GREEK AND ENGLISH
LEXICON
OF THE
NEW TESTAMENT.

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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-
pended 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 διὰλεκτική, 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 Ἑλληνισταὶ, 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

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* Buttm. § 1. n. 11, 12. Sturz de Dial. Mac. et Alex. Lip.s. 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 nai 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 εἰρήνη as a word of salutation or farewell, they employ the Greek word εἰρήνη, just as we use the word peace in the same way and for the very same reason. Similar is εὐλογία for Heb. תְּרוּאָה 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 πιστίς, to which may be added δικαιοσύνη, δικαιοσύνη, εἰκονία, ἀποστολος, 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 λυπατος, ουσωπος, σουδαμοιον, etc. To these should be added λυμπετος, λαμπτες; see Gesen. Heb. Lex. art. יִלְמַז.
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 Testa-
ment or not; and then deducing from it in logical order all the signifi-
cations which occur in the New Testament; but not others, except so
far as they may be necessary to illustrate the former.*—In this connex-
ion, the attempt has every where been made, to discriminate between the
intrinsic significations of a word, and those senses in which it may be
employed through the force of adjuncts. By referring the latter to
their appropriate heads, the multiplicity of meanings given by earlier
lexicographers has been greatly diminished.—Particular attention has
also been given, to bring out to view the force of the prepositions in
composition.

3. The various constructions of verbs and adjectives with their
cases and with other adjuncts, is in general fully given. Unusual or
difficult constructions are noted and explained, by reference both to
grammatical rules and to the usage of other writers.—Here the usual
Latin abbreviations for marking the construction of words, are too con-
venient 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 Tes-
tament 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 ac-
quainted; and many words, phrases, constructions, and even whole
passages, are in the New Testament drawn immediately from it. Next

* Comp. the articles στάλλε, φιwav, ψάλλε, 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 Schlesusner 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. l. 10, for 33, read 31.

P. 17, read art. Αἰθίος, and so in the headline.

P. 45. art. Ἀνδρώ, l. 8, read: a) genr.

P. 61. A. l. 7 from bott. read ἱππορος.

P. 69. B. l. 10 from bott. read γεννητήνω.

P. 89. art. Ἀπολλώ l. 1, read s. πλευράματ.

P. 94. art. Ἀπολλώ l. 7, for a few, read: 43 Roman.—Also l. 9, for 13, read 12.

P. 150. read art. Πεννα, and so in col. B. l. 5, 7, 15.

P. 167. A. l. 4, for 12, read 22.

P. 179. B. l. 15, for 29, read 27.

P. 187. read art. Αἰνωια.

P. 220. A. l. 29, for § 128, read § 127.—

B. art. Ἐνδιω l. 7, for § 123. 7, read § 123. 2.

P. 224. B. l. 3, for Π. 5, read Π. δ.

P. 253. art. Ἐρικυττω l. 3, for § 97, read: § 96.

P. 266. B. l. 6 from bott. for 19, read 18.

P. 291. art. Ἐσογι l. 2, insert a parenthese 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. Ἡλιας.

P. 438. B. l. 9 from bott. read χέμαφος.

P. 449. read art. Κοινωνίω.

P. 583. B. l. 12 from bott. for 2, read 3.


P. 643. art. Ηπέρω l. 6, read εἰς τόλμην.

P. 705. A. l. 9, for Arr. read App.

P. 753. A. l. 1, read art. Στεντός, —

Art. Στεντός l. 1, put a parenthesis after οἶδος.

P. 799. art. Σχάγιον l. 1, put a parenthesis before αἰδων.

P. 823. A. ult. read ἐφεί.

P. 831. B. l. 4, read: Also

P. 865. B. l. 2 from bott. read ἔβη.

P. 885. B. l. 13 and 14 from bott. read: τούτον.

P. 905. B. l. 5, for 1: 12, read 12: 1.

See ADDITIONS AND CORRECTIONS at the end of the Volume.
LEXICON

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NEW TESTAMENT.

A, alpha, the first letter of the Greek alphabet, corresponding to the Heb. ש. For its power as a numerical sign, and as a privative and intensive particle in composition, see Buttman § 2. n. 3. § 120. 5, and n. 11. In N. T. to α or το α signifies the first, Rev. 1: 8, 11; 21: 6; 22: 13; since the writer himself explains it by πρῶτος and Αυτή. Compare Is. 48: 12. coll. 41: 4. 44: 6.—Clem. Alex. Strom. IV. 25. [p. 537. C. ed. Syllb.] κύκλος γὰρ αὐτοῦ (οὐ υἱὸς) παιδόν τῶν δυνάμεων, ἵνα ἐν λογίμῳ καὶ ἱμομιλών δίᾳ τούτῳ Α καὶ Π δό λόγος ἐπηρε

ta.

'Ααρόν, δ, indec. Aaron, Hebrew יאָרֹן, pr. name of a son of Amram and Jochebed of the tribe of Levi, Ex. 6: 20; the brother of Moses, his interpreter (נְעָרֹן) 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.

'Αβαδδόν, δ, indec. Abaddon, Hebrew אֵבָדְדֹן (destruction), the name ascribed Rev. 9: 11 to the angel of Tartarus (αβεινός του v.) and explained by the Greek ἀπολλέων destroyer, i.e. the angel of death. The usual Heb. word is יְהֹוָשָׁב, Sept. אַלְדָּדְדֹנְו, Ex. 12: 23. So Wisd. 18: 25. Compare ἀλοθρευτής 1 Cor. 10: 10.

'Αβαρος, ὄς, ὦ, ὁ, adj. (a pr. and βάρος weight), pp. not heavy, e.g. of the air, Plut. Morali. VI. p. 98. ed. Taucn.

In N. T. metaph. not burdensome, i.e. not causing expense, 2 Cor. 11: 9 ἀβαρόν ὑμῖν ἐμαυτόν ἐφευρεῖν. — So εἰρήματος τ. v. and ψαρίζεις Jos. Ant. 1. 16. 2.


'Αβία, δ, indec. Abia, Hebrew אֲבִיָּה (Jehovah is his father), pr. name of two men in N. T. One a king of Judah, Matt. 1: 7. coll. 1 K. 14: 31. 15: 1 sq. The other a priest of the posterity of Aaron, and founder of a sacerdotal family, Luke 1: 5. When all the priests were distributed into 24 classes, the 8th class was called from him the class of Abia. 1 Chr. 24: 10.


'Αβιληνή, ἡ, ἡ, Abilene, (in Mess. also 'Αβιλήνη and 'Αβιλίανη,) 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-Libanus, about 18 or 20 miles N.W. from Damascus, towards Heliopolis or Baalbeck; and often named 'Αβίλην τοῦ Ἀμαραίου to distinguish it from others. This territory had formerly been governed as a tetrarchy 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. 30) 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 Zeno-dorus; 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 Lysianus, 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 Minor as η τερατζα Αυ-

σαριον (Ant. 18. 6. 10); to whom it was afterwards confirmed by Claudius (ibid. 19. 5. 1). At his death it went with his other dominions to Agrippa Minor (ib. 20. 7. 1. B. J. 2. 12. 1).—See Krebs Obs. in N. T. p. 110. Rosenm. Alterthk. I. Pt. II. p. 257.

Αβιον'δ, ο, indec. Abiud, Hebrew אֱוָ יִוֹ (Judah is his father), pr. name of a son of Zorobabel, Matt. 1: 13. Omitted in 1 Chr. 3: 19.


Αδωνισθεν'ς, ο, η, (a pr. and βιόθος v. βίονδες depth, bottom,) in Greek writers, deep, profound; as ἱγνήν άδωνισθεν Di-

od. Sic. 5. 25. Herodot. 2. 28. Sept. for θανᾶ, abyss, either of the ocean, Gen. 1: 2. 7; 11; or of the underworld, Ps. 71: 21. 107: 26.

In N. Τ. η άδωνισθεν as a noun signi-

fies, the place of the dead, orcus, άδης.

a) genr. Rom. 10: 7.

b) spe. Tartarus i. e. that part of ά-

δης 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

η άδωνισθεν τού Ταυτάρου.


'Αγαθός, ο, f. ήσο (Αγα-


'Αγαθοποιοι, ου, οι, η, (Αγα-

θός and ποιη)' The better form is άγα-

θόν ποιησαι, Lobeck ad Phryn. p. 200.


2. In N. T. also to do well, act virtu-


'Αγαθοποταμ'ς, ας, ή, έλεγξο (Αγα-

θος and ποταμ'') The supposed άγα-


2. In N. T. also to do well, act virtu-


'Αγαθ'ς, ου, η, adj. pp. ben-

eficent; in the sense of bland, courteous, e. g. γνήθ Eclclus. 42: 14. In N. T. up-

right, virtuous, 1 Pet. 2: 14; cf. άγαθο-


'Αγαθός, η, άγαθος, (άγαθος much, exceedingly,) corresp. to Heb. צה, Lat. bonus, and Eng. good.

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


b) of things. Luke 10: 42 την άγαθην μεριδα. John 1: 47 τι άγαθην what re-

markable. 2 Thess. 2: 16 όπις άγαθη, unless this is put for όπις άγαθον. So Sept. for צה צה Ezra 8: 27 χαιλων άγαθον.

2. good, absolutely, i. e. of good char-

acter, disposition, quality.

a) of persons, upright, virtuous. Matt.


4. good, in respect to the feelings excited, i.e. pleasant, joyful, happy. 1 Pet. 3:10 ἄγαθος ἀγαθός. Rom. 10:15 τὰ ἀγαθά happy times. Sept. for βίον Ps. 34:12 ἄγαθος ἀγαθός. Zech. 8:19 ἄγαθος ἄγαθος.—Eccles. 14:14. 1 Macc. 10:55.


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

In N. T. joy, gladness, rejoicing, Luke 1:14, 44. Acts 2:46. Jude 24.—Acta Thom. § 7 ἐν χαρᾷ καὶ ἄγαλλίατε.—Heb. 1:9 ἐλαιον ἄγαλλίασας from Ps. 45:8, oil of gladness, i.e. with which guests were anointed at feasts, here put
as an emblem of the highest honour; see Calmet p. 68.


b) with a noun of the same signif. as an adverbial sense. 1 Pet. 1: 8 ἀγαλλιάσθη χαράν ἀγαλλίασθη, rejoice with joy unspeakable, i.e. unspeakably. Winer § 53. 3. Matthiæ § 408. n. Buttm. § 1333. c) seq. ἔτι c. subjunct. John 8: 56 ἀγαλλιάσατο ὡς ἦν τὴν ἡμέραν τὴν ἐμφ' της, he rejoiced that he should see my day, i.e. to see it. Cf. Lücke Comm. in John II. p. 246.


Ἀγανάκτησα, ὁ, τ, ἡ, adj. (ἀγανάκτησα, ἀγανάκτησαι, ἀγανάκτησις), liable to be pained, pp. to be pained, a) in body, Plato Phaedr. c. 97. b) in mind, i.e. to be solicitous or provoked, Plato Phaedon. c. 8, 9 od. Fisch.—In N. T. to be angry, vexed, indignant.


Ἀγανάκτησε, ἐος, ἡ, indignation. 2 Cor. 7: 11.—Thuc. 2. 41. Jos. B. J. 4. 5, 4.

Ἀγαλλίας, ὁ, τ, ἡ, adj. and trans. to love, but differing from φιλέω, which includes the kind of love or affection expressed by a kiss; see Tutt- mann de Sypon. in N. T. p. 50.


b) to love, i.e. to regard with favour, good will, benevolence. Mark 10: 21 ἠγάνακτησαν αὐτόν. Luke 7: 5. John 10: 17. In other passages the effects of benevolence are expressed, to wish well to, do good to, etc. ἡγάνακτον τὸν πληρωμα, τοὺς ἐκ- θέους, etc. Matt. 5: 43 sq. 19: 19, 22, 30. Luke 6: 32 al. For the fut. ἠγάνακτε- σας as imperat. in Matt. 5: 43, see Winer § 44. 3. Matth. § 498. c.—2 Cor. 12: 15 ἐν καὶ περισσότερος ὡς ἐγάπων, ἔι- τον ἐγάπημι, even if, having conferred greater benefits on you, I receive less from you.

Xen. Cyr. 7. 5. 24 μιλιτον ἀν ἀγαπῶν τὴν παρ’ αὐτὸς διάτισα. Jos. Ant. 7. 1. 6 σφόδρα αὐτὸν (David) τὴν πρὸς αὐτὸν (Abner) τιμὴν ὑπάρχοντα, καὶ φιλοφαίρει τὰς πιστὰς γνῶσιν, ι.ε. οὐκ ἐπηερχόμενοι, χεριά θανάτων, καὶ φιλοκαίρει.

εἰς τὰς μὲν ἄρρενις, τοὺς δὲ ἄνδρας ἐπεισόδιοις, ὡστε εἰς τὴν ἐργασίαν τῶν ἀγαπητῶν, ταννάτι τοὺς ζωνίσαντι, ὑπέρθεν τὰ πρὸς αὐτῶν ἀγάπης θανάτων, ὡστε ἐπεισόδιοις τε καὶ ἐπεισόδιοις ταννατισμένοις, 

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"Αγαφ" 6  "Αγγελος

πυτόλ Θεοῦ, beloved of God, chosen by him to salvation, Rom. 1:7. 11: 23. Eph. 5: 1. So Sept. ἀγαπητὸς σου for τιμῆς, 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 Epensu, τον ἀγαπητὸν μου, Rom. 16: 5; so 16: 8, 9, 12; comp. 1 Cor. 4: 17 Τιμόθεου, ὃς ἔστι τέκνον μου ἀγαπητὸν ἐν κυρίῳ. 2 Tim. 1: 2. So also of a whole church gathered by himself; 1 Cor. 4: 14 τέκνα μου ἀγαπητοί. 10: 14. Phil. 2: 12.


"Αγαφ, ἡ, indec. Hagar, Heb. 7: 27 (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. 10.

"Αγγαρείον, τ. τινος, 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 (ἱππώνες) 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 Heren's Ideen etc. Vol. I. Pt. i. p. 554, ed. 3. Calmet p. 59.—After wards ἄγγαρον came to signify, to press into service by a journey in the manner of an ἄγγαρος. Jos. Ant. 13. 2. 3 κελέτων μὴν ἀγγαρεύσωμαι τὰ τῶν Ιουδαίων νοητικά. Hence


"Αγγελος, ou, τό, (ἄγγελλω) 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 τιμῆς Mal. 2: 7. al.—Diod. Sic. 11. 23. Xen. Cyr. 2. 4. 1.—So in Rev. 1: 20 sq. the angels of the seven churches, are probably the bishops or pastors of those churches, who were the delegates, messengers, of the churches to God in the offering of prayer, etc. Others refer this to guardian angels.

2. an angel, a celestial messenger, in the usage of Scripture, i. e. a being superior to man. The Deity is represented as surrounded by a race of beings of a higher order than man, whom he also employs as his messengers and agents in administering the affairs of the world, and in promoting the welfare of individuals as well as of the whole human family. Matt. 1: 20. 18: 10. 22: 30. Acts 7: 30. al. As to the numbers of the angels, see Heb. 12: 22. Rev. 5: 11. See more under Αρχαγγέλος.—Some of these beings ἑμφατικάς καὶ ηὐχαρίστως.
“Aγε, imper. of ἄγω, used as a particle of exhortation or incitement, come now, go to, Lat. age. James 4:13. 5:1. Sept. for ἀνειρύω. 19:6. See Winer § 47. 3. n.—Xen. Cyr. 4. 2. 47. ib. 5. 3. 4.


“Αγελολόγιτος, ου, ο, η, adj. (a priv. and genealog.) 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 ἀμπελω.

“Αγενής, έως, ο, η, adj. (a priv. and γένος race,) spoken of one who is without ancestors, or without descendants. In N.T. low born, ignoble, base, 1 Cor. 1:28, where it is opposed to συγγενής in v. 26.—Plut. Pericl. c. 24.

“Αγιετος, τος. ᾧς, (άγιος) q.v.) not found in Greek writers, but often used in Sept. for ἅγιον. In N.T. pp. to render ἅγιον.

1. to make clean, render pure. a) pp. Heb. 9:13 ἁγιάζειν πρὸς τὴν τῆς σαρκὸς καθάροτητα.
2. metaphor. to render clean in a moral sense, to purify, to sanctify. Rom. 15:16 ἁγιασμένοι ἐν πνεύματι ἁγίῳ, that the offering of the Gentiles may be acceptable, being purified by the Holy Spirit, i.e. by the sanctifying influences of the H. S. on the hearts of the Gentiles. 1 Cor. 6:11. Eph. 5:26. 1 Thess. 5:23. 1 Tim. 4:5. Heb. 2:11. 10:10, 14, 29. 13:12. Rev. 22:11.—Hence οἱ ἁγιασμένοι, those who are sanctified, i.e. Christians in general, Acts 20:32. 26:18. 1 Cor. 1:2. Jude 1. So 1 Cor. 7:14 ἡγιασται ὁ ἄνήρ —ἡγιασται ἡ γυνή, the unbelieving husband or wife is made clean or sanctified, i.e. is to be regarded, not as unclean, not as an idolater, but as belonging to the Christian community. See ἁγιός, 1. b.

β. —So Sept for ἁγιάζω passim.

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


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

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

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

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

(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 ἄγιος, saints, Christians, Acts 9: 13, 17: 10. 20: 38; 2 Cor. 13: 12; 20: 1. 2 Thess. 2: 13. cf. Eph. 1: 14. 5: 27. 1 Pet. 1: 16. al. Sept. for γεν. Lev. 11: 44.


Ἀγιοσύνη, ἁγίος, ἡ, (ἀγίος) for the comm. ἁγιοσύνη, and pp. i. q. ἁγίος, 1. metabol. sanctity, virtue, 2 Cor. 7: 1. 1 Thess. 3: 13.

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


Ἀγνεία, ἁγίος, ἡ, (ἀγίος) 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.

Ἀγνίστος, ἡ ἢ, (ἀγίος) trans. 1. to purify, to lustrate; as John 11: 55, where ἀγνίστον ἐκατορκίζειν 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 τῷ ἱερῷ 2 Chr. 29: 16. 18. ἱερόν Num. 8: 21. ἱερόν 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. Sept. for γάμος Hiph. Num. 6: 3. See Jahn § 395. Lightfoot Hor. Heb. p. 1078.


Ἄγνωσία, ὁ, τ. ἡσώ, (α. pr. and voc.,) absol. and trans.

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


c) not to acknowledge or receive, i.e. e. to reject. Acts 13: 27 τούτων ἄγνωστοι. (17: 23.) Pass. ἄγνωστος, unknown, i.e. rejected, contempted, 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 ἄγνωστοι, those who commit sin. 2 Pet. 2: 12 ἐν οἷς ἄγνωστοι, against whom they sin; others, in things which they know not. So Sept. for γάμος Lev. 5: 18. ἁμαρτία Lev. 4: 13. — Polyb. 5. 11. 5.


a) pure, i.e. perfect, holy; so of God, 1 John 3: 3; and of his σοφία, James 3: 17. Sept. for γάμος Ps. 12: 7. 19: 10. Comp. Wisd. 7: 22 sq.

b) innocent, blameless, sceleris purus. 2 Cor. 7: 11 ἄγνωσις εἰναὶ ἐν πνεύμω τῶν ἁγιῶν. Phil. 4: 8. 1 Tim. 5: 22. — Hero- dian. 1. 11. 12.


Ἄγνωσίας, τρις, ἡ, ἂν, (ἄγνωσις) pp. purity; metaph. pureness, sc. of life, 2 Cor. 6: 6.


Ἄγνωσίας, ας, α, (ἀγνωσίω) to collect, convoke, any place of public resort in the towns and cities, where the people came together.


"Ἀγοράζω

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, ἄν μὴ ἰδοεῖνόν τι αὐτῶν. Here some supply ἐνθώσεις after ἀπὸ ἀγορᾶς, (some Mss. read έν ἰδοεῖνοι) 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. 153. So Euseb. 31: 25 βασιλείων ἀπὸ τέκνων sc. ἲδον. —Others here regard ἀγορᾶ 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 ἵν οὖν ἂν see Mark 7: 28. Matt. 15: 27. —So ἀγορά, grain, etc. Jos. Ant. 14. 16. 2.


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

Ἀγοράζω, or Ἀγοράζων, ou, ὁ, ἢ, adj. (ἀγορά) pertaining to the forum, forensic. Acts 19: 35 ἀγοράζων ἄγοντες, sc. εἰ ἰδοεῖναι, forensic or judicial days are held, i.e. there are public trials held in the forum. Others, forensic persons, advocates. See Krebs Obs. p. 239. Bos Ell. Gr. p. 178. —Jos. Ant. 14: 10. 21 ἄγοντι τὸν ἀγοράζων. —Spoken of persons who frequent the markets and public places, an idler, lounging, subros-trans, Acts 17: 5. —Xen. H. G. 6. 2. 12.

Note. The ancient grammarians make a distinction between ἀγοραίος and ἀγοράς. 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. e. Kuinoc on Acts 19: 38. Passow sub voc.

Ἀγορα, άς, ή, a hunting, catching.

Ἀγοράματος, οῦ, έ, ή, adj. (a pr. and γράφμα) illiterate, unlearned, Acts 4: 13, where it refers rather to Jewish literature and learning, i.e. the learning of the Scribes and Pharisees; cf. John 7: 15. —Diod. Sic. 12. 13.


Ἀγορίλαιος, οῦ, ὁ, (ἀγορός and κλαῖα) a wild olive-tree, oleaster, i. q. κόκυνος, Rom. 11: 17. 24. The wild olive bears no fruit, and is therefore contrasted by Paul with the cultivated olive, καλλιέργαι. —Theophr. de Caus. Plant. 2. 3. 4.

Ἀγορίς, άς, άς, wild, ferus, i. e. a) not domestic, silvæstris. Matt. 3: 4 and Mark 1: 6 μὲν ἄγοριν wild honey or honey daw, (φιλόμενον ἀπὸ τῶν δεόντων 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.

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.

"Αγρίππας, see Πώδης.


"Αγριππία, ας, η, watching, including the idea of assiduous and anxious care, 2 Cor. 6: 5. 11: 27. — 2 Macc. 2: 26. Eccles. 33: 36 sq. Xen. Mem. 4. 5. 9.

"Αγω, f. ἀγω, (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 ἀγεῖμαι, Matth. § 184. Butt. § 113. 4.) aor. 2 ἀγεῖμου Butt. § 114, aor. 1. pass. ἀγεῖς. Sept. very often for ἀγεῖμαι, and ἀγεῖται.

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 μετανοιαν.—Polyb. 5. 16. 2 εἰς μετανοιαν ἀγαθῶν τον βασιλέα. — 1 Cor. 12: 2 δώ μω ἄγεντα, 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 ἄγεσαι πνεύματι θεοῦ, Rom. 8: 14. Gal. 5: 18. ἐπινειμάσεις 2 Tim. 3: 6. — Demosth. 1491. 2.

2. trans. spoken of time. a) to pass, to spend. Luke 24: 21 τὸ τελέσας ἡμέραν ἔγενε νεφελών, the third day is passing; where ἔγενε is either imper. or there is an ellipsis of τοῦ χρόνος. See Bos Ell. Gr. p. 543.

b) to celebrate, to hold. Matt. 14: 6
'Αγωγή

'Αδελφός


3. Intrans. or reflexive with ἀνατόν etc. implied, to go, to depart; e. g. ἀγωνίαν ἐκάλεσαν, let us go, Matt. 26: 46. Mark 14: 42. John 11: 16. seq. ἐκ- τείνον Ἰωάννης 14: 31. seq. ἐκήκτεσεν Mark 1: 38. John 11: 7. seq. πρὸς, John 11: 15. For the ellipsis, see Butt. § 130. n. 2. Matth. § 496.—Demosth. 608. 14.


'Αγωγόν, ἀγωγός, ὁ, place of assembly, where games were often celebrated, Hom. Il. 18. 370. a stadium, course, place of contest, Thuc. 5. 50. Hence in N. T.

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

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

a) genr. 1 Tim. 6: 12 ἀγωγόνων τὸν καλὸν ἀγώνα τῆς πιστείας, fight the good fight of faith, i.e. exert unwearied zeal.

2 Tim. 4: 7. See Butt. § 131. 3. Wi- ner § 32. 2.

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


'Αγωνίαζομαι, i. ισχομαι, 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 ἀγών 2. a. 2 Tim. 4: 7.


'Αδελφός, ὁ, indec. Adam, Heb. הָיְש (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.

'Αδελφαῖς, ou, ὃ, ὃ, adj. (a pr. and διακινών to expend,) without ex- pense, gratuitous, 1 Cor. 9: 18.—Diod. Sic. 1. 80.

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

'Αδελφός, ἡς, ἡ (ἀδελφός) a sister.


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

'Αδελφός, oú, ὁ (of unity, and ἀδελφός utterus; see Butt. § 120. n. 11.)


2. metaph. one who is connected with another in any kind of intimacy or fel- lowship; see Greg. Corinth. p. 569. ed. Schaefer. Fischer ad Platon. Phaedo. 57. et ad Crit. 16. In this tropical use of the
word ἀδικοφός, however, the sacred writers appear rather to have followed the usual loquendi of the Hebrews in regard to the word Ἥν. Hence


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


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

e) one of the same faith, a fellow-Christian, Acts 9: 30. 11: 29. 1 Cor. 5: 11. al. Comp. Ἥν 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: II it is joined with αἰνοῦντες, coll. 19: 10. 22: 9.—So Sept. and Ἥν Gen. 13: 11. 26: 31.


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


Ἀδηλός, ὁς, ὣ, ἤ, adj. (α. pr. and ὰντίλος) 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.

Ἀδιδήλος, τήτος, ἤ, ἡ (ἀδηλός) indistinctness, uncertainty. 1 Tim. 6: 17 ἐπὶ πλώτου ἄκολον, for πλώτος ὰντίς, uncertain riches. Stuart § 440. Winer § 34. 2. 6. Buttm. § 123. n. 4.

Ἀδιδήλος, adv. (ἀδηλός) not openly, secretly, Polyb. 2. 47. 9. In N. T. un-
\textit{Adiakós}, adj. unceasingly, without intermission, i.e. in N.T. assiduously, Rom. 1: 9. 1 Thess. 1: 2. 2: 13. 5: 17. — 2 Macc. 15: 7. Polyb. 9. 3. 8.

\textit{Adiakóthia}, ας., η., (a pr. and diaf. to corrupt, pp. incorruptibility; in N.T. metaphor. incorruptibility, purity, Tit. 2: 7. — Dem. p. 323 ἀδιακόθητος τῆς ψυχῆς.

\textit{Adiakéo}, ἄν. f. ἴσος, (άδικος.)

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 accs. Gal. 4: 12. Phil. 18 καὶ δὲ τῇ ἁγιοσaille. Buttm. § 131. 5. — Pass. ἀδικείομαι, 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.


\textit{Adikia}, ας., η. (ἀδικος.)

   b) as done to others, wrong, injury, 2 Cor. 12: 13. Sept. for ἔγραφε Ps. 7: 3. ἔγραψεν Mic. 3: 10. — Thuc. 3. 66.
2. from the Heb. where γράψει, δικαιωσίν, is often used of life and conduct, ἁδικία takes by antith. the sense of impiety, iniquity, unrighteousness, wickedness. Luke 13: 27 ἔγραται 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 δίκαιος, will not only pardon sin, but also render man δίκαιος.' For James 3: 6, κόσμος τῆς ἁδικίας, see Κόσμος. Sept. for ἔγραψεν Gen. 6: 11, 13. Ps. 11: 5. ἔγραψεν 1 Sam. 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 ἁδικία, as opposed to αὐληθεία or piety towards God, means κακία, ungodliness, contempt of God. So Rom. 1: 18 bis, where τῷ ἀληθείᾳ εἰς ἁδικία νατικότοις are those who impede the worship of the true God by their obstinate adherence to worldliness or to idolatry. Rom. 2: 8. 2 Thess. 2: 10, 12. 2 Pet. 2: 15. So Sept. for ἔγραψεν has νόει, ἁδικια, idolater, 2 Sam. 7: 10. for ἔγραψεν Ez. 9: 9.

\textit{Adikos}, ου, ο, ἴας, (ἀδικος.)

2. from the Heb. see ἁδικία 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 ἁδικοὶ are contrasted with οἱ εὐαγγελικοί. Sept. for ἔγραψεν Ex. 23: 1. — Job 16: 11. Ez. 21: 3. ἔγραψεν Prov. 15: 26. — Hence, as ἁδικία is transferred to idolatry, so ἁδικός signifies an idolater, i.e. an unbeliever, a pagan, 1 Cor. 6: 1, coll. v. 6.
3. fraudulent, false, deceitful, Luke


2. by impl. ineptus, useless, worthless. Tit. 1: 16. Heb. 6: 8 γῆ ἄδυνατος, i. e. good for nothing.—Hesych. ἄδυνατον, πονηρόν, ἀποθετόν, ἀπορρητόν.

Ἁδυνόμος, ou, ὁ, ἡ, adj. (a pr. and δόμος) without guilt or falsehood, spoken of a person, Thuc. 5. 18. 17. In N. T. of milk, unadulterated, pure, genuine, metaphor. for purity of doctrine, 1 Pet. 2: 2.—Pollex. Ον. 3. 86 ἄδυνομον ἄδολον.

Ἄδραμυττικός, η, ός, of Ἀδραμῦττιον; derived from Ἀδραμύττον Ἀδραμυττικόν, the name of a maritime city in Ἑλλαδι. It was a colony of the Athenians. Acts 27: 2.

Ἄδορας, ou, ὁ, ἡ, sc. πόνος, κόλπος, etc. the Adriatic sea; not, as now, the Gulf of Venice only, but including also the whole Ionian sea, which lies between Sicily and Greece. Strabo II. p. 185. C. ὁ δ' Ἰωνίων κόλπος μέρος ἐστὶν τοῦ νῦν Ἀδραμῦττον λεγομένου. VII. p. 458. Hesych. Ἰωνιῶν πέλαγος. ὁ νῦν Ἀδοράς.

Acts 27: 27.


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


Ἄει, adv. always, i. e. ever, continually, at all times, 2 Cor. 6: 10. Tit. 1: 12. 1 Pet. 3: 15. So Sept. Is. 51: 13.

—in the sense of every time, on every occasion, as circumstances require or permit. 2 Cor. 4: 11 ἐίαν καὶ παραξενισθήσεται. Acts 7: 51. Heb. 3: 10. So Sept. Ps. 95: 10. 2 Macc. 14: 15. —Mark 15: 8 καθός ἂν ἐτοίμως, as he always did, i. e. customarily, every year. So Sept. Judg. 16: 21 ποιήσω καθὸς ἂν, where the Vatican text reads ὅπως ὁ παῖς καὶ ὁ παῖς.—By impl. assimidiously, 2 Pet. 1: 12. —Jos. Ant. 3. 2. 4.

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

"Αζυμος, ou, 5, 7, adj. (a pr. and ζυμoν leaven,) unleavened. a) pp. spoken of bread, τα άζυμα sc. λύγανα, οί άζυμοι sc. άρτοι, unleavened cakes or bread, Heb. הַצְּוָש, cf. Lev. 2: 4. Num. 6: 15. 1 Chr. 23: 20. Hence έτρητη v. άι άμώι of των άζυμων, and τα άζυμα, 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 ή πρώτη άμωι of των άζυμων 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. unmix'd, unadulterated, uncorrupted, 1 Cor. 5: 7, 8 to άζυμον, genuineness.


"Αζοτος, ou, 7, Αζοτus, Heb. יָשׁ, 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 Mac. 3: 68; and was afterwards burnt by his brother Jonathan, ib. 10: 84. It was rebuilt by the Romans under Gabinius; and is now called Eusdut. Acts 8: 40. See Calmet.

"Αιγ, αειγος, 7, (ααω ν. άιγον to breathe,) the air, the atmosphere, (as opp. to αειγον, the higher, purer region, Hom. II. 14. 285,) Acts 22: 23. 1 Thess. 4: 17. Rev. 9: 2. 16: 17. The phrases εις αειγον λαλειν, to speak into the air, 1 Cor. 14: 9, and εις άιγον διειρον, to beat the air, 1 Cor. 9: 26. (Buttm. Lexil. I. p. 115.) are proverbial, and correspond to the Latin ventis verba profundere Lucret. 4. 929, and verberare ictibus auras Virg. Æn. 5. 370; the sense is, 'to speak or act in vain.'—In Eph. 2: 2, Satan is called οαιγον της έξωθες του άιγου, 'prince of the spirits of the air,' i.e. that dwell in the air or have power over it, according to the later Jewish belief; see Elsner Obs. in N. T. in loc. Others, as Cocceius, explain αειγον here by darkness, as in profane writers; so Eustath. in Hom. II. 5. 776. ib. 12. 240. ib. 17. 645. Hesiod. Theogn. 119. In Test. XII Patr. Fabr. Pseudep. V. T. I. p. 729, we find αειγον πνευμα του Βελιγου, but still it is not certain whether αειγον here refers to darkness or to the air.

"Αθανασια, ας, 7. (αθανατος fr. άααρ pr. and έθανατος death,) immortality, 1 Cor. 15: 53, 54. 1 Tim. 6: 16.—Lucian. D. Deor. 4. 10.


"Αθεός, ou, 5, 7, adj. (a pr. and έθεος,) pp. godless, impious, Xen. Anab. 2. 5. 39. In N. T. estranged from the knowledge and worship of the true God, Eph. 2: 12.


b) to deny, to despise, contempt, έπιθυμον Μοισεως. Heb. 10: 28. Spoken of per-
Act 21: 5.  27: 39, 40.  Sept. for ἡγῆ  
2. 16.  1.  Xen. Anab. 6. 2. 1, 7.  

Ἄγιντος, άτον,  Ἑγγύς, Egyptian. 
21: 38, the Egyptian spoken of was an  
Egyptian Jew, who set himself up at  
Jerusalem for a prophet.  He gained  
much followers, who were dispersed  
and slain by Felix; see Jos. Ant.  
20.  8.  B.  J. 2. 13. 5.  

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

Ἄδινος, άδος, άδος, ἄδος, adj. (άτομος) existing, eternal, everlasting.  Rom. 1: 20  
άδος αὐτοῦ δίνως, coll. Wisd. 7: 26.  
—Jude 6 δισμοί άδίνος, everlasting bonds.  
—Jos. Ant. 4. 8. 2.  Xen. Cyr. 7. 5. 73.  

Ἄδινος, άδος, άδος,  ἄδος, adj. (άτομος)  
2. reverence, veneration, Heb. 12: 28.—  

Ἄδινος, άδος,  ἄδος, (άτομοι) to burn,  
Anderson, an Ethiopian, Heb.  
Ἄδινος, Cushi.  Acts 8: 27 bis.  The  
Ethiopia designated here, and the ψέεως in  
Jer. 13: 23.  Is. 18: 1.  Ez. 30: 4, 5, 9, is
what is called Upper Ethiopia or Habesoch, 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.

Aίμα, αίματος, τό, blood. Sept. every where for τίτ.


d) blood-relationship, kindred, lineage, progeny, seed. Acts 17: 26 εἰς τοὺς αἰματος, of one blood, i.e. kindred. — Sept. 2 Sam. 21: 1. Jos. Ant. 2. 6. 3 καμηλ άδελφο καὶ κοινον αίμα ib. 20. 10. 1 εἰς αἷματος Ασαθώτως. — John 1: 13 οί είναι εἰς αἷματων, 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. 683 ἄλον τραφεῖν αφ αὑματων, spoken of a mother.—Jos. Ant. 4. 8. 45 τίς εἰς αἵματος, i.e. an Israelite. Eustath. ad Hom. II. 6. 211 αἵματος ἀντὶ τοῦ σπέρματος.—See Kypke and Loeser Obs. in N. T. ad Acts 17: 26. Al.

Αίματεξινωτικός, αίματες, [αιμα and έχκίνω fr. ἐκχίνω to pour out.] shedding of blood, Heb. 9: 22.


Alieia, o, i. (alieio), one who creates dissensions, introduces errors, etc. a factious person, Tit. 3: 10.—This word is not found in classic Greek, but often in ecclesiastical writers; see Sucer's Thesaur. Eec. s. h. v. Campbell Prel. Diss. IX. pt. iv. 11.

Alieio, o, i. ἕϕω, aor. 2  ὑλον, to take e. g. a city or camp, Xen. Ag. 1. 32. —In N. T. only Mid. ἐφεσομαι f. ἐφσω, aor. 2 ἐλόμων, 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. Butt. § 139. n. 7. Winer § 42. 4. —Sept. for ἔφη Job 34: 4. 2 Sam. 15: 15. —2 Macc. 11: 25. Jos. Ant. 9. 6. 1. Herodian. 4. 14. 3 ἐφιοῦνται βασιλεῖς Ἀλεωτών.

A loos, (for alieio), f. ἕϕα, aor. 1 ἕϕα, perf. ἕϕακον Col. 2: 14, perf. pass. ἑϕακιν John 20: 1, to take up, trans. corresponding in Sept. generally to the Heb. וַדֵּת. 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 ἀγάντες se. ἀγάνιες, see Bos Ell. Gr. p. 14 sq. Kypke Obs. in N. T. II. p. 135. So ἀγάν, ἀγάντες, often stands in Greek writers in the sense to sail away, to depart, as Arrian, Exp. Alex. 6. 21 ἀγάν ἐκ Πατάλων. Thuc. 2. 23 med. Herodian. 8. 7. 1. and is even used of an army on land, as Thuc. 2. 23 init. Jos. Ant. 9. 11. 1. ib. 3. 1. 7 ἐκεῖνος ἀγάντες εἰς Ἰππολίτην ἤσω, spoken of the camp of the Israelites in the desert. Fully written, i. e. ἀγάντες ἀγάνιας, Polyb. 31. 22. 13. [Plut. Pomp. c. 50. —Spoken of the hand Rev. 10: 5. So Sept. for וַדֵּת Deut. 32: 40. Is. 49. 22. —Xen. Anab. 7. 3. 6. —Pass. ἀγάντης, Matt. 21: 21, better under no. 3. b) trop. to raise, to elevate, as the eyes, John 11: 41. So Sept. and וַדֵּת Ps.
121: 1. 123: 3.—the voice, i.e. to cry out, to sing, etc. Luke 17: 13. Acts 4: 24. So Sept. and Νεβ. Judg. 21: 2. 1 Sam. 11: 4.—So αἰτεῖν ψυχῆς τινος; to hold the mind of any one suspended, i.e. in suspense, doubt, John 10: 24.—Phil. 2. 4. Comp. Jos. Ant. 8. 13. 5 διπομίουσιν τῇ διασοφα καὶ ταῖς δόξας. The phrase ζῇ ψυχῆς αἰτεῖν τῷ ψυχῆς ποτῷ, to lift the soul towards, i.e. to desire, does not belong here; comp. Deut. 24: 15. Ps. 86: 4. al. Gesen. Lex. Heb. 4. So Sept. and Νον. Ps. 91: 12. —Matt. 11: 29 ἀφαίρει τῷ ζυγόν μου, coll. Sept. and Νον. Lam. 3: 27. —So the cross, Matt. 27: 32. Mark 15: 21. al. and metaph. Matt. 16: 24. al. —So to take or carry with one, Mark 6: 8. Luke 9: 3. al. Sept. and Νον. Gen. 44: 1. 2 K. 7: 8. 3. to take up and carry away, i.e. to take away, to remove, sc. by carrying, spoken of a bed, Matt. 9: 6. John 5: 8 sq. al. of a dead body, a person, etc. Matt. 14: 12. 22: 13. Acts 20: 9. al. —1 Macc. 9: 19. —Spoken of bread etc. with the idea of laying up, making use of, Matt. 14: 20. 15: 37. Mark 8: 8, 19, 20. al. So genr. Matt. 17: 27. Acts 21: 11. al. Pass. ἀφάγετο Matt. 21: 21 be thou removed. —Trop. αἰτεῖν τῷ ψυχῇς 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. αἰτεῖν τῷ ἀφάγετα for ἢγεῖσαι νικήν 1 Sam. 15: 25. But as τῇ καταφέρει έκτούς etc. often means to bear the punishment of sin, as Lev. 5: 17. Num. 5: 31. 14: 33. al. (Sept. λαβήν, ἀναφέρειν,) and as αἰτεῖν often has in the Sept. the sense to bear, as above, we may here also admit for αἰτεῖν the sense to bear the punishment of sin, which is elsewhere expressed in the N. T. by βαστάζειν, ἀναφέρειν, etc. coll. Matt. 8: 17. 1 Pet. 2: 24. Or perhaps the sensus praegnans is better, viz. to take away by taking upon one’s self. 4. to take away, to remove, simply, the idea of lifting etc. being dropped; usually with the notion of violence, authority, etc. a) pp. Luke 6: 29, 30. 11: 22. Matt. 9: 16 αἰτεῖ 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 excommunicate, 1 Cor. 5: 2 ἀφήσῃ, where some editions read ἐξωθήσῃ. —So to take away or remove out of the world, by death, etc. John 17: 15. Matt. 24: 39. Acts 8: 33 bis, ἐν τῇ ταπείνωσιν αὐτοῦ ἐκ τούτων αὐτοῦ, ἐφέσῃ —ἀφήσωσα, i.e. according to the Heb. in his humiliation and oppression was his sentence; he was torn away, i.e. hurried away to death; coll. Is. 53: 8, and see Hengstenberg in Christol. and in Bibl. Repos. II. p. 357. Kuinoel in loc. Others, his punishment was taken away. So Sept. for ἢγεῖσαι Is. 57: 1, 2. ἤγεισα 15 Is. 53: 8. In a somewhat stronger sense, especially in the imperat. αἰτεῖ, ἀφήνει, away with! i.e. put out of the way, kill, Luke 23: 18. John 19: 15. Acts 21: 36. 22: 22. b)trop. John 11: 48 ἀφονεῖν ἕμων καὶ τὸν τόπον καὶ τὸ ἔδρον, and destroy our city and nation. 1 Cor. 6: 15 ἀφήσεσθαι τῇ ἁμαρτίᾳ τοῦ Χριστοῦ, taking away wrongfully the members which belong to Christ, etc. —So in the sense to deprive of, e. g. the kingdom of heaven Matt. 21: 43. the word of God, Mark 4: 15. Luke 6: 12, 18. gifts, Mark 4: 25. joy, John 16: 22, coll. Sept. Is. 16: 10. —Spoken of vices, to put away, Eph. 4: 31. of a law, to abrogate, Col. 2: 14.—1 Macc. 3: 29. Al.


Αἰωνιόστομος, ου, τό, (αἰωνιόστομος), pp. seat of the senses, Hesych. αἰωνιότητα· τα μέγα δι' ον αἰωνιόστομα. In N.
Aiochoroides


Aiochoroides, éos, oūs, é, ἡ, adj. (ἀιχρός and κόρδος) eager even for dishonourable gain, sordidly, 1 Tim. 3: [3] 8. Tit. 1: 7.—Xen. Ag. 11. 3. Herodot. 1. 187.

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

Aiochorologia, ας, η, (ἀιχρολογία) obscene language, scurrility, Col. 3: 8.—Diod. Sic. 5. 4. Xen. de rep. Lac. 5. 6.


Aiochorotis, της, τος, (ἀιχρόσ) pp. deformity. In N. T. trop. impropriety, indecorum, either in words or actions, Eph. 5: 4, i. q. αιχρολογία q. v.


c) cause of shame, i.e. a shameful thing or action, disgraceful conduct. 2 Cor. 4: 2 τὰ χρυσά τῆς αἰχυνῆς, hidden things of shame, i.e. clandestine conduct of which the disciples of Christ should be ashamed. Phil. 3: 19. Jude 13.—In Rev. 3: 18 αἰχυνὴ τῆς γνωμότητος is by Hebraism for γνωμῆς αἰχώχος, shameful nakedness, Stuart § 440. Buttm. § 123. n. 4. So Sept. and ἡμίη 1 Sam. 20: 30.—Aeschin. 23. 41.

Aiokhun, i. uνα, (ἀιχώχος) to shame, put to shame; Pass. to be made ashamed, to be put to shame.

a) pp. 2. Cor. 10: 8. Phil. 1: 20. 1 John 2: 28 μη αἰχυνήσουν ἅπα αὐτοῦ, that we be not put to shame before him, etc. So Sept. for ἡμίη Ἰερ. 22: 22.


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


Aitēa, ας, ἡ (αἰτέω), a cause, viz.


b) in the sense of affair, matter, case, Lat. ratio. Acts 10: 21. 23: 28.—Hist. of Susan. 14.—Matt. 19: 10 εἰ οὖν τίνι ἡ αἰτία κ. τ. λ. if such is the case, etc.—


Αἰτίαμα, ἀναμενεῖ, to accuse, to charge, absolv. Rom. 3:9 in some MSS. — Xen. Mem. 1. 1. 2.

Αἰτίος, ἡ, τόν, (αἰτία) pp. causative. In N. T. used substantively, viz. 1. Masc. ὁ αἰτίος, the cause or author of any thing, Heb.5:9 αἰτίος τῆς σωτηρίας. — Jos. Ant. 3.3 ὁ αἴτιος τῆς σωτηρίας αἰτίον. Bel and Drag. 42. 2 Macc. 4:47. Xen. Mem. 1. 2. 63.

2. Neut. τὸ αἰτίον, a cause, i.e. a) reason, motive, ground, Acts 19:40. — Jos. Ant. 7. 4. 1. Xen. Mem. 4. 5. 8.


Αἰτίαμα, ατος, τό, (αἰτίαμα), charge, accusation of crime, i. q. αἰτίαμα, but less usual; it is read in Griesb. Acts 25:7. — Thuc. 5. 72.


Αἰγυπτιος, α, ά, ας, ά, (αἰγύπτιος καί ἀγαθός) captivity.


Αἰγυπτιοσι, εἰς, (αἰγυπτιότος) to take prisoner, lead captive, trans. This is a later word, for which earlier writers used αἰγυπτωντων ποιεῖν, see Lobeck ad Phryn. p. 442.


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

Αἰγυπτιοσι, εἰς, (αἰγυπτιότος) a later word for αἰγυπτωντων ποιεῖν, see Lobeck ad Phryn. p. 442; to lead captive, Pass. to be carried away captive.


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


Αἰον, ᾑων, ὁ, (poet. ᾑων) life, Hom. Il. 22. 58 αἰῶν ἐν τῇ γίγνεται αἰώνοις ἁμερόφεσσαι, Hom. Hymn. in Merc. 42. — Also in classic usage and in N. T.

1. aera, age, i.e. an indefinitely long period or lapse of time, perpetually, ever, forever, eternity. Sept. everywhere for ἐνδεικνύουσι.

Aion

23

Aion

aiōna χρόνον Sept. Ex. 14: 13 for

(β) εἰς τοὺς αἰῶνας, in the same sense, ever, forever, to all eternity etc. spoken of God, Rom. 1: 25. 9: 5. 11: 36. 2 Cor. 11: 31. of Christ, Luke 1: 33 where it is explained by οὐς ἐστιν τίφος. Heb. 13: 8. So Sept. for όνομα Φροντίδα Ps. 77: 8.
— The plur. is here put for the sing. and in the same sense; comp. οἶκον καὶ οἶνον, αὐξίζουν and σαῦβαμα.
See Stuart Ess. on Fut. Pun. p. 31, 68.


2. from the Heb. or rather Chald. and Rab. the world, seculum, either present or future, corresponding to the τὸν κόσμον and τῶν κόσμων of Jewish writers, ὁ αἰών υἱός and ὁ αἰών μέλλων v. εὐχαριστεῖ. Büxtorf. Lex. Ch. Talm. Rab. 1620, "Mundum futurum, sive κόσμον καὶ μέλλον, quidam intelligent mundum, qui futurus est post destructum hunc mundum inferiorem, et post resurrectionem hominum mortuorum, quando animae cum corporibus suis rursum coniungentur. — Quidam per κόσμον intelligunt τὸν κόσμον καὶ μέλλον, 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. aion is used of the future world chiefly in the first of these senses.

a) this world and the next; (a) as implying duration, Matt. 12: 32 οὐτε ἐν τούτῳ τῶν αἰώνων, οὐτε ἐν τῷ μέλλων, neither in this world nor the next, i. e. never. Mark 10: 30. Luke 18: 30. — 4 Estdr. 7: 43. Wisd. 4: 2 αἰώνων the world to come.

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

(γ) by meton. the men of this world, wicked generation, etc. Eph. 2: 2 κατὰ τόν αἰώνα 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, τοῦ κόσμου τῶν αἰώνων, i. e. the Jewish dispensation, 1 Cor. 10: 11 τὰ τῆς τῶν αἰώνων. — (β) the age or world after the Messiah, τοῦ κόσμου τῶν αἰώνων, i. e. the gospel dispensation, the kingdom of the Messiah, Eph. 2: 7. Heb. 6: 5. coll. 2: 5. — Comp. Κόσμος and Βασιλεία. — This special sense of αἰων coincides again with classic usage, ae-vum, seculum. AL.

Aiovos, ὶν, ὶ, ὶ, also αἰών, i.e., of, (aion,) perpetual, everlasting, eternal, viz.

—In some passages this [God] αἰώνος is equivalent to ἀιῶνιον of the Septuagint.


b) spoken of time past, Rom. 16:25 χρόνοις αἰῶνιοι, ancient ages, i.e. of old. 2 Tim. 1:9 and Tit. 1:2 πρὸ χρόνων αἰῶνιων, i. e. πρὸ αἰῶνιων, i. e. before time was, from eternity; see αἰῶν 1. b. So Sept. for θεόν Ps. 24:7, 9. At.

Αἰώναρχία, ας, ἡ (αἰώναρχος fr. a pr. and καθάρος) uncleanliness, impurity. filth.


Ἀκαθάρτης, τοτος, ὁ, (sync. for ἀκαθάρτος) uncleanliness, filth, i.e. lewdness; trop. of idolatry, Rev. 17:4 in text. recept. Others τὸ ἀκαθάρτιον. So ἄλλος and Sept. ἀκαθάρτιος Ez. 36:25.

Ἀκαθάρτος, ου, ὁ, η, adj. (a pr. and καθάρος) unclean, impure.


Αἰώνιος, οὐ, ο, η, (a pr. and καθάρος) to lack opportunity, Phil. 4:10. It is a word of the later Greek, Lobeck ad Phryn. p. 136.

Αἰώνιος, adv. (ἀκαθάρτος fr. a pr. and καθάρος) out of season. 2 Tim. 4:2 εἰκάς ἀκαθάρτος, in season and out of season, i.e. whether men will listen or not, comp. Ez. 2:5. 7. — Eccles. 35:4 ἀκαθάρτος μὴ σοφίζων. Jos. Ant. 6.7.2.


Ἀκαθάρτος, ου, ὁ, η, adj. (a pr. and καθάρος) without fruit, barren, sterile.


c) by impl. producing bad fruit, i. e. noxious, wicked, Eph. 5: 11 έγγα ακαρα
του σκοτειν. — Wisd. 15: 4.

'Ακατάγνωστος, ου, δ, η, adj. (a pr. and καταγνώσαι to condemn,) pp. not worthy of condemnation se. by a judge, 2 Macc. 4: 47. In N. T. metaphor. irreprehensible, Tit. 2: 8.

'Ακατάκλιντος, ου, δ, η, adj. (a pr. and κατακλινω) unveiled, 1 Cor. 11: 5, 13. — Sept. Lev. 13: 45. Polyb. 15. 27. 2.


'Ακατάλογος, ου, δ, η, adj. (a pr. and κατάλογος) indissoluble; hence, enduring, everlasting, Heb. 7: 16. — Dion. Hal. Ant. 10. 31 άκατάλογον κράτος της θητης.

'Ακατάλειπτος, ου, δ, η, adj. (a pr. and καταλείπω) unable to disable, which cannot be restrained, se. from any thing; seq. gen. Buttm. § 132. 4. 1. In 2 Pet. 2: 14 ο διοδοιαν ως οι καταλείπτοι αμαρτίες, eyes which cannot be restrained, se. from lascivious gazing. — Polyb. 4. 17. 4 έν άκατάλειπτος σιώπαι.

'Ακατάστασις, ας, η, (άκατα-


'Ακελμαρί, indec. from the Syro-
Chaldaic Νέθ ζραίζειν, 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.

-'Ακέφαλος, ου, δ, η, adj. (a pr.


-'Ακοιμηθέντος, ἓν άσω, (άκοιμηθέντος) to flourish, ripen, be in one's prime, intrans. Rev. 14: 18. — Polyb. 1. 17. 9. Jos. Ant. 2. 2. 2.


-'Ακονίστας, άς, έσις, άς, έσις, (άκονιστος) 1. hearing.

a) the sense or faculty of hearing. 1 Cor. 12: 17. 2 Pet. 2: 8. —Xen. Mem. 1. 4. 6.

Ex. 15: 26. 19: 5. al.

2. that which is heard, viz. a) thing announced, instruction, teaching, preaching. John 12: 33. coll. Is. 53: 1 where Sept. for προκαθορ. Rom. 10: 16, 17 bis. So άκοι τις τις, i. e. doctrine taught and received with faith, Gal. 3: 2, 5. λόγος άκοι τις, i. e. λόγος άκοι τις, the word taught and heard, 1 Thess. 2: 13. Heb. 4: 2. —Xen. Hiero 1. 14.


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 ᾽Ρωθ. 1 K. 10: 20, 21.—So Mark 9: 38 σε ἀκολούθηκεν ἡμῖν, i.e. he is not a disciple.

(β) to be or become the disciple of any one as to faith and practice, to follow his teaching etc. Matt. 10: 38. 16: 24. Mark 8: 34. Luke 9: 23. John 8: 12. 12: 26.—2 Mace. 8: 30. Jos. Ant. 4. 6. 11.

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

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

Ακούω, I. ἀκούω a later form Matt. 13: 14, 15. al. see II. Planck in Bibl. Repos. I. p. 643, 666; better fut. ἀκούσωμαι Buttm. § 113. 4 and n. 7; perf. ἄκουσεν Buttm. § 85. 2. § 97. n. 5; perf. pass. ἠκούσημαι Buttm. § 98. n. 6; aor. I pass. ἠκούσθην. Comp. Winer § 15. 1.

I. to hear. a) intr. i.e. to have the faculty of hearing, spoken of the deaf, etc. Matt. 11: 5. Mark 7: 37. al. Rom. 11: 8 ὡς τοῦ μὴ ἀκούνει, ears unable to hear. Matt. 13: 14 ἄκουες ἀκούοντες hearing ye shall hear; for this Hebraism see under ἀκούω, and comp. Buttm. § 133. 3. 1. Acts 28: 26.—Sept. for τοῦ ἀκούω Ex. 15: 26. 19: 5. al.—Matt. 13: 15 δειξε τὸν ἀκονίων, to be dull of hearing.—Xen. Mem. 4. 8. 8.

b) transit. and either absol. or constr. c. acc. or gen. of the thing heard and usually c. gen. of the person from whom, Buttm. § 132. 5. 3 and marg. note. In stead of the gen. of thing, we find περὶ seq. gen. Mark 5: 27. Acts 9: 13.—Xen. Anab. 2. 5. 26.—Instead of the gen. of person, we have ἀκούω σε gen. Acts 9: 13. 1 John 1: 5.—Thuc. 1. 125.—περί σε seq. gen. John 8: 26. al.—Xen. Anab. 1. 2. 5. —κε ἀκούσειgen. 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.

"Ακροβοσία


"Ακροβοσία, ἀζ, η, (ἀκροβισία) incontinence, 1 Cor. 7: 5. So Matt. 23: 25 where later edit. ἀδυνα. — Jos. Ant. 8. 7. 5 τὴν τῶν ἀκροβοσίων ἄκροβιαν. Xem. Mem. 4. 5. 6.

"Ακροβισία, ἀησ, οὐς, ὅ, ἢ, adj. (a pr. and δύνασθε strength,) incontinent, impotentens sui, 2 Tim. 3: 3. — Xen. Mem. 1. 2. 12. Clem. Alex. Strom. 3. 7.


"Ακροβιστής, ἀος, οὐς, ὅ, ἢ, adj. (ἀκρος, fr. ἀκον point) exact, accurate, precise; ἀκροβιστής as adv. more accurately, more perfectly, Acts 18: 26. 23: 15,20. 24: 22. See Buttm. § 115. 5. In Acts 26: 5, κατα τὴν ἀκροβιστάτην ἀνθρωπον, according to the most exact sect, i. e. most exact and subtile in the exposition and observation of τὸν ἐθνῶν καὶ ζητήματον in v. 3. — Jos. Ant. 2. 5. 1. Polyb. 15. 13. 2. Herodian. 1. 1. 2. — Others severe, rigorous.


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

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

"Ακροσατής, ο, ο, (ἀκροσάτης) a hearer, e. g. ἀκροσατής φωνῆς Jos. Ant. 3. 5. 3. In N. T. ἀκροσατής τοῦ νόμου, τοῦ λόγου, a hearer of the law, etc. i. e. one who merely hears, but does not regard; Rom. 2: 13. James 1: 22, 23, 25. — Thuc. 2. 35 ἀκροσατῆς εἰκονος καὶ εὐνοος.

"Ακροβοσία, ἀς, η, (ἀκρον and βνω to cover,) a word not found in profane writers. In N. T.

  a) pp. Rom. 2: 25, 26 ἡ ἀκροβυσσία αὐτῶν, 1 Cor. 7:18, 19. Gal. 5:6. 6:15. Col. 2: 13. That this refers to the external rite, and to the state of a gentile, is shown by the addition of αὐτῶν, in Eph. 2:11; and not to the uncircumcision of the heart, Deut. 10:16.
  b) by meton. preputiath, uncircumcised, i.e. the gentiles, pagans, as opposed to ἡ πτερωτία, the Jews; Rom. 2:26 init. 2: 27. 3: 30. 4:9, 10 bis, 11 bis, 12. Gal. 2:7. Col. 3:11. Eph. 2:11. The Jews called all other nations in scorn, uncircumcised; Judg. 14:3. 15:18. Is. 53:1.

Ἀκροβυσσίας, ας, ου, (ἁκρον and γορία angle,) spoken of a stone, λίθος, a corner-stone, i.e. foundation-stone, Eph. 2:20. 1 Pet. 2:6, coll. Is. 28:16. So Sept. for πέτρας Is. 28:16, and λίθος γοριαίος for the same, Job 38:6. Sept. has also καρφιλλ' γορίας for πέτρας λίθος 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 ἀκροβυσσίαις sc. λίθος, Eph. 2:20, because this doctrine is the most important feature of the christian religion, and is the foundation of all the precepts given by the apostles and other christian teachers. Further, as the corner-stone occupies an important and honourable place, Jesus is compared to it, 1 Pet. 2:6, because God has made him distinguished, and has advanced him to a dignity and conspicuousness above all others.—Barnab. Ep. c. 6.

Ἀκροβυσσίως, ου, τό, used chiefly in plur. ἀκροβυσσίων, τῶν (ἁκρον and γορίν, a heap,) pp. the first fruits sc. of the earth, which were taken from the top of the pile; Hesych. ἀκροβυσσίων ἀπαρχή τῶν πανόρων, Sinex de istin et eis sofoi τῶν πυθῶν καὶ αρχῶν. Schol. ad Eurip. Phoen. 213. — In N. T. the best of the spoils, Heb. 7:4. The Greeks were accustomed after a battle to collect the spoils into a heap, from which an offering was first made to the gods; this was the ἀκροβυσσίων, Xen. Cyr. 7. 5. 35. Herodot. 8. 121, 122. Pind. Nem. 7. 58. Cf. Potter Gr. Ant. 11. p. 108. Elsner Obs. in N. T. II. p. 348.


Ἀκυλίς, ου, ὡ, 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.


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.

'Αλικωνεία, ας, η, (άλακων) os-
tention, boasting, and by impl. arro-


'Αλάληνος, οὐ, ὁ, η, adj. (α πρ. and λαλέω) inarticulate, not to be expressed in words, Rom. 8: 26. — Anthol. Gr. II. p. 74 ed. Jac.

'Αλαλος, οὐ, ὁ, η, adj. (α pr. and λαλέω) dumb, Mark 7: 37. So Sym-
mach. for ἀλαλος Hab. 2: 18. — In Mark 9: 17, 25, ἀνακλωμε ἀλαλος, dumb spirit, is a malignant spirit dumb or silent through obstinacy, contrary to their usual charac-
ter, coll. Mark 1: 24, 34. 5: 7. al. hence Christ says this kind of demons are difficult to be cast out, v. 29. — Plut. de defect. Orac. 51, ἀλαλος καὶ κακοῦ ἀνακλωμον πληγής.

'Αλας, ατος, τό, (a form of com-
mon life for ἀλας, ἀλας, φ.) salt.


b) metaphor. wisdom and prudence, both in words and actions, Mark 9:50 ult. Col. 4: 6. Matt. 5: 13 ἄλας ἐρέτε το ἄλας τις γένες, 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.


'Αλεξιοροφίωνα, ας, η, (ἄλεξι-
toρ and ραφίων) cock-crowing; pp. Ac-
sop. Fab. 79, 316. In N. T. put for the third watch of the night, about equidis-


'Αλεξάνδρειας, ἑως, ὁ, an Alex-
andrine, 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 num-

'Αλέξανδρος, ou, ὅ, 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, χαλκεύς. 1 Tim. 1:20. 2 Tim. 4:14.

— Jos. Ant. 3. 6. 6. Xen. Cyr. V. 2. 5.
'Αλήθεια, ας, ἡ, (ἀλήθης q.v.) pp. what is not concealed, but open and known. Hence,
1. truth, i.e. verity, reality, conformity to the nature and reality of things, viz.
b) spoken of what is true in itself, purity from all error or falsehood. Mark 12:32. Acts 26:25. 2 Cor. 2:20 ὡς μόρφωσις τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ, i.e. τῆς γνώσεως τῆς ἀληθείας, the form of true knowledge in the law. 2 Cor. 7:14 ult. 12:6. Col. 1:6. 2 Tim. 2:18. 3:7. 8. 4:4. coll. Ecclus. 4:28. 31. So ἡ ἀλήθεια τοῦ ναυγεγκιον, the truth, verity of the gospel, Gal. 2:5. 14.
3. In N. T. especially, divine truth, the faith and practice of the true religion; and called ἀλήθεια either as being true in itself and derived from the true God; or as declaring the existence and will of the one true God, in opposition to the worship of false idols. Hence divine truth, gospel truth, as opposed to heathen and Jewish fables; John 1:14. 17. 8:32 bis, γνῶσας τὴν ἀλήθειαν. 8:40. 45. 46. 16:13. 17:17 bis. 18. 37 bis, πᾶς ὁ ὄντως ἐν τῇ ἀλήθεια, every one who loves divine truth. 18.38. Rom. 1:18. 25, see in Ἀθῶσια. 2 Cor. 4:2. 13. 8 bis. Gal. [3:1] 5:7. 2 Thess. 2:10. 12. 13. 1 Tim. 2:4. 7. 3:15. 2 Tim. 2:25. Tit. 1:1. 14. Heb. 10:26. James 1:18. 3:14. 1 Pet. 1:22. 2 Pet. 1:12. 2:2. 1 John 2:21 bis. 2 John 2. 4. 3 John 8. — Hence Jesus is called ἡ ἀλήθεια, the truth, i.e. teacher of divine truth, John 14:6. — Esdr. 4:33—41 ἡ ἀλήθεια spoken of God. Act. Thom. § 26 πατὴρ ἀλήθειας. So τὸ πνεύμα τῆς ἀληθείας, spirit of truth, i.e. who declares or reveals divine truth, John 14:17. 15. 26. 16:13. 1 John 4:6. — So οἱ ἐργονοί τῆς ἀληθείας, who know the truth, i.e. are disciples of Christ, 2 John 1. 1 Tim. 4:3. So Heb. ἀληθεία and Sept. ἀλήθεια,


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


"A'liwv, ó, éwz, (állós salt,) to sprinkle with salt, to preserve by salting. Pass. Mark 9: 49 ἄναίγαν πᾶσα ἀλλὰ ἀλειφότητα, every victim offered to God is to be sprinkled with salt; comp. Lev. 2: 13, where Sept. for τὰ ἑτερα, — Matt. 5: 13 ἑτερὰ ἀλειφότητα, spoken of salt which has become insipid, how can it be itself preserved or recovered? — Hence metaphor. Mark 9: 49 πᾶς γὰρ ποῦ ἀλειφότητα for every one shall be seasoned, tried, with fire, i.e. the wicked with eternal fire (v. 47, 48); while every Christian shall be tried, perfected, by suffering, so as to become acceptable in the sight of God; just as every victim is prepared for sacrifice by being sprinkled with salt. On this loc. vexatiss. see Kuinoel and Ols. hausen.

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

26, 27. Kuinoel in loc.—Hesych. ἀλλογήματος τῆς μεταλήψεως τῶν μυσταγών συμφώνων.

"Alūlā, an adverbial particle fr. ἄλλος, neut. plur. ἡλιος, 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.


c) often and chiefly used where the discourse or train of thought is broken off or partially interrupted; comp. Wiener § 57. 4. E. g. (a) by an objection, Rom. 10: 18, 19. 1 Cor. 15: 35. Sept. for τῆς John 11: 5. — Xen. Mem. 1. 2. 9. Cyr. 1. 3. 11. ib. 1. 6. 9.


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


†Allygrodeo, ὁ, f. ἔσος, (ἄλλος and ἐνομίζων) to allegorize, speak in an allegory. Gal. 4: 24 ἀναίωσεν ἄλλογροφιάς, which things are said allegorically, in a mystical sense.—Jos. Ant. proem. 4. Porphyry. Vit. Pythag. p. 185. Clem. Alex. Protr. 11 ὅπως ἄλλογροφιάζοντο ἐδώ, ἐπὶ γαστρὶ ἐπονομάζοντο. 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.


Alloos, ὁ, ὁ, other, not the same.


— John 20: 30 πολλὰ μὲν οὖν καὶ ἄλλα, i. e. not only these, but also others; for this καὶ see Herm. ad Viger. p. 893. — Sept. chiefly for γῇς, as Gen. 41: 3. Num. 23: 13. 1 K. 13: 10. — Herodian 8. 5. 13. Xen. Cyr. 1. 4. 15. (β) distributively, when repeated or joined with other pronouns; e. g. οὕτως—ἄλλος, this that, one another, Matt. 8: 9. οὗ μὲν — ἄλλοι δὲ, some, others, Matt. 16: 14. ἄλλοι—ἄλλοι, some—others, Matt. 13: 5—8. Mark 4: 7, 8. 16: 5. 8: 25. 1 Cor. 12: 8, 9, 10.—So Acts 2: 12 ἄλλος πρὸς ἄλλον, one to another. Acts 19: 32 et 21: 34 ἄλλοι μὲν οὖν ἄλλο τι ἐξαραγόν, some cried one thing, and another. — Xen. Anab. 2. 1. 15. Wisd. 18: 18 ἄλλος ἄλλοις.

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 ὁ ἄλλος, the others, the rest, ceteri, 1 Cor. 14: 29. John 21: 8. al. saep. — Xen.Cyr. 3. 3. 4. Cf.Buttm. §127. 5. ἅλλος.

Alloepisokos, ὁνος, δ, (ἄλλος ἐπίσκοπος) found only in N. T. 1 Pet. 4: 15, where it is spoken of one who suffers, not ὡς Χριστιανός, but as ἄλλοτρον 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 seditious, factious. So ἄλλοτροπαγιόν, Passow.

Alloitos, ὁ, ὁν, (ἄλλος) alien, not one's own.

a) pp. another's, belonging to another, different, Luke 16: 12. John 10: 5 bis, where it may be rendered unknown, as in Eclusus. 8: 18.—Rom. 14: 4. 15: 20. 2 Cor. 10: 15, 16. 1 Tim. 5: 22. Heb. 9: 25. Sept. for γῇ Prov. 7: 5. Ps. 109: 10. ἄλλοις Hos. 8: 12. — 1 Mace. 15:
33. Herodian, 5. 7. 4. Xen. Cyr. 3. 1. 39.


\textit{Allos}, adv. otherwise. 1 Tim. 5: 25 τὰ ἄλλα, ἐξοντα sc. ἐγγύ, which are otherwise, i.e. ou καί ἐγγύ.—Sept. Job 11: 12. Ἐσθ. 1: 19. 9: 27. Dem. 1466. 5.

\textit{Alloikos}, ω, f., ὦ, to drive round in a circle, especially oxen etc. upon grain, in order to thresh it, to thresh with oxen etc. trituro, absol. 1 Cor. 9: 9, 10. 1 Tim. 5: 18. Sept. for ὁ Πελαημός Is. 41: 15. ἡ Ἑβραϊκὴ ζωή Deut. 25: 4. ἡ Ἑβραϊκὴ ζωή Jer. 51: 53.—Xen. Oec. 18. 23, 4.—See Calmet art. Thresh.

\textit{Allogos}, ou, δ, η, adj. (a pr. and λόγος) without reason, i.e.


\textit{Alloß}, ης, η, vulg. ξυλαλομ, ἀγαλλόμενον, aloe, excocercaria agallochon Linn. the name of a tree which grows in India and the Moluccs, the wood of which is highly aromatic. It is used by the Orientalas as a perfume; and was employed by the Egyptians for the purposes of embalming. The most valuable species are the calambac and garo.


\textit{Aluxos}, ή, ὄν (ἄλκης sea, from ἄλκης) of the sea; by impl. salt, bitter, James 3: 12. Sept. for ποιμέν Num. 34: 3, 12.

\textit{Alunos, ou, δ, η, adj. (a pr. and λύω) free from sorrow.} Phil. 2: 28 κατά ἄλκης ἀλπισθενός ο, that I may be less sorrowful.


\textit{Aluos}, ἐως, η, (pp. ἀλωνίας fr. a pr. and ἱῶ, Greg. Cor. p. 523,) a bond, a chain.


\textit{Alphaios, αἰων, δ, Alpheus, pr. name of two men in N. T.

1. of the father of James the less, Matt. 10: 3. Mark 3: 18. Luke 6: 15. Acts 1: 13; and husband of Mary the sister of our Lord’s mother, Mark 15: 40, coll. John 19: 25 where he is called Κλαράνθος, 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 נָוָא, which Matt. and Mark give without the aspirate, ‘Alphaios, as Sept. Αγγελος for נא Hag. 1: 1; while John exchanges the ni for the Greek K, as Sept. in quaṅk for נא 2 Chr. 30: 1.
of the father of Matthew or Levi, Mark 2:14.

"Aion, ονόματι, ου, ο, η, adj. (i. q. ἀμφατικῶς,) unfading; hence, enduring, 1 Pet. 1:4.—Wisd. 6:12.

"Αμεράτιον, ου, ο, η, adj. (i. q. ἀμφατικῶς,) unfading; hence, enduring, 1 Pet. 1:4.—Wisd. 6:12.
Aμαρτίας, ας, η, (ἀμαρτάνω,), pp. miss, failure, etc. In N. T. metaphor.

1. aberration from the truth, error; John 5: 46 τις ἐκλύχη μετρὶ ἀμαρτίας; where it is opp. to ἡ ἁμαρτία. John 16: 8, 9. —Thuc. 1: 32.

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


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

c) by meton. of abstr. for concrete, 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 γυναῖκα ἁμαρτίαν ἑπιφνεῖν, for ἁμαρτωλόν ἐπιφνεῖν, i.e. has treated as if he were a sinner. Heb. 12: 4 πώς τὴν ἁμαρτίαν, collect for the adversaries of religion.


e) by meton. prouenness to sin, sinful desire or propensity, John 8: 34. Rom. 6: 1, 2, 6, 12, 14. 7: 8. 17. al. Heb. 3: 13 ἀπαθεῖ τῆς 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 ἀπένθη τὴν ἁμαρτίαν, 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 τὰς ἁμαρτίας and ἄφησι τῶν ἁμαρτιῶν, to remit sin or the remission of sins, i.e. the punishment of sins, Matt. 9: 2, 5, 6. 26: 23. Luke 7: 47, 48, 49. John 20: 23. Heb. 10: 4. et saep. —John 9: 41 ἁμαρτία ἐμῶν μένει, i.e. your guilt and exposure to punishment remain. So ἔσων ἁμαρτίας, to have sin, i.e. to be guilty and liable to punishment, John 4: 19. 15. 22, 24. 1 John 1: 8. al. —1 Cor. 15: 17 ἐὰν ἔτοι ἐν ταῖς ἁμαρτίαις ἐμῶν, ye are yet in your sins, i.e. are still under the guilt and exposed to the punishment of your sins. Heb. 9: 28 χεῖρις ἁμαρτίας, without sin, i.e. he shall appear the second time not εἰς ἀνθρώπους ἁμαρτίας, not for the putting away of the consequences of sin, as is said in v. 26. —So Sept. and ἀμαρτίας Lev. 22: 9. Num. 9: 13. Lam. 3: 39. "Ἑλενμ Ἐς Ἄραχ. 14. 19. Prov. 10: 16. Ez. 3: 20. ἄμαρτια Is. 5: 18. 53: 6, 11. Al.


Ἀμαρτιώς, ou, ὁ, η, adj. (ἀμαρτάων, q. v.) pp. erring from the way or mark. In N. T. metaph. as adjct. and subst.

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

be an antidote against drunkenness, whence its name.


Άμέριμνος, ου, δ', ἵ, adj. (a pr. and μεσών, without care, void of anxiety, 1 Cor. 7: 32. Matt. 25: 14. —Wisd. 6: 15. 7: 23. Herodian. 2. 4. 3.


Άμετακάλυπτος, ου, δ', ἵ, adj. (a pr. and μετακάλυπτημα, immovable, unmoved, firm, 1 Cor. 15: 58. —Dion. Halic. 8. 74.

Άμεταξίλης, ου, δ', ἵ, adj. (a pr. and μεταξίλημα poenitet me, not to be repented of, and hence unchangeable, immutable, certain. Rom. 11: 29. 2 Cor. 7: 10. So Heb. δικαίωμα 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.

Άμεμοιογις, ου, δ', ἵ, adj. (a pr. and μεμοιογία, to change the mind,) inflexible, impudent, obstinate, sc. καθώς Rom. 2: 5. — Test. XII Patr. in Fabr. Cod. Pseud. V. T. I. 685. Clem. Alex. Strom. 5. 1.

Άμέτρος, ου, δ', ἵ, adj. (a pr. and μέτρον, without measure, immoderate. 2 Cor. 10: 13, 15, εἰς τά ἀμέτρα, adv. for
Aμήν, amen, Heb. γενομάνω, is strictly an adj. true, certain, faithful; as γενομάνω, Sept. ἡ γενομανή, Is. 65: 16. The Heb. word γενομάνω occurs often in O. T. as an adverb, truly, surely, certainly; usually at the end of a sentence, where it serves to confirm the words which precede, and invite the fulfilment of them, so be it, fiat, Sept. ἅμην or γένομαι. So in oaths or imprecations, where the people answer γενομάνω, and thus bind themselves, Neh. 5: 13, Sept. ἁμην. Dent. 27: 15—26, Sept. γένομαι. Or in praising God, when the assembly respond to the reader or choir, γενομάνω, as Ps. 41: 14. 72: 19. 89: 53, Sept. ἁμην, comp. 1 Chr. 16: 36 et Neh. 8: 6, Sept. ἁμην. Ps. 106: 48, Sept. γένομαι. Or lastly by individuals after an imprecation, Num. 5: 23, Sept. γένομαι, or to a command, 1 K. 1: 36, Sept. γένομαι. More rarely γενομάνω stands in O. T. at the beginning of a sentence, for the sake of emphasis, assuredly, verily, in truth, Sept. ἁλγανθαγες, Jer. 22: 6, and also γενομάνω, Sept. ἡ γενομανή, 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 ἁμην, ὁ ματαις ὁ πιστος και ἀληθινός, the true, viz. the faithful and true witness, where the last words explain the first. See Is. 65: 16 above.


3. As an adv. at the beginning of a sentence, by way of asseveration, truly, assuredly, certainly, verily, Matt. 5: 18. 16: 28 coll. Luke 9: 27 ἄληθως. Matt. 25: 40. Luke 4: 24 coll. v. 25.—In John it is repeated, ἁμην, ἁμην, John 3: 3. 5. 11. 5: 19. 8: 51. al. asp. —Very rarely in this sense in the end or middle of a clause; Rev. 1: 7 ναι, ἁμην, yea verily! 2 Cor. 1: 20 το ναι κα το ἁμην, are yea and amen, i. e. are most true and faithful. At.

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

Philo de Temulment. p. 245, 290. de Monarch. lib. 2.


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


Ἀμφισμον ἱππ. 15, 17. ἔκαστος Ecc. 9: 12.—Herodot. 1. 141. ib. 2. 95.


Ἀμφιπόλις, ἡ, ἄμφιπολις, 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.

Ἀμφισοδος, ὁ, τό, (also ἄμφισος, fr. ἄμφιος and ὄδος,) 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. ἁμφίσοδα· αἱ ἄμφια, ἀγναλ, δίοδοι.


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

"Αμωμος, ου, ο, η, adj. (α pr. and αμωμος), spotless, without blemish.
a) pp. 1 Pet. 1: 19 άμωμοι άμωμοσ, spoken metaphor of Christ, a lamb without blemish, as was required by the Lexical law in regard to all victims; see Lev. 1: 10. 22: 19—22, where Sept. for άμωμοσ. So Heb. 9: 14.—Test. XII Patr. Fabr. Cod. Pseud. 1. p. 724.

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


1. Άν, 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 αν for ειπα; see the next article. For the general use and power of αν in classic writers and in N. T. see Buttm. § 139. 5 sq. Matth. § 598—600. Hermann de Part. αν, and ad Vigier. p. 812—829. Winer Gr. § 43.—In N. T. the use of αν is generally conformed to that of classic writers, but sometimes not.

1. As conformed to classic usage.

1. With the Optative, in a clause not dependent, it indicates that the suppo-
sition or possibility expressed by the simple Opt. will, under the circum-
stances implied by αν, be realized. Hence it is found

a) in vows, wishes, etc. once, Acts 26: 20 ειςαυιρυν αν του θεου. I could pray to God, and under the circumstances do pray to him. — So σουλογυρυν αν 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 τι αν ηθλοι καλησια αντιον; how he might wish him to be called? i.e. since he was to have a name, what that name should be. Luke 9: 46. John 13: 24. Acts 2: 12. 5: 24. 17: 18. 21: 33. al.—Jos. Ant. 8. 14. 2. Xen.Mem. 2. 1. 24. Anab. 7. 6. 6.

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


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

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

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

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

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

2. As an adv. or rather in a false construction, perhaps, possibly. So once before an Infinit. 2 Cor. 10: 9 ὥσον μὴ δοξάζω, ὡς ἐν ἐκφοβίζω τίμια, which is probably to be resolved by ὡς ἐν ἐκφοβίζω τίμια, as if I wished to terrify you; comp. Plat. Crit. p. 44, B, πολλοῖς δοξα, ὡς—ἀληθευμάι. Winer § 43. 6.—Once also without any mood, 1 Cor. 7: 5 μὴ ἀποστειρεῖτε ἀλλήλων, εἰ μὴ τί ἐν [γένοι-το] ἐκ συμφωνίας πρὸς καυρίων, unless perhaps by mutual consent. Winer § 43. 1.

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

Ἀνέκα, prep. governing in Greek poets the Dat. on, upon, in, Hom. II. 1. 15; but in prose writers the Accus. on, in, as ἀνά στόμα ἔχον, to have always in the mouth. See Buttm. § 147. n. 2. Vig. p. 574 sq. and Herm. ib. p. 555. In N. T. only with an accus. in two significations, viz.

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

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

Note. In composition ἀνά denotes 1. up, upreared, as ἀναβαίνω. 2. back, again, Lat. re- implying repetition, increase, intensity, etc. as ἀνακαρνήσα, ἀναφεύρα, ἀναγγέλλω.


Ἀναβαίνω, f. βήσομαι, aor. 2 ἀνάβην, aor. 2 imper. ἀναβαίνω and ἀνάβας Rev. 4: 1, cf. Buttm. p. 223, 260, (ἀνα and βαινω) to cause to ascend, Herodot. 1. 80. In N. T. to go up, to ascend, sc. from a lower to a higher place; constr. with ἄνω et seq. gen. of place whence, and with εἰς, ἐπί, πρός, seq. accus. of place whither, or ὅπε Rev. 4: 1.


Ἀναβαδόν, a. ἀνά, to cause to ascend or mount, Xen. Cyr. 4. 2. 23. 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 τοπος Gen. 37: 28, coll. Ex. 3: 17.
Lam. 2: 10. — Spoken of ships, to haul to land, Xen. H. G. 1: 1. 2 πρὸς τὴν γῆν ἀναβλέπω τός λατοῦ τειχεῖας.


2. to look again, see a. in the sense of to see again, recover sight, spoken of the blind, Matt. 11: 5. 20: 34.


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


'Αναβόλητος, ἡς, ἡ (ἀναβάλλον q. v.) earth thrown up, Xen. Anab. 5. 2. 5. In N. T. delay, putting over, in a forensic sense, Acts 25: 17. — Jos. Ant. 3. 2. 3. Dionys. Hal. 11. 33. Thuc. 2. 42.

'Ανάγαγων, οὐ, τό, (ἀνὴ καὶ γαῖα i. q. γῆ,) i. q. ἀνάγαγων, for which it is substituted in the later editions; written also ἀναγαγόνω, ἀνάγαγον, 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 ἀναγαγόνων. — See Calmet, art. House, p. 509. Comp. Ταφιόν.

'Αναγγέλλω, f. γελό, aor. 1 ἀναγγέλλω, aor. 2 pass. ἀναγγέλλω Rom. 15: 21. Sept. Is. 52: 15. cf. Buttm. § 101. n. 4. marg. to announce, to make known, to declare, to tell; trans. and absol. In various connexions, e. g. spoken of things done, events, etc. to relate, to tell, Mark 5: 14.] 5: 19. Acts 14: 27. 15: 4. 16: 38. 2 Cor. 7: 7. to bring word, to inform, John 5: 15. — Xen. Anab. 1. 3. 21.


'Αναγεννάω, o, f. ἰσα, pp. to beget again; metaph. to regenerate, to renew, sc. by a change of carnal nature to a christian life; trans. 1 Pet. 1: 3, 23. It is the same as ἐνόν τοῦ Θεοῦ ἐναντιον Gal. 3: 26; or τέκνων τοῦ γεννηθέντι v. e. Θεοῦ γεννηθέντι John 1: 12, 13. 1 John 3: 9; or ἐνόντων γεννηθέντων 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 δ λόγος; δ' ἀναγεννητόν τῶν ἀναμφότερων, εἰς ἀληθείαν αὐτῶν ἀναγινώσκων. For the Rabbinic ἐκφανεται, ἐκφανεται, new creature, see Schoettg. Hor. Heb. ad 2 Cor. 5: 17.

'Αναγεννώσκο, o, f. όσωμ, aor. 2 ἀνέγερσα, perf. pass. ἀνέγερσαι, aor. 1 pass. ἀνέγερσθην, (ἀνή intens. and γενόσκω to know,) to know accurately, II. 13. 734. to distinguish, Herodian. 7. 6, where others read διαγινώσκο. In N. T. to know by reading, i. e. simply to read, trans. and absol.

Aναγχαίος, f. ásw, (άναχνη), to necessitate, to compel, to constrain, trans.
a) to compel, sc. by force, threats, circumstances, etc. Acts 26:11. 28:19.
Mem. 1. 2. 44.
b) to constrain, sc. by entreaty, invitations, etc. to persuade, Matt. 14:22.

Aναγχαίος, α, ον, (άναχνη) compulsive, Od. 17. 309. 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 αναγχαίας χρειάς,
necessary wants.—2 Mac. 4:23. Jos. Ant. 2. 5. 6. Xen. Mem. 4. 5. 9.
b) necessary from custom and habit, e.g. Acts 10:24 αναγχαίους qilôous,
necessary or near friends.—Jos. Ant. 10. 1. 2. ib. 7. 6. 1. Polyb. 5. 71. 2.
c) neut. αναγχαίος, impers. necessary, right, proper. Acts 13:46 είτιν ἡν ανα-
γχαίος, it was necessary, i.e. it was matter of duty. Heb. 8:3 δέν αναγχαίοι [ἐστί],
whence it is necessary, i.e. it necessarily follows. Phil. 1:24 αναγχαίοτερον [ἐστι],
de νυμα, is more necessary, more profitable, for you.—Ignat. ad Trallian. § 2.
Xen. Oec. 2. 14. Dem.462. 25.—So αναγχαίοι ύδριμα, to regard as necessary, to think
necessary or proper, 2 Cor. 9:5. Phil. 2:

Aναγκαστικός, adv. (άναγκαστικός fr. ανάγχη) by constraint, unwillingly; opp. to ἵππον;
1 Pet. 5:2.

Aνάγχη, ἕα, η, 1. necessity, need.
a) as arising from the influence of other persons, constraint, compulsion,

1 Cor. 7:37. 2 Cor. 9:7. Philem. 14.—
Xen. Cyr. 8. 1. 20.
b) as arising from the good or bad disposition of a person or persons, or
from the nature and circumstances of the case, Matt. 18:7. Heb. 7:12. 27.
2. 1. 15.
c) spoken of the obligation of duty; ανάγχην ἡξεων, to be right, proper, just,
I have need, I must needs, Luke 14:18.
23:17. Jude 3. Rom. 13:5. 1 Cor. 9:
16.—Xen. Cyr. 2. 4. 12.
2. unavoidable distress, calamity.
12:10. 1 Thess. 3:7. So Sept. for ἐν
Ps. 23. 17. 107:6. ἐν Ps. 119:143.
νομή Job 27:9.—Tob. 3:7.
11. Jos. Ant. 2. 5. 2. ib. 2. 9. 3. Diod.
Sic. 4. 43.

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

Aναγγελός, ες, η, (άναγγελονθ q. v.) reading, whether public or private,
Acts 13:15. 2 Cor. 3:14. 1 Tim. 4:13.
Sept. for ἐν Neh. 8:3. — Esdr. 9:
45. Polyb. 9. 1. 5.

Aνάγω, f. ἄω, aor. 2 αναγανομ, aor. 1 pass. αναγγέλθν in Mid. sense,
Buttm. § 130. 2. (άνα and ἄω), to lead up, to conduct or bring up, sc. from
a lower to a higher place; trans. with a dat. of person, or εἰς c. accus. of place
whither, etc.
a) gen. Matt. 4:1 αναγγέλθν εἰς τὴν
γένη, i.e. from the banks of the Jordan
into the hilly desert region, coll.
2:22 εἰς Ἰερουσαλήμ, see in Ἰερουσαλήμ.
22:66 εἰς τὸ συνεδρίον, to the Sanhedrim,
which sat in or near the temple. Acts
9:30. 16:34 εἰς τὸν οἶκον αὐτοῦ, i.e.
from the dungeon into his own house.
So Sept. for τοῦτον Gen. 50:24. Ex:
5.—Od. 14. 272.—Acts 7:41 αναγγέλθ
Ἰωάννῃ τῷ τιμώκῳ, offered sacrifice, i.e.
led the victim up to the altar, or laid
the sacrifice upon the altar; so Sept. and
Heb. ἐν τῇ τιμώκῳ, to offer sacrifice, 1 K.
'Αναδείκνυμι 5, where Sept. ἀναφέρω and ἀναφέρεται. — Philo de Agrie, p. 205.
Herodot. 2. 60.—Acts 12: 3. ἀναγαινόντων, to bring up from the prison before the tribunal and in the presence of the people; coll. v. 6.—2 Macc. 6: 10.—So ἀναγαίνει τέκνοις, to bring up from the dead, to raise from the dead, Rom. 10: 7, Heb. 13: 20. So Sept. and τί θύμων Ps. 30: 4, 71: 20.


'Αναδείκνυµαι, aor. 1 ἀναδείκτεῖαι, 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 τῷ ἐναντίον.—Polyb. 6. 29. 10, 7. Diod. Sic. 11. 45. Jos. Ant. 1. 16. 2.

'Αναζάω, ὁ, ἰ. ἱ. ὁνομάζω, aor. 1 ἀναζώω, to revive, in the sense of to rouse up, become vigorous, Rom. 7: 9 ἤ ἀναζώµεναι ἡ φύσις. In the sense of to live again, Rom. 14: 9 et Rev. 20: 5 ἀναζώµενοι, in earlier editions; later ones ἐζώµενοι. — Artemid. 4. 82.—Metaph. to adopt a better life, to reform, Luke 15: 24, 32.


'Ανακοίνωνμαι, ὁ, ἵ. ἱ. ἀνακοίνωνµαι, to gird up, se. with a belt or girdle. Mid. ἀνακοίνωνµαι, 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, ἀνακαλέομαι τοὺς ὕπονυμους τῆς διανοίας, who hold their minds in constant preparation. So ἔλθεν Job 38: 3. Prov. 31: 17. Jer. 1: 17.

'Ανακοινοποιεῖναι, ὁ, ἵ. ἱ. ἄνακοινοποιεῖται, ἀνακοινοποιοῦντος, from ἀνακοινοποιοῦν, live coals or embers, a bellows, comp. ὄζως and πύρος, to kindle up, rouse, se. a fire, etc. In N. T. metaph. spoken of spiritual gifts, to cultivate, trans. 2 Tim. 1: 6. So Sept. for τῷ ἀνακοίνων, Gen. 45: 27.—1 Macc. 13: 7 τῳ πνευμα. Jos. Ant. 8. 8, 5. ib. 9. 8, 6. Xen. Επ. 10, 8, 16.

'Ανακάλλομαι, aor. a φαινοµεν, to grow green again, to flourish again, Ecclus. 46: 12. Wisd. 4: 4. Hom. II. 1: 236. trans. to cause to flourish, to produce, e. g. fruit etc. Ecclus. 50: 10. and metaph. as ἐφηναι, εὐλογεῖν, Ecclus. 1: 18. 11: 22. —In N. T. metaph. and intrans. to flourish again, be again prosperous. Phil. 4: 10 οὕτω ἵνα καλῶται ὁ πόρος ὑμών, 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.'

'Αναδέµαι, ἄνα, ἵ. ἵ. ἄναδεµαι, to place or lay up, a later form instead of ἀνάδηµα. Morcis ἀνάδηµα, ἄτυχος.
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. 322. The same custom was initiated 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.

Ἀνάθημα, ἀνάθημα, ἀνάθημα τό (ἀναθηματικός) 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. 322. The same custom was initiated 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.


Ἀναφέρω, ἀναφέρω, ἀναφέρω, ἁναφερω, ἀναφερεῖν aor. 2 ἁναφικός, whence in later editions the forms ἁναφερικός, ἁναφερικός, Acts 2:23. 7:21. Sept. Is. 38:14; for which see Winer Gr. § 13. 1. butt. § 96. n. 1. marg. to take up, lift up, trans. sc. from the ground, Aet. V. H. 5. 16. Sept. for ἀναφερεῖν Ex. 2:10. ἀναφερεῖν Num. 16:37. or for burial, Dem. 1069. 2. —In N. T.

1. Mid. to take up; trop. spoken of children, to take to one's self; to adopt, to bring up; Acts 7:21 αὐτὸν ἁναφικός, i. e. Pharaoh's daughter took him up, adopted him, etc. —Diod. Sic. 3. 57. Arrian. Diss. Epict. 1. 23. 7. Hesych. ἁναφερεῖν to ἐπιτίθον· ἀναφερεῖν. So Lat. tollo. Cic. Div. I. 21. al.

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

a) spoken of things, to destroy, to abolish, Heb. 10:9.—Test. XII Patr. in Fabric. Cod. Pseud. V. T. I. p. 681 ἃ
ταυτίσωσι τὴν ἀναφέρει τὸ μῦσον, ἢ μετανοών "τὴν ἀναφέρει τὴν ἀπελευθέρωσεν." p. 691. Xen.Cyr. i. 1. 1.


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

Ἀνακανόνω, ὡς, f. ὡς, for this later word, renewal, renovation, i.e. metaph. emendation of the heart and life, change from a carnal to a Christian life, Rom. 12: 2. Tit. 3: 5. Comp. John 3: 5.

Ἀνακαλύπτο, f. ὅψω, to unveil, uncover, Sept. for τῇ ἑξέρχεσθαι 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 μείωσεν, μη ἀνακαλυπτό- μενον, 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 ἀνακαλυπτό- μενον προσώπων, with unveiled face, i.e. all impediments to knowledge being removed, coll. v. 13. So Sept. and Ἐρωτ. Job 28: 16. Is. 22: 14. Prov. 20: 22. Ἐρωτ. Is. 3: 17. — Tob. 12: 7. Polyb. 4. 85. 6.


Ἀνακαλυπτέο, f. κάλαμος, 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 ἀνακάλυψις. In this sense ἀνακαλύπτον serves as the neut. or pass. of the act. ἀνακάλυψις. In N. T. 1. to be laid out, as a dead body, Mark 5: 40 in text. recept.

Ancient Greek text

Ancelatho,

...Ancelatho, σαμ, f. υσω, (ανω and κεφαλαω sum, summary,) to sum up, recapitulate, as an orator at the close of his discourse; Quint. 6. 1, "rerum repetitio et congregatio, quae Graecis ancelyathos dicitur." In N. T. ancelyathoμαι, σαμαται to comprehend several things under one, to reduce under one head. Rom. 13: 9 all the commandments ancelyathomai are comprehended i.e. summed up in this one precept, sc. of love. Eph. 1: 10 ancelyathosagatai τα πάντα ἐν τῷ Χριστῷ, to bring all things into one in Christ, i.e. to introduce a unity of feeling and of expectation among all beings both in heaven and on earth, by means of the Christian dispensation, especially between Jews and Gentiles; cf. Eph. 2: 14, 15.—Epiph. adv. Haeres. 31. 30 τὴν ἐν τοῖς οὐρανοῖς παροναίαν αὐτοῦ [Χριστοῦ] ἐπὶ τὸ ancelyathosagatai τὰ πάντα κ. τ. λ.

Ancelathio, f. lvαν, trans. to cause to lie upon, i. e. a) pp. to lay down, spoken of an infant, Luke 2: 7.—II. 4. 113.

Ancelathio, f. ζω, to beat or drive back, Jos. Ant. 2. 16. 2. In N. T. trop. to check, impede, hinder, trans. Gal. 5: 7 τις ἵμας ἀνέκοψε; where later editions read ἐνέκοψε.—Wisd. 18: 23 τὴν ὅρφην. Philo de Monarch. p. 821.


Ancelathio, f. ζω, (ανω intens. and κεφαλω) trans. and absol. pp. to separate or divide up; in N. T. trop. to examine carefully, to investigate, to inquire.

a) genr. Acts 17: 11 τὰς γραμμας. 1 Cor. 10: 25, 27 μηδὲν ancelyathontes, not anxiously inquiring, sc. whether the meat had been offered to idols; see in ἀλφογνημα.—Sept. for τῷ 1 Sam. 20: 12. —Jos. Ant. 5. 9. 3 ἀνέκοψε τὰς εἰθ. 4. 6. 2. Xen. Cyr. 1. 6. 13.

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 ancelyathetai, where it is parallel with ἐξεζήτηται, i.e. convinced of his error and condemned, coll. v. 25.—Phavorin. ancelyathov τὸ παροχθὲν ἐξετάζω, ἐι καλὸς ἡ κακὸς ἐπράξης.


Ancelathous, f. ληψωμαι, aor. 2 ancelyathoν, aor. 1 pass. ancelyathη, to take up, trans.
a) genr. sc. from the ground, Sept. for τὰ τῶν ἐκ τοῦ ἔργου, he was taken up, received up, into heaven, Mark 16: 19.


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

Hesych. καὶ ἀνάλογοιαν καὶ μέτοχον ἀναλόγου.

Ἀναλογίζομαι, f. ισομ, to reckon on, 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.

Ἀνάλογος, οὖς, ὁ, ἡ, ὁ, ἡ, adj. (a pr. and ἀλείρι), not salt, insipid. Mark 9: 50 ἐὰν τὸ ἄλαν 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. ἀπὸ τοῦ ἀναλόγου.


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


Ἀναμμηνήσκο, f. μνήμω, aor. 1 pass. ἀναμνήσθην with mid. signif. Buttm. § 136. 2; to call up to mind, to remind, cause to remember.

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

— In the sense of to admonish, to exhort, 2 Tim. 1: 6.

b) Mid. ανακακίας, to call to mind, to recollect, to remember, absol. Mark 11: 21. — With a gen. of thing, Mark 14: 72 ἀκακίας τοῦ φήματος, Butt. § 132. 5.


Ἀνανεώο, ous, φο, (ἀνά and νεών) to renew; Mid. ἀνανεώμας, ούμας, to renew one's self, etc. e. g. τὴν φίλλον 1 Mac. 14: 18, 22. τον ὄρον Thuc. 5. 18. In N. T. to renew one's self; to be renewed, se. in spirit, τὴν πνεύματι, Eph. 4: 23, i.e. to be changed from a carnal to a christian spirit and life. Comp. ἀνανέων Ps. 51: 12. — Marc. Antonin. 4. 3. ἀνανεῶν αὐτῶν.

Ἀνανίσσω, φο, to become sober again, sc. ἐκ μεθύσσεσθαι Lucian. Hermot. § 83.


Ἀναβάεις, α, ο, Ἀναβανίς, Heb. ἄναβεις (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.


3. of a high priest of the Jews, about A. D. 47, the son of Nephebus. He was sent as a prisoner to Rome by Quadratus governor of Syria, and Jonathan appointed in his place; but being discharged by Claudius, he returned to Palestine, and Jonathan being murdered through the treachery of Felix the successor of Quadratus, Ananias appears to have performed the functions of the high priest, as a πρός or substitute, until Ismael the son Phabeus was appointed to that office by Agrippa, about A. D. 63. Ananias was afterwards killed in a tumult. Acts 23: 2. 24: 1. — See Jos. Ant. 20. 6. 2. ib. 20. 8. 5, 8. B. J. 2. 17. 9. On the ἀναβανία of the high priest, see Buxt. Lex. Ch. Rab. Tal. 1435 sq. Krels Obsb. in N. T. e Joseph. p. 3 sq. 114, 175. Comp. 2 K. 25: 18.


Ἀναβανίας, adv. unworthyly, i. e. in an improper manner, irreverently, 1 Cor. 11: 27, 29. — 2 Macc. 14: 42. Herodian. 2. 7. 6.


Ἀνακαω, f. άναω, to cause to cease or desist from, ll. 17: 550. to cause to rest, to give rest to, trans. Jos. Ant. 3. 2. 5. Xen. Cyr. 7. 1. 4. — In N. T.

a) metaph. to give rest, sc. to the mind, to free from sorrow or care, to refresh, re-

Ἀναπρόσωπον, v. tιω, f. ζω, to make up, i. e. to call in, to exact, e. g. a debt, in some MSS. Luke 19: 23, instead of ἀν έφορα—Xen. Anab. 7. 7. 31.


Ἀναστέυω, f. ωσω, to shake up or backwords and forwards, e. g. the hands, Thuc. 4. 38.—In N. T. metaph. to stir up, instigate, sc. ἄν έξων, Mark 15: 11. Luke 23: 5. — Aquila for ἄφων Job 2: 3. Diod. Sic. 13. 91. Dion. Halic. 8. 83 τολῆς.

Ἀνασκευαζόμαι, f. Ὀσω, (ἀνά and σκέως fr. σκέως) 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 τήν Λευκόν καθέλων καὶ ἀνασκευάζω—Hence, in N. T. metaph. to destroy, e. g. τίς ψυχής, to pervert, sc. from the truth, fatally, Acts 15: 24.—Polyb. 9. 31. 6 άφων καὶ συνήχειας. 12. 25. 4 τήν κοίνην φημι.


Ἀναστάσις, ἐος, ἡ, (ἀνάστημι) a rising up, c. g. from a seat, Sept. for ἀναστάσις Lam. 3: 63. Thuc. 1. 133. from ambush, Polyb. 5. 70. 8. in order to do any thing, Sept. for ἀναστάσις Zeph. 3: 8. a rising, i. e. an insurrection, Dem. Olynth. 1. 1.—Hence in N. T. 1. a rising up, as opp. to ἄναστασις, fall; by meton. the author or cause of rising up, i. e. metaphor. the author of a better state, of higher prosperity, of eternal happiness, Luke 2: 34.—Others here take ἀναστάσις in the sense of breaking up, removal, as in Jos. Ant. 10. 9. 7; and as referred to the mind, disturbance, agitation, affection, 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, ἐν τῇ ἐκατον ἑβδομῇ, John 11: 24; either simply ἀναστάσις, or ἀναστάσις 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, εἰς ἀναστάσιν ζώης — εἰς ἀναστάσιν κρίσεως, resurrection unto life, i. e. eternal happiness; resurrection unto condemnation, i. e. eternal misery. Heb. 11: 35 οἱ κρίσιμοι τῶν ἀναστάσιμοι τίτιων, 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 δικαιῶν, 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.
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Aνατέλλω

d) by meton. the author of resurrection, John 11: 25.

'Αναστασιών, ὁ, τ. ὤν, (ἀνάστατος fr. ἀνίστημι, ) found only in later Greek, and equivalent to ἀνάστατον ποιεῖν in earlier writers; see Sturz de Dial. Alex. p. 146. II, Planck de Indole, in Bibl. Repos. I. p 684; to drive out, expel, Aquil. and Symm. interps. for τινὰς Ps. 11: 20. ἑαυτῷ Ps. 59: 12. to devastate, destroy, as cities, Jos. Ant. 8. 12. 2. ib. 10. 6. 2. and so ἀνάστατον ποιεῖ Thuc. 6. 76. — Hence in N. T. to disturb, to agitate, to put in commotion, trans. spoken of cities, Acts 17: 6. 21: 38. of the minds of Christians, Gal. 5: 12. coll. v. 10.


'Αναστρέφω, ὁ, τ. ὤν, aor. 2 pass. ἀναστρέφον. 1. to turn up, to overturn, trans. e. g. τάς τραπέζις John 2: 15. —Ecles. 36: 12. coll. 12: 12. Judith 1: 13 τῆς δίνας, i. e. the host of the enemy. Philo de Nom. mutat. p. 1082. Xen. Venat. 9. 18.


3. Mid. ἀναστρέφομαι, and aor. 2 pass. (Buttm. § 136. 2) to turn one's self around, to be turned around, etc. i. q. Lat. versari, or as in comm. English, to turn one's self or one's hand to any thing; c. c. ἐν seq. dat.

a) spoken of place, to move about in a place, i. e. to sojourn, to dwell in, Matt. 17: 22. 2 Cor. 1: 12. So Sept. and ἐν τῇ ἡμέρᾳ Josh. 5: 5. Ez. 19: 6. — Jos. Ant. 1. 2. 1. Hesych. ἀναστρέφομένως περιμετρύνον. —Spoken of a thing, a thing, etc. to be occupied with, to be in, live in, e. g. ἐν πλάγι, 2 Pet. 2: 18. — Eclesus. 8: 8 ἐν παρομοιαία 39: 3. 50: 28. Wisd. 13: 7. Jos. Ant. 2. 7. 5 περιομαι, i. e. to be employed in pasturing flock, etc. Xen. Ag. 9. 4.


'Ανατέλλω, f. τελῶ, aor. 1 ἀνατέλλω, perf. ἀνατέλτων.


spoken of mental culture, to educate,
Acts 22: 3.—Herodian. 1. 4. 8.

Alexander, f. άυανήνον, pp. to light up, as lamps, Od. 18. 310. to make appear, to show, Xen. Conv. 4. 12 αύτί μοι ἴνα σκαίνην. — In N. T. Mid. ἴνα σκαίνην, to show one's self, to appear, Luke 19: 11. So Sept. Job 11: 18 ἴνα σκαίνην οὐχι. — Pass. to be shown, i.e. to have pointed out to one's self; Acts 21: 3 ἴνα σκαίνην τὴν Κυπρίαν, being shown Cyprus, i.e. having it pointed out to them as visible in the distance. In the Act. ἴνα σκαίνην 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. 302 ἴνα σκαίνην δὲ αὐτὸν τὴν γῆν εἰδον αὐτοῖς οἱ στρατηγοὶ.

Alexander, f. αἰνίγονα, nor. 1 αἰνίγονα, nor. 2 αἰνίγγκοι.
1. to bear upwards, to carry up, to lead up, sc. from a lower to a higher place, trans. seq. εἰς c. accus. of place whither, Matt. 17: 1. Mark 9: 2. Luke 24: 51. Sept. for τὴν ἡμέραν 1 Sam. 17: 54. 2 Chr. 29: 31. τὴν ἡμέραν 1 Chr. 15: 3, 12, 14. 2 Chr. 5: 1, 3, 4. — Lucian. Dial. Deor. 20. 9 τινα. —Spoken of sacrifices, to offer up, i.e. place upon the altar, εἰς τῷ θυσιασθῆναι, James 2: 21. So Sept. for τῇ ἡμέρᾳ Gen. 8: 20. Num. 23: 2. 2 Chr. 1: 6. Hence also without εἰς τῷ θυσιασθῆναι.
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 οὕτως τὰς ἀμαρτίας ἡμῶν αὐτοῦ ἀνέγαγεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τῷ θύσιν, 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. ἀναγγέλων for η ἡμέρα.
So Num. 14: 33 ἀνέγαγον τὴν πορείαν ἑμῶν for Heb. η ἡμέρα.

Alexander, f. άυαψτόλος, f. ἀυαγγέλων, f. ἀγγέλων, to lift up the voice, i.e. to exclaim, cry out. Luke
1: 42 ἑκτίμω, for which construction see in Ἀνάγνωσις b. Sept. for ἑκτίμων 1 Chr. 15: 28. 2 Chr. 5: 13. — Plut. Cic. 37. Polyb. 3. 33. 4.

Ἀνάγνωσις, εος, ἡ, (ἀναγνωστικὸν pour out upon,) a pouring out, effusion; in N. T. metaph. 1 Pet. 4: 4 εἰς τὴν αὐτὴν τίς ἀνωτάτως ἀνάγκην, 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.


Ἀναπνεύσας, f. ἁπλω, ἁπλω τo breathe, to cool,) to draw breath again, to take breath, i.e. to revive, be refreshed, intrans. Sept. for ἐπεπνεύσατο Ex. 23: 12. Ἰουδ. 15: 19. ἅπλω Ps. 39: 13. ἅπλω 1Sam.16: 23. to refresh with cooling, trans. Hom. Od. 4. 568. Bion 1. 85. — In N. T. genr. to refresh, recreate, trans. 2 Tim. 1: 16 ὅτι πολλὰς μὲ ἀναπνέεις, i.e. has often delighted, gratified me. — Act. Thom. § 19 τοὺς τεθηλιμένους. Ignat. ad Ephes. § 2. Hom. II. 13. 84 φιλῶν ἅπλω, Herodot. 7. 59.


Ἀνδρέας, οὖς, ὁ, Andrew, pr. name of one of the Apostles. He was a Galilean, born at Bethsaida, John 1: 45; and was at first a follower of John the Baptist, John 1: 41 coll. v. 35; but afterwards became a disciple of Jesus, along with his brother Simon Peter, Matt. 10: 2. 2.

Ἀνδρονίκος, f. ἡ, ἄνδρον to render manly or brave, Xen. Occ. 5. 4. — In N. T. Mid. ἀνδρονίκμαι to show one’s self a man, 1 Cor. 16: 13. Sept. for πρὸς Deut. 31: 6, 7. Josh. 10: 25. ἕξον. Josh. 1: 6, 9. — 1 Macc. 2: 64. Xen. Anab. 4. 3. 34.

Ἀνδροφόνος, οὖς, ὁ, Andronicus, a Jewish Christian, the kinsman and fellow-prisoner of Paul, Rom. 16: 7.

Ἀνδροφόνος, οὖς, ὁ, ἄνδρον ἄνδρον, a homicide, murderer, 1 Tim. 1: 9. — 2 Macc. 9: 23. Plato Eutyp. c. 2.


Ἀνευδοχητός, οὖς, ὁ, ἄνευδοχητὸς, adj. (a pr. and ἐνδοχητον to relate,) what cannot be related, i.e. unspoken, unutterable, 2 Cor. 9: 15. — Spoken of God, Athenagor. Apol. p. 10. So ἀποφθέγματος Xen. Cyr. 7. 1. 32.

Ἀνεκλάλητος, οὖς, ὁ, ἄνεκλάλητος, adj. (a pr. and ἐκλαλεῖν to speak out,) unspoken, ineffable, 1 Pet. 1: 8. — Ignat. ad Eph. c. 19 τοῖς αὐτῶν ἀνεκλαλητον ἡμῖν.


"Anýlatoς, defect. (άνα and ἤλω), 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. metaphor. to pertain to any thing, i.e. to be fit, proper, becoming; only impers. ἀνίκευν Col. 3: 18. and partic. neut. τὸ ἀνίκευν, τὰ ἀνίκευντα, that which is proper, becoming; Eph. 5: 4. Philem. 8. — Herodot. 6. 109. Suid. ἀνίκσαςς τὸ πρεσπον.

"Anýleros, ou, ὁ, ἅρπας, Genus. p. 47. § 58. p. 96. 1. a man, i.e. an adult male person, Lat. vir, Heb. גָּאוֹן.


c) trop. ἀνήρ, 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.


Ἀνθρωπολογείω, ὑς, t. ὑσον, (ἀντὶ and ὄνομον q. v.) Mid. ἀνθρωπολογεῖο- μαι, ὑμῖν, pp. to mutually utter the same things; hence spoken of two parties, to make an accord, Polyb. 5. 105. 2. Also, alternately or mutually to confess or profess, e. g. τάς ἀμαρτίας Jos. Ant. 8. 10. 3. Esdr. 8: 91. — In N. T. Mid. to profess publicly, i. e. to praise, to celebrate, pp. alternately, as in the temple worship; seq. dat. Luke 2: 38 καὶ εἰκή ἀνθρωπολογεῖον τῷ κυρίῳ, and she likewise praised the Lord, i. e. as Simeon had just before done. So Sept. for τῷ σῶτερ Ps. 79: 13. and ἀνθρωπολογεῖοι for τῷ σωτῆρι Ezra 3: 11. — Ecles. 20: 2. 2. and ἀνθρωπολογο- χείς ib. 17: 27. Diod. Sic. 1. 70 ἀνθρωπολογοῦν τὰς ἄρετας τιμᾶτος.


Ἀνθρώπος, ὄς, ὁ, a man, a live coal, Rom. 12: 20. So Sept. and τῷ σωτῆρι Prov. 25: 22. whence the proverb is borrowed. "To heap coals of fire on one's head," here signifies to excite in him feelings of painful regret. In a different sense, 4 Esdr. 16: 53.


Ἀνθρώπολος, ὑς, ἐστής, (ἀν- ὄνομος) human, pertaining to man, e. g. a) in nature or kind, James 3: 7 φίλος ἀνθρώπον, human nature, i.e. man. 1 Cor. 2: 4. 13 σοφίαν ἀνθρώπον, human wisdom. Sept. for τῷ σωτῆρι Job 10: 5. τῷ σωτῆρι Num. 19: 16. — Wisd. 12: 5. Jos. Ant. 2. 15. 5. Xen. Mem. 1. 1. 12.

b) in respect to origin or adaptation.
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 άνθρωπον — παρα άνθρωπον, i.e. of human origin.—Xen. Mem. 4. 4. 21. — So λέγων vel λοιπῶν κατά άνθρωπον, 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 κατά άνθρωπον άνθρωποικετα, i.e. according to man's will, etc. i.e. ού κατά θεόν, coll. 2 Cor. 7: 9, 11. 11: 17. — For the phrase τοίς άνθρωποις, see no. 4 below. — The gen. άνθρωποις stands also instead of the adj. άνθρωποιν, as 2 Pet. 2: 16 εν άνθρωποις φωνῇ, with a human voice. Rev. 13: 18 άνθρωποις άνθρωπον, a man's number, i.e. an ordinary number. 21: 17 μετόχοιν άνθρωπον, human measure, i.e. common. So Sept. and εν άνθρωποις 8: 1.

(3) metaph. spoken of the internal man, οὗτος άνθρωπος, i.e. the mind, the soul, the rational man, Rom. 7: 22. Eph. 3: 16, called 1 Pet. 3: 4 ο恨不得 τῆς καρδιᾶς άνθρωπος, the hidden man of the heart, to which is opposed οὗτος άνθρωπος, the external visible man, 2 Cor. 4: 16. — Philo de Gigant. p. 288 ὁ πρὸς τὴν αλλήλοιαν άνθρωπος. — So οἷον πάλαι καὶ οἷον άνθρωπος, 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.


—Esdr. 5: 49. Philo de Gigant. p. 292. Id. de Nom. mut. p. 1048. — άνθρωπος

1 Cor. 3: 3 άνθρωπος ἢμείς, human day of trial, i.e. a court-day. 1 Pet. 2: 13 κατά άνθρωπος, i.e. common to men, not peculiar. Rom. 6: 19 άνθρωπος γίνω, 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 άνθρωπος τουτοῦ τοις το συμβάζειν.

Άνθρωποις, ου, δ, η, adj. (άνθρωπος and κατοικος) 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. Ecclus. 25: 24. Rom. 5: 12. — Constit. Apost. 8. 5 o άνθρωποικος άριστας, i.e. of Satan. — Hence a murderer, sc. in heart, in purpose, 1 John 3: 15 bis.

"Άνθρωποις, ου, δ, η, subst. (belongs prob. to the family αρά, ἄρω, άρός, άρέω, without composition.)

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


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 Ἡλιᾶς άνθρωπος ἦν ὁμοιότατος ἡμῖν. 1 Tim. 2: 5 άνθρωπος Χριστός. Rev. 4: 7. 9: 7. et. passim. Here is included the idea


4. νίος τοῦ ἀνδρόκοιτου, son of man, from the Heb.

a) i. q. ἀνδρόκοιτος, a man; and so sons of men are i. q. men. Mark 3: 28 πάντα ἀφαιρήσει τα ἁμαρτήματα τοῖς νιίοις τῶν ἀνδρόκοιτων coll. Matt. 12: 31, where it is τοῖς αὐτοῖς. Heb. 2: 6 in the first clause τί ἐπεκαίνη ἀνδρόκοιτος, in the second ἡ νιίος τοῦ ἀνδρόκοιτου. Rev. 1: 13 ἄγων νιίος ἀνδρόκοιτου. So ἩΝ ἡν and Sept. νιίος τοῦ ἀνδρόκοιτου Ps. 8: 4.

b) as a proper name for the Messiah, with the art. ὁ νιίος τοῦ ἀνδρόκοιτου, drawn from Dan. 7: 13, where Sept. for Chald. ἩΝ ἡν. 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 ὧς νιίος τοῦ ἀνδρόκοιτου, 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 νιίος τ. ἀνδρόκοιτος and ὁ Χριστός are interchanged. So in Luke 22: 69, 70 ὁ νιίος τοῦ ἀνδρόκοιτος, and ὁ νιίος τοῦ θεοῦ. Matt. 10: 13, 16, 20, ὁ νιίος τοῦ θεοῦ, ὁ νιίος τοῦ ἀνδρόκοιτου, and ὁ Χριστός. By using this name of himself before his judges, Jesus openly professed himself to be the Messiah,
and was so understood by all present, Matt. 26: 64. Mark 14: 62. Luke 22: 69, 70.—John 1: 52. 5: 27. Not found in the epistles. 

Another, of (a·vē·να-τος), to be proconsul, Acts 18: 12. —Herodian. 7. 5. 2.

Another, of, (a·vē·να-τος), a proconsul, Acts 13: 6, 8, 12. 19: 38. —Polyb. 21. 8. 11. Plut. Gall. c. 3. —For the rank and authority of proconsuls, see under 'Hyμων. Cyprus was originally a pretorian province, στρατηγίων, and not proconsular; but was left by Augustus under the senate, and hence was governed by a proconsul; Dio Cass. 54. p. 523. ed. Leuncl. See Adam's Rom. Ant. p. 158, 163. Kuinnoe on Acts 13: 7.

Another, of, (a·vē·σω), aor. 2 a·vē·νω, aor. 1 pass. a·vē·δθων, (a·vē·νυ·κε·τω, to send up or forth, Od. 4. 568. In N. T. to let up, to let go, trans. i. e.


προσκυνή Is. 5: 6. τήν 1 Sam. 9: 5. —Eccles. 30: 8. Xen. Cyr. 7. 5. 75.

Another, of, (a·vē·λεως), ω, δ, η, adj. (a pr. and ταύς or ταυς,) uncompassionate, stern, James 2: 13.

Another, of, (a·νει-τος), ω, δ, η, adj. (a pr. and νυτω), unwashed, Matt. 15: 20. Mark 7: 2, 5. —Hom. II. 6. 266.

Another, of, (a·νιθεις·ω), (a·νις and ιστιμ, aor. 1 aνιθετης, aor. 2 aνιθετην and imper. aνιθετήσθη, by apoc. aνιθετα Acts 12: 7. Eph. 5: 14; see Buttm. § 107. n. I. 14. This verb is divided between the trans. and intrans. significations; comp.'Ιστημι and Buttm. § 107. II. —Sept. usually for τῷ Kal and Hiph.

1. Transitive, in the present, imperf. fut. and aor. 1, of the Active, to cause to rise up, to raise up, cause to stand, viz.


d) by a species of oriental pleonasms


"Annas, α, ὁ, (for the gen. see Buttm. § 34. IV. 4.) Annas, a high priest of the Jews, called by Josephus Ἰαννας. He was appointed by Quirinius (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 (יוו), 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 Ἀγγελίας u. a.


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 ספירה Is. 45:1.


c) spoken of a book, i. e. a volume, rolled up and sealed, Rev. 5:2. 3. 4. 5. 10:2. 8. 20:12 bis. Spoken of the seals of a book, τὰς σφραγίδας Rev. 5:9. 6:1. 3. 5. 7. 9. 12. 8:1. — Xen. de Rep. Lac. 6.4 ἀνοίγεται τὰ σήματα.

d) spoken of the mouth, τὸ στόμα, to open the mouth, e.g. of a fish, Matt. 17:27. So Sept. and ספירה Ps. 22:14.


In the sense of to pour out one's mind, to open one's heart, i. e. to speak fully and frankly, 2 Cor. 6:11. So not to open one's mouth, i. e. not to utter complaints etc. Acts 8:32, coll. Is. 53:7 where Sept. for ספירה נפש. Ps. 38:14. 39:10. —Spoken of the dumb, to have the mouth opened, i. e. to recover the power of speech, Luke 1:64. So Sept. and ספירה Num. 22:28. —Trop. spoken of the earth, to open her mouth, i. e. to open, to form a chasm, Rev. 12:16. So Sept. and ספירה of the earth, Num. 16:30. Deut. 11:6. ספירה Num. 26:10. Ps. 106:17. —Demosith. 777.9.


Ἀνοίγοντας, ὁ, ὁ, ὁ, (ἀνοίγω), the act of opening, Eph. 6:19, where ἀνοίγειν τὸ στόματος corresponds to ἐξ παρθένιας in the subsequent clause. Comp. in Ἀνοίγει d. —Thuc. 4. 67.

Ἀνομίας, ἀς, ἡ, (ἀνομίας), pp. lawlessness, i. e. violation of law, transgression. In N. T. spoken chiefly of the divine law. viz.

a) pp. 1 John 3:4 bis, τὰς ὧν τὴν ἀμαρτίαν, καὶ τὴν ἀμαρτίαν ἤτοι ἡ ἀμαρτία. — Xen. Mem. I. 2. 44. —Hence


Ἀνομός, οὐ, ὁ, ὁ, ὁ, adj. (α. pr. and οὐμός) lawless, i. e.

a) without law, not subject to the law, sc. of Moses. 1 Cor. 9:21 quater, to those not subject to the law (i. e. Gentiles) I was as one not subject to the law, (though not indeed without this law in the sight of God,) that I might win etc. Hence put for gentile, pagan, Acts 2:23. —Wisd. 15:17. 1 Macc. 2:44. 3:5.

b) by impl. and from the Heb. a violator of the divine law, a transgressor, impious, wicked, 1 Tim. 1:9. 2 Pet. 2:8.

'Ανώμος, adv. (άνομος) 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.

'Ανομία, o., o. (άνοια and οίκον) to set upright, to erect, trans.


'Ανομία, o. v. ἤ, ἣ, adj. (α. pr. and οικος) unholy, unholy, regardless of duty to God or man, 1 Tim. 1: 9. 2 Tim. 3: 2. — Jos. Ant. 2. 3. 1. Xen. Mem. 1. 1. 11.


'Αντανακληρον, ο., f. ὁσο, (ἀντί καὶ ἀνακληρον) to fill up instead of, to make good, trans. Col. 1: 24 ἀντανακληρον τὰ ἀντικρήματα τῶν ἔργων τού Χριστοῦ εἰς τὴν σωματικῶν, I fill up, make good, what is yet wanting to me of afflictions for Christ, i.e. instead of any deficiency (ἀντί εὐπρόμισα) I endure a fullness (πλήρωμα) of afflictions for Christ. — Dem. 182. 22. Dio Cass. 44. 48. See Tittmann in Bibl. Repos. III. 58.

'Ανταποδόθωμεν, f. δῶσο, (ἀντί καὶ ἀναποδόθωμεν) to give back instead of something received, to repay, to requite, c. dat. or abos.


'Αντελιστικ, aor. 2, (ἀντί, ἐλιστικ) used as aor. of the verb ἀντελλέω, Buttm.


'Αντι, prep. c. gen. pp, simply local, over against, in presence of, as ἀντί τίνος στὶς ὑμιν Hom. II. 21. 481. Hence spoken metaphor. 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.


2. by way of exchange, requital, equivalent, etc. in consideration of, on account of, spoken


c) of retribution, for. Matt. 5: 38 bis, ὁδοιμῶς ἀντὶ ὁδοιμοῦ, etc. Rom. 13: 17 καὶν ἀντὶ κακοῦ. 1 Thess. 5: 15. 1 Pet. 3: 9 bis.—Xen. Cyr. 5. 5. 29.

NOTE. In composition ἀντί denotes 1. over against, as ἀντίτάτοις. 2. contrary to, as ἀντίλεγον. 3. reciprocity, as ἀνταποδίδομα. 4. substitution, as ἀντιβασιλεία, ἀνθιππατος proconsul. 5. similarity or correspondence, as ἀντιθέο, ἀντίασσα. Comp. Buttm. § 147. n. 9.

'Αντιβάλλω, f. βαλω, 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. — 2 Macc. 11: 13.

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


'Αντίθεσις, ες, ες, (ἀντιθέσις,) antithesis, opposition. 1 Tim. 6: 20 ἀντιθέτες τῆς γεων. γνώσεως, i. e. opposite
opinions, contrary positions or doctrines.


Antilabá svgno, f. λίψιμα, to take in turn, Xen. Cyr. 5. 3. 12. In N. T. Mid. ἀντιλαβάμαιναι, to take to one's self, to take part in, to interest one's self for, seq. gen.

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


Antilégyw, f. ἑσώ, c. c. dat. or absol. to speak against, i. e.


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

Antilophiás, ας, ἦ (ἀντιλέψις) contradiction, i. e.


Antiloudoréo, ὁ, f. ἑσώ, to revile in turn, 1Pet. 2:23.—Lucian. Conv. § 40.


Antimeleio, ὁ, f. ἑσώ, to measure out again or in turn, absolv. Luke 6:38. [Matt. 7:2.] i. e. metaph. put for to repay, requite, to render like for like.

Antimoidia, ας, ες, (ἀντί, μαθῶς) retribution, recompense, wages; spoken of punishment, Rom. 1:27.—Spoken of reward, 2 Cor. 6:13 τὴν ἀντίμιδαν πλαστίνθηκα καὶ ἐμησι, 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: 10, 20, 22, 26 bis, 37. 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.

Antiochus, ἦν, ὦ, a citizen of Antioch, Acts 6: 5.

Antipated, ἐκόμωτο, to pass along over against, i.e. to pass by, sc. without stopping, Luke 10: 31, 32. —Wisd. 16: 10.

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

Antipater, ὄς, ἦν, Antipater, 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 Χαραγάζα. It was founded by Herod the great, and called Antipaters in honour of his father Antipater. Acts 23: 31. See Jos. Ant. 13. 15. 1. ib. 16. 5. 2. B. J. 1. 21. 9.


Antíxómosoi, ou, ὦ, 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.


Antilèma, αίος, τό, what is drawn, Dioscor. 4. 64. In N. T. a bucket, i. e.

Ἀνυδρός, ou, ő, ἤ, adj. (a pr. and ὑφόνω, wateryless, dry, as ἄνευδοι τούτων, dry places, i.e. barren, sandy, desert, Matt. 12: 43. Luke 11: 24. The Jews supposed that the abode of evil spirits was in deserts; see Tob. 8: 3. Baruch 4: 35; and comp. Rev. 18: 2. Sept. for γῆς ἔρημως Is. 43: 19, 20. ἄνευδος Hos. 2: 3, ἄνευδος Is. 44: 3; —2 Macc. 1: 19. Polyc. 5: 80. 2. — Trop. spoken of boastful deceivers and seducers, who are called πυγαμοὶ ἄνευδοι 2 Pet. 2: 17, and πυγαμοὶ ἄνευδοι Jude 12, i.e. fountains or clouds that promise much water, but deceive those who rely on them.


Ἀνυδρικός, ou, ő, ἤ, adj. (a pr. and ὑπόκολδον, unsheathed, i.e. spoken of things, Pass. not made subject, Heb. 2: 8. Spoken of persons, Act. insubordinate, lawless, refractory. 1 Tim. 1: 9. Tit. 1: 6, 10. Symmach. for ξύλον 1 Sam. 2: 12.

Ἄνω, adv. up, above, denoting a) place where, ἐν τῷ ὑφάνῳ ἄνω Acts 2: 19. Rev. 5: 3 in later edit. — Hence ἅ, ὅ, τὸ ἄνω, as an adj. (Buttm. § 125. 6) what is above, upper, referred to heaven, and therefore heavenly, celestial. So τὸ ἄνω, heaven, John 8: 23, comp. 3: 13, 31. 6: 38. 17: 5. But τὰ ἄνω, things above, heavenly or divine things, Col. 3: 1, 2. — Act. Thom. § 36. — Gal. 4: 26 ἅ ἄνω Ἰερουσαλήμ, the celestial Jerusalem. Phil.3: 14 ἅ ἄνω κλῆσις, the heavenly calling, i. q. ἐποιεῖται in


Ἀνώγεορος, ou, τῶ, i. q. Ἀνάγεων q. v.


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. ἐν θεῷ γεννηθέναι, in John 1: 13; but Nicodemus in v. 4 takes it as synonymous with δεύτερον, a second time.

Ἄνωτερος, ἦν, ὅν, ἄνωτερος, ὅν, ὅν, ὅν (ἀνώτερος ὅν, ὅν), upper, higher. Acts 19: 1 ἄνωτερος μῆπος, the higher regions, i.e. the inland parts of Asia Minor, comp. 18: 22.

Ἄνωτερος, α, ὀν, compar. higher, superior, used in the neut. as the comb-

Αὐσωφίς, ἔος, ὃ, ἰ, adj. (α pr. and ἀφετέω, useless, unprofitable, serving no purpose.


Ἄξιος, ἂς, ἄς, worth, worthy, c. c. gen. or absol.


b) gen. worthy of, deserving of, either good or evil, viz.


Ἀξίος, ὁ, ἴς, (ἄξιος,) to regard as deserving, to hold worthy of.


Ἀπαγγέλλω, ἐν γελό, imperf. ἀπήγγελον Acts 20: 20 in later edit. aor. 1 ἀπήγγελκα, aor. 2 Pass. ἀπηγγέλλη Luke 8: 20, doubtful, see Buttm. §103. n. 4. marg.—c. c. dat. of person and accus. of thing or πρός seq. gen. or ὑπὲρ, πός, or infl.

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

Ἀπάγω, f. ἀγω, to strangle. In N. T. Mid. ἀπαγομα, to strangle one's self, sc. by hanging, to hang one's self, Matt. 27: 5. Sept. for το้ง 2 Sam. 17: 23.—Aelian. V. H. 5. 8. Xen. Hiero 7. 13.—Comp. Acts 1: 18, where Judas is said πηγνόνεις ἤλεξακας μόνος π. ηλ. i. e. having hanged himself, and the cord perhaps breaking, he fell with such violence as to dash out his bowels.
Ἀπάγω, f. ἤγω, aor. 2 ἀπήγων, aor. 1 Pass. ἀπήγησα, to lead away, to conduct away, trans.
c) Mid. ἀπαγομα, lit. to lead one's self away, to go away, i. e. metaphor. to go astray, be seduced. 1 Cor. 12: 2 πρὸς τὰ εἴδωλα, i. e. to the worship of idols.
Ἀπαλγεω, ὁ, ἡ ἀλγώ, (ἀπό, ἀλγώ), pp. to grieve out, i. e. to cease from grieving, Thuc. 2. 61. In N. T. to cease to feel, to be unsatisfied, i. e. without sense of decorum, shame, etc. Eph. 4: 19. — Heliodor. 5. p. 213. Hesych. ἀπαλγηκα- τες ἀναισθητον γενόμενοι, ἀπακόμενοι.
Ἀπαλλάσσω, v. ἀπῆτω, s. ἀπο, (ἀπό, ἀλλάσω), to remove from, trans. ἀπό τινος, Xen. Anab. 3. 2. 28. Sept. for το้ง Job 9: 34. 27: 5. Jer. 52: 31. Hence in N. T.
a) Mid. ἀπαλλάσσωμαι, to remove one's self from, or intrans. to depart, to
'Απαλλοτρίων, 72


c) Anab. 7. 21. Xen. Cyr. 5. 1. 12.


'Ἀπαξ, adv. of time, once, i. e.


1 Macc. 3: 30.

b) trop. once, for all, already, formerly, Heb. 6: 4. 10: 2. Jude v. 3. 5. So Sept. for τρίτον Ps. 62: 12. 89: 36.—Jos. Ant. 5. 3. 2.

'Ἀπαράβατος, ὁ, ἀ, ἅ, adj. (a pr. and παραβάτων) Act. not passing over, i. e. not transgressing sc. a law, Jos. Ant. 18. 8. 2. Pass. not violated, in violate, e. g. ὁ νόμος, Epic. Enchir. 50. 2. λόγος Ἀδησ. 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.

'Ἀπαρακτικός, ὁ, ἀ, ἅ, adj. (a pr. παρακτικός) unprepared, 2Cor. 9: 4, coll. v. 3.—Jos. Ant. 4. 8. 41. Xen. Cyr. 2. 4. 15.


Herodot. 8. 89. See Kypke Obs. Sac. in loc.—Hence spoken of persons, to deny, i. e. to disown, to abjure, trans.

a) of Christ and his religion, and


b) seq. ἄπαξ, to deny one's self, i. e. to disown and renounce self, to disregard all personal interests and enjoy- ments, Matt. 16: 24. Mark 8: 34. [Luke 9: 23.] Comp. Phil. 3: 7, 8.

'Ἀπαρή, adv. of time, i. q. ἀπ' ἄρη, for which it is put in the later editions, from now, from this time, i. e.

b) i. q. ἄγων, but stronger, at this very time, even now, John 13: 19. 14: 7. Rev. 14: 13 μαθάσοιτε τι προσφέροντες ἅπασι τις, blessed, even now, are the dead, etc.—Aristoph. Plut. 388.


Ἀπαρχή, ἡ ἀπαρχή, (ἀπάρχομαι) to offer first-fruits, to sacrifice, Sept. 2 Chr. 30: 24. 35: 7, 9), pp. an offering of first-fruits; then, an offering genr. Sept. for ἄνθρωπος Ex. 23: 2, 3.—In N. T. the first-fruits, primitive, which were usually consecrated to God; so Sept. for ἄνθρωπος Ex. 23: 19. Lev. 23: 10.—Jos. Ant. 4. 8. 19. Xen. Occ. 1. 10. —Hence

a) the first part, earnest, of any thing, Rom. 11: 16 ἀπαρχὴ σκ. φυγάματος, 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 οἱ ἀπαρχῆς τοῦ πνεύματος, the first-fruits of the Spirit, i.e. the first gifts of the Spirit, the earnest, the pledge, ἀφίλακτον, of future and still higher gifts.—Ecclus. 33: 8 ἀπαρχὴι χρωμῶν σου.

b) spoken of persons, first in time, first in any thing; i. e. the first of whom any particular thing may be predicated; a firstling. Rom. 16: 5 οὐ μετὰ ἀπαρχῆς τῆς Ἀσίας ἐς Χριστὸν, 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. 13: 20, 23, Christ is called ἡ ἀπαρχὴ τῶν κοινωνιῶν, i.e. the first who has risen from the dead.


Ἀπαίτωρ, ὁ ἢ, ᾧ (ἀπαίτω and παῖς) 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 ἄνθρωπος.

Ἀπαίγαμαμα, ἄτος, τὸ, (ἀπό, αἰγίν splendour), reflected splendour or brightness. Heb. 1: 3 ἀπαίγαμαμα τῆς δόξης τοῦ θεοῦ, i. e. trop. in whom the divine majesty is conspicuous, i. q. εἰκὼν Col. 1: 15.—Orig. c. Cels. 5. 10 ἀπαίγαμαμα υἱὸς άδιόν.

Ἀπείδου, aor. 2. subj. ἄπειδος, (ἀπό, εἴδω) used as aor. of ἄφορος, Buttm. § 114 under εἴδος and ὅργα; to look away from one thing towards another, seq. πρὸς Thuc. 7. 71. seq. εἰς Act. Thom. § 51. trop. to look at, to regard, seq. πρὸς Jos. Ant. 2. 6. 1. Dio Cass. p. 596. 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 ἦσαν οὐ ἄπειδοι τῇ ἑσταί ἀπό τούτοις, for ἀγαθοί.

Apeidoio, ο, f. ησον, (απειθης;) not to suffer one's self to be persuaded, to refuse belief, i. e. to disbelieve, to be disobedient, etc.


Apeimos, εις ομα, (απο, ειμι am,) to be absent, 1 Cor. 5: 3. 2 Cor. 10: 1. 11. 13: 2. 16. Phil. 1: 27. Col. 2: 5. —Wisd. 9: 6. Herodian. 2. 7. 8. Xen. Conv. 8. 18.


Apeidους, εος, η, (απειδουμαι,) a putting off, metaph. renunciation, Col. 2: 11 ἀπεθρωνας τον σωματος της σαρκος.

Apeilαινω, aor. 1 απηλαινα, (απο, ελαινω,) to drive away from, seq. απο,

Ἀπελεγμός, ου, ὁ, (ἀπελέγμον) conjunction; by impl. dizestern, contempt, Acts 19: 27 εἰς ἄπελεγμον ἐλθεῖν, i. e. ἀπελέγματα, parallel to εἰς οὐδὲν λογοθήματι.


Ἀπελλῆς, ο, οῦ, ὁ, pr. name of a Christian, Rom. 16: 10.

Ἀπελπίζω, f. ἵσο, (ἀπό, ἀπλήσιω) to hope out, i. e. to have done hoping, to despond, to despair, Luke 6: 35 ἀπελόγησα, ἦν μὴν ἀπελπίζοντες, i. e. lend, never despairing nor doubting of requital, for so your reward will be great from God; comp. v. 34.—Sept. Is. 29: 19. Judith 9: 11. 2 Mace. 9: 18. Diod. Sic. 2, 25. Polyb. 3. 63. 13. —Others, to hope for something in return, i. e. ἀπέλπιζον ὁπό τινος, comp. ἀπελπισθήν Athen. 14. c. 17 end. Casaub. ἀπελπισθεὶν Theophr. Char. 9 or 12.

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


b) by Hebr. trop. of what is before the mind, Rom. 3: 18 οὐκ ἦν δόξος Θεοῦ ἄπεναντι τῶν ὀφθαλμῶν αὐτῶν, quoted from Ps. 36: 2, where Sept. for ἄγνωστος ἄγνωστος.


Ἀπέναντι, see Ἀπέναντι.

Ἀπεραφανίας, ου, ὁ, ὁ, ὁς, adj. (ἀπρ. and περισσ. to limit), unlimited. 1 Tim. 1: 4 γενεαλογία ἄπεραφανίου intenable genealogies, i. e. which may be extended without limit, worthless. Sept. for ἀπεραφανίας ἀπεραφανίας Job 36: 26. —Herodian. 8. 5. 21. Thuc. 4. 36.

Ἀπεριπέτειος, adv. (α. pr. and περιπέτειοι to distract) without distraction, without solicitude, sc. about earthly things, 1 Cor. 7: 35. coll. v. 32—34.—Polyb. 2. 20. 12. Arrian. Diss. Ep. 1. 29. 59.

Ἀπερίτιμος, ου, ὁ, ὁς, adj. (α. pr. and περιτίμων) not circumcised, pp. Sept. for ἄγνωστον Gen. 17: 14. Ex. 12: 48. 2 Mace. 1: 51. In N. T. metaph. Acts 7: 51 ἄπεριτίμητον τῇ καρδίᾳ καὶ τοῖς οὖσιν, uncircumcised in heart and ears, i. e. whose heart and ears are still covered with the ἄκοιμησις of nature, so that they neither listen to nor obey the divine precepts; hence obdurare, perverse. So Sept. and ἄγνωστον Ez. 44: 7. ἄγνωστον Jer. 6: 10.

Ἀπέρχομαι, f. ἀπερέχομαι, aor. 2 ἄπερχομαι, perf. ἄπερχομαι; for this fut. instead of the more usual ἄπεμαμε, see Lob. ad Phryn. p. 37, 38. Buttm. § 108. V. 5. § 114. p. 282; to go away from one place etc. to another; hence


—Metaph. spoken of rumor, to go forth, spread abroad, Matt. 4: 24, coll. 9: 26
where it is εξήλθον.—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 ἀπέλθον ἐπὶ τὸ τῶν. So Sept. ἀπέλθον ἐφ’ υμᾶς ἰδίως for κηξιν, Gen. 42: 21.

c) by Heb. c. c. ὀπίσω τινός, to go away after any one, i.e. to follow, e.g. as companions or disciples, in the Jewish manner, Mark 1: 20. Luke 17: 23. John 12: 19. So ὀπίσω σαρκὸς κύριος Jude 7.—Heb. ἡῷ τῷ Ἰουδαίῳ Judg. 2: 12. 1 Sam. 6: 12, where Sept. παρέσυμμεν ὀπίσω. — In a similar sense, seq. πρὸς τον, John 6: 68.


'Αλέξανδρος, λ. ἀλέξανδρος, (ἅπαξ, εἰχό.)

1. to hold off from, as a ship from the shore, Od. 15. 33; and hence to avert, to restrain, etc. ll. 1. 97. Herodot. 8. 27. Sept. for γύναι Prov. 3: 27. Hence in N. T.

a) Mid. ἀλέξαμαι, 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 γύναι Job 1: 1, 8. γύναι Prov. 23: 4.—Herodot. 9. 73. Xen. Mem. 4. 8. 4. ib. 4. 4. 13.

b) intran. to be distant from, to be absent, suppl. ἐκείνος etc. comp. Buttm. § 113. n. 2. § 130. n. 2.—Luke 7: 6. 15: 20. 24: 13. So Sept. Is. 55: 9 where Heb. ἐκείνος. — 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, πόρφυρον ἄπέλθριν ἄποικον, their heart is far from me, i.e. they do not reverence nor regard me; quoted from Is. 29: 13, where Sept. for ἐκεῖνος.

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. Titm. in Bibl. Repos. III. p. 52, 53. Spoken of reward or wages, μασίδνων,


— Amner. Od. 38. v. 33 ἀπέτειξεν ἰδίως γιὰ τον Ἱσραήλ. Ἑσγῆς. ἀπέτειξεν ἱδίως, ἀφαγή. — Others, it is gone, it is over, sc. the hour of anguish.


'Απιστος, οὖ, ὁ, η, (ἀπίστος) adj. (a pr. and πίστις.)


'Απλός, οὐς ; ὄν, τί; ὄνος, οὐν; simple, i. e. not complex, easy. Xen. Cyr. 1. 6. 27. In N. T. metaph. spoken of the eye, sound, perfect, Matt. 6: 22. Luke 11: 34.

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

'Απλός, adv. (ἀπλός) simply, i. e. in N. T. in simplicity, sincerely, in reality, James 1: 5. Sept. for ἐπεξεργασίας Prov. 10: 10.—Polyb. 32. 13. 14.—Others, liberally; see in ἀπλοίος b.

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

Rom. 9:3, see in ἀνώθεν. 2 Cor. 11:3. 2 These. 1:9. Col. 2:20.


3. Implying distance of one object from another. Rev. 12:14 τρίφεται—

ἀπὸ προσώπων τοῦ φίλους, i.e. e. far from, away from, the serpent.—Xen. Anab. 3. 3. 9. — Μακρῶν ἀπὸ, far from, Matt. 8:30. al. Sept. for τῆς ἡμέρας Ex. 33:7. — So after ἄπωτος, Luke 7:6 ἀπὸ τῆς οἰκίας. 24:13. — Xen. An. 4. 3. 5. Diod. Sic. 3. 67.—In later Greek writers and in N.T. ἀπό is prefixed to the noun of measure, which marks the distance; as John 11:18 ἐν δὲ ἠφθανεν ἔγγυς τῶν Ἰσραηλίτων, ὡς ἀπὸ σταδίων διεκάτε. 21:8 ὡς ἀπὸ πυγμῶν διακοσίων. Rev. 14:20. — Jos. Ant. 5. 1. 4 βάλλων σταθμόπεδων ἀπὸ διά σταδίων τῶν Ἰσραηλίτων. 18. 3. 2. Diod. Sic. 1. 51. The full form seems to be εἰς αὐτό ἀπό, to be distant from, as Jos. B. J. 1.3.5. or γίνεσθαι ἀπό; see Kypke Obs. in N.T. 1. P. 390.


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


b) before a pronoun, as ἀφ’ ἑαυτοῦ ἡμιορία, from what day, i. e. from the time when, since, Luke 7: 45. Acts 24: 11.


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 ὑπὸ the immediate efficient agent; comp. Herm. ad Soph. Electr. 65. Wiener § 51. p. 313.


2. Of the source, i. e. the person or thing from which any thing proceeds, is derived, etc. Matt. 24: 32 ἀπὸ τῆς αὐτῆς μάθετε τὴν παραβολὴν i. e. the parable drawn from the fig-tree. 2 Tim. 1: 3 ὁ λατρευτός ἀπὸ προγόνων, i. e. whom I worship with a devotion inherited from my ancestors. Others, in the manner of, see no. 3 below.—Thuc. 4.108. Plut. Fab.Max. c. 2. — So Ἡθελ. 2: 6, δέξας οὖν ἀφ’ ὅμοιον οὖν ἀπ’ ἅλ- λως, parallel to ἐκ ἀνθρώπων, i. e. human applause.—Palseph. Fab. 13. 40. — Spoken of persons from whom one hears, learns, asks any thing. Matt. 11: 29 μάθετε ἀπ’ εὐμοί. Col. 1: 7. Mark 15: 45 γνώς ἀπὸ τοῦ κεντριφόρου. Luke 22: 71 θρόναπετὲν ἀπὸ τοῦ στόματος αὐτοῦ. Acts 9: 13. So of any source of knowledge, Matt. 7: 16, 20, ἀπὸ τῶν καρπῶν αὐτῶν ἐπηρεάσωθε αὐτοὺς.—Thuc.1.25.

—Here too we may refer the use of ἀπὸ to mark that which is the occasion 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 ἔλημεν ἀπὸ σοῦ σημείων ἴδεν, i. e. exhibited by thee, but wrought ultimately ἀπὸ τοῦ Θεοῦ. Acts 23: 21 τὴν ἀπὸ σοῦ ἐπαγ- γέλιαν, i. e. to be given, made by thee. 2 Cor. 3: 18 καθατέρω ἀπὸ κυρίου πνεύ- ματος. Gal. 1: 1 ἀπόστολος ὅπω ἀπ’ ἀν- θρώπων. — So αἰσχύνομαι ἦν αὐτῷ, to be put to shame by him, i. e. to be ashamed at his coming, before him, 1 John 2: 28. Sept. for ὥς ἦν Ἰερ. 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 δικαίων, ἀπὸ κυρίου, etc. as the author or bestower, Rom. 1: 7.
ancestors; others from, see in III. 2, above.


5. Of the material, i. e. from, of, etc. Matt. 3: 4 ἐνόμιμα ἀπὸ τούτων. — Esdr. 8: 57. Herodot. 7. 65 ἐξακολουθήσας ἀπὸ ἐξίλων παπούμενα.

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


Note. In composition ἀπό implies 1. separation, from, of, as ἀπόλιος, ἀπότημον. 2. removal, away, as ἀπόβαλλω, ἀπαίγομαι. 3. abatement or cessation, as ἀπαίγομαι. 4. completion, in full, as ἀπαίγομαι, ἀποθηκεύω. 5. restitution, re-
'Αποβαίνω, f. ἀπελθεῖν, ἀπελθάνα, aor. 2 ἀπελθαῖν, pp. to go away, to depart, Xen. de Mag. Eq. 1. 16. Polyb. 24. 6. 1. In N. T.


'Αποβλήτως, οὖ, ο, ή, adj. (ἀποβλήτως) pp. what should be cast away, obiecticus; in N. T. metaphor. what is to be rejected, contemnend, spernendus, 1 Tim. 4: 4. = Symmach. for ἁγιάζω Hos. 9: 3. Hom. II. 3. 65. Lucian.Tim. § 37. p. 83, οὗτος ἀποβλήτως εἰς δόρα τα παρά τοῦ θεοῦ.

'Αποβλήτως ἡ, ἡ, (ἀποβλήτως) pp. a casting off, e. g. τῶν ὀπλῶν Plut. Legg. 12. In N. T. metaphor.
a) rejection, Rom. 11: 15.
b) loss, deprivation, e. g. of life, Acts 27: 22. = Philo de Praem. et Poen.


'Απογόνοι, aor. 2 ἀπογόνοιν, to be absent from, e. g. τῶν μαχῶν, Herodot. 9. 69. to depart, i. e. to die, Jos. Ant. 5. 1. 1. Thuc. 2. 34. — In N. T. metaphor. to die to any thing, i. e. to renounce, seq. dat. 1 Pet. 2: 24 ταῖς ἁμαρτίαις. Comp. Rom. 6: 4.

'Απογοραφή, η, η, (ἀπογοράφη) registry, enrolment, 3 Macc. 7: 22. a register, table, catalogue, e. g. of those capable of military duty, Polyb. 2. 23. 9. or of citizens, their names, property, etc. Jos. Ant. 18. 1. 1. — In N. T. enrolment in a public register, a census, Luke 2: 2. Acts 5: 37. The former passage seems to refer to a mere enumeration of persons, caputum descriptio; see Krebs Obs. p. 101 sq. and parte. Calmet, art. Cyrenius, p. 536. The latter was a census of persons and property, see Jos. Ant. 18. 1. 1.

'Απογραφεῖται, f. ψευ, pp. to write off, i. e. to copy, to delineate, Herodot. 3. 136. = to write down, Sept. for ἀπογράφουσαν, 2. 14. coll. 3 Macc. 4: 14. 6: 38. = In N. T. to inscribe, to enrol, sc. in a register etc. Heb. 12: 23 ἀπογραφαμένοιν ἐν οὐρανοῖς, in allusion to the book of life, ἀπογραφή Ps. 69: 29. =Herodot. 7. 100. Polyb. 30. 10. 7. — Mid. ἀπογράφομαι, to cause one's self to be enrolled, to give one's name to the census, Luke 2: 1. 3. 5. — Polyb. 10. 17. 10. Xen. H. G. 2. 4. 8.

1. to designate, i. e. to constitute, to appoint, sc. to any office or station, trans. 1 Cor. 4: 9 ὁ θεὸς ἡμᾶς τῶν ἀποστόλων ἐκτικὼν ἀποδεικτεὶ ὑπὲρ ἐκπαρθένους.—Sussamn. 5. Jos. Ant. 2. 11. 2 ult. 7. 3. 2. Herodot. 1. 124. Xen. Anab. 1. 1. 2. — So 2 Thess. 2: 4 ἀποδεικτεὶ ἐκαίνων ὁ ἐκ τοῦ θεοῦ, making himself God, i. e. giving himself out as such. Comp. Buttm. § 151. I. 6.
2. to shew by argument, to demonstrate, to prove. Acts 25: 7 ἵνα οὖν ἰσχύν ἀποδείξατο. 2: 22 ἀποδεικτέον ὑμᾶς,
approved, confirmed of God by miracles.
—Xen. Conv. 4. 1. Hiero 7. 5.

Ἀποδεῖξις, ἐν, τ(MXΗἹΠΗΜ, manifestation, demonstration, proof, 1 Cor. 2. 4.—3 Macc. 4. 20. Jos. Ant. 4. 8. 23. Xen. Mem. 4. 6. 13.

Ἀποδείκτικῶ, ὁ, f. ὁσιω, to tithe off, trans. i. e.

a) to tithe, levy tithes, sc. of persons, Heb. 7: 5 coll. v. 8. So ἐν and Sept. 1 Sam. 8: 15, 17.


Ἀποδέκτος, οὐ, ὁ, ἦ, adj. (ἀπο-
δέχομαι), acceptable, 1 Tim. 2: 3. 5: 4.
—Heb. ἀποδέχοντος ἐπίαστον.

Ἀποδέχομαι, f. δέχομαι, Mid.
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.


Ἀποδήμηος, οὐ, ὁ, ἦ, adj. (ἀπό,
δῆμος people,) gone abroad, absent in foreign countries, Mark 13: 34. —Arte-
mid. 2. 8.

Ἀποδιδόμενος, ὁ, ὁσω, aor. 1 ἀπο-
διδόμα Luke 9: 42, see Buttm. § 106. 10. §107. n. I. 8.—aor. 2 ἀπαίδων, Opt. ἀπο-

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

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

a) genr. Matt. 27: 38 ἀποδοθήκων τὸ
σῶμα. 2 Tim. 4: 8. So Sept. for ταξιντ
4. 5. 26.—Metaph. of evidence, Acts 4:
33. So ἀποδοθῶν λόγον, to give ac-
count, to render account, Matt. 12: 36.
1 Pet. 4: 5. Sept. for Chald, בָּעַד Dan.
6: 2. בִּשְׁלָשׁ 2 Chr. 34: 28. —Ecclus.
29: 6.

b) spoken in reference to obligation of any kind, to give in full, to render, to pay over or off; e. g. wages, μισθόν, Matt. 20: 8. So Sept. for ταξιντ Deut. 24:
—So of rent, tribute, expenses, etc. Matt.
—So Sept. for בֵּלֵל Deut. 23: 22. Job 22:
27.—Ecclus. 18: 22. Jos. Ant. 11. 1. 3.
—Of duties in general, 1 Cor. 7: 3, comp. Rom. 13: 7.

c) spoken of trees, fruits, etc. to yield,
—Xen. Cyr. 8. 3. 38. —Metaph. Heb.22:
11.

for בֵּלֵל Deut. 2: 8. —Gen. 25: 33. 37:
37, 35. Amos 2: 6.—Philo de Joseph.
560. Herodot. 1. 70. ib. 2: 56. Xen.
Mem. 2. 5. 5.

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

—Spoken of debts, obligations, etc. to re-
pay, to refund, Matt. 5: 26. 18: 25 bis,
Num. 5: 7, 8.—Herodian. 5. 1. 16.

b) in the sense of to render back, re-
quite, retaliate, either good or evil. Matt.
1 Thess. 5: 15. 1 Tim. 5: 4. 2 Tim. 4: 14.

Ἀποδιδότης, ὁ, ὁσω, (ἀπό, διοική

to set bounds, pp. to set off by metes and bounds; in N.T. metaph. to divide off, to separate, 1 Tim. v. Jude 19, i. e. to create schisms, i. q. ἀφορίζει Gal. 2: 12.


'Αποθνίσκω, f. ἀποθνῄσκων, aor. 2 ἀπέθανον, to die, intrans. i. e. through the force of ἂντο, to die out, to expire, to become quite dead; hence it is stronger than ἁυνίσκω, 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: 30. 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 ᾿Οσ. Gen. 48: 21.

d) metaph. Rev. 3: 2 στήνοντα τα λαοῦ καὶ ἔμπλην ἀποθνῄσκων, which are ready to expire, i. e. become extinct, where it refers to religious faith, works, etc. —'Αποθνῄσκοντα πιποντί παντί παντίς, to die to or from anything, i. e. to renounce, to forsake, Col. 2: 20 ἀπό τῶν στοιχείων. Gal. 2: 19 τὸ νόμον, i. e. the Mosaic law. Rom. 6: 2 τῇ ὑματίᾳ, which supply also in v. 7, 8. Col. 3: 3 ἀπεθάναται γὰρ τῷ τῆς ὑματίας, to earthly things.

e) trop. to die forever, to come under condemnation of eternal death, i. e. exclusion from the Messiah's kingdom, and subjectation to eternal punishment for
in, i.e. the ‘second death’ in Rev. 20:14.
- John 6: 50, where ἀνατίθημι is contrasted with ζητεῖν οὐς τὸν αἰῶνα in v. 51, 58. John 8: 21, 24, 11: 26 coll. v. 25, where physical and eternal death are distinguished. Rom. 7: 10. 8: 13. Al.

Ἀποκαλύπτω, also ἀποκαθάστασιν οὖν, f. ἀποκαθάστασιν, to put back into a former state, to restore, trans.
- For the form in -ανω, Mark 9: 12, comp. Sept. Dan. 2: 21. Herodot. 4. 103. and see Buttm. § 106. n. 5. § 107. n. 1. 2. For that in -ανω, Acts 1: 6, which is found only in late writers, see Buttm. § 112. 12. Passow sub voc.—Spoken
Diod. Sic. 20. 32. Polyb. 4. 25. 7.

Ἀποκαλύπτω, f. ψω, to uncover, Sept. for ζητεῖν Ruth 3: 4. 7. Herodian. 7. 4. 10. In N. T. metaphor. to reveal, to disclose, to bring to light, trans.

b) in the sense of revelation, disclosure, manifestation, e. g. of that which becomes manifest by the event, Rom. 2: 5 ἡμέρα ἀποκάλυψις, day of manifestation of God’s wrath, i.e. when it will be manifested. Rom. 8: 19 ἀπόκαλυψις τῶν σωτηρίων τοῦ θεοῦ i. e. ἀπόκαλυψις τοῦ θεοῦ, comp. v. 18, 21, i. e. the manifestation, disclosure, of the glorious liberty, bliss, of the sons of God. — Ecclus. 11: 27. — So of that which before was unknown and concealed, especially the divine mysteries, purposes, doctrines, etc. Rom. 16: 25. 1 Cor. 14: 6. 26. — Ecclus. 22: 22. 43: 1. — Of revelations from God or Christ, 2 Cor. 12: 1. 7. Gal. 1: 12. 2: 2. Eph. 3: 3. — Eph. 1: 17 ανεύματα ἀποκάλυψεως, 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


Ἀλοκαταλέλοους v. — ἀττω, γ. γ. (ἀπὸ, κατά, ἀλλίσοντα, lit. to change from one state of feeling etc. to another, i. e. to reconcile, trans. and seq. dat. or εἰς. Eph. 2: 16 ἀυτ. τοὺς ἀμφοτέρους τῷ Θεῷ. Col. 1: 20, 21, εἰς ἑαυτόν, comp. Eph. 1: 10. — Hesych. ἀλοκαταλ-λάζανε· φίλον ποιοῦν. Ἀλοκαταστάσεως, εος, ἡ, (ἀπο-κατάστασις q. v.) restoration, restitution, sc. to a former state. Acts 3: 21 χρόνοι ἀλοκαταστάσεως πάντων, the time of the restoration of all things, i. e. the Messiah's future kingdom, i. q. καιρὸς ἀνα-ψεύσις in v. 19, coll. Heb. 9: 10. See in ἀναφέρεται, and comp. Olshausen's Comm. in loc. — Spoken of the restoration of a state, city, etc. Jos. Ant. Ι. 11: 3. 8. ib. 11. 4. 6. Polyb. 4. 23. 1.


Ps. 119: 19. — Jos. Ant. 3. 4. 2. Xen. Mem. 2. 6. 29.

'Απόκρυφος, οῦ, ὁ, ἡ, adj. (ἀπόκρυπτος) hidden away, concealed.


c) trop. to destroy, to abolish, τίνα ἔξω ἐδραφ επ. 2: 16. Comp. Sept. and γενενα Ps. 78: 47. την.

'Αποκτένω, ὁ, f. ἡσώ, (ἀπὸ of complet. and κτεῖνο to be pregnant with, Il. 19. 117. Jos. Ant. 1. 18. 1.) lit. to finish being pregnant with, i. e. to bring forth, to bear, trans. 4 Macc. 15: 17. Herodian. 1. 5. 14. In N. T. metaph. to beget, to bring forth, James 1: 15, 18.


I. Active form. 1. to destroy, to cause to perish, trans.

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


II. Middle and Passive forms, as also perf. 2 ἀπολογία.

1. to be destroyed, to perish, intrans.
Apol·lóino


Ἀπολλώνιος, ὄντος, δ, (particip. of ἀπολλώνιος), Apollon, i. e. the destroyer, i. q. Ἀβαθων q. v. Rev. 9: 11.

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


Ἀπολογισμός, εως, η, (ἀπολογισμός) to get free for a ransom, Sept. for σέβας 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

Metaph. *see* Wisd. 9: 15.


c) spoken of a wife, to let go free, i. e. to put away, to divorce, trans. Matt. 1: 19. 5: 31. 32. 19: 3. al. So of a husband, Mark 10: 12. - Diod. Sic. 12. 18 νόμος ὁ διδασκὼν ἐξοίκισε τὴν γυνακί ἀπολύτων τῶν ἄνδρων.


"Αποφαγίζομαι, f. ἵσω, (ἀπό, ἔφαινος q. v.) to bereave of, sc. parents, Aesch. Choepoth. 246. In N. T. Pass. to be bereaved of, seq. ἵσα, i. e. metaph. to be separated from, spoken of a teacher separated from his disciples, I Thess. 2: 17.


"Αποσκίασμα, αῖος, τό, (ἀπό and σκίασμα) a shade, shadow; metaph. the slightest trace or vestige. James 1: 17.


"Αποσταγαζόμαι, f. ἵσω, 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.


Ἀποστείλειο, ὁ, ἡ, ἠς, to deprive of, 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. I. 2.63. Comp. Buttm. § 131.5. § 132.5. Hence in N.T.

a) spoken of persons, seq. accus. 1 Cor. 6:8. 10. abs. Mark 10:19. — Jos. Ant. 4.8.38. — In respect to conjugal intercourse, 1 Cor. 7:5. comp. Sept. for ἦ γεν. Ex. 21:10. — So Mid. to suffer one's self to be deposed, 1 Cor. 6:7. Comp. Ecclus. 29:7.


Ἀποστολος, ὁ, ὁ, (ἀπόστολος), one sent forth, i. e. a messenger, ambassador, apostle, viz.


c) of the apostles of Christ, viz. (a) of the twelve apostles, chosen by Christ as the chief agents in propagating the gospel, Matt. 10:2. Luke 6:13. 9:10. 22:14. Acts 1:26. Jude 17. Rev. 21:14. al. sqq. These are called by Paul οἱ ἀποστολοί ἀπόστολοι, 2 Cor. 11:5. 12:11. So of Paul, who was afterwards reckoned to them, as being κατ᾿ ἐξοχήν the apostle of the gentiles, 1 Tim. 2:7. 2 Tim. 1:11. (b) in a wider sense, spoken of the helpers and companions of the twelve, as aiding to gather churches, 2 Cor. 8:23. So of Paul and Barnabas, Acts 14:4. 14. of Andronicus and Junias, Rom. 16:7. — So Clem. Alex. Strom. 3.6. ib. 4.17. Al.

Ἀποστοματικό, ἡ, ἡ, (ἀπό, στόμα), i. e. ἀπὸ στόματος ἢ ἀπὸ μνήμης λέγο, to repeat from the mouth or memory; so Suidas and Tim. in Lex. Plat. also
Athen. 9. or, to repeat to pupils sc. in order that they may learn by heart, Plato Ethydem. p. 216. G. p. 217. A. (this was the common practice of Athenian schoolmasters; see Rulmh. ad Plat. Tim. p. 43, 44.) also, to cause pupils to repeat by heart; Suidas, ἀποστρέφειν φαίνει τὸν διδάσκαλον, ὅταν κελεύει τὸν παιδί λέγειν ἄττα ἀπὸ στομάτος. Hence in N. T. to prepare questions to be answered off-hand, to ensnare by questions, trans. Luke 11: 53. See Kuinoel and Olshausen in loc.

Ἀποστρέφετο, ἑ. Ὑπὸ, to turn away from, to turn aside, to overt, trans. seq. ἀπό c. gen.


Ἀλοιπώτερος, ὃς, ἑ. Ὑπὸ, to turn off, to lay aside, Sept. for ἀρτος Ex. 16: 33, 34. Lev. 16: 23. In N. T. and more comm. in Greek, Mid. ἀποστρέφεμαι, to put off
Aνινέως


Ἀναφορίζομαι, f. ίσως, (ἀπὸ and φόρος load) to unload, trans. Acts 21: 3; spoken only of the unloading of a ship, either in port or in a storm at sea.


Ἀναρτομέας, εἰς, εἰς, (ἀποτρίβω) to use up, Polyb. 1. 45. 2; a using up, consumption by use; hence guer. use. Col. 2: 22 αὐτοῖς παντα ἐνε ὧραν τῇ ἀπορροφή καὶ τὰ ἐκτάτα μας ἐκβάλον, all which, i. e. the touching, tasting, handling, if indulged in (ἐν ἀπορροφή in the use), are causes of destruction, condemnation, according to these men, etc.—Dion. Halic. I. p. 97 ἀπορροφής γίς; the use of land.—Others take ἀπορροφή as meaning abuse; so ἀπορροφάμαι Herodian. 1. 8. 2; but this gives here a weaker sense.


Ἀναφορίζω, f. ήω, to separate off, i. e. to designate, to appoint, Sept. partic. for τῆς Ez. 43: 21. In N. T. to separate, to disjoin, Pass. Rev. 6: 14 ὁ οἰκονόμος ἀποκλεισθῇ, the heavens, i. e. the firmament (τῆς Gen. 1: 6), were separated, rent, and the parts rolled away as a scroll; comp. Is. 34: 4, where Heb. מְּצַל and Sept. ἀκόλουθοι.—Mid. to separate one's self; Acts 15: 39 ὥστε ἀποκλεισθῆναι αὐτοῖς ἀπ' ἄλλων, so that they separated from one another.

\[\text{Ἀπορρόησις, οὐ, ὅ., Appius, i.e. Appius Claudius Caesar, a celebrated censor of Rome, who built the Appian way from Rome to Brundusium. Hence in N. T. Ἀπορρόησις ἑορτας, Forum Appii, a small town situated on the Appian way a few miles from Rome, Acts 28:15. Comp. Hor. Sat. 1. 5. 3. Cic. ad Attic. 2. 10. 13.}


\[\text{Ἀποσθήλιτος, adv. (α. πρ. and προσωπολόγεω,) without respect of persons, impartially, 1 Pet. 1:17. For the Hebraism, see in Ἀμαζώνω and Ὁρμάζων.—So ἀποστηλιτός spoken of God, Clem. Alex. Strom. 6. 6. Theophyl. in Gal. 6:2.}

\[\text{Ἀπιτικός, οὐ, ὅ., ἄν., adj. (α. πρ. and πτερώω,) not stumbling, pp. spoken of a way, level, smooth, Ecclus. 33:21. Metaph. giving no offence, not causing to sin, 1 Cor. 10:32.}

\[\text{a) Act. not causing to stumble; pp. spoken of a way, level, smooth, Ecclus. 33:21. Metaph. giving no offence, not causing to sin, 1 Cor. 10:32.}

\[\text{b) Pass. not stumbling, i.e. metaph. not falling into sin, pure; Acts 24:16 ἀποστηλιτός συνήθως. Phil. 1:10.}

\[\text{Ἀποδείχθησαν, adv. (α. πρ. and προσωπολόγεω,) without respect of persons, impartially, 1 Pet. 1:17. For the Hebraism, see in Ἀμαζώνω and Ὁρμάζων.—So ἀποστηλιτός spoken of God, Clem. Alex. Strom. 6. 6. Theophyl. in Gal. 6:2.}

\[\text{Ἀποδῶ, f. ὡς, to put one thing to another, to a joint, to apply, Hom. Od. 21. 408. Hence in N. T.}


\[\text{b) Mid. depon. ἀποτείματε, to apply one's self to, i.e. to touch, c. c. gen. Butt. § 132. 5 and 6. 3.}


\[\text{b) in the Levitical sense, comp. Lev. 5:2, 3, where Sept. for p. 72, and Lev. 7:18-21. al. So Col. 2:21 μὴ ἄψυξ, μηδὲ γένεσθαι, μηδὲ δίηγεσθαι; or perhaps here by implicate, in the sense to eat, which would make the climax stronger, viz. eat not, taste not, touch not. — So Philo de Spec. Leg. p. 794 ὁσα σαφῶς ἀνθρώπινον ἀπετείμης ἡ θερα. Id. de Exsecr. p. 931. Hom. Od. 4. 60. Xen. Mem. 2. 1. 2 σιτον ἀπετείμαν. — 2 Cor. 6:17 ἀκατάδικον μη ἀπετείμης, touch not unclean one, i.e. have no intercourse with the heathen; comp. Is. 52:11, where Sept. for p. 72 and see Gesen. Com. in loc.}


\[\text{Ἀποθέτω, ὑ., Apphia, pr. name of a woman, Philem. 2. Chrysostom and Theodoret suppose her to have been the wife of Philémon.}

\[\text{Ἀποθέτω, ὑ., f. ἀπόθετος, (Buttm. § 114,) to thrust away, to cast off, Sept. for p. 72 Ps. 43:2. Herodot. 1. 173. In N. T. Mid. ἀποθέτως, aor. 1 ἀπόθετος, to thrust away from one's self; to cast off, to repulse, trans. Acts 7:27 ἀπόθετος}

b) spoken of persons, destruction, death. Acts 25: 16 ἐμπλήκατος τινα τις ἀπολλυσιν, to deliver up any one to death, i.e. to be put to death. Sept. for ῥήμα Prov. 6: 15. Πτολ. Deut. 4: 26. Esth. 7: 4. ἑσεῖς Is. 34: 5. — Herodian. 8: 8.


'Αγά or ἅγα, a particle illative and interrogative. As illative, it stands in classic writers after other words in a clause, and is always written ἅγα. As interrogative, it stands first in a clause, and in prose and the epic poets is written ἅγα; in other poets if the first syllable be long it is written ἅγα, if short, ἅγα. — See Hermann ad Viger. p. 583. Buttm. § 149. 2. p. 431. Passow sub ἅγα.

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

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


II. As interrogative, ἀνα, at the beginning of a clause, serves merely to denote a question, like the Lat. num, and cannot be expressed in English. It requires the answer to be negative.


'Ἀγαθία, see above in 'Ἀγαθία.—'Ἀγαθός, ἀγαθόν, see in 'Ἀγαθός 1. e. — ἁγαθός, see in 'Ἀγαθός II.

Ἀραβία, ἄρα, άρα, άρα, the name of a large region including the desert and peninsula which lies between Syria, Palestine, the Arabian and Persian gulfis, 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.


Ἀραψ, ἀβασ, ὁ, an Arabian, Acts 2: 11.

Ἀγέας, ας, άς, ἄς, (ἀγέας) 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 ὅπωρ ὁμοία ἄγεα, whose condemnation lingers not, i. e. will not be delayed. Sept. for τοῖς ζόων Χελ. 12: 3. Ezra 4: 24.—Esdr. 2: 30. Ecclus. 30: 27. Polyb. 3. 5. 8. Spoken of things, to be useless, Xen.Cyr. 6. 2. 32.


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


c) by impl. vain, empty, without effect, in the sense of false, insincere; e. g. πάν μήμα ἁγαθός, Matt. 12: 36, i. e. the language of a man who speaks one thing and means another; see Olshausen in loc. Tittmann in Bibl. Repos. I. p. 481 sq.—Stobaeus Serm. c. 34 λόγος ἁγαθός. So the sophism λόγος ἁγαθός, Cic. de Fat. c. 12. Chrysostom Homil. 43 in Matt. ἁγαθόν ὅτε τὸ μή κατὰ πραγμ. ματος κείμενον, τὸ ἔνθεσις.—Others, useless, and then wicked, injurious, like Chald. בָּר Buxtorf. Lex. Chal. Rab. Talm. 291. — Symmach. for בָּר Lev. 19: 7, where Sept. אָּבָּותyard.


Ἄγγευς, οῦς, τό, (ἀγγευς,) silver, i. e.


c) meton. for a silvering, a piece of silver, i. e. a silver coin, the Jewish shekel, σιδήρου, σιδίτου, Matt. 26: 15. 27: 5, 6, 9. Acts 19: 19. Till the captivity the Jews had no coins; the shekel being properly a weight, and all the money being reckoned by weight and not by tale; Gen. 23: 15, 16. Ex. 21: 32. Josh. 7: 21. Comp. Calmet art. Money. In the time of the Maccabees silver coins were first struck, 1 Mac. 15: 6, with the inscrib-
tion, shekel of Israel, which were equal to four Attic drachmae or one stater, Jos. Ant. 3. 8. 2; with which agrees the weight of the specimens still preserved, Eckhel Doctr. Numm. Vet. III. p. 464. The Attic drachma was equivalent to 15½ cents nearly, Boeckh Ath. Staatsb. 17. II. 339, 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 διπεξιον, 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. דלמ. Jahn § 117. — In Acts 19: 19 it is matter of question whether ἁπήγια means the Jewish sicles, which would make the sum about $25,000; 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 scribes or magicians.


Ἀρειας πάγος, Ψ. Ἀρειοῦ πάγον, Ὠ, 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. 15. 15. Xen. Mem. 3. 5. 20.

Ἀρειας, α, Ὠ, Arelas, a king of Arabia Petraea, whose daughter was for a time the wife of Herod Antipas.

... of divine efficiency, power, etc. 2 Pet. 1: 3 δια δοξής καὶ ἀρετῆς, i.e. through a glorious display of his efficiency. — Jos. Ant. 17. 5. 6 ἀρετῆς τοῦ ἀγίου.


Ἀρμαθαία, ας, ἡ, Arimatheae, a city or village of Palestine, Heb. יָבָשָׂם. 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 יָבָשָׂם, Haramathaim, 1 Sam. 1: 1, whence the Greek Ἀρμαθαία is readily derived; as also Παμαθαίας 1 Macc. 11: 34. Παμαθαίας 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.

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

Ἀριστιάδος, οἱ, ὁ, ὁ ἴσων, (Ἀριστιάδος q.v.) to breakfast, i.e. to take any meal before the principal one or supper, intrans. John 21: 12, 15, coll. v. 4. So Luke 11: 37, where others genr. to dine, but unnecessarily. Sept. for ἐν ἕκαστην ἡμέραν Gen. 43: 25. — So the Greeks, of food taken early, Xen. Cyr. 6. 3. 21. ib. 6. 4. 1. or in the course of the day before the supper, ib. 1. 2. 11. Ael. V. H. 9. 19.


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

Ἀριστον, οὗ, τὸ, breakfast, i.e. a meal which among the Jews corresponded sometimes to our breakfast, and sometimes to our dinner. Their principal meal was the δισάραι, supper, in the early part of the evening, when the heat of the day was gone. The ἄριστον was a slight refreshment, taken sometimes in the morning, or a little before noon, or just after noon, as circumstances might vary. Luke 11: 38. 14: 12. So Matt. 22: 4, where others unnecessarily make it i. q. δισάραι. — In Homer the ἄριστον is taken about
sunrise; in later times it corresponded to the Lat. prandium, and was taken about mid-day; see Potter's Gr. Antiq. II. p. 352, 353. Adam's Rom. Ant. p. 433.


Ἀρχέω, ὥ, η̣̣̣̣̣ν̣, 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 ἀρχέων σοι τῆς ἡμέρας μου, which however is better referred to no. 2. — Eurip. Hecub. 1164. Hom. II. 21. 131. Od. 16. 261. See Kypke in loc.


Ἀμαγεδδών v. Ἀμαγεδδών, indec. Armageddon, pr. name of a place,

Rev. 16: 16. It seems to be formed from the Heb. הָרָהֵב, mountain of Megiddo; comp. 2 Chr. 35: 22, field of Megiddo. The name Megiddo, Sept. Μεγεδων v. Μαγεδων, occurs in O. T. as a city situated in the great plain, but pertaining to the tribe of Manasseh; Bibl. Repos. I. p. 602. It was remarkable as having been the scene of a double slaughter, first of the Canaanites, Judg. 5: 19; and again of the Israelites, 2 K. 23: 20. Hence in Rev. it would seem to be put symbolically for place of slaughter.


Ἀμοῦμαι, οὐ̣̣̣̣̣ν̣, ὡ, η̣̣̣̣̣ν̣, to deny, to depon, to deny, i.e. 

a) to contradict, to affirm not to be, opp. to ὁμολογεῖν, absol. Luke 8: 45. John 1: 20. Acts 4: 16. Sept. for ἄρεις Gen. 18: 15.—Ael. V. H. 14. 28. Xen. Mem. 4. 2. 10.—Spoken of Peter's denying himself to be Christ's disciple, Matt. 26: 70. 72. Mark 14: 68. 70. John 18: 25. 27. Seq. accus. Luke 22: 57 αὐτόν sc. Ἰησοῦν, i. e. denying that he had any connexion with him. — Seq. accus. Tit. 1: 16 ἀρν. τὸν Ἰησοῦν τοῖς ἑδροῖς, i. e. to deny by actions that there is a God. 1 John 2: 22 bis. ὁ ἀρνούμενος ὁτι, and ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν, denying God to be the father of Christ, and Christ to be the son of God. v. 23 ὁ ἀρν. τὸν υἱόν, denying Christ to be the son of God. — Dem. 955. 10.

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 τιν πιστιν, i.e. to desert the christian faith, to apostatize, 1 Tim. 5: 8: Rev. 2: 13: So Rev. 3: 8 το ονομα Χριστου. Spoken of Christ as rejecting men, Matt. 10: 33. 2 Tim. 2: 12: —Trop. Luke 9: 23 ἀπρ. θαυμον (text. recept. ἀπαγων) to deny one's self, i.e. to disregard one's personal interests and enjoyments. But 2 Tim. 2: 13 ἀπρ. θαυμον, to deny one's self, i.e. to renounce one's own character, to be inconsistent with one's self. Tit. 2: 12 τιν υστεριαν. 2 Tim 3: 5.


Ἀρπαγμος, ου, ο, (ἀρπαγμος) pp. i. q. ἄρπαγμα, robbery, the act of rapine, Plut. de Puer. educ. c. 15. Tom. VI. 39. 11. ed. Reiske.—In N. T. trop. object of rapine, something to be eagerly coveted, Phil. 2: 6. —Others, plunder, spoil, i.e. something to be acquired by force, not merit.

Ἀρπαζω, ου, ο, aor. 1 pass. ἔρπασον, but aor. 2 pass. ἔρπαζον, a later form, Buttm. § 114. Winer § 15; to seize upon, to snatch away, trans.


Ἀρξαμβων, ὁνος, ὁ, (Heb. γνωριμων) an earnest, a pledge, sc. given to ratify a contract ; Sept. and Heb. Gen. 38: 17, 18, 20. Stobaei Serm. 42. Plut. Galba c. 14.—In N. T. metaphor. spoken of the privileges of Christians in this life, especially the gift of the Holy Spirit, as being an earnest, a pledge, of future

"Ἄφωνος, οὐ, ὁ, ἂν, adj. (a pr. and ἄφωνος) not heard, having no sound, John 19:23 οὶ χιτών ἀφωνος, i.e. not made of two pieces of cloth, 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. John § 120.


"Ἄφωνοιοί, ου, ὁ, ἡ, adj. (a pr. ἁφωνοι, καί ἄφωνος, καὶ ἄφωνος, καὶ ἁφωνοῦμεν, καί ἁφωνούθηκε) a sodomite, i.e. one who lives with a male as with a female, 1 Cor. 6:9. 1 Tim. 1:10. coll. Rom. 1:27.—Diog. Laert. 6. 65.


"Ἀφτεμές, ἡ, ἡ, Artemas, pr. name of a christian friend of Paul, Tit. 3:12.

"Ἀφτεμεῖος, ὁ, ὁ, Artemis, the Greek name of Diana, the goddess of hunting, etc. among the heathen. She had a splendid temple at Ephesus; see ἄρτεμι. Acts 19:24, 27, 28, 34, 35.

"Ἀρτέμιον, οὖς, ὁ, (ἀρτάω to hoist) a top-sail, supparum, Acts 27:40.—Others, a jib, dollon.


b) now, i.e. at present, at this moment. Matt. 3:15 ἀφτι ὁρν, suffer it now, i.e. for the present. 29:53. John 9:19, 25. 13:7 opp. to μετὰ ταῦτα. 13:37, 38 opp. to ἀνάπνοια. 16:12, 31. 1 Cor. 13:12 bis. ἄφτι — τοῦ. 16:7. Gal. 1:9, 10. 4:20. 1 Thess. 3:6. 2 Thess. 2:7. 1 Pet. 1:6, 8.—Jos. Ant. 2. 19. 2 ἄφτινς ἡ ἄφτι κατωκοίνων γῆς. 1. 6. Καταπαθοῦντες μὲν ἄφτι καθήκησαν. Theoc. Id. 2. 104. Id. 23. 26. Xen. An. 7. 4. 7. —Hence ἄφτι ὡρα, the present time, 1 Cor. 4:11. comp. Buttm. § 125. 6. —So ἄφτι ὡρα, until now, i.e. up to the present moment, Matt. 11:12. John 2:10. 5:17. 16:24. 1 Cor. 4:13. 8:7. 15:6. 1 John 2:9. —For ἄφτι, from now, henceforth, see ἅλοιντα.


"Ἀρτιος, οὐ, ὁ, ἡ, ἡ, adj. (ἀρτιος, ἄρτιος) perfect, complete, spoken of a religious teacher, who should be wanting in nothing, 2 Tim. 3:17.—Theophr. H. Pl. 2. 7. Hesych. ἄρτιος ἀνθρώπισιμόν, τι- λεινα, προσφημομέναι.

"Ἀρτος, οὐ, ὁ, bread, Heb. בְּדִי, viz.


—Hence ἄρτον φαγεῖν παρὰ τίνος, to eat the bread of any one, i. e. to be supported by any one, 2 Thess. 3:8. Compare Sept. and Heb. 2 Sam. 9:7, 10. So τῶν ἑαυτῶν ἄρτον ἑδίσειν, to eat one's own bread, i. e. to support one's self, 2 Thess. 3:12. Al.

'Αγιόνω, f. ἵσω, (ἀφω), to prepare fitly, 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. ἄγιμυνων for προβ. CANT. 8:2. Athen. II. p. 67. — Metaph. Col. 4:6 λόγος ἄγιμυνως ἄλατι, discourse seasoned with salt, i. e. appropriate, salutary.


'Αγελαόνως, ο, 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, ἐθναρχής, 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 βασιλεύς, to be king, Matt. 2:22, referring to the interval immediately after the death of Herod, when he assumed the title of king.

'Αγηθί, ἤ, ἡ, beginning, viz. a) spoken of time, the beginning, commencement, Matt. 24:8. Mark 1:1. 13. 9. Heb. 7:3. Sept. for ἄγηθι Job 40:
"Αρχήν, ou, ð (ἀρχήν, ἀρχώ) one who makes a beginning, i.e. 


b) spoken by meton. of abstr. for concr. spoken of persons etc. the first, primus. Col. 1: 18 ὡς ἐστιν ἀρχήν προ- 

totókóv ἐκ τῶν νεκρῶν. So Sept. ἀρχήν teókwn, first-born, for ἀρχήν Gen. 49: 3. 

Deut. 21: 17. — So ἀρχήν καὶ τέκιος, the beginning and the end, i.e. the first and the last, Rev. [1: 8] 21: 6. 22: 13; 


ad Autol. lib. 2. p. 88, οὗτος [λόγος] λέ- 

γεται ἀρχή, δι' ἀρχήν καὶ κυρίειν πάντων 

δ' αὐτοῦ ὄνομαμεν. Tatian. Orat. 

ad Graec. p. 144. Clem. Alex. Pro- 

trept. 1.

c) spoken of place, the extremity, cor- 

er, e. g. of a sheet, Acts 10: 11. 11: 5. 

So Sept. for τοίχος 2 Chr. 20: 17. ἐξη- 

τε Θεός Ez. 48: 1. ἐξή Θεός Ex. 23: 23. 39: 15.— 


1. 35. Herodot. 4. 60. 

d) spoken of dignity, the first place, i.e. 


1. 16. ib. 4. 6. 12.—In the sense of pre- 

eminence, precedence, prisedom, Jude 6 ἀγγελός μη τήρησαντα τὴν λατον 

ἀρχήν. So Sept. τοῖς φυλασσόντες την 


Pseud. V. T. I. p. 523, 179 sq. — By 

meton. of abstr. for concrete, rulers, 

magistrates, princes, etc. e. g. persons of 

influence and authority; e. g. civil rul- 


and ζύνθιν Mic. 3: 1.—Jos. Ant. 4. 8. 16. 

Herodian. 8. 6. 18. Xen. Cyr. 1. 2. 12. 

— Spoken of the princes or chiefs 


2: 10. among demons, 1 Cor. 15: 24. 

Eph. 6: 12. Col. 2: 15. genr. the powers of the other world, Rom 8: 38. Col. 1: 16. 

Comp. Ἑξωτικά.
Αρχι-, an inseparable particle from ἀρχή, prefixed to names of office or dignity like our _Arch-, which is equivalent to it and derived from it.

Αρχιερατικός, ἐν, (ἀρχιερεῖς,) belonging to the high priest, pontifical, Acts 4: 6.—Jos. Ant. 4. 4. 7. ib. 6. 6. 3. ib. 15. 3. 1.

Ἀρχιερεῖς, ἐνος, ὁ, (ἀρχι- q. v. and ἱερεῖς,) a high priest, chief priest, pontifex maximus. Sept. for ἱερεὺς ἱερεῖς Lev. 4: 3; more usually ἱερεῖς ὁ μέγας, Lev. 21: 10. Num. 35: 25. al.—Esdr. 9: 10. 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 ἅγιος, 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 § 360. 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 ἅγιος ἡγιοτάτης 2 K. 25: 18. Jer. 52: 24. —In one of these sense 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 ἄρχουσι τῶν

πατρίων τῶν ἱερέων, v. 6. So Jos. Ant. 20. 8. 8. B. J. 4. 3. 6. comp. Krebs l.c. p. 3. —Matt. 2: 4. 20: 3. Mark 14: 1. Luke 22: 2. al. saep.—These were members of the Sanhedrim, and indeed the expressions ἄρχουσι καὶ γραμματεῖς Matt. 2: 4. al. and ἄρχουσι καὶ γραμματεῖς John 7: 32, 45. al. seem to be put by way of circumlocution for τοὺς συνδέον, the Sanhedrim; and in some instances the word ἄρχουσι 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 ἄρχουσι 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.

Ἀρχιποιμήν, ἐνος, ὁ, (ἀρχι- and ποιμήν,) a chief shepherd; metaphor. of Christ as the chief teacher of religion and head of the church, 1 Pet. 5: 4.

Ἀρχιλοχος, οὗ, ὁ, Archippus, pr. name of a Christian, Col. 4: 17. Philm. 2.

Ἀρχισύναγωγος, οὗ, ὁ, (ἀρχι- and συναγωγή,) a ruler or moderator of the synagogue, i. q. ὁ ἀρχις τῆς συναγωγῆς (Luke 8: 41). There were several elders in each synagogue, whose duty it was to preserve order, and to select and invite persons to read or speak in the assembly; comp. Acts 13: 15. The presiding elder was called ἀρχισύναγωγος; 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.

Ἀρχιεκκλήσιον, οὗ, ὁ, (ἀρχι- and εκκλήσιον,) an architect, master-builder, 1 Cor. 3: 10. —Sept. for ἀρχιεκκλήσιον Is. 3: 2.—Eccles. 38: 30. Xen. Mem. 4. 2. 10.

Ἀρχιτέκτων, οὗ, ὁ, (ἀρχι- and τέκτων,) a chief publican, i.e. a farmer or chief collector of the taxes, Luke 19: 2. See Jahn § 242.

Ἀρχιτερικόν, οὗ, ὁ, (ἀρχι- and τερικόν,) Lat. triclinium; see Calmet art. Eating, and Adam's Rom. Ant.
Xen. Mem. 3. 5. 15. ἀλ.


Ασία, ἡ, indec. Ἀσσ., Heb. נָצָה (medicus), a pious king of Judah, Matt. 1: 7, 8. See 1 K. 15: 9—24. 2 Chr. c. 14—16.

Ἄσιλευτος, ὁ, ἡ, ἅ, adj. (a pr. and σαλέε~, ushaken, immovable, Acts 27: 41. Metaph. firm, enduring, Heb. 12:

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 εὐγενείας. By the Greeks he was called συμποσιακὸς, συμποσίων ἐπιμελητής, τραπεζίων, etc. Potter Gr. Ant. II. p. 386. So Ptol. Onom. 3. 41. p. 287. 6 ὁ πίνακας τῶν περί τῆς ἐστίασιν ἐπιμελητός, τραπεζίων. ib. 6. 13, p. 570.
rip. Ion. 8 πολύν οὐκ ἄσημον. Herodian. 1. 9. 12.
"Ασθένεια, είς, είς, (άσθενίας), want of strength, infirmity, weakness, viz.
a) genr. Rom. 6: 19. 1 Cor. 15: 43. 2 Cor. 11: 30 τις ἄσθενειας μοι, i. q. τιν κακον (σθενίαν) μου. Buttun. § 128. n. 2. 12 Cor. 12: 5; 9 bis, 10. —Spoken of the weakness and infirmity of human nature generally; 2 Cor. 13: 4. Heb. 4: 13. 5: 2. 7: 28. —Sept. Job 7: 37. He-
rodot. 8. 51.
c) trop. of the mind, feebleness, depression, want of energy, 1 Cor. 2: 3. Sept. ἄοδόγκας γορον for τῆς ἐκκ. Ecc. 12: 4. —Xen. Ag. 9. 5. 9.
"Ασθενεός, o, o, (άσθενεις), to want strength, to be infirm, weak, feeble, viz.
a) genr. Rom. 8: 3 ἐν ἀσθενείας, in that it was weak, i. e. not adapted to the proposed end. 2 Cor. 13: 3. Sept. for ἀσθενείας 1 Sam. 2: 5. Lam. 2: 8. ἀσθενείας 2 Sam. 3: 1. —Xen. Cyr. 5. 2. 28. —So to be accounted weak, 2 Cor. 13: 4, 9.
c) trop. of the mind, to be feeble-minded, faint hearted, timid, 2 Cor. 11: 21. So Sept. for ἀσθενείας Is. 7: 4. —1 Macc. 11: 49. Xen. Hiero 1. 23. —By Hebra-
ism, implying a want of firmness and
decision of mind, to be weak-minded, i. e. to doubt, to hesitate, to vacillate, spoken of those whose minds are easily disturbed, Rom. 14:2, 21. 1 Cor. 8:9, 11, 12. So ἀσθενέως τῇ πίστῃ, to be weak, not settled, in the faith, Rom. 4:19. or in opinion, Rom. 14:1. So Sept. for ξύνοι to totter, (see Gesen. Lex.) Ps. 27:2. Jer. 50:32. Hos. 14:2.


Ἀσθενέος, ἀτρο, το (ἀσθενείω, perf. pass. ἀσθενεύμα) pp. infertility; metaphor. doubt, scruple, hesitation, Rom. 15:1. See Ἀσθενέω c.

Ἀσθενής, ἀτρός, ὄς, ὄς, ῥ, adj. (ἀ πρ. and οὐδός) 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 Ἀσθένεια c.

d) by impl. afflicted, distressed, sc. by oppression, calamity, etc. 1 Cor. 4:10. comp. v. 9, 11 sq. Sept. for ξύνοι Prov. 22:22. 30:14. ξύνοι Prov. 31:5. — In a moral sense, wretched, diseased, i. e. in a state of sin and wretchedness, Rom. 3:6 ὁ όρθων ὁμοι ἀσθενῶν, i. q. ἀμεταξίων ὑπ. ὕμ. in v. 8.

Ἀσία as, ἡ, Asia, i. e. in N. T. Asia Minor, comprehending the provinces of Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Myia, Bithynia, Paphlagonia, Cappadocia, Galatia, Lycaonia, and Pisidia. On the western coast were more anciently the countries of Ἀσία, Ionia, and Doris, the names of which were retained, although the countries were included in the later provinces of Myia, Lydia, and Caria. Many Jews were scattered over these regions; as appears from Acts, and from Jos. Ant. 12. 3. 2. 14. 10. 11. 16. 2. 3.—In N. T. Asia is put


b) for proconsular Asia, i. e. the region of Ionia, of which Ephesus was the capital, and which Strabo also calls Asia, lib. 14. init. Acts 2:9. 6:9. 16:6. 19:10, 22. 20:4, 16, 18. (1 Cor. 10:16. 19. 2 Cor. 1:8.) v. Tim. 1:15. 1 Pet. 1:1. Rev. 1:4, 11. — Cicero speaks of proconsular Asia as containing the provinces of Phrygia, Myia, Caria, and Lydia. Pro Flacc. 27.

Ἀσιανός, οὖς, ὅς, ὅς, ῥ, adj. Asiatic, i.e. belonging to Asia Minor, Acts 20:4.

Ἀσιάρχης, οὖς, ὅς, ὅς, ῥ, ἄρχων, an Asiarch, Acts 19:31. — Strabo 14. p. 960.—In the eastern provinces of the Roman empire, persons of wealth were annually appointed to preside over the public worship, and to exhibit games and theatrical amusements at their own expense in honour of the gods, in the manner of the Roman aediles. These officers received their titles from the province to which they belonged, as Ἀσιάρχης 2 Macc. 12:2. Λυκίαρχης, Φοινίκαρχης, Καριάρχης, etc. and of course, in proconsular Asia, they were called Ἀσιάρχης. They were ten in number, selected by the cities and approved by the proconsul; of whom one was the chief Asiarch and always resided at Ephesus the capital; the others were his colleagues and advisers. Comp. Euseb. Hist. Ecc. IV. 15. Wes seling Diss. de Asiarchis, Ultraj. 1753. Wetstein and Kuinoel in loc.
'Aosia, αξια, ια, (αρ. pr. and στοος,)


'Aosikos, ος, f. ισος, to work up with skill, sc. raw materials, e. g. σκια Hom. II. 3. 388. to exercise, to practise, sc. an art, e. g. την ιππατιν Xen. Mag. Eq. 1. 19. and so σομα Xen. Mem. 1. 2. 19. ψυχις προς αφενεν 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. to την ιππατιν Judg. 3: 1. Xen. Mem. 2. 1. 6. Ag. 11. 4.


'Aosioς, ου, ου, η, adj. (αρ. pr. and σφος,) unwise, i.e. without true wisdom in Christ, Eph. 5: 15. — Xen. Mem. 3. 9. 4.


d) by impl. to love, to treat with affection, Matt. 5: 47. — Herodot. 1. 122. Ael. V. H. 9. 4. Xen. Ag. 11. 3, where it is opp. to μαζαν.

e) spoken of things, to welcome, to embrace, i.e. to receive gladly, e. g. τας επιαγγελιας, Heb. 11: 13. — Jos. Ant. 6. 5. 3 την ευνοιαν. 7. 8. 4 τους λόγους. Erup. Ion. 587.


Aνύχροιος

οὐ, ὁ, Ἀσυνερίτως, name of a Christian, Rom. 16: 14.


Ἀγάπελεος, ας, ἂς, ξωτής (ἀσφαλής) firmness, fixedness, security, sc. from falling, rupture, etc.


Ἀγαπελεος, ἄος, οὐς, ὁ, ἂς, ἂς, ἀν, adj. (a pr. and σφάλλω) not falling, i.e. firm, fixed, immovable.


b) metaph. safe, secure, sc. from peril etc. (Xen. Cyr. 5. 3. 6.) i.e. affording safety, Phil. 3: 1. — Wisd. 7: 23. Xen. Lec. 12. 1.

Ἀσφαλειος, f. Ioao, (ἀσφαλές) and Mid. depon. ἀσφαλιομαται, f. λοφαι, to make firm, to make fast, trans.


Ἀσφαλειον, ος, το, ἀσφαλειον, to be deformed, Ael. V. H. 11. 4. In N. T. trop. and intras.


b) to be disgraced, to suffer reproach. 1 Cor. 7: 36 εἰ δὲ τὰς ἀσφαλειον εἰς τὴν παρθένον νυφὰς, if any one thinks himself exposed to disgrace in respect to his daughter, i.e. if he has fears of her being seduced. So Sept. for ἱερομοναχος Deut. 25: 3. — Diod. Sic. 14. 10. Euphr. Hec. 407.


"Ατακτέω, ἀ, f. ἑω, (άτακτος,) to be disorderly, trans. i. e. pp. to leave or break the ranks, spoken of soldiers, Xen. Cyr. 7. 2. 6. In N. T. metaph. to neglect one's duties, 2 Thess. 3: 7. — Xen. Cyr. 8. 1. 22. Oec. 5. 15.


"Ατακτός, adv. (άτακτος,) disorderly, i.e. metaph. irregularly, dissolutely, as άτακτος περιπατέω, i.e. to live a disorderly life, 2 Thess. 3: 6. 11. — So άτακτος σώv. Isocr. ad Niccol. p. 25. ed. Lange. pp. Xen. Mem. 3. 1. 7. Herodian. 4. 11. 7.


"Ατιμίω, see 'Ατιμώ.

"Ατιμία, ας, η, (άτιμος,) dishonour, shame.


"Ατιμος, ου, ὁ, η, adj. (α pr. and τιμή,) without honour, i. e. dishonoured, disgraced, Xen. Cyr. 1. 2. 14. In N.T.
a) contemned, despised, 1 Cor. 4: 10. — Wisd. 3: 17. 5: 4. Diod. Sic. 17. 66. Xen. Anat. 7. 7. 46. 50.


"Ατίμος, ὁ, f. ὑωρ, (ἄτιμος,) vapour, i.e. an exhalation, James 4: 14. comp. Wisd. 2: 2, 4. Spoken of dense smoke, Acts 2:
public life, or of forty-four years as sole sovereign.

\[\text{\textit{Aυλή}}\]

\[\text{\textit{Aυλή}}\]


Aυλικής, εως, ἡ, (αὐλίκης) increase, enlargement, Eph. 4: 16. Col. 2: 19 αὐλική τῆς αὐλίκης τοῦ Θεοῦ, i. e. which God bestows; for the accus. see Buttm. § 131. 3. — 2 Macc. 5: 16. Jos. Ant. 1. 2. 2. Xen. Oec. 5. 1.

Aὐλίζω, see Αὔλιαν.


b) spoken of the necessaries of life etc. competency, 2 Cor. 9: 8.


**Αὐτόλοιπης, ου, ὃ, (αὐτός and ὑπό-τομας) self-behouding, i. e. an eye-witness, Luke 1: 2. —Polyb. 1. 4. 7. Xen. Cyr. 5. 4. 18.

**Αὐτός, ἡ, ὁ, pron. self; in the oblique cases him, her, it; and with the art. the same; see Buttm. § 127. 2. Herrn. 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 ἣ οἴδας αὐτή ἡ φύσις διδάσκαι, 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 prominency, the very. John 5: 36 αὐτά τὰ ἐγώ αὐτὶ ποιεῖς, ματαιάτως, the very works which I do, etc. Heb. 9: 24 εἰς αὐτὸν τὸν οὐρανόν.—Thuc. 2. 3 αὐτῷ τὸ πτολεμαίδον.


e) of one's self, of one's own accord, sponte. John 16: 27 αὐτὸ γὰρ ὁ πατὴρ φίλει ὑμᾶς, the Father himself, of his own accord, loveth you. (1 Pet. 2: 24.) —Hom. II. 17. 254. Xen. Cyr. 5. 4. 27. Anat. 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.

3. 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 *óutos* or *ékíνōs*, this, that, and often to be expressed in English by an emphatic he, she, it, they, etc. Matt. 1: 21 *autós* γάρ σώσει τῶν λαῶν *autóu*, for he (and no other) shall save his people from their sins.

35: 4 μακαρίου οί πενθούντες ζην *autóu* παρακλήσαντα, for they (of all others) shall be comforted.

v. 5—10. 6: 4 καὶ οἱ πατέραι σοι οἱ βίοιν εἰν τῷ κρυπτῷ, *autós* ἀπόδοσε σοι, he shall reward thee openly.


b) with ordinals, *autós* implies one’s self with the others included in the number. Rev. 17: 11 *autós* οὗδεις εἰς τι, ἐκ τῶν ἐπτά ἐστι, he is the eighth, i. e. he was with the seven and is of them. Comp. 2 Pet. 2: 5.—Jos. Ant. 10. 11. 1 *autós* ἄλλος, ἄλλος, Thuc. 1. 46. Xen. H. G. 2. 2. 17. Comp. Vigerus, p. 73. Kyuke Obs. II. p. 442.

II. Put instead of the pers. pron. of the third person, *him*, *her*, *it*, *them*, etc. but only in the oblique cases and not at the beginning of a construction; Buttm. § 127. 2. II. Herm. ad Viger. p. 735. XI.
γά, καὶ η ἀπόλεια αὐτῶν, for καὶ ὦν ἡ ἀπόλεια. Rev. 2: 18 καὶ οἱ πόδες αὐτοῦ, for καὶ οὐ οἱ πόδες. 17: 2. — Xen. Cyr. 3. 1. 38. Comp. Winer l. c. note. Herm. ad Vig. p. 170, 708. — Of a different kind are those constructions where αὐτὸν etc. is put after a relative epexegetically; Matt. 3. 12 οὐ τὸ πτεύων εἰ χωρὶ αὐτοῦ, as in Engl. whose fan is in his hand. Rev. 7: 9. — Sept. Judg. 6: 10. Gen. 24: 3. Comp. Winer l. c.

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


b) as referring to an abstract noun implied in a preceding concrete, and vice versa. John 8: 44 ψεύτης οὗτοί καὶ ὁ πατὴρ αὐτοῦ, sc. τοῦ ψεύτου. Vice versa, Rom. 2: 26 έαν ἡ ἀκροβατία — σοφὶ ἡ ἀκρ. αὐτοῦ, i. e. of such an ἀκρο-βατος. Luke 5: 17 αὐτούς, i. e. τοὺς ἀσθενεῖς, coll. v. 15. — Theodoret. I. 914 τοῦτος τῆς ἀποστολικῆς χάριτος ἵδον αὐτοῖς γάρ, sc. ἀποστόλους.

c) as referring to an antecedent implied in a preceding verb; Acts 12: 21 ο Πρώτης ἐδημηγόρησεν πρὸς αὐτοὺς [τον δήμον]. ο δέ δήμος ἐπεκρίνετο. 1 Pet. 3: 13, 14, τίς το κακότος ύμαι — τιν δέ φο-βον αὐτῶν μη φοβηθήτε, sc. τον κακοτο-τον ύμαι.

d) where there is no grammatical reference whatever to the preceding context, but the antecedent is merely presupposed; Luke 1: 17 αὐτός προκεί-σεται αὐτῶν, before him, i. e. the Messiah; so 1 John 2: 12. 2 John 6; comp. above in I. 2. b. — Luke 2: 22 καθαρσίματος αὐτῶν, sc. of the mother and child. 23: 51 τῇ προβείᾳ αὐτῶν, i.e. of the Saucedrim, τῶν


III. With the article, ὁ αὐτός, ἡ α- τί, τό αὐτό, τό αὐτῷ, the same. Buttm. § 127. 2, 111. Herm. ad Vigor. p. 735.


b) spoken subjectively, always the same, i.e. not changing, immutable; Heb. 1:12 αυτώ δο αυτώ, quoted from Ps. 102:28, where Sept. for γένος. Heb. 13:8 ένορωσίν Χρ. αυτώ. So νοος Is. 41:4. — Thuc. 2. 61 έν γει μεν ας το αυτώ έιμι, και ουν έξόμαται.

c) con. with the dat. the same with, the same as if; 1 Cor. 11:5 ευ γαρ έιναι και τω αυτό η επιτηρησία; 1 Pet. 5:9. Comp. Buttm. § 153. 2. 2. and n. 1. — Jos. Ant. 4. 2. 2. Polymb. 3. 95. 2. Xen. Cyr. 2. 1. 15. ib. 3. 3. 35. AL.


Αὐτώροφος, ου, δ, η, adj. (αυτώρος, φώς), pp. taken in the very theft, and gen. of any crime, taken in the very act, Thuc. 6. 38. Hence in N. T. εν αυτώροφος or ενοντιφώς as an adv. in the very act or offence; e.g. adultery, John 8: 4 γαρ ειδε το αυτωροφον μοιχεμαιντ—Aelian. II. An. 14. 3 μοιχεωμενιν γυναικα ειν αυτώροφον κατα λοβον. Jos. Ant. 16. 7. 5. Lysias-Orat. 1. 7.

Αὐτώγετος, ρος, δ, η, adj. (αυτώρος, ριξ) self-handed, i.e. doing with one's own hands. Acts 27:19 αυτόργετος—ελεφάντας, with our own hands we threw overboard; for this adverbial use, see Buttm. § 123. n. 3. — Aristoph. Av. 1135. Herodian. 7. 2. 17. Spoken chiefly of one who kills another with his own hand, Dem. 321. 17. Xen. H. G. 7. 3. 7. Jos. Ant. 6. 11. 9. ib. 10. 9. 3.


Αὐτάφροδ, ο, f. ήσον, in text. rec. Rev. 2:19; f. 2 αφέλο, aor. 2 αφελον, aor. 2 Mid. αφελομένην, (αφο, αφεδρ) to take away, to remove, trans.


Ἀκανθης, εος, ους, δ, η, adj. (α πρ. and quainon, not apparent, i.e. unseen, hidden, concealed, Heb. 4:13. — Ecclus. 20:30. 2 Macc. 3:34. Jos. Ant. 7. 10. 2. Xen. Mem. 1. 1. 2. Arab. 4. 2. 4.

Ἀκαπνίζω, f. ήσο, (ἀκανθής) to cause to disappear, to put out of sight, trans.
capacity of decay; metaphor. incorrupt-ness, integrity, Tit. 2:7 in some Mss. for ἀδιαφορία.


b) to let go from one's power, possession, etc. i. e. to let go free, to let escape, Matt. 24:40. 41. Luke 17:34. 35. 36. Sept. for τὸ ἐλεύθερον Can. 3:4. Prov. 4:13.

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


Aphorisms

Fab. 4. — Seq. ἵνα with the subjunct., in the manner of the later poets after verbs of command etc. Mark 11: 16 οὖν ἦσαν ἵνα κ.τ.λ. See Hermann ad Viger. p. 852.


Ἀφικνεόμαι, οὐμαί, f. ἵσμαι, depon. (ἀπό, ἵσμαι) to come or go away sc. to a place, etc. i.e. to arrive at, to reach, c. c. ἵστ, Jos. Ant. 1. 8. 3. Xen. Cyr. 2. 1. 2. In N. T. metaphor. spoken of a report, rumour, to come forth, to spread abroad, c. c. ἵστ, Rom. 16: 19. — Ecclus. 47: 17.

Ἀφιλαγαθός, οὖ, ὁ, ἃ, adj. (a pr. φιλος, and ἀγαθός) unfriendly, hostile to good and to good men, 2 Tim. 3: 3.

Ἀφιλέφγομος, οὖ, ὁ, ἃ, adj. (a pr. φιλος and ἀγγέλος) not covetous, liberal, generous, 1 Tim. 3: 3. Heb. 13: 5.


Ἀφίνεμαι, f. ἱπτω, (ἀπό, ἱπτω) trans. and intrans. See ἱπτω and Buttm. § 107. II.


II. Intrans. in the Act. perf. pluperf. aor. 2, and in Mid. to separate one's self, i. e. to depart.


— In the sense of to withdraw from, to avoid, 1 Tim. 6: 5. 2 Tim. 2: 19. So Sept. for ἀπέλθη Lam. 4: 15. — C. c. gen. Jos. Ant. 1. 18. 4. Diod. Sic. 1. 80. Thuc. 7. 7.

b) metaph. to desist from, to refrain from, to let alone, Acts 5: 38 ἀπόστησαν ἀπὸ τῶν ἀνθρώπων τούτων. 22: 29. 2 Cor. 12: 8. So Sept. for ἀπέλθη Job 7: 16. ἀπέλθη 1 Sam. 6: 3. 2 Sam. 2: 22. 23.—Polyb. 5. 46. 4. Dem. 78. 21.


Ἀφιομαι, ὃ, f. ὁμω, (ἀπό, ὁμω) lit. to liken off, i. e. to make like, Pass. Heb. 7: 3. — Ep. of Jer. 5. 63, 71. Xen. Mem. 3. 10. 2.


Ἀφορίζω, f. ἰδώ, (ἀπό, ὁρίζω) to set off by bounds, to limit off, Sept. for ἀπέλθη.

"Αφωνος, οὐ, ὅ, ἥ, adj. (a pr. and qvονη), 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 τελεσθη.—Ael. V. II. 12. 41.
c) metaphor, unexpressive, i. e. without expression, not having τὴν δύναμιν τῆς qvονης, 1 Cor. 14: 10, coll. v. 11.

"Αχαίας, οὐ, οὐ, ἄ, ἠ, ἃ, ἡ, possessor, an idolatorous king of Judah, Matt. 1: 9 bis. See 2 K. c. 16. 2 Chr. c. 28.

"Αχαΐα, ἄ, ἡ, Achaia, a region of Greece. In a more restricted sense, Achaia was a province lying in the northern part of the Peloponnesus, including Corinth and its isthmus, and put by the poets for the whole of Greece; whence Αχαιολ, the Greeks. In a wider sense, Achaia comprehended the Peloponnesus and the whole of Greece properly so called. Augustus divided the whole country into two proconsular provinces, viz. Macedonia and Achaia; the former of which included Macedonia proper, with Ilyricum, Epirus, and Thessaly; and the latter, all which lay southward of the former. Corinth was the capital of Achaia, and the residence of the proconsul. In N. T. the name Achaia is always employed in this latter acceptation; Acts 18: 12, 27. 19: 21. Rom. 15: 26. 16: 5 in-text rec. 1 Cor. 16: 15. 2 Cor. 1: 1. 9: 2. 11: 10. 1 Thess. 1: 7, 8. See Kuinoel on Acts 18: 12.

"Αχαϊκός, οὐ, ὁ, ἂν, ἧς, ἦς, adj. (a pr. and xαρίζομαι) unthankful, ungrateful,
"Αρεία 122 "Αρείου


'Αρεία, o, indec. Achim, pr. name of a man, Matt. 1: 14.

'Αρείουποιος, ου, ο, η, adj. (a pr. χείρ and πωμῶν) not made with hands, Mark 14: 58. 2 Cor. 5: 1. Col. 2: 11.


'Αργειοῦ, ο, τ. ὤνος, (ἀργειος) to render useless, Polyb. 3: 64. 8. to mar, to destroy, Sept. for γένος 2 K. 3: 19. γένος Jer. 11: 16. Esdr. 1: 57. In N. T. metaph. to corrupt; Pass. to become corrupt, deprived; Rom. 3: 12, quoted from Ps. 14: 3 or 53: 4, where Sept. for τὸν ζεύξιν.


'Αργή or "Αργῆ sometimes before a vowel, Buttm. § 26. 4. Lob. ad Phryn. p. 14. pp. adv. of time (in N. T. also of place) marking duration, continued; with the genitive, as a preposition, continued until, i. e. during, until, usque ad; with verbs, as a conjunction, so long as until, followed in N. T. only by the subjunctive mood implying uncertainty; Buttm. § 46. 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 ἀργῆς ἡμέρας, until the day when, i. e. until, Matt. 24: 38. Luke 1: 20. 27. Acts 1: 2. — or seq. οὗ, for ἀργῆς χρόνου οὗ, until the time when, i. e. until; so that ἀργῆς οὗ has the nature of a conjunction; Acts 7: 18 ἀργῆς οὗ ἀνέβη, 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, ἀργῆς οὗ signifies so long as, while, Heb. 3: 13 ἀργῆς οὗ τὸ σήμανον καλέσω. — So ἀργῆς 2 Macc. 14: 10.


Such straw was used by the Hebrews


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

B. 

Βαβλ, ὁ, indec. Baal, Heb. בָּבִל (master). Chald. בָּבַל, בָּבֶל, Bel, pr. name of one of the chief gods of the Phenicians and Babylonians, representing either the sun, or more probably the planet Jupiter. Rom. 11: 4 ὁ παρὰ τοὺς γονεῖς τῆς παρακλήσεως Βααλ, quoted from 1 K. 19: 18 where it is τὸ Βααλ; 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.

Βασβλοίων, ὁ, θ, Babylon, Heb. בֵּבְלֹיון, בֵּבְלֹית, Babel, (i.e. confusion, contr. for בֵּבְלֹיון from בֵּבְלֹיון Gen. 11: 9,) the celebrated capital of Babylonia and the seat of the Assyrian and Chaldean empires. For a full account of it, and of the present ruins, see Calmet, arts. Babel, Babylon, and Babylonia. In N. T.


b) poetically and symbolically Babylon is put for the capital of heathenism, the chief seat of idolatry, probably pagan Rome, as being the successor of ancient Babylon in this respect; comp. Is. 21: 9. Jer. 50: 33. 51: 7, 8. — Rev. 14: 8. 16: 19. 17: 5. 18: 2, 19, 21.

Bαδυός, ou, ὁ, (βαδύος) a step, sc. of a stair, door, etc. Ecclus. 6: 36. Sept. for πέπνυμι 1 Sam. 5: 5. Plut. Romul. c. 20. In N. T. a step of dignity, de-


Βαδύος, ες, ous, τό, (βαδύος), depth.


Βάλλον, ο, βάλω, perf. βέβλημι, aor. 2 εξάλοι, perf. pass. βέβλημι, aor. 1 pass. εξάλειψα, f. 1 pass. βέβλησα, to throw, to cast, with a greater or less degree of force as modified by the context; trans. and σεq. dat. or a prep.


(a) seq. ἀπὸ, to throw from one, to cast away, Matt. 5: 29. 18: 8, 9. al. — Philostr. Vit. Sophist. 1. 20 ὀπάσας τούς προϊόντας ὀμφαλοὺς ἀποβαλλον. (b) seq. ἐκ, to cast out of, e. g. τοῦ στόματος, to vomit forth, Rev. 12: 13, 16.


(a) seq. ἐμπέφθην v. εἰσίνων τινός, to cast before any one, sec. at his feet, Matt. 7: 6. Rev. 2: 14. 4: 10.


— Rev. 2: 24 ὁ βάπτισα ἐν ἐς ἄλλο ἄλλο, to cast upon, i.e. to put upon, to impose. Spoken of a sickle, to thrust in, Rev. 14: 16, and c. c. εἰς v. 19. — Spoken of liquids, to pour, Matt. 26: 12, coll. v. 7; see more or δ in above.

b) Pass. perf. and pluperf. βεβηλίσας, to be cast, i. e. to be laid, to lie, i. q. κεῖμαι, comp. Buttm. § 113. 6. Matt. 8: 6 βεβηλίσας ἐν τῇ ὑμίας παραλληλικοῦ. v. 14. 9: 2 ἐπὶ κλίνῃς βεβηλίσα μοι. Mark 7: 30. Luke 16: 20. So the Act. Rev. 2: 22 βάπτισα αὐτὴν εἰς κλίνην, I will cast her into a bed, i.e. will afflict her with disease, etc.

c) seq. accus. of pers. to throw at any one, Mark 14: 65 ἔπαυσαν αὐτὸν ἐξαλλόν, lit. they threw at him with blows, i.e. they gave him blows. Sept. βάπτισαν βάπτισαν καὶ λέγοις for τῇ ἐς 2 Chr. 26: 15. βάπτισαν τάξιν for τῇ ἐς Ps. 78: 9. — Jos. Ant. 2. 15. 4 λέγοις βάπτισαν τῶν. Comp. Xen. An. 1. 5. 12 ἰην (Κλάριον) τῇ ἐς.

d) intras. or with ἐνίατον 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 ποταμός εἰς ἄλλο βάπτισαν. Al.

Βαπτίζω, ἐν ἑσω, (βάπτιζω), a frequentative in form but not in fact, to immerse, to sink, trans. e. g. spoken of ships, galleys, etc. Polyb. 1. 51. 6 καὶ πολλὰ τῶν σκαφῶν ἐβαπτίζομεν. ib. 8. 8. 4. ib. 16. 6. 2. Epict. Fragm. ed. Schweigh. 14. Jos. B. J. 3. 8. 5 κυβέρνητικ, ὡς τις κυβέρνητικ, ὡς τις 

χυμονοί δεδομένα πρὸ τῆς ἄνελλης ἐβαπτίσαν ἐκὼν τὸ σκάφος. Ant. 9. 10. 2. Spoken of animals, Diod. Sic. 1. 36 τῶν δὲ χειροσίων θηρίων τὰ πολλὰ μὲν ὑπὸ τοῦ ποταμοῦ περιλήφθηντα διαφθιέται βαπτίζομεν. Polyb. 5. 47. 2. Spoken of men, partially, Polyb. 3. 72. 4 ἐς τῶν μαθητῶν οἱ πείζοι βαπτίζομεν. — 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 ἐν μη βαπτίσωμαι, coll. v. 3 where it stands.


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

(β) with adjuncts marking the object and effect of the rite of baptism: chiefly
εἰς ε. accus. to baptize or to be baptized into any thing, i. e. into the belief, pro-
fession, observance, of any thing. Matt. 3: 11 εἰς μετάνοιαν. Acts 2: 38 εἰς ἄφε-
σιν ἀμαρτιών. 19: 3 εἰς τὸ ἑωθινὸν βα-
πτισμα, i. e. the repentance into which
John baptized. 1 Cor. 12: 13 εἰς ἐν ἱπτο-
μον, i. e. that we may become one body. Rom. 6: 3 εἰς θάνατον. — So with
εἰς ε. accus. of person, to baptize or to be baptized into sc. a profession of faith
in any one and sincere obedience to him; Rom. 6: 3 and Gal. 3: 27 εἰς Χρι-
στόν. 1 Cor. 10: 2 εἰς τὸν Μωϋσῆν. — So εἰς τὸ ἑνομα τινός, 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, ἐπί τοῦ ὑπο-
ματος Ἰησοῦ, Acts 2: 33; and ἐν τῷ ὑπο-
ματι τοῦ κυρίου, Acts 10: 48. — With
ὑπὲρ, 1 Cor. 15: 29 bis, ὁ βαπτιζόμενος
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) metaphor. and (α) in direct allusion
to the sacred rite, βαπτιζών ἐν πνεύματι
ἀγίῳ καὶ πνεύματι τοῦ ἁγίου, to baptize in
the Holy Ghost and in fire, i.e. to overwhelm, richly
furnish, with all spiritual gifts, or overwhelm
for the construction see above in a. a. So with ἐν πνεύματι
Acts 1: 5. 11: 16.—(β) genr, but still in
allusion to the rite, to baptize with cal-
lamities, i.e. to overwhelm with sufferings; 
[Matt. 20: 22 bis, 23 bis.] Mark 10: 38 bis,
39 bis, τὸ βάπτισμα, ὁ ἐν βαπτισμα, βαπτι-
ζόμαι, to receive the baptism with
which I must be baptized, i. e. can ye en-
dure to be overwhelmed with sufferings
like those which I must endure? For
the construction see above in a. a. Luke
12: 50. — Sept. (for γὰρ) Is. 21: 4 ἡ
ἀγωγία με βαπτίζει. Jos. B. J. 4. 3. 3
οἱ δὲ υἱῶν ἔρημων ἐβάπτισαν τὴν πόλιν, i. e.
the robbers who had broken into Jeru-
salem afterwards baptized the city, filled
with confusion and calamity. Plut.
de Educ. Pueror. 13. 3. ηγείτη ταῖς μὲν
συμμετέρως αὐξέσται πάνω, ταῖς δὲ ὑπε-
ράλλον βαπτιστή. Heliodor. Ae-
thiop. 2. 3 τῇ συμφῳ βαπτισμίων. Diod. Sic. 1. 73 ἰδιώταις βαπτιζόν ταῖς
ἰορφαῖς. Clem. Alex. Paed. 2. 2 ὑπὸ
10. 9. 4 βαπτιστικοί τινες ἔν υἱοθετη
tαι καὶ υπόν ὑπὸ τῆς μέθας. Eusenius 15,
in Anthol. Gr. ed. Jac. I. p. 99, βαπτι-
ζοντι ὑπόν. — So 1 Cor. 15: 29 bis, τί ποι-
σαντι οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν:
— τί καὶ βαπτιζόμενα 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 resur-
rection? comp. v. 30, 31, where κατε-
νεινον ἐν πλονίακῳ are substituted for
βαπτισμα; see also Calmet, p. 145,
147. Comp. above in a. β.

Βαπτισμα, ατος, τὸ, (βαπτιζω,) pp. something immersed; in N.T. baptism,
spoken of the rite, viz. of John’s bap-
tism, Matt. 3: 7. 21. 25. Mark 1: 4. 11:
147. Luke 3: 3. 7. 29. 20. 4. Acts 1:
22. 10: 37. 13. 24. 18. 25. 19: 3, 4. of
the baptism instituted by Jesus, Rom.
Metaph. baptism into calamity, i. e.
afflictions with which one is oppressed
or overwhelmed, Matt. 20: 22, 23. Mark
10: 38, 39. Luke 12: 50. See in Ba-
pitiço 2. b.

Βαπτισμός, υἱ, ὁ, (βαπτιζω,) 1. washing, ablution, sc. of vessels, etc.
11: 32. 
2. baptism, i. e. the christian rite,
Heb. 6: 2.—Jos. Ant. 18: 5. 2, of John’s baptism.

Βαπτιστὴς, υἱ, ὁ, (βαπτιζω,) a baptizer, i. e. the Baptist, as a cognomen
of John the Baptist, the forerunner of
18. 5. 2. 

Βάπτιστης, εἰς, to, dip in, to immerse,
trans.
a) pp. c. c. εἰς seq. accus. John 13:
26 βάπτισε τὸ ψωμίον, sc. τις εἰς τὸ τρυφιλον,
coll. Mark 14: 20. So Sept. seq. εἰς τι,


Barakias, 6, Barachias, pr. name of a man, Matt. 23: 35. He was probably the same with Jehovah, 2 Chr. 24: 2, 20; as the Jews often had two names. See Zacaiaias, and Kuinoel and Olshausen in loc.

Barbaros, 6, a, a barbarian, i.e. in ancient usage simply a foreigner, viz.


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 Phenician language. Rom. 1: 14 Ἔλλην ὁ ποιεῖν καὶ βαρβάροις, to the Greeks and to those not Greeks.—Jos. Ant. 4: 2, 1. B. J. 5: 1, 3. So Clem. Alex. often calls the Jews βαρβάροι, e. g. Strom. 6: 6 ἐδώδη νόμος μέν καὶ προφήτης βαρβάρος, φιλοσοφία δέ ἔλλην.—Col. 3: 11 ἔλλην καὶ Ἰουδαῖος — βαρβάρος, Σὺ ἡ γῆς, where βαρβάρος seems to refer to those nations of the Roman empire who did not speak Greek, as the Jews, Romans, Spaniards, etc. and Σὺ ἡ γῆς to nations not under the Roman dominion. — Jos. B. J. proem. 5 ἔλλην καὶ βαρβάρος, i. e. the Romans, Jews, etc. So of the Romans, Polyb. 5: 104. 1. ib. 9: 37: 5.


Bareos, adv. (betaς) heavily, metaphor. with difficulty, as τοὺς ὦς βαρέως ἠχοῦσαν, i.e. to hear with difficulty, to be dull of hearing, Matt. 13: 15 and
Acts 29:27, quoted from Is. 6:10, where Sept. for יְבָנֵי. But ב. axios, to hear with indignation, Xen. An. 2.1.9. Also ב. qìoìs, to be displeased, Sept. for ἵπτομαι.

Bartholomew, Heb. בַּר-חֹלֶמְיו, (son of Tolmai), the patronymic appellation of one of the twelve, whose proper name seems to have been Nathaniel; see John 1:46. Also Bar-thó-ló-mé, the name of a Jewish magician, Acts 13:6.

 Başı Genç, a, a, Bar-Jonah, Heb. בַּר-יְגָשׁ (son of Jonas), patronymic appellation of the apostle Peter, Matt. 16:17.


Báros, εἶχεν, τό, weight, Xen. Cypr. 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 βαράτζεν τό βάρος τῆς ἡμίχαιας, the burden, i.e. the heavy labour of the day. — Act. Thom. § 57 ἐπιφέρον τό βάρος τῆς ἡμίχαιας. — Spoken of precepts, of which the observance is burdensome, Acts 15:28. Rev. 2:24. — Eccl. 13:3. Clem. Alex. Strom. 3, 1. Plato Legg. 11. p. 971. E, ρώμων βάρος. —Spoken of sinful conduct and its consequences, trouble, sorrow, etc. Gal. 6:2 ἄλληλοιν τά βάρη βαστάζετε. — In a pecuniary sense, 1 Thess. 2:6 ὑπὸ βάρει εἶναι, to be burdensome, comp. v. 9, and see in Baggeó. Others, honour, authority, as in Diod. Sic. 4, 61.

b) weight, sc. in reference to its cause, i.e. greatness, abundance, fullness, opu-


Baraštis, a, a, Barsabas, surname of two men, viz. 1. of Joseph mentioned Acts 1:23; see Ἰωσήφ. 2. of Judas mentioned Acts 15:22; see Ἰωάννα.

Barthümos, ou, ou, Bartimaeus, Heb. בַּר-תּוֹמַאָע i. e. son of Timaeus, name of a blind man, Mark 10:46.

Barúna, ι. νω, (βαρύς) in N. T. only aor. 1 Pass.ἔβαφνην ἅμα, to be heavy, i.e. metaphor. to be oppressed, dull, stupid, Luke 21:34 in text. recept. where later editions read ἐβαφνίζει, which see. — Diod. Sic. 4, 38. Xen. Lac. 2, 5.


b) trop. weighty, i. e. important, Matt. 23:23 τα βαρύτατα τού νόμον. Acts 25:7 βαρέα αἰνώματα, i. e. not trivial, severe. — So Sept. for ἐβαφνην Dan. 2:11. — Herodian. 2, 14, 7. — Spoken of an epis- tle, weighty, i. e. not to be made light of, stern, severe, 2 Cor. 10:10. — Herodian. 3, 11, 6.

c) trop. grievous, i. e. oppressive, hard to be borne; e. g. precepts, 1 John 5:3. Sept. for ἐβαφνην Neh. 5:13. — Wisd. 2, 15. Ecclus. 29:28. — In the sense of afflictive, violent, as κίνας βαρείς, i. e. fierce wolves, Acts 20:29. Sept. αἰενυχών βαρεία for ἐβαφνην 1 Sam. 5:11, coll. v. 6. — 3 Macc. 6:5 ὑπ' βαρέας Ἀσσωρίων βασαλείς, Wisd. 17:21. Ael. v. H. 1, 34 ἑταίρων τρόφον βαρύτατον.

Barúntimos, ou, ou, η, adj. (βαρύς and ὑψός) of great price, precious, Matt.
So tormented by Rev. pp. Mark 20:28. Hence in N. T. to torture, i.e. to torment, to afflict with pain, etc. trans.


βασανισμός, οῦ, ι, (βασανίζω,) pp. examination, sc. by a touch-stone or by torture. In N. T. torture, torment; Rev. 14:11 κάποιος βασανισμόν, i.e. the smoke of the fire in which they are tormented. Rev. 9:5 bis. 18:7, 10. 15. — 4 Mac. 9:6.

βασανιστής, οῦ, ι, (βασανίζω,) pp. one who applies the torturer, an inquisitor, Dem. 978. 11. In N. T. a prison-keeper, jailer, Matt. 15:34. i.q. δισμοφένος. — Symm. βασανιστής for τιμήντων Jer. 20. 2.


βασιλεία, ας, ι, (βασιλεύς,) kingdom, viz.


c) In the phrase η βασιλεία του Θεου, kingdom of God, Matt. 6:33. Mark 1:4. 15. Luke 4:43. 6:20. John 3:13. 5. al. seep. also η βασ. του Χριστου, Matt. 13:41. 20:21. Rev. 1:9. or του Χ ιν θεου Eph. 5:5. or του Ανωτ, as the ancestor and type of the Messiah, Mark 11:10; further, η βασ. των ουρανων, kingdom of heaven, but only in Matthew, as 3:2. 4:17. al. for which we find in 2 Tim. 4:18 βασ. ἐπονομαζος; and likewise abstr. η βασιλεία, Matt. 8:12. 9:35. al. i.q. later Heb. נֶסֶכָה or נֶסֶכָה נֶסֶכָה. All these expressions are in N. T. synonymous, and signify the divine spiritual kingdom, the glorious reign of the Messiah. The idea of this kingdom has its basis in the prophecies of the O. T. where the coming of the Messiah and his triumphs are foretold; e.g. Ps. 2 and 110. Is. 2:1 — 4, coll. Mich. 4:1 sq. (where in v. 7 the Targum has נֶסֶכָה נֶסֶכָה) Is. 11:1 sq. Jer.23:5 sq. 31:31 sq. 32:37 sq. 33:14 sq. Ez. 34:23 sq. 37:24 sq. and espec. Dan. 2:44. 7:14. 27. 9:23 sq. His reign is here figuratively described as a golden age, when the true religion and with it the Jewish theocracy should be re-established in more than pristine purity, and universal peace and happiness prevail. All this
was doubtless to be understood in a spiritual sense; and so the devout Jews of our Saviour's time appear to have received it; as Zacharias, Luke 1:67 sq. Simeon, 2:25 sq. Anna, 2:36 sq. Joseph, Luke 23:50, 51. But the Jews at large gave to these prophecies a temporal meaning: and expected a Messiah who should come in the clouds of heaven, and as king of the Jewish nation restore the ancient religion and worship, reform the corrupt morals of the people, make expiation for their sins, free them from the yoke of foreign dominion, and at length reign over the whole earth in peace and glory; comp. Aliv 2. See Schoettgen Diss. de regno coelest. 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 Hift. dogm. de regno Mess. in Opusc. Acad. p. 22 sq. Bertholdt Christol. Judaeor. p. 187 sq. — Referring to the O. T. idea, we may therefore regard the kingdom of heaven etc. in the N. T. as designating in its Christian sense, the Christian dispensation, or the community of those who receive Jesus as the Messiah, and who, united by his Spirit under him as their Head, rejoice in the truth and live a holy life in love and in communion with him.' This spiritual kingdom has both an internal and an external form. As internal, it already exists and rules in the hearts of all Christians, and is therefore present. As external, it is either embodied in the visible church of Christ, and in so far is present and progressive; or it is to be perfected in the coming of the Messiah to judgment and his subsequent spiritual reign in bliss and glory, in which view it is future. But these different aspects are not always distinguished; the expression often embracing both the internal and external sense, and referring both to its commencement in this world and its completion in the world to come. Comp. Olshhausen on Matt. 3:2. Tholuck Bergpred. p.72 sq. — 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, ou, ου, ου, adj. (βασιλείας) royal, regal.

a) pp. 1 Pet. 2:9 βασιλείαν ἵπταμαι, 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 ἵπταμαι. — Wisd. 18:15. Jos. Ant. 2.10.2. Xen. Anab. 1.10.12.

b) as a subst. τὸ βασιλεῖον, and plur. τὰ βασιλεῖα, (sc. δῶμα or δωματα,) a royal mansion, palace, Luke 7:23. So


Βασιλεὺς, ἔος, ὁ, a king, i. e. one who exercises royal authority and sovereignty. Sept. everywhere for Heb. תַּחַט.


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

Βασιλεύω, f. εἶνα, (βασιλεύς) to be king, to reign, intrans.

a) genr. and e. c. εἰν seq. gen. of country or acc. of pers. to reign over, etc. Luke 19: 14, 17. 1 Tim. 6: 15 ὁ βασιλεύω, a king. Spoken of Archelaus, who for a time had the title of king, Matt. 2: 22, see in Αχέαλαος. Sept. for מְצַטֵּב Judg. 9: 8, 10. 1 Sam. 8: 9, 11. — C. c. gen. Herodot. 1. 206. Xen. Mem. 3. 2. 2. — Spoken of the Messiah, Luke 1: 33. 1 Cor. 15: 25. Rev. 11: 15.

b) absol. to reign, i. e. to possess and to exercise dominion; spoken of God as vindicating to himself his regal power, Rev. 11: 17. 19: 6. So Sept. and מְצַטֵּב 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. vivē et regna, 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.

Βασιλεύός, ὁ, ὁν, (βασιλεύς,) kingly, royal, i. e.


I. **Βαίως**, ους, ν (βαίως, βάιως) a step, pace, Herodian. 6. 5. 12. a foot, base, on which any thing stands, Sept. for γόμος. Ex. 30: 18, 23. In N. T. the foot, as that with which we walk, Acts 3: 7.

II. **Βαίως**, ους, ν (βαίως, βάιως) pp. to raise upon a basis, to support; in ordinary usage and in N. T. to take up and hold, to bear, trans. viz.


Acts 9: 15 σκέφθω τοῦ βασιλέως τοῦ οὐρανοῦ ἡμῶν 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 Βάφος. Rev. 2: 3. punishment, to καθίσαι, Gal. 5: 10. So Sept. for γομος 2 K. 18: 14. Heb. καθίσαι Lev. 7: 1, 17. Is. 52: 35. Ez. 23: 35. So to bear patiently, Rom. 15: 1. Gal. 6: 2. Rev. 2: 2. —Arrian. Diss. Epict. 1. 3. 2. —Metaph. in the sense of to receive, to understand, John 16: 12 πολλὰ — αὐτοί δὲ βάστασιν ἑαυτῶν. —Arrian. Diss. Ep. 3. 15. 9 σκέφθω το νόμιμον, καὶ τὴν σιωπήν φύσιν, τί βάστασιν βασιλείαν. e) to bear or carry about, sc. as attached to one's person; Gal. 6: 17 στοιχεῖα εν τῷ σώματι. So Symm. for γομος Ps. 59: 51, where Sept. ἱππότης.


II. **Βάτος**, ους, ν or, a, a bath, Heb. בּ, 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 ἔστας or sextarii; but the sextarius, which at Rome was equal to 1 ½ pint, and would thus make the bath equal to 13 ½ 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, 32. Ez. 45: 10, 11, 14. See Jahn § 114. Adam's Rom., Ant. p. 504.
Béfilaxos, ou, o, a frg. Rev. 16: 13. Sept. for βίας Ps. 78: 45. 105: 30.—Aelian. V. H. 1. 3. Artemid. 2. 15 βίαξοι δὲ ἄνδρας γοβίτας καὶ βουμολόχους προσήμανον· τοὺς δὲ ἐξ ὀχλοῦ περιβομένους ἁγμαθάν.

Battologeio, o, f. ἃσσο, compounded from λίγα and βάττος, a word derived by some from the Heb. אֶבָּא to prate, to use many words, Lev. 5: 4. or from ἄρα, plur. ἄσσα, empty words, Job 11: 3 coll. v. 2. Is. 16: 6. 44: 25. By others it is regarded as of Greek origin, and even as a proper name. This Battus, according to some, was a king of Cyrene who stuttered, Herodot. 4. 155; according to others, he was a silly loquacious poet, who made long hymns full of repetitions; Suid. βαττολογεία· ἡ πολιλογία, ἄπο Ἔαττον τινὸς μαχοῦς καὶ πολυτύχιος ἄφονος ποιημάτως, ταυτολογίαι ἔχεται. It is more probably imitated by a sort of onomatopoeia from a person who stutters or stammers; and thus βαττολογεῖα 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 πολιλογία. Comp. Ecclus. 7: 14.—Simplex, in Epict. p. 212. [340.] ἀπὸ καθημέρουν δὲ βαττολογεῖον νῦν. Eustath. in Od. o. p. 833. 43. Βάττος, βαιλεμ. Αἰχμή,—δὲ δοκεῖ παρομοίαν δοῦναι τοῦ βαττολογείου. See Wetstein ad Matt. 1. c. Tholuck Bergpred. p. 362 sq.

Βαδελυμαία, αὐτος, τό, (βαδηλύσα) an abomination, i. e. any thing abominable or detestable.


b) spoken of what was unclean in the Jewish sense, and especially of impure idol-worship; hence, idolatry, licentiousness, abominable impurity, Rev. 17: 4. 5. 21: 27. So Sept. τὰ βαδηλύματα τῶν θεῶν for τὰ βαδηλύματα τῶν θεῶν 2 K. 16: 3. 21: 2. comp. Lev. 18: 22. 24. 25 Lev. 11: 10, 12, 13. ἔπεισεν Jer. 11: 15, coll. v. 13, 17. — Test. XII Patr. p. 615 ἐν βαδηλύματι ἔσων. — Here belongs the phrase τὸ βαδηλύμα τοῦ ἐρυθροσμοῦ, Matt. 24: 15 and Mark 13: 14, quoted by Jesus from Dan. 9: 27, coll. 11: 31. 12: 11, where Sept. for δεσπόζω γένεσθαι, pp. an abomination causing desolation, and applied by Christ to what was to take place at the destruction of Jerusalem by the Romans; comp. Luke 21: 20, and so also Josephus, Ant. 10. 11. 7. It is probably to be referred to the pollution of the temple by idol-worship or the setting up of images; though express historical testimony is wanting; comp. 2 Thess. 2: 4. See Olshausen on Matt. 24: 15. So Sept. τῇ ἀποκαλεσμένῃ βαδηλυματίᾳ Στιθώνων for τὸ βαδηλύμα 1 K. 11: 5. 3 πρός 1 K. 21: 26. ἐπτευκάστε Ἰσ. 17: 8.—So βδ. τῆς ἐρυθροσμοῦ 1 Macc. 1: 54, where it refers to the like pollution of the temple by Antiochus Epiphanes, who set up in it the statue of Jupiter Olympius; comp. 2 Macc. 6: 2—5. 1 Macc. 1: 59. 6. 7.


Βέβασσω, o, f. ὄνω, (βεβαίος) 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: 15. So Sept. for μὴ ἐπιστρέφεις 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.


Βελεζδόν, ὁ, ἰ, ined. 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. בֵּלְזֶבָּע, i. e. deus stercoreis, from בֵּלְּתָן, Buxt. Lex. Ch. Tal. Rab. 641. — The name in the O. T. is בֵּלְזֶבָּע Bīlēzēbūvīt, Beelzebul, i. e. lord of flies, fly-god, 2 K. 1: 2, where Sept. דָּאָל μוֹבֶּשׁ; comp. the ζέζεs 'Απόφως of the Greeks, Pausan. 5. 14. 2; and the Jupiter Μυγαρίς of the Romans, Solin. Polyhist. c. 1. This form is also found in some Mss. of the N. T. but the form Βελεζδόν, applied in contempt by a slight paronomasia, seems to have been the prevailing one among the Jews.


Βελιλ or Βελιάρ, ὁ, indec. Beelil or Beilir, Heb. בֵּלְיאָר (wickedness), 1 Sam. 25: 25; used as an application of Satan, 2 Cor. 6: 15. The form Βελιάρ which occurs in later editions is Syriac, the Թ being changed to Ț. So Test. XII Patr. p. 539, 587, 619. al.


Βέλος, εὖς, οὖς, τό, (βάλλω) a missile weapon, e. g. a dart, arrow, javelin, etc. trop. Eph. 6: 16 τοις βέλοις πανανκοιοι, fiery darts, i. e. missiles fitted with combustibles, etc. Sept. for γάρ Ez. 22: 26. Ps. 18: 15. 144: 6. Arrian. Exp. Alex. 2. 21 πυρόφωρ βέλη. Xen. Anab. 5. 2. 14.

Βελτιων, οὖς, οὐς, τό, (βάλλω) a better, compar. of ἀγαθός, Butt. § 68, 1. The neut. βελτιων stands adverbially, 2 Tim. 1: 18 βέλτιον γινόμενος, thou knowest better sc. than I can write, etc. Comp. Butt. § 115. 4, 5.


Βερνίκια, ης, ἦ, Bernice, eldest daughter of Herod Agrippa first, and sister to the younger Agrippa, Acts 25: 13, 23. 26: 30. She was married to her uncle Herod, king of Chalceis; and after his death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Pulemon, 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. Suevit. Tit. 7.
Béroua, ας, η, Beraea, a city of Macedonia, on the river Acrasus, 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.


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

Býthâvâ, ας, η, Bethany, Syro-Chald. בִּתָוָי (house of dates), from בִּתָי a date, Buxt. 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 Býthâbâqâ q. v. — Some derive it here from בִּתָי בֶּית בֶּית, i. e. house or place of ships; and suppose it to have been the same place as Bethabara.

Býðleewu, η, indec. Bethlehem, Heb. בֵּית לֵו (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.

Býthâsâda, η, indec. also Býthâsâdâw, text. rec. in Matt. and Mark, Bethsaida, Heb. בֵּית סָדָה (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.


Bůμa, ατος, τό, (σαίνω) a step, i. e.

a) a pace, foot-step, Acts 7: 5 oĩôde


a) Mid. trop. Luke 16: 16 πας οἱ αὐτῶν βιασται, lit. every one uses violence to enter into it, i. e. presses violently into it; implying the eagerness with which the gospel was received in the agitated state of men's minds; comp. Matt. 11: 12 and ὧστάξαμον a. Sept. for τ'βιαζω Ex. 19: 24. — pp. Philo Vit. Mos. i. p. 618 οἱ τὰ ἄνων βιασται. Polyb. 1. 74. 5 οἱ τίνων παραμεθολήν. Arrian. Exp. Alex. 6. 9. 4. Thuc. 7: 69. Xen. Cyr. 3. 3. 69 ἐκ καὶ βιασματικῶς.

b) Pass. trop. Matt. 11: 12 η βασιλεία τῶν ὑπάρχων βιασται, suffers violence, is taken by force, i. e. sought with eager-

Herodot. 2: 100. Dem. 313. 14.—Spoken of a genealogical table or catalogue, Matt. 1: 1. So Sept. and יְֹדֵה. Gen. 5: 1.—The phrase הַבְּרִיסָה הָיְתָה בָּיְתָה is i. q. בְּרִיסָה יְֹדֵה. Sept. בְּרִיסָה הָיְתָה, 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: 9. [13: 8.] 20: 15, 22: 19 in text, rec. So Sept. and יְֹדֵה 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, תְּבִילָתָה. Rev. 20: 12 bis, comp. Dan. 7: 10. 4 Esdr. 6: 20.


Bios, ου, ο, life, i. e.


Bios, εος, η (βίος) life, i. e. mode of life, Acts 26: 4. — ProL to Ecles. δια τῆς εννοίας βιωσιμος.


βλαστάνω, f. ισσω, (βλαστάω, germ,) to germinate, to put forth, intrans. and trans.


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

βλασφημεύω, ο, f. ισσω, (βλασφη-μος,) to blaspheme, i. e.


Blέπωμαι, αῖς, τό (βλέπων), seeing, i. e. the act of seeing, or rather by meton. the object seen; 2 Pet. 2: 8 βλέπωμαι καὶ οὐκ, with seeing and hearing, i. e. with what he saw and heard. —In the sense of look, men, Herodian. 4. 5. 17. Aelian. V. H. 6. 14. ib. 8. 12.


8: 24 εἰπεν δὲ βλέπομεν οίκη ἵστην εἷς, εἰς Ὀρ. hope which is present can no longer be hope. So τὰ βλέπομενa, things seen, i. e. present things; and τὰ μὴ βλέπομενa, things not seen, i. e. future things, 2 Cor. 4: 18. Heb. 11: 1, 3, 7. — Jos. Ant. 6. 8. 2. αὐτῷ βλέπομεν καὶ παρείη. — Spoken of a vision, to see in vision, Rev. 1: 11. also 6: 1, 3, 5, 7. in text. rec. where others read τη. So Sept. ὁ βλέπω, see, for τη, 1 Sam. 9: 9.
c) metaphor. to perceive, sc. with the mind, to be aware of, to observe; Rom. 7: 23 βλέπω εἴρηκα ὅμοιον ἐν τοῖς μελετέου ὁμοίον. Heb. 10: 25. For the participle instead of the subjunctive, see above in b. So Sept. and τη in Neh. 2: 17. — Jos. Ant. 6. 10. 2 Διότι δεικνύων εἰς βλέπω, — So seq. τη, 2 Cor. 7: 5, Heb. 3: 19. James 2: 22.
2. to look, i. e. to look at or upon, to direct the eyes upon, to behold, trans. and intrans.

a) pp. (a) spoken of persons; seq. accus. Matt. 5: 29 παῖς ὁ βλέπων γυναι-
κα. Rev. 5: 3, 4, οὗτος βλέπων αὐτὸ sc. τὸ βλέπων, i. e. to look into it, examine it. Sept. and τη Cant. 1: 5. Hag. 2: 4. — Actsop. Fab. 129. — So Matt. 18: 10, οὗ ἡγεῖται αὐτῶν διαπαντὸς βλέπων τὸ πρὸς τὸν παῖδα ὁμοίως, their angels behold continually the face of my Father, i. e. in accordance with the customs of oriental monarchs, they have constant access to him, are admitted to his privacy as his friends. So Heb. ὁ τὸ τῆς γυνῶν for which Sept. οὗ τῆς τοῦ βασιλέως Esth. 1: 14. αὐτῶν ὁρῶν τὸ πρόσωπον τοῦ βασιλέως 2 K. 25: 19. οὗ ἐν προσώ-

Βλεπετός, α, ον, (βλαίω), a verbal implying necessity, propriety, etc. to be cast, to be put, Mark 2: 22. Luke 5: 38. See Buttm. § 102. § 134. 8.

Βοανεγγεῖς, indec. Boanerges, Mark 3: 17, explained by σὺν βωρῶν, sons of thunder; Aram. τῷ ἑντραπέζων, the form βοαν- being perhaps the Galilean pronunciation instead of βέλων. Applied by Christ as a surname to James and John, probably on account of their fervid impetuous spirit; comp. Luke 9: 54, where see Olshausen.

Bo\\'i
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Bo\\'o\'j


Bo\'n\'i\'t\'e\'c\'c, c\'e\'s, \'η, (b\'o\'n\'i\'t\'e\'c\'c q. v.) help, aid, succour, Heb. 4: 16. Sept. for Νη\'ρη Ps. 121: 1. 124: 8. Νη\'ρη Judg. 5: 28. Ps. 38: 23. —Herodian. 2. 5. 5. Thuc. 3. 113.—Meton. Acts 27: 17 α\'δι\'τε\'c\'c\'c\'c help, means of help, e.g. ropes, chains, etc.—Aristot. Rhet. 2. 5.


Bo\'n\'i\'t\'e\'c\'c, o\'u, δ, (b\'o\'n\'i\'t\'e\'c\'c) a helper, Heb. 13: 6. Sept. for Ρη\'λι\'c\'c\'c Job 29: 12. Νη\'ρη Ps. 71: 7. Νη\'ρη Ps. 18: 3.—Xen. Mem. 2. 1. 14.


Bo\'n\'i\'t\'e\'c\'c, η, (b\'o\'n\'i\'t\'e\'c\'c) a cast, a throw, spoken of distance, Luke 22: 41 ο\'υ\'ς κα\'τ\'o\'ινον Πη\'ρη about a stone's throw; comp. Buttm. § 131. 8.—Sept. Gen. 21: 16. Thuc. 5: 65 με\'χρι μεν Πη\'ρη κα\'τ\'o\'ινον α\'υ\'κτο\'νον Πη\'ρης.

Bo\'n\'i\'t\'e\'c\'c, f. ιου, (b\'o\'n\'i\'t\'e\'c\'c q. v.) to heave the lead, to sound, instrans. Acts 27: 28 bis.—Eustath. ad ll. e. p. 427. 49. & p. 615. 53.

Bo\'n\'i\'t\'e\'c\'c, ιδος, η, (b\'o\'n\'i\'t\'e\'c\'c) pp. something thrown, as the lead in sounding, whence Πη\'ρης q. v. In N. T. a missile, i. e. a missile weapon, e. g. a javelin or dart, Heb. 12: 20. Sept. for Ρη\'ρη Neh. 4: 17. Ρη\'ρη Num. 24: 8. Ez. 5: 16.—Plut. Vit. Paral. V. 6. 6. ed. Reiske.


Bo\'n\'i\'t\'e\'c\'c, o\'u, δ, dirt, mire, filth, pp. such as accumulates where animals are kept, 2 Pet. 2: 22, where the expression is proverbial. Sept. for Πξ\'ι\'ψ Jer. 38: 6. —Dem. 1259. 11. Arrian, Diss. Epict. 4. 11. 29 ιε\'νεις κα\'τ\'οινον και οι\'νον δια\'λε\'γε\'ων, ι\'ν ε\'ν Πξ\'ι\'που μη χυ\'λι\'ται. Jos. Ant. 10. 7. 5.


Bo\'n\'i\'t\'e\'c\'c, δ, indec. Bosor, Heb. Πξ\'ι\'ψ.
Boutáνη

( torch), Sept. Βέσο, Beor, Num. 22: 5, pr. name of the father of Balaam, 2 Pet. 2: 15.


Bouléων, f. εύσω, (boulē, to re- solve in council, to decree, Sept. for ἰξξ Is. 23: 8. Xen. Rep. Ath. 2. 17 ἄφέ ὄν ὃ δήμος ἱπποληνεν. — to advise in coun- cil, Xen. Anab. 2. 3. 16. to be a counsellor or senator, Xen. Mem. 1. 1. 18.—In N. T. only Mid. bouléωμι, f. εὐσαυμι, to take counsel, i. e. to consult, to determine, to deliberate, sc. with one's self, or with one another in council; Buttm. § 135. n. 7.


Boulíφη, ἡς, ἦ, a council, senate, Esdr. 2: 17. Xen. H. G. 1. 7. 3. In N. T. counsel, i. e.


Boulíμα, αιτος, το, (boulímai,) pp. that which is willed, i. e. will, purpose, Acts 27: 43. Rom. 9: 19.—2 Macc. 15: 5. Jos. Ant. 2. 14. 4. Dem. 1109. 15.

Boulímai, depon. Pass. 2 pers. boulí Luke 22: 42, see Winer § 13. 2. Buttm. § 103. III. 3; imperf. ἱσοῦλομαι; aor. 1 ἰσοῦληθαν James 4: 4, and ἱσοῦληθαν 2 John 12, see Buttm. § 83. n. 5. H. Planck in Bibl. Repos. I. p. 662. — to will, to be willing, to wish, to desire. According to Buttmann, the distinction between boulímai and θέλω is that, the latter expresses an active volition and purpose, the former a mere passive desire, propensity, willingness; Lexilog. I. p. 26. Or, boulímai expresses also the inward predisposition and bent from which the active volition proceeds; see Tittm. de Synon. N. T. p. 124. Hence boulímai is never used of brutes. In speaking of the gods, Homer uses boulímai in the sense of θέλω; Buttm. I. c. p. 27.—In N. T. followed by an infin. expressed or implied, either of the aor. or pres. comp. Buttm. § 137. 5; once also with the subjunct. John 18: 39; comp. Buttm. § 189. n. 7.


— So in a stronger sense, to desire, to aim at; 1 Tim. 6: 9 os boulímuoi πλοι- τίν James 4: 4. — Jos. Ant. 5. 8. 3.


Βραβεῖον, ὁ, τὸ, (βραβεῖα) a prize, sc. bestowed on victors in the public games of the Greeks, such as a wreath, chaplet, garland, etc. 1 Cor. 9: 24. — Hesych. βραβεῖον ἐπίνικον, ἐπιθέλων, νικηφόρων. — Metaph. spoken of the rewards of virtue in a future life, Phil. 3: 14.

Βραβεῖοι, οἱ, εἴσο, pp. to be ὁ βραβεῖος, 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. Heiiodor. IV. 1. — In N.T. to rule, to govern; metaph. to prevail, to abound, intrans. Col. 3: 15 ἡ ἐφηγή τοῦ Χριστοῦ βραβεῖων ἐν ταῖς καρδίαις ὑμῶν. pp. Diod. Sic. 13. 53. Polyb. 6. 4. 3.

Βραβύνω, ὁ, ὑπό, (βραβύς) to be slow, to delay, intrans. 1 Tim. 3: 15. 2 Pet. 3: 9 οὖν βραβύνει ὁ κύριος τῆς ἐπαγγέλλει, the Lord will not be tardy, slack, in respect to his promise; Buttm. § 133. 6. 1. Others, the Lord of the promise will not be slack sc. to fulfil it; comp. ἐν ἑαυτῷ Buxt. Lex. Ch. Rabh. 133. — Sept. for ἵππον Deut. 7: 10. Is. 46: 13. ἱππότης Gen. 43: 10. — Eccles. 32: 18. Ael. V. II. 3. 43.

Βραδυλλοέω, ὁ, ὁ, ἡ, (βραδύς and πλοῦς) to sail slowly, Acts 27: 7. — Artemid. 4. 32.


Βραδύτης, τῆς, ὁ, (βραδύς) slowness, tardiness. 2 Pet. 3: 9 ὅς τις βραδύτητα ἤγοινα, as some consider it tardiness, i. e. that the Lord delays in respect to his promise; see βραδύς. — Jos. Ant. 7. 4. 1. Xen. H. G. 4. 6. 5.


Βραχύς, εἶτι, ὑ, short, small; spoken

b) of place, Acts 27: 28 βραχύν διαστήματος, i. e. having gone a little further. So Sept. andὑπὸς 2 Sam. 16: 1. — Xen. Cyr. 5. 4. 47. — Trop. of rank or dignity, Heb. 2: 7, 9, βραχύν τι παρὰ ἀγγέλους, a little lower than the angels, i. e. Jesus during his life; quoted from Ps. 8: 6, where Sept. for χειρί necessarity of rank, as the antith. in Heb. 2: 9 also requires.

c) of quantity or number, small, few; John 6: 7 βραχύν τι, a little. So Sept. andὑπὸς 1 Sam. 14: 22, 44. — Xen. Mem. 1. 4. 8. — Heb. 13: 23 διὰ βραχύν sc. λόγον, i. e. in few words, briefly. So

Bρόφος, εος, οὐς, τό, a child, spoken


Bρόγος, εος, οὐς, τό, a child, spoken


Βροχός, οὖς, ὃ, a noose, snare; 1 Cor. 7: 35 ὁ τοῦ Βροχοῦ ἡμῖν ἐπιτεθάλω, not that I would cast a noose over you, i. e. impose on you any necessity. Sept. for πυτήν Prov. 22: 25. — Sept. Prov. 6: 5. 7: 21. Xén. Ven. 2. 5.


Βρωμα, ενος, τό, (βρωμόσας), 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 ζῆν βρωμα, i. e. that by which I live, in which I delight. 1 Cor. 10: 3 βρωμα πνευματικών, 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, ἦ, (βρωσικος), eating, i. e. spoken

a) of the act of eating, 1 Cor. 8: 4.

b) of that which is eaten, food, i. q. βρῶμα. (a) pp. John 6: 27 τήν βρῶσιν τήν ἀπολλυμένην, i. e. food for the body. Heb. 12: 16. So Sept. for νῦν 2 K. 19: 8. ἄρτος 2 Sam. 19: 42. ἄρτος Gen. 47: 24. ἄρτος Jer. 7: 31. 19: 7. —Thuc. 2. 10. —So βρώσις καὶ πόσις, food and drink, Rom. 14: 17 οὐ γὰρ ἐστιν ἡ βρακίλα τοῦ θεοῦ β. x. 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 βρῶσις ἐχομαι, i. q. βρῶμα in v. 34, see in Βρώμα b. In John 6: 27, 55, 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 πόσις τοῦ θεοῦ λόγον ἡ γνώσει ἐστι τῆς θείας οὐσίας.

Βρῶσικον obsol. lends its forms to Βιβρῶσικον q. v.


Βυραστής, ἔως, ὁ, (βύραω, hide) a tanner, leather-dresser, Acts 9: 43. 10: 6, 32. —Artemid. 4. 56.

Βυσσινος, η, ου, (βύσσος,) byssine, i. e. made of byssus or fine cotton, Sept. σκελή βυσσινήν for τῆς 1 Chr. 15: 27. for τοῦ 1 Chr. 15: 27. for ψῆς Gen. 41: 42. —In N. T. neut. βύσσον, i. q. ἄνθιμα βύσσον, a garment of byssus, Rev. 18: 12 in later edit. 18: 16. 19: 8 bis, 14. —Diod. Sic. 1. 85.

Βύσσος, ου, ὁ, 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. ψῆς, Ez. 27: 7, the white cloth which is still found wrapped around mummies, and which appears to have been about of the texture and quality of the modern cotton sheetings; that of Syria, Heb. ψῆς, Ez. 27: 16, here apparently distinguished from that of Egypt (coll. v. 6), but in later Hebrew i. q. ψῆς, 1 Chr. 4: 21. 2 Chr. 3: 14. coll. Ez. 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. βυσσίνια πορφυρᾶ; comp. Luke 16: 19. —Sept. for ψῆς and ψῆς 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 Luku 16: 19. Gesen. Thes. Ling. Heb. art. ψῆς. Rees' Cyclop. art. Byssus.

I. **T. 1**.  

Γαβαδα, or Γαββαδα, جماعة, indec. Gabbatha, Syro-Chald. נַגְּבָּדָה (fem. of נגב, dorsum, the back), i.e. an elevated place, prob. tribunal, John 19: 13, where it is explained by the Greek θιστήρωτος, a tesselated pavement; see more in Θιστήρωτος. Comp. נגב Ez 43: 13, and see Gesen. Thesaur. p. 256. Buxt. Lex. 377.


Γάγγρανα, Γάγγρανα,  γάγγρανα, γάγγρανα, (by redupl. fr. γραύω, γραύς, to devour, corrode,) gangrene, mortification, which spreads by degrees over the whole body. 2 Tim. 2: 17. — Plut. de Adul. et Amic. 36.

Γάδ,  γάδ, indec. Gad, Heb. גָּד (good fortune), pr. name of the seventh son of Jacob, born of Zilphah, Gen. 30: 10 sq.  

—Spoken of the tribe of Gad, Rev. 7: 5.

Γαδαρέα,  γαδαρέα,  γαδαρέα,  γαδαρέα,  γαδαρίχ,  γαδαρέα,  γαδαρεα, a Gadarene, i.e. an inhabitant of the city of Gadara, Γαδαρα, 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, πόλις Ελληνις, Ant. 17. 11. 4; and says it had many wealthy inhabitants, B. J. 4. 7. 3. When first taken from the Jews, it was annexed by the Romans to Syria, Jos. B. J. 1. 7. 7; Augustus gave it to Herod the Great, Ib. 1. 20. 3; but it was restored to Syria after Herod's death, Ant. 17. 11. 4. — In N. T. Mark 5: 1. Luke 8: 26, 37. So in Mss. Matt. 8: 28 for Γαδαρέαν or Γαδαρών, q. v. See Reland. Palaest. p. 773.
Galatia

Galatia, or, το, (γαλατικός, γαλιτικός) 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 αυλή ὀικον ἱσχον, Neh. 13: 7, coll. 10: 37, 38. 13: 4, 5, 8, where Sept. for ταξιδεύειν, and for τὰ; Esth. 3: 9. According to the Talmudists the treasury was in the court of the women, where stood 13 chests, called from their form γαλατικός, 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.

Γαλατικός, ou, ὁ, Gaius, Lat. Caius, pr. name of several men in N. T.

1. a Macedonian, and fellow-traveller of Paul, who was seized by the populace at Ephesus, Acts 19: 29.

2. a man of Derbe who accompanied Paul in his last journey to Jerusalem, Acts 20: 4.

3. an inhabitant of Corinth with whom Paul lodged, and in whose house the Christians were accustomed to assemble, Rom. 16: 23. 1 Cor. 1: 14.

4. a Christian to whom John addressed his third epistle, 3 John 1; perhaps the same with the preceding.

Γαλά, ακτιος, το, milk, 1 Cor. 9: 7. Sept. for τα

Sept. for ταρτον Gen. 18: 8. 49: 12.—Xen. Mem. 4. 3. 10. — Metaph. for the first elements of Christian instruction, 1 Cor. 3: 2. Heb. 5: 12, 13. — Clem. Alex. Strom. 5. 10 γάλα ἑκατέρας, ὀιονεὶ ποινῆς γενήσεως τροφῆς νησίφυσιν. — In 1 Pet. 2: 2, milk is put as the emblem of pure spiritual nourishment, or of Christian instruction in general.

Γαλάτης, ou, ὁ, a Galatian, Gal. 3: 1.

Galatiae, ac, τῆς, Galatia or Gallograecia, a province of Asia Minor, lying S. and S. E. of Bithynia and Paphlagonia; W. of Pontus; N. and N. W. of Cappadocia; and N. and N. E. of Lycaonia and Phrygia. Its name was derived from the Gauls, Γαλάται; of whom two tribes, the Troemi and Tolistoboci, with a tribe of the Celts, Tecto-
sages, migrated thither after the sacking of Rome by Brennus; and mingling with the former inhabitants, the whole were called Gallograeci. The Celtic language continued to be spoken by their descendants at least until the time of Jerome, 600 years after the migration. Under Augustus, about A. C. 26, this country became a Roman province. Galatia was distinguished for the fertility of its soil and for its trade. It was the seat of colonies from various nations, among whom were many Jews; and from all these Paul appears to have made many converts to Christianity. See Strabo I. p. 301. ed. Tauchn. Pausan. Phoc. 10. 23. 9. Liv. 38. 16. 16. Tacit. Ann. 15. 6. Comp. Rosenm. Bibl. Geogr. I. ii. p. 210. — In N. T. 1 Cor. 16: 1. Gal. 1: 2. 2 Tim. 4: 10. 1 Pet. 1: 1.

Γαλατικός, ὁ, ἄνδρας, Galatian, Acts 16: 6 Γαλατικὴν χώραν, i.e. Galatia. 18: 23.


Γαλιλαία, η, Γαλιλαία, Γαλίλα, 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. τὰς 1 K. 9: 11. τὰς 2 K. 15: 29. It was anciently called also Γαλλία of the Gentiles, Is. 6: 23, Γαλιλαία ἀλλοφύλων 1 Macc. 5: 15, because many foreigners from Egypt, Arabia, Phenicia, etc., were mixed with the population, as is expressly stated by Strabo, 16. 2. 34. comp. 1 Macc. 5: 15, 21—23. Galilee in the time of Christ was divided into Upper and Lower, η ἀνω καὶ η κάτω Γαλιλαία; the former lying north of the territory of Zebulon and abounding in mountains; the latter being more level and fertile and very populous. Lower Galilee is said to have contained 404 towns and villages, of which Caper-
Gammaiios, aor. ov, 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.

Gammaioi, oivov, o, Galiloei, 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.

Gamailẹịḷ, o, indec. Gamaliel, Heb. גמָלִיֵל (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 (Buxtorf, Lex. Ch. Talm. 617); distinguished for piety and Jewish learning; and for a long time president of the Sanhedrin. See Lightfoot Hor. Heb. in Act. 5:34.


b) aor. 1 pass. eagamoni as Mid. Buttm. §136. 2; to marry, neut. i.e. to enter into the marriage state; absol. 1 Cor. 7:39. seq. dat. Mark 10:12.—Jos. Ant. 4. 7. 5. Palaeph. de Incred. 32 αὐτὸν γάμαμωι οὐδὲι ἥπειληθένας. Plut. Romul. 2. Demetr. 2.

Gamos, oiv, (gamos), to marry, i.e. to give in marriage, e.g. a daughter, 1 Cor. 7:38 bis; Griesb. instead of εὐγαμίω.

Gamos, o, i. q. gamos, to marry, i.e. to give in marriage, Pass. Mark 12:25.

Gamos, ov, o, a wedding, nuptials, i.e. the nuptial solemnities, etc.


Γραφή, a causative particle, standing always after one or more words in a clause, and expressing the reason of what has been before affirmed or implied; for, in the sense of because, etc. Comp. Buttm. § 149. p. 428. Sturz Lex. Xenophont. 1. p. 565.


b) elliptically, where the clause to which it refers is omitted and is to be supplied in thought; comp. Buttm. 1. 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 γαρ αὐτοῦ τὸν ἀστέρα, for we have seen his star. Matt. 27: 23 τί γαρ κακὸν ἐποίησε, no! for what evil hath he done? comp. below in c. Mark 8: 38 what can a man give in exchange for his soul? [vain hope!] ὃς γὰρ ἄν, for whoever etc. Mark 12: 23. Luke 22: 37. John 4: 44 he departed into Galilee, [not indeed into Nazareth his nuptial,] αὐτος γὰρ Ἰη- σοῦς, for Jesus himself had testified, etc. Comp. Luke 4: 16 sq. Acts 13: 36. 21: 13. 22: 26. Rom. 2: 25. 8: 18 [yea, I say suffer with him that we may also be glorified with him,] λογίζωμι γαρ, for I reckon, etc. Comp. Stuart's Comm. in loc. Rom. 14: 10. 1 Cor. 1: 18. al. saep. — Xen. Mem. 4. 2. 6. — In a quotation, where the preceding clause is omitted, Acts 17: 28. — So καὶ γαρ, Matt. 8: 9 and Luke 7: 8, [this I know by comparing my own case,] καὶ γαρ ἐγὼ, for I too am, etc. Matt. 15: 27 νυν, καὶ γαρ τὰ κυνάρια, true, Lord, [yet still help me,] for even the dogs, etc. So οὐ γαρ Matt. 9: 13. Acts 4: 20. al.

c) elliptically and in common usage γαρ 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 μὴ γαρ ἐκ τῶν Γαλιλαίων ὁ Χριστός ἐξοχτια, shall then Christ come out of Galilee? Acts 8: 31 πῶς γαρ ἐν δύναμιν, how can I then? 19: 35 τίς γαρ ἔστιν ὁ ἄνθρωπος, what man then is there? Rom. 3: 3 and Phil. 1: 18, τί γαρ what then? 1 Cor. 11: 22. Comp. Buttm. 1. 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 γαρ τούτῳ Θεωρητόν ἐστι, truly herein, or, herein then is a strange thing. 1 Pet. 4: 15 μὴ γαρ τις τῶν πασχέων, let then no one of you suffer etc. Acts 16: 37 οὐ γαρ ἐλλα γ. c. t. l. no then! no indeed!—(γ) in exclamations, as of wishing, with the optative; 2 Tim. 2: 7 δυνὴ γαρ σοι δ. κείμεν, may God then give thee, etc. — So more comm. εἰ γαρ, ὁ 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.

amelly, to wit, that is to say, though it is often not referred to be rendered in English; comp. Buttm. § 149. p. 428. So after οὐ τετ, Matt. 1: 18 ου τετ. Χ. ή γένεις ουτε νάν.' μεταφυσίας γίνῃ κ. τ. 1. the birth of Jesus Christ was thus, viz. his mother being espoused, etc. — Jos. B. J. 7. 3. 3 init. Xen. Mem. 1. 1. 6. Ag. 3. 2. — (β) in a less strict sense, where it introduces by way of explanation the ground or motive of what precedes, for, that is to say, since, etc. Matt. 6: 7, 16. 10: 35. 15: 4. 24: 7. 1 Cor. 11: 26. al. —Soph. Antig. 178. Xen. An. 7. 1. 29. — In this sense it serves to introduce parenthetic clauses; Mark 5: 42. 6: 14. 14: 40. 16: 4. John 4: 8. Acts 13: 8. 2 Cor. 5: 7. Eph. 6: 1. al. saep.


I'ε', an enclitic particle, which serves to strengthen or render more emphatic the word to which it is appended, by placing it in opposition to other words, and thus fixing the attention upon it; e.g. a part in reference to a whole, a single object in reference to many, a less in reference to a greater, and vice versa. Hence it often cannot be rendered in English, but must be expressed by a stronger emphasis in pronunciation, etc. Its general meaning is, at least, indeed, even, etc. Comp. Buttm. § 149. p. 431. Herm. ad Víg. p. 824 sq. Passow sub voce.

I. Used alone. a) as marking a less in reference to a greater, at least, etc. Luke 11: 8 though he will not give him, because he is his friend, (the greater reason,) δι' ἐτι την ἁθυμίαν αὐτοῦ, yet at least because of his importunity (the lesser reason) he will rise, etc. 18: 5. So 1 Cor. 4: 8 οὐκ ὡς γε, I could wish at least, etc.—Sept. Job 30: 24. Xen. Cyr. 1. 6. 4 διάτης.

b) as marking a greater in reference to a less, etc. even, indeed, Rom. 8: 32 οὐ γε, who even, etc.—Eurip. Med. 1361. Aristoph. Nub. 390. Comp. Herm. l. c. p. 897.

II. In connexion with other particles. (a) ἄλλα γε or ἄλλας, yet at least, yet surely, 1 Cor. 9: 2. but indeed, moreover, Luke 24: 21. Comp. in ἄλλα.
— (β) ἀραγε and ἀραγε, see in Ἀρα I. c. and II. — (γ) εἰς, if at least, if indeed, if so be, etc. seq. indic. and spoken of what is taken for granted; Eph. 3: 2, 4: 21. Col. I: 23. Comp. Herm. L. c. p. 833 sq. — Sept. Job 16: 4. Lucian. Jup. Trag. § 36. Xen. Mem. I. 5. 3 εἰς ἐκακουγεγοστὸν ἐτοὶ καὶ λ. — So εἰς καὶ, if indeed also, which as applying only to what is taken for granted, may be given by since, although; Gal. 3: 4 εἰς καὶ εἰνὶ, i. e. since (in this case) it is in vain.


Γεννα, ης, η Gehenna, i. e. the place of punishment in hades or the world of the dead, i. q. Τάφωρ 2 Pet. 2: 4. ἄλων τοῦ πυρός Rev. 20: 14. 15. το πῦρ το αἰώνιον, Matt. 25: 41. Jude 7. See in ἄλων and comp. Judith 16: 17. Ecclus. 7: 17. Fabr. Cod. Pseudep. V. T. I. p. 194, 645. — So simply γεννα Matt. 5: 29. 30. 10: 28. Luke 12: 5. James 3: 6. also γέννα τοῦ πυρός, Gehenna of fire, Matt. 5: 22. 18: 9. Mark 9: 47. γεννα, τὸ πῦρ τὸ ἁφετωτον, Mark 9: 43. 45. coll. v. 44. 46. 48. So Matt. 22: 15 τίνος γεννας, son of Gehenna, i. e. worthy of punishment in Gehenna. Matt. 22: 33 σῶμας 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 Γέννα is the Heb. גֶּן נָּחַפ, valley of Hinnom, Josh. 15: 8, the narrow valley skirting Jerusalem on the south, running westward from the valley of Jehoshaphat under Mount Zion. Here the ancient Israelites established the idolatrous worship of Moloch, to whom they burned infants in sacrifice; 1 K. 11: 7. 2 K. 16: 3. Jer. 7: 31. 32: 35. This worship was broken up and the place desecrated by Josiah, 2 K. 23: 10, 14; after which it seems to have become the receptacle for all the filth of the city, as also for the carcasses of animals and the dead bodies of malefactors left unburied, to consume which fires would appear to have been from time to time kept up. Sept. εν τω τοικαν-δριον Jer. 2: 23, i. e. place of dead bodies, cemetery. It was also called Πηρ, To-phet, Jer. 7: 31, i. e. abomination, vomit, from πηρ εσπυρυε; or more probably, since it had this name also among idolaters, from πηρ, i. e. place of burning, 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, 396. Wetstein N. T. I. p. 299. Gesen. Thesaur. Ling. Heb. 280. Tholuck Ausleg. d. Bergpredigt p. 182.

Γενναμαν, in Mss. also Γεννα-μαν, indec. Gethsemane, pr. name of a small field or place just out of Jerusalem, over the brook Cedron and at the foot of the mount of Olives. The name would seem to be derived from τάγα (press) and νυμφα (oil). Matt. 26: 36.
γενεαλογία

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Mark 14:32. See Miss. Herald 1824. p. 66.


Γενεδία, ας, η, (γενομαι, γήνω) birth, Xen. Cyr. 1. 2. 8. In N. T. generation, in the following senses, viz.


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. 33 1/3 years each; Herodot. 2. 142 γενεάς τοῖς ἀνωτέρως ἐκλειστοῖς έποιεῖται. Hence, in N. T. of a less definite period, an age, time, period, day, etc. as ancient generations, i.e. times of old, etc. Acts 14:16. 15:21. Eph. 3:5. Col. 1:26. of future ages, Eph. 3:21. Luke 1:50 εἰς γενεάν γενεάν, to generations of generations, i.e. to the remotest ages, comp. Rev. 1:6. So Sept. for γενεάς Ps. 72:5. 102:25. Is. 34:17. The expression is strongly intensive; Gesen. Lebrg. p. 692. c. Stuart § 455. c. Matth. § 430. So genr. Sept. and γενεάς Gen. 9:2. Prov. 27:24. Joel 3:20. — Diod. Sic. 1. 24. Xen. Cyr. 5. 2. 4. — Luke 16:8 εἰς τὴν γενεάν τῶν κατωτῶν, i.e. are wiser in their day, so far as it concerns this life.


Γενεαλογεῖο, ὁ, f. ἵγα (τὴν γενεάν κλῆς) to trace one's genealogy, Sept. Ezra 2:62. Xcn. Conv. 4. 51. In N. T. only Pass. γενεαλογεῖομαι, σύμακα, to be traced or inscribed in a genealogy, i.e. by impl. to be reckoned by descent, to derive one's origin, Heb. 7:6. Sept. for γενεάς 1 Chr. 5:1. 9:1.

Γενεαλογία, ας, η, (γενεαλογία) genealogy, genealogical table, sc. of ancestors etc. 1 Tim. 1:4. Tit. 3:9. Sept.
for inf. ψευδής 1 Chr. 7: 5, 7. 9: 22.—
Polyb. 9. 2. 1.


Γενεάς, εος, ἡ, (γέννα, γένεω,) procreation, Xen. Lac. 2. 1. In N. T. birth, nativity, i. e.

Trop. James 3: 6 τῷ πίπτοντι τῆς γενεάς, lit. the wheel of birth, i. e. which is set in motion at birth and rolls on through life, i. e. q. course of life. Comp. Judith 12: 18. Wisd. 7: 5. Others, nativity, in the astrological sense.


Γένναια, αἰτίος, τό, (γέννα, pass. γεγέννημαι,) 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 γενναῖα, q. v.

Γέννατο, οὖ, f. ἡ, (γέννα poet. for γένος,) trans. to beget, spoken of men; to bear, spoken of women; Pass. to be begotten, to be born.

I. Act. a) spoken of men, to beget, Matt. 1: 2—16, where it occurs thrice in each verse, except v. 6 bis, 11, 12 bis, 16, Acts 7: 8, 29. Sept. for γενναίων and γενναῖων Gen. 5: 3 sq. saep.—So oi γενναίαι, parents, Lucian. D. Deor. 22. 2. Polyb. 3, 98. 9. Xen. Mem. 2, 1. 27.—Trop. to generate, to occasion, e. g. μαζί, 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, μαζί, λοιπόν ἡ ὁμία τῶν γονέων γεγέννηκα. 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: 23. Heb. 1: 3. 5: 5. So Sept. and τοίς Ps. 2: 7, coll. v. 6, 8. Comp. in ἴδος. Ge- sen, Lex. Man. τοίς no. 2.


Jos. Ant. 4. 4. 4. —Plut. Aegisil. 3. Lucian. D. Mar. 29. 3.—Seq. τοίς final,


Γένος, εος, ους, τὸ, (γενοῦς,) genus, race, i. e.


Γέρασις or, ὧς, 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. 48. 8. ib. 3. 3. 3. ib. 4. 9. 1. The place is now called Jarrash. See Rosenm. Bibl. Geogr.
Legh, in Bibl. Repos. III. p. 651. —
Many Mss. and also Knapp read Ἱερο-
σηνῶν, Matt. 8: 28, where the text. rec.
has Ἱεροσηνῶν, and other Mss. Ἱαδο-
σηνῶν, 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 there-
fore the reading Ἱεροσηνῶν be correct, 
it must be because the city gave its 
name to a large extent of territory, in-
cluding Gadara and its environs; and 
then Matthew only uses a broader ap-
ellation 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 Sandias in 
his Arabic version puts Jerrash for the 
Heb. Gilead. Origen also testifies that 
Ἱεροσηνῶν was the ancient reading. 
See in Ἱεροσηνῶν.

Ἱεροσηνῶν, οὗ, ὁ, a Geresene, 
 Heb. Ἰερουσαλίμ and Sept. Ἱεροσαλίμ Gen. 
namne 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 Ἱεροσαλίμ an-
ciently 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 Ἱεροσηνῶν in Matt. 8: 
28, which rests on Origen’s conjecture, 
is therefore less probable than Ἱερο-
σηνῶν, which he testifies to have been 
the ancient one. Comp. in Ἱεροσηνῶν.

Ἱεροσολύα, ας, ἅ (ἱερόσολυα fr. 
γερον), a council of elders, a senate, Paus. 
3. 11. Xen. Mem. 4. 4. 6. So the elders-
ship, i.e. collect. the elders among the 
Jews, either of the whole people, Sept. 
for τῶν Ἰουδαῖων Ex. 3: 16, 18. Deut. 27: 1; 
or of particular cities, Deut. 19: 12, 
21: 2 sq. al. and later the Sanhedrim, 
Judith 4: 8. 15: 8. 1 Macc. 12: 6. al.—
In N. T. Acts 5: 21 to τοῖς ἱεροσολυοῖς 
πᾶσαν τὴν γεροντίαν τῶν Ἰουδαίων, 
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. 
ὁ πρεσβύτερος τοῦ Ἰουδαίων Acts 4: 8, 
25: 15.

Ἱεροβωυος, οὐς, ὁ, an old man, se-
17: 6. —Herodian. 3. 15. 4. Xen. Conv. 4, 
17.

Ἱεροβωυος, f. εἰςω, to cause to taste, to 
let taste, Sept. for ἱεροβωυος Gen. 25: 30. 
Herodot. 7. 46. In N. T. (and in Hom.) 
only Mid. ἱεροβωυος, f. εἰςωμα, to taste, 
depon. or trans. see Buttm. § 135. 4. and 
n. 2.

Ant. 3. 1. 6. seq. gen. Xen. Mem. 3. 14. 
5. In the sense of to eat, to partake of, 
§ 132. 5. 3. So Sept. and ἱεροβωυος 1 Sam. 
14: 24 ἐπονομαστε. 2 Sam. 3: 35. —2 Macc. 
26.

b) metaphor. to experience, to prove, to 
partake of; seq. accus. Heb. 6: 5 θητε 
θητε. Seq. gen. γενομένων ἀποκάλυπτον, to 
taste of death, i.e. to die, Matt. 16: 25. 
Heb. 2: 9. Comp. Rabb. נָבְה יֵשָׂכָה, 
Butm. Lex. Ch. Rab. 895. So Heb. 6: 4 
γενομένων τῆς δοξῆς. — Jos. Ant. 2. 10. 1 
tῶν ἀγαθῶν. ib. 4. 8. 48. Philo de 
Nob. p. 903 τῆς σοφίας. Polyb. 15. 33. 5. 
—Seq. ὅτι, 1 Pet. 2: 3 γενομένων ὅτι ἅπαξ 
ὁ κίνδυνος. So Sept. for ἱεροβωυος Ps. 

Ἱεροσωγον, οὐς, ὁ, (ἰεροσώγος), a 
tilled field, farm, pp. Sept. for ἱεροβω 
In N. T. metaphor. of Christians, 1 Cor. 
3: 9.

Ἱεροσωγον, οὐς, ὁ, (ἰεροσώγος, and ἱεροσῶγος), 
a tiller of the ground, husbandman, viz.


γῆ, γῆς, 3η (contr. fr. γεως q. γεως), earth, land, i.e. one of the four elements; spoken


b) as that on which we tread, the ground, etc. Matt. 10: 29: 15: 35. Luke 6: 49. 22. 44. 24: 5. John 8: 6, 8. Acts 9: 4, 8, al. So Sept. for τῆς γῆς Ex. 3: 5. 2 Sam. 17: 12. γῆς Ex. 9: 33. 1 Sam. 26: 7, 8. — Herodian. 1. 13, 2. Xen. Cyr. 3. 3. 3.


(a) spoken of persons or things which receive any new character or form.


(β) constrained with prepositions or adverbs implying motion, it denotes change or transition to another place, etc. to come, viz. (1) Seq. εἰς, to come to or into, to arrive at; Acts 20: 16. 21: 17. 25: 15. — Herodot. 5. 38. — Trop. ἐφόντε Λuke 1: 44. εἰςεληφθη Gal. 3: 14. εἰςγείλειν 1 Thess. 1: 5. ἐνασχ. Rev. 16: 2. — Xen. H. G. 7. 2. 7 καταγείνει εἰς τὴν πό- λιν. — (2) Seq. ἐπι, to come from a place, etc. e. g. ἐφόντε Mark 1: 11. Luke 3: 22. 9: 35. But ἐν μί σων γενεία, to be put out of the way, 2 Thess. 2: 7. — (3) Seq. ἐν, e. g. trop. Acts 12: 11 γενομένου ἐν εἰς τε, being come to himself; comp. Luke 15: 17. — Polyb. 1. 49. 8 τοὺς δὲ ἐν ἑνοῦν γενομένον. Xen. An. 1. 5. 17. See Herm. ad Vig. 749, coll. 858. —

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 εγενετο ανωθεν. Rom. 11:5. 1 John 2:18. seq. εν 2 Pet. 2:1. seq. ἐπιροσδην τινος; John 1:15.30. seq. επι της γης Rev. 16:18. —Herodian. 1.17. 26 προ τινος.
c) joined with prepositions it implies locality or state, disposition of mind, etc. —(a) Seq. εν, spoken of place, to be in a place; Matt. 26:6 γενομενον εν Βυτανια. Mark 9:33 εν τη οικε. 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 γενομενοι εν άγωγια. Acts 22:17 εν εκστασι. Rev. 1:10 and 4:2 εν πνευματι. Rom. 16:7 εν Χριστ, i.e. to be in the number of Christ’s followers, Christians. Phil. 2:7 εν δοιμωματι γενομενοι, i.e. δοιμωθησθησθησθηνει. 1 Tim. 2:14 γεν. εν παραβαθασια, i.e. παραβαθασιαν. —(b) Seq. μετα c. gen. of pers. to be with any one, Acts 9:19. 20:18. So οι γενομενοι μετα αυτων, his friends, companions, Mark 16:10. —Xen. H.G. 4.1.35. —(γ) Seq. προς 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. Δι.

Γνωσία, earlier and Attic form γνωσωσκαι, i. γνωστομαι, aor. 2 εγνων, perf. εγνωσα (for plur. εγνωσαν John 17:7 instead of εγνωσε, see Winer §13. 2. c. Butttn. § 103. V. 3,) perf. pass. εγνωσαται, aor. 1 pass. εγνωση, f. 1 pass. γνωσθησαται, see Butttn. § 114; to know, both in an inchoative and completed sense; comp. Heb. 77Τ 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, Butttn. § 113. 6. Hern. ad Vig. p. 748. Pass. to become known.

b) in a judicial sense, to know by trial, to inquire into, to examine, τινι αιτιων Acts 23: 28. So John 7: 51. — Xen. Cyr. 1. 2. 6, 7.


2. to know, in a completed sense, i.e. to have a knowledge of, etc.


c) from the Heb. with the idea of volition or good will, to know and approve or love, to care for, etc. seq. accus. of


Is. 66: 18. Chald. ἱερόν. Dan. 3: 4, 7, 30, 32. al.—(γ) In the phrases γλώσσαις εἰς εἰςς ν. κατανάς εἰς, to speak in or with other or new tongues, Acts 2: 4. Mark 10: 17; γλώσσαις εἰς, to speak in or with tongues, Acts 10: 40. 19: 6. 1 Cor. 12: 30. 14: 2, 4, 5 bis, 6, 13, 18, 23, 27, 59; προσαγωγήσατε γλώσσα, to pray in a tongue, 1 Cor. 14: 14; λόγον εἰς γλώσσαν, discourse in a tongue, 1 Cor. 14: 19; or simply γλώσσαν, tongues, 1 Cor. 12: 10 bis, 28. 13: 8. 14: 22, 26. Here, according to the two passages in Mark and Acts, the sense would seem to be, to speak in other living languages; but if the passages in 1 Cor. be taken as the basis, these phrases would seem to mean, to speak another kind of language, i.e. referring perhaps to a person in a state of high spiritual excitement or ecstasy from inspiration, unconscious of external things and wholly absorbed in adoring communion with God, breaking forth into abrupt expressions of praise and devotion, which are not coherent and therefore not always intelligible to the multitude; comp. 1 Cor. 14: 2, 4, 6, 7 sq. Most interpreters have adopted the first meaning; some prefer the latter. Others suppose there is a reference to two distinct gifts. See Olshausen Comm. on Acts 2: 4. Neander Hist. of the Apost. Age, and in Bibl. Repos. IV. p. 249 sq. c) trop. put. for any thing resembling a tongue in shape; e.g. Acts 2: 3 γλώσσαι ὁμοίως τινος, tongues as of fire, i.e. lambent flames. So ἱερόν. Is. 5: 24.

Γλυκόδοκαχος, οὐ, τό, (γλυκοσ, tongue, reed, sc.of a musical instrument, and κοχος,) pp. a box for keeping reeds, etc. ἐν ὃι αὐλατία ἀπείπετας ταῖς γλωσσοῖς, Hesych. — In N. T. genr. any box, case, bag, etc. e.g. for money, John 12: 6. 13: 29. Sept. for ἱερόν the ark, 2 Chr. 24: 8, 10, 11. — Jos. Ant. 6. 1. 2 spoken of a box attached to the ark. Longin. 43. 9.[44.] Plut. Galb. 16. — This sense of the word is found only in later writers; see Sturz de Dial. Mac. p. 155. Phryn. ed. Lob. p. 98, 99.

Γναφεύς, εος, ὁ, (γνάφος; a card or teaze,) a fuller, i.e. one who fully
and dressed new clothes, or washed and scoured soiled garments, Mark 9: 3. —
Sept. for ἀρχηγός, a treader, i. e. washer, fuller, 2 K. 18: 17. 1s. 7: 3. 36: 2. —
Theophr. Char. 19 or 10. 4. Xen. Mem. 3. 7. 6. — The earlier pronunciation seems to have been καρχηγός.

a) trop. own, genuine, sc. son; spoken of the relation of a disciple to his teacher, ἐν πίστει, κατὰ πίστιν, 1 Tim. 1: 2. Tit. 1: 4.
  b) by impl. sincere, faithful, true, Phil. 4: 3. — Ecclus. 7: 18. Herodian. 3. 10. 9. — So τὸ γνώσον, sincerity, 2 Cor. 8: 8. — Comp. 3 Mac. 3: 19.


Γνώρισθαι, ἡ, (γνώρισθαι) pp. the mind, i. e. the sentient principle, i. q. ὑπὸ, Xen. Cyr. 8. 8. 10. Mem. 1. 1. 7. 9. — In N. T. mind, in its various manifestations, e. g.
  b) as implying opinion, judgment, in reference to one's self, 1 Cor. 7: 40 κατὰ τὴν ἑαυτὴν γνώρισθαι. — 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.

Γνωριζόος, έτειν οὖν John 17: 26; fut. Att. γνωρίζω Col. 4: 9, see Buttm. § 95.

7 sq. to make known, trans. and seq. dat. or πρὸς τινα Phil. 4: 6; viz.

Γνώσεις, εος, ἡ, (γνώσις), knowledge, i. e.
  a) the power of knowing, intelligence, comprehension, Eph. 3: 19 τὴν ὑπερβάλλουσαν τὴς γνωσιούς ἀγάληθαν τοῦ Χρ., that love of Christ surpassing comprehension. — Hesych. γνωσίς· σινά, σινα, σινήρας, νοσίς. — 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 ἐκ τὰς αὐτοῖς καὶ ἔως ἐκ τῶν ἐκ τῶν Παναγίας, Dan. 1: 4. Mal. 2: 7. — So of religious knowledge, i. e. doctrine, science, spoken of Jewish teachers, Luke 11: 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. q. what is taught in Luke (11: 32) is called κλαίει τῆς γνώσεως, 1 Cor. 13: 2, 8, 14: 6. 2 Cor. 5: 7. Hence, 2 Cor. 10: 5 κατὰ τῆς γνώσεως τοῦ θεοῦ, against the true doctrine of God, i. e. against the christian religion.

Γνώσιςς, οὗ, ὁ, (γνώσιςκον) 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 τῷ θεῷ δινεῖν, 1 Sam. 28: 3, 9.

Γνωστός, ἡ, ὁ, (γνώσιςκον) known.

a) genr. and seq. dat. John 18: 15, 16.


Γογγύσα, f. ῥήσα, to murmur. The Attic form was τὸν τὸρογίςαν or τὸν τοργίςαν, Phryn. ed. Lab. p. 358.

a) genr. i. e. to utter in a low voice privately, seq. accuss. and πετοι c. gen. John 7: 32. — Phavorin. γογγύςαν ἐκ τῆς πονηροτρίας λέγειν.


Γογγυσάς, οὗ, ὁ, (γογγύςαν q.v.) murmurs, i. e.

a) genr. low and suppressed discourse, John 7: 12, coll. v. 13.


Γολγοθα, indec. Golgotha, Chald. τῷ θεῷ, τῷ ἀρτιθαμμένῳ, Heb. τῷ καταφρονηθέντι K. 9. 35, i. e. a skull, to cheat, calvari, Hence the name signifies καθαροῦ τόπος, place of skulls, Calvary; and is applied to an eminence on the N. W. part of Jerusalem, where malefactors were commonly executed. Here also Jesus suffered, Matt. 27: 33. Mark 15: 22. John 19: 17.


Γόμφρος, οὗ, ὁ, (ὁμφώ q. v.) a load, sc. of an animal, Sept. for τῷ θεῷ Ex. 23: 5. In N. T. lading, i. e.


b) by impl. merchandise, wares, Rev. 18: 11, 12.


Γόνυ, γόνατος, τό, (poet. gen. γονεύς, Buttm. § 55,) the knee; plur. τά γόνατα, the knees, Heb. 12: 12. Sept. for עָבָר Gen. 30: 3. 40: 12.—Xen. Cyr. 7. 3. 5.—Hence in phrases: 
(α) δέος, δένεις, καθεσθείς τά 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 προσόπεπτε τοῖς γόνασι Ἰησοῦ, lit. fell at his knees, i.e. embraced them by way of supplication.—(γ) κατστήσας γόνον κατά τινι, to bend the knee or knees to any one, i.e. to kneel, sc. in homage, adoration, etc. Rom. 14: 11 ἵνα καταστήσῃ τό γόνον, quoted from Is. 45: 23, where Sept. for יַעֲבֹר יַעֲבֹר Rom. 11: 4. Phil. 2: 10. in supplication, Eph. 3: 14.—Sept. for יַעֲבֹר 1 Chr. 29: 20.

Γονυλετεύω, στό, f. ἵνα, (γόνυ and πλήσιμος, πλησίως,) 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. ἵπποεῖσθαι τοῖς Matt. 27: 29.—Eurip. Phoen. 300. [293.] Polyb. 15. 29. 9.

Γράφωμαι, οτός, 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 γράφωμαι εἰσινοι. Gal. 6: 11 παρεκάλεις γράφωμαι, with how many letters, i.e. at how great length; others refer this to b. a. Sept. for γράφει Lev. 19: 26.—Diod. Sic. 1. 81.


—(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 כְּבֵד Esth. 6: 1.—Jos. Ant. 5. 1. 17. ib. 10. 14 ult. —(δ) trop. the writing, the letter, i.e. the literal or verbal meaning, in antith. to the spirit, το πνεῦμα; spoken of the Mosaic law, Rom. 2: 27. 29. 7: 6. 2 Cor. 3: 6 bis. 7. c) letters, learning, as contained in books, etc. Acts 26: 24. Sept. ἑν. Dan. 1: 4.—Ceb. Tab. 34. Eurip. Hippol. 954. [966.]

Γραμμάτειος, ἔως, ὁ, (γράφως) 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 eurol 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 γραμματεῖος varied much in different places. See Potter's Gr. Ant. I. p. 78. 88. Boeckh Staatsaus. der Ath. I. p. 198 sq. Adam's Rom. Ant. p. 176.

b) in the Jewish sense; in Sept. like Heb. אֶפִּוט, the king's scribe, secretary of state, 2 Sam. 8: 17. 20: 25. military clerk, 2 K. 25: 19. 2 Chr. 26: 11. —I Macc. 5: 42. —Later, in Sept. and in N. T. a scribe, i.e. one skilled in the Jewish law, an interpreter of the scriptures, a lawyer. The scribes had the charge of transcribing the sacred books, of interpreting difficult passages, and of deciding in cases which grew out of the ceremonial law. Their influence was of course great; and since many of them were members of the Sanhedrim, we often find them mentioned with προσβέβευται and οἱ ἀρχισχολεῖς. Matt. 2: 4. 5: 20. 7: 20. 32: 18. 20: 15. 21. al. They are also called γραμματεῖοι, γραμματιδάκταλος, comp. Mark 12: 28 with Matt. 22: 35. So Sept. for Heb. אֶפִּוט 1 Chr. 27: 32. Ezra 7: 6. Neh. 8: 1—Ecclus. 10: 5. 2 Macc. 6: 18. —Hence by impl. one instructed, a scholar, a learned teacher sc. of religion, Matt. 13: 52. 23. 34. 1 Cor. 1: 20. Al.
a) πp. 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. εἰπώρομαι, Rev. 5:1.


Γραμματίς, εὐς, οὐς, ὁ, ἢ, adj. (γραμμις) 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 καθεδώρων, to sleep, is in like manner referred to death.


Γυμνητής, ζ, ες, (γυμνητής, f. γυμνός) to be naked, or as in Eng. to be half-naked, to be poorly clad, 1 Cor. 4: 11. — Nicet. Annal. 10. 6 γυμνος ὅπλον, to be unarmed. So γυμνής, a light-armed soldier, Xen. An. 4. 1. 6.

Γυμνός, η, ον, naked, i. e.


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 γυμνὸς εἰρήσθησθαι, 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) γυμνός σώματος γυμνόμενος ψυχή ταῖς γυμναίς σωμάτων ὁμοίας ψυχής. Clem. Alex. Strom. 5. 11. Plato Crat. 20. ψυχήν γυμνήν τοῦ σώματος.

c) spoken of any thing as taken alone, abstractly, separate from every thing else, naked, mere, bare, e. g. γυμνὸς κόκκον, 1 Cor. 13: 37. — Clem. Rom. Ep. 1 ad Cor. § 24 σπείρατα ἄτινα πέπτωκεν εἰς τὴν γῆν ξανα καὶ γυμνά.


Γυμνής, της, τίς, ἡ (γυμνός) nakedness, i. e. in N. T.

a) spoken of the state of one who is poorly clad; see in γυμνὸς a. γ. Rom. 8: 35. 2 Cor. 11: 27. So Sept. and ὅτι Deut. 28: 48.


Γυνακέρασιν, ο, το, (dim. of γυνῆ) a little woman, muliercula, i. e. in contempt, a weak, silly woman, 2 Tim. 3: 6. — Marc. Anton. 5. 11.

Γυνακείος, είς, είος, (γυνή) womanly, womanish, female. 1 Pet. 3: 7 συνοικούντες ὡς ἀδελφοί κατὰ τὸ γυναικεῖον, ἀποκρίσιμος τῷ, where τῷ.


χυναίων is dat. of the abstr. neut. τοι
χυναίων, a woman, wife, i. e. γυνή i
or else it qualifies σκεῖες in a similar
sense; see Ἱσραήλ. Sept. for gen. τοῦ
2. 7. 5.


gυναῖκας, ἡ, voc. ὡ γυναῖκα, a
woman, one of the female sex, viz.

4. 1 Cor. 11: 12. al. saep. Sept. for
30.—Spoken of a young woman, maiden,
damsel, Luke 22: 57. coll. v. 56. (Gal. 4:
4.)—So Sept. for τοῦτος τῆς Εσθ. 2: 4.—Of
an adult woman, Matt. 5: 23. 9: 20, 22.
11: Rev. 12: 1. 4. al. saep.

b) with a gen. or ἐξευθέντος, or the adj.
πανδρός Rom. 7: 2, it implies relation
to some man, viz. (a) one betrothed, a
bride, but not yet married, Matt. 1: 20,
24. (comp. v. 18.) Luke 2: 5. So
Sept. and τοῦτος Lev. 19: 20. Deut. 22:
— Trop. of the church as the bride of
Christ, Rev. 19: 7. 21: 9. Comp. Ez. 16:
8 sq.—(β) a married woman, wife, Matt.
Luke 1: 18, 24. 8: 3. Rom. 7: 2. 1 Cor.
7: 2. al. saep. So Sept. and τοῦτος
— (γ) 1 Cor. 5: 1 ὡστε γυναῖκα τοῦ
πατρὸς ἐξευθέντος, a stepmother. So Sept.
and τοῦτος Lev. 13: 8.—(δ) a widow,

c) in the voc. ὡ γυναῖκα, in a direct ad-
dress, expressive of kindness or respect;
Matt. 15: 28 ὡ γυναῖκα, comp. 9: 22 where
Ant. 1. 16. 3. Hom. II. 3. 204. Xen.
Cyr. 5. 1. 6. Al.

Γωγ, indec. Gog, Heb. גוג. This
name is applied in the O. T. Ez. c. 38,
39, to the king of a people called Magog,
habiting regions far remote from Pal-
estine. By Magog, the ancients would
seem to have intended the northern na-
tions generally, which they also called
Συρρ. In N. T. the name Gog is also
apparently spoken of a similar remote
people, who are to war against the Mes-
siah. Rev. 20: 8.

Γωνία, ας, ἡ, an angle, a corner,
i. e.

a) an exterior projecting corner, Matt.
6: 5 ἐν ταῖς γωνίαις τῶν πλαταιῶν, at the
corners of the streets, i. e. where several
streets meet, in the most public places.
— For ἡ καμαλογέω γωνία, see under
Ἀκρογονιών, Matt. 21: 42. Mark 12:
2. 7. — Rev. 7: 1 and 20: 8 ἀπ’ ἑαυτῆς
γωνιῶν τῆς γῆς, the four corners (quar-
ters) of the earth. — Sept. for τοῦτος

b) an interior angle, and by impl. a
dark corner. Acts 26: 36 ἐν γωνίᾳ, in a
corner, i. e. secretly. — Hist. Sus. 38.

Ἀβιδ, 5, indec. written also Ἀβίδ
or Ἀβίδ as in Sept. and Josephus,
David, Heb. בָּרָב (beloved), later בָּרָב
(Gesen. Lhrg. 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.
4: 7 ἐν Ἀβίδ, i. e. in the book of David,
the Psalms; comp. Ps. 95: 7.—'Ο ὃνος,
Ἀβίδ, the son of David, i. e. descended
from him; spoken of Joseph the hus-
band of Mary, Matt. 1: 20; often ap-
plied to Jesus as a title of the expected
but not in John's writings. So ἡ ὑπὲρ
Ἀβίδ, 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 apppellations: ἡ
Lamboukhiade, t. isoumai, (daumon,) i. q. daumonov, ev, 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. 5:13, 16, 18. Luke 8:36. John 10:21. — 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 where at once addressed Jesus as the Messiah; e. g. Matt. 8:29. Mark 1:34. 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 daemoniakai belongs to the later Greek, instead of the earlier daemonios, Blomfield ad Aeschyl. Choeph. 558. Sept. c. Theb. 1003.—Stob. Ecl. p. 196.

Lambonion, ou, te, (neut. of adj. daemonios,) demon, i. e. 
b) spoken of a genius or tutelary demon, e. g. that of Socrates, Xen. Mem. 4. 8. 1. 5. Apol. Soc. 4. Comp. Dem. 415 ult. ib. 124. 46. — In N. T. in the Jewish sense, a demon, i. e. an evil spirit, devil, subject to Satan, Matt. 9:34. al. a fallen angel, see in 'Aygeios; and i. q. pneuma anaktithon, Luke 8:29. coll. v. 30. al. These spirits were supposed to wander in desert and desolate places, see the Sept. transl. of Is. 13:21. 34:14. Baruch 4:35. comp. Matt. 12:43; and also to dwell in the atmosphere, Origen Exhort. ad Mart. § 45 sq. id. c.


Lambonividad, eos, ou, δ, η, adj. (daumonon) pp. godlike, divine; in N.


**Δακτυλυνω, f. υσω, (δακτυλυ) to shed tears, to weep, intrans. John 11:35 δακτυλυν τη τροπης. — Jos. Ant. 2. 4. 4. Xen. Cyr. 3. 1. 7.

**Δακτυλιος, ou, δ, (δακτυλος), a finger-ring, Luke 15:22; given as a mark of honour etc. comp. Gen. 41:43 and Esth. 8:2, where Sept. for ἡρατον. —1 Mace. 6:15. Xen. An. 4. 7. 27.


**Δαλημωνουθα, ἤ, ἡ, pr. name of a city or village near Magdala, Mark 8:10, coll. Matt. 15:39; probably on the western shore of the lake of Gennesaret, a little north of Tiberias.
Aěv, ὁ, indec. Dan, Heb. ו (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.

_Āneš, o, οὐς, (ἀνεστ.) to lend money, to loan, in N. T. without interest, intrans.


b) Mid. ἀνεστομικαστι, to cause to lend money to one's self, i.e. to borrow money. Matt. 5: 42. So Sept. and ἄνεσις Neh. 5: 4. — Theophr. Char. 16 or 9. 3. Xen. Mem. 2. 7. 2. See Lob. ad Phryn. p. 408.


_Ānoviōν, o, f. ᾿ήνω, (δάνειν) to spend, to be at expense, trans. Mark 5: 26. absol. 2 Cor. 12: 15. — Bel and Drang. 3. Xen. An. 1. 1. 8. ib. 1. 3. 3.


_Αέ, 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. 423. Winer § 57. 4, and 6. n. Viger. p. 542 sq. and Herm. ib. p. 845. Hence, in general, but, and, also, namely, etc.

1. Adversative, but, on the contrary, on the other hand, etc.


b) in the formula μεν — δὲ, 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. 35. 2 Cor. 10: 1. al. Comp. in Μέν.

II. Continuous, 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 προετινομένου δὲ. John 15: 26. Rom. 5: 8. 2 Cor. 10: 2. James 2: 15. — So in an apodosis after εἰ for εἰπεν, Acts 11: 17 ἔγω δὲ τίς ἦσαν. Comp. Math. § 616. 3. Herm. ad Vig. p. 785.

c) as marking something added by way of explanation, example, etc. but, and, namely, for example, to wit, etc. Mark 4: 37 τὰ δὲ εἰς μετα ἐπεζήλας, and the waves, i.e. so that the waves. 16: 8 εἴπες δὲ αὐτὸς πρόων, trembling also seized them, etc. where some translate for, i. q. γάρ, but without necessity.
Aéforis, εὐου, ἡ (dēimyov) want, need, Aeschin. Dial. Soc. 2. 39, 40; in N. T. prayer.

Aei, imperf. έδιυ, infin. διυ, imper- personal, 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.


Δείγματιζο, f. ἴσον, (dēimyov) to make an example of, to expose sc. to shame, i. q. παραδειγματιζο, absol. Col. 2: 15. —Others supply ιστον and translate, to show forth one's self; i. e. set an example.—Not found in classic authors.

Δείκνυμι and δείκνυο, f. διοι; the former is the purer Attic form, Buttm. § 106. n. 5; the latter occurs Matt. 16: 21. John 2: 18. Rev. 22: 8. also Hesiod. "Επ. 421, 472. Ceb. Tab. 4.—to show, trans. viz.
d) metaphor. to show sc. by words, to teach, to direct; Matt. 16: 21. Acts 7: 3.
Potter's Gr. Ant. II. p. 352 sq. 381. Comp. in "Apostol. — As figurative of the Messiah's kingdom, Rev. 19: 9, 17. See in ῾Ιαμος a.

b) spoken of the paschal supper, John 13: 2, 4. 21: 20. of the Lord's supper, 1 Cor. 11: 20; comp. in ᾿Αγία 2.
c) meoton, food se. taken at supper, 1 Cor. 11: 21. So Sept. for ἀρτον Dan. 1: 16.

Alexanderion, όνος, ὁ, ᾿Ἀχαϊκός, adj. (δείδω, δείαμω) fearing the gods, i.e. in a good sense, religiously disposed, Xen. Cryr. 3. 3. 58. Ag. 11. 8. in a bad sense, superstitious, Diod. Sic. 1. 62. Theophr. Char. 22 or 16. — In N. T. in the first sense, religiously disposed, spoken of the Athenians, Acts 17: 22 δείαμως ἀθικῶς se. ἄλλοις, more than others; see Winer § 30. 3, and n. 3. Matt. § 457. Comp. Pausan. Attic. c. 24 Ἀχαϊκοῖς περισσότερον τι ἀλλός ἐστι διότι ἐστι σπουδῆς. — Hesych. δείαμων ὁ εὐσεβὴς καὶ δείλος παρὰ θεοῖς.


Decapolis, i.e. the ten cities, a region so called embracing ten cities, all excepting Scythopolis lying in the country


Aεκατη, ης, η, (δεκατος) sc. μοιος, a tenth part, tithe, sc. of spoils, Heb. 7: 2, 4; comp. Gen. 14: 20, where Sept. for την παλαιαν. — 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 την παλαιαν. Jahn § 300. — Eccles. 32: 9. Jos. Ant. 1. 19. 3.


Αεσολαδος, ου, ο, (δεσις, λαμβανεω) lit. one who takes the right hand; hence, prob. a guard, a body-guard; Suidas παραφελκεις. The word was unknown to classic writers, and was prob. the name of some kind of light-armed soldiers; Vulg. lanciae. — Escutcheon. Acts 23: 23. — Theophyl. I. 1. Constant. Porph. Them. 1. 1. Comp. Wetstein N. T. in loc.

Αεσος, ει, ου, right, as opp. to left, viz.


b) without a subst. expressed, viz.


Ἄρσιμα, f. δεσπόζων, aor. 1 ἐδέσπ. ἐναν with Mid. signific. Buttm. § 136. 2; imperf. 3 pers. Ion. ἐδέστο, Luke 8:38. so Job 19:16. Xen. H. G. 6. 1. 6; comp. Buttm. § 114 sub δεσ. Lob. ad Phryn. p. 220.—to need, to want, Jos. Ant. 5. 8. 3. Xen. Cyr. 1. 4. 1. In N. T. to make known one’s need, i.e. to ask, to beseech, to pray, etc.

—Xen. Cyr. 1. 6. 4 ἢ θαμαί πρὸς τοὺς δεσπόζοντας.

Ἄρσις, δέος, τό, particip. imperf. of δέος, which see; necessary, proper, δέοι ἵτι i. q. δέος, must needs, e. g. from the circumstances or nature of the case. 1 Pet. 1:6.—Herodian. 1. 5. 22.—Or in accordance with what is right and proper, ought, Acts 19:36. τὰ δέοτα 1 Tim. 5:13.—Hesych. διότα: πρέποντα. Xen. Mem. 1. 2. 22.


Ἀρβαίων, οὖν, ὁ, belonging to Derbe, Acts 20:4.

Ἄργος, Ἄργα, ὄ, a city of Lycaonia in Asia Minor, situated within the confines of Isauria. Acts 14:6. 20. 16:1.


Aegeus, f. εἰσώ, (δεσμός) to bind, trans.


b) to bind together, as a bale or bundle; e. g. φοίνικα, Matt. 23:4, metaphor. for the burdensome precepts of the Pharisees. — So of sheaves, Sept. for τοῖς Gen. 37:7. Judith 8:3.


Achmēs, ὁ, ὁ, (δέος) band, bond, ligament, viz.


Δευνο, adv. here, hither, i. e. to this place or time, viz.


Αεμοποίημα, ou, o, (δεσμός) 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.


Δευνό, adv. here, hither, i. e. to this place or time, viz.

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 δευτερόφωτον. So Olshausen in loc.


δευτεραίος, αίς, αίον, (δεύτερος,) an adj. marking succession of days and used only in an adverbal sense, on the second day; Acts 28: 13 δευτεραῖον ἡλιόμεν. See Buttm. § 123. n. 3.—Jos. Ant. I. 10. 1. Xen. Cyr. 5. 2. 2.

δευτερόφωτος, ou, ὁ, ὁ, adj. pp. the second-first, found only in Luke 6: 1, σάββατον τὸ δευτερόφωτον, i. e. prob. the second-first sabbath, as a sort of proper name for the first sabbath after the festival of unleavened bread connected with the passover. The paschal lamb was to be killed and eaten on the eve of (preceding) the 14th day of Nisan, Lev. 23: 5; on the 15th was the first day of the festival of unleavened bread, a day of rest or sabbath, Lev. 23: 6, 7; and, when coinciding with the weekly sabbath, called μεγάλη ἡμέρα τοῦ σαββάτου, a great sabbath or high festival, John 19: 31; on the morrow of this sabbath, or the 16th of Nisan, the sheaf of the first-fruits was to be presented, Lev. 23: 10, 11; and from this day, the 16th, were to be counted seven full weeks to the day of Pente-cost, Lev. 23: 15, 16. The sabbath of the first of these weeks was probably the σάββατον δευτερόφωτον, being


I. Δέο, to want, see Δίειν and Διομέα


τῆς γὰς, ἔσται δεσμόνιν ἐν τοῖς οὐρανοῖς, x. t. l. 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 Chal. ρήσων Dan. 6: 8, 9, 14, 16.


c) perf. pass. δέδηκα, to be bound, metaph. (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 καλύπτει τὴν μὲν ἄγαμον, κόρην. τὴν δὲ πρὸς ἄνδρα δεσμον, νίκηρρυ.—(σ) Acts 20: 22 δε- δημόνος τῶν πνεύματων, bound in spirit, i. e. impelled in mind, compelled; comp.
indeed, Sept.

... 

Aρ̣', 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 vividness of discourse; indeed, then, now, etc. See Buttm. § 149. 2 p. 431. Vigor. p. 495, 501, et ibi Herm. p. 529.


b) in an incentive or hortative sense, now, then, come now, etc. Luke 2: 15 διέλθων δὲ ἦν θὰ βιβλισθήσημεν, let us go now to Bethlehem. Acts 13: 2. 15: 36. 1 Cor. 6: 20 δοξάσατε δὲ τὸν Θεόν, glorify then God. — Sept. Gen. 18: 4 λατρεύω δὴ ὄνομα for Heb. νόμος. Judith 13: 11. Herodiam. 1. 4. 8. Xen. Cyr. 3. 1. 10. — For δὴ ποτε and δὴ ποι, see in their order.

Ἀλῆσος, η, or, plain, evident, manifest, Matt. 26: 73. So δήλον sc. οὕτω, it is evident, 1 Cor. 15: 27. Gal. 3: 11. 1 Tim. 6: 7. — Xen. Cyr. 5. 3. 30. ib. 8. 1. 37.

Ἀλῆσος, ὁ, f. φῶς, (δῆλος;) to make manifest, to make known, trans. and spoken


c) of words, to imply, to signify, Heb. 12: 27 τὸ δὲ ἐκ αὐτῶν, δῆλον. — J os. Ant. 3. 7. 1 τὸν Μακρανγίον λεγόμενον θεολογεῖται δὲ συναντήγα μὲν δῆλον.

Ἀμισός, ἀ, ὁ, Demas, a man who was for a time associated with Paul, but afterwards deserted him at Rome. Col. 4: 14. Phil. 24. 2 Tim. 4: 10.


Ἀμύνισος, ό, ὁ, Demetrius. 1. a silversmith at Ephesus, Acts 19: 24, 35.

2. a Christian mentioned with commendation, 3 John 12.


Ἀμύνοια, adv. (pp. dat. fem. of δημοσιογος;) publicly, in public, i.e. ἐν δημοσίᾳ χώρᾳ, Acts 16: 37. 18: 28. 20: 20. — J os. Ant. 3. 2. 4. Xen. Mem. 3. 12. 5.

Ἀμύνοιος, ἰερ, or, (δῆλος;) public, i.e. belonging to the public, for public use, Acts 5: 18. — J os. Ant. 3. 9. 4. Xen. Mem. 3. 11. 16.

Ἀμφίδιον, ἐν, το, a word adopted into the Greek from the Lat. denarius, a Roman coin equal at first (as its name imports) to ten assæ, 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 Ἀγφίδιον 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. 16: 35. 20: 24. John 6: 7. 12: 5. Rev. 6: 6 bis.

Ἀνήπον, adv. (ὅ and πάντες) in fine, in short, subjoined to relative words to strengthen the idea of generality and comprehensiveness. John 5: 4 ὁ δῆλον τε—νοσοματι. See Buttm. § 80. n. 1.


**Aτέχ**, prep. with the primary signifi.
through, throughout, governing the gen.
and accus. See Passow's Lex. Winer
Gr. § 51. i. § 53. c. Tittmann in Bibl.

1. With the genitive, through, etc.
spoken
1. Of place, implying motion through
a place, and put after verbs of motion,
e.g. of going, coming, etc. as ἀναχω-
φειν, Matt. 2: 12 δὲ ἅλλος δοῦν ἀναχω-
φειν. So with διαβάινειν, Heb. 11: 29.
διατελοῦσαν, Luke 6: 1. δια-
χεισθαι, Matt. 12: 43. 19: 24, εἰσέρχ. 7:13
4: 4. ἄχρηστοι Mark 10: 1. παρα-
πορεύεσθαι Mark 2: 23. 9: 30. πα-
20: 3.—Diod. Sic. 20. 111. Xen. Hiero
2. 8.—So δὲ νύν ἐπέτρεψεν or διέ-
θεται, i. e. through your city, Rom. 15:
— With many other verbs implying motion,
2 Cor. 3: 18 οὐ δέ ἔπαυεν διὰ
πασῶν τῶν ἐκκλησιῶν sc. διαγγέλλεται.
So after βλέπειν 1 Cor. 13: 12. διαφι-
ὡς διὰ πτωχὸς sc. σωζόμεν, saved as if
through fire, i. e. as if passing through
the ordeal of fire, 1 Cor. 3: 15. —
Palaeph. Fab. 13. καθήμεν Jos. Ant. 5. 1.
2. ἄρειν Xen. An. 4. 5. 36. ἐκάνειν
ib. 7. 3. 43. προάρειν Polyb. 3. 77. 1.
2. Of time, viz. a) continued time,
time how long, through, throughout,
during; Acts 1: 3 δὲ ἦμερων τεσσαρο-
κοντα, during forty days. Heb. 2: 15 διὰ
παντὸς τοῦ ζήν, during their whole life.
So διὰ παντὸς or διαικατονός adver-
bs. in Μακατός.—Xen. Mem. 1.
2. 61 διὰ παντὸς τοῦ βίου. Cyr. 2. 1. 19.
— Luke 5: 5 δὲ ἄλλης 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 ἦμων.—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
dιὰ τῆς ν. ἡνίους τῶν θύμων τῆς φιλακίας.
16: 9. 17: 10.—Palaeph. 1 καταβαίνοντες
dιὰ νυκτός εἰς τὰ πέδια.

b) of time elapsed, after, e. g. Acts
24: 17 δὲ ἔτους πελεόνων, after many years,
i.e. many years being through, elapsed.
Gal. 2: 1 διὰ δευτέρους ἐτῶν. Mark
2: 1 δὲ ἦμερων sc. τεσσαρων. See Winer
9: 11. 13: 1.— Diod. Sic. 5. 28.
Herodot. 1. 62. Xen. Cyr. 1. 4. 28 διὰ
χρόνου.

3. Of the instrument or intermediate
cause; that which intervenes between
the act of the will and the effect, and
through which the effect proceeds;
through, by, by means of, etc. see Wi-
ner § 51. i. Spoken

a) of things, through, by, by means of,
etc. Mark 16: 20 τὸν λόγον βεβαιώντων διὰ
αναφερόμενοι διὰ αἵματος τῶν προφη-
τών. 5: 12 διὰ τῶν χειρών τῶν ἀντιστο-
λον ἐγκέπτο σημεία. & 18: 10. 43 διὰ τοῦ
ὄνοματος αὐτοῦ, i.e. through a profes-
sion of faith in his name etc. 11: 30.
15: 32. 19: 26. 20: 28 διὰ τοῦ αἵματος,
through the intervention of his blood.
Rom. 3: 20 διὰ νόμου. 3: 27. 5: 10. 8: 3.
1 Cor. 3: 5. 4. 15. 2 Cor. 1: 4. 10: 9.
Gal. 2: 16. 3 John 13. al. saepiss. —
Mag. Eq. 4. 9. — In the sense by virtue
of, in consequence of, Rom. 12: 3 λέγω
diὰ τῆς χάριτος τῆς δόγματος μοι. Gal.
1: 15, Philem. 22.—Xen. An. 3. 2. 8.—
In obtestations and exhortations,through,
Rom. 12: 1 παρακαλών ἤμας διὰ τῶν οἰ-
κουμένων τοῦ θεοῦ. 15: 30. 1 Cor. 1: 10.
2 Cor. 10: 1.

b) of persons through whose hands
any thing 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 ἄρθρο τοῦ τοῦκηρύ
John 1: 17. Acts 22 σημεία ἀποφρά-
Rom. 2: 16. 5: 5. 1 Cor. 2: 10. 8: 6.
Heb. 1: 2. 3. So Rom. 1: 5. 5. 1. Cor.
11: 12 δ ἅπαξ διὰ τῆς γυναικὸς. Gal.
1: 1. 2 Tim. 2: 2. Heb. 2. 2. 7: 9. So
through the fault of, etc. Matt. 18: 7.
26: 24. Rom. 5: 13, 16, 19. 1 Cor. 15:
Jia

21. al. Sept. for νὰ 2 Chr. 29: 5. Esth. 1: 15. Is. 37: 24.—Aeschyl. Sept. c. Theb. 219. [233] Xen. H. G. 7. 3. 2. Oec. 21.11. Eq.2.3.—In this construction διὰ may also refer to the author or first cause, when the author does any thing through himself instead of another; e. g. so of God, Rom. 11: 36 οὗτος εἶναι, καὶ διὰ αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα. Heb. 2: 10. 1 Cor. 1: 9 ὁ Θεὸς, διὸ οὐ κλῆθήτε. also of Christ, Col. 1: 16 οὕτω έν αὐτῷ εἰσαχθη τὰ πάντα. τὰ πάντα δι᾽ αὐτοῦ καὶ εἰς αὐτόν ἐκτιστα. John 1: 3.—Xen. Mem. 1. 2. 14 τὸ ἀνάδρου μοινώμεν τε πάντα δι᾽ εἰναύτων πράττεισθαι. Cyr. 1. 1. 4. Hiero 9. 3.—In obtestations and exhortations, Rom. 15: 30 παραξιάλω τῦμα διὰ τοῦ κυρίου κ. τ. 1. 1 Thess. 4: 2. 2 Thess. 3: 12.

4. Of the mode, manner, state, circumstances, through which any thing as it were passes, i. e. takes place, is produced, etc.

a) of manner, where διὰ with its gen. forms a periphrase for the corresponding adverb. Luke 8: 4 εἶπε διὰ παραδόλης, lit. through a parable, i. e. by means of, with a parable, παραδολίκος. Acts 15: 27 διὰ λόγου, by word, i. e. orally. Rom. 8: 25 et Heb. 12: 1 δι’ ὑπομονῆς, through or with patience, i. e. patiently. Rom. 14: 20 διὰ προσώπιματος, i. e. so as to give offence. 2 Cor. 10: 11. Gal. 5: 13. Eph. 6: 18. So John 19: 23 δι’ ὄνου, throughout. Acts 15: 32 διὰ λόγου πολλοῦ, i. e. with many words.—Aelian. V. H. 1. 8. Diod. Sic. 11. 44. Xen. Cyr. 3. 1. 1. Mem. 2. 1. 20.—So διὰ βραχίου and δι᾽ ὄνου, briefly, Heb. 13: 22. 1 Pet. 5: 12. διὰ πολλῶν 2 Cor. 1: 11.—Lucian. Tocxar. 56 διὰ βραχίου. Thuc. 4. 05.

b) of the state, circumstances, emotions, etc. through, in, with which or on occasion of which any thing exists, is produced or done etc. the verbs εἶναι, γίνεσθαι, ἔχεισθαι, and the like being usually expressed or implied. Rom. 15: 32 ἵνα Ἰ. θ. πρὸς ὑμᾶς διὰ θέλημας. 1 Cor. 1: 1. 2 Cor. 8: 5. Gal. 1: 15 καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ. 2 Cor. 8: 8 διὰ τῆς ἐπιφανείας αὐτοῦ, i. e. on occasion of, because of. Rom. 14: 14 εἰςὶν κοινὸν [ἐνίτιν] δι᾽ αὐτοῦ, through itself, i. e. in and of its own nature.

2 Cor. 5: 7 διὰ πλήρως περιπατοῦμεν, οὐ διὰ εἴδους, we walk by faith, not by sight, i. e. we are Christians through and in a state of faith in Christ, not of sight or of personal intercourse with him. 1 John 5: 6 οὗτος εἶναι δι᾽ θεοῦ, δι᾽ ὑδάτος καὶ αἵματος, he came by, through, water and blood, i. e. who received baptism and suffered death, whose baptism and death were testimonial of his mission. Heb 9: 12 διὰ τοῦ ἱδίου αἵματος ἐνάθλα, through his own blood, i. e. offering himself as sacrifice. —Eurip. Phoen. 20, 1554. Androm. 174.—Rom. 2: 29 διακατερωμένος καὶ περιτιμώς παραβατίζων [κνημόνων]. 4: 11 τῶν πιστεύοντων δι᾽ ἀκροβυτίας [σωτ.], i. e. believers who are not circumcised. 1 Cor. 14: 19 λόγους διὰ νοὸς μον [οὕτας] καλίσθαι. 2 Cor. 2: 4 διὰ πολλῶν δικανῶν έγραφαι, i. e. weeping. 3: 11 διὰ τῆς δόξης [ἐστίν], i. q. δηδοσα-μένοις. 5: 10. 6: 7 bis. Phil. 1: 20 εἰς διὰ δοκίμους εἰς διὰ θανάτου, i. e. whether I live or die. 2 Thess. 2: 2 εἰποτολο ὡς δι᾽ ἕμων [οὕτας], i. e. ὡς οὐκετίσα. 2 Pet. 1: 3 τοῦ καλεσσάτος ἔμης διὰ δόξης καὶ ἀφέτες, through glory and virtue, i. e. the highest δόξη and ἀφέτες of God being thus conspicuously exhibited.—Symm. Ps. 55: 12 διὰ μισεός μοι, where Sept. διὰ μισοῦν. Jos. Ant. 4. 6. 2 δι᾽ εὐνοίας εἶναι τῷ Θεῷ. ib. 6. 7. 4. Aeschyl. Prom.120 διὰ ὑπεξείδεις ὠλεθρίν, invisin esse. Eurip. Phoen. 395 διὰ ποθὸν ἐλθεῖν, desiderare. Ael. V. H. 13. 2 extr. διὰ τῆς ὁλεθρίν, honorari. Lucian.

Macrob. 22 συγγαφεῖς διὰ πολλῶν μαθημάτων γνωμόνων. Xen. Anab. 2. 5. 9 διὰ σκοτείων εϊναι, i. q. σκοτείων.

11. With the accusative, through, by, by means of; more generally on account of; etc. See Passow, Tittmann l. c. Winer Gr. § 53. e. Buttin. § 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 τῶν
diadēmatōn, through the time spent, i. e. the time spent should have made you already teachers. 2 Pet. 3: 12 τοῦ δὲ διάμερα δὲ ἦν κ. τ. λ. the day of God, through, in consequence of the heavens, etc. — Aed. V. H. 3. 37 ὑπὸ πολυβουσιν ἤθη τι αυτοῦ καὶ τῆς γνώμης διὰ τοῦ χρόνον, i. e. through age.

b) of persons, comp. 1. 3. 3. above.

John 6: 57 bis, καίω ὧν διὰ τοῦ πάτερα ἐκάμενος ἤσαντο δὲ ἐμὲ. Rom. 8: 11 διὰ τὸ ἐνοικών πνεύμα. 8: 20. Heb. 6: 7 δὲ οὖς. So Sept. δὲ ἐμὲ for γὰρ Ι. 50: 11. Plut. Mor. H. p. 25. ed. Tānchān. Xen. Mem. 3. 2. 3. ib. 3. 3. 15 διὰ σι. c) of emotions etc. through which, from which, one is led to do any thing, etc. Matt. 27: 18 et Mark 15: 10 διὰ τοῦ δούλου. Luke 1: 78. Eph. 2: 4 διὰ τ. π. ἀγάπης. Phil. 1: 15. — Diod. Sic. 1. 8 διὰ φόβον. Xen. Lac. 4. 6 διὰ τὴν ἡμέραν. 2. Of the ground or motive, the moving or impelling cause of any thing, on account of, because of, proper, etc.


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 Ἡλονδιὰδ τὴν γυναῖκα θαῦμαν. 24: 22 διὰ τούς ἐκλεκτοὺς, for the elects' sake. Mark 2: 27. John 11: 15. Acts 16: 3. Rom. 11: 25. al. saepp. — Xen. Ag. 2. 21. — So διὰ τοῦτο, for the sake of this, for this purpose. John 12: 27 διὰ τοῦτο ἡμῖν, for this purpose I came, sc. to suffer death. 1 Cor. 4: 17. With ἵνα, in order that, John 1: 31. 1 Tim. 1: 16. ὥσπερ Ἰ. 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 πολλὰ ἐπιθανόν καὶ ὄνομα δὲ αὐτῶν. John 7: 43. 10: 19. Rom. 2: 4 τὸ ὄνομα τοῦ Θεοῦ δὲ ἡμᾶς βλασφημεῖται εἰς τοὺς εὑρ. 15: 15 διὰ τὴν χάριν τοῦ δωδεκάν μοι, i. e. because of, by virtue of. 2 Pet. 2: 2. — Xen. Cyr. 7. 3. 10 διὰ τοῦ.

3. Of the manner or state through, or during which any thing takes place; comp. 1. 4. above. Gal. 4: 13 ὀδηγεῖ δὲ, ὥστε δὲ ἀνθέναι τῆς σαρκὸς εἰπεισέλθαι ἦν, through infirmity, i. e. during bodily weakness. — This sense of διὰ is rare with the accents. and comes from the general idea of duration; so Aristot. Mirab. Auscult. 68 διὰ τοῦ χειμῶνα. See Winer Comm. in Gal. 1. 1. c. Note. In composition διὰ mostly retains its signification and refers: 1. to space and time, through, throughout, implying transition, continuity, etc. as διαβαίνω, διατίθεμαι, διαγνωσσάμοι, διαγωγός; also trop. through, to the end, marking completeness, and thus becoming intensive, as διαβλέπωσιν, διαβάροντο. 2. to distribution, diffusion, etc. throughout, among, everywhere, as διαγγέλλω. 3. to mutual or alternate effects or endeavours, through, between, among sc. one another, to and fro, as διαφθοραμί, διαμήχομαι. 4. to separation, i. q. Lat. dis, in two, in pieces, apart, etc. Buttm. § 147. n. 9; as διαφέρω, διαφέομαι, διαφανέραν. Comp. Tittm. in Bibl. Repos. III. p. 50. Αλ.
Aiaxállos, f. βαλείν, to thrust through, Diog. Laert. 1.118 διαβεβαιώντα τής ὑπός τῶν διάκτυων, to transport, carry over, Thuc. 6.30. Hence metaph. and in N. T. to carry or deliver over to any one in words, i. e. to report or inform against, to traduce, to accuse; Pass. seq. dat. Luke 16:1 διαβεβαιῶν ἀλήθους. Sept. for Chald. Χριστοῦ Δαν. 3:8. 6:25.—Seq. dat. Herodot. 5.35. πρὸς τινὰ Jos. Ant. 7.11.3. Xen. An. 1.1.3.

Aiaxebaiōn, ὁ, ἡ ὁσο, to strengthen throughout, to make very firm; in N. T. Mid. διαβεβαιώνομαι, ὁμιλεῖν, metaphor. to affirm strongly, to asseverate, to urge, seq. πρὸς κ. gen. 1 Tim. 1:7. Tit. 3:8.—Philo de Decal. p. 263.24. Polyb. 12.12.6.

Aiaxéllon, f. φω, to look through, i. e. to view attentively, Plato Phaedo. 37. In N. T. to see clearly, i. e. fully, Matt. 7:5. Luke 6:42.

Aiaxébolos, ὁ, ἡ, ὁ, ἡ, subst. (dia-

βάλλω q. v.) a calumniator, slanderer, accuser, viz.


Aiaγγέλλω, f. γαλάνθω, (δια, ἀγγέλ-
lω,) to announce throughout, i. e.


Aiγγέλοις, συν. διαγοροφ, to be throughout, i. e. to be always, 2 Mace. 11:26. Xen. Mem. 2.8.5. In N. T. of time, to be throughout, i. e. to be past, to have elapsed, Mark 16:1. Acts 25:13. 27:9.—Herodian. 1.10.1. Ael. V. H. 3.19 τοῖς μετὰ διαγοροφῶν.

Aiγγονιός, f. γνώσις, 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 διαγοροφίας τῶν περὶ ἡκατέρων διαγοροφικῶν ἀπαληφ-


Aiγγονιφίς, f. ἱσόν, to make known throughout, i. e. every where, to tell abroad, to publish, seq. περὶ τίνος, Luke 2:17.

Aiγγόνους, εῶς, ἡ, (διαγόνως) pp. exact knowledge; in N. T. in a judicial sense, examination, trial, hearing,

Aσανγγέλω, τ. ἐνω, (διά, γραψόμενον which see,) to murmur throughout, i. e. to keep murmuring, sc. with the idea of complaint, to express sulden discontent, absol. Luke 15: 2. 19: 7. Sept. τον ἐνω Ex. 15: 24. 16: 2. 8. — Ecclus. 34: 24. Heliodor. 7. 27.

Aγγελόφωνος, ο, τ. ὑσω, (διά, γραψόμενο which see,) to wake through sc. the night etc. to keep awake, Herod. 3. 4. 8. In N. T. to be fully awake, Luke 9: 32.

Aγώνος, f. ἑω, (διά, ἄγωμα) to lead or bring through or over, sc. any place etc. e. g. a river, Xen. An. 2. 4. 28. fire, etc. Sept. for ὁρμῆς 2 Sam. 12: 31. water, Wisd. 10: 15. " In N. T. spoken of time, to bring through, i. e. to pass, e. g. ἀνφόρων ἔλιον, to lead a quiet life, to live, etc. 1 Tim. 2: 2. — 2 Macc. 12: 38 σάββατον. Jos. Ant. 3. 14. 3 τὴν ἱερα. Xen. Hiero 7. 10. Aelian. H. An. 16. 23 τοῦ ἔλιου. — So absol. with τοῦ ἔλιου implied, Tit. 3: 3. — Plut. Timol. 3. Xen. Mem. 1. 3. 5.

Αἰαδέχομαι, f. δεῖξομαι, to receive through sc. others, i. e. as transmitted from one to another through a series, to receive in succession, to succeed to, trans. Acts 7: 45 ἶγαρ γέγασιν διαδέχομενον [αὐτῶν] οἱ πάτερες. — Jos. Ant. 7. 14. 2 τὴν βασιλείαν. Herod. 4. 2. 20. Suidas, διαδέχομαι: τὸ διὰ παλλῶν ἐχοκ�ομεν ὑπ᾽ εἰκόν αἰεὶ εἰκόν ἐς ἐς διαδέχομαι.


Αἰαδίδομαι, f. δώσω. 1. to deliver through sc. various hands, from one to another in succession, to deliver over in succession, trans. Rev. 17: 13 in text. rec. τὴν ἐκστον τοῦ τότρον δια- δίδομεν. Others διδοῦσιν. — Thuc. 1. 76 εἰ ἀφήτη τι διαδοθέντι ἢδεζδεμαθα. Comp. in Διαδίκουμα.

2. to deal out, to divide out, to distrib-
10: 33. Deut. 9: 9, 11. — The Mosaic covenant was strictly the renewal or confirmation of the Abrahamic; hence Paul uses the plural διαθήκαι, Rom. 9: 4. Eph. 2: 12. — By meton. since the ancient covenant is contained in the Mosaic books, διαθήκη is put for the book of the covenant, the Mosaic writings, i. e. the law, Heb. νομός; 2 Cor. 3: 14 ἀναγνώσεις τῆς παλαιᾶς δ. So Sept. and ἤγνωσεν Deut. 4: 13.—Ecclus. 24: 23 βίβλος διαθήκης.—For Gal. 4: 24 see in γ. (γ) of the new covenant promised of old and sanctioned by the blood of Christ, the gospel dispensation; comp. Jer. 31: 31 sq. al. where Sept. for νομός:


Διαίρεσις, εος, (διαφορά), division, act of dividing, Xen. Cyr. 4. 5. 55. In N. T. distinction, difference, etc. 1 Cor. 12: 4, 5, 6, διαίρεσις, i. e. diversities, differences, classes of gifts, etc. Sept. of the classes or sections or priests, etc. for γνῶναι 2 Chr. 8: 14. Ezra 6: 18. — Diod. Sic. 2. 31 διαιρέσεις τῶν χρώνων.


Διακατελέγωμαι, f. ἐγκωμιά, (δια, κατελέγωμαι,) to confute in disputation, i. q. διαλέγωμαι κατελέγωμαι, seq. dat. Acts 18: 28.—So διαπίνω, διαποίησις, to vie in drinking, in archery, etc.

Διακονιόω, ὁ, nor. 1 δικανόνησι, comp. Buttm. § 86. n. 6, (διάκονος,) to serve, to attend upon, to minister unto, intrans. spoken


b) of things, seq. accus. of manner, and dat. expr. or impl. (Buttm. § 131. 6, 7,) also in the passive construction; to minister, sc. any thing to any one, to administer, to provide, etc. 2 Tim. 1: 18 ὡσα ἐν ἐφέσω διακαθάργας. So 2 Cor. 3: 3 ἐπιστάτη Χριστοῦ διακονοῦσα ᾧτ ζηνω, ministered by us, i. e. written by our aid or ministry, by us. — Anaer. 9. 14. ἀνακριβέστω διακονοῦσας ἦν μόνον, ministered by us, i. e. written by our aid or ministry, by us. — Theophr. Char. 2. 4. —By impl. to minister anything to one's wants, etc. 1 Pet. 4: 10 εἰς ἑαυτοὺς [i. q. εἰς ἄλλους] αὐτὸ διακονοῦντάς, coll. v. 11. So of alms, χάρις, collected by the churches, etc. to administer, to distribute, Pass. 2 Cor.
8: 19, 20.—Comp. Lucian. Asin. 53. — Spoken of prophets etc. who minister, i. e. announce, deliver the divine will, etc. 1 Pet. 1: 12.—Origen. Comm. in Ps. 48: 4, οἱ διακονοῦντες τοῦ λόγου. Jos. Ant. 6, 13, 6. — Seq. dat. alone, Acts 6: 2 διακονῶν τραπέζως, to serve money-tables, i. e. to have charge of the alms and other pecuniary matters.—Heliodor. 5. p. 218. So ministrare velis Virg. Aen. 10. 218, comp. Heyne’s note.

Διακονία, ας, η, (διακόνος) service, attendance, ministry, viz.

a) genr. Heb. 1: 14.—Jos. Ant. 4. 6. 3. — Towards a master or guest, at table or in hospitality, Luke 10: 40. 1 Cor. 16: 15.—Xen. Oec. 7. 41.

b) ministry, ministration, i. e. the office of ministering in divine things, spoken chiefly of apostles and teachers; Acts 1: 17, 25. 6: 4 διακ. τοῦ λόγου. 20: 24. 21: 19. Rom. 11: 13. 1 Cor. 12: 5. 2 Cor. 3: 7, 8, 9 bis. 4: 1. 5: 18. 6: 3. Eph. 4: 12. Col. 4: 17. 1 Tim. 1: 12. 2 Tim. 5: 4. 5, 11. Once of the office of a διακόνος, Rom. 12: 7, where others take it in the wider sense as above.


Διακόνος, ους, ὁ, η (either fr. διά and κόνις, pp. a dusty i. e. hasty messenger; or better from obsol. διάκω, διήκω, to run, to hasten, Buttm. Lexil. I. p. 21 sq.) a servant, attendent, minister, viz.


b) spoken of ministers, teachers, etc. of divine things, who act for God, Christ, etc. with a gen. as before, e. g. τοῦ Ἡσυῖου 1 Cor. 3: 5. 2 Cor. 3: 6. 4: 1. 1 Thess. 3: 2. seq. τοῦ Χριστοῦ etc. 2 Cor. 11: 23. Eph. 6: 21. Col. 1: 7. 4: 7. seq. τις εκκλησίας Col. 1: 25. So seq. τοῦ σατανᾶ 2 Cor. 11: 15, coll. v. 14.

c) with a gen. of the thing to be done or promoted by one’s service and ministry, e. g. Rom. 15: 8 διακόνος περιτομῆς, a minister of circumcision, i. e. of Judaism, or to the Jews. 2 Cor. 11: 15 διακ. διακονίσσης. Gal. 2: 17. Eph. 3: 7. Col. 1: 23.

d) as an officer in the primitive church, one who has charge of the alms and money of the church, an overseer of the poor and the sick, an almoner, Phil. 1: 1. 1 Tim. 3: 8, 12. 4: 6. See Acts 6: 1—6. Of a female ἡ διακόνη, who had charge of the female poor and sick, Rom. 16: 1.—Hence the English word deacon, but in a different sense.


Διακρίνω, f. vō, to separate throughout, i. e. wholly, completely, trans. Mid. to separate one’s self, etc.

a) pp. Jude 22 οὐς μὲν ἐκλείπει διακρίνων, on some (i. e. those not Christians) have compassion, separating yourselves from them.—Heb. διακρίνων ἀφορισθῶν. διακριθέντες, χωριθέντες. Herodian. 3. 1. 9 ὁ Ταύρος διακρίνει τὰ ζώα.

b) by impl. to distinguish, to make a distinction, to cause to differ; Acts 15: 9 οίδην διείκονε μεταξὺ ἡμῶν. 1 Cor. 11: 29 μὴ διακρίνων τὸ σῶμα τοῦ κυρίου, sc. from common food. Mid. James 2: 4


καὶ οὗ διακρίνετε ἐν ἑαυτοῖς; inter rog. 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 τις γὰρ σε διακρίνεται.—Trop. to distinguish, to discern clearly, to note accurately, Matt. 16: 3 τὸ πρῶτον τοῦ οἴκου. 1 Cor. 11: 31 οὐ γάρ ἑαυτοῖς διακρίνομεν, i. e. if we took a proper view, formed a just estimate of ourselves. 1 Cor. 14: 29, i. q. δοκοῦμεν in 1 John 4: 1. So Sept. for ἡ γεύση Job 12: 11.—Xen Mem. 1. 9. 9.—Hence,
c) in the sense of to consider accurately, to judge, to decide, e. g. διακρίνει αὐτὰ μίσος τινός, 1 Cor. 6: 5. So Sept. for ἐκ σκέψεως Ex. 18: 16. 1 K. 3: 9. τὴν Ps. 56: 5. Prov. 31: 9.

Διακρίσεις, εἰς, ἤ, (διακρίνω), a distinguishing, a discerning clearly, i. e. spoken of the act or power, Heb. 5: 14 καὶ οὗ διείσεξα τῶν πνευμάτων, comp. in Διακρίνω b. — Apoll. Rhod. 4. 1160.—By impl. Rom. 14: 1 μὴ εἰς διακρίσεως διαλογισμοῖς, 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.

Διακαλώ, πο, to hinder throughout, i. e. to impede or forbid utterly, trans. Matt. 3: 14 ὁ δὲ Ἰωάννης δι-eccūλευν αὐτόν, i. e. spoken in the imperf. of a continued action, or de conatu; see Winer Gr. § 41. 3. c. Math. § 504. 3. —Judith 12: 7. Xen. H. G. 1. 6. 28.

Διαλέκτος, ω, f. ὄνω, to speak to and fro, i. e.
a) to talk with any one, to converse with; Luke 6: 11 διέλακον πρὸς αὐτοῖς, i. e. they communicated, consulted. —Polyb. 23. 9. 6. Eurip. Cycel. 175.
b) to speak of every where, i. e. to tell abroad, to divulge, trans. So in pass. constr. Luke 1: 65. —Symm. for ἥγην Ps. 51: 16.

Διαλέγομαι, f. ὄνω, to gather out apart, i. e. to select, Xen. Oec. 8. 9. Mem. 4. 5. 11. In N. T. only as depon. Mid. διαλέγομαι, aer. 1 pass. διαλέξων with mid. signif. Buttm. §136. 2; to speak to and fro, i. e. alternately, to converse with, viz.
a) spoken of a dispute, etc. to dispute, to discuss, intrans. seq. dat. Jude v. 9 τὸ διαβάλει διακρίνομεν διέλεγεν. So seq. πρὸς αὐτούς, Mark 9: 34, coll. v. 33. Sept. for πονεῖς Is. 1: 16. seq. πρὸς for πονεῖν Judg. 8: 1.—Seq. dat. Xen. Mem. 1. 6. 11. seq. πρὸς ib. 1. 6. 1.

Διαλέξω, f. ὄνομα, pp. to leave between, i. e. to leave an interval, sc. of space or time; hence in N. T. to intermit, to desist, to cease; seq. participate. Luke 7: 45 οὖ διέπετο καταφιλοῦσα, she has not ceased kissing my feet, etc. see Buttm. §144. n. 3. Sept. for τῷ Is. 44: 18. τῷ Jer. 17: 8.—Jos. Ant. 8. 12. 3. Xen. Apol. Soc. 16.

Διαλεξίους, οὐ, ἤ (διαλέγομαι q.v.) speech, language, as articulated through or by the tongue, Aristot. H. An. 4. 9. In N. T. language sc. as spoken by a

**Διαλλάσσω or ἀπίστω, f. ἥσ., (diá, ἀλλάσσω,) to change between, i.e. to permutate, to change for another, to exchange, 2 Macc. 6:27. Xen. H. G. 1. 6.4. Trop. to change in feeling towards any one, to reconcile, trans. Xen. H. G. 1.6.7. Vect. 5.8. — In N.T. only Mid. διαλλάσσομαι, aor. 1. pass. διαλλάσσεται with mid. signific. 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 διαλλάσσοντες τοῦ ἀδικωτοῦ so. So Sept. for τί ποσίν; 1 Sam. 29:4. — Ead. 4:31. Jos. Ant. 16. 4. 4. Thuc. 8. 70.


**Διαλογίζομαι, f. ἴσωμαι, 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 σωλλογίων. Xen. Cyr. 5. 3. 43 τὴν στρατιάν


**Διαμένω, f. νέω, 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-
Aμεριζω, to endure, i.e. not to change; Heb. 1: 11 διαμεριζομαι, quoted from Ps. 102: 27, where Sept. for γενομαι, coll. v. 23. So 2 Pet. 3: 4 παντα ουτω διαμεριζεσθαι, comp. Ps. 110: 90 where Sept. for τεκνον.
—Polyb. 1. 18. 6. Xen. Mem. 4. 7. 7.
—With adjuncts, e. g. κοινος, Luke 1: 22. προς τινα, to remain ἵνα, i.e. to be preserved to any one, Gal. 2: 5. So μετα τινος, spoken of persons, to remain ὥσπερ, i.e. to remain constant towards any one, Luke 22: 28. —Seq. dat. Diod. Sic. 14. 48. Xen. H. G. 7. 1. 44.

Aμεριζόμαι, to dispart, to separate into parts, to divide up, trans.


b) trop. spoken of discord, disension; Pass. to be divided sc. into parties, absol. Luke 12: 52. seq. ενι c. acc. to be divided against, to be at discord with, etc. Luke 11: 17, 18. 12: 53.


Διανοια, ας, η (διανοϊκος,) pp. a thinking through, nature thought; in N. T. and genr. thought, mind, i.e. the power of thought, viz.


Διανοιασω, f. οκοε, διανοιας (διανοια, which see,) to open through, sc. what before was closed, to open fully, trans. e. g. τη μητηρα, to open the womb, spoken of the first-born, Luke 2: 23. Sept. and διανοια Ps. 13: 24: 19. —So διαν. τας αουκας, to open the ears, i.e. to cause to hear, to restore hearing, Mark 7: 34, 35. So Heb. νομιζω Ps. 35: 5. Sept. ἄνοιγος. — Metaph. διαν. τους οφθαλμους, to open the eyes of any one, i.e. to cause to see what was not seen before, Luke 24: 31. Sept. and διανοια ηγησαν 2 K. 6: 17. So διαν. τον νοιν, την καρδιαν, 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. τας γραφας, to open the scriptures, i.e. to lay open the sense, to explain, to expound, Luke 24: 32. Acts 17: 3. So την Ps. 119: 130, Sept. δηλωσας λογων.

Διανυκτερευομαι, f. ευση, (διανυκτερεω, fr. νυκτερεω,) to bring the night through,

Mnov, f. ἐνω, (diá, ἄνω,) to bring through to an end, i. e. to complete, to finish, Acts 21: 7 τῶν πλοίων. — 2 Mac. 12. 7. Jos. Ant. 4. 6. 8 τῶν βλωρ. Xen. CyR. 1. 4. 28 δοῦναι.


Miaianáreψη, ἥς, ἡ, (ὅποια, παθήτως rubbing, contention,) vehement dispute, wrangling, 1 Tim. 6: 5. in Miss. and later edit. less well for παραδιαρήση q. v. See Tittm. in Bibl. Repos. III. p. 61.


Mianléos, ὁ, f. ἐνω, to sail through or over, e. g. τὸ πέλαγος Acts 27: 5. — Herodian. 8. 6. 11. absol. Xen. An. 7. 8. 1.


Mianría, f. ἄνω, to saw through or asunder, Sept. for τῆς 1 Chr. 20: 3. Apollodor. Bibl. 3. 15. 9. διατ. τοὺς οὐδόντας, to saw or grate the teeth, sc. in rage, Lucian. Calumn. 24. — In N. T. only Mid. διαπονέομαι, metaph. to be enraged, to be moved with anger, sc. ταῖς καρδίας Acts 7: 54. absol. 5: 33. — Hesych. διαπονέομαι: ἐκμοινίζον, ἐπιτις τοὺς οὐδόντας.


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Ἀλατιγή, ης, ἤ (διατάσσω q. v.) a disposing in order, a disposition, arrangement, i. e.

a) pp. Acts 7: 53 ἐκάστες τῶν νόμων εἰς διατάσσεις ἀγγέλων, i. e. into or conformably to the dispositions or arrangements of angels; comp. Gal. 3: 19 οἱ νόμοι διατάσσεις δι’ ἀγγέλων, also Heb. 2: 2. The plural form may refer to the fact of the giving of the law in portions and at various times. For this use of εἰς, comp. Matt. 12: 41. Luke 11: 32. See 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 Jewish tradition; so Sept. Deut. 33: 2 ἐκ δεξιῶν αὐτοῦ ἀγγέλων μεί αὐτῶν for τῷ ἔπεμπε ὑμῖν ἡμᾶς. Jos. Ant.15. 5. 3 δύο μακρῶν τὰ ἐν τοῖς νόμοις δι’ ἀγγέλων παρὰ του θεοῦ μακρῶν. Comp. Winer Gr. § 53. a. ult. Olshausen’s Comm. in Acts 1. c. Also Winer § 32. 4. b. ult.


Δαταρασσονοί or ἀττίο, f. ἕω, 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.

Δατάςσονος or ἀττίο, f. ἕω, to arrange throughout, to dispose in order, as trees, Xen. Oec. 4. 21, 22; or troops, 2 Macc. 12: 20. Xen. An. 1. 7. 7. In N. T. trop. to set fully in order, to arrange, to appoint, to ordain, trans. viz.


Δαταλέλευος, οῦ, f. ἕω, 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 οὖν διαταλελεύη. Comp. in Διαγων and Δατραβῳ.—Ael. V. H. 10. 6 διατελέσας μείναις ἄννοος. Xen. Mem. 1. 6. 2.

Δατταρέω, οῦ, f. ἕω, (διαταγμένος) 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 ταυτίν etc. to guard or keep
to shine through, i. e. spoken of day-light, to break forth, to dawn, 2 Pet. 1: 19. — Polyb. 3. 104. 5 ὧμα τῷ διαφέρον.

Διαφέρο, f. διοικ., nor. 2 διήγονος, see Buttm. § 114. p. 305. 1. to bear or carry through sc. a place etc. Mark 11: 16 ὅταν τὸ διήγη αὐτὸς διὰ τοῦ ἑαυτοῦ. — Comp. Esdr. 5: 55 [76] διαφέρον σχέδιος εἰς τὸν Ἰσραήλ της λιμνα. 2. to bear asunder, to carry different ways, Lat. dīffero, viz.


b) intrans. or pp. reflex. with εἰκόνι impl. to bear one's self apart, to separate one's self, sc. from others, comp. in ἄγω 3; hence genr. to differ, as also Lat. dīffero; genr. Sept. Dan. 7: 3, 7. Xen. Hiero 1. 2. In N. T. (a) τὰ διαφέροντα, things different, discrepant. Rom. 2: 18 et Phil. 1: 10 διοικημένα τὰ διαφέροντα, to distinguish things that are different; so Theodoret in loc. τὰ ἐναντία ἀλληλοις, διαφορούντα καὶ ἀνάλιν, and Theophyl. τι δὲ πράξαι καὶ τι μὴ δὲ πράξαι. — Andocide. Or. 4. p. 300. Xen. Hiero 1. 3. Mem. 4. 3. 11. — Others, better things, as in γ' below.—(β) Impers. διαφέρεται, it differs, it makes a difference, c. c. dat. Gal. 2: 6 οὐδὲν μοι


Διαφερό, or διασκάζον, wherefore? see in Λατ. II. 2. a.

Διαφέρω, f. διαφέρω, to place apart, i. e. to set out in order, to arrange, to dispose in a certain order, etc. Sept. for τῷ βασιλείαν 1 Sam. 11: 11. Xen. Mem. 2. 1. 27. — In N. T. only Mid. διαφέρω, διαφέρων, to arrange in one's own behalf, to make a disposition of, trans.

a) genr. to appoint, to make over, to commit to, etc. c. g. τὸν βασιλείαν, seq. dat. Luke 22: 29 bis. — Xen. Cyr. 5. 2. 7 τὸν βασιλείαν. — So of a testamentary disposition, to devise, to bequeath, sc. by will; hence διαφέρων, διαφέρον, a testator, Heb. 9: 16, 17. — Jos. Ant. 13. 6. 1. Pol. 20. 6. 5. Dem. 1099. 27.


Διαφέρω, f. ψωμί, to rub in pieces, Hom. II. 11. 846 or 847. to rub continually, c. g. the eyes, Tob. 11: 8, 12. to wear away or consume, sc. by rubbing, etc. Theogn. 921. Herodot. 7. 120. — In N. T. spoken only of time, to spend, to pass, trans. e. g. χρόνον, Acts 14: 3, 25. ἡμισεις, Acts 16: 12. 20. 6: 25. 6: 14. So Sept. διαφέρειν for ψωμί, Rev. 14: 8. — χρόνον Polyb. 4. 57. 3. Xen. Mem. 2. 1. 15. — So absol. or with χρό- νον 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 τῷ Ἰδαίτερον. Jer. 35: 7. — Jos. Ant. 5. 4. 2. Herodian. 8. 8. 3. 14. Xen. Cyr. 1. 2. 12.

Διαφοροθήκη, ἓς, ἦ (διαφορά) aliment, food, 1 Tim. 6: 8. — I Macr. 6: 49. Jos. Ant. 2. 5. 6. Xen. Vunct. 4. 49.

Διαφορές, f. ἄνω, (διά, αὐγάζω,)
Διαφέρειν. On this later use of the dat.
see Lob. ad Phryn. p. 394.—Ael V. H.
1. 25 ἐστὶν γὰρ οὕτω διαφέρειν. Arrian.
differ from, to be other than, Butt. § 132.
4. 1 ; rarely in a less degree, to be infe-
rior, Jos. Ant. 2. 7. 3 διόλιον διαφερένς
tοῦ βασιλέως. Pol. 18. 11. 1. In N.T.
and usually, in a greater degree, to be
superior, to be better than, to surpass ;
seq. εἰν τίνι 1 Cor. 15: 41. seq. οὕτω
Gal. 4: 1. — Seq. dat. 2 Macc. 15: 13.
Jos. Ant. 4. 5. 3. Xen. H. G. 3. 1. 10.
seq. εἰν Diod. Sic. 5. 57. Xen. Hiero 1. 8.
seq. οὕτω Xen. Vect. 4. 25. πολὺ Diod.
Sic. 2. 34. Xen. Mem. 3. 1. 7.

Διαφέρεινος, f. ἡ, to flee through, i.
e. to escape by flight, absol. Acts 27:
42. Sept. for πεσεῖν Josh. 8: 22. πες
Prov. 19: 5.—Seq. accus. 2 Macc. 7: 31.
Xen. Mem. 3. 12. 4.

Διαφρατίζω, f. ἡ, to rumor abroad,
to divulge, to spread abroad, trans.
tὸν λόγον, Matt. 26: 15. Mark 1:
45.—Dion. Hal. 11. 46. Diod. Sic. T. X.
p. 151. ed. Bip. — Spoken of a person,
τῶν, to spread one's fame abroad, Matt.
9: 31.

Διαφερέω, f. ἡ, aer. 1 pass.
διαφερεῖσθαι, perf. part. pass. διαφερέο-
νος; to corrupt throughout, to destroy, trans.
Pass. to decay wholly, to perish.

a) gener. Luke 12: 33. 2 Cor. 4: 16.
Rev. & 9. 11: 18 διαφερέων τούτων 5.
Sept. for ὑδατὸς Ecc. 5. 5. Dan. 4: 20.
τῆς ἒρήμου Judg. 6: 4. 20: 21. 25. 2 Sam.
11: 1. — Jos. Ant. 2. 3. 1. ib. 7. 4. 1.
Xen. Conv. 4. 54.

b) metaphor. and in a moral sense, to
corrupt wholly, to pervert; 1 Tim. 6: 5
dιαφερεῖσθαι τὸν τῶν, corrupted in
mind, i. e. men of perverse minds; for
the accus. see Butt. § 131. 6. § 131.
n. 2.—Dion. Hal. 5. 21. Comp. Kypke
in loc.—Rev. 11: 18 τὸν διαφερόμενον
tὸν γῆν, those corrupting the earth, i. e.
seeding the nations to idolatry. So
Sept. and τῆς ἒρήμου Judg. 2: 19.—Hidn.
5. 7. 11. Xen. Mem. 1. 1. 1. ib. 2. 8.

Διαφοροθείω, ἡ, ἢ, (διαφερόμενον),
corruption, destruction, Xen. Ven. 6. 3.
in a moral sense, Xen. Mem. 1. 2. 8.
In N. T. as arising from putrescence;
hence ἢδειν διαφοροθείω, to see corruption,
i. e. to die, Acts 2: 27, 31. 13: 35, 36, 37.
So Sept. and τῆς ἒρήμου Ps. 10: 16. —
Acts 13: 34 μεταίρουσεί σεις δια-
φοροθείων, i. e. to die no more; comp.
dιαφοροθείως ὁ διαβάτως, διαλύεις τοῦ συ-
τητοῦ σώματος.

Διαφοροφοσ, ο, ὁ, ἢ, adj. (διαφε-
ροφος) different, i. e.
9: 10. Sept. for γνώστα Deut. 22: 9.—
Jos. Ant. 1. 8. 2. Xen. Mem. 1. 3. 2.
b) in the sense of superior, better, etc.
Heb. 1: 4. 8. 6. See in Διαφερεῖν 2. b. γ.

Διαφυλάσσω or κατεστερώ, f. ἡ, to
guard through i. e. ever, to protect;
Luke 4: 10 τοῦ διαφυλάσον σε, where
for τοῦ see Butt. § 140. n. 1. Sept.
for γνώστα Gen. 28: 15. Ps. 91: 11. —
3 Macc. 3: 3. Xen. Mem. 1. 5. 2.

Διαερευκαί, f. λῶς, (δια-) to
deride greatly, to scoff, absol. Acts 2:
13 in later edit. for διέλυε, in text. rec.
—Pol. 17. 4. 4. Dem. 1231. 16.

Διαλευκάζω, f. ὁ, (diαλεύκαζω) to
deride greatly, to scoff, absol. Acts 2:
13 in later edit. for διέλυε, in text. rec.
—Pol. 17. 4. 4. Dem. 1231. 16.

Διαφοροφος, f. ὁ, to separate
throughout, i. e. wholly, Sept. for τῆς ἒρ-
7. — In N. T. Mid. διαφοροφοσ, to
separate one's self wholly from, i. e. to
depart, to go away, seq. ἀπὸ τῶν Luke

Αδακτίκος, η, ὁ, (διακτικός),
didactic, i. e. teaching, apt to teach, 1 Tim.
3: 2. 2 Tim. 2: 24.

Αδιάκτικος, η, ὁ, (διακτικός),
taught, seq. gen. of the agent; see Wi-
ner Gr. § 30. 4. Matth. § 345.

a) of persons, taught, instructed, John

**Aδιδακτικός** f. ἴδιος (obso. διδακτός) to teach, to instruct, viz.


**Aδιδακτικός**, ου, ὁ, (διδακτικός) teaching, instruction, spoken


**Aδιδακτικός**, ου, ὁ, (διδακτικός) teaching, instruction, i.q. διδακτικός. So Suid. διδαχή αντι τοῦ διδακτικοῦ. Spoken


- b) of the manner or character of one's teaching, Matt. 7: 25. 22. 23. Mark 1: 22. 27. Luke 4: 32.


**Αδιδοχυρος**, ου, τό (Δίχη, δραχμή) didrachm, a double drachma, a silver coin equal to two Attic drachmas 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 τραχμή and δύο δραχμας Ex. 38: 26. - Sept. every where for Heb. τραχμή, Gen. 23: 15. 16. Neh. 10: 32. al. whence probably the drachma of Alexandria was equal to two Attic drachmas. See particularly in ἀγγέλων c. Comp. Gesen. Lex. art. τραχμή.

**Αδυμος**, ου, ὁ, ἄ (των, των) twain, twin,

Aίδοματ, f. δόωσο, aor. 1 εδώκα, aor. 2 εδώκα, perf. εδώκα, pluperf. εδόκανεν; see Buttm. §107. Less usual forms are: pres. 3 plur. Attic ἔδωκαν Rev. 17:13 in later edit. Buttm. §107. n. 1. 1. Wiener §14. 1. b.—Aor. 1 Subj. 3 pers. δόως John 17:2. Rev. 8:3, from an obsol. aor. 1 εδώκα, only in later writers; see Lob. ad Phryn. p. 721. Winer §14. 1. note.—Aor. 2 Opt. 3 pers. δόη later for δόως, Rom. 15:5. Eph. 1:17. al. see Lob. ad Phryn. p. 346. Winer §14. 1. g. Buttm. §107. n. 1, 3.—Pluperf. ἐδόκεων without augm. Mark 14:44. John 11:57; see Buttm. §33. 6. Winer §12. 12.—The primary signif. is everywhere where to give, sc. of one’s own accord and with good will; trans. with accus. and dat. expressed or implied.


(3) spoken of sacrifice, homage, etc. to offer, to present; Luke 2:24 ἔδωκαν θεοίαν. Rev. 4:9.—Hom. Il. 12. 6.

(γ) spoken of a person who does any thing to or for another, from whom one receives anything the source, author, or cause of a favour, benefit, etc. to any one; to give, to grant, to permit, to present, to cause, etc. — (1) genr. Matt. 21:23 τίς σου ἐδώκε τίν τίς ξύσωνα τινάς. Acts 8:19. John 4:12 ὡς ἐδώκεν ἐν τῷ φως. 1 Cor. 7:25. 2 Cor. 8:10. al. —Judith 9:9. Jos. Ant. 4. 4. 2. Dem. 704. 5. Thuc. 3. 43. Xen. Aeg. 2. 3.

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Hence


(3) Constr. with εἰς c. accus. of place, to betake one's self to any place, to go, etc. Acts 19: 31 μὴ δοθῇ λατινὸν εἰς τὸ δέατον. — Jos. Ant. 15. 7. 7 et Diod. Sic. 5. 59 δοθῶς αὐτὸν εἰς τὰς ἔρμινας.

c) to give, i. e. to give forth, to render up, to yield, etc. especially in return for any thing bestowed, as a gift, labour, attention, etc. hence often found where ἀποδίδωμι might have stood. (a) genr. e. g. of persons, Rev.20:13 ἔδωκεν ἣ Ἰάκωβα τοῖς νεκροῖς εἰς αὐτῇ x. t. l. bis.


Xen. Cyr. 1. 4. 3. (3) Spoken of what is given as a reward, recompense, for labour, etc. to give, to reward, to pay, etc. Matt. 20: 4, 14. Mark 14: 11. Rev. 11: 18. Or of the price of any thing, tribute, tithes, etc. Matt. 16: 26 et Mark


So with an accus. and infin. to permit, to suffer, to grant, Acts 2: 27 et 13: 35 ὡς διδοὺς τῶν ἡγεμόνων σου διδοῖ διωγμον. 10: 40. 14: 3. — Hom. II. 3. 322. Lucian. D. Mort. 9. 2. — So Rev. 3: 8 δύο δώκοι εὐνόησι σου ᾧ ἤγγισεν ἀνεγέρθησαν σε. εἰναι, I have granted, caused, an open door to be before thee; others under d below.

Spoken of evil or punishment divulgin inflicted, to give, to inflict, etc. 2 Thess. 1: 8 εὐδικαιοῦν. Rev. 18: 7 βασιλείαν καὶ πνεύμα. 2 Cor. 12: 7 ἐνικήσας σου σκόλους, where comp. Buttm. § 133. 2. 3. Matthew 389. h — Hom. II. 19. 270. Xen. Mem. 2. 2. 7.

(3) metaphor of things which are human, e. g. the cause, source, occasion, of any thing, etc. to give, to impart, to cause, etc. Acts 3: 16 καὶ ἡ πίστις ἐδωκεν αὐτῷ τὴν διδοσκοιλίαν. — Eurip. Suppl. 420. [322]. Iph.Taur.732,[728]. — So with an accus. where the idea may also be expressed by the cognate verb; James 5: 18 εἶναι διδ. i. q. ὑπεν. Matt. 24: 29 τὸ φίλον ἔδωκαν. i. q. φιλοῦν. 1 Cor. 14: 7, 8, φιλοῦν διδ. i. q. φιλεῖν. Comp. in γ, b) to give, sc. to give up, to deliver over, to present, to commit, i. e. to put into the hands, power, possession, of any one, etc.

The classic form is ἰδίαινον χόρον, whence νομοθέτης a lawgiver, etc.

comp. Passow Lex. art. ἰδίαινον 3. e.


Ἀληθευομαι, οὖμαι (διά, ἵππος) to resolve in mind throughout, i. e. to consider carefully, seq. περὶ e. gen. Acts 10: 19 in later edit. for ἰδίαινον in text rec.

Ἀλεξόδος, ou, ὁ, (διά, ἵππος), passage out through, a pass, Herodian. 8: 1. 11. comp. Sept. for ἰδίαινον 2 K. 2: 21. In N. T. a thoroughfare, i. e. prob. a place in a city where several streets meet, and where many people usually collect or pass; Matt. 22: 9. Others, high-ways, sc. leading out of a city.

Ἀλεφθηρωτής, ou, ὁ, (ἀλεφθηρωτής) an interpreter, 1 Cor. 14: 28.


Hence, all righteousness which has regard to God and the divine law, viz. (1) merely external and consisting in the observance of external precepts, as δικαιοσύνη ἡ ἐν νόμῳ v. ἐν νομοῖς, Phil. 3: 6, 9, where it is contrasted with ἡ δικαιοσύνη τοῦ πιστοῦ; or (2) internal, where the heart is right with God, πιείτως towards God, and hence righteousness, godliness, i.e. vital religion; gen., Matt. 5: 6, 10, 20, 6: 33. 21: 32; Luke 1: 75. Acts 10: 35. 24: 25. Rom. 6: 16, 18 sq. Heb. 1: 9. 3: 13. James 3: 18. al. saep. So Sept. and Π Vulg. Ps. 17: 15. 45: 8. 

Π Vulg. Gen. 18: 19. 1 K. 3: 6. Ez. 14: 14—Jos. Ant. 1. 2. 1. ib. 8. 4. 4. comp. Plut. Timol. 29 ult.—So λογίζεται as δικαιοσύνην, to count or impute as righteousness, i.e. to regard as evidence of piety, Rom. 4: 3, 5, 6, 9, 22. Gal. 3: 6. James 2: 23; all quoted from Gen. 15: 6 where Sept. for προφθήσει. Hence ἡ δικαιοσύνη ἡ ἐν ν. διὰ πίστεως, the righteousness which is of or through faith sc. in Christ, i.e. where faith is counted, imputed, as righteousness or as evidence of piety, Rom. 9: 30. 10: 6. Phil. 3: 9. κατὰ πίστιν, Heb. 11: 7. al. and by meton. Christ as the source or author of righteousness, 1 Cor. 1: 30. Hence too δικαιοσύνη τοῦ Θεοῦ, objectively, i.e. the righteousness which God approves, requires, bestows, Rom. 1: 17. 3: 21, 22, 25, 26. and by meton. ἡ δικαιοσύνη τοῦ Θεοῦ is i. q. δικαιοσύνη παρὰ Θεῷ, 2 Cor. 3: 21. Sept. and Π Vulg. Ps. 5: 9.—(3) Spoken in the highest and most perfect sense, of God subjectively, i.e. as an attribute of his character, Rom. 3: 5. perhaps of Christ, John 16: 8. 10.  

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.

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. nor. 1 pass. in Mid. sense, (Buttm. §136. 2.) Rev. 22: 11 ὁ δικαίος δικαιοθύτητος ἐστι, he that is upright, let him be upright still; so in text. rec. but later editions read δικαιοουντιν ποιησάτω.—So Sept. for ἴνα Ps. 73: 13.

Δικαίωμα, ετος, το, (δικαστον,) 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 κατάκλημα. (β) unfavourable, i. e. condemnation, judgment, implying punishment, Rev. 15: 4. So ἴνα Ps. 119: 75, 137, where Sept. εἰσίτω. Comp. in Δικαίων 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. 3: 18, i. q. ὑπακοή v. 19.—Bar. 2: 19.

Δικαιος, adv. (δικαστον) justly, rightly, i. e.


b) as is right and proper, as one ought, 2 Cor. 15: 34. Sept. for θετείν Prov. 28: 18.—Xen. Hiero 4. 10.


Διλογος, ου, ὡς, ὁ, adj. (διας and ἱς) pp. uttering the same thing twice, repeating; so διλογίζειν and διλόγια 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 φρονών και ἀλλα λέγων. Comp. Ps. 12: 3 τοις τοις τοις.
Αίος, 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. Al.


Αἰονύσιος, ov, δ, Dionysius, an Areopagite of Athens, converted under Paul's preaching, Acts 17: 34.


Αἴοπηθε, εος, ως, δ, ἦ, adj. (Ἀίος gen. of Zeis, and πίεω i. q. πίπτω,) fallen from Jove, heaven-descended; Acts 19: 35 τοῦ διοπηθεὶς sc. αὐγίλαματος, 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 ἡγάλμα διοπηθεῖς.

Αἴορθομαι, atos, το, (διορθῶν to rectify through,) an emendation, re-form, improvement, in Mss. Acts 24: 3, where text. rec. κατορθωμα. —Pol. 3. 118. 2.

Αἴορθωσις, εος, ἦ, (διορθῶ,) emendation, reformation; Heb. 9: 10 καιρός διορθωσις, i. e. the time of a new and better dispensation under the Messiah; comp. in ἀποκάτασσαι. —Jos. B. J. 1. 20. 1. Diod. Sic. 75.


Αἴόσκουρος, ov, ὅ, (Ἀίος gen. of Zeis, and κοῦρος i. q. κόρας a youth; written also Αίόσκορος, Lob. ad Phryn. p. 235,) the Dioscuri, i. e. Castor and Pollux, in heathen mythology the sons of Jupiter by Leda, and the patrons of sailors, Acts 28: 11. —Theocr. Id. 22. 1. Xen. Conv. 8. 29. Comp. Hor. Carm. 1. 3. 2. ib. 4. 8. 31.


Αἴοτρεφῆς, εος, ο此基础上, δ, (Ἀίος gen. of Zeis and τρεφω,) Diotrephes, pr. name, 3 John 9.


Αἴλλος, οὖ, f. ὅσα, (διπλῶς) to double, trans. Rev. 18: 6 διπλῶσατε αὐτῆς διπλᾶ lit. double to her double, i. e. render back to her two-fold punishment.—pp. Xen. H. G. 6. 5. 19.


Αἴοξιδος, αι, α', ord. adj. two thousand, Mark 5: 13.

Αἴῳλας, f. ἵσω, (δια, ἰλεῖω,) to fil-
202
a sieve, strainer,
limpl. to strain out, trans.

Joyjua

ter or strain through, sc.

etc.

e.

i.

by

0$, ou?, vi, (diydca,)

2 Cor.

Artemid. 4. 48.
Ch. Rab. 1516.
f.

</Jt'//'t(,cOj

another, Matt. 10: 35. coll.

Luke

13.

1. 4.

%of, ov,
double-minded,

In N. T.
in two, pp. Artemid. 2. 24.
nva
trop. to set at van'cmce, trans. 8i-/uC,fiv
xajii TWO?, i. e. to excite one against

James

o,

e.

i.

adj. (dig,

f),

inconstant, wavering,
Clem. Rom. 1. 23.

4: 8.

1: 8.

thirst,

Sept. for N7222 Ex. 17: 3.

27.

Xen. Mern.

divide

to

(oL/u,}

a'o-w,

1 1:

Constitut. Apost. 7. 11.

ov,

c,

12: 52,

((cujccoj pursuit,

o,

of enemies, Xen. Cyr. 1. 4. 21. In
N. T. persecution, Matt. 13: 21. Mark 4:
17. 10: 30. Acts 8: 1. 13: 50. Rom. 8:
35.
2 Cor. 12: 10.
2 Thess.' 1: 4.

sc.

58,

2fi%6titceofaj cc?i

h

(Mx a

o'Tuo-ig,)

t

dissension, discord, Rom. 16: 17.
1 Mace. 3: 29.
3: 3. -Gal. 5: 20.

Hal. Ant.

Cor.
Dion.

1

2 Tim. 3: 11 bis.
2 Mace. 12: 23,

8. 72.
f.

sco, co,

and

yaw, (5//

ov,

in two, Jos. Ant.
to cut in pieces,
8. 2. 2. Polyb. 6. 28. 2.
Pol. 10. 15. 5, which was a cruel kind
of punishment practised among the He-

TO U?J

fr.

tiuvw,}

(

to cut

ib. 3. 13.

ib. 7.

3. 2. 10.

a) to

105. n. 5

;

13.

;

Rom.

12:

20. 1 Cor. 4: 11.
Sept. for tfttS Judg.
15: 18.
11.

Mem.

1.3. 6.

b) metaph. to thirst after, to long for,
vehemently, seq. accus. as T?}V

to desire

8iy.utoavvr v,
t

and

i.

piety towards

e.

God

attendant privileges, Matt. 5: 6
30. 7.
So Sept.
comp. Winer Gr.
for

its

;

Mas

B. J.

l"

Ps. 63: 2.

32.

Wisd.


Hence absol. to thirst,
disposition and privileges

2 u It.

sc. after the

of the children of God, of the Messiah's

kingdom, John
Rev. 7: 16. 21:
and KE T Ps. 42:;

i

e

syta vfAiv

4:
6.

3.

14.

6:

22: 17.

35.

7: 37.

So

- Xen. Cyr. 5.Sept.1
1.

Mace.

5:

21

.

Thuc.

12.

John

5: 16.

14.

Gal.

1: 13,

Ps. 7: 1.

2 Mace.

16".

a) pp. intrans. Matt. 25: 35, 37, 42,
19: 28.

1

vj^-j'

to thirst, to be athirst, viz.

4: 13, 15.

;

to

perse-

Herodian.

1.

13. 16.

So

1. 37.

genr. to
persecute, to harass, to maltreat, seq. accus. Matt. 5: 10, 11, 12, 44. Luke 21:

the form

instead of dt,y>tj belongs to the later
III. 474. Aesch. Dial. Soc. 3. 5
comp.
Winer 13. 3.
Lob. ad Phryn. p. 61.

John

8

Passow

15.

Honce in N. T.
pufsue with malignity,

ib. 7. 11. 10.

dufjft

44.

Winer

Luke

1. 4.

Aft.)? iig Tiohv.

yaw, the contraction
/iifdco, co,
being properly always into 77 instead of ,
aw, Buttm.

dual-fa

cute, seq. accus. expr. or impl. Matt. 10:

f.

like

f.

6: 8.

pp. to cause to Jlee ; hence
genr. to pursue after sc. flying enemies,
Xen. Cyr.
Sept. for q-n Lev. 26: 7.

Hist, of Sus. 55, 59.
.

Hos.

Xen. An.

15: 20.

dica^ouai,

a perse-

ttoxa),

Symm.

sub voc.

Diod. Sic.
In N. T.

39.

Sueton. Calig. 27.

John

better

o,

13.

1:

(dlca to flee,)

drU&XCOj
21:12.

;

17. 83.

Tim.

cutor, 1

brews and other ancient nations see
1 Sam. 15: 33.
2. 139.

Sept. Prov. 11: 19.

b)

Acts
23.

7: 52.

6:

Rom.

12:

Sept. for

12.

Wisd.

Jer. 17: 18.

16:

5: 8.

genr. to pursue, to follow, sc. in
or in order to find, overtake,

company

spoken of persons, absol. Luke 17:
de Mag. Eq. 4. 5. Metaph. of things, to

etc.

23.

follow earnestly, to pursue after, in order
to acquire or attain to
Rom. 9: 30, 31.
1 Cor. 14: 1.
1 Tim. 6: 11.
Heb. 12:
;

1 4.

Phil.

absol. to follow on, to press forward,
3: 12, 14.
So Sept. and
5)n"J

Deut. 16: 20.

Prov. 15:

Xen. Cyr.

59.

cree,

Luke

edict,

2: 1.

Acts 16:

4.

AL.

8. 1. 39.

doyHCty a toe,

TO,

ordinance,

Diod. Sic.~2l

9.

(doxsta,)

e. g.

a

de-

of a prince,

Acts 17: 7. of the apostles,
of the Mosaic law, i. e. ex-

ternal precepts,

Eph.

2: 15.

Col. 2: 14,


Aogmati'zvo 203 Aogmati'zvo

coll. v. 16, 20 sq. Sept. of a prince, for Chald. 77; Dan. 2: 13. 6: 8, 15. Ἰησ. Dan. 3: 10. 6: 13.—Ignat. ad Magn. 13 ἐν δομασιν του κυριου και των ἀποστολων. Xen. An. 3. 3. 5.

Aogmati'zvo, f. ἴσω, (δομαμ) to make a decree, to prescribe an ordinance, intrans. i. q. δομαμ τιθέναι, 2 Macc. 10: 8. 15: 36. Diog. Laert. 3. 51.—In N. T. Mid. δοματίζουμαι, to suffer a law to be prescribed to one's self, to be subject to ordinances, Col. 2: 20. Comp. Buttm. § 135. 8.


b) in reference to others, to seem, to appear, etc. seq. dat. and infin. Luke 10: 36 της ου δοκην ποιησαι γνωρι

Without dat. but seq. infin. of the same subject, which then takes the adjuncts in the nominative, Buttm. § 142. 21. Acts 17: 18 ένον δαμανιον δοκει καταγ. γελειν ειναι. 1 Cor. 12: 22. 2 Cor. 10: 9. Heb. 12: 11. — Jos. Ant. 5. 7. 5. Lucian. D. Deor. 1. 2.—Spoken also in the moderation and urbanity of the Greek manner, of what is real and certain; comp. Buttm. § 1. n. 1. Mark 10: 42 οι δοκουντες ώς έρχεται, i. q. οι έλεγοντες.


Xen. H. G. 2. 4. 18 ως τι έμω δοκιν. —

(β) it seems good to me, it is my pleasure, etc. i. q. pers. to determine, to resolve, seq. infin. Luke 1: 3. Acts 15: 22, 23, 28, 34.—Esdr. 8: 11. Jos. Ant. 7. 9. 7. Xen. An. 2. 1. 2.—So particip. neut. το δοκον μου, what seems good to me, i. e. one's pleasure, will, etc. Heb. 12: 10 κατα το δοκον αιτοις, i. e. as they thought best. —Thuc. 1. 84 παρε το δοκον ένιν. Xen. H. G. 6. 3. 5.

Aogmá'ziçvo, f. άσω, (δοκισσος), 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 הירז Zech. 13: 9. הירז Prov. 17: 3. — Ecclus. 2. 5. Isocr. ad Dem. p. 7. B.—So of other things by, etc.

Luke 14: 19; and genr. in any way,

b) in the sense of to have proved, i. e. to hold as tried, as regarded as proved, and genr. to approve, to judge fit and proper, e. g. persons, 1 Cor. 16: 3. 1 Thess. 2: 4 δοκομασμένα.—Jos. Ant. 3. 4. 1. Diod. Sic. 4. 7. — Of things, Rom. 14: 29. seq. infn. Rom. 1: 23.—Jos. Ant. 1. 7. 1. ib. 2. 7. 4.


Aδοξαί, ἡ, ἡ, (δοξομος,) proof, trial, i. e.

a) the state of being tried, a trying, 2 Cor. 8: 2 ἐν πολλήν δοξαί δεικουσί, 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 δοκομασμένας, tried probity exhibited in this ministry. Phil. 2: 23.
c) proof, in the sense of evidence, sign, token, 2 Cor. 13: 3; coll. 12: 12.


Aδοξομοιος, ὃς, ὃ, ἂν, adj. (δοξομος, receiveable, current, spoken of money, etc. as having been tried and refined; Sept. for ἐς Gen. 23: 16. ἐς Ps. 1 Chr. 29: 4. ἐς 2 Chr. 9: 17. Hence in N. T. metaph. tried, proved, approved, and therefore genuine, Rom. 16: 10.

(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 24:36. John 17:5, 22, 24. 2 Thess. 2:14. 1 Tim. 3:16. 1 Pet. 1:11.—Spoken of glorified saints, i. q. salvation, eternal life, etc. Rom. 2:7, 10. 8:18. 1 Cor. 2:7. 2 Cor. 4:17. 1 Thess. 2:12. 2 Tim. 2:10. Heb. 2:10. 1 Pet. 5:1. δόξα τοῦ Θεοῦ, the glory which God will bestow, Rom. 5:2. 1 Pet. 5:10.—Meton. the author or procurer of this glory to any one, i.e. the author of salvation, etc. Luke 2:32. i. q. ξύλως τῆς δόξης 1 Cor. 2:8, coll. v. 7. Az.

Ἀοιδίζοντες, ἄοιον, (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. 53:13, where Sept. pass. for θυσία. Of Christians Rom. 8:30.—Barnab. Ep. 21 ὅ ποια ναύται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ δοξαζόμενοι.


Ἀοιδος, εος, ἅ, (δίδωμι) a giving, i.e. a gift, James 1:17.—Eccles. 11:17. Jos. Ant. 1. 10. 2. Artemid. 1. 42.—In the sense of giving out, expenditure, Phil. 4:15 εἰς λόγον δόσεως καὶ λήψεως, in an account of expenditure and receipt, or, of debt and credit; the gift of money from the church being reckoned in an account against the spiritual gifts imparted to them by Paul.—Eccles. 41:19. 42:7 δόσεως καὶ λήψεως παντι ἐν γεγραμ. Artemid. 1. 44. Arrian. Diss. Ep. 2. 9, 12. Comp. Cie. de Amicet. 16, "ratio acceptorum et datorum."

Aulagnové, ὁ, ἡ τοῦ (δοῦλος, ἀγων) to lead as a slave, to make a slave of, Dion. Sic. 12. 24. In N. T. trop. to bring into subjection, to subdue, absol. 1 Cor. 9: 27.

Auleticē, ἡ (δουλεία, δουλείας) slavery, bondage, Sept. for εὐθαύς, Ex. 6: 6. Xen. An. 7. 7. 32. In N. T. trop. spoken of the condition of those under the Mosaic law, Gal. 4: 24; 5: 1, and so Rom. 8: 15 πνεύμα δουλείας, a slavish spirit, opp. to πν. νίκης. Also of the condition of those who are subject to death, Rom. 8: 21, or to the fear of death, Hebr. 2: 15 φῶς θανάτου ἱπτομένων δουλείας.

Auleiôs, ὁ, τεύχος (δοῦλος) to be a slave or servant, to serve, c. e. dat. expr. or impl.


c) in the sense of minister, attendant, spoken of the officers of an official court; Matt. 18: 23, 26, 27, 28, 32, 39: 2, 3, 4, 6, 8. 10. al. —So a satrap. Xen. An. I. 9. 29. ib. 2. 5. 38. Al.

Δουλώο, ό, τ., (δούλος;) to make a slave of, to bring into bondage, trans. Pass. perf. δουλωμα, etc. with present signif. to be a slave, to serve, i. q. δουλευo. Com. Buttm. § 113. 6.
a) pp. Acts 7: 6. 2 Pet. 2: 19. —Sept. Gen. 15: 13. 1 Macq. 8: 11. Xen. Cyr. 3. 1. 11.—Metaph. δουλωματα, to be in bondage, i. e. to be bound, to be held subject, 1 Cor. 7: 15. Gal. 4: 3.
b) trop. of voluntary service, to make devoted to any one; Pass. to be or become devoted, etc. Spoken of persons, 1 Cor. 7: 15 πῶν τῆς ἐμαν όντω δουλουσα, i. e. I have conformed, accommodated myself to all. Rom. 6: 22 τῷ δοῦλῳ. Pass. spoken of things, τῷ δικαιον. Rom. 6: 18. οἰνῷ πολλῷ. Tit. 2: 3. —Porphyr. de Absin. 1. 42 ἐνδυλαθήσεται τῷ τῶν φύσεων φυσικον. So δουλευoν ὅνω Liban. Ep. 319.


Αρχαγγελος, ὃς, ὁ, (δρασαος) a drachma, an Attic silver coin worth nearest 16 2/3 cents, or 1/4 of a dollar, according to Boeckh, (Staatskau. I. p. 16,) but current among the Romans as equal to the denarius, which was worth about 14 cents; see particularly Αργυριον c, and also under Αδραγχον. Luke 15: 8 bis, 9.

Δρεμα, see Θραμα.

Δρεπανος, ου, το, (δρεω to pluck off) a sickle, scythe, i. e. a crooked knife for gathering the harvest and vintage, Mark 4: 29 see in Αροαιελλον b. Rev. 14: 14, 15, 16, 17, 18 bis, 19. Sept. for θραμος Joel 3: 13. —Artemid. 2. 24. Pol. 22. 10. 5.


Αρουσσαλα, ἡ, (δρομας.) Drusilla, youngest daughter of Herod Agrippa I, sister of the younger Agrippa and of Bernice, celebrated for her beauty. She was first betrothed to Epiphanes prince of Comagena; but was afterwards married to Azizus king of Emeesa, whom Felix persuaded her to abandon in order to become his wife. Acts 24: 24. —See Jos. Ant. 19. 9. 1. ib. 20. 7. 1. 2.

Δυμος, see Δυμω.

see Buttm. § 107, p. 223, marg. § 114. p. 276. Winer § 13. 2. b. Lob. ad Phryn. p. 350. — to be able, I can, and οὐ δύναμαι, to be unable, I cannot, both in a physical and moral sense, and as depending either on the disposition or faculties of mind, the degree of strength or skill, the nature and external circumstances of the case, etc. It is always followed by an infrin. expr. or imp. belonging to the same subject, viz.


Δύναμις εἰς τὴν (δύναμιν) pp. the being able, i. e. ability, power, strength, efficacy, force, viz.

a) Spoken of intrinsic power, either physical or moral, etc. comp. in Δύναμιν init.

(b) gen. Matt. 25: 15 ἐκτὸς κατὰ τὴν ἰδίαν δύναμιν. Acts 6: 8. 1 Cor. 15: 56. 2 Tim. 1: 7 πνεῦμα δύναμος, i. e. a spirit of strength, manly vigour, opp. to πν. δύναμις. Heb. 1: 3 τὸ ὑφήμα τῆς δυνάμεως αὐτοῦ i. e. his powerful word; Buttm. § 123. 1. 4. (comp. πνεῦμα δύναμος, a strong wind, Wisd. 5: 23.) Heb. 7: 16. 11: 34. Rev. 1: 16 ὡς ὁ ἡγιασμὸς ἐν τῇ δύναμιν αὐτοῦ. So Sept. and Προφητικὰ 2 K. 18: 20. Job 12: 13. 11 Chr. 20: 2. Ezek. 2: 69. 10: 13. τῇ 1 Chr. 13: 8. — Diod. S. 4. 45. Xen. Mem. 3. 5. 16. — So in various constructions; e. g. κατά δύναμιν, according to one's power, i. e. as far as one can, 2 Cor. 2: 8: 3. — Diod. S. 14. 81 ult. Xen. Mem. 1. 7. 4. — ὑπὸ δύναμιν, beyond one's strength, power, 2 Cor. 1: 8: 8: 3. — Dem. 292. 25. — ὑπὸ δυνάμεως, with power, i. e. adv. powerfully, mightily, Col. 1: 29. 2 Thess. 1: 11. and so dat. δύναμει, Acts 4: 33; comp. Buttm. § 133. 3. So also δύναμις and ἐν δύναμει as intensive with a synon. verb, Eph. 3: 16. Col. 1: 11. comp. Buttm. l. c.


Δυνάτης, ou, ὁ, (δύναμις,) one in power, i.e.


Δυνατεύω, oí, f. ἢσσα, (δυνατός,) to be able, intrans. Rom. 14: 4 in some Mss. Hence, to show one’s self able, mighty, etc. 2 Cor. 13: 3.

Δυνατος, ὁ, ὁ, (δύναμα,) able, strong, powerful, viz.


So δυνατὸς εἰμι without an infin. to be strong, 2 Cor. 12: 10, 13: 9.


Ἄντων, aor. 2 ἁυών, (δῶν, δῶμ, to go in, to immerse, Buttm. § 114 δῶν,) to sink, to go down, intrans. of the sun, Mark 1: 32. Luke 4: 40. So Sept. and γίνεσθαι Gen. 28. 11. 2 Chr. 18: 34. — Jos. Ant. 5. 1. 2. Xen. An. 2. 2. 3.

Auj, an insep. part. implying difficulty, adversity, the contrary, etc. like the Eng. un, in, mis, etc. Buttm. § 120. 5.


Aujmentiō, a, e, adj. (dus, κρημνοῦ) difficult of explanation, and by impl. hard to be understood, Heb. 5: 11. — Philo de Somin. II. p. 649. Artemid. 3. 67.

Aujoklos, ou, o, h, adj. (dus, κόλον food,) pp. 'difficult about one's food;' genr. hard to please, morose, peevish, Xen. Mem. 2. 2. 2. τὰ δόξολα, 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.


Aujovhmeō, o, h, ἡ, (dus, φήμη,) to speak evil, i. e. to utter ill-omened language, maledictions, etc. In N. T. to defame, to revile, 1 Cor. 4: 13 in some Mss. for διαφημισομένων. — 1 Mace. 7: 41. Soph. Electr. 1182.


Auv, see Λίμος.


Αὐδέκατος, η, ον, the twelfth, Rev. 21: 20.

Αὐδέκατος, ο, το, (δωδέκα, φυλῆ) collect. the twelve tribes, sc. of Israel, the people of Israel, Acts 26: 7.


b) in the sense of groundlessly, without cause, John 15: 25 ἐλπίδοναι με δορεαν. Gal. 2: 21 ᾶξα Χριστος δωρεαν ἀπεδειξη, i.e. then there was no cause why Christ should suffer; see Winer's Comm. in loc. Tittm. de Syñon. N. T. p. 161. Sept. and της Ps. 35: 7. 1 Sam. 19: 5.

E.


'Eáv, conjunct. (for ei και) ej, contracted also into ãv, see 'et II. It differs from ei, in that ei expresses a condition which is merely hypothetical, i.e. a subjective possibility; while eáv 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. ei and και in 1 Cor. 7: 36. Rev. 2: 5.) Λαύv is usually construed with the Subjunctive; in later writers also with the Indicative; and very rarely in classic writers with the Optative; see Buttm. § 130. 8. n. 3. Herm. I. c. p. 822. Matth. § 523.

I. Used alone, i.e. without other particles.

1. With the Subjunctive, and implying uncertainty with the prospect of decision, Buttm. § 130. 9. 2.

a) with the Subjunct. present—and in the apodosis (α) seq. indic. fut. Matt. 6: 22, 23, έαν ον ω δοφαλµος σου απλος η, δολον το σωµα σου φωτεινον έσωτερ.
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) εκαν δε ναλi, and if also, but if also, Matt. 18: 17. J Cor. 7: 11, 28. 2 Tim. 2: 5. Comp. in Ἀτλ. d. Sept. Job 31: 14. non al.

(b) εκαν μη, if not, i. e. unless, except, Matt. 5: 20 εκαν μη περισσευτη τη δικαιουση υμων πλειων κ. τ. ἐλ. 15. Mark 3: 27. 7: 4. John 3: 2, 5. 15: 6. Gal. 2: 16. al. Sept. for Νατος Ex. 3: 19. 4: 1. Νατος Ξεν. Ex. 4: 8. 9. — Pol. 3: 38. 2. Xen. An. 5. 7. 30. — In the sense of except that, but that; Mark 4: 23 ου γαρ εκαν τι κρυπτων, δ εκαν μη παντοτηται, i. e. but that she shall be revealed, i. e. ἀλλ' ἵνα in the other clause. Matt. 26: 42 εκαν μη αυτοι πλω, i. e. so but I drink. Mark 10: 30 εκαν μη λαβη, but that he shall receive, i. e. who shall not receive. Comp. Matth. § 617. d. Winer § 50 ult. — Aristoph. Eq. 2. 2. Eurip. Med. 30 ἴν μη.


'Ecatou, της, του, accus. ecutou, την, το, reflex. pron. 3d pers. of oneself, of itself, accus. himself, herself, itself; see Buttm. § 74. 3. The contracted form is αυτω, της, του, etc. which see in its order.


Eido, ó, f. τάσσω, sor. 1 ἀπάσα, impf. ἔδω, (augm. Buttm. § 84. 2) to let, to let be, etc.


c) to leave to, to commit to, spoken of persons, to leave in charge, Acts 23: 32. Of things Acts 27: 40 ἔδω τῷ τῆς σκάφους ἰδίως τῶν σκοπῶν, they committed the ship to the sea, i. e. let her drive. — Jos. Ant. 2. 9. 4 ἵδον εἰπὸς τῷ Ἰησοῦ τῆς σωτηρίας αὐτοῦ.

'Εβδομηκοντα, οἱ, οί, οί, τα, indec. seventy, Acts 7: 14. 23: 23. 27: 37. — Luke 10: 1, 17 οἱ ἵδοι ἰδομηκόντα, the seventy disciples sent out by Christ as teachers, equal in number to the Sanhedrim.

'Εβδομηκονταίκαις, adv. seventy times; Matt. 18: 22 ἵδος ἐπτά, seventy times seven, a frequent general expression for any large number; comp. Gen. 4: 24.


'Εβραῖος, αῖς, αἰον, or 'Εβραῖος, αίς, ον, ὁ, a Hebrew, from Heb. יְבִיא (passer over,) applied to Abraham Gen. 14: 13, and to his descendants, the Israelites generally, Gen. 39: 14. Ex. 1: 15. Deut. 15: 12. al saep. In N. T.

οἱ Ἐβραῖοι are the Jews of Palestine, who use the Hebrew (Aramaean) language, to whom the language and country of their fathers peculiarly belong, the true seed of Abraham; in opp. to οἱ Ἑλλήνους, i. e. Jews born out of Palestine and using chiefly the Greek language; comp. Hug in Bibl. Repos. 1. p. 547 sq. So 2 Cor. 11: 22. Phil. 3: 5 Ἐβραῖοι εἰς Ἐβραῖον, emphat. comp. in Βασιλείας α. In Acts 6: 1 spoken of Hebrew Christians, in distinction from Hellenistic Christians.

'Εβραῖος, ἵδος, η, sc. διάλεκτος, the Hebrew language, i. e. the Hebrew-Aramaean, or Syro-Chaldaic, which was the vernacular language of the Hebrew Jud. in the time of Christ and the apostles, Acts 21: 40. 22: 2. 26: 14. See Bibl. Repos. 1. p. 309 sq. 317 sq.


Ἐγγευσον, adj. compar. of ἔγγος, (Buttm. §115. 5, 7) nearer, spoken of time Rom. 13: 11.—Xen. Mem. 2. 3, 19.

Ἐγείρον, f. ἐγείρω, aor. 1 ἡμίων, to wake, to arouse, to cause to rise up, trans. Mid. ἐγείρομαι, to awake, to rouse up, to arise, intr. Buttm. §135. 3; aor. 1 pass. ἐγείρομαι, and perf. pass. ἐγείρομαι, with mid. signif. to rise, to have risen, Buttm. §136. 2, 3.

"Εγείρω, εός ὑπ' (εἰσιω, a waking up sc. from sleep, Pol. 9. 15. 4 in some edit. a rising up, Sept. for πραπ Πσ. 139: 2. erection, building, Edsr. 5: 62.—In N. T. resurrection, sc. from the dead, Matt. 27: 53.


"Εγκαίνια, ἵν, τά, (ἐν, καινώ,) pp. initiation or dedication of something new, Sept. for προς ἑρεμη Ezra 6: 16. Neh. 12: 27. Dan. 3: 2. In N. T. a festival at the consecration of something new or renewed; and gen. the festival of dedication, John 10: 22. This festival was instituted by Judas Maccabaeus to commemorate the purification of the temple and the renewal of the temple worship, after the three years' profanation by Antiochus Epiphanes. It was held for eight days, commencing on the 25th day of the month Kislev, Heb. νησί, which began with the new moon of December. Josephus calls it φαῖρα, i. e. the festival of lights or lanterns. See 1 Mac. 4: 52—59. 2 Mac. 10: 5—8. Jos. Ant. 12. 7. 6. 7. John § 360.—Not found in the classics. Suid. ἐγκαίνια · ἵντο τη· καθ· ἐν ἐγκαίνιαφγνή· τι.  


'Εγγαταιέλιον, f. ψω, (ἐν, καταλιπτόντως) to leave behind in any place or state; hence genr. to leave, trans.


'Εγκατεισίζω, f. ἵσω, (ἐν, κεντρίζω), to prick in, to stick in, e.g. Spurs, to spur on, Wisd. 16:11. In N. T. to insert, to ingraft, metaphor. Rom. 11:17, 19, 23 bis, 24 bis.—pp. Theophr. H. Pl. 2.3. Marc. Ant. 11. 8.


'Εγκουμβόσαι, οὖμαι, f. ἔσωμαι. Mid. (ἐν, κόμβος a strip, string, loop, etc. set on order to tie or fasten a garment; hence ἐγκουμέσωμαι, a kind of long white apron or outer garment with strings etc. worn by slaves; Pollux IV. 119 τῇ δὲ τῶν δακύτων ἐξωμιδὸς καὶ ἑματιδὴς το πρόκεσται λέγεται, ὅ ἐγκουμέσωμαι λέγεται. Hesych. κοσμούσιν, ἔγκουμβων, καὶ περί κούμπων. Aic. ἄπνικον. Hence the verb in N. T.) to tie or bind one's self into. sc. an ἐγκουμέσωμαι, i.e. to put on, to clothe one's self in, seq. acc. of thing, metaphor. 1 Pet. 5:5. —Nicet. III. 8. p. 288, ἐγκουμβόσις τῶν ἐσθημίων.
"Εθνος, ους, ους, ὁ, (ἡ, ὁ) national, popular. Pol. 30. 10. 6. In N. T. in the Jewish sense, gentle, heathen, spoken of all who are not Israelites, Matt. 6: 17. 18. Comp. in "Εθνος.

"Εθνοι, adv. (ἡ, ὁ, ους) in the manner of gentiles, Gal. 2: 14.

"Εθνος, ους, ους, τό, a multitude, people, race, belonging and living together.


Έι, a conditional conjunction, if, expressing a condition which is merely hypothetical and separate from all experience, i. e. a mere subjective possibility, and differing therefore from εἰ; see in "Ειάν init. Herm ad Vig. p. 834. Winer § 42. p. 340 sq. Passow in Ἐι. Comp. also εἰ and εἰάν as used together in 1 Cor. 7: 36. Rev. 2: 5. — Ἐι is construed with the Optative; more usually with the Indicative; and rarely with the Subjunctive; Passow I. 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 as assumed 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 οἱ καὶ πάσης δια δικαιοσύνης, μακάριοι se. éستε, but even if ye suffer (as is most probable) etc. comp. οἱ καὶ in III. below. So seq. praet. Acts 24: 19 οἱ ἤδει ἐκ τοῦ παθηματί ταῦτα καὶ κατηγορίζω, οἱ το ἔξοι πρὸς με. — Hom. II. 9. 389. οἱ καὶ Lucian. Tex. 1. Xen. Hiero. 9. 10. comp. Matth. § 524. 3. Buttm. § 139. 10. 11. — Elsewhere in parenthetic clauses, Acts 27: 39 εἰ ὦ εἰκάνες, εἰ δύναται, εἰ δύνατον, ἔσωσα τὸ πλοῖον. 1 Pet. 3: 17 εἰ ἦλθον, others εἰ ἦλθε. So εἰ τίνος, 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 Ἐι A. 2. Winer § 42. p. 240 sq.

φίτης, εἰ γίνωσκεν ἂν, ἢ τι ἦν οὖν ἀπο-
φίτης, εἰ γίνωσκεν ἂν, ἢ τι ἦν οὖν ἀπο-

f3

(β) elsewhere also as equivalent to ἐπεί, i.e. since, as, inasmuch as; Matth. §617. f., ult. So with Indic. present, Matt. 6: 30 εἰ δὲ τὸν χρόνον τ. 1. ἐν τῷ ἐν τῷ, then the grass, since. 7: 11. John 7: 23, 13: 17. Heb. 7: 15. Acts 4: 9.—Herodot. 5. 78. Xen. Cyr. 5. 5. 21.—With Indic. aorist, John 13: 14, 32. Acts 11: 17. 2 Cor. 5: 14.—Lucian. D. Mort. 28: 1. Xen. An. 7. 1. 20.

(γ) in εἰ τις, εἰ τί, if any one, etc. used with a sort of emphasis for ὡς τις, whoever, whatsoever, every one who, etc. Buttm. §149. p. 423. Matth. §617. e. So with Indic. present, Luke 14: 26 εἰ τις ἐν χρόνον πρὸς μ. Mark 9: 35. 1 Cor. 3: 12. § 2. 23. 3. 1 Cor. 5: 17. Gal. 1: 9. 1 Tim. 5: 8. 6: 3. With Indic. future, 1 Cor. 3: 14, 15. Rev. 13: 10. (Xen. An. 7. 2. 13.) With Indic. perfect, 2 Cor. 7: 14: 10. 7: With Indic. aorist, Rev. 20: 15.

h) with the Indic. before an apodosis, i.e. where the apodosis is not expressed, but left to be inferred; the protasis being thus rendered more emphatic, viz.

(a) gener. Luke 19: 42 εἰ γνῶς καὶ σὺ —τι πρὸς εἰρήνην σου, if thou hadst known, even thou, the things belonging unto thy peace / where the natural apodosis would be, 'How much better had it been for thee!' Luke 22: 42. Acts 23: 9, the apodosis μὴ θυμομάζων in text. recept. being prob. a gloss. Rom. 9: 22 εἰ δὲ Θεόν ὁ Θεός ἐνεπλήθη τῷ ὀφθαλμῷ κ. τ. λ. if then God, etc. where the apodosis might perhaps be, 'What then?' or we might repeat from v. 20, εἰ τίς εἰ δ’ ἀντιπαροχόνως τῷ Θεῷ. See Winer §66. 6. comp. Buttm. §151. IV. 4. Viger p. 509.

(β) by Hebraism, like σοι, in oaths or asseverations, the apodosis or implication being omitted, εἰ comes to imply a negative, not; e. g. Heb. 3: 11 εἰς ὁμοσα ἐν τῇ ὁμοίᾳ μοι / εἰς ἐσπάθησανεν εἰς τὴν κατάπαναν μοι, i. e. they shall not enter. 4: 3, 5. Mark 8: 12 ἵνα λέγω ἵναις: εἰ δοθέσατο, i. e. there shall not be given. Heb. 3: 11 is quoted from Sept. Ps. 95: 11 where Heb. וְזָרַעּוּ פָּרַעַךְ comp. Ps. 89: 30. Gen. 14: 23. Num.14: 30 coll. v. 28. 1 Sam. 3: 14. The full form is, וְזָרַעּוּ פָּרַעַךְ, Sept. τάξει ποιήσας μοι ο’ θέος κ. τ. λ. 2 K. 6: 31. comp. 1 Sam. 3: 17. 2 Sam. 3: 35. See Gesen. Lex. σοι C. C. Lehrgeb. p. 844. Winer §59. p. 417 sq.

3. With the Subjunctive, rarely, both in N. T. and early Greek writers, and only where an action etc. depends on something future, if, if so be, supposing that, and with a negative, unless, except, comp. εἰ μη; below; see Winer §42. p. 243. Passow in Ἐ 3. 3. Matth. §535. b. Herm. ad Vip. p. 831, 902. So Luke 9: 13 εἰ μήτε ποι. ἡμῖν ἠγοράσωμεν, where others read ἠγοράσωμεν. 1 Cor. 14: 5 οὗτος εἰ μη διεργηθή, others διεργηθετ. Phil. 3: 12 διόκω δο, εἰ καὶ καταλάβα, comp. in εἰ καὶ below. Rev. 11: 5 bis, εἰ τίς Θέλη, others Θελε.

—More frequent in later prose writers, whether, Lat. an, viz.


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 καί εἰ see in εἰ καί below. 

(a) εἰ ἄρα, see in Ἀρα I. e. and above in II. a. 

(b) εἶπε, see in Γς II. γ. 

(γ) εἰ δὲ, where δὲ has its usual adversative or conditional power, but if, and if, etc. Matt. 12: 7. Luke 11: 19. John 10: 38. al. saep. So in εἰ καί, and if also, etc. Luke 11: 18. 1 Cor. 4: 7. 2 Cor. 4: 3. 5. 16. 11. 6. non al. comp. in καί. II. d. — Εἰ δὲ μή, but if not, etc. always standing elliptically, (Winer § 66. 6. note,) properly only after an affirmative clause, of which it then expresses the contrary or negative; e. g. John 14: 2 εν τῇ οἷς τοῦ πατρὸς μονοναί πολλάκις εἰσών· εἰ δὲ μή, εἰπὼν αὐτῷ, ν.11 πιστεύσεις μου· εἰ δὲ μή κατ. Rev. 2: 3. 16. non al. So Gen. 24: 49. 30: 1. al.—Xen. H. G. 1. 4. 4. Oec. 15. 2. — Sometimes also after a negative clause, of which it then necessarily expresses the contrary and therefore affirms, if otherwise, else; Mark 2: 21 οὗτος εἰπόντα ἐπικυρώστηκε ἐπὶ Ἰωάννη τοῦ αὐτοῦ· εἰ δὲ μή, εἰπες κατ. n. v. 22. non al. Comp. Buttm. § 148. n. 10. Matt. 

§ 617. b. Passow in Εἰ μή. — Herodot. 6. 56. Thuc. 2. 5. Xen. An. 7. 1. 8. — Εἰ δὲ μή γε, see in Γς II. 5. 

(δ) εἰ καί, where καί either refers to the subsequent clause and then each retains its own separate power, if also; or καί refers to the condition expressed by εἰ, if, even, i. e. though, although. Herm. ad Vig. p. 892. — (1) gen. if also, with the Indic. 1 Cor. 7: 21. 2 Cor. 11: 15. non al. and so εἰ δὲ καί, see in γε 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 καί, and also from καί εἰ, which leave it uncertain; Herm. ad Vig. p. 892. Buttm. § 149. p. 423. Only with the Indic. e. g. present, Luke 18: 4 εἰ καί τὸν ἑαυτὸν ὑμήν ὑποδείξει. 2 Cor. 4: 16. 12: 11, 15. Phil. 2: 17. Col. 2: 5. Heb. 6: 9. imperfect. 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 καί εἰ, even εἰ, though, i. q. εἰ καί, Mark 14: 20. 1 Pet. 3: 1. καί γὰρ εἰ 2 Cor. 13: 4. καί γὰρ εἰπέρ 1 Cor. 3: 5. non al. 

(ε) εἰ μή, if not, i. e. unless, except, expressing a negative condition, supposition, etc. in which μή refers to the whole clause; thus differing from εἰ δὲ, where of refers only to some particular word with which it expresses one idea; Winer § 59. 5. Buttm. § 148. 2. b. and marg. Herm. ad Vig. p. 893, 890. — (1) before finite verbs, e. g. with the Indic. Matt. 24: 22 εἰ μή ἔκκολοδώσθησαν αἱ ἡμέραι. Mark 13: 20. John 9: 33 εἰ μή ηὸν παρὰ θεον. 15: 22, 19. 11. Acts 26: 32. al. So also seq. ιόν, John 10: 10. οτι 2 Cor. 12: 13. Eph. 4: 9. 

pleonastic for εἰ μὲν, 1 Cor. 14: 5. 15: 2. 1 Tim. 5: 19. non. al. See Winer § 67. p. 48. Lob. ad Phryn. p. 459. Comp. in ἐνεσίς b.—(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. 
(5) εἰ ρεῖ, if indeed, yf so be, assuming the supposition as true whether justly or not; Herm. ad Vig. p. 533 sq. With the Indic. Rom. 8: 9. εἶτιν αὐτίμην δίοις οἷς ἐν τούτῳ. 1 Cor. 15: 15. 1 Pet. 2: 3. — Xen. An. I. 7. 9. — By impl. since, i. g. εἶτιν, see in ἐι II. γ. 2 Thess. 1: 6 εἶτιν διόκοισαν παρὰ διῶ. Rom. 8: 17. — καὶ εἴπερ, though, although, 1 Cor. 8: 5; see above in καὶ καλ. Comp. Hom. Od. 1. 167.—non al.


(ο) εἰτέ—εἰτε, whether—or; Viger. p. 513. 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. Men. 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. 15: 8. 15: 11. 1 Pet. 2: 13. 14. al. — (2) as expressing doubt, 2 Cor. 12: 2, 3. Herm. ad Vig. p. 834. 3. 2. 13.

(ι) εἰ τις, see above in I. g. γ. Al.

Εἴδος, εος, οὐς, τό, (obsl. εἶδος.) thing seen, external appearance, i. e.


Εἴδος, to see, obsol. in the present Act. for which ὁρῶ is used. The tenses derived from the theme εἶδος form two families, one of which has exclusively the signification to see, the other that of to know; see Buttm. § 114 εἶδον. § 113. n. 10. § 109. III. Passow sub voc.

I. To see, viz. aor. 2 εἶδος, opt. εἶδομι, subjunct. εἶδο, infinit. εἶδον, part. εἶδον; for the imperat. Att. ἐι Rom. 11: 22. Gal. 5: 2. later form ἐιε Matt. 25: 20. Mark 3: 34. John 1: 29, see Buttm. § 103. 1. 4. e. Winer § 6. 1. a. These forms are all used as the aorist of ὁρῶ, (Buttm. § 114 εἶδος, ὁρῶ,) in the sense of I saw, trans. implying not the mere act of seeing, but the actual perception of some object, and thus differing from ἰδέα ναι; comp. Tittm. Lex. Syn. N. T. p. 114, 116.


II. To know, viz. perf. 2 οἶδα, subjunct. εἰδόθη, infinit. εἰδόθην, particip. εἰδῶν, pluperf. ἤκοιν, fut. εἰδήσαν Heb. 8: 11; see Buttm. § 109. III. The plural forms, οἶδασιν John 9: 20 sq. οἴδατε 1 Cor. 9: 13. οἴδατε Luke 11: 44, belong to the later Greek, instead of the better ones οἴηςαν, ἵνα Heb. 12: 17, ἵνα Acts 26: 4; see Winer § 15 εἰδον. Matth. § 231. οἶδα is strictly, to have seen, perceived, apprehended; hence it takes the present
Εἰδολελειόν, ου, τό, (εἰδολοελειόν) an idol-temple, temple, 1 Cor. 8: 10. — 1 Macc. 1: 47; 10: 83.

Εἰδολοβολεύον, ου, τό, (εἰδολοβολεύον, δινόν) 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 Ἀληθημα. Acts 15: 29. 21: 25. 1 Cor. 8: 1, 4, 7, 10. 16: 19, 23. Rev. 2: 14, 20. — Clem. Rom. Homil. 7. 8. Origen. c. Cels. lib. 8. § 30, 29.


Εἰδολόν, ου, τό, (εἰδός) an image, spectre, shade, Hom. II. 5. 449. of the dead, Od. 11. 476 βροτῶν εἰδώλα κακούντων. any image, figure, Xen.Mem.1. 4. 4. in N. T. an idol, i.e.


Εἴκης, adv. (εἰκάς) without purpose, i.e.

b) to no purpose, in vain, Rom. 13: 4.


Εἴκον, ὄνος, ἡ, (εἰκόν, εἰκών) likeness, i.e.


Εἴλικρινεία, ας, ἡ, (εἰλικρινίας) clearness. metaph. pureness, sincerity. 1 Cor. 5: 8. 2 Cor. 1: 12. 2: 17.

Εἰλικρινής, ἐος, οὐς, ὁ, ἡ, adj. (εἰλικρινής) pp. judged of in sun-shine; by impl. clear as light, manifest, Xen. Mem. 2. 2. 3 eἰλικρινὴς τις ὁ ἔνθα ὁ ὀφθαλμος
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d) particip. ὄν, ὄνα, ὄν, being, viz. (a) joined with a noun or pronoun, it is used in short parenthetic clauses, by way of emphasis, to indicate an existing state, condition, character, etc. and may be rendered by the case absol. or by being, as being, as, etc. Matt. 7: 11 εἰ ὄνα ἡμῖν, πανικῆς ὄντες, οἷτε κ. κ. λ. John 3: 4. 4: 9. 9: 25. Acts 16: 21 ὄνα ἔστιν ἢμῖν ποιεῖν, Ἰωάννους οὖν. Rom. 5: 10. 17. Gal. 6: 4. Eph. 2: 4. Tit. 3: 11. James 3: 4. al. See Passow Ἐπι. 6. Buttm. §144. n. 4.—Xen. Cyr. 1. 4. 3. Mem. 2. 3. 1. — (β) With the art. ὃ ὄν, τὰ ὄντα, etc. it implies real and true existence; thus in the phrase ὃς ὄν καὶ ὃ καὶ ὃ ὄν, καὶ ὃς ὄντων, which is used as a compound indec. proper name of God and governed by ἀπό Rev. 1: 4, in allusion probably to the Heb. πᾶν τῶν. x. 8. 11: 17. 16: 5. Comp. Winer §10 ult.—Wind. 13: 1 οὐκ ἔστωσαν ἵδενα τὸν ὄντα, i.e. God. — So τὰ ὄντα and τὰ μὴ ὄντα, things existing and things non-existing, pp. Rom. 4: 17. metaphor. 1 Cor. 1: 28. — 2 Macc. 7: 28. Philo de Creat. princip. p. 728 τὰ γάρ μη ὄντα ἐκέλευς τίς ἐστιν. Xen. Mem. 4. 6. 1 bis. 7.

II. As logical copula, connecting the subject and predicate, to be, where the predicate specifies who or what a person or thing is in respect to nature, origin, office, condition, circumstances, state, place, habits, disposition of mind, etc. etc. This but all lies in the predicate, and not in the copula, which merely connects the predicate with the subject. The predicate may be made by various parts of speech, etc. Thus a) with an adjective as predicate; which is strictly the more logical construction. Matt. 2: 6 σὺ, Ἐνδὴλεμ, ὀδιδακτὴς ἐκ ἐν τοῖς ἡμ. κ. τ. λ. 16: 8. Mark 1: 7. John 4: 12. 5: 32 ἡ μαρτυρία οὐκ ἦταν ἀλήθης. Acts 7: 6. Rom. 8: 29. 1 John 1: 9. al. saepiss.—Herodian. 3. 7. 7. Xen. Mem. 3. 5. 1. — So with a neg. adj. ο村村民, it is nothing, Matt. 23: 16. 1 Cor. 7: 19. 19: 2. μὴ ἔχειν Gal. 6: 3. comp. above in 1. d. a. — Jos. Ant. 4. 8. 24. Plut. de Exil. 6. Xen. Cyr. 6. 2. 8.—With numerals; Mark 5: 13 ἤσον δὲ ός δυσχήλοι. So in the phrase ἐς or ἐν εἶναι, spoken of two or more, i. e. to be one in mind and purpose, John 10: 30. 17: 11. 22. or to be one in rank, right, etc. 1 Cor. 3: 8. 12: 12. Gal. 3: 28. — In this construction, εἰμί with an adj. sometimes forms a periphrasis for the cognate verb; e. g. δύνατος εἰμί i. q. δύναμι, Luke 14: 31. Acts 11: 17. Rom. 4: 21. ἐνδοθέως εἰμί i. q. ἐνδοθεία, 2 Tim. 3: 9. — Herodian. 8. 1. 2 καταργός εἰμί i. q. καταργοῦμαι.—For the particip. as predic. see below in f.

22: 19. 1 Cor. 11: 24. The Romish church takes these words literally. — Xen. An. 3: 13. H. G. 1: 4. 3. — (g) Here too εἰμί with the subst. of the predicate, sometimes forms a periphrasis for the corresponding verb; comp. in a, ult. e.g. ἐπεθύμησις εἰμί for ἐπιθυμεῖν, 1 Cor. 10: 6. ζηλωτικὸς εἰμί for ἀγαπῶ, 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 οὐκ εἰς αὐτόν, for they are thine. Luke 12: 20. Acts 2: 39. 1 Cor. 9: 16, 18. 1 Pet. 4: 11. al. — Xen. Cyr. 1. 2. 4. — By inverting the construction it may be rendered to have, as Luke 7: 41 διό τιον κρισιλείτω εκάστῳ δικαίωτι τινι, a certain creditor had two debtors. 6: 32, 33, 34. John 18: 39. Acts 8: 21. 21: 23. Eph. 6: 12 οὐκ ἤταν ἐμῖν ἢ πάλη πρός, 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 ἀνήταν ἔμιν, what shall we receive? — Xen. An. 1. 7. 8. ib. 7. 6. 1.

f) with a participle of another verb as predicate, viz. (α) without the article, and then εἰμί often forms with the participle a periphrasis for a finite tense of the same verb, expressing however a continuance or duration of the action or state, like the corresponding construction in English; Luke 5: 1 καλ αὐτῶν ἤν καθὼς, and he was standing, instead of imperfect ἤντη, he stood. Matt. 24: 9 καλ ἐσόμεθα μισοῦμεν ὑπὸ πάντων. Mark 2: 6 ὅταν δὲ τινὲς καθήμενοι. v. 18. 13: 25 οἱ υἱὲς τῆς ἐσονται ἐκπλήθος. 9: 4. 15. 43. Luke 3: 23. 5: 17. 24. 32. Acts 1: 10. 2. 2. 42. al. saep. So with the participle of the perf. pass. which however assumes nearly the nature of an adjective; Matt. 9: 36 ἦνας ἐσομαινον

So 6 στοιχεῖον, be wholly in these things, occupied with them, 1 Tim. 4: 15. (Jos. Ant. 2. 16. 4. Xen. Cyr. 5. 2. 5.) ἐν σαρκί εἶναι, to be in the flesh, i.e. followers of the world, aliens from God, Rom. 7: 5. ἐν ἢ πιστὶς ἐμὸν ἐν ἐν τῷ ἄνθρωπῷ, ἀλλ' ἐν δυνάμει δοκίμοι, i.e. consist in, depend on, 1 Cor. 2: 5. Of a state, condition, etc. ἐν φύσει αὐτῶς εἶναι, Mark 5: 25. So Luke 23: 40. Phil. 4: 11. 1 John 2: 9. — Jos. Ant. 7. 2. 1. — Of persons, to be in any one, viz. where the subject is a thing, Acts 25: 5 εἰ τι ἐστὶν ἐν τῷ ἄνθρωπῷ, in or on this man, i.e. in his conduct, etc. John 11: 10 ἔσος ἐστὶν ἐν αὐτῷ, i.e. in his path, around him. So of faculties, virtues, vices, which are in any one, John 1: 4, 48. Acts 4: 12, 20: 10. Where the subject is a person, i.e. to be near and in intimate union with, to be one with, sc. in mind, purpose, feeling, etc. So God and Christ, John 14: 10, 11. Christ and his followers, John 15: 4. Christ in his followers, 2 Cor. 13: 5. the Spirit in Christians, John 14: 17. Christians in Christ, Rom. 8: 1. 16: 11. 1 Cor. 1: 30. 1 John 5: 20. Seq. dat. plural, to be among, Matt. 27: 56. to be in the midst of, 1 Cor. 14: 25. — (εἰ) ἐν, seq. gen. of place, upon, Luke 17: 31. John 20: 7. metaphor of dignity, station, over, Acts 8: 27. Rom. 9: 5. — Seq. dat. of place, upon, in, at, Mark 4: 38. Matt. 24: 33. — Seq. accus. of place, as εἶναι εἰς τὸ αὐτό, spoken of conjugal intercourse, 1 Cor. 7: 5. of person, εἶναι ἐν τῷ ὄντω, to be or rest upon, metaphor. Acts 4: 33. — (ξ) ματά συγ. gen. εἶναι ματά τινος, to be against any one, Matt. 12: 30. Gal. 5: 23. — Seq. accus. of thing, εἶναι κατά τινα, to be according to, in accordance with, 2 Cor. 11: 15. Rom. 2: 2. Luke 17: 30. — (η) μετὰ συγ. gen. εἶναι μετὰ τινος, to be with any one, i.e. present with, in company with, Matt. 17: 17. Mark 2: 19. Luke 23: 43. al. to be for or on the side of any one, as an adherent, helper, etc. Matt. 12: 30. John 3: 2. Acts 7: 9. 18: 10. Phil. 4: 9. — Jos. Ant. 15. 5. 9. — So to be imparted to any one, etc. 2 John 2, 3. — (ποίος, seq. gen. εἶναι ποίον τινος, to be from any one, etc. 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. — (ποῖος, seq. gen. of place, to be before, Acts 14: 13. metaphor of dignity, Col. 1: 17. — (ξ) ποίος, seq. accus. of place, etc. εἶναι ποίος τι, to be near to, by, etc. Luke 24: 29. Mark 4: 1. — Achill. Tat. V. 343. — Of persons, to be near, with, among, Matt. 13: 36. Mark 9: 19. — (λ) σιν seq. dat. εἶναι σιν τινι, to be with any one, i.e. present with, in company with, Luke 24: 44. Phil. 1: 23. Col. 2: 5. 1 Thess. 4: 17, or as a follower, disciple, Luke 8: 38. Acts 4: 13. or as a partisan, Acts 14: 4. — Xen. H. G. 3. 1. 18. — (μ) ἐπί τοι seq. gen. εἶναι ἐπί τινος, to be for any one, on his side, Mark 9: 40. Seq. accus. of persons ἐπί τινα, to be above any one, trop. Luke 6: 40. — (υ) ὑπό seq. accus. to be under, spoken of place, John 1: 49. 1 Cor. 10: 1. of person or thing, to be subject to, Rom. 3: 9. Gal. 3: 10. 1 Tim. 6: 1. 

Note. As copula, the forms of εἰμί are very frequently omitted; e.g. Matt. 9: 37. 13: 54. Mark 9: 23. 1 Cor. 10: 26. 11: 12. al. saepiss. See Buttm. §129. 12. Matth. §306. Winer §66. 2. Az.

Εἰμί, to go, in Mss. for εἰμί John 7: 34, 35. See Buttm. §108. V.

Εἶναι, see 'Ενα.

Εἰρήνης, see in ΤΙΙΙ. γ.

Εἰρηνεύο, f. εὐσα, (εἰρήνη) to make peace, to be at peace, Sept. for ἡς 1 K. 23: 44. Polyb. 5. 8. 7 ἐν παλαιοῦ εἰρήνευμεν. Diog. Laert. 2. 5.—In N. T. metaphor. to live in peace, harmony, accord, etc. absol. 2 Cor. 13: 11. ἐν κατοικίᾳ 1 Thess. 5: 13. ἐν ἀληθείᾳ Mark 9: 50. μετὰ πάντων Rom. 12: 18.—Eccles. 6: 6. 22: 9, 13.

Εἰρήνη, ἤς, ἡ, peace, viz.


Εἰρήνικός, ἡ, ὁν, (εἰρήνη) peaceful, pp. relating to peace, Xen. Oec. 1. 17 εἰρήνικα εἰσίσται. In N. T.


b) from the Heb. healthful, wholesome, Heb. 12: 11 καρπὸς εἰρήνικος. Comp. εἰρήνη for ὑπάρχει in Eiphonym e.


Εἰρηνοποιοῦσα, οὐ, ὁ, a peace-maker, pp. of an ambassador to treat of peace, Xen. H. G. 6. 3. 4. In N. T. trop. one disposed to peace, Matt. 5: 9.

Εἰρύο, f. ἔρω, see in Εἰρύνω.

Eis, a prep. governing the accusative, with the primary idea of motion into any place or thing, and then also of motion or direction into, towards, upon, any place, thing, etc. The antithesis is expressed by εἰς, out of. Sept. everywhere for ἐκ, ἐξ, etc. See Winer § 53. a. Matth, § 578. Passow Lex. Eis, Schweighäuser Lex. Herodot. art. ἐς.
1. Of place, which is the primary and most frequent use, into, to, viz.

a) after verbs implying motion of any kind into, or also to, towards, upon, any place or object; e. g. verbs of going, coming, leading, following, sending, throwing, placing, delivering over, and the like, etc. etc. Matt. 2: 12 ἄνεγραφαν εἰς τὴν χώραν αυτῶν. 4: 8, 5: 1 ἀνέβη εἰς τὸ ὄρος. 6: 6 ἐστίν ὑπὸ των τιμίων σου. 8: 18 ἀπεκάθεν εἰς τὸ πέραν. 12: 44 ἐπιστρέφει εἰς τὸν οἶκον μου. 15: 11, 17 πάντα τὸ ιστορεύμαν εἰς τὸ στόμα, καὶ εἰς ἀσφαλέαν ἡμίλησα, 20: 17 ἄναβαινεν εἰς Ἰερουσαλήμ. 21: 18, Mark 1: 35. 5: 21. 6: 45. 9: 31 παραδίδοτα αἱ ἡμέρας ἀνεφόρων. 13: 14 φειγών εἰς τὸ ὕψος, καθὼς εἰς ἐν Ἑνγλ. to flee into the mountains. Luke 8: 23, 26. John 1: 9. 7: 14. 


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 ἀκοῦνεν εἰς τὰ ὅτα. Luke 7:
perhaps Matt. 5:25 ἐν τῷ γίνε-


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3. tropically, as marking the object or point to or towards which any thing tends, aims, etc. spoken a) of a result, effect, consequence, marking that which any person or thing tends to or becomes. Matt. 13: 30 δησάτε αὐτοῖς εἰς δόξαν. 27: 51 ἄγιον ἐν τοῖς δύο se. μέρην. (Sept. Ez. 37: 22. Polly. 2. 16. 11. Xen. Cyr. 1. 2. 4.) John 17: 23 τελειωμένοι εἰς ἐν. Acts 2: 20 μεταστρέφονται εἰς σκότος, εἰς αἰμα. Rev. 11: 6. Rom. 10: 10 καρδία πιε-


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tεύναι εἰς δικαιοσύνην. 15: 2. 1 Cor. 11: 17 εἰς εἰς τὸν κόσμον ἀλλ' εἰς τὸ ἡ-


e) genr. as marking the object of any reference, relation, allusion, into, unto, towards, i. e. with reference to, etc. Passow in Εἰς no. 5.—(α) pp. in accordance with, conformably to ; Matt. 10: 41. 42, ο δεχόμενος προφητίαν εἰς ὑδάμα προφητίαν τοῦ τ. λ., i. e. in accordance with the character of a prophet, or as a prophet. Matt. 12: 41 et Luke 11: 33 μετενάσας είς το κίνημα Ἰσραήλ, into, i. e. conformably to or at the preaching of Jonah. Acts 7: 53 ἔλαβες τον γόνον εἰς διαταγής αγγελίαν, into, i. e. conformably to or in consequence of the arrangements of angels, etc. — (β) genr. in the sense of as to, in respect to, as, concerning, etc. Acts 2: 25 Ἀδριάν γὰρ ἔλεγε εἰς αὐτού, concerning him; so Eph. 5: 32 et Heb. 7: 14. (Comp. Kypke Obs. H. p. 15.) Acts 25: 20 ἀπόδοικεν ἑνώ εἰς την ζήτησιν, Luke 12: 21 μη είς τον Θεον πλούτων. Rom. 4: 20 εἰς την επαγγέλλον διεκριθεί. Rom. 13: 14 προνοια εἰς ἐπιθυμίαις. 16: 5 ἀπαρχὴ τῆς Αἰείς εἰς Χριστόν. 16: 19 σοφίας μην εἰς το αγάθον, ἀποκλίνοις δι' εἰς το κακόν. 2 Cor. 2: 9 εἰς τα πάντα ὑπήκουσαν ἐστι. 9: 8. Gal. 6: 4. Eph. 3: 16. 1 Thess. 5: 18. 2 Tim. 2: 14. 1 Pet. 3: 21. al. saep.—Diod. Sic. 2. 57. Luc. pro Imag. 23. Xen. An. 2. 6. 30. ib. 4. 1. 28.

4. Sometimes εἰς c. accus. is found where the natural construction would seem to require ἐν c. dat. as after verbs which imply neither motion nor direction, but simply rest in a place or state. In such cases the idea of a previous coming into that place or state is either actually expressed, or is implied in the context. See Passow, Εἰς no. 6. Winer § 54. 4. b. Matth. § 596. Comp. Buttm. § 151. 1. 8. So Matt. 2: 23 ἐκκυβίζεσαν εἰς πόλιν. Mark 1: 39 καὶ ην χριστόν εἰς τας συναγωγας, comp. v. 38 where is ἀγωνιον εἰς τας ἐχομέναις κομοπόλεις. Mark 2: 1 καὶ

Note. In composition εἰς implies 1. motion into, as εἰσίδχωμα, εἰσίμα, εἰσιδχωμα, εἰσήφορον, etc. 2. motion ordination to, towards, as εἰσικοῦς, etc. Al.  

Εἰς, μίας, ἐν, gen. ἐνώς, μᾶς, ἐνώς, one, the first cardinal numeral; see Buttm. § 70.  


— Xen. An. 6. 6. 14. al. — With a negative, equivalent to not one, none. Matt. 5: 16 ἵστα ἐν ὧν μη κεραμί τὸν μη παράλγῃ. Rom. 3: 12 οὐκ εἶπό τὸν ἐνως, not so much as one, not even one, quoted from Ps. 14: 3 et 53: 4, where Sept. for Τ腹部κογις, i. e. to leave or abandon to the grave or Sheol; not strictly to leave in it. Comp. Gen. 44: 31. — In other instances εἰς and ἐν are used alternately, according to the different shape of the thought; e. g. John 20: 19, 26, ἵδαν ὁ Ἰησοῦς καὶ ἦσθε εἰς τὸ μέλος αὐτῶν, but Luke 24: 36 τούτα δέ αὐτῶν λαλοῦντων αὐτοῦ ὁ Ἰησοῦς ἦσθε ἐν μέσῳ αὐτῶν. Here the attention of John is fixed more on Jesus' coming and standing; that of Luke on his actual presence. John 21: 4, comp. 8: 3, 9. Acts 4: 7. (Xen. Cyr. 4. 1. 1 στὰς εἰς τὸ μέσον). So καθήσαται εἰς Mark 13: 3, coll. Matt. 13: 2; and καθῆσαι εἰς, Matt. 20: 69. al. Compl. Schweighäus. Lex. Herodot. 'Ες no. 1. Also, Mark 1: 9 ἵδαν Ἰησοῦς καὶ ἦσαν τούτου ὑπὸ Ἰωάννου εἰς τὸν Ἰωάννην; but Matt. 3: 6 καὶ πᾶσα ἡ περιχώμος τοῦ Ἰωάννου—ἐβαπτίζετο ἐν τοῦ Ἰωάννου ὑπ’ αὐτοῦ, i. e. the attention in the latter case being fixed upon the act of baptism; in the former, also on the coming of Jesus to the Jordan. — So too in the phrases ὑπερεξα v. πορείαν εἰς εἰρήνην or ἐν εἰρήνη, go away into peace or in peace, i. e. into or in the enjoyment of peace, good, etc. the idea being at bottom the same, but expressed under different aspects; Mark 5: 34.  

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Eiðéqomai


tively, Luke 4: 40. Acts 2: 3. Eph. 4: 7. al. For ἀνα ἐς ἐκαστός Rev. 21: 21, see in Ἀράδ. — γα ἐς ἐνα, καθ ἐς ἐνα, one by one, singly, pp. for ἐς ἐκαστός, etc. John 21: 25. 1 Cor. 14: 31. of ἐς ἐνα Eph. 5: 33. καθ ἐς ἐνα ἐκαστός, each one singly, καθ ἐς ἐνδ' here qualifying ἐκαστός, Acts 21: 19. — Xen. Ven. 6. 14. α. ἐς ἐκαστός Cyr. 1. 6. 22. Apol. 15. — So καθ ἐς ἐνα, one by one, one after another, singly, Rev. 4: 8. From the analogy of this correct form has sprung in N. T. the anomalous τις καθ' τις, one by one, etc. instead of τις καθ' ἐνα, Mark 14: 19. John 8: 9. Also δὲ καθ' ἐνα, Rom. 12: 5. — Lucian. Pseudosoph. § 9. c) emphatic, one, i. e. (a) even one, one single, only one, Matt. 5: 36. δὲ δι'

d' ὑπατος μιαν τρίχα λεννή ἡ μιαν ποιή-

d) indef. one, some one, any one, a certain, i. q. τις, Matt. 19: 17. 16. εἰς ποριπ-

θων. With subst. Matt. 8: 19 εἰς γραμμα-


34, 41. al. — Hence in N. T. 2 Cor. 6: 17, καί ἐισδέχωμαι ὑμᾶς, and I will gather you, etc. quoted apparently from Jer. 32: 37, 38, where Sept. אֲנַוּ וּ for וְנַּ, and ἐπιστέφω for Heb. יָפֵת; comp. Zeph. 3: 19, 20, where Heb. וְנַ רְ Sept. εἰσδέχομαι.


Εἰσερχομαι, 1. εἰσελθομαι, (see Buttm. § 108. V. 5. § 114 ἐρχομαι ult.) aor. 2 εἰσήλθον to go, or come into, to enter, spoken


c) of things, to enter into or into, equivalent to εἰσερχόμαι, 'to be brought or put into.' e. g. food, εἰς τὸ στόμα, Matt. 15: 11. Acts 11: 8. Comp. Xen. Cyr. 1. 6. 17 τὰ εἰσόντα. — Metaph. Luke 9: 46 εἰσηλθεν διαλογιζομαι εἰς αὐτοὺς i. e. there arose a dispute among them. (Jos. Ant. 14. 14. 4 Αρτουίν οἶκος εἰσέρχεται. Plat. Phaedo. 2. Herm. ad Vlg. p. 759.) James 5: 4 αἴ βου εἰς τὰ ὁσα κυρίων εἰσελθαν. Of hope, Heb. 6: 19 εἰσερχομαι εἰς τὸ ὑστέρον x. i. l. entering in, i. e. extending even unto etc.


Εἰσακαλεῖο, οὐ, t. ἐσω, to call or invite into, sc. a house, etc. Xen. Oec. 4. 15. In N. T. Mid. εἰσακαλομαι, οὐμαι, to invite into sc. one's own house, Acts 10: 23.

Εἰσινί, adv. then; spoken


b) of order and succession, as πρώτον—εἰσίν, 1 Tim. 2: 13: 3: 10. Mark 4: 23 bis, πρῶτον, δεύτερον, τρίτον.—εἰσίν, 1 Cor. 12: 28. ἐπιτα—εἰσίν 1 Cor. 15: 7, 24. inverted, v. 5.—So πρῶτον—εἰσίν 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.

Εἴσε, see in Εἰς III. 3.

Ex, before a vowel ις, (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 'Από init.) but are now separated from it, either in respect of place, time, source or origin, etc. It is the direct antithesis of εἰς. Sept. chiefly for ἃν. See Winer § 51. p. 313, 314 sq. Matth. § 569. Passow art. 'Ex.

1. Of place, which is the primary and most frequent use, out of, from, viz.

b) after verbs implying direction out of or from any place, etc., thus marking the terminus de quo, the point from which the direction sets off or tends. Luke 5:3 εἴδονες ἐκ τοῦ πλοίου. John 19:23 ἐκ τῶν ἀνωθέν υμάντος. Mark 11:20 εὐθύς ἐξηράμεθα ἐκ τῆς ἀποκάλυψης της ἡμέρας. (Sept. κατακρίνεθη ἐκ τῶν ἃ μνήμης ὑπερείπασθεν.) Job 28:9. Acts 2:4 οἰκονομεῖν τὸ θερινόν ἐκ τῆς χειρὸς αὐτοῦ. (Hom. Od. 8. 67, Xen. Mem. 3. 10. 13.)

17: 11 εἴκα τῶν ἐπὶ τινὰ δοθ., after the seven, i.e. their successor. So by Hebraism, 2 Pet. 2: 8 ἡμείν τις ήμείς, lit. day out of day, or as in Engl. after day; so Sept. for διὰ τὴν Γέν. 39: 10. comp. Lev. 25: 50. Deut. 15: 20.—With an adj. or pron. it forms sometimes an adverb of time, e.g. εἰς αὐτὰς, etc., lit. from this time, i.e. immediately, Mark 6: 25. εἰς κανόν. sc. χρόνον, of a long time, of old, long, Luke 23: 8. εἰς τοὺς, sc. χρόνου, from this time, i.e. afterwards, John 6: 66. εἰς δευτέρου, i.e. a second time, again, Acts 10: 15. εἰς τρίτου, Matt. 26: 44. al. Winer § 55, 1. c.—Diod. Sic. 15. 43 εἰς αὐτές. Xen.Cyr. 1. 2. 8 εἰς τούτου. Mem. 2. 9. 8. 3. Of the origin or source of any thing, i.e. the primary, direct, immediate source, in distinction from ἀπὸ; see ἀπὸ III. init. Winer § 51, p. 313. This is strictly the primary sense of the genitive case itself, which is also so used both in N. T. and in Greek writers; e.g. 2 Cor. 4: 7. 1 Thess. 5: 8. Xen. Cyr. 1. 2. 1 ter.—Spoken a) of persons, viz. of the place, stock, family, condition, etc. out of which, e.g. (a) of the place whence one is, where one resides, etc. Luke 8: 27 ἀνύψεις αὐτὰς τῆς πόλεως. 23: 7 ὅτε εἰς τῆς ἐσόπλας Ἰησοῦν λατ. John 1: 47. Acts 23: 34. al. So δὲ ἐφώνεις, of you, i.e. of your city, etc. Col. 4: 9. 12.—Theocr. 1. 65. Herodian. 6. 7. 7. Lucian. D. Mort. 27. 9 or 7. Diod. Sic. 16. 61 ult.—So Luke 11: 13 ὁ πατὴρ δὲ δὲ ὁ σινάφη διοικ. heavenly father; elsewhere usually εἰς σινάφη Matt. 5: 45. 6: 9. 7: 21. al. Comp. Xen. An. 1. 2. 18 ὅτε εἰς τῆς ἀγορᾶς, i.e. market-people. Epict. Fragm. 161 ὅτε εἰς παλατίνοις, i.e. æsthet. Viger. p. 601.—(b) of family, race, ancestors, etc. Luke 1: 5 ἐφιίσσεις τις εἰς έρημομαίας Ἀβία, v. 27 et 2. 4 εἰς οἶκον Δαυίδ. Acts 4: 6. 13: 21. Rom. 9: 5. 5: 24. Heb. 7: 14. Acts 15: 22 ἀδελφοί ὅτι εἰς ἔθνοι, i.e. Gentile Christians. Rom. 9: 6. οἱ ἐφ Ισραήλ, i.e. øt. Israelites. Acts 17: 26 ὃς ἔφθασε αἵματος. John 3: 6 γεγέν τε εἰς τῆς σαρκος. Matt. 3: 9. ἐφ τῶν λόγων ἑγείρει τέκνα τῶν Αβρααίων. So εἰς σπαραγµατος τινος, of or from the seed i.e. family, race, of any one, John 7: 42. Rom. 1: 3. 2 Tim. 2: 8. (So Sept. for τοῦ ἀγ. ἤγιος Ruth 4: 12. 1 K. 11: 14.) Seq. gen. of the mother, γεννάοντας εἰς γυναικός. Matt. 1: 3. 5. 6. 16. Gal. 4: 4. 22. 23. —Hom. II. 5. 896. Arr. Exp. A. M. 2. 16. 2. Herodian. 5. 7. 1.—(γ) of condition, state, etc. John 8: 41 ὡς εἰς πορνείας οὐ γεγένηται. So οἱ ἐφ πεπτωμένοι πιστω, i.e. believers out of the circumcision, Jewish Christians, Acts 10: 45. Rom. 4: 12. Gal. 2: 12. b) of the source, i.e. the person, thing, etc. out of or from which any thing proceeds, is derived, to which it pertains, etc. (α) gen. Mark 11: 30. 31. τὸ βάπτισμα ᾽Ιωαννοῦ εἰς σινάφης ἤ, ἣ εἰς ἀνθρώπων. Matt. 21: 19 μεταί τοῦ καρποῦ γίνεται. Luke 1: 78 ἀνάτολη ἢ εἴσοδος. John 4: 23 ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἄνωτ., i.e. is first revealed to the Jews and proceeds from them to others. John 10: 16 α ὁ εἰς τινὰ ἔρημον εἰς τῆς αἰθής ταύτης. v. 32. Luke 10: 11. John 1: 13. 3: 31. 1 Cor. 15: 47. 2 Cor. 5: 2 ὑπερ εἰς σιναφιν, i.e. heavenly. John 3: 25 ἠτατή ἐκ τῶν μαθητῶν, i.e. proceeding from the disciples of John. v. 27. 7: 22. Acts 5: 38. 19: 25. Rom. 2: 29. 10: 17. 12: 18 τὸ εἰς ἔμων, i.e. so far as it is of or from you, depends on you, etc. (Hom. II. 1. 523.) Heb. 2: 11. 7: 6. 1 John 4: 7. Rev. 15: 8. al. same. So 1 Cor. 2: 12 τὸ πνεύμα τὸ εἰς θεοῦ, i.e. divine. 2 Cor. 8: 7. 9. 2. Spoken of an affliction or state of mind out of which an emotion flows, 1 Tim. 1: 5 ἀγάπη εἰς καθαρας καρδιας. 1 Pet. 1: 22. 2 Cor. 2: 4 εἰς πολλης διωγµης και συναχθης καρδιας έγραφα τινاذιν δια κ. τ. τ. —Spoken likewise of any source of knowledge, Matt. 12: 33 εἰς γας τοῦ καρπου το δένδραν γνώσεσθαι. Luke 6: 44. John 12: 34 ἡμεις ποιοσαυμεν εἰς τον νοµον. Rom. 2: 18. (Xen. An. 7. 7. 43.) Or of proof, James 2: 18 δειση σοι εἰς τῶν ἔργων μου τὴν πίστιν μοι. 3: 13. Or of the source from which any judgment is drawn, from, out of, where in Engl. by, according to. Matt. 12: 37 εἰς γας τῶν λόγων σου δικαιωθησεται κ. τ. τ. Luke 19: 22 εἰς τὸν σταµατός σου καρινος. Rev. 20: 12. —Sept. εἰς τοῦ κλήρου μειως ττν κληρονομιων. Num. 26: 56, where εἰς for προς. Xen. Cyr. 2. 2. 21 εἰς τῶν ἐργων καὶ αὐτοι κρίνουμεν.
ib. 2. 3. 6. — (β) As marking not only the source and origin, but also the character of any person or thing as derived from that source, etc., implying connexion, dependence, adherence, devotedness, likeness, etc. John 7: 17 γνώσεται περί τῆς δίδαξης, πότερον ἐκ τοῦ θεοῦ ἑστιν. 8: 47 οὐκ ἐκ τοῦ θεοῦ τὰ φήματα τοῦ θεοῦ ἀκούει, κ.τ.λ. 1 John 2: 29. 3: 9, 10. 4: 1, 2, 3, 4, 6. al. John 8: 44 ἐκ τοῦ διαδόμου. 1 John 3: 8. John 3: 6, 8, ἐκ τῆς σαρκός. John 3: 31 ἐκ τῆς γῆς, διακ. 8: 23 ἐκ τῶν παιδ., ἐκ τῶν ἰδιο. John 17: 14, 16, ἐκ τοῦ κόσμου. 1 John 2: 16. 4: 5. al. — 
T.rop. of the source of character, quality, etc. implying connexion to connexion with, etc. John 18: 37 πᾶς οὐκ ἐκ τῆς ἀληθείας. 1 John 2: 21. 3: 19. Gal. 3: 10 οὐσι γὰρ ἐξ ἐγγον. νόμου εἰσίν. ν. 12 δὲ νόμος οὐκ ἑστιν ἐκ πίστεως. Hence ἐκ with its gen. preceded by the article, formed a periphrasis for an adj. or particip. e. g. ὃ ἐκ πίστεως, lit. a person of faith, a believer, i. q. ὁ πίστεων, Rom. 3: 26. Gal. 3: 7. 9. Rom. 4: 16 ἐκ πίστεως Ἀβραὰμ, i.e. a person of Abraham's faith, who believes as he did, etc. So ὃ ἐκ νόμου, one of the law, i.e. one under the law, an adherent of, etc. Rom. 4: 14. 16. Also Rom. 2: 8 οὐ ἐξ ἐρωτήσεως, i. q. ἐρωτήσεως, ν. 27 ἐκ πίστεως ἀνορ- 
βέντια, i. q. φυτεύτῃ. Tit. 2: 8 ὃ ἐξ ἐναν-
τίας, i. q. ὁ ἐναντίος.

c) of the motive, ground, occasion, whence any thing proceeds, the incidental cause, from, out of, i. e. by reason of, because of, consequence of, etc. John 4: 6 καταχωρισμὸς ἐκ τῆς ὀδόστορας. James 4: 1 οὐκ ἐπενεπέλεξεν ἐκ τῶν ἱδονῶν κ.τ.λ. Rev. 8: 11, 13 οὐκ ἐκ τῶν λουτρῶν φλοιῶν κ.τ.λ. 16: 10, 11, 21.
So 2 Cor. 13: 4 ἐσταυρωθῇ ἐξ ἀθωσίας, ἀλλὰ ἐξ ἐνυμαμοθεν θεοῦ, κ.τ.λ. 1 Tim. 6: 4. Heb. 7: 12 ἐξ ἀναγήσεως. (Herodian. 1. 4. 12.) Phil. 1: 16, 17. οὐ μὴν ἐξ ἁγια-
τής, οὐ δὲ ἐξ ἑρωτήσεως. al.—Herodian. 1. 14. 4. Xen. Mem. 1. 2. 31. An. 2. 5. 5. Conv. 8. 22. — So δικαίως, δικαίως ἐκ πίστεως, from faith, i. e. on account of, by, through, etc. Rom. 3: 30. 5: 1. Gal. 2: 16. 3: 24. al. (elsewhere c. dat. ἐκ πίστεως, Rom. 3: 28.) δικαίος ἐξ ἐγγον. Rom. 3: 20. 4: 2. Gal. 2: 16 bis. al. δίκαιος ἐκ πίστεως Rom. 1: 17: δικαίωσιν ἐκ πίστεως. Rom. 9: 30. 10: 6. d) of the efficient cause, agent, etc. that from which any action or thing proceeds, is produced, effected, from, by, etc. Rom. 9: 12 et Gal. 5: 8 ἐκ τοῦ καυλοῦτος. 1 Cor. 8: 6. ἐξ οὗ τὰ πνεύματα. 2 Cor. 1: 11 ἐκ πολλῶν τοῦ τις ἡμᾶς χά-


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So especially for ὑπὸ or παρὰ after passive verbs, where in the active con-
struction the gen. after ἐκ would be-
ceedingly, Mark 6: 51. 14: 31. ἐκ μίμου, ex parte, i.e. in part, partly, 1 Cor. 12: 27: 13: 9, 10, 12. ἐκ μίμου, meausurably, moderately, John 3: 34. ἐκ συμμαινόν, 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, instru-
mental cause, from, i. e. by means of, by, through, etc. Luke 16: 9 οὐ ποιήσατε ἐκ τούτος φίλους ἐκ τοῦ μαμελ. i. e. by
hence Sept. This otheriv.


Note. In composition ἐκ implies 1. removal, out, from, off, away, as ἐκ βαίνω, ἐκβάλλω, ἐκβολή. 2. continuance, as ἐκτίνω, ἐκτίνοι. 3. completion, in full, as ἐκστάσαι. 4. Hence gener. intensive, as ἐκδόλχος, ἐκστατικός, ἐκπαράσχω. Al.

"Ἐκατοστῶν, ὁ, ὁν, (superl. fr. ἐκατά separate, Buttm. § 78. 3.) each, everyone, se. of any number separately.


b) distributively, in construction with plural verbs, where it is in apposition
spoken of egress from life, exit, end, Heb. 13: 7 ἐξασθαί τῆς ἀναστροφῆς. — Wisd. 2: 17. comp. Pol. 3. 7. 2. — Trop. of the exit of any thing; i. e. result, event, end, 1 Cor. 10: 13. — Wisd. 8: 9. Phavor. ἐξασθαί τῇ πλήρωσιν, τῷ παύσιν.


Ἐγαμίζωνα, i. q. ἐγαμίζω, Pass. Luke 20: 34. 35.


Ἐπαπανακαίνω, ὁ, f. ὡς, to spend out, i. e. entirely, to consume; Pass. to be consumed, to be entirely spent, spoken of one's life, powers, etc. ἐπὶ τινὸς 2 Cor. 12: 15. — Pol. 17. 11. 10. Comp. Kypke ad loc.


Ἐξελέγχως, ὁ, ἡ, ὁ, ἡ, adj. (ἐξελέγχως) i. q. δήλος but stronger, quite plain, conspicuous, 2 Tim. 3: 9. — 3 Macr. 6: 5. Pol. 3. 12. 4.

Ἐξημέρω, ὁ, f. ὡς (ἐκθήμος,) to go out from one's people, to be absent from one's country, Jos. Ant. 9. 4. 6 ἐκθήμισαντος δὲ ἑκοι Ἀμασιαν Ἑλλασιαν τοῦ προφέτην. Arr. Diss. Ep. 1. 4. 22. Comp. ἐκθήμος Xen. Cyr. 8. 5. 26. — In N. T. genr. to be absent from any place, person, etc. 2 Cor. 5: 6. 8. 9. — Comp. ἀποθήμω.

Ἐξίδώμοι, f. ἐξίδωμος, to give out, i. e. to publish, e. g. a book, decree, etc. Esdr. 8: 4. Pol. 2. 37. 6. — to deliver out or up, e. g. a person, Pol. 3. 8. 8. 10. Xcn. An. 6. 6. 10. 18. — to place out sc. in marriage, to give in marriage, Sept. Ex. 2: 22. Herodian. 1. 8. 6. 7. — to give out on hire, to let out, Ael. V. H. 14. 15. Pol. 6. 17. 2. — In N. T. Mid. ἐκθήμωμαι, to let out, to hire out, sc. for one's own benefit, e. g. ἀνεγκυῖαν, Matt. 21: 33. 41. Mark 12: 1. Luke 20: 9.


Ἐξιδικεῖω, ὁ, f. ὡς, (ἐκθίσιος,) to execute right and justice, viz.


Ἑξίδικρας, ἱς, ἡ, (ἐκθέλω,) execution of right and justice, viz.

a) maintenance of right, support, protection; hence ποιεῖν ἐξίδικρας, i. q. ἐξίδικρα, to maintain one's right, to de-


Εχθρός, ης, η (ἐχθροί), a waiting for, expectation, Heb. 10: 27.


Έξη, adv. of place, there, i. e.


Έκτεινος, ης, o, pron. demonstr. (ἐκτείνο, that, that one there, plur. those; equiv. to an emphatic he, she, it, or to he there, she there, it there. When in an antithesis or opposition, it usually refers to the person or thing more remote or absent; elsewhere to the next preceding, which it thus often renders more definite and emphatic. Matth. § 471. Passow Lex.


c genit. ἑκαίνιας, as an adv. for ἑκαίνιας ὅνου, that same; Luke 19: 4 ὅν ἑκαίνιας ὁμιλεῖ διάγραφε ταῦτα, where text. rec. has ἑκαίνιας. Comp. Buttm. § 115. n. 3. Matth. § 377. 1. § 456.


Ἐξεκτεῖσθαι, ὅς, ὃs, adj. (ἐκλήσθαι) exposed, e. g. as an infant; hence Acts
'Exxadaíôw 250


'Exkliovô, f. úsw, aor. 1 pass. ἐξεκλίωνο 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 ἄποκλισις Plut. Alexib. 4.) Pass. to be excluded, i. e. to have no place. Rom. 3: 27.

'Εκκλησίαισα, ας, η (ἐκκλησίας) called out, summoned, from ἐκκλῆσιον, a congregation, assembly, congregation, viz.


b) in the christian sense, an assembly sc. of Christians, genr. 1 Cor. 11: 18 ἐκκλήσιας. Hence, a church, the christian church, viz. (a) a particular church, e. g. in Jerusalem, Acts 8: 1. 11: 22. al. in Antioch, Acts 11: 26. 13: 1. al. in Corinth, 1 Cor. 1: 2. 2 Cor. 1: 1. of Asia Minor, 1 Cor. 10: 19. of Galatia, Gal. 1: 2. at Thessalonica, 1 Thess. 1: 1. 2 Thess. 1: 1. at Cenchrea, Rom. 16: 1. etc. etc. So τις ἐκκλ. τῶν ἑνότων, i. e. churches of Gentile Christians, Rom. 16: 4. Also τῇ ἐκκλησίαι, i. e. the church which meets at the house of any one, Rom. 16: 5. 1 Cor. 16: 19. Philem. 2. So ἐκκλ. τοῦ Χριστοῦ, Rom. 16: 16. ἐκκλ. τοῦ Ἰησοῦ, 1 Cor. 1: 2. 10: 22. al. —(b) The church universal, Matt. 16: 18. 1 Cor. 12: 28. Gal. 1: 13. Eph. 1: 22. 3: 10. Heb. 12: 23. al. So ἐκκλ. τῶν ἱερών, 1 Cor. 11: 22. 15: 9. 1 Tim. 3: 15. al. Comp. Sept. ἐκκλ. τῆς. Deut. 23: 2. 4. Al.
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Εξέλεγο


'Εκκολομβία, σε, τ. ιςω, to swim out, sc. to land, Acts 27: 42. — Diood. Sic. 20. 86. 88.

'Εκκολομίζω, τ. ιςω, to bear out, to carry out, sc. a dead body for burial, Luke 7: 12. — Herodian. 2. 1. 5.


Eklektos', ἡ, ὁ, τος, (ἐλεκτός) chosen, elect, i. e.


Eleugê, ἡς, ἡ (ἐλευγή), choice, election, selection, viz.


b) election, i. e. the benevolent purpose of God by which any are chosen unto salvation, so that they are led to embrace and persevere in the religion of Christ and the enjoyment of its privileges and blessings here and hereafter. Rom. 11: 5 καὶ ἐκλεγομένων χάρισμα. 11: 28. 1 Thess. 1: 4. 2 Pet. 1: 10. — By meton. of abstr. for coner. i. q. ὁ ἑκλεκτός, Rom. 11: 7.

c) by impl. free choice, free will, liber voluntas; Rom. 9: 11 ἡ καὶ ἐκλεγομένων πρὸς τινίς, the purpose according to free choice, i. e. the free, spontaneous purpose of God, uninfluenced by external motives. — Jos. B. J. 2. 8. 14 ἐὰν ἐνθάδεν ἐκλεγομένων ἐξ ἐνατοίς τὸ τε καλὸν καὶ τὸ κακὸν προκύπτῃ. Psalt. Salom. 9: 7 τα ἤγαγα ἤμοιν ἐν ἐλεγγῇ καὶ ἐξουσία τῆς φυσῆς ᾐμῶν. Comp. Raphel. Ann. Polyb. in loc.


Ekumneparioi, f. το, (ἐκ ἑυτεκνις), to turn up the nose at, to scorn, fr. μυκτηριζει the nose, scorn,) to deride out and out, to scoff at, trans.


'Ἐναυσον, ο. ζυγ. intrns. to sober out, i. e. to become sober out of drunkenness, Sept. for τον. 1 Sam. 23: 37. τον. τον. Gen. 9: 24. τ. Τολ. Joel 1: 5. Aretaeus 4. 3.—In N. T. metaphor. to rouse up, to awake, sc. from a state of torpor, ignorance, delusion, etc. 1 Cor. 15: 34. Comp. Sept. Ps. 78: 65.

'Ἐκουσίως, ου, δ. ἂν. adj. (ἐκόνων,) willingly, voluntarily; Philem. 14 καὶ ἐκουσίων, i. e. willingly, spontaneously. Sept. αὐθ' ἐκ. for τον. Neh. 15: 3.—Xen. Mem. 2. 1. 18.


'Επεκλεῖα, adv. (πάλαις) of old, long since, 2 Pet. 2: 3. 3: 5.—Plut.

Aristid. 17. 365. Appian. Maced. 9. 4. 517. Comp. Lob. ad Phryn. p. 45 sq. where the word is shown to belong only to the later Greek.


'Εξπεριστος, adv. (περισσως) abundantly, exceedingly, vehemently, Mark 14: 31 in Mss. for εκ περισσως.

'Εξελαινομεν, f. ἄσω. (πετανως) but to spread out, to expand, to stretch forth, e.g. the hands in supplication, Rom. 10: 21, from Is. 65: 2 where Sept. for ἴππος, as also Ex. 9: 30, 34.—Eccles. 48: 20. 1 Mac. 3: 48 to βιβλιον. 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. πώς ἔκπεμπαν εἰς τοῦ ὄχλουν ὁ ἵσαφός, for τον. So of flowers, James 1: 11 and 1 Pet. 1: 24 ἄνδρος ἀντί τοῦ ἐκπέμπον, comp. Sept. for τον. Is. 28: 1, 4. So of chains from the hands, Acts 12: 7. a boat from a ship, Acts 27: 32. —He- rodian. 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 ἐκ. ἐν τῇ ἡμέρᾳ ἐκ- πέμπαν v. 26, 29. — Diod. Sic. 2. 60 to
πλουμέων — ἐκπαίς τις ἄμην τις. Pol. 1, 51. 11. Xen. An. 7. 5. 12. Comp. ἐκπ. ἐκ τῆς ἀδοῦ Xen. An. 5. 2. 31. — Trop. to fail from any state or condition, i.e. to lose one's part or interest in that state; seq. gen. τῆς χάριτος Gal. 5. 4. τοῦ ἱδιαν στήριμον 2 Pet. 3: 17. πα-θήν ἐκπ. Rev. 2: 5 in text. rec. where others πέπτοικας. — Jos. Ant. 7. 9. 2. Luc. D. Deor. 1. 2 or 4. Thuc. 8. 81.

b) metaph. to fail away, i.e. to fail, to be without effect, to be in vain, ἡ αὐγή 1 Cor. 13: 8. ὁ λόγος ἡ οὐ Rom. 9: 6. ἢ μὲν ἡ Sept. πᾶτα τοῦ Ισα. 23: 14. 2 K. 10: 10. διαπίστω Ισα. 21: 45. — Plut. de Audit. VI. p. 140. 1 ed. Reisk. λόγος ἐκπευμέος ἐκπάντων.


Ἐξαληρίων, ὁ, f. ὄνω, to fill out, to complete in full, trans. e.g. in measure or number, 2 Macc. 8: 10. Xen. Cyr. 5. 4. 32. — In N. T. metaph. to fulfil, e.g. a promise, Acts 13: 32. — Pol. 1. 67. 1 ἐκλάδαι.

Ἑλπίσσως, εος, ἦ (ἐκπλήρων), a filling out, completion, 2 Macc. 6: 14. In N. T. of time, fulfilment; Acts 21: 26 διαγγέλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν 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. Nun. 6: 9. — So ἐκπληρών, Diod. Sic. 2. 57 νόμων δ' αὐτοῦ ἦσαν ὡς τῶν ὁμίλιμων, καὶ τὸν χρόνον τούτον ἐκπληρώσατες, ἐκοινώσατε μεταλλάττες. Comp. πληράων 1 Macc. 3: 49.


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"Ektiθημι, f. εκθήμω, to place out, to expose, trans. viz.


"Εκτίος, adv. (ἐκτίον) out of, without, i. e.

a) pp. of place, with the art. τό ἐκτίος, the outside, Matt. 23: 26 τὸ ἐκτίος αὐτῶν, Buttm. § 125. 6. 7. — So τὰ ἐκτίος, Arr. Diss. Ep. 3. 7. 2. Pol. 3. 46. 2. — As a prep. with a gen. out of, 2 Cor. 12: 2. 3. εἰς ἐκτίος τὸν σώματος. 1 Cor. 6: 18 πάν ἀμαρτήμα ἐκτίος τὸν σώματος ἐστι, i. e. does not pertain to the body, is not physical. — Hom. Od. 12. 219. Xen. Mag. Eq. 7. 4.

b) trop. without, i. e. except, besides, as prop. c. gen. Acts 26: 22 υδέρ ἐκτίος


"Εκτιρέιον, f. ψαρον, to turn out or away, trans. sc. from a place, course, etc. e. g. τὸ ὑδρον ἐκτιρέον Thuc. 5. 65. Mid. and aor. ἐκτιρέασθαν as Mid. (Buttm. §136. 2,) to turn one's self away from a way or course, i. e. to turn aside from, to deflect, intrans. e. g. τῆς ὑδοῦ Ael. V. H. 14. 49. ἐκτίος τῆς ὑδοῦ Arr. Exp. A. M. 3. 21. 7. absol. Xen. An. 4. 5. 15. — Hence in N. T. Mid. metaphor. to turn away from, intrans. viz.

a) from the true course, spoken of those who abandon the truth and embrace error, 1 Tim. 1: 6 ἐκτιρέασθαν τὸς μετατολογιον. seq. ἐπὶ 2 Tim. 4: 4. seq. ἐπὶ 1 Tim. 5: 15. absol. Heb. 12: 13 ἐκτίος τὸ χωλόν ἐκτιρῆσθαν, viz. 'to make straight and level paths, that the lame may not be driven to turn aside into other paths, but may be healed,' i. e. that those who are waverings in faith may not be led to turn quite away, but rather be brought back and established. Others here render ἐκτιρίστη, be wrenched, dislocated, but without sufficient authority. — Polyb. 6. 10. 2, 7, εἰς αἰῶνα. Jos. Ant. 8. 10. 2. Plut. ed. Reisk. VI. 428. 7.

b) seq. accus. of person or thing, to turn away from, to avoid; 1 Tim. 6: 20 ἐκτερέωμενος τὰς βεβηλίνες μεσοφορίας. — Jos. Ant. 4. 8. 10. Epict. Ench. 31. 3. Plut. ed. Reisk. VI. 282. 1.

"Εκτερέω, f. ἐκτράνα, to nourish out sc. in full, to nourish up, to bring up to maturity, e. g. children. Sept. for θύγατερ Kal and Piel, 1 K. 12: 8. 10. Is. 25: 4. 49: 21. Xen. An. 7. 2. 32. — In N. T. genr. to nourish up, to cherish, e. g. τὴν ἑαυτοῦ σόφα, Eph. 5: 29. Sept. for θύγατερ Gen. 45: 11. — Ael. V. H. 2. 14. Xen. Οἰκ. 17. 10. — In the sense of to train up, to educate, trans. Eph. 6:


\textit{Ἐκφράσις}, f. ἐσφαγμένος, adj. (ἐκφράσιος), frightened outright or out of one's senses,
'Ἐκχύνω 258  Ἐλάσσαον

1 Sam. 25:31. 2 K. 21:16. coll. Deut. 19:10. Ps. 79:10.—By meton. of the container for the contents, ejv. τὴν φιάλην, Rev. 16:1, 2, 3, 4, 8, 10, 12, 17.


'Ἐκχύνω, see in Ἐχέω.


'Ἐκχύόν, ἐχύον, ὁ, τὰ, willing, voluntary, usually in an adversative sense, Rom. 8:20. 1 Cor. 9:17. See Buttm. §123. n. 3. —Sept. Ez. 21:13. Herodian. 2. 4. 5. Xen. Cyr. 1. 1. 4.

'Ἐλαῖον, εἰς, ὁ, an olive, viz.


'Ἐλαμίης, οὖ, ὁ, an Elamite, an inhabitant of Elam or Elamists, a region of Persia near the extremity of the Persian gulf, between Media and Babylonia, and forming part of the district of Susiana or the modern Khusistan, of which Susa was the capital; Acts 2:9. Comp. Is. 21:2. Jer. 49:34 sq. Dan. 8:2. —See Rosenm. Bibl. Geogr. 1. i. p. 300 sq.

'Ἐλάσσαον v. πτων, οὖος, ὁ, ὁ, adj. pp. compar. of ἐλαῖος an old epic word, but used as compar. of μικρός. Buttm. §68. 4. i. e. less, minor, e. g. in quality, inferior, as wine, John 2:10. in age, younger, Rom. 9:12. (Sept. for Ἡσυ. 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.
'Ελατονέω, ὁ, f. ὅσον, (έλαττων,) to make less, i. e. trans. to diminish, Sept. Prov. 14: 36, for διαίρειν Lev. 25: 16. Gen. 8: 3, 5. — In N. T. intrans. to be less, in respect to quantity, i. e. to lack, to fall short, absol. 2 Cor. 8: 15 δ' ἐκ τοῦ ἐλλογοῦ, οὖν ἐλαττομένος, quoted from Ex. 16: 18, where Sept. for ἔλαττον, also for παρόν in Ex. 30: 15. — Eclclus. 19: 5, 7. A later word instead of ἐλαττῶν, Passow sub voc.


'Ελαύνω, η, ἐλάω, perf. ἐλάηλα, to drive, to impel, to urge on, trans. In N. T.


'Ελαφρός, ος, ον, light, not heavy, easy to bear; Matt. 11: 30 ψωφίαν μοι ἐλαφρόν ἑστίν, i. e. trop. my precepts, requirements, are light. — Hom. II. 12. 450. Xen. Ven. 6. 11. ib. 4. 1. — Metaph. 2 Cor. 4: 17 τὸ ἐλαφρόν τῆς ἐλαφρίας, i. q. ἡ ἐλαφρία ἐλαφρίας, comp. Buttm. § 123. 3, and n. 4.

'Ελαχιστός, η, ά, pp. superl. of the old epic ἐλαχίς, but used as superl. of μικρός, comp. in Ἐλαχίστων, Buttm. § 68. 4, i. e. the least, minimum, e. g. in magnitude, James 3: 4. in number and quantity, Luke 16: 10 bis. 19: 17. in rank or dignity, Matt. 2: 6. 5: 19 ἐλα. ἐλάχιστος. 25: 40, 45. 1 Cor. 15: 9. in weight or importance, Matt. 5: 19 ἑταλοῖ ἄγιον. Luke 12: 26. 1 Cor. 6: 2. 4: 3 see in ἐλάχιστον h. β. So Sept. of dignity for ἑταιρία 1 Sam. 9: 21. Job 30: 1. ἑταστάτω ὁ Προπ. 30: 24. — Of dignity Wisd. 6: 6. Xen. Mem. 2. 1. 6. II. G. 7. 1. 4.

'Ελαχιστοίερος, η, ά, (comp. from the superl. ἐλαχιστός,) fur 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.

'Ελάω, η, ἐλασώ, see ἐλαύνω.

'Ελάζεις, ος, ον, indec. Eleazar, Heb. Ἠλίας (God his helper), pr. name of a man, Matt. 1: 15 bis.

'Ελέγειμεν, εος, ἡ, (ἐλέγξα) conviction, reproof; 2 Pet. 2: 16 ἐλέγξαν ἐκεῖνον, i. q. ἐλέγξασθαι, to have conviction, i. e. to be convicted, reproved. — Sept. Job 21: 4.


'Ελέγχο, ος, ο, 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 ἐνὸ τῆς συνεδρίας; εἰκή-
Xen. Cyr. 3. 1. 12.—Hence, to convince of error, to refute, to confute, Tit. 1:9
τοῖς ἀντιλαγόντας εἰκήν. v. 13. 2. 15.
Xen. Mem. 3. 8. 1.
b) by impl. to reproce, to rebuke, to admonish; Luke 3:19 εἰκήνιμον ὑπ’
1 Tim. 5:20. 2 Tim. 4:2. Sept. for τῆς Gen. 21:25. Prov. 9:8.— Ecc-
24. Xen. Mem. 1. 2. 47.—Hence from the
Heb. in the sense of to reproce by
chastisement, to correct, to chastise, in
a moral sense, Rev. 3:19 εἰκήνω καὶ
παιδεία. Heb. 12:5 quoted from Prov.
3:11, 12, where Sept. for τῆς Sept. also for τῆς 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 εἰκήνιμον is parallel with
— Pol. 9. 22. 9. Herodian. 3. 12. 11.
Ael. V. H. 12. 5. Xen. Conv. 8. 43.

Ἐλεευνός, ἡ, ὄν, (ἐλεος) inclined
to pity, merciful, Herodian. 1. 4. 3.
In N. T. deserving pity, pitiable; by impl.
wretched, miserable, 1 Cor. 15:19. Rev.
3:17. — Suid. ἐλεευνός: ὁ ἐλέος ἀνθ.:
Jos. Ant. 4. 6. 7. Diod. Sic. 13. 28. The
Attic form is ἐλεευνός, Lobs. ad Phr. p. 87.

Ἐλεεω, ὁ, ἡ, ὁς, (ἐλεος), to pity,
to have compassion on, to have mer-
cy on, sc. a person in unhappy cir-
stances, trans. Pass. to be pitied,
to obtain mercy; implying not merely a
feeling of the evils of others, (sympa-
thy, οἰκετικός), but also an active de-
sire of removing them; see Tittm. de
Synon. N. T. p. 69 sq.

a) gener. Matt. 7:2 αὐτοῖ εἰκήνησαν,
17:15. 18:33 bis. 20:30, 31. Mark 5:
38, 39. Phil. 2:27. Jude 22 see in Δι-
κινονος a. Sept. for τῆς 2 Sam. 12. 22.

2 K. 13:22. Ps. 6:2. ἔλεος Deut. 13:
Mem. 2. 6. 1.—Spoken perhaps of those
who had charge of the poor etc. Rom.
12:8. Comp. Sept. and τῆς 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 τῆς Deut. 7:
2. τῆς 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. q. to bestow salvation on;
Pass. to obtain salvation; Rom. 11:30,
31, 32. 1 Cor. 7:25. 2 Cor. 4:1. 1
Pet. 2:10.

Ἐλεειμοφύνη, ης, ὦς, (ἐλέημων),
mercy, compassion, Sept. for τῆς Prov.
in Del. 152.—In N. T. by meton. of ef-
effect for cause, alms, charity, money
given to the poor, etc. Matt. 6:1 i in text.
rec. where others δωροφύνη q. v. Matt.
3:2, 3, 10. 9:36. 10:2, 4, 31. 24:17.
Sept. for Chald. τής Dan. 4:24 [27].
17 ποιηθή αὐτοφόρον ἐλεειμοφύνη ἴδον.

Ἐλεειμοφυός, ους, ὃ, ὄς, adj. (ἐλέος)
mercy, compassionate, i. e. actively so,
22:27. Ps. 105:8. τῆς Jer. 3:
191. Lysins 168. 40.

I. "Ἐλεος, ου, ὄ, μερυ, compas-
sion, i. e. active pity, see Titm. de Syn.
N. T. p. 69 sq. Comp. in ἔλεος above.
for τῆς Is. 60:10. — Hom. II. 24. 44.
1. — From the Heb. goodness in general,
and espec. pity, Matt. 9:13 and 12:7,
quoted from Hosea 6:6 where Sept. τὸ
Πλος for τῆς, parallel to ἐλεονος;
῾εὑρο for τῆς τῆς.

II. "Ἐλεος, ους, το, found only
in Sept. the N. T. and ecclesiastical
writers, i. q. τὸ ἔλεος which alone is
used by classic writers; comp. H.
Planck De Indole etc. in Bibl. Repos. p. 663; mercy, compassion, i.e. active pity; see in Ελεος, i and comp. in Ελεος above.


b) spoken of the mercy of God through Christ, i.e. salvation sc. from sin and misery, in the christian sense. Jude 21 το Χριστοῦ Χριστοῦ, i.e. the salvation of or through Christ. Rom. 11: 31. So in benedictions, including the promises of mercies and blessings of every kind; e.g. δεῦ Χριστοῦ τό κρύον, 2 Tim. 1: 16, 18. also joined with ἐπιράνει γε. Gal. 6: 16. 1 Tim. 1: 2. 2 Tim. 1: 2. Tit. 1: 4. 2 John. 3. Jude 2.

Ελεούθεροι, ας, η (ελεοθερος) 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.

Ελεουθερος, ἐξος, ον, pp. 'one who can go where he will,' from obsol. ελευθερω i. q. ἔξομαι; hence, free, at liberty, viz.


b) in the sense of free from, without, destitute, Rom. 6: 20 ελευθερος τῇ δικαιοσ. destitute as to righteousness, i.e. without righteousness; for the dat. see Winer § 31. 3. Matth. § 400. 6. Buttm. § 133. 3.

Ελεούθερος, ου, f. ους, (ελεοθερος) to free, to set at liberty, trans. pp. Xen. Mem. 2. 1. 28. In N. T. metaphor. to make free, sc. from the power and punishment of sin, John 8: 32, 36. seq. ἀπὸ c. gen. Rom. 6: 18, 22. From the yoke of the Mosaic law, Gal. 5: 1, or of its condemnation, seq. ἀπὸ Rom. 8: 2. From a state of calamity and death, Rom. 8: 21.—Xen. Cyr. 8. 7. 21 ἤ ψυχῆ μάλιστα ελευθερούσα, pp. seq. ἀπὸ H. G. 5. 2, 12.


Ελεούθερος, ὁ, indec. Eliud, pr. name of a man, Matt. 1: 14, 15; prob. comp.
from Heb. ⌂ God, τῷ praise, but not found in O. T.

ˈΕλισουδεί, ἤ, 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. ⌂ God, and ἡ to swear, or ἦ to satiate; not found in O. T.

ˈΕλισαιος, οὐ, ὁ, Elisha, Heb. יְהוָה (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.

ˈΕλίσσων v. τιτω, f. της, (τὴν, τιλέω) 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. יִתְנָה. Comp. Is. 34: 4, where Sept. for יִתְנָה. — Hom. II. 22. 95. Anthol. Gr. IV. p. 206.


ˈΕλύνω, a later form i. q. ἐλυκω q. v. Passow in voc.


ˈΕλλᾶς, ἡ, Hellas, Greece. At first this was the name of a city in Thessaly founded by Hellen the son of Deucalion, Hom. II. 2. 683; then of the adjacent portion of Thessaly inhabited by the Myrmidons; afterwards of the whole central part of continental Greece, as far north as to Thespria, 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 ἀγαθό. — 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 יִתְנָה i. q. Ἰωνία, Sept. Ἰωνία Gen. 10: 2; but the Sept. translate it also by Ἐλλάς, Is. 66: 19. Ez. 27: 13.

ˈΕλλῆς, ἡνος, ὁ, Hellen, pr. name of the son of Deucalion, Hes. Fr. 28; then of his descendants, Ἑλλῆς, the early inhabitants of the Thessalian Hellas, Hom. II. 2. 684; afterwards a general name for all the Greeks, Herodian. 3. 2. 14. Xen. Cyr. 6. 3. 11. — Hence in N. T. Ἐλλῆς a Greek, of Ἑλλῆνες the Greeks, viz.

a) pp. as opp. to οἱ βασιλεῖς, under which term are comprised all who are not Greeks, Rom. 1: 14, where the polished Greeks are the οἱ σοφοὶ. So Acts 18: 17, spoken of the Greek inhabitants of Corinth in distinction from the Jews; but the reading is uncertain. — Philo de Conf. Ling. p. 347. E. Xen. Vect. 1. 4. Comp. Loeper Obs. e Phil. p. 243.

b) as opp. to οἱ Ἰουδαῖοι it means a Greek, the Greeks, in the broadest sense, i. e. all those who use the Greek language and customs, whether in Greece, Asia Minor, or other countries; and as this was then the prevailing language, the name Greek was often used to designate all those who were not Jews, i. q. Gentiles; comp. Hug in Bibl. Repos. 1. p. 547 sq. Acts 16: 1, 3. 19. 10. 17. 20. 21. 21: 28. Rom. 1: 16. 2. 9, 10. 3: 9. 10: 12. 1 Cor. 1: 22, 23, 24. 10: 32. 12: 13. Gal. 2: 3. 3: 28. Col. 3: 11. So Acts 11: 20 in later ed. for
In nccntion Sept. 16: Cyril to 3: 29.


Ελληνικός, η, ὄν, Greek, Grecian.


Ελληνίζω, ὁ, ἄρχω, ἑ, ἐπικνέω, to Hellenize, i. e. to speak Greek, Thuc. 2. 68. Xen. Cyr. 7. 3. 25. Lob. ad Phryn. p. 379 sqq.) a Hellenist, i. e. a Jew by birth or religion who speaks Greek; used chiefly of foreign Jews and proselytes, whether converted to Christianity or not, Acts 6: 1. 9: 29. So text. rec. Acts 11: 20, where later edit. 'Ελληνικός. See Hug in Bibl. Repos. I. 547 sq. Winer § 3. p. 28. n. 8 Wetstein on Acts 6: 1.


Ελλογεω, ὁ, ἤ, ἡ, ἡταιρία (ἐν, λόγος) to reckon in, i. e. to put to one's account, Phil. 18. Metaph. of sin, to impute, Rom. 5: 13. —Hesych. ἐλλογεῖ: καταλάβω.


Ἐλπίζω, ὁ, λειψίω (ἐλπίς) fut. Att. ἐλπίζω Buttm. § 95. 7, to hope, to hope for, to expect, trans. and absol.


Ἐλπίζω, ὁ, ἄρχω, ἑ, ἐπικνέω, hope, confident expectation, sc. of good.

By f. inf. Seq. 2. Ipaviov and bis, 9: 2tf, 18. 19. 3.


Ἐμβαίνω, f. ἄσω, (ἐν, βαίνω,) to cause to go in, usually spoken of a ship, to embark, to put on ship-board, trans. Acts 27: 6 ἐμβαίνασθαι ἡμᾶς εἰς αὐτῷ sc. τὸ πλοῖον. Comp. in ἐμβαίνειν. — Pol. 1. 49. 5. Xen. An. 5. 3. 1.

Ἐμβάλλω, f. ψω, (ἐν, βάλλω) to look in, pp. into a place, Bel and Drag. 40. Hence in N. T.


b) by impl. to look at distinctly, i.e. to see clearly, to discern, trans. Mark 8: 25, coll. v. 24. absol. Acts 22: 11.


Ἐμος, η, ον, possess. adj. of the first pers. sing. my, mine, viz.


c) objectively or passively, Winer § 22. 7. n. 3. Matth. § 466. 2. Spoken of that which is appointed, destined, for a person, as δ καίροι δ έμος John 7: 6. 8. η έμοι η έμη John 8: 56. καιρὸς τῆς έμης ἀναλίνω. 2 Tim. 4: 6. — or of that
which is done to or in respect to a person, as ἐν τῷ ἐμῷ ἀνάμνησιν, in my memory, i.e. in memory of me. Luke 22:19. 1 Cor. 11:24, 25. ἀγάπῃ ἐν ἐμῷ, i.e. love of me. John 15:9.—Jos. Ant. 1.3. 8 ξύνοντο τὰς τῆς ἐμῆς εἰσινθετικὰς, i.e. εἰς ἐμὲ, towards me. Xen. Cyr. 3.1. 28 φιλίᾳ τῇ ἐμῇ. 8.3.32 τὴν ἐμὴς δωρεάς, i.e. the gift to me. At.

Ἐμπαίαγμον, Ἐμπαίαγμον, Ἐμπαίαγμον, (ἐμπαίαγμον), derision, scoffing; only in later edit. 2 Pet. 3:3 ἐν ἐμπαίαγμον ἐμπάκασα, i.e. intens. for shameless scoffers. Gesen. Lehrg. p.671. 3. Stuart § 456. Not found in Sept. or Greek writers.


Ἐμπαίαξω, f. αἰώ, (ἐν, παίδων), aor. 1 ἐνπαίαξα, a later form instead of the earlier ἐνπαίαισα, Buttun.114 παίδων. Phryn. et Lob. p.240; pp. to sport in, with, against any one, Lat. illudere, Engl. to illude, to mock, i.e. e.


Ἐμπαραπατέω, Ἐμπαραπατέω, Ἐμπαραπατέω, pp. to walk about in a place, e.g. τὴν γῆν, Sept. for ἐπαραπάτησαν 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 ἔπικατάλησαν Lev. 26:12. Dent. 23:14.


Ἐμπλέκω, f. ἐξω, (ἐν, πλέκω), to braid in, to intertwine, pp. Ael. V. H. 13. 1 ἐνπλέκοντο οἱ κατοί μικαίες διά—

δυσον.—In N. T. metaph. to involve in, to entangle; Mid. to entangle one's self
and to blow in or upon, to breathe in, intrns.

e. g. αὐλοῖς ἐπιπλαίμ. Anth. Gr. II. p. 103.
Hom. II. 17. 502. genrr. to draw breath, to breathe, i. e. to live, Plut. Eumen. 5 ult. Aristoph. Thesm. 926 or 933. Eurip. Phoen. 1440. Sept. ἐπιπλάων for ἐπιπλάω.


Ἐμπυρεύσωμαι, f. εὑσμαι, depon. Mid. (ἐν, παρεύομαι, or ἐμπορος 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 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 γὰς ἐμπυρεύσονται, i. e. they will deceive you for their own gain. — Jos. Ant. 4. 6. 8 (virgins) αὐξ ἐμπυρεύσωμαι τιν ὁρὴν του σώματος.

Athen. XIII. p. 569. F. See Winer p. 503 sq.

Ἐμπυρεύσω, aς, η, (ἐμπορος), a journey for traffic, Arr. Epict. 3. 24. 80.


Ἐμπυρεύσων, adv. and prep. (ἐν, προσδεχομαι) before, viz.


"Εμφυτός. Comp. Hom. II. 19. 159.

"Εμφυτός, ου, δ', η', adj. (ἐμφύνω), inborn, implanted sc. by nature, Wisd. 12:10. Pol. 9. 11. 2. Xen. Mem. 3. 7. 5. In N. T. trop. implanted, engraffed, sc. from another source, τὸν ἐμφυτὸν κόγον James 1:21, the gospel being here represented under the figure of a seed or shoot implanted or engraved, as elsewhere by seed σων; comp. Mark 6:14 sq.—Barnab. Ep. c.9, η ἐμφ. δοκεῖ τῇ διδαχῇ τ. Θεο. Herodot. 9. 94 ἐμφυτοίς μαρτικὴν.

Ἐν, prep. governing the daive, with the primary idea of rest in any place or thing, as also on, at, by. As compared with σις and ἐκ, it stands between the two, σις implying motion into, ἐκ the being or remaining in, and ἐκ motion out of. See Passow in Ἐν. Winer §52. a. Matth. § 577.

1. Of place, which is the primary and most frequent use, and spoken of everything which is conceived as being, remaining, taking place within some definite space or limits, in, on, at, by, etc. Sept. usually for Heb. ב.


c) in a somewhat wider sense, implying simply contact, close proximity, etc. ἐν, i. e. at, on, by, near, with, equivalent to παρά; e. g. ἐν δέξιᾳ τινος, Heb. 1. 3. 8. 1. 10. 12. Rom. 8. 34. al. (Xen. Cyr. 2. 4. 2.) So Matt. 5:6 ἐν ταῖς γωνίαις τῶν πλατειῶν. 24:36 et Acts 2:19 ἐν τῷ οὐρανῷ, in or on the sky. (Hom. II. 22. 318.) Luke 13:4 ὁ πύργος ἐν τῷ Σιλοῦμ, at or near the fountain, comp. Jos. B. J. 5. 4. 1. Luke 16:23 et John 13:23, see in Ἀνάκαμπα 2. Matt. 7:6 μὴ πάτῃ καταπατήσων εἰς τοῖς ποσίν αὐτοῖν, i. e. at or under their feet. John


b) of time how long, i. e. a space or period within which any thing takes place, in, within, ἐν τῷ θρόνῳ ἡμεράς, in three days, Matt. 27: 40. Mark 15: 29. al. So Sept. and αὐτ. Is. 16: 14. — Ael. V. H. I. 6. Diod. Sic. 20. 83 ult. Xen. Ag. 1. 34 ἐν δύοις τοῖς.

3. Trop. of the state, condition, manner, in which one is, moves, acts; of the ground, occasion, means, on, in, by, through which one is affected, moved, acted upon, etc.

a) Of the state, condition, or circumstances in which a person or thing is, viz.

(a) genr. either external or internal; comp. Passow Ἐν. 2. Winer § 52. p. 330. Matth. § 577. 3. ἐν of an external state; Luke 7: 35 ἐν τούτῳ ὑπάρχουσι. 8: 43 γνάτῃ οὗτος ἐν φύσει αὐτόματος. 2: 29 et 11: 21 ἐν εἰρήνῃ, comp. James 2: 16 ὑπάγετε ἐν εἰρήνῃ for which see in Ἐξ. 4. Luke 16: 23 ἐν βιανώγοις. 23: 12 ἐν ἐξή. v. 40. Rom. 1: 4 τῶν Ἐλλήνων. 8: 37. 1 Cor. 7: 18, 20, 24. 15: 42, 43. 2 Cor. 6: 4, 5. Gal. 1: 14 ἐν τῷ Ἰουδαϊσμῷ. Phil. 2: 7. 2 Thess. 3: 16 ἐν παντὶ τρόπῳ, i.e. in every state, at every turn. — 1 Tim. 2: 2. al. saep. — Herodian. 1. 3. 3. Pol. 8. 10. 4. Thuc. 6. 35. Xen. Mem. 3. 3. 9 ἐν ὑσοῦ. An. 2. 5. 38. — Of an internal state, sc. of the
mind, feelings, etc. Acts 11: 5 εν ἐκστάσει. Rom. 15: 32 εν χαρᾷ. 1 Cor. 1: 10 εν τῷ αἴτιῷ καί τ. λ. 2: 3 εν ἀ-σθενείᾳ καί εν φόβῳ. 14: 6 εν ἀποκα-λύψει καί τ. λ. i. e. in the state or condition of one who receives and utters a revelation. 2 Cor. 11: 17, 21, εν ἀφοσί-σειν. Eph. 3: 12, 5, 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. 23. Xen. An. 7. 6. 38. Cyr. 5. 2. 5.—In this usage εν with its dative is often equivalent to an adjective; Rom. 4: 10 εν ἀποκα-λύψεις, εν περίποτις, i. e. as uncircumcised or circumcised. 2 Cor. 3: 7, 8, et Phil. 4: 19 εν δόξῃ i. q. ἐνδοξο. 1 Tim. 2: 7, 12, 14. Tit. 1: 6 εν κατ-γορίας, i. e. 3: 5 ἐγέρα τὰ εν δικαιοσύνῃ, i. q. τὰ δίκαια.—Luc. Amor. 50. Xen. Cyr. 5. 8. 15. H. G. 7. 5. 8.—So also adverbially, Acts 5: 23 εν παι-σῇ ἄσφαλείᾳ. Rom. 2: 28, 29, εν τῷ φαινόμενῳ, εν τῷ κρυπτῷ. (Xen. Cyr. 8. 1. 31.) Eph. 6: 24. 2 Tim. 4: 2.—Plato Gorg. p. 512. C. Xen. Cyr. 4. 5. 54. 

(b) of the business, employment, actions, in which one is engaged; Passow εν 2. a. Winer § 52. p 330. Thus Matt. 21: 22 εν προσευχῇ. Mark 4: 2 εν τῇ δίδασκω ἀιτίω, i. e. as he taught. 8: 27 et Luke 24: 35 τὰ εν τῇ ὁδῷ, i. e. in the walk or journey. Luke 16: 10. John 8: 3 εν μοιχεῖα κατεχέλεγαν. Acts 6: 1. 24: 16. Rom. 1: 9 εν τῷ εὐαγγ-γελίῳ, i. e. labouring in the gospel. 14: 18. 15: 58. 1 Cor. 15: 1. 2 Cor. 7: 11 εν παντὶ. Col. 1: 10 εν παντὶ ἄγων. 4: 2. 1. Tim. 4: 15 εν τούτωσιν θ. 5: 17. Heb. 6: 18 εν ὁλ. 11: 34. James 1: 8. 4: 3. al. saep.—So Matt. 20: 15 ποι-ήσατε τό ἐκεῖνον εν τοῖς ὠμοίως, i. e. in my own affairs. 22: 15, 23: 30 κοινωνεῖ εν τοῖς ὠμοίως, i. e. in slaying the prophets. — Xen. Cyr. 3. 1. 1 Κύριος εν τούτωσιν ὑπ. ib. 1. 6. 15. Herodot. 2. 82 οἱ εν πολιτείᾳ. Plat. Prob. p. 317. C. εἶπε εν τῇ τηρήσῃ.—So c. dat. of person, i. e. 'in the work, business, cause of any one.' Rom. 16: 12 ητίς ἐκπόνησεν εν κυριῷ. Eph. 6: 21. al. Rom. 6: 3 τοὺς συνέργους μου εν 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. 


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 ἵνα ἡ πλεῖστος ὑμῶν μη ἤ ἐν σοφίᾳ ἀνθρ. κ. τ.λ. 2 Cor. 4: 10 et Gal. 6: 17 εν τοῖς σώματι. Gal. 4: 14. Eph. 2: 11 περιτομή εν σαρκί. Seq. dat. of pers. i. e. in the person or case of any one, in or by his example, etc. Luke 22: 37 τούτο διὰ τελειοθερίας εν ὑμίλιοι. John 9: 3. Acts 4: 2 καταγγέλλειν εν τούτῳ ἦραν τῆς ἀνάστασιν. Rom. 9: 17. 1 Cor. 4: 6 ἵνα ἐν ἡμῖν μάθητε. 2 Cor. 4: 3. Eph. 1: 20. Phil. 1: 30.—Plato Meno. p. 82. A, ἀπειδήσκοντι εν τῷ νόμῳ. Xen. Cyr. 1. 6. 29.—So after verbs implying 'to do anything in one's case,' i. e. to or for one, where the acc. or dat. might stand; Matt. 17: 12 ἐποίησαν εν αὐτῷ οὖς ἐξίδησαν. Luke 23: 31. 1 Cor. 9: 15. 1 Thess. 5: 12 τοὺς κοπιῶντας εν ὑμῖν, i. e. for your benefit. So too ὁμολογεῖν εν τῶν, to confess in one's case or cause, i. e. to acknowledge, Matt. 10: 32. Luke 12: 8. Comp. Winer § 32. 3. b. Also σκανδαλιζέων τε ἐν τοῖς, to take offence in any one, i. e. in his case or cause, Matt. 11: 6. 13: 57. 26: 31, 33. al.—Luc. Philomat. 19 μὴ ἐπηρεάζετε τοι ἐπηρεάζετε εν ὑμῖν. —Spoken also of that in which any thing consists, is comprised, fulfilled, manifested, etc. John 9: 30 εν γὰρ τοῦτος ὁ παθηματὸς ἐστιν. Rom. 13: 9 εν τούτῳ τὸ κόσμον ἀνακαταλοιμάτω. Gal. 5: 14 ο παῖς νόμος εν ἐν λόγῳ πληρωταῦτα. Eph. 2: 7. 5: 9. Heb. 3: 12. 1 Pet. 3: 4. 1 John 3: 10 et 4: 9 τοῦτο ἐκατον. 4: 10, 17. al. So from laxness of expression, Matt. 22: 40 εν τοῖς ταύταις δείκνυεν ἐντολαίς ὥσπερ ἐν νόμοις ἡς οἱ πρ. κρατοῦνται. Also Acts 7: 14 εν ψυχαῖς ἐπιτετ. πίνετο, consisting in 75 souls; comp. Deut. 10: 22 where Sept. for ταύτα, and see Winer § 52. p. 334. e. —Herodian. 2. 3. 17 οὐ γὰρ εν τῇ καθεδρῇ η προεδρία, ἀλλ' εν τούτω ἐργού. —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, μή ὁμολογήσων εν τῷ ὁσανγῷ, εν τῇ γῇ, εν τῇ καθεδρῇ σου. 23: 16, 18, 20 sqq. Rev. 10: 6. al. Sept. for τοῦ 1 Sam. 24: 22. 2 Sam. 19: 8. 1 K. 2: 8.

(β) of the ground, motive, exciting cause, in consequence of which any action is performed, in, on, at, by, i. e. because of, on account of, propter; Winer § 52. p. 331. Matth. 6: 7 οί ἐν τῇ πολύκολοις αὐτῶν εἰσαγωγήσαται. Acts 7: 29 ἐργαζομαι εν τῷ λόγῳ τοτηρι. 1 Cor. 11: 2 εν τούτῳ οίκοι επανον. 2 Cor. 2: 12 εν ἡμῖν. 1 Pet. 4: 16. v. 14 εν οἴκειον ἐν ὑμῖν ἔστω. Thor. comp. Mark 9: 41 εν ὑμῖν ἐστω. 3 Χριστοῦ ὑπάτου ὑπάτου. So Sept. and 2 2 Chr. 16: 7. —Ecclus. 11: 2 bis. Xen. Eq. 9. 11.

d) Of the means by the aid or intervention of which any thing takes place, is done; in, i.e. by means of.

Eν [275]


Eναντίος, α, ου, (ἀντίς fr. ἀν-τί,) over against, opposite.


Eνάρχομαι, f. ἔρχομαι, (ἔχομαι,) to make beginning in, i.e. to begin, to

"Etavos, see "Etvatos.


"Etvēkνυμις, aov, τό, (ένδοκνυμις), indication, token, proof, 2 Thess. 1:5.— Dem. 423. 13.


"Etvēgες, ἔφος, η, (ἐνδείκνυμις), a pointing out, pp. with the finger, (Πολ. 3. 38. 5. In N. T. trop.


b) indication, token, proof, i. q. ἐνδεικνύμ. 2 Cor. 8:24. Phil. 1:23.—So ἐνδείκνυς Jos. Ant. 4. 3. 8. '

"Etvēkνως, ouv, o, i, adj. (ἐνδοκνω), pp. to be among one's people, to be at home, Jos. Ant. 3. 11. 3. In N. T. trop. to be present in any place, or with any person, 2 Cor. 5:9. seq. ἐν ib. v. 6. seq. τρόπος ib. v. 8. comp. Phil. 1:23.


"Etvēkνως, ouv, o, i, adj. (ἐνδών), conformable to right, i. e. right, just, Rom. 3:8. Heb. 2:2. — Anth. Gr. I. 216 τά μηδένα. IV. p. 53.


"Etvēkνως, οὐ, ο, η, (ἐνδοκνως), to cause to be ἐν δοχα, i. e. to glory, i. q. δοξαω q. v. Pass. or Mid. 2 Thess. 1:10, 12. So Sept. for τίνης Ex. 14:4. Ez. 28:22.—Ecclus. 88:6.

"Etvēkνως, οὐ, ο, η, adj. (ἐν, δοξα), pp. in honour, in glory, i. e.


Metaph. (α) of the soul as clothed with the body, 2 Cor. 5: 3 ἐν υἱῷ καὶ ἐνδυμάτων, comp. in Ἐπ. II. γ; ὃνυμὸς β. Sept. and ὠς Ἱερ. Job 10: 11. — (β) of a person as clothed, i.e. endued, furnished, with any power, quality, etc. δύναμιν Luke 24: 49. ἄρσαριστ, ἄρσαριστον, 1 Cor. 15: 53 his, 54 bis. απόλγχα οἰκτιμοῦ, i.e. compassion, Col. 3: 12. Sept. for ἔνδυτος, c. δύναμιν Ps. 93: 3. comp. Exx. 7: 27. 2 Chr. 6: 41. Job 29: 14. al. — Ecclus. 17: 3. Test. XII Partr. p. 587 ἐνδυματίσται, (γ) of one who puts on, i.e. assumes, a new character, etc. τον καιόν δύναμιν, Eph. 4: 24. Col. 3: 10. ἐνδ. τον Χριστὸν, 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 Τακτικὸν ἐνδυματόν ἐνδύματον, Comp. ἀποδύσαμος τὸν Ποιμνίον Luc. Gall. 19.

"Ἐνδύωνις, εος, ε, (ἐνδύω), the putting on of sc. clothes, wearing, 1 Pet. 3: 3.

"Ενδύω, see ἐνδύω.

"Ενέδρω, ace, i, (ἐνέδρα), a lying in wait, pp. in war, an ambuscade, Sept. for ἄνειδος Josh. 8: 9. Thuc. 3. 90. Xen. Cyr. 1. 4. 23. In N. T. in order to kill any one, Acts 25: 3. also 23: 16 in later ed. where text. rec. has ἐνδόνω.— 1 Macc. 1: 36.

"Evedρων, ou', το', in text. rec. Acts 23: 16, i. q. ενεδρον, which is substituted for it in later editions. Sept. for ἔνεδρις Judg. 9: 35.

'Ενεκλείῳ, ο, I. ἤσω, (sil.io, Butt. §114,) to roll up in, to wrap up in, trans. and seq. dat. of thing, Mark 15: 46. Sept. for τὸν 1 Sam. 21: 9.—Artemid. 1. 13 or 14.

'Eνεκλινε, to be in any place, Xen. An. 2. 4. 21, 27. trop. to be in or with any person, Xen. Mem. 1. 2. 28. — In N. T. impers. ενεκλινε, but only in the form ενεκλινε, (i. e. the Ion. form of the prep. ἐν, the verb being dropped, Butt. §117, 3. 2.) Winer §14, 2, n., there is in, with, among, e. g. εν sc. εν μιᾶν, Gal. 3: 28 ter; others εν Χριστῷ, comp. 'Ἐν 1. c. a. Col. 3: 11 ὄποι οὐκ ἐν. James 1: 17 παρ' ὄποι ἐν.—Test. XII Patr. 733. Palsceph. 14. 1. Aristoph. Plut. 348. pp. Xen. An. 5. 3. 11.—So τὰ ἐνότα, things which is within, pp. 1 Macc. 5: 5. Xen. Ag. 2. 10. H. G. 2. 3. 7. — In N. T. Luke 11: 41 τὰ ἐνότα δότε ἐλεημοσύνην, i. e. in the figurative discourse of Jesus, give that within the cup and platter as alms, comp. v. 39, here spoken of the inner man, the heart, viz. 'give alms from the heart, and not merely externally;' for the doubt. accus. comp. Butt. §131. n. 5. Others here prefer the sense [κατὰ] τὰ ἐνότα, pro facultatibus, according to what you have, (Hesych. εἰπὼν ὄννυαντι ν ἐνπάχον,) but the more usual construction would then be ἐκ τῶν ἐνότων, as Epict. Frag. 108.


'Eνεκλινε, see 'Ενεκλείῳ.

'Ενεγερεια, ας, ἐνεγερής, energy, pp. 'the being in work,' i. e. operation, efficiency, active power, etc. Eph. 1: 19 κατὰ τὴν ἐνεγερήν του κράτου 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 ἐνεγερήν πάντας, 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.

'Ενεγερεία, ο, ἔσω, (ἐνεγερής,) 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 δύναμες ἐνεγερῆσαι εν αὐτῷ, i. e. the power of miracles works, miracles are wrought by him. Eph. 1: 20 ὑπ' ἐνεγερησεν ἐνεγήσατο, see Butt. §131. 3. Eph. 2: 2. Phil. 2: 13 τὸ ἐνεγήσατο. With a dat. of pers. Gal. 2: 8 bis, ὁ ἐνεγήσας Πέτρον εἰς κ. τ. λ. ἐνεγήσατο καὶ ἐφέστη καὶ ἐνὰ τὰ ἐνύν, 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. γονι ἀναδείκτο ἐνεγήτω τὸ ἁγιὰ εἰς ἀγαθά, for ἐνεγήσας, 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.

Ἐνέργαμα, άτος, τό. (ἐνεργέω) pp. 'what is wrought,' i.e. effect produced, operation; 1 Cor. 12: 6. v. 10 ἐνεργάματα ὑνάμων, operations of miracles, i.e. e. put for miraculous effects, the gift of working miracles. — Pol. 2. 42. 7. Dios. Sic. 51 penult.


Ἐνέχω, f. ἔχω, pp. to have in any thing, viz.


b) Ἐνέχεσαι, to be held in or by any thing, trop. to be entangled in, subject to, seq. dat. Gal. 5: 1 πάλαι ἐνέχω δουλείας ἐνέχεσαι.—Plut. ed. R. VIII. p. 518 ἐνέχω, δόγμασιν. Lucian. Disp. c. Hes. 2. Herodot. 1. 90. ib. 2. 121: 2.

Ἐνθάδε, adv. strengthened form for ἐνεργεῖ, viz.


Ἐνεργήτης, see Ἐνίστημι.


Ἐνίστημι, (ἰστιμαί), in N. T. only fut. Mid. ἐνιστήμααι, and perf. act. ἐνιστήμωκα, part. ἐνιστήμωκος, Heb. 9: 9, contr. ἐνιστής, 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. ἐνιστήσω, instincl, i. e. present, Rom. 8: 38 οὕτω ἐνεργεῖσθαι, οὕτω μιλλοντα. 1 Cor. 3: 22. 7: 26. Gal.

"Ενορκώω, s. ι.υώ, (ενοκώ,) pp. to be strong in any thing; in N. T. to in-strengthen, i. e. 

"Εννεαος, η, or, ord. adj. (εννέα,) the ninth, Rev. 21:20. Elsewhere only in the phrase η γερα η εννέα, 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 εννεαος in Matt. 20: 5. Acts 10: 30. See Winer § 5. p. 44.

"Εννίκησαι, α, α, α, card. num. nine, Luke 17:17.


"Εννευος, s. ευνω, to nod or wink towards any one, Lat. innoo, i. e. to make signs with the head, eyes, etc. Luke 1:62. Sept. ἐννευος ὑψαλμος for ἡ τις Prov. 6: 13. 10: 10.


"Εννομος, ου, ος, ὁ, (ἐννομος,) pp. 'within the law,' or 'conformable to law,' i. e. 
b) under law, subject to law, 1 Cor. 9: 21 ἐννομος Χριστοῖ.

"Εννυμος, ου, ος, ὁ, adj. (ἐννυμος,) nocturnal; neut. ἐννυμος as adv. in the night, by night, Buttm. §115. 4. Mark 1: 35 προδ' ἐννυμον ἱάσω, very early, yet in the night, i. q. ὑπ' ἑδραρν βαδίσω. Luke 24: 1.—adv. 3. Macc. 3: 5. fem. Hom. II. 1. 716.


"Εννυσαι, τα, see "Εννυσαι.


"Εννυστος, ou, ως, adj. (ἐννυστος,) i. q. ἐννυστομερης. pp. held in, contained in,
fastened in or on any thing, Anth. Gr. I. p. 179 εἰς μέχριν ἐνοχὸν βίας. In N. T. metaphor. subject to, liable to, obnoxious to, viz.


**Ἐνταφιεσώμον, ou, ο, ἐνταφιάζω, preparation for burial, i. e. a laying out, embalming, etc. Mark 14: 8. John 12: 7.**


**Ἐνεμοιο, ou, ο, ἐνεμοί, adj. (ἐν, τιμῇ) pp. in honour, i. e.**


Ἐνιούθη, ἡς, ἡ (ἐντιλλομιη) instruction, charge, command, i. e.


Ἐνίος, adv. (ἐν) in, within; also as prep. c. gen. Luke 17: 21 ἡ βασιλεία τοῦ κυρίου ἐνίος ἐστιν, the kingdom of God is within you, i. e. its seat is in your heart and affections, not external. So το ἐνίος, the inside, Matt. 23: 26. Buttm. § 125. 6, 7. Sept. for ἐνιούθη Ps. 30: 4. 109: 22. — Lucian. D. Deor. 14. 5 το ἐνίος. Herodian. 2. 15. 15. Herodot. 7. 47.

Ἐνιπές, f. ὡς, Lat. inverter, Eng. to invert, i. e. to turn about, trans. e. g. τὰ νοῦτα Herodot. 7. 211. to turn back, Diog. Laert. Socr. 11. 29. Trop. to turn one in upon himself, to bring to reflection, i. e. to affect, to move, Ael. V. H. 3. 17 pen. Hom. II. 15. 554. Hence in N. T.


Ἐνιπέμεν, f. ἐνιπέμενός, to nourish up in any thing, to bring up or train up in; hence Pass. trop. to be skilled in, imbued with, seq. dat. of thing, 1 Tim. 4: 6 ἐνιπέμενος τῶν λόγων. Comp. for the participle. pres. Winer § 46. 5. p. 289, 291.—Philo de Vict. off. p. 835 ἐνιπέμενος. 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.


Ἐνιπόμη, ἡς, ἡ (ἐνιπέμεν q. v.) shame, a putting to shame, 1 Cor. 6: 5 πνεῦμα ἐνίος ὑπὸν λέγω. 15: 34. Sept. for ἐνιπέμη Ps. 35: 26. 69: 8, 20.

Ἐνιπόμα, ὁ, ὃς, ἢ, ὁ, ἡ, to live delicately or luxuriously in, to revel in, e. g.
\[\text{\'Ενυνχάνω\text{, f. τείχο•αι, to fall in with, to light upon, seq. dat. genr. Xen. An. 4. 3. 19. to meet and talk with, Xen. Mem. 3. 2. 1. ib. 3. 6. 2. - In N. T. to come to, to address to, to seq. dat. Acts 25: 24 περὶ οὗ πάντοις ενεπετευχόμενος. - 2 Macc. 4: 36. Pol. 4. 76. 9. Plut. Theseus 26 med. - In the sense of to intercede, to make intercession for or against any one, viz. seq. dat. expr. or impl. et ὑπὲρ v. κατά c. gen. Rom. 11: 2 ὦς ενεπετευχαν τῷ θεῷ κατὰ τοῦ Ἰσραήλ. 8: 37, 34 ὑπὲρ ἄιτων, ὑπὲρ Ἰουδ. Heb. 7: 25. - 1 Macc. 10: 61, 63 κατά Jos. Ant. 14. 10. 13 ὑπέρ.\]


\[\text{\'Ενυπλαίον, ὁ, f. ὑπόπλαος, (ἐνυπλαίος fr. ἐπipline, τύπος,) to insinuate, to impress, to engrave, Pass. 2 Cor. 3: 7. - Aristot. de Mund. 6. Plut. ed. Reisk. VIII. p. 672. Hesych. ενεπλαίουμενον \varepsilonγγραφόμενον.\]

\[\text{\'Ενυάριζω, f. ἀριστ., (ἐνυάριζω fr. ἐνυάριον, τύπος,) to be commutative in or towards any one, to treat with despite, to content, seq. acc. Heb. 10: 29 τὸ πνεῦμα τῆς χάριν, ἐνυάρισθας. - So seq. acc. Jos. Ant. 5. 8. 12. ib. 1. 8. 1. seq. dat. Herodian. 8. 5. 3. Pol. 10. 26. 3.\]


\[\text{\'Ενυπνιον, (pp. neut. of \text{ἐνυπνοις, fr. ἐν, ὑπνος,) prep. governing the gen. in the presence of, before, found only in the later Greek, Buttm. §146. 2. Sept. every where for \text{ἐνυπνησθα}; in N. T. used chiefly by Luke, Paul, and in the Apocalypse.}\]


\[\text{b) as marking the manner, and espec. the sincerity in which any thing is done; \text{ἐνυπνιόν} τοῦ θεοῦ, in the sight of God, i. e. God being present and witness, Rom. 14: 22. 2 Cor. 4: 2. 7: 12. Comp. Sept. and \text{ἐνυπνησθα} 1 Sam. 12: 7. 23: 18. - So in obestations, before God, God being witness, Gal. 1: 20. 1 Tim. 5: 21. 6: 13. 2 Tim. 2: 14. 4: 1.}\n
\[\text{c) metaph. in the sight of, i. e. in the mind, will, purpose, judgment, of any one; Luke 1: 6 δικαιος ενυπνιόν του θεου. v. 15 μεγας ενυπνιόν κυριου. v. 75. 15: 18. 21 ζητοῦντες ενυπνιόν του θεοῦ. Acts 8: 21. Rom. 12: 17. 2 Cor. 8: 21. al. So Sept. and \text{ἐνυπνησθα} Deut. 4: 25. 1 K. 11: 53. 38. al. \text{ἐνυπνησθα} Neh. 9. 28. Ps. 5: 9. 19: 15. - From the Heb. ἐνυπνιόν τινος, where in Greek a dat. is usual, Luke}\]
'Ενούς

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'Εξαιτίω

15: 10 χαρὰ γίνεται ενώπιον τῶν ἀγγέ-
λων, i. e. joy to them, they rejoice. 
24: 11 εὐφραίνῃν ενώπιον αὐτῶν ὡς ἤ-
γος, i. e. seemed to them. Acts 6: 5 
τὸν δὲ λόγον ενώπιον παντός κ. τ. l. 
i. e. was pleasing to all. So Sept. and 
Num. 13: 34. Deut. 1: 23. 2 Sam. 
3: 36. Also in the phrase καλῶν δια-
νόμων τινος, to find favour in the 
sight of any one, Acts 7: 46; elsewhere 
Ex. 33: 13, 17. Num. 11: 11. 

'Ενούς, ὁ, indec. Enos, Heb. וּנים 
(man), pr. name of a man, Luke 3: 38; 

'Ενοικισμαί, f. ἰσχυρόντα, depon. 
Mid. (εὖ, ὡς ὀφθαλμος) to receive in the ear, 
i. e. to give ear to, to listen to, seq. acc. 
Comm. 3. 9. Hesych. ἐνοικίζομαι ἐν τοῖς 
ὀφθαλμοῖς διακομένου.

'Ενοῦς, ὁ, indec. Enouch, Heb. יִנְעָש (dedicated), 
the patriarch who walked with 

'Εξ, see ἔξω.

'Εξ, οὗ, α, τά, σιχ, Matt. 17: 1. 
Mark 9: 2. Al.

'Εξεγγυέλλω, f. λαόν, (ἐκ, ἀγγελλόν) 
to give out intelligence, e. g. from one 
camp to another, Demosth. p. 45. 3. 
Xen. An. 2. 4. 24. In N. T. to an-
ounce abroad, i. e. by. Hebraism, to 
make widely known, to celebrate, e. g. 
for ἀνακούσῃ Ps. 9: 15. 79: 13. — Ecles. 
44: 15.

'Εξαγοράζω, f. ἀγοράζειν, (ἐκ, ἀγοράζειν) 
to purchase out, to buy up, sc. from 
the possession or power of any one, trans. 
Plut. M. Crass. 2. Pol. 3. 42. 2. — In N. T. 
to redeem, to set free, sc. out of service 
or bondage; Gal. 3: 13 ἐκ τῆς καταγωγᾶς 
tου νόμου. 4: 5. Comp. in ἀγοράζω b. 
— Mid. pp. to redeem for one's use, 
trop. Eph. 5: 16 et Col. 4: 5 ἐξαγοράζω-
μαιν τὸν χαιρόν, redeeming the time, i. e. 
rescuing and improving every oppor-
tunity to do good. — Comp. Marc. Anto-
nin. 4. 35 καθαριστόν τὸ παρόν.

'Εξάγαγω, f. ἄφω, (ἐκ, ἄφου), to lead 
out, to conduct out, sc. out of any place, 
c. accus. of pers. e. g. out of prison, 
Also out of Egypt, Acts 7: 36. seq. ἐκ 
Ex. 6: 7. Lev. 25: 38. Gen. Mark 15: 
15: 9. 19: 16. As a shepherd his flock, 
4. 6. 8. 37. seq. ἐκ Dem. 845. 17. ib. 865. 
1728. 3.

'Εξαγοράζω, ὁ, Ἰασωμός, (ἐκ, ἀγοράζω) 
aor. 2 ἐκατωρ, aor. 2 mid. irreg. ἐκατωρ 
Acts 7: 10 et 12: 11 in some edit. see in 
ὡς ἀποδείξεως: to take out, trans. i. e. 

a) to pluck out, to tear out, e. g. an 
eye, Matt. 5: 29 τὸν ἀφαδελφόν. 15: 9. 
—Heliodor. 2. p. 84 τὸν ὄμο. Plut. ed. 
Reisk. VII. p. 471. 7 τὸν ὄμο. Xen. 2. 
3, 16.

b) to take out from a number, to 
select, Mid. to select for oneself, to choose, 
8. 5. Xen. An. 2. 5. 20. act. Hem. II. 
16. 56. Xen. An. 5. 3. 4.

c) Mid. trop. to take out sc. of the 
power of any one to one's self, i. e. to 
rescue, to deliver, seq. acc. and c. c. ἐκ, 
Acts 12: 11 καταγωγὴ μὲ ἐκ χειρὸς 
Ὑσῶ-
7: 34. 23: 27. Sept. for ἀνακούσῃ Gen. 32: 
1. 11: 11.

'Εξαιτίω, f. ἀσί, (ἐκ, ἀσίω), to take 
up out of any place, to lift up from, 
Plut. Marcell. 15 med. Xen. Cyr. 2. 4. 
19. In N. T. to take away out of or 
from, to remove, trans. and seq. ἐκ c. gen. 
1 Cor. 5: 13 τὸν νομισματίν ἐκ Ἰουνίου, i. e. 
to expel, to excommunicate. So v. 2 
in text. recept. Sept. for ἀνακούσῃ Deut. 19: 
19. Judg. 20: 13. al. ἀνακούσῃ Josh. 7: 
Ant. 
θ. Gr. III. p. 96.

'Εξαιτίω, ὁ, Ἰασωμός, (ἐκ, ἀσίω), to 
ask out and out, to desire to have, to de-


εξελείφω, f. φυόμαι (εξ, ἐλείφω) pp. to smear out, i. e. to blot out, to expunge, trans.


b) by impl. to wipe off or away, as πάν το δάκτυλον ἄπο τῶν ὄφων Rev. 7:17. 21. 24.

εξέλλομαι, f. αλάματι (εξ, ἐλάματι) to leap out, e. g. from a house, Plut. Agesi. 34 pen. from a chariot, Xen. Cyr. 3. 8. 25.—In N. T. to leap up or forth, sc. from the place where one sat or was, Acts 3:8. Sept. for περίπτονεος Joel 2:5.—Plut. Pelop. 32 med. Pomp. 58 pen.

εξέπανώστασις, ἐσχή (εξανόισια) a rising up, Pol. 3. 55. 4. In N. T. resurrection from the dead, Phil. 3:11.


εξανόισια, f. στίγμα, (εξ, ἀναστήσα) trans. to cause to rise up out of, to raise up out of; intrans. to rise up out of. Buttm. § 107. II.


b) intrans. in aer. 2 Act. to rise up out of sc. a place, a number or body of persons, etc. to stand forth, Acts 15:5. Sept. for περίπτονεος Gen. 18:16. 19:1. Judg. 3:20.—Pol. 15. 31. 2. Dem. 284. 23.

εξανολατάς, oí, f. ίησος, (εξ, ἐλατάς) i. q. ἰησούς but stronger, to deceive wholly, to beguile, to seduce, i. e. to lead out of the right way into error, trans. Rom. 7:11. 16:18. 1 Cor. 3:18. 2 Cor. 11:3. 2 Thess. 2:3. —Susann. 56. Jos. Ant. 10. 7. 3. Xen. Mem. 4. 2. 19.


εξανομώναι, σωμα, (εξ, ἐνομόν) to send away out of the place where one is, to send forth, trans.


'Εξάγωνος, f. ἴσω, (ἐκ, ἀφίσω fr. ἀφίσας q. v.) to complete fully, trans. spoken of time, to finish, to bring to an end, Acts 21: 5 ταῖς ἡμέρας. Spoken of a religious teacher, to make thoroughly perfect, to furnish out, 2 Tim. 3: 17. — Jos. Ant. 3. 2. 2 πολλοῖς πρὸς ἀνθρ. τοὺς ὑπαστ. καθο. ἑξάγωνον. Luc. Ver. Hist. 1. 33, of a house.


a) to raise up out of sc. death, i. q. ἐγείρω εἰς τὸν νεκρόν, comp. in ἐγείρω a. 1 Cor. 6: 14. Sept. and γείρε. 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. יִגְרָא, Sept. διηρέδρα. — Jos. Ant. 8. 11. יֵגְרָא לֵו הַשְּׁבָלָא צָאַהוּ הַשְּׁבָלָא לֵו. I. "Εξεημ., (ἐκ, εἰμι to be,) see ἔστη.


'Εξέλεγξα, f. ξύλ. (ἐκ intens.) i. q. ἐλέγξα but stronger, to convict fully, to show 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 τῷς ἐξέλεγξεν. 2. 4. Mic. 4: 3.


'Εξέλω, see 'Εξαιρέω.


lit. ‘he departed out of their hand,’ escaped from their power.—(γ) 1 John 4:1 πολλοὶ πνευμονοφήται εξελιθήσαν εἰς τὸν κόσμον, ἵσ. have gone forth, gone abroad, into the world.


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'Εξετασμοί, f. ἅσω, (ἐκ intens, ἔτιγμον fr. ἔτιγμος true, real) pp. to verify out, i.e. to examine, to explore, sc. whether anything is true or not, i.e. ἔτιγμον but stronger and more used by the Attics; Passow in voc. Hence

'Εξηγούμαι, ὑμών, f. ἡμών, depon. Mid. (ἐκ ἡγεμόνα to lead out, i.e. to take the lead, be leader, Xen. An. 6. 6. 34. c. dat. H. G. 1. 6. 9. In N. T. to lead or bring out, i.e. to make known, to declare, trans.


'Εξηγητός, adv. (pp. gen. of obsol. ἐξεγητός, ἐξεγητέρων, ἐξαντίον Buttm. § 115. n. 3.) in order, successively, Sept. Deut. 2: 34. Xen. Athen. 1. 6.—In N. T. only c. art. as adj. ἐξεγητικός, Ἐξήγηται, the following day, the next day, comp. Buttm. § 125. 6. 7. in full Luke 9: 37. with ἐνεργεῖα 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.

'Εξήγησα, ο, ἅσσω, (ἐκ ἡγεμόνα) to sound out, to sound abroad, Sept. for ἀκρόπλοιν 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. έξήγησα, έξεικεν, προφ. ἀκρόπλοιν.


med. Dem. 1265. 16.

'Eξορκισμός, ὀ, ὁ (ἐξορκίζω) an exorcist, pp. one who binds by an oath;
genr. one who by adjuration and incantation professes to expel demons,
— Comp. for the process of exorcism,
Jos. Ant. 8. 2. 5. Suicer. Thes. in v.

'Eξορυσσώνος v. τιο, f. ξω, (ἐξάρωσον,) to dig out, trans. Mark 2: 4 ἐξορυστήνως se. τὴν στέγην, digging out or removing the tiles, earth, etc. But
comp. in Ἀποστολογικά. — Xen. Oec. 19.
Sept. pp. for ἱερ.; Judg. 16: 22. 1 Sam.
116.

'Eξουσιώνος, ὁ, f. ὁ砜, (ἐκ ἐντ,)
i. q. ὁδεγῶν but stronger, to set
out at nought, i.e. to despise, to condemn, to treat with scorn, and by impl. to reject
with contempt, trans. Mark 9: 12. So
Sept. for ταχός 1 Sam. 15: 23, 26, 16: 1.
p. 162. Test. XII Patr. p. 564. Eu-
91. Comp. Lob. ad Phr. p. 182. H.

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91. Comp. Lob. ad Phr. p. 182. H.


separate power or liberty over his own body, to use it as he will. Sept. for ἐξορίζων, i. e. licentius agens.

b) to exercise authority, to rule, to reign, Luke 23: 35 οἱ ἐξοριζόντες αὐτόν, their rulers, princes. Sept. for ἐξορίζων, their rulers. Job 9: 37. Ecc. 10: 4. ἐξορίζων οὐκ. 15: 8. — Pass. συν. τίνος, to be ruled by, i. e. to be under the power of, to be in bondage to, i. trop. 1 Cor. 6: 12.


Ἐξω, adv. of place, (ἐξ, ἐξ) also prep. e. gen. Buttm. § 146. 2, out, without, viz.


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 ἀλώθων, ὅσον
Εξοίτερος, α, ου, compar. from έξ, outer, ultimate. Matt. 8: 12 ὁ σκότος τοῦ έξοίτερου 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 ἡ ἐξωτερική in the sense of outer, exterior, Ez. 10: 5; 40: 20.

'Εσωτερικός, f. άνω, (σφρ. το) to keep a festival, to keep holyday, intrans. 1 Cor. 5: 8. Sept. for καταγ. Ex. 5: 1. Ps. 42: 5. —Jos. Ant. 5. 1. 4. Idian. 5. 6. 12. Xen. Ath. 3. 2.


'Επαγγελλώ, ι, οίω, (ἐπι, ἐγκέλλω) 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. ἐπαγγελλόμαι, to announce oneself, sc. as doing or about to do any thing, to promise; with perf. pass. ἐπαγγελλόμαι in mid. signif. Rom. 4: 21. Buttm.§136. 3. but also as Pass. Gal. 3: 9. 2 Macr. 4: 27. Buttm. §113. n. 6. a) genr. to promise, e. g. acc. et dat.


"Ελαίφω, ελαιόω, (ἐλιάω, ελιαόω) to take up, to raise up, trans.


'Επακολουθεῖω, ὁ, f. ἴσου, ἐπακολούθησα, ἐπακολούθησιν, to accompany, to attend upon, to follow upon. Mark 16: 20 διὰ τῶν ἐπακολουθητῶν σημείων, the accompanying signs. seq. dat. 1 Tim. 5: 24 τοῖς δὲ καὶ ἐπακολουθητοῖς sc. αὐτῷ, and some they follow after, i. e. are manifest only subsequently. Sept. for ἔπαινυν ὄν Νξιν; Job 31: 7. Prov. 7: 22.—Diod. Sic. 16: 61. Plut. Timol. 3 med. —Metaph. 1 Pet. 2: 21 ἐν ἐπα. τοις ἔχωνιν αὐτοῦ, to follow upon his footsteps, i. e. to follow his example. Sept. for ὑπομνηματίζεται Deut. 12: 30.—Philo de Hum. p. 385. 44. —1 Tim. 5: 10 παντὶ ἔργῳ ἐγκαθάρισθαι, has followed close upon every good work, i. e. been studious of, devoted to. Sept. for ἔπαινυν ὄν Νξιν Josh. 14: 8. 9.—Luc. Parasi. 3. Dem. 805. 24 τοῖς παύ.νων.

'Επικαπνούω, ἐπικάπνω, ἐπικαπνοῦ, f. οὐνω, see in ἀκονῦ, 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 ἐπικαπνοῦσα σου. Sept. for ἔπαινυν Gen. 35: 3. 1 Sam. 7: 9. ἔσσεν Gen. 17: 20. 2 K. 13: 4. —Hilian. 4. 5. 9. Luc. Timon 34.

'Επαφροδίτοιοι, ὁμι, depon. Mid. (ἐπαφροδίτοι), to hear to, to hearken upon or to, i. q. ἐπαφροδίτοι q. v. seq. gen. Acts 16: 25.—Test. XII Patr. p. 710. So Sept. ἐπαφροδίτοις for ἔσσεν 1 Sam. 15: 22.


2. to lead back upon or to a place, to cause to return, Herodian. 6. 6. 4. ib. 7. 6. 7. In N.T. intrans. to return to, e. g. εἰς τὴν πόλιν, Matt. 21: 18. See ἀγάμ. 2. —2 Macc. 9: 21. Diod. Sic. 16. 26 ult. Pol. 33. 5. 5.

'Επανωμικηνήσκω, f. μνῆω, ἐπικάπνω, ἐπανωμικηνήσου, 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.

'Επαναπαύω, f. νίψω, ἐπανάπαυω, to cause to rest upon, Eustath. praef. Iliaed. p. 1. 20. Mid. to rest oneself upon, to lean upon, Sept. for ἔσσεν 2 K. 2: 7, 17. Hidian, 2. 1. 3.—In N. T. only Mid. ἐπαναπαύομαι, to rest upon, metaph. viz.


b) to confide in, to rely upon, seq. dat. Rom. 2: 17 ἐπαναπαύῃ τῷ νομῷ. Matth.
'Ελανέργωμα

In absol. a one, 6. aouai, again, Pol. ptov N. heart Arr. prep. above, over, Anthol. ai/zov. 22. avw Inavw 34. of Mace. 5. 2 place, T. b) laws 12. 7: Lev. 7. Philo 2. 7: to seq. Ep. c. 7. more 53. right dignity, verb. Le. 11: 7. gen. prep. e. 9.

'Ελανέργωμας αν. 2 ἐπανέλθω, (ἐπὶ, ἀνέργωμα,) to come back upon or to a place, to return kither, thither, etc. absol. Luke 10: 35. 19: 15. Sept. for ἐπὶ Sept. 33: 18. ἐπὶ Gen. 50: 5. — 2 Macc. 4: 36. Hlian. 6. 6. 2. Xen. An. 6. 5. 32.


'Ελαφχος, ὡ, f. ἐφός, (ἐπὶ, ἀφρώς,) as in comm. Engl. to hold up or in, i. e. to hold back sc. from going further, to restrain, to ward off, c. c. acc. et dat. Hom. II. 2. 573. — In N. T. by impl. to aid, to relieve, seq. dat. 1 Tim. 5: 10. 16 bis. — Pol. 1. 51. 10. Xen. Mem. 2. 7. 1.


'Ελαφιώτος, see in ἅλφοφως.

'Ελαφράς, α, ἀ, Epaphras, a Christian, Col. 1: 7. 4. 12. Philerm. 23. This name is not improbably contracted from ἐλαφράδιτος q. v. both designating the same person.

'Ελαφράδιτος, οὐ, ὁ, Epaphroditus, a Christian, the companion and helper of Paul, Phil. 2: 25. 4: 18. Comp. in ἐλαφράς.


'Ελαφροδίτος, οὐ, ὁ, Epaphroditus, a Christian, the companion and helper of Paul, Phil. 2: 25. 4: 18. Comp. in ἐλαφράς.

'Ελεγείμον, ἐφός, (ἐπὶ, ἀθέω,) to wake up, to rise up, sc. out of sleep, trans. Xen. An. 4. 3. 10. trop. Plut. Brut. 1. — In N. T. trop. to rise up upon i. e. against any one, to excite against,


Spoken H. wise, ti. 

Matt. 6. 2. 

Rom. 2: 2. 

Deor. 6. 2. 

Tidvia of Deor. 6. 2. 


Rom. 2: 16. 

Cor. 6. 2. 

John 3: 14. 

Cor. 2: 14. 

Cor. 6. 2. 

Luke 1: 34. 


Cor. 1: 14. 

Cor. 12: 10. 

Cor. 2: 16. 


Hence, before questions implying a negative, and before similar hypothetical clauses, it stands in the sense of for, i.e. by impl. for then, for else, for otherwise, etc. comp. Buttm. § 149. p. 423. 


'Ἐπείμεν, conj. (ἐπί, πιέ ενclit.) since indeed, since now, i. q. ἐπείδηπερ but stronger, Rom. 3: 30. See Herm. ad Vg. p. 403, 786. — Plat. de Rep. V. p. 452. 

'Ἐπείμαχον, ὥς ὃν, ὅ (ἐπί, ἡμα- γον) lit. a leading in upon, i.e. the bringing in, introduction, sc. of something additional, trop. Heb. 7: 19 ἐπείδηπερ κριτικοῦς ἐλπίδος. — pp. Jos. Ant. 11. 6. 2. 


'Ελέγεινος, f. τενό, (ἐλέγειν,) to stretch out upon, to extend towards; Mid. to reach forth towards, seq. dat. trop. Phil. 3: 14.—Suid. συνφρονημένοις ἐπιμεθύοντες, ἐπεισόδουνοι.

'Επανάδυτος, ou, ὁ (ἐπανάδυω,) upper garment, tunic, i. e. the usual tunic, Att. καλός, in distinction from the inner garment next the skin, which was called ἰππόδυτης, Att. καλόνδυσις, Lat. indusium. John 21: 7. Comp. Jahn §120. Adam's Rom. Ant. p. 418. Sept. for ἐπανάδυον 1 Sam. 18: 4. 2 Sam. 19: 18.—Suid. ἐπανάδυτης τοῦ ἀνθρώπου ἀραβικοῦ, ἐπανάδυτης δὲ τὸ ἑαυτόν. Moeris, καλόνδυσις καὶ καλός Ἀττικά ἐπανάδυτης καὶ ἐπανάδυτης Ἑλληνικά.

'Επανάδυω or ὕψω, f. ὑψό, (ἐπανάδυω or ὑψώ q. v.) to put on over, Jos. Ant. 5. 1. 12. — In N. T. only Mid. to put on over sc. one's other garments etc. to clothe upon, trop. of the new spiritual body, 2 Cor. 5: 2, 4. Comp. in ἤματος b. — pp. Plut. Pelop. 11 επανάδυος γανάλας τοὺς θαραξὶ.

'Επηρομαι, f. ἐπηροσμα, Buttm. §108. V. 5. §114 ἐπηροσμα ult. aor. 2 ἐπηράθων, to go or come upon or over any place etc. seq. acc. ἥγαν Hom. Od. 16. 27. ὁ Νίκως ἐπηράζει τὸ Ἀιλία Hdot. 2. 19. Sept. and ἔπηρον 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 ἐπιήλθον δὲ ἀπὸ Ἀντιοχείας. Sept. for ἔπηρομαι, Gen. 18: 17.—Pol. 2. 7. 3. Thuc. 7. 42. Xen. Cyr. 1. 4. 13.


'Επηροτις, ο, f. ὑποτις (ἐπηράς, ἐπηρατάς) to ask at or of any one, to inquire of, viz.


c) from the Heb. הֵשָׁמ—it is asked, to ask or inquire after God, i. e. to seek
God, comp. in ἔργώνυμον e. Rom. 10: 20, quoted from Is. 65: 1 where Sept. for ἐργῶνυμον. ἀντικειμένων.


'Ελπίς, prep. governing the genitive, dative, and accusative, with the primary signif. on, upon, viz.

I. With the genitive. E. g. 1. Of place, in a great variety of relations, which may however be comprehended under the two leading ideas of rest upon, on, in, and of motion upon, to, towards; comp. Passow "Ελπίς I. A. Buttum. § 147. n. 4. Matth. § 584.

a) of place where, after words implying rest upon, on, in, etc. (a) genr. and seq. gen. of place; Matth. 4: 6 ἐπὶ ξενίοις ἄδορες αὐτοῖς. 9: 2 ἐπὶ κλίνας βεβλήμενον. 9: 5. 6. 16: 19 bis, ἐπὶ τῆς γῆς. 19: 18. 24. 34 ἐρώτημα ἐπὶ τῶν περιπλανώμενον. 27: 19 καθαρισμὸν αὐτοῦ ἐπὶ τοῦ βιβλίου. (Jes. Ant. 4. 8. 12.) Mark 8: 4 ἐπὶ θρίαμβος, i. e. on or in the desert, v. 6. 14. 51. Luke 4: 29 ὅρους ἐφ᾽ οὐ πόλει ψιλόστοι. (Diod. Sic. 3. 47.) Luke 5: 18. 12: 3. John 6: 19 παραπατεῖται ἐπὶ τῆς θαλάσσης, walking on the lake. 19: 31 ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ. 20: 7. Acts 8: 22. 20: 9 ἐπὶ τῆς θαλάσσης, upon or in the window. 21: 40. James 5: 5. Rev. 1: 20 ἐπὶ τῆς δεξιάς μου, i. e. on or in the hollow of my hand, coll. v. 16. 4: 9 κατ᾽ ἐπὶ τοῦ θρόνου. 5: 10. 13 ἐπὶ τῆς θαλάσσης ὑπὲρ., i. e. on the bottom of the sea, in the deep. 7: 3. 10: 1. 19 καθήμενεν, ἐπὶ τοῦ ἱπποῦ. 20: 11. al. saep. So Luke 22: 21 ἡ κεφαλὴ μετ᾽ ἐμοῦ ἐπὶ τῆς τραπέζης upon the table; and so v. 30 ἵνα ἐστηθῇ καὶ πάντες ἐπὶ τῆς τραπέζης μου, i. e. of the things upon my table, in Engl. at my table; comp. Winer § 51. g. p. 392. Also Matt. 21: 19 ἵνα εἰσέλθῃ μίαν ἐπὶ τῆς ὁδοῦ, upon the way, i. e. by the way-side. John 21: 1 ἐπὶ τῆς θαλάσσης, i. e. on the shore of the lake. So Sept. and ζῆναι 2 K. 2. 7. Dan. 5. 2. — Pol. 1. 44. 4 ἐπὶ τῆς ἁλίς. ἐπιστρ. Xen. An. 4. 3. 28. — Trop. Matt. 8: 16 ἐπὶ στόματος δύο μαχαθέ̣φων τριῶν σταθή̣
πάν οὕμα. Mark 12: 26 et Luke 20: 37 εἰπὼν ἃτοι, i. e. on or in the passage, section, of the bush, etc. comp. Rom. 11: 2 in ἐν 1. a. Seq. gen. of pers. Acts 21: 23 ἀνδρείας εὐγήν ἔχοντες εἰς ταύτων, having a vow upon them.

(b) in the sense of before, in presence of, chiefly of judges, witnesses, etc. as is said in Engl. 'to be led or brought up before, to stand before a court,' etc. Matt. 23: 14 εἶναι ὑποτασσόντως τοῦτο ἐπὶ τοῦ ἤμερον. Mark 13: 9. Acts 23: 30. 24: 19, 20 στάτοις μου ἐπὶ τοῦ συνεδρίου. 25: 9 χωρεθαί εἰς ἐμοῦ. v. 10, 16. 26: 2. 1 Cor. 6: 1, 6. 1 Tim. 6: 13. So genr. 2 Cor. 7: 14 ἣ καθίζῃς εἰς Ἐλισαβήν. Tit. 1. Comp. Math. § 584. n. Winer § 51. g. p. 322. — Dem. 1367. 17 ἐπὶ τοῦ δικαίο-

στηρίου. Diod. Sic. 11. 63 ἐπὶ τοῦ κοι-


b) of place whither, after words implying motion or direction upon, to, to-

wards, etc. with subsequent rest upon. Matt. 26: 12 βαλῶν τὸ μύθον ἐπὶ τοῦ σώματος μου. Mark 4: 26 βάλη τὸν σπό-


2. Of time when, as in Engl. upon a time, i. e. on, at, in, during, etc. Heb. 1: 2 et 2 Pet. 3: 3 ἐπὶ ἐχούντων τῶν ἡμιῶν. — Luc. D. Mort. 11. 2 ἐπὶ μικρὸς ἡμέρας. Hdot. 5. 117. — Of time as marked


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 II. A. Butt. § 142. n. 4. Winer § 52. c. p. 335.


2. Of time when, chiefly as marking a definite period of time, upon, at, in, viz.

a) genr. Heb. 9: 26 ἐπὶ συντελεῖ τῶν αἰώνων. As designated by contemporaneous institutes, actions, etc. 2 Cor. 3: 14 ἐπὶ τῇ ἀνεγέρσῃς τῆς παλ. διάβροχη, i. e. during the reading, whenever it is read. Phil. 1: 3 ἐπὶ παύνῃ τῇ μνείᾳ ἐμῶν, at every mention, as often as I think of you. Heb. 9: 15 ἐπὶ τῷ πρωτῷ διαθήκῃ, during the first covenant, while it was in force. So as implying merely co- existence in time, 2 Cor. 7: 4 ἐπὶ πάση τῇ Θέλως ἐμῶν, i. e. in, during, under all our afflictions. Eph. 4: 26 δ ἡμιος ἐν τῷ παροχομοίο ἐν τῷ παροχομοίο ἐν τῷ, during, i.e. while your wrath continues; comp. Deut. 24: 15, where Sept. for ἐν. —Judith 1: 16 ἐφ᾽ ἡμερὰς ἐκατον. Pol. 3. 51. 12. Hidian. 2. 6, 19 ἐπὶ τῇ πρωτῇ, during. Xen. Cyr. 1. 3, 12 ἐπὶ τῇ δε- πνῇ. Mem. 1. 5, 2.

b) in the sense of after, immediately following upon, Acts 11: 9 Θέλως τῆς θεογίας ἐπὶ Στεφάνῳ, i. e. immediately after Stephen. John 4: 27 ἐπὶ τούτω, upon this, thereupon.—Xen. H. G. 4. 4. 9 τὴν επὶ τῇ νυκτὶ ἡμέραν. Dem. 927. 3. Xen. An. 6. 1, 11, 12, ἐπὶ τούτῳ.


301
of that upon which any thing rests

c)

wrought upon or
Hdot.

in

14

respect

to

the

inoii\<j

TO

Of discourse,

etc.

as a basis, foundation, support ; comp.
Winer 52. c. c. In various specifi-

loaves.

cations, viz.

on, of, concerning ; John 12: 16 OTt
Tcu'Ta en airy '/iyQa^iva. Luke 23:

Matt. 4: 4 et

(a) genr.

en tiyTM fiovM, cd

>i'x

T.

L

to live

upon,

i.

Luke

4

4:

yv

eni navil gr^tcm,
to sustain or

e.

life upon, quoted from Deut.
3 where Sept. for ^y rph. Athen.
10. 43. Max. Tyr. 27." 6 ffvisvsiv eni
TW ol'vm. Plut. Alcib. 1. init. ITU tov-

support
8:

roig fiovoig

So

Comp. Kypke on

t,fiv.

Matt.

words implying hope,
trust, confidence upon or fn any person
or thing. Rorn. 15: 12 en n\n& e&vrj
elniovo-iv.
1 Tim. 6: 17.
(2 Mace. 2:
Mark 10: 24 nmoi&otaq inl rolg
18.)

1.

c.

after

.

Inl navtv olg
6.

Acts

xi'QMf.

x. T. >U

1

Pet. 2:

3 7iaQ$r)<ria6pevoi Inl TW
Also in the phrase In thnidi,
14:

upon or t*7i hope, i. e. resting upon hope,
al.
Xen. Mem. 2. 1. 18 in u/a&fj &nidi TTOVWV.
Here belongs the phrase
fnt

TM Ofdjuar/

any

one, i.e. to

nvoq, upon the name of
do any thing upon or
the name of a person, on the ground of,
under colour of his name etc. comp.

Winer

c.

1.

axfiv Inl

marg.

TW ni'nuri

m

Acts

4: 17,

18 didu-

'lr)aov,to teach

upon
resting upon his

the name of Jesus, i. e.
name, upon him as the ultimate teacher
and author. 5: 28, 40 Luke 24: 47. So
;
Luke 9: 49 inl TW ov. aov txftdUoyra
T
dmiwnti, casting out demons upon

thy name, i. e. resting the efficacy of
their exorcism upon thy name.
Also


TW

Inl

XQ. be baptized upon the name
of Christ, i. e. the baptism being
grounded upon the profession of his
name, etc. Matt. 18: 5 og eccv defyrou
naidlov tv eni TW ovofnarl fiov, i. e. as
resting upon or professing my name,
ov. /.

So

Luc.
Sept. for ntpa Deut. 18: 20.
Pise. 15 yoTjjag Inl TW ^fmsgot ovdjUTt
nottct xal fiiciQa nyctTJovTag. Dem. 495.
7 ram Inl TO! T&5y deuv ovouaii noisiv.

917. 28.
(3) of the subject of an action or
of discourse, upon, in reference to.
Mark 6: 52 ov trvvT-jxav [TO o~r utiov TO
t

]

inl

tolf

agroig,

i.

e.

xal Inl

ir\

3.

&vymql.

TW'I/TO

Rev. 10: 11 ngoymtvffai inl Aotj
22: 16 jua^Ti'07j(rt enl Tt? ex52.
xJiTjO'laig. Heb.ll: 4. Comp. Winer
586. e.
Barnab. Ep. 5
c. y. Matth.
6 nQOtprfifi'wv fn aiTfji. Hdot. 1. 66.
Luc. D. Deor. 10. 12 Ao/ot-? eni tin.

38.

x. T. A.

Thuc.

2. 34.

of a condition, law, sanction,
upon or under which alone any thing
tinidt
1 Cor. 9: 10 en
takes place.
aQOiQtav x. T. L Heh. 7: 11. 8:6 dia&ij(y]

xrj 7JTi?

Inl xgtliwffiv inayy&iaiq vevoi.e. under the sanction of, etc.

jUO^T7jTt

17 dia&rjM] yug inl vtxQol$ /?f/3t,
a testament is only valid the testator being dead. 10: 28 inl Svalv r/ rgtffl

9:
i.

e.

^aQfvaiv ano&VT)axei, i. e. was put to
death under two or three witnesses,
comp. Deut. 17: 6 where Sept. for
^r~'?> C N' Deut. 39: 15 where Sept.
Inl ord/iaTOj for "^D^y.
See Matth.
585. /?. Passow ini ILF.
Jos. Ant.
2. 10. 2 pen. ib. 5. 2. 6. Luc. D. Deor.
1.

2

ult.

Xen. Cyr.

tdoactv xal

G.

&/?ov

3. 2.

23 inl

nctvjtg T

IOV-TOH;

nio~iu.

H.

3. 2. 19.

(d) of the ground, motive, exciting
cause of any action, upon, at, i. e. on
account of, because of. Matt.' 19: 9 p)
Inl noQvtin. Luke 2: 20 airovvifg IQV
<&tbv Inl naffiv x. T. L 5: 5 &rt TW $1']fiari aov zaJLaffO) TO 5/xTi'ov. Acts 3: 16
8: 11*.
2 Cor. 9: 15. al. Seq. dat. of
person, In awolg Acts 21: 24, see in
Janavdta.
585 ult.
Comp. Matth.
Passow eni II. E. Winer 52. c. /?.
Jos. Ant. 4. 5. 2 ixapvov eni dlyei.

Menu
lap

that,

4.

3. 14. 2.

because,
Phil. 4: 10.

p. 435.
Tl

Conv.

w, for eni TOUTW

Hence

3. 10.

OTJ,

on

account
2 Cor. 5:

this

Rom. 5: J2.
Comp. Buttm.

Diog. Laert. 2. 12.
T
J'~>\
w, avrt tov OtoTt, ov

150.

Thom.

5.

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r

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mag. eq>
%uqw.
() 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.



Jos. Ant. 6, 11, 8 ἀκόντια μιαλοῦ ἐπὶ τῶν σκοπῶν. Diod. Sic. 2. 19 ἐπὶ αὐτὴν τοξεύων. Xen. Cyr. 1. 6, 29 ἐπὶ σκοπον βαλλίσ. — So after verbs of going, coming, conducting, collecting, etc. equiv. to πρὸς e. acc. Matt. 3: 13 τὸς παραφύ
tεται δ' ἤτοις ἐπὶ τῆς Γ. ἐπὶ τὸν Ἰορ- 
δάνη, upon the Jordan, i.e. to the region of Jordan. 12: 28 ἔφασαν ἐφ' ἐμαῖς ἡ 
βασιλεία τ. θ. 5: 21 συνήκη ἐξὸς πο- 

21: 32, 33. 2 Thess. 2: 1. 2 Tim. 4: 4.

Heb. 6: 1. Rev. 7: 17. 18. 7. al. So 
συνάχθηναι ν. συνεχίσται ἐπὶ το αὐτῷ 
i.e. upon or to the same place, together,
also 1 Cor. 7: 5, see in Ἐστίμ. II. h. e. —
Palaeaph. 2. 10. Luc. D. Deor. 4. 1 ult.
Hilian. 8. 5. 13 ἐπὶ τῆς Ῥώμης χροφίσα.

Xen. An. 1. 4. 11 ἐκτάθησεν ἐξελάπη ἐπὶ 
τὴν Ἐιρήνην. — Of judges, tribunals, 
upon, unto, i.e. up before. Matt. 10: 16 
καὶ ἐπὶ ἱγεμόνοις καὶ βασιλεῖς ἐκδη- 
(Hdt. 3. 156. Xen. Luc. 4. 6 ἄγεν αὐ- 
τόν ἐπὶ τοὺς Ἑδροὺς. Comp. An. 6. 6.
6 ἄγεν πρός.) Of an oracle, miracle, 
testimony, etc. upon, unto. Luke 3: 2 
22 ὡς ἐγερθέν τοι το σημείον. 2 Thess.
1: 10 το μαρτύριον ἡμῶν [γεγομένον] ἐφ' 
ὕμας. (So ἕκαστον ἦς τρία 1 Chr. 22: 8.
Sept. lat. m. l. Usually Heb. ἔκασ-
τος, Jer. 1: 4. 11. al.) Also as implying 
accession, addition, Matt. 6: 27 προσθίναι ἐπὶ 

(b) where the motion or direction 
upon implies also an affection of the 
mind for or against. E. g. favourable, 
kindly, Luke 1: 48. 9: 38 ἐπιβάλλει ἐπὶ 
tῶν νόμων. 1 Pet. 3: 12 ὡς ὡρεῖ 
κύ-

πιν ἐπὶ τοῖς δικαίοις, i.e. are directed 
upon, quoted from Ps. 34: 16 where 
Sept. for ὡς, comp. Ps. 31: 8. — So 
of disfavour, upon, against, Acts 4: 29 
comp. in Ἐπίθεν. 1 Pet. 3: 12 πρό-
σωπον κυρίον ἐπὶ ποιητής κακοῦ, i.e. is 
directed against, quoted from Ps. 34: 
17 where Sept. for ὡς. In a hostile


e) rarely of place where, after words signifying rest upon, on, in, at, where however the idea of previous motion upon is implied. Rev. 5: 1 ἐπὶ τὴν δεξαῖν, upon i. e. in his right hand. 20: 1.—comp. Hom. II. 7. 258. Xen. An. 6. 4. 1.—After verbs of sitting or standing, upon, at, by, etc. Matt. 9: 9 καθάνεμον ἐπὶ τὸ τεκίλον. Acts 10: 17 ἐπίσπτησαν ἐπὶ τὸν πυλῶνα. 11: 11. Rev. 3: 20. 8: 3. Comp. above in I. 1. a. II. 1. a. β. — Xen. Cyr. 3. 3. 12 παραίνει ἐπὶ τὸις Υώ- ρας, ib. 3. 3. 68.—So στήνει ἐπὶ τοὺς πόδας, to stand up upon the feet, Acts 14: 10. 26: 16. Rev. 11: 13.—Also ἐπὶ τὸ αὐτό, lit. upon the same place, as adv. together, Luke 17: 35. Acts 1: 15. Comp. in Ἀὐτὸς III. a. β.


b) as marking accession or addition, upon, over, Phil. 2: 27 λύπη ἐπὶ λύπην, where text. rec. has ἐπὶ c. dat. see above in II. 3. b.

c) of an object or substratum upon, over, in respect to which anything is done, felt, directed, etc. Comp. above in II. 3. c. Winer § 53. p. 345. E. g. (a) of the subject of an action or of discourse, upon, over, in respect to, Mark 15: 24 βάλλοντες κλήρου ἐπὶ αὐτοῦ. (Plut. Rep. 10. p. 617. E, ὄψιν κλήρου ἐπὶ τύπω.) 1 Cor. 7: 36 see in Ἀσχη- μονίων b. James 5: 14 προστευχαὶ δοῦναν ἐπὶ αὐτῶν, let them pray over him, i. e. in his behalf, in allusion also perhaps to the posture. Winer l. c. p. 345 marg. —So of a subject of discourse, writing, etc. upon, of concerning. Mark 9: 12 γέγραπται ἐπὶ τὸν νῦν τοῦ ἀνθρ. v. 13. Rom. 4: 9. 1 Tim. 1: 18. Heb. 7: 13. Sept. for  \( \text{ז} \) Jer. 25. 13.—Palaeph. 49. 3 ἐφ᾿ ὄν ἁπαν ἐποίησε.

(γ) of that on which the will or in-tention is directed, the end, purpose, aim of an action etc. upon, for, for the sake of, after. Matt. 3: 7 ἐφημοιοῦν ἐπὶ τὸ βαστίσαμα αὐτοῦ, i. e. in order to be baptized. 26: 55 ὥς ἐπὶ λῃστήν. Luke 7: 44 ὥσπερ ἐπὶ τοὺς πόδας μου, water for 


Note. In composition ἐπὶ implies 1. motion upon, towards, against, as ἐπάγω, ἐπέρχομαι, etc. 2. rest upon, over, at, as ἐπίχω, ἐπανατάσσω, etc. 

3. accession, addition, as ἐπισωναγό, ἐπιτελέω. 4. succession, as ἑπιμε, ἐπι-τάσσω. 5. repetition or renewal, as ἐπιανοθώσας. Very often it cannot be expressed in English, and is then to us simply intensive. Comp. Vig. p. 638. Passow ἐπὶ no. V, ult. Al. 

Ἐπιβαίνω, ἡ ἱσώμα, to go upon, to tread upon, intrans. Sept. γυν. ἐπὶ τοῦ ἡμᾶς for γυν. ἡμᾶς Deut. 1: 36. Hidian. 1. 12. 18. Xeen.Cyr. 3. 3. 61. Hence in N. T. 
a) to set foot upon, to come upon or into, to arrive in a country, province, etc. εἰς τὴν Ασίαν Acts 20: 18. τῇ ἐπι- 
άχτει Συριακά 25: 1. — Died. Sic. 18. 44. nnt. 
εἰς διοικήσειν. 16. 66 pen. τῇ Συριακῆ. Thuc. 1. 103 c. gen. 
b) to go up upon, to mount, intrans. e. g. ἐπὶ ἁγ. Matt. 21: 5. So of a ship, 
tο πλοῖον 27: 2. absol. 21: 2. Sept. for 
Gen. 24: 61. — Hom. ο. 5. 255 ἐπίκο 
1 επί το πλοίον. Thuc. 7. 70 ταῖς 

Ἐπιβαίλλω, ἡ βαλά, to cast upon or upon, to lay upon, trans. 
a) pp. and seq. dat. Mark 11: 7 ἐπιβαίλλω, το ἡματία. 1 Cor. 7: 35 δέδοξα 
τοῖς ἐπιβαίλλω. Sept. seq. ἐπὶ c. acc. for 
Num. 4: 6. 7. Hos. 7: 12. — Hidian. 11. Xen. Αν. 3. 5. 10. Ven. 10. 7. — In the sense of 
put upon, i. e. to sew on sc. a patch, 
Matt. 9: 16. Luke 5: 36. — Hesych. ἐπι- 
βαλλω-ν ἐπιβαίλλονν, επιβαίλλονν, επιβαίλλονν. — In 
the phrase ἐπιβαίλλειν την χειρα ν. 
τας χειρας, seq. ἐπὶ τας κατασκευής αὐτοῦ, 
τῇ προς, seq. ἐπὶ τας Gen. 22: 12. seq. 
seq. dat. Esth. 6: 2. — Seq. dat. Pol. 3. 
or X. p. 205. ed. Bip.—(β) in the sense 
of to lay hold of, to undertake, Luke 9: 
62 ἐπιβαίλλω, τ. χ. ἐπὶ ἀρμόν. So Sept. for 
τῇ προς Deut. 12: 7. 15.
b) intrans. or pp. with ἵστω ὑπη, implied, to cast oneself upon, i.e. to rush upon, to fall upon; comp. Buttm. §113. n. 2. §130. n. 2. Matth. §496. 1. Wi-
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 ἐπέβαλλον (μοι) μήν ὑστερον, i.e. the portion which falls to me. — 1 Macc. 10: 30. Idiot. 4. 115. Dem. 312. 2.

Ἐπιβεβαζέω, ἵνα, lit. to burden upon, in N. T. only metaphor, to be burdened upon, e.g. in a pecuniary sense, seq. accus. 1 Thess. 2: 9. 2 Thess. 3: 8. In 2 Cor. 2: 5 ἵνα μή ἐπιβαζοῦν πάνιν ὑμᾶς, that I may not burden you all, i.e. bear too hard upon you all in my censure. Others take ἵνα μή ἐπιβαζοῦν as parenthetic, that I may not be too severe, and then π. ἵμας depends on καλλύνειν. — Seq. dat. Appian. Syr. p. 180. B. C. 4. p. 978.


Ἑπίγειος, ὡς, ὃς, ἵνα, adj. (ἐπί, γῆ) upon earth, i.e. earthly, terrestrial, viz. belonging on earth or to the earth, as τὰ σώματα 1 Cor. 15: 40 bis. 2 Cor. 5: 1. persons, Phil. 2: 10. (Lucian. Icar. 2. Diod. Sic. 1. 13 init.) τὰ ἐπιγέια, earthly things, i.e. relating to earth and to this life, John 3: 12. Phil. 3: 19. σοφία ἐπιγεία, earthly wisdom, i.e. imper.

Ἑπίγειον, ὡς, ὁ, ὅς, ἵνα, to arise upon, to come on, intrans. e.g. of a wind, to spring up, Acts 28: 13.—Thuc. 3. 74 εἰ ἐνεμέρω ἐπι-

Ἑπίγειον αὐξημένης, ἵνα, to know thereupon, i.e. by looking on as a spectator, Hom. Od. 18. 18. Hence genr. with ἐπὶ intens. to know fully, both in an inchoative and completed sense; see in ἔγνωσιν init.

1. to know fully, inchoative, i.e. to come to know, to gain or receive full knowledge of, to become fully acquainted with, etc.

a) genr. seq. acc. of thing expr. or impl. Luke 1: 4 ἵνα ἐπιγίνησθι τὴν ἀσφά-
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 ἐπίγνωσατε τὸν τοῖς τοιοῦτοις. So Sept. and τῷ Num. 16:5. ἦταν Ps. 142:5. Ruth 2:10, 19. See in Γνώσις 2. c.

'Επίγνωσις, εως, ἡ (ἐπίγνωσις), pp. full knowledge, i. e.
a) the act of coming to a full knowledge of anything, cognition, acknowledgement, e. g. ἐπιγνωσθέν ἐσθιεσι, 1 Tim. 2:4. 2 Tim. 2:23. 3:7. Tit. 1:1. ἐπιγν. ἄγνωσθαι Phil. 6. ἐπιγν. τοῦ κυρίου. 2 Pet. 1:3. 2:20. So ἐπιγν. ἀμαρτίας Rom. 3:20.—Pol. 3.7.6. Hidian. 7.6.15.


'Επιδείξιμος, f. δείξω, to shew up, to show before any one, i. e. genr. to shew, to exhibit, trans. the idea of motion up to, towards, any one being implied.


Ἐπιδήμηεος, οὗ, ης, (ἐπιδήμως), to be among one's people, to be at home, Xen. Cyr. 7. 5. 7 τίτι ἐπιδήμων—τίτι καὶ ἀποδημών. - In N. T. to come among a people sc. as a stranger, to reside as a stranger, intrans. Acts 2: 10 οἱ ἐπιδημούντες Ῥώμαιοι, i. e. Roman residents at Jerusalem. 17: 21 οἱ ἐπιδημούντες εἶναι, i. e. resident foreigners. -Jos. Ant. 5. 7. 3. Hidian. 8. 2. 9. Xen. Mem. 1. 2. 61.

Ἐπιδιαθέσωμαι ν. στίματα, f. ἀξίωμα, (ἐπὶ and Mid. διατάσσωμαι), to arrange upon, to superadd unto sc. of oneself, e. g. other and further conditions, trop. Gal. 3: 15. - Comp. ἐπιδιαθήκην, Jos. B. J. 2. 2. 3. 6.


Ἐπιδορθόω, f. ὁσια, pp. to make straight upon, i. e. to put further to rights, to arrange further, trans. In N. T. only Mid. Tit. 1: 5 τὰ λειτουργία ἐπιδορθοῦσαν. Comp. Matth. § 496. 7. - Philo in Flacc. II. p. 535 πειρὶ τῆς τῶν λειτουργιῶν ἐπι- δορθούσας.

Ἐπιδύναμον, f. δύναμιν, (δύνας or δύνον q. v.) to go down upon, spoken of the sun, to set upon or during any thing, seq. ἐπὶ τόν, Eph. 4: 26, comp. in ἐπί II. 2. a. So Sept. and μῆνεν. Dent. 24: 15.


"\'Επιθυμήσεις 309

1 Mac. 7: 13. Jos. Ant. 6. 7. 4. Pol. 1. 5. 3.


'Επιθυμήσεις, οὐ, ὁ, ἡ, (ἐπιθυμός), appointed to death, condemned, 1 Cor. 4: 9.—Dion. Hal. Ant. 7. 35.


'Επιθυμεῖος, ὁ, ἡ, (ἐπιθυμεῖον, ἐπιθυμεία), to fix the desire upon, to desire earnestly, to long for, viz.


'Επιθυμεῖος, ας, η, (ἐπιθυμεῖον), earnest desire, longing, viz.


'Επικαθέσθαι, ὁ, ἡ, (καθίζω), to cause to sit upon, to seat upon, trans. Matt. 21: 7 ἐπικαθήσαντι [αὐτῶν] ἐπέαν αἰτῶν, in text. rec. they sit him upon them. So Sept. for γνέφ 1 K. 1: 38, 44. Comp. in Καθίζω.—Intrans. to sit upon, e. g. as others here read, ἐπικαθήσαντι ἐπέαν αἰτῶν, i. e. he sat upon them. So Sept. for γνέφ Gen. 31: 34. Lev. 15: 20. Comp. Pol. 4. 61. 6. Buttm. §113. 2.

'Επικαλέω, ὁ, ἡ, (καλέω), 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.
c) in a judicial sense, to call upon, to invoke a higher tribunal or judge, i. e. to appeal to, e. g. Καίσαρα, Acts 25: 11, 12, 25. 36: 22. 23: 19. seq. infn. Acts 25: 21 Παύλον ἐπικαλεσμένον ταχύνθηκαί αὐτὸν εἰς ξ. τ. λ. i. e. demanding by appeal that etc.—Plut. Marcell. 2 pen. τοὺς ἐν αὐτῷ ἐπικαλούμενος. ib. Caes. 4 init.
2. to call a name upon, i. e. to name in addition, to surname, c. dupl. acc. Matt. 10: 25 ἐπικαλέσαντο in later edit. Sept. and ἰδίαν Num. 21: 3. Judg. 6: 32. So Mid. 1 Pet. 1: 17 ἵπτατο τὸν κύριον τοῦ ὄνομα τοῦ Χριστοῦ.ἐν τῇ ἐκκλησίᾳ. i. e. if ye call him your Father, comp. Jer. 3: 19 where Sept. Mid. for ἰδίαν.—Elsewhere only Pass. to be surname, viz.
b) from the Heb. James 2: 7 et Acts 15: 17 ἐστιν ὁ ἐπικαλέστηκαί τὸ ὄνομα μου, upon whom my name is called, i. e. who are called or surnamed by my name, implying property, relation, etc. quoted ed from Amos 9: 12 where Sept. for Νοῦς, as also 2 Sam. 12: 28. Jer. 14: 9. al. Comp. Gesen. Lex. art. ἰδίαν Niph. β.—Baruch. 2: 15.

'Eπικαλέμμα, ατος, τό, (ἐπι-

'Eπικαλέμπτω, f. vow, to cover over, pp. Sept. for ἰδίαν 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 ἰδίαν.

'Eπικατάρατος, ου, θ, τος, adj.

'Eπίκειμαι, f. εἰσόμαι, (κείμαι), to lie upon, to be laid upon, intrans.

'Eπίκουρος, ος, οΥ, θ, an Epicu-
rean, a follower of Epicurus the Athenian philosopher, Acts 17: 18.

'Eπίκουρεία, 2ς, (ἐπικουρεία help-

'Eπικρίνω, f. νο, to judge upon, i. e. to confirm by a like judgment, Plut.


b) trop. to lay hold of in order to obtain and possess, 1 Tim. 6: 12 ἐπιλαμβάνου τῆς αἰοιννοῦ ζωῆς. v. 19. — Test. XII Patr. p. 595 τῶν ψυχῶν ἐπιλαμβάνεια. Ael. V. H. 14. 27.

'Επιλαμβάνω, f. ἐπιλήσω, to cause to forget upon i.e. over or in consequence of something else, Hom. Od. 20. 85. — Hence Mid. ἐπιλαμβάνωμαι, f. λήσωμαι, aer. 2 ἐπιλαμβάνων, to forget upon or over something, Hom. Od. 1. 57. In N. T. and genr. Mid. to forget.


'Επιλέγω, f. ξυο, 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 ἐπιλεγομένη ἱδρωτι Βηθεδιά. 2. to choose upon, i.e. in addition or to the contrary to another, Mid. to choose for oneself, c. accus. Acts 15: 40 ἐπιλέγεται Σίλιων. So Sept. for ἰπτὶς, 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.

'Επιλέξω, f. φω, pp. to leave or forsake upon i.e. in or during any thing; hence by impl. to fail, not to suffice, seq. acc. of pers. Heb. 11: 32 ἐπιλέξω γὰρ διὰ τοῦ χρόνον. Comp. Matth. § 412. 7. —Isocr. p. 4. A, ἐπιλέξοις δ' ὑμᾶς δ' τοῖς χρόνοις. Dem. 324. 17 ἐπιλέξεις με ἥμερα λέγοντα. Xen. An. 1. 5. 6.

'Επιλημομοίη, ἦς, ἦ, (ἐπιλαθόμοια,) forgetfulness, James 1: 25 ἀθροισθεῖσα ἐπιλημομοίη, i.e. a forgetful hearer, for ἀκρ. ἐπιλημομοίων, Buttm. § 123. n. 4. —Ecclus. 11: 27. ἐπιλημομοίων Xen. Mem. 4. 8. 8.

'Επιλογίς, εος, δ', (επίλων q. v.) solution, i.e. in N. T. trop. exposition, interpretation, 2 Pet. 1: 20 πάσα προφητεία γράφης ιδίας ἐπίλογος οὐ γίνεται, i.e. 'no prophecy is of, comes from, any private exposition' sc. of the will and purposes of God by the prophets themselves, i.e. it is not θελήματι ἀνθρώπων, but ὦτι πνεύματος άγίου, as in v. 21. Comp. in Τίνομαι, i. c. α. Others less well: 'no prophecy is [capable] of private interpretation' sc. by the prophets themselves, i.e. the prophets cannot explain their own predictions. — Aquila for ζίζον Gen. 40: 8 where Sept. διασάραος. Philo de Vita cont. p. 901. Α. Heliodor. 1. 18 ονειρότων ἐπίλογων. 4. 9 τῶν χρηστότων ἐπίλογων. See Bibl. Repos. 11. p. 241 sq. Loesner Obs. e Philon. p. 488. Knapp. Script. var. Arg. init. Steiger Com. in 1 Pet. p. 114 sq.

'Επιλύω, f. ύσω, to let loose upon, as dogs upon a hare, Xen. Ven. 7. 8. ib. 9. 15. of letters, to break open thereupon, Hidian. 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 ζίζον 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.


'Επιμελεία, ας, ή, (επιμέλεια) care for, attention. Acts 27: 3 επιμελείας τυχεῖν, i.e. to enjoy the kind attentions of his friends, — 2 Macc. 11: 23. Xen. Cyr. 1. 6. 16. Mem. 4. 8. 10.

'Επιμέλεια, or ἐμαία, οὐμαία, f. ἄμαία, (μέλαι, see Passow s. voc. 3,) depon. Passive, see Buttm. § 113. 3, § 136. 2. to have care upon or over, to take care of or for, seq. gen. e. g. of the sick, Luke 10: 34; 35. of the church, 1 Tim. 3: 5. Comp. Buttm. § 132. 5. 3. Sept. for ζευγμένος ἐς θρησκευτέρον Gen. 44: 21.—Jos. Ant. 1. 2. 1. Xen. Mem. I. 19. ib. 1. 3. 11.


'Επιμενέω, f. ύω, aor. 1 επιμένω, to remain upon, i.e. in addition, longer, whence genr. to remain, to continue, intrans.


b) trop. to continue in any state, course, etc. to be constant in, to persevere in, c. c. dat. as τῇ πίστει Col. 1: 23. τῇ χάριτι Acts 13: 43. τῇ ἀμαρτίᾳ Rom. 6: 1. So Rom. 11: 22, 23. 1 Tim. 4: 16 επιμένει αὐτοῦ, i.e. e. in one's duties.—Jos. Ant. 8. 7. 5. Xen. Oec. 14. 7. — Seq. particip. Acts 12: 16 επιμένει προφῶς, as in Eng. he continued knocking. John 8: 7.—Philo de Agric. p. 197. D. εἰν 5' ἀπετεθέν ἐπιμενεῖν. Comp. Buttm. § 144. 4, and n. 3.

'Επινευω, f. εύω, 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.

'Επινεύω, ας, ή, (επινεύως) pp. thought upon, i.e. cogitation, purpose, Acts 8: 22. — Wisd. 15: 4. Jos. Ant. 5. 6. 2. Thuc. 3. 46.


'Ελιούσα, fem. part. see in ἐπιμα.

'Ελιούσιος, ου, δ, ή, adj. a word found only in N. T. Matt. 6: 11 et Luke 11: 3 ἄρτον ἠλιούσιον τὸν ἐπιούσιον, and formed, according to Origen, by the evangelists, de Orat. c. 27. One class of interpreters derive it from the partic. ἐπιούσα sc. ἠλιούσιον, and then ἄρτος ἐπιούσιος would be tomorrow's bread, bread for the coming day, i. q. daily bread. Others, because this ἄρτος ἐπιούσιος is asked not for tomorrow, but today, σήμερον, derive ἐπιούσιον from ἐπὶ and οὐσία being, existence, and translate, bread for sustaining life, i. e. by impl. sufficient, necessary. So Origen, τὸν ἐπὶ τῆς οὐσίας συμβαλλόμενον ἄρτον.—Suidas, δ ἐπὶ τῆς οὐσίας ἠλιούσιον, ὅ καθημερινός. See Tholuck Bergred. p. 407 sq.

'Ελιπέλιτος, f. πεισόμαι, aer. 2 ἐπιπέλεσις, perf. ἐπιπέλεσθα, to fall upon, in N. T. only in respect to persons, viz.


'Ελιπλήσας εκ τοιο, f. ἶπο, to strike upon, to give blows upon, to beat, Rom. 11. 10. 500. In N. T. trop. to chide, to rebuke, seq. dat. 1 Tim. 5: 1. — Jos. Ant. 1. 10. 2. Pol. 5. 25. 5. Xen. Oec. 13. 12.

'Ελιπνίγω, f. ἶπο, to choke upon, to strangle, in some Mss. Luke 8: 7 for ἀπολνίγω, which see.


'Ελιποθέτος, ευς, ἰ, (ἐπιποθείω) earnest desire, strong affection, 2 Cor. 7: 7, 11. — Aquila for ἔλιος Ex. 23: 11.

'Ελιπόθητος, οὗ, δ, ή, adj. (ἐπιποθείω) much desired, longed for, Phil. 4: 1.

'Ελιπόθη, ας, ἰ, (ἐπιποθείω, i. q. ἐπιπόθητος) earnest desire, Rom. 15: 23.

'Ελιπότημοι, f. ἰσόμαι, to go or come upon, i. e. to a place or person, seq. πρὸς αὐτόν, Luke 8: 4. Sept. for ἔλιος Ex. 39: 14. — 2 Macc. 2: 29. Dion. Hal. 10. 43. seq. ἐπὶ τινα Pol. 4. 9. 2.

'Ελιφάκις, f. ἴπο, to sew upon, trans. and seq. ἐπὶ c. dat. Mark 2: 21
'Επιφέρω

ἐπίφερα ἐπιφάνειτε ἐπὶ ἰματίῳ παλαιῷ.

'Επιφέρωτο, f. ψω, to throw or cast upon, trans. and seq. ἐπι.
Sept. for τὰ ἱματα ἐπὶ τοῦ πολύν.


'Επιστευμόνος, f. ψωμῆς, depon. Mid. of which the present is rarely found in earlier Attic writers, Buttm. Ausf. Sprachl. II p. 434.—To look upon, to look at, i. e. genr. to view, to inspect, Xen. Cyr. 6. 3. 21. In N. T.

a) to look at sc. in order to select, to look out, to seek out, e. g. persons for office, trans. Acts 6: 3. Sept. for τὰ ἱματα ἐπὶ τοῦ πολύν.

b) to look upon, i. e. to visit, to go to see, to look after, seq. 12. (a) pp.
—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: 65, 78. 7: 16 ἐπισκέψεως ὃ ῥῦτος τὸν λαὸν ἀιτῶν. Acts 15: 14 ὃ ἐπὶσκέφθη ὁ ἄγιος ἐπισκέψεως τοῦ ἐνθα [ἐνθὴ] λαβάται κ. τ. λ. Heb. 2: 6 ὁ ἐπισκέφθης ἀιτῶν, quoted from Ps. 8: 5 where Sept. for τῶν ἐπισκαφήνων, 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 τῶν ἐπισκαφήνων Ps. 89: 33. Jer. 14: 10. Ecclus. 2: 14.

'Επισκεφτόμενον, f. ἅπλον, (σκεφτέω, ἐπισκέψεως) to put all in readiness upon or for any thing, to furnish out upon, to equip, e. g. a ship, Pol. 3. 24. 11. Xen. H. G. 1. 5. 10. horses, Xen.ib.5.3.1. pack-horses, i. e. to load, ib. 7. 2. 18. a temple, Jos. Ant. 9. 8. 2.—In N. T. only Mid. to furnish out oneself upon, i. e. to make preparation for a journey, absol. Acts 21: 15 in later edit. See in Ἀποστρήματα.

'Επισκοπήνω, οὐ, ὁ, ὁ, ὁ, pp. to pitch tent upon, and genr. to come and dwell upon or in, Pol. 4. 18. 8. ib. 4.
72. 1. — In N. T. trop. of a divine influence, to descend and abide upon, to rest upon, e. g. ἐπισκέψεως 2 Cor. 12: 9.


'Επίσκοπος, ης, η, (ἐπισκοπία, ἐπίσκοπος)① inspection, spoken

a) of the act of visiting or being visited, inspected, etc. in N. T. trop. of God, who is said to visit men for good, comp. in Ἐπιστευμόνος, b. β. Luke 19: 44 τῶν καιρῶν ἐπισκόπως οὖν, i. e. the time when God visited thee, was pres-

b) of the duty of visiting, inspecting, i.e. charge, office, genr. Acts 1: 20 quoted from Ps. 109: 8, where Sept. for "μετακοπή", as also Num. 4: 16.—Spoken of the office of an επίσκοπος, i.e. the care and oversight of a christian church, 1 Tim. 3: 1.

'Ελιοκολος, ο, της επιστομοι, an inspector, overseer, guardian, c. g. of treaties etc. Hom. II. 22. 255. Hid. 17. 10. 6. of laws etc. Plut. Sol. 19. of wares, Hom. Od. 8. 163. of public works, Sept. for "μάρτυς" 2 Chr. 34: 12. 17. of cities e. g. a prefect, Sept. for "μαρτυρία" Is. 60: 17. Jos. Ant. 10: 4. 1. or a patron, as Minerva of Athens, Dem. 421. 27. Hence in Athens επίσκοποι 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: 25. Phil. 1: 1. 1 Tim. 3: 2. Tit. 1: 7. Trop. of Jesus, 1 Pet. 2: 25. This name was originally simply the Greek term equivalent to "πασχάληστε", which latter was derived from the Jewish polity ; see Neander I. c. and comp. Acts 20: 17, 23. Tit. 1: 5, 7. 1 Pet. 5: 1, 2.—Afterwards, a bishop.

'Ελισουλια, ο, της, to draw upon, to draw to, e. g. τιν νόημα, to shut, Xen. H. G. 6. 4. 36. In N. T. Mid. to draw upon or over so. c. in respect to oneself, viz. to draw over the preface again, 1 Cor. 7: 18 μη επιστομαίων, i. e. 'let him not become as if uncircumcised.' The allusion is to a mode of removing the mark of circumcision, described by Celsus 7: 25, and practised by Jews who abandoned their religion and national customs. 1 Macc. I. 15. Jos. Ant. 12. 5. 1. The Rabbins call such persons διακεφαλος, see Buxtorf Lex. Rab. Ch. 1274 sq. Schoettg.

Hor. Heb. 1159 sq. — Hesych. μη επι-
στομαίων μη επισκόπω το δίομα.

'Ελιστατομια, της, εν πλημνεί, strictly Mid. to εφίστημι with Ionic form, and used to express the particular sense of εφίστημι των νου, etc. Math. § 234. Buttm. § 114. p. 280. Passow in εφίστημι 1. d. Hence pp. to fix one's mind upon, i. e. to understand, to know how, seq. in fin. Xen. Mem. 1. 1. 9 bis. In N. T.
a) to know well, to have knowledge of, seq. of thing, Acts 18: 25 επιστο-
tιν επιστομήν. Comp. Buttm. § 144. 4. b.


'Ελιστέλιος, της, της, to send upon, to send to, i. e. to send word to any one verbally or by letter, e. g. verbally Xen. Cyr. 1. 4. 26. —In N. T.
a) to send word by letter, to give direction by letter, absol. Acts 21: 25. c. dat.


2. intrs. i. e. in Act. with ἐπιστήμη 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 ὁ δὲ Ἰησοῦς ἐπιστημοφορεῖ Matt. 8: 33. John 21: 20. ἐπὶ τὸ ὄξημ, Mark 5: 30. Sept. for...


Εὐπτολέω, ὁ, f. ἑω, (ἐπι) intens. to bring through to an end, to finish, to perform, trans.
b) Mid. to come to an end, to finish,


"Ἐμπιτίθεος, αν, ov, (ἐπιτίθης adv. see in Passow, apt, proper, Wisd. 4: 5. Xen. Cyr. 1. 4. 17. In N. T. by impl. needful, necessary, James 2: 16 τα ἐπίτηδη τα τοῦ σώματος, things needful for the body, i. e. the necessities of life. — 1 Mac. 14: 34. Jos. Ant. 2. 15. 4. Xen. Mem. 2. 2. 10.

"Ἐπιτίθημι, τῇ ἑνε, (πίθημι) aor. 1 ἐπιτίθημι, aor. 2 ἐπιτίθημι. On 3 plur. pres. ἐπιτίθομαι Matt. 23: 4, see Buttm. § 107. n. 1, 1. For the imper. pres. ἐπι- τίθετα 1 Tim. 5: 22, see Buttm. l.c. n. 1, 5. and for the accent in imperat. aor. 2 ἐπιτίθης Matt. 9: 18, see Buttm. l. c. n. 1, 13. — To place or put upon, to lay upon, to impose, trans.


Ἐλπισία, ας, ἡ, (ἐπιπλύον, the being in good repute, i. e. in full citizenship, Dem. 230. 10. Diod. Sic. 18. 18. In N. T. spoken of the estimate fixed upon a wrong by a judge, a judicial infliction, i. e. penalty, punishment, 2 Cor. 2: 6.—Wisd. 3: 10. Philo de Praem. et Poen. init. Classic writers prefer ἐπιτυμιον.


Ἐπιτροπή, ἡς, ἡ, (ἐπιτρέπεω, commission, charge, full-power, Acts 26: 12.—Arr. Diss. Ep. 2. 8. 5. Pol. 3. 15. 7. ib. 18. 22. 5.

Ἐπιτρόπος, ου, ὁ, (ἐπιτρέπω, pp. 'one to whom a charge is committed,' i. e. a steward, manager, agent. a) pp. Matt. 20: 8. Luke 8: 3 Χσαζ ἐπιτρόπον Ἡρώδου, i. e. the manager of his private affairs.—Jos. Ant. 18. 6. 6 where king Agrippa makes Thaumastus, a freedman, τῆς οἵτινς ἐπιτρόπον. Xen. Oec. 12. 2. ib. 21. 9.

b) i. q. do παιδουγγοῦ, 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 οὖν οὖν ἐπιτρόπον αὐτὸν τοῖς τέκνοις φιλάσεις; Ael. V. H. 13. 43 or 44. Xen. Mem. 2. 1. 40.


Ἐπιφάνεια, ας, ἡ, (ἐπιφάνως,) an appearing, appearance, spoken of the advent of Jesus, 2 Tim. 1: 10. of his future advent, 2 Thess. 2: 8. 1 Tim.

Ἐπιφανής, ἐός, ὑς, ὅ, ὁ, adj. (ἐπιφανοῦς), appearing upon or to, visible. Thuc. 7.19. clear, manifest. Xen. Mem. 3.1.10. In N.T. splendid, i.e. trop. illustrious, memorable. Acts 2:20 τήν ἡμέραν κύριον τήν μεγάλην και ἐπιφανήν, quoted from Joel 2:31 where Sept. for ἡμέραν, as also v.11. Heb. 1:7.

—Pol. 1.36.3. ib.1.78.11. of persons Jos. Ant. 5.8.2. Ael. V.H.3.19. Xen. Ag. 3.2.

Ἐπιφανος, f. ἀυς, (φανο, φῶς) to appear unto, to shine upon, trop. to give light to, to enlighten, c. dat. Eph. 5:14.—Act. Thom. §34 ἐπιφάνος γάρ μου ἀπὸ φωνεῖνος. Not found in the classics, see H. Planeck in Bibl. Repos. I. p. 660. Also the form φανω exists only in the grammarians, see Passow in φανο.

Ἐπιφέρω, f. ἐπολων, aor. 2 ἐπι- νέγχω, to bear or bring upon or to a person, viz.


b) in the sense of to add upon, to super- add to, Phil. 1:17 οἴομεν ὅλην ἐπιφέρων τοῖς δέσμοις μου.—Philo Leg. ad Cai. p.1009 τοῦ ἐπιφέρουν πιθ. Aristoph. Rhet. 3.6.

c) to bring upon i.e. against, in a judicial sense, of accusation etc. Acts 25:18 αἰτίων. Jude 3 κρίσεως.—Jos. Ant. 4.8.23 post init. Hidian.3.8.13. Pol. 5.41.3.—So of wrath or punishment, Rom. 3:5 ἐπιφέρων τήν ὁργήν, i.e. inflicting punishment. — Jos. Ant. 2.14. 2 ἄλλαν τοῖς Ἀιγυπτίοις ἐπιφέρει πληγήν.

Ἐπιφανενεία, ὁ, ᾧ ἂν, to cry out upon i.e. thereupon, Luke 23:21. in acclamation, Acts 12:22.—Esdr. 9:47. Plut. de Herodot. malig. 34.—Seq. dat. of person upon i.e. for or against whom outcry is made, Acts 22:24.


Ἐπιδορογεῖος, ὁ, ᾧ, (χωριῶν q.v.) to furnish upon i.e. besides, in addition, to supply further, to superadd, trans. 2 Cor. 9:10 ὁ ἐπιδορογεῖος στίμα τοῦ σπείρων. Gal. 3:5. 2 Pet. 1:5,11. Comp. Is. 55:10 where Heb. ἑπίδομα.—Eccles. 25:22 of a wife, who brings with her a large dowry. —Mid. in a reciprocal sense, to supply one another, to furnish aid mutually, Col. 2:19 to σῶμα ἐπιθεμογενοῦς και συμβοηθή- μων, where το σῶμα is put collectively for all the parts or members, comp. Eph. 4:16 το σῶμα συναρμολογοῦμαι και συμβοηθεῖμαι.

Ἐπιδορογία, ας, ᾧ, (ἐπιδορογία) supply, aid, help, Phil. 1:19. Eph. 4:16 διὰ πάσης ἀρτίς τῆς ἐπιδορογίας through all the joints of supply, i.e. which afford mutual aid, comp. in ἐπιθεμογεῖος.


Ἐποικοδομεῖος, ὁ, ᾧ, (ἐπί, οἰκοδομεῖον) to build upon sc. as a found,
'Εποξέλλω, f. ελώ, (οξέλλω i. q. κέλλω) to drive or force upon, e. g. a ship upon a shoal, etc. to run aground, trans. Acts 27: 41 εποξέλλειν την ναύον. — Hdtot. 7. 182 την ναύον. Pol. 4. 41. 2. Thuc. 4. 26.

'Επονομάζω, f. ίωμ, (επι, ίωμά-ζω) to name upon or after, i. e. in allusion to some other name or circumstance, Sept. for ἤγεσιν. Gen. 4: 17, 24, 25. al. In N. T. Pass. to be named in addition to, see to some other name, to be also called, Rom. 2: 17 συν 'Ενονάτος επονομάζω. — Pol. 1. 29. 2. Xen. Oec. 6. 17.


'Επονος, εος, ους, το, (εύπον, επόνω) a word, Heb. 7: 9 ὡς ἐπον εἰπέν so to speak, see in ἐπον a. init.


Εργασίαις, ας, ἡ (ῄφω), (εργάζομαι) work, labour, Hdt. Vit. Hom. 3 ἀπὸ εργασίας χειρόν. In N. T.

a) labour, i.e. trop. pains, effort, in the Latinism εργασίαν διδάσκω, operam dare, Luke 12: 58, see fully in Ἀδωνις d. a. — Jos. Ant. 3. 1. 7 μὴ σὺν πάνω μυε ἐργασίας. Pol. 5. 100. 4.

b) a working, doing, i.e. practice, performance, sc. of evil, with εἰς final, Eph. 4: 19 εἰς εργασίαν ἀκαθ. πάσης, i.e. so as to work all uncleanliness. Comp. Sept. for τῶν Num. 1 Chr. 6: 49. 28: 20. — Aeschin. Dial. 2. 36 πρὸς εργασίας πραγμάτων μοχωρητῶν.


Εργατις, ου, ὁ, (εργάζομαι, a worker, labourer, viz.


'Ἐρείδίω, f. ē,īōν, (ἐρείω, ἔρις) to excite, pp. to anger, i.e. to provoke, to irritate, trans. Col. 3:21 τὰ τίκνα ὄνομ. — 1 Mace. 15:40. Test. XII Patr. p. 650 i. q. παράξιμος. Xen. Mem. 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, Anacre. 22. 5.


'Ερέω, see in Εἴπων.


b) as subst. έρυμος sc. χώρα, a solitude, desert, i.e. q. ἐρυμία, i.e. an uninhabited and unenlightened tract of country, Matt. 3:3 3 φωτή βοώντος εν τῇ
quoted from Is. 42: 2 where Heb. נְשָׁנָה נְשָׁנָה נְשָׁנָה, Sept. ou κατα-ζηταί, οὐδὲ χρανγάζω, i. e. he shall not cry, neither lift up, sc. his voice.


'Ερύτης, f. ἴων, (ἐρύτης) 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, intran. Matt. 12: 19 οἴνῳ ἐρύτης, οὐδὲ κρανγάζω,

"Ἐρυθρός, ό, όν, perf. ἐρυθρόν, pluperf. ἐρυθρότερον. In the common Greek the forms of ἐρυθρός were more used for the imperfect, and future, but in N. T. imperf. ἐρυθρός, pl. ἐρυθρόθερα, Matt. 8:9. John 1:40. al. instead of ἐδοξάσετί, ἐρυθρότερον Mark 1:45. al. Plato de Leg. 3. p. 685. Α, instead of ἔρυθρον or ἔρυθρόν: fut. ἐρυθροτερεσ Matt. 9:15. 1 Cor. 4:19, instead of the more Attic ἐρυθρόν, as also in Hdt. 1.142, ib. 5. 125. See Buttm. §114. p. 282. §108. V. 4, 5. Matth. §294. 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 ἐρυθρός, however, more frequently signify to come, so that e. g. ἐρυθρόν is rarely used of one who goes from or away (Luke 2:44), while the forms from ἐρυθρότερον are used indifferently of both directions; see Butt. Aust. 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.
c. accus. of person, John 7: 45. 14: 18, 28.

d) metaph. of persons, e. g. seq. διά, as ὁ ἐκδόν δὲ ὑπάτος καὶ αἵματος, 1 John 5: 6, see in Acts 1. 4. b. — Seq. εἰς, as εἰς ἔκτος ἐκδομον, coming to himself, i. e. recovering his right mind, Luke 15: 17. εἰς μὴν ἡμέρας, growing worse, Mark 5: 26. εἰς ἀπελευφόν Acts 19: 27. εἰς χρόνον, i. e. to be condemned, John 5: 24. εἰς ἐπιγνωσίαν 1 Tim. 2: 4. (Cebet. Tab. 12 εἰς τὴν ἀληθείαν παρακάσεις εἰς τινίν.) 2 Cor. 12: 14. εἰς τὴν ὦραν ταυτάς, John 12: 27. — Xen. Cyr. 6. 2. 29. — Seq. εἰς Rev. 7: 14 εἰς τῆς ἡλίους, i. e. have escaped from.

e) trop. spoken of things, e. g. (a) of time, αἰώνιον ἡμέρας Matt. 9: 15. ἡμέραν ἐκδόματε ἡ ἡμέρα, John 16: 4. 32. Acts 2: 20. 3. 20. al. Present in a future sense, of a time near and certain, to be coming, to be near, comp. above in a. a. Luke 23: 29 ἀνέκδοματε ἡμέρας. John 4: 35. 9. 4. Heb. 8: 8. So part. ἐκχύσαμενος, coming, i. e. future, as αἰών Matt. 10: 30. Luke 18: 30. τά ἐκχύσματα ἀπαγγέλεις John 16: 13. (Sept. for ἡττο Is. 44: 7.) ἐκφύσει Acts 18: 21. — Jos. Ant. 6. 9. 1. ib. 6. 11. 9. — (β) of the kingdom of God, to come, i. e. to be established, Matt. 6: 10. Mark 11: 10. al. — (γ) of good or evil, e. g. of a good result, Rom. 3: 8. seq. εἰς τα Φιλ. 1: 12. seq. εἰς τινα, to come upon, e. g. ἐπὶ εἰρήνη Matt. 10: 13. So of evil, guilt, etc. seq. εἰς τινα, to come upon, i. e. to happen to, to be laid upon, e. g. πάντα John 18: 4. ὑγρα Eph. 5: 6, and so Rev. 11: 18. 18: 10: ἡ ὑγρα ἡ ἐκχύσαμεν, the wrath to come, 1 Thess. 1: 10. of guilt, αἷμα, Matt. 23: 35. Of soffences, to come, to arise, Matt. 18: 7. — (δ) genr. of a voice, c. εἰς, Mark 9: 7. of a star, Matt. 2: 9. of floods, Matt. 7: 25. 27. of rain, Luke 12: 54. Heb. 6: 7. of wind, John 3: 8. of utensils, to be brought, Mark 4: 21. So of a law, faith, etc. to come, i. e. to be announced, made known, Rom. 7: 9. Gal. 3: 23. ἐγκοιτ. εἰς τὸ γαρνηρόν, to come abroad, i. e. to be manifested, Mark 4: 22. ἄνευ δὲ ἐκδομον, when that which is perfect is come, is established, 1 Cor. 13: 10. Al.

"Ἑω, see in Ἑον."
To eat, to take food, spoken both of men and animals.


d) trop. to devour, to consume, trans.


"Εσοπτρόν, ου, τό, (i. q. εἰσοπτρον, fr. εἰς, ὄφουμαι) a looking-glass, mirror; James 1: 23 ἵσσων ἑνδοί κατανυσσον — ἐν εἰσοπτρῷ. 1 Cor. 13: 12 βλέπομεν δὲ εἰσοπτρον ἐν αἷματι, 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. 598. 8, 12. —The mirrors of the ancients were usually made of polished metal, see Ex. 38: 8. Job 37: 18. Plut. i. c. comp. Gesen. Comm. zu Jes. 3: 23.


"Εσσατος, αἳς, τον, (prob. ἅγα, ἅγαν,) the last, the extreme, uttermost, spoken of place and time, viz.

a) of place. (α) pp. extreme, remotest, and neut. as subst. τὸ ἐσσατον, the extremity. Acts 1: 8 et 13: 47 ἐγερ perfected τῆς γῆς. Sept. for τῆς Jer. 16: 18. τῆς Deut. 28: 49. Is. 48: 20. —Ael. V. H. 3. 18 med. Dio. Sic. 1. 60. Xen. Vact. 1. 6. — (β) trope, implying rank or dignity, the last, lowest, least. Luke 14: 9. 10 εἰς τὸν ἐαρας, τον. So genr. Matt. 19: 30 bis, ποιεῖν ἑσσατον τῶν ἐσσατον, κατὰ εὐρύτερον. So genr. Mark 9: 35. 10: 31 bis. Luke 13: 30 bis. John 8: 9. 1 Cor. 4: 9. — Comp. homines postremi, Cic. pro Rosc. Am. 47. — (γ) of order or number, the last, utmost, Matt. 5: 26 τὸν ἐαρας, κοφοραν. Luke 12: 59. h) of time, the last, the latest, only in the later Greek. (α) genr. of persons, Matt. 20: 8, 12, οἱ ἐσσατον, i. e. the labourers latest hired. v. 14, 16 bis. 1 Cor. 15: 26, 45 ὃ ἐσσατον Ἀδαμ, i. q. ὃ δειταγος in v. 45. (Phryn. ed. Lch. p. 235 ἐσσατον μᾶρτυρα παρέξει.) In an adverbial sense, Mark 12: 6, 22 ἐσσατον παίνειν ἀπέθανεν καὶ ἐγεεν., comp. Buttm. s. 133. n. 3. —Of things, the last, and in reference to two the latter, latter, e. g. τὰ ἐσσατον ἔργα, the latter state or condition of any one, Matt. 12: 45. Luke 11: 26. 2 Pet. 2: 20. Sept. and διηρυν Job 8: 7. 42: 12. So ἡ ἐσσατον πλανή Matt. 27: 64. τὰ ἐσσατον ἔργα Rev. 2: 19. ἐσσατον πληγή Rev. 15: 1. 21: 9. Also, ἐν τῇ ἐσσατον σάλπηρι 1 Cor. 15: 32. i. e. the trumpet of the last day. Neut. ἐσσατον as adv. 1 Cor. 13: 8 ἐσσατον πάντων, — (β) With a noun of time, as ἡ ἐσσατον ἡμέρα, the last day, e. g. of a festival, John 7: 37. — or of the world, the day of judgment, John 6: 39, 40, 44, 54. 11: 24. 12: 48. Further, in the phrases ἐν ἐσσατοσ τῆς ἁμέρας, in the last or latter days, Acts 2: 17. 2 Tim. 3: 1. James 5: 3. ἐπ ἐσσατοσ τῶν ἡμερῶν, Heb. 1: 1. 2 Pet. 3: 3. ἐν καρφω ἐσσατον, in the last time, 1 Pet. 1: 5. ἐπ ἐσσατοσ τῶν χρόνων, in the last time, Jude 18. ἐπ ἐσσατοσ τῶν χρόνων 1 Pet. 1: 20. ἐσσατον ὀφα στι, it is the last hour, 1 John 2: 18 bis, all which refer to the last times of ὁ αἰων ὄνος, the times since the coming of Christ, in which the power of this world is in part broken, but will be wholly destroyed only at his second advent, i. q. τὰ τέλη τῶν αἰωνῶν 1 Cor. 10: 11; comp. in Αἰών 2, and Αἰωνία 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 ἐσσατον, the first and the last, spoken of the Messiah in glory, Rev. 1: 11. 17. 2: 8. 13: 8. 22: 13, prob. in the sense of eternal, the beginning and the end; comp. Heb. τῆς ἀγαθῆς ἡμέρας. Τῆς ἀγαθῆς ἡμέρας Is. 44: 6 et 49: 12. coll. Is. 41: 4. — See Gesen. Comm. ad Is. 41: 4. 48: 12. Others, the only One, the Supreme, i. e. the be-
.."Εοςιάως 331  "Ειπεως
ginning and end, the source and sum of all things; comp. Heb. and Sept.
λόγο οί πρώται και οί εξάχως, first and last, i.e. all, 2 Chr. 9: 20. 12: 15.
al. Test. XIII Patr. p. 617. See also Clem.
Alex. Strom. 4. 25, as quoted under
"Εσχάτος, adv. extremely, i.e. in ex-
tremity, as εσχάτως είναι, Lat. in extremis
ease, to be at the last gap, at the point of
death, Mark 5: 23. — Artemidor. 3.
πυθόμενος τον Φορεκέειθν. εν τον Αίνον
ροστι και τελές εσχάτως είναι. So
εσχάτος διακεφαλει Diod. Sic. 18. 48 et
ibl Wesseling. Pol. 1. 24. 2. Else-
where, πυρνέτως είσαι Xen. Cyr. 7. 5.
επεπαναλοωτος είσαι Ael. V. H. 13. 26 or
"Εσος, adv. of place, (ππ. είσω fr.
είσιν) into, in, within, opp. to εξος.
a) pp. implying motion into a place
etc. Matt. 26: 58 και εισελθών είσου.
Mark 14: 54. c. gen. 15: 16 είσον της
αλής. Sept. for την εις 2 Chr. 29: 16,
18.—Hdt. 5. 20. είσον Xen. Cyr. 7. 5.
c. gen. Xen. Hi. 2. 10.
b) of place where, within, John 20:
— Hence ο, η, το είσον, as adj. inner, in-
terior, Buttm. § 125. 6. metaphor. είσον
ανθρω. the inner man, the mind, soul,
Rom. 7: 22. Eph. 3: 16. οι είσος, those
within sc. the church, Christians, 1 Cor.
38 το είσον.
"Εσωθεν, adv. of place, (είσω,) from
within, pp. implying motion from within.
Mark 7: 21 εσωθεν εν της καρ-
Ench. 16. Arr. Epicet. 4. 1. 57. — By
impl. like είσον, within, internally, of
persons Matt. 7: 15 εσωθεν διε εις κή
νοις κ. τ. l. 23: 25, 27, 28. 2 Cor. 7: 5.
Rev. 4: 8. 5: 1. So Sept. and την εις
Gen. 6: 14. Ex. 25: 11. την εις Ex. 39:
4. 4. — Hence ο, η, το εσωθεν as adj.
the inner, the inside, trop. for the mind,
heart, etc. Luke 11: 39. 40. 2 Cor. 4:
"Εσώμερος, α, ου, (compar. fr.
6: 19, comp. Lev. 16: 15 where Sept.
for την εις X. N.
"Εταίρος, ου, α, a companion,
comrade, friend, Matt. 11: 16. Sept. for
γίνεται 2 Sam. 13: 3. 16: 17.—Hidian. 2. 1.
10. Xen. Cyr. 5. 1. 1. Mem. 2. 6. 15. —
In a direct address, έταίρεις, friend, as in
Engl. my good friend, Matt. 20: 13. 22:
12. 26: 50. — Suid. sub έταίρος Δι Πάτ-
ων και οι άλλοι φίλοισθω την γνώσιν
τραπάς των λόγων έταίρους εκάλων.
"Ετερογλυκός, ου, α, η, adj.
(ετερογλυκός, ετερογλυκις,) other-longued,
of another language, 1 Cor. 14: 21 έν ετε-
ρογλυκώσιοις κε λόγοις, or perhaps neut.
of γλώσσαις έτεροι, with allusion to Is.
41. 9. 5.
"Ετερόδοξος, α, ου, (i. q. έτερο δόξος,) to teach otherwise,
other doctrine, etc. 1 Tim. 1: 3. 6: 3. —
32. Not found in classic writers.
"Ετερογλωσσός, α, ου, (ετερο-
γλωφσος pp. having a differently yoke, Phoecl.
Sent. 13 σταθώς ετερος, an unequal
balance, Sept. for την εις 2 of hetero-
genous animals, Lev. 19: 19,) to bear a
different yoke, to be yoked unequally,
heterogeneously; in N. T. only trop.
of Christians living in familiar intercourse
with pagan idolaters, 2 Cor. 6: 14. coll. v.
15 sq.
"Ετέρος, α, ου, correl. pron. the
other, other, Buttm. § 78. 2, and n. 1.
§ 127. 5.
a) pp. and defn. ο ετερος, with the
article, the other sc. of two, where one
has been already mentioned, as Matt.
6: 24 τόν ένα μισον, και τόν ετερον
Luke 4: 43 εν ταΐς ετεραις πόλεωι,
in those other cities where the gospel has
not yet been preached. In distinction
from oneself, another person, i. q. τον
πλησιον, Rom. 2: 1. 1 Cor. 4: 6. 14:
7. 1. Xen. Cyr. 2. 3. 17. — So η ετερα
sc. ημια, the other i. e. the next day,
the day after, Acts 20: 15. 27: 3.—Xen. 4.
6. 10 ἵνα ἀφιέρων ἐγερᾷ προφῆτα, ὅτι ἔτερος ἐν ἀπολύσει παρὰ ἥμιν.

b) indef. and without the art. other, another, some other, i. q. ἄλλος, but with a stronger expression of difference; Buttm. § 127. 5.


— So distributively, either repeated, as 1 Cor. 15: 40 ἔτερα μὲν·· ἔτερα δὲ; or with other pronouns, Matt. 16: 14 οἱ μὲν· ἄλλοι δὲ·· ἔτερος δι· κ. τ. λ. Luke 11: 16. 14: 19, 20. 1 Cor. 12: 9, 10. Sept. for ὑψιστοῖ Gen. 31: 49. τῇ ἑκάστῃ Ex. 20: 3. Matth. § 283. n. 6.

(β) of another kind, etc. another, different, i. q. ἄλλος, o. g. ἐν ἔτερος μορφή Mark 16: 12. νόμοι Rom. 7: 23. εὐγενεῖς Gal. 1: 6. ἄδει James 2: 25. (Xen. Cyr. 1. 6. 2.) So of a priest out of a different line or family, Heb. 7: 11, 15. prob. also of a king from another race, Acts 7: 18, comp. Jos. Ant. 2. 9. 1.


'Ετι adv. yet, still, viz.


The passage is a dense collection of references and citations from various biblical and extrabiblical sources. It appears to be discussing the concept of being ready or prepared in various contexts, such as the readiness of God's messenger, or the readiness of individuals as described in different biblical passages. The text includes references to specific verses and books, such as Matthew 24:12, Luke 1:15, John 1:38, and others. The passage seems to emphasize the importance of being ready and prepared, both for personal spiritual growth and for the service of others.

The text also includes several Greek words and phrases, indicating that it may be a translation or commentary, possibly from a liturgical or theological source. The use of terms like έτοιμος (étōimos) and αὐτός (autós) highlights the focus on readiness and self-preparation.

Overall, the passage is rich in religious and scholarly references, making it a challenging read for those unfamiliar with the underlying context.
...so glad tidings, Rev. 14: 6
...in Gal. 1: 10.
...7 ὡς εὐαγγελίζει τοὺς ἐκαθημένους κ. τ. λ. Sept. for ἀναφέρεται, where text. rec. has dat. τοῖς δούλοις κ. τ. λ. 
...9: 2 Sam. 18: 19, 20. — Dio Cass. 61. 13. Polyaeon. 5. 7. The Active form is not found in earlier writers, Lob. ad Phryn. p. 268. Passow s. voc. 2.


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 ἦταν βασιλεία τ. Θεοῦ. Gal. 1: 11 τὸ εὐαγγέλιον. 1 Pet. 1: 25. c. dat. of pers. 1 Pet. 4: 6. —(β) with a nominative of person, which in the Active construction would be the dat. or accus. of person, Buttm. § 134. 5. So genr. Heb. 4: 2 καὶ γὰρ ἦσαν εὐαγγελισμοὶ καθορισμένοι, i.e. to us has good tidings been proclaimed, as well as unto them. v. 6. So Sept. for ἀνακοινώσαντος 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 πετούετε εὐαγγελιζόμενοι.


— Hence later, gospel, in the sense of 'a history of Jesus' life,' etc. as in the titles of the first four books of the N. T.

b) in the writings of Paul, the gospel, i. e. (a) genr. "the gospel scheme," its doctrines, declarations, precepts, promises, etc. Rom. 2: 16 κατά τὸ εὐαγγέλιον μου, i. e. the gospel which I preach. 11: 28. 16. 23. 1 Cor. 9: 14 τοῖς τοῦ εὐαγγ. καταγγέλλοντον. v. 18. 15. 1. 2 Cor. 4: 3, 4. 9. 13. 10. 14. Gal. 1: 11 τὸ εὐαγγ. τὸ εὐαγγελισθέν ἐπὶ τοῖς ἱοῦ. 2: 2, 5, 14. Eph. 1: 13. 3. 6. 6: 19. Phil. 1: 5, 7, 16, 27. bis. 2: 22. Col. 1: 5, 23. 1 Thess. 1: 5. 2. 4. 2 Thim. 1: 10. 2. 8. So τὸ εὐαγγ. τοῦ Χριστοῦ, the gospel of Christ, made known by him as its founder and chief corner stone, Rom. 15. 19, 29. 1 Cor. 9: 12, 18. Gal. 1: 7. 1 Thess. 3: 2. 2 Thess. 1: 8. εὐαγγελίσθην τῷ θεῷ, i. e. of which God is the author through Christ, Rom. 15: 16. 2 Cor. 11: 7. 1 Thess. 2: 2, 8, 9. 1 Tim. 1: 11. — By antithesis, ἐγερὼν εὐαγγελίου, a different gospel, including other precepts etc. 2 Cor. 11: 4. Gal. 1: 6. — gener. 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 ἀποστολικὸν εἰς εὐαγγελίον θεοῦ. v. 9, 16. 1 Cor. 4: 15. 9: 14 ἐν τῷ εὐαγγ. ζητεῖν. v. 23. 2 Cor. 2: 12. 8. 18. Eph. 6: 15. sec. in Ἐμποτοσία. Phil. 1: 12. 4: 3, 15. 2 Thess. 2: 14. 2 Thim. 1: 8. Philerm. 13 εἰνῷ διακονουσίν τοῦ εὐαγγ. in bonds on account of labours in the gospel. Gal. 2: 7 πεπιστευθήσατε τὸ εὐαγγ. τῆς αἵρεσις, i. e. I was entrusted to preach the gospel to the Gentiles. So Rom. 10: 16 ὦ πάντες ὑπηκοόντων τοῖς εὐαγγελίσταις, all have not obeyed the preaching of the gospel, i. e. the gospel as preached.


Εὐσοβολος, οὗ, ὁ, εὐσοβολος, pr. n. of a Christian, 2 Thess. 4: 21.


Εὐδοκέω, οὗ, ἡ, οὐ, (εὐδοκέω) aor. 1 εὐδόκησα, also εὐδόκησα Luke 5: 22, see Buttm. § 86. 2; pp. to seem good, by impl. to think good, see in ἀλεξίω σοι, found only in the later Greek, Sturz de Dial. Alex. p. 163. Hence genr. to be well-disposed se, towards any person or thing, seq. dat. e. g. of pers. to favour, Diod. Sic. 17. 47. ib. 14. 61. of thing, to attest to, 1 Macc. i. 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,
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b) in the sense of to will, to desire, seq. infin. expr. or impl. viz. (α) genr. to be willing, to be ready, 2 Cor. 5: 8 εὐδοκόµους μὲν ὠλὸν εὐδοκίαν ἐν τούς σωματ. 1 Thess. 2: 8. — Ecclus. 25: 16. 1 Mac. 6: 23. Pol. 1. 8. 4. — (β) by impl. to determine, to resolve, the idea of benevolence being implied, Rom. 15: 26 εὐδοκήσαν γὰρ Ἑλλάντια καὶ Ἁρκατία ν. τ. v. 27. 1 Thess. 3: 1. Spoken of God, Luke 12: 32 εὐδοκήσαν ὁ πατὴρ ὑμῶν δοῦναι υἱὸν τὴν βασ. 1 Cor. 1: 21. Gal. 1: 15. Col. 1: 19. — 1 Mac. 14: 46, 47.

Εὐδοκία, εἰς, ἑυδοκία, 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 κατὰ τὴν εὐδοκίαν τοῦ Θεοῦ προέτοιτο. v. 9. Phil. 2: 13. 2 Thess. 1: 11 πληροῦντας εὐδοκίαν ἀγαθωσύνην, i. e. fulfill in you the virtue which his good pleasure hath purposed, i. q. πάσαν ἀγαθωσύνην εὐδοκότων. Buttin. § 123. n. 4. Winer § 34. 2. a. So Matt. 11: 26 et Luke 10: 21 ὅταν ἤγενετο εὐδοκία ἐμπροσθεν σου, such was thy good pleasure, see in Τίμων II. b. 8. "Ἐμπρο-
good time, i.e. to have leisure, opportunity, etc. genr. Mark 6: 31 οὐδείς φαγαίνῃ ἑναίωσον. 1 Cor. 16: 12. — Pol. 20. 9. 4. Plut. Mor. II. p. 138. Tauchn. or VI. p. 835. ed. R. — So seq. εἰς final, to have leisure for, i.e. to spend one's time in any thing; Acts 17: 21 ἀνθρωπος εἰς οὐδέν ἔτερον εὑραίον, ἥ λέγει ν. τ. λ. — So Phil. in Phlece. p. 360 ἀληθὸς δ' ἐστιν ἐνεκαίων συναξιόντων, καὶ βιασυνήμασιν. — The word belongs only to the later Greek, Lob. ad Phr. p. 125.


Εὐκαιρίος, adv. (ἐκαίρος) in good time, opportunely, Mark 14: 11. 2 Tim. 4: 2 see in Ἀκαίρος. — Ecclus. 18: 22. Xen. Ag. 8. 3.


Εὐλαβεία, ας, η (ἐλαβείς q. v.) caution, circumspection. Dem. 1403. 1. timidity, fear. Wisd. 17: 8. Hdian. 5. 2. 5.


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Eὐλογέω, οὗ, f. ὴσος, (ἰε, λόγος,) imperf. ἐυλογεῖον, aor. 1 εὐλογησα, for the diff. augm. see Buttm. § 86. 2; pp. to speak well of, to commend, Isocr. 191. B, τοὺς ἀγαθοὺς ἄνδρας εὐλογεῖν. ib. Archid. 43. Polyb. 1. 14. 4. i.q. εὐ λόγα, which is preferred by Thom. Mag. p. 389. 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 κα τῷ ὕμων. 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 κα ταχύρα. So Sept. and γελείον Gen. 27: 12. 35 sq. —Ecclus. 3: 8. 9. Jos. Ant. 4. 8. 44. 48. —Also upon things, 1 Cor. 10: 16 το πασχαλίον εὐλογεῖον, the cup
of blessing, i.e. of benediction, consecration, in allusion to the ἁμαρτάνειν to drink at the paschal supper; comp. Lightfoot Hor. Heb. ad Matt. 26: 27. Jahn § 354.


Εὐμετάδοτος, οῦ, ὄ, ἄ, adj. (ἐν, μεταδίδωσι) ready to impart, i.e. liberal, bountiful, 1 Tim. 6: 18. — M. Antonin. 3. 14 τὸ εὐμεταδότων καὶ ἐλπιστικόν.

Εὐνίκη, ἦ, Ἔunixe, pr. n. of the mother of Timothy, 2 Tim. 1: 5.

Εὐνοεο, ὃ, ὧν, (ἐνοεό fr. ἐν, νοῦς) to be well-minded, to be well-disposed, c. c. dat. Matt. 5: 25 λοιπόν ἐνοεὼν τοῦ ἀνωτάτος σου ταχύ, i. e. be reconciled. — Hilian. 8. 8. 11. Xen. Cyr. 8. 2. 1.

Εὐνοίας, ας, ἦ, (ἐνοεό) good will, willing mind; Eph. 6: 7 μετὰ εὐνοιας δουλεύόντης. By euphemism, 1 Cor. 7: 3 in text. rec. — 1 Macc. 11: 33, 53. Diod. Sic. 1. 54.

Εὐνοουξῆξα, ὁ, ἴσω, (ἐνουξος) to eunuch, to make a eunuch; Pass. to be made a eunuch, pp. Matt. 19: 12. — Jos. Ant. 10. 2. 2. — Trop. εὐνοουξῆξαν εὐαντός, to make oneself a eunuch, i. e. to live like a eunuch in voluntary abstinence, Matt. 19: 12.

Εὐνοουξος, οῦ, ὄ, (ἐνοή βιδ, ἔξοι) pp. 'bed-keeper,' keeper of the bedchamber; hence eunuch, one who has been emasculated, such persons only being employed as the keepers of oriental harems. In N. T.


b) by impl. a minister of court, Acts 8: 27, 34, 36, 38, 39. Eunuchs often rose to stations of great power and trust in eastern courts; so that the term apparently came to be applied to any high officer of court, though not emasculated; so prob. Gen. 37: 6. 39: 1, (comp. Jos. Ant. 2. 4. 1,) where the Targum renders Heb. רעיה by נזר prince, Sept. εὐνοουξος. See Gesen. Lex. Heb. art. ναβις.—Comp. Ἰδότ. 8. 105. Test. XII Patr. p. 716 ἄρχουνοι- χοι παρὰ τῷ Φαραώ, ἐχων γνωσίαν καὶ παλλακίας καὶ τήκαι.

Εὐοδία, ας, ἦ, Εὐοδία, pr. name of a female Christian, Phil. 4: 2.


a) pp. to have a prosperous journey. Rom. 1: 10 εἰς τοῦτο εὐοδωθήσομαι ἐκδείξει πρὸς ἑμᾶς. Others trop. as below.

b) trop. to be prospered, 1 Cor. 16: 2 ἐγκαταστάσεως, οἱ εὐοδωθέντες. 3 John 2 bis. Perhaps Rom. 1: 10, if I shall be prospered, permitted, to come unto you. So Sept. for ναβις 1 Chr. 22: 13. 2 Chr. 32: 30. Prov. 38: 13. — Test. XII Patr. p. 684. Ἰδότ. 6. 73.

Εὐπάρεσδος, οῦ, ὄ, ἦ, (πάρε- δος assessor, Dem. 1332: 14,) pp. 'sitting diligently by,' i. e. assiduous, c. c. dat. 1 Cor. 7: 35 πρὸς τὸ εὐπάρεσδον τῷ κυρίῳ, i. q. assiduity, devotedness. Text.
rec. has εὐπρόσδερον q.v.—Hesych. et Suid. εὐπρόσδερον· καθὼς παραμένω καὶ δινόκως.

Εὐπειθής, ἐός, οὖς, ὁ, ἡ. adj. (ἐπί, πείθομαι) easily persuaded, compli- tant, James 3:17.—Hidian. 3. 8. 10. Xen. Mem. 3. 5. 5.

Εὐπειθιστάτος, οὗ, ὁ, ἡ, (ἐπί, πείθομαι to stand around,) pp. ‘standing well around,’ i. e. easily Persuaded, as εὐπείθει, ἀμαθεία, Heb. 12: 1. So Chrys. Sot. τῆς εὐπολίας πειθαρχήν ἡμᾶς, Comp. Elsner Obs. Sac. in loc.—Others, since πειθαρχεῖ sometimes signifies impediment, calamity, e. g. 2 Macc. 4: 16. Max. Tyr. Diss. 20. p. 207, translates εὐπειθιστάτων ἀμαθείαν by the sin so full of peril, which so easily subjects one to calamity. See Kypke Obs. Sac. in loc.

Εὐποιών, ας, ἡ (εὐποίω, well- doing, i. e. a doing good, benefit, Heb. 13: 16.—Jos. Ant. 7. 15. 1. Arrian. Alex. M. 7. 28. 8. Luc. Ablic. 25. This word is disapproved of by Pollux 5. 140, comp. Lob. ad Phr. p. 353.

Εὐπορόν, οῦ, f. ἡσυχία, and as de- pon. Pass. εὐποροῦμαι, ὁμιᾶ, imperf. φυλοφοίμην, (εὐπορος well to live, prosperous,) to be well to live, to be prosperous, absol. Acts 11: 29 καθὼς ἐν στολὴ τοῦ. For the augm. see Buttm. § 86. 2. Sept. for τις λευκός Lev. 25: 26, 49.—Pol. 1. 66. 5. Luc. bis Accus. 27. Active, Diod. Sic. 4. 98. Xen. Mem. 2. 7. 4.


Εὐπροσδέκτος, οὗ, ὁ, ἡ, adj. (ἐπί, προσδέχομαι) well-received, i. e. acceptable, approved, c. dat. Rom. 13: 31, 1 Pet. 2: 5. absol. Rom. 15: 16. 2 Cor. 8: 12.—Plut. ed. R. IX. p. 196. ult.—By impl. favourable, as καθός εὐπρ. 2 Cor. 6: 2, i. e. a time of favour, from Is. 49: 8 where Heb. ἐν ἐν τῇ ἑκατονταετίᾳ, Sept. καθός δέκτος.

Εὐπρόσδερος, οὐ, ὁ, η, adj. (ἐπί, προσδέρος), pp. i. q. εὐπρόσδερος, assidu- ous; hence also to εὐπρόσδερος, assiduity, devotedness, c. dat. I Cor. 7: 35 in text. rec. See in Εὐπρόσδερος.—Comp. προσδέρχομαι Jos. c. Apion. 1. 7. Diod. Sic. 1. 63.


Εὐρίσκω, f. ἐρίσκω, nor. 1 unus. εὐρίος Rev. 18: 14. Aesop. Fab. 131. comp. Winer § 15. p. 79. Lob. ad Phr. p. 721. —perf. εὐρίσκομαι, nor. 2 εὐρίον, nor. 2 pass. εὐρίσκεται, nor. 2 mid. later εὐρίσκεται once Heb. 9: 12. Pausan. 7. 11. 1. Andocid. 9. 7. see Buttm. § 96. n. 1. marg. Winer § 13. 1. Lob. ad Phr. p. 139. For the augm. not found in N. T. and rarely elsewhere, see Buttm. § 84. n. 2. § 86. 2. Winer § 12. 3. Lob. ad Phr. p. 140.—To find, trans.


c) Mid. to find for oneself, i. e. to acquire, to obtain, once c. acc. Heb. 9: 12 αἰωνίων λίττρων εὑράμενος. — Jos. Ant. I. 19. 1 δόξαν ἄρτεσι εὑράμενος. Arr. Alex. M. I. 7, 16. Xen. An. 2. 1, 8. — So also the Act. in N. T. but less often in classic writers, Lob. ad Phryn.


Εὐοβεῖοι, ας, τ. ησιοι, (εὐοβής,) to be pious towards any one, c. c. accus. Math. § 413. 11; e. g. towards God, to reverence, to worship, Acts 17: 23. to- wards parents, etc. ιδιον ιδιον, to respect, to honour, 1 Tim. 5: 4. — Jos. Ant. 10.
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Εὐσήμονος, οὖς, θι, (ἐις, σφυμα,) pp. 'well-marked,' trop. of good omen, Plut. J. Caes. 43. In N. T. distinguishable, sc. by certain marks; trop. of speech, easy to be understood, distinct, 1 Cor. 14: 9.—Pol. 10. 44. 3. Porphyr. de Abstin. 3. 4. Hesych. εὐσήμων' ἑυδόλων, φανερω. Εὐσήμωνως, ὦς, ἵνα (ἐις ἐν της σφυμας, q. v.) tender-hearted, full of pity, compassionate, Eph. 4: 32. 1 Pet. 3: 8.—Prayer of Manass. 6. Test. XII Patr. p. 537.


Εὐσήμωνος, ὦς, ἵνα, (εὐς, σφυμως,) becomingness, decorum, e. g. of dress etc. 1 Cor. 12: 23.—Diod. Sic. 5. 32. Xen. Cyr. 5. 1. 3.

Εὐσήμωνος, οὖς, ἵνα, (ἐις, σφυμα) fr. ἔξος) well-fashioned, well-formed, comely.

a) pp. 1 Cor. 12: 24 τὰ εὐσήμωνα ἥμιση, sc. μέλη.—Xen. Eq. 1. 17. —Metaph. τὸ εὐσήμων, decorum, propriety, 1 Cor. 7: 35.


Εὐφραῖον, ὅς, ἵνα, (φράεις, εὐφραῖον glad-minded,) to make glad-minded, to make glad, to cause to rejoice, trans. Mid. and aor. 1 pass. in mid. signif. Buttm. § 136. 2, to be glad, to rejoice, to exult, intrans.


b) as connected with feasting, Mid. to rejoice, to be merry; Luke 12: 19.

Δύσχωτος, ὦ, ὁ, (Δύσχως) grateful, i.e. pleasing, Xen. Cyr. 2. 2. 1. Sept. γενή εὐξ. for τις προς ἀμ. 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.


2. a vow, spoken of the vow of the Nazarite, Acts 21: 23. So Sept. for τις προς ἀμ. Num. 6: 2, 21. See Num. c. 6. Jahn § 395. In the case of indigent Nazarites, it was customary among the Jews 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 κυράμενος τὴν καφαλήν ἐν Κανανείᾳ, σίζε γὰρ εὐξ.ν, prob. a votum civile, usual among the Jews as well as the Gentiles, by which persons in distress or danger or any necessity vowed in case of deliverance to cut off their hair and offer sacrifices in honour of God; see espec. Jos. B. J. 2. 15. 1. Luc. de Merc. cond. 1. Luc. Hermotim. 86. Diod. Sic. 1. 18. comp. Wetstein in loc. Some, supposing such a vow to be inconsistent with Paul's views, refer κυράμενος to Ἀκτίλας. Others suppose the
vow of a Nazarite to be meant.—Diod. Sic. 1. 83. Xen. Mem. 2. 2. 10.

Εὐξομαί, f. ἐξόμα, depon. Mid. imperf. εὐξόμαν ἐν ψιξόμαν, Butt. § 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.


Εὐνύμυμος, οῦ, ὁ, ð, ð (εὐνύμιμος) pp. of good name, honoured, Hes. Theog. 409. Pind. Ol. 2. 13. Hence, of good omen, used by way of euphemism instead of ἄνυμυμος, 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.


Ἐφάραξ, adv. (ἐπι, ἀράξ) lit. 'upon once;' i. e. once, once for all, Rom. 6: 10. Heb. 7: 27. 9: 12. 10: 10. So 1 Cor. 15: 6 once, i. e. not several times.—Luc. Demosth. Encr. 21.

Ἐφεσίνος, η, οὐ, Ephesian, of Ephesus, Rev. 2: 1 in text. rec.


Ἐφεσικός, οῦ, ἐπι, Ephesus, a celebrated city, the capital of Ionia, on the western coast of Asia Minor, between Smyrna and Miletus. It contained a temple of Diana, so splendid as to be reckoned one of the seven wonders of the world. When this was burnt by the fool Herostratus in A.C. 356, in order to immortalize his name, it was rebuilt at the common expense of all Greece. See Pausan. 7. 2. Pliny 5. 37. Strabo 14. 948. Here was also gathered one of the chief Christian churches of the apostolic age. Acts 18: 19, 21, 24. 19: 1, 17, 26. 20: 16, 17. 1 Cor. 15: 32. 16: 8. Eph. 1: 1. 1 Tim. 1: 3. 2 Tim. 1: 18. 4: 12. Rev. 1: 11. See Calmet, art. Ephesus.

not found in the classics; in Sept. pp. daily service of the priests in the temple, for 

Eρμης, ου, ο, η, adj. (ερμη, Παινο-
era, pp. 'for the day,' ο ερμης ων, i.e. ephemerum. Thuc. 2. 52. In N. T. daily, James 2: 15 τῇ ερμης τροφής. — Diod. Sic. 3. 32 τος ερμης τροφας.

Ερυθραύλης, ου, ο, μι, aer. 2 ερυ-
χώντων (ερυχών) to come upon or to any one, to arrive at, seq. ἐπί c. gen. 2 Cor. 10: 13. seq. εἰς c. acc. 2 Cor. 10: 14. — Pol. 3. 81. 3. Xen. Cyr. 1. 1. 3.

Εφιάλης, f. ἐπιστήμα (ἐφι, ἐπι-
μι, μι) trans. to stand upon or over, Hudian. 5. 6. 15. Xen. H. G. 3. 1. 7. to set over, Xen. Lac. 2. 1. — In N. T. only in the intransitive forms, Act. aor. 2 ἐπιστήμη, perf. particip. ἐπιστήμων, and Mid. ἐπι-
στήμως, to place oneself upon or near, to stand upon, by, near, etc. See Buttm. §107. II. 1 and 3.

a) pp. of persons, to stand by, near, etc. genr. Luke 2: 38 καὶ αὐτή αὐτὴ τῇ γῦ-

b) implying also approach, to come and stand by, to come to or upon any person or place; Luke 20: 1 ἐπιστήμων οἱ αὐθαίρετοι x. τ. l. 10: 40. — Dem. 66. 23. Hudian. 3. 12. 18. — So with the idea of sudden appearance, Acts 12: 7 ἀγ-


c) trop. (a) of persons, to stand fast by, i.e. to be instant, pressing, earnest; 2 Tim. 4: 2 ἐπιστήμη οἱ άκρος ἀκρος τοῦ λόγου. — Dem. 70. 16. — (β) of things, e.g. evil, to come upon, to fall upon, to befall, seq. εἰς c. acc. Luke 21: 34. c. dat. 1 Thess. 5: 3. So of a tempest, Acts 28: 2. — Wisd. 6: 5, 8. 19: 1. ζόφος Pol. 18. 3, 7. — In the sense of to impend, to be at hand, 2 Tim. 4: 6 οἱ άκροι ἐπιστήμη.—Jos. Ant. 2. 4. 3. Dem. 287. 5.

Εφαρίσια, ο, indec. Ephraim, Heb. 
ינונ, in N. T. pr. n. of a town or city, John 11: 54. Eusebius says it was 8 Rom. miles north of Jerusalem, while Jerome with more probability makes the distance 20 Roman miles, Onomast. in voc. Josephus mentions Ephraim and Bethel as being small towns, apparently near each other, B. J. 4. 9. 9. Comp. 2 Sam. 13: 23. 2 Chr. 13: 19. Reland Palaest. p. 765. Rosem. B. Geogr. II. ii. p. 148.

Εφερέτη, Ephphatha, an Aramean 
imperative, i. q. διανοιξθητη, be opened, Mark 7: 34. It comes from the verb ἔφερθη to open, and is either for imper. Niphal ἐφερθη, or imper. Ithpael ἐφερθη.

Ἐξήρω, ἐξῃ, (pp. fem. of ἐ-

Ἐξήρως, α, ὄν, ἐξήρως, 1. Pass. 
hated, odious, object of enmity; Rom. 11: 28 ἐξήρως δὲ ἡμῖν, in antith. with ἀγαπητόν. — Wisd. 15: 18. τοῖς Ἡρῴδης ἐξήρως Ael. V. H. 2. 23. Xen. Cyr. 5. 4. 35.


b) as subst. ἐξήρως, an enemy, adver-
sary, Buttm. §123. 3. (a) genr. and
having hands, T. charge, 24.


"Εξο, f. Εξο, also σχίσμα, imperfect ἐξον, aor. 2 ἐξον, perf. ἐκχειρίσθη, see Buttm. § 114 sub voc. to have, to hold, i.e. to have and hold, implying continued having or possession, trans.


— 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 εἶσε δ' αὐτὰς τῶν καὶ ἐκ-στασίς.— Hom. II. 18. 247 πάντας γας εἶχε τῶν. 3. 342 δύναμις. 1. 52 χό- λος. Hdt. 4. 115 φόβος. Xen. H. G. 7. 2. 9 κλαυσίγλως. See Passow in ἔξω 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] ἐξεῖν, to be pregnant, Matt. 1: 18 et Rev. 12: 2; see in ἰσχύς. Trop. 2 Cor. 1: 9. 4: 7. Phil. 1: 7. — So on oneself, of garments, arms, ornaments, etc. i. q. to bear, to wear; Matt. 3: 4 εἶχε τὸ ἑσύμα. John 12: 6 τὸ γλυκο- κομὸν εἶχε. 18: 10 μαρκάσαν. Rev. 9: 17 φάρακας. So seq. ἐπί. expr. or impl. 1 Cor. 11: 10. Rev. 9: 4. 13: 17. 14: 1. 14. 16: 2. 19: 16.—Luc. D. Deor. 2. 2. Xen. Cyr. 1. 4. 26. ib. 7. 5. 29. c. ἐπὶ Luc. D. Deor. 26. 1 med.—1 Cor. 11: 4 εἶχεν κατὰ καρδίας, to have upon the head, pp. so as to hang down from it, like a veil, toga, etc. Comp. Phut. Quest. Rom. 14 ἴδον κατὰ καρδίας τὸ ἱματία. —Trop. of persons wearing an appearance, etc. Col. 2: 23. Tim. 2: 3. Rev. 3: 1. (Hdtot. 7. 133.) Of a tree having leaves, Mark 11: 13.

(δ) in the sense of to contain, i. e. to have within oneself, Heb. 9: 4 bis. Rev. 21: 11.—Trop. ἔξων ἐν ἑαυτῷ, Matt. 13: 21. Mark 4: 17.

d) trop. and intens. to have firmly sc. in mind, to hold to, to hold fast, viz.

(α) genr. e. g. of things. John 14: 21 ὅτι ἔχων τὰς ἐνοίας μοι καὶ τηρῶν αὐτὰς. 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 ἔχων ἐρώτ., τὸν πνεῖμα, τὸν νόον, ὁ to have God and Christ, to hold fast to them, i. e. to acknowledge with love and devotedness, 1 John 2: 23 bis. 5: 12 bis. 2 John 9 bis.

(β) by impl. to hold for or as, to regard, to count, c. acc. of pers. with a noun in apposit. Matt. 14: 5 ὥς προφή- την αὐτὸν ἰὼν, 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', τίνας ὅπων ἰὼν πεπαιδημένον κ. τ. λ. Theogn. Sent. 487.


f) intras. or with ἱσωτοῦ 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. ἵσωμεν ἐστίν, to be ready, Acts 21: 13. 2 Cor. 12: 14. comp. in ἑρωτοῦν. (Ael. V. H. 4. 13.) ταξινόμω ἐστίν, to be at extremity, Mark 5: 23, see in ἐρωτοῦν. So κακῶς ἐστιν, to be sick, Matt. 4: 24. Luke 7: 2. (Xen. Oec. 3. 11.) καλῶς ἐστιν, to be well, i. e. to recover from sickness, Mark 16: 18. also John 4: 52. (genr. Xen. Cyr. 7. 5. 47.) ὁτιοῦ ἐστιν, to be so, Acts 7: 1. 12. 15. al. ταῖς 15: 36. ἱδονι 1 Tim. 5: 25.—Xen. An. 3. 1. 32 ὀτιοῦ. Ael. V. H. 2. 36 τοῖς. — Acts 24: 25 to τον
"Eoś adv. and later also as prep. c. gen.

I. As adv. a) until, i.e. so long as until, marking the continuance of an action up to the time of another action, and followed by the Indicative, Subjunct. or Opt. according as the latter action is certain or uncertain; Buttm. §146. 3. Matth. §522. 1. Winer §42. 3. — (a) Seq. Indic. of a past action; Matt. 2: 9 ἦν ἐθελῶν ἄρτον. 24: 39. — Xen. Cyr. 1. 3. 7. — Of a future action, where the earlier Greeks prefer the Subjunctive, but later writers employ the future; comp. Herm. ad Vign. p. 927. So with ἐχομαι in a fut. sense, see ἐχομαι 2. a. Luke 19: 13 ἦσον ἐχομαι. John 21: 22, 23. 1 Tim. 4: 13, coll. 3: 14.— Plut. Lycurg. 29 δεῖν εἶναις ἐμῖν. κ. τ. λ. ἦσον ἔπανεν ἐκ Ἀλκιβιάδος αὐτοῦ, for the fut. signif. see Buttm. §108. V. 5.— (β) Seq. Subjunct. aor. with ἄν, where the latter action is only proposed; here in Lat. we find the fut. ex-

2. Of place, as far as to, unto, etc.

a) pp. in various constructions. (a) seq. gen. of place, Matt. 11: 23 ἐός τοῦ σώφρου, lo, up to, heaven. 24: 31. 26: 58 ἐός τῆς αὐθίνης τοῦ ἄγ. Luke 2: 15 ἐός Βηθλεέμ. 4: 29. Acts 1: 8. 11: 22. 23: 23. 26: 11 ἐός καὶ εἰς τάς ἐς πόλεις, to and even into foreign cities, the construction being here adapted to εἰς and not to ἐός. So c. gen. of pers. as marking a place, Luke 4: 42. — Diod. Sic. 1. 27 ἐός οὐκειωθ. Αελ. V. H. 3. 18 med. — (b) seq. adv. of place, e. g. ἐός ἄνω, to the brim, John 2: 7. ἐός κάτω, to the bottom, Matt. 27: 51. ἐός ἑστω Mark 14: 54. ἐός οὖν Luke 23: 5. — (γ') seq. prep. and its case, e. g. ἐός εἰς Βηθανίαν, as far as into Bethany, i. e. quite thither, Luke 24: 50. — Diod. Sic. 1. 27 ἐός εἰς τοὺς αὐχένας τούτων. Αελ. V. H. 12. 22. — So ἐός ἐξ ἐς τῆς πόλεως, as far as to without the city, i. e. quite out of the city, Acts 21: 5.


**Z.**


*Ζαχαρίας, ου, δ, Ζαχαρία, Heb. זכריה (God-remembered), Zachariah, pr. n. of two men in N. T.

1. The father of John the Baptist, a priest of the class of Abia; see Αβία. Luke 1: 5, 12, 13, 18, 21, 40, 59, 67. 3: 2.

2. A person killed in the temple, Matt. 23: 35 et Luke 11: 51 Ζαχαριοῦ νικά Βαρακίου. The allusion is probably to Zechariah the son of Jehoida (prob. also called Barachias), who was stoned by order of Joash, 2 Chr. 24: 20 sq. Others refer it to the prophet Zechariah son of Barachiah, Zech. 1: 1; but history gives no account of his death. Others again make the reference to Zacharias the son of Baruch, who was slain by the Zelotae in the temple just before the destruction of Jerusalem, Jos. B. J. 4. 5. 4; but the aor. ἐφονέσατε is against this supposition. See Olsenhausen on Matt. 1. c.

also transient; e.g. 1 Pet. 1:3 ἐνίκης ζ. living and constant sacrifice, opp. to the interrupted sacrifice of slaughtered victims. Heb. 4:12 δο λόγος τ. θησ, the divine threatnings are living, sure, never in vain; also 1 Pet. 1:23 δο λόγος ζ. the living, efficient, enduring word. 

b) to live, i.e. to sustain life, to live on or by any thing. Matt. 4:4 οικ ἐπι άγος μονο ζωος εφυ ζωος 1 Cor. 9:14 ἐν τοί διαγεγελον ζων. —Dem. 1309. 26. c. δια Xen. Mem. 3. 3. 11.


Ze' fios, ή, ον, (ζέfιος) boiling, hot, Dioscor. ζεφιόν ὐφω. In N. T. trop. fervid, fervent, Rev. 3: 15 bis. 16.


Ze' us, Δίως, ο, Jupiter, the supreme god of the heathen mythology. Acts 14: 12, 13 Δίως τοῦ Οντός πρὸ τῆς πόλεως, i. e. whose temple was in front of the city.


Ζηλεύω, f. εύω, i. q. ζηλῶ, q. v. Rev. 3: 19 in some Mss. — Simpl. in Epict. c. 26. p. 131 ed. Salmas.

Ζηλός, ou, o, (ζέλοις) 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 ζηλὸς τοῦ άικον σου. Rom. 10: 2 ζηλοῦν ἰησοῦν. seq. ύπέρ c. gen. 2 Cor. 7: 7. Col. 4: 13. absol. 2 Cor. 7: 11. 9: 2 κατά ζηλοῦν zealously, ardently, Phil. 3: 6. Sept. for γονατισμόν Ps. 69: 10. 119: 138. — 1 Macc. 2: 55. Test. XII Patr. p. 639. Plut. Lycurg. 4 med. — 2 Cor. 11: 2 ζηλοῦν γαρ νύμις ἰησοῦν καί οἶμος for you with a zeal from God, inspired of God, see in Ζηλοῦ a. Others by Hebr. ardent zeal, intense affection, comp. in 'εροτικός.


Ζηλός, ὁ, f. ὀνόμα, (ζηλὸς), 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 ζηλοῦντες δὲ τὰ χαιρεταμα τὰ κρείττονα. 14: 1, 39. So Sept. for γονατισμόν Prov. 3: 31. — Eccles. 31: 18. 2 Macc. 4: 16. Diod. Sic. 1. 95 med. Dem. 500. 2 ζηλοῦν. — Of persons in a good sense, i. q. to have ardent affection for, to love, 2 Cor. 11: 2 see in ζηλοῦν a. Gal. 4: 18. Sept. for γονατισμόν 2 Sam. 21: 2. Prov. 24: 1. (Soph. Ajax 552. Electr. 1027.) In a bad sense, to make a show of zeal, to profess affection for any one, in order to gain him as a follower, Gal. 4: 17 bis. Absol. Rev. 3: 19 in text rec.
b) against a person, to be jealous of, to envy; Acts 7:9 9ελονόμασε τον Ἰωάννην. absol. 17:5. 1 Cor. 13:4. James 4:2 "οἱ λοιποὶ τοῖς ἵπποις," lit. ye kill and envy, i. e. ye have heart-burnings even so as to kill one another.

ζηλωτής, οὗτ, ᾧ, ἦν, (ζηλόω) 1. a zealot, i. e. one zealous for any thing, eagerly desires of, genr. 1 Cor. 14:12 ζηλωταὶ ἐστιν πνευματίοι. Tit. 2:14. — Hidian. 6, 8, 5. Pol. 10. 25, 2. — So of zealots in behalf of the ancient Jewish law and institutions, Acts 21:20 ζηλωταὶ τοῦ νόμου. (2 Macc. 4:2) Acts 22:3. Gal. 1:14.—Comp. Num. 23:13. Jos. c. Ap. 1. 22. —In the age of Christ the name ζηλωταί, Zealots, was applied to an extensive association of private persons, who professed great attachment to the Jewish institutions, and undertook to punish without trial those guilty of violating them; under which pretext they committed the greatest excesses and crimes. See Jos. B. J. 4, 3. 9. ib. 4, 5. 1 sq. ib. 4, 6. 3. ib. 7. 8. 1. 2. Zealote, a surname of Simon one of the apostles, probably so called from his having been one of the Zealots. Luke 6:15. Acts 1:13. See more in Κανωσίς.


ζημιῶο, ῥ, ω, (ζημιάω) to bring loss upon any one, Ael. V. II. 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. εἰς μηδένι 2 Cor. 7:9. Phil. 3:8 τὰ πάντα ζημιώσω, 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. ζημιώσων in Mid. signif. to bring loss upon oneself, i. e. to lose, e. g. τὴν φύσιν Matt. 16:26. Mark 8:36. ζημίωσόν τοῦ Luke 9:25. See Buttm. § 136. 2.

ζηρευς, ἦν, δ, Zenas, prob. a christian teacher, Tit. 3:13.


c) by impl. to inquire, to ask, c. c. περί, John 16: 19 περί τοῦτον ζητεῖτε μετ' ἅλληλων; — Ael. V. H. 2. 13 pen. Xen. Cyr. 8. 5. 13. Az.

Ζητήματα, ατος, τό, (ζητεώ) pp. something sought or inquired about, question, i. e. topic of inquiry or dispute. Acts 15: 2 περί τοῦ ζητήματος τούτου. 18: 15, 23, 29, 25: 19, 26: 3. — Cie. ad Div. 9. 26. ad Att. 7. 3.


Ζιζάνιον, ου, τό, zizanium, Sud. ἡ ἐν τῷ σῖτῳ αἷρα, Lat. lilium, a general name for weeds in grain, like our cockle, darnel, etc. In N. T. spoken of a plant common in Palestine, which infests fields of grain and resembles wheat in appearance, but is worthless, bastard wheat, triticum adulterinum, Matt. 13: 25, 26, 27, 29, 30, 36, 38, 40. The Rabbins call it Γαστροβάελ, Γαστροβαελ, Heb. ג"אֶבַר, Zerubbabel, pr. n. of the leader of the first body of Jewish exiles from Babylon to Jerusalem, Matt. 1: 12, 13. Luke 3: 27. Comp. Ezra 2: 2. 32: 8. 1 Chr. 3: 19.


**Zoogéo** ο, f. ζώον, (ζωός, φύρεον,) to take alive, Hom. II. 6. 46. Xen. An. 4. 7. 22. In N. T. trop. to take, to capture, to win over, trans. Luke 5: 10. ἄνθρωπος ὑπὸ ζωογονοῦ, comp. v. 11, and see in Lch. II. 11. Pass. part. perf. 2 Tim. 2: 26 ζωογόνουν ὑπὸ αὐτοῦ, taken captive by him, Satan, in a moral sense, i. e. ensnared, seduced.

**Zoyi, ἦς, ἠ, (ζωάω) life, i. e.**


b) genr. and in a direct question, where the interrogation implies a negation of something preceding. Matt. 7:9 ἢ τίς ἔστω ἢ ἔστω 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


1. a leader, chief, head. Matt. 2: 6 ἐν τοῖς ἡγομένων Ιουδα, quoted from Mic. 5: 1 where Hebr. ἦττον ἡγομ. έν Χαιλαδ. —But ἡγομ. in Mic. 1. c. is pp. the families into which each tribe was divided, the heads of which were called ἡγομ. Zech. 12: 5, 6; and Matthew by ἡγομ. puts ἡγομένων heads of families, for the families themselves, and so for the cities in which they dwelt. So Sept. ἡγομ. for ἡγομ. Gen. 36: 15, 16 sq.—Jos. Ant. 11. 4. 4 οἱ τῶν πατριῶν ἡγομένων τῶν Ἰσραήλ. Of Lacedemon as the leading state in Greece, Xen. An. 6. 1. 27. Conv. 8. 39. genr. Ag. 1. 3 ὡς οἱ δυνάμεις πολε- τικοίς, ἢ ἡγομένων ἡγομένων.

2. a governor, president, prefect, of a Roman province, whether proconsul, legate, or procurator. Augustus made a new partition of the provinces of the Roman empire, into provinciae senatoriae and provinciae imperiluriae vel Caes- sarum, ἐπαρχία τοῦ δήμου ν. Καίραος, the former being left under the nominal care of the senate, while the latter were under the direct control of the emperor. Of the latter kind was Syria, including Phoenicia and Judæa. To the former the senate sent officers for one year, called proconsuls, ἀνδιάτοι, though sometimes only of praetorian rank; they had only a civil power, and no military command nor authority over the taxes, both these latter being under the care of persons appointed by the emperor. Those sent to command in the provinciae Caesarum were called

τος δ της Ἰουδαίας ἱγμώνιον. The usual Greek word for procurator is ἐπίτροπος, so of Pilate, Jos. B. J. 9. 2. 9. Philo Leg. ad Cai. p. 1063. E. gener. Hidian. 7. 4, 5, 11. ib. 4. 6, 8 ἱγμώνιος τι καὶ ἐπίτροπος.

Ἡγεμόνια, σώμα, f. ἵγμα, de-
ponent. Mid. (ἀγω) to lead, i.e. to go be-
fore, 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.e. στρατηγός, Xen. Mem. 3. 2. 4. of
a navy, Xen. An. 1. 4. 2. — Hence in
N. T.

1. to be a leader, chief, genr. only in part. ἱγμωνεύος, ὁ, a leader, chief, i.e. ἱγμαίος. So Acts 14: 12 ὁ ἱγμω-
νεύος τοῦ λόγου, chief-speaker. Comp.
Jamblic. de Myst. init. θεός ὁ τοῦ λό-
γου ἱγμων ὁ Ἐφημ. Luc. Pseudolog.
1: 4 και ὁ ἱγμωνεύος Γαίος Τούλιος
14. 5.

2. Ἑγγουμα and also perf. ἡγγουμα Acts 26: 2. Phil. 3: 7, with pers. 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 ὅ τινς βρα-
δυτήτα ἱγωντα, c. acc. et infinit. Phil. 3:
8 bis, ἡγουμα πάντα ἱγμα εἶναι ... καὶ ἱγμωνεῦκ φασιν. εἶναι. (Hidian. 3. 12. 7.
Xen. Cyr. 6. 1. 8.) c. acc. et εἶναι impl.
2 Cor. 9: 5 ἀγαθοῦ ὁ ἰγμανή παρακαλέσαι κ. τ. λ. Phil. 2: 25. 2 Pet.
1: 13. James 1: 2 πάσαν μαθην ἱγμ-
σασθε, ὅταν κ. τ. λ. c. dupl. acc. et εἶ
ναι impl. ἰγωσθαι τι τι, to think to be
such and such, to esteem as anything, Phil. 2: 6. 3: 7 ταύτα ἱγμα εἶναι. Heb.
10: 29. 11: 26. 2 Pet. 2: 13. 3:
15. Sept. for ἠγγουμιτι Job 41: 19.—Wisd.
1. 47.—So of persons, to hold or esteem one as such and such, c. dupl. acc. et εἰ
2 Thess. 3: 15. Sept. for ἠγγουμιτι Job 19:
3. 1. 20. — With an accus. and adverb,
1 Thess. 5: 13 ἱγμωνεύον αὐτοῦ ὡς ἐκ,
εκεραυσαίον ἐν ἀγάπῃ, i.e. to regard them
as very highly deserving of love.

"H'dew, adv. now, even now, already, spoken


b) by impl. of the immediate future, now, presently, soon. Rom. 1: 10 πιέζειν ἑδώ ποτε εἰσέναι ᾗ σωματικ. x. t. l. if perhaps I may shortly or at length be prospered to come etc. See Viger. p. 413 sq. — Jos. Ant. 3. 14. 1 τιν τοῦ μὲν ἑδώ ἐξεστή, τιν τοῦ δὲ ἑδώ λύσεως. Luc. D. Deor. 4. 2 bis. 

"H'di:&a, adv. pp. acc. plur. neut. of ἡδιάς superl. of ἡδις, Buttm. § 115. 5. lit. most sweetly, i. e. with high relish, of eating and drinking Xen. Mem. 1. 6. 5. In N. T. trop. most gladly, 2 Cor. 12: 9, 15. — Xen. Mem. 2. 7. 10. Comp. in ἡδιῶν.


"H'diwsmon, ou, τό, (neut. of adj. ἡδιωμός sweet-scented, fr. ἡδις, ἡδῷς, mint, mentha vivida Linn. garden or spear mint; i. q. μῖνθη, Matt. 23: 23. Luke 11: 42. The Rabbins call it ἀργύρα; it was strewed by the Jews on the floors of their houses and synagogues, Buxt. Lex. Rab. 1228. — Dioscor. 3. 41. ἡδιωμός, εἶ δὲ μῖνθης, γνωρίμων βοτάνων.


"Hli, indec. Heb. הלי, eli, i. e. my God! Matt. 27: 46, from Ps. 22: 2.

"Hliasia, ας, η (Ἡλίας adult, full-aged,) adulthood, maturity, of life, mind, person, i. e.


"Ημέρα, ας, η, 1. day, i. e.

a) pp. the time from one sunrise or sunset to another, i. e. νυκτόμερον. 

b) day, day-light, from sunrise to sunset, e. g. in antith. with νῆρα, as in Gen. of time when, ἡμῶρα καὶ νεῖκος or νεῖκος καὶ ἡμῶρα, by day and by night, Luke 18:7. Acts 9:24. Mark 5:5. 1Thess. 2:29. comp. above in a. (Xen.Cyr. 2:3.23.) or in ἒκκλησία of time long, Matt. 4:2 γνωρίσας ἡμῶρον τοῦ κυρίου καὶ νίκας τοῦ κυρίου and so νίκας καὶ ἡμῶρας, night and day, i. e. continually, incessantly, Mark 4:27. Luke 2:37. Acts 20:31. 26:7. comp. above in a. (Xen.An.6.1.14.) genr. Rev. 8:12 ἂς ἡμ. μη καταλέγει, τοι ἂς ἡμ. νομίζω.—Simply, e. g. ταῖς ἡμέραις, the days, i. e. during the daytime, every day, Luke 21:37. (Xen. Cyr. 1:3. 12.) So ἡμῶρας μήσης, at mid-day, Acts 26:13. ἡμῶρας γενομένης, day being come, when it was day, Luke 4:42. Acts 12:18. 16:35. al. (Xen. An. 7. 2. 34.) ἂς ἡμ. κλίνει, the day declines, Luke 4:42. (comp. Ael. Alex. M. 3. 4. 4.) John 9:4 ὁ υἱὸς τῆς ἡμέρας ἐστίν, so long as it is day. 11:9 περιπατεῖν ἐν τῇ ἡμέρᾳ, —Trop. for the light of true and higher knowledge, moral light, Rom. 13:12. 1 Thess. 5:5, 8. 2 Pet. 1:19. 2. time, in general, nearly i. q. χρόνος, a) sing. of a point or period of time; Matt. 13:1 ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξαλθῶν ὁ Ἰ. John 14:20. Eph. 6:13 ἐν τῇ ἡμ. τῇ πονηρᾷ. (Xen. H. G. 2. 4. 17.)

Seq. gen. of pers. Luke 19:42 ἐν τῇ ἡμέρᾳ σου ταύτη, in this thy time, whilst thou yet livest etc. So John 8:56 ἢν ἤδη τήν ἡμέραν ἔσχε, my time, the time of my manifestation. Seq. gen. of thing, e. g. ἡ ἡμῶρα αναδείξως Luke 1:80. ἡ μητρίας 2 Cor. 6:2. ἡ τοῦ πνεύματος Heb. 3:8. ἡ ἐπισκόπησις 1 Pet. 2:12, see in Ἐπισκόπη. 2 Pet. 3:18 ἡ αἰῶνος ὁ. ἡμ. αἰῶνος, time eternal, for ever; Buttm. § 123. n. 4.


'Ἡμιονος, ἐνε, ν, Att. gen. ἐνε, plur. ἐνε, half, dimidius, a, um, Xen. H. G. 5. 3. 21. In N. T. only neut. τό ἢμιον, as subset. a half, gen. ἡμιονον Matt. 6:23. plur. τὰ ἡμιονον Luke 19:8, both being forms of the later Greek,


Ἡμώορον, ou, ὅ, τὸ, (ἱμῖς) for ἴμας, ὥρα,) a half-hour, half an hour, Rev. 8: 1.


Ἡλεγει, see in 'Η no. 4. γ.

Ἡμος, ou, ὁ, ἡ, adj. mild, gentle, kind, 1 Thess. 2: 7. 2 Tim. 2: 24. — Hdlan. 2. 6. 3. Hdot. 3. 89.


Ἡρώθης, ou, ὁ, Herod, pr. n. of four persons in N. T. Idumeans by descent, who were successively invested by the Romans with authority over the Jewish nation in whole or in part. Their history is related chiefly by Josephus, as cited below; comp. also Noldius de vita et gestis Herodum appended to Joseph. Opp. Tom. II. ed. Haver. — Relandi Palæst. p. 174 sq. Schlosser Gesch. der Familie Herodes Leipz. 1818.

1. Herod, surnamed the Great, Matt. 2: 1, 3, 7, 12, 13, 15, 16, 19, 22. Luke 1: 5. He was the son of Antipater an Idumean in high favour with Julius Caesar, and at the age of fifteen was made procurator of Galilee, in which he was confirmed by Antony with the title of tetrarch, about B. C. 41. Being driven out by the opposite faction, he fled to Rome, where by the influence of Antony he was declared king of 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 tetrarches, Jos. Ant. 18. 5. 1, the former having Galilee and Perea, and the latter Batanea, Trachonitis, and Aurania (now Haoran.) Luke 3: 1. Jos. Ant. 17. 11. 4.

2. Herod Antipas, 'Ἀρτίνας; often called Herod the tetrarch, Matt. 14: 1, 3, 6 bis. Mark 6: 14, 16, 17, 18, 20, 21, 22. 3: 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 βασιλικός; Matt. 14: 9. Mark 6: 14. comp. in Βασιλικός b. He first married a daughter of Aretas, whom he dismissed on becoming enamoured of Herodias; see in Ἀφένας. 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 for Caligula at the instance of Herod Agrippa her own brother, and banished with her to Lugdunum (Lyons) in Gaul, about A.D. 41. His territories were given to Herod Agrippa. Jos. Ant. 18. c. 5. c. 7. — In Mark 8: 15 'Ἡρώδης' is put collectively for Ηρώδιαν κ. λ. v.

3. Ηρώδιαν, the elder, called by Josephus only 'Αγρίππας, Acts 12: 1, 6, 11, 19, 20, 21. 23: 35. He was grandson of Herod the Great and Mariamne, and son of Aristobulus. On the accession of Caligula he received with the title of king the provinces which had belonged to his uncle Philip and to Lysanias, see above in no. 1, and in Ἀδελφον. To these were added those of Herod Antipas, see in no. 2; and Claudias afterwards gave them in A. D. 43 all those parts of Judea and Samaria which had belonged to Herod the Great. He died suddenly and miserably at Cesarea, A. D. 44. Acts 12: 21. Jos. Ant. 18. c. 5 sq. 19. c. 4 sq.

4. Ηρώδιας, the younger, called in N. T. and by Josephus only Agrippa, 'Αγρίππας, Acts 25: 13, 22, 23, 24, 26, 26: 1, 2, 7, 19, 27, 28, 32. He was the son of the elder Herod Agrippa, and at his father's death received from Claudius the kingdom of Chalcis, which had belonged to his uncle Herod, he being then 17 years old. In A. D. 53 he was transferred with the title of king to the provinces which his father at first possessed, viz. Batanea, Trachonitis, Auranitis, and Abilene, to which other cities were afterwards added. It was before him that Paul was brought by Festus. Jos. Ant. 19. c. 9. ib. 20. 5. 2. ib. 20. c. 6. c. 7.


'Ἡρώδιας, ἀδός, ὅ, Herodias, granddaughter of Herod the Great and sister of Herod Agrippa the elder. She was first married to her uncle Philip (Herod), but left him to live with Herod Antipas; see in 'Ἡρώδης' no. 2. —Matt. 14: 3, 6. Mark 6: 17, 19, 23. Luke 3: 19.

'Ἡρώδιαν, ῤαν, ὁ, Herodian, a Christian whom Paul calls his kinsman, συγγενής, Rom. 16: 11.


'Ἡυς, see in ὁ no. 4. ὅ.

"Hithma, αιτος, το, (ἐπόδους), α being inferior, a worse state, sc. as compared with any other or former state, duty, etc. Rom. 11:12 ἤθιμα αὐτών, 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.

"Ηττον or ἢσον, ὄνος, ὃ, ἤ, used as an irreg. comparative to κακός, viz. worse, inferior, weaker, see Buttm. §62.2, In N. T. only neut. ἢσον,


Θάλασσα, Ἀτ. ται, ζς, ἤ, (prob. αλε) the sea, a sea, viz.


Θάμαρ, ὁ, indec. Thamar, Heb.
Qarawg, or, f. ῥιον, (Θάμβος,) to be astonished, to be amazed, Acts 9: 6 τρόμων το κει Θαμβων.—Sept. 1 Sam. 14: 15. Hom. II. 8. 77. Od. 1. 323. — Later also trans. Sept. 2 Sam. 22: 5; and hence Pass. Θαμβήσαμαι, to be astonished, to be amazed, Mark 1: 27. 10. 24: 32.—Wisd. 17: 3. 1 Macc. 6: 8. Plut. Caes. 45.


Θανάσιμος, ου, ὁ, ἃ, ἂ, adj. (Θάνατος,) deadly, e. g. poisonous, Mark 16: 18. — Jos. Ant. 4. 8. 34. Diod. S. 1. 67. Comp. Lob. ad Phr. p. 651.


Θάνατος, ου, ὁ, (Θάνξος, Θανεῖν,) death, the extinction of life, naturally or by violence.


c) Heb. νῆε 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 ἐνίσχυς. Sept. ζωῆς life and happiness; so Deut. 30: 19. Prov. 11: 19. 12: 28. Is. 25: 8. Ps. 16: 11 coll. Acts 2: 28. In N. T. this notion is applied with more definiteness to the gospel scheme; and as ζωῆς is used to denote the bliss and glory of the kingdom of God, including the idea of a joyful resurrection, (see ζωῆς c. β.) so Θάνατος is put for the opposite, viz. rejection from the kingdom of God, including the idea of physical death as aggravated by eternal condemnation; the idea of physical death being sometimes more prominent, and sometimes that of subsequent perdition. John 8: 51 Θάνατον οὐ μὴ θεωρήσῃς εἰς τον αἰώνα. Rom. 6: 16 δούλοι ἀμαρίσμας εἰς Θανάτου. v. 21 το γάρ τίτας ἔκλειν, Θάνατος. v. 23. 7: 5. 10. 8: 2. 6. 2 Cor. 2: 16. 3: 7. 2 Tim. 1: 10 καταφράσατον μὲν τὸν Θάνατον, φαντάσατος δὲ ζωῆς... διὰ τοῦ ἐνεχυρίου. Heb. 2: 15. James 5: 20. 1 John 3: 14. 5: 16. 17. al. Called also οὗ δείχνεις Θάνατος, the second death, Rev. 2: 11. 20: 6. 14. 21: 8. Comp. in ἀποθηκάσκει c. — In this sense ὁ Θάνατος is used in a species of half-personification, the idea of physical death being prominent, Rom. 5: 12, 14, 17, 21. 1 Cor. 15: 26, 54, 55, 56, coll. Is. 25: 8. Hos. 13: 14.


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.


Θάνατος, οῦ, f. ὁ, ὁ (ἴδιατος later Att. for ἰδίατος) to be of good cheer, to have good courage, to be full of hope and confidence, t. n. trans. 2 Cor. 5: 6 ἰδιατοῖς ὄντων γλωσσεῖς, v. 8. Heb. 13: 6. — Sept. Prov. 1: 21. Ceb. Tab. 30. Xen. Mem. 2. 6. 32. — Seq. εν τινι, to have hope and confidence in any one, 2 Cor. 7: 16. comp. 'Εν νο. 3. c. γ. So Sept. ἰδίατος εἰς τινα for αὐτοῖς Prov. 31: 11. (Pol. 5. 29. 4 εἰς τινα.) Seq. εἰς τινα, to be bold towards any one, 2 Cor. 10: 1. 2.


so.

after 16.

wonderful, admirable, Luc. D. Mort. 20. 5. Xen. An. 2. 3. 15. In N. T. neut. τὸ θαυμάσιον [for τὸ θαυματωρός οὗτος] to wonder after the beast, i. e. to admire and follow him, to become his worshipper, comp. v. 4.

(θαυμάσιος, ό, εν, (θαυματο-) wonderful, admirable, Luc. D. Mort. 20. 5. Xen. An. 2. 3. 15. In N. T. neut. τὸ θαυμάσιον [for τὸ θαυματωρός οὗτος] to wonder after the beast, i. e. to admire and follow him, to become his worshipper, comp. v. 4.


(θεατήριος, λιον, (θαυματο-,) to be an actor in the theatre, Suid. sub v. ἡθο- λόγος. Also to bring upon the theatre, to present as a spectacle, trans. Hence in N. T. genr. to make a public spectacle of, to expose to public scorn, Pass. Heb. 10:33. Criminals were sometimes exposed and punished in the theatre, see Philo in Flacc. p. 977.

(θεατρον, ό, τό, (θεατωρ-) 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 hear harangues, to hold public consultations, etc. see Xen. H. G. 6. 5. 7. Dio. Sic. 16. 84. Pol. 29. 10. 2. Jos. Ant. 17. 6. 3. B. J. 7. 3. 3. Cic. pro Flacc. 7. comp. Kypke II. p. 100. Weistean 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 θεατρα ποιητων.


(θείτης, ης, ις, (θεί-) deity, Godhead, i. e. the divine nature and
Clem. Alex. Strom. 5. 10.

Θείος, εος, ους, δ, η (θείον), sulphurous, i. e. made of sulphur, Rev. 9: 17. — Philostr. Imag. I. 27. p. 892.
A form only of the later Greek, Lob. ad Phryn. p. 228.

Θέλημα, ατος, το (θέλω) a form not Attic, Lob. ad Phryn. p. 7, will, i. e. active volition.


Θέλω and Εθέλω, i. Θελώ, both forms being used alike by the Attics, though not indiscernimately; for the distinction see Passow in Θέλω and Εθέλω. Lob. ad Phryn. p. 7.—To will, to wish, to desire, pp. implying active volition and purpose, and thus differing from μεθέλω, see in Βούκουμαν init.

a) pp. to will, i. e. to have in mind, to purpose, to intend, to please, viz. (a) of


— Hom. II. 13. 106. Xen. Cyr. 8. 1. 16. H. G. 5. 4. 61. — (γ) trop. of the wind, John 3: 8 δου του Θεου πνει, i. e. in lubitum.—Xen. Cyr. 2. 4. 19 οὑν θελεν, of an eagle.


c) by impl. to be disposed, inclined to any thing, to delight in, to love, i. q. χαίρει; so seq. infin. Luke 20:46 τῶν Ἑλίων περιπάτεων εἰς στόλοις, καὶ φιλονίων ἀπασμοῖς, comp. Mark 12:33 τῶν Ἑλίων τῶν εἰς στ. περιπάτεων καὶ ἀπασμοῖς, where it seems to take the accent, as being synonymous with χαίρει. But this is better referred to Hebraism, comp. Winer § 58. 4. So by Hebraism c. accus. Matt. 27:43 εἰ Ἑλίς αὐτὸν, quoted from Ps. 23:9 where Sept. for יְהָעַר. Sept. and יְהָעַר c. acc. Ez. 18:23. Also Matt. 9:13 εὐθεία Ἑλία, καὶ οὐ υἱός, quoted from Hos. 6:6 where Sept. for יְהָעַר c. acc. Heb. 10:5, 8. quoted from Ps. 40:7 where Sept. for יְהָעַר c. acc.—Seq. ἐν τῷ, to delight in any thing, Col. 2:18 Ἑλίων εἰς τοπικονοικίαν κ. τ. λ. So Sept. and יְהָעַר 1 Chr. 28:4. 4.
d) by impl. to be so and so minded, to be of opinion, to affirm. 2 Pet. 3:5 καὶ- Ἰωνᾶς γὰρ αὐτοῦ τότῳ Ἑλίωντας, for it escapes them who affirm this, who are thus minded, comp. v. 4.—Hilian. 5. 3. 11 εἰκόνα τι ἤλών ἀνέγερσαν ἐναν Ἑλίωντας. ib. 5. 6. 10. So v. 10. Cic. Acad. 4. 14.
e) Ἑλίων seq. infin. is sometimes nearly i. q. μᾶλλον, to be about to, i. e. it escapes merely as an auxiliary and gives to the infinit. a future sense, but only of inanimate things, e. g. Acts 2:12 et 17:20 τι ἐν Ἑλίων τούτῳ ἐναν; what then will this be? or as in comm. Eng. 'what is this going to be?' — Hdt. 1. 78, 109. ib. 2. 11. 14. See Schweigh. Lex. Herod. in Ἑλίων. Passow in Ἑλίων. Viger. p. 263 sq. Al.

Ἡμελιός, ὁ, ἡ, adj. (ホームページ, ページ) pp. placed or laid as a foundation, fundamental; hence in N. T. as subst. foundation. Moeris, Ἑμελία καὶ Ἑμελιόν ὀνομαζόμενο, ἀτίτοκος Ἑμελίου καὶ Ἑμελιός, κοινός.


Ἡμελίων, ὁ, ὅς, (ホームページ, ページ) to lay the foundation of any thing, to found, trans. Matt. 7:25 et Luke 6:48 τὴν Ἑμελιόντα γὰρ ἐπὶ τὴν πέτραν, where for the omission of the augm. in plup. see Buttm. § 83. n. 6. Heb. 1:10 quoted from Ps. 102:26 where Sept. for יְהוּדָה also Josh. 6:26. al.—Xen. Cyr. 7. 5. 11. —Metaph. to ground, to establish, to con-
Theodidactos

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Theodidactos, ou, ó, (Θεός, λόγος) theoulogos, 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 theologist, in the inscription of the Apocalypse, as maintaining the divine nature and attributes of the Logos, comp. Rev. 1:2.

Theoματιτίων, ὁ, ἡ (Θεομάτιων), to fight or contend against God, Acts 23:9 in text. rec. — 2 Macc. 7: 19. Xen. Oec. 16. 3.


Θεός, ou, ó, God, the divinity; for the derivation see note below. On the voc. Θεύ Matt. 27: 46. Act. Thom. § 44, 45, instead of the Attic voc. Θεός; see Buttm. § 35, n. 2. Winer § 8, 2, c.
adjectives, as ἀτυχίας τῷ Θεῷ Acts 7:20, and δυνατὰ τῷ Θεῷ 2 Cor. 10:4, as an intensive from the Heb. exceedingly, see in ἀτυχίας and δυνατός. Wiener § 37. 3. Elsewhere after verbs etc. to or for God, e.g. Rom. 6:10 et Gal. 2:19 ἵνα τῷ Θεῷ, 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 ἐγὼ εἰμί Ιησοῦς Θεὸς ἡτατε; ἐγὼ εἰμί Θεὸς ὑμῶν. quoted from and in allusion to Ps. 82:1, 6, where Sept. and Heb. הים, comp. v. 7.
d) in the Greek sense, ὁ Θεός, a god, the deity, οἱ θεοὶ, the gods, i.e. the heathen gods. Acts 7:3 ὁ Θεὸς Ἰωάννης Ἰωάννης. 12:22. 14:11 οἱ θεοὶ. 19:26. 25:5. 1 Cor. 8:4. 5. Gal. 4:8. So Satan is called ὁ Θεὸς τοῦ αἰῶνος τῶν ἄθικων, 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 Λαμπόνειον b.—Diod. Sic. 1. 9. Xen. Mem. 2. 3. 18, 19. ib. 4. 7. 6. — Once fem. ἡ θεός, a goddess, Diana, Acts 19:37 in some edit. So Xen. An. 3. 2. 12 τῇ Ἀργείῳ ... τῇ Θεό. ib. 5. 3. 6. 7. 9. — Meton. an image, idol, Acts 7:40. Sept. for בֶּן- נוֹס. Is. 44:17. בֶּן- נוֹס, 2 Sam. 5:21.

Note. The earliest derivation of Θεός is from τίθημι, e.g. Hdt. 2. 52 θεοῖς δὲ προσούμασαν σφέας ἀπὸ τοῦ τοιοῦτον, ὅτι κόσμῳ Θέντες τὸ πάντα πρήματα καὶ πάσας τοις εἰχόν. So Clem. Alex. Strom. 1. Θεός δὲ παρὰ τὴν Θεάν εἰρήνη καὶ τάξιν, τὴν δικαιοσύνην. — Plato derives it from Ἰθώ to run, regarding the deity as having been first recognized in the sun and moon and earth and stars and heavens, ἢτε γαῖοι αὐτὰ ἄροι πάντα αἱ ἀυτὰ φῶς καὶ κίνηται, ἀπὸ τοιῆς τῆς φύσεως τῆς τοῦ θεοῦ, Θεοῖς αὐτοῖς παρατηρησάμενοι, Plato Crat. 16.p.307. D. This idea is paraphrased by Theophil. ad Autol. 1. p. 71, ἢ τεχνεῖς, καίνειν, ἐνεχύτων, τρεφέν, προνοεῖν καὶ κυθερέφνων, καὶ ζωοποίησιν τὰ πάντα. But more probably θεός is of the same family with Zeus, Δίος, Τοατις, Lat. deus. Al.


Θεοτύς, τριῶς, ἕ, (Θεός), deity, Godhead, the divine nature and perfections, i. q. θεοτύς, Col. 2:9. — Luc. Fearom. 9.


Θεσαπεία, ἑσθα, ἑσθαι (Θεσαπαίων), voluntary service, attendance, ministry, genr. Diod. Sic. 1. 21. Xen. Cyr. 5. 5. 29. In N. T.
Theophelos, f. εὐσοφ. (θεράπων) to wait upon, to minister unto, i. e. to render voluntary service and attendance; see Passow sub v.


Θερίζω, f. ἰερό, (θέρος summer, harvest-time) to summer intrans. Xen. An. 3. 5. 15. In N. T. to harvest, to reap, viz.


c) by impl. to cut down, to destroy, Rev. 14:15 bis. 16 καὶ ἥ γη ἢ θερισθῆναι, i. e. the iniquity of men is fully ripe and is cut off. Comp. Joel 4:3: 13. Is. 17:5.


2. immed. to suck at the breast, for which more usually θηλατίαι, Lób. ad Phr. p. 468. Seq. acc. Luke 11: 27 μαστὸν οὗς θηλάτιας. Part. θηλατίων,

Θήλυς, Θηλία, Θηλῦ, adj. female.


Θῆρα, ας, ἡ, (Θήρα) hunting, the chase, Hom. 11. 5. 49. Xen. Cyr. 1. 4. 5. prey, game, Od. 9. 158. Xen. Ven. 6. 13. — In N. T. meton. destruction, i. e. cause of destruction, Rom. 11: 9 γεν. Θῆρῳ τοις αὐτοῖς εἰς παραδοθα καί εἰς Θήραν κ. τ. λ. quoted laxly from Ps. 69: 23 where there is no corresponding word in the Heb. text. But Sept. for ἑφί. net Ps. 35: 8.

Θῆρεύω, s. εὗρο, (Θήρα,) to hunt, to take in hunting, Xen. An. 1. 2. 7. ib. 5. 3. 9. In N. T. trop. to catch at one's words, to lay hold of, c. acc. Luke 11: 54 γενομένης Θηρεύοντες τι ἐκ τοῦ στόματος αὐτοῦ.—Comp. Sept. for κατά λειτ. to lie in wait Ps. 59: 4. Pol. 23. 8. 11 τὴν εὑρέων. Xen. Cyr. 8. 2. 2 τὴν φίληλαν.

Θηρομαχεῖν, ὁ, τ. ἠνύου, (Θηρίον, μάχομαι,) to fight with wild beasts, like condemned persons in the public spectacles; see Adam's Rom. Ant. p. 344. Absol. 1 Cor. 15: 32 οἱ κατὰ ἀνθρωπὸν ἠθηρομαχεῖν ἐν 'Ερέσῳ, 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. Θηρομαχεῖν καλεῖ τὴν πρὸς ὑμνῷ καὶ ἀνθρώπου τοῦ ἀνθρώπου μάχην. —trop. Ignat. Ep. in Rom. c. 5 ἀπὸ Σύρων μεχρὶ 'Ρωμής Θηρομαχεῖ.—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. διὸν εἰς ἀνθρώπου ἔννοιαν, ἠθηρομαχεῖ.—pp. Artemid. II. 59. Diod. Sic. 3. 43 ult.


Θηριάφην, s. ἤθηρα, aor. 2 ἑφίνων, a lengthened form of the pres. instead.
In N. T. trop. to break, to crush, the strength of any one; hence τεθαυνωμένος, crushed, bruised, oppressed, Luke 4:18 ἡ τεταθαυνωμένην εἰς αἵρεσιν, quoted generally from Isa. 61:1, 2, but with this clause inserted from Isa. 58:6 where Sept. for ἰδοὺ τρόπον of hope Hddian. 3. 2. 4.


Θριφω, ὦ, ἡ (θρίφος) to weep aloud, to wail, to mourn, viz.


Θρυσσεύς, ου, ὁ, η (ὁθρυσσεύς, ἑρπτεύεται) adj. (ἡθρυσσεύς, ἑρπτεύεται, see Passow), fearing God, pious, religious, James 1:26. — Hesych. Θρυσσεύς: εὐσεβὴς v. εὐλαβῆς, ἑσπεριδωτὸν.

Θριαμβεύω, f. συ, (θριαμβός hymn in honour of Bacchus, also triumph, Diod. Sic. 4. 5 bis.) to triumph, to hold a triumph, Plut. Marcell. 4. Hddian. 1. 6. 16. — In N. T.


b) causat. to cause to triumph, c. acc. 2 Cor. 2:14.


b) met. for dominion, Luke 1: 32 καὶ ὅσιος αὐτῷ τὸν Ἰησοῦν Λαβάν. Heb. 1: 8 quoted from Ps. 45: 7 where Sept. for נָבָנָה, as also 2 Sam. 3: 10. 7: 13,16. — Wisd. 7: 8. — Also for a potentate, higher power, Col. 1: 16 τις Θεόνοι, κτλ., where Θεόνοι 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 Θεόνοι, εὐσεβία, ἐν ὦ (οὐρανῷ) ἀν ὑμοί τῷ Θεῷ προσερ ignontαι. At.


Οὐατερίας, τέρας, τροσ, οὗ, (see Buttm. § 47,) a daughter.


Οὐατερίων, οὖς, τό, (dimin. of θαγατισος) a little daughter, female child, Mark 5: 23. 7: 25. — Athenaeus 13. p. 581, C.


Οὐίνος, ης, οῦ, (Θεύων) thyrine, Rev. 18: 12 ζύλον θινον, thyrine wood. See Wetstein ad loc. — The Θυία or Θεία was an evergreen African tree with aromatic wood, from which statues according to Theophrastus and costly vessels were made, Lat. citrus; but it is not agreed whether it was a species of cedar, savin, or lignum vitae, which latter constitutes the modern genus Thuja or thuya. Many suppose it to be the Juniperus oxycedrus Linn. while others refer it to the Thuja articulata Linn. See Rees' Cyclop. art. Thuja init. and art. Juniperus.


Theomachewo, ὅ, ὅμος, (θυμός, μάχομαι) to fight fiercely, Diod. Sic. 17. 33. In N. T. to be greatly offended, to be enraged against, seq. dat. Acts 12: 20. — Pol. 9, 40. 4.


Theumos, οὖς, ὁ, ὅμος, (θυμός) to provoke to anger, Pass. to be angry, to be wrath, Matt. 2: 16. Sept. for ἄνοιξιν Judg. 14: 19. 1 Sam. 20: 29. for ἄνοιξιν Esth. 3: 5. 5: 9. — Xen. Cyr. 5. 5. 11. 

Theura, ας, ἡ, a door, plur. αἱ θυραί doors, i. e. perhaps double-doors.


b) by impl. entrance, e. g. of a cave or sepulchre, mouth, Matt. 27: 50. 59: 22. Mark 15: 46. 16: 3. — Jos. Ant. 10. 11. 6. Hom. Od. 9. 243. —Metaph. access, opportunity, as ἀνοίγων τὴν θύραν, to set open a door, i. e. to give access, to present opportunity, Acts 14: 27. 1 Cor. 16: 9. 2 Cor. 2: 12. 1 Cor. 4: 3. So Rev. 3: 8 θύρα ἀνοιγμένη free access to oneself. See in Ἀροίης a. Meton. one who is the medium of access to any thing, John 10: 7, 9, ἐγὼ εἰμὶ ἡ θύρα τῶν προσδόκων. — Ignat. ad Philad. § 9 [Χριστοῦ] ἡ θύρα τοῦ πατρός, ὁ δὲ ἡ ἐξοχώντα Ἀδαμαία καὶ οἱ προφηταί. 


Iαμβρόης, ou, ó, Jambres, see 'Iαμβρόης.


Hence in N. T. adverbially (a) ἵδις, individually, severally, (opp. to δήμος) Xen. Hi. 11. 9, to κοινή Mem. 2. 6. 38,
1 Cor. 12: 11 διαφόρον ἵδις ἐκάθεν καθὼς βοίλετα. See Buttm. § 115. 4.

b) as belonging to oneself and not to another, own, proper, peculiar, viz. (a) denoting ownership, that of which one is himself the owner, possessor, producer, my own, thy own, his own, etc. Of things, Matt. 22: 5 εἰς τὸν ἵδιον ἁγγ. 25: 15 ἵκωστο κατὰ τὴν ἵδιαν δύναμιν. Mark 15: 20 ἐνδέχομαι αὐτὸν τὰ ἱματία τα ἵδια. Luke 6: 41, 44. John 5: 43 ἐν ὑδάτι τὸ ἱδίον. 7: 16, 10: 3, 4. Acts 20: 28. 28: 30. Rom. 10: 3 τὴν ἱδίαν δικαιοσύνην. 14: 5. 1 Tim. 3: 4, 5. 2 Pet. 1: 20 ἵδια ἐπιλίνεται, see in ἐπιλίνεται. 3: 17. al. So ἕν τῇ ἱδίᾳ πόλιν, one’s own city, where one resides
...
full description of the people and country, see Bibl. Repos. III. p. 247 sq.


'Ἱεράπολις, ἐος, ἡ, 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 Clydes and Meander, not far from Colosse and Laodicea. See Rosenm. Bibl. Geogr. I. ii. p. 207, 292.


'Ἱερατεύμαν, ατος, τό, (ἱερατεύω) priesthood, meton. and collect. for priests, i. e. Christians, who are said ἰνεγάκα τοῖς πνευματικοῖς θυσίας 1 Pet. 2: 5, and are called also βασίλευς ἱερατέμαν v. 9, see in Βασίλευς a.— Sept. Ex. 19: 6. comp. Is. 61: 6. Rev. 1: 6. 5: 10. 20: 6. Comp. also Test. XII Patr. p. 613.


'Ἱερεμίας, ὁ, ὁ, Jeremiah, Heb. ἴπτις or ἴπτις (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, διά Ἰερεμίου τοῦ προφήτου, which is not found in his writings but in Zech. 11: 12, 13. Some MSS. here read Ζαχαρίαν, others simply διά τοῦ προφήτου. See Olshausen in loc.

Iēρεύνος, ou, d, i, adj. (ἱερός, ἱεροῦ) offered in sacrifice, sacrificed, spoken of the flesh of victims, 1 Cor. 10: 19, 28, in Mss. for the common εἰδολοθυτων.

Iēρον, ou, τό, (pp. neut. of ἱερός) a temple, i. e. a consecrated place, including the proper temple or house, ναός, and all its courts and appurtenances, comp. Diod. Sic. 1. 15. Tittm. de Syn. N. T. p. 178 sq. Spoken of a heathen temple, Acts 19: 27 Aristimōs ἱερόν. — 1 Mac. 10: 84. Luc. Ver. Hist. 1. 32. Xen. Ag. 11. 1.—Elsewhere only of the temple in Jerusalem, Heb. יִרְאוֹנָה יָרוֹן Sept. οἰκοςευρίου 1 K. 6: 1, 37. 7: 12. Is. 66: 1. יִרְאוֹנָה יָרוֹן Sept. οἰκος τοῦ Ἱεροῦ Ezra 3: 8. In N. T. always in reference to the temple as rebuilt by Herod the Great, and minutely described by Josephus, Ant. 15. 11. 3 sq. B. J. 5. 5. 1 sq. According to him the whole circuit of the temple, τὸ ἱερόν, consisted of three parts or enclosures, περίβολος, viz. the proper temple or ναός (B. J. 5. 5. 1, 4) in the midst, and two circular courts or areas around it, one exterior to the other. The first or outer court or enclosure, περίβολος, which was also the lowest and surrounded the whole temple, was open for all, and contained the porches, piazzas, where the people collected, and where things and animals pertaining to the sacrifices were bought and sold, and also money exchanged, περίβολος Buxt. Lex. Chald. 793; it is often called by Christian writers the 'court of the Gentiles,' Lightfoot Opp. 1. p. 415, 500. ed. Ultraj. From this to the second or inner court or enclosure, τὸ δεύτερον ἱερόν Jos. B. J. 5. 5. 2. was an ascent of fourteen steps, and then of five more; this was divided into the court (or separate place) of the women and the court of Israel or of the priests; it is called by Josephus l. c. άγιον, and none but such as were clean were permitted to enter it; here too the sacrifices were prepared and offered, for here stood the altar of burnt-offerings before the entrance of the ναός, Jos. Ant. 8. 4. 1. ib. 15. 14. 5. comp. Matt. 23: 35. The third and highest enclosure, περιβολος, was the temple itself, ναός, τὸ ἱερόν τριτον Jos. Ant. 15. 11. 5, into which only the priests might enter, comp. Luke 1: 9, 10, and which was divided into two parts, the sanctuary, τὸ άγιον, and the holy of holies, τὸ άγιον άγιον. The whole temple therefore consisted strictly of two parts, ο ναός, and τὸ πρόανον or the courts and appurtenances. Hence τὸ ἱερόν is put for the whole, and also for the πρόανον, but not for the ναός. E. g.

d) Matt. 4: 5 et Luke 4: 9 τὸ πετρυγον τοῦ ἱεροῦ, the pinacle 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. 4. Ιεροπρεπης, ἐος, οὐς, δ, ὅ, adj. (ἱερός, πρεπέω) pp. becoming to a sacred place or person, hence becoming to religion. Tit. 2: 3 ἐν καταστήματι ιεροπρεπεις 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.

Ἰερός, ᾄ, ὄν, sacred, consecrated to God, Hidan. 5. 5. 5. Xen. An. 4. 7. 21. In N. T. a) 2 Tim. 3: 15 τῷ ἱερῷ 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 βιβλίοις.
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. שָׁלֹם, Gen. 14: 18. Ps. 76: 3; then Jebus, יְבֻז, 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, יְבֻז. 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 η ἀμοι ἀγορά; Moriah, on which stood the temple, a lower hill on the northeast quarter of Sion, and separated from it by a ravine; Acre, lying north of Sion and covered by η κατω πάλης, 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 Palæst. p. 332 sq. Rosenm. Bibl. Geogr. ii. p. 202 sq. 235 sq. Miss. Herald 1824. p. 40.—In N. T.
c) metaph. Jerusalem for the Jewish state, church, dispensation, spoken (α) of the former or Mosaic dispensation, Gal. 4:25 ἦν ἡ Ἰερουσαλήμ.—(β) of the latter or Christian dispensation, the Redeemer's kingdom, of which the spiritual Jerusalem is the seat. Gal. 4:26 ἦν ἡ Ἰερουσαλήμ. Heb. 12:22 Ἰερο-

τούμην. Rev. 3:12 ἦ καινὴ Ἰερο-

τούμην. Acts 21:2, 10. Al.


Ἰεροθεότοκος, ὁ, indec. Jephthah, Heb. יְהֹוָה יִשְׂרָאֵל (he delivered), a leader, Ἰερο-

τακίς, also written Ἱεροτακίς and Ἰεροτακις, a king of Judah about 600 B.C. son of Jehoiakim and grandson of Josiah, Matt. 1:11, 12. Comp. 1 Chr. 3:15, 16, 2 K. 24:8 sq. 2 Chr. 36:8 sq. 2 K. 25:27.—In Matt. 1.c. he is said to be the son of Josiah; the name of Je-

hoiaikim, Ἰεροτακίς, being omitted in the genealogy in text. recept. though found in Mss.

Ἰεροσόλυμος, ὁ, gen. and dat. Ἰερο-

σόλυμοι, acc. Ἰεροσόλυμα, Ἰερουσαλήμ, Ἰερο-

τούμης (Jehovah's help), contr. Ἰερο-

σόλυμος, Heb. יִשְׂרוּלִי. Neh. 8:17, pr. n. of three persons in N. T.

1. Jesus, the Christ, the Saviour of men, Matt. 1:1, 16. al. saepiss. Al.

2. for Joshua, the successor of Moses and leader of Israel, Acts 7:45. Heb. 4:8. non al.

3. Jesus, surnamed Justus, a fellow-labourer with Paul, only Col. 4:11.

Ἰκανός, ἦ, ὁ, ἄνδρα ἤ ἱκανόν (Prov. 15:31) pp. coming to, reaching to, and hence suf-

ficing, i. e.

a) sufficient, (α) of things, enough. 2 Cor. 2:6 ἰκανόν τῷ τοιοῦτῳ ἦ ἐπι-

τροπία αὐτήν, where for the neut. see


tion, to satisfy, Mark 15:15. (Pol. 32.7. 13. App. de Reb. Punic. § 74) τὸ ἰκα-


Ἰκανότης, ἡ, Ἡ (ἰκανός), suffi-

ciency, competency, ability, 2 Cor. 3:3. —Lysias Frag. 27. 35. ἴκανος ἰκανό-

της, δύναμις, ἰκανός.

Ἰκανοδότης, ο, ὁ, ὁ ἰκανός (ἰκανός), to make sufficient, to render competent or worthy, e. acc. 2 Cor. 3:6. Col. 1:12. —Pass. to be satisfied Dion. Hal. Ant. 2.74.

Ἰκετεία, ας, ἡ (fem. of ἱκετέω, ἱκετῶ), pp. the suppliant-branch i. e. the olive-branch which suppliants held in the hand, ἐκαίριος or ἐκαίριος being impl. Hdt. 5.51. Diod. S.17. 22. 102.

—In N. T. supplication, Heb. 5:7 ἰκε-
I'\(\nu\)a's


II. \(\lambda\)\(\iota\)\(\rho\)\(\sigma\)\(s\), α, ου, (ιλασιος) Lat. hilaris, i. e. cheerful, joyous, e. g. ὁ δόλις 2 Cor. 9: 7. Sept. for γεωργία Prov. 22: 8. —Luc. D. Deor. 18. 2. Xen. Mem. 2. 7. 12.


V. \(\iota\)\(λ\)\(α\)στηρος, α, ου, (ιλασκομαι) propitiatory, expiatory, e. g. ίλιν ημάα Jos. Ant. 16. 7. 1. In N. T.

a) masc. ὁ ἱλαστηρίος, a propitiator, one who makes propitiation Rom. 3: 25.

b) neut. τὸ ἱλαστηρίον, mercy-seat, Heb. 9: 5. pp. the lid or cover of the ark of the covenant, Heb. τὸς ἱλιν i. e. simply cover, but rendered by Sept. ἱλαστηρίων in allusion to Πι. ἱππα 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 ἱλιν Ex. 25: 17—22. Lev. 16: 13—15.


"Πλημμυρίκον, ου, το, 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.

"Ιμις, ανιος, ο, a thong, strap, of leather, genr. Xen. Cyr. 6. 2. 32. In N. T. spec.

a) plur. thongs with which the hands of captives or criminals were bound and then drawn up into the position for scourging, Acts 22: 25 προσέτειν ανίον τοῖς ἰδέαι. — Ecclus. 30: 26. 4 Macc. 9: 11. Luc. Asin. 23. — Others, a scourge.

"Ira, conjunct. that, construed usually with the Subjunctive, seldom with the Optative, often with the Indicative, pp. τελικῶς or final, as marking the end, purpose, cause for or on account of which any thing is done, to the end that, in order that it might or may be so and so; but also ἐκατλικῶς, ecbatic, 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 ecbatic use of ἵνα, e.g. Fritzschke Comm. in Matt. p.836. Beyer in Winer's Neue krit. Journ. IV. 418. Lehmann ad Lucian. T. I. p. 71. On the other hand it has been amply established by Steudel in Bengel's Neue Archiv. IV. p.504 sq. and especially by J. A. H. Tittmann De usu Particularum in N. T. subjoined to his work De Synon. in N. T. Lib. II. Lips.1832. p.32 sq. translated in Bibl. Repos. for Jan. 1835. See genr. Matth. § 620. Herrn. ad Vig. p.850 sq. p.556 sq. Winer § 42. p.237. § 57. p.382 sq. Still, these two significations are often so nearly related, that the distinction then consists rather in a different mode of conception than in any thing essential.

1. pp. τελικῶς, as marking the final end, purpose, cause, to the end that, in order that, and ἵνα μιᾷ, in order that not, lest.


B) With the Optative, preceded by the present, where the Opt. marks what may possibly take place; in N. T. twice, Eph. 1: 17 οὐ πανομοίωσαν εἰργασιών..., ἵνα ὁ θεός δοθῇ ἕνιν πνεύμα κ. τ. λ. 3: 16. See Winer § 42, b, p. 237. Herm. ad Vig. p. 551. Passow ἵνα no. 2.

C) With the Indicative, but in N. T. only the Indic. future and present, and not with a past tense as often in classic writers; see Matth. § 519. Herm. ad Vig. p. 851. Passow in ἵνα no. 3.

a) c. Indic. future, in the same sense as the Subjunctive in A. a. above, and preceded only by the present. 1 Cor. 13: 3 οὐ παραδοῶ τοῦ σῶμα μου ἵνα καθήσομαι καὶ καθήσωμαι, where καθήσωμαι and also 1 Pet. 3: 1 ἵνα... καθῆσθωναι are corrupt forms of the later Greek, as if of a future Subjunctive, Winer § 13. 1. e. Lob. ad Phryn. p. 751. So fut. and Subj. together, Rev. 22: 14 ἵνα δώσω ἡ ἐξουσία αὐτῶν... καὶ εἰσέλθωσιν εἰς τὴν πόλιν. Eph. 6: 3 ἵνα εὖ σοι γένηται, καὶ ἔρχομαι... ἵνα... καθῆσθωναι, where however ἵνα may be taken independently of ἵνα, i.e. and thou shalt live long, etc. — Act. Thom. §§ 7, 37, 39, 45, comp. Thilo ad p. 61. Epiphan. II. p. 332. B. Classic writers here use ὅπως, Winer § 42, p. 239.

b) c. Indic. present, in the same sense, preceded by the present etc. twice, Gal. 4: 17 ἐγένετο ἐμὸς... ἵνα αὐτῶν καθῆσίτε. 1 Cor. 4: 6 ἵνα μὴ φυσιοθεί. This is a corruption of the latter age, not found in classic Greek, Winer I. c. Herm. ad Vig. p. 851 ult.—Geopon. 10. 48. 3 ἵνα μὴ εὖ τοῦτο ἀκολουθηται. Himer. 15. 3. comp. Act. Ignat. p. 358. ed. Itig.

2. ἐκβιοτικός, ebatic, as marking simply the event, result, upshot of an action, so that, so as that, in N. T. only with the Subjunctive implying something which really takes place; in
Here belongs the frequent phrase ἵνα πληρωθῇ η ἡγαφή, ἢ γραφή, ἢ ὁ δῆθεν, 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 did correspond to it.Comp. Tittm. l. c. p. 43, 44. Matt. 1: 22 τοῦτο δὲ ὅλων γένοντι, ἵνα πληρωθῇ ἡ ϛρήθην. 2: 15. 21: 4. 26: 50. John 15: 23. al. With a past tense implied, Mark 14: 49. John 13: 18. al. See in Πληρω.

3. In the later Greek, ἵνα in various constructions lost the power of marking either purpose or event, and became simply a demonstrative conjunction, like our that, i.e. merely pointing out that to which the preceding words refer, or introducing something already implied in the preceding words. In this way ἵνα c. Subjunct. came often to be employed where earlier writers used the infinitive or other particles, e. g.
So Col. c.

persuading, xal 8:

Ant. comp. (y)


Tob. 3: 6. Comp. Matth. § 532. d. — (z) After a word or phrase followed by a defining or explanatory clause, this latter is sometimes introduced by ὡς, where the classic construction would be with the infin. see Matth. § 532. d. comp. § 280. E. g. John 4: 34 ἐνω βρομά ἔστι, ἣν ποιῶ τὸ Θέλημα τοῦ πέμψαντος με. John 18: 39 ἔστι δὲ συνήθεις ὡς, ἣν ἀν ἀπόλοις. 1 Cor. 4: 3 ἐκι ἐς ἐς ἐλάχιστον ἔστιν, ἣν ἀν ἀνδροκοι. So especially after ὡς, ἀντί, τοῦτο, used emphatically or deiktically in reference to a following clause, comp. Winer § 45 penult. p. 252. Luke 1: 43 πέθανεν μοι τοῦτο, ἣν ἐθής μήτρα τ. κ. πρὸς μέ. more usual in John e. g. 6: 29 τοῦτο ἐστί τὸ ἄρχον τοῦ ὄσου, ἣν πιστεύσαι. ν. 39 τοῦτο δὲ ἐστι τὸ Θέλημα . . . ἣν παν x. t. l. 17: 3. 1 John 3: 11, 23: 4: 21. 2 John 6. (Test. XII Patr. p. 606.) So ἐν τοῦτο ὡς, 1 John 4: 17. John 5: 8 ἐν τοῦτο ἐδοξάζοντα ὁ πατήρ ἢ, ἣν κατον, θεία, i. q. classic ἐν τῷ ὄν. κατον φέρει. Also 15: 13 μηδ' ὡς τοῦτο τούτος οὗτος ὡς, ἣν τῷ ὑ. τ. 1. 3 John 4. So with ὡς and ὡς ἐν τοῦτο impl. 1 Cor. 9: 18 εἰς ὡς μοι ἔστιν ὁ μηδεσ; [ὁπτοι ὡς, ἐν τοῦτο ὡς, ἔστιν x. t. l. — Comp. Wisd. 13: 9 ἐς αὐτον ὡς ἐς ἔδαψι, ἣν ὑ. t. l. ἄφιε. Arr. Epict. 2. 1. 1 αληθείς ὡς τοῦτο, ἣν ὡς t. l. 
b) instead of ὡς, after verbs of taking care, endeavouring, and the like, Matth. § 531. n. 1, 2. § 633. 2. comp. § 519. E. g. βλέπειν, 1 Cor. 16: 10 βλέπει, ἤν ἀφρός γέννηται. Col. 4: 17. 2 John 8. ζηλοῦ 1 Cor. 14: 1. ἡτοί 

1 Cor. 14: 12. μεριμνάω 1 Cor. 7: 34. φιλίασον ὡς ὡς 2 Pet. 3: 17. So with a verb of this kind implied, 2 Cor. 8: 7. — Comp. ὡς ὡς ὡς seq. ὡς et ὡς ὡς. Dial. Hal. de Comp. Verb. p. 398. 

ζηλοῦ ὡς Luc. de Merc. Conduct. 41. c) instead of ὡς, e. g. after γράφω, Mark 9: 12 καὶ πῶς γράφωτα . . . ὡς πολλ' παλά t. l. — c. ὡς Rom. 4: 23. 1 Cor. 9: 10. Xen. An. 2. 3. 1. Comp. Winer § 57. p. 386. — For Rev. 14: 13 see above in 2. a. Prob. to be so taken after ἀγαλλία, John 8: 56 ἀγαλλίαστα,


d) of time, but only in John, after ὑπὸ instead of the more usual ὦτι or ἐν. John 12: 23 ἔλθαν ἐν ὑπὸ, ἵνα δοξασθῇ ὁ τίτος τοῦ ἀνθρώπου. 13: 1. 16: 2, 32. So Engl. the hour is come that the son of man should be glorified, for, when or in which.—c. ὦτι John 4: 21, 23. 5: 25. c. ἐν 15: 28. — Or we may take ὅτι here as ecstatic, so that he shall be glorified. Comp. Winer § 45. p. 282. — Others regard ὅτι here as an adverb of place, used trop. of time, like Engl. wherein. Comp. Aristoph. Nub. 1235. Hom. Od. 6. 27. Tittm. 1. c., p. 49. Passow ὅτι B. c. Al.


Ἰορδάνης, οὗ, ὥς, Jordan, Heb. יְרָדָן, 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 Tiberines 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. 10: 1. Luke 3: 3. 4: 1. John 1: 28. 3: 26. 10: 40. See Reland Palaest. p. 270 sq. Rosenm. Bibl. Geogr. II. ii. 196 sq. Calmet p. 232, 414, 577. Bibl. Repos. II. p. 775 sq.


Ἰουδαία, ας, ἅ, (pp. fem. of Ἰουδαίος, supp. ἱερός) Judea, Heb. יָיוֹדָה. Judah, pr. n. strictly of the territory of the tribe of Judah, but usually employed in a broader sense. Under David it
denoted the territories of Judah and Benjamin, Josh. 11:21 coll. v. 16. 2 Sam. 5:5. 1 Chr. 21:5. So after the secession of the ten tribes, it was applied to the dominions of the kingdom of Judah, in distinction from that of Israel, and of course included the whole southern part of Palestine. After the captivity, as most of the exiles who returned were of the kingdom of Judah, the name Judea (Judah) was given generally to the whole of Palestine west of the Jordan, Hag. 1:1, 14. 2:2. Under the Romans, in the time of Christ, Palestine was divided into Galilee, Samaria, and Judea, (John 4:4, 5,) which last included the whole southern part west of the Jordan, and constituted a portion of the kingdom of Herod the Great. It then belonged to Archelaus (q. v.) but was afterwards made a Roman province dependent on Syria and governed by procurators, see in Ἰουδαίος. For a time also portions of it belonged to Herod Agrippa the elder, comp. in Ἰωάννης no. 3. See Jos. B. J. 3, 3, 5. Relandi Palaest. p. 31, 174, 178. Jahn § 25. Rosenni. 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.

Ἰουδαίος, τ. ἱερ. (Ἰουδαίος,) to Judaize, to live like the Jews, to follow their manners, customs, rites, Gal. 2:14, parall. to Ἰουδαῖος. — Ignat. ad Magnes. 10. Comp. Esth. 8:17. — For such verbs see Butt. §119. 3. d.

Ἰουδαῖος, ὁ, ἡ, ὁ, ἡ, Jewish, current among the Jews, e. g. μνήμων Tit. 1:14. — Jos. Ant. 20. 11. 1, 4.


b) masc. ὁ Ἰουδαίος, as adj. see below; mostly as subst. a Jew, pp. one of the tribe or country of Judah Sept. 50


Ἰουδαιικός, oι, o, Judaising, 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.

Ἰουδαίας, ας, ἡ, Judas, Heb. יְוָדְיָה (renowned), Sept. Ἰουδαία, Judah, 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 Ἀπάγαξ. Matt. 10:4. 26:14, 25, 47. 27:3. Mark 3:19. 14:10, 43. Luke
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, τοις ἰδιότιμοι ἦσιν λαχανικά πίστιν. Buttm. §133. 2.—Hidian. 3. 6. 10.

'Ἰσόψυχος, ou, δ, η, adj. (ἰσος, ψυχή) like-minded, Phil. 2: 20. Sept. for τῷ Ἰσαίας Ps. 54: 14.


Ἰστήμη, ἡ, στήμα, aor. 1 ἐστήμη, aor. 2 ἐστημή, perf. ἐστήμη, plupf. ἐστήμην Luke 8: 20 and εἰστήμην Matt. 12: 46, Buttm. §107. n. 1, 7; perf. infn. ἐστήμικαν contr. εἰστήμαι, perf. part. ἐστήμως κατέχον Luke 8: 20 and εἰστήμως Buttm. §107. II. 3; aor. 1 pass. ἐστήμικα, fut. 1 pass. σταθήμος. See in general, Buttm. §107 passim. A less usual form is pres. ἐστήμωσι Rom. 3: 31, Buttm. §106. n. 5. §107. n. 1, 2. Pluperf. 3 pers. plur. ἐστήμικαν Att. for ἐστήμικαν Rev. 7: 11, see in Mattea Dial. p. 67. ed. Reitz. —The significations of this verb are divided between the trans. to cause to stand, to place, and intrns. 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, pluperf. and aor. 2 of the Active, in the Mid. and by impl. in aor. 1 and fut. 1 of the Passive, comp. Buttm. §136. 2. §113. n. 2, 3.) to stand, and so perf. Act. ἐστήμων as present, whence plupf. ἐστήμω-να as imperf. Buttm. §107. II. 2.


'Ἰστορεῖον, ὁ, ἡ ἱστορία, (Ἀστορία τοῦ ἱστορεῖον), to ascertain se. by inquiry and personal examination Ptol. 9. 14. 3. ib. 10. 7. 1. to know, to have seen personally Jos. Ant. 8. 2. 5. In N. T. to see, to visit a person in order to make his acquaintance, Gal. 1:15 ἰστορεῖον Πέτρου.—Jos. B. J. 6. 1. 8. Arr. Epict. 2. 14. 28. Hesych. ἰστορία ὄραμα. Comp. Winer's Comm. in Gal. 1. c. — More usually to narrate Pol. 1. 37. 3. Hidian. 3. 7. 15.

'Ἰσχυρός, ὁ, ἡ, ἴσχυς, (ἰσχύω) strong, mighty, powerful.


only trop. in the phrase to walk or follow in one's footsteps, i.e. to imitate his example, Rom. 4: 12 στοιχεύων τοίς ξένοις τοῦ Ἀβραάμ. 2 Cor. 12: 18. 1 Pet. 2: 21. — Ecclus. 21: 6. Pol. 4. 42, 7.


K.


Kαθαρεύοντος τοῦ Ἑλλήνου, and I. (καθαρίζω,) a pulling down, demolition, c. g. of a fortress, 2 Cor. 10:4. —Pol. 23:7. 6. Xen. H. G. 2. 2. 15. —Troop. of religious knowledge and experience, demolition, destruction, opp. to ἰσοδομία, 2 Cor. 10:8. 13:10. —Comp. 1 Macc. 3:43. Hidian. 2. 4. 9.


Kαθάπτω, f. ἱππό, (καθὰ, ἀπό,) 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 ἐναντίον impl. i. q. Mid. καθάπτομαι, to fix oneself upon, to fasten on, seq. gen. Acts 28:3 ἤδειαν . . . καθῆπε τῆς χειρὸς αὐτοῦ, comp. Buttm. §132. 6. 3. See also in ἄγω no. 3.—This is a later Active to the earlier and more
usual depon. Mid. καθάρισμα, Passow sub v.

Καθαρίζω, f. ἱνα, (καθαρίζω), a later verb instead of the earlier καθαίρω, to make clean, to cleanse, trans.


b) trop. to cleanse, in a moral sense, i.e. (a) from sin or pollution sc. by expiation, to purify, Heb. 9: 22, 23. seq. ἀπὸ τινος, 1 John 1: 7 το ἀίμας Ηγιασμ. ... καθαρίζεται ἡμια ἀπὸ πάντος ἁμαρτίας, i.e. from the guilt of sin and its consequences. v. 9. So Sept. γιασμόν Ps. 51: 4. — ἀνακαθαρίζεται Ex. 29: 37. So Tit. 2: 14 οὐ καθαρισθή έκαστο λαον ἵνα η εν αυτῳ καθαρός η ποιηση, etc. — (β) genr. and without expiation, to cleanse, to purify, to free from moral uncleanness, c. c. ἀπὸ τινος, 2 Cor. 7: 1 καθαρισμον ἐκαστος ἀπὸ πάντων μοιχουμεν σοφρονίσκῃ. Without ἀπὸ, Acts 15: 9. Eph. 5: 26. Heb. 9: 14. James 4: 8.—Eccles. 38: 10. Jos. Ant. 11. 5. 4 ult. de Macc. § 1.

c) in the sense of to declare clean, i. e. Levitically, i. q. to make lawful, trans. Acts 10: 15 ἡ ἁγιάσμα το Θεος ἐκαθαρίσεις, μιμοτικόν. v. 11. So Sept. and ἁγιάσσην Lev. 13: 6, 23, 28, 34. — So Mark 7: 19 πᾶν τῶν ἐξωθόνων εἰσπροσέγοντον ... ἐκ τον ἁγιασμόν ἐκποριστείται, καθαρισθον πάντα τά βρωματα, i. e. making lawful all meals, shewing them to be clean and lawful, where the part. καθαρισμός refers to the whole preceding context by way of apposition, comp. Buttm. §131. n. 5. Winer § 48. 1. b.

Καθαρισμός, ou, δ, (καθαριζω), a cleansing, purification.


Καθάρισμα, see Περικαθάρισμα.

Καθαρός, α, ον, clean, pure, i. e. unsoiled, unalloyed. It is a primitive word having no affinity with αἰφω, see Passow. Comp. Tittm. de Synon. N. T. p. 26.


Καθέδρα, ας, η, (καθεδρομα), a seat, Matt. 21: 12 et Mark 11: 15 των κ. των πολυντων. Matt. 23: 2 καθίζουν ἐπί τῆς καθέδρας Μωϋσεως το sit in Moses'
Kαθηγόμενοι, (κατά, ἐξου), imperf. ἐκαθήησαντο, for the augm. see Buttm. § 86. n. 2., pp. to seat oneself, i. e. to sit down, to sit, Matt. 20: 17. 24. ἐκαθήησαν 1 K. 8: 13. 16: 19.— Ecclus. 12: 12. Pol. 1. 21. 2. Hiadin. 2. 3. 17.

Kαθήθισα, (κατά, ἐξου), adv. (κατά, ἐξου), lit. "according to the order or succession," i. e. successively, consecutively, in connected order. Luke 1: 3 καθῆθησαν οἱ γείτοναι ἵνα ἐκαθήησαν τοιοῦτοι i. e. to write a connected narrative. Acts 11: 4. 18: 23.—Ael. V. H. 8. 7. Test. XII Part. p. 618.—With the art. ὁ καθῆθησαν, successive, i. e. subsequent, following, spoken of order Acts 3: 24 καθῆθησαν τῶν καθηθήσαντων διὰ τοῦ θρontein of time Luke 8: 1. — Among classic writers ἐκκαθήθησαν is more usual, see Pas. bow.


Kαθήθηκα, (κατά, ἐκαθήθηκα) to come or reach down to, as mountains to the sea, Hiadin. 3. 1. 12. Xen. H. G. 5. 4. 17. In N. T. imper. καθήκει, it is becoming, it is fit, right, absol. Acts 22: 22 οὐ καθήκειν (text. rec. καθήκειν) αὐτόν γὰρ. Part. neut. τὸ καθήκειν what is right, Rom. 1: 28 τὰ μὴ καθήκονται i. e. by impl. things abominable.—Ecclus. 10: 23. Xen. Cyr. 3. 8. 1. 4. part. 2 Mac. 6: 4. Xen. Cyr. 1. 2. 5.


Kαθ' ἡμέραν

Kαθισμη

Kath' hemeran, day by day, see in Katha II. 2.


Kathēzo, (kata, izo) f. kathēzo Matt. 25:31 instead of fut. kathēzō or Att. kathō, see Buttm. §114 izo. Matth. §181 n. 3. Passow sub v. Aor. 1 kathēzo, augm. see in Buttm. §86 n. 2. — Trans. to cause to sit down, to seat, and intr. to sit down, to sit.


2. Intr. or with kathēzo impl. and also Mid. to seat oneself, i. e. to sit down, to sit, see in ἄγω no. 3, and Buttm. §113 n. 2.


deo Cic. de Div. 16. 7.

Kathēmi, f. kathōn, (kata, epith.) nor. 1 kathēka, Buttm. §108 I. pp. to send or throw down, i. e. in N. T. to let down, trans. seq. εἰκ Luke 5:19 καθιήσεται... ἡμῶν Matt. 25:25 καθ-


Kathōrim, also kathostau Acts 17:15 comp. in ἴστομαι init. fut. kata-

στάσεως, nor. 1 καθίσαται, 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. kathoismai to stand, to be set, i. q. to be, James 3:6 ὁ γὰρ ἡ καθιστα-

σθαι καθισταται εἰς τοὺς μέλησιν. 4:4. — Thuc. 4. 93 kathoismai. — Hence also Act. kathōtimai, to cause to be, to render, to make, 2 Pet. 1:8 τάτα εἰκ άργους [ἐμέ]ς καθίστησιν κ. τ. 1. Pass. to be
made, to become, Rom. 5: 19 bis, ἀμαρτωλοὶ κατατάσσεσαν τις πολλοὶ ἐκ τ. λ. — Jos. Ant. 6. 5. 6 τῶν ἁγίων αὐτῶς εἰμι κατατάσσειν. 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 καθιστώντες τὸν Παύλον. Sept. for τῶν Acts 2: 15. ἡμῖν Ἰωσ. 6: 23. — Hidian. 2. 8. 10. Xen. An. 4. 8. 8.

'Καθόδ' adv. for καθόδ' o, lit. 'according to what,' i. e. καθόδα, as, according as, Rom. 8: 26 καθόδι δε. — 2 Cor. 8: 12 bis, καθόδι εἶν τῆς τ. λ. in proportion as. 1 Pet. 4: 13. Sept. for τῶν Ἱερ. Lev. 9: 5. Comp. Phryn. et Lob. p. 425 sq.

Καθολικός, ἦς ὄν, (καθά, ὅλος) 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. καθόδ' ὅλον pp. throughout the whole, i. e. wholly, entirely, and καθόλου μη, not at all, Acts 4: 15. So Sept. c. neg. for τῶν Ἰερ. Ex. 13: 3. 22. 17: 14.—Diod. Sic. 4. 5. Xen. Eq. 8. 1.


Καθήκον' adv. for καθήκον', lit. 'according to what,' i. e.


Καθός adv. (κατά, ὅς), a later form instead of καθ'ά, 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 καθάδος ἔστω δύνασθαι αὐτός τ. λ. Rom. 1: 26. 1 Cor. 1: 6. 5: 7. Eph. 1: 4. Phil. 1: 7.

c) of time, as, when, Acts 7: 17 καθάδος δὲ ἕγγεζα ὁ χρόνος. — Macc. 1: 31. 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. § 620.


—So as connecting negative clauses, where the negative particle may be omitted in the latter, which is then rendered negative by the copulative power of καὶ, e. g. James 3:14 μὴ κατακαυχήσῃ καὶ γεύεσθαι x. t. l. 2 Cor. 12:21. comp. Matt. 13:15. Mark 4:12. John 12:40. Acts 23:27. See Winer § 59. 6. p. 443. Passow in καὶ no. 13. (Jos. Ant. 2. 15. 5 init.) But in two examples after οὖθε, the καὶ does not thus carry forward the negative, as John 4:11 οὖθε ἄντλησα ἔξω, καὶ τὸ φῶς ἔτη βοηθ. 3 John 10.—Luc. Dial. D. Mar. 14. 1 οὖθε τὴν παιδί ἡδικήσων, καὶ αὐτὸ ἦ τοίχῳ τίθημι. See Winer I. e. p. 412.

The use of καὶ in this conclusive sense takes a strong colouring in N. T. from the Heb. use of יָאָשׁ, espec. יָאָשׁ verse both of of. and praet. which is also, continuously, see Gesen. Lex. arts. יָאָשׁ and י. Lehrg. § 88. Ewald Heb. Gr. p. 547. Hence the simple καὶ is put very frequently in N. T. particularly in the narrative style, where classic writers either put nothing, or use some other particle, as δέ, ἀλλά, τότε, and the like. So espec. in Matt. Mark, Luke, and Rev. e. g. Matt. 14: 9 sq. 27: 25 sq. Mark 1:31 sq. 3:13 sq. Luke 2:25 sq. 4:14 sq. Rev. 11:7 sq. al. saep. Comp. יָאָשׁ and Sept. καὶ 1 Sam. 15: 3 sq. Is. 11: 12 sq. Ez. 5:1 sq. comp. 1 Macc. 1:1 sq.

b) as copulative in respect to time, i. e. connecting clauses and sentences in the order of time, viz. (a) At the beginning of a sentence where anything is narrated as done immediately or soon after that which the preceding context narrates. Here καὶ is equivalent to the more usual τότε, then, after that, Matt. 3:16. 4:3. 21 καὶ προβας ἐκεῖνοι. 10:1. 14:12. 14. Mark 1:29. 4:21. 24. 26. al. comp. τότε Matt. 15:12.—Xen. Hi. 1. 8. Cyr. 1.3. 11. An. 4.1. 11. Hom. 11.1.92.


1 Cor. 5: 2. — Luc. D. Deor. 1. 2 kai ti piion èwv; Xen. Mem. 1. 3. 10, 11. kai tovs Hi. 7. 11. — (δ) Before an imperative kai is often intensive in the classic writers, see Viger. et Matth. l.c. Some apply this also to several passages in N. T. as Matt. 23: 32. Mark 9: 5. 11: 29. Luke 12: 29. 20; 3. Eph. 4: 26. But in all these kai is simply copulative, without any intensive force, and may be referred to some of the significations above given. See Winer § 57. 2. note, a — (ε) Where a part is subjoined to a whole by way of emphasis, kai may be rendered and especially, inprimis. Mark 1: 5. 16: 7 ék Hampton tov mhdv tois autou kai tov Péterov. 1 Cor. 9: 5. Matt. 8: 33. Comp. Passow kai no. 6 ult.—Aeschyl. Pers. 747.—Vice versa, where a whole is subjoined to a part, as in a summing up of particulars, i. q. and in a word, yea. Matt. 26: 50 oí árchieménes kai oi prosofí-

περοι kai to suniédron élon tov the chief priests and the elders and [in a word, yea], the whole Sanhedrim. Mark 15: 1. See Winer § 57. 2. note, d. Fritzsche Comm. in Matt. p. 786.—Dem. 36 ult. Comp. Plato Phaedo. 13 αι άνδρες και καθορισάμεναι και δικαιούμεναι και ξυλ-

lýbóndh alevhóds ãreté. 

f') apparently adversative, but only where the opposition or antithesis of the thought is sufficiently strong in itself without the aid of an adversative particle. E. g. (α) and yet, and nevertheless, Matt. 6: 26 oti ou stéereoumen ... kai ð pánthri omoi týrēf autí. 10:29. 12: 5 oí lemos to sóbshipalov beth-

louven, kai anáitoi eisv. John 1: 10. 6: 70. 7: 19. 9: 30. 17: 25 kai ð kómos as ouv òvow and yet the world hath not known thee, i. e. notwithstanding all thy love, comp. v. 23, 24. Winer § 57. p. 372. Gal. 4: 14. 1 John 2: 4. Rev. 3: 1. So Sept. and γ 2 Sam. 3: 8. Mal. 2: 14.—Xen. Cyr. 7. 5. 45. Mem. 1. 2. 32. — So Heb. 3: 9 òdowmason wê, kai ð wôv tâ òvow mou, they proved me, and yet i. e. although they saw my works, quoted from Ps. 93: 9 where Sept. kai for ες, comp. Gesen. Lex. ες no. 4.—

(β) Where it connects a negative antithetic clause with a preceding positive one, we often though not neces-
sarily use but, e. g. Matt. 12: 39 òmian têmuv kai òmian ouv dôxhastai autâ uí-

tê. 13: 14. 17: 16. 26: 60 kai ouv eisfov. Mark 9: 18. 14: 55, 56. John 10: 25. al. saep. In all these passages the rendering but is admissible but not necessary; in others it would destroy the true sense, e. g. èknon ðelov kai ouv ðlonov i. e. I will have mercy and not [merely] sacrifice, Matt. 9: 13 et 12: 7, quoted from Hos. 6: 6 where Heb. γ and Sept. ad sensum, òklos ðelov [Ìa-

lov] ð ðlonov. See Passow in kai no. 13. Winer § 57. note, b. — (γ) Rarely in a strong antithesis without a negative kai may be given by but, though not necessarily, e. g. Acts 10: 28 kai èmou ð òklos èdave, but see above in c. β. Mark 12: 13 èkhtovn autón kraitísou, kai èropofí-

§hronov tîn òvlon, where we may also render and yet, and nevertheless, as in a. 1 Cor. 12: 3. coll. v. 6. Comp. Winer l. c.

2. Also, too, not merely copulative but likewise emphatic, implying increase, addition, something more, e. g. always so in the connexion ð kai or kai ð, and also, and also, i. e. and in addition, and likewise, see in Æl. Buttm. §149. p. 425. Comp. Passow kai no. 3.


— For polîa kai allês v. èterâ, see Άλλος a.


thag., Gelon in Mor. II. p. 9 ed. Tauchn. or VI. p. 668. 7 ed. Reisk. Thuc. 8. 1 ult.—Also kathos kai, as also, even as also, 1 Cor. 13: 12. 14: 34. òk kai, as also, 1 Cor. 7: 7. Acts 11: 17, where kai is pleonastic, see Winer § 67. p. 487. c. Comp. Matth. §620. b.—Xen.Cyr. 4. 2. 1.
c) in interrogations, e. g. ti kal; why also? why too? 1 Cor. 15: 29, 30. 


Kaiyge, see in Ti II. e.


—b) of a son of Arphaxad according to the Sept. Gen. 10: 24. 11: 12, but not found in the Hebrew. Luke follows the Sept. c. 3: 36, where several MSS. omit Kaiyvar.

Kaiyvós, ἐπί, ón, new, i. e.


c) new as opp. to old or former to παλαιόν, τὸ πρῶτον, and hence implying also better, e. g. καινῆ διαθήκη, a new and better covenant, see in Λογοφα b. γ. Matt. 26: 28. Mark 14: 24. Luke 22: 20. 1 Cor. 11: 25. 2 Cor. 3: 6. Heb. 8: 8, 13. 9: 15. (Sept. for ὑπόν Jer.31:31.) So οὖν πίνεις καινόν, to drink wine new, in its best state according to the Hebrew taste, Matt. 26: 29. Mark

Kaiýffages, α, ό, Caiaphas, Aram. Καίφης (depression, Buxt. Lex. Ch. 1076) pr. n. of a high priest, Ἰωάννης ὁ καὶ Καίφας Jos. Ant. 18. 2. 2. He was appointed by Valerius Gratus the predecessor of Pilate, A. D. 26, and deposed by Vitellius in A. D. 35, Jos. Ant. 18. 4. 3. See in Ἄνατ. — Matt. 26: 3, 57.

b) gener. time, season, i. q. χρόνος. (a) pp. Luke 21:26 ἐν πάνι καιρῷ δυναμενοι. Eph. 6:18. — (β) a season of the year, as καιροῦ παραφορός fruitful season Acts 14:17. — (γ) in the prophetic style put for a year, Rev. 12:14 ter καιρός καὶ καιροῦ καὶ ἡμέραν καιροῦ, i. e. three years and a half, (comp. v. 6.) in allusion to Dan. 7:25 where Sept. for Chald. 772, and where καιροῦ stands as here for the dual, two years, comp. Wis. § 27. 2. p. 150.—So χρόνος in later writers for a year, see Passow in χρόνος no. 4.


**Kaios or kaios, and yet, nevertheless, although.** Heb. 4:3 εἰ εἰσελθόντας εἰς τὴν καταπαύσαν μου καίοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενν—

**Kaios, 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.**

**Kaios, see in ἐν II. ζ.**


**Kaios, καὶ, o, by crasis for καὶ ἐκεῖνος, καὶ, o, where each retains its

Kακία, ας, ή, (κακός) badness, e. g. external, as of water Jos. Ant. 3. 1. 1, 2, of a soldier cowardice, Xen. Cyr. 2. 2. 27. In N. T. evil, in a moral sense, viz.

c) evil, i. e. trouble, affliction, Matt. 6: 34. So Sept. and Ἴδειν Ecc. 7: 14. —1 Macc. 10: 46. Thuc. 3. 55.


Κακοπαθεῖς, ας, ή, (κακοπαθίω) a suffering of evil, i. e. genr. suffering, affliction, James 5: 10. Sept. for τεσσάρων Mal. 1: 13. —2 Macc. 2. 27. 28. Dem. 1412. 25.


b) genr. and absol. i. q. to commit sin, 1 Pet. 3: 17. 3 John 11. Sept. for ήσον 2 Sam. 24: 17.—Xen. Oec. 3. 11.


Κακός, ή, ου, bad, worthless, sc. externally, as a breastplate, Xen. Mem. 3. 10. 12. soil Oec. 16. 7. of a soldier, coward, craven, Xen. Cyr. 2. 2. 27. In N. T. evil, viz.
b) act. causing evil, i. e. hurtful, baneful. Rom. 14: 20 ἄλλα κακαν το ανθρωπίνως τι x. r. l. Rev. 16: 2 ἐλθων κακαν. Tit.
Κακούργος 411

Καλάμος

1: 12 κακῶν ἡγείται ravenous beasts. Sept.
for ἁγ. Am. 6: 3. - Xen.
Mem. 4. 1. 4. - Neut. το κακόν, evil, i.
e. cause or source of evil James 3: 8;
evil done to any one, harm, injury, Acts
13: 10. 1 Cor. 13: 5. 1 Thess. 5: 15
bis. 1 Pet. 3: 9, 11. in words, ev-
speaking, 1 Pet. 3: 10. Sept. for ἅγ.
Mic. 7: 3. - Plur. τα κακά, evils, i.e.
troubles, affictions, Luke 16: 25 Λάβανος
2 Tim. 4: 14. Sept. for ἅγ. Gen. 44:
14: 8.

Κακούργος, οὐ, ὁ, ἡ (for κακό-
ργος fr. κακός, obsol. ἡγαία) an evil-
worker, malefactor, genr. 2 Tim. 2: 9.
V. H. 3. 44. Diod. Sic. 20. 81.

Κακουχέω, ο, τ. ἡ, κακούν, κακο-
ται to hold or treat ill, to maltreat, in N.
T. only Pass. part. κακουχοῦσας, malt-
treated, afflicted, Heb. 11: 37. 13: 3.
Diod. Sic. 3. 23 ult. Plat. VI. p. 436. 2.
ed. Reiske.

Κακός, ο, τ. ἡ, κακός (κακοῦς), to af-
fect with evil, i.e.
a) physically, to do evil to any one, to
maltreat, to harm, to afflict, i.e. acc.
of pers. Acts 7: 6, 19 ἐκακούσα τούς πατέρας
Sept. for ἀκιντις Judg. 2: 18. ἀκιντις
- Hom. Od. 4. 754, Hidian. 6. 6. 10.
Xen. Cyr. 3. 1. 23.

b) in N. T. and Josephus in a moral
sense, to make evil-affected, to exasperate,
e.g. τις μισεῖς Acts 14: 2. - Jos. Ant.
16. 1. 2. ib. 16. 7. 3 Πρῳδος ἐκακοῦντο
ὑπόνοιας. ib. 16. 8. 6. See Krebs Obs.
ce Jos. p. 224.

Κακοῦς, adv. (κακοῦς), badly, ill, evil.
a) physically, e.g. in phrases: (a)
κακῶς ἔχειν, to be sick, see in Ἐρωτ.
- Ael. H. An. 11. 34. Xen. Oec. 3.
11. - (β) κακῶς πάσχειν, to suffer badly
i.e. grievously, Matt. 17: 15. - Hom.

Od. 16. 275. Pol. 3. 90. 13. -(γ) κακῶς
κακῶς ἀπολογεῖ malos male perdere, i.e.
to destroy miserably, utterly, Matt. 21:
41. For the paronomasia see Winer
§ 62. 1. - Jos. Ant. 12. 5. 4 ult. κακοῦ
κακῶς ἀπολλώντος. Ceb. Tab. 32 ἀπο-
λλώντα κακοῦ κακῶς. Xen. Oec. 5. 18.
- (γ) genr. in the sense of grievously,
κακός, διανός.

b) morally, e. g. (a) κακῶς ἐφεξής, to
speak evil of any one, to revile, seq. ac-
τοῦ λαοῦ σοι οὐκ ἐφεξής κακῶς, quoted
from Ex. 22: 28 where Sept. for ἀκιντις,
as also Is. 8: 21. - Luc. Pisc. 6. Xen.
Ath. 2. 18. Comp. in Ἐρωτ. a. ζ. - (β)
genr. κακῶς λάκειν absol. to speak evil,
i.e. amiss, John 18: 23. So James 4: 3
κακῶς αἰτιόθεν, ye ask amiss. - Luc.
Merc. cond. 5 κακῶς βιβουλιοθεῦνθον.

Κακώσωs, εος, η (κακῶς), evil
condition, affliction, Acts 7: 34 εἰδὸν τὴν
τοῦ λαοῦ μου, quoted from Ex. 3: 7
where Sept. for ἀκιντις, as also v. 17.
Hidian. 6. 6. 11. Thuc. 7. 82.

Καλέω, ἡ, καλεῖ, the stalk of grain,
Xen. An. 5. 4. 27. In N. T. stubble,
straw, after the ears are removed,
Job 2: 5. - Theocr. Id. 5. 7 et ibi Schol.
Xen. Ven. 5. 18.

Καλάμος, οὐ, ὁ, a reed, i. e. a
plant with a jointed hollow stalk grow-
ing in wet grounds.

a) pp. the plant itself Matt. 11: 7.
τερμίμενον, quoted from Is. 42: 3 where
Sept. for ἀκιντις, as also 1 K. 14: 15.
An. 1. 5. 1.

b) of the stalk as cut for use, a reed,
i. e. (a) as a mock sceptre, Matt.
27: 29, 30. Mark 15: 36. -(β) a rod or staff
Matt. 27: 48. Mark 15: 19. -(γ) a meas-
uring reed, measure, Rev. 11: 1. 21: 15,
-(β) a reed for writing, calamus, 3 John
13. Sept. for ἀκιντις Ps. 45: 2. Lat.
calamus, see Adam's Rom. Ant. 508. -The-
Phaedr. p. 1241. D. Comp. Wetstein in
loc.
Kaléω, ὁ, f. ἔως, Buttm. § 95. n. 3, aor. 1 ἐκάλεσα, perf. κέκληκα, aor. 1 pass. ἐκλήθην, Buttm. § 114. § 110. 11.—To call, trans.

1. to call to any one in order that he may come or go anywhere.


c) to call with the idea of authority, to call forth, to summon, e. g. before a judge etc. Acts 4: 18. 24: 2. (Hidian. 7. 3. 5. Xen. Apol. Soc. 1 ἐν τῷ ἀθικό.).

Trop. of God, Rom. 4: 17 καλοῦντος τά 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 N. γ. Is. 41: 4. 48: 13.—Philo de Creat. p. 728 τά μη ὄντα ἐκάλουν ὡς το ὄνα.


2. to call, i. e. to name, to give name to any person or thing.


Kaléω
Kαλλιέλαιος

Kαλλιέλαιος, ου, δ, ἥ, adj. (καλός, ἑλαιος) pp. 'yielding fine oil,' and hence ἡ καλλιέλαιος sc. ἑλαια, a good olive-tree, i. e. cultivated and yielding fine oil, opp. to ἀγγείλαιος, Rom. 11:24.
— Aristot. de Plant. 1. 6. Clem. Alex. Strom. 6. 15.

Kαλλίων, ορος, δ, ἥ, (compar. of καλός) better, once neut. as compar. of καλός, Buttm. § 115. 4, 5. Acts 25:10 ὡς καὶ σὺ καλίων ἐπιγνώσας, as thou also better knowest, i. e. better than I can explain. Comp. in Βαλλίων.

Καλοδιδασκαλος, ου, δ, ἥ, adj. (καλός, διδάσκαλος) teaching that which is good, and as subst. teacher of good, Tit. 2:3. Comp. Buttm. §123. 3. Not found in the classics.


Καλοποιέω, ὁ, f. ἢ, an earlier form for the earlier καλὼν ν. καλὸς ποιῶ, Lob. ad Phr. p. 199, 200; to do well, to live virtuously, 2 Thess. 3:13. Others, to do good sc. to others. Sept. in cod. Alex. for τοκετί Lev. 5:4.


(r) in the sense of honourable, distinguished, 1 Tim. 1:18. 3:7. James 2:7 τὸ καλὸν ἔνομα.—Xen. Cyr. 7. 3. 11.

b) good, as to effect, influence, etc. useful, profitable, e. g. ὁλος Mark 9:50. Luke 14:34. so 1 Tim. 1:8. 4:4. Sept. for Πολ. Gen. 2:9.—Ecclus. 14:3. Xen. Mem. 3. 8. 4 sq. — Hence καλὸν ἔτι it is good, profitable, juval, seq. acc. et inf. Matt. 17:4 et Mark 9:5 et Luke 9:33 καλὸν ἔτι ἦμας ὑμᾶς ἐὰν seq. dat. of pers. et inf. as subj. Matt. 18:8, 9. Mark 9:43, 45, 47. 1 Cor. 7:1, 26 bis. 9:15. seq. εἰ, Matt. 26:24 et Mark 14:21. 9:42 καλὸν ἔστιν αὐτῶ μᾶλλον εἰ x. t. l. it were better for him if etc. seq. εἰναι 1 Cor. 7:8.

καλύμμα, καλουσ, τό, (καλυπττον) a covering, veil, 2 Cor. 3:13. Comp. Ex. 34: 33 sq. where Sept. for τὸ ταρτήριον. — Trop. for impediment, 2 Cor. 3:14, 15, 16, see ἀνακαλύπτω. — Act. Thom. § 34. τὸ κάλυμμα προγέγειται σκότος.


καμέλα, see in καμήλα.


καμίνα, f. ψωμ., (contr. for καταμίνα) to shut down, to close, sc. the eyes so as not to see, trans. Matt. 13:15 et Acts 28:27 τοὺς ὄφθαλμους ἐκκατάρασαν, quoted from Is. 6:10 where Sept. for τὴν ἀποκάλυψιν. — trop. Philo de Somn. p. 588. — This is a later form, not used by Attic writers, Phryn. et Lob. p. 339 sq. Sturz. de Dial. Alex. p. 173 sq. Some suppose it to have been used by Xenophon, Cyr. 8. 3. 28; see Schaefer ad Bos. Ellips. p. 368 sq.


κάμιοι, see in καμίοι.
Kάμπτω, f. ps., to bend, e. g. ἤτετιν Hom. II. 4. 486. In N. T. spoken only of the knees.


b) intrans. παύ γόνω κάμψει, every knee shall bow, i. e. bend itself, in homage, worship, seq. dat. Rom. 14: 11 quoted from Is. 45: 23 where Sept. for 2 ΠΕΡΙ 1. 2: 10.

Κάνω crasis for καί εἶναι, and if, also ἤμεν sometimes written καίνυ but improperly, Buttm. § 29. n. 2, b, and n. 7.

a) and if, c. Subj. aor. or perf. and in the apodosis the fut. or ὑπὲρ μή c. Subj. James 5: 13. Mark 16: 18 καὶ διάκων-μον τι πόλεως x. t. λ. Luke 13: 9 καὶ μὲν τοιχία καρπόν, sc. καλώς.—Xen. An. 3. 1. 36.


Καναάιος, ou, ὁ, in some Mss. for Καναάτης q. v.—Act. Thom. § 1.


Κανδάκης, ης, ἡ, Candace, a name common to the queens of Ethiopia or Meroë in the age of Christ, Acts 8: 27. This country was then governed by females, Strabo lib. XVII. p. 1134. B. p. 1175. Dio Cass. lib. 54. p. 335. Plin. II. N. VI. 29.

Καννον, ονος, ὁ, (κάνν, κάννα, reed,) a reed, rod, staff, employed to keep anything still, 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 ὄσος τῷ κανόνι τούτῳ στοιχείου. Phil. 3: 16 in text. rec.—Europ. Hec. 602 κανον τοῦ καλοῦ. Dem. 337. 25. Xen. Ag. 10. 2.—In the sense of limit, sphere of action or duty, assigned to any one, 2 Cor. 10: 13 κατά τῷ μέτρῳ τοῦ κανόνος x. t. λ. v. 15. 16.—Jos. c. Ap. 2, 17.

Καλερναούμ, ἡ, indec. Capernaum, written also Καρπαναούμ, Heb. prob. פַּרְבּ HOUSE 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 Καρπαναουσιαν εἰς ὤροις Ζαβουλων καὶ Ναφθαλιου, it was for this time the residence of Jesus (Matt. 1. c.) and was much frequented by him; hence called ἡ ἱδια πόλις, Matt. 9: 1 coll. Mark 2: 1. Capernaum is not mentioned in the O. T. and only once by Josephus, de Vit. sua § 72; it was probably therefore built after the exile. The exact site is at present uncertain, but is supposed to have been at a place called Τέλ Ἡμι between Tabagha and the Jordan. Comp. Reland Palaeast. p. 682. Rosenm. Bibl. Geogr. II. ii. p. 68.—Matt. 4: 13. 8: 5. 11: 23. 17: 24. Mark 1: 21. 2: 1. 9: 33. Luke 4: 23, 31. 7: 1. 10: 15. John 2: 12. 4: 46. 6: 17, 24, 59.

Καπηλευώ, f. εύω, from ὁ κάπηλος a retailer, huckster, Xen. Cyr. 4. 5. 42. a vintner, inn-keeper, Ael. V. H. 10. 9. For the difference between
καπνὸς and ὑπορος, see in "Εμπορος.


Καππαδοκία, 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 2: 9: 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 Cappadocen nocitura monordet; at illa Gustatc perit sanguine Cappadocis.

καρδία, ας, ἡ, (kindr. with κἀρδιά, καρδία) the heart, as the seat and centre of circulation and therefore of life in the human system, Hom. II. 10. 94. ib. 13. 282. In N. T. only trop.


Kara, Karo (καρόν), heart-knover, searcher of hearts, Acts 1:24, 15:8. Found only in N. T.

Karpolos, ou, o, fruit, produce, both of trees and plants and of the earth.


Karpolos, ou, o, Carpus, pr. n. of a man 2 Tim. 4:13.

Karpoforos, o, o, adj. (καρποφόρος) to bear fruit, intrans.


b) metaphor. of life and conduct, genr. Col. 1:10 καρποφορουτες εν παντι έργον έγαθιν. Matt. 13:23. Mark 4:20. Luke 8:15. Seq. dat. commodi et incom. e. g. τω θεο Rom. 7:4, τω θεω προς v. 5, i. e. to live worthy of God or of death. 53

c) Mid. to bear fruit to oneself, i. e. to propagate oneself, to increase. Col. 1:6 εικονιζειν έτι καρποφορουμεν και ανθελλομεν.


Karkhron, όνος, o, (pp. pr. n. Carthage), in N. T. a caruncule Rev. 21:19 in Ms. for καλαρρον chalcedony.

Katai, 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. §581. Winer §51. p. 327. §53. p. 340. Passow in katai.

I. With the genitive. E. g.

1. Of place, i. e. a) of motion down from a higher to a lower place, e. g. κατα των κριμων τις θαλασσαν down from i. e. down a precipice into the sea, Matt. 8:32. Mark 5:13. Luke 8:33. So κατα κεφαλας έξειν to have depending from the head, 1 Cor. 11:4; see in ἐξω c. γ. — Jos. B. J. 1. 7. 5 κατα των κριμων έφθασαν των εκατον, ib. 2. 3. 3. Xen. An. 4. 2. 17.

b) of motion down upon a lower place, upon, Mark 14:3 κατηγεσ αυτων κατα της κεφαλης.—Jos. B. J. 2. 3. 2 κατα κεφαλης αυτων ένθαναν τα βδη sc. from the porticos. Ael. V. H. 8. 14. Xen. Cyr. 5. 1. 5. — Trop. κατα βαδιοντας πτωχεια lit. poverty down to the very
depths, i.e. deepest poverty, 2 Cor. 8: 2. — comp. Xen. Cyr. 4. 6. 5.


II. With the accusative, where the primary and general idea is down upon, out over, etc. See the grammarians as above cited, and Winer § 53. d. p. 340.


b) of motion or situation upon, at, near to, adjacent to, etc. Luke 10: 32 γενόμενος κατὰ τὸν τόπον. v. 33 ἤθελε καταίτων. Acts 2: 10 τῆς Αἰγύπτου τῆς κατὰ Κυρίνην. 16: 7. 27: 2 τοιούτως κατὰ τῆς Ἀδελαίαν 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 περιεβαίνει κατὰ μετημβημα. 37: 12 λειμα βιλ- λοντα κατὰ Αἰγύπτου. Phil. 3: 14 κατὰ σχο- πον διωκόμεν. — Thuc. 7. 6 ἐπερ καθ᾽ αὐ- τοῦ ἦν i. q. over against. Xen. An. 7. 2. 1. — Trop. κατὰ πρόσοψιν ἀντε- στητὶ, lo withstand one to his face, Gal. 2: 11. — Soph. Trach. 102 κατὰ ὄμμα. Xen. Hi. 1. 14 κατὰ ὄρεις ἐνεπιμέλειαν.

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 τῆν κατὰ οἶκον αὐ- τῶν ἐκκλησίαν the church at or in their house i.e. accustomed to meet there. 1 Cor. 16: 19. Phil. 2. Acts 13: 1 ἑκατῶν κατὰ τὴν ἐκκλησίαν προφητεία
1. In a distributive sense, derived strictly from the idea of pervading all the parts of a whole; so of place see above in no. 1, a, and of time see in no. 2. Also gen. of any parts, number, etc. e. g. κατά μέρος i. e. part for part, particularly, Heb. 9: 5. (2 Macc. 2: 30. Pol. 1. 4. 3. 6.) Of number, κατά ένα one by one 1 Cor. 14: 31, see in Δεικνύοντας. όπως, as also for οἱ κατὰ ένα, κατὰ έκ άσις κατὰ έκ άσις, etc. Also κατὰ δύο two and two 1 Cor. 14: 27. Comp. Passow κατά II. 2. Matth. I. c. Winer l. c.—Ael. V. H. 2. 1. Xen. An. 4. 7. 8.

4. Tropically as expressing the relation in which one thing stands towards another, thus also every where implying manner. Spoken
a) Of accordance, conformity, etc. E. g. (α) of a norm, rule, standard of comparison, etc. according to, conformably to, after, secundum, see Passow II. 4.
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 κατα θεον. 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 κατα Πίνδαρον as Findar says, Cratyl. 18.) Gal. 1: 11 οιν ουτω κατα ανθρωπον, is not human i. e. of human origin.—With the idea of proportion, Matt. 2: 16. 25: 15 ισοτορι κατα την ιδιαν διανοιαν. Rom. 12: 6. 1 Cor. 3: 8. 2 Cor. 10: 13.—Xen. Mem. 2. 7: 1.—Adverbially, as Luke 10: 31 κατα συγκυριαν by chance, accidentally. ( Ἰδ. 8. 57 κατα τυχην.) John 10: 3 κατα ωσμα. Acts 18: 14 κατα λόγον reasonably. ( Ἰεραιρ. 15.) 1 Cor. 14: 40. Eph. 6: 6. Phil. 3: 6 κατα ξυλον zealously. 1 Pet. 3: 7 κατα γνωσιν discreetly. So κατα τι, how? Luke 1: 18.


Diod. Sic. 1. 10 ἐκ αυτων θεοί. Λευ. V. H. 2. 42. Thuc. 1. 138. Xen. Cyr. 7. 1. 16 τα καθο ήμας.— Also in phrases, e. g. κατα παντα in all respects, in all things, Acts 3: 22. Heb. 2: 17. (Thuc. 4. 81.) κατα παντα τροπον in every respect, every way, Rom. 3: 2. c. neg. 2 Thess. 3: 2. Buttm. 7. 147. p. 412. (2 Macc. 11: 31. Pol. 1. 88. 11.) καθο ουν by how much, i. e. inasmuch, qualitum, Heb. 3: 3. 7: 20. κατα το σουτον insomuch 7: 22. το κατε εμε, lit. 'as to what concerns me,' so far as in me lies, Rom. 1: 15. 1 Cor. 15: 22 see in Θεομαχειν.—Xen. H. G. 1. 6. 5 τα κατε εμε. Comp. Matth. 7. 283. Buttm. 7. 125. n. 5.

b) Of likeness, similitude, etc. like, after the manner of. 2 Cor. 1: 17 et 10: 2 κατα σοφα i. e. like a frail and feeble man. Heb. 5: 6, 10 κατα την ταξιν Μελχισεδεκ i. e. of an order like that of Melchisedec. Acts 13: 22 see in Καρδια α. θ. Sept. for θεοτ. 4: 29. Lam. 1: 12. (Luc. Musc. Ehec. 1. Ἰδ. 2. 92 μεγαθος κατα μηλον.) So c. acc. of pers. Gal. 4: 28 κατα Ισαια like Isaac, as Isaac. Rom. 3: 5 et Gal. 3: 15 κατα άνθρωπον λεγω I speak as a man, and also with the idea of a common man 1 Cor. 3: 3.—Luc. Pisc. 12. Arr. Exp. Alex. 3. 27. 10. Xen. H. G. 2. 3. 30.— Adverbially, καθο ὧν τροπον as, even, as, Acts 15: 11. κατα ταις, thus, so, Luke 17: 30. [6: 23. 26.] καθο ομοιο τητα, like, similarly, Heb. 4: 15.

c) Of the end, aim, purpose, towards which any thing is directed, for, by way of, etc. 2 Cor. 11: 21 κατα ατμιαν [ἐμπρος ν. ἰσχυον ν. αυτων] λεγω I say it by way of disparagement, reproach. 1 Tim. 6: 3 κατα ενεπειρου δοξαν. 2 Tim. 1: 1. Tit. 1: 1. — Jos. Ant. 3. 11. 4 κατα την τιμη του θεου τουτου ποιουν. Palaeph. 43. 4. Thuc. 6. 31 κατα θεου ἤμεν Ἰδ. 2. 152.

Note. In composition κατα implies: 1. motion downwards, as καταβαινω, κατααναανω, καπαλιτω, etc. 2. against, in a hostile sense, as καταγγειλω, καταγγελλω, καταχωρισθω. 3. distribution, as κατακληροδοτω. 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-
tensive. 5. Sometimes it gives to an intran. verb a transitive sense, as καταβο\nyo.  Comp. Buttm. § 147. n. 9. Passow κατά IV. Viger: p. 638. Al.

Καταβαίνω, f. βῆσθαι, (βαίνω,) nor. 2 κατάβην, imper. κατάβο\nyν, and κατάβα\nyo Mark 15: 30. Buttm. § 107. n. 1, 14, § 114: βαίνω.—To go or come down, to descend, sc. from a higher to a lower place, intran.


b) spoken of things, e. g. a way lead\nying down from a higher to a lower tract of country, Acts 8: 26 ὁδὸν τὴν καταβ. απὸ Ἰορν. εἰς Γαμάν. So τινα Sept. κατάβα\nyo Prov. 7: 27. Of things descend-
Kaiasholh, 7g, h (kataolh), a casting down, i.e.
a) a laying down, founding, foundation, in N. T. only in the phrase kato-
tou kokov foundation of the world i.e. the creation, beginning of the world,
32. Pol. 13. 6. 2.
b) of seed, a casting in, trop. Heb. 11:
11 downem elazeth eis kataolh sper-
matos, lit. strength for the casting in (im-
planting of) seed, i.e. strength for con-
ception, procreation—Hippoec. Aphor.-
ism. IV. tiv koumieta en en tov proi-
cho tiv kataolhiv tiv spematov. 
Arr. Epicet. 1. 13. 3 iow es tov autov
spematov kal tiv autiv onooidh kata-
olhiv. So kataollsiv spermatov, e.g.
M. Antonin. 4. 36 spermatos eis yivn e
miqhan kataolhmvna. Galen. de Po-
tent. I. This has to be seen as a technical
mode of expression, see the passages
collected by Wetstein in loc.

Kataubaseiv, f. eisow, (bres-
sev q. v.) to give the prize against any
one, to deprive of the palm, Zonar. in Ca-
35 Conc. Laod. to mi tov neip-
sonata axioon tov bresiev, all eto
dodnvo auto aidoiovan tov noiponvov.
In N. T. trop. to deprive of a due re-
ward, to defraud, trans. Col. 2:18. —
Dem. 544 ult.

Kataugelleiv, eis, do, (kataugel-
lovo) an announcer, proclaimer, Acts 17:18.

Kataugelh, f. eisow, (kata in-
tens.) aor. 2 pass. kataugelh 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 yuvin apfhois amartivn kata-
53. 2. Xen. An. 2. 5. 38. — In the sense of
to loud, to celebrate, Rom. 1: 8. 1 Cor. 11:26.
b) by impl. to preach, to set forth, to
inculcate. Acts 4:2 kataugelh vnv inan-

Kataugelh, f. xwv, (xwv), to laugh at sc. in scorn, to deride, seq.

Kataugelhovs, f. gnosmai, (g-
unos), to know or note against any one,
to his disadvantage, Sept. for ]p6 Prov. 
28:11. Xen. Mem. 1. 3. 10. Hence in
N. T. to think ill of, to condemn, to blame,
seq. gen. Buttm. §132. 5. 3. 1 John 3:
20 ean kataugelhovs xwv kai kato.
Pass. Gal. 2: 11 eti kataugeloumenov in
because he had incurred blame; others,
'he deserved blame.' See Winer Com-
Dem. 1402. 24. Hidian. 5. 2. 12.

Kataugelmi, f. kataoziov, aor. 1
kataoziov, aor. 2 pass. kataozii, for the
augm. see Winer §12. 2. Buttm. §114
agyv. § 84. n. 5. Anom. fut. Att. kat-
oziov Matt. 12:20, prob. to distinguish it
from fut. of kataoziov, Passow sub agyv. 
—To break down, to break in two. Matt.
12: 20 kalamov synt. ou kataoziov. John 
19:31 inata kateugelhivn auvon ta skel-
v. 32, 33. Sept. for )g3 Jer. 43: 25. 
— Pol. 1. 37. 2. Xen. An. 4. 2. 20.

Katagoj, f. auxo, (ayv), to lead
down, trans.
a) of persons, to bring or conduct
down, sc. from a higher to a lower place,
region, seq. eis Acts 9:30 kathagayon
autov eis Kauamian. 23:20, 23. seq.
33. pros Gen. 44: 21.—Hidian. 8. 1. 3
18.
b) as a nautical term, to bring down to
land sc. a ship, Luke 5: 11 katalagontes
ta pleio epi tiv ynav.—Sept. Empir. A.
Phys. 2. 68 vyivs eis etepor kataogontiv
leivna. Xen. An. 6. 6. 3. — Hence aor.
1 pass. kathagorivv, to come to land, to
Kataγωνιζομαι, f. ισομα, depon. Mid. (ἀγωνιζομαι) to contend, against, and by impl. to conquer, to subdue, e. g. ἀπαλλάσσεις Ἰερ. 11:33.—Jos. Ant. 7. 2. 2. Ael. V. I. 4. 8.


Kataδίκη, η, ἡ (δίκη) sentence against, condemnation, Acts 25:15 in some Mss. for δίκη.—Jos. B. J. 4. 5. 2. Hidian. 7. 4. 15.


Kataδικολόν, ο, f. ὑπάκουον (δικαλών), pp. to slave down, i. e. to bring under bondage, to enslave, trans. 2 Cor. 11:20.

Mid. to make a slave for oneself, Gal. 2:4 ἡμᾶς καταδικολόντως that they might make us their slaves. Sept. for δικαλών Ex. 1:16. 9:5. —1 Macc. 8:10. Thuc. 3. 70. Xen. Mem. 2. 1. 13.


Kataδίκας, ατος, τό, strictly from καταδίκην and hence pp. a laying down; but in N. T. prob. corrupted for κατανάδικα i. q. ἀνάδικον but stronger, a curse, Rev. 22:3 in later edit. for κατανάδικα in text. rec. Not found in profane writers.

Kataδίκαστενος, f. νυνα, (αἰτίων,) to bring down shame upon, i. e.

a) to dishonour, to disgrace, trans. e. g. τὴν κεφαλήν 1 Cor. 11:4, 5. 1. e. to offend against decorum. —Eccles. 22:5. Jos. Ant. 20. 4. 2. Hidian. 5. 1. 17.


Kataxalkuliw, f. ἁτομικός, (καλύπτω,) to cover sc. with a veil etc. which hangs down, comp. in Κατά 1. 1. a. hence to veil; in N. T. only Pass. or Mid. to be veiled, to wear a veil, absol. I Cor. 11: 6 bis. seq. τὴν κεφαλὴν v. 7, comp. Buttm. § 134, 6, or § 135. 4. Sept. for ἄντων Gen. 35: 15. Is. 6: 2. — Jos. Ant. 7. 10. 5. act. Xen. Cyr. 6. 4. 11.


Kataxikimai, f. εἰσομαι, (εἰσίμαι,) to lie down, i.e. to lie, to be recumbent, intrans. Comp. Buttm. § 109. II.


Kataxalkleia, f. ἁτομικόν, (κλῆς,) to shut to sc. a door, to close, Xen. Cyr. 6. 4. 10. In N. T. of a person, pp. to shut down sc. in a subterranean prison, and gener. like Eng. to shut up, to confine, e. g. τινα εἰν φυλακῇ Luke 3: 20. Acts 26: 10 where text. rec. c. dat. φυλακιζών. Sept. c. ἐν for ἐν Jer. 32: 3. — Wisd. 17: 2 c. dat. Hdim. 5. 8, 12 c. ἐν. Xen. An. 5. 2. 18 c. εἰς.


Kataxarkhmiw, f. ἁτομικόν, (κατακληρομένος, fr. κατακληρομένος,) to cast down from a preci-

Κατάκρατος, τό, (κατακράτω), judgment against, condemnation, Rom. 5: 16, 18. § 1. — Hesych. κατάκρατης, κατάκρατης, κατάκρατης.

Κατάκρατον, μ. φ. κατακρατος, (κατακρατον), to give judgment against, to condemn, construed in Greek writers with a gen. of pers. and acc. of punishment, Math. § 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.

Κατακρατεύον, μ. κατακρατεύος, λ. κατακρατεύω, to lord it against i. e. over any one, i. e.

Κατακρατεῖν, ὁ, γ. ἄνω, (κατακρατεῖ), to speak against, i. e. to speak evil of, to slander, seq. gen. Buttm. § 132. 5. 3.


Κατακρατεῖος, οῦ, ὁ, ἄνω, adj. (κατακ- 

κατακρατεῖον, κατακρατεῖον), speaking against, as subst., a slanderer, backbiter, Rom. 1: 30.

Καταλαμβάνω, μ. καταλαμβάνω, aor. 2 καταλαβὼν (καταλαμβάνω) 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 ὄντος τρίχτες, ἵνα καταλαβῇ sc. το βραβεῖον. Phil. 3: 12 bis, διόκω δὲ, εἰ καὶ καταλαβὼν [το βραβεῖον v. 14], ἐρ γὰρ καὶ καταλαμβάνων ὑπὸ τοῦ Χριστοῦ, i.e. for which very end I also have been won as a prize by Christ, v. 13. — comp. Hdt. 6. 39. Thuc. 3. 30.

c) trop. to seize with the mind, to comprehend, John 1: 5 ἂ ν δὲ σκοτίᾳ οὖ καταλαβεῖ αὐτὰ.—Clem. Alex. Strom. I. 16 καταλαμβάνον τὸ μέγεθος τῆς ἁλῆς. — Hence Mid. to comprehend for oneself, to perceive, to find, seq. ὅτι, Acts 4: 13 καταλαμβάνοιν ὅτι ἀνθρωπον ᾠδομα-

Καταλέγω, f. ξο, (λέγω,) to lay down, Mid. to lie down sc. to sleep. Hom. Od. 14. 352. 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.


c) to leave remaining, i. q. to have left, to reserve, Rom. 11: 4 κε ματοτ ἐπακωσαι. άνδρας, quoted from 1 K. 19: 18 where Sept. for τοις γεν. Pass. Heb. 4: 1.—Xen. Ag. 5. 1. 1.

Καταλιθαζω, f. ἄσω, (καταλιθω,) exchange sc. of money Dem. 1216. 18. In N. T. reconciliation, i. e. restoration to the divine favour. Rom. 5: 11 δι' ου την την καταλιθωσεν. 2 Cor. 5: 18. 19. Rom. 11: 15 καταλιθαζων κόσμον, i. e. the means, occasion of reconciling the world to God.—genr. 2 Macc. 5: 20. Dem. 10. 15.

Καταλλαςων v. ττω, f. ξο, (ἀλ- λαςων,) 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- λαςων which implies mutual change, Tittm. de Syn. N. T. p. 101 sq.) c. c. acc. et dat. 2 Cor. 5: 18, 19 κόσμον καταλλασσων εκατος. Pass. aor. 2 καταλλαγην to be or become reconciled to any one, c. dat. Rom. 5: 10 bis, καταλλαγηνευν τι θαυμα τ. λ. 1 Cor. 7: 11. 2 Cor. 5: 20.—2 Macc. 1: 5. 5. Jos. Ant. 5. 2. 8. Xen. An. 1. 6. 2.

Κατάλλοιος, ου, δ, η, (λιος,) left over, remaining, Plur. οι καταλλους the rest, the residue, Acts 15: 17 quoted from Am. 9: 12 where Sept. for πάντα. So for Ἀρνι Ezra 3: 8. Ἀρνι Deut. 3: 13.—Pol. 2. 11. 6.

Kataλυω
i. e. a room where we may sup and lodge. Sept. for ἴαλον Ex. 4: 24. 1 Sam. 9: 22. — Ecclus. 14: 25. Pol. 2. 36. 1. Diod. S. 14. 93.

Kataλυω, f. ἴαλον, (ἵαϊον) to loosen down, i. e.


b) to unbind, e. g. τοὺς ἱπποὺς from a chariot. Hom. Od. 4. 28. Hence of caravans, travellers, etc. to halt for rest or for the night, to put up for the night, when the beasts of burden are unharnessed and unloaded. Sept. for ἴαλον Gen. 42: 27. 49: 21. — Xen. An. 1. 6. 1.


Kataνεματιζω, aτος, το, (κατανεματιζω) a curse against any one, i. q. ἵαδεμα but stronger. Meton. accursed thing, for coner. one occurred Rev. 22: 3, in text. rec. See in Katανεματιζω.

Kataνεματιζω, f. λοσον, (κατανεματιζω) to utter curses against, i. e. to curse, i. q. ἵαδεμα but stronger, Matt. 26: 74 in text. rec. See in Katανεματιζω.


Kataνεματιζω, ας, f. ἴαλον, (κατανεματιζω, κατανεματιζω) to become torpid against i. e. to the detriment of any one, intrans. hence in Paul's writings i. q. to be burdensome to any one, e. g. in a pecuniary sense, seq. gen. 2 Cor. 11: 8. 12: 13, 14 οὐ κατανεματιζων ημῶν, comp. Buttm. § 132. 5. 3. § 147. n. 12. Matth. § 375. — Hesych. κατανεματιζων ἱδιον, ib. οὐ κατανεματιζων οὐ καταβορσα. In Greek writers found only in the passive, Passow s. voc. According to Jerome its use here is a Cilicia of Paul, Algas. Qu. 10. See Wetstein N. T. II. p. 206.

Kataνεματιζω, f. ἴαλον, (νευω) 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.

Kataνεματιζω, ας, f. ἴαλον, (κατανεματιζω, κατανεματιζω) to see or discern distinctly, to perceive clearly, trans.


Katavió


Katauvión, ος, f. ἴσος, (κατά, ἀντίστασις fr. ἄντι) lit. to come down against, i. e. to come down to or upon, to arrive at a place etc. Acts 20: 15 κατατέθησαν ἄντικοι Χριστοῦ οἱ Σμύρνη οἱ ἀνείχθησαν ἀντίκοι Χριστοῦ ἐν οἱ ἀνείχθησαν. Elsewhere in N. T. always with εἰς c. acc. Acts 16: 1 κατανύσατε εἰς Αἰγίθην at Derbe. 18: 19, 24. 21: 7. 25: 13. 27: 12. 28: 13. — 2 Mac. 4: 44. Palaeph. 15. 2. Diod. Sic. 3. 34. — Of things, to come or be brought to any one, seq. εἰς 1 Cor. 14: 36. to come upon, to happen to, i. e. in the time of any one, seq. εἰς 1 Cor. 10: 11. — Pol. 6. 4. 12. — Trop. to attain to any thing, the possession of it, seq. εἰς i. q. to obtain. Acts 26: 7 εἰς τὴν (ἐπαγγελίαν)... ἐπὶ τέσσαρα κατανύσατε. Eph. 4: 13. Phil. 3: 11. — εἰς τοὺς 2 Mac. 6: 14. εἰς Pol. 4. 34. 2.

Katánvión, ἐος, ἱ (κατανύσαν q. v.) pp. a piercing through, trop. vehement pain, grief, Hesych. κατακύνας ἱ κύνη. So in profane writers. But Sept. has the verb κατανύσαν for Heb. יָדִי to be silent, dumb, Lev. 10: 3. Ps. 4: 5. al. for דְּרָשׁ id. Dan. 10: 15. and for יָדִי to lie in deep sleep, stupor, Dan. 10: 9. Hence also Sept. κατανύναι for Heb. יָדִי deep sleep, stupor, Ps. 60: 3 and Is. 29: 10, which last passage Paul quotes in Rom. 11: 8. ἔδωκεν αὐτοῖς ὁ Θεός πνεῦμα κατακύνας. Others derive it in this sense from κατανυστάω.


Kataúvía, ὦς, ὦ (κατανύσαν) a resting, rest, 2 Macc. 15: 1. In N. T. from the Heb. rest, i. e. place of rest, fixed abode, dwelling, comp. in Katauía ἀ. β. So Acts 7: 49 τῆς τότες τῆς κατανύσαν μοῦ, 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 ἡ ἡγίαστα as also Ps. 132: 14 where God is represented as searching through the earth and selecting Zion as his dwelling-place, comp. Ecclus. 24: 6 sq. Baruch 3: 20 sq. Also of the rest or fixed and quiet abode of the Israelites in the promised land after their wanderings, Heb. 3: 11, 18 et 4: 3. 5 κατακύνσαν τὴν κατανύσαν μοῦ i. e. the rest which I have promised, quoted from Ps. 95: 11 where Sept. for παρακάτω as also Deut. 12: 9. See in Kalůi. — 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.

Katauvíνσα, f. τόν (παίνον) to quiet down, i. e.


Καταπέτασμα, ατος, τὸ, (κατα-πέταννα,) a covering, veil, which hangs down, Act. Thom. § 11 to καταπέτασμα τοῦ νυμφῶν. In N. T. veil, curtain, sc. of the tabernacle and temple, of which there were two, viz. one before the external entrance, Heb. πτέρνη Sept. καταπέτασμα Ex. 26: 37. 40: 6. Jos. B. J. 5. 5. 4; and the other before the holy of holies separating it from the outer sanctuary, Heb. πτέρνη Sept. κατα-πέτασμα Ex. 26: 31. 27: 21. 40: 3. Jos. B. J. 5. 5. 5. Comp. Weststein N. T. I. p. 539. — Hence τὸ καταπέτασμα τοῦ ναοῦ may be either the outer or inner veil, Matt. 27: 51. Mark 15: 38. Luke 23: 45. But τὸ δεύτερον κατ. the second or inner veil, Heb. 9: 3.—Trop. Heb. 6: 19 τὸ γυναῖκα τοῦ καταπέτασματος that within the veil, i. e. the inner sanctuary, holy of holies in the heavenly temple, comp. v. 20 and 16: 19. So Heb. 10: 20 where it is emblematic of the body and death of Jesus.

Καταλίπω, f. πίνουμαι, (πινω,) to drink down, to swallow down sc. as in drinking, i. q. in Engl. to swallow up, trans.


b) trop. to overwhelm, to destroy. 1 Cor. 15: 54. 2 Cor. 2: 7 λύτη καταλιπόν ὁ τοιοῦτος. — Aeschin. 13. 29 κ. τὴν παρόμοιον ωσιάν.


Καταλύεω, f. εὐσώ, (πλίω,) to sail down sc. from the high sea to land, comp. Κατάγω b; to sail to any place, to come by ship to, seq. εἰς Luke 8: 26.—Pol. 1. 53. 2. Xen. H. G. 1. 4. 11.


Κατάφησις, ας, η., (κατά intens. ἀφά,) pp. imprecation against, i. e.


b) from the Heb. curse, i. e. a devoting or dooming to utter destruction, see in ἀνάθεμα, and hence condemnation, doom, punishment. Gal. 3: 10 ὑπὸ κατά-φεσιν εἰς are subject to the curse, i. q. ἐπικατάφησις. v. 13 bis, ἐκ τῆς κατάφησις τοῦ γῆνος, γενόμενος ὑπὸ ἢμῶν κατάφησις, i. e. from the curse, doom, which the law threatens, being himself made a curse for us, i. e. meton. accursed, i. q. ἐπικατάφησις. 2 Pet. 2: 14 καταφέσις τέκ-να i. e. on whom the curse abides. So Sept. for ἡς Dan. 9: 11. ἡς Judg. 9: 57. Deut. 28: 15, 45. ἡς Prov. 3: 33. Mal. 2: 2. — Also of the earth, Heb. 6: 7 γῆ... κατάφησις ἐγγὺς near to the curse, almost accursed, i. e. doomed to sterility. So Gen. 3: 17

Καταργεῖν, ὁ, f. ἵστω, (κατά ε. vi trans. ἀγαθόν) 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 καταργήσα τὰ τοῦ νησίου I put away childish things. Sept. for βιάζει to make desist, Ezra 4: 21. 23. — Hence to abolish, to destroy, Rom. 6: 6 τὸ σώμα τῆς ἁμαρτίας. 1 Cor. 15: 24 ὅταν καταργήσῃ πᾶσαν ἄγνοια τ. 1. v. 26. 2 Thess. 2: 8. 2 Tim. 1: 10. Heb. 2: 14. — Test. XII Patr. p. 731 καταργήσα τιλαίαν καὶ τοὺς ἀνθρωποτάτους αὐτοῦ. Just. Mart. de Resurr. p. 242. — Pass. καταργομένοι, σώμα, to cease, to be done away, 1 Cor. 2: 6. 13: 8 bis, ἐκτὸς προφητείας, καταργήσας εἴποται τ. 1. v. 10. 2 Cor. 3: 7, 11, 13, 14. Gal. 5: 11. So καταργομένῳ ἀπὸ τῶν, to cease from, i. e. to cease being under or connected with any person or thing. E. g. ἀπὸ τοῦ νόμου to be freed from a law Rom. 7: 2, 6, i. q. ἔλυσον ἐν ἀπὸ τοῦ νόμου in v. 3. Also Gal. 5: 4 καταργήσητε ἀπὸ τοῦ Χριστοῦ ye have withdrawn, apostatised, from Christ. Theophyl. well, οὐδεμιαν κοινωνίαν ἔχετε μετα τοῦ Χ.


Καταρισμός, f. ἱσοτ, (καταλισμός, καταλισμός,) 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 δίκτυα Matt. 4: 21. Mark 1: 19. Sept. for Chald. ینān Ezra 4: 13, 13, 16. — Arr. Epict. 3. 20. 10. Diod. Sic. 12. 3. Hdt. 5. 106. — Trop. of a person in error, to restore, to set right, Gal. 6: 1. — Plut. Marcell. 10. — (β) By impl. and in the proper force of κατά, to make perfect, i. e. such as one should be, deficient in no part. Of persons, Luke 6: 40. 2 Cor. 13: 11 καταρισθῆτε he be perfect. 1 Pet. 5: 10. seq. ἐν τίνι in any thing, Heb. 13: 21 καταριστάται ἑμῶν ἐν π. ἀγαθῷ ἁμαρτήσ. 1 Cor. 1: 10. — Pol. 5. 2. 11 Μακάδενις ταῖς ἐρεταῖς καταρισμοῖς. — Of things, e. g. τὰ ἀντι-φήματα, to fill out, to supply, 1 Thess. 3: 10.

b) genr. to prepare, to set in order, to constitute, in N. T. only in Pass. and Mid. Rom. 9: 22 σκεῦες ἁγαθούς καταρ- τισμένα εἰς ἀπόλειαν. Matt. 21: 6. αἰώνιον, from Ps. 8: 3 where Sept. for παλαιόν. Heb. 10: 5 σώμα δὲ καταρισθῶ μοι, a body hast thou prepared for me sc. as a sacrifice to thee, quoted from Ps. 40: 7 Sept. where the Heb. is different. Heb. 11: 3 καταρισθῆτε τοὺς αἰώνας ὕψωσα θεοῦ i. e. were created and set in order, comp. Sept. Ps. 74: 16 σὲ καταρισθῶ ἔλοι καὶ σκληρῆν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γινεῖν γι

Καταριστικός, εος, ὁ, (καταριστικός,) perfection, i. e. the being made or becoming perfect, 2 Cor. 13: 9. Comp. in Καταριστικῶς a. β. — Plut. Alex. M. 7.

Καταριστικότης, ς, ἡ, (καταριστική,) a perfecting, i. e. the act of making perfect, Eph. 4: 12.
Katastasio, f. ισος, (κατα intens.)
to shake violently to and fro, e. g. buildings
Ael. V. H. 3. 16. Thuc. 2. 76. In N. T. to move to and fro, to wave the
hand, to beckon, sc. as a signal for silence and attention, c. acc. Acts 19: 33
καταστάσιας τὴν χιόνιον waving the hand.
c. dat. Acts 13: 16 καταστάσιας τῇ χιόνιον
waving with the hand. also c. dat. of
pers. 21: 40 κῷ τῆς τῷ λαῷ. 12: 17. —
tῆς χ. Philo leg. ad Cai. 1018. B. τῆς

Κατασκάπτω, f. ψως, (σκάπτω,)
pp. to dig down under a building etc.
to undermine, and hence to overthrow, to
destroy, to raise, sc. cities, buildings, etc.
Xen. H. G. 2. 2, 23. — So in N. T. as quoted from Sept. e. g. Rom. 11: 3 τὰ
ἀναποθήκην σου καταβιβάζων, from 1 K.
19: 10 where Sept. for τῇς. Part. pass.
Acts 15: 16 τὰ κατασκαμάτων, ruins, from
Am. 9: 11 where Sept. for τῇς.

Κατασκευάζω, f. άσω, (κατα intens.)
to prepare fully, to put in readiness,
tness, e. g. a way before an oriental
monarch, τὴν άνάφοδον Matt. 11: 10.
Mark 1: 2. Luke 7: 27, quoted from
Mal. 3: 1 where Heb. וְזֶה, Sept. περι-
βλέπομαι. See in ἐπισκάπτω a. Luke 1:
17 λαόν κατασκευάζων a people fully
prepared sc. to receive the Messiah.
H. G. 2. 4. 9. — Spoken of buildings etc.
for to build, to construct, e. g. οἶκον Heb.
3: 3, 4. σκηνή 9: 2, 6. καθάσων
the ark of Noah 11: 7. 1 Pet. 3: 20. —
Cyr. 6. 1. 27. — Of God, to create, sc. τὰ

Κατασκευήνω, οὗ, f. έσων, (σκρνέω,)
to plant down a tent, i. e. to pitch a tent,
In N. T. genr. to sejourn, to dwell, and
spoken of birds, to haunt, seq. ἐν τοῖς
τῶν σκιάς Mark 4: 32. So Sept. for τῆς
— Jos. Ant. 3. 8. 5. Diod. Sic. 19. 94
ult. τιλῆν τοῦ κατασκευήνον ἐν οἴκαις.
Pol. 35. 2. 4. — Trop. to rest, to remain.
Acts 2: 26 ἡ σάρξ μου κατασκευήσει εἰς
ἐλπίδα, quoted from Ps. 16: 9 where
Sept. for τῆς.

Κατασκεύωνοις, εος, η, (κατα-
σκρεύνοις) the act of pitching a tent, build-
ing, Sept. for τῆς 1 Chr. 28: 2; a
tent pitched Diod. Sic. 17. 95. In N. T.
a dwelling-place, abode, and spoken of
Sept. for τῆς 2 Chr. 6: 21. Symm.
for τῆς Ps. 46: 5.— Tob. 1: 4. 2 Macc.
14: 35.

Κατασκεύω, f. ψως, (σκάπτω,)
to shadow down upon, i. e. to overshadow,
Plut. Artax. 18 fin.

Κατασκεύων, οὗ, f. έσωυ, (σκρνευντω,
(κατα intens. скрнйо,) to view accurately, to
contemplate, Xen. Mem. 2. 1. 22. to in-
spect Pol. 10. 20. 9. In N. T. with
sinister intent, to spy out, to explore.
Gal. 2: 4 κατασκευώνων τὴν ἑλυ-
τρώων ἔμων. So Sept. for τῆς 2 Sam.
10: 3. 1 Chr. 19: 3.

Κατακαστάλλος, οὗ, (κατακαστάλλος),
a scout, spy, Heb. 11: 31. Sept. for
Xen. Cyr. 3. 3. 25.

Κατασκεφάζουμαι, f. έσομαι, depon.
Mid. (σκρνευντω, σκρνευντω,) pp. to be wise
against any one, i. e. to deal subtilely
with, insidiously, deceitfully, c. acc.
Acts 7: 19 κατασκεφάζομενος τὸ γένος
ἵμων, in allusion to Ex. 1: 10 where
Ant. 6. 11. 4. Luc. D. Deor. 1. 2. Diod.
S. 15. 74.

Κατακατέλλο, f. είδω, (στέλλω,)
to put or let down, to lower, e. g. τὰς ἀνά-
44. In N. T. trop. to put down, i. e. to
quell, to assuage, to pacify, e. g. τὸν
p. 162. 11.

Κατακατάστημα, τος, το, (κατα-
katástημα, position, i. e. state, condition, spoken
of external circumstances and deport-
ment, Tit. 2: 3 ἐν κατακατάστημα ἵπτο-
Plut. Marcell. 23 pen.

Καταστάλλος, ης, η, (κατατηλλο,)
a letting down, i. e. the letting fall e. g.
of a garment, the adjustment of it, on
and around one's person, x. περιβολής
Plut. Pericl. 5. In N. T. collect. for
raiment, apparel, 1 Tim. 2: 9 έν κατα-
στολή κοσμίου. Sept. for ἔπαθα Is. 61:
3.—Jos. B. J. 2. 8. 4.

Καταστρέφω, f. ψω (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
tάς τραπεζίς τόν κολλήσων. Mark 11:
2: 22.—Anthol. Gr. III. p. 38. Also x.
tάς πολίς to destroy Jos. Ant. 2. 10. 2,
Diod. Sic. 16. 71.

Καταστροφη, ης, ἦ (καταστρέφω) cata-
cathepole, i. e. overthrow, destruction,
of cities, 2 Pet. 2: 6 ἐς πολίς . . . κατα-
στροφη κατέχοντει. Sept. for παταρίβη Gen.
Thuc. 1. 15.—Metaph. subversion, opp.
to τὸ κρύσμα, 2 Tim. 2: 14.

Καταστροφόμυμι, f. στρόφω, (στρόφωμι) to
spread down, to strew down, trans.
e. g. persons, 1 Cor. 10: 5 καταστροφόθησαν ἐν ῥήμα, i. e. they
were strewed as corpses in the desert,
were destroyed. Sept. for παταρίβη Num.
Xen. Cyr. 3. 3. 64 ὁ Περσα. . . πολ-
15. 80 τὸν τόπον νεκρὸν κατίθομα.

Καταστροφόω, f. φω, (στρώω) to
drag down, to force along, e. g. as a torrent
tοὺς λίθους, ξύλα, τὴν ὄμον Test. XII
1. 1. — In N. T. of a person, to drag or
— Philo Leg. ad Cai. p. 1010 διὰ μήπος
κατεύρυνεν ἢγοράς. So detrahere in ju-
dicium, Cie. pro Milon. 14.

Καταστράφω or κατασφάτω, f. άξον, (σφάζω or σφάτω) to slaughter
down i. e. genr. to butcher, to kill, trans.
γιγάζ Zech. 11: 5.—2 Macc. 5: 12. Ael.
V. H. 13. 2. Xen. An. 4. 1. 23.

Κατασφυγίζω, f. ισο, (κατία ин-
tens.) to seal down i. e. to, in Engl. to
seal up, e. g. οἱ βιβλίων a book or roll,
Wisd. 2: 5. Plut. ed. R. VIII. p. 82. 3.

Καταίχονες, εώς, ὁ, (κατία κ. v.) a
possession i. e. thing possessed, in
N. T. a dwelling, land. Acts 7: 5 δοῦνα
eis καταίχους αὐτής sc. τῆς γῆν. v. 45
ἡ καταίχονες, see in ἔν no. 4. So

Κατατίθημι, f. θέσω, (τίθημι) to
put or lay down, to deposit, trans.
a) pp. e. g. in a tomb, Mark 15: 46 κατα-
τάθηκαν αὐτὸν ἐν μνημείῳ.—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. κατατίθεναι χάριν v. χάρι-
tes c. dat. to lay up favour with any one,
to win his favour, comp. Engl. 4 με τού
curry favour with.' Acts 24: 27 ἤθελον το
χάρισα κατατίθεναι τοῖς Ἰουδ. ὁ Φήλης,

Κατατίθησα, ης, ἦ (κατατίθημι)
to cut through or off, concision, i. e. a
cutting off, mutilation. So Phil. 3: 26,
contemptuously for the Jewish circu-
mcision in contrast with the true spiritual
circumcision, v. 3. Comp. in Ἄτο-
κότω.

Κατακτέω, f. εῦνω, (τοξέω) to
shoot down sc. with an arrow or dart,
Pass. c. dat. βολῆς Heb. 12: 20, in allusion
to Ex. 19: 13 where Sept. for γιγάζ.—Luc.
D. Deor. 19. 2. Hidot. 3. 30.

Καταστρέφω, aer. 2 κατίδρομων,
(τεύξω) to run down se. from a higher
to a lower place, Acts 21: 32 κατίδρομον
ἐκ αὐτοῦ he ran down to them se. from
the tower Antonia. Sept. for γιγάζ 1 K.
Hence in N. T. only Pass. καταφέσασθαι, to be borne or thrown down, to fall. Acts 20:9 κατανευθείς αὐτὸ τοῦ ἱπποῦ ἔπεσε, 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, se. with sleep, ἵππον Acts 20:9. — Symm. for ἱπποῦς Ps. 76:7. τῷ ἵππῳ Dion. Hal. Ant. 4. 1. ult. τῷ ἵππῳ Jos. Ant. 2. 5. 5. 


2. καταφέσα φύσσαν, with κατά intens. to give a vote, to vote, i. q. φέσαν φύσσαν but stronger, implying alacrity, zeal. Acts 26:10 κατανευθείς φύσσαν I gave my vote, asserted, comp. 22:20.—So φέσαν φύσσαν Dem. p. 271 ult. Plut. Coriol. p. 220. C τῆς ἰματίας ἐν τῇ τήρησιν ὄλων φώνην ἑνενήχθης. — Others, to give one’s vote against any one, i. q. φέσαν φύσσαν κατά τινος, e. g. Jos. Ant. 10. 6. 2 πάντες ἤθηκαν ψυφοὺς κατ’ αὐτὸν.


Καταφεσθείρον, a. καταφεσθείρον, (φεσθείρον, κατά intens.) to spoil utterly, to corrupt, trans. Luc. Tim. 36. καταφεσθείρον, τὴν χώραν to lay waste, Diod. Sic. 1. 56. Pol. 2. 64. 3. Hence in N. T.

a) trop. to corrupt, to deprave, e. g. τὸν νοῦς, Pass. 2 Tim. 3: 8. Comp. Buttm. § 134. 6. Sept. καταφεσθείρον, τὴν χώραν for ἐν καταφεσθείρον Gen. 6: 12.


Καταξθόνος, οὗ, οὗ, οὗ, οὗ, adj. (χθῶν) under-ground, subterranean, put for ὁθός and its inhabitants Phil. 2: 10.


Καταξθάμαι, οὖμαι, f. ζῶμαι, depon. Mid. (κατά intens.) to use over-much, to over-use, and so to misuse, seq- dut. 1 Cor. 7: 31 οἱ χρωμενοί τὸ κόσμῳ ὅς μὴ καταχθαμοι. 9: 18.—Ael. V. H. 3. 13. Hidian. 8. 4. 22.

Καταψύχω, a. καταψύχω, (ψύχω) to cool down, to cool, i. e. to refresh by cooling, c. acc. τὴν γλώσσαν Luke 16: 24.—Sept. Ez. 26: 19. Diod. Sic. 3. 8 pen.

Κατειδολογοῦ, οὗ, οὗ, οὗ, οὗ, adj. (κατά intens. εἰδολον,) full of idols, given to idolatry, Acts 17: 16 κατειδολογοῦντος τῆν πόλιν. Comp. the forms τῶν κατειδολόρος Diod. Sic. 16. 31. τοπ. κατειδολο-

φυτος Pol. 18. 3. 1.

Κατέναντι, adv. (κατά, ἔναντι) pp. down over against, i. e. at the point.


Kατεξονοιάζον, f. ὁσων (ἐξουσιαζόν) to exercise authority against i. e. over one, e. gen. Matt. 20: 25. Mark 10: 42.

Κατεργάζομαι, f. ὁσματι, depon. Mid. (κατά intens. ἐργαζόμαι) aor. 1 pass. κατεργάσθην with pass. signif. 2 Cor. 12: 12, comp. Buttm. § 113. n. 6; to work out, trans. i. e. to bring about, to accomplish, Xen. Mem. 3.5.11. In N.T. a) to work out, i. e. to effect, to produce, to be the cause or author of, Rom. 4: 15 ὁ νομὸς ὁ ἐργάζεται. 5: 3. 7: 8. 13. 15: 18. 2 Cor. 4: 17. 7: 10 bis. 11. 9: 11. Phil. 2: 12. James 1: 3, 20. — Xen. Mem. 2. 3. 11. Lac. 9. 1.

b) to work up, i. e. to make an end of, to vanquish, e. g. ἀπαντά Eph. 6: 13.—Jos. Ant. 2. 4. 2. Hidian. 1. 9. 3. Xen. Cyr. 4. 6. 4 τὸν Λεωνά.

c) genr. to work, to do, to practise, the force of κατά being not indeed lost, but still not easily expressed in English. E. g. of actions, Rom. 1: 27 τὴν ἀσχημονίαν κατεργάσθην. 2: 9 κ. τ. κακόν. 7: 15, 17, 18, 20. 1 Cor. 5: 3. 1 Pet. 4: 3. (Xen. Hiero. 1. 32.) Of miracles, σημεία, pass. 2 Cor. 12: 12. (Hdor. 9. 108.) In the sense of to make, to form, e. acc. et dat. 2 Cor. 5: 5. Sept. for της Ex. 15: 17. comp. 33: 30.


Kατέθυμι, aor. 2 κατάφων, (κατά, ἐνθύμος q. v.) to eat down, to swallow down, to devour, trans.


Kατευθύνομαι, f. ὑσόν, (κατά, εὐθείας, τούτος) to guide straight towards or upon anything, i. e. genr. to guide, to direct, e. acc. e. g. one's way or journey to a

Κατεφίλητιμ, 1. στήνω, (ἐφίλητιμ q. v.) in N. T. only in aer. 2 κατεφίλητιν, intrans. to stand forth against, and by impl. in a hostile sense i. q. to rush upon, to assault, seq. dat. τὸ Παύλου Acts 18: 12. See Matth. § 401. Comp. ἐφίλητιμ b.

Κατέχειν, 1. καθέξων, aer. 2 κατέχεσθον, (κατά intens.) to have and hold fast, to hold firmly, trans.

a) genr. in various senses. (a) to retain, to detain a person; Luke 4: 42 καὶ κατέχεσθον αὐτὸν τῷ μη πεπείθεσθαι. Phil. 13. Sept. for Ζίγης Gen. 24: 56. Ζίγης Gen. 42: 19. — Jos. Ant. 7. 4. 1. Xen. Mem. 2. 6. 9. 11. — In the sense of to hinder, to repress, 2 Thess. 2: 6. 7. Some also Rom. 1: 18, see below. — Xen. Cyr. 4. 6. 4. bis. — (β) to possess i. e. to hold in firm and secure possession, 1 Cor. 7: 30 καὶ οἱ ἱγοράζοντες οὓς μὴ κατέχοντες, 2 Cor. 6: 10. Rom. 1: 18 τῶν τὴν ἀλήθειαν ἐν ἕδειν κατεχοντών, i. e. possessing a knowledge of the truth but living in unrighteousness. Sept. for Chald. Aph. Ζίγης Dan. 7: 18, 22. — Ael. V. H. 7. 1. Pol. 1. 2. 3. Xen. Mem. 3. 5. 26.— (γ) trop. to hold fast in one's mind or heart, to keep in mind etc. e. g. τὸν λόγον Luke 6: 15. τίς παραδόσεις 1 Cor. 11: 2. τὸ καλὸν 1 Thess. 5: 21. also Heb. 3: 6. 14. 10: 23. in memory 1 Cor. 15: 2. — Dion. Hal. Ant. 4. 29. Theophr. Char. 26, or 8 ed. Tauchn.—(δ) Pass. to be held fast, i. e. trop. to be bound by a law, ἐν ὧν κατεξήμεθα Rom. 7: 6. (comp. Sept. for Ζίγης Gen. 39: 20.) also of disease, John 5: 4 ὅποσοι κατέχοντο νουσμάτα by whatever disease he was held bound. So Sept. and Ζίγης Jer. 13: 21. — Hidian. 1. 12. 1. ib. 1. 4. 19. Aristid. II. p. 508 sq. comp. Xen. Conv. 1. 10. — (ε) As a nautical term, κατέχεν [τὴν ναῦν] εἰς τὸν αἰγίλαν, to hold a ship firm towards the land, i. e. to steer towards the land,


Κατηγορεῖν, 1. τ. ἱγορέω, (κατά, ἱγορέω,) to speak against sc. in public, before a court, etc. i. e. to accuse, e. g.


Κατηγορός, ὁ, ὁ, (κατηγορεῖ) an accuser i. e. Satan, Rev. 12: 10 in

Κατήγορος, άς, η, (κατήγος) with cast-down eyes, deserted, Luc. Sacr. 1, fr. κατά, φαίνει, defection, sorrow, James 4: 9.—Jos. Ant. 2. 6. 4. Thuc. 7. 75.

Κατήγορος, ο, f. ἡσυχία, (ἱσχεία) to sound forth towards, against, around any one, Luc. Jup. Trag. 39. Hence trop. and in N. T. to teach, to instruct, see orally, by the sound of the living voice.


Κατ' ηδίαν, see in ἴδιος α. β.


Κατηκομείσα, o, f. ήσος, (οἰκεῖον) to settle down in a fixed dwelling, to dwell permanently, viz.


Κατωκίηρος, ου, το, (κατωκίων) dwelling-place, dwelling, e. g. τοῦ Θεοῦ, as being ever present by his Spirit in the hearts of Christians, Eph. 2: 22. x. διαμονον Rev. 18: 2. Sept. for τῆς 2 Chr. 30: 27. Nah. 2: 11. γῆς Ex. 12: 20. τῆς 2 Chr. 6: 30.


Κατοικοπροφορι, f. ίσος, (κατοπορφο) mirror, comp. (ἔστοριον) to let look in
a mirror, Mid. to look in a mirror, to be held in a mirror, Diog. Laert. de Plat. 3. 39 τοις μεθ' ουπαν τυτυνοντας κατοπτρι- τιζόντας. Artemid. 2. 7. — In N. T. Mid. to behold as in a glass, c. acc. 2 Cor. 3: 18 την δόξαν κυρίον κατοπτρι- τομένον, i. e. beholding the glory of the Lord as reflected and radiant in the gospel, in antith. to v. 15.—Phil. 2 Al. leg. p. 79. E. μηδε κατοπτρισάμενον ἐν ἀλλοι τιν θυν ἢ ἐν σοι τῷ θεῷ. Comp. Loeuscr Obs. p. 304.


—Jos. B. J. 5. 4. 1 ἦ κατώ πόλις. Diod. Sic. 1. 49. Thuc. 1. 120.


Κατώτερος, α, το, (comparat.fr. κατώ,) lower down, i. e. lower. Eph. 4: 9 κατέβη εἰς τὴν κατώτερα μέρη τῆς γῆς he descended into the lower parts of the earth, i. q. ἄλως, βιβλία, implying that Christ became subject to death, comp. 1: 20. So Sept. τίς τα κατώτατα τῆς γῆς for γῆν τα κατώτατα τῆς γῆς for τῇ γῆς ἄλως i. e. Sheol, Ps. 63: 10. comp. Is. 44: 23. Ez. 20: 20.

Κατωτέρος, see in Κατώ.


Καψις, ες, η, (καψις,) a burning, burning up. Heb. 6: 8 τῇ τέκλον γίνεσθαι ξύλων, i.e. the end of which is to be burned. Sept. for τῇ τέκλον Pi. inf. Is. 40: 16: 44: 15. —Plut. ed. R. VI. p. 481. 10.

Καψομετί, αύμετί, (καψιν) only Pass. to be set on fire, to burn, 2 Pet. 3: 10, 12.—trop. of a fever, Gal. et Dioscor.


Καυτηρισμός, f. ύσον, (καυτηριν) cautery, brand-iron, fr. καύω,) to caut- erize, to brand with a hot iron, Pass. 1 Tim. 4: 2 καυτηρισμοισ περι την ἑλθαν συνεδρίαν branded in their own con- sciences, having the marks, stigma, of their guilt burnt in upon their own consciences. — Hesych. καυτηρισμοισυ μιγι περι την συνεδρίαν ψυχης. Comp. Diod. Sic. 20. 54 τοις ψυχαίς τῶν ἐνδον ὅσπερ καυτηρία τινα προσφη γε. 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.

Καυτάμαι, ομαι, f. ήσομαι,
Καιΰγησα, κατος, το, καυχόμα, a boasting, glorying, exulting, i. e.

a) pp. the act of glorying or exulting in anything, c. gen. Heb. 3: 6 το καυχησα της ολιδιος, i.e. the hope in which we glory. So ὑπερ νιος 2 Cor. 5: 12. 9: 3. absol. 1 Cor. 5: 6. — Pind. Isth. 5. 65.


Καιυγησας, εος, η, καις, καυχησας, a boasting, glorying, exulting, i. q. καις, but found only in later writers, H. Planck in Bibl. Repos. I. p. 670.

a) pp. the act of glorying or exulting in anything, 2 Cor. 7: 14 η καιυγησας ημων η ετη αθαν. see in ἐν την Ι. 1. a. β. 2 Cor. 9: 4. 11: 17. 1 Thess. 2: 19 ιτταρανος καις, i.e. the crown in which we glory, exult. James 4: 16. So ὑπερ νιος 2 Cor. 8: 24. So Sept.


Καφαργαοου, see Καφαργησα.

Κεγγρααοου, ον, αι, Chenchrea, the eastern port of Corinth, about 70 stadia from the city, Acts 18: 15. Rom. 16: 1. comp. Strabo VIII. p. 262.

Κεδρος, ου, η, cediar, Heb. צדר, 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 of του γεωματον των κεδρων John 18: 1 in text. rec. See in Κεδρων.

Κεδρων, ο, indec. Cedron, Heb. צדרון (turbid) Kidron, Josephus Κεδρων, ὁ νησος, Ant. 8. 1. 5. al. pr. n. of a torrent which rises a little to the northward of Jerusalem, and flows through the valley between the city and the mount of Olives, φαραγγι του Κεδρωνος Jos. Ant. 9. 7. 3. B. J. 5. 4. 2. It then passes along the valley of Jehoshaphat and so eastwardly by the convent of St. Saba, into the Dead Sea. It is mostly dry except in the rainy season. See Rosenm. Bibl. Geogr. II. i. p. 296. — In N. T. John 18: 1 ο χεωναος του Κεδρων, the brook, torrent of Cedron. So Sept. χεων. Κεδρων fut. for Heb. צדרון 2 K. 15. 13. 23: 6. 12. 2 Chr. 29: 10. al. Jos. Ant. χεων. Κεδρωνος Ant. 8. 1. 5. — Out of this, later transcribers unacquainted with the Hebrew have made ο χεωναος των κεδρων, brook of cedars, John l. c. in text. rec. and also in Sept. 2 Sam. 15: 23. 1 K. 15: 13.

Κειμεν, ι, κειμου, to lie, and also to be laid, i. q. Perf. Pass. of τιθημαι, see Buttm. § 109. II.

a) pp. to lie, to recline, of persons, e. g. an infant ἐν τη φατνη Luke 2: 12. 16.


e) i. q. to be se. in any state or condition durably, εἰν, 1 John 5: 19 ὁ κόσμος κεῖται εἰς τὸ πνεῦμα, is wholly given to wickedness. — 2 Macc. 3: 11. 4: 31. comp. Hom. Θεον εἰς γονίμως κεῖται Od. 1. 267. 400. Pind. Pyth. 8. 107.

Κεφαλία, ας, η, band, bandage, for swathing infants or dead bodies, Moscop. κεφαλί τῶν νυφών δέσιμα, ἡγον ἡ κοινος φασία, καὶ η δησυχία τους νεκροὺς. In N. T. only in the latter sense, John 11: 44. where it is nearly i. q. τὸ ὄνομα John 20: 5. —Origen ad Joh. l. c. κεφαλί νεκροῦ εἰπε δεσιμον.

Κεφαλοι, ας, τος, το (κεφαλιω), cry of incitement, of urging on, outcry, clamour, shout. 1 Thess. 4: 16 ὁ κινίος ἐν κελευσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σαλπιγγί θεοῦ, καταβάσεται ὦν-

**Kενοφωνία, κενοφωνίας, κενοφώνος, κενοφωνίας (κενός, φωνή) lit. empty voice, i. e. vain words, fruitless disputation, 1 Tim. 6: 20. 2 Tim. 2: 16.—Hesych. κενοφωνίας — ματαιολογίας.

**Kενός, κενός, το (κενός) to empty, to make empty, trans. Sept. Jer. 14: 2. Luc. Alex. 36 αὐτικά ἐκενοφωνήσῃς. Thuc. 8. 57. In N. T. only trop.**

a) κενούν εἰαντῶν, to empty oneself, i. e. to divest oneself of rightful dignity by descending to an inferior condition, to abase oneself, Phil. 2: 7 ἐκενοῖ τινῶν, i. q. ἐπατέων εἰαντῶν in v. 8. So Sept. κενοίς for κενός Neh. 5: 13. Orig. Homil. in Jer. 1: 7.

b) to make empty, vain, fruitless. Rom. 4: 14 κενέων εἰς πλάτος. 1 Cor. 1: 17. Hence to falsify i. e. to shew to be without ground, fallacious, e. g. καταψάθη 1 Cor. 9: 15. 2 Cor. 9: 3. — Hesych. κενοθη — ματαιο ἀποφανθη.

**Kέντρον, ύ, το (κέντρον to prick) a prick, point. genr. Hence in N. T.**

a) a sting, e. g. of locusts, scorpions, Rev. 9: 10.—Ael. H. An. 1. 60 of bees. Luc. Contempl. 15. — Trop. as a thing of venom, venomous weapon, ascribed to death personified, 1 Cor. 15: 55, 56 ροῦ σου, θάνατος, τὸ κέντρον; . . . τοῦ δὲ κέντρον τοῦ θανάτου ἡ ἀμαρτία, i. e. sting, i. q. that with which death destroys, that through which death is so destructive, viz. sin; quoted laxly from Sept. Hos. 13: 14 where Heb. בְּצַפַּר plague, pestilence. Comp. Hos. 5: 12 Sept. for בְּצַפַּר roteness.  

b) a good, stimulus, i. e. a rod or staff with an iron point for urging on horses, oxen, etc. pp. Hom. 11. 23. 387, 430. Hdtot. 3. 130. Xen. Cyr. 7. 1. 29. In N. T. only in the proverbial expression πρὸς κέντρα λυκητίζων, to kick against the goods, i. e. to offer vain and rash resistance, Acts 9: 5. 26: 14. So in Greek and Rom. writers, Aeschyl. Agam. 1624 or 1633. Eurip. Bacch. 795. Pind. Pyth. 2. 174. Lat. adversum stimulum calcare Terent. Phorm. 1. 2. 28. con- 

tra aerumina calculare Amm. Marc. 18. 5.

**Κεντυριόν, ουος, το (Lat. centuriô) a centurion, originally the commander of a hundred foot-soldiers, i. q. εκατόνταρχος, Mark 15: 30, 44, 45. See Adam's Rom. Ant. p. 370.**

**Κενος, adv. (κενος) vainly, in vain, to no purpose, James 4: 5. Sept. for κενος Is. 49: 4.—Arr. Epict. 2. 17. 6.**


**Κεραμικός, ή, έν (κέραμος) of or made by a potter, Rev. 2: 27 σχημά τα κεραμεία a potter's vessels, quoted from Ps. 2: 9 where Sept. σκενίος κεραμείου for κέραμος. — Plut. ed. R. VIII. p. 327. 1 κεραμικοί προχοί. Comp. Lob. ad Phr. p. 147.**

**Κεραίμων, ου, το (pp. neut. of adj. κεραίμων earthen Xen. An. 3. 4. 7.) pp. an earthen vessel i. e. a pot, pitcher, amphora, e. g. κεραίμων ύδατος a water-pitcher, Mark 14: 13. Luke 22: 10. Sept. for κέραμος Jer. 33: 5. — Jos. Ant. 8. 13. 2. Xen. An. 6. 1. 15.**

**Κέραμος, ου, το (perhaps from κεραννυμ) pp. potter's clay, Hodian. 3. 9. 10. any earthen vessel i. q. κεραίμων Hdtot. 3. 6. In N. T. a tile sc. of burnt clay for covering roofs, Luke 5: 19. — Hidian. 7. 12. 11. Xen. Mem. 3. 1. 7.**

**Κεραννυμ, f. κεραννα, perf. pass. κεραννασαμι Buttn. § 114. Lob. ad Phr. p. 582; to mix, to mingle, e. g. wine with water or spices Sept. for κεραννυμ Is. 5: 22. Xen. An. 1. 2. 23. genr. Diod. Sic. 2. 26. In N. T. by impl. to prepare a draught, to pour out sc. for drinking, to**
Kέρας, ατος, τό, plur. τά κέρατα 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 ἰράν. See Calmet p. 46. — Of the wing of an army 2 Macc. 15:20. Xen. Cyr. 2. 4. 29.

Κέρατον, ου, τό, (dimin. fr. κέρας) pp. little horn; in N. T. pod, carob-pod. Luke 15:16; i. e. the fruit of the carob tree, Rabb. πέτριν, in Greek κερατία (horn-tree), the ceratonia silique of Linnaeus, Germ. Johannisbrad-baum. This tree is common in Syria and in the southern parts of Europe; it produces long slender pods shaped like a horn or sickle, containing a sweetish pulp and several brown shining seeds like beans. These pods are sometimes used as food by the poorer classes in the East, and swine are commonly fed with them. See Buxtorf. Lex. Chald. 821. Rees’ Cyclop. art. Ceratonia. — Galen. de fac. Aliment. II.

Κέρδος, τό, (κέρας, κέρατον) later fut. and aor. 1, κεράσωμαι, ἐκέρασα, Buttm. § 114. Lob. ad Phr. p. 740; fut. 1 pass. κεράσωμαι, 3 plur. κερδήσωμαι 1 Pet. 3:1 see in ἵνα 1. 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. Χριστόν Phil. 3:8. τόν ἀδελφόν Matt. 18:15. — (b) 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. σοφ. in v. 22. 1 Pet. 3:1, coll. 1 Cor. 7:16 where it is σοφ. α.


Κερματιστής, οῦ, ἡ, (κέρας κερματιζώ fr. κέρμα) a money-changer, broker, John 2. 14. 6. i. q. καλλιβριστής 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.

Κεφάλαιον, ου, τό, (pp. neut. of adj. κεφαλαίος fr. κεφαλή) head, e. g. of a bird Diod. Sic. 3. 28. In N. T. and genr. trop. the head, i. e.
a) the chief thing, main point. Heb. 8:1 κεφάλαιον δέ ἐπί τοῖς λεγομένοις, i. e. the great and essential point in what has been said. So Suidas in reference to this passage, κεφάλαιον ἐκ τοῦ μέγιστον λέγειται. — Luc. Vit. Auct. 23. Dem. 520. 3. Thuc. 6:6.
KEFALAIΩS, ὁ, τ. ὁσω (κεφάλης) to sum up, Thuc. 3. 67. — In N. T. i. q. κεφαλής, to wound on the head, trans. Mark 12: 4 ἑκάστοιν λίθο- βαλίσαντες ἐκεφαλισάντες, comp. Luke 20: 12 where it is πραγματίσαντες. Comp. Lob. ad Phr. p. 95.

Κεφαλῇ, ἡς, ἡ, 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 κεφαλὴ γυναικὸς ὁ ἄνδρος. Eph. 5: 23. Of Christ in relation to his church, which is his body, σῶμά, 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 ἤλθεν Judg. 11: 8, 11. 2 Sam. 22: 24. Al.

Κεφαλῆς, ὁ, ὁς, ἡ (κεφαλής) 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.
to make proclamation, sc. through a herald etc.; Diod. Sic. 17. 109. Xen. H. G. 7. 2. 23. — In N. T. to proclaim, to announce publicly, to publish, transplant.


Κηδάρα, ας, η, (κιδώς) whence Lat. cithara, 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 τραχάνα Gen. 31: 27. 1 Chr. 9: 11. Josephus describes the Heb. κῆρυστας, κυρίες, as having ten strings and as struck with a key, Ant. 7. 12. 3. Comp. Gesen. Lex. art. Cithara. — Ael. V. H. 14. 23. Luc. Imag. 14.

Κηδάριζω, f. ιςων, (κιδωις) to play upon the cithara, i.e. genr. to harp, to play the lyre, 1 Cor. 14: 7. Rev. 14: 12. Sept. for τραχαίνειν Is. 23: 16. —Ael. V. H. 3. 32. Xen. Mem. 3. 1. 4.

Κηδαροδός, ου, (κιδάρα, αυδός, έψιδος), 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.

Κήλλικας, 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 Τραχεία, 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. 23: 3. 23: 34. 27: 5. Gal. 1: 21.

Κινάμωνον, ou, το, cinnamon, the aromatic bark of the Laurus cinn-


Κίνδυνος, υυ, δ. (prob. fr. κίνεω), danger, peril, Rom. 8:35. 2 Cor. 11:26 octies. Sept. for ῥίντα Ps. 116:3. —Hdian. 3. 3. 6. Xen. Cyr. 1. 4. 8.


Κλαίτο, τ. κλαίνωμαι Buttm. §114, in N. T. fut. κλαῖσαν Luke 6:25, comp. Winer § 15; to weep, to wail, to lament, implying not only the shedding of tears, but also every external expression of grief.


Κλάδος, εως, ἂν (κλάω), a breaking, i. e. act of breaking, e. g. ἐν τῇ κλάσις τοῦ ἀρτός Luke 24:35. Acts 2:42. —Theophr. de Caus. Pl. 3. 19 κλάσεως ἀπεικόν.


Κλαύδη, ης, η, Claudia or Claudia, now Gozzo, a small island off the S. W. coast of Crete, Acts 27:16. —It is also called Κλαυδίος Ptol. 3. 7. Gaulos, Mela 2. 7. Plin. H. N. 4. 22.

Κλαυλία, ας, η, Claudia, pr. n. of a christian female, 2 Tim. 4:21.

Κλαύδιος, υυ, δ. (κλάω), Claudius, pr. n. of Tiberius Claudius Nero Germanicus,


Κλέων, f. σω. perf. pass. κλίκεωμαι, aor. I pass. κλίκεω ὑμῖν, for the σ see Buttm. § 98. n. 6; to shut, to close, trans.


b) metaphor. (a) Matt. 23:13 κλείετε την βασ. τόν οὖν, to shut up the kingdom of heaven, i.e. wilfully to prevent men from entering, comp. in Κλείς. So of authority to exclude or admit, Rev. 3:7 bis. 8. — (β) 1 John 3:17 κλείεται τὰ σπλαχνά ὑπὸ τινος, to shut up one's bowels from any one, i.e. not to let one's compassion flow out, to be hard-hearted. Comp. in Σπλαχνον.


Κλεοπας, α, ή, Cleopas, one of the two disciples to whom Jesus appeared on the way to Emmaus, Luke 24:18. Different from Κλωπας q. v.


**Κλήμεια, ετος, το, (κλάω,) shoot, sprout, branch, i. q. κλάδος, pp. such as are easily broken off; in N. T. only of the vine, shoot, tendril, John 15: 2, 4, 5, 6. Sept. for ζόων Ez. 12: 6, 7. ζόων Ez. 15: 2.—Jos. Ant. 2. 5. 2. Xen. Oec. 19. 8.

**Κλήμης, ενιος, ὁ, Clement, pr. n. of a Christian Phil. 4: 3, not improbably Clemens Romanus.


**Κληρονόμος, ου, ὁ, (κλήρος, νέμων,) pp. 'receiving by lot' sc. a portion thus distributed; hence in N. T. and genr. an heir, see above in Κληρονομεία.


b) genr. i. q. possessor sc. of any thing received as a portion, possession, e. g. the kingdom of heaven etc. Rom. 4: 13, 14. Tit. 3: 7. Heb. 1: 2. 6: 17. 11: 7. James 2: 5.

**Κληρός, ου, ὁ, (prob. fr. κλάω,) lot, i. e.


b) meton. lot, i. e. part, portion sc. as assigned by lot, Acts § 21 οὗτος τιν οἱ μερίς οὗ διδόκα τοῦ κλήρου τῶν λόγων τούτων. So Sept. and γράμμα Deut. 10:9. 12:12. (Jos. Ant. 4. 7. 5.) So of an office to which one is appointed by lot or otherwise, Acts § 17, 25 λαβεῖν τόν κλήρον τῆς διακονίας, comp. v. 26.—Hence genr. portion, possession, heritage, trop. Acts 26:18 κλήρον εἰς τοὺς ἡρώων ἐν τῷ ἱερασίμτου. Col. 1:12. Plur. id. 1 Pet. 5:3 μὴ δ' ὡς κατακυριευόντες τῶν κληρῶν, not as lording it over the possessions, heritage, sc. of God or Christ, the church.—Wisd. 5:5. So pp. κληρον. estates, lands, Hdt. I. 76. ib. 9. 94. sing. Ael. V. H. 12. 61.

Κλήρος, οῦ, τ. οὗτος, (κλήτες,) to cast lots Hdt. I. 94. Mid. to acquire by lot Xen. Cyr. I. 6. 46. — In N. T. only Mid. κληρονοματ., οὖμα, genr. to obtain, to receive, absol. Eph. 1:11 εἰς τό καὶ ἐκκλησίαν...τίς εἰς τό εἶναι ήμίς κ. τ. λ. i. q. through whom we have attained to be etc. through whom it has been granted us.—Act. Thom. § 24 ἐνα κλή-

Κλήσεις, εος, η, (καλέω,) a call, i. e. summons Xen. Cyr. 3. 2. 14. invitation to a banquet 3 Mac. 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 η κλήσις τοῦ Θεοῦ. Eph. 4:1. Phil. 3:14. 2 Thess. 1:11. 2 Tim. 1:9. Heb. 3:1. 2 Pet. 1:10. Eph. 1:18 et 4:4 η ἐλπίς τής κλήσεως, i. e. the hope which the Christian’s call permits him to cherish. — Clem. Alex. Strom. 6. 17. — So 1 Cor. 1:26 διδότε παντὶ τής κλήσεως των, i. e. the manner of your call, how ye were called. So too 1 Cor. 7:20 ἐκατός ἐν τῷ κλήρῳ δέ ἐκλήθη, ἐν ταύτῃ μετέτρεπται, i. e. as he was called, so let him remain. Others here compare Dion. Hal. Ant. 4. 18 κλήσεις i. q. classes, sub-
divisions of the Roman people; but this was neither a Greek nor Hellenistic use of the word.


Κλίβανος, οῦ, ὁ, an oven, sc. for baking bread, Matt. 6. 30. Luke 12:28. Sept. for Heb. τὸ τρόπων Ex. 8:3. Lev. 26:26. — Hdt. 2. 92. Artemid. 2. 10. The Attic form was κρίβανος, Lab. ad Phr. p. 179. Kurz de Dial. Alex. p. 176. — The Heb. הֵיזָרָה, Gr. κλίβανος, was a large round pot of earthen or other materials, two or three feet high, narrowing towards the top; this being first heated by a fire made within, the dough or paste was spread upon the sides to bake, thus forming thin cakes. See Calmet art. Bread p. 208. Jahn § 140. Harmar’s Obs. I. p. 401 sq.

Κλίμα, ατος, το, (κλίνω,) inclination, declivity, Jos. Ant. 14. 15. 2. Pol. 2. 16. 3 κλίμα τῶν ὕψων. So of the supposed inclination of the heavens towards the poles in ancient geography, whence the northern hemisphere was divided into seven κλίματα, climates, by lines parallel to the equator, Vitruv. I. 1. Comp. Rees’ Cyclop. art. Climate.—Hence in N. T. and genr. climate, i. e. clime, region, Gal. I. 21 εἰς τα κλίματα τῆς Σεβηλίας. Rom. 15:23. 2 Cor. 11:10. — Pol. 5. 44. 6. Jos. B. J. 5. 12. 2. Hidian. 2. 11. 8.

Κλίνη, γῆς, η, (κλίνω,) a bed, couch, any thing on which one lies, reclines, etc. For the Hebrew beds, see Jahn § 40. Calmet art. Bed. In N. T.

a) genr. and only of the sick, Mark 7:

Κλίνω, f. νό, perf. κέλλω, 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 παρεμπόλας ἀλλήλων ἐκλίναν. — Jos. Ant. 14. 15. 4. Hom. II. 5. 37. Pol. I. 27. 8.


Κλοπῆς, ᾳ, ὧν, Clopus, John 19: 25, elsewhere called Alpheus, see in Αλπαίος no. 1.

Κηνθηω, Att. κναω, f. κνήσω, to rub, to scratch, Mid. κνῆσονθει το ναῖς to scratch one's own ear Luc. bis Acc. I. τὴν κεφαλῆν Plut. Pomp. 48 ult. Hence to tickle, Anthol. Gr. III. p. 86. 8, εἰς χαράς, ὡς λέγεται, κηνθινον δὸν τον ναῦν. — In N. T. only Pass. to be tickled, to feel an itching, trop. 2 Tim. 4: 3 κηνθιμομένου τὴν ἀκοίνον, lit. being tickled, itching, as to the ears, i. e. having an itching to hear something pleasing. So Hesych. κηνθιμομένοι τὴν ἀκοίνον ἐκχύουσι τι ἀκόουσα καθ᾽ ἑαυτοῦ. For the accus. see Buttm. § 134. 6. Winer § 32. 5. On the form κηνθω see Buttm. § 112. 11. Lob. ad Phr. p. 254. — So κηνθις διότι Plut. VI. p. 638. 4. ed. Reiske.

Κνίδος, ον, ὁ, Cnidus or Gnidus, a town and peninsula of Doris in Caria, jutting out from the S. W. part of Asia Minor between the islands of Rhodes and Cos, celebrated for the worship of Venus. Acts 37: 7. —Strabo XIV. p. 965.
Koivovtv

Koivovtv, οὐ, τ. q. Lat. quadrans, the fourth part of an as, ἀσσαίον, q. v. It was a small brass coin, equal to two lepta, i.e. nearly to two-fifths of one cent. Matt. 5: 26. Mark 12: 42. See in Ἀσσαίον. Jahn § 117. Adam's Rom. Ant. p. 492.

Koillos, άς, ή (κοίλος hollow,) the belly, e. g. the exterior, Sept. for τους 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 πνεαμόι εκ τῆς κοιλίας αὐτοῦ κ. τ. λ. So Sept. and τοὺς Job 15: 35. Prov. 20: 27. δεκτοι Ps. 40: 9.


Koivovtv, ή, 4, common, i. e.


Koivovtv, ω, f. ὁς, (κοινῶς,) to be partaker of or in any thing, with any person, i. e. to share in common.

κοινονίας, νυ, δ, η, (κοινονικός) a partner, partner, companion, absol. 2 Cor. 8:23 ὑπὲρ ἡμῶν κοινονοῦσαν. Philerm. 17. — Eccles. 4:18. Hidian. 2. 8. 5. — Seq. gen. of pers. of whom one is the companion, with whom he partakes in any thing, Matt. 23:30. 1 Cor. 10:20. Heb. 10:33. (Sept. for ἔνας Ἰσ. 1:23. Hidian. 4. 14. 4.) Seq. dat. of pers. to or with whom one is partner, Luke 5:

κόκκυνος, 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-
Kόκχος


Κόλαζο, ο, ἀσομα, (κόλος, κολόβος, i. q. poet. κολοβω,) pp. to mutilate, to prune sc. trees, κολαζεῖν τὰ δέντρα Θεορφ. de caus. Plant. 5. 9. 11. 2 Pet. 2: 9 κολάζομενοι τηρεῖν i. e. to reserve as subject to punishment, see Winer § 46. 5. p. 290. Buttn. § 144. 3. Matth. § 566. 6. —2 Macc. 6: 14. Hidian. 3. 5. 13. Xen. Mem. 3. 13. 4.


Κολασσιάς, see Κολοσσιάς.


Kολλούριον or κολλώριον, ου, το, (dimin. of κολλώριον a coarse bread or cake,) pp. a small cake, crumpel. Sept. for ρύγω 1 K. 14: 3 in Cod. Alex. In N. T. callyrium, eye-salve, resembling the dough of the κολλώριον, Rev. 3: 18.— Arr. Epict. 3. 21. 21. Luc. Alex. 21. bis, κολλώριον ακαυστόν ὅτι τούτο ἐστίν ἐκ πίττης Βρυτίας, καὶ ἀσφάλτων, καὶ λί- θου τοῦ διαφανοῦς τεντομένου, καὶ κη- φοῦ, καὶ μαστίχης, κ. τ. 1. Other kinds are described in Cels. de Med. 6. 2 sqq. ib. 7. 4. Dioscor. 1. 2.

Kollurion, see Kollotior.


Kolossai or Kolossai, ό, αι, Colosse, a city of Phrygia Major, situated near the junction of the Lycus with the Meander, and not far from Hierapolis and Laodicea. With these cities it was destroyed by an earthquake about A. D. 65. A modern village near the site is called Kornos. See Rosenm. Bibl. Geogr. I. ii. p. 204, 228. — Col. 1: 2.

Kolossaeus, ες, ας, α, plur. Kolossai, only in the sporadic subscription to the epistle.

Kòllnos, ου, ο, the bosom, i. e.


Kolosbevoph, ας, η, (κολομβως) pp. swimming-place, hence pool, pond, any reservoir of water for swimming, bathing, fishing, etc. e. g. genr. η κολυ του Σιλωμου John 9: 7, 11. a healing bath or pool, see Βηθσαδα John 5: 2. 4. 7. Sept. for πηγακ 2 K. 18: 17. Neh. 2: 14. Is. 7. 3. — Jos. Ant. 15. 3. 3. Diod. S. 1. 25.


Kumato, ό, f. ςαο, (κομητι) to have long hair, to wear the hair long, 1 Cor. 11: 14, 15. — Jos. Ant. 4. 4. 4. Xen. Lac. 11. 3.

Kumη, να, η, hair, head of hair, 1 Cor. 11: 15. Sept. for πηγη Num. 6: 5. — Hidian. 1. 7. 9. Xen. Cyr. 1. 3. 2.

Kumato, f. παο, Att. f. ροι, (κομητι) to take care of, to provide for, Hom. II. 24. 511: so of one fallen in battle, i. e. to take up and bear away Hom. II. 13. 196; hence genr. to take up, to carry off, e. g. as booty Hom. II. 2. 875. ib. 11. 738. In N. T. genr.
I. Konov 'writer', adv. (comparat. of ἱσσας elegantly, well, Xen, Cyrr. 1. 3. 8), better, in the phrase κομφότερον ἐξίστατο, see melius habeere, to be better, to mend, John 4:52. See in τεχνεν.

II. κομφότερος, ὁ, ἡ, (κομψός) (κομψός) ἤπειρον, white-washed sepulchres, in accordance with an annual custom of the Jews on the 25th day of the month Adar, see Jahn Ἱ. 207 and n. II. Wetstein N.T. in loc. Acts 23: 3 τοίχων κομφάτων ἑθεληθα εἰς τον ἱερατικόν, i. e. thoy hypocrify, fair without and foul within. 


VII. κοπιάω, ὁ, ἡ, ὁ, (κοπία i. q. κόπος) pp. i. q. Engl. to be beat out, i. e. to be weary, faint, intrans.


Κόλπος, τῆς, ἢ (κόλπος), to, to cut, to cut sc, by a blow, trans.


Koimow, ή, άν, (κόσμος world,) worldly, terrestrial, opp. to ἑπονάνιος. Heb. 9: 1 άγιον κοσμικόν, comp. v. 23. — Plut. ed. R. VI. p. 455. 3, κοσμικών διατάξεις. — Trop. worldly, as conformed to this world, belonging to the men of this world, Titus 2: 12 ἐπιθυμίαν κοσμικώς worldly lusts. — Clem. Alex. Paed. 1. 1 δ λόγος . . . τις κοσμικής συνθείας ἔφαρμασα τὸν ἀνθρώπων.


Kosmokratbóy, άρως, δ, (κόσμος, κράτος,) pp. lord of the world, Schol. in Aristoph. Nub. 397 Σεπάγχως δ βασιλεύς τῶν Αἰγυπτίων, κοσμοκράτωρ γεγονός κ. τ. λ. In N. T. of Satan as the prince of this world, i.e. of worldly men, plur. Eph. 6: 12 πρὸς τοις κοσμοκρατῦσιν τοῦ σκοτοῦς τοῦ αἰωνος τοῦν, i.e. Satan and his angels. Comp. John 12: 31. 2 Cor. 4: 4. — Ignat. 1. 1 διάβολον, ον και κοσμοκρατορ καλωσιν. The Rabbins also adopted the epithet הַרְפִּישי, see Buxt. Lex. Ch. 2006.


kósmos ἐκατον—Met. on the inhabitants of the universe, 1 Cor. 4:9 ἐκατον ἐγένετος τῶν ïðia, καὶ ὄργεικα καὶ ἀνθρώπους.—Trop. and symbol. as in Eng. a world of any thing, for an aggregate, congeries. James 3:6 ἡ γλώσσα . . . κόσμος ÿδυκας, a world of iniquity. Comp. Sept. Prov. 17:6 τοῦ πιστοῦ ὄλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδέν ὁσιός.


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 transiency, worthlessness, and evil both physical and moral, the seat of cares, temptations, irregular desires, etc.


Κοπρίτος, οὖ, ὁ, Lat. Quartius, pr. n. of a Christian at Rome, Rom. 16:23.

Κοῦμι, cumi, i.e. Heb. imperat. fem. γεράζης arise, expressed in Greek letters, Mark 5:41.

Κοσμοτικία, ας, η, Lat. custodia, i.e. custody, in N. T. meton. for concer. watch, guard, sc. of Roman soldiers at the sepulchre of Jesus, Matt. 27:65, 66, 28:11.—Hesych. κοσμοτικία βοηθεία στατεριτικήν.


Κοιμᾶταις, οὐ, ὁ, Lat. grabbatus, i.e. a small couch, which might easily be carried about, or for travelling etc. called by the Greeks σκῖμπος,
κρατέω

κρατιάλη καὶ μέθυ i. e. in constant revelling, carousing.—Plut. ed. R. VI. p. 227. 10. Hidian. 1. 17. 7.


Κρατεό, ο, τό, ήν, (κρατος), to be strong, mighty, powerful, i. e. seq. gen. of pers. to have power over, to rule over, Hom. II. 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 της προφητειας. Heb. 4: 14 having therefore such an high priest . . . κρατοων της ομολογιας let us attain to the full benefit of our profession in him, i. q. 6: 18 κρατιαι της προφητειας ελπιδος. See Tittm. 1. c. p. 91 sq.—Sept. Prov. 14: 18 οι πα- νοιχιοι κρατησομεν οι εξοδοσ. Jos. Ant. 6. 6. 3 μη x. του λογιμου. Diod. Sic. 16. 20 x. της προφητειας. —Hence genr. κρατειν της χειρος τινος, to take the

κρατιάλη και μέθυ i. e. in constant revelling, carousing.—Plut. ed. R. VI. p. 227. 10. Hidian. 1. 17. 7.


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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 ὅ γὰρ Ἰρανῆς κρατᾶται τῶν Ἰωάννην, ἐθανάτων αὐτῶν. 18: 23. 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 τηρεando Cant. 3: 4. 2 Sam. 6. 6.—pers. Palneph. 2. 7, 9. ib. 32. 2. anim. Test. XII Patr. p. 589 τάς δοξάδας ἐκατόν διὰ τοῦ δρόμου. Arr. Epict. 7: 2. 12. Xen. Ven. 5. 29.—Hence genr. κρατίαν τῶν τούς χερσώ, to take one by the hand i. e. against his will, Mark 9: 27. comp. Buttm. § 132. 6. 3. (Test. XII Patr. p. 590.) Also Matt. 28: 9 κατανύσαν αὐτοῦ τοὺς πόδας, i. e. they embraced his feet. Sept. for περιμετρικά 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 ὅ κρατον τοὺς ἐπέτει ἁστιγαράς εἰς τὴν δεξιὰν αὐτοῦ, comp. 1: 16 where it is ἐκών. Rev. 7: 1 κ. τοὺς ἀνέκους ἵπποις ἐν μιᾷ κ. τ. λ. Pass. Luke 24: 16 οἱ ὀφθαλμοί αὐτῶν ἐκρατοῦσαν. Of persons, to hold in subjection, Pass. Acts 2: 24 καθότι οὐκ ἦν διατάσεως κρατίως αὐτοῦ ἐν ἀυτοῦ, σαβατάτω. (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 ὑπ' αὐτοῦ τὸν Πέτρον κ. τ. λ. or in faith Col. 2: 19 τὴν περαίναν i. e. Christ. —Meaph. spoken of sins, to retain, not to remit, John 20: 23 bis. Also to keep to oneself, e. g. τὸν λόγον Mark 9: 10. (Sept. κρατοῦμαι for Chald. ἰταρι γεμίσα Dana. 5: 12. Test. XII Patr. p. 683.) Genr. to hold fast in mind, to observe, Mark 7: 3 κρατοῦντες τὴν προφητικὴν τῶν προφητῶν. v. 4, 8. 2 Thess. 2: 15. Rev. 2: 13, 14, 15, 25, 3: 11. —Test. XII Patr. p. 665 κρατία τὸ δέλειμα τοῦ Ἴητοτ.
of a Christian at Rome, 2 Tim. 4: 10.

Corinth, 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 ἐκατομπολις Hom. II. 2. 649. The Cretons were celebrated archers, robbers, and liars, see in Corinth 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.


Kριμα, ατος, το, (κρίνω), judgment, i. e.

a) the act of judging, giving judgment, i. q. κρίνω, spoken only in reference to future reward and punishment. John 9: 39 εις κρίμα εγὼ εις τὸν σώμαν ἠλευθερίαν for judgment am I come into the world, i. e. in order that the righteous may be approved and the wicked condemned, as is figuratively said in the next clause. 1 Pet. 4: 17. So of the judgment of the last day, Acts 24: 25. Heb. 6: 2. Meton. for the power of judgment Rev. 20: 4. So Heb. θεῖα Sept. κρίσις Lev. 19: 15. Deut. 1: 17. Heb. Ez. 21: 32.


c) from the Heb. law-suit, cause, something to be judged, e. g. κρίνωντα ἵκεν to have law-suits, to go to law, 1 Cor. 6: 7. So Sept. and ἰσάνθινον Job 23: 4. 31: 13.


Κρίνον, ἰσάνθινον, prep. κρίνων, or. 1. pass. κρίνων, i. q. Latcrino by transpos. of the verb, pp. to separate, Hom. II. 2. 362. ib. 5. 501. to distinguish, to discriminate between good and evil, Xen. Mem. 3. 3. 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.


ματα τὰ κεκριμένα. (Isocr. Paneg. p. 50. A. Pol. 3. 6. 7.) Seq. accus. τοῦτο as introducing the infinit. e. art. τό, Rom. 14: 13 ἀλλὰ τοῦτο κρίσασθαι μέλλον, τῷ μὴ τυθέναι κ. τ. λ. 2 Cor. 2: 1. 1 Cor. 7: 37 τοῦτο σκέψιν, τοῦ τιμῆν κ. τ. λ. So τοῦτο ὅτα, 2 Cor. 5: 14.

b) to judge, i. e. to form and express a judgment, opinion, as to any person or thing, more commonly unfavourable. Seq. acc. of pers. John 8: 15 ἐγὼ οὐ κρίνω ὀδηγεῖται. Rom. 2: 1. 3. 3: 7. 14: 3. 4. 10. 13. Col. 2: 16. Seq. acc. of thing, 1 Cor. 10: 15. (Xen. Vect. 5. 11.) Absol. Matt. 7: 1 bis. 2 bis. Luke 6: 37 bis. John 8: 16. 36. Rom. 2: 1 bis. 1 Cor. 4: 5. 10. 29. Seq. interrog. c. i. Acts 4: 19. genr. 1 Cor. 11: 13. (si Thuc. 4. 190. ποίησαν Xen. Cyr. 4. 1. 5.) So with an adjunct of manner, e. g. κρίνων κρί-


c) to judge, in a judicial sense, viz. (a) to sit in judgment on any person, to try, seq. acc. John 18: 31 κατὰ τὸν νῦ-


σμος 1 Cor. 6: 2. Comp. in Basilian b.


c) from the Heb. right, justice, equity,
**Kρίονος, ου, ο, (κρίνω), a judge, i. e. one who decides or gives an opinion in respect to any person or thing.**


**Κριτικός, η, όν, (κρίτης) skilled in judging, quick to discern and judge of any thing, seq. gen. Heb. 4: 12 κριτικός ἐνθυμήσεων κ. τ. λ. - Hesych. κριτικός ἐνθυμήσεων διακρίνων λογισμοῦς.**

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**Κρύπτης, ης, η, (pp. fem. of κρυπτός) a crypt, secret cell or vault. Luke 11: 33 εἰς κρυπτήν τινα διδόντως in some editions. - Athen. V. p. 205. A. - Text. rec. has εἰς κρύπτην, as if by Hebraism for neut. εἰς κρύπταν, see Gesen. Lehrg. p. 601. Stuart § 433. Comp. also εἰς μακραί, etc.**


**Κρύπτω, f. ω, to hide, to conceal, Pass. or Mid. to hide oneself, to be hid; Aor. 2 pass. ἐκρύβην as pass. to be hid, Matt. 5: 14. Luke 19: 42; and with mid. signif. to hide oneself John 8: 59, 12: 36. Buttm. § 136. 2. Comp. Lob. ad Phr. p. 317 sq. - Matt. 5: 14 εὐ δύναται πάλιν κρύβηναι. 13: 35. v. 44 ἐν εὐρώ ἐκρύψει. 1 Tim. 5: 25. Heb. 11: 23. Rev. 2: 17 τοῦ μάνα τοῦ κεκρυμμένου, of the hidden manna, as symbolic 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.

Κητίμω, κτος, τό, (κέκτημα), a possession, properly, thing acquired and possessed, estate, Matt. 19: 22 et Mark 10: 22 ἵνα γὰρ ἔχων κτήματα πολλά. Acts 2: 45. 5: 1 coll. v. 3 where is κτή-


 numeral Num. 20: 3. ἄγων Gen. 13: 2. 7. 

κτίσις Gen. 30: 44. — Hidian. 4. 15. 13 of horses and camels.

Κητίνως, ὁρος, δ, (κτομαμά), posses-


Κητος, f. ἰω, (kindr. with κτιό-

ματα), pp. to bring under tillage and settle-


b) genr. created thing, and collect.

Κίτριμα, ατος, το, (κιτσω), created thing, creature, 1 Tim. 4:4. Rev. 5:13. 8:9. — Wisd. 9:2. 13:5. — Metaph. James 1:18 ἀπαρχι τῶν αὐτῶν κτισμάτων, i. q. κανιν κτίσει, see in Κίτρις b. b. 


Κυλίλος, η, ον, (kindr. with κυλιος,) pp. bent, crooked, e. g. the hand as held out in begging, Aristoph. Eq. 1083. Also of the limbs, and hence gener. and in N. T. crippled, lame, espec. in the hands, Matt. 15:30, 31. 18: 8. Mark 9:43. — Anthol. Gr. III. p. 31. Aristoph. Av. 1379. 


Κυμινον, ου, το, cumin, cuminum sativum of modern botany, Heb. 173,
Kvqion, 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. 23:23. Sept. for γάρ Is. 28:25, 27. — Theophr. Char. 19 or 10. Comp. Plin. H. N. 19. 8.


Kvρνιος, ou, ῥι, Cyprus, a large and celebrated island of the Mediterrane-an, not far from the coasts of Syria and Asia Minor, extremely fertile, and abounding in wine, oil, alhennn, 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. 13:4. 15:39. 21:3. 27:4. Comp. Rosem. Bibl. Geogr. III. p. 378 sq.


Kuρήνω, ou, δ, Cyrenius, Lat. Quirinus, Luke 2:2, 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 usual chronology, Acts 5:37. Jos. Ant. 18. 1. 1. ib. 18. 2. 1. — The census spoken of in Luke 1. c. was probably a mere enrolment of persons, (see in ἀγοράφη), and is therefore mention-ed by no other historian; but how could it have been made by Cyrenius, who first came as proconsul several years later? and when too at the time specified by Luke, Saturninus and not Cyrenius was proconsul of Syria? Not improbably Cyrenius may have been at that time joined with Saturninus as his procurator, and is therefore called ἡγεμών, 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 ἡγεμών, Jos. Ant. 18. 1. 1. Pr-ofane history does not indeed assert that Quirinus had thus been procurator of Syria at a period some years before he was sent thither as proconsul; but neither does it assert any thing in contradiction to such an hypothesis; which is favoured also by the mode of expression in Luke: This was the first census under Cyrenius, etc. See in Calmet Act. Cyrenius p. 336.

Kuρία, ας, α, (fem. of κύριος,) mistress, lady, used as an honorary title of address to a female, as in English, 2 John 1. 5. Comp. in Κύριος A. c. — Epic. Ench. 40 αἱ γυναικές κυρίαι κα-λούνται ἀπὸ γεωργοκαθακένων, genr. Sept. for γυναίκα Gen. 16:4. 2 K. 5:3. Xen. H. G. 3. 1. 12. — Others regard it as a pr. n. fem. Cyria, which was not unusual among the Greeks, comp. Gruteri Inscript.
Kυριακός

Kυριακός, ή, ὄν, (κύριος,) pertaining to the Lord, to the Lord Jesus Christ, as κυριακὸν διήνυστον the Lord’s supper 1 Cor. 11:20. κυρ. ἡμέρα the Lord’s day Rev. 1:10. — Act. Thom. § 31. Clem. Alex. Strom. 7. 10.


Κύριος, οὖ, ὁ, (κύριος,) might, power, lord, master, owner.


Cor. 8:5 ὡσπερ εἰς τοὺς πολλοὺς καὶ κύριον πολλοῖ, i. e. prob. gods superior and inferior, i. g. demons. — Pind. Isth. 5. 67 ζεὺς ὁ πάντων κυρίος. Diod. Sic. 1. 65.


Hence found once 3:11. 4:14. 7:2
If jovg 'Irjaovg to pel iwv also master Lord, with and his Lord, through his aid and influence, by his help, 1 Cor. 15:58. 2 Cor. 2:12. Gal. 5:10. Eph. 2:21. Col. 4:17. (4) in the work of the Lord, in the gospel-work, Rom. 16:8, 13. 1 Cor. 4:17. 9:2. Eph. 6:21. 1 Thess. 1:6. 11. Phil. 4:1. Phil. 16. (6) as denoting manner, in the Lord, i.e., as becomes those who are in the Lord, Christians, Rom. 16:2, 22. 1 Cor. 7:30. Eph. 6:1. Phil. 2:20. Col. 3:18. At.


Kυνος, κυνος ου, κυνος, (κυνος) a dog, plur. of κις dogs.

a) pp. Luke 16:21. 2 Pet. 2:22. Sept. for κυνος Ex. 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. 59:6. 14 sq. They are held as unclean, and to call one a dog is a stronger expression of contempt than even with us, 1 Sam. 17:43. 2 K. 8:13. The Jews called the heathen dogs, just as Mohammedans do Christians at the pres-

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, 356. Od. 22. 33.) Matt. 7: 6 μὴ δοθῇ τὸ ἄγιον τοῖς κυῳλιτέσι, lit. give not consecrated meat to dogs, i. e. genr. proffer not good and holy things to those who will spurn and pervert them. — Also plur. for Sodomites, catamites, Rev. 22: 15. So Sept. and Κόλον Deut. 23: 19.


Κόμης, ης, ἡ (κομή, χομή), a village, hamlet, in the country and without walls, comp. Jahn § 41.


b) apparently of a large town or city, perhaps without walls or partly in ruins, e. g. Bethsaida prob. of Galilee, Mark 8: 23, 26 bis, comp. v. 22 et John 1: 45. Sept. for τὰς Josh. 10: 37. 15: 9.—Hidian. 3. 6. 19 of Byzantium, πασί τε ἡ πόλις κατασκαφάρη καὶ ... πάντος τοῦ πόλιος καὶ τιμής, ἀφαφεθέν, τὸ Βασιλείον κομή δουλείαν Περιπλάνων δαυ- 

κομοπολίτης, εος, ἡ, (κομή, χώμα), lit. a village-city, i. e. a large village or town like a city, but without walls, Mark 1: 38.—Strabo XIII. p. 887. B, καὶ τὸ Πιλιόν, τὸν εὖν ἐστὶ, κομοπολίτης τῆς Ἱππο.


Κώνων, οἶκος, ὁ, ἡ, a great, cu-

Κως, ὁ, gen. Κώ, acc. Κών and Κῶς Buttm. § 37. n. 2, Cos or Co, now Σλαν, Σλαντία, a small and fertile island of the Egean sea, near the coast of Caria in Asia Minor, almost between the promontories on which the cities Cnidus and Halicarnassus were situated. It was celebrated for its wine, silks, and cotton of a beautiful texture. Acts 21: 1 εἰς τὴν Κῶν. — 1 Macc. 15: 23 εἰς Κώς. Jos. Ant. 14. 7. 2.


Αλγακάνω, f. λέξομαι, aor. 2 ἔλαχω, to obtain by lot, to have fall to oneself, viz.


Αλάζαρος, οὗ, ὁ, Lazarus, pr. n.

a) of the brother of Mary and Martha of Bethany, raised by Jesus from the dead, John 11: 1, 2, 5, 11, 14, 43. 12: 1, 2, 9, 10, 17. — b) of the poor man in the {Luke} 3: 28.

Κωφός, ὁ, οὖν, (κόπτω,) pp. blunted, dull, e. g. a weapon Hom. 11. 11. 390. In N. T. trop. of the senses and faculties.

a) blunted, lane, as to the tongue, as to speech, i. e. dumb, Matt. 9: 32, 33 ἐλάχησεν οὐ κοφός, 12: 22 bis. 15: 30, 31. Luke 1: 22, 11: 14 bis, δαιμόνιον κωφόν, comp. in Αλάλος, Sept. for ἸΗΝ Hab. 2. 18. — Hdt. 1. 34. Xen. Cyr. 7. 2. 20.


b) as modified by the context, where the sense lies not so much in λαλεῖν 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.


d) to take away, e. g. from any one by force, Matt. 5: 40 καὶ τῶν κτισμάτων σου λαμβάνειν. Rev. 3: 11 ἐν μυθείς λάβῃ τὸν στίχων σου. 6: 4 ἐν. ἀπὸ τῆς γῆς. Sept. for τῆς Gen. 27: 35. 31: 15. —Pol. 4. 3. 11. Xen. An. 2. 1. 10.


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. Diant. 7. 11. 1.) ἀφορμήν λαμβάνειν, to take occasion, Rom. 7: 8. 11. (Diod. Sic. 1. 60 καφών.) Θάφος λαμβάνειν, to take courage, i. q. θάφος, see in θάφος, Acts 28: 15. ἵππων λαμβάνειν, to take security, Acts 17: 9. λήπθην λ. to forget, 2 Pet. 1: 9. (Ael. V. H. 3. 18. Jos. Ant. 2. 9. 1.) μορφήν τοὺς λ. to take the likeness or form of any one, to liken oneself to him, Phil. 2: 7. πείρατεν λ. to make trial of, i. e. to attempt, Heb. 11: 29. (Diant. 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.) συμβουλεύειν λαμβάνειν, to take counsel, i. q. to consult, Matt. 12: 14. 27: 1, 7. 28: 12. ὑπόδειγμα ταῦτα λαμβάνειν, to take any one as an example James 5: 10. ὑπόδειγμα—
receive commandment, παρὰ τινος John
10: 18. 2 John 4. παρὰ τινος Col. 4.
§ 36.) κατάλληλον λαμβ. i. q. to be
reconciled, Rom. 5: 11. κομία λαμβ.
to receive condemnation, i. q. to be con-
dat. reflex. Rom. 13: 2. οἰκοδομήν λαμβ. i. q. to be cc
ediﬁed 1 Cor. 14: 5. παραγγελιαν λαμβ. i. q. to be
circumcised John 7: 23. Al.

Δάμες, ὁ, indec. Lamech, Heb.

Δαμιάν, see Δαμία.

Δαμιάνος, ἄνδρος, ὁ (Δαμιάνος), a light,
e. g. a torch, lamp, lantern, etc. genr.
Acts 20: 8 λαμπαδίας ἰκανα. Rev. 4: 5.
Prob. a torch, Rev. 8: 10. John 18: 3.
Ant. 5. 6. 5. Hidian. 4. 2. 20. — Also a
lamp, fed with oil, Matt. 25: 1, 3, 4, 7, 8.
On the form of ancient lamps see John
§ 40 ult. Calmet art. Lamps.

Δαμίανος, ἄ, ὁν, (Δαμίανος) shinning,
brilliant, radiant, viz.

a) pp. of a star, Rev. 22: 16 ὁ ἀστήρ ὁ
Hom. II. 4. 77. Xen. Mem. 4. 7. 7. —
Of raiment, radiant and hence white,
spoken of angels Acts 10: 30. Rev. 15:
6. 19: 8. Of the robe put by Herod
upon Christ in mockery, as Pilate’s sol-
diers afterwards put on him a purple
etc. — Pol. 10. 4. 8. Diod. S. 1. 91. —
Hence by impl. splendid, sumptuous, of
raiment, James 2: 2, 3 θησα λαμπρη. So
genr. Rev. 18: 14 τα λαμπρά, costly
4.

b) clear, limpid, Rev. 22: 1 ποταμῶν
λαμπρῶν ὡς χρυσαλλ. — Xen. H. G.
5. 3. 19.

Δαμιόρονς, τητος, ὁ (Δαμιόρος),
brightness, splendour, λ. τοῦ φλοιον Acts
26: 13. Sept. for τας Δαμ. Is. 60: 3. ἰα
2. 18.

<
a) a people, nation, tribe, i. e. the mass of any people, and not only ἄνθρωπον
5: 9. Acts 4: 25 quoted from Ps. 2: 1
where Sept. for πάντων. Sept. for ἐπὶ
Hdor. 5. 42. — Spec. of the Jews as
the people of God's choice, absol. or c. τοῦ
8: 1. Deut. 2: 4. al. saepiss. — Trop. of
Christians as God's spiritual Israel, Tit.
b) genr. the people, i. e. the many, the
multitude, the public, either indefinitely
or of a multitude collected in one place.
Luke 7: 29 καὶ τὰς ὀλίγους ἄνθρωπους. 8:
47. 9: 13 εἰς πάντα τοῦ λαῶν τούτων for
all this multitude. 18: 43. 23: 27 πλην
θοῦ τοῦ λαοῦ καὶ ἱνασκώνων. Acts 3: 9,
11, 12. 5: 37. 18: 10. — Hom. II. 18.
502. ib. 23. 728. — Espec. the common
people, the populace, the inhabitants of
any city or territory, e. g. Jerusalem
4: 23. 7, 12, 13. (Hom. Od. 13. 156.)
As distinguished from magistrates etc.
Matt. 26: 5 ἵνα μὴ ὑφορίζως γίνηται ἐν
τῷ λαῷ. 27: 25, 64. Mark 11: 32. Luke
6: 8, 10. Al.
Αὐρυξή, ὦ ἄργος, ὁ, larynx, the
throat, gullet, as an organ of the voice,
Rom. 3: 13 quoted from Ps. 5: 10 where
Sept. for ὄργανον. — Ecclus. 6: 5. Aristoph.
Ran. 575 or 583. On the diff. between
λιγύς and φαρύς, see Lob. ad Phr.
pp. 65, 470.
Ἀλαοταια, ἀρ. ὁ, Lasaea, a mariti-
mate city of Crete, on the southern
coast, not mentioned in profane writ-
Αὔστρος, ὁ, lacin, to crack, to
II. 13. 616. In N. T. and later, to
crack open, to burst, Acts 1: 18 ἐλάσσας
μᾶςς. — Act. Thom. § 33 ὁ δὲ δράκων
φαρύς ἐλάσσας. Zonar. Lex. 691 ἀρ-
ti τοῦ ἔριπος.


Aia, aς, η, (λατέων) one hired, hirling, pp. for hire or as a slave, Palaeph. 45. 1, 4. Xen. Cyr. 3: 1: 30. i. q. δουλεύειν ib. § 41. In N. T. spoken in respect to God, to serve, to Tittm. de Synon. N. T. p. 79, 80 sq. Sept. usually for τάξιν. — In N. T.


Δέξο (476)

Δέξο 476


AeiOv, 478


Aelitou, τ. ψω, to leave, to forsake, pp. trans. Hidian. 1. 10. 2. Xen. Ven. 3. 3. In N. T.

a) Pass. to be left, forsaken of any thing, i. e. to be destitute of, to lack, seq. gen. James 1: 5 εἰ δέ τις ἐμῶν λείπει πνεῦμα. 2: 15. Comp. Buttm. § 132. 5. 2. Seq. εἰ μὴ δέτε James I: 4, i. e. to be wanting in nothing, i. q. τίλεσιν, οἰκοδομος.—Comp. Jos. Ant. 9. 11. 2 οὐ δέ μᾶς ἄρετις ἀπλήσατο.


Aeiouvgwoua, o5, τ. ησω, (λειτουργνος 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.


b) by impl. in a more private sense, to minister to any one, to supply pecuniary aid, c. dat. Rom. 15: 27. —Test. XII Par. p. 689 οικείοις λειτουργοῦντα αὐτῷ ἐν καιρῷ. Comp. Xen. Mem. 2. 7. 6.

Aeiouvgwia, ας, η, (λειτουργός q. v.) public service, public office, i. e. such as in Athens and elsewhere were administered by the citizens in turn and at their own expense, as a part of the system of finance, Jos. Ant. 16. 5. 3. Ael. V. H. 6. 6. Dem. 1209. 2. Comp. Xen. Oec. 2. 6. Boeckh Staatschaus. der Athenen 1. p. 480. II. p. 62. Pot-

ter’s Gr. Ant. I. p. 85. —In N. T. genr. service, ministry, e. g.


b) by impl. friendly service, kind office, genr. Phil. 2: 30. Spoken of alms, i. e. public collections in the churches, 2 Cor. 9: 12.


Aeiouvgwos, ου, ο, (λαός, λεῖον v. λεῖον popular, public, and ἵματος, v.) a public servant, minister, such as in Athens performed or administered the λειτουργία at their own expense, comp. in Λειτουργία, and Boeckh and Potter as there cited. —In N. T. a minister, servant, viz.

a) genr. e. g. τοῦ ἱεροῦ, Rom. 13: 6. Heb. 1: 7 ὁ ποιμὴν τούς λειτουργοὺς αὐτοῦ πυρὸς ἑλώσας, quoted from Ps. 104: 4 where Sept. for ἱερός, comp. 1 K. 10: 5.—Exclus. 10. 2.


c) by impl. Phil. 2: 25 λειτουργόν τῆς κυρίας μου, a minister for my wants, i. e. one who ministers to my wants.

Aevion, ου, το, Lat. lenteum, a linen cloth, e. g. a towel, apron, worn by servants and persons in waiting. John 13: 4. 5.—Sueton. Calig. 26 succintos linteos.

Aelios, ιδος, η, (λεῖον, λέης,) a
scale, crust, e. g. from the eyes Acts 9: 18. Sept. of fish, for χολέρας Lev. 11: 9, 10.—Diod. Sic. 10. 91 of thin plates, lamina.


Αλεπιών, ου, το, (neut. of λεπτός thin,) the name of the smallest Jewish coin, like Engl. mile. Its value was half a Καυδαντίς q. v. or the eighth part of an Ασσυρίου 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 κίόμα Alciphr. I. Ep. 9. λεπτόν νομισμα Pollux On. 9. 92.

Αλεύς or Αλεύς, accus. Alcyn. Wiener § 10. 1. Levi, pr. n. of four persons in N. T.
1. The third son of Jacob and Leah, the head of the tribe of Levi, Heb. 7: 5, 9. Rev. 7: 7.

Αλευτις, ου, δ, a Levite, one of the posterity of Levi, spoken in N. T. of the descendants of the three great families into which this tribe was divided, the heads of which were Gershom, Kohath, and Merari, Num. 3: 17 sq. These were appointed by the Mosaic law to be the ministers and servants of the priests, and to perform the menial offices of the temple and temple service. Luke 10: 32. John 1: 19. Acts 4: 36. See Num. 1: 50 sq. c. 4. c. 8: 5 sq. Jos. Ant. 9. 13. 3. Jahn § 362 sq.

Λευίτηκος, η, ου, Levitical, pertaining to the Levites, Heb. 7: 11.


Λευκός, η, ου, (λέω, λέυσσα, Lat. luceo,) pp. light, i. e. emitting light, shining, glittering, radiant, and hence radiant white.


Λήφω, η, ίς, (λαφάνω,) forgetfulness, oblivion, e. g. ληθων λαβάνων i. q. to forget, 2 Pet. 1: 9, comp. in ἀμβάνω no. 1. f.—Jos. Ant. 2. 6. 10. Ael. H. A. 4. 35. Xen. Mem. 1. 2. 21.

Ανρός, ου, δ' ετ η, a trough, e. g. for drinking, watering, Sept. for θηραμήn Gen. 30: 39, 42. hom. Hymn. in Merc. 104. In N. T. wine-trough, wine-vat, viz.
a) the upper vat or press, into which the grapes were cast and trodden by men, Rev. 14: 19, 20 bis. 19:15. Sept. for τὰς ἁπέρας, etc. Diod. Sic. 3. 63. 2. — Diod. Sic. 3. 63. Anacr. 52. 4. — It was sometimes heewn in a rock, and had a grated opening near the bottom through which the liquor flowed off into a lower vat. See Jahn § 69.


Ἀνήμος, εἴειν, ἐπί (λαμβάνω) a receiving, receipt, only Phil. 4: 15, for which see in λόγος. — Ecclus. 41: 19. 42: 7.


Ἀλβερτός, οὖ, ὁ, pp. arbor thurifera, the tree which produces frankincense, growing in Arabia and around Mount Lebanon, Hdot. 4. 75. Lob. ad Phryn. p. 187 sq. Comp. Plin. H. N. 32. 14 or 31. Theophr. H. Plant. 9. 1, 3. 4.—Later and in N. T. frankincense, i. q. λιβανωτός, a transparent and fragrant gum which distils from incisions in the above tree, and was used by the ancients as incense, comp. Ex 30: 34. In modern times it is classed among drugs, and is sometimes called olibanum. Matt. 2: 11. Rev. 18: 13. Sept. for Heb. יִבְנָל Ex. 1. c. Lev. 2: 1. 5: 11.—Diod. Sic. 3. 41. Hidian. 4. 8. 20. See Rees' Cyclop. art. Frankincense.

Λιβανωτός, οὖ, ὁ, (λιβάνως, q. v.) pp. frankincense, Ael. V. H. 11. 5. Hidian. 5. 5. 12. In N. T. meton. a censer for burning incense,thuribulum, Rev. 8: 3 ἐχον λιβανωτὸν χρυσόν. v. 5.

Λιβερτίνος, οὖ, ὁ, Lat. libertinus, a libertine, i. e. a freed-man of Rome, either personally made free or born of freed parents, see Adam's Rom. Ant. p. 34, 41 sq. In N. T. Acts 6: 9 τοῖς τῶν ἐκ τῆς συναγωγῆς τῆς λέγομεν Ἀλβερτίνων, certain of those belonging to the synagogue of the Liberties so called. These were probably Jews, who having been carried as captives to Rome, and there freed by their masters, had settled down as residents in that city, i. e. as Roman freed-men. Philo expressly affirms that a large section of the city beyond the Tiber was occupied by Jews of this character, Leg. ad Cai. p. 1014. C, or Opp. II. p. 568. Tacitus also relates, that under Tiberius 4000 freed-men who professèd the Jewish religion were at once transported to Sardina, Annal. 2. 85. Comp. Sueton. Tiber. 36. See Loesner Obs. in N. T. p. 180. Kuinoel IV. p. 220.— Others read by conject. Λιβερτινός, Libyans.

Λυβία, νῆσος, 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, which it contained, Apollonia, Arsinoe, Beroe, Cyrene, Ptolemais. In all these cities there dwelt many Jews. Plin. H. N. 5. 5. Jos. Ant. 14. 7. 2. Comp. in Krupn.


b) trop. spoken (a) of Christ, as \textit{δ} \textit{λιθος ἄργωναιας}, Eph. 2: 20. 1 Pet. 2: 6; see in \textit{Ἀργωναιας}. As \textit{δ} \textit{λιθος} \textit{ζων} 1 Pet. 2: 4, see in \textit{Ζως} a. γ. As \textit{δ} \textit{λιθος} προσακματος, 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 \textit{λίθος} \textit{ζωτες} 1 Pet. 2: 5, see in \textit{Ζως} a. γ. Al.

\textit{λιθοστρωτος, ου, ο, η, adj. (λιθος, στρώνυμι)} stone-strewed, paved, App. Bell. Civ. 3. 26 εν λιθοστρωτόν πάλει. Arr. Epict. 4. 7. 37 σοι μέλλει πώς ἐν ἐν λιθοστρώτως [οἰκήμασι] οἰκήσῃ, 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 λιθοστρώτων, pavement, i.e. a tesselated pavement of Mosaic work as above, common not only at Rome, but imitated also in the provinces. Suetonius relates (I. c.) that Julius Caesar in his military expeditions took with him pieces of marble ready fitted, in order that wherever he encamped they might be laid down in the praetorium. Hence John 19: 13 ὁ Πιλάτος ... ἦγαγεν ξύλον τον Ἰησοῦν, καὶ ἐκαθισσεν ἐπὶ τοῦ βῆματος εἰς τόπον λεγόμενον λιθοστρώτων, Ἡβραίοι δὲ γερσίατος, 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 Weitzel N. T. in loc. Krebs Obs. in N. T.


Αλύνων, οὗ, ὦ, flax, e. g. the plant Sept. for τῆς Ex. 9:31. Xen. Ath. 2. 11. 12. In N. T. and genr. what is made of flax, linen, e. g. raiment Rev. 18:6 ἐνδεδυμένοι λινον καθαρόν. Comp. Sept. and τῆς Is. 19:9. — Hom. II. 9. 661. Od. 13. 73. — Put also for the wick of a candle or lamp, i. e. a strip of linen. Matt. 12: 20 λινον τιφάμενον οὐ σηκείν, 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 τῆς. Sense: the Messiah will speak peace and comfort to the oppressed, and will not add to their sorrows. See Gesen. Comm. in loc.

Αλύνος, οὗς, ὁ, λινός, pr. n. of a Christian, 2 Tim. 4:21.


Αλυγίας, ας, ἡ, (λεγω to collect,) a collection sc. of money 1 Cor. 16:1. 2. Suid. λυγία την συλλογην. So Theodoret and others in loc. Not found in classic writers.
Aogiamos


Αγιογιομαί, ο, τον, (λογισμος, fr. λόγος, μαντη) to strive about words, to dispute about trifles, 2 Tim. 2: 14.

λογισμοίς, ο, τον, (λόγος, 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.

І. Word, both the act of speaking and the thing spoken, Lat. oratio.


Aγός


(β) meton. for the power of speech, delivery, oratory, eloquence, 2 Cor. 11: 6 ἐξουσίας τοῦ λόγου. 1 Cor. 12: 8. Eph. 6: 19. — δ. δύναμις λόγου Hdiian. 7. 5. 10. comp. Passow λόγος A. 10. 

(γ) meton. for the subject of discourse, topic, matter, thing, e. g. (1) genr. Matt. 19: 11. Luke 1: 4 ἦν ἐπι-


Aphorisms, οὗτος, ὅν, ὅν (λειτοὺς), left, remaining, other.


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.

Aυκαονία, ας, η, Lycaonia, a region in the interior of Asia Minor, bounded N. by Galatia, E. by Cappadocia and Cappadocia, S. by Cilicia and Isauria, and W. by Phrygia. It was adapted to pasture; and of its cities, Ilium, Derbe, and Lystra are mentioned in N. T. Acts 14: 6. — The Lycaonians spoke a peculiar dialect (v. 11), which Jablonsky supposes to have been derived from the Assyrian, Opusc. ed. te Water III. p. 3 sq. Others regard it as corrupted from the Greek.


Aυξία, ας, η, Lycaia, a province on the S. W. coast of Asia Minor, bounded E. by Pamphylia, 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.


Lūyntos, ou, ὁ, a light, i.e. portant.
Aνύ, f. οὐα, to loose, to loosen, sc. what is fast, bound, i. q. to unbind, to untie, trans.


c) to loosen, to dissolve, i. e. to sever, to break, e. g. τας φραγμάς Rev. 5: 2, 5. Acts 27: 41 ἡ δὲ πρώμα διέσθατο, but the stern went to pieces, from the violence of the waves. Trop. of an assembly, to dissolve, to break up, τον συναγωγὰς Acts 13: 43. — Diod. Sic. 19. 25 τὴν ἐκκλησίαν. Hom. II. 1. 305 ἀνακαλεῖν.—Hence

Λοίς, ἱδος, ἡ, Lois, pr. n. of a christian matron, the grandmother of Timothy, 2 Tim. 1: 5.


M.


Μαγδαλα, ἡ, indec. Magdala, prob. i. q. Heb. מַגְדָלָּה tower, Chald. 62

Ναζαμώπ, a place on the western shore of the lake of Gennesaret, south of Capharnaum and a few miles north of Tiberias. Seetzen and Burckhardt found here a miserable village still called El


a) of the Magic, 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.


Μαγωτ, ό, indec. Magog. Heb. מגוג, pr. n. of a son of Japheth 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. I. 6. 1. Comp. in Μαγγ. Rev. 20: 8.

Maivat, or Μαδιαν, ο, indec. Midian. Heb. מַדִּיָּן Midian, pr. n. of an Arabian tribe descended from Abraham by Keturah, Acts 7: 29. Comp. Gen. 25: 2. Their territory would seem to have been along the eastern shore of the Gulf of Akaba, where Josephus and the Arabian geographers place a city 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—8. Jos. Ant. 2. 11. 1.

Μαθητής, κατά, κατά (μαθήματα) to disciple, i. e.


Maɪνομαί, f. μανόμαι, dep., to


Makarioson, ὁ, τὸ, (μακάριον), a calling happy, declaration of blessedness, congratulation; hence λίγων τὸν μακαριονόν τοῦ i. q. μακαριονόν, Rom. 4: 6, 9. Gal. 4: 15 τίς όν ὡν ὃς μ. ὑδώρ, how great then was your self-congratulation etc.—For the later nouns ending in σος, see Lob. ad Phr. p. 511.

Macedonia, ἡ, ἡ, Macedonia, a country lying north of Greece proper, joining S. on Thessaly and Epirus, E. on Thrace and the Aeginan, 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. Emilius, 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 Ἀχαία. Of the cities of Macedonia proper, there are mentioned in N. T. Amphipolis, Apollonia, Berea, Philippi, and Thessalonica. —Acts 16: 9, 10. 12. 18: 5. 19: 21, 22. 20: 1, 3. Rom. 15: 16. 1 Cor. 10: 5 bis. 2 Cor. 1: 16 bis. 2: 13. 7: 5. 8: 11. 11: 9. Phil. 4: 15. 1 Thess. 1: 7, 8. 4: 10. 1 Tim. 1: 3.

Macedon, ὅσος, ὁ, a Macedonian, Acts 16: 9. 19: 29. 37: 2. 2 Cor. 9: 2, 4.

Μάκελλος, οὐ, ὁ, τὸ, Lat. macellum, i. e. a meat-market, shambles, where also all kinds of provisions were exposed for sale, 1 Cor. 10: 25. —Plut. Quaest. Rom. 54. T. VII. p. 122. 5. ed. Reiske. See Adam's Rom. Ant. p. 569.


Μακροθυμεῖον, ὁ, τὸ, (μακροθυμεῖον) from μακρόθυμος, etymos), to be long-minded, i. e. slow to anger, passion, etc.

a) i. q. to be long-suffering, forbearing, to bear patiently, absol. 1 Cor. 13: 4 ἡ ὁμοία μακροθυμεῖ τὰς εἰς τινα 2 Pet. 3: 9. εἰπ' τινι Λuke 18: 7 μακροθυμεῖν ἐπ' αὐτοῖς i. e. though he be on their account long-suffering, slow to punish. Matt. 18: 26, 29. πρὸς τινα
Makrothymia, adv. patiently, i. e. with indulgence, with clemency, Acts 26: 3.

Makropos, long, n) of space e. g. from one point to another, and hence far, far distant. Luke 15: 13 et 19: 12 εἰς χώραν μακράν. Sept. δόος μακρά for περιπέρα καὶ ἄφονο οφείλειν. Prov. 7: 19. — Hidian. 6: 7. 10. Xen. Cyr. 5. 5. 42. — Adv. makro see in its order.

b) of time, e. g. μαχρός χρόνον Hidian. 3. 5. 3. In N. T. only neut. pl. μαχρά as adv. long, as μαχρά προσκυνούν praying long, making long prayers, Matt. 12: 14: Mark 12: 40. Luke 20: 47. — Jos. Ant. 6. 11. 10. Luc. Tim. 38. Ael. V. II. 5. 6.

MakropHonous, long, i, adj. (makroos, χρόνος) lit. long-timed, i. e. long-lived, Eph. 6: 3 ἦν ύπο μαχρός quoted from Ex. 20: 12 et Deut. 5: 16 where Sept. for περιπέρα καὶ ἄφονο οφείλειν.


Mallon, adv. (compar. of maia very) more, rather, in various connexions.

thought, e. g. Philem. 9 μᾶλλον παρακαλóμενος. 2 Cor. 2: 7 ὡστε μᾶλλον ἐμαυτός ἐστί σοὶ ἐπιτάσσω. 2 Cor. 2: 7 ὡστε μᾶλλον ἐμαυτός ἐστί σοὶ ἐπιτάσσω.

John 14: 9 Ἰσχίων εἶναι μᾶλλον καθισμόν εἰς ταῖς ἁπάντεσιν μου, σοὶ ἐν τῷ ὑπεροχεῖ τῶν ἁπάντεσιν. v. 7, i. e. most gladly therefore will I rather glory in my infirmities sc. than in the abundance of the revelations. — Also as intens. the more, the rather, still more. Matt. 27: 24 ἀλλὰ μᾶλλον Ἰσχίων γίνεται i. q. μᾶλλον ἁρπαζόμενα comp. v. 23, i. e. but that there was still more a tumult, Mark 14: 31 coll. v. 20. Luke 5: 15. John 5: 18 διὰ τούτῳ οὖν μᾶλλον ἐκθέειναι, comp. v. 16. John 19: 9. Acts 5: 14. 9: 22. 22: 2 coll. 21: 40. 2 Cor. 7: 7. Phil. 1: 12. 3: 4. 1 Thess. 4: 1. 10. 2 Pet. 1: 10. (Thuc. 5. 44.) So οὐ μᾶλλον in interregnat. 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. § 453. So seq. ἂν, Acts 20: 35 μακαρίου ἐστι μᾶλλον διδάσκω, ἢ λαμβάνων, i. e. it is more blessed etc. 1 Cor. 15: 15. Gal. 4: 27. c. τι, Mark 9: 42 καλόν ἐστιν αὐτῷ μᾶλλον, τι κατ' τ. λ. — c. gen. Xen. Cyr. 3. 1. 30.


b) morally, to learn, sc. from experience, i. q. to do habitually, to be wont, seq. inf. expr. or impl. Phil. 4: 11 ἵνα γὰρ ἑμαυθῶ... αὐτές ἐγείρων. 1 Tim. 5: 4, 13. Tit. 3: 14. c. acc. Heb. 5: 8. — Xen. An. 3: 2, 25.


Māννα, τὸ, indec. mānna, the miraculous food of the Israelites in the desert, Heb. 17, Sept. τὸ μένιον Lev. 16: 31, 35. τὸ μάννα Num. 11: 6. Josephus ἡ μαννα Ant. 5, 1, 4. In N. T. John 6: 31, 49, 58. Heb. 9: 4; symbolically Rev. 2: 17 see in Κρύπτω. Comp. Ex. 16: 31 sq. Jos. Ant. 3, 1, 6. — Josephus relates that in his day manna was still found around Mount Sinai, Ant. 3, 1, 6; and the same fact has also been abundantly ascertained by modern travellers. The modern manna, mānna Arabic, is a sweet resin like honey, which in the desert of Sinai and some other oriental countries, exudes in summer chiefly from the leaves of the tamarisk or tarfa. This the Arabs collect, and regard it as the greatest daintv which their country affords. But the quantity is trifling, not amounting, according to Bureckhardt, to more than five or six hundred pounds each year. It has been ascertained within the last ten or twelve years, first by English naturalists and more fully by Ehrenberg, that the manna flows out from the leaf in consequence of the puncture of an insect nearly allied to the cimex genus. See Bureckhardt's Travels in Syria etc. p. 599 sq. quoted in Calmet. art. Manna. Niebuhr's Descr. of Arabia p. 145. Germ. Asiat. Res. XIV. p. 182 sq. Gesen. Lex. art. ἡμ. 7, 9.


Mαραθος ἡθεί, maran-antha, Arabian ἀπὸ τούτοις ἡμᾶς, i. q. κῆρος ἐρχεται, the Lord will come sc. to judgment, 1 Cor. 16: 22.


Mαρία, αὐτή, ἡ, or Mαρίαμ, ἡ, indec. Maria, Mary, Heb. מִרְיָם, Miriam, pr. n. of several females.


3. Mary, Maqia, the mother of James the Less and Joses, sister to Jesus' mother and wife of Alpheus or


Μάρκος, οὗ, ὁ, Marcus, Mark, the writer of one of the four Gospels, pp. John surnamed Mark, Acts 12: 12, 25, 15: 37; the nephew of Barnabas Col. 4: 10; the companion of Paul and Barnabas on their first journey, and of Barnabas on his second in opposition to Paul, Acts 15: 39 coll. 12: 25. He is later again mentioned among the companions of Paul, Col. 1. c. Philhem. 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.


Μάρτυς, see in Μάρτυς.

Μαρτυρέω, ἦν, τ. ἱστ., (μαρτύς) to witness, i. e.

a) to be a witness, to be able or ready to testify, c. dat. commodi, John 3: 25 αὐτοὶ ὕπηκοι μοι μαρτυρεῖτο, ὅτι κατ. λ. Acts 22: 5. absol. 2 Cor. 8: 3. — Xen. H. G. II. 1. 1. 31.


d) i. q. μαρτύρια, to call as witness, pp. Dion. Hal. 7. 49 ult. μαρτυροῦντες τούς τε καὶ ἀνθρώπους. Diod. Sic. 4. 54. Hence in N. T. i. q. to protest, to make an earnest and solemn appeal, to exhort solemly, 1 Thess. 2: 12. Comp. Sept. and τοῦ ἀνθρώπου. Gen. 43: 3.

Μαρτύρια, as, ᾗ (μαρτυρεῖ, witness, testimony, as borne, given, comp. in Μαρτύριον.


c) emphat. honourable testimony, good report, 1 Tim. 3: 7. —Eccles. 31 or 34. 23. Jos. Ant. 6. 10. 1.

Μαρτύριον, οὐ, τὸ, (μαρτυρεῖ,) witness, testimony, as borne, given, i. q. μαρτυρία. Thom. Mag. μαρτυρίων κριτικὸν ἡ μαρτυρία.

a) genr. 2 Cor. 1: 12 τὸ μ. τῆς συνυπόδησε. So historically, Acts 4: 33 τὸ μ. τῆς ἀναστάσεως τοῦ νεκροῦ i. e. of, concerning the resurrection etc. Heb. 3: 5 τὶς μ. τῶν λαληθευμάτων i. e. for giving testimony, testifying. —Ael. V. H. 2. 5. Xen. Conv. 8. 34. —So in reference to Jesus and his doctrines, e. g. from teachers 2 Thess. 1: 10. Also τὸ μ. τοῦ Χριστοῦ, the testimony of Christ, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. to the gospel, 1 Cor. 1: 6. 2 Tim. 1: 8. 1 Cor. 2. 1 τῷ μ. τοῦ Θεοῦ id.—Genr. in the sense of testimony, evidence, proof, e. g. εἰς μαρτυρίον αὐτοῦ as a testimony unto them Matt. 8: 4. 24: 14. Mark 5: 14. Luke 5: 14. 21: 13; also against them Matt. 10: 18. Mark 6: 11. 13: 9. James 5: 3, and so εἰς αὐτοῦ Luke 9: 5. Also 1 Tim. 2: 6 τὸ μαρτύριον καρδίας ἄνδρος, in appos. with ἀντίληψιν. So Sept. for τοῦ Ἰου. Deut. 31: 26. Josh. 22: 27.—Hdot. 8. 120. Xen. H. G. 1. 7. 4.

b) from the Sept. ἡ σκηνή τοῦ μαρτυρίου, tabernacle of witness, put for tabernacle of the congregation, Heb. τό, τού, Acts 7: 44. Rev. 15: 5. So Sept. for τοῦ Ἰου. Ex. 29: 42. 44. 40: 22. 24, deriving τοῦ from τῆς to testify, instead of from τοῦ to assemble. See Gesen. Lex. art. τοῦ no. 2.

Μαρτυρίοιμα, depon. Min. (μαρτυρεῖ), to call to witness, to invoke as witness, e. g. the gods Dem.799.6. Comp. Buttm. Ausf. 'Sprachl. II. p. 184. Hence in N. T. to protest, to make an earnest and solemn appeal e. g. by way of affirmation, protestation. Acts 20: 26 μαρτυρίομαι ἐμὶ ὑμῖν ὅτι τοῦ Θ. i. q. I solemnly affirm, 1 call God to witness, that etc. Gal. 5: 3. —Jos. B. J. 3. 8. 3. —Also by way of exhortation, to exhort solemnly, to obtest, seq. acc. et inf. Eph. 4: 17.—Pol. 13. 8. 6. Thuc. 6. 80.


Μαστικολόγος, ου, ος, ης, (μαστικολόγος) given to vain talking, subst. vain talker, empty wrangler, Tit. 1: 10.


Ματαιότης, ητος, η, (μάταιος)


Ματθαῖος, ὁ, indic. Matthew, Heb. מַתָּתִיָּהוּ (gift), pr. n. m. Matt. 1: 15 bis.


Ματθαίας, ὁ, Matthew, (prob. i. q. Ματθαίας), pr. n. of the apostle chosen in the place of Judas, Acts 1: 23, 26.


Μάχομαι, γας, η (ἀχώ, ἀιχώ), a fight, battle, Hdzian. 8. 5. 1. Xen. Cyr. 3. 3. 29. In N. T. genr. strife, contest, controversy. 2 Cor. 7: 5 ἐξοθην μάχαιρα. 2 Tim. 2: 23. Tit. 3: 9 μάχαιρας νομικάς. i. e. controversies respecting the Mosaic law. James 4: 1. Sept. for ἵππος Gen. 13: 7. τὴν προβ. 15: 18.—Arr. Epict. 4. 5. 3. Xen. Cyr. 7. 5. 38.


Megalyuo, f. νεών, (μεγάς) to make great, to enlarge, c. acc.


MEGALOLOS, adv. (μεγάς) greatly, much, Phil. 4: 10 ζηταί μεγάλος. — Sept. 1 Chr. 29: 10. Xen. Hl. II. 4. 5.


MEGAS, μεγάλη, μεγά, Gen. μεγάλον, ης, ου; Compar. μεγάλων, Superl. μεγατός once 2 Pet. 1: 4. A double compar. is μεγάτηριος 3 John 4. see under Εκατοτότερος. — Great, large, pp. of physical magnitude.


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Μεθόριος


Μεθόριος, ου, ὁ, ἡ, adj. (μεθή, ὁμος) bordering upon, frontier, e. g. πόλις Jose. B. 4, 3. 11. ζηθ Thuc. 2. 27. In N. T. neut. plur. τα μεθόρια σε, χωρια, borders, confines, Mark 7:24 τα μ. Τήγον καὶ Σιδώνος.—Hidian. 5. 4. 10. Xen. Cyr. 1. 4. 16.


Μεθύσων, Μεζύτερος, see in Μέγας init.

Μελάς, αγος, ῥ, neut. of μέλας; any) thing black, e. g. ink. 2 Cor. 3: 3 ἐπιστολῆς ἐγγραφής ὑπὸ μελάνων. 2 John 12. 3 John. 13. — Dem. 313. 11. See Jahn § 87 ult.


Melita, now Malta, an island of the Mediterranean, lying to the southwest 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 *Acts* 27: 27 sq. Hence he sailed again on a direct course by Syracuse and Rhegium to Puteoli, Acts 28: 11 sq. — There was another small island of the same name in the Adriatic Gulf on the coast of Illyricum, now called Meleda, which some have thought to be the place of Paul's shipwreck; but its position does not accord with the account of the subsequent voyage to Puteoli; nor can we well suppose a vessel bound from Alexandria to Puteoli to have wintered in this island. Comp. Acts 28: 11.

Μέλλω, ɣ, (kindr. with μέλоν,) imperf. μέλλον and ἡμέλλον Buttm. § 83. n. 5; to be about to do or suffer any thing, to be on the point of, seq. infin. of that which one is about to do or suffer, mostly the inf. future, (in N. T. least of all,) freq. inf. present, and rarely inf. aorist, which latter Phrynichus condemns p. 336, though it is found in the earliest writers and even in Ionic and Attic prose, Lob. ad Phryn. p. 745 sq. Comp. Passow sub v. Winer § 45. p. 276. For the force of the inf. pres. et aor. after μέλλω, as implying duration or transiency, see Buttm. § 137.


b) i. q. ought, should, must, as implying necessity, accordance with the nature of things or with the divine appointment, and therefore certain, des-

Melchi, Heb. prob. מְלָכִּי, i.e. king of righteousness, pr. n. of two of Jesus' ancestors, Luke 3: 24, 28.


Melchizedek, see in Melchi.

Melchizëdeç, מְלָכִּיּ. Lat. membrana, i.e. membrane, skin, parchment, 2 Tim. 4: 13. — Comp. Plin. H. N. 13. 11 or 21.


Mēv, 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 ὅ or an equivalent particle; so that μὲν and ὅ may correspond to each other, and mark the protasis and apodosis. Where the antithesis is strong, μὲν — ὅ may be rendered indeed — but; in many instances, however, they merely mark a transition, or are continuative, and cannot well be given in English. See genr. Buttm. § 149. p. 426 sq. Passow in μὲν. Matth. § 622. Herm. ad Vig. p. 841. The place of μὲν 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.


—So too with γάρ and οὖν, where each particle retains its own proper force, e. g. μὲν γάρ — δὲ, for indeed — but, Acts 13: 36 Λαβιδ μὲν γάρ... ὑπὸ δὲ κατέχοντος ἡγεμόνιον τ. λ. for David indeed... but etc. 22: 6. 25: 11. Rom. 2: 25. 1 Cor. 11: 7. 2 Cor. 9: 1. coll. 3. Heb. 7: 18 sq. al. Inverted Acts 28: 22. (Wisd. 7: 30. Xen. Mem. 1. 2. 5.) μὲν οὖν — δὲ, where οὖν is illicative and μὲν refers to δὲ, indeed therefore or then — but, Acts 18: 14 sq. ei μὲν οὖν ὡς ἀδικήματι τι... ei δὲ ζητήσει τ. λ. 19: 38 sq. 1 Cor. 9: 25. Phil. 2: 23. — Xen. Mem. 4. 2. 40.

construction the writer neglects the apodosis, Winer l. c. Acts 1: 1 ὄν μὲν πρωτότοκον λόγον εἰς τ. λ. where the apodosis would regularly come in before v. 3, 'but in this second book etc.' but the writer neglects it and turns to something else. Rom. 1: 8. 10: 1. 2 Cor. 12: 12. μὲν 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 everything else which might otherwise be expected or implied, Lat. quidem, Buttm. p. 427. So espec. with a pers. pron. as ἕγω μὲν, I indeed, I at least, 1 Cor. 3: 4. Rom. 11: 13. 1 Thess. 2: 18. ἕγω μὲν οὖν Acts 26: 9. So μὲν γὰρ, as πρωτότοκον γὰρ Rom. 3: 2. 1 Cor. 11: 18.—Xen. Cyr. 1. 4. 12. Conv. 2. 5. —(δ) 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 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 (α) simpl. μὲν seq. δὲ, Matt. 25: 33 στήμα τι μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τι δὲ ἐξ ἑρμανητ. τ. λ. he shall set the sheep on his right hand, but (and) the goats on his left. Luke 13: 9. 23: 56 coll. 24: 1. Acts 14: 12. Rom. 8: 17. 1 Cor. 1: 23. 2 Tim. 4: 4. Jude 8. Comp. Buttm. p. 427. Matth. § 622.—2 Mace. 3: 40 coll. 4: 1. Xen. Cyr. 2. 1. 10. ib. 4. 5. 15.—(β) With οὖν, i. e. μὲν οὖν, in Eng. only therefore, then, e. g. (1) seq. δὲ, Mark 16: 19 ὄ μὲν οὖν κύριος δι’ ἡμῶν ἐκεῖθεν ἐκεῖνος δὲ εἰς ἑξήκοντα τ. λ. 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: 16 sq. 25: 5 sq. —(2) without δὲ, where μὲν οὖν then serves as a continuous, with a certain degree of illative force, Engl. then, therefore, Lat. et quidem, comp. Herm. ad Vig. p. 841. n. 342. Acts 23: 22. 1 Cor. 6: 4. Heb. 7: 11. (Xen. Mem. 1. 1. 2. ib. 4. 3. 1.) Seq. xai, Acts 1: 18. 26: 4 coll. 6. Comp. Xen. Cyr. 1. 2. 3. Or also with an affirmative power, ἦν, indeed, certainly, verily, comp. Vigor. p. 541 et Herm. p. 845. n. 343. Acts 26: 9. Heb. 9: 1. 1 Cor. 6: 7 ὡς μὲν οὖν ἄλλος ἤλθες ἀλλὰς ἐστιν, δι’ σ. τ. λ. now assuredly there is wholly a fault among you, that etc.—Xen. Cyr. 8. 3. 37. — So ἄλλα μὲν οὖν Phil. 3: 8.

c) In partition or distribution, (α) joined with the art. ὁ, τι, τοῖς or the relat. ὁς, ὧς, ὧν, Buttm. § 126. 2. 3. F. g. seq. δι’, as ὁ μὲν—ὁ δὲ, the one—the other, this—


Μένων, better μὲν οὖν, see in Ἔνον in Mēv a, b. Later ecclesiastical writers place it first in a clause, contrary to earlier usage, Phryn. et Lob. p. 342. Comp. in Mēv init.


Μέντοι conjunct. (μὲν, τοι enclit.) pp. i. q. μὲν affirmative or concessive,
but stronger, indeed, truly, certainly, forsooth, espec. in negative clauses and answers, see Buttm. p. 431. Passow in 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 εἰν, see in Μέν b. 2. Seq. δε, James 2: 8. — Xen. H. G. 4. 8. 5. Hiero 1. 25.

Μένος, τ. μενή, aor. 1 έμενα, perf. μεμένα, see Buttm. § 101. n. 9. § 112. 5. 8; pluperf. 3 plur. μεμενχασαν 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: 5, 40 εν οίνῳ μένη. Seq. εν c. dat. John 12: 46 εν τη οίκον μύ μένη. 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 μενον άγαμος. 2 Tim. 2: 13 εκαθόριος πιστός μεν. Heb. 7: 3 μένει εκείνος. Also things, John 12: 24 αύτος [δό κόσμος] μόνος μενει, i. e. sterile. Acts 27: 41 ή μεν παρά άνευν άσάλευτον. With an adj. impl. e. g. άσάλευτον, firm, steadfast, Rom. 9: 11. opp. to κατακαίεσθαι 1 Cor. 3: 14. Part. μέναν opp. to πραξαθεν, i. e. remaining unsold, Acts 5: 4 οὐχι μένον, σε οίκους, 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 μένουσαν εν τος άντρες Matt. 11: 23 μερι της συ- μφων. John 21: 22, 23 εν αυτων άνθρωπων μενεις εν άσχομα. (Xen. An. 2. 3. 24.) Rev. 17: 10 άλλων αυτων δε μενειν, i. e. retain his power, opp. πετειν. John 12: 34 εις τον αιωνα, and so 2 Cor. 9: 9. 1 Pet. 1: 25. (Sept. Ps. 9: 8, 112: 6, 9.) εις ζων αιωνιον 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 νεν δε μενει πιστεως, ελπις, αγαθη. Heb. 13: 1. John 15: 16. Heb. 10: 34. 12: 27. 2 Cor. 3: 11.

c) of the relation in which one person or thing stands to another, chiefly in John's writings; thus, to remain in or with any one, i. e. 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 άυτω μενει, και γων εν αυτω. 14: 10. 15: 4, 5, 6, 7. 1 John 2: 6. 3: 24. 4: 15, 16. μετα των 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 το λόγω. 15: 9 et 1 John 4: 16 εν τη άγαπη. 1 John 2: 10 εν το φωτ. 2 John 9 εν τη διδαχη. So 1 Tim. 2: 15 εν μενον εν πιστει. (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
c. dat. of pers. John 5:38 τὸν λόγον αὐτοῦ τοῖς ἔσται μένοντα εἰς ψυχ. 15:11. 1 John 2:14. 3:17 πάσης ἡ ἀγάπη του θεοῦ μένει ἐν αὐτῷ; 2 John 2. Comp. in Ἑρμ. β. ult.—In a kindred sense, spoken of divine gifts, privileges, seq. τινιν Ἰων: John 1:32, 33 to πνεύμα καταβαίνον καὶ μένον εἰς αὐτόν. 1 John 3:15 e. ἐν αὐτῷ. So of evils, John 3:36 ἡ ὁδηγή του δ, μενετε ἐπὶ αὐτόν. 9:41 ἡ ὁν ἄφαστα ἐμὼν μένει σε. τῷ ἑμῶς, i. q. ye remain in your sin.


Μέρις, το, τον, (μερίς) to part, to divide into parts, trans. pp. Xen. An. 5. 1. 9. In N. T.

a) Mid. μερίζωμι τι μετὰ τινος, to divide any thing with another, to share with, Luke 12:13 μερίσοντα μετὶ ξυμον την πληροφοριαν. Comp. τον τον and Sept. Prov. 29:24.—Dem. 913.1. comp. Jos. Ant. 1. 8. 3. Hidian. 3. 10. 12. —Pass. trop. to be divided sc. into parties and factions, to be disseminated, Matt. 12: 23, 26. Mark 3: 24, 25, 26. (Pol. 8. 23. 9.) Also in the sense to be of such to be distinct, to differ, e. g. 1 Cor. 1:13 μερίσωται ο Χριστός; is Christ divided? i.e. are there distinctions in Christ, or are there different Christs? 1 Cor. 7: 34 μερίσωσθαι ή γνωτὶ καὶ η παρθένος.—Hidian. 3. 10. 6.

b) by impl. to divide out, to distribute, e. g. τοις ἵνα ἔργα Mark 6: 41. Sept. for τον τον Ex. 15: 9. Josh. 14: 5.—Hidian. 1. 17. 3.—Hence ger. to distribute, to for assign, to grant, to bestow, e. g. God Rom. 12: 3. 1 Cor. 7: 17. 2 Cor. 10: 13. genr. Heb. 7: 2. —Sept. Job 31: 2. Ecclus. 45: 20 or 28.


Μερίς, ἱδος, ἡ (μερίς) a part, e. g.

a) of a country, i. e. a division, prov., Acts 16: 12; see in Macedonia. So Sept. and τον τον Josh. 18: 6. Comp. μεριδογιας 1 Macc. 10: 65. Jos. Ant. 12. 5. 5.


c) as implying participation, fellowship. 2 Cor. 6: 15 της μερις πιστω μετα ἀπιστου; Col. 1: 12 εις την μεριδα του κληρου, i.e. so as to be partakers of the inheritance etc. So Sept. for τον τον Deut. 10: 9. Ps. 50: 18.


Méros, eos, ous, to, (kindr. with μέρος, a part, e. g.

a) part of a whole, i. e. (a) a portion, piece, absol. John 19: 23 bis, τίνα μέρος κ. τ. l. Rev. 16: 19. Sequ. gen. of the whole, Luke 15: 12 το ἐπιβάλλον μέρος τῆς σωτηρίας. 24: 42 ἐξ ὥσπερ ὅποιο μέρος. c. gen. impl. Luke 11: 36 μὴ ἔχων τι μέρος σκοτεινῶν, sc. τοῦ σώματος, and so Eph. 4: 16. (in full Hidian. 8. 4. 27.) Acts 5: 2 supp. τῆς τιμῆς. 23: 6 supp. τοῦ συνεδρίου coll. v. 1, and so v. 9; or it may here be rendered partly. 19: 27 τούτοι καθεδροῦν τό μέρος, this part i. e. this branch of labour, of our trade, etc.—

Diod. Sic. 1. 28. c. gen. Hidian 7. 12. 13. Xen. Cyr. 1. 6. 14. c. gen. impl. 8. 4. 29.—Hence often in adverbial significations, e. g. accus. μέρος τι in some part, partly, 1 Cor. 11: 18. Buttm. § 131. 6. (Thuc. 2. 64.) αὕτω μέρος in part, partly, in some degree, 2 Cor. 1: 14. 2: 5. Rom 11: 25. 15: 15. 24. (Diod. Sic. 13. 108.) ἐκ μέρους in particular, individually, 1 Cor. 12: 27; also in part, partly, i. e. imperfectly, 1 Cor. 13: 9 bis, 12. v. 10 το ἐκ μέρους this in part, this piece-meal knowledge. κατὰ μέρος particularly, in detail, Heb. 9: 5; see in Κατὰ II. 3. — Pol. 1. 4. 3. Thuc. 4. 26. —


3: So of a ship, part, i. e. side, quarter, John 21: 6 το βῆχος μέρος τοῦ πλοίου. Sept. for τῆς θάλασσας Ex. 32: 15. 21: 36. 35. τῆς β. 2 K. 19: 23. —1 Macc. 9: 12. —(γ) Trop. of some part of a general topic, etc. a particular. Col. 2: 16 ἐν μέρει ἑστήκει η γυναίκα κ. τ. l. in the particular of a festival, i. e. in respect of. So ἐν το μέρει τούτῳ, in this particular, in this respect, 2 Cor. 3: 10. 9: 3. 1 Pet. 4: 16. —Philo in Flacc. p. 989. D. Ael. V. II. 8. 3.


c) as implying participation, fellowship, John 13: 8 οὐκ ἔχει μέρος μετ' ἐμοῦ. Rev. 20: 6. Comp. in Μερις c.


Μεδίας in some Mss. for Μεσαίας q. v.

Μεσέταο, ἐν, (μεσίτης,) to be a mediator, arbiter, Jos. Ant. 16. 4. 3 ult. Diod. Sic. 19. 71. to mediate for any one, to intercede, Jos. Ant. 7. 8. 5. —In N. T. to intervene with any thing, i. e. to interpose. Heb. 6: 17 ὃς ἐμείτητος he interposed an oath sc. between himself and the other party, by way of confirmation, pledge. Comp. μεσιτής Jos. Ant. 4. 6. 7.

Μεσίτης, ου, ο, (μέρος, ἑμιτο, to go,) a go-between, a mediator, one who intervenes between two parties, viz.

a) as an interpreter, internuntius, a mere medium of communication, e. g. Moses, Gal. 3: 19. 20.—Jos. Ant. 16. 2. 2. Diod. Sic. 4. 54.


Μεσοποταμία, ας, ἡ, (μέρος, πο-
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 סֶם (Sām) Syria of the two rivers Gen. 24: 10; also סֶם (Sām) plain of Syria Gen. 25: 20. It now belongs to the Turkish dominion, under the name of El Djezira, i. e. the peninsula. See Rosem. Bibl. Geogr. II. ii. p. 133, 155.

**Mesos** νησίον (kindr. with μετά) mid., middle, midst.


**Messopyxos**, ο vids, τοῦ (μεσοῦ, τοίχος) middle-wall, partition, trop. of the Mosaic law as separating the Jews and Gentiles, Eph. 2: 14. Prob. in allusion to the wall between the inner and outer courts of the temple; see in ἐν τῷ and Jos. B. J. 5. 5. 2. comp. Rev. 11: 1, 2. —Clm. Alex. 6. 13. Athen. VII. p. 281 ed. Casaub.


**Messos**, ο vids, τοῦ ὄνου (μεσοῦ), to be in or at the middle, in the midst, mid-way, intrans. John 7: 14 τῆς ἑορτῆς μεσονήθη i. e. at the middle of the festival. — Sept. Ex. 12: 29. Thuc. 5. 57.

**Mesoius**, ou, ο vids, Messiah, Heb. מессייאס i. e. the anointed, i. q. Χριστὸς which see. John 1: 42. 4: 25.

**Messōs**, ο vids, full, filled, stuffed, seq. gen. of that or with which a person or thing is full, Buttm. § 132.54.2. John 19: 29 σκεῖος ὁξέως μεσόν. 21: 11.

Μετάσω, ὁ f. ἡδον, (μετάσω), to fill, Pass. to be filled, to be full, seq. gen. Acts 2: 13 γλείψως μεμετοπιμών μια. Comp. Buttm. § 132. 5. 2. — 3 Mac. 5: 10.

Meté prep. (kindr. with μέτος) 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 σον which expresses conjunction, union. See Passow s. v. Matth. § 587. Winer § 51. p. 323. Tittm. de Synon. N. T. p. 176.

I. With the Genitive, implying companionship, fellowship. E. g.


2. with, i. e. together with, e. g.


c) from the Heb. usage, μετά is sometimes put like בָּֽֽאָּב, הָּֽֽהָּשָּׁ, etc. where the common Greek construction is different, espec. after verbs and nouns imply-
be with a person, or to fetch a person or thing, see Passow μετά C. no. 1. Winer § 53. f. Hence also spoken of succession either in place or time, after.

In N. T.
1. of succession in place, after, behind, Heb. 9: 3 μετὰ τὸ δευτέρον κατα-
2. of succession in time, e. g. with a noun of time, Matt. 17: 1 μετ' ἡμέρας ημερ
p. 140. — Palaeph. 5. 3. Hidian. 5. 6. 2. Ael. V. H. 9. 21.—With a noun of
person, Acts 5: 37 μετὰ τοῦτον ἀντίτη 릿
—Hidian. 4. 9. 3. —Also μετά ταύτα v. τοῦτο after these things, after this, Mark 16: 12. Luke 5: 27. John 3: 22. al. (Di-
od. Sid. 1. 7. Xen. Cyr. 7. 2. 23.) Seq.
adj. Luke 22: 58 ματά θραί, see in
32 μετὰ δὲ τὸ ἐγνώριζα με, i. e. after
12: 5. Acts 1: 3. 1 Cor. 11: 25. Heb.
10: 26.—Hidian. 2. 9. 6.

Note. In composition μετά implies:
1. fellowship, partnership, as metadiōmu,
μετίχον, μεταλαμβάνω, etc. 2. proximity,
contiguity, as μεθόραι. 3. motion or
direction after, as μεθοδεύω, μεταπεμφ-
μα. 4. transition, transposition, change,
over, Lat. trans, as μετάβαινομαι, μετατίθη-
Passow μετά F. no. 8. At.

Μεταβαινό, f. βάιναι, (βαίνω q. v.) to go or pass over sc. from one place to another, to remove, e. g. εἰς οἶκος εἰς οἰκίαν Luke 10: 7. — trop. John 5: 24.
1 John 3: 14. — Luc. Vitar. Auct. 5 εἰς
ἀλλα [ὁφυμα] μεταβαίνω. — trop. 2 Macc. 
to pass over or away, to depart, seq. ἀπὸ
Matt. 8: 34. seq. ἐκ et πρὸς John 13: 1.
seq. adv. Matt. 11: 1 μετέβη εἰς ἔδεν. 12:
10. 12.

Μεταβάλλω, f. αλλῶ, (βαλλω), to throw or turn over, e. g. with a plough
Xen. Oec. 16. 13. to turn about Hom.
II. 8. 94. to change Diod. Sic. 1. 12.—
In N. T. Mid. to change oneself, i. e. one's

Μετίγτω, f. ξώ, (ἀγώ), 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.

Μεταδίδομι, f. δόμω, (διδομι) to share with any one, i. e. to impart,
to communicate, seq. dat. Luke 3: 11 ὁ ἔχων
dίο λτο χετίνας, μεταδίδοτον μὴ ἐχον. Eph.
4: 28. Absol. ὁ μεταδίδω, one who distributes alms, an officer of the
primitive church, Rom. 12: 8. Seq. acc. et
dat. Rom. 1: 11 ὅ τι μετάδω χάρισμα ἐμῖν πνευματικῶν. 1 Thess. 2: 8.—c. dat.
et acc. Hedot. 9. 34. Xen. An. 4. 5. 5.
See Matth. § 326. n.

Μετάθεσις, εος, η, (μετατίθημι)
metathesis, transposition, a setting in
another place. Hence
a) pp. translation, removal from one place to another, Heb. 11: 5.—Diod. Sic.
1. 23.

b) mutation, change, Heb. 7: 12 τό 
Thuc. 5. 29.

Μεταλθα, f. ἄροι, (ἀρώ), pp. to lift
away, to take away, from one place to another, Dem. 395 ult. Sept. for
איה
1 K. 25: 11. In N. T. intran. or c.
ean%( Impl. to take oneself away, i. e. to
go away, to depart, Matt. 13: 53 μετι-
n. 2. § 130. n. 2. — Aquil. Gen. 12: 8
καὶ μετίγεν ἐκεῖνον for בְּנֵי רִבְצֵנ, Sept.
אֶקְסִי.

Μετακαλέω, υ, ἀ, (καλέω), to call off or away, i. e. from one place
to another, to recall, Sept. for
11.—In N. T. to call away to oneself, to
call for, to invite, c. acc. Acts 7: 14 με-
**Mετατυπώσεις**


**Mετάνοια, εἰς, ἡ, (μετανοία), change of mind or purpose, repentance.**

4. a) genr. Heb. 12: 17 μετανοεῖσθαι γὰρ τὸν οὐρανὸν εἰς τις, 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.


Μετασχηματίζω, ο. ἴσω, (σχήμα-τιζω, σχημα q. v.) to transform, to change the form or appearance of any thing, trans. Phil. 3:21 ὁ μετασχηματισθεὶς τὸ σῶμα τῆς ταπεινοτέτος. Mid. seq. εἰς, to transform oneself into another shape, character, etc. 2 Cor. 11:13 μετασχηματιζόμενοι ἐκ ἀποστόλους. v. 14. seq. εἰς v. 15. — Jos. Ant. 7. 10. 5 pen. Diod. Sic. 3. 12 pen. Mid. Test. XII Patr. p. 530. — Trop. to transfer figuratively, to apply metaphorically, seq. εἰς τινα 1 Cor. 4:6.


Μετέχος, ο. μεθῆω, ὁ. 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 εἰ ἄλλος τῆς ἑαυτοῦ ἐξουσίας μετέχοντιν. 10:21, 30 impl. Heb. 2:14. 7:13 οὐκ ἀκούνεις μετέχεις only he had part in another tribe, belonged to another tribe. Seq. ἐν 1 Cor. 10:17, comp. in Ex 3, 3. h. So to partake of food, i. e. to
take as food, e.g. γάλακτος Heb. 5: 13.
— 2 Mac. 5: 10. Diod. Sic. 1. 5. Xen.
Mem. 2. 2, 3.

Μετεωρίζω, f. ισο, (μετέωρος, high, floating in the air, from μετά and άέφα or αώφα, Θ. τιμέω,) to lift up on high, to raise in the air, Ael. II. An. 11. 33 καινών τοίς πετεώροι μετεωρίζω. — Hence in N. T. Pass. or Mid. μετεωρίζωμε, to be in suspense, to be of doubtful mind, anxious, fluctuating between hope and fear, Luke 12: 29.—Comp. μετεώρος τάς διανοίας Pol. 3. 107. 6. ib. 5. 18. 5.


Μετρέω, ύ, ἣ, ὅ, (μέτρον,) to measure, trans. e. g. of capacity, with an adjunct of manner, in the proverbial phrase ὡς v. ἐν ὧ μέτρον μετρεῖται, μετρήσται, Matt. 7: 2 bis. Mark 4: 24 bis.


Μετρητής, υ, ὁ, (μετρώ) pp. measurer, then metretes John 2: 6, i. e. the Attic amphora, a measure for liquids containing 12 χόροι or 144 κουλίνα, and equal to ⁵⁄₄ of an Attic medimnus or Hebrew bath. Hence the μετρητής was equivalent to about 33⅓ English quarts, or to 63 gallons. See particularly under art. Κορός, and Boeckh Staatschr. der Ath. I. p. 107. The Roman amphora was smaller, being only equal to ⁵⁄₄ of the μετρητής. Comp. Adam's Rom. Ant. p. 504. — Sept. for ποταμίως 2 Chr. 4: 5. Pol. 2. 15. 1. Dem. 1045. 6.

Μετροπολισθέω, υ, ὁ, f. ἑω, (μετροπολισθεῖ) of moderated passions, from μέτρος, 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 μετροπολισθεῖν δύναμιν τοῖς ἀγνώστοις x. r. l. — Philo de Joseph. II. p. 45, 37. Jos. Ant. 12. 3. 2. comp. μετροπολίζω ib. 5. 7. 7.


Mem. 4. 7. 2.) Gen. and adv. εκ μέτρου by measure, i.e. μέτριος, i.e. moderately, sparingly, John 3: 34. See in Ἑκ no. 3. c.

b) meton. measure, for portion as measured off or allotted, allotment, proportion. Rom. 12: 3 ὥσ ὡς ἡ ἰδιαὶ μέτρον πίνετος. Eph. 4: 7, 13, 16. 2 Cor. 10: 13 bis, see in Καινού. — Luc. Imag. 7. Anth. Gr. I. p. 81 ult.


Μέχρι, also Μέχρις sometimes before a vowel, Buttun. § 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 άχρι, in that άχρι fixes the attention upon the whole duration up to the limit, leaving the further continuance undetermined; while μέχρι refers solely to the limit, implying that the action there terminates. See Tittin. de Synon. N. T. p. 33 sq. Passow s. v.

I. As Prep. with the genitive, unto, until, usque ad.


b) Of time, until, (υπι) c. gen. of a subst.Matt. 13: 30 μέχρι τοῦ Φημίσεως. Acts 10: 30. 20: 7. Rom. 5: 14 μέχρι Μωσήος, i.e. death reigned from Adam until Moses without there being any written law, but not so afterwards, comp. Tittin. l. c. 1 Tim. 6: 14. Heb. 3: 6, 14. 9: 10. Sept. for τοῦ τοῦ Ps. 105: 19. — Hdadian. 1. 1. 5. Xen. Venat. 4. 11. — (β) μέχρις οὐ sc. χρόνον, until what time, i. e. until, as a conjunction, with the subjunctive, where the thing is uncertain. Mark 13: 30 μέχρις οὐ πάντα ταῦτα γένηται. See Buttun. § 140. 3. comp. in Τοις I. a. Matth. § 480. b. — Hdot. 4. 119. c. impf. indic. Xen. An. 3. 4. 16. — (ι) μέχρι τῆς σήμερον, until this day, Matt. 11: 23. 28: 15. Here άχρι might properly have been used; but the writer employs μέχρι prob. as not looking at all beyond the present time; the present moment being all he has to do with;

comp. Tittin. I. c. p. 35. — So μέχρι τοῦ Παλαισθ. 17. 2. μέχρι τοῦ τῶν καπόνων Dioc. 4. 19.


II. As Conjunct. until, before a verb in the subjunct, where the thing is either pres. or fut. and therefore uncertain, Buttun. § 146. 3, comp. in Ἠεος I. a. Eph. 4: 13 μέχρις καταπαθήσουμεν ... εἰς ἂνδρα τέλους κ. τ. λ. — Xen. H. G. I. 3. 11 περιμένειν ... μέχρις ἐλ.Θ. c. impf. indic. Thuc. 3. 10.

Μη, 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, μη implies that one conceives or supposes a thing not to exist, while οὐ expresses that it actually does not exist; and hence μη refers to the predicate, οὐ to the copula. The same distinction holds good in all the compounds of μη and οὐ, See Buttun. § 143. Passow in μη. Winer § 59. Herm. ad Vg. 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. μη, and not οὐ, is used:

ter for him; here μή would have implied doubt whether he had been born etc. Mark 11: 26. Luke 14: 26. 18: 4 εἰ καὶ θέου ὁ ἄνθρωπος, i. e. to not fear i. q. to contain. John 10: 37 εἰ τοῦ πατρὸς μου, i. e. to not do i. q. to leave undone. 11: 8. James 2: 11. See Buttm. § 148. 2, b, and marg. Winer § 59. 5. Herm. ad Vig. p. 833, 889. Comp. in ὄν εἰ.


μαι, where the negatives have each their proper power, and constitute an emphatic affirmative; Acts 4: 20 οὐ δια-

μαθά ἐ εἰσορ... μὴ λαλίν, i. e. we cannot but speak. Buttm. § 148. n. 7. b. — After ὡς, in N. T. marking a result anticipated or supposed on the part of the speaker or writer, Matt. 8: 25 ὡς μὴ ἰσχύει τιν παρελθεῖν. Mark 3: 20. 1 Cor. 1: 7. 2 Cor. 3: 7. 1 Thess. 1: 8. — Xen. Conv. 4. 54. — (β) Infin. c. τοῦ e. g. as dependent on a subst. Rom. 11: 8 ὁφθαλμοῖ τοῦ μὴ βλέπων κ. τ. l. e. 1 Cor. 9: 6 οὐξ ἔχον μὲν ἐξουσίαν τοῦ μὴ ἐργαζόμενα; i. e. implying possibility, but not the will. After verbs of hinder-

e) with participles, when they stand elliptically for any of the above constructions, or refer to an indefinite subject, or in general where they imply supposition, condition, purpose, any thing subjective, etc. Butt. § 148. 2. f. § 144. 2. Winer § 59. 3. E. g. (a) When the participle may be resolved into the construction with εἰ, εἰκόν, etc. comp. above in a. Butt. l. c. Luke 11: 36 εἰ οὖν τὸ σώμα σου ἄδων φωτισθην, πρόδοτο τὸ μέγα τοῦ κ. τ. λ. Rom. 5: 13. Gal. 6: 2. καθὼς ἢ γὰρ ἢ θερμόσαρ, μὴ ἐκλύωμεν. Col. 1: 23. 1 Pet. 3: 6. — (b) Where the part. with or without the article, is equivalent to a relative referring to a general or indefinite antecedent, comp. above in b. Butt. l. c. E. g. ο ὁμοίος c. part. Matt. 12: 30 δὴ μὴ ὑπερβαίνειν, εἰς οὐκ οὐκ οὖν, i. e. whosoever, i. q. if any one, where οὐκ would only have referred to some particular and definite individual.


§ 1) 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. Butt. § 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 αὐτοῖς λογισθῆτε. Comp. Butt. l. c. Passow μὴ no. 6. — Hom. Od. 1. 386. ib. 20. 344. — (β) With the Imperative always, (which never takes οὐ,) usually with the Imp. present implying continued action and forbidding what one is already doing. Butt. §148. 3. § 137. 5. Passow μὴ no. 5. a. Winer § 60. 1. Matt. 6: 16 μὴ γίνεσθαι ὅσπερ οἱ ἀνακοινοῦντες. ν. 19. 25. 17: 7. 24: 6 ὁμοτι, μὴ ὕποκεισθε, beware, be not troubled. Mark 9: 39. Luke 23: 28. John 2: 16. Acts 10: 15. 1 Pet. 4: 12. al. saep. Im-

9) genr. in any construction, where the negation is from the nature of the case subjective, conditional, or matter of supposition. Matt. 19: 9 ὥσ ἄν ἀπολύῃ τὴν γυναῖκα αὐτοῦ, μή ἐπὶ πορείας, i. e. μη here either depends upon the preceding, relative, or it expresses condition, i. f. not for fornication. Mark 12: 14 δόμων, μη δῦμων; implying subjective uncertainty. John 3: 18 ἐπὶ μὴ πεπιστεύων, because, by the very supposition, he has not believed, comp. Herm. ad Wgr. p. 805. (Luc. D. Deor. marin. 5. 1.) Rom. 3: 8 ὅτι ἐπὶ καίγω ὡς ἁμαρτολός καίγομαι; καὶ μη, κ. τ. λ. hypothetically, and why not rather? i. e. and why should it not rather be the case etc. Col. 2: 18 μη ἰδοθαίνων ἐμπιστεύων, i. e. into what he cannot possibly have seen, or be supposed to have seen; here οὐ would have expressed that he had not seen them though he had the power. 1 Thess. 4: 4 μη ἐν πάθῳ ἐπιθυμῆσαι, where μη refers to the preceding infinit. κτισθαι. Rom. 14: 1.


II. As a Conjunction, that not, lest, Lat. ne, in N. T. only after verbs expressing fear, anxious, foreboding, with which both the Greeks and Latins connect a negative implying a wish that the thing feared may not be or happen; Buttm. § 148. 4. Passow μη II. 5. Herm. ad Wgr. p. 797. Mattth. § 520. Construed variously:

a) with the Subjunct. where the preceding or governing verb is in the present; see Buttm. Passow, l. c. Winer § 60. 2. So after verbs of fearing etc. Acts 27: 17 φοβούμενοι το μη εἰς τὴν Σύριον ἐκπέμπωμ. 2 Cor. 12: 21, coll. 20. c. φοβούμενος impl. 2 Cor. 12: 6.

b) with the Optative, where the preceding verb is in a preterite of the Indic. See Buttm. Passow, Winer, i. e. So after a verb of foresight, Acts 27: 42 τῶν δ. στρατιώτων βούλη ἐγένετο, ὡς τ. δ. άποκτένως, μ. τίς εἰκολιμβάσας διαφιγο, where however later editions read διαφίγησα 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 μ. πι. II. 5 fin. Winer § 60.2. b. So c. indic. pres. Luke 11: 35 σκόπει σοι μ. τό φῶς το ἐν σοι σκότος ἐστιν. c. indic. fut. Col. 2: 8 βλέπετε μ. τις ἡμᾶς ἐσται ὁ σωλάγων.

d) with the Infinitive in negative wishes or admonitions, implying a fear of the contrary, i. e. c. acc. et infin. 2 Cor. 6: 1 παρακαλοῦν μ. εἰς κενὸν τὴν χάριν του θεοῦ δέξασθάι ἡμᾶς. 13: 7. See Passow μ. πι. II. 4. c. — Hom. Od. 9. 530.

III. As an emphatic interrogative particle, which has lost its own negative power; but expressing a degree of fear or anxiety, and implying the expectation of a negative answer; while οὐ interro. demands an affirmative answer. Buttm. § 148.5. Matth. § 608. n. 3. Winer § 61.3. b. Passow μ. πι. III. Con. Con. with the Indic. of the all tenses, Passow l. e.


b) as used before οὐ, i. e. μ. οὐ, where μ. is interrogative, and οὐ belongs solely to the following verb, Winer l. e.

Rom. 10: 18 ἀλλὰ ἢγοι. μ. οὖν ἐκνοσάντων; have they not heard? where the answer must still be negative. v. 10 μ. Ἰσραήλ οὐκ ἔγνως; hath then Israel not known? i. e. is he then ignorant? 1 Cor. 9: 4, 5, 11: 22. — Xen. Mem. 4. 2. 12. Al.

Myge, see in ἦδ. no. II. δ.


Myθε, conjunct. (μ. δ.) differing from οὐδε as μ. from οὐ, and having the same general signification as μι, 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 ὡς μ. μετείχαν χωρίς μ.δε τα πρός την Σεβαν. 1 Cor. 5: 11. Eph. 5:
4. Al.

Μηδές, μηδείς, μηδήν, (μηδε, εἰς,) not even one, no one, i. e. no one whoever he may be, from the indefinite and hypothetic power of μή, differing from όν δέ, as μη from ο, see in Μή init.


Μηδέποτε, adv. (μηδε, ποτε,) not even ever, never, 2 Tim. 3: 7.—Xen. Cyr. 1. 6. 10.

Μηδέπως, adv. (μηδε, πως,) even not yet, not yet, Heb. 11: 7.—Luc. pro Lapsu 15.

Μηδός, ou, 5, a Mede, Acts 2: 9. — The country of Media, Μηδία, lay between the Caspian sea on the north, and Persia on the south, extending on the North and West to Armenia. It was incorporated with the kingdom of Persia; and comprised the following provinces of modern Persia: Shirvan, Adserbihan, Ghilan, Masanderan, and Irak Adjami. See Rosemm. Bibl. Geogr. I. i. p. 276.


Μήκυνο, f. οὐ, (μήξος,) to make long Xen. Mem. 3. 13. 5. In N. T. Mid. μήκυνομαι to lengthen oneself; spoken of plants, i. e. to grow up, Mark 4: 27. So Sept. in Act. for ἱς Is. 44: 14.


Μήν a particle of strong affirmation, yea, assuredly, etc. Buttm. § 149. p. 432. In N. T. only in the connexion η μῆν, see in Η and Buttm. I. c.
b) meton. for new-moon, which was the first day of the month and a festival, Gal. 4: 10. So Heb. ψήν Sept. νεομήνια Num. 28: 1. Ps. 81: 4. Comp. Jahn § 352.


Μην ὄν, see in Μην no. III. b.

Μηνότε, neg. partic. (μή, ποτέ) in the same general sense and uses as μη q. v.

I. As a negative particle, not even, never, in no supposeable case. Heb. 9: 17 εἰπει μήποτε ἵστην [διαθήκη] ἢ εὑρίσκεις.—Xen. Mem. 1. 4. 6.


Μήτες, conjunct. (μή, πως), that in no way, that by no means, i. e. lest in any way, lest perhaps; so after verbs implying purpose, seq. Subjunct. and preceded by the pres. comp. in Μή II. a. 1 Cor. 9: 27 εὑρίσκεται μοι τὸ σῶμα... μηποτε ἄλλος κρίζεται αὐτοῦ ἄθλον γίνομαι. 2 Cor. 2: 7: 9. 4. c. Aor. preceded. Gal. 2: 2, comp. Winer § 60. 2. p. 421.—After verbs implying fear or caution, e. g. seq. Indic. comp. in Μή II. c. Gal. 4: 11 φασάμεθα ἢμαι, μηποτε κἂν ἐκκολοκήσας εἰς ἡμᾶς. Seq. Subjunct. aor. Acts 27: 29. Rom. 11: 21 [βλέπετε] μηποτε οὐδέ σοι φείδησαι. 1 Cor. 8: 9. 2 Cor. 11: 3. 12: 20 bis, where supply at the end εἰρήνων. Once constrained with both Indic. and Subjunct. 1 Thess. 3: 5 ἐπεμένα τὸ γνῶναι τὴν πάσην ἡμῶν, μηποτε ἐπιλείψας ἡμᾶς ὁ πεπρωμένον καὶ εἰς κενὸν γίνεται ὁ κόπος ἡμῶν, i. e. [fearing] lest perhaps the tempter etc. see in Winer § 60. 2. p. 421.


Μήτε, conj. (μή, 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 § 39. 6.
a) in continued negation, at the beginning of a subsequent clause, after μή, neither, nor. Eph. 4: 27 ὥς μήποτε... μήτε δίδοτε τόπον τῷ διαβόλῳ. 2 Thess. 2: 2.—Hidian. 4. 15. 19.—Repeated, μήτε—μήτε, neither—nor, before different parts of the same clause, Matt. 5: 34 sq. μη ποιήσας βλάσ, μητε ἐν τῷ οὐρανῷ, μήτε ἐν τῇ γῇ, μήτε εἰς ἴδιον. x. τ. λ. Acts 23: 8, 12, 21. 1 Tim. 1: 7. James 5: 12. al.—Xen. Lac. 15. 3.
b) alone in the middle of a clause,
not even, Mark 3: 20 ὀστὶς μὴ δύνασθαι ἀπό τοῦ φαγεῖν. — Xen. Lac. 10. 7. Ἀλ.

Μήτηρ, ἐφόσον τρόπος ἡ, a mother, comp. Buttm. § 47.


Μητροπόλις, εἰς ἡ, (μητρόπολις, πόλις) metropolis, 1 Tim. 6: 23 in the spurious subscription. — Xen. An. 5. 2. 3.

Mice, see in Ἑλ.

Μιαίνω, ἐκ προφητείας. perf. pass. μιαίνων Tit. 1: 15, comp. Buttm. § 101. n. 8; perf. pass. 3 pers. sing. μιαίνων Tit. 1: 15, comp. Buttm. § 101. n. 7; aor. 1 pass. εὑρίσκων, comp. Buttm. § 110. n. 3; pp. to colour, to tinge, Hom. II. 4. 141. Anthon. Gr. II. p. 153. to stain, to pollute, Hidian. 1. 15. Luc. Phalar. prior 12.-In N. T. to defile, to pollute, trans.


b) in a moral sense, Jude 8 σῶμα μὴ μιαίνοι. Pass. to be polluted, corrupt, Tit. 1: 15 bis. Heb. 12: 15. — Hidian. 2. 5. 10. Thuc. 2. 102.


Mikros, α', ον, small, little, comparat. μικρότερος smaller, less; pp. opp. of μέγας large.


Milibos, ου, η, Miletus, a maritime city in the southern part of Ionia on the confines of Caria, a few miles south of the Meander. It was celebrated for a temple of Apollo, and as the birth place of Thales and Anaximander. A few ruins now mark its probable site, near a village called Palat or Palatch. See Rosem. Bibl. Geogr. i. ii. p. 187.—Acts 20: 15. 17. 2 Tim. 4:20.

Mǐlon, έω, 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.

Μιμέομαι, είς, ήμαται, depon. Mid. (μιμος,) pp. to mimic, but in a good sense, i. e. to imitate, to follow, sc. as an example, e. acc. 2 Tim. 3:7 τῶν δὲ μιμητῶν ήματ. v. 9. Heb. 13:7. 3 John 11.—Wisd. 4:2. Hidian. 4. 9. 5. Xen. Cyr. 1. 3. 10.


b) aor. έμψηθαν as pass. Buttm. § 113. n. 6. Matth. § 495. e; to be remembered, to be had in remembrance, ἐμνά-

**Misceo**, ὁ, f. ἀσω, to hate, trans. Pass. to be hated, odious.


**Mοιχαλοδοιχ̣s, ας, η, (μοιχαλοδοιχ̣ς), 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. μοιχαλοδοιχ̣ς Thuc. 8. 83.

**Mοιχαλοδοιχ̣ς, ου, ö (μοιχαλοδοιχ̣ς), pp. 'a payer in full of wages,' hence requiler, rewardeer, Heb. 11: 6.—Constit. Apost. 4. 6.


**Μισθός, οῦ, ö, hire, wages, recompense.
Mνᾶ, ας, ἀ, Lat. mina, pp. a Greek weight containing 100 δραχμαί, and larger than the Roman libra or pound in the proportion of 4 to 3. Hence the latter is usually reckoned at about 12 oz. Engl. avoirdupois, the μνᾶ would be nearly equivalent to the Engl. pound avoirdupois; see Boeckh Staatsb. d. Ath. I. p. 19. Adam's Rom. Ant. p. 490. Rees' Cyc. art. Weights.—Hdt. 2. 180. — In N. T. μνᾶ is a silver coin, estimated by weight, containing 100 δραχμαί, and being itself the 60th part of a talent. According to Boeckh I. c. p. 16, the Attic μνᾶ was nearest equal to 16½ dollars, comp. in Δραχμ. 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.

Μνάσσα, see Μνήσασα.


Μνήμωνίου, ου, τό, (μνήμης), pp. a memorial, monument, i. q. μνήμη, Xen. Ag. 6. 2; hence a sepulchral monument, cenotaph, Dem. 1125. 16. Thuc. 5. 11. —In N. T. meton. a tomb, sepulchre, Matt. 8: 28. 27: 52 καὶ τά μνημεία ανεικο-

χρεον. v. 53. 28: 8. Mark 5: 2. al. So Matt. 23: 29 κοιμεῖται τά μνημεία, and Luke 11: 47 οἰκοδομεῖται τὰ μνημεία, i. e. ye adorn or build up (repair) the sepul-


chres of the Hebrews were often caverns, Gen. 23: 9 sq. or were hewn by art out of rocks or in the sides of hills, in various forms and sizes, sometimes with several compartments. They were closed by a door or layer of stone, and the entrance was often decorated with ornaments and whitewashed. See Cal-


Μνήμης, γης, γά, (μνήμησον) remem-

brance, recollection, e. g. μνημήν ποιεῖνας to call to mind, to bear in recollection, 2 Pet. 1: 15. Sept. for ἐς Ps. 30: 5. —Ael. V. H. 5. 3. Diod. Sic. 1. 2 init. μ. ποιείνας Thuc. 2. 54.

Μνήμονειον, τό, ενω, (μνήμων, μι-

μήσον) to remember, to call to mind, to bear in mind.


b) by impl. to mention, to speak of, seq. περι, Heb. 11: 22 περι τῆς εξοδοῦ . . . ιμνημονεύετε. —Hidian. 1. 1. 5. Xen. Vect. 4. 25.

Μνήμωνου, ου, τό, (pp. neut.
of adj. μηκόνων (commemorative), a
memorial, monument, i.e. μηκόν, Hdt.
2. 136, 148. — In N. T. genr. memorial,
I.e. any thing causing or preserving the
remembrance of a person or thing. Matt.
26: 13 et Mark 14: 9 εἰς μνημόνευν αὐ-
τῆς for a memorial of her, i.e. in mem-
ory of her, to her honourable remem-
brance, fame. Acts 10: 4 αἰ προσώπων
... ἀνέβησαν εἰς μν. ἐνώπιον τ. ὧν.
thy prayers ... are come up as a mem-
orial, into remembrance, before God. Sept.
Ex. 12: 14. Mal. 3: 16.—Eccles. 10: 17;
24: 20.
Μνηστεύον, f. εὐόμαι, (μνώμα),
to ask in marriage, to woo, trans. Hom.
id. Ael. V. H. 10. 15. — In N. T. only
Pass. pp. to be asked in marriage, hence
to be betrothed, affianced, c. dat. of pers.
Matt. 1: 18 μνηστεύων ἡς μνήμος αὐ-
5. So Sept. for Pu. ὡν Deut. 22: 23,
25, 27, 28.—Artimid. 2. 12.
Μνυκτέλεος, οῦ, ὁ, ἡ, (μνύξις, λα-
λία), speaking with difficulty, a stammerer,
Mark 7: 32. Sept. for ἔγγαα pp. tongue-
tied Is. 35: 6.—Aristus VIII. 38. Phavor.
μόλις ὁ φθόνομ διορθοῦν δυνάμενος.
Μνύξις, adv. (μνύξις labour, pains),
Mace. 7: 6. Xen. An. 3. 4. 48.
Μοδίσος, οὗ, ὁ, Lat. modius, a Rom-
an measure for things dry, equal to one
sixth part of the Attic medimnus,
and containing therefore 1.916 gal-
Engl. or nearly one peck; comp. in
100 sq. Adam's Rom. Ant. p. 505. —
—Jos. Ant. 9. 4. 5. Dinarch. 95. 37.
Μοντίλις, ἢδος, ἡ (i. q. μοιχάς
fem. to μοιχὸς), an adulteress, Rom. 7: 3
bis. 2 Pet. 2: 14 διότι πολλοὶ μοι-
χαλίδος eyes full of an adulteress, i.e.
gazing with desire after such persons.
Sept. for ἡμῶν; Ez. 16: 33. 23: 45. —
from the Heb. one faithless towards God, as an
adulteress towards her husband; in
O. T. spoken chiefly of those who for-
sook God for idols, Hos. 3: 1. Is. 57: 3,
7 sq. Ez. c. 16. c. 23. In N. T. genr.
of those who neglect God and their du-
ty towards him, and yield themselves
up to their own lusts and passions,
James 4: 4. So γενειακή καὶ μοι-
χαλίς, where μοιχαλίς in appos. express-
es an attribute, adulterous, i.e. faith-
8: 33.
Μοιχαίος, ὁ, τ. ἡστ., (μοιχὼς), to de-
file a married woman, to commit adultery
with her; trop. τιν ἄλλασσαν, i.e. to get
possession of the sea covertly and with-
out right, Xen. H. G. 1. 6. 15. — In N.
T. only Mid. μοιχασάμαι, ὑμάς, genr.
to commit adultery, used both of man
and woman, intrans. Matt. 5: 32 bis,
pοτι αὐτήν μοιχασθήναι καὶ οἷς ... μοι-
for ἥμενοι job. 3: 8. 9: 2. — Different is
Thom. Mag. p. 619, μοιχαται ὁ ἄνηφρος,
μοιχιεῖται δὲ ἡ γυνή.
Μοιχείας, ας, ἡ, (μοιχεία), adul-
tery, Matt. 15: 19. Mark 7: 21. John 8:
Luc. D. Deor. 17. 2. Iddian. 5. 7. 6.
Μοιχεῖος, f. εὑρό, also Mid. μο-
χείωμαι, (μοιχός), to commit adultery,
genr. and absol. Active Matt. 5: 27 οὗ
11 bis; all in allusion to Ex. 20: 13.
Deut. 5: 17, where Sept. for θησει. For
the fut. as imperative, see Winer § 44. 3.
2: 22 bis. Mid. once John 8: 4. (Diod.
Sic. I. 78. Xen. Mem. 2. 1. 5.) Seq.
acc. to commit adultery with any one,
Matt. 5: 28 ἐὰν ἐμοιχασθήναι αὐτήν. So
—Symbol. once seq. μετὰ τίνος, Rev.
2: 22. Comp. in Μοιχαίς fin.
Μοιχός, οὗ, ὁ, an adulterer, Luke
for ἡμενοι job. 24: 15. Prov. 6: 32. — Ael.
V. H. 10. 13. Xen. Mem. 2. 1. 5. —
Trop. from the Heb. one faithless to-
wards God etc. see in Μοιχαίς fin.

Mólos两类, see o#o' fault Gen. 57: 3.

Avukupppa this the it The sq. sacrificed valley for humanity, which was defiled, human victims, 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 Ισβία. 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 Dios. Sic. 20. 14. Münter Religion der KARTHAG. 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. "τήρος. Comment. on Isa. Vol. II. p. 343, coll. p. 327 sq. Jahn § 411. —In N. T. only Acts 7: 43 and ἀναλάβειν τον σκηνον του Μολοχ, comp. in Αναλαβάντω. This passage is quoted from Amos 5: 26, where Sept. Μολόχ for Heb. יָרַע חַי יוֹרָק your king, i. q. יָרַע חַי.


Móλυμος, o, o, (μολύμω) a soiling, hence defilement, pollution, in a moral sense, 2 Cor. 7: 1. Sept. for יָרַע חַי Jer. 23: 15. —Esdr. 8: 83. 2 Macc. 5: 27.


Mónoγενής, ἵς, ὕς, ὁ, ἤ, adj. (μόνος, γένος from γίνομαι) only born, only begotten, i. e. only child, Luke 7: 12 μονογενῆς τοῦ ματθαίου. 8: 42 ἄγαρ μονογενῆς. Πν. 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 Αὔγους, the only begotten Son of God in the highest sense, as alone knowing and revealing the essence of the Father, John 1: 14, 15; 3: 16, 18. 1 John 4: 9. Comp. Ἀὔγους III. Others here by impl. most dear, only beloved, as Sept. for γίνομαι Ps. 22: 21. 35: 17.

Móνος, adv. see in Mónoς c.


b) alone of many, one out of many, Luke 24: 18 οὗ μονὸς παρουσιάς ἤσπο-
Mo·nó·φθαλ·μος

υαλή ἡ τ. λ. 1 Cor. 9:6. 2 Tim. 4:11.
—Xen. Cyr. 1. 4. 27. Mem. 1. 4. 11.


Μονός, ὁ, ὁνό, (μόνος) to leave alone, Pass. to be left alone, e. g. as a widow, to be solitary, prob. childless, 1 Tim. 5: 5. — Diod. Sic. 19. 39. Xen. Ven. 9. 9.

Μορφή, Ἱς, ἡ, form, shape, Mark 16: 13 ἐν ἔτεροι μορφῆι. Sept. for ψηλόν Is. 44: 13. — Xen. Oec. 6. 16. — Phil. 2: 7 μορφήν δούλου λαβὼν ὁ e. c. appearing in a humble and despidised condition, Comp. Test. XII Patr. p. 744 τὸν βασιλέα τῶν οἱρ. τὸν ἔλεγεν ἡμιφύλου ταιευνωσίας, 1. q. p. 542 ὁ θεὸς σάμω λαβὼν, and p. 644 sq. θεόν ἐν σχηματι ἁμορφών. Hence also Phil. 2: 6 ὃς ἐν μορφῇ θεού 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 ψηλόν Dan. 4: 33. comp. 5: 6, 9, 10. Or μορφή may here have the sense of nature, φύσις, so that ἐν μορφῇ ἰησοῦ ὑπάρχων would be i. q. being of that nature, of the same nature with God; comp. Eurip. Bacch. 54 μορφήν ἐν μεταβαλὼν εἰς ιδίως φύσιν. Plato Repub. II. p. 381. c. ὁσος καλλιτος καὶ ἀριστος ὁν . . . μένει ἂν ἀπλώς ἐν τῇ αὐτ. μορφῇ. comp. Jos. c. Ap. 2. 22.


Μυαλόπολεος, ὁ, τ. ὁνο, (μόχος, ποιεύομαι) to make a calf, i. e. the image of a calf or bullock, found only Acts 7: 41. The allusion is to the golden calf made by Aaron in imitation of the Egyptian Αἰπις, comp. Ex. 32: 4 sq. where Sept. εὑρίσκοντο μόχον.


Μουατικός, ἦ, ὄν, (μουθά) devo- ted to the muses, i. e. to the liberal arts and sciences, learned, Ael. V. H. 4. 15. In N. T. skilled in music, a musician, Rev. 18: 22 φωνὴ καθαροὶ καὶ μουσι- κῶν καὶ αἴλητων, perh. here singers. — I Mace. 9: 39, 41. Luc. D. Deor. 7. 3. Xen. Cyr. 1. 6. 38.

Μύχθος, οὐ, ὁ, wearmes labour, travail, including the idea of painful effort, sorrow; in N. T. only as coupled with κόπος. 2 Cor. 11: 27 ἐν κόπῳ καὶ μόχῳ. 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 ὄνικος Matt. 18: 6; or also ὄνις, Hesych. ὄνος ὀ ὀνίστος κλώς 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 φωνῇ μύλου, the song of the mill, i. e. the singing of the maid servants when grinding, comp. Jer. 25: 10. Sept. for γυναῖκας Ex. 11: 5. Is. 47: 2. — Plut. ed. R. VIII. p. 172, 10. IX. p. 301. 5. Comp. Hesych. l. e.


Mύλων, ὄνος, ὄ (μύλη) mill-house, pistrinum, place where the mill is, Matt. 24: 41. — Luc. Asin. 42. Dem. 1111. 27. See in Mύλος.

Mύρος, ὄνω, τά, Myra, one of the six principal cities of Lycia, on the S. W. coast of Asia Minor, Acts 27: 5.


Mύρον, ὄνω, τό, (Heb. מְרוּ) any ar-
Mysia, ace, η, Mysia, the north-western province of Asia Minor, lying between the Propontis and Lydia, and including the Troas, Acts 16:7, 8. The Mysian cities Assos, Pergamus, and Troas, are mentioned in N. T.

Mystηριον, έυο, τό, (μύσης, μυ-έω 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 οίμι δ젊οται γνώναι τά μυστήρια τής βασ. των ούτ. 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 το μυστήριον τού τούτων μένα επέκ. 2 Thess. 2: 7 το μυστή- ριον τής άνοιας, mysterious wickedness, i.e. hidden, as yet unknown to Christians, opp. ἀποκαλύπτωσθαι in v. 8; comp. Buttm. § 123. n. 4. (Jos. B. J. 1. 24. 1 κακίας μυστήριον.) Rev. 1: 20 το μυστ. των ἑστών αστέρων. 10: 7. 17: 5. 7. — Wisd. 2: 22. Hadian. 8. 7. 8. Of the Elusinian mysteries, e. g. the lesser, τά μυστήρια Diod. Sic. 4: 14; the greater Diod. Sic. 4: 25. Dem. 29, n. Xem. H. G. 14: 14.


Μυστικον, f. άσον, (μύσω from μύς, άσώ, 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. ἱματίζειν ἀκρούς τοις ὑφαλώμενοις ἀκρωτίας, μυστικώς γενόμενον το καμάριν.


Μυοπίακες, οίμας, ού, άσων, dem. Mid. (μύος) to find fault with, to carp at, to blame, c. acc. 2 Cor. 8: 20. Αορ. 1 εμωρίθεν as pass. 2 Cor. 6: 3 ην μή μυοπηθεν τη διανοια μιμων, comp. Buttm. § 113. n. 6. — Wisd. 10: 14. Luc. D. Deor. 20. 2. Hom. II. 3. 412.


Μυοίνω, f. ανά, (μυός, σμίως) pp. to make dull, not acute, see in Μυούσιος. Hence


b) of the mind, to make foolish, i.e. to shew to be foolish, c. acc. 1 Cor. 1: 20 ειναίμην ο άνθρωπος την σοφίαν του κοσ-μου. Pass. Rom. 1: 22 γάτοι έμεθανεν ο σοφοι έμοιασαν την σοφίαν του κοσμου. They became foolish, i.e. acted like fools. Sept. trans. for ἄλλη λα. 44: 15. Pass. for ἀλλη λα. 2 Sam. 24: 10. ἄλλη λα Is. 19: 11. — In profane writers μυοίνω in this sense is intras.
to be foolish, to act foolishly, Luc. D. Mort. 13. 3. Xen. Mem. 1. 1. 11.


N.


Naṯαναή, ὁ, indec. Nathanael, Heb. נָתָן (given of God), pp. i.q. Θεόδωρος Theodore, pr. n. of a disciple of Christ, supposed to be the same with the apostle Βαυθολομαίος q. v. John 1: 46. 47. 48. 49. 50. 21: 2.

Naʾe, adv. of affirmation, yea, yes, certainly.


Naʾiνς, ou, ὁ, (ναῖν to dwell,) pp. dwelling, hence temple, fane, as the dwelling of a god; in classic writers mostly i.q. ἑσπέρον, 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) gen. of any temple, ἐν χειροστήροις ναίς Acts [7: 48.] 17: 24. —Hidian. 7. 3. 13. Xen. Mem. 3. 8. 10.—So Acts 19: 24 ποιητοὺς ναίς 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 Κρατινὸς ὁ ἑμῖν οὐκέτως ἐργάσθη τίτι τούς ναοῖς τοὺς ἀγάλματι πρὸς τὴν ἡμῖν. Hdot. 2. 63 τὸ δί άγαλμα, ὅσον ἐν νησί μικρῷ ἰσόρροπον κατασκευασμένον κ. τ. λ. comp. Dion. Hal. 2. 13 τὰ τῆς Ἡρας Ἀρτέμιδος ἀγάλματι παρ' Ἐλλησ. b) of the temple at Jerusalem, or in
allusion to it, but spoken only of the
fane or edifice itself, in distinction from


τειφρόν, which included also the courts
and other appurtenances, see Pilgrm. —
(a) pp. Matt. 23: 16 bis οβ όν όμοιάν τιν
τον ναόν... τον χρυσόν τον ναόν. v. 17,
21. v. 35 μετατού τον ναόν και τον θυσια-
στήριγμα, i. e. the altar of burnt offerings
which stood in the court of the
priests before the entrance of the ναός,
see in τειφρόν. 27: 5 φίλοις τιν ουράνια
τον ναόν, prob. in the entrance of the
ναός, since Judas could not enter with-
in it. 26: 61 et 27: 40. Mark 14: 58 et
2 Thess. 2: 4. For the καταστάσεις τού
for ἁγιόν 1 K. 6: 5, 17. Ps. 5: 8. 11: 4.
— Jos. Ant. 8. 4. 1. ib. 11. 4. 3. (β) Symbol of the temple of God in heaven,
to which that of Jerusalem was to
be correspond, comp. Heb. 8: 5. 9: 11. So
Rev. 3: 12. 7: 15. 11: 1, 2, 19 bis, ἦν
οίγη ὁ ναός τοῦ θεοῦ ἐν τῷ οὐρανῷ x. τ. l.
14: 15, 17. 15: 5, 6, 8 bis. 16: 1, 17,
comp. Wisd. 3: 14.—(γ) Metaph. of
persons in whom God or his Spirit is said
to dwell or act, e. g. the body of Jesus,
John 2: 19, 21. of Christians 1 Cor.
3: 16, 17 bis. 6: 19. 2 Cor. 6: 16 bis.
ναόν ἄγαθον.

Ναοῦμ, ὁ, indec. Nahum, Heb.


(comfort), pr. n. of an ancestor of

Νάρδος, ὁ, ἦν, nard, i. e. the orien-
tal or Indian spikenard, andropagon
nardus of Linn. Heb. נָרְדָּא, 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.
Art. Am. 3. 443.—Hence in N. T. μι
ρον νικδόν πιστικήν οίματος of pure
spikenard, i. e. the most precious, Mark
14: 3. John 12: 3. —Sept. for γάντα
Cant. 1: 12. 4: 13, 14.

Νάρκισσος, ὁ, ὁ, Narcissus, (pp.
a flower), pr. n. of a man at Rome,
Rom. 16: 11. He is supposed to have
been the freed-man and favourite of the

Ναυαγεύο, ὁ, ὁ, ναυάγος, (ναυάγος one
shipwrecked, from ναυάς ὀγκυμ.) to make
shipwreck, i. e. to be shipwrecked, trans.
2 Cor. 11: 25 τοις ἐναγάγοις. Trop. 1.
910. 7. Xen. Cyr. 3. 1. 24. trop. Philo
de Somm. p. 1128. D.

Ναυμάχος, ὁ, ὁ, ναυάρχος, τοῦ, i. e. the master or owner of a trading vessel, who
took passengers and freight for hire, Acts 27:
Men. 2. 6. 38.

Ναυσκότης, ὁ, ὁ, ναύσκος, ἀναντ., acc. ναύτης, ἦν,
see Buttm. § 58. p. 99, (from νάος, ναύος),
a ship, vessel, Acts 27: 41. Sept. for
Hidian. 1. 11. 11. Xen. H. G. 1. 6. 19.

Ναύτης, ὁ, ὁ, ναῦτης, a ship-man,
sailor, seaman, Acts 22: 27, 30. Rev. 18:

Ναύτος, ὁ, indec. Nahor, Heb.


(snorting), pr. n. of the grand-
Gen. 11: 22 sq.

Νεανίς, ὁ, ὁ, νεάνις, a youth, a young man,
cis Judg. 16: 26. —
Hidian. 1. 9. 2. Xen. Mem. 3. 1. 2.
— Spoken of Saul i. e. Paul, Acts 7: 58,
where however it determines nothing
definitely as to his age; since νεανίς,
like νεανίς, was applied to men in
the vigour of manhood, up to the age
of 40 years; see in Νεανίς. So of
soldiers, Sept. for γόν in Sam. 6: 1. 1.
Chr. 19: 10. also Hidian. 6. 8. 7. Xen.
Cyr. 2. 2. 6. of Mars Luc. D. Deor.
15. 3.

Νεανίς, ὁ, ὁ, νεάνις, νεός, a youth, a young man,
Mark 14: 51 el. τις νεανίς. —


2. Nεκρός, οὗ, ὁ, (νέκρος,) dead, as subst. and adj. pp. only of persons or trop. in allusion to them.

1. Subst. one dead, a dead personal, and this is the Homeric and early usage, see Passow in voc.


II. Adj. νεκρος, α, ὁ, ἄμας, dead, in Attic and later usage.


b) metaphor. in opp. to the life of the Gospel, e. g. (ας) 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 ἦμας ὅπως νεκροίς παραπτωμασιν. v. 5. seq. εν c. dat. Col. 2: 13. seq. δια τι, Rom. 3: 10 το σωμα νεκρὸν ἢ ἀμαρτιαν, i. e. as to the body ye still remain subject to sinful passions etc. Others here, mortal. — Vice versa, νεκρος εἶναι τῇ ἀμαρτίᾳ, to be dead to sin, no longer willingly subject to it, Rom. 6: 11. i. q. ἀποταυεῖν τῇ ὑμ. in v. 2. — (β) Of things, dead, i. e. inactive, inoperative, e. g. ἀμαρτία Rom. 7: 8. πίνης James 2.
So ἐγένετο νεκρὸς dead works, i.e. external righteousness, not proceeding from a living faith, and therefore fruitless, sinful, Heb. 6: 1. 9: 14. Al.

Nεκρός, ὁ, ὁς, (νεκρός) to put to death, and Pass. to be put to death, to die, pp. Anthol. Gr. IV. p. 276. In N. T. trop. to deade, to deprive of force and vigour, e.g. τὸ μήλυ i.e. to mortify Col. 3: 5. Pass. part. νεκρομάτικος, ἡ, ὁ, deadened, i.e. e. dead, powerless, impotent, as σώμα νεκρός. Rom. 4: 19. Heb. 11: 12. — Plat. ed. R. IX. p. 738. 3. comp. ὑπονεκροφοίτατι Arr. Epicpt. 4. 5. 21.

Nεκροφοίς, εος, ὁ (νεκρός) pp. a putting to death, hence a) death, i.e. violent death, 2 Cor. 4: 10 τὴν νεκρόσου τοῦ Ἰησοῦ εἴ τοῦ σώματος ἡμῶν περιφέροντος, 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. ὑπονεκροφοίς Arr. Epicpt. 1. 5. 4.


Νεὔφιος, οὐ, ὁ, ἡ, ἡ νέφιος, νέφιον, newly planted, Suid. νέφιον το νεφιτὶς φυτεύων. Sept. for γογνὸς Job 14: 9. Ps. 144: 12. —In N. T. as subst. trop. a neo- phyte, new convert, 1 Tim. 3: 6. —

Nέβος, νοβος, ὁ, Νεβο, the Roman emperor, only in the superscription 2 Tim. 4: 23.


14 bis, 15, 16. As surrounding ascending saints or angels, 1 Thess. 4: 17. Rev. 10: 1. 11: 12.—Comp. of God, Ps. 18: 8 sqq. 97: 2. Is. 19: 1.


**Néoxhýròs, ov, o, (ναός Att. ναώς, ναοῦ, ναός), pp. temple-sweeper, hence temple-keeper, prefect of a temple, who had charge also of the decorations, Jos. Ant. 1. 7. 6. Xen. An. 5. 3. 6. Suid. νεκρό- ρος o τῶν νεων κοιμῶν και ἐντριψίων, ἀλλ' οὐχ ο τοιοῦτον. Hence for worshipper, pp. one who frequents the temple of God, e. g. of the Israelites in the desert, Jos. B. J. 5. 9. 4 oίς το διός κατ- ρο το λικηρον κηρεν, and so νεκροιq ib. —In N. T. as an honorary title assumed by cities distinguished for the worship of a particular deity, e. g. of Ephesus as a worshipper, devotee of Diana, Acts 19: 35 νεκροί της μεγάλης Ἀρτέμιδος. —It occurs in inscriptions and on the coins of several cities, see in Wetstein N. T. II. p. 588.

**Néotériskos, ό, ον, (νέος, νεώτερος), youthful, pertaining to youth, 2 Tim. 2: 22 τας ν. επανδρας ζειρυ.—3 Macc. 4: 8. Jos. Ant. 16. 11. 7. Pol. 10. 24. 7.**

**Néotéros, α, ον, see in Néoς.**

**Nē, a particle of swearing, always affirmative, and taking the accus. of that by which one swears. Passow sub. v. Buttm. § 149. p. 430. 1 Cor. 15: 31 νη τοῦ τοῦ καίρου, i. e. by all my ground of glorying in you, sc. I protest etc. So Sept. for γνομα Gen. 42: 15, 16. —Luc. D. Deor. 19. 1. Ael. V. H. 1. 33. Xen. Cyr. 1. 3. 10.**


**Νηπιαῖος, ιτα, ιθον, also of two endings, ο, ι (νη- insp. un, ιος), pp. not speaking, infants, and hence an infant, child, babe, without any definite limitation of age.**


**Νήσους, εος, o, Nereus, pr. n. of a Christian at Rome, Rom. 16: 15.**

**Νηρι, ò, indec. Νερί, pr. n. of a man, Luke 3: 27.**

**Νησίον, ov, to, (dim. of νήσος) a small island, islet, sc. Κλαίδη q.v. Acts 27: 16.**
all usual food and living only on the scanty supplies of the desert; comp. Act. Thom. § 20 νηστείαν ενυγχος, και άποτυχος ενθές μικράς, και το ποτόν αυτού ύδωρ. 1 Sam. 31: 13. Dan. 10: 2 sq.

Νηστεία, ες, η, (νηστείας) a fasting, fast, abstention from eating.
a) genr. e. g. for want of food, 2 Cor. 8: 5: 11: 27 εν λίμῳ και δίπλα, εν νηστείας πολλάκις.—Diod. Sic. 1. 82. Plut. ed. R. VIII. p. 327. 13.

Nikon, γε, ἡ, victory, meton. for the ground or pledge of victory, 1 John 5: 4 αὕτη ἔστιν ἡ νίκα... ἡ πίστις ὑμῶν. — pp. Jos. B. J. 1. 27. 3. Xen. Cyr. 7. 1. 10.

Nikodēmos, οὐ, ὁ, Nicodemus, (victor populi,) pr. n. of a Pharisee and member of the Sanhedrim, who came to Jesus by night prob. as a serious though timid inquirer. John 3: 1, 4. 9. 7. 50. 19. 39.

Nikōlaītēs, οὐ, ὁ, a Nicolaitan, pp. a follower of Nikōlaos, 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 symbolic, referring to those who are called in v. 14 τοὺς κρατοῦντας τὴν διδακτὴν Βαλαίων; since the Greek name Nikōlaos corresponds to the Heb. בֶּן לֹא, if this latter be taken as compounded from בֶּן i. q. rūkah, and לֹא λαוֹס. So Eichhorn in Comm. ad loc. Comp. the symbolic use of Ἰησοῦ in Rev. 2: 20.

But Gesenius gives to the name בֶּן לֹא another derivation and sense, i. e. from לֹא and בֶּן, q. d. non-populus.

Nikolao̓s, οὐ, ὁ, Nicolas, (victor populi,) pr. n. of a proselyte of Antioch, one of the seven primitive deacons, Acts 6: 5.

Nikōlōpolēs, εος, ἡ, Nicopolis, (pp. city of victory,) a city of Thrace, now Nikopi, on the river Nessus (Karasu), which was here the boundary between Thrace and Macedonia; and hence the city is sometimes reckoned to the latter. Tit. 3: 12, and in the spurious subscription.—There were other cities of this name, e. g. in Epirus, Moesia, Armenia, etc.


Nīnīwē, ἡ, ἡν, ὁ (vikt.) a wash-basin, John 13: 5. — Pollock Onom. 10. 78 ποδανωτή.

Nīnto, f. ψῶ, a later present form for which the earlier writers used ψῶ, f. ψῶ, Passow s. v. Butt. § 114. p. 293; to wash, sc. some part of the body, as the face, hands, feet. Ablutions of the hands and feet were very common with the Jews, e. g. of the hands before eating, comp. Matt. 15: 2. Mark 7: 3; of the feet, as a mark of hospitality offered to a guest on his arrival, and performed by menial servants or slaves, comp. 1 Sam. 25: 41. Gen. 18: 4. 19: 2. 24: 32. 48: 24. Judg. 19: 21. John § 123, 145, 149. Calmet art. Baptism, Foot.—Trans. to wash, e. g. the face, to ποτώσω Matt. 6: 17; by impl. the eyes, τοῖς ὀργάλ- μοις John 9: 7 bis, 11 bis, 15; the hands, τὰς χέρις Matt. 15: 2. Mark 7: 3; the

Νομικός, f. lsw, (νόμος custom), to regard or acknowledge as custom, to have and hold as customary, viz.

a) pp. i. q. to do by custom, to be accustomed, to be wont, and Pass. id. Acts 16: 13 οὐ νομικῶς προσανατολισθέντω, where according to custom was the prosequi, i.e. παρά πάσαν ἀκολουθεῖαν. For this custom, comp. the decree of the city Halicarnassus in Jos. Ant. 14. 10. 23, by which the Jews are permitted τὰς προσανατολισθεισάς προς τῇ ἁλασσαίᾳ κατὰ τὸ πάσας ἐστος. — Jos. Ant. 11. 1. 3. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 2. 27. Act. Hilian. 6. 1. 9. Diod. Sic. 13. 113. Dem. 1077. 25.


Νομικός, η, ης, (νόμος law), pertaining to law.

a) genr. Tit. 3: 9 μάχας νομικὸς, i.e. disputes relating to the Mosaic law. — Adv. νομικὸς according to law, Plut. ed. R. VIII. p. 111. 7. 8.


Νομίμος, adv. (νόμος, νόμος), lawfully, according to law and custom, 1 Tim. 1: 8. 2 Tim. 2: 5. — Arr. Epiet. 3. 10. 8 οἱ νομίμοι ἡλάκτων. Xen. Mem. 4. 4. 1.


Νομοθετικός, ου, ο, (νομοθέτης) a law-maker, i.e. a teacher and expounder of the Jewish law, i. q. νομίκος and γραμματίς. Luke 5: 17. Acts 5: 34. See in Γραμματίς b. — Spoken also of Christian teachers who obtruded themselves upon the churches as expounders of the Mosaic law, 1 Tim. 1: 7 δέκοτες εἶναι νομοθέται.

Νομοθεσία, ἀτόκος η, (νομοθέτης) law-giving, legislation, the giving of a code of laws, Dion. Sic. 1. 94. Pol. 4. 81. 12 ἀπὸ τῆς Λακωνίας νουμοθεσίας. In N. T. meton. legislation, i. q. the laws given, code of laws, the law, e. g. the Mosaic code, Rom. 9: 4 οὖν ἡ διαθήκη καὶ ἡ νομοθεσία. — 2 Macc. 6: 23. Dion. Hal. Ant. Rom. 2. 63. Plut. Reisk. VI. p. 692. 2, 5 ὥστε οὐ παντάποιν ὑπερώτισις τῶν Λακωνίων νουμοθεσίας.

Νομοθέτης, ο, f. ἴσως, (νομοθέτης) to make or give laws, to establish as law, to legislate.

a) pp. and seq. dat. for any one, Xen. Apol. Socr. 13 Λακωνίας τοῦ Λακωνικοῦ νομοθέτησατος. Sept. for τῆς Ex. 24: 12. Hence in N. T. Pass. to be legislated for, to receive laws, where the dat. of the active construction becomes the nom. to the passive, Buttm. § 134. 5. Winer § 40. 1. Heb. 7: 11 οἱ λαοὶ γ' ἵνα εἰς κατά νομοθέτην, for the people received the (Mosaic) law upon this condition, sc. of being under the Levitical priesthood.

b) to establish, to sanction, pp. as law, or by law, pass. Heb. 8: 6 ἡς (διαθήκη) ἐπὶ καθενίναις ἐπαγγελίαις νομοθέτησα. — Jos. Ant. 3. 15. 3. Act. c. acc. Diod. Sic. 1. 27. Xen. Mem. 4. 4. 25.


Νόμος, ου, ο, (νόμος to divide out, to allot), pp. 'any thing divided out, allotted,' what one has in use and possession; hence usage, custom, Sept. and τῆς 2 Sam. 7: 19. Jos. Ant. 1. 13. 3. Luc. D. Mort. 14. 5. Xen. Cyr. 1. 4. 28. In N. T. only law, as prescribed by custom or statute.

a) gear. and without reference to a particular people or state. Rom. 4: 15 οὐ γὰρ οὖν ἐστὶ νόμος, οὐδὲ πορείας, 5: 13. 7: 8. 1 Tim. 1: 9.—Dem. 774. 18. Xen. Mem. 1. 2. 41 sq.


Νόσσωμε, έτος, τό, (νοσίω) sickness, disease, i. q. νόος. John 5: 4.—Luct. Abidicat. 18. Xen. Cyr. 6. 2. 27.


Νοσος, see Νοσίος.

Νοοτρικός, f. ἵναι, (νόσοι apart, away,) pp. to put apart, to separate, Mid. to separate oneself, to go away, Hom. Od. 11. 73. Act. to take or snatch away, to rob, Pind. Nem. 6. 106.—In N. T. Mid. to take away for oneself, to keep back any thing which belongs to another, to embezze, to purloin, absol. Tit. 2: 10. Sec. ἀπὸ c. gen. paritively, (see in Ἀπό III. 7,) Acts 5: 2, 3 νοοτρι- σαφανί ἀπὸ της τιμῆς. —c. ἀπὸ Sept. Josh. 7: 1. οὗτον ἐκ τινὸς Philo de Vit.

Νονθεία, ας, ἥ (νονθέω) pp. a putting in mind, i.e. warning, admonition, exhortation. 1 Cor. 10: 11 τοῦτα ἐξάρῃ πρὸς νοθειαν ἡμῶν. Eph. 6: 4. Tit. 3: 10.—Jos. Ant. 3. 15. 1. Diod. Sic. 15. 7. The form νονθεία was regarded as more Attic, Lob. ad Phryn. p. 512.


Νοος, νοῦ, acc. νοῶν, ὁ, Att. contr. for Νόος, νοῦς; but in N. T. and the Fathers only genit. νοὸς, dat. νοῖ, Wi-
Nυμφών, ὁνός, ὁ (νυμφήν) 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 νυνὶ τοῦ νυμφώνος, sons of the bridal chamber, Matt. 9:15. Mark 2:19. Luke 5:34. These were the companions of the bridegroom, bridemaids, called by the Greeks παρανύμφου, just as the bride had also her companions or bridemaids. John § 154. Comp. Judg. 14:11. Ps. 45:14 sq. Jer. 7:34. 1 Macc. 3:37. Act. Thom. § 11.—ToB. 6:13. 17. Act. Thom. § 9, 11. Suid. nυμφώνος: κοιτούνος.

Nῦν, adv. also νῦν as strengthened by the demonstr. ὁ, 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. e. now then, now therefore, i. e. since these things are so. Acts 12:11 νῦν οὖν ἀληθὸς. 22:16 καὶ νῦν τι μέλεις ; 1 Cor. 14:6 νῦν δὲ. So νῦν οὖν Acts 16:36. 23:15.
32. — Ceb. Tab. 2. Hidian. 5. 7. 4. Xen. Mem. 4. 4. 17. — Trop. as not belonging to the

ξένος, ου, ὁ, Lat. sexius or sextarius, pp. a Roman measure, the 16th part of a modius, containing about 1½ pint English, but differing in different countries; comp. in διάτος and Κόρος. Adam's Rom. Ant. p. 504. Later Heb. 


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. (a) as already mentioned, Matt. 1: 24 δ' ἐγγικόσ, coll. v. 20. Matt. 2: 7 τοῖς μάχους, coll. v. 1. Matt. 5: 1 τοῖς οἵλοις, col. 4: 25. Matt. 13: 25, 26 τοῦ σίτου, ὁ χόρτος, τὸ σῖτον, τὰς ἔνεργης, sc. there spoken of. v. 30. (But v. 27 ἔνεργα indef.) 19: 14. Mark 5: 39. Matt. 21: 18 εἰς τὴν πόλιν i. e. Jerusalem, but in John 4: 8 εἰς τὴν π. i. e. Sichem. Acts 9: 17 εἰς τὴν οἰκίαν, coll. v. 11. So by impl. Matt. 2: 11, coll. v. 9. al. saepiss. Buttm. § 124. 1. Matt. § 267. Winer § 17. 1, b.—(β) As of common notoriety. Matt. 1: 22 διὰ τοῦ προφήτου, sc. Isaiah, but 2: 15 διὰ τ. π. Hosea. Matt. 2: 4 τοῦ λαοῦ i. e. the Jewish people. 2: 7 τοῦ παιδίου, sc. for which the Magi were inquiring. 5: 1 εἰς τὸ ὄρος, i. e. near by. 5: 25 εἰς τῇ δώτῃ, sc. to the judge. 9: 28 εἰς τὴν οἰκίαν, i. e. where he was to lodge. 8: 12 ὁ λατρευτός καὶ ὁ βοηθός τῶν οδ., sc. which are well known as belonging to that place. 12: 41 εἰς τῇ κόρη, i. e. the day of judgment. 21: 8 ἄπο τῶν διδωμόνων, which grew there. 13: 2 τοῦ πλοίου, which was there, or which he had spoken. 20: 27 τοῦ ποτηρίου, sc. usually served at table. Mark 2: 24 et 3: 2 ὃς εἰσέβαλεν, i. e. on a certain sabbath, (But Matt. 12: 2 ἐν σαββάτῳ indef.) Luke 5: 14 τῷ Ἰησοῦ, i. e. the proper priest. v. 16 εἰς ταῖς ἱραρίζους, sc. near the city. 12: 54 τὴν νερέτων, the harbinger of rain. 16: 21 οἱ κόρες, sc. of that city. John 3: 10 ὁ διδάσκαλος τοῦ Ἰησοῦ, (see Winer § 17. 4. p. 98.) 13: 5 εἰς τὸν νε- πτύρα, which belonged to the chamber. 21: 20 ἐν τῷ δείπνῳ, coll. 13: 23 sq. Acts 11: 13 δ' ἀγγέλος, coll. 10: 3. Acts 21: 38 δ' Ἁγιοπτίς, i. q. in Engl. that Egy- ptiam. Rom. 4: 3 η γηραμ, the Scrip- tures. 5: 15 οἱ πολλοὶ, the many, the great mass etc. 1 Cor. 10: 1, 2 εἰς τῇ νερέτοι καὶ εἰς τῇ Ἰταλόσφη, i. e. the pillar of cloud and the Red Sea. James 2: 25 τοῖς ἀγγέλοις, the spies sent by Joshua. Rev. 5: 13 τῶν ἀρτιοῦ ἡ ἐννομολογία καὶ τῇ τιμή καὶ ἡ δόξα x. l. i. e. the glory etc. which belongs to God.
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 τις Ἀβέρων, v. 13 by τήν B. Acts 20:15 ἵππος Μίλητου, v. 17 από τῆς M. But also ib. v. 13, 14 τίνι Ἄστιον, comp. v. 16, 18; also 17:1, 11, 13. 18:1 et 19:1. See too Καυσίρεια.

c) with nouns implying a person or thing as alone or monadic, either as pre-eminent above all others, or as alone existing; thus approximating the nature of a proper name, and sometimes passing over into one. E. g. ὁ Χριστός the Christ, the Messiah, Matt. 1:17. 2:4, and so almost always where it stands alone; without the art. as a pr. name very rarely in the Gospels and Acts, as Luke 23:2. John 9:22; but often in the Epistles, Rom. 5:6. 6:4. 1 Cor. 1:17, 23. (Winer § 17. 4 n. 1.) ὁ τεύχος τοῦ Θεοῦ τοῦ ἀνθρώπου, see in Τίτος; ὁ διδάσκαλος Mark 14:14. So ὁ διαβόλος the devil κατ᾽ ἐξοχήν Matt. 4:1. 5. 8, and always except Acts 13:10, comp. 1 Pet. 5:8. ὁ πονηρὸς the evil one Matt. 6:13. 19. 25. ὁ ἀνεχτροσις 1 John 2:18. ὁ πνευμάτων 1 Thess. 3: 5. ὁ ἡμιάνωτος Rev. 6:8. 20. 13. 14. ὁ ἀγνισκός Rev. 8:11. (Xen. Cyr. 3. 3. 4. An. 6. 6. 7.) ὁ Ξενοφότος, Augustus, pp. the august, Acts 25:1121. 25. Comp. Winer § 17. 6. Matth. § 268. — The names of God, ὁ Θεός καὶ κύριος, (the latter also of Christ,) often have the article, but more frequently omit it, espec. in the oblique cases; see in Θεοί σ, and Κύριος B. a. b.

plural names of nations, which take the article as generic, e. g. oî 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: 5, 10. So oî ἀνθρώπους John 7: 35. oî Ἰουδαίοι John 11: 48. —(β) In the Sing. where the noun expresses a generic idea, or stands as the representative of a class, where in English also we commonly put the. Matt. 12: 35 ὃ ἄγαθος ἄνθρωπος ... καί ὁ πονηρός. Mark 3: 27. Luke 10: 7 ἐργατισθ. John 10: 11 ὁ ποιμήν ὁ καλὸς. Rom. 1: 17 ὁ δίκαιος. Gal. 3: 20. 4: 1. Here too we may refer ὁ σπέιρον the sower Matt. 13: 3. Mark 4: 3. Also ἐπὶ τὴν πέτραν, ἐπὶ τὴν ἀμύνον, 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.

f) where two or more nouns in the same case are connected by καί etc. if the first have the article, the second takes or omits it in certain circumstances, viz.
(a) If the nouns are of different genders the article is by rule repeated, as Matt. 15: 4 τίμα τὸν πατέρα καὶ τὴν μη-
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'O, η, τὸ


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 Ἱησοῦν ὄ λογος. 4: 24 αὐτὸς ὁ Θεός. 6: 63 τὰ φίλατα...πνεῦμα ἑαυτὸς καὶ ζωὴ ἑαυτῶν. Rom. 6: 21, 23. 1 John 3: 15. 4: 8 ὁ Θεὸς ἀ- γάπη ἑαυτῶν. So Luke 1: 35. al. saepiss. —(b) Both subject and predicate have the article. E. g. Matth. 6: 22 ὁ λύγχος τοῦ σώματος ἑαυτῶν ὁ διαθηλός. John 1: 4 ἡ ζωὴ ἔν τῷ φως τῶν ἀνθρ. 6: 63. 1 Cor. 15: 56. 2 Cor. 3: 17 ὁ δὲ κύριος τὸ πνεῦμα ἑαυτῶν. Phil. 3: 19 ὃν τὸν ἡ οἰκία ἑαυτῶν. 1 John 2: 3. 7: 3 ἡ ἑμαρτία ἑαυτῶν ἢ ἀνομία. Rev. 18: 23. al. saep. So Matt. 13: 19—23, where the subject c. art. is repeated by οὐτός. Comp. Matth. Winer 1. 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 ἐγὼ, John 6: 51 ἐγὼ εἰμὶ ὁ κύ- ριος. Acts 7: 32. ὁμίας, 2 Cor. 3: 2 ἡ πεποιθητὴ ἡμῶν ὑμεῖς ἐστε. Matt. 5: 13. 14. οὕτως, Matt. 3: 17 οὕτως ἐστιν ὁ νόος ὑμῶν κ. τ. ἡμ. Mark 6: 3. John 1: 19 αὕτη ἑαυτῆς ἢ μαρτυρία κ. τ. ἡμ. 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. ἐγὼ εἰμὶ ὁ μαρτυροῦν John 8: 18. οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες Matt. 10: 20. οὕτως Mark 4: 16. John 9: 8. καθὼς 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 εἰστις ἑαυτὶ καὶ ὁ πατὴρ αὐτοῦ σε. τῷ μετίνου, see in Ἀ- τός 1. 2. b. — (δ) But sometimes both subject and predicate are without the article, Matt. 20: 16 πολλοὶ γὰρ εἰσὶν κλη- τοὶ, διλητοὶ δὲ ἐκλειστοὶ. 22: 14. Winer § 17. 5 ult. Matth. § 264. note. — Ael. H. An. 3: 23 αὐτίκα τούτων φῶς ἀγαθή. Isocr. ad Demon. p. 8. B. καλός Ἰερουσα- λήμ παρ' ἀνδρὶ σπονδαλων χαίρως ἀφείλο- μένη.


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 adj. The adjunct may stand before the noun, i. e. between it and the article, if it have one; or also after the noun, and then if the noun have an article, this may be repeated before the adjunct, or not, according to circumstances. See Buttm. § 125.

a) c. Subst. as adjunct, either in the genit. or in apposition. (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 μακαροθ- μία. 2 Pet. 3: 20; here the two articles stand side by side, comp. Buttm. § 125. 2. More freq. the gen. is put last, as Matt. 3: 2 ὁ βασιλεύς τῶν σωρᾶν. 3: 1 ἐν τῇ ἐρωτῇ τῆς Ἰουνί. ν. 3 τῶν ἀνδρών κυ- ρίων. 6: 22. saep. Here the art. is sometimes for the sake of emphasis repeated, as Matt. 26: 23 τὸ αἷμα μον τῷ τῆς καίνης διαθήκης. Mark 14: 24. 1 Cor. 1: 18 ὁ λόγος ὁ τοῦ σταυροῦ. Winer § 19. 1. Buttm. § 125. n. 2. Matth. § 275. —Plat. Gorg. p. 481. E, o ἄνθος o Α- ὀγανῶν. — Where the leading noun is readily understood from the connexion, it is very commonly omitted, and then its article stands alone before the geni- tive of the adjunct; so espcc. the words γυνὴ, μητή, παῖς, νιώς, ἀδέλφως, etc.
Comp. Buttm. § 125. 4, 5. E. g. Matt. 1: 6 ἐκ τῆς τοῦ Ὀσίου σε. γυναικός. 4: 21 τῶν τοῦ Ζεσεδαίου σε. νέων. In N. T. this occurs mostly in apposition, see below. — (β) In apposition, and here the leading noun takes or omits the art. in as 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 νίκισεν ἀπεκδεχόμενον τὴν ἀποκλέσειν τοῦ ὁμοίας ἡμῶν. John 16: 13 ὅταν δ' ἐκεῖος, 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 Ιωάννης ὁ Βαπτιστής. 4: 21 Ἰωάννης τοῦ ἀδελφοῦ αὐτοῦ. 21: 11 ίη- σοῦς 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 Ἰακόβος ὁ τοῦ Ζεσεδαίου σε. νέος. v. 3. Mark 2: 14. 16: 1 Μαρία ἡ τοῦ Ἰακόβου σε. μητέρ. comp. 15: 40. (also Μαρία Ἰακοβοῦ Luke 24: 10. comp. Acts 1: 13.) John 19: 25 Μ. ἡ τοῦ Κλόπτα σε. γυνή. Acts 13: 22. al. Comp. Matth. 1. c.—Hdot. 7. 204. Xen. An. 3. 3. 20.—But where the noun in apposit. is not thus meant for definite distinction, it omits the article, as Luke 2: 36 Ἀννη περφής, Ἐγγύτη Φασοῦ. 3: 1 Τη- φείου καίσαρος, comp. Winer § 19. 3. Acts 6: 5 bis. 7: 10 Θαφώμ βασιλεύς. Matt. 12: 24. Rom. 1: 1 Παύλου δοῦλος τ. ἄρ. Jude 1. al. So Luke 4: 31 Κα- πηραγοῦ, πόλιν τῆς Θάλ. 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 μέγαν τῶν Εὐ- φρατίν, but 9: 14 ἐπὶ τῷ π. τ. μεγάλῳ Εὐφρατ. Or the name is put between the art. and particip. as Mark 1: 5 ἐν τῷ Ἰορδάνῃ ποταμῷ, comp. Matth. 1. c. p. 559 ult. — Hdot. 1. 72 ὁ Ἀλάς ποταμός. Thuc. 6. 50. Xen. An. 2. 5. 1. 

b) e. 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 ἔδει πολὺν ὄχλον. 26: 47 ὄχλος πολῖς. Luke 11: 13 ἀγαθὰ δομάτα. Matth. 7: 11 δομάτα ἀγαθὰ. But if the noun have the article, the adjective may stand between the noun and its article (i. e. before the noun); or after the noun, and then the article is repeated before the adjective. Buttm. § 125. 1, 3. Matth. § 277. a. Winer § 19. 1. a. E. g. Matt. 7: 13 διὰ τῆς στενῆς πτέρυς. 12: 35 ὁ ἀγ- αθὸς ἄνθρ. 28: 19 τοῦ ἀγίου πνεύματος. Mark 6: 39. Luke 1: 35. John 4: 23. saep. More commonly after the noun, Acts 12: 10 ἐπὶ τὴν πυλήν τὴν σιδηρακ. Luke 8: 8 ἐπὶ τὴν γῆν τὴν ἀγαθὴν. Mark 13: 11 τὸ πνεῦμα τὸ ἀγίον. Luke 21: 3 ἡ χίρα ἡ πτωχή. John 6: 13. 10: 11. James 1: 9. 3: 7. saeapis. So where the noun has also a genit. as Matt. 1: 27 τῶν αὐτῆς τοῦ προστότων. 3: 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 πυλή, καὶ εὐφρατ. ἡ ὁδός. Heb. 5: 11 περί ὁ πολύς ἐπού δόλος κ. τ. λ. But also after the subject, as Matt. 9: 37 ὁ μὲν Θεμιστ. πολῖς, ὃ δὲ ἐργάται δόλοι. James 2: 36. 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 predicated 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. E. g. John 5: 36 ἐγὼ ὃ ἐγὼ τὴν μαρτυρίαν μείω τοῦ Ἰωάννου. So where an adj. has an adverbial sense, Luke 23: 45 ἐγίνετο ἡ καταπτάσια τοῦ ναοῦ μέσον. (Lue. D. Deor. 8. 1 ἔχων τὸν πέλεκυν δεύτατον.) Also the adjectives of quantity ὅλος and πάν, e. g. Matt. 4: 23 ἄρην τὴν Γαλαταίαν. Luke 4: 14. 5: 5 ὃ ὁλός τῆς νύκτος. Rom. 8: 36; also Matt. 16: 26 τῶν κάσι- μων δόλων. Mark 1: 33 ἡ πόλις δόλη. John 4: 53. Winer § 19. 1. marg. (Xen. Cyr. 2. 1. 24 ὁλος τοῖς τ. 2. 4. 26 ἄρην τὴν
\[O, \eta, \tau\] 553  \[O, \eta, \tau\]


d) c. Particip. as adjunct, where the construction is nearly the same as with adjectives. The particip. sometimes stands between the noun and article, e. g. Matt. 2: 2 ὃ τεχθεὶς βασιλεὺς. v. 7. 3: 7 τῆς μελλόντος ὑψηλῆς. 4: 18. More commonly it stands after the noun, and then if the noun be definite, the participle also takes the article when a definite, well-known, or special relation is to be expressed, Winer §19. 1 c. Matth. § 275. Matt. 7: 13 ὃ ἄδει ἡ ἀπαγόρευσαι. 20: 12, 26: 25 τοῦ αἰῶνος ἐννεακοχίων. Luke 22: 19. Acts 9: 7 οἱ δὲ ἄνδρες οἱ συνδιδότοντες αὐτῷ. Rom. 1: 3. 2 Tim. 3: 15. 1 Pet. 1: 21 εἰς θεόν, τὸν ἐγείροντα. 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 ὃ ὁ ὸν Ἰησοῦς, κεκοπιακῳ τ. λ. v. 39. Acts 3: 26. 23: 27 τὸν ἄνδρα τοῦτον σηλήφθεντα ὑπὸ τῶν τούτων. § 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 ἓς μετάλθην μετὰ εὐχαριστίας. 1: 5 ἀγάπη ἐκ καθηροῦ καρδίας. Rom. 14: 17. Winer § 19. 4. — Plato Rep. 2. p. 378. D. — But if the leading noun have the article, or be in itself definite, then the adjunct sometimes stands between it and the article, but more commonly after it, with the article repeated or not according to circumstances. E. g. Matt. 15: 1 οἱ ἀπὸ Ἰδρα. γραμματίς. Rom. 9: 11 ἢ καὶ ἐκλογὴν πρόθεσις τοῦ Θεοῦ. 11: 27 ἢ παρ ἐμὸν διάθεσιν. Luke 1: 70. Acts 27: 22. After the noun, with the art. repeated, Matt. 6: 6 τῷ πατρὶ σου τῷ ἐν τῷ κρυστῷ. 7: 3. Mark 4: 31. John 12: 21. Acts 4: 2, 27: 5. 2 Cor. 8: 3, 41 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 20: 18 πίστει τῆς εἰς. 2 Tim. 1: 13 ἐν πίστει καὶ ἁγίατι τῆς ἐν Χ. ἦ. Tit. 3: 5. See Winer § 19. 4. — But vice versa the adjunct sometimes omits the article when it stands before the leading noun, as Rom. 9: 3 τῶν συγγενῶν μου κατὰ σῶρα. 2 Cor. 7: 7 τον ἰδιὸν ἐπὶ ἐμὸν. Eph. 2: 11 τα ἐνή ἐν σαρκί. 1 Cor. 10: 18 τῶν Ἰσραηλιτῶν κατὰ σῶρα. So Col. 1: 4 τήν πίστιν ἰδιόν ἐν Χριστῷ Ἰ. Eph. 1: 15. See Winer § 19. 2. spec. par. 2. — Pol. 5: 64. 6. Xen. An. 1: 4. 4 τὸ μὲν ἐσωθεν [τείχος] πρὸ τῆς Κιλίσιας, ὀπρ. τὸ δὲ ἐσωθεν τὸ πρὸ τῆς Συρίας.

f) c. Adv. as adjunct, i. e. as placed between the art. and subst. and thus forming a periphrasis for an adjective, Buttm. § 125. 6. Acts 13: 42 το μεταξύ σάββατων. Rom. 7: 22 κατὰ τὸν Ἰσ τὸν ἀνθρώπον. 2 Pet. 1: 9. See also in Ἀνω, Κατω, 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.


C) With Pronouns. (a) Pron. pos- sessive, as connected with nouns, see
ally stand in place of a subst. or adjective, Buttm. § 125. 6, 7. E. g. (a) as subst. Phil. 3: 14 τά άτομα ἐπίλανθαι
verb sense retained, as τά κύν τα
νων, now, at present, Acts 4: 29. al. Buttm. § 125 n. 5. See in Nivy 1, a.

G) The neuter of the art. is pre-
fixed: a) absol. to the Genitive of a

c) Sing. τό is prefixed to the Infinitive when taken as a noun, which is then employed in all the constructions that occur with real substantives; Buttm. § 125. 8. 1. § 140. 5. Matth. § 540. Winer § 45 p. 263. 265. 268. Thus (α) Nomina
tive c. τό. Phil. 1: 21 έμοι γάρ το ζην, Χριστός κα τό άποθεναι, κέρδος. v. 29. 1 Cor. 7: 26. 2 Cor. 8: 11 επι
tive c. το, and this is the most frequent construc
tion: (1) As depending on nouns and verbs which elsewhere gov-
tence and expressing purpose, where many supply ἐνεκα or the like. Buttm. § 140 n. 1. Matth. § 540 n. 1. Winer § 45. 4. b. Here it nearly accords with the Engil. infin. with to, i. q. in order to, that, and so το μη, in order not to, that, not, lest, etc. Matth. 2: 13 μελείς γιρ Η
the notion of result, (like the later use of ἵκω, comp. ἵκων no. 2, 3,) and put by way of explanation, exepexgetically, where the simple infin. or ὄς e. infin. might stand; see Winer § 45. p. 270 sq.
Here it also accords with the Eng. infin. with so as to, so that, etc. Acts 7: 19 οὕτως ἔκακυσκον τοὺς πάτερας ἡμῶν, τοῦ ποιεῖν ἐκκατέ τά βασίλευα τ. κ. l. Once after poiεῖν, Acts 3: 12 ἦμιν τά ἀποστασία, ὄς... πεποίησαν τοῦ πεποίητον αὐτῶν; comp. in ἵκω 3. a. d. and ἰδιωμ. no. 1. d.
So Rom. 1: 24 παρέδοθην αὐτοῦ ὁ θεός... ἐις ἀναθήματον, τοῦ ἀτιμάσθηναι τοῦ σώματος τ. κ. l. 7: 3. 1 Cor. 10: 13. Here too prob. belongs the difficult construction in Rev. 12: 7, ἕγεντο πόλεμος ἐν τῷ οὐρανῷ ὁ Μισρίατ καὶ οἱ ἀγγέλοι αὐτοῦ τοῦ πολέμους μετὰ τοῦ δράκωντος, where ὁ Μ. and οἱ αὐγ. are in the nom. absol. and the clause is equivalent to ὄςτε πολέμησαν τοῦ Μ. καί τοῖς αὐγ. μετὰ τ. κ. l. Others read ἐπολέμησαν. Comp. Winer § 45. p. 271. — (4) After a preposition, as ἀντί James 4: 15. — ἐν 2 Cor. 8: 12; πρὸ τοῦ Matth. 6: 8; James 17: 5. — Ael. V. H. 2. 34. — (γ) Dative e. το, as implying cause 2 Cor. 2: 12, purpose 1 Thess. 3: 3; after prep. ἐν, see ἐν ἐν no. 2. a, fin. Matth. § 541. Winer § 45. 5. — (δ) Accusative e. το, as depending on a verb, Luke 7: 21 τυφλὸς πολλοὶ ἐξαφανίσατο τὸ βλέπειν. 1 Cor. 14: 30. 2 Cor. 8: 11 το οὖν εἰπέλεγμ. Rom. 14: 13. As governed by the prep. διὰ, εἰς, τοῦ, see in Ael 11.2. a. ἐν no. 3. a, e, d. Πρὸς III. A.


"Ὄقة, ὄδης, τοῦτος, demonstr. pron. from ὁ, ὃ, τά, as pron. and enclit. de, Buttm. § 76. 1; this, that; hic, haec, hoc; gen. equivalent to ὄςτος, but stronger. Matth. § 470. 1. e. g."


b) as introducing what follows, i. q. the following. Acts 15: 23 γείραστε... ταῦτα: οἱ ἄν. τ. κ. l. 21: 11. Rev. 2: 1, 8, 12, 18. 3: 1, 7, 14. Comp. Matth. l. c. Passow ὁδος no. 1.

c) instead of an adv. for here, there, i. e. διπλωμάτως, see Matth. § 471. 12. Passow no. 2. So James 4: 13 πορευόμε- 


Οὐδιοπερέας, ὁ, ὃ, ὁδοποιο - 


Ὅους, εις, ὃ, (ὁντοπο, a


Xen. Cyr. 5. 2. 22.) Sept. genr. for τῆς γῆς Gen. 24: 21, 40. 42, 25. 45. 21.—Hidian. 2. 11. 2. Xen. Mem. 3. 13. 5.—So Mark 2: 23 καὶ ἦσαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιοῦν ἀλλοτρίους τοὺς στάχνοις, and his disciples began to go plucking the ears of grain, i. e. they went along plucking the ears etc. Here ὁδὸν ποιοῦν is Hebraism for τῆς γῆς, as Sept. and Heb. Judg. 17: 8, corresponding to the Lat. iter facere. The more classic Greek is Mid. ποιεῖται τὴν ὁδὸν Jos. Ant. 18. 4. 3. Xen. Ag. 2. 1. also ποιεῖται πορείαν Diod. Sic. 2. 13. Xen. Cyr. 5. 2. 31; but later writers employ the Act. e. g. ποιεῖται ὁδὸν Xenoph. Ephes. lib. 3 init. ποιεῖται τὴν πορείαν Polyaen. 1. 49. 3. For the sense comp. Matt. 12: 1. Luke 6: 1.—(β) Seq. gen. of time, as Luke 2: 44 ἡμέρας ὁδὸν a day’s journey. Acts 1: 12 σαββάτου ἐξελεφάντωσαν, a sabbath-day’s journey, i. e. according to the Rabbinic limitation, 1000 larger paces, equal to about 7½ furlongs; see Buxt. Lex. Ch. art. γῆς. Lightfoot Hor. Heb. in Act. 1. c. Jahn § 113. VIII. Sept. δός τινι. ὁμοίως for Heb. τῆς γῆς Gen. 30: 36. 31: 23.—Jos. Ant. 5. 3. 1. Xen. Cyr. 1. 1. 3.


Οἰκεῖα, οὗ, ὁ, Ozias, Heb. בַּּיֵצֶא (might of Jehovah) Uziah, a pious king of Judah from 811 to 759 B. C. Matt.1:8.9. See Chr. c. 26, and comp. 2 K. c. 15. where he is called בַּּיֵצֶא, מָחֵי, ᾿Azariah, Azariah. See Gesen. Lex. Heb. art. בַּּיֵצֶא.


"Οθεν relat. adv. whence, see Buttm. §116.4.

Oικεύο, o", f. ἴσων (οἰκος) to house, to dwell, to abide, e. g.
b) trans. to dwell in, to inhabit, 1 Tim. 6: 16 φασὶ οἰκῶν ἀπορίστων.—Sept. Gen. 24: 13. Hidiam. 2. 10, 15. Xen. Mem. 1. 1. 8.—For ἐν οἰκούμενῳ see in its order.

Οἰκήματες, ατος, το (οἰκήμα, i. oikéma, a dwelling, a house, building, Thuc. 4. 115. Xen. An. 7. 4. 15. In N. T. and espec. in polite Attic usage, a prison, Acts 12: 7 φῶς ἐλθείη ἐν τοίς οἰκήματι,—Plut. Solon. 15 τοις ἄθροισίμοις λέγοντι... ἀστείοις, υποκοινοποίησαι... οἰκήμα δὲ το δεσματηρίου καλοῦντας. Dem. 789. 2. Thuc. 4. 48. Of a brothel Ael. V. H. 6. 1. Xen. Mem. 2. 2. 4.


Οἰκίες, ας, ητο (οἰκος), a house, dwelling, habitation.

68 ὁ οἰκονόμος ζῶν εἰς τὸν οἶκον. — Trop. of the body as the habitation of the soul, 2 Cor. 3: 1 bis. comp. v. 2.

Οἰκδεσποτεύω, o", f. ἴσων, (οἰκδεσποτής), pp. to be house-master, and genr. to be head of a family, to rule a household, absol. 1 Tim. 5: 14.—Luc. Astr. 20. Plut. Placit. philos. 5. 18. A word of the later Greek, Lob. ad Phr. p. 373.

Οἰκοδεσπότης, οὐ, οῦ, (οἰκο, δε- 


a) pp. e. g. οἰκίαν Luke 6: 48. τοι- 


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c) metaphor. to build up, to establish, to confirm, spoken of the Christian church and its members; who are thus compared to a building, a temple of God, erected upon the one only foundation Jesus Christ, 1 Cor. 3: 9, 10, and ever built up progressively and unceasingly more and more from the foundation. See Neander Gesch. d. Pflanzung der chr. Kirche I. p. 166, and in Bibl. Repos. IV. p. 245. (a) Externally, Matt. 16: 18 εἶπεν τῇ πάτρᾳ οἰκοδόμων μου τῷ κτισθέντας. 1 Pet. 2: 5. Acts 9: 31. (β) Internally, in a good sense, to build up in the faith, to edify, to cause to advance in the divine life, 1 Cor. 8: 1 ἀγάπη οἰκοδομεῖ. 10: 23. 14: 4 bis. 17. 1 Thess. 5: 11. In a bad sense, to embolden 1 Cor. 8: 10.

Oἰχοδομή, ἡς, ἡ (οίκος, ὁ δομή) a later word used for both οἰκοδόμης and οἰκοδόμημα, Passow s. v. Lob. ad Phr. p. 487. 490.

1. a building up, act of building, e. g. ἡ οἰκ. τῶν τεσσαρών 1 Macc. 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 Οἰχοδομεῖν c. Rom. 14: 19 ἀπέκτεινε ... τα 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-

dōμην i. e. τὰ τῆς οἰκοδομῆς. 1 Tim. 1: 4 in Mss.

2. a building, an edifice, i. e. οἰκοδόμημα, see Lob. i. c. and p. 421. Matt. 24: 1 τῶς οἰκοδομῆς τοῦ Ισραήλ. Mark 13: 1, 2. Trop. of the Christian church as the temple of God, see in Οἰκοδομεῖν c. 1 Cor. 3: 9 ἔστοι οἰκοδομή λάτρεια. Eph. 2: 21. — Spoken of the future spiritual body as the abode of the soul, 2 Cor. 5: 1.

Οἰχοδομεῖν, ας, η, (οἰκοδομεῖν) 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.


Οἰχονομία, ας, η (οἰχονομία,) 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 πληρώματος τῶν καιρῶν. So Eph. 3: 9 et 1 Tim. 1: 4 in later ed. — Hidian. 6. 1. 2. Xen. Cyr. 5. 3. 25.

Οἰχονόμος, οῦ, ο (οίκος, νιόμος,) 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 oikovomos της πολεως.—Diod. Sic. 1. 62. Xen. Mem. 3. 4. 7. 11. Of royal quaes- tors 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.

Οιχος, ου, δ, a house, dwelling, home.


Οικομενή, γη, γη (pres. part. Pass. fem. of οικος q. v.) σε γη, the inhabited earth, the world, i. e.
Oikouμyos


Oikouμyos, oυ, o, ἡ, adj. (oioxidoc, εγγον) doing house-work, fam. a housewife, Tit. 2: 5 in some Mss. for οἰκουμήνος. Not elsewhere found, and prob. an error in copying.

Oikouμyos, oυ, o, ἡ, adj. (οioxidoc, οὐ- 

OixeteЙ, o, ἐγώ, (ο╯xetos pity,) later fut. oixeteύσαμεν, see Passow s. v. Λοβ.


Oμαι, see Ομαι.


b) symbol. oixos του θυμου του οξεου, wine of God's wrath, i. e. the intoxicating cup which God in wrath presents to the nations, and which causes them to reel and stagger to destruction, see espec. in θυμός. Rev. 14: 10. 16: 19. 19: 15. Comp. Jer. 25: 15. Is. 51: 17. Ez. 23: 31 sq. — Also symbol. oixos του θυμου της πορνειας, wine of wrath of for-
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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. οἶος τῆς πορφυρᾶς Rev. 17: 2. Comp. Jer. 51: 7.


Οἴος, α, ὁ, a correlative rel. pron. corresponding to πίος, τίος, etc. Buttm. § 79; pp. of what kind or sort, what, such as, qualis.


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 οἶοι οἴδατε οἴον πνεύματος ὡς τε ἑμεῖς. 1 Thess. 1: 5. 2 Tim. 3: 11 ult. — Jos. Ant. 10. 3. 2. Hidian. 7. 4. 2.

c) neut. οἶχι οἴον, adv. not so as, not so, usually followed by an antith, as ἀλλα, not so—but, Pol. 18. 18. 11. ib. 1. 20. 12. Passow in οἶος no. 6. e. Hence Rom. 9: 6 οἶχι οἴον δὲ, οἶτι ἐκπέπτωσαν οἶος τοῦ θεοῦ, but not so (sc. would I reason) os that the promise of God is become void, and then the antithesis follows indirectly in the general sense, and directly in ἀλλα v. 7. — Others take οἶχι οἴον δὲ ὡς τι, for οἴοι seq. infin. such that, q. d. οἶχι οἴον it is not possible; comp. Buttm. § 150. p. 435. Matth. § 533. 3. comp. § 530. But this accords less well with the context.

Οἶῳ obsol. theme, see in Φῖλον.


Οὐχιγέρος, ας, ὁ, (οἰωγρός) slow, tardy, slothful, of persons, Matt. 25: 26 πονηρές δύο καὶ οὐκηρές. Rom. 12: 11. Sept. for ἀμαθίας Prov. 6: 6, 9.—Dem. 777. 5. Hidian. 2. 4. 10. Thuc. 1. 142.—Neut. of things, tedious, tiresome, Phil. 3: 1 τὰ αὐτὰ γράφεις ... ἐλαντὶ μὲν οἰκν.οῦν.—Theoc. Id. 24. 35.

Οὔτακαμέρος, ος, η, adj. (οἰκτό,) slow, slothful, of persons, Buttm. § 70. n. 2,) an eighth-day person or thing; Phil. 3: 5 πεπηρμήνοις οὔτακαμέρος, as to circumcision an eighth-day man, i.e. circumcised on the eighth day.—Comp. Gregor. Naz. Orat. 25. p. 405. D, Χριστὸς ἀντίστατα τριμέρες, Ἀδέραρος τετραμέρος.


Οὐλόγος, θ, ου, little, pp. opp. of πολύς much.


'Ολγουρόειο, ὁ, f. ἡ, (ὁλίγουρος) caring little, careless, from ὁλίγος, ὑπ' ὑπο care,) to care little for, to make light of, to conteemn, seq. gen. Heb. 12:5 μη ὁλιγούροειο παιδίας χριστόν quoted from Prov. 3:11 where Sept. for ἡγεῖται. — Hidian. 1. 1. 1. Xen. Mem. 2. 4. 3.

'Ολγος, adv. little, but a little, scarcely, 2 Pet. 2:8 in later edit. for ἐξως in text. rec. — Hippocr. Aphor. lib. 1, quickly, speedily.

'Ολοθρευτής, οῦ, ὁ, (ὁλοθρεύω,) a destroyer, 1 Cor. 10:10, comp. Num. c. 14. It is i. q. of ὁλοθρεύω q. v. in Ολοθρεύω.


'Ολολύκων, f. ἕω, 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, Hon. 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, Theoc. 17. 64. In N. T. in complaint, to shriek, to howl, absol. James 5:1 κλαμάτε παντίκα λόλυκ- γοντες. So Sept. for ἔνθα Ἰσ. 13:6. 15:3. 16:7. — Diod. Sic. 3. 59. Dem. 313. 20. 21.
"Ολος, adj. (όλος, τόλος) wholly, altogether, in every part or sense, 1 Cor. 6:7 ὁλος ἡττήμα δήμιν ἐστιν. Also every where, generally, 1 Cor. 5:1. Negat. οὐ ν. μη ὁλος not at all, 1 Cor. 15:29. Matt. 5:34. — Luc. Tim. 13. Xen. Oec. 20. 20, negat. Palaeph. 3. 5. Hidian. 1. 1. 5.


"Ομιλεύω, to long for, to have strong affection for, seq. gen. i. ομιλεύω, for which it is substituted 1 Thess. 2:8 in later edit. — Symmach. Ps. 62:2 ομιληστα. Hesych. ομιλησσευμον ομιλησσα, επιθυμοσ. Photius p. 331. 9 ομιλησσα της επιθυμησ. Comp. Frisch. IV. Evang. II. p. 792. This word is omitted in most modern lexicons.


"Ομιλος, adv. (ὁμιλον, ἄον, ἄον) 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 ταν Cant. 2:13.—Dioscor. 1. 186. Theophr. H. Pl. 5. 9. 12. Hdtot. 1. 193.

"Ολος, adv. (ὀλον, τόλον) wholly, altogether, in every part or sense, 1 Cor. 6:7 ὁλος ἡττήμα δήμιν ἐστιν. Also everywhere, generally, 1 Cor. 5:1. Negat. οὐ ν. μη ὁλον not at all, 1 Cor. 15:29. Matt. 5:34. — Luc. Tim. 13. Xen. Oec. 20. 20, negat. Palaeph. 3. 5. Hidian. 1. 1. 5.


"Ομοίως, α', αυ, (ὅμοιος) once ὁμοίως ὁ, ἂ, with two endings, Rev. 4: 3 ἅρπας ὁμοίως in later edit. see Winer § 11. 1. Butt. Ausf. Sprachl. § 60. n. 3; like, resembling, seq. dat. Butt. § 133. 2. 2.


'Ομοίοιος, ὁ, τὸν, (ὁμοίως) to make like, c. acc. et dat. Pass. aor.1 ὁμοιώθην to be or become like, c. dat.

a) genr. only Pass. e. g. in external form, Acts 14: 11 οἱ ὅμοίως ὅμωτος τίς ἀνθρώπος. Sept. for γένος Is. 40: 18. (Diod. Sic. 4. 78.) In conduct, character, Matt. 6: 8. (Ecclus. 13: 1. Thuc. 3. 82.) In condition, circumstances, Heb. 2: 17 τοῖς ἀδίκῳ ὁμοίως ὁμοιώθην. Once seq. ὃς, Rom. 9: 29 ὁμοίωθην ὁμοίωθην, quoted from
Is. 1: 9 where Sept. so for ὅτι ἥν ἦν. — Thuc. 5. 103.


Ὅμοιομα, κατος, τό (ὅμοιον,) pp. 'something made like,' a likeness, i. e.


b) abstr. likeness, resemblance, similitude, only in the sense of an adj. Buttm. § 123. n. 4. Winer § 32. 2. Rom. 1: 23 ἐν ὁμοιώματι εἰκόνος φθαρτοὶ ἀνθρώπων, i. q. ἐν εἰκόνι ὁμοίῳ κ. τ. l. an image like unto mortal man. 5: 14 ἐτί τὸ ὁμοιώματι τῆς παρμέκιας Ἀδαμ, i. e. a transgression like that of Adam. 6: 5. 8: 3.


Ὀμολογεῖον, ὁ, ἡ, ἡ (ὀμολογεῖον, from ὁμοίως, ὁμοίου, λέγει, ἐπεξεργάζεται) pp. to speak or say the same with another, e. g. to speak the same language, c. dat. Hdot. 1. 142. ib. 2. 18. to say the same things, i. e. to assent, to accord, to agree with, c. dat. Jos. Ant. 8. 6. 2. Hdot. 1. 23. 171. Xen. Cyr. 3. 3. 19. — Hence in N. T.

a) to concede, to admit, to confess, e.


Ὄμολογια, κατος, ἡ, ἡ (ὁμολογοῖς,) as- sent, accord, agreement, Luc. Paras. 30. Thuc. 5. 21. — In N. T. confession, pro- fession. 1 Tim. 6: 12, 13 τὴν καθ’ ὁμολογίαν, comp. in ὁμολογεῖα. In the sense of an adj. Buttm. § 123. n. 4. 2 Cor. 9: 13 ἐπὶ τῇ ὑποταγῇ τῆς ὁμολο- γίας ὑμῶν κ. τ. ὑμ. 1. q. your professed subjection. Heb. 10: 23 κατέχουσαν ὁμο- λογίαν τῆς ἠλάδος, i. e. the hope we have
professed, i. e. the christian religion. — Hence meton. profession for 'the thing professed,' see the christian religion, Heb. 3: 4. 14. Sept. for γεννη σεv, Jer. 44: 25.—Philo de Somm. 1. p. 634.


Ομού, adv. (pp. genit. neut. of ὁμοίος) 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 ἦλθεν, 34: 29.—of place Aeschin. 21. 12. Xen. Conv. 1. 33.—of time Hidian. 1. 11. 13. Xen. An. 1. 10. 8.


Ομώος obsol. theme, see in ὁμωνύμια.

Ομοίος, aduers. part. (ὁμοίος) i. q. Engl. at the same time, i. e. nevertheless, notwithstanding, yet. E. g. as strengthened by μετ'ου, John 12: 42 ὀμοίος μετ'ου καὶ τ. τ. τ. i. q. in Engl. yet nevertheless.—simpl. 2 Macc. 15: 5. Hidian. 7. 7. 4. Xen. Cyr. 8. 2. 21. c. μετ'ου ib. 2. 3. 22. Cebet. Tab. 33. —In the usage of Paul, ὀμοίος is put before a comparison with something inferior, out of which there then follows a conclusion à mimore ad majus, i. q. yet even, 1 Cor. 14: 7 ὀμοίος τὰ ἀφυγὰ φωνῆν διδόντα κ. τ. λ. i. e. yet even as to inanimate musical instruments you require them to give forth distinct sounds; [how much more then, etc.] Gal. 3: 15 yet even a man's covenant, duly confirmed, no one annulled, etc.

Ομοφρία, τό, found only in nom. and accus. Sing. a dream, in N. T. only 19.
"Ovoum 570  "Ovoum


"Ovoum, see 'Ovoum.

"Ovoumos, ou, d. (ovoum, 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.

"Ovouárofrodu, ou, d. (ovoua, f. ovoum, pp. profit-bringing,) Onesiphorus, pr. n. of a Christian at Ephesus, 2 Tim. 1: 16. 4: 19.

"Ovnikos, y. ou, (ovou,) pertaining to an ass, c. e. μίκλος ουκδος, an ass-millstone, i. e. turned by an ass, a large upper-millstone, Matth. 18: 6. Luke 17: 2. See in Míklos.

"Ovoum, f. ovou, 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. ονυμάτι, aor. 2 Opt. ονυματι, to have profit, to have joy, c. gen. of or from any one, Phil. 20 ναι, τω σου ανυματι. Buttm. § 132. 4. 2. d. Matth. § 327. 4.— Aristoph. Thesm. 469 ονυματων των τινων. Dem. 842. 10. On the forms, espec. aor. 2 Ind. ονυματι or ονυμαω, see Buttm. § 114. p. 294. Lob. ad Phr. p. 12 sq.

"Ovoues, aetos, to. name, i. e. the proper name or appellation of a person, etc. Heb. הָעֵשֶׁן.


c) as implying character, dignity, i. q. name and dignity, honourable appellation, title. Matt. 10: 41 bis, ὁ δεξιόνος προφήτην εἰς ὄνομα προφήτου, i. e. in the character of a prophet, as a prophet.


4.1. ἐνορία ὀνομάτες. — Hence nere name, as opp. to reality, Rev. 3: 1 ὄνομα ἔχων οὕτω ὡς ὀπίσω καὶ τηρεῖς εἰς, i. e. thou art said to live, thou livest in name only. — Jos. Ant. 8. 13. 6. opp. to ἔργων Εὐρ. Phoen. 512 where comp. Porson. ib. Or. 448. Troad. 1241.

"Ovoviaζο, f. άυον (Ovovia) to name, to call by name, trans.

a) genr. and seq. ονομα, to name the name of any one, to call or pronounce his name, seq. exp. των Acts 19:13. Sept. for πέπτον Lev. 24:16. Also to call upon, to invoke, to profess the name of any one, 2 Tim. 2:19 πάντες ονόματον το ονομα καλεῖν. So Sept. for τὴν ἱστ. 18:20; 26:13. Jer. 20:9. Josh. 23:7. (Hidian. 5. 5. 13. Xen. Apol. Soc. 24.) Pass. to be named, i. e. to be mentioned, heard of, known, Rom. 15:20 ονόματι Χριστοῦ i. e. where Christ is already known and professed. Eph. 1:21. 5:3 μηδε ονόματος ἐν ὑμῖν let it not be so much as named among you, i. e. let it not exist even in name. 1 Cor. 5:1. Comp. Sept. for τίνος Eshb. 9:4. — Act. genr. Luc. Halc. 5. Hdot. 1. 86. Xen. Conv. 6. 1. Pass. Hidian. 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 ον καί ονόματα Πάτερον. Pass. 1 Cor. 5:11. Seq. ex τινος to be named from or after any one, Eph. 3:15. Sept. for τινος Gen. 26:18. Jer. 25:29. — Wisd. 2:13. Palaeph. 4. 3. Hidian. 3. 10. 9. e. ex τινος Xen. Mem. 4. 5. 12.


"Οξύς, είς, ι, sharp, keen, i. e. a) pp. having a sharp edge, e. g. οὐμομαία, δρακάνων, Rev. 1:16. 2:12. 14:14, 17, 18 bis. 19:15. Sept. for τινος Is. 49:2. Ez. 3. 1. — Luc. D. Deor. 8. 1 bis. Hdot. 3. 8.


"Ομιδερ, adv. (οίς 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.)

"Oπίσω, adv. (ὀπίσω, comp. Buttm. § 115, 6,) behind, back, backwards, of place and time.


"Οπλαῖος, i. iow, (ὀπλον), 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, Hdzian. 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. Hdzian. 6. 9. 6. — In N. T. only Mid. to arm oneself, trop. in a moral sense, seq. acc. 1 Pet. 4: 1 ἰμάτια τῶν αὐτῶν ἐνυπόπισω. Buttm. § 135. 4. — Jos. Ant. 6. 9. 4. Soph. Electr. 991 or 996 ὄπλοιος; ὀπλίζω: θαι.

"Οπλὸς, ou, to, an instrument, implement, e. g. of an artisan Od. 3. 433. of a ship, plur. ropes, tackle, Hom. Od. 13. 288. Hdot. 9. 115. In N. T. only plur. τὰ ὄπλα, instruments, implements, e. g.


b) metaphor. instruments, with which any thing is effected or done, Rom. 6: 13 bis. ὄπλα ἁμαρτίας, ὄπλα δικαιοσύνης. —Sept. Prov. 14: 7.


"Οποιον, compound relat. adv. of place, (ποιον, ) pp. where, in which or what place, see Buttm. § 116. 4, comp. § 79. 4.


Ὁλίτανα, see Ὄρων.


Ὁμοίως, obso. theme to fut. ὅποιατ, see in Ὄρων.

Ὅλωρα, ἦς, ἦ, pp. late summer, dog-days, that season of the year which succeeded ὅποιος, 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 Grieche. 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 ἣ ὅποιω τῆς ἐπιθυμίας τῆς ψυχῆς i. e. the fruits in which thou hast delighted. So Sept. and ἤτταν Jer. 40: 10, 12. — Jos. Ant. 4. 8. 21. Hdiian. 1. 6. 3. Xen. H. G. 2. 4. 25.

Ὅποιος, 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 Conjunct. pp. in such manner that, and then genr. so that, that, in the various senses of ἵνα, with which it may be compared throughout, viz. τελειώς, final, as marking end or purpose, to the end that, in order that; but also ἐκβασικῶς, ebastic, as marking the event, result, upshot of an action, so that ἵνα or is so and so. This latter use of ὅποιος has been denied and supported in the same manner and by the same writers, as in ἵνα. See in ἵνα init. Tittm. de Synon. N. T. lib. II. p. 53 sq.

Winer § 57. p. 386. — In N. T. ὅποιος is found only with the Subjunctive; though in the classics it is construed with other moods, like ἵνα. Buttm. § 139. 4.

1. τελειώς, final, to the end that, in order that, and ὅποιος μὴ in order that not, lest, c. Subjunct.
"Οροςις

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"Οροςις


b) trop. of the mind, to see, i. e. to perceive with the mind, senses, etc. (a) genr. to be aware of, to observe, c. accus. et particip. Acts 8: 23 σύνετον ἀνίκητος ὄρος σε ὄντα. Seq. ὀτι James 2: 24. Sept. seq. ὀτι for πᾶς Gen. 26: 28. — c. acc. et part. Diod. Sic. 13. 53. c. ὀτι M. Antonin. 9. 27. — (β) of things, to see and know, i. e. to come to know, to learn, John 3: 11 ὁ ὁρῶν λαλοῦν, καὶ ὁ ὁρῶν μαρτυροῦν. v. 32: 38. In the sense of to understand, Col. 2: 18 ὁ μὴ ἑφεσάκη ἐμπιστεύει. Rom. 15: 21, parall. with συνίη. — Ecclus. 43: 32.
Eurip. Phoen. 752 or 757. ἢ ἐν Ἐν. Xen. Mem. 4. 7. 3. 5.

c) by Hebr. to see, i.e. to experience, e.g. good, to attain to, to enjoy, as John 3:36. ὄφειται ζωήν. So Sept. ὁ θεός ὄφειται φῶς for ἔννοια Ps. 49:20. Comp. in Lidd. 1. c. — Lycophr. Cassandr. 1019 βλέν.


b) meton. wrath, as including the idea of punishment, e.g. as the penalty of law, Rom. 4:15 ὃ γὰρ νόμος ὀργήν κατεγάζοντα. 13:4, 5. — Ecclus. 7:16. Dem.
"Οργίζο, 578

558. 4 το οργάντι δ' οίχ θην την οργήν


"Οργίεα, κ., γ., (ὁργε) 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.


—By impl. to indulge in, to love, 1 Tim. 6: 10. —Jos. Vit. § 13. Antiphon. 117. 31.


"Ορθολοδεύω, ὁ, f. ἱω, (ὁρθός, τοι) pp. to foot it straight, to walk straight, trop. to walk (live) uprightly, ἀπλο, Gal. 2: 14.

"Ορθός, γ. ον, straight, right, i. e. a) pp. upright, erect, Acts 14: 10 ἀντιστιθος ὀρθός, comp. Butt. § 123. n. 3. —Esdr. 9: 46. Xen. Mem. 1. 4. 11.


"Ορθοτομεύω, ὁ, f. οιω, (ὁρθοτομ- μος, from ὀρθός, τεινω) to cut straight, to divide right, i. q. ὀρθός τεινων in Athen. VII. p. 303. E. Hence ὀρθοτο- μευν ὀδον, Lat. viam recte secare, pp. to cut a straight way, i. e. to make one's way straight and right, to direct him, Sept. for παρα Prov. 3: 6. 11: 5. comp. ὀδος εὐθείας εὖθι Thuc. 2. 100. Later also intrans. to make oneself a right way, i. e. to go straight or right, opp. κακως ὠδεν, Gregor. Nazienz. Orat. Apol. Fugae. p. 23. 28. —In N. T. trop. to go to do right, to procead right, 2 Tim. 2: 15 ὀρθοτομευντα τὸν λόγον τῆς ἀλη- θείας, rightly proceeding as to the word of life, by impl. i. q. rightly and skil- fully teaching the word of life.—Con- stitut. Apost. 7. 30 ὀρθοτομῶν ἐν τοι- τοι κυρίον δόγματοι. Comp. Ethi. H. E. Thom. I. 5 τῆς εὐθείας καὶ βιοληλικὸν ὀδον ὀρθοτομοστα ἐκκλησία τοῦ Θεοῦ.

"Ορθοπέδο, f. έω, (ὁρθοφος) to rise early, to do early in the morning, e. g. praeogn. Luke 21: 38 πᾶς ὁ λαος ὁρ-
'Ορθώνος


"Orothesia, ας, η, (ὁροθεσία) from ὀρος, ὀρον), 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 τήν έξ. Ez. 17: 18, 19.—Esdr. 8: 93. Plato Phaedr. p. 241. A.


"Οσος, η, ο, (ὁσος, ὁσον) to, only, (like ὁ, ἡ, το, το, ο, υ,) see Buttm. § 75. 2, originally a demonstrative pronoun, this, that, (like ὁ, ἡ, το, το, ο, υ,) 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.

1. As a demonstrative pronoun, this, that, only in distinctions and distribution, with μέν, δέ, as οὗ μέν — οὗ δέ, that one — this one, the one — the other, etc. less frequent in Attic writers than οὗ μέν — οὗ δέ q. v. but equally common with it in later writers and in N. T. comp. Buttm. § 126. 3. Herm. ad V. p. 706. Matth. i. c. Winer § 20. 1. E. g. 2 Cor. 2: 16 οὗ μέν... οὗ δέ, to the one, ... to the other. Matt. 21: 35 οὗ μέν ἐδίδων, οὗ δέ ἀπήκτησαν, i. e. one... another. 13: 8 οὗ μέν... οὗ δέ. 25: 15. Luke 23: 33. Rom. 9: 21. al. saep. — Luc. Asin. 23. Pol. 1. 7. 3. Dem. 248. 15. — Further, οὗ μέν... ἀλλάς δέ Matt. 13: 4 sq. οὗ μέν... ἀλλὰς δέ... τίτους. δέ ι 1 Cor. 12: 8 sq. οὗ μέν... καὶ τίτους. Luke 8: 5 sq.

II. As the postpositive article, or relative pronoun, who, which, what, that; qui, quae, quod. The construction with the relative strictly implies two clauses; in the first of which there should stand with the verb a noun (the antecedent), and in the second the corresponding relative, each in the case which the verb of its own clause demands, the relative also agreeing with the antecedent in gender and number; see Buttm. § 143. 2. § 123. 1. But the form and power of the relative is much varied, both in construction, in signification, and by connecting with it other particles. E. g.

1. Construction. a) As to Gender, the relat. agrees regularly with its antecedent. Matt. 2: 9 οὗ αὐτίκα ὦν εἶδον. Luke 5: 3. John 6: 51. saepiss. Where it relates to a remote antecedent, as 1 Cor. 1: 8 οὗ καὶ βασιλέως καῆς, i. e. οὗ θεός 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 σπέρματι σου, οὗ ἐστὶ Χριστός. Eph. 1: 14. 6: 17 μάχαιραν, ὦ ἐστὶν ἥματα θεοῦ. 1 Tim. 3: 15.—Hdot. 3. 108. Plat. Leg. 3. p. 699. C. — (b) Where by the constructio ad sensum the relat. takes the gender implied in the antecedent, and not that of its external form. Rom. 9: 23 sq. οὐκέτ' ἠλέους, ὄ προστιθημένων... οὕς καὶ ἐκάλουσαν. Gal. 4: 19. Phil. 2: 15. 2 Pet. 3: 16 ἐν πάσι γαῖας τὰς ἐπιστολὰς [i. q. γράμματα], ἐν οἷς κ. τ. λ. 2 John 1. Comp. Matth. § 434. 1. b, and note. Herm. ad V. p. 708. (Eurip. Suppl. 12.) So neut. οὗ often refers to a masc. or fem. antecedent, taken in the general sense of thing, Matth. § 459. comp. Buttm. § 129. 6. So in explanations, Matth. 1: 23 ἐμμανουὴλ, ὦ ἐστὶ μεθοριηνοὺς κ. τ. λ. 27: 33. Mark 3: 17. 12: 42 λεπτά δύο, ὦ ἐστιν κοδράντης. 15: 16, 42. John 1: 39. Col. 1: 24. Heb. 7: 2. aL. (Otherwise Acts 9: 39.) Also where neut. οὗ refers to a whole preceding clause, Mark 15: 34. 1 John 2: 8. b) As to Number, the relat. agrees regularly with its antecedent, as in the examples above cited. The departures from this rule are rare, e. g. (a) Relat. Sing. after a plural antecedent, once Phil. 3: 30 ὦν οἰκεῖοι... οὗ οἷς κ. τ. λ. where however οὗ may be taken as an adverb, see below in no. 2. g. — (b) Relat. plur. after an anteced. sing. collect. Phil. 2: 15 ὑπὸ γενεὰς σοκλαῦ... ὦν φαίνει ὦ οἱ κ. τ. λ. here the construction is ad sensum, both in number and gender, Matth. § 434. 2. b. § 475. a. Buttm. § 129. 3. Comp. above in 1. β. (Judith 4: 8 ἡ γυναῖκα... οὗ ἔκαθαντο. 2: 3. comp. Hom. II. 16. 368. Xen. Mem. 2. 1. 31.) So where the antecedent includes in any way the idea of plurality, Acts 15: 36 κατα πάσαν πόλιν, ὦν αἷς κ. τ. λ. 2 Pet. 3: 1 δευτέραν ἐπιστολήν, ὦν αἷς κ. τ. λ. i. e. in both which, the first and second.

c) As to Case; here the general rule is, that the relative stands in that case which the verb of its own clause demands, Buttm. § 143. 2. Matth. § 473. E. g. as subject, John 1: 9 το φῶς... ὦ φωτίζει πάντα ἁνίχν, v. 30 ἀνίχν, ὦ μπροσθεῖν μου γέγονεν. Acts 8: 27. Matt. 10: 26. saep. As object, Acc. Matth. 2: 9 οὗ αὐτίκα ὦν εἶδον. Acts 6: 3, 6. 22: 9. saepiss. Dat. Acts 8: 10 ἀνίχν... το προσφεύξων πάντων. Col. 1: 27. 1 Pet. 1: 12. 5: 9. aL. But the departures from this rule are frequent, viz.

(a) by Attraction, i. e. where the relative in respect to its own verb would stand in the accus. but the antecedent


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 ἀνέτησαν, ἤν εἶδον ἐν τῇ ἀνταλθή, προσώπον αὐτῶν. But in common use it was employed in a wider extent, both as a general connective particle, and also sometimes as implying purpose, result, cause, or the like, which would properly be expressed by a conjunction. See Buttm. § 143. 1. Mat. § 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 ὃν ἔδει Μαρία ἡ ἀληθεύσα τόν κύριον μέρος... ὃν ἤδει. Phil. 2: 6. Φράσεις Α. ἐρατείν. 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. 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 ὃν ἦσσα ταμίεον, i. q. and they have no storehouse, etc. Acts 6: 6 ὃς ἔκπρωσα, and these, etc. 7: 45. 11: 30. Gal. 1: 7. 1 Pet. 1: 12. 2: 4. al. ἐγὼ ὁ Φιλ. 3: 12. ἐν ὡσιν i. q. ἐν τούτοις ὃς ὐπέκληθε ὃς δὲ ὢς τοιοῦτος ὁ δὲ ὢς τοιοῦτος δὲ Col. 1: 29. This is rare in early Greek writers, but more frequent in later ones, Buttm. § 143. n. 1. Mat. § 447. — Apollodor. 1. 1. 3 Κρόνος κατέπιν Κληρον, κτίσα Ἀρχετάται καὶ Ἰδὼν μεθ᾽ ὧς Πλούτωνα κ. t. l. Jos. Ant. 14. 13. 7. Plato Apol. Soc. p. 35. Α. — ὃν ἐν the formula ὃν τρόπον, see above in no. 1. c. β. 2. b) as implying purpose, equiv. to ἵνα. Matt. 11: 10 ἐγὼ ἀποστέλλω τὸν ἄγγελον... μοι... ὃς κατασκευάζῃ τὴν ὀδόν σου κ. t. l. Mark 1: 2. Luke 7: 27. Comp. Buttm. § 143. 1. Mat. § 481. So Heb.םעט Sept. ἵνα, Gen. 11: 7. 22: 14. Deut. 4: 40. comp. Gesen. Lehrg. p. 771. Lex. art. μεθ᾽ B. 2. — Xen. Mem. 2: 1. 14 ὅπλα κτίσων, ὃς ἀμνούνται τοὺς ἄνθρωπος. c) as marking result, event, etc. equiv.

d) as implying cause, ground, a reason, etc. equiv. to ὅτι, because. Luke 8:13 οὐκόν ὃξαν οἷς ἔχον, οἱ πρὸς καυρόν πιάτετον, Lat. ut qui, i. q. because, since, etc. Luke 4:18. So in the formulas άν' ὅν, ἢ ὃν, see in *Antic* no. 2. d. *Επι* II. 3. c. d. p. 301. Comp. Buttm. § 143. 1. Matth. § 480. e. So more freq. ὅτις v. q. no. 2. e. — Xen. Mem. 2. 7. 13.

e) once ἐρ' ὃν in direct interrogs. for *Επι* τι, Matt. 26:50 ἐταίροι, ἢρ' ὃν πορεύ—Arr. Epict. 4.1.95. Comp. Aristoph. Lysistr. 1101 or 1103 *Επι* τί πώησε διότι;—This direct use belongs to the later Greek, although earlier writers employed ὃν indirectly like τίς, as Plato Meno p. 50. C. πρὶν ἄρετις, ὃν ἔστιν, ἢν μὲν οὐκ οἶδα. Xen. Cyr. 6. 1. 46. See Winer § 24. 3. Matth. § 485. Comp. Lob. ad Phr. p. 57.

f) including the notion of a particle of time, as ὅτιν, ὅταν. So ἀρ' ὃς ἐμένας, i. q. ἀπὸ τίς ἢμ. ὅταν, Col. 1:6, 9. Ellipt. ἀρ' ὃς, i. q. ἀπὸ τίς ἢμ. v. ὁμος, ὅταν, Luke 7:45. 2 Pet. 3:4. See in *Απο* II. b. So μέχρις τέτοιος, and ἄρχει ὁ, see in *Αριστ* II. b. ἦν ὃς, see in *Ευν* no. 2. a. p. 271. ἐν ὃς ὁ, see in *Ευσ* II. 1. b. μέχρες ὁ, see in *Μεγα* I. b. 3. Comp. Matth. § 480.


3. Connected with other particles: (α) οὐ' ἄν, οὐ' ἐν, whatsoever, comp. Buttm. § 139. 8. See in Ἐπις I. 2. a. p. 41. *Επις I. 4.—(β) οὐ' τις, once Rom. 8:32, see in Ἐπις I. b.—(γ) οὐ' δήποτε, once John 3:4, see in δήποτε. —(δ) οὐ' εἰπέν, ἐπεκαίν, ὃποιε, who indeed, who namely, i. q. οὐ' better and more definite; once Mark 15:6 ἐνα δένουν, ὁποίοι ἦσαντο, i. e. the very one whom they demanded. Buttm. § 75. 3. —Jos. Vit. § 18. Luc. D. Deor. 8.1. ib. 10. 2.—(ε) οὐ' σοιε, see in its order. At.

"Οσίας, adv. (οσίας) pp. how many times, how often, in N. T. only with ἄν, i. e. οὐσίας ἃν, however often, so often as, 1 Cor. 11:25, 26. ὃσίας ἐν τιν*. Rev. 11:6. See in *Ἐπι* I. 2. b. *Επις I. 4.—Plut. Alex. M. 5. Xen. Mem. 3. 4. 3.

"Ος σι, see in Ἐπις I. b.

"Οσίας, α', ο', once perhaps of two endings οσίας, ὃ, ὧ, Winer § 11. 1. Matth. § 436. 2. Buttm. Ausf. Sprachl. § 60. n. 3; holy, pure, sanctus, pp. right as conformed to God and his laws; thus distinguished from δικαιο, which refers more to human laws and duties; e. g. Pol. 23. 10. 8 τα προς τους ἀνθρωπους δικαιο, και τα προς τους θεους δοσια. Hilian. 2. 13. 16. Xen. H. G. 4. 1. 33. Tittn. 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 ο ὁ μόνος οσίας. 16: 5. So Sept. for τινυσι Ps. 145:17. ῶνυν. Deut. 32:4. Of men, i. q. pious, godly, careful of all duties towards God; Tit. 1:8 άλχ γι ϊνα υπικοπον ειναι . . . σωφρον, δικαιο, οσιον, κ. τ. λ. Elsewhere of Christ, Heb. 7: 26. Acts 2: 27 et. 13: 35 οὐδέ δώσεις τον οσιον σου ιδιεν την διαφορα, quoted from Ps. 16:10 where Sept. for τινυσι, as also Deut. 33:8. 2 Chr. 6: 41. Ps. 4: 4. —Arr. Epict. 2. 4. 2. Xen. Ag. 3. 5.
b) of things, holy, e. g. 1 Tim. 2: 8 ἐπαγορεύτας ὅσοις χάρις, i. e. by impl. pure, spotless. Sept. ὅσια καρδία for ἄλλον Prov. 22: 11.—Acts 13: 34 δόσω ὑμῖν τὰ ὅσια Αδριάν 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 θλίθι, mercies, favours promised.

Οὐσίωσις, ἑνίος, ἦ (ὁσιος) holiness, i. e. godliness, piety, careful observance of all duties towards God; distinguished from δικαιοσύνη as ὅσιος from δικαιος, see above in ὅσιος.—Jos. Ant. 6. 5. 5.


Οὐσίως, adv. (ὁσιος), holily, piously, godly, 1 Thess. 2: 10 ὅσιος καὶ δικαίος, comp. above in ὅσιως.—Jos. Ant. 6. 5. 5.


Οὐσίς, ἦν, or, relat. pron. correl. to οὐσίς, in N. T. to τοσοῦτος or the like, expr. or impl. Buttm. § 79. 3, 6; i. q. Lat. quantus, a, um, i. e. how great, how much, how many, as great as, as much as, etc.

a) of magnitude, how great, as great as, Rev. 21: 16 τὸ μῆκος αὐτῆς [τοσοῦτον ἐκεῖνο τὸ πλατύν. — Xen. An. 3. 1. 19.

b) of time, how long, as long as, e. g. ὅσον χρῶνον Mark 2: 10. ἐφ' ὅσον χρόνον Rom. 7: 1. 1 Cor. 7: 39. Gal. 4: 1; and so ἐφ' ὅσον Matt. 9: 15, see in Ἐν τῷ Ἰς 3. 2. a.—Act. Thom. § 36. Xen. Cyr. 5. 5. 8.—Repeated and so intens. Heb. 10: 37 ἐτί μικρῶν ὅσον ὅσον, like Engl. yet a very very little while. Comp. Herm. ad Vip. p. 726. Matth. § 486. n. 1 fin.

"Οσιτής

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d) of measure, degree, extent. (a) before a comparative, as καθ' ὅσον— 

"Οσιτής, ἱπτής, ὅπερ, see in "Ος no. 3. δ.

1. 4. 5. ὄστων Luc. Necyom. 15. ὄσ-
τα, ὄστεον, ὄστων Plato Phaedo 47. p. 98. D.

"Οσιτής ἰτής, ὅτι, compound relat. 
pron. i. e. ὅτι strengthened by τίς, Buttm. § 75. 3. § 77. 3; the neut. ὅτι being written with the diacrite in order to distinguish it from the conjunct. ὅτι, Buttm. § 15. 2. Genit. ὅτινως etc. does not occur in N. T. but only gen. ὅτιν in the phrase ὅτιν ὅτιν, see below in no. 2. d. Buttm. 1. c. The only other forms in N. T. are Nom. plur. ὅτινες, ὅτινες, 
ἀτινες, ὅτινα, and Acc. neut. ὅτι, ὅτινα. — ὅτι any one who, some one who, whoever, whatever, differing from ὅς in referring to a subject only generally, as one of a class, and not definitely, thus serving to render a proposition general; see Passow s. v. Matth. § 463. It has mostly the regular relative construction, Buttm. § 143. 9; for instances where it conforms in gender and number to the following noun, see below in no. 1. a, and no. 2. c. Buttm. § 143. 7.

1. In the proper relative sense. a) pp. and genrr. who, i. e. one who, some 
one who, whoever, etc. Matt. 2: 6 ἔν αὐτῷ ἐξέλεκτεται ἄγομένως, ὅτις ποιμαν 
τὸν λαὸν μου, i. e. one who, 7: 24 ἀνά 
Luke 2: 10 χουάν μεγάλην, ἥτις ἔτατ 
παντι τῷ λαῷ. 7: 37. 12: 1. Acts 16: 16 
πανδίακην τινα... ἤτις κ. τ. ἐλ. § 21. 1. 
Rom. 16: 6, 12. 1 Cor. 7: 13. Phil. 2: 20. Plur. 
Matt. 16: 28 εἰς τίνες... ὅτινες οὖ ὑ ὑ 
κ. τ. ἐλ. 25: 1. ὅτινα things which 1 Cor. 
In 1 Cor. 3: 17 ὅτινες agrees with the 
subsequent ἑκάστη instead of ναος.

b) by impl. every one who, all who, 
whoever, whatsoever, where the rela-
tive clause often stands first, comp. in 
"Ος no. 1. d. (a) genr. c. Indic. Matt. 
5: 30 ὅτις σε φυσίς... στρέφων αὐτῷ 
because of αὐτός impI. from v. 3; see Winer 
§ 43. 3. b. fin. Plur. Mark 4: 20 καὶ 
ἵνα εἰς... ὅτινες ἀκούοντον τὸν λόγον 
7.—Xen. Cyr. 1. 5. 11.— (β) Strengthen-
ened by πᾶς, but only in Sing. the 
plural form being always πάντες ὅσιοι and 
not πάντες ὅτινες, see Passow ὅσιος b. 
Matth. § 483. b. init. So Matt. 7: 24 
al. So by Hebr. πᾶσα ψυχή, ἤτις ἄν κ. 
Jos. Ant. 14. 9. 4.—(γ) With αὐτός, which 
strengthen the indefiniteness, Passow 
l. c. comp. in "Ἀν Ι. 2. α.; whoever, 
whatsoever, in N. T. only with the Sing. 
c. Subjunct. Matt. 10: 33 ὅτις δ' ἀν 
I Cor. 16: 2. Gal. 5: 10. al. So ὅτι ἐὰν 
Col. 3: 23. δ' ἐὰν τι ὅτι ἐὰν Εφην 6: 
906.—Lylysias p. 160 ult.

c) sometimes ὅτινες refers to a defi-
nite subject, and is then apparently i. q. 
ὅς, c. g. Luke 2: 4 ὅς πᾶλιν Λαβίδ, ἤτις 
καλεῖται Βδύλεια. 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 τοῦ πατρὸς υἱῶν Ἀβρααμ, υἱῶν ἀπέκτειν, Abraham, a man who is dead. Comp. Passow ὡστις g. Matth. § 483. p. 906. — Hom. II. 23. 43 οὔ μη ζην ὡστις τε θεῶν ὑπάτου κ. τ. ἑ. Hdt. 2. 131.

2. Like ὡς, so also ὡστις 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 ὡς no. 2. Buttm. § 143. 1. Matth. § 477.


b) as marking result, event, etc. equiv. to ὡστε. So after τοιοῦτος, 1 Cor. 5: 1 τοιαύτης πορευεῖται, τις οὐδέν ἐν τοῖς ἔσον. Comp. in ὡς no. 2. c. Matth. § 479. n. 1. —Dem. 181. 16. Xen. An. 2. 5. 12.

c) implying cause, ground, or reason, etc. equiv. to ὡστε because. Comp. in ὡς no. 2. d. Matth. § 480. c. So Matt. 7: 15 προσέχετε δὲ ἀπὸ τῶν γενου- προφητῶν· οὔτε ἔκρατον πρὸς υἱῶν κ. τ. λ. Lat. ut qui, as those who, i. e. because such, for such come to you etc. 25: 3. Acts 10: 41, 47. 17: 11. Rom. 6: 2. So ὡστε Col. 3: 5, 14. Heb. 10: 35. Here it sometimes takes the number and gender of the following noun, Buttm. § 143. 7. Comp. in ὡς no. 1. a. b. Eph. 3: 13 μη ἐκκαίειν ἐν ταῖς θλίψεως μου ὑπέρ υἱῶν, ἡτα ὡστε δόξα υἱῶν. Phil. 1: 28. 1 Tim. 1: 4. Gal. 5: 19. — Eurip. Med. 221 or 222. Xen. Cyr. 4. 5. 39 fin.

d) including the notion of a particle of time, as ὡς, ὡστε, only in the phrase ἐος ὡς, until when, until, see in ὡς II. 1. b. β. Comp. in ὡς no. 2. f. Matth. § 480. b. and note. Al.


Ὀσφρηςις, εῶς, ἡ, (ὀσφρήνω) to smell,) the smell, sense of smell, 1 Cor. 12: 17. —Dioscor. 5. 119. Athen. 13. 93. meton. Hdad. 1. 12. 4. Comp. Lob. ad Phryn. p. 117.

Οὐσίς, ὄς, ὑ, and plur. αἱ ὀ- σίαι, the loins, the lower region of the back, lumbar region, the hips, as opp. to the shoulders and thighs, Epict. Ench. 29. 5. Arr. Epict. 3. 15. 9 ὅδοι σοῦ τοὺς ὀμοὺς, τοὺς μυρισκόν, τιν οὖσιν. Luc. Lexpix. 8. of animals Xen. Eq. 1. 12. Ven. 4. 1. In N. T. only as corresponding to Heb. יַחְצִיר, יַחְצִיר, the loins, viz.

a) external, i. q. the hips, where the girdle is worn, Matt. 3: 4 et Mark 1: 6 ἥνον δεματινην περί τιν οὖσιν αὐτοῦ.—The oderint, in order to run or labour with more ease, are accustomed to gird their long flowing garments close about them; hence to have the loins girded, is i. q. to be in readiness, prepared for anything, Luke 12: 35. Eph. 6: 14. trop. I Pet. 1: 13; comp. in Ἀναῷνομον. Comp. Sept. and νόστος Ex. 12: 11. 2 K. 4: 29. 9: 1. τὰ ἦς Job 38: 3. 40: 7.

b) internal, as the seat of procreative power in men. Heb. 7: 5 ἵνα αὐστιαν ἐκ τῆς ὄσφυος τινος, see in Ἄναῴνομον b. Heb. 7: 10. Acts 2: 30 καρπὸς τῆς ὀ- σίας, i. e. children, offspring, comp. Sept. καρπὸς κόιλας Gen. 30: 2. Ps. 132: 11. —Sept. for μήτης Gen. 35: 11. 2 Chr. 6: 9.

Ὀνα, adv. (ὑπερ, ἐν,) i. e. when, with the accessory idea of uncertainty, possibility, i. q. whenever, if ever, in case that, so often as, etc. Buttm. § 139. 8. comp. in Ἀν κ. τ. 2. b. Constrained regularly with the Subjunctive, referring to an often repeated or possible action in the present or future time; in Greek writers sometimes with the Optative; and in a few very late instances with the Indicative. Buttm. 1. c. Matth. § 521. p. 1005. Winer § 43. 5. See espec. Fritzschc IV Evang. II. p. 85 sq. 800 sq.


2. With the Indic. imperative in narrating an actual event, once Mark 3: 11 καὶ πνεύματα τα ἀκάθαρτα, ὀταν αὐτὸν ἑστώντε, i.e. whenever, as often as. Here Greek writers would employ the Opt. Matth. § 521. p. 1006 init. p. 1007 n. 1. Winer § 43. 5. p. 256. Fritzsche l. c. p. 86. 801.—Sept. Gen. 37: 9 ὀταν ἔφηκατο. Dan. 3: 7.—For Rev. 4: 9, see in no. 1. b.


"Ote, adv. of time, when, correll. with τοι, τότε, Buttm. § 116. 4.; construed regularly with the Indicative as relating to an actual event, something actually taking place, Herm. ad Vig. p. 903. 915. Rarely with the Subjunct. see below in c.


"Ote, conjunct. demonstrative and causal, like Engl. that, originally i. q. neut. of ὅτις. As demonstrative it stands pp. for τοῦτο ὅτι, as pointing out or introducing that to which the preceding words refer, i.e. their object, contents, argument. As causal it is pp. i. q. ἄν ὅτι τοῦτο ὅτι, 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
above. a) pp. after a demonstr. pron. as toto or the like expr. or impl. John 3: 18 αὐτὸ δὲ εἶναι ἡ κρίσις, ὅτι τὸ φῶς ἔδραμεν x. t. l. Rom. 2: 3. 2 Cor. 5: 14. Rev. 2: 6 ἀλλὰ τότε ἔχεις, ὅτι κ. t. l. impl. v. 4. So in τότε ... ὥστε, 1 John 3: 16. 4: 9, 10, 13 εν τούτῳ ... ὅτι εἰς τὸ πνεύματος αὐτοῦ δίδωκαν ὡμῖν. Also John 16: 19 περὶ τοῦ ... ὥστε περὶ τ. l. Impl. Matt. 16: 7 διέλογίζοντο ἐν ἑαυτοῖς, λέγοντες: [ταύτα ἔστι τ. l. λέγεις.] ὥστε αἱροῦσιν ἐλάβομεν. v. 17 τι διαλογίζεται ἐν ἑαυτοῖς [ταύτα], ὥστε αἱροῦσιν ἐλάβετε; Mark 8: 16, 17. Comp. Mark 2: 8.

c) most freq. ὥστε 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. infin. 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 § 45. 2. p. 266. Viger. p. 546. In Eng. with the same classes of verbs it is likewise often optional whether to employ ὥστε with the indic. or an accus. and infinitive; in Lat. the regular construction is the accus. c. infin. The tendency of the later Greek was in general to multiply particles, and therefore it here often employed ὥστε in preference to an infinitive; see Winer l. e.

objective; thus differing from μὴ which implies a conditional and hypothetical negative, and is therefore subjective. On this distinction both in meaning and use between οὐ and μὴ, which holds good also in all their compounds, see more fully under Μὴ init. and in the authors there cited. E. g.


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 ἔλεγεν Ἡλίας, καὶ οὐ προσέβλεψεν. 1 Cor. 4: 15. Heb. 2: 16. More freq. as followed by ἀλλὰ, i. e. οὐ... ἀλλὰ, see above in a. δ. Mark 9: 37 οὐκ ἔμει συνέβαι, ἀλλὰ τῶν x. τ. l. Acts 5: 4. 10. 41. 1 Cor. 1: 17. 14: 22. Eph. 6: 12. 1 Thess. 4: 8. al. So οὐχ οἴτι... ἀλλ' οἴτι, 2 Cor. 7: 9. Also οὐχ ἢνα as marking object, purpose; John 6: 38 κατα- βήσθηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἢνα ποιῆτα x. τ. l. 2 Cor. 2: 4. 8: 13. For οὐχ οἴτι at the beginning of a clause, by way of
limitation etc. see in "Ot no. 1.
c. a. 
c) before the adjunct of a verb, adverbial or the like, where it then renders the proposition negative in respect to the adjunct. e. g. before a noun implying manner, 2 Cor. 3:3 oV melon, allai pneuma x. t. l. 2 Pet. 1:21. 2 Cor. 5:7. John 3:34 oV gaf in metazon didastazn § 9. Gal. 2:16. James 2:25. 1 Cor. 1:17 oV in en sophia x. t. l. Acts 5:26. Before an adverb, as adv. Rom. 8:20 oV ekou-sa, comp. Buttm. § 123. n. 3. So before an adverb, 1 Cor. 5:10 iwrwv iwm . . . oV pantaos, i. e. not altogether, not generally; comp. Winer § 65. p. 457. John 7:10 oV xapenov, allal. 2 Cor. 8:5, 12.—Spec. oV muon . . . allal va. allal xai, not only . . . but also, expressing a gradation of meaning, comp. in .Mvov c; so pp. as referring to place, time, manner, etc. Acts 19:26 oV mo- nov Efevon, allal x. t. l. Rom. 9: 24. 2 Cor. 7:7. Eph. 1:21. 1 Thess. 1:8. 1 John 5:6. Also as referring to the subject, Acts 19:27. Rom. 1:32. 1 Tim. 5:13. al. or to the object, Acts 21:13. Rom. 4:12. 2 Cor. 8:10. 10. —Subj. Xen. Cyr. 8. 3. 7. obj. Mem. 2. 7. 6. 
d) before participles, where a direct and absolute negative is to be expressed; otherwise μι, see in Mv I. e. Winer § 59. p. 401. Matth. § 608. d. So 2 Cor. 4:8 βλεςμενου, all oV sttovropo- menov, x. t. l. Gal. 4:27. Eph. 5:4. Phil. 3:3. Heb. 11:35. 1 Pet. 1:8. 8. 

e) as affecting single words, oV not only renders them negative, but often gives them the directly contrary sense, sometimes as a sort of compound, like Eng. non, un; see Buttm. § 148. n. 2. 3. comp. p. 416 marg. Matth. § 608. 1. Herm. ad Vig. p. 833, 889. Winer § 59. 5. E. g. (a) With verbs, as oV ayag- naiw to not love, i. q. to be careless of, Rev. 12:11. oV avgynio i. q. to know well, 2 Cor. 2:11. oV eiw i. q. to re- strain, Acts 16:7. (Hom. II. 5. 256.) oV avkelw i. q. to be careful, 2 Pet. 1:12. oV θelw, nolo, to be unwilling, Matt. 23:37. 1 Cor. 10:1. oV eiw auxis v. ikavos, to be unworthy, etc. Matt. 3:11. Acts 13:25. — (β) With nouns, as oV
Ouat' interj. wo! alas! Lat. va(e), Heb. וָע, וָע, uttered in grief, indignation, etc.


—Arr. Epict. 3.23. 24.

b) as subst. indec. 1 Cor. 9:16 οὐαί μοι ἐστίν, ἐνγλ. ἐστιν. So Sept. οὐαί οὐαί οὐαί ἐστίν for μή μή μή ἐστιν. So in Acts. 13:21. Hence c. art. fem. ἡ οὐαί, a wo, calamity, Rev. 9:12. 11:14. Here one might expect the neut. to οὐαί, like τὸ ἀγαθόν Gal. 4:25; but the writer assigns the gender ad sensum, as if i. q. ἡ ἀλήθεια, ἡ ταλαιπωρία, etc. Comp. Winer §27 fin. Al.

Οὐδαμὸς', adv. (οὐδαμὸς for οὐδὲ οὐδὲς) in no wise, by no means, Matt. 2. 6. 3. Macs. 1:11, 12. Xen. Mem. 2. 3. 15.

Οὐδέ, conjunct. (οὐ, Ἰς) denying absolutely and objectively, and differing from μηδὲ as οὐ from μη, pp. continuous, and not, also not, and hence nor, neither, not even, usually as connecting whole clauses or propositions, Buttm. §149. p. 437. Winer §50. 6. Matth. §609.


4. Once οὐδέ μη, preceded, by οὐ, οὐδέ, Rev. 7:16. — (β) also not, neither, in a stronger transition or antithesis, e. g. preceded, by οὐ, Matt. 21:27 οὐκ οὐδαιμον ... οὐδὲ ἐγὼ λέγω ἡμῖν κ. t. l. Mark 12:21 coll. v. 20. Luke 16:31 οί Μ. οὐκ ἀκούοντιν, οὐδέ ... πεποίθομεντι. John 15:4. Rom. 4:15. 1 Cor. 15:13, 16. (Hdian. 1. 9. 8. Xen. Cyr. 1. 5. 11.) οὐδείς ... οὐδέ John 8:11. 1 Tim. 6:16. οὐδείς ... οὐδὲ οὐκείται Matt. 22:46. ἐὰν μη ... οὐδέ Matt. 6:15. So with preceding neg. impl. in ἀπιστεῦω, Mark 16:13 οὐδέ εἰκονος ἐπιστεύονταν. — With γὰρ and ἀλλὰ, after a preceded neg. expressed or implied in the context; e. g. οὐδὲ γαρ, for not also, for neither, where οὐ denies, ἀτροδιε, and γαρ assigns a reason, John 7:5 οὐδὲ γαρ οἱ οὐδείς αὐτοῦ ἐπιστεύοντος κ. t. 1. Acts 4:34. Rom. 8:7; strengthened by οὐδείς, John 5:23 οὐδὲ γὰρ ὁ πατὴρ χριν ὑιονδένα. Gal. 1:12 οὐδὲ γαρ ... οὐτος. (Xen. Cyr. 1. 4. 12.) So ἀλλ' οὐδέ, γεα neither, where ἀλλὰ merely strengthens the negation, comp. in ἀλλ' no. 2. b. Matth. §613. Luke 23:15 οὐδὲν εὗρον ... ἀλλ' οὐδέ Πρωθύς. 1 Cor. 3:2. Gal. 2:3. — Xen. Mem. 2. 3. 8. An. 1. 3. 3. fully οὐ μόνον ... ἀλλ' οὐδέ Jos. B. J. 4. 2. 3.


Οὐδείς, οὐδείς, οὐδείς, (οὐδὲ, αὐτὲς) decl. like εἰς q. v. Later form neut. οὐδείς even 1 Cor. 13:2 in text. rec. Sept. Gen. 41:44. Is. 41:28; see Buttm. §70. 1. Lob. ad Phr. p. 181 sq. Neg. adject. denying absolutely and objectively, and differing from μηδεις as οὐ from μη, genr. no one, nothing, i. e. none
Ouðείς. 594

Ouðkouν

at all; pp. emphat. not even one, not the least, but in this sense it is commonly written separately, ouðé εἰς, ouðé ἐς, etc. see in ἐς a. Buttum. l. c.

a) as adj. c. subst. no one, no, Luke 4:24 ouðéς προφητής. John 16:29 πα−


titivey, seq. gen. of a whole, Buttum. § 132. 4. 2. Matth. § 318. So Luke 4:

26 πρὸς οὐδεμιᾶς αἰώνων. v. 27 οὐδὲς αἰώνων. Acts 5: 13. 18: 17 οὐδὲν τοῦτον. 1 Cor. 1: 14. 9: 15. So ouðες εἰς αἰώνων


b) absol. as subst. ouðéς, no one, no man, no person, Matt. 6: 24 οὐδές δυ−


45.—With other negatives for strength, Buttum. § 148. 6. E. g. after ou, Matt.


With other negatives for strength, Buttum. § 148. 6. E. g. after ou, Mark 14: 60 οὐκ ἀποκρίνει οὐδέν; Luke 4: 2. John 3:

27. Acts 26: 26. (Xen. Mem. 2. 6. 33.) οὐκέτα... οὐδές Mark 7: 12. οὐδές οὐδές οὐδές 1 Cor. 8... 2. ὡδὲ... ὡθ Μου Luke 10: 19. — Accus. οὐδές adv. i. e. in no way, in no respect, Acts 23: 10 θυσίας


Mem. 4. 2. 9. —Metaph. nothing, i. e. of no account, weight, value, authority, etc. Comp. Matth. § 437. un. 1. So

Matt. 23: 16 οὐ παρὰ ... οὐδὲν ἐστιν. v. 18. John 8: 54. 1 Cor. 7: 19. 13: 2. 2 Cor. 12: 11. al. So εἰς οὐ−

dὲν πάντως to come to nought Acts 5: 36. οὐδὲν λογισθήσεται to be set at nought, to be contemplated, Acts 19: 27. Comp. in Λεγ no. 3. a. — Sept. Is. 14:


Ov µη, see in Ἔν Ι. h.

Ov, 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. Math. § 625. Buttmm. § 149. p. 438. Wiener p. 372, 380.

1. As marking mere external connexion, and thus denoting transition or continuation from what precedes to what follows, thereupon, now, then, etc. Comp. Passow οὖν no. 1. Math. § 625. p. 1274.


2. As expressing the internal connexion of two sentences, that the one follows from the other as effect or consequence from cause, therefore, then, consequently, i. e. for this cause, for this reason, from these premises, etc.


—(γ) Where the conclusion is connected with a conditional or causal clause, e. g. εἰ οὐν in the sense of ἐὰν οὐν, see in Ex 1. 2. g. β. p. 223. Matt. 7: 11 εἰ οὐν ὑμῖς οἴδατε κ. τ. λ. John 13: 14. Acts 11: 17.


Οὐράνιος, ας, ου, Att. and in N. T. οὐρανιος, ο, η, (οὐράνιος) heavenly, celestial, i. e. dwelling in heaven, as ο πατήρ ο οὐράνιος, heavenly Father, Matt. 6: 14, 26, 53. 15: 13. στρατιά οὐρανιος heavenly host, angels, Luke 2: 13, comp. in οὐρανος d. Also as coming from heaven, ὅταν οὐρ. Acts 26: 19.—2 Macc. 7: 34. Hulan. 1. 7. 9. Xen. Cyr. 7. 1. 3.


Οὐράνος, ου, ου, ου, ου, in imitation of Heb. הַבָּה, heaven, the heavens. The plur. οὐράνοι is thus used most frequently in Matthew, and always in the phrases ο πατήρ ο ἐν τοις οὐρανοις, η βασιλεία των οὐρανων, 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, שְׁבוֹת, ָיָה, Sept. στριφόμα, the firmament, Gen. 1: 8. 14; and poetically as resting on columns, 2 Sam. 22: 8. Job 26: 11; but in common usage including also the regions above the sky, where God is said to dwell, Ps. 2: 4; and likewise the region underneath and next the firmament, where the clouds are gathered, the birds fly, etc. Gen. 1: 20. 25. In N. T.


(3) ἐὰς τοῖτον ὦφραν, 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. ἡ ἀκρόπλοια, Sept. ὥ τοῖς ὀφράσιν τοῦ ὀφρανοῦ, Deut. 10: 14. 1 K. 8: 27. Ecles. 16: 18. So the spurious Lucian makes a Christian say, ἐς τοῖτον ὀφράσιν ἀναβατησας Luc. Philopatr. § 12. — Others suppose the apostle refers to the views of the later Rabbinics, 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 ὥ τοῖς ὀφράσις could not well be i.q. ὥ παραθείσος in v. 4.


Οὐρανός, οὐ, ὥ, Urban, pr. n. of a Christian at Rome, Rom. 16: 9.

Οὐρίς, οὐ, ὥ, Urias, Heb. 77175 (flame of Jehovah) Uriah, pr. n. of the husband of Bathsheba, Matt. 1: 6. Comp. 2 Sam. 11: 3 sq.

'Ουτε, conj. (οὐ, enclit. τε,) a continuous referring usually rather to a part of a proposition or clause, and not also not, i. e. neither, nor, not even. See Buttm. 149. p. 427. Winer 39. 6.
b) in the sense of not even; Mark 5:3 καὶ οὔτε ἀκούειν οὐδές ἦν οὕτως οὕτως οὕτως ὄντα. Luke 12:20. 1 Cor. 3:2 in text. rec. —Hdian. 4. 6. 1 οὐδέ τις ἡ ἡμιάς, οὐτε μέχρι τηρήσεως. —But Miss. in Mark and Luke 1. c. and later edit. in 1 Cor. 1. c. read οὐδέ. Al.
'Οὐδές, οὐτε, τοιοῦ, genius, ταύτας, τοιοῦτον, pron. demonstr. this, that, pp. for οὗτος, ἡ οὕτως, το ὅτα, this same, Buttm. 76. 2, and n. 1.
—Xen. Cyr. 1. 3. 15.
b) as referring to or introducing what follows, with emphasis, as in Engl. this,
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c) used δεκτικος, see in οὖτος c. Acts 21: 11 τοῦ ἀνδρά ... οὖτος δύσον ἐν Ἰσραήλ. x. l. Rom. 9: 20. With the idea of aversion, 1 Cor. 5: 3 τὸν οὖτος τοῦτο καταργασάμενον, comp. in οὖτος c. γ.


'Οφειλέτης, adv. not, a strengthened form of οὖ, used espec. by the Attics for emphasis, Buttm. § 117. 2.
a) genr. John 13: 10 ἀλλ' οὗτοι πάντες but not all, i. e. by no means all. v. 11. 1 Cor. 6: 1. οὗτοι ... ἀλλὰ 1 Cor. 10: 29. 2 Cor. 10: 13. —Luc. D. Meretr. 12. 3. Xen. Athen. 2. 18.

'Οφειλέτης, οὐ, ὁ, (ὁφεῖλα) a debtor.


b) metaph. debtor, one morally bound to the performance of any duty; seq. infin. Gal. 5: 3 ὀφειλέτης ἐστιν ὁ θανὸν ποιήσας, i. e. he is bound to keep the whole law. Seq. dat. et inf. Rom. 8: 12. So Rom. 1: 14 ἔλλην οἱ τε καὶ βαρβάρους ... ὀφειλέτης εἰμί sc. εὐαγγελίζομαι. —Soph. Ajax 590.
"Ophelh, "Ophalhlos

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a) a due, duty, obligation. Rom. 4: 4 ou lojizetai kata χαρίν, alla kata ofrefelhma. —Thuc. 2. 40 oux ei kharin, all' ei 'ofefelhima. 2. 40 oux ei kharin, all' ei 'ofefelhima.


"Ophelh, If ofeflhos, to owe, to be indebted.


b) metaphor. to be bound, to be obligated, sc. to the performance of any duty, i. q. I ought, I must, seq. infin. So of what is required by law or duty in general, e. g. c. inf. impl. Matt. 23: 16 òs òn àphn . . . ofefelh sc. ãpôdoúnav. v. 18.


"Ophalmodoulia, ας, η, (ofefhulos, douleia) eye-service, i. e. rendered only under the master's eye, Eph 6: 6. Col. 3: 22. — Not found elsewhere.

"Ophalhlos, ov, o, (ofefhlos, part. aor. ofefhloj) an eye, plur. oi ofefhloi, the eyes.
"Ofis" 604

"Οχλος"


—Hom. II. 20. 151. Pol. 7. 6. 3. Strabo 5. 3. 7.


"Οχλοποιεω, ὁ, f. ἴσω, (όχλος, ποιεω) to gather a crowd, to raise a mob, intrans. Acts 17: 5. — Not found elsewhere.

"Οχλος, ὁ, a, a crowd, throng, multitude, pp. a confused multitude, opp. to ὅμοιος a regular assembly.


"Оміσος, ου, ο, η, adj. (οψις) late, latter. James 5: 7 έσε παί δέρα νεότοι προμυον και ύψων, the early and latter rain, the former in the climate of Palestine falling in October, and the latter in March and April; see Jahn § 21. For οψις in the mysteries. Philostr. de Ludis Pythisis, eîta την ἀγωνία παρέχειν την γυμνήν, ὕψό τούτων: ib. ὕψον τῶν Τρικοιών.


b) seq. genit. i. q. at the end of, at the close of, after. Matt. 25: 1 ὄψις δὲ σαβατών, τῇ εἰρήνατι εἰς μέλαν κ. τ. λ. at the end of the sabbath, i. e. after the sabbath, the Sabbath being now ended, towards the dawn, i. q. Mark 16: 1 διαγυνομένου τοῦ σαβατοῦ. For the gen. see Buttm. § 132. 4. 2. — Philostr. Vit. Apoll. 4. 18 ὄψις ἀνατριχίων after the mysteries. Philostr. de Ludis Pythisis, εἶτα τὴν ἀγωνία παρέχειν την γυμνήν, ὄψις τούτων: ib. ὄψις τῶν Τρικοιών.


"Ομισος, α, ο, ου, (ους) late, i. e.

a) pp. Mark 11: 11 οψις ώς γενομένη τῆς οψις, i. e. it being now late evening; comp. in ὁψις. — Pol. 7. 16. 4. Dem. 1301. pen. Thuc. 3. 74.

b) fem. η ωτια sc. οψια, as substant. 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 יְהַלְגַּגְתָּנַי עַשָּרָה 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. 20: 39, 41. But in the practice of the Jews, this was reckoned from the ninth hour or 3 o'clock onward, Jos. B. J. 6. 9. 3, comp. Acts 3: 1. See Gesen. Lex. art. םֹּֽאְִתִּֽי. In N. T. η ωτια appears to denote the former evening


II.


Παγίς, ἰδος, ο, (πιγκιμι,;) pp. ‘whatever makes fast or holds fast;’ hence a snare, trap, gin.

a) pp. Luke 21: 35 ὅς παγίς γὰρ ἐπι-

λιστάται, as a snare shall it come upon


b) trop. παγίς τοῦ διαβόλου, snare of

the devil, i. e. wile, stratagem, 1 Tim. 3: 7. 2 Tim. 2: 26. absol. 1 Tim. 6: 9.

— Also by impl. for cause of destruction, Rom. 11: 9 γεννηθήτω ἢ τρέψεις αὐτῶν ἢ παγίδα, quoted from Ps. 69: 23 where Sept. for περιε, as also Josh. 23: 13. Is. 24: 18. ὑπίαν Prov. 18: 7. — 1 Macc. 5: 4.

Πάθημα, ατος, τό, (πάσχω, πα-

θέω,) pp. ‘what is suffered,’ suffering, i. q. πάθος.

a) pp. evil suffered, affliction, distress; once sing. Heb. 2: 9 διὰ τό πάθημα τοῦ Ἰακόπου, i. e. suffering, even unto death, the genus, being explanatory. — Xen. Hi. 1. 36. — Elsewhere only plur. τα πάθη-

ματα, sufferings, calamities, Rom. 8: 18. 2 Cor. 1: 5 τα πάθημα του Ἑρωτοῦ, i. e. the sufferings which Christ endured are renewed abundantly in us; see Wi-


b) meton. passion, i. e. affection of mind, emotion. Gal. 5: 24 τῆς σφαίρας ὑν τοῖς πα-

θήμασι ταῖς ἐπιθυμίαις. Rom. 7: 5. — Plato Phaedo 43. p. 94. E. Xen.Cyr.3.1.17.

Παθητός, ο, ος, η, adj. (πάσχω, παθίνω,) liable to suffering, as παθητά σώματα Plut. ed. R. IX. p. 501. 10. In N. T. destined to suffer; Acts 26: 23 λέγων . . . εἰ παθητός ὁ Ἰησοῦς, i. e. that Christ must needs suffer, sc. according to the prophets; comp. Luke 24: 26. Winer p. 86.
Haidiev, f. εὐστ., (παῖς) pp. to train up a child, and hence genr. to educate, to discipline, to instruct, trans. comp. above in Παιδία.


Pai'diōv, adv. (παῖς, παιδίον,) from a child, from childhood, Mark 9: 21.


Παιδιὼν, ou, τό, (dim. of παῖς) a little child, either male or female; plur. τα παιδία, little children.

παίδιας τοῖς παῖδας τοῖς ἐν Βυστίλει ... ἀπὸ διπετοῦ καὶ κατατοπίας. 21:15. 
coll. v. 9 where it is νεανίας. Also ὁ παῖς Luke 8:51, 54, comp. v. 42 where it is 
θυγατήρ᾽ ὡς ἐτῶν δώσει. Sept. 
τὴν ἄγνοια Gen. 24:28, 57. 34:12. — Jos. Ant. 9. 7. 5 καὶ ὁμότροπος αὐτὸς καὶ θηλικὴ 
πάνιν πέντε ἐγένετο. Xen. Mem. 4. 4. 20. 
b) like Eng. buy, Lat. puer, put for 
servant, e.g. (a) pp. and genr. i. q. 
δούλος a servant, slave, Matt. 8:6, 8, 18, 
comp. v. 9 where it is δωλός. Luke 7: 
for ἄγνοια Gen. 9:26, 27. 24: 2. 26: 15. 
— (b) of an attendant, minister, as of 
a king, Matt. 14: 2 ἐπί τοῦ Πατρὸς. 
Διδ. 
sep. v. 9 and ἄγνοια. 
Mag. Eqs. 5. 10. In 
N. to play, se. with singing, leaping, 
dancing, as connected with worship; 
1 Cor. 10: 7 ἐκάθεν ὁ λαὸς φαγεῖν καὶ 
παῖειν, καὶ ἀνέστρωσαν παῖειν, quoted from 
Ex. 32: 6 where Sept. for ἄγνοια. See 
also Sept. for ἄγνοια Judges. 16:25. 2 Sam. 
6: 5. 1 Chr. 13: 8. 15: 29. — Hom. Od. 
23. 147. Hom. Od. 
277, 282. Aristoph. 
Ran. 407 or 410. 
παίζω, παιδίος, ἡ, ὁ, a child, male 
or female; a boy, youth; a girl, maiden; plur. of παιδίων 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 ἄγνοιαν
Πάλαι, adv. long ago, of old, formerly. 


b) spoken relatively to the present moment, now long, already a while, Mark 13: 44 ὅ ὁ Πάλιν ἥν ἄρτι... ἀπωδήσεις αὐτὸν οἱ πάλαι ἀπέθανον. — Hdad. 7. 5. 1. Plat. Phædo § 27. p. 79. C. Xenv. Cyr. 8. 7. 1.

Παλαιός, ά, ὄν, (παλαίος), old, not new, viz.


Παλαιώτης, τῆς, τος, ή (παλαιώτος), oldness, antiquatedness, Rom. 7: 6 [6] παλαιώτης γράμματος, i. e. ἐν γράμματι τοῦ παλαιοῦ, comp. in Γράμμα a. δ. — Spoken of extreme old age, second childhood, Eurip. Helen. 1062 or 1065. Aesch. 33. 34.


Παλιγγενεσία, ας, ή (πάλιν, γενός) 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 Ἀνακαλώσις, Ἀναγέννασις, Τεννικία.

b) in the sense of renovation, restoration, restitution, sc. to a former state, equiv. to ἀποκατάστασις q. v. in N. T. spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption and restored to spiritual purity and splendour; comp. in Βασιλεία c. Matt. 19: 28 εἰ παλιγγενέσις, ὃν καθιστή ὁ νόος τοῦ αὐτοῦ, ἐπὶ Θρόνου δόξης αὐτοῦ, comp. Acts 3: 21. See Olshaus. Comm. in loc.

—Jos. Ant. 11. 3. 9 παλυγγ. τῆς πατρί̇δος i. e. the re-occupation of Judea after the exile. So Cicero ad Att. 6. 6 calls the restoration of his dignity and fortune παλιγγενεσία.

Πάλιν, adv. back, back again, again, pp. as implying return back to a former place, state, act, etc. like Lat. and Eng. insep. partic. re. Comp. Passow s. voc.


b) of time, again, another time, once more. (a) genr. Matt. 4: 8 πάλιν παραλαμβάνων αὐτὸν ὁ διάβολος. 20: 5. Luke


Παμπόλος, παμπόλη, πάμπολη, (πάς, πολεῖς) very much, very great, vast, Mark 8: 1 παμπόλου ήξουν όντος. — Jos. Ant. 7. 5. 3. Xen. Cyr. 1. 1. 3.

Παμφολία, ας, η, Pamphylia, a district of Asia Minor, bounded E. by Cilicia; N. by Pisidia; W. by Lycaea; 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: 33. 27: 5.


Παπποδείξεις, εος, ὤς, ὅ (πάππῳ δείξαι, from πάς, δείκνυμι) pp. 'one who receives all,' i. e. the keeper of an inn or caravanserai, host, Luke 10: 35. See in Παπποδείξιον.—Pol. 2. 15. 6. Plut. de Sanit. tuend. c. 15. Tom. VI. p. 495 ult. ed. Reiske. The more Attic form was παπποδείξεις, see Phryn. et Lob. p. 307.

Παππούγας, εος, ὤς, ὃ (πάππῳ ἄγαφος, ἄφωνος) pp. an assembly or convocation of the whole people in order to celebrate any public festival or solemnity, as the public games, sacrifices, etc. hence genr. a festive convocation, joyful assembly, Jos. Ant. 2. 4. 3. Dion. Sic. 2. 55. Xen. H. 1. 11. — In N. T. only Heb. 12: 23 και μνησιάν ἄγγελον παππούγας, καὶ εὐλογείς πρωτοτοκόκας, t. l. to and to countless thrones [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 γαίην Ez. 46: 11. Hos. 2: 11. την βασιλείαν Am. 5: 21.


Παποφύγος, ος, ὤς, ὃ, adj. (πάππος, ἄγαφος, ἄφωνος) pp. 'doing every thing,' and hence shrewd, cunning, crafty, 2 Cor. 12: 16. Sept. for παποφύγος Job 5: 12. — Luc. D. Deor. 2. 1. Xen. An. 2. 5. 39. — In late writers also in a good sense,

Πανταγόθεν, adv. (πᾶς), from all sides, from every quarter, Mark 1: 45.—Hdian. 2. 8. 1. Xen. Mem. 2, 1. 25.


Παντελής, ἕος, τὸς, ἂν, ᾗ, adj. (πᾶς, τόλης) wholly ended, all complete, i. e. genr. perfect, entire, Jos. Ant. 10. 9. 3 παντελῆς ἀπολεία. Diod. Sic. 15. 17. — In N. T. only adv. εἰς τὸ παντελές, wholly, entirely, i. e. as referring to time, always, Heb. 7: 25. μη εἰς τὸ π. i. q. not at all Luke 13: 11. Comp. in ἕις no. 3. b.—Jos. Ant. 6. 2. 3. Ael. V. H. 12. 20.


Πάντως, adv. (πᾶς), wholly, altogether, entirely.


Παρά, prep. governing the genitive, dative, and accusative, with the primary signif, near, near by; expressing thus the relation of immediate vicinity or proximity, which is differently modified according to the force of the different cases. Comp. in ἀπὸ init. See Passow in παρά. Butt. § 142. n. 3. Matth. § 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. Butt. § 122. 3. 2. 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.


II. With the Dative, both of person and thing, expressing rest or position near, hard by, with, and c. dat. plur. among. See Passow, Buttm. Matth. l. c. Winer § 52. p. 337.
lowship by faith with him, devoted to him as Christians, i. q. εν πυλω v. 22.

III. With the Accusative, pp. expressing motion near by, near to a place etc. See Passow, Buttm. Matth. i. 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 περιποταν δε τε η παρα την θάλασσαν; i. e. by the sea, along the sea-shore. Matt. 13: 4. Mark 2: 13. 4: 15 οι παρα την οδον σε στη-ρινται, i. e. by the way-side. Luke 8: 5.

—Jos. Ant. 2. 5. 5 παρα πουομων βαδι-

ζον. 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 προς or εις c. acc. Matt. 15: 29 μεταβας... ἐλθε παρα την θάλασσαν, he came near the sea, approached the sea. v. 30 ἔφυσαν αυτον παρα τους πόδους του άντρου, at his feet. Luke 8: 41. Acts 4: 35. 7: 58.—Hom. II. 1. 347 το δ’ αυτος ἐν την παρα νησις Ἀχαιων. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 3. 14 η παρα έμε εισ-σχε.

c) sometimes also expressing the idea of rest or remaining near a place etc. near, by, at, i. q. παρα c. dat. Here however the idea of previous motion or coming to the place is strictly implied; comp. in εις no. 4. Passow παρα C. 3.—(a) pp. after verbs of rest or remaining, Matt. 13: 1 άκαθεν παρα την θάλασσαν, i. e. he went and sat by the sea-side. Mark 5: 21. Luke 5: 1. 7: 38 σταθε παρα των πόδων αυτον οπίσω. 10: 39. Ellipt. with a verb impl. Mark 4: 1. Acts 22: 3. Heb. 11: 12.—Ael. V. H. 8. 16. Hdot. 8. 140. Thuc. 7: 39. —(β) Metaph. of the ground or reason by or along with which a conclusion follows, by reason of, because of; Lat. propter, e. g. παρα του τοϋτο, i. q. thereby, there-fore, on this account, 1 Cor. 12: 15, 16 ου παρα τοτε ου γινοι εξ του σώματος; comp. Matth. Winer l. c. So Sept. for τινί—ζε Deut. 23: 5. — π. τοτε Plut. Camill. 28. Xen. Mag. Eq. 1. 5. παρα δι Jos. B. J. 3. 3. 5. genr. Pol. 1. 32. 4. Dem. 545. 22.

d) as denoting motion by or past a


Note: In composition παρα implies:

1. nearness, proximity, near, by, as παρακωθηκό, παραγωτηκο, παραθαλασσοι; etc. 2. motion or direction near to, to, by, as παραθαλάκτη, παραθόδωμ, παρέχο, παρατείνω, etc. 3. motion by or past any place, a going beyond, as παραγο, παρέξομαι, παράλλειω. 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 παρακολου, παραθεωροι; or like Lat. praeter, trans, implying violation, as παραβαίνω, παρανοιω; also by stealth, as παρασύνομοι, etc. AL.


Παραβαίλλο, τ. βαλλο, (βαλλω) 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, τι εν τινι Mark 4: 30.—τι τινι Jos. Ant. 5. 1. 21. Hdtot. 1. 198. τι προς τι Xen. Mem. 2. 4. 5.
2. intrans. or c. ειστιν impl. pp. to throw oneself near, i.e. to betake oneself any whither, to go or come to a place; see Buttm. § 130. n. 2. § 113. n. 2. Matth. § 496. Winer § 39. 1. Espec. by ship, as a nautical term, seq. εις Acts 20: 15 παραβαίλλος εις Σάμων. —Jos. Ant. 18. 6. 4. Diod. Sic. 1. 44. Hdtot. 7. 179.


Παραβαίνοντες, ου, δ, (παραβαίνον), an accompanier, companion, sc. as one of the warriors in a chariot, Diod. Sic. 20. 41. Xen. Cyr. 7. 1. 29. —In N. T. a transgressor, sc. του νομου Rom. 2: 25, 27.


a) genr. Mark 4: 30 εν αυτη παραβολη παραβαλλομαι αυτην; Heb. 11: 19 εν παραβολη, i.e. figuratively. —Ael. V. H. 3. 33. Pol. 1. 2. 2. —In the sense of image, figure, symbol, i.e., τυπος, Heb. 9: 9 ής [γε] παραβολη εις των καινων του εναντιοντα, 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 ἀλλη παραβολη παραθηκεν v. 31, 33. 15: 15. 21: 33, 45, 53. Mark 4: 10, 13 bis. 7: 17. 12: 12. Luke 5: 30. 6: 39. 8: 9. 11. 12: 16. 41. 13: 6. 15: 3. 18: 1. 9: 19. 11: 20. 9. 19. 21: 29. εν παραβολαις i.e. through or by means of parables, Mark 4: 41. Luke 8: 10. λαλειν, λέγειν, εἰπεῖν εν παραβολαις, Matt. 13: 3.

Παραβολεύματα, f. γενύσια, (γι- νομαί,) pp. in pres. to become near, to become present, i. e. to come, to approach, to arrive, thrice Matt. 3: 1, 13. Mark 14: 43. imperf. once John 3: 23. Elsewhere only aor. 2 παραγελομήν to be near, to be present, i. e. to have come or arrived; see in Γινομαί.


c) i. q. to come back, to return, Luke
Paradigm


Parageo, f. úzw, (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 ἥνεκα παράγεται. Trop. i. q. to disappear, to perish, 1 John 2: 17 ὅς κόσμος παράγεται. Comp. below in b. Only in N. T.


Paragwmatizō, f. ἤνο, (παρά-
diēvma example, from παράδεικνυμι,) to make an example of, to expose to public shame, c. acc. Matt. 1: 19 μη ἆμων αὐ-

Parádeisos, ou, ð, paradise, a word which seems to have had its origin in the languages of Eastern Asia ; comp. Sanscr. parśedāha and parśadisha a land elevated and cultivated, Armen. padsē a garden around the house planted with grass, herbs, trees, for use and ornament, see Schroeder D. Theor. Ling. Armen. praemiss. p. 56. In the Heb. form בֵּית and Gr. παρά-
dēvos it is applied to the pleasure gar-


a) the inferior paradise, or the region of the blessed in Hades, Luke 23: 43. See אדית c. e. ἀδήτ p. 13. Comp. Jos. Ant. 18. 1. 3.

b) π. τοῦ θεοῦ, the paradise of God, the celestial paradise, where the spirits of the just dwell with God, 2 Cor. 12: 4, i. q. ὁ τριτος ὀφνάρος in v. 3, see in ὀφνάρως d. β. So Rev. 2: 7, where the imagery is drawn from Gen. 2: 8 sq.—Psalt. Salom. 14: 2. Test. XII Patr. p. 586 αὐτός [ὁ νιός τοῦ θ. ἀνέβη] τὸς θύρας τοῦ παραδείσου σου, καὶ… διώσε τούτοις αὐγῶν ἐκ τοῦ ἕνου τῆς θυώς.


Paradigmēth, ης, ἤ (παρά, di-
artikh) pastime, employment, fr. διατρι-
βον q. v.) mis-employment, q. d. idle occu-
pation, 1 Tim. 6: 5 in text. rec. This is the better reading, instead of διαπα-

Paradidōmi, f. παράδοσος, (διδο-
μι,) to give near, within, to any one, to give over, to deliver over or up, sc. into the possession or power of any one, trans. Spoken

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 παραδεικνύει τὰς συνήθεις αὐτῶν men who have given up i. e. jeopardized their lives. c. acc. et ἵνα, 1 Cor. 13: 3 εἰναὶ παραδός το σώμα μου ἵνα καθήσομαι. Sept. for Chald. 277; Dan. 3: 23.—Luc. Tim. 12. Plut. Mor. II. p. 32. Tauch. Xen. Cyr. 3. 3. 47.—So of persons given over to follow their passions, etc. c. acc. et dat. of thing, Eph. 4: 19 ἐναυτοὺς παρεδωκὼς τῇ ἄσχεσι. c. acc. et infinit. Acts 7: 42. Sec. acc. et εἰς τὸ Ἰερόν, into any thing, i. e. into the power or practice of it, Rom. 1: 24, 26, 28.—Eccles. 23: 6.


e) intran. or c. εἰκτων impl. see in Παραδότων no. 2, to deliver up oneself, to yield oneself, c. g. as the harvest presents itself for the sickle, Mark 4: 29 ὅταν δὲ παραδῶ καρφός. At.


Παραδότως, εἰς, ἡ (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 καθὼς παρεδωκὼ ὑμῖν, τὰς παραδότως


H. P. Plato.

CIS

hence

Job.

jealous.

time.

Xen.

TltQ1iwn

6.

vokt

rendering

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

PARaphelaisos, ας,ς (θαλα- 

sea,) near the sea, by the sea-side, maritime, Matt. 4: 13 τις Καπερ, την την παρα-


H. P. Plato.

PARaphetoio, ων, f. ήσον, (θεο-


H. P. Plato.


H. P. Plato.


PARaphthimai, ονμει, f. ησωμαι, depon. Mid. (aιτεω,) to ask near any one, i. e. at his hands, to obtain by asking, Pind. Nem. 10. 56. Hidot. 1. 24, 90. In N. T. to ask aside or away, to depurate, to get rid of by asking, i. q. Engl. to beg off from.


b) i. q. to excuse oneself from an invitation, absol. Luke 14: 18 ἵστατο... παρατιθημι παντες. Perf. particip. as pass. ib. ἵστατο μι παρατιθημιν. v. 19. See Buttm. § 113. n. 6.—Jos. Ant. 7. 8. 2. Plut. Jul. Caes. 68 Κιννα... εδοκεν υπο καινορ ειπε δειλω καλει-

την παρατιθημιν της ι. Λ. c) by impl. not to receive, i.e. to refuse, to reject, c. acc. Heb. 12: 25 bis, μη παρατιθημισθη τον λαον της ι. Λ. 1 Tim. 4: 7. 6. 11. — Jos. Ant. 3. 8. 8. Philo 2 Alleg. p. 87. A. Diog. Laert. 4. 42. — In the sense of to avoid, to shun, 2 Tim. 2: 23. Tit. 3: 10.—2 Macc. 2: 31. Philo in Flacc. p. 968. D.

H. P. Plato.


H. P. Plato.

PARaphaleio, o, f. ισον, (καλιω,) to call near, to call for, trans. Not found in John's writings.


b) i. q. to call for or upon any one, as for aid, to invoke, e. g. God, Jos. Ant. 13. 5. 8. Arr. Epic. 3. 21, 12. Xen. H. G. 2. 4. 17. — Hence in later usage and N. T. genr. to beseech, to entreat, c. acc. Matt. 18: 32. Acts 16: 29. 2 Cor. 12: 18. With the accus. expr. or impl. are also put other adjuncts, e. g. part. ληγον or the like, Matt. 8: 5 προσομηθην εκατονταχος παρακαλοι του και λη-

γων. v. 31 οι δε δαιμονεις παρακαλοι αυτων, ληγοντες. Mark 1: 40. 5: 23. Acts 16:15. 25: 2. Also c. inf. aor. Mark 5:
...
Παράκλητος


Παράκλητος, ου, ὁ, ἦ, adj. (παρακλέω, παρακλητός) 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 εἰς τόν ἀμαρτήτ., παράκλητον ἵμαν πρὸς τὸν πατέρα, i. e. Christ.—Dem. 314. 10. Dion. Hal. Ant. 11. 37. So Rabh. πιπον ἢ ναπον for Ἴχνη ναπον intercessor, angel of intercession, Job 33: 23.


a) of things, to accompany, i. q. to be done by any one, c. dat. Mark 16: 17 σημεία δὲ τούτων πιστεύσαν ταῦτα παρακολοθήται.—Comp. 2 Macc. 8: 11.


c) i. q. to conform unto, to compare, c. dat. e. g. τῇ διδακχαίς 1 Tim. 4: 6. 2 Tim. 3: 10.—2 Macc. 9: 27.

Παρακολούθω, εἰς, ὧν, (δικρούν) to mishear, i. e. to hear slightly, inattentively, Ael. V. H. 5. 9. Pol. 7. 11. 9. In N. T. to neglect to hear, i. e. not to obey, c. gen. Buttm. § 132. 3. 3. Matth. § 362. Matt. 18: 17 bis, εἰς τὸν παρακολούθηταν καὶ τῆς ἐκκλησίας τέκνων x. t. l. Sept. for παρακολούθηται 1s. 45: 12. παρακολουθήσων Esth. 3: 8.—Tob. 3: 4. Jos. Ant. 1. 10. 4. Pol. 26. 2. 1.

Παρακάσων, εἰς, ὑπάτιον, 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, c. εἰς, James 1: 25. 1 Pet. 1: 12.

Παραλαμβάνω, ὁ, κύριος (λαμβάνω) to take near, with, to oneself; and also semi-pass. to receive with or to oneself; comp. in Λαμβάνω.


2. to receive with or to oneself, sc. what is given, imparted, delivered over,


Παραμένειον, f. ναι, (μένω) to remain near, by, with any one, see. πρός τινα, 1 Cor. 16: 6 προς μας δε τιχον παραμένων. Absol. Heb. 7: 23 κοιλίαν παραμένειον. se. thereby, therein, i. e. in the priest's office. — Judith 12: 7. Plut. Romul. 15. Xen. Mem. 3. 2. 3. — Trop. to continue in any thing, to persevere therein, Absol. James 1: 25. — Diod. Sic. 2. 29 πρ τω μαθηματι
τον ἄδελφον αὐτῶν. v. 31.—Jos. Ant. 6. 3. 4. Pol. 15. 10. 19. Xen. Conv. 1. 16.

Παραμυθία, ας, ἡ (παραμυθε-μα), exhortation, encouragement, Xen. Ag. 5. 3. In N. T. consolation, comfort, 1 Cor. 14: 3.—Wis. 19: 12. Jos. Ant. 2. 3. 4. Act. V. H. 12. 1 fn.

Παραμυθίων, ἰδίω, τό, (παραμυ-Θήματι) consolation, comfort, solace, Phil. 2: 1, i. q. παραμυθία, comp. Loh. ad Phr. p. 517.—Wis. 3: 15. Jos. B. J. 6. 3. 1. Thuc. 5. 103.


Παραλυσάω, ὁ, ἀνύ, (παραλ-υνοι) aor. 1 παραλυσάων 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 παραλυ-σάονοι παραλυσάοντοι. More usually i. q. to imbitter, to provoke, e. g. God by disobedience, Sept. c. acc. for πεγξην ἵνα to rebel, Ps. 5: 12. 78: 17. 40. 56. Ez. 20: 13. 21.—Hence in N. T. absolv. to provoke sc. God, Heb. 3: 16.—Esdr. 6: 15.

Παραλυσάομαις, οὔ, ὁ (παρα-λυσάομαι) an imbittering, provocation, sc. of God by disobedience, Heb. 3: 8. 15. Sept. for πεγξην Ps. 95: 8. Not found in the classics.

Παραπλησίων, aor. 2 παράπλη-σων, (πλησίον) 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 anything, e. g. τις ἄλλον 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 επρέπει τάς Ez. 18: 24. 20:


Παραπλησίον, f. ἕσσος, (πλησίον) to sail near, by, past a place, e. g. τινι ἐπε-στροφι Acts 20: 16. For the acc. depending on παρά, see Buttm. § 147. n. 12. Matt. § 496. Winer § 56. 2. c.—Luc. Nigrin. 19. Xen. An. 6. 2. 1.

Παραπλησίων, adv. (pp. neut. of adj. παραπλήσιος nigh by, like, from πλῆσιος,) near by, nigh to, i. e. like, similarly, seq. dat. Buttm. § 146. 1. § 133. 2. 2. Phil. 2. 27 ἡδεινὸς παραπλῆσιον φανάνω.—Luc. Com. 17. absol. Thuc. 7. 19.


Παράπτωμα, ατος, τό, (παρα-πτώμα) 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. 128 sq. Adam's Rom. Ant. p. 401. Plut. Sept. Sap. Conv. 18 pen. VI. p. 616. Reisk. παρασημόνον τοῦ τε ναυ- κλήφον τούτου...καὶ τῆς νεως το πα- ρασημον. — Hence in N. T. adj. having a sign or badge, Acts 28:11 εν πλοίῳ...παρασήμων Λυσικέρως in a ship badged with the Dioscuri.

Παρασημων, ον, ἀν. (σημα), a making ready near or for any one, to prepare at hand, e. g. food, absol. Acts 10:10 εὐγένετο δὲ προσπισθν...παραπιστη- ζοντος δὲ ἐπείνιον. — 2 Macc. 2:27 τιμώ- στον. Hdt. 9.82 δειπνόν. Xen. Cyr. 4. 5. 1. 2. — Mid. or Pass. to prepare oneself, to be ready, 2 Cor. 9:2; 3. seq. εἰς πολέμον 1 Cor. 14:8. Sept. for ἥ τε Jer. 50:42. — Jos. Ant. 5. 7. 5. Hidian. 2. 14. 2. Xen. Cyr. 1. 5. 9. ib. 1. 6. 18.

Παρασημων, ος, ης (σημη), by-marked, i.e. having a particular mark or sign, e. g. in a good sense, trop. noted, distinguished, Plut. Brut. 2. Hidian. 5. 8. 15; also in a bad sense, of false stamp, base, counterfeit, e. g. νομισμα Dem. 706.6. Plut. ed. R. VI. p. 233. 7. trop. of pers. notorious, of ill fame, e. g. ζητησιν Dem. 307.26. Plut. de Lib. educ. c. 7. T. VI. p. 12. 12. Reisk. Νευτ. το παρασημον, sign, mark, badge, plur. insignia, sc. by which anything is distinguished from others, 3 Macc. 2:29. Philo Leg. ad Caït p. 1093. Diod. Sic. 3. 3. Dion. Hal. Ant. 2. 67. Espec.


Παρασημων, ος, ης, άν. (σημων, έγγον) aor. 2 παρασημων in Act. signif. Buttm. § 114. p. 300: to flow near, to flow by, pp. of a river, Hidian. 1. 11. 7. Xen. Cyr. 4. 5. 4. trop. to glide away, to escape sc. from the mind, Luc. Disp. c. Hez. 5. εἰ- τε ἐν τῷ τῆς ποιήσεως δρόμῳ παρασημών λάθνη. Of a person, to glide along, sc. by stealth, as a thief, Plut. de Solert. Animal. § 13 med. T. X. p. 40. 5. Reisk. παρασημών γὰρ ἀνθρώπου εἰς τὸν κύριον του Ἀποκρίσι. —In N. T. once of persons, trop. to glide aside, to swerve or deviate from anything, e. g. the truth, law, precepts, etc. (comp. παραπίπτω). absol. Heb. 2: 1 διά ἡμᾶς προσεικόν τῶν ἀντικυθῆς, μὴ παραπιπτόντες, i. e. lest we glide aside from them, i. q. lest we transgress; being thus parallel with παραβαίνως and παρακολ. in v. 2. So Sept. νεί, μὴ παραβαίνοντες, τύρσον δὲ ἑυμ. μισθούν ἑλθέντες, for Heb. τοῦ id. Prov. 3: 21. — Clem. Alex. Paedag. III. p. 246 ἐνα μὴ παραπομπὸν τῆς ἀλληλείπους διὰ ταύτηται. Eupol. ap. Stob. Serm. 4. p. 53 μανεντι το ε καὶ παραπομπὲς των φυγών τοῦ σοῦ λογοῦ, comp. Kýrke ad loc. Suid. παραπομπό- μεν· παράπτωμεν. Hesych. παραπομπός· μεταφορες, παραπέμπεμ. Id. παραπομπό- μεν· ἐξολοθρεύμεν. —Others here prefer the sense to glide aside, i. q. to stumble and fall, and perish, so that then the question τῶς ἡμᾶς ἐκφεύωμεθα in v. 3 is parallel. So Chrysost. παραπομπομένων, τοντεῖτο, μὴ ἀπολώμεθα, μὴ ἐκπέσωμεν, but this sense is not supported by classic or other usage.


to have an eye near, to watch closely, viz.

a) pp. as the actions of any one with sinister intent, trans. Mark 3:2 παρατηροῦντος αὐτῶν, εἰ τοῖς σάββασιν θεραπευο- 


b) of times, to observe carefully, to keep superstitiously, e.g. ἡμέρας, μῆνας, κ.τ.λ. Gal. 4:10. — Jos. Ant. 3. 5. 5 ταῖς ἑβδομάδαις.

Παρατηρήσω, ἔως, ἐν (παρατηρ- 

έω, stop) to put or place near any one, trans.

a) e.g. food, to set or lay before any one, c. acc. of thing and dat. of pers. expr. or impl. Mark 6:41 ἐνα παραθέ- 


b) trop. as a teacher, to set or lay be-


c) Mid. παρατήσω, sor. 2 παρα- 

θέρμη, sor. 2 imper. παράθηκαν 2 Tim. 2: 2, not παραθέσω, comp. Buttm. § 107. v. 1, 19; pp. to place with any one on one’s own account, i. q. to give in charge, to commit, to entrust, c. acc. et dat. Luke 12: 48 καὶ ὁ παρεθέσθη πολὺς. 1 Tim. 1: 18. 2 Tim. 2: 2. 1 Pet. 4: 19. Also Luke 23: 40 ἐις ἔνειαν σοι παρα- 


Παρατυπγάνω, sor. 2 παρατύφω, (παρατυ- 

γανον) to fall in with any one, to happen near, part. τὸ παρατυπγάνον, Acts 17: 17. — Jos. Ant. 2. 9. 5. Pol. 10. 15. 4. Xen. Apol. Socr. 11.


Παραφέρω, sor. 2 παραφέρων, (παρά-

φερόν) to bear on near, to bring on before, Xen. Cyr. 1. 3. 6. Also to bear along by, to bear away, e.g. as does a stream, Act. Diod. Sic. 17. 55. Pass. Hidian. 8. 4. 7. Diod. Sic. 18. 35. Hence in N. T.

a) Act. trop. i. q. to let pass away, to avert, e. g. evil, c. acc. of thing, Mark 14: 36 παρέγινε το τοιχίριν απ’ ἑμοῦ τοῦτο. Luke 22: 42. Comp. Matt. 26: 39, 42, where it is παρέγιναν.—Plut. Arat. 43 τότε μὲν οὖν παρέγινα τὸ ἐκεῖνον. Xen. Ven. 5. 27.

b) Pass. pp. to be borne along by, to be borne or carried away, e. g. clouds, Jude 12παρέβλεψιν ἀντιληφθεῖν. — Metaph. to be borne or carried away in mind. Heb. 18: 9 διδαχῆς ποιήσας ... παρα-

φερόμενα μοί καὶ ἡμῖν ἀναφέρεις, where for the dat. with the Pass. comp. Buttm. § 134. 4. — Plut. Timol. 6 αὐτῶν καὶ παραφέρεις, ἀναφέρεις ὥς κατά τῆς Ἀδρίας.

Παραφρόσυνα, ὥς, f. ἴσος, (φρο- 

νεώ) to be aside from a right mind, i. q. to be foolish, to act foolishly, absol. 2 Cor. 11: 23 παραφρόσυνον λατώ.—Sept. Zech. 7: 11. Ael. V. H. 12. 51. Xen. Mem. 4. 7. 6.
Here Loesner and others falsely take παρασκήνωμα as being i. q. εἰσόδομα. Loesn. Obs. p. 252.


Παρεισφέρω, sor. 2 παρασκόνησα, (φέρω) to bear or bring in thereunto, to bring forward thereunto, e. g. νέον Dem. 484. 1. 12.—In N. T. trop. to bring forward along with, to exhibit thereunto, e. g. σφαένθην πάνω 2 Tim. 1:5.

Παρεκτός, adv. (εκτός) pp. near by without, i. q. Engl. out near, out by, only in very late writers and only trop. i. q. besides, e. art. τι παρεκτός; the things besides, over and above, 2 Cor. 11:28 χωρίς τῶν παρεκτῶν. Comp. Buttm. § 125. 6. —With a gen. in the sense of except, Matt. 5:32 παρεκτός λόγον παρεκτός. Acts 20:29. So Aquil. for τις Deut. 1:36. Gr. incert, for τις Lev. 23:39.—Pamphil. in Geopon. 13. 15. 7.

Παρεμβολή, ἵς, ἵ (παρεμβάλλω) to throw in by or between, to interject, Dem. 1096. 20. Plut. Marcell. 26; from βάλλω, interpolation sc. of sentences, Aeschin. 23. 41. ib. 83. 21. As a military word, juxta-array, a certain method of drawing up troops, Pol. 10. 21. 5. ib. 11. 32. 6. Hence in N. T.


b) in late usage, encampment, i. e. pp. juxta-arrangement in a camp, Pol. 6. 28. 1. ib. 6. 31. 7. Hence genre. a camp, spoken of a standing camp, castra stationis, i. q. Engl. quarters, barracks, viz. the quarters of the Roman soldiers in Jerusalem, in the fortress Antonia, which was adjacent to the temple and commanded it, Acts 21:34, 37, 22:24. 23:10, 16, 32. —Spoken also of the encampments of the Israelites in the desert, Heb. 13:11; and in the same context.
Παρθένος

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Παρθένος, έως, ἦ (παρθένος, v.) a letting pass, pretermission, remission, in the sense of overlooking, not punishing, Rom. 3:25; diff. from ἄφης, which implies pardon, forgiveness. Comp. ἀπεκαθάρισεν πάρεσαν υἱὸν εὐφορτιο. Comp. παρθένῳ Ecclus. 23:2.

Παρέχω, τ. έξω, (έξω v.) to hold near to any one, Hom. Od. 18. 317. Π. 18. 556. In N. T. to hold out near or towards any one, i. q. to present, to offer, etc.


The sense then in Matt. 1. c. would be: 'Thus was fulfilled in a strict and literal sense, that which the prophet spoke in a wider sense and on a different occasion.' Comp. Gesen. Lex. τις αὐτὸς. 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 μεσίσται ἡ γυνὴ καὶ ἡ παρθένος, i. q. ἡ γυμνὸς ibid. v. 30, 37 ἡ παρθένος αὐτοῦ, i. q. his virgin daughter, marriageable but unmarried. So Sept. and τις αὐτὸς, Gen. 24: 43. for τις αὐτὸς Gen. 24: 14, 55. 34: 3 of Dinah after she was desfixed.—3 Macc. 1:18. Diod. Sic. 5.73. Xen. Cyr. 4. 6. 9. Mem. 1. 5, 2.

b) Masc. Rev. 14:4 οὗτος εἰσιν, οἱ μετὰ γυναικῶν οὐκ ἔμοιλθι θίασιν: παρθένοι γας εἰσιν, i. e. chaste, pure, who have not known women; or else i. q. γυμνος, unmarried, sc. for the sake of greater devotedness to Christ, comp. 1 Cor. 7: 32, 33.—Suid. Ἀβιλ. οὗτος παρθένος καὶ δίκαιος ἐγένετο. Photii Amphil. Quaest. 188. p. 785, τοῦ παρθένου καὶ ἐναγγέλησεν τὸ ἱερατεύμ. 

Πάρθος, ους, ο, a Parthian, Acts 2: 9, spoken of Jews born or living in Parthia.—Jos. Ant. 10. 11. 7. Hdian. 6. 5. 15.—Parthia proper was a large region of Persia, described as bounded N. or N. W. by Hyrcania; W. by Media; E. by Aria; and S. by Carmania deserta; and wholly surrounded by mountains. In the later period of the Roman republic, the Parthians extended their conquests and became masters of a large empire. They were esteemed the most expert horsemen and archers in the world; and the custom of discharging their arrows while in full flight, is particularly 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.

Παρθήνα, f. παρθήνα, (ἡ ἡπιή) perf. pass. παρθήναι, see Buttm. § 107. 1. 1; 


Παροιτάνω, see in Παροιτίσμα.

Παροιτίσμα, f. παροιτίσμα, (ἡ παροιτίσμα) perf. pass. παροιτηθοῦ, see Buttm. § 107. 1. 1; 


Παρόιτισμα, see in Παροιτίσμα.

Παροιτίσμα, f. παροιτίσμος, (ἡ παροιτίσμος) perf. pass. παροιτηθοῦ, see Buttm. § 107. 1. 1;
Παρουσίας

II. Intrans. in the perf. plupf. and aor. 2 of the Active, and in Mid. to stand by, to stand by.


Παραμεναίας, ας, α, Parame纳斯, pr. n. of one of the seven primitive deacons, Acts 6: 5.


Παρουσίας, ας, ἂ, (παρουσίας by or on the way, fr. οἰκος) pp. something by the way, hence a by-word, by-speech, i. e.


b) in John's Gospel, i. q. παραβολῆ, which word is not used by John, comp. in Παραβολή. E. g. (a) gener. figurative discourse, dark saying, i. e. obscure and full of hidden meaning, John 16: 25 bis, ἐν παρουσίας λαλεῖν. v. 29. Comp. in Παραβολή c. So Sept. and τῆς ΖΩΤΟΥ of short and sententious maxims, Prov. 1: 1. 25: 1. — Ecclus. 6: 35, 39: 3. — (β) a parable, in the usual sense, John 10: 6. Comp. in Παραβολή b.

Παροικοίς, οὐ, ὁ, ἂ, adj. (οἰκεῖος,) by wine, i. e. spoken of what takes place
by or over wine, revelry, as τα πάρονα sc. μίζη, 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.


Παροξυμαίζεσθαι, f. ἔσω, (ὄμοιῳ q.v.) pp. to be nearly like, i. e. genr. to be like, to resemble, c. dat. Matt. 23: 27. Comp. in ὀμοιάζεσθαι.


Παροξυζέo, f. νῦν, (ὀξύν, ὀξύς,) to sharpen by or on anything, sc. by rubbing, to whet, e. g. τὴν μαχαίραν Sept. for ἄριστον Deut. 32: 41. to sharpen by or along with, thereby, i. e. with and for some other act or purpose, e. g. trop. τὸν ἄριστον 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 παροξυζέωντο τὸ πνεῦμα αὐτοῦ κ. τ. λ. 1 Cor. 13: 5. So Sept. for μαχαίραν Deut. 9: 18. ἄριστον Deut. 1: 34. 9: 19. — Jos. Ant. 8. 8. 5. Dem. 10. 24. Thuc. 6. 56.

Παροξυζομένος, oú, δ, (παροξυζόνω,) pp. a sharpening, i. e. trop.

a) incitement, impulse, sc. to action or feeling. Heb. 10: 24 εἰς παροξύνει αὐγανίς καὶ ἐξίσων.


Παροξυσμός, f. ἵος, (ὄρισμός,) Att. fut. παροξυσμόνω 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 παροξυσμάτω τοῦ τίνα ἤμων. Rom. 10: 19 quoted from Deut. 32: 21 where Sept. for καταλήματος, as also Judg. 2: 12. 1 K. 14: 15. — Ecclus. 3: 16. 4: 2, 3. The Act. is found in profane writers only Trilcin. ad Soph. Antig. 350. comp. Passow s. v. Pass. Dem. 865. 19.


Παροξυεία, ἁς, ἢ, (παροξυμένος) pp. the being or becoming present, i. e.

a) presence, 2 Cor. 10: 10 ἡ δὲ παροξυεία τοῦ σώματος ἀνθρώπων. Phil. 2: 12.


condemn the word in this sense, Phryn. et Lob. p. 176.

παραγιναι, ας, η (πα&oslash;, η&oslash;ις) 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.


—So in adverbial phrases, e.g. παραγιναι, 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 ο&omicron;μετί παραγιναι περιπατείει το&omicron; τ. λ. 18: 20. εν παραγιναιι in or with boldness, i. q. freely, boldly, comp. 'εν no. 3. b. a. Eph. 6: 19. Phil. 1: 20; also i. q. openly, publicly, opp. ἐν κρυπτί, John 7: 4. Col. 2: 15 ἐθείματ&omicron;σαν εν παραγιναιι. (Wisd. 5: 1.) μετά παραγιναιις with boldness, i. q. freely, boldly, Acts 2: 29. 4: 29, 31. 25: 31. —I Mac. 4: 18. Luc. Hermot. 51. Dem. 95. pen.

b) by impl. i. q. license, authority, 1 Tim. 3: 13 βα&omicron;θ&omicron;ν εναντίον καλόν πε&omicron;ποιο&sing;ν&omicron;ται, καὶ πολλ&omicron;ν παραγιναιις ἐν πίστει x. τ. λ. Phil. 8. —Jos. Ant. 4. 8. 12 ο&omicron;μοι πολλ&omicron;ν πρός αμφι&omicron;κτον&omicron;τας ἔχονει παραγιναιις. Ζοσιμ. 3. 7. p. 255 ο&omicron;μοι ἐ&omicron;μεν δε παραγιναιι, ο&omicron;μοι νυ&omicron;μος μη&omicron;νδος α&omicron;μος το&omicron; του πο&omicron;των ἐπι&omicron;παρ&omicron;ν&omicron;τος.


Παραγιναιις&omicron;ζ&omicron;μαι, ι&omicron;ς, deponent. Mid. (πα&omicron;ρά&omicron;iς) to be freespoken, 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 παρα&omicron;γιναι&omicron;σ&omicron;μω&omicron;ν&omicron; de ὧν Π. καὶ ὧν Β. ἐ&omicron;πτων. 19: 8. 26: 26. Genr. and seq. ἐν, e. g. of place, ἐν τῇ σε&omicron;να&omicron;γ&omicron;γ&omicron;τι Acts 18: 26; or of thing, object, i. q. in behalf of, ἐν αὐτ&omicron;το&omicron; Eph. 6: 20; or of person, παρα&omicron;γ&omicron;ν&omicron; ἐν θ&omicron;τω&omicron; i. e. in faith and trust in God, 1 Thess. 2: 2, comp. 1: 1 and ἐ&omicron;π' no. 1. c. a.; also ἐν τῷ ο&omicron;νόματι τινος, in one's name, by one's authority, comp. in ὄνομ&omicron;α b. Acts 9: 27, 28. Seq. ἐν τῷ κυ&omicron;ρ&omicron;ι Acts 14: 3, see in ἐ&omicron;π&omicron;τ Η. 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 τόν Xen. Cyr. 5. 3. 8.

Πάς, πάς, πάνε, gen. πα&omicron;τ&omicron;ς, πάνης, πα&omicron;τ&omicron;ς, all. Lat. omnis, viz.

1. as including the idea of oneness, a totality, all, the whole, Lat. totus, i. q. ο&omicron;λος. 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 Ο', η', τό, Η. Α. 2, b. y. Winer §17. 10. Buttm. §127. 6. Matth. §277.


b) after a subst. c. art. John 5: 22 τ&omicron;ν κρί&omicron;νν πά&omicron;σαν δ&omicron;δ&omicron;δ&omicron;κα τ&omicron;ν ν&omicron;ῦ&omicron;ς Rev. 13: 12. Comp. in Ο', η', τό, l. c. Buttm. §127. 6. c) rarely between the art. and subst. where πά&omicron;ς is then emphatic, comp. in Ο', η', τό, l. c. Buttm. l. c. Acts 20: 18 τ&omicron;ν κρί&omicron;νν χρό&omicron;νν. Gal. 5: 14. 1 Tim. 1: 16.


—Xen. An. 5. 3. 9.—Without art. where the idea of number is then indefinite, Winer, Matth. l. c. E. g. πά&omicron;τ&omicron;ς ἐν—
Philippians 2:15. Rom. 5:12, 18. (Aeschin. 1.
18.) πάντες ὄγκολον ἢτοι all angels of
Comp. Winer, Matth. l.c.—(β) Particip.
c. art. as subst. Matt. 4:24 πάντας τοις
κακῶις ἐξοντας. 11:28 πάντες οἱ κοινίων-
2:44. al. saep. — Hidian. 1. 4. 17. Xen.
Cyr. 8. 7. 6. — (γ) Before other words
and phrases with the art. in the place of
substantives, e. g. Pron. possess. as πάντα
with its case, Matt. 5:15 πάσι τοῖς ἐν τῇ

b) after a subst. or other word, viz.
(a) Subst. c. art. as definite, comp.
Winer Buttm. Matth. l.c. Matt. 9:35
τὰς πόλεις πάσας σε. of that region. Luke
3. Hidian. 3. 1. 3.—Xen. Mem. 1. 1. 19
fin.—Without art. with a pr. name, Acts
17:21 Ἀδενείου δήπαντες.—genr. Hidian.
4. 2. 5.—(β) Particip. c. art. as subst.
Acts 20:32 ἐν τοῖς ἁγιασμένοις πάσιν.
Heb. 5:9. — (γ) Before other words or
phrases with the art. in the place of
subst. e. g. Pron. possess. as τα ἐμά πάν-
tα John 17:10. Preposit. with its case,
Gal. 1:2 οἱ σὺν ἐμοὶ πάντες. Tit. 3:15.
Col. 4:7. Mark 7:126.

c) between the art. and subst. as emph.
Buttm. § 127. 6.

d) joined with a Pron. pers. or demonstr.
either before or after it, as ἦμις πάντες
John 1:16. πάντες ἦμις Acts 2:32. π. ἦμις
1:14. π. αὐ-
toiς Acts 4:33. αὐτ. π. 1 Cor. 15:10.
π. ταῦτα Mark 7:12. al. saep.

e) absol. (α) c. art. οἱ πάντες, they
all, i. e. all those definitely mentioned,
Mark 14:64 οἱ δὶ πάντες κατέκριναν αὐ-
tόν κ. τ. l. Rom. 11:32. 1 Cor. 10:17.
ta πάντα, all things, i. q. (1) the uni-
verse, the whole creation, Rom. 11:36 καὶ
αὐτόν... καὶ εἰς αὐτόν τα πάντα. 1 Cor.
4:11. Trop. of the new spiritual crea-
tion in Christ, 2 Cor. 5: 17, 18. (Xen.
Mem. 1. 1. 11, 14.) Meton. for all crea-
ted rational beings, all men, i. q. οἱ
6:13; put also for all the followers of
Christ, Eph. 1:10, 23. al.—(2) genr. all
things before mentioned or implied,
e. g. the sum of one's teaching Mark 4:
11; all the necessities and comforts of
life etc. Acts 17: 25. Rom. 8: 32. So 1
Cor. 9:22. 12: 6 coll. v. 5. 6. 2 Cor.
Col. 3:8. al.—(3) as a predicate of a pr. name, e. g.
οὐκ ἔτοι τα πάντα ἐν πάσιν, all in, i. e.
above all, supreme, 1Cor. 15:28. Col.3:11.
—(β) Without art. πάντες, all, i. q. πάντες
ἀνθρωποι, all men. Matt. 10:22 μουσο-
Luke 2:3 ἐποιεοντο πάντες, all went, i.
e. all the inhabitants of Judea etc. 3:
15. John 2:15, 24.—Neut. πάντα, all
things, Matt. 8:33 ἀπεργείλαν πάντα.
Acts 10:39. 1 Cor. 16:14 πάντα ὑψόν i.
e. all your actions, whatever you do.
πάντα as adv. as-to or in all things,
in all respects, wholly, Acts 20:35. 1 Cor.
9:25. 10: 33. 11:2. (Jos. Ant. 9. 8. 3.
Xen. An. 1. 3. 10.) So κατά πάντα as
to all things, in all respects, Acts 3:22.
Col. 3:20. Heb. 2:17. (2 Macc. 1:17.)
εἰς πάντα id. 2 Cor. 2:9. ἐν πάσιν in all
things, in all respects, 2 Cor. 11: 6.
1 Tim. 3:11. 2 Tim. 2:7. Tit. 2:9. 1
Pet. 4:11. al. saep.

2. Sing. πάς without the art. as in-
cluding the idea of plurality, all, every,
i. q. ἐκατοσ., comp. Butt. § 127. 6.
Winer § 17. 10. a. (α) With nouns,
Matt. 3:10 πάν ὁν διδόν τοι μὴ ποιοῦ
saepiss.—(β) Before a relat. pron. it is
intensive, e. g. πάς οὗτς, i. q. οὗτς but
stronger, see in ὄντις no. 2. a. β. Matt.
7:24 πᾶς οὗτς ὑκοίνα every one whoso-
ever. Col. 3:17, 23. πάς ὡς ὁν id. Acts
2:21. Rom. 10:13. 1 Cor. 6:18. πάς ὡς
John 6:37, 39. 17: 2.—(γ) Before a
participle, e. g. with the art. where the
partic. c. art. expresses the idea he
who, and becomes a subst. expressing a
class etc. see in ὄντις ἢ, ὃ, D. b. b. p. 555.
Winer § 17. 10. a. Matt. 5: 22 πᾶς ὁ
δεμιουργός every one who is angry.
immunity, from πᾶς to pass over, to spare. So Sept. usually for πᾶς, as Ex. 12: 11, 21. al. but also in 2 Chr. 30: 15. 35: 1, 11. πᾶσα ησ. 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 'Opia 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 πασχάλης τῆς τελευταίας. Luke 10: 16, comp. Matt. 26: 27. See espec. Lightfoot Hor. Heb. ad Matt. 26: 26, 27. Bibl. Repos. IV. 113 sq. John § 354. In N. T. to 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 'Opia 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. πασχάλης το πάσχα to eat the passover, i. q. to keep the festival, Matt. 26: 17. Mark 14: 13, 14. Luke 22: 11, 15. John 18: 28. Sept. Ex. 12: 43. Ezra 6: 21. comp. 2 Chr. 30: 18. ιτομαζέων το πάσχα to make ready the passover sc. for eating etc. Matt. 26: 19. Mark 14: 16. Luke 22: 8, 13. θείαν το πάσχα to kill the passover Mark 14: 12. Luke 22: 7. So Sept. for πασχάλης. Ex. 12: 21. Γάμμαν PASS. Deut. 16: 2. 5, 6. — Jos. Ant. 3. 10. 5 την Φθίαν πάσχα ληγομένην. — (b) Metaph. of Christ, 1 Cor. 5: 7.

b) i. q. the paschal supper, the festival of the 14th of Nisan, on the eve of the 14th of Nisan, which was also the commencement of the seven days' festival.

Πάσχα, ἡ πισώμα, aor. 2. ἐπα-θὼν, perf. πέπονθα, to suffer, in the most general sense, i. e. pp. to be affected by anything from without, to be acted upon, to experience either good or evil, intrins. and also e. acc. of the thing or manner.

a) of good, to experience, i. e. to have happen to oneself, to receive, Gal. 3: 4 τοσοῦτον ἐπάθετε εἰκή; i. e. have ye experienced such things, such blessings, in vain? comp. v. 2. 5. —Theoc. Id. 15. 138. Jos. Ant. 3. 15. 1 ὑπομίσθιος, ὡς παῦστος ἐς αὐτοῦ [ὁ θεός], καὶ πῆ-λινων τινῶν συμβαίνοντες τ. τ. λ. Xen. Memm. 2. 2. 3 ἀγάθα. So εὐ πά-σχεν Ael. V. H. 1. 34. Xen. H. G. 6. 5. 48.


Πατάρα, οὐν, τῷ, Pataræ, 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.

Πατάταιος, f. ἰδίῳ, pp. intrans. to strike, to beat, Lat. pulsus, 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 12: 7 τῆς πλευρᾶ τοῦ Πετροῦ. —Diod. Sic. 1. 67 τοῖς κοινοῖς ταῖς ἀσπί-δας παταταινεῖς.


Gesen, Lex. ἁγίων Hiph. no. 1. c. — 2 Macc. 9: 5.

Πατέω, οί, f. ἡσα, (πάτος trodden path,) to tread with the feet.
b) intrans. to tread, to set the foot, etc. seq. ἐπάνω, Luke 10: 19 πατήν ἐπάνω οἵρων, to tread upon serpents, i. e. without harm. So Sept. for τρώγω. Is. 32: 20. Also for τρώγω i. q. to walk, Is. 42: 5.

Πατήρ, τέρος, τός, ὁ, a father, comp. Buttm. § 47. Spoken genr. of them, and in a special sense of God.


B) Of God, genr. as the creator, preserver, governor of all men and things, over whom he watches with paternal love and care; so Jos. Ant. 4. 8. 24 καὶ αὐτὸς [θεὸς] πατέρα τοῦ πατοῦ ἀνθρώπων γένους. comp. Diod. Sic. 5. 72. Hom. Od. 4. 341. So in N. T. God is called Father, e. g.


but the Strabo Sept. 26: for fipwv in 1: spirits, 6:22.
our Father peculiar Son 19.
Lord 2:1. d) 2:1:3.
and 4.


Apostat, αἷος, ὁ, (πατήρ), paternal descent, lineage, Hdot. 3. 75. a family, race, east, Hdot. 1. 200.—In N.T. family, Heb. γενεας, as the subdivision of a Jewish tribe, φυλή, Βαπτίζων, which 'family' comprehended several households, οἰκιας, γενεας; see Gesen. Lex. γεν. no. 10.


Patriarches, ou, ὁ, (πατηριας, αρχηγός) 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 fn. — So of David as the head of a family, πατριας, Πατριας, Acts 2:29, comp. Luke 2:4; see in Πατριας. Sept. for Πάτριας ους 1 Chr. 9:9. 24:31. 2 Chr. 19:8. comp. 1 Chr. 27:22.

Πατηρικος, ὁ, ὁν, (πατηρ), paternal
Hapliog, 637

Paulos

1. nath, i. e. pertaining to one's father, e. g. ἡ πατρίαν. Pol. 2. 48. 4. φίλος Xen. H. G. 6. 5. 4. In N. T. received from one's fathers, handed down from ancestors, hereditary, e. g. πατριαρχίας Gal. 1: 14.


Hapriophces, ας, ὁ, Πατριας, pr. n. of a Christian at Rome, Rom. 16: 14.

Hapriolapòdotos, ου, ὁ, ἡ, adj. (πατήρ, πατριώδια) handed down from one's fathers, handed down from ancestors, hereditary. 1 Pet. 1: 18 ἀναγεννησθεν πατριως i. e. a way of life derived from one's ancestors.—Dion. Hal. Ant. 4. 8. ib. 5. 48. Diod. Sic. 17. 2. 4.

Hapriophos, φίλα, ἠν, (πατρίος) paternal, i. e. pertaining to one's father, e. g. φίλοι Luc. Tim. 12. Hidian. 3. 15. 13. patrimonial, transmitted from father to son, Xen. An. 1. 1. 7. 6. In N. T. received from one's fathers, handed down from ancestors, hereditary, e. g. τόμος Acts 22: 3. ἔθος Acts 25: 17. 24: 14 λατείνω τοῦ πατρίου Ἠσώ i. e. our paternal God, the God whom our fathers worshipped and made known to us.—νόμος 2 Macc. 6: 1. Ἠσώ Jos. Ant. 2. 13. 4. Thuc. 7. 69. Xen. Cyr. 8. 7. 17.

Paulos, ου, ὁ, Paulus, Paul, pr. n. of two persons in N. T.


2. Paul, the apostle of the Gentiles, originally called Σαῦλος q. v. He was of the tribe of Benjamin and of purely Hebrew descent, Phil. 3: 5; but born at Tarsus in Cilicia, Acts 21: 39. 22: 3, where his father enjoyed the rights of Roman citizenship, of which privilege Paul several times availed himself, e. g. Acts 16: 37. 22: 27 sq. At Tarsus, which was a celebrated seat of learning (Strabo 14. 5), he probably gained that general acquaintance with Greek literature which appears in his writings, and which was so important to him as a teacher of the Gentiles or nations of Greek origin. His Jewish education was completed at Jerusalem, where he devoted himself to the severest discipline of the Pharisaic school, under the instructions of Gamaliel, Acts 22: 3, comp. 5: 34. According to the custom of learned Jews, he appears also to have learned a trade, viz. that of a tent-maker, σκηνοτός, by which he afterwards often supported himself, Acts 18: 3. 20: 34. See Pirke Aboth c. 2. § 2. comp. Neander Gesch. der Pfandz. 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 spiritual 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. 300 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-
Παμο  


Πεδινος, ἢ, ἰνος, (πεδον, πεδόν), plain, level, e. g. land, Luke 6:17 έτην ἐπὶ τόπου πεδινόν, he stood upon a level place, i. e. upon the plain. Sept. for ἐπιβλέψεως Deut. 4:43. ἐπανυφαίνεται Josh. 9:1. 2 Chr. 1:15.—I Macc. 3:40. Pol. 1. 84. 4. Xen. Cyr. 1. 6. 43.

Πεζένος, ἡ, εἶνος, (πεζὸν, ποοῖο, foot, to foot it, to travel on foot, i. e. by land and not by water, intrans. Acts 20:13.—Pol. 16. 29. 11. Xen. An. 5. 5. 4 με-χις ένταξεν ἐπεζένον η στρατιά.


Πετορεχόντα, ὁ, ἐς, ὡς, (πετάρχος, from πετάμεον, ἀρχή,) pp. to obey a ruler, one in authority; hence genr. to obey, c. dat. e. g. magistrate, ἀρχάγης Tit. 3:1. τῷ ἐξω Acts 5:29, 32.—Jos. c. Ap. 2. 41 τοῖς νυμοῖς. Pol. 1. 45. 4. Xen. Mem. 3. 5. 19.—So to obey or follow one’s advice, c. dat. of pers. Acts 27:21.—Pol. 3. 4. 3. Dion. Sic. 1. 27.

Πετιδός, ὡς, ὑμος, (πετίδω, a form elsewhere unknown, i. q. πετίδας or πι-θανος, persuasive, winning, 1 Cor. 2:4 ὡς εν πετίδω ὡς δουλευμαν σοφίας λόγων, ἀλλ' κ. τ. λ. Some suppose it to be a contraction or corruption of πετίδανος; others read ως εν πετίδω ἀνδρ. σοφίας [λόγων], ἀλλ' κ. τ. λ. as if from subst. πετίδω q. v.

Πετεώ, ὁς, ὡς, ὡς, ὡς, (πετεώ) pp.
Πείσω, f. πίσω, perf. 2 πείσω-θα, perf. pass. πείσωμαι, nor. 1 pass. ἐπιστήμη, 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, ταῖς καθόλους 1 John 3: 19, comp. v. 20. See in οὕτω no. 2. c. γ. — Sept. 1 Sam. 24: 8. Xen. H. G. 1. 7. 7 τοῦ δῆμου, 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 ἀνθρώπων πείσω, ὕ τοῦ Θεοῦ; (Xen. Ath. 2. 11.) Prob. by presents, bribes, etc. Matt. 28: 14. — Acts 12: 20 πείσαντες τὸν Βιαστόν. — 2 Macc. 4: 45. Jos. Ant. 14. 16. 4 Ἡρωδίς παλλόττοις χρηματισμένοι πείθει τοῦ Ἀντινόου. Xen. H. G. 7. 3. 4.

II. Pass. and Mid. to let oneself be persuaded, to be persuaded, i. e.


III. Perf. 2 πείσωθα, intrans. to be persuaded, to trust, comp. Buttm. § 113. n. 3.


Πενιάω, ὁ, f. ἀσω, nor. 1 ἐπικείμενος.
Πείρα, αερ, η (πείρα), trial, in N. T. only in the phrase πείραν λαμβανειν τινα, pp. to take a trial of anything, i. q. πειραζων, comp. in ἄμβατων 1. f. E. g.
b) i. q. to have trial of, to experience, των ἐμπαθημόν Ηεβ. 11: 36. —Jos. Ant. 2. 5. 1. Pol. 23. 9. 7. Xen. An. 5. 8. 15.
Πειραζοντα, f. ας (πειραζον), to make trial of, to try: spoken
Πειραμασος, αρ, ο (πειραμασος), trial, in proof, a putting to the test, spoken only of persons.
a) genr. trial of one's character etc. 1 Pet. 4: 12 πρὸς πειρασμὸν ὑμῶν, i. e. to try or prove you.—Ecclus. 6: 7. 27: 5 πειρασος ἀνὴρ ὑμῶν ἐν διαλογισμῷ αὐτοῦ. v. 7.—By impl. trial of one's virtue, temptation, i. e. solicitation to sin, espec. from Satan, Luke 4: 13. 1 Tim. 6: 9.


Πεφασμον, ης, ετε, (πεφασμον,) persuasion, i. e. the being easily persuaded, credulity, Gal. 5: 8 ης ὑμας εκνοφε αληθειας μη πιεμασθαι; η πεφασμον ουκ εκ του και μ. τ. λ. On the paronomasia see Winer § 62. 1 fin. Others refer it to Judaizing teachers, i. q. effort at persuasion.—Eustath. ad Hladi. ιτ. p. 21. 46. Odys. χ. p. 785. 23.

Πέλαγος, ες, ους, το, the sea, pp. the high sea, the deep, the main, remote from land. Matt. 18: 6 εν τω πελαγε της Θαλασσης. Comp. Winer p. 492. —Aristot. Probl. sect. 23. qu. 3, εν τω λυμεν ολιγη οτιν τη Θαλασσα, εν δε τω πελαγε βαθεια. Apoll. Rhod. 2. 608 πει της Θαλασσης. Diod. Sic. 4. 77. Xen. Cyr. 6. 1. 16.—Spoken of the high sea adjacent to a country, Acts 27: 5 το π. κατα την Κελλιαν, i. e. the sea of Cilicin.—Jos. Ant. 2. 16. 5. Thuc. 5. 110 of the Κορινθιον πελαγος.


Πέμπως, η, ου, ord. adj. (πιντα)


upon or among, c. acc. et dat. 2 Thess. 2: 11 πείματι αυτοίς ὁ θεὸς ενεπείγει πλάνας. So c. acc. simplic. to send forth, e. g. τὸ δρέπανον, i. q. to thrust in, Rev. 14: 15, 18.—Wisd. 12: 25. Hom. II. 15. 100. A.


Πενθερός, οὔ, τ. ἡ, (πενθός) to mourn, to lament, i. e.


Πεντήχοιοι, η, οὗ, (pp. fem. of πεντήχοιος fiftieth) 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 fiftieth day, ἡ πεντήχοιος ἡμέρα, counting from the second day of the festival of unleavened bread or passover, i. e. seven weeks after the 16th day of Nisan; comp. Lev. 23: 15 sq. Deut. 16: 9 sq. Jos. Ant. 3: 10. 6. Hence called in Heb. τῇ Πεντηχ, Sept. ἀρχῆ ἐκθέσεως, 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 τῇ Πεντηχ ὁ ἤτοι ρέων, day of the first-fruits, Num. 28: 26. Josephus relates that in his day great numbers of Jews resorted from every quarter to Jerusalem to keep this festi-
Hepoiothe, euc, 8, (πείθω, πει- 

Περί, enclit. part. (from περί adv. 
very, i. q. πέρας,) beyond, over, on the other side, as prep. governing the genit. Buttm. § 146. 1. 2. So πέραν τοῦ θοράνωv Matt. 4: 15. 25. 19: 1. Mark 3: 8. John 1: 28. 3: 26. 10: 40. πέραν τῆς θαλάσσης John 6: 1. 17. 22. 25. π. τοῦ χειμ. τῶν Κύπρων John 18: 1. So Sept. for γνίνει τοῦ Gen. 50: 10. 11. Num. 34: 15. — Thuc. 5. 6. Xen. An. 4. 3. 3. — With neut. art. το πέραν, pp. that beyond, the other side, i. e. the region beyond, comp. Buttm. § 125. 6. 7. So διὰ τοῦ πέραν τοῦ θοράνωv Mark 10: 1. εἰς τὸ π. τῆς θα-

Πέρας, ατόμου, tó, (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 γνίνιτο τῆς Ps. 2: 8. τῆς γῆς Ps. 61: 3. comp. 19: 5. — Diod. Sic. 3. 33 init. τὰ π. τῆς γῆς Xen. Ag. 9. 4. —Trop. of what comes to an end, conclusion, termination, Heb. 6: 16 ἀντιλο-

Hepheisimos, ou, h, Pergamus, now 
Bergamo, a celebrated city of Mysia, Rev. 1: 11. 2: 12. It was situated near the river Caicus, and was the metropolis of the powerful kingdom of Pergamus, which was so long famous under the Attalii. The kings of this race collected here a noble library of 200,000 volumes, which was afterwards given by M. An-
tony to Cleopatra, and added to the library at Alexandria. Here also parch-
ment was first perfected; hence called pergamera. At Pergamus was also a 
celebrated and much frequented temple of Esculapius, who was usually repre-

Πέργαμος, 8, 8, h, Perga, the metrop-

Περί, prep. governing in N. T. the 
genitive and accusative; in the classics also the dative; with the primary sig-
n. around, about, in a local sense, im-
plying a surrounding and enclosing on all sides. So espec. with the dative, e. g. θωράκα περί στίχους ὡς εἰς Hom. Il. 3. 332. δακτύλιον περί τῇ χιλιάδες Plato Rep. 2. p. 359. D. Comp. Winer § 51. p. 320.

I. With the genitive, where the genit. 
then expresses as it were the central point from around which an action 
proceeds, about which it is exerted; see Passow περί. A. Winer l. c. Comp. Buttm. § 152. 2. But in prose writers and with few exceptions in the poets, περί c. gen. is used only in the tropical sense, about, concerning; and the nearest 
approach to the literal local sense is in phrases like περί τῆς μου ἑτούμιν Hom. II. 16. 1. περί Πετροῦκοι πλωτός μα-
χωται ib. 8. 476. i. e. to fight around 
an object, in order to defend and secure
it, where also the tropical sense about or for it, is also included; comp. Passow, A. 1. e. This some apply in N. T. to John 19: 24 λάχομεν 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. τεταμέντο περὶ σπών . . . εἰς Hom. Od. 5. 68. Eurip. Troad. 824. Moseh. 3. 60. Comp. Schäfer ad Dion. Hal. de comp. Verb. p. 351. Winer p. 392 marg. This is applied by some to Acts 25: 18 περὶ οὗ σταθήνεις, q. d. standing about him, comp. v. 7; but it is more natural to connect περὶ οὗ . . . οὕδημαν αἰτίων ἐπάφορον, and then the passage falls 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.

1. Of place, around, about, e. g. place whither, after a verb of motion, Luke 13:8 ἐνδοῦ ὑπὸ σκηνοῖ περὶ αὐτῆς.


2. Trop. of that about which an action is exerted, about, concerning, respecting, i. e. περὶ e. g. gen. Winer, Matth. I. c. (a) of a matter or business about which one is occupied, Acts 19:25 τοῖς περὶ τοῖς ἐγκαθίστατι λεγομένω, lit. workmen about like things, of like occupation. Luke 10:40 ἡ δὲ Μάργα περιπλάσσοντο τοῖς περὶ πολλῆς δικαιοσύνης. v. 41. I Tim. 6:4. Comp. Viger. p. 656. —ἐχεῖν περὶ τῇ Luc. D. Deor. 19. 2. Ael. V. H. 3. 42. all, Hom. II. 1. 287. Pind. Ol. 6. 84. Dion. Hal. Ant. 6. 45. In N. T. once according to some, 3 John 2 περί τῶν τῶν ὕπωμα σε εὐδοκισθῆ ὅταν εὐδοκεῖτο σου ἣν πυχί, above all things I wish that thou mayest prosper etc. But, taken in connexion with the latter clause, it is perhaps better to render: 'I wish that thou mayest prosper as to all things [external], even as thy soul prospers.' Comp. above in c. a. Winer p. 321.
Περιβάλλω


Περιστροφότατο, f. ψόο, (ὑστραφ- 

Περιβαλλόν, f. βαλλον, (βάλλον,) to cast or throw around, to put around any person or thing.

a) genr. c. acc. et dat. Luke 19: 43 περιβαλτούσιν ἄκαραν σός. See Matth. § 402. d, comp. § 426. 3. So Sept. for ἀπεικόνισεν Ez. 4: 2. — Pol. 5. 20. 5 οὕτι τάρ- 

b) spec. of clothing, i. q. to put on, to clothe, e. g. (a) Act. c. acc. of pers. expr. or impl. Matth. 25: 36 γυνον, καὶ περιβαλετε με. v. 38, 43. (Sept. Is. 58: 7.) Seq. dupl. acc. to put a garment around or upon any one, to clothe with anything, Luke 23: 11 περιβαλον αὐτὸν ἐσήκουσα λαμπράν. John 19: 2. See Buttm. § 131. 5. Comp. also above in Περιστρ. b. So Sept. for ἀπεικόνισεν Ez. 18: 7, 16. — τινα τι Test. XII Patr. p. 648. Ἑλιαν. 2. 8. 10 τινα βασιλείαν [ὑπο- 
τον] περιβαλοντος. — (β) Mid. and Pass. to put on one's own garments, to clothe oneself, to be clothed, absol. Matth. 6: 29 οὕτω Σολωμόν ... περιβάλετο ὡς ἐν το- 
λον τὸ ιματίων σον. Matth. 6: 31. Part. perf. Mark 14: 51 περιβαλλόμενον συνόδο-


—Seq. ἐν τινι Rev. 3: 5 περιβαλετε ἐν ἱματιοι λευκοις. A: A. So Sept. for
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περιοχὴ or the like; see Buttm. § 129. 8, 9.—Jos. Ant. 11. 4. 7 βούλομαι γινεσθαι πάντα καθος ἐν αὐτῇ [ἐπιστολῇ] περιεχεῖ.


Περίδεσσαι, εός, ἡ, (περίδησις,) a putting around, wearing, sc. of golden ornaments, 1 Pet. 3: 3 περιδεσσαὶ χρυ-σῶν.—comp. Diod. Sic. 12. 21 μηδὲ περι-δέσσατι χρυσᾶ.


b) Mid. περιειστήμαι, pp. 'to place oneself round about,' i. e. by impl. at a distance from, so as not to come near, i. q. to stand aloof from, to avoid, c. acc. depending on περὶ in composit. see in Περιαγω b. 2 Tim. 2: 16 τας δὲ βεβήλους κεφαλοφονίας περιειστήσας. Tit. 3: 9. —Jos. Ant. 1. 1. 4 φευγε...καὶ περιε-ιστήταις. ib. 4. 6. 12. Jamblich. Vit. Pythag. 31. Luc. Hermot. 86.

Περικάθαρμα, αῖος, τὸ, (περικαθάρω to cleanse all around, wholly,) i. q. καθάρμα, but stronger, pp. 'cleansings,' i. e. off-soucing, sweepings, filth, as collected in cleansing, Phavorin. περικαθάρματα, αὐτὶ τοῦ ἀποφήγματα, καὶ ὡσπερ ἀτοσαφάματα. Also an expiatory victim, ransom, as cleansing from guilt and punishment; so Sept. for τοῦ Ἱερ. Prov. 21: 18 περικαθάρμα τιμιοῦ ἄνθρωπος. Hesych. περικαθάρματα...ἀνίτιτα, ...περικαθαρίσεις τὰς πολείς, in allusion to the custom by which, in times of public calamity, malefactors or other worthless persons were immolated as victims, to make expiation for the state. So καθάρμα, Schol. in Aristoph. Plut. 454 καθάρματα ἐξοπλισεί οἱ ἐπὶ τῇ καθάρσει λοιμοί τινος ἤ τινος ἔπερ-μες γόον, Θνόμενοι τοῖς θεοῖς, τοῦτο δὲ τὸ ἔθος καὶ πέρι Ῥωμαίοις ἐπέκρατος. Comp. Wetstein N. T. II. p. 114. Munthe Obs. in N. T. e Diod. Sic. p. 321 sq. Adam's Rom. Ant. p. 326. J. Caes. Bell. Gall. 6. 16.—Hence genr. and in N. T. meton. for a vile and worthless person, a wretch, outcast, 1 Cor. 4: 13 οῖς περικαθάρματα τοῦ κόσμου, where some Mss. read οὐσίας ὑπόστατα κα-θάρματα in the same sense.—Arr. Epict. 3. 22. 78. So καθάρμα Jus. B. J. 4. 4. 3. Luc. D. Mort. 2. 1. Dem. 574. 14. Lat. 'purgamentum servorum' Q. Curt. 10. 2. 7. Comp. Tittm. Syn. N. T. p. 186.

Περικαλύπτω, f. ψηφ., (καλύπτω,) to cover around, e. g. τὸ πρόσωπον, i. q. to blindfold, Mark 14: 65. c. acc. of pers. id. Luke 22: 64. Pass. i. q. to be overlaid e. g. with gold, Heb. 9: 4. Sept. for τοῦ Ἰς 1 K. 7: 42. τοῦ Ἰς 1 K. 8: 7.—genr. Xen. Cyr. 7. 3. 13.

Περιείκειμαι, f. κείσσαμι, (κείμαι,) pp. to lie around, to be circumjacent, e. g. mountains Hidian. 2. 11. 16. In N. T. to lie around, and also to be laid around, i. q. Perf. Pass. of περιτίθημι, see Buttm. § 109. 11.

a) i. q. to surround, to encompass, c. dat. of pers. Heb. 12: 1 περικαθίσκων ἡμῖν νέρος μαρτυρίων. Comp. Matth. § 402. d. —Hidian. 5. 6. 16. ib. 6. 1. 2.

b) i. q. perf. pass. of περιτίθημι, to
2 Thess. 2: 14. Eph. 1: 14 εἰς ἀπολύτρωσιν τῆς περιποίησιος, i. q. εἰς ἀπολύτρωσιν τῆς περιποίησιος, 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 λαος εἰς περιποίησιν a people for a possession, i. e. peculiar, one's own, i. q. λαος περιποιηθ. Tit. 2: 14. So Sept. for τοῦ Μαλ. 3: 17, Aquil. περιποίησιν.

περιποίησιν, f. περιποίησις, (ὑπεργύνη,) to tear from around any one, e. g. letters Diod. Sic. 4. 44; in N. T. only of garments, to tear off, e. g. the clothes of persons about to be scourged, τα μαται Acts 16: 22. — 2 Macc. 4: 38. Diod. Sic. 17. 35. Plut. Poplic. 6 οἱ δὲ [ὑπεργύνη] εἰς τῷ παλαιστής τοῖς νευρικοῖς, περιποιηκόντων τα ματαια, τας χειρὰς ἀπῆγον ὑπάστας, ὡςδέξεις εἰσαὶν τα αμαμοτα.


περισσεύει, σεῖς, γεῖς, (περισσοῦ,) more than enough, superabundance. Rom. 5: 17 τὴν περισσεύει τῆς χάριτος, i. q. τὴν χάριτα τὴν περισσεύει, superabounding grace. 2 Cor. 8: 2. 10: 15 εἰς περισσεύει adv. superabundantly, exceedingly. James 1: 21 περισσοῦ τῆς κακίας, i. e. superabounding wickedness. Comp. Buttm. § 123. n. 4. Winer § 34. 2. So Sept. for τιτλοι Ecc. 6: 8. τιτλοι. Ecc. 1: 3. 5: 8.

περισσεύειμαι, είσις, τον (περισσοῦ,) more than enough, i. e.

a) what is left over, remainder, resid- due, Mark 8: 8 περισσεύειμαι τῶν κλασμάτων.

b) what is laid up, superabundance, i. e. wealth, affluence, 2 Cor. 8: 13, 14 καὶ τὸ ἐκείνον περισσεύει γένηται εἰς τὸ ἐμὸν ἔτερον. Trop. Matt. 12: 34 et Luke 6: 45 ἐκ τοῦ περισσεύειμας τῆς καρδίας.

περισσεύνω, f. εύσω, (περισσοῦ,) to be over and above, to overgo, to exceed in number or measure, Xen. An. 4. 8. 11. Conv. 4. 35. In N. T. to be more than enough, i. e.


b) to superabound, to abound richly, intrans. (a) of persons, i. q. to have more than enough, to have superabundance, absol. Phil. 4: 12, 18. Seq. gen. Luke 15: 17 περισσοσκόντων ἄρτων, comp. Buttm. § 132. 5. 2. Seq. εἰς τι to or for any thing, εἰς τὰ πέρα ἄγῳδαν 2 Cor. 9: 8. ἐν τινι in or in respect to any thing, Rom.15:13. Phil. 4:12. Col. 2:7. — c. dat. Sept. Jer. 30: 10. Ecclus. 11: 12 περισσεύει περισσεύει. c. εν 19: 24. — (β) of things, i. q. to abound intens. c. dat. Luke 12: 15 οἶκῳ ἐν τῷ περισσεύ- ειν τινι ἡ ἄφις αὐτοῦ. Part. τὸ περισσεύτων τινι i. q. one's abundance, wealth, Mark 12: 44. Luke 21: 4. (Tob. 4: 16. Xen. Cyr. 6. 2. 30 τὰ ἐπιτίθεμεν περισσεύεται). Seq. εἰς τίνα, to abound unto any one, to happen to him abundantly, Rom. 5: 15. 2 Cor. 1: 5 see in ἐπιτίθεμεν περισσεύεται. Seq. εἰς τι, to abound unto any thing, to redound, to conduce, 2 Cor. 4: 15 ἐν ἡ χαρίς.... περισσεύει εἰς τὴν ὁδόν τοῦ Θεοῦ. 8:2. Absol. 2 Cor.1:5,
So with the idea of increment, to abound more and more, i. e. to increase, to be augmented, c. dat. Acts 16: 5 ἐπηρεάσθην τῷ ἀριθμῷ. c. ἐν τῷ Phile. 1: 9. διὰ τοῦ 2 Cor. 9: 12. Phil. 1: 26.—(γ) Causat. to make superabundant, to cause to abound, see Buttm. § 113.2 sqq. Matth. § 496. 2. So of persons, 1 Thess. 3: 12 ἥμαι δὲ οἱ κύριοι πληθυνάται καὶ περισσότεραι τῇ ἁγίᾳ. Of things, 2 Cor. 9: 8 δύνατον δ' ὑμῖς πᾶσαν χάριν περισσεύειν εἰς ἐμᾶς. 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. γέγονεν Prov. 12: 26 περισσότερον τὸν πληθυνό δίκαιος.

c) by impl. in a comparative sense, to be more abundant, i. q. to be more conspicuous, distinguished, to excel, e. g. c. πλεῖον et gen. Matt. 5: 20 ένον μὴ περισσότερον η δικαιοσύνη ἤ πλεῖον τῶν γραμμάτων κ. τ. λ. Seq. εν τίνι in or in respect to any thing, 1 Cor. 15: 53 περισσότερον εν τῇ ἐργῷ τοῦ κυρίου. 2 Cor. 3: 9. 8: 7 bis. Absol. Rom. 3: 7 η γὰρ η ἀλήθεια τοῦ θεοῦ . . . επεράστην, i. e. has been made more conspicuous.

1 Cor. 8: 8 οὗτε γὰρ ἐνά fάνωμεν, περισσότερον. 14: 12. 1 Thess. 4: 1. 10. — 1 Macc. 3: 30. Dion. Hal. Ant. 3. 11. Thuc. 2. 65.

Περισσότερος, ης, έν, (περι Ι. c., comp. note,) over and above, more than enough.

a) pp. as exceeding a certain measure, c. gen. i. q. more than, Matt. 5: 37 τὸ δὲ περισσότερον τούτων. 'the overplus of these,' what is beyond or more than these; comp. Matth. § 334. Sept. for γεγονεν Ex. 10: 5. 2 K. 24: 31. γέγονεν 1 Sam. 30: 9.—Jos. Ant. 10. 4. 2 το περισσότερον τῶν χρυσίων. Ael. V. H. 14. 33. Xen. Cyr. 8. 3. 21. — In the sense of superfluous, 2 Cor. 9: 1 περισσόν μοι ἐστι τὸ γραφαῖν εἴμαι.—2 Macc. 12: 44. Hadian. 5. 1. 3. Xen. Occ. 18. 2.—For the adv. ἐπεράστην ἐν περισσότερον, see in Περισσότερος.

b) gen. superabundant, i. e. abundant, much, great. (α) positive, only as adv. e. g. neut. περισσόν abundantly, in superabundance, John 10: 10 ἦν τῷ ξύῳ ἐγώ, καὶ περισσόν ἔχων. So είς περι- μίσσον, beyond measure, vehemently, Mark 6: 31: 14: 31. Comp. in ἐν ποιον 3. c. — Test. XII Patr. p. 711 ἐκ περισσοτέρων ἐκπόθη.—(β) Comparat. περισσότερος, ἡ, έν, more abundant, more, greater; e. g. in number, Luke 12: 4; in degree, Matt. 23: 13 περισσότερον χρίμα. Mark 12: 40. Luke 20: 47. 1 Cor. 12: 23 bis. 24. 2 Cor. 2: 7.—Neut. περισσότερον as adv. more abundantly, more, more earnestly or vehemently, absol. Luke 12: 48 περισσότερον αἰτήσονσιν αὐτόν. 2 Cor. 10: 8 εὖ καὶ περισσότερον τι καυχήσομαι κ. τ. λ. Heb. 6: 17. seq. gen. 1 Cor. 15: 10. c. μᾶλλον Mark 7: 36, comp. in Μᾶλλον c. Winer § 363. n. 1. Also like μᾶλλον it forms with a positive a periphrasis for a comparative, comp. in Μᾶλλον b. Heb. 7: 15 καὶ περισσότερον εἰς καταδυνάμεν ἑστιν.


Περισσότερος, adv. of compar. degree instead of the more usual form περισσότερον, Buttm. § 115. 5. Matth. § 262; more abundantly, more, more earnestly or vehemently, comp. in Περι- σσός b. θ. The object compared is every where implied; see Winer § 36. 3. Mark 15: 14 in text rec. περισσότε- ρος ἐκχαίτως they cried out more vehemently, sc. than towards others. 2 Cor. 1: 12 περισσότερος δὲ πρὸς ήμᾶς more abundantly towards you, sc. than towards others. 2: 4 ἐν ἐμοί περ. εἰς ἐμᾶς, 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 περισσότερον ἤγαγαν αὐ- τοὺς.

Περιοταφέα


Περιτεμνον, of ταιω, πορ. 2 περι-

tεμνον, τεμνω, to cut around, to circumcise, Mid. to let oneself be circumcised, comp. Butt. § 135. 8; only in the Jewish sense, 'to remove the prepucce.'


Περεποθημενε, περεθημενο (τεθημυ,) 3 plur. pres. περεποθημενο Mark 15:17. see Butt. § 107. n.1.1; to put around, to place around any person or thing, seq. acc. et dat. expr. or impl. Matt. 21:33 φραγμων αυτω ππεριτεμηκεν. Mark 12:1. Matt. 27:28 ππεριτεμηκεν αυτω χα-

μανην. 27:48 ππεριτομην τον σπυρον κα-

λαμον, i. e. putting it around the end of a rod. Mark 15:17. 36. John 19:29. Sept. for πτερον Ruth 3:3. πτερον Lev. 8:13. πτερον Gen. 27:16.—Ecclus. 6:31. Jos. Ant. 3.7. 1. Hidian. 1.3.7. Xen. Eq. 5.1.3.—Trop. to bestow upon, to give, 1 Cor. 12:23 τονως τετε

μεν ππεριτομησιν ππεριτωμεν. So Sept. for 


Περιφέρευ, πτερος, πτερον, (πτερωνον) circumcission, in the Jewish sense, the removal of the prepucce, as the distinguishing sign of the Jewish nation from Abraham onwards; practised al-


b) Metaph. in a spiritual sense, i. q. 'the putting away of impurity from the heart.' Rom. 2:23, 29 ππεριτομην μαρδιας. Col. 2:11 bis ππεριτεμηκεν εις ππεριτομη

αχειφονιτη... εις τη ππεριτομη του Χρισ-

του, i. e. the circumcision which has Christ for its author and object. Collect. and emphat. Phil. 3:3 ἵναι γαρ ἐμεν η ππεριτομη, i. e. we are the true spiritual circumcision, the true people of God.

Περιφερελο, η. ψω, (τρέχων) to turn about, as a person, Plato Axioch. init. p. 364. A. p. 370. B. to turn upside down, to overturn, Wisd. 5:24. Plut. Marcell. 7. Luc. Contempl. 7. In N. T. trop. to turn about into any state etc. i. q. to cause to become any thing, to make, seq. eis, Acts 26:24 σε ἐν ματναι ππεριτομη, i. e. turns thee about into madness, makes thee mad.—Jos. Ant. 2. 14. 1 εις ὄργη ππεριτωματ. Comp. Lys. 2410. 2.

Περιφερεχο, πορ. 2. περιδραμον, (τρέχον) to run around in a circle, Xen. Oec. 13.8. In N. T. to run about in a place, c. acc. Mark 6:55 περιδραμουσιν ὄργη την ππερισχων, comp. for the acc.
Περιφέρεια, f. περιολογία, (φέρειο,) 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, e. acc. Mark 6: 55 τούς κακοὺς ἥχοντας περιφέροντας. 2 Cor. 4: 10 τὴν νίκην τοῦ Ἱσού περιφέροντας ἐν τῷ σώματι. see in Νίκωφος a.—2 Macc. 7: 27. Xen. Cyr. 7. 5. 50.

b) Pass. to be carried or driven about hither and thither, sc. by the wind, e. g. clouds, Jude 12 νεφελαὶ ἀνυφῶ ἀνέκοινον περιφέρομενα in text rec. but later edit. read παραπεριφέρομενα, see in Παραφέρω b. (Of a ship Maxim. Tyr. 31. p. 306.) Trop. Eph. 4: 14 τεράς παντὶ ἀνίμῳ τῆς δίδακτας. So Heb. 13: 9 in text rec. see in Παραφέρω b.


Περίψωφα, ατος, τὸ, (περιψωά to wipe or scrape all around,) pp. scrapings, scum, filth, Hesych. περίψωφα περικτάσματα. Also, like περικτάσμα, an expiatory victim, ransom, spoken spec. of human victims, comp. in Περικτάσμα. Hesych. περίψωφα ἀντιλυτρον, ἀντίψωφον. Suid. οὕτως ἐπέλεγον [οἱ Ἀνανιαῖοι] τῷ κατ ἔνιαντι συνέχοντι τῶν κακῶν (αι. πάντων κακῶν) περίψωφα ἤμον γένοι, ποτο σωθηρία καὶ ἀπολύτρωσις καὶ οὕτως ἐπέθαλλον τῇ ἡλικίᾳ, ὡσανε τοῦ Παναγίου ἅριου ἀπολύτρων τε. Tob. 5: 18 ἀφρονω... περίψωφα τοῦ παίδων ἤμον γένοι. — Hence in N. T. meton. for a vile and worthless person, as in Engl. scrapings, offsouiring, scum, 1 Cor. 4: 13 πάντων περίψωφα ἐώς ἀρτον. — Symmach. for ἕνεκεν Ιησοῦ. Jer. 22: 28.

Περιπερεύομαι, depon. Mid. (περιπερεύομαι) a boaster, braggar, Pol. 40. 6. 2.) to show oneself a boaster, i. q. to boast oneself, to vaunt, 1 Cor. 13: 4.—M. Antonin. 5. 5 καὶ το σώματι καταπλησθήνας καὶ ἀφέσθαιµαι καὶ περιπερεύσθαι. Lijban. Or. 14. p. 427. A. So ἐπετρεπεβερονεναι Arr. Epict. 2. 1. 34. Cic. ad Att. 1. 14.

Περιοίς, ἕδος, ἢ, Persis, pr. n. of a female Christian, Rom. 16: 12.

Πέρυον, adv. (πέρας,) the past year, a year ago, Xen. H. G. 3. 2. 7; in N. T. only with ἀπο, i. e. ἀπὸ πέρας pp. since a year ago, 2 Cor. 8: 10. 9: 2. Comp. in ἀπὸ Ἰ. C. Lob. ad Phryn. p. 47.—So πρὸ πέρυοι Dem. 467. 14. ἐν πέρυοι Luc. Soloecc. § 7.

Πετάωμαι, see in Πέταωμαι.


b) trop. of a man of firmness and energy, one like a rock, Matt. 16:18. So Sept. and ζωγράφης 2 Sam. 22:2. — Of Christ, in allusion to the rock whence the waters flowed in the desert, 1 Cor. 10:4 bis, comp. Ex. 17:6. Num. 20:8 sq. where Sept. for ζωγράφης, ζωγράφος. Also as ητοιμασία, a rock of offence or stumbling, i. e. Christ as the occasion of destruction to those who reject him, Rom. 9:33 et 1 Pet. 2:7, quoted from Is. 8:14 where Sept. for ζωγράφης. Comp. in Ἀλφ. b.

Πέτρος, ou, δ, pp. i. q. πέτρα, a rock, stone, Luc. Navig. 44. Xen. An. 4. 7. 12. In N. T. as pr. u. Peter, in Aram. Καταφρα a rock q. v. the surname of Simon one of the Apostles, son of Jonah, and brother of Andrew, a fisherman of Bethsaida, Matt. 16:18. John 1:43, 45. He afterwards lived at Capernaum, and was married, Matt. 1:29, 30, comp. v. 21. Luke 4:38. This name was given him by Jesus at the first interview, John 1:43, prob. on account of the boldness and usual firmness of his character. He was of an ardent but unequal temperament; at one time expressing unbounded devotedness to Jesus, and then denying him; Matt. 26:33 sq. 69 sq. al. Although the first to preach the gospel directly to the Gentiles, Acts 15:7, 14, comp. c. 10, yet he wavered in respect to the introduction of Jewish observances among them, for which he was openly reproved by Paul, Gal. 2:11 sq. — In later years he is said to have gone abroad, and to have preached the gospel in the Parthian empire, whence prob. his first epistle was written; and a still later legendary account makes him to have been the first bishop of Rome, and to have suffered martyrdom in that city along with Paul. See Neander Gesch. der Pflanz. u. Leit. d. Kirche etc. II. p. 443 sq. 457 sq. Al.


Πηγή, η, ης, η, a fountain, source.
b) i. q. a well, το ρέαρας. John 4:6 his η πηγή του Ιωσώφ x. τ. λ. comp. v. 11 where it is το ρέαρας. 2 Pet. 2:17.


II ράλος, η, ον, pron. corrl. how great, quanta, corresponding to ἴλικος, τιλικος, Buttn. § 79. 6. Gal. 6:11 ἑδε- τε πιλικος καὶ γράμματα ἵκας χειρι, i.e. either with what large letters, implying a stiff and unpractised hand which made the Greek letters large like the Hebrew; or i. q. with how large a letter I have written etc. The former sense is given by Chrysost. Theophylact, Jerome and other fathers; the latter by Erasmus, Bengel, etc. Trop. of dignity, Heb. 7:4. Sept. for γέζω Zeph. 2:6 [2].—Luc. Haley. 2. Pol. 1. 2. 8.—Others in Gal. 1. c. take πιλικος as i. q. ποιος, what, of what kind, quals; and render, ye see with what letters I write with my own hand, i.e. with what characters, what a hand, perhaps i. q. υἱός γέφαρο in 2 Thess. 3:17.—Hesych. πηλικον' ὄνο, ὤνοιον, ποιαπόν, διήκαρον.


Πηρέος, ἢ ὁ, (Dor. for πιρέος, 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 πι- ρέος αὑτον τῆς δεξιας χειρος, comp. Buttn. § 132. 6. 3. (Theocr. Id. 4. 35.) In a judicial sense, to take, to arrest, John 7:30 εἰςτιν εἰς αὐτον πιάσας, v. 32, 44. 8:20. 10:39. 11:57. Acts 12:4. 2 Cor. 11:32.—Exclus. 23:21.


Πιθανόν, ἢ, ἡ, (πιθανός) pp. to make sharp; hence of taste, to make bitter, acid, trans.

a) e. g. water, pass. Rev. 8:11; comp. Ex. 15:23. Meton. of the pain caused by bitter and poisonous food or drink, i. q. to make painful, to cause bitter pain, c. acc. Rev. 10:9 πιθανόν σῶν τὴν κοιλιαν. v. 10. Comp. Sept. and γνώρισμα Hiph. Job 27:2.


Πιθανικός, ας, η, (πιθανός) bitterness. a) pp. and with the accessory idea of venom, the two being often connected in the mind of the Hebrew, comp. Heb.
Πηγὸς


Πιλατος, ὅν, ὁ, Pilate, i. e. Pontius Pilatus, the fifth Roman procurator of Judea, see in Ἡρωδον no. 2. The first was Coponius, sent out with Quirinius after the banishment of Archelaus, see in Κυρίνιος; 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 Prolegom. p. evii sq. —Matt. 27: 2 sq. Mark 15: 1 sq. Luke 13: 1. 23: 1 sq. John 18: 29: 19: 1 sq. Acts 3: 13. 4: 27. 13: 28. 1 Tim. 16: 13. A. L.

Πιπελάμημ, f. πλησώ, aor. 1 ἐπλησ-, aor. 1 pass. ἐπλησθην, (from obsol. ΠΛΑΙΘ, whence also the intrans. form πλησώ, not found in N. T.) comp. Buttm. § 114. — To fill, to make full, trans.


Πίπτω, f. πεσοῦμαι, 2 ἐπικο, 1 or. 1 ἐπικ. Rev. 1:17. 5:14; comp.


More usually with an adjunct of place or manner, e.g. seq. έν αὐτοῖς τούς νομίμους, Rev. 5: 8; c. πορεύεσθαι προς τοὺς ποποῖς. Sept. eις c. acc. eις εἴδωρος Acts 23: 7, comp. 9: 4. eις τοὺς ποποῖς τοὺς John 11: 32. Matt. 18: 20 in text rec. (Diog. Laert. 2. 79.)


e) Metaph. of persons, to fall into or under any thing, e.g. condemnation, τίποτε λόγοι James 5: 12. (Diod. Sic. 19. 8. π. εἱ πένθουσα τῶν εξήστων.) Absol. to fall into sin, i. q. to transgress, to sin, Rom. 11: 22. 14: 4. 1 Cor. 10: 12.


Πιστευος, είναι, (πίστις) aor. 1 είποτεμασάν perf. πιστεύεσσα, plupf. πιστεύεισσα without augm. Acts 14: 23, comp. Buttm. § 83. n. 6. Winer § 12. 12. — To have faith, to believe, to trust, pp. to have a firm persuasion, a confiding
belief, in the truth, veracity, reality of any person or thing.


Πιστικός, ἡ, ὁν, (πίστις) causing belief or persuasion, Xen. Cyr. 1. 6. 10. faithful, trustworthy, γνωζικά πιστικήν Artemid. 2. 33. p. 121. Hence in N. T. trop. true, genuine, pure, ε. g. γαρδον πιστικής Mark 14:3. John 12:3. So Theophylact ad h. l. ἡ οὐδολος καὶ μετὰ πιστεως κατασκευασθείσα. — Others derive it here from πῖνος, and render it potable, liquid; but without authority. See Winer § 16. 3. p. 86. Fritzche IV Evangel. II. p. 596 sq.

Πίστες, εος, ἡ, (πίστος, πείδων) faith, belief, trust, pp. firm persuasion, confiding belief in the truth, veracity, reality of any person or thing.

A) In the common Greek usage.


c) i. q. faith given, a pledge, promise; so some 2 Tim. 4:7 τὴν πίστιν τετήρηκα. — Pol. 2. 52. 4. Thuc. 4. 86. Xen. An. 1. 2. 26. Comp. below in B. c.

B) In N. T. πίστες 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.


d) meton. of the object of Christian faith, the faith, i. e. doctrines received and believed, Christian doctrine, and gener. 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 Φύσις 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 ἢ ἄνω παραδοθήσας τοῖς ἀγίοις πίστει. v. 20. So Tit. 3:15 φιλονόμους ἡμᾶς ἐν πίστει i. e. in the gospel, as Christians. 1 Tim. 1:2 τίκον ἐν πίστει. Tit. 1:4. Emphnt. the true faith, true doctrine, 2 Thess. 3:2. 1 Tim. 4:1, 6. 2 Tim. 3:8.

Πιστοίς, ἡ, ὅν, (πίστεως, πιστῶς) pp. worthy of belief, trust, confidence, i. e. faithful.
a) pp. in the sense of trust-worthy. 1 Cor. 7:25 ἢ λεγεμένοι ὑπὸ κυρίου πιστοῖς εἶναι. 1 Tim. 1:12. 2 Sam. 2:2 κατα


1 Sam. 2: 5. Πλάνη

πιστοίς ὧν, ἡ, (πλάνη) pp. to make one faithful, trust-worthy; hence
to make one give security, pledges, e. g.
by an oath, πιστοὶς τίνα ὄρκος, Jos.
Ant. 15. 7. 10. Thuc. 4. 88. Pass. or
Mid. to make oneself or be made trust-
worthy, i. e. to give security, to pledge
oneself; Pol. 18. 22. 6. Hom. Od. 15. 436.

In N. T. ἐπιστοίῳν to be made con-
fiding, believing, to be assured, comp. in
Πιστός c.; hence i. q. to believe, 2 Tim.
3: 14 μὲν ἐν ὧς ἔμαθες καὶ ἐπιστόῳς,
by attract. for ἐν τούτοις ὧν. — So πιστεύεις
Soph. Oed. Col. 1039, l. q. πιστὸς
ib. 1031.

Πλανή, ἦς, ἡ, (perh. πλάξω) a wan-
In N. T. only trop. error, i. e.
a) genr. delusion, false judgment or
Plato's, 664

Platonis, 664

D. Deor. 6. 4. Trop. a figment, Dem. 1110. 18.


Plastici, see in Maris b.

Platóς, εος, τό, (πλάτις), breadth, Rev. 21:16 bis. Trop. Eph. 3:18. Sept. for τὸν Gen. 6:15. Ex. 37:1. — Hadian. 8. 4. 2. Xen. Cyr. 7. 5. 8. — Rev. 20:9 τὸ πλάτος τῆς γῆς the breadth of the earth, i. q. wide plain, such as the earth was supposed to be. So Sept. for ἐπλάσαι Hab. 1:6.

Platónos, ό, το, (πλάτων), aor. 1 pass. ἐπλάτνυσα, perf. pass. πεπλάτνυμαι, 3 pers. sing. πεπλάτνυμαι 2 Cor. 6:11, see in Buttm. § 101. n. 7; to make broad, to enlarge, trans.


b) trop. i. q. Heb. בְּבָרִיא for to make broad or large to or for any one, i. e. to give him enlargement, deliverance from straits; so Sept. and Heb. Ps. 4:2, comp. Ps. 18:20. Hence in N.T. pass. to be enlarged, i. e. to have enlargement, to rejoice, opp. στενοχωρεῖν, see Buttm. § 134. 5. 2 Cor. 6:13 πλατύνθητε καὶ ἑμῖς, comp. v. 12. So of the heart, καφάλι, iv. v. 11. Comp. Sept. and Heb. בְּבָרִיא in a somewhat different sense, Ps. 119:32.

Platós, εῖτε, τοῦ, broad, wide.


b) Subst. πλάτεια, sc. ὅδος, a broad way, wide street in a city, see Jahn § 41.

Πλείονος, η, ον, (πλεῖον, the most, the greatest, very great, the usual superlative to πολύς, Buttm. § 63. 6; in N. T. only of number, Matt. 11:20. 21:30 πλέοντας ὄρος, i. e. a very great multitude.—Jos. Ant. 5. 1. 24. Xen. Ag. 3. 1. II. G. 7. 1. 23.—Neut. τὸ πλείονος adv. at most 1 Cor. 14:27. Comp. Buttm. § 128. n. 4.


πλεονεκτεῖον

Ex. 16: 18 where Sept. for πλοῦς ἐστιν. —
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 his ἵνα πλεονάζῃ τὸ παράπτωμα κ. θ. λ. 6: 1. 2 Cor. 4: 15. 2 Thess. 1: 3. 2 Pet. 1: 8. Seq. ἐκ τοῦ, to abound unto any thing, i. q. to redound, to conduce, Phil. 4: 17. Sept. for βαρ. 2 Chr. 24: 11. ἐβρᾶ[1 Chr. 4: 27. —Eccles. 23: 3. Pol. 4: 3: 12. Diod. Sic. 1. 40. ib. 3: 49.
c) trans. to cause to abound, to increase. 1 Thess. 3: 12 ζύμων δὲ ὁ κύριος πλεονάζει [Opt.] ... τῇ ἀργότητι κ. θ. λ. So Sept. for τήλεν Num. 26: 54. Ps. 71: 21.—1 Macc. 4: 35.


Πλεονεκτεῖος, οὐ, ὁ, τ. (πλεῖον, ἐχθρ.) pp. 'one who will have more,' i. e. a covetous person, a defrauder for gain, 1 Cor. 5: 10. II. 6: 10. Eph. 5: 5. — Eccles. 14: 9. Pol. 15: 21: 1. Xen. Mem. 1: 5: 3.


Πληγή, ἡ, ἡ, (πλῆνω, σω) a stroke, stripe, blow.

Πλήθος, εος, οῦς, τό, (πλῆξιμος, πλῆθος) pp. fulness, hence a multitude, a great number.
Πληθύς, prep. and adv. (contr. for πλέον, pp. more than, over and above; hence besides, except, but.


Πλήθος, see Πληθυσμός.

Πληθυνώ, see Πληθυνώμενος.

Πληθυνώ, ους, ὁ, (πληθυνώ) a striker, one apt to strike; trop. one contentious, a quarreler, 1 Tim. 3: 3. Tit. 1: 7.—Plut. Marcell. 1. Pyrrb. 30.


Πληθυσμός, σας, ους, ὁ, ἡ, adj. (πλῆ- 

σας) full, filled.


Πληροφορία, ὅ,(ή), ἱσών, (πλήρης, φορεώς) 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 τὴν διακοινίαν σου πληροφόρησον, 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.


Πληρωμή, ὅ, ἀ. ὧν, (πληρώμης) to make full, to fill, to fill up, trans.

b) trop. to fill, i. q. to furnish abundantly with any thing, to impart richly, to imbue with, seq. acc. often also with an adjunct of that with which any one is filled or furnished. E. g. (a) c. acc. et gen. Matth. §352. Acts 2:28 πληροφορεῖς με εὐφροσύνης. 13:52. Luke 2:40 πληροφόρομεν σοφίας. Rom. 15:13. 14. 2 Tim. 1:4. — So Phil. 1:11 in text rec. see in δ. fin.—Hidian. 4. 5. 17. Plut. Fab. Max. 5.—(β) Seq. acc. et dat. in Pass. c. dat. Rom. 1:29 πεπληρομένους παση ἀθίκης. 2 Cor. 7:4. Comp. Matth. §332. n. — 2 Macc. 7:21. pp. Diod. Sic. 2. 39. Eurip. Here. Fur. 372. —(γ) Seq. εν c. dat. instead of the same dat. Matth. §396. n. 2. Winer §31. 5. Eph. 5:18 πληροφόροντο ἐν πνεύματα. —(δ) Seq. acc. simply, e. g. πάσον χριστιάν ἐμών, i. q. to supply fully, Phil. 4:19. Also pl. τά πάντα Eph. 1:23. 4:10, spoken of Christ as filling the universe with his influence, presence, power.— Hence Pass. πληροφοροῦμαι 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 ἦν πληρωθέτε εἰς πάν τὸ πληρώμα 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 ἦν πλη- ρωθέτε τὴν ἐνίγνωσιν κ. τ. λ. Phil. 1:11
πεπληρωμένου καρτόν δικαιούντος
και άλλων δικαιούντος
και τόν χάραν. 2 Thess. 1:11. Pass.
to be made, full, complete, perfect, e. g. η
1 John 1:4. 2 John 12, το πάσχα
Rev. 3:2. Of persons, Col. 4:12 ἵνα
στήσει τέλειον και πεπληρωμένον ἐν
πάντες θελήματι τοῦ θεοῦ.

Πλήρωμα, ατος, τό, (πλήρωμα,
fulness, filling, pp. that with which any
thing is filled, of which it is full, the
contents.

a) pp. 1 Cor. 10: 26, 28 ή γιναι και το
πλήρωμα αυτός, i. e. all that it contains;
quoted from Ps. 24:1 where Sept.
for Χάρης, as also Ps. 50: 12. 96:11. So
Mark 8: 20 πόσους σπυρίδων πληρώματα
κακοματων ἡμας; how many basket-fulls
of fragments? i. e. πόσους σπυρίδων πλή-
ρας how many baskets full; see Buttm.
§ 123. n. 4. Winer § 34. 2.—Philo Quod
omnis prob. p. 871. c, of a ship's bal-
last. Vit. Mos. p. 451, of the animals in
Noah's ark. Philostrat. Heroic. 10, §12,
of the Greeks in the Trojan horse. —
Also a filling up, supplement, that which
fills up; and hence i. q. ἐπίλημα, a

b) trop. fullness, i. e. full measure,
abundance. (a) genr. John 1:16 ἐν τού
πληρώματος αὐτοῦ. Eph. 3: 19 see in
Πλήρωμα b. d. Col. 2: 9 το πλήρωμα τῆς
θεωτρίας i. e. the fullness, plenitude
of the divine perfections; and so absol.
Col. 1: 19. Rom. 15: 29 ἐν πληρώματι
ἐλογίας τοῦ εὐαγγ. i. e. in the full,
abundant blessings of the gospel; comp.
Buttm. Winer l. c. So of a state of
fulness, abundance, opp. ἡπτήμα, Rom.
11: 12. — (β) Of persons, full number,
complement, multitude. Rom. 11: 25 το
πλήρωμα των διδών, i. e. the full num-
ber, all the multitude of the Gentiles.
So of the church of Christ, Eph. 1: 23
εκκλησίας, ἥτις ἐστι το σῶμα αὐτοῦ, το
πλήρωμα τοῦ τ. τ. λ. see in Πλήρωμος b. d.
[3: 19.] — In Greek writers often for a
ship's complement, crew, Hidot. 8. 43.
Xen. H. G. 5. 1. 11. Also for the
inhabitants of a city, Aristid. Πολυ τοῦ μη
dein xomofhein, ed. Cant. p. 282 παιδις
dε και γυναικας και πάντα τον τῆς πόλεως

c) i. q. fulfilment, a fulfilling, full performance, i. q. ἐπληρώσεις, e. g. τοῦ νόμου Rom. 13: 10. Comp. Πληρώστ c. a.
— Philo de Abr. p. 337 πληρώμα τιπ-φίν.

d) i. q. fulfilment, i. e. full end, completion. (a) of time, full period, Gal. 4: 4 ἠλήθη το πλήρωμα του χρόνου. Eph. 1: 10 πλ. των καιρῶν. — Hdtot. 3. 22 ὑδώρων δ' ἔτειν ζωής πλήρωμα ἀνδρὶ μακρότατον προκιασθαι. — (β) By impl. completeness, perfectness, comp. in Πληρώστ d. β. Eph. 4: 13 εἰς ἀνδρὰ τέλην, εἰς μέτωπην ἡλικίας του πληρώματος του Χρ. as adj. i. e. to the full and perfect stature of a man in Christ, to full maturity in Christian knowledge and love; comp. Butt. Winer. l. c.

Πληρώστ, adv. (πληροῦσ, πέλασ, πελάκω), near, near by.


Πλήρως v. τιτω, i. e. to strike, to smile, Palaeph. 12. 2. Xen. An. 5. 8. 2. 4. In N. T. from the Heb. to plague, to smile, i. e. to afflict with disease, calamity, evil, Pass. Rev. 8. 12 ἐπλήθη το τριών του ἤλο. So Sept. for τον, Ex. 9: 32, 33. Ps. 102: 5. Comp. Παλαιόσα c.


Πλούουσίος, ιά, ον, (πλούος), rich, wealthy, in N. T. only in masc.

Πλουσίος, adv. (πλουσίος) richly, i. e. abundantly, largely, Col. 3:16.  

Πλούτιος, ὁ, ἡ, ὁ (πλουτός) to be rich, intrans.


b) trop. to be rich in any thing, to abound, seq. ἐκ, 1 Tim. 6:18 πλουτεῖν ἐν θρόνοις ἀγαθοῖς. Absol. Rom. 10:12 κύριος πλουτός τις πάντας, i. e. rich in gifts and spiritual blessings towards all.

Πλούτιος, ὁ, ἡ, ὁ (πλουτός) to make rich, to enrich, trans. in N. T. only. trop. i. q. to bestow richly, to furnish abundantly; 2 Cor. 6:10 ὧς πνευματος, πολλοίς δὲ πλουτούντες. Pass. to be enriched, i. e. richly furnished, seq. ἐν παντὶ 1 Cor. 1:5. 2 Cor. 9:11.—Sept. Prov. 13:7. Xen. Mem. 4. 2. 9. pp. Sept. for τρόπος Gen. 14:23. Xen. Ag. 1. 17.

Πλοῦτος, οὐς, ὁ, ὁ (πλεός, or πολύ ἠτός an abundant year) also ὁ πλοῦτος in Miss. see Winer § 9. n. 2; riches, wealth.


b) trop. riches, i. q. richness, abundance, usually before the genit. of another noun, i. q. adj. rich, abundant, pre-eminent; comp. Buttm. § 123. n. 4. Winer § 34. 2. Rom. 2:4 τῶν πλούτων τοῦ χρηστότητος, i. q. his rich goodness. 2 Cor. 8:2. Eph. 1:7 πλ. τῆς χάριτος. 2:7. Col. 2:9. So πλοῦτος τῆς δόσης i. e. the abundant, pre-eminent glory of God, as displayed in his beneficence, Rom. 9:23. Eph. 1:18. 3:16. Col. 1:27. Comp. in ἀλέξι β. γ.—Rom. 11:33 ὡ βάθος πλούτων καὶ σοφίας καὶ γνώσεως, O the deep richness both of wisdom and knowledge! — Plato Euthyphr. 13. p. 12. A, τροφής ὑπὸ πλούτου τῆς σοφίας.


Πνεύμα, ατός, τό, (πνεῖον to breathe, to blow.)

1. breath. a) of the mouth or nostrils, a breathing, blast, 2 Thess. 2:8 πνεῦμα τοῦ στόματος, breath of the mouth, here spoken of the destroying power of God; so Sept. and ἄκουσαν ὁ ἄνθρωπος Is. 11:4; comp. Ps. 33:6. Of the vital breath, Rev. 11:11 πνεῦμα ζωῆς breath of life; so Sept. and Heb. ἄναπτόντας ἐν Is. Gen. 6:17. 7:5. 22.—Hdian. 2. 13. 9. Dio. Sic. 2. 12. Thuc. 2. 49. Xen. Venat. 7. 3.


2. spirit, i. e. a) the vital spirit, life, soul, Lat. anima, the principle of life residing in the breath, breathed into man from God and again returning to God, comp. Gen. 2:7. Ecc. 12:7. Ps. 104:29.—Matt. 27:50 ὄφεικε τὸ πνεῦμα
he gave up the ghost, expired. John 19:30. Luke 23:46 εἰς χειρίς συνπαρα-
571 ἀφίξε τὸ πνεῦμα. Diod. Sic. 3:40 τὸ πνεῦμα τῇ δόξῃ φίλος πάλιν ἀντιπέδο-
σιν κ. τ. λ. i. e. as the spirit in man
given life to the body, so my words are
spirit and life to the soul. Also 1
Cor. 15:45 ἐγένετο ... Ἀδὰμ εἰς ψυχήν ἴσων ὁ ὁ ἐμὴν Ἀδὰμ [ἐστι] εἰς πνεῦμα
ἰσωσιν, a quickening spirit, i. e. a
spirit of life, as raising the bodies of
his followers from the dead into im-
mortal life; comp. Phil. 3:21.

b) the rational spirit, mind, soul, Lat.
animum. (α) genr. as opp. to the body
and animal spirit, 1 Thess. 5:23 τὸ
πνεῦμα καὶ ἡ ψυχή καὶ τὸ σῶμα, as a
periphrasis for the whole man. Luke
1:47 μεγαλύνειν ἡ ψυχὴ μου τὸν κύριον,
καὶ ἠγγίσατο τὸ πνεῦμα μου. Heb. 4:
12 ἄχρι μεμομοιοῦσθαι τῷ και πνεῦμα-
τος. Rom. 2:29; 8:10 τὸ σῶμα γεννῶν
... τὸ δὲ πνεῦμα ζωη. 1 Cor. 5:3 ἐγώ
ὡς ἀπώ τῶν σώματος παρών δὲ τὸ πνεῦ-
ματι. v. 4, 5 εἰς ὀλίθρους τῆς σοφίας ἵνα
tὸ πνεῦμα σώζῃ. 6:20. 7:34. 2 Cor. 7:
12:9 ὁ πατὴρ τῶν πνευμάτων, ἐπὶ
πάντες τῆς σοφίας. (Comp. Sept. and
ἡμῶν τὴν ἱσμον ἐκ
σύγχρονος τοῦ πνευματο-
τοῦ τῷ πνεύματι ἐκ
the divine spirit itself testifieth to
our spirit, mind. Gal. 6:18. 2 Tim. 2:
22. Phil. 4:22. Also Rom. 1:9. John
4:23, 24 προσκυνεῖν τὸ πάτορὶ ἐν πνεύμα-
τι καὶ ἀληθείας ἐστὶν ἐν πνεύμα-
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dition, feelings, temper of mind, Engl.
πνευματικὸς ἐστὶς ψυχῆς. Rom. 8:15
πνεῦμα δυνατίας a slavish spirit, opp. τὸ
πν. νοοτροπίας ἐν αὐτῷ. Rom. 11:8. 1 Cor. 4:21 et Gal. 6:1 πν.
προσότοτος i. e. a mild, gentle spirit. 1
Cor. 14:14 τὸ πνεῦμα μου προσεῆται,
ὁ δὲ νοῦς μου ἀκροτήτας ἐστὶν ἡ πν.
προσήται, 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
21:10, 26. Ecc. 4:4. Comp. Sept. and
ἕως ἑιν ἐν τῷ πν. 19:22 see in ἐκα.
β. So Sept. and Ἰουνίου 1 Chr. 5:26.
Esra 1:1.—Esdr. 2:2. — (e) As including
the understanding, intellect, Mark 2:9
ἐγγύνην τοῦ πνευματός, ὁ δὲ σάρξ ἀνθρώπης. Acts 18:5 συνενέχει
tὸ πνεῦμα ἐν text rec. 19:21 ἐβέβαιο
Παῦλος ἐν τῷ πν. 20:22 see in ἐκα.
β. So Sept. and Ἰουνίου 1 Chr. 5:26.
Esra 1:1.—Esdr. 2:2. — (e) As including
the understanding, intellect, Mark 2:9
ἐγγύνην τοῦ πνευματίστην. Luke 1:80 et 20:
40 τὸ δὲ παθὸν ἐνέχει καὶ ἐκρατοῦτο
πνευματίστην πληροφορικόν σοφίας. 1 Cor.
2:11, 12 πν. τοῦ κόσμου, as compared with
πν. τοῦ ἀνθρ. in v. 11. So Sept. and
τὸ πνεύμα as signifying the mind
or disposition as affected by the Holy
Spirit, see below in no. 3. D. b. s.
3. a spirit, i. e. a simple, incorporeal,
immortal being, possessing higher
capacities than man in his present state.

A) Spoken of created spirits, viz.


b) of an evil spirit, *demon*, i.q. *daimo-
νος, δαίμων*, q.v. mostly with the epiti-
κωρας* Luke 4:33. *πνεύματα δαιμονίω-

c) less often in plur. of angels, as *God's ministering spirits*. Heb. 1:14 ὁ πνεύματα τῶν λειτουργικά πνεύματα; Rev. 1:4 ἀπὸ τῶν ἐπὶ πνευμάτων ἐπί τοῦ Ἁρμόνοῦ αὐτοῦ, i.e. the seven archangels, see in ἀρχάγγελος. Rev. 3:1. 4:5. 5:6. — 2 Esd. 4. 6. 3 ἀγγέλοι . . . ἢ ἡνίοχον πνεύμα.

B) Of God in reference to his immateriality; John 4:24 *πνεύμα ὁ Θεός*.

C) Of Christ in his exalted spiritual nature, in distinction from his human nature. 1 Pet. 3:18 Ἄναπαύθης μὲν οὐκ, ἦσον οὐκ ὁ πνεύματα, referring to the spiritual exaltation of Christ after his resurrection to be Head over all things to the church, comp. Eph. 1:20, 21, 22; in which spiritual nature also he is said (in v. 19) to have preached through Noah, see above in A. a. So Rom. 1:4 κατὰ πνεύμα ἀγίωσθηνης, opp. κατά σάρκα. 1 Tim. 3:16, comp. in *Ακάδια*.

In the same manner Storr and others take πνεύμα αἰώνιον in Heb. 9:14, in opposition to the perishable beasts in v. 13, comp. 7:16, 24; while others understand here a *divine spirit, influence*, see in D. b. β. — For 1 Cor. 15:45 see in no. 2, a. 2 Cor. 3:17 see in D. a. γ.

D) Of the Spirit of God, *Heb. *ο *πνεύμα τοῦ Θεοῦ* ν. τ. λ., in N. T. τὸ *πνεύμα τοῦ Θεοῦ* v. *χριστό*; also τὸ *πνεύμα τοῦ Ἁγίου τοῦ Σπυρίδων*, τοῦ *Αγίου τοῦ Πνεύματος*, τοῦ *Χριστοῦ*; and absol. τὸ *πνεύμα τοῦ Σπυρίδων*; also τὸ *πνεύμα τοῦ Ἁγίου τοῦ Πνεύματος*; τὸ *πνεύμα τοῦ Χριστοῦ*; and absol. τὸ *πνεύμα τοῦ Χριστοῦ*. This Spirit is everywhere represented as in intimate union with God the Father and Son, as proceeding from and sent forth by them, as possessing the same attributes and performing the same acts with God the Father and Son. — The passages in N. T. in which πνεύμα is to be referred to this signification, may be divided into two classes, viz. those in which being, intelligence, and agency are predicated of the Spirit; and mentioned, those in which the effects and consequences of this agency are spoken of.

(a) The Holy Spirit, as possessing being, intelligence, agency, etc.

(1) joined with ὁ Θεός v. ὁ πνεύμα ο και ὁ *Χριστός*, etc. with the same or
with different predicates. Matt. 28: 19

\[\text{baptizóntes aítovs eis to} \theta\nu\nu\mu\alpha\;\text{tou} \pi\nu\alpha\tau\rho\varepsilon\nu\nu\eta \kappa\nu\nu\omega\nu\nu\nu\;\text{tou} \acute{\omega}γιου \pi\nu\epsilon\mu\uacute{\omega}\mu\nu\zeta\nu\nu\zeta\nu\nu\zeta\nu\nu\zeta,\;\text{see in} \Theta\nu\mu\mu\alpha\;\text{d. 1 Cor. 12; 4, coll. 5, 6, to de auto p\nu\epsilon\mu\uacute{\omega}\mu\nu\zeta} \zeta\nu\nu\zeta \kappa\iota\iota\kappa\nu\nu\nu\nu\kappa\rho\iota\varsigma\varsigma\varsigma\varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigma \varsigm
future events, Acts 10: 19 εἰς τὸν αὐτὸν (Πέτρον) τὸ πνεῦμα: ἵδιον ἄνδρος τριάς ἐχοῦν. se. 20: 23. 21: 11. 1 Thm. 4: 1. Rev. 19: 10 see in Ματθ. b. Or as directing or impelling to any act, Acts 11: 12. —As communicating instruction, admonitions, warnings, invitations through the apostles; Rev. 2: 7 ὁ ἔχων οὓς ἀκον- σάτο τι τὸ πνεῦμα λίγον ταῖς ἐκκλησίαις. v. 11, 17, 29. 3: 6, 13, 22. 14: 13. 22: 17 καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν ἔχον, i. e. the Spirit and the whole Church. So 1 Cor. 2: 10, comp. above in β.—As speaking through the disciples when brought before rulers etc. Matt. 10: 20. Mark 13: 11. Luke 12: 12. As qualifying the apostles powerfully to propagate the Gospel, λήγοντας δύνα- μεν ἐπιλεκτόντος τοῦ ἀγ. πν., ἐφ' ῥήματι Acts 1: 8; or aiding in building up and com- forting 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. 12: 3 ἐν διδασκαλίας πνεύματος ἄγιον (λόγους) ἐν words taught, suggested by the Holy Spirit. v. 14 πνεύμα δὲ ἀνθρώπους οὐ δέχεται ταῦτα τὸ πνεῦμα τοῦ Θεοῦ. Emphat. as the Spirit of the Gospel, 2 Cor. 3: 17, see above in γ, and comp. in b, γ, below. — Also as coming to Christians and remaining with them; imparting to them spiritual knowledge, aid, consolation, sanctification; making intercession with and for them, and the like. John 14: 17. 26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἄγιον, ἐκείνος ἡμᾶς διδάσκει πάντα. 15: 26 ὁ παράκλητος... τὸ πνεῦμα τῆς ἁλίθειας, i. e. that divine Spirit who will impart the knowledge of divine truth; as 16: 13 τὸ πνεῦμα τῆς ἁλίθειας διδάσκει ἡμᾶς εἰς πᾶσαν τὴν ἁλίθειαν. Rom. 8: 14 ὥσω γὰρ πνεῦ- ματι Θεοῦ ἀγνωστος, οὕτω εἰσίν τοι Θεοῦ. v. 16 αὐτὸ τὸ πνεῦμα κ. τ. l. v. 26 bis, 27. 14: 17. 15: 13, 16. 2 Cor. 1: 22 et 5: 5 ἀφόρου τοῦ πνεύματος. Eph. 3: 16. 5: 18. 1 Thess. 1: 6. 2 Thess. 2: 13. 1 Pet. 1: 22. — So whenever any one is said to grieve the Holy Spirit; Eph. 4: 30 μὴ λυπηθεί τὸ πνεῦμα τὸ ἄγιον τοῦ Θεοῦ, ο ὡς προφανής, i. e. by whose gifts and influences ye are strengthened and confirmed, comp. Is. 63: 10 where Sept. for ἡ ἀλήθεια τρίτη.

b) Meton. the Holy Spirit, as put for the effects and consequences 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 ἄγιον πνεύματος Acts 1: 8.—Spoken

(a) of that physical procreative energy exerted in the miraculous conception of Jesus. Luke 1: 35 πνεῦμα ἄγιον ἐπελευσθεὶς ἐπί σέ, where it is i. q. δύ-

ναμις ἑρωτοῦν in the next clause. Matt. 1: 18, 20. So in respect to the con-

ception of Isaac out of the course of nature, Gal. 4: 29.

(β) of that special divine influence, inspiration, energy, which rested upon and existed in Jesus after the descent of the Holy Spirit upon him at his baptism. Luke 4: 1 Ἰησοῦς δὲ πνευμα-

τος ἄγιον πλήρης, comp. 3: 22. John 3: 34 οὐ γὰρ ἐκ μέτρου διδωνὶν δὲ Θεοῦ τὸ πνεῦμα, i. e. the divine influence, ener-

gy, resting upon Christ was not meas-

ured and occasional, like that of pro-


for τρίτη. Luke 4: 18 πνεῦμα κυρίων ὕππε τέμι, quoted from Is. 61: 1 where Sept. for τρίτη, τρίτη τρίτη. Acts 10: 38 Ιησοῦν... ὡς ἐφησεν αὐτὸν δὲ Θεοῦ πνευματι ἄγιον καὶ δυναμά. 1 John 5: 10 bis, 8 τὸ πνεῦμα, καὶ τὸ ἔδωκε, καὶ τὸ ἀίμα, i. e. that divine spirit, energy, which was in Jesus; by which al-

so 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 ἤγετο ἐν τῷ πνεύματι εἰς τὴν ἑρμήν, and afterwards to return into Galilee Luke 4: 14.—As enabling him to cast out demons; Matt. 12: 28 οordable εν πνευματι Θεοῦ ἐγὼ ἐκβιβάλλω τα δαιμόνια, comp. Luke 11: 20 where it is εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβιβάλλω τα δαι-


(γ) of that divine influence by which
prophets and holy men were excercised when they are said to have spoken or acted in pneuma v. dia pneuma, in or through the Spirit, i.e. by inspiration. Matt. 24: 43 pois ouv Aphi ép pneuma kivon autois xalh; Mark 12: 36. So 2 Pet. 1: 21 upo pneuma agion phereomenou elalxan. 1 Pet. 1: 11 to én autois pneuma Xristou. Of John in the Apocalypse, as being én pneuma, i.e. rapt in prophetic vision, Rev. 1: 10. 4: 2. 17: 3. 21: 10.—Of the inspiration resting upon John the Baptist, Luke 1: 15; Zacharias 1: 67; Elizabeth 1: 41; Simcon 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: 30 bis, tuoto dì eipe peri to pneuma... outpo vàr hén pneuma agiou, ótì ò Ierous oudeí Axes evdáxov, comp. John 10: 13. 14. 16: 13. So Luke 11: 13. Rom. 5: 5. 1 Cor. 12: 3 bis, oudeí én pneuma òthov kalon, légete anátheima Ierousin kai oudeí dúnamai uipol kivon Ierousin, eì mi én pneuma ágwor. 2 Cor. 3: 3 épistol... òxygýmíven ou melán, alla pneuma òthou zatou. Gal. 5: 5. Tit. 3: 5 cóswen òmaz ðia louterou palaiygnwseia kai anukaw-

yostos pneuma agion, ou éxei kai òph òmaz plousios. Heb. 6: 4. 1 Pet. 4: 14. So when the disciples of Christ are said to be baptized with the Holy Spirit, i.e. to be richly furnished with all spiritual gifts, see in Baptízi no. 2. b. Matt. 3: 11 autois òmaz bapxistai en pneuma ágwor kai pnevi. Mark 1: 8. Luke 3: 16. John 1: 33. For Acts 1: 5 et 11: 16, see below in δ. —So to ágion pneuma Wisd. 9: 17. —Emphat. as the Spirit of the Gospel, put for the Gospel in opp. to the letter of the Mosaic law, 2 Cor. 3: 6 bis, 8; comp. v. 17, and above in a. δ. (δ) of that influence of the Spirit by which the apostles were originally qualified to act as founders and directors of the church of Christ; John 20: 22 ánefisou kai légeti autois: látibeste pneuma ágion, comp. v. 23. —Spec. of that powerful energy and inspiration imparted by the Holy Spirit on the day of Pentecost and afterwards, by which the Apostles and early Christians were endowed with high supernatural quali-

fications for their work; e. g. a full knowledge of Gospel truth, the power of prophesying, of working miracles, of speaking with tongues, etc. E. g. where they are said to be baptized with this Holy Spirit Acts 1: 5 et 11: 16, comp. 1: 8. 1 Cor. 12: 13 bis. comp. v. 8, 9. —Acts 2: 4 bis, kai elpísoujtan ávptastai pneuma agion kai kêpasto kalein eipiray glássastai, kathò to pneu-

ma ébidou autois uopof-théngyntos, i.e. as the Spirit impelled them. 2: 17, 18, quoted from Joel 3: 1, 2, [2: 28, 29], where Sept. for ἑρμ. Acts 2: 33 Ἰή-


(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 ἡ σάρξ, which includes the idea of that which is earthly, grovelling and imperfect. John 3: 6. τὸ γεγονεῖν ἐν τῇ σαρκί. σοι δὲ άναπαύει καὶ τὸ γεγονεῖν ἐν τούτῳ πνεύματος, πνεύμα ἐστιν, put for πνευματικόν ἑστιν, ἦστιν, i.e. has those dispositions and feelings which are produced by the Spirit of God. Rom. 8: 1. μὴ γάρ σάρκα περιπατεῖν 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 ēν πνεύματι. v. 13. 1 Cor. 6: 17. οὐ δύο εἰς σάρκα μίαν, ὁ δὲ κολλώμενος τῷ κύριῳ, 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. πνεύματα περιπατείτε, καὶ ἐπιθυμίαν σαρκός οὐ μὴ τελέσητε. v. 17 bis, 18, 29, 23 bis, 6, 8 bis. — (2) Genr. Rom. 8: 9. πνεύμα Χριστοῦ i.e. the same mind as Christ possessed, wrought in us by the Spirit, comp. Eph. 3: 17. Rom. 7: 6. 8. 15. ἐλάβετε πνεῦμα νόησιας 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. διὸ ὡς ἐν πνεύματος οὐσίας καὶ ἀποκαλύφθων a spirit of wisdom and illumination, imparted through the Holy Spirit. 2: 18, 22. 4: 3, 4. (5: 9.) Col. 1: 8. 1 Tim. 4: 12. 1 John 3: 24. 4: 13. Jude 19.
c) Meton. spoken of a person or teacher who acts or professes to act under the inspiration of the Holy Spirit, by divine inspiration. 1 Cor. 12: 10. διακό

ος πνεύματων the trying of spirits or teachers, i.e. a critical faculty of the mind quickened by the Holy Spirit, consisting not only in the power of discerning who was a prophet and who was not, but also of distinguishing in the discourses of a teacher what proceeded from the Holy Spirit and what did not; see Neander Apost. Gesch. I. p. 174, and in Bibl. Repos. IV. p. 251.— 1 John 4: 1. bis. μὴ παντὶ πνεύματι πιστεύετε, άλλα δοκίμαστε τά πνεύματα. v. 2 bis, 3, 6 bis. 1 Thess. 4: 1. 2 Thess. 2: 2 μή διά πνεύματος, i.e. neither by any one professing to be inspired.

Πνευματικός, η, ὁν, (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 σώμα πνευματικόν a spiritual body, having the nature of a spirit, opp. σώμα φυσικόν the animal body. v. 46 bis. — Eph. 6: 12 τά πνευματικά τῆς πονηρίας. 1. q. τά πνεύματα πονηρά, comp. Matth. § 445. 5. Lob. ad Phryn. p. 242. Winer § 34. u. 3. p. 193. — So τὰ λεπτὰ Polyain. 5. 14. b) pertaining to or proceeding from the Holy Spirit, to πνεῦμα τοῦ ἀγίου, 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 πνευματικός. v. 15. 3: ὡς δὲ πνευματικός. 14: 37. Gal. 6: 1. — (β) Of things spiritual, i.e. communicated or imparted by the Holy Spirit, Rom. 15: 27. 1 Cor. 2: 13 πνευματικὰ, i.e. τά τοῦ πνεύματος in v. 14. 1 Cor. 9: 11. Eph. 1: 3. Col. 1: 9. 1 Cor. 12: 1 et 14: 1 τά πνευματικά spiritual gifts, miraculous powers. Eph. 5: 10 et Col. 3: 16 φώς πνευματικὸς in spiritual al songs, i.e. composed in the Spirit, on spiritual and religious subjects. Rom. 7: 14 ο νόμος τον ἑστιν, 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-
Pneumatikos

Πνευματικός

Pneumaticos, adv. (pneumaticos), spiritually, i.e. in accordance with the Holy Spirit, in or through the Spirit, 1 Cor. 2:14. So Rev. 11:8 ἡ θέλειν τῷ Σώματι καὶ Ἀγνώστος, i.e. speaking in the Spirit, prophetically, allegorically.


Πνευμάτω, ἤ ὁ, (πνεύμω) strangulated, pp. Athen. IV. p. 147. D, κεκλάκων... πνευμάτω ἐφόρω παρείδηκα. In N. T. meton. τὸ πνεύμα των σχεδόν, where it is i. e. the flesh of animals killed by strangling, without shedding their blood, Acts 15:20, 29, 21:25. This was forbidden to the Jews, see Lev. 17:13, 14; comp. 7:26, 37. Deut. 12:16, 23.

Πνεύμω, ἤς, ὁ (πνεύμω) breath, i.e.


Πνοή, ὁ, f. ἦς, aor. 1. ἐπνήσα, perf. πνευμάτω, pluperf. πνευμάτων, without augm. Mark 15:7, 7, see Buttm. § 83. n. 6. Other variations from the regular forms are: fut. Att. πνεοῖ Buttm. Matt. 20:18, see Buttm. § 95. 8; Aor. 1 Opt. 3 pers. plur. πνευμάτων 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 primary ones, to make, to do, i. e. express-
ing action either as completed or continued. Sept. usually for ἔτη.

1. to make, i. e. to form, to produce; to bring about, to cause, pp. spoken of any external act as manifested in the production of something tangible, corporeal, obvious to the senses, i. e. completed action; see Passow s. v. init. Here the Middle also is often used with only a remote reference to the subject; which not seldom wholly vanishes, so that the Mid. does not apparently differ from the Active; see Passow l.c. Buttm. § 135. 7, 8, and espec. n. 4. Winer § 30. 6.


στῶν. John 4: 46 ὁποῦ ἐποίησα τὸ ὕδωρ αἰών. 1 Cor. 6: 15. Heb. 1: 7. (Hidian. 4. 10. 5.) Of persons, Matt. 4: 19 ποιή-
sας διάδημα, ἵνα ὡς μετ' αὐτῶν. Sept. for τιμῶν 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 τινα σκευῶν ποιήσει; 10: 33 ποιήσει σκευῶν Θεοῦ. 19: 7, 12. 1 John 1: 10. — Jos. Ant. 2. 11. 2 ποιεῖται αὐτῶν νῦν i. e. declares him a son, adopts him; comp. ib. 3. 12. 4.—(β) c. Adj. as predicat. e. g. of persons, Matt. 20: 12 ἐνοῦ ἕμων αὐτῶν ἐποίησα. 28: 14. John 16: 2. Rev. 12: 15. In the sense of declaring, John 5: 18. comp. above in a. (Hidian. 5. 1. 8. Xen. Mem. 1. 6. 15.) Of things, Eph. 2: 14 ὁ ποιήσας τὰ αἰ-
φότερα ἐν. (Ael. V. H. 14. 32. Xen. Cyr. 1. 4. 22.) Once to make by supposition, i. q. to suppose, to judge, to
assume. Matt. 12: 39 ἢ ποιήσατε τὸ δέκατον καλὸν, καὶ τὸν κατορθότιν αὐτοῦ καλὸν τῇ ἡμέρᾳ, τῇ ἑνδέχονται . . . τί ἔστω ἡμῖν τὰς δικάς ἡμῶν. — In this construction also ποιεῖν, with the acc. of the adj. often forms a periphrasis for the cognate verb; e. g. διόλον ποιεῖν to make manifest, to betray, i. q. δηλοῦν to manifest, Matt. 26: 73. (Xen. An. 3. 5. 17.) ἐκθέτων ποιεῖν, i. q. ἐκπίστησα, to expose infants, Acts 7: 19. εὐθείᾳς ποιεῖν τὰς τρίβους to make straight and level the ways, i. q. ἐνθύνει, Matt. 3: 3. Mark 3: 15. Luke 3: 4; comp. John 1: 23. λευκὸν μ. μελανί ποιεῖν τοῖς ἀντιπροσώποις to make white or black, i. q. λευκαίνειν μ. μελανίνει, Matt. 5: 36. ὑγιὴ ποιεῖν τοῖς ἀντιπροσώποις to make whole, to heal, i. q. ἑγαίρειν, John 5: 11. 15. 7: 23. (Palaeeph. 27. 3.) ἀφερέων ποιεῖν to make known, to betray, i. q. ἀφερείν, Matt. 12: 16. Mark 3: 12. (Hdian. 2. 8. 10. Xen. Cyr. 8. 4. 34.) Mid. βιβάζων ποιεῖσθαι to make firm, sure, i. q. βιβάζουσα, 2 Pet. 1: 10. — (γ) c. Adv., as predicate, ποιεῖν ἔξω, to make one be or go out, to cause one to go out, i. q. to put forth; comp. Viger. p. 283. Acts 5: 34 οἰκεῖον ἔξω βραχύ τι τῶν ὑποστολῶν ποιήσας. — Ael. V. H. 10. 3 τὰ τῶν πρδικῶν νόμισματα, ἐπείνασαν τὰ τῶν ποιοῦν τὸν λίμιον τοίς ξένοις. Xen. Cyr. 4. 1. 3 ἔξω βιβλεύον τὴν τότε πώπος, 2. to do, expressing an action as continued or not yet completed; what one does repeatedly, continually, habitually; like πράσσω. Comp. Passow, no. 2.

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**Ποίμνιον**


**Ποίμνιον**


Ποιμανίῳ, ἡ, ἄνῳ, (τοῦ, τοῦ), to feed a flock or herd, i. e. to let feed, to pasture, to tend, trans.


b) trop. to feed, i. q. to lead, to cherish, to provide for, e. g. kings and princes their people, Matt. 2: 6 ὅστε ποιμανεῖ τὸν λαὸν μου. Rev. 7: 17; and so pastors and teachers the church, John 21: 16. Acts 20: 28 ποιμαίνων τὴν ἐκκλησίαν. 1 Pet. 5: 2. So Sept. for τῆς 2 Sam. 5: 2. 1 Chr. 11: 2. — Anacur. Od. 60. 8. — Hence by impl. to rule, to govern, sc. with severity. Rev. 2: 27 ποι-


Ποιμήν, ενώς, ὁ, a herdsman, shepherd, one who tends herds or flocks.


μὴν ὕγαδος, of Christ. So of a king as...


Πολέμος, οῦν, δ', (πόλος, kindr. Lat. pello, bellum, pp. 'the agitation and tumult of battle;' hence fight, battle, war.


Πόλις, εἶς, ἡς, ὁ (πόλος, πόλιμον,) a city, pp. enclosed with a wall, a walled town.


Πολιτάρχης, ὁ, ἡ, (πόλις, ἀρχων) a city-ruler, prefect, magistrate, Acts 17:3. 6. 8.—Greek writers use the form πολιταρχος. Eneas c. 26; or better πολιταρχος Pind. Nem. 7. 152.


Πολιτεύω, f. εἰσώ, (πολιτεύς) to administer the state, Thuc. 2. 37, 65. to live as a free citizen Pol. 4. 76. 2. Xen. H. G. 3. 1. 21.—Often and in N.T. deponent. Pass. πολιτεύωμαι, to be a citizen of a state, to live as a good citizen, to conduct oneself according to the laws and customs of a state, pp. Dem. 665. 20. Hence in N.T. genr. to live, to order one's life and conduct, sc. according to a certain rule, c. adv. Phil. 1:27 ἀξίως τοῦ εἰρηνεύου πολιτεύων. c. dat. Acts 23:1 πεπολιτεύομαι τῷ θεῷ, i.e. to or for God, according to his will; comp. in θεος a. γ. —2 Macc. 6:1 τοῦ τεόν νόμον. 3 Macc. 3:4. Jos. de Vit. § 2. de Macc. § 4 τοῦ πατρίδος νόμον.


Ἰούλλα, see Ιούλλας.


Πολυευαλαγχρς, see in Πολυευαλαγχρς.


Πολυποίκιλος, ου, δη, adj. (πολις, πολίς, πολίς, much varied, pp. φύσει Soph. Iph. Taur. 1155. In N. T. very various, manifold, multifarious, e. g. δη π. σοφία του θεου Eph. 3: 10.

Πολυς, πολλη, πολι, Genit. πολλος, ης, ου, see Buttm. § 64. 1. Compar. πλειον, Superl. πλειστον, see in their order. — Many, much, pp. of number, quantity, amount. For the usual construction with the article, see in Ολις, ης, το, II. A. 2. b.


Hos. 3: 3. 4. — Xen. An. 5. 2. 17 πολλοῦ χρόνον. Plato Apol. Soer. 2 πολλὰ ἡμέρας. (c) Neut. πολῖς, πολλά, adverbially, adverbially,


Πολυπλαγγχως, οὐ, ὅ, ὅ, ὅ, adv. (πολίς, σπλαγγχνος), very compassionate, of great mercy, James 5: 11, where some MSS. read πολυπλαγγχως.—Not found elsewhere.


Πολυνυμος, ου, ὅ, ὅ, adj. (πολύς, ἄμην), of great value or price, very costly, very precious, e. g. μαργαρίτης Matt. 13: 46. νάρδος John 12: 3. 1 Pet. 1: 7 in later edit. — Hidian. 1. 17. 5.

Πολυτροφος, adv. (πολύτροπος, from πολύς, τρόπος, τρέψω,) in many ways, in diverse manners, Heb. 1: 1. — Hesych. πολυτροφός ό διαφόρος, πολικός.


reference to external state, dress, etc. Matt. 22: 10 πονηρός τε και ἄγαθος, bad and good, q. d. high and low, rich and poor, a periphrasis for all. So Luke 6: 23 ἐκβάλει τὸ ὄνομα τύμων ὡς πονηρός, i. e. as a disgrace, reproach; see in ἐκβάλλειν.


Πόνικος, ῥ. ὅν, belonging to Pontus, a Pontian, Acts 18: 2.


Πόντιος, ου, δ., Pontus, the northeastern province of Asia Minor, Acts 2: 9. 1 Pet. 1: 1. It was bounded N. by the Euxine; W. by Paphlngonia 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.


Πορευόμαι, f. εἰσομαι, (πόρος a passing, passage, from πεῖρος, πεῖρον,) 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. — Oftenter and in N. T. only depon. Mid. πορεύομαι,
der to render the expression more full and complete; comp. in τοῦχομαι no. 2. a. Ἀνάψειν II. 1. So Part. Matt. 2:8
1 προσκύνασιν ἵνα πορνεύοντι τὸν ὄχ
dλον ἐξαιρεθησαι.
b) by impl. to depart this life, i. q. to
χομαῖ.—So οὗχομαι Xen. Cyr. 3. 1. 13.
Comp. Wisd. 3:2. 3.

c) gener. to go, to walk, pp. Xen. Mem.
1. 4. 11. In N. T. only trop. and from the
Heb. to walk, i. q. to live, to conduct
oneself; joined with an adjunct of manner.
E. g. c. dat. of rule or manner, Acts 9:31 porneúμενοι τῷ φόβῳ τοῦ κύ
2. Winer § 31. 3. b. (1 Mace. 6:23.)
So with a preposition and its case: ἐν
c. dat. of rule or manner, Luke 1:6 ἐν
π. ταῖς ἐντολαῖς. 1 Pet. 4:3. 2 Pet. 2:
Prov. 28:6. (Ecclus. 5:2.) κατὰ c.
acc. of rule or manner, 2 Pet. 3:3 κατά
τῶν ἱδιῶν αὐτῶν ἐπιθυμεῖσα. Jude v. 16.
ὄπιστο c. gen. of rule or manner, 2 Pet.
2:10 ὡς σαρκός, comp. above in a.
ὑπὸ c. gen. under or among, Luke 8:
14 ὑπὸ μεριμνῶν ... πορνεύουσα κ. τ. λ.
... πορευόμεθα i. e. to walk, to act, to
fulfil my duties. At.

Πορεύομαι, ὁ, τ. ὕσω, (πόρθω,) to
lay waste, to ravage, to destroy, e. g. τὴν ἐκάσταν Gal. 1:13. τὶν πιστίν ν ἐς 23.
toic Acts 9:21.—pp. a city, country, Jos.
Ant. 10. 8. 2. Hidian. 6. 7. 5. Xen.
Mem. 3. 5. 4.

Πορευόμες, ο, ὁ, (πόρος, πορέω
to bring to pass, to procure, to acquire,) acquisition, gain, meton. a source or
means of gain, 1 Tim. 6:3. 6. — Wisd.
Sic. 3. 4.

Πορευόμες, ο, ὁ, Porcius, the prae
nomen of the procurator Festus, Acts
24:27. See in φόνος, and comp. Adam-
ant's Rom. Ant. p. 32.

Πορεύεται, ἕς, ἡ (πορνεύω), forni
cation, lewdness.
a) pp. and genr. Matt. 15:19 μοῖχο
1 Cor. 6:13, 18. 7:2. 2 Cor. 12:21. Gal.
5:19. Eph. 5:3. Col. 3:5. 1 Thess. 4:
πορνευόντες οὗ γεγεννηθήσαται we are not born
of fornication, we are not spurious chil
children, born of a conceitune, but are the
true descendents of Abraham. Sept.
for τῆς Gen. 38:24. Hos. 1:2.—Pa-
of adultery, Matt. 5:32. 19:9. (Ecclus. 23:
23.) Of incest, incestuous marriage, 1 Cor.
5:1 bis. Prob. also in reference to marriages within the degrees pro-
hibited by the Mosaic law, and genr.
to all such intercourse as that law interdicted, Acts 15:20, 29, 21:
25. Comp. Lev. c. 18, and 20:10 sq.

b) from the Heb. symbol, for idola
try, the forsaking of the true God in order to worship idols; comp. in Πορ
εύειν b. Rev. 2:21. 14:8. 17:2, 4. 18:
4:12. τῆς Ἱερ. 3:2, 9, τῆς Ez.
16:15, 22, 32 sq.

Πορεύομαι, ἡ, ἡ, (πόρος, πορνη
to commit fornication, to play the harlot,
intrans.
a) pp. 1 Cor. 6:18 ὅ δι πορνείων.
for τῆς Hos. 3:3.—Luc. Alex. 5. De-
mothi. 612. 5.

b) from the Heb. symbol, of idolatry;
the relation existing between God and
his church being shadowed forth un
der the emblem of the conjugal union,
which is broken by those who worship
Rev. 17:2. 18:3, 9; comp. in ἐν Μεσί.
2. c. β. So Sept. and τῆς 1 Chr. 5:25.

Πόρνη, ἡς, ἡ, (fem. to πόρος,
from πορνίαν i. q. πείραμε to sell,) a har
lot, prostitute, who sells her favours,
Mem. 1. 5. 4.—From the Heb. symbol.

of Babylon, "πόρνη μεγάλη, the great harlot, as being the chief seat of idolatry, Rev. 17: 1, 5, 15, 16. 19: 2. So Sept. and ἐπὶ Is. 1: 21. Ez. 16: 20 sq.

See in Πόρνιον b.


—Eccles. 23: 16, 17.

Πόρος, adv. (πόσος, Dor. πόρος, from πόσ, Buttm. § 115. 6.) pp. forwards, far forwards; hence far, far off, Luke 14: 32 ει κατώ πόρον οντος. Sept. από, Matt. 15: 8 et Mark 7: 6 η κ. αυτών πόρο


—Hidian. 2. 6. 20 επιτετες πόρο.

Πόροσιτέρος, see in Πόρος.

Πορφυρός, ας, η, Lat. purpurea, i. e. the purple-muscle, a species of shellfish found on the coasts of the Mediterranean, which yields a reddish-pur

ple, much prized by the ancients, Ael. H. Anim. 7. 31, 34. comp. Plin. H. N. 9. 36 or 60. Heb. πορμ. έν, different from the ορμ. έν or helix thantha of Linn. which yields the bluish or eur

wealth, Luke 16: 19 ένεδιδοκετο πορ
dφυρον και βίον. Rev. 17: 4 in text. rec. 18: 12. So Sept. and τις Πόρνη Ex. 25: 4. 26: 1, 31. —1 Mac. 4: 23. Jos. B. J. 6. 8. 3. Hidian. 7. 1. 21. —Spec. a purple robe, put upon Christ as a mock emblem of royalty, Mark 15: 17, 20; comp. ή πορφύρα βασιλη Hidian 1. 16. 8. 2 Mac. 4: 33. In Matt. 27: 28 the same is called ζηλαίς κοκκίνη i. e. concussion, crimson; just as in English the expressions purple-red and crimson are often interchanged. So Hor. Sat. 2. 6. 102 τρυμο cocco tincta vestis, i. q. 'vestis purpurea' in v. 106.

Πορφύριος, ου, έ, ι, (πορφύρ


Πόσος, η, ου, interrog. pron. cor

relative to οςος, τόσος, Buttm. § 79. 3; how great? quanus?

a) of magnitude, quantity, how great?


πος Heb. 10: 29. Διαφόρα Matt. 12: 12. —Wis. 12: 21. Xen. Mem. 2. 5. 4. πόσο μάλλον Diod. Sic. 1. 2. —Of an amount of time, how much, how long,


Ποιαμφορριός, οὐ, ὁ, ἡ, adj. (ποιαμφός, φορεῖ, φίμα) borne away by a flood, Rev. 12:13. — Hesych. ἀποφερόντι ἀπόφρησις, τοιαύτα ποιαμφορριόν ἐπανοργοῦν.

Ποιας, η, ὁ, ὁ, interrog. adj. what? i.e. of what kind, sort, manner? spoken of disposition, character, quality, i. q. ποιας. Matt. 8:27 ποταμός ἐστιν οὗτος; what manner of man is this? Mark 13:1 bis π. ἥδει καὶ π. οἰνοδόμα; Luke 1:29. 7:30. 2 Pet. 3:11. 1 John 3:1.—Dion. Hal. Ant. 1.7. ib. 4:66. Luc. Parasit. 22. So once ποιατός Dem. 782.8. The form ποιατός is a later corruption from ποδατός, which the earlier Greeks used only in the sense of from what country? whence? Lat. eiusus? as if from πού, πόθεν, and obsol. διάτος i. q. έδιατός, διάτων. Buttmann derives it from ποῦ ἀπό or ποῦν από; see Lexil. 1.125, 302. Comp. Lob. ad Phr. p. 56 sq. Passow in ποδατός.


—Jos. Ant. 7.10. 1 μένειν, πότε ἐπὶ αὐτόν ὁ ἀδελφόνος ἔλθη.

Ποιεί, indef. and enclitic, corrol. to τότε, οὖς, Buttm. § 116.4; pp. when, whenever, i. e.


Ποτήριον, οὐ, τό, (neut. of adj.
ποτήριος, from ποτήριος, πότος, πίνω, 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 τοτε τὸ ποτήριον ἢ καινὴ διαθήκη. 1 Cor. 10: 16 το π. τῆς εὐλογίας, see in Πάσχα. — So πίνειν τὸ ποτήριον to drink the cup; 1 Cor. 10: 21 bis τὸ ποτηρίον κυρίῳ ... καὶ τὸ π. δαμοσίου, i. e. consecrated to the Lord or to idols. 11: 26, 27. v. 28 πίνειν εἰς τοῦ ποτηρίου, comp. John 4: 14.

c) metaph. from the Heb. lot, portion, under the emblem of a cup which God presents to be drank, either for good, as Ps. 16: 5. 23: 5; or also for evil, Ps. 11: 6. 75: 8. Ez. 23: 31 sq. In N. T. cup of sorrow, i. e. the bitter lot, which awaited — the Saviour in his sufferings and death, Matt. 20: 22. 23. 26: 39. 42. Mark 10: 38. 59. 14: 36. Luke 22: 42. John 18: 11. Spoken also of the cup of which God in his wrath causes the nations to drink, so that they reel and stagger to destruction, see espec. in Ὑμνος. 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. שׁוּב. Comment on Is. 51: 17.

Ποιμήν, f. ἱσός, (πότος, πίνω) to let drink, to give to drink.


Ποτώλοι, υγ. 1. φ. Eutolme, 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 Δικαιαίφες. 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.


Pou'da, διενο, δ, Pudens, pr. n. of a Christian, 2 Tim. 4: 21.

Pou's, πόδας, δ, the foot, e. g. of men, Matt. 10: 14. 18: 8 bis ἡ ὁ ποδός σου σκανδάλιζε σε... ἡ δύο πόδας ἔχον
ero, i. e. standing behind the trichinium at the feet of Jesus as he reclined upon it. See also in γ below.—(β) ὑπὸ τοὺς πόδας τινός, i. e. to put or subdue under one's feet, i. q. to make subject to any one, in allusion to the ancient manner of treading down or putting the foot upon the necks of vanquished enemies, see Joshd. 10: 24. Lam. 3: 5, comp. Ps. 8: 7. So Rom. 16: 20 ὁ θεο... συν- τρίφει τῶν Σατανάν ὑπὸ τοῦ π. ι.ωμ. 1 Cor. 15: 25, 27. Eph. 1: 22. Also Heb. 2: 8 πάντα υπετάξας ὑποκατὰ τῶν ποδῶν αὐτοῦ, quoted from Ps. 8: 7 where Sept. for γράγαται. — In a similar sense put after ὑπότοκον q. v. Matt. 22: 44 ἔως ἐν ὑποτοκόν... 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 γράγαται. — (γ) Spoken of the oriental mode of making supplication, or of doing reverence and homage to a superior, by prostrating oneself before him, comp. Esth. 8: 3. Gen. 44: 14. Ruth 2: 10. 2 Sam. 1: 2. etc. Jahn § 175. So to fall at one's feet, e. g. in supplication, πέντε εἰς τοὺς πόδας αὐτοῦ Matt. 18: 29. πρὸς τοὺς πόδας Mark 5: 22. 7: 25. So Sept. πρὸς τοὺς π. for ττν ἐς Esth. 8: 3. In reverence and homage, πασίν εἰς τοὺς πό
doς) ἤρετε ὁποὺς τοῖς 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 Ἀλειφάω. — (ε)

Πράγμα, ατος, τό, (πράσω,;) p.p. a thing done or to be done, e. g.


b) thing doing or to be done, matter, business, affair. Matt. 18:19 ἐὰν δύο ἄνθρωποι περιγράφησιν περὶ παντὸς πράγματος. Acts 5:4. Rom. 16:2. 2 Cor. 7. 11. 1 Thess. 4:6. Sept. for τέλειον Ecc. 3:1.—Luc. D. Deor. 6. 2. Diod. Sic. 2. 2. Xen. An. 5. 6. 28. —In a judicial sense, ἡ πράξεις ἵνα ἔχων, to have a matter at law, a lawsuit, 1 Cor. 6:1.—Xen. Mem. 2. 9. 1.


Πραγματεύματος, ἡ, εἴσορα, δε-

don. Mid. (πράγμα) to be doing, to be busy, occupied, Luc. Philos. 36. Xen. Cyr. 2. 4. 26. In N. T. like Engl. to do business, i. e. to trade, to traffic, Luke 19:13; i. q. εὐαγγέλια in Matt. 25:16. —So πραγματευτὴς, see in Μεταπραγμα-

τεύματων.

Πραγματοφόρος, οῦ, τό, Lat. prae-
torium, i. e. in Latin usage, the general's tent in a camp, Liv. 3. 5. Cic. de Divin. 1. 33. comp. Adam's Rom. Ant. p. 373; the house or palace of the governor of a province, whether a praetor or other officer, Cic. Verr. Act. II. 4. 28. ib. 5. 35. any large house, palace, Sueton. Calig. 37. Aug. 63, 72. Tit. 8. — Hence in N.

T. a praetorian residence, governor's house, palace; spoken

a) of the palace of Herod at Jerusalem, built with great magnificence at the northern part of the upper city, westward of the temple and overlooking the latter, to which there was also access from the palace over the open place called the Yxstus 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, ξυμα, being set up in the open court or area before it; Jos. B. J. 2. 14. 8. Φίλωρος (Florus) ὲς τότε μὲν ἐν τοῖς βασιλείοις ὀλληλασίαν, τῇ ὤς οὐκομία ξυμα πρὸ αὐτῶν θέμενος καθίσταται κ. τ. λ. comp. ib. 2. 9. 3. Adam's Rom. Ant. p. 373.—John 18:25 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 πραγματεία. ib. § 17, 18, 19, where it alternates with τὸ παλάτινον.

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 Στρατοπε-

dέρους.

Πράκτωρ, οὖς, ὁ, (πράσω) a
deer, Soph. Trach. 862 or 864. Anti-
men. 315 or 320. τπ. φόνω Soph. El. 953.

Πράξεις, εως, ή, (πράσσω, ἢ) pp. a doing, action, i. e.
a) something done, an act, deed, practice; plur. acts, works, conduct. Matt. 16: 27 ἀποδότας ἐκάστῳ κατά τὴν πράξιν αὐ
Ecclus. 32: 19. Jos. Ant. 10. 4. 5. Hidi
an. 2. 15. 12. Xen. Cyr. 1. 3. 1.

b) something to be done, business, office, function. Rom. 12: 4 τὰ δὲ μέλη
πάντα ὑπ' ἑνὸ πράξεις.—Ecclus.

Πράξεις, neut. πράσσων; also written πράσσω, or, without fem. Buttm. § 64.2.
(i. q. πράσσω) meek, mild, gentle, Matt. 11: 29 πράσσει εἰμι. — 2 Macc. 15: 12.
10. On the Iota subscript see Passow s. v. The form πράσσει is earlier, but not better; see Passow in πράσσει. Lob.
ad Phr. 403.

Πράσσεις or Πράσσεις, τιτος, ή, (πράσσως) meekness, mildness, forbearance.
1 Cor. 4: 21 ἐν πνεύματι τε πράσσοντος.
2 Cor. 10: 1 διὰ τῆς πράσσοντος του Χρι
3: 12. 1 Tim. 6: 11. 2 Tim. 2: 25. Tit.
3: 2. Sept. for τέσσερες Ps. 45: 6.—Ecclus.
Xen. Cyr. 3. 1. 41.

Πράσασα, ας, ή, a bed in a garden,
3. Hom. Od. 7. 137. In N. T. an area,
square, like a garden-bed; Mark 6: 40 πρασάσα πρασάσαι, i. e. by squares, like beds in a garden. The repetition with
out the copula denotes distribution, i. q.
8: 10 [14]. Gesen. Lehrg. p. 668. Wi
ner § 58. 1. See also Ἰνα.—So με
θα μεθα Aeschy. Pers. 915 or 981, i.
q. κατά μεθάδας.

Πράσονον v. τίον, f. έω, aor. 1
ἐπράσασε, perf. πέπρασα, to do, expressing an action as continued or not yet com
pleted; what one does repeatedly, con
a) seq. acc. of thing, without reference to a person as the remote object; comp. below in c. (a) Spoken of par

ticular deeds, acts, works, done repeat
edly or continually, to do, i. q. to per
form, to execute. Acts 19: 19 ἐκατον ἐ
tον τὰ περίφερον πρασάζων. v. 36 μὴν πραστεῖν. 26: 26. 1 Thess. 4: 11 πράσσω
σαι τὰ ἱδία. Once put instead of re
peating a preceding verb, 1 Cor. 9: 17 εί ἐκοιν τὸ πράσσω, comp. v. 16; see also in Phoi. no. 2. c.—Hidian. 3. 6. 1. Xen.
Mem. 2. 9. 1 τὰ ἵκον. Cyr. 5. 4. 11.
(b) Of a course of action or conduct, espec. of right, duty, virtue, to do, i. e. to exercise, to practise. Acts 20: 20 ἐὰν τῆς μετανοιάς ἔρχαι πρασσοντας. Rom. 2: 25 νόμον, i. e. τον νόμον. 7: 15. 9: 11.
2 Cor. 5: 10. Phil. 4: 9. So Sept. and τέ
Mem. 2. 6. 17 καλά. — (γ) Offender of evil deeds or conduct, to do, i. q. to com
χον πράσαι. 23: 15 οὐδὲ ἐξίον θανάτῳ ἐτί πεπραγμένον αὐτῷ, comp. Buttm. §
φαύλα πράσον. 5: 29. Acts 25: 11, 25,
26: 31. Rom. 1: 32 bis. 2: 1, 2, 3. 7: 19.
So Sept. and τήντων Prov. 10: 24. ἑρ
10. Xen. Mem. 1. 1. 20. ib. 1, 2 29 φαύλα.
b) intrans. to do, comp. Buttm. §§ 113.
3. 3. E. g. (a) to do, i. q. to act, with an adjunct of manner. Acts 3: 17 κατὰ ἐγνώμην ἐπράσατε, comp. v. 14, 15. Acts
17: 7 οὖν πάντες ἀπέκταν τῶς δώγμ.
Καῖσαρος πράσοντον. So Sept. and τή
60. 8. ib. 5. 75. 9. — (β) Like Engl. to
do, i. q. to fare, to be in any state of
good or ill, with an adjunct of manner.
Eph. 6: 21 τι πράσον how I do, how I
fare. Acts 15: 29 see in Ἐκ.— 2 Macc.
1. 6. 8.
c) Spoken in reference to a person, to
do to or in respect to any one, in N.
T. only of harm or evil. (a) gen. c. acc.
of thing, seq. dat. of pers. Acts 16:
23 μὴν πράσασης σειμών κοκον. So c. εἶτι
tίνα as to, Acts 5: 35. πρὸς τίνα against,

Προϊνάδεια, ας, η (πραῖας, πά- σχον) pp. a suffering meekly, i. q. meek- ness, meekness, gentleness, once in Mss. 1 Tim. 6: 11.—Philo de Abbr. p. 379. B. Zonaras Lex. 1576.


Like examples of metonomy see in Lorb. ad Phir. p. 469. —2 Macr. 4: 11. Hidian. 2. 8. 12. Xen. Cyr. 2. 4. 1.


Προβεβείτις, ας, ον, pp. a com- parat. form from πρεβείς an old man, see Buttm. § 69. 3; older, elder, i. e. a) pp. as compar. adj. Luke 15: 25 ὃν τὸν αὐτοῦ ὁ προβεβείτης, Sept. for γαρ Job 1: 13, 18. ἥν 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 προβεβείτης μὴ ἐκμακρύνῃς. v. 2. Acts 2: 17 οἱ π. ἐμοὶ. 1 Pet. 5: 5. So Sept. for ὅλος Gen. 18: 11, 12. 24: 1. (Jos. c. Αρισ. 2. 27. Xen. Cyr. 1. 2. 2.) Also oί προβεβείτης the ancients, the fathers, ancestors; Matt. 15: 2 oί παραδόσεις τῶν προβεβείτων. Mark 7: 3. 5. Heb. 11: 2.

sing, Tob. see comp., pr. comp., 3

presbyters, 3

TCTjviig Jos.

old form more the clauses, Fabr. Diod. Sept.

spoken 1. Eum.

(y)

5.

of opp.

Symhol. Sic.

Cod.

19:4.

1.

noo,) TitQtafii'Trjs.)

old elders to the


βητέροις 1 Tim. 5: 19. 2 John 1. 3 John 1. —(β) Symbol of the 24 elders around the throne of God in heaven, Rev. 4: 4, 10. 5: 5, 6, 8, 11, 14. 7: 11, 13. 11: 16. 14: 3. 19: 4.


Πρεσβύτης, ὤδος, ἦ (fem. to πρεσβύτης) an aged woman, Tit. 2: 3.—Jos. Ant. 7: 7. 2. Hdian. 5: 3. 6. Aeschyl. Enun. 718.

Πρήθω, see Πρήθημι.


Πρῶτον adv. of time, (kindr. with πρῶτος) 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-
ting the clause before which it stands with a preceding one, and having the force of a comparative, before, sooner than. Comp. Passow πρῶι no. 1, 2. Buttm. § 149. p. 430. Matth. § 522. 2. Viger. p. 442.


μοις, πρῶτον ἡ παραλαβέων καθαρίσω, ἦ αὐτόν ποιήσω. —(β) seq. Subjunct. aor. where the reference is to something future. Luke 2: 36 μὴ ἴδειν ὸμπατος, πρῶτον ἦ Ἰησοῦ τὸν Χριστὸν. 22: 34.—Hdot. 1. 19. πρῶτο


Πρίακα, ης, ἦ, Πρίακα, 2 Tim. 4: 19. Rom. 16: 3: and dimin. Πριάκκιλα, ης, ἦ, Πριάκκιλα, Acts 18: 2, 18, 26, (Rom. 16: 3.) 1 Cor. 16: 19; pr. n. of the wife of Aquila, see in Αἰκλας.

Πριάκκιλα, see in Πρίακα.

Πρίων, see in Πρίων.

Πρίός, 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. 2:21 άυτάς πρὸ πάντων άγιοι. Hdian. 5. 4. 2. Plato Menex. fin. πρὸ γε αὖλλον. Xen. Mem. 2. 5. 3.

Note. In composition πρὸ implies:
1. place, fore, before, forward, forth, as προσάγει, προσαίνει, προσβάλλει, etc.
2. time, fore, before, beforehand, Lat. praev. as προάκοιπον, προλόγον, προμεμριμάκα, etc.
3. preference, as προαρισκόμαι.


2. intrans. to go before, comp. in ἀγω no. 3; referring either to place or time.


b) in time, i. q. to go first, to precede; absol. Mark 6:45 καὶ προ────ινε ἐς τὸ πέφο. Trop. 1 Tim. 5:24 see in Ὑφερ b. β. Seq. acc. of pers. depending on
Προσφέρω


Προσφέρει, ὁ, f. ἤσοι (αἵρετο) to take forth out of any place, Judith 13: 15 προσλάβων τὴν κεφαλὴν ἐκ τῆς πυρᾶς. Luc. Rhetor. Prace. 17 καθαρὰ ἐκ των προσφέρων. Oftenener Mid. προσφέρεμαι, ὰμα, to take one thing before another, i. q. to prefer, to choose, Wisd. 7: 10. Hdian. 6. 8. 13. Xen. Luc. 9. 6 προσαφείσθω ὁματον ἀντι τοῦ βίου. — In N. T. Mid. pp. to take or have before oneself, i. q. to propose to oneself, to purpose, to resolve, absol. 2 Cor. 9: 7 καθὼς προσβλέπων ἐκ τῷ καθεῖδι. — Ael. V. H. 3. 10. Pol. 3. 107. 15. Xen. Mem. 2. 1. 2.

Προσταίμαται, ὀμα, f. ἔσομαι, depon. Mid. ἀπαιμαται, to accuse beforehand, Aor. 1 to have already accused, to have already brought a charge, c. acc. et. inf. Rom. 3: 9. Comp. c. 2: 1—5, 17—29.

Προσκυνῶ, aor. 1 προσκυναν, to hear beforehand, Aor. to have heard of before, already, c. acc. Col. 1: 5 ἐν ἑκάστῳ προσκυνατε. — Jos. Ant. 8. 12. 3 προσκυνουσι τὰ μέλλοντα. Pol. 10. 5. 5. Xen. Cyr. 4. 3. 21.


Προσκυνῶν, οὐ, τό, (αἵρετο) pp. 'place before the αἵρετο or interior court,' i. q. the large gate-way of an oriental house or palace, q. d. gateway, vestibule, Mark 14: 68. Compl. Matt. 26: 71 where it is πτυλὼν. — Suid. προσκυνέω το ἐπι-προσώθην της ἀίλης.


Προβάλλων, f. βαλέω, (βάλλω,) to cast or thrust forward, trans.


Προβατίκος, ἦ, ὅν, (προβατός), pertaining to sheep. John 5: 2 ἐπὶ τῇ προβατίκῃ sc. πτυλή, by the sheep-gate. So Sept. for ἔντυμον Προβατίκηπ Neh. 3: 1, 32. 12: 30. This gate was near the temple; and was prob. so called as the place where sheep were sold for the sacrifices of the temple.


Προβλέπω, f. ύσω; (βιβλάζω, βλέ-
πω,) to cause to go forwards, to cause to
advance, trans. Acts 19:33 εκ δέ τοῦ
ύγου προβλέπον Ἀλέξανδρον they
casused 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 προβλεπόντας υπό τῆς
μνήμης αὐτῆς. — Xen. Mem. 1. 5. 1.
Sept. to teach, for τὴν ἔκτ. Ex. 35:34.
τῇ Δαι. 6:7.

Προβλέπω, f. ψάι, (βλέπω,) to fore-
see, Sept. for τῆς Ps. 57:13. In N. T.
Mid. προβλέπομαι, to provide, Lat.
provideo, c. acc. Heb. 11:40.

Προγίνομεν, perf. 2 προγίνομαι,
(γίνομαι q. v.) to be done before, to have
been before. Rom. 3:25 τῶν προγίνο-
μων ἐκαστίνης εἰσιν, comp. for the
pleonast. adv. Loh. ad Phr. p. 10.
14. 4. Xen. Mem. 2. 7. 9.

Προγίνωσκω, f. γνώσωμαι, (γνώ-
σκω, q. v.) to know before, trans.
a) genr. i. q. to know already, to be
before acquainted with, c. acc. Acts 26:5
προγινώσκοντες μὲ ἀναθετ., comp. for
the pleonast. adv. Loh. ad Phr. p. 10.
b) i. q. to foreknow, to foresee, pp. τὰ
μελλόντα Xen. Apol. 30. — In N. T. by
impl. to fore-determine, to fore-ordin-
e. g. Pass. part. 1 Pet. 1:20 Χριστῷ
προγινώσκοντας πρὸ καταβολῆς κόσμου.—
Xen. Cyr. 2. 4. 11 in some edit. comp.
in Γνώσωμαι fin.—Here belong also Rom.
8:20 διὶ ὧν προγίνομαι, καὶ προφόρος, and
Rom. 11:2 λαῶν αὐτῶν, ὃν προγίνομαι, 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. Γνώσωμαι no. 2. c.

Πρόγνωσις, ες, ἡ (προγνώσις,)
fore-knowledge, sc. of future things,
πρόγνωσις τῶν ἐσοφίων Jos. c. Apion.
1. 26. Hidian. 2. 9. 4; of a prophetic

In N. T. by impl. fore-determination, i.
qu. eternal purpose, counsel, Acts 2:23 τῷ
ἀγαθῆς καὶ προγνωσμοῖς τοῦ Θεοῦ.
1 Pet. 1:2.

Προγόνος, ου, ο, ἢ, (προγόνοι;
προγόνον,) pp. earlier born, older, Hom.
Od. 9. 221. In N. T. οἱ προγόνοι προ-
genitors, ancestors, and genr. fore-
fathers, 2 Tim. 1:3 ὁ λατρευτὸν ἀπὸ προ-
γόνων, comp. in Ἀπό III. 3. — 2 Macc.
8:19. Hidian. 3. 3. 5. Xen. Mem. 3. 5.
3. ὁ προγόνος. An. 7. 2. 22.—Spec. parents,
1 Tim. 5:4 ἀμοιβαὶ διδόναι τοῖς προγό-
νοις.—Xen. Mem. 1. 3. 1.

Προγράφω, f. ψω, (γράφω,) to write
before, e. g.

a) in reference to time past, in the
praeter tenses, to have written before, at
a former time, Eph. 3:3 καθὼς προ-
έγραψα ἐν ἑλέγχῳ. Rom. 15:4 bis.—Pa-
laeeph. 53. 6 ὡς προγράφαται.

b) in reference to time future, to post
up beforehand in writing, to announce by
posting up a written tablet, Aristoph.
Av. 450 or 452 σωπτῖν 3' ὅτι ἀν προ-
γράψωμεν ἐν τοῖς πνευμονίοις. Dec. 1257.
5 φωναὶ προγράφασιν. Aeschin. 35
peu. προγράφαι τοὺς προτατές ἐκκλησίας
δῷ κατὰ τοὺς νόμοις. Plut. Camill. 11. —
Hence in N. T. genr. to announce, to
promulgate, Gal. 3:1 ὡς καὶ οἵ ἄρετος Ἰη-
σοῦς Ἐρ. προγράψω ἐν ψυχὶ ἐνσωφρι-
νίκοις, before whose eyes Jesus Christ
had been announced among you cruci-
fied, i. e. set forth as in a public writ-
ten tablet. — Hence also i. q. to pro-
scribe, to appoint, to ordain. Jude 4 οἱ
πάλαι προγραμμαμένοι καὶ τοῦτο τὸ κρίμα.
—Appian. B. Civ. 4. 1 Σύλλα τοῦ πρῶτον
τοὺς ἑορτοὺς ἕτερους τὴν τριήμερον προγραμμα-
τικος. ib. τῶν ἐπὶ Παναγίτου προγραμμα-
Lat. proscibere.

Πρόδηλος, ου, ο, ἢ, (δίδωμι), man-
ifest beforehand, Dem. 293. 25. Xen. H.
G. 6. 4. 9. In N. T. emphat. man-
ifest before all, well-known, conspicuous,
1 Tim. 5:24, 25. Heb. 7:14. — Judith

Προδίδωμι, f. δώσω, (δίδωμι,) to
give beforehand, to give first, c. dat. Rom.
11:35 τίς προδώδεξα αὐτῷ κ. τ. λ.—Xen.
H. G. 1. 5. 7. ib. 5. 1. 24. — Usually in
Greek writers to give forth, i. q. to give over, to betray, Jos. c. Apion. 2. 37 init. Hsdian. 7. 2. 14. Xen. H. G. 1. 3. 16, 19.


Προδέρμιο, see Προτέξω.


Προεικον aor. 2, perf. προειρήκα, see in ἴδαν 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 προειρήμαν ψιλόν, for this form comp. in ἴδαν init. Perf. Gal. 1: 9. Heb. 10: 15. c. ὑπ. 2 Cor. 7: 3. — perf. 3 Macc. 6: 35. Hsdian. 8. 4. 27. Xen. Mem. 1. 2. 15.


Προειρήκα, see in Προεικόν.

Προεληξίω, g. ἐξω, (ἐλεξίω) to hope before; perf. to have hoped before, i. e. beforetime, of old. Eph. 1: 12 ἦμας ... τοὺς προηληξικούς 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 ἀκούσαντες ν. 13. Comp. Rom. 3: 1 sq. 9: 4 sq. For the construction with ἐν, see ἐν no. 3. c. y. — So προκατελήγσαν Pet. 2. 4. 5. ib. 14. 3. 1.

Προερέχομαι, f. ἔχω, (ἐχο- μαι v. q.) to begin before; Aor. to have begun before, already, 2 Cor. 8: 6, 10. — Not found elsewhere.

Προεπαγγέλλω, f. ἐλάο, (ἐπαγγέλ- λω v. q.) to promise before; Aor. 1 Mid. Rom. 1: 2 ἐπαγγέλλον 5 θέος προεπαγγέλλατο διὰ τῶν προφητῶν ν. τ. l. i. e. aforetime, of old. 2 Cor. 9: 5 in Mss. — Dio Cass. p. 19. A. ed. Hanov. ἐπεί δὲ αἱ τὰ αὐθαιρεσία προεπαγγελλέναι ἦσαν.

Προεόπιο, see Προεικόν.


2. to go before any one, as referring either to place or time, e. g.


b) in time, i. q. to go first, to precede, to set off before another, Acts 20: 5 οἴτι προσλαδόντες ἦμυνν ἦμας ἐν Τρούδι. 20: 13 προσλαδόντες ἐπὶ τὸ πλοῖον. 2 Cor. 9: 5 εἰς ἦμας. — c. gen. Luc. D. Mort. 6. 5 ἤπαινες προσλαδόνται αὐτοῦ. — In the sense to outgo, to arrive first, Mark 6: 33 in text. rec.

Προερέο, see Προεικόν.

Hence Ph. \textit{Ecclus. o1} alleged, \textit{Gal. 3. 2.}, or \textit{2. 18.} being in preference to \textit{3. 9.} better, \textit{Jos. Ant. 7. 10. 2.}, \textit{Xen. H. G. 2. 4. 41}, \textit{Rom. 3:9 \& 11. 3. 11. 2. Tim. 1:9.} - \textit{2. Mac. 3:8. Pol. 1. 54. 1. Diod. Sic. 20. 102 init.}


\textit{Proéthmos, adv.\textit{(préóvmos), readly, willingly, with alacrity, 1 Pet. 5:2. - Tob. 7:8. Hdnian. 1. 5. 24. Xen. Conv. 4. 50.}

\textit{Prootithmi, \textit{f.}, \textit{prousthiw, (ísthmi,) aer. 2 \textit{prootithn}, perf. part. contr. \textit{pro-éthis}. Trans. to cause to stand before,
to set over, Hidian. 5. 7. 13. Pol. I. 33. 7. See in "Stem, 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 ο γιος ονομιζον, εν σπουδ·. 1 Tim. 5: 17 οι καλος προσδω·. Seq. gen. like other verbs of ruling, through the force of προ in comp. — 1 Tim. 3: 4 του άνδρον οικον καλος προι. 111μαν. v. 5 του άνδρον προστιτημ. v. 12. 1 Thess. 5: 12. — c. gen. I Mac. 5: 19. Jos. Ant. 8. 12. 3. Hidian. 7. 4. 4. Xen. Mem. 3. 4. 3.


Προκαλεω, o, v. τον, (καλεω,) to call forth, i. e. to invite to stand forth, Pol. 23. 9. 2. Oftener Mid. to call forth before oneself, i. e. either to invite to come, to solicit, Thuc. 3. 37; or i. q. to challenge, to defy, sc. to combat, Jos. Ant. 7. 12. 4. Diod. Sic. 4. 58. Xen. Cyr. 1. 4. 4. — Hence in N. T. Mid. προκαλεομαι, οιμαν, Lat. provoco, to provoke, to stimulate, c. acc. Gal. 5: 26. — Hidian. 6. 1. 12. Diod. Sic. 1. 21.

Προκαταγγελλω, f. ελω, (καταγγελλω q. v.) to announce beforehand. e. g. future events, to foretell, Acts 3: 18, 24. 7: 52. Pass. part. perf. προκαταγγελμενος, announced beforehand, i. q. promised, 2 Cor. 9: 5. — Jos. Ant. 2. 9. 4 τοις προκαταγγελμενοις υπο του θου πινειν παιρεσε. ib. 1. 12. 3.

Προταριξω, f. ελω, (καταριξω q. v.) to make ready beforehand, trans. 2 Cor. 9: 5.


a) to lie or be before the mind of any one, i. q. to be present to him. 2 Cor. 8: 12 ει γαρ η προθυμια προκειμαι.—Philo


b) i. q. perf. pass. of προτεινω, comp. in Κειμαι b; to be laid or set before one's mind, e. g. a duty, reward, example. Heb. 6: 18 της προκατατηρης εξηλωσα κρατημαι. 12: 2, 2. Jude 7 ος Σοδωμα και Γαυμαθα. . . προκειμαι δειγμα. — Jos. Ant. 15. 8. 1. Diod. Sic. 3. 26. Xen. Cyr. 2. 3. 2, 8.

Προκηρυσσω v. τειο, f. ωω, (κηρυσσω,) to proclaim beforehand sc. by a herald, Jos. B. J. 6. 8. 2. Pol. 5. 60. 3. Xen. Lae. 11. 1. In N. T. genr. to announce or preach beforehand, and in the past tenses, to have been announced, preached, trans. Acts 3: 20. 13: 24 προ. τοντος Ιωαννου . . . βαπτισμα μετα. νοιας. — Jos. Ant. 10. 5. 1 'ιερευς τα μελλοντα τη πολει δεινα προκηρυξυς.


Προκοπτω, f. φιω, (κοπτω,) to beat or drive forwards, as if with repeated strokes; hence to forward, to further, Thuc. 4. 60. ib. 7. 56.—Also intrans. or c. ειναι impl. see in "Δυονοιν 3.; to beat forward, as in Engl. a ship is said to beat ahead; hence genr. i. q. to go forward, to make progress, to proceed, pp. on one's way, journey Jos. Ant. 2. 16. 13. B. J. 4. 2. 4. Comp. in Engl. the similar verb 'to push forwards,' both trans. and intrans. In N. T. only trop.

a) to make progress in any thing, to advance, to increase; e. g. e. e. dat. of that in or as to which, Luke 2: 52 και Ιουνιον προκειται σοφη, comp. Winer § 31. 3. Matth. § 400. 7. Seq. εν c. dat. Gal. 1: 14 εν τω Ιουνιον, comp. εν 3. b. γ. Matth. 1. c. note. Seq. ειτι c. acc. e. g. ειτι το τι κειμαν q. d. to grow worse and worse, 2 Tim. 3: 13. ειτε παλαιν fur- ther 2 Tim. 2: 16. 3: 9. comp. in Παλαι- ον d.—c. dat. Diod. Sic. 11. 57. c. εν,

b) spoken of time, aor. to be advanced, i. q. to be far spent, Rom. 13: 12 ἡ ψιλὸς προέκοψιν. — Jos. B. J. 4. 4. 6 τίς νυκτὸς προκοπτοῦντις. Arr. B. Civ. 2. p. 781 ἡμί-
φα προίκοπτε.

Πρόθυμα, ατός, τό, (προθυμία), a fore-judging, i. q. préjudice, prépos-
session, 1 Tim. 5: 21.

Προορίζω, ὁ, f. όνος, (κυρίος) to establish or confirm before, previously, Pass. perf. Gal. 3: 17.

Προνάστευσον, aor. 2. προέλαβεν, (λαμβάνει) to take before, trans.

a) i. q. to take before another, to ant-
icipate another in doing any thing, c. acc. 1 Cor. 11: 21 ἐκατοστὸ τὸ ἱδίων δεῖ-

νον προλάβατεν, i. e. the rich man eats the provisions he has brought, without waiting for the provider men to come in ; comp. in Ἀγαθ. no. 2. — Diod. Sic. 20. 107 προλαβάτων τὸ χρήσιμον. Dem. 32. 27. ib. 79. 2 θουλέσαι γὰρ ἐν τού-
τῳ προλάβετεν. — Intrans. to take up be-
forehand, to anticipate the time of doing any thing ; c. inf. Mark 14: 8 προελάβει

μνημεῖον μοι τὸ σῶμα κ. τ. λ. i. e. she hath anointed my body by anticipation to my burial. Winer § 55. 4. Gesen. Lehrg. p. 823. — Aristot. de Gener. Anim. 4. 1 καὶ προλαβά-

νοντες ως όντως έχουν, πρὸς γνωμονέων όν-
tως ίδειν. Xen. Cyr. 1. 2. 3 οἴ ὅ τις Ἐλευθεριν έκεῖνοι προλαβάντες ἐπιλαβόνται ὁποῖς κ. τ. l. Comp. καυφοίς προλαβά-


b) of persons, aor. 1 Pass. προελά-βης, to have been before taken, caught, Gal. 6:1 εἰκαί προλαβή γιὰ ἱνδρο-

πος εν τινὶ παραπτώματι, if or although one had formerly been overtaken by a fault. — Others, if one have been caught forth, hurried away, by a fault. Comp. Wisd. 17: 17.

Προδρόμος, f. ἡσ, (λύγο), to say be-
forehand, to foretell, to forewarn, 2 Cor.


Προμετεύσομαι, (μακρύνω,) pp. to call to witness beforehand ; found only in N. T. to testify beforehand; i. q. to declare beforehand, 1 Pet. 1: 11. Comp. Λιαμετεύσομαι.


Προμερίμνημ, αί, ὁ, ἱσοπάν, (μεγα-

νῶν) to care or take thought beforehand, Mark 13: 11.

Προνοεῖν, αί, f. ἴσος, (νοεῖν,) to fore-

see, to perceive beforehand, Hom. 11. 18.


trop. to see to beforehand, i. q. to care, for,
to provide for, Lat. provido, c. gen. 1 Tim. 5: 8. Comp. Buttm. § 132. 5. 3. —


Cyr. 8. 1. 1. — Mid. to provide for in

one's own behalf, q. a. to apply oneself to

any thing, to practise diligently, c. accus. e. g. προνοοικεύοντα καλα ἐνετις τον


3: 4 προονος καλα ἐνετις κυρίον. comp.

Xen. Mem. 4. 3. 12. c. gen. Sext.

Empir. adv. Eth. 104 προνοοικεύοντα τον

καλού, Jos. Ant. 9. 1. 1. Hesych. προ-

νοού· ὑπηνύον, ἐπιμελεῖν.

Προνοεῖς, αῖ, ἡ, (προνοεῖς,) foresee-

sight, providence, provision, Acts 24: 3.

Rom. 13: 14 προνοεῖς πιεῖται ὑμῖν, see

in Poi. no. L. b. 3. — 2 Macc. 4: 6.

Pol. 3. 106. 9. Xen. Cyr. 1. 6. 23.


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-

ορίζοντι τὸν κύριον ἐνετις μον, quoted

from Ps. 16: 8 where Sept. for πρὸν

to set.

b) perf. to have seen before, in time,


Προορίζω, f. ἴσω, ὑρίζω,) to set
bounds before, Dem. 877. 7 in some edit. In N. T. trop. to pre-determine, spoken of the eternal counsels and decrees of God; seq. acc. c. inf. expr. or impl. Acts 4:23 ὠνα... ἤ βουλή σου προφοίνα γένεσά. Rom. 8:29, 30. 1 Cor. 2:7. c. acc. et τίς Eph. 1:5. Pass. v. 11.

Πρόλογος, aor. 2 πρόπαθον, (πάσχω,) to be affected beforehand, to experience before, e. g. good Hdot. 7. 11. Xen. Mem. 2. 2. 5. In N. T. evil, aor. to have suffered before, previously, I Thess. 2:2.—Thes. 3:67, 82.


Προπορευόμαι, f. εὑσμα, depou. Mid. (πορεύοντω, q. v.) to pass on before, to go before any one, e. g. as a leader, guide, c. gen. Acts 7:40 ὅτι οἱ προπορευόμοντας ὑμῖν, quoted from Ex. 32:1, 22, where Sept. for ἡς. For the gen. as depending on πρό in comp. see Matth. § 379. Buttm. § 147. n. 11, 12.—1 Macc. 9:11. Pol. 18. 2. 5.—Also as a forerunner, herald, Luke 1:76 προφ. πρὸ προφοίνα κελιον, see in Προ no. 1. So Sept. for ττείναι ττείναι. Ps. 97:3. ττείναι. Ps. 89:15. —Xen. Cyr. 4. 2. 23 προφ. ζητοροθεπεν.Προς, 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 ξινόν... ἰκεῖ ἠμῶν δῶ, ἥ πρὸς ἥποιν, ἥ ἀποκεφαλεῖν ἄνθρωπων. Then, in the direction of a place, e. g. πρὸς Βορίθιον, 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. Gesen. Lex. 72 no. 3. c. Trop. of the source, agent, cause, from which any thing comes or proceeds, e. g. λαμβάνω to πρὸς τίνος 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 δίκης according to right Soph. Oed. T. 1014. Hdot. 7. 153. ἀντικ. λέγεις καὶ οὐναμίμως 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 ἐμετάφρασε σωτηρίας ὑπάρχει. Comp. Passow A. A. Matth. § 590. Buttm. § 147. p. 411. Winer § 51. p. 321.—Luc. D. Deor. 20. 3. Diod. Sic. 18. 50 fin. Plato Gorg. p. 459. C. Thuc. 3. 38.

III. With the Accusative πρὸς marks the object towards or to which anything 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? e. acc. of place, thing, person; comp. Passow C. Buttm. l. c. Matth. § 591. Winer § 53. p. 342.


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: 28. Comp. Passow C. 3. c. Math. § 591. δ. (Soph. Aj. 40. Xen. Mem. 3. 7. 2.) After
Appendix

7:10a I. motion, direction, reference, moving.
II. in a position, situation, context.


Matt. 27:50. motion, direction, reference, moving.

Mark 7:2. in a position, situation, context.

John 2:13. as verbs, of motion, of motion in a context.


Rom. 1:1. in a position, situation, context.

John 1:2. as verbs, of motion, of motion in a context.

1 Cor. 15:27. motion, direction, reference, moving.

I. motion, direction, reference, moving.
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John 1:2. as verbs, of motion, of motion in a context.

1 Cor. 15:27. motion, direction, reference, moving.

I. motion, direction, reference, moving.
II. in a position, situation, context.
to, at, etc. as προσάγω, προσφύγω, προσέχουμαι, προσδοκώ. 2. accession, addition, thereto, over and above, more, further, as προσατιέω, προσατιέων, comp. Herm. ad Vig. p. 633. no. 426; hence intens. as προσεπνεύω, προσφιλέω. 3. nearness, a being or remaining near, at, by, as προσηδένω, προσάγω. Al.

Προσάγωνος, ὁ, τὸ (πρόσαγον), fore-sabbath, eve of the sabbath, i.e. παρασκευή, which see. Mark 15:42.
—Judith 8: 6.

Προσαγορέω, ἐν, ὁ (ἀγορεύω,) to speak to any one, to address, to salute, Luc. Asin. 4. Hdian. 1. 16. 7. to call by name, to name, Jos. Ant. 15. 8. 5. Xen. Mem. 3. 2. 1. Hence in N. T. to name, to appoint, to declare, Pass. Heb. 5: 10 προσαγορευότας ὑπὸ τοῦ θεοῦ ἀρχηγοῦς. Comp. Matth. § 420. Winer § 32. 4. b. — comp. Jos. Ant. 3. 7. 1 ἐν δόγμοις ἀγορευόμενοι.

Προσάγω, ὁ, τὸ, aer. 2 προσάγων, ἐν (ἀγορεύον,) to lead or conduct to any one, to bring near.


b) intrans. see Ἀγω no. 3. to come or draw near, to approach, c. dat. as above. Acts 27: 27 ἵπτοντο ὀι ναῦται προσάγαγον τινὰ αὐτοῦ χώραν the sailors deemed that some country drew near to them, i.e. according to the usual optical illusion on board a ship. So Sept. for ἐξηκραγέν Ex. 14: 10. Is. 34: 1. — Ael. V. H. 3. 21. Epict. Ench. 29. 7. of a ship. Pol. 1. 46. 9. Comp. Achill. Tat. 2. 2. 32 τὴν γῆν ἐφόρωμεν ἀπὸ τῆς θάλασσας κατὰ μικρὸν ἀναχωροῦσαν, ὡς αὐτὸν πλέον. Cic. Quaest. Ac. 4. 25 fin.

Προσάγως, ὁ, τὸ (προσάγων,) a leading or bringing to, accession, Plut.

Non posse suav. viv. 16. VI. p. 201. Tauch. Thuc. 1. 82. In N. T. approach, access, admission, see τι Rom. 5: 2. πρὸς τινα Eph. 2: 18. absol. 3: 12.—Plut. Lucull. 15. Xen. Cyr. 7. 5. 45.


Προσαναλίσκω, ὁ, τὸ, ὁ (ἀναλίσκω,) to consume besides, to expend further, Luke 8: 43 ἂν τοὺς ἰατρούς προσαναλίσθησα ἄλογον τὸν πιστ. For the dat. see Buttm. § 133. 3. Matth. § 387. Text. rec. εἰς ἰατρόν.—Dem. 460. 2. ib. 1025. 20.

Προσαναπληρώτω, ὥ, ὁ, τὸ, ὁ (ἀναπληρώτω,) to fill up thereto, sc. by adding, to supply fully, τὰ ντατήματα 1 Cor. 9: 12. 11: 9.—Wisd. 19: 4. Diod. Sic. 5. 71.

Προσανεσθήμι, ὁ, τὸ (ἀνασθήμι,) pp. to lay up in addition; Mid. to take upon oneself in besides, Xen. Mem. 2. 1. 8. In N. T. only Mid. aer. 2 προσανεσθήμι, trop. to lay before in addition, to impart or communicate further, sc. on one's own part.


Προεξομεύω, f. ἄμωμα, depon. Pass. (δέομα,) to receive oneself, to admit, trans.


Προσοδικέω, ὁ, f. ἄμωμον ὁ, (δοκεύω, δοξάζω), pp. to watch toward or for anything, i. q. to look for, to expect.


Προσθεμα, see Προστηρίχυς.

Προσέαν, ὁ, f. ἂνω, (έκω), to permit or suffer further, c. dat. Acts 27:7 μὴ προσέωμεν ἢ μὴ ἀνέμου, i. e. the wind not suffering us to proceed further on that course.


Προσοδικέω, f. ἐνώς, (προσεδρομίας sitting by, from ἐδρώμ), to sit near, by, Lit. aside, e. g. by other persons Dem. 333. 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 σε ἀπὸ τοῦ θεοτατόρου προσεδρομήσας, i. q. to τα ἐφαρμογέως. Comp. in Παρεδρομία. — Jos. c. Ap. 1. 7 τῇ Θεοτατίᾳ τοῦ θεοτατόρου. Diod. Sic. 5. 46 π. τάς τοῦ Θεοτατίας.


Προσόφροναμαι, f. εἰκαζόμαι, depon. Mid. (ἐχόμαι q. v.) to come to or
near to any place or person, to approach, intraps.


b) meton. proseuchā, i. q. οἶκος τοῦ προσευχῆς, ἱερόν, house or place of prayer, an oratory. Acts 16: 13 οὐ εὐρύχτε ἐπισευχῆ εἶναι. v. 16. Comp. 3 Macc. 7: 20; and see the decree of the city Halicarnassus in Jos. Ant. 14. 10. 23, quoted under ὅνυμιον. These Jewish proseuchae were places for social prayer and devotion without those towns where the Jews were unable or not permitted to have a synagogue; and were usually near a river or the seashore, for the convenience of ablation; see Jos. 5. c. Sometimes the προσευχή was a large building, as at Tiberias; Jos. Vit. § 54 εἰς τὴν προσευχήν, μέγιστον οἴκημα πολὺν ὄχλον ἐπιδεξάναι δούλων. But often it appears not to have been a building, and was probably 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, adNationes c. 13.; also de Jeuninis c. 16, "Judaeism cerejejunium ubique celebraturn, quom omnis templis per omne litus quoquecumque in aperto aliquando jam precem ad coelum mittunt." Comp. Juv. Sat. 3. 11 sq. See Wetstein N. T. l. p. 692. Jahn § 345.


Προσηλυτος, ου, ου, οδοι (προσεχη- μεν), pp. 'one who comes to another country or people,' a stranger, sojour-

Προοριστήριον, ὁ, ἕνος, (προοριστήριον) to be strong or firm towards any thing, to endure or persevere in or with, i. e. to be continually in, with, near any person or thing, intrans. E. g. of a work, business, to continue in, to persevere in, to be constantly engaged, occupied; seq. dat. as τῷ προοριστήριον Acts 1: 14. 6: 4. Rom. 12: 12. Col. 4: 2. τί διδάσας Acts 2: 42. Seq. εἰς αὐτὸ τοῦτο for this very purpose Rom. 13: 6. — Jos. Ant. 5. 2. 6. Pol. 1. 55. 4. Xen. H. G. 7. 5. 14. — Of place, ἐν τῷ έξοχῷ Acts 2: 46. — Susann. 6 εν τῇ οἰκίᾳ. — Of person, i. e. to remain near, to wait upon, so as to be in readiness, c. dat. Mark 3: 9 ἐν την πλατείαν προοριστήριον αὐτῷ. By impl. to attend upon, to adhere to any one, c. dat. Acts 8: 13 τῷ Φιλίππῳ. 10: 7. — Pol. 24. 5. 3. Dem. 1386. 16. For the dat. after πρὸς in comp. see Math. § 402.

Προοριστήριον, εῶς, ἑνός, (προοριστήριον) perseverance, continuance in any thing. Eph. 6: 18 ἐν πάσῃ προοριστήριεσι καὶ δείξει, i. e. προοριστήριοις τῇ δείξει.


Προσκληρύνω, ὁ, ἑνός, (πληρώω) 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, I Pass. προσκληρύνων 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 επιλέγοντι καὶ προσκληρύνοντι τῷ Παῦλῳ κ. τ. λ. Comp. Buttm. § 136. 2. For the dat. after πρὸς in comp. see Math. § 402.—

—Philo de Fortit. p. 741. C, τῷ ποιμήν

Προσκόπτω, f. φυ., (κόπτω), to beat towards i. e. upon any thing, to strike against, e. g.


Προσχυεω, f. ιω., (κυλεω,) to roll to or upon any thing, as λίθον επὶ τὴν θάλασσαν Matt. 27: 60. Mark 15: 46. — Dion. Hal. Ant. Rom. 8. 53.

Προσκυνεω, f. ιω., f. ιω., Butt. § 114. p. 288, (κυλεω 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 espe. Persian mode.
of salutation was, between persons of equal rank, to kiss each other on the lips; when the difference of rank was slight, they kissed each other on the cheek; when one was much inferior, he fell upon his knees and touched his forehead to the ground, or prostrated himself, kissing at the same time his hand towards the superior. This latter mode Greek writers express by προσκυνέω, see espec. Hdt. I. 134 ... τῷ ἄνθρωπῳ ἑλπίζει γίνεσθαι, προσκύνησιν προσκυνεῖται αὐτῷ πεσών ἐπὶ πρόσωπον, οἷς εἶσον. Ael. V. H. 1. 21. Pol. 10. 17. 8. Xen. Cyr. 8. 3. 14.—From the Heb. construed seq. εὐπλοίον τινος Luke 4: 7. εὐπλοίον τῶν ποδῶν τινος Rev. 3: 9. So Sept. for יַעֲבֹד יַעֲבֹד Ps. 22: 30. 86: 9.


Προσσαλέω, ὁ, f. ἡσάλος, (λαλεῖ) to speak to or with any one, c. dat. Acts
Προσλαμβάνω, f. κλήσιμα (λαμβάνω) to take therefor, in addition, Xen. Mem. 3. 14. 4. to receive besides, Xen. An. 7. 3. 13. to take to or with oneself, in one's company, Xen. Cyr. 1. 4. 16.


Προσφείλω, f. ἴησος, (ὑφειλο, to owe besides, in addition, Philom. 19 σειτόν μοι προσφειλεῖς.—Dem. 650. 23. Xen. Cyr. 3. 2. 16.

Προσοξῆθος, f. ἴης, (ἀθήθης v. ὀχθέω to be burdened, grieved, indignant, from ἀθήνος) to be grieved towards any one, to be indignant, angry at, implying detestation, loathing, c. dat. Mat. 7: 10. Heb. 3: 10, 17, ἐν προσοξήθου τῇ γενει ἐκμετ. in allusion to Ps. 35: 10 where Sept. for ἀφήνω to loathe. Sept. also for ἐξ. Lev. 26: 15, 43. — Ecclus. 6: 25, 25: 2.


Προστηγγυμη, f. ἴης, (πήγυμης) to fix or fasten to any thing, to affix, trans. Acts 2: 23 τοῦτον... προστηγγυμένος τῷ σταφιρί ἀνέλισε. Προσπέσια, f. πέσιμα, (πέστα) to fall towards or upon any thing, to strike against, Xen. Eq. 7. 6. In N. T. with the idea of purpose:

a) to fall upon, i. e. to rush upon, to dash against, as the wind, q. d. to assault, c. dat. Matth. 7: 25 ὁ ἄνεμος προσπέσαντο τῷ οἰκίσκῳ. Comp. Matth. § 402. — Of a hostile assault, c. dat. Jos Ant. 15. 8. 4. Pol. 1. 28. 9. Xen. H. G. 3. 2. 3.


Προσποιεώ, α, το, ἵης, (ποιεῖτο, to bring a ship to anchorage, from όρμος, to bring a ship to anchor at or near a place, q. d. to cast anchor, to land at, c. dat. Plut. Parall. 2. VII. p. 217. 2 Reisk. Ζήγης... ἀρτεμισίων προσομοιάς.—In N. T. Mid. to come to anchor, to draw in to shore, absol. Mark 6: 23. — Arr. Expanded. Al. M. 6. 4. 3. ib. 6. 20. 7 προσομοιώσεις τὸν αὐγάκιον. Ael. V. H. 8. 5. •

Προσποιεώ, α, το, ἵης, (ποιεῖτο, to make to or for any one, to gain for,


Προστεθέμενος, aor. 2 προσθεθηκων, (τριχω,) to run to or towards any one, i. q. to run up, absol. Mark 9: 15. 10: 17. Acts 8: 30. Sept. for γείω Gen.
Hence just ngoffcpayiov Viet.


Jesus, genr. 5.

11. 15.

i.

whence meat, flesh, i. q. ὄφων, and also fish, i. q. ὄφων q. v. John 21:5. — The Attic word was ὄφων, while ὄφων is found only in late writers, Eustath. ad ii. l. 629. p. 867. 54. Moeris p. 274 ὄφων Ἀττικὸς * προσφαγίων Ἑλληνικῶς. Thom. Mag. p. 668. See Sturz of Dial. Alex. p. 191.

Προσφάγιων, ou, τὸ (προσφαγίων), pp. 'what is eaten thereto,' i. e. along with bread ; hence meat, flesh, i. q. ὄφων, and also fish, i. q. ὄφων q. v. John 21:5. — The Attic word was ὄφων, while ὄφων is found only in late writers, Eustath. ad ii. l. 629. p. 867. 54. Moeris p. 274 ὄφων Ἀττικὸς * προσφαγίων Ἑλληνικῶς. Thom. Mag. p. 668. See Sturz of Dial. Alex. p. 191.

Προσφατος, ou, ὁ, ἡ, adj. (obsol. φατιν. i. q. φατιν, πέτρον, ἐπίθερον, to kill, Buttm. § 114,) pp. slain thereto or thereby, i. e. newly killed, just dead, Hom. ii. 24. 757. Hdtot. 2. 89. Hence of flesh, just killed, fresh, as κρέα Hippocr. de Vic. Ac. LX. 317; of vegetables, fresh, recent, as ἄλφαται Hipp. de Vic. San. ii. 5. ἀνήρ Plut. Alex. M. 36. — In N. T. gener. recent, new, as ὁδὸς πρόσφατος Heb. 10:20. Sept. for ἡ ἐποίησα τῆς ἐκκλησίας. 1:9.


Προσφέρω, (φέρω) aor. 1 προσφέρω, aor. 2 imperat. προσφέρωνε Matt. 8:4 anc. perf. προσφέροντο, Heb. 11:17 ; see Buttm. § 114 φέρω, p. 305. — To bear or bring to any place or person.

a) genr. e. g. of things, c. acc. et dat. of place, i. q. to bring near or put to, John 19:20 προσφέροντας αὐτοῦ τῷ στό-ματι σε. τοῦ στόγογον. (Luc. D. Deor. 5.


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 ὅπως νῦν προσφέρωντε δέ θέουs. —Jos. B. J. 3. 8. 3 προσφ. τῷ Θεῷ εύχεται. Ant. 3. 9. 3 ὄφων.

Προσφερίζω, ἵνα, ἵνα (προσφέρω, ἵνα) an offering, obliteration, i. e.


— Ecles. 46:16 ἐν προσφορὰ ἄφος γιαλαθανόνυ. b) meton. for the thing offered, an of-fering, obliteration, strictly without blood, opp. to θυσία and ἀθλωνίαμα, Eph.

Προσφορόντος, ὁ, τ. ἵπτο, (φυσιόν), pp. to utter sounds towards any one, i. e. to speak to or address any one.


Προσφώνει, εσση, ἡ, (προσφέρω ἵπτο to pour out towards or upon, to sprinkle towards, Sept. Ex. 24: 6.) a pouring out towards, i. q. affusion, sprinkling, π. τοῦ αἵματος Heb. 11: 28. Comp. Ex. 12: 7, 22.

Προσφυγός, ὁ, αίνω (ψαίνω), to touch to or upon any thing, intrans. c. dat. Luke 11: 46 οὐ προσφυγεῖτε τοῖς φορτίοις. — Sept. Philoct. 1054 or 1068.


Προσωποληπτῆς, οὐ, ὁ, (πρόσωπων, λαμβανόν), a respecter of persons, Acts 10: 34 οὖν ἦσαν πρ. ὁ Θεός. — Found only in N. T. see in Προσωποληπτέος.


Προσώπου, οὖ, τό, (πρόσωπον, ὠν) pp. the part towards, at, around the eye; hence genr. the face, visage, countenance; comp. Germ. Angesicht. Sept. every where for Heb. יָדָע. 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. דִּבִּי a periphrasis for a simple preposition, e. g. ἀπὸ προσώπου
Prooimio

νόμος, from the face, presence of any one, i. q. from before, from. Acts 3: 19 ύπος αν εν ανθρωπος καιρός αν. απο προσώπων του. x. 5: 41 από τον ανωθεν. 7: 45. 2 Thess. 1: 9. Rev. 6: 16. 12: 14. 20: 11. So Sept. and τουτόν Gen. 16: 6. Deut. 22: 29. τούτου Gen. 41: 46. 1 Chr. 19: 18. εἰς προσώπον τῶν ἐκκλησιῶν, i. q. before or to the churches, 2 Cor. 8: 24. εἰς προσώπον Χριστοῦ in the presence of Christ, i. e. before him, as a formula of asseveration, 2 Cor. 2: 10. So Sept. and τοῦν Prov. 8: 30. κατά προσώπον τινος, in the presence of any one, i. q. before him, Luke 2: 31. Acts 3: 13 κατα τοῦ Παλατίου. So Sept. for τοῦτον Gen. 33: 21. τούτου Gen. 25: 18. (Test. XII Patr. p. 683.) metα τον προσώπον σων, with or in thy presence, i. q. with thee, Acts 2: 25, quoted from Ps. 16: 11 where Sept. for τοῦτον τον, pro προσώπον τινος before the face of any one, i. q. simpl. προ τινος, before any one; so of place, Matt. 11: 10 ἀποστάλλα τον ἄγγελον μου προ τον προσώπον σου. Mark 1: 2. Luke 1: 76. 7: 27. 9: 52. 10: 1; once of time, Acts 13: 24. See fully in Προφ. no. 1, and 2. β. Winer p. 488. Comp. genr. Gesen. Lex. τοῦτον lett. A, B, C, etc. — (β) In construction with verbs, with or without an intervening preposition, and with a genit. of pers. expr. or implied; here too it forms a periphrasis for the person designated by the genitive. So in the phrase ὁ δέντος v. ἰδεῖν τον προσώπον τινος, to see the face of any one, i. q. to see him face to face, to see and converse with any one, Acts 20: 25. 38. Col. 2: 1. 1 Thess. 2: 17. 3: 10. So Sept. ὁδ. το πρ. αὐτοῦ for τοῦτον τονος Gen. 32: 20. Comp. in ὄραω n. β. Ἐκλογ. I. a. γ. Hence also βλέπειν v. ὁδόν τον προσώπον τοῦ Θεοῦ, to behold the face of God, i. q. to have access to God, to be admitted to his presence, Matt. 18: 10. Rev. 22: 4; so fully in Βλεπτον no. 2. a. ὁραώ n. a. β. In a like sense, Heb. 9: 24 ἐμφανίζεται θανάτῳ τον προσώπον του Θεου ὑπ' ἑμών, q. d. before God; see more in Ἐμφανίζω α. Elsewhere including the idea of external condition and circumstances; so βλέπειν εἰς τον προσώπον, to regard the person i. e. the external appearance of any one, Matt. 22: 16. Mark 12: 14; see in Βλεπτον


Προτάσσω v. ττον, f. ἡμ. (τάσσω), to arrange or set in order before, in front, Jos. Ant. 2. 16. 3. Xen. H. G. 2. 4. 15. In N. T. of time, to appoint before, Pass. perf. part. καιρός προτεταγμένοι times before appointed, prescribed, Acts 17: 26 in text rec. Comp. in Προτάσσω fin. — 2 Macc. 8: 36.

Προτείνω, f. ἐνά (τείνω) 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, a. ecc. et dat. of instr. Acts 22: 25 ὡς δέ προτείνων αὐτόν τοῖς ἰμαῖς, see in Ἰησ. Comp. Adam's Rom. Ant. p. 272. — Soph. Aj. 1270. Xen. Eq. 6. 11.

Πρότερος, α. τα. comparat. formed from πρό, Butt. § 69. 2. Matth. § 132; before, fore, forward, of place Hom. Od. 19. 228 πόδες πρότερον the fore-feet. In N. T. and comm. of time, before, former, prior.


Προτετήμα, τ. Θήσω, (τίτημι), to set or put before any one, 2 Mac. 1:8. Hdtot. 1. 207. In N. T. only Mid. προτετήμα, i. e.


Προϊπάρχω, f. το, (ὑπάρχω q. v.) pp. to begin before, to do first, Dem. 314. 9. Thuc. 3. 40. to be or exist before, to precede in time, Hidian. 1. 14. 4. Thuc. 1. 138. In N. T. only with a participle of another verb, thus forming a periphrasis for a finite tense of that verb; comp. in Τράχω, and Matth. § 551. e. § 550. a. Viger. p. 308. So Luke 23: 12 προϊπάρχον ἐν ἑρμοθ. ὄντες, pp. who before were being in enmity, i. q. who before were at enmity. Acts 8:9 προϊπάρχων μαχητῶν who before practised boccery. —Jos. Ant. 4. 6. 5 ἵππο προϊπάρχων ἐν τούς ἐμπροσθεν χρόνοις γενομένα τοις ἄνθρωποις.


Προφητεία, ἔως, ἡ, (προφητεύω) a prophesying, prophecy, i. e.

a) pp. a foretelling of future events, prediction, but including also from the Heb. the idea of prophetic revelations, declarations, exhortations, warnings, uttered by the prophets while acting under divine influence; see in Προφητής. E. g. of the prophecies of the O. T. Matt. 13:14 ἑκατοντάκιν ἀντίος ἡ προφητεία Παῦλου. 2 Pet. 1:20 πάσα προφητεία γραφις. v. 21. So of the revelations and warnings of the Apocalypse, Rev. 1:3 τῆς ἱλον τῆς προφητείας. 22:7, 10, 18, 19. Rev. 19:10 see in Μαρτυρία b. So Sept. and Νους 2 Chr. 15:8. Neh. 6:12.—Eccles. 39:1. 44:3. Jos. Ant. 7. 9. 5. ib. 10. 7. 2. R. 3. 8. 3 τοις προφητείας τῶν ἐσών βιβλίων.—In 1 Tim. 1:16 et 4:14 προφητεία seems to refer to the prophetic revelations or directions of the Holy Spirit, by which persons were designated as officers and teachers in the primitive church; comp. Acts 13:2. 20:28. 1 Cor. 12:4—8 sq.
Prophecy, i.e. 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 Prophecies c. Rom. 12: 6 ξοντες δὲ χαρίσματα . . . εἰς προφητείαν, 1 Cor. 12: 10. 13: 2, 8, 14: 22.—genr. Eccles. 46: 1. Jos. Ant. 3. 8. 1 Λαοῦν διὰ τὸ γένος καὶ τὴν προφητείαν. B. J. 1. 2. 8. Plut. Pelop. 16 τὴν προφητείαν Ἐκεφάτους ξονταὶ, i.e. having Echecrates as prophet, sc. of Apollos. Luc. Alex. 60.


Prophecies, οὐ, δ. (πρόφητας to foretell), a prophet, pp. a foreteller of future events; so in Greek writers, Anac. 43: 11. Plato Charmid. 46. p. 174. C, τοὺς δὲ ἄλλοις μάντεσις . . . προφητεύσεις τῶν μελλόντων. Hence i. q. μάντες, pp. one who utters raving the responses of an oracle, as Plato i. c. Luc. D. Deor. 13. 1. Hdot. 8. 36, 37, comp. Diod. Sic. 16. 20. Also an interpreter of the gods or of οἱ μάντες, i.e. one who explains the obscure oracles uttered by οἱ μάντες, 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. προφητής corresponds to Heb. נביא, pp. one who speaks from a divine influence, under inspiration, whether as foretelling future events, or as exhorting, reproving, 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. נביא. With the Jewish use of נביא and προφητής 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.
The text appears to be a page from a historical or religious document, discussing various biblical and non-biblical sources. It mentions prophets, Psalms, and other religious texts, along with historical figures from various cultures. The text is dense with references to specific passages and authors, indicating a scholarly nature. The page contains a mix of Greek and Latin, suggesting it is a translation or commentary on religious texts. The references to historical and religious figures indicate a deep understanding of both Biblical and Greek literature.
prophetic, uttered by prophets, Rom. 16: 26. 2 Pet. 1: 19.

Προφητις, ἤδος, ἤ (fem. to προ-

φητις, η) a prophetess, i. e. in the Greek sense the sense

to one of a divine influence, an ambassador from God,

to one of a divine influence, an ambassador from God,

In Sept. and נא' נא', comp. in Προφητις init.


Προφανός, φ. ἀνω, (φθανώ) to come or get before one, to anticipate one in doing any thing, e. g. in speaking, to cause to be at hand, ready, Deut. 45: 10.


Προφαντονέω, ὁ, f. ἴππο, (χυ- 


Προχόρος, οῦ, ὃ, Prochorus, pr. n. of one of the seven primitive deacons at Jerusalem, Acts 6: 5.

Πρόμηνα, ἦς, ἤ (pp. fem. of προμ-

ήος, ἤ ἴππον, last, hindmost.) i. q. ἴππον ναύς, the hindmost part of a ship, the stern, Mark 4: 38. Acts 27: 20, 41.—Pol. 1. 49. 11. Xen. An. 5. 8. 20. Comp. Lob. ad Phr. p. 331.

Προϊς, adv. (πρό), early, in the morning, Lat. man.


b) meton. for the morning watch, which ushers in the dawn, Mark 13: 35. See in Φιλωκρ.

Προϊς, see in Προϊς.


Προϊς, εἰς, ἤπι, (προϊς,) the forward part of a ship, the prow, Acts 27: 30, 41. —Hdian. 1. 11. 12. Xen. An. 5. 8. 20.

Προϊς, εἰς, (προϊς,) to be first, chief, i. q. to hold the first rank, highest dignity, ἐν πάση Col. 1: 18.


vision or distribution, as referring to a series or succession of circumstances and followed by other adverbs of order or time expressed or implied; here some assign to it a comparative sense, i. q. πρῶτος, but unnecessarily; see Herm. ad Vig. p. 718. E. g. seq. διή-


Πρῶτοτόκια, των, τό (πρῶτοτό-
κος, the rights of the first-born, birth-

Πρῶτοτόκος, ou, ὅ (πρῶτος, πρωτότοκος, 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 τοῦτο δὲ ἐπιγονιότερον πρωτότοκον τῶν πρωτότοκων, 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 τῶν Ἰουδαίων in the Messia, Ps. 89: 27. — Of the saints in heaven, probably those formerly most distinguished on earth by the favour and love of God, as patriarchs, prophets, apostles, etc. Heb. 12: 23 ἑκάστοις πρῶτοτοκοῖς ἀπο-

Πτερος, τ. ἑω, to, to stumble, to fal-
len, intrans. HDian. 5. 6. 18. Sept. for τῶν Ἰουδαίων in 1 Sam. 4: 2. 2 Sam. 18: 7. — In N. T. only trop. to stumble, i. e. 

νον ἠπετύοντος καὶ τῶν πτωτῶν. 

b) i. q. to fail, to fail of success and happiness, 2 Pet. 1: 10. — Pol. 1. 35. 3. Xen. Cyr. 3. 1. 26. 

Πτερόν, τοί, τὸ (dimin. from πτερόν, a little wing, winglet), Sept. for τῶν Ἰουδαίων in 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 fis, Sept. for τῶν Ἰουδαίων in Lev. 11: 9, 10, 12; the corner or skirt of a garment, Sept. for τῶν Ἰουδαίων in Num. 15: 36. 1 Sam. 24: 5. — In N. T. a pin-
nacle, spoken of the highest point of the temple, prob. the apex of Solomon's porch, see in ἱερόν d. Matt. 4: 5. Luke 4: 9. 

Πτερόν, πτερος, ὅ, ὃ, a pinion, wing, 
Πιτρυός, ἡ, ὄν (πτηνα, πτερωμα) flying, winged, Xen. Cytr. 1. 4. 11 καὶ αἰ μὴ ἱππαρχον, ὦστερ πτηναί, In N. T. neut, plur. τα πτηνα, i. e. birds, feet, 1 Cor. 15: 39. — Ἰδιαν. 3. 9. 10. Xen. H. G. 4. 1. 16.


Πτηον, ων, το, (πτηω), a fan, winnowing shovel, with which grain is thrown up against the wind in order to cleanse it, Matt. 3: 12. Luke 3: 17. — Hesych. πτηον· ἡπνον, ηπον ἴν ὧ δι- ακατεργηθεσσος τόν ἐκτός από τοῦ ἰχνον. Artemid. 2. 24. Theocrr. 7. 156.


Πτηνος, ον, (πτηως to cover, to crouch,) begging, beggarly, poor, pp. crouching, cringing in the manner of beggars.

a) pp. and often as Subst. (a) ὁ πτη- νος, a beggar, mendicant, Luke 14: 13,
Πληγή

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Πολύ, ους, δ, Python, in Greek mythology the name of a serpent or dragon slain by Apollo, Ael. V. H. 3.1; then transferred to Apollo himself, Anthol. Gr. I. p. 55; later, spoken of di

νείνες, soothsayers, held to be inspired of the Pythian Apollo, Plut. de Defect. Orac. c. 9. T. VII. p. 632. 14. Reisk. τοὺς ἐγγατομίδους, Ἐβραῖκας πᾶκα, νοὶ Πυθωνῶν προσαγορευόμενοι. Τοὺς Πυθωνίους, i.e. ἐγγατομίδου or ventrilou-

quists, were so called, because the god or spirit was supposed to be in them and to speak from their bellies without any motion of the lips; Plutarch I. c. τῶν θεῶν αὐτῶν... ἐνυθὺμον εἰς τὰ σῶ-


In N. T. Acts 16:16 ἄγεαν πνεύμα πνεῦμα having a spirit of Python, i.e. of a diviner, i.e. a soothsaying demon.


τωτοῖς πνεύμα. Comparat. πνεύματο-


Πυκνεύω, ε, εύω, (πυξ το) to fist, to box, to fight as a boxer, intrans. 1 Cor. 9:26 οὕτω πυκνεύω, ὡς οὐκ ἄφρα

δέρα, i.e. as a boxer I strike no blow in vain; comp. in ἅρπ.—Dem. 51. 24. Xen. Luc. 4. 6.

Hulón, ὁδός, ὁ, (πύλη) a large door, gate, sc. at the entrance of a building or city.


Πυνθάνομαι, τ. πύσομαι, aor. 2 ἐπεδόμη, depon. Mid. to ask, to inquire.


Πόρωος 732

Πόρωος, εως, ἡ (πυρόω,) a being on fire, burning, configuration, Rev. 18: 9, 18.—Jos. Ant. 1. 11. 4.—Trop. fiery trial, calamity, suffering, 1 Pet. 4: 12, comp. in ζευκά no. 2. Sept. pp. for ὑφ a furnace, fining-pot, Prov. 27: 21.

Πως, enclit. partic. yet, even, only in composition; see Μπάιος, Μηρόπιος, Οπτίος, Ουδίπος, also Πωτέος.


Πορφος, οὗ, ἡ, ὁ, ἡ (πωρωσ, ὁ ὁ, a kind of stone, also Lat. callus,) pp. to make hard like stone, Suid. πωρωσ καὶ λιθώ-ποιο. Then genr. to make hard, callous, to indurate, e. g. ὀστεί Dioscor. I. c. 90. διὰ τῆς πτωμοφοινίς σαφος Ael. V. H. 9. 13.—In N. T. only trop. to harden, to make dull, stupid, e. g. τὴν καρδιαν John 12: 40. Pass. to be hardened, dull, stupid, e. g. η καρδια Mark 6: 52. 8: 17. τὰ νούματα 2 Cor. 3: 14. So of persons, Rom. 11: 7.—Sept. of the eyes, Job 17: 7.

Ποροφος, εως, η (πωρόω,) pp. a hardening, induration, Lat. callus, Hesych. πωροφος: εἴ ὀστείν σύμφοροι καὶ σύνθος. — In N. T. only trop. hardness of heart or mind, dullness, stupidity, πωλ. τῆς καρδίας Mark 3: 5. Eph. 4: 18. absol. id. Rom. 11: 25.

Πως, enclit. part. indef. any how, in any way, in some way or other, only in the compounds Επώς, Μίτος, q. v. Comp. Πωτ. .

Πος, interrog. adv. correl. to ποσ, ὅς, ὅποι, Buttm. § 116, 4; how? in what way or manner? by what means? a) pp. in a direct question. (a) With the Indicat.—(1) genr. and simply, Luke 10: 26 ποσ ἀναγινώσκεις; John 7: 15. 9: 10 ποσ ἀνακηθήσετε σου οἱ ὀφθαλμοι; 1 Cor. 15: 35. Mark 9: 12 καὶ ποσ γε-γέγαγεν κ. τ. λ. in text. rec. where others read κατω, see Fritzsche IV. Evans. ad loc.—Ceb. Tab. 34. Luc. D. Deor. 22. 1. Xen. Cyr. 1. 4. 13.—(2) Im-}
e. ye cannot. Mark 3:23. John 3: 4. 1
see above in a; Luke 11: 18 πῶς σταθήσαις ἤ βασιλεῖα αὐτοῦ; Rom. 3: 6.
1 Cor. 14: 7. 9. Heb. 2: 3. — Plut. de
and Poct. § 12. T. 1. p. 76. Tauchm.—
Hence πῶς οὐχ implying strong affirmation, Rom. 8: 32. 2 Cor. 3: 8. Comp. Matt.
§ 610. 6. Viger. p. 444. — Xen. Hi. 1. 36. ib. 6. 4. — (b) With the
Subjunctive, in a question expressing doubt, comp. Matt. § 516. 2. 3. Winer
—(γ) With the Optative c. αὐ, expressing a negative subjectively, as Acts 8: 31
πῶς γάρ ἀν δυνάμην; for how can I?
Comp. Buttm. § 139. 13. Matt. § 514
fin. Winer § 43. 1. b. For πῶς γάρ emplath. see Matt. § 611. 4. Koen. ad
4. 3. 18. Xen. Cyr. 1. 6. 22. 36.

b) in an indirect question, with the Indicative expressing what is real and of
actual occurrence; comp. Winer §
42. 4. Matth. § 507. 3. John 9: 15 ἤρω
tων αὐτῶν ... πῶς ἀνέβλεψαν; Plut.
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. Matt. 6: 28 καταμαθῇσε τῷ κρίνῃ τοῦ ἁγίου, πῶς αὐξάναι. 12: 4 οἰκ. ἀνε
γγυτε ... παρασκευάζων εἰς τοῦ οἴκου τοῦ
8: 18. 36. 12: 27. 14: 7. Acts 9: 27. 11:
13. 12: 17. 15: 36. 1 Cor. 3: 10. 1
Plut. de Pueror. educ. § 8. Tom. I. p. 12;
2. 36.—(β) With the Subjunct. where
any thing is expressed as objectively possible, see Winer i. c. Herm. ad Vign.
p. 741. Matt. 10: 19 μὴ μεμηκέσατε πῶς ἢ τι λαβήσητε. Mark 14: 1 ἐξετούν
... πῶς αὐτῶν ἀποκτείνων. v. 11. Luke
12: 11. 22: 2. 4. Acts 4: 21.—(γ) With the
future Indic. instead of the Subjunct.
as above, Matth. § 516. n. 2.
Herm. ad Vign. p. 747. Mark 11: 18 ἐξετού
πῶς αὐτῶν ἀπολέσουν. I Cor. 7: 32, 33, 34.— Hidian. 5. 4. 16 ἡγώνοι τι,
πῶς χριστανά τῷ πράγματι. Plut. Mor.
II. p. 399. Tauchn.

(c) as an intensive exclamation, how!
how very! how greatly! E. g. before
an adj. or adv. Mark 10: 24 πῶς δύνα
λόν ἐστι ν. τ. l. Matt. 21: 20 πῶς παρα
χρῆμα ἐξανάθη ἡ σκην. Mark 10: 23.
50 πῶς συνέχωμαι ἐν τοῖς τελεσθῇ. John
11: 36 ἰδέ, πῶς ἐρίτε αὐτῶν.— c. adj. Pa
saep. 31. 5. M. Antonin. 6. 27. Xen. Cyr.
1. 2. 11. c. adv. Xen. Mem. 4. 2. 23. Al.

P.

P'ααβ, ἡ, indec. Rabab, Heb.
עבב, pr. u. of a harlot at Jericho, Heb.
Jos. Ant. 5. 1. 2 Pααβ. See more in
P'ααβ.

P'αββί, ὁ, indec. Rabbi, later Heb.
עבב, i. q. a doctor, teacher, master,
title of honour of the Jewish schools,
continued also in modern times, Matt.
6: 25. 9: 2. 11: 8. In Matt. 23: 8 it is
explained by καθαργήτης, in John 1: 39
by διδασκαλος, in reference to usage
rather than to signification. — Heb. עב
is pp. one great, a chief, a master, see
Gesen. Heb. Lex. עב no. 2, c, d. This
was introduced as a title into the Jew
ish schools under a threefold form, viz.
עב Rab, as the lowest degree of hono
r; c. Suff. 1 pers. עב, Pαββί, Rabbi, i. e. my master, of higher dignity;
and עב, Gr. as if c. Suff. Pαββיהי,
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.


'Paβδος, ou, ι, a rod, wand, staff, e. g.


b) spec. a sceptre, q. d. staff or wand of office. Heb. 8:8 his. ξαβδος εὐφύτηρος ι ξαβδος της βασιλειας σου; quoted from Ps. 45:7, where Sept. for בֵּלֵד. Rev. 2:27. 12:5. 19:15. So Sept. and ἦναν Ps. 2:9. ἦναν Ps. 110:2.

'Paββδονυχος, ου, ι, (ξαβδος, ἤς) 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.


'Ραδιονυγημα, ατος, το, (ξαβδι-
blood of sprinkling i.e., for sprinkling, cleansing. So Sept. ούδε ρανίμονον for Heb. τίναν Num. 19:9. 13: 20, 21.—1 Pet. 1: 2 ελεκτοῖς ... εἰς υπάκουν καὶ δακτυλίων αὖτες. Ἡ. Xρ. 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.


Ῥαχαής, ἤ, indec. Rahab, Heb. רהבת Rahab, the wife of Salmon, Matt. 1: 5. Most probably she is the same with Rahab of Jericho, see in Ραχαής; 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 ἡ Ραχαής in the genealogical table, as afterwards of ἡ Ρούθ, is in favour of this supposition.

Ῥαχήλ, ἡ, indec. Rachel, Heb. רחל (ewe-lamb), the younger wife of Jacob, and mother of Joseph and Benjamin. Matt. 2: 18 φωνῇ ἐν Ραχάμ ἐχοννή ... Ῥαχήλ κλαίουσα τὰ τέκνα αὐτῆς, quoted from Jer. 31: 15 where Rachel, whose sepulchre seems to have been not far from Ramah (Gen. 33: 17, 19. 1 Sam. 10: 2, 3), is introduced as bewailing the captivity of her descendants, i.e., of Ephraim, as the representative of the ten tribes.

Ῥεβέκκα, ἡ, ἡ, Rebecca, Heb. רבקה (a noose, snare) the wife of Isaac, Rom. 9: 10.

Ῥέδα v. ῦδήν, ἡ, ἡ, Lat. rheda, i.e., a carriage with four wheels for travelling, a chariot, Rev. 18: 13. —So rheda Cic. pro Mil. 10. The word is of Gallic origin, Quinctil. 1. 5. Comp. Adam's Rom. Ant. p. 554.

Ῥεμύκαν v. Ρεσάν, ὁ, indec. Remphan, Rephan, Acts 7: 43, quoted from Amos 5: 26 where Sept. Ραμφαν for Heb. רֶפִּים Chaim, a name for the planet Saturn, i.e., Molókh where see more. The forms Ραμφαν, Ραμφαν, are the Egyptian or Coptic name for the same planet, Gesen. Lex. art. ῦδά. Jablonski Opusc. II. p. 1. ed. te Water.


Ῥέος obsol. to speak, see in ἐλθεῖν.


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: 12 ἔφησεν αὐτὸν τὸ διαμόνιον καὶ συνεστάραζεν. So Sept. for διαμοίραν Ἰσ. 13: 16. — Wisd. 4: 19. Artemid. 1. 60 ἐφοδίων τὸν ἀντίπαλον, of a wrestler.

c) Trop. and absol. to break forth, sc. into rejoicing and praise, Gal. 4: 27 ὄφηξ καὶ βῆσθαι x. t. l. quoted from Is. 54: 1 where Sept. for ἔρρησιν.—Usually c. acc. of manner or instrum. as Sept. ἔφησεν εὐφοροῦντι for ἔρρησεν Ἰσ. 49: 13. 52: 9. ἔφησεν φωνῇ, Lat. rumpere vocem, Hdot. 5: 93. Artemid. 2: 12. Aрист. νυ. 960 or 963.

'Ῥήμα, ατος, τό, (ἀφό, see in Ἐνν.), pp. 'that which is spoken,' word.


'Ρησός, ὁ, indec. Ῥησα, pr. n. m. Luke 3: 27.

'Ρησόω, see in Ῥῆμυμιν.

'Ῥήτωρ, ὄρος, ὁ, (obsc. θέω, a

'Pητίος, adv. (ἡτίος said, expressed in words, obsol. ἱεία) in express words, expressly, 1 Tim. 4:1. — Sext. Empir. adv. Log. 1. 8 ὀ Σαπφοῦν ἡτίος φίλων. Strabo I. p. 4. B. Pol. 2. 23. 5.


b) meton. from the Heb. a sprout, shoot, sc. from the root; only trop. off-spring, a descendant. Rom. 15:12 τῆς ἰδίων τοῦ Ἱσραήλ, in allusion to Is. 11:10 where Sept. and ψαρν., comp. Is. 11:1. So Rev. 5:5. 22:16. — Ecclus. 47:22. 1 Macc. 1:11.

'Πητίω, ῥώ, f. ῥώς, (ἡπτίως) 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. ψαρν. Is. 40:24. Jer. 12:2. In N. T. only Pass. trop. to be rooted, i. q. strengthened with roots, to be firmly fixed, constant. Eph. 3:18 ἐν ἱεία ἐνθάξει. Col. 2:7.— Hdtot. 1. 60. 64. Plut. de Puer. educ. 9 ἀλλ' ἐκ τῶν ἰδίων τῆς ἰδίωματος x. l. comp. Plut. Demosth. 1. de Profect. in Virt. 10.


'Πητιτέω, ὄ, ὁ only in pres. and imperf. as a frequentative from ἰτιτος, i. q. to throw or cast repeatedly, Hdtot. 4. 188. Pol. 1. 47. 4. Xen. Conv. 2. 8. See Buttm. §112. n. 4. §114. n. 300. Passow sub voc. In N. T. only Acts 22:23 ἰπτιτούτων τοις ἁμαρτίας, i. e. prob. throwing up or losing their outer garments in the air, as also dust, in approbation and furtherance of the uproar. This was customary in theatres and other assemblies, e.g. Luc. de Salt. 83 τῶν Σίατων ἔτοι. ἢπιν ... ἐπίκου καὶ ἰδίων καὶ τῶν ἰδίω- τας ἀποπιτίτουν. Aristaeet. I. 26 ὀ δὲ δόμος ἐπικίνησε ... καὶ τοῖς χείρες κειν, καὶ τὴν ἡδύτη σοβη. Ovid. Amor. 3. 274 'et date jactatis undique signa togis.' 


'Ροδός, ὄς, ὁ, 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.


'Ροῦθ, ἡ, indel. Ruth, Heb. רֹֻת (beauty or friend), pr. n. of a Moabitess, afterwards the wife of Boaz, Matt. 1:5.


'Pvocwvovai, depon. Mid. (φυ-παφος) to be filthy, trop. Rev. 22: 11 in later edit. — Of doubtful authority, see Passow.


'Pvpos, ośo, oś, (φυω q. v.) a flowing, flux, e. g. του αιματος Mark 5: 25. Luke 8: 43, 44. Sept. for Υμν Lev. 15: 24 sq.—Ael. V. H. 6. 6 την ὅ του αιμα-τος. Pol. 2. 16. 6 of a current.

'Putis, άδος, oś, (obsl. φυο I. q. φυον,) a wrinkle, sc. as drawn together, contracted; trop. Eph. 5: 27.—Aristoph. Plut. 1051. Diod. Sic. 4. 51.

Σαβασδωθ, Sabaoth, Heb. νααμων, i. e. hosts, armies, plur. of νααμ host. Hence κυριος σαβασδωθ i. q. Heb. νααμων νααμ, 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. χρημ, as also 2: 12, 6: 3. al. The general sense is
So comp. and as comp. (sabbath) 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. l. — Plut. de Superst. 3.

So, ou, ó, (sábbatov, sábbatiou) to keep sabbath Ex. 16: 30; pp. a keeping sabbath, i. e. rest, a lying by from labour, see Gesen. Heb. Lex. r. nṣy. Plur. τά sábbata, often for the Sing. perh. originally an imitation of the Aramaean form nṣṣy, comp. Winer p. 150. Dat. plur. τοῦ sábbatou, Matt. 12: 1, 5, al. Meleag. 53. 4, in Anth. Gr. I. p. 25; as if from a nominat. sábbat, comp. Lassow s. voc. Buttm. § 56. n. 8. Matth. § 92. 3. Winer p. 60; see below in a. β.


Σαδουχ, ὁ, indec. Sadok, Heb. פְּדֵי, pr. n. of one of Jesus' ancestors, Matt. 1:14 bis.


Σαλαμίς, ἵνος, ἡ, Salamis, one of the chief cities of Cyprus, on the S. E. coast of the island, Acts 13:5. Afterwards called Constantia, and still later Famagusta.


Σαλαμίν, τ. τινος, (σάλος,) to move to and fro, to shake, trans. i. e. to put into a state of waving, rocking, vibratory motion.


Σαλημ, ἡ, indec. Salem, Heb. פְּדֵי, the ancient name of Jerusalem, Heb. 7:
The wife of Zebedee, the mother of the apostles James and John, Mark 15:40. 16:1. Comp. Matt. 20:20 et 27:56.


Σαμαρείτης, 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.
They afterwards erected a temple on Mount Gerizim, in allusion to Deut. 27:11 sq. and there instituted sacred rites in accordance with the law of Moses, Jos. Ant. 11. 8. 4. From these and other circumstances, the national hatred between the Jews and Samaritans was continually fostered and augmented; the name Samaritan became to the Jews a term of reproach, and intercourse with them was carefully avoided; see John 4:9. 8. 48. comp. Jos. Ant. 11. 8. 6. ib. 12. 5. 5. ib. 13. 3. 4. The temple on Gerizim was destroyed by Hyrcanus about 125 B.C. but the Samaritans still held the mountain as sacred and the proper place of national worship, John 4:20, 21. The same is the case with the small remnant of the Samaritans existing at the present day; who still go three times a year from Naplus, 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. Wiener de Vers. Pent. Sam. etc. Lips. 1817. Stuart on Samar. Pent. and Lit. in Bibl. Repos. II. p. 681. Cellarri Collectan. Hist. Samarit. Cizea 1668. 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, ιδος, η, a Samaritan woman, John 4:9 bis.

Σαμοθράκης, ης, η, Samothrace, an island in the N. E. part of the Aegean 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 Thracæ was added, i. e. Σάμως Θρακίς, whence contr. Σαμοθράκης. The island was celebrated for the mysteries of Ceres and Proserpine, and was a sacred asylum. Now called Samandrachi. See Dion. Sic. 3:55. ib. 5. 47. Plin. H. N. 15. 12. Miss. Herald 1836. p. 246.

Σάμος, ou, i, Samos, an island of the Aegean, 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, ιδος, ινί, indec. Samuel, Heb. שָׁמָע (heard of God, or name of God,) pr. n. of the celebrated Hebrew prophet, the son of Elkanah and Hannah, the last of the בַּיֵיתוֹ (sons) 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.


Σανδάλιον, ου, ιό, (dim. of σανδάλον Ael. V. II. 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 כַּפֵּס Hos. 9:5. 16. 20:2. —Jos. Ant. 4. 8. 23. Hidot. 2. 91. Luc. Herod. 5 ο οί τις, μαλα δουλικώς αφειρετι σανδάλιον εκ του ποδος, αις κατακληνιον ηνή. Comp. in Ταυδημα.

Σανίς, ιδος, η, a board, plank, e. g. of a ship, Acts 27:44. Sept. for πόλις Cant. 8:9. Ez. 27:5.—Jos. Ant. 8. 5. 2. Pol. 2. 5. 5.


Σαπρός, ις, ου, ον (σιμως) 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.

Sarıngay, יָּפָּרָה (comp. Heb. יָּפָּרָה, Aram. יָּפָּרָה, to interweave, to braid), pp. any thing braided, twisted, interwoven, e. g. a cord Aeschyl. Suppl. 788 or 801. In N. T. a rope-basket, network of cords, 2 Cor. 11:33; comp. Acts 9:25 סְפַּרְיָה. Suid. סְפַּרְיָה o. i. מַעְנִי וָאָנוּיִנִי; o. i. דִּלְמַעַת טִי וַיָּכָּנְיוּת תִי. Athen. III. p. 119. B. IX. p. 407. E.

Sardes, άρδεες, αἱ, Sardis, the metropolis of Lydia in Asia Minor, situated at the foot of Mount Tmolus on the banks of the river Pactolus, celebrated for its wealth and voluptuous debauchery. Rev. 1:11. 3:1, 4.—Diod. Sic. 13. 70. Xen. Cyr. 7. 2. 11, 12.

Saphire, οὗ, ζ, Saphir, Sar'don, 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 text. rec.

Saphir, οὗ, ζ, sardius, sardian, 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’ Cyc. art. Sardonyx and Gems engraved.

Saphirous, οὗ, ζ, 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’ Cyc. art. Sardonyx and Gems engraved.


Sapphira, ה, ספירה, οὗ (σάφης) found only in the Epistles, and not extant in profane writers; fleshly, carnal, pertaining to the flesh or body, opp. πνευματικός. Comp. in Σάφης no. 2.

a) genr. of things, τί σαφηνιον, i. q. things corporeal, external, temporal, Rom. 15:13. 27. 1 Cor. 9:11.

b) as implying weakness, frailty, imperfection, e. g. of persons, carnal, worldly, 1 Cor. 3:1 ὁς σαφηνιον, ὁς καταγείρων ἐν Χριστῷ. v. 3, 8, 11. Of things, carnal, human, 2 Cor. 1:12 οὐκ εἰναι σαφηνιον ἀλλὰ. 10:4 ὁπλά ὡς σαφηνιον, ἀλλὰ δυνατον ἀν. 7. 1. Heb. 7:16 ὁς κατα γίνονται ἐντολῆς σαφηνιον, i. e. frail, transient, temporary, opp. κατα δύναμιν χωσι ἐκατολιτου. —In 1 Cor. 3:1 et Heb. 7:16 some read σάφηνον; in the same sense.

c) as implying sinfulness, sinful propensity, carnal, e. g. of persons, Rom. 7:14 ἐνοχον ὡς σαφηνιον εἰμι, i. e. under the influence of carnal desires and affections. Of things, 1 Pet. 2:11 τῶν σαφηνιον ἐκτιθεμένων carnal desires, i. e. having their seat in the carnal nature. Comp. in Σάφης no. 2. c.


Saphi, οὗ, σαφης, η, Εἰωλ. σαφής, (perh. σαφης, σφω, to strip off,) flesh, sc. of a living man or animal, in distinction from that of a dead one, which is κρέας.

3. meton. flesh, i. q. human nature, man, homo, like Heb. יָּמָשָׁה. Matt. 19: 5, 6, 9; ἐστιν τοι ὡς εἰς σάρκα μίαν ... ἀλλὰ σάρξ μία. Mark 10: 8 bis. 1 Cor. 6: 16. Eph. 5: 31. (So Sept. and יָּמָשָׁה

Σαροῦχ, ὁ, Saruch, see Σαροῦχ.


Σατάν, ὁ, indec. 2 Cor. 12: 7, elsewhere Σατάνας, ὁ, ὁ, Satan, Heb. שָׁטָן pp. adversary; in N. T. mostly c. art. the Adversary, as the Heb. proper


Σατών, οὐ, τό, σατων, a measure, Heb. שָׁתָן seah, Aram. שָׁתָן 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 Μιάλος. Jahn § 114. — Jos. Ant. 9. 4. 5 pen.

Σαυλος, οὐ, ὁ, Saul, i. q. Σοῦλ with a Greek termination, the Jewish name of Paul. Acts 7: 58. 8: 1, 3, 9: 1, 8, 11, 19, 22, 24, 26, 11: 25, 30. 12: 25. 13: 1, 2, 7, 9.

Σαυτοῦ, ης, οὐ, see in Σαυτοῦ.

Σαββατωνι, f. σβετο, to quench, to extinguish, trans.

a) pp. a light, fire, c. acc. Matt. 12: 20 ὄνοι τυφομένων οὖς σβετοί, see in Αλ


b) trop. i. q. to damp, to hinder, to repress, to prevent anything from exercising its full influence, c. acc. 1 Thess. 5: 19 τὸ πνεῦμα μὴ σβετοντε. Sept. σβετον
Hesych. fpdfios, Wisd. in co
Several and 20.
and any object of worship, anything venerated and worshipped, e. g. a god, numen,
30. ib. 5. 1.

Σεβασμος, τος, το (σεβασμοι), an object of worship, anything venerated and worshipped, as a god, numen, in N. T. as an honorary title, and then pr. n. of Σεβαστος, Lat. Augustus.
— Others suppose it to be a Samaritan cohort, so called from Σεβαστη, Sebaste, the name given by Herod the Great to Samaria in honour of Augustus. Josephus mentions troops called Σεβαστηριον, prob. from Sebaste or Sama-
rian, Ant. 20. 6. 1. ib. 20. 8. 7. B. J. 2. 4. 3. ib. 2. 12. 5.

Mem. 4. 5: 19; more usually σεβασμος depon. Pass. defect. to be shy, timid, to shame oneself, Hom. II. 4. 242. In N. T. only depon. to reverence, to venerate, to worship God, c. acc. Matt. 15: 9 et Mark 7: 7 ματην δε σεβασμαι με, quoted from Is. 29: 13 where Sept. for πνευμα.

Σεβαστος, η, η (σεβαστον) a cord, band, Hdot. 7. 85; in N. T. a chain, 2 Pet. 2: 4, comp. in ζαφος. — Jos. Ant. 3.

Σεβασμος, ου, ο, (σεβω) motion, a shaking, concussion, e. g.
a) genr. τη φιλασθη, i. a. a tem-
b) spec. an earthquake, Matt. 24: 7 καταστει σεβασμοι κατα τον ουρανου. 27: 54. 28: 2.

Σεβω, f. σεβω, to move to and fro, to shake, with the idea of shock, concussion, trans.
a) pp. Rev. 6: 13 συνιην... ιην ιην, ιην ιηνιηννον. Of earthquakes, Matt.
12: 26 σεβω ου μονον την γην, ἀλλα και τον ουρανον, in allusion to Hagg. 2. 6 et Joel 3: 16 where Sept. for ἠττη. — Luc. Bacch. 2. Pausan. 3. 5. 8. Xen. II. G.
4. 7. 4.
b) trop. to move in mind, to agitate, to put in commotion and perturbation. Matt. 21: 10 ενσμιθη η η πολις. 28: 4.


Σεβευμεναι, ας, η, Σεβευμεναι, a city
of Syria, situated west of Antioch on the sea-coast near the mouth of the Orontes; called sometimes Seleucia Pieria, from the neighbouring Mount Pierius, and also Seleucia ad mare, in order to distinguish it from several other cities of the same name in Syria and the vicinity, all so called from Seleucus Nicanor. Acts 13: 4. — 1 Mac. 11: 8. Jos. Ant. 18. 9. 8. Pol. 5. 59. 1.


Σεληνοπάθείας, κατά άσωμα, (σαλήν,) 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. Toc. 24 where a certain woman ἐλέγετο δά καὶ καταπλύτην πρὸς τήν σελήνην αξιανομένην. This disease in N. T. and elsewhere is ascribed to the influence of unclean spirits, demons, see in Απορίαν, Αμαζονίαν. See also Luc. Philops. 16. Act. Thom. § 12. Isidor. Origg. 4. 7 "cadens aeger spasmatis patiatur. Hos etiam vulgus lunaticos vocat, quod per hunc cursum comitetur eos insana daemonon." — Matt. 4: 24. 17: 15 οτι σελήναισας και κακών πάθει, comp. v. 15 et Mark 5: 17 et Luke 9: 39, where it is referred to a δαιμόνιον, πτέρια. — Act. Thom. § 12. Munetho 4. 81, 216.


Σεμινίας, ἧς, ὧν, (σαλίας) venerable, revered, Lat. venerandum, 2 Mac. 8: 15. Xen. Cyr. 7. 5. 37. In N. T. of things, honourable, reputable, Phil. 4: 8; of persons, great, dignified, 1 Tim. 3: 8, 11. Tit. 2: 2. — Luc. D. Mort. 12. 3. Hidian. 1. 2. 6 σεμινία ἡδή καὶ βιοί σω-


Σήκως, ου, ὁ, Sergius, i. e. Sergius Paulus, a Roman proconsul in command at Cyprus, converted under the preaching of Paul and Barnabas, Acts 13: 7. See in Ἀρδυνίας.


Σημειον, ου, το, (i. q. σήμα,) a sign, signal, Hidian. 4. 11. 8. an ensign, standard, Sept. for τηγ. Is. 11: 12. Hidian. 8. 5. 22. Xen. Cyr. 7. 1. 4. sign of something past, a memorial, monument, Sept. for τῆς 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.


Σημεῖον, οὗ, τοῦ, τῶν, (σημείον, σή- μα,) to sign, to mark, to note with marks, Pol. 3. 39. 8. In N. T. only Mid. to mark for oneself, to note, c. acc. 2 Thess. 3:14 τοῦτον σημείονόν, 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. e. to signify, to point out, sc. to me, connecting διὰ τῆς ἑπιστολῆς with it. See Winer p. 93. — Philo de Jos. p. 560. Α.

Σημερόν, adv. Att. ἡμέραν, (qs. τῇ ἡμέρᾳ) to-day, this day.


Rom. 11: 8, unto this day, i. e. until the present time, until now.


Πηρίκος, η, ὄν, (σης silk-worm,) silken, of silk, Jos. B. J. 7. 5. 4 κωθησας σηρωκας. In N. T. neut. to σηρικον subst. silk, silken stuffs, Rev. 18: 12.


Σιγας, ος, f. ής, (σις to hist,) to be silent, still, to keep silence.


Σιδων, ὁνος, η, Sidon, Heb. 77ντις Zidon, a celebrated commercial city of Phoenicia, situated on the sea coast northward of Tyre, and now called Saïde; every where coupled with Tyre except twice, Acts 27: 3. Luke 4: 26 σιδωνιτα της Σιδωνος, i. e. the country or territory of Sidon. So Matt. 11: 21 ἐν Τυρῳ καὶ Σιδωνια v. 22. 15: 21. Mark 3: 8. 7: 24, 31. Luke 6: 17. 10: 13, 14.—The name 77ντις signifies fishing, fishery, and such is the etymology given by Justin 18. 8; comp. Gesen. Lex. s. voc. But Josephus derives it from Sidon the eldest son of Canaan, Gen. 10: 15. Jos. Ant. 1. 6. 2. Sidon is a very ancient city, Gen. 10: 19. 44: 13; and was assigned by Joshua to the tribe of Asher, but never subdued by them, Judg. 1: 31. 10: 12. Jos. Ant. 5. 4. 1 ἐκ ποργονον ἑλευθερα. It afterwards surrendered to Salamanasar king of Assyria; and was destroyed by Artaxerxes Ochus king of Persia about 340 B. C. Jos. Ant. 9. 14. 12. Died. Sic. 16. 41 sq. It was again rebuilt, and not long after was taken by Alexander the Great, before the siege of Tyre, Jos. Ant. 11. 8. 3. After his death it was subject alternately to the kings of Syria and of Egypt, and then to the Romans. At present the population of Saïde is estimated at from 8000 to 10000, mostly Mohammedans. See Rosem. Bibl. Geogr. ii. i. p. 20 sq.


Σικαριος, ου, ὁ, Lat. sicarius,
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, ἀλακτεία καὶ πολλὴ πηγὴ, B. J. 5. 4. 1. See Miss. Herald 1824. p. 66. Calmet p. 584, 505. — 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. Reland! Palaestina p. 585. Contra, Rosenm. Bibl. Geogr. II. ii. p. 250. J. Olshausen zur Topogr. des alten Jerus. p. 4 sq. 46 sq.

Simon, οὐς, ὁ, Simon, Heb. שועם ᾧ, a hearing) Simeon, pr. n. of several persons.

5. Simon a Pharisee, who invited Jesus to his house, Luke 7: 40, 43, 44.

Σινια, το, indec. Sinai, Heb. סיני, Sept. το Σινια Judg. 5: 5. Ex. 19: 1, 2. pr. n. of a mountain or rather cluster of mountains in the Arabian peninsula between the two gulf's of the Red Sea, celebrated as the place where the Mosaic law was given. The particular mountain or summit which probably bore the name of Sinai, is now called Djebel Moua, Mount of Moses. At its foot is a convent of Catholic monks situated in a narrow valley. Directly behind the convent, towards the southwest, the mountain rises with a steep ascent; and after three quarters of an hour there is a small plain or lower summit, still called Djebel Oreb, or Hor-reb, Heb. חורת; where the law is also said to have been given, Dent. 1: 6. 4. 10, 15. 5: 2. al. comp. Ex. 19: 11. 23. 24: 16. From hence a still steeper ascent of half an hour leads to the peak of the mountain. On the W. S. W. of Djebel Moua lies Mount St. Catharine, still higher, and separated from the former by a narrow valley. See Burckhardt's Travels in Syria etc. 4to. p. 565 sq. Rüppell's Reisen in Nubien u. dem petr. Arabien, 1829. Also fully in Bibl. Repos. II. p. 765 sq. Calmet p. 412 sq.


Σινεδνων, ονος, γη, sindon, i.e. fine linen, muslin, from India, Iod. 1. 200. ib. 2. 95; or of cotton, σινδων βυσιθανα, Iod. 2. 86. ib. 7. 181; also genr. linen cloth, used as a signal, Pol. 2. 60. 10. Passow derives it from Σινδος i. q. Τυ-δος; some, as Etym. M. from the city Σινδων; others from Heb. סינדנ a linen under-garment, Fischer Proclus. de Vit. Lalex. 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 νεανίσκονος... περιζεβελμένος σινδόνα ἐπὶ γυμνοῦ. v. 59. Used also for wrapping around dead bodies, Matt. 27: 59. Mark 15: 46 bis. Luke 23: 53. Sept. for νεανισκονον. Judg. 14: 12. 13. Prov. 31: 24. — Galen. μη γυμνος κομίσαθον, ἀλλὰ περιζεβελμένος σινδόνα. Iodot. 2. 95 ἐν μὲν ἐν ἱματιω ἑπεταλάμαιτο εὔπδο ἡ σινδόν.}

Σινιας, f. άσιν, (σινων a sieve, riddle,) to σινε, to shake, as grain in a sieve or riddle. Trop. c. acc. of pers. impl. Luke 22: 51 ο Σινιας ἐξετησεν τιμας, τοι σινιας ως τον σινων, i.e. to agitate and prove by trials and afflictions. — Hesych. σινιας: σινων, κοσκινεται. Not found in profane writers; comp. Passow art. σινων.
Jos. at see Zion, fallings and stillness,) of the city, led astray, or to be silent, still, intrans.


Σκανδαλίζω, ὑποκ., ὑποκ., (σκάδων,) 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 βλέπω, ἠθανάσσω. 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 εἰ δὲ ὁ δέσποτα σου σκανδαλίζῃ σε. v. 30. 18:6 εἴ τι δὲ σκανδαλίζην ένα τῶν μικρῶν τουτῶν. v. 8, 9. Mark 9:42, 43, 45, 47. Luke 17:2.—Psalt. Salom. 16:7 γνατοκόν πονηρός σκανδαλιζόντες ἀφόρον. 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, ὑποκ., ὑποκ., a later form for σκανδάλισμον, (σκάδων or σκαμβός),


**Σχάλτως**


a) genr. as a cause of stumbling, falling, ruin, morally and spiritually. E. g. of Christ, as ἡ πέτα γησκάνδαλον rock of stumbling, Rom. 9: 33. 1 Pet. 2: 7; see in Πέταρα b. Ἀρτάρ. b. Also Rom. 11: 9 γνωρίζων ἡ τρίατε σιτων... τῆς σκάνδαλος, quoted from Ps. 69: 23 where Sept. for ἄσπιον, comp. above. Sept. for χτός Ps. 119: 165. — Eclesius. 27: 23. 1 Mace. 5: 4.

b) as a cause of offence and indignation, i. e. offence, a scandal. Matt. 16: 23 σκανδάλων μοῦ εἰ. 1 Cor. 1: 23. Gal. 5: 11.—Judith 12: 2.


**Σκέλις,** κλ. ἵδρυς (σκάμπος) pp. 'any thing dug out,' e. g. a channel, trench, Hdot. 4. 73. a bowl, Bel and Drag. 33. a bath Arr. Epict. 3. 22. 71. In N. T. a skiff, boat, Acts 27: 16, 30, 32.—Dion.


**Σκέλαμπαι, ατος, τό, (σκέλαμ ρα, σκελάμα, to cover,) covering, i. e. clothing, raiment, 1 Tim. 6: 8.—Jos. B. J. 2. 8. 5 Ἀργηνὸν σκέλαμαρταί λιπόις. Philo Quo. det. ins. pot. p. 159. A. Aristot. Polit. 7. 17.

**Σκευείς, σι, ὁ, Sceva, pr. n. of a Jew who had been a chief priest, Acts 19: 14. See in Σκεύεις b.

**Σκεύη, ἡ, ἡ (σκεύος) apparatus, equipment, e. g. for war, Dion. Sic. 11. 71; apparel, equipment, trappings, Hidian. 6. 4. 11. Xen. An. 4. 7. 27. In N. T. of a ship, apparatus, furniture, implements; Acts 27: 19 τὴν σκεύην τοῦ πλοίου ἐξέφυρμαν. — Dion. Sic. 14. 79. Of household furniture, moveables, Pol. 2. 6. 6.

**Σκευος, εος, οὐς, το, (kindr. with κνέω, κνεύω, to hide, to cover,) a vessel, utensil, implement.

νος σκηνός. So of persons in a moral respect, Rom. 9: 22, 23, σκηνή οργής, σκηνή εἰκός, 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. σκηνής ὀργῆς, Heb. ₯ ₯ ₯ ₯, i. e. instruments of wrath, Jer. 50:25. Genr. 2 Tim. 2: 21.—(γ) In the later Hebrew usage ἡ σκηνή, Gr. σκένος, is put for a wife, as the vessel of her husband; see Schoetg. Hor. Heb. p. 827. Wetst. N. T. II. p. 302. So 1 Pet. 3: 7 ὥς ἀσθενεῖος σκένη τοῦ γυναικὸς, the female vessel as the weaker. 1 Thess. 4: 4 τὸ ἱμάτιον σκένος τοῦ ἡμῶν, see in Κιτώμαι; comp. 1 Cor. 7: 2. — Oecumen. τινὲς τὸ ἱμάτιον σκένος τῆς ὁμογενῶν ἁμαρτον. b) in respect to use, an implement, instrument. (a) pp. and spec. the mast of a ship, as the chief instrument of sailing, Acts 27: 17 ἐκτάσεις τὸ σκέενος, 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 τὸ σκηνή of the implements and tackle of a ship, Poll. On. 10. 13. Xen. Occ. 8. 11. 12. — (β) Trop. of a person as the instrument of any one, Acts 9: 15 σκένος ἐκλογῆς, i. e. a chosen vessel, instrument. Comp. Sept. and ἱμάτιον Jer. 50: 25.—Pol. 13. 5. 7 Ἁμεικλῆς ... ὑπηρέτηκαν τῷ σκένος οἰνοφείς.


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 ἐκ τοῦ μακρυτηρίου, see in Μακρύτηριον b. Sept. for Ἰσράηλ Ex. 29: 4. 10. 33: 7. νῆσις Num. 1: 50 sq. — By synec.那段。]τοῦ 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 δοεί τῆς σκήνης τοῦ μακρυτηρίου. 21: 3.

c) Acts 7: 43 ἥ σκηνή τοῦ Μολοχ, the tabernacle of Moloch, quoted from Amos 5: 26 where Sept. for Heb. νῆσις, 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 ιεροῦ of the Carthaginians Diod. Sic. 20. 65. Petron. 29 "praetera grande armarium in angulo vidi, in cujus aedicula erant lares argentei positi."

Σκηνοπηγία, ας, ες, (Σκηνής τήγων), pp. a booth-pitching, tent-pitching, i. e. the festival of booths or of tabernacles, the third great annual festival of the Jews, in which all the males were required to appear before God at the tabernacle or temple; the other two being the Passover and Pentecost; Deut. 16: 16. al. John 7: 2 ἦς ἐστὶ τῆς Τουδαίων, σκηνοπηγία. — So ἡ σκηνοπηγία-
...partly 2 see vxiav so ovn$ equivalents a abode house, Diod. See tions, II. QIOV. 8: Comp. brought Neh. 23: 10.4. law as celebrated the month during ed 31: 5: Dent. Sept. 23: 16. 13.—This festival was so called from the booths of green boughs and leaves, in which the people dwelt during its continuance, on the roofs of the houses and in the courts and streets. It began on the 15th day of the seventh month Tisri, which commenced with the new moon of October, and was celebrated for eight days; partly as a memorial of the 40 years’ wandering in the desert, where the Israelites dwelt in booths, Lev. 23: 42, 43; and partly as a season of thanksgiving for the in-gathering of the harvest, hence called ἱναν ἅμη festival of in-gathering, Ex. 23: 16. 34: 22. It was a season of rejoicing and feasting; particular sacrifices were offered; and portions of the law read in public; Deut. 31: 10 sq. Neh. 8: 18. Jos. Ant. 4. 8. 12. To these the later Jews added a libation of water brought from the fountain Siloam, mixed with wine, and poured upon the altar, Comp. genr, Lev. 23: 34 sq. 39 sq. Neh. 8: 14. 2 Macc. 10: 6 sq. Jos. Ant. 3. 10. 4. ib. 4. 8. 12. ib. 8. 4. 1. Jahn §366.—The first and eighth days were Subbathas 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.

 Scientology, οὗ, ó, (σκηνή, ποιεῖ), a tent-maker, spoken of Paul, Acts 18: 3. See in Παῦλος. — Comp. σκηνοτούμια Dodd. Soc. 3. 27. Hid. 7. 2. 8.

 Scientology, εος, υος, τό, (i. q. σκηνή), pp. a booth, tent, tabernacle, Anthol. Gr. II. p. 162. Hesych. σκηνος, σκηνης. Usually and in N. T. trope, for the body, as the frail and temporary abode of the soul; 2 Cor. 5: 1 ἡ ἐπιγείας οἰκία τοῦ σκηνος i.e. this earthly house, this tabernacle, the gent. being equivalent to an apposition, as in Hebrew, Gesen. Lehrg. p. 677. 2 Cor. 5: 4 οἵ δότες εἰν τῷ σκηνᾷ.—Wisid. 9:15 to γεω- δος σκηνος. Aesculin. Dial. Socr. 3. 5. Max, Tyr, Diss. 38, p. 396. Plat. Axioch. T. VIII. p. 197. Tauchn. So Plato γίγνον σκηνος, teste Clem. Alex. Stromat. V. p. 593.


 b) metaphor. a shadow; i. e. a shadowing forth, adumbration, in distinction from τὸ σῶμα the body or reality, and ὁ εἰκών the full and perfect image; so of the Jewish rites and dispensation as presaging things future and more perfect. Col. 2: 17 ἄ ἐστι σκιὰ τῶν μελ· λόντων, τὸ δέ σῶμα τοῦ Χριστοῦ. Heb. 8: 5. 10: 1 οἱν ἐστήκα λέγκεν δ εἰκόνος... οἷς αὐτῆς τὴν ἑκάστον τῶν πραγμάτων. — Philostr. Vit. Soph. 1. 20. 1 ὁτι σκιὰ καὶ ὄντιαται α ἐνδοίαν πᾶσαν. Comp. Cic. Off. 3. 17 "nos veri juris solidam et expressam efficiem nullam tenemus; umbra et imaginibus nimitur."

**Σχιλροκαρδία** 757


**Σχολιός,σ',σύν, (σκόλιος) crooked, bent, pp. from dryness, e. g. ἕλον σκολιόν Wisd. 13: 13. σκ. σίδηρος Hdt. 2. 86. In N. T.


**Σκόλυος, οπος, ὅ, ὅ, pp. 'anything pointed, sharp,' e. g. a stake, paliade, Xen. An. 5. 2. 5, point of a hook Luc. Merc. cond. 3. a thorn, prickle, Sept. for τῆς ῥιζῆς 2: 6. Luc. Ver. Hist. 2. 30 διὰ τοιοῦ ἄκακονθός καὶ σκολιότος μετ’ αὐτῶν. Ael. III. 10. 13. — In N. T. 2 Cor. 12: 7 σκόλυον τῇ σαρκί, a thorn in the flesh, i. e. something which excites severe and constant pain, prob. some bodily infirmity, ὁδάθης, comp. v. 10. — Artemid. III. 33 ἄκινος καὶ σκολιότος δὴ ἀνέτοι σημαίνοντα διὰ τοῦ ὧν.

**Σκολείω, ὅ, ὅ, ὅ, (σκολός) to look, to watch, to reconnoitre, absol. Luc. D. Deor. 20. 5. Xen. An. 5. 1. 9. In N. T. to look at or upon, to behold, to regard, c. acc. 2 Cor. 4: 18 μηχ σκοποῦνται οὖν τὰ βλέποντα. Phil. 2: 4. — Seq. acc. of pers. i. q. to mark, to note, Rom. 16: 17. Phil. 3: 17. — 2 Macc.

**Σχιλροκαρδία**
ed. R. VI. p. 46 σκιλροκαρδία γεώτης. Hodian. 4. 11. 5.


**Σχιλρός, σ', σύν, (σκόλιον, σκόλιον) pp. dried up, i. q. dry, hard, stiff; so of the voice or sounds, hoarse, harsh, σκληρος Jos. Ant. 4. 3. 3. σκληροπιόν ib. 2. 16. 3. Hdtot. 8. 12; or of things, hard, not soft, τὰ σκληρὰ καὶ τὰ μαλακά Xen. Mem. 3. 10. 1. — Hence in N. T. hard, i. e.


Xenòs, 738


a) pp. John 6:17 skotìa ἡδὲ ἐγγύνη, i. q. it was now dark. 12:35 οἱ πεπυκα- 

tων ἐν τῷ skotìa, 20:1. Sept. for ζεὼν 

Job 28:3.—Eurip. Phoessis. 346.—So 

ἐν τῷ skotìa in darkness, i.e. in a dark 

place, in private, Matt. 10:27. Luke 

12:3.

b) trop. of moral darkness, the ab-

scence of spiritual light and truth, igno-

rance, blindness, including the idea of 

sinfulness and consequent calamity. 

John 8:12. 12:35 οὐ μὴ skotìa ἑμός 

καταλαβῇ, v. 46. i John 1:5. 2:8, 9, 

11 ter. Comp. τπτπ Job 37:19.—Met-

ton. of persons in moral darkness, John 

1:5 bis.

Σκορπίζω, f. ἴωμ, (skotòs) to darken, 

to deprive of light; in N. T. only Pass. 

to be darkened.

a) pp. Matt. 24:29 οἶκος skotìaθή-


12: 9, 2. Sept. for ζεὼν Job 3:9. Ecc. 12: 


15, 10.

b) trop. of moral darkness, ignorance, 

comp. in skotia b. Eph. 4:18 ὅπως 

εἰμένοι τῇ διανοίᾳ. Rom. 1:21. 11:10 

skotìaθήσων οἱ οὐδέσποτοι αὐτῶν, quo-

ted from Ps. 69:24 where Sept. for 

τπτπ.—Test. XII Patr. p. 524 skotìaθων 

τοῦ ονοῦ ἀπὸ τῆς ἀληθείας p. 577. Comp. 

Dion. Hal. de Thucyd. 33 ἡ skotìaσσαν 

τῆς δικαιον ὀφθαλμον. 

I. Σκότος, oun, ὄν, (skotòs) dark. 


Deut. 4:11. — Eurip. Hec. 1. Phoe-

niss. 388. Dem. 315. 22. Plat. ed. R. 

VII. p. 185. 7 et pen. Xen. Cyr. 8. 7. 

23. The mase. ὁ skotòs was more fre-

quent in Attic usage than the neut. τό 

skótov, Passow s. voc. Porson ad Eur. 

Hec. 835.

II. Σκότος, εος, ouv, τό, dark-

ness, the absence of light; see above in 

no. I. fin.

a) pp. (a) genr. Matt. 27:45 skotòs 

ἐγένετο ἐφ' ὄλν τῆς γῆς. Mark 15:33. 


Cor. 4: 5 το κρυπτι του skotòs το 

hid-


Σκύλον, ου, τό, (Σκύλον τό ἄν, τό τούτο ξαλλάμυνον,) dregs, refuse, remnant, q. d. what is thrown to the dogs as worthless; spoken of the refuse of grain, chaff Phileo de Carit. p. 712. A ; of the refuse of a table, slaughtered animals, etc. offal, Antoth. Gr. II. p. 150. Philo de Ab. et Cain. fin. μηδὲν ἐξ ἡμοῖς σκύλων καί δήμοτος. Of excrement, dung, Jos. B. J. 5. 13. 7. Artemidor. 1. 69. Plut. de Is. et Osir. 4. Trop. fith of mind, Ecclus. 27: 4.—In N. T. once Phil. 3: 8 τὰ πάντα... ἵνα σκύλωμα εἰναί, i. e. as dregs, refuse, things worthless. 

Σκύλοις, ου, το, η, a Scythian, Col. 3: 11. The name Scythian in ancient geography is applied sometimes to a people, and sometimes to all the nomadic tribes, which had their seat on the north of the Black Sea and Caspian, stretching indefinitely eastward into the unknown regions of Asia; having much the same latitude as the modern names Mongols and Tartars, and like them synonymous with barbarian, βάρβαρος. See Rosem. Bibl. Geogr. I. i. p. 272. — 2 Macc. 4: 47. Jos. c. Ap. 2. 37 Σκύθαι δὲ φόνοις χαλαροῖς ἀνθρωποί, καὶ βορείως τῶν Ἑλλήνων διαφέροντες. Luc. Tox. 5 sq. 


Σκύλους, ου, τό, (σκύλους) pp. skin, hide, as stripped off, Hesych. σκύλον, δίψωμα, κόνιον. Comp. σκύλωδες; Dem.
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. 896. Hdot. 1. 16.

Σμυρναίος, ας, ον, Smyrnean, of Smyrna; οἱ Σμυρναίοι the Smyrneans, Rev. 2: 8 in text. rec. — Hdot. 1. 143.

Σμυρνίζω, ἐπιστ., (σμύρνα,) to myrrh, to mingle with myrrh; Pass. Mark 15: 23 ἐθίδον αὐτῷ πιένεις ἐσμυρνίζοντον ὀρέη, i. e. wine mingled with myrrh and bitter herbs; see fully in Ὀξως. — Hesych. ἐσμυρνίζοντον· χρείατο ἥχον σμύρνης.


Σύζ, οὖ, σόν, pron. poss. Buttm. § 72. 4; thy, thine; tuus, a, um; spoken of what belongs to any one, or is in any way connected with him; e. g. by possession, acquisition, Matt. 7: 3 εν τω σωφθαλμω. ν. 22. 13: 27 εν τω σωφθαλμω.

Sōophana, ης, η, Susanna, Heb. סנסנה (lily), pr. n. of a Hebrew woman, Luke 8: 3.

Sōphía, ἄς, η, (σοφός) wisdom, pp. skill, tact, expertise in any art; e. g. η σοφία τοῦ τέκτονος Hom. II. 15, 412; espec. in the fine arts, as music, poetry, painting, Pind. Ol. 9, 16. Xen. Mem. I. 4, 2, 3. An. 1, 2, 8 λέγεται Άσσόλλον ἐδίδασκαί Μαρσύαν, νικήσας ἐξίκοντα ὀ περ σοφίας. Lys. 198. 11. Comp. Heb. πεπρωσθή Sept. σοφία Ex. 23: 3; 30: 1, 2.

—In N. T. wisdom, i. e.


c) η σοφία τοῦ θεου, the divine wise- dom, including the ideas of infinite skill, insight, knowledge, purity. Rom. 11: 33 ο δὲ διαθέσεως πλοῦτον καὶ σοφίας καὶ γνώ- σεως θεοῦ. 1 Cor. 1: 21, 24 coll. 22. Eph. 3: 10. Col. 2: 3. Rev. 5: 12. 7: 12.

—Of the divine wisdom as revealed and manifested in Christ and his Gos-
To make wise, i.e. skilful, expert; Pass. to be skilful, expert, e.g. *τός ναυτίλος Ησ.  "Επικ. 647 or 652, comp. 653 or 662.

— In N. T.


b) Mid. σοφίζομαι as Depon. acc. of thing, to make wisely, to devise skilfully, artfully, Hdtot. 2. 66 πρὸς τὰ τούτο σφαιρίζων τάδε. ib. 8. 27. In N. T. Part. perf. as passive, σφαιρισθενον μιθῇ skilfully devised fables, 2 Pet. 1: 16. Comp. ἐκκλ. § 113. n. 6. — In profane writers also e. acc. of pers. i. q. to deceive, to delude, Jos. B. J. 4. 2. 3. Dem. 567. 19.

Σοφός, η, ον, wise, i. e.


Σπανίας, ης, ον, Spain, Lat. Hispania, pr. n. of the Spanish peninsula, including modern Spain and Portugal, as constituting a province of the Roman empire. It was the native country of Quintilian, Lucan, Martial, and other Latin writers; and many Jews appear to have settled there. Rom. 15: 24, 28.


Σπάω, ὃ, ὁ, ὁς, to draw, i.e. to pull, Xen. Enq. 7. 1, to draw in the air, to breathe, Wisd. 7: 3. In N. T. to draw out, e. g. a sword; Mid. σπάψαμεν τὴν μαχαίραν drawing ἵππον sword, Mark 14: 17. Acts 16: 27. Sept. for ἑξέλθη Num.


**Σπειρω**


**Σπειρω**

εἰ ὁν πάσα η πόλις ἕστι ταῦν ἐμών, περιλαμβάνεις πάντες σπέρματος βρυχίους.

Σπευδάω, εἰς, to pour out, to make a libation, Sept. for τιμή Gen. 35:14. Hdan. 4. 8. 12. Xen. Cyr. 7. 1. 1. In N. T. trop. Mid. οὐπευδάω to pour out oneself, i. e. one’s blood, to offer up one’s strength and life, 2 Tim. 4:6. ἐπὶ τινι ὑπὸν or for any thing, Phil. 2:17.—Comp. Liv. 21. 29 libare vīres.

Σπέρμα, ατος, τό, (σπήρω) seed, as sown, scattered, whether of grain, plants, trees.
c) by impl. i. q. a remnant, a few survivors, like seed kept over from a former year; Rom. 9: 29 τί µή κέρις σαβαθῶν γενάτησιν ἤµιν σπέρμα, quoted from Is. 1: 9 where Sept. for τιμή.—Jos. Ant. 11. 5. 3. Plato Tim. p. 1641


Σπλάγχνων, οὐ, ὁ, an intestine, bowel, Eurip. Med. 220. Soph. Aj. 995. Plut. adv. Colot. 33 υδάθαιμαι σπλάχνων. X. p. 632. Reisk. Usually and in N. T. only Plur. τα σπλάχνα, 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. Plat. Marcell. 5. Hidian. 5. 5. 20. — In N. T. of persons, genr. the inwards, bowels.


Σπονδεύς, τ. ἀυ, 2 Pet. 1: 15, (σπονδής) earlier fut. spondēσματι Buttm. § 113. n. 7; to speed, to make haste, intrans. pp. as manifested in diligence, earnestness, zeal; comp. in Σπέτεια.


Σπονδή, ας, η, ον, (σπονδή) speedy, hasty, i. q. earnest, diligent, forward. 2 Cor. 8: 17, 23 his, σπονδαίνων ὀπτα, νυν δὲ πολὺ σπονδαίτερον. Neut. compar. σπονδαίτερον as adv. earnestly, diligently, 2 Tim. 1: 17.—Diod. Sic. 1. 51. Xen. Mem. 4. 2. 2.

Σπονδαίος, adv. (σπονδαίος) speedily, i. e. earnestly, diligently, eagerly, Luke 7: 4 παρεκαλῶν αὐτῶν σπονδαίως. Tit. 3: 13. Comparat. σπονδαίτερος, the more speedily, Phil. 2: 28. See Buttm. § 115. 5. — Ael. V. H. 2. 2. Xen. Cyr. 1. 3. 9.

Σπονδή, ης, η, speed, haste, as manifested in earnestness, diligence, zeal.

a) genr. e. g. μετά σπονδῆς with haste, i. e. hastily, eagerly, Mark 6: 25. Luke 1: 39. So Sept. for ἄτις Ex. 12: 11.

—Wisd. 19: 2. Hidian. 3. 4. 1. Xen. Cyr. 2. 4. 6.


Στάδιος, ου, δ, (στάδος, ἱστημας) also to στάδιον in prose writers; a sta- dium, pp. 'the standard' sc. measure.


Στάμυς, ος, ο, δ v. η, (ἱστημα) an earthen jar, jug, e. g. for keeping wine, στάμυνο ων 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 στάυρος χρυσή. See Ex. 16:33, where Sept. for πρόειστα.—Moeris p. 44 ἀμφεραία τῶν ὀρθῶν σταύρων, Ἀστικοῦ σταύρων, Ἑλληνικῶς. Comp. Lob. ad Pfr. p. 400.

Στάσις, έως, ἡ (ἱστάμενα). 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 στάσις ξεινος to have a standing, i. q. to stand, Heb. 9:8 ἐν τῇ πρώτῃ σκηνῇ ἐξουσίας στάσις. — Dion. Hal. Ant. 6. 95 μέχρις ἣν οἵρανος τῇ καὶ γῆ τῆς αὐτῆς στάσις ἔχων. — Comp. Pfr. p. 5. 40.


Στάτης, Στάτης, ἡ, οί (ἵστημι to weigh,) pp. weight; also slater, an Attic silver coin, Matt. 17:27. It was equal to four Attic silver drachmae, or about 603 cents; but was prob. current among the Jews as equivalent to the shekel or 56 cents; see in ἀρχηγος and ἀρχηγίων c. Boeckh Staats. der Ath. I. p. 16. — Aquil. et Symm. for ταύτην Ex. 38:24. Num. 3: 47. Josh. 7: 21. Ael. V. H. 12. 1. Xen. H. G. 5. 2. 21.—There was also a στάτης of gold, Jos. Ant. 7. 14. 10. Dinarch. 101. 31.

Σταυρός, οὗ, ὁ, a pointed stake, pale, palisade, Hom. II. 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. Hdtot. 6. 30. ib. 7. 194; and also to the Carthaginians, Pol. 1. 86. 4; but was most common among the Romans for slaves and criminals; 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. II. cc. Artemid. 2. 56 οἱ μέλιον αὐτοῦ [σταυροῦ] προσφόρον ἔσαστένων, πρότερον αὐτῶν βιώσατε. 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


Σταυροφορία, οὗτος, ὁ, ὁ σωστός, (σταυρός,) to stake, to drive stakes, pales, palisades, Thuc. 7. 25. Later and in N. T. to crucify, to nail to the cross, α. acc. expr. or impl. Matt. 20:19 ματαιώσατο καὶ σταυρώσατο. 23:34. 26: 2. 27: 22 sq. Mark 15: 13 sq. Acts 2: 36. al. Sept. for προστάτην Esth. 7: 10.—Jos. Ant. 17. 10. 10. Luc. Prometh. 1. Pol. 1. 86. 4.—Trop. i. q. θανάτων, Gal. 5: 24 σταυροῦ τὴν σάρκα, to crucify the flesh, i. e. to vanquish, mortify, destroy the power of the carnal nature. 6: 14 ἐνοικος ἡμῶν ἐσταύρωται, καὶ ἑαυτὸν τὸν κόσμον, i. q. the world is dead to me and I to the world, I have renounced the world and the world me. Al.

Σταφυλή, ης, ἡ, a grape, cluster


Στίγμος, τος, το, to cover, trans. Luc. Tim. 18. Thuc. 4: 34. In. N. T. to cover over in silence, i. e.

a) genir. i. q. to conceal, not to make known, e. acc. I Cor. 13: 2 ὁμιλεῖν... πάντα στίγμαι, i. e. hides the faults of others. So some; but Pauline usage would refer it rather to b. —Eccles. 8: 17 λόγον στίγμαν. 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. I Cor. 9: 12. 13: 7. absol. I Thess. 3: 1, 5. —Diod. Sic. 11. 32 τὴν βλασ. Pol. 3. 53. 2.


Στίθλος, τῆς, τοῦ, στίθλο, pp. Germ. stellten, 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 την εἰς μήχαν Hom. II. 12. 325. vija Od. 2. 287. σταριάτων 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 signify. to send, to despatch, implying a previous fitting out, and thus differing from τίμων, 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 signifi. to put or send back, to draw in, to contract, e. g. ἱστα στέλλειν to send in or draw in the sails, i. q. to furl, Hom. Od. 3. 11; also of astringent medicines, Alex. Aphrod. τα στελλόντα τὴν κολλίαν. Trop. to repress, to quiet, to assuage, Sept. for τὴν of the waters Gen. 8: 1. Jos. Ant. 5. 5. 3. λύπην σταλναι. ib. 9. 10. 2 ὑμίν ῥητάκηλα, Philo de Vit. Mos. III. p. 608. E. τὴν φυγοσ ὀφίην... στέλλειν καὶ καθαρεῖν. Of persons, to repress, to restrain, c. απὸ from any thing, Philo de Spec. Legg. p. 772 E. απὸ τῶν ὑπηκόων καὶ ἕπεφυγαιν ἀντισκόποι καὶ στέλλουσαν. Mid. absol. Piat. ed. r. VII. p. 953. 6 οἱ κατὰ ψυχὴν γημίσεις, στελθοῦσα τῶν ἢθηροτοις οὐκ ἔωτες.—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 τοῦτο. Sept. απὸ, 2 Thess. 3: 6 στελεθείναι ὡς ἀπὸ πιντώς ἀδιψὰκι κ. τ. λ.—Pol. 8. 22. 4 τὴν ἐν τῇ συνήθεια καταζησαν στελθεῖνα. Sept. απὸ, Sept. Mal. 2: 5 ἀπὸ προσφέρον νομοτικῆς μοι στελλάθησαι αὐτών, for Heb. הֵמָה: Heysch. στελθείναι φοβιζέται.
...

— Jos. B. J. 4. 4. 4 στεφ. τάς πύλας. Diod. Sic. 20. 84.

Στιγμα, a late form found only in the present, corrupted from ἱστιμα I stand. Perf. of ἱστιμα. Buttm. § 107. II. 2, marg. — To stand, intrans. Mark 11: 25 ἐκ τῶν στήκων πασών. Elsewhere only trop. i. q. to stand firm in faith and duty, to be constant, to persevere; c. dat. commodi, Rom. 14: 4 ὑπὸ διδὸ καιροῦ στάχσας ἐπὶ πέμπτη 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 ἐκ θεοῦ θητείας. Seq. ἐν c. dat. I Cor. 16: 13 στήκως ἐν τῇ πίστει. Phil. 1: 27: 4 ἐν καιρῷ, i. e. in the faith and profession of Christ. 1 Thess. 3: 8. absol. 2 Thess. 2: 15. — Sept. for ἤτοι ἔνα Ex. 14: 13 in Cod. Alex. et Compl.


Στοι, ἄς, ἡ (ἱστίμα), pp. a pillar, column, comp. περιστοί ο. q. περιττοῦ; in ordinary usage a portico, porch, piazza, surrounded and supported by columns, e. g. ἡ στοί Σολωμῶν John 5: 2. 10: 23. Acts 3: 11. 5: 12. Comp. in ἤτοι d. This is called by Josephus τὸ ἱερὸν Σολωμῶνος, prob. in reference only to its foundations; it was repaired by Agrippa the younger, to whom the emperor Claudius committed the charge of the temple; Jos. Ant. 20. 9. 7.

Σιωβάς, ἀδῶς, ἥ, found only in N. T. prob. a corrupted form for σίιωβάς, ἀδῶς, ἥ, from σίωβς, Lat. stipo, to tread, Aor. 2 ἄστιβων; which latter form is read in several MSS. Comp. Fritzsche IV Evangel. Vol. II. p. 474. Pp. 'any thing trodden,' and hence 'any thing streed to lie upon,' a couch of tender boughs, leaves, grass, etc. Aristoph. Plut. 54. στιβάδας σχίνων. Pol. 5. 48. 4. Dio. Sic. 17. 85. Xen. Cyr. 5. 2. 15. — In N. T. meton. a green bough, branch, Mark 11: 8 στιβάδας ἐκποτὸν ἐκ τῶν δέντρων, i. q. in Matt. 21: 7 ἐκποτὸν λάδους. Comp. Wetst. N. T. I. p. 600.

Στοιχεῖον, οῦ, τό, (dim. of στοιχ-χος a row, series, fr. στιχόν to go up by steps,) pp. a little step, a pin, peg, standing upright, e. g. the gnomon of a dial, meton. Aristoph. Eccles. 648 or 652. Trop. an element, e. g. elementary sound, a letter, Pol. 10. 45. 7. Luc. Jud. Voc. 12.—In N. T. plur. τὰ στοιχεῖα, elements, e. g.

a) genr. the elements of nature, the component parts of the physical world. 2 Pet. 3: 10, 12 στοιχεῖα καινότομα. Comp. Minuc. Felix 34. 2 "Stoiciis ... et Epicuracis de elementorum conflagratione et mundi ruina eadem ipsa sententia est." Senec. de Consol. ad Marc. 26.—Wisd. 19: 17. Jos. Ant. 3. 7. 7. Luc. Parusia. 11. Hhidan. 3. 1. 12.

b) spoken of elementary instruction, the elements, the rudiments, e. g. of Christian instruction, Heb. 5: 12 τὰ στοιχεία τῆς ἀρχῆς; i. e. the first rudiments, principles; comp. Buttm. § 123. n. 4. Winer § 34. 2. — Plut. de Puer. educ. 16: στοιχεία τῆς ἀρχῆς. — Spoken of philosophy, and esp. of the Jewish religion in contrast with Christianity, i. q. the mere rudiments, Gal. 4: 3, 9. Col. 2: 8, 20.

Στοιχέω, ὁ, f. ἡσυχ, (στοιχώς a row) to stand or go in order, to advance in rows, ranks, Xen. Cyr. 6. 3. 34. Mag. Eq. 5. 7. In N. T. trop. to walk orderly, seq. dat. of rule, i. q. to live according to any rule or duty, to follow; Gal. 6: 16 ὅσοι τοῦ καίνου τοῦτῳ στοιχησών. 5: 25. Phil. 3: 16. Rom. 4: 12. absol. Acts 21: 24.—Sext. Empir. 1. 10. 233 στοιχεὺς τῇ συνήθειᾳ. Pol. 28. 5. 6 στοιχεῖα τῆς τυχής προθέσεως.


Στόμα, αῖος, τό, the mouth, of men and animals.


Στρατεύμα, ας, ης (στρατευμα) military service, warfare, Hidian. 4. 9. 9. Xen. Cyr. 8. 8. 6. a military expedition, campaign, Pol. 2. 22. 2. 6. Xen. H. G. 7. 4. 19. In N. T. metaphor of the apostolic office, as connected with hardships, dangers, trials, a warfare; 2 Cor. 10: 4 τις γαρ ὡς τῆς στρατευμ. ἡμῶν ὑμῶν σαρκίμα. 1 Tim. 1: 18, see in Στρατεύμα b. a. —Jos. de Macc. § 9 εἰρ. καὶ εἰρ. στρατευμ.


Στρατευμα, τό, εὐος, (στρατός camp, army,) to serve in war, to be a soldier, Xen. Cyr. 4. 4. 11. to wage war, to make an expedition, campaign, Pol. 2. 2. 7. Dio. Sic. 1. 68. Xen. An. 2. 1. 14. —Often and in N. T. only Mid. depon. στρατευμα, to serve in war, to war, to be a soldier, warrior, intrans.


b) trop. to war, spoken (a) of the apostolic office as connected with hardships, trials, dangers, 2 Cor. 10: 3. i. c. of kindred noun, 1 Tim. 1: 18 ἐν στρατεύμα τῆς καλῆς στρατεύματι, comp. Bttnm. § 131. 3. —Jos. de Macc., § 9 εἰρ. καὶ εἰρ. στρατευμ. ἑπί τῆς εἰρ. στρατεύματος. —(β) Spoken of desires and lists which war against right principles and moral precepts, James 4: 1. 1 Pet. 2: 11.

Στρατηγός, οῦ, ὁ, (στράτος, ἄρω) pp. leader of an army, commander, general, Jos. B. I. 3. 8. 8. Hdot. 7. 83. Dio. Sic. 2. 21, 22. Xen. Mem. 3. 1. 3 sq. Ag. 3. 5. So of the ten Athenian commanders chosen annually, with whom the polémaíros was joined, Hdot. 6. 109. Ael. V. H. 3. 17. Potter's Gr. Ant. II. p. 53. Afterwards only one or two were sent abroad with the army, as circumstances required, and the others had charge of military affairs at home, i. q. war-minister, Dem. 238. 13 ὁ ἐπὶ τῶν ὄλων στρατηγός καὶ ὁ ἐπὶ τῆς διο- κήσεως. ib. 292. 10. ib. 400. 36. Ael. V. II. 3. 8. In other Greek cities i. q. chief-magistrate, prefect, Dio. Sic. 16. 56 Φαλαινὸς ὁ Φωκιων στρατηγός. ib. 14. 93. Luc. Tox. 17 ἐκδήλωσεν οἱ στρατη-
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γοι παρῆσαν sc. τῶν Ἐφεσίων, comp. § 12. — Σποκ. of Roman officers, i. q. consul, ἑπαρτος, Pol. 1. 7. 12. ib. 1. 52. 5.  

Oftener of the Roman praetor, Τιοδ.  


Ant. p. 119 sq. In Roman colonies and municipal towns, the chief magistrates were usually two in number, called duumviri, (occasionally four or six, quatuorviri, seviri, Minut. in Cie. ad Div. 13. 76. Gruter Inscript. p. 416. 8. p. 565. 3.) who also were sometimes styled praetors, i. q. Greek στρατηγοὶ. Cie. de Leg. Agrar. II. 34 "cum ceteris colonis duumviri appellentur, hi se praetores appellari volebant." Adam's Rom. Ant. p. 74.—Hence in N. T.  

a) of the duumviri, praetors, magistrates of Philippi, where was a Roman colony, Acts 16: 20, 22, 35, 36, 38. — Sept. for τριήμερον i. e. magistrates of the Jewish people under Ezra and Nehemiah, Ezra 9: 2. Neh. 2: 16. 4: 14. 13: 11.  


Στρατηγὸς, ἄγγελος, ἡ (στρατιάς), an army, host. Sept. for θείος 2 Sam. 3: 23. 1 K. 11: 15. Hidian. 6. 5. 16. Xen. Cyr. 1. 4. 17. In N. T. only by Heb. στρατιά σύφανσιν τοῦ σύφανος, i. q. θείος, ἡμῶν, host of heaven, viz.  


Στρατιολογία, οὐ, f. ἢ στρατιολογία, (στρατιάς, ἔργον) to collect an army, to levy, to enlist; Part. ὃ στρατιολογήσας one who holds a levy, i. q. commander, general, 2 Tim. 2: 4.—Plut. C. Mar. 9. Diod. Sic. 18. 12. Trop. to enlist, i. q. to incite, Jos. B. J. 1. 27. 6. ib. 5. 9. 4 bis.  

Στρατιολεδερίκης, οὐ, ὁ, (στρατολεδερίκης) prefect of the camp, an officer to whose charge Paul was committed at Rome, Acts 29: 16. Many understand here the praefectus praetorio (comp. Phil. 1: 13) or commander of the emperor's body-guards, as having the general charge of all prisoners sent to Rome; but this is perhaps too broad an inference from the single known instance, where the younger Agrippa was once imprisoned by this officer at the express command of the emperor Tiberius; comp. Jos. Ant. 18. 6. 6. coll. 10. Krebs Obs. in loc. See Adam's Rom. Ant. p. 149, 563. — genr. Luc. 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.  


Στρατιβολή, ὁ, ὁ στρατιβολί, a windlass, winch, instrum. of torture, fr.

Στρεφόμαι, π. ψ. pp. i. q. τρέπω, the first and third consonants of the root being strengthened by the sibilant and aspirate; to turn, to turn about, trans. Mid. στρέφομαι and Aer. 2 pass. ετρέψων as Mid. to turn oneself; to turn about, intrans. comp. Buttm. § 136. 2.


Στριφνος, ὡς, ὦς, τό, (στρηνὴς Lat. strenuus, vehement, rude, Apoll. Rh. 2. 328,) pp. rudeness, insolence, pride, and hence revel, riot, luxury. Rev. 18: 3 ἐκ τῆς δύναμες τοῦ στριφνοῦ αὐτὸς ἐπλούθησαν, i. e. from the abundance, vastness of her luxury and proud voluptuousness.—Anthol. Gr. H. I. p. 128. no. 64. Sept. for ἄρρητος pride, arrogance, 2 K. 19: 22. A word of the later Greek, Sturz de Dialec. Mac. p. 195. comp. Lob. ad Phr. p. 381.


know and think with, to accord, to concede, concession, permission, leave. I Cor. 7:6 toποτε δε λέγω κατά συγκάκτημα, ού κατά ἐπιταγήν, this I say by way of concession [to, the weakness of the flesh], and not of command. — Exclus. 3:13. Dem. 121.9. Thuc. 5.88. Xen. Ath. 2.20.


Συγκαταθέω, f. ἰσος, (σὺν, καθίζω), trans. to cause to sit down with, to seat with; intrins. to sit down with, to sit with.

a) trans. seq. ἐν c. dat. of place, Eph. 2:6 καὶ συγκάκτημαι καὶ συγκάκτησαν [ήμας τῷ Χριστῷ v. 5] ἐν τοῖς ἐποικισμοῖς.


Συγκακτάκειται, ὁ, ἡ ἱσος, (σὺν, κακοτάκει 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 συγκακτάκειται τῷ λαῷ τοῦ θεοῦ. Comp. in Συγκακτάδειμαι.

Συγκακτάδειμαι, ὁ, ἡ ἱσος, (σὺν, κακοτάδει q. v.) only in Pass. to be maltreated or afflicted with any one, to suffer affliction with, c. dat. of pers. Heb. 11:25 συγκακτάδειμαι τῷ λαῷ τοῦ θεοῦ. Comp. in Συγκακτάδειμα.


Συγκαμάμπτω, f. φως, (σὺν intens. καμάμπτω) to bend together, c. g. τὸν νῦν τῶν to bow down wholly Rom. 11:10, i. e. trop. to oppress, to afflict, quoted from Sept. Ps. 69:24, where it departs from the Hebrew.—Sept. for τηρήσ 2.K. 4:35. Xen. Eq. 12.5.


Συγκατατέθμαι, as Mid. (κατατέθμη) to put or lay down with another, to deposit with, Isaeus 59.25 γραμματιζον.—Usually and in N. T. only c. acc. φίλων 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 c. dat. Luke 23:51.—Hist. Sus. 20. Jos. Ant. 20.1. 2 συγκαθήμεν τῇ γυναικείᾳ τάξει. Pol. 3.98.11. Plato Gorg. p.501.c.

Συγκατατηρησίω, f. ἰσος, (σὺν, κατατηρής pp. to reckon or count down,) to count down with, i. q. to reckon or number with others, Pass. Acts 1:26 συγκατατηρήθη μετὰ τῶν ἑνδέκα ἀποστόλων. Etymologically it might also here signify to be allotted or voted with the apostles. Comp. in Ψήφος, Ψφρίζω.—Not found in this sense in classic
writers, with whom Mid. καταψηφίζωμαι is i. q. "to give one's vote against, to condemn," Dem. 790. 15, Xen. H. G. 1. 7. 38.


Συγκοινωνεῖν, ό, ο, f. ήσσο, (κοινωνεῖν) to be partaker with others, to share with others in any thing, c. dat. Eph. 5: 11, Phil. 4: 14. Rev. 18: 4. — c. gen. Dem. 1299. 20 συγκοινωνίαν τῷ δοξῇ.


Συγκρίνω, f. ίδο, (κρίνω q. v.) pp. to separate distinct things, and then bring them together into one; hence to join together, to combine, to compose; opp. διακρίνων συγκρίνων to separate between, to decompose; Plut. Consol. ad Apoll. 15. ed. R. VI. p. 418. καλὸς ὃ Ἐπίχαρος συγκρίνηθα μικρὸ, καὶ διεκρίθη καὶ ἀπέκριθη δὲ ἔρθη ἡλική πάλιν, γὰρ μὲν εἰς γένος, παντίμα δὲ ἀνόρθωσαν. Luc. Pseudosoph. 5. Plat. Phaedo 15. In later usage and N. T. to place together and judge of, i. e. to compare, to estimate by comparison, constr. c. acc. et dat. Comp. Lob. ad Phryn. p. 278.

a) genr. 2 Cor. 10: 12 bis, συγκρίνων ἰατροὺς τοῖς ... συγκρίνοντες ἰατροὺς ἰατροῖς.—Jos. Ant. 5. 1. 21. Luc. Paras. 51. Pol. 6. 47. 9. c. πρὸς Diod. Sic. 2. 5. Mid. 1 Macc. 10: 71 συγκρίσασθήμεν ἰατροῖς.—Jos. Ant. 13. 4. 3.

b) by impl. i. q. to explain, to interpret, sc. by comparison of one thing with another. 1 Cor. 2: 13 πνευματικοῖς πνευματικὰ συγκρίνοντες. So Sept. for ἤχι Gen. 40: 8, 16, 22, 41: 12, 15. — Dan. 5: 12.—Others in 1 Cor. 1. c. take dat. πνευματικοῖς as masculine.

Συγκύπτω, f. ψω, (κύπτω) to stoop

Συγκυψία, ας, ἡ (συγκυψία) to happen together, e. g. events Hdtot. 8. 87. Pol. 5. 18. 6; persons Pol. 18. 33. 3) 'a happening together,' i. e. coincidence, accident, chance, Luke 10: 31 kata συγκύπσιαν.—So συγκύψης Pol. 9. 12. 6. συγκύψημα Pol. 4. 86. 2. Plut. ed. R. X. p. 713. 6.


Συγκυψίω, (χαίρω) also συγκύψυνο a later form disapproved by the grammarians, see in ἐγκύσιοι; impf. συγκυσάων and συγκυσάων, Pass. perf. συγκύσαμαι, nor. I p. συγκυσάτω, see fully in ἐγκύσιοι. Buttm. § 114. p. 307.—Pp. to pour together, Lat. confundo; hence trop. i. q. to confound, to confuse, trans.


Συγκύσματα, οὐκά, f. ἰσθομαί, depon. Mid. (χρύσμα q. v.) to use with another, to have in common use, Pol. 3. 14. 5. ib. 6. 3. 10. In N. T. to have usage, dealings, intercourse with any one, c. dat. John 4: 9 οὐ χαίρει συγκύσματα Ἵσον καὶ υἱὸν Μωϋσεως, i. e. some from Muza have commerce with the island. Comp. χράομα Xi. Hi. 5. 2. Mem. 4. 8. 11.

Συγκυψώ, see Συγκύσιοι.


Συγκυσίω, ὁ, f. ψύχω, (σὺν, 'ζων) to live with any one, i. e. not to die, c. dat. expr. or impl. see in Συγκύσιος. 2 Cor. 7: 3 ἐν ταῖς καρδίαις ἡμῶν έστε εἰς το αὐτοποιήσει καὶ συζύγῳ σκ. ίδιων. Trop. of eternal life with Christ, Rom. 6: 8. 2 Tim. 2: 11.—Aristot. Eth. 8. 6. Athen. 6. p. 249. B. Dem. 363. 4 οἷς σύζυγον τὸν λοιπὸν βίου ἀνάγκη.


Συγκυσίων, ὁ, f. ψύχω, (σὺν, ेζων) to seek any thing with another, as Her- cucles 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


Συζήτησις, οὖ̣, ο̣ (συζήτης) a questioner, reasoner, disputant, a sophist, 1 Cor. 1: 20. — Rabb. 779, also ξυρίζως ἐν house of disputation, i.e. a school, academy, Buxtf. Lex. Chald. Rabb. 583 sq. Fuller Misc. Sac. 3. 7.


Συζωοποιεῖν, ἀ, f. ή̣σο, (ζωοποιε̣ῖν, 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 Ἑρ. Eph. 2: 5. With σὺν repeated Col. 2: 13, comp. Winer § 56. 2, 4 fin.


Συκομορία, ας, η̣ (σύκον, μορία, μόρον), i. q. η̣ συκόμορος, a sycamore-tree, pp. 'the fig-mulberry,' Luke 19: 4. This tree is frequent in Egypt and the level parts of Palestine, resembling the mulberry-tree in its leaves, with fruit similar in appearance to the fig, but indigestible. It is more frequently called the sycamine tree, ἴ συκάμινος q. v. See Dioscor. I. 182, 184. Theophr. H. Pl. 4. 2. Athen. 2. p. 51. B. Warnekros Hist. Nat. Sycomori, in Eichhorn's Repert. fur morgenl. Literat. St. 11, 12.—Hesych. συκομορία· συκάμινον. Other forms in Mss. are συκομορία, συκομορία, σικομορία.


Συλαγγεύω, ἀ, f. ή̣σο (σύλον πrey, ἄγω) to lead off as prey, to carry off as booty, e. g. captures Heliodor. X. p. 512. Aristaen, H. Ep. 22. In N. T. trop. of false teachers, Col. 2: 8.


Συλλαμβάνω, f. λίφωμαι, (λαμ-βάνω), to take together, pp. to enclose in
the hands, Lat. comprehendere, trop. i. q. Engi. to comprehend, to comprise. Hdot. 3. 82 είνειεις πάντα συλλαβών εἰσίν. 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. ἑσαμεν συλλάβον τὸ ἐτέρων στράτευμα. In N. T.

1. Lat. comprehenderē, as spoken of persons, to take or seize altogether, all around, stronger than λαμβάνω, from the idea of clasping together or grasping with the hands, i. e. seizing and holding fast with the hands clutched together; comp. σιν intens. in Σὺν note.


Συλλυπέω, ὁ, ἡ, ὁμηρ, (λυπεω) to grieve or afflict with another. Pass. to be grieved or afflicted with a person, c. dat. Diod. Sic. 4. 11. Theophr. Char. 1. 1.—In N. T. Pass. to be grieved withal, i. e. at the same time or along with some other emotion; Mark 3: 5 πείθομαι μονος αὐτοῖς μετὰ ὀφθαλμός, συλλυπητόμενος ἐπὶ τῇ πορφώσῃ τῆς χαρδίας αὐτῶν.


Συμβάλλω, f. βαλέω, (βάλλω) to throw, send, strike together, trans. e. g. of streams flowing together, τὸ ὕδωρ συμβάλλειν Hom. II. 4. 453. Hdot. 4. 50. of warriors, τὸ ἄσπιδας 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. λέγως or the like implied, like Lat. conferre i. q. conferre sermo-
nes,' Engl. to confer, intrans. (a) genr. i. q. to discourse with, to dispute with, c. dat. Acts 17:18 τινές δὲ τῶν φιλοσο-

φον συνβάλλον αὐτῷ.—Jos. Ant. 1. 12. 3 συμβιβάσσον ποιμ. Jambl. Vit. Pyth. c. 2 τοῖς ἐν Μεσία καὶ Αἰσωπάλλει μᾶλ-


—(γ) Luke 2:19 συμβάλλειν εξ τῇ καθήσει σα. ταῦτα, i. e. c. to confer with oneself, to ponder in mind.—Comp. Phi-

lostr. Vit. Apoll. 4. 43 συμβαλέιν τὸ εἰ-

φημένον. Arr. Exp. Alex. 2. 3. 9 τοῦ μαν-


15. 45. See Passow no. 4. — (δ) Mid.

pp. 'to throw together of one's own with others,' i. q. to confer benefit, to contribute, to help, c. dat. Acts 18:27 συνβαλέον τοῦ τοῖς περίπτεροιν. —


b) of persons, intrans. or c. ἵστοιν impl. Buttm. § 130. n. 2. Winer 39. 1; p. p. to throw oneself together with another,


2. 41.

Συμβασιλεύω, s. εὑσο, (βασιλεῖο) to reign with any one, c. dat. comp. in Συνγκαθάμα, pp. Luc. D. Deor. 16. 2. Pol. 30. 2. 4.—In N. T. only trop. comp. in Βασιλεῖον b. 1 Cor. 4:2; 8. 2. 12. 15.

Συμβιβάζω, s. ἱαίο, (βιβάζο) to make come together, to bring together, e. g. a) i. q. to join or knit together, to unite, trop. of Christians as parts of Christ's spiritual body the church, Pass. Eph. 4:16 ἐκ οὗ πάν τὸ σῶμα ... συμβιβά-

ζόμενον. Col. 2:19. En ἐνάτα Col. 2:2.—


b) i. q. to put together in mind, and hence prae. genn. to gather, to infer, to conclude, c. ὄν Acts 16:10; also to prove, to demonstrate, c. ὄν, Acts 9:22 συμβιβάζων ὃν οὗτος ἐστιν ὁ Χριστός.—

c. Ὅς Aristot. Rhet. ad Alex. 36. c. ἐπι Plat. Rep. VI. See Wetstein N. T. II. p. 109.—From the Heb. c. acc. of pers. i. q. to teach, to instruct. 1 Cor. 2:16 ὅς συμβιβάσαι αὐτὸν sc. τὸν κύριον, in al-


Συμβουλίον, oυ, τὸ, (συμβουλος.)

1. council, consultation, e. g. λαμβά-

νειν v. τοῦτο συμβουλοῦν, to take counsel, to make or hold a consultation, c. λαμ-


Συμεὼν, ὁ, indec. Simeon, Heb.

Συμβουλεύει (a hearing), pr. n. i. q. ἵνα. 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, Ἰαννα, 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 Gammaliel; see in Ἱουαν. Wetz. N. T. I. p. 665. John § 106.


Συμμαρτυρεῖον, ου, ὃ, ἡ (μαρτυρεῖον) to witess with, to bear witness with another, to testify with, i. e. at the same time and to the same effect, c. dat. see in Συγκαθάδθαμαι. Rom. 8:16 τὸ πνεῖμα συμμαρτυρεῖ τὸ πνεύματος ἡμῶν, ὅτι κ. τ. ἑ. 9. absul. 2:15. Rev. 22:18 in text. rec. where the better reading is μαρτυρεῖ.—Plut. de Adulat. et Amic. 23. ed. R. VI. p. 236. Xen. H. G. 7. 1. 35.

Συμμερίζω, f. ἰσόν, (μερίζω) to divide with another; in N. T. Mid. to divide with so as to receive part to oneself, to share with, to partake with, c. dat. 1 Cor. 9:13.


Συμμιμητής, ου, ὃ, ἢ, (μιμητής) a co-imitator, joint-follower, Phil. 3:17. On this kind of compounds, see Phryn. et Lob. p. 471.

Συμμορφίζω, f. ἰσόν, (σύμμορφος) to make of like form with, to conform, Pass. c. dat. trop. Phil. 3:10 in MSS. for συμμορφοῖο id. q. v.

Σύμμορφος, ου, ὃ, ἢ, adj. (μορφῆ) having like form with, conformed, like, c. dat. comp. in Συγκαθάδθαμαι. Phil. 3:21 τὸ σῶμα . . . σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ. Seq. gen. Rom. 8:29 προώνεις σύμμορφος τῆς εἰκόνος τοῦ λαόν αὐτοῦ. For the gen. after words compounded with σῶν in classic writers; see Matth. § 370 fin.

Συμμορφόνοι, ὃ, ἐς (σύμμορφος) to make of like form with another, to conform, Pass. c. dat. trop. Phil. 3:10.

Συμπαθέω, ου, ὃ, ἢ, (συμπαθής) to sympathize, i. e. to feel with another, to be affected in like manner, c. dat. see in Συγκαθάδθαμαι. Heb. 4:15 συμπαθήσας ταῖς αὐθεντεῖς ἡμῶν. Praegn. i. q. to have compassion on any one, to afford sympathizing aid, Heb. 10:34.—Symm. for ἔδωκα Jam. 2:11. Test. XII Patr. p. 536. Plut. Timol. 19. Isocr. p. 64. B.

Συμπαθητής, ἔος, οὐς, ὃς, ἢ, adj. (σύμων, πάθος, πάσχω) sympathizing, feeling with another, like-affected; 1 Pet. 3:8 συμπαθητικός, i. e. the same in feeling, mutually compassionate.—Jos. Ant. 19. 7. 3. Plut. de Adulat. et Amic. 9. ed. R. VI. p. 196. 10. Pol. 15. 9. 3.

Συμπαραγίνομαι, (παραγίνομαι q. v.) to come with any one, to be present with, Engl. to stand by any one, as a friend and advocate, c. dat. see in Συγκαθάδθαμαι. 2 Tim. 4:16 ἐν τῇ πρώτῃ μου ἀπολογία ἐνδοθές μοι συμπαραγίνοι. Sept. for παραγίνεται Ps. 83:9. — Of a multitude, to come together, to convene, Luke 22:48.—Thuc. 2. 82.

Συμπαρακαλέω, ὃ, ἐς, Ἠσαύ, (παρακαλέω q. v.) to call for or invite with, at the same time, Xen. Cyr. 8. 1. 38. to invoke with others, ib. 3. 3. 21. to exhort with another, e. g. an army, Pol. 5. 83. 3. — In N. T. Pass. i. q. to be consoled, comforted with others, i. e. to receive solace and encouragement in the society of others. Rom. 1:12 συμπαρακαληθήναι ἐν ὑμῖν. Comp. Παρακαλωδια.

Συμφέρει, (φήμ.,) to speak with, i. e. in the same manner, i. q. to say yes, to assent to, c. dat. Rom. 7: 16 σύμ¬ φερει τὸ γνώμ. — Dem. 668. 14. Xen. An. 5. 8. 9. Hesych. σύμφερη συναγωγολογοῦν.

Συμφερός, οῦ, ὁ, ή, adj. (συμφέροντας) profitable. Neut. τὸ συμφερόν as subst. profit, once in Mss. for τὸ συμφερόν, 1 Cor. 7: 35.— Xen. H. G. 1. 3. 14.

Συμφυλετής, οῦ, ὁ, (φιλότης, φιλό¬ λής) pp. 'one of the same tribe or fraternity,' Lat. contributus, Isocr. p. 263A. Aristoph. Av. 368. In N. T. genr. a fellow-citizen, fellow-countryman, 1 Thess. 2: 14.— Hesych. συμφυλετῶν φιλανθρώπων. Disapproved of by the grammarians; comp. in Συμπαλείτης.


Συμφύρω, f. άυώ, (φίω q. v.) to bring forth together, to let spring up or grow together; in N. T. only Pass. aor. 2 συνεφύρεν, to spring up or grow together, Luke 8: 7 συμφύρεσαν αἱ ἀκανθαὶ. This is a later form instead of Act. aor. 2 συνεφύρων insites. see in Φίω. — Philo de Vit. Mos. II. p. 174. 12 ἣ γαμος καὶ ἥ συνεφύρων, η ἰτυφιώτητα. Σο συνεφύρεν, συμφύρεσαι. Theophr. H. Pl. 9. 2. Acl. V. H. 3. 1 κιτίς . . . συμφύ¬ ρεσαι τοῖς δένδροις. Pass. id. trop. Plut. Camill. 27.

Συμφωνεῖ, ὁ, ή, ές, (συμφωνοῦ¬ νος,) to sound together, i. e. to be in unison, accord, pp. of musical instruments; in N. T. trop. to accord with, to agree with, insites. c. dat. expr. or impl. see in Συγχαρεῖ. a) genr. of what is suitable, congruous, Luke 5: 36 τῶν παλαίων ὁ συμφωνεῖ ἐπὶ συμφωνία.— Aristot. Pol. 7: 15 ταῦτα δεῖ πρὸς ἄλλῳ συμφωνεῖν. b) of coincidence, concurrence, Acts 15: 15 τούτῳ συμφωνοῦσαι οἱ λόγοι τῶν προφητῶν. — Jos. Ant. 10. 7. 2. Diod. Sic. 1. 2.

c) of a compact, to agree together, to make an agreement, seq. περὶ c. gen. Matt. 18: 19. Pass. c. dat. Acts 5: 9 τῇ συνεφωνήδη η ἔμω, how that it is agreed upon by you.— Sept. 2 K. 12: 8. c. πε

Συμφωνίας, εως, ές, (συμφωνεῖν,) unison, accord. 2 Cor. 6: 15 τίς ὁ συμ¬ φωνίας ἅμα τοῖς Ιερουσαλήμ.— So συ¬ φωνία Jos. c. Ap. 2. 16 pen. Hidian. 3. 13. 8.


nant, accordant, and Neut. τὸ σύμφωνον subst. accord, agreement, 1 Cor. 7: 5 ἐκ συμφωνίας.—Pol. 6. 36. 5. genr. Di.-
od. 6. 11. Epict. Ench. 49. 3.

Συμμηριζόμενος, ἵνα (ψηφίζω q. v.) to reckon together, to compute, e. g. τὰς


Σύν, prep. governing only the Da-
tive, with, implying a nearer and closer
conjunction and conjunction than μετα, much as in Engl. with differs from mid-
N. T. p. 176.

Σύν, prep. of society, companionship, con-
sort, where one is said to be, to do, suffer
with any one, in connexion and com-
pany with him; comp. in Metá I. 2. a.
So after verbs of sitting, standing, being,
remaining, with any one, as ἄνακτας
John 12: 2 in later edit. γίνομαι Luke
2: 13. διατρίβω Acts 14: 25. ἠτομόμ
with any one, i. e. present with, in company
2: 5. 1 Thess. 4: 17 σὺν κυρίῳ. 2
Acts 21: 29. Phil. 4: 21. Or as compan-
13: 7. 27: 2; as a follower, disciple, Luke
8: 33. 22: 56. Acts 4: 13; as a par
sian, to be on one’s side, Acts 14: 4
fin.) So οἱ σῦν τινι ὄντες, those with
any one, his companions, attendants,
Offener c. part. ὅν, ὄντες impl. Luke 5:
9. 8: 45 in later edit. 9: 32. 24: 10. 24,
33. Rom. 16: 14. 15. Gal. 1: 2. 2: 3; 
spoken of colleagues, Acts 5: 17. 21.
19: 38.—Hidian. 5. 4. 11. Plut. Mor. II.
Anab. 2. 2. 1.—After verbs of going
with any one; e. g. ἕξοχωμαι and its
Acts 11: 12. 2 Cor. 9: 4. ἑπίχρωμαι

Acts 5: 26. ἀνεῖχομαι Acts 3: 8. 25:
23: 32. 26: 13. 1 Cor. 16: 4. εἰσίναι
Acts 21: 18. ἐκπλήσσει 18. 18. παγωνι
�αι 24: 24. συνήχομαι 4: 27.—Hidian. 2.
18 initi.—Genr. with neuter and passive
verbs, like Engl. with, where the verb
refers to its subject as in company with
others. Matt. 26: 35 μὴ δὲ με σὺν σοι
ἀποδαστέων. 27: 38 τάτη σταυροῦνται σὺν
αὐτῷ δύο λῃσταί. Mark 9: 4 ὡς δὲ αὐ-
tοὶς Πλαίς σὺν Μωίσει. Luke 2: 5 ἄπο-
32. Acts 1: 14. bis. v. 17 in text. rec. v
4: 27. 15: 40 ὦς δὲ ἐγενετο ὁ σῶμα τοῦ... Τού-
δαλων σὺν τοῖς ἀνεχομαι. 8: 20. 15. 22
τὸ ἐξ τούτων ἀποστόλους. . . σὺν δὴ τῇ ἐκ-
κλησίᾳ. 17: 34. 18: 8. 20: 36. 21: 24. 36.
1 Cor. 1. 2. 11: 32. 2 Cor. 1: 1. Eph.
1 Thess. 4: 17 μὴ σὺν αὐτοῖς ἀπο-
γραφασμένα. 5: 10. —Xen. Cyr. 5. 4. 30.
An. 1. 9. 2.—Also with transitive verbs,
like Engl. with, where the verb refers
either to its subject or object as in com-
pany with others; e. g. to the subject,
Mark 4: 10 ἐρωτησαν αὐτὸν οἱ περὶ
14: 21: 5. 1 Cor. 16: 19. To the ob-
ject, Matt. 25: 27 ἐκομισμένων ἀν τὸ ἐμὸν
σὺν τόκῳ. Mark 8: 34. 15: 27 καὶ σὺν αὐτῶ
σταυροῦντο δύο λῃσταί. Acts 15: 22
τέμνων. v. 25. 23: 15. 1 Cor. 10: 13. 2
10. Xen. Cyr. 1. 4. 7.

h) trop. of connexion, consort, as
arising from likeness of doing or suffering,
from a common lot or event, with, i.
q. in like manner with, like, Rom. 6: 8
ἢ ἐπὶ ἀποθάνομεν σὺν Χριστῷ. 8: 32. 2
Cor. 13: 4. Gal. 3: 9. ἐκλογοθεῖται σὺ
τῷ πιστῷ ἀβαφίῳ, i. e. with and like
Abraham, by the same acts and in the
same manner. Col. 2: 13. 20.—So ἡ πρω-
πος, Sept. μετά Ps. 106. 6. Ecc. 2: 16.

c) of connexion arising from posses-
sion, the being furnished or entrusted
with any thing. 1 Cor. 15: 10 ἦ χάρις
τοῦ Θεοῦ ὢν ἡμῖν ἀληθεύον αὐτοῦ, i. q. i δοθέασα
**Συνάγωγος**

μν in Rom. 12:3, 6. 2 Cor. 8:19 συναγείαμεν τον ἄδελφον . . . σὺν τῇ χάριτι ταύτης, i. e. who is entrusted with this gift. (Psalt. Sal. 7:4 ἀποστολῆς ἰδίατον σὺν ἐντολῆ James 1:11 ἀποστολῇ γὰρ ὁ ἰδίος σὺν τῷ καίνῳ.—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 δύναμει τοῦ κυρίου τῷ Ἱησοῦ.—Xen. Cyr. 8. 7. 13. Conv. 5. 13.

e) implying addition, accession, as Engl. with, i. q. besides, over and above, Luke 24:21 ἀλλὰ γε σὺν πάσῃ τούτων τῇ ἐπισκόπῃ ἡμῶν ἐγώ σίμουρ, with, i. e. besides all this. Comp. Heb. τῇ-ἐς Sept. σὺν τούτων Neh. 5:18.—3 Macc. 1:22.

**Συνάγων**, f. συνάγων, (ἀγων), to lead or bring together, to gather together, to collect, trans.


b) of persons, an assembly, multi-
tude, i. q. to assemble, to convene, to con-
voke. (a) Act. c. acc. Matt. 2:4 συνα-


**Συναγωγὴ**, ἵνα, ἵνα, (συνάγος), a collecting, gathering, as of fruits, Pol. 1. 17. 9.; of people, tribes, Psalt. Salom. 17:48, 50. Pol. 4. 7. 6. a mass, multi-
tude, as collected, e. g. λιθωρ Sept. Job 8:17. ἔδαφος Is. 37:25; or of persons, as the congregation of Israel, Sept. Ex. 12:3. 19. Lev. 4:13. Eclesus. 24:25. 1 Macc. 14:28; or an army, Ex. 32:22. 23. 38:4, 15. Hence in N. T. an as-
sembly, congregation, synagogue; spoken a) of a Christian assembly or church, James 2:2. Also prob. of false Juda-
izing teachers, who are called συναγο-
γὴ Σατανᾶ, Satan's assembly or syna-

b) Of a Jewish assembly, synagogue, held in the synagogues, for prayer, reading the scriptures, and with certain judicial powers; comp. in c, below.


c) Meton. of a Jewish place of worship, a synagogue, later Heb. הַנַּבְּלָה הַרְבָּה house of assembly, comp. Buxt. Lex. Chalil. Rab. 1055. Synagogues appear to have been first introduced during the Babylonish exile, when the people were deprived of their usual rites of worship, and were accustomed to assemble on the sabbath to hear portions of the law read and expounded. After the return from exile the same custom was continued in Palestine; comp. Neh. 8: 1 sq. Originally synagogues would seem not to have differed from the later proseuchae, see in Προσευχή b; being erected without the cities, in the fields, and usually near streams or on the sea-shore for the convenience of ablation. 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 less than 480 or 494. Assemblies were held in these at first only on the sabbath and festival days; but subsequently also on the second and fifth days of the week, i.e. Mondays and Thursdays. The exercises consisted chiefly in prayers and the public reading of the O. Test. which was expounded from the Hebrew into the vernacular tongue, with suitable exhortation; comp. Luke 4: 16 sq. Acts 13: 14 sq. The whole was closed by a short prayer and benediction, to which the assembly responded Amen. Neh. 8: 6. Comp. generally, Vitringa de Synagoga Vet. Lightfoot Hor. Heb. ad Matt. 4: 23. Wetst. N. T. I. p. 278. Jahn §§ 344, 345, 372, 397, 398.—Matt. 4: 23. 6: 2. 5. 9: 35. 10: 17. 12: 9. 13: 54. 23: 6. 34. Mark 1: 21, 23, 29. 39. 3: 1. 6: 2. 12: 39. 13: 9. Lake 4: 15. 16. 20. 28. 33. 38. 44. 6: 6. 7: 5. 11: 43. 13: 10. 20: 46. John 6: 59. 18: 20. Acts 9: 20. 13: 14. 14: 1. 15: 21. 17: 17. 18: 4. 7. 19. 26. 19: 8. 24. 12. συναγωγή τῶν Ἰουδαίων Acts 13: 5. 42. 17: 1. 10. σ. τῶν Λευκησίων Acts 6: 9, see in Λευκήσις. —Jos. Ant. 19. 6. 3. B. J. 2. 14. 4. 5. 7. 3. 3.

Συναγωγονίζομαι, f. ἱσμαί, depon. Mid. (ἀγωνίζομαι,) to combat with, in company with, e. g. in the gymnasia, Ael. V. II. 12. 43; genr. Jos. Ant. 5. 3. 3. Xen. Cyr. 4. 5. 49. In N. T. to exert oneself with another; to strive earnestly along with, i. q. to help, to aid, c. dat. see in Συγκάθημαι. Rom. 15: 30 συναγωνίσαμαι μου ἐν ταῖς προσευχαῖς. —Jos. Ant. 12. 2. 2. Dion. Hal. Ant. 7. 16. Diod. Sic. 1. 21.


Συναισθύομαι, f. αἰσθ., (αἰσθῶ, αἰσθάνομαι,) to take up together, Plut. Lysand. 15. Sympos. 3. 10. 3. to help, to aid, as if in taking up and bearing a burden, c. dat. Jos. Ant. 17. 4. 2 συναίσθηται αὐτοῖς. Dem. 1449. 14. Thuc. 4. 10.—In N. T. only συναίσθητος λόγον μετά 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. ἑναίσθηται· συναίσθητος, συναίσθητος.


b) trop. of things, events, to happen to any one, to befall, c. dat. Acts 20:22. So Sept. and ἐπί κανόναν

2. — 9:11.


The text appears to be a page from a historical or legal document, discussing the role and structure of the Sanhedrin, a council composed of elders from the Jewish nation. It references various sources and passages from the Bible, such as the Septuagint (LXX) and the New Testament, to support its arguments. The document seems to be from the 19th century, as indicated by the style of handwriting and the references to ancient historians and philosophers like Xenophon, Plutarch, and others.

Key points:
- The Sanhedrin, a supreme council of the Jewish nation, composed of members selected by Moses and convened by the high-priest.
- Important roles include high-priests, the high-priest, and the high-priest's council.
- The Sanhedrin's function includes the administration of justice, consultation, and deliberation.
- The text references the composition of the Sanhedrin, its chancellor or president, and the selection of elders.
- Historical and legal references include the Septuagint, the New Testament, and ancient Jewish laws.
- The document discusses the nature of conscience, the distinction between right and wrong, and the role of the judicial and executive functions.

The text is written in a form of Greek, with some Latin and Hebrew terms, indicating a scholarly work aimed at understanding ancient Jewish law and politics.


II. Σύνεμει, part. συνίων, (ἐνιμί,) to go or come together, to convene, absolut. Luke 8: 4. — Hidian. 2. 9. 7. Xen. Cyr. 5. 4. 19.


Συνεκλειστος, ἦ, ὁ, ἢ, (ἐκλείστος q. v.) chosen with others, fellow-elect, likeloved, 1 Pet. 5: 13.—Others here take it as pr. n. fem. Syneclecte, and understand it as the wife of Peter, Neand. Gesch. d. apost. Zeitalters II. p. 463.


Συνεπιμαρτυρέο, ὁ, της, (ἐπι- μαρτυρεω,) to bear further witness with any one, to attest with, c. dat. of manner, Heb. 2: 4; coll. v. 3.—Sext. Empir. adv. Log. 2. 324 συνεπιμαρτυρούσαν τῷ λόγῳ. Pol. 26. 9. 4.


Συνεγγελγο, ὁ, της, (ἐνεγγελγο,) to work together with any one, to cooperate, absolut. i. q. to be a co-worker, fellow-labourer, 1 Cor. 16: 16. 2 Cor. 6: 1. (Seq. dat. pers. Esdr. 7: 2. Plut. de Sanit. tuend. fin. τῇ φυσίν συνεγγελγῃ τὸ σῶμα καί συγχάρης.) Hence gener. i. q. to help, to aid, c. dat. expr. or impl. Mark 16: 20. James 2: 22 ἡ πίστις συνεγγελγε τοις ἱροοις ἀυτοψε.—1 Macc. 12: 1. Jos. B. J. 6. 1. 5. Diod. Sic. 4. 77. Xen. Mem. 2. 3. 18.—Of things, to work together for any thing, to cooperate, to contribute, se. to any result, seq. dat. commodi, et εἰς c. acc. Rom. 8: 28 τοῖς ἁγιασμοῖς τοῦ Θεοῦ πάντα συνεγγελγε εἰς ἁγιασμὸν. — Pol. 11. 9. 1. Diod. Sic. 4. 76. c. τρόσ Plut. Romul. 21.

Συνεγγελγο, οὐ, ὁ, ε, η, adj. (ἐγγελγο,) pp. working with, cooperating, aiding, Diod. Sic. 13. 70. Pol. 1. 81. 10. Subst. a co-worker, fellow-labourer, helper, genr. 2 Macc. 6: 7. Jos. Ant. 7. 14. 4. Pol. 1. 7. 8. Xen. Mem. 2. 3. 3. — In N. T. spoken only of a co-worker, helper, in the Christian work, i.e. of Christian teachers, c. gen. of pers. συνεγγελγο τοῦ 3οσου 1 Cor. 3: 9; συνεγγελγον μου se. Παύ- λου, Rom. 16: 3, 9, 21. Phil. 2: 25. 4: 3. 1 Thess. 3: 2. Philem. 1, 24. c. gen. of object, 2 Cor. 1: 24 συνεγγελγον τῆς ἁγιασμοῦ εἰς τροφόν των συνεργών τοῦ ἀνθρώπου. Seq. εἰς c. acc. for or in behalf of, 2 Cor. 8: 23 εἰς ἔμας συνεγγελγος. Col. 4: 11.

Συνεφορομαι, aor. 2 συνιδων, (ἐφορομαι,) to go or come with any one, to come together.

a) c. dat. of pers. to go or come with, i.e. to accompany, see in Συγκάθημα. Luke 23: 55 αἵματε ἦσαν συνεκαθισθανε


\[ \text{Συνείρω, ἢ, ὄχ, (συνίμοις q.v.) pp. 'putting together in mind,' i.e. discerning, intelligent, sagacious. Matt. 11:25 ἀπόφθεγμα ταῦτα ἀπὸ σοφῶν καὶ συνε-}


\[ \text{Συνενδοκέω, ὀ, ἄρ, (συνέκαιν q.v.) to think well of with others, to take pleasure with others in any thing; hence i. q. to approve, to assent to, c. dat. of pers. pp. as in Συγνωμίων q.v. Rom. 1:32 συνενδοκούναι τοίς πράσσοντος. Else-

where c. dat. of thing in or as to which, Luke 11:48 συνενδόκασι τοῖς ἔχον 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 any thing, 1 Cor. 7:12, 13 καὶ αὐτῶς συνενδοκεῖ οἰκεῖν μετ' αὐτίς, i.e. if both are mutually pleased.}

\[ \text{Συνενορέω, ὄ, ἄρ, (συνεχεῖν to let be well fed, to feast, from ev, ἔχον, ἔχων, to feast several together; Mid. or Pass. to feast with any one, to revel with, c. dat. as in Συγκαθαμένω. 2 Pet. 2:13 συνενορέεισιν ἐκεῖν. impl. Jude 12.—Jos. Ant. 4. 8. 7. Luc. Philopat. 4.}

\[ \text{Συνεφίλησι, (ἐφίλησι) in N. T. only ορ. 2 συνεφίλησιν intrans. to stand upon together, to assault together; c. xατα.}

Acts 16:22 συνεφίλησεν ὁ γίλος κατ' αὐτός, i.e. made an assault together against them.—Sept. Num. 16:3 συνεφίλησαν in some Codd. Comp. Thuc. 2. 75.}

\[ \text{Συνέντευξι, f. ἔμω, (ἐπενέως to hold together, to press together, i. q. to hold fast, to shut up, trans.}

a) pp. as τὰ ὦτα to stop one's ears Acts 7:57. Sept. τὸ στόμα, for ἐγγιστη Is. 52:15. Of a city besieged, Luke}
II. Intrans. in the perf. and aor. 2, Act. to stand with, together, etc.

a) pp. of pers. c. dat. as in Συνιστάς


Συνοδεύω, ε. τ. εὐσεβ. (οὐδεν q. v.) to be on the way with any one, to travel or journey with, c. dat. as in Συνιστάμενος, Acts 9. 7.—Wisd. 6. 23. Hidian. 4. 7. 11. Plut. M. Anton. 13.


Συνοικοδομεύω, οὐ, ε. τ. ἑσω. (οἰκοδομά) q. v.) to build with any one, in company with, c. dat. Esdr. 5: 68. In N. T. Pass. trop. to be built together with other Christians into a spiritual temple, Eph. 2: 22; see fully in Οἰκοδομέω c.

Συνομιλεύω, οὐ, ε. τ. ἑσω. (ομιλεῖν) to be in company with, Ceb. Tab. 13. In
In the sense of to fulfill, to accomplish, e. g. a promise, prophecy, etc. c. acc. Rom. 9: 28 λόγον γαρ αυτής τινος σε ἄνου ἐκπλήνη, in allusion to Is. 10: 22, see in Συνιηθέω. Pass. Mark 13: 4. Sept. for διήρευσα Λουθ. 3: 18. περιχλεῖ Λαμ. 2: 17.

b) by Hebr. as in Eng. to finish, to complete, i. e. to make, c. acc. Heb. 8: 9 αυτήματον τινος Ιουδαία... διαιρήσαι καταφρ., quoted from Jer. 31: 31 where Heb. רָאשׁ, Sept. διαφάρουσα. Sept. συνειθέω διαφάρους for Heb. רָאשׁ Jer. 34: 8, 15. לְךָ Is. 44: 21.

Συνιηθέω, f. μετό, perf. συνιηθέω, (περιφ. to cut together, i. e. to contract by cutting, Plut. Demetr. 26. Thuc. 7: 36. Xen. Hli. 4. 9; of words, discourse, to make concise, Aeschin. 32. 23. — In N. T. trop. and from the Heb. i. q. to decide, to determine, to decree; Rom. 9: 28 his λόγον γαρ συνιηθέων και συνιηθέων ἐν δικαιοσύνῃ τινος αυτῆς τινος, for his word he doth fulfill, and he decreeth in righteousness; for his word decreed will the Lord execute upon the land; quoted from Sept. Is. 10: 22, 23, where the Heb. reads thus: destruction is decreed, bringing in justice as a flood; for destruction and a decree [i. e. decreed destruction] doth Jehovah of Hosts execute etc. See Co纤 in Keil. u. Tzschirner's Analekten, III. ii. p. 28 sq. — So Sept. for וְרָאשׁ Is. 28: 22. Dan. 9: 26. וְרָאשׁ Dan. 9: 24.

Συνιηθέω, ὁ, f. ἴδιος, (παραφ.) pp. to have an eye upon together or with any one, to watch or keep together with any one. In N. T.

a) i. q. to watch or keep with oneself, c. acc. Mark 6: 20 συνιηθής αὐτόν, ε. g. Herod kept John in custody with or near himself, for the sake of protection against Herodias, and often heard him; comp. v. 20. Others, he guarded him closely. — Trop. to keep or lay up with oneself in mind, τα ἑαυτοῦ Luke 2: 19. So Sept. εν τῇ καρδιᾷ for Ch. רָאשׁ Dan. 7: 28. — Ecclus. 33: 2. Test. XII Patr. p. 563 εν τῇ καρδιᾷ. Pol. 31. 6. 5 συνιηθή τα γνώμαι παρ' εαυτῷ.

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

Συντηρείσαι, f. ἑαυτῷ (τίθημι) to set or put together, Xen. Cyr. 8. 3. 4. Mem. 3. 1. 7. to compose, ὀνομάτα Arr. Epict. 3. 23. 23. λόγους Dem. 278. 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. συντηρείμαι, 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 συντηρεῖται αὐτῷ ὑγιήνων δόντην. Seq. inf. c. τοῦ Acts 23: 20; see Ὡ, ἤ, το, p. 556. c. Seq. ἦν John 9: 22; comp. in ἤμα no. 3. a. —c. inf. Sept. Dan. 2. 9. Jos. Ant. 13. 4. 7. Ἰδιαν. 1. 17. 16. Xen. An. 4. 2. 1. τοῦ c. inf. Test. XII Pat. p. 707.—Once in text. rec. i. q. to assert, absol. Acts 24: 9; comp. in Συνεπιτήρησαι. So Philostr. Heroic. c. 5 fn. δι' ὅν τοὺς βουλευματάρι ζυντηρείσαι.


Συντήριζο, f. ψω. (τρίθω) to rub together, c. g. sticks for kindling fire, τῇ πυρείᾳ, 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 Ἀλα-βαστρον. John 19: 36. Rev. 2: 27 τἄκεν τῷ κυριομ. Sept. for γυν. 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 καλοῖς συντηρίζον τῷ καταξεί, a reed broken to-


Συνυφάκα, aor. 2 συνύψωσον, (τυγάκα) to fall in with, to meet with, to come to or at any one, c. dat. Luke 8: 19.—Jos. Ant. 1. 12. 3 συνυψωσάν δ' αὐτήν χίους αὐγάλος. Ἰδιαν. 2. 14. 12. Xen. Mem. 2. 3. 16.

Συνύψις, ης, η, Synyphye, pr. n. of a female Christian, Phil. 4: 2.

Συνύπνοιμαι, depon. Mid. (ὑπνόωμαι) aor. 1 Pass. συνυπνησθήν ἐν Mid. sense, Buttm. § 136. 2; to play the hypocrite with any one, to dissemble with, c. dat. as in συνυφαλέω. Gal. 2: 13. — Pol. 3. 92. 5. ib. 3. 52. 6. Plut. C. Mar. 14.

Συνυπνογρέω, ὃς, ἢ, ὑπνώγον, ὑπνώγος under-worker, helper, from ὑπό, ἑγώ), to serve, help, aid with any one, together, at the same time, c. dat. of manner, 2 Cor. 1: 11. —Luc. Bis ac-


Σέβαιοισσα, ας, η, a Syro-Phenician woman, i. e. a Phenician of Syria, prob. in distinction from the Αλβοφωσὶς Phenicians of Libya, or Carthaginians. Mark 7: 26 in text. rec. comp. Matt. 15: 21, 22. - Pp. fem. to Σέβαιοισσα, as Cadmus is called, Luc. Deor. Concil. 4. Syrophoenic Juv. Sat. 6. 159. Comp. Φοινικίσσα, fem. Φοινικίσσα Hom. Od. 15. 417. Hdt. 8. 118. - A later form is Σέβαιοισσα, in Mss. and some later editions; also Clem. Rom. Homil. 2. 5. 19.

Σύρος, ος v. εως, η, (σφος,) syrtis, i. e. a sand-bank, shoal, quick-sands, dangerous to navigation, pp. so called as drawn together by currents of the sea, Acts 27: 17. Two Syrtis or gulfs with quick-sands on the northern coast of Africa, were particularly famous among the ancients; one, called Syrtis Major, between Cyrene and Leptis; the other, Syrtis Minor, near Carthage. See Sallust Jug. 78. Heyne Excurs. IV. ad Virg. Aen. 1. 108 sq. Welst. N. T. II. p. 642. - Jos. B. J. 2. 16. 4. Luc. Dipsad. 6 τιν μεγάλην Σύρτιν. Diod. Sic. 3. 49. Strabo 17. p. 1192. C.


Συναφιεσθώς v. τω, η, ας, (σύν, συσχέσις q. v.) pp. to tear or lacerate together; in N. T. intens. to convulse altogether, to throw into strong spasms, spoken of the effects of demoniacal

Σύσσωμον, ού, τό, ( neut. of adj. σύσσωμος signed or marked together, alike, from σύν, σόμα), a concerted sign, token, signal, sc. agreed upon with others; Mark 14:44 σύσσωμον, comp. Matt. 26:48 σημίων. — Sept. Judg. 20:40. 


Σύσσωμος, ού, ο, ἡ, adj. (σύν, σόμα) of the same body with another, trop. spoken in respect to the Christian church as το σώμα τοῦ Χριστοῦ, and of the Gentiles as partakers in it, Eph. 3:6. — Not found elsewhere.


Συνιστατικός, η, ον, (συνιστάτη q. v.) pp. placing together, introducing; hence commendatory, e. g. εὐστολὴ συ- στατική, letter of commendation, 2 Cor. 3:1 bis. — Arr. Epict. 2. 3. 1 γραμμάται παρ' αὐτοῦ λαβὼν συστατικά. Diog. Larc. 5. 18. Stob. Serm. 64. p. 408.

Συνασυρμός, ο, ὁ, (σύν, σταγ-φών) to crucify with any one, c. dat. as in Συγκαθαρισμ. Matt. 27:44. Mark 15:32. John 19:32. — Trop. Rom. 6:6 ὁ παλαιὸς ἄνθρωπος συνεσταταθην ἡν καιρός, 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.

Συνεστάλλω, ι, λαοῦ, (στέλλω q. v.)


Συνιστατικής, η, ο, (συνιστάτη q. v.) a turning or winding together, as συ- στροφή πνευμάτος a whirlwind, Eccles. 43:17. In N. T. a gathering together of people, a concourse, multitude, ε. g. a public tumult, Acts 19:40. — genr. Sept. for Συνιστατικής. Judg. 14:8. 1 Macc. 14:


Συχαιρ v. Συχαιρ, η, indec. Sychar, a city of Samaria, i. q. Shechem, Συχαρ, where see fully. John 4: 5. The name Συχαιρ is not found in the Sept. nor in Joseph; and not improbably it was at first merely a like-sounding by-name, given by the Jews in contempt to the city Συχαιρ, Συχαρ, as the seat of the Samaritan worship. As such it might come from Heb. ἰανφασ dried, spoken of idols Hab. 2: 18; or also from ἰανφασ drunkard, in allusion to Is. 28: 1, 7. Comp. Exclus. 50: 26 ο λυσιν χωρος οι κυκλοικοι Συχαιρ, Συχαρ. Test. XIII. Patr. p. 504 ἡ αρειν ἐπι σημερον Συχαιρ κερ

Συχαιρ, η, indec. Sychem, Heb. שכם Shechem, a city in the moun-

Σαμη Sept. Gen. 33: 18; lat. Μασορθα by the inhabitants, and Νασίλες, Ναεπλος by the Romans, Jos. B. J. 4. 8. 1; also on coins, φιλονια να-

Σαμη Ναεπλος. For the name Sychar, see in Συχαιρ. See fully in West. R. T. I. p. 588. Reland Palaest. p. 1004 sq. The ancient Shechem was given to the Levites and was one of the cities of refuge, Josh. 20: 7. 21: 21. It was destroyed by Abimelech, Judg. 9: 45; but rebuilt by Jeroboam and made the seat of his kingdom, 1 K. 12: 1. 25. Jos. Ant. 8. 8. 4. At a later period it became the metropolis of the Samaritans, and the seat of their worship, Jos. Ant. 11. 8. 6. John 4: 5; comp. 20: 21. Comp. in Σχαμενιτς. At present it is an inconsiderable village, called Ναθλος or Ναεπλος (Neapolis), and inhabited by the few remaining descendants of the ancient Samaritans. See Miss. Herald 1824. p. 310. Calmet art. She-


Π. Συχρεδ, ιν, indec. Sychem, Heb. שכם (shoulder) Shechem, pr. n. of the son of Hamor, slain by the sons of Ja-

cob because he had defiled their sister Dinah. Acts 7: 10. Comp. Gen. c. 34.


Σφαγην, ου, οι, το, σφαγος) a vic-
tim, as slaughtered in sacrifice; Acts 7: 42 μι σφαγια ... ποιονεκματι μοι, quoted from Am. 5: 25 where Sept. for τοσασια. — Plut. Pyrrh. 6. Pol. 4. 17. 11. Thuc. 6. 69. Xen. Luc. 13. 3.

Σφαγων, Att. σφατω, f. ξω, to slaughter, to kill, to slay, trans. pp. ani-
mals for food or sacrifice, Rev. 5: 6 αργιον εστησε οι σφαγων. v. 9. 12. 13: 8; comp. Is. 53: 7. So Sept. for


laeph. 31. 4. Xen. Cyr. 3. 3. 24. — Of persons, to kill, to slay, c. acc. 1 John 3: 12 bis οι σφατω τον αδελφων αυτων κ. τ. l. Rev. 6: 4, 9. 18: 24. Once hyperbol. of a deadly wound, Rev. 13: 3 κεφαλε


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 ἡς ὁ νῦν σφαριζάσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν τίπ τῶν μετώπων αὐτῶν. Pass. v. 4 bis, 5, 6, 7, 8.—Eurip. Iph. Taur. 1372 or 1383 δεινὸς δὲ σημάντορισιν ἐσφαργασμένοι ερευ—


Σφαρις, ιτός, η (prob. σφάδας,) a seal, i. e.


b) a seal, as impressed upon letters, books, etc. for the sake of privacy and security, Rev. 5:1 σφαριζόμενος επάτα, 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 ο θεὸς διὰ τῆς αὐτοῦ σφαρίζος επηγώνυμα τὰ ἄδια πρόβατα.) Trop. i. q. a token, pledge, proof; 1 Cor. 9:2 η σφαρίς τῆς ἑαυτῆς ἀποστολῆς ἑαυτῆς ἔστε. Rom. 4:11.—Jos. de Macc. § 7.


Σφύνημα, ατος, τό (ἐξω, σχέν), Lat. habitus, i. q. fashion, figure, mien, depart-
ment, se. of body, person, Jos. Ant. 7. 8.
Mem. 2. 1. 22. In N. T. of external circumstances, fashion, state, condition,
1 Cor. 7: 31 σχῆμα τοῦ κόσμου. Phil.
2: 8 σχῆμα εὐθείᾳ ὡς ἄνθρωπος. —
Jos. Ant. 2. 4. 2. σχ. τῆς δούλειας. 5. 1.
28 ἐκ ταπεινοῦ σχῆμας εἰς τούτο δάσκαι
καὶ περιονάσι προσκυνουν. Xen. Cyr.
7. 1. 49.

Σχῦξo, f. iow, to split, to rend, to divide with violence, trans. pp. wood,
Xen. Cyr. 5. 3. 49. An. 4. 4. 12. In
N. T. genr. e. g. rocks Matt. 27: 51; the
veil of the temple, c. εἰς δύο Matt. 27:
51. Mark 15: 38. Luke 23: 45; the
heavens Mark 1: 10; a garment Luke
4. γραμμ. Is. 37: 1. — Pol. 2. 16. 11 εἰς
dύο. Hdot. 2. 17 γραμμ. μέσῳ Αἰγύπτων
σχῦζων. — Trop. to split into parties, factions, to divide, Pass. Acts 14: 4 ἐσχάρη
τοῦ πλῆθος σχῦμον. Luc. Asin. 54.
Xen. Conv. 4. 59.

Σχᾶματος, στος, τό, (σχῆς) a rent,
Matt. 9: 16 et Mark 2: 21 σχῆν το σχήμα
Jon. 2: 7. — Trop. a division, dissension,
schism, John 7: 43 σχῆμα οὖν ἐν τῷ
ὄχλῳ Φελενο. 9: 16. 10: 19. 1 Cor. 1:10.

Σχολαζόν, οὐ, τω, (σχολαζόν bulrush,)
pp. a cord made of bulrushes; hence
genr. a cord, rope, John 2: 15. Acts 27:
32 τὰ σχολιὰ τῆς σκάφης. Sept. for
γραμμ. 2 Sam. 17: 13. 1 K. 20: 31. —
Theoecr. Id. 21. 11. Dem. 1145. 6.

Σχολαζός, f. ύσο, (σχολαζόν) to have
leisure, to be free from labour, vacant, idle,
absol. Sept. for γραμμ. Ex. 5: 8, 17. Pol.
11. 25. 7. Xen.Occ. 7. 1. Mem. 3.9.9.
In N. T.
1. 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 σχολάζοντε
τῆς γυναίκας κ. τ. λ.—Hidian. 1. 9. 8. Dem.
594. 16. Xen. Cyr. 7. 5. 39.
2. trop. of place, to be vacant, empty,
absol. Matt. 12: 44 τόν ὄχλον . . . εὐθείᾳ
σχολαζόντα, i. e. unoccupied, uninhab-
ited. — Plut. C. Graec. 12 καὶ τῷ δήμῳ
σχολαζόντα μεθ' ἡμέραν ἀπέδειξεν τοῦ
τόπου.

Σχοληί, η<sup>a</sup>, ἡ, leisure, rest, free-
dom from labour and business, vacation,
Xen. Mem. 3. 9. 9. leisure as applied
to any thing, i. e. attention, devotion,
study, Xen. Mem. 2. 6. 4 μηδέ πρὸς ἐν
ἄλλο σχολήν ποιεῖται κ. τ. λ. In later
usage and N. T. meton. a school, a place
of learned leisure, where a teacher and
his disciples came together and held
discussions and disputations; comp.
Jahn § 106. Acts 19: 9 διακεφαλέων ἐν
tῇ σχολῇ Τυριάννου τινός. — Plut. Arat.
29 τοὺς φιλοσόφους ἐν τοῖς σχολῖς ἐξη-
tοίνιτος. de audien. Poet. 7. Strabo
XIV. 5. p. 463 ἐν ἔ σχολει καὶ διατριβ-
βαί τῶν φιλοσόφων. Aristot. Pol. 5. 9.
Comp. Lob. ad Phr. p. 401.

Σώος, f. σώος, (σώος, obsol. σῶɔς)
perfert. pass. σώον μιμοῦμαι, aor. 1 pass. ἐκτο-
θη, Buttm. § 100. n. 1. § 114; to save,
to deliver, to preserve safe from danger,
loss, destruction, trans.
1. pp. e. g. persons, Matt. 8: 25 κύριος,
ἀντί ούτον σώσαι Matt. 16: 25. Mark 8:
Judg. 6: 15. 1 Sam. 10: 27. κατά
1 Sam. 19: 11. Job 1: 15 sq. 
&ιτίσι 2 Chr. 32: 14. — 1 Macc. 9: 9. Luc. D.
5. 1. — Sequ. ex c. gen. of thing, to save
from, to deliver out of any peril etc.
John 12: 27. Heb. 5: 7 σώζων αὐτόν ἐκ
θανάτου. (1 Macc. 2: 59. Xen. An. 3.
2. 11.) Once seq. ex c. gen. of place,
prefn. Jude 5 λαον ἐν γίγνος Αἰγύπτων
σώοςς, i. e. having brought out safely.
2. " of sick persons, to save from
deadth, and by impl. i. q. to heal, to re-
store to health; Pass. to be healed, to re-
cover; Matt. 9: 21, 22 bis ἐν πλοίῳ σου
σώοπλοι εἰς καὶ ἐσθάνη ἡ γην. Mark 5:
23, 28, 34. Luke 7: 50. 8: 36. John 11:
Sic. 3. 58. Isaeus 36. 12.
3. Spec. of salvation from eternal
dearth, from the punishment and misery


Σώματε, αυτος, το, a body, as an organized whole made up of parts and members.

a) genr. of any material body, e. g. of plants, 1 Cor. 15: 37 ου το σωμα το γεννασαμενον σπορεις, v. 38 bis. Also of bodies celestial and terrestrial, the sun, moon, stars, etc. ib. v. 40 σωματα επωναι, και σωματα επιγεια, comp. v. 41. — Comp. Diod. Sic. 1. 11 το μεν άπαν σωμα της των θλων φυσον εξ ηλιου και σεληνης απαρξεται δε.


c) meton. to the body, as the external man, is ascribed that which strictly belongs to the person, man, individual; so with a gen. of pers. forming a periphrasis for the person himself. Matt. 6: 22 διων το σωμα σου φαεινην ηθαν. v. 23. Luke 11: 34, 36. Rom. 12: 1 παραστησα τα σωματα ιμων οιαν ζωσαν, i. e. your persons, yourselves, comp. 6. 13. Eph. 5: 28. Phil. 1: 20. Genr. and absol. 1 Cor. 6: 16 ο κολλωμενος τη πόρη, εν σωμα ηθαι (antith. το πνευμα v. 17) in allusion to Gen. 2: 24 where Sept. εις σωμα μιαν for Heb. νεκρ. Comp. in Σαρξ or Σωμα. — Xen. An. I. 9. 12 και χρισταται και πολλες και τα νεκρα σωματα. Jos. Ant. 11. 3. 10 γνωσιων


Σωματικός, ἵ, ὅν, (σῶμα) bodily, pertaining to the body, Luke 3: 23 σω- ματικῶς ἑδίκ. 1 Tim. 4: 8 σ. γυναικία. —Jos. B. J. 6. 1. 6 σ. ἔς. Pol. 4. 5. 1 σ. αὐτομα. 6. 5. 7.

Σωματικός, adv. (σώμα) bodily, i. e. substantially, really, truly, Col. 2. 9. coll. v. 17. Comp. in Σωμά. e.


Σωματικός, I. εὔος, (σώρως heap, to heap, to heap up, trans. Rom. 12: 20 ἐν-


Σωφρονεῖος, ὁ, ἡ, (σωφρόνων), pp. to make of sound mind; hence to make sober-minded, to make think and act soberly, discreetly, to teach moderation, Hidian. 3. 10. 3 τοις υἱοῖς παιδιῶν καί σωφρονεῖων. Xen. Cyr. 3. 1. 27. An. 5. 9. 28. Hence in N. T. to moderate, to correct, to teach, c. ecc. et inf. Tit. 2: 4 ἵνα σωφρονεῖται τὰς νεας θηλυκόνων εἰς κ. ηλ. 

Σωφρονομός, οὗ, ὁ, (σωφρόνων), pp. a making of sound mind; hence, a making sober-minded, moderation, correction, 2 Tim. 1: 7 πενίχα σωφρονομοῦ.—Jos. Ant. 17. 9. 2. B. J. 2. 1. 3. Plat. de Puer. educ. 20 πεπεισδέν εν σοι εἰς τὸν τέκνων σωφρονομάν πάνθος καί τ. ηλ. 


Σωφρονύη, ἦς, ᾧ, (σωφρόνων) soundness of mind, i. e.

a) pp. sanity, the being comos mentis; Acts 26: 25 ο antlrομα, πο σωφρόνης ἤταμα ἀποφθέγμα.—Xen. Mem. 1. 1. 16 τί σωφρονύν; τί μανία; b) by impl. sober-mindedness, sobriety of mind, moderation of the desires, passions, conduct; according to Cicero i. q. Lat. temperatio, moderation, etiam modestia, Tuscul. III. 8. So 1 Tim. 2: 9 μετά αἰδον καί σωφρόνης καιροις καινονς. v. 15. —2 Macc. 4: 37. Ael. V. H. 7. 9. Plato Phaedo 13. Xen. Mem. 1. 2. 15,

**T.**

**Σωφρον**

21, 23. Comp. Sturz Lex. Xenophon. s. n. no. 3.

**Σωφρον**, ονος, ο, η, adj. (σως fr. obsoL. σαος, φρον,) pp. of sound mind, same, compos mentis; hence of one who follows sound reason and restrains his passions, Xen. Mem. 3. 9. 4; comp. Cyr. 3. 1. 15, 16 sq.—In N. T. sober-

**Ταξιφέρας, ον, αι, Lat. tabernae, tavens; only in the phrase Ταξιφέρας, 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; dedaram aliam paulo ante Tribus Tabernis,' ib. 2. 12 'Emerseram commode ex Antiati in Appian ad Tres Tabernas.' Severus was slain εἰς τι χρωνιον ἐλθόντα, ὥς Τοια Καπηλία προσφορά, Zosim. II. 10.

**Ταξιθάναι, η, ind. Tabitha, the Aramaean name of a female Christian, called in Greek Dorcas; see in Δωράκας. Acts 9: 36, 40.

**Τάγμα, ατος, τó, (τάγων,) 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 ἔκαστος δέ ἐν τῷ οἴδω τάγματι.

**Τάχτος, η, ον, (τάτων,.) pp. set in order, arranged; hence trop. set, fixed, appointed, e. g. τάχτη δέ ημερός ὑπὸ τοῦ ἀρχον τάχτων. Dion. Hal. 2. 74 τάχτη ημερός. Pol. 29. 11. 8. Xen. Ἰ. G. 6. 2. 36 τό ἀρχήν.


Tālānion, ou, tó, (obsol. τάλαντον οὐ, τό, [τάλαντος to bear], pp. scale of a balance, plur. τάλαντα scale) Horn. II. 8. 69. Then, something weighed, a weight; and hence a talent, as a certain fixed weight for gold, Horn. II. 9. 122. Theocr. 8. 53; also for silver, Hdot. 7. 28; and later in commerce generally, though varying greatly in different states and countries. The talent everywhere where contained 60 minae, or 6000 drachmae; and the common Attic talent, which was the most usual, was reckoned equal to 80 Roman pounds, Pol. 22. 26. 19. Liv. 33. 33. According to Arbuthnot, the Attic talent was equal to 56 lbs. 11 oz. 17 1/2 grs. troy; or according to Biester, to 55 lbs. 9.6 oz. troy. The Jewish talent, נלת, 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. 2 3/4 grs. troy.—Sept. for נלת Ex. I. c. Zech. 5: 7. Jos. Ant. I. c. Diod. Sic. 2. 9. Xen. Cyr. 6. 1. 54.—Further, the talent was also used as a denomination for money, which was annually reckoned by weight; and the value of the talent therefore varied in proportion to its various weight. The common Attic talent is usually estimated at 225 £. sterling, or about $1000; but the estimate of Arbuthnot is 193 £. 15 s. or $860. 25 ct.; while Boeckh makes it equal to 1375 Conv. Rix dollars, or about $981. 50 ct. Comp. genr. Boeckh Staatsh d. Ath. I. p. 15, 17. Jahn § 117. Rees' Cyclop. art. Talent. So Luc. Navig. 13 διάθεσις ἀττικά τάλαντα. Ael. V. II. 1. 20. Xen. Mem. 2. 5. 2. — In N. T. genr. a talent, put for an indefinitely large sum of money, Matt. 18: 24. 25: 15, 16 bis, 20 ter, 22, 24, 25, 28 bis.

Tαλθέως Aramaen fem. נבתנהς, talitha, i. q. κοράσιον, a damsel, maiden, Mark 5: 41. See Buxt. Lex. Chald. Rabb. 875.


Τάνυν, see in Nōv no. 1. a.

Τañaς, εως, ἄς, (τάννας,) pp. 'a setting in order,' hence, order, arrangement, disposition, Pol. 1. 4. 6. Xen. Oec. 8. 3; espec. of troops Xen. Cyr. 8. 3. 6. An. 1. 2. 18. an order, rank, in a state or in society, Iddian. 5. 1. 10 ἐκ τῆς πράξης τάννας i. e. of the equestrian order. Dem. 171. 17. rank, office, post, Jos. Vit. § 71.—In N. T. order, i. e.

a) i. q. arrangement, disposition, series, Luke 1: 8 ἐν τῇ τάννας τῆς δημοκρατίας αὐτοῦ. 1 Cor. 14: 40 κατά τάννας ἰ. e. in proper order, orderly. Trop. good order, well regulated life, Col. 2: 5. — Eredr. 1. 5. — Dem. 32. 18 ἀνάτομον τῇ τάννας ἰ. e. in order of time. Plut. Marcell. 5 παρὰ τάννας not orderly.

b) i. q. rank, quality, character; so in the phrase ἰσοφόρος κατά τάννας 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. γήν. Also Heb. 7: 11 οὐ κατὰ τὴν τάνναν Ἀμών. —2 Macc. 9: 18 ἐπιστολὴν ἐπίστολας τάννας ἐχώνων. Dem. 451. 21 ἐν ἁγίῳ τάννας in quality of a foe. 505. 17 τὴν τοῦ δικαίωμαν τάννας. 313. 13.


b) of the mind, lowly, humble, modest, including the idea of affliction, depression of mind, 2 Cor. 10: 1 τανείωος ἐν


Ταπεινοφθάλμος, ος, ά, άν, (ταπεινόφθαλμος) to make low, to depress, trans.


Ταφάσας υπ. τιτο, θ, ς, to stir up, to trouble, to agitate, trans.


Ταφρέζη, ης, ή, (ταφρέζης) a stirring up, troubling, agitation.


b) trop. of popular excitement, a stir, commotion, tumult. Mark 13: 8 ἐσονται
Τάραγος, ou, ó (τάρασος), stir, commotion, confusion, pp. i. q. áταξία Xen. Oec. 8. 10, coll. 9. It in N. T. trop. e. g. from fear, i. q. constellation, trepidation, Acts 12: 18. Sept. for ἀναρρήτησις. 


Tάρσος, ou, ἤ, 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 two parts; hence sometimes in Greek writers called Τάρσος, 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 Ασιακάς δὲ καὶ Ταρσιαίς ἐκλεύθηνος ἤσει καὶ ἀτείλεις φῶν. This seems to have implied the privilege of being governed by their own laws and magistrates, with freedom from tribute; but not the right of Roman citizenship; since the Roman tribune at Jerusalem ordered Paul to be scourged though he knew him to be a citizen of Tarsus, but desisted after learning that he was a Roman citizen; Acts 21: 39. 22: 24. 27 sq. Comp. Adam's Rom. Ant. p. 43. 71. In N. T. Acts 9: 30. 11: 25. 22: 3. — Jos. Ant. 1. 6. 1 Τάρσος τῶν πόλεων [Κιλίκίας] ἒξιολογοτάτη καλεῖται, μητρόπολις υἱώσα. Diod. Sic. 14. 20. Comp. Wettst. N. T. II. p. 511. 608.

Τάρσαρατον, ὁ, f. ὤν, a verb formed from Τάρασος, Tarlatus, 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. Τίεννα, see in "Aidης. Jos. Ant. 18. 1. 3. Comp.


Τάταρος, τεταρταω, ἡ, 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. 1. 3. Xen. Mem. 3. 1. 8. 11.—In N. T. trop. to set in a certain order, to constitute, to appoint, trans.


Tacitvs, see in Ovøs.


Tαχύον, adv. pp. neut. of tachíon later comparat. to tachív, instead of the earlier θάτως, comp. Buttm. § 67. 3; disapproved of by the grammarians, 102.

Lob. ad Phr. p. 77. Winer § 11. 2; more quickly, more swiftly, more speedily, seq. gen. John 20:4 πρὸ τεχνομά ταφῶν τοῦ Πέτρου, i. e. he outran Peter. — Diod. Sic. 20. 92. — Elsewhere i. q. sooner, the object of comparison being every where implied, e. g. sooner than one expected or intended; or better perhaps as in Eng. with the article, the more speedily, the sooner. John 13:27 οὖν ποιήσας ταφῶν. 1 Tim. 3:14 ἔγειρεν πρὸς σὰς ταφῶν. Heb. 13:19, 23. See Matth. § 457. Winer § 36. 3. — Wisd. 13:9. 1 Mac. 2:40. Test. XII Patr. p. 632. Diod. Sic. 2. 5.

Tαχυστά, adv. (pp. neut. pl. of tāchiostó, superlat. to tachív) most quickly, most speedily; e. g. ταχυστά the soonest possible Acts 17:15. Comp. Buttm. § 115. 4, 5. — Luc. Rhetor. Praec. I. Xen. Cyr. 5. 14.


Tαχύς, εἰε, ὑ, quick, swift, nimble, as ταχῦς ποδάς Hom. II. 13. 249. ἴππος τ. Xen. Mem. 4. 2. 25. In N. T.


Τ' εἰς τὸν Πλούτον τὴν πόλιν ἑαυτοῦ, ἐν τῇ Κεραυνῷ, εἰς τὸν Πελαγόν, ἐν τῷ Βασιλείῳ, εἰς τὸν Πάγον, εἰς τὸν Σιντάρτιον.


Teknovdcoi, αἱ, τοῖς (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 Τεκνογονία. — pp. Anthol. Gr. II. p. 202.

Teknogonia, ας, η, (τεκνογονία) the bearing of children, and so by impl. including all the duties of the maternal relation; 1 Tim. 2:15 σωζόμεθα διὰ τῆς τεκνογονίας, i.e. through the faithful performance of her duties as a mother, in bringing up her household unto God; comp. 5:10. — Chrysost. on h. i. τεκνογονίαν φιλεῖ, τὸ μηδὲν τεκείν, ἀλλὰ καὶ κατὰ θεόν ἀγαπεῖν.

Telxov, ou, τό, (τίκτω q. v.) a child, male or female, son or daughter.


Τέκνον, o, τ. τούτο, (τεκνο- τρόφος, from τέκνον, τρόφος, to bring up children, to fulfill the duties of a mother, 1 Tim. 5: 10. Comp. in Τεκνογονία. — Hence subst. τεκνογονία Aristot. II. An. 1. p. 863. C.


Τέλειος, είς, ειον, (τέλος, pp. 'what has reached its end, term, limit;' hence, complete, perfect, full, wanting in nothing.


Τελειώθη, ητος, ἕ, τελειος, comp-
perfect, completeness; Col. 3:14 συνήσιμος τῆς τελείωτητος, i. e. συνήσιμος. Buttm. § 123. n. 4. Heb. 6: 1 έπει τήν τελείωτητά φέρομεν, i. e. leaving the elements, let us go on to something more complete, perfect. — Wisd. 6:15. 12: 17.

Τελειόω, οὗ, f. ὄνομ. (τελίας,) 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 perfectness or completeness. (a) genr. John 17: 23 ἵνα ὁι καθὲς τελειωμένοις εἰς ἐν, i. e. preaugn. that they may be perfectly united in one. 2 Cor. 12: 9 ἵνα γὰρ δύναμις μου [τοῦ Θεοῦ] ἐν ἀνένθει τελειώσηται, i. e. my power shows itself perfectly 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 οὕτως γὰρ τελειωσαν ὁ νόμος, i. e. the Mosaic law could make no perfect expiation; comp. 7: 11, 10: 4. Of persons, Heb. 9: 9 δώρῳ τε καὶ ἤθελαι... ὥσπερ δυνάμει κατὰ συνειδήσεσι τούτων κατεργάσεται, i. e. which could never make full expiation for the bringer, so as to satisfy his conscience. 10: 1, 14. — Also, to make perfect sc. in respect to condition, happiness, glory; to bring to a perfect state of happiness and glory; pp. to bring one through to the goal, so as to win and receive the prize, comp. above in a. So of Christ as exalted to be Head over all things, Heb. 2: 10 τὸν ἀρχηγὸν τῆς σωτηρίας ἱμῶν διὰ παθημάτων τελειώσας, i. q. in v. 9 διὰ το πάθημα τοῦ δόξας καὶ τιμής ἐκσεαυμάνων. 5: 9. 7: 25. Also of saints advanced to glory, 11: 40. 12: 23. — Comp. Philo above in a.

Τελειωσώς, adv. (τελίωσις) completely, perfectly. 1 Pet. 1: 13 τελειωσώς ἐλληστατε, i. e. cherish a perfect hope, unwavering confidence. — 2 Macc. 12: 42. 3 Macc. 3: 26. Pol. 6. 37. 4.

Τελειωτής, οὗ, (τελειόω, a completer, perfecter, pp. who brings one through to the goal so as to win and receive the prize. Heb. 12: 2 εἰς τῶν τοίνυς ἀρχηγόν καὶ τελειωτήν ἵπτεσθον, comp. 2: 10 where he is said σωλόμενος εἰς δόξαν ἀγιοτέρον. Comp. in Τελειώσεως b. β.


Téléus, o, f. esto, (télos) to end, to finish, to complete, to accomplish, trans.


Τέλος, eos, ovs, τὸ, an end, term, termination, completion, pp. only in respect to time.


c) trop. end. i. q. final purpose, that to which all the parts tend and in which all terminate, the chief point, sum. 1 Tim. 1: 5 τὸ δὲ τέλος τῆς παραγεγελλῆς ὡστὶν ἀγάπη. So Rom. 10: 4 τέλος γὰρ νομοῦ Χριστὸς ἐς δικαιοσύνην παντὶ τῷ παιδεύωσι, where others meton. i. q. the ender, aboliher.' So Sept. and δύτη Ecc. 12: 13.—Arr. Epict. 1. 12. 5 τέλος ἐκατὸ τῷ ἡμέραν τοῖς. Diog. Laert. 2. 67. Cic. ad Att. 12. 6.


Τελόνης, οὐ, οῦ, (τέλος ταξι, ὑπομί-μαι,) 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 προμήνος τέλος Dem. 745. 15; Lat. publicanus, Cic. pro Planc. 9. The public revenues of the Greeks and Romans were usually thus farmed out; and among the latter the purchasers were chiefly of the equestrian order, or at least persons of wealth and rank, like Zaccacenus ὁ ἀρχιτελόνης Luke 19: 2; comp. Cic. l. c. Sueton. Octav. 24. Dio Cass. p. 38 τοὺς ἵππες . . . πάσαν τὰ γάρ τελωνιά δὲ αὐτῶν ἐγγύντο. Jos. Ant. 12. 4. 1. 3. 4 ἐνστάσεως δὲ τῆς ἡμέρας, καθ' ἑν ἐμιλε τὰ τέλη παρατάσσα τοῖς τόποις, ἠγομένοι οἱ τοῖς ἀσίμμασιν ἐν ταῖς παραλήξεις διάφημος. Comp. Boeckh Staatsch. d. Ath. i. p. 359, 360 sq. Adam's Rom. Ant. p. 64. The farmers-general had also sub-contractors, or employed agents, who collected the taxes and customs at the gates of cities, in seaports, on public ways, bridges, etc. These too were called τελωνεία, or also ἐκλεγόντες Dem. 745. 15, Lat. portilores; 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. Diucharecli. πάντως τελωνεία πάντες καὶ ἀφαπαγοί. Dio Chrysost. IV. p. 75. B. κυνηγός καὶ τελωνεία καὶ ποροβοσκός. Luc. Neckyom. 11 μοιχεὶς καὶ ποροβοσκοὶ καὶ τελωνεία καὶ κάλλας κ. τ. λ. Artemidor. 1. 23. ib. 4. 42. 57. See the numerous like passages in Wetst. N. T. I. p. 314 sq. Comp. Jahn § 242.—In N. T. in the later sense, a toll-gatherer, collector of customs, publican, the object of bitter hatred and scorn to the Jews, and often coupled with the most depraved classes of society. Matt. 5: 46 οὐκ ὑπήκουν καὶ οἱ τελονεῖα τῷ αὐτῷ παρέσχε? v. 47. 10: 3 Μαθιατον τὰ τελονεία. coll. 9: 9. Luke 3: 12. 5: 27, 29. 7: 29. 18: 10, 11. 13. τελονεία καὶ ὁματικοὶ Matt. 9: 10, 11. 11: 19. Mark 2: 15. 16. Luke 5: 30. 7: 34. 15. 1. ἔνθικος καὶ τελονεία Matt. 18: 17. οἱ τελονεῖς καὶ οἱ πόρναι Matt. 21: 31, 32.

Tē̂ras, τὸ, pl. τὰ τίματα

uncontracted, contrary to Attic usage, Winer § 9. p. 61. Buttm. § 54. n. 1; a wonder, portent, prodigy, strictly as foreboding something future; in N. T. only plur. and always joined with ἀπειθεία.


Τέρτιος, ου, ὁ, ὁ, Tertius, pr. n. of Paul's amanuensis, Rom. 16: 22.

Τέρτυλλος, ου, ὁ, Tertullus, pr. n. of a Roman orator or advocate employed by the Jews against Paul, Acts 24: 1, 2.

Těssoφακονια, οἰ, αἱ, τὰ, indec.

Τελοφάκονιατής, ἔος, ὦς, ὁ, ἡ, adj. (ἐτος) of forty years, e. g. τελοφακονιατής χρόνος the time of forty years, forty years' time, Acts 7: 23. 13: 18. — Comp. δεκατής χρόνος Max. Tyr. 6. 89. δεκατίας πόλεμος Thuc. 5. 26. On the accent and flexion of such compounds, see Buttm. § 70. n. 2. Lob. ad Phr. p. 406 sq.

Tέσσαρες, οἱ, αἱ, neut. — ἐς, Gen. ὀν, Attic τέταρτος, neut. — ἐς, card. adj.


Tεταρταιός, ας, ος, (-τατος, an adj. marking succession of days, used only adverbially, on the fourth day.
John 11: 39 τεταρταίος γὰρ ἦσα, i. e. he is now the fourth day dead, four days dead. See Buttm. § 123. n. 3. Winer § 58. 2. Comp. Αἴττεραι. — Pol. 3. 52. 2 ἔσε ἐς τεταρταίων ὄν. Xen. Cyr. 5. 3. 1.


Tεταρτάς, — contr. for τετάρτα, τίσσαρα, four, found only in derivative and compound words; comp. Buttm. § 70. n. 2.


Τεταράδιον, ου, τὸ, (dim. of τετάρτα a tetrad, the number four,) a quaternion of soldiers, a detachment of four men, the usual number of a Roman night-watch, relieved every three hours. Acts 12: 4. — Philo in Flacc. p. 581, or T. H. p. 533. 22, στρατιάτην δὲ τινά τῶν ἐν τοῖς τετάραδοις φυλακίων καθ' ὄλον ἐνοχόν. Comp. Pol. 6. 33. 7 τὸ δε φυλακίου ἐσ- τιν ἐν τετάρατοι ἀνθρώπι, ὡν ἐς μέν πρὸ τῆς οἰκνυ, ὡν δὲ κατ' ἑνακόο τοὺς ὑπο- ποίοντα τὴν φυλακήν. Veget. "de singulis centurii quarterni equites et quarterni pedites excubitum noctibus faciant." See in Phylak. d. In Acts l. c. Peter was therefore guarded by four men at a time, two within the doors and two before the doors, coll. v. 6.
Tηλαυγώς 817


Τεύχος, see the tenses of Τυχάνως.

Τετράδος, οὗ, τοῦ, τούτου, (τετράδος, τετράτωδος) to reduce to ashes, i. e. to consume, to destroy, e. g. cities, c. acc. 2 Pet. 2: 6; trop. Anthol. Gr. i. p. 167. Hesych. τετράφωμαι σποδώσας.

Τέκνη, ἡς, ἡ, (τίκτο, τικίν), art, 1. e.


Τηλαυγώς, adv. (τηλαυγός farshining, radiant, from τήλη, αὐγή) radi-


The text appears to be a page from a historical or academic work involving references to historical events, legal terms, and possibly biblical quotes. Here is a transcription of the visible text:

"The eyes of, etc., 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 and τροπόντες τα εν αυτήν [προφητείαν] γεγομένα, i.e. watching the fulfilment of the prophecy. 22: 7, 9.

Sept. of τρώγνων for τρώγει Ecc. 11: 4.


Cant. 2: 17. — So trop. acc. with adjuncts: c. dupl. acc. of pers. and predicate, 2 Cor. 11: 9 bis, μιαρὸν ἤματων τετριχόν καὶ τριχόν. 1 Tim. 5: 22.


c. i. q. to keep back or in store, to reserve, c. acc. e. g. things, John 2: 10 αὐν τετριχόν τον καλὸν οἶκον ἑως ἀρθεὶ 12: 7.


Τήρησε, έως, ἕ, (τρώγον τ. v.) a watching, keeping, i. e.

c. trop. observation, performance, sc. of precepts, ἐντολον 1 Cor. 7: 19. — Eccles. 35: 23. τῶν Wisd. 1: 18.

b) i. q. guard, ward, 1 Macc. 5: 18. 3 Macc. 5: 44; in N. T. mention. place of ward, a prison, Acts 4: 3, 5: 18 ἐντεύκτος τοῦ τετριχόν δημοσία. — Thuc. 7: 86.

Τιβερίας, έδος, ἕ, (τρέρεσ τ. v.) a city of Galilee built by Herod Antipas and named in honour of the emperor Tiberius; now Tiberias. It is situated on the S. W. shore of the Lake of

Τιθέμεν, f. Ἠθελε, nor. 1 Ἠθελε, perf. τεθέναι, see Buttm. § 106, 107; for imperfect τεθέναι Matt. 5:15. 2 Cor. 3:18. al. see Buttm. § 106. n. 5. § 107. n. 1, 6.—To set, to put, to place, to lay, trans. Sept. for βασιλεύειν, also for τίθηναι.


Τιμην, ἦν, (τιμω) a holding worth, estimation, viz.


Τίμον, οἶνος, ὁ, Τίμων, pr. n. of one of the seven primitive deacons at Jerusalem, Acts 6:5.


Τίνος, see in Τίνος.

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.

it so that one is thus called. James 5:13, 14. Comp. Winer § 25. p. 144 sq. — Athen. VI. p. 233 ὁφθαλμοῖς τις. Plat. de Puer. educ. 4 ἄλλος ἄτις τῷ ἀπόκροτος κ.τ.λ. — (b) Sometimes τις, any one, is omitted where the sense requires it to be supplied; comp. above in a. §. Matt. 23:9 καὶ πιστέρα μὴ [τίνα] καλέσατε οὐκ ἐπὶ τῆς γίγν. 1 Pet. 4:12.


c) Neut. τι adverbially or as acc. of manner. (a) Simply, in or as to something, in any way. Phil. 3: 15 καὶ εἰ τίτινος φορέωνται. Philen. 18. Hence i. q. perhaps, in the formula εἰ μὴ τι, unless perhaps, Luke 9:13. John 5:19. al. see in Matth. Comp. Buttm. § 150. p. 434. —Luc. D. Deor. 2. 1 εἰ καὶ τι ημαρτόν, ib. 7. 1. Xen. Cyr. 1. 2. 9. εἰ μὴ τι Xen. H. G. 7. 4. 35. —(b) With another acc. neut. as Adverb, thus serving to modify it, comp. in δ; some, somewhat, a little, comp. Matth. § 487. 4 fin. Passow no. 4. 4 b. E. g. βραζύ τι, some little, a spoken of time Acts
Tığ, neut. τί, Gen. τίνος, interrog. pron. who? which? what? Lat. quis, quae, quid? Sept. tis for γνώρισε, τί for ήνότι. Always written with the acute accent on τι, and thus distinguished from τίς, τί, 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 A. n. τις.

A) Direct, usually with the Indicative; sometimes with the Subjunctive and Optative, which then serve to modify its power; comp. below in τί, g.


B) Indirect, where it is often equiv. to ὅτανς, ὅτι, see Buttm. § 127. 4 and n. 6. Math. § 488. 1. Winer § 25. 1. Passow no. 3.

1 Pet. 5: 8. So in a double question, Mark 15: 24 ἀπελλούσε...τις τι ἄγηι...comp. above in n.

c) c. Optat. after a preceding prae-

—(b) With ἄγηι, as strengthening the idea of uncertainty, comp. Buttm. § 139. 13. Winer § 43. 4. Herm. ad Vig. 729. Luke 1: 62 το, τι ἄγηι θελοὶ καλεῖ-σθαι αὐτόν. 6: 11 διελάπον πρὸς ἀλλι-

Τίτλος, οὐ, ὁ, Lat. titulus, i. e. a tile, superscription, John 19: 19. 20.—Hesych. τίτλους πνεύμων ἐπιγραμμα Ξην.

Τίτος, οὐ, 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. Τίτος τον ἄγηιν μου 2 Cor. 2: 12. Τ. κοινωνος ἰμός καὶ εἰς ὑμᾶς συν-
εχεις 2 Cor. 8: 23. Τίτος γνησίου τίτου Tit. 1: 4.

Τίτσι, f. iacw, to hold worth, i. q. to respect, to honour, to reverence, e. g. ξίλον Hom. Od. 15. 542. Θεοὺς II. 8. 540. in. 9. 238; also to estimate, to prize, Hom. II. 23. 703, 705. Hence in fut. and aor. 1 Act. and Mid. (and with Pres. τιτσέω) to honour sc. by making comp-
ensation, atonement, i. q. to atone for, to pay for, c. acc. of wrong done etc. e. g. ἐφέων Hom. Od. 24. 352. φιόν Ι. 21. 134.—In N. T. to atone with, to pay, c. acc. of thing offered or suffered in atonement, as δίκην τίσω 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 είτεν ο Βάσιος τὴν δίκην. VIII. p. 191. Reisk.

Τοίς, enclit. particle, pp. antique dat. for τοῖς, by consequence, consequently, therefore; which signification however is found only in the strengthened forms τογάς, τογαρόν, etc. while τοῖς itself retains only a sort of confirmatory sense, indeed, forsooth, yet, etc. Buttm. § 149. p. 431. Matth. § 627. In N. T. only in the compounds κατοίγε, τογαρόν, το-


Τοίγε, see κατοίγε in Tit II. ζ.


Τοιόνοδε, τοιόδε, τοιόνδε, a strengthened form of τοῖς demonstr. correl. to ποῖς, οἷος, see Buttm. § 79. 5, 6; of this kind or sort, such, Lat. talis, 2 Pet. 1: 17 φανεῖς...τοιόντως.—Jos. Ant. 17. 13. 3 ὑπαρ τοιόντωδ. Hidian. 7. 4. 2. Xen. Mem. 1. 1. 1.

Τοιούτως, τοιαύτη, τοιότικο and τοιούτων Matt. 18: 5, a strengthened form of τοῖς demonstr. corre. to ποῖς, οἷος, see Buttm. § 79. 5, 6; of this kind or sort, such, Lat. talis, more frequent in Attic usage than τοῖος or τοιόός, Passow s. v.

a) genr. e. g. (a) without art. or

b) by impl. such, i. q. so great; (α) without art. or relative, Matt. 9: 8 τῶν δύνα ἐξουσίας τοιαύτης τοὺς ἀνθρώπους. Mark 6:2. John 9:16. (Ceb. Tab. 4.) Neut. pl. τοιαύτης, such things, so great things, e. g. good Luke 9:9; evil, 13:2. Heb. 12:3. — With a relat. corresponding, ὅτις 1 Cor. 5:1; ὅτις Heb. 8:1. —(β) With the art. ὅ τιοι τοιοῦτος, such an one, such a person, one distinguished, e. g. in a good sense, 2 Cor. 12: 2, 3, 5. (Ael. V. H. 11. 9.) In a bad sense; i. q. such a fellow, Acts 22: 22, coll. 21: 27. 1 Cor. 5: 5. 2 Cor. 2: 6, 7. Comp. Matth. § 265. 7. ὅ, ἣν, τό, p. 555. 

Ἀλ.

Τοῖχος, οὐ, ὅ, a wall, sc. of a house, parties, Acts 23: 3, see in Κοινώνιον. Sept. for τοίχῳ Ex. 30: 3. Lev. 14: 37. — Ael. V. H. 14. 19. Pol. 5. 33. 5. Xen. Conv. 4. 33. Kindr. with τῆς, which is spoken only of the wall of a city, etc.


Τολμηροίτερον, adv. (comparat. of τολμηρός, Butt. § 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.

Τολμητήρις, οὖ, ὅ, (τολμάω,) one bold, a darer, enterpriser, Jos. B. J. 3. 10. 2. Thuc. 1. 70. In N. T. in a bad sense, one over-bold, audacious, presumptuous, 2 Pet. 2: 10.


Τομηματικός, see in Τοιχος.


Τολάζων, οὐ, τό, (also τολάζος), 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. Ἰτοπάζων. — Sept. for τολάζων Ex. 28: 17. Ex. 28: 13. — Diod. Sic. 3. 39 where see. Strabo XVI. p. 1115. Ἄλται, τοῖχον ζέον ὡς ὁ διά ταξιν, ἑκατομπεδόν χρυσονίδος ἀπολαμβάνων ψεύγος. Comp. Wetst. N. T. II. p. 845.

Τόπος, οὐ, ὅ, place, locus, e. g. a) as occupied or filled by any person or thing, spot, space, room.
b) of a particular place, spot, where any thing is done or takes place; Luke 10: 32 ὁ δὲ καὶ Λευιτής, γενομένου κατὰ τὸν τόπον. 11: 19. 5 John 4: 20. 5: 13. 6: 23. 10: 40. 11: 30. 15: 2. 19: 20. 41. 2 Pet. 1: 19. Pheonast. Rom. 9: 26 εν το τόπῳ ὑπερ τῆς, where in the place where, i. q. implicate where. 4: 19. 5 Pol. 1. 88. 2 τόπος ἐλέους. Aeschin. 84. 39.


Τοπούς, topos, topopo and topos, a strengthened form for topos,
τοῦτο, adv. demonstr. of time, then, at that time, correlative to ὄτε, πότε, Buttm. § 116. 4.

a) in general propositions, marking succession; e. g. after πρῶτον, as Matt. 5:24 πρῶτον διαλάγητα... καὶ τότε ἐκδόν ἐπόσφερα κ. τ. ἐλ. 12:29. Mark 3:27. John 2:10. c. ὅταν, 2 Cor. 12:10 ὅταν γὰρ ἀσέβεϊς, τότε δυνατὸ εἰμί, John 2:10. Simply, Luke 11:26—c. ὅταν Hidian. 2.9.4. Xen. Mem. 4.3.17.


Τουνούτοι, crasis for τὸ τότε, Buttm. § 128. n. 4; i. q. by name, Matt. 27:57; see in Ὀνοματ. Comp. Buttm. § 131. 6.—Jos. Ant. 8.7. 6. Palaeph. 40. 3. Luc. D. Deor. 3. 1.

Τούτοιτι, crasis for τοῦτο ἔτσι, that is, id est, i. q. 'which signifies,' used in explanations; so in text. rec. Acts 1:19 Ἀπελευθησάτων τοὺς τοῖς χωρίοις αἵματος, 19:4. Rom. 7:18. 9. 8. Phil. 2:14. 7. 5. 9. 11. 10. 20. 11. 16. 13. 15. 1 Pet. 3:20. Sept. for ΤΟΣΤΙ ᾿Ιοβ 40:19. —In later editions every where written separately, τοῦτο ἔτσι, and so text. rec.
in Matt. 27: 46. Mark 7: 2. Rom. 10: 6, 7, 8.—Diod. Sic. 4. 7.

Τοῦοι, see in Οὐος.


Τροπέζα, ης, η (pp. τραπέζας, from τετρα q. v. and πίεζα foot), a table, e. g.


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 Κεφαλατικάς, Κολλαβιστικά.—Lys. 114. 37. Isaeeus 105. 119. — Hence genr. a broker's office, bank, where money is deposited and loaned out, Luke 19: 23 δοθήναι τό ἀγαθόν εἰπὶ τήν τράπεζαν. See in Τροπέζης. — Dem. 895. 5, 15. ib. 1356. 10. — Meton. Acts 6: 2 ταῖς τράπεζαις διανυσών, to serve money-tables, i. e. to take care of money-affairs, to have charge of the alms etc. — Jos. Ant. 12. 2. 3 Basilikai τράπεζαι.

Τροπέζης, ou, ó, (τραπέζα b.), a tabler, i. e. a money-changer, broker, banker, in Lat. also called trapezita, mensarius, one who exchanged money, and who also received money on de-


Τραγος, είς, υ (kindr. with ὑσο-, υσοστο,) rough, unclean, e. g. ὡδίνι Luke 3: 5. Acts 27: 29 τραγοδία τοῖς, i. e. rocks, breakers. Sept. for ἄγος
**Trachonitis**


**Trachonitis,** ἰδος, ἦ, Trachonitis, the north-easternmost of the districts into which the habitable region east of the Jordan was divided, bounded easterly by the Arabian desert; on the S. W. by Auranitis and Gaulonitis; and extending from the territory of Damascus on the North, to near Bostra on the South; Euseb. Onom. s. v. 'Ἰουνία. The name is derived from two mountains called Τράχωνυς, Strabo 16. 2. 16. 20. The modern name is El Udeiry, on the eastern part of Haouran; and the country in its present state is fully described by Bureckhardt, Travels in Syria etc. p. 51 sq. 211 sq. Trachonitis formed a part of the tetrarchy of Herod Antipas, Luke 3: 1; comp. in Ἰρώνων no. 1, 2, and in Ἰουνία.—Jos. Ant. 1. 6. 4. ib. 17. 11. 4.


**Τρέχω,** τ. Ἰπέματα, ὁρ. 2 ἴπέματα, Buttm. § 18. 2. § 114. p. 304; to run, intrans.


b) trop. of rumour, word, doctrine, to run, to spread quickly. 2 Thess. 3: 1 ἐνά ὁ λόγος τοῦ κυρίου τρέχει. — Comp. Sept. ἵππος τάχυς δραμεῖται ὁ λόγος αὐτοῦ, for \( βίος \) Ps. 147: 15.
Tρικοντα, τρικώνοις

Three hundred, Mark 14: 5; John 12: 5.

Tριβολος, τριβολία, τριβιον (τριτς, τριτλος)


Tριετία, τριετίς, τριετικος (τριεττος, τριετος, and τριος) the space of three years, triennium, Acts 20: 31. — Artemid. 4. 2.

Tριχωμάτων, τριχωματία (τριχής, τίλλω)


Tριτος, τριτα, τριτός (τριτος, τίλλω)

The third, e. g.


b) Neut. το τριτόν (a) Subst. τος, του τριτος impl. the third part, seq. gen. of

Τρόποις, see θεῖς.


Τρόποι, ὁ, ὁ (τρόπος to turn,) a turning, turning back, e. g. of the heavenly bodies in their courses, at the solstices, etc. James 1: 17 οὐκ ἐν παραδόχειν, ἡ τροπὴ ἀποσκίασμα. — Sept. Job 38: 33 τροποὶ οἰκονομῶν. Deut. 33: 14 οἴλων τροπῶν. Wisd. 7: 18. Hom. Od. 15. 404 τροποὶ ἐπιλοκοῦν. Pol. 9. 15. 2. — Also a turning back or rout of enemies, 1 Macc. 4: 35. Xen. An. 1. 8. 25.

Τρόπος, ὁ, ὁ (τρόπος to turn,) pp. a turning, turn, direction; hence genr. manner, way, mode, Xen. Cyr. 8. 1. 19 εἰς μὲν διδασκαλία τρόπος ἐν αὐτῷ. In. N. T.

a) genr. in adverbial constructions:

(a) Acc. c. κατά, e. g. κατὰ ἐν τρόπον, in what manner, i. e. as, even as, comp. in ἐν τῷ κατά no. 4. a. Acts 15: 11. 27: 25. κατὰ πάντα τρόπον in every way Rom. 3: 2. κατὰ μὲν τρόπον ἐν ποισι, 2 Thess. 2: 3. —Sept. Num. 18: 7. 2 Mace. 11: 31. Pol. 1. 87. 4. Xen. Cyr. 8. 2. 5.


Τρόφος, ὁ, ὁ, ὁ (τρόφω q. v.) a nurse,

Τροφοφορεῖ, οὗ, f. ἱπποσ (τροφός, φορέω), to bear as a nurse, to carry in the arms, as a nurse her nursing; trop. i. q. to cherish, to care for, to trans. Acts 13:18 in later edit. from Deut. 1:31 where Sept. Cod. Vatic. for Heb. נָעַשׁ. Comp. in Τροφοφόρων.—2 Mac. 7:27. Macar. Homil. 46 ἀναλαμβάνει καὶ περιθάλει καὶ τροφοφορεῖ ἐν πολλῇ στοργῇ.

Τροφικά, αῖς, ἡ (τροφίς), a wheelltrack, rut, Nicand. Theriac. 876 ἀμαίνησε τὸν. Hesych. τροφικός, οι τῶν τροφών χαράζεις. In N. T. in a wider sense, a way, path; trop. Heb. 12:13 τροφίς ὁρίζει θρόνος ποιήσει τοῖς ποιόν ἐμάς, i. e. ways of life and conduct; quoted from Prov. 4:26 where Sept. for יָהָל, as also Prov. 2:15; 4:11.—Suid. τροφικάς: ποιήσεις, πέπλοις, ἐργασίαι.

Τροφός, οὗ, ὁ, τρόφος (τροφή), pp. a runner, i. e. anything made round for rolling or running; hence gen. a wheel, as of a chariot, Sept. for τῆς 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 perhaps a circular course, circuit; James 3:6 τροφός τῆς γενεσίως i. q. course of life, see in Γενεσίας a. — Comp. Anacr. 4. 7 τροφός ἀμάτου γιὰ τία, βλότος τρόφει κυλίνδροις. Westn. N. T. II. p. 670. The grammarians make a distinction between τροφός wheel, and τρόφος course; see Passow in τρόφος fin.


Τρύφανα, ης, ἡ, Tryphaena, pr. n. of a female Christian at Rome, Rom. 16:12.


Τρυφωσα, ης, ἡ, Tryphosa, pr. n. of a female Christian at Rome, Rom. 16:12.

Τροάς, ἄδων, 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.—Plut. 5. 3. Plin. H. N. 5. 30. The
name Troas or the Troad strictly belonged to the whole district around Troy.


Τρόγυλλος, της. Τρόγυλλος, τος, τά, to eat, pp. fruits, nuts, raw beans, etc. which require cracking with the teeth, Hdot. 2. 37. ib. 2. 92; hence τρογύλλιον, τρογύλω, i. q. fruits, nuts, almonds, and the like, set on as desert. In N. T. genr. to eat, i. q. ἔτροφον, absol. Matt. 24:38 τροφονεῖται καὶ πίνοντες eating and drinking, i. c. feastimg, revelling, comp. in ἐσθίων c. γ. — Dem. 402. 21 τρόφων καὶ πίνων ὑπνοῦ. Pol. 32. 9. 9. Xen. Xen. 4. 8. — Seq. acc. ἄρτον v. ἄρτος by Hebr. John 13:18, quoted from Ps. 41:10 where Heb. תנים, Sept. ἔσθιον, see fully in "Agios B." Trop. John 6:53. c. σάρκα v. 54, 56, 57; see fully in ἄρτος b. Τρυγάνω, f. τρύγαμα, (kindr. with τείχων, aor. 2. ἔτυγχον, perf. τεῖχυμα; also perf. τέτευχα Hdot. 3. 14, and in later writers, see in no. 1 fin. See Butt. § 114. p. 303. Matth. § 251. Lob. ad Phr. p. 395. — To hit, to strike, to reach a mark or object, of a weapon, absol. Hom. 11. 5. 98. Xen. Cyr. 4. 6. 4. c. acc. 11. 5. 582. c. gen. II. 5. 587. Ael. V. II. 13. 1 fin. Xen. Cyr. 2. 3. 18. Also, to fall in with, to meet casually, of persons, absol. Od. 21. 13. Hes. Theog. 973. Hence in N. T.


2. intrans. to fall out, to happen, to chance. a) εἰ τυχόν impers. if so happen, it may be, i. q. perchance, perhaps, comp. in ἦν 1. 1. So 1 Cor. 14:10 et 15:37, where it is equiv. to for example. — Philo de Nym. mut. p. 1067 μοναύλοι μὲν γὰρ, εἰ τυχόν, καὶ γραμματικοι κ. τ. λ. Dion. Hal. 4. 19. Hidian. 7. 3. 4. 9. Luc. Bis, accus. 2. Comp. Westst. N. T. II. p. 109. Viger. p. 301 n. 38.


c) Before the participle of another verb, τυχάνω is used in an adverbial sense, much like Engl. to happen to be, to chance to be, before a participle; e. g. Ceb. Tab. 1. τυχάνων περιστατούντες we happened [to be] walking about, we were by chance walking, etc. Xen. An. 1. 5. 8 ὅποι ἐκαστος τυχών ἐπικός ἐτυχώνες where each happened [to be] standing. Butt. § 144. n. 8. Matth. § 553. ὅ. Espec. with ὥν, ὁντες, Xen. Cyr. 2. 2. 11 τῇ σκηνῇ τυχάνει τις ὥν in the tent there happened to be one etc. Δγ. 2. 2 πλην Ὦν οὐν αὐτῶν φυγάδες τότε ὁντες τυχάνον. But not unfreq. and especially in later writers, ὥν is here omitted, particularly before a predicate; and then τυχάνω takes the place of a conditional to be, which can often be expressed in English only by to be or sometimes not at all; comp. Matth. § 533. no. 1. Thus in the same words of Xenoph. H. G. 4. 3. 3 πλην Ὦν οὐν αὐτῶν φυγάδες τότε τυχάνον except those who happened. [to be] exiles, Engl. who were exiles. Plato Hipp. Maj. p. 299 ult. δι' αὐτῶν τυχάνει καταραθείναι. Aristoph. Eccles. 1141. Palaeph. 15. 2 ὅποι τυχάνων δὲ ἔκλον where there chanced [to be] a bear, Engl. where there was a bear. Jos. Ant. 1. 19. 5 ὅπως ἀμιζάνου παῖς τυχάνεις δος θου happen [to be] the daugh-
ter of Laban? i. e. art thou perhaps his daughter? ib. 3. 5. 1. ib. 4. 7. 2 ἔννοιας δὲ, γεραίως ὡς τυχάνων, Moses happening now [to be] an old man, Engl. being now old. See Matth. 1. c. Lob. ad Phryn. p. 277. Passow s. v. no. 2.

— Hence in N. T. Luke 10: 30 ὄφειτε [αὕτην] ἡμᾶς τῇ τυχάνῳ, lit. leaving him happening [to be] half dead; Engl. 'leaving him as it were half dead.'

Τύμπανις, τ. ήος, from τύμπα-νον τυμπανum, a drum, tabret, timbrel, (τύπανον, τύπωτα) consisting in the East of a thin wooden rim covered over with membrane, and hung around with brass bells or rattles, used chiefly by dancing women, Sept. for τῆς ἱερ. Ex. 15: 20. Judg. 11: 34. Ael. V. H. 9. 8. Hidian. 4. 11. 5. But the τύμπανον, τυμπανum, 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 Mac. the same instrument is called τροχὸς wheel, §§ 5, 9. Phot. in Lex. τύμπανον τοῦ τοῦ θηληον ζύλου, οὗ τοὺς παραδοσιός大发煎. Luc. Catap. 6 εἰ τύμπανον, Schol. ζύλον οὗ τοὺς καθαύνιας ἐφόνευν.—Hence τύμ-πανις, to tympanize, i.e. to drum, to beat the drum or timbrel, Diod. Sic. 3. 59. In N. T. to scourge upon the tympanum, to torture, to drum to death; comp. Engl. 'to break upon the wheel;' Pass. Heb. 11: 35 δύλοι δὲ ἐτύμπανοι ὕπα τοῦ τυμπανομένου. Aristot. Rhet. 2. 5. Phut. de Adul. et Amic. 17. T. VI. p. 220. 14. Reisk. So ἄποτυμπανιζό, 3 Macc. 3: 27 ἄρειστοι βασάνου ἀπο-τύμπανοι. Jos. c. Ap. 1. 20. Phut. Galb. 8.

Τύπος, ού, ὁ, (τύπωτα) a type, i.e. any thing caused, produced, made through the agency of strokes, blows.


b) i. q. figure, form, e. g. (α) of an image, statue. Acts 7: 43 τοῖς τύποις οὖς ἐποίησατε προσανατολισθενίται, quoted from Amos 5: 26 where Sept. for ἡμῖν. — Hidian. 5. 5. 11 τοῦ τύπου τοῦ ῥητοῦ. Dio- 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. λ. Jamb. V. It. Pythag. c. 16. p. 58. — e. 23. p. 89, τοῦ τύπου τῆς διδασκαλίας. Pol. 22. 7. 3. — (γ) Trop. of a person as bearing the form and figure of another, i. e. as having a certain resemblance in relations and circumstances; Rom. 5: 14 ὡς ἐστὶν τύπος τῶν μέλλοντος.

c) i. q. prototype, pattern. (α) pp. of a pattern or model after which any thing is to be made; Acts 7: 44 ποιησαμένου αὐτὴν κατὰ τὸν τύπον κ. τ. λ. Heb. 8: 5. Comp. Ex. 25: 40 where Sept. for Βύσσις. — Anthol. Gr. II. p. 72. — (β) Trop. an exemplar, example, pattern, e. g. to be imitated, followed, Phil. 3: 17 συμμιμηταὶ μοῦ γίνετε ... καθὼς ἦτε 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.

b) trop. to strike against, i.e. to offend, to wound, e.g. the conscience of any one, τὴν συνείδησιν I Cor. 8:12. Sept. and τὴν 1 Sam. 1:8. — Hom. II. 19. 125. Hdt. 3. 64 init.

Τύραννος, ou, ó, Tyrannus, pr. n. of a man at Ephesus, in whose school Paul disputed, and thus taught the Gospel, Acts 19:9. Comp. in Τυραννίς. He was prob. a Greek sophist; since Paul had left the Jewish synagogue.


Τύρος, ou, ó, η, adj. (Τυρός, η) Tyrian; hence ὁ Τύρος a Tyrian, Acts 12:20. — Hidian. 3. 3. 3.

Τύρος, ou, η, Tyre, Heb. תירס (rock), Aram. form שׁוֹר whence Τυρος, 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. γης. Tyre was situated on the coast of the Meditterranean 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. 2. 9. 10. Jos. Ant. 8. 2. 6 sq. ib. 8. 3. 4. c. Ap. 1. 17. The ancient city lay on the continent, and the more modern part upon an island opposite. It was long besieged by Salmanassar, Menand. ap. Jos. Ant. 9. 14. 2; and afterwards for 13 years by Nebuchadnezzar, Jos. Ant. 10. 11. 1. c. Ap. 1. 21. Comp. Ez. e. 26. 27. 28. Whether it was actually captured by the latter, is matter of question among critics; since neither Josephus nor any Greek or Phenician writer asserts it; Jerome ad Ez. 26:7. At any rate Tyre appears to have come under the dominion of the Babylonians; and afterwards under that of the Persians; in whose time the Tyrians furnished cedar for the second temple, Ezra 3:7. Tyre was taken by Alexander the Great, after a celebrated siege, B. C. 322; see Diod. Sic. 17. 40 sqq. Arr. Exped. Alex. M. 2. 16 sqq. 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 sqq. Gesen. Comm. zu Jesaia c. 23. T. I. ii. p. 707 sqq. Rosenm. Bibl. Geogr. II. i. p. 29 sq. For the present state of Tyre or Sur, a small village on a peninsula, see Miss. Herald, 1824. p. 277, 305. The prophets of the O. T. describe Tyre as full of wealth, pride, luxury, and vice; and denounce judgments against her for her idolatry and wickedness; see Is. 23. 13. Ez. 26:7. 28:1 sq. 29:18. — In N. T. Acts 21:3. 7; elsewhere only Τύρος καὶ Σίδονιος Matt. 11:21, 22. 15:21. Mark 3:8. 7:24. 31. Luke 6:17. 10:13. 14.


Τυφλόω, ὁ, ε. ὅως, (τυφλός,) to


Τύφω, f. θύφω, Buttm. § 18. 2; to make a smoke, fume, vapour, καπνὸν τύφων Hdot. 4. 196. to smoke, to sur-


Τυφονικός, ή, ον, (τύφων typhon, whirlwind,) typhonic, i. e. like a whirlwind, violent, tempestuous, e. g. ἄντικος Acts 27: 14.

Τύκωος, ου, ὁ, also Τυκίκος, οἱ, 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.

Τύξων, see in Τυξάνω no. 2. b. β.


Τάλλινος, η, ον, (τάλλος,) of glass, glassy, transparent, Rev. 4: 6 θάλασσα τάλλινη. 15: 2 bis.


b) meton. injury, harm, damage, in person or property, sc. as arising from the insolence or violence of any one, and trop. from the insolence of the sea, tempests, etc. Acts 27: 10, 21. — Jos. Ant. 3. 6. 4 το τα καίμα την απο τον ωμὸν ὑβρίς ἀπομισθησάμενον. Pind. Pyth. 1. 140 ναυσιτητος ὑβρίς ἰδον. Comp. Dem. 522. ult.


Τριαίνω, ἵναι, (ὑγαίνω) to be sound, healthy, well; to be in good health; intrans.


b) trop. e. g. of persons, ὑγαίειν τῇ πίστῃ ν. είν τῇ πίστῃ, to be sound in the faith, i. e. firm, pure in regard to Christian doctrine and life, Tit. 1: 13. 2: 2. (Pol. 28. 15. 12.) Of doctrine, ὑ- δακτικα ὑγαίωνου, λόγος ὑγαίων, 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 τοις ὑγαίωνται λόγοις. Plat. de aud. Poet. 4. ed. R. VI. p. 72, ὑγαίωνου περὶ θεῶν δόξα καὶ ἀληθείας.


b) trop. λόγος ὑγιείς, sound doctrine, i. e. true, pure, uncorrupted, Tit. 2: 8. — Anth. Gr. IV. p. 85 λόγος ὑγίες οὐχ ὑγίας. M. Antonin. 8. 29 or 30. Dion. Hal. Ant. 1. 11. ib. 2. 20 δόξας οὐχ ὑγιείς.


Τρισχολογέω, α, έα, έος, (ὑδρόπολο- ν) σος, from ὑδάς, πίνων) to drink water, to be a water-drinker, intrans. 1 Tim. 5: 23. — Athen. II. p. 44. C. Ael. V. H. 2. 38. Xen. Cyr. 6. 2. 26.

"ὑδωρ, ὑδατός, τὸ, (ὡς,) water, plur. τὰ ὑδάτα the waters.


c) trop. and from the Heb. of one who is the object of parental love and care, or who yields filial love and reverence towards another, e. g. a pupil, disciple, follower, the spiritual child of any one, comp. in Τέκνον c. β. Heb. 2: 10. 12: 5 bis, ἵππων ὑπὸ νόος διαλέγεται: νόος μου, x. τ. λ. quoted from Prov. 3: 11 where Sept. and τό 1. Pet. 5: 13 Μάκαρος ὑπὸ νόος 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 τό 1. K Cor. 2: 1. 3: 14. 4: 10, 20. al. Ecclus. 4: 11. Comp. among the Greeks ἱππόν νόος, φίλον νόοι, for ἵπποι, φίλοι, spoken of classes, castes, professions, transmitted from father to son. See Gesen. Lex. τό 5 no. 5. Passow in νόος. — For νόος ν. νόοι τοῦ θεοῦ, see below in B.

d) by Hebr. c. genit. the son of 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. τό 4 no. 4. E. g. seq. genit. of place, condition, connexion, νόοι τοῦ νυμφών, sons of the bridal chamber, bridesmen, Matt. 6: 15. Mark 2: 19. Luke 5: 34; see in Νυμφών. Matt. 8: 12 νόοι τῆς βασιλείας sc. τῶν υἱῶν, sons of the kingdom, i. e. subjects to whom its privileges belong of right, here spoken of the Jews; but also of the true subjects or citizens, Matt. 13: 39; comp. in Βασιλεία c. β. Opp. νόοι τοῦ πονηροῦ, subjects, vassals of Satan, his followers, imitators, ibid. 13: 38; and so νόοι τοῦ διαβόλου Acts 13: 10. — Comp. Sept. νόοι ἔλευθεροι for ταύτα-ταύτα 1. Ecc. 10: 11. — 1 Macc. 4: 2 νόοι τῆς ἁμαρτ., — Seq. genit. implying quality, character, e. g. νόοι βραβεῖτος sons of thunder Mark 3: 17, see in Bouvyges. Luke 10: 6 νόοι εἰρήνης son of peace, i. e. friendly, admitting your benediction and receiving you to hospitality. 1 Thess. 5: 5 νόοι τῆς ἡμέρας, i. e. enlightened with true knowledge. Acts 4: 36 νόοι παρακλήσεως, see in Παρακλήσεις b. John 12: 36 νόοι τοῦ φωτός, i. e. enlightened with the true light; and so 1 Thess. 5: 5. Luke 16: 8. Opp. νόοι τοῦ αἰῶνος τούτου sons of this world, i. e. devoted to this world, ib. 16: 8. 20: 34 νόοι τῆς ἀπειθείας, i. q. of ἀπειθείας, the disobedient, Eph. 2: 2. 5: 6. Col. 3: 6. Comp. Sept. νόος δυνάμεως for τῆς ἁμαρτίας Ps. 89: 23. — Seq. genit. of that in which one partakes, to which one is exposed, etc. Luke 20: 36 νόοι τῆς ἀναστάσεως sons of the resurrection, partakers in it. Acts 3: 25 νόοι τῶν προφητῶν καὶ τῆς διαθήκης, i. e. to whom the prophecies and the covenant appertain. Also νόοι τῆς ἀπολύσεως son of perdition, devoted to destruction, see in Ἀπολύσει b. John 17: 12. 2 Thess. 2: 3. νόος τῆς γιεννής, i. e. deserving everlasting punishment, Matt. 23: 15. Comp. Sept. νόος ἁπάντων for Heb. τῆς ἁμαρτίας 1 Sam. 20: 31. 2 Sam. 12: 5. comp. the Hebr. Deut. 25: 2. — Psalt. Sal. 17: 17 νόοι τῆς διάνοιας.


c) Of Jesus Christ, as τὸ ὄνομα τοῦ θεοῦ, the Son of God; also τὸ ὄνομα τοῦ θεοῦ. Luke 1: 32, comp. Mark 5: 7. Luke 8: 28; and simply ὄνομα, the Son, καὶ ἐξογνω. (a) In the Jewish sense as the Messiah, the Son of God. The expectation of the Jewish nation, constituted of God, and his vicegerent in the world; see fully in Basilida c. So as joined with Χριστος in explanation; Matt. 16: 16 σὺ δὲ τὸ πάντα ἐν τῷ θεῷ. 26: 63. Mark 14: 61. Luke 4: 41. John 6: 63.


"Ὑμοι, ὅσοι (ἢ, ὧν, ὧν), a wood, fores

Ὑμεῖς, plur. see in ὧν.

Ὑμεναῖος, οὐ, ὁ, Hymnæus, pr.
n. of a man, an adversary of Paul, 1 Tim. 1: 20. 2 Tim. 2: 17.

Ὑμετέρος, α, ου, possess. pron.
(ἐμείς) your, 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 τῶν ὑμετέρων [λόγων] τὰ ὑμετέρα. 1 Cor. 15: 41 τον ὑμετέραν καιρόν ἐν ἑω, i. e. my boasting as to you. 2 Cor. 8: 8. — Hidian. 1. 5. 25. Thuc. 1. 33 τοὺς ἀκεδαμαίνοντας φίλου τούτῳ πολεμησάντας. Comp. Math. § 466. 2.

Ὑμνεῖον, o, τοῦ ὑμνεῖον (ὑμνοῖ) to hymn, i.e.

"Ὑμνος, οὐ, ὁ (ὑμμος), a hymn,
song of praise. Eph. 5: 19 ψαλμοί καὶ
The image contains a page from a Greek text with various references to biblical verses. The text appears to be discussing themes of justice, obedience, and guidance, referencing various New Testament passages. The page includes references to the Old Testament, with citations from Deuteronomy, Leviticus, and other books. The page number is 843, and the text is related to the subject of justice and obedience as interpreted through the lenses of ancient biblical texts.


Ὑπάρχον, ή, ἡ, (ὑπάρχω, ἄρχω) to be, begin, pp. in some degree, gradually, imperceptibly, Hom. Od. 24. 286. Dem. 12. 1. to begin doing, to do first, c. part. Xen. An. 2. 3. 23. ib. 5. 5. 9. c. acc. impl. Dem. 1345. 7. to begin to be, to come into existence, to arise, Dem. 408. 22 τὴν ὑπάρχοντας αἰώνιν. — Hence genr. and in N. T. to exist, to be extant, present, at hand.


after verbs or words implying the suffering of evil or death for, in behalf of any one; e. gen. of pers. as ἀνάθεμα εἰναι ὑπὲρ τινος Rom. 9: 3. ἀναθήματι κυρίῳ John 11: 50, 51, 52. Rom. 5: 6. 

Χριστός ... ὑπὲρ ἁμαρτωλοῦ Ιουνίων 1 Thess. 2: 16 τὸ σῶμα Luke 22: 20. Θάνατον Ἰησοῦν in the σῶμα 1 Cor. 5: 16. 


b) i. q. for, causal, i. e. in the sense because of, on account of, proper, implying the ground, motive, occasion of an action; comp. Math. Winer, i. e. John 11: 4. ἡ ἀναθήματι οὖν εἰς πρὸς Θανάτου, ἀλλὰ ὑπὲρ τῆς δοξῆς τοῦ θεοῦ, i. e. for the glory of God, in order to manifest his glory. Acts 5: 41 ὑπὲρ τοῦ ὁνόματος αὐτοῦ for his name, for his honour. 9: 16. 15: 26. 21: 13. Rom. 1: 5. 15: 8. 1 Cor. 15: 3 Χρ. ἀπέδεξαν ὑπὲρ τῶν ἁμαρτίας ἡμῶν, ν. 29 bis. 2 Cor. 1: 6. 12: 10, 19 ὑπὲρ τῆς ἡμῶν σινοῦντος. [Gal. 4: 1.] Eph. 3: 1, 13. Phil. 1: 29 bis. Col. 1: 24 bis. 2 Thess. 1: 4, 5. Heb. 5: 1 bis, 3. 10: 12. 7: 27. 9. 7. 3 John 7. So after δοξολογίαν Rom. 15: 9. εὐχαριστεῖτε Rom. 1: 8. 1 Cor. 10: 30. 2 Cor. 1: 11. Eph. 1: 16. 5: 20. — Jos. Ant. 3. 8. 6 ὑπὲρ ἁμαρτωλῶν. Ιςocr. 301. C. Xen. An. 1. 7. 3 τῆς ἐκκλησίας ... ὑπὲρ ὑμῶν ἐν θεμελίων.

Ὑπερεδίων, (εἶδο q. v.) aer. 2 to υπερορίαν, to see or look out over, e. g. τὴν ἀναλλαγαν Ἰδετ. 7. 36 fin. In N. T. trop. to overlook, not to regard, i. q. to bear with, not to punish, c. acc. Acts 17: 30 χρόνοις τῆς ἀγνοίας υπερημένῳ δὲ Θεῷ. Sept. for ὀρφήν Lev. 20: 4. — Jos. Ant. 2. 6. 9 [8] τὸ περί μιχῶν γρηγορομάντων αφίνει τοὺς πλημμύρας, ἔκκαινιν ἦκνιγε τοὺς υπερβολοὺς. So i. q. to neglect, Tob. 4: 3. Ael. V. H. 3. 22. to despise, Xen. Ag. 8. 4.


Ὑπερεκπερσοῦ, adv. (ὑπὲρ εἰς περίσσον,) pp. intens. over superabundantly, comp. in Περίσσος; i. q. very abundantly, above all measures, most vehemently; Eph. 3: 20 υπὲρ πάντα ποιήσαι υπερεκπερσοῦ δὲν αἰνούμεθα. 1 Thess. 3: 10. 5: 13. — Sept. for Chald. τῷ πατὶ. Dan. 3: 23.

Ὑπερεκτεῖνο, s. ἐκεῖνον, (ἐκεῖνος,) to stretch out overmuch, beyond measure, trop. c. acc. of pers. 2 Cor. 10: 14 οἱ υπερεκτεῖνομεν ἵματος ως stretch not ourselves out too far, i. e. do not go beyond our measure, το μέτρον του κανόνος in v. 13. — Luc. Eunuch. 2 ekpephorates καὶ υπερεκτεῖνομενον, Schol. υπερβλονοικου-

Ὑπερεκτυμνομα, Pass. (ἐξείρι, ἐκείνω, q. v.) to be poured out over, as from a vessel, i. q. to run over, to overflow, absol. Luke 6: 38 μέτρον υπερεκ- τυμνομένον. Sept. for ἐν ψυχήν Joel 2: 24. Sept. υπερεκτυμνομέαρ γιὰ θάνατον Prov. 5: 16.

Ὑπερεντυμνονί, s. τεσσαρά, (ἐν-

tυμνίῳ q. v.) to intercede for any one, in his behalf; seq. υπὲρ τινος, Rom. 8: 26. Comp. Winer § 56. 2. a.

Ὑπερέχειο, s. τοώ, (ἐκού, trans.) to hold over, e. g. any thing over the fire, Hom. Π. 2. 246; also for protection, τὴν χειρὰ τυν υπ. τινος Anth. Gr. 1. p. 193. Jos. Ant. 6. 2. 2. Pol. 15. 31. 11. Intrans. pp. to hold oneself over, i. q. to be over, to be prominent, to jut out over or beyond, Sept. Ex. 26: 13. 1 K. 8: 8. Ael. V. H. 9. 13. Xen. Cyr. 7. 5. 8. Comp. in ἐκού f. —In N. T. trop. to hold oneself above, i. q. to be superior, better, to surpass, to excel, intrans.


Ὑπερηφανία, ac. ἡ, (ὑπερφά-
...impiety, the \( \text{vixvuv} \),... 

John 1:51: die- 

...arrogant, haughty, proud, Ael. V. H. 12. 63. Diod. Sic. 4. 13. Xen. Mem. 1. 2. 35. — In N. T. from the... 

...a prominent, eminence, e. g. a mound, hill, Phil. 3. 104. 3; peak, summit of a mountain, ib. 10. 31. 1. In N. T. trop. 

a) of station, authority, power; 1 Tim. 2. 2 basileów and πάνω τῶν ἐν υπεροχή ὑπώτω. — 2 Macc. 3: 11. Pol. 5. 41. 3. Diod. Sic. 4. 41. 

b) genr. of things, i. q. superiority, excellence, 1 Cor. 2: 1 καθ’ υπεροχήν λόγον. — Pol. 5. 41. 1. In evil, 2 Macc. 13: 6. Jos. Ant. 6. 4. 3. 

...to superbound over, much more, in a comparative sense, absol. Rom. 5: 20 ὅπε ἐπέλοσαν ἡ ἀμαρτία, υπερπηγάσαν ἡ χαρά, comp. v. 15. Without comparison, Pass. to be made to superbound over-much, i. e. to superbound greatly, exceedingly, in any thing, c. dnt. 2 Cor. 7: 4 υπερπηγάσαν μὴ χαρά, i. e. I am exceeding joyful. — Not found in the classics.

...over-superabundantly, i. e. very exceedingly, beyond all measure, ἀτὰς λέγει, Mark 7: 37 υπερπηγάσας ἐξεπλήσσοντο. 

...to superbound, to be exceedingly abundant, intrans. 1 Tim. 1: 14. 

—Psalt. Salom. 5: 19.

...intens. to make high above, to raise high aloft; only trop. to highly exalt, sc. over all, c. acc. Phil. 2: 9 ὅς αὐτῶν ὑπερψω- 


...think over-much, high-thinking, from φιλέων, to think overmuch of oneself, to be high-minded, i. q. to be proud, arrogant, intrans. Rom. 12: 3 μὴ ὑπερφηγόναι παρ’ ὅ ἐν φρονή.-Jos. Ant. 1. 11. 1 οἱ Σω- 

...νοθηκών, Pol. 6. 18. 7.

...over, upper, e. g. of...
a chamber, Plut. Pelop. 35 ὁ δὲ θάλαμος ἐν ὧν καθεύθεν εἰς ὄψιν, ὑπέρόσχην. Philo de Vit. Mos. 2. p.662 ὑπέρόσχην τα ἐπίπεδα καὶ ὕπερόσχην, sc. in the ark. Luc. Asin. 45. — Oftener and in N. T. Neut. τὸ ὑπερόσχον, an upper chamber, the upper part of a house, i.e. a sort of guest-chamber not in common use, where the Hebrews received company and held feasts, and where at other times they retired for prayer and meditation, i. q. ὑπόχαρον 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. 7:39 ὁ ὅλος ὑπέρόσχον ὑπέρόσχην γεγένηθαι. 2 Cor. 2:9 εἰς πάντα. absol. Phil. 2:8. — Jos. Ant. 2. 4. 3 ὑπέρόσχην γένομαι. c. dat. Xen. Cyr. 2. 4. 22. absol. Plut. Pe- lop. 29. Xen. Mem. 3. 4. 9.


Ὑπερετής, ος, ὁ, (ὑπό, ἐφέτος, ἐφέςω) pp. an under-raver, genr. a common sailor, hand, as distinguished from ὁ ναῦται shipmen, seamen, and ὁ ἐπιβαίνω mariners, Dem. 1209. 11, 14 in some editions, where others read ὑπερετήσα collect. id. Comp. also Dem. 1308. 20. 1214. 23. 1216. 13. Pol. 1. 25. 3. Hence genr. a hand, agent, minister, attendant, who does service under the direction of any one; in N. T. spoken


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.

2, render ὑπηρέταις λόγου associates or aiders in the matter; comp. Xen. An. 1.9.18 κράτισσον ὑπηρέταις πάντοις ἐργον.

"Ἀναίος, οὐ, ὁ, sleep, Matt. 1:24.

Ὑπό, prop. governing the genitive and accusative; in the Greek classics also the dative; with the primary signification under.

I. With the Genitive, pp. of place whence, i. e. from under which any thing comes forth, Hom. Od. 9.14 ὑπὸ κρήνη ὑπὸ σπείρας. Hes. Theog. 669 Ζεὺς ὑπὸ χρόνου ἦκε φῶςω. Also of loosing or freedom from or under thing; II. 8.543 ὑπονο ἡν λύεται ὑπὸ γένους. 9.243 ἐβύθισαν ὑπὸ τῶν ἄκρων. ib. 21.553. Also of place where, under which, like ὑπὸ c. dat. Plato Legg. 5.p.728. ἄμα ὑπὸ ἑκτὸς καὶ ὑπὸ γένους. Trop. after passive and neuter to verbs mark the subject or agent from under whose hand, power, agency, causation, the action of the verb proceeds, in Engl., from, by, through; comp. Buttm. § 134. 2. § 147. n. 3. Matth. § 592. Winer § 51. p. 316. In this sense only is ὑπὸ c. gen. found in N. T.


— In like manner after some transitive verbs, where a passive sense is implied; e. g. λαμβάνειν τι ὑπὸ τίνος to receive i. e. to have given of or from any one, i. q. to suffer, 2 Cor. 11:24. ὑπομνῆν τι ὑπὸ τίνος id. Heb. 12:3. ἀποκείμενον ὑπὸ τῶν ἡμῖν i. q. to cause to be killed by beasts, Rev. 6:8. — Hidian. 7. 10. 9 γνώνειν [ταύτα] ὑπὸ τῆς φήμης. Comp. Buttm. § 147. n. 3. Passow A. 1. b. Al.

II. With the Accusative, pp. of place whither, i. e. of motion or direction under a place; but also of place where, i. e. of rest under a place. Buttm. 1. c. Matth. § 593. Winer § 53. k. p. 344.


Note. In composition ὑπὸ implies: 1. place, i. e. motion or rest under, beneath, as ὑπὸβάλλω, ὑπὸδέρω, ὑποτίθομαι. 2. subjection, dependence, the being under any person or thing, as ἑπάνω, ὑποτάσσω. 3. succession, the being behind, after, as ὑπολειτώ, ὑπομένω. Comp. ὑπετείνω to speak after, to subjoin, Dem. 797. 14; also Pol. 6. 31. 1. Lat. subsequi. So in Engl. what goes before or beyond is said to overgo, and by antith. what falls short or behind may be said to undergo. 4. ὑπὸ 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. ὑπονοεῖν, ὑποτίθεναι, comp. in ὑπάνων, ὑπεναντίος. Comp. Lat. subirascor, subiridere. See Passow ὑπὸ E. Viger. p. 672 sq.
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.


Τ'υπολεμβάνω, f. λύσωμαι, (λαμβάνω), to take upon any person or thing, i. e. to take up by placing oneself underneath, trans. a) pp. to take or receive up, c. acc. Acts 1: 9 μεθ' ὑπολεμβανέων αὐτῶν ἀπὸ τῶν ὄρθρων.—Hdot. 1. 24 ἀπὸ τῆς Ἀγέλα. dekriνα λέγουσι ὑπολεμβάνοντας ἐς εἰρήνην ἐς Τινακίων. Comp. Jos. Ant. 4. 8. 48 fin.


Τ'υπολύεισθαι, f. γραμμ. (λύειν), to leave behind, see in Τνό note no. 3; Pass. to be left behind, to remain; Rom. 11: 3 καύω ὑπελειμθηκέναι μόνος, quoted from 1 K. 19: 10, 14, where Sept. for ῥυξαίκα, Sept. for ἄφαιτος Ex. 10: 19. Judg. 7: 3. — Jos. Ant. 6. 4. 2. Luc. Mort. Peregr. 14. Xen. Cyr. 1. 4. 27.


Τ'υπολομπάνω, a lengthened form for ὑπολομπάω v. q. v. found only in pres. and imperf. Buttm. § 112. 13 ; to leave behind, trans. 1 Pet. 2: 21 ὑπολομπανόν ὑπογαμμυ. —In the sense 'to fail par-

Τύμομενο, f. ενώ (μένω.) 1. intrans. to remain behind, after others are gone; see in Τύμ note no. 3. Luke 2: 43 ὑπέμενεν Ἰησοῦς ὁ πάτερ ἐν Ἰερουσα-λήμ. Acts 17: 14 ἑκάτ.-Jos. Ant. 6. 5.


Τύμομενον, f. ὑπομένων (μυ-μένων q. v.) to recall to one's mind. pp. privately, silently, by hints or suggestions, to suggest to one's mind, i. q. gen. to put in mind of, to remind, to bring to remembrance.

sure, reprehension, 3 John 10 ὑπομένων αὐτοῦ τὰ ἔγγα. Comp. Matth. § 347. n. 2. — Hidram. 6. 2. 11. Dem. 316. 10 ὑπομενομένων τὰς ιδίας εἰσαγωγίας μικ-ροῦ δὲν ὑμῶν ἐκτὸς τῶν ὑποστήξιων.

b) Mid. i. q. to call to mind, to recol-

Τύμομηνες, εἰς, ἦν (ὑπομένη-
σω) a putting in mind, a reminding, remembrance.


b) intrans. recollection, remembrance; so ὑπομενομένων λαμβάνειν to take remem-

Τυμομηνή, ἦς, ἦν (ὑπομενή) a remaining behind, abode, Sept. 1 Chr. 29: 15. Dion. Hal. Ant. 1. 44. In N. T. trop. a bearing up under, patient endur-
ance, comp. in Τυμομηνα π. 2.

a) pp. c. gen. of thing borne, as evils etc. 2 Cor. 1: 6 ἐν ὑπομηνή τῶν αὐτῶν παθημάτων. — Jos. Ant. 2. 2. 1 πάνων ὑπομηνή. Pol. 4. 51. 1 ὑπ. τοῦ τοῦκλον. Diod. Sic. 5. 34.

b) genr. i. q. patience, perseverance, constancy, ec. under suffering, in faith and duty; absol. Luke 8: 15 καρποφο-
wards me.—Psalt. Salom. 2: 40 χρήσον τῷ κίριος τοὺς ἑαυτολαμβανέοντος αὐτοῦ ἐν ὑπομηνή. Diod. Sic. 11. 9 τῆς ἐν τοῖς κυνήγοις ὑπομηνῆς. — Spec. patience as a quality of mind, the bearing of evils and suffering with tranquil mind, Rom.


Ὑπομονέα, ας, η, (ὑπομονώ,) underthought, i. e. suspicion, surmise, 1 Tim. 6: 4 ὑπομονᾶς πονηρᾶ. — Ecclus. 3: 24. Jos. B. J. 11. 5. Pol. 5. 15. 1. Dem. 1178. 2.

Ὑποπλέον, Dor. for ὑποπλέω, (πλέω q. v.) to press under, to suppress, to oppress, in Mss. for ὑποπλέω, Luke 18: 5. 1 Cor. 9: 27.—So ὑποπλέω Clem. Alex. Paed. 3. 16. Plut. IX. p. 647. 17. Reisk.

Ὑποπλέον, f. ἑυσομα, (πλέον q. v.) to sail under, i. e. under the lee or shelter of an island or shore. seq. acc. depending on ὑπό in composit. Acts 27: 4, 7 ὑπεπλέοντας τὴν Κρήτην. Comp. Matth. § 426. 3. Buttm. § 147. n. 11, 12. Winer § 56. 2, 3.

Ὑποπλέο, f. ἑυσω, (πλέω q. v.) to blow gently, softly, of the wind, Acts 27: 13. Comp. in ἐποπ. note.


Ὑποστασις, εις, η, (ὑφίσταμαι to underbet,) pp. 'what is set or stands under,' a foundation, substructure, Sept. Ez. 43: 11 ὑπ. τοῦ οἴκου. Diod. Sic. 1. 66 ὑπ. τοῦ τάφου. 13. 82. Then of any thing which subsides, sediment, Pol. 34. 9. 10. ὁμοίως ὑποστάσεως καὶ ἀλης Galen. de Temper. 2. 5. Tom. III. p. 66. F; a thick broth or sauce, κατίναγμα, Athen. IV. p. 133; also lees, dregs, excrement, ἐν ὑπὸ τοῦ οἴκου ὑποστάσεως, ἐντάδα, Pacat. in Lob. ad Phr. p. 73. Trop. foundation, origin, beginning, Jos. c. Ap. 1. 1. Diod. Sic. 1. 3 ὑπ. τῆς έπιβολῆς. ib. 15. 70. purpose begun, undertaking, Diod. Sic. 16. 32. 33.—In N. T. a) meton. well-founded trust, firm expectation, confidence, pp. foundation or ground of trust and confidence. Heb. 3: 14 τῆν ἀρετὴν τῆς ὑποστάσεως, i. e. our first hope or confidence, sc. in Christ, i. q. τῆς πρώτης πίστεως 1 Tim. 5: 12; comp. Heb. 10: 35. So Heb. 11: 1 ἐστὶ διὰ πλείους εἰπονομένη ὑποστάσεως, faith is confidence as to things hoped for; so Engl. Vers. marg. Comp. below in c. 2 Cor. 9: 4 καταχωρισμούν ἢμεῖς ἐν τῇ ὑποστάσει ταύτης, in later edit. comp. in b. c. So Sept. for τούτῳ Ps. 39: 8. γῆς Ruth 1: 12. Ez. 19: 5.

b) meton. of that quality which leads one to stand under, endure, or undertake any thing, firmness, boldness, confidence. 2 Cor. 11: 17 ἐν ταύτῃ τῇ ὑποστάσει τῆς καυκτησίας in this boldness of boasting, this confident boasting. So 2 Cor. 9: 4 in text. rec. comp. in a. See also in c.—Jos. Ant. 18.1. 6. Diod. Sic. Tom. VI. p. 37. Tauchn. η δι ἐν βασινός ὑποστάσεως τῆς ψυχῆς. Pol. 4. 50. 10. 1b. 6. 55. 2 ὑποστάσει καὶ τάκμα. c) trop. hypostasis, 'Lat. substantia, i. e. what really exists under any appearance, substance, reality, essential nature. Heb. 1: 3 χειροτητή της ὑποστάσεως αὐτού sc. θεοῦ, i. e. the express image or counterpart of God's essence or being, i. q. of God himself. So Heb. 11: 1, according to Chrysostom and others;
"Ἐποίησις, τ. ὡς, (ὑπόπως,) to set or put under, to lay under, e. g. a prop., support, Xen. Cyr. 7. 5. 12. In N. T.
a) pp. c. acc. τιθέναι τὸν τράχηλον, to lay down one's neck sc. under the sword or axe of the executioner, i. q. to hazard one's life, Rom. 16: 4.—Ael. V. H. 10. 16 ὑποθηνοῦ τὴν κεφαλήν 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. ὑποτίθημι, 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, σίαπε, εἰ τοῦτο ὑποθέσομεν, όντως βιστί με διδάξει ὁ ὑπάρχον.


Ὑπολειπόμενος, f. ἄνω, (ὑπόλοιπον part under the eyes, the face, from ὑπό, ὑπό,) to strike under the eyes, to beat the face black and blue, Engl. to give a black eye, Aristoph. Pac. 559 or 541, et ibi Schol. Plut. de Fac. in Lun. 4 δηνέχειν, ὑπολειπό- μενον [ὑπόλειπόμενον] αὐτοῦ τὴν σιλήνην, ἐπικύνῳ καὶ μελανίᾳ ἀναπελμάντων. Comp. Wetst. N. T. I. p. 779.—In N. T. genr. i. q. to maltreat, trans. spoken of the body, to subject to hardship, to mortify, to ὑπόμαι μου 1 Cor. 9: 27. — Trop. to weary with prayers, entreaties, Engl. to beat out, c. acc. Luke 18: 5. Comp. Lat. obtundó Ter. Adelph. 1. 2. 33. —See Ἑπολειπόμενος.


Ὑσσός, ὅν, ἡ (Heb. ἑσσῶν;) hyssop, a low plant or shrub, put in antith. with the cedar as growing out of the wall or rocks, 1 K. 5: 13 [4: 33]; Dioscor. 3. 30. Plin. H. N. 14. 16. The Hebrews, under the names βύσσος 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, (oicium zatarhendi,) and found in great abundance around Mount Sinai and on Mount St. Catharine; see Burekhardts Travels in Syria etc. p. 572. R. Tanchum of Jerusalem. "ὕσσων нomen est origan (sattu- 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

Τιστερεῖον, ἀοτ., τό, (ὕστερον,) to be last, behind, posterior, e. g. in place, ὑστεροῖν τῇ διόξει Thuc. I. 134; in time, absol. Ἑδιτ. 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 deponent. Pass. ὑστερούμαι id. 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 ὀστεῖν έκαν μὴ φάγομεν ὑστερομέθα. Seq. genit. depending on the idea of comparison contained in the verb, comp. Matth. § 357. 2 Cor. 11:5 λογομαί γορυ μηδεν ὑστεροίναι τῶν ὑπόλων ἀποστόλων. 12:11. - So ὑστερέσθην Xen. Mem. 3. 5. 13.


Ὑστερήματα, ατος, τό, (ὕστερον,) that which is wanting, want, lack.

a) genr. seq. gen. of thing, Phil. 2:30 τὸ ὑμῶν ὑστερῆμα τῆς προς με λείτουσας, and so impl. 1 Cor. 16:17. Col. 1:24 τὰ ὑστερήματα τῶν ἐλπίδων τοῦ Χρ. i. e. what is yet lacking of afflictions for Christ. 1 Thess. 3:10. Sept. for ὑπερήματα Judg. 18:10. 19:19, 20. Ps. 34:9.


Ὑστερος, ας, ος, (kindr. with ψωμος,) 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 ἐν ὑστεροιοι καιροῖς, in the latter times, in after times; comp. in ἔξογκας b. β. Sept. for ἰησοῦς 1 Chr. 29:29. - Pol. 2. 41. 9. Xen. H. G. 7. 2. 10.


-Jos. Ant. 3. 2. 4. Thuc. 2. 57.

Ὑσηλός, η, ον, (ψυ, ψος) high, elevated, lofty.


'Ὑψόστος, ὁ, ὁ ὑψόστος, (ὑψόστα, ὑψόστατος) to be high, to elevate, to lift up, trans.

a) pp. of the brazen serpent and also of Jesus on the cross, John 3:14 bis, καθὼς Μωϋσῆς ὑψωσε τὸν ὄραν, οὗτος ὑψωθήσῃ δέ τοῦ νόσου τοῦ ἀνθρώπου. 8:28. — So Test. XII Par. p. 739 ἐπὶ ξίλου ὑψώθησαι. Genr. Sept. for ἡ φυλή Gen. 7:17. Dan. 12:7. יָנְיָנ 2 Chr. 33:14. Anthr. Gr. 1. p. 241 ὑψο- φων ὑψώσατο. IV. p. 18 Ὑψόνων. — Hence Jesus is further said ὑψώθησαι ἐκ τῆς γῆς, i. e. 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 δεξίᾳ τοῦ θεοῦ ὑψω- θησεν, exalted to [at] the right hand of God, Acts 2:33. 5:31. Comp. Heb. 7:26 in 'Ὑψόλος a; see also Mark 16:19. 1 Pet. 3:22. Heb. 1:3, 8:1. 12:2. Others render trop. exalted by the right hand of God, as in b; but see Winer § 31. 2. p. 174. For this dative of place whither, comp. ἔχοντας τῇ πόλει Πα-

b) trop. to elevate, to exalt, i. e. (a) genr. to raise to a condition of prosperity, dignity, honour, etc. Luke 1: 52 καθεῖλεν δύνασθαι απὸ τοῦ φῶς, καὶ Ἰωά- 

σα ται τεσσαρεῖς Acts 13: 17. 2 Cor. 11: 7. 

James 4: 10. 1 Pet. 5: 6. Pass. ψωφη- 


ανοῦ, ἵ ἐστιν τοῦ φωτισμοῦ ἡ ἡμέρα, 

exalted to heaven, either in external prosperity, or more espec. in respect to the privileges of the Gospel, as the abode of Jesus; comp. in Κατορνανοῦ, also in Οὐρανός. 


τὴν Ἰουσ Ω: 3. 7. — Eclesius 15: 5. Diog. Læ- 

cert. 1. 3. 2. Pol. 5. 26. 12.—(β) Reflex. 

ψώμαν, to exalt oneself, to be proud, arrogant, Matt. 23: 12. Luke 14: 


πνεῦμα Is. 3: 16; comp. ὁ ψωμὸς ὁ χαιδια 

τίνος for ἤπειρος πνεῦμα Ps. 131: 1. Prov. 

18: 12. 2 Chr. 26: 16. 

"Ὑψομαι, τος, τό, (ὑψώω, perf. 

pass. ψωμαῖς) pp. 'something made 

high, elevated,' i. e. a high place, height, elevation. Rom. 8: 30 οὗτος ψωμὸς, οὗτος 

βαθύς, prob. put for heaven, comp. in ὁ ψωμὸς. (Epiph. adv. Haer. 1. 1. 1.) 

Trop. of a proud adversary, under the figure of a lofty tower or fortress built up proudly by the enemy, 2 Cor. 

10: 5 οὗτος ψωμὸς ἐπαιρέομαι κατά τῆς 


Conv. 3. ed. R. VI. p. 564, τοὺς ἀστέρας 

ψωμάτων καὶ ταπηνώματα λαμβάνονται 

ἐν τοῖς τόποις οὗς διεζώσατε. Trop. ex- 

altation, Judith 10: 8. 13: 6; pride, 


Φανερώω, ὁ, f. ὁνό, (φανερός,) to make apparent, manifest, known; to manifest, to show openly, trans.


b) of persons, (a) reflex. c. ἑαυτῷ, or Mid. φανερώμεν, sor. 1 pass. ἐφανερώθην as Mid. Buttm. § 136.2; to manifest oneself, to show oneself openly, to appear. Reflex. c. dat. John 7:4 φανερῶν σεαυτὸν τῷ κόσμῳ show thyself to the world, appear publicly. Mid. c. ἐμπροσθέντος τινός, 2 Cor. 5:10 πάντας ἡμᾶς φανερῶθην δι' ἐμπροσθέν τοῦ
hence cornivorous
manifestation, reflex, frequentative, xal
Jos. An.
the XQ.
John
et
Penuel.
visible,
usually
Strictly
invasion,
the phenomenon, i. e. the sight, the spectacle, Heb. 12:21; comp. Ex. 19:16 sq. See Buttm. § 128. 2. Winer § 46. 4. — Wisl. 6:16. Hidian. 8. 3. 21. Diod. Sic. 1. 12 tois theou fanatismoi
you tois anathemos on en ierov eisov morfai.
Eurip. Androm. 877.


Pharao, ο, indec. Pharaoh, Heb. פָּרָאֹה, ο (p. the king), the common title of the Egyptian kings down to the time of the Persian invasion, and often employed like a proper name; Acts 7:10 ενιότερόν ουδο υπάρχει λαγάνων Αἰγύπτου. v. 13, 21. Rom. 9:17. Heb. 11:24.—Jos. Ant. 8. 6. 2 ο υπάρχει λαγάνων Βασιλείας Ῥωμαίων Πρυτανείους Φαραώς. The Hebrew פָּרָאֹה is strictly from a Coptic word signifying the king; but is so inflected as to appear to come from the Heb. root פָּרָאֹה; whence also Παρας a leader, prince. See Gesen. Lex. in פָּרָאֹה. Bibli. Repos. I. p. 551.


Pharisaioi, ου, ο, a Pharisaei,
one of the sect of the Pharisees, Heb. שָׂמִיא לֵו יָשָׁר, the Separate, see Bux- torf Lex. Chald. Rabb. 1851 sq. This was a powerful sect of the Jews, in general opposed to the Sadducees (Σοδώνικατος q. v.) first mentioned by Josephus as existing under Hyrcanus about B. C. 130, and already in high repute; Jos. Ant. 13. 10. 5. 6. The Pharisees were rigid interpreters of the Mosaic law, and exceedingly strict in its ceremonial observances; but often violated the spirit of it by their traditional and strained expositions; comp. Matt. 5: 20 sq. 12: 2 sq. 19: 3 sq. 23: 13 sq. They also attributed equal authority to the traditional law, or unwritten precepts, relating chiefly to external rites, as ablutions, fastings, prayers, alms, and the avoiding of intercourse with Gentiles, publicans, etc. Matt. 9: 11. 23: 2 sq. Mark 7: 3 sq. Luke 18: 11 sq. Jos. Ant. 17. 2. 4. Their professed sanctity and adherence to the external ascetic forms of piety, gave them great favour and influence with the people, and especially with females; Jos. Ant. 13. 10. 5. 6. ib. 17. 2. 4. B. J. 1. 5. 2. They believed, with the Stoics, that all events are controlled by fate; but yet did not wholly exclude the liberty of the human will. They held to the separate existence of spirits and of the soul, and believed in the resurrection of the body; both of which the Sadducees denied; Acts 23: 8. They are sometimes said to have admitted the transmigration of souls; but this was only partially the case; since they merely held that the souls of the just pass into other human bodies; Jos. B. J. 2. 8. 14. See genr. on their character and tenets, Jos. Ant. 18. 1. 2 sq. B. J. 2. 8. 14. Jahn § 316 — 320.—In N. T. Jesus is often represented as denouncing the great body of the Pharisees for their hypocrisy and profligacy, e. g. Matt. 23: 13 sq. Luke 16: 14. al. Yet there were doubtless exceptions, and individuals among them appear to have been men of probity and even of genuine piety; e. g. Gamaliel Acts 5: 34; Simeon Luke 2: 25; Joseph of Arimathea Luke 23: 51; Nicodemus John 7: 50, coll. 19: 39. Al.
Cor. 9: 6 bis. — Plut. Alex. M. 25 φειδομένως χρύσατι τοίς παρούσι.

Φέρω, ο. οίσω, οι. 1 οίσηκα, οι. 1 pass. οίσηκήθην, to bear, Lat. ferō, trans.


Φεύγω, f. ἔχομαι, aor. 2. ἐβγαγόν, to flee, to fly, to betake oneself to flight, intrans.


b) as modified by the context, where the sense often lies not so much in φημι as in the adjuncts; e. g. (a) Before interrogations, for to ask, to inquire; Matt. 27:23 ὅ ἡγεμὼν ἤρη τὶ γὰρ κακὸν ἐκτίωσην; Acts 16:30. 21:37.—Xen. Mem. 1. 2. 41 sq.—(β) Before replies, for to answer, to reply; Matt. 4:7 ἤρη αὐτῷ ὁ Ἰησοῦς. Πάλιν γέραςται κ. τ. λ. 13:29. John 1:23. Acts 2:38. al. With ἀποκαρπεῖς added, Matt. 8:8. Luke 23:3.—Xen. Mem. 1. 2. 41 sq.—(γ) Emphat. i. q. to affirm, to assert, Rom. 3:8. 1 Cor. 7:29. 10:19. 15:50.—Hidian. 2. 8. 8. Diod. Sic. 1. 90. Xen. Cyr. 4. 4. 2. Al.


Φήσιον, f. úσα, nom. 1 ἐφάσασα, 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 οὖν μὴ φήσασον τοὺς κοιμηθέντας, i. e. in being admitted into the divine kingdom. For the accus. comp. Math. §412. 4.—Plut. Pyrrh. 3. Hdot. 7. 161. Thuc. 3. 5 φήσασα δὲ οὖ δυνάμενον τῶν τῶν Ἀθηναίων ἐπίκλουν. In Greek writers φήσα

Φήσει, enclit. and defect. Imperf. ἔφη (obsol. φησί) pp. 'to bring to light by speech,' genr. to say, to speak, to utter; see fully in Buttm. §109. I. The other tenses are supplied from εἶπον q. v. a) genr. and usually followed by the express words; Matt. 28:34 ἦρεν αὐτῷ ὁ Ἰησοῦς· ἔμνη, κἀγὼ σοι κ. τ. λ. v. 61. Luke 7:44. Acts 8:36. 10:28. 31. c. acc. 1 Cor. 10:15 κρίνετε ἐμὶς ὁ φησι. on the construction of φήσαν generally, see Buttm. §150. p. 440 sq. Math. §333. Herm. ad Vig. p. 763 sq.

b) genr. aor. 1 ἐφάσα, to have come first, already, by anticipation; seq. ἐχρισ. c. gen. 2 Cor. 10:14 ἐχρισα γὰρ ὕμων


ΦΕΙΡΙΟΥ, Ι. ΓΩΡΙΩ, ΑΡ. 1 PASS. ΕΓΩΡΙΟΥ, TO SPOIL, TO CORRUPT, TO DESTROY, GENR. TO BRING INTO A WORSE STATE, TRANS. C. ACC. 1 COR. 3: 17 ΒΙΣ, ΕΙΝ ΤΩΝ ΒΙΩΝ ΤΟΥ ΘΕΟΥ ΦΘΥΩΤΑΣ, ΦΘΥΕΙ ΤΟΤΩΝ ΕΘΣ. 2 COR. 7: 2. MID. JUDE 10. SEPT. FOR ΝΑΣ GEN. 6: 11. IS. 54: 16. JER. 13: 9.—WSD. 16: 27. PLUT. CONSOL. AD APOLLON. 10. SEE IN ΦΘΥΙΟΤΟΣ. XEN. H. G. 5. 3. 3. OF A VIRGIN DISHONORED, DION. HAL. ANT. 2. 67.—TROP. IN A MORAAL SENSE, TO CORRUPT, TO DEPRIVE, C. ACC. 1 COR. 15: 23 ΦΘΥΗΟΥΝ ΥΣΙΔ ΧΡΙΣΤΩ ΟΜΙΛΙΑ ΚΑΙΧΑΙ, FROM MENANDER, SEE BELOW. EPH. 4: 22. REV. 19: 2. PRAEGR. 2 COR. 11: 3 ΜΙΠΟΣ... ΟΥΤΟ ΦΘΥΕΙ ΤΑ ΝΟΜΙΜΑ ΙΩΝ ΑΠΟ ΤΩΝ ΆΛΛΟΤΙΟΝ Ι. Τ. Λ. — POET. GNOIN. ED. TAUCHAR. P. 167, ΦΘΥΗΟΥΝ ΥΣΙΔ ΧΡΙΣΤΩ ΟΜΙΛΙΑ ΚΑΙΧΑΙ. XEN. MEM. 1. 5. 3.

ΦΘΒΟΛΟΓΟΣ, Η, ΟΥ, (ΦΘΒΟΛΟΓΩΝ AUTUMN, FROM ΦΘΘΩ TO FALL, AND ΟΥΝΙΑ Q. V.) AUTUMNAL; JUDE 12 ΔΕΝΙΟΝ ΦΘΒΙΝ. TREES OF AUTUMN, STRIPPED OF THEIR FRUITS AND VERDURE. — PLUT. SYMP. 8. 10. 2. Φ. ΙΣΜΙΟΥΡ, THE AUTUMNAL EQUINOX, POL. 4. 37. 2.


ΦΘΟΝΕΩ, ΟΥ, Ι. ΗΜΩ, (ΦΘΟΝΟΙ) TO ENVY, C. DAT. GAL. 5: 26 ΆΛΛΩΣ ΦΘΟΝΟΤΗΣ. JAMES 4: 2 IN SOME EDIT. FOR ΦΟΝΕΩ. — JOS. ANT. 4. 8. 21. HIDIAN. 3. 2. 6. XEN. MEM. 5. 3. 16.


a) OF DEATH, SLAUGHTER; 2 PET. 2: 12 ΥΣΙΑ... ΕΙΣ οΛΟΝ ΚΑΙ ΦΘΡΩΝ. ALSO OF MORTALITY, MORTAL NATURE, A DYING AWAY; ROM. 8: 21 ΑΠΟ ΤΗΣ ΘΕΛΕΙΑΣ ΤΗΣ ΦΘΡΩΣ. 1 COR. 15: 42, 50. SEPT. FOR ΠΝΕΥΜΑ PS. 103: 4. JON. 2: 7. — JOS. ANT. 7. 13. 3. DIOC. SIC. 1. 10. THUC. 2. 47. XEN. CYR. 7. 5. 64. — TROP. OF SPIRITUAL DEATH, CONDEMNATION, MISERY, GAL. 6: 8. COL. 2: 22 SEE IN ΑΠΟΦΡΑΙΩ.

b) TROP. IN A MORAL SENSE, CORRUPTNESS, DEPRAVITY, WICKEDNESS, 2 PET. 1: 4. 2: 12 ΕΝ ΤΗΙ ΦΘΡΙΩΙ ΑΥΤΩΝ. V. 19. — WSD. 14: 12. 25.

ΦΠΑΙΛΗ, ΗΣ, Ή, A BOWL, GOBLET, HAVING MORE BREADTH THAN DEPTH, REV. 5: 8 ΦΙΛΑΚΟΣ ΧΡΟΝΟΥ ΡΕΜΩΝΟΣ ΦΘΙΩΜΑΤΩΝ. 15: 7. 16: 1, 2, 3, 4, 8, 10, 12, 17. 17: 1. 21: 9. SEPT. FOR ΡΡΑΙΣ A BOWL FOR SPRINKLING, EX. 27: 3. NUM. 7: 13 SQ.
Philagathos, ou, ὁ, ἡ, adj. (φιλός, ἀγαθός) loving good, a lover of good, loving right, upright, Tit. 1: 8.—Wisd. 7: 22. Plut. Praec. conj. 17.

Filagathos, ou, ὁ, ἡ, adj. (φιλός, ἀγαθός) loving good, a lover of good, loving right, upright, Tit. 1: 8.—Wisd. 7: 22. Plut. Praec. conj. 17.

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Филимона, ους, δ, 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.

Филетος, ου, or Филетος, ου, δ, Philetus, pr. n. of an opponent of Paul, 2 Tim. 2: 17.


Филипπος, ου, δ, a Philippian, Phil. 4: 15.

Филипп, ου, o, 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 Κοινωνες, from its many fountains; but having been taken and fortified by Philip of Macedon, he named it after himself, Philippus. 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 Κοινωνες. Plin. H. N. 4. 11 intus Philippi colonia. It is there said also to be πρωτη της μεριδος της Μακεδονιας πολις, i. e. a chief city of this part of Macedo-nia; not the capital, for this was Amphipolis, Liv. 45. 29. Others explain πρωτη of its geographical position, the first city as one comes from the east; but Paul had just landed at Neapolis, still farther east. Comp. Diod. Sic. 16. 8. Strabo VII. p. 511. B. Dio Cass. 47. p. 232. See also Rosenm. Bibl. Geogr. III. p. 333. For its site and the present state of its ruins, see Miss. Her-ald 1836. p. 334 sq.

Филиппоς, ου, δ, Philip, pr. n. of several persons.


2. Philip the Evangelist, δ εννεκελευς, 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: 20, 29, 30, 31, 34, 35, 37, 38, 39, 40; comp. v. 5 sq.

3. Philip, tetrarch of Batanea, Tra-chonitis, 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 Κασ-ασεμα no. 1. Comp. in Ποδωνος no. 1 fin. Jos. Ant. 17. 1. 3. ib. 17. 11. 4. ib. 18. 4. 6. B. J. 1. 28. 4. ib. 2. 6. 1. 3.

4. Philip Herod, called by Josephus only Ποδωνος, 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 Ποδωνος; 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.

Calumn. 14 próς τὸν εὐσίθη καὶ φιλό-

Фιλόλογος, οὐ, ὁ, Philologus, pr. u. of a Christian at Rome, Rom. 16:15.

Φιλονεκία, ας, η, (φιλόνεκος) love of quarrel, eager contention, Dem. 1440. Thuc. 1. 41. emulation, ar-


Φιλοξένος, οῦ, ὁ, ἡ, adv. (φιλοξένω-
τος) to love to be first, to affect pre-


For ἡ φίλη a female friend Luke 15:9, see Ἐλη.

Φιλοσοφία, ας, η, (φιλοσοφέω, φιλόσοφος,) pp. love of wisdom, Hidian. 1. 2. 6; then, philosophy, knowledge natural and moral, knowledge of things human and divine, comp. in Σωφία b. Aeschin. Dial. Soer. 2. 22. Hidian. 4. 5. 13. Xen. Conv. 1. 5; spoken of the wisdom and learning of the Chaldeans, Diod. Sic. 2. 29.—In N. T. philosophy, i. e. the Jewish theology or theological learning, pertaining to the interpretation of the law and other scriptures, and to the traditional law of ceremonial observances, Col. 2:8; comp. v. 16 et 1 Tim. 6:20. Comp. Jahn §106.—So Philo, πάτρος φιλοσοφία, i.e. Jewish theology, Leg. ad Cai. p. 1014. D. de Somm. p. 1125. D.

Φιλόσοφος, οὐ, ὁ, ἡ, adj. (φιλος, σοφία,) pp. loving wisdom; then as subst. a philosopher, an inquirer after knowledge natural and moral, in things human and divine; spoken in N. T. of Greek philosophers, Epicureans and Stoics, who spent their time in inquiries and disputations respecting moral science, Acts 17:18. —Arr. Epipt. 3. 23. 30. Hidian. 1. 9. 7. Xen. Vect. 5. 4 σοφι-
σταῖ καὶ φιλόδοφους.


Φιλοτέχνος, οὐ, ὁ, ἡ, adj. (φιλος, τέκνον,) loving one's children, Tit. 2. 4. —Luc. Tyrann. 4. Plut. Agesi. 25. Plut. Anator. 23. see in Φιλόνεκος.

Φιλοτιμήματι, οὐμα, η, ημα, deponent. Mid. or Pass. (φιλότιμος loving honour, ambitious, from φιλος, τιμή;) to love honour, to be ambitious, Luc. Icarom. 17. Dem. 1046. 7. In N. T. seq. infin. to be ambitious of doing any thing, to exert oneself, to strive, sc. from a love
and sense of honour; as in Eng. to make it a point of honour to do so and so. Rom. 15:20 οὕτω δὲ φιλομυημένων εὐ-
αγγελίζω αὐτῷ ν. τ. λ. 2 Cor. 5:9. 1 Thess. 4:11 παρακαλοῦντες ἡμᾶς . . . φιλομυη-
Sic. 1. 1 init. Xen. Mem. 2. 9. 3. 

Φιλοφρόνως, adv. (φιλόφρων,) in 
a friendly-minded manner, kindly, courtly,
3. 10. 4. 

Φιλόφρων, ονόμ. δ., η., adj. (φιλός, 
φρόν,) friendly-minded, kind, courteous, 
1 Pet. 3:8 in text. rec. where later edit. 

Φιλόμοιο, αῦ. f. φίλος, (φίλος a muzz-
le,) to muzzle, trans.

a) pp. as oxen treading out grain; 
1 Cor. 9:9 et 1 Tim. 5:18 οὐ γυμναῖς 
 βοῦν ἀλόνων, quoted from Deut. 23:4 
where Sept. for ταύτῃ. Comp. Jahn 
§ 64. Calmet art. Thrasing. 

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 ὅπερ 
φιλόμοιον τοῖς Ἀδελφοίς. 1 Pet. 2:15 
i. 1.22.3. Luc. Mort. Peregur. 15. Sext. 
Empir. adv. Logic. 11. 275. — (3) Of 
winds and waves, Pass. to be still, hush-
ed; Mark 4:39 πεπιθωμα. On this Perp. 
imperat. comp. Buttm. § 137. n.11. 
—Jos. de Macc. § 2 fin. 

Φιλέγον, ονός, δ., Philogon, pr. n. 

Φλογίζο, λ. λαμ., (φλάς,) to inflame, 
to set on fire, pp. Sept. for τὰ 
Ps. 97:3. 
to inflame, to fire with passion, discord, 
hated; spoken of the tongue, c. acc. 
James 3:6 bis. 

Φλόγα, γος, η., (φλέγω,) flame, Luke 
16:24 εν τῇ φλόγα ταύτης. So φλόγα 
φυλός flame of fire, i. e. fiery flame, or flamin-
19:12. εν τῷ φλόγα id. 2 Thess. 1: 
8. Comp. in Ἡρω a. Sept. for τὰ 
Is. 29:6. τὰ Ἐν Ἡρω Joel 1:19. τοῖς Ex. 
3:2. — Ecclus. 8:13 εν πυρὶ φλόγα. 
Ael. V. H. 5. 6. Xen. Conv. 2. 24. — Of 
lightening, Heb. 1:7 πυρὸς φλόγα, quoted 
from Ps. 104:4 where Heb. τὰ Ἐν Ἡρ Ὀρν, 
Sept. Vatic. πυρὶ φλόγα. Sept. for 
τὰ Ἐν Ἡρ Is. 30:30. 

Φιλιτρέο, αῦ. f. ἤσος, (φιλίας,) pp. ‘to overflow with talk,’ i. q. to prate, 
to prate about or against; 3 John 10 
lόγοι πορησεῖν φιλίας ἡμᾶς. 

Φιλόμοιος, οῦ, δ., η., adj. (φίλας, Lat. f. lao,) pp. overflowing se. with talk; 
hence subst. a prater, lattler, trifler, 1 
Tim. 5:13. —Arr. Epicr. 3. 25. 3. Aes-

Φοβερό, αῦ. f. ἤσος, (φόβος,) fearful, 
terrible, frightful; Heb. 10:27 φοβερά 
τὸ τοῦ εὐθύγχος κρίσις. v. 31: 12: 21. 
Sept. for נַעְנָר Gen. 28: 17. Deut. 10: 
17. — 2 Macc. 1:24. Jos. Ant. 3. 5. 3. 

Φοβερός, αῦ. f. ἤσος, (φόβος,) to put 
in fear, to terrify, to frighten, Hidian. 1. 
8. 4. Xen. Cyr. 7.1.48 αἱ κακίᾳ εἰρο-
βοσι τοις ἀποτικ. —Oftenener and in N. T. 
only Mid. or Pass. φοβεράμα, οὐνα, 
aur. 1 Pass. εἰροβῆθην and fut. 1 pass. 
φοβεράμα often in Mid. sense, pp. 
‘to put oneself in fear,’ i. q. to fear, to 
be afraid, to be terrified, afflicted, either 
from fear simply or from astonishment; 
see Buttm. § 135. 3. 4. § 136. 2. 

a) pp. and genr. in various constructions: 
(α) Intrans. and absol. Rom. 
13: 4 εἰνε ὁ κακὸς τοῖς, φοβοῖ. So μὴ 
φοβοῖ fear not Mark 5:36. Luke 1:13, 
30. al. μὴ φοβοῖσθε Matt. 14:27. Mark 
εἰροβῆθη Matt. 14:30. Acts 22:29. εἰρο-
βηθήσασθαι σφόδρα Matt. 17:6. 27:54. etc. 
Heb. 13:8 κατὰ ἡμᾶς οὐκ ἑναντίον καὶ 
οὐ φοβηθήσομαι, quoted from Ps.118:6 
where Sept. for נַעְנָר; 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 φοβοῖ 
αὐτοῦ μὴ φοβηθῆτε, fear not their fear,
Phoibe, ης, ἥ, Phoebe, pr. n. of a Christian female, an almoner (ἡ διάκονος) in the church at Cenebrea, commended by Paul to the church at Rome, Rom. 16: 1.

Phoíne, ης, ἥ (φοῖνες, palm-tree), Phenice, Phenicia, a narrow tract of country on the east of the Mediterranean, between Palestine and Syria; according to Greek and Roman writers, terminating on the north at the river Eleutherus, and 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 Ἰδιαῖος. 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, Orthias, Berytus now Beyroot, Acco now Acre. See Rosenm. Bibl. Geogr. ii. p. 1 sq. —Acts 11: 19, 15: 3, 21: 2.

I. Φοίνιξ, εξος, ὁ, sometimes written φοῖνις, a palm-tree, the date-palm, Phoenix dactylifera of Linnaeus, and called by him one of the princes of the vegetable kingdom. The palm is a lofty tree, consisting of a straight scaly trunk, crowned with a spreading evergreen tuft of long narrow leaves. It was anciently very abundant in Palestine, particularly around Jericho, which was thence called the City of Palms, Σιφωνίνη ῥυ, Sept. πόλις φοῖνικος, Deut. 34: 3. Judg. 1: 16. 2 Chr. 28: 15; comp. Jos. Ant. 4. 6. 1. ib. 15. 4. 2. al. Hence on Jewish and Roman coins, the palm sometimes appears as the emblem of Palestine. Its fruit is the date, a great article of food in oriental countries. The boughs, called also palms, were borne in the hands or strewed in the way on seasons of rejoicing. See Jahn § 75. Rees' Cyclop. art. Palmæ, Phoenix, Dates. —John 12: 13. Rev. 7: 9. Sept. for ἱερὰ κύκκων Neh. 8: 17. —2 Macc. 10: 7. Jos. B. J. 4. 8. 3. Diod. Sic. 2. 53. Xen. Cyr. 6. 2. 22.

II. Φοίνιξ, εξος, ὁ, Phoenix, a

city on the S. E. coast of Crete, with a harbour, Acts 27: 12.


Φόρον, οὐ, τὸ, Lat. forum, only in pr. n. Φόρον Ἀπρίλος, Forum Appii, a small town on the Appian way, according to the Itinerary of Antoninus 43 Roman miles from Rome, in or near the Pontine marshes. Acts 28: 15. —Comp. Wetst. N. T. II. p. 654 sq. Hor. Sat. 1. 5. 3. Cic. ad Att. 2. 10, see in Tαφώνσια.

Φόρος, οὐ, ὁ (φέρω,) pp. 'what is borne, brought' hence, a tax, tribute,


Φόρτος, ὅν, ὁ, (φέρω) pp. i. what is borne, i. q. a burden, load; e. g. of a ship, lading, freight, cargo, Acts 27: 10 in text. rec. Comp. in Φορτίον a. — Luc. Navig. 18 τὸ πλοῖον . . . καὶ ὁ φόρτος.

Φορτουνάτως, ὅν, ὁ, Fortunatus, pr. n. of a Christian, 1 Cor. 16: 17.

Φοραγέλλων, ὅν, τό, Lat. flagellum, i. e. a whip, scourge, John 2: 15— Schol. in Aristoph. Acharn. 724, ἵμαν- τας δὲ, λόφους, φραγέλλια. Hesych. σκυνάλαι τῶν ὁχεῶν φραγέλλια, λόφαι.


Φραγμός, ὁ, ὁ, (φράςσα) 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 φοραγέλλων αὐτῷ περίπλοκα. Mark 12: 1. The language is here borrowed from Is. 5: 2, 5, where Sept. for ἐπίτιμος, ὁ ἐπίτιμος. Comp. Jahn § 67. Harmar’s Observ. III. p. 179 sq. Luke 14: 24 τις τάς οὔνομα καὶ φραγμοὺς, into the highways and hedges, i.e. the narrow ways among the vineyards. Trop. Eph. 2: 14, see in Moschonov. Sept. also for ἐπίτιμος Num. 22: 24. Eec. 10: 8. — Plut. Cimon.10 τῶν ἄργων τῶν φρα- γμῶν ἀνέβηκεν. Xen. Venat. 11. 4.


Φράσσων v. τιοι, ὁ, ὁ, to enclose with a fence, hedge, wall, for protection, to fence around, to hedge in, trans. Sept. for ἐπίπτως Hos. 2: 6. Xen. Cyr. 2. 4. 23; 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, τῇ ὅπῃ Sept. for ἐπιστήμων Prov. 21: 13. Luc. Nigr. 19.— In N. T. only in reference to the mouth, ἐφάγοντες τὸ στόμα, to stop the mouth, viz.

a) pp. as of wild beasts, Heb. 11: 33 ἐφάγοντας στόματα λέοντον, i. e. rendered them harmless, powerless; comp. Dan. 6: 22. — M. Antonin. 12. I ὁ δὲ Φύλιος πυρβόν τῶν βραχίων ἡ ἄρει, ἐφάγει, ἐφάγει τι τὸ στόμα τοῦ λέωντος. Diog. Laert. 5. 5.

b) trop. i. q. to silence, to put to silence;
Phœnix, άτος, το, 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 ἴππη ʰ and Gesen. Lex. art. Τ                                                    . 5.


Φρενολογίαί, ά, f. φρένον, (φρήν, ἀπαίων,) to deceive the mind of any one, i. q. genr. to deceive, trans. Gal. 6: 3 έκανον φ. — Hesych. φρενατάτε χλευάζει. Not found in profane writers.

Φρεναστής, ά, ő, (φρενατάτε,-) a mind-deceiver, i. q. genr. a deceiver, Tit. 1: 10. — Etymol. Mag. 811. 3. Not found in profane writers.

Φρήν, ενος, ή, pp. the diaphragm, midriff, praeceordia, often in plur. Hom. Il. 10. 10. Od. 9. 301. Hence, as the supposed seat of all mental emotions and faculties, usually and in N. T. meton. the mind, the soul, including the intellect, disposition, feelings, etc. 1 Cor. 14: 20 bis, μὴ παθεῖς γίνεσθαι ταίς φρενίν... ταῖς δὲ φρενὶ τέκλοι γίνεσθαι. Sept. for Τ Prov. 7: 7. 9: 4. Chald. γυγὺς Dan. 4: 31, 33. — Hidian. 3: 11. 17. Dem. 760. 21 νοῦ καὶ φρενῶν ἀγάθων καὶ προνοιῶν πολλῶν. Xen. Conv. 8: 30.

Φρύσσω v. τιτο, έ,  التى, (φρίζει) to be rough, uneven, jaggy, sc. with bristling points, to bristle, intrans. e. g. a field with ears of grain, Hom. Il. 23. 559.; an army with spears, Il. 13. 339. Spec. of hair etc. to bristle, to stand on end, Hes. Op. 538 or 542; also of animals, to bristle up the hair, mane, etc. Hes. Scut. 391. Plut. Aristid. 18. In N. T. of persons, to shudder, to quake, from fear or aversion, in which the skin becomes rough and pimpled, and the hair stands on end, intrans. James 2: 19 τὰ δαιμόνια... φρονεῖν. — Sept. Dan. 7: 15. Judith 16: 8. Plut. de Puer. educ. 12. Dem. 332. 11 περικοικός αὐκον.

Φρονείο, ο, f. φρένον, (φρήν,) to have mind, intellect, to think, to be compos mentis, Hom. Il. 6. 79. Ael. V. H. 14. 29. Xen. Mem. 1. 3. 12. In N. T. and usually, to mind, to be minded, to have in mind, spoken generally of any act or emotion of the mind.


b) as including the affections, emotions, to be minded, to think, to feel in mind, seq. accus. (a) genr. Phil. 2: 5 τούτῳ γὰρ φρονεῖται ἐν ὑμῖν ὡς ἐν Χριστῷ, i. e. let the same mind be in you as in Christ. Phil. 3: 15 bis. So τὰ ψυλλὰ φρονεῖν Rom. 12: 16; see in θυγλός b. (μέγα φρονεῖν Luc. D. Deor. 15. 1. Xen. Cyr. 3. 1. 26.) In the phrase τὸ αὐτῷ v. τὸ ἐν φρονεῖν, to be of one mind, one accord, to think the same thing, Rom. 12: 16. 15: 3. 2 Cor. 13: 11. Phil. 2: 2 bis. 3: 16. 4: 2.— τὰ αὐτὰ Ὁσ. Β. J. 5. 7. 4. τὸ αὐτὸ Dion. Hal. Ant. 4. 20. Hdot. 1. 60.—(β) to think, i. q. to mind, to favour, pp. to set the mind and affections upon, to be devoted to, etc. Matt. 16: 23 et Mark 8: 33 οὖν φρονεῖται τὸν θρόνον, ἀλλὰ τῶν ἄνθρωπων. Rom. 8: 5 τὰ τῆς σωφρόσυνος. Phil. 3: 19 τὰ εἰπείγεια. Col. 3: 2 τὰ ἁνό.—1 Macc. 10: 20 φ. τὰ ἢμων. Jos. B. J. 5. 13. 1. Hidian. 8. 6. 13. Xen. H. G. 4. 8. 24.

c) to mind, i. q. to regard, to care for, seq. ὑπέρ ενος Phil. 4: 10 bis. (2 Macc. 14: 4: 8.) Of time, to regard, to keep, τίνι ἡμέραν Rom. 14: 6 quater; comp. Gal. 4: 10.

Φρόνημα, άτος, το, (φρονεῖν,) pp. 'what one has in mind, what one thinks and feels;' hence, mind, thought, feeling,

Φρόνημας, εος, ή (φρονέω) mind, thought, thinking, viz.

a) i. q. mode of thinking and feeling, Luke 1: 17 in φρόνησις δίκαιαν. — Luc. Amor. 47 ή θεοίς γείτονι θεωμίνι φρόνησις.


Φρονίμος, adv. (φρονίμος) with mind, thinkingly, i. e. prudently, wisely, Luke 16: 8—Xen. Ag. 1. 17.


Φρονεώ, ὁ, f. ἴω, (φρονεῶ) a watchman, guard, from προφεσάω, 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 σε Ἐρμιότ. Pass. 1 Pet. 1: 5 οὐ θεοφόρουμεν εὶς σωτηρίαν.


Φυλιγια, σ, ή, 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 Katakakumene 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.
of a man who deserted Paul, 2 Tim. 1:15.


**Φυλακησ', ἰης, ἰη (φυλάσσω) watch, guard, i. e.


b) meton. of persons set to watch, a watch, guard, collect, guards; Acts 12:10 δικλόων δὲ προίην φυλακήν καὶ δευτέραν.—Jos. B. J. 6. 2. 5. Dion. Hal. Ant. 1. 86. Xen. Cyr. 3. 3.33.


ally bind in different ways around the forehead and left wrist while at prayer, following a literal interpretation of Ex. 13:16. Deut. 6: 8. 11. 18. The Rab-
kins have many minute precepts respecting them. Comp. Gesen. Lex. art.


in loc.


**Φυλάσσω v. ττον, f. ἵπτω, to watch, not to sleep, Hom. Od. 20. 53; to keep watch by night, Hom. Od. 5. 466. ib. 22. 195. In N. T.**

a) intrans. to watch, to keep watch, seq. acc. of the cognate noun; Luke 2: 8 φυλάσσοντες φυλακάς. See fully in 

*Φυλακα a.*


**Φυλή, ης, ἡ, (φύλον, φύω), a tribe, pp. a race, lineage, kindred, i. e.**

a) i. q. φύλον, a nation, people, as descended from a common ancestor. Matt. 24: 30 πᾶσιν φυλαί τής γῆς, all the tribes [nations] of the earth. Rev. 1: 7. Pleonast. 5: 9 εκ πάσης φυλῆς καὶ γλώσσας καὶ λαῶν καὶ ἑθῶν. 7: 9.


In Of Cor. see defaffecti 1 like ToAa/va, (pvo~ioi>iJf&a (pvo~ioi>iJf&a 28:1. Trop. Rom. 11:16 see in Απαρχής. 1 Cor. 5:7. Sept. for περιτρίκ. Num. 15:20, 21. ἔρασις Ex. 8:3. 12.34. — M. Antonin. 7. 68. Of a kind of cake Athen. 9. p. 402.

Φυσικὸς, ἢ, ὄν, (φύσις) physical, natural, i. e. from or by nature, Test. XII Patr. p. 648 τεσσάρων τοῖς φυσικοῖς ὀρθαλμοῖς αὐτῶν. Arr. Epict. 3. 24. 91. Xen. Mem. 3. 9. 1. In N. T. natural, according to nature, φυσικὴ χάρις Rom. 1:26, 27. Of beasts, ἀλογα ἥΩα, φυσικά, i. e. following their natural bent, sensual, 2 Pet. 2: 12.— Arr. Epict. 2. 20. 6 φυσικὴ κοινωνία ἀνθρώπων πρὸς ἀλλήλων. Luc. Somn. s. Gall. 27. Diod. Sic. 3. 61 or 62.

Φυσικῶς, adv. (φυσικός) physically, naturally, i. e. from or by nature; Jude 10 ὅσα δὲ φυσικά, ὡς τὰ ἄλογα ἥΩα, ἑπισταταί, i. e. by the natural senses. — Diog. Laertr. 10. 137 φυσικῶς καὶ χωρίς λόγου. Diod. Sic. 20. 5.

Φυσιοῦ, ὁ, f. ὁσό, in N. T. i. q. φυσιάο, (φύσιο, φύσα, φύω), pp. to blow, to puff, to pant; so φυσιάω intrans. of horses, Hom. 11. 4. 227. ib. 16. 506. In N. T. φυσίων trop. to puff up, to inflate with pride and vanity, absol. 1 Cor. 8:1 ἡ γραφὴς φυσιών. Pass. or Mid. 1 Cor. 4:18, 19. 5:2. 13:4. ἐπεὶ τινος 1 Cor. 4:6. ἐπί τινος Col. 2:18.


— In the classic writers φυσιών comes from φύνης, and signifies to make natural, Simplic. in Epict. p. 219. Comp. Passow s. v.

Φύσις, ἕως, ἣ, (φύω) physis, nature, pp. generative and productive power, vis genitrix; like Lat. natura from nascor. 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 φύτες ὁγγύας. Rom. 2: 14 φύσει τα τοῦ νόμου ποιήσα. By analogy, once of the divine moral nature, 2 Pet. 1: 4 θείας κοινωνίας φύσεως, partakers of the divine [moral] nature, i. e. regenerated in heart and disposition. — Wisd. 7: 20. Jos. Ant. 3. 8. 1 φύνη πάντας εἶ- ναι φιλάυτος. Dem. 774. 8, 11 ἢ μὲν φύσει, ἢ τὴν πονηρά, πολλάκις φαύλα βούλεται. Xen. Mem. 2. 1. 27. So in a physical sense, Jos. B. J. 7. 6. 1 ἢ τοῦ χωρίου φύσες. Xen. Oec. 16. 2 τὴν φ. τῆς γῆς. — Spec. a natural feeling of decorum, a native sense of propriety, e. g. in respect to national customs in which one is born and brought up; 1 Cor. 11: 14 οὐδὲ αὕτη ἡ φύσις διδάσα τιμᾶς, ὅτι ἄνθρωπον καὶ αὐτὴν κρινεῖ τῷ ἑαυτῷ; 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-
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Fωνεώς


Fωνεώς, έως, ή, (φωνεώ q. v.) a puffing up, inflation, trop. with pride and vanity, 2 Cor. 13: 20. — Hesych. φωνεώς· ἔπαρσις, ἐπιθυμοφρονίη.


Fωνι, το φωνι, to generate, to produce, to bring forth, to let grow, e. g. plants, etc. Hom. II. 1. 235. Luc. Epist. Sat. 20. Diód. Sic. 1. 10. καρποῦν Jos. Ant. 3. 1. 1. Hdot. 9. 123; persons, ἄνδρας φύσιν to beget, to bear, Hdot. 9. 122. Eurip. Phoen. 34. Pass. φύσιμα, also Act. 2: ἐφανεν and perf. πέρακα as intrans. to be generated, produced, to spring up, to grow, e. g. plants, etc.


a) Pass. aor. 2 ἐφην, part. φωνείν, to spring up, to grow, e. g. a plant, see above. Luke 8: 6 καὶ φύσιν ἐφησιν, se. τὸ σπέρμα ν. τὸ φύτον. v. 8 φύνεν ἐποίησεν καρπάν. This form of the Aor. is used only by later writers, instead of the earlier ἐφην, see above; Buttm. I. c. Winer § 15, p. 81.—Schol. in Apoll. Rhod. 2. 354 ἐς ὅς [μολῆς] φυνεῖ τὸ καλούμενον αὐτόνομον φράμακον. So sug- φωνεῖς Philo de Vit. Mos. II. p. 174. 12; comp. in Σφωμον. b) Act. intrans. to spring up, to grow up. Heb. 12: 15 δίδακτος περιοῦν ἄνω φύσιμα, quoted from Deut. 29: 17 where Sept. for Heb. ἐφησιν.—Eccles. 14: 18.


Φωνεώς, αο, τ, ἴσω, (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. acc. (a) genr. with the words spoken, as a title etc. i. q. to call, to name; John 13:
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Φῶς, φωτός, τό, (contr. for φῶς, from φαίνω), light, pp. with the idea of shining, brightness, splendour.


great Teacher and Saviour of the world, who brought life and immortality to light in his Gospel (2 Tim. 1:10); Luke 2:32 φώς εἰς ἀποκάλυψιν θεοῦ. John 1:4, 5, 7, 8 bis. 9. 3:19 τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον. 8:12 φ. τοῦ κόσμου. 9:5. 12:35 bis. 36 bis. 46. - Test. XII Patr. p. 578 τὸ φῶς τοῦ κόσμου sc. the Messiah. p. 644 ἀνατιθέμενον αὐτός κήρυξ, φώς δικαιοσύνης. p. 740 sq.


Φωσφόρος, οῦ, ὁ, ἀντικείμενος, adj. (φώς, φέρων) light-bearing, light-giving, shining, radiant, e. g. ὄμματα φωσφόρα Plut. de Fortun. 3. ed. R. VI. p. 370. 8. ἀστρον αἰθέριον καὶ φωσφόρον, i. e. the moon, Plut. de Fac. in Orbe Lun. 4. ed. R. IX. p. 646 ult. In N. T. subst. οὗ φωσφόρος Phosphorus, Lat. Lucifer, as pr. name of the morning star, the day-star; put as emblematic of the dawn of spiritual light and happiness upon the benighted mind, 2 Pet. 1:19; comp. in Φῶς c. — pp. Plut. de Placit. Philos. 2. 15. φωσφόρος ἀστήρ Aristoph. Ran. 346.


Φωτίζω, f. ισο, (φώς:) to light, to lighten, i. e.
1. intrans. to give light, to shine, c.
χάλαζα

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χαλεπόν

to λύπην ἐξω, comp. 3 John 4. Comp. ἀτό III. 2. b.

b) Imperat. and Infin. as a word of salutation or greeting. (a) Imper. χαίρε, χαίρετα, in a personal salutation, pp. joy to thee! joy to you! i. q. hail! Lat. salve. Matt. 24: 49 χαίρε Ραββί.


χαλαζία, ας, α, (χαλαίω) hail, pp. 'something let go, let fall.' Rev. 8: 7.


χαλαζίος, η, ον, pp. heavy, diffi- cult, i. e.


χαλκαγογέως, οῦς, ο, (χαλίκος, ἀγω) pp. to lead or guide with a bit; hence to rein in, to bridge, i. q. to check, to moderate, to restrain, c. aec. James I: 26 μη χαλκαγογών γυλίσων αυτοί. 3: 2 διόν σόμα. — Luc. Tyrrann. 4 τας Ἰδον τοις ὀρείσχυροις χαλκαγογίν. de Saliat. 70. Comp. Kypke Obs. II. p. 421. Loessner Obs. e Phil. p. 459.


χαλκηροίν, ὄνος, ο, chalcedony, a gem including several varieties, one of which is the modern carnelian; Rev. 21: 19; later edit. καρχηδόνον carbuncle.


Χαλκολιβάνιον, ou, τό, Rev. 1: 15. 2: 18, Vulg. aurichalcum, i. e. white brass, fine brass, a factitious metal among the ancients, formed of the same ingredients as brass, but in other proportions; see Rees' Cyclop. art. Orichalcum. — Suid. χαλκολιβάνιον: εἶδος ηλεκτρον τυμίωτον χρυσοῦ; ἐστὶ δὲ τὸ ηλεκτρόν ἀλλότριον χρυσοῦ μημειωμένον τῆλε καὶ λιτήν. The ηλεκτρόν, electron, 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. H. N. 33. 4 or 23. Buttmann über das Elektron, in his Mythol. II. p. 337 sqq. Passow art. ηλεκτρόν. — In a similar connection Ez. 1: 4, 27, and espec. 8: 2, stands Heb. וֶלֶדֶת, burnished brass, Sept. and Vulg. ηλεκτρόν, electron; but in Ez. 1: 7 it is וֶלֶדֶת נְפֶנִים id. Sept. וֶלֶדֶת נְפֶנִים χαλκός. Hence Gesenius suggests, that χαλκολιβάνιον may be explained from χαλκόν λιταρι, i. q. וֶלֶדֶת נְפֶנִים; Heb. Lex. s. v. — Others regard it as from Greek χάλκος and λιβάνος pp. whiteness, from Heb. לְדָד to be white, i. q. white or shining brass; so Bochart Hieroz. 6. 16. Thom. II. p. 853 sqq. Eichhorn in Apoc. 1: 15.

Χαλκός, οὗ, ὁ, pp. ore, metal, of any kind, Hesych. χαλκός: οὗ σίδηρος. Id. χαλκός: τούτο ἐπὶ τοῦ χρυσοῦ καὶ ἀργυρίου ἄλλου. Comp. Passow s. v. Genr. and in N. T. copper, brass, espec. as wrought and tempered for arms, utensils, etc.


b) meton. any thing made of copper or brass; e. g. 1 Cor. 13: 1 χαλκός ἤχων, sounding brass, i. e. a trumpet or cymbal. Also brass or copper coin, money, Matt. 10: 9. Mark 6: 8. 12: 41. — Liban. Ep. 1211. Luc. Contempl. 11 οὔδα γὰρ τοῦ χαλκοῦ, ὁρθὸν ἐκλέγον. So χαλκοῦτοι Pol. 5. 26. 23. Dem. 1263. 4.

Χαλκοῦς, see χαλκός.


Χαρέ, ἧς, η (χαρά), joy, rejoicing; gladness.

or over, in answer to the demand or prayer of any one; Acts 3: 14 ἵππωσιν τὸν ἰδίαν ἱματισμὸν ἰοίμι. 27: 24. Phil. 22. Also to the power and malice of any one for harm or destruction, Acts 25: 11, 16 εἰς ἄπολτησ-σαν. — Jos. B. J. 1. 27. 5. Dion. Hal. Ant. 10. 6 init. — (§) Of things, e. g. a debt, i. q. to remit, to forgive, not to ex- act; Luke 7: 42, 43 ὥς τε πληθὺς ἐξηγε-ριστό. Genr. of wrong, sin, to forgive, not to punish, 2 Cor. 2: 7, 10. 12: 13 χαρίσασθε μοι τὴν ἀδικίαν ταύτην. Eph. 4: 32 bis. Col. 2: 13. 3: 13 his.— Dion. H. Ant. 5. 4 φρονίμων μὲν ἄνθρω- πον ἐχον ἀπὶ ταῖς σκιλίαις χαριστα-σας τιμῶν ἔχοντος.

Χάριν, adv. see in ἁρίσις e:

Χάρις, εὐτος, ἦ, acc. χαρίν, (χαίρω), grace, Lat. gratia, pp. what causes joy, pleasure, gratification.

a) grace, i. e. of external form or manner; pp. of person, gracefulness, elegance, Eccles. 26: 15. Hom. Od. 2. 12. Ael. V. H. 12. 1 post init. ἀπαυγασία... χαρίσιν μὲν ἄφασεν ἰδίων. — In N. T. only of words, discourse, i. q. gratefulness, agreeableness, acceptableness; Luke 4: 22 ἐπὶ τοῖς λόγοις τῆς χάριτος, i. e. gracious words, Butt. § 123. n. 4. Eph. 4: 29 ἵνα δοῦχαι τοῖς ἀκούσται, i. e. that it may minister what is accept- able unto the hearers, δῶσαι χάριν, i. q. χαρίστα οὖν. Col. 4: 6 λόγον ἐν χαρί-τε, i. q. λόγος χαρίας. So Sept. and Προ. 45: 3.—Eccles. 21: 16. Hom. Od. 8. 175. Dem. 51. 9.


the Engl. phrase, 'to be in one's good graces.' Meton. object of favour, something acceptable, 1 Pet. 2: 10. τοῦτο χάρις παρὰ Θεοὶ, i. e. this is something well-pleasing to God; comp. for the sense 1 Tim. 2: 3. 5: 4. Col. 3: 20. — genr. Hidian. 2. 15. 9. Diod. Sic. 13. 101. Xen. Hi. 8, 2, 3, 5. καταθ. χάριν Hidian. 2. 3. 15. Xen. Cyr. 3. 8. 26. — (§) Of the grace, favour, good-will of God and Christ as exercised towards God and Christ as exercised towards men; e. g. where χάρις is joined with εἰρήνη, εἰλικρίνεια, and the like in salutations, including the idea of every kind of fa- vor, blessing, good, as proceeding ἀπὸ τοῦ Θεοῦ πατρὸς καὶ κυρίου Ἰ. Χριστοῦ. Rom. 1: 7. 1 Cor. 1: 3. 2 Cor. 1: 2. Gal. 1: 3. and so in the introduction to most of the epistles. Rev. 1: 4. Also ἡ χάρις τοῦ κυρίου Ἰ. Χ. in the benedictions at the close of most of the epistles, Rom. 16: 20. 24. 1 Cor. 16: 23. 2 Cor. 13: 13. Gal. 6: 18. al. Simpl. ἡ χάρις in a like sense, Eph. 6: 24. Col. 4: 18. 1 Tim. 6: 21. 2 Tim. 4: 22. Tit. 3: 15. Heb. 13: 25. — Of Christ, genr. Acts 15: 11 διὰ τῆς χάριτος τοῦ. I. Χρ. πιστεύοντος σω- σήνων. 2 Cor. 8: 9. 1 Tim. 1: 14. — Of God, genr. i. q. the gracious feeling of approbation, benignity, love, which God exercises towards any of the human race; comp. above in a. So c. τοῦ Θεοῦ or the like, Acts 14: 3 τοῦ λόγου τῆς χάριτος αὐτοῦ, the word of his grace, i. e. the gospel, i. τοῦ εὐαγγέλιος τῆς τοῦ Θεο- υ 20: 24. Acts 14: 26 et 15: 40 παραδο- σεῖς τῇ χάριτι τοῦ Θεοῦ. Rom. 3: 24 διακοιμομένοι δεινῶν τῆς αὐτοῦ χάριτι. 1 Cor. 13: 10. 2 Cor. 1: 12. 9: 14. 12: 9 ἄνευ τοῦ ἡ χάρις μου. Gal. 1: 15. Eph. 1: 6. Heb. 2: 9. 1 Pet. 4: 10. al. With τοῦ Θεοῦ or the like implied, Acts 18: 27 τοῖς πεπιστευκαί διὰ τῆς χάριτος. Rom. 4: 16. 11. 5 comp. in ἐξελιγν. 11: 6 quater. 12: 6. 2 Thess. 2: 16. Heb. 2: 9 χάριτι Θεοῦ i. e. through the gracious counsel of God. 4: 16. al. Here too be- long the phrases ἐν χάριτί τοῦ Τ. Ἰ. Ἰ. Rom. 5: 15. ἐν χάριτι Χριστοῦ Gal. 1: 6; i. e. the grace of God through Christ; also Heb. 10: 20 τον πνεύμα τῆς χάριτος τοῦ Spirit of grace, i. e. which is the gift and earnest of the divine favour. — (γ) Spec. of the divine grace and favour as exercised in conferring gifts, graces
benefits on man; 2 Cor. 4:15 ἢ γὰρ χάρις: πληρώσασα διὰ τῶν πλεονῶν τὴν εὐ-
χαριστίαν περισσοτέραν. 8:1 τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσαν ἐν τοῖς ἐκκλησι-
αις 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 ὑπὲρ τῆς εἰς ὑμᾶς χάριτος προ-
φητευτέταις. 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 δωσιν.
Simpl. td. Rom. 1: 5. 5: 2, 17, 20, 21. 6: 1, 14, 15 οὐκ ἐσώμεν ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν.
c) grace, i.e. in act and deed, act of
grace, i.e. favour conferred, a kindness, benefit, benefit faction. (a) gen. Rom. 4: 4 ὁ μαθός οὗ ὁ λογισμὸς κατὰ χάριν, ἀλλὰ κατὰ ὄρθριμα.
Acts 23: 3 αὐτότιμοις χάριν καὶ αὐτοῦ, i.e. asking a favour against Paul, to his prejudice, viz. that he might be sent for to Jerusalem.
So of a gift, alms, 1 Cor. 16: 3 ἀλεπευκινά τὴν χάριν ἡμῶν ἐς Ιερουσαλήμ: 2 Cor.
8: 4, 6, 7, 19. — Dion. Hal. Ant. 2, 15
Ag. 4, 3, 4. Hi. 8, 4. — (β) Of the di-
vine favours, benefits, blessings, gifts, conferred on man through Christ and
his Gospel; genr. John 1: 14 πλήρος χάριτος καὶ ἀληθείας. v. 16 bis χάριν ἀντί χάριτος, see in Ἀντι no. 1. v. 17.
Acts 11: 23 ἦδον τὴν χάριν τοῦ θεοῦ. 1 Cor.
4: 10 ὅς καλὸν εἰκόνομοι τις ποιήσατο χάριτος θεοῦ. Jude 4. So spec. the gift of the Gospel, salvation by grace in Christ; Acts 13: 43 προσμενένω τῇ χάρι-
τι τοῦ θεοῦ. 2 Cor. 6: 1. Phil. 1: 7 συν-
ειδόνοις μοι τῆς χάριτος, i.e. fellow-
partakers with me in the grace of the Gospel.
Heb. 12: 15. 13: 9 καλὸν χάρι 
χάριτι βεβαιοῦσθαι τὴν καθοδὴν, ὦ ὑβά-
μακαί, 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 χάρι, διὰ τῆς χάριτος
τῆς δοθείσης μοι. 15: 15. 1 Cor. 3: 10.
Gal. 2: 9. Eph. 3: 2, 8. 2 Tim. 2: 1. —
(γ) Meton. i. q. gratification, pleasure,
joy, sec. as arising from a favour or ben-
cert received; 2 Cor. 1: 15 ἐβολήματι
πρὸς ὑμᾶς ἐστίν πρότερον, ἵνα δεινειν χάριν ἔχετε, where some Mss. read χά-
ριν. Phil. 7 in some edit. χάριν γὰρ ἔχομεν πολύλλω καὶ παράκλησις, where also others read χαρίς. — Opp. τοῦ κατή
Toob. 7: 18. Eurip. Helen. 601 or 656 ἐμά
dικαίρωσα ... πλοῦν ἔχει χαρίσμοι λίπισα.
d) grace, se. in return for favours,
benefits, Lat. gratitia, French grâces, i.q.
gratitude, thanks; c. q. ποιημ investor χάρις
ε GetEnumerator what thank have ye i.e. i.e. what
χάριν ἔχον τινι, Lat. gratias has-
bere, to give thanks, Luke 17: 9. 1 Tim.
1: 12. 2 Tim. 1: 3. Heb. 12: 23; comp.
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. χάριτι with thanks, thankfully, 1
Cor. 10: 30. εν χάριτι id. Col. 3: 16. —
genr. Dion. Sid. E. 90 ἐν τῷ ἀμιαντὶ τοῦ
369 τοι καὶ τοῖς Απολλώνιοι χάρις.
3. 3.
c) Accus. χάριν as adv. or prep. c.
gen. Buttm. § 146. 2. § 115, 4. — Lat.
gratia, 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. 1. c. Luke 7: 47 ὁ γά-
ριν, on which account, wherefore. Eph.
3: 1 et 14 τοῦτον χάριν, on this account, for
this cause. Gal. 3: 19 τῶν παρασιασ-
ων χάριν. 1 Tim. 5: 14. Tit. 1: 5, 11.
Jude 16. Once before its case in an
interrogation, 1 John 3: 12 καὶ χάριν ἀν-
τοῦς ἐκεῖνω τοῖς αὐτῶν; comp. Herm. ad
Vig. p. 700. Non. al. — Eclesius. 35 [39]:
Before its gen. Eclesius. 37: 5. Pol. 1. 64.
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 χαρίσματα iauatov. v. 28, 30, 31. 1 Pet. 4:10. As communicated with the laying on of hands, 1 Tim. 4:14. 2 Tim. 1:6. Comp. Ἰνεύμα p. 676. β.

Χαριτόν, οὗ τ., ὁ ἱωτός, (χάρις,) to grace, to supply with grace, i. e. to make gracious, grateful, acceptable, Pass. to be gracious, grateful, acceptable, Eccles. 18:17. Lilian. IV. p. 1071.—In N. T. spoken only of the divine favour; Luke 1:28 χαίρε, κηρύσσωμήν, have thou favoured se. of God. Also of spiritual graces; Eph. 1:6 ἐν τῇ [χάριτε] ἐχαρίστωσαν ἡμᾶς with which [grace] he hath graced us, i. e. in which he hath richly imparted grace unto us, sc. in the forgiveness of our sins, comp. v. 7.—Test. XII Patr. p. 698 ἐν φυλακῇ ἡμῶν καὶ ὧ σωτηρίῳ ἐχαρίσωσε μὲ ἐν δεσποίνῳ καὶ ἔλνας με.


Χειλος, εος, ους, τό, a lip; Plur. τὰ χείλη, the lips.


Χειμαρέα, οὐ, ὁ, (χαίμαρα, see χεμ-μον,) to stamp, to raise a storm, Xen. Oec. 3. 16; also to winter, to pass the winter, Dion. Sic. 19. 37. Xen. H. G. 1. 2. 15. —In N. T. Pass. χειμαθομάτα, to be storm-beaten, tempest-tossed at sea, Acts 27:18 οφοδόν δὲ χειμαθομάτων ἡμῶν. —Jos. Ant. 12. 3. 3 χειμαθομένης νέος. Luc. D. Deor. 26. 2 νάυτης χ. Dion. Sic. 4. 43. Thuc. 3. 69.


Χειμχών, ωνος, οὗ, (χείμαρι rain, storm, from χείω to pour,) pp. rain,
storm, tempest, storm with rain, foul weather.


Χειμὼν, χέιμως, ὁ, the hand; Plur. αἱ χεῖμοι, the hands.

a) pp. and genrr. as of men, Matt. 3:12 οὐ τοῦ πτερον εἰς τὴν χειμα αὐτοῦ. 5:30 εἰ δέ ζων σου χεῖμα σκανδάλιζε σέ. 8:15. 


— Luc. D. Deor. 26. 1. Hilian. 1. 9. 7. Xen. An. 6. 1. 9. ib. 1. 10. 1. — In phrases; c. g., ἔγνω χειμώνοις τεῦχος the works of one's hands; i. e. an idol Acts 7:41; evil deeds or conduct, Rev. 9:20; of God, the works of creation, Heb. 1:10. 2:7; comp. below in h, and also in ἐγγον ὑμῶν τὴν χείμα Rev. 10:5, see in ἐγγον no. 1. a. For other frequent phrases and constructions, see the following articles: ἀνίστατος a; ἔκτεινον a; ἑπιδόθον a; ἐπιλήθος a; ἐπιδιόθης, ἐπιτείληθαι a; ἐπιδιόθης, ἐπικαμβάθης a; καταιποίηθαι a; ἐπικαμβάθης a; ὁ, Νίπτω.

b) anthropopath of God, i. q. the powerful hand of God; c. g. Acts 4:30 ἐν τῷ τῶν χειμών σου ἐκτείνει σε εἰς τοιαύτα, comp. in ἓκτεινον a.—Elsewhere to the hand of God as the instrument of action and of power, is ascribed that which strictly belongs to God himself; comp. in ὁφθαλμὸς α. γ. Acts 4:28 ὡς ἐν χείμα σου καὶ ἐν βουλή σου προφοράς γενεᾶς. 7:50 οὐχὶ ἡ χείμα μου ἔπαιραν ταῦτα πάντα; 1 Pet. 5:6. So τὰ ἔγγα τῶν χειμών τοῦ θεοῦ, see above in a, and in ἐγγον c. Comp. Sept. and γ. Isc. 60:2. Ps. 103:22. 8:6. — So ἡ χείμα χειμών ἦν μείζονον, the hand of the Lord was with him, for help, aid, i. q. the Lord was with him, Luke 1:66. 


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the temple, John 13:12. See fully in Ἰσραήλ b, and Σῦρα b.

Χιλιάς, ἄδος, ἦ (χιλιος), a chil-

χίλιος, ας, α, num. adj. a thou-

Χίος, οὖς, η, Chios, now Scio, 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, ύδος, ὁ, chlamys, a wide and coarse cloak, worn sometimes by kings, Jos. Ant. 5. 1. 10. Hadian. 7. 5.
Xleuναξο, f. áνο, (χλενυ jest, de-
}ision), to jest, to deride, to scoff, absol.
Others διαλεναξο q. v.—Wisd. 11:14.
Pol. 4. 3. 13. Aristoph. Ran. 376. c.
Dem. 78. 12.

Χλαερος, α', ον, (χλαινος, χλενος) warm, lukewarm, Rev. 3: 16. — ιωδος χλ.
Athen. III. p. 123. E. Plut. de Fluv.
25. 3. ed. R. X. p. 805. 3.

Χλονις, η, η, Chloe, pr. n. of a
female Christian at Corinth, 1 Cor. 1:11.

Χλορος, α', ον, (χλονις, χλονως) pp.
pale-green, yellowish-green, like the col-
our of the first shoots of grass and
herbage; hence
a) genr. green, verdant, like young
herbage; Mark 6:39 ηπι τω χλωρω χρη-
Thuc. 4. 6.

b) i. q. pale, yellowish; Rev. 6: 8 ἵπ-
πος χλωρος.—Artemid. 1. 77 or 79 χλω-
ρος γαι χρους. Anthol. Gr. III.

Χςς', six hundred and sixty six, the
number for which these letters stand,
viz. χςς 600, χςς 6; see Buttm. § 2.
n. 3. Rev. 13: 18.

Χοινξο, η, ον, (χονς, χονας) of
earth, earthy, terrene, 1 Cor. 15: 47, 48
49.—Only in N. T.

Χοινες, εος, 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 equal to
one quart English; comp. in Κορος and
Μοδιος. A choenix of grain was the
daily allowance for one man, whether
soldier or slave, Hdot. 7. 187. See
Rev. 6: 6 bis, χοινας αιτου δημηνου, και
τρεις χοινικες μαθης δημηνου, implying
excessive deariness, since the ordinary
price of a medimnus of wheat in Attica
and Sicily did not exceed five or six
dracmae or denarii; see Boeckh l. c.
An. 1. 5. 6.

Χοινος, ου, ο, η, a swine, porker;
Matt. 7: 6, comp. in Κυνω b. Matt.
Luke 8: 32, 33. 15: 15, 16.—Ael. V. H.
2. 11. Hidian. 5. 6. 21. Xen. An. 7. 8. 5.

Χολις, ης, η, (χολη to pour out,)
the bile, gall, Palaeeph. 27. 2. Theophr.
Char. 11 or 19. Tauchn. Then as the
seat of anger, cholera, wrath, Luc. Fugi.
19. Dem. 778. 8.—In N. T. gall, bitter-
ess, viz.

a) i. q. poison, venom, trop. Acts 8: 23
eis γαι χολην πυριας ... ωφο σε οντα,
i. q. εις χολην πυριαν, bitter gall, venem;
comp. Buttm. § 123. n. 4. Sept. pp. for
ψωνι ποππη, poison, Deut. 29: 17; 32:
32.—Plut. Romul. 17 ωσπερ ιου και χο-
lης ενων Θηρων.

b) from the Heb. bitter herbs, e. g.
wormwood, poppy, myrrh, etc. Matt.
27: 34 δοσκεν αυτω πιειν δοες μετα χολης
μεθυμενον, comp. Mark 15: 23; see
fully in Ωδος. — Sept. for γρωσος
wormwood, Prov. 5: 4. Lam. 3: 15; and

Χοις, ω, (χοις, χοως) contr. nominat.
χοις, gen. χοως, dat. χοι, acc. χοων,
comp. Passow s. v. Buttm. § 58, p. 101;
earth, as dug out and thrown up, heap
of earth, mound, Hdot. 1. 150 δ χοως δ
ξωρυχως. Pol. 4. 40. 7. Thuc. 2. 76.—
In N. T. genr. loose earth, dirt, dust;
Mark 6: 11 ἐκτίναξετε τὸν θουν ν. τ. λ. i. q. κονιότος in Matt. 10: 14; see in Ἐκτίναξω. (So Sept. for ᾲσα 52: 2.) Rev. 18: 19 ἔξαλον θουν ἐπὶ τις καρπας αἰτῶρ, sc. in token of grief, mourning; see in Σταδὸς, and so Sept. for ᾲσα Josh. 7: 6. Sept. gen. for ᾲσα Gen. 2: 7. 2 Chr. 1: 9.—Hdian. 8. 4. 11.


Xουζάς

Sept. for ἡμῶν Ps. 38: 2. Is. 40: 7, 8.


Χούζες, see in Χοῦς.

Χράσιο, ο', έν πυσο, contracted in η instead of α, like ζάω, Buttm. § 105. n. 5.

The root χραει under different forms, has in prose four different significations, viz. χραει to utter an oracle, not found in N. T.; κίνησι to lend; χραμαί to use; χρα περ. it needs, behooves; see in Buttm. § 114. p. 307 sq. and more fully Passow in χραει.

I. Κίνησι, to lend, see in its order.


III. Impers. χρή, imperf. εξων, inf. χρήαια, Buttm. § 114. p. 308; pp. 'there is use for;' i. q. it needs, ιη behooves, it ought, Germ. es braucht; c. inf. James 3: 10 ου χρή ... ταύτα ουτω γίνεται, i. e. these things ought not so to be. Comp. Buttm. § 129. 10. — Jos. Ant. 14. 13. 7 τι χρή ποιησην. Ael. V. H. 2. 12. Hidian. 1. 6. 18. Xen. Cyr. 1. 4. 19. 24. Conv. 4. 47.

Χρεία, ας, έ, (χρεία, χρή, χρόμαι.)

1. use, usage, employment, i. e. act of using, Xen. Mem. 4. 2. 25 πρὸς την τού επιτού χρείαν, ib. 2. 4. 1. In N. T. mean. that in which one is employed, an employment, affair, business; Acts 6: 3 ούς κατασκοτθησων επί της χρείας ταύτης. — 2 Macc. 7: 24. 15: 3. Jos. B. J. 2. 20. 3 ουκ ἐπίστησαν [αὐτῶν] ταύτης χρείας.

Pol. 3. 45. 2 τοις ἐπὶ τήν αὐτήν χρείαν ἐξαποσταλμένος. Dion. Hal. Ant. 5. 7 fin.


Χρεοφαίλετης, ου, ἰ, (χρείας, Att.
χρηματιζεσθαι, f. ιον, (χρηματιζω,) to do business, to be engaged in business, either private or public, Sept. 1 K. 18: 27. Ael. V. H. 3. 4 χρηματιζον ὑπερ τινον δημοσίου και κοινον πνευμάτων. Thuc. 1. 57. Espec. in trade and money affairs, Mid. to do good business, to make profit, to gain, Jos. Ant. 16. 10. 1. Ael. V. H. 4. 12. Xen. 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. 2 δ’ θυείτες... κυνηγάσεις ἐν ὧν χρηματιζον εἰς ἑαυτὸ τοῦρο. ib. 8. 12. 2. Pol. 4. 27. 9 δ’ ἐν ταύτας ὁ Ἰλαίρων της Φίλαππου, Philopoem. 4. Dem. 508. 13. the giving audience, response, decision, Ael. V. H. 9. 13. Pol. 28. 14. 10. In N. T. a response from God, oracle, Rom. 11. 4.—2 Macc. 2. 4.


Χρηματιζεσθαι, εος, η (χρηματιζω) use, a using, Jos. Ant. 4. 8. 5. Xen. Luc. 7. 6. — In N. T. spec. of the use of the body in sexual inter-
course, Rom. 1: 26, 27.—Ocell. Lucan. 4 πρὸς τὴν τῶν ἀφοσιώσεων χρῆσιν. Luc. Amor. 23 χρῆσις παιδική, comp. 19.

Χρηστεύωμαι, depou. Mid. (χρηστός) to show oneself χρηστός, i. e. to be good-natured, gentle, kind; 1 Cor. 13: 4 ἡ αγάπη μακροθυμεῖ, χρηστεύεται. — Only in N. T.

Χρηστολογία, ἀς, ἡ, (χρηστός, λόγος), good-natured discourse, good words, kind address; Rom. 16: 18 διὰ τῆς χρηστολογίας καὶ εἰληφίας. — Theophyl. ad h. 1. χρηστολογία: κολακεία, οίρενα τῶν μὲν ἄκματα φιλάς ἡ, ἡ δὲ διαχορία δόλων γέμουσα. Eustath. in II. ψ. p. 1437. 55. Comp. χρηστός λόγος Hidian. 8. 3. 10.


Χρηστοτίης, ὡς, ἡ, (χρηστός) pp. usefulness, sc. of persons towards others, i. e. goodness, gentleness, kindn. ss.


b) trop. in a moral sense, goodness, i. e. q. good, righteousness, uprightness, comp. in Χρηστός a, fin. Rom. 3: 12 ὡς ἐν τοῖς χρηστοτηθένται, quoted from Ps. 14: 1, 3, where Sept. for κατά. — Hidian. 2. 10. 7.


Χρηστος, ἡ, ἡ, (χρῆμα) anointed, as Sept. ὁ ὑπαρχός ὁ χρηστὸς for τροπ. τροπ. τὸν ἄγνωστο, the high-priest, Lev. 4: 3, 5, 16; also 2 Macc. 1: 10; comp. Ex. 29: 41. 40: 15. Subst. ὁ χρηστὸς sc. τοῦ κυ- πιαι, the anointed of the Lord, spoken of the Hebrew kings, comp. in Χρῆμα 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. τροπ., 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 Bibliæ c.


c) meton. (a) i. q. ὁ λόγος τοῦ Χριστοῦ the word or doctrine of Christ, the Gospel, 2 Cor. 1:19, 21. Eph. 4:20. — (b) i. q. τὸ σῶμα τοῦ Χριστοῦ Christ’s body, i. e. the church, 1 Cor. 12:12.—(γ) i. q. the salvation of Christ, obtained through him, Gal. 3:27 Χρ. ἐνδισάσως. Phil. 3:8 ὁ ὄνα Χρ. κυρίου.—(δ) Ἰησοῦς. see fully in 'Ev no. 1. c. ας comp. Ἰησοῦς in Κύριος B. b. β. Al.

Χρῖστος, f. του, pp. to rub gently the surface of a body, comp. Passow; hence genr. tooint, to anoint, with oil, ointment, as a shield, armour, etc. Sept. for ἐκκύρισεν 2 Sam. 1:21. Did. Sic. 4. 36. Xen. Cyr. 7. 1. 2; the body, after bathing, exercise, etc. Plut. Agesi. 34. Xen. Conv.1.7. In Sept. also to anoint, as a sacred rite, i. e. to consecrate by unction to any office, comp. in Ἐυαγραμμα. So Sept. and Heb. πίστις of a priest, Ex. 28:41. 40:15; of a prophet, 1 K. 19:16. Is. 61:1; espec. a king, 1 Sam. 10:1, 15:1, 2 Sam. 2:4. 1 K. 1:34. Ecclus. 46:13. 48:8. — Hence in N. T. to anoint, i. e. to consecrate as by unction, to set apart for a sacred work, trans.


b) of, as anointed, consecrated, set apart to the service and ministry of Christ and his gospel by the gift of the Holy Spirit; comp. in Χριστός. 2 Cor. 1:21 ὁ δὲ βεβαιωμεν ἡμῖν... καὶ χρίσας ἡμᾶς, Θεοῦ· ὁ καὶ... δες τὸν αὐτοψίαν τοῦ πνεύματος ὁ λ. τ.


Χρόνος, ου, ὅ, time, i.e. in the
abstract, as perceived and measured by the
succession of objects and events;
see Tittm. de Syn. N. T. p. 39 sq.

a) pp. and genr. (a) Mark 9:21 πό-
σος χρώμος ἑστιν; Luke 4:5 εν στιγμή χρώμων.
Acts 7:23 τεσσαρακοντατέσσερις χρώμων. 27:9. Gal. 4:4, comp. in Ἰλλή-
γωμα d. Heb. 11:32. Rev. 2:2 ἐνώπια αὐτῷ χρώμων, see in ἰδίωμα ε, γ, 2. Rev.
χρώμων. Acts 15:33, 18:23; see in Ποίησις
no. 2. e.—Hidian. 8, 5, 1. Pol. 6, 17, 5
7, 7, 47. — With prepositions: διά τῶν
χρώμων Heb. 5:12. see in Διά II. 1. a.
(Sept. Josch. 4:24) ἐπὶ χρῶμον for a
μετά χρῶμον πολὺν after long time Matt.
c. ἐκ, Diod. Sic. 1. 4 ἐκ πολλῶν χρωμῶν.
c. ἐν, Hidian. 1, 1, 4. Xen. Vect. 4. 25
ἐν τῷ παντὶ χρῶμῳ. c. ἐπὶ Xen. Venat.
5, 7. c. μετὰ Hidian. 5, 6, 2. Xen. Venat.
1, 2. — (β) Accus. χρώμον, χρωμοῦσα,
making duration, time howlong. Buttm.
§ 131. 8. Mark 2:19 ὄνομα χρῶμον...
ἐχουσά τοῦ νυμφῶν. Luke 20:9 ἀπεδή-
μησα χρωμοῦς ἰκανοῦς. John 5:6 πολὺν
χρωμάν. 7:33 μικρὸν χρωμάν. 12:35, 14:
χῆ. μικρὸν γι' Ἰονατάν 1, 54:7.—Ceb. Tab.
3, 64. 4 τοσοῦτον χρωμῶν. Xen. Mem.
3, 6, 13. — (γ) Dat. χρωμίων, χρωμιοῦ,
making time when, in or during which,
etc. comp. Matth. § 406, a. Winer § 31.
3, p. 176. Buttm. § 133, 3, 4. Luke 8:
29 πολλοῖς γάρ χρωμίων συναφέως αὐ-
tῶν, i. e. εὔ, during, since long time.
comp. below in b.—Hidian. 5, 3, 5 μακρύς
χρωμίων. Soph. Trach. 599.

b) Spec. by the force of adjuncts
χρωμός sometimes stands for a time, pe-
riod, season, like καιρός, comp. Tittm.
l. c. E. g. plur. joined with καιρός.
Acts 1:7 γρατίας χρωμόνας ἤ καιροῦ.
1 Thess. 5:1. Seq. genit. of event or the
like; Matt. 2:7 τῶν χρωμῶν τοῦ φαι-

χρώμουν ἀστήρος. Luke 1:57 ὁ χρ. τοῦ
1:17. 4:3 ό παρθενικόντων χρῶμον τοῦ
βίου. With an adjective, pronoun, or
the like; Matt. 2:16 κατά τῶν χρωμῶν
Jude 18 ἐν ἐχάστατο χρῶμῳ, and 1 Pet.
1:20 ἐν ἐχάστατο χρῶμῳ, see in Ἐχάστατος
b. b. 2 Tim. 1:9 et Tit. 1:2 πρὸ χρῶ-
μῶν αἰωνίων, see in Αἰωνίων b. 1 Pet.
4:2 τῶν ἐπιλοπῶν ἐν σάρκι χρῶμον. So
Sept. for γάντι Ecc. 3:1.—Palaeoph. 52, 1.
Mem. 1, 4. 12 τοῦ ἄτομος χρῶμον. ib. 2, 1.
34 τῶν μικρῶτατο χρῶμον τοῦ βίου.

χρωμοτρίβεται, ὁ, ἡ, ἃ, χρώμος, (χρωμοῦς,
τρίδος) to wear away time, to spend time,
to delay, intrans. Acts 20:16.—Aristot.
Rhet. 3, 3. Eustath. in Πυ. 1447. 11.
ib. 1450, 38.

χρώμαις, ἤ, ἐστιν, contr. χρωμαῖς,
ἡ, οὖν, (χρώμασι) golden, of gold; 2 Tim.
2:20 σχετικοῦ χρωμάτος. Heb. 9:4 bis, σταύ-
5:8. 8:3 bis. 9: [7] 13, 20. 14, 14:
15, 6, 7, 17:4. 21:15. Sept. for ἐγκόκκι
Gen. 41:49 Ex. 3:22. — Jos. Ant. II. 1, 3.
3, 8, 6.

χρώμιον, ὁ, τὸ, (dim. of χρῶμος) gold,
pp. in small pieces or quantity, espec. as
wrought.
a) genr. Heb. 9:4 των κυπαρισσίων...
περικυκλαμμένων πάντα ὁ χρωμιόν. 1
for ἐγκόκκι Ex. 37:2, 4, 6.—Luc. Tim. 56.
b) meten. (a) a golden ornament ;
1 Pet. 3:3 περιθάνας χρυσίων. Rev. 17:
4 et 18:16 in later edit.—Sept. Job 27:
16. Dem. 1182. 26 χρυσία πολλὰ ἔχου-
σαν καὶ ἱμάτια καλά. Thuc. 2, 13 ταῖς
περικυκλαμμένες χρυσίων.—(β) gold coin,
Ecclus. 40:27. Hidian. 6, 7, 22. Xen.
An. 1, 1, 9.

χρυσόδακτυλίος, ὁ, ὁ, ἃ, adj.
(χρυσός, δακτύλιος ἢ v. n.) gold-ringed,
having gold rings upon the fingers,
James 2:2.—So Arr. Epict. 1, 22. 18 χρυ-
σοῦς δακτυλίους ἔχων πολλοῖς. Comp.
Luc. Tim. 20 χρυσόχυρες.


Χρυσόπρασος, ου, ὁ, (χρυσός, πράσον a leek,) chrysoprase, a precious stone of a greenish golden colour, like a leek, i.e. usually apple-green passing into a grass-green. Rev. 21:20.—Comp. Plin. H. N. 37. 20. 21. Rees' Cyclop. art. Chrysoprase and Gems.


Χρύσωους, see Χρυσώος.


Χρυσός, χρωτός, ὁ, (κινδρ. χρώ, χρώμα, χρώμα,) pp. surface of a body, espec. of the human body, the skin, Sept. for τῆς Ex. 34:29. 30. Xen. Oec. 10. 5; also colour, complexion, tint of the skin, Diod. Sic. 2. 6. Genr. and in N. T. the body, Acts 19:12 ἀπὸ τοῦ χρωτὸς σοβόρα, i.e. which had been on his body. Sept. for τῆς Lev. 13:2 sq. — Dion. Hal. Ant. 9. 50. Xen. Conv. 4. 54.


Χώρα, ας, η (i. q. χώρας, fr. obsol. χάος,) pp. space, which receives, contains, surrounds any thing; and so, place, spot, in which one is, where any thing is or takes place, Luc. D. Deor. 28. 1. Dem. 701. 16. Xen. Memm. 3. 8. 10. H. G. 4. 2. 20. —Hence genr. and in N. T. a country, land, region, province, etc.


c) spec. the country, the open country, fields; as opp. to the city, Luke 21:21 οἱ ἐν ταῖς χώρασι, opp. ἦ τετουσάλημ in v. 20. —Dem. 255. ult. Xen. Cyr. 7. 1.
Xorēs, see Xorēsīn.

Xorēsīn, ὁ, τ. (χώρα, χώρος, space, place,) to give space, place, room; to give way, to yield, Hom. 11. 16. 592. c. gen. to retire or retreat from ib. 15. 655.—Hence in N. T.

a) i. q. to go away from a place, i. e. (α) genr. to go, to pass, intrans. c. eis, Matt. 15: 17 eis τὴν κωλαν χωρίαν. Trop. 2 Pet. 3: 9 πίνακας eis μετάνοιαν χωρίαν. — Aeschyl. Pers. 379 or 385 πάει ἀνέ... ἐς τῶν ἐξών ἐξώριαν. Xen. Ag. I. 29. c. επὶ Ηλιδαν. 8. 5. 13. Hesych. χώρητ' πορεύον. — (β) i. q. to go forward, trop. to go well, to succeed, to have success or progress; John 8: 37 δ' λέγωσκε ο ἤμοι ὁ χωρίς ἐν τῷ ἑαυτῷ, i. e. in or among you.—2 Macc. 15: 37. Jos. Ant. 6. 10. 2. Dion. Sic. 18. Pol. 10. 15. 4. pp. Aeschyl. Pers. 582 or 589 νικὶ ἐξώριαν.

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 ὡδίαν... χωρίσωσην ἕνα μετρίον διότι ή τοῖς. Genr. of a place, c. acc. of thing, Mark 2: 2 δώσας μνημήν χωρίς εἰς αὐτὸν. John 21: 25 οὖν ἡ κύρων χωρίσατα τὰ χωραὶ βιβλία. Sept. of a vessel, for τῶν ἐξ Ζώντες K. 7: 25. 2 Chr. 4: 5. genr. for τῶν Gen. 13: 6. — So a vessel, Luc. Tim. 57. Xen. An. I. 5. 6. genr. Jos. B. J. 6. 2. 5 τῶν δύν. μὴ χωρισμένην τῶν τόπων. Ael. V. H. 1. 3. Thuc. 2. 17.—(β) Trop. to receive, e. g. a doctrine, matter, to admit, to assimt to, c. acc. Matt. 19: 11 οὐ πάντες χωρίσων τὸν λόγον τοῦτον. impl. v. 12 bis.—Act. Thom. § 50. Plut. Cato Min. 64 οὗτος τὸ Κάτωνος φρονήμα χωρίσατο. — Also persons, to receive to one’s heart, affection; 2 Cor. 7: 2 χωρίσαι ἡμᾶς, in allusion to c. 6: 11, 12, 13. So Chrysost. ad h. l. χαλκιστεῖ με.

Xorēsizō, τίς, (χωρίς) to put apart, to separate, to wonder, trans.


b) Mid. χωρίζωμαι, and aor. 1 pass. ἐχωρίσομαι as Mid. to separate oneself, to depart. e. g. from a person, c. ἀπό, 1 Cor. 7: 10 γυναῖκα ἀπὸ ἀνδρός μὴ χωρίσομαι, absol. v. 11, 15 bis. Philem. 15.


Xorίς, adv. and prep. (absol. χώρο, kindr. with χώρος, χώρα,) apart, separately, asunder; comp. Butttm. § 146. 2. Winer § 58. 0.


Ψάλλω, τ. ψαλῶ, (ψαλω,) to touch, to twitch, to pluck, e. g. the hair or beard, ψαλλέιν ἔφη σιβάνειν Aeschyl. Pers. 1062. Suid. ψαλλομενή—τιλλομενή. 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, τοῦ ἡμετέρου ψαλλέιν Eurip. Bacch. 784; and so βέλος ἐκ κερασίου ψάλλειν Anthol. Gr. II. p. 240; of a stringed instrument of music, Aristot. Probl. χορδήν ψάλλειν to touch or strike the chords; Anacr. Fr. 16. 3. ed. Fisch. ψάλλειν πυρ-καίλα. Hence oftenest absol. ψάλλειν, to touch the lyre or other stringed instrument, to strike up, to play, Jos. Ant. 11. 3. 9. Plut. Pericl. 1. Luc. Parasit. 17 οὔτε γάρ αὐτέν ἐν χωρίς αὐτῶν, οὔτε ψάλλειν ἀνέν κλίρας. More general than καθαρίζειν and distinguished from it, Hdt. 1. 155. Dion. Halic. de Comp. Verbor 25. penult. p. 30. 43. ed. Syllburg. So Sept. ψάλλειν ἐν χείρι for τῷ ἷμας 1 Sam. 16: 23. 18: 10. 19: 9.—In Sept. and N. T. to sing, to chant, pp. as accompanying stringed instruments; absol. James 5: 13. c. dat. pers. to or in honour of whom, Rom. 15: 9 τῷ ὅνῳ ζωτοῦ ψαλῶ. Eph. 5: 19 ψάλλοντες ἐν τῇ καρδίᾳ ἑαυτῶν τῷ κυρίῳ. So c. dat. of manner, 1Cor. 14: 15 bis, ψαλῶ τῷ πνεύματι . . . τῷ νῷ. Sept. oft c. dat. pers. for τῷ ἷμας Judg. 5: 3. 2 Sam. 22: 50. Ps. 9: 3. 18: 50. 30: 5. 47: 7.—Psalt. Sal. 3: 2 ὧμοις ψάλλειν τῷ Θεῷ.

Ψαλμοῖς, οὗ, ὧ, (ψαλλοῖς,) a touching, twang, e. g. of a bowstring, τοῦ τοῦ Earl. Jon. 173 or 175; of stringed instruments, a playing, music, Anthol. Gr. II. p. 73. 74. IV. p. 257; tone, melody, measure, as played, ψαλμόν Λίδιαν Pind. Fr. epin. 4. T. III. p. 17. Heyne. In later usage, song, pp. as accompanying stringed instruments, Jos. Ant. 6. 11. 3 τῷ ψάλμῳ καὶ τοῖς ψάλμοις ἔξεσθαι αὐτῶν. ib. 7. 4. 2. Plut. Alex. M. 67 μοῦσα ανθισίων καὶ αἴλων, ὅθεν τι καὶ ψαλμόν. ib. Pomp. 24.—In N. T. a psalm, a song, in praise of God.


Ψευδαδελφοί, οὗ, ὧ, (ψευδής, ἀδελφός,) a false brother, i. e. a false Christian, hypocrite, spoken apparently of Judaizing professors of Christianity, 2 Cor. 11: 26. Gal. 2: 4.

Ψευδαπόστολος, οὗ, ὧ, (ψευδής, ἀπόστολος,) a false apostle, a pretended minister of Christ, 2 Cor. 11: 13.

Most freq. a vote, spoken of the black and white stones or pebbles commonly used in voting, viz. the white for approval or acquittal and the black for condemnation; Ael. V. H. 13. 37 or 38 ε&; την μελάνιαν ἐμβάλλει ἀντὶ τῆς λευκῆς φύσος. Luc. Harmonid. 3 τῶν ἀλλων ἐκαστὸν μὲν ψύφων φερόντων, ἐκείνοι μόνοι εκαστος αὐτῶν δύο ἐφερον ... συ γα καὶ μάλιστα ὅσον τὴν λευκὴν ὑεὶ καὶ σωζοντον φρέας. Aeschyn. 57. 10. Comp. Potter's Gr. Ant. I. p. 119. —Hence in N. T.


b) perh. i. q. tessera, a die, token; Rev. 2:17 bis, τ.detach ... δόσω αὐτοῦ ψύφων λεικα καὶ ἐπὶ τὴν ψύφων ὀνομα καίνων γεγραμένων. 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 Xiphi- lin. de sumt. Tit. luidis, 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 λευκή ψύφως was a symbol of good-fortune and prosperity; Ἡσύχ. λευκῆ ψύφως παραμία ἐπὶ τῶν εὐδιμώνων ... ζηστῶν. —In Greek writers also persons of distinguished virtue are said to receive a ψύφως from the gods, i.e. an approving testimonial to their virtue; Plut. Com- par. Cimon et Lucull. fin. ὁδέ καὶ τὴν παρὰ τῶν δεών ψύφων αὐτοῖς ὑποχρειν,
—Ael. V. H. 13. 20. Pol. 28. 9. 4. Eurip. Herac. 551 τὴν ἐμήν ψυχήν ἔγιος δὲ διδυμόν την. Xen. An. 4. 6. 4. ib. 3. 3. 44.—In antithetic declarations of Jesus, ψυχή refers not only to natural life, but also to life as continued beyond the grave; John 12:25 bis; ὁ φίλον τὴν ψυ-
χήν αὐτοῦ, ἀπολέσει αὐτήν; καὶ ὁ μισών τὴν ψυχήν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωήν αἰωνιον φύλαξε αὐτήν, where αὐ-
τήν (for τὴν ψυχήν) refers to eternal life.
So as including the idea of life or the spirit both natural and eternal, Matt. 16:26 bis. Mark 8:36, 37; comp. Luke 9:25.—(γ) Of a departed soul, ghost, shade, separate from the body; spoken in Greek mythology of the shades, manes ghosts, inhabiting Hades; comp. Passow no. 2. Rev. 6:9 τις ψυχής τῶν ἐφαρμα-
γέων διὰ τὸν λόγον τοῦ Θεοῦ. 20:4. Acts 2:27, 31, οὐκ ἐγκαταλείπεις τὴν ψυχήν μου εἰς θνον, quoted from Ps. 16:10 where Sept. for ψυχή. —Wisd. 3:1 οὐ-
κελεύει τὴν Σαμονήν ἡνήν ἀνακαγέν. Hom. II. 1. 3. Luc. de Mort. 16. 4. ib. 17. 1. ib. 10. 11.
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 na-
ture common to man with the beasts; distinguished in the Pythagorean and Platonic philosophy from the higher rational nature, οὐς τὸ πνεῦμα, be-
longing to man alone; see esp. Loeser Obs. e Philon. p. 381, 503. This distinction is also followed by the LXX., and sometimes in N. T. comp. in Πνεῦ-
μα no. 2, b. So 1 Thess. 5:23 τὸ πνεῦ-
μα καὶ ἡ ψυχή καὶ τὸ σῶμα, i. e. the whole man. Heb. 4:12 ἄχρη μεμοιρω-
μης τι καὶ πνεῦματος. Luke 1:46 μεταφέρει ἡ ψυχή μου τὸν κύριον, καὶ ἀναλίποις τὸ πνεῦμα μου. As distinguis-
εσις Mark 12:33.—So Wisd. 15:11. Jos. Ant. 1. 1. 2 ἔποισεν ὁ Θεὸς τὸν ἄνθρω-
of the body, κόρα ἐν ψυχῇ, animal, possessing animal life.

a) pp. of the body, σῶμα ψυχικῶν, animal body, having breath and animal life, 1 Cor. 15:44 bis, 46; opp. τὸ σῶμα πνευματικόν, see in Ἰερωνήμου αὐτ. — Did. Sec. 1. 12 οὕτως τοῦ ψυχικοῦ τοῖς ἔσωσιν.

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. pneumatikos; comp. in ἵππη b. a. and Πνευματικός b. 1 Cor. 2:14 ψυχός ὑνθα. οὐ δέχεται τὰ τοῦ πνευματος τοῦ Θεοῦ. Jude 19 ψυχοι, πνεύμα μη ἐξοτερικ. So James 3:15 ἡ σοφία ψυχή. — Comp. ψυχή Ecclus. 5:2. So ψυχός as distinguished from σωματικός, Jos. de Macc. 2. Pol. 6. 5. 7. Arr. Epict. 3. 7. 5 ὁ ὕδωρ ὁ ψυχικός. Plut. Consol. ad Apoll. 2.


Ψομίλων, ὁ, τὸ, (dimin. of ψωμός, see in ψωμίζως) a bit, morsel, mouthful, John 13: 26 bis, 27, 30. — Diog. Laert. 6. 37.

Ψώχω, ἐ, ὅ, (ψώχον, ψώχω) to rub in pieces, e. g. ears of grain, c. acc. Luke 6: 1. — Etym. Mag. ψώχοντες · θρύπτο- τες, λεπτύνοντες. Comp. Ion. κατασκόμω Hdot. 4. 75.

Ω, Omega, the last letter of the Greek alphabet; hence poet. for the last, i. q. ὁ ἐσχάτος and ἐσχάτος; Rev. 1: 8, [11]. 21: 6. 22: 13. Comp. in Α.


Ωδέ, demonstr. adv. (ὀδε, comp.
Buttm. § 116. 7, and n. 7,) pp. thus, so, in this way or manner, Hom. II. 1. 181. ib. 18. 392. Palaeaph. 1. 3. Luc. D. Mort. 16. 5. Xen. Mem. 1. 7. 1. In poetic and later usage and in N. T. also adv. of place, hither, here, i. e. to or in this place, viz. 


λοίδιν, ἦνος, ἦ, (kindr. ὁδήνι,) a very late form of the nominative, 1 Thess. 5: 3. Sept. Is. 37: 3; instead of the usual ἦ ὁδῆ, ἦνος, see Passow in ὁδῆς. Winer § 9. 2. n. 1. comp. Buttum. § 41. 4. marg. Ausfürlich. Sprachl. § 41. n. 4; a three, pain, pang, sc. of a woman in travail.


λοιμας, ὁμας, f. ὄμοια, dep-
which Attic writers used ἐπιμάθης, comp. Phryn. et Lob. p. 137 sq. Buttm. § 114 fin.—To buy, to purchase, c. acc. et gen. of price, Acts 7:16 δ ενίγκαται Ἀφραπλώς των ἄργριοι. — Λοτ. ὄντωσαι,
Luc. D. Mort. 4. 1 τῶν πείτε [ὀραχ.-
μών] ὄντωσαι, καὶ ὑποτιθήμα δύν ὀδο-
4. 1. Ael. V. H. 3. 27. Hidian. 2. 10.
1. 20.

''Lovo, oú, tó, an egg, Lat. uovo,
Sic. 1. 87.

''Orca, as, ἡ, whence Lat. hora,
Engl. hour, pp. a time, season, a definite
space or division of time recurring at
fixed intervals, as marked by natural or
conventional limits; e. g. a season of
the year, ὥρα τοῦ θεοῦ Jos. Ant. 4. 5.
ὡρα χειμῶνος Jos. B. J. 3. 4. 2. Ael. V.
7. 13. Thuc. 4. 6. χειμών, ὥρος . . .
1. 4. 10. ὥρα τοῦ Ἑδίαν. 8. 4. 3. Ael.
V. H. I. 15. αἰα κατ ἐπαινῶν ὥρα
Diod. Sic. 1. 16. Trop. of a season of
life, the fresh full bloom and beauty of
youth, the ripeness and vigour of man-
hood, i. q. bloom, beauty, vigour; Jos.
Ant. 4. 6. 8 ὥρα τοῦ σώματος. 15. 2. 6
ὡρα τοῦ κάλλιστον ὑπάτα τοῦ Ἀ债券oνίου.
Plut. Marcell. 22. Elesin. 19. 4 κάλλι
καὶ ὥρα. Thuc. 6. 54 ὑμείκεια. Xen.
Mem. 2. 1. 22 ἐκεῖθη, ἐξ ἡς ἀναλίπτον
ὥρα διαλέγει. — In N. T. of shorter in-
tervals, a time, season, hour, viz.

a) of the day generally, day-time,
day; Matt. 14: 15 ἡ ὥρα ἦν παραθέντος.
Mark 6: 35 bis, ἡ ὥρα παλλᾶς γενομο-
ένης, ν. τ. λ. 11: 11 ὥρας ἦν ὁστίς τῆς
ὥρας. — Pol. 5. 24. 1. ib. 5. 8. 3 πολλῆς
ὥρας. Dion. Hal. Ant. 2. 54 ὅρξη πολ-
Xen. H. G. 7. 2. 22 ἡ μὲν τῆς ὥρας
μερικὸς πρὸ δύοντος ἦλθ. 

b) of a definite part or division of
the day; in earlier writers used only of
the greater divisions, as morning, noon,
evening, night, ἐν, μεσημβρία, ἐπορία, νύξ,
Passow ὥρα no. 2; or also morn-
ing, noon and evening, ὥρως, μεσημβρία,
μεσημβρινός, κ. δειλίνως, κ. ἐπερος,
Sturz. Lex. Xenoph. ὥρα no. 3. So Xen.
Mem. 4. 3. 4 bis, ὁ ἡλιος φοινικὸς ὁ
τάς τε ὥρας τῆς ἡμέρας . . . σαφηνεῖ . . .
αστικα, ἢ μὲν τῆς ὥρας τῆς νυκτός ἐμ-
φανιζ. Dion. Hal. de Comp. Verb. 3
ὥρα ἐωθίνη. — 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 dif-
ferent seasons of the year; prob. intro-
duced by astronomers, and first so used
by Hipparchus about B. C. 140; see
Ideler’s Chronol. I. p. 299. Adam’s
Matt. 24: 36 περί δὲ ἡμέρας καὶ ὥρας νῦ-
22: 59. John 4: 52 ἐπετίθετο παρ’ αὐτῶν
τῷ ὥραν. 11: 9 ὥρας δυσδεκατ’ ἕνων ὥρας
τῆς ἡμέρας. Acts 5: 7 ὡς ὥραν τριῶν δι-
άστημα. 10: 30 μέχρι τάς τῆς ὥρας.
Rev. 9: 15. Dat. c. εν, of time when;
Matt. 8: 13. 24: 50 ἐν ἡμέρᾳ . . . καὶ
John 4: 53. Accus. of time how long;
Matt. 20: 12 μίαν ὥραν ἐπίσταται, see in
Πολύμ. no. 2. b. 26: 40 μίαν ὥραν χρη-
γοφησαί. Mark 14: 37. ὡς ἐπὶ ὥρας
dio Acts 19: 34. With a numeral
marking the hour of the day, as counted
from sunrise; Matt. 20: 3 πρὶν τὴν τρίτην
ὥραν. v. 5, 6, 9. 27: 45bis, ἀπὸ δὲ ἡ-
ῆρας . . . ὡς ὥρας ἐνναίης. v. 46. Mark
1: 40. 4: 6, 53. 19: 14 ὥρα δὲ ὡς ἐκπή.
Acts 2: 15 ὥρα τρίτη τῆς ἡμέρας. 3: 1
ὥραν τῆς πρωσεχείας, τῆς ἐνναίης. 10: 3,
9, 30. So of the hours of the night, as
counted from sunset; Acts 16: 33 ἐν
ἐκείνῃ τῇ ὥρᾳ τῆς νυκτός. 23: 23 ἀπὸ
τρίτης τῆς ὥρας τῆς νυκτός. — Jos. B. J.
6. 2. ἀσφαλέον τοις νυκτες ἐνναίης ὥρας,
ὑπὲρ πέμπτην τῆς ἡμέρας διεκυβήθησαν.
ib. § 8 περὶ ὥραν ἐνδεκατὰ τῆς ἡμέρας.
Nicol. Damase. p. 486 πέρι δεκατὰς ὥρας.
Luc. Epigr. 17 ξ ὥραν.—(b) Trop. i. q.
a short time, a brief interval, as acc.
miὰν ὥραν Rev. 17: 12; dat. μιὰν ὥρα
Rev. 18: 10, 16, 19. πρὸς ὥραν John
5: 35. 2 Cor. 7: 8. Gal. 2: 5. Philem.
15. πρὸς μακρὸν ὥρας id. 1 Thess. 2: 17.

c) meton. and genr. hour, i. q. time,
period, spoken of any definite point or
space of time. — (a) With adjuncs;
Spoken of a gate of the temple, Acts 3: 2 τὴν ὀψιαν τοῦ ἑαυτοῦ τὴν λεγόμενην ὀψιαν, and v. 10 ἐκ τῆς ὀψιαν πύλη, supposed by some to have been the large gate leading from the court of the Gentiles to the court of the Israelites, over against the eastern side of the ναός, otherwise called the gate of Nicanor, and described by Josephus as covered with plates of gold and silver, and very splendid and massive; Jos. B. J. 5. 5. 3. ib. 6. 5. 3. Ant. 15. 11. 5. Lightf. Hor. Heb. in Chorogr. Cent. Matthaeo praeem. c. 30. Comp. especc. Wets. 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 case also Solomon’s porch, v. 11; comp. in τερών o. 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 τὰς τηλευταῖς κτῖσεις, Portae Huldae, perhaps from τῆς τοῦ χρόνου, time, season, age; of which ὀψιαν ὀψιαν would then be a translation, porta tempesstiva; Jos. Ant. 15. 11. 5. Lightf. Hor. Heb. in Acts 3:2. Disq. Chor. Johanni praeem. c. 6. § 1. Kuinoel in loc.


'Ζ', relat. adv. (οὗτος) correl. to τωσο, τοὺς, Buttun. § 116. 4; pp. in which way, in what way, and hence genr. as, so as, how; sometimes equivalent to a conjunction, see below in D. Comp. Paspow in ὦσ. Buttun. § 149 init. Matth. § 628. — For ὦσ ἀν, see in 'Ινα I. 2. a, b; also II. 2.

A) In comparisons; see Passow A. I. Matth. L. c. 1283. In Attic writers ὄντος is the prevailing word in this usage; see Passow s. v. (a) pp. fully, with a corresponding demonstr. adv. as ὦτος or the like, either preceding or following; e. g. ὦτος — ὦς, so — as,

B) Implied quality, character, circumstances, as known or supposed to exist in respect to any person or thing; something which is matter of belief or opinion, whether true or false; comp. Passow B. I. and C.

a) before Participle referring to a preceding noun, and expressing a quality or circumstance belonging to that noun, either real or supposed, as, as if, as though; Passow C. Matth. § 503. Buttm. § 145. n. 5.—(a) Before a Nominat. as referring to a preceding subject; Luke 16: 1 ὡς ὀφθαλμοῖς μου ὡς διασκορπίζοντα κ. τ. λ. as wasting his goods, i.e. being so accounted. Acts 23: 20 ὡς μέλλοντες τι ἀκριβεστερὸν πυνθανόσθαντες, as though they would inquire etc. 23: 19 ὡς ὧς τοῦ ἐνδώμοι ὡς τι κατηργοῦσθην, not as having, i.e. not supposing that I have, etc. Rom. 15: 15. 1 Cor. 4: 7. 5: 3. 7: 25. 2 Cor. 6: 9 ter, 10 bis. 10: 14. 13: 2. Col. 2: 20. 1 Thess. 2: 4. Heb. 11: 27. 13: 3 bis. 17. James 2: 12. al. So e. part. impl. Eph. 6: 7 δουλεύοντες ὡς [δουλεύοντες] τῷ κυρίῳ. 1 Pet. 4: 11. Sept. for § Gen. 27: 12. — 2 Macc. 3: 8. Jos. Ant. 5. 3. 3 fin. Ceb. Tab. 1. Plato Menex. p. 241. D. Xen. Cyr. 1. 4. 1. — (β) Genit. refer-

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. ἄν, ὡς, ὡς, ὡς, or 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 preceding subject; 2 Cor. 6:4 αὐτοπαλατίνης ἐναυτῷ ὡς ὅτι διάκος. 11:15. Eph. 5:1. 1:8 ὡς τέκνων φωτὸς πεπρατεστέε, 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 τι ἂν κἀγὼ ὡς ἄμαρτολος κρίνομαι; i.e. as though I were a sinner. 2 Cor. 6:3. 10. 13:7. 1 Pet. 4:15. 16. Once preced. τοίοῦτος; Phildem. 9 τοίοῦτος ὡς, ὡς Πολυ-


C) Implying manner, before a dependent clause qualifying or defining the action of a preceding verb or word, the nature of the action, the circumstances under which it takes place, and the like; in what way, how, as, etc. often equivalent to a conjunction; Passow ὡς B. II.


b) before an objective clause in a stricter sense, how, how that, that, with the Indic. equiv. to ὡς; comp. ὡς no. 1. c. Buttm. 1. c. Matth. §628. 2. Pas-
28. seq. 51 condemned Ceb.
26. adj. seq. ibv John juev x. an
tence, Simpl. t|fcru i.
Wisd. 4.2. per.
Gal. ear, the of
20: Malt. dren Mark Thuc. thol.
10,26. 20: use, sv
wqp&aa Sic.
a cptkiict
od. Sic. 11. 6. Xen. An. 1.7.7. c. imper.
er. Xen. Cyr. 1.3.18 ὡστε διάφοροι. Al.

thol. Gr. III. p. 31 ἑχον 6 ἐν Πᾶσι μὲν ἐν ὄριον.


30. Ὁφέλειος, οῦ, ἡ, ὁ, adj. (ὠφέλεως) helpful, profitable, useful; c. πρός τι, 1 Tim. 4: 8 bis, ἵνα γῷ σωματικῇ γνῶσει πρὸς ὄριον ἦστε ὀφελίμοις, κ. τ. λ. 2 Tim. 3: 16. c. dat. Tit. 3: 8. — Ceb. Tab. 37. πρὸς τὸ πέλαγον Hil. 2. 5. 6. εἰς τὸν βίον Xen. Oec. 5. 11. c. dat. Ael. V. H. 12. 54. Xen Mem. 2. 7. 9.
ADDITIONS AND CORRECTIONS.

Page 3. A. line 1. Dele 22: 10; and in line 8 at the end of the paragraph add:— Once of external condition, appearance, dress, etc. Matt. 22: 10. See in Πονηρὸς fin.

P. 6. B. art. Ἀγγεία ult. after 11, add: So 1 John i: 5 in later edit.

P. 7. B. art. Ἀγγείος l. 4, for ground, read: primary.

P. 9. B. art. Ἀγνωστός 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. Ἀγωνισμαί l. 1, read: depon. Mid.

P. 13. A, par. g, read: one of the same nature, a fellow-man.

P. 22. art. Ἀϊτίαμεία l. 1, add: depon. Mid.

P. 25. art. Ἀξων 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 Ἄξις;


P. 29. art. Ἀλτίῳ l. 15, after Ps. 23: 5, add: 45: 8.


P. 35. art. Ἀλοιω l. 1, read: pp. to beat, to thresh, see Passow; in N. T. to drive round etc.

P. 40. art. Ἀμπρινὸς ult. dele the ref. to Calmet, and add: — Liv. 45. 29 ‘capita regionum, ubi concilia fierent, primae regionis Amphipolin.’ Wets. N. T. II. p. 559.

P. 42. B. l. 13, read: as if I would terrify you.

P. 61. B. l. 34, end of no 4. a, add: Plur. Sept. for νομίσας νῦν Gen. 11: 5.

P. 67. art. Ἀντικαμβίωσ l. 3, read: to take hold of in one’s turn, to take part in, etc.

P. 68. A. mid. no. 2. l. 4, after Nicanor, add: Its site and ruins were ascertained in 1833 by Mr. Arundell, near the Turkish town of Yalobitz or Gialobitch.

P. 70. A. l. 7 from bott. dele the ref. to Dem. and read: Comp. ἄδικον ἢν Dem. 279. 8.

P. 85. art. Ἀποκατάστομα l. 10, read: But Mid. ἀποκατάστομα is pp. to give a judicial answer, and hence genu. to answer, etc.

P. 97. A. l. 6 sq. read: The Attic drachma was equivalent to 164 cents nearly, Boeckh Staatskr. der Ath. I. p. 16, 17. II. p. 349; which would make the shkel to be worth 663 cents; but etc.

P. 103. B. l. 17, before Tatian. insert: Jos. c. Ap. 2. 22. — Also l. 19, add: Comp. in Τήκος 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. l. 20, 19, from bott. read: as if passing through fire, 1 Cor. 3: 15; see in Οτιρ β.—

P. 202. art. .MON@ l. 11, add: Rev. 7: 16.

P. 203. B. c, 1, 2, read: (a) i. q. pers. to think, etc.


P. 225. A. ult. add: See in 'O, ι, 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 ἐλευθεροποιήσας τόν δικαιοσύνην, free as to righteousness, comp. v. 18. For the dat. see Winer § 31. 3. Matth. § 400. 6. Buttm. § 133: 3.

P. 262. art. "Elisάβετ l. 1, after Elisabeth, add: Heb. יְהֵשָׁあるいは (God is her oath) Elisheba Ex. 6: 23, etc.

P. 292. A. l. 8, read: i. e. the farthest dark prison, far remote etc.

P. 293. B. l. 5 from bott. read: Metaph. to lift up or exalt oneself, sc. καθιστάνειν 2 Cor. 11: 20.

P. 294. art. "Εξαπολύονται l. 8, read: are manifest also subsequently; see in Κρότας β. β.

P. 332. A. l. 30, 31, read: In the sense of foreign, strange, Jude 7.

P. 348. B. l. 13 from bott. read: to be, etc. See Buttm. § 150. p. 442. E. g.


P. 369. A. l. 19, after al. add: But see Winer § 42. 4. p. 235. Herm. ad Vig. p. 742.

P. 372. B. l. 2, add: See in Σπείρω a, fin.

P. 385. A. l. 15 from bott. dele ἄγορα.—


P. 414. art. Κάμηλος l. 9, after impossible, add: So the Arabs and Rabbins of an elephant, comp. etc.—After the art. Κάμηλος add also the following new article:


P. 417. art. Καρχήδων, add at end: Comp. Theophr. Fragm. [de Lapid.] 2. 18, et ibi Schneider.


P. 441. art. Κράτιον l. 16, after Cerationia, add: Miss. Herald 1835. p. 398.

P. 480. art. Λιβανός l. 1, before pp. insert: (Heb. יַלְבָּשָׁו;)

P. 481. B. l. 6 from bott. after 3, add: ib. 2. 14. 8.

P. 486. A. b, 21, after 22 sq. add: Wisd. 7: 21 sq.

P. 670. A. l. 21, add: Or this passage may be referred, in a like sense, to b. a, above.

P. 803. A. l. 34, read: Diod. Sic. 1. 11 fin. to οὐκαί τοῦ κόσμου συγκείσθωι πάν ἐκ τῶν προσκυνημάτων.

See also ERRATA, after the Preface.