr. or impl.
ἐίτω καὶ τῇ ὀστρακίνῃ ἐκ τοῦ εἰρήνην ἀστάθειαν.
Luke 11: 42 τὴν κοιλιῶν. 15: 29 ἐν-
Jer. 34: 18.—Jos. Ant. 14. 4. 3. Dion.
Hal. Ant. 1. 58. Lys. 107. 42 νόμον.
Παρέφερος, εως, ἡ, (παρεύμα, q. v.)
a letting pass, pretermission, remission,
in the sense of overlooking, not punish-
ing, Rom. 3: 25; diff. from ὀφθαλμός,
which implies pardon, forgiveness.
Comp. Tittm. de Syn. N. T. p. 185.—
Dion. Hal. Ant. 7. 37 τὴν μὲν ὄλοχητι
πάρεσαι οὐχ εὔφορα. Comp. παρέφε
Eccles. 23: 2.
Παρέρχομαι, f. ἐσσω, (ἐσχῶν, q. v.) to hold
near to any one, Hom. Od. 18. 317. II.
18. 556. In N. T. to hold out near or
Ceoss. 1, 9 q. p. present, to
offer, etc.
καὶ τὴν ἀλίκην, sc. σιαγώνα. —Luc. D. Deor.
2. 54.
b) trop. i. q. to be the cause, source,
occation of any thing to a person,
i. e. to make or do, to give or bestow,
to show, to occasion, sc. in one's behalf,
c. acc. et dat. expr. or impl. ἐν
κόπων ἐν κόψεσθαι πάρεσαν τινί, to give
one trouble, i. q. to trouble, to vex,
see fully in Kópsos fin. Matt. 26: 10.
(Pol. 1. 20. 10 διωχθείσαν παρέσαν.) Al-
so ἑφεδράν παρέσαν τινί, to make or
bring gain to any one, Acts 16: 16. (Jos.
Ant. 8. 2. 6 μιδόν.) Acts 17: 31 πλοῦτιν
παρθένων πάσιν, Lat. omnibus fidei fa-
ciens, causing belief in all, i. e. proving,
confirming to all. Comp. Fischer Pro-
lus, de Vit. Lex. N. T. p. 36 sq. (Jos.
Ant. 2. 9. 4. Plut. Mar. 17. Pol. 4. 33.
7. Comp. Raphel Annott. in loc.) Acts
22: 2 παρθένον ἡγοῦνταν γεγενείς silence.
(Sept. for ἀγείρεται Job 34: 29. Dion.
Hal. Ant. 11. 32.) Acts 23: 2 π. φαλα-
τροπίαν. 1 Tim. 1: 4. 6: 17.—Jos. Ant.
1. 3. 1. Xen. Cyp. 4. 5. 28.—Mid. παρ-
έρχομαι, to do or show for one's self, for
one's own part. Luke 7: 4 ἄδεης ἄτιν ὑπο
παρέσαν τοῦτο, for whom thou shouldst
θνη παρέσαν thus, where for 2 pers. fut.
παρέσαν see Buttm. § 103, n. III. 3. p.
200; but others read παρέσαν. Acts 19:
24. Col. 4: 1 to δίκαιον ... τοῖς δυσλιθό
παρέσαν τοῦτο, show on your part towards
servants what is just etc. (Dem. 228. 26.
Xen. An. 7. 6. 11.) C. dupl. acc. ἄνωτέ
τι, Tit. 2: 7 ἱσεύναι παρεφάρμενος τίνος
Lib. educ. c. 20. T. VI. p. 47. 4. Reisk.
Παρθηγορία, ας, ἡ, (παρθηγοροῦν) to speak
with, to exhort, to console, fr.
παρηγορηστι, ἡ, παρηγορία, consolation, com-
fort, solace, Col. 4: 11.—Jos. Ant. 4. 8. 3.
Plut. de Exil. c. 1. T. VIII. p. 304. 3.
Reisk.
Παρθένια, ας, ἡ, (παρθένος) virginity, virgin age,
Luke 2: 36 ἡ γάμια ἡ ἡγεῖται ἑαυτῆς ἀπὸ παρθένων
αὐτῆς, i. e. with the husband whom she
had married as a virgin. Sept. for ἀγείρε
23. Dion. Sic. 3. 69 or 70.
Παρθένος, ou, ὁ, ἡ, adj. virgin, e.
g. γυνὴ παρθένος Hes. Theog. 514. τῇ
παρθένῳ ὕπατῃ Αἰγύπτου Sept. for
παρθένῳ Ἰερ. 46: 11. ἡ παρθένῳ γῇ Jos.
Ant. 1. 1. 2. παρθήνῃ Aeschyl. Pers.
612 or 615. In N. T.
a) Fem. ἡ παρθένος as subst. a virgin,
maiden. (a) pp. one who has not known
man; e. g. Luke 1: 27 bis, πρὸς παρθέ
νων μημητουμένων ... Μαριάνα. ι. l.
comp. v. 34. Sept. for παρθένῳ Gen. 24:
16. 1 K. 1: 2.—Hidian. 1. 11. 12, 13.
Plut. Romul. 22.—So Matt. 1: 23 ἡ παρ-
θένος ἐν γαστὶ ἡ γε, quoted from Is. 7:
14 where Sept. for ἀγείρε, apparently
referring however to the youthful spouse of the prophet, comp. Is. 8:3, 4; 7: 10, 21. So τικιγιζει, Sept. viμυξη, Joel 1: 8. Sept. also τικιγιζει for τικιγιζει Ps. 68: 26. So also ἡ παρθένος for youthful spouse, bride, viμυξη, Hom. II. 2. 514 εἰς τέκνα Αστυνόης, παρθένος αὐδιν. Soph. Trach. 1321. The sense then in Matt. I. c. would be: 'Thus was fulfilled in a strict and literal sense, that which the prophet spoke in a wider sense and on a different occasion.' Comp. Gesen. Lex. τικιγιζει.— Trop. 2 Cor. 11: 2.—(β) Genr. of a marriageable maiden, damsel, Matt. 25: 1, 7, 11. Acts 21: 9. 1 Cor. 7: 25, 28, 34 μεμικται η γυνὴ καὶ ἡ παρθένος, i. e. ἡ ἁγιάζων ibid. v. 36, 37 ἡ παρθένος αὐτοῦ, i. e. his virgin daughter, marriageable but unmarried. So Sept. and τικιγιζει, Gen. 24: 43. for τικιγιζει Gen. 24: 14, 55. 34: 3 of Dinah after she was defiled.— 3 Macc. I: 15. Diod. Sic. I. 57. 73. Xen. Cyr. 4. 6. 9. Mem. 1. 5, 2.

b) Mase. Rev. 14: 4 οὐτὸς εἶναι, οὐ μετα γυναικῶν οὐκ ἔμοιλαν θησα: παρθένοι γας τινας, i. e. chase, pure, who have not known women; or else i. q. ἀγαματο, unmarried, sc. for the sake of greater devotedness to Christ, comp. 1 Cor. 7: 32, 33.— Said ἄβαλεν οὗτος παρθένοι καὶ δίκαιοι ἀπίζεξε. Photii Amphil. Quest. 188. p. 785, τοῦ παρθένου καὶ ἐναγκάτιστον εὐωδινον. 

Παθοδος, οὐς δ, a Parthian, Acts 2: 9, spoken of Jews born or living in Parthia.—Jos. Ant. 10. 11. 7. Hidian. 6. 5. 15.— Parthia proper was a large region of Persia, described as bounded N. or N. W. by Hyrcania ; W. by Media; E. by Aria; and S. by Carmania deserta; and wholly surrounded by mountains. In the later period of the Roman republic, the Parthians extended their conquests and became masters of a large empire. They were esteemed the most expert horsemen and archers in the world; and the custom of discharging their arrows while in full flight, is peculiarly celebrated by the Roman poets; comp. Hor. Od. 2. 13. 17. Virg. Geor. 3. 31. See Strabo 10. p. 354. Q. Curt. 6. 11. Cellar. Notit. Orb. lib. 3. c. 18 sq. 


Παριστανο, see in Παριστρον. 

Παριστήμι, f. παραστάσις, (καταστήμι q. v,) aor. 2 παρίστησιν etc. Also pres. παρισταται, a later secondary form, Rom. 6: 13, 16. Dem. 28. 9. Pol. 3. 113. 8; comp. Passow sub v. Buttun. § 112. 12. § 106. n. 5.— Trans. to cause to stand near; intrans. to stand near; see in Παριστρον. Buttun. § 107. II.

I. Trans. in the pres. impf. fut. and aor. 1 of the Active, to cause to stand near, to place near by, Ael. V. H. 12. 1 post med. Pol. 3. 113. 8. Hence in N. T. to place or set before any one, to present, to exhibit, e. g.


c) in the sense to commend, 1 Cor. 8: 8 διδωμαι δε ημας ο παραστης του Θεου. — Jos. Ant. 15. 7. 3. Arr. Epict. 1. 16 αυτο παρενερας η παραστης. 

II. \textit{Intrans.} in the perf. plupf. and aor. 2 of the Active, and in Mid. to stand near, to stand by.


\textit{Παρεμεναίς, α, ō, Parmenas, pr. n.} of one of the seven primitive deacons, Acts 6: 5.


\textit{Παροικεῖο, οῦ, (οἰκεῖον)} to dwell near, to be neighbour, Luc. D. Mort. 2. 1. Xen. 


b) in John's Gospel, \textit{i.q.} \textit{τῷ ἄνθρωπῳ}, which word is not used by John, comp. in \textit{Παραβολή}. E. g. (a) genr. \textit{τῇ} \textit{ἀληθείᾳ} \textit{παροιμίας}, which word is not used by John, comp. in \textit{Παραβολή}. E. g. (a) genr. fig. \textit{discourse, dark saying}, i. e. obscure and full of hidden meaning, John 16: 25 bis, \textit{ἐν παροιμίαις λακέον} v. 29. Comp. in \textit{Παραβολή} c. So Sept. and \textit{τίνας} of short and sententious maxims, Prov. 1: 1. 25: 1. —Eccles. 6: 35. 39: 3. —(β) a \textit{parable}, in the usual sense, John 10: 6. Comp. in \textit{Παραβολή} b. 

\textit{Παροικίων, ου, ὁ, η} (\textit{οἰκεῖοι}) by wine, i. e. spoken of what takes place
by or over wine, revelry, as τὰ πάροινα se. μελή, drinking-songs, Boeckh Pind. Fr. p. 555. In N. T. of persons, i. q. given to wine, pp. sitting long by wine, 1 Tim. 3: 3. Tit. 1: 7.—Luc. Tim. 55. Lysias 101. 20.


Παροβολικώς, ἀν, ὁ, ἄνω, (ὁμοιώς q. v.) pp. to be nearly like, i. e. genr. to be like, to resemble, c. dat. Matt. 23: 27. Comp. in Ὀμοιώς.


Παροβολικόνα, f. νῦν, (ὁδύν, ὁδύς,) to sharpen by or on anything, sc. by rubbing, to whet, e. g. τὴν πάροβολαν Sept. for ἦξε Deut. 32: 41. to sharpen by or along with, thereby, i. e. with and for some other act or purpose, e. g. trop. τὸν ἡχὸν Plut. Marcell. 20. Metaph. to sharpen the mind, temper, courage of any one, to incite, to impel, Jos. Ant. 15. 3. 5. Xen. Mem. 3. 3. 13.—Hence in N. T. metaph. to provoke, to rouse, sc. to anger, indignation, only Pass. or Mid. Acts 17: 16 παροβολίζετο τὸ πνεῦμα αὐτοῦ ν. τ. λ. 1 Cor. 13: 5. So Sept. for ἡξαπῆ Deut. 9: 18. ἦξε Deut. 1: 34. 9: 19.—Jos. Ant. 8. 8. 5. Dem. 10. 24. Thuc. 6. 56.

Παροβολίσμός, ὁ, ὁ, (παροβολικόνα,) pp. a sharpening, i. e. trop.

a) incitement, impulse, sc. to action or feeling. Heb. 10: 24 εἰς παροβ. ἀγαπής καὶ ζ. ἐργῶν.


Παροβολιζω, f. ἵνα, (ὁροβολιζω,) Att. fut. παροβολιζέω Buttm. § 95. 7 sq. Winer § 13. 1. c.; to make angry by or along with some other act or thing, to provoke thereby, therewith, etc. c. acc. Eph. 6: 4 μὴ παροβολιζείς τά τέκνα τοῦ ἀνθρώπου. Rom. 10: 19 quoted from Deut. 32: 21 where Sept. for ἦξαπῆ, as also Judg. 2: 12, 1 K. 14: 15.—Eccles. 3: 16. 4: 2, 3. The Act is found in profane writers only Triclin. ad Soph. Antig. 350. comp. Passow s. v. Pass. Dem. 805. 19.


Παροβολίσμος, ὁ, ὁ (παροβολικόνα,) pp. the being or becoming present, i. e. a) presence, 2 Cor. 10: 10 ἢ δὲ παροβολίσμος τοῦ σώματος ἀσθενείας. Phil. 2: 12.——Hidian. 1. 3. 13. Dem. 674. 24.


Παροβολικός, ἄνω, ἦ, ὁ (ὁμοιώς) a by-dish, side-dish, consisting of dainties set on as a condiment or sauce, Athen. 9. 2. p. 367. B. p. 368. A. Pollux Onom. 6. 56. Comp. Sturz. Lex. Xenoph. s. v. In later usage and N. T. a side-plate, i. e. a plate, platter, dish, pp. in which some dainties are served up. Matt. 23: 25 τὸ ἐξωθεν τοῦ τοπρίου καὶ τῆς παροβολισμοῦ. v. 26.—Arr. Epict. 2. 20. Plut. de adulat. et Amic. 9. T. VI. p. 197. 3 Reisk. Xen. Cyr. 1. 3. 4. The grammarians
condemn the word in this sense, Phryn.

ταγώνια, ἃς, ἥν (πᾶς, ὁποῖος) pp. 'the speaking all one thinks,' i. q. free-spokenness, as characteristic of a frank and fearless mind; hence meton. and genr. freeness, frankness, boldness, as of speech, demeanour, action, etc.

a) pp. and genr. Acts 4: 13 ἐν ὑφεύρων-


—So in adverbal phrases, e. g. παραθέ-

σία, i. q. freely, frankly, boldly, John 7: 13, 26; or i. q. openly, plainly, without concealment or ambiguity, Mark 8: 32. John 10: 24. 11: 14. 16: 25, 29; also of actions, openly, done in the sight of all, not privately, John 11: 54 οὖνει παραθέ-

σία περιστὰται. x. t. l. 18: 20. ἐν παρα-


c) as implying frank reliance, confi-

ding hope, i. q. confidence, assurance. 2 Cor. 7: 4 πολλὰ μοι παραθήσεις πρὸς ὑμᾶς κ. τ. λ. but referred by some to a above. Eph. 3: 12. Heb. 3: 6. 4: 16. 10: 19, 35. 1 John 2: 28. 3: 21. 4: 17. 5: 14. —Jos. Ant. 5. 1. 13 παραθήσαις λαμ-


παραθησίαις ἵομαι, ἅνουμαι, depon. Mid. (παραθησία,) to be freespoken, spoken to speak freely, openly, boldly, i. q. to be free, frank, bold, in speech, demeanour, action, etc. E. g. joined with verbs of speaking, Acts 13: 46 παραθησάσαμεν, δὴ ὁ II. καὶ ὁ B. εἰτον. 19: 8. 26: 26. Genr. and seq. ἐν, e. g. of place, ἐν τῇ

συναγωγῇ Acts 18: 26; or of thing, ob-

ject, i. q. in behalf of, ἐν αὐτῷ Eph. 6: 20; or of person, παράφης ἐν θαύμι ν. i. e. in faith and trust in God, 1 Thess. 2: 2, comp. 1: 1 and ἐν no. 1. c. a.; also ἐν τοῦ ὀνόματι τινος, in one's name, by one's authority, comp. in ὄνομα b. Acts 9: 27, 28. Seq. ἐν τῷ κυρίῳ Acts 14: 3, see in 'Εκκ. II. 3. c. a. p. 301. — Sept. Job 22: 6. Xen. Ag. 11. 5. c. ἐν of place Plut. Marcell. 20. κατὰ τινος Pol. 12. 13. 8. πρὸς τινα Xen. Cyr. 5. 3. 8.

Πάξ, πᾶσα, πᾶν, gen. παντός, πάσης, παντός, all, Lat. omnis, viz. 1. as including the idea of oneness, a totality, all, the whole, Lat. totus, i. q. οὖλος. In this sense, the Singular is put with a noun having the article; and the Plural also stands with the article where a definite number is implied, or without the article where the number is indefinite. See in 'O, ἡ, τό, II. A. 2, b. γ. Winer §17. 10. Buttm. §127. 6. Matth. §277.


B) Plur. a) before a subst. or other-

word, viz. (a) Subst. c. art. im-


\textbf{πάσχα}


\textbf{Πάσχα,} τὸ, indec. i. q. Heb. נגָּשָׁה, Aram. נגָּשָׁה, the passover, i. e. a sparing, immunity, from קָפָל to pass over, to spare. So Sept. usually for נָבָה, as Ex. 12: 11, 21. al. but also in 2 Chr. 30: 15. 35: 1, 11. φασικα. Jos. Ant. 5. 1. 4. The passover, the great sacrifice and festival of the Jews, was instituted in commemoration of God's sparing the Hebrews when he destroyed the first-born of the Egyptians; it was celebrated on the 14th day of the month Nisan, which began with the new-moon of April, or, according to the Rabbins, of March, between the evenings, see in 'Oψία b. For the institution and particular laws of this festival, see Ex. c. 12 sq. Lev. 23: 4 sq. Num. 9: 1 sq. The later Jews made some additions; in particular they drank at intervals during the paschal supper four cups of wine, the third of which was called ῥῆσπερν λίθος the cup of benediction, τὸ πατήριον τῆς πολύλογας I Cor. 10: 16, comp. Matt. 26: 27. See espec. Lightfoot Hor. Heb. ad Matt. 26: 26, 27. Bibl. Repos. IV. 113 sq. Jahn § 354. In N. T. τὸ πάσχα is spoken both of the victim and the festival.

a) i. q. the paschal lamb, i. e. a lamb or kid of a year old, slain as a sacrifice (Ex. 12: 27) between the evenings of the 14th of Nisan; see in 'Oψία b. According to Josephus the number of lambs provided at Jerusalem in his time, was 256,500, which were slain between the 9th and 11th hour, i. e. from 3 to 5 o'clock, in the afternoon before the evening or commencement of the 14th day of Nisan, B. J. 6: 9. 3. — (a) pp. φαγεῖν τὸ πάσχα to eat the passover, i. q. to keep the festival, Matt. 26: 17. Mark 14: 13. Luke 22: 11, 15. John 18: 28. Sept. Ex. 12: 43. Ezra 6: 21. comp. 2 Chr. 30: 18. εἰτομαξέοι τὸ πάσχα to make ready the passover sc. for eating etc. Matt. 26: 19. Mark 14: 16. Luke 22: 8, 13. ὀφείλειν τὸ πάσχα to kill the passover Mark 14: 12. Luke 22: 7. So Sept. for πάσχαντες τὸ πάσχα τὸν θάνατον. Ex. 12: 21. ἡμέραν τὴν ᾿Αριάδνην Deut. 16: 2, 5, 6. — Jos. Ant. 3. 10. 5 τὴν Φωκίαν πάσχα λογομνήν. — (β) Metaph. of Christ, 1 Cor. 5: 7.

b) i. q. the paschal supper, the festival of the passover, on the eve of the 14th of Nisan, which was also the commencement of the seven days' festival.

Πεσόω, ἡ πίεωμα, ἀor. 2. ἐπα-θην, perf. πέπινθα, to suffer, in the most general sense, i. e. pp. to be affected by any thing from without, to be acted upon, to experience either good or evil, intrans. and also c. acc. of the thing or manner.

a) of good, to experience, i. e. to have happen to oneself, to receive, Gal. 3: 4 τοὺς πάντα ἐπάθετε εἰς ἑαυτῶν; i. e. have ye experienced such things, such blessings, in vain? comp. v. 2, 5.—Theocr. Id. 15. 138. Jos. Ant. 3. 15. 1 ὑπομίνην, ὡς παθέντες εἰς αὐτούς [ἡθού], καὶ πυ- λικον ἡγογίων μεταλαβόμενοι κ. τ. ἀ. Xen. Mem. 2. 2. 3 ἀγαθά. So εὐ πά- σχεν Ael. V. H. 1. 34. Xen. H. G. 6. 5. 48.


Πατάρα, ὁ, τα, Patala, a maritime city of Lycia, Acts 21: 1; celebrated for an oracle of Apollo, who was hence called Patareus, Hor. Od. 3. 4. 64. Virg. Aen. 4. 144, where comp. Heyne Excurs. II. Strabo XIV. p. 980, 981.

Πατασσο, ἡ, ἀνίο, pp. intrans. to strike, to beat, Lat. pulsio, e. g. as the heart, Hom. II. 7. 216. Later and in N. T. trans. to strike, to smile, e. g. a) gently, i. q. to touch, to lap, c. acc. Acts 13: 7 τὴν πλευρὰν τοῦ Πατασ. —Diod. Sic. 1. 67 τοὺς κοιντοὺς τα ἀσπι- δας πατάσαντες.


Tatéa, 0, f. noo, (πάτος trodden path,) to tread with the feet.


b) intrans. to tread, to set the foot, etc. seq. ἐπάνω, Luke 10: 19 πατήσει ἐπάνω ὄροσεως, to tread upon serpents, i. e. without harm. So Sept. for τῇ Ἰου νίν Is. 32: 20. Also for τῇ Ἰου νίν i. q. to walk, Is. 42: 5.

Πατήρ, τέρος, τρός, ó, a father, comp. Buttm. § 47. Spoken genr. of men, and in a special sense of God.


d) metaph. seq. gen. of thing, i. q. the author, source, beginner of any thing. Rom. 4: 12 πατήρ περιτομῆς, i. e. Abraham. John 8: 44 ὡς ἑλπιστὶς ἠστὶ, καὶ ὁ πατήρ αὐτοῦ σε τοῦ γενέσθαι. So Sept. and ἐξο闻名 τῆς ἐλευθερίας.


d) metaph. seq. gen. of thing, James 1:17 ἀνε[ὦν] τοῦ πατρὸς τῶν φωτόν, the Father of lights, i.e. the author, creator, of the heavenly luminaries; but not like them subject to change. Comp. Job 38: 28. Al.


Πατριά, ἀς, ἡ, (πατήρ), paternal descent, lineage, Hdot. 3. 75. a family, race, caste, Hdot. 1. 200.—In N. T. family, Heb. ἡ γένους ἡμῶν, as the subdivision of a Jewish tribe, φυλή, ἡ γένους, which ‘family’ comprehended several households, οἰκός, ἡ γένους; see Gesen. Lex. γένος no. 10.


Πατριάρχης, οὐ, ὁ, (πατηρία, ἀρχή), a patriarch, the father and founder of a family or tribe, as Abraham, Heb. 7: 4: the sons of Jacob as heads of the twelve tribes, Acts 7: 8, 9.—Jos. de Mace. § 16 fin. — So of David as the head of a family, πατριά, ἡ γένους, Acts 2: 29. comp. Luke 2: 4; see in Πατριά. Sept. for ἡ γένους 1 Chr. 9: 9. 24: 31. 2 Chr. 19: 8. comp. 1 Chr. 27: 22.

Πατρικός, ἡ, ὁ, (πατήρ), paternal,
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**Παύλος, ou, o, Paulus, Paul, pr. n. of two persons in N. T.**

1. **Sergius Paulus, a Roman proconsul in Cyprus, residing at Paphos, Acts 13: 7. See in Ανώτιπτος.**

2. **Paul, the apostle of the Gentiles, originally called Σαῦλος q. v. He was of the tribe of Benjamin and of purely Hebrew descent, Phil. 3: 5; but born at Tarsus in Cilicia, Acts 21: 39. 22: 3, where his father enjoyed the rights of Roman citizenship, of which privilege Paul several times availed himself, e. g. Acts 16: 16; 27: 27 sq.** At Tarsus, which was a celebrated seat of learning (Strabo 14. 5), he probably gained that general acquaintance with Greek literature which appears in his writings, and which was so important to him as a teacher of the Gentiles or nations of Greek origin. His Jewish education was completed at Jerusalem, where he devoted himself to the severest discipline of the Pharisaic school, under the instructions of Gamaliel, Acts 22: 3, comp. 5: 34. According to the custom of learned Jews, he appears also to have learned a trade, viz. that of a tent-maker, σκηνωτός, by which he afterwards often supported himself, Acts 18: 3; 20: 34. See Pirke Aboth c. 2, § 2. comp. Neander Gesch. der Pflanz. d. chr. Kirche, I. p. 228.

Paul, in the fierceness of his Jewish zeal, was at first a bitter adversary of the Christians; but after his miraculous conversion, he devoted all the powers of his ardent and energetic mind to the propagation of the gospel of Christ, more particularly among the Gentiles. His views of the pure and lofty spirit of Christianity, in its worship and in its practical influence, appear to have been peculiarly deep and fervent; and the opposition which he was thus led to make to the mere rites and ceremonies of the Jewish worship, exposed him to the hatred and malice of his countrymen. On their accusation, he was put in confinement by the Roman officers, and after being detained for two years or more at Cesarea, he was sent to Rome for trial, having himself appealed to the emperor. Here he remained in partial imprisonment two whole years, Acts 28: 30. Later accounts, mostly traditionary, relate that he was soon after set at liberty, and that after new journeys and efforts in the cause of Christ, he was again imprisoned and at last put to death by order of Nero. Comp. Clem. Rom. Ep. ad Cor. § 5. Neander l. c. I. p. 390 sq. Planck Gesch. des Christenthums u. s. w. II. p. 80 sq. See also genr. Neander l. c. p. 99 sq. and in Bibl. Re-
Piao, f. παινό, Engl. to pause, i.e.
a) Act. trans. to make pause, to make
leave off, to restrain, sc. from anything, seq. acc. to any thing, gen. 1 Pet. 3:10 παναι-
τώ την γλώσσαν αὐτοῦ ἀπὸ κακοῦ, in al-
fusion to Ps. 34:14 [13] where Sept. c.
ἀπό for τὴν γλώσσαν—c. ex Eurip. Elect-
987 παναιν ὡς κακοῦ ἑτέρου. The usual
Greek construction is acc. et gen. e.
Comp. Matth. § 345. 4, and n. 1.
b) Mid. intrans. to pause, to leave off,
to refrain, sc. from anything. E. g. seq.
gen. of thing, 1 Pet. 4:1 ἐπέπαινεν ἀμα-
τίας hath ceased from sin. Butt. § 132.
4. 1. Winer § 30. 6. For this use of the
perf. pass. see Butt. § 136. 3. So Sept.
—Jos. Ant. 2. 3. 3. Luc. D. Deor. 6. 2.
Xen. Cyr. 6. 1. 36. —Seq. particip. in-
stead of infin. Butt. § 144. n. 3. Wi-
ner § 46. 1. Luke 5:4 ὥς δὲ ἐπέπαινεν
λαόν, as in Engl. when now he left
speaking. Acts 5:42 οὐ ἐπέπαινεν δι-
δάσκαλος, they ceased not teaching.
Cyr. 3. 4. 22.
Πεδονος, ης, ὁν, (πεδον, πεδον,) plain, level, e.g. land, Luke 6:17 ἐπὶ τοῦ πεδι-
νου, he stood upon a level place, i. e. upon the plain. Sept. for τῆς ἡμέρας Deut. 4:43. τῆς ἡμέρας Josh. 9:1.
2 Chr. 1:15.—1 Macc. 3:40. Pol. 1.
84. 4. Xen. Cyr. 1. 6. 43.
Πεζέννο, f. εὐώνο, (πεζέα, πεζόν,) foot it, to travel on foot, i.e. by land
—Pol. 16. 29. 11. Xen. An. 5. 5. 4 με-
χως ἐντάθεται ἐπίζενον ἡ στιγμή.
Πεζίων, adv. (pp. dat. fem. of adj.
πεζίος on foot, pedestrian,) on foot, Matt.
see Butt. § 115. 4. —Jos. B. J. 4. 11.
Πεθαρχεῖον, ου, ὁ, (πεθαρχεῖος,
from πεθαρμακα, αὐχεῖας,) pp. to obey a ru-
er, one in authority; hence genr. to
obey, c. dat. e.g. magistrates, αὐχεῖας
Tit. 3:1. τῷ ἑαυτῷ Acts 5:29. 32.—Jos.
Xen. Mem. 3. 5. 19.—So to obey or fol-
low one's advice, c. dat. of pers. Acts 27:
21.—Pol. 3. 4. 3. Diod. Sic. 1. 27.
Πεθανός, ης, ὁν, (πεθανόω,) a form else-
where unknown, i. q. πεθανόσι or πε-
θανός, persuasive, winning, 1 Cor. 2: 4
οὐκ ἐν πεθανοῖς ἐνθαρρύνει σοφίας λόγοις,
ἀλλὰ κ. τ. λ. Some suppose it to be a
contraction or corruption of πεθανόσιος;
others read οὐκ ἐν πεθανωτί ἐνθαρρύνει
σοφίας [λόγοιν], ἀλλὰ κ. τ. λ. as if from subst.
πεθανώ q. v.
Πεθώβω, οὐς, οὐς, ὁ, (πεθώβω,) pp.
Leitô, f. πείσω, perf. 2 πείσουσα, perf. pass. πείσαμαι, aer. 1 pass. επιλέγω, to persuade, pp. to move or affect by kind words and motives.


b) i. q. to bring over to kind feelings, to conciliate. (a) genr. i. q. to pacify, to quiet, e. g. an accusing conscience, τας καρδίας 1 John 3: 19, comp. v. 20. See in Ὄτι no. 2. c. γ. — Sept. 1 Sam. 24: 8. Xen. H. G. 1. 7. 7 τον δήμον, comp. § 4, 5, — (β) i. q. to win over, to gain the favour of, to make a friend of, c. acc. of pers. Gal. 1: 10 ἀνψιπέτων πείσω, ἀντι του θεοῦ ; (Xen. Ath. 2. 11.) Prob. by presents, bribes, etc. Matt. 28: 14. Acts 12: 20 πείσατος τον Βισαντον.— 2 Macc. 4: 45. Jos. Ant. 14. 16. 4 Ἡρακλῆς πολλοῖς χρήματι πείσει τον Ἀντιόγον. Xen. H. G. 7. 3. 4.

II. Pass. and Mid. to let oneself be persuaded, to be persuaded, i. e.


III. Perf. 2 πείσας, intrans. to be persuaded, to trust, comp. Buttm. § 113. n. 3.


Πείναω, ὁ, f. ἄμεα, aer. 1 ἐπισάμα.
Ilzipa

For the later mode of contraction into α, as απευ, see Lobe. Ad Phryn. p. 61, 204. Winer § 13. 3. comp. Buttm. § 105. n. 5. — To hunger, to be hungry, intran.


Πείγα, ας, η, (πείγω), trial, in N. T. only in the phrase πείγαν λαμβανειν τως, pp. to take a trial of any thing, i. q. πείγαζω, comp. in Λαμβάνω 1. f. E. g.


b) i. q. to have trial of, to experience, τον ἐπαινοῦ. Heb. 11: 36.—Jos. Ant. 2. 5. 1. Pol. 28. 9. 7. Xen. An. 5. 8. 15.


b) of persons, i. q. to tempt, i. e. to prove, to put to the test, seq. acc. (a) genr. and in a good sense, in order to ascertain the character, views, feelings of any one. Matt. 22: 35, comp. Mark 12: 28—34. John 6: 6 τούτο δέ ἔλεγη πείγαζον αυτών. 2 Cor. 13: 5 ἐκαύνως πείγαζεν. Rev. 2: 2. So Sept. for ἰερον.

1 K. 10: 1. Ps. 26: 2. ἰερον Ps. 17: 3.


Πείγαμος, ας, ο, (πείγαμος), trial, proof, a putting to the test, spoken only of persons.

a) genr. trial of one's character etc. 1 Pet. 4: 12 πέσος πείγαμον ἴμαν, i. e. to try or prove you. —Ecclus. 6: 7. 27: 5 πείγαμος ἀνθρώπου διαλογισμόν αὐτοῦ. v. 7.—By impl. trial of one's virtue, temptation, i. e. solicitation to sin, espec. from Satan, Luke 4: 13. 1 Tim. 6: 9.


Πειραμοῦν, ης, ης, (πείρασσα,) persuasion, i. e. the being easily persuaded, credibility, Gal. 5: 8 τίς ἐν εὐχώ τῇ ἐλπίδι ἥπειρασθή; ἡ πείρασσα σὺ ἐν τῷ καλ. x. t. l. On the paronomasia see Winer § 62. 1 fin. Others refer it to Judaizing teachers, i. q. effort at persuasion.—Eustath. ad IIiad. ἡ, p. 21. 46. Odys. χ’, p. 785. 22.


upon or among, c. acc. et dat. 2 Thess. 2:11 πέμψεις αὐτοῖς ὁ θεὸς ἐνέχειν πλαίνης. So c. acc. simpl. to send forth, e. g. τὸ διδάσκων, i. e. to thrust in, Rev. 14:15, 18.—Wisd. 12: 25. Hom. II. 15. 109. Al.


Πενθέρω, οὖ, ο, ἡ, πενθήρος, to mourn, to lament, i. e.


Πενθεκις, adv. (πέννεις) five times


Πενθεκοιοι, ου, οι, τα, indec. fifty, Mark 6: 40 et Luke 9: 14 ἐνα πενθεκοιο-


Πενθεκοιοι, ης, ος, (pp. fem. of πενθεκαδίκος) a fiftieth part, a species of impost, Dem. 568. 12. ib. 738. 5. See Boeckh Staatsch. d. Ath. I. p. 337. In N. T. Pentecost, the day of Pentecost, one of the three great Jewish festivals, in which all the males were required to appear before God; so called because celebrated on the first day of the festival of 'weeks, which began directly after the Passover, i. e. seven weeks after the 16th day of Nisan; comp. Lev. 23: 15 sq. Deut. 16: 9 sq. Jos. Ant. 3. 10. 6. Hence called in Heb. ἐρήν, Sept. ἐρήνη ἐξομολογία, festival of weeks, Deut. 16: 10. It was a festival of thanks for the harvest, which began directly after the Passover, Deut. 16: 9 sq. and was hence called also ἐρήνη τῶν νεκρῶν, Sept. ἐρήνη τῶν νεκρῶν, day of the first-fruits, Num. 28: 25. Josephus relates that in his day great numbers of Jews resorted from every quarter to Jerusalem to keep this festi-
Περγάμος, ον, τή, Pergamus, now Bergamo, a celebrated city of Myssia, Rev. 1:11. 2:12. It was situated near the river Caicus, and was the metropolis of the powerful kingdom of Pergamus, which was so long famous under the Attali. The kings of this race collected here a noble library of 200,000 volumes, which was afterwards given by M. Antony to Cleopatra, and added to the library at Alexandria. Here also parchment was first perfected; hence called pergamina. At Pergamus was also a celebrated and much frequented temple of Esculapius, who was usually represented under the image of a serpent; whence prob. the allusion in Rev. 2:13.


Πέρας, κατος, τό, (obsol. πέρα, end, extremely, e. g. of the earth, τῆς γῆς, i. e. the remotest regions, Matt. 12: 42. Luke 11: 31. Rom. 10: 18. So Sept. for τῆς γῆς Ps. 2: 8. τῆς γῆς πέρας Ps. 61: 3. comp. 19: 5. — Diod. Sic. 3. 53 init. τα τ. τῆς γῆς Xen. Ag. 9. 4. —Trop. of what comes to an end, conclusion, termination, Heb. 6: 16 ἀντιλο-
it, where also the tropical sense about or for it, is also included; comp. Passow, A. 1. e. This some apply in N. T. to John 19: 24 λόγους περὶ αὐτοῦ, though not without force; better under b. a, below.—In a few instances in the poets, and perhaps in some very late prose writers, περὶ c. genit. stands in the local sense after verbs implying rest etc. like περὶ c. dat. e. g. τεταύσης περὶ αὐτῶν. . . ἐμπός Hom. Od. 5. 68. Eurip. Troad. 524. Mosch. 3. 60. Comp. Schäfer ad Dion. Hal. de comp. Verb. p. 351. Winer p. 520 marg. This is applied to some by Acts 25: 18 περὶ οὗ σταθεῖτε, q. d. standing about him, comp. v. 7; but it is more natural to connect περὶ οὗ . . . οὐδέμεν αἰτίαν εἴποιρον, and then the passage fails under b. γ, below. —Hence in N. T. only trop. about, concerning, respecting, etc.


II. With the accusative, where the accus. then expresses the object around or about which any thing moves, comes, and also finally remains.


Περιστρέφω, f. ψω, (ὑσταρν, το) to flash around, to shine around, sec. acc. of pers. Acts 9: 3, comp. above in Περιβάλλω b. seq. περι τινα Acts 22: 6, see Buttm. § 147. n. 12. Winer § 57. 2.

Περιβάλλω, f. βαλε, (βάλλω), to cast or throw around, to put around any person or thing.


Περιβάλλω, f. ψυ., (βλέπω,) to look around upon, c. acc. Plut. Marcell. 7. Xen. Cyr. 5. 1. 2. In N. T. only Mid. περιβάλλομαι, f. ψομας, to look round about oneself, i. e.


Περιβόλαιον, ου, τό, (περιβόλλον,) pp. something thrown around, i. e. a covering, garment, e. g. spoken of the outer garment, mantle, pallium, comp. τιμίων b. Heb. 1: 12 ὁτι περιβόλαιον ἱλικίας αὐτοῦ, in allusion to Ps. 102: 27 where Sept. for αἵματι. So for γόνος Ex. 22: 27. τῆς ἡθονίας Ez. 27: 7.—Palaeoph. 52. 4. Dion. Hal. Ant. 3. 61.—By impl. a covering for the head, a head-dress, or perhaps a veil, 1 Cor. 11: 15.


Περιδήματος, see Περιδήμου.

Περιστρέψαμεν, f. ἀσώματα, (περιστρέψαμεν), pp. to work all around a thing, on every side, i. e. to work carefully, sedulously, to do with great and even excessive pains, Ael. V. H. 2. 44. Hence in N. T. to overdo, to do with care and pains what is not worth the pains, to be a busy-body; so in the paronomasia 2 Thess. 3: 11 μᾶλλον ἐγγάζομενος, ἀλλὰ περιστρέφομενος, doing nothing, but over-doing; not busy in work, but busy.


Περιπεραγος, ου, ὁ, ἡ adj. (ἐργον,) pp. working all around, i. e. doing carefully, sedulously, comp. in Περιπεραγόμαι. In N. T. over-doing, doing with care and pains what is not worth the pains, or what is superfluous, i. e.


Περιέγαγος, f. εἰς, aor. 2. περιέγαγος, (ἐρχομας,) intrans. pp. to have or to hold oneself around, to be around, comp. in ἐγὼ ἰ; hence i. q. to surround, to environ, as a mountain Dem. 1274. 15. c. acc. Xen. An. 1. 2. 22. In N. T. to enclose, embrace.


περιήγησις ούτε τον λόγον; ἥτις." — Ἱσ. Ἀντ. 11. 4. 7. βούλημα γίνεσθαι πάντα καθός ἐν αὐτῇ [ἐπιστολῇ] περιήγησις.

Περιήγησις, ἡ ἡμέρα, (ἐννυμη,) to gird around, Sept. for τῆς τροπ. Ps. 18:40. 30:12. In N. T. only Mid. or Pass. to gird oneself around, to be girded around, spoken in reference to the long flowing garments of the orientals, which are girded up around them while engaged in any business; see in Ἀνάγκημα. Mid. absol. Luke 12:37 ἐχθρίζωναί τινι ἄνθρωπων ἢ ἐν οὐσίᾳ, ἢ ἐν ἀδιάθετοι ἐν οὐσίᾳ. Eph. 6:14. Sept. c. acc. for ἅγια 18. την ἐποίησεν τὴν ἀληθείαν ἐν οὐσίᾳ. Sept. c. acc. for ἅγια 18. την ἐποίησεν τὴν ἀληθείαν ἐν οὐσίᾳ. Sept. c. acc. for ἅγια ἔν το κόσμῳ ἔντυνεν ἐν παντί ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ ἐν τῷ πάντας τότε καθός ἐν αὐτῇ [ἐπίστολῃ] πΕΡΙΗΓΗΣΙΣ.
be laid or put around, and so to be hung around, as the neck, περι τραχύν, e.g. λίθος, Mark 9: 42. Luke 17: 2. Comp. Winer § 56. 2. Buttm. § 147. n. 12.—Hdian. 3. 5. 11. Xen. Eq. 5. 3. —Seq. acc. of thing in the manner of passive verbs, Buttm. § 194. 6, 7. Acts 28: 20 τιν άλλων ταυτών περικόμια, i. q. I am hung around with this chain, bound with it. Trop. Heb. 5: 2 ασβεσίν.—Jos. de Mace. 12. 3 τιν δεμή. Hidian. 2. 13. 17. trop. Theoc. Id. 23. 14 ζήσιν.

Περικόμα, ας, ἂν, (adj. περικυκλῶνυμι, from κυκλῆς) a head-piece, helmet, prop. Eph. 6: 17 et 1 Thess. 5: 8, in allusion to Is. 59: 17 where Sept. for κυκλωμάτων, as also 1 Sam. 17: 5. 2 Chr. 26: 14.—Pol. 3. 71. 4. ib. 6. 23. 8.

Περικυκλώτες, ἐος, οὐς, ὁ, ἄν, adj. (κυκλῆς) pp. strong round about anything, i. q. all powerful, Anthol. Gr. I. p. 137 γομύφησι περικυκλώτες ἑρμον. —In N. T. having wholly in one's power, being wholly master of, and περικυκλώτες γίνεσθαι, to become master of, c. gen. Acts. 27: 16 περικυκλώτες γενόθαι τῆς σκάφους, to become master of the boat, i.e. to secure it so as to hoist it into the ship, comp. v. 17, 30. For the gen. prop. Matth. § 132. 5, 6. Acts 5:16 τα τις μέγες οὐκέτα, but see in Tegui note.

Περικύρυτω, ὁ, ψω (χύττω) to hide all around, to hide wholly, carefully, e.g. &autyy Luke 1: 24,—Luk. D. Deor. 10. 8.

Περικύκλωνυμι, ὁ, ψω (κυκλώνυμι) to encircle round about, to surround, e.g. a city as besiegers, Sall. 19: 43. So Sept. for περικύκλωνυμι 2 K. 6: 14. ἐπὶ Τιτ. Josh. 7: 9.—Aristoph. Av. 346. Xen. An. 6. 3. 11.


Περιλείπτω, ὁ, ψω (λείπω) to leave over, Pass. to be left over, to remain over, i. q. περιλείπομαι, comp. in Περιλ στ. Part. οἱ περιλείπομαι those remaining over, the survivors, 1 Thess. 4: 15, 17.—2 Macc. 1: 31. Hidian. 2. 1. 16. Pol. 1. 37. 2.


Περιοικέω, ο, ψω, (περιοικος,) to dwell around, c. acc. see in Περιόικος o. Luke 1: 65 τοίς περιοικοίνοις αὐτοῦ, i.e. their neighbours.—Xen. An. 5. 6. 16.


Περιοχη, ης, η, (περιφέρω q. v.) circumference, circuit, compass, Jos. B. J. 5. 4. 3. Diod. Sic. 1. 91. contents of a writing, argument in general, Hesych. περιοχη καὶ ὑποθήκης. Hence in N. T. the argument or contents within certain limits, a period, section, passage, Acts 3: 32 ἡ δὲ περιοχὴ τῆς γραφῆς κ. τ. l. —
Tleoutaté, o, f. ήσων, (πατέω), pp. to tread about, i.e. to walk about, and genr. to walk, to be walking, intrans.


Περιλήπτω, o, f. περιέπεσον, (πελίττω,) to fall around any one, to embrace him, Xen. An. 1. 8. 25. In N. T. to fall into the midst of any thing, so as to be wholly surrounded by it, i. q. to fall into or among, seq. dat. Luke 10: 30 λῃσταὶ περιεπεσον. James 1: 2 περιεπεσον, (περιέπεσον,) to make remain over and above, i. e. to lay up, to acquire. Jos. Ant. 17. 10. 12 ult. Plut. Phoc. 6. Xen. Oec. 2. 10. to preserve, e. g. life, την ψυχήν, Isocr. p. 408. B. Xen. Cyr. 4. 4. 10.—In N. T. only Mid. to acquire for oneself, trans. Acts 20: 28 ὥς περιεπεσον διὰ τοῦ ἵδιον αἴματος. 1 Tim. 3: 13 βασιλίου ἑαυτοῖς καλὸν περιπτευότα, where for ἑαυτῶις with the Mid. see Winer § 39. 6. p. 211. Sept. for ἔτρωκεν Gen. 31: 18. ἐπέπτωκεν Prov. 6: 32. —1 Macc. 6: 44. Diod. Sic. 1. 74. Xen. Mem. 2. 7. 3.

Περιπλευράς, οὔς, η, (περιεύχομαι), pp. a making remain over, a laying up, i. e.

a) genr. acquisition, an obtaining, 1 Thess. 5: 9 οὐκ ἔστω ἡμᾶς ὃ ἔστως εἰς θυρήματα, ἀλλ' εἰς περιπλευράς αὐτηρίας.
Hepes onyvuue 2 Thess. 2:14. Eph. 1: 14 εἰς ἀπολύτρωσιν τῆς περιποίησιας, i. q. εἰς ἀπόλ. τῆς περιποίησιας, the redemption acquired for us by Christ; comp. Buttm. § 123. n. 4. Winer § 34. 2. b.—Meton. thing acquired, a possession, 1 Pet. 2: 9 λοις εἰς περιποίησιν a people for a possession, i. e. peculiar, one's own, i. q. λοις περιποίησις Tit. 2: 14. So Sept. for πρόσαλ. Mal. 3: 17, Aquil. περιποίησιν.

b) preservation, a saving of life, Heb. 10: 39 δι᾽ ημῶν περιποίησιν, @ possession, 1 Pet. 2: 9 ήσος μισθόν a people for a possession, i. e. peculiar, one's own, i. q. ησος Μισθός Tit. 2: 14. So Sept. for πρόσαλ. Mal. 3: 17, Aquil. περιποίησιν. Comp. in Περιποίησιν.

Περιποίησις, f. περιποίησις, (ὁπό-γνυμα,) to tear from around any one, e. g. fetters Diod. Sic. 4. 44; in N. T. only of garments, to tear off, e. g. the clothes of persons about to be scourged, τὰ ἱμάτια Acts 16: 22. — 2 Mace. 4: 38. Diod. Sic. 17. 35. Plut. Poplic. 6 οἴδας [ὑπερήφανοι] εὐθὺς τιλακάρυσι τοὺς τινάκουσι, περιποίησιν καὶ, τὰς βίας αἵτου ὑπάγειν ὡραίον, βάδισεις ἔξαυν τὰ σώματα.


Περισσεία, ας, η, (περισσος,) more than enough, superabundance. Rom. 5: 17 τὴν περισσείαν τῆς χάριτος, i. q. τῆς χάριτος τῆς περισσείας, superabounding grace. 2 Cor. 8: 2. 10: 15 εἰς περισσει-
So with the idea of increment, to abound more and more, i. q. to increase, to be augmented, c. dat. Acts 16: 5 éνεγιοσινω τοῦ ἁρμοδίου. c. in Tim. Phil. 1: 9. διὰ τινως 2 Cor. 9: 12. Phil. 1: 23.—(γ) Causat. to make superabundant, to cause to abound, see Buttm. §113.2sq. Matth. § 496. 2. So of persons, 1 Thess. 3: 12 ὑμᾶς δὲ τοῦ κύριου πλοῦσιά καὶ πειρασθείναι τῇ ἀγάλματι. Of things, 2 Cor. 9: 8 δύνατος δὲ θεοῦ πλουσίων πειρασθεῖν σας ἵνα ὑμᾶς. Eph. 1: 8 in attract. Pass. to be made to abound, of persons, i. q. to have more abundantly, Matt. 13: 12. 25:29.—Aquil. for Hiph. fut. ἡγοῦνται Prov. 12:26 πειρασθείν τὸν πλοῦσιν δίκαιος.
c) by impl. in a comparative sense, to be more abundant, i. q. to be more conspicuous, distinguished, to excel, e. g. v. πλιῦν et gen. Matt. 5: 20 τῶν μη πειρασθείνῃ ἡ δικαιοσύνη ἵνα πλιῦν τῶν γνωματών κ. ι. l. Matt. § 495. 2 Cor. 3: 9. 8. 7bis. Absol. Rom. 3: 7 ἵνα γάρ ἠλθῇν ὑμῖν... πειρασθείνειν, i. e. has been made more conspicuous. 1 Cor. 8: 8 οὕτω γὰρ ἦν πάντως πειρασθείνειν. 14: 12. 1 Thess. 4: 1, 10. — 1 Macec. 3: 30. Dion. Hal. Ant. 3. 11. Thuc. 2, 65.

Πειρασθείνς, η, ον, (περι Ι. d. comp. note,) over and above, more than enough.

a) pp. as exceeding a certain measure, c. gen. i. q. more than, Matt. 5: 37 το δε πειρασθείν τούτων λίτ. 'the overplus of these,' what is beyond or more than these; comp. Matth. § 334. Sept. for ἐν τινι ἴν in or in respect to any thing, 1 Cor. 15: 58 πειρασθείσατε ἐν· τῇ ἐργῇ τοῦ κυρίου. 2 Cor. 3: 9. 8. 7bis. Absol. Rom. 3: 7 τι γὰρ ἡ ἁλθήσεσθαι τοῦ θεοῦ... πειρασθείσατε, i. e. has been made more conspicuous. 1 Cor. 8: 8 οὕτω γὰρ ἦν πάντως πειρασθείσατε. 14: 12. 1 Thess. 4: 1, 10. — 1 Macec. 3: 30. Dion. Hal. Ant. 3. 11. Thuc. 2, 65.

Πειρασθείνος, adv. of compar. degree instead of the more usual form πειρασθείντος, Buttin. § 115. 5. Matth. § 262; more abundantly, more, more earnestly or vehemently, comp. in Πειρασθείνας b. The object compared is everywhere implied; see Winer § 36. 3. Mark 15: 14 in text rec. πειρασθείνος ἐρχάνθης they cried out more vehemently, sc. than before. 2 Cor. 1: 12 πειρασθείνος δὲ πρῶς ὑμᾶς more abundantly towards you, sc. than towards others. 2: 4 ἤν ἐρξα περ. ἐκ Ἰουδαίων, sc. than others have, etc. 7: 15. 11: 23 bis. 12: 15. Gal. 1: 14. Phil. 1: 14. Also the more abundantly, the more, 1 Thess. 2: 17. Heb. 2: 1. 13: 19. c. μᾶλλον 2 Cor. 7: 13, comp. in Μᾶλλον c. — Test. XII Patr. p. 721 πειρασθείσος ἐξάπλωσαν αὐτούς.


a) pp. e. g. (a) the act or rite of circumcision, John 7:22, 23 περιτομήν λαμβάνειν to receive circumcision, to be circumcised. Acts 7:8. Rom. 4:11. Gal. 5:11. Phil. 3:5. So Sept. thrice for τινί, τινι, Gen. 17:12. Ex. 4:26. Jer. 11:16.—(b) The state of circumcision, the being circumcised, Rom. 2:25 bis, 26, 27 comp. in Απολ. I. 4. b. Rom. 4:10 bis, εν περιτομήν διώ, i. q. being circumcised. 3:1. 1 Cor. 7:19. Gal. 5: 6, 6:15. So οί εν περιτομής, those of the circumcision, i. e. the circumcised, put for the Jews, Rom. 4:12; for Jewish Christians, Acts 10:45. 11:2. Gal. 2: 12. Col. 4:11. Tit. 1:10.—(γ) Metaph. in a spiritual sense, i. q. 'the putting away of impurity from the heart,' Rom. 2:28, 29 περιτομήν χιτώνας. Col. 2:11 bis megueruy Pyte MEQUT OULLI) tov Xguo~ τοv, i.e. the circumcision which has Christ for its author and object. Collect. and emphat. Phil. 3:3 jjusis yao éouev i) megctoun, i. e. we are the true spiritual circumcision, the true people of God.


Περιτόμης, τοῦ, τοῦ (περιτόμημα) circumcision, in the Jewish sense, the removal of the preparative, as the distinguishing sign of the Jewish nation from Abraham onwards; practised al-
in Ἑπιφέρω b. Sept. for ὑπέροχος, (φέρω), to bear or carry around, pp. in a circle or to a company, Xen. Cyr. 2. 2. 2. In N. T.

a) to bear about, sc. hither and thither, to various places, c. acc. Mark 6:55 τοὺς κακοὺς ἵνα τὰ περιφέρεσιν. 2 Cor. 4:10 τὴν πέριφέρειαν τοῦ Ἱσραήλ περιφέρεσις εἶναι τοῖς περιφέρεσιν. — Hence in N. T. meton. for a vile and worthless person, as in Engl. scrapings, offscouring, scum, 1 Cor. 14:13 πάντων τοῦ περιφέρου ἐκ δικαστείον. — Symmach. for ἐπιφέρω b.

b) Pass. to be carried or driven about hither and thither, sc. by the wind, e. g. clouds, Jude 12 πετάλιον ἀνυψωτό ποὺ ἀνέβηκεν περιφέρεσιν in text rec. but later edit. read παραφέρεσιν, see in Παραφέρω b. (Of a ship Maxim. Tyr. 21. p. 306.) Trop. Eph. 4:14 περιφέρα ταῦτα ἀνίμως τῆς διδασκαλίας. So Heb. 13:9 in text rec. see in Παραφέρω b.

Περιφερέσιον, o, τ., f. περιφερέσιον, (φερέσιον,) to think round about a thing, to consider it on all sides, Ael. V. H. 12. 52. In N. T. to think over or beyond a thing, i. q. to overlook, to despise, seq. gen. Buttm. § 132. 5. 3. Matth. § 378. n. 2. Tit. 2:14 μνῆσαι σου περιφερέσιον, comp. 1 Tim. 4:12.—Plut. Thees. 1. Aeschin. Dial. Socr. 3. 2. c. acc. Jos. Ant. 4. 8. 24. Thuc. 1. 25.


Περικυλικία, οτος, το, (περικύλιον to wipe or scrape all around,) pp. scrapings, scum, filth, Hesych. περικυλικία. περικυλικία. Also, like περικυλικία, an expiatory victim, ransom, spoken espec. of human victims, comp. in Περικυλικία. Hesych. περικυλικία. ἀντικύλικία, ἀντικύλικία. Suid. οὔτως ἐπέλεγον [οἵ Ἀθηναῖοι] τῷ κατ' ἑπάνως συνέζητοι τῶν κακῶν (al. πάντων κακῶν)· περικυλικία ἠμῶν γένει, ἐν τούτω σωτηρία καὶ ἀπολύμανσις· καὶ οὔτως ἐνεβαλλόν τῇ θαλάσσῃ, ὡσεὶ ποταμῷ ὑπὸν ἀποτίπτοντες. Tob. 5:18 ἄργυρον . . . περικυλικία τοῦ παιδιόν ἠμῶν γένεον. — Hence in N. T. meton. for a vile and worthless person, as in Engl. scrapings, offscouring, scum, 1 Cor. 14:13 πάντων τοῦ περιφέρου ἐκ δικαστείον. — Symmach. for ἐπιφέρω b.


Περιπάτειος, ιδός, η, Persis, pr. n. of a female Christian, Rom. 16:12.

Πέρσον, adv. (πέρας,) the past year, a year ago, Xen. H. G. 3. 2. 7; in N. T. only with ἄπα, i. e. ἄπα πέρσον pp. since a year ago, 2 Cor. 8:10. 9:2. Comp. in ἀπὸ Ἰ. c. Lob. ad Phryn. p. 47.—So πέρτοιν Dem. 467. 14. εἰ πέρσον Luc. Soloecc. § 7.

Πεταλούμενος, see in Πέταλοι.


Πέτρας, ας, η, a rock, pp. a projecting rock, cliff.


Πέτρα, της, τη, τα, a fountain, source.


b) i. q. a well, τὸ φρασάγ. John 4: 6 bis ἡ πηγὴ τοῦ Ιακώβ x. τ. λ. comp. v. 11 where it is τὸ φρασάγ. 2 Pet. 2: 17.

c) i. q. an issue, flux, πηγή τοῦ αἰματος; Mark 5: 29. i. q. ἡ φύσις τοῦ αἵματος. Luke 8: 44. So Sept. for της λαμπρὴν Lev. 12: 7.


Παίζει, 6, 6, (Dor. for πειζόμενον, q. v.) pp. to press, to hold fast; hence to lay hold of, to take, to seize, trans.

a) persons, to take one by the hand, c. acc. et gen. of the part, Acts 3: 7 πείζομαν αὐτού τῆς δεξιᾶς χειρός, comp. Butt. § 132. 6. 3. (Theocr. Id. 4. 35.)


Πετέειο, 6, 6, (perh. kindr. with βαίνειον, q. v.) to press, to hold fast, e. g. one's hand Pol. 32. 10. 9. In N. T. to press down, to make compact, e. g. πετέειον Luke 6: 38. Sept. for ἡμέραν Mic. 6: 15.—Pol. 18. 1. 10. Xen. Mem. 3. 10. 13.


Πυκναίνω, 6, 6, (πυκνός) pp. to make sharp; hence of taste, to make bitter, acrid, trans.

a) e. g. water, pass. Rev. 8: 11; comp. Ex. 15: 23. Meton. of the pain caused by bitter and poisonous food or drink, i. e. to make painful, to cause bitter pain, c. acc. Rev. 10: 9 πυκναίνω σε, τῆς κοιλίας. v. 10. Comp. Sept. and ἡμέρα Hiph. Job 27: 2.

b) trop. of the feelings, to embitter, Pass. to be or become bitter, i. e. to be harsh, angry, Col. 3: 19. So Sept. pass. for ἀρνεῖον Ex. 16: 20. Jer. 37: 14.—Esdr. 4: 31. Dem. 1464. 15.

Πυγμαίος, ας, 7, (πυγμάς) bitterness.

a) pp. and with the accessory idea of venom, the two being often connected in the mind of the Hebrew, comp. Heb.
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b) metaph. of the feelings, spirit, bitter, harsh, cruel, James 3: 14 γίγον πικρῶν.—Diod. Sic. 1. 78. Pol. 7. 14. 3.


Πιλάτος, οὐ, ὁ, Pilate, i.e. Pontius Pilatus, the fifth Roman procurator of Judea, see in Ἰωσέφ no. 2. The first was Coponius, sent out with Quirinius after the banishment of Archelaus, see in Χιαστος; the second was Marcus Ambivius; the third, Annius Rufus; the fourth Valerius Gratus; who was succeeded by Pilate about A. D. 26. See Jos. Ant. 18. 2. 2. Pilate continued in office about ten years; and being hated by both Jews and Samaritans for the caprice and cruelty of his administration, he was accused by them before Vitellius then governor of Syria, and sent by him to Rome to answer to these complaints before the emperor; Jos. Ant. 18. 3. 1. ib. 18. 4. 1. 2. Tiberius was dead before the arrival of Pilate; and the latter is said to have been banished by Caligula to Vienna in Gaul, and there to have died by his own hand about A. D. 41. Euseb. H. E. 2. 7. 8. For the part taken by Pilate in the condemnation of Jesus, comp. Jos. Ant. 18. 3. 3. A spurious tract called Acta Pilati was current in the early ages of Christianity, in which Pilate was said to have made to Tiberius a full report of the whole matter concerning Jesus. This tract however is apparently the same with the apocryphal Gospel of Nicodemus; or, at least, is contained in this latter; which, together with Pilate's pretended letters, may be seen in the Codex Apoc. Nov. Test. p. 214 sq. ed. Fabric. or p. 487 sq. ed. Thilo. Comp. also Thilo's Proleg. p. cviii sq.—Matt. 27: 2 sq. Mark 15: 1 sq. Luke 13: 1. 23: 1 sq. John 18: 29 sq. 19: 1 sq. Acts 3: 13. 4: 27. 13: 28. 1 Tim. 16: 13. Al.

Πιελλήμι, f. πλήσω, aor. 1 ἐπιλήσα, aor. 1 pass. ἐπιλήσθην, (from obsol. ΠΛΛΑΘ, whence also the intrans. form πλήσω, not found in N. T.) comp. Buttm. § 114.—To fill, to make full, trans.


Πίνοι, f. πίνωι Buttm. § 114, § 95. n. 18; 2 pers. πίνωι Buttm. § 103, III, 1; αor. 2 ἐπινω, perf. πίνωσα; to drink.


Πλίττω, f. πλύσωμα, αor. 2 ἐπεσεν, αor. 1 ἐπισσα, Rev. 1: 17, 5: 14; comp
belief, in the truth, veracity, reality of any person or thing.


πίστευων εἰς τὸ ὄνομα αὐτοῦ. 2:23. 1
John 5:13. seq. τοῦ ὄνομα αὐτοῦ, id. 1
John 3:23.—Seq. ἐνί c. acc. of pers.
Xen. An. 7. 6. 33. — Hence absol. to believe, i. e. to believe and profess Christ, to be or become a Christian, Mark 15:32.
Acts 4:4. 14:1. 17:12, 34. Rom. 4:11. 1

Πιστικός, ἢ, ὁ, (πίστεως) causing belief or persuasion, Xen. Cyr. 1. 6. 10. faithful, trustworthy, γνώμα πιστικῶν Artemid. 2. 33. p. 121. Hence in N. T. trop. true, genuine, pure, e. g. τοῦ πιστεύων Mark 14:3. John 12:3. So Theophylact ad h. 1. ἡ ῥόδος καὶ μετὰ πίστεως κατασκευασθείτα. — Others derive it here from πίεω, and render it potable, liquid; but without authority. See Winer § 16. 3. p. 86. Fritzche IV Evangel, II. p. 396 sq.

Πίστες, εος, ἡ, (πίστος, πίς, ἡ) faith, belief, trust, pp. firm persuasion, confiding belief in the truth, veracity, reality of any person or thing.

A) In the common Greek usage.
a) pp. and genr. Acts 17:31 πίστιν παρασχὼν πᾶσιν, see in Παράσκευα b. 
c) i. q. faith given, a pledge, promise; so some 2 Tim. 4:7 τὴν πίστιν τετηρήμα. —Pol. 2. 52. 4. Thuc. 4. 86. Xen. An. 1. 2. 26. Comp. below in B. c.

B) In N. T. πίστις as spoken in reference to God and divine things, to Christ and his gospel, becomes in some measure a technical word, especially in the writings of Paul, denoting that faith, that confiding belief, which is the essential trait of Christian life and character, i. e. gospel faith, Christian faith; comp. Rom. 3:22 sq.
Thetos


d) meton. of the object of Christian faith, the faith, i. e. doctrines received and believed, Christian doctrine, and genr. the system of Christian doctrines, the Gospel, the Christian religion. Acts 6: 7 ὑπήκοον τῇ πίστει were obedient to the faith, i. e. embraced the gospel. Rom. 1: 5. 16: 26. Acts 14: 27 Ὑπὸ πίστεως i. e. access for the gospel. 24: 24. Rom. 10: 8. 2 Cor. 1: 24 init. Gal. 1: 23. 3: 23 bis, 25. Eph. 4: 5. 1 Tim. 1: 4, 19. 3: 9. 6: 21. 2 Pet. 1: 1. 1 John 5: 4. Jude 3 εἵματα παραδοθήσεται τοῖς ἄγιοις πίστει. v. 20. So Tit. 3: 15 φιλονεμόντας ἃμα ἐν πίστει i. e. in the gospel, as Christians. 1 Tim. 1: 2 τίνων ἐν πίστει. Tit. 1: 4. Emphat. the true faith, true doctrine, 2 Thess. 3: 2. 1 Tim. 4: 1, 6. 2 Tim. 3: 8.

Πιστός, ἡ, ὁ, ὑπό, (πιστικός, πιστός) pp. worthy of belief, trust, confidence, i. e. faithful.

a) pp. in the sense of trust-worthy.

1 Cor. 7: 25 ἠλεημόνως ὧδε κυρίου πιστός εἶναι. 1 Tim. 1: 12. 2 Sam. 2: 2 τοῦτο
Iheros


Πιστόω, ὁ, f. ὄν, (πιστῆς) pp. to make one faithful, trust-worthy; hence to make one give security, pledges, e. g. by an oath, πιστῶν τίνα ὄρκος, Jos. Ant. 15. 7. 10. Thuc. 4. 88. Pass. or Mid. to make oneself or be made trustworthy, i. e. to give security, to pledge oneself, Pol. 18. 22. 6. Hom. Od. 15. 436. —In N. T. ἐπιστῶσθην to be made confiding, believing, to be assured, comp. in Πιστὸς c; hence i. q. to believe, 2 Tim. 3:14 μὴ ἐν ἑσέ ἦσαν καὶ ἐπιστῶσθην, by attract. for ἐν τούτοις ὁ—So πιστῶσθην Soph. Oed. Col. 1039, i. q. πιστῶς ib. 1031.

Πλανάω, ὁ, f. ὄν, (πλάνη) to make wander, to lead astray, c. acc. Pass. to wander, to go astray.


Πλάνη, ἡ, ἡ, (perh. πλάξια) a wandering, Sept. Ez. 34:12. Ael. V. H. 5. 7. In N. T. only trop. error, i. e.

a) genr. delusion, false judgment or


Tăx.(Axos, any broad and flat surface, e. g. of the sea, πλάνα πάνων βασιλέων Pind. Pyth. 1.46. comp. Diosd. Sic. 5.36. In N. T. and genr. a table, tablet, of wood or stone on which any thing was inscribed, e. g. the two tables of the decalogue given to Moses, Heb. 9:4 πλάνας τῆς σαλώμης. 2 Cor. 3:3. So Sept. and τῇ ἐνακολούθησαν. Ex.31:17. 32:14 sq. 34:1, 4. al. — Jos. Ant. 3.5.4. Luc. Somn. 3. — Trop. 2 Cor. 2:3 εἰ πλάνα καθισίας σαρκίνως, comp. Rom. 2:15 et Heb. 8:10. So Sept. and τῇ ἐβίβαζεν Ἕσπικρην. Prov. 3:3. Jer. 17:1. 1

Πλάσμα, κτισμός, τῷ, (πλάσμων) a thing formed, e. g. by a potter, Rom. 9:20 μὴ ἐστι τὸ πλάσμα τῷ πλάσατι; quoted from Is. 29:16 where Sept. for ὁ ἀνθρώπος ἦν οἰκοδόμος. — Artem. 1.56. Luc.

Πλατύς, εἰς, ἐν, broad, wide.

a) Matt. 7:13 πλάσμα ἡ πύλη. Sept. for τῇ Ἕβρεως 9:35. — Jos. B. J. 3.2.2. Xen. Cyr. 5.3.36 ὁδὸς πλάσματι. b) Subst. ἡ πλατεία, sc. ὁδὸς, a broad way, wide street in a city, see Jahn §41.
Deyo


Πλέγμα, ατος, τό, (πλέκω) pp. any thing plaited, braided, wove n, e. g. πλέγμα βύλινον, the ark or basket in which Moses was exposed Jos. Ant. 2. 9, 4; a net, toil, Xen. Cyr. 1.6.28. In N. T. a braid of hair, braided hair; 1 Tim. 2: 9 μη ἐν πλέγμαισιν, comp. 1 Pet. 3: 3 ἐν ἐμπληκτῇ τροχῶν. — Aquil. and Theodot. for γέμισθαι diadem, Is. 28: 5.

Πλείστος, η, ον, (πλείω) the most, the greatest, very great, the usual superlative to πολύς, Buttm. § 68. 6; in N. T. only of number, Matt. 11: 20. 21: 8 ὁ πλείστος ὄγλος, i. e. a very great multitude. —Jos. Ant. 5. 1. 24. Xen. Ag. 3. 1. H. G. 7. 1. 23.—Neut. τὸ πλείστον adv. at most 1 Cor. 14: 27. Comp. Buttm. § 129. n. 4.


b) plur. c. art. οἱ πλεῖονες, οἱ πλεῖοι, the more, the most, the many, comp. Matth. § 266. Acts 19: 32 οἱ πλεῖοι οὐκ ἠδεισαν x. t. l. 27: 12. 1 Cor. 9: 19 ἡ γὰρ τοῖς πλεῖοις πεσόνσα, i. e. that I may gain, if not all, yet the greater part. 10: 5. 15: 6. 2 Cor. 2: 6. 4: 15. 9: 2. Phil. 1: 14. —Jos. Ant. 10. 7. 3. Xen. H. G. 2. 3. 34.


Πλεύς, see in Πλεῦν.

Πλευναίζω, f. ἀσω, (πλεύν, πλέον) to be more than enough, intrans.

a) of persons, to have or do more than enough, to have an overplus. 2 Cor. 8: 15 ὃ τὸ ποιὼν, ὃν ἐπλεύνας, quoted from
Ex. 16: 18 where Sept. for ἀρνημένος.—Trop. to be immoderate, excessive, Dem. 117. 5. Thuc. 1. 120.

b) of things, i. q. to be abundant, to abound more, to increase. Rom. 5: 20 bis va μελετάς ἐκεῖνος ἐκεῖνες [Opt]... τῇ ἀγάπῃ κ. τ. l. So Sept. for ρήμα Num. 26: 54. Ps. 71: 21.—1 Macc. 4: 35.

Πλεονεκτεώ, σω, σε, (πλεον, ἐξω,) intrans. to have more than another, i. q. πλείον ἐξω, Xen. Mem. 2. 6. 21. to have an advantage, to be superior, Jos. B. J. proem. 5. Xen. An. 3. 1. 37. to be ὁ πλεονεκτής, to covet more, Xen. Cyr. 1. 3. 18. to take advantage, to seek unlawful gain, Jos. Ant. 2. 11. 2. Xen. Cyr. 1. 6. 31. — In N. T. trans. to take advantage of any one, to circumvent for gain, to defraud, c. acc. 2 Cor. 7: 2 οὐδενέπλεονεκτήσαμεν. 12: 17, 18. 1 Thess. 4: 6. Pass. 2 Cor. 2: 11. — Test. XII Patr. p. 625. Act. Thom. § 12 χύτας πλεονεκτούντες. Plut. Marcell. 29. Pass. Xen. Mem. 3. 5. 2.

Πλεονέκτησις, σου, σε, (πλεον, ἐξω,) pp. 'one who will have more,' i. e. a covetous person, a defrauder for gain, 1 Cor. 5: 10, 11. 6: 10. Eph. 5: 5. — Ecclus. 14: 9. Pol. 15. 21. 1. Xen. Mem. 1. 5. 3.

Πλεονεξία, ας, ατι (πλεον, ἐξω,) pp. 'having more,' i. e. a larger portion, advantage, superiority, Jos. Ant. 5. 1. 20. Pol. 2. 19. 3. Xen. Mem. 1. 6. 12. In N. T. pp. 'the will to have more,' i. e. covetousness, greediness for gain, which leads a person to defraud others. Mark 7: 22 πλεονεξία, i. e. covetous thoughts, plans of fraud and extortion. Luke 12: 15. Rom. 1: 29. Eph. 4: 19. 5: 3. Col. 3: 5. 1 Thess. 2: 5. 2 Pet. 2: 3. 14. 2 Cor. 9: 5 οὕτως ὡς πλεονεξία, καὶ μὴ ὡς πλεονεξίαν, as bounty and not as covetousness, i. e. as bounty on your part and not as covetousness on ours, not as extorted by us from you. Sept. for ἀρανέω Jer. 22: 17. Hab. 2: 9. — Ael. V. H. 3. 16. Xen. Cyr. 1. 6. 28.


Πλέον, ι. πλεύσω, usually uncontracted, see Buttm. § 105. n. 2; to sail, absol. Luke 8: 23. Acts 27: 24. Seq. εἰς c. acc. of place, Acts 21: 3 ἐπελθομεν εἰς Συρίαν, 27: 6. seq. εἰς c. acc. Rev. 18: 17 in later edit. Seq. acc. of place by or near which, i. e. of the way; Acts 27: 2 πλίν τους κατα την Ἀσίαν τόπους, i. e. to sail along or by the coast of Asia Minor; see Matth. § 409. 4.—Xen. An. 5. 1. 4. c. εἰς Jos. Ant. 9. 10. 2. Xen. H. G. 1. 1. 8. c. εἰς Luc. Alex. 54. c. acc. Pol. 3. 4. 10 πλίν τοις πλεύσῃ, Xen. H. G. 4. 8. 6.

Πληγή, ἂς, ἂν, (πλῆσα, ἀσω,) a stroke, stripe, blow.


Πλήθος, τος, τε, (πλῆμα, πλήθος,) pp. fulness, hence a multitude, a great number.
c) i. q. the multitude, i. e. the people, populace, Acts 14:4 to τὸ πλῆθος τῆς πόλεως. 19:9. 21:22,36. So Sept. and γίγνεσθαι Ez. 30:15.—Hdian. 2. 7. 5. Xen. Mem. 1. 2. 42.

Πλῆθων, f. ὑπὸ (πλήθες i. q. Πλῆθος) pp. to make full; hence to multiply, to increase.

Πλῆθος, see Πληθυμή.
Πλῆκτης, ὁ, ὁ (πλῆκσος) a striker, one apt to strike; trop. one contentious, a quarreler, 1 Tim. 3:3. Tit. 1:7.—Plut. Marcell. 1. Pyrrh. 30.


Πλήρης, prep. and adv. (contr. for πλήρων) pp. more than, over and above; hence besides, except, but.

Πλήρης, εος, ους, ὁ, ὁ, adj. (πλῆς-ος) full, filled.


Πληροφορεώ, ὄ, ὄς, (πλήρης, φορεώ,) pp. to bear or bring fully, and hence to give full assurance, to persuade fully, trans.


b) of things, to make fully assured, to give full proof of, to confirm fully; c acc. 2 Tim. 4: 5 τῶν διακοινών σου πληροφόρουσαν, sc. by fulfilling to the utmost all its duties.—Pass. to be fully assured, confirmed, to be fully established as true, Luke 1: 1. 2 Tim. 4: 17.


Πληρόω, ο, η, ος, (πλήρης,) to make full, to fill, to fill up, trans.


b) trop. to fill, i. q. to furnish abundantly with anything, to impart richly, to imbue with, seq. acc. often also with an adjunct of that with which any one is filled or furnished. E. g. (a) c acc. et gen. Matth. § 352. Acts 2: 28 πληροφο-

σεις με εὐφροσύνης. 13: 52. Luke 2: 40 πληροφορενον ομολογια. Rom. 15: 13, 14. 2 Tim. 1: 4. So Phil. 1: 11 in text rec. see in δ. fin.—Hdian. 4. 5. 17. Plut. Fab. Max. 5.—(β) Seq. acc. et dat. in Pass. c. dat. Rom. 1: 29 παντὶ πληροφορέως πάση ἀληθείας. 2 Cor. 7: 4. Comp. Math. § 352. n.—2 Macc. 7: 21. pp. Diod. Sic. 2. 39. Eurip. Herc. Fur. 372.—(γ) Seq. εν c. dat. instead of the simple dat. Matth. § 396. n. 2. Winer § 31. 5. Eph. 5: 18 πληροσύνη ἐν πνεύματι, — (δ) Seq. acc. simply, e. g. παντὶ χρείαν ὑμῶν, i. q. to supply fully, Phil. 4: 19. Also pl. τὰ πάντα Επθ. 1: 23. 4: 10, spoken of Christ as filling the universe with his influence, presence, power.—Hence Pass. πληροφορεῖσθαι absol. to be filled, full, to be fully furnished, to abound; Phil. 4: 18. Col. 2: 10 ἐν αὐτῷ i. e. in Christ, in his work. Eph. 3: 19 ἵνα πληρωθῆτε εἰς πάν τὸ πληρόσωμα τοῦ θεοῦ, into or unto all the fulness of God, i. e. either, that ye may fully participate in all the rich gifts of God; or, that ye may be received into full communion of the whole church of God.

—Also pass. c. acc. Col. 1: 9 ἵνα πληρωθῆτε τὴν ἐπίγνωσιν κ. τ. λ. Phil. 1: 11
fulness, filling, pp. that with which any thing is filled, of which it is full, the contents.

a) pp. 1 Cor. 10: 26, 28 γη γαί & το πληρώμα αυτίς, i. e. all that it contains; quoted from Ps. 24: 1 where Sept. for νῆσος, as also Ps. 50: 12, 96: 11. So Mark 8: 20 πῶν ἐπιτίθησα πληρώματα κλασμάτων ῥήσατε; how many basket-fulls of fragments? i. e. πῶν ἐπιτίθησα πληρώματα κλασμάτων ῥήσατε; how many baskets full; see Buttm. § 123. n. 4. Winer § 34. 2.—Philo Quod omnis prob. p. 871. c, of a ship's ballast. Vit. Mos. p. 451, of the animals in Noah's ark. Philostrat. Heroic. 10, § 12, of the Greeks in the Trojan horse. Also a filling up, supplement, that which fills up; and hence i. e. εἰπεῖκεν, a patch, Matt. 9: 16. Mark 2: 21.


Πλήρησός


Πλουτέω, ὁ, ἡ, ἡ (πλοῦς) to be rich, intrns.


b) trop. to be rich in any thing, to abound, seq. εν, 1 Tim. 6:18 πλουτεῖν ἐν ἑνός ἀγαθωδος. Absol. Rom. 10:12 κληρον πλουτῶν εἰς πάντας, i.e. rich in gifts and spiritual blessings towards all.

Πλουτέω, ὁ, ἡ, ἡ (πλοῦς) to make rich, to enrich, trans. in N. T. only trop. i. q. to bestow richly, to furnish abundantly; 2 Cor. 6:10 ὥς πτωχος, πολλοὺς δὲ πλούτους. Pass. to be enriched, i.e. richly furnished, seq. εν πνεύμι 1 Cor. 1:5. 2 Cor. 9:11. — Sept. Prov. 13:7. Xen. Mem. 4. 2. 9. pp. Sept. for τίνης τινι. Gen. 14:23. Xen. Ag. 1. 17.

Πλοῦς, ὁ, ἡ, ἡ (πλοῦς, or πολύ ἔτος an abundant year) also τὸ πλοῦτος in Mss. see Winer § 9. n. 2.; riches, wealth.


b) breath, i.e. a) the vital spirit, life, soul, Lat. anima, the principle of life residing in the breath, breathed into man from God and again returning to God, comp. Gen. 2:7. Ecc. 12:7. Ps. 104:29. — Matt. 27:50 ἀφήκε τὸ πνεῦμα
he gave up the ghost, expired. John 19:30. Luke 23:46 εἰς χείλες σου παρε-
φήσαμε τὸ πνεῦμα μου, comp. Ps. 31:5.
Ecc. Ps. 11. cc. Gen. 45:27. Judg. 15:
571 ἀφίκε ρ πνεῦμα. Diod. Sic. 3. 40 τὸ
πνεῦμα τῇ δούλῃ φίλαι πάλιν ἀναπτέθα-
John 6:63 bis, τὸ πνεῦμα ἢ ἐστὶ τὸ ἤσο-
σεως κ. τ. λ. i. e. as the spirit in man
giveth life to the body, so my words
are spirit and life to the soul. Also 1
Cor. 15:45 ἐγένετο ... Ἀδὰμ εἰς ψυχὴν
ζωοῦν· ὁ δὲ ἔχει Ἀδὰμ [ἐστι] εἰς πνεῦμα
ζωοποιόν, a quickening spirit, i. e. a
spirit of life, as raising the bodies of
his followers from the dead into immo-
ortal life; comp. Phil. 3:21.

b) the rational spirit, mind, soul. Lat.
animus. (a) genr. as opp. to the body
and animal spirit. I Thess. 5:23 τὸ
πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, as a
periphrasis for the whole man. Luke
1:47 μυρίσετε ἡ ψυχή μου τὸν κύριον,
καὶ ἐγκαλίσσαμε τὸ πνεῦμα μου. Heb.
4:12 ἀχρί μυμητοῦ ψυχῆς τε καὶ πνεῦμα-
tος. Rom. 2:29, 8:10 τὸ σῶμα νεκρῶν
... τὸ δὲ πνεῦμα ζωῆς. 1 Cor. 5:3 ἐγὼ
ὡς ἀπὸ τῶν σώματος, παρὼν δὲ τῷ πνεῦ-
ματι. v. 4, 5 εἰς ὀλόθρυς τῆς σαρκος ἵνα
tὸ πνεῦμα σωθῆ. 6:20. 7:34. 2 Cor. 7:
12:9 ὁ πάτηρ τῶν πνευμάτων, opp. οἱ
πατείς τῆς σαρκος. (Comp. Sept.
t. τῶν Gen. 16:22. 37:16, also Zech. 12:
1.) So where ψυχή or σῶμα are not
expressed; Rom. 8:16 αὐτό τὸ πνεῦμα
(τοῦ σώματος) συμμαρτυρεῖ τοῦ πνεύματος
ἡμῶν the divine spirit itself testifieth
to our spirit, mind. Gal. 6:18. 2 Tim. 4:
22. Phil. 25. Also Rom. 1:9. John
4:23, 24 προσκυνεῖν τῷ πατϊ τῶν πνευμα-
tων καὶ διάθεσιν in spirit and in truth, i. e.
with a sincere mind, with a true heart,
not with mere external rites; comp.
Phil. 3:3. — Wisd. 2:3 opp. σῶμα. 16:
14 opp. ψυχή. (β) As the seat of the
affections, emotions, passions of vari-
ous kinds; e. g. of humility, Matt. 5:3
πτωχὸς τῷ πνεύματι poer in spirit i. e.
slowly of mind. (Comp. Sept. and τῆς
Ps. 34:19.) So of enjoyment, quiet, 1

Cor. 16:18 ἀνέπλασαν γὰρ τὸ ἐμὸν πνεῦ-
μα. 2 Cor. 2:12. 7:13; of joy, Luke 10:
21 ἐγκαλίσατο τῷ πνεύματι ὁ Ἰησοῦς.
12:11 ζωὸν τοῦ πνεύματος. Luke 1:17 ἐν
πνεύματι καὶ δύναμιν Ἡλίου, i. e. in
the powerful, energetic spirit of Elijah;
comp. Ecles. 48:1 ἀνέστη Ἡλίου προ-
φήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς
λαμπρὸς εἰκώτα, and v. 19 and Ἐλισαιω
ἐνεπλάσασθεν πνεύματος αὐτοῦ. Of per-
turbation, e. g. from grief, indignation,
Mark 3:12 ἀναστενάξας τοῦ πνεύματι αὐ-
παρωφένετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ.
Comp. Sept. and τῆς Gen. 26:35. Is.
65:14.—Wisd. 5:3.— (γ) As referring
to disposition, feelings, temperament of mind,
οὖν πνευματικὸς ἦτοι ψυχῆς. Rom.
8:15 πνεῦμα δουλείας a slaveish spirit, opp. τὸ
πν. υἱότητος q. v. infra. no. 3. D. b. e.
Rom. 11:8. 1 Cor. 4:21 et Gal. 6:1 πν.
πνεύματος i. e. a mild, gentle spirit. 1
Cor. 14:14 τὸ πνεῦμα μου προσέχεται,
ὁ δὲ νοῦς μου ἀκρατεῖ ἔτοι μυ spirit-
it prays, i. e. my own feelings thus
find utterance in prayer, but what I
mean is not understood by others. v.
15 bis. 16. 2 Cor. 4:13. 11:4. 12:18.
Eph. 2:2 see below in no. 3. A. b. Eph.
4:23. Phil. 1:27. 2:1. 2 Tim. 1:7. 1
t. τῆς Ez. 11:19. 18:31. Num. 5:30.—
Soph. Oed. Col. 612.— (δ) As implying
will, counsel, purpose. Matt. 26:41 et
Mark 14:38 τὸ μὲν πνεῦμα πρόθυμον, ἡ
δὲ σύνεσι ἀκρατεῖ. Acts 18:15 συνεισέ-
το τῷ πνευματικῷ in text rec. 19:21 ἐντεύχθη
Πάυλου ἐν τῷ πν. 20:22 see in Ιησ. c.
Ezra 1:1.—Esdr. 2:2.— (ς) As including
the understanding, intellect, Mark 2:8
ἐνεπίγαγος τῷ πνεύματι. Luke 1:80 et 40
tὸ δὲ παῖδιον ἦσαν καὶ ἐκκαταῦτο
πνεύματι πληροφορευμένον σοφίας. 1 Cor.
1:12 πν. τοῦ κόσμου, as compared with
πν. τοῦ ἄνθρωπος in v. 11. So Sept.
t. τῆς Ex. 28:3. Job 20:3. Is. 29:24.—
(ζ) For πνεῦμα as signifying the mind
or disposition as affected by the Holy
Spirit, see below in no. 3. D. b. e.
3. a spirit, i. e. a simple, incorporeal,
immaterial being, possessing higher
capacities than man in his present state.

A) Spoken of created spirits, viz.
   a) of the human soul, spirit, after its departure from the body and as existing in a separate state, Lat. umbra, manes. Heb. 12:23 speaks of created spirits, viz. a) of the human soul, spirit, after its departure from the body and as existing in a separate state,
   b) of an evil spirit, demon, i.e. an enemy spirit, as God's ministering spirits. Heb. 12:23 speaks of created spirits, viz.
   c) less often in plur. of angels, as God's ministering spirits.


C) Of Christ in his exalted spiritual nature, in distinction from his human nature. 1 Pet. 3:18 speaks of God as existing in a separate state, Lat. umbra, manes. Heb. 12:23 speaks of created spirits, viz.


the seven archangels, see in 'Aoyayysiog. Rev. 3:1.

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with different predicates. Matt. 28: 19

βαπτίζοντες αὐτούς ἐπὶ τὸ ὄνομα τοῦ πα-

τοράς καὶ τοῦ νίευ καὶ τοῦ ἀγίου πνεύμα-

τος, see "Ὅνομα d. 1 Cor. 12: 4, coll.

5, 6, τὸ δὲ αὐτὸ πνεῦμα—καὶ ὁ αὐτὸς κύ-

ρος—δὲ δὲ αὐτὸς Θεός. 2 Cor. 13: 13 η

χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ, καὶ η

ἀγάπη τοῦ Θεοῦ, καὶ η κοινωνία τοῦ ἀγίου

πνεύματος μετὰ πάντων ἦμων. 1 Pet. 1: 2

κατὰ πρόγνωσιν Θεοῦ πατρὸς ἐν ἀγα-

σίῳ πνεύματος, εἰς ὑπόκοινον ἄψτιμον Ἰη-

σοῦ Χριστοῦ. Jude 20 ἐν πνεύματι ἁγίῳ προσεχθεὶς, ἐκατός ἐν ἀγάπῃ Θεοῦ προσφέρατο, προσδοχόμενος τὸ ἔλεος τοῦ κυρίου ἦμων Ἰησοῦ Χριστοῦ εἰς ἰουνίαν αἰώνων. [1 John 5: 7.]

(β) spoken in connexion with or in

reference to God, ὁ Θεός, ὁ πατήρ. E. g.

where intimate union or oneness with

the Father is predicated of τὸ πνεῦμα.

John 15: 26 τὸ πνεῦμα τῆς ἀληθείας, ὁ

παρὰ τοῦ πατρὸς ἐκπορευόμενος, comp. be-

low in δ. Where the same omniscience

is predicated of τὸ πνεῦμα as of ὁ Θεός.

1 Cor. 2: 10 τὸ γὰρ πνεῦμα πάντα ἐργα-

νύ, καὶ τὰ βασθὶ τοῦ Θεοῦ, ν. 11 οὐσία

καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδε, εἰ μή τὸ

πνεῦμα τοῦ Θεοῦ. Where the same

things are predicated of τὸ πνεῦμα which

in other places are predicated of ὁ Θεός,

e. g. Ananias and Sapphira are said to

lie to the Holy Spirit, ete, Acts 5:3

wevoutPui ὁ τὸ πνεῦμα τοῦ λόγου, and

so v. 9; comp. ν. 4 οὐκ ἐφέστη ἑρῴ-

ποιος, ἀλλὰ τοῦ Θεοῦ.—As speaking through

the prophets of the O. T. Acts 1: 16

γαρ... ἂν προφήτη τὸ πνεῦμα τὸ ἄγιον
dia στόματος Ἰουσίδ, comp. 4: 24,

25 συ τὸ ὅ τος... δὶ στόματος Ἰουσίδ...

ἰημῖν, and comp. 3: 21 et Heb. 1: 1.

Acts 2: 25 καλὸς τὸ πνεῦμα τὸ ἄγιον ἐλάλησα διὰ Πασίων, comp. Is. 6: 8, 11

where it is πνεύματος Ἰουσίδ, Heb. 3: 7 καθὼς λέγεται τὸ πνεῦμα τὸ ἄγιον, comp. Ps. 95: 7 where it is πνεύματος Ἰουσίδ, Heb. 10: 15

μαρτυρεῖ δὴ ἡμῖν καὶ τὸ πνεῦμα τὸ ἄγιον, comp. Jer. 31: 31 where it is πνεύματος Ἰουσίδ, So Heb. 9: 8, comp. 1: 1. Also geir, as speaking and warning men through

prophets and apostles, Acts 7: 51, comp.

v. 52. — Where a person is said to be

bom of the Spirit, spoken of the moral

renovation, the new spiritual life im-

 parted to those who sincerely embrace

the gospel. John 3: 5, 6, 8 ὁ γειγμενος

ἐκ τοῦ πνεύματος, comp. John 1: 13 ἐκ
tοῦ Θεοῦ ἐγέννηται. —Where τὸ πνεῦμα

eis. is said to dwell in or be with Chris-

tians, as Rom. 8: 9 εἴπο τὸ πνεῦμα Θεοῦ

ἰδεῖν εἰν ἡμῖν, v. 11 bis, εἰ δὲ τὸ πνεῦμα
tοῦ ἐγεννημενον Θεοῦ εἰκὸνα οἰκεῖ εἰν

ἡμῖν... διὰ τὸ ἔνοικον αὐτοῦ πνεῦμα ἐν

ἡμῖν. 1 Cor. 3: 16 οὐκ ὤδητε ὁ οἶκος τοῦ

Θεοῦ ἐστι, καὶ τὸ πνεῦμα τοῦ Θεοῦ οἰκεῖ

ἐν ἡμῖν; 6: 19 τὸ σώμα ὧς τοῦ τοῦ ἔνοικον ἐν

ἡμῖν ἤγερεν πνεύματος ἑττεν. 2 Tim. 1: 14
dia τὸ πνεῦμα τοῦ ἄγιον, τοῦ ἐνσωκοῦντος

ἐν ἡμῖν. Compare 2 Cor. 6: 16 ὡς εἰρέες

γὰρ ναὸς ὁ Θεὸς ἐστί ζῶντας, καθὼς εἶπεν

ὁ Θεὸς, ὃν ἐνοικίσα τοῖς αὐτοῖς κ. ὁ.

tὸ πνεῦμα and ὁ Θεός are interchanged;

as 1 Cor. 12: 11 πάντα δὲ τοῦτο ἐνεργεῖ
to ὁ καὶ τὸ αὐτὸ πνεῦμα, spoken of mi-

raculous gifts, comp. v. 7 where it is ὁ

Θεός ὃς ἐνεργεύει τὰ πάντα ἐν πάσι, ὁ

So Eph. 6: 17 μάχαιρα τοῦ πνεύματος, ὁ

ἐστὶ ζῶντας Θεοῦ.

(γ) spoken in connexion with or in

reference to Christ; e. g. joined with ὁ

Χριστός in a form of swearing, Rom. 9: 1

ἀλλὰ ἕνεκα λέγω, ἐν Χριστῷ... ὃν φιάσμα-

τοι... ὃν πνεῦμα... ἐν πνεύματι. In a solemn

obtestation, Rom. 15: 30 παρακαλῶ δὲ ἦμεις...

dia τοῦ κυρίου ἦμων Ἰησοῦ Χριστοῦ, καὶ
dia τῆς ἀγάπης τοῦ πνεύματος. In

the renovation and sanctification of

Christians, 1 Cor. 6: 11 ἀλλὰ ἀπολογεῖσαι, ἀλλὰ ἤγιοσθεν, ἀλλὰ ἐκκαινισθεν, ἐν τῷ

όνομα τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ

πνεύματι τοῦ Θεοῦ ἦμων. 2 Cor. 3: 17

bis, δ ὁ καθὼς τὸ πνεῦμα ἐστιν (comp.

v. 8), ὃ δὲ τὸ πνεῦμα κυρίου, ἐκεῖ ἐλε-

νθελθα. v. 18. Heb. 10: 29.—So τὸ πνεῦμα

καὶ ὁ Χριστός are said to be or
dwell with men; compare the exam-

ples cited above in ὁ, with John 14: 23.

15: 4, 2 Cor. 13: 5. Eph. 3: 17. — Also

where τὸ πνεῦμα τὸ ἄγιον is said to de-

scend, σωματικὸς εἴδη, upon Jesus after


(δ) as coming to and acting upon

men, Christians, exerting in and upon

them an enlightening, strengthening,

sanctifying influence. Thus where the

H. S. is represented as the author of

revelations to men, e. g. through the

prophets of the O. T. see above in β;

or as communicating a knowledge of a

As qualifying the apostles powerfully to propagate the Gospel, κίνησατε δύναμιν ἐπιλεκτόντος τοῦ ἀγ. πν. ἐρρ. ψυχ骢 Acts 1: 8; or aiding in building up and comforting the churches, 9: 31; or directing in the appointment of church-officers, 20: 28; or assisting to speak and hear the Gospel aright, 1 Cor. 2: 13 ἐν διδασκαλίας πνευματος ἀγαθον (λόγοις) in words taught, suggested by the Holy Spirit. v. 14 ψυχικὸς δὲ ἐνθυρώσας τὸ νεφέλεται τὰ τοῦ πνεύματος τοῦ θεοῦ. Emphat. as the Spirit of the Gospel, 2 Cor. 3: 17, see above in γ, and comp. in b, γ, below.—Also as coming to Christians and remaining with them; imparting to them spiritual knowledge, aid, consolation, sanctification; making intercession with and for them, and the like. John 14: 17, 26 ὁ δὲ παρακλήτος, τὸ πνεῦμα τὸ ἁγιόν,...ἐκεῖνος ἐκαί τὸ πατρικὸν πάντα. 15: 20 ὁ παρακλήτος...τὸ πνεῦμα τῆς ἀληθείας, i. e. that divine Spirit who will impart the knowledge of divine truth; as 16: 13 τὸ πνεῦμα τῆς ἀληθείας δοθήκη ψυχĆς εἰς πάσαν τὴν ἀλήθειαν. Rom. 8: 14 ὅσιο γὰρ πνεῦμα ἐν θεοῦ ἀγνωστὰ, οὐτὼς εἰσὶν νιώ θεοῦ. v. 16 αὐτὸ τὸ πνεῦμα κ. θ. v. 26 bis, 27. 14: 17, 15: 13, 16. 2 Cor. 1: 22 et 5: 5 ἀγαθάκιν τοῦ πνευματος. Eph. 3: 16. 6: 18. 1 Thess. 1: 6. 2 Thess. 2: 13. 1 Pet. 1: 22. —So where any one is said to grieve the Holy Spirit; Eph. 4: 30 μὴ κυπέτε τὸ πνεῦμα τὸ ἁγιόν τοῦ θεοῦ, ἐν ᾧ ἐσφραγισθητε, i. e. by whose gifts and influences ye are strengthened and confirmed, comp. Is. 63: 10 where Sept. for †τοῦ †τοῦ. b) Meton. the Holy Spirit, as put for the effects and operations of the Spirit of God, i. e. a divine influence, a divine energy or power, an inspiration, resulting from the immediate agency of the Holy Spirit, i. q. δύναμις τοῦ ἁγιον πνευματος Acts 1: 8.—Spoken (a) of that physical procreative energy exerted in the miraculous conception of Jesus. Luke 1: 35 πνεῦμα ἁγίου ἐπέλευσε ἐπὶ σέ, where it is i. q. δυνάμις ψυχῆς in the next clause. Matt. 1: 18, 20. So in respect to the conception of Isaac out of the course of nature, Gal. 4: 29.

(β) of that special divine influence, inspiration, energy, which rested upon and existed in Jesus after the descent of the Holy Spirit upon him at his baptism. Luke 4: 1 Ἠσυχαῖς δὲ πνευματικὸς ἁγίον πλήρης, comp. 3: 22. John 3: 34 οὖ γὰρ ἐν μεταύγιει διωκόντων ὁ θεὸς τὸ πνεῦμα, i. e. the divine influence, energy, resting upon Christ was not measured and occasional, like that of prophets and apostles, but ever abundant and constant. Acts 1: 2. Matt. 12: 18 ἀγαπὴτος μου... ζημία τὸ πνεῦμα μου ἐκ συνήχως, quoted from Is. 42: 1 where Sept. for †τοῦ †τοῦ. Luke 4: 18 πνεῦμα κυρίου ἐν ἀμφιβολοῖς, quoted from Is. 61: 1 where Sept. for †τοῦ †τοῦ. Acts 10: 38 Ἠσυχαῖς... ὀ χείρισθη αυτὸν ὁ θεὸς πνευματικὸς ἁγίον καὶ δυναμικόν. 1 John 5: 6 bis, 8 τὸ πνεῦμα, καὶ τὸ ὅσιο, καὶ τὸ αἷμα, i. e. that divine spirit, energy, which was in Jesus; by which also he was sealed as a spotless victim for his atoning sacrifice, Heb. 9: 14; comp. above in C.—As prompting him to various actions, e. g. to go into the desert to be tempted, Matt. 4: 1. Mark 1: 12. Luke 4: 1 ἤσυχον ἐν τῷ πνευματικῷ εἰς τὴν ἐφημον, and afterwards to return into Galilee Luke 4: 14.—As enabling him to cast out demons; Matt. 12: 25 ἰδὲ δὲ ἐν πνευματικῷ θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, comp. Luke 11: 20 where it is ἰδὲ δὲ ἐν δαυδιλῷ θεοῦ ἐκβάλλω τὰ δαιμόνια. In this connexion τὸ πνεῦμα τὸ ἁγιόν is said to be blasphemed, Matt. 12: 31, 32. Mark 3: 29. Luke 12: 10. comp. Matt. 12: 28.

(γ) of that divine influence by which
prophets and holy men were excited, when they are said to have spoken or acted εν πνεύματι, i.e. by inspiration. Matt. 22: 43 τοῦ υἱοῦ τοῦ πνεύματος ἄγιου, Mark 12: 36. So 2 Pet. 1: 21 ὑπὸ πνεύματος ἄγιου φερόμενοι ἐλάλησαν. 1 Pet. 1: 11 τὸ ἐν αὐτοῖς πνεύμα Χριστοῦ. Of John in the Apocalypse, as being ἐν πνεύματι, i.e. rapt in prophetic vision, Rev. 1: 16. — Of the inspiration resting upon John the Baptist, Luke 1: 15; Zacharias 1: 67; Elizabeth 1: 41; Simon 2: 25, 26, 27. — So of that divine influence and inspiration imparted to Christians, by which they are taught, enlightened, guided, in respect to faith and practice. John 7: 39 bis, τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ... οὕτω γὰρ ἐν πνεύματι ἄγιου, οὐ διὰ Ἰησοῦν οὐδέποτε ἐδειξαν, comp. John 16: 13, 14. So Luke 11: 13. Rom. 5: 5. — Of that influence of the Spirit by which the apostles were originally qualified to act as founders and directors of the church of Christ; John 20: 22 ἐκλήσισεν καὶ λάβετε πνεύμα ἄγιου, comp. v. 23. — Of that powerful energy and inspiration imparted by the Holy Spirit on the day of Pentecost and afterwards, by which the Apostles and early Christians were endowed with high supernatural qualifications for their work; e. g. a full knowledge of Gospel truth, the power of prophesying, of working miracles, of speaking with tongues, etc. E. g. where they are said to be baptized with this Holy Spirit Acts 1: 5 et 11: 16, comp. 1: 8. 1 Cor. 12: 13 bis. comp. v. 8, 9. — Acts 2: 4 bis, καὶ ἐπέστρεψαν ἀπαντες πνεύματος ἄγιου· καὶ ἔστησεν ἅλλοις ἐτέρας γλώσσας, καθὼς τὸ πνεύμα ἔδωκεν αὐτοῖς ἀποφήγματα, i. e. as the Spirit impelled them, 2: 17, 18, quoted from Joel 3: 1, 2, [2: 28, 29], where Sept. for ἄγιον. Acts 2: 33 Ἰησοῦς ... τὰ ὑπερηγείλας τοῦ ἄγιου πνεύματος λαβὼν παρὰ τοῦ πατρὸς, εἶχεν τοῦτο. v. 38: 5: 32; 8: 15, 17, 18, 19: 17: 10: 44, 45, 47. 11: 15, 24, 13: 9. 15. 8: 19: 2 bis, εἶπεν πρὸς αὐτούς: ἐπίπεντες πνεύματος ἄγιου ἔλαβες πιστεύτες; οἱ δὲ εἶπον πρὸς αὐτοῦ: ἀλλ' εὖ! εἰ πνεύμα ἄγιον ἔτι ἐστιν, ἐγὼ μὲν ἐγὼ δὲ ... 2 Cor. 3: 3 ὑπὸ τοῦ πνεύματος ἄγιου. 1 Pet. 4: 14. — As the source of the Spirit in Acts 2: 4 bis, λαμβάνειν τὸ πνεύμα ἄγιου. v. 15, 18, 20. — As the medium of divine communications and revelations, Acts 11: 28 Ο Άγαθός ἐνήματο διὰ τοῦ πνεύματος ἀν. 21: 4. Eph. 3: 5. — As the source of

e) spoken of that divine influence by which the temper or disposition of mind in Christians is affected; or rather, put for the spirit, temper, disposition of mind produced in Christians by the influences of the Holy Spirit, which corrects, elevates, and ennobles all their views and feelings; fills the mind with peace and joy, and is the pledge and foretaste of everlasting happiness. E. g.

(1) as opposed to ίπ σαρκί, which includes the idea of that which is earthly, grovelling and imperfect. John 3:6 το γεγονημένον ἐν τῇ σαρκί, σαρκί ἐστιν καὶ το γεγονημένον ἐν τῷ πνεύματος, πνεύμα ἐστι, put for πνευματικῶν ἑστι, i. e. has those dispositions and feelings which are produced by the Spirit of God. Rom. 8:1 μὴ κατὰ σάρκα πεπιστεύεται ἀλλὰ κατὰ πνεῦμα, i. e. not indulging the depraved affections and lusts of our physical natures and unrenewed hearts, but following those holy and elevated affections and desires which the Spirit imparts and cherishes. v. 2, 4, 5 bis, 6, 9 ἐν πνεύματι, v. 13. 1 Cor. 6:17 or οἱ δύο εἰς σάρκα μίαν ἐν τῷ κυρίῳ, ἐν πνεύμα ἐστιν, i. e. through the influence of the Spirit of God, they have the same disposition and the same temper of mind with Christ. Gal. 5:16 πνεύμα πεπληρωθέν, ἐπαθήματι σαρκός οὐ μὴ τελείηται. v. 17 bis, 18, 22, 25 bis, 6:8 bis. — (2) Geurm. Rom. 8:9 πνεῦμα Χριστοῦ i. e. the same mind as Christ possessed, wrought in us by the Spirit, comp. Eph. 3:17. Rom. 7:6. 8:15 ἐλάμβανεν πνεῦμα νικηθέντος a spirit of sonship, i. e. a filial spirit. v. 23. 1 Cor. 2:12. 2 Cor. 6:6. Gal. 4:6 (comp. Rom. 8:15.) Eph. 1:17 δόθη ἐμῖν πνεῦμα φωτισθῆται καὶ ἀποκαλύφθω an spirit of wisdom and illumination, imparted through the Holy Spirit. 2:18, 22. 4:3, 4. (5:9.) Col. 1:8. 1 Tim. 4:12. 1 John 3:24. 4:13. Jude 19.

c) Meton. spoken of a person or teacher who acts or professes to act under the inspiration of the Holy Spirit, by divine inspiration. 1 Cor. 12:10 διασκόρπισι πνεύματος the trying of spirits or teachers, i. e. a critical faculty of the mind quickened by the Holy Spirit, consisting not only in the power of discerning who was a prophet and who was not, but also of distinguishing in the discourses of a teacher what proceeded from the Holy Spirit and what did not; see Neander Apost. Gesch. I. p. 174, and in Bibl. Repos. IV. p. 251. — 1 John 4:1 bis, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκίμαστε τὰ πνεύματα. v. 2 bis, 3, 6 bis. 1 Thess. 4:1. 2 Thess. 2:2 μὴ τις πνεύματος, i. e. neither by any one professing to be inspired.

πνευματικός, η, ὄν (πνεύμα) breathing, aerial, Theophr. de Animal. color. mut. windy, Theophr. Caus. Pl. 4. 12. 5. spiritual, mental, Plut. ed. R. VI. p. 491. 2. — In N. T. spiritual, i. e.

a) pertaining to the nature of spirits, see Πνεῦμα no. 3. A. 1 Cor. 15:44 bis σῶμα πνευματικὸν a spiritual body, having the nature of a spirit, opp. σῶμα φυσικὸν the animal body. v. 46 bis. — Eph. 6:12 τὰ πνευματικὰ τῆς πονηρίας, i. q. τὰ πνεύματα πονηρά, comp. Matth. § 445. 5. Lob. ad Phryn. p. 242. Winer § 34. n. 3. p. 193. — So τὰ ρητικὰ for τοῖς ληταῖς Polyacn. 5. 14. 

b) pertaining to or proceeding from the Holy Spirit, τὸ πνεῦμα τὸ ἀγιον, see in Πνεῦμα no. 3. D. (a) Of persons, spiritual, i. e. enlightened by the Holy Spirit, enjoying the influences, graces, gifts of the Holy Spirit. 1 Cor. 2:13 πνευματικῶς. v. 15. 3:1 ὡς πνευματικοίς, 14:37. Gal. 6:1. — (3) Of things spiritual, i. e. communicated or imparted by the Holy Spirit, Rom. 15:27. 1 Cor. 2:13 πνευματικά, i. q. τοῦ του πνεύματος in v. 14. 1 Cor. 9:11. Eph. 1:3. Col. 1:9. 1 Cor. 12:1 et 14:1 τὰ πνευματικὰ spiritual gifts, miraculous powers. Eph. 5:19 et Col. 3:16 ωδας πνευματικας in spiritual songs, i. e. composed in the Spirit, on spiritual and religious subjects. Rom. 7:14 ὁ νόμος τν. ἐστιν, i. e. is according to the mind and will of the Spirit. Rom. 1:11 χάρισμα πνευματικὸν a spiritual gift, i. e. a gift relating to the mind or spirit of Christians as enlightened and quickened by the Ho-
ly Spirit; comp. in v. 12, and see in
Πνεῦμα no. 3. D. b. e.—Also spoken of
things in a higher and spiritual sense,
i.e. not literal, not corporeal, including
also a reference to the Holy Spirit. 1 Cor. 10: 3, 4 bis, βραδία πνευματικόν
ἔφαγον, πόμα πν. ἐπον, τ. ἑ. 1 Pet.
2: 5 bis ὁ χῶς πνευματικός κ. τ. λ.
Πνευματικός, adv. (πνευματικός)
spiritually, i.e. in accordance with the
Holy Spirit, in or through the Spirit, 1 Cor.
2: 14. So Rev. 11: 8 ητίς καλέσαι
πν. Σώσων καὶ Αἶγου, i.e. speaking
in the Spirit, prophetically, allegorically.
—Clem. Rom. Ep. ad Cor. 1. § 47
πνευματικὸς ἐπίστευσεν ὁ ἤ, sc. Παῦλος.
Πνεύμο, i. πνεύμο, aor. 1 ἔνευσα,
Buttm. § 114; not usually contracted,
see Buttm. § 105. v. 2. Lob. ad Phryn.
p. 220 sq. to breathe, to breathe out, Hom.
trop. Plut. IX. p. 558. 4. Reisk.—In N.
T. to blow, intrans. only of the wind,
Matt. 7: 25, 27 καὶ ἔνευσαν οἱ ἄνευτοι.
Sept. for ἣνομον Ps. 147: 18. ἣνομον Is.
10: 24.—Ecclus. 43: 19, 24. Palaeph. 47. 2.
Xen. An. 4. 5. 3.
Πνεύμα, i. σω, to choke, to strangle,
by stopping the breath, trans. Matt. 18:
28 ποιησάμενος αὐτὸν ἔνευσε, where it is i.
—Jos. Ant. 10. 7. 5, Xen. An. 5. 7. 25.
Πνεύμας, ἢ, ὧν, (πνεύμα) stran-
gled, pp. Athen. IV. p. 147. D, κακάλαι-
ων... πνικτῆς ἀθρο παράγῃσε. In N.
T. meton. το πνικτὸν strangled meat, i.
e. the flesh of animals killed by stran-
gling, without shedding their blood,
Acts 15: 20, 29, 21: 25. This was for-
bidden to the Jews, see Lev. 17: 13, 14;
Πνῷος, ἦς, ἡ (πνῷο) breath, i.e.
a) vital breath, respiration, Actes 17:
23 ζωῆν καὶ πνῷον. Sept. for ἄνευ.
Gen. 2: 7. Is. 42: 5. — Wisd. 2: 2. 3
b) breath of air, a blast, wind, Acts 2: 2.
Sept. for ἄνευ. Job 37: 10.—Hom. II. 16.
149. Thuc. 4: 100 blast of a bellows.
Πνηματικός, adj. (πνηματικός)
reaching to the feet, spoken of long
flowing robes, Rev. 1: 13 ἐνδυόμενον
ποδήρα sc. ἐνάγμα. So Sept. for ἄνε
3. 8. Xen. Cyr. 6. 4. 2 μιαίνα ποδήρα.
Ποθεύς, interrog. adv. whence? cor-
rel. with ποῦ, πότε, etc. comp. Buttm.
§ 116. 4
a) pp. of place, i. q. from what place
or quarter? Matt. 15: 33 ποθεύν ἢ ἤ
John 4: 11. 6: 5. Rev. 7: 13. Also
indirect, as often in N. T. comp. Winer
θεύν ἐστε. v. 27. John 3: 8. 8: 14 bis.
Trop. of state, condition, indir. Rev. 2:
Xen. Oec. 16. 8.
b) of source, author, cause, also man-
ἐν θεῷ ζητάναι; v. 54, 56. 21: 25.
Mark 6: 2. John 1: 49. 19: 9 ποθεύν ἑ
ἂν; James 4: 1. Indirect, Luke 20: 7
μὴ ἔδειξας ποθεύν. John 2: 9. 7: 27 bis,
28. 9: 29, 30. Sept. and ἄνευ 2 K. 6:
27.—Xen. Conv. 2. 5.—Spoken in sur-
prise, admiration, Luke 1: 43 ἃτι ἕνευ
μο γοφώ τότε, ἵνα κ. τ. λ. (Epict. Euch. 22.)
Implying strong negation, comp. Matth.
§ 611. 1. Mark 12: 37 καὶ ποθεύν
749. 10.
Ποίας, ας, ἡ, (Dor. for πόια, Ion.
πῶιν) grass, herb, herbage; so some
James 4: 14 ποία γὰρ ἡ σοι ἔμαθ, comp.
1: 10. Better ποία as fem. of ποιός q.
v. — Theocr. Idyll. 5. 34. πῶιν Sept.
for σῶιν Prov. 27: 25. Theophr. II. Plant.
1. 3. ποίν Hdot. 8. 115. Hom. Od. 18.
369. Comp. Lob. ad Phr. p. 496.
Ποιεῖ, ὁ, ἡ, ὁ, ὧν, aor. 1 ἐποιησάμενον,
perf. πεποιηκα, pluperf. πεποιηκα, with-
out augm. Mark 15: 7, see Buttm. § 83.
n. 6. Other variations from the regu-
lar forms are: fut. Att. ποιή Matt. 26:
18, see Buttm. § 95. 8; Aor. 1 Opt. 3
pers. plur. ποιήσαν Luke 6: 11, see
Buttm. § 103. II. 4. Winer § 13. 2. d.
—The various significations of this verb
may all be classed under the two pri-
mary ones, to make, to do, i.e. express-
ing action either as completed or continued. Sept. usually for ἐπιτεύχθην.

1. to make, i. e. to form, to produce; to bring about, to cause, pp. spoken of any external act as manifested in the production of something tangible, corporeal, obvious to the senses, i. e. completed action; see Passow s. v. ini.

Here the Middle also is often used with only a remote reference to the subject; which not seldom wholly vanishes, so that the Mid. does not apparently differ from the Active; see Passow s. v. ini.

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Xen. An. 6. 2. 11.) πρόνοιαν ποιη-
σθαι to make provision for, i. q. προνο-
ιόται to provide for, Rom. 13: 14. (Pol.
1433. 5.) σπουδήν ποιησθαι to make
diligence, i. e. to give diligence, i. q. σπου-
δέσην, Jude 3. — Pol. 1. 46. 2. Plut. de
(γ) Spoken of a feast, banquet, to make,
i. q. to give, to hold, to celebrate. Luke
5: 29 ἐν οἴνου ποιησάντας ἑαυτόν. 14: 12 ὅταν
ποιησάς ἑαυτὸν κ. τ. λ. v. 13, 16. c. dat.
of pers. to whom, i. e. in honour of
 Latin πίνακι Gen. 21: 8. (c. dat.
Esdr. 3: 1. δείχνων ποιησάντας Xen.Cyr.
3. 3. 25.) Hence of a festival, i. q. to
hold, to keep, to celebrate ; Matt. 26: 18
So in the sense of instituting, Heb. 11:
5: 10. —Jos. Ant. 2. 15. 3 π. τὰς θυσίας.
Xen. H. G. 7. 4. 28 ποιεῖ τὰ Ὀλυμπία.

c) i. q. to make exist, to cause to be,
 pp. spoken of generative power, to beget,
to bring forth, to bear ; as ματάκων καρ-
ποῖς Matt. 3: 10. 7: 37 tovg xwots morst
3: 12 menoujxocr tov meginatsiv avtor,
see in “O, 7, 10, II. G. c. p. 555. Comp.
Winer § 45. 4. p. 270. Matth. § 540. —
Jos. Ant. 2. 9. 5. Hidian. 8. 3. 22. Xen.
Cyr. 1. 6. 40. — (β) Seq. ¢.a. c. Sub-
junct. to make or cause that etc. see in
Ἰνα 3. a. 5. John 11: 37 οἵον ἐδικαῖον
ὅποια... ἐνώπιον μυ ἀποδί-
ποιησάς αὐτὸν ἑαυτῷ κ. τ. λ. Rev. 3:

e) causat. to make be or become any
thing, to cause to be or become so or so,
to make into any thing ; seq. dupl. ac-
curs. of object and a predicate of that
object, either subj. or adv. or adv.
strictly with καθ’ implied. (a) c. Subst.
as predicate; e. g. of things, Matt. 21:
13 αὐτῶν (οἴκων) ἐπισκέψεται σπῆλα
τῶν. John 4: 46 ὄνομα ἐπισκέψει τὸ ύψος
οἴκων. 1 Cor. 6: 15. Heb. 1: 7. (Hidian.
4. 10. 5.) Of persons, Matt. 4: 19 ποίη-
σω ὡς ἀλλες ἀνθρώπων, comp. Matt.
23: 15 ποιήτε αὐτῶν υἱὸν γενέσθαι.
So to make, i. q. to constitute, to appoint ;
John 6: 15 ἐπισκέψαται αὐτῶν βασιλεῖ.
predic. impl. Heb. 3: 2. comp. v. 1. c.
καθ’ instead of ace. Mark 3: 14 καὶ ἐπισ-
κέψας δαςκάλα, ἐν ὡς μετ’ αὐτοῦ. Sept.
for ποιησάς Ex. 18: 25. (Hidian. 8. 4. 25.
Xen. Cyr. 1. 3. 18.) In the sense of to
declare, to give out as any one. John
8: 53 τίνα σωτόν ποιεῖς; 10: 33 ποιεῖς
σωτόν Θεόν. 19: 7, 12. 1 John 1: 10.
— Jos. Ant. 2. 11. 2 ποιεῖταν αὐτῶν νῦν
i. e. declares him a son, adopts him;
comp. ib. 3. 12. 4.—(β) c. Adj. as predi-
cate; e. g. of persons, Matt. 20: 12 ἵνα
Rev. 12: 15. In the sense of declar-
ing, John 5: 18, comp. above in a.
(Hidian. 5. 1. 8. Xen. Mem. 1. 6. 15.)
Of things, Eph. 2: 14 ὁ ποιητὸς τὰ ὁμο-
φότηρα... ὁ... (Ael. V. H. 14. 32. Xen.
Cyr. 1. 4. 22.) Once to make by
supposition, i. q. to suppose, to judge,
assume. Matt. 13: 33 ἢ ποιήσατε τὸ δέντρον καλὸν, καὶ τὸν καρπὸν αὐτοῦ καλὸν ἐκ τ. λ. i. e. either assume the tree to be good and its fruit good, or the contrary. Comp. Herm. ad Vig. p. 761.—Hdot. 7. 186. Dion. Hal. Ant. 4. 6. Xen. An. 5. 7. 9 ποιῶ δ’ ὑμᾶς ἐξαπαθέντας ἥνεκας τῷ ὕμων εἰς Φα-νίν.—In this construction also ποιῶν, with the acc. of the adj. often forms a periphrasis for the cognate verb; e. g. δήλον ποιεῖν to make manifest, to betray, i. q. δῆλον to manifest, Matt. 26: 73. (Xen. An. 3. 5. 17.) ἐκθέτων ποιῶν, i. q. ἐκθέτενα, to expose infants, Acts 7: 19. ἐνθύεσαι ποιῶν τὰς τρίας, to make straight and level the ways, i. q. ἐνθύεσαι, Matt. 3: 1. 3. Mark 1: 3. Luke 3: 4; comp. John 1: 23. λέκουν χ. μέ- 
λαν ποιεῖν to make white or black, i. q. λεκανίας χ. μελανίας, Matt. 5: 36. ὑγίη ποιεῖν to make whole, to heal, i. q. ὑγία-
ζειν, John 5: 11, 15. 7. 3. (Palæeph. 27. 3.) ὄνερον ποιεῖν to make known, to betray, i. q. ὄνερον, Matt. 12: 16. Mark 3: 12. (Hidian. 2. 8. 10. Xen. Cyr. 8. 4. 34.) Mid. βιβαίον ποιοῦσαι to make firm, sure, i. q. βιβαίωσαι, 2 Pet. 1: 10. (γ) c. Adv. as predicate, ποιείν 
τινα ἢ ἐξο, to make one be or go out, to cause one to go out, i. q. to put forth; comp. Viger. p. 283. Acts 5: 34 ἐκλέκτων ἢ ἐξο 
βραχὺ τοὺς ἀποκλούσων ποιη-
σάν.—Ael. V. H. 10. 3 τὰ τῶν περιδόκων νεωτά, ἐπέλεγαν τάρτα ς τῶν ποιεῖν ἢ ἐξο ποιηθῇ τὸν λίματος. Xen. Cyr. 4. 1. 3 ἐξο 
βραχὺ τὴν τῶν ποιηθῶν. 2. to do, expressing an action as continued or not yet completed; what one does repeatedly, habitually; like πράσσω. Comp. Passow, no. 2.  

a) seq. accus. of thing, and without reference to a person as the remote object; comp. below in d. (a) Seq. acc. of pron. to do, genr. Matt. 5: 47 τι πε-

χεισον ποιῆτε; Matt. 11: 3 τί ποιῆτε 


οῦν. Xen. An. 1. 4. 17 τινα. Mem. 1. 3. 1.—(β) Seq. acc. of a subst. rarely implied, and spoken of particular deeds, acts, works, done repeatedly or continually, to do, i. q. to perform, to execute; e. g. ποιῆτε τὰ ἐργα τοῦ Ἀβραὰμ John 8: 39, 41. τὰ πρῶτα ἐργα Rev. 2: 5. τὰ ἐργα τοῦ Θεοῦ i. e. the works which God requires, John 10: 37, 38. ἐργῶν εἰσγεγραμμένων 2 Tim. 4: 5. π. έκεις to do mercy, to show mercy, James 2: 13. π. ἐλεημοσύνην to do alms, to give alms, Matt. 6: 2, 3. Acts 10: 2. 24: 17. π. δι-


quirement of any one, to do, to do, to perform, to fulfill; as Matt. 21: 31 τί ἐκ τῶν δύο ἐποίησα τὸ ἐλέημα τοῦ πατρός; 23: 3. Mark 6: 20 καὶ ἤλωσε ... πολλα ἐποί-


... ἐν ἔργω ποιῶν. v. 14. Rom. 4: 21 ὁ εὐγγέλται, δυνατὸς ἐστί καὶ ποιησά. Eph. 3: 20. 1 Thess. 5: 24. c. dat. of pers. Mark 10: 35. ἤνα ὧν αἰτήσω-

μεν, ποιήσα τί μιν. v. 36. Of a purpose, plan, decree, Acts 4: 28. Rom. 9: 28 λό-

γον συντειμένον ποιῆσαι κύριος ὁ Lord will execute his word decreed, i. e. his threatening. 2 Cor. 8: 10, 11. Gal. 5: 17. Eph. 3: 11. — (γ) Spoken of a course of action or conduct, to do, i. q. 

to execute, to exercise, to practise; e. g. χροῖν ποιεῖν τὸ δο δοgment, to act as judge, i. q. χρίνην, John 5: 27. Jude 15. (Xen. H. G. 4. 2. 8.) τὴν εξονιαν

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to exercise the power of any one, Rev. 13:13. Spec. of right, duty, virtue; Rom. 2:14 τα του νομου ποιη.


c) Seq. accus. of time, pp. intrans. to do or act for a certain time, or as in vulg. Engl. to do up a certain time, i. q. to spend, to pass; comp. Lat. transigere vitam Sall. Cat. 2. Acts 15: 33 ποιήσασθε δὲ χρόνον. 18: 23. 20: 3 ποιήσας τα ἡμίρια ταῖς, 2 Cor. 11: 25 νῦν θηρίου ἐν τῷ βουθίῳ πεποίηκα. James 4: 13. Perhaps Matt. 20: 12. Rev. 13: 5; see above in no. 2, b. a. This usage appears to belong to the later Greek, see Sturz de Dial. Maced. p.189. Viger. p. 281; contra, Stallbaum ad Plat. Phileb. p. 158.


also a pastor, the teacher and spiritual guide of a particular church, Eph. 4: 11. So Sept. and Ἰησοῦς Jer. 2: 8, 3: 15. Ezek. 34: 2, 5 sq.


Πολέμος, ὁ, ὁ (πόλιμος, kindr. Lat. pello, bellum,) pp. the agitation and tumult of battle; hence fight, battle, war.


Πόλης, εῶς, ἡ (πόλεως, πόλιος), a city, pp. enclosed with a wall, a walled town.


c) symbol of the celestial or spiritual Jerusalem, the seat of the Messiah's kingdom, described as descending out of heaven, Rev. 3: 12. 21: 2 τῆς πόλεως τῆς ἡλίκους, Ἰερουσαλήμ, καθὼς εἰδον καταβιβασόμενον ἐκ τοῦ οὐρανοῦ. v. 10, 14 sq. 22: 14, 19. Heb. 11: 10, 16. 12: 22. See Schoettgen's Dissert. in Hor. Heb. I. p. 1205 sq. Al.

Πόλιταρχός, οὗ, ὁ, (πόλις, ἀρχων) a city-ruler, prefect, magistrate, Acts 17: 6, 8. — Greek writers use the form πολιταρχός Ἀρενας c. 26; or better πολιταρχός Pind. Nem. 7. 152.


Πολιτικός, f. εἴσοδος, (πολιτικός) to administer the state, Thuc. 2. 37, 65. to live as a free citizen Pol. 4. 76. 2. Xen. H. G. 3. 1. 21. — Oftenier and in N. T. depon. Pass. πολιτεύομαι, to be a citizen of a state, to live as a good citizen, to conduct oneself according to the laws and customs of a state, pp. Dem. 665. 20. Hence in N. T. genr. to live, to order one's life and conduct, sc. according to a certain rule, c. adv. Phil. 1: 27 ἄξιος τοῦ εὐχρηστοῦ πολιτευόμενο. c. dat. Acts 23: 1 πεπολιτεύησα τοῦ Ἱεριχών, i. e. to or for God, according to his will; comp. in θέος a. γ. — 2 Macc. 6: 1 τοῦ τοῦ Ἰεριχων νόμον. 3 Macc. 3: 4. Jos. de Vit. § 2. de Macc. § 4 τοῖς πατρίω τόμοι.


Πολλά, see Πολίς.


Πολιευπαλαγγχος, see in Πολυπαλαγγχος.

Πολυλογίας, ας, η, (πολυλόγος, from πολίς, λόγος) much speaking, loquacity, Matt. 3: 24. 4. The form πολυλογιας is more usual, Jos. B. J. 5. 13. 5. Xen. Mem. 2. 2. 7. Comp. Buttm. § 71. 3.

Πολυπαλαγγχος, see in Πολυπαλαγγχος.

Πολυποίκιλος, ou, δ, η, adj. (πολίς, πολίκος) much variegated, p. φόραι Soph. Iph. Taur. 1155. In N. T. very various, manifold, multifarious, e. g. η. π. φόραι του θεου Eph. 3: 10.

Πολύς, πολύ, πολυ, Genit. πολυς, ης, ου, see Buttm. § 64. 1. Compar. πελείων, Superl. πελίστος, see in their order. — Many, much, pp. of number, quantity, amount. For the usual construction with the article, see in Ο, η, το, II. A. 2. b.


Polys

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Polυσπλαγχνος, ον, ὅ, ὅ, adj. (πολὺς, σπλαγχνος,) very compassionate, of great mercy, James 5: 11. where some MSS. read πολυσπλαγχνος. — Not found elsewhere.


Polυτιμος, ον, ὅ, ὅ, adj. (πολὺς, τιμή,) of great value or price, very costly, very precious, e. g. μακρότης Matt. 13: 46. νάρδος John 12: 3. 1 Pet. 1: 7 in later edit. — Hdian. 1. 17. 5.

Polυτρόπος, adv. (πολὺς τρόπος, from πολὺς, τρόπος, τρέφω,) in many ways, in diverse manners, Heb. 1: 1. — Hesych. πολυτρόπος. ὁ διαφόρως, πολίκος.


reference to external state, dress, etc.
Matt. 22: 10. πονηροὶς τε καὶ ἄγαθοις, had and good, q. d. high and low, rich and poor, a periphrasis for all. So Luke 6: 23 ἐξάλλων τὸ υἱὸν ὑμῶν ὡς πονηρόν, i. e. as a disgrace, reproach; see in ἐξάλλω a.


Ποντικὸς, ὁ, ὁ, belonging to Pontus, a Pontian, Acts 18: 2.


Πόντιος, οὐ, ὁ, Pontus, the northeastern province of Asia Minor, Acts 2: 9. 1 Pet. 1: 1. It was bounded N. by the Euxine; W. by Paphlagonia and Galatia; S. by Cappadocia and part of Armenia; and E. by Colchis. The kingdom of Pontus became celebrated under Mithridates the Great, who waged a long war with the Romans; in which he was at last defeated by Pompey, and his kingdom made a Roman province.


Πορεύομαι, f. εἰσιομαι, (πόρος a passing, passage, from πορεύομαι, πορεύομαι,) to cause to pass over by land or water, to transport, trans. Eurip. Med. 180 or 182. Pind. Ol. 1. 155. Ael. V. H. 8. 2. — Often and in N. T. only depon. Mid. πορευο-


Πορθέω, οὐ, ὁ, έσω, (πέρεως) to lay waste, to ravage, to destroy, e. g. την έκκλησιαν Gal. 1:13. την πόλιν v. 23. τοὺς Acts 9:21.—pp. a city, country, Jos. Ant. 10. 8, 2. Hidian. 6. 7. 5. Xen. Mem. 3. 5. 4.

Πορθεμός, οὖ, ο, (πόρος, πορεύειν to bring to pass, to procure, to acquire,) acquisition, gain, meton. a source or means of gain, 1 Tim. 6:5, 6.— Wisd. 13:19. 14:2. Plut. M. Crass. 2. Diod. Sic. 3. 4.

Mem. 1. 5. 4.—From the Heb. symbol of Babylon, ἡ πόρνη μεγάλη, the great harlot, as being the chief seat of idolatry, Rev. 17: 1, 5, 16, 19: 2. So Sept. and 7771 Is. 1:21. Ez. 16: 20 sq. See in Πορνεία b.


Πορφυρίων, see in Πορφυρία.

Πορφυρία, as, ἡ, Lat. purpura, i. e. the purple-muscle, a species of shell-fish found on the coasts of the Mediterranean, which yields a reddish-purple dye, much prized by the ancients, Ael. H. Anim. 7. 31, 34. comp. Plin. H. N. 9. 3. 6. ἡ οὐσία, different from the ἱδροεσία or helix lanthana of Linn. which yields the bluish or cecus-dyed, crimson; just as in English the expressions purple-red and crimson are often interchanged. So Hor. Sat. 2. 6. 102 'rubro cococe tincta vestis,' i. e. 'vestis purpurea' in v. 106.

Πορφύριος, οὖς; ἡ, α, ἣν, οὖν, adv. (πορφυρία, purple, i. e. reddish-purple; John 19: 2, 5 ὡς πορφυρίον, comp. in Πορφυρία fin. Rev. 18: 16 ὡς πορφυρίον σεμ. pορφυρίον. So Rev. 17: 4 in later edit. Sept. for πορφυρίαν Judg. 5: 26. Esth. 1. 6. —Hdián. 7. 5. 7. Xen. Cyr. 6. 4. 2.

Πορφύροπολίς, ἐως, ἡ (πορφυρία, πολίς), a seller of purple cloths, a purple-dealer, Acts 16: 14. Comp. in Θνατία.


Πόσος, ἡ, οὖ, interrog. pron. correlated to ὡς, τόσος, Buttm. § 79. 3; how great? quanta?


Πολλομορφος, ου, ο, η, adj. (ποταµός, φορεῖον, φύον,) borne away by a flood, Rev. 12: 15. — Hesych. ἀνέπνευσεν ἀλητίνης, τουτέστι πολυμορφοθέν ἐσοι- ράειν.


Πολύτερος, ου, τό, (neut. of adj.
ποτήριος, from ποτήριος, ποτός, πίνων, a drinking vessel, a cup.


b) meton. cup for the contents of a cup, cup-full, e. g. cup of wine, spoken of the wine drank at the eucharist. Luke 22: 20 et 1 Cor. 11: 25 τούτο το ποτήριον ἵνα τινὶ διαμαρτήῃ. 1 Cor. 10: 16 το π. τις εὐλογείς, see in Ἰάοσα.— So πίνειν ό ποτήριον to drink the cup; 1 Cor. 10: 21 bis το ποτήριον κυρίον καί το π. διαμωσίων, i. e. consecrated to the Lord or to idols, 11: 26, 27. v. 28 πίνειν ἐκ τού ποτηρίου, comp. John 4: 14.

c) metaph. from the Heb. lot, portion, under the emblem of a cup which God presents to be drank, either for good, as Ps. 16: 5, 23: 3; or also for evil, Ps. 11: 6. 73: 8. Ez. 23: 31 sq. In N. T. cup of sorrow, i. e. the bitter lot, which awaited the Saviour in his sufferings and death, Matt. 20: 22, 23. 26: 39, 42. Mark 10: 38, 39. 14: 36. Luke 22: 42. John 18: 11. Spoken also of the cup of which God in his wrath causes the nations to drink, so that they reel and stagger to destruction, see espcc. in Ἐφρα. Rev. 14: 10. 16: 19. 18: 6. — Arabian writers use the same figure, e. g. 'cup of death' Hamasa ed. Schult. p. 440; 'cup of destruction' Abulf. Ann. I. 352. See Gesen. Heb. Lex. art. ἤπειρον. Comment on Is. 51: 17.

Ποιμένος, f. ἵσος, (πότος, πίνων,) to let drink, to give to drink.


Ποτήριον, ου, οί, Ποτελί, now Puzzuoli, a maritime town of Italy on the northern shore of the bay of Naples not far distant from the latter city. Its ancient Greek name was Διακιαίειν. It was a favourite place of resort for the Romans, on account of the adjacent mineral waters and hot baths; and its harbour was defended by a celebrated mole, the remains of which are still to be seen. Here Paul landed on his way to Rome. Acts 28: 13.

Ποτός, οὐ, οί, (πίνων,) pp. a drinking, act of drinking, Xen. An. 2. 3. 15. Ofiener and in N. T. a drinking togeth-...


For the accent ζώε instead of στόυς, see Lob. ad Phr. 453, 765. But Luke 7:38 ἐστάσε παρὰ τοῦ πόδας αὐτοῦ ὑπὸ σω, i. e. standing behind the triclinium at the feet of Jesus as he reclined upon it. See also in γ below. (β) ὑπὸ τοῦ πόδας τινος, i. e. to put or subdue under one's feet, i. q. to make subject to any one, in allusion to the ancient manner of treading down or putting the foot upon the necks of vanquished enemies, see Josh. 10:24. Lam. 5:5, comp. Ps. 8:7. So Rom. 16:20 δ θεος... συντρίφει τὸν Σατανὰν ὑπὸ τοῦς π. υμῶν. 1 Cor. 15:25, 27. Eph. 1:22. Also Heb. 2:8 πάντα ὑπάτας ὑποκάτω τῶν ποδῶν αὐτοῦ, quoted from Ps. 8:7 where Sept. for ἄνευνάρρην. — In a similar sense put after ὑπότοιον q. v. Matt. 23:44 ἦσον αν τοῖς ἔχουσιν τοῦ ὑπότοιον τῶν ποδῶν σου, and so Mark 12:36. Luke 20:43. Acts 2:35. Heb. 1:13. 10:13, all quoted from Ps. 110:1 where Sept. for ἄνευνάρρην. — (γ) Spoken of the oriental mode of making supplication, or of doing reverence and homage to a superior, by prostrating oneself before him, comp. Esth. 8:3. Gen. 44:14. Ruth 2:10. 2 Sam. 1:2 etc. John § 175. So to fall at one's feet, e. g. in supplication, πατῶν ὑμῖν εἰς τοὺς πόδας αὐτοῦ Matt. 18:29. πρὸς τοὺς πόδας Mark 5:23. 7:25. So Sept. πρὸς τοὺς π. for ἄνευνάρρην Esth. 8:3. In reverence and homage, πατῶν εἰς τοὺς πόδας John 11:32 ἐκ τοὺς π. Acts 10:25. παρὰ τοῦ π. Luke 17:16. ἐκ ναίνικον τοῦ π. Rev. 3:9, and ἐμποταν τὸν Rev. 10:19; 22:8; comp. Heb. τοῦ π. Esth. 8:3. In a like sense, κρατῆσα τοὺς πόδας τινος Matt. 28:9. — (δ) In allusion to the custom of washing the feet of strangers and guests, and also of anointing the feet. The washing was usually done by the lowest slaves, see 1 Sam. 25:41, and comp. Gen. 24:32, 43:24; but sometimes apparently by the master himself in token of respect, comp. Gen. 18:4, 19:2. John § 123, 149. E. g. Luke 7:44 ἔστω ἐκ τούς πόδας μου οὐκ ἔδωκας. John 13:5 (Ἰησοῦς) ἦσαν ἡττητες τοὺς πόδας τοῦ μ. v.6,8,9,10,12,14 bis. So of Mary, who washed Jesus' feet with her tears, and kissed and anointed them in token of affection, Luke 7:38 ter, 44, 45, 46. John 11:2. Comp. in Ἀλεφωρ. — (ε)

Πράγμα, τετος, τό, (πρᾶσσω,) pp. a thing done or to be done, e. g.
a) thing done, deed, act, fact, matter. Luke 1:1 διήγησαν περὶ τῶν ἐν ἑνὶ πραγμάτων i. q. events. James 3:16 πάν ωφαλόν πράγμα. Heb. 6:18. 10:1. 11:1. So Sept. for γεν. Gen. 24:40. Deut. 17:5. Judg. 6:29. 1 Macc. 7:3. Hidian. 7. 5. 8. Xen. Cyr. 5. 4. 7. b) thing doing or to be done, matter, business, affair. Matt. 18:19 διὸν ἵνα συμφωνήσων περὶ παντὸς πράγματος. Acts 5:4. Rom. 16:2. 2 Cor. 7:11. 1 Thess. 4:6. Sept. for γεν. Ecc. 3:1.—Luc. D. Deor. 6. 2. Diad. Sic. 2. 2. Xen. An. 5. 6. 28.— In a judicial sense, πράγμα ἐν τινὶ, ἄν ἄν τὴν ἀλήθειαν, ἄν ἄν ἀρχαῖς, ἔντεκα ἐν ὑστεραίᾳ βίαιμα πρὸς ἀντίθεν Θεομάτων καθεστεκοῦσα τ. λ. comp. ib. 2. 9. 3. Adam's Rom. Ant. p. 373.—John 18:28 bis, 33. 19:9. In Matt. 27:27 et Mark 15:16, it seems to refer to the court or part of the palace where the procurator's guards were stationed.—Act. Thorn. § 3 πρωτώρια βουλεια. ib. § 17, 18, 19, where it alternates with τὸ παλατί. c) of the praetorian camp at Rome, i. e. the camp or quarters of the praetorian cohorts, Phil. 1:13. These were a body of select troops instituted by Augustus to guard his person, and to have charge of the city; see Adam's Rom. Ant. p. 563. Comp. in Στρατιτε- 

Πράγματος, ὁ, τό, Lat. prætoria- rium, i. e. in Latin usage, the general's tent in a camp, Liv. 3. 5. Cie. de Divin. 1. 33. comp. Adam's Rom. Ant. p. 373; the house or palace of the governor of a province, whether a praetor or other officer, Cie. Verr. Act. II. 4. 28. ib. 5. 35. any large house, palace, Sueton. Calig. 37. Aug. 63, 72. Tit. 8. — Hence in N, T. a praetorian residence, governor's house, palace; spoken 
a) of the palace of Herod at Jerusalem, built with great magnificence at the northern part of the upper city, westward of the temple and overlooking the latter, to which there was also access from the palace over the open place called the Xystus and a bridge across the Cheesemongers' valley; see Jos. Ant. 15. 9. 3. ib. 20. 8. 11. B. J. 1. 21. 1. ib. 2. 16. 3. With the palace were connected the three towers Hippis, Phasael, and Mariamne, Jos. B. J. 5. 4. 3. See J. Olshausen Topogr. des alt. Jerusalem, § 3, 9. In this palace the Roman procurators, whose headquarters were properly at Cesarea (Acts 23:23 sq. 25:1), took up their residence when they visited Jerusalem; their tribunal, βίμλια, being set up in the open court or area before it; Jos. B. J. 2. 14. 8. Φλώρος (Florus) δὲ τότε μὲν ἐν τοῖς βασιλείοις ἀνέλεξεν: τὴ δὲ ἑταρείᾳ βίμλια πρὸς αὐτῶν ἔθεσεν καθεστεκοῦσα τ. λ. comp. ib. 2. 9. 3. Adam's Rom. Ant. p. 373.—John 18:28 bis, 33. 19:9. In Matt. 27:27 et Mark 15:16, it seems to refer to the court or part of the palace where the procurator's guards were stationed.—Act. Thom. § 3 πρωτώρια βουλεια. ib. § 17, 18, 19, where it alternates with τὸ παλατί. b) of the palace of Herod at Cesarea, perhaps in like manner the residence of the procurator, Acts 23:35. c) of the praetorian camp at Rome, i. e. the camp or quarters of the praetorian cohorts, Phil. 1:13. These were a body of select troops instituted by Augustus to guard his person, and to have charge of the city; see Adam's Rom. Ant. p. 563. Comp. in Στρατιτε- 

TTTECH, eow, η, (πράσινο) pp. a doing, action, i.e.
b) something to be done, business, office, function. Rom. 12: 4 τὰ δὲ μέλη πάντα οὗ τὴν αὐτὴν ἤρξα πρᾶξιν.—Ecclus. 11: 10. Xen. Mem. 2. 1. 6. Oec. 3. 4.
Πρᾶςις, neut. πρᾶσιν; also written πρέσιο, ov, without fem. Buttm. § 64. 2, (i. q. πρασίς) meek, mild, gentle, Matt. 11: 29 πρᾶσιν ἡμᾶς.—2 Macc. 15: 12. Plut. Mor. II. p. 13. Tauchn. Xen. Ag. 11. 10. On the Iota subscript see Passow s. v. The form πρᾶςις is earlier, but not better; see Passow in πραΣις. Lob. ad Phr. 403.
Πρασίας, ας, η, a bed in a garden, Ecclus. 24: 31. Theophr. H. Plant. 4. 4. 3. Hom. Od. 7. 127. In N. T. an area, square, like a garden-bed; Mark 6: 40 πρασίαν πρασίαν, i. e. by squares, like beds in a garden. The repetition without the copula denotes distribution, i. q. ἐνα πρασίαν, comp. Sept. and Heb. Ex. 8: 10 [14]. Gesen. Lehrg. p. 668. Wiener § 58. 1. See also in Ἀθα. So μνήμη μνήμα Aeschyl. Pers. 915 or 981, i. q. κατὰ μνήματα.
Πράσισσον ν. τιο, f. ξο, nor. 1 ἐπάρκει, perf. πιέραξα, to do, expressing an action as continued or not yet completed; what one does repeatedly, continued, habitually; like ποιεῖν no. 2. Found John 3: 20. 5: 29; elsewhere only in the writings of Luke and Paul.
c) Spoken in reference to a person, to do to or in respect to any one, in N. T. only of harm or evil. (a) genr. acc. of thing, seq. dat. of pers. Acts 16: 28 μηδὲν πρᾶξεις σαμωτον κακον. So c. εἵτι τινα αὐτί, Acts 5: 35. πρὸς τινα αὐτί


Πραγμάτευεα, ας, ἡ, (πράγμα, πά- χων), pp. a suffering weekly, i. q. meekness, mildness, gentleness, once in Mss. 1 Tim. 6:11.—Philo de Abr. p. 379. B. Zonaras Lex. 1576.


Πράγματις, τυμος, ἡ, (πράγμας), meekness, mildness, forbearance, James 1:21.

Πράγματος, pp. to be eminent, distinguished, to excel, Hom. II. 12. 104. Od. 8. 172. Usually and in N. T. impers. πρέπει, it becomes, it is right, proper; part. πρέπον ὑπό it is becoming, etc. Constr. pp. seq. dat. of pers. et infin. as subject, see Buttm. § 129. 10; e. g. Heb. 2:10 ἐπέκρινε γὰρ αὐτῷ ... τιλέδω- σαν. Matt. 3:15 πρέπον τ. τ. λ. (Luc. Imag. 22.) Seq. dat. simplex. Eph. 5:3 κα- ταθες πρέπει ἄγιοι. (Xen. An. 1. 9. 6.) Seq. accus. et infin. 1 Cor. 11:13.—Luc. D. Deor. 20. 16. — Also in the personal construction with a nominative, Buttm. c. 1 Tim.2:10 ὁ πρέπει γνωστὸν. Tit. 2:1. Heb. 7:26 τοιοῦτος ἦμιν ἑπταπελέως ἀσχε- ρείας. So Sept. for γνωστὸς Ps. 33:1. 93:5.—Luc. Nigrin. 15. Ael. V. H. 12. 1 penult.


Προσβεβεύομενος, ας, αυτον, pp. a comparat. form from πραγμας an old man, see Buttm. § 69. 3; older, elder, i. e. a) pp. as compar. adj. Luke 15:25 ὁ νῖος αὐτοῦ ὁ προσβεβευωμεν. Sept. for ὑς Ιοβ 1:13, 18. ἢ τινι Job 32:4.— Jos. Ant. 6. 3. 2. Ael. V. H. 9. 42.— Hence as Subst. an older person, senior; plur. old men, seniors, the aged; 1 Tim. 5:1 προσβεβευτηρι μὴ ἐκπληθήσης. v. 2. Acts 2:17 οἱ πρό. ὕσι. 1 Pet. 5:5. So Sept. for ὑς Gen. 18:11, 12. 24:1. (Jos. c. Apion. 2. 27. Xen. Cyr. 1. 2. 2.) Also οἱ προσβεβευτηριοι the ancients, the fathers, ancestors; Matt. 15:2 οἱ παραδόσεις τῶν προσβεβευτηριων. Mark 7:3. 5. Heb. 11:2.

TeeoBums


Πρεσβύτης, ὁδος, η, ἡ (fem. to παπαθτής) an aged woman, Tit. 2: 3.— Jos. Ant. 7. 7. 2. Hdian. 5. 3. 6. Aeschyl. Eum. 718. Προθω, see ΠΙΤΟΜΙ.


Πρῖν, adv. of time, (kindr. with προι) pp. before, formerly, in independent clauses, opp. νῦν, Hom. II. 2. 112. Xen. Cyr. 5. 2. 36. Usually and in N. T. in a relative or conjunctive sense, connec-

ring the clause before which it stands with a preceding one, and having the force of a comparative, before, sooner than. Comp. Passow πριν no. 1, 2. Buttm. § 149. p. 430. Matth. § 522. 2. Vigcr. p. 442.


Προίκα, ης, ἡ, Prisca, 2 Tim. 4: 19. Rom. 16: 3; and dimin. Προίκιλλα, ης, η, Praisilla, Acts 18: 2, 18, 26. (Rom. 16: 3.) 1 Cor. 16: 19; pr. n. of the wife of Aquila, see in ΑΧΙΛΛΕΣ.

Προίκιλλα, see in ΠΡΙΑΚΑ.

Πριώ, see in ΠΡΙΟΥ.

Πριό, prep. governing the genitive, with the primary signif. before, Lat. pro, prae, both of place and time. Comp. Matth. § 575. Passow s. v.


3. Trop. of precedence, preference, dignity, before, above, as πρὸ πάντων before all things James 5:12. 1 Pet. 4:8. —3 Macc. 2:2 θέα πρὸ πάντων ἀγίου. Hdian. 5. 4. 2. Plato Menex. fin. πρὸ γε ἄλλων. Xen. Mem. 2. 5. 3.

Note. In composition πρὸ implies: 1. place, here, before, forward, forth, as προάγω, προαίνω, προβάλλω, etc. 2. time, here, before, beforehand, Lat. prae as προάπτων, προλέγω, προμεμρυγω, etc. 3. preference, as προσαρέωμαι.

Πρόαγω, f. πα, (ἀγω). 1. trans. to lead forth, to bring forth, e. g. a prisoner out of prison, c. acc. Acts 16:30 προσαγόνων αὐτοῦ εἰς. So in a judicial sense, Acts 12:6 οτι δὲ ἐμελέτη αὐτὸν προάγων τῷ Ἡρώδῃ. 25:26 δο προαγάνων αὐτοῦ ἢ ἡμών, i. e. before you as judges.—genr. 2 Macc. 5:15. Jos. Ant. 4. 6. 4. Xen. Oec. 11.15. In a judicial sense, c. εἰς, Jos. Ant. 16. 11. 6. B. J. 1. 27. 2. Arr. Exp. Alex. 4. 14. 3. 2. intrans. to go before, comp. in ἀγω no. 3; referring either to place or time.


b) in time, i. e. to go first, to precede; absol. Mark 6:45 καὶ προάγεις εἰς τὸ πέραν. Trop. 1 Tim. 5:24 see in Κολοσσ. b. β. Seq. acc. of pers. depending on
Iooaipéa, f. f. ἄφ, (ἀφέω,) to take forth out of any place, Judith 13:15 προσέλθας τὴν κεφαλήν ἐκ τῆς πύργος. Luc. Rhetor. Praec. 17 καθάρε ἐκ ταμίων προσώπων. Oftener Mid. προσάγωμαί, ὄμα, to take one thing before another, i. q. to prefer, to choose, Wisd. 7:10. Hidian. 6. 8. 13. Xen. Luc. 9. 6 προσώπισαν Ἁγάτων ἀντί τοῦ βίων. — In N. T. Mid. pp. to take or have before oneself, i. q. to propose to oneself, to propose, to resolve, absol. 2 Cor. 7:7 καθὼς προσώπεσαι τῷ καθημ. — Ael. V. H. 3. 10. Pol. 3. 107. 15. Xen. Mem. 2. 1. 2.

Προσαγώμας, ὄμα, ὁ, ἀρχαῖος, depon. Mid. (ἀσάγμας) to accuse beforehand, Aor. to have already accused, to have already brought a charge, c. acc. et. inf. Rom. 3:9. Comp. c. 2:1—5, 17—29.

Προσαγώμαν, ὁ, ἀρχαῖος, προσάγωμα, ὃν, depon. Mid. (ἀσάγμας) to accuse beforehand, Aor. to have already accused, to have already brought a charge, c. acc. et. inf. Rom. 3:9. Comp. c. 2:1—5, 17—29.

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Προσαγώματα, ὃν, τα, προσάγματα, pp. 'place before the αἴλιον or interior court,' i. q. the large gate-way of an oriental house or palace, q. d. gateway, vestibule, Mark 14:68. Comp. Matt. 26:71 where it is πυλῶν. — Suid. προσαγώματα τῷ ἐμπρόσθεν τῆς αἴλιας.


Προσβάλλω, f. βαίλω, (βάλλω,) to cast or thrust forward, trans.


Προσβατίζω, ἢ, ὄν, (προβατίζω,) pertaining to sheep. John 5:2 ἐν τῇ προβατίζωσί τιν, by the sheep-gate. So Sept. for ἧν ἐκ τῆς Πιλάτου Neh. 3:1, 32. 12:39. This gate was near the temple; and was prob. so called as the place where sheep were sold for the sacrifices of the temple.

26:31. Mark 14:27. John 10:7, 8, 11,

Προβατίζω, s. ἄσω, (βιβάζω, βαλ-
γω,) to cause to go forwards, to cause to
advance, trans. Acts 19:33 εἰ δὲ τοῦ
ἐξόλου προβατίσαν Ἀλεξάνδρον they
caused Alexander to advance out of the
crowd, i. q. to stand forth, prob. in order
to speak in behalf of the Jews. — Pol.
24. 3. 7.—Trop. i. q. to urge on, to insti-
gate, Matt. 14:8 προβατίσαθεν ὑπὸ τῆς
μιθρὸς αὐτῆς. — Xen. Mem. 1. 5. 1.
Sept. to teach, for πρᾶγμα. Ex. 35:34.

Προβατέλω, f. ψω, (βλέπω,) to fore-
see, Sept. for πράγμα Ps. 37:13. In N.
T. Mid. προβατέληματι, to provide, Lat.
providae, c. acc. Heb. 11:40.

Προγόνωμαι, perf. 2 προγόνον,
(γίνομαι q. v.) to be done before, to have
been before. Rom. 3:25 τῶν προγόνω-
των ἀμαθικῶν sins before done, for-
14. 4. Xen. Mem. 2. 7. 9.

Προγόνοσκω, f. γνώσαμαι, (γνώ-
σκε, q. v.) to know before, trans.

a) genr. i. q. to know already, to be
before acquainted with, c. acc. Acts 26:
5 προγόνωμοντες μὲ ἁνάξιων, comp. for
the pleasant. adv. Lob. ad Phr. p. 10.

b) i. q. to foreknow, to foresee, pp. τά
μέλλοντα Xen. Apol. 30. In N. T. by
impl. to fore-determine, to fore-ordain;
e. g. Pass. part. 1 Pet. 1:20 Χριστῷ
προγόνωμον πρὸ καταβολῆς κόσμου.—
Xen. Cyr. 2. 4. 11 in some edit. comp.
in Γνῶσαμαι fin.—Here belong also Rom.
8: 29 δι' ὧν προέχειν, καὶ προφέρει, and
Rom. 11:2 λαῦν αὐτοῦ, ὅν προέχει, i. e.
whom he hath fore-determined, of old ;
comp. Tittm. de Synom. N. T. p. 227,
and in Bibl. Repos. III. p. 55. Others
here render, whom he hath fore-approved,
loved of old ; comp. Γνωστοκινητα no. 2. c.

Πρόγνωσις, εος, ἡ (προγνώσις),
fore-knowledge, se. of future things,
πρόγνωσις τῶν ἑσομένων Jos. c. Apion.
1. 26. Hidian. 2. 9. 4; of a prophetic

Προδίδωμι, f. δῶσω, (δίδωμι,) to
give beforehand, to give first, c. dat. Rom.
11:35 τῶν προδώσων αὐτῶν καὶ τ. —Xen.
H. G. 1. 5. 7. ib. 5. 1. 24. — Usually in

Προδικώνος, ου, ὁ, τι (προδικώνος,
προδίκος), pp. earlier born, older, Hom.
Od. 9. 21. In N. T. οἱ προδίκοι προ-
genitors, ancestors, and genr. fore-
sathers, 2 Tim. 1:3 ὁ ἑτέρως ὑπὸ προ-
δίκων, comp. in Ἀποκ. III. 3. — 2 Macc.
8:19. Hidian. 3. 5. 5. Xen. Mem. 3. 5.
3. ὁ πρόγονος. An. 7. 2. 22.—Spec. parents,
1 Tim. 5:4 ἀμωμίος διδότων τοῖς προγό-
νοις.—Xen. Mem. 1. 3. 1.

Προφαίρω, f. ψω (γράφω), to
write before, e. g.

a) in reference to time past, in the
praeter tenses, to have written before, at
a former time, Eph. 3:3 καθὼς προ-
έγραψα εἰς ἄλλον. Rom. 15:4 bis.—Pa-
laeph. 53. 6 αὐτοὶ προφαίρατοι.

b) in reference to time future, to post
up beforehand in writing, to announce by
posting up a written tablet, Aristoph.
Αν. 450 or 452 σκοτεῖν 3' ὅτι ἐν προ-
γράφομεν εἰς τοὺς πιστοὺς. Dem. 1257.
5 φρονεῖσα προφαράκτων. Aeschin. 35
rem. προφαίρατοι τοῖς πρεσβείας ἐκκλησίας
duo κατὰ τοὺς νόμους. Plut. Camill.11.

— Hence in N. T. genr. to announce, to
promulgate, Gal. 3:1 οἷς καὶ ὁρθόλογῳ
Ἱεροῦ Χρ. προφαράκτω ἐν ψυχὶ ἐκτικο-
μένοις, before whose eyes Jesus Christ
hath been announced among you cruci-
fied, i. e. set forth as in a public writ-
ten tablet. — Hence also i. q. to pro-
scribe, to appoint, to ordain, Jude 4 οἱ
παλαι προφαράκμην εἰς τούτο τὸ κρίμα.

—Appian. B. Civ. 4.1 Σύλλα τοῦ πρώτου
toĭς ἤχθος τοῦ Ἱαννίτου προφαράκτων.
ib. τῶν ἐπὶ Ἰάννατο προφαράκτων. Jos.
Ant. 11. 6. 12. fn. Pol. 32. 22. 1. comp.
Lat. proscribere.

Πρόδηλος, ου, ὁ, τι (δίδωμι), man-
ifest beforehand, to manifest before all,
well-known, conspicuous, 1 Tim. 5:24, 25.
7. 5. 11. Plut. Pyrrh. 25.

Προδίδωμι, f. δῶσω, (δίδωμι,) to
give beforehand, to give first, c. dat. Rom.
11:35 τῶν προδώσων αὐτῶν καὶ τ. —Xen.
Greek writers to give forth, i.e. to give over, to betray, Jos. c. Apion. 2. 37 init., Hodian. 7. 2. 14. Xen. H. G. 1. 3. 16, 19.


**Iliodρέμιοω** see Ἰλιόδρεμιον.


Προείληπαν αor. 2, perf. προειλήψαν, see in Ίληνον init. to say before, i.e.

a) in reference to time past, to have said before, to have already declared, e.g. Aor. Gal. 5: 21. c. dat. 1 Thess. 4: 6 προειλήψαν ὄν, for this form comp. in Ίληνον init. Perf. Gal. 1: 9. Heb. 10: 15. c. ου 2 Cor. 7: 3. — perf. 3 Macc. 6: 35. Hidian. 8. 4. 27. Xen. Mem. 1. 2. 15.


Προειληφθα, see in Ιλειον.

Προεκαίζο, f. ἑαν, (ἐλειτω,) to hope before; perf. to have hoped before, i.e. beforehand, of old. Eph. 1: 12 ἦμας ... τοις προηκαίζομεν ἐν τῷ Χριστῷ, i.e. the Jews as having of old had the hope and promise of the Messiah; in opp. to the Gentiles who have now first heard of him, ἦμας ἀποκάλυψαν τίς 19. Comp. Rom. 3: 1 sq. 9: 4 sq. For the construction with ἐν, see ἐν no. 3. c. γ. — So προκαί λυσίζων Pol. 2. 4. 5. ib. 14. 3. 1.

Προενάρχομαι, f. ζωμαί, (ἐπανοχο- μαί q. v.) to begin before; Aor. to have begun before, already, 2 Cor. 8: 6. 10. — Not found elsewhere.

Προεπαγγέλλο, f. εἰκό, (ἐπαγγέλ- λω q. v.) to promise before; Aor. 1 Mid. Rom. 1: 2 ἦν ἐπαγγέλλον ὄντος προεπαγγέλλατο διὰ τῶν προφατῶν x. t. l. i.e. aforetime, of old. 2 Cor. 9: 5 in Mss. — Dio Cass. p. 19. A. ed. Hanov. ἐπη ἀναφέροντα προεπαγγέλλατον ἡμᾶς.

Προέποθα, see Προείληπα.

Προερχόμαι, f. εἰλικρομαί, aor. 2 προέρχομαι, depon. Mid. see in ἔρχομαι.


2. to go before any one, as referring either to place or time, e.g.


b) in time, i.e. to go first, to precede, to set off before another, Acts 20: 5 οὔτοι προιήλατος ἡμῶν ὄντος ἐν Θραύσι. 20: 13 προιήλατος ἐπὶ τὸ πλῆθος. 2 Cor. 9: 5 εἰς ἡμᾶς; — c. gen. Luc. D. Mort. 6. 5 ἁπάντως προιήλατον αὐτοῖς.

In the sense to outgo, to arrive first, Mark 6: 33 in text. rec.

Προερχόμαι, see Προείληπα.


Προέξεω, f. ἧς, (ἐξω,) to hold forth or forward, e.g. the hands Xen. Cyr. 2. 3. 10. Mid. to hold before oneself, Hdot. 2. 42; and trop. to use as a pretext, to allege, Hdot. 8. 3. Thuc. 1. 140. Also in time, to have beforehand, already, Hdot. 9. 4. Soph. Antig. 208. Trop. to have before another, i. q. to have preference or pre-eminence, to excel, to be superior, better, Jos. Ant. 7. 10. 2 δόμη προφέρεις. Xen. H. G. 2. 4. 41 γνώμη προφέρειν. — Hence in N. T. Mid. προέχομαι, to excel, to be superior, better, sc. on one's own part. Rom. 3:9 τί σοι; προετόθη; i.e. can then we Jews claim for ourselves to be better off than the Gentiles? sc. in respect to being sinners before God.

Προέχομαι, οὕμαι, f. ἧςμαι, (ἠύμαι,) to lead forward or onward, to go on before, to take the lead, 2 Mac. 11:8. Dio. Sic. 1. 57. Xen. Cyr. 4. 2. 27. In N. T. trop. to lead on by example, e.g. accus. and dat. of that in or as to which, Rom. 12:10 τῇ τιμῇ ἅλλῃ προφοροῦμεν in mutual respect taking the lead of each other. For the accus. comp. in Προάγω no. 2. a. For the dat.-comp. Winer § 31.3. Matt. § 400.6.

Πρόθεσεως, εως, ἦν, (πρόθεσεως,) a setting before or forth, a setting out, exposure, exhibition, e.g. of a dead body Dem. 1071. 21. Plato Legg. p. 959. A. In N. T.


Προθυμίας, adv. (προθυμίας) readily, willingly, with alacrity, 1 Pet. 5:2.—Tob. 7:8. Hdidan. 1. 5. 24. Xen. Conv. 4. 50.

Προσάνθημι, f. προσάτημα, (憙ητήμι,) acc. 2 προσάνθημα, perf. part. contr. προστητός. Trans. to cause to stand before,
to set over, Hadian. 7. 13. Pol. 1. 33. 7.

See in τεχνή, comp. Buttm. § 107. II.

—In N. T. only in the intrans. tenses, e. g. aor. 2 and perf. of the Active, and pres. Mid. or Pass. to stand before, e. g.

a) i. q. to be over, to preside, to rule, absol. Rom. 12: 8 ὁ προϊστάμενος, ἐν σπονδῇ. I Tim. 5: 17 οἱ καλὸς προϊστάτες. Seq. gen. like other verbs of ruling, through the force of προῖ to stand before, e. g.

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b) spoken of time, aor. to be advanced, i. q. to be far spent, Rom. 13: 12 ἡ χρή πρόεξοφολοχω.—Jos. B. J. 4. 4. 6 τίς νυκτὸς προκατοίκησες. Arr. B. Civ. 2. p. 781 ἦμε- ρα προώφολοί.

Πρόγνωση, ατος, τό, (προφήτευς), a fore-judging, i. q. prejudice, prepossession, 1 Tim. 5: 21.

Προσωποδόσεως, από, η. ους, (πυρήνα), to establish or conform before, previously, Pass. perf. Gal. 3: 17.

Προσλειματισμός, aor. 2. προέλισθον, (λαμβαναν) to take before, trans.

a) i. q. to take before another, to anticipate another in doing anything, c. acc. 1 Cor. 11: 21 ἐκατός τὸ ἰδίον διεξ- νον προελιματισμος, i. e. the rich man eats the provisions he has brought, without waiting for the poorer members to come in ; comp. in Αγίας no. 2.—Diod. Sic. 20. 107 προσλειματισμοί τὸ χρήσιμον. Dem. 32. 27. ib. 79. 2 βούλετα γὰρ ὡμοί τοῦ- το προσλειματισμοί. — Intrans. to take up beforehand, to anticipate the time of doing any thing ; c. inf. Mark 14: 8 προσλεγά μνήσας μου τὸ σῶμα κ. τ. λ. i. e. she hath anointed my body by anticipation against my burial. Comp. Winer § 58. 4, Gesen. Lehrg. p. 823.—Aristot. de Gener. Anim. 4. 1 καὶ προαλλά- γοντες ὡς ὦτος ἑχον, πρὶν γίνομεν ὦτος- το ἵππον. Xen. Cyr. 1. 2. 3 οἱ δὲ Παραλκοὶ νόμοι προσλειματισμοί ἐπειμένων ὥπος κ. τ. λ. Comp. καιροὺς προαλλά- γον Diod. Sic. 14. 63. Often in a journey, course, Jos. Ant. 2. 7. 5. Xen. Ven. 7. 7.

b) of persons, aor. 1 Pass. προελιμα- γήν, to have been before taken, overtaken, caught ; Gal. 6: 1 εἰ εἴκα προαλλά- γην ἄνθρω- πος ἐν τινὶ παραπτώματι, if or although one have formerly been overtaken by a fault. — Others, if one have been caught forth, hurried away, by a fault. Comp. Wisd. 17: 17.


Προφετής, (μαρτύρων), (μαρτύρων) pp. to call to witness beforehand; found only in N. T. to testify beforehand; i. q. to declare beforehand, 1 Pet. 1: 11. Comp. Λαμπροφετής, (μαρτύρων).


Προεμινάζω, ας, ους, (πρεμιμάζω), to care or take thought beforehand, Mark 13: 11.


Προορίσθη, ας (ἀρέσθη) to foresee, Jos. c. Ap. 1. 28. Xen. Conv. 4. 5. to see before oneself, Thuc. 7. 44. Xen. Cyr. 5. 4. 49. Mem. 1. 4. 11. In N. T. to see before, i. e.

a) Mid. to see before oneself, to have before one's eyes, trop. of what one has vividly in mind, c. acc. Acts 2: 25 προ- ορώμενῃ τὸν κύριον ἐννοιῶν μου, quoted from Ps. 16: 8 where Sept. for ἐμναύειν, to set.

b) perf. to have seen before, in time, Acts 21: 29.

Προορίσθω, ος, f. ιαν, ὁρίζω) to set
bounds before, Dem. 877.7 in some edit. In N. T. trop. to pre-determine, to predestinate, spoken of the eternal counsels and decrees of God; seq. acc. c. inf. expr. or impl. Acts 4:29 ὥσπερ... η δικαία σοι προσώπῳ γενέσθαι. Rom. 8:29, 30. 1 Cor. 2:7. c. acc. et τῆς Eph. 1:5. Pass. v. 11.

Προπέμψω, prep. or προϊτμος, to be affected beforehand, to experience before, e. g. good. Hdot. 7. 11. Xen. Mem. 2. 2. 5. In N. T. evil, aor. to have suffered before, previously, 1 Thess. 2:2.—Thuc. 3. 67, 82.


Προπορεύομαι, f. εὐσυνά, depon. Mid. (περεύεσαι q. v.) to pass on before, to go by any one, e. g. as a leader, guide, c. gen. Acts 7:40 οὖν ἀπὸ προπορεύσωμαι ἦσαν, quoted from Ex. 32:1, 22, where Sept. For the gen. as depending on πρὸ in com. see Matth. § 379. Buttm. § 147. n. 11, 12.—1 Macc. § 9. 11. Pol. 18. 2. 5.—Also as a forerunner, herald, Luke 1:76 προπ. πρὸ προσώπων κυρίου, see in Πρὸ no. 1. So Sept. for 727 727 Ps. 97:3. ἐν ἐπαρ. Ps. 89:15.—Xen. Cyr. 4. 2. 23 προπ. ὑπερσφάζων.

Πρὸς, prep. governing the genitive, dative and accusative; and corresponding in its primary signif. to the primary force of these cases themselves, viz. with the gen. implying motion or direction from a place hither; with the dat. rest or remaining by, at, near a place; with the accus. motion or direction towards or to a place. Buttm. § 147. 2. comp. § 132. 2.

I. With the Genitive, pp. from a place hither, Hom. Od. 8. 29 ἄνων... ἵππει ἑμῶν δώ, ὑπὸ πρὸς ἡνίον, ὑπὸ ἀπεφοβότων ἀνθρώπων. Then, in the direction of a place, e. g. πρὸς Βορείον, πρὸς Νότον, Od. 13. 110, 111; pp. from the north etc. in Engl. at or towards the north. πρὸς τοῦ ποταμοῦ Xen. An. 4. 3. 28. Comp. Heb. 72 Gen. 2: 8. 13: 11. Ge- sen. Lex. ἱγ no. 3. c. Trop. of the source, agent, cause, from which any thing comes or proceeds, e. g. λαβὼν τοῦ προῖν Hdot. 2. 139, 152; and so after neuter or passive verbs, from, of, by, Luc. D. Deor. 14. 1. Hidian. 1. 2. 5. Xen. An. 1.9.20. Buttm. §134. 3. Also expressing dependence or relation of any kind from or with any one, i. e. the pertaining or belonging in any way to a person or thing, e. g. πρὸς δικαία according to right Soph. Oed. T. 1014. Hdot. 7. 153. ἀπὸ τοῦ λέγου καὶ οὕτωµα πρὸς σοῦ Xen. Mem. 2. 3. 15. — Hence in N. T. once, trop. pertaining to, i. e. for, for the benefit of, Acts 27: 34 τοῦ γὰρ πρὸς τῆς υμείας σωσίας ὑπάρχει. Comp. Passow A.4. Matth. §590. Buttm. § 147. p. 411. Winer § 51. p. 321. —Luc. D. Deor. 20. 3. Diod. Sic. 18. 50. Plato Gorg. p. 459. C. Thuc. 3. 38.

III. With the Accusative ἕνες marks
the object towards or to which any thing
moves or is directed, comp. above, init.
But see also no. 4 below.

1. Of place, towards, to, unto, as if in
answer to the question whither? c. acc.
of place, thing, person; comp. Passow C.
Buttm. l. c. Matth. § 591. Winer § 53.
p. 342.

a) pp. of motion or direction, e. g.
after verbs of going, coming, departing,
returning, and the like, and also after
like nouns. Matt. 2: 12 μὴ ἀνακάμψας
πρὸς Πρώσιν. 3: 5 ἐξεπερνοῦτο πρὸς
ἐκείνη ἐπικαλέσθη ἦν πρὸς τὴν ὤχον. 6: 25.
45 προσέκαμψαν ... πρὸς Βεθσαϊδᾶν. 10: 1.
τῶν i. e. home. John 3: 20 αἰτείται
pissa. (Hdian. 1. 13. 2. Plut. Galb. 13
init. Xen. H. G. 4. 1. 2.) So after γίνεσθαι
2 Cor. 1: 18. See in Γινώσκει I. d. β.
p. 158.—comp. Xen. An. 3. 4. 24.—After
verbs of sending, c. acc. of pers. Matt.
21: 34 ἔπαστε τούτων δούλων αὐτῶν
Hence ἐπιστολὴ πρὸς τινα Acts 9: 2.
22: 5. 2 Cor. 3: 1. — Hdian. 2. 12. 10.
Xen. Cyl. 4. 2. 3. ἐπιστολὴ πρὸς 2 Macc.
11: 27. Luc. Nigr. 1. — After verbs of
leading, bringing, drawing, by force or
otherwise; Matt. 26: 57 οἱ δὲ κρατοῦσαν
τοὺς τὴν ἀπέγοναν πρὸς Καίσαραν. Mark
9: 17, 19 φεύγετε αὐτῶν πρὸς με. 11: 7.
πρὸς ἡμαυτῶν. 14: 3. Acts 23: 15. 23:
Rev. 12: 5. Praeogn. Acts 23: 24 see in
Διασώζει. — Hdian. 4. 3. 3. Xen. Cyr.
4. 6. 1. — So after verbs implying motion
to a place and also a subsequent remain-
ning there, where in Engl. we mostly
use at, upon, but also to, unto. E. g.
verbs of falling, πέπτων τ. προσπίπτω
πρὸς τοὺς πόδας τινος to fall at one's feet
Mark 5: 22. 7: 25. (Sept. Ex. 4: 25.)
So verbs of laying, putting, casting, and
the like; as Matt. 3: 10 ἡ ἄξιν πρὸς τὴν
φίλαν πετάτη λέγω τινα. Luke 3: 9. 16: 20 οὗ ἔβε-
So Mark 10: 7. Matt. 4: 6. For the use
of πρὸς c. acc. after verbs compounded
with πρὸς, see Winer § 56, espec. p. 364.
Genr. Acts 5: 10 ἐξεπερνοῦτος ἔργα
After verbs and words implying mere
direction, as a turning, reaching, look-
ing, and the like. Luke 7: 44 στραφῆς
πρὸς τὴν γυναῖκα. Acts 9: 40. 2 Cor.
3: 16. Rom. 10: 21 ἐξέπαιδος τῶν γεί-
γας μου πρὸς λαὸν κ. τ. l. Eph. 3: 14
καμίατα τὸ γόνατα μου πρὸς τὸν πατέρα.
trop. James 4: 5 see in ἐπιτοδέως. (Hdian.
6. 4. 3.) So by Hebraism, e. g. βίβλιον
πρὸς πρώτον πρὸς πρώτον, face to face,
1 Cor. 13: 12, as Sept. for τοῦ ἐν ἐν
Gen. 32: 31. Deut. 34: 10. λαλίν αὐτοῦ
πρὸς στόμα, mouth to mouth, 2 John 12,
as Sept. for τοῦ ἐν τῷ Num. 12: 8.
Comp. Matth. § 427. b.

b) with all verbs and words which
include the idea of speaking to any one,
mostly c. acc. of pers. see below in α
(a) genr. e. g. after εὐπορίαν Matt. 3: 15.
1: 19. 55. 2: 18. 20. saep. λέγω Luke
verbs of answering, as ὑποκοινωνάται Acts
3: 12. 25: 16; of accusing, as καταχωρασ
John 5: 45; of praying, entreatings, as
βῦσαν Luke 18: 17. (Sept. 1 Sam. 12: 10.)
δόματε ἔργα 8: 24. δέχεται Rom. 10: 1.
εὐχαριστεῖν 2 Cor. 13: 7. προσέχει
Acts 12: 5. Rom. 15: 30; so by Hebr. αἰνῶν
ἀπὸ τῶν ἑνῶν Acts 4: 24; comp.
art. ἔργον no. 1. e. With words of de-
claring, making known, as ἀναδιδότας
Luke 1: 80. γνωρίζω Phil. 4: 6. ἐμφα
νίζω Acts 23: 22; of command and the
like, e. g. ἐνθάλη Acts 17: 15, ἀπολογία
2 Chr. 10: 16. Hdian. 3. 6. 2. Plato
Mem. 1. 3. 2 εὐχαριστοῦμαι πρὸς. — Once
c. acc. of thing, as λαλίν πρὸς τὸ οὖς
i. e. to speak to one in his ear, privately,
Luke 12: 3. — (β) Of mutual words and
sayings, etc. Acts 2: 12 ἤλλος πρὸς ἄλλον
λέγοντες. So πρὸς ἄλλους to one another,
one to another, Mark 8: 16. 9: 31.
2: 7. 4: 15. (Ceb. Tab. 2. Hdian. 5. 2.
14.) πρὸς οὐν id. Mark 1: 27. 9:
3. Trop. as denoting the direction, reference, relation, which one object has towards or to another. Comp. Passow C. 3.
d) as marking the end or result, the aim or purpose of an action, e. g. πρὸς τι, for what, why, i. e. to what end, for what purpose, John 13: 25. Comp. Passow C. 3. c. Matth. § 591. δ. (Soph. Aj. 40. Xen. Mem. 3. 7. 2.) After


4. Sometimes πρὸς c. acc. is used after verbs which express simply rest at, by, in a place, i. q. πρὸς c. dat. But in such instances for the most part, the idea of a previous coming to or direction that place is either actually expressed, or is implied in the context. Comp. Eic. no. 4. See Passow C.5. Matth. §591. p. Win. p. 342. Fritzsche IV Evangel. p. 201 sq. Thus (a) genr. c. acc. of place, Mark 11:4 ἐφέσων τὸν πόλον δένδρου πρὸς τὴν ὕπαρ. 14:54 ἔστησαν τὸ πρὸς τῷ φῶς, i. e. at or towards the fire. Luke 22:56. John 20:11. So c. acc. of person, i. q. with, by, among, Matth. 26:18 πρὸς σε ποιοῖ τὸ πάσαρ. v. 55 πρὸς ὕπαρ ἐκαθιστών. ἰδίας. Comp. I set myself to or among you. Mark 14:49 ἔστησεν πρὸς ὕπαρ... ἰδίας. Acts 12:20. 13:31 ὄτε νὰ πνεύμα ὑπὲρ μόρφων αὐτοῦ πρὸς τὸν λαόν, i. e. to or towards the people. 1 Cor. 2:3. 16:7 ἐπιλείψα τοῦ τιμῆν ἦν ἐπιμενᾶν πρὸς τῆς ἵππας. 2 Cor. 1:12. 5:8. Gal. 1:18. 2:5. 4:18. Phil. 1:26. 2 Thess. 2:5. Sept. for ἑβιη Ισ. 19:19. —Aeschyl. Prom. 347 or 351 ὑπὸ πρὸς ἐπικράτεις τοὺς ἔλεγξα. Eurip. Ion. 916. Orest. 468 or 475 πρὸς δεξιὰν αὐτοῦ στὰς. Soph. Elect. 931. Xen. H. G. 6. 5. 8 ὑπὸ τὸ πρὸς Μαντήνηαν τίχος. ib. 2. 1. 25.—Here belongs the construction in Luke 18:11, ὁ Φεράυοις σταθεῖς πρὸς ἐκατοντάυτα προσῆχετο, i. e. either σταθεῖς πρὸς ἐκατοντάυτα standing by himself, as in Eurip. Orest. above; or, ἐκατοντάυτα προσῆχετο he prayed thus to or with himself; comp. Luc. Contempl. 18 πρὸς ἐκατοντάς γε ἐννοιοῦ. Isocr. de Permut. §203 πρὸς αὐτοῦ διαμαντότατον.—(β) Rarely and only in later usage is the idea of previous motion or direction wholly dropped, and πρὸς c. acc. is then i. q. παρά c. dat. Passow l. c. Mark 2:2 τὸ πρὸς τὴν ὕπαρ, i. e. the space at the door or gate, vestibule. 4:1. Matt. 13:56 αἱ ἑδραιναί αὐτοῦ οὐκ ο羕ε δίακονο πρὸς ἰδίας εἶναι; Mat. 6:3. John 1:1 ὁ λόγος ἦν πρὸς τὸν Θεόν. Philem. 13 πρὸς ἐκατοντά χατέχειν. — See in Brunck ad Apoll. Rh. 2, 496.

Note. In composition πρὸς implies: 1. motion, direction, reference, towards,
to, at, etc. as προσέγγισθα, προσέγγισα, προσέγγισμα, προσδοκαθα. 2. accession, addition, thereon, over and above, more, further, as προσαναθήμα, προσαναθέποιος, comp. Herm. ad Vig. p. 863. no. 436; hence intens. as προσεπνημία, προσερήμια. 3. nearness, a being or remaining near, at, by, as προσδιόρισθα, προσμιόν. Al.


Προσαναλλόρω, ὁ, ὁ (ἀναλ-λορόω,) to fill up thereto, sc. by adding, to supply fully, τα νατορίσματα 1 Cor. 9: 12. 11: 9. — Wisd. 19: 4. Diod. Sic. 5. 71.

Προσαναφέρω, f. στόκον, (ἀναφέρ-θει,) pp. to lay up in addition; Mid. to take upon oneself besides, Xen. Mem. 2. 1. 8. In N. T. only Mid. aor. 2 προσανεθήκων, trop. to lay before in addition, to impart or communicate further, sc. on one's own part.

Prosephumi, f. ἥσιος, (ὕσινος), to look toward, for, or for any thing, i. q. to look for, to expect.


Prosochon, f. ἤσιος, depon. Mid. ((styles), to receive to oneself, to admit, trans.


Prosochos, see Prosthecio.

Proseposo, f. ἁσιος, (ἔσιος,) to permit or suffer further, c. dat. Acts 27: 7 μὴ προσέκοιτο οὖν ἀνίμου, i. e. the wind not suffering us to proceed further on that course.

Proseposeuacho, f. ἱσιος, (προσέφυμος) to sit near, by, Lit. beside, e. g. by other persons Dem. 313. 11; by a city as besiegers, c. dat. Jos. B. J. 7. 2. 1 init. In N. T. to sit near, to attend, to serve, c. dat. 1 Cor. 9: 13 οἱ τῇ ἡτταιτηρίᾳ προσδείκνυτες, i. q. οἱ τὰ εἰρήναμον. Comp. in Parap- dereuo. — Jos. c. Ap. 1. 7 τῇ ἡτταιτηρίᾳ τοῦ Ἱουδαίου προσδείκνυτας. Diod. Sic. 5. 46. ταῖς τῶν Ἱερατείων.


Proosephumia, f. άσιος, depon. Mid. (εἰσιοῦσαι,) to come to or
near to any place or person, to approach, intran.


b) meton. . προσευχή, i. q. οἶκος τοῦ προσευχῆς, ἡ προσευχή, house or place of prayer, an oratory. Acts 16: 13 οὐ εὐνοοῦστο προσευχή εἶναι. v. 16. Comp. 3 Macc. 7: 20; and see the decree of the city Halicarnassus in Jos. Ant. 14. 10, 23, quoted under ὠνομάζει. These Jewish προσευχαὶ were places for social prayer and devotion without those towns where the Jews were unable or not permitted to have a synagogue; and were usually near a river or the seashore, for the convenience of ablation; see Jos. i. c. Sometimes the προσευχή was a large building, as at Tiberias; Jos. Vit. § 54 εἰς τὴν προσευχήν, μέγιστον ὁθήμαν πολύν ὡξεν εἰλιδεσθαι δι' ὑδάτων. But often it appears not to have been a building, and was prob. some retired place in the open air or in a grove, appropriated to this purpose; so Tertullian speaks of the "orationes liturales" of the Jews, ad Nationes c. 13; also de Jejuniiis c. 16, "Judaicum certe jejunium ubique celebratur, quum omnis templis per omne litus quocumque in aperto aliquando jam precem ad coelum mittunt." Comp. Juv. Sat. 3. 11 sq. See Wetstein N. T. I. p. 692. Jahn § 345.


Προσέχω, τ. εἰς, ἵνα to have in addition Dem. 877. 26. to hold towards any one, e. g. τὸ οὖς, Sept. for πρὸς Ἰερ. 7:24, 26. τὴν ἀσπίδα σε. πρὸς Ἰνδ. 4. 200. As a nautical word, to hold a ship towards a place, to sail towards, Hdot. 9.99 ῥᾶς νῆσις; also intrans. to hold one's course towards a place, ec. by ship, e. dat. Pol. 1.24.2 προσευχασθῶμεν τῇ Ἑμελίᾳ. Diod. Sic. 20. 105; fully Dem. 1255. 25 τῇ νῆσι προσέχειν εἰς 'Ρό- δον. In N. T. only trop.

1. Absol. c. τὸν νῦν impl. to apply one's mind to any thing, to attend to, to give heed to; so fully προσέχειν τὸν νῦν τιλ Luc. D. Deor. 5. 1. Plut. Galb. 13. Xen. Mem. 4. 7. 2.


2. Intrans. or c. εαυτοῦ impl. see in ἵνα ἵνα; pp. to hold to any person or thing, i. q. to apply oneself, to give or devote oneself to any thing; e. g. seq. dat. of thing, ὁποῖον ὑπὸ 1 Tim. 3:8. τῷ ἱερατεύων 4:13. τῷ Θεοστήτω- δεῖν ὑπὸ τινός. — Polyæus. 8. 56 τρεφεῖ καὶ μείζον. Ἰδιαν. 2. 11. 6 γεωργῆ. Xen. Mem. 4. 1. 2.—Seq. dat. of pers. i. q. to adhere to, to follow, Acts 8:10,11. 1 Tim. 4:1 προσέχοντες πνεύματι πλαύνων.


Προσήλυτος, οῦ, ὁ, ἵλος (προσηλύτως) pp. 'one who comes to another country or people,' a stranger, ἵλον-


Προσκαλετείριος, οῦ, f. ἡσυχ (καρτέριος) to be strong or firm towards any thing, to endure or persevere in or with, i. q. to be continually in, with, near any person or thing, intras. E.g. of a work, business, to continue in, to persevere in, to be constantly engaged, occupied; seq. dat. as τῇ προσκαλέκμας Acts 1: 14. 6. 4. Rom. 12: 12. Col. 4: 2. τῇ διδάσκη Προσκαλέκμας Acts 2: 2. Sequ. εἰς αὐτοῦ τοῦτο for this very purpose Rom. 13: 6. — Jos. Ant. 5. 2. 6. Pol. 1. 55. 4. Xen. H. G. 7. 5. 14. — Of place, ἐν τῷ ἑαυτῷ Acts 2: 46. — Susann. 6 ἐν τῇ οἰκίᾳ. — Of person, i. q. to remain near, to wait upon, so as to be in readiness, c. dat. Mark 3: 9 ἐνα τιλώρων προσκαλετείριον αὐτὸς. By impl. to attend upon, to adhere to any one, c. dat. Acts 8: 13 τῷ Φίλιππῳ. 10: 7. — Pol. 24. 5. 3. Dem. 1386. 16. For the dat. after πρὸς in comp. see Matth. § 402.

Προσκαλετείριος, οὐ, η, (προσκαλετείριος, προσκαλετείριος) perseverance, continuance in any thing. Eph. 6: 18 ἐν πάσῃ προσκαλετείριοι καὶ δείχσε, i. q. προσκαλετείριοι δείχνετε τῇ δείχσες.


Προσκληρούμενος, οῦ, f. ὄνομα (κληρωμόν) to give or assign by lot, to allot to any one, e. g. as fortune, destiny, Luc. Amor. 3. Diod. Sic. 3. 18. In N. T. aor, 1 Pass. προσκληρούμενος as Mid. to allot oneself to any one, q. d. “to join one’s lot to his lot,” to consort with, to adhere to, c. dat. Acts 17: 4 ἐνέπλουντας καὶ προσκαλήκτησαν τῷ Παύλῳ κ. τ. λ. Comp. Buttm. § 136. 2. For the dat. after πρὸς in comp. see Matth. § 402. — Philo de Fortit. p. 741. C, τῷ ποιητῇ.
Προσκλίνο, τ. νῦν, (καλλά), to incline or lean a thing towards or upon another, Hom. Od. 21. 138, 165. Intrans. and trop. to incline towards, to favour, c. dat. Pol. 4. 51. 5. — In N. T. aor. 1 Pass. προσκλίνων as Mid. to incline oneself towards, trop. to join oneself to one's party, to adhere to, c. dat. Acts 5: 36 ἀπό προσκλίνη ἄρματος in later edit. Text. rec. προσκλίνην. Comp. Buttm. § 136. 2; and for the dat. Matth. § 402.

Πρόσκλασις, ἐν, ἕν, (προσκλίνω), inclination towards, pp. a leaning against, e. g. προσκλασίας τοῦ ζωῆς πρὸς τὸ δίν-, δρον Diod. Sic. 3. 27. In N. T. trop. a leaning towards, partiality, 1 Tim. 5: 21. — Clem. Rom. Ep. ad Cor. 47. Pol. 5. 51. 8. ib. 6. 10. 10.

Προσκόλλατο, ὁ, τ. ἡσών, (κολλᾶ), to glue one thing to another, Pass. to become glued, to adhere to any thing, e. g. ἐκ τοῦ αἵματος προσκόλληθην τὴν δομοίαν αὐτοῦ τῇ δεξίᾳ, Jos. Ant. 7. 12. 4. to join to, to unite with, τὴν βασιλικὴν τῇ ἄγορᾳ προσκόλλησαν Plut. J. Cae. 29. In N. T. aor. 1 Pass. προσ-, κολλᾶτον as Mid. Buttm. § 136. 2, to join oneself to any one, as a companion, follower, c. dat. Acts 5: 36 in text. rec. For the dat. see Matth. § 402. Sept. for ἡσών Ruth 2: 23.—Eccles. 6: 34. Plato de Legg. 5. p. 839. E, as quoted in Westst. N.'T. I. p. 447. — So Fut. Pass. προσκόλληθησαί to be joined with, or to join oneself unto, after the analogy of the aor. 1, from which it is formed, i. q. to cleave unto, e. g. a husband to his wife, c. dat. Matth. 19: 5 προσκολληθῆσαι τῇ γυναικί αὐτοῦ, quoted from Gen. 2: 24 where Sept. for ἡσών. Seq. πρὸς γυναῖκα id. Mark 10: 7. Ἐφ. 5: 31. Comp. Winer § 56. p. 364.


Προσκόλλησις, τῆς, τὴς (προσκόλλητος), pp. a stumbling, trop. offence, i. e. a being offended, indignation, Pol. 6. 7. 8. ib. 30. 20. 8. In N. T. meton. offence, i. e. cause of offence, occasion of falling into sin, 2 Cor. 6: 3 μὴ διδόντες προσκολλητήν, i. e. giving no occasion for contemning and rejecting the Gospel.

Προσκόλλητο, τ. θως, (κάστως), to beat towards i. e. upon any thing, to strike against, e. g.


Προσχυλίο, τ. ίνος, (κυλίω), to roll to or upon any thing, as ἱδρυν ἐπί τὴν ὄμοσαν Matt. 27: 60. Mark 15: 46.—Dion. Hal. Ant. Rom. 8. 53.

Προσκυνεῖα, τῆς, τῆς, (προσκυνέω), to kiss, pp. to kiss towards any one, i. e. to kiss one's own hand and extend it towards a person, in token of respect and homage. The ancient oriental and espec. Persian mode
of salutation was, between persons of equal rank, to kiss each other on the lips; when the difference of rank was slight, they kissed each other on the cheek; when one was much inferior, he fell upon his knees and touched his forehead to the ground, or prostrated himself, kissing at the same time his hand towards the superior. This latter mode Greek writers express by προσκυνεῖν, see espec. Hdot. 1. 134… ἐν δὲ πολλῷ ὡσπερ ἀγένείσιον, προσκύνειν τοῖς προσκυνητέοις ἔτειφον. Xen. Cyr. 3. 18. ἔξηθεν πρὸς τὸν Κέρυξ, καὶ τῷ νόμῳ προσκυνεῖσας, ἔτει. Comp. Luc. Εὐερμ. Demosth. 49 καὶ τὴν χεῖρα τὸ στόματι προσκυνήσαντο, οὐδὲν ἀλλ᾽ ἢ προσκυνεῖν, ὑπέλαβον. Comp. Wets-tein N. T. I. p. 242. Jahn § 175.— Hence in N. T. and genr. to do reverence or homage to any one, usually by kneeling or prostrating oneself before him. Sept. every where for προσκυνοῦσαν to bow down, to prostrate oneself in reverence, homage, e. g. Gen. 19:1. 48: 12. Comp. Gesen. Lex. art. προσκυνεῖν.


Προσλαλέω, ὁ, τ. ἡσοῦ, (λαλεῖν), to speak to or with any one, c. dat. Acts

Προσφέρειν, f. ίσω, (ὁφιλέω) to one besides, in addition, Philerm. 19 se- auton μου προσφέρεις.—Dem. 650. 23. Xen. Cyr. 3. 2. 16.

Προσφέρεις, f. ίσω, (ὁφιλέω v. οχθιέω to be burdened, grievcd, igno- vant, from οχθιος,) to be grieved towards any one, to be indignant, angry at, implying detestation, loathing, c. dat. Matth. § 402. Heb. 3: 10, 17, δω προσφέρεις τινι γενεϊ ωκινη, in allusion to Ps. 95: 10 where Sept. for υπρ λαθει. Sept. also for ιν Lev. 26: 15, 43. — Exclus. 6: 25; 25: 2.

Προσέλευσος, ou, o, h, (προς in- tens. πείνα,) very hungry, Acts 10: 10. — Not found elsewhere.


Προσπέλαια, f. πεισάμαι, (πίπτω,) to fall towards or upon anything, to strike against, Xen. Eq. 7. 6. In N. T. with the idea of purpose:

a) to fall upon, i. q. to rush upon, to dash against, as the wind, q. d. to assault, c. dat. Matth. 7: 25 ανέμου προσ- πέλαιαν τοιν οίνηα. Comp. Matth. § 402. — Of a hostile assault, c. dat. Jos Ant. 15. 8. 4. Pol. 1. 28. 9. Xen. H. G. 3. 2. 3.


Προσποιέομαι, s, f. ίσω, (ποιεω,) to make to or for any one, to gain for,
Dem. 1393. 15. Xen. H. G. 4. 8. 28 φίλων Μισίθων τῷ πώλῃ. Usually depon. Mid. προσποιούμαι, οὕμων, to make to oneself; to acquire for oneself, Hilot. 9. 37. Thuc. 1. 8. Xen. H. G. 4. 8. 28 Χαλκηδονίων φίλον. Also to make to oneself or make pretension to be so and so, i. q. to claim or arrogate to oneself; Xen. An. 2. 1. 7.— Hence in N. T. depon. Mid. to make as if, to make a show of being or doing any thing, to feign, seq. inf. Luke 24: 28 προσποιείτων παράκτων πορείασαι.—Jos. Ant. 7. 8. 1 νοσίν. Plut. Timol. 5 χαίρειν. Xen. Cyr. 2. 2. 5. 12.


Προστρέξα, nor. 2 προσίδημαι, (τράχιαν τοι) to run to or towards any one, i. q. to run up, absol. Mark 9: 15. 10: 17. Acts 8: 30. Sept. for γῆν τιν.
Προσφαγιον


Προσφαγιον, ou, το, (προσφαγιν,) pp. 'what is eaten thereto, i. e. along with bread; hence meat, flesh, i. q. δωφι, and also fish, i. q. ὑδραγον q. v. John 21: 5. — The Attic word was δωφι, while ὑδραγον is found only in late writers, Eustath. ad. Ι. λ. 629. p. 867. 54. Moeris p. 274 ὑδραγον 'Αττικώς προσφαγιον Ἡλληνικώς. Thom. Mag. p. 668. See Sturz de Dial. Alex. p. 191.


Προσφάργα, (φαγω,) aor. 1 προσφαργα, aor. 2 imperat. προσφάργα. Matt. 8: 4. — des. perf. προσφάργα, Heb. II: 17; see Buttm. § 114 φαγω, p. 305. — To bear or bring to any place or person.


c) Mid. c. dat. trop. to bear oneself towards any one, i. e. to conduct towards, to deal with any one so and so. Heb. 12: 7 εἰς νοῦς νῦν προσφέρεται τι Θεός. — Jos. B. J. 7. 8. 1. Hidian. 7. 4. 5. Xen. Mem. 3. 11. 11.

Προσφαγιλής, ές, άς, δ, ζ, adj. (πρός φαγω, καλ. kai) pp. dear to anyone, beloved, Jos. Ant. 1. 18. 1 ἱάκιος δέ τῇ μητρί προσφαγιλής ην. Hdot. 1. 163. In N. T. of things, acceptable, grateful, pleasing, Phil. 4: 8. — Hidian. 5. 1. 7. Pol. 22. 5. 7. Xen. Oec. 15. 4.

Προσφορά, ές, άς, (προσφέρω, an offering, oblation, i. e.


b) meton. for the thing offered, an offering, oblation, strictly without blood, opp. to θυσία and οἰκονομία, Eph.

Προσφορέως, ὁ, f. ἁπάντως, (φορέω), pp. to utter sounds towards any one, i. e. to speak to or address any one.


b) i. q. to call any one ἐπ᾽ αὐτόν, seq. acc. Luke 6:13 προσφέρων τοὺς μαθητάς.—Jos. Ant. 7. 7. 4 προσφέρων ἔνα τῶν οἰκετῶν.

Προσόγνωσις, εῶς, ἡ, (προσώπωσις) to pour out towards or upon, to sprinkle towards, Sept. Ex. 24:6;) a pouring out towards, i. q. affusion, sprinkling, π. τὰ αἵματα Heb. 11:28. Comp. Ex. 12:7, 22.

Προσμετέχω, f. αἴσθω, (φαίνω,) to touch to or upon any thing, intrans. c. dat. Luke 11:46 οὖν προσμετέχει τοῖς φιλοτίμοις.—Soph. Philoct. 1054 or 1068.


Προσωπολιπτήτης, οὗ, ὁ, (προσώπων, λαμβάνων,) a respecter of persons, Acts 10:34 οὖν ἣν ἔτη πρός ἡ θεός.—Found only in N. T. see in Προσωπολίπτεω.


Προσωπός, οὗ, τοῦ, (πρός, ὁπ.), pp. 'the part towards, at, around the eye,' hence genr. the face, visage, countenance; comp. Germ. Angesicht. Sept. every where for Heb. פנים. Not found in the writings of John.


b) meton. face, i. q. presence, person, chiefly in phrases borrowed from the Hebrew: (a) With prepositions and followed by a genit. of pers, it forms like Heb. פנים a periphrasis for a simple preposition, e. g. ἀπὸ προσώπου
Πρόσωπον
721
Πρότερος


Προτάσσω v. τιπ, f. χιω (τιπωνο) to arrange or set in order before, in front, Jos. Ant. 2. 16. 3. Xen. H. G. 2. 4. 15. In N. T. of time, to appoint before, Pass. perf. part. καιροι προτεταγμένοι times before appointed, prescribed, Acts 17:26 in text. rec. Comp. in Προτάσσω fin. —2 Macc. 8:36.

Προτείνω, f. εν (τιπωνο) to pretend, to stretch forth or out, e.g. the hand, Dem. 332.9. Xen. 7. 5. 39. to stretch forward, to prolong, e.g. a bridge, Pol. 3. 46. 2. In N. T. to stretch out or extend before any one, e.g. a person bound with thongs in order to be scourged, c. acc. et dat. of instr. Acts 22:25 ὅπερ δε προτείναν αὐτοῦ τοῖς ἰμάσιν, see in Ἰακεῖ. Comp. Adam's Rom. Ant. p. 272. — Soph. Aj. 1270. Xen. Eq. 6. 11.

Πρότερος, ας, αν, comparat. formed from προ, Buttm. § 69. 2. Matth. § 132; before, fore, forward, of place Hom. Od. 19. 228 πόδες πρότερου the fore-feet. In N. T. and comm. of time, before, former, prior.


Προτήθημε, f. Θηθος, (τίθημι,) to set or put before any one, 2 Mace. 1: 8. Iodot. 1. 207. In N. T. only Mid. προτίθημαι, i. e.


Προφερεῖα, ας, ἤ, (προφέρεω,) a prophesying, prophecy, i. e.

a) pp. a foretelling of future events, prediction, but including also from the Heb. the idea of prophetical revelations, declarations, exhortations, warnings, uttered by the prophets while acting under divine influence; see in Προφήτης. E. g. of the prophecies of the O. T. Matt. 13: 14 ἐκπλησθοῦνται αὐτῷ ἡ προφητεία Ῥαββίου. 2 Pet. 1: 20 πᾶς προφητεία γερασης. v. 21. So of the revelations and warnings of the Apocalypse, Rev. 1: 3 τῆς λόγου τῆς προφητείας. 22: 7, 10, 18, 19. Rev. 19: 10 see in Μαρτυρία b. So Sept. and Προφητεία 2 Chr. 15: 8. Neh. 6: 12. — Ecclesi. 39: 1. 44: 3. Jos. Ant. 7. 9. 5. ib. 10. 7. 2. B. J. 3. 8. 3 τῶν προφητειῶν τῶν ἑων ββλίων. — In 1 Tim. 1: 18 et 4: 14 προφητεία seems to refer to the prophetical revelations or directions of the Holy Spirit, by which persons were designated as officers and teachers in the primitive church; comp. Acts 13: 2. 20: 28. 1 Cor. 12: 4—8 sq.
Prophecy, i. q. the prophetic office, the prophetic gift, spoken in N. T. of the peculiar Charisma or spiritual gift imparted to the primitive teachers of the church; see in Προφητείας c. Rom. 12: 6 ἔχοντες δὲ χαρίσματα ... ἔτει προφητείαν. 1 Cor. 12: 10, 13: 2, 8. 14: 22. — gener. Ecclus. 46: 1. Jos. Ant. 3. 8. 1 Ἄραφὼν διὰ τὸ γένος καὶ τὴν προφητείαν. B. J. 1. 2. 8. Plut. Pelop. 16 τὴν προφητείαν Ἐχεχάριον ἔχοντας, i. e. having Echecrates as prophet, sc. of Apoll. Luc. Alex. 60.

e) meton. a prophesying, the exercise of the prophetic office, the acting as an ambassador of God and the interpreter of his mind and will, Rev. 11: 6. So Sept. and ἡ Εκκλησία Ezr. 6: 14. — Ecclus. 46: 20. — Spec. the exercise of the prophetic gift or Charisma in the primitive church, 1 Cor. 14: 6. 1 Thess. 5: 20.

Προφητείας, f. εὐαγ. (προφητῆς,) to act as prophet, to prophesy, intrans.


Προφήτης, ου, ὁ, (πρόφητα) to foretell, a prophet, pp. a foreteller of future events; so in Greek writers, Anac. 43: 11. Plato Charmid. 46. p. 174. C, τοις δὲ ὡς ἀληθῶς μάντες προφητεύοντος τῶν μελλόντων. Hence i. q. μάντης, pp. one who utters raving the responses of an oracle, as Plato l. e. Luc. D. Deor. 13. 1. Hdot. 8. 36, 37. comp. Diod. Sic. 16. 26. Also an interpreter of the gods or of ὁ μάντης, i. e. one who explains the obscure oracles uttered by ὁ μάντης, Dion. Hal. Ant. 2. 73; espec. Plato Tim. p. 72. B, or VII. p. 76. Tauchn. comp. Diod. Sic. 1. 2. In Sept. and N. T. προφήτης corresponds to Heb. נָבִּי, pp. one who speaks from a divine influence, under inspiration, whether as foretelling future events, or as exhorting, provoking, threatening individuals or nations, i. e. as the ambassador of God and the interpreter of his will to men; comp. Ez. c. 2. Gesen. Lex. art. נב. With the Jewish use of נב and προφή- της was connected the idea, that the prophet spoke not his own thoughts, but what he received from God, retaining however his own consciousness and self-possession; see Philo Opp. IV.
p. 116. Pfeiff. προφήτης γὰρ ἵδιον μὲν οὐδὲν ἀποφήγγεται, ἀλλὰ πάντα ἐπιχορηγεῖ τοῦ ἱεροῦ. Comp. Ex. 7:1. 2 Pet. 1:20, 21. espec. 1 Cor. 14:32. In a wider sense Heb. נביא,Sept. προφήτης, is put for any friend of God, to whom God makes known his will, e. g. of Abraham Gen. 20:7; of the patriarchs Ps. 105:15.—Hence in N. T.


c) Spec. of those who possessed the prophetic gift or Charisma imparted by the Holy Spirit to the primitive churches, a prophet, i. e. a class of instructors or preachers who were next in rank to the apostles and before the teachers, διδάσκαλοι, 1 Cor. 12:28. They seem to have differed from the διδάσκαλοι in this, that while the latter spoke in a calm, connected, didactic discourse, adapted to instruct and enlighten the hearers, the prophet spoke more from the impulse of sudden inspiration, from the light of a sudden revelation at the moment, (ἀποκάλυψις 1 Cor. 14:30,) and his discourse was probably more adapted by means of powerful exhortations to awaken the feelings and conscience of the hearers. The idea of speaking from an immediate revelation seems here to be fundamental, as relating either to future events or to the mind of the Spirit in general; comp. Acts 11:27. 21:10. So Acts 13:1 προφητεύεται καὶ διδάσκαλοι. 1 Cor. 12:28 ὁ οὗτος ἐν τῇ ἐκκλησίᾳ πρώτων ἀποστόλων, δέιγμα προφητικά, τρίτων διδάσκαλων κ. τ. λ. v. 29. 14:29, 32, 37. Eph. 2:20. 3:5. 4:11. See Neander Gesch. der Pflanz. u. Leit. der Kirche, I. p. 169 sq. or in Bibl. Repos. IV. p. 247 sq.

d) perh. a poet, minstrel, spoken of the Greek poet Epimenides, Tit. 1:12. Poets were held to be inspired of the Muses; comp. Virg. Ecl. 9.32 * Et me fecere poetam Pierides ... me quoque dicunt vatem.' Varro Ling. Lat. 6.3 'vates poetae dicti sunt,' Comp. οἶμαι, Sept. προφητεύεται, spoken of Miriam, Ex. 15:20. — But Epimenides might well be called προφητεύεται in the Greek usage as above given, (see init.) since he was reckoned among the seven wise men of Greece, was sent for by Solon to aid in the preparation of his laws, and especially was also θεοφιλής καὶ σοφός περὶ τα Θεία, τὴν ἐνθουσιασμένη καὶ τελετήματι σοφίαν, Plut. Solon 12. ΑL.

Προφητικός, ἡ, ὅν, (προφήτης)
prophetic, uttered by prophets, Rom. 16:26. 2 Pet. 1:19.

Prophētēs, ἤδος, ἡ (fem. to pro-
phētēs), a prophetess, i. e. in the Greek sense the interpreter or priestess of a god, oracle, Diod. Sic. 16. 26. Plut. de Pyth. Orac. 7. In Sept. and N. T. i. q. ἱηείς, comp. in Prophētēs init.

b) meton. for the morning watch, which ushers in the dawn, Mark 13: 35. See in Ἔφωκη.

Prophētēs, see in Προφήτας.


Prophētēs, ἤδος, ἤ (pr. ἤδος) the forward part of a ship, the prow, Acts 27: 30, 41. — Hdiian. 1. 11. 12. Xen. An. 5. 8. 20.

Prophētēs, ἤδος, ἤ (pr. ἤδος) to be first, chief, i. q. to hold the first rank, highest dignity, ἰ πριν Col. 1: 18.


πρωτοτόκος, ὁ, ὁ, ὅ, (πρῶτος, τίτκος), first-born, i. e.


b) trop. first-born, i. q. the first, the chief, one highly distinguished and pre-eminent; so of Christ, as the beloved Son of God before the creation, Col. 1:15, coll. v. 16. Heb. 1:6, coll. v. 5. Or in relation to his followers, Rom. 8:29 τοῦ ἐν τούτῳ πρωτἀ ἐν πολλοῖς ἀδελφοῖς, comp. Col. 1:18. Or as the first to rise from the dead, the leader and prince of those who shall arise, Col 1:18. Rev. 1:5. So Sept. for γενομένου of the Messiah, Ps. 89:27. — Of the saints in heaven, prob. those formerly most distinguished on earth by the favour and love of God, as patriarchs, prophets, apostles, etc. Heb. 12:23 ἐκλεισθή πρωτοτόκων ἀπεργημένων ἐν τοῖς οὐρανοῖς. So Sept. for γενομένου of Israel Ex. 4:22; of Ephraim Jer. 31:9. — Psalt. Salom. 13:8. 18:4.

Πετίδω, τ. ἵων, to stumble, to fall, intrans. Hidian. 5. 6. 15. Sept. for πτωτοὺς 1 Sam. 4:2. 2 Sam. 18:7. — In N. T. only trop. to stumble, i. e.


b) i. q. to fail, to fail of success and happiness, 2 Pet. 1:10. — Pol. 1. 35. 3. Xen. Cyr. 3. 1. 26.

Πετύχων, ὁ, ὁ, τό, (dimin. from πτερον wing, winglet, Sept. for κλίδον 1 K. 6:23); and so of the feather of an arrow Pol. 27.9. 4. Then of any thing shaped like a wing, running out to a point, e. g. a fin, Sept. for γενομένου Lev. 11:9, 10, 12; the corner or skirt of a garment, Sept. for γενομένου Num. 15:36. 1 Sam. 24:5. — In N. T. a pinnacle, spoken of the highest point of the temple, prob. the apex of Solomon's porch, see in Ἰερών d. Matt. 4:5. Luke 4:9.

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Ποροσ, η, 'ος, (πτώνας, πτόματα),
flying, winged, Xen. Cyr. 1. 4. 11 καὶ ἀληθέως, ὠποτέρα πτωνα. In N. T. neut. plur. τα πτώνα, i. e. birds, fowls, 1 Cor. 15: 39. — Ἰδιαν, 3. 9, 10. Xen. H. G. 4. 1. 16.


Πτωχός, η, ἦ, (πτώχος) to beg, to be a beggar, Aeschin. Dial. Socr. 2. 7. Plut. Apothegm. Lact. II. p. 169. Tauchn. In N. T. to be or become poor, to be in a state of poverty and humiliation, intrans. 2 Cor. 8: 9; comp. Phil. 2: 7. Sept. for τρίς Ps. 79: 8. 75: Ps. 34: 11.— Tob. 4: 21.

Πτόσως, ἦ, ο, (καταπόσως) to cover, to crouch, begging, beggarly, poor, pp. crouching, cringing in the manner of beggars.

a) pp. and often as Subst. (a) ὁ πτώχος, a beggar, mendicant, Luke 14: 13,


Πυγμή, ής, ήν (πυζ) the fist, Sept. for γινεῖ Ex. 21: 8. Is. 58: 4. Hom. II. 23. 669; also fistings, boxing, i. q. πυγμαχία, Xen. Mag. Eq. 8. 7.—In N. T. Mark 7: 3 ἐὰν μὴ πυγμή τίμωσται τὰς χεῖρας, lit. unless they wash their hands (rubbing them) with the fist, i. e. ad sejus, sedulously, carefully, diligently; so the Syr. Version, using the same word by which it expresses ἐπιμελέως in Luke 15: 8. Vulg. has crebro, as if from a reading πυγῆ i. q. πυκνά or πυκνός, of which there is no other trace. An early interpretation makes it i. q. to the elbow, Theophylact. ad loc. οἰκτίστων πυγμήι, τοιοῦτον ἄχρι τοῦ ἄγκωνός. Euthym. ad Matt. 15: 1. Comp. Fritzsche IV Évang. Vol. II. ad loc.


Πυθικιός, ές, έν, (πυζ) to fist, to box, to fight as a boxer, intrans. 1 Cor. 9: 26 οὕτω πυκνώθω, δό σὺν δέοι δέοι, i. e. as a boxer I strike no blow in vain; comp. in ἄφρ. — Dem. 51. 24. Xen. Lac. 4. 6.


Πυλῶν, ὁνός, ὁ (πύλη) a large door, gate, sc. at the entrance of a building or city.


Πυρὶνονιμαί, τ. πυρινονιμ, σορ. 2 ἐνύθωρις, depon. Mid. to ask, to inquire.


b) i. q. to inquire out, to find out by inquiry, to learn, to hear, seq. ὁνός, Acts 23: 34 πυρὸν· ὁνός, ὁ πότῳ τῇ Κιλίκιας. — Palaephi. 41. 4. Hadian. 2. 1. 11. Xen. H. G. 1. 1. 11.


b) Symbolically: (a) of God as inflicting punishment, Heb. 12: 29 ὁ θεὸς ἡμῶν πῦρ κατατάσσεται. Comp. Deut. 4: 24. —(β) Of strife, disunion, Luke 12: 49. So of the tongue as kindling strife and discord, James 3: 6. —(γ) Of evils, calamities, trials, which purify the faith and hearts of professed Christians, as the fire tries and purifies the precious metals; comp. 1 Pet. 1: 7 et Rev. 3: 18. Sept. Is. 10: 17. So Mark 9: 49 see in Αἴγι. 1 Cor. 3: 13 bis, εἰν πῦρ ἀπαντεῖται καὶ ἐκάτω τοῦ ἔχων ὄντων ἄτοι, τὸ πῦρ δοκείματο, i. e. the fiery trials and conflicts to which Christian teachers and their doctrines are sub-
Thi eases, *eos; ζ, (πυρών), a being on fire, burning, conflagration, Rev. 18: 9, 18.—Jos. Ant. 1. 11. 4.—Trop. fiery trial, calamity, suffering, 1 Pet. 4: 12, comp. in ξένος no. 2. Sept. pp. for τή νά τσα ρήκε μικρέ, a furnace, fining-pot, Prov. 27: 21.

Πώς, enclit. partic. yet, even, only in composition; see Μπόλτ, Μύππολο, Ούπτο, Ουντίπτο, also Πώτος.


Πολλοίς, adv. (ποι, ποτί) yet ever, ever, at any time, in N. T. only after a negative, not yet, even, never. Luke 19: 30 εἰπ' σου οὐδές πολλόις έκατέρτες. John 1: 18. 5: 37. 6: 33. 8: 33. 1 John 4: 12.—Sept. 1 Sam. 25. 28. Xen. Cyr. 1. 6. 4.

Πόροιοι, ο, f. άκοι (πόρος a kind of stone, also Lat. callus,) pp. to make hard like stone, Suid. πορόι καὶ ιδο-νοικ. Then genr. to make hard, callous, to indurate, e. g. οτιο Dioscor. 1. c. 90. δια τής πεπορομενής σαφώς Ael. V. H. 9. 13.—In N. T. only trop. to harden, to make dull, stupid, e. g. τήν καρδίαν John 12: 40. Pass. to be hardened, dull, stupid, e. g. η καρδία Mark 6: 52. 8: 17. το υμάτα2 Cor. 3: 14. So of persons, Rom. 11: 7.—Sept. of the eyes, Job 17: 7.

Πωροίθεως, *eos; ζ, (πυρών) pp. a hardening, induration, Lat. callus, Hesych. πώροιδας; εοίς αίτιοι σύμφωνα καὶ συνδιάλογος. —In N. T. only trop. hardness of heart or mind, dullness, stupidity, πώρος τής καρδίας Mark 3: 5. Eph. 4: 18. absol. id. Rom. 11: 25.

Πώς, enclit. part. indef. any how, in any way, in some way or other, only in the compounds ΕΙςτο, Μητώς, q. v. Comp. Πώς.

mation, Rom. 8:32. 2 Cor. 3:8. Comp. Matth. § 610. 6. Viger. p. 444.— Xen. Hi. 1. 36. ib. 6. 4. — — (β) With the Subjunctive, in a question expressing
ἀπὸ τῆς κρατους τῆς γεννῆς; 26:54. —(γ) With the Optative c. ὁν, expressing
a negative subjectively, as Acts 8:31 πῶς γὰρ ὄν δυνάσηται; for how can I?
Comp. Butt. § 139. 13. Matth. § 514
fin. Winer § 43. 1. b. For πῶς γὰρ

b) in an indirect question, with the Indicative expressing what is real and
of actual occurrence; comp. Winer § 42. 4. Matth. § 507. 3. John 9:15 ἡρώ-
tων ἀυτῶν... πῶς ἄνεβλησαν; Plut.
Apothg. II. p. 20. Tauchn. Xen. Mem. 1. 6. 15.— Often in oblique discourse
after verbs of considering, finding out,
knowing, making known, and the like;
here the interrogative force is dropped,
and πῶς is equiv. to its correlative ὅπως
how, in what way, see ὅπως no. 1.

Buttm. § 116. 4. E. g. (a) With the
Indic. as above, see Winer, and Matth.
II. cc. Matth. 6:28 καταμαθήσετε τε
κῆρυκν του ἀγρού, πῶς αὐξάνετε. 12:4 οὐκ ἀνε-
γνωτε... παραπατήθην εἰς τὸν οἶκον του
8:18, 36. 12:27. 14:7. Acts 9:27. 11:
13:12. 17. 15. 36. 1 Cor. 3:10. 1
Theiss. 1:9. Rev. 3:3.— Palaeph. 21, 3.
Tauchn. Xen. Cyr. 1. 6. 16. Mem. 1. 2,
36.—(β) With the Subjunct. where
any thing is expressed as objectively
possible, see Winer l. c. Herm. ad Vigp.
741. Matth. 10:19 μη μεμνημένη πῶς ὢν
tο λοίπην. Mark 14:1 ἔργον
... πῶς αὐτῶν ἀποκτείνων. v. 11. Luke
the future Indic. instead of the Sub-
junct. as above, Matth. § 516. u. 2.
Herm. ad Vig. p. 747. Mark 11:18 ἐργα-
tον πῶς αὐτῶν ἀπολύσων. 1 Cor. 7:
32, 33, 34.—Hdian. 5. 4. 16 ἡγόμεν τε,
πῶς χρησιτάτω το πρόγναμα. Plut. Mor.
II. p. 399. Tauchn.

c) as an intensive exclamation, how?
how very! how greatly! E. g. before
an adj. or adv. Mark 10:24 πῶς δύσκο-
lόν ἔστιν κ. τ. λ. Matth. 21:20 πῶς παρα-
χώμα ἔργανὴ ἣ συκή. Mark 10:23.
50 πῶς συνήχωμεν ὅσι οἱ τελεσθήντη.
John 11:36 ὅδε, πῶς τρίπτη αὐτῶν.— c. adj. Pa-
laeph. 31. 5. M. Antonin. 6. 27. Xen. Cyr.
1. 2. 11. c. adv. Xen. Mem. 4. 2. 23. Al.

P.
Rabboni, q. d. my great master, the most honourable of all, which was publicly given to only seven persons, all of the school of Hillel and of great eminence. See Buxtorf. Lex. Chald. Rab. Talm. 2176 sqq. Lightfoot Hor. Heb. ad Matt. 23:7. Jahn § 106.


'Paββος, ου, η, a rod, wand, staff, e. g.

'Paββοδουχός, ου, ο, (Paββοδος, εχω) pp. a rod-holder, i. e. a lictor, an officer or sort of sergeant who attended on the magistrates of Roman cities and colonies and executed their decrees; so called as hearing the Roman fasces or bundle of rods; comp. Adam's Rom. Ant. p. 178. Acts 16:35, 38. — Dion. Hal. Ant. 4.5. Plut. Marcell. 29. Hidian. 7. 8. 10.


'Ραδιοφωνία, ας, η, (comp. ρα-

'diōphōnía) case or lightness of doing, Xen. Cyr. 1.6.34. levity in doing, in
dolence, effeminacy, Xen. Ag. 11.6. Luc. 14.4. In N. T. wickedness, profligate


'Ραξα, indec. Raca, a word of contempt, prob. from Chald. ἡ βραχή used in the same manner, i. q. Heb. 

'Ράξος, εος, ους, το, (Ῥάξος, ῶ-

γνύμα) a piece torn off, a rag, torn gar-
φου, i. q. ἐτίμησα ἵματι καινών in Luke 5:36.

'Ραμα, η, indec. Ramah, Heb. רם (a height), pr. n. of a city of Ben-

'Ρασιτζόζο, μι, ινυ, (ινυ, χαίνω) to


'Ρανισιμος, ου, ο, (ρανιστζο) pp. a sprinkling, meton. purification, clean-
ing. Heb. 12:24 αἴματι ἡμέρας,
blood of sprinkling i.e. for sprinkling, cleansing. So Sept. ὑδάτω ὑδατίμων for Heb. יְלַעֲרָת Num. 19: 9. 13: 20, 21.—1 Pet. 1: 2 ἔκκεντρος ... εἰς ἐπανομὴν καὶ ὑδατίμων αἵματος. Ἡ. Χρ. i. e. to sprinkling with the blood of Jesus, to cleansing through his blood. Comp. Winer § 19. 2. p 119. fin. — Not found in profane writers.


'Ῥαχαβ, ἥ, ἥ, Ῥαχαβ, the wife of Salmon, Matt. 1: 5. Most probably she is the same with Rahab of Jericho, see in Ῥαχαβ; since Nahshon the father of Salmon was the leader of the tribe of Judah at the breaking up from Mount Sinai, Num. 10: 14, comp. v. 11 sq. and therefore his son would be contemporary with the fall of Jericho about forty years later. The express mention of Ῥαχαβ in the genealogical table, as afterwards of Ῥαχαβ, is in favour of this supposition.

'Ῥαχήλ, ἥ, ἥ, Ῥαχήλ, the younger wife of Jacob, and mother of Joseph and Benjamin. Matt. 2: 18 φωνῇ ἐν Ραχήλ Ἰχονεύῃ. — Ῥαχήλ πλατύνουσα τὰ τέκνα αὐτῆς, quoted from Jer. 31: 15 where Rachel, whose sepulchre seems to have been not far from Ramah (Gen. 35: 17, 19. 1 Sum. 10: 2, 3), is introduced as bewailing the captivity of her descendants, i.e. of Ephraim, as the representative of the ten tribes.

'Ῥεβέκκα, ἦ, ἦ, Ῥεβέκκα, Heb. רְבִיכֶת (a noose, snare,) the wife of Isaac, Rom. 9: 10.

'Ῥεδά, τοῦ, τό, (Ῥεδά) i. e. a carriage with four wheels for travelling, a chariot, Rev. 18: 13. — So rheda Cic. pro Mil. 10. The word is of Gallic origin, Quinetil. 1. 5. Comp. Adam's Rom. Ant. p. 554.

'Ῥεμφάν v. Ῥεφάν, ὅ, ἰδεόν, Remphan, Rephan, Acts 7: 43, quoted from Amos 3: 36 where Sept. Ῥαχαβ for Heb. יְרְפַּאֵן חֵינָם, a name for the planet Saturn, i. e. Μόλυξ where see more. The forms Ραχάβ, Ῥαχάβ, are the Egyptian or Coptic name for the same planet, Gesen. Lex. art. ἰος. Δ. 2. jablonski Opusc. II. p. 1. ed. te Water.


b) of persons, to rend, to tear, to lacerate, e. g. as dogs, Matt. 7:6. — Also i. q. to tear down, to dash to the ground, as a demon one possessed, Mark 9:18. Luke 9:42 ἔφης αὐτῶν τὸ δακτύλιον καὶ συνεστράψας. So Sept. for δακτύλιον Is. 13:16. — Wisd. 19. Artemid. 1. 60 ἰψεῖ τὸν ἀντίπολον, of a wrestler.


Pýtōs, adv. (ὁ πῆθος said, expressed in words, obsol. ὡς) in express words, expressly, 1 Tim. 4: 1. — Sept. Empir. adv. Log. 1. 8 ὁ Σαμώφον ὁπότος φίλος. Strabo I. p. 4. B. Pol. 2. 23. 5.


b) meton. from the Heb. a sprout, shoot, sc. from the root; only trop. of spring, a descendant. Rom. 15: 12 ὀπίσω τοῦ 'Ισραήλ, in allusion to Is. 11: 10 where Sept. and ἠγέτων, comp. Is. 11: 1. So Rev. 5: 5. 22: 16. — Eccles. 47: 22. 1 Macc. 1: 11.

'Piz'ēo, ὁ, ὁ ὀπίσω, (ὅπισω) to root, to let take root; Pass. or Mid. to be or become rooted, to take root, Theophr. Hist. Pl. 2. 5. 6. ib. 8. 5. 4. Later intrans. to take root, Sept. for Po. ἤγέτων Is. 40: 24. Jer. 12: 2. In N. T. only Pass. trop. to be rooted, i. e. strengthened with roots, to be firmly fixed, constant. Eph. 3: 18 ἐν ἑαυτῷ ἐνεργοῦν. Col. 2: 7. — Hdot. 1. 60. 64. Plut. de Puer. educ. 9 ἀλλ' ὅταν τῷ ὑμῶν τὴν δύναμιν προκειμένως. comp. Plut. Demosth. 1. de Profect. in Virt. 10.

'Pent'ē, ἡ, ἡ (ὁ πῆτας) a throw, cast, jerk, as of a stone or weapon, Hom. Il. 12. 462. Apoll. Rh. Argon. 4. 851. ἑντέσιπ γυνικόμον, ἤ ἔν τοῦ ἑπτάδου ὑμῶν. In N. T. a jerk of the eye, i. e. a wink, twinkling; 1 Cor. 15: 52 ἐν ἡπταμῷ ὁφταλμῷ, i. e. a moment of time, Germ. Augenblick; comp. Luke 4: 5. — Eustath. in 11. ὁ, p. 1024. 24 ἐν δραματικῇ χρώμον ὀπίσω.


'Pir'tē, ὃν, only in pres. and imper. as a frequentative from ὀπίσω, i. e. to throw or cast repeatedly, Hdot. 4. 188. Pol. 1. 47. 4. Xen. Conv. 2. 8. See Buttm. §1. 12. n. 4. §114. p. 300. Passow sub voc. In N. T. only Acts 22: 23 ὀπίσωτον τῇ ἀματίᾳ, i. e. prob. throwing up or tossing their outer garments in the air, as also dust, in approbation and furtherance of the uproar. This was customary in theatres and other assemblies, e. g. Luc. de Sult. 83 τῶν βιάτων ἄπαν... ἐκείνων καὶ ἄποιδων τὰς ἔκφυσες ἀπετίθησαν. Aristaeoct. I. 26 ὁ δὲ δῖος ἀνέστησε... καὶ τῶν χίλεων καὶ τῆς ἐνθητού τος ἀπετίθησαν. Aristaeoct. I. 26 ὁ δὲ δῖος ἀνέστησε... καὶ τῶν χίλεων καὶ τῆς ἐνθητού τος ἀπετίθησαν. Aristaeoct. I. 26 ὁ δὲ δῖος ἀνέστησε... καὶ τῶν χίλεων καὶ τῆς ἐνθητού τος ἀπετίθησαν. Aristaeoct. I. 26 ὁ δὲ δῖος ἀνέστησε... καὶ τῶν χίλεων καὶ τῆς ἐνθητού τος ἀπετίθησαν.
'PoΣbáμ, ὁ, indec. Reuben, Heb. רניא, pr. n. of the eldest son of Jacob, born of Leah, Gen. 29:23 sq. In N. T. the tribe of Reuben, Rev. 7:5.

'Poúδ, ἦ, indec. Ruth, Heb. נָע (beauty or friend), pr. n. of a Moabitess, afterwards the wife of Boaz, Matt. 1:5.


'Púμας, f. ὠμος, depon. Mid. (obsol. ὤς i. q. ὤς,) pp. to draw or snatch to oneself; hence genr. to draw or snatch from danger, i. q. to rescue, to deliver; see Passow sub v. Buttm. §114. p. 281. Aor. 1 ὤμεσιν δὲν as Pass. Luke 1:74. al. see Buttm. §113. n. 6.—E. g. seq. acc. comp. in "Ano I. 2d. Matt. 6:13 ὅτι οὐδὲν ὑμῶν ἑαυτῶν περιήγησαν."

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'Póνδος, οὐ, η, Rhodes, a celebrated island, the southeasternmost of the Sporades, lying off the coast of Caria in Asia Minor. Its capital was also called Rhodes, and was remarkable for the famous Colossus. Acts 21:1.


'Ρυπαρεύουμαι, depon. Mid. (φυ-παρός) to be filthy, trop. Rev. 22:11 in later edit. — Of doubtful authority, see Passow.


'Ρυπαρής, a, ἕν, (φυπαρός), filthy, foul, James 2:2 πτωχός ἐν φυπαρή εἰσή-
τι. Trop. in a moral sense, Rev. 22:11 in later edit. Sept. for נָעֵר Zech. 3:3, 4. — Jos. Ant. 7. 11. 3 ὄνταρεάν εἰσή-
στημια.


'Ρύνω, ὁ, ὁ, (φυπάρω, poet. for ὄνταρω, fr, ἐν ρύμω,) to be filthy, in text. rec. Rev. 22:11 bis ὃ ὄντων, ὄνταρατι ἐπι-
—Hom. Od. 6. 87. Aristoph. Av. 1271 or 1283. Act. Thom. § 52 ἐναχθη ὄντω-
τομαιν.

'Ρύνης, ἔως, Ἐ, (φυπώ, q. v.) a flow-

'Ρύτις, ἔδοξ, Ἐ, (ἐδώξω i. q. ἐδώ-
νω), a wrinkle, sc. as drawn together, contracted; trop. Eph. 5:27.—Aristoph. Plut. 1051. Diod. Sic. 4. 51.

'Ρύω, see 'Ρύομαι.

'Ρυμαίχως, Ἐ, θ, Ἐ, (Ῥυμή), Ro-

'Ρυμαίς, οὗ, ὃ, (Ῥυμῆ) a Ro-

'Ρυμαίτις, adv. (Ῥυμῆς) in the Roman tongue, in Lat'in, John 19:20.

On the signification of adverbs in -ιτι see. Buttm. § 110. 15. c.


Σαβασθανι, sabachthani, Chald. יָבָש, thou hast forsaken me, from r. ἔφη to leave, to forsake, 2 pers. Sing. c. Suff. Matt. 27:46 et Mark 15:34 quoted from Ps. 22:2, where Chald. for Heb. יָבָש יִירָש, id. from r. לִירָש.

Σαβασθάω, Sabasth, Heb. שַׁבָּא, i. e. hosts, armies, plur. of שָׁבָא host. Hence κυρίος σαβάωθ i. q. Heb. שַׁבָּא שְׁבָא, Lord of Hosts, i. e. of the angelic hosts, comp. 2 Chr. 18:18. Ps. 103:21. Luke 2:13.—In N. T. James 5:4. Rom. 9:29 quoted from Is. 1:9 where Sept. for Heb. שֶׁבָּא, as also 2:12, 6:3. al. The general sense is
SaPBareouos
Jehovah Omnipotent, and the LXX often translate it by παντοκράτωρ q. v. See more in Gesen. Heb. Lex. art. ΝΩΣ.

Σαββατισμός, ou, έ (σαββατον, σαββατισμός) to keep sabbath Ex. 16: 30; pp. a keeping sabbath, i. e. rest, a lying by from labour, in N. T. only of an eternal rest with God, Heb. 4: 9. The Rabbins employ the same figure, see Schoettg. Hor. Heb ad. h. l._ Plut. de Superst. 3.

Σαββατισμός, ou, το, Sabbath, Heb. νήμιος, pp. rest, a lying by from labour, see Gesen. Heb. Lex. art. נְני. SabBaroy, ov, 4, (ce PBaroy, caf Satico to keep sabbath Ex. 16: 30,) p. a keeping sabbath, i.e. rest, a lying by from labour, in N.'T. only of an eternal rest with God, Heb. 4:9. The Rabbins employ the same figure, see Schoettg. Hor. Heb ad. h., 1,— Plut. de Superst. 3.


Σαδδουκείοι, ου, ο, a Sadducee, Plur. οι Σαδδουκαιοι the Sadduccees, a sect of the Jews, in opposition to the Pharisees and Essenes, Jos. B. J. 2. e. 8. Some derive the name from Heb. πατευσις or πατεῦ, q. d. the Just; the Talmudists refer it to a certain Pitx Sadok, who according to them lived about three centuries before Christ and was the founder of the sect. The Sadduccees rejected all traditions and unwritten laws, which the Pharisees prized so highly; and held the Scriptures to be the only source and rule of the Jewish religion. They denied the existence of angels and spirits, as well as an overruling providence; and held that the soul of man dies with the body, rejecting of course the idea of a future state of rewards and punishments. In their lives and morals they were more strict than the Pharisees; and although their

Sadox, δ, indic. Sadox, Heb. סדוק, pr. n. of one of Jesus' ancestors, Matt. 1: 14 bis.


the wife of Zebedee, the mother of the apostles James and John, Mark 15:40. 16:1. Comp. Matt. 20:20 et 27:56.

Σαμαρείας, ές, η, Samaria, Heb. רМАריה (watch-height), pr. n. of a celebrated city situated near the middle of Palestine, built by Omri king of Israel on a mountain or hill of the same name. It was the metropolis of the kingdom of Israel or the ten tribes; and after being several times destroyed and restored, it was enlarged and beautified by Herod the Great, and named by him Sebaste in honour of Augustus. It is now an inconsiderable village, still called Sebaste. See 1 K. 16:24. 2 K. c. 17. Am. 6:1. Mic. 1:5 sq. Jos. Ant. 8. 12. 5. ib. 13. 2. 3. ib. 14. 5. 3. ib. 15. 7. 15. ib. 15. 8. Calmet p. 807. Rosenm. Bibl. Geog. II. ii. p. 112 sq. — In. N. T. a) pp. the city Samaria, Acts 8:5. Meton, for the inhabitants, Acts 8:14.

b) in a wider sense, the region of Samaria, the district of which Samaria was the chief city, lying between Judea and Galilee or the plain of Esdraelon; see Jos. B. J. 3.3.4. E. g. Luke 17:11. John 4:4, 5, 7. Acts 1:8. 8:1, 9. 9:31. 15:3. So Sept. and ΤΕΙΝΟΥΜΕΝ K. 17:26, 23:19.—Jos. Ant. 13. 2. 3.

Σαμαριτής, ου, ο, a Samaritan, an inhabitant of the city or country of Samaria; spoken in N. T. of the descendants of a people, sprung originally from an intermixture of the remnant of the ten tribes with the heathen colonists sent into the country by Shalmanezer, 2 K. 17: 24. Jos. Ant. 9, 14.1. ib. 10. 4.7. This mixed people, although they retained the books of Moses, and although priests were sent to teach them the Jewish religion, soon fell away into gross idolatry, and were regarded almost as Gentiles by the Jews even before the exile, 2 K. 17: 26—41. When the Jews after their return from exile, began to rebuild Jerusalem and the temple, the Samaritans also laid claim to a descent from Ephraim and Manasseh, and requested permission to aid the Jews in their work; but this being refused, they turned against them and calumniated them before the Persian kings; Ezra 4:1 sq. Neh. 4:1 sq. Jos. Ant. 11. 4.
Same occurs 3 sq. They afterwards erected a temple on Mount Gerizim, in allusion to Deut. 27: 11 sq. and there instituted sacred rites in accordance with the law of Moses, Jos. Ant. 11. 8. 4. From these and other circumstances, the national hatred between the Jews and Samaritans was continually fostered and augmented; the name Samaritan became to the Jews a term of reproach, and intercourse with them was carefully avoided; see John 4: 9. 8: 45. comp. Jos. Ant. 11. 8. 6. ib. 12. 5. 5. ib. 13. 3. 4. The temple on Gerizim was destroyed by Hyrcanus about 125 B.C. but the Samaritans still held the mountain as sacred and the proper place of national worship, John 4: 20, 21. The same is the case with the small remnant of the Samaritans existing at the present day; who still go three times a year from Naplous, the ancient Sychar, to worship on Mount Gerizim; see Miss. Herald 1824. p. 310. Calmet p. 810. The Samaritans like the Jews, expected a Messiah, John 4: 25; and many of them became the disciples of Jesus, comp. John 4: 39 sq. Acts 9: 31. 15: 3. —On the Samaritan Pentateuch and the Samaritans generally, see Gesen. de Pent. Sam. etc. Hal. 1815. Wi- ner de Vers. Pent. Sam. etc. Lisp. 1817. Stuart on Samar. Pent. and Lit. in Bibl. Repos. II. p. 681. Cellarii Collectan. Hist. Samarit. Cizea 1688. De Sacy Correspondence des Samaritaines, in Notices et Extraits des Miss. etc. T. XI. Paris 1829. —In N. T. Matt. 10: 5. Luke 9: 52. 10: 33. 17: 16. John 4: 9, 39, 40. 8: 48. Acts 8: 25.

**Σαμαρείτης**

3 sq.; a Samaritan woman, John 4: 9 bis.

**Σαμωθράκης, ης, η, Samothrace**, an island in the N. E. part of the Ægean sea, above the Hellespont, with a lofty mountain, Acts 16: 11. It was anciently called Dardana, Leucania, and also Samos; and to distinguish it from the other Samos, the name of Thrace was added, i.e. Σάμως Θρακικός, whence contr. Σαμωθράκης. The island was celebrated for the mysteries of Ceres and Prosperpine, and was a sacred asylum. Now called Samandrachi. See Dion. Sic. 3. 55. ib. 5. 47. Plin. H. N. 5. 13. Miss. Herald 1836. p. 246.

**Σάμος, ου, η, Samos**, an island near the coast of Lydia in Asia Minor. It was celebrated for the worship of Juno, for its valuable pottery, and as the birth-place of Pythagoras. Acts 20: 15. —Diod. Sic. 5. 81. Strabo XIV. p. 944. C.

**Σαμουήλ, ο, indec. Samuel, Heb. שמעון (heard of God, or name of God), pr. n. of the celebrated Hebrew prophet, the son of Elkanah and Hannah, the last of the לֹוֹנֶה or judges, who anointed Saul and after him David as king; see his history in 1 Sam. 1—25. —Acts 3: 24. 13: 20. Heb. 11: 32.

**Σαμωνίων, ο, indec. Sampson, Heb. שָם (sun-like) pr. n. of a נַע or judge of Israel, famous for his strength, Heb. 11: 32. Comp.Judg. c. 1. 13—16.

**Σανδάλιον, ου, το, (dim. of σάν- δαλος Ael. V. H. 1. 18,) a sandal, i.e. a sole of wood or hide, covering the bottom of the foot, and bound on with thongs, Mark 6: 9. Acts 12: 8. Sept. for Σνδαλίους Ιos. 9: 5. 1s. 20: 2. —Jos. Ant. 4. 8. 23. Hidot. 2. 91. Luc. Herod. 5 ο δέ τος, μάλα δοιλικός ημιφρείται το σανδάλιον δι του ποδος, δε καταλίκινοτα ηδη. Comp. in Τηδόμωμα.

**Σαντίς, ιδος, η, a board, plank, e. g. of a ship, Acts 27: 44. Sept. for Στύν Cant. 8: 9. Ez. 27: 5. —Jos. Ant. 8. 5. 2. Pol. 2. 3. 5.


**Σαπρός, ας, ον, ονιμ, (σίμων) bad, rotten, putrid.**


b) trop. in a moral sense, corrupt, foul, e. g. Λόγος Eph. 4: 29. —Arr. Epict. 3. 22. 61 δόμα. Comp. Lob. ad Phr. p. 377 sq.
Sanpecon, nS, %, Sapphira, pr. n. of the wife of Ananias, Acts 5:1.


Σάρδεσ, ov, αί, Sardis, the metropolis of Lydia in Asia Minor, situated at the foot of Mount Tmolus on the banks of the river Pactolus, celebrated for its wealth and voluptuous debauchery. Rev. 1:11. 3:1, 4. — Diod. Sic. 13. 70. Xen. Cyr. 7. 2. 11, 12.

Σάρδους, ov, ι, q. σάρδους q. v. Rev. 4:3 in text. rec.

Σάρδους, ov, α, sardius, sardian, a precious stone of a blood-red or sometimes of a flesh-colour, more commonly known by the name of carnelian. Rev. 4:3 in later edit. 21:20. Sept. σάρδους for Heb. גנ for Heb. 28:17. Ez. 28:13. See Rees' Cycl. art. Sardian and Gems engraved.

Σάρδουνξ, υγος, 'ι, sardonyx, a precious stone exhibiting a milk-white variety of the onyx or chalcedony, intermingled with shades or stripes of sardian or carnelian, Rev. 21:20. — Jos. Ant. 3. 7. 5. Plin. H. N. 37. 12. See Rees' Cycl. art. Sardonyx and Gems engraved.


Σαρωξίς, ι', ινα, (σάρξ,) found only in the Epistles, and not extant in profane writers; fleshy, carnal, pertaining to the flesh or body, opp. πνευματικός. Comp. in Σάρξ no. 2.

a) genr. of things, τά σαρώσις, i. q. things corporeal, external, temporal, Rom. 15:13; 1 Cor. 9:11.

b) as implying weakness, frailty, imperfection, e. g. of persons, carnal, worldly, 1 Cor. 1:1 ώς σαρώσις, ώς ἐν πλεοῖς εἴνα χριστόν. v. 3 bis. 4. Of things, carnal, human, 2 Cor. 1:12 οὐ εὖ σαρώσις σοφία, 10:4 ὁπλί τι εἰς σαρώσις, ἵνα δύνατα κ.τ.λ. Heb. 7:16 οἱ κατὰ τόμον ἐντολής σαρώσις, i. e. frail, transient, temporary, opp. κατὰ δύναμιν ζωῆς ἀκριβῶς. — In 1 Cor. 1:3 i et Heb. 7:16 some read σάρκινος in the same sense.

c) as implying sinfulness, sinful propensity, carnal, e. g. of persons, Rom. 7:14 ἐγώ δὲ σαρώσις εἰμι, i. e. under the influence of carnal desires and affections. Of things, 1 Pet. 2:11 τῶν σαρώσιν ἐκπλημματος carnal desires, i. e. having their seat in the carnal nature. Comp. in Σάρξ no. 2. e.

Σάρχος, σαρόξ, i, Αἰολ. σιφές (perh. ςαρξ, ςιφω, to strip off,) flesh, sc. of a living man or animal, in distinction from that of a dead one, which is κρεας.


2. meton. flesh, i. q. the body, corpus, the animal or external nature, as distinguished from the spiritual or inner man,
This usage of σώμα is far more frequent in N. T. than in profane writers, prob. in imitation of Heb. укв.

c) as implying sinfulness, proneness to sin, the carnal nature, the seat of carnal appetites and desires, of sinful passions and affections, whether physical or moral; so in Paul, 2 Pet. 1 John. Comp. Sept. and Heb. ἀνάθεμα Ecc. 2:3. 5:5. A similar influence the Greeks ascribed to τῷ σώμα, see Plato Phaedo 10,11,27, 30. Xen. Cyr. 8.7.20. comp. Wisd. 9:15. So as opp. πνεύμα i.e. the Holy Spirit or his influences, Rom. 8:1 μη κατὰ σάρκα περιτομητοῦνταν, ἀλλὰ κατὰ πνεύμα. v. 4, 5 bis, 6, 9, 13. Gal. 5:10, 16, 17 bis, 19, 24, 6:8 bis. Simply, Rom. 7:5 ὁτα γὰρ Ἰσωρ ἐν τῇ σαρκί. v. 18, 25, 8:3 ter, 7, 8, 12 bis. 13:14. Gal. 5:13. Eph. 2:3 bis. Col. 2:11, 18. 2 Pet. 2:10, 18. 1 John 2:16.—Theon. Alex. in Anthol. Gr. III. p. 226 νῦν παθῶν ἐν τούτῳ πόνοις ἐκφάνησα, ἤ τι χάρις ἡ πνευματικὴ ἐκ φύσεως.

Σάτον, οὐ, τό, σατον,'a measure, Heb. נָאָר seah, Aram. נָאָר Buxt. Lex. Chald. Rab. 1413, a Hebrew measure for things dry, Matt. 13: 33. Luke 13: 21. According to the Rabbins it was i. q. the third part of an ephah, and according to Jerome on Matt. 1. c. was equal to a modius and a half; hence equivalent to nearly 1½ peck English. Comp. in Μῶλος. Jahn § 114. — Jos. Ant. 9. 4. 5 pen.

Σαῦλ, οὗ, Saul, i. q. Ἰωάννης, see Yegovy.

Σάββατος, τιν, see in σαββατον.


Σεβάστος, η, οὖν (σεβάσμα), pp. venerated, august, Lat. Augustus, Hesych. σεβαστός = προσκυνητός, τιμητός. In N. T. as an honorary title, and then pr. n. δ Σεβάστος, Lat. Augustus.


Σεβοῦντος, οὗ, ο (σεβών), to move to and fro, to shake, with the idea of shock, concussion, trans.

Σέβο, i. aor., to move to and fro, to shake, with the idea of shock, concussion, trans.

of Syria, situated west of Antioch on the sea-coast near the mouth of the Orontes; called sometimes Seleucia Pieria, from the neighbouring Mount Pierius, and also Seleucia ad mare, in order to distinguish it from several other cities of the same name in Syria and the vicinity, all so called from Seleucus Nicanor. Acts 13: 4. — I Macc. 11: 8. Jos. Ant. 18. 9. 8. Pol. 5. 59. 1.


Σεληνικός, ου, (σέληνη) to be moon-struck, lunatic, in Greek usage i. q. to be epileptic, to be afflicted with epilepsy, the symptoms of which were supposed to become more aggravated with the increasing moon; comp. Luc. Tox. 24 where a certain woman ἠλέγχρεν δὲ καὶ κατακίνησεν πρὸς τὴν σελήνην ἀείωμορην. This disease in N. T. and elsewhere is ascribed to the influence of unclean spirits, demons, see in Acti moriorv, Aupovifoucr. See also Luc. Philop. 16. Act. Thom. § 12. Isidor. Origg. 4. 7 "cadens aeger spasmin patiatur. Hos etiam vulgus lunaticus vocat, quod per hunc cursum comitetur eos insania daemonum,." — Matt. 4: 24. 17: 15 ὃτι σελήνατεσται καὶ κακός πάθησαι, comp. v. 18 and Mark 5: 17 et Luke 9: 39, where it is referred to a δαιμόνιον, πνεῦμα. — Act. Thom. § 12. Manetho 4. 81. 216.


Σεμειώνει, ἔν, οὗτος, (σεμεῖον, a sign, signal,) a sign, signal,Lat. veneranda, 2 Macc. 8: 15. Xen. Cyr. 7. 5. 37. In N. T. of things, honourable, reputable, Phil. 4: 8; of persons, grave, dignified, 1 Tim. 3: 8, 11. Tit. 2: 2. — Luc. D. Mort. 12. 3. Hidian. 1. 2. 6 σημεῖον ἢ ὄντα καὶ βίω σωφρον. — Diog. Laert. 2. 24 αὐτάρκης δὲ ἢ καὶ σημεῖος sc. Socrates.


Σερυγιος, ου, δ, Sergius, i. e. Sergius Paulus, a Roman proconsul in command at Cyprus, converted under the preaching of Paul and Barnabas, Acts 13: 7. See in Ἄριστουκός.


Σημειον, ου, τι, (i. a. σήμα, a sign, signal,) a sign, signal, Hidian. 4. 11. 8. an ensign, standard, Sept. for παρειπήσαντες Is. 11: 12. Hidian. 8. 5. 22. Xen. Cyr. 7. 1. 4. sign of something past, a memorial, monument, Sept. for παρειπήσαντες Josh. 4: 6. Jos. B. J. 1. 10. 3. In N. T. a sign, mark, token, e. g. a) pp. a sign, by which any thing is designated, distinguished, known. Matt.
Syriac

Syrian


Σμηνέων, adv. Att. τιμέων, (qs. τῇ ἡμερᾷ,) to sign, to mark, to note with marks, Pol. 3. 30. 8. In N. T. only Mid. to mark for oneself, to note, e. acc. 2 Thess. 3: 14 τούτον σμηνιοῦσαν, note that man, q. d. set a mark upon him as one to be shunned.—Pol. 22. 11. 12. ib. 1. 47. 1. Others in 2 Thess. 1. c. to signify, to point out, sc. to me, connecting διὰ τῆς ἐπιστολῆς with it. See Winer p. 93.—Philo de Jos. p. 560. A.

Σμημέρον, adv. Att. τιμέρον, (qs. τῆς ἡμέρας,) to-day, this day.


Snaw
Rom. 11: 8, unto this day, i. e. until the present time, until now.


Σχισκός, ής, δε, (σίγας silk-worm,) silken, of silk, Jos. B. J. 7. 5. 4 έν ένθαμεν σημαίνει. In N. T. neut. το σημαίνειν subst. silken stuffs, Rev. 16: 12.


Σχισκός, ής, δε, (σίγας silk-worm,) silken, of silk, Jos. B. J. 7. 5. 4 έν ένθαμεν σημαίνει. In N. T. neut. το σημαίνειν subst. silken stuffs, Rev. 16: 12.

σχισκός, ης, δε, (σίγας silk-worm,) silken, of silk, Jos. B. J. 7. 5. 4 έν ένθαμεν σημαίνει. In N. T. neut. το σημαίνειν subst. silken stuffs, Rev. 16: 12.


Σιδήρος, ου, δ, iron, Rev. 18: 12.


Σιδήρος, ου, δ, iron, Rev. 18: 12.

Ancient tradition and the testimony of all travellers unite in placing the fountain of Siloam on the south-eastern part of Jerusalem, near the foot of Mount Zion, having Moriah on the north. Here, at the present day, a fountain issues from the rock, at first twenty feet or more below the surface of the ground, into a reservoir, to which there is a descent by two flights of steps; from this place it makes its way several rods under the mountain, and then appears again as a beautiful rill winding its way down into the valley towards the south-east. The water is soft, of a sweetish taste and pleasant; according well with the description of Josephus, πηγὴ καὶ πολλὴ πυρήνη, B. J. 5. 4. 1. See Miss. Herald 1824. p. 66. Calmet p. 584, 565. — Several modern critics, as Gesenius, Tholuck, and others, assign the location of Siloam to the south-western side of Mount Zion, in the valley which runs northward from the upper part of the Valley of Hinnom; comp. Miss. Herald 1824. p. 40. This opinion is founded chiefly on two passages of Josephus, which may indeed be so understood, but not necessarily; and no traveller makes mention of any fountain on this side of the city. Jos. B. J. 5. 4. 2. ib. 5. 12. 2. comp. B. J. 6. 7. 2. ib. 6. 8. 5. See Gesen. Lex. art. πηγή. Comment. on Is. 7: 3. Tholuck Beytr. z. Erkl. des N. T. p. 123 sq. comp. Relandi Palaestina p. 558. Contra, Rosenm. Bibl. Geogr. II. ii. p. 250. J. Olshausen zur Topogr. des alten Jerus. p. 4 sq. 46 sq. 

Σιμων, see in Simeon. 

Σιμωνας, ou, o, Simeon, also contr. Σιλωνας, o, o, Silas, pr. n. of a distinguished Christian teacher, the companion of Paul in his journeys in Asia Minor and Greece. The former name is found only in the Epistles; the latter only in Acts; e. g. Σιλωνας, 2 Cor. 1: 19. 1 Thess. 1: 1. 2 Thess. 1: 1. 1 Pet. 5: 12. Σιλωνας, Acts 15: 22, 27, 32, 34, 40. 16: 19, 25, 29. 17: 4, 10, 14, 15. 18: 5. 5. 

Swa 752
6:8. 13: 6, 9. al. Σαμων δ' οίκος Ιωάν
John 1: 43. Σαμων Βασιλείου Math. 16:
17. Σαμων Ιωάν John 21: 15, 16, 17.
13, or Κωνσταντς Matt. 10: 4. Mark
3: 18, also an apostle; see in Σαμωνté
and Κωνσταντς.
3. Simon, brother of the apostles
James the Less, and Jude, and a kins-
See in Διονύσιος no. 2. Perhaps the
same with Simon Zelotes above.
4. Simon, the father of Judas Iscariot,
5. Simon a Pharisee, who invited
Jesus to his house, Luke 7: 40, 43, 44.
6. Simon δ' λεπρός, i. e., formerly a
7. Simon the Cyrenian, Κυρηναῖος,
who was compelled to aid in bearing
the cross of Jesus, Matt. 27: 32. Mark
8. Simon δ' μαγείων, a sorcerer in
9. Simon δ' βουλαίης, a tanner at Joppa,
Acts 9: 43. 10: 6, 17, 32. Ἀλ.

Σωτάρ, τό, indec. Sinai, Heb. וְשָׁם, 
Sept. τό Σωτάρ Judg. 5: 5. Ex. 19: 1, 2, 
pr. n. of a mountain or rather cluster
of mountains in the Arabian peninsula
between the two gulfs of the Red Sea,
celebrated as the place where the Mo-
saic law was given. The particular
mountain or summit which probably
bore the name of Sinai, is now called
Djebel Mousa, Mount of Moses. At its
foot is a convent of Catholic monks
situated in a narrow valley. Directly
behind the convent, towards the south-
west, the mountain rises with a steep
ascent; and after three quarters of an
hour there is a small plain or lower
summit, still called Djebel Oreb, or Ho-
reb, Heb. הרה; where the law is also
said to have been given, Deut. 1: 6. 4:
10, 15. 5: 2. al. comp. Ex. 19: 11, 23,
24: 16. From hence a still steeper as-
cent of half an hour leads to the peak
of the mountain. On the W. S. W. of
Djebel Mousa lies Mount St. Catharine,
still higher, and separated from the
former by a narrow valley. See Burck-
hardt’s Travels in Syria etc. 4to. p. 565
sq. Rüppell’s Reisen in Nubien u. dem
petr. Arabien, 1829. Also fully in Bibl.

Σωτάρι, εος, τό, mustard, sinapis
orientalis, a plant often growing in the
fertile soil of Palestine to a very con-
Rabb. 823. The expression κοκκον σι-
náxov, a grain of mustard, is a prover-
bial phrase, i. e. the least, the smallest
Rabb. בַּקְקָה תּוֹםָה יִמְשָׁר בַּדָּרָו | Buxt. l. c. 822.
—σωτάρι Archipp. Comm. Aethen. IX.
XVII. 5. p. 337. Other late forms are
σινάρι Artemid. V. 5. p. 401. σινάρι
Dioecles. Aethen. II. 78. p. 264. The
early and Attic form was κατάνυ; see

Σωτάριον, ὄνος, ἡ, sindon, i. e. fine
linen, mutlin, from India, Hdot. 1. 200.
ib. 2. 95; or of cotton, σοῦδων βαννίνη,
Hdot. 2. 86. ib. 7. 181; also genr. linen
cloth, used as a signal, Pol. 2. 66. 10.
Passow derives it from Σώταριδος i. q. ἱ-
δός; some, as Etym. M. from the city
Σῶταρι; others from Heb. יַרְדֵּם a linen
under-garment, Fischer Proclus. de Vit.
Lexx. p. 75; while Pollux regards it as
of Egyptian origin, Onom. 7. 172.
Comp. Kuinoel ad Matt. 27: 59. — In
N. T. linen cloth, a linen garment, prob.
of a square or oblong form, worn by
the Orientals at night instead of the
usual garments, Mark 14: 51 ναυνιάτος
...περιβεβλημένος σινεδώνα ἐπὶ γυμνο-
v. 53. Used also for wrapping around
dead bodies, Matt. 27: 59. Mark 15: 46
14: 12, 13. Prov. 31: 24. — Galen. μὴ
γύμνου κομψάζειν, ἀλλὰ περιβεβλημένος
σινδώνα. Hdot. 2. 95 ἦν μὲν ἐν ἤματοι
ἐνελεύσαμὲν τὸν ἴδιον ἱνα σινεδών.

Σωτάριον, f. σῶτος, (σινών a sieve, 
riddle,) to sift, to shake, as grain in a
sieve or riddle. Trop. e. ace. of pers.
ὑμᾶς, τοῦ σινώνα ὡς τὸν σῖνον, i. e.
to agitation and prove by trials and af-
fictions. — Hesych. σινωτάς, σινών, 
σωκυνεῖσαί. Not found in profane wri-
ters; comp. Passow art. σινών.
Σεβρός


Σινεύριος, see Σινυρίος.

Σινυρίος, οὗ, τὸ, indec. Sion, Heb. γάτα (sunny) Zion, the southernmost and highest of the hills on which Jerusalem was built, containing the citadel, the palace, and the upper city, ἦν ἀνά πόλις v. ἄγορα Jos. B. J. 5. 4. 1. See in Ἴσαραλίς.—In N. T. by synecdoche, for the whole of Jerusalem, as the holy city, the seat of the worship of the true God, where his presence is said to dwell, e. g. ἐν τῷ ὄρος Σινιοὺ Rev. 14. 1. ἐν Σινίων Rom. 9: 23. 1 Pet. 2: 6. ἐν Σινίων Rom. 11: 26. ἐν γατίῳ Ζινοὶ Matt. 21: 5. John 12: 15. see in Γατίῳ c. Of the spiritual or celestial Sion, Heb. 12: 22; see in Ἴσαραλίς c. 

Σιωπάω, ὁ, ἡ, ὁ, (σιωπή, silence, stillness,) to be silent, still, intrans.


Σκανδάλον, οὗ, τὸ, (σκάνδαλον,) to cause to stumble and fall, Pass. to stumble and fall, not found in profane writers, nor in Sept. Trop. in respect to external circumstances, q. d. to cause to fall, to bring to ruin, Aquil. for γλίτω, γλιστρ. Prov. 4: 12. Is. 8: 15. 40: 30. Ps. 64: 9; also Ecclus. 9: 5. 23: 8. 35: 15.—In N. T. trop. in a moral sense, to be a stumbling-block to any one, to cause to stumble at or in any thing, i. e. to give or cause offence to any one, trans.


b) causat. to cause to offend, to lead astray, to lead into sin, i. e. to be a stumbling-block, or the occasion of one’s sinning; c. acc. of pers. Matt. 5: 29 ἐὰν δὲ ὁ δῆ τοῦ σκανδάλισξεν. v. 30. 18: 6 ὡς ὅ ἐὰν σκανδάλιση ἑαυτὸν τῶν μισθῶν τοῦτον. v. 8, 9. Mark 9: 42, 43, 45, 47. Luke 17: 2.—Psalt. Salom. 16: 7 γνωστὸς ποιησάς σκανδαλίζοντος ἕφορόν. Hence Pass. to be made to offend, to be led astray or into sin, i. q. to fall away from the truth, from the Gospel, etc. Matt. 13: 21. 24: 10. Mark 4: 17. John 16: 1.

Σκάνδαλον, οὗ, τὸ, a later form for σκανδαλίζων, (σκάδος or σκαμβός,)
pp. trap-stick, a crooked stick on which the bait is fastened, which the animal strikes against and so springs the trap, Pollox On. 7. 114 μινύγιας, ὅν τὸ ἰστάμαντος τι καὶ σαχαρόμενον πατάλτον ὁ δὲ τὴν απαραίτητα προσημερίαν σκανδαλίζων καλίτσα, ib. 10. 156. Comp. Weist. N. T. 1. p. 302. Hesych. σκανδαλοθέτως, καὶ σκανδαλὸν τὸ ἐν ταῖς μινύγιας. By synchron. a trap, gin, snare, Sept. for ἄρατον trap. Josh. 23: 13. 1 Sam. 18: 21. Hence genr. 'any thing which one strikes or stumbles against,' a stumbling-block, impediment, as Sept. for ἀρατόν Lev. 19: 14 ἀπέναντὶ τυφλοῦ οὗ προσφηδόνα σκάνδαλον, comp. Judith 5: 1. In N. T. stumbling-block, offence, only trop. in a moral sense.

a) genr. as a cause of stumbling, falling, ruin, morally and spiritually. E. g. of Christ, as ἡ πέτρα σκανδαλοῦ rock of stumbling, Rom. 9: 33. 1 Pet. 2: 7 ; see in Πετρα b. Ἄπος b. Also Rom. 11: 9 γεννημένων τρείς αὐτών... τὰς σκάνδαλον, quoted from Ps. 69: 23 where Sept. for ἄρατον, comp. above. Sept. for ἄρατον Ps. 119: 165. — Eccles. 27: 23. 1 Macc. 5: 4.


... So of persons in a moral respect, Rom. 9: 22, 23, σκεύος ἐξόντως, i.e. those on whom the divine wrath or mercy is to be exercised; in allusion to the vessels of the potter in v. 21. Comp. in an active sense, Sept. σκεύη ἐγκόμης, Heb. לְקָנֶה יִצְבָּא, i.e. instruments of wrath, Jer. 50: 25. Genr. 2 Tim. 2: 21.—(γ) In the later Hebrew usage לְקָנֶה, Gr. σκεύος, is put for a wife, as the vessel of her husband; see Schoettg. Hor. Heb. p. 827. Wetst. N. T. II. p. 302. So 1 Pet. 3: 7 ὡς ἀνθρωπο- στηρίῳ σκεύη τῷ γυναικώ, the female vessel as the weaker. 1 Thess. 4: 4 τὸ εἴδωλον σκεύος κτίσαμεν, see in Κτίσαμεν; comp. 1 Cor. 7: 2. — Oecumen. τῶς τῷ εἴδωλον σκεύων τῆς ὁμοίως ὁμοίως πάνων. b) in respect to use, an implement, instrument. (α) pp. and spec. the mast of a ship, as the chief instrument of sailing, Acts 27: 17 χαλάσαντες τὸ σκεύος, the sails having probably been furled before, comp. v. 15. Ancient ships had usually but one mast, which was raised or lowered at pleasure; see Adam's Rom. Ant. p. 403. comp. Hom. II. 1. 434. — So τὰ σκεύη of the implements and tackle of a ship, Poll. On. 10. 13. Xen. Oec. 8. 11, 12. — (β) Trop. of a person as the instrument of any one, Acts 9: 15 σκεύος ἐκλογῆς, i.e. a chosen vessel, instrument. Comp. Sept. and 56 Jer. 50: 25.—Pol. 13. 5. 7 Λαμπκάλης . . . υπηρετηκών τὴν σκεύος ἐσφρήσε. c) Acts 7: 43 ἡ σκηνή τοῦ Μωλόχ, the tabernacle of Moloch, quoted from Amos 5: 26 where Sept. for Heb. ναός τῆς σκηνῆς τοῦ μαρτυρίου. 21: 3.

Σκηνή, σκήνη, σκήνος, (kindr. with σκεύος, σκία) a booth, hut, tabernacle, tent, pp. any covered or shaded place, Heb. πανάρτης.


b) spec. the tabernacle, the sacred tent of the Hebrews, in which the ark was kept, the seat of the Jewish worship before the building of the temple. The ark however was separated from the tabernacle long before this period, and was kept in Jerusalem, while the tabernacle itself remained in Gibeon; 2 Chr. 1: 3, 4, 13, comp. 2 Sam. 6: 17. 1 Chr. 15: 1. — (α) pp. and genr. Heb. 8: 5. 9: 1 in Mss. 9: 21. 13: 10. Acts 7: 44 ἡ σκ. τοῦ μαρτυρίου, see in Μαρτυρίου b. Sept. for τῆς Ex. 29: 4, 10. 33: 7. οὐκείόν Νυμ. 1: 50 sq. — By synec. spoken of the outer sanctuary of the tabernacle, Heb. 9: 2, 6, 8; also of the inner sanctuary, the holy of holies, Heb. 9: 3. — (β) Symbolically of the spiritual or celestial tabernacle, from which the material one is said to have been copied, Heb. 8: 2. 9: 11. Comp. 8: 5. 9: 23, 24. Also poetically for the temple in the heavenly Jerusalem, Rev. 15: 5 ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου.

c) Acts 7: 43 ἡ σκηνή τοῦ Μολόχ, the tabernacle of Moloch, quoted from Amos 5: 26 where Sept. for Heb. ναός, i.e. a tabernacle which the idolatrous Israelites constructed in the desert in honour of Moloch, like that in honour of Jehovah; prob. of a small size so as to elude the notice of Moses. Comp. the σκηνή ἐστίν of the Carthaginians Diod. Sic. 20. 65. Petron. 29 "prae- terea grande armarium in angulo vidi, in cujus aedicula erant lares argentei positi."
This festival was so called from the booths of green boughs and leaves, in which the people dwelt during its continuance, on the roofs of the houses and in the courts and streets. It began on the 15th day of the seventh month Tisri, which commenced with the new moon of October, and was celebrated for eight days; partly as a memorial of the 40 years' wandering in the desert, where the Israelites dwelt in booths, Lev. 23:42, 43; and partly as a season of thanksgiving for the ingathering of the harvest, hence called the festival of ingathering, Ex. 23:16, 34:22. It was a season of rejoicing and feasting; particular sacrifices were offered; and portions of the law read in public; Deut. 31:10 sq. Neh. 8:14. The first and eighth days were Sabbaths to the Lord, with holy convocations, Lev. 23:35, 36, 39. Num. 29:12, 35; and the eighth especially is called the last great day of the festival, John 7:37, comp. Neh. 8:18.


**Σκινίμαι, τός, τό, (σκίνεω), a booth or tent pitched, a tabernacle, pp. Xen. An. 2. 2. 17; in N. T. for God, q. d. dwelling, temple, Acts 7:46. So Sept. and τῆς Ps. 132:5; 46:4. 1 K. 2. 28. 8. 4.—Trop. of the body, as the frail tenement of the soul, 2 Pet. 1:13, 14. Comp. in σκινάς.


b) metaph. a shadow, i. e. a shadowing forth, adumbration, in distinction from τὸ σῶμα the body or reality, and στοιχεῖα the full and perfect image; so of the Jewish rites and dispensation as prefiguring things future and more perfect. Col. 2:17 ᾧ ἐπετί σώμα τῶν μετάλλοιον, τὸ δὲ σῶμα τοῦ Χριστοῦ. Heb. 8:5. 10:1 σαμί ἐν χώρᾳ ἦν ὁ νόμος. . . οἷον αὐτήν τὴν τεκνίαν τῶν προγόματων. — Philostr. Vit. Soph. 1. 20. 1 ὅτι σῶμα καὶ ὑπόστατα αἱ ἑξομήν πάσαι. Comp. Cic. Off. 3. 17 "nos veri juris solidam et expressam effigiem nullam tenemus; umbra et imaginibus utimur."

Σκληροίς, ἄ' ὁν. (σκληρῶν, σκληλών), pp. dried up, i. q. dry, hard, stiff; so of the voice or sounds, hoarse, harsh, σκλ. ἤχος Jos. Ant. 4. 3. 3. ἄκλ. βρονταί ib. 2. 16. 3. Hdt. 8: 12; or of things, hard, not soft, τὰ σκληρά τὰ μαλακὰ Xen. Mem. 3. 10. 1. — Hence in N. T. hard, i. e.
c) of persons, i. q. harsh, stern, severe. Matt. 23: 24 ὃι σκληρῶν ἐλ αἰνίων. So Sept. for τυφλός 1 Sam. 25: 3. 15: 4.—Luc. Somm. 6. Aristot. Eth. 4. 8 ἄγνοια καὶ σκληρότης δοκοῦσι εἶναι. Athen. II. p. 55. E.


Σκοτος

4:5. Dem. 1488. 2. Xen. Cyr. 2. 2.

Σκοτος, οὐ, ὁ, (σκέπτομαι), pp. 'an object set up in the distance, at which one looks and aims;' e. g. a mark, goal, Phil. 3: 14; ἐκαθορίζειν, Sept. for σκοτειν. Job 16: 13. Lam. 3: 12. — Jos. Ant. 6. 11. 8. Hilan. 6. 7. 18. Xen. Cyr. 1. 6. 29.


b) i. q. to scatter one's gifts, to distribute largely, to be liberal, bountiful, absol. 2 Cor. 9: 9 quoted from Ps. 112: 9 where Sept. for γελᾶν.


b) trop. of moral darkness, the absence of spiritual light and truth, ignorance, blindness, including the idea of sinfulness and consequent calamity. John 8: 12. 12: 35 ὁ μὴ σκοτία ἐφανερώθη, v. 46. 1 John 1: 5. 2: 8, 9. 11 ter. Comp. τῇ γελᾶν Job 37: 19. — Meton. of persons in moral darkness, John 1: 5 bis.

Σκοτίζω, f. ἑω, (σκότος) to darken, to deprive of light; in N. T. only Pass. to be darkened.


II. Σκότος, εος, οις, τὸ, darkness, the absence of light; see above in no. I. fin.


Σκύβελον, ου, τό, (Suid. κνωλ-βαλος τί ὁ, τί τοῦ κνωλ-βαλλεμονον) dregs, refuse, remnant, q. d. what is thrown to the dogs as worthless; spoken of the refuse of the grain, chaff, Philo de Carit. p. 712. A; of the refuse of a table, slaughtered animals, etc. offal, Anthol. Gr. II. p. 180. Philo de Ab. et Cain. sin. μηδέν ἦν τροφῆς σκύβελων καὶ δέρματος. Of excrement, dung, Jos. B. J. 5. 13.7. Artemidor. 1. 69. Plut. de Is. et Osir. 4. Trop. σφίς of mind, Ecclus. 27:4. — In N. T. once Phil. 3:8 τῷ παῦτα... ἡγούμαι σκύβαλα εἰναι, i. e. as dregs, refuse, things worthless.

Σκύβης, ου, οί, a Scythian, Col. 3:11. The name Scythian in ancient geography is applied sometimes to a people, and sometimes to all the nomadic tribes, which had their seat on the north of the Black Sea and Caspian, stretching indefinitely eastward into the unknown regions of Asia; having much the same latitude as the modern names Mongols and Tartars, and like them synonymous with barbarian, βαγρόματος. See Rosem. Bibl. Geogr. I. i. p. 272. — 2 Macc. 4:47. Jos. c. Ap. 2. 37 Σκύθαι δὲ φόνοις χαλωσες ἀνθρώ- ποι, καὶ βρέχον τῶν ἤθελων διαφηρο- τές. Luc. Tox. 5 sq.


Σκύλλον, ου, τό (σκύλλος) pp. skin, hide, as stripped off, Hesych. σκυλον, δέμα, κώδιον. Comp. σκωλόδεψος Dem.


Σμαραγδόνος, η, ου, (σμαράγδος,) of smaragdus, of emerald, Rev. 4:3 ουλον διαγος σμαράγδονος sc. αυτή. — So σμαράγδος Palaeph. 31, 7.


11. Σμύρνα, ης, ή, Smyrna, an Ionian city situated at the head of a deep gulf on the western coast of Asia Minor, still known as a commercial place, though greatly fallen from its ancient wealth and power. It was anciently frequented by great numbers of Jews. Rev. 1:11. 2:8 in later edit. — Strabo XIV. p. 956. Hidot. 1. 16.

Σμυρναῖος, α, ου, Smyrnæan, of Smyrna; οι Σμυρναῖοι οι Σμυρναίς the Smyrneans, Rev. 2:8 in text. rec. — Hidot. 1, 143.

Σμύρνιζον, f. ιον, (σμύρνιος,) to myrrh, to mingle with myrrh; — Pass. Mark 15:23 εὕδον αυτό πόιε αυτονιζόμενον οἴνον, i.e. wine mingled with myrrh and bitter herbs; see fully in ὁμνος. — Hesych. αυτονιζομένου χρύσαμα έχον σμύρνης.


Σος, ου, ον, pron. poss. Buttm. § 72, 4; thy, thine; tus, a, um; spoken of what belongs to any one, or is in any way connected with him; e.g. by possession, acquisition, Matt. 7:3 έν το σοι ου ωθάλμι. v. 22. 13:27 έν το σοι ου ωθάλμι.


Σοφία, ας, η (σοφείς) wisdom, pp. skill, tact, expertness in any art; e. g. ἡ σοφία τοῦ τέκτων Hom. Ι. 15. 412; espec. in the fine arts, as music, poetry, painting, Pind. Οl. 9. 16. Xen. Mem. I. 4. 2. 3. An. 1. 2. 8 ἐγείρατο Ἀπόλλων εὐθείᾳ Μαρτύριν, νικώσας ἐξεκοινοῦ ὁ πρύγ πολιν οὐ κακώς. Lys. 198. 11. Comp. Heb. הַדַּוָָּט Sept. σοφία Ex. 28: 3. 30: 1. 2. —In N. T. wisdom, i. e.


c) ἡ σοφία τοῦ θεοῦ, the divine wisdom, including the ideas of infinite skill, insight, knowledge, purity. Rom. 11: 33 ὁ βαθὺς πλοῦτος καὶ σοφίας καὶ γνώσεως θεοῦ. 1 Cor. 1: 21. 24 coll. 29. Eph. 3: 10. Col. 2: 3. Rev. 5: 12. 7: 12. — Of the divine wisdom as revealed and manifested in Christ and his Gos-
pel, Matt. 11: 19 et Luke 7: 35 καὶ ἐξε-καί νωθη ἡ ἡ σοφία ἀπὸ τῶν τεκνών αὐτῆς; comp. in Ἀκαδόν b. So Luke 11: 49 η ἡ σοφία τοῦ θεοῦ εἶπεν, i. e. the divine wisdom as manifested in me, Christ; comp. Matt. 23: 34 where it is ἔγω. Others here takes it in the Jewish sense of a divine nature, i. e. ὁ Λόγος, comp. in Λόγος III.

Σοφίζω, f. ἢςω, (σοφός,) to make wise, i. e. skilful, expert; Pass. to be skilled, expert, e. g. τῆς σοφίτης: Ἑσ. ἐκφ. 647 or 652, comp. 658 or 662. — In N. T.


b) Mid. σοφίζομαι as Depon. c. acc. of thing, to make wisely, to devise skillfully, artfully, Hdot. 2. 66 πρὸς ταῦτα σοφίζονται τάδε. ib. 8. 27. In N. T. Part. perf. as passive, σοφορισμοὺς μι- θῶσι skilfully devised fables, 2 Pet. 1: 16. Comp. Butt. § 113. n. 6. — In profane writers also c. acc. of pers. i. q. to deceive, to delude, Jos. B. J. 4. 2. 3. Dem. 567. 19.

Σοφός, ἡ, ὅς, wise, i. e.


Σαντιά, ἀς, ἢ, Spain, Lat. His- pania, pr. n. of the Spanish peninsula, including modern Spain and Portugal, as constituting a province of the Roman empire. It was the native country of Quintilian, Lucan, Martial, and other Latin writers; and many Jews appear to have settled there. Rom. 15: 24, 28.


Σάντιο, ὅς, f. ὅσω, to draw, i. e. to pull, Xen. Eq. 7. 1; to draw in the air, to breathe, Wisd. 7: 3. In N. T. to draw out, e. g. a sword; Mid. σαντιάμαντον τὴν μάχαιραν drawing his sword, Mark 14: 17. Acts 16: 27. Sept. for τοῦ Νομ.


a) spoken of Roman foot-soldiers, prob. a cohort, of which there were ten in every legion, each containing three maniples or six centuries, but varying in the number of men at different times and according to circumstances, from perhaps 300 to 1000 or more; comp. Adam’s Rom. Ant. p. 367. So Matt. 27: 27. Mark 15: 16. Acts 10: 1. 21: 31: 27. 1 see in Στράτηγος b. — So Jos. B. J. 3. 4. 2 where of eighteen σπέρα five are said to contain each 1000 men, and the others 600. ib. 3. 2. 1. Ant. 19. 2. 3. Plut. Marcell. c. 25. 26. Perib. a legioin Jos. B. J. 2. 11. 1. — In Polybius η σπέρα is every where where a maniple, manipulus, the third part of a cohort; e.g. Pol. 11. 23. 2 τρίς σπέρες τούτο δὲ καλεῖται τὸ σύνταγμα τῶν πεινῶν παρὰ 'Ρωμαίους κούρσ. comp. 4. 24. 5.

b) spoken of a band from the guards of the temple, John 18: 3. 12. These were Levites, who performed the menial offices of the temple and kept watch by night, Ps. 134: 1. 2 K. 12: 9. 25: 18; espec. 1 Chr. 9: 17. 27 sq. They were under the command of officers called στρατηγοῦς, see in Στρατηγός b; or also χίλαρχος Esdr. 1: 9, comp. Sept. 2 Chr. 33: 8. 9. Jos. B. J. 6. 5. 3 δραμόντες δὲ οἱ τοῦ εὗρον φύλακες ἥγεσαν τοῦ στρατηγοῦ. — Some understand here a band of Roman soldiers; but these would rather have led Jesus directly to their own officers, and not to the chief priests; and besides, this was not a band of regularly armed troops; comp. Matt. 26: 55. Luke 22: 52. —genr. Judith 14: 11. 2 Macc. 8: 23.

Σπείρον, ἡ, σπερα, to sow, to scatter seed.


Snévow, i. spíew, to pour out, to make a libation, Sept. for ἁγιος Gen. 35:14. Ἰδιαν. 4. 8. 12. Χεν. Κυρ. 7. 1. 1. In N. T. trop. Mid. απεδόμαται to pour oneself, i.e. one's blood, to offer up one's strength and life, 2 Tim. 4:6. ἐπὶ τοῦ ἐπὶ τοῦ ὑπὲρ or for any thing, Phil. 2:17.—Comp. Liv. 21. 29 libare vices.

Snévdow, f. onchiow, to pour out, to make a libation, Sept. for 92 Gen. 35:14. Ἰδιαν. 4. 8. 12. Χεν. Κυρ. 7. 1. 1. In N. T. trop. Mid. ομέωδουει to pour oneself, i.e. one's blood, to offer up one's strength and life, 2 Tim. 4:6. ἐπὶ τοῦ ἐπὶ τοῦ ὑπὲρ or for any thing, Phil. 2:17.—Comp. Liv. 21. 29 libare vices.

Smpérmu, ἀπός, τῷ (σπίειον) seed, as sown, scattered, whether of grain, plants, trees.

a) pp. Matt. 13:24 σπειρων καλῶν σπέρμα. v. 27, 32, 37, 38. Mark 4:31. 1 Cor. 15:33. 2 Cor. 3:9. 10. Sept. for ἁγιος Gen. 1: 11. 47: 23. —Αελ. Β. Η. 9. 25. Χεν. Οἰκ. 17. 10.—Metaph. Ι Ἰον 3:9 σπέρμα αὐτού οὐ τοῦ θεοῦ i. e. a seed from God, a germ of the divine life, the inner man as renewed by the Spirit of God.


c) by impl. i. q. a remnant, a few survivors, like seed kept over from a former year; Rom. 9: 29 ὁ μη κύριος σαβων ἔγονταίς ἢ μὴ σπέρμα, quoted from Is. 1: 9 where Sept. for ὡς. —Jos. Ant. 11. 5. 3. Plato Tim. p. 1044.


Σπλάγχνων, οὖ, τὸ, an intestine, bowel, Eurip. Med. 220. Soph. Aj. 995. Plut. adv. Colot. 33 ὑπορεύοντας σπλάγχνων. X. p. 632. Reisk. Usually and in N.T. only Plur. τὰ σπλάγχνα, the inwards, bowels, viscera; in profane writers chiefly spoken of the upper viscera of victims, as the heart, lungs, liver, which were eaten during or after the sacrifice, Hom. Od. 3. 9. 461. Plut. Marcell. 5. Hidian. 5. 5. 20.—In N. T. of persons, genr. the inwards, bowels. a) pp. Acts 1:18 ἔξωθεν πάντα τὰ σπλάγχνα αὐτοῦ, comp. in Ἀπόγκρω.—2 Macc. 9:5. For the womb Pind. Ol. 6. 73.


**STADWOS, ου, ο, (στάδιον, ἱστήμα), also 70 otadtov in profane writers; a sta- dium, pp. 'the standard' se. measure.


**STAMOYOS, ου, ο, (στάμνος, ἱστήμα), an earthen jar, jug, e. g. for keeping wine, στάμνοι οἶνον Dem. 933. 25. Aristoph. Plut. 545. In N. T. a pot, vase, in
which the manna was laid up in the ark, Heb. 9:4 στάμονος χρυσοῦ. See Ex. 16:33, where Sept. for ΠΝΗΜΑΣ.—Moeris p. 44 ἀμφότερα τῶν διότων στάμων, Ἀττικὸς στάμον, Ἑλληνικός. Comp. Lob. ad Phr. p. 400.

**Στάνσις, εως, η (ὑπνόμη). Act. a setting up, erection, as of a statue, Dion, Hal. Ant. 5. 35. Usually and in N. T. Pass. a standing, i. e.

a) the act of standing, as στάνσις ἔχειν to have a standing, i. q. to stand, Heb. 9:8 ἔτει τῆς πρώτης σχημῆς ἥχουσας στά- σιν. — Dion. Hal. Ant. 6. 95 μερες ἕν σώρους τὸ καὶ γῆ τῆς αὐτής στάσις ἐκθέ- σαι. Comp. Phr. p. 5. 50. 3.


(2) In a more private sense, dissension, contention, controversy, with the idea of violence, Acts 15: 2 γραμματεῖς σὺν στά- σις καὶ σχῆμασι. 23:7, 10. Sept. for ᾨγγίσιν Prov. 17: 14. — Pol. 6. 44. 6. Xen. Mem. 4. 4. 11.

**Στάτης, ὄρος, ὃ (ἀτηθεῖν to weigh,) pp. weight; also staler, an Attic silver coin, Matt. 17: 27. It was equal to four Attic silver drachmae, or about 66½ cents; but was prob. current among the Jews as equivalent to the shekel or 56 cents; see in Λεγομένος and Ἀγγέλος εκ. Boeckh Staatsch. der Ath. I. p. 16. — Aquil. et Symm. for ΠΝΗΜΑ Ex. 38: 24. Num. 3: 47. Josh. 7: 21. Ael. V. H. 12. 1. Xen. H. G. 5. 2. 21. — There was also a στα- της of gold, Jos. Ant. 7. 14. 10. Dinarch. 101. 31.

**Σταυρός, οὖ, ὁ, a pointed stake, pale, palisade, Hom. Il. 24. 453. Jos. B. J. 3. 7. 19. Thuc. 7. 25. Xen. An. 7. 4. 14. Later and in N. T. a cross, i. e. a stake with a cross-piece, on which malefactors were nailed for execution, or crucified. This mode of punishment was known to the Persians, Ezra 6:11. Esth. 7: 10. Hdtor. 6. 30. ib. 7. 194; and also to the Carthaginians, Pol. 1. 86. 4; but was most common among the Romans for slaves and crim- inals; and by them was introduced among the later Jews, Jos. B. J. 2. 14. 9. ib. 5. 11. 1. Persons about to be crucified were first scourged, and then made to bear their own cross to the place of execution; comp. Jos. ll. cc. Artemid. 2. 56 ὁ μελλὼν αὐτῷ [σταύρῳ] προσθηκείσθαι, πρῶτον αὐτόν βιοτάσσει. A label or title was usually placed on the breast or over the criminal. Comp. Adam's Rom. Ant. p. 274. Jahn § 261 sq.—Spoken


**Σταυρόφορος, οὖ, o, f. ὁσος, (σταυρός,) to take, to drive stakes, pales, palisades, Thuc. 7. 25. Later and in N. T. to crucify, to nail to the cross, c. acc. expr. or impl. Matt. 20: 19 ματισμός καὶ σταυρόφορος. 23: 34. 26: 2. 27: 22 sq. Mark 15: 13 sq. Acts 2: 36. al. Sept. for ΠΝΗΜΑ Esth. 7: 10. — Jos. Ant. 17. 10. 10. Luc. Proem. 1. Pol. 1. 86. 4.— Trop. i. q. Ἰάκωβων, Gal. 5: 24 σταυροῦ τὴν σάρκα, to crucify the flesh, i. e. to vanquish, mortify, destroy the power of the carnal nature. 6: 14 ἵματος κόσμου ἐσταυρώσεται, καθὼ τοῦ κόσμου, ἵνα the world is dead to me and I to the world, I have renounced the world and the world me. ἀλ.

**Σταυρολίθος, ης, η, a grape, cluster


II. Στέφανος, voc. ὁ, Stachys, pr. n. of a Christian, Rom. 16:9.


Στέτος, ἡ, ἡ, το, to cover, trans. Luc. Tim. 18. Thuc. 4. 34. In N. T. to cover over in silence, i. e.

a) genr. i. q. to conceal, not to make known, c. acc. 1 Cor. 13:7 ὁμοσφ. . . πάντα στετείς, i. e. hides the faults of others. So some; but Pauline usage would refer it rather to b. —Eccles. 8:17 λόγον στετέεδαι. Pol. 4.8.2. Thuc. 6.72.

b) i. q. to hold out as to any thing, to forbear, to bear with, to endure, c. acc. 1 Cor. 9:12. 13:7. absol. 1 Thess. 3:1, 5.—Diod. Sic. 11. 32 τὴν βλάστην. Pol. 3. 53. 2.


Στέλλον, f. στέλλω, pp. Germ. stell- en, i. q. to set, to place, to make stand in order, e. g. soldiers in battle-array, Hom. II. 4. 294; trop. to put in order, to prepare, to fit out, as τινὰ ἐξ μάρευν Hom. II. 12. 325. viiα Od. 2. 287. στεφάνων Hdot. 3. 141; also to fit or furnish with garments etc. i. q. to deck, to clothe, Hdot. 3. 14; and so Pass. Luc. D. Mort. 3. 2. Xen. An. 3. 2. 7. Hence, from the idea of motion into a place, comes the usual Greek signif. to send, to despatch, implying a previous fitting out, and thus differing from τίμησι, e. g. Jos. Ant. 4. 6. 4. Thuc. 3. 86. Pass. or Mid. to be sent, to go, to take a journey, Jos. Ant. 1. 19. 1. Hdot. 3. 53. Xen. An. 5. 1. 5. Further, from the idea of motion back to a former place, comes the signif. to put or send back, to draw in, to contract, e. g. γρατίσα στελλεῖν to send in or draw in the sails, i. q. to furl, Hom. Od. 3.11; also of astringent medicines, Alex. Aphrod. τὰ στεϕάνοντα τὴν κοιλᾶν. Trop. to repress, to diminish, to assuage, Sept. for τινὰ of the waters Gen. 8:1. Jos. Ant. 5. 5. 3 λίθων σταφυλίων. ib. 9. 10. 2 ὁ χείμων ἐστάλκει. Philo de Vit. Mos. III. p. 668. E, τὴν φυσιάν ὁμορίζειν . . . στελλέων καὶ καθαιρέων. Of persons, to repress, to restrain, c. ἀπό from any thing, Philo de Spec. Legg. p. 772. E, ἀπὸ τῶν ψυχῶν καὶ ὑποστῶν αὐτῶν καὶ στέλλουσα. Mid. absol. Pliut. ed. R. VII. p. 953. 6 οἱ κατὰ ψυχῆν χείμωνες, στελλέοντι τὸν ἀνθρώπον οὐς εἴναις.—Hence

In N. T. Mid. or Pass. trop. of persons contracting or repressing themselves from fear, surprise, etc. i. q. to shrink from, to withdraw from, to avoid, c. acc. 2 Cor. 8:20 στελλόμενοι τούτοι. Sept. ἀπό, 2 Thess. 3:6 στελλεῖσθαι ὑμᾶς ἀπὸ σοι ἀνθρώπους τοῦ τοῦ ν. τ. —Pol. 8. 22. 4 τὴν ἐκ τῆς συνθήκης καταστίθωσα στελλείςα. Sept. ἀπό, Sept. Mal. 2:5 ἀπὸ πλουσίων ὀνόματος μοῦ στελλόμενοι αὐτῶν, for Heb. יָבִא יִתְו, ἢ ἑσύχ. στελλέοιται φοβεῖται.


Στεπαγμός, ὁ, ὁ, στεπαγμός, a groaning, sighing, e. g. of the oppressed, Acts 7:34, quoted from Ex. 2:24 where Sept. for τιτω, as also Ex. 6:5. ἄνευς Judg. 2:18. Also of prayers to God not expressed in articulate words, Rom. 8:26. Sept. for ἄνευς Ps. 38:10.—Eurip. Phoen. 1054. Luc. Jup. Trag. 2. Aeschin. Dial. Soc. 3. 3.
Sievato; f. Sw., to groan, to sigh, intrans. e.g. of persons in distress, affliction, Rom. 8: 23 καὶ ὡς αὐτὸν ἐν ἑαυτοῖς στεναχωμεν. 2 Cor. 5: 2, 4. Heb. 13: 17; or from impatience, ill humour, to murmur, xot G@ddy- James 5: 9. Also of those who offer silent prayer, Mark 7: 34 ἀναβήθαι εἰς τοὺς εὐαγγελισμοὺς... ἑντεύκασι. Sept. genr. for M2N} Is. 24: 7. Lam. 1: 22. —Wisd. 5: 3. Plut. ed. R. IX. p. 97. 8 oü στεναχωσπον. Dem. 835, 12.


Στεφάνας, α̃ς, ὁ, Stephanas, pr. n. of a Christian at Corinth, 1 Cor. 1: 16. 16: 15, 17.

I. Στεφάνανος, ο̃ς, ὁ, (στεφάνων), a circle, chaplet, crown, encircling the head.


II. Στέφανος, ο̃ς, ὁ, (στεφάνως), to crown, trans. e.g. a victor in the pub-

Στήριξις, εὐγ., οὐς, τῷ, (ἵστημι, στή- 

Στήριξις, a late form found only in the present, corrupted from ἱστηρια I stand, Perf. of ἱστημι. Buttm. § 107. II. 2, marg. — To stand, intrans. Mark 11: 25 ὅταν στήριξε ποιμηνάυων. Else-where only trop. i. q. to stand firm in faith and duty, to be constant, to persevere; c. dat. commodi, Rom. 14: 4 τῷ ἄλλῳ κυρίῳ στήριξε ἥπειρον to his own master he standeth or falleth, i. e. it is for his own master, not for you, to judge whether he is faithful or unfaithful. Seq. dat. of thing, Gal. 5: 1 τῇ ἐλευθερίᾳ. Seq. ἐν c. dat. I Cor. 16: 13 στήριξε ἐν τῇ πίστει. Phil. 1: 27. 4: 1 ἐν κυρίῳ, i. e. in the faith and profession of Christ. 1 Thess. 3: 8. absol. 2 Thess. 2: 15. — Sept. for ἀναμνήσθη Ex. 14: 13 in Cod. Alex. et Compl.


Στοιμαζεν, άδος, η, found only in N. T. prob. a corrupted form for στριβάς, αδος, η, from στιβα, Lat. stipo, to tread, Αor. 2 ΄στιβο; which latter form is read in several Mss. Comp. Fritzsche IV Evangel. Vol. II. p. 474. Pp. ‘any thing trodden,’ and hence ‘any thing strewed to lie upon,’ a couch of tender boughs, leaves, grass, etc. Aristoph. Plut. 541 στιβάδο σχινών. Pol. 5. 48. 4. Diod. Sic. 17. 85. Xen. Cyr. 5. 2. 15. — In N. T. meton. a green bough, branch, Mark 11: 8 στριβάδας ψκαπτον εκ των δένδρων, i. q. in Matt. 21: 8 ἑκάστον κλάδους. Comp. Wetst. N. T. I. p. 609.

Στομή, ου, το, (dim. of στόρχος a row, series, fr. στήσα to go up by steps,) pp. a little step, a pin, peg, standing upright, e. g. the gnomon of a dial, monet. Aristoph. Eccles. 648 or 652. Trop. an element, e. g. elementary sound, a letter, Pol. 10. 45. 7. Luc. Jud. Voc. 12.—In N. T. plur. τα στομήα, elements, e. g. a) genr. the elements of nature, the component parts of the physical world. 2 Pet. 3: 10, 12 στομήα κατόμων. Comp. Minuc. Felix 34. 2 “Stoicis... et Epicureais de elementorum conflagracione et mundi ruina eadem ipsa sententia est.” Senec. de Consol. ad Mare. 26.—Wisd. 19: 17. Jos. Ant. 3. 7. 7. Luc. Parasit. 11. Hidian. 3. 1. 12.
b) spoken of elementary instruction, the elements, the rudiments, e. g. of Christian instruction, Heb. 5: 12 τα στομήα τῆς ἀρχῆς i. e. the first rudiments, principles; comp. Buttm. § 123. n. 4. Winer § 34. 2. — Plut. de Puer. educ. 16 στομήα τῆς ἀρχῆς. — Spoken of philosophy, and espec. of the Jewish religion in contrast with Christianity, i. q. the mere rudiments, Gal. 4: 3, 9. Col. 2: 8, 20.

Στομέα, ὑν, f. ἡμα, [στόρχος a row,] to stand or go in order, to advance in rows, ranks, Xen. Cyr. 6. 3. 34. Mag. Eq. 5. 7. In N. T. trop. to walk orderly, seq. dat. of rule, i. q. to live according to any rule or duty, to follow;
mostly from the Hebrew:—(1) ἀνοίγειν 
τὸ στόμα to open one's mouth, to speak, 
and so trop. of the earth as rent in 
chasms Rev. 12:16; see fully in Ἀνοί-
γω. (2) ὁ ἐκπορευόμενον ἐκ τοῦ στό-
ματος, i. e. words uttered, sayings, dis-
course, Matt. 15:11, 18; comp. Sept. 
Num. 30:3. 32:24. So ὁ ἐκπ. διὰ 
tοῦ στόματος: ἐκ τοῦ ὅμων, word, pre-
cept, Matt. 4:4, in allusion to Deut. 8:3 where Sept. for στ. 
(3) λαλεῖν v. eἰπεῖν διὰ στόματος τινος, to speak 
through the mouth of any one, to speak 
by his intervention, as God by a pro-
phet, messenger, Luke 1:70 νόμος ἑλα-
κτικι διὰ τοῦ στόματος τῶν ἄγιων προφητῶν. 
Sept. and Heb. τῷ μ. 2 Chr. 36:21, 22. 
(4) στόμα πρὸς στόμα λαλεῖν, to speak 
mouth to mouth, orally, without the need 
32:4. — Jos. Ant. 10. 8. 2 λαλ. κατά 
στόμα. 

b) trop. i. ἐν edge, point, as of a wea-
pon; the figure being taken from the 
mouth as armed with teeth and biting, 
or as being in beasts the front or fore-
most part; also of the front of an army, 
Xen. H. G. 4. 3. 4. An. 3. 4. 42. In 
N. T. of a sword, στόμα μαχαῖρα Luke 
Hom. Il. 15. 389. Al. 

Στόμαχος, οῦ, ὁ, στόμα (στόμα), pp. a 
mouth, opening, hence, the throat, gUL-
llet, Hom. II. 3. 292. ib. 19. 266. In 
N. T. the stomach, 1 Tim. 5:23. — Luc. 
Chronosol. 17. Hidian. 1. 17. 23. 

Στρατεύον, άς, άς (στράτευον), military 
service, warfare, Hidian. 4. 9. 9. Xen. 
Cyr. 8. 8. 6. a military expedition, cam-
paign, Pol. 2. 22. 2, 6. Xen. H. G. 7. 4. 19. In N. T. metaphor of the apos-
tolic office, as connected with hardships, 
dangers, trials, a warfare; 2 Cor. 10:4 
ta γαρ ὥστε τῆς στρατεύας ὡς ὁ σώ-
σικα. 1 Tim. 1:18, see in Στατεύον b. a. 
— Jos. de Macc. § 9 ἔτην καὶ εὐγενῆ 
στρατεύων. 

Στρατεύομαι, ασσός, τό (στρατεύω), 
a military expedition, campaign, i. q. 
στρατεύον, Hidian. 3. 49. In N. T. meton. 
an army, forces, troops, host, genr. Matt. 
18. — By synecd. a band or detach-
ment of troops, e. g. the garrison in the 
fortress Antonia, Acts 23:10, 27; also 
Hidian. 4. 6. 11, spoken of a part of the 
praetorian cohort. 

Στρατευόν, ένος, στράτος (στράτος, camp, 
army,) to serve in war, to be a soldier, 
Xen. Cyr. 4. 4. 11. to wage war, to make 
an expedition, campaign, Pol. 2. 2. 7. 
—Often and in N. T. only Mid. depon. 
στρατεύομαι, to serve in war, to war, to 
be a soldier, warrior, intrans. 

α) pp. I Cor. 9:7 τίς στρατεύεται ἵνα 
δύναις ποτε; 2 Tim. 2:4. Part. ό 
Xen. Mem. 1. 6. 9. 

b) trop. to war, spoken (a) of the 
apostolic office as connected with hard-
ships, trials, dangers, 2 Cor. 10:3. c. 
acc. of kindred noun, 1 Tim. 1:18 ὑπά 
στρατεύη τῆς καλῆς στρατεύας, comp. 
Buttm. § 131. 3. — Jos. de Macc. § 9 
Ἱέρα καὶ εὐγενῆ στρατεύων στρατεύσα 
σατε ὑπά τῆς εὐσφαίρας. — (β) Spoken 
of desires and lusts which war against 
right principles and moral precepts, 

Στρατιά, ας, άς (στρατιά), pp. leader of an army, commander, gene-
Sic. 2. 21, 22. Xen. Mem. 3. 1. 3 sq. 
Ag. 3. 5. So of the ten Athenian com-
manders chosen annually, with whom the 
polēmāχος was joined, Hidot. 6. 109. 
Ael. V. H. 3. 17. Potter's Gr. Ant. H. 
p. 53. Afterwards only one or two 
were sent abroad with the army, as circu-
stances required, and the others 
had charge of military affairs at home, 
i. q. ὁ χώρας, Dem. 238. 18 ὁ ἐπὶ 
tῶν ὅπλων στρατηγός καὶ ὁ ἐπὶ τῆς διω-
V. H. 3. 8. In other Greek cities i. q. 
chief-magistrate, prefect, Diod. Sic. 16. 
56 Φοινίκου ὁ Φοινίκων στρατηγός. ib. 
14. 93. Luc. Tox. 17 ἑσεῖν οἱ στρατη-

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Tea rece

tyo. Napijcay sc. tay "Eqsotwy, comp. § 12. — Spoken of Roman officers, i. q. consul, tātās, Pol. 1. 7. 12. ib. 1. 53. 5.


Gruter Inscript. p. 503 στρατηγός κατά πόλιν καί ἐπὶ Ἕβρων i. q. praetor urbanus et peregrinus. Comp. Adam's Rom. Ant. p. 119 sq. In Roman colonies and municipal towns, the chief magistrates were usually two in number, called duumviri, (occasionally four or six, quattuorviri, sevirī. Minut. in Cic. ad Div. 13. 76. Gruter Inscript. p. 416. 8. p. 565. 3.) who also were sometimes styled praetores, i. q. Greek στρατηγοῦ. Cíc. de Leg. Agrar. II. 34 "cum ceteris colonies duumviri appellatur, hi so praetores appellari volebant." Adam's Rom. Ant. p. 74. —Hence in N. T.

a) of the duumviri, praetores, magistrates of Philippi, where was a Roman colony, Acts 16: 20, 22, 35, 36, 38. — Sept. for ἐν Ἱππ. i. e. magistrates of the Jewish people under Ezra and Nehemiah, Ezra 9: 2. Neh. 2: 16. 4: 14. 13: 11.


Στρατηγεῖς, ἄν, ἄν, (στρατός,) an army, host, Sept. for Λαβ. 2 Sam. 3: 23. 1 K. 11: 15. Hidam. 6. 5. 16. Xen. Cyr. 1. 4. 17. In N. T. only by Hebr. στρατ- τία οἰκύνοι τοῦ οὐρανοῦ, i. q. νυξ θεοῦ θεοῦ, host of heaven, viz.


Στρατολογεῖν, ὁ, ὁ, ὁ, (στρατο- λόγος, from στρατός, λέγω,) to collect an army, to levy, to enlist; Part. ὁ στρα- τολόγησας one who holds a levy, i. q. commander, general, 2 Tim. 2: 4. —Plut. C. Mar. 9. Diod. Sic. 18. 12. Trop. to enlist, i. q. to incite, Jos. B. J. 1. 27. 6. ib. 5. 9. 4. 4.

Στρατοπεδεῖρας, ὁ, ὁ, (στρα- τοπεδέων, ἀρχ.) prefect of the camp, an officer to whose charge Paul was committed at Rome, Acts 29: 16. Many understand here the praefectus praetorii (comp. Phil. 1: 13) or commander of the emperor's body-guards, as having the general charge of all prisoners sent to Rome; but this is perhaps too broad an inference from the single known instance, where the younger Agrippa was once imprisoned by this officer at the express command of the emperor Tiberius; comp. Jos. Ant. 18. 6. 6. coll. 10. Krebs Obs. in loc. See Adam's Rom. Ant. p. 149, 563. — genr. Luce. Quom. Hist. conscr. 22. Spoken of the centurio primipili or standard-bearer of a legion, Dion. Hal. Ant. 10. 36 bis, comp. ib. 9. 10. Adam's R. Ant. p. 370.


Στράτευμα, ὁ, τή, (στρατή, a windlass, winch, instrm. of torture, fr.

Στρεφώ, γ. ψω, pp. i. q. τρέφω, the first and third consonants of the root being strengthened by the sibilant and aspirate; to turn, to turn about, trans. Mid. στρεφόμας and Aor. 2 pass. ἐστρέφησθαι as Mid. to turn oneself, to turn about, intraps. comp. Buttm. § 136. 2.


Stwyvalo, f. dow, (arvyv6s hateful, austere, gloomy, fr. oTUyEO,) to be or become austere, gloomy, sad, intrans. e. g. of the countenance, Mark 10: 22 oruyveous éni TH hoyo anqAIe hunomevos. — Nicet. in 'Andron. Comnen. II. 2. P- 207 HOTNPLGITES oty of dy Igmmor nal otvyvacortes éSimoxor. — Trop. of the sky, to lower, intrans. Matt. 16: 3 nugdater yao aotuyvacon & ovgavos. — Wisd. 17: 5 nix stynv, and so stynvó- tis Pol. 4. 21. 1.


Stoixos, y, ov, Stoic, and oi stoixoi the Stoics, a sect of philosophers founded by Zeno, and so called from the otoj, portico, where he taught. See the works of Epictetus, Arrian, M. Antoninus, his followers. Acts 17: 18.


Συγγγνήσεως, εός, οὔς, ὁ, ἡ, adj. (σύν, γένος, γίγνωμα,) kin, kindred, related; subst. a kinsman, relative, one of the same family. Mark 6: 4 oivx ἐντι προ-


Συγγγνήσεως, εός, οὔς, ὁ, ἡ, adj. (σύν, γένος, γίγνωμα,) kin, kindred, related; subst. a kinsman, relative, one of the same family. Mark 6: 4 oivx ἐντι προ-


know and think, with, to accord, to concede, concession, permission, leave. 1 Cor. 7: 6 to to dè lêgo kàtâ sunugnô-
men, oû kàtâ ëpítagôyn, this I say by way of concession [sc. to the weakness of the flesh], and not of command. — Ec-

Συναξάντες, (σῶν, κάθεμα,) to sit down with, to sit with, c. dat. Mark 14: 54. c. dat. depending on σῖν in compo.

Συνακάςαξε, f. ἰσω, (σῶν, καθίζω,) trans. to cause to sit down with, to seat with; intrans. to sit down to-
gether, to sit with.

a) trans. seq. εν c. dat. of place, Eph. 2: 6 καὶ συνιγγίμα καὶ συνεκαθίσαν [ἡμᾶς τῷ Χριστῷ v. 5] ἐν τῶι ἐπουρναῖως.
b) intrans. of several, to sit down to-

Συνακασπαθέω, ὁ, ἡ, (σῶν, κακοπάθεω q. v.) to suffer evil with any one, to endure affliction with, c. dat. of thing in respect to which or for which, Winer § 31. 1, 3. Buttm. § 133. n. 2. 2 Tim. 1: 8 Guy xtc nis Pyooy [guot] tH συányhio. Comp. in 2συνακαλεῖα.

Συνακαξαζεῖα, ἡ, (σῶν, κακοξαζεῖα q. v.) only in Pass. to be maltreated or afflicted with any one, to suffer afflic-
tion with, c. dat. of pers. Heb. 11: 25 συγκακασπαθήσαν ἠμοί τὸν εὐγγελία.

Συνακαζεῖα, ἡ, (σῶν, ἐπαζεῖα, κακο-
ξεῖα q. v.) to go down with any one, sc. from a higher to a lower place, as from Jerusalem to Cesarea, intrans.

Συνακαζήθειας, εώς, ἡ, (συγκακα-

Συνακαβαίνω, f. βάιμων, (κατα-
βάιμων q. v.) to go down with any one, sc. from a higher to a lower place, as from Jerusalem to Cesarea, intrans.

Συνακατάθεισαι, as Mid. (κατα-
τίθησεις q. v.) to put or lay down with another, to deposit with, Isaacs 59. 25 γραμματι-
ον. — Usually and in N. T. only c. acc. ψηφον implied, to deposit one's vote with others in the urn, to give one's vote with others, i. e. trop. to assent to, to accord with, to agree with or to, c. dat. Luke 23: 51.—Hist. Sus. 20. Jos. Ant. 20. 1. 2 συγκακαθήσαν τῇ γνώμῃ ταύτῃ. Pol. 3. 98. 11. Plato Gorg. p. 501. c.

Συνακαταπαθής, f. ἱσω, (σῶν, κα-
καταπαθής q. v. pp. to reckon or count down,) to count down with, i. q. to reckon or number with others, Pass. Acts 1: 26 συγκακασφασθῇ μετὰ τῶν ἔνδεικν ἀπο-
στόλων. Etymologically it might also here signify to be allotted or voted with the apostles. Comp. in ἰδών, ἰδο-
ῖαι. —Not found in this sense in classic
writers, with whom Mid. xatapffômasa, is i. q. 'to give one's vote against, to condemn.' Dem. 790. 15. Xen. H. G. 1. 7. 38.


_Suvxvéea_ f. ἵσιος, (κυνῖον,) to move with; Mid. intrans. to move oneself with, to move together with others, Plat. de Adulat. et Amic. 7. ed. R. VI. p. 190. 10. Epict. Ench. 33. 10. Trop. to move in mind with any one, to incite, to rouse, sc. to like exertion, to sympathy, etc. Plut. Galb. 1. Pol. 2. 59. 8. ib. 15. 17. 1. — In N. T. spec. of a popular commotion, to move together, to stir up at the same time, trans. Acts 6:12 τῶν λαῶν καὶ τῶν προσβατίσσων x. l. Comp. _Κινεῖον._


_Sυγκίνω, _f. εἴσω, (κυσάνω,) to separate distinct things and then bring them together into one; hence to join together, to combine, to compose; opp. διακαθάμνων 'to separate between, to decompose,' Plut. Consol. ad Apoll. 15. ed. R. VI. p. 418, καλῶς ὁ Ἑλικάρφος συνεκαθάμην, φρασί, καὶ διεισέρθη, καὶ ἀπέλευθε δὲν ἄλλος καλῶς, γά μὲν εἰς γῦν, πάντως δὲ νῦν. Luc. Pseudosoph. 5. Plat. Phaedo 15. In later usage and N. T. to place together and judge of, i. e. to compare, to estimate by comparison, constr. c. acc. et dat. Comp. Lob. ad Phryn. p. 278.


b) by impl. i. q. to explain, to interpret, sc. by comparison of one thing with another. 1 Cor. 2:13 ανωτεροκοτις πνευματικοις πνευματικας συγκινήσασιν. So Sept. for ἑκκλησία Gen. 40:8, 10, 22. 41:12, 15. ἑκκλησία Dan. 5:12. — Others in 1 Cor. I. c. take dat. πνευματικοις as masculine.

_Suyxkýlito, _f. ἤσσω, (κύλλω,) to stoop


Συγκυπτον, (χειω,) also συγκυπτον a later form disapproved by the grammarians, see in Εχειω; impf. συγκυπτον and συγκυπτον, Pass. perf. συγκυπτον, aor. 1 p. συγκυπτον, see fully in Εχειω. Buttm. § 114. p. 307.—Pp. to pour together, Lat. confundo; hence trop. i. q. to confound, to confuse, trans.

b) of the mind, to confound, to perplex, e. g. a person in disputation, c. acc. Acts 9: 22. Of persons in amazement, consternation, Acts 2: 6 συγκυπτον δε το πληθυνος, και συγκυπτον.—1 Macc. 4: 27. Arr. Epict. 3. 22. 25. Diod. Sic. 4. 62 συγκυπτον δε την υυπον.—Συγκυπτον, σωμα, f. η ουκαρια, depon. Mid. (χαιρων q. v.) to use with another, to have in common use, Pol. 3. 14. 5. ib. 6, 3. 10. In N. T. to have usage, dealings, intercourse with any one, c. dat. John 4: 9 ου γαρ συγκυπτοντα τινι μακαριται.—Arr. Peripl. mar. Eryth. p. 159 συγκυπτοντα δε ανυ- τη [τη νυσθ] και απο μονος των, i. e. some from Muza have commerce with the island. Comp. χρωμαται Xen. Hi. 5. 2. Mem. 4. 8. 11.

Συγκυπτον, see Συγκυπτειν.


Συγκυπτεο, ω, f. η ουκαρια, (συν, ζειω,) to live with any one, i. e. not to die, c. dat. expr. or impl. see in Μειων. 2 Cor. 7: 3 εν ταις καρδιαις ημων οτι εις το συναποθανεν και συζηνα, sc. ημων. Trop. of eternal life with Christ, Rom. 6: 8. 2 Tim. 2: 11. —Aristot. Eth. 8. 6. Athen. 6. p. 249. B. Dem. 363. 4 ος συζην των λοιπων βιων ανακη.


Συγκυπτον, η, ου, f. η ουκαρια, (συν, ζειω,) to seek any thing with another, as Her- cules with Iphitus for his cattle, Apol- lod. Bibl. 2. 6. In N. T. trop. to seek together, i. e. to inquire of one another, to question with, e. g.

b) genr. i. q. to question, to reason, to


Συζήτηταις, οὗ, ὁ (συζήτω), a questioner, reasoner, disputant, a sophist, 1 Cor. 1:20. — Rabb. ἴμμι, also ἴμμα house of disputation, i.e. a school, academy, Buxt. Lex. Chald. Rabb. 583 sq. Fuller Mise. Sac. 3. 7.


Συζητοποιεῖταις, ὁ, f. ἡ (ζητοποιετῳ q. v.) to make alive with any one, to quicken with, e.g. trop. into spiritual life with Christ as risen from the dead; c. dat. τῷ Xo. Eph. 2:5. With σῶν repeated Col. 2:13, comp. Winer § 56.2, 4 fin.


Συζήμων, gen. ἐς, ἡ (συξυν, μορφι, μόρφων), i. q. ἡ συξομορέα, a sycamore-tree, pp. 'the fig-mulberry,' Luke 19:4. This tree is frequent in Egypt and the level parts of Palestine, resembling the mulberry-tree in its leaves, with fruit similar in appearance to the fig, but indigestible. It is more frequently called the sycamine tree, ἰ συξαμόμονς q. v. See Dioscor. I. 182, 184. Theophr. H. Pl. 4. 2. Athen. 2. p. 51. B. Warnekros Hist. Nat. Sycomori, in Eichhorn's Rept. für morgenl. Literat. St. 11, 12.—Hesych. συξογομορία· συξαμόννοι. Other forms in Mss. are συκομορία, συκομοραία, συκομορία.


Συζυκωρίστης, f. λήψωμαι, (λήψιν, λήψαται) to take together, pp. to enclose in
the hands, Lat. comprehendere, trop. i. q. Engl. to comprehend, to comprise, Hdot. 3. 82 إِنِّي إِسْتَبْنَتُ سَلَالُوُّوُهُ إِيْنَٰهُ ib. 7. 16.3. to take or bring together, to collect, e. g. scattered troops Hdot. 5. 46. Also to take with oneself, Xen. Cyr. 3. 3.1 ἀπὸ συλλαβων τὸ ἑπιγραφέων στρατεύματα. In N. T.
1. Lat. comprehendere, as spoken of persons, to take or seize altogether, all around, stronger than Luke ἑμῖν, from the idea of clasping together or grasping with the hands, i. e. seizing and holding fast with the hands clutched together; comp. συν intens. in Συν νοε anchor note.


Συλλῦται, f. ἔσχα, (ἐπί γραμμ. v.) to throw, send, strike together, trans. e. g. of streams flowing together, τῇ ἐν συλλύταις Hom. II. 4. 453. Hdot. 4. 50; of warriors, τῇ ἐν συλλύταις Xen. Ag. 2. 12. Of persons, to send or bring together, e. g. in strife, Lat. committere, Hom. II. 3. 70. Xen. Conv. 4. 9. — In N. T. a) of things, to throw or put together, pp. c. acc. λόγοις or the like implied, like Lat. conferre i. q. conferre sermo-

(b) of persons, introns. or c. ιατόν impl. Buttm. § 130. n. 2. Winer 39. 1; pp. to throw oneself together with another, i. q. to encounter, to meet with, c. dat. (a) in a hostile sense, εἰς πόλεμον Luke 14:31.—2 Macc. 8:23. Jos. Ant. 6. 5. 3 συμβαλλόν εἰς μαχήν. Pol. 10. 37. 4. Xen. H. G. 4. 2. 22.—(β) Genr. i. q. to meet with, Acts 20:14 συνβιβάλλαν ὡμίν εἰς τὴν Ἀποσ.—Jos. Ant. 2. 7. 5. Xen. Cyr. 6. 2. 41.

Συμβαλέω, f. εὐσω, (βασιλεῦω,) to reign with any one, c. dat. comp. in Συγκάθημα, pp. Luc. D. Deor. 16. 2. Pol. 30. 2. 4.—In N. T. only trop. comp. in Βασιλεύω b. 1 Cor. 4:8. 2 Tim. 2:2.


b) i. q. to put together in mind, and hence praepec. to gather, to infer, to conclude, c. ὧν Acts 16:10; also to prove, to demonstrate, c. ὧν, Acts 9:22 συμβιβαζόν ὅτι οὐτός ἦσσον ὁ Ἰησοῦς.—c. ὧν Aristot. Rhet. ad Alex. 36. c. πείθ Plat. Rep. VI. See Wetstein N. T. II. p. 109.—From the Heb. c. acc. of pers. i. q. to teach, to instruct. 1 Cor. 2:16 ὁ συμβιβάζας αὐτὸν sc. τὸν κήρυξ, in allusion to Is. 40:13 where Sept. for γραφήν. So also Ex. 18:16. Deut. 4:9. ἡμεῖς Is. 40:14. ποιήσαν Ex. 4:12. Lev. 10:11.


Συμεών, ὁ, indec. Simeon, Heb. ἱεροῦ (a hearing), pr. n. i. q. Συμων. 1. The second son of Jacob, born of Leah; also of the tribe descended


3. A pious Jew, who took the infant Jesus in his arms and blessed him in the temple, Luke 2:25,34. He is supposed by many to be the same with Shammai, mentioned by Josephus along with Pollio, Ant. 15. 1. 1, et 10. 4; and also the same mentioned in the Talmud as the father of Gamaliel; see in Γαμαλιὴλ. Wetst. N. T. I. p. 665. Jahn § 106.


Συμμαρτυρέω, οὖς, ο (μαρτυρέω), to witness with, to bear witness with another, to testify with, i. e. at the same time and to the same effect, c. dat. see in Συμμακνάω. Rom. 8:16 τὸ πνεῦμα συμμαρτύρω τῷ πνεύματι ημῶν, ὡς καὶ τ. 3. 9:1. absol. 2:15. Rev. 22:18 in text. rec. where the better reading is μαρτυρέω.—Plut. de Adulat. et Amic. 9. ed. R. VI. p. 226. Xen. H. G. 7. 1. 35.

Συμμετέχω, ἐν τινί, (μετέχω) to divide with another; in N. T. Mid. to divide with so as to receive part to oneself, to share with, to partake with, c. dat. 1 Cor. 9:13.

Συμμετόχος, οὖς, ο (μέτοχος q. v.) to share with another, to make of like form with, to conform, Pass. c. dat. trop. Phil. 3:10 in MSS. for συμμορφῶν id. q. v.

Συμμορφός, οὖς, ο (μορφή), having like form with, conformed, like, c. dat. comp. in Συμμαχία. Phil. 3:21 τὸ σῶμα . . . συμμορφὸν τῷ σῶματι τῆς δόξης αὐτῶν. See. gen. Rom. 8:29 προώρισαμεν συμμορφῶν τῆς εἰκόνος τοῦ νόου αὐτῶν. For the gen. after words compounded with σὺν in classic writers; see Matth. § 379 fin.

Συμμυστήριον, εῶς, ε (συμμυστήριον), to make of like form with another, to conform, Pass. c. dat. trop. Phil. 3:10.

Συμπαραδείκνυε, οὖς, ο (συμπαραδείκνυε), to sympathize, i. e. to feel with another, to be affected in like manner, c. dat. see in Συμπαραχωροῦ. Heb. 4:15 συμπαραδείκνυε ταῖς αὐθεντικαῖς ἡμῶν. Praeleg. i. q. to have compassion on any one, to afford sympathizing aid, Heb. 10:34.—Symm. for τιτλο. Job. 2:11. Test. XII Patr. p. 536. Plut. Timol. 19. Isoer. p. 64. B.

Συμπείκω, εἰς, ε (συμπείκω), to make of like form with another, to conform, Pass. c. dat. trop. Phil. 3:10.

Συμπαραγείνομαι, (παραγείνομαι q. v.) to come with any one, to be present with, Engl. to stand by any one, as a friend and advocate, c. dat. see in Συμπαραιτήσεως. 2 Tim. 4:16 εν τῇ προώρισσῃ μου ἄνθρωπος αὐθεντικός μοι συμπαραγίνω. Sept. for τιτλο. Ps. 83:9. — Of a multitude, to come together, to convene, Luke 22:48. —Thuc. 2. 82.

Συμπαρακαλέω, εἰς, ε (παρακαλέω q. v.) to call for or invite with, at the same time, Xen. Cyr. 8. 1. 38. to invoke with others, ib. 3. 3. 21. to exhort with another, e. g. an army, Pol. 5. 83. 3. In N. T. Pass. i. q. to be comforted, comforted with others, i. e. to receive solace and encouragement in the society of others. Rom. 1:12 συμπαρακαλεῖται εἰς υἱὸν. Comp. Παρακαλεῖον d.

Συμπαραλαμβάνω, aor. 2-τάλαβον, (παραλαμβάνω q. v.) to take along.

Συμπαραμένων, f. μενόν, (παραμένων) pp. to remain near with any one, to continue with, sc. in life, c. dat. Phil. 1:25. Comp. in Συγκάθαραθα. — Sept. Ps. 72:5 συμπαραμείνει τῷ ἥλιον.


Συμπαράσχομαι, f. πάσσομαι, (πάσχον) to be affected with or as another, to sympathize with, to suffer with, absol. 1 Cor. 12:26 οὐ πάσχειν ἐν μέλος, κοιναῖαι πάντα τὰ μέλη. So Rom. 8:17, i. q. to endure like sufferings. — Pol. 15. 19. 4. Diod. Sic. 4. 11.


Συμπαραλαμβάνω, (συμπαράλαμβανομαι) to embrace, pp. to take around with something else, i. e. to embrace with, to comprehend, to include, Dem. 235. 16. Diod. Sic. 14. 7. — In N. T. to embrace withal, at the same time, Acts 20:10.

Συμπάλαινομαι, f. συνάλαινομαι, (συνάλαμβανομαι) to drink with any one, c. dat. as in Συγκάθαραθα, trop. Acts 10:41 οὕτως συναλαμβάνομεν καὶ συνείνειον αὐτῷ, comp. in Ευθαίο c. 8. Sept. for ἵππον Esth. 7:1.—Dem. 1352. 27. Xen. Cyr. 5. 2. 28.

Συμπατίζω, nor. 2 συμπατίζομαι, (συμματίζομαι) to fall together, as a house, to fall in ruins, absol. Luke 6:49 in Ms. for ἐπίθαται. — Dem. 599. 3. Xen. An. 5. 2. 24.


Συμπαλπάω, ὁ, f. ὁ παλπάων, (πάλπαον) to fill up altogether, to fill wholly, completely.


Συμπαράστησις, ou, ὁ, (παράστησις) a fellow-citizen, trop. of Gentile Christians as admitted to the privileges of the gospel along with the Jews, Eph. 2:19. — Jos. Ant. 19. 2. 2. Ael. V. H. 3. 44. This form of compounds is disapproved by the grammarians; see Phryn. ed. Lob. p. 172, 471.


Συμπαρασκεύασμα, f. συμπαρασκευάσμα, (συμπαρασκευάζομαι) the work of an actual or intended act of kindness, benevolence, c. acc. Acts 6:1.

Σύμφερον, (φύμω,) to speak with, i. e. in the same manner, i. q. to say yea, to assent to, c. dat. Rom. 7: 16 ουκ ουπέρνυ τω νομω. —Dem. 668. 14. Xen. An. 5. 8. 9. Hesych. σύμφερον συμφωνίας, συνμολογίας.

Σύμφερον, ou, ὃ, ἃ, adj. (συμφέρων,) profitable, Neut. το συμφέρον as subst. profit, once in MSS. for το συμφέρον, 1 Cor. 7: 35.—Xen. H. G. 6. 3. 14.


Σύμφωνον, οὐ, τ. θυώ, (σύμφωνον,) to sound together, i. e. to be in unison, accord, pp. of musical instruments; in N. T. trop. to accord with, to agree with, intras. c. dat. expr. or impl. see in Σύγχρονος.


Συμφωνώνης, εος, ἡ, (συμφωνωνίας,) unison, accord. 2 Cor. 6: 15 τίς οὐ συνεφαράγης Χριστῷ πρὸς Ἑλλάδα.—So συμφωνία Jos. c. Ap. 2. 16 pen. Hidian. 3. 13. 8.


Summarios, accordant, and Neut. 10 ovngw-voy subst. accord, agreement, 1 Cor. 7:5 ἐκ συμφωνίων.—Pol. 6. 36. 5. genr. Di- od. 6. 11. Epict. Ench. 49. 3.

Σύμμηκτος, η. ισος, (ψυχής q. v.) to reckon together, to compute, e. g. τοις τιμαίς Acts 19:19.—Aristoph. Lysistr. 142.


b) trop. of connexion, consort, as arising from likeness of doing or suffering, from a common lot or event, with, i. e. in like manner with, like, Rom. 6:8 ὦ δέ ἀποτάσσων σιν Χριστο. 8:32. 2 Cor. 13:4. Gal. 3:9. εἰλογούνται σιν τῷ πιστῷ Ἀβραάμ, i. e. with and like Abraham, by the same acts and in the same manner. Col. 2:13. 20. —So ἡ, Sept. μετά Ps. 106. 6. Ecc. 2:16.

c) of connexion arising from possession, the being furnished or entrusted with any thing. 1 Cor. 15:10 ἡ χάρις τοῦ Θεοῦ ἡ σίν ειμι, i. e. ἡ δοσσία
μου in Rom. 12:3, 6. 2 Cor. 8:19 συντιμηθῶν τῶν ἀδελφῶν ... σὺν τῇ χάριτι ταύτης, i. e. who is entrusted with this gift. (Psalt. Sal. 7:4 ἀποστέλλεις δάνατος σὺν ἐντολῇ;) James 1:11 αἰτίας γὰρ ὁ ἡλίος σὺν τῷ καύσωνι.—Hom. Od. 24.193. Xen. Conv. 2.22. Cyr. 1. 2. 4.

d) implying a joint-working, co-operation, and thus spoken of a means, instrument, with, through, by virtue of. 1 Cor. 5:4 σὺν τῇ δύναμις τοῦ κυρίου ἐν Χρ.—Xen. Cyr. 8.7.13. Conv. 5.13.
e) implying addition, accession, like Engl. with, i. e. besides, over and above, Luke 24:21 ἀλλὰ γε σὺν πᾶσι τοῖς τοῖς ταῖς ἡμέρας ὡσπερ σύμμορφῳ, with, i. e. besides all this. Comp. Heb. 7:27 Sept. σὺν τοῖς Νεβ. 5:18.—3 Macc. 1:22.

Note. In composition σὺν implies:
1. society, companionship, consort, with, together, Lat. con-; also therewith, withal; e. g. συνήγαγω, συνεδρία, συγκαθήθημαι. 2. completeness of an action, altogether, round about, on every side, wholly, and thus intensive; e. g. συνπλήρωσον, συγκαθάσθω.—Comp. Passow no. 3. Viger. p. 642 marg.

Συναγάγω, f. ζω, (ἀγω) to lead or bring together, to gather together, to collect, trans.


Συναγωγή, ἦς, ἡ (ἀγωνα), a collecting, gathering, as of fruits, Pol. 1. 17.9; of people, tribes, Psalt. Salomon. 17:48, 50. Pol. 4.7.6. a mass, multitude, as collected, e. g. ἔστω Sept. Job 8:17. ἔστω Is. 37:25; or of persons, as the congregation of Israel, Sept. Ex. 12:3, 19. Lev. 4:13. Eclesius. 24.21. 1 Mac. 14:28; or an army, Ex. 32:22. 23. 38:4, 15. Hence in N. T. an assembly, congregation, synagogue; spoken a) of a Christian assembly or church, James 2:2. Also prob. of false Judaizing teachers, who are called συναγω-γὴ Σατανᾶ, Satan's assembly or syna-


c) meton. of a Jewish place of worship, a synagogue, later Heb. יִתְרוֹנ יִתְרָה house of assembly, comp. Bux. Lex. Chald. Rab. 1055. Synagogues appear to have been first introduced during the Babylonish exile, when the people were deprived of their usual rites of worship, and were accustomed to assemble on the sabbath to hear portions of the law read and expounded. After the return from exile the same custom was continued in Palestine; comp. Neh. 8: 1 sq. Originally synagogues would seem not to have differed from the later prosenchoe, see in Προσενχη b; being erected without the cities in the fields, and usually near streams or on the sea-shore for the convenience of ablution. Afterwards they were built in the more elevated parts of every city, and in the larger cities there were several, in proportion to the population. In Jerusalem, according to the Rabbins, were not less than 450 or 494. Assemblies were held in these at first only on the sabbath and festival days; but subsequently also on the second and fifth days of the week, i. e. Mondays and Thursdays. The exercises consisted chiefly in prayers and the public reading of the O. Test. which was expounded from the Hebrew into the vernacular tongue, with suitable exhortation; comp. generally, Vitringa de Synagoga Vet. Lightfoot Hor. Heb. ad Matt. 4: 23. Wettst. N. T. I. p. 278. Jahn §§ 344, 345, 372, 397, 398.—Matt. 4: 23. 6: 2, 5. 9: 35. 10: 17. 12: 9. 13: 54. 23: 6. 34. Mark 1: 21, 23, 29, 39. 3: 1. 6: 2. 12: 39. 13: 9. Luke 4: 15, 16, 20, 28, 33, 38, 44. 6: 6. 7: 5. 11: 43. 13: 10. 20: 46. John 6: 59. 18: 20. Acts 9: 20. 13: 14. 14: 1. 15: 21. 17: 17. 18: 4, 7, 19, 36. 19: 8. 24: 12. συναγωγή τῶν Ἰούδαυων Acts 13: 5. 42. 17: 1, 10. σ. τῶν Ἀβραμίων Acts 6: 9, see in Ἀβραμίων.—Jos. Ant. 19. 6. 3. B. J. 2. 14. 4. 5. ib. 7. 3. 3.

Synagogouμοιμα, f. ισομιμ, depon. Mid. (ἀγωμοματο) to combat, with company in the gymnasium, Ael. V. H. 12. 43; genr. Jos. Ant. 5. 3. 3. Xen. Cyr. 4. 5. 49. In N. T. to exert oneself with another; to strive earnestly along with, i. q. to help, to aid, c. dat. see in Συγκαθημα. Rom. 15: 30 συναγωνισασθαι μου εν ταις προσευχαι.—Jos. Ant. 12. 2. 2. Dion. Hal. Ant. 7. 16. Diod. Sic. 1. 21.

Συναθλέω, ὁ, f. ὁσό, (ἀθλίω q.v.) to contend along with any one, on his side; only trop. to exert oneself with, to strive with or together, i. q. to help, to aid, c. dat. as in Συγκαθημα. Phil. 4: 3 εν το εὐαγγελίῳ συνθέλησον μου. So together, mutually, c. dat. commodi, τῇ πιεστι Phil. 1: 27.


Συναιρέω, f. αἵρεω, (αἵρω,) to take up together, Plut. Lyseand. 15. Sympos. 3. 10. 3. to help, to aid, as if in taking up and bearing a burden, c. dat. Jos. Ant. 17. 4. 2 συνήρεν αὑτας. Dem. 1449. 14. Thuc. 4. 10.—In N. T. only συναιρεῖς λόγον μετὰ τινος, to take up an account with any one, sc. for adjustment, i. q. to reckon together, Matt. 18: 23. 24. 25. 19. — Etym. Magn. ξυναιρέωςα: συναιρωσθαι, συναγωνισθαι.


SvanoctésAc

SuyxtFnuc. Heb. 11:231 "Paws... ob
cuvanwksto toils ansirPjoaou—Sept. for
Gr. III. p. 145. Hdot. 7. 221.

Svanoctés, f. ulw, (ápto-
stéllas) to send off or away with any
one, c. acc. et c. dat. impl. 2 Cor. 12: 18.
Sept. for mbw° Ex. 33:2, 22. —
Esdr. 5:2. Dem. 53. 5. Xen. Cyr. 3.
3. 4.

Svnamisugméno, ò, f. ÿso, (óq-
mológeo, from ármis joint, lógos,) to,
joint together, to fit or frame together,
to join together parts fitted to each other,
Pass. Eph. 2: 21 πᾶσα οἰκοδομή συναρ-
mológoyméνη. 4: 16.

Svnamipláze, f. ÿso, (svn.
tens intens. ármis,) Lat. corrupere, to seize
or grasp altogether, i. e. to seize or
catch with the notion of haste and great violence;
stronger than ármis, from the idea
of grasping all around; comp. in SvA-
LauScvm no, 1, and Sv note. Of per-
sons, e.g. a multitude or mob seizing in-
dividuals, c. acc. Acts 6: 12.19:29; of a
demon seizing violently one possessed
—Philo de Plant. N. p. 219. E, òlou τον
νοῦν ὑπὸ θεᾶς κατοχῆς συναρμοσθένεις
óçtroph. Luc. D. Deor. 8 fn. και ἦδη
συναρμοσθώ αὐτήν sc. Minerva. Pol. 5.
41. 9. Hidian. 7. 1. 20. — Of things,
as a ship caught by a tempest, Pass. Acts
27: 15. — Σο ἀναμισσόθησαι ἵν' ἄτενὸν
Thuc. 6. 104.

Συναυλίζομαι, f. ίσωμα, depon,
Mid. (ávλίζομα q. v.) to pass the night
with any one, to lodge or remain with,
Acts 1: 4 in Mss. for συναυλίζομαι.—

Συναυλίζον, f. ῥύο, (αὐδύων q. v.)
to augment withal, at the same time, 2
Mace. 3: 4. Pol. 10. 35. 5. In N. T.
Mid. συναυλίζομαι, intras. to grow to-
tgether, in company, Matt. 13:30.—Dem.
3. 6.

'what binds together,' a band, bond,
copula.

a) pp. Col. 2: 19 διὰ τῶν ἀφών καὶ
συνδέσμων. Tróp. Eph. 4: 3. Col. 3:

14 συν. τῆς τελειότητος, i. q. συνδ. τελε-
ιότατος, Buttm. § 123. n. 4. Winer § 34.
2. Sept. for Chr. τελείωσιν Dan. 5: 6, 13.—
6 συν. ειναιας και φιλιας. Thuc. 2. 75.

b) meton. 'what is bound together,' a
bundle, trop. an aggregate, mass. Acts
8: 23 Εἰς... σύνδεσμον αὐτίας ὦροι στ' ὄντα.
Comp. in ἕως no. 3. a. — pp.
Hidian. 4. 12. 11 πάντα τὸν σύνδεσμον
τῶν ἐπιστολῶν.

Συνδέω, f. δῆσω, (δῆσω q. v.) to
Marcell. 14. Xen. Cyr. 4. 2. 32. In N. T.
of persons, to bind together with, Pass.
to be bound or in bonds with any one,
c. dat. impl. Heb. 13: 3 ὡς συνδεδεμένων,
i. e. as fellow-prisoners. — Jos. Ant. 2.
5. 3 συνδεδεμένος τῷ οἰκονόμῳ. Luc. D.
Deor. 17. 2. Xen. H. G. 2. 4. 8.

Συνδοξάζω, f. ὄω, (δοξάζω, ) to
glorify with any one, i. e. to exalt in
dignity and glory with or as another,
Rom. 8: 17.

Σύνδοουλος, ou, ò, (δοῦλος) a fel-
low-slave, fellow-servant. The Atticists
prefer ὁμόδοουλος, Thom. Mag. p. 649
ὁμόδοουλος Ἀττικόν, οὐ σύνδοουλος. Poll.
On. III. 82. Comp. Lob. ad Phr. p. 471.

a) pp. of involuntary service, Matt.
24: 49 τίπτειν τοὺς συνδόουλος αὐτῶν. —
Hdot. 2. 134.

b) of voluntary service, spoken of
the followers and ministers of Christ, as
fellow-servants together of Christ, Rev.
6: 11. 19:10. 22: 9 ; espec. of teachers,
a colleague, Col. 1: 7. 4: 7. Comp. ἄνω-
λος b.—Also of the attendants of a king,
the officers of an oriental court, Matt. 18:
28, 29, 31, 33 ; comp. v. 23. See in
Ανώλος c. So Sept. for πην' colleagues
Ezra 4: 7. 9. 5: 3, 6.

Συνδρομή, ἤς, ἤ (συντροφῶ, συ-
νθρόμον,) a running together, concourse,

Συνεγείρο, f. εἰρ., (εἰρεῖν,) to
wake or raise up together with any one,
sc. from the dead, as Christians spiritu-
ally in the likeness of Christ's resurrec-
tion, c. dat. Eph. 2: 6 καὶ συνήγειρε sc.

a) the Sanhedrim, Talm. ἀντ. 3, the supreme council of the Jewish nation, composed of 70 members besides the high-priest, in imitation of the 70 elders appointed by Moses, Num. 11: 16 sq. comp. Jos. Ant. 9. 1. 1. The members were selected from the ἀρχεισί, i. e. former high-priests and the chief-priests or heads of the 24 courses; πρεσβύτεροι, elders; and γραμματεῖς, scribes or lawyers. The high-priest for the time being was ex officio president, ἀρχιερεῖα princeps; and a vice-president, called ἀγαθοκλῆς, set at his right hand. The Sanhedrim had cognizance of all important causes, both civil and ecclesiastical; and appear to have met ordinarily in a hall not far from the temple, called by Josephus Βασιλεία, βασιλειών, B. J. 5. 4. 2. ib. 6. 3; though on extraordinary occasions they were sometimes convened in the high-priest's palace, Matt. 26: 3, 57. Under the Romans the right of capital punishment was taken away, John 18: 31; though they might aid in carrying a sentence into execution, John 19: 3, 9, 16. See Buxt. Lex. Chald. 514, 1513. Lightf. Hor. Heb. ad Matt. 2: 4, 23: 2. Jahn § 244. — Genr. Hidian. 2. 3. 5. Xen. H. G. 2. 4. 23.

b) a council, tribunal, i. e. the smaller tribunals in the cities of Palestine, subordinate to the Sanhedrim, i. q. κρίσις. Matt. 10: 17. Mark 13: 9. See fully in Κρίσις b. γ. 

Συνείδησις, εις, η, (συνείδθα, συνει- δέθα,) pp. "a knowing with oneself," consciousness; and hence conscience, that faculty of the soul which distinguishes between right and wrong, and prompts to choose the former and avoid the latter. John 8: 9 ἕνωσθε τῆς συνειδήσεως ἀληθομονώμενοι. Rom. 2: 15 συμμαρτυρο- σῆς αὐτῶν τῆς συνείδησεως. 9: 1. 13: 5. 1 Cor. 10: 25, 27, 28, 29 bis. 2 Cor. 1: 12. 1 Tim. 4: 2. Tit. 1: 15. Heb. 9: 9, 14. 10: 2, 22. So συνείδησις ἀγαθή a good conscience, i. q. consciousness of right, rectitude, Acts 23: 1. 1 Tim. 1: 5, 19. 1 Pet. 3: 16, 21. κατά Ηεβ. 13: 18. καθοριστά 1 Tim. 3: 9. 2 Tim. 1: 3. ἀποφασίζων Acts 24: 16. συνείδησις ἀθετήσεως φώνη v. ἀθετήσεως, i. e. weak and hesitating in judging and deciding, 1 Cor. 8: 7, 10, 12. Also 1 Pet. 2: 19 συνείδη- σις τοῦ θεοῦ a conscience toward God, i. e. confirmed to his will. 1 Cor. 8: 7 συνείδησις τοῦ εἰδολον a conscience toward the idol, i. e. a conscience over which the idol has sway, as if something real. — Wisd. 17: 11. Test. XII Patr. ή συνείδησις μου συνέχει με προς τῆς ἀμαρ- τίας. Epiet. Fragm. 97. Luc. Amor. 49. Diod. Sic. 4. 65. συν. ἀγαθή Hidian. 6. 3. 9. — Meton. judgment of the conscience, 2 Cor. 4: 2 ανινταστάτης ἑαυτοῦ πρὸς πᾶσαν συνείδησιν ἀθρόωμοι, i. e. to the judgment of every man's conscience. 5: 11.

Συνείδω, absol. in the present, see in Eido.

I. Aor. 2 συνείδων, part. συνείδον, only trop. to see or perceive with oneself, sc. by the senses, to be aware, absol. Acts 12: 12, 14: 6 συνείδοντες καταφίγον. — 2 Macce. 4: 41. Jos. B. J. 4. 5. 4. Pol. 1. 22. 3. 22. 3. Dem. 1351. 6. Plut. Solon. 25. συνειδόν ib. Πύρρο. 2.

II. Perf. 2 σύνειδα, part. συνείδος, to know with any one, to be conscious of or privy to any thing, absol. Acts 5: 2 συνειδός καὶ τῆς γυναίκος αὐτοῦ. Seq. dat. ἐμαντῷ, to know with oneself, to be
Jos. Ant. 3. 9. 3. Hidian. 7. 1. 3. Xen. 
Mem. 2. 9. 6.

I. Σύνεμεν, f. ἑσσομαι, (ὑμί, to be 
with, to be present with, c. dat. as in 
Mem. 1. 1. 10.

II. Σύνεμεν, part. συνίον, (αἱμι, to go 
or come together, to convene, absol. 
5. 4. 19.

Συνεδρίχομαι, aor. 2 ἡλθον, 
(εἰσεδρίχομαι,) to go or come in with 
any one, to enter with, c. dat. as in Συγκα- 
θήμαι. John 18:15 συνεδρίηθεν τῇ ἡ-
σού. Spoken of a vessel, to embark 
An. 4. 5. 10.

Συνέδχομοις, ou, ὃ, ἤ, adj. (ἐκθέ-
μος,) pp. absent together from one's peo-
ple; Subst. a fellow-traveller, Acts 19: 
29. 2 Cor. 8:19. — Jos. de Vit. §14. 
Palaeph. 46. 4. Plut. de Virtut. et Vit. 
2. ed. R. VI. p. 381 ult.

Συνάξιονυ, f. ἄσω, (ἐλαίνω,) to 
drive together, sc. into one place, e. g. 
wild beasts, Xen. Cyr. 1.4.14 ; persons, 
28.5.6. In N. T. trop. to impel or per-
suade together, c. acc. Acts 7:26 συνή-
λασαν ἀυτοῦ εἰς ἱφιν. — Ael. V. H. 4. 
15.

Συνεμαστρυφέον, ὁ, ὃ, ἢ, ἄντι, (ἐπι-
μαστρυφέον,) to bear further witness 
with any one, to attest with, c. dat. of man-
ner, Heb. 2:4, coll. v. 3.—Sext. Empir. 
adv. Log. 2. 324 συνεμαστρυφηθές τῷ 

Συνεκατάθημι, f. ἑσσω, (ἐπικα-
τάθημι,) to put or lay upon together, at 
Sympos. 8. 7 fin. In N. T. Mid. to set 
upon or assail with any one, at the same 
time, absol. Acts 24:9 συνεκατάθησα in 
later edit. comp. v. 2. Text. rec. συνε-
κατάθητο. Comp. in ἐπικατάθημι b.— Sept. 
4. 2. 3.

Συνέλομαι, dep. Mid. (ἐπο, 
ἐσσομαι,) to follow, to accompany, c. 
Bibl. 3. 12. Xen. Conv. 1. 2.

Συνεργεῖον, ὁ, ὃ, ὃν, (συνεργός,) 
to work together with any one, to co-
operate, absol. i. q. to be a co-worker, fellow-
labourer, 1 Cor. 16:16. 2 Cor. 6:1. (Seq. 
tuend. fin. τῇ συνεργεῖτι τῷ σῶμά καὶ 
συγκαθήμαις.) Hence gen. i. q. to help, 
to aid, c. dat. expr. or impl. Mark 16:20. 
James 2:22 ἡ πίπτει συνεργεῖ τοῖς ἔργοι 
Diod. Sic. 4. 77. Xen. Mem. 2. 3. 18.— 
Of things, to work together for any thing, 
to cooperate, to contribute, sc. to any re-
sult, seq. dat. commodi, et εἰς c. acc. 
Rom. 8:28 τοῖς ἀγαπητῶν τῶν ὀνῶν πάν-
tα συνεργεῖ εἰς ἀγαθόν. — Pol. 11. 9. 1. 
Diod. Sic. 4. 76. εἰς πρὸς Plut. Romul. 
21.

Συνεργοῦσι, οὖ, ὃ, ἢ, adj. (ἐργοῦ, 
) pp. working with, cooperating, aiding, 
a co-worker, fellow-labourer, helper, genr. 
7. 8. Xen. Mem. 2. 3. 3. — In N. T. 
spoken only of a co-worker, helper, in 
the Christian work, i. e. of Christian 
teachers, c. gen. of pers. συνεργοῦ τοῦ 
δηδοῦ 1 Cor. 3:9 ; συνεργοῦ μου sc. Παῦ-
λου, Rom. 16:3. 9. 21. Phil. 2:25. 4:3. 
1 Thess. 3:2. Philem. 1. 24. c. gen. 
of object, 2 Cor. 1:24 συνεργοῦ τῆς ψυ-
χῆς ὑμῶν co-workers of your joy, i. e. 
labouring together for your happiness. 
Seq. dat. commodi, 3 John 8 συνεργοῦ τῇ 
ἀληθείᾳ. Seq. εἰς c. acc. for or in 
behalf of, 2 Cor. 8:23 εἰς ὑμῶν συνεργός. 
Col. 4:11.

Συνέργησαι, aor. 2 συνίδοθον, 
(ἐργομαι,) to go or come with any one, 
to come together. 

a) c. dat. of pers. to go or come with, 
i. q. to accompany, see in Συγκαθήμαι. 
Luke 23:55 εἰς ναὶ συνεργηθήσατο


Svneuodokéo, ο, f. θνη (συνεδοκεo q. v.) to think well of with others, to take pleasure with others in anything; hence i. q. to approve, to assent to, c. dat. of pers. pp. as in ἴνα φασιν q. v. Rom. 1: 32 svneuodokoei τοις προσώποις. Elsewhere c. dat. of thing in or as to which, Luke 11: 48 svneuodokovis τοις ἑργοῖς τῶν πατέρων. Acts 8: 1. 22: 20.—1 Macc. 1: 57. 2 Macc. 11: 24. absol. Demad. 180. 32. Diod. Sic. 4. 24.— Seq. infin. i. q. to be like willing, like pleased to do anything, 1 Cor. 7: 12, 13 ταῖς αὐτοῖς συνευδοκεῖ ἵνα μετ' αὐτῶν, i. e. if both are mutually pleased.

Svneuroxéo, ο, f. θνη (συνεργεω q. v.) to let be well fed, to feast, from εἰν, εὖ, ἐὖ; to feast several together; Mid. or Pass. to feast with any one, to revel with, c. dat. as in ἴνα φασίν q. v. 2 Pet. 2: 13 συνευροχομένος ἵνα. impl. Jude 12.— Jos. Ant. 4. 8. 7. Luc. Philopat. 4.

Svnefílêma, (φιλêma) in N. T. only aor. 2 svnefílêpop intrans. to stand upon together, to assault together; c. xatá. Acts 16: 22 συνεφίλησα δὲ συγκάθηκα καὶ αὐτῶς, i. e. made an assault together against them.— Sept. Num. 16: 3 συνεφίλησαν in some Codd. Comp. Thuc. 2. 75.

Svnekho, f. ζω (εὖ χείρον) to hold together, to press together, i. q. to hold fast, to shut up, trans.

a) pp. as τὰ ζωὰ to stop one's ears Acts 7: 57. Sept. to στόμα, for γινεσθαι Is. 52: 15. Of a city besieged, Luke
Surndomee 19: 43 συνέχειας σε [Τηροδόλυμα] πάντω-
b) trop. to constrain, i. q. to compel, to press on, C. ace. 2 Cor. 5: 14 ὅ γὰρ ἄγαμόν τινος ὑμάς, sc. so to act. Pass. Acts 18: 5 συνέχεια τοῦ πνεύματος ὁ Παλαιὸς in text. rec. see below. — Pass. συνέχομαι, to be in constraint, i. q. to be straitened, distressed, perplexed, absol. Luke 12: 50 ὅσοι συνέχομαι ἵνα ὁ τῆς σοφυ.


Συνεδρίατός, f. ύπος, (θάττος), to press together, to press closely, on all sides, as a crowd upon a person, c. acc. Mark 5: 24, 31. — Ecclus. 31: 14. Platt Sympos. 6. 6 fin.

Συνεδρίατός, f. ύπος, (θάττος), to press together, to press closely, on all sides, as a crowd upon a person, c. acc. Mark 5: 24, 31. — Ecclus. 31: 14. Platt Sympos. 6. 6 fin.

Συνεδρίατός, f. ύπος, (θάττος), to press together, to press closely, on all sides, as a crowd upon a person, c. acc. Mark 5: 24, 31. — Ecclus. 31: 14. Platt Sympos. 6. 6 fin.


Συνεκτέινομαι, depon. Pass. (ὑπόδομαι,) to joy or rejoice with any one, c. dat. Ael. V. H. 9. 21. Hidian. 8. 6. 2. Xen. Cyr. 4. 1. 7. In N. T. c. dat. of thing, to delight in any thing with others; Rom. 7: 23 συνέκτεινομαι γὰρ τὸ νόμον, i. e. I too delight in the law, I am one of those who delight in it, etc. Others, to delight in altogether, wholly.

Συνέκτεινομαι, depon. Pass. (ὑπόδομαι,) to joy or rejoice with any one, c. dat. Ael. V. H. 9. 21. Hidian. 8. 6. 2. Xen. Cyr. 4. 1. 7. In N. T. c. dat. of thing, to delight in any thing with others; Rom. 7: 23 συνέκτεινομαι γὰρ τὸ νόμον, i. e. I too delight in the law, I am one of those who delight in it, etc. Others, to delight in altogether, wholly.


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Συνιστάω, -άνοι, see in συνιστήμι.

Συνιστήμι, ον. συνιστήμα, (ὑστημά), also Pres. συνιστάω 2 Cor. 4: 2. 6: 4. 10: 18; συνιστάτων 2 Cor. 3: 1. 5: 12. 10: 12; see in ἢ τημί and ἀρχακαθήμι. Found in both the transitive and intransitive significations, to make stand with, and to stand with; see in ἢ τημί.

I. Trans. in the present, imperf. and aor. 1, Act. to make stand with, together, to place together, Pol. 3. 43. 11. Hidian. 4. 15. 12. In N. T. to place with or before any one.


II. Intrans. in the perf. and aor. 2, Act. to stand with, together, etc.


Συνοικοδομεύομαι, ο, εν, (οἰκοδομεύον q. v.) to build with any one, in company with, c. dat. Esdr. 5: 63. In N. T. Pass. trop. to be built together with other Christians into a spiritual temple, Eph. 2: 22; see fully in Οἰκοδομεύειν.

Συνομιλεύομαι, ο, εν, (ομιλεύον, (ομιλιόν), to be in company with, Ceb. Tab. 13. In
In the sense of to fulfil, to accomplish, e. g. a promise, prophecy, etc. c. acc. Rom. 9: 28 λόγον γὰρ συντελεῖν σε. ὁ κύριος, in allusion to Is. 10: 22, see in Συντελέσω. Pass. Mark 13: 34. Sept. for ἀλήθεια Ruth 3: 18. ἀλήθεια Lam. 2: 17.

b) by Hebr. as in Engl. to finish, to complete, i. e. to make, c. acc. Heb. 8: 8 συντελέσω ἐπὶ τὸν οἶκον Ἰσραήλ... διασκέδασθαίναι, quoted from Jer. 31: 31 where Heb. יִנְדַּב, Sept. דַּבַּדָּהוֹן. Sept. συντελεῖν διασκέδασθαι for Heb. יִנְדַּב Jer. 34: 8, 15. יִנְדַּב Is. 44: 24.

Συντελέσω, τώ, τοῦ, (τέλεος, τέλος) to end or terminate together, Hid. 2. 2. 15. In N. T. to end altogether, fully, to finish wholly, to complete.


Συνυφασθείσα, οὐ, εἰς, (ὑφασκόνα) in order to converse with, to talk with, c. dat. Acts 10: 27.

Συνυφασθείσα, o, f. ὅσοι, (ὑφασκόνα, ὑφασκός, from ὑφασκόνα, ὑφασκός) to border together, to be contiguous with, c. dat.Acts 18: 7 οὗ Ἰωάννης ὑποστάτωσε τῇ συνυφασθείσῃ, i.e. joined upon.—Simpl. ι. τ. ήλιον 6. 7. 5.


Συνυφασθείσα, οὐ, εἰς, (ὑφασκόνα) to have an eye upon together or with any one, to watch or keep together with any one. In N. T.


b) i. q. to keep or preserve together, from loss or destruction, opp. ἀπόλλυμι, e. g. of wine and the skins in which it is kept, Matt. 9: 17. Luke 5: 38. — 1
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**Συνιτιθήμι, f. ίανι, (τίθημι) to set or put together, Xen. Cyr. 8. 5. 4. Mem. 3. 1. 7. to compose, ὀνόματα Arr. Epict. 3. 23. 23. λόγους Dem. 277. 5. πράγμα ib. 275. 26. Also to set or put with a person, to deliver to any one, Pol. 5. 10. 4.—In N. T. only Mid. συνιτιθήματο, to set together with another, i.e. between oneself and another, i. q. to agree together, to covenant together or with any one; seq. inf. Luke 22: 5 καὶ συνέδεστιν αὐτῷ ἀρχιμόνον δόναν. Seq. inf. c. τοῦ Acts 23: 20; see ὁ, ἢ, τό, p. 556. c. Seq. ὡς John 9: 22; comp. in ἰναι no. 3. a. — c. inf. Sept. Dan. 2. 9. Jos. Ant. 13. 4. 7. HDian. 1. 17. 16. Xen. An. 4. 2. 1. τοῦ c. inf. Test. XII Patr. p. 707. —Once in text. rec. i. q. to asent, absol. Acts 24: 9; comp. in Συνεπιθήμι. So Philostr. Heroic. c. 5 fin. ὁλοκοῦν τῶν βουλευτῶν συνιτιθήματα.


**Συνιτριβος, f. ψα, (τρίβω,) to rub together, e. g. sticks for kindling fire, τὰ μυγεία, Luc. Ver. Hist. 1. 32. Usually and in N. T. i. q. to break or crush together, by rubbing or striking against, concussion, i. q. to break in pieces, trans. a) pp. Mark 5: 4. 14: 3 see in ἀδιάβαστρον, John 19: 36. Rev. 2: 27 τὰ σκίνα τὰ κηρυμμα. Sept. for τοῖς Ex. 12: 46. Lev. 6: 28. 26: 13.—Ael. V. H. 12. 61. Diod. Sic. 13. 16. Xen. Cyr. 6. 1. 29. — Of a reed, to break together, so as to have a flaw or crack, but not entirely off; Matt. 12: 20 κάλαμον συνιτριβομένον οὐ καταίζει, a reed broken to-

gather shall he not break off, quoted from Is. 42: 3 where Sept. for τοῖς.

b) trop. to break together the strength or power of any one, to crush, to weaken, c. acc. Luke 9: 39 πνεύμα ... συνιτριβείται αὐτῷ, i. e. weakens him, breaks him down; comp. Mark 9: 18 where it is πραγματεύεται. (Hdian. 5. 4. 20.) So of Satan, to break or crush his power, Rom. 16: 20; comp. in ἕθος ἰ. ἂ. Sept. for τοῖς. Josh. 10: 10. Am. 3. 15.—Pol. 26. 3. 3 συνιτριβάτα τοὺς Ἀχαίους.—Pass. Luke 4: 18 συνιτριβομένου τῆς καρδίας, broken in heart, i. e. dispirited, afflicted, comp. Buttm. § 131. 6. So Sept. and τοῖς Ps. 34: 19. 51: 19.—Pol. 21. 10. 2 συντερίζῃ τῇ δούλῳ. Diod. Sic. 11. 75 τοῖς φρονίμισι. 16. 51 τοῖς ψυχαῖς.


**Συνιτυχάω, aor. 2 συνιτυχάον, (τυχάω,) to fall in with, to meet with, to come to or at any one, c. dat. Luke 8: 19.—Jos. Ant. 1. 12. 3 συνιτυχῶν δ’ αὐτής ἄγγελος. HDian. 2. 14. 12. Xen. Mem. 2. 3. 16.

**Συνιτυχής, ἦς, ἡ, Syntyche, pr. n. of a female Christian, Phil. 4: 2.

**Συνιτυχοιρίζομαι, depon. Mid. (ὑποτυχολέομαι) aor. 1 Pass. συνιτυχείδων in Mid. sense, Buttm. § 136. 2; to play the hypocrite with any one, to dissemble with, c. dat. as in Συνιτυχαῖοι. Gal. 2: 13. — Pol. 3. 92. 5. ib. 3. 52. 6. Plut. C. Mar. 14.

**Συνιτιφάρεω, ὁ, f. ᾴω, (ὑπουργείο, ὑπουργαφίτω) a under-worker, helper, from ὑπό, ἤπω) to serve, help, aid with any one, together, at the same time, c. dat. of manner, 2 Cor. 1: 11.—Luc. Bis ac-
Svyvadive, f. iνω, (έδωινα), to be in travail together, to bring forth together, spoken of animals. Porphyry, de Abstin. 3. 10. In N. T. trop. to be in pain together, absol. spoken of ἡ κακος collect. Rom. 8: 22. — Eur. Helen. 733 or 736 ἡ ξυνοδίνει κακος.


Syrakousai, οἱ, αἱ, Syracuse, now Siracusa, the celebrated capital of Sicily, situated on the eastern coast, with a capacious harbour. It was the birth-place and residence of Archimedes. Acts 28: 12. — Xen. H. G. 1. 1. 29. 31.

Syrakoivikos, see in Συραοικίσσα.

Συρία, ας, ἡ, Syria, Heb. בֵּית אָרָם, Aramaea, pr. n. of a large country of Asia, lying, in the widest acceptance of the name, between Palestine, the Mediterranean, Mount Taurus, and the Tigris; thus including Mesopotamia, called in Heb. יַרְמָה, יַרְמָא, i. e. Aramæa of the two rivers; comp. Plin. H. N. 5. 15. 12. Mela 1. 11. Gesen. Lex. et Thesaur. art. בֵּית אָרָם. Rosenm. Bibl. Geogr. II. ii. p. 232 sq. For Coele-Syria, see in Αἰγαμάς. At the time of the Jewish exile, Syria with Palestine was subject to the empire of Babylon; and later, to the Persian monarchs and Alexander the Great. After the death of the latter, Babylon and Syria became a powerful kingdom under the dominion of the Seleucidae; of which at a later period Antioch was the capital. Syria was subdued by Pompey as far as the Euphrates, and made a Roman province; including also Phenicia and Judea. In the time of Christ it was governed by a proconsul, to whom the procurator of Judea was amenable; see in Ἡσυχία no. 2. Jos. Ant. 8. 10. 3 τῆς Συρίας ἐν διαφωτισμῷ. — Matt. 4: 24. Luke 2: 2. Acts 15: 23. 41. 18: 18. 20: 3. 21: 3. Gal. 1: 21.


Συροφοινίκας, ας, η, a Syro-Phenician woman, i. e. a Phenician of Syria, prob. in distinction from the Λυβοφοινίκης Phenicians of Libya, or Carthaginians. Mark 7: 26 in text. rec. comp. Matt. 15: 21. 22. — Pp. fem. to Συροφοινίκης, as Cadmus is called, Luc. Deor. Concil. 4. Syrophœnix Juv. Sat. 6. 159. Comp. Φοίνικης, fem. Φοινίσσα Hom. Od. 15. 417. Hdt. 8. 118. — A later form is Συροφοινίκισσα v. Σύρο- φοινίκισσα, in Mss. and some later editions; also Clem. Rom. Homil. 2. 5. 19.

Σύριτις, ὁς v. εως, η, (σύρις,) syriss, i. e. a sand-bank, shoal, quick-sands, dangerous to navigation, pp. called as drawn together by currents of the sea, Acts 27: 17. Two Syrtes or gulfs with quick-sands on the northern coast of Africa, were particularly famous among the ancients; one, called Syrtis Major, between Cyrene and Lepcis; the other, Syrtis Minor, near Carthage. See Sallust Jug. 78. Heyne Exeurex. IV. ad Virg. Aen. 1. 108 sq. Westst. N. T. II. p. 642. — Jos. B. J. 2. 16. 4. Luc. Dipsad. 6 τῶν μεγάλων Σύριτων. Diod. Sic. 3. 49. Strabo 17. p. 1192. C.


Συσφαράζονσιν v. τιν, f. ἀξίω, (αὖν, σφαράςων q. v.) pp. to tear or lacerate altogether, to throw into strong spasms, spoken of the effects of demoniacal


Σύσσαμος, ου, ὁ, η, adj. (συν, σύμα,) of the same body with another, trop. spoken in respect to the Christian church as τὸ σῶμα τοῦ Χριστοῦ, and of the Gentiles as partakers in it, Eph. 3: 6.—Not found elsewhere.

Συνασσατίστης, οὖ, ὁ, (συνασσατίς, στάτις,) a companion in sedition or insurrection, a fellow-insurgent, Mark 15: 7.—Jos. Ant. 14. 2. 1 κατὰ Ἀριστοβούλου καὶ τῶν συνασσατιστῶν αὐτοῦ. Comp. in Συμμαθητής, Συμπλήρως.

Συναστικός, η, ὁ, (συναστικός τις,) of the same body with another, trop. spoken of the same body with another, as in the Christian church; hence commendatory, e. g. ἐκπολιτικό συναστικό, letter of commendation, 2 Cor. 3: 1 bis.—Arr. Epict. 2. 3. 1 γράφωντα παρ’ αὐτοῦ λαβὼν συναστικά. Diog. Laert. 5. 18. Stob. Serm. 64. p. 408.

Συνασπορόω, ὁ, η, συνασπορός, (συνασπορία q. v.) pp. placing together, introducing; hence commendatory, e. g. ἐκπολιτικός συνασπορός, letter of commendation, 2 Cor. 3: 1 bis.—Arr. Epict. 2. 3. 1 γράφωντα παρ’ αὐτοῦ λαβὼν συναστικά. Diog. Laert. 5. 18. Stob. Serm. 64. p. 408.

Συνασπορόω, ὁ, η, συνασπορός, (συνασπορία q. v.) to crucify with any one, e. g. Matt. 26: 66 ὁ παλαιὸς ἤδη ἄνθρωπος συνασπορός. Hence our old [former] man was crucified with Christ, i. e. since by the death of Christ we are freed from the punishment of sin, so the power of our former carnal nature was destroyed, crucified, when he was crucified. Gal. 2: 20.

Συναστελλόω, ἡ λέξις, (στέλλω q. v.) 1. to deck together, i. q. to wrap together, to envelope, to wind in a garment, robe, etc. Eurip. Troad. 376 or 388 οὔ διάμαρτος ἐν χειρὶν πάλιος συναστελλόμενος. Hence in N. T. of a dead body rolled up and swathed for burial, Acts 5: 6. — So πειραστέλλω Sept. Ez. 29: 5. Jos. Ant. 17. 3. 3 πειραστέλλειν διάνοια. Hdt. 2. 90.

2. to send or draw together, to contract, Ecclus. 4: 31. Luc. Icarom, 12 γῆς δύο ημερῶν συναστελλόμενος. Diod. Sic. 1. 41. Trop. Pass. to shrink together, to be distressed, anxious, 1 Macc. 2: 6 συναστελλόμενοι οἱ ἄνθρωποι ἀπὸ τοῦ φόβου. Hidian. 1. 6. 10 οἱ μὲν ἄλλοι συναστελλόμενοι τὴν φοβίαν.—Hence in N. T. 1 Cor. 7: 29 οἱ χωρίς συναστελλόμενοι, the time is full of distress, i. q. η ἐναγώνια αὐγάκησιν in v. 26. Others, 'the time is short,' contracted.

Συνεπαζόμενος, ὁ, η, συνεπαζόμενος, (συναστικός q. v.) to groan or sigh together, spoken of η καταστική. Rom. 8: 22.

Συνεπεξεργάζομαι, με, με, με, συνεπεξεργάζομαι q. v. to advance in order together, as soldiers, Pol. 10. 21. 7. In N. T. trop. to go together with, i. q. to correspond to, c. dat. Gal. 4: 25.—So οὐσνοιχὸς corresponding, Pol. 13. 8. 1. Theophr. Caus. Pl. 6. 4.


Συνιστόρρη, η, κακοθυμία, συνιστόρρη (συνιστόρρη q. v.) a turning or winding together, as συστροφή πνευμάτων a whirlwind, Ecclus. 43: 17. In N. T. a gathering together of people, a concourse, multitude, e. g. a public tumult, Acts 19: 40. —genr. Sept. for πλῆθος Judg. 14: 8. 1 Macc. 14:
44. Pol. 4. 34. 6. Hdot. 7. 9. 1.—In the sense of combination, conspiracy, Acts 23:12 ποιήσαντες συντροφήν οὐ τινάδιον, comp. v. 13. See in Ποιημενον. 1. b. β. 


Συχρός v. Συχρός, η, indec. Sychar, a city of Samaria, i. q. Shechem, where see fully. John 4:5. The name Συχρός is not found in the Sept. nor in Josephus; and not improbably it was at first merely a like-sounding by-name, given by the Jews in contempt to the city Συχρός, χαρός, as the seat of the Samaritan worship. As such it might come from Heb. יִשְׁמַעְלָה, falsehood, spoken of idols Hab. 2:18; or also from יִשְׁמַעְלָה drunkard, in allusion to Is. 28:1, 7. Comp. the similar change in the name Белкиса for Белкис, as the seat of the Samaritan worship. II. Sycha, η, indec. Sychar, (shoulder) Shechem, pr. n. of the son of Hamor, slain by the sons of Jacob because he had defiled their sister Dinah. Acts 7:16. Comp. Gen. c. 34.


Σφαγόν, ου, τό, σφαγος, a victim, as slaughtered in sacrifice; Acts 7:42 μὴ σφαγία... προσφήγωμαι μοι quoted from Am. 5:12 where Sept. for σφαγήν. — Plut. Pyrrh. 6. Pol. 4. 17. 11. Thuc. 6. 69. Xen. Lac. 13. 3.


II. Συχρός, ου, τό, σφαγός, Shechem, Heb. שכם (shoulder) Shechem, pr. n. of the son of Hamor, slain by the sons of Jacob because he had defiled their sister Dinah. Acts 7:16. Comp. Gen. c. 34.
Sgodou


Σφοδριζω, f. iov, (σφαγις,) to seal, trans.
b) genr. i. q. to set a seal or mark upon any thing, in token of its being genuine and approved; e. g. persons, c. acc. Rev. 7:3 ἄμοις οὖ σφαγιζόμενον τοὺς δούλους τοῦ θεοῦ ἢμοι ἐπὶ τῶν μετώπων αὐτῶν. Pass. v. 4 bis, 5, 6, 7, 8.—Eurip. Iph. Taur. 1372 or 1383 δερνοὶς δὲ σημαντορισμένων ἐφαρμοσμένοι οὐρε- γομέν κ. τ. λ.—Often of decrees, documents, to attest by a seal, Sept. for σφαλιν Esth. 8:8, 10. Job. 7:14. ἔγγραφ Arr. Epict. 2. 13. 7. Plut. Pomp. 5. Hence in N. T. trop. to attest, to establish, c. acc. John 6:27 τοῦτον γίνεται ἄνατολοι σαφῶς, as. the Messiah; comp. 5:36. Seq. ὡς, John 3:33 ὁ λαβὼν αὐτὸ τῆς ματρός, ἐφαρμόζεται ὃ ἄνευ αἰσχρὴς ἐστιν. So of Christians whom God attests and confirms by the gift of the Holy Spirit as the earnest, pledge, seal of their election to salvation; Mid. c. acc. 2 Cor. 1:22. Pass. Eph. 1:13. 4:30. — comp. Anthol. Gr. II. p. 147. So ἐπισφαγιζόμενοι in Philo often, see Loesner Obs. e Phil. p. 142, 146. Westot. N. T. I. p. 587.

Σφαγίς, ἄος, ἃ (prob. φιάσσω,) a seal, i. e.
b) a seal, as impressed upon letters, books, etc. for the sake of privacy and security, Rev. 5:1 σφαγίων ἔπτα, v. 2, 5, 9. 6:1, 3, 5, 7, 9, 12. 8:1.—Bel and Drag. 17. Hidian. 7. 6. 15, 19. Xen. H. G. 7. 1. 39.—Also a seal, impressed as a mark or token of genuineness, Rev. 9:4; and so of a motto, inscription, 2 Tim. 2:19. (Act. Thom. § 26 ὁ θεὸς διὰ τῆς αὐτοῦ σφαγίδος ἐγερνόμενα τὰ ιδία προσβεβληται.) Trop. i. q. a token, pledge, proof; 1 Cor. 9:2 ὁ σφαγίς τῆς ἑμὸς ἀποστόλης ἑμῶς ἐστε. Rom. 4:11.—Jos. de Mace. § 7.


Σγρίμα, ατος, τὸ (ἐξο, σχίζω,) Lat. habitus, i. q. fashion, figure, mien, deport-
ment, sc. of body, person, Jos. Ant. 7.8.
4. Ael. V. H. 2. 44. Hidian. 7. 6. 1. Xen. Mem. 2. 1. 22. In. N. T. of external circumstances, fashion, slate, condition, 1 Cor. 7: 31 σωμα του χορου. Phil. 2: 8 σωματι νευθεσις ως άνθρωπος. —
Jos. Ant. 2. 4. 2 σχ. της δουλιας. 5. 1. 28 εκ ταπεινων σωματι εις τουτο δοξη και περιονειας προσθησιν. Xen. Cyr. 7. 1. 49.


Σχολικως, f. ους, (σχολικη) to have leisure, to be free from labour, vacant, idle, absol. Sept. for της Ex. 5: 8, 17. Pol. 11. 25. 7. Xen. Oec. 7. 1. Mem. 3. 9. 9. In N. T.

a) c. dat. commodi, to have leisure for any thing, to give oneself to any thing, sc. free from other cares and hindrances. 1 Cor. 7: 5 ἐνα σχολοζης τη γνωσει κ. τ. λ. — Hidian. 1. 9. 8. Dem. 594. 16. Xen. Cyr. 7. 5. 39.

b) trop. of place, to be vacant, empty, absol. Matt. 12: 44 τον οιχον...ειρυναισι.

d) trop. body, i. q. a whole, aggregate, collective mass, spoken of the Christian church, the whole body of Christians collectively, of which Christ is ὁ κεφαλὴ, the head. Col. 1: 18 καὶ αὐτὸς ἐστὶν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας. ν. 24 ὑπὸ τοῦ σώματος αὐτοῦ, ὃ ἐστίν ἡ ἐκκλησία. Rom. 12:5 οἱ πολλοὶ εἰς σῶμα ἐσμέν ἐν Χριστῷ. 1 Cor. 10: 17. 12: 13, 27. Eph. 1: 23. 2:16. 4: 4, 12, 16 bis. 5: 23, 30. Col. 2: 19. 3: 15.—Comp. Jos. Ant. 7. 3. 2 Λαώδης δὲ τὴν τε κατόπι τῶν προ- λαβῶν, καὶ τὴν ἅπαν συναράσει αὐθ, ἐποίησαν ἐν σῶμα, i. e. one whole. Comp. Diod. Sic. as quoted above in a.

e) trop. body, substance, reality, opp. ὡς σκία the shadow, type. Col. 2: 17 ἢ ἐστὶ σκία τῶν μαλλῶν, τὸ δὲ σῶμα τοῦ Χριστοῦ.—Jos. B. J. 2. 2. 5 σκία ἄπι-σόμνου βασιλείας, ὡς ἐπίσημον ἐκεῖνο τὸ σῶμα. Luc. Hermod. 71. Al.

Σωματικός, ὁ, ἡ, (σώμα) bodily, pertaining to the body, Luke 3: 23 σωματικὸς εἴδη. 1 Tim. 4: 8 χ. γυμνασία. —Jos. B. J. 6. 1. 6 Σ. ἔξ. Pol. 4. 5. 1 σ. σαῦρινα. 6. 5. 7.

Σωματεικός, adv. (σῶμα) bodily, i. e. substantially, reality, truly, Col. 2: 9, coll. ν. 17. Comp. in Σώμα e.


Σωμερός, f. ἐνόσ, (σώμος) heap, to heap, to heap up, trans. Rom. 12: 20 ἀν-

θρακας πυρός σωμερός ἐπὶ τὴν κερ. αὐ-

τοῦ, quoted from Prov. 25:22 where Sept. for πυρᾶ πραγμ. Comp. in ἀν-

θραξ. — Judith 15: 11. Pol. 16. 11. 4. Diod. Sic. 1. 62. — Also to heap up with any thing, c. dat. trop. 2 Tim. 3: 6 στοι-

ωγμέναι ἀμαρτίαις, heaped up with sins, i. e. laden, burdened. — pp. c. dat. Hidian. 4. 8. 20 λειψάνων τῶν βιωμῶν ἔσω-

νεστεὶ c. gen. Pol. 16. 8. 9.

Σωμαθείμ, οὖ, ὁ, Sosthenes, pr. n. of a Christian convert, the chief of a synagogue, Acts 18: 17. 1 Cor. 1: 1.

Σωματεπάτρος, οὖ, ὁ, Sisipater, pr. n. of a Christian, Rom. 16: 21.

Σωτήρ, ήρως, ὁ, (σῶ, ὁ) a sa-


b) of Jesus as the Messiah, the Sa-


μου John 4: 42. 1 John 4: 14.

Σωτηρία, ας, ἡ, (σωτήρ) safety, deliverance, preservation, from danger or destruction.

b) In the Christian sense, salvation, deliverance from punishment and misery as the consequence of sin, and admission to eternal life and happiness in the kingdom of Christ the Saviour.


η, in the Christian sense, to be of sound mind, intrinsically.


σώφρονη, ἡ, (σώφρος,) soundness of mind, i.e.

a) pp. sandy, the being compaus mentis; Acts 26: 25 οὐ κυκλώματι, ... σωφρονοῦσα ἡμίτον ἀποθέωμα. — Xen. Mem. 1. 1. 16 τι σωφρονῆς; τι μανία; b) by impl. sober-mindedness, sobriety of mind, moderation of the desires, passions, conduct; according to Cicero i.o. Lat. temperatio, moderatio, etiam modestia, Tusc. III. 8. So 1 Tim. 2: 9 μετὰ αἰδῶς καὶ σωφρονοῦσα σκοπημένος. v. 15. — 2 Macc. 4: 37. Ael. V. H. 7. 9. Plato Phaedo 13. Xen. Mem. 1. 2. 15.

T.

 Tauβέρνας, ἕν, αἱ, Lat. tabernae, taverns; only in the phrase Τρις Ταβέρνας, Lat. Tres Tabernae, i. q. The Three Taverns, as pr. n. of a small place on the Appian way, according to the Itin. Antonin. 33 Roman miles from Rome towards Brundusium. Acts 28: 15. — Cic. ad Att. 2. 10 'Ab Appii Foro, hora quarta; dederam aliam paulo ante Tribus Tabernis.' ib. 2. 12 'Emerseram commode ex Antiati in Appiam ad Tris Tabernas.' Severus was slain εἰς τι χωρίον ἐλθόντα, ὅ Τυρία Καππαδοκία προσηγορία, Zosim. II. 10.

 Ταβιθά, ἡ, indic. Tabitha, the Aramaeian name of a female Christian, called in Greek Dorcas; see in Ἰωνᾶς. Acts 9: 36, 40.

 Τάγμα, ατός, τό, (τάγμα,) pp. any thing arrayed in order, an array, e. g. a body of troops, a band, cohort, etc. Sept. 2 Sam. 23: 13. Jos. B. J. 3. 4. 2. Diod. Sic. 17. 80. In N. T. order, series, of time or place, 1 Cor. 15: 23 έκαστος δὲ ἐν τῷ ἰδίῳ τάγματι.


Τάλαντον, ου, τό, (obsol. τίθεν to bear,) pp. scale of a balance, plur. τάλαντα scales Hom. II. 8. 69. Then, something weighed, a weight; and hence a talent, as a certain fixed weight for gold, Hom. II. 11. 122. Theoc. 8. 53; also for silver, Hdot. 7. 28; and later in commerce generally, though varying greatly in different states and countries. The talent everywhere contained 60 minae, or 6000 drachmae; and the common Attic talent, which was the most usual, was reckoned equal to 80 Roman pounds, Pol. 22. 26. 19. Liv. 33. 32. According to Arbuthnot, the Attic talent was equal to 56 lbs. 1 oz. 174 grs. troy; or according to Biester, to 55 lbs. 9.6 oz. troy. The Jewish talent, 325, contained 3000 shekels of the sanctuary, Ex. 38: 25, 26, comp. Jos. Ant. 3. 6. 7; and according to Arbuthnot, was equal to 113 lbs. 10 oz. 1 pwt. 22 grs. troy.—Sept. for ταλαντος Deut. 28: 8. Prov. 24: 4.—Luc. Rhetor. praece. 17. Diod. Sic. 20. 58. Xen. Mem. 1. 5. 2.—Hence genr. any place of privacy, a chamber, closet,Matt. 6: 6 διὸν προσευχής, εἰκάς τίς το ταλαντόν σου. 24: 26. Luke 12: 3. So Sept. for ταλαντος Gen. 43: 30. 2 K. 6: 12. Is. 26: 20.—Test. XII Patr. p. 701. Jos. Ant. 8. 15. 4. Trop. Psalt. Sal. 14: 5 ταλαντα καιράς.

Τάνυν, see in Νον no. 1. a.

Ταξις, еос, ой (τάξις) pp. ταξις in order; hence, order, arrangement, disposition, Pol. 1. 4. 6. Xen. Oec. 8. 3; espec. of troops Xen. Cyr. 8. 3. 6. An. 1. 2. 18. an order, rank, in a state or in society, Hdad. 5. 1. 10 εκ τις επίπατος ταξις i. e. of the equestrian order. Dem. 171. 17. rank, office, post, Jos. Vit. § 71.—In N. T. order, i. e.

a) i. q. arrangement, disposition, series, Luke 1: 8 εν τη ταξις της θεομορίας αυτος. 1 Cor. 14: 40 κατα ταξις i. e. in proper order, orderly. Trop. good order, well regulated life, Col. 2: 5. —Esdr. 1: 15. Dem. 32. 18 υπερ τη ταξις i. e. in order of time. Plut. Marcell. 5 παρα ταξις not orderly.

b) i. q. rank, quality, character; so in the phrase τις ταξις κατα ταξις Μελχισεδεκ, i. e. a priest of the same order, rank, quality, as Melchisedek, Heb. 5: 6, 10, 6: 20. 7: 11, 17, 21; quoted from Ps. 110: 4 where Sept. for Heb. ταξις ετοιμασθησθης. Also Heb. 7: 11 εκ ταξις την αυτον Λαμυρων. —2 Macc. 9: 18 εκτοιμασθης ετοιμασθης ταξις εχουναι. Dem. 481. 21 εν εκ ταξις i. e. in quality of a foe. 505. 17 την του δικαιου ταξις. 313. 13.


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Ταπεινώνυ, ὁ, ἴ. φόν, (ταπεινώνυς), to make low, to depress, trans. 


Ταρέσασον v. τι, f. ζα, to stir up, to trouble, to disturb, trans. 


Ταραχῇ, ἵς, ἴ, (ταράσσονος), a stirring up, troubling, agitation. 


b) trop. of popular excitement, a stir, commotion, tumult. Mark 13:8 ἔσφας


Τάραξος, ou, ὁ, Tarsus, a celebrated city, the metropolis of Cilicia in Asia Minor, on the banks of the river Cydnus, which flowed through it and divided in into two parts; hence sometimes in Greek writers called Τάφως, comp. Xen. An. 1. 2. 23. Tarsus was a celebrated seat of Greek philosophy and literature; and from the number of its schools and learned men was ranked by the side of Athens and Alexandria; so Strabo XIV. 5. p. 463 Casaub. Bibl. Repos. IV. p. 139. The city was made free by Augustus, App. B. Civ. 5. 7 Ἀσιακίως δὲ καὶ Ταρσιαῖος ἑλευθέρους ἄρθρι καὶ ἀτελεῖς φόρων. This seems to have implied the privilege of being governed by their own laws and magistrates, with freedom from tribute; but not the right of Roman citizenship; since the Roman tribune at Jerusalem ordered Paul to be scourged though he knew him to be a citizen of Tarsus, but desisted after learning that he was a Roman citizen; Acts 21: 39. 22: 24, 27 sq. Comp. Adam's Rom. Ant. p. 43, 71. In N. T. Acts 9: 30. 11: 25. 22: 3. — Jos. Ant. 1.6.1 Τάρφος τῶν πολίων [Κιλίκίας] ἑξισοπείται καλλίτατα, μετρόποις οὖσα. Diod. Sic. 14. 20. Comp. Wetsl. N. T. II. p. 511, 608.

Ταρσιαῖος, ou, ὁ, ὁ ἄγιος, a verb formed from Ἰτάρσαρος, Tarlurus, which in Greek mythology was the lower part or abyss of Hades, where the shades of the wicked were imprisoned and tormented; in Jewish usage i. q. Ἰερών, see in Ἀιδης. Jos. Ant. 18. 1. 3. Comp. Hom. II. 8. 13. 16. Hes. Theog. 807. Plut. Consol. ad Apoll. 36 ἐκματισμόν ὁ δὲ Τάρταρον καλοῦσιν. — Hence in N. T. ταρσιαῖος, to thrust down to Tartarus, i. q. to cast into Gehenna, c. acc. impl. 2 Pet. 2: 4 σωματῶν σώματος ταρσιαίους. — Comp. εἰς Τάρταρον ὅπεστιν Ηομ. II. 8. 13. ἐν Τάρταρῷ δεδομένοις Jos. c. Ap. 2. 33. So καταταρσιαῖος, Sext. Empir. Pyrrh. Hyp. 3. 24, ὁ δὲ Ζεὺς τὸν Κρόνον κατα- ταρσιαῖος. Apollod. Bibl. I. 1. 2.

Τάρσας v. ττο, f. τίο, to order, to set in order, to arrange, genr. Sept. 2 Chr. 31: 2. Xen. Mem. 3. 1. 7; spec. to draw up soldiers in ranks, array, 2 Macc. 15: 20. Hidian. 8. 3. 1. Xen. Mem. 3. 1. 8. 11. — In N. T. trop. to set in a certain order, to constitute, to appoint, trans.


Ταύτια, by erasure for τὰ αὐτὰ, the same things, 1 Thess. 2: 14. κατὰ ταὐτά after the same manner, thus, so, Luke 6: 23, 26. 17: 30. Comp. in Ἀκρίς III. a. Buttm. § 74. 2.


Ταύτω, see in ὅτις.


Τάχυστα, adv. (pp. neut. pl. of τάχυστος, superlat. to τάχυς) most quickly, most speedily; e. g. οὕτως τάχυστα the soonest possible Acts 17:15. Comp. Butt. § 115. 4. 5. — Luc. Rhetor. Praec. 1. Xen. Cyr. 5. 14.


Té, an enclitic copulative particle, and, corresponding to καί as Lat. -que to et, Buttm. § 149. p. 424; found in N. T. chiefly in the writings of Luke and Paul, including the Ep. to the Hebrews; in Matt. only thrice, 22: 10. 27: 48. 28: 12; John thrice, 2: 15. 4: 42. 6: 18; James twice, 3: 7 bis; Jude once, v. 6; in Rev. twice, 1: 2. 21: 12. In general, καί is used to couple ideas which follow directly and necessarily from what precedes; while τέ is employed when something is subjoined which does not thus directly and necessarily follow; so that strictly speaking, καί connects and τέ annexes. Hence τέ is the most general of all the copulatives; serving merely to shew, that the word after which it stands is to be taken as in some connexion with another either preceding or following. The place of τέ is usually after the first word of a clause. See Passow s. v. Herm. ad Vig. p. 835. ad Eurip. Med. p. 331. Matth. § 626. Winer § 57. 3 sq. § 65. 5. p. 461.


Tεκνογένεος, οῦς, ές, τον, (τεκνογόνος, child-bearing, from τέκνον, obsol. γένος, γίνομαι,) to bear children, or as in Engl. to be the mother of a family, including all the duties of the maternal relation, 1 Tim. 5: 14; comp. v. 10, and see in τεκνογνωσία. — pp. Anthol. Gr. II. p. 202.

Τεκνογνωσία, ος, η, (τεκνογνώσια,) the bearing of children, and so by impl. including all the duties of the maternal relation; 1 Tim. 2: 15 σωθήσεται διά της τεκνογνώσιας, i. e. through the faithful performance of her duties as a mother, in bringing up her household unto God; comp. 5: 10. — Chrysost. ad h. i. τεκνογνώσιαν φραί, το μη μόνον τεκνίν, ἀλλὰ καὶ κατὰ θείον ἀγαλμίν.

Τέκνον, ου, το, (τίκτα q. v.) a child, male or female, son or daughter.


Téxov - dren, genuine descendants, John 8:39.

e) trop. of one who is the object of parental love and care, or who yields filial love and reverence towards another. (a) As a term of endearing address in the Vocative, like Engl. my child, my son, Lat. mi fili, carissime; so from a friend or teacher, Matt. 9:2 ἵπποι, téxov. Mark 2:5. Luke 16:25. 1 Tim. 1:18. 2 Tim. 2:1. Plur. Mark 10:24. So Sept. for ἵπποι 1 Sam. 3:9, 16. — Ecclus. 2:1. Hidam. 1. 6. 12.— (b) From the Heb. gen. for a pupil, disciple, the spiritual child of any one, see in Γενεα no. 1. a. and Πατήρ Λ. c. 2 Tim. 1:2 ἵπποι ἀγάπητοι téxov. Philem. 10. 3 John 4. c. ἐν κυρίῳ 1 Cor. 4:17. ἐν πίστει 1 Tim. 1:2, κατά πίστειν Tit. 1:4. Plur. 1 Cor. 4:14. 2 Cor. 6:13. Comp. Heb. ἵπποι Sept. τοῖς, 1 K. 20:35. 2 K. 2:3, 5. — (γ) ἵππα τοῦ θεοῦ, children of God, those whom God loves and cherishes as a father; see in Ἰησοῦς B. a; ἰδίος ἵπποι 1 Cor. 4:17. Comp. in ἵππα— Hence subst. ἵππατος Aristot. H. An. 1. p. 863. C.


Τέλειος, ἐκά, εἰν, (τέλος,) pp. what has reached its end, term, limit; hence, complete, perfect, full, wanting in nothing.


b) spec. of full age, adult, full grown, of persons, pp. Pol. 5. 29. 2. Ael. V. H. 13.1. Xen. Cyr. 8.7.6. In N. T. trop. of persons full grown in mind and understanding, ταῖς φρεσὶ 1 Cor. 14:20; or in knowledge of the truth, 1 Cor. 2:6. Phil. 3:15. Heb. 5:14; or in Christian faith and virtue, Eph. 4:13. Neut. τὸ τελείων, full age, se. in knowledge etc. 1 Cor. 13:10, coll. 11.

Τελειωθής, ητος, ὁ, (τέλειος,) comp-
plete ness, perfectness; Col. 3:14 οὐκ ἐπεθε\(\)μος τὸς τελείοτητας, i. q. συνδ. τελείος, Buttm. § 123. n. 4. Heb. 6: 1 ἐπεθε\(\)μος τὸν τελείοτητα φρονομ\(\)θε, i. e. leaving the elements, let us go on to something more complete, perfect. — Wisd. 6: 15. 12: 17.

Τελείος, ὁ, τ. ὁσιός, (τελείος, ) to complete, to make perfect, so as to be full, wanting in nothing, trans.


b) trop. to make perfect, i. q. to bring to a state of perfection or completeness. (a) genr. John 17: 23 ἵνα ὅσιος τελειωμένων εἰς ἐν, i.e. prægn. that they may be perfectly united in one. 2 Cor. 12: 9 ἡ γὰρ ὁμοιότης μου [τοῦ θεου] ἐν ἀνθρωπία τελείωσαι, i.e. my power shows itself perfect in weakness, appears then as genuine. James 2: 22. 1 John 2: 5. 4: 12, 17. 18.—Eccles. 7: 32. — (β) In the Ep. to the Hebrews, in a moral sense, to make perfect in respect to sin, to fully cleanse from sin, to make full expiation for any one. Heb. 7: 19 οὐ\(\)δὲν γὰρ τελειώσαιν ὁ νόμος, i.e. the Mosaic law could make no perfect expiation; comp. 7: 11. 10: 4. Of persons, Heb. 9: 9 διό\(\)κα τι καὶ ἡ\(\)θησα ... ἤθη δινόμαι κατὰ συνείδησιν τελείωσαι τὸν κατευθε\(\)νον, i.e. which could never make full expiation for the bringer, so as to satisfy his conscience. 10: 1, 14. — Also, to make perfect sc. in respect to condition, happiness, glory; to bring to a perfect state of happiness and glory; pp. to bring one through to the goal, so as to win and receive the prize, comp. above in α. So of Christ as exalted to be Head over all things, Heb. 2: 10 τὸν ἄρχοντα τῆς σωτη\(\)ρίας ἤμων διὰ παθη\(\)μάτων τελειο\(\)σαι, i.e. τὸν ἄρχοντα τὸν δόξα καὶ τὴν ἐσπερανομ\(\)ν, 5: 9. 7: 28. Also of saints advanced to glory, 11: 40. 12: 23. — Comp. Philo above in α.

Τελείος, adv. (τελείος, ) completely, perfectly. 1 Pet. 1: 13 την τελείοτατον ἐκλίπεισται, i.e. cherish a perfect hope, unswerving confidence. — 2 Macc. 12: 42. 3 Macc. 3: 26. Pol. 6. 37. 4.

Τελειωσις, εος, ἡ, (τελείωσις, ) completion, perfection, genr. Diod. Sic. 2. 29. Plut. de Virt. et Vit. 2.—In N. T. spoken of a prediction, i. q. fulfilment, Luke 1: 45. (Judith 10: 9.) Also i. q. perfect expiration, Heb. 7: 11; comp. in Τελειωμος b. β.

Τελειωτης, ου, ὁ, τελειωτης, τελειωτης, a completer, perfecter, pp. who brings one through to the goal so as to win and receive the prize. Heb. 12: 2 εἰς τὸν τῆς πίστεως ἄρχοντα καὶ τελειωτην Ἰησους, comp. 2: 10 where he is said τολ\(\)λος τίος τις δοξαν ἀγαγε\(\)ν. Comp. in Τελειωμος b. β.


**Tēleutē’**

1. **Tēlēo** (telēō, τελεῖο) to end, to finish, to complete, to accomplish, trans.

2. **Tēlos**


3. **Tēleutēs**


c) trop. end, i. q. final purpose, that to which all the parts tend and in which all terminate, the chief point, sum. 1 Tim. 1: 5 τὸ τέλος τῆς παραγήγησις ὑστῶν ὑστῆς. So Rom. 10: 4 τέλος γὰρ νομὸν Χριστοῦ εἰς διακονίαν παρὰ τῷ πιστεύοντι, where others meton. i. q. the ender, abolisher.” So Sept. and 330 Ecc. 12: 13.—Arr. Epict. 1. 12. 5 τέλος ἐκεὶ τὸ ἔπαινα θρόος. Diog. Laert. 2. 87. Cic. ad. At. 12. 6.

Τέλονς, οὐ, ὁ, τὸ (τέλονς,) a toll-house, custom-house, collector's office, pp. a farmer of the taxes or customs, one who pays to the government a certain sum for the privilege of collecting the taxes and customs of a district, ὁ προϊόμενος τέλος Dem. 745. 15; Lat. publicanus, Cic. pro Plane. 9. The public revenues of the Greeks and Romans were usually thus farmed out; and among the latter the purchasers were chiefly of the equestrian order, or at least persons of wealth and rank, like Zaccaræus ὁ ἀρχιτελόνης Luke 19: 2; comp. Cic. l. c. Sueton. Octav. 24. Dio Cass. p. 38 τοὺς ἐπίστολος ... πῶσοι τοῦ γὰρ τελωνίας δι' αὐτῶν ἐγένοτο. Jos. Ant. 12. 4. 1. 3, 4 ἐνυπόπας δὲ τῆς ἡμέρας, καθ' ὑπὲρ ἐμεῖς τὰ τέλη περικοσμῶν τοῖς πόλεως, ἡγομαζόν οἰ τοῖς ἀξιόμασιν εἰς τοὺς πατρίους διαφέροντος. Comp. Boecchi Staatsb. d. Ath. l. p. 359, 360 sq. Adam's Rom. Ant. p. 64. The farmers-general had also sub-contractors, or employed agents, who collected the taxes and customs at the gates of cities, in seaports, on public ways, bridges, etc. These too were called τελωνίας, or also ἐκλεγόντες Dem. 745. 15, Lat. portitores; and in countries subject to the Roman yoke they were objects of hatred and detestation, so that none but persons of the lowest rank and worthless character were likely to be found in this employment. Comp. Xeno ap. Diachere. πάντας τέλωναι πάντες μὲν ἄρπαγες. Dio Chrysost. IV. p. 75. B, κατήλωνος καὶ τελώνας καὶ πορφοδοκούς. Luc. Nceyom. 11 μοῦχοι καὶ πορφοδοκοὶ καὶ τελώναι καὶ κόλακες κ. τ. λ. Artemid. 1. 23. ib. 4. 42. 57. See the numerous like passages in Wetst. N. T. I. p. 314 sq. Comp. Jahn § 242.—In N. T. in the later sense, a toll-gatherer, collector of customs, publican, the object of bitter hatred and scorn to the Jews, and often coupled with the most depraved classes of society. Matt. 5: 46 οὐχὶ καὶ οἱ τελώναι τὸ αὐτὸ ποιεῦσα; v. 47. 10: 3 Ματθαῖος ὁ τελωνής, coll. 9. 9. Luke 3: 12; 5: 27; 29. 7: 29. 18; 10, 11, 13. τελώναι καὶ ἀμαρτολοί Matt. 9: 10, 11. 11: 19. Mark 2: 15, 16. Luke 5: 30. 7: 34. 15. ένυπός καὶ τελώναι Matt. 18: 17. οἱ τελώναι καὶ αἱ πόρναι Matt. 21: 31, 32.
Theosophes and their intellectual framework

**Theos**, atos, to, plur. ta thesata

Uncontracted, contrary to Attic usage, Winer § 9. p. 61; W. § 5. p. 15. Buttm. § 54. n. 1; a wonder, portent, prodigy, strictly as for- boding something future; in N. T. only plur. and always joined with ta semeia.


**Tétoios**, ou, ó, det. Tertius, pr. n. of Paul's amanuensis, Rom. 16: 22.

**Tértiulos**, ou, ó, Tertullus, pr. n. of a Roman orator or advocate employed by the Jews against Paul, Acts 24: 1, 2.


**Tēsosaphontetis**, ἐδώ, oug, ó, ἡ, adj. (έτος,) of forty years, e. g. τεσοσαφοντετις ἡ δύο the time of forty years, forty years' time, Acts 7: 23. 13: 18. — Comp. δεκατετις ἡ δύο Max. Tyr. 6. 89. δεκατητωνός Thuc. 5. 26. On the flexion and accent of such compounds, see Buttm. § 70. n. 2. Lob. ad Phr. p. 406 sq.


**Tēsosaphos**, ou, ó, τέσασαφος, neut. —ga, card. adj.
Great and his brother Phasael were at one time made tetrarchs of Judea by Antony, Jos. Ant. 14. 13. 1. The former also at his death left half his kingdom to Archelaus with the title of ethnarch, and divided the rest between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant. 18. 5. 1. Comp. in Ἱσραήλ no. 1. 2. So Lysanias is said to be tetrarch of Abilene, Luke 3: 19. 9: 7. Acts 13: 1. Called also ἐθναρχαῖ Matt. 14: 9. Mark 6: 14; see in Ἐθναρχαί b.

Τέχνη, ης, ἡ, (τίκτω, τεκτῶν), art, i. e.


Τέχνας, adv. (τεχνίτης) farsinging, radiant, from τίκτω, αὐτῆς) radi-
Tndnovios, brightly, i. e. clearly, distinctly, Mark 8: 25 ενδιαφέρω τηλαγάς ἀπαντάς. — Diod. Sic. 1. 50 πρὸς τὸ τηλαγάς-

Tηλικοῦς, αὐτή, οὖσο, demonstr. correl. pron. pp. a strengthened form of τηλικός, ὁ, ὁν, Buttm. § 79. 5, 6; so great, tantus, 2 Cor. 1: 10 ἐκ τηλικού-

Tydovios, aum, oui, de-

monstr. correl. pron, pp. a strengthened

form of tydixos, 7, ov, Buttm. § 79. 5, 6; so great, tantus, 2 Cor. 1: 10 & 1 Nast


Deor. 26. 2. Xen. Mem. 2. 1. 5.

Tηρεώ, ὁ, f. ήσον, (τηρὸς watching, Aesch. Suppl. 263,) to keep an eye upon, to watch, and hence to keep, to

guard, trans.

a) pp. to watch, to observe attentively, to keep the eyes fixed upon, c. acc. Rev. 1: 3 καὶ τηρῶντες τὰ ἐν αὐτῷ [προ-


17 ὁ μὲν ἔστηκε τηρῶν τοῦ. Dem. 836. 5. τὸν ἀνέμων Thuc. 1. 65.—Hence trop. to observe, to keep, to fulfill, sc. a
duty, precept, law, custom, etc. q. d. to perform watchfully, vigilantly, c. acc. τὰς ἔντονας Matt. 19: 17. John 14: 15,


λόγον, λόγου, John 8: 51, 53. 54. 14: 23, 24. 15: 20 bis. 17: 6. 1 John 2: 5. Rev. 3: 8, 10 λόγον τῆς ὑπομνήματος, see in Ὑπομνήματι. (Sept. 1 Sam. 15: 11.) τὸν νόμον Acts 15: 5, 24. James 2: 10. πα-


XII Patr. p. 636. Thuc. 4. 30. things 1 Macc. 6: 50. Aristoph. Pac. 201. Pol. 3. 50. 7.—Trop. to keep in safety, to pre-

serve, to maintain; c. acc. of thing simpl. Eph. 4: 3 τῆρεν τὴν ἑκάστην του πνευμάτων. 2 Tim. 4: 7 τὴν πίστιν τη-

τήρησα. Jude 6 μὴ τηρήσατες κ. ὑ. c. i. deserting. Sept. τὴν ἑαυτοῦ ψυ-


Hidian. 7. 9. 7.—So trop. acc. with adjuncts : c. dupl. acc. of pers. and predicate, 2 Cor. 11: 9 bis, ἀμφοῖν ἑαυ-

tὸν ἑτήρησα καὶ τηρήσα. 1 Tim. 5: 22. James 1: 27. (Wisd. 10: 5. M. Anto-
nin. 6, 23 or 30 τῷ ἑπεμβάλλοντι ἄλλον, c. adv. 1 Thess. 5: 23. c. dat. of pers. Jude 1 τῶν Χριστοῦ. Seq. εἰν c. dat. of

state, John 17: 11, 12 ἐγὼ ἑτήρου καὶ τοῖς ἐν τῇ ὁμοίας σου. Jude 21. seq. εἰ τῶν John 17: 15. Rev. 3: 10. ἀπὸ τῶν James 1: 27. Sept. c. ἕπω τῶν γῆν Prov. 7: 5. c. i. q. to keep back or in store, to re-

serve, c. acc. e. g. things, John 2: 10 σὺ τῇ ἑτήρησας τὸν καλὸν οἶνον ἑως ἀργῶν. 12: 7. τοίς, e. g. ὥσον 2 Pet. 2: 17. Jude 13.

(Sept. Cant. 7: 13.) τοίς τῶν Πετ. 1 Pet. 1: 4. Of persons, 1 Cor. 7: 37 τηρεῖν τὴν ἑαυτοῦ παρθένον i. e. to keep her at home, unmarried, opp. ἐκκαθίσαι in v. 38. 2 Pet. 2: 4 et Jude 6 εἰς κρίσιν τα-

ρομήσανος. 2 Pet. 2: 9 et 3: 7 εἰς ἑμέραν κρίσιας.—Test. XII Patr. p. 539 εἰς κλα-

νας τοῦ ἑαυτῶς τῆτηρησα. c. dat. Jos. Ant. 1. 3. 7.

Tήρησις, εος, ἡ (τηρεῖν q. v.) a watching, keeping, i. e. c) trop. observation, performance, sc. of preceptis, ἑντολῶν 1 Cor. 7: 19.—Ecc-

clus. 35: 23. τῶν Ὑσίδον 1: 18. b) i. q. guard, ward, 1 Macc. 5: 18. 3 Macc. 5: 44; in N. T. meton. place of

ward, a prison, Acts 4: 3. 5: 18 ἐνεποίησεν αὐτοῖς ἐν τηρηθεὶς δημοσίως.—Thuc. 7. 86.

Τιβερίας, ἁδός, ἡ, Tiberias, a city of Galilee built by Herod Antipas and named in honour of the emperor Tiberius; now Tabaria. It is situa-

ted on the S. W. shore of the Lake of

TiBèrous, ov, 6, Tiberius, pr. n. of the third Roman emperor, the son of Livia and step-son of Augustus, r. A. D. 14—37. John the Baptist commenced preaching in the 14th year of his reign; and the crucifixion of Jesus took place 3 or 4 years later, Luke 3:1. — Sueton. Vit. Tiber. Tac. Ann. 1, 3 sq.


Lat. ponere vestem Ov. Met. 3. 1. —

(3) Trop. e. g. τιθέναι την ψυχήν to lay down one’s life John 10: 11, 15, 17, 18


c) trop. to set, to appoint, to constitute, often i. q. Engl. to make; e. g. of time, Mid. Acts 1: 7 χρόνους ἦ καιροὺς οὖς ὁ πατὴρ ἐζητο ἐν τῇ ἠδύνασει, i. e. which the Father hath set by virtue of his own authority; comp. in ἐν no. 3. c. β, fin. (ὑπέραν Dion. Hal. Ant. 5. 57 pen. Dem. 1042. pen.) So the lot of any one, τὸ μέρος, seq. μετὰ τίνος, Matt. 24: 51. Luke 12: 46. Of a decision, decree, law; Acts 27: 12 οἱ πληθυνεῖ τὸ ἐζήτου βοήθην, i. e. made a decision, decided, determined. Gal. 3: 19 in later edit. νομοῦ . . . ἐπετή, the law was set, made; text. rec. προσπήτη.— So νομοῦ τίθεναι Jos. c. Ap. 2. 21. Dem. 732. 17. Xen. Lac. 1. 2. The difference between τίθεναι νομοῦ and τίθεναι νόμου, see Passow τίθεμι Α. 3. e. Buttm. § 135. n. 3. — Seq. dupl. acc. of pers. or thing and predicate, Winer § 32. 4. b; so 1 Cor. 9: 18 ἀδιάκοπον ὡς τὸ εἰσαγ. γέλιον, I may make the gospel without charge, free of expense; comp. for the sense 2 Cor. 11: 7, 8. (Luc. Gymnas. v. Ἀνάσχρ. 16 τοῦ ἀστήρος . . . τόν ἄγα μητροῖ Ἰσραήλ τιθένιον.) Of persons, ἐς αὐτοῦ ὧς ᾧς ἦν ὑπὸ τοῦ ἐξήρισεν σαὺς ὑποπόδιον τῶν ποδῶν σου, Matt. 22: 44. Mark 12: 36. Luke 20: 43. Acts 2: 35. Heb. 1: 13.


Τιμιάος, οῦ, ὁ, Τιμαῖος, pr. n. of a man, Mark 10: 46.

Τιμιάος, ο, ἡ, τιμία, (τιμή,) to hold worth, to estimate, trans.

Τιμή, η, τίμω, (tímω), a holding worth, estimation, viz.


Τιμίας, η, τίμιος, (tímios), held worth, estimated, viz.


Τιμώτρις, ητρος, (τίμωτρος), preciousness, costliness; meton. i. q. precious things, magnificence, prob. costly merchandise, Rev. 18:19.—Liban. Ep. 1557 προσαγαγοῦν τῷ τιμωτρία σου.

Τιμόθεος, ου, o, Timothes, Timothy, pr. n. of a young Christian of Derbe, the son of a Jewish mother and Greek father, selected by Paul as the

Τίμων, ὁνόμα, ὁ, Τίμων, pr. n. of one of the seven primitive deacons at Jerusalem, Acts 6:5.


Τίνω, see in Τίον.

Τίς, neut. τίς, Gen. τίνος, indef. pron. enclitic, Buttm. § 14. 2. § 77. 1; distinguished by its accent from Τίς interrog. q. v. — One, some one, a certain one.


Tis, neut. τί, Gen. τίνος, interrog. pron. who? which? what? Lat. quis, quae, quid? Sept. τί for ὅς, τί for ὅν. Always written with the acute accent on τί, and thus distinguished from τε, τι, indef. see in Tis, and comp. Buttm. § 13. n. 2. § 77.1. The place of τίς is usually at the beginning of the interrogative clause, or at most after a particle or the like; but see below in ἀν. τί.

A) Direct, usually with the Indicative; sometimes with the Subjunct. and Optative, which then serve to modify its power; comp. below in ἃ γ. a) c. Indic. genr. and in various constructions: 


B) Indirect, where it is often equiv. to ὅτις, ὅτι, see Buttm. § 127. 4 and n. 6. Matth. § 488. 1. Winer § 25. 1. Passow no. 3.


Thcaos


Τίτλος, ου, ὁ, Lat. titulus, i. e. a title, superscription, John 19: 19, 20. — Hesych. τίτλος πτιγδόν ἐπιγραμμα ἵών.

Τίτος, ου, ὁ, Titus, pr. n. of a Christian teacher of Greek origin, a companion and fellow-labourer of Paul, Gal. 2: 3; sent by him to Dalmatia, 2 Tim. 4: 10: and also left in Crete to establish and regulate the churches, Tit. 1: 5. Tradition relates that he was bishop of Crete, and died there at the age of 92 years. 2 Cor. 7: 6, 13, 14. 8: 6, 16. 12: 18 bis. Gal. 2: 1, 3. 2 Tim. 4: 10. Αἰτία τοῦ ἀδικοῦ ἄνθρωπον 2 Cor. 2: 12. Κοινωνοῦμεν ἵψαλτος καί ἵψαλτος, i. e. χαίρεισθως. 2 Cor. 8: 23. Τίτων γνησίον τέκνων. Tit. 1: 4.

Τίτος, ου, το, to hold worth, i. q. to respect, to honour, to reverence, e. g. θείον Hom. Od. 15. 542. θείος II. 8. 540. ii. 9. 236; also to estimate, to prize, Hom. II. 23. 703, 705. Hence in fut. and aor. 1 Act. and Mid. (and with Προς τίτον) to honour sec. by making compensation, atonement, i. q. to atone for, to pay for, c. acc. of wrong done etc. e. g. τίτον Hom. Od. 24. 352. φόνον II. 21. 134. — In N. T. to atone with, to pay, c. acc. of thing offered or suffered in atonement, as δίκαιον τίτον to pay or suffer punishment, to be punished, Lat. solvere poenas, 2 Thess. 1: 9. — Hom. Od. 14. 84. Ael. V. H. 1. 24. 13. 2. Plut. de sera Num. Vindict. 8 ἰδίναι θέσεως τὴν δικίαν. VIII. p. 191. Reisk.

Τοί, enclit. particle, pp. antique dat. for τοῖς, by consequence, consequently, therefore; which signification however is found only in the strengthened forms τοιάδε, τοιάδετε, etc. while τοί itself retains only a sort of confirmatory sense, indeed, forsooth, yet, etc. Buttm. § 149. p. 431. Math. § 627. In N. T. only in the compounds κατοίγη, τοιάδετον, τοιάδεν.


Τοίχη, see κατοίγη in τῇ II. ζ.


Τίτων, τοιάδε, κοινωνεύσι, a strengthened form of τοίος demonstr. correlative to τοίος, οἷος, see Buttm. § 79. 5, 6; of this kind or sort, such, Lat. talis, 2 Pet. 1: 17 φανερῶς... τοιαδέω. — Jos. Ant. 17. 13. 3 ὄναρ τοιάδεν. Hidian. 7. 4. 2. Xen. Mem. 1. 1. 1.

Τοιοῦτος, τοιούτω, τοιοῦτο, a strengthened form of τοίος demonstr. correl. to τοίος, οἷος, see Buttm. § 79. 5, 6; of this kind or sort, such, Lat. talis, more frequent in Attic usage than τοίος or τοιαδέω, Passow s. v.

a) genr. e. g. (α) without art.

b) by impl. such, i. q. so great; (a) without art. or relative, Matt. 9:8 τῶν δύνα ἐξουσιών τοιαύτης τούτων ἣν. Mark 6:2. John 9:16. (Ceb. Tab. 4.) Neut. pl. τοιαύτα, such things, so great things, e. g. good Luke 9:9; evil, 13:2. Heb. 12:3. — With a relat. corresponding, ὅποις 1 Cor. 5:3; ὧς ἢς ἤς Heb. 8:1.—(β) With the art. τοιαύτου, such an one, such a person, one distinguished, e. g. in a good sense, 2 Cor. 12:2, 3, 5. (Ael. V. H. 11. 9.) In a bad sense, i. q. such a fellow, Acts 23:22, coll. 21:27. 1 Cor. 5:5. 2 Cor. 2:6, 7. Comp. Matth. § 265. 7. ο, ὦ, τό, p. 555. Al.

Τοῖχος, οὐ, ὁ, a wall, se. of a house, parties, Acts 23:3, see in Κοινοίος. Sept. for τῷ Ex. 30:3. Lev. 14:37.—Ael. V. H. 14. 19. Pol. 5. 33. 5. Xen. Conv. 4. 38. Kindr. with τῆξος, which is spoken only of the wall of a city, etc.


Τολμηροτέρας, adv. (comparat. of τολμήως, Buttm. § 115. 5,) the more boldly, with greater confidence and freedom, Rom. 15:15. —Pol. 1. 17. 17. Luc. Icarom. 10. τολμηρός Xen. Conv. 2. 12.

Τολμής, οὐ, ὁ, (τολμαίον,) one bold, a darer, enterpriser, Jos. B. J. 3. 10. 2. Thuc. 1. 70. In N. T. in a bad sense, one over-bold, audacious, presumptuous, 2 Pet. 2:10.

Τολμός, η, ὁ, (τέμων,) cutting, sharp, keen, Plat. Tim. p. 61. E. In N. T. only comparat. τολμηρότερος, η, οὐ, sharper, keener, trop. Heb. 4:12.—Luc. Tox. 1. 11. Phocyl. 116 or 118.

Τολμητής, see in Τολμής.


Τολαίνον, οὐ, τό, (also τολαίον,) the topaz Rev. 21:20; a transparent gem of a golden or orange colour; not the green topaz of Pliny, which seems to have been the modern chrysolite, H. N. 37. 8 or 32. Comp. Rees’ Cyclop. art. Topaz. — Sept. for τοῦ Ex. 28:27. 18. Ez. 28:13. — Diod. Sic. 3. 39 where see. Strabo XVI. p. 1115. A, το τόπαι-ζαμα λίθος δι ἐς ἐπαραγείεναι, χρυσορουζός ἀπολιμπών φέργος. Comp. Weist. N. T. II. p. 845.

Τοῖχος, οὐ, ὁ, place, locus, e. g. a) as occupied or filled by any person or thing, spot, space, room. (a) pp.
Table of Contents:

10. Luke 2, spoken of Hades as the abode of the dead. Hidain. 4. 2. 18, i. q. ocýma §16.
11. Of things, place where any thing is kept, as a sword, i. q. a sheath, scabbard, Matt. 28: 52.


Toosóûos, τοσοῦιη, τοσοῦουν and τοσοῦτον, a strengthened form for τόπος,
Tóte, adv. demonstr. of time, then, at that time, correl. to ὁτε, τότε. Buttm. § 116. 4.


Τούνωμα, crasis for τὸ ὤνωμα, Buttm. § 128. n. 4; i. q. by name, Matt. 27: 57; see in ὤνωμα a. Comp. Buttm. § 131. 6. — Jos. Ant. 8. 7. 6. Palaeph. 40. 3. Luc. D. Deor. 3. 1.

Tovto

Tovto, see in Ουτος.


b) spec. table of a money-changer, a broker's bench or counter, at which he sat in the market or public place, e. g. in the outer court of the temple, Matt. 21: 12. Mark 11: 15. John 2: 15. See in Κεκαμπατής, Κολλαβίστης.—Lys. 114. 37. Isaues 105. 119. — Hence genr. a broker's office, bank, where money is deposited and loaned out, Luke 19: 23 δύοναι τὸ αὐρίσκων ἐπὶ τὴν τράπεζαν. See in Τραπέζης. — Dem. 895. 5. 15. ib. 1356. 10. — Meton. Acts 6: 2 ταῖς τραπεζαῖς διακοσίων, to serve money-tables, i. e. to take care of money-affairs, to have charge of the alms etc. — Jos. Ant. 12. 2. 3 ἐκατομμύριον τραπέζης.

Τραπέζητης, ou, ὁ, (τράπιζα b,) a tabler, i. e. a money-changer, broker, banker, in Lat. also called trapesita, mensarius, one who exchanged money, and who also received money on de-

in Matt. 27: 46. Mark 7: 2. Rom. 10: 6, 7, 8.—Diod. Sic. 4. 7.


Toazovites, wos, 4, Trachonitis, the north-easternmost of the districts into which the habitable region east of the Jordan was divided, bounded easterly by the Arabian desert; on the S.W. by Auranitis and Gaulonitis; and extending from the territory of Damascus on the North, to near Bostra on the South; Euseb. Onom. s.v. 'Zrogaia, The name is derived from two mountains called Toazowes, Strabo 16. 2. 16, 20. The modern name is El Leddja, on the eastern part of Haouran; and the country in its present state is fully described by Burchhardt, Travels in Syria etc. p. 51 sq. 211 sq. Trachonitis formed a part of the tetrarchy of Herod Antipas, Luke 3: 1; comp. in Ἱέρων. no. 1, 2, and in Ἱέρωναι.—Jos. Ant. 1. 6. 4. ib. 17. 11. 4.


Τρέχω, f. θρέψων, cor. 2 θρεματόν Buttm. § 18. 2. § 114. p. 304; to run, intrans.


b) trop. of rumour, word, doctrine, to run, to spread quickly. 2 Thess. 3: 1 ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ. —Comp. Sept. ζεῦλον δραματεῖται ὁ λόγος αὐτοῦ, for ἰδεῖν τρέχει Ps. 147: 15.
Tρικόντα


Τριετία, ας, η, (τριετίς, τριά) the space of three years, triennium, Acts 20: 31. — Artemid. 4. 2.

Τρις, f. τοῦ, onomatopoetic, to give out a stridulous, creaking, grating sound, to scream, Lat. stridere, intrans. spoken chiefly of living things, as of the cry or chirping of young birds, Hom. II. 2.314. Luc. Tim. 21; of bats, Hdot. 3. 110. ib. 4. 183; espec. of the thin stridulous cry attributed to the manes or shades, Hom. II. 23.101. Od. 24. 5. Luc. Neeyom. 11; of the shrieks of women, Plut. C. Mar. 19; later of the wheezing or snorting of elephants, Luc. Zeux. 10. Also of inanimate things, as the back of a wrestler, II. 23. 714; the chord of a lyre, Anth. Gr. IV. p. 57; iron as filed, Alex. Aphrod.—In N. T. of the teeth, to grate, to gnash, c. acc. Mark 9: 18 τρίς τοις οὖσιν. For the acc. as defining and qualifying the action of the verb, see Matth. § 424. 4. Buttm. § 131. n. 3.


Τρίχες, see θέλις.


Τροπή, ές, η, (τρόπον to turn,) a turning, turning back, e. g. of the heavenly bodies in their courses, at the solstices, etc. James 1:17 οὐ πρὸς παραλλαγῇ, η τροπῆς ἀποστασία. — Sept. Job 38: 33 τροπαὶ οἰκονῶν. Deut. 33: 14 ἴδιον τροπῶν. Wisd. 7: 18. Hom. Od. 15. 404 τροπαὶ ἴδιον. Pol. 9. 15. 2.—Also a turning back or rout of enemies, 1 Macc. 4:35. Xen. An. 1. 8. 25.

Τροπος, ου, ö, (τρόπον to turn,) pp. a turning, turn, direction; hence genr. manner, way, mode, Xen. Cyr. 8. 1. 19 εἰς μὲν διδασκαλίας τρόπος ἵνα αἰτοῦ. In. N. T.

a) genr. in adverbial constructions: (α) Acc. c. ἄρδι, e. g. καθὼς ὁ τρόπον, in what manner; i. q. as, even as, comp. in ἄρδι no. 4. a. Acts 15: 11. 27: 25. κατὰ πάντα τρόπον in every way Rom. 3: 2. κατὰ μὲν δὲ τρόπον ἐν ποι ὁ τάρα Thess. 2: 3.— Sept. Num. 18: 7. 2 Macc. 11: 31. Pol. 1. 87. 4. Xen. Cyr. 8. 2. 5. 


Τροφίμως, ου, ö, (Trophimus, pr. n. of a Christian of Ephesus, Acts 20: 4. 21: 29. 2 Tim. 4: 20. Tροφός, ου, ö, η, (τρόφων) a nurse,


Τροφός, ο, ὁ, τρόφος, πρ. a runner, i. e. any thing made round for rolling or running; hence genr. a wheel, as of a chariot, Sept. for τρόφος in 1 K. 7:32. Xen. Cyr. 6. 1. 30; of a potter, Pol. 12. 15. 6; for torture, Luc. D. Deor. 6. 5. Plut. Phocion 35. In N. T. trop. a course as run by a wheel, or perch. circular course, circuit; James 3:6 τρόφος τῆς γενεᾶς: i. q. course of life, see in Γένεσις a. — Comp. Anacr. 4. 7 τροφός ἄρας γὰρ οὐ, βίωτος τρόφης κυστόστης. Westn. N. T. II. p. 670. The grammarians make a distinction between τρόφος wheel, and τροφός course; see Passow in τροφός fin.


Τροφανά, ης, ἡ, Tryphaena, pr. n. of a female Christian at Rome, Rom. 16:12.


Τρυφανά, ης, ἡ, Tryphosa, pr. n. of a female Christian at Rome, Rom. 16:12.

Τροιός, ἄδος, Troas, strictly Alexandria-Troas, a city of Phrygia Minor in Mysia, situated on the coast at some distance southward from the site of Troy; now Eski-Stamboul. Acts 16:8, 11. 20:5, 6. 2 Cor. 2:12. 2 Tim. 4:13. — Ptolem. 5. 3. Plin. H. N. 5. 30. The
name Troy or the Troad strictly belonged to the whole district around Troy.


Τρόιος, f. ξοματ, aor. έτραγον, (τρόιο, τρόια), to eat, pp. fruits, nuts, raw beans, etc. which require cracking with the teeth, Hdt. 2. 37. ib. 2. 92; hence τρογγυλλα, τρογκα, i. q. fruits, nuts, almonds, and the like, set on as desert. In N. T. genr. to eat, i. q. καταφαγε. Matt. 24:38 τρογγυλα και πίνεις ταυτο τις καταφαγη κατα τις δικτυ αυτων δι καταφαγην. Pol. 32. 9. 9. Xen. Conv. 4. 8.—Seq. acc. άρτον τρογγυλα by Hebr. John 13:18, quoted from Ps. 41:10 where Heb. מָנָה, Sept. καταφαγη, see fully in "Agtos b." Trop. John 6:58. c. σάρκα v. 54, 56, 57; see fully in Λίμαν κ. θ.


2. intrans. to fall out, to happen, to chance. a) ετι τυχαν imper. if so happen, it may be, i. q. perchance, perhaps, comp. in Ει 1. 1. So I Cor. 14:10 et 15:37, where it is equiv. to for example. — Philo de Nom. mut. p. 1067 μουτιικον μεν γαρ, ετι τυχαν και γραμματικον κ. τ. λ. Dion. Hal. 4. 19. Hidian. 7. 3. 4. 9. Luc. Bis. accus. 2. Comp. Wets. N.T. II. p.160. Viger. p.301.n.38.


c) Before the participle of another verb, τυχανου is used in an adverbial sense, much like Engl. 'to happen to be, to chance to be, before a participle; e. g. Ceb. Tab. 1 ετυχανουν περιπατουτες we happened [to be] walking about, we were by chance walking, etc. Xen. An. I. 5. 8 οπου εκαστος ετυχανουσαν κοινω οτι καθαρας where each happened [to be] standing. Buttm. § 144. n. 8. Matth. § 553. δ. Espec. with ον, οτις, Xen. Cyr. 2. 2. 11 εν τη σκηνη ετυχανων τις ον in the tent there happened to be one etc. Ag. 2. 2 πλην όσου αυτων φιγαδες τοις οτις ετυχανων. But not unfreq. and especially in later writers, ων is here omitted, particularly before a predicate; and then τυχανω takes the place of the conditional to be, which can often be expressed in English only by to be or sometimes not at all; comp. Matth. § 533. no. 1. Thus in the same words of Xenoph. H. G. 4. 3. 3 πλην όσου αυτων φιγαδες τοι ετυχανων except those who happened. [to be] exiles, Engl. who were exiled. Plato Hipp. Maj. p. 299 ult. δια ταυτα τυχανει καλει. Aristoph. Eccles. 1141. Palaeph. 15. 2 οπου ετυχανουσαν αρατος where there chanced [to be] a bear, Engl. where there was a bear. Jos. Ant. 1. 19. 5 οτις λαβανουν παις τυχανως; δοτι θαυμ ουτα happen [to be] the daugh-
ter of Laban? i. e. art thou perhaps his daughter? ib. 3. 5. 1. ib. 4. 7. 2 Moi-
thes δι, γιατίRET ὑδη τινήκατων, Moses hap-
paving now [to be] an old man, Engl.
being now old. See Matth. l. c. Lob.
ad Phryn. p. 277. Passow s. v. no. 2.
— Hence in N. T. Luke 10: 30 ἀφέντες
[αὐτῶν] ἡμιανή τυγχανόντα, lit. leaving
him happening [to be] half dead; Engl.
'leaving him as it were half dead.'

Tuunarivastos, f. iow, from τύμπα-
non tympanum, a drum, tabret, timbrel,
(tixavor, tintw,) consisting in the East
of a thin wooden rim covered over with
membrane, and hung around with brass
bells or rattles, used chiefly by dancing
11: 34. Ael. V. H. 9. 8. Hidian. 4. 11. 5.
But the tixavor, tympanum, was also
an instrument of torture, a wooden frame,
prob. so called as resembling a drum or
timbrel in form, on which criminals
were bound to be beaten to death,
2 Macc. 6: 19, 28, comp. v. 30; in Jos.
de Macc. the same instrument is called
trochós wheel, §§ 5, 9. Phot. in Lex.
tympanou το τοῦ δημοῦ ἱλόκ, ὑ 
τοὺς παραδοδομένους διεσώζετο. Luc. Ca-
tapl. 6 ἐκ τύμπανον, Schol. ἱλόκ ὑ ὑ 
τοὺς καταδίκους ἐφόνενον.—Hence τυ-
mpanizó, to tympanize, i.e. to drum,
to beat the drum or timbrel, Diod. Sic. 3.
59. In N. T. to scourge upon the tym-
panum, to torture, to drum to death;
comp. Engl. 'to break upon the wheel';
Pass. Heb. 11: 35 ἄλλοι δὲ έπήμπναι ὑ-
σας, comp. 2 Macc. l. e. — Luc. Jup.
Trag. 19 ἀνάσκολοπολομένους δὲ, κα
τυμπανιζόμενον. Aristot. Rhet. 2. 5.
220. 14. Reisk. So ἀπογυμναμίζο, 3
Macc. 3: 27 ἀιχτοὶς βασιλέως ἀπο-
Plut. Galb. 8.

Tútopos, ou, ὄ, (tútopo) a type, i. e.
any thing caused, produced, made
through the agency of strokes, blows.
a) i. q. a mark, print, impression, John
20: 25 bis, το τύπον των ἦλων. — Athen.
13. p. 585. C, τοὺς τύπους των περίων
8. qu. 7. § 4.
b) i. q. figure, form, e. g. (a) of an
image, statue. Acts 7: 43 τοὺς τύπους
οὺς ἐποιήσατε προσωπικῶν αὐτῶν, quoted
from Amos 5: 26 where Sept. for 
—Hidian. 5. 5. 11 τον τύπον τοῦ ὅθος.
Di-
od. Sic. 1. 7. — (β) Trop. form, manner, e.
g. of the contents of a letter Acts 23: 25;
of a doctrine Rom. 6: 17. — 3 Macc. 3.
30 ὁ μὲν τῆς ἐπιστολῆς τύπος κ. τ. ἱ.
p. 89, τὸν τύπον τῆς διδασκαλίας. Pol.
22. 7. 9. — (γ) Trop. of a person as bear-
ing the form and figure of another, i. e.
as having a certain resemblance in
relations and circumstances; Rom. 5.
14 ὡς ἐστι τύπος τοῦ μέλλοντος.

c) i. q. prototype, pattern. (a) pp. of
a pattern or model after which any
thing is to be made; Acts 7: 44 ποιοῖσα
αὐτὴν κατὰ τὸν τύπον κ. τ. ἱ. 
Comp. Ex. 25: 40 where Sept. for
— Anthol. Gr. II. p. 72. — (β) Trop. an exemplar, example, pattern, e. g.
to be imitated, followed, Phil. 3: 17
συμμετέχει μοι πάντως ἐτ 
καθὼς ἐπέτυ 
τύπον ἡμᾶς. 1 Thess. 1: 7. 2 Thess. 3.
9. 1 Tim. 4: 12. Tit. 2: 7. 1 Pet. 5: 3.
Hence also for admonition, warning, 1
Cor. 10: 6, 11.

Tύπτει, f. ψη, to beat, to strike, to
smite, pp. with repeated strokes, trans.
a) pp. and genr. (a) in enmity, with
a staff, club, the fist, etc. c. acc. of pers.
Matt. 24: 49 τύπτειν τοὺς συνδιονούς.
tontes τον Παππού. 23: 3. τίνα ἐπι την
σαρώνα Luke 6: 29. ἀ 
την καραλὴν sc. αὐτόν Matt. 27: 30. τὴ 
ν καραλὴν αὐτοῦ καλάμω Mark 15: 19. αὐ 
τοῦ τὸ πρόσα 
Sept. of pers. for την Ἑξ. Ex. 2. 11, 13.
21: 15. — Aeschlin. 4. 42 τύπτειν τὸν 
πατέρα, ἐ 
τὴν μητέρα. Pol. 3. 53. 4. Xen.
Ath. 1. 8. τίνα ἐς τι Χειρ. Cyr. 5. 4. 5.
— (β) Of those who beat upon their
breasts in strong emotion; Luke 23:
18: 13 ἐπέτυ 
τον [αὐτὸν] ἐπὶ τὸ στῆ 
δος. — Jos.
Ant. 7. 10. 5 τυπτόμενος τὸ τήρα 
— (γ) Trop. from the Heb. to smite, i. q. to
punish, to inflict evil, to afflict with
disease, calamity, spoken only of God,
c. acc. Acts 23: 3 τύπτειν σὲ μὴλλῷ ὁ ὅ 
θος. So Sept. and τις 2 Sam. 24:
17. Ez. 7: 9. — 2 Macc. 3: 30. Comp. in
Παπάσου c.
b) trop. to strike against, i. e. to offend, to wound, e. g. the conscience of any one, Τὐρήσεις 1 Cor. 3: 12. Sept. and τητησι 1 Sam. 1: 8. — Hom. II. 19. 125. Hdt. 3. 64 init.

Τὐραννος, οῦ, ὁ, Tyrannus, pr. n. of a man at Ephesus, in whose school Paul disputed, and thus taught the Gospel, Acts 19: 9. Comp. in Σαρτον. He was prob. a Greek sophist; since Paul had left the Jewish synagogue.


Τυφνός, οῦ, ὁ, ὁ, adj. (Τυφος,) Tyrian; hence ὁ Τυφνὸς αὐτόν Τυριαν, Acts 12: 20.—Hdian. 3. 3. 3.

Τυφνός, οὐ, ὁ, Tyre, Heb. νῆσος (rock), Aram. form נזר whence Τυφνός, pr. n. of the celebrated emporium of Phenicia, younger than Sidon, and not mentioned by Moses or Homer; but soon outstripping the latter city in commerce, wealth and power. Comp. Gesen. Lex. art. νησίς. Tyre was situated on the coast of the Mediterranean within the limits assigned to the tribe of Asher; but was never subdued by the Israelites; Josh. 19: 29, comp. Judg. 3: 3, 4. 18: 7. On the contrary, under the reigns of David and Solomon there was a close alliance of aid and commerce between the two nations; 2 Sam. 5: 11. 1 K. 5: 1 sq. 1 Chr. 14: 1 sq. 2 Chr. 2: 3, 9: 10, Jos. Ant. 8. 2, 6 sqq. ib. 8. 3. 4. c. Ap. 1. 17. The ancient city lay on the continent, and the more modern part upon an island opposite. It was long besieged by Salmanassar, Menand. ap. Jos. Ant. 9. 14. 2; and afterwards for 13 years by Nebuchadnezzar, Jos. Ant. 10, 11. 1. c. Ap. 1. 21. Comp. Ez. c. 26, 27, 28. Whether it was actually captured by the latter, is matter of question among critics; since neither Josephus nor any Greek or Phenician writer asserts it; Jerome ad Ez. 26: 7. At any rate Tyre appears to have come under the dominion of the Babylonians; and afterwards under that of the Persians; in whose time the Tyrians furnished cedar for the second temple, Ezrrn 3: 7. Tyre was taken by Alexander the Great, after a celebrated siege, B. C. 332; see Diod. Sic. 17. 40 sq. Arr. Expod. Alex. M. 2. 16 sq. Q. Curt. 4. 2 sq. The ancient part of the city, lying upon the continent, was destroyed in this siege, and never again rebuilt. Under the Seleucidae and the Romans, Tyre still retained its importance as a commercial city. Strabo describes it as situated wholly upon an island, and as flourishing in trade and commerce; Strabo 16. 2, 23. In the fourth century, according to Jerome, it was still a place of great importance; ad Ezech. 26: 7; and such it continued to be in the time of the crusades. See genr. Reland Palaest. p. 1046 sq. Gesen. Comm. zu Jesaia c. 23. T. I. ii. p. 707 sq. Rosenm. Bibl. Geogr. II. i. p. 23 sq. For the present state of Tyre or Sur, a small village on a peninsula, see Miss. Herald, 1824. p. 277, 305. The prophets of the O. T. describe Tyre as full of wealth, pride, luxury, and vice; and denounce judgments against her for her idolatry and wickedness; see Is. 23: 13. Ez. 26: 7. 28: 1 sq. 29: 18. — In N. T. Acts 21: 3, 7; elsewhere only Τυφνὸς καὶ Σαρτον. Matt. 11: 21, 22. 15: 21. Mark 3: 8. 7: 24, 31. Luke 6: 17. 10: 13. 14.


Τυφλός, ὁ, f. ὁ, (τυφλός,) to


Τύφω, f. θύψω, Buttm. § 18.2; to make a smoke, fume, vapour, καπνὸν τύφων Hdot. 4. 196. to smoke, to surround with smoke, vapour, καπνῷ τύφων τῆς πόλεως Aristoph. Vesp. 457, 1079. to let burn out in smoke, i.e. slowly and faintly, Diod. Sic. 3.29 τύφων τὸν ἐν τῇ χαράδρᾳ χόρτον.—In N. T. Pass. Matt. 12:20 λίγον τυφλομένον, a smoking wick, i.e. burning faintly, dimly, quoted from Is. 42:3 where Heb. נורה, Sept. καπνίζον. See fully in Ἀιών.—Chariton. Aphrod. 6.3 τυφλομένος πυρός. Anth. Gr. I. p. 7. Plut. Solon. 1 πασμφύλαξ τυφλομένην ἄδορο πυρὸς ἐπὶ ζωᾶν φλόγα.

Τυφικός, ης, ον, (τυφών, τυφών, whirlwind,) typhonic, i.e. like a whirlwind, violent, tempestuous, e. g. ὢνυμος Acts 27:14.

Τύχιος, οὗ, ὶ, ὸ, also Τυχικός, οὗ, Tychicus, pr. n. of a Christian teacher, the friend and companion of Paul, Acts 20:4. Eph. 6:21. Col. 4:7. 2 Tim. 4:12. Tit. 3:12.—For the accentuation, see Winer § 6.1. p. 49.

Τύχων, see in Τυχίαρον no. 2. b. β.


b) meton. injury, harm, damage, in person or property, sc. as arising from the insolence or violence of any one, and trop. from the violence of the sea, tempests, etc. Acts 27: 10, 21.—Jos. Ant. 3. 6. 4. τὸ τι καίμενα καὶ τὴν ἀπὸ τῶν ὀρμῶν ἐβριν ἀπομαχόμενα. Pind. Pyth. 1. 140 ναινιστῶν ἐβριν ἰδών. Comp. Dem. 522. ult.


Ἰγαίανος, ἵ, ἱ, (ἐγαίω,) to be sound, healthy, well; to be in good health; intrans.


b) trop. e. g. of persons, ἴγαίανον τῇ πίστει v. ἐν τῇ πίστει, to be sound in the faith, i.e. firm, pure in respect to Christian doctrine and life, Tit. 1: 13: 2. (Pol. 28. 15. 12.) Of doctrine, ἰ-δισκαλία ἴγαινον, λόγος ἴγαινων, sound teaching, sound doctrine, i.e. true, pure, uncorrupted, 1 Tim. 1: 10. 6: 3. 2 Tim. 1: 13. 4: 3. Tit. 1: 9. 2: 1.— Philo de Abr. p. 32. 29 τοὺς ἴγαινοντας λόγους. Plut. de aud. Poet. 4. ed. R. VI. p. 72. ἴγαινοντα περὶ θεῶν δόξα καὶ ἀληθείας.


b) trop. λόγος ὄγιας, sound doctrine, i.e. true, pure, uncorrupted, Tit. 2: 8.— Anth. Gr. IV. p. 85 λόγος ὀγίας ὀχὶ ὀγίς. M. Antonin. s. 29 or 30. Dion. Hal. Ant. 1. 11. ib. 2. 20 δόξας ὀχὶ ὀγίας.


Ἰδία, ἄς, ἀ, ὁ, ὁν, (ὑω, ὑωρίω,) a water-pot, e. g. a large vessel of stone in which water is kept standing, John 2: 6, 7; also a vessel for drawing and carrying water, a pot, bucket, pail, in the East often of stone or earthen ware, John 4: 28. Sept. for τῷ Ἰουδ. 24: 14 sq. Judg. 7: 16, 19.— Jos. Ant. 8. 13. 5. Athen. XIII. p. 589. B. Xen. H. G. 1. 7. 9.

Ἰδροπότεω, ὁ, ἵ, ἱ, (ὑδροπό- της, from ὑδρα, πίνω,) to drink water, to be a water-drinker, intrans. 1 Tim. 5: 23.— Athen. H. p. 44. C. Ael. V. H. 2. 38. Xen. Cyr. 6. 2. 26.

"Τόωρ, ὑδάτος, τό, (ὑώ,) water, plur. τὰ ὑδάτα the waters.


b) trop. as an emblem of spiritual nourishment, i. q. the doctrines and blessings of the Gospel, John 4: 14 ter. τόῦ νερός 4: 10. 7: 38; comp. in Ζωὴ a. γ. ὑδρὸς ὑδάτως Rev. 21: 6. 22: 1, 17; see in Ζωὴ a. β. Rev. 7: 17 see ib.—Comp. Ecclus. 15: 3: ὑδαῖς σῷς ποιήσωι αὐτῶν. AL.


b) by Hebr. in a wider sense, son, i. q. a descendant, Plur. descendants, posterity; comp. in Τίώνορ b. (α) Sing. Matt. 1: 1 ἵκον Ἰακώβου, τοῖς Ἀβασίδων, τοῖς Ἀβασίδων, v. 20 ἵκον, τοῖς Ἀβασίδων. Luke 19: 9 καὶ τοῖς νοθεσίων, see in Ζωή a. ἡ διάκης Ex. 9: 33, 34. 2 Sam. 1: 21. — Luc. Icarom. 25. Xen. Venat. 5. 3.


c) trop. and from the Heb. of one who is the object of parental love and care, or who yields filial love and reverence towards another, e. g. a pupil, disciple, follower, the spiritual child of any one, comp. in *Τέκνων* c. β. Heb. 2: 10, 12: 5 bis, ἐμῶν ὡς νίος διαλέγεται νίος μου, x. t. λ. quoted from Prov. 3: 11 where Sept. and ἐκ 1 Pet. 5: 13 Μάκαρος ὁ νίος μου, comp. Acts 12: 12; others here understand another Mark, the real son of Peter. So of the disciples and followers of the Pharisees etc. Matt. 12: 27. Luke 11: 19. — Sept. and ἐκ 1 K. 20: 35. 2 K. 2: 3, 5. Prov. 2: 1, 3: 1. 4: 10, 20. al. Ecclus. 4: 11. Comp. among the Greeks ἴδιον νίοι, ἵπποι νίοι, for ἵπποι, ἵπποι, spoken of classes, castes, professions, as transmitted from father to son. See Gesen. Lex. ἐκ no. 5. Passow in νίοι. — For νίοι ν. νίος τοῦ ήτου, see below in B.
d) by Hebr. c. genit. the *son* of any thing is one connected with, partaking of, or exposed to that thing; often put instead of an adjective. See Winer § 34, 2. n. 2. Gesen. Lex. ἐκ no. 4, 8. E. g. seq. genit. of place, condition, connexion, νίο τοῦ νυμφῶν, sons of the bridal chamber, bridesmen, Matt. 9: 15. Mark 2: 19. Luke 5: 34; see in ἀνυμφῶν. Matt. 8: 12 νιόι τῆς βασιλείας τοῦ οὐρανοῦ, sons of the kingdom, i. e. subjects to whom its privileges be-long of right, here spoken of the Jews; but also of the true subjects or citizens, Matt. 13: 38; comp. in Βασιλείας c. β. Opp. νιόι τοῦ τοιχισμοῦ, subjects, vassals of Satan, his followers, imitators, ib. 13: 38; and so νιό τοῦ διαβόλου Acts 13: 10. — Comp. Sept. νιόι ἐκλεύθησαν for ἐκλεύθησαν Ece. 10: 11. — 1 Mac. 4: 2 νιό τῆς υἱᾶς. — Seq. genit. implying quality, character, e. g. νιό βραδύτις sons of thunder Mark 3: 17, see in Βραδύτις.

Luke 10: 6 νιός εἰρήνης son of peace, i. e. friendly, admitting your benediction and receiving you to hospitality. 1 Thess. 5: 5 νιός τῆς ἑμιράς, i. e. enlightened with true knowledge. Acts 4: 36 νιόι παρακλήσιον, see in Παρακλήσιον. John 12: 36 νιόι τοῦ φωτός, i. e. enlightened with the true light; and so 1 Thess. 5: 5. Luke 16: 8. Opp. νιό τοῦ αἰώνος τούτου sons of this world, i. e. devoted to this world, ib. 16: 8. 20: 34. νιόι τῆς ἀπειθείας, i. q. of ἀπειθείας, the disobedient, Eph. 2: 2. 5: 6. Col. 3: 6. Comp. Sept. νιόι δυνάμεως for ἀνθρώπων Ps. 89: 23. — Seq. genit. of that in which one partakes, to which one is exposed, etc. Luke 20: 36 νιόι τῆς ἀναστάσεως sons of the resurrection, partakers in it. Acts 3: 25 νιόι τῶν προφητῶν καὶ τῆς διαθήκης, i. e. to whom the prophecies and the covenant appertain. Also νιόι τῆς ἀποκαλύψεως son of perdition, devoted to destruction, see in Ἀποκάλυψις, John 17: 12. 2 Thess. 2: 3. νιός τῆς γενεσίας, i. e. deserving everlasting punishment, Matt. 23: 15. Comp. Sept. νιός θανά-tου for Heb. νιός τῆς εὐφροσύνης 1 Sam. 20: 31. 2 Sam. 12: 5. comp. the Hebr. Deut. 25: 2. — Psalt. Sal. 17: 17 νιό τῆς δια-thήκης.

Tívos

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"Yunos


"Ὑμεῖς, plur. see in Σύ.

"Ὑμεῖς, υ, ου, ὑμεῖς, Hymnæus, pr. n. of a man, an adversary of Paul, 1 Tim. 1: 20. 2 Tim. 2: 17.

"Ὑμετέρος, α, ου, possess. pron. (ὑμεῖς;) you, Lat. vestri, vestra, vestrum; comp. Buttm. § 72. 4.


b) of that which proceeds from you, of which ye are the source, cause, occasion; John 15: 20 καὶ τὸν ὑμετέρον [λόγον]: τραχέως. 1 Cor. 15: 31 νι τὴν ὑμετέρου καθηκόντας. ἤ ξυς, i. e. my boasting as to you. 2 Cor. 8. 8. — Hidian. 1. 5. 25. Thuc. 1. 33 τοὺς Λακεδαιμονίους ψάλτοι τὸν ὑμετέρον πολεμοφόρους. Comp. Matth. § 466. 2.

"Τυνω, ὑμ, ὑμῶν, (ὑμοῦ,) to hymn, i.e.


"Τυνω, ου, ο, (ὑμου, ὑμεῖς:) a hymn, song of praise. Eph. 5: 19 ψαλμοῖς καὶ
'Τάκυο, 1. αὖω (ὑπό, ἁγεῖω) to lead or bring under, as horses under a yoke, Luc. D. Deor. 25, 3. Hom. II. 16, 145. to bring under a tribunal, i.e. before a judge on his elevated seat, to arraign, to accuse, Hdt. 6, 72, 82. Xen. H. G. 2, 3, 26. to bring under one's power or will, to subdue, Hdt. 8, 106. Jos. Ant. 5, 10, 1. Thuc. 7, 46. to lead or bring down, i.e. to plead Jos. Vit. § 24. to lead or bring away under, i.e. from under anything, Hom. II. 11, 163 'Εξοποιά δ' εκ βελτίων ὑπάγει ζείς. — In N. T. and later usage intrans. or c. ευτυχόν impl. to go away, pp. under cover, out of sight, strictly with the idea of stealth, stillness, without noise or notice. Comp. in ἀγεῖο no. 3.


'Ὑπάκουο, ἐπ' ὑπάκουον, (ὑπακούων) a hearing attentively, a listening, audience, Sept. for τίττε 2 Sam. 22, 36. Aquil. for τίττε 2 Sam. 23, 23. In N. T. obedience, Rom. 1, 5 εἰς ὑπακούον πίνακος, i. e. obedience which springs from faith. 5, 19 διὰ ὑπακούον τοῦ ἐπού. 6, 16 bis. 15, 18. 16, 19, 26. 2 Cor. 7, 15. 10, 6. Philem. 21. Heb. 5, 8. 1 Pet. 1, 2. v. 14 see in Τέκνον c. Seq. genit. of object, 2 Cor. 10, 5 ὑπακούον τοῦ Ἱσχυροῦ, i. e. or towards Christ. 1 Pet. 1, 22 ὑπάκοα τῆς ἀληθείας. — Not found in the classics.

'Ὑπακούω, ἐπ' ὠνόμα, (ὑπάκουω) to hear, pp. with the idea of stealth, stillness, or with attention, in order to answer, i. q. to listen.

a) pp. of a porter or door-keeper who listens and replies to the knock or call of any one from without, absol. Acts 12, 13 ἱπακούοντος δὲ αὐτοῦ ...


'Tπείρω, prep. governing the genitive and accusative, with the primary signific. over, Lat. super, Germ. über.
I. With the genitive, pp. of place where, i. e. the place over or above which any thing is or moves, without immediate contact; e. g. of rest over, Hidian. 5. 5. 20. Xen. Mem. 1. 4. 6 τὸ ὑπὲρ τῶν ὁμομάτων. Of motion over, Hidian. 2. 6.
after verbs or words implying the suffering of evil or death for, in behalf of any one; c. gen. of pers. as ἁνάστημα εἶναι ὑπὲρ τινος Rom. 9:3. ἀποστίχ- 
vskan John 11: 50, 51, 52. Rom. 5: 6
Χριστὸς . . . ὑπὲρ ἄγαθὸν ἀπέδοσεν. v. 7 bis, 8. 14: 15. 2 Cor. 5: 14, 15 bis. 1
— Ecclus. 29: 15. Xen. An. 7. 4. 9 ἀποθνῄσκων ὑπὲρ τινος. — (β) Closely
allied to the above is the sense for, i. q. in the stead of any one, in place of, comp. Winer p.328. Passow a no. 5. Philen. 13 ἵνα ὑπέρ σοι μοι διακονή ἐν τοῖς δια-
μοιρί τοῦ εἰκας. Perh. 2 Cor. 5: 20 bis, ὑπὲρ Χριστοῦ ὑμῶν προεξερεύομαι, κ. τ. λ. Eph. 6: 20. Here too some refer the

b) i. q. for, causal, i. e. in the sense because of, on account of, propter, imply-
ning the ground, motive, occasion of an action; comp. Matth. Winer, ll. cc. John 11: 4 ἡ σαθενία οὐκ ἔστι πρὸς
Σάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, i. e. for the glory of God, in order to

Once i. q. by virtue of; Phil. 2: 13 ὁ
θέος γὰρ ἔστιν ὁ ἐγερόν ἐν ὑμῖν . . .
ὑπὲρ τῆς εὐδοκίας, by virtue of his own
good-pleasure, because it is his will; comp. Winer p. 329.

c) over, after verbs of speaking and the like, i. q. upon, about, concerning; comp. Engl. to talk over a matter, to
boast over; Passow A. no. 3. Matth. Winer, ll. cc. Rom. 9: 27 ἡ Νοῦς διὰ τὴν ὑπέρ τοῦ Ἰσραήλ. 1 Cor. 4: 6. 2 Cor. 5: 12. 7: 4 τολλύ μοι καθεξής ὑπὲρ ὄμοι. v. 14. 8: 23. 24. 9: 2, 3. 12. 5. 8.—Ael. V. H. 12. 52. Pol. 1. 13. 7 ἱστορεῖν ὑπέρ τινος. — Hence i. q. as to, in respect to; 2 Cor. 1: 6 ἡ ἐλπὶς ὑμῶν ἐν ὑπέρ ὑμῶν. v. 8 ἀγγελεῖν ... ὑπὲρ τῆς Ὀδηγείς κ. τ. λ. i. q. ἀγγελεῖν περὶ τινος 1 Cor. 12: 1. Phil. 1: 7 τούτο ὑπὲρ ὑμῶν. 2 Thess. 2: 1.—Jos. Ant. 15. 3. 6. Pol. 3. 4. 3. Dem. 554. 11 ἡ βουλή ὑπὲρ Ἀρισταρχοῦ. Xen. Mom. 4. 3. 12 προσοδοθαὶ ὑπὲρ τῶν μελικτῶν.

II. With the Accusative, pp. of
place whither, implying motion or direc-
tion over or above a place; Hdot. 4. 188
βεβαίως ὑπέρ τὸν δόμον. Eurip. Ion. 46. Hidian. 7. 2. 13 ὑπέρ γαστήρ τοῦ ἑκέσιον. Pol. 3. 84. 9. Also
Winer § 53. c. p. 341. — In N. T. only
trop. over, above; comp. Winer i. c.

a) implying superiority in rank, dig-
nity, worth; Matt. 10: 24 bis, οὕτω ἐστὶ
. . . ὑπὲρ τὰς γυναῖκας βασιλείας κ. τ. λ.

b) implying excess beyond a certain
measure or standard, and spoken com-
paratively, i. q. beyond, more than. (a)
gen. and simply; Matt. 10: 37 bis, ὁ
Ynegaiow


Note. In composition υπέρ implies: 1. motion or rest over, above; beyond a place; as υπεραρχῆς, υπεράτων, υπερήχου. 2. protection, aid, for, in behalf of; as υπερφρονεύων. 3. excess, a surpassing, over, above; often with the idea of censure; as υπερβάλλω, υπερατόσχετον, υπερτεροποιημένον. Hence intens. as υπερνεύματος, υπερτιθήματος.


Ὑπερβάλλω, i. βαλλόν, (βάλλων,) to throw or cast over, beyond, e. g. beyond a certain goal or limit in the accus. Hom. Od. 11. 595 ἀλλ' ὀν καὶ τοὺς ἐν τούτοις ἐπιπλωμένως, i. e. Sisyphus. Il. 23. 843. Of a kettle, to throw over, to boil over, Hdtot. 1. 59. Intrans. to throw oneself over a mountain etc. i. q. to pass over, Xen. An. 4. 4. 20. Also to throw beyond or farther than another, to surpass in throwing a weapon, e. g. of pers. Hom. II. 23. 637. Hence genr. to surpass, to exceed, to excel, Jos. Ant. 2. 2. 1 πλούτῳ τε γὰρ ὑπερβαλλόντως ἐπὶ υἱοίοις. Xen. H. II. 7. 3. 6.—In N. T. only Particip. pres. υπερβαλλόντος, overa, ov, surpassing, exceeding, super-eminent. 2 Cor. 3: 10 ἔφεξεν τῆς υπερβαλλόντος δύναμιν. 9: 14 διὰ τὴν υπερβαλλόντος χάριν τοῦ θεοῦ. Eph. 1: 19. 2: 7. 3: 19. — 2 Macc. 4: 13. Jos. Ant. 4. 2. 2. Hidian. 3. 10. 12. Xen. Hi. II. 2.

Ὑπερβολή, ἡς, ἡ, (ὑπέρβαλλω q-


Ὑπερεχθύνομαι, (ὑπεχθύνομαι, ὑπεχθύνομαι, q. v.) to intercede for any one, in his behalf; seq. ὑπεχθύνομαι, Rom. 8: 26. Comp. Winer § 56. 2. a.

Ὑπερέχθυνον, f. ὑπεχθύνον, ὑπεχθύνον, q. v.) trans. to hold over, e. g. any thing over the fire, Hom. II. 1. 246; also for protection, τὴν χειρὰ την τίνων ἀνθρ. Gr. I. p. 193. Jos. Ant. 6. 2. 2. Pol. 15. 31. 11. Intrans. pp. to hold oneself over, i. q. to be over, to be prominent, to jut out or over beyond, Sept. Ex. 26: 13. 1 K. 8: 8. Ael. V. H. 9. 13. Xen. Cyr. 7. 5. 8. Comp. in ἐξω f.—In N. T. trop. to hold oneself above, i. q. to be superior, better, to surpass, to exceed, intrans.


b) in rank, dignity, part. ὑπερέχθυνον, οὐσία, οὐ, superior, higher, Rom. 13: 1 ἑξουσίας ὑπερεχθύνουσας. 1 Pet. 2: 13. — Wisd. 6: 5. Pol. 28. 4. 9. Ἑλιαν. 4. 9. 4.

Ὑπεργραφία, ac, ἡ (ὑπεργραφ-


'Τηρηλίδων, adv. (lión,) over-much, i. e. very exceedingly, super-eminently; c. art. δ' υπερλίδον adj. the most eminent, the very chief, τῶν υπερλίδων ἀποστόλων 2 Cor. 11: 5. 12. 11. Comp. Buttm. § 125. 6. — On such compounds, see Lob. ad Phr. p. 45—48. So ἅγιον 2 Macc. 10: 4. τινις Dem. 228. 17. Xen. Hi. 6. 9.


'Υνεοχαίω, ιης, η, (ὑπερόχω q. v.) a prominence, eminence, e. g. a mound, hill, Pol. 3. 104. 3.; peak, summit of a mountain, ib. 10. 31. 1. In N. T. trop. prominence, eminence, e. g.

a) of station, authority, power; 1 Tim. 2. 2 βασιλείως καὶ πάνων τῶν ἐν υπερόχῃ άυτῶν. — 2 Macc. 3: 11. Pol. 5. 41. 3. Diod. Sic. 4. 41.

b) genr. of things, i. q. superiority, excellence, 1 Cor. 2: 1 μεθ᾽ υπερόχην λόγων.—Pol. 5. 41. 1. In evil, 2 Macc. 13: 6. Jos. Ant. 6. 4. 3.

'Υνεοψείσινεω, f. εύω, (πεισέων q. v.) to superabound over, much more, in a comparative sense, absol. Rom. 5: 20 οΰ δὲ ἐπλούσιον ἡ ἀμαρτία, υπερψεισεντον ή χάρις, comp. v. 15. Without comparison, Pass. to be made to superabound over-much, i. e. to superabound greatly, exceedingly, in any thing, c. dat. 2 Cor. 7: 4 υπερψεισέσομεν τη χαρις, i. e. I am exceeding joyful. —Not found in the classics.

'Υνεοψείσος, adv. (πεισώς,) q. d. over-superabundantly, i. e. very exceedingly, beyond all measure, ἀτίας λευ. Mark 7: 37 υπερψείσος ἐξεπεζόσση. 'Υνεοψεισινεο, f. εώς, (πλευναίων q. v.) to superabound, to be exceedingly abundant, intrans. 1 Tim. 1: 14. — Psalt. Salom. 5: 19.


'Υνεφρονεω, ου, ε, ιναίω, (υπερ- φρων over-thinking, high-thinking, from φρήν,) to think overmuch of oneself, to be high-minded, i. q. to be proud, arrogant, intrans. Rom. 12: 3 μη υπεφρονίων παχ δὲ φρονή. — Jos. Ant. 1. 11. 1 of Σαδομήτης πλεύτηρ ... υπεφρονόντες. Pol. 6. 18. 7.

'Υνεφρος, ου, (υπέρ, as πα- τροφος from πατης,) over, upper, e. g. of
a chamber, Plut. Pelop. 35 δὲ δὴ ἰδίω-

μος ἐν τοις καθυσίσεις εἰς θεάν, ὑπέρφοις

ὑψ. Philo de Vit. Mos. 2. p. 662 οἰκίμα-

τα ἐπίπεδα καὶ ὑπέρφοι, sc. in the ark.

Luc. Asin. 45. — Of tenner and in N. T.

Neut. τὸ ὑπέρφος, an upper chamber,

the upper part of a house, i. e. a sort of
guest-chamber not in common use,

where the Hebrews received company

and held feasts, and where at other
times they retired for prayer and medi-
tation, i. e. ὑπέρφος q. v. In Greek

houses it occupied the upper story;

among the Hebrews it seems to have

been on or connected with the flat roof

of their dwellings, Heb. περ. Sept.

ὑπέρφος 1 K. 17: 19, 22. 2 K. 4: 10;


House p. 509. Jowett's Chr. Researches

in the Mediterranean, Lond. 1824. p.

67, quoted in Miss. Herald 1823. p. 267,

268, where he describes the chief room

in the houses of Haivali (opposite Les-

bos) as in the upper or third story, se-

cluded, spacious, and commodious,

higher and larger than those below,

having two projecting windows, and

the whole floor so much extended in

front beyond the lower part of the build-
ing, that the projecting windows con-
siderably overhang the street; comp.

Acts 20: 8 sq. where the ὑπέρφος at

Troua is also ἐν τῷ τραπέζῳ.

In N. T.

Acts 1: 13 εἰς τὸ ὑπέρφος οὗ ἦσαν κατα-

μένοντες κ. τ. λ. 9: 37, 39. 20: 8. — Jos.


93. 46. Hom. II. 2. 514.

Ὑπέρφος, f. ὑπέρφος, (ἐξα.) to hold un-
der, e. g. the hand, Hom. II. 7. 188 ; a
vessel etc. Hdot. 2. 151. Plut. M. An-
ton. 9. Trop. to hold out under, i. e.
towards or before any one, e. g. ὑπέρφος,
to give ear, Simonid. Fr. 7. 16. λόγον, το-

ὑπέρφος, to render account, Pol. 18. 35. 3.
Plut. J. Caes. 33. δίκην τινα, to render satisfaction, to make atonement, Soph.
Oed. Tyr. 552. Hence in N. T. genr.

δίκην ὑπέρφος, to pay or suffer punish-

ment; Jude 7 πόλεις ... πυρὸς καὶ ὕπερφος δίκην ὑπέρθουσαν.—2 Macc. 4: 48. Halian.

Xen. Mem. 2. 1. 8 τοῦτον δίκην ὑπέρφος.

Ὑπέρφος, ou, δ', ὑσ. (ὑπακοή q. v.) lis-

tening, obedient, c. dat. Acts

7: 39 δ' ὑπέρφος ὑπέρφος ὑπέρφος ὑπέρφος q. v. 2 Cor. 2: 9 εἰς παντα. absol. Phil. 2: 8.

— Jos. Ant. 2. 4. 3 ὑπέρφος γίνομαι. c.
dat. Xen. Cyr. 2. 4. 22. absol. Plut. Pe-
lop. 29. Xen. Mem. 3. 4. 9.

Ὑπερετεύο, oő, f. ὑπερετεύον (ὑπερετεύον) pp. to do the service of an ὑπερετεύον, q. v. Hence genr. to act for any one, to minister, to serve, to subserve, seq. dat. Acts 13: 36 λαβών μὲν γὰρ ἱδία γενὼν ὑπερετεύονας. 20: 34 ταῖς χρήσεις μου ... ὑπερετεύοντον ὅτι ἔγειρες αὐτίν. 24: 23. —

Diod. Sic. 1. 70. Xen. Mem. 2. 4. 7.

Oec. 21. 8.

Ὑπερετεύο, ou, δ', (ὑπάτος, ἤπατος, ὑπέρθος) pp. an under-rover, genr. a com-
mon sailor, hand, as distinguished from ὀντεῦον shipmen, seamen, and ὀπτεῦον mariners, Dem. 1209. 11, 14 in some editions, where others read ὑπε-
πεύσα collect. id. Comp. also Dem.
25. 3. Hence genr. a hand, agent, 
minister, attendant, who does service 
under the direction of any one ; in N.T.
spoken

a) of those who wait on magistrates 
or public bodies and execute their de-
crees, a lictor, officer, like the modern 
constable, beadle, e. g. as the attendant 
on a judge, Matt. 5: 25, i. q. πράστωρ in 
Luke 12: 58. So of the attendants or 
beadles of the Sanhedrim, Matt. 26: 58. 
Mark 14: 54, 65. John 7: 32, 45, 46. 18:
comp. Jos. 4. 3. 1. genr. Jos. 15. 8. 4. 
3. 1. 27. Of the Roman lictors, Dion. 
Hal. Ant. 2. 8. ib. 5. 2. See Adam's 
Rom. Ant. p. 178 sq.

b) of the attendant in a synagogue, 
who handed the volume to the reader, 
and returned it to its place, Luke 4: 20. 
Comp. Jahn § 372. IV.

c) genr. a minister, attendant, associ-
ate in any work, John 18: 36. Acts 13: 
5 εἰς δὲ καὶ Ἰωάννην ὑπερετεύον. So of 
a minister of the word or of Christ, 
Wisd. 6: 4. Jos. Ant. 3. 1. 4 τὴν ὑπερ-
ετεύσαν Ἑσούς sc. Moses. Dem. 1285. 2 ὑπε-
ρεταί ταῖς συνεργοῖς ὅτινες Κλεομένους. 
Xen. An. 1. 9. 27. — Others in Luke 1:
2, render ἵπποισιν λόγου associates or aids in the matter; comp. Xen. An. 1.9.18 κράτιστον ἵπποισιν παντοτό λόγου.


I. With the Genitive, pp. of place whence, i.e. from under which anything comes forth, Hom. Od. 9. 141 ἵππος κρύ- νη ὑπὸ σπείρων. Hes. Theog. 669 ζεύς ὑπὸ χειρός ἵππος φοώδες. Also of loosing or freeing from under anything; II. 8. 543 ἵπποις μὲν ἱππαων ὑπὸ γυνώς. 9. 248 ἵππος ὑπὸ Τρεπών. ib. 21, 553. Also of place where, under which, like ὑπὸ c. dat. Plato Legg. 5. p. 728. ἴππος ἦ τέλει γῆς καὶ ὑπὸ γῆς χειρός. Trop. after passive and neuter verbs mark the subject or agent from under whose hand, power, agency, causation, the action of the verb proceeds, in Engl. from, by, through; comp. Buttm. § 134. 2. § 147, n. 3. Matth. § 592. Winer § 51. p. 316. In this sense only is ὑπὸ c. gen. found in N. T.


b) with Neuter verbs having a passive power; e.g. after γίνομαι and εἶναι signifying to be made, done; so γίνο- μαι, Luke 9: 7 τὰ γενόμενα ὑπὸ αὐτοῦ. 13: 17. 23: 8. Acts 12: 5. 20: 3. 26: 6. Eph. 5: 12. c. εὐαίσθητος Acts 23: 30. impl. 2 Cor. 2: 6. (γίν. Xen. An. 7. 1. 30. impl. Xen. Hi. 1. 28. ib. 7. 6.) So πάσχεις τι ὑπὸ τοῦ, Matt. 17: 12. Mark 5: 26. 1 Thess. 2: 14. — Hidian. 7. 12. 6. Xen. Cyr. 6. 1, 36. Conv. 1. 9. — In like manner after some transitive verbs, where a passive sense is implied; e.g. λαμβάνεις τι ὑπὸ τοῦ to receive i.e. to have given of or from any one, i. q. to suffer, 2 Cor. 11: 24. ἐπομενεῖς τι ὑπὸ τῶν ἡμῶν. 1. q. to cause to be killed by beasts, Rev. 6: 8. — Hidian. 7. 10. 9 γροτεῖς [ταύτα] ὑπὸ τῆς φίλης. Comp. Buttm. § 147. n. 3. Passow A. 1. b. Αὐ.

II. With the Accusative, pp. of place whither, i.e. of motion or direction under a place; but also of place where, i.e. of rest under a place. Buttm. 1. c. Matth. § 593. Winer § 53. k. p. 344.


Note. In composition ὑπὸ implies:
1. place, i. e. motion or rest under, be- neath, as ὑπὸπάππλα, ὑπὸδεχομαι, ὑποδοτοῦμαι.
2. subjection, dependence, the being under any person or thing, as ὑπὸκάθοδος, ὑποτάσσομαι. 3. succession, the being behind, after, as ὑπολείπομαι, ὑπομίσεως. Comp. ὑπωπλείπειν to speak after, to sub- join, Dem. 797. 14.; also Pol. 6. 31. 1. Lat. subsequi. So in Eng. what goes before or beyond is said to overgo, and by antith. what falls short or behind may be said to undergo. 4. Ἰδιὸς in composition also implies something done or happening under-hand, covertly, by stealth, unperceived, without noise or notice; also a little, somewhat, by degrees; like Lat. sub e. g. ὑπονοοικεῖμαι, ὑποτικεῖμαι, comp. in ὑποτάσσομαι, ὑποτικοβικοῖς. Comp. Lat. subcrasceor, subbrider. See Passow ὑπὸ E. Viger. p. 672 sq.

Ὑποβολλω, f. ἑβαλ, (βάλλω), to cast or throw under, e. g. under-foot, Xen. Oec. 18. 5; under a person, ἱππο Hom. Od. 10. 353. Xen. Cyr. 5. 5. 7. to put or thrust under, e. g. a child to another mother, to substitute, Dem. 563. 5. Xen. Venat. 7. 3. to thrust under one's notice, to suggest, Hidian. 7. 10. 13. Xen. Cyr. 3. 3. 55. In N. T. of persons, to thrust under, to suborn, to put forward by collusion, trans. Acts 6: 11. — Aristid. de Parathigm. p. 618. App. B. Civ. I. p. 663 ὑπεστημονίαν κα- τηγοροῦσιν. So ὑποβλητὸς Jos. B. J. 5. 10. 4.


Ὑποδείγμα, ατος, τό, (ὑποδει- κύω), pp. 'what is shown,' i. q. a pat- tern, example.


b) meton. a copy, likeness, taken from an original; Heb. 8: 5. 9: 23 ὑποδειγμα- τα τῶν εν τοῖς οὐφαντοις, i. q. τὰ ἀντίτυ- πα in v. 24. — Aquil. for Heb. τρόποις. Deut. 4: 17.


Ὑπόδεψω, f. ἱπς, (δείω) to bind under, as sandals under the feet, to put on sandals, slippers, etc. to shoe, Plut. ed. R. IX. p. 46. 1, ὑπόπτας τὴν γυναικα κρινής.—In N. T. only Mid. ὑποδέγατο, to bind under or put on one's own sandals; Perf. to have bound on one's sandals, etc. i. q. to be shod; so seq. acc. ἵππαλα Mark 6:9, comp. Winer § 64. p. 490. Acts 12:8 ὑποδέγατο τὸ ἵππαλιν σου. Comp. Buttm. § 135. 4. — Seq. acc. of part, Eph. 6:15 ὑποδημάτων τοῦ πόδος. Buttm. § 135. 5.—c. acc. of part, ἵππαλα Hidian. 4. 8. 5. Xen. Mem. 1. 6. 6. — c. acc. of part Ael. V. H. 1. 18. Thuc. 3. 22.

Ὑπόδημα, αῖος, τὸ, (ὑπόδεος) pp. 'what is bound under' sc. the foot, a sandal, a foot, under process, under sentence,' i. q. condemned, guilty; Rom. 3:19 ὅποι άνθρωπος γίνεται πᾶς ὁ κόσμος τοῦ θεοῦ, i. e. before or in the sight of God, comp. Matth. § 388. a. — Act. Thom. 5. Luc. Phalar. alt. 13. Dem. 518, 3 ὑπόδωμος ἐκτό τοῦ παθηταν.


Ὑποκύννυμι, f. ὕποπυ, (ὕποπυνμ) to undergird, i. e. of persons, to gird under the breast, ὑπὸ τοῦς μαστῶν τους from Ex. 3:5 where Sept. for ἐπέκαθεν, as also Deut. 25;9. Josh. 5:15. Is. 5:27. — Hidian. 5. 5. 21. Ael. V. H. 7. 11. Plut. Conjuc. Praec. 30 bis. Xen. Cyr. 8. 5. 1. Oec. 10. 2. — Hence τὰ ὑποδήματα τοῦ βασιλέα to bear the sandals of any one Matt. 3:11, also λέσσα τῶν ἢματα τῶν ὑποδήματων τῶν ὑπὸ τοῦ μακρύου.
Macc. 3:19. Ael. V. H. 10. 22. In N. T. of a ship, to undergird, i. e. to gird around the bottom and whole body of the ship with chains or cables, in order to strengthen it against the waves, Acts 27:17. —Pol. 27. 3. 3.


'Υνοξίνης, οὐ, δὲ (ὑποκρίνωμαι), a stage-player, actor, Luc. Piscat. 33. Ael. V. H. 3. 30. Xen. Mem. 2. 2. 9. In N. T. a hypocrite, dissembler, sc. in respect to religion, piety, Matt. 6:2, 5.


'Τημομημόργα, f. ὑπομημόργος, (μεμομήργω q. v.) to recall to one's mind, pp. privately, silently, by hints or suggestions, to suggest to one's mind, i. q. genr. to put in mind of, to remind, to bring to remembrance.


'Τημομημόργος, ἓς, ἑ, (ὑπομημήργω) a putting in mind, a reminding, remembrance.

a) trans. ἐν ὑπομημήργῃ by putting in mind, by way of remembrance, 2 Pet. 1: 3; 3: 1.—2 Macc. 6: 16. Thuc. 4. 95. b) intrans. recollection, remembrance, so ὑπομημήργας λαβόντως to take remembrance of, i. q. to remember, 2 Tim. 1: 5; comp. v. 4. — So ὑπομημήργας πενσοῦσθαι Act. Thom. § 38. Genr. Wisd. 16. 11. Jos. Ant. 4. 3. 4. Pol. 1. 1. 2.

'Τημομημόργος, ἕς, ἑ, (ὑπομημήργος) a remaining behind, abode, Sept. 1 Chr. 29: 15. Dion. Hal. Ant. 1. 44. In N. T. trop. a bearing up under, patient endurance, comp. in Τημομημόργα no. 2.

a) pp. c. gen. of thing borne, as evils etc. 2 Cor. 1: 6 ἐν ὑπομημήργῳ τῶν αὐτών παθημάτων. — Jos. Ant. 2. 2. 1 πόνων ὑπομημήργῳ. Pol. 4. 51. 1 ἐν τῶν πολέμων. Diod. Sic. 5. 34.

'Υλονοέω, ευ, f. éstoa, (νοει) Lat. suspicere, suspectare, i. q. to suspect, to surmise, Hdt. 9.99. Diod. Sic. 20.42. Thuc. 7.73. In N. T. i. q. to con- 


'Υλονοάς, ας, η, (ὑπονοέω, under- thought, i. e. suspicion, surmise, I Tim. 6:4 ὑπονοίας πνευσμα. — Ecclus. 3:24. Jos. B. J. 1. 11. 5. Pol. 5. 15. 1. Dem. 1178. 2.

'Υπολίκεω, Dor. for ὑπολίκεω, (πτεω q. v.) to press under, to suppress, to oppress, in Mss. for ὑποκινεω, Luke 18:5. 1 Cor. 9:27. —So ὑπολικεω Clem. Alex. Paed. 3. 16. Plut. IX. p. 647. 17. Reisk.

'Υπολείω, ευ, είσω, (πνευ q. v.) to sail under, i. e. under the lee or shelter of an island or shore. seq. acc. de- pending on ὑπό in composit. Acts 27:4, 7 ὑπελειώσαμεν τὴν Κρήτην. Comp. Matth. § 426. 3. Buttm. § 147. n. 11, 12. Winer § 56. 2, 3.

'Υπολένεω, f. εὐσω, (πνευ q. v.) to blow gently, softly, of the wind, Acts 27:13. Comp. in Τρόπ note.


'Υπόστασις, εως, η, (ὑπόστημι to underset) pp. 'what is set or stands under,' a foundation, substructure, Sept. Ez. 43:11 ὑπ. τοῦ οἶκου. Diod. Sic. 1. 66 ὑπ. τοῦ τάφου. 13.82. Then of any thing which subsides, sediment, Pol. 34. 9.10. σύματος ὑπόστασις καί ὑπὸ Γα- len. de Temper. 2.5. Tom. III. p. 66. F; a thick broth or sauce, καρφύμα, Athen. IV. p. 133; also lees, dregs, ex- crement, ἦν ἐν πίθῳ τοῦ οἴκου ὑπόστασις, ἐνέργα, Pact. in Lob. ad Phr. p. 73. Trop. foundation, origin, beginning, Jos. c. Ap. 1.1. Diod. Sic. 1. 3 ὑπ. τῆς ἐπί- θεσις. ib. 15.70. purpose begun, undertak- ing, Diod. Sic. 16.32. 33. —In N. T. a) meton. well-founded trust, firm ex- 

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comp. above in a.—Wisd. 16:21. Test. XII Patr. p. 683 πάση ἡ ὑπόστασις τῶν σπλαγχνῶν. Artemid. 3. 14 ̓̓φαντασάν μὲν ἔχων πλούτου, ὑπόστασαν δὲ μη. Aristot. de Mund. c. 4, p. 1210. Diod. Sic. 1.38 νέφους ὑπόστασις, real clouds, clouds.—Hence in 2 Cor. 9: 4 et 11: 17 some take it in the sense of subject, matter, thing, εν τῇ ὑπόστασις ταύτῃ in this matter, i. q. εν τῷ μέρει τούτῳ 9: 3.


Ὑποστροφή, ἰς, ἰ (ὑπόστασις, sub-ordination, i. e. subject, submission, 2 Cor. 9: 13 see in ὄμολογος, Gal. 2: 5 οὐδὲ πρὸς όρθον ἐξήγη ἐν ὑποστροφῇ, i. e. as to submission, so as to submit to them. 1 Tim. 2: 11. 3: 4. — Ignat. ad Eph. § 2. In the Greek Grammarians ὑποστροφή is the subordinate mode, i. e. the Subjunctive.

Ὑποστάσω v. ἦτο, f. ἦς, (ὑπόστασον) to range or put under, to subordinate, to make subject, trans.


'Τηνοθήμα, f. θήμα, (τιθήμα) to set or put under, to lay under, e. g. a prop, support, Xen. Cyr. 7. 5. 12. In N. T.

a) pp. c. acc. τιθέναι τον τρόφηλον, to lay down one's neck sc. under the sword or axe of the executioner, i. e. to hazard one's life, Rom. 16: 4. — Ael. V. H. 10. 16 ὑπόθησον τὴν κεφαλὴν sc. for one to strike. Of those who place their necks under a yoke, Arr. Diss. Epict. 4. 1. 77. trop. Ecclus. 51: 26.

b) Mid. ὑποθέτημα, to bring under the mind or notice of any one, to suggest, to put in mind of, as a teacher or otherwise, c. acc. et dat. 1 Tim. 4: 6.— Jos. B. J. 2. 8. 7. Pol. 1. 22. 3. Plato Euthyphr. 11. p. 9. D. σκοπεῖ, εἰ καὶ ὑποθέτημον, οὕτω βοήτια με διδάξῃς ὅ ἄγερχον.


Ὑποπάσσεις, εος, ἤ (ὑπόπασσω) to form or copy slightly, to sketch, Aristot. Ethic. 1. 7 ὑποπασσόμενον πρῶτον, εἰς ὑπάρχους ἀναγραφέων, a form, sketch, imperfect delineation, trop. 2 Tim. 1: 13 οὕτω ὑπαφιέςτην λόγων.— Poll. On. 7. 128 ὑπάρχους ἐργά... τα ὑπὸ τῆς τέχνης ὑποπασσάς... σκιῶν ὑποπασσώ- σασθαι. Plut. Ennead. 6. 37. Strabo. II. p. 182. Β, ἀναλαβόντες ἀπὸ τῆς προ- τῆς ὑποπασσόμενος. Comp. Wetst. N. T. II. p. 320.— Meton. a sketch, pattern, for imitation, 1 Tim. 1: 16 ὑπὸ ὑποπάσσουν ὑπὸ ὑποπάσσουν— Hesych. ὑπὸ ὑποπάσσουν ὑπὸ ὑποπάσσουν.

Ὑπορέφημα, aor. 1 ὑπορέψημα, (φέρω) to underbear, i. e. to bear up from underneath, to support, to sustain, e. g. ὀξία, heavy armour, Engl. 'to be under arms,' Xen. Cyr. 4. 5. 57. In N. T. trop. to bear up under, to endure, e. g. evils, c. acc. πειγασάμοι 1 Cor. 10: 13. διοιγοῖς 2 Tim. 3: 11. λόγοις 1 Pet. 2: 19. Sept.

Ὑποσολός, ου, η (Hep. 3747) hyssop, a low plant or shrub, put in an- tith. with the cedar as growing out of the wall or rocks, 1 K. 5: 13 (4: 33.) Dioscor. 3.30. Plin. H. N. 14.16. The Hebrews, under the names בונית and ὑσσός, appear to have comprised not only the common hyssop, hyssopus officinalis, but also other similar aromatic plants, as lavender and espec. origanum or wild marjoram, origanum cretense, called by the Arabs Zattar, (oicimum zatarhendi,) and found in great abundance around Mount Sinai and on Mount St. Catharine; see Burchhardt's Travels in Syria etc. p. 572. R. Tanchum of Jerusalem. "βύσσις nomen est origani (satu- reia, savory) et Kornith, i. e. stoechadis, quae est species origani." See fully in Gesen. Thesaur. Ling. Heb. p. 57. Hyssop was much used in the ritual

'וטקרפִּי, או, f. ἡ ὄνος, (ὕσσωμος) to be last, behind, posterior, e. g. in place, ὑσσώματα τῆς διόξεις Thuc. 1. 134; in time, absol. Hdt. 1. 70. c. gen. Xen. An. 1. 7. 12. — In N. T. trop. of dignity, condition, strength, and the like, to be behind, inferior, to lack; in later usage also depon. Pass. ὑσσώματι ἢν. Passow s. v. fin. On the construction comp. Lob. ad Phr. p. 237.

a) of dignity etc. absol. i. q. to be the worse, 1 Cor. 8: 8 οὐ θέλειν μια ὑγραμμάτω ὑσσώματη. — Seq. genit. depending on the idea of comparison contained in the verb, comp. Matth. § 357. 2 Cor. 11: 5 λογίζομαι γὰρ μήδεν ὑσσώματα τῶν ἤπειρων ἀποτόταιον. 12: 11. — So ὑσσώματι Xen. Mem. 3. 5. 13.


Ὑσσώματα, άτος, τό, (ὕσσωμος), that which is wanting, want, lack.

a) genr. seq. gen. of thing, Phil. 2: 30 τὸ ὑσσώματα τῆς προσ με λειτουργίας; and so impl. 1 Cor. 16: 17. Col. 1: 24 ὑσσώματα τῶν ἄλλων τοῦ Χρ. i. e. what is yet lacking of afflictions for Christ. 1 Thess. 3: 10. Sept. for γενετον Judg. 18: 10. 19: 19, 20. ὑσσώματα Ps. 34: 9.


Ὑσσώματος, εσος, ἡ, (ὕσσωμος), the being in want, want, need, poverty, Mark 12: 44, coll. Luke 2: 1, 4. Phil. 4: 11 οὐν οὐκ ὑσσώματι λόγοι.

"Ὑσσώμος, α, ορ, (kindr. with ὄσος,) a defective comparative, Buttm. § 69. 2. Ausf. Sprachl. § 69. 2; latter, last, hindmost, e. g. in place Hom. II. 5. 17. comp. Xen. Cyr. 5. 3. 42. In N. T. only of time:

a) genr. 1 Tim. 4: 1 εν ὑσσώμοις καιροῖς, in the latter times, in after times; comp. in ἐχοματος b. β. Sept. for γενετον 1 Chr. 29: 29. — Pol. 2. 41. 9. Xen. H. G. 7. 2. 10.


Ὑπηρέτος, ἡ, ὄν, (ὑπερήφανος,) high, elevated, lofty.

Ὑψηλοφρονεώ, ὡ, ἡ, ὁ (ὑψη- λός, φρονεῖ) to be high-minded, to be proud, arrogant, intrans. Rom. 11:20. 1 Tim. 6:17. Comp. Rom. 12:16.

Ὑψίς, η, οῦ (ὑψί, ύψος) a defect. superlat. Buttm. §69. u. 1. Matth. § 133; highest, most elevated, loftiest.

Ὑψός, εος, οὐς, τό, (ὑψό,) height, elevation.

Ὑψόω, οὖς, ὑψώ, ὡς (ὑψός) to heighten, i.e. to raise high, to elevate, to lift up, trans.
a) pp. of the brazen serpent and also of Jesus on the cross, John 3:14 bis, καὶ ὁ Ἰησοῦς Ποιμήν ὑψάω τὸν θεόν, ὡς ύψωθήναι δέ τὸν τίνος τοῦ ἄνθρωπον. 8:28. — So Test. XII Patr. p. 739 ἐπὶ θεοῦ ύψωθάται. Genr. Sept. for בֵּין Gen. 7:17. Dan. 12:7. בֵּין 2 Chr. 33:14. Anth. Gr. I. p. 241 τί- ς θρόων. — Hence Jesus is further said ύψωθήнαι ἐν τῷ γῆς, i. q. to be lifted up from the earth and exalted to heaven, with allusion to the death of the cross, John 12:32. 34. Also, τῇ ἐξῆ αὐτοῦ ὑψώθηκεν, exalted to [at] the right hand of God, Acts 2:33. 5:31. Comp. Heb. 7:26 in θεοφάνα; see also Mark 16:19. 1 Pet. 3:22. Heb. 1:3. 8:1. 12:2. Others render trop. exalted by the right hand of God, as in b; but see Winer § 31. 2. p. 174. For this dative of place whither, comp. ἐξοσθα τῇ πόλει Πα-
**bric. Pseudep. V. T. I. p. 594. ἰπτοδι-
κεσθαι τῇ οἴκῳ. Luc. Asin. 39. Winer i.e.
b. trop. to elevate, to exalt, i.e. (a)
genr. to raise to a condition of prosper-
ity, dignity, honour, etc. Luke 1:52
kατηλίθη δύναστις ὑπὸ θρόνον, καὶ ψώ-
sει ταπεινοῖν. Acts 13:17. 2 Cor. 11:7
James 4:10. 1 Pet. 3:6. Pass. ὑψω-
14 Matt. 11:23 et Luke 10:15 Κατεπ-
ρανοῦμ, ἢ ἐν τοίς οἴκουν τού ψωθέατα, ex-
alled to heaven, either in external pros-
perity, or more espec. in respect to the
privileges of the Gospel, as the abode of
Jesus; comp. in Κατεπρανοῦμ, also in
πᾶν Num. 24:7. 1 K. 14:7. ἐρώτητος
Josh. 3:7. —lEcclus. 15:5. Diog. La-
ert. 1. 3. 2. Pol. 5. 26. 12.—(3) Reflex.
ὑψώ ἤματον, to exalt oneself, to be
proud, arrogant, Matt. 23:12. Luke 14:
παντοτινος Is. 3:16; comp. ὑψωθῆ ἢ παρεῖδ
τινος for Βασιλὲς Ps. 131:1. Prov.
18:12. 2 Chr. 26:16.

**'Ηγομα, τος, τό, (ὑψω, perf. pass. ὑψωμαι,)^ pp. ‘something made
high, elevated,’ i.e. a high place, height,
elevation. Rom. 8:39 οὗτοι ψώμαι, οὗτοι
βασιλεῖς, prob. put for heaven, comp. in
’Τρόφος. (Epiph. adv. Haer. I. 1. 1.)
Trop. of a proud adversary, under
the figure of a lofty tower or fortress
built up proudly by the enemy, 2 Cor.
10:5 πᾶν ψώμαι ἐπαιρομένου κατά τῆς
Conv. 3. ed. R. VI. p. 564, τοῖς ἀστέρας
ψώματα καὶ ταπεινώματα λαμβάνονται
ἐν τοῖς τόποις οὓς διεξάγετο. Trop. ex-
alutation, Judith 10:8. 13:6; pride,

Φ.

Φαγομας, εφαγω, see in 'Εσθιον.

Φαγως, ου, ο, ( φαγω,) an eater,
glutton, Matt. 11:19 ὄνθος τοῦ φαγοῦς
in I. p. 1630. 15. ib. 1737. 50. Written
also φαγός, see Lob. ad Phryn. p. 543.

Φαλάλυς, ου, ο, by metath. for
φαλάλυς, Lat. penula, a cloak or great
cloth with a hood, used chiefly on jour-
nies or in the army, 2 Tim. 4:13. See
Adam's Rom. Ant. p. 419. For the
metathesis see Buttm. § 19. n. 2. Matth.
§ 16. 2. c. Written also in Mss. and
edit. φαλάλυς, φαλάλυς, φαλάλυς. —
Athen. III. p. 97. E. οἱ συν η, ὁ καὶ τῶν
καὶνον φαλάλυς (φέροντα γρα, ὁ 百氏,
καὶ ὁ φαλάλυς) εἰτῶν, ταῖς Αἴγεις, δός
μοι τῶν ἄγχοτον φαλάλυς, where comp.
Schweigh. So φαλάλυς Artemid. 2. 3.
Arr. Epict. 4. 8.—Others suppose it to
be a travelling-case for books etc.

Hesych. φαλάλυς· εἰληφαίριον μεμβρά-
νυν, ἡ γλυκοσόρομον.

Φαίνω, f. φαίνω, nor. 2 pass. εὑρή-
νη, (φάινο, φάες, φῶς,) pp. to lighten, to
give light, to illuminate.
1. intrans. to give light, to shine forth,
to shine as a luminary or light, absol.
Rev. 1:16 ὃς ὁ ἰλαίος φαίνει. 8:12.
Seq. εὕ. dat. of place, 2 Pet. 1:19 ὃς
λύγχ φαίνοντει ἐν αἰεὶμνῆρος τόπος.
Ex. 13:22. —Theocr. Id. 2. 11 Σελήνα,
Trop. of spiritual light and truth, comp.
in Σωτήρ b. John 1:5 τὸ φῶς ἐν τῇ
σκοτίᾳ φαίνει. 5:35. 1 John 2:8.
2. trans. to bring to light, to let ap-
ppear, to show, c. acce. tēρος Hom. II. 2.
τὸ ἵππον ἅμα τοῖς θεοὶ φαίνοντι. Of-
tener and in N. T. only Pass. or Mid.
φαίνωμαι, nor. 2 ἑφαίνω, to come to
light, to appear, to be or become visible.
a) strictly i. q. to shine forth, to shine, c. \( \varepsilon \) of place, Rev. 18:23 \( \text{as } \alpha \gamma \nu \nu \) \( \varepsilon \) of \( \alpha \) of person, Matth. 1:20 \( \gamma \gamma \) \( \kappa \nu \nu \) \( \omega \) \( \varepsilon \) \( \tau \) \( \varepsilon \) \( \kappa \) \( \alpha \) \( \nu \) \( \kappa \) \( \tau \). 

b) genr. to appear, to be seen, seq. dat. of pers. expr, or impl. (a) Of persons, Matt. 1:20 \( \gamma \gamma \) \( \kappa \nu \nu \) \( \omega \) \( \varepsilon \) \( \tau \) \( \varepsilon \) \( \kappa \) \( \alpha \) \( \nu \) \( \kappa \) \( \tau \). 

c) trop. as referred to the mental eye, to appear, to seem, seq. dat. pers. 

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\( \Phi \alpha \gamma \rho \sigma \omega \), \( \phi \), \( \varepsilon \), (\( \varepsilon \),) to make apparent, manifest, known; to manifest, to show openly, trans. 

a) of things, Act. c. acc. John 2:11 \( \varepsilon \), \( \varepsilon \), \( \alpha \), \( \alpha \), \( \alpha \), \( \alpha \), 

b) of persons, (a) reflex. c. \( \alpha \), or Mid. \( \tau \) \( \varepsilon \) \( \varepsilon \) \( \tau \) \( \varepsilon \) \( \varepsilon \) \( \varepsilon \) \( \varepsilon \) 

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\( \Phi \alpha \lambda \gamma \varepsilon \), \( \phi \), \( \varepsilon \), (\( \varepsilon \),) the son of Eber, Luke 3:35. 

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\( \Phi \alpha \varepsilon \rho \sigma \), \( \phi \), \( \varepsilon \), (\( \varepsilon \),) apparent, visible, conspicuous, Xen. Mem. 1.


**Paveēos, adv.** (pavegés, ) manifestly, openly, i.e. clearly, evidently, Acts 10:3; publicly, Mark 1:45, qv. sig MOkty sigcAGeiv. John 7:10. — Jos. Ant. 5. 6. 2. Hidian. 7. 11. 7. Xen. An. 1. 9. 19.

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one of the sect of the Pharisees, Heb. יֶשֶׁר, מַשְׂרָה, the Separate, see Buxtorf Lex. Chald. Rabb. 1851 sq. This was a powerful sect of the Jews, in general opposed to the Sadducees (Συνδοξαίοι q. v.) first mentioned by Josephus as existing under Hyrcanus about B. C. 130, and already in high repute; Jos. Ant. 13. 10. 5, 6. The Pharisees were rigid interpreters of the Mosaic law, and exceedingly strict in its ceremonial observances; but often violated the spirit of it by their traditional and strained expositions; comp. Matt. 5: 20 sq. 12: 2 sq. 19: 3 sq. 23: 13 sq. They also attributed equal authority to the traditional law, or unwritten precepts, relating chiefly to external rites, as ablutions, fastings, prayers, alms, and the avoiding of intercourse with Gentiles, publicans, etc. Matt. 9: 11. 23: 2 sq. Mark 7: 3 sq. Luke 18: 11 sq. Jos. Ant. 17. 2. 4. Their professed sanctity and adherence to the external ascetic forms of piety, gave them great favour and influence with the people, and especially with females; Jos. Ant. 13. 10. 5, 6. ib. 17. 2. 4. B. J. 1. 5. 2. They believed, with the Stoics, that all events are controlled by fate; but yet did not wholly exclude the liberty of the human will. They held to the separate existence of spirits and of the soul, and believed in the resurrection of the body; both of which the Sadducees denied; Acts 23: 8. They are sometimes said to have admitted the transmigration of souls; but this was only partially the case; since they merely held that the souls of the just pass into other human bodies; Jos. B. J. 2. 8. 14. See genr. on their character and tenets, Jos. Ant. 17. 2. 4. B. J. 1. 5. 2. 4. B. J. 1. 5. 2. They believed, with the Stoics, that all events are controlled by fate; but yet did not wholly exclude the liberty of the human will. They held to the separate existence of spirits and of the soul, and believed in the resurrection of the body; both of which the Sadducees denied; Acts 23: 8. They are sometimes said to have admitted the transmigration of souls; but this was only partially the case; since they merely held that the souls of the just pass into other human bodies; Jos. B. J. 2. 8. 14. See genr. on their character and tenets, Jos. Ant. 18. 1. 2 sq. B. J. 2. 8. 14. Jahn § 316 — 320. —In N. T. Jesus is often represented as denouncing the great body of the Pharisees for their hypocrisy and profligacy, e. g. Matt. 23: 13 sq. Luke 16: 14. Yet there were doubtless exceptions, and individuals among them appear to have been men of probity and even of genuine piety; e. g. Gamaliel Acts 5: 34; Simeon Luke 2: 25; Joseph of Arimathea Luke 23: 51; Nicodemus John 7: 50, coll. 19: 39. Al.
Dairies

Tim. 14 καθάπερ τὴν ἐν τῇ φάντασίᾳ κύρια. Xen. Eq. 4. 1 τοῦ ἵππου ἵππου κλαπῆται ἐκ τῆς φάνταςίας.


Πέος, εισόμαι, depon. Mid. to spare, e. g. to abstain from using, to use sparingly, to save, c. gen. Ἰδιαν. 4. 13. 2. Compl. Op. 603 or 606 τὸ σόλον. Xen. Mem. 1. 2. 22. ξένοιοις Plut. Cato Maj. 8. In N. T. also


Φείδομενος, adv. (φείδομαι) sparingly, i. e. frugally, not bountifully, 2 109


c) to bear, with the idea of motion to a place, i. q. to bear hither, thither, to bring. (a) Of things, seq. acc. expr. or impl. Genr. Mark 6: 28. Luke 24: 1 ζηλων ειτι το μνημα, φεροναι αι ητοιμαιunning out of the frame of display
Dias: trop. to flee, i. q. to avoid, to shun, seq. ane c. gen. 1 Gor. 10: 14 g. e700 77S sidwhargsias. — Ecclus. 21: 2 . axo TIS Gpagtios.— Trans. c. acc. 1 Cor. 6: 18 q. tv mogvsiav. 1 Tim. 6: 11 gq. tv mogvsiav. 2 Tim. 2: 22.— Ael. V. H. 13. 1 post init. tais tov avrdoay ousdiag Epeuys, Dem. 498. pen. Xen. Cyr. 8. 1. 31 ta aiyphi feuyewn.

Dyfle, exoc, Felix, pr. n. of the eleventh Roman procurator of Judea, about A. D. 51—58, after Cumanus and before Festus; see Bibl. Repos. II. p. 382. He was a freedman of the emperor Claudius and his mother Antonia, and hence is called Claudius and also Antonius. He first married Drusilla, a grand-daughter of Antony and Cleopatra; and afterwards another Drusilla, the daughter of Herod Agrippa I, (see Aposeilla,) by whom he had a son who perished in an eruption of Vesuvius. Suetonius calls him the husband of three queens, trium reginarum marilus, Suet. Claud, 28. His administration in Judea was cruel and vindictive; and Tacitus says of him: juis regium servili ingenio exercuit, Hist. 5. 9. 6. He was recalled by Nero, and escaped punishment only through the influence of his brother Pallas, the emperor's favourite. Comp. Tacit. et Sueton. ll. ec. Jos. Ant. 20. 7. 1 sq. ib. 20. 8. 5—9. B. J. 2. 13. 2. 7. — Paul was brought before Felix, and left by him in prison ; Acts 23: 24, 26. 24: 3, 22, 24, 25, 27 bis. 25: 14.


Φηνο, f. ósio, nor. 1 ἰηεσος, to go or come before, first, sc. in being or doing any thing.

a) pp. c. acc. i. q. to precede, to anticipate ; 1 Thess. 4: 15 ου μη ηηεσος— μην τησ κουμηθηνας, i. e. in being admitted into the divine kingdom. For the accus. comp. Matth. § 412. 4.—Plut. Pyrrh. 3. Hdot. 7. 161. Thuc. 3. 5 ηηεσος δε υο υδαμης των την Αηθηη— νατην επηςης. In Greek writers ηηεσο with the participle of another verb may often be rendered adverbially, before, sooner than ; Buttm. § 144. n. 8. On the construction of ηηεσο generally, see Buttm. § 150. p. 440 sq. Matth. § 533. Herm. ad Vig. p. 763 sq.

b) genr. nor. 1 ἰηεσος, to have come first, already, by anticipation ; seq. ἰης c. gen. 2 Cor. 10: 14 ἰης γαι υμην


Φιόνομονονός, ἢ, ον, (φιόνομον ούτων) autumn, from φιόνομοι, trees of autumn, stripped of their fruits and verdure. — Plut. Sysmp. 8. 10. 2. φ. ἠμηρία, the autumnal equinox, Pol. 4. 37. 2.


Φλανόω, ο, τ. ή, (φλανός) to annoy, c. dat. Gal. 5:26 ἀλλάζων φθανοῦτης. James 4:2 in some edit. for φονεῖν.— Jos. Ant. 4. 8. 21. Hidian. 3. 2. 6. Xen. Mem. 5. 3. 16.


Φλοφά, ας, η, (φλοφά) a spoiling, corruption, destruction, genr. the bringing or being brought into a worse state; e. g. of the air, τοῦ ἀέρα Hidian. 1. 12. 3; of a female dishonoured, Jos. c. Apion. 2. 24. Dion. Hal. Ant. 2. 25 φ. τού σώματος. In N. T. spoken a) of death, slaughter; 2 Pet. 2:12 κακά . . . εἰς ἀλώνιαν καὶ φθαρον. Also of mortality, mortal nature, a dying away; Rom. 8:21 ἀπὸ τῆς δουλείας τῆς φλοφᾶς. 1 Cor. 15:42, 50. Sept. for πλῦναι Ps. 103:4. Jon. 2:7.— Jos. Ant. 7. 13. 3. Diod. Sic. 1. 10. Thuc. 2. 4. Xen. Cyr. 7. 5. 64.— Trop. of spiritual death, condemnation, misery, Gal. 6:8. Col. 2:22 see in Ἀπόχρησις.

b) trop. in a moral sense, corruptness, depravity, wickedness, 2 Pet. 1:4. 2:12 ἐν τῇ φθαρᾷ αὐτῶν. v. 19.— Wisd. 14:12. 25.

Φιάλη, ης, ο, a bowl, goblet, having more breadth than depth. Rev. 5:8 φιάλας χρυσάς γαμήλιασ. Ἐσθιμάτων. 15:7. 16:1 2, 3, 4, 8, 10, 12, 17. 17:1. 21:9. Sept. for ῥήγα a bowl for sprinkling, Ex. 27:3. Num. 7:13 sq.—
**Drindyavos**


**Filágados, ou, ὃ, ἥ, adj. (φίλος, ἄγαθος,) loving good, a lover of good, loving right, upright,** Tit. 1: 8.—Wisd. 7: 22. — Plut. Præc. conj. 17.

**Filagédphera, ας, ἥ, Philadelphia,** ancienly the second city of Lydia, situated near the foot of Mount Tmolus, about 27 miles S. E. from Sardis; so called from its founder, Attalus Philadelphus king of Pergamus. With this kingdom it came under the power of an earthquake, with the adjacent cities, in the reign of Tiberius, A. D. 17. It is still a considerable town; called by the Turks Allah Shahr or Allah Sheyr. See Rosenm. Bibl. Geogr. J. ii. p. 181, 223. — Miss. Herald 1821. p. 253 sq. — Rev. 1: 11. 3: 7.


**Filaw, ὃ, ἡ, ἡ, (φίλος,) to love, trans.**


**Filaludovos, ou, ἓ, ἡ, adj. (φίλος,

Φιλήμων, onos, ó, Philemon, pr. n. of a Christian of Colosse, Philem. 1; comp. v. 10 and Col. 4: 9. He was converted under the preaching of Paul, and a church met in his house, v. 2, 19. Paul sent back to him his slave Onesimus from Rome, with an epistle. Tradition makes him to have been bishop of Colosse.

Φιλητός, ou, or Φιλέτος, ou, ó, Philetus, pr. n. of an opposer of Paul, 2 Tim. 2: 17.

Φιλία, ας, ἡ, (φιλος,) love, friendship, fondness, c. gen. of object, James 4: 4 ἡ φιλία τοῦ κόσμου. Sept. for παραμούνειν Prov. 10: 12. 15: 17.—Jos. Ant. 11. 3. 1. Dem. 19. pen. Xen. Mem. 2. 3. 4. Hi. 3. 3.

Φιλιππήσος, ou, ó, a Philippian, Phil. 4: 15.

Φιλίπποι, ou, ói, Philippi, a city of proconsular Macedonia, situated eastward of Amphipolis within the limits of ancient Thrace, Acts 16: 12. 20: 6. Phil. 1: 1. 1 Thess. 2: 2. — It was anciently called Κομίδες, from its many fountains; but having been taken and fortified by Philip of Macedon, he named it after himself, Philip. In its vicinity were gold and silver mines; and it became afterwards celebrated for the defeat of Brutus and Cassius. In Acts 16: 12 it is called a colony, see in Κολοβία. Plin. H. N. 4. 11 intus Philippi colonia. It is there said also to be πρώτη τῆς μεγίδου τῆς Μακεδονίας πόλις, i.e. a chief city of this part of Macedonia; not the capital, for this was Amphipolis, Liv. 45. 29. Others explain πρώτη of its geographical position, the first city as one comes from the east; but Paul had just landed at Neapolis, still farther east. Comp. Diod. Sic. 16. 8. Strabo VII. p. 511. B. Dio Cass. 47. p. 232. See also Rosenm. Bibl. Geogr. Ill. p. 393. For its site and the present state of its ruins, see Miss. Herald 1836. p. 334 sq.

Φιλιππος, ou, ó, Philip, pr. n. of several persons.


2. Philip the Evangelist, ο ἐναγγελιστικός, one of the seven primitive deacons at Jerusalem, but residing afterwards at Cesarea, Acts 6: 5. 21: 8. After the death of Stephen he preached the Gospel at Samaria, Acts 8: 5, 6, 12, 13; comp. v. 14. It was he also who baptized the Ethiopian treasurer, Acts 8: 26, 29, 30, 31, 34, 35, 37, 38, 39, 40; comp. v. 5 sq.

3. Philip, tetrarch of Batanea, Trachonitis, and Auranitis, Luke 3: 1. He was a son of Herod the Great, by his wife Cleopatra, and own brother of Herod Antipas; at his death, his tetrarchy was annexed to Syria. From him the city Cesarea Philippi took its name, Matt. 16: 13. Mark 8: 27; see in Κασάμα ου. 1. Comp. in Ἰησοῦς ου. 1 fin. Jos. Ant. 17. 1. 3. ib. 17. 11. 4. ib. 18. 4. 6. B. J. 1. 28. 4. ib. 2. 6. 1, 3.

4. Philip Herod, called by Josephus only Ἰησοῦς, also a son of Herod the Great by Mariamne the daughter of Simon the High Priest. He was the first husband of Herodias, see in Ἰησοῦς; and lived a private life, having been disinherited by his father. Matt. 14: 3. Mark 6: 17. Luke 3: 19.—See Jos. B. J. 1. 28. 4. comp. Ant. 17. 1. 2. Also Ant. 17. 4. 2. comp. B. J. 1. 30. 7. Ant. 18. 5. 1.

Φιλοθεος, ou, ó, ἡ, (φιλος, θεος,) loving God, pious; subst. a lover of God, 2 Tim. 3: 4.—Poll. On. 1. 20. Luc.
Calumn. 14 20s toy svassGi xal grdd-

Feor. Pirodoyos, ov, 0, Philologus, pr.
n. of a Christian at Rome, Rom. 16: 15.

DPrioveceia, as, 7, ( prdoverxos, )
love of quarrel, eager contention, Dem.
1440. 22. Thuc. 1. 49. — emulation, ar-
Pol. 5. 93. 9. Thuc. 8. 76.

DPrioveceia, ov, 0, 0, adj. ( philos, 
love of quarrel, fond of strife, con-
tentious, 1 Cor. 11: 16. — Jos. Ant. 15.

DPrioveceia, as, 7, (philos, 
love to strangers, hospitality, Rom. 12:
Pol. 4. 20. 1.

DPrioveceia, ov, 0, 0, adj. (philos, 
love to be first, to affect pre-emi-
nence, 3 John 9.—Only in N.T. Comp.
philosophos Artemid. 2. 33. Plut. Sol.
29. Aleib. 2.

DPrioveceia, ov, 0, adj. (philos, 
love of wisdom, Hdian.
1. 2. 6; then, philosophy, knowledge
natural and moral, knowledge of things
human and divine, comp. in sophia b.
5. 13. Xen. Conv. 1. 5; spoken of the
wisdom and learning of the Chaldeans,
Diod. Sic. 2. 29.—In N. T. philosophy,
i. e. the Jewish theology or theological
learning, pertaining to the interpreta-
tion of the law and other scriptures,
and to the traditional law of ceremonial
observances, Col. 2: 8; comp. v. 16 et
1 Tim. 6: 20. — Comp. Jahn § 106. —
So Philo, πατήρος φιλοσοφία, i. e. Jew-
ish theology, Leg. ad Cai. p. 1014. D.
de Somm. p. 1125. D.

DPrioveceia, ov, 0, 0, adj. (philos, 
love of kindred,) tenderly loving,
kindly affectioned, pp. towards one's kin-
dred; in N. T, towards Christian breth-
ren, Rom. 12: 10.— pp. Jos, Ant. 7, 10,
Plut. Cleomen. 1. Xen. Cyr. 1. 3. 2.

DPrioveceia, ov, 0, adj. (philos, 
love of one's children, Tit. 2: 4.
Amator. 23, see in ἡλικοῦς.

DPrioveceia, ov, 0, adj. (philos, 
depon. Mid. or Pass. (philîmîlos loving
honour, ambitious, from φιλίμος, τιμή) 
to love honour, to be ambitious, Luc.
to be ambitious of doing any thing, to
exert oneself, to strive, sc. from a love
and sense of honour; as in Engl. to make it a point of honour to do so and so.
Rom. 15: 20 oútov dé phílōtumēnōn èv-

γεγένηται τῷ Χ. L. 2 Cor. 5: 9. 1 Thess.
4: 11 παρακαλοῦν οἵματι ... òphilōtumē-

ναὶ ἂνοιξενάν τῷ Χ. L. — Jos. Ant. proem.
§ 3. ib. 15. 9. 5. Ael. V. H. 9. 29. Diod.
Sac. 1. 1 init. Xen. Mem. 2. 9. 3.

Φιλοφρόνος, adv. (φιλόφρων,) in
3. 10. 4.

Φιλόφρων, óvoc, ó, ù, adj. (φιλός,
φρόν,) friendly-minded, kind, courteous,
1 Pet. 3: 8 in text. rec. where later edit.
tαπεινώφρων.—Plut. Amator. 19. T. IV.

Φιλώμοι, ó, f. ò, φως, (φιλώς a muz-
zle,) to muzzle, trans.

a) pp. as oxen treading out grain;
J Cor. 9: 9 et 1 Tim. 5: 18 ού φιλώμοις
βουν ἀλώντα, quoted from Deut. 25: 4
where Sept. for ἐνετ. Comp. Jahn
§ 64. Calmet art. Thrashing.

b) trop. to muzzle, i. q. to stop the
mouth, to put to silence; Pass. to
be silenced, silent, to hold one's peace.
(a) Spoken of persons, Matt. 22: 34 ού ἐφί-
μως τοῖς Σαδδουκαίοις. 1 Pet. 2: 15.
Empir. adv. Logic. 11. 275. — (3) Of
winds and waves, Pass. to be still, hush-
ed; Mark 4: 39 πεφώμονο. On this
Perf. imperat. comp. Buttm. § 137. n. 11.
—Jos. de Macc. § 2 fin.

Φιλέγων, óvoc, ó, Phlegon, pr. n.

Φιλογίζω, f. lówo, (φλόζω,) to inflame,
to set on fire, pp. Sept. for Φλόζω Ps. 97:
Soph. Philoct. 1199. — In N. T. trop.
to inflame, to fire with passion, discard,
hated; spoken of the tongue, c. acc.
James 3: 6 bis.

Φλόζω, ὑφές, ὑ, (φλέξω,) flame, Luke
16: 24 ἐν τῇ φλόξ τοῦ τιτήρι. So φλέξ το
φόνος flame of fire, i.e. fiery flame, or
19: 12. ἐν πυρὶ φλόγος id. 2 Thess. 1:
8. Ómp. in Ἰηνι. a. Sept. for Ἰηνιν.
Is. 29: 6. Ἰηνιν Joel 1: 19. Ἰηνιν
Ex. 3: 2. — Ecclus. 8: 13 ἐν πυρὶ φλόγος.
Ael. V. H. 5. 6. Xen. Conv. 2. 24.—Of
lightning, Heb. 1: 7 πυρὸς φλόγα, quoted
from Ps. 104: 4 where Heb. ἤτοι ἡ Φλό
Sept. Vatic. πυρ ἐφέλον. Sept. for Ἰηνι
Is. 30: 30.

Φιλοτέμος, o, f. ἴαος, (φλώνος,) pp.
 motorists with talk, i. q. to prate,
to prate about or against; 3 John 10
λόγος πανηγυρίσεις φλάον οίμας.

Φιλία, ó, ù, adj. (φλέω, Lat. fluo,) pp.
overflowing se. with talk; hence
subst. a prater, tatter, trifler, 1
Tim. 5: 13.—Arr. Epic. 3. 25. 8. Aes-

Φιλοβρώχος, o, ù, φυβος, fear},
terrible, frightful; Heb. 10: 27 φιλoβρωχ
tας τούτου χρώματος. v. 31. 12: 21.
Sept. for τοίχω. Gen. 28: 17. Deut. 10:
17. — 2 Macc. 1: 24. Jos. Ant. 3. 5. 3.

Φιλείων, o, ù, f. ίαος, (φλός,) to put
in fear, to terrify, to frighten, Hidian.
1. 8. 4. Xen. Cyr. 7. 1. 48 οἱ κέφαλοι ἐφο-
βουσον τούς Ἰαπους.—Often and in N. T.
only Mid. or Pass. φιλέομαι, οίμαι, aor.
1 Pass. ἐφοβήθην and fut. I pass. φιλεό-
μαι often in Mid. sense, pp.
to put oneself in fear; i. q. to fear,
to be afraid, to be terrified, affrighted,
either from fear simply or from astonishment;
see Buttm. § 135. 3. 4. § 136. 2.

Φιλεύω, o, ù, ἵαος, (φλός,) to put
in fear, to terrify, to frighten, Hidian.
1. 8. 4. Xen. Cyr. 7. 1. 48 οἱ κέφαλοι ἐφο-
βουσον τούς Ἰαπους.—Often and in N. T.
only Mid. or Pass. φιλέομαι, οίμαι, aor.
1 Pass. ἐφοβήθην and fut. I pass. φιλεό-
μαι often in Mid. sense, pp.
to put oneself in fear; i. q. to fear,
to be afraid, to be terrified, affrighted,
either from fear simply or from astonishment;
see Buttm. § 135. 3. 4. § 136. 2.

a) pp. and genr. in various construc-
tions: (a) Intrans. and absol. Rom.
13: 4 οὖν δὲ κακῶν ποίης, φοβοῦ. So μὴ
30. al. μὴ φοβερῶθε Matt. 14: 27. Mark
βήθησαν φοβῆσον Matt. 17: 6. 27: 54. etc.
etc. Heb. 13: 6 χόριος ἐμοὶ βοηθὸς καὶ
οὐ φοβηθησόμας, quoted from Ps. 118: 6
where Sept. for Νηλ,: as also Gen. 15:
Ael. V. H. 3. 43. Thuc. 4. 68. Xen.
Cyr. 3. 3.30.) Seq. accus. of a cognate
noun ; comp. Buttm. § 131. 3. Winer
§ 32. 2. So 1 Pet. 3: 14 τὸν δὲ φοβοῦ
αὐτῶν μὴ φοβηθῆτε, fear not their fear,


Φοβος, ou, δ, (φοβομαι), fear, terror, affright.


Phoebe, pr. n. of a Christian female, an almoner (μανδαρόν) in the church at Cenchrea, commended by Paul to the church at Rome, Rom. 16: 1.

Phenice, Phenicia, a narrow tract of country on the east of the Mediterranean, between Palestine and Syria; according to Greek and Roman writers, terminating on the north at the river Eleutherus, opposite the little island Aradus; and extending on the south as far as to Dora, or even to Pelusium; though according to the Scriptures all the country south of Tyre belonged to the Hebrew jurisdiction; comp. in Tyre. The Phenicians were the most celebrated commercial nation of antiquity; their chief cities were Tyre and Sidon; and they planted many colonies, among others Carthage. Other cities were Byblus, Orthosias, Berytus now Beyroot, Acco now Acre. See Rosenm. Bibl. Geogr. II. i. p. 1 sq.—Acts 11: 19, 15: 3, 21: 2.


II. Phoinix, εξος, ὅ, Phoenix, a city on the S. E. coast of Crete, with a harbour, Acts 27: 12.


(Φόνος, ὃ, ὃ, φόνος, ὃ, φόνος,) pp. 'what is borne, brought'; hence, a tax, tribute,
imposed upon persons and their property annually, in distinction from téog toll, which was more usually levied on merchandise and travellers.


Φορτίον, ού, τό, (φόρτος) a burden, load; a dimin. in form but not in sense, comp. Buttm. § 119. n. 15. p. 330.


Φόρτος, ού, δ., (φέρω) pp. 'what is borne,' i. e. a burden, load; e. g. of a ship, lading, freight, cargo, Acts 27: 10 in text. rec. Comp. in Φορτιζόμαι n. — Luc. Navig. 18 τὸ πλοῖον . . . καὶ δ. φόρτος.

Φορτουνάτος, ού, δ., Fortunatus, pr. n. of a Christian, 1 Cor. 16: 17.

Φοράγελλων, ού, τό, Lat. flagellum, i. e. a whip, scourge, John 2: 15.—

Schol. in Aristoph. Acharn. 724, ἤματα δὲ, λόφους, φοράγελλα. Hesych. αναμελάτων τῶν ὄψεως φοράγελλα, λόφου.


Φορμαγός, ού, δ., (φόρμας) a fence, a hedge, as enclosing any thing; e. g. a thorn-hedge around a vineyard, besides which there was often a wall; Matt. 21: 33 φραγμὸν αὐτῶν περὶ ἀποκατάστασιν. Mark 12: 1. The language is here borrowed from Is. 5: 2, 5, where Sept. for ἐντὸς, ἐντὸς. Comp. Jahn § 67. Harman's Observ. III. p. 179 sq. Luke 14: 23 ἐς τὰς δούλους καὶ φραγμοὺς, into the highways and hedges, i. e. the narrow ways among the vineyards. Trop. Eph. 2: 14, see in Μισύσοιον. Sept. also for ἐντὸς Num. 22: 24. Eec. 10: 8. —Plut. Cimon. 10 τῶν ἄνδρων τοῦς φρα- γμοὺς ἀφίλετον. Xen. Venat. 11. 4.


Φράδασσα v. ττο, f. σῶ, to enclose with a fence, hedge, wall, for protection, to fence around, to hedge in, trans. Sept. for ἐντὸς Hos. 2: 6. Xen. Cyr. 2. 4. 25; a city with walls, to fortify, Hdnian. 8. 2. 13; a defile with troops, to shut up, Plut. Cato Maj. 13. So the ears with wax etc. to stop, τὶ σῶν Sept. for ἐντὸς Prov. 21: 13. Luc. Nigr. 19.—In N. T. only in reference to the mouth, φιμάσοντι τὸ στόμα, to stop the mouth, viz.

a) pp. as of wild beasts, Heb. 11: 33 ἐφοράζειν στόματα λείωντον, i. e. rendered them harmless, powerless; comp. Dan. 6: 22. — M. Antonin. 12. 1 ὁ δὲ Φίλιππος περιβαλὼν τοὺς βραχὺν τῇ ἐνθέντε, ἐφοράζει τι ὁ στόμα του λείωντος. Diog. Laert. 5. 5.

b) trop. i. q. to silence, to put to silence;
Rom. 3: 19 ήνα πάν στόμα φραγγ. So 2 Cor. 11: 10 ή καύσιμος αυτή ού φραγγ. 2 Mac. 14: 36. So ήμφασις το στόμα Dem. 406. 5.

Φρέαρ, ατος, τό, a well, pit, for water, dug in the earth, and thus strictly distinguished from πηγή fountain; though a well may also be called a fountain; comp. in Πηγή h, and Gesen. Lex. art. Πηγή, John § 45. So Luke 14: 5. John 4: 11 το φρέαρ ἐστι βασιλεύς v. 12. Sept. for τήν Gen. 16: 14. 26: 15, 18 sq. — Jos. Ant. 7. 9. 7. Luc. Demon. 22. Xen. An. 4. 2. 25. — Trop. of any pit, abyss, e. g. in Hades, the bottomless pit, Rev. 9: 1, 2 ter. So Sept. φρέαρ διαφοράς for τῆς Πηγή Ps. 55: 24.

Φρεαστάτω, φρεάς, φραστάτω, to deceive the mind of any one, i. q. to deceive, trans. Gal. 6: 3 ἀειτοῦ φ.—Hesych. φρεαστάτης χλεμάζει. Not found in profane writers.

Φρεαστής, φραστής, φραστής, a mind-deceiver, i. q. a deceiver, Tit. 1: 10.—Etymol. Mag. 811. 3. Not found in profane writers.

Φρίνν, ενος, ἦν, pp. the diaphragm, midriff, praeccardia, often in plur. Hom. Il. 10. 10. Od. 9. 301. Hence, as the supposed seat of all mental emotions and faculties, usually and in N. T. meant the mind, the soul, including the intellect, disposition, feelings, etc. 1 Cor. 14: 20 bis, μή τι προφάσα τις φρίνν, ταῖς ἐπιλογίσεις, Sept. for 2 Πρόv. 7: 7. 9: 4. — Chald. νηπος Dan. 4: 31, 33.—Hadian. 3. 11. 17. Dem. 780. 21 νοῦ καὶ φρενῶν ἑγαθῶν καὶ προφήτων πολλῶν. Xen. Conv. 8. 30.

Φρίσσω v. τίσ, f. ἤ, (φριζ) to be rough, uneven, jaggy, sc. with bristling points, to bristle, intrans. e. g. a field with ears of grain, Hom. Il. 23. 599; an army with spears, II. 13. 339. Spec. of hair etc. to bristle, to stand on end, Hes. Op. 538 or 542; also of animals, to bristle up the hair, mane, etc. Hes. Sent. 391. Plut. Aristid. 18. In N. T. of persons, to shudder, to quake, from fear or aversion, in which the skin becomes rough and pimpled, and the hair stands on end, intrans. James 2: 19 τὰ δαίμονα ... φρίσσοντες. — Sept. Dan. 7: 15. Judith 16: 8. Plut. de Puer. educ. 12. Dem. 332. 11 περίφημος ἁμών.

Φρόνεω, φρόνος (φρίνν) to have mind, intellect, to think, to be compos mentis, Hom. Il. 6. 79. Ael. V. H. 14. 29. Xen. Mem. 1. 3. 12. In N. T. and usually, to mind, to be minded, to have in mind, spoken generally of any act or emotion of the mind.


c) to mind, i. q. to regard, to care for, seq. τι πράσιν Phil. 4: 10 bis. (2 Mac. 14: 8.) Of time, to regard, to keep, τόν ἡμέραν Rom. 14: 6 quater; comp. Gal. 4: 10.

Φρόνημα, ατος, τό, (φρόνεω), pp. 'what one has in mind, what one thinks and feels;' hence, mind, thought, feeling,
Phó̂n̂nas


Φό̂ν̂ν̂ας, ἐς, ἐ, (φό̂ν̂ω,) mind, thought, thinking, viz.

a) i. q. mode of thinking and feeling, Luke 1: 17 ἐν φό̂ν̂ν̂ασιν διακόνην.—Luc. Amor. 47 ἦ η ἔκοις γείτον ἰφώβη φό̂ν̂ν̂ας.


Φό̂ν̂ωνής, adv. (φό̂ν̂ως;) with mind, thinkingly, i. e. prudently, wisely, Luke 16: 8.—Xen. Ag. 1. 17.


Φό̂ν̂ωσις, ὁ, ἡ, ὁ, (φό̂ν̂ωσις a watchman, guard, from φο̂ν̂ος,) to watch, to keep watch, absol. Thuc. 8. 33. In N. T. and genr. seq. accus. to watch, to guard, to keep.


b) trop. to keep, to preserve in any state; Phil. 4: 7 τὰς καρδίας ὑμῶν ἐν Χριστῷ. Pass. 1 Pet. 1: 5 τοῖς φο̂ν̂ω- μένοις εἰς σωτηρίαν.

Φό̂ν̂ωσις, ὁ, ὁ, τῷ, (κριν. βυ̂γεῖν, βυ̂γείω,) in profane writers only Depon. Mid. φο̂ν̂ωσιμα v. τομα, to rage, to be fierce, pp. of animals, as of horses fierce for contest, Callim. Hymn. in Lav. Pall. 2. Plut. Lycurg. 22 ὥσπερ θηρίων καὶ φο̂ν̂ωσιμοῦν πρὸς τοὺς ἁγίους. Of persons acting with pride and insolence, 2 Macc. 7: 34. 3 Macc. 2: 2. Dioct. Sic. 4. 74.—In N. T. once Act. aor. 1. to rage, to make a noise and tumult, intrans. Acts 4: 25 ἐναί ἐφάνειν ἐφρά, quoted from Ps. 2: 1 where Sept. for ἐφφ.


Φό̂ν̂για, ας, ἢ, Phrygia, an inland province of Asia Minor, bounded N. by Bithynia and Galatia; E. by Cappadocia and Lycaonia; S. by Lycia, Pisidia and Isauria; and W. by Caria, Lydia and Mysia. In early times Phrygia seems to have included the greater part of Asia Minor. Later, it was divided into Phrygia Major on the South, and Phrygia Minor or Epictetus (acquired) on the Northwest. The Romans divided it into three parts; Phrygia Salutaris on the East; Phrygia Pacatiana on the West; and Phrygia Katakekaumene in the Middle. The cities of Phrygia mentioned in N. T. are Laodicea, Hierapolis, and Colossae; Antioch of Pisidia was also within its limits. Acts 2: 10. 16: 6. 18: 23. [1 Tim. 6: 23] — Hidian. 1. 11. 3. Xen. An. 1. 2. 6 sq. See Rosenm. Bibl. Geogr. I. ii. p. 202 sq.

Φύγελλος, οὐ, ὁ, Phygellus, pr. n.
of a man who deserted Paul, 2 Tim. 1:15.


**Phulaxía, ἐς, ἃ (φυλάσσω) watch, guard, i. e.

a) pp. the act of keeping watch, guarding; Luke 2:8 φυλάσσοντες φυλάσσειν, keeping watch or guard, 


**Фулац**


Фулаасоου ν. τιω, η. ζω, to watch, not to sleep, Hom. Od. 20. 53; to keep watch by night, Hom. Od. 5. 466. ib. 22. 195. In N. T.

a) intr. to watch, to keep watch, seq. acc. of the cognate noun; Luke 2: 8 φυλακασάντες φυλακάς. See fully in Фулаициа.


**Φυλίς, ης, η (φυλίων, φυλίων) a tribe, pp. a race, lineage, kindred, i. e.


**Φυλλον, ου, το, (φυλόν) a leaf, Plur. τὰ φύλλα leaves, foliage, Matt. 21: 19. 24: 32. Mark 11: 13 bis. 13: 25,
Physic. 880

Physic, &c., the (ϕυσις) physical, nature, pp. generative and productive power, vis genitrix; like Lat. natura from nascer. Hence


c) the nature of any person or thing, the natural constitution, the innate disposition, qualities, etc. (a) Of persons, in a moral sense, i. q. the native mode of thinking, feeling, acting, as unenlightened by the influence of divine truth; Eph. 2:3 τέκνα ϕυσις ὀφθήζη. Rom. 2:14 ϕυσις τὰ τῶν νόμων ποιή. By analogy, once of the divine moral nature, 2 Pet. 1:4 θειὰς κατοικίας ϕυσιῶν, partakers of the divine [moral] nature, i. e. regenerated in heart and disposition. — Wisd. 7:20. Jos. Ant. 3. 8. 1 ϕυσις πάντας ἑλ-καὶ φιλατρῶν. Dem. 774. 8, 11 ὡς μὲν ϕυσις, ἄν ὡς ποινὴ, πολλοίς ϕυλακτοῦνται. Xen. Mem. 2. 1. 27. So in a physical sense, Jos. B. J. 7. 6. 1 ὡς τῷ χωρίῳ ϕυσις. Xen. Oec. 16. 2 τὴν ϕ. τῆς γῆς. — Spec. a natural feeling of decorum, a native sense of propriety, e. g. in respect to national customs in which one is born and brought up; 1 Cor. 11:14 οὐκ ἐστὶν αὐτὴ ὡς ϕυσις διδασκεῖν ὑμῖς, οὐ δὲν μὲν εἰς κομά, ἀλλὰ αὐτοῦ ἐστὶν. doth not your own natural feeling teach you, etc. It was the national custom among both the Hebrews and Greeks, for men to wear the hair short, and women long. Among the Hebrews, comp. the law of the Naza-

Φυσιος, ες, η (φυζων ο. ν.) a puffing up, inflation, trop. with pride and vanity, 2 Cor. 12: 20. — Hesych. φυσιος η. παρασι, ἐφιδομοφοροῦν.


Φύω, f. φυῶ, to generate, to produce, to bring forth, to let grow, e. g. plants, etc. Hom. II. 1. 235. Luc. Epist. Sat. 20. Diod. Sic. 1. 10. καρποῦν Ιos. Ant. 3. 1. 1. H dot. 9. 122; persons, ἀνδρὶς φύων to beget, to bear, H dot. 9. 132. Eurip. Phoen. 34. Pass. φύομαι, also Act. aer. 2 ἐφύω and perf. πέφυκα as intrins. to be generated, produced, to spring up, to grow, e. g. plants, etc.


Φυκίνω, πώ, ἡ, ο. φωνή, φωνή) to sound, to utter a sound, voice, cry.


b) trans. to cry or call to any one, i. q. to speak to, to address, to call, c. ace. (α) genr. with the words spoken, as a title etc. i. q. to call, to name, John 13: 111

**Φωνή, ης, η (absol. φως, kindr. φωμ), a sound, tone, as given forth or uttered.**


Φῶς, φωτός, τὸ, (contr. for φῶς, from φῶν) light, pp. with the idea of shining, brightness, splendour.


*Φωσφόρος, οὐ, ὁ, ἄρ. (φῶς, φέος) light-bearing, light-giving, shining, radiant, e. g. ὑμματα φωσφόρα Plut. de Fortun. 3. ed. R. VI. p. 370. οὕτων ἀνέφεραν καὶ φωσφόρον, i. e. the moon, Plut. de Fac. in Orbe Lun. 4. ed. R. IX. p. 646 ult. In N. T. subst. ὁ φωσφόρος, Phosphorus, Lat. Lucifer, as pr. name of the morning star, the day-star; put as emblematic of the dawn of spiritual light and happiness upon the benighted mind, 2 Pet. 1:19; comp. in Φως c. — pp. Plut. de Placit. Philos. 2.15. ψωσφόρος ἄρτιον Aristoph. Ran. 346.


*Φωτίζω, f. ἰσος (φῶς) to light, to lighten, i. e.
1. intr. to give light, to shine, c.
χαίρω, f. χαίρουσα, later and in 
Matth. § 225. Winer § 15. p. 81. — To 
joy, to rejoice, to be glad, intrans. 

a) pp. in various constructions: (a) 
ἵλιαν. John 4: 36. 8: 56 καὶ εἰδὲ, καὶ ἔχαρ-
Rom. 12: 15 bis, χαίρετε μετὰ χαίρετων. 
1 Cor. 7: 30 bis. 2 Cor. 7: 7. 13: 9, 11. 
Phil. 2: 17. 1 Thess. 5: 16. 3 John 3. 
Rev. 19: 7. Once seq. ἤνα, to the end 
that, 1 Pet. 4: 13; comp. in ὶνα 1. A. b. 
Part. χαίρειν, joying, rejoicing, 2 Cor. 
6: 10 ἵνα δὲ χαίρετων. (Sept. for τῆς 
1 K. 4: 20. 8: 67.) Joined with another 
verb or participle, Part. χαίρετων may 
often be rendered joyfully, gladly; as 
Col. 2: 5 χαίρετων καὶ βίατων, i. e. joyfully 
19: 6 ὑπεδέξατο αὐτὸν χαίρετον. n. 27, 
1: 15. ἠλεξίν 1 Sam. 19: 5. Zech. 4: 10. 
Dem. 437. 7. χαίρετων adv. Luc. Tim. 
34. Xen. An. 5. 6. 32. — (b) With the 
cognate noun χαίρη, e. g. in acc. intens. 
Matt. 2: 10 ἔχαρσιν χαίρουν μεγαλῶς. So 
comp. 1 K. 1: 40. See Buttm. § 131. 3. 
— In the dat. John 3: 29 χαίρων χαίρεις, 
intens. he rejoiceth greatly; and so with- 
only emphasis 1 Thess. 3: 9. See Winer 
§ 58. 3. Matth. § 408. n. — (γ) Seq. 
dat. of cause, i. e. of that in or over 
which one rejoices; Rom. 12: 12 ἦ 
ἐλίδιον χαίρετως. Comp. Buttm. § 133. 
3. 3. Matth. §309. c. This is the usual 
Mem. 1. 5. 4. — (δ) Seq. acc. of cause; 
Phil. 2: 18 τὸ δ' αὐτό καὶ ἑκεῖς χαίρετε, 
for the same cause also do ye joy. Rom. 
16: 19 χαίρω τὸ ἐφ' ἑμῖν. Comp. Matth. 
§ 414. Passow in χαίρω no. 3. — Hom. 
II. 21. 347. Dem. 323. 6 τὸ ταῦτα λυ-
πεισθαι καὶ ταῦτα χαίρειν.—(e) With a 
particip. in nominat. expressing the 
occasion of joy; also a freq. construc-
tion in Greek writers; comp. Buttm. 
§ 144. 4. a. Matth. § 555. Herm. ad 
Vig. p. 776. Mark 14: 11 ἀκούσαντες 
ἐχάρσαν. John 20: 20 ἔχαρσαν οὖν οἱ 
μαθηταὶ ἱδώντας τὸν χυμίον. Phil. 2: 28. 
—Hom. II. 19. 185 χαίρων ἀκούσας. Luc. 
1. 5. 12.—Once c. part. of a kindred 
verb intens. imitating the Heb. infin. 
asbol. 1 Pet. 4: 13 ἢνα ... χαίρετε ἀγαλ-
λίσμενοι. Comp. Winer § 46. 7. — (ζ) 
Seq. ἤ, marking cause or occasion, 
that, because. Luke 10: 20 χαίρετε δὲ, 
Acts 5: 41. 2 Cor. 7: 9 νῦν χαίρω, οὐχ ὅτι 
... ἔλλ' ὀτι. τ. ι. v. 16. 2 John 4. 
(Sept. Ex. 4: 31.) So ἐν τούτῳ ὅτι Luke 
10: 20. ἐν χυμίῳ ὅτι Phil. 4: 10. δὲ 
τίμας ὅτι John 11: 15. Comp. below. 
—(η) With prepositions expressing the 
cause or occasion of joy; e. g. ἐν τῷ c. 
dat. comp. ἐν τῷ II. 3. c. ε. Matth. 18: 13 
χαίρει ἐν αὐτῷ μᾶλλον ἦ τ. ι. ι. Luke 
16: 17. 2 Cor. 7: 13. Rev. 11: 10. (Sept. 
25. Xen. Mem. 2. 6. 35.) ἐν c. dat. 
to rejoice in, comp. ἐν no. 3. c. γ', Phil. 
1: 18 bis, ἐν τούτῳ χαίρω καὶ χαίρεσιμως. 
Col. 1: 24. ἐν τούτῳ ὅτι Luke 10: 20, 
Jacobs Epigr. Gr. I. 60, ἐν δὲ γάλατία 
χαίρων.) Also ἐν κυρίῳ χαίρειν, to rejoice 
in the Lord, i. e. in union and com-
munion with him, Phil. 3: 1. 4: 4: bis. 
ἐν χυμίῳ ὅτι 4: 10. Comp. in Κύριος 
b. β. διὰ c. acc. John 3: 29 χαίρων 
χαίρει διὰ τὴν φωνήν τοῦ νυμφοῦ. 1 
Seq. ἐν τῷ c. gen. 2 Cor. 2: 3 ἢν μὴ λύπη 
ἐχω αὐτῷ ἐν ἑκεῖ μοι χαίρειν, where it is 
strictly for χαίρων ἐχων corresponding
to λυπηρ ξηρ, comp. 3 John 4. Comp. Ἀρτο III. 2. b.


χαλλαχων, ἐκ, εἰν, contr. χαλλαχων, η, οὐν, (χαλλαχός) of copper or brass, brazen, Rev. 9: 20. Sept. for πακτικήν Ex. 26: 11. 37. ἑβαλεὶ 2 Sam. 22: 35. — Hilian. 6. 4. 6. Xen. Ant. 5. 2. 29.


χαλκηδών, ὁνός, ὁ, chalcidity, a gem including several varieties, one of which is the modern carnelian; Rev. 21: 19; later edit. καραθηδων carbuncle.


χαλκηθήρων, ὁνός, ὁ, chalcedony, the modern carnelian; Rev. 21: 19; later edit. καραθηδων carbuncle.


χαλκηθήρων, ὁνός, ὁ, chalcedony, a gem including several varieties, one of which is the modern carnelian; Rev. 21: 19; later edit. καραθηδων carbuncle.


Χαλκολήθρον, ου, το, Rev. 1: 15. 2: 18. Vulg. aurichalcum, i. e. white brass, fine brass, a factitious metal among the ancients, formed of the same ingredients as brass, but in other proportions; see Rees' Cyclop. art. Orichalcum. — Sud. χαλκολήθρον: εἰδος ἠλέκτρου τειμίατον χρυσοῦ — εἰς δὲ τὸ ἠλέκτρον ἄλλωσιν χαλκῶν μεμιγμένων νόσο και λιθίας. The ἠλέκτρον, electrum, of the ancients, here meant, was not amber, but a mixed metal composed of some four parts gold and one part silver, and distinguished for its brilliancy; see Pausan. 5. 12. 6. Plin. N. 33. 4 or 23. Buttman über das Elektron, in his Mythol. II. p. 337 sq. Passow art. ἠλέκτρον. — In a similar connection Ez. 1: 4. 27, and esp. 8. 9, stands Heb. ֶבֵּית, burnished brass, Sept. and Vulg. ἠλέκτρον, electrum; but in Ez. 1: 7 it is סֵפֹר, id. Sept. ֶבֵּיתוֹת, ֶבֵּיתοֹת, χαλκοῦ. Hence Gesenius suggests, that χαλκολήθρον may be explained from χαλκῶν ἦλεκτρον, ἠλέκτρον. — Comp. Passow s. v. Genr. and in N. T. copper, brass, espec. as wrought and tempered for arms, utensils, etc.


b) metox. any thing made of copper or brass; e. g. 1 Cor. 13: 1 χαλκὸς ἤχαον, sounding brass, i. e. a trumpet or cymbal. Also brass or copper coin, money. Matt. 10: 9. Mark 6: 8. 12. 41. — Liban. Ep. 1921. Luc. Contempl. 11 ἐνὶ γὰρ τῶν χαλκῶν, ὀδόλων ἀκαλέως. So χαλκοῦ Pol. 5. 26. 23. Dem. 1283. 4.

c) meton. i. q. enjoyment, fruition of joy, bliss, Matt. 25: 21, 23. εἰς τὴν χαρὰν τοῦ κυρίου, i. e. the bliss prepared for thee of thy Lord. Heb. 12: 2 καὶ τὴν προκειμένην αὐτῷ χαράν. — Act. Thom. § 53 ἐν τῇ ἀνεπικύριοι αὐτοῦ τοῦ Θεοῦ ἀναπάντησι. καὶ ἐὰν τὴν χαρὰν αὐτοῦ ἔχῃ. ib. § 7.

Χαραγματα, κατοικίας, τό, (χαραγμόν,) pp. something graven, sculptured, e. g. a) i. q. a graving, sculpture, sculptured work, as images, idols, Acts 17: 29.—Anthol. Gr. IV. p. 33.

b) i. q. a mark cut in or stamped, a stamp, sign, Rev. 13: 16, 17. 14: 9, 11. 15: 2, 16. 2. 19: 20. 20: 4.—Anacr. 55. 2 πνεῦμα χαραγμάτων. So of the stamp on coin, Plut. Aesis. 15 τοῦ δὲ Περσικοῦ νομίσματος χαραγμα τοῦτον ἔχοντος.


Χαροίζομαι, ἵνα ἴσθωσί, depon. Mid. (χαρίζω,) pp. to gratify, to do what is grateful and pleasing to any one, e. g. of pers. Ael. V. H. 14. 45. Hidian. 7. 1. 23. Xen. Cyr. 1. 1. 5. — In N. T. seq. ace. c. dat. of pers. to gratify one with any thing, i. e. to give, to grant, to bestow, sc. as a matter of gratification, fa. vour. Aor. 1 Pass. ἔχαριον ἐν pass. sense Acts 3: 14. 1 Cor. 2: 12. Phil. 1: 29; also fut. 1 Pass. χαριζόμενος Philem. 22; see Buttm. § 113 n. 6.


b) i. q. to give up any thing to any one. (a) Of persons, i. q. to deliver up
or over, in answer to the demand or prayer of any one; Acts 3:14 υπὲρ τοῦ ἁγίου της χαρίας
the Engl. phrase, "to be in one's good graces." Meton. object of favour, something acceptable.

1. Pet. 2:19, 20 τοῦτο χάρις παρὰ θεοῦ, i.e. this is something well-pleasing to God; comp. for the
sentence 1 Tim. 2:3. 5:4. Col. 3:20 =
Xen. Hi. 8. 2. 3. 5. καταθ. χάριν
Hidian. 2. 3. 15. Xen. Cyr. 8. 3. 26 =
(β) Of the grace, favour, good-will of God and Christ as exercised towards 
m en; e.g. where χάρις is joined with εἰρήνη, ἔλεος, and the like in salutations, 
including the idea of every kind of fav-
our, blessing, good, as proceeding ἀπὸ τοῦ θεοῦ πατρὸς καὶ κυρίου Ἰ. Xp. Rom.
1:7 1 Cor. 1:3. 2 Cor. 1:2. Gal. 1:3; 
and so in the introduction to most of 
the epistles. Rev. 1:4 =
Also ἡ χάρις τοῦ κυρίου Ἰ. X. in the benedictions at 
the close of most of the epistles. Rom.
16:20 24. 1 Cor. 16:23. 2 Cor. 13:13.
Gal. 6:18. al. Simpl. ἡ χάρις in a like 
2 Tim. 4:22. Tit. 3:15. Heb. 13:25 =
Of Christ, genr. Acts 15:11 διὰ τῆς 
χάριτος τοῦ θεοῦ. 2 Cor. 8:9. 1 Tim.
1:14. — Of God, genr. i. q. the gracious feeling of 
approbation, benignity, love, which God 
exercises toward any of the human 
race; comp. above in α. So c. τοῦ 
θεοῦ or the like, Acts 14:3 τοῦ λόγου τῆς 
χάριτος αὐτοῦ, the word of his grace, i. e. 
generally words, discourse, i. q. gratitude,
agreeableness, acceptableness; Luke 
4:22 ἐπὶ τοῖς λόγοις τῆς χάριτος, i. e. 
gracious words, Buttm. § 123. n. 4.
Eph. 4:29 ἵνα δῷ χάριν τοῖς ἀκούοντες, 
i. e. that it may minister what is acceptable 
unto the hearers, δοῦναι χάριν εἰς τῇ 
χάρισμα. Col. 4:6 λόγος ἐν χάρισιν, 
i. q. λόγος χάρισιν. So Sept. and ἦν 
175. Dem. 51. 9. 
b) grace, i. e. in disposition, feeling 
towards any one, i. q. favour, kindness, 
good-will, benevolence. (α) genr. Luke 
2:40 52 προέκοψεν χάριν παρὰ θεοῦ καὶ ἀνθρώπους. (Sept. Exx. 33:12.)
So εὔφρασιν χάριν to find grace or favour, παρὰ θεοῦ Luke 
1:30 ἐνόησιν τοῦ θεοῦ Acts 7:46.
3. Esth. 2:16. al.) Also καταδίδοις 
χάριν τινι, to lay down [Engl. to lay up] 
favour with any one, to gain favour, 
Acts 25:9 24:27 χάριτας καταδιδοῦσα 
tοῖς ουδαίοις, where for the plur. comp.
benefits on man; 2 Cor. 4:15 ἵνα ἡ χάρις πλησίασαι διὰ τῶν πλείον ὑπὲρ τῆς χαρισματικής περισσότερης. 8:1 τῆς χάριτος τοῦ Θεοῦ τὴν δεδομένην ἐν τοῖς ἐκκλησίαις τῆς Μακ. James 4:6 bis. 1 Pet. 5:5. — Particularly as manifested in the benefits bestowed in and through Christ and his Gospel, etc. Eph. 4:7. 1 Pet. 1:10 οὐ περὶ τῆς ὑπὸς χάριτος προφητεύοντος. v. 13. Or as exhibited in the pardon of sins and admission to the divine kingdom, i.e. saving grace; c. τοῦ Θεοῦ, Rom. 5:15 ἡ χάρις τοῦ Θεοῦ καὶ ἡ δοκίμα. Gal. 2:21. Tit. 2:11. 3:7. 1 Pet. 5:12. χάρις ζωῆς 1 Pet. 3:7. Simpli. id. Rom. 1:5. 5:2, 17, 20, 21. 6:1, 14, 15 οὐκ ἔκαμεν ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν. Gal. 3:4. Eph. 2:5, 8 χάριτι ὑπὲρ ἑαυτοῦ. 1 Pet. 1:13. al. c) grace, i.e. in act and deed, act of grace, i.e. favour conferred, a kindness, benefit, benefaction. (a) gener. Rom. 4:4 διὸ μισθὸς οὗ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ δόγματι. Acts 25:3 αίτιον ἐμοί τῷ ἡρῴδῃ, 1. e. asking a favour against Paul, to his prejudice, viz. that he might be sent for to Jerusalem. So of a gift, alms, 1 Cor. 16:3 ἀπενεχθέντος τῆς χάριν ὑμῶν τῆς Περσανίδας. 2 Cor. 8:4, 6, 7, 19. — Dion. Hal. Ant. 2. 15 fin. Hid. 2. 3. 19. Pol. 1. 31. 6. Xen. Ag. 4. 3. 4. Hi. 8. 4. — (β) Of the divine favours, benefits, blessings, gifts, conferred on man through Christ and his Gospel; gener. John 1:14 πλήρης χάριτος καὶ ἀληθείας. v. 16 bis χάριν ἀντὶ χάριτος, see in Ἄντι no. 1. v. 17. Acts 11:23 ἵδων τὴν χάριν τοῦ Θεοῦ. 1 Cor. 1:4. 2 Cor. 9:8. Col. 1:6. 1 Pet. 4:10 ὡς καλοὶ ὁικονόμαι τῆς ποικιλῆς χάριτος Θεοῦ. Jude 4. So espec. the gift of the Gospel, salvation by grace in Christ; Acts 13:43 προσέαραξεν τῇ χάριτι τοῦ Θεοῦ. 2 Cor. 6:1. Phil. 1:7 συν- συνεργοίς μου τῆς χάριτος, i.e. fellow-partakers with me in the grace of the Gospel. Heb. 12:15. 13:9 καλῶν χάριτι βεβαιοῦται τὴν παράδοσιν, οὐ διδασκόμενος, it is good that the heart be made steadfast in grace, not in meats, i.e. in the grace of the Gospel, the Gospel doctrines; comp. for the sense, Rom. 14:15, 17. — Spec. of the grace or gift of the apostleship, the apostolic office. Rom. 12:3 λέγω χάριν, διὰ τῆς χάριτος τῆς δοθείσης μου. 15: 15. 1 Cor. 3:10. Gal. 2:9. Eph. 3:2, 8. 2 Tim. 2:1. — (γ) Meton. i.q. gratification, pleasure, joy, sc. as arising from a favour or benefit received; 2 Cor. 1:15 ἐθυλόμενοι πρὸς ὑμᾶς ἐλθόντες πρότερον, ὅν δευτέρων χάριν ἔχει, where some MSS. read χάρις. Philem. 7 in some edit. χάριν γὰρ ἔστω πολλὴν καὶ παρακλήσις, where also others read χάριν. — Opp. τὸ λάτον Τοβ. 7:18. Eurip. Helen. 661 or 663 ἐμα τῇ ἄνευν... πλούς ἔχει χάριτος ή λάτος. d) grace, sc. in return for favours, benefis, Lat. gratia, French grâces, i.e. gratitude, thanks; e.g. πολὰ ἵνα χάρις ἐστι; what thank have ye? i.e. what thanks do ye deserve, Luke 6:32, 33. 34. χάριν ἔχουν τινς, Lat. gratias hæbere, to give thanks, Luke 17:9. 1 Tim. 1:12. 2 Tim. 1:3. Heb. 12:23; comp. in ἐξογ c. β. (2 Macc. 3:33). Jōs. Ant. 7. 9. 4. Pol. 5. 104. 1. Xen. Mem. 3. 11. 2.) So χάρις τοῦ Θεοῦ Rom. 6:17. 1 Cor. 15:57. 2 Cor. 2:14. 8:16. 9:15. Dat. χάριν with thanks, thankfully, 1 Cor. 10:30. εν χάριτι id. Col. 3:16. — (γ) genr. Dio. Sic. 1. 90 τῆς ἁμαρτίας τῆς προς τοὺς εὐσεβείς χάριτος. Luke. Tim. 36 see τὸ κατ᾽ Ἐβραίων χάριν. Asin. 4. Hid. 5. 1. 13. Xen. Mem. 4. 3. 3. e) grace, χάριν as adv. or prep. c. gen. Buttm. § 146. n. 2. § 115. 4; Lat. gratiā, pp. in favour of, in behalf of, hence i. q. on account of, because of, usually put like gratia after the case it governs, Buttm. l. c. Luke 7:47 ὃ ὑμῶν, on which account, wherefore. Eph. 3:1 et 14 τούτων χάριν, on this account, for this cause. Gal. 3:19 τῶν παραβάσεων χάριν. 1 Tim. 5:14. Tit. 1:5, 11. Jude 16. Once before its case in an interrogation, 1 John 3:12 καὶ χάριν τῇ ἐχθροφ Sahri), one; comp. Herm. ad Vig. p.700. Non. al.—Eechus. 35 [33]: 2. Hidian. 3. 2. 61. Xen. Mem. 1. 2. 54. Before its gen. Eechus. 37:5. Pol. 1. 64. 3. Eurip. Androm. 1228 or 1223. Al.
mind, 1 Cor. 7: 7; gifts of Christian knowledge, consolation, confidence, Rom. 1: 11. 1 Cor. 1: 7; redemption, salvation through Christ, Rom. 5: 15, 16. 6: 23. 11: 29. Spec. of the Charis mata or miraculous gifts imparted to the early Christians and particularly to Christian teachers by the Holy Spirit, Rom. 12: 6. 1 Cor. 12: 4, 9 1 Cor. 1: 73; redemption, salvation through Christ, Rom. 95: 15, 16. 6: 23. 11: 29. Spec. of the Charisms or miraculous gifts imparted to the early Christians and particularly to Christian teachers by the Holy Spirit, Rom. 12: 6. 1 Cor. 12: 4, 9; Acts 28, 30, 31. 1 Pet. 4: 10. As communicated with the laying on of hands, 1 Tim. 4: 14. 2 Tim. 1: 6. Comp. 1 Pet. p. 676. β.

Χαριτώ, οὗ, f. ως, (χαρίς, ) to grace, to supply with grace, i. e. to make gracious, grateful, acceptable, Ecclus. 18: 17. Liban. IV. p. 1071.—In N. T. spoken only of the divine favour; Luke 1: 28 χαίρε, νεαρῷ αὐτῷ, hail, thou favoured one of God. Also of spiritual graces; Eph. 1: 6 ἐν ἧν [χαρίστα] ἐξαρτήσατον ἡμᾶς with which [grace] he hath graced us, i. e. in which he hath richly imparted grace unto us, sc. in the forgiveness of our sins, comp. v. 7.—Test. XII Patr. p. 698 τοῖς φιλοκά ημ legitimate, καί ὑπὸ συνήθη ἐξαρτήσατο με ἐν διαψευσίᾳ, καὶ εὐνοοῦ με.


Χείλος, εος, ους, τό, a lip; Plur. τα χείλη, the lips.


Χειμών, ων, ὦς, ἦς, (χειμά, rain, storm, from χειμός to pour,) pp. rain,
storm, tempest, storm with rain, foul weather.


Χελίαγχος, ov, ὁ, (χιλιός, ἀρχως) a chiliarch, captain of a thousand, Sept. for τίτλος χύγιαν Deut. 1: 13. 2 Sam. 18: 1. Xen. Cyr. 3. 3. ἑν ἑκατάκοποι μικροίξαχος καὶ χιλιάρχους καὶ ταξιαρχούς καὶ λοχαγιοὺς.—In N. T. a chiliarch, i.e. genr. a commander, captain, a military chief, viz.


b) spec. a tribe, a military tribe, an officer of the Roman armies, six of whom were attached to each legion and were its chief officers. In battle each tribe seems to have had charge of ten centuries; whence prob. the Greek name χελίαγχος; comp. Adam's Rom. Ant. p. 369, coll. p. 193. In N. T. spoken of the tribe Claudius Lysias who commanded the garrison in the fortress Antonia at Jerusalem, Acts 21: 31, 32, 33, 37. 22: 24, 26, 27, 28, 29. 23: 10, 15, 17, 18, 19, 22. 24: 7, 22. —Hdian. 3. 12, 18. Dion. Hal. Ant. 6. 4.

c) spoken of the captain or prefect of the temple, John 13: 12. See fully in Στρηνής b, and Συνία b.


Χίος, ov, ἡ, Chios, now Seio, one of the larger Greek islands, lying near the coast of Asia Minor, between Samos and Lesbos, and celebrated for its mastix and wine. Acts 20: 15.—Diod. Sic. 5. 81. Comp. Hor. Od. 3. 19. 5.


Χλαμύς, ὄνος, ὁ, chlamys, a wide and coarse cloak, worn sometimes by kings, Jos. Ant. 5. 1. 10. Hdian. 7. 5.
by military officers, 2 Macc. 12: 35.
by soldiers and others,
Plaut. Rud. 2. 2. 9. Xen. Mem. 2. 7. 5;
also by a hunter, Luc. D. Deor. 11. 2.


Χλόη, τῆς, ἡ, Chloé, pr. n. of a female Christian at Corinth, 1 Cor. 1: 11.

Χλαρός, ᾿α, ὁ, (χλαόν, χλάος) pp. pale-green, yellowish-green, like the colour of the first shoots of grass and herbage; hence
b) i. q. pale, yellowish; Rev. 6: 6 ἐκ τοῦ χλαρός.—Artemid. I. 77 or 79 χλαρός γὰρ ὁ χόνος. Anthol. Gr. III. p. 11 χλαρόν σάρκα. Hom. II. 11. 631.

Χς', six hundred and sixty six, the number for which these letters stand, viz. χ' 600, χ' 60, χ' 6; see Buttm. § 2. n. 3. Rev. 13: 18.

Χοῖνος, η, ὁ, (χοῖνος, χοῖνος) of earth, earthly, terrene, 1 Cor. 15: 47, 48 bis. 49. — Only in N. T.

Χοῖνης, κόινος, η, a choenix, an Attic measure for grain and things dry, equal to the 48th part of the Attic medimnus, or to the eighth part of a Roman modius, and consequently nearly equivalent to one quart English; comp. in Κόρος and Μόλος. A choenix of grain was the daily allowance for one man, whether soldier or slave, Hdot. 7. 187. — See Boeckh Staatsk. der Ath. I. p. 99 sq. Rev. 6: 6 bis, χοῖνος ἀντίον δεσμαιον, καὶ τρεῖς χοῖναι τὸ χοῖνον, implying excessive dearness, since the ordinary price of a middlinns of wheat in Attica and Sicily did not exceed five or six drachmæ or denarii; see Boeckh l. c. p. 102 sq. — Sept. Ez. 45: 10, 11. Ael. V. H. 1. 26. Diod. Sic. 19. 49. Xen. An. 1. 5. 6.


Χοιλῆ, τῆς, τῶν (χοῖλον τούτου, to pour out), the bile, gall, Palaeph. 27. 2. Theophr. Char. 11 or 19. Tauchn. Then as the seat of anger, choler, wrath, Luc. Fugit. 19. Dem. 778. 8. — In N. T. gall, bitterness, viz.


b) from the Heb. bitter herbs, c. g. wormwood, poppy, myrrh, etc. Matt. 27: 34 ἔδωκαν αὐτῷ πιεῖν ἄνθν ὀξὺς καὶ χοῖλος μεταχειρίζετο, comp. Mark 15: 23; see fully in ἰππὸς. — Sept. for ἰππὸς, wormwood, Prov. 5: 3. Lam. 3: 15; and for ἰππὸς, poppy, Ps. 69: 22. Jer. 8: 14.

Χοῖος, οῦ, (χοῖος, χοῖος) contr. nominat. χοῖος, gen. χοῖος, dat. χοῖος, acc. χοῖος, comp. Passow s. v. Buttm. § 58, p. 101; earth, as dug out and thrown up, heap of earth, mound, Hdot. 1. 150 ὁ χοῖος ὁ ἐξορυξθεῖς. Pol. 4. 40. 7. Thuc. 2. 76. — In N. T. genr. loose earth, dirt, dust;
Mark 6: 11 ἐκτινάσθη τὸν χοῦν κ. τ. λ. i. q. κονιότερος in Matt. 10: 14; see in ἐκτινάσσω. (So Sept. for γνώμη Is. 52: 2.) Rev. 18: 19 ἐξανθάλον χοῦν ἐπὶ τὰς καρδιάς αὐτῶν, sc. in token of grief, mourning; see in Στροφάς, and so Sept. for γνώμονα Josh. 7: 6. Sept. gen. for γνώμη Gen. 2: 7. 2 Chr. 1: 9.—Hadian. 8. 4. 11.


Xovias

Χουδές, α, ο, Chuzas, pr. n. of the steward of Herod Antipas, Luke 8: 3. See in ἐπίτροπος ο. 

Χώης, see in Χώος.

Χράομαι, α, ο, f. ίπνοι, contracted in η instead of ο, like ξε. Buttm. § 105. n. 5. The root χράομαι under different forms, has in prose four different significations, viz. χράομαι to utter an oracle, not found in N. T; κήρυχμαι to lend; χάουαι to use; χρη πίπει. It needs, it behooves; see in Buttm. §114. P. 307 sq. and more fully Passow in ξαοῦμαι.

I. Κήρυχμαι, to lend, see in its order.


Χρειαία, ας, η, (ξρηαία, χρηαία, χρηάματα.)

I. use, usage, employment, i. e. act of using, Xen. Mem. 4. 2. 25 προ τήν του ἐπου χρειαίαν. ib. 2. 4. 1. In N. T. mention, that in which one is employed, an employment, affair, business; Acts 6: 3 ούς καταστήσαμεν ἐπί τῆς χρείας τῶν πλείστων. — 2 Macc. 7: 24. 15. 3. Jos. B. J. 2. 20. 3 οὗ καταστήσας [αὐτὸν] ταῖς χρείαις.

Pol. 3. 45. 2 τοῖς ἐπὶ τήν αὐτὴν χρείαν ἐξαιτησμοῦν. Dion. Hal. Ant. 5. 7 fin.


b) of personal need, necessity, want; Acts 20: 34 ταῖς χρείασι οὐ... ἐπιρημί-σαν οἷς χρείας αὐταί. Rom. 12: 13. Phil. 2: 25. 4: 19. εἰς τήν χρείαν for one's need or wants, Phil. 4: 16, εἰς τὰς χρείας id. Tit. 3: 14. τὰ πρὸς χρείαν, things for need, such things as were necessary to us, Acts 28: 10. — Ecles. 29: 2. Plut. Cato Maj. 3. Luc. de Merced. cond. 7. Xen. Cyr. 1. 6. 10.


Χρεωφελείης, ου, ο, (χρέος, Att.

χρύσος, imper. verb, see in χρύνοι III.


χρηματικός, ρήμα, (χρηματίζω,) to do business, to be engaged in business, either private or public, Sept. I K. 18: 27. Ael. V. H. 3. 4 χρηματίζων ὑπὸ τῶν δημοσίων καὶ κοινών πραγμάτων. Thuc. 1. 87. Spec. in trade and money affairs, Mid. to do good business, to make profit, to gain, Jos. Ant. 16. 10. 1. Ael. V. H. 4. 12. Xen. Luc. 7. 1. 5. Mem. 2. 6. 3. Of kings and magistrates, to do business publicly, i. e. to give audience and answer as to ambassadors, petitioners, etc. to give response or decision, Jos. Ant. 11. 3. 3 ὅ δικαιολείς... κυρίασας ἐν ὧν χρηματίζων ἐισὶν τὸ τοπὸ. ib. 8. 12. 2. Pol. 4. 27. 9 ὅ δικαιολείς Φιλίππων, χρηματίσας τῶν Ιουδαίων. ib. 5. 81. 5. Luc. Tox. 44. Dem. 250. 10. Xen. Ath. 3. 2. — Hence in N. T.


b) In the later Greek usage, i. q. 'to do business under any name, as any one;’ hence genr. to take or bear a name, to be named, called, constr. with the name in appos. Acts 11: 26 ὅ τοῦ χρηματισμοῦ τοῦ πρώτον ἐν Ἀνταρχίας τοῦ μαθητῆς Χριστιανοῦ. Rom. 7: 3 μοιχαλὶς χρηματὶς. — Jos. Ant. 13. 11. 3 Ἀριστοκρόνος... χρηματισμός μὲν Φιλελῆν. Plut. M. Anton. 54 fin. Κλεοπάτρα... καὶ Ἰεροφάνεις. — Dion. Sic. 1. 44. ib. 20. 53. Pol. 5. 57. 2.


χρημάτωσ, εἴτος, η (χρώμα,) use, a using, Jos. Ant. 4. 8. 5. Hidian. 3. 14. 13. Xen. Luc. 7. 6. In N. T. spec. of the use of the body in sexual inter-
course, Rom. 1: 26, 37.—Ocell. Lucan. 4 πρὸς τὴν ἀφοσίαν χωρὶς. Luc. Amor. 25 χρήσει παιδικῆ, comp. 19.

χρησιμοποιεῖ, depon. Mid. (χρηστός) to show oneself χρηστός, i. e. to be good-natured, gentle, kind; 1 Cor. 13: 4 ἡ ἁγίαται μακροθυμεῖ, χρησιμοποιεῖ. — Only in N. T.

χρησιμολογία, ας, ἡ, (χρηστός, λόγος) good-natured discourse, good words, kind address; Rom. 16: 18 ὑπὲρ τῆς χρησιμολογίας καὶ εἰλογίας. — Theophyl. ad h. 1. χρησιμολογία: κολασία, ὅταν τῶν μὲν ἐγκατα φίλις ἤ, ἢ δὲ διά

ψυχή δόλου γένεσα. Eustath. in II. ψ. p. 1437. 55. Comp. χρησιμολογὸς Ἡδιαν. 8. 3. 10.

χρηστός, ᾿η, ὧν, (χρησμός) useful, profitable, ἡ good for any use, e. g.


χρηστῶν, ητίς, ἡ, (χρηστός) pp. usefulness, sc. of persons towards others, i. q. goodness, gentleness, kindn. ss.

a) genr. Rom. 2: 4 ἡ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ... καταφρονεῖς; 11:


b) trop. in a moral sense, goodness, i. q. good, righteousness, uprightness, comp. in χρηστός α, fin. Rom. 3: 12 ὁ χρηστός ὁ πιστός, quoted from Ps. 14: 1, 3, where Sept. for χρηστότητα. — Ἡδιαν. 2. 10. 7.


χρηστός, ἦς, ὧν, (χρησμός) anointed, as Sept. ὁ θεῖος ὁ χρηστός for ἡ χρηστότητα, the high-priest, Lev. 4: 3, 5, 10; also 2 Mace. 1: 10; comp. Ex. 28: 41. 40: 15. Subst. ὁ χρηστός sc. τοῦ χριστοῦ, the anointed of the Lord, spoken of the Hebrew kings, comp. in Χριστοῦ fin. 1 Sam. 12: 3, 5, 16: 6. 2 Sam. 1: 14. Ps. 18: 51. 28: 8; once of Cyrus, Is. 45: 1. — In N. T. ὁ Χρηστός, the Christ, the Anointed, i. q. χρησμός, the Messiah, the King constituted of
God; pp. as an appellative of Jesus the Saviour, but often passing over into a proper name or cognomen. For the character of the Messiah and his kingdom, see fully in Baurvdeia c.

a) pp. as an appellative: (α) Absol. ὁ Χριστός, the Christ, the Messiah; Mark 15:32 ὁ Χριστός, the Saviour of the Jews. John 1:42 τὸν Μασαυλῖον, ὁ ἐπὶ μεθοδικήμονον ὁ Χριστός. 4:42 ὁ σωτήρ τὸν κόσμου, ὁ Χριστός. Acts 2:36 ὁ κύριος αὐτῶν καὶ Χριστός ὁ Θεός ἐποίησε τούτον τὸν Ἰσσων. 9:22, 18:25.


b) of Christians, as anointed, consecrated, set apart to the service and ministry of Christ and his gospel by the gift of the Holy Spirit; comp. Ἰησοῦς, 2Cor. 1:21 ὃς ἐπίλειψεν Ἰ. τῶν Χρ. ἔτη... ἐπετέλεσεν, quoted from Ps. 45:8 where Sept. 5:1. "— Hence in N. T. to anoint, i. e. to consecrate as by unction, to set apart for a sacred work, trans.


b) of Christians, as anointed, consecrated, set apart to the service and ministry of Christ and his gospel by the gift of the Holy Spirit; comp. in Ἰησοῦς, 2 Cor. 1:21 ὃ δὲ βεβαιοῦ ἡμᾶς... καὶ χισίας ἡμᾶς, θεοῦ... ὁ καὶ... δοθεν τὸν ἀφροδίτω τοῦ πνεύματος κ. τ. λ.
abstract, as perceived and measured by the succession of objects and events; see Tittm. de Syn. N. T. p. 39 sq.


b) Spec. by the force of adjuncts χρόνος sometimes stands for a time, period, season, like αἰώροι, comp. Tittm. 1.c. E. g. plur. joined with καίροι, Acts 1:7 γενόμενα χρόνους ἣ καίροις. 1 Thess. 5:1. Seq. genit. of event or the like; Matt. 2:7 τὸν χρόνον τοῦ φα-


Xευβόναγος, ou, ὁ, (xovc0s, mgacoy a leek,) chrysoprase, a precious stone of a greenish golden colour, like a leek, i.e. usually apple-green passing into a grass-green. Rev. 21:20. —Comp. Plin. H. N. 37.20. 21. Rees' Cyclop. art. Chrysoprase and Gems.


Χρυσούς, see Χρύσος.


c) spec. the country, the open country, fields; as opp. to the city, Luke 21:21 ὅ εν ταῖς χρυσασ, opp. ἡ Ἀρχοντικὴ in v. 20. — Dem. 255. ult. Xen. Cyr. 7.1.
Xωράζων, see Xωράζω.

Xωρέω, ἀν. γ. ὕπα, (χώρα, χώρος
space, place,) to give space, place; to give way, to yield, Hom. Il. 16. 592. c. gen. to retire or retreat from
15. 655.—Hence in N. T.

a) i. q. to go away from a place, i. e.
(genr. to go, to pass, intrans. c. ἐς,
15: 17 ἐς τὴν κοίλαν χωρεῖν.
Trop. 2 Pet. 3: 9 παῦντας τις μετάνοιας ὁμοράοαι. — Aeschyl. Pers. 379 or 385
πάν ἀν \... \ἐς ταῖς ἑκάσταις. Xen. Ag. 1. 29. c. ἐπὶ Ηδιαν. 8. 5. 13. Hesych.
χώρας πορεύον. (beta) i. q. to go forward,
trop. to go well, to succeed, to have suc-
cess or progress; John 8. 37 ὁ λόγος ὁ
ἐμὸς ὁ χωρεῖ ἐν τοῖς, i. e. in or among
you.—2 Macc. 15: 37. Jos. Ant. 6. 10. 2.
Aeschyl. Pers. 582 or 589 ποιεῖ ἑκάστῃ.
b) spoken of capacity, to make place
or room, i. q. to take in or receive, to
hold, to contain. (α) pp. as a vessel, c.
acc. of measure, John 2: 6 ἕρθαι \... \χωρᾶται ὁμοράοαι. — (β) i. q. to separate oneself, to
depart, e. g. from a person, c. ἄποι, 1
Cor. 7: 10 γυναῖκα ἀπὸ ἑνδος μὴ χωρίζο-
σθαι. absol. v. 11, 15 bis. Phil. 15. —
Of a wife, Isaeus 73. 2. genr. Sept.
for ἀπερα 
—From a place, i. q. to go away, to de-
part, c. ἄποι, Acts 1: 4 ἀπὸ Πειραίου μὴ
χωρίζοσθαι. c. ἔς, Acts 18: 1 χωρίζο-
ται ὁ Παιλος ἐκ τῶν Ἀδριατών. v. 2. — c. ἐς,
Pol. 3. 90. 2. c. ἐς, 2 Macc. 5: 21. Pol.

Xωρίς, adv. and prep. (obsol. χώρα,
kindr. with χώρος, χώρα,) apart, sepa-
rately, asunder; comp. Buttm. § 146. 2.
Winer § 58. 6.

a) Adv. John 20: 7 χωρίς εἰστε 
κοινωνών.—Jos. Ant. 17. 11. 2. Pol. 6. 26. 3.
Xen. An. 6. 6. 2.

b) Prep. c. gen. comp. Buttm. and
Winer l. c. apart from, i. q. without.
(α) genr. Matt. 13: 34 et Mark 4: 34 χω-
ρίς παραμολογήσατε. Luke 6: 49 χωρίς δημι-
v. 28. 4. 6. 7. 8. 9. 10. 14. 1 Cor. 4: 8.
Parasit. 17 οὖτε ἐπιπέτευκα χωρίς ἐπιπέτευκα.
Diod. Sic. 3. 34 bis, χωρίς ὑποδέησας ...

Ψ. ἔριλλος, ἐν ψαλῶ, (ψαλω,) to touch, to twitch, to pluck, e. g. the hair or beard, ψάλλει θείουν Aeschyl. Pers. 1062. Suid. ψαλλομένης- τιλλομένης. Espec. a string, to twang, e. g. a carpenter's line in order to make a mark, Phil. Thess. Ep. 15; the string of a bow, τῶν νευρῶν ψάλλειν Eurip. Bacch. 784; and so βελος ἐκ κίρασιν ψάλλειν Anthol. Gr. II. p. 240; of a stringed instrument of music, Aristot. Probl. χορδῶν ψάλλειν to touch or strike the chords; Anacr. Fr. 16. 3. ed. Fisch. ψάλλειν νυκτῖδα. Hence oftenest absol. ψάλλειν, to touch the lyre or other stringed instrument, to strike up, to play, Jos. Anti. 11. 3. 9. Plut. Pericl. 1. Luc. Parasit. 17 ὡστε γὰρ αὐτῶν ἐν χωρίς αἰτήσεως, ὡστε ψάλλειν ἀνευ λύρας. More general than καθαρίζειν and distinguished from it, Hdt. 1. 155. Dion. Halic. de Comp. Verbor 25. penult. p. 30. 43. ed. Sylburg. So Sept. ψάλλειν ἐν χειρὶ for ψαλεῖν 1 Sam. 16: 23. 18: 10. 19: 9.— In Sept. and N. T. to sing, to chant, pp. as accompanying stringed instruments; absol. James 5: 13. c. dat. pers. to or in honour of whom, Rom. 15: 9 τὸν ἐνοματι σον ψάλων. Eph. 5: 19 ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ. So c. dat. of manner, 1 Cor. 14: 15 bis, ψαλῶ τὸ πνεύματα... τοῦ τοῦ. Sept. oft c. dat. pers. for τῇ ἑιρ. Judg. 5: 3. 2 Sam. 22: 50. Ps. 9: 3. 18: 50. 30: 5. 47: 7.—Psalt. Sal. 3: 2 ὡς ψαλλῶν τῷ θεῷ.

Ψαλίμος, ἐν, ὄ (ψαλιν), a touching, twang, e. g. of a bowstring, τῶν Eurip. Jon. 173 or 175; of stringed instruments, a playing, music, Anthol. Gr. II. p. 73. 74. IV. p. 257; tone, melody, measure, as played, ψαλμὸν Λιδίαν Pind. Fr. epinic. 4. T. III. p. 17. Heyne. In later usage, song, pp. as accompanying stringed instruments, Jos. Anti. 6. 11. 3 τὸ ψαλμόν καὶ τοῖς ψιγνίσι επιδέουν αὐτῶν. ib. 7. 4. 2. Plut. Alex. M. 67 μοῦσα τιμήθην καὶ αἰώνων, ὀφθαλμὶ τι καὶ ψαλμον. ib. Pomp. 24.— In N. T. a psalm, a song, in praise of God.


ΨαλιστολόΓος, ὃς, ὄ (ψαλιστό), ἀλάστολος, a false apostle, a pretended minister of Christ, 2 Cor. 11: 13.


Ψευδαδελφός, ὃς, ὃς, ὃς, (ψευδαδελφός), a false brother, i. e. a false Christian, hypocrite, spoken apparently of Judaizing professors of Christianity, 2 Cor. 11: 26. Gal. 2: 4.

PevdodwWacna hos, OU, 0, μιστρύ, a false teacher, one who teaches false doctrines, 2 Pet. 2: 1. Sept. Prov. 8:7.

Pevdolýgos, ou, ὃ, ἄν. (ψευδός, διδασκάλως,) a false teacher, one who teaches false doctrines, 1 Tim. 4:2—Gen. Luc. de Electr. 3 ψ. υπόθεσις. Pol. 32. 8. 9.

Pevdómaci, see ἐφώδος.


Ψήρος, ou, 5, (ψάρο, ψάρι) a small stone, pp. as worn smooth by water, a gravel-stone, pebble, Lat. calculus, genr. Ex. 4: 35. Lam. 3: 16. Ecclus. 18: 9. Pind. Ol. 10. 13. 1b. 13. 66; any polished stone, Pind. Ol. 7. 359; the stone or gem of a ring, Artem. 2. 5.—Trop. in various senses according to the uses to which the Greeks applied such pebble-stones; e. g. of the stones or counters for reckoning on an abacus, Pol. 5. 26. 13. Aristoph. Vesp. 656. Diod. Sic. 12. 13; comp. Rees' Cyclop. art. Abacus. Also of dice, lots, used in a kind of magic, δια των ψηρων μαντικης, Heyne Apollodor. 3. 10. 2. 9. p. 274. Most freq. a vote, spoken of the black and white stones or pebbles anciently used in voting, viz. the white for approval or acquittal and the black for condemnation; Ael. V. H. 13. 37 or 38 ετα την μελααν ανα και της λευκης ψηρων. Luc. Harmonid. 3 των άλλων εκαστου μιαν ψηρον σφεντον, εκεινον μονον εκαστος αυτων δυο εφερον . . . συ γε και μαλιστα ωσι την λευκην αει και σωζομαι σφερες. Aeschyn. 57. 10. Comp. Potter's Gr. Ant. I. p. 119. —Hence in N. T. a) meton. vote, voice, suffrage; Acts 26: 10 κατηγορια ψηρων I gave my vote, sc. with alacrity, zeal; see in Kattaph. no. 2.—Jos. Ant. 10. 4. 2 το μεν Φειον ψηρον και κατ' αυτων ψηρων ψηρον. Ael. V. H. 1. 34 την τακτικουσαν αγαλης ψηρων. Dem. 362. 1. Thuc. 1. 40. Xen. Mem. 1. 1. 18.

b) perh. i. q. tesseraria, a die, token; Rev. 2: 17 bis, το κεινατι . . . δουσιν αυτω των ψηρων λευκην και επι την ψηρον άνοιμα καινον γεγραμμενον. This some refer to a custom of the Roman emperors, who in the games and spectacles which they gave to the people in imitation of the Greeks, are said to have thrown among the populace dice or tokens inscribed with the words 'frumentum, discus, servi, vestes,' etc. and whoever obtained one of these tokens received from the emperor's family whatever was thus marked upon it; see Xiphil. de sumt. Titii ludis, p. 228 sq. So Eichhorn Comm. in loc. comp. Aretas in Eichhorn l. c. Others suppose allusion to be made to the mode of casting lots, in which sometimes tesserae or dice, tokens, with names inscribed upon them were used, and the lot fell to him whose token first came out; comp. ELSNER Obs. in N. T. II. p. 442. Potter's Gr. Ant. I. p. 333. Adam's Rom. Ant. p. 362. In any case, the λευκη ψηρο was a symbol of good-fortune and prosperity; Hesych. λευκη ψηρος παραβαμε επι των ευδαιμονων . . . ζωνων. —In Greek writers also persons of distinguished virtue are said to receive a ψηρος from the gods, i.e. an approving testimonial to their virtue; Plut. Compar. Cimon et Lucull. fin. διην και την παρα των θεων ψηρων αυτως υπαρχειν,
Πίπτωμος

...καὶ ἰδίως τὴν φύσιν ἀμφοτέρως. Comp. further in Elsner l. c. p. 443. Wetst. N. T. II. p. 758.


Πίπτωμισις, οὗ, δ', (ψιθυρίζω) a whisperer, and by impl. a secret slanderer, detractor, Rom. 1:30. — Dem. 1358. 6 pare τὸν ψιθυρισμὸν ἔχωμεν.


Ψιθυρίζειν, ης, η, (ψιθυρίζω q. v.) pp. the breath, Sept. for ἐσύνα Job 41:13. Gen. 1:30. Usually and in N. T. vital breath, Lat. anima, through which the body lives and feels, i. e. the principle of life manifested in the breath, the soul, Heb. ψυχή.


b) spec. the soul as the sentient principle, Lat. animus. (a) As the seat of the senses, desires, affections, appetites, passions, i. e. the lower and animal nature common to man with the beasts; distinguished in the Pythagorean and Platonic philosophy from the higher rational nature, ὁ νοῦς τὸ πνεῦμα, belonging to man alone; see esp. Loesner. Obs. e Philon. p. 381, 503. This distinction is also followed by the LXX, and sometimes in N. T. comp. in Πνεῦμα no. 2. b. So 1 Thess. 5:23 τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, i. e. the whole man. Heb. 4:12 ἄχρη μεταμορφώσεται ψυχῆς τε καὶ πνεύματος. Luke 1:46 μεταμορφώσεται ἡ ψυχή μου τὸν κόσμον, καὶ αὐγάλλοσε τὸ πνεῦμα μου. As distinguished from διάνοια, Matt. 22:37. Mark 12:30. Luke 10:27; from σώματος Mark 12:33. —So Wisd. 15:11. Jos. Ant. 1. 1. 2 ἔπλασεν ὁ Θεός τὸν ἄνθρω-
ψυχή

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ψυχικός

ποιν χουν ἀπὸ τῆς γῆς λαβών, καὶ πνευμα ἐκπάντες αὐτό καὶ ψυχήν. 1b. 3. 11. 2.—


ψυχικός, η, ὁν, (ψυχή) breathing, animal, possessing animal life.

a) pp. of the body, σώμα ψυχικόν, animal body, having breath and animal life, 1 Cor. 15: 44 bis, 46; opp. τὸ σώμα πνευματικόν, see in Πνευματικόν a.—Di- od. Sic. 1. 12 αὐτῶν τοῦ ψυχικοῦ τοῖς ἐν ψυχῆς.

b) spoken of the soul, mind, animal,
natural, i.e. pertaining to the animal or natural mind and affections, swayed by the affections and passions of human nature, not under the influences of the Holy Spirit, opp. πνευματικός; comp. in Ψυχή b. a. and Πνευματικός b. 1 Cor. 2: 14 ψυχικός ἀνήρ, οὗ διέγειται τὰ τοῦ πνευματικοῦ τοῦ θεοῦ. Jude 19 ψυχικός, πνεύμα μη ἠχοντες.— Comp. ψυχή Ecclus. 5: 2. So ψυχικός as distinguished from σωματικός, Jos. de Macc. 2. Pol. 6. 5. 7. Arr. Epict. 3. 7. 5 ἢ ἠχοντες ἢ ψυχικίν. Plut. Consol. ad Apoll. 2.


Ψωμίζω, υ, τό, (dimin. of ψωμός, see in ψωμίζω), a bit, morsel, mouthful, John 13: 26 bis. 27, 30. — Diog. Laert. 6. 37.

Ψάχω, ἓ, ἅ, (ψάω, ψάω) to rub in pieces, e. g. ears of grain, c. acc. Luke 6: 1. — Etym. Mag. ψαχτονεται; ἑρυπτο- τες, λευτυντοετει. Comp. ἴον κατασσαξω Hdot. 4. 75.

Ω, Omega, the last letter of the Greek alphabet; hence poet. for the last, i. q. ὅ ἐξατος and τέλος, Rev. 1: 8; [11]. 21: 6. 22: 13. Comp. in Α.


Ωδέ, demonstr. adv. (οδε, comp.
Buttm. § 116. 7, and n. 7,) pp. thus, so,
in this way or manner, Hom. II. 1. 181.
ib. 18. 392. Palaeph. 1. 3. Luc. D.
Mort. 16. 5. Xen. Mem. 1. 7. 1. In
poetic and later usage and in N. T. al-
so adv. of place, hither, here, i. e. to or
in this place, viz.

a) hither, to this place, after verbs of
motion; Matt. 8: 29 ἔσχης ὁδε. 14: 18
et 17: 17 φέρετε μοι αὐτοὺς ὁδε. 22: 12.
Tab. 14, 22. Theoc. Id. 25. 35. Hom.
Od. 1. 182.

b) here, in this place, after verbs im-
plying rest and the like: (a) pp. Matt.
12: 6 οτι του τεσσερο μείζων ετην ὁδε. v.
41, 42 πάλιν Σολομώνος ὁδε. 14: 8, 17.
16: 28. 17: 4 bis. 20: 6 τι ὁδε ἔστιν ἀγγελ.;
24: 2. 26: 38. 28: 6. Mark 6: 3 ὁδε προς ἡμίκε here in our city. 8: 4. 9:
1, 5. 14: 33. 34. 16: 6. Luke 4: 23. 9:
12 ὁδε ἐν ἐφύμῳ τόπον. v. 27, 33. 11: 31.
Acts 9: 14 ὁδε here in this city. Heb. 7:
8 et 13: 14 ὁδε here on earth. James 2:
3 καθό ὁδε, and so Sept. for τιτιττε Ruth
4: 1, 2. 2 K. 7: 3. So c. ἐκατ opp. Mark
repeated, ὁδε ... ὁδε id. Matt. 24: 23.
to ὁδε the things done here Col. 4: 9.
Theoc. Id. 25. 11. 14. Hdot. 1. 111.
115 fn.—(b) Trop. herein, in this thing,

'Ωδή, i. e. οδή, η, η, (contr. for ὁδή, from ἄφεω, ἄφοι to sing,) an ode,
song, e. g. in praise of God, Eph. 5: 19.
Col. 3: 16. Rev. 5: 9. 14: 3 bis. 15: 3
bis. Sept. for τιτιττε Judg. 5: 12. 1 K.
Ant. 7. 12. 3 ὀδής ἐς θεον καὶ ἄνων.

'Ωδιν, ἵνος, ἦ, (kindr. ὁδήν,) a
very late form of the nominative, 1
Thess. 5: 3. Sept. Is. 37: 3; instead of
the usual ἦ ὁδής, ἵνος, see Passow in ὁδής.
Winer § 2. n. 1. comp. Buttm.
§ 41. 4. marg. Ausführl. Sprachl. § 41.
n. 4; a throe, pain, pang, sc. of a
woman in travail.

a) pp. 1 Thess. 5: 3 ἔλθερος, ὃπερ ὑδη ὁδήν τῇ ἐν γνωστή έχονή. So Sept.
Is. 37: 3.— Jos. Ant. 2. 9. 2, 4. Ael. V.
H. 2. 7. Plut. Vit. Thes. 20. Plato The-
act. 6. p. 149. D.

b) trop. pain, sorrow, calamity, of the
severest kind. Matt. 24: 8 et Mark 13: 9
tαυτι αρχή ὁδίνων. So Sept. and ἔλθερος
Job 21: 17. ἔλθερος Ez. 15: 14. ἔλθερος
Nah. 2: 11. — So Acts 2: 24 λόγος τος ὁδίνων τοῦ Φανάτου, having loosed the
pains of death, in allusion to Ps. 18: 5
where Sept. ὁδίνως Φανάτου for Heb.
ῥόδον, which the LXX refer to ὁδήν a throe, pain, instead of ὁδή a band, snare, comp. v. 6. The phrase
κυρίων ὁδίνων occurs also in profane
writers, e. g. Lycochr. Cass. 1198 φρα
ὁδίνως κατάληψα λαθραίας γυνας. Ael. H.
An. 12. 5 τοις των ὁδίνων λύνει δεμογ. ib. 7. 12 Ἀιγυπτιων οἱ γυναικες ... των
ὁδίνων ἀπολύσασαι καὶ ἐκαθαρισασαν κ.
τ. η. Also Liban. Epist. 1050. p. 514, τούτων
ἐκατον ἄνιν πετ ἄν ἄν κυρίων. Strabo
XVI. p. 1107, ήπει τέ καταλαθαγ Φαν-
ματος, sc. the balsam of Jericho.

'Λόδηνος, f. νοί, (ὁδής,) to be in the
throes, to travail in childbirth, absol.
Rev. 12: 2 εν γαρτερ έχονα κραύς, ὁδί-
nουςα, being in travail. Gal. 4: 27 ἐν
ὁδίνουςα, thou that travallest not,
i. e. who hast never been in travail,
who art barren, i. q. 4 ἐν κατεί. Sept.
Καντ. 8: 5.— Hom. II. 11. 269. Anthol.
Gr. II. p. 36. Luc. Somn. s. Gall. 19.
Plut. Vit. Thes. 20.—Trop. of a Chris-
tian teacher, c. acc. to travail with any
one, i. e. in spiritual birth, Gal. 4: 19.
Comp. Γέννας I. a. a.

'Λομος, ον, o, (prob. obsol. ὀνω
i. q. φενω,) a shoulder, Matt. 23: 4.
Is. 9: 6. ἔλθερος Num. 7: 9. Is. 49: 22.—
Jos. Ant. 3. 8. 9. Hidian. 7. 10. 15. Xen.
Mem. 3. 10. 13.

'Λέόμαι, οὐμαί, f. ημαί, de-
pon. Mid. Aor. 1 ὑποσφην a form con-
demned by the Atticists, instead of


"Ορά, ας, ἕ, whence Lat. hora, Engl. hour, pp. a time, season, a definite space or division of time recurring at fixed intervals, as marked by natural or conventional limits; e. g. a season of the year, ὥρα τοῦ θερίου Jos. Ant. 4. 5. 2. Ael. V. H. 3. 1. Xen. Venat. 9. 20. ὥρα χειμῶνος Jos. B. J. 3. 4. 2. Ael. V. 7. 13. Thuc. 4. 6. χειμῶν, θάρσο ... τὰς δὲ ἄλλας ὥρας Xen. Ven. 6. 13. An. 1. 4. 10. ο. τοῦ ἔτους Hid. 8. 4. 3. Ael. V. H. 1. 15. αἰτ ἐν τοῦ ὥρας Diod. Sic. 1. 16. Trop. of a season of life, the fresh full bloom and beauty of youth, the ripeness and vigour of manhood, i. q. bloom, beauty, vigour; Jos. Ant. 4. 6. 8 ὥρα τοῦ σῶμαστος. 15. 2. 6 ὥρα τα κάλλιστα ὑπὲρ τοῦ Ἀριστοτέλους. Plut. Marcell. 2. Aeschin. 19. 4 κάλλι ἐν ο. Thuc. 6. 54 ὥρα ἡμίλαια. Xen. Mem. 2. 1. 22 ἐθήνα, ἐξ ἓς ἐν μάλιστα ὥρα διαλαμύνοι. — In N. T. of shorter intervals, a time, season, hour, viz.


b) of a definite part or division of the day; in earlier writers used only of the greater divisions, as morning, noon, evening, night, ὡς, μεσημβρία, ἐσπερία, νυξ, Passow ὥρα no. 2; or also morning, noon and evening, ὥρα, ὥρα, ὥρα μεσημβρινός, ὡς, δελινός, ὡς ἕσπερος, Sturz Lex. Xenoph. ὥρα no. 3. So Xen. Mem. 4. 3. 4 bis, ὁ ὡς φωτεινὸς ὦν τὰς τέ τῆς ὥρας ... σαφηνεῖς ... ἐσπερία, ὁ ὡς τῶν ὀρὸς τῆς νυκτὸς ἐμφανιζέ. Dion. Hal. de Comp. Verb. 3 ὥρα ἐκδειγν. Comp. Jahn § 101. In N. T. an hour, one of the twelve equal parts into which the natural day and also the night were divided, and which of course were of different lengths at different seasons of the year; prob. introduced by astronomers, and first so used by Hipparchus about B. C. 140; see Ideler's Chronol. I. p. 239. Adam's Rom. Ant. p. 333 sq.—(a) pp. and genr. Matt. 24:36 ἐπὶ ἡμέραι παρ' αὐτῶν τὴν ὥραν. 11:9 ὡς δύο διακρίνεις ὦ ὥρα τῆς ἡμέρας. Acts 5:7 ὡς ὥραν τούτων δια- κρίνεις. 10:30 μέχρι ταύτης τῆς ὥρας. Rev. 9:15. — Dat. c. ἐν, of time when; Matt. 8:13. 24:50 ἐν ἡμέρᾳ ... καὶ ἐν ὥρᾳ ἐν ἀνωτέρω. Luke 12:46. John 4:53. Accus. of time how long; Matt. 20:12 μιᾶν ὥραν ἐπιδόσαν, see in Poioũ no. 2. b. 26:40 μιᾶν ὥραν χρη- γορήσας. Mark 14:37. ὡς ἐπὶ ὥρας δίο Diod. 19:34. With a numeral marking the hour of the day, as counted from sunrise; Matt. 20:3 περὶ τὴν τρίτην ὥραν. v. 5. 6. 9. 27:45 bis, ἀπὸ δὲ ἐκ τῆς ὥρας ... ἐκ τῆς ὥρας ἐνναύτης. v. 46. Mark 15:25. 33 bis. 34. Luke 23:44 bis. John 1:40. 4:4. 52. 19:14 ὥρα τε ὡς ἐκ τῆς ὥρας. Acts 2:15 ὥρα τρίτης τῆς ἡμέρας. 3:1 ὥραν τῆς προσωπίζης, τῆς ἐνναύτης. 10:3. 9. 30. So of the hours of the night, as counted from sunset; Acts 16:33 ἐν ἐκατοτάξει τῆς ὥρας τῆς νυκτὸς. 23:23 ἀπὸ τῆς ὥρας τῆς νυκτὸς. — Jos. B. J. 6. 2. 6 ἀρξάμενοι τῆς νυκτὸς ἐνναύτης ὥρας, ὑπὲρ πέμπτην τῆς ἡμέρας διεκδικήσαν. ib. § 8 περὶ ὥραν ἐνδεκατέρα τῆς ἡμέρας. Nicol. Damasc. p. 486 πρὸ διεκδικήσει ὥρας. Luc. Epigr. 17 ὥρα. —(β) Trop. i. q. a short time, a brief interval, as acc. μιᾶν ὥραν Rev. 17:12; dat. μιᾶ ὥρα Rev. 18:10. 16. 19. πρὸς ὥραν John 5:35. 2 Cor. 7:8. Gal. 2:5. Philem. 15. πρὸς καιρὸν ὥρας id. 1 Thess. 2:17.

c) meton. and genr. hour, i. q. time, period, spoken of any definite point or space of time. —(α) With adjuncts;
'Ιματίος

e. g. an adj. or pron. ἄπο τῆς ὀρᾶς ἐκκατ-

ηζειονες Ματτ. 9: 22. 15: 28. 17: 18. Το

19: 27. Dat. of time when, αὐτῷ τῇ ὁ


22: 13. ποιεῖ ὁ ᾦρα, ἔ ρα, Ματτ. 24: 42,

44. Λουκ. 12: 39. 40. (Sept. Dan. 3: 6,

18.) ἐν αὐτῷ τῇ ὁ ὠρᾳ id. Λuke 7: 21. 10:

21. 12: 12. 20: 19. ἐν ἑκάστῃ τῇ ὁ ὀρᾷ


Rev. 11: 13. So Rev. 3: 3. 1 Κορ. 4: 11 ἂχοι τῆς ἑκατῆ ὀρᾶς. 15: 30 πάσας ὠραν

all the time. (Sept. for ἐκκατησ 

Ex. 18: 22. 26.) With an adverb or

relative etc. John 4: 21 ἑκάσται ὁ ᾦρα, ὁντες κ. τ. λ. v. 23. 5: 25. 28 ἑκάσται ὁ ᾦρα

ἐν τῇ κ. τ. λ. 16: 25. So c. ινα see in


32. Seq. gen. of thing to be done or to


the time of the supper or feast. Rev. 3:


inf. Rom. 13: 11 ὁ ᾦρα ἡμᾶς ἡν ὁ ᾦρα ἵ

τινον ἐγκεκριμναί. (e. g. Sept. for τῆς ἡ ἡ 


Seq. gen. of pers. one's time, i. e.

appointed to him, in which he is to do


8: 20. 13: 1. — (β) Simply, the time, i. e.

spoken of, or otherwise understood;

Matt. 26: 45 ἢ χάνεις τῇ ὁ ᾦρα. Mark 14:11.

John 16: 4. 1 Μαρκ. 18: bis. see in

"Ἐσχάτος b. β. (Xen. Mem. 2. 1. 2.)

Emphat. John 17: 1; and so by impl.

time or hour of trial, sorrow, suffering;


'Ἐραίος, α, ο, (ὡς,) timely, seasonal, tempestivus, as fruits, like

Engl. ' fruits of the season,' Ael. V. H.

1. 31. Diod. Sic. 3. 69 or 70. Xen. Conv.

8. 25. Trop. of a virgin ripe for mar-


9. In N. T. only trop. fair, comely, beautiful, spoken of things; comp. in


Rom. 10: 15. see in Ποὺς ε. Sept. of things, for

τῆς ὀρᾶς Gen. 2: 9. 3: 6; of persons for


πον Ηδιαν. 5. 6. 24. Of persons, Luc.

D. Deor. 5. 5. Plut. Φατιν. 4. Xen.

Mem. 1. 3. 10. 13. 14. Conv. 2. 1. —

Spoken of a gate of the temple, Acts

3: 2 τῶν ἀγάλων τοῦ κενόν τῶν ἀγομενήν

.ReadByte, and v. 10 ἐπὶ τῇ ὁ ὀρᾳ πύλῃ,

supposed by some to have been the

large gate leading from the court of

the Gentiles to the court of the Israel-

ites, over against the eastern side of the

ναός, otherwise called the gate of Nica-

nor, and described by Josephus as cov-

ered with plates of gold and silver, and

very splendid and massive; Jos. B. J.

5. 5. 3. ib. 6. 5. 3. Ant. 15. 11. 5.


Matthaeo praem. c. 30. Comp. espec.

Weist. N. T. II. p. 471 sq. But from

Acts 3: 3, 8, it would seem rather to

have been one of the external gates,

leading from without into the court of

the Gentiles, in which also was Solo-

mon's porch, v. 11; comp. in τεσσαρά

νῦν. Hence it is referred with better

reason to one of the two gates on the south

side of the temple, leading from the city,
called τῆς τῶν ἃνδρος ἔσος, Portae Hul-

dae, perhaps from τῆς time, season,

age; of which ἡ αὔρα ὀράα would then

be a translation, porta tempestiva; Jos.

Ant. 15. 11. 5. Lightf. Hor. Heb. in


c. 6. § 1. Κανονεὶ in loc.

'Αρνομα, f. νόμος, depon. Mid.

(kindr. ἀνομα, ἀρνετίν, ἀρνευμα;) to roar, to howl, as beasts of prey from

rage or hunger; e. g. a lion, 1 Pet. 5:

8 ὃς ἰδον ἀρνευμαν. Sept. of a lion for


Rh. Arg. 4. 1339. Of wolves, Theocr. I.

71; ἄν οἱ ὀδοι id. 2. 35. Luc. D. Mort.

10. 13.

'Αρνομμα, α, τον, f. νομος, depon. Mid.

'Αρνομμα, α, τον, f. νομος, depon. Mid.

'Αρνομα, f. νομος, depon. Mid.

'Αρνομα, f. νομος, depon. Mid.
ring to a preceding noun; Heb. 12:37 δήλοι τῶν σαλέυματων τῆς μεταθέσεως, ὡς πεποιημένων. (Jos. Ant. 1. 16. 2. Hist. 5. 7. 5. Plut. de cohib. fra 9 init.) — Often with a genit. absol. 1 Cor. 4:18 ὡς μὴ ἔχομεν δὲ μου πρὸς ὑμᾶς, ἐφευροθηκό-


ζέων ... ἀμέλεσαν, ἀλλὰ ἀμέλεσαα. Comp. in Ἀφ. Π. 2. Winer § 43. 6.

b) before a Subst. or Adj. either as predicate or object, expressing a quality or circumstance known or supposed to belong to a preceding noun, as, as if, as though. Here the part. ὡς, ὡς, ὡς, ὡς, of the like, may always be supplied; and the construction is then the same as in a, above; comp. Matth. § 508. n. (α) Nominat. as referring to a preceded subject; 2 Cor. 6:4 συμπαθής ἑαυτοῦ ὡς ὢς ἦν ὥστε δύνατον. 11:15. Eph. 5:1, 8 ὡς τέκνα φοιητοῦ περιπατεῖτε, i. e. as it becomes children of the light, as they are supposed to walk. 6:6. Col. 3:12, 22, 23. Heb. 3:5, 6. James 2:9. 1 Pet. 1:14. 2:2, 5, 16. 4:10. Rom. 3:7 τὶ ἐκ κάγω ὡς ἑκατοστῶν χριστόμε; i. e. as though I were a sinner. 2 Cor. 6:8, 10. 13:7. 1 Pet. 4:15, 16. Once preceded περιοῦν, Philum. 9 περιοῦν ὡς ὢς Παῦ-

λος προεβοῦτης, being such an one as Paul the aged, i. e. such an one as thou knowest Paul to be, thine aged teacher and friend. — Esdr. 8:7. Act. Thom. § 39. Hidian. 8. 1. 6. Hdot. 3. 156. c. τοιοῦτος, Andocid. in Alcib. τὸ δὲ διενό-

τατον ἔστη, τοιοῦτος ὡς, ὡς ἑκατοστῶν τοῦ δῆ-

μου τῶν λόγων ποιεῖται.—(β) Genit. as referring to a preceding noun; 1 Pet. 2:12 ὑμῶν ὡς κακοποιῶν. 3:16. With a genit. absol. comp. above in a, β. — (γ) Dat. as referring to a preceding noun; 1 Cor. 3:1 ter, ὡς ὀποιαμα-


ται] ἀμήται κ. τ. θ. — Hidian. 5. 1. 13. Xen. Cyr. 3. 1. 39 ὡς πολεμίως αὐτοῦς ἡμεῖς. — (δ) Accus. as referring to another object; Matt. 14:5 ὡς ὀποία προ-

φθείρεται αὐτῶν εἰγον. Luke 6:22. 15:19 ἑοτίον μὲ ὡς ὦν ἦν τῶν μοσθῶν σου. Rom. 1:21 ὡς ὦν ἦν ἐνθίζεται κατὰ αὐτῶν. 1 Cor. 4:9, 14, 8:7. 2 Cor. 11:16. Heb. 11:9. ὡς ὢς διὸς 2 Cor. 9:5. — Hidian. 3. 11. 18. Xen. An. 6. 6. 9. H. G. 2. 1. 7. — c) before Prepositions with their cases, in the same manner as before Participles, see above in a; since a participle may usually be supplied before the preposition; see Passow C. II. (α) c. διά, 2 Thess. 2:2 μῆτε δὲ ἐπιστολῆς ὡς δὲ ἡμῶν sc. γεγραμμένης. c. εἰ, John 7:10 ὡς ὦν φαινόμενος, ἀλλὰ ὡς ἐν κρυπτῇ sc. ἀνωτάτη. Rom. 13:13. c. κακίᾳ, Rom. 9:32 ὡς ὀποῖος ὄνομα κατασχέον ἀλλὰ ὡς ὦν ὀρθὰς ὄνομα sc. διώκ-

νοις, comp. v. 31. 2 Cor. 2:17 bis. 3:5. 1 Pet. 4:11. — c. ἐπί, Gal. 3:16 ὡς ὀποῖος ἐπὶ πολλῶν, ἀλλὰ ὡς ὦν ὀρθὸς ὄνομα ἑγεμόν. Matt. 20:35 ὡς ὀποία ἐπὶ προστίθην as though against a robber.—Xen. Cyr. 7. 5. 25 ὡς κατών Hdot. 8. 101 ἕξωις ὡς ὦν ἐν ὀρθῷ ἐγερθεῖ. Philo de Joseph. p. 545 σπείρωτε ὡς ὀποῖος ἐπὶ ἀγαθῶν κληρονομιῶν. Xen. Cyr. 4. 5. 8 ἀτόμοι μεθύσκειτο ... ὡς ὀποίας ἐνεική. An. 4. 3. 11. — (β) Before a prep. implying motion to a place, ὡς qualifies the force of the preposition, as if to, i. q. towards, in the direction of, leaving it undetermined whether one arrives at the place or not; comp. Buttm. § 149 init. Matth. § 628. 3 fin. Winer § 67. 6 fin. In N. T. only once c. εἰς, Acts 17:14 πορεύεσθαι ὡς ἐπὶ τὴν Ἰδονασάν.
—Arr. Exp. Al. M. 3.1. 6 ἀκατέργαστο κατὰ τῶν πατημάτων ὡς ἐπὶ Θάλασσαν, Diod. 

d) before Numerals, i. q. as if were,
about, marking a supposed or conjectural number; comp. Butt. §149 init. 

e) intens. how! how very! how much! Lat. quam! expressing admiration, in 
N. T. only before adjectives; comp. below in C. 7. Rom. 10: 15 ait X¢Z x. t.2. how beautiful the feet etc. 11: 33. Once the comparative; 
Acts 17: 22 ὡς διεισαγμοστιρώς ὡς ἡμών, lit. how much more religiously inclined do I behold you sc. than other 

C) Implying manner, before a de-
pendent clause qualifying or defining 
the action of a preceding verb; comp. 
Passow ὡς Α. 11. (a) genr. as, according as; Matt. 1: 24 ἐποίησαν ὡς προετο-
ισμὸν αὐτοῦ ὡς ἡμέρας. 8: 13 ὡς ἐπλασ-
Tit. 1. 5. Rev. 9: 3. 18: 6. 22: 12. Once 
c. οὕτω corresponding, 1 Cor. 7: 17 ἐπα-
ντρὶκον ὡς κέλθαι ὡς ὧστος, οὕτω περιπλα-
19. c. οὕτως Xen. Cyr. 4. 2. 19. —Here 
in a somewhat laxer construction, οὕτω 
ὡς, like the relat. ὡς, serves as a 
connective particle; comp. ὡς Η. II. 2. a, on 
33 ταῦτα ὡς ὧστος ἐκπεμφόταν ὡς καὶ ἐν τῷ πρώτῳ ψυχίῳ γέγραφε τ. κ. τ. 
Plut. de colib. Ira 4. — (β) Before a 
minor or parenthetic clause, which then 
serves to modify or restrict the general 
proposition; Passow l. c. Matt. 27: 65 ὑπέγαγεν, ὁσοφαλίασθα ὡς οἰδατε. Mark 
4: 27. 10: 1 καὶ ὡς εἰσώθη, πάλιν ἐδίδα-
sκεν αὐτοῖς. Luke 3: 23 ὥς, ὡς ἐνυφί-
ζετο, τίνος Ἰωάνης. Acts 2: 15. 1 Cor. 12:2. 
Hidian. 1. 16. 8. Xen. Mem. 2. 3. 10. 
An. 1. 6. 3. — (γ) Before a superlative, 
intens. like Lat. quam; comp. above in 
B. e. So ὡς τάχιστα, pp. 'in what way 
most speedily,' i. e. as speedily as possi-
ble, Acts 17: 15. Comp. Butt. § 149 
30. Hidian. 2. 13. 18. ὡς τάχιστα Diod. 

e) before dependent clauses ex-
pressing the object or reference of a 
predcing verb or word, the nature of 
the action, the circumstances under 
which it takes place, and the like; in 
what way, how, as, etc. often equivalent 
to a conjunction; Passow ὡς Β. 11. 

a) genr. how, i. q. ὡς no. 1; comp. 
Matt. § 485. So with the Indie. aor. 
Mark 12: 26 ὡς ἀνέγνωτος... ὡς ἐπεί 
ἐπεκατάνυκτο τὸ μνημονίον καὶ ὡς ἐπέθα 
11: 2. 2 Cor. 7: 15. Pleonast. Luke 22: 
61 ὑπεμψαθον ὡς Πέτρος τοῦ λόγου τοῦ 
κυρίου, ὡς ἐπεί αὐτῶ. Once c. τούτῳ 
preced. Luke 6: 3. 4 ὡς τούτῳ ἀνέγνωτος... ὡς ἐν ὑπάθει τοῦ θεοῦ τ. κ. τ. —Jos. B. J. proem. § 7—10, where 
ὡς and ὡς alternate. Hidian. 1. 1. 11. 
8. 2. 14 καὶ λόγος αὐτοῦ ἀπορμηθοῦνεται, ὡς λέγων τ. κ. τ. — So ὡς ὡς, how that, 
as that, to wit that, in N. T. subjoined 
to a noun for fuller explanation; usu-
ally regarded as pleonastic, but not so 
in strictness; comp. Winer p. 488, 2 
Cor. 5: 19 τὴν διακοινίαν τῆς καταλλα-
γίας, ὡς ὡς θεοῦ ἐν Ἑρωτικῳ τ. κ. τ. 
11: 21 καὶ ἄτριμον λέγον, ὡς ὡς ἡμίς ὡς ἡσυχασμένοι, I speak as to the reproach 
[cast upon us], how that we are weak, 
i. q. as though we were weak. 2 Thess. 
2: 2 μητὲ ὡς ἐπιστολής... ὡς ὡς ἐν 
στηκαν ἡ ἡμέρα τοῦ κυρίου, nor by letter 
... as that etc. — Dion. Hal. Ant. 9. 14 
ἐπιγνοντι, ὡς ὡς ὡς ἐγχάκτων εἰσὶν. 

b) before an objective clause in a 
stricter sense, how, how that, that, with 
the Indie. equiv. to ὡς; comp. ὡς ὡς no. 
1. c. Butt. l. c. Matth. § 628. 2. Pas-


ADDITIONS AND CORRECTIONS.


P. 7. B, art. Ἀγνοεῖντος l. 4, for ground, read: primary.

P. 9. B, art. Ἀγνοομένως l. 3, 4, dele the ref. to Calmet, and read: to the unknown God, the Great Supreme, for whom all nations long and ignorantly seek. Nothing certain is known from classic writers respecting this inscription.

P. 11. art. Ἀγω l. 6, after the ref. to Buttmann, add: Winer § 15. Lob. ad Phryn. p. 287, 735.

P. 12. art. Ἀγωνικόμαι l. 1, read: depon. Mid.

P. 13. A, par. g, read: one of the same nature, a fellow-man.

P. 22. art. Αἰτίασθαι l. 1, add: depon. Mid.

P. 25. art. Ἀκούσται l. 3, dele 2 Pet. 2: 8. — Then in no. 2. l. ult. after Heb. 4: 2, add: So 2 Pet. 2: 8, see in Ἰδίωμα.


P. 29. art. Ἀλήθεως l. 15, after Ps. 23: 5, add: 45: 8.


P. 35. art. Ἀλοιπον l. 1, read: pp. to beat, to thresh, see Passow; in N. T. to drive round etc.

P. 40. art. Ἀμφιπόλις ult. dele the ref. to Calmet, and add: — Liv. 45. 29 'capita regionum, ubi concilia fere rent, primae regionis Amphipolin.' Wetst. N. T. II. p. 559.

P. 42. B. l. 13, read: as if I would terrify you.


P. 67. art. Ἀνικήσατος l. 3, read: to take hold of in one's turn, to take part in, etc.

P. 68. A. mid. no. 2. l. 4, after Nicanor, add: Its site and ruins were ascertained in 1833 by Mr. Arundell, near the Turkish town of Yulobitz or Gialobitch.

P. 70. A. l. 7 from bott. dele the ref. to Dem. and read: Comp. ἀξίον ἐνa a Dem. 279. 8.

P. 85. art. Ἀποκρίσθωμαι l. 10, read: But Mid. ἀποκρίσθωμαι is pp. to give a judicial answer, and hence genr. to answer, etc.

P. 97. A. l. 6 sq. read: The Attic drachma was equivalent to 16½ cents nearly, Boeckh Staatsb. der Ath. I. p. 16, 17. II. p. 349; which would make the shekel to be worth 66½ cents; but etc.

P. 103. B. l. 17, before Tatian. insert: Jos. c. Ap. 2. 22. — Also l. 19, add: Comp. in Φίλος b.

P. 117. B. l. 3, for 14: 3, read 11: 15. — In l. 5, add at end: Dem. 378. 12.

P. 132. B. l. 4 from bott. after 'gallons,' add: According to Ideler and Boeckh it was about 11½ gallons; see in Κόρος.


P. 149. B. l. 6 from bott. after 399, add: Luc. D. Deor. 17. 2.

P. 162. art. Γόνης l. 5, after 16, add: Luc. Pisc. 15.


P. 178. A. 1. 20, 19, from bott. read: as if passing through fire, 1 Cor. 3: 15; see in τοὺν b.—

P. 202. art. ἅγιον l. 11, add: Rev. 7:16.

P. 203. B. c, l. 2, read: (a) i. q. pers. to think, etc.


P. 220. A. l. 14 from bott. before Al. insert: Attr. Epict. 2. 19, 16. ib. 1. 16.

P. 225. A. ult. add: See in 'O, ἑ, τό, p. 553. col. A.

P. 261. B. l. 16. For all the article after 1 Pet, 2: 16, substitute the following in a new paragraph:
b) metaph. free from the slavery of sin, John 8: 36. Rom. 6: 20 ἐλυ- 
σθαι τῇ δικαιοσύνῃ, free as to righteousness, comp. v. 18. For the dat. see Winer § 31. 3. Matth. § 400. 6. Buttm. § 133. 3.

P. 262. art. Ἐλιὰζηr l. 1, after Elisabeth, add: Heb. יְהוָה יִשְׂרָאֵל (God is her oath) Eliseba Ex. 6: 23, etc.

P. 292. A. l. 8, read: i. e. the farthest dark prison, far remote etc.

P. 293. B. l. 5 from bott. read: Metaph. to lift up or exalt oneself, sc. ἀεὶ ἐντός 2 Cor. 11: 20.

P. 294. art. Ἐπανακολουθεῖν l. 8, read: are manifest also subsequently; see in Κυρίος b. β.

P. 332. A. l. 30, 31, read: In the sense of foreign, strange, Jude 7.

P. 345. B. l. 13 from bott. read: to be, etc. See Buttm. § 150. p. 442. E. g.


P. 369. A. l. 19, after al. add: But see Winer § 42. 4. p. 235. Herm. ad Vig. p. 742.

P. 372. B. l. 2, add: See in Σημείω 

P. 385. A. l. 15 from bott. dele ἄγοντι.— B. l. 25, read: ἡ ὑπό πόλεις v. ἄγοντι.


P. 414. art. Κάμηλος l. 9, after impossible, add: So the Arabs and Rab- 

P. 417. art. Καρφηδών, add at end: Comp. Theophr. Fragm. [de Lapid.] 2. 18, et ibi Schneider.


P. 441. art. Κηρύττων l. 16, after Cer- 

P. 450. art. Λιβανίος l. 1, before pp. in- 


P. 480. art. Λιβανίος l. 1, before pp. in- 

P. 481. B. l. 6 from bott. after 3, add: ib. 2. 14. 8.

P. 485. A. b. 21, after 22 sq. add: Wisd. 7: 21 sq.

P. 670. A. l. 21, add: Or this passage may be referred, in a like sense, to b. a, above.

P. 803. A. l. 34, read: Dio7. Sic. 1. 11 fin. το ὁμο τού πόσιν συγκεισθη ἔπο τών προφητημίων.

See also Errata, after the Preface.